# The Christian Advocate.

PUBLISHED BY ROBT. J. HARP, FOR THE ALABAMA, MISSISSIPPI AND LOUISIANA CONFERENCES, METHODIST EPISCOPAL CHURCH SOUTH.

VOL. 19. NEW ORLEANS, THURSDAY, JANUARY 2, 1873. NO. 1.


## News of the Week.

### DOMESTIC.

NEW YORK, Dec. 24.—The entire block on the west side of Center, between Leonard and Worth streets, was burned this afternoon. Loss estimated at $500,000.

Public school No. 5 in Jersey City was burned. One hundred and fifty girls escaped.

Barnum's Museum was burned. The camel and elephant were the only animals saved.

The loss by the burning of Barnum's Museum and some adjacent buildings is fully $500,000.

NEW YORK, Dec. 26.—A fire destroyed Clifford Hotel, corner of Thirty-First street and Broadway. The guests escaped.

The details of the accident at Goose Creek, Pennsylvania, near Pleasant station, are horrible. Cars burning, and no water. Uphill, a telegraph operator, was killed. No Southerners in theolist. Twenty-one persons were killed, sixteen of whom were charred beyond recognition. The bones of three additional victims are still under the wreck. The shrieks of the sufferers lasted nearly an hour. Several of the rescued will die.

WASHINGTON, Dec. 26.—The King of the Sandwich Islands is dead.

King Kamehameha the Fifth, who has just died at the age of forty-two, is the last of the royal line; he did not name his successor.

MEMPHIS, Dec. 27.—Last night the ice gorged at the Hen and Chickens, just above the city, and at two o'clock the gorge broke and the ice came down with terrific force, sweeping off the dry docks, then cutting down ten barges of coal belonging to Brown & Jones; then steamer after steamer lying at the wharf until it was thought not a single one of the large number lying there could be saved. The following is a list of boats lost: Laura, Belle Pike, R. P. Walt, Undine, West Wind.

The City of Augusta and towboat Nellie Thomas are lying in a critical condition. It is doubtful whether they can be saved, as the ice is running very heavily. The West Wind and Walt are loaded with cotton.

WASHINGTON, Dec. 28.—The appeal of the New Orleans committee to the people of the United States has been printed in pamphlet, with an appendix quoting the laws bearing upon the case. They will memorialize Congress for a committee of investigation, upon whose report they hope that body will devise some means of relief for Louisiana.

LITTLE ROCK, ARK., Dec. 28.—The supply of coal here is entirely exhausted. No trains have arrived from Memphis for three days.

NEW YORK, Dec. 30.—The Louisiana Commission, in a long letter published this morning, denies the statement made by Senator Kellogg in his bill of complaint filed in the United States Circuit Court, and says Kellogg's object in wishing to get possession of the Louisiana election returns was expressed in what he charged upon the returning officers and the Governor—that is, to falsify and suppress, or destroy them, in order to make it appear that he had been elected Governor.

CINCINNATI, Dec. 31.—The ice gorge in the river below here broke up this evening, and is being carried off by the current in heavy masses. Some damage has been done, but to what extent has not yet been ascertained.

### FOREIGN.

ROME, Dec. 24.—The Pope delivered an allocution to the consistory composed of twenty-two cardinals. He said the church was still sorely persecuted. A purpose to destroy her was shown in the act of the Italian government which compelled the clergy to serve in the army and imposed heavy taxes on church property. He solemnly protested against the bill now pending in the Italian Parliament for the suppression of religious corporations and declared that a title to property acquired by this means would be null and void. He repeated his censures of those who encroached on the rights of the church, and denounced Germany, where the pitfalls of open violence, calumny and ridicule were employed to destroy the church, by men who, ignorant of religion, sought to define its dogmas. The allocution concluded with a protest against clergy dotation.

BERLIN, Dec. 28.—The *North German Gazette* stigmatizes the allocution of the Pope, delivered at the consistory held in Rome, on the twenty-third instant; as an unpardonable insult to the Emperor of Germany. The colossal impudence of the Pope, says the *Gazette*, proves the inevitable necessity for the immediate passage of a law defining the boundaries between the State and the Roman Catholic Church.

After the first of January persons going to Germany from France will not be required to provide themselves with a passport.

BERLIN, Dec. 30.—The journals of Koenigsburg and Posen have been threatened with immediate confiscation if they publish insulting references to Germany in the recent papal allocution. The Charge d'Affidres of the German Legation will probably be instructed not to attend the reception of the diplomatic body by the Pope on the first of January, on account of the allocution.

ROME, December 30.—The German Charge d'Affidres informed Cardinal Antonelli, last week, that he had been instructed to take an unlimited leave of absence. He has since closed the legation and quit Rome for Berlin.

## Letter from China.

MR. EDITOR: You have no doubt often heard of the tribe of Miantze, the aborigines of China, who inhabit the hill-country west. The present government of China are trying to destroy them, root and branch. They have never been conquered by the Chinese, and are said to be a brave people. I will give you some account of the bloody deeds of this cruel people, the Chinese, who are classed among civilized nations. Before I speak of these poor, persecuted people, the Miantze, I will allude to what occurred not long since near Swatow, south of this. A notice was issued by General Pang for *one hundred bamboo cages* to be made. It seems about that number of men were to be beheaded, and these cages were required to be used in taking these men to the execution ground. Shortly after the above notice eighty of these men were placed in cages—the rest remaining in prison—and were then carried out to the execution ground. When they had arrived the men were placed in long rows, each row being ten feet apart, so as to give plenty of room for the executioner, when leaving one, to get a good swing before reaching another. Swords or choppers were arranged at suitable intervals, for the executioner uses a fresh one for every half dozen men. When he commenced his bloody work he went bounding down one row and up another, and at every fall of the bloody chopper a man's head fell from the body. It was said to be more like the slaughter of hogs than of human beings. During the past three years General Pang has beheaded some three thousand, and the most of the work is said to have been done by a loan of stout build, with a hawked nose, who goes about with General Pang, and executes his orders in the destruction of human life. The story of this man is as follows: The people of Swatow say that on one occasion, when the rebels were in the country, General Pang had a number of rebels kneeling before him for execution. The executioner began his work, but went on in such a bungling way that it attracted the attention of the hawked-nose man, who was among the number to be executed. Being accustomed to such scenes, he did not fear, and at once called out to Pang to know if they were all to be hacked to pieces in that way, and then asked to be set at liberty, and he would show them how to do it. Pang was greatly surprised at this, and ordered the man to be released for that purpose. He soon made short work of all his comrades, and then, kneeling as before, asked them to finish him. Pang said: "No; that man is too useful to be slain; I want him myself." Since then he has led a bloody and equal life in slaying his fellow-men, and boasting that he never misses or requires a second blow at a man's head.

The war against the Miantze, the children of the forest, is carried on in the southwestern part of China. The governor of one of the provinces west says the execution of the great Miantze chief, Koo-ho, would have been postponed had not the distance between there and Pekin been so great, and must necessarily have required a long time before an answer could have been returned; and as the chieftain since his capture had refused food, he feared he would starve, and thus die an easy death before the Imperial will could be known concerning him. Therefore a council of war had been held, and decided he should suffer the penalty of treason and rebellion—that is, "degraded, and cut into a thousand pieces." The manner in which this was done was horrible, but it was all given in full, as if for the gratification of the Emperor.

"The criminal judge, attended by the executioners, in the presence of the assembled armies, ordered the body of Koo-ho to be stripped naked and wound around with strong iron wire, each coil being a few inches from the other, and drawn so tightly into the flesh that it caused it to rise between the coils. When this was done, and he was securely bound to a stake, the executioners began their work of slowly picking the flesh from the bones with sharp iron instruments, something like a three-pronged fork, the flesh being handed, as it was torn off, to others, who stood by, to receive it, and with sharp shears cut it into still smaller pieces, throwing them on the ground, and then stamping on them. When this was finished he was left standing, while several inferior rebel chiefs were beheaded, and their heads sent round the camp for the admiration of the multitude, and to give a little variety to their amusement! Then the executioners returned to Koo-ho, cut off the head from the still bleeding, living skeleton of bones, and also sent it around the camp. It was received with a shout of exultation by the officers and people, who all rejoiced and praised their gods for this glorious triumph over their enemies. Again the torturers returned to their prey, slowly sawed the bones of the rebel chief in small pieces, and handed them over to assistants to grind them to powder, and scatter to the 'four winds of heaven,' which they did before the eyes of an applauding, rejoicing multitude!"

To this description is then added the names of those officers who took a most conspicuous part in the execution of these deeds of cruelty, and recommending that these loyal subjects of the Emperor be promoted.

Such is China at the present day, with all her boasted civilization. Truly this is a land of darkness, where they know not the true God. The hearts of these people are full of all subtlety, deceit and cruelty. When will the true light shine in their hearts and subdue their evil natures? When will they learn to fear God? Pray for us in this land of darkness, idolatry and superstition, that God may help us right early. I remain yours in Christian love.—*J. W. Lambuth, in Nashville Christian Advocate.*

SHANGHAI, CHINA, Oct. 25, 1872.

## Little Rock Conference.

The session of this Conference was held at Pine Bluff, Arkansas, beginning on Wednesday, December 4, and closing on Monday following, Bishop Wightman presiding.

The visit of Dr. A. L. P. Green was highly appreciated. He represented ably and successfully the interests of the Central University, and of the Publishing House at Nashville. The Conference, by a unanimous vote, gave its co-operation with the other Conferences to the university, requested the appointment of an agent, and elected the following as its Board of Trustees, viz: A. Hunter, W. C. Hearn, J. L. De Yampert and Dr. S. E. Cule.

For the rising Publishing House, and as a mark of affectionate respect for Dr. Summers, the Conference pledged the payment of $700 for the fitting up of his office. It would have affected the generous heart of the doctor could he have witnessed the enthusiasm of the Conference in making this very handsome contribution. The amounts are to be forwarded by the first of June.

The Missionary Anniversary was the greatest success of the season. Under the persuasive eloquence of Dr. Winfield, the noble sum of $2,857 was contributed for this great cause.

After a very harmonious and most enjoyable session, the Conference closed on Monday night by the reading out of the following

APPOINTMENTS.

LITTLE ROCK DISTRICT.—A. R. Winfield, P. E. Little Rock: Second street, W. C. Hearn; Spring street, to be supplied by H. H. Watson; Bartlett, to be supplied by I. N. Pace; Bayou Metre, J. Loving; Lonoke, H. D. Howell, B. S. Hunter, sup.; Richwoods mission, G. W. Duncan; Austin, S. Busby and one to be supplied; Collegeville, F. D. Van Valkenburg; Perryville, S. N. Burns; Nashville mission, C. M. Slover; Agent for Arkansas Female College and Central University, A. R. Winfield.

PINE BLUFF DISTRICT.—H. B. Frazee, P. E. Pine Bluff, H. Jewell; Plum Bayou, J. M. Pirtle, W. J. Scott; Swan Lake, R. H. Sanders; Red Fork mission, N. S. Burnett; Sulphur Springs, W. J. Davis; White River, C. D. McSwain; De Witt, C. C. Godden; Simpson Creek mission, A. W. Simmons; Lehi, F. M. Winburn; Star City mission, J. A. Clower.

ARKADELPHIA DIST.—A. Hunter, P. E. Arkadelphia, M. H. Wells; Clarke and Marfreesboro, J. P. Holmes, A. Monk; Caddo circuit and Ouachita mission, R. M. Traylor, J. C. Greenwood; Hot Springs, T. H. Ware; Hot Springs mission, to be supplied by J. J. Smith; Rockport, J. M. C. Douglas; Tulip, W. H. H. Biggs; Princeton, B. G. Johnson; Benton, J. M. Cline; Princeton Academy, R. B. Alston; agent American Bible Society, J. E. Caldwell.

MONTICELLO DIST.—J. F. Carr, P. E. Monticello, J. R. Harvey; Mount Pleasant, J. H. Blakely; Selma, J. H. Riggin; Green Hill, E. L. Gaddy; Hamburg, A. B. Winfield, Z. T. McCann; Bartholomew, T. Hare; Eudora, to be supplied; Holly Grove mission, J. Pryor; Palestine, J. R. Sherwood; Warren, H. D. McKinnon, W. H. Hagan.

CAMDEN DISTRICT.—J. A. Parker, P. E. Camden, T. Pope; Camden circuit to be supplied by W. H. Rushing; Ouachita, E. R. Bareus; Falcon and Lamartine, W. H. Browning; Magnolia, E. S. Watson, J. Turrentine, sup.; El Dorado, D. H. Linebaugh; Rosston, to be supplied by R. Beauchamp; Lapeal, F. M. Jones; Lewisville, J. W. Johnson; Hampton, to be supplied by J. H. Baird; B. C. Wier, sup.

WASHINGTON DISTRICT.—C. D. Steele, P. E. Washington, S. G. Colburn; Moscow, J. P. Hulse; Mineral Springs, G. W. Matthews; Center Point, H. Townsend, W. R. Gardner; Locksburg, A. D. Jenkins; Richmond, C. A. Bayless; Polk mission, J. A. Anderson; Rondo, B. Ward; Bright Star, to be supplied by W. Crawford; Mineral Springs Academy, T. W. Hayes.

TRANSFERRED.—A. Minor, sup., to Kentucky Conference; P. C. Archer, to Texas Conference.

## M. E. Church (North.)

The Bishops, at their late meeting, arranged for the episcopal visitation of our foreign missions as follows:

1. Bishop Bowman was appointed to visit our mission in South America in the summer of 1873.

2. Bishop Harris was appointed to visit the missions of our church in Asia and Europe. It is expected that he will leave San Francisco early in the coming summer, going thence to Japan, China and India, presiding at the session of the India Conference in January, 1874; thence by the way of Bombay, Constantinople and Italy; to western Europe, presiding in the Mission Conference of Germany and Switzerland at its session in 1874; and thence to the Irish and British Conferences as one of the delegates to those bodies from the General Conference of the Methodist Episcopal Church.

3. Bishop Foster was appointed to visit our missions in Europe during the coming summer, and preside in the Mission Conference of Germany and Switzerland at its session of 1873.

4. Bishop Haven was appointed to visit Mexico during the current winter to supervise the planting of our mission in that country.

In pursuance of the action of the General Conference, as recited in the Journal of 1872, pages 403, 440, the following persons were appointed a delegation to bear the fraternal greetings of the General Conference of the Methodist Episcopal Church to the General Conference of the Methodist Episcopal Church South, at its next ensuing session, namely: Rev. Albert S. Hunt, Rev. Charles H. Fowler, D. D., and General Clinton B. Fisk. Rev. Benjamin F. Crary was appointed alternate for either ministerial delegate, and Governor William Claflin was appointed the alternate of General Fisk.

The Bishops also adopted the following minute, namely:

"Inasmuch as the late General Conference addressed a fraternal letter to the General Conference of the African Methodist Episcopal Church; and inasmuch as we are satisfied that the failure to appoint a fraternal delegation to that body was purely an oversight; therefore,

"*Resolved*, That we request Rev. David Sherman, of the New England Conference, and Rev. Benjamin Brown, of the Washington Conference, to visit the said General Conference of the African Methodist Episcopal Church, at its next session, to bear the aforesaid letter and our fraternal greetings to that body."

In obedience to the action of the late General Conference, as set forth in the Journal of 1872, page 291, the following persons were appointed a commission to prepare a code of ecclesiastical jurisprudence, and report the same to the next General Conference, namely: Rev. John Miley, D. D., of the New York Conference; Rev. John B. Wentworth, D. D., of the Western New York Conference; Rev. Fernando C. Holliday, D. D., of the Southeastern Indiana Conference; Hon. William Lawrence, of Bellefontaine, Ohio; Hon. Daniel M. Bates, of Wilmington, Delaware, and Hon. George G. Reynolds, of Brooklyn, New York.

In pursuance of the action of the General Conference, as recited in the Journal of 1872, page 112, the following persons were appointed a Commission on Church Union, namely: Rev. Freeborn G. Hibbard, D. D., Rev. John P. Durbin, D. D., Rev. William R. Clark, D. D., Rev. John L. Smith, D. D., Rev. William Nast, D. D., Rev. Daniel Stevenson, D. D., Rev. B. Peyton Brown, Rev. Erastus Q. Fuller, D. D., and Rev. Charles O. Fisher.—*Methodist.*

## Texas Conference.

The editor of the Galveston *Christian Advocate*, writing from the Texas Conference, says:

"We reached Bryan at two A. M., December 4, and, after a few hours' rest, met with our brethren in the Conference room. Bishop Keener opened the Conference with an address, which fell with peculiar weight on the heart of every preacher who heard it. We wish we could echo his earnest, impressive words, so that they would reach the ear of the entire church.

He reminded us of the solemnity of that hour when the annual pastorate of the Methodist preacher ends, and his report of work performed or neglected must be made. It is God's work, involving issues of the gravest character, and the question, How have its obligations been met? is one of solemn import to all who are engaged in that work. The preacher is an earthen vessel, but he may hold elements of great power. Commissioned of God to preach, he is the embodiment of divine energy, and becomes the grand agency for the redemption of our race. The evidence that we hold that relation is in the fruit of our labors. These testify of us, if we indeed build upon Christ. When we can point to the field where we have wrought, and say, Behold what, through the power of grace, has been done! we may accept the results as seals to our ministry more authoritative than any man may confer. He referred to the discouragements often felt because the times seemed out of joint, and the elements of evil appear to hold undisputed sway. Thus it was when the gospel was established. Earth has never seen a darker home than that which preceded the rising of the Sun of Righteousness. The power of evil was dominant in the church and the world when Luther began his work; while Wesley found the church resting under the bonds of a ritualism which yielded no evidence of spiritual life. If our day is dark, it is a time for us to work. The existence of the evils which abound in the world, or the lack of faithful men upon the walls, is a call to the man of God to work for the Master who has sent him forth. He regarded it as an encouraging thought that Mr. Wesley's system had abated none of its force, and that his theology had lost none of its power. The world extends to them a recognition and respect which grows stronger and deeper as the church widens its influence, and the power of that system and the truthfulness of that theology are tested. The strong sense of the English mind, the spirituality of the Moravians, the sturdy power of the Germans, are recognizing its value and force. One law in nature often finds a thousand grand developments, and the gospel announced by Christ, simple, yet grand in its utterances, expands and develops to meet all the moral and spiritual wants of our race in every age. The secret of our power as a ministry and a church is to hold on to those central elements of spiritual life and power, realizing them in our hearts, and proclaiming them from the pulpit, and by our lives we may accomplish the great work assigned us.

## Books and Periodicals.

THE AUTOBIOGRAPHY AND JOURNAL OF REV. HEMAN BANGS. With an introduction by Rev. Bishop James, D. D. Edited by his daughters. New York: N. Tibbals & Son. 1872.

Heman Bangs was born in 1790, and died in 1869. He had received and filled fifty-four appointments as an itinerant preacher. His active life embraced the most important part of Methodist history in the United States. He was himself a prominent actor in the affairs of the church for half a century. A man above reproach, of perfect independence and courage, and a clear and intelligent observer of passing events, and, above all, of great faith, and deep and childlike piety. The autobiography and journal of such a man is bound to be a book of interest to almost every class of devout readers, and especially to those who love to study the character and achievements of the truly heroic, the great and the good. Heman Bangs, during the last years of his life, stood almost alone among his brethren protesting against the ultra views and extreme measures to which the Northern Methodist Church committed herself. But he never lost the respect of those with whom he differed. During his ministry he had received ten thousand members into the church, and the monuments of his laborious zeal and sagacity, in the form of churches and institutions of learning and benevolence, still bear witness to his rare devotion and usefulness. The book is to us a refreshment, and full of interest from beginning to end. The autobiographical part comprises but thirty-eight pages of the volume, and comes down to 1817. At this point the journal begins, and the last entry is August 4, 1869, and the last words of this entry are: "I am saved by grace through faith." The journal is by no means a lifeless array of dates, but abounds in incidents, reflections, sketches of sermons and matters of historical and personal interest. An excellent engraved likeness of Mr. Bangs adorns the volume, and true to the life, as we saw and heard the noble old preacher at the session of the Louisiana Conference in 1861. The book closes with a memorial of his wife, Mrs. Sally Burritt Bangs, a woman of rare gifts and piety, who died a few years before her honored husband. Good taste, sound judgment and tender affection are exhibited in the editing and preparation of the work for the press.

SERMONS AND DISCOURSES. By Thomas Chalmers, D. D., LL. D. Now completed by the introduction of his posthumous sermons. Two volumes in one. New York: Robert Carter & Bros.

A very stout octavo of 1,103 pages, containing all the sermons of the celebrated preacher. The frontispiece is a handsomely engraved likeness of Dr. Chalmers. The introduction of the posthumous sermons is a most valuable feature of the work. It is not necessary to write a criticism or to make my new estimate of these sermons. The most of them have been before the public for many years, and it is only needful to announce that this new, cheap and complete edition is ready for the buyer. No library should be without it. Chalmers, at the time of his death, was the greatest preacher in the world, and here are the sermons which made his reputation. For sale by R. J. Harp, Methodist Depository, 110 and 112 Camp street, New Orleans. Price, $3.

THE CHURCH HYMN BOOK, WITH TUNES, FOR THE WORSHIP OF GOD. Ivison, Blakeman, Taylor & Co., New York and Chicago. 1872.

A splendid octavo of 586 pages, tinted paper and beautiful typography. The best hymns in our language are in it, and those which, by long use, are precious to all Christians—Watts, Wesley, Doddridge, Montgomery, Newton and other of the old writers are represented, besides the choicest effusions of later authors. The music embraces the bulk of the old familiar tunes, and many new ones of great merit. A complete and useful compilation, and admirably adapted to social and congregational worship. For sale by R. J. Harp, Depository, 110 and 112 Camp street, New Orleans.

THE WORLD OF MORAL AND RELIGIOUS ANECDOTE. Illustrations and incidents gathered from the words, thoughts and deeds of the lives of men, women and books. By Edwin Paxton Hood. Philadelphia: J. B. Lippincott & Co. 1872. Octavo, 752 pages.

This seems to be a companion volume to "the World of Anecdote" noticed by us some time ago, and is by the same author. In such a mass of anecdotes there is much chaff much that is utterly stale and unprofitable—along with a great deal that is truly interesting and instructive. Preachers will find in the volume plenty of material wherewith to spice their sermons, and to illustrate topics of religious discourse. For sale by Gresham, Camp street, New Orleans.

WHO WON? By the author of Win and Wear. New York: Robert Carter & Bros. 1873.

Another story for the children, and with a good moral to it. A handsome dodecimo, elegantly bound, of over 400 pages. For sale by R. J. Harp Depository, 110 and 112 Camp street, New Orleans.

UPLANDS AND LOWLANDS. Three chapters in a life. By Rose Porter. New York: Anson D. F. Randolph & Co.

Miss Porter has achieved a high and enviable reputation as a writer. Her style is fresh and picturesque, and the moral of her stories is always good. This volume is probably one of her best, and is a work of great interest and merit. Duodecimo, 303 pages. For sale by R. J. Harp, 110 and 112 Camp street, New Orleans.

NEW SCHOOL HISTORY OF THE UNITED STATES OF AMERICA. By J. S. Blackburn and W. N. McDonald, A. M. Baltimore: W. J. C. Dulany & Co. 1872.

Much more voluminous than the Grammar School History by the same authors, and adapted to more advanced pupils. The history of the late war is written from a Southern standpoint, making the work a safe and desirable text book for our schools. For sale at the Depository, 110 and 112 Camp street, New Orleans.

A GRAMMAR SCHOOL HISTORY OF THE UNITED STATES, from the discovery of America to the present time. By J. S. Blackburn and W. N. McDonald, A. M. Baltimore: W. J. C. Dulany. 1872.

This is written for the use of young pupils, and is admirably adapted as a text book in our schools. The style is simple, clear and compact. The very thing for our Southern children. For sale at our Depository, 110 and 112 Camp street.

STORIES AND POEMS. By Mother and Daughter, Caroline Gilman and Caroline Howard Jervey. Illustrated. Boston: Lee & Shepard. New York: Lee, Shepard & Dillingham. 1872.

The dedicatory address of the many good stories and poems to interest and instruct young people. The moral and religious tone of the work seems to be decided and prominent. For sale at the Depository, 110 and 112 Camp street, New Orleans.

PARLOR PLAYS. By Mrs. L. C. Wamer. New York: Robert F. Randolph & Co. 1872.

Written by a lady, the work is more especially addressed to ladies. It puts the subject of gardening in a very attractive form and contains a great deal of valuable information concerning the cultivation of flowers. A wholesome and useful book. For sale by R. J. Harp, 110 and 112 Camp street, New Orleans.

COMFORTER. By the author of "Talks with a Child on the Beatitudes," etc. Philadelphia: J. B. Lippincott & Co. 1872.

For bereaved parents. Much in the little volume that is very good indeed; but it is the exception of sweet-tempered organisms at last. A book which we cannot recommend. For sale by J. A. Gresham, Camp street, New Orleans.

THE BOY'S BOOK ABOUT INDIANS. By Rev. Edmund R. Tuttle. Philadelphia: J. B. Lippincott & Co. 1872.

The book is dedicated to General W. T. Sherman. It contains much information concerning the Indians, and many entertaining incidents and sketches. The volume is handsomely illustrated. For sale by Ellis & Bro., New Orleans.

KITTY'S BOOKS. By Joanna H. Mathews. New York: Robert Carter & Bros. 1872.

A sweet little story for very little children. Contents, binding, illustrations and print all of the best. For sale by R. J. Harp, at the Depository, 110 and 112 Camp street, New Orleans.

VICK'S ILLUSTRATED FLORAL GUIDE, for 1873. The handsomest number yet issued. The engravings and the engraving are excellent, and the catalogue and descriptions of flowers, bulbs and seeds complete. All who take any interest in the flower and vegetable garden should have this splendid publication. The work is now published quarterly, at only five cents a year. James Vick, Rochester, New York.

TIPPECANOE AND TYLER TOO. A Vermont periodical, fully entitled to Southern support and a hearty welcome, not only from patriotic motives, but because of its literary merit. The housekeeping department is well filled with receipts, and recipes, such as are characteristic of Virginia cookery of long ago.

OUR SUNDAY SCHOOL PAPERS for January, 1873, are to hand and each is perfect after its kind. Methodist Visitor, Little People and Youth's Companion, Pleasant Hours, Berean Leaf, Sunday School Visitor, Sunday School Advocate, Sunbeam, Child's Paper, Little Pilgrim, Child's Friend, Child's Companion, Infant Class Teacher, Primary Teacher, Lesson Leaves, Lesson Quarterly, Lesson Monthly, Lesson Manual, Lesson Paper, Lesson Hymns, Lesson Pictures, Lesson Commentary, Lesson Illustrations, Lesson Index, Lesson Compend, Lesson Expositor, Lesson Quarterly Review, Lesson Leaf, Lesson Hymn Book, Lesson Hymn Sheet, Lesson Hymn Card, Lesson Hymn Book Supplement, Lesson Hymn Book Index, Lesson Hymn Book Appendix, Lesson Hymn Book Table of Contents, Lesson Hymn Book Preface, Lesson Hymn Book Introduction, Lesson Hymn Book Dedication, Lesson Hymn Book Frontispiece, Lesson Hymn Book Title Page, Lesson Hymn Book Publication Info, Lesson Hymn Book Copyright, Lesson Hymn Book Table of Contents, Lesson Hymn Book Preface, Lesson Hymn Book Introduction, Lesson Hymn Book Dedication, Lesson Hymn Book Frontispiece, Lesson Hymn Book Title Page, Lesson Hymn Book Publication Info, Lesson Hymn Book Copyright.

THE CATHOLIC ALMANAC for 1873. Baltimore: Kelly & Piet. 1873.

Contains much information concerning the Catholic Church in the United States, Europe and elsewhere. Also a calendar, and much miscellaneous matter. For sale by Ellis & Bro., New Orleans.

MOBILE ALMANAC for 1873. Mobile: Farrow & Dennett. 1873.

Contains much information concerning Mobile, Alabama.

NEW AND THE BEST THOUGHTS from the best thinkers of the best thoughts of the best thinkers. Boston: R. F. Walcutt. New York: R. J. Harp. Mobile, Alabama.

A collection of thoughts from many sources, arranged under appropriate heads. For sale by R. J. Harp, Methodist Depository, 110 and 112 Camp street, New Orleans.

The Christian Advocate.

THURSDAY, JANUARY 2, 1873.

### HYMN FOR ADVENT.

BY ARTHUR PENRHYN STANLEY, D. D., DEAN OF WESTMINSTER.

The Lord is come! On Syrian soil,
The Child of poverty and toil—
The Man of Sorrows, born to know
Each varying shade of human woe:
His joy, his glory to fulfill:
In earth and heaven, his Father's will;
On lonely mount, by festive board,
On bitter cross—despised, adored.

The Lord is come! Dull hearts to wake,
He speaks, as never man yet spake,
The truth which makes his servants free,
The royal law of liberty.
Though heaven and earth shall pass away,
His living words our spirits stay.
And from his treasures, new and old,
The eternal mysteries unfold.

The Lord is come! With joy behold
The gracious signs, declared of old;
The ear that hears, the eye that sees,
The sick restored to health and ease;
The poor, that from their low estate
Are roused to seek a nobler fate;
The minds with doubt and dread possessed,
That find in him their perfect rest.

The Lord is come! The world's great stage
Begins a better, brighter age:
The old gives place unto the new;
The false retires before the true;
A progress that shall never tire,
A central heat of sacred fire,
A hope that soars beyond the tomb,
Reveal that Christ has truly come.

The Lord is come! In him we trace
The fullness of God's truth and grace;
Throughout those words and acts divine
Gleams of the eternal splendor shine;
And from his inmost Spirit flow,
As from a height of sunlit snow,
The rivers of perennial life
To heal and sweeten Nature's strife.

The Lord is come! In every heart
Where Truth and Mercy claim a part;
In every land where right is might,
And deeds of darkness shun the light;
In every church where Faith and Love
Lift earthward thoughts to things above;
In every holy, happy home,
We bless thee, Lord, that thou hast come!

## That "Pastoral Visit."

MR. EDITOR: "Our Pastoral Visit," in the ADVOCATE of the twenty-eighth of November, was real crispy, brown and nice. I liked it. And as I have not yet given my modicum of advice to "our editor," I will do so now. Give us more of such neat and tidy little talks. Come down from your "high and lifted-up" place of heavy and learned "leaders," and talk to us common readers in this popular and friendly way. They strike a sympathetic chord in the hearts of the people, and move them toward the editor—make them forget that a grave D. D. drives the ADVOCATE quill? helps them to the fact that a warm-hearted, loving pastor sits at the desk, seeking earnestly and prayerfully their spiritual comfort and peace.

But this *en passant*. "The Pastoral Visit" was to me suggestive. I was made to think of pastoral work in general, and of pastoral visits in particular. I know this is a trite, common-place subject. Whatever others might be able to do, I cannot expect to say anything new relative to it. However, with your permission I want to say some few old things in my own old way.

I will begin by asking questions. They are as follows: How can a minister of Jesus, with the solemn vows of the church upon him, neglect or fail to do with his whole heart the one specific thing he has promised to do and keep a good conscience? How can he be careless and not stultify himself? How can he be indifferent without moral perfidy, if not perjury? I know these are strong questions—a strong presentation of the matter; but I mean it. Ordinarily, when a man gives a promise—pledges his word—and fails to meet the obligation without a just cause, he must lose caste as a man of integrity. A Methodist preacher gives a most solemn personal pledge, and that, too, under the most solemn and engaging circumstances. The spirit of his vow calls for earnest, laborious diligence in this pastoral work—visiting "from house to house and diligently instructing the children." Can he become careless and neglectful in the face of his personal pledges? How can he, I ask, and maintain his integrity? I have the strongest possible faith in the good intentions and pure motives of those assuming such vows. But, however good the intention and pure the motive in the beginning, if the subsequent life does not comport with it, the man must sustain the loss.

It is reasonable to suppose that all desire success—desire to preach well, to stand fair with their brethren, to be acceptable to the people, to be sought after; in a word, to *succeed*. Not, indeed, for the mere sake of success. This spirit is in harmony with a worldly, unsanctified ambition, but not with the work of the Christian minister. *Self* is to be left out. He brings his ships to land, forsakes all and follows Christ. The condition of success—true success—is found in faithfulness to the pastoral work. Had I the space to elaborate it, I would say that here, and here only, the conditions are to be found. To preach well the preacher must be spiritual—truly religious—in full and active harmony with his message. To say no more, how can a man be counted morally honest when he, in fact or in spirit, does *not* do what he has promised most solemnly to do?

To preach well—to *fill* the pulpit—is to give to each his portion in due season. How can the preacher do this when he is out of sympathy with his people—don't know what their wants are, much less their particular "seasons?"

To preach well the preacher must have the heart and ear of his people. This he gets only as a pastor. He may flash up for a Sabbath or two, but unless he has the heart, the tongue, the eye, the hand, the foot of the true, sympathizing pastor his Sunday scintillations will only serve to reveal the barrenness of his work, and adorn the completeness of his failure.

The mellow light of the fireside—the precious circle—guides, cheers the home a safe and assured gospel preacher to

If one can have the ease, [illegible] to regard the ministry, for a moment, in the light of a mere profession, it will serve to strengthen this matter; for as a *profession* even, a selfish, worldly success can be attained fully only by laborious, painstaking pastoral work. It chills the heart, however, to think of the subject from this standpoint. When the contrast is considered—when it is known that the salvation of the soul is involved; that it is no personal enterprise, but that "necessity is laid upon the man;" that it is a question of comfort to torn and lacerated hearts; that it is the work of drying wet cheeks and restoring light and gladness to darkened and cheerless houses; that it is a ministry of joy to the angels in heaven, and gives gladness to the spirits of the redeemed—in what grand proportion does the work of the spiritual pastor stand out before the eye! And how glaring and fearful the sin of the faithless one! ***

## The Time to Hold the Louisiana Annual Conference.

MR. EDITOR: We have on several occasions, at our Annual Conferences, discussed this subject; but down to the present time we have been undetermined as to the best season of the year for holding our sessions. The following reasons compel me to contend for the early part of April as not only the most suitable time for our Conference sessions, but the only suitable time.

1. By holding our Conference in April we will have navigable streams, affording us facilities of travel that we very seldom have in January, and never have in December.

2. We will have pleasant weather for traveling to and from Conference, which we cannot have in mid-winter. This is an important consideration. How few of us return home from our mid-winter Conferences without severe colds; and we all know well of valuable lives lost by this exposure.

3. In case of change (which occurs at each Conference with some) we will have pleasant, comfortable weather in which to remove our families to our new fields of labor. The vast importance of this is patent to every one. Our last Annual Conference, and its results of hardships and exposure in the removal of families, is sufficient to impress us with the importance of remedying this great evil, if possible.

4. We will enter upon our new fields of labor at a season of promise, and will be enabled to begin effective work immediately. Going to a new field in mid-winter, being unacquainted with the families, the roads, the neighborhoods, and the weather being cold, the roads bad, the waters up, it is impossible to do much effective work until the spring is opening. Now this time is almost entirely lost, for if it were at the close of the Conference year we, being acquainted with all these things, could do very effective work in bringing up collections and visiting the people pastorally. If we can save almost one-fourth of the year, which is now almost entirely unavailable for good, we should undoubtedly make the change.

5. We will thus close our Conference year with the commercial year, and by so doing be enabled to bring up all the pecuniary interests of the church much more effectively. As it is, we arrive at our work at a season of the year so very inclement that we cannot lay effective plans until the money of the country is spent. Then it is unusual to pay the laborer in advance, and the people will pay more liberally to an acquaintance; and we leave our circuits before the crops are sold, and the consequence is that our salaries and collections for our various church enterprises are very meager. Holding the Conference in April, we enter effectively upon our work immediately—we get all the plans laid and different interests of the church before the people; then in mid-winter, when the money is in hand, and we can do but little else, being acquainted with country and people, we can take up our collections privately, if not publicly; and, having done our work, the people will feel it incumbent to pay us, and the consequence will be that we will be enabled to increase our receipts fifty per cent., if not to double them. Now you see that to hold our Conference in April will subserve every interest of both church and preacher. "Well," says one, "what about houses to live in, and gardens?" Well, this plan will have a tendency to lead the church to provide parsonages, which, in my opinion, is very important; and if A.'s family are in a hired house up to Conference, and he is removed, B. can always occupy the same, if he desire it. I have never been in city, town or country but that there were vacant houses to let at all seasons of the year. Such cases are extremely rare when it is difficult to obtain a house at any season. Then the stewards will, of course, always assist in this work, and the more readily as they have nice, pleasant weather in which to travel about and do this work, as well as a season of leisure for farmers. As to the gardens, there are but few of us, if we do our work properly, who have time to cultivate the soil; and that is indeed a very unfortunate people who cannot or will not supply the preacher with cabbage and potatoes. I think that, if I felt pretty certain that Bro. B. and family were soon to occupy the house that I live in, I would take great pleasure in leaving him a good garden. The smile of his wife and the enjoyment of his children at finding a good garden would more than repay me for the toil in its cultivation. Do not say that "this would not be the case generally," for we will conclude that you judge others by yourself. I do not wish to control the Bishop or the Conference in this matter, if I could; but I do honestly believe that to hold our Conference early in each April will subserve every interest of the church, the preacher and his family more effectually than at any other season of the year. B. F. WHITE.

A WILLFUL SIN in the father may be a sinful weakness in the son.—"*David Elginbrod.*"

## The Wine Question in Society.

It is universally admitted among sensible and candid people that drunkenness is the great curse of our social and national life. It is not characteristically American, for the same may be said with greater emphasis of the social and national life of Great Britain; but it is one of those things about which there is no doubt. Cholera and smallpox bring smaller fatality, and almost infinitely smaller sorrow. There are fathers and mothers, and sisters and wives, and innocent and wondering children, within every circle that embraces a hundred lives, who grieve to-day over some hopeless victim of the seductive destroyer.

In the city and in the country—North, East, South and West—there are men and women who cannot be trusted with wine in their hands—men and women who are conscious, too, that they are going to destruction, and who have ceased to fight an appetite that has the power to transform every soul and every home it occupies into a hell. Oh, the wild prayers for help that go up from a hundred thousand despairing slaves of strong drink to-day! Oh, the shame, the disappointment, the fear, the disgust, the awful pity, the mad protests that rise from a hundred thousand homes! And still the smoke of the everlasting torment rises, and still we discuss the "wine question," and the "grape culture," and live on as if we had no share in the responsibility for so much sin and shame and suffering.

Society bids us furnish wines at our feasts, and we furnish it as generously as if we did not know that a certain percentage of all the men who drink it will die miserable drunkards, and inflict lives of pitiful suffering upon those who are so closely associated with them. There are literally hundreds of thousands of people in polite life in America who would not dare to give a dinner or a party without wine, notwithstanding the fact that in many instances they can select the very guests who will drink too much on every occasion that gives them an opportunity.

There are old men and women who invite young men to their feasts, whom they know cannot drink the wine they propose to furnish without danger to themselves and disgrace to their companions and friends. They do this sadly, often, but under the compulsions of social usage. Now we understand the power of this influence; and every sensitive man must feel it keenly. Wine has stood so long as an emblem and representative of good cheer and generous hospitality that it seems stingy to shut it away from our festivities, and deny it to our guests. Then, again, it is generally offered at the tables of our friends, and it is so difficult, apparently, for those who are accustomed to it to make a dinner without it, that we hesitate to offer water to them. It has a niggardly—almost an unfriendly—seeming; yet what shall a man do who wishes to throw what influence he has on the side of temperance?

The question is not new. It has been up for an answer every year and every moment since men thought or talked about temperance at all. A man cannot, without sultifying and morally debasing himself, fight in public that which he tolerates in private. We have heard of such things as writing temperance addresses with a demijohn under the table; and society has learned by heart the old talk against drinking too much—"the excess of the thing, you know"—by those who have the power of drinking a little, but who would sooner part with their right eye than with that little.

A man who talks temperance with a wine-glass in his hand is simply trying to brace himself so that he can hold it without shame. We do not deny that many men have self-control, or that they can drink wine through life without suffering, to themselves or others. It may seem hard that they should be deprived of a comfort or a pleasure because others are less fortunate in their temperament or power of will. But the question is whether a man is willing to sell his power to do good to a great multitude for a glass of wine at dinner. That is the question in its plainest terms. If he is, then he has very little benevolence, or a very inadequate apprehension of the evils of intemperance.

What we need in our metropolitan society is a declaration of independence. There are a great many men and women in New York who lament the drinking habits of society most sincerely. Let these all declare that they will minister no longer at the social altars of the great destroyer. Let them declare that the indiscriminate offer of wine at dinners and social assemblies is not only criminal but vulgar, as it undoubtedly is. Let them declare that for the sake of the young, the weak, the vicious—for the sake of personal character, and family peace, and social purity and national strength—they will discard wine from their feasts from this time forth and forever, and the work will be done.

Let them declare that it shall be vulgar—as it undeniably is—for a man to quarrel with his dinner because his host fails to furnish wine. This can be done now, and it needs to be done now, for it is becoming every day more difficult to do it. The habit of wine-drinking at dinners is quite prevalent already. European travel is doing much to make it universal; and if we go on extending it at the present rate, we shall soon arrive at the European indifference to the whole subject. There are many clergymen in New York who have wine upon their tables and who furnish it to their guests. We keep no man's conscience, but we are compelled to say that they sell influence at a shameful rate. What can they do in the great fight with this tremendous evil? They can do nothing, and are counted upon to do nothing.

If the men and women of good society wish to have less drinking to excess, let them stop drinking moderately. If they are not willing to break off the indulgence of a feeble appetite for the sake of doing a great good to a great many people, how can they expect a poor, broken down wretch to deny an appetite that is stronger than the love of wife and children, and even life itself? The punishment for the failure to do duty in this business is sickening to contemplate. The sacrifice of life and peace and wealth will go on.

Every year young men will rush wildly to the devil, middle-aged men will booze away into apoplexy, and old men will swell up with the sweet poison and become disgusting idiots. What will become of the women? We should think they had suffered enough from this evil to hold it under everlasting ban, yet there are drinking women as well as drinking clergymen. Society, however, has a great advantage in the fact that it is vulgar for a woman to drink. There are some things that a woman may not do, and maintain her social standing. Let her not quarrel with the fact that society demands more of her than it does of men. It is her safeguard in many ways.—*Holland.*

## The Primitive Methodist Preacher in Court.

At the recent Primitive Methodist missionary meeting at Birmingham, the Rev. R. W. Burnett told the following story:

"In the early days of Primitive Methodism, under the labors of one of our veteran home missionaries, a notoriously bad character was converted. Quite in harmony with the custom of those times, he soon began preaching. On one occasion he had a large crowd of people gathered by the wayside, and to these he preached Jesus. An officious constable came up and took our friend into custody. The news spread like wild-fire that old Tom was locked up for preaching. Had it been said that it was for poaching, no one would have doubted it, but this preaching gave quite a different character to the affair. On the following morning the court was crowded to hear the trial. The charge was read over, and the prisoner asked what he had to say in reply. Now, this man had been in that dock so often that he did not feel at all concerned—seemed quite at home. Very quietly folding his arms, he addressed the magistrates to the following effect: 'Gentlemen, do you mean business?'

"'Bushess, bushess! Of course we do.'

"'Well, gentlemen, please excuse me; but if you mean business, allow me to say that of late a great change has come over me, and I never now commence any business without first praying about it. If you please, we'll pray.'

"He did not wait to know whether they pleased or not; but with all the fervor of a new convert, poured out his soul in prayer. All in the court and on the magistrates' bench were deeply moved—some to tears. But he prayed rather long, and, good as it was, they thought he might now close; so the presiding magistrate said in an undertone: 'That will do; just stop him.' The constable, shaking our friend's sleeve, said, 'Stop;' but he prayed away. Pulling his sleeve yet more vigorously, he said, 'Stop, man, stop!' but he prayed with increasing fervor.

"One of the magistrates saw one of our preachers in the body of the court, and, calling to him, said: 'Mr. —, you come and stop him.' But our dear old brother enjoyed this novel prayer meeting too much to be induced to stop it; so he replied, loud enough for all to hear: 'Nay, nay, you've started him; I can't stop him.'

"However, our friend in the dock drew his devotions to a close, stood upon his feet, and, again folding his arms, said with becoming meekness: 'Now, gentlemen, if you please, I am quite ready for bushness.'

"The prisoner was ordered into an ante-room while his case was considered. One of the magistrates, moved to tears, said: 'We have often had this man before us, but never under such circumstances. If this is a sample of the work achieved by the labors of the Primitive Methodists, I wish them success wherever they go.' It did not take them long to decide that he had broken no law, and therefore they would very gladly acquit him.

"'Well, gentlemen,' said an officer of the court, 'shall we call him in and say he is acquitted?'

"'What, what! call him in? No, never, or you'll have him on his knees returning thanks. Let him go out at a side-door, but tell him he is fully at liberty to carry on his good work.'"

## Harmony of Gospel Doctrines.

Having scattered over an open field the bones of the human body, bring an anatomist to the scene. Conduct him to the valley where Ezekiel stood, with his eye on the skulls, and dismembered skeletons of an unburied host. Observe the man of science how he fits bone to bone, and part to part, till from those scattered members he constructs a framework which, apart from our horror at the eyeless sockets and fleshless form, appears perfectly, divinely beautiful. In hands which have the patience to collect, and the skill to arrange these materials, how perfectly they fit! bone to bone, and joint to joint, till the whole figure rises to the polished dome, and the dumb skeleton seems to say: "I am fearfully and wonderfully made." Now, as with these parts of the human frame, so is it with the doctrines of the gospel, in so far as they are intelligible to our understandings. Scattered over the pages of sacred Scripture, let them also be collected and arranged in systematic order, and how beautifully they fit! doctrine to doctrine, duty to duty; till, all connected with each other, all members one of another, "they rise up into a form of perfect symmetry, and present that very system which, with minor differences but substantial unity, is embodied in the confessions, creeds and catechisms of evangelical Christendom." I have said so far as they are intelligible to us; for it is ever to be borne in mind that while the gospel has shallows through which a child may wade and walk on his way to heaven, it has deep, dark, unfathomed pools, which no eye can penetrate, and where the first step takes a giant beyond his depth.—*Dr. Guthrie.*

## Obituaries.

JOHN H. POWELL was born March 1, 1824, in Suffolk county, Virginia, and died January 2, 1872, in Yazoo county, Mississippi.

Dreary and lonely has been our once tranquil and happy home since the all-pervading monster, Death, drew his cold and icy mantle around our father, and bade him depart. Yes, he took from our midst our parent, but not without warning; for long ere he made his grim and doleful appearance, full well did we know that his coming was near at hand. We felt that our little flock was about to be approached, and that our little group must needs part ere long, and our number made sadly less.

We could see clearly that life's limpid stream had nearly reached the great rapids of the turbulent waters of death, and that soon, yea, very soon, we must bid farewell to our father upon earth to meet no more.

O, those are sad partings! But not so sad as to say farewell forever. Thank God, we did not use a term which implies so much. We only said: "Farewell, till we meet in heaven." And now while we, with hearts filled to overflowing with grief and sorrow, mourn his loss to us here, we would not fail to consider that our loss is his eternal and everlasting gain; for well are we convinced that after braving death's sullen battle, and passing triumphantly victorious over the dark and cheerless valley, he has winged his way to that gloriously illuminated city in the spirit land! We praise God's holy name for the blessed assurance of another sacred tie in heaven. O, happy thought, that our father is in heaven! O, ye speaking orbs! Is it possible that our parent is in your midst? O, yes! "He fought a good fight, he kept the faith," and now he is roving the elysium fields of glory. Our father was a pious Christian from his youth. Having been blessed with Christ-following parents, the glorious principles of Christianity were instilled into his tender heart, and there retained till the messenger from the glory-land summoned him to that celestial spot to enjoy the sweet realms of bliss, where sad farewells are never spoken, and the parting hand never extended.

And now, as the balmy breezes glide silently and serenely by, I hear its murmuring tones saying:

"Come, ye disconsolate, where'er you languish,
Come to the throne of God, fervently kneel;
Here bring your wounded hearts, here tell your anguish;
Earth has no sorrow that Heaven cannot heal."

While we thus kneel at the shrine of Omnipotence with heavy hearts, there is a train of light reaching from us to the brilliant and glorious galaxy where repose the people of aerial dreams, and where fair illusions forever transport to the soul refreshing beams of glory.

CLARENCE A. P.

DIED, on the eighth of December, 1872, at her home near Plaquemine, Louisiana, Mrs. MARY A. GAY, wife of Andrew H. Gay, and daughter of Mrs. A. M. Dickinson, of Iberville parish.

The writer makes this sad announcement to the readers of your paper (many of whom will recognize the circle of relationship) with emotions too oppressive to enable him at this time to make a complete delineation of her character. The mind dwells upon the loss; the sorrow weighs heavily upon the current of expression. We asked a friend who knew Mary Gay, as did the writer, from infancy, to prepare an obituary. She gave her estimate in one word: "She was the loveliest character I ever knew." She was a Christian from the earliest years of her life, and bloomed, as a flower blooms, in the garden of the Lord, pouring all around her presence the perfume of piety, the sweetness of Christian love. We never knew any transition state with her. As a child she worshiped God, sang his praises and prayed to him, and kept his commandments with a joyous spirit. As a woman she had the child's simple piety, with only the addition of constantly acquired knowledge, and the experience of the deeper emotions which belong to mature age. Among the companions of her earlier life she was the playmate and the school-girl whom all loved. As a sister she twined her arms, and drew the cords of gentlest and sweetest affection around her only brother; as a daughter the dearest comfort a mother could have; as a wife and mother the center and source of a domestic happiness rarely seen—a disciple of the Master. She, like her namesake, sat at Jesus' feet, and loved to walk (in pastures green and sweet to her) in the way of God's commandments, discharging all duties, public and private, of Sunday school teacher and member of the church as the pleasure of her life.

The lesson of her life is this: She was trained by her mother as a lamb of Jesus' fold, and the Good Shepherd kept her, never to wander, and now has taken her to the fold of his eternal love.

Hers was a happy life. Some common trials she had, as all have here on earth, but no sorrow marred her happiness. If ever a cloud of anxiety crossed her vision, her spirit was always bathed in the radiance of hope and joy. God gave to her this beautiful and happy life. He has now secured its perpetuity by translation to the home where the future is forever beyond the reach of change.

J. E. C. D.

MRS. SARAH C. ELLIOTT, consort of George R. Elliott, and daughter of Peter and Catherine Summy, was born in Green county, Alabama, September 5, 1821, and departed this life, at her home in Hale county, Alabama, October 15, 1872, aged fifty-one years, one month and ten days.

Sister Elliott professed religion and joined the Methodist Episcopal Church in her twenty-first year, at Havana, Alabama, under the ministry of Rev. Thomas Scales, and lived a consistent member of the same until her death. She told her husband, but a short time before her decease, that it had been a constant habit with her to pray in secret three times each day for the last twenty-six years; which practice accounts for that beautiful character which adorned her life as a wife, a mother and a Christian. By thus daily communing with God in prayer she lived in an atmosphere of quietness, gentleness, peace and love; and all her children, thirteen in number, growing up and living in the presence of so beautiful an example of Christian purity. No wonder they all soon fell into their mother's way of living unto God, and loving each other. Some of them preceded her to the better land, and those that remain are on their way minding the same things and following the same rule.

Blessed is the pious house
Where zeal and friendship meet;
Their songs of praise, their mingled vows
Make their communion sweet.

Sister Elliott's last illness was protracted and painful; but meekly, patiently she bore it all, never complaining, never murmuring; desiring to get well and live, it is true, but willing and ready, at any time, to depart and be with Christ.

I saw her frequently during her sickness, and always found her cheerful, happy, sometimes joyous, and strong in faith and hope.

Once, while the chilling waves of death were lashing her frail bark, her exultant spirit rose superior to the swellings of Jordan, and in words bathed in the spirit of heaven she encouraged husband, children, friends, all to be steadfast, and not to be led off by the fashions and follies of a sinful world, until she could talk no more. And thus she lingered on the verge of heaven till the fifteenth of October, 1872, when she calmly slept in Jesus.

G. HAWKINS.

MISS LIZZIE V. POWELL was the daughter of Edward U. and S. P. Powell, and died of malignant fever, at her mother's residence near Rocky Spring, Mississippi, November 4, 1872. Several years ago, just as she was blooming into womanhood, in keeping with her early training, she assumed her baptismal vows and entered into covenant union with the Methodist Episcopal Church South, and continued to "witness a good confession", until death. Lizzie was comely in person, remarkably amiable in disposition, polished in manners, well educated and, above all, adorned with all the graces of a pure Christianity. For some years she had been successfully engaged in teaching, and we allowed ourselves to hope that she had just entered upon a long career of usefulness to the church and country, when the Good Shepherd saw it best to take her into his heavenly fold. If the great object of our probation on earth is to acquire, through the riches of divine grace, a preparation for heaven, then, from the most satisfactory evidence, we believe Lizzie fully attained that object. She met death with great composure and resignation, assuring her mother, in reply to questions asked her, that she loved the Savior, and felt that she put her whole trust in him. The family and church wept much in giving up this beloved youthful disciple, but it was meet that she should reunite with her sainted father, who preceded her to paradise less than a year.

J. G. JONES.

MRS. MARY A. CHARLTON, wife of P. W. Charlton, was born in Giles county, Tennessee, July 21, 1817, and died near Clinton, Mississippi, November 18, 1872, in her fifty-sixth year. She was married to Mr. Charlton on the ninth day of June, 1836; made a public profession of religion and joined the Methodist Episcopal Church in 1846, at Clinton.

The deceased left a noble example in all the relations she sustained in life—a loving, obedient child, an ever-affectionate and devoted wife and mother, a confiding friend, a pure Christian, and unsurpassed in all that constitutes a neighbor.

Her gentle spirit was shortened by years of suffering, which she bore with joyful patience, and when she felt the cold finger of Death fastening on her frail tenement, with the calm eye of faith she commended her spirit, in a clear voice, to her Maker and Savior.

She has been transferred from a company of mourning relatives and friends on earth to a host of blissful spirits in heaven. As our loss is her gain, let us bow in meek submission to the will of him who is too wise to err and too good to be unkind.

A FRIEND.

BRO. THOMAS HILLEY was born in Elbert county, Georgia, June 26, 1797, and died at his residence in Claiborne parish, Louisiana, September 20, 1872. He connected himself with the Methodist Episcopal Church South in the year 1808, in which he remained a consistent member until the day of his death. Bro. Hilley was seldom, if ever, absent from the church when it was in his power to attend. During his sickness he often spoke of the great privation it was to him in not being able to attend church. He was among the kindest of husbands, always interested in the temporal and spiritual welfare of his children; a worthy citizen and a true friend, and, above all, a firm and decided Christian. He has left an aged companion, with whom he lived happily for more than forty years, to mourn her great loss; yet her loss, no doubt, is his eternal gain. He has left a bright testimony behind that he has gone to rest. The Lord gave, and the Lord hath taken away. Blessed be the name of the Lord. J. L. W.

*Southern Christian Advocate* please copy.

A CORRESPONDENT at Rome writes: "The excavations in the 'Via Sacra' have brought to light the shops mentioned by Ovid, between the Arch of Titus and the Meta Sudans, where the gladiators used to wash their wounds. The Italian government has brought more Roman antiquities to light in a year than the Popes have done in a century. Even the relics of Roman glory were considered dangerous, as they were calculated to set the people thinking what a contrast these suggested between the greatness of their ancestors and the degeneracy of the Romans under the debasing influence of the papal government and church.

NO ONE can remember what is entirely uninteresting to him.—*George MacDonald.*

The Christian Advocate.

THURSDAY, JANUARY 2, 1873.

1873.—*NUNC DIMITTIS.*

BY LILY E. BARR.

O true companion! O sweet year of grace!
Whose memory, like a perfume, fills my heart;
Show me once more thy strong and steadfast face,
And then thou mayst depart.

I set my window free that I might catch
Thy earliest smile upon my chamber door;
And now with strengthened heart and eyes I watch
Thy going from my door.

Never I knew thee either "Young" and "New"—
A grave, strong friend that looked into my eyes;
And lo! my duties into blessings grew,
A constant sweet surprise.

We were no strangers. Where the palm trees bend,
And tropic woods with color glow like flame,
I knew thee well. Thou art a dear old friend,
Whatever be thy name.

And now if thou must go I cannot weep;
Thou wilt return with gifts and added grace—
Return so quick that when I wake from sleep
I shall behold thy face.

Yet stay one moment—I have wronged thee much;
I do accuse my heart, my deeds condemn;
Yet suffer me with loving hand to touch
Thy glittering raiment hem.

For fair art thou; nor gray, nor weak of sight,
Nor staggering to thy rest among the dead;
But a crowned king, whose title is in right
Of work accomplished.

Yet have I wronged thee—loitering 'mid the flowers,
Or working with a cold, reluctant heart,
Or idly dreaming out the precious hours—
Forgive me ere we part!

"Part?" Ah! never, never! Still the same
Unfading face and god-like strength I see;
For I do know thee by thy real name—
Thou art Eternity.

*Christian Weekly.*

## CHUROH OF THE MATERIALISTS.

It is a singular fact that while every class of believers associate to maintain and extend their faith, the same is virtually true of disbelievers. It is yet more singular, that while Churches of Christ, the Spiritual Redeemer, are charged with bigotry and intolerance, with exclusiveness and ostracism, the false charge is true in those who most urge it. "The greatest thief cries thief first," is an adage which teaches two important lessons—first, that a wrong spirit is most realized, and hence most suspected in others by those who have most to say about it; and second, that what is in the heart is most sure to come to the lip.

The extreme Materialists of modern days—those who believe not only in the idea of stellar and planetary development by spontaneous mechanical forces, but also in the doctrine of spontaneous generation without an original germ and in gradual development as the source of all vegetable and animal life—these extreme Materialists have a virtual association and affiliation which must be designated a church; they have a creed which, though unwritten, is definite in character; and they exercise the authority to receive and exclude according as their "shibboleth" can or cannot be pronounced. Their Articles of Faith are a sort of parody on those generally received by the Churches of Christ. They aver: We believe in no God but the ancient Persian Fire; we accept no Revelation but each man's own imagination; we trust in no Redeemer, for man has no soul to save; we observe no Sabbath, for man's work is like that of gravity and vegetable growth; we engage in no worship, for there is no intelligent Deity to whom prayer can be addressed; and we live for nothing but material accumulation, for there is no future world. Into the church having this creed the most stringent measures have been employed to compel every man who aspires to reputation as a man of science. It was attempted with Faraday in England, and it is now asserting itself as a new popedom in our country. It has been seeking to gain control over the National Academy of Science established by the United States Congress some few years since. The following remarks of Prof. Agassiz at the late meeting at Cambridge call attention to its galling yoke:

PROF. AGASSIZ'S POSITION AS TO THE DEVELOPMENT THEORY.

Thursday's session closed with a broadside delivered by Prof. Agassiz at the development theory, and a warm defense of his position as a scientist. His subject was announced as "Critical Remarks about Scientific Views entertained upon Theoretical grounds." The professor at the outset promised to be brief, and observed his promise; but he left no doubt upon the minds of any one as to his position. As I grow older in the ranks of science, said the professor, I feel more and more the danger of stretching inferences from a few observations to a wide field. I see that the younger generation among naturalists are at this moment falling into the mistake of making assertions and presenting views as scientific principles which are not even based upon real observations. I think it is time that some positive remonstrance be made against that tendency. The manner in which the evolution theory in zoology is treated would lead those who are not special zoologists to suppose that observations have been made, by which it can be inferred that there is in nature such a thing as change among organized beings actually taking place. There is no such thing on record. It is shifting the ground from one field of observation to another to make this statement, and when the assertions go so far as to exclude from the domain of science those who will not be dragged into this mire of mere assertion, then it is time to protest. He thought it was intolerant to say that he was not on scientific grounds because he was not falling into the path which was occupied by those who maintain that all organized beings have been derived from a few original progenitors. Other supporters of the transmutation doctrine assume that they can demonstrate the changes to have taken place by showing certain degrees of resemblance; but what they never touch is the quality and condition of those few first progenitors from which they were evolved. They assume that they contained all that is necessary to evolve what exists now. That is begging the question at the outset; for if these first prototypes contained the principle of evolution, we should know something about them from observation, and it should be shown that there are such organized beings as are capable of evolution. I ask, Whence came these properties? If this power and capacity of change is not inherent to the first progenitors, then I ask, Whence came the impulses by which those progenitors which have not this power of change in themselves, acquire it? What is the power by which they are started in directions which are not determined by their primitive nature? From the total silence of the supporters of the transmutation theory on these and other points, he did not think it worth while to take the slightest notice of this doctrine of evolution in his scientific considerations. He acknowledged what the evolutionists had done incidentally in scientific research; none had done more than Mr. Darwin. He believed he had been injured wofully by his adherents. He was a far better man than most of his school made him.

Prof. Agassiz was listened to with attention, but his position was not publicly assailed.

Those who have listened to and read for some years past the public lectures of Prof. Agassiz must have observed how repeatedly he has asserted that the order of plant and animal development in the geological ages indicate the opposite of successive and spontaneous generation and evolution, and that the sudden breaks, the wide leaps and the frequent retrogrades in the succession of organisms compel belief in the interposition of an intelligent and designing Creator. For this honesty of utterance there has been an effort to read out of the party this eminent scientist. With such men as Guyot and Henry, it seems, as with Faraday, to appear duty to separate the fields of physical science and of religious faith. Perhaps it is well that a man of less decided religious conviction should throw down the gauntlet.—*W., in New York Observer.*

## DR. LIVINGSTONE DESORIBED.

Mr. Stanley, in his newly published work, *How I Found Dr. Livingstone*, gives a graphic and pleasant description of the great missionary explorer. He says: "I lived with Dr. Livingstone from November 10, 1871, to March 14, 1872; witnessed his conduct in the camp and on the march, and my feelings for him are those of unqualified admiration. He is about sixty years old, though after he was restored to health he appeared more like a man who had not passed his fiftieth year. His hair has a brownish color yet, but is here and there streaked with gray lines over the temples; his beard and mustache are very gray. His eyes, which are hazel, are remarkably bright; he has a sight keen as a hawk's. His teeth alone indicate the weakness of age; the hard fare of Lunda has made havoc in their lines. His form, which soon assumed a stoutish appearance, is a little over the ordinary height, with the slightest possible bow in the shoulders. When walking, he has a firm but heavy tread, like that of an overworked or fatigued man. He is accustomed to wear a naval cap with a semi-circular peak, by which he has been identified throughout Africa. His dress, when first I saw him, exhibited traces of patching and repairing, but was scrupulously clean.

"I was led to believe that Livingstone possessed a spleuetic, misanthropic temper. Some have said that he is garrulous, that he is demented; that he has utterly changed from the David Livingstone whom people knew as the reverend missionary; that he takes no notes or observations but such as those which no other person could read but himself; and it was reported, before I proceeded to Central Africa, that he was married to an African princess. I respectfully beg to differ with all and each of the above statements. During the four months I was with him, I noticed him every evening making most careful notes; and a large tin box that he has with him contains numbers of field note-books, the contents of which, I dare say, will see light some time. His maps, also, evince great care and industry. As to the report of his African marriage, it is unnecessary to say more than that it is untrue, and it is utterly beneath a gentleman even to hint at such a thing in connection with the name of Livingstone.

"In Livingstone I have seen many amiable traits. His gentleness never forsakes him; his hopefulness never deserts him. No harassing anxieties, distraction of mind, long separation from home and kindred, can make him complain. He thinks 'all will come out right at last;' he has such faith in the goodness of Providence.

"There is a good-natured abandon about Livingstone which was not lost on me. Whenever he began to laugh, there was a contagion about it that compelled me to imitate him. * * * If he told a story, he related it in such a way as to convince one of its truthfulness; his face was so lit up by the sly fun it contained, that I was sure the story was worth relating, and worth listening to.

"The wan features which had shocked me at first meeting, the heavy step which told of age and hard travel, the gray beard and bowed shoulders, belied the man. Underneath that well-worn exterior lay an endless fund of high spirits and inexhaustible humor; that rugged frame of his inclosed a young and most exuberant soul. * * * Another thing which specially attracted my attention was his wonderfully retentive memory. * * *

"The study of Dr. Livingstone would not be complete if we did not take the religious side of his character into consideration. His religion is not of the theoretical kind, but it is a constant, earnest, sincere practice. It is neither demonstrative nor loud, but manifests itself in a quiet, practical way, and is always at work. It is not aggressive, which sometimes is troublesome, if not impertinent. In him, religion exhibits its loveliest features; it governs his conduct not only toward his servants, but toward the natives, the bigoted Mohammedans, and all who come in contact with him. Without it, Livingstone, with his ardent temperament, his enthusiasm, his high spirit and courage, must have become uncompanionable, and a hard master. Religion has tamed him, and made him a Christian gentleman; the crude and willful have been refined and subdued; religion has made him the most companionable of men and indulgent of masters—a man whose society is pleasurable to a degree."

## ENGLISH MOTHERS.

It is a marked feature of social life in England, and certainly one of its especial charms, that mothers and daughters are so uniformly seen together at home. Not only is the mother the first lady to whom you are introduced at the house where you visit, but mistress of the ceremonies throughout; not only does she preside at the dinner-table, but in the evening party she sits as queen. Whatever may be your first impressions of such an arrangement—if it happens that your sympathies are with the younger ladies—you will very soon learn to think that the mother's absence would be very sincerely regretted by the daughters. As a picture, all must admit the arrangement to be perfect. The portly form and matronly dignity of the mother are an exquisite foil to the youthful beauty and maiden coyness of the daughters. And you will find nothing to mar, but everything to enhance the interest of the picture. The mother's presence never seems to operate as an unwelcome restraint.

Between her and the daughters you will mark the most joyous, playful, loving freedom, without the sacrifices of a little of parental dignity and authority on the one hand, or of sweet and graceful filial duty on the other. It may be said of English families generally, that these two things are eminently characteristic; namely, uniform parental authority, and the most charming freedom of intercourse between parents and their children.

A FEMALE CIRCUS CLOWN is the latest development of woman's intellectual supremacy in England. Who says that "woman's sphere" is not unlarging?

THE nerve which never relaxes, the eye which never blanches, the thought which never wanders—these are the masters of victory.

THE power of honesty is so great that we love it even in an enemy.

NOTHING is more worthy of a great and brave man than clemency.

## OURIOUS VICISSITUDES.

Pope's skull, according to the secretary of an archæological society, had a narrow escape of becoming, some years ago, a chief feature of some collection of curiosities. Notabilities, when dead, seem especially liable to have their mortal remains, or part of them, undergo strange vicissitudes. The heel-bone of Edward the Fourth, about a year since, was sold for 10s. 6d.; while not much more remotely a gentleman wrote in jubilation that he had discovered the tomb of King Stephen, carrying off the leg bones as a memento. The heart of the First Napoleon had a narrow escape of disappearing forever, elsewhere than in the tomb. It is recorded that when he died at St. Helena his heart was extracted for preservation. The English doctor who had charge of it placed it in a silver basin containing water, and leaving tapers burning beside it retired to rest. Sleep, however, visited him not, and suddenly, breaking the silence, he heard first a rustling, then a plunge in the water of the basin, then a fall with a rebound on the floor, all in quick succession. Springing from his couch, the doctor saw an enormous rat dragging Bonaparte's heart to its hole; in a few moments more it would have formed a meal for rat-dom. Byron's heart was not sent to England with his body; the Greeks begged it, and inclosed it in a silver case. Some four years later a sallying party, carrying the relic, escaped from Missolonghi, then besieged by the Turks, and after much sacrifice of life cut their way through the opposing lines. The heart of the poet was, however, less in crossing the marshes, and no notice of its recovery is on record. That of another poet, namely, Shelley, also was saved from becoming veritable ashes only by friendly intervention.

## The Right Way of Correcting Mistakes.

A story is told of a prominent man who lived in Detroit forty years ago, and who at that time owned more steamboat stock than any other man in the western country, besides other wealth to a large amount. He had just completed a splendid new warehouse at Buffalo, and wanting a suitable clerk to take charge of it, he advertised for one in the papers. The next morning, early, a candidate for the position presented himself, a rather flashy young man in appearance, when the following conversation occurred:

"Young man, when you make a mistake in any of your books, how do you correct it?"

The young man explained in a very profuse manner, how he should proceed to make it all right.

"A good way, no doubt, to do it," replied the old gentleman, "but I shan't want you."

Very soon another aspirant put in an appearance. A similar question was asked him, and in a long and eloquent manner he pointed out the remedy in all such cases. All the reply was: "Young man, I shan't want you."

Some three or four others dropped in during the day, and to each one the same question was put, and they all had some smart way of rectifying mistakes in their books. The old gentleman was entirely ignorant himself of the art of book-keeping, but he had wisdom in all things, which is more than a match for learning. Just at the close of the day a plainly dressed man with a bright eye and a brisk step called for the situation.

"Take a seat, sir," said the old gentleman, "I want to ask you just one question. When you make a false entry on your books, how do you go to work to correct it?"

Turning upon the questioner a cold, sharp look, the young man replied: "*I don't make that kind of mistakes, sir.*"

"Ah! my dear sir, you are just the man I have been looking for all day," and in a few moments the man who corrected his blunders by not making them, was installed in the office.—*Norwich Bulletin.*

IT IS VERY SAD for a man to make himself servant to a thing; his manhood all taken out of him by the hydraulic pressure of excessive business. I should not like to be merely a great doctor, a great lawyer, a great minister, a great politician; I should like to be also something of a man.—*Theodore Parker.*

"I RESORT to wine to stimulate my wits," said a young spendthrift to an old one.

"Ah," replied the veteran, "that is the way I began; but now I have to resort to my wits to get my wine."

A COUNSEL being questioned by a judge for whom he was concerned, replied: "I am—*concerned* for the plaintiff, my lord; but I'm employed by the defendant."

THE despondent-looking man who suddenly started on seeing new apples for sale, and cried, "Now my children shall have bread," was a doctor.

## RELIGIOUS INTELLIGENCE.

THE Episcopal Bishop of Nebraska has built thirty-five churches in six years.

PECATONICA, ILLINOIS, has decided to amalgamate its six churches of divers belief into one of broader faith and stronger life.

AN ENGLISH PAPER notices the murder of the Rev. Mr. McChesney, an American missionary in China, by a band of pirates.

THE Woman's Foreign Missionary Society of the Presbyterian Church in Philadelphia propose to raise during the coming year $50,000 for the special work of the organization.

REV. DR. C. H. FOWLER, of the Centenary Methodist church of Chicago has been elected by the trustees of the Northern University at Evanston president of that institution in place of Dr. Havens, resigned. It is understood that Dr. Fowler will accept.

IT WAS SAID, in April last, of Vienna, in Austria: "In this large city, with a million of nominal Christians and nearly thirty thousand Protestants, there is no Sunday school." Since then, says the London *Sunday School Teacher*, one such school has been commenced, with fourteen scholars, and its numbers have already increased to twenty. Is there any danger of that Sunday school diminishing household religion in Austria?

THE Protestant population of Bohemia and Moravia, about one in fifty, is mainly rural, Kolin and Chazlan being the only towns, except Prague, where there are Reformed churches, and these have but recently been opened. This fact goes to prove that the Protestant movement in these countries is the springing to life of germs that have remained from the old Protestantism, rather than a new importation. Had it been the latter, the movement would have manifested itself first in the great centers of thought. An entire emancipation from State control, and the organizing of churches in the centers of population seem now necessary to the advance of Protestantism in Bohemia.

A ROMAN CATHOLIC HOSPICE.—On Lake George, near the southern point, the traveler finds opening to his left, one of the most exquisite scenes of enchanting beauty and loveliness, this little world can present. In full view of this, Mr. O'Conor, the celebrated lawyer in New York, who preferred his legal practice to the presidency, has erected a beautiful hospice. It contains fourteen rooms, and will accommodate twenty-four priests. Thither that number may resort, and for a couple of weeks rusticate. No expense attends this luxury, and the servants of the Pope in this case, certainly, have something to boast of above any parties of the clergy of the Protestant church. Such crumbs of comfort of necessity are confined to the few.

MR. HEPWORTH'S church of the Disciples, New York, is Congregational in government—orthodox in sentiment—but independent. It is proposed to put the new enterprise into fellowship with the evangelical sects. A council has been summoned to meet on the fourth of December, to examine and install the pastor in his new position. The services will be held in the brick church on Murray Hill, and the sermon preached by Rev. Dr. Storrs. The council will be a "mixed one," composed of several denominations. The order of deaconesses is to be introduced into the church. The new tabernacle will be dedicated in January, when Rev. Henry Ward Beecher will preach the sermon. The structure is a queer looking affair, built of wood, brick and iron—in style, a cross between a circus and a gas-house.

THE death of M. Vallette, chaplain to the late Duchesse D'Orleans, occurred on Sunday, the twentieth of October, the day on which his friend, Dr. Merle D'Aubigne, retired to rest in the evening, not again to awaken in this world. The funeral service of Pastour Vallette was celebrated in the Church des Billettes at Paris on the Tuesday following, and was attended by a great crowd, assembled to do honor to a man who had so long been the ornament of the English Protestant Church by his fidelity to the faith and his works of charity. At the age of eighteen he became tutor in a distinguished family at Geneva, and at the same time commenced his studies in theology, just when the great revival was exciting attention. At the age of twenty-seven he undertook a mission to Italy, and afterward became the successor of M. Adolph Monod at Naples, where he remained till 1841, when he was called to Paris—a post which he never quitted till his death, after his thirtieth anniversary. All the leading Protestant ministers of Paris assisted in doing homage to his memory either at the temple or the cemetery.

METHODISM IN CANADA.—The joint committees of the Canada Wesleyan Conference and the Wesleyan Conference of Eastern British America have been negotiating a union, in Montreal, on the following plan: The Wesleyan Conference will divide into three Annual Conferences, and the Eastern into two, somewhat as follows: The Ontario Conference to embrace the Toronto, Bradford, Barrie, Owen Sound, Whitby, Cobourg, Peterboro and Belleville districts. The Huron Conference to consist of the Hamilton, Niagara, Brantford, London, Chatham, Sarnia, Guelph and Goderich districts. The St. Lawrence Conference to embrace the Montreal, Quebec, Stanstead, Brockville, Ottawa, Pembroke, Perth and Kingston districts. The Nova Scotia Conference and the Conference of New Brunswick and Prince Edward Island will probably be constituted hereafter. The constitution is not clearly sketched, but it would seem that the Annual Conferences relegate all legislation to a delegated General Conference to be held once in four years. Lay delegation will probably be adopted in both Annual and General Conferences. This union, if completed, will give great strength to Methodism in Canada. The two bodies named above have an aggregate of about six hundred and fifty ministers, eighty-nine thousand members in full connection, and four thousand five hundred members on trial.

THE wonderful hold of Juggernaut upon the Hindoo race, according to Mr. Hunter, the author of "Orissa," is due to the fact that he is the god of the people. The apostles of the god preach everywhere throughout India the sacrament of the Holy Food, which brings even to the lowest castes the assurance that before the Lord of the world all are equal, and that food once offered to the god cannot become polluted. Mr. Hunter has even seen a Puri priest receiving the sacred rice from a Christian hand. That this liberty and equality is more theoretical than practical is proven by the fact that now, in direct violation of the spirit of reformed Vishnuvism, the gates of the temple are closed against the low caste population. Another source of Juggernaut's power is the catholicity of his worship, embracing all forms of Indian faith; so that the Hindoo, of whatever belief, can find his favorite deity honored in some form within the sacred temple. Of the indecencies and licentiousness with which this worship has been charged Mr. Hunter says but little. The sacred rites are secret, and none but a Hindoo can pronounce accurately concerning them; but all, both educated and uneducated, either deplore the introduction of obscenities, whether carved in the walls of their temples or exhibited in the rites celebrated within, or else spiritualize them into solemn mysteries. The pilgrims, as a class, are decent and well-behaved. They are mainly women, not more than ten per cent. being men; and one native writer gives the proportion of male devotees as even less than three per cent. This remarkable disparity of numbers is mainly the result of the ignorance and credulity of Hindoo women, who are visited by the pilgrim hunters, about three thousand of whom, in the employ of the priests, ransack every province in search of victims. These pilgrim guides, entering small villages, easily persuade and alarm the old men and women, while the able-bodied workers are busy in their fields; and the novelty of the long journey, which promises such a pleasing variety in an Indian woman's aimless and secluded life, makes this call of duty a welcome sound to her ears. The larger part of their journey is usually performed by rail, though they generally walk from three to six hundred miles. The weaker women perish by the way, and by the time the sacred city is reached nine out of ten of a pilgrim band are suffering cruelly from lameness. After being despoiled by priests and rapacious landlords, the wretched sufferers, without means or strength, attempt the homeward journey. It is then that the horrors of the pilgrimage are most manifest. A native official calculates that ten thousand die annually, aside from the ordinary death rate. Bishop Wilson placed the numbers as high as fifty thousand. The Asiatic cholera, also, which is generated from filth and squalor preceeding yearly from Puri, makes its way with greater or less force across India into Europe or America. The British government can only feebly devise sanitary measures to reduce the loss of life; and these sanitary precautions always run counter to the prejudices of the natives. In view of this fearful mortality, and of the danger to other nations from the outbreaks of cholera, Mr. Hunter argues that Europe has a right to demand from the Indian government the prevention of this yearly slaughter; though how this can be done without a prohibition of the pilgrimage is not evident, and such a prohibition would naturally be regarded by the Hindoos as bitter wrong on the part of the British government.—*Independent.*

GIVE your son a trade and you do more for him than by giving him a fortune.

# The Christian Advocate.

Organ of the Alabama, Mississippi and Louisiana Conferences of the M. E. Church South.

THURSDAY, JANUARY 2, 1873.

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AGENTS—All the members of the Patronizing Conferences.

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## New Volume.

With this number we begin a new volume. The past year has not been without encouragement. The new volume begins with good prospects, and we trust that our circulation may continue to increase. Our paper this week is in new type, and on beautiful paper. The supplement must not be overlooked nor hastily thrown aside. Let our friends begin the year with renewed efforts to extend our subscription list.

THE LOUISIANA ANNUAL CONFERENCE, Methodist Episcopal Church South, will meet at the Carondelet Street Church of this city, January 8, at nine o'clock A. M. Preachers and lay members of the Conference are requested to call at the Depository, 110 and 112 Camp street, where they will be directed to their homes.

## Setting up the Tabernacle.

The tabernacle of the tent of the congregation was, by express command, set up on the first day of the first month. Long preparations had been made, and everything was in readiness. It might have been done on another day; but as it had to be done some time, it was well that it should be reared on the first day which opened the New Year. It was, at any rate, a religious beginning, and an event that harmonized with the birthday of the world. It was an epoch in the progress of revelation and worship, and worthy to be recalled as the years revolved. The years is by no means an arbitrary division of time. God himself has marked its limits by the movement of the earth around the sun, so that we have completeness only in the full and rounded sum of the three hundred and sixty-five days, with its fractional hours, minutes and seconds. This period embraces all the seasons, with their beautiful and refreshing vicissitudes, the seed-time and the harvest, the cold and the heat, the dry and the wet. In accordance with this wise arrangement of the seasons nearly every pursuit and business opens and closes within the twelve-month. In some respects, to have passed through one year is to have sampled all the years. The spring, summer, autumn and winter have exhibited to us in kind all that a thousand years could have done. And ordinarily human experience, within a given year, passes through those shades and variations which make up the register of a lifetime. The joys and sorrows have been mixed, the successes and misfortunes, the spiritual privileges and their improvement or neglect, the satisfaction and the dissatisfaction, have made up the common inventory. A year is not a fragment, broken off from the main body and mass; but it is perfect in itself, and contains all the attributes of the longest measures of duration.

It is a sad thing to be storing up in purpose and resolve the good actions which ought to have been performed when first thought of; but it somehow runs in our nature to celebrate the New Year by this kind of anticipation. What sort of tabernacles are we going to set up this New Year? Let us be sure that they are not castles in the air—cloud structures dazzling in the sunrise, to be dispersed ere the meridian. Our plans for happiness may rest upon no substantial foundation, the things we pursue may elude our grasp. If God is not in them will he certain to disappoint. Let us be sure that it is the Lord's tabernacle we are building, and that it is with the expectation that he will dwell in it. A better life may be the one chief thing upon which we have set our hearts. If this be not begun in God's strength, the end is not doubtful. "Can the Ethiopian change his skin or the leopard his spots?" How these attempts at a better life melt away with the trials and temptations of the year! There is bitterness and weakness in the remembrance of these failures, but let this year be noted as the beginning of better times. Set about reformation in the strength of the divine arm, and by leaning on him who is "mighty to save." Then, as Christians, there are neglected duties to be resumed. If the family altar has fallen down, or if it has never been erected, let this be a year of family prayer. Set up the tabernacle in the family on the first day of the first month, and the divine glory will shine there between the cherubim. "Are the consolations of God small with thee? Is there any secret thing?" Christ is ever knocking at the door, and if he does not reign in the heart and fill it with peace, there is fault somewhere. To be a better man *at heart* is the only thing worth aiming at. A bare escape from spiritual shipwreck is put down in the log-book for the past year. There is occasion for alarm and for a deeper work of grace in the soul. To set up the tabernacle in the soul, to have the holy of holies within, and the sacred presence ever beaming there, is a becoming purpose, and such as should glow in every devout mind."

In how many ways our readers may have signalized the beginning of the New Year we know not; but this we do know, that the wisest and best is to raise up the Lord's tabernacle. By so doing his presence will go with us, and he will give us rest. However long the pilgrimage, and however weary, the beneficent cloud will cover our heads in the day, and illuminate and guide by night. Begin the year religiously, and its autumn will come to you full of luscious fruits and golden sheaves. Let this be the first thing. This was the prominent lesson intended by the command: "In the first day of the first month shalt thou set up the tabernacle of the tent of the congregation." Before any other work, and before any other enterprise, is the salvation of the soul and the service of him who has given us all things. At any other time let us build our own houses and enlarge our possessions, but let us raise up the tabernacle of God first. Thus only shall we secure a right beginning for another year, and go forth to its untried experience with the comforting assurance that God will be "our refuge and strength, and a very present help in trouble." "A happy New Year" will be more than an idle salutation—it will be as an inspired prediction—if it comes to hearts thus consecrated to the work and glory of Christ.

## North Alabama Conference.

MR. EDITOR: You will see the statistics, etc., of our young Conference, published by Dr. Summers, who was on the spot taking notes. As you did not seem to have a representative there it may not be unacceptable to give you a brief sketch of the session.

And first you would be struck with the absence of *old* men, but few of the body being past the meridian. Bro. A. S. Driskill is an exception to the rule, having been for the past fifty years in the ministry of the Tennessee Conference. By the partition of territory he fell on the Alabama side, and was appointed this year to preach us a semi-centennial sermon, which I regretted my inability to hear, as I was compelled to leave the Conference before its close. The Rev. Finch P. Scruggs is another valuable old man, polished and elegant in style, but warm with gospel fervor. Our own presiding elder, Daniel Duncan, has completed his threescore and ten, but his leaf is yet green and unwithered, so that he seems rather to belong to the class of young men.

The Rev. Benito B. Ross, who was received by transfer from South Alabama, and stationed at Huntsville, was formerly a North Alabamian, and took his rise in old LaGrange College. He referred to Bro. Driskill as his spiritual father, and was gladly welcomed to his old home. Your correspondent, also guided by that instinct which often leads human beings back to their starting point after an absence of many years, was readmitted to the church of his origin, and appointed to labor amid the scenes of his youth and of his early religious associations.

Fourteen young men were admitted on trial, and the work had expanded sufficiently to employ them. One new district and several new circuits and stations were formed. The Huntsville, Athens and Tuskaloosa female colleges were all reported to be in a flourishing condition, but the Conference refused to commit itself to any special college for the education of young men. The lamentable failures at Florence and Auburn have driven public sentiment to the necessity of supporting existing schools, instead of attempting to build new ones. At the same time, private enterprises having a quasi relation to the church are received with favor, and there are many who would be willing to merge all our public church schools into one central institution, leaving the rest to local and individual energy.

In regard to preaching, Bishop Doggett, who was making his first appearances before our Conference, unquestionably afforded us an example of pulpit eloquence worthy of all imitation. His sermon on Sunday morning, on the Mediatorial Reign of Christ as Supplementary to the Eternal Kingdom of God, was instinct with all the truth and power of the gospel. It has ever since been ringing in my ears, like some great poem read at a single sitting, and leaving the impression that you will never hear its like again. It was worthy to be compared with Dr. Chalmers' celebrated Astronomical Discourses, of which Hugh Miller said that they constitute a great epic without the faculty of verse.

On the following Sunday the Bishop dedicated the new church at Birmingham, delivering a sermon inferior only to his own at Tuskaloosa, in unity and unction, but fully equal to an occasion so interesting as the establishment of a new church in a new and rapidly-growing city. The Bishop has gone on his useful way to south Alabama, where he will doubtless leave the savor of the gospel in every place which he may visit.

"Jesus, let all thy lovers shine
Illustrious as the sun,
And bright with borrowed rays divine
Their glorious circuit run."

F. M. GRACE.

## To the Ministers and Members

OF THE M. E. CHURCH SOUTH, WITHIN THE BOUNDS OF WHAT HAS BEEN AND NOW IS THE MISSISSIPPI CONFERENCE.

*Dear Brethren and Sisters:* Our late Conference at Brandon, by a unanimous vote, requested me to prepare for publication a history of the Mississippi Conference as it was and is now. It is no voluntary humility in me to say, that in my limited abilities as a writer in connection with my advanced age and domestic circumstances, suggests my incompetency for the successful prosecution of such an undertaking. But, while I have never asked or sought any more elevated position in the church than that of a plain traveling elder, I have never allowed myself to shrink from any responsibilities legitimately laid on me by the spontaneous behests of my compeers. Great and complicated as the task is, by the help of God, I have determined to undertake it, having commenced the day after my return from Conference. But as I will not be able to travel extensively in search of materials, I will have to collect them mainly by correspondence, except what I can glean from our published minutes and other isolated documents. I therefore affectionately request aid from all the ministers and members of the church within our Conference or elsewhere, who can furnish me with well-authenticated facts for such a history. I do not intend to encumber the volume with merely statistical matter, dry details or puerile anecdotes, but to make it a true history of the church as found in the holy and useful lives of her ministers—both local and itinerant—and her members, both male and female. In order to this I shall need information on the following subjects:

1. When and by what ministers and members was Methodism first introduced into those great centers from which it spread into all the region round about?

2. I have some knowledge of most of the traveling preachers who have, or do now, belong to the Mississippi Conference, but I shall need much more, especially as to the time and place of their birth, conversion, entrance into the ministry, usefulness, etc.

3. Of the local preachers I know less; but such a valuable class of ministers must be well represented in the book. I shall want correct information of such pioneer local preachers as Newit Vick; the Fords, of Pearl river; the patriarch Blackburn; the father of Dr. Armstrong; I. Blackburn and —— Fletcher, east of Pearl river; —— French, of Clarke county, Alabama, etc.

4. I shall also want reliable information of a large number of leading Methodist families who have been conspicuous for personal piety and usefulness; such as the Godfreys and McRaes, of Chickasawha; the Carrs of Covington county, Mississippi—the Regans, Rawles, Lenoirs etc.; of Pearl river; the Warners and Bullocks, of Bogue Chitto, etc. I merely mention these few names as a sample of what I must ask surviving relatives and friends to do. Write, brethren and sisters, in your own style, and I will prepare it for the press. Give me facts and, if need be, I will dress them up. My post-office is Port Gibson, Mississippi.

J. G. JONES.

## Visit to the Alabama Conference.

MR. EDITOR: Leaving New Orleans at quarter-past five P. M., December 12, on the New Orleans, Mobile and Texas railroad, I spent the night quite comfortably in one of Pullman's sleeping cars, and waked up next morning to find myself within a few miles of Montgomery, Alabama. There being but one passenger train per day thence to Eufaula, viz.: at five P. M., time was afforded for a brief survey of this center of intelligence and trade. Notwithstanding the embarrassments under which Montgomery, in common with her sister cities of the South, has suffered, there are abundant evidences of a vigorous and thriving trade. The busy aspect of her streets, her large and well-filled stores, containing extensive and attractive assortments of staple and fancy merchandise, indicate a growing demand not only for the necessaries, but also for the luxuries of life, the latter being well represented in the classes of goods displayed. In walking leisurely through her streets, and observing the apparent condition of things, a thoughtful person will naturally ask himself if this be Montgomery under the depressing effects of floods and caterpillar in much of the country tributary to her trade, and the more disheartening embarrassments of unwise and oppressive legislation, what may she be when the country recovers from these calamities, when the contiguous coal mines and manufactories are developed, and when judicious and economical legislation shall protect her industries.

The road connecting Eufaula, and which has been recently completed, extends through some fifty miles of productive prairie lands, which, passing through, as we did, in the night, we could only observe by moonlight sufficiently to see, from the breadth of its fields, the number and size of its villas and cotton gins, and the piles of cotton bales at the depots, that it was an important part of the productive wealth of the State. We arrived at Eufaula at ten P. M., where a hospitable reception awaited us, and found that the business of the Conference was progressing smoothly, and without the undue haste which so often renders legislation incomplete and defective. Bishop Doggett, though anxious to close the labors of his episcopal tour and return home, gave ample time to thoroughly investigate every subject brought before them. We feel justified in saying that, for the portion of the session at which it was our pleasure to be present, we have never seen the business of a Conference transacted with a more manifest consciousness of its solemn importance.

The Alabama Conference is composed of a noble class of men, and the product of their labors will be a rich inheritance to coming generations. The patience and self-abnegation with which they have shared so largely and so cheerfully in the disasters and misfortunes of their people indicate a moral heroism which is truly sublime. No body of Alabamians of equal numbers has ever been assembled possessing average intelligence equal to that of the assemblage of itinerant preachers in its Conferences; no class of men can more fully appreciate the comforts and luxuries of home or the desirableness of permanent settlements eligible to social and educational advantages, while no body of representative men was ever assembled possessing so little of the wealth of this world, and so few homes for permanent occupancy, as a body of traveling preachers; and yet, fully prescient, as they are, of the hardships and privations which await them and their families, they submit themselves with cheerful obedience to the will of the church, through her representatives, to select for them the places of their residence and labors—not with reference to what may be most convenient and desirable for them, so much as to what, in their judgment, will be most for the good of others and the glory of God.

The hospitality of the citizens of Eufaula will never be forgotten, and many prayers will ascend to Heaven in behalf of the inhabitants of the beautiful little city on the Chattahoochie. During the eight years since we were there, she has grown beyond recognition. Solid blocks of buildings, stores, warehouses and elegant residences have been erected on grounds which were then vacant, and her streets are filled with wagons and carts, bringing in the produce of the surrounding country to sell or exchange for merchandise. After finishing the business of the Conference (as per account already forwarded,) on Wednesday evening, the nineteenth, we took leave of our worthy host, Judge Ellington and his kind family, to whose assiduous and thoughtful attentions we are much indebted for the pleasure of our brief sojourn and which we appreciate none the less on account of their being worthy members of the Baptist Church, and took the freight train—the only available conveyance to Montgomery—which we found besieged by preachers, who, like ourself, preferred a temporary inconvenience rather than be delayed for the passenger train the next day. The conductor protested against carrying so large a number *as freights*; his caboose was closely packed. He declared it unsafe to proceed with such a load. Nobody moved; all waited for some one to lead. He changed his plan of attack; said he would cut loose the caboose and leave it. This was effectual, and the crowd began to relax and find their way into a freight car, which was soon filled, mostly with those on the standing committee; but some were fortunate enough to have trunks and valises, with which seats were improvised. We were soon moving. We found our conductor a clever and attentive officer, and came to the conclusion that he was right, and thus spent most of the night, which was dark and rainy; but pleasant company beguiled the temporary inconvenience, and the anticipation of hardship (as is often the case) was never realized. A certificate of our having passed over the roads and paying full fare was placed in our hands by the secretaries of the Conference, which the Montgomery and Eufaula road kindly respected, passing us free on return. The conductor on the Mobile and Montgomery road, however, had instructions *not to respect them*. Of course, such instructions could not be given without some knowledge or expectation that such certificates would be issued. Upon what authority they were issued, I am not advised. I certainly should never have asked any favors of the company, nor should I have accepted under any other supposition than that the proposition came from them. It has been customary for railroads to encourage the selection of places for holding conventions for various purposes, which must, necessarily, attract passengers over their roads, by making concessions of half the fare. This has been done for fairs, for political conventions and, in some instances, for horse races; and we naturally inferred that the arrangement had been made in view of the usual courtesy, and to encourage the selection of such places, when, otherwise desirable, as would give increased patronage to their road. But in this, it appears, we were mistaken. "*Positive orders not to respect the certificates of the secretary.*" This was in striking contrast with the conduct of the Vicksburg and Meridian Railroad Company last year, which had return tickets issued to all in attendance at the Mississippi Conference, and requested a list of the names of all the members, that they might issue to them half-fare tickets, good for one year. Some years ago I was appointed a committee of one to return the thanks of the Louisiana Conference to the late lamented William G. Hewes, president of the New Orleans, Opelousas and Great Western railroad, for free tickets to thirty-five ministers *to go and return over the entire length of the road* to attend the session of the Conference at Franklin. The reply of Mr. Hewes so impressed me that after returning home I wrote it down. He said among other things: "*We* are the obliged parties, not *you*. It is a small return for the services which your body renders to the public, and our corporation is interested in these services, as its prosperity depends to a great extent on the morality and intelligence of the people upon whom we rely for patronage." Such were the views of this noble-minded man, though regarded as a Roman Catholic, and such are the views and feelings under which we should consent to accept favors from roads, and should promptly decline them if they come as a charity. If people become more moral, enterprising, industrious and intelligent, and, consequently more wealthy, as the result of the gospel, and in the opinion of railroad companies their corporations are benefited by its effects in raising men from savage to civilized life, then I am willing to accept it; but as a charity I wish ever to decline it.

H.

## In Mobile.

Dr. McFerrin passed through Mobile, on his recent trip to Texas, and writes to the *Western Methodist* as follows of the churches in Mobile:

"I preached Mobile on Saturday afternoon, behind time, but nothing lost. Sunday morning I visited the St. Francis Street Sunday school, under the supervision of the Rev. William Shapard, the pastor, and Colonel William Baker, son of my old friend, Hon. H. A. Baker, deceased. The school is one of the best regulated I have seen anywhere. About three hundred children, a full supply of competent teachers, a good library, a blackboard and a most active superintendent can give nothing else than a prosperous school. Hundreds of dollars are spent annually in clothing destitute children and giving them proper outfits for the Sunday school. At the head of the infant class I found a daughter of the late Rev. Dr. Dorman, whose skill and perseverance lead the little ones right forward in the acquisition of biblical knowledge. How pleasant to see the children of prominent Methodists in the footsteps of their honored parents! I preached in the forenoon for Bro. Urquhart and had the privilege of communion. It was the time of the last quarterly meeting for the St. Francis Street charge. The work on the Mobile district has been prosperous to some extent, and the preachers in the city, Bros. Shapard, Rush and Faust, all have favor with the people. I preached for Bro. Faust, at St. Paul's, at seven o'clock P. M.; to a large and live congregation. I was glad to learn that class meetings are kept up in the Methodist churches in Mobile. They have times of refreshing from the presence of the Lord.

You will doubtless be pleased to hear that James O. Andrew, son—the only son—of Bishop Andrew has been licensed to preach and will be an applicant for admission next week into the Alabama Conference. He has the reputation of being a pious and intelligent young man. Thus the name of the beloved and honored Bishop is to be perpetuated.

Mobile has sad remembrances as well as bright reminiscences. Many of our beloved brethren in the ministry and laity sleep here. Among the former we call to mind the names of Powell, Hughes, Starr, Dorman, Neely and Mallitt, burning and shining lights, who closed their labors in Mobile and await the resurrection of the just.

## Our Chrysostom.

The Rev. F. M. Grace, in an interesting letter to the Nashville *Christian Advocate*, writes as follows of Bishop Doggett's sermon at the recent session of the North Alabama Conference:

But the grand event of the Conference was, beyond question, the sermon of the Bishop on Sunday. It had been our good fortune to hear this gifted man once or twice before, at long intervals, when he was indeed surpassingly eloquent, and especially do we remember the powerful sermon addressed to the members of the Holston Conference, at Abingdon, in 1869; but perhaps he was never so *perfectly* successful as on the last occasion at Tuskaloosa. His theme itself was grand and awful, the eternal kingdom of God and the mediatorial reign of our Lord Jesus Christ, and their relations toward each other.—First Cor. xv. 24-28. The hymns selected—741, founded on Psalms lxxii., and 159, on the regal state of Christ—were persuasive, and were admirably rendered by the choir, with whom the vast congregation of preachers and people heartily united. The prayer was soothing, elevating and assuring. From the very first sentence of the sermon the Bishop fairly launched his theme in the limitless regions of high poetic thought, and never for a moment did he relax the tireless wing of imagination till he had reached the impregnable conclusion of the text: "For he *must* reign till he hath put all things under his feet." Once, indeed, staggering under the weight of a mighty conception of the grandeur of his theme, did he affectionately appeal to the prayers of his audience. The responses were deep and not inaudible from many a sympathizing heart, and then the noble preacher addressed himself again to the utterance of his great thoughts, when it did seem as if God appeared visibly in his behalf, and helped his servant to speak with more than mere human power. The audience were transported, tears and prayers gushed from a hundred faces, and the preacher gave vent to his feelings in rapturous expressions of thanksgiving and praise. Grasping his venerable brother, Dr. McFerrin, by the hand he took his seat, while the congregation expressed their gratitude and praise to God in an appropriate hymn that was spontaneously sung with triumphant echoes from every portion of the extensive edifice.

DEATH OF THE REV. G. W. D. HARRIS, D. D.—Just as we are about to send our last forms to press, says the *Western Methodist*, we receive intelligence of the death of the Rev. G. W. D. Harris, D. D., and of the extreme illness of his wife—the partner of his joys and sorrows through a long course of years. The Rev. H. B. Avery, of Dyersburg, Tennessee, December 9, writes: "Our venerable father in Israel, the Rev. G. W. D. Harris, died in great peace this morning at half-past three o'clock. He was taken ill the day after he reached home from Conference, at Somerville. His disease was pneumonia, and, though his sufferings were great, he endured them with great patience—a murmur did not escape his lips. He said that it was all right, and that the religion he had so long recommended to others sustained him in his last afflictions. Sister Harris is also at the point of death—it is not thought that she will survive through this day. Suitable memoirs will be prepared in due time."

AN IDOL is anything which is the occasion or temptation of wandering from God.

## Texas Conference.

The editor of the Galveston *Christian Advocate*, concludes an excellent article as follows:

The doctor (McFerrin) did us noble service. Our board was in debt; he met us in counsel, aided us liberally out of the resources of the Parent Board, and then, in the collection of $1,151 at the missionary anniversary, lifted us out of the bog of indebtedness, and enabled us to enter without embarrassment upon the work of the ensuing year. Sunday was a profitable day. The love-feast in the morning was followed by a sermon weighty and impressive, from the Bishop. The morning services were concluded by the ordination of deacons. Dr. McFerrin preached in the afternoon, moving many hearts by his reminiscences of the early days of Methodism, and arousing the preachers by his pointed appeals respecting their personal obligations. At night Dr. Walker preached on family prayer, and the communion service closed the labors of the day. In connection with the report on education, Dr. Pitts made some statements of great interest to the church respecting Chappell Hill Female College. Out of the ashes a new building has sprung up, ample in size, and admirable in all its appointments. An able faculty has been secured, and the enterprise is moving off under the most encouraging auspices.

The appointments were read out on Tuesday afternoon, and in a few hours the men who had met in Conference departed to their different fields.

The statistical report sums up as follows: Number of members, 6,075; local preachers, 77; infants baptized, 447; adults baptized, 311; Sunday schools, 49; teachers, 386; scholars, 2,851. Amount necessary for superannuated preachers, widows and orphans of preachers, $800; collected on the above, $850, distributed as follows: Dr. Hollin's children, $100; Sister Drake and child, $150; Sister Wooldridge and child, $200; Sister Carden and child, $150; Bro. Wilson's child, $50; Bro. J. H. Addison's child, $100; Bro. R. Alexander, $100. Total, $850. Contributed for missions, $3,329.10.

There was a manifest improvement in ministerial support. The church is giving practical evidence of its high appreciation of the preached gospel.

## News from the Work.

DEWITT CIRCUIT, LITTLE ROCK CONFERENCE.—*Mr. Editor:* We have been enjoying a most glorious revival at Dewitt for the three weeks just past. Over forty have been converted, and twenty joined our church.

Our Baptist friends kindly gave us the use of their church-house, and they and the Presbyterians heartily co-operated with us in the meeting. The very best feeling exists between all the churches and people. All united in our blessed Master's cause, and the Lord met with and blessed us. Twelve joined the Baptists, and six joined the Presbyterians.

N. S. BURNETT, P. C.

A LADY once asked Mr. Wesley: "Supposing that you knew that you were to die at twelve o'clock to-morrow night, how would you spend the intervening time?" "How, madam?" he replied, "Why just as I intend to spend it now. I should preach this evening at Gloucester, and again at five to-morrow morning; after that I should ride to Tewkesbury, preach in the afternoon, and meet the societies in the evening. I should then repair to friend Martin's house, who expects to entertain me, converse and pray with the family as usual, retire to my room at ten o'clock, commend myself to my heavenly Father, lie down to rest, and wake up in glory."

## Agent's and Publisher's DEPARTMENT.

### Acknowledgments of Letters and Funds RECEIVED BY MAIL.

**For the Week Ending Dec. 28, 1872.**

**A**—Applegate, Poinsford & Co., Alex. Agar, W. R. Alexander $10, E. & H. T. Anthony & Co., D. Appleton & Co., American Tract Society, N. W. Ayer & Son $11.25, C. G. Andrews.

**B**—W. J. Bullivant, J. Bayes $1, J. Marshall Brown, A. S. Barnes & Co., J. Harvey Brigham.

**C**—S. H. Cox, E. Cook, J. S. Clower.

**D**—A. F. Driskill $1, R. A. Davis, B. D. Doshiell $6.25.

**F** Jesse Fulton, H. Walter Featherstone.

**G**—F. C. Galloway, G. M. Gilmore $1, Gould & Lincoln, C. L. G. Goodrich, J. M. Gam.

**H**—M. Hunt & Sons, A. A. Henderson, W. R. Hines, E. J. Hoff & Son, Hitchcock & Walden, Hubbard Bros., John W. Hall, T. Hervey.

**J**—H. P. Johnson 2 lots, Jeter & Hickerson, J. J. Johnston $3.75, P. A. Johnston $3.00.

**K** J. C. Keemer.

**L**—J. B. Lippincott & Co., Lee, Shepard & Dillingham, H. P. Lewis.

**M** J. W. Martin, C. McDonald, N. A. Moore, J. A. Miller, Eugene H. Miller.

**N** Mrs. L. M. Neely, Thos. Nelson & Sons, J. D. Newsom $1, H. E. Nicholson.

**P**—Pierce & Lyle, Thos. H. Price, J. R. Powers, D. A. J. Parker $2, D. H. Prasser $0.75, E. M. Price, G. K. Parkes, Elisha Piddips.

**R**—H. C. Rinaldi $2, H. T. Riser, C. E. Richards.

**S**—A. C. Scott, E. S. Smith, Robert Smillie, J. R. Safford, W. S. Smith, J. R. K. Smith, S. T. Taylor, Wm. Spillman.

**T** W. M. Thornton $16, M. W. Trawick, Benj. Tanner $2, Miss T. Tuckett $1.25, W. M. Teague $1, Mrs. Anna E. Trent Blets.

**W**—J. S. White, Thos. R. White $1,600, W. S. Withers, Woolworth, Ainsworth & Co., Jerry S. Williams, M. L. Wyatt, G. H. Wilson, G. W. Warren, W. H. Wild.


BECKWITH SEWING MACHINE.—Our readers will please note that the price of the above Machine has been advanced to $12, which will be the uniform price for the future. It has recently had some valuable improvements added to it, which have so enhanced the cost of manufacturing it as to make this advance necessary. We are assured that the sale of this Machine has far exceeded the expectation of the agent here, and further, that they have given universal satisfaction. With the recent valuable improvement the Machine must be still more acceptable, and meet with an increased demand from every part of the country. We ask the perusal of the advertisement in another column.

DR. J. J. LYONS, whose card appears in our advertising columns, has been known to us for nearly twenty years. We have been familiar with his practice and many of his patients for about fifteen years, witnessed much of his treatment in the epidemics which have prevailed during that time, and take pleasure in recommending him to our friends, in the vicinity of his present location, as a high-toned and honorable gentleman, a conscientious, attentive and skillful practitioner and worthy of the entire confidence of those who may employ him.

NEW VARIETY STORE ON CANAL STREET.—Mr. Bastian, of the firm of Bastian Brothers, book dealers and stationers, which still continues at the old stand, No. 190 Canal street, has opened, at No. 145 Canal street, a new and very attractive assortment of toys, stationery and fancy goods. We call attention to his advertisement in another column.

SPECIAL NOTICE TO MINISTERS.—The agents of the celebrated Wilson Sewing Machine, 189 Canal street, whose advertisement appears in these columns, wishes to say that all ministers, as purchasers, will have a very liberal discount from the already extremely low rates at which their machine is sold. Would respectfully refer to Rev. R. J. Harp.

THE SOUTHERN ORGAN, a twelve-page weekly paper, devoted to temperance, literature, agriculture and social progress, and published in this city, at 139 Poydras street, by Messrs. Scott & Berry, offers special inducements to subscribers for the ensuing year. Specimen copies furnished upon application to the publishers.

MR. W. A. KOWALSKI, No. 103 Tchoupitoulas street, has just received a large shipment of lamps, family glassware and non-explosive oils. He claims for his new burner a bright light, equal to gas, and very economical. Dealers and consumers will do well to examine his stock.

HUMAN HAIR MANUFACTORY.—Mr. J. G. Bermel, at No. 121 Canal street, offers for sale a full assortment of human hair goods; also a fine stock of fancy and variety goods. Mr. Bermel, being an extensive manufacturer of hair goods, affords extraordinary inducements to purchasers.

DRY GOODS.—Dress goods, woolens and flannels, shawls and cloaks, and laces and hosiery in large quantities, great variety and excellent quality, are offered for sale at low prices by Messrs. Braselman & Adams, corner Magazine and St. Andrew streets, in the "Upper City."

THE NEW WILSON UNDER-FEED SEWING MACHINE.—Messrs. William Gregg & Co., at No. 189 Canal street, are the general Southern agents of this excellent sewing machine. We take pleasure in calling attention to their advertisement, which appears in this issue.

WASHBURN'S ART GALLERY, No. 113 CANAL STREET.—This well-known artist photographer publishes a card in this issue of the ADVOCATE, to which we call the attention of our readers. Mr. Washburn distributes a pamphlet which contains many good suggestions to those who sit for photographs.

FINE BOOTS AND SHOES.—Mr. R. F. W. Bachman, of No. 18 Camp street, under the City Hotel, makes a specialty of dealing in fine custom-made boots and shoes. Ladies, misses, children and gentlemen are invited to call at Mr. Bachman's neat store.

TALLOW.—Messrs. B. L. Mann & Co., No. 103 Peters street, offer for sale a superior article of tallow, prepared expressly for engineers and machinery use in general; put up in convenient packages forty-pound cans, barrels, half barrels, kegs and egkes.

GOOD WORDS.—James A. Gresham, our excellent neighbor, of No. 92 Camp street, advertises in our columns of this issue an excellent and appropriate holiday book Good Words. See advertisement.

LADIES' HAIR STORE.—Our lady readers will find at the establishment of George T. Shilling, No. 381 Bryades street, an excellent assortment of human hair, hair goods, perfumery, etc.

COAL.—Messrs. H. & C. Tyler, No. 9 Carondelet street, have for sale, in quantities to suit purchasers, and at the lowest market rates, Pittsburg, anthracite and cannel coal.

AT THE establishment of Captain Cross, 62 Camp street, will be found a full line of lamps, trimmings and Japanned ware. He is also the agent of the Sepoline Oil Company.

H. P. BUCKLEY, No. 8 Camp street, has for sale, at low prices, fine gold and silver watches and all kinds of jewelry. Particular attention to repairing.

MESSRS. NAVRA & OFFNER, No. 174 Canal street, have an excellent assortment of elegant house-furnishing goods.

AGENTS WANTED at No. 12 Commercial Place. Address Constantine & Co.

WE HAVE before us a neatly-printed circular "Blackmar's System of Easy Payments" for purchasers of pianos and organs, and, having carefully examined it, we think there is no longer any reason for those who wish to secure a good instrument to deny themselves the pleasure. Persons at a distance can send to Blackmar for this circular, and then select the style of piano they want, as Mr. Blackmar claims to have but one price, and will fill their orders as carefully as they could if they were here. Mr. Blackmar is one of the oldest and most extensive dealers in the city. dec26 2t

ANY PREACHER within the State of Mississippi can have an agency to sell McClintock & Strong's Cyclopedia of Biblical, Theological and Ecclesiastical Literature, and Tyerman's Life of John Wesley, by communicating with Rev. Wm. Hall H. Hines, at Meridian, Mississippi, who is the agent for the State. Good terms. These are the great books of the age in their departments. dec26 3t

WE CALL THE ATTENTION of persons in search of a commercial education to Bolbear College, 20 and 22 Camp street. dec12 3m


## BUSINESS NOTICES.


IN THE active pursuit of pleasure or gain the inestimable blessing of health is too often forgotten, until disease is firmly seated, and the fact only realized by great bodily and mental suffering. The Liver is the vulnerable point in most persons, and the disarrangement of the organ involves almost the whole system; hence the reason why, under Liver disease, there is enumerated such a number of afflictions, and we claim the Simmons Liver Regulator to be a remedy for them all.

CHARLES H. REED, REAL ESTATE Broker, No. 87 St. Charles street. Buys and sells all sorts of city and country property. Mortgages made promptly. Various pretty Cottages in choice locations to offer on long terms. Has for sale the finest Building Sites in the city, and, being largely interested himself, can speak confidently on all matters pertaining to the sale, rental, appraisement and management of real estate. no26 2m

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feb18 1y

MRS. WINCOMB'S SYRUP.—The great soothing remedy. Price only 25 cents. Gives rest to the mother and health to the child. Sold by druggists. jy18 1y

DR. HENRY'S ROOT AND PLANT PILLS.—Mild yet thorough; no nausea or griping; entirely vegetable; great Liver remedy. Price, 25 cents. Sold by druggists. jy18 1y

TWELVE SAMPLES (postage free) for fifty cents. Sells for $20. H. L. WOLCOTT, 181 Chatham square, New York. se26 1y

## BUSINESS NOTICES.

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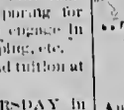
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Also Common FURNITURE of all kinds at cost price, to make a change in business. de12 3m

## The Child's Corner.

*A DRESS FOR BABY.*

How shall mammy dress her?

The summer cloud
Is not too proud
To find soft wool to dress her.

The blue bell
Is a true bell,
And will find the blue to dress her.

The cherry tree
Is a merry tree,
And will find the pink to dress her.

The lily bright
Will find the white,
The beautiful white to dress her.

The leaves in the wood
Are sweet and good,
And will find the green to dress her.

The honeysuckle,
With buds for a buckle,
Will make a girdle to dress her.

The heavens hold
Both silver and gold
In the stars, and they will dress her.

*Good Words.*

### The Sea Captain's Story.

Rev. P. Kitwood narrated the following at a recent Sunday-school teachers' meeting, Milwaukee, Wisconsin. We copy from the *Sunday School Times*:

When I was in the city of London, several years ago, I attended service in a sailors' chapel. At the close of the regular worship, an experience and prayer meeting was opened for the benefit of those who wished to remain and participate in the exercises. Soon a lad of sixteen years of age made his appearance at the door, and walked down the aisle to the altar, followed by fifteen men, the foremost being a tall, noble-looking man in the prime of life. When the opportunity to speak was offered, the tall, handsome man, who seemed to be a leader, arose, and placing his hand upon the head of the boy, said: "This boy has been a blessing to me. Under Providence I owe much to him. Allow me to state the case. A small company of Sunday school teachers in England visited a poor-house, and asked permission of the superintendent to teach school there on the Sabbath. At first the superintendent laughed at the idea of teaching paupers in classes on the Sabbath; but he finally gave his consent, and this boy Johnny was among those who availed themselves of the advantages of the school. He soon mastered the alphabet, in a short time was taught how to spell, and very soon he was able to read the New Testament. I am a sea captain. It so happened that I wanted a cabin boy, and some one directed me to the poor-house in question. 'There,' said the superintendent, 'is an able-bodied boy,' pointing to Johnny; 'you can have him; he is industrious, intelligent and faithful, but he is very pious.' I said, with an oath, that I did not care anything for his piety, that I would soon kick his religion out of him, because I did not intend to have anything of the sort in my ship. I consented to take the boy, and, just before leaving port, his Sunday school teacher called to see him. He presented a Bible to him, and asked him to make three promises, which were that he would read a few verses every day, that he would pray every day, and that he would be faithful and obedient. The wind blew a gale when we left port, making the sea rough, and Johnny so sick that he was confined to his berth a number of days. When he was able to attend to his duties, I happened one day to find him on his knees in the cabin, praying. I gave him a kick and told him to stop praying, stating, with words not fit to repeat, that I would not permit any praying on board of my ship. Johnny knew not what to do, or where to go, but he deemed it his duty to pray, so he climbed to the maintop the next time he poured out his heart in worship. I caught him at his devotion, and taking a rope in my hand I went for him, and flogged him severely. His next hiding-place for praying was under the bowsprit. He thought no one would look for him in such a place; and there, with the waves of the sea dashing and roaring under him, he kept the promise he made to his teacher, and to the great Teacher above. When off the coast of Newfoundland, we were overtaken by a severe storm. The wind blew as though it were blowing its last, and the churned waters rolled heavily against the ship and over it. Louder blew the wind and higher rolled the sea, until the ship became unmanageable, and soon she was thrown upon her beam ends. It seemed as though our last hour had come. It appeared to me that no human effort could save the ship from sinking. The heavens were black with storms, and the merciless waters yawned like open mouths to swallow us. In this dilemma I looked about for my mates and men, and found all hands save my cabin boy, Johnny. I inquired for him. One of the mates said he supposed he was washed overboard. I then began to think of my cruelty to him, and of my great wickedness. While I was thinking about his courage, his fidelity, and his religion, which I needed at that moment to sustain me, I heard a low voice from under the deck. I commanded the men to be still, and then lowering myself with a rope, I found Johnny in a secure place, praying for his captain and all hands. I threw my arms about his neck, begged his forgiveness, and assured him that he might pray as much as he pleased. 'Had you not better pray for yourself?' asked Johnny, modestly. 'If the ship goes down, are you prepared to meet your Master?' I did pray for myself; so did my mates and the seamen; and Johnny prayed that He who holds the winds in his fists and the waves in the hollow of His hand would save the ship and the souls on board. Directly the wind lulled, a calm soon followed, the ship was righted, and when she reached her destination, we all went ashore and publicly acknowledged the goodness and mercy of God. Here we are, glad of the opportunity to consecrate ourselves afresh to the service of the Divine Master."

The Rev. Mr. Kitwood stated further that the captain and the boy both became eminent preachers of the Gospel; that he had often heard the former preach the Gospel. Mr. Kitwood, who is a Methodist minister in Brooklyn, has been a sailor many years, coming the Gospel whenever opportunities were offered to him.

### How to Kill an Enemy.

"Children," said a kind father to his little family, as he took a seat by the fireside, and gathered them round him for a pleasant talk, "which is the best way to kill an enemy?"

"Why, shoot him, to be sure," said one.

"No, stab him," said a second.

"No, starve him," said a third.

"But I think," said their father, "I can show you a better way than this. An enemy may be killed without taking from him his life, or shedding a single drop of his blood. Let me tell you a story, to show how.

"There was a farmer once, who was a very cross, surly, disagreeable man. Everybody in the neighborhood knew him, and everybody disliked him. He was sure to make the most of whatever went wrong about him, and the poor offender always met with severe punishment. There was not a boy in all the neighborhood who didn't feel uncomfortable as he passed his gate; and the poor dog that barked at his geese, or the neighbor's rooster that crowed on his wall, was speedily visited either with the lash of his whip or the shot from his gun. The very cat knew his footsteps, and shunk away from him in terror. He was a complete pest, as much so to himself as to those about him. Every day brought him some fresh trouble, and found him in continual 'hot water;' indeed, his life was made up of broils.

"After a time good farmer Green came to live near him, and was soon told the character of his not over-pleasant neighbor.

"'Well,' says he, 'if he "shows off" on me, I'll very soon kill him!'

"This remark of Farmer Green's soon got afloat, and all sorts of things were said about it. He seemed the very last man to 'kill' any one, for his looks, and words, and actions, all told of a loving heart which throbbed in his bosom, and directed his life. Nobody could think for a moment of his becoming a murderer. Mr. Green's intention at length came to the ears of the ill-natured farmer, and you may be sure he was not at all pleased about it. Everything he could do to tease, annoy, and even injure Mr. Green, was done; but, somehow, the man who was to 'kill' this ugly tempered farmer took it all in good part, and spoke as calmly and looked as kindly as ever.

"One day Mrs. Green sent to the wife of our surly friend a basket of nice plums, but her husband wouldn't let her have them. He told the person who brought them, very gruffly, that 'it was only done to get some of his pears in return, and he wasn't going to give any of them away.'

"At another time Mr. Green's team of oxen stuck fast in a bog, and when he asked his neighbor for a little help, he told him, in a rough way, that 'he had enough to do to mind his own business,' and refused to help him.

"'Never mind,' said Green to one standing by, 'I'll kill him very soon; see if I don't.'

"Soon after this the team of the ill-natured man was in the same plight that his neighbor's had been in. Mr. Green saw it. He ran for his oxen and chains, and set off to the bog. He spoke kindly, offered his help, and began to render it. But what did he receive in reply? Why, a fierce look and an angry word—'I don't want your help! Take your oxen away.'

"'No,' said the other, 'I must help you, for the night is coming one, and what is bad enough by day is ten times worse in the dark.' Away pulled the oxen and the men, and soon all was set right again.

"A strange feeling did that rough, cross man carry home with him that evening; something which he had never felt before. And a strange look did his wife give him as he said, 'Peg, Farmer Green has killed me! He said he would, and he has done it.'

"'Yes, the 'enemy' was killed,' without the loss of a single life, or one drop of blood. He went in the morning to confess his ingratitude to his kind neighbor, and to ask his forgiveness, and the very man who had been noted for nothing but his wickedness, became the friend of all.—*Christian Weekly.*

### "I Scrubs."

"What have my class done for the Savior since last we met?" asked the teacher of a large infant class one Sunday morning.

One said, "I have earned some money for the heathen by doing errands;" another, "I tend our sick baby;" another, "I fetch hunchback Billy to school." One after another told, in a half-bashful, half-exultant way, of the little activities and self-denials of the week, so pleasing to the teacher, and still more to him who said: "Suffer little children to come unto me."

At last a little four-year old hand was stretched up, and moved hastily to and fro to attract the teacher's attention.

"Well, my dear, what are *you* doing to please Jesus?"

The little eager face flushed with excitement as the unexpected reply came: "I scrubs, ma'am!"

Some of the older children tittered, but the teacher sobered them at once by saying:

"Yes, little Molly's share in the work my class is doing for Jesus is as important as any. If she tries to help her mother by scrubbing a bench or table, even if it has to be done over after her, she earns the same smile of love as the older ones who can do errands and earn money for the missionary box."

"She hath done what she could" is the highest praise that can be spoken of any one, and little Molly has done that.—*American Messenger.*

RESPECT to age, and kindness to children, are among the tests of an amiable disposition.

## The Farm and Garden.

### How to Fatten Chickens.

It is hopeless to attempt to fatten chickens while they are at liberty. They must be put in a proper coop; and this, like most other poultry appurtenances, need not be expensive. To fatten twelve fowls, a coop may be three feet long, eighteen inches high and eighteen inches deep, made entirely of bars. No part solid—neither top, sides nor bottom. Discretion must be used, according to the size of the chickens put up. They do not want room; indeed, the closer they are the better—provided they can all stand up at the same time. Care must be taken to put up such as have been accustomed to be together, or they will fight. If one is quarrelsome, it is better to remove it at once, as, like other bad examples, it soon finds imitators. A diseased chicken should not be put up. The food should be ground oats; and may either be put in a trough or on a flat board running along the front of the coop. It may be mixed with water or milk—the latter is the better. It should be well-soaked, forming a pulp as loose as can be, provided it does not run off the board. They must be well fed three or four times a day—the first time as soon after daybreak as may be possible or convenient, and then at intervals of four hours. Each meal should be as much and no more than they can eat up clean. When they have done feeding, the board should we wiped, and some gravel may be spread. It causes them to feed and thrive.

After a fortnight of this treatment you will have good fat fowls. If, however, there are but five or six to be fatted they must not have as much as though there were twelve. Nothing is easier than to allow them the proper space, as it is only necessary to have two or three pieces of wood to pass between the bars and form a partition. This may also serve when fowls are up at different degrees of fatness. This requires attention, or fowls will not keep fat and healthy.

As soon as the fowl is sufficiently fatted it must be killed; otherwise it will not get fatter, but will lose flesh. If fowls are intended for the market, of course, they are or may be all fatted at once; but if for home consumption, it is better to put them up at such intervals as will suit the time when they will be required for the table.

When the time arrives for killing, whether they are meant for market or otherwise, they should be fasted without food or water for twelve or fifteen hours. This enables them to be kept for some time after being killed, even in hot weather.—*Boston Journal of Chemistry.*

### The Percheron Horse.

The true Percheron or Norman diligence horse combines more strength with activity than any horse I have ever sat behind. All travelers on entering France are struck with the properties of these horses as displayed in drawing the diligence, by which they are conveyed through the kingdom, at the rate fully equal to the average of stage traveling in this country.

English horsemen confess that their coast horses could not hold out the same pace before the same load.

The origin of this race, according to French authorities, dates from the occupation of the Netherlands by the Spaniards, who introduced the *Andalusian* horse, which soon became the favorite horse all over the continent. The French horse, with which he was crossed, was the old Norman draught horse, which still exists in the country in all its purity, and is perhaps the best of all horses for draught.

The average height of these horses is seventeen to eighteen hands, and they may be described as follows:

Head short, wide and hollow between the eyes; jaws heavy; ears small and pointed well forward; neck very short and thick; mane heavy; shoulders well inclined backward; back extremely short; rump steep; quarters very broad; chest deep and wide; legs short, tendons large, and muscles excessively developed.

An English writer in the British *Journal of Agriculture*, thus speaks of the Percheron horse. After giving an account of its origin, which he agrees in tracing to the Spanish horse, he observes: "The horses of Normandy are a capital race for hard work and scanty fare; they are enduring and energetic beyond description; they keep their condition when other horses would die of neglect and hard treatment. A better cross for some of our horses cannot be imagined than those of Normandy."

CHICKEN CHOLERA.—The symptoms of this disease are a high fever, feathers ruffled, the skin turns black, the eyes are closed, and the patient will not move unless driven. Death usually takes place in about three hours. I have lost about one hundred chickens this winter, besides turkeys, ducks and geese. I tried all the remedies I could hear of, but without effect, until the following came to my notice: Take corn-meal and shorts in equal parts, wet the compound, and mix with lime as strong as they will eat it. For turkeys, geese and ducks, corn soaked in lime water will effect a cure.—*Correspondent of Rural American.*

AN ALDERNEY OR JERSEY-BORN COW.—A correspondent of the *Mark Lane* says: "There is in this cow a refined air and carriage, a certain comely 'presence,' which forbids all thoughts of the butcher, and never carries one's appetite beyond a syllabub or bread and butter. A short horn bears 'beefsteaks' on his very visage, whereas we shudder at the notion of cutting prime pieces out of old Daffodil, or putting a round of Nora into the beef barrel. It would be worse than killing and eating the pet lamb."

FUCHSIAS, except a few winter-flowering ones, are better stored in the cellar for the winter, as they are generally poor parlor plants.


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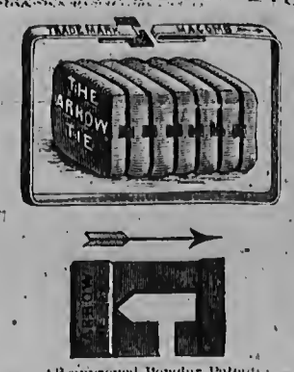
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| Losses Paid since 1829, nearly | 7,000,000 |

The Assets of the FRANKLIN are all invested in solid securities, over $2,750,000 in First Bonds and Mortgages, which are all interest-bearing or dividend-paying. The company holds no bills receivable taken for insurances effected. Perpetual and Temporary Policies on Liberal Terms. The company issues Policies upon the Rents of all kinds of Buildings, Ground Rents and Mortgages.

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oct7 3m

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Cures also Consumption, Asthma, Rheumatism, etc. de12 1y

The Christian Advocate.

THURSDAY, JANUARY 2, 1873.

## Lost Grace.

One may lose grace, and not know it. "Not only so, he may look upon himself as established in the faith, when he has actually lost the saving grace of God altogether out of his heart.

Read the third chapter of Revelation, commencing at the fourteenth verse, and you will find that some will into this state in the early days of Christianity. The church of the Laodiceans still exists. It is large and flourishing. Its accessions are numerous and important. Many preachers and men of renown belong to it. There is no other church so respectable in the eyes of the world. It threatens to swallow up all others. Those who have lost the saving grace of God, and do not know it, are in the most dangerous condition that a human being can possibly be in. It was to such that the wise man had reference when he said:

"Seest thou a man wise in his own conceit? There is more hope of a fool than of him."—Prov. xxvi, 12.

Our Savior addresses the same class when he says: "The publicans and the harlots enter into the kingdom of God before you." If, then, such is our danger, we need to guard well against it. Examine yourselves whether ye be in the faith.

1. If you have lost patience, you have lost grace. No matter what is the nature or the number of your trials. If you keep saved, the trying of your faith worketh patience.—James i, 3. If you cannot take reproof, but feel like turning upon those who tell you of your faults, real or imaginary, it proves beyond a doubt, whether you are right or wrong in this particular instance, that you certainly are deficient in the saving grace of God. You are not as well off as you think you are. Instead of "getting the victory over your brethren," you ought to get down before God and get the victory over yourself. You have need to have your pride subdued and your spirit chastened.

2. If you have lost love, you have lost grace. There is nothing plainer than this. True religion consists very much in love to God and love to man. If you have lost either, you have lost grace. How is it with you in this respect? Are you as ready to make sacrifices for the cause of God as formerly? Do you take as much delight in his worship as you once did?

Have you suffered no loss of love for the children of God? There was a time when you loved them as your own soul. You loved their society, and lost no opportunity of waiting with them for worship. You loved those most who loved God most. The ground of your preference was not engaging manners or social position, but love for Jesus. Now, if all this has changed, and you court the society of the worldly, and forsake the humble disciples of Jesus, it is an unmistakable evidence of the loss of grace. You may attribute it to this cause or that; to a loss of confidence, or to personal neglects which you have received; but the real cause is the fact that you have backslidden in heart from God. Seek to disguise it as you may, in the depth of your soul you know this is the case.

3. The loss of true humility is another unmistakable evidence of the loss of grace. You may have increased greatly in gifts, you may talk or pray with greater fluency, you may have a greater knowledge of divine truth, and be able to state it and defend it with greater clearness and ability; but if, notwithstanding all this, you have lost humility, you have lost grace. If you feel your importance, or put on dignified airs, or think that nothing can be done right unless you have a hand in it, there can be no question as to your spiritual position—you have lost grace.

We entreat you to be honest with God and with your own soul. Begin to look at your condition as it is. Admit the unwelcome truth that you have lost grace from your heart. The first step necessary to regain your first love is to remember whence thou art fallen.

Having seen your loss, repent. Confess your state before God and before men. Go to work as you did first. Prompt action is demanded. You are in great danger. Unless you recover your lost grace, you will lose your present light. You will adopt a wrong theory of religion. You will put darkness for light. You will take that which passes current among men as being current with God. If the light that is in thee be darkness, how great that darkness!—*Rev. B. T. Roberts, in American Wesleyan.*

RESPONSIBILITY OF PARENTS.—Plato, seeing a child do mischief in the streets, went forth and corrected his father for it; that father which does not correct his child when he does amiss, is justly corrected for his faults; and it is the pattern of God's judicial proceedings; as he visits the iniquities of the fathers upon the children who imitate them, so he visits the iniquities of the children upon the fathers who countenance and indulge them. Jacob was accountable to Laban for the whole flock; not a sheep or a lamb was lost or torn, but it was required at his hands (Gen. xxxi, 39.) Thus must family governors be accountable to God for every lamb in the field, for every child in the family, for every servant in the house. God will one day cry aloud in thine ears: Husband, father, master, wife, give an account of thy fathership, give an account of thy mastership. This made Joshua undertake for his house as well as for himself (Jos. xxiv, 15.) And this made David careful of his house as well as his heart: "I will walk within my house with a perfect heart," (Ps. ci, 2. —*Kitchen.*

God is the author; men are only the players. These grand pieces which are played upon earth have been composed in heaven.—*Balzac.*

## MISCELLANEOUS.

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Faith, Hope and Charity.

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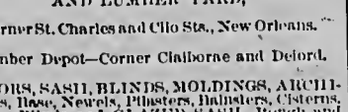
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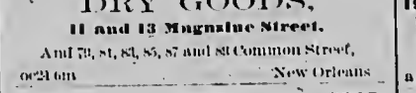
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DR. JOHN G. ANGELL,

DENTAL SURGEON,

152.....Julia Street.....152

All operations in Operative, Mechanical and Surgical Dentistry carefully performed.

Nitrous Oxide and other Anaesthetics administered. no28 1y

DENTAL NOTICE.

DR. N. P. GODFREY, having returned from his summer tour, is prepared to see his friends, as usual, at his rooms, at all business hours. Families requiring his attention will find it advantageous to call early, while he is not so much engaged.

Office—181 Canal Street. no11 1y

O. W. RACE. W. H. FOSTER.
E. T. MERRICK, formerly Chief Justice, Louisiana.

RACE, FOSTER & E. T. MERRICK,

ATTORNEYS, COUNSELORS

AND

SOLICITORS,

Corner of Camp Street and Commercial Place,

se21 NEW ORLEANS.

W. W. EDWARDS,

COUNSELOR AT LAW

AND

COMMISSIONER OF DEEDS,

No. 88 Common Street,

se14 1y New Orleans.

DR. C. J. RICKHAM,

OFFICE—180 MAGAZINE STREET,

Between Phillip and First Streets, New Orleans.

Will call daily at College building, corner Common and Baronne streets, between eleven and twelve o'clock. je29 1y

## GROCERIES, ETC.

GROCERIES.....GROCERIES.

I would most respectfully call the attention of the public to my large and well-assorted stock of

FANCY AND FAMILY GROCERIES,

CONSISTING IN PART OF

Extra Choice Gunpowder, Imperial, Japan, Oolong and English Breakfast TEAS.
Java, Maracaibo, Cordova and Rio COFFEE.
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Extra Mess and No. 1 MACKEREL.
Shaker and New York PRESERVES.
FRUITS IN JUICE, and Strawberries, Cherries, Pineapples and Gooseberries in cans.
English and American PICKLES, SAUCES and KETCHUPS.
Spanish OLIVES and CAPERS.
Smith's Celebrated Tete-a-tete and St. Lake's Choice Extra FLOUR, and every other article necessary to complete a first-class grocery.

All goods guaranteed to give perfect satisfaction, and delivered by any part of the city free of drayage.

JAMES WILSON,
Corner Jackson and Rousseau streets,
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MOLASSES AND SIRUPS.

REFINED SUGAR.—100 Loaf, Crushed and Powdered. A. THOMSON & CO., 48 Tchoupitoulas street.

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FAMILY GROCERIES,

Corner St. Charles and Terpsichore Sts.,

New Orleans, Louisiana.

All orders promptly attended to. de12 3m

## MEDICAL.

THE GREAT HOUSEHOLD REMEDY.




AS AN INVIGORATOR, LIVER CORRECTOR

AND BLOOD RENOVATOR.

Is superior to all the Bitters, Elixirs, Cordials and Sarsaparillas in use.

It is so adapted to the whole system that every organ and function in the body is brought under its exhilarating influence. It gives tone and strength to the digestive apparatus, dispels languor and debility, invigorates the Liver, regulates the Kidneys and Bowels, removes the effect of excess or over-taxation of any kind, and gives vitality and richness to the blood.

Its curative powers alter and completely reorganize the entire mass of fluids, and even the solids of the human system, thereby preventing and curing Dyspeptic and Consumptive symptoms, Fever and Ague, Bilious diseases, Fevers of all kinds, Nervous Debility, Affections of the Stomach and Bowels, etc. As a mild and delightful invigorant for delicate females it has no superior.

By its use new life and vigor is given to both body and mind, sending a glow of vitality through every part, which is PERMANENT AND LASTING.

It is the most effectual remedy for the relief of human suffering ever discovered, and is pleasant to the taste.

X WE CHALLENGE X
X 8 X THE X 8 X
X WORLD X

to produce a more delicious medicine to take, yet so potent for the prevention and cure of diseases, than

Dr. Henry's World's Tonic and Blood Purifier.

Price, $1; or Six Bottles for $5.

PREPARED BY THE

GRAFTON MEDICINE COMPANY,

St. Louis, Missouri.

Sold by druggists and dealers in medicines everywhere. jy13 1yeow

INDIAN TURNIP COMPOUND

PECTORAL BALM,

FOR THE CURE OF

COUGHS, COLDS,

HOARSENESS,

BRONCHITIS, ASTHMA,

and the various Affections of the Lungs and Throat, and for the relief of Consumptive patients.




The Indian Turnip Pectoral BALM completely cures the most inveterate cases of Bronchitis, Catarrh, Incipient Consumption, Pulmonary Oppression, the Spasmodic Nervous Disorders which attend certain forms of Coughs, Sore Throat, and generally all cases of Inflammation of the Respiratory Organs. It has a soothing action upon the Cough, facilitates expectoration, checks the splitting of blood, and relieves fits of Asthma. In this last disease the Indian Turnip Pectoral Balm has been given with the greatest success. Its use in Whooping Cough remarkably relieves this distressing affection.

Prepared and for sale by

H. LAPLACE, Druggist,
Nos. 23 and 25 Elysian Fields street,
and the principal Wholesale and Retail Druggists of New Orleans. de19 1m

RHEUMATISM,

GOUT AND NEURALGIA PERMANENTLY CURED BY

N. JENKINS'

ANNIHILATOR.

A PURELY VEGETABLE COMPOUND,

whose extraordinary virtues, in those painful diseases, are attested by certificates from many prominent citizens of every section of the country.

No medicine of the century has attracted as much attention.

Of the many to whom the proprietor is authorized to refer, may be mentioned the following well-known gentlemen:

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Rev. James E. Bradley, Floyd, Louisiana.
Rev. P. M. Goodwyn, New Orleans, Louisiana.
Rev. J. R. Walker, Galveston, Texas.

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POPE'S CURE

FOR

COUGHS, COLDS, AND ALL AFFECTIONS OF THE THROAT AND LUNGS.

This preparation was introduced many years ago, after consulting the views of several of the most prominent physicians of New Orleans regarding its formula. The late Dr. Edward Jenner Coxe, author of the work on Inhalations for Diseases of Respiratory Organs, was pleased to say: "In my opinion, no better combination for the purpose of relieving the ordinary coughs and colds which prevail can readily be thought of." And nearly twenty years of actual trial has gone far to verify his remark. In bottles, seventy-five cents each. Try it.

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Corner Jackson and Prytania streets.
Sold by all Druggists. de6 1m

FORTY DROPS OF

CONSTITUTION WATER,

three times a day, cure Inflammation of the Kidneys, Stone in the Bladder, Catarrh of the Bladder, Diabetes, Gravel, Gleet, Brick-Dust Deposit, Female Complaints, Dyspepsia and Torpid Liver. It is not a spring water. For sale by

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Dealers in Fancy GROCERIES, FRUITS, TEAS, and all Kinds of

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Special attention paid to consignments of Country Produce. Orders and consignments respectfully solicited. de24 2m

HORSE EPIDEMIC.—DR. DAVIS' GREAT HORSE BOOK treats of the prevalent Epizootic Catarrh and all other diseases. Agents wanted. R. W. CARROLL & CO., Publishers, Cincinnati. de19 3mcow

## New Orleans Markets.

(From the New Orleans Price Current.)

The weather continued cold and inclement on Saturday, but has since been clear and pleasant. Our accounts from the country present no new feature with regard to cotton. We hear of considerable quantities yet to come forward, indicating that our receipts will hold out much better than was anticipated a few weeks since.

The river is 14 feet 6 inches below high water mark.

COTTON.—The following are the arrivals since the twenty-seventh ult.:

| | |
|---|---|
| Louisiana and Mississippi | bales... 12,396 |
| Lake | 22 |
| Tennessee | 2,051 |
| Arkansas | 1,491 |
| Mobile | 3,955 |
| Florida | 11 |
| Texas | 58 |
| Total | 19,984 |

On Saturday the market opened with a fair inquiry, but scant supply, and only a limited business was done during the morning, but later in the day, additional samples having been opened, the movement became quite animated, and, under the competition among buyers, prices hardened, closing at a partial improvement of ⅛c. A considerable part of the business was at figures showing no change. The sales summed up 5,800 bales. On Monday buyers came forward with increased spirit, and although operations were restricted by scant supplies and more stringent pretensions on the part of factors, yet, under an advance of ⅛c. at New York and 1-16d. at Liverpool, the demand was active throughout the day, and 8,000 bales changed hands at still higher prices, a part of the business showing an advance of ⅛c., but the bulk of it fully ⅛c., good ordinary closing at 18⅛@18¾c., and low middling at 19⅛@19⅝c., the outside figures, of course, for strict. Tuesday the market opened with a light supply and only limited demand. The movement consequently exhibited but little animation, and prices were manifestly less buoyant, while later in the day, buyers holding back, the tendency to easier rates became still more marked and the bulk of the business was at a decline of 1-16@⅛c. from Monday's figures, the falling off being the most marked in the lower grades, ordinary and good ordinary being reduced ⅛c., low middling ⅛c., and the higher grades even less. The sales were confined to 3,200 bales.

We quote:

| | |
|---|---|
| Low ordinary | 15⅛@16⅛ |
| Ordinary | 17 @17 |
| Good ordinary | 18⅛@18⅝ |
| Low middling | 19⅛@19⅝ |
| Middling | 19¾@20 |
| Strict middling | 20⅛@20⅜ |
| Good middling | 20⅝@20¾ |

COTTON STATEMENT.

| | | |
|---|---|---|
| Stock on hand, Sept. 1, 1872 | bales | 6,259 |
| Arrived past three days | 19,884 | |
| Arrived previously | 549,873 | 569,757 |
| | | 576,016 |
| Exported past three days | 21,287 | |
| Exported previously | 396,739 | 418,026 |
| Stock on hand and on shipboard | | 157,990 |

SUGAR.—The market has been dragging since our last review, with the tendency of prices in favor of buyers. The stock on hand is accumulating. The receipts on Saturday and Monday embraced 3,500 hhds., while the sales barely reached 2,500 hhds. at 6¼c. for inferior, 6⅞@7⅛c. for common, 7⅝@7½c. for good common, 7¾@8⅛c. for fair to good fair, 8⅜@8¾c. for fully fair, 9c. for prime, 9¼@9½c. for strictly prime, 9¾@10c. for choice, 7⅛@8¼c. for centrifugal, 7½@9¼c. for seconds, 9¼@10⅝c. for yellow clarified and 10⅛@11⅝c. for white.

MOLASSES.—On Tuesday the receipts comprised 2,380 bbls. The supplies were sold, though slowly, at 31@40c. for centrifugal, 47@51 for fair to good fair, 54@55c. for prime, 56@57c. for strictly prime, one or two small lots strictly prime commanding 58c. ₱ gallon.

CORN.—On Monday the stock on the levee embraced 13,001 sacks (including some being sacked,) and prices were lower, when 2,500 sacks were sold at 80c. ₱ bushel.

OATS.—On Saturday, with only a moderate inquiry, sales were confined to 650 sacks at 50c. ₱ bushel for prime and 52c. for choice. On Monday the movement embraced 3,600 sacks in one lot at 50c. ₱ bushel.

BRAN.—On Saturday 150 sacks sold, in lots, at $1.50 ₱ 100 lbs. No sales were reported on Monday.

PORK.—Round lots of mess are offering at $13.75 ₱ bbl. for new. It is retailing at $14@14.50 ₱ bbl.

BACON.—On Tuesday there were few or no sides on hand, and the market was without any movement excepting 100 casks shoulders sold, in two lots, at 5½c. ₱ lb. Shoulders were quoted in the job trade at 5¾c.; clear rib sides 9¼c.; clear sides 10⅜@11c. ₱ lb.

HAMS.—Choice sugar-cured are scarce, and the market is bare of new. They are in demand at 18@18½c. ₱ lb.

LARD.—On Tuesday 50 tierces steam-rendered and 105 tierces packers' sold on private terms, and 15 tierces refined at 8½c. ₱ lb.

DRY SALT MEAT.—On Monday 10 boxes sold at 7⅛c. for rib sides, and 10c. for hams. There are few or no sides on hand. Shoulders are retailing at 6½c., and quoted at wholesale at 6c. ₱ lb.

BREAKFAST BACON.—The stock is small, but the demand is very limited. Western is quoted at 10½c., Northern 11½@12c. ₱ lb.

CORN MEAL.—On Tuesday the market was dull, with a good stock offering at $4 ₱ bbl., and no sales, excepting 300 bbls. on the landing on private terms.

BEEF.—Texas is in good supply, but the stock of Northern and Western is light, and sales are restricted by the scarcity of shipping in port. Texas is quoted nominally at $11@11.50, extra mess $12.50 ₱ bbl., and $7@7.50 for half bbls. Tierces $16.50@17 for mess, and $17.50@18 for prime mess; Western mess $16@17.50, and $9@10.50 ₱ half bbl., and Fulton market $17.50@12 ₱ half bbl.

### MONETARY.

Gold opened on Tuesday at 111¼@111⅜ (against 112 at New York,) and closed at 111⅛@111⅜ (against 111⅝ at New York.)

In silver we have noticed only retail sales. American half dollars are now quoted at 110@111, and Mexican dollars at par to 2½ ₱ cent. premium in gold.

## New Orleans Wholesale Prices.

REVISED AND CORRECTED WEEKLY.

*Made up from Actual Sales as they Transpire.*

| ARTICLES | FROM | TO |
|---|---|---|
| AGRICULTURAL IMPLEMENTS: | | |
| Cotton scrapers | 5 25 | 7 00 |
| Cotton sweeps | 5 25 | 11 00 |
| Cultivators, 1-horse, and shovel-boards | 7 50 | 11 50 |
| Cultivators, rolling | 45 00 | 60 00 |
| Cultivators, walking | 70 00 | 90 00 |
| Shovels | 7 00 | 15 00 |
| Spades | 7 50 | 16 50 |
| Axes | 10 00 | 15 00 |
| Potato diggers | 13 50 | — — |
| Shovel plows | 5 50 | 9 25 |
| Half do., with cutters | 8 00 | 9 00 |
| Manly's double-shovel plow | 6 00 | 9 75 |
| Corn mills, Coleman's | 120 00 | 225 00 |
| Bradford's grist mills | 150 00 | 225 00 |
| BROOM, ₱ 100 lbs.: | | |
| Pilot | 5 00 | 6 00 |
| Crackers | 6 00 | 7 00 |
| Navy | — — | 4 50 |
| Cream crackers | — — | 11 00 |
| BRICKS, ₱ M: | | |
| Lake | 13 00 | 16 00 |
| Paving bricks | 16 00 | 18 00 |
| Country | 12 00 | 14 00 |
| English fire | 45 00 | 50 00 |
| American fire | 35 00 | 45 00 |
| CANDLES, ₱ lb.: | | |
| Sperm, New Bedford | 33 | 36 |
| Tallow | 16 | 18 |
| CHOCOLATE, ₱ lb.: | | |
| Cocoa | 38 | 60 |
| No. 1 | 30 | 36 |
| Sweet | 45 | — — |
| COAL, ₱ ton: | | |
| Anthracite | 13 00 | 14 00 |
| Western, ₱ bbl. | — — | — — |
| CORKS, ₱ 1,000: | | |
| Bevelled | 4 00 | 4 50 |
| Pointed, long | 3 25 | 4 00 |
| Pointed, short | 2 75 | 3 25 |
| CRYSTAL, ₱ box: | | |
| Mexican | 20 | 21 |
| Java | 32 | 34 |
| CURRANTS, ₱ lb.: | | |
| Uncleaned | 45 | 48 |
| Cleaned | — — | — — |
| Sicilian | 47 | 48 |
| Yellow metal | 27 | 30 |
| CORDAGE, ₱ lb.: | | |
| Manilla | 19 | 20 |
| Tarred, American | — — | 16 |
| Tarred, Russian | 16 | 17 |
| Sisal | — — | — — |
| COTTON SEED: | | |
| Rough, ₱ ton | — — | 13 00 |
| In sacks | — — | — — |
| DRUGS, ₱ lb.: | | |
| Arrowroot, Jamaica | — — | 40 |
| Arrowroot, Bermuda | 48 | 52 |
| Alum | 3½ | 4½ |
| Borax | 38 | 40 |
| Brimstone | 3½ | 3¾ |
| Bicarbonate of soda | 7½ | 8 |
| Camphor | 40 | 45 |
| Copperas | 2½ | 3½ |
| Epsom salts | 4 | 5 |
| Gum Arabic | 35 | 65 |
| Opium | 3 50 | 3 60 |
| Rhubarb | 1 25 | 2 50 |
| Soda ash | 5 | 5½ |
| Sarsaparilla | 30 | 45 |
| Senna | 30 | 35 |
| Salsoda | 3 | — |
| Sulphur, Flor | 5½ | 6 |
| Quinine, ₱ oz | 2 25 | 2 30 |
| Morphine, ₱ oz | 2 15 | 2 25 |
| DYES, ₱ lb.: | | |
| Logwood, Campeachy | 4 | 4½ |
| Logwood, St. Domingo | 4½ | 4½ |
| Fustic, Tampico | 5 | 6 |
| Indigo, ₱ lb | 1 40 | 1 60 |
| Madder | 15 | 18 |
| EGGS, ₱ dozen: | | |
| Western | 35 | 40 |
| FISH, ₱ box: | | |
| Cod | 1 40 | — — |
| Herrings | 35 | 40 |
| FLAXSEED, ₱ lb | — — | 6 |
| FLOUR, ₱ bbl.: | | |
| Double extra | 6 75 | 7 00 |
| Superfine | 6 00 | 6 25 |
| Fine | — — | 5 37½ |
| FRUIT, ₱ lb.: | | |
| Prunes | 8½ | — — |
| Currants, new | 8 | — — |
| Almonds, soft shell | — — | 23 |
| Almonds, shelled | — — | 30 |
| GLASS, ₱ box of 50 feet: | | |
| French, 8 by 10 | 3 50 | 3 75 |
| French, 10 by 12 | 3 75 | 4 00 |
| French, 10 by 14 to 12 by 18 | 4 00 | 4 75 |
| French, 14 by 18 to 18 by 20 | 4 50 | 5 00 |
| HAY, ₱ ton: | | |
| Prime | — — | 30 00 |
| Choice | — — | — — |
| HIDES, ₱ lb.: | | |
| Dry | 59 60 | 60 64 |
| English, ₱ lb | 6 | 7½ |
| Sweeps, assorted | 7 | 9 |
| Hoop | 7 | 9 |
| Sheet | 9 | 10 |
| Bulls | 8½ | 9½ |
| Stag | — — | 9½ |
| Calf, green | — — | 6 |
| Castings, American | — — | 6 |
| LEAD, ₱ 100 lbs.: | | |
| Pig | 8 50 | — — |
| Bar, ₱ lb | 8½ | 8¾ |
| Sheet | 11 | 11½ |
| Pipe | 11 | 11½ |
| LEATHER, ₱ lb.: | | |
| Sole, hemlock | 32 | 36 |
| Sole, oak | 40 | 44 |
| Harness | 40 | 45 |
| Calf-skins, ₱ dozen | 42 00 | 70 00 |
| Texas, rough, ₱ lb | 24 | 26 |
| LIME, ₱ bbl.: | | |
| Western | 1 25 | — — |
| Cement | 2 25 | 2 35 |
| Chester Paris | — — | 1 10 |
| LUMBER, ₱ M feet: | | |
| Boards, yellow pine | 14 00 | 15 00 |
| Boards, cypress | 20 00 | 25 00 |
| Flooring, dressed | 25 00 | 30 00 |
| Flooring, rough | 16 00 | 18 00 |
| Ceiling, dressed | 18 00 | 20 00 |
| Weatherboards, dressed | 16 00 | 18 00 |
| Weatherboards, rough | 13 00 | 14 00 |
| Scantling | 12 00 | 14 00 |
| Shingles, ₱ M | 3 50 | 4 00 |
| Laths | 2 50 | — — |
| OILS: | | |
| Lard, ₱ gallon | — — | — — |
| Cod oil, in barrels | 35 | 42 |
| Cod oil, in cases | 38 | 52 |
| Linseed, raw | 91 | 92 |
| Sperm | — — | 2 00 |
| White, refined | 85 | 1 00 |
| Castor, ₱ lb | 1 35 | 1 35 |
| Olive, 2 to 3 oz | 6 00 | 6 50 |
| Olive, 12 oz | 2 25 | — — |
| Tanner's, ₱ gallon | 75 | 85 |
| PAINTS, ₱ 100 lbs.: | | |
| Lead, red | 11 00 | 12 00 |
| Lead, white, American | 7 50 | 12 50 |
| Lead, white, English, ₱ lb | 12 | 12½ |
| Vermilion, American | 45 | 60 |
| Vermilion, English | 1 20 | 1 25 |
| Zinc, white, American | 10 | 12 |
| Zinc, white, French | 13½ | — — |
| Chrome green | 20 | 25 |
| Chrome yellow | 20 | 25 |
| Litharge | 12 | 13 |
| Venetian red, in oil, ₱ lb | 15 | 16 |
| Spanish brown, in oil | 8 | 12 |
| Chalk, ₱ ton | 15 00 | 20 00 |
| Blue, Prussian, ₱ lb | — — | 65 |
| Blue, Ultramarine | 30 | 40 |
| Blue, soluble | 85 | 1 00 |
| Green, Paris | 20 | — — |
| Mineral jaune | 2½ | 6 |
| Ocher, American | 2½ | 4 |
| Ocher, Rochelle | 4 | 6 |
| Sienna, burnt | 10 | 14 |
| Sienna, raw | 6 | 8 |
| Umber, burnt | 12 | 16 |
| Umber, raw | 10 | 14 |
| SARDINES: | | |
| Half boxes | 34 | 35 |
| Quarter boxes | — — | — — |
| SPICES, ₱ lb.: | | |
| Cassia | 20 | 23 |
| Cloves | — — | — — |
| Nutmegs | 1 20 | 1 25 |
| Pepper | 21 | 22½ |
| Pimento | 12 | 12½ |
| SUGAR, ₱ lb.: | | |
| Havana, white | 12 | 12½ |
| Havana, yellow | 10½ | — — |
| Havana, brown | 10 | 11 |
| Crushed | 13¾ | 13¾ |
| Pulverized | 13¾ | 13¾ |
| TEAS, ₱ lb.: | | |
| Imperial | 85 | 1 10 |
| Gunpowder | 75 | 1 50 |
| Hyson | 75 | 1 25 |
| Young Hyson | 75 | 1 10 |
| Oolong | 45 | 1 10 |
| Pouchong | 50 | 50 |
| TIN, ₱ box: | | |
| In plates, I. X | 15 50 | — — |
| In plates, I. C | 13 25 | — — |
| Leaded plates, I. X | 12 75 | — — |
| Leaded plates, I. C | 12 50 | — — |
| WAGONS, CARTS, ETC.: | | |
| Wagon, two-horse | 85 00 | 100 00 |
| Wagon, three-horse | 100 00 | 110 00 |
| Wagon, four-horse | 110 00 | 125 00 |
| Wagon, two-horse, thin skein | 85 00 | 90 00 |
| Wagon, three-horse | 90 00 | 100 00 |
| Wagon, four-horse | 100 00 | 115 00 |
| Cane wagon | 180 00 | 225 00 |
| Ox wagon | 100 00 | 125 00 |
| Ox cart, without body | 80 00 | — — |
| Ox cart, complete | 115 00 | 120 00 |
| Cane cart | 85 00 | 125 00 |
| Tongue cart, without bed | 90 00 | 95 00 |
| Tongue cart, complete | 120 00 | 135 00 |
| Ragasse cart | 85 00 | 90 00 |
| Plantation cart | 45 00 | 70 00 |
| Dirt cart | 45 00 | — — |
| Country dray | 75 00 | — — |
| Elliptical Spring-wagon | 170 00 | 185 00 |
| Barrows, levee, ₱ 100 | 274 00 | 325 00 |
| Harness, wagon | 18 00 | 22 00 |
| Harness, cart | 11 00 | 11 00 |
| ZINC, ₱ lb.: | | |
| Pig | 8½ | 9½ |
| Sheet | 11 | 11½ |
| VINEGAR, ₱ gallon: | | |
| Cider | — 20 | — — |
| French white wine, ₱ bbl | 10 50 | 11 50 |
| WOOD, ₱ cord: | | |
| Ash | 6 75 | 7 00 |
| Oak | 5 75 | 6 00 |
| Pine | — — | 3 75 |

### CATTLE MARKET.

NEW ORLEANS, Dec. 31, 1872.

| | | |
|---|---|---|
| Texas beeves, choice, ₱ head | $— — | @ 50 00 |
| Texas beeves, first quality, ₱ head | 35 00 | @ 45 00 |
| Texas cattle, second quality, ₱ head | 20 00 | @ 28 00 |
| Texas cattle, third quality, ₱ head | 15 00 | @ 18 00 |
| Western beeves, ₱ lb. net | — — | @ — — |
| Hogs, ₱ lb. gross | 5½ | @ 6 |
| Sheep, first quality, ₱ head | 5 00 | @ 6 00 |
| Sheep, second quality, ₱ head | 3 00 | @ 4 00 |
| Sheep, third quality, ₱ head | 2 00 | @ 2 10 |
| Milch cows, choice, ₱ head | 80 00 | @ 100 00 |
| Milch cows, ₱ head | 50 00 | @ 80 00 |
| Texas cows, with calves | — — | @ — — |
| Calves, ₱ head | 7 00 | @ 10 00 |
| Yearlings, ₱ head | 8 00 | @ 10 00 |

## Appointments for Quarterly Meetings.

### MISSISSIPPI CONFERENCE.

VICKSBURG DIST.—FIRST ROUND.

| | |
|---|---|
| Port Gibson | Dec. 29, 30 |
| Rocky Springs, at Rocky Springs | Jan. 4, 5 |
| South Warren, at Asbury | 11, 12 |
| Carolton, at Rives' chapel | 18, 19 |
| Livonia, at Bethel | 25, 26 |
| North Warren, Mihalde and Smithtown, at Bloomland | Feb. 1, 2 |
| Vicksburg station | 7, 9 |
| Grove street church | 8, 9 |
| Kingston | 15, 16 |
| Natchez | 22, 23 |
| Clover Hill, at Clover Hill | Mar. 1, 2 |
| Rolling Fork, at Rolling Fork | 8, 9 |

The district stewards will meet in Port Gibson, at ten o'clock A. M., January 28.

JOHN A. H. JONES, P. E.,
Port Gibson, Mississippi.

SUMMIT DISTRICT.—FIRST ROUND.

| | |
|---|---|
| Summit, at Summit | Jan. 18, 19 |
| Holmesville, at Holmesville | 25, 26 |
| Amite City | Feb. 1, 2 |
| St. Helena | 8, 9 |
| Greensburg, at some chapel | 15, 16 |
| Covington | 22, 23 |
| Pontchatoula, at Wesley chapel | Mar. 1, 2 |
| Franklinton, at Warner's | 8, 9 |
| Livingston | 15, 16 |
| Big Creek | 22, 23 |

A. B. NICHOLSON, P. E.

JACKSON DISTRICT.—FIRST ROUND.

| | |
|---|---|
| Mount Olivet circuit, at Short Creek | Jan. 4, 5 |
| Yazoo City station | 11, 12 |
| Jackson station | 18, 19 |
| Madison circuit, at Livingston | 25, 26 |
| Sharon circuit, at Sharon | Feb. 1, 2 |
| Yazoo circuit, at Midway | 8, 9 |
| Dover circuit, at Dover | 15, 16 |
| Canton station | 22, 23 |
| Brownsville circuit, at Liberty | Mar. 1, 2 |
| Camden circuit, at Camden | 8, 9 |
| Sulphur Springs circuit, at Union | 15, 16 |
| Carthage circuit, at Carthage | 22, 23 |
| Thomastown circuit, at Forest Grove | 29, 30 |

The district stewards will please meet in Canton, Mississippi, on Friday, January 31, 1873. They are: J. P. Stevens, J. J. Birdsong, H. Hinch, N. H. Lake, C. McLaughlin, J. R. Bell, John McKay, G. Nicholson, G. W. Galloway, J. J. Covington, W. M. Bridrike, J. T. Cameron, A. Fobman.

H. H. MONTGOMERY, P. E.

WOODVILLE DIST.—FIRST ROUND.

| | |
|---|---|
| Woodville station | Jan. 18, 19 |
| Clinton, at Clinton | 25, 26 |
| Jackson station | Feb. 1, 2 |
| East Feliciana, at Oak Grove | 8, 9 |
| Wilkinson, at Bethel | 15, 16 |
| Bayou Sara, at Concord | 22, 23 |
| Buhalo, at Hopewell | Mar. 1, 2 |
| East Baton Rouge, at Antioch | 8, 9 |
| Meadville, at Meadville | 15, 11 |
| Amite, at Adams' | 22, 23 |

The district stewards will please meet me at Woodville, January 18, 1873.

J. L. FORSYTH, P. E.

BROOKHAVEN DIST.—FIRST ROUND.

| | |
|---|---|
| Hazlehurst and Zion mission | Jan. 18, 19 |
| Crystal Springs and Terry mission | 25, 26 |
| Brookhaven, Bogue Chitto mission and Brookhaven mission | Feb. 1, 2 |
| Georgetown, at Pleasant Grove | 8, 9 |
| Beauregard, at Beauregard | 15, 16 |
| Raymond, at Raymond | 22, 23 |
| Providence, at Pleasant Grove | Mar. 1, 2 |
| Scotland, at Unionville | 8, 9 |
| Brandywine, at Beulah | 15, 16 |
| Monticello, at Tripkaws | 22, 23 |

The district stewards' meeting will be held at Hazlehurst, January 11, 1873.

W. E. M. LINFIELD, P. E.

BRANDON DIST.—FIRST ROUND.

| | |
|---|---|
| Fannin circuit, at Fannin | Jan. 11, 12 |
| Brandon station | 18, 19 |
| Morton, at Mutual Union | 25, 26 |
| Hillsboro, at Corinthville | Feb. 1, 2 |
| Walnut Grove circuit and Scotland chapel | 8, 9 |
| Lebon mission | 15, 16 |
| Philadelphia circuit, at Pilgrim's Rest | 22, 23 |
| Forest and Lake circuit, at High Hill | Mar. 1, 2 |
| Preston circuit, at New Prospect | 8, 9 |
| Raleigh circuit, at Mount Zion | 15, 16 |
| Taylorsville mission, at Mount Zion | 22, 23 |
| Fairfield ville circuit, at Newton station | 29, 30 |

The district stewards will meet me at Forest, January 20, 1873.

F. M. WILLIAMS, P. E.

SEASHORE DIST.—FIRST ROUND.

| | |
|---|---|
| Pass circuit, at Pass | Jan. 4, 5 |
| Columbia circuit, at Union Academy | 11, 12 |
| Mount Carmel circuit, at Mount Zion | 18, 19 |
| Franklin circuit, at Green Spring | 25, 26 |
| Poplarville circuit, at Pearlington | Feb. 15, 16 |
| White Plains circuit, at White Plains | 22, 23 |
| Ocean Springs circuit, at Ocean Springs | Mar. 1, 2 |
| W. Pascagoula mission, at Mt. Pleasant | 8, 9 |
| East Pascagoula circuit, at Moss Point | 15, 16 |
| Chickasawha and Green mission | 22, 23 |

The district stewards will please meet me at Mount Zion, Mount Carmel circuit, January 18, 1873. Brethren will please be prompt in attendance, as business of importance is involved.

C. F. GILLASPIE, P. E.

MERIDIAN DIST.—FIRST ROUND.

| | |
|---|---|
| Spring Hill circuit | Jan. 18, 19 |
| Shubuta station | 25, 26 |
| DeKalb circuit, at Pleasant Ridge | Feb. 1, 2 |
| Paulding circuit, at Philadelphia | 8, 9 |
| Wayne circuit, at Waynesboro | 15, 16 |
| Clarke circuit | 22, 23 |
| Meridian station | Mar. 1, 2 |
| Enterprise station | 8, 9 |
| Enterprise circuit, at Jake's chapel | 15, 16 |
| Marion circuit, at Marion | 22, 23 |
| Tompsalee circuit, at Toomsuba | 29, 30 |

The district stewards will meet me at Meridian on the twenty-second of January, at eleven o'clock, at the Methodist church. The stewards of each charge will all be promptly at the first quarterly meeting on Saturday. The brethren, I hope, will furnish conveyance, as heretofore, for the presiding elder from nearest railroad point.

WILLIAM B. HOSES, P. E.

### ALABAMA CONFERENCE.

MOBILE DISTRICT.—FIRST ROUND.

| | |
|---|---|
| Whistler | Jan. 4, 5 |
| Pollard circuit, at Shepherd | 18, 19 |
| Milton | 25, 26 |
| Pensacola | Feb. 1, 2 |
| Franklin street | 8, 9 |
| St. Paul's | 15, 16 |
| St. Francis street | 22, 23 |
| Citronelle circuit, at Munville | Mar. 1, 2 |
| St. Stephen's circuit, at St. Stephen's | 8, 9 |
| Mount Pleasant circuit, at Red Hill | 15, 16 |
| Grand Bay mission, at Pine Grove | 22, 23 |

All the official members are earnestly requested to be present. Let us begin the new year with a firm purpose, relying upon Divine assistance, to do our whole duty. The grave and the judgment firm in view. There is no time for indifference.

H. UHLHART, P. E.

DEMOPOLIS DIST.—FIRST ROUND.

| | |
|---|---|
| Livingston | Jan. 4, 5 |
| Belmont, at Centopa | 11, 12 |
| Eutaw | 18, 19 |
| Greene, at Salem | 25, 26 |
| Demopolis | Feb. 1, 2 |
| Forkland, at Forkland | 8, 9 |
| Cuba, at Cuba | 15, 16 |
| Gainsville, at Gainsville | 22, 23 |
| Bladen Springs, at Bladen Springs | Mar. 1, 2 |
| Butler, at Butler | 8, 9 |
| Gaston, at Christopher chapel | 15, 16 |

A full attendance of official members at their first Quarterly Conferences is urgently requested.

S. H. COX, P. E.

MONTGOMERY DIST.—FIRST ROUND.

| | |
|---|---|
| Tuskegee | Jan. 11, 12 |
| Auburn | 18, 19 |
| Opelika | 25, 26 |
| Salem, at Shady Grove | Feb. 1, 2 |
| Hurtsville and Silver Run, at Hurtsville | 8, 9 |
| Notasulga, at Notasulga | 15, 16 |
| Tuskegee | 21, 23 |
| Montgomery | Mar. 1, 2 |
| Wetumpka | 8, 9 |
| Elmore circuit, at Gunsboro | 15, 16 |
| Tuskegee circuit, at Bradford chapel | 22, 23 |
| Tuskegee, at Loachapoka | 29, 30 |
| Crawford, at Crawford | Apr. 5, 6 |

The district stewards will meet in Auburn, February 4, at eleven A. M.

WILLIAM A. McCALEY, P. E.

GREENSBORO DIST.—FIRST ROUND.

| | |
|---|---|
| Marion | Jan. 4, 5 |
| Greensboro | 11, 12 |
| Havana | 18, 19 |
| Perryville | 25, 26 |
| Autauga and Roker mission | Feb. 1, 2 |
| Prattville | 8, 9 |
| Autauga Valley and Ivy Creek | 15, 16 |
| Plantersville | 22, 23 |
| Newbern | Mar. 1, 2 |
| Brush Creek | 8, 9 |

A. H. MITCHELL, P. E.

SELMA DISTRICT.—FIRST ROUND.

| | |
|---|---|
| Summerfield station | Dec. 28, 29 |
| Unionto wn station | Jan. 4, 5 |
| Dayton and Spring Hill, at Spring Hill | 8, 9 |
| Jefferson and Linden miss., at Jefferson | 11, 12 |
| Selma station | 18, 19 |
| Suggsville circuit, at Suggsville | 25, 26 |
| Jackson circuit, at Grove Hill | 29, 30 |
| Pearl tree circuit, at Mount Andrew | Feb. 1, 2 |
| East Selma and Benton mission, at East Selma | 8, 9 |
| Coffeeville mission, at Coffeeville | 15, 16 |
| Chactaw Corner, at Sweetwater | 19, 20 |
| Rembert Hills, at Hampden | Mar. 1, 2 |
| Orrville circuit, at Rehoboth | 5, 6 |

The district stewards will meet at the Methodist church, in the city of Selma, on Saturday, January 18, 1873. Address me at Selma, Alabama, care of E. Johnson & Co.

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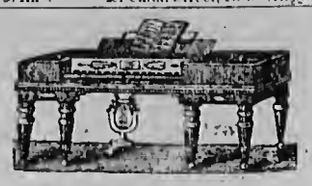
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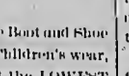
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*MEDICAL.*

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The Christian Advocate.

THURSDAY, JANUARY 2, 1873.

## THE CUTTING OF DIAMONDS.

Until a very recent date Amsterdam has held the monopoly of the business of cntting and polishing diamonds, and by an experience of hundreds of years, during which period generation after generation has been born to and educated in the art, that city has attained an almost world-wide renown. The work is now done in New York and Boston. The business is divided into three distinct branches, and snch is the proficiency necessary in each branch that it is extremely seldom that a workman can he found who is master of all three.

The rough diamond is first handed to the "cleaver." He is expected to see in an instant where any flaw in the stone is situated; he must be able to tell what parts must he split off in order to get rid of any flaw, and at the same time retain as much weight as possible, with the greatest brilliancy. He calculates how much the clippings will be worth; whether they will make small brilliants or rose diamonds, and having reached his decision he fastens the stone in the end of a wooden stick, seenring it by a cement made of rosin and brick-dust. Another diamond already split, and having a very sharp edge, is served in like manner, and with this he cnts a notch in the diamond he is abont to split. This operation is performed over a small box containing a sieve which catches the diamond dnst. The notches being made the cleaver takes a small steel rnle, which he places on the line in the direction of which the cleavage should be made. Having apparently taken his aim, he places the rule in the notch, and with one or two qnick taps with a steel rod the stone is split. Heating the cement the workman removes the diamond; it has been so split that the flaw has been entirely removed. The diamond may be worth hnndreds, perhaps thonsands of dollars, and any ignorance or error on the part of the cleaver might destroy for his employer more than they can recover in weeks.

From the cleaver the stone is handed to the "cntter," and secnred in exactly the same way. The diamond to be shaped is held in the left hand, which is protected by a heavy leathern glove. In the right hand is the stone to be nsed in grinding down the facets of the diamond which is under treatment. The process is very slow, and when the stone leaves the hands of the cutter it has lost whatever brilliancy it may have had, and looks mere like a common pebble. But new comes a great transformation.

Visiting the polishing room the attention is first attracted by what seem to be round steel tables. Upon a closer examination these are seen to be the disks which are nsed in polishing the diamonds. They are making two thousand revolutions per minnte, and are covered with a compennd of oil and diamond dust. The first process is to solder the stone into a sort of brass cnp, leaving visible only that portion of the diamond which is to be polished. Taking into consideration the fact that every stone has sixty-four different surfaces to be polished, it will be immediately seen how difficult the work of this operator is, and how exact he must be. Taking the stone he places it in the solder, now in almost a liqnid state, and with his finger shapes the metal around the diamond. This is then plunged into the water, and as the steam arises from the melten mass, one naturally turns to see if the workman is provided with hands of iron. But no—practice has made him invulnerable.

The polisher now takes the diamond, touches the point with the oil and diamond dust, clamps the cup containing the precions stone in a wooden rest, so that the diamond shall just touch the polishing disk. By weights he regulates the pressure. Experts will have three diamonds nndergoing this process at the same time. At times the stone may be so hard that months are required to give it the proper brilliancy; but sooner or later the luster appears, and the diamond comes forth a perfect gem.—*New Jersey Mechanic.*

M. Merget has demonstrated that mercury gives off vapor continually at all temperatures, even when frozen. He proposes the nse, in rooms where looking-glasses are made, of chlorine, as a protection to workmen against the vapors of mercury. Calomel would thus be formed, which is less dangerous.

It is an unhappy, and yet I fear a true reflection, that they who have nncommon easiness and softness of temper, have seldom very noble and nice sensations of soul.—*Greville.*

Bible promises are like the beams of the sun, which shines as freely in at the window of the poor man's cottage as at the rich man's palace.

## SCIENTIFIC.

Pine Trees as Medical Agents.—Althongh some forests are regarded as sonrces of malaria, and oak trees and hazel bushes have been connted insalnbrious in Europe, like the tamarind tree in the East, yet the air of pine tree forests appears always grateful to the lungs, and has been considered wholesome, althongh of its absolnte curative influence there is little evidence, and, indeed, it must he difficult to procure such. The idea of pine forests exercising a balmy influence on the lungs is a very ancient one. Pliny considered that the air of the pine forests was more useful in phthisis and in convalescence from acnte diseases than the voyage to Egypt recommended in snch cases in those days. Both Bonrnemonth and Arachon at the present day owe a good deal of their reputation to their pine woods. The air of the latter is said to be distinctly sedative. On the whole, then, the air of the pine woods of the Black Forest may be regarded as an element entering into the consideration of the valne of its baths.

Bnt besides merely inhaling the air of its forests, people have of late years made much use of the products of pine in baths, vapor baths and inhalations. Even this is not entirely modern; for the ancients recommended chiefly the internal use of decoctions of strobili and of pine tops, and thonght pine nnts very nsefnl in diseases of the chest; and at a more modern time, besides the internal nse of drinks made from the sprnce and the tar-water so long in vogne, we had inhalations of tar and of various resins. The ancients did, indeed, recommend in gont baths of water in which cedar wood had been boiled, bnt the nse of the pine extract hath is qnite modern. It has spread rapidly, and is in nse at Gleisweiler, Rehhnrg, Diehenstein, Rnhla and Eisenach. These aromatic extracts are procured from various pines—as from the Abies excelsa or Norway sprnce, silver fir, pinus sylvestris or Scotch fir, pinns maritima or Bordeaux pine, the Weymonth pine, also from the common larch, and the most fragrant of all from pine pumilio, the mountain pine. The baths vary considerably in strength and in odor, according to the way in which they are prepared. The commonest way of making the bath is by adding to common water a certain quantity of the decoction got by passing steam through the yonng pine tops.—*London Lancet.*

Rubies.—It is not a little remarkable, and we might philosophize for some time about it, that while the diamond is made up of pure carbon, or simple black and opaque charcoal, the ruby, the next in value and beauty, is nearly made up of pure alumina or common clay—98.5 per cent.—the coloring matter, iron, making up the rest of it; the mere trace of lime found in it being unappreciable. Nothing, we may venture to say, in nature's chemistry is more wonderful than this fact of the dull, colorless and lifeless clay becoming metamorphosed, by some hidden and almost miraculous way, into the transparently clear, red-colored and almost living gem! Imagination itself fails to find a theory to accouut for all this, and no progress in chemistry can invent a theory to fit it. It is a somewhat curious coincidence that the ruby, as well as the diamond and other precious stones, are so often found associated with gold; where they are there gold is almost sure to be present. Natnre produces these, her riches, together, and it afterward is the province of art to keep them together, and to exhibit them as one object. How much remains to be done before this artistic feat is well performed; for, as things are, the beauty of the stone is as often as not spoiled in the cutting and filing. We are inclined to think that no colored stone should be cut at all. Rubies, for instance, always look richer by they being simply polished or cut *en cabochon* or tallow-topped, as it is termed. It is the marvelous depth and purity, and intensity of color, as seen in the ruby, the sapphire, the emerald and snch like colored stones that make np the beanty and value of them, and not, as in the colorless diamond, in the colored sparks of light which are seen in it. The blue sapphire, it may be noticed, is simply a variety of ruby or corundum.—*Builder.*

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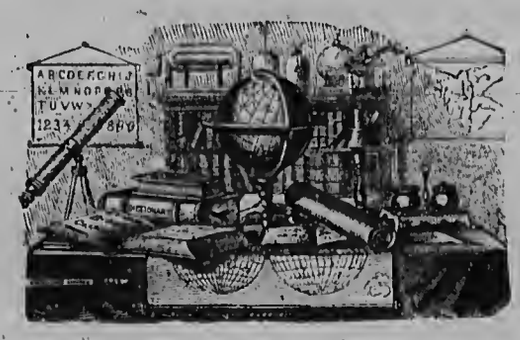
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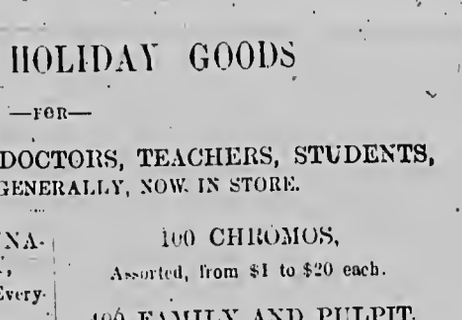
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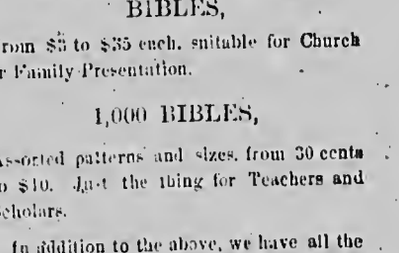
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The Christian Advocate.

THURSDAY, JANUARY 2, 1873.

### HOME, SWEET HOME.

The venerable and justly beloved Dr. Muhlenberg, bearing delicious fruit in his age, has written a new song, which we are happy in presenting to our readers. He is known, wherever sacred poetry is read and sung, as the author of

"I would not live alway, I ask not to stay;" and we are quite sure that the hymn, which is adapted to the choicest of our fireside melodies, will become a household song in millions of sweet homes.

O'er the wild, foaming waste of the sea, as we roam,
How tender and sweet come the visions of home,
How lovely the scenes of our own native shore,
Be the way smoothe or rough, so we hail them once more.
Home, home, sweet, sweet home,
Best of earth that we love,
Then, the one home above!

The fond ones that never forget us in prayer,
Loving friends and dear kindred that long for us there;
With hearts true to ours, in joy or in pain,
Oh, happy the day that unites us again!
Home, home, sweet, sweet home,
Best of earth that we love,
Then, the one home above!

Our ship she has weathered so many a gale;
Her commander, so cheering and ne'er known to fail;
We are buoyant with hope, owning still his command,
Who holdeth the winds and the waves in his hand.
Home, home, sweet, sweet home,
Best of earth that we love,
Then, the one home above!

But the voyage of life—out on its troubled tide,
Our bark, to the haven of rest, who shall guide?
Salvation's great Captain, his word he'll fulfill,
Bear us safe o'er the billows, or bid them be still.
Home, home, sweet, sweet home,
Best of earth that we love,
Then, the one home above!

And at last when the dark mortal passage is near,
As with myriads before us, he'll calm all our fear;
Oh! our faith fixed on him, keep we steadfast and whole,
And we never shall make the dire shipwreck of soul.
Home, home, sweet, sweet home,
Best of earth that we love,
Then, the one home above!

Now bless we the Lord, for so far on our way,
With thankfulness praise, and with confidence pray;
Only be we his children—his arm us around—
Then, happen what may, we are still homeward bound.
Home, home, sweet, sweet home,
Best of earth that we love,
Then, the one home above!

*New York Observer.*

### SOME WONDERFUL PLANTS.

In the west of India are found thorny plants or trees nearly destitute of verdure, except what appears to be long, shaggy hair, which derives its nourishment from the atmosphere rather than moisture from the earth.

The "moving plant" is a native of the basin of the Ganges. Its leaves revolve in various directions during the day and night, except occasionally, on a very hot day, when the plant seems to desist from its habitual motion for temporary repose. A high wind is said to have the effect to produce a cessation of its action. At times again only certain parts of the plant are noticed to be in motion—a leaf, or, perhaps, a branch; and it seldom occurs that some portions of it are not quite motionless while the remainder is active.

In the valley of the Irrawaddy grows the *Borassus flabelliformis*, which bears a leaf of wonderful dimensions, and which is said to be of sufficient size to cover twelve men standing upright.

At Timor, near the island of Java, a plant is found, the leaf of which, being of a thorny nature, possesses a fatal sting when penetrating the flesh. The victim, if not fatally poisoned, frequently suffers protracted illness. This plant is well called "Devil's leaf."

"Club-mosses" grow in these islands to a length of several feet, among which the *Rafflesia Arnoldi*, a floral, giant, parasitical plant, is prominent. It is peculiar for its carrion-scented flower, of brick-red color, which it bears, and which measures between three and four feet in diameter, weighing about fifteen pounds, and bearing a natural cup in the center, which often contains several pints of water.

In New Zealand is found the *Metrosideros robusta* growing to a great size, and sending shoots from its trunk and branches to the ground, which, in due time, sustain the old stem when vitality has left it. Here also are arborescent ferns, attaining a height of forty feet; and in this island vegetation flourishes in water too hot for animal life.

There grows near Quito the olive *(Agava Americana,)* the leaves of which are used by the poorer classes instead of writing paper. They also thatch their houses with them. When tapped before being torn from the stalk, a sirup flows freely that contains so much alkali as to make a rich lather with salt or fresh water for washing. With the same juice excellent pickles are made. The long stems are admirable in the construction of huts used by the natives. The fibres of the leaves and roots are woven into sandals; and the short, wiry sprigs are used as needles.

In Florida and Alabama—where abound the "air plants," which cover the boughs of forest trees, where they hang in festoons—is found also the *Cheirostemon*, the imprint of which leaf resembles the human hand.

In Jamaica the *Tillansia retrifolulata* is a noteworthy plant, growing on old decayed trees, with leaves so adjusted that the water which runs down them is retained at their basis. These, in time, swell out in the form of a bottle, holding about a quart of liquid, by which means travelers and animals are afforded a supply of water often when other resources fail or are not available.

In the Falkland Isles they have the *Bolax* growing in hemispherical tufts, often four feet high, and more than twelve in circumference, and of a yellow green color. These "mounds" discharge a strong scented resinous substance. The *Dactylis respitosa* or tussack grass abounds here, flourishing most on the seashore. Each tussack forms a solitary plant, consisting of roots twisted together, and often six feet high, and four or five in diameter, from the summit of which a thick mass of grassy blades, six feet long, droops on all sides. This foliage, joined with that of contiguous plants, forms an arched shelter for sea lions, peaguins and petrels.

In the Auckland Islands, which lie to the south of New Zealand, a plant grows near the sea which has clusters of green, wax-like blossoms, as large as a child's head.

The *Marocystis pyrifera*, a marine plant, attains a length of five hundred to fifteen hundred feet, and is the largest vegetable production known. On the shores of California there are fields of this plant so dense that ships driven toward the land have been saved by it.

The *Lessonia*, another marine plant, is found on the coast of the Falkland Isles. Its stems, thicker than a man's leg, and from eight to ten feet in length, cling to the rocks, above high-water mark, by means of fibres. Many branches spring from these stems, bearing long leaves, which hang down into the water. Marine plants form vast submarine forests at the southern extremity of America, and are so strong and buoyant that they frequently raise large stones from the bottom. Myriads of animals and parasitical plants inhabit these forests of the deep. A marine phenomenon exists, discovered in Columbus' time, and called the Sargasso sea, in the ocean west of the Azores, which has the appearance of an intricate mass of floating vegetation, occupying an area equal to that of France.—*Henry Kirke, in Appleton's Journal.*

### AUSTRALIAN ABORIGINALS.

Just now a great deal is being said and written about education; whether the mind of a boy is to be trained to its utmost capability of receiving and retaining knowledge; or whether, instead, his head is to be crammed with technical facts in one or two branches. Yet it is just probable that but few schoolboys in England, under whichever system they be brought up, could rightly answer the question: "What is the color of an Australian native?"

It is a common crime with "new chums" to call the blacks "natives," thereby insulting many a true native within hearing; for be it known that blacks are "blacks," or, more politely, aboriginals, whereas "natives" are of good English stock, doing full justice to their ancestors; and they are, moreover, proud of their title of natives.

Of the Australian black there are now two varieties, which may be respectively named tame and wild. The former is that most frequently seen, and presents about the most wretched specimen of humanity conceivable. One or two usually hang about townships, and are ever to be found somewhere near the public house veranda. They dress up in all sorts of, cast-off clothes, and are generally uncommonly dirty. Grog is their great idea; and on it they bestow the numerous sixpences or shillings they get thrown to them. If once the black gives up his health-giving, out-door life, and commences loafing about the more civilized parts, he is sure to die off rapidly.

Nearly every one of these hangers-on is troubled with a distressing cough, which is the result of their unhealthy life, undergoing all sorts of self-imposed privations—now living too well and becoming intoxicated, then starving and wandering in search of food, all the time but half clad, and yet imagining themselves as well off as the English, and so taking none of that trouble for their own well-being which they would do were they in a wilder state.

When in this half-and-half condition, they are about as lazy as it is well possible for man to be, and appear to care for nothing but food and lodging for the moment, and a smoke and a "nip" as frequently as they can get one.

They are very independent; and will but seldom do a stroke of work unless under immediate promise of tobacco or other articles valuable in their eyes.

It is, however, curious that they actually do work well when with parties bent on pleasure, and not on business. They are even hard-working out shooting or fishing in boats, etc.

Little black boys are frequently employed on stations; and then, if they take kindly to the place, are of great use. They early manage to stick on the back of a horse, and are thus able to do much in the way of getting up horses from the paddock and taking short messages. As they get older they become invaluable as bush-riders, as they care for nothing, ride at anything, and apparently never get killed, even by the most crashing falls. At about sixteen years of age they begin to get sulky, give back as good as they get, and finally bolt suddenly. They join some tribe that they have heard of in the neighborhood, and are made men of by passing through the mysteries of the "Borer."

The places used by the blacks for this ceremony are not at all uncommon. A circle, some forty yards in diameter, is surrounded by a mound of earth, through which there is one outlet by a trench, which runs in a straight line for sometimes more than a quarter of a mile. The trees all round about are usually carved and cut in the most extraordinary fashion. The chief visible result of the performances is the knocking out of two particular teeth, after which a black is considered of age, and immediately appropriates to himself a "gin" or wife; in fact, he becomes a man of the tribe, and no longer a child. It is noteworthy that all the black children appear to be greatly under the influence of the "gins," never daring to disobey them.

Being a man, he can now join in the hunting expeditions; moreover he gets "first bites" at meals, for it is a custom of these gentry for the men to seat themselves, and gnaw at their food till satisfied, continually throwing half-picked bones, etc., over their shoulders, to be scrambled for by the "gins" and the children, who in their turn pass them on in the same manner to the dogs.

Occasionally one meets with other works of blacks beside the "Borer" camps. In certain rivers are to be seen vast chains of pools, all artificial, in which tribes of blacks have been wont to catch fish to supply any special gathering of the tribe, as, for instance, the festival of the "Borer."

When in his wild state the black is exceedingly active, and very sharp in all bush-lore. It is thus that he is often of great use to those who are, for any purpose, actually in the wild parts. Steady and continuous work does not suit him at all; but he is very clever at getting hold of almost any sort of animal or bird; he is a great hand at "tracking," and is ever on the lookout for the tracks of everything, of which he takes notice apparently involuntarily.—*New Homes for the Old Country, by George S. Baden-Powell.*

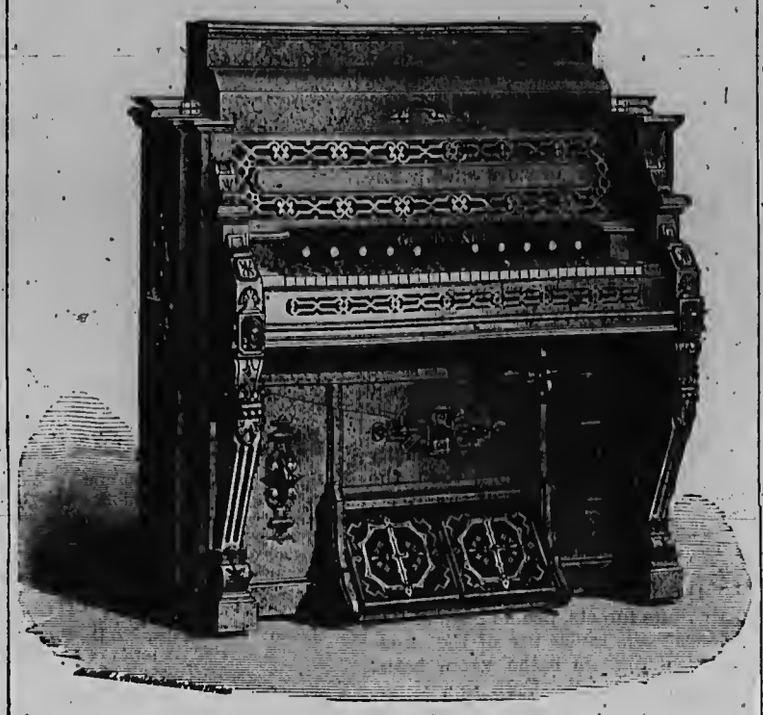
BEAUTIFUL HANDS.—Two charming women were discussing one day what it is which constitutes beauty in the hand. They differed in opinion as much as the shape of the beautiful member whose merits they were discussing. A gentleman friend presented himself, and by common consent the question was referred to him. It was a delicate matter. He thought of Paris and the three goddesses. Glancing from one to the other of the beautiful white hands presented for his examination, he replied at last: "I will give it up. The question is too hard for me. But ask the poor, and they will tell you the most beautiful hand in the world is the hand that gives."

CONVERSATION.—Good, kind, true, holy words dropped in conversation may be little thought of; but they are like seeds of flowers or fruitful trees falling by the wayside, borne by some bird afar, haply thereafter to fringe with beauty some barren mountain side, or to make glad some lonely wilderness.

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# The Christian Advocate.

PUBLISHED BY ROBT. J. HARP, FOR THE ALABAMA, MISSISSIPPI AND LOUISIANA CONFERENCES, METHODIST EPISCOPAL CHURCH SOUTH.

VOL. 19. NEW ORLEANS, THURSDAY, JANUARY 9, 1873. NO. 2.


## News of the Week.

### DOMESTIC.

WASHINGTON, Jan. 1.—The reception at the White House to-day fully equaled in the splendor of its details that of any former occasion. The ceremony commenced with the reception of the diplomatic corps, which formally was executed by Secretary Fish. The ministers were resplendent in full court costume, and many of them, accompanied by the ladies of their families, were headed by Blacque Bey, the dean, followed by Sir Edward Thornton, and all were presented in the order of their rank.

CINCINNATI, Jan. 1.—The loss by ice to-day is estimated at $200,000. The chief loss is in coal barges torn from their moorings.

ATLANTA, Jan. 2.—The up and down passenger trains collided on the Macon and Western railroad, thirty-seven miles from this city, this morning. Eight negroes were killed, and ten or twelve negroes and three whites injured. Three cars and engines were wrecked. Carlotta Patti and troupe were on board. Their wardrobe and piano are a total wreck. Patti was active in giving relief to the wounded. The negroes were emigrating to Mississippi.

NEW YORK, Jan. 2.—The Fifth Avenue Theater, on Twenty-Fourth street, adjoining the Fifth Avenue Hotel, was burned to the ground soon after the audience, which had assembled to witness the play of "False Shame," had retired. They had scarcely more than dispersed when the fire was discovered.

HEMPSTEAD, TEXAS, Jan. 2.—Heavy rains caused the Brazos river to rise fifteen feet to-day. The center span of the railroad bridge, five miles west of Hempstead, on the Austin branch railroad, was carried away. This was a temporary structure, used while the new iron bridge is being erected. Loss several thousand dollars. Freights and travel westward obstructed for the present.

SAN FRANCISCO, Jan. 3.—Troops that have been operating against the Apaches near Camp Verde, in Arizona, returned to their camp December 17. Lieutenant Rose, commanding a detachment of the Fifth Cavalry and the Hual Apa scouts, fought Apaches twice in the Red river country. One killed and thirteen warriors captured, among them several women with their children. They destroyed large quantities of Indian supplies.

A detachment under Captain Price captured eleven prisoners, mostly women. Another expedition destroyed several camps.

General Crook has his entire mounted forces in the field, and they are moving in every direction against the Indians.

Captain Randall's force had several engagements in the Basin, and killed twenty-five warriors and captured their women and children.

BOSTON, Jan. 4.—There were two hundred and four deaths during the past week, of which sixty were from smallpox.

MONTGOMERY, ALA., Jan. 4.—The Selma, Rome and Dalton road, one of the most important lines on the great Southern mail and passenger route, badly damaged by late floods, is now repaired, and trains have resumed on schedule time.

NEW YORK, Jan. 5.—Stokes was found guilty of murder in the first degree. Sentence deferred till Monday.

The jury came into court at twelve minutes past eleven, having been absent three hours, and, in reply to the usual interrogatories, announced that they found the prisoner guilty of murder in the first degree. There was a marked sensation in the court at the announcement of the verdict. The prisoner turned ashy pale, and his sister wept aloud. The district attorney moved that the sentence of law be pronounced, but, at the suggestion of Tremain, the judge deferred passing sentence until Monday. The jury, it transpired, on retiring stood ten for murder in the first degree, and two for manslaughter in the third degree.

WASHINGTON, Jan. 6.—Louisiana matters came up in the Senate to-day, upon Senator Sherman's resolution of inquiry into the facts of the election for President in that State and Arkansas.

Although Senator West objected, it is not doubted that the resolution will pass. It will probably lead to a general debate on Louisiana matters.

WASHINGTON, Jan. 7.—In a conversation to-day the President declared that "his purpose in recognizing the Pinchback government was only to enable the parties to make up a case for the court. He did not regard it material which party he recognized; it was necessary only to recognize one or the other. The military were only ordered to preserve the peace. Pinchback's proclamation, ordering citizens not to assemble, he regards as an outrage on the constitution, and puts Pinchback's party in the wrong. The President has now no fear of any violation of the peace, and says the whole difficulty will soon be settled by the proper legal tribunal."

### FOREIGN.

BERLIN, Jan. 1.—Prosecutions have been instituted against Roman Catholic journals in this city and in the provinces which have published the recent papal allocution. Excitement on this subject is increasing throughout the empire.

LONDON, Jan. 2.—Hundreds of agricultural laborers are out of employment here, because the farmers refuse to pay the wages they demand. They are preparing to emigrate to Brazil.

ROME, Jan. 3.—The Pope, on receiving Palatine Guard yesterday, made a brief address, alluding to the persecutions of the church, and declaring that the cities of Europe were dancing on perilous ground.

## Meeting of the Legislature.

The past few days have been full of excitement in New Orleans, owing to the well-understood purpose of the Legislature to meet and organize, in spite of the Pinchback assembly at Mechanics' Hall. We have never seen so large an assemblage of the citizens of this city as that which gathered in front of Odd Fellows' Hall on Monday, the sixth instant, at noon, to give their presence and moral support to the Legislature chosen by the people. There was no disturbance, and we believe there will be none. Congress will be compelled to order an investigation, and we think the prospects are brightening somewhat for the triumph of right and justice. We give the proceedings of the Legislature on Monday.

### THE SENATE.

President Campbell called the Senate to order at about a quarter before one o'clock.

The calling of the roll showed fourteen Senators present, as follows:

Edward Booth, D. S. Cage, H. J. Campbell, E. M. Graham, A. S. Herron, B. F. Jonas, A. H. Leonard, A. J. Lewis, W. B. McDonald, C. J. C. Puckett, J. M. Thompson, A. Voorhies, J. S. White and R. C. White. Lacking five of a quorum.

Up to half-past twelve o'clock the Senate was waiting for a quorum, which was momentarily expected, as five Senators had announced their intention of attending at one o'clock.

At one o'clock the Senate took a recess until two o'clock.

The Senate was again called to order at five minutes past two o'clock. Fourteen members present, as above.

After the calling of the roll, Mr. Thompson arose and said:

"Mr. President, the House has adjourned until to-morrow at twelve o'clock, and, as we lack a quorum and can transact no business, I move that we do now also adjourn until twelve o'clock to-morrow."

The motion prevailed.

### HOUSE.

At an early hour Lafayette square and vicinity began to fill up with continued and large arrivals of citizens, who, although conjecturing that the Legislature would assemble at Lyceum Hall, drifted toward that building, remaining quiet, and eagerly canvassing on all sides the outlook for the day.

By eleven o'clock there were gathered in the square and on St. Charles street fully ten thousand persons. At that hour intimation was in some manner gained that Odd Fellows' Hall had been selected as the place of meeting, and accordingly the crowd gradually surged thither, completely blocking the streets contiguous thereto.

Shortly after eleven it became clearly defined that Odd Fellows' Hall would be the place of meeting; and hence the anxious ones crowded toward its entrance with a vigor which bespoke an extraordinary eagerness to obtain desirable locations when the doors should open.

At about half-past eleven the legislators, having concluded their caucus at the St. James, proceeded to the hall, into which they made most difficult ingress, the throng pressing closely together in every available space, even up to the first landing of the hall stairway, but here a competent force of sergeants-at-arms barred the progress of all except members and those having an otherwise right to enter.

The hall proper was partitioned about midway, leaving a vacant space at the end fronting Camp street, while in the other division there were arranged chairs for the members, stage for the speaker, etc.

The Senate chamber was improvised much after the same fashion, in what is commonly known as the supper-room.

At ten minutes past twelve Speaker Monroe called the House to order, when, the clerk calling the roll, forty-seven members answered to their names.

ROME AND THE BIBLE.—Von Schulte, the president of the Old Catholic Congress at Cologne, in his closing speech severely denounced the custom of placing the education of the young in the hands of the priests. He said the experiment had been tried for a thousand years in Spain, France and Italy, and the result was that all the men were atheists and all the women bigots. He said five of his best years had been spent in a most Catholic gymnasium, and after that, in the higher studies, he had had the services of a pre-eminently religious teacher, and all that time had never got one glimpse of the Bible in its original languages. "Be assured," said he, "that so long as the work of education is monopolized by ecclesiastics the Bible will be to all Catholics a sealed book."

In a visit to Brazil, some years since, we learned that there were many priests in and about Rio Janeiro who had never read the Scriptures; and we recently met a superior woman, who had been for some months engaged in a very interesting mission work among the commune in Paris, and she assured us that she found these people entirely ignorant of the simplest facts of the gospel.

Rome, in order to control the conscience and will of her people, finds it necessary, so far as possible, to deprive them of the privilege of looking into God's word.—*Our Church Work.*

## Our Defects and the Remedy.

From the able report of the Committee on the State of the Church, prepared by Dr. L. C. Garland, and adopted by the North Mississippi Conference, we extract as follows:

In the first place, class meetings have been revived in only a few localities. These have always been found to be exceedingly valuable in building up and edifying the membership of the church. Can they not be revived everywhere by insisting, more than has been done, upon their utility, and by persuading the people to make a fair trial of them? And may not something be done to render them less repulsive to those who stay away from them? The only objection of which we have heard comes from those who are reticent by their natural constitution, or who are timid and do not like to speak of their spiritual exercises in the presence of others. Why not remove this objection by introducing into these meetings the voluntariness of speech that exists in the love-feasts? There nobody speaks who does not choose to do so. Nobody stays away from fear of being called on to speak. And so it would be in the class meeting, if the same voluntariness prevailed. To get members to attend these meetings at all and upon any terms would be a step forward. For if they will but go and listen to the experience of others, and to the instructions of a judicious leader, they will find much to suit their own cases. They will at least have been brought into the atmosphere of spiritual influence, and in all likelihood they will soon lose their prejudices and come to love the meetings they now neglect.

In the second place, domestic worship is still deplorably neglected. The bearing of family worship upon Christian character is not rightly appreciated. No man who bows in prayer, morning and night, around an altar erected to God within the precincts of his own home can bring in the eyes of his family a reproach upon his religious profession unless he be a consummate hypocrite. The law of consistency, as well as the feeling of self-respect, will exert a powerful restraining influence upon him. A man in a bad temper or in a peevish humor cannot kneel down and pray in the midst of his household without a blush of shame; nor can he rise from his devotions to make such ungodly exhibitions before his family. So important do we consider family prayer that we are prepared to say that a man who observes it is in no danger of backsliding, while one who neglects it is ever in danger of falling away. Besides, who can meet the responsibilities of the parental relation and discharge successfully the difficult and delicate duty of training up children in the nurture and admonition of the Lord without invoking, in a family capacity, the blessing of God upon the task? And who would have their children to grow up without the hallowed associations and sympathies that cluster about the family altar? This means of grace is too important to be neglected. No excuse can be accepted for its omission. If the head of a family cannot pray extempore, let him read a prayer out of some book of devotions. If he can do no more, let him read a portion of the Scriptures and sing a hymn, and then kneel down and repeat the Lord's Prayer.

In the third place, parents are very negligent of another duty, namely, the early consecration of their children to God by infant baptism. The children of the Hebrews were brought into covenant relation with God on the eighth day after birth; and yet there are believing parents among us who do not bring their children into this relation at all. It must be because they know neither their duty nor their children's privilege. The pastors of the church should occasionally discourse upon the obligations of parents in this regard, and upon the advantages which they and their children would derive from the observance of this ordinance.

In the fourth place, the piety of the church is represented as seriously damaged by the intermission of the means of grace for about a third part of the Conference year, in consequence of the condition of many of our houses of worship. The rural churches are generally without the means of being warmed; on which account Sunday schools are closed during the winter season. For a like reason the attendance of the people upon the preached word is small; and through inattention to the appointed means of grace the Christian zeal of the membership is abated, and every interest of the church set back to a degree that requires the labor of half a year to recover from the loss. The church must set about the correction of this evil without delay.

In the fifth place, we are not utilizing the local element in our ministerial organization as we might do and as our English brethren are doing. One of the districts was reported as being entirely destitute of this arm of the service, except on one of the circuits. There is a great amount of service which local ministers can perform, in preaching, in holding social meetings, in visiting the sick, and in other ways, if they be diligent and faithful in their calling. Our system, in this particular, does not need revision, but it needs a proper development to give it its full efficiency. The Quarterly Conferences ought to be more cautious in giving licenses, that none may be given to unworthy men. They should never renew the license of a man who does not preach statedly. And the presiding elders should organize the service of the local ministers so as to bring it into closer sympathy and harmony with the regular itinerant work. Though it was not reported in open Conference, we happen to know what one of our presiding elders has accomplished in this direction, and we hope that the example will be contagious.

Relating to the state of the church, here are other defects which time and space will not allow us to discuss. Having called your attention to the principal ones, the question now is: How are they to be remedied? In no other way than by setting about their correction *at once* in the diligent use of such means as are likely to prove successful. A work is often as good as done when it is seriously and earnestly commenced. And among the means to be employed, there is one to which we wish specially to direct your attention. Indeed, we consider it to be our *only* means, yet, thanks be to God, a sufficient one for the radical correction of the evils complained of, and it consists *in a plain and simple and earnest proclamation of the doctrines and duties of Christianity, in reliance upon the Holy Ghost to make an application of the truth to the hearts and consciences of the hearers.* Omit this means, and whatsoever else you may do will effect nothing. If members of the church, under a faithful ministration of the word, are not brought to see their duty and to feel the weight of their Christian obligations, then all other means are useless. But if you can soundly convert a soul and fill it with the love of God, you prepare it to engage at once in every good work with activity and zeal. Elevate, then, the membership of the church to a higher level of Christian experience; inscribe "Holiness to the Lord" upon every frontlet, and at once you will see all the interests of the church revive. People will flock to the house of the Lord with gladness, and will no longer complain of the length of sermons. Prayer meetings and class meetings will be regularly attended. An altar of prayer will be erected in every home. Children will be early consecrated to God, and will be trained up in the fear of the Lord. Houses of worship will be made comfortable at all seasons of the year. Parsonages will be built and ministers better cared for. Your missionary treasury will overflow with contributions, and prosperity will reign throughout your borders. But, on the other hand, let piety die out of the hearts of the people, or let it but materially decline, and nothing that you may do will arrest the tendency of things from bad to worse. All your church machinery will become as silent and as useless as a frozen waterfall.

## Conference Items.

### SOUTH GEORGIA.

The South Georgia Conference of the Methodist Episcopal Church South met in annual session, in Thomasville, Georgia, at nine o'clock, December 11, 1872. The exercises were opened with religious service by Bishop E. M. Marvin, of St. Louis, Missouri, who is the presiding officer.

The roll was called by the assistant secretary, Rev. S. D. Clements. Quite a number of the members were absent, at many of them arrived during the day. Four had died, among them the old and efficient secretary, who had served the church in this capacity for over twenty years—Rev. John Blakely Smith. The names of the other three are: Revs. C. R. Jewett, C. A. Crowell and John H. Robinson, all prominent and effective laborers.

Fifteen lay delegates answered to their names, and were enrolled in the list of membership.

Dr. O. L. Smith, president of Emory College, made his report to the Conference. This college has sent out for hundred and eighty-seven graduates, ninety-six of whom have entered the ministry. A strong appeal was made for a sufficient endowment fund, the lack of which has greatly retarded the workings of the institution.

The report was referred to the Committee on Education.

Bishop Pierce, at the request of the president, made a statement in reference to the new college building, which is to cost $40,000. He called for $1000 from each Georgia Conference. The roll was called and the Conference subscribed $1,130.

Rev. Mr. Lyon, a returned missionary from Syria, was introduced.

Rev. J. B. McGehee, president of Andrew Female College, made his report, which was referred to the Committee on Education.

Dr Lovick Pierce made his appearance this morning for the first time during the session. He has now nearly reached his eighty-ninth birthday.

The Conference met in the Methodist church, at three o'clock, for the purpose of engaging in the memorial services of the deceased members of the Conference. Dr. L. Pierce, who was assigned to conducting the exercises, being too feeble to perform his part, his place was filled by the appointment of Rev. S. Anthony, who conducted the exercises.

After a few impressive remarks by Bishop Marvin, Dr. O. L. Smith read the memoir of Rev. J. H. Robinson, a superannuated preacher.

Rev. R. W. Dixon read the memoir of Rev. Churchwell A. Crowell, one of the active members of the Conference. The deceased was born in North Carolina, and died in Sumter county, Georgia, in December of 1871.

Dr. O. L. Smith read the memoir of Rev. Charles R. Jewett, who was born in Macon, Georgia. He had been in the regular work for twenty-eight years and more. He died near Macon, July 10, 1872. He was the pastor of the church in Thomasville for the last two years, where he had become the favorite of the entire church.

Rev. R. W. Dixon read the memoir of Rev. John Blakely Smith, who was also born in North Carolina, and died near Americus, Georgia, in September, 1872.

He was one of the most prominent members of the South Georgia Conference, having filled most all the offices in the church. He had been secretary of the Conference for twenty-two years, and was a most efficient officer, and his place will be hard to fill.

Bishop Pierce made a short address expressing his high appreciation of the deceased ministers, and his sympathy with the Conference and bereaved families.

Bishop Marvin followed in a few remarks, calling upon those who had known the deceased more intimately to speak of them.

Rev. S. Anthony spoke in reference to Rev. Mr. Crowell, and Rev. R. B. Lester in reference to Rev. C. R. Jewett.

Rev. G. S. Johnson detailed the incidents of the last hours of Rev. J. H. Robinson; and Rev. A. M. Wynn the last incidents in the life of Rev. J. B. Smith, and those attendant upon his burial.

Dr. L. Pierce made what he deemed his farewell address to the Conference. The Bishop was requested to appoint him a missionary agent, which will be his sixty-eighth appointment.

The names of the following transfers were announced by the Bishop: G. J. Pearce, G. R. Kramer, H. H. Parks, J. V. M. Morris, M. H. White, J. P. Wardlaw, G. W. Hardaway, B. H. Sasnett and George Bright.

The Committee on the *Southern Christian Advocate* made their report, which was adopted, indorsing the paper and the editor, Dr. F. M Kennedy, and pledging renewed efforts for its circulation. Bishop Pierce made an impressive speech in its behalf.

The Committee on Books and Periodicals made their report, which was adopted, indorsing the management of the publishing interests at Nashville, and the *Southern Review*, published at St. Louis.

A collection was taken up to furnish a room for Dr. Haygood in the new Publishing House in Nashville, Tennessee, and $130 were raised.

Missionary money collected during the year, $6,015.88.

Collected for superannuated preachers and their widows and orphans, $5,573.45.

For support of Bishops, $1,430.95.

The statistics show that there are 25,724 members—an increase of 1,272.

Resolutions returning the usual votes of thanks were passed. The Conference proceeded to select a place for holding the next session of the Conference, and Macon was selected.

### NORTH GEORGIA.

A correspondent of the Nashville *Christian Advocate* furnishes the following items of this Conference, which was held at Atlanta, November 27, Bishop Marvin presiding:

On Thursday morning we had a delightful episode. Bishop Andrew, among other bequests to his friends, left for Bishop Marvin an ancient razor that had been handed down to him through another Bishop from Bishop Asbury. This interesting relic Bishop Pierce presented in open Conference to Bishop Marvin. Both of the Bishops were happy in their remarks. As Bishop Marvin does not shave at all, the old razor will not lose its edge. I send you an account of this presentation, taken from the Atlanta *Constitution*:

"The regular order was suspended by the occurrence of one of the most pleasing and touching episodes of the session.

"Bishop Pierce, whose very presence is an eloquent oration, addressing Bishop Marvin, remarked that he was not a worshiper of images, nor did he believe that there was any atonement in the bones of dead saints. But he was fond of relics of the past, particularly when they are consecrated by association with the great and good. Bishop Andrew, that great and good man, revered by all the church, in his last moments sent messages of love to some of the brethren, and articles of property to others. To Bishop Marvin he had sent—not silver nor gold, nor pearl from the ocean, nor gem from the mountain, for he had none of these—it was a razor and case that had belonged to the revered Bishop Asbury, by whom it was presented to Bishop Andrew. Bishop Pierce entreated that Bishop Marvin would accept this little piece of property, valuable in the associations that are connected with it, with the wish that the time of his possession and use of it might be long, happy and useful.

"Bishop Marvin responded in a feeling and impressive manner. He stated that yesterday he had an intimation that he had been remembered by Bishop Andrew in this way, but he had no thought of any public or formal presentation. He was not raised a Methodist, for his parents were not favorably inclined toward them. Yet his mother made him one. He could never forget the moment of his conversion to the faith, when a boy eight or nine years old. Up to that time he had the most inveterate prejudices against Methodism. His mother, who was deeply pious, instilled into him religious sentiments of the most commanding character. One day two young Methodists came to his mother's house and staid to dinner. They spent the time in conversation about the Scriptures and in singing; in both exercises his mother felt an absorbing interest. As the young men rode down the lane his mother stood at the door watching them, and, drawing a long breath, remarked: 'I don't know but what these Methodists are doing good after all.' This decided him to cling to that faith. While he had no hereditary tie to Methodism, he had ecclesiastically in this memento of two Bishops a strong and enduring one.

"He had known Bishop Andrew since 1813. It was at the Missouri Conference that year that Bishop Andrew ordained him a deacon. He should never forget his remarks to that class—more especially one remark that had exerted a vital and extraordinary influence upon him: 'When the people are starving for bread don't mock them by scattering flowers before them.'

"He afterward, on another occasion, preached on 'Consecration,' from Rom. xii, 1. He had groaned over that sermon; it had deeply graven itself on his mind. He was distinctly conscious that Bishop Andrew had touched his character more deeply than any man, living or dead. To be remembered by him affects him deeply. During last winter he came across Asbury's journal, presented by a daughter of Barnabus McHenry. Reading it, he could see the church grow. His Christian experience was deeper from reading it. He accepted this memento of two Bishops with the utmost gratitude and deepest reverence. He would venerate it, not with superstition, but with a tender and lasting regard. He had recently been presented with another relic. A friend who was present while the pulpit of the City Road Chapel in Europe was being removed, obtained a piece of the wood, and, affixing an inkstand to it, presented it to him. He would cherish them, and long after he was dead hoped that they would be in the hands of Bishops of the church."

Eighteen promising young men were admitted on trial, and on Sunday morning twenty-seven were ordained deacons. The statistical report shows a net gain of over two thousand members. It is believed that since the war Georgia has lost fully ten thousand Methodists by emigration. I wish you would exhort the churches beyond the Mississippi to look after them. Most of them have gone to Arkansas and Texas. It is very sad to think that the wolves *may* devour some of them before their new shepherds find them out.

### SOUTH CAROLINA CONFERENCE STATISTICS.

White members, 36,041; colored members, 658; white preachers, 122; colored preachers, 2; infants baptized, white, 1,838; infants baptized, colored, 32; adults baptized, white, 1,240; adults baptized, colored, 26; Sunday schools, 441; officers and teachers, 2,816; white pupils, 17,205; colored pupils, 44; volumes in Sunday school libraries, 29,211; church buildings, 538; parsonages, 54; value of church property, $597,505; amount assessed for pastors and assistants, $67,434; collected for pastors and assistants, $61,762.49; assessed for presiding elders, $9,802; collected for presiding elders, $6,966.25; assessed for Conference collection, $5,405.85; collected for Conference collection, $4,717.20; assessed for missions, $6,548.66; collected for missions, $4,172.02; assessed for education, $4,451.90; collected for education, $3,031.10; assessed for Bishops, $758.50; collected for Bishops, $861.70; assessed for educating candidates for the ministry, $225; collected for educating candidates for the ministry, $151; collected for Sunday schools, $4,861.03; collected for building and repairing churches, parsonages, school houses, etc., $25,180.05; amount collected for other benevolent enterprises, $7,835.52.

## Appointments of West Texas Conference.

HELD DECEMBER 22, 1872.

*San Antonio District.*—Buckner Harris, P. E. San Antonio, John S. Gillett; Sutherland Springs, Charles R. Shapbard, E. G. Duvall, sup.; Cibolo circuit, John L. Harper; Medina circuit, J. W. Brown; Uvalde, A. J. Potter; Kerrville, W. L. Riddout; Leesburg, J. H. Tucker, M. J. Jenkins, sup.; American Bible Society agent, Wesley Smith; Helena, E. Y. Seale.

*San Marcos District.*—William J. Joyce, P. E. San Marcos, O. A. Fisher; San Marcos circuit, C. M. Carpenter; Lockhart and Prairie Lea, W. T. Thornbury; Seguin circuit, H. A. Graves; Gonzales circuit, A. F. Cox; Blanco mission, to be supplied by S. Johnson; Hallettsville, John F. Cook.

*Victoria District.*—J. G. Walker, P. E. Goliad circuit, R. Gillett; Sandris circuit, A. A. Killough; Clinton circuit, J. W. Cosley; Victoria circuit, to be supplied by Frank Howard; Texana circuit, J. C. C. Black; Concrete circuit, C. M. Rogers.

*Corpus Christi District.*—J. W. De Vilbiss, P. E. Corpus Christi, A. H. Sutherland; Rockport, H. F. Horton; St. Mary's, M. A. Black; Beeville, John B. Denton; Nueces River mission, William G. Cocke; Oakville, to be supplied by O. S. Farwell; Mexican mission at Corpus Christi, Alejo Hernandez.

J. B. Whittenberg and L. M. McGehee, located at their own request.

R. M. Leaton, A. B. Duvall, Jesse Hord and Thomas Myers, superannuated.

Next Conference meets at Lockhart, Caldwell county.

THE PASSIONATE are like men standing on their heads; they see all things the wrong way.—*Plato.*

The Christian Advocate.

THURSDAY, JANUARY 9, 1873.

### BEFORE THE WEDDING.

Milk-white and honey-sweet its flowers
The locust-tree is shedding;
O, if this weather would but stay,
I could not ask a lovelier day,
To-morrow, for my wedding!
Yes, 'tis, in truth, my bridal path
The wind with flowers is strewing,
The thing a woman says she wants
She's always sure of doing;
And, from a child, I have declared
I'd choose a maid to tarry,
And single-handed fight my way,
Before I'd ever marry
(Though he, by all his deeds and words,
Were worth and wisdom proving)
A Methodist itinerant,
And keep forever moving,
Moving, moving, moving—
Just two years in a place
Stopping here and off again,
With scarce a breathing space.

But when camp meeting came around,
A year ago this summer,
The Sudbury people had a tent,
And I, with Sister Hartley, went,
And first heard Brother Plummer.
A young man looking for a wife,"
Was some one's sly reminder.
"And he may look for all of me,"
I said, "and never find her."

But when I came to hear him preach,
He told the gospel story
So thrillingly, through all the grove
Went up one shout of "Glory!"
Rough men were bowed, hard sinners wept,
I owned his power to hold me—
His glowing fervor, like a spell,
Against my will controlled me.
"For, who is he?" I said, my own
Admiring thoughts reproving:
"A Methodist itinerant,
Who keeps forever moving,
Moving, moving, moving—
Just two years in a place.
"That's too hard a way," thought I,
"To run the Christian race!"

I said the preacher pleased me not—
I did not wish to meet him;
And, when we met, I tried to see
How coldly formal I could be
And courteously treat him;
But when a woman tries to hate
Be sure it's love's beginning;
The more I frowned, the more I fell
That he my heart was winning;
Dath, (may the Lord forgive!) I found
The pass, unless he fled it,
And sweeter seemed the blessed word
Of Scripture, if he read it;
And from the closing hors-feast, when,
As we walked home together,
He led me down a quiet path,
And calmly asked me whether
"My future should be one with his?"—
And I must take or lose him,
I felt my hold on earthly joy
Was dust should I refuse him.
"But if I love, there's but one way,"
I said, "my love of proving:
And I am willing, for your sake,
To keep forever moving,
Moving, moving, moving—
Just two years in a place—
Happy, wheresoe'er I go,
If I but see your face!"

So now my bridal blossoms fall,
These locust-flowers sweet-scented!
My future pathway is the one
I've always thought that I would climb,
Yet I am well contented!
We choose not for ourselves; we go
The way the Conference sends us;
But rough or smooth, we know, through all,
A Father's care attends us,
His perfect strength our weakness shields,
His patient love broods o'er us—
What matters it what changes till
The years that lie before us?
We only pray we may be kept
From faithless servants proving,
And onward, as our footsteps press,
May they be heavenward moving!

*Marian Douglas, in The Atlantic.*

## Sin No More.

This command was given by the Savior, when on earth, to a woman that had been a sinner, and had been caught in the very act itself. The scribes and Pharisees, the bitter enemies of Christ, brought her to the Savior and said unto him: "Master, this woman was taken in adultery, in the very act. Now Moses in the law commanded us that such should be stoned; but what sayst thou? This they said, tempting him, that they might have to accuse him. But Jesus stooped down, and with his finger wrote on the ground, as though he heard them not. So when they continued asking him, he lifted up himself and said unto them: He that is without sin among you, let him first cast a stone at her. And again he stooped down and wrote on the ground; and they which heard it, being convicted by their own conscience, went out one by one, beginning at the eldest, even unto the last; and Jesus was left alone, and the woman standing in the midst. When Jesus had lifted up himself and saw none but the woman, he said unto her: Woman, where are those, thine accusers? Hath no man condemned thee? She said: No man, Lord. And Jesus said unto her: Neither do I condemn thee. Go, and sin no more."—John viii, 3, 11.

We have also the impotent man that Christ made whole at the pool. After he was made whole Christ found him in the temple, and made himself known unto him and said unto him: "Behold, thou art made whole; sin no more, lest a worse thing come unto thee."—John v, 14.

Now we believe that the sins of this man and the sins of this woman were all forgiven them. To the man Christ says: "Behold, thou art made whole; sin no more, lest a worse thing come unto thee." To the woman Christ sayeth: "Neither do I condemn thee; go, and sin no more." Therefore we conclude that they were both pardoned and cleansed from all their sins; and this must be true or it would have been as impossible for them to have obeyed the command of Christ, "Sin no more," as it is for a corrupt tree to bring forth good fruit, or they to pardon their own sins. Hence it is clear that this man and this woman, commanded by Christ to sin no more, were both Christians. And if so, this command of Christ applies with equal force to all Christians in every age of the world. Christ says to all Christians that have been pardoned, and born of God: "Go, and sin no more;" "sin no more, lest a worse thing come unto thee." But the saints of this world, like the scribes and Pharisees that came to Christ, say that it is impossible for any Christian man on earth to obey this command of Christ, namely: "Go, and sin no more." They say that there is not a man on earth that does not sin every day and hour of his life, and therefore it is impossible for any man to obey this command that Christ has given: "Go, and sin no more." If this be true, it will follow, first, that Christ did wrong to give the command when he knew that neither the man nor woman to whom he gave it could keep it, or that any other man or woman on the face of the earth would ever be able to obey it. Now either Christ was wrong in giving the command, "Sin no more," or your opinion is wrong, that says that no man or woman on earth can live without sinning.

Now the question is, Who is wrong, Christ or you? Christ says: "Go, and sin no more." He believed they could do this, or he never would have commanded it. Your belief is that no man or woman on earth can do this; that it is impossible for any man or woman to live in this world and "sin no more." Now I am inclined to believe that our blessed Savior is better than you, and that he has more sense than you; therefore I believe he is right and that you are wrong. If your opinion be true, it will follow, secondly, that there is not a saint on earth, all men and women are sinners, and they must continue to be sinners as long as they live; and if they continue sinners as long as they live they must die sinners, and if they die sinners, where Christ is they cannot come; and as Christ is in heaven above, on the right hand of God, no man or woman that die in their sins can be saved, because sinners cannot enter heaven, where Christ is. Therefore, according to your opinion, universal damnation is certain. Now there is no chance for you to escape this conclusion, unless you make death the expiation of sin, and if you do this you launch into the opposite extreme, namely, the universal salvation of all men and women; for if death expiates sins, it will certainly expiate the sins of all sinners; that die; and as all must die, in death the sins of all will be expiated, and therefore all we sinners that die in our sins will have a resurrection unto eternal life and not unto "eternal damnation." Now these are two of the legitimate consequences growing out of this Calvinistic opinion that no Christian man or woman liveth and sinneth not, and it does seem to me that the above consequences, growing out of that opinion, are sufficient of themselves to prove to any intelligent mind that such a conclusion is wrong, and cannot be true; but the old adage is, "Convince a man against his will, and he will be of the same opinion still," and hence the advocates of this doctrine, when driven from the field by logical argument, fly for support to the Scriptures, and ask: Does not Solomon say that "no man liveth and sinneth not?" We answer this question by saying: The Bible says again, "He that committeth sin is of the devil," and the Bible does not contradict itself; therefore Solomon did not mean that there was no Christian man that liveth and sinneth not, but that there was no sinner that liveth "and sinneth not." The Bible, all the way through, keeps up a marked distinction between the saint and sinner, and Solomon is not speaking of the saint, but of the sinner. But you ask again: Was not St. Paul a good Christian man, and does he not say, "There are none that doeth good; no, not one?" The apostle is speaking of sinners, not of saints; there is not one sinner "that doeth good; no, not one." But does he not say of himself: "For the good that I would, I do not; but the evil I would not, that I do. Now if I do that I would not, it is no more I that do it, but sin that dwelleth in me?" We answer: St. Paul was a good Christian, and he was here speaking of himself, but he was not speaking of himself as St. Paul, the apostle of Jesus Christ, the converted Christian; but as Paul of Tarsus, the persecuting Jew, on his way to Damascus to hunt up and bind in bonds the disciples of Jesus Christ, and take them to Jerusalem to be put to death; and on his way from Jerusalem to Damascus he was arrested by the power of God about noonday, and he fell to the earth and was blind and had to be led to Damascus, and he did not eat or drink for three days; and he is here, in the seventh chapter of Romans, speaking of himself when in that wretched condition, a convicted, penitent sinner; and not as a converted child of God. When a penitent sinner his language is: "O, wretched man that I am, who shall deliver me from the body of this death?" When a converted Christian his language is: "Thanks be to God, who giveth us the victory through our Lord Jesus Christ." Now here we have the great contrast between St. Paul's condition when a convicted, guilty, condemned, wretched, penitent sinner, and his condition when he was converted to God. When a penitent sinner he was condemned. When a converted Christian he was pardoned. When a penitent sinner he was wretched. When a converted Christian he was happy. When a penitent sinner he was bound to a body of death. When a converted Christian he was freed from the body of death to which he had been bound. When a sinner he had sin in him, but when a Christian he was freed from all sin, and he thanks God for giving him the victory through our Lord Jesus Christ. Now the fatal error here, into which thousands have fallen and thousands are in to-day while I am writing this article, is this: they suppose St. Paul to be speaking of himself as a Christian man, in the seventh chapter of Romans, when he is speaking of himself when a condemned, guilty sinner against God, and by confounding these two conditions in the experience of St. Paul together, they make out their case of all Christians being sinners as long as they live, and can but sin every day they live; and hence they do not try to keep from sin because they believe that it is impossible for them to do it, for no man in his senses will ever try to do a thing that he believes is impossible for him to do. This error, we believe, has done more harm and is doing more harm than all the infidel writings now extant. Again, St. John is called in as a witness to prove that the Christian man sins every day and hour of his life. He says: "If we say that we have no sin, we deceive ourselves, and the truth is not in us. If we say that we have not sinned, we make him a liar, and his word is not in us." St. John says again, in the same epistle, that "whosoever abideth in him, sinneth not; whosoever sinneth, hath not seen Him, neither known him. Little children, let no man deceive you; he that doeth righteousness is righteous, even as he is righteous. He that committeth sin is of the devil, for the devil sinneth from the beginning. Whosoever is born of God doth not commit sin, for his seed remaineth in him and he cannot sin, because he is born of God. In this the children of God are manifest and the children of the devil."

These quotations from St. John, the witness before us, prove that the children of God do not sin, yet you say they commit sin every day. This is your mistake. It is the children of the devil that commit sin every day. You make God's children the devil's children, and God has no children left. You make them all sinners, and therefore they are all the devil's children. Consequently you are wrong and your exposition of St. John viii 10, is also wrong. You make the apostle contradict himself in almost the same breath. The apostle is writing to the whole church, and says if, as a church, we say we have no sin, we deceive ourselves; or if we say, as a church, we have not sinned, we make him a liar. This is all true.

JAMES SHANKS.

WAYNESBORO, ALA., 1872.

## Levity in Ministers.

MR. EDITOR: There was an article in your paper, some months ago, which was devoted partly to the above subject. But ministers, as well as others, need to have their pure minds stirred up by way of remembrance, occasionally, in reference to duty and to those things which are liable to injure their usefulness. I have been led to write this article by noticing the conduct of some of our preachers at Conference recently, and on the way to and from Conference. At times my heart was very much pained on account of the levity manifested by some of my brethren. I am not opposed to preachers being cheerful, especially when they meet together at Conference, after the labors and trials of the year through which they have just passed. During the year they are scattered here and there, each cultivating his part of Immanuel's land, for the most part by himself. They have all had their ups and downs, their seasons of trial, and some, perhaps of persecution. If they have done their duty both mind and heart have been intensely engaged. They have been busily employed in their labors, and their hearts have been burdened with the "care of the churches." When, therefore, they meet together at the close of the year's labors and trials, it is perfectly natural that they should feel themselves entitled to a season of rest and recreation. And to some extent they are, and it is right that they should have a time of social enjoyment. They have been separated all the year, they meet but once in the year, and there is nothing wrong in their unbending a little, and becoming like the unstrung bow. But some go too far. They do not stop with being merely cheerful; they run into actual levity. There is too much of that foolish talking and jesting which the apostle forbids. If none but preachers were present, although it would not be right to go so far as some do, yet it would not be so bad—would not do so much harm. But sometimes strangers and persons known to be irreligious are present. When this is the case I am satisfied very great injury is done to the cause of religion. Christ is wounded in the house of his friends. The world rightly expects a Christian minister to be the highest type of a Christian. When, therefore, ungodly men hear ministers of the gospel running on as they sometimes do, the effect must necessarily be exceedingly bad.

The effect upon all irreligious men must be very much to lower their ideas of religion; and upon some, to lead them into downright infidelity. The wicked *must* have confidence in a minister, to be really benefited by his ministry; but it is *impossible* for them to have this confidence when the conduct and conversation of the minister do not comport with his high and holy vocation. The minister may be learned and eloquent, he may be able both to instruct and to entertain his hearers, may be able by his eloquence to sway them at will; but as far as those hearers who are wanting in confidence in him are concerned, there is no spiritual profit—his preaching is only "a sounding brass and a tinkling cymbal."

As some one has truthfully and forcibly remarked: "A Christian should never for one moment forget that he is a Christian, and a minister should never forget that he is a Christian minister." He should be sociable, and try, in a proper sense, to "become all things to all men," but he should ever and everywhere have the great end of his mission in view. He should live to do good, to save souls, to glorify God. He should do this in the pulpit, in the social circle, on the cars, at Conference. His words should ever be "seasoned with salt, that they may minister grace to the hearers."

Our Bishop, in opening the recent session of our Conference, among so many good things he said, made the very suggestive remark "that while the pastoral relations of the different ministers of the Conference to their respective charges were, during the sitting of the Conference, suspended, they were *concentrated at the seat of the Conference.*" Suppose we could fully realize this, and feel the same solicitude for the people in the city where the Conference sits, and make the same efforts to save them as we do in reference to the people of our several charges during the year—is it not almost morally certain that we should have a great and glorious revival at every Conference session?

I would kindly but earnestly urge my brethren in the ministry to "think on these things." Do, brethren, I beseech you in the name of our common Master, under whom we labor as yoke-fellows in the gospel, let us have less of this jesting, this lightness, this levity, and more of that gravity which becomes ministers of the gospel.

M.

DECEMBER 20, 1872.

CHANGE OF SENTIMENT.—The priests in Rome have ascribed the neglect of the theaters in that city to the sadness of the people since the Pope was displaced from power. They, however, seem to be entirely mistaken, for though they were poorly attended while the old-fashioned plays and comedies were presented, since the managers have introduced plays based upon the misdeeds of the Romish Church and priests in the old times of the Inquisition, and on the modern atrocities of the Jesuits, the theaters have been crammed, and the popular detestation has been enthusiastically expressed.

## The Articles and Proof-Texts.

MR. EDITOR: You, in common with every sound, thinking Christian, attach great importance to Bible knowledge. And this knowledge, to enable the soul to grow in grace, should be something better than a mere literary acquaintance therewith. This, being taken for granted, requires of the leaders in spiritual matters to not only urge on individuals the earnest study of God's word, but also to so shape and fortify every utterance of essential doctrine, ecclesiastically put forth, with the evidence afforded by revelation. In looking over the articles of faith, put forth by our branch of the great Vine, one beholds the bare technical dogma without one solitary reference to God's word, showing its conformity thereto. This, to one who has pored over concordances, may seem a small thing; but to the general membership it gives no help nor basis for the faith that is in them. When called upon for Scripture for the truth of the doctrine of Christ's humanity and divinity, they halt and fall into perplexity, and the scoffer leers over their discomfiture. The world at present does, as a whole, precious little thinking; and the church, being composed of human beings, partakes, in some measure, of this evil. Events hurry us onward, in quick succession, from point to point, and it requires will-power to overcome this unnatural speed. Here and there looms up a spirit unfretted by this hurly-burly, clothed in its right mind, seeking to enter into the companionship of the grand issues which girdle our lives, and to find a foundation of rock upon which to stand; but the grand caravan moves on regardless of these nobler things. If this approach the state of things, as seen each day, how careful should the church be in all essentials to turn the minds of her members toward the better things—those which minister to eternal life. What better thing can she do than to furnish, with her articles of faith, the evidence of their divine truth, and agreement with the heavenly revelation thereof?

There is not a doubt but that such an adjunct would tend to promote clearer views in the minds of our laity respecting the purely biblical nature of the articles, and shape their thoughts more after the pattern than they are at present. Our young men who are moved to enter the local ranks would thus more surely form correct views, and their minds would be held down to the source of all pure doctrine.

Fill a mind with the blessed truths of God's word, dove-tail them in, show their clear connection, let their spirit be diffused through this mind, and, under the Holy Spirit's aid, it will grow strong in good; but fill it with a mere terminology or antiquated forms of expression, and you turn it adrift, helpless, unfit for life's duties and trials.

We need more cohesive union with plain Bible truths, and less of grand effort after ethereal nothings. Our people need every help for the proper understanding of the doctrines we preach, and where can our help be had unless we draw it from the fountain? Is it improper, therefore, to suggest that it would look better and afford great assistance to our members were proof-texts placed under each of the twenty-five articles? This would prompt investigation, and thus lead to a clear comprehension of the scriptural character of our form of faith. Our present Discipline would not be increased in bulk, nor any addition to its cost involved. The "signs of the times" are speaking, and all should be searching the Scriptures. What with aerial preaching, the weaving of philosophy and scientific baldbie into the simple, grand truths of the gospel, indicates a dangerous course, and if we earnestly desire a covert from the impending storm, let us seek the wisdom from above. If the leaders point the way the army will heed the command.

INDAMORA.

## Praise-Meetings, and How to Have Them.

BY W. S. H. MATHEWS.

The essential element of this kind of religious exercise is praise. Taking the doxology as a text, we merely amplify it for an hour or so. Rev. Thomas K. Beecher is responsible for the statement that in the Straits of Magellan there is a breed of ducks which sailors call "side-wheelers." The reason for the name is found in the fact that by long disuse of wings they gradually lost the faculty of flying, the wings having shrunk far below the usual standard of proportion to the rest of the body. When disturbed by man they skim along on the surface of the water with a queer gyration of legs and the small remaining wings, cutting a figure very similar to a side-wheel steamer.

There's many a congregation of Christian people who have so far lost the God-given faculty of praise as to bear a painful resemblance to these ducks whenever they desire to soar heavenward on pinions of song. I say "God-given faculty of praise" not because all faculties are not God-given, but because man possesses a peculiar pre-eminence in this respect over the other members of the animal kingdom. They praise by "serving uses," as the Swedenborgians say. The tree praises by bearing good fruit. The beast of burden by labor and patience. The domestic animal by love and fidelity to his master. But man not only has the glorious privilege of praising by work and service, but he has the pre-eminent faculty of lifting up his heart unto God. To him is given the many-leaved volume of memory, with its chronicles of past mercies, the ever-present joy of the Holy Spirit in his heart (if indeed he have yet attained), and the joyful looking forward to the things which have not entered into the heart of man to conceive, but which the bountiful Lord hath prepared for them that love him.

I am persuaded that the evangelical churches are suffering a sort of leanness to-day on account of the inordinate emphasis laid on preaching by the Puritans and early reformers. Preaching may lead sinners to turn from the error of their ways, and may edify saints; but it is not the true bread that cometh down from heaven. That is the word of God, whether we take it in the narrow sense of the literal Scriptures merely, or the Incarnate Word who became flesh and dwelt among us.

We are composite creatures, and while we ought to live honestly, soberly and justly in the sight of all men, we must add to this a sense of nearness to God, a joy in the Holy Ghost, that gives us in our hearts a real heaven here below. This latter experience is, in fact, a general opening of our emotional natures to those celestial influences which, like the sun, are ever ready to shine into all dark places, however gloomy and noisome they may be, and however small the opening presented for the admission of the light and comfort.

Now this joy in God comes partly through song. Prayer is quickened by song. The emotions must be lively for real Christian growth. Without the spirit of song in our hearts we are dead trees of the forest, we have no sap, and none of the tender ministrations of shade. We are dry bones, such as Ezekiel saw, which only the breath of God can make to live again. So in a grove of these dead trees (for a non-singing church answers this figure,) a brother wants to know, how shall we infuse again the breath of life? Prayer won't do it alone. The first sign of a coming revival is often seen in a certain warmth of singing. The prayer then begins to manifest more spirit, and presently we have the whole body full of life.

The laity needs to realize more, that as we get nearer to the celestial city we shall know it by the bright light that shines out, and the precious glow of love that fills the whole soul. So if we spend a Sabbath without some increase in this sense of joy and love, however much clearer idea the preacher may have given us of the way, we are like a sailor who has furled sail and spent a day in studying his charts and reckoning. He may know his position better, but he is no whit nearer his destined haven than he was in the morning. Happy indeed for him if the winds and current have not set him back many a mile over which he has already come.

"How have a praise-meeting?" Why, nothing is easier. Let all the people come together to praise. The church will always be full. I never knew it to fail except by some remarkable hinderance of weather. Have a cabinet organ in front of the pulpit, or on the platform itself. Open the meeting with the doxology. Then have prayer, but not too long a one, and let it be a psalm of thanksgiving, and not a metaphysical analysis of the difficulties of believing. Then a good, honest hymn. Take, for instance,

"Oh, for a thousand tongues to sing,"

to such a tune as "Warwick" or "Dundee" or "Mear." Then let us have a Scripture lesson—a joyful psalm, perhaps. Then another hymn, such as, for instance,

"Sweet is the work, my God, my King,"

to the tune "Rockingham." If you have some slips printed, it will afford an agreeable variation here to chant together a short psalm, perhaps the twenty-third: "The Lord is my shepherd." There is no trouble in all chanting together; one or two attempts will bring everything into harmony. Then another Scripture lesson, short but suggestive of matter for praise. Then a quieter hymn, such as

"Jesus, lover of my soul."

Then,

"Hark! the voice of love and mercy,"

to the tune "Zion." Sing in good time, the first two stanzas softly; the last gloriously. Then to the tune "Antioch:"

"Joy to the world, the Lord has come."

There are many new hymns which ought to be in our hymn book. "Nearer, my God, to Thee" is pretty generally known, and "Just as I am, without one plea," and these we can sing. To the tune Hebron,

"Of him who did salvation bring;"
"Blow ye the trumpet, blow,"

tune Lenox;

"There is a land of pure delight,"

to the tune Varina;

"Come, thou Fount of every blessing,"

to "Nettleton." If generally known, I would sing the favorite Sunday school hymns: "Tell me the old, old story" and "Shall we gather at the river." "Love divine, all love excelling," to the tune "Autumn." And finally,

"All hail the power of Jesus' name,"

to the tune "Coronation." If the pastor be flexible, and fertile in expedients, short passages of Scripture may be read at intervals; and if a testimony or two (of love-feast brevity) is offered, good. What we want is hearts full of love and praise; and whatever tends toward that end is food for the praise-meeting.

All along in the singing the manner is to be improved as occasion shall serve. Proper expression is not to be overlooked. We are not to shout "Jesus, lover of my soul," as we would "All hail the power of Jesus' name." A good degree of rapidity must be maintained. This will be greatly facilitated if the people are shown how to look out for the accent that marks the division of the music into measures. The observance of the accent, and the consequent lightness of the unaccented syllables, gives elasticity to what is otherwise a painful and heavy exercise.

Then, too, teach them how to sing softly in the tender passages; it saves the voice wonderfully, and gives the soul silence for thought. All these suggestions are practicable with any congregation. The hymns I have selected are favorites, and folks will sing them if they may. And not only will there be an hour of present enjoyment, but the general service of song will show an improvement for weeks after. This is the kind of a meeting we will all have to come to some time, I judge, from what John tells us, and we may as well begin now and get used to it.—*Northwestern Christian Advocate.*

BLESSED are they who see the day of glory, but more blessed are they who labor to usher it in.

## Obituaries.

FLORENCE ANNA, wife of Silas Sides, and daughter of the late Rev. John R. Lambuth, died, in Madison county, Mississippi, December 4, 1872, aged twenty years and nearly two months.

She had been piously trained, and when about twelve years of age she gave her heart to God, trusted in the atonement of Christ for salvation, found peace and joy in believing, and consecrated her life to God and his blessed service. In that service she was constant and happy, realizing the divine manifestation to cheer and comfort her. She was a devoted and affectionate sister and wife. Many were her friends. But she has passed away from those on earth to join father and mother and other loved ones in the blessed country where pain, sickness, death and parting are unknown. God's grace was so manifested to her that she had no fears of death, and spoke of her dissolution as if only retiring for a night's rest. How sweet thus to pass from earth to heaven! May the loved ones left behind strive to imitate the lives of those gone before. Then shall they all meet in heaven.

H. H. M.

THAT "God is too wise to err and too good to do wrong" reconciles the minds of Christians to thousands of the mysterious dispensations of Providence in life; and upon this principle we humbly bow with resignation to the death of our highly-esteemed brother, RICHARD J. WAGNER, which occurred on the twelfth of October, 1872.

He was a native of Louisiana—born in Washington parish, November 17, 1829. When quite young he professed religion and joined the Methodist Episcopal Church South. He was married first, in 1852, to Miss Nancy H. Lovin. He had several children by his first marriage. His second marriage was to Miss Eve Brown, in 1860. Bro. Wagner was a licensed exhorter at the time of his death, and had been for many years. He was a man calculated to be very useful. A large field of usefulness was just opened to him in the new neighborhood in which he had recently settled. But God, in his wisdom, has taken him from the labors and sorrows of earth to his reward in heaven. He leaves a wife and six children to mourn their loss. God bless them and save them!

JOHN A. MILLER.

RURAL RETREAT, CLAIBORNE PAR., Dec. 10.

ELIZA ANN MILLER, daughter of Rev. David L. and Isabell Miller, and consort of Bro. Z. R. Rea, was born in the State of Alabama, August 3, 1837. She had been a member of the Methodist Episcopal Church South from early childhood. In July, 1865, she was married to Bro. Z. R. Rea, and on the twenty-seventh of November, 1872, she calmly fell asleep in Jesus, leaving many friends to weep over her departure, and to cherish and strive to emulate her many noble Christian virtues.

Sister Rea was a most exemplary Christian. Though having a large family, and living several miles from the church, her seat was seldom vacant on church-days. All who knew her testify that she was not only a loving wife and mother, but a model stepmother. All join the deeply-afflicted husband and children in mourning their loss.

Her death was peaceful and calm—triumphant, as the faithful Christian only dies. Such peace and triumph has never been accounted for in the chilling philosophy of infidelity.

"Jesus can make a dying bed
Feel soft as down my pillows are."

JOHN A. MILLER.

RURAL RETREAT, CLAIBORNE PAR., Dec. 10.

DIED, at his residence in Enterprise, Mississippi, on the thirtieth of November, 1872, ELIAS BROWN, in his sixty-sixth year.

The subject of this memoir was born in the State of Georgia, March 7, 1807. Many years ago he emigrated to the State of Mississippi, and for several years previous to his death had been a citizen of Enterprise. In 1866 he embraced religion and attached himself to the Methodist Episcopal Church South, from which time his walk and conversation was that of a Christian in whom there was no guile. Bro. Brown, though a man of a retiring and timid disposition, was at the same time a man of great firmness and unflinching integrity in all things, both great and small; and in nothing did his firmness and integrity stand out in bolder relief than in that of his religion. He was a man of but few words, and those few were always well ordered, and tempered with that charity that "thinketh no evil."

From his retiring and timid disposition, his voice was rarely ever heard in the church or her councils; still his seat was seldom vacant, or his duty as a steward neglected, often contributing more for church and other charitable purposes than his income really justified. He was a man who did not look upon Christianity as consisting in an outward show—in words or in forms; but in deeds—in showing his faith by works. To know the moral worth of this man of God—his Christian integrity and benevolent acts—it was necessary to be intimately acquainted with him; and all who were thus favored admired him as a gentleman, and loved him for his many virtues. But he has left us. His seat is now vacant in the church and at his hospitable fireside; and now, while a widow mourns a husband gone—the church a member taken away—there are many others with whom he held sweet counsel, who are now sad because they can no more walk and talk with him. Of him it may be truly said: "Blessed are the dead which die in the Lord; even so, saith the Spirit, for they rest from their labors.

W. SPILLMAN.

RATHER do nothing to the purpose than be idle, that the devil may find thee doing. The bird that sits is easily shot, when flyers escape the fowler.

IF IT is always dear to buy a thing cheap which one does not want, so is it sometimes dearer to receive a thing as a present than to pay the price of it.

The Christian Advocate.

THURSDAY, JANUARY 9, 1873.

*THE MASTER'S CALL.*

They tell me a solemn story, but it is not sad to me,
For in its sweet unfolding my Savior's love I see;
They say that at any moment the Lord of life may come,
To lift me from this cloud-land into the light of home.

They say I may have no warning—I may not even hear
The rustling of his garments as he softly draweth near;
Suddenly, in a moment, upon my ear may fall
The summons to leave our homestead, to answer the Master's call.

Perhaps he will come in the noontide of some bright and sunny day,
When, with dear ones all around me, my life seems bright and gay!
Pleasant must be the pathway, easy the shining road,
Up from this dimmer sunlight into the light of God.

Perhaps he will come in the stillness of the mild and quiet night,
When the earth is calmly sleeping 'neath the moonbeam's silvery light;
When the stars are softly shining o'er the slumbering land and sea,
Perhaps in the holy stillness the Master will come for me.

I think I would rather hear it; that voice so low and sweet,
Calling me out from the shadows, my blessed Lord to meet,
Up through the glowing splendors of a starry earthly night,
To "see the King in his beauty," in a land of purer light. *Parish Visitor.*

## The Great Curse of China.

BY REV. JOHN LIGGINS, LATE EPISCOPAL MISSIONARY IN CHINA.

Every year adds to the weight of the testimony advanced, respecting the fearful injuries which the opium traffic is inflicting on China, and every year deepens the regret that the English government in India still persists in the manufacture and sale of opium on an immense and ever-widening scale. The Rev. Dr. Williamson, the distinguished English missionary, and the author of "Journeys in North China," says:

"There is hardly a family in China where opium is not a sore, begetting strife and misery to themselves, and hatred to us."

The Rev. Griffith John, of the London Missionary Society, has been fifteen years in China, and he has traveled extensively in the western as well as in the eastern provinces. Writing concerning the people of Szchuen, the province furthest from the seaports, he says:

"Opium is fast eating up the stamina of this sturdy people, and it only requires one or two more decades to convert them into a comparatively imbecile race. Moreover, the opium trade has created a strong prejudice against the missionary and the gospel. The Chinese cannot see how the same people can dispense to them a destructive poison with the one hand, and a saving religion with the other."

The Rev. J. R. Wolfe, a Church of England missionary, of long experience, at Fuchau, writes to the committee of the Church Missionary Society as follows:

"There is not a particle of truth, as far as my experience goes, in the statement that the Chinese people are opposed to the propagation of Christianity, or dislike the missionaries simply because they are such. There is, however, one thing which the Chinese people dislike, and which has tended more than anything else to produce hatred to foreigners, and cause misery and ruin to multitudes of the Chinese people themselves; and that one thing is the act of the British government in compelling the Chinese people, at the point of the bayonet, to buy the opium, when they most virtuously and patriotically protested against it. I have invariably found, in my journeys through the country, that this act of the British government is remembered with deep and lasting hatred by all classes of the people, and is handed down from father to son as one cause why the English should be held in everlasting hatred and contempt."

Equally emphatic is the testimony of another influential missionary of the same church, Rev. Arthur Moule, who has labored long at Ningpo. He says:

"One is ashamed of one's nationality in China. Foreign nations have brought curses and not blessings to the land—curses which the prestige of martial prowess, however thoroughly conceded, cannot obliterate. The Arrow wars, and all the miserable opium history, are known but too well to us all; and there are but few of us who have not tasted, at least, a little of the bitterness with which that history has caused religion preached by the fellow-countrymen of those who brought the plague, to be received. Mission hospitals, opium refuges, here in Ningpo the expulsion of the hated Taepings, as well as many individual cases of integrity and disinterestedness in foreigners, have done something locally to atone for this evil, and raise the foreign name; but in the national, and especially political feeling, I suppose fear and hatred, hatred and fear, rise and fall continually."

In a pamphlet entitled the *China Mission*, recently issued by the Church Missionary Society, occurs the following:

"The introduction of opium into China has been fraught with most disastrous consequences to its inhabitants; a greater curse to China never could exist; nor can a thoughtful Christian reflect upon the conduct of the English in relation to the opium traffic without shame and remorse."

THE PRESENT CONNECTION OF GOVERNMENT WITH THE TRAFFIC.

It should be distinctly borne in mind that the connection with the traffic of the present English government in India and the home government is as shameful as any former connection, if indeed, it is not more so, on account of the immense amount of testimony concerning the due effects of the traffic which has been laid before them. No one, be it remembered, can grow the poppies, unless employed directly by the government, or licensed so to do; and all must bring the juice obtained therefrom to the government factories at Patna and Benares, to be there manufactured into opium. It is thence sent down to Calcutta, to be sold by auction, and to be shipped to China. An immense tract of country (six hundred miles long by two hundred broad,) containing the best land in India, is devoted to the growth of the popples, and so enormous is the business that the Indian government realizes each year, after all expenses are paid, $36,000,000! In the year 1867-68, the last for which the accounts have been laid before Parliament, the net revenue was £7,049,447, and there is a yearly increase.

The Rev. E. D. G. Prime, D. D., of the New York *Observer*, was present in December, 1869, at one of the government auction sales in Calcutta, and from his valuable work, entitled "Around the World," I quote what he says on the subject:

"In making mention of some of the productions of the country, the one to be named of first importance as a source of revenue is the great curse of China. Opium had been raised in India long before it came under British rule, but in 1773 the East India Company, becoming aware of its great pecuniary value, assumed the monopoly. It has ever since been raised under the direction and for the benefit of government. The amount exported—nearly all to China—in the financial year of 1869–1870, was in value $58,466,650. The rulers of India and its merchants talk about the opium market and the profits of the sale as they do in London of consols, and as we do of our government securities, just as if it were not an unmitigated curse to the Chinese, who were compelled, at the cannon's mouth, to take it when they steadfastly refused. The government auction sale at Calcutta is a scene of more excitement than I ever witnessed at the Paris Bourse, or among the brokers of New York. I came one day, in the business quarter of the city, upon a crowd of thousands of Mohammedans, Hindoos, Parsees and other natives, not to speak of Europeans, who were wild with excitement. For a moment I imagined that a riot had broken out; but I soon learned that it was the monthly opium sale, in which more persons are interested than in the sale of stocks in our markets."

UNAVAILING APPEALS TO THE ENGLISH GOVERNMENT.

After many previous unavailing efforts, the Chinese government, through the Foreign Office, addressed in July, 1869, a dispatch to Sir Rutherford Alcock, the English minister at Peking, earnestly appealing, through him, to the English government and nation, to put an end to a traffic which is fast working the ruin of the Chinese people, and to substitute in India the cultivation of cereals or cotton for the poppy; and the hope is expressed that "England will not still hold to this evil business, earning the hatred of the officials and people of China, and making herself a reproach among the nations."

So writes Prince Kung, the head of the Foreign Office, and the prime minister of heathen China, to the representative of Christian England; and how does that representative act? He surpasses all previous ministers in his efforts to restrict missionary labor and to increase the odious traffic in opium!

At about the same time that this dispatch was received from the Chinese government, Lord Lawrence, then Viceroy of India, appealed to the home government to consent to the Indian government giving up the production of opium, and leave its cultivation, manufacture and sale under proper regulations in the hands of private persons. But even this limited measure of justice and international comity was refused, and the refusal shows how close is the connection of the home government with the traffic, and how directly responsible that government is.

Deputations from the Church Missionary Society first, and then from the London Missionary Society, have waited upon the English Cabinet officers, and presented earnest appeals from these societies that the government traffic in opium should be discontinued; but these appeals have likewise been in vain.—*New York Observer.*

## The Fruit of Gethsemane.

Can you think what it is? As you sit at your well-spread table, and the dish of olives is handed to you, has your mind ever wandered from the green oval drupes to the garden out of Jerusalem, over the little Brook Kedron, at the foot of the Mount of Olives? There, within that sacred inclosure, stand eight ancient trees, preserved and cared for by the monks of the monastery, to which the garden now belongs. Some say these are the very trees that saw the Savior's agony for us. It may be.

The olive lives to a great age—hundreds on hundreds of years. It is ever green, with lance-shaped leaves, silvery white on the under side. It grows very slowly, and seldom attains to more than the height of twenty feet, except in a warm climate.

The little white flowers are in branching *racemes*—that is, they have separate stalks—and are in long clusters, as currants grow. You know what the fruit is when it is brought to you preserved in salt and water. This is pickled in its unripe state. When matured it is of a dark purple, but is almost too pungent to be eaten without some preparation. The pickled fruit and the oil are in demand the world over.

The oil is pressed from the pulp instead of from the stone or pit. It was used for the most sacred purposes in olden times—for the anointing of God's priests, for the holy lamps and for meat offerings before the Lord. There was a press at the foot of the Mount of Olives, in the garden where our Savior was betrayed. "*Oil press*" is what *Gethsemane* means. The trees bear only every alternate year; and then the fruit is picked carefully, reduced to a pulp, put into sacks of coarse linen or feather grass, and pressed. In order to get the oil for our salad.

From the south of France we get the best importation; and we use it in food, in medicine and in manufactures. In Syria, the Holy Land, in Greece and in Africa the olive has its native home; and it has been carried to France and Italy and Spain and to east Florida, in the United States; but it does not flourish well in our country. There is a species of American olive that is found sometimes on the coast of Florida and along the shores of the Gulf of Mexico. It is a large shrub or small tree, and has a globe-like, purple fruit about as big as a gooseberry.

I think you will remember that the olive branch is the emblem of peace, since the dove brought it to Noah in the ark when the waters of the deluge had subsided, and God's righteous anger against the wicked was appeased. The ancients used to crown their victors with olive-wreaths when the battle was over and they had come home triumphant. The athletes, who were to take part in the games, prepared their bodies with olive oil.

Olive wood was used for the doors and posts in Solomon's Temple, and for the two cherubim within the holy of holies; but that was the wild olive, that bore no fruit of itself. It must be grafted into a good tree. See the beautiful significance of bringing it into the temple of God!

Shall we think of the precious olive as the fruit of Gethsemane? And shall we forget him who in the sacred garden was bruised for our transgressions, and in his agony sweat, as it were, great drops of blood beneath the ancient trees?—*Christian Banner.*

## Anecdote of John Wesley's Benevolence.

Caly, the eminent sculptor, one day said to Lord Shelburne: "My Lord, perhaps you have heard of John Wesley, the founder of the Methodists?"

"Oh, yes, that race of fanatics."

"Well, my lord, Mr. Wesley had been urged to have his likeness taken, but always refused. One day he called on me on business, and I began the old subject. 'Well,' said I, 'knowing you value money for the means of doing good, if you will grant my request, I will engage to give you ten guineas for the first ten minutes that you sit, and for every minute that exceeds that time you shall receive a guinea.' 'What!' said Wesley, 'do I understand aright, that you will give me ten guineas for having my likeness taken? Well, I agree to it.' He then stripped off his coat, and laid on the sofa, and in eight minutes I had the most perfect bust I had ever taken. He then washed his face, and I counted to him ten guineas into his hand. 'Well,' said he, turning to his companions, 'I never till now earned money so speedily; but what shall we do with it?' They wished me a good morning, and proceeded over Westminster bridge. They met a poor woman crying bitterly, with three children crying round her. On inquiring the cause of her distress, Wesley learned that the creditors of her husband were dragging him to prison, after having sold their effects, which were inadequate to pay the debts by eighteen shillings. One guinea made her happy. He then went to Giltspur prison. The first ward he entered he was struck with the appearance of a poor wretch, greedily eating potato-skins. He was confined for the debt of half a guinea. Wesley gave him a guinea, and had the pleasure of seeing him liberated, with half a guinea in his pocket. You may imagine, my lord," continued Caly, "that the remaining eight guineas did not go far in aiding such distress as this."

Lord Shelburne was so convinced of the mistaken opinion he had formed, that he immediately ordered some of the busts to embellish the grounds of his beautiful residence.

## The Rumseller's Proposal to the Devil.

DEAR SIR:—I have opened apartments, fitted up with all the enticements of luxury, for the sale of rum, gin, wine, beer and all their compounds. Our objects, though different, can be best attained by united action. I, therefore, propose a copartnership. All I want of men is their money. All else shall be yours.

Bring me the industrious, the sober, the respectable, and I will return them to you drunkards, paupers and beggars.

Bring the child, and I will dash to earth the dearest hopes of the father and mother.

Bring me the father and mother, and I will plant discord between them, and make them a curse and a reproach to their children.

Bring me the young man, and I will ruin his character, destroy his health, shorten his life, and blot out the highest and purest hopes of youth.

Bring me the mechanic or the laborer and his own money, the hard-earned fruits of his toil, shall be made to bring poverty, vice and ignorance to his once happy home.

Bring me the warm-hearted sailor, and I will send him on a lee shore, and make shipwreck of all his fond hopes forever.

Bring me the professed follower of Christ, and I will blight and wither every devotional feeling of his heart. I will corrupt the ministers of religion, and defile the purity of the church.

Bring me the patronage of the city and of the courts of justice; let the magistrates of the States of the Union become my patrons; let the lawmakers themselves meet at my table and participate in violations of the law; and the name of law shall become a hissing and a byword in the streets.

Bring me, above all, the moral, respectable man. If possible, bring the moderate temperance man; though he may not drink, yet his presence will countenance the pretext under which our business must be masked. Bring him to our stores, oyster-saloons, eating-houses and hotels, and the more timid of our victims will then enter without alarm.

DULL PREACHERS.—Never complain that a preacher is dull unless you can put your hand on your vest and solemnly declare that you did not overeat at breakfast that morning. The most wide-awake preaching cannot hold its own against Sabbath gluttony.

## The Feminine Element of Deity.

The London *Quarterly*, in discussing the feminine element in our conception of God, says: "To Protestants the worship of the Virgin is a superstition, graceful and beautiful in many of its aspects, no doubt, but, like all other superstitions, liable to run into extravagance, and to ally itself with faucies socially injurious and absurd. We are, therefore, discreet and prudent in not allowing this element to creep into our habits of religious worship. Nevertheless, we have something to learn from it; it indicates a want, an instinct which we have too long disregarded—the want of affectionateness, tenderness and love in our conceptions of the Deity in his relations to us and our relations to him. The reason why our services are so cold, so dry, so formal, so fruitless of any sweet and genial result in actual life, is perhaps owing to our inaptitude or slowness to conceive of the feminine element in the character of our Creator, and to a notion that piety ought always to be manly, as we call it, and never womanly. If, however, any Protestant, believing in the superiority of his faith, contemplates the conversion of the Roman Catholics, he may be sure that he will make little or no progress (especially among women,) until the defect of his cold system is cured and his want supplied; until by him and his church the Supreme comes to be regarded tenderly as well as reverently, with the affections as well as the intellect, familiarly as well as awfully, as a father that pitieth his children, as a shepherd that taketh the lambs in his arms. If from conceptions of dignity and respect of power, awe and majesty associated (and fitly associated) with God, a certain order of minds find it hard to supplement any softer or more commonly human element, they will find whatever the effect may be as regards their personal religion, they will have very small influence indeed over the heart of their fellow-men; they may teach philosophy, but they will not enkindle piety. They will find that what they cannot add, humanity in general will add, because it instinctively must; and that if men are forbidden by philosophy to incorporate pity and soft tenderness into their idea of Supreme Deity, they will fall back upon some other deity associated with the Supreme, less wise and powerful, perhaps, but more gentle and kind. Can we love the same being whom we honor, reverence, worship and obey? We answer, Yes! provided we have presented to us the loving and lovable qualities of his character. Many clever people, however, seem practically to answer No, because from some cause or other they fail to appreciate the sweetness as well as the light of the divine nature. But poor humanity refuses to be balked in its affections, and hence the worship of Notre Dame, instead of Notre Dieu!"

WHY WE REJECT THE APOCRYPHA.—1. Because it was never written in Hebrew.

2. Because it was never quoted by our Lord.

3. Because it was rejected from the canons of the Jews.

4. Because it was rejected from the canon of Scripture by Origin, A. D. 200, St. Epiphanius, A. D. 358, and St. Jerome, A. D. 392.

Besides these reasons for rejecting the Apocrypha in general, we especially reject the books of Maccabees as uncanonical and uninspired:

1. Because Pope Gregory the First, A. D. 590, did so; and, by the late Vatican decree, that must be an infallible judgment.

2. Because the author distinctly disavows inspiration, saying: "If I have done well in writing this history it is what I desired; but if not so perfectly, it must be pardoned me." Second Mac. xv, 39.

A PRIVATE ROOM.—A preacher, says the Holston *Methodist*, that never wants or needs a private room has no business being a preacher. Private prayer and study are necessary to power in the pulpit. Prayer will produce zeal rather than knowledge; study will produce knowledge rather than zeal. Both together secure power and usefulness. The preacher should not abandon the social circle altogether; but if he never has any time to himself his sermons will be destitute of both unction and ability. In regard to this matter the people are at fault, and they should amend. Give your preacher a private room. Say to him: Your room is ready, and you can go to it when you please. If he never wants a room, ship him at the end of the year, and get one that does.

SOUTH CAROLINA CONFERENCE.—The eighty-fifth session of the South Carolina Annual Conference, says the *Southern Christian Advocate*, convened in the Baptist church at nine o'clock A. M., December 12, 1872. The Bishop not having arrived, Rev. H. A. C. Walker was elected temporary chairman, and Rev. W. C. Power requested to act as secretary.

Religious services were conducted by the chairman. The roll was called, and eighty-three clerical and seventeen lay members answered to their names. The Conference proceeded to the election of officers, which resulted as follows: Rev. A. M. Chreitzberg, president; W. C. Power, secretary, and O. A. Darby, A. J. Stallard, W. D. Kirkland and S. C. Clyde, assistants.

WHAT TO TEACH.—Rev. Charles Brooks, father of the State normal schools in America, was asked by a teacher this question:

"What shall I teach my pupils?"

He answered: "Teach them very thoroughly these five things:

"1. To live religiously.

"2. To think comprehensively.

"3. To reckon mathematically.

"4. To converse fluently; and

"5. To write grammatically.

"If you successfully teach them these five things, you will nobly have done your duty to your pupils, to their parents, to your country and to yourself."

PREACHING is often like a boomerang: it bounds back and hits the preacher.

## Religious Intelligence.

CLEVELAND, OHIO, with a population of little more than 100,000 has 95 churches.

THE London Sunday School Union are issuing illuminated reward tickets in French, Italian, German and Dutch.

THE United Brethren recently held a camp meeting in Oregon, which, in its results, is pronounced one of the most glorious ever enjoyed on the Pacific.

DARWIN is engaged in getting up a church in London. It is for Voysey, a preacher whose atheism has justly separated him from the Church of England.

THE new Episcopal cathedral, which it is proposed to build in the city of New York, will cost $2,000,000. Two gentlemen are ready to give $100,000 each.

IT IS SUPPOSED there are about 15,000 children attending Evangelical Sunday schools in Italy. Even this is no slight improvement on the record of five years ago.

THE winter session of the Tabernacle Free College, Brooklyn, for training Christian men and women, has commenced. Five hundred students were lately enrolled.

THE population of Rome is 244,494, of whom 232,675 are Romanists. The remainder are thus distributed—3,798 Protestants; 4,619 Jews, and 3,402 members of other religions.

THE doors of the Wesleyan University having been thrown open to ladies, fourteen passed the examination satisfactorily, and were admitted to the instruction of the school.

A MISSIONARY to China states that if the present ratio of conversions goes on as it has been going for some years back, "by the year 1900 the native Christians in China will number over 2,000,000.

ARCHBISHOP MANNING has prohibited the employment of female vocalists in the Roman Catholic places of worship within his diocese. The prohibition took effect on Sunday, the sixth ultimo.

THE Basle Missionary Society proposes to establish in Persia an institution for receiving and educating orphan children whose parents have died during the late famine. A most timely and commendable enterprise.

MR. BEECHER'S church proposes to raise a fund of $50,000, to be called the "Plymouth Mission Fund" for the endowment of the two missions under the care of the church. This fund will serve as the memorial of the Silver Wedding.

FATHER AGRAS, the zealous converted Mexican priest, died in the city of Mexico, on the eighteenth of October. He was one of the most active and useful coworkers of the American and Foreign Christian Union in that republic.

PLYMOUTH CHURCH, Brooklyn, Mr. Beecher's, contributed last year nearly $500,000 to religious, charitable and educational objects. There were some heavy individual subscriptions to colleges, which swelled the amount to such proportions.

A NEW BISHOP.—Rev. Benjamin J. Haight, D. D., of New York, was chosen Bishop of Massachusetts by the Convention of the Protestant Episcopal Church of that diocese, December 4, as successor of the late Right Rev. Manton Eastburn, D. D.

INTELLIGENCE is received from all quarters in Italy of a gradual increase of the membership of the churches of Christ. In some places two or three have joined; in others, ten or fifteen. United gatherings for prayer are held in Rome, from time to time, to the great edification and joy of believers.

DURING the recent Mexican revolution, all the missionaries of the Union, and all the native colporteurs and evangelists, though scattered for a time, were preserved. None of the churches were destroyed; but, on the contrary, a new one of twelve members has been organized in the vicinity of Cadereita.

A NEW SECT is said to be started in Russia, by a monk with the pious name of Seraphim, of which a chief article in the creed is that sinning is essential to give admission to the kingdom of Heaven. Converts to this belief are found already made to hand. The doctrine would, doubtless, take well in our Sunday schools.

THERE has been another enormous "pilgrimage" to Lourdes, a little town on the French side of the Pyrenees, where the Virgin Mary is said to have appeared. On Sunday, October 6, from 30,000 to 40,000 pilgrims were collected at this place. There was a great procession, several great sermons, and three miracles, the dimensions of which are not reported.

THE REV. H. CORBETT, writing to the *Congregationalist*, from Chefoo, China, gives a very encouraging account of the prospects of the work among heathen women. The way is now opened, not only in China, but throughout India. A speaker, at a recent meeting in London, said that there were twenty millions of women in India, not only accessible, but anxiously imploring instruction from Christian teachers.

THE Rev. John Stock, in a letter to the *Christian Era*, says that the professors in all the present Baptist Colleges in England, are open communion, and that most of the ministers whom they train follow their lead. This has led the Baptists, in that country, who believe in restricted communion, to found a college in Manchester, where the way of the Lord may be taught more perfectly.

IT IS RELATED of John Wesley that, preaching to an audience of courtiers and noblemen, he used the "generation of vipers" text, and flung denunciation right and left. "That sermon should have been preached at Newgate," said a displeased courtier to Wesley, on passing out. "No," said the fearless apostle, "my text *there* would have been, 'Behold the Lamb of God that taketh away the sin of the world!'"

ANOTHER "JESUITICAL" SOCIETY. A new society, entitled the "Catholic Union of Ireland," has been formed in that country "to defend the Pontiff and Roman Catholic interests, the liberty of the clergy, and religious orders." Its members are of both sexes, and of every profession and rank. The council is to be formed of thirty elected members, who are "to watch all legislation affecting Catholic interests."

THE Catholics of France contributed last year to the Society for the Propagation of the Faith £140,000, being only £8,000 less than was contributed during the most prosperous period before the war. This liberality on the part of a people suffering the evils which follow a disastrous war might be accepted as a good example by others, who justify their neglect of religious obligation by pleading the misfortunes of the land.

ANOTHER sect has appeared in London, called by the irreverent the "Howling Repentants." They are said to "howl at all convenient periods during the day and at two periods during the night." These Howlers are supposed to base their singular ritual upon certain passages in the Old Testament prophets. "The burden of Tyre" and several of the other burdens make mention of this exercise, and these people have undertaken liberally to fulfill the prophetic injunctions.

GERMAN newspapers express great gratification at the gift of about 15,000 Bibles by the British and Foreign Bible Society to the widows and families of German soldiers and others killed in the war. The Bibles being intended not as alms but as tokens of condolence and solaces in bereavement, the presentation has not been limited to the poor, but families in good circumstances have as thankfully accepted them. The Emperor William himself has been presented with one, and has received it with thanks.

THE Hawaiian Theological Seminary in the Sandwich Islands has been formally opened; nine candidates having been examined and others expected. The following compose the faculty: Rev. J. D. Paris, president and professor of exegesis of Old and New Testaments; Rev. B. W. Parker, professor of theology; Rev. D. Baldwin, M. D., professor of ecclesiastical history; Rev. H. H. Parker, professor of sacred rhetoric and pastoral theology. Rev. H. Bingham has consented to deliver a course of lectures on missions. The Rev. L. Smith was elected to one of the professorships, but declined.

THE IRISH CHURCH.—The disestablished church of Ireland does not get along well. This is especially true in its financial affairs. Some months ago the Archbishop of Canterbury originated a movement for relief to the sister church, under which it was hoped that a large fund might be obtained to aid the Irish clergy. The result is exceedingly unsatisfactory, the collections only aggregating £43,000, equal to about ten shillings a year to each parish clergyman, and only a little more to each Bishop. The Irish clergy are likely to find relief only in real, personal, hard work. This always succeeds.

PRESBYTERIANISM IN CANADA.—In the Canada Presbyterian Church are eighteen presbyteries, all within the bounds of Ontario, except those of Montreal and Manitoba. They return 389 congregations and 308 ministers. The number of members is about 50,000. It is estimated that the whole number of persons under the pastoral superintendence of this church is about 150,000. The number of church sittings is reported at 127,209. The total contributions for congregational and benevolent purposes recorded on the church books were $970,434. The minimum salary of settled pastors allowed by the General Assembly is $600.

REV. H. A. SCHAUFFLER'S report to the American Board of his explorations in various provinces of the Austrian empire gives some very interesting details in regard to the condition of the Bohemian Reformed Church and its present needs.—Though at the close of the seventeenth century Protestantism had no foothold in Bohemia, yet within the past hundred years this church has sprung into life, and now numbers sixty-four parishes, containing more than 100,000 individuals. The special wants of this church, as set forth by its Upper Church councillor, Von Tardy, are the means to carry on its normal school, already established, to begin a theological seminary, to support its tract society, and to send an evangelist into Southern Bohemia. The Protestant pastors with whom Mr. Schauffler conversed report considerable religious interest among the Roman Catholics, and many conversions among them to Protestantism; and there will probably be no lack of pious pastors found to serve as evangelists for the mission station which is to be established by the American Board for Bohemia and Moravia.

THE Protestant Christian faith has advanced in India during the past twenty years surely and with a constantly increasing rapidity. The number of Evangelical Christians during the first ten years of that period, from 1851 to 1861, rose from a little less than 91,000 to more than 138,000, the rate of increase being a little less than forty-eight per cent. From 1861 to 1871 these numbers have risen to more than 211,000, at a rate of increase of more than fifty-four per cent. Of course, this more than doubles the Protestant population of India during the twenty years. In the province of Bengal the gain during the past ten years is very marked, being one hundred and fifty per cent. It was but forty-two per cent. during the previous decade. In Madras (Southern India,) which in 1851 contained more than two-thirds of the Protestant population of India, the advance has not been so rapid as in some of the other provinces, although it has since that date added eighty-nine per cent. to its number of Christian converts. Nearly all the Protestant missions in Northern India have been commenced within fifteen years. The returns from further India and Ceylon, when received, will increase the entire amount to over 300,000. Grundeman's Mission Atlas in 1868 gave the approximate number in India and Ceylon as 168,000.—*Independent.*

CHRISTIAN GRACES, like the stars, shine brightest in the darkest hour.

# The Christian Advocate.

Organ of the Alabama, Mississippi and Louisiana Conferences of the M. E. Church South.

THURSDAY, JANUARY 9, 1873.

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ROBT. J. HARP, PUBLISHER.

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AGENTS—All the members of the Patronizing Conferences.

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## The Lord's Needs.

The warrant of the disciples for loosing the colt and taking him was, "the Lord hath need of him." The owners were silenced, if not satisfied, by this answer, and the animal, if not given, was at least loaned to the Savior. They might have demurred to the request and to the reason of it. If Lord of all, the first-born of every creature and equal with God, what need had Christ of such a gift? He who sat on the circle of the heavens and rode on a cherub, and who had all the chariots of God at his command, could not really be in want of an ass' colt. It was so, nevertheless. It is still true that in his work of redemption the Lord has need of many things which his creatures must supply. Whether the gospel could be spread and the world saved by angelical ministries and by direct divine agencies is not material. These great results are made to depend upon conditions and means of a human and earthly character. The work is not and, so far as we can see, cannot be carried on without men. "How shall they hear without a preacher?" It is from the throne, high and lifted up, with the adoring seraphim above it and with a glorious train filling the temple that the voice of the Lord is heard: "Whom shall I send, and who will go for us?" Of heavenly and glorified beings there were enough to have responded to the call without missing them from the ranks of the skies. God enthroned, all-powerful and ubiquitous, puts himself in this attitude of dependence. It is a messenger of earthly mold, a man "of like passions," with the world to be reached, that is needed. In this and in other capacities of usefulness, all are wanted. Their consecrated strength and influence are required to carry out the plan of mercy which God has devised. The voice of God is prompted by his need of men and women to go for him, and to do the work which angels cannot do. It is not presumption for us to feel that he needs us. It is his own arrangement, and the entire economy of salvation is adjusted to this necessity. The Lord needs you. Your time, talents and efforts are wanted by him.

Passing from persons to things, the Lord's needs are manifold. His work in the world calls for the contribution of the ordinary means of earthly enterprises. The cattle and the gold are his, but he asks them of us. The material resources are lodged in our hands, and he asks us to give because he needs. How the gospel is to be preached and the world to be leavened with the truth without this consecration of property is more than we can see. God does not intend it to be otherwise. He must have the money as well as the steward himself. What he has given in his providence must flow back to him in giving wings to the gospel and in sending out the streams of life. For his poor, and for the salvation of those perishing souls for whom he died, Christ wants the fruits of the field and the income of every form of industry. Until these demands are met the need is a pressing one. It is to him as a personal want, for "he shall see of the travail of his soul and be satisfied." Whatever is required to relieve the destitute, to send the gospel to the heathen and to support the institutions of religion at home is roughly the measure of this demand. This measure has never been met. When is it likely to be? At this hour, the beginning of this year, what are the Lord's needs? In another form: What of personal devotion and property consecration will it take to meet the hunger and death of the world? Destitute churches, empty missionary treasuries, struggling colleges, an unpaid ministry, and pagan nations without the Bible, are all so many appeals to us from the Master himself.

It is his need that seeks relief in the support of all these forms of benevolence and mercy. It is as if he were to come himself to our door and ask us to minister to his own necessities. If we would anoint his feet or pour the costly nard upon his head, or wrap his mangled body in precious spices, we may do it by ministering to a higher necessity than any which belonged to his earthly history. As in loosing the colt, so in all the demands which Christ makes upon us; it is enough that "the Lord hath need of them." It is in the nature of a pre-emption claim upon all that can be spared. Certainty it comes in before the gratification of pride, luxury and pleasure. What we can afford to hoard or spend must depend upon the Lord's needs. It is yours, perhaps, and you have many ways of profit and pleasure in which you would like to invest it. It may be that necessity constrains to appropriate all to your own purposes; but the argument of conscience and of religion should not be silenced. The Lord hath need of it. Here is a personal appeal which the Savior makes to your love and gratitude. It is authoritative, but it is more; it is a request which is higher than a mere command, piercing through the spirit of servitude and rising into the freer and purer atmosphere of our sonship. It is not as a token of devotion, nor as the exhibition of mere obedience that Christ asks, but because he needs. He works through means such as we can supply, and he takes to himself as his own need the cry of anguish and despair, and the wail of hopeless sorrow and misery which come up from those who sit in darkness and in the shadow of death.

Within the breadth of this comprehensive principle there is ample scope for particular application. Christ's eye is already fixed upon something which you have kept from him. Our warrant is at hand for the delivery: "The Lord hath need of him." It is your service, your treasure, what you can well spare or what may cost some denial to give, that is sent for. There are comparatively idle lives, much unsanctified wealth and the mites of the multitude which should be given to the Redeemer. The wasted and squandered has gone into the fire when it should have gone to help the cause of Jesus. It is your colt that the Lord has needed, but the claim has been rejected, and Christ's draft has been dishonored. God help us, that we may meet the account in the final day! By the urgency of Christ's need, and by the wants and woes which he makes his own, must our guilt be estimated.

## The West Texas Conference and Getting Home.

MAGNOLIA HOUSE, INDIANOLA, Christmas Day, 1872.

MR. EDITOR: The West Texas Conference adjourned on the twenty-second, and on the evening of the twenty-third we left Victoria for this place. Here we are, looking out on the sea, in a town that ought to be called "Joppa," consisting of one long street that ought to be called "Straight." Fortunately there are four of us in company, Drs. McFerrin and Mood, Bro. DeVilbiss and myself, all waiting for a steamer.

The West Texas Conference was finely entertained at Victoria. The place proved itself one of the most hospitable towns in the State. It is on the Guadalupe, the soil is very fertile, wood abundant and a most excellent region for raising stock. Corn is worth but fifty cents, beef two cents a pound, turkeys—fine, large ones—fifty cents each. The population consists of twelve hundred Germans, one thousand negroes and fifteen hundred Americans. There are in it two very indifferent church buildings—a Methodist and Presbyterian—a very solid Catholic structure and two respectable Lutheran.

During the session the weather was cold and misty, excepting on Sunday, and this greatly interfered with the interest of the occasion. The missionary meeting yielded some $275, and at a previous meeting some $740 were pledged by the preachers for the liquidating an old *Advocate* debt. There are thirty-eight preachers connected with the Conference. None were received on trial. Six were continued on trial—William G. Cooke, William L. Ridout, John B. Denton, Mark A. Black, John F. Cook and Alejo Hernandez. Levi W. Arnold was ordained deacon, and also two colored men—Robert Brown and Jordan Carter. Three were ordained elders—Alexander H. Sutherland, Charles R. Shaphard and J. C. C. Black. There are three thousand five hundred and forty-nine members in the bounds of the Conference—a decrease of four for the year. The total missionary contribution for the year was $1,668.45. The next Conference meets at Lockhart, about thirty miles below Austin. There are in this body men of God worthy the heroic days of Methodism. They labor on through evil report and good, and are steadily advancing the lines of the kingdom of Christ.

One of the preachers of this Conference, Bro. Potter, was attacked during the year by four Comanches as he was making a round on his circuit. He had left Cauyon Frio some three miles when he discovered four heads slipping along a ravine. He stopped his horses, fastened them and ran forward to the point where the ravine crossed the road. There he saw the Indians standing, listening for the approach of his buggy, one of them within fifty yards. He immediately drew down on him, but the gun snapped. Instantly the Indian saw him, raised a rifle and—at that moment the preacher's Winchester "went off." The rifle fell from the Indian's hands and the other three picked him up, and, crossing the road, went up on a mountain slope. The preacher, by way of ruse, called back to have his buggy brought up, but ran back and drove up behind some thick brush in the direction of the Indians. There he lighted his pipe, still uncertain what line of attack they might pursue. Directly he saw them, and a shot grazed his arm, when he returned their fire. They then moved further back in the direction of the Canyon Frio, probably thinking to intercept him again, but he whipped forward to Canyon Savinolla, distant fifteen miles. I asked him how he felt when he first saw them. He said that he remembered the language of the painted Caples, of Missouri, that "if he were killed he should go straight to heaven with a shout that would astonish the angels." I appointed him back to the same circuit. A friend, immediately upon hearing it, told him to call at his house on the way back, and there he would find a Winchester of improved pattern, which he presented him. Bro. Potter says it is a pleasure to serve the people of the Uvalde circuit, for out there "they shake hands up to the elbow." Two of the Indians were armed with rifles and two with bows and arrows. To this fact and the superior range of his own rifle he probably owes his life. The policy of supplying the Indians with repeating rifles is driving our people back all along the frontier. It contrasts strangely with the Quaker commission, which has been also adopted by the government. It should abandon one or the other.

The Spanish missionary, Alejo Hernandez, has, during the past year, made further proof of the genuineness of the work so wondrously wrought in him by the Holy Spirit. He went out into Mexico and made his way back, through adverse circumstances, without any money, excepting what he was able to make by teaching. He resisted the pressing methods adopted by the superintendent of the Foreign Christian Union Missions at Monterey for transferring him from our church to the service of that association. He staid long enough in company with the brother to rally an audience for him that had dwindled into a shadow, and taught long enough to get means by which he might come up to the Conference. The testimony of the brethren on the line was highly favorable to the integrity, the ability and the Christianity of Bro. Hernandez. I am well advised in all that I have stated above, and letters to Alejo in Spanish, confirmatory of these facts, were read me.

God mercifully quickens our zeal in the direction of Mexico by sending to us, unsought or in answer to some one's prayer, this stranger, educated, who has groped his way unaided out of the confusing mazes of Romanism into the radiant pathway of a renewed mind. Another Mexican is hopefully expected by Bro. Hernandez. He is already exhorting and teaching Protestant Christianity. Several of the preachers in this Conference speak the Spanish of the Rio Grande regions, and I am in hopes that the young men who are stationed on this frontier will make the study of the Spanish language a specialty. The church at large expects that we will see after the spiritual condition of our neighbors. Soon after the war I was visited by a messenger from those who are now the principal Protestant preachers in the City of Mexico. The work then employed a number of converted Catholics, lawyers, priests and laymen, who were reading the Scriptures and preaching at thirty or forty points every Sabbath day. This messenger went on to New York, and through the Christian Union secured the services of Mr. Riley, and has received substantial aid for its extension. That the Christian Union should now seek to monopolize this vast and open field is possibly very natural, but it is not in accordance with the indications of that spirit which had brought the work nearly up to its present point before the Christian Union had so much as heard of it. For one I believe that Methodism has a mission that cannot be substituted acceptably or be discharged by any other church, and I cannot forget that the messenger was knocking at our door soon after the war and sooner than at any other door, only we were then in too crippled a condition to answer the call. Now, by the blessing of God, we will respond, and I hereforth challenge all the lovers of Jesus among us who desire the extension of his kingdom to do something worthy of his name, and respond to every draft I may draw on them in favor of Mexico.

ON BOARD STEAMER, December 30, 1872.

We are now fairly on board ship, but riding at anchor near Caratlo Pass, in Matagorda bay; and the dread of "a parson" is already half realized by the crew of the Hutchinson. Just in sight is the steamer Harlan lying across the pass, thumping on the bar—possibly without a parson. Unfortunately we carry our luck with us, for we have been in Indianola a full week waiting the arrival of the packet. 'Twas a hard spot to spend our Christmas in—no visitors but the wind and the sleet, and no home-feeling but that which a tavern that had lost much of its youthful freshness could supply. True, we thought of the coal fire, the bright faces and the plum-pudding that constitute the annual merry-time of at least one Southern home. We discussed everything else, but no one ventured upon the inner chamber of our truest meditation—the balance of trade, the latest development of arts, education, the church in Texas, and the cattle; we stirred the fire, cracked pecans, watched the wind, the tide and the telegraph; asked the opinion of every intelligent man, who might be supposed to know anything, when there would be a steamer. Every morning we bade a mental adieu to the Magnolia, and prepared our baggage to leave at a moment's notice; but all in vain. The getting off was still further complicated by a pair of enormous ox-horns, sticking in their sockets, which were brought the secretary just before we took ship. He had been inquiring for horns ever since we left Bryan, and had brought a single horn in his hand down to Galveston; but still felt that it was not all that he wanted. His search was renewed at Victoria, and again at Indianola, and was at last crowned with success. What he intends to do with them he would not exactly say. Possibly carries them, as a single brick, to give Tennessee some idea of Texas, or as a trophy of this trip, or to put up in the office of the board in the new Publishing House, expressive of the genius of enlargement; or as significant of a disposition to keep missionary stock well up in the market. It is very certain that he considers this acquisition no small triumph of some kind, about which he maintains a mysterious, uniform and self-possessed silence.

We have been one week getting out of Texas—that is, if we are out. Dr. McFerrin has just inquired of a fellow-passenger: "When do you think we will get over the bar. I do not ask when you'll get to Virginia, but when will we get over the bar?" Ah, that *is* the question. We came in quite handily, as one might go into Bro. Cottingham's traps; but then the getting out—how about that! The missionary secretary is trying to laugh over the bar, but I cannot see it. An anchor and capstan, the letting go and the hoisting up, are decidedly sedative. Never was there such a chance to study German (Mr. Wesley would have done it;) or to write sermons, or to read, in some dead language profound, elevated truth; but with a heart set on home, after long absence, I confess myself unequal to the opportunity. On our left is the long, low, sandy beach of Texas, and on our right thunders the surf of the gulf. The anchor holds us equally away from danger and from home.

OVER THE BAR, Two P. M.

The scene changes. The Harlan is inside, safely past her troubles, and we are fairly out, rolling in the trough of a rough sea. Dr. McFerrin has retired to his stateroom. This opens a new chapter and starts a new line of reflection. The cattle which the steamer carries are being pitched sadly about. How these poor creatures survive the privation of food and water and air, which they suffer during a voyage, is of itself a wonder; but when to this is added a preceding drive of two hundred miles over plains without grass, and under a continuous norther, it would seem that if they do not perish on the passage, they must shortly after. The day is fair and the sea a beautiful green; there is nothing the matter but the motion. Several of our passengers have got beyond the place where one studies German. But why trouble the reader further? Suffice it to say that after twenty-four hours of pitching and rolling, such as it would seem no single piece of crockery on board could possibly survive, we arrived at our port of destination—the brave city of Galveston. K.

## Wanted at Once.

We want help. During the last two years our Sunday school periodicals have had a large and steadily increasing circulation. This encourages us. We have had the generous co-operation of many friends. We thank them. But some of our schools are but partially supplied with our papers; some have no papers at all; some have the ill-adapted issues of the American Sunday School Union.

If we ought to publish Methodist Sunday school books and papers we ought to place them in every Methodist Sunday school. We greatly desire to see a Methodist Sunday school in every Methodist church, and to supply every Methodist Sunday school with the papers, lessons and books authorized and directed by the General Conference. The *Sunday School Magazine*, with the *Uniform Lessons*, the *Visitor* and *Our Little People*, ought to be in each one of our Sunday schools. We will do our best to accomplish this. The agent has made these publications cheap; the Sunday school secretary will try to make them worthy.

Friends, take notice! *We want names and postoffices.* Not of those who take all of our periodicals, but of those who take none, or only a part of them. We wish to send specimens to all our schools that do not take all of our papers. Help us in this matter. Thus, at Sardis church, Hopewell circuit, none (or only a part) of our periodicals are taken. We want the name of the superintendent at Sardis. If there is any church without a school, send us the name and office of the man or woman who ought to start one.

Quite a number of presiding elders have done great good in this work by taking full specimens to each Quarterly Conference, at least for one round, and exhibiting, explaining and commending. We shall be glad to *equip* any presiding elder who will give us his address.

Men, brethren and sisters, help! Send the names and offices to

ATTICUS G. HAYGOOD,
S. S. Sec., Nashville, Tenn.

DECEMBER 27, 1872.

## A Noble Generosity.

MR. EDITOR: I take great pleasure in stating that Colonel J. B. Price, of the firm of Price, Hime & Tupper, has furnished transportation, free of charge, over all his stage lines, not only to and from the Annual Conference, but to the preachers during the past year throughout my entire district. B. F. WHITE.

NEW ORLEANS, January 6, 1873.

BISHOP KEENER reached home last week from his official tour in Texas. He has evidently been hard-worked and appears reduced in flesh, but reports himself in good health. We are indebted to the Bishop for several interesting letters, and in this issue for one of his best.

THE *Weekly Watchman* is the title of a new paper published at Little Rock, Arkansas, by E. B. Hotchkiss, editor and proprietor. It is a religious paper, and published in the interest of the Methodist Episcopal Church South. It is a good paper, judging from the number we have seen, and we wish it great success.

REV. MILES H. FORD, of the North Mississippi Conference, died December 28. Rev. P. Tuggle, writing to the *Western Methodist*, says:

You and many others will be very much surprised to hear that our beloved brother, Miles H. Ford, is no more. He departed this life, at his residence near this place, last night at eleven o'clock, in the midst of his family and friends. Thank God, he died all right. I was with him the day before his death. He talked fully and freely of his prospects. In the religious services I had with him he united cordially, and said he felt like praising the Lord. "I have no fears," said he, "of the future, and my dear wife and children I leave to the Lord; my many friends and the church will help to take care of them." The last words he spoke were: "I shall be satisfied when I awake in his likeness."

TREAT your minister as he deserves; and if you treat him as he deserves he will deserve to be treated as you treat him.

## A Bar to Friendly Relations.

The Little Rock Conference, at its late session at Pine Bluff, adopted the following preamble and resolutions:

WHEREAS, It is the duty of all denominations of Christians to cultivate fraternal relations and to exercise Christian courtesy; AND WHEREAS, It is necessary that they should protect each other's rights; AND WHEREAS, It is universally acknowledged to be the custom as well as the law of all well-regulated bodies, assemblies and organizations, whether political or ecclesiastical, when members are found guilty of crimes sufficient to expel them from the bodies to which they belong, to bar such expelled persons from all their rights and privileges; AND WHEREAS, Such expelled persons ought not to be received into other bodies, where they will be forced upon the bodies expelling them; AND WHEREAS, It is the usage of all churches, as well as our own, to deny to expelled persons the right of Christian fellowship and the sacraments of the church; AND WHEREAS, The presbytery of the Cumberland Presbyterian Church, located in the bounds of our Conference, has received into her communion several expelled ministers and members from our church; therefore,

*Resolved*, That we, the members of the Little Rock Annual Conference of the Methodist Episcopal Church South, in Conference assembled, respectfully remonstrate against this action of our Cumberland Presbyterian brethren as unwarrantable and in violation of the law of denominational courtesy.

*Resolved*, That we further declare our wish to live on the most friendly and Christian terms of fraternal intercourse with all denominations, but our own decent self-respect must be regarded.

*Resolved*, That we have no wish to interfere with the friendly relations hitherto existing between the Cumberland Presbyterian Church and the Methodist Episcopal Church South; but we would, in the name of our church, respectfully ask of their presbytery an explanation.

*Resolved*, That a copy of the preamble and resolutions be forwarded by our secretary to the next session of their presbytery.

A. R. WINFIELD.
A. HUNTER.

## Bishop Pierce at Home.

The Rev. Dr. Rush, of the Missouri Conference, writes to the St. Louis *Christian Advocate* of his visit to Sunshine. He says:

On Thursday morning Bishop Marvin and your correspondent left the goodly city of Atlanta for Thomasville, the seat of the South Georgia Conference, taking Sparta and Macon in our route. Bishop Pierce had invited us to spend a day at Sunshine, his home, in the neighborhood of Sparta. The invitation had been accepted, and we arrived at Sunshine about four o'clock in the evening. The conductor did us the kindness to stop the train and let us off at the front gate, where we received a hearty welcome from the Bishop and his numerous household. The home of the Bishop is rightly named. The house is not elegant, but it is commodious, and it has about it the air of comfort. It is embosomed in a grove of cedars and other Southern evergreens, all of the Bishop's own planting. The grounds are tastefully laid off, and the walks are bordered with shrubs and flowers. All this is charming, but the sunshine is chiefly within the house. We all know and love and honor Bishop Pierce; but few Missourians have ever seen that excellent Christian woman who has journeyed with him now nearly forty years in the pathway of life, shedding sunlight upon his heart and home. Sister Pierce is a warm-hearted, intelligent Southern lady, carrying in her very face and bearing evidences of the Christian graces. They live in the midst of their children and grandchildren. In their house is a room specially set apart to their venerable and venerated father, Rev. Dr. Lovick Pierce.

REV. A. G. STACY, A. M., formerly of South Carolina Conference, and late president of Mecklenburg Female College, of that State, and at present pastor of Palestine station, East Texas Conference, has assumed the presidency of the Female College at Palestine. Bro. Stacy is well known as the author of "Service of Song," a work which has been perhaps more highly commended than any issued by the Southern Methodist press. He brings ample testimonials respecting his experience as an educator, and will, no doubt, render efficient service in this important field.

REV. WILLIAM ALEXANDER.—It is with sincere regret and deep feeling, says the St. Louis *Christian Advocate*, that we record the death of this excellent minister and member of the St. Louis Annual Conference. His death occurred on the twenty first of December. A letter from his colleague on the circuit (Jackson circuit) informs us that he suffered severely, but at last died in peace.

THE REV. R. K. BROWN, says the Nashville *Christian Advocate*, has entered with spirit upon his work at Tulip street station, to which he was reappointed at the late Conference. He reports an excellent protracted meeting, which has just closed. There were seventeen conversions—twenty-six accessions since Conference. The church seems to be in good working order.

THE ENVELOP PLAN of weekly collections, says the *Northwestern Christian Advocate*, is growing in favor. Our Depository has printed hundreds of thousands of the envelops. Even ten cents per week amounts to $5.20 per year—and it seems easier to give $50 per year when the purse spares $1 per week.

PEOPLE who are fishing for compliments do not need very long lines. They can get their best bites in shallow water.

DEATH OF MR. EDWARD A. POLLARD.—Mr. Edward A. Pollard, for a long time connected with the press of Virginia, died in Lynchburg, at the residence of his brother, on Monday, December 16.

He was born in Nelson county, Virginia, and educated at the University of that State. In 1851 he went to San Francisco to practice law, but he soon became a contributor to the press and abandoned the law. In 1857 he returned to Virginia and devoted himself to literature. During the war he was an editorial contributor to the Richmond (Virginia) *Examiner*. Two years ago his health became very feeble, and since he has been a confirmed invalid with Bright's disease of the kidneys. During the early period of his retirement he made a profession of religion, and connected himself with the Methodist Church in Lynchburg. Among Mr. Pollard's early literary works, nearly all of which were of a political cast, were a series of letters entitled "Black Diamonds," and a volume on "Darkey Homes," the latter designed particularly as a defense of the South against the highly-colored pictures of Mrs. Harriet Beecher Stowe. During and since the war he wrote "The Southern History of the War," which was followed by works entitled "The Lost Cause," "The Lost Cause Regained," a "Life of Jefferson Davis," "Lee and his Lieutenants," and a number of minor works. One of his latest books was "A Tourist's Guide for Virginia." Mr. Pollard was in his fortieth year at the time of his death. *Baltimore Episcopal Methodist.*

## MARRIED.

COOPER—DUNHAM.—By Rev. Henry P. Bowen, at the Methodist Episcopal church, West Pearl, Louisiana, on the twenty-fourth of November, 1872, Mr. Erbin J. Cooper to Miss Emily E. Dunham.

CHRISTIAN—MOORE.—On the fourth of December, near Forest, Mississippi, by Rev. C. McDonald, Mr. A. M. Christian and Miss Fannie Moore.

McKNIGHT—SIBLEY.—December 5, 1872, at the residence of the bride's father, Rev. P. M. Sibley, in Livingston parish, Louisiana, by Rev. David A. Sivers, Mr. A. P. McKnight to Miss Rebecca M. Sibley.

BOWDEN—DRAUGHON.—By the Rev. T. H. McClendon, at the residence of the bride's mother, in Franklin parish, Louisiana, on the eighteenth of December, 1872, Colonel Lemuel H. Bowden to Miss Mary L. Draughon.

WEEMS—DAWKINS.—On the evening of the ninth of December, A. D. 1872, in Forest, Mississippi, by Rev. George M. Liverman, Rev. James A. Weems, of the Mississippi Conference, to Miss Jane Dawkins.

May love cement their union, peace and prosperity attend them through life, and heaven be their reward after death.

GERNER—BAKER.—On the second instant, at the residence of Mr. John Martin, Fort Deposit, Alabama, by Rev. H. M. Moss, Mr. M. L. Gerner, of Macon county, to Mrs. Florence Baker.

## Agent's and Publisher's DEPARTMENT.

### Acknowledgments of Letters and Funds RECEIVED BY MAIL, For the Week Ending Jan. 4, 1873.

A—D Appleton & Co., E. P. Angell, E. Alden, J. Andrews $9.95.

B—R. F. Blow, J. W. Boswell, J. C. Burgamy, J. Barker, E. Lee Blanton.

C—T. M. Odeman $78.70, W. G. E. Cunningham, T. W. Caulder, John Chambers $2, L. C. Crouse, S. Collins & Co.

D—W. B. Dennis 2 letters, Worthington Dustin & Co., J. W. DeVilliss, R. Day $4, P. W. DeFrance.

E—L. R. Ellis $5.

F—H. Walter Featherstun, Jesse Fulton $21, J. L. Forsyth.

G—R. E. Gray, H. A. Graves, M. M. Graham, R. Gill, J. L. Guthrie $19.

H—Bruce Harris, Hubbard & Bros., H. F. Johnson A. J. Holmes & Co., Hitchcock & Walden, Jane A. Hutchinson, W. L. C. Hunnicutt $2.

J—Robert H. Johnson $5, R. J. Jones $4.50, J. J. Johnson, H. Jones, Peter Jandon, L. G. John, W. S. Jones 2, 50 cents.

K—I. N. King, Louis Kendall, A. A. Killough, H. Ing $6.

L—J. W. Liter, J. L. Lemons $4, Henry Levy & Bros., I. M. Lenton, W. H. Lewis, W. H. Lyon $1, William D. Lowry.

M—H. M. Moss, S. F. Miller, James H. Muse $2, H. H. Montgomery, J. S. Mathes, E. C. McCuskle, Pethro More, L. M. McGehee, J. O. Maldey $12, J. McCarver $32.80, Montgomery & Briggens $37.50, A. V. Montgomery $2.

O—Mrs. William Ober $2.

P—D. M. Proctor, R. G. Porter, W. T. Pattillo, J. Palmer & Co. $27, Powell & Trulove, L. Patterson, Pierce Lyle, John E. Potter & Co.

R—A. H. Redford 3 letters, M. H. Rankin, J. W. Rush, J. K. Randall, H. H. Ross.

S—J. W. Schermerhorn & Co., Smith, Dixon & Co., A. H. Smith, Charles Scribner & Co., Scribner, Armstrong & Co., J. K. Street $30, Wesley Smith, T. Y. Soule, H. L. Smith, S. P. Sedberry $1.25, J. J. Smylie, J. Sauters, G. S. Sundell, John B. Sale $2, J. M. Simpson $2, Sheffield & Stone $1.50, W. A. Skinner $2.

T—J. A. Townsend.

W—J. N. Wimberly, George R. Wilson, Thomas Waldon, M. Walker $7, H. A. T. Woods.

A TEMPTING OFFER.—Captain J. F. Cross, of the Septoline Oil Company, with quarters at No. 62 Camp and 15 Dauphine street, is resolved to meet the popular want by lowering his prices in harmony with the popular impecuniousness. Having completed his graining machines, he is now able to turn out oak, walnut and rosewood sole as cheap as the same can be executed in New York. He is also offering large-sized coal oil lamps, which formerly sold at $1.50, at seventy-five cents, an inducement not often advanced and seldom available.

CANDY.—Mr. M. Imhoff, an enterprising candy manufacturer, better known as the proprietor of the "Headquarters of Home-made Candy," on Camp street, near St. Patrick's church, New Orleans, has recently made a great "hit" in the manufacture of candy fruits, or perfect copies of plums, pears, apples, etc. Families or merchants who wish the finest and best candy can be supplied by Imhoff.

WHOLESALE BOOTS AND SHOES.—From this date Messrs. F. Hathorn and T. J. C. Batchelor will continue the boot and shoe business, as wholesale dealers, at their stand, No. 143 Gravier street, under the name and style of Hathorn & Batchelor.

SEED MERCHANT.—Richard Frotscher, No. 12 Dumaine street, near the French market, has on hand and for sale in large assortment of seeds. Almanacs and catalogues furnished on application.

STERN'S FERTILIZER.—We call the attention of our readers to the advertisement, in another column, of this valuable fertilizer. The office of the company is at No. 16 Chartres street.

WOOD AND COAL MERCHANT.—Mr. J. J. Clarke, corner of Julia and Dryades streets, offers for sale wood and coal in quantities to suit purchasers.

TEXAS LANDS.—Parties interested in Texas lands will find the agency of Mr. Henry V. McCall, No. 3½ Carondelet street, a desirable medium of information.

SILVER-PLATED WARE AND CUTLERY, imported from the best European and American factories, and on hand in very large quantities, at Navrn & Offner's, No. 171 Canal street.

FAMILY GROCERIES.—We direct the attention of our readers to the advertisements, in this issue, of Mr. J. W. Platt, whose popular establishment is situated at 102 Camp street.

THOSE in want of superior boots, shoes, trunks, valises, etc., will do well to call on William Hogan, Nos. 99 and 101 Canal street. Mr. Hogan is agent for the Empire Sewing Machine.

ATTENTION is called to the advertisement of Dr. James Porter, in this issue.

ANY PREACHER within the State of Mississippi can have an agency to sell McClintock & Strong's Cyclopedia of Biblical, Theological and Ecclesiastical Literature, and Tyerman's Life of John Wesley, by communicating with Rev. William B. Hines, at Meridian, Mississippi, who is the agent for the State. Good terms. These are the great books of the age in their departments. de26 3t

WE CALL THE ATTENTION of persons in search of a commercial education to Dolhonde College, 201 and 203 Canal street. de12 3m

## *BUSINESS NOTICES.*

STILL MORE REMARKABLE CURES by DR. PORTER, at No. 212 Camp street.

PHILOSOPHY OF THE TREATMENT.—Let us briefly examine this Healing Art. What is it? What does it consist of? Is it a demonstrable fact? Baron Du Potet says it is a series of treatments in accordance with all natural laws, which no one who is acquainted with the physiology of the human system can deny. Out of the coherence of his physiological vigor and power of mental inquisition, Dr. Porter imparts to the diseased system the wanting elements, by which inimical influences are neutralized or destroyed. Precisely how this is done remains for the physiologist to explain. But facts are stern realities. Acute pain is instantly relieved; the paralyzed limb quickened, the deaf restored to hearing, the blind to sight, and all manner of chronic diseases cured in an incredible short space of time. The following are a few of the many who have been thus miraculously restored by him in this city, viz.:

ASTHMA CURED.—Charles Johnson, residence 113 Toledano street, between Magazine and Constance streets; daughter has been suffering from asthma in its worst form; perfectly cured by two treatments. Those similarly afflicted should not fail to call on this lady.

GRANULAR OPTHALMIA.—Mr. Henry Cage, residence corner Lafayette and Ferris streets; almost blind from granular ophthalmia for over two years; could see to read ordinary print after two treatments by Dr. Porter.

NEURALGIA.—Mrs. Laura L. Spooner, residence 238 Gravier street, had been suffering severely from neuralgia for over three months; could obtain no relief until she applied to Dr. Porter, who effected a perfect cure by two magnetic treatments. May be referred to.

EPILEPSY CURED.—Mr. John Griffin, residence No. 31 Roman street, had been suffering from epilepsy or falling fits for over four years, averaging from one to four fits per day; has not had a single attack since he received the first magnetic treatment by Dr. Porter, now eight weeks ago, and a perfect cure is certain. May be referred to.

SPINAL DISEASE AND NERVOUS DEBILITY.—Mr. Cornelius Ryordan, No. 33 Liberty street, had been suffering from an affection of the spine and nervous debility, also palpitation of the heart for many years; had tried many physicians and remedies without benefit, until he was treated by Dr. Porter, who effected a perfect cure by a few magnetic treatments and one prescription.

DEAF AND DUMB MADE TO HEAR AND SPEAK. Mr. Falkner, residence corner First and Chippewa streets; child deaf and dumb; has had but four treatments by Dr. Porter, and is being rapidly restored to hearing, and is learning to speak. May be referred to.

The above are but a few of the many cures of old standing (chronic) diseases, including deafness, blindness, paralysis, neuralgia, heart disease, epilepsy, affections of the liver, kidneys, dyspepsia, etc., which Dr. Porter has cured in this city. Therefore those wishing further reference are invited to call at his parlors, at No. 212 Camp street.

Dr. Porter treats the poor free, at TURNER HALL, every Saturday morning, from nine until eleven o'clock.

All are invited to attend and witness these marvelous cures performed.

Dr. Porter's office hours are from ten A. M. until eight P. M. of each day. Jan9 1t

A WARNING.—Dr. Abernethy once affirmed that his mistakes would fill a grave-yard; and if this confession sprang from so eminent an authority as this distinguished English Esculapius, how many grave-yards could be filled by those of less repute, who recommend noxious nostrums for tonics, and administer ineffective compositions for stimulants? It almost seems like a blind infatuation in persons afflicted with indigestion, dyspepsia, nervous debility or similar functional derangements to swallow the wretched admixtures that glut the market, when Price's Celebrated Aromatic Stomach Bitters are so accessible. Prepared from vegetables that embody the purest and most valuable medicinal virtues, Price's Bitters are at once a grateful cordial and most invigorating adjuvant. Imparting a healthy tone to all the organs, regulating the system of circulation, sending an exhilarating glow through all the "natural gates and alleys of the body," they not only repair the shattered nerves, but simultaneously recuperate the wasted energies. In short, wherever there exists any gastric disorder, Price's Celebrated Aromatic Stomach Bitters will infallibly ferret out the disease, and by their active principles apply the remedy.

JAMES W. PRICE & CO.,
Manufacturers and Sole Proprietors,
Lock Box 106, New Orleans, Louisiana.

Sold by druggists, grocers and dealers throughout the South. de26 1m

DR. TUTT'S PILLS.—It is a purely vegetable concentration for keeping the bowels in natural motion and cleansing the system of all impurities, and a positive cure for Constipation. They restore the diseased liver, stomach and kidneys to a healthful action, while at the same time they brace and invigorate the whole system.

ROME, GA., January 11, 1871.

DR. WILLIAM H. TUTT—*Dear Sir:* Having used your Liver Pills, and finding none that have done my wife or myself as much good, I would like to know if they would do as well North as here. I intend going North in March, and if they will have the same effect as in this climate I want to take them in with me. Hoping to hear from you soon, I remain,

Your obedient servant,
HENRY A. MILLS.

DR. TUTT'S HAIR DYE IMPARTS LIFE TO THE HAIR. jan21

I SHALL ever consider Simmons' Liver Regulator as the preserver of the life of my little son, who is now in blooming health.
MRS. ELLEN MEACHAM,
Chattahoochee, Florida. Jan9 1t

IN THE active pursuit of pleasure or gain this inestimable blessing of health is too often forgotten, until disease is firmly seated, and the fact only realized by great bodily and mental suffering. The Liver is the vulnerable point in most persons, and the disarrangement of the organ involves almost the whole system; hence the reason why, under Liver disease, there is enumerated such a number of afflictions, and we claim the Simmons Liver Regulator to be a remedy for them all.

USE DR. HENRY'S WORLD'S TONIC AND BLOOD PURIFIER.—It is the great household remedy, pleasant to take, yet potent for the prevention and cure of diseases. It is better than Bitters, Cordials, Buchu or Sarsaparilla. Sold by druggists. jy18 1y

MRS. WHITCOMB'S SIRUP.—The great soothing remedy. Price only 25 cents. Gives rest to the mother and health to the child. Sold by druggists. jy18 1y

## *BUSINESS NOTICES.*

CHARLES H. REED, REAL ESTATE Broker, No. 87 St. Charles street.—Buys and sells all sorts of city and country property. Mortgages made promptly. Various pretty Cottages in choice locations sold or offering on long terms. Has for sale the finest building Sites in the city, and, being largely interested himself, can speak confidently on all matters pertaining to the sale, rental, appraisement and management of real estate. de26 2m

HAVE YOUR PRINTING AND BINDING done at

The Pelican Job Office,

NOS. 112 AND 114 POYDRAS STREET,
Jan18 1y New Orleans.

THE EQUITABLE LIFE ASSURANCE SOCIETY, New York.

Assets ..... $18,000,000
Income ..... 8,000,000

Branch office—33 CAMP STREET.

A. P. CLEVELAND,
fe18 1y General Agent.

DR. HENRY'S ROOT AND PLANT PILLS.—Mild yet thorough; no nausea or griping; entirely vegetable; great Liver remedy. Price, 25 cents. Sold by druggists. jy18 1y

TWELVE SAMPLES (postage free) for fifty cents. Sells for $10. R. L. WHITCOTT, 181 Chatham square, New York. se29 1y

## *NEW ADVERTISEMENTS.*




THIS UNRIVALED MEDICINE IS warranted not to contain a single particle of MERCURY, or any injurious mineral substance, but is

PURELY VEGETABLE.

For Forty Years it has proved its great value in all diseases of the LIVER, BOWELS and KIDNEYS. Thousands of the good and great in all parts of the country vouch for its wonderful and peculiar power in purifying the Blood, stimulating the torpid Liver and Bowels, and imparting new life and vigor to the whole system. SIMMONS' LIVER REGULATOR is acknowledged to have no equal as a

LIVER MEDICINE.

It contains four medical elements never united in the same happy proportion in any other preparation, viz.: a gentle Cathartic, a wonderful Tonic, an unexceptionable Alterative, and a certain Corrective of all impurities of the body. Such signal success has attended its use that it is now regarded as the

GREAT PREVAILING SPECIFIC

for LIVER COMPLAINT and the painful offspring thereof, to wit: Dyspepsia, Constipation, Jaundice, Bilious Attacks, Sick Headache, Colic, Depression of Spirits, Sour Stomach, Heart-Burn, etc. Regulate the Liver and prevent

CHILLS AND FEVER.

SIMMONS' LIVER REGULATOR is manufactured only by

J. H. ZEILIN & CO.,
Macon, Georgia, and Philadelphia.

Price, $1 per package; sent by mail, postage paid, $1.25. Prepared ready for use in bottles, $1.50. Sold by all druggists.

BEWARE of all Counterfeits and Imitations. se19 1y

CHOICE GUNPOWDER TEA,
$1.40 PER POUND.

Choicest IMPERIAL TEA ..... $1 25 lb.
Choicest ENGLISH BREAKFAST TEA 1 25 lb.
Choicest OOLONG TEA ..... 1 00 lb.
Choicest JAPAN TEA ..... 1 20 lb.

Mocha, Java, Laguayra, Cordova, Havana and Rio COFFEE, all of the very best quality, and offered at low prices.

FLOUR.—Plant's Extra, Davis & Emmons' Best, Smith's Ten-Strike, O'Fallon and other brands of the Choicest Family Flour.

Canned Peaches, Pears, Whortleberries, Raspberries, Gooseberries, Pineapples, Strawberries and Quinces.

Canned Tomatoes, Green Peas and Green Corn.

Canned Lobster, Salmon, Oysters and Green Turtle.

Best Yellow Goshen BUTTER, in firkins and five and ten-pound cans.

I have every article required for the Table by Housekeepers, and in quality of goods and prices I propose to invariably give satisfaction.

All purchases delivered free of charge.

J. W. PLATT,
Jan9 1m 102 Camp street, corner Poydras.

TO RAISE LARGE CROPS USE STERN'S FERTILIZER.

Office of STERN'S FERTILIZER AND CHEMICAL MANUFACTURING COMPANY, manufacturers of

RAW-BONE SUPERPHOSPHATE AND FINE-GROUND BONE,
BONE BLACK OF ALL GRADES,
NEATS-FOOT OIL,

Sulphuric, Muriatic and Nitric Acids, Muriate of Tin, Sulphate of Soda, Copperas, etc.

Office—16 Chartres Street.

Factory on Frenchmen street, near Marigny Canal, New Orleans. Jan9 3m

RICHARD FROTSCHER,
SEED MERCHANT,
12 ..... Dumaine Street ..... 12
Near the French Market, New Orleans,
DEALER IN
BUIST'S GARDEN SEEDS,
WHICH ARE
THE MOST RELIABLE SEEDS SOLD IN THE SOUTHERN MARKET.

Almanacs and Catalogues furnished on application. Prices reasonable. Jan9 2m

J. J. CLARKE,
WOOD AND COAL MERCHANT,
Offices—Corner Julia and Dryades.
And corner Julia and Liberty Sts., New Orleans.

Wood and Coal, Bricks, Sand, Lime, Cement, Plaster, Hair, Laths, Shingles, Oak, Ash and Pine Wood, Coal and Charcoal. Steamboats supplied at short notice. Box 191 Mechanics' and Dealers' Exchange. Jan9 2m

T. HATHORN. T. J. C. BATCHELOR.

HATHORN & BATCHELOR,
WHOLESALE DEALERS IN
BOOTS, SHOES AND HATS,
143 ..... Gravier Street ..... 143
Between Camp and St. Charles,
Jan9 6m NEW ORLEANS.

WILLIAM HOGAN,
MANUFACTURER OF AND DEALER IN
Boots, Shoes, Trunks, Valises and Bags.
French and American; also
*AGENT FOR EMPIRE SEWING MACHINE,*
NOS. 99 AND 101 CANAL STREET,
Jan9 6m New Orleans.

TEXAS LANDS.
HENRY V. McCALL,
3½ ..... Carondelet Street ..... 3½
NEW ORLEANS,
BUYS AND SELLS TEXAS LANDS.
Old Land Claims recovered. Lands recovered from Illegal Tax Sales. Jan9 3m

OOLONG TEA (BLACK.)

The undersigned has for sale, at $1 per pound, Extra Choice OOLONG TEA, which is guaranteed to be unrivaled in strength and flavor. Our sales of this Tea are enormous, and in every instance it has given the highest satisfaction.

J. W. PLATT,
Jan9 1m 102 Camp street, corner Poydras.

**$30** PER WEEK AND EXPENSES paid. We want a reliable Agent in every County in the United States. Address

HUDSON RIVER WIRE COMPANY,
No. 130 Maiden Lane, New York, or Chicago, Illinois. oct0 1yrow

## *NEW ADVERTISEMENTS.*

EDUCATE YOUR DAUGHTERS
AT SUMMERFIELD.

CENTENARY FEMALE COLLEGE,
OF THE ALABAMA CONFERENCE,
Summerfield, Alabama.

*EIGHT MILES FROM SELMA, ALABAMA.*

This is one of the oldest Methodist institutions in the South. For over thirty years it has enjoyed an uninterrupted existence, and no institution has done more good or contributed more largely to the advancement of female education. It is now in a flourishing condition, with an increasing patronage and an able Faculty. Five States are represented among the students.

Summerfield is the Healthiest locality in Alabama. The water is pure, the atmosphere invigorating and free from miasma. It is the only climate suited to Southern girls. No place in the whole South is better adapted for the location of a female college, for it is far removed from the excitements of railroad towns, and the fashionable follies of larger places. Students are brought directly under the best and purest religious influences, which cannot fail to promote a sound and permanent religious culture.

It is also the Cheapest Institution in the South. No opportunities are afforded here to spend money foolishly, or to cultivate a taste for extravagance in dress. If you want your daughter correctly and thoroughly taught, properly trained, and her health cared for, place her at Summerfield.

The second half session begins FEBRUARY 7, 1873, when a good opportunity will be given to enter the Classes, and the Departments of Art and Music.

By informing the President at what time pupils will arrive in Selma, hacks will be sent to meet them. The regular daily line leaves Selma at nine A. M. and three P. M. Fare, $1.

For further information send for Catalogues and address

jn21 2t A. D. McVOY, President.

MARTHA WASHINGTON COLLEGE,
ABINGDON, VIRGINIA.
On the Virginia and Tennessee Railroad.

For beauty of situation, in a fertile valley of Southwestern Virginia, for invigorating climatic influences, general healthfulness, high grade and extent of instruction, excellence of arrangements for comfort, this long-established institution is unsurpassed. It is indorsed and patronized by some of the most eminent men of Virginia and the South.

SPRING TERM WILL BEGIN FEBRUARY 6, 1873.

Charges lower than in any other first-class Female College in Virginia.

For catalogues apply to

R. W. JONES, M. A., President, or
REV. W. G. E. CUNNINGHAM, D.D.

Refer to John G. Parham, Esq., firm of Payne, Dameron & Co., and P. P. Werlein, Esq., New Orleans, La. Jn9 2m

J. G. BERMEL,
121 ..... CANAL STREET ..... 121
New Orleans.

THE CHEAPEST HUMAN HAIR MANUFACTORY.
WHOLESALE AND RETAIL.

Gloves, Fans, Perfumery, Brushes, Combs and Jet Jewelry. A rich lot Flowers, Pocket Books, Opera Glasses, Walking Canes, Crutches, Umbrellas, Parasols, etc.

A FULL ASSORTMENT OF LADIES' HAIR.

Commission House—No. 3 Boulevard Magenta, Paris. Jn2 2m

## *NEW ADVERTISEMENTS.*

PROCTER & GAMBLE'S
EXTRA OLVE SOAP

is made from the best Material and Nicely Perfumed. Sold at price of ordinary Soap. Buy it; you will use no other. Grocers have it.

New Orleans Jobbers are Wholesale Agents. Jn2 6m

POPULAR PRICES.
First-Class Family Groceries
*AND PLANTATION SUPPLIES*
AT REDUCED PRICES.
J. W. PLATT,
WHOLESALE AND RETAIL DEALER,
102 ..... Camp Street ..... 102
Corner Poydras street, New Orleans,

Invites the attention of Housekeepers, Planters and buyers generally to his complete stock of Staple and Fancy Groceries and Plantation Supplies, at prices that cannot fail to meet the views of the closest buyers of First-Class Goods. Special attention given to TEAS AND COFFEES, of which my stock will at all times prove the best and cheapest in the city. All purchases delivered free of drayage. Catalogue sent free to any address. Jn9 1m

CASH HOUSE ..... CASH HOUSE.

1872-3. Fall and Winter. 1872-3.

In calling attention to our Establishment this season, we take great pleasure in stating that our increased facilities for

BUYING GOODS CHEAP

Will enable us to be of great pecuniary advantage to

THE CASH BUYERS

who wish to make their money do them good service. We feel confident in saying that our NEW

FALL AND WINTER STOCK,

NOW OPENED, WILL PROVE NOT ONLY

UNEQUALED IN VARIETY
*AND DESIRABILITY,*
BUT
UNAPPROACHABLE IN CHEAPNESS.

The great increase in our business convinces us that our efforts to please are fully appreciated, and incites us to unusual exertions to prove that we are not unworthy of the confidence of our constituents.

To persons residing out of the city we would say that it is always a pleasure to forward them samples and prices, and that we send Goods C. O. D. in any section where the Railroads or Packets run.

We deem it unnecessary to mention our stock in detail. We keep everything that belongs to

A First-Class Dry Goods House.

It shall be our constant aim to have the

NEWEST STYLES OF GOODS

AT THE

LOWEST POSSIBLE PRICES,

AND OUR

LIGHT EXPENSES, CASH SYSTEM
AND SHREWD BUYERS

JUSTIFIES THE BELIEF THAT

WE CANNOT BE UNDERSOLD.

BRASELMAN & ADAMS,
DEALERS IN
Foreign and Domestic Dry Goods,
586 AND 588 MAGAZINE ST.,
*CORNER ST. ANDREW STREET.*
CASH HOUSE. Ja2 1f

## *NEW ADVERTISEMENTS.*

BECKWITH SEWING MACHINE, IMPROVED.

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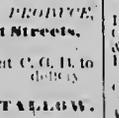
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## The Child's Corner.

*SONG FOR THE NEW YEAR.*

BY CLIO STANLEY.

Happy New Year, happy New Year!
Lo! 'tis a brave heart singeth;
The color is red in each rounded cheek,
As the gay song merrily ringeth.
Happy New Year!
Happy New Year!
As the gay song merrily ringeth.

Happy New Year, a happy New Year,
For those who are still together!
Whose hearts beat high and whose eyes are bright,
In spite of the frosty weather!
Happy New Year!
Happy New Year!
In the frostiest, windiest weather.

Happy New Year! oh, happy New Year,
When a mother's arms enfold you;
When a sister's kiss is on your lips,
And a father's hands uphold you!
Happy New Year!
Happy New Year!
When a father's dear hands uphold you.

Happy New Year, a happy New Year!
Each moment is winged with blessing,
And over you, warmed and clothed, to-day,
Good angels hover, caressing.
Happy New Year!
Happy New Year!
If winged with this brightest blessing.

Happy New Year! ah, happy New Year,
If, like the sweet flowers folded,
Your days shall blossom in kindly deeds,
In the sun of God's love unfolded!
Happy New Year!
Happy New Year!
In the sun of God's love unfolded!

*Children's Hour.*

## Beautiful Garments.

"Get out of this! Nobody wants you here!"

If it had been a dog that he was speaking to, the voice of Fred Bond could not have shown more authority or contempt.

Three or four children were playing on a grass plot in front of a handsome house, at one of the windows of which sat a lady. She was the mother of Fred Bond. Fred was nicely dressed in a new suit of clothes, and, like a great many older persons, felt himself, because of his fine clothes, to be better than meaner dressed people. He was not an ill-natured boy, and therefore his mother was greatly surprised as well as pained to hear him speak so roughly to a lad in mean attire who had been drawn toward the children, and who stood looking, with a pleased air, at their sports.

Mrs. Bond saw a hurt look come into the lad's face. She saw also, as he fixed his eyes on Fred, a steadiness of gaze that meant resistance and punishment if trespass went too far. Before she had time to speak Fred, seeing that the boy did not stir, cried out again, in a threatening voice:

"Clear out, I say! We don't want ragamuffins here!"

At this the boy's eyes dropped to his own person—to the coarse, worn, soiled jacket and trowsers; and Mrs. Bond noticed that there were scarlet stains on his cheeks. She noticed also that his hands were shutting and opening restlessly, and knew that he was holding back an impulse to strike.

Only for a moment or two after this second mean assault upon him did the boy stay where he was not wanted. As he walked slowly out of the pretty ground into which the happy voices of children had attracted him, Mrs. Bond called to her son. He came to the window where she was sitting.

"Was that kind?" she asked.

"We don't want any of these rough sculls and rowdies about here," answered Fred.

"I think," said Mrs. Bond, "that you called him a ragamuffin."

"So he is," returned Fred.

"His jacket and trowsers are coarser than yours, and very much worn and patched, but I did not see the rags."

"Oh, well, he's what we mean by a ragamuffin—a low, dirty fellow who lives in an alley."

"How came he to be living in an alley?" asked Mrs. Bond.

"I'm sure I don't know," answered the boy.

"How came you to be living in this pleasant home and to be clothed in fine garments? Did you build the house and buy the garments?"

"No, ma'am. Father built the house and you buy my clothes."

"Suppose your father were as poor as that boy's father, or suppose your father were dead, as that boy's may be, and suppose I had to earn by my needle, or by washing and ironing, all that we had to live upon, do you think you would reside in a better place, or have finer clothes than the boy you spoke to so cruelly just now."

Fred was silent. The look of scorn that had disfigured his handsome countenance faded off. A shame-spot burned on his cheek.

"It sometimes happens," said Mrs. Bond, "that the poor wear better clothes than the rich. The soul has its garments as well as the body, and these are fine and beautiful with some and coarse and mean with others. Our condition in life has nothing to do with the quality of these garments. A rich man may, as to his mind or spirit, be worse clad than a beggar, while the poorest and humblest may be attired in robes such as angels wear."

The boy, young as he was, understood his mother.

"I'm sorry," he said; "I didn't think, or I wouldn't have spoken as I did. But, mother, it isn't nice to have dirty, ragged children about. You don't want us to play with them."

"It is one thing to be kind to people and another to associate with them," was answered. "The lad you drove away just now didn't push himself into your company; he only stood looking at you, pleased to see your sport. It may be that he once lived where it was green and pleasant, and had better clothing than he now wears, and that it made him think of old and better times when he saw you at play. Hidden from our outer eyes, and only to be seen as we see goodness in the lives of others, that boy may be wearing a richer and finer dress than yours or mine."

A few days afterward, as Mrs. Bond and Fred were passing a narrow street not far from where they lived, they saw this lad again. He was sitting on the steps of a very poor-looking house, holding a baby in his arms. Mrs. Bond stopped and spoke to him. As he looked up he saw Fred, and, from the change that passed over his face, it was evident that he remembered the rough way in which he had been treated.

"Do you live here?" asked Mrs. Bond.

"Yes, ma'am," he replied, in a voice of peculiar sweetness, and with an ease of manner that did not escape the lady's notice.

"Is that your little sister?"

"It is my little brother."

"And you are the nurse?"

"When mother is at work, or when she is sick."

The boy's mother, hearing some one talking to him, came to the door. She had a thin, almost colorless face; her eyes were large and bright, her features delicate and refined. Mrs. Bond saw at a glance that she had not always been in so poor a condition.

"You have a good nurse for your baby, I see." Mrs. Bond looked at the boy, and smiled on him as she spoke.

"Yes, ma'am; and I don't know what I should do without him," answered the woman, a tender light in her eyes as she turned them on her poorly-dressed son. "Baby loves him almost as well as he does me, he's so patient and gentle with him."

So patient and gentle! Fred felt this praise as a rebuke. The poor, meanly-clad boy whom he had despised and insulted was patient and gentle, while he was often rough and irritable with his brothers and sisters. He was humbled in his presence.

"Do you know where I live?" asked Mrs. Bond, speaking to the boy. The latter, before replying, looked at Fred for a moment, as if to make sure of him:

"Yes, ma'am. In the house with the green grass all around it."

"Will you let him come to see me this afternoon?" asked Mrs. Bond, speaking to the lad's mother.

"Yes, ma'am, if you wish to have him do so."

As Mrs. Bond and her son walked away the former said:

"We must make that boy's outer garments more like those of his spirit." Then she waited to hear what Fred would answer, but he remained silent.

"The garments of patience and gentleness that his spirit wears must be very beautiful. Don't you think so?"

Still the boy made no reply.

"Then will I set my heart to find
Inward adornings for the mind;
Knowledge and virtue, truth and grace,
These are the robes of richest dress."

Mrs. Bond repeated the verse slowly as they walked along, adding:

"These are but parts of the heavenly raiment we may put on if we will."

But Fred's mind was too much oppressed for speech. He understood what his mother meant, and felt how poor and mean his inner garments were in comparison with those of the boy he had looked down upon and despised. At last he said:

"Couldn't he have some of my clothes, mother? I'm willing."

"I'm glad you are, Fred. The willing gift is always the best; for it blesses both the giver and the receiver. If, from true kindness, we put garments on the needy, we at the same time draw robes of heavenly beauty about our spirit."

When Fred saw the poorly-dressed boy again it was with very different eyes from those with which he had regarded him in the morning. He looked deeper than his worn jacket and patched trowsers, and saw the fair and spotless robe that attired his gentle and patient spirit. He felt drawn toward him and not repelled, and spoke to him kindly because he felt kindly.

Fred knew himself better after that. It was his first great lesson in self-knowledge—his first introduction to a world that is hidden to outward sight—the real world in which we dwell as to our feelings and thoughts—the world of true riches and beauty and excellence.—*Children's Hour.*

## A Parable.

It was a summer morn, dawning brightly after a dewy night. The sun rose joyously and shone over the fields. And nestling on a leaf, as yet shadowed from the light, lay a little drop of dew, child of the night. Then spoke the sun, and said: "Open thy heart, thou little dewdrop, and let my beams enter and shine within thy bosom." "And what, O great sun," said the tiny thing, "wilt thou give me, or do for me, if I open my bosom to receive thee?" "I will light thee up," said the sun, "with my rays; thou shalt sparkle like a jewel or a star; and at length I will draw thee safely away up to the heaven I dwell in." So the little dewdrop gave consent, and the sun shone into its bosom; when lo, it became like a gem, and the passers-by wondered to behold its diamond beauty. But as they looked the light waned, the glittering drop lessened, till it disappeared; yet they mourned it not, for they knew that it had gone away up, on unseen wings, into the warm skies. Even so open your hearts, young friends, to Jesus, and he will come into them; and although he finds them very unlike the dewdrop for its purity, he will make them like it, shining in his light; and if by the hand of death he should gently draw you away out of our sight, we will not grieve for you, knowing you have gone away to a brighter world, where he himself is to shine there, "as the stars, for ever and ever."—*Children's Church at Home.*

HAS not every living creature its rights? I suppose that this proposition may seem somewhat fanciful when applied to animals; but I distinctly hold that every living creature has its rights, and that justice in the highest form may be applied to it. I say that a lame horse has a right to claim that it shall not be worked; and just as I would protect one man from being ill-treated by another, so, to use the principle in its widest form, I would protect any one animal from being ill-treated by any other.—*Arthur Helps.*

HORACE GREELEY said: "The darkest day in any man's career is that where he fancies there is some easier way of getting a dollar than by squarely earning it."

THE DUTY of the happy is to help the suffering to bear their woe.

## The Farm and Garden.

### Chickory Culture.

M. B. Granger, of Alvarado, who has for some five years been engaged in raising chickory for the California Chickory Company, has just completed a new drying house, the one formerly used having been destroyed by fire last year. The present crop now ready to gather consists of fifteen acres, and will yield probably ten tons to the acre, which in drying will lose about three-fourths of its weight, and will furnish about thirty-seven tons of marketable product.

Mr. Granger planned for a much larger crop this year, having planted fifty-five acres, but time developed the unfortunate fact that forty acres had been planted with lettuce.

The mistake was not discovered, however, until all the ground had been carefully weeded over twice, and then it was too late in the season to replant. The seed was furnished by the parties whom he contracted to cultivate the chickory, and was procured by them part in New York and part in Europe. I believe it is not known where the mistake was made, the two seeds are identical in appearance.

The appearance of chickory in the field is similar to that of beets, although the leaf is not quite so broad and smooth, the root is white like parsnip, and on being broke or cut gives out a thick milky juice which is bitter to the taste. The plants penetrate to a great depth, many of them being from three to four feet in length.

It is too much labor to dig them out whole, so a plough is used that cuts them at a depth of about ten inches, when the top part is pulled out by hand, cleaned and chopped by machinery, and put into a hopper-shaped bin lined with brick, that will hold from three to four tons at a charge, and exposed to the heat of a furnace underneath till dry, when it is ready for market.

The further roasting which is necessary before grinding, is done in this city, where it is prepared for use. Horses and cattle are more fond of chickory and fatten upon it more rapidly than when fed with either beets or carrots, but the milk of cows fed on it has a bitter taste.—*Rural Pacific Press.*

### The Seedless Orange of Brazil, Again.

In the July number of the *Practical Planter*, we cited a case occurring on the Casa Blanca plantation, in Jefferson county, Florida, to prove the adaptability of this incomparable fruit to the climate and soil of that favored region. We then attributed the death of that only known specimen to us to a sleet or late cold snap, succeeded by a very warm spell of weather. A friend in that neighborhood, more familiar with the history and final *taking off* of the tree than we, writes us that the cold snap alluded to "killed only the leaves and young twigs, not the tree. It afterward put forth leaves and promised to flourish as well as ever, but a severe *drouth* set in, and the proprietress leaving home and the agent neglecting to *water* the tree, it, in its weakened state, could not bear the *drouth*—the young leaves withered, and the tree died. But for the drouth and neglect it is thought the tree would have lived and flourished."

This very intelligent explanation makes the adaptability of the *Brazil* or *Navel* orange to the climate and soil of Florida a fact beyond question, and we hope to hear soon of the orange growers of Florida sending seedless oranges to Northern markets by the cargo. They are far superior to any variety known in this country.

### Sweet Potatoes from the Seed.

The editor of the Bay St. Louis *Gazette* says he has received from Mr. J. D. Davis, of Bayou Philip, near "the Bay," a sick of very large sweet potatoes, which present some extraordinary features. They were raised by him from the seed, which he gathered from the seed-pods, just below the flowers, after the seed had ripened.

These potatoes seem to have made a "new departure." They are of a peculiar, pleasant flavor, large, and such vigorous growers that they have cracked in all directions, and grow into all kinds of fantastic shapes. It would be an interesting experiment for some of our large potato growers to gather and plant the seed, and see what will come of it. Mr. Davis has certainly succeeded beyond his expectations.—*Our Home Journal.*

TREE COTTON.—Concerning this plant the Palatka, Florida, *Herald*, of the fifteenth ultimo, says:

This new tree, of such commercial importance, ought to be extensively introduced in Florida. Mr. Warren has distributed some of the seed to those who are disposed to try it. The pod contains an article like cotton, only more elastic and silky, and well adapted to upholsterers' use. The seed produces an excellent oil for mechanical uses, and the cake is good for stock. It is destined to become a very important article for Florida.

DOG AND SHEEP.—Official reports show in Ohio an annual loss of $1,000,000 in injuries done by dogs—a loss equivalent to six million pounds of wool, or a tax of two per cent. upon the total sum invested in sheep in that State. It is said that in two years, from 1868 to 1870, Illinois sank from the sixth to the ninth rank among the States in the number and value of its sheep, and this great falling off is attributed to a proportionate increase in the number of dogs, and the lack of proper legislation to prevent their ravages among the sheep.

"DOES it matter that *you* are weak and faint, when underneath are the everlasting arms? Need you fear and doubt when greater is he that is with you than all that is against you?"


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Is acknowledged by all who have them in use to be

SUPERIOR TO ANY STOVE

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Heating Stoves of all kinds. Every Stove sold under a full guarantee.

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He has various styles of these on sale. Is Agent also for the NEW BALTIMORE FIRE-PLACE HEATER, the most perfect, cheerful and economical Heater in use. Will heat from one to a half dozen or more rooms at a cost, for coal, of Twenty-five Cents per day.

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In this line he keeps constantly on hand a full assortment of plain Tin and Japanned Ware. se2 6m

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This hotel is just now being finished; has 102 rooms and stories; built expressly for the traveling public, on the European plan; located next to the Exposition Building. To any person having means to furnish the above Hotel in proper style a liberal lease for a term of years will be granted. Also Stores to let. Apply to GEO. W. DOPELL, de5 2m New Orleans.

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THE PLACE TO BUY

HOUSEHOLD COMFORTS

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W. C. SHEPARD & CO.'S,

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Their motto is: LIVE AND LET LIVE, BUT DON'T BE UNDERSOLD!

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| Coffee and Tea Urns, | Toddy Kettles, |
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| Chop Dishes, | Coal Oil Stoves, |
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and Alcohol-heating apparatus for home use or for traveling.

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| Coal Vases, | Fire Irons, |
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Rival Sleeves for coal, calculated to save you twenty per cent. of your coal bills.

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Remember that whatever you want in your household, SHEPARD has it.

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| Dinner Set, | Liquor Set, |
| Tea Set, | Tete-a-Tete Set, |
| Toilet Set, | Glass Set, |
| Chamber Set, | or Cologne Set? |

SHEPARD has it.

DO YOU WANT A

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| Raisin Seeder, | Apple Corer, |
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| Patent Nutmeg Grater, | Coffee Roaster, |
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| Bottle Corker, | Kitchen Grindstone, |

or any other labor-saving little machinery in the housekeeper's department?

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We beg leave to call the attention of the public to our NEW AND ELEGANT STOCK, purchased from manufacturers at the VERY LOWEST FIGURES, and which we are prepared to sell at PRICES GUARANTEED TO BE ENTIRELY SATISFACTORY; in other words, as CHEAP AS ANY HOUSE in New Orleans. Our stock is ENTIRELY NEW, of the most Modern Styles, and beyond question the MOST COMPLETE AND WELL-ASSORTED IN THE SOUTH. The list of articles in our line is too long to enumerate. Call and examine our stock. We subjoin a few articles, such as

WOOD AND WILLOWWARE,

Tubs, Keelers, Buckets, Wash Boards, Clothes Pins, Wringers, Kitchen Tables, Pastry and Ironing Boards, Clothes Hampers, Laundry, Market, Lunch and other Baskets, Clocks, Lamps, Door Mats, Strapers, Brooms, Brushes, Feather Dusters, Coffee Mills, Plate Warmers, Coal Vases, Hods, Fire Iron Sets and Stands, Blower Stands, Spark Guards, Wire Fenders—EVERYTHING.

Breakfast and Tea Sets in Stone, White and Decorated French China; Dinner Sets in Stone, White and Decorated French China; Chamber Sets in Stone, White and Decorated French China.

Letters, Monograms, Coats of Arms or designs of any description engraved on glassware to order, promptly, in a superior manner, by a skillful artisan of this city.

Glassware of every description, including Pitchers, Bowls, Cake and Preserve Stands, Goblets, Tumblers, Campagne, Wine and other Glasses, pressed, cut and engraved.

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*MISCELLANEOUS.*

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Franklin Fire Insurance Company

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| Assets after paying losses in Boston, over | $3,000,000 00 |
| Accrued Surplus and Premiums | 2,855,718 98 |
| Losses Paid in 1871 | 928,542 43 |
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The Assets of the FRANKLIN are all invested in solid securities (over $2,750,000 in First Bonds and Mortgages,) which are all interest-bearing and dividend-paying. The company holds no bills receivable taken for insurances effected. Perpetual and Temporary Policies on Liberal Terms. This company issues Policies upon the Rents of all kinds of Buildings, Ground Rents and Mortgages.

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Have spoken their own praise for upward of three quarters of a century.

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LADIES AND GENTLEMEN.

DR. RESCH'S INFALLIBLE HAIR REGENERATOR. One hundred and fifty certificates shown if required. Dr. Resch calls this discovery. His remedy is composed of purely vegetable substance; it contains no chemicals, when properly applied, it has restored the hair of persons time to its former growth. Office, No. 131 Thalia street, where the Doctor is A. M. and six to eight P. M., Asthma, Rheumatism, Cancer also Consump de2 1y

The Christian Advocate.

THURSDAY, JANUARY 9, 1873.

## Sympathy.

Though the lower animals have feeling, they have no fellow-feeling. Have not I seen the horse enjoy his feed of corn when his yoke-fellow lay dying in the neighboring stall, and never turn an eye of pity on the sufferer? They have strong passions, but no sympathy. It is said that the wounded deer sheds tears; but it belongs to man only to "weep with them that weep," and by sympathy to divide another's sorrows and double another's joys. When thunder, following the dazzling flash, has burst among our hills, when the horn of the Switzer has rung in his glorious valleys, when the boatman has shouted from the bosom of a rock-girt loch, wonderful were the echoes I have heard them make; but there is no echo so fine or wonderful as that which, in the sympathy of human hearts, repeats the cry of another's sorrow, and makes me feel his pain almost as if it were my own. They say that if a piano is struck in a room where another stands unopened and untouched, who lays his ear to that will hear a string within, as if touched by the hand of a shadowy spirit, sound the same note. But more strange how the strings of one heart vibrate to those of another; how woe wakens woe; how young grief infects me with sadness; how the shadow of a passing funeral and nodding hearse casts a cloud on the mirth of a marriage party; how sympathy may be so delicate and acute as to become pain. There is, for example, the well-authenticated case of a lady who could not even hear the description of a severe surgical operation but she felt all the agonies of the patient; grew pale and puler, and shrieked, and fainted away under the horrible imagination. Not fancy; for the dog has that, and, asleep on the warm hearth, he dreams of battles and of hunts; not reason, for there is an intelligence in his honest eye, and a skill in his tasks, that at least apes and imitates the intellect of man—it is not these, but fellow-feeling, which elevates our race above the animal-immortal brute, and brings us near to him whose sympathy is our chief comfort in sorrow, and of whom we are assured—thank God in life's dark hour for the assurance—that "in all his people's affliction he is himself afflicted."—*Dr. Guthrie.*

## Didn't Care to Go.

"Prayer-meeting and lecture as usual, on Wednesday afternoon, in the lecture-room. Dear brethren, I urge you all to attend these meetings. Forsake not the assembling of yourselves together."

Some of the "dear brethren" deported themselves in this way:

Bro. A. *thought it looked like rain*, and concluded that his family, including himself, of course, had better remain at home. On Thursday evening it was raining very hard, and the same Bro. A. hired a carriage and took his whole family to the Academy of Music to hear M. Agassiz lecture on the "Intelligence of the Lobster."

Bro. B. *thought he was too tired to go*, so he stayed at home—and *worked* at the sled he had promised to make for Billy.

Sister C. *thought the pavements were too slippery;* it would be very dangerous for her to venture out. I saw her next morning going down the street to get her old bonnet "done up." She had an old pair of stockings drawn over her shoes.

Sister D. *thought there wouldn't be more than a dozen people at the prayer meeting.* She doesn't like those little meetings, so she didn't go. If she had gone there would have been *thirteen.* I met her the next evening at a social gathering where there were just ten folks. She said she had spent a delightful evening.

Bro. E. *thought he might be called upon to lead in prayer or make some remarks.* He stayed at home. Next day he went around with a petition *praying* Congress to repeal the tax on beeswax. His name headed the list of petitioners, and he *spoke eloquently*, and waxed warm as he urged his reasons in favor of repeal.

Three-fourth's of the members stayed at home. God was at the prayer meeting. The pastor was there. One-fourth of the members were there, and God blessed them. The persons who stayed at home were each represented by a vacant seat. *God don't bless empty seats.*

---

The *Southern Churchman* says: "One great fault of our Sunday school system is the difficulty of getting any but very young persons to be teachers. It is no wonder, therefore, that oftentimes they prove a failure. There should be in every church intelligent Christian men and women who feel honored in being permitted to train the infant mind for Christ and goodness. The Lord High Chancellor of Great Britain, the Rt. Hon. Lord Hatherly, was not only attached to Sunday schools and a teacher, but his successor, Lord Selborne, has for many years been engaged in the same work. And in Lord Hatherly's recent address upon Sunday schools, at the Leeds Church Congress, he strongly urged the gentry to bear a considerable portion of the work connected with them. With such examples, it ought not to be an unreasonable hope that the best persons, and the most capable in our parishes, should be connected with Sunday schools. The work has been too much left to the boys and girls of the church, who, having but little learning and less experience, cause what ought to be a mighty instrument for good to be in most cases a lamentable failure."

---

AN EXCHANGE, speaking of successful journalists, says: Samuel Sinclair, of the New York *Tribune*, is worth $400,000; Manton Marble, of the New York *World*, has made $500,000; James and Erastus Brooks, of the New York *Express*, are each worth $250,000; William Cullen Bryant and his son-in-law Parke Godwin, have each made $400,000 or $500,000 out of the *Evening Post.*


### MISCELLANEOUS.

METZ'S ARMENIAN HAIR VIGOR contains no lead or other corrosive mineral substance. The cheapest and best preparation for preserving, restoring and beautifying the Hair ever invented. It gives new vigor and vitality to the hair follicles, prevents its turning gray or falling off, and completely eradicates dandruff, etc. Try it! Price, 75 cents. Ask for Metz's. Take no other! Also ZOZOZONTZ, or Botanic Specific Cure for Toothache, Headache, etc. Never known to fail in giving instant relief in one minute, without danger. Will eradicate Pimples, Tetter, Freckles, Moth Patches, Tan, Sunburn, Black-heads or Grubs, Roughness and all Cutaneous affections and discolorations of the Skin, so harassing and disagreeable to a beautiful complexion. It contains no creosote, chloroform, corrosive sublimate, or any material injurious to health or beauty. Can be taken internally for Sick Stomach, Cramps and pains in the Bowels. LOUIS S. METZ, proprietor. Laboratory, corner of Allen ville and Friar streets. WHEELOCK, FINLAY & Co., Agents, New Orleans. For sale by druggists and perfumers everywhere. oc31 6m

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Parties desiring life insurance are informed that this company issues policies of insurance on all approved plans as low as any other company. All policies are non-forfeitable. Losses adjusted and settled with promptness and liberality.

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Country merchants and others sending orders will have them filled and satisfaction given, or money refunded. Fresh arrivals by every steamer from the North. Also Apples of all qualities, in lots to suit purchasers. Choice Red and Silver-skin Onions always on hand.

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STEEL PENS,

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TRADE MARK: JOSEPH GILLOTT, Warranted. Or Descriptive Name and Designating Number.

The Well-known Original and Popular Numbers,

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having been assumed by other makers, we desire to caution the public in respect to said imitations.

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WICK'S FLORAL GUIDE FOR 1873.

THE GUIDE

IS NOW PUBLISHED QUARTERLY.

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Those who afterward send money to the amount of One Dollar or more for Seeds may also order Twenty-five cents' worth extra—the price paid for the GUIDE.

The January number is beautiful, giving Plans for making Rural Homes, Designs for Dining Table Decorations, Window Gardens, etc., and containing a mass of information invaluable to the lover of flowers. One Hundred and Fifty Pages, on fine tinted paper, some Five Hundred Engravings, and a superb Colored Plate and Chromo Cover. The First Edition of Two Hundred Thousand just printed in English and German, and ready to send out. JAMES VICK,

no28 steow Rochester, New York.

TO WHOM IT MAY CONCERN.

There are in the State of Texas thousands of acres of land belonging to unknown heirs of parties who went to that State at an early date, bought or located lands, and have since died, owning them. Being in possession of facts in reference to original titles of lands, that have made many wealthy who were unaware they owned a dollar in that State, we invite all parties who had relatives who emigrated there, and have since died, to open a correspondence in reference thereto. We make no charge, unless successful, and, if good titles are found, expect an interest for looking them up and removing clouds from titles, etc. Parties interested will do well to address

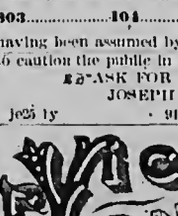
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J. H. FOSTER & CO.,

de5 13t Pittsburg, Pa.

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GEORGE PURVES'

Sash, Blind and Door Steam Factory,

AND LUMBER YARD,

Corner St. Charles and Clio Sts., New Orleans.

Lumber Depot—Corner Claiborne and Delord.

DOORS, SASH, BLINDS, MOLDINGS, ARCHITRAVES, Base, Newels, Pilasters, Balusters, Cisterns, Doors, Blinds and GLAZED SASH, Rough and Dressed Lumber, Flooring, Ceiling, Weatherboarding, Laths and Shingles always on hand at lowest market prices. Door and Window Frames of all forms and sizes made to order. no28 1y

CARPET AND OIL CLOTH

WAREHOUSE.

J. M. ELKIN. F. STRINGER.

ELKIN & CO.,

168.....CANAL STREET.....168

Near Baronne, New Orleans,

IMPORTERS OF ALL VARIETIES OF

ENGLISH CARPETINGS, RUGS, ETC.

—ALSO—

OIL CLOTH MATTINGS,

LACE AND DAMASK CURTAINS,

WINDOW SHADES, ETC.

And a complete assortment of

fe8 1y UPHOLSTERY GOODS.

ANDERSON'S

PHOTOGRAPHIC STUDIO,

No. 183 Canal Street, New Orleans,

Where will be found all the latest improvements in the Photographic Art. With close personal attention and the best assistants and Artists, we promise the finest work that has ever been done in this city, at uniform and moderate prices. Children taken from ten A. M. to two P. M. The Sun Pearl and Croyon Photo a specialty. All work guaranteed. no7 3m

W. B. PIERSON. E. L. REWS.

PIERSON & REWS,

DEALERS IN

Fine Clothing and Furnishing Goods,

Nos. 13 and 15 Camp Street,

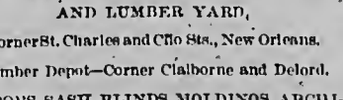
fe15 1y New Orleans, La.

T. W. ROTHICK, UNDERTAKER,

Corner of Camp and Delord Streets, N. O.

Metallic, Mahogany, Black Walnut and Rosewood COFFINS always on hand. Black, Satin, Brown and White Merino Ladies' and Children's Shrouding. Embalming and Disinterring. Bodies carefully shipped. Hearses, Carriages and Cabs for hire. Funerals attended to in person by the proprietor, who hopes, by strict attention, to obtain a share of public patronage. no28 1y

WILLIAM BOHNE,



PRACTICAL AND SCIENTIFIC OPTICIAN,

No. 1 Carondelet street, near corner of Canal,

no28 2m New Orleans.

J. H. DORAND,

CARPENTER AND BUILDER,

Shop on St. Charles Street,

Between Louisiana avenue and Toledano street,

New Orleans.

Box 174 Mechanics' Exchange. oc24 1y

WALLACE & CO.,

IMPORTERS AND WHOLESALE DEALERS IN

DRY GOODS,

11 and 13 Magazine Street,

And 79, 81, 83, 85, 87 and 89 Common Street,

oc21 6m New Orleans

COAL.....COAL.....COAL.

H. D. WOODS & BROS.,

106 Common St., opposite City Hotel,

Wholesale and Retail Dealers in all kinds of COAL. Pittsburg Coal delivered by boat load or less on the coast, and shipped in casks or in bulk at lowest market rates. City trade supplied. oc17 3m

EVERETT LANE. F. A. JONES.

EVERETT LANE & CO.,

Manufacturers and Wholesale Dealers in

BOOTS, SHOES, HATS AND TRUNKS,

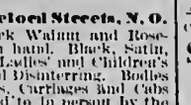
No. 72 Canal Street, New Orleans, La.

Factory in Boston, 118 Pearl street. m21 6m

D. M. HOLLINGSWORTH,

SUCCESSOR TO R. MARSH, DENMAN & CO.,

Carriage Repository,



54 and 56 Baronne st.,

Bet. Common and Gravier,

New Orleans. no28 3m

JULIUS LOEFFLER,

GAS FITTER AND DEALER IN GAS FIXTURES, ETC.,

No. 43 Royal Street,

Between Customhouse and Bienville streets,

oc21 3m New Orleans.

WILLIAM A. JORDAN,

BUILDER,

No. 238 Erato Street, New Orleans.

Box 195 Mechanics' Exchange. no7 1y

F. A. ZANSLER,

CISTERN BUILDER,

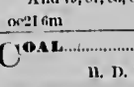
No. 437 St. Charles Street,

Between Polymnia and Euterpe Streets.

Cisterns made to order and old cisterns repaired. Country orders promptly attended to. no28 2m

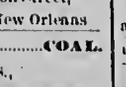
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STALLS 38, 7 and 8,



MAGAZINE

MARKET,



Supplies Ships, Families, Hotels, etc., with Beef, Mutton, Pork and all varieties of Sausages, Game, Tripe, Pigs, Fowls, Vegetables, etc., and everything the market affords. All Meats delivered free of charge. oc17 6m

### BUSINESS CARDS.

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HEATH & LARA,

Importers and Dealers in

UPHOLSTERERS' GOODS, WALL PAPER,

WINDOW SHADES AND CORNICES,

Mirrors, Frames, Molding and Wire Screens,

No. 90 Camp Street,

no21 1y New Orleans.

CHARLES BALLEJO,

FAMILY GROCER,

ST. CHARLES STREET, CORNER JACKSON,

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no14 3m Louisiana.

H. E. SHROPSHIRE. H. B. WALMSLEY.

HORACE E. SHROPSHIRE & CO.,

Successors to Shropshire Brothers,

WHOLESALE GROCERS,

16 Tchoupitoulas and 16 Peters Street,

no7 1y New Orleans.

THE MITCHELL & RAMMELSBERG

FURNITURE COMPANY,

MANUFACTURERS AND DEALERS IN ALL KINDS OF FURNITURE,

MATTRESSES,

LOOKING GLASSES, ETC.,

Nos. 103 and 105 Camp Street,

Corner Poydras, Moresque Building, New Orleans,

Have the largest and best assortment of FURNITURE OF ANY HOUSE IN THE CITY.

Please give us a call before purchasing elsewhere. my23 1y

T. H. McMAHAN & CO.,

BANKERS,

—AND—

Dealers in Foreign and Domestic Exchange,

GALVESTON, TEXAS.

We have prompt and reliable correspondents at all the principal points throughout this State, and upon all collections payable in this city or Houston make no charge for collecting, and only actual charge upon interior collections.

Immediate and prompt attention given to all business intrusted to us. fe1 1y

DARCY & WHEELER,

CLOTHING, FURNISHING GOODS

—AND—

TRUNKS, AT WHOLESALE,

No. 70 Canal Street, New Orleans.

Manufactory—Garibwaite, Darcy & Wheeler, Newark, New Jersey. oc21 1y

MRS. CHARLES BROWN,

DRESSMAKER,

No. 176 Canal Street,

New Orleans, Louisiana,

oc24 6m Opposite Varieties Theater.

YOUR CUSTOM SOLICITED

BY R. F. W. HACHMAN,

Dealer in Boots and Shoes,

18.....CAMP STREET.....18

Union the City Hotel, New Orleans.

Made expressly for the first-class retail Family and Plantation trade. oc3 6m

LOUISIANA STEAM SASH, BLIND

—AND—

DOOR FACTORY,

ROBERTS & CO., PROPRIETORS,

801, 803, 305 and 307 Gravier Street,

my30 1y New Orleans.

JOHN I. ADAMS. GEORGE W. WEST.

JAY L. ADAMS. WM. H. REYNAUD.

JOHN I. ADAMS & CO.,

WHOLESALE GROCERS,

AND DEALERS IN

PROVISIONS, LARD, OIL, ETC.,

Nos. 43, 45 and 47 Peters Street,

(Formerly New Levee.)

mh21 1y New Orleans.

C. SAMPSON. F. B. SAMPSON.

SAMPSON BROTHERS,

(Late C. C. Sampson,)

FURNITURE,

33 and 35.....Royal Street.....33 and 35

New Orleans.

Established in 1838. ja13 1y

E. VEAZIE,

74.....CAMP STREET.....74

New Orleans, Louisiana.

LAMPS AND OILS, CHANDELIERS, GLOBES, CHIMNEYS, SHADES, TRIMMERS, WICKS, CANS, FILLERS, ETC., ETC.

PRATT'S ASTRAL OIL, non-explosive and non-inflammable. ja18 1y

JOHN D. MACLIN.....L. C. MACLIN.

(Late R. D. Maclin.)

COAL.....WOOD.....COAL

Pittsburg, Anthracite and Cannel Coal, Oak, Ash and Pine Wood, at the lowest market rates, delivered to any part of the city.

Offices—No. 34 Carondelet street, and corner of Third and Tchoupitoulas. mh7 1y

MRS. WASHINGTON'S

EMPORIUM OF FASHION, DRESSMAKING AND TRIMMING STORE,

193.....Canal Street.....193

Between Burgundy and Rampart, New Orleans.

Dresses made in a superior style at short notice. Every description of Paper Patterns for sale. Dresses, Basques, Sacks, etc., cut and basted, and a perfect fit guaranteed. no7 3m

P. A. LEBLANC. T. A. BECK.

LEBLANC & BECK,

COOPERS,

Nos. 21 and 24 Front street, between Customhouse and Bienville streets, Sugar Landing, New Orleans, have constantly on hand Sugar Hogsheads, Molasses Barrels, Half Barrels, Kegs, Hoop Poles, etc. Orders promptly attended to. Particular attention paid to trimming. no28 1y

W. F. CLARK, SUCCESSOR TO A. LOEZ,

131 Rampart Street,

Between Toulouse and St. Peter Sts., New Orleans,

Manufacturer of Carriages and Buggies.

Also carriages repaired and put in as good order as in any part of the country. First premiums awarded at the last Fair for best Victoria and Caleche built anywhere. de5 3m

B. T. WALSHE

IMPORTER AND DEALER IN

MEN'S

FURNISHING GOODS

BOYS' & CHILDREN'S

CLOTHING,

No. 110 CANAL ST.

NEW ORLEANS

oc17 3m

EXCHANGE HOTEL.

JOHN SUMMERS, PROPRIETOR,

Galveston, Texas.

This is the only Hotel in the City which has FREE OMNIBUSES to and from the cars and boats for the use of guests. Ask for Exchange Hotel Omnibus. feb1 1y

S. B. HAGGART,

ARCHITECT,

No. 5 Commercial Place, New Orleans,

Plans, detail drawings and specifications of Churches, School-houses and buildings of every description. de12 1y

MRS. L. RASQUES,

BRANCH OF MME. DEMOREST'S FASHIONS,

Pacbra—No. 325 Carondelet Street,

Between Clio and Erato Streets.

Fashionable Dressmaking and Millinery, elegant, graceful and of the latest styles. Patterns in advance of the published Modes. Sewing school for young ladies. Dressmaking, Cutting and Fitting a night. no21 2m

### BUSINESS CARDS.

RICHARD BRODERICK,

CISTERN MAKER,

139.....Julia Street.....139

Between Camp and Magazine, New Orleans.

Second-hand Cisterns always on hand. All work guaranteed.

All orders left at Box 30, Mechanics' and Dealers' Exchange, will meet with prompt attention. my21 1y

SHELBY SEYMOUR & CO.,

WHOLESALE AND RETAIL DEALERS IN

PITTSBURG AND ANTHRACITE COAL.

Steamships, Foundries, Cotton Presses, Factories, Railroads, Families, etc., supplied on the most reasonable terms. Orders for either Pittsburg or Anthracite may be left at our office,

NO. 57 CARONDELET STREET,

Or at the Landing, Post 20, First District, foot of Terpsichore street. mh14 3m

ST. CHARLES NURSERY,

BY JAMES E. WALDO & CO.

Fruit and Ornamental Trees, Evergreens, Flowering Shrubs, Roses, Greenhouse and Bedding Plants, well-grown Orange Trees, Plants for Hanging Baskets and Flower Vases. Every exertion made to give full satisfaction in filling all orders from city or country. Packing done in a manner to insure safety in shipment any reasonable distance. Bouquets and Floral Designs made to order. Gardens laid out and taken care of. City Depot, 122 Canal street, New Orleans. no28 1y

CARONDELET HOUSE,

88 Carondelet Street,

Corner of Poydras, New Orleans.

Permanent and transient boarders accommodated by the day or week. Travelers will find it to their advantage to stop at this house.

MRS. E. A. AINSLIE,

no28 2m Proprietress.




fe11 1y

SOUTHERN SALE STABLES,

Corner of Delord and Dryades Streets.

Having purchased the above Stables from George W. Fisher, I will constantly keep on hand the largest variety of Kentucky MULES; also Harness and Saddle HORSES. Take the Jackson Railroad and Dryades street cars, first of St. Charles street; they take you to the Stables in five minutes. Merchants, planters and dealers will find it to their interest to give me a call before purchasing elsewhere. oc24 3m O. P. ALFORD.

### PROFESSIONAL CARDS.

DR. JOHN G. ANGELL,

DENTAL SURGEON,

152.....Julia Street.....152

All operations in Operative, Mechanical and Surgical Dentistry carefully performed.

Nitrous Oxide and other Anæsthetics administered. no28 1y

DENTAL NOTICE.

DR. N. P. GODFREY, having returned from his summer tour, is prepared to see his friends, as usual, at his rooms, at all business hours. Families requiring his attention will find it advantageous to call early, while he is not so much engaged.

Office—187 Canal Street. no14 tf

R. W. RACE. W. R. FOSTER.

E. T. MERRICK, formerly Chief Justice, Louisiana.

RACE, FOSTER & E. T. MERRICK,

ATTORNEYS, COUNSELORS

AND

SOLICITORS,

Corner of Camp Street and Commercial Place,

se25 NEW ORLEANS.

W. W. EDWARDS,

COUNSELOR AT LAW

AND

COMMISSIONER OF DEEDS,

No. 88 Common Street,

se11 1y New Orleans.

DR. C. J. BICKHAM.

OFFICE—680 MAGAZINE STREET,

Between Philip and First Streets, New Orleans.

Will call daily at College building, corner Common and Baronne streets, between eleven and twelve o'clock. je29 1y

### GROCERIES, ETC.

GROCERIES.....GROCERIES.

I would most respectfully call the attention of the public to my large and well-assorted stock of

FANCY AND FAMILY GROCERIES,

CONSISTING IN PART OF

Extra Choice Gunpowder, Imperial, Japan, Oolong and English Breakfast TEAS.

Java, Maracaibo, Cordova and Rio COFFEE.

Extra Choice Yellow Goshen BUTTER.

Sugar-Cured HAMS and Breakfast BACON.

Fulton Market BEEF and Pig PORK.

Extra Mess and No. 1 MACKEREL.

Shaker and New York PRESERVES.

FRUITS IN JUICE, and Strawberries, Cherries, Pineapples and Gooseberries in cans.

English and American PICKLES, SAUCES and KETCHUPS.

Spanish OLIVES and CAPERS.

Smith's Celebrated Tea-Strike and St. Luke's Choice Extra FLOUR, and every other article necessary to complete a first-class grocery.

All goods guaranteed to give perfect satisfaction, and delivered to any part of the city free of drayage.

JAMES WILSON,

Corner Jackson and Rousseau streets,

de12 1m New Orleans.

PURE LOUISIANA SUGAR,

MOLASSES AND SIRUPS.

REFINED SUGAR.—Cut Loaf, Crushed and Powdered. A. THOMSON & CO., 48 Tchoupitoulas street.

GOLDEN SIRUP.—A superior article of pure Louisiana, from the Crescent City Refinery. A. THOMSON & CO., 48 Tchoupitoulas street.

REFINED SIRUP AND MOLASSES.—Crescent City Refinery, Orleans, Louisiana, Chalmette and Pelican brands. A. THOMSON & CO., 48 Tchoupitoulas street.

LOUISIANA MOLASSES.—Various grades of Plantation, in barrels, half barrels and kegs. A. THOMSON & CO., 48 Tchoupitoulas street.

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LOUISIANA SUGAR.—Various grades of Plantation, in hogsheads and barrels. A. THOMSON & CO., 48 Tchoupitoulas street.

FOREIGN SUGAR.—Cuba, Demerara and Porto Rico, in hogsheads and boxes. A. THOMSON & CO. 48 Tchoupitoulas street.

m28 6m

JOHN F. CALDWELL. A. E. GRISWOLD.

CALDWELL & GRISWOLD,

GROCERS,

Cor. MAGAZINE AND JACKSON STS.,

de12 2m New Orleans.

A. W. SKARDON. WM. WOELPER.

A. W. SKARDON & CO.,

GROCERS,

Corner Jackson and Rousseau Streets,

FOURTH DISTRICT, NEW ORLEANS.

Goods delivered free of charge. no21 3m

ERNEST SCHARPE,

FAMILY GROCERIES,

Corner St. Charles and Terpsichore Sts.,

New Orleans, Louisiana.

All orders promptly attended to. de12 3m

### MEDICAL.

INDIAN TURNIP COMPOUND

PECTORAL BALM,

FOR THE CURE OF

COUGHS, COLDS,

HOARSENESS,

BRONCHITIS, ASTHMA,

and the various Affections of the Lungs and Throat, and for the relief of Consumptive patients.




The Indian Turnip Pectoral BALM completely cures the most inveterate cases of Bronchitis, Catarrh, Incipient Consumption, Pulmonary Oppression, the Spasmodic Nervous Disorders which attend certain forms of Coughs, Sore Throat, and generally all cases of Inflammation of the Respiratory Organs. It has a soothing action upon the Cough, facilitates expectoration, checks the spitting of blood, and relieves fits of Asthma. In this last disease the Indian Turnip Pectoral Balm has been given with the greatest success. Its use in Whooping Cough remarkably relieves this distressing affection.

Prepared and for sale by

H. LAPLACE, Druggist,

Nos. 23 and 25 Elysian Fields street, and the principal Wholesale and Retail Druggists of New Orleans. de13 1m

RHEUMATISM,

GOUT AND NEURALGIA PERMANENTLY CURED BY

N. JENKINS'

ANNIHILATOR.

A PURELY VEGETABLE COMPOUND,

whose extraordinary virtues, in those painful diseases, are attested by certificates from many prominent citizens of every section of the country.

No medicine of the century has attracted as much attention.

Of the many to whom the proprietor is authorized to refer, may be mentioned the following well-known gentlemen:

Rev. Fisher T. Rawson, Delhi, Louisiana.
Rev. James E. Bradley, Floyd, Louisiana.
Rev. P. M. Goodwyn, New Orleans, Louisiana.
Rev. J. B. Walker, Galveston, Texas.

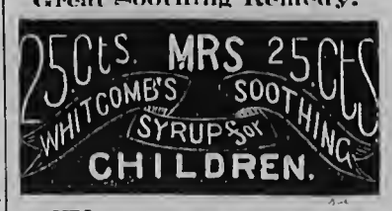
For circulars and for further information address N. JENKINS, Proprietor,

de26 3m 190 Baronne street, New Orleans.

LOOK TO YOUR CHILDREN.

—THE—

Great Soothing Remedy.




MRS. WHITCOMB'S SIRUP. Cures Colic and Griping in the Bowels, and facilitates the process of Teething. Subdues Convulsions and overcomes all Diseases incident to Infants and Children. PRICE, 25 CENTS.

MRS. WHITCOMB'S SIRUP. Cures Diarrhea, Dysentery and Summer Complaint in Children of all ages. Relieves Pain, Weakness or Exhaustion in Fifteen or Twenty Minutes, giving tone and power to the system. PRICE, 25 CENTS.

It is the Infants' and Children's Great Soothing Remedy in all disorders brought on by Teething or any other cause.

BE PARTICULAR TO CALL FOR MRS. WHITCOMB'S SIRUP, AND TAKE NO OTHER.

Prepared by the GRAFTON MEDICINE COMPANY, St. Louis, Missouri.

Sold by druggists and dealers in medicine everywhere. jy25 1y eow

BUY ME AND I'LL DO YOU GOOD

DR. HENRY'S

ROOT & PLANT

PILLS.

BY CLEANSING THE BLOOD

—AND—

AROUSING THE LIVER AND SECRETIVE ORGANS TO A HEALTHY ACTION,

DR. HENRY'S ROOT AND PLANT PILLS

Cure many complaints which it would not be supposed they could reach, such as Headache, Pain in the Side, Numbness of the Hands and Feet, Dullness, Giddiness, Rheumatism, Neuralgia, Loss of Appetite, Bilious Dysentery, Kidney Affections, Constipation, Debility, Fevers of all kinds, Dyspepsia, Jaundice and other kindred complaints arising from a low state of the body, or obstruction of its functions.

Being free from mercury and other poisons, they can be taken at all times and under all circumstances, without regard to diet, business or pleasure.

They stimulate the weakened and distempered parts into healthy action, giving them strength to disburden themselves and throw off the obstructions which are the first cause of disease, without producing either nausea or griping.

All heavy and drowsy sensations, which are the forerunners of direful diseases, such as Apoplexy, Paralytic Strokes, etc., are effectually warded off by a few doses of these searching Pills.

Full directions around each box, in English, German, French and Spanish. Price—Twenty-five Cents a Box.

Prepared by the GRAFTON MEDICINE COMPANY, St. Louis, Missouri.

Sold by druggists and dealers in medicine everywhere. jy25 1y eow

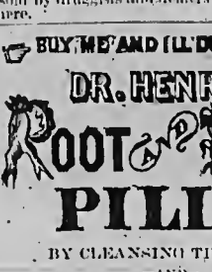
EFFERVESCING CITRATE OF MAGnesia, in six-ounce bottles, in powder.—This Magnesia is a mild purgative and aperient, very acceptable to the stomach for Sick Headache, Sour or Sick Stomach, and all febrile cases. Good for all seasons of the year.

For sale by most druggists.

Prepared by ARTHUR ROGERS,

se10 6meow 5p 193 Spring street, New York.

SAVE $20.



THE NEW WILSON UNDER-FEED.

The Best and Cheapest First-Class Shuttle SEWING MACHINE *In the World.*

Agents Wanted.

Wm. Gregg & Co.,

GENERAL

Southern Agents,

No. 189 CANAL ST.,

NEW ORLEANS,

ja2 1m Louisiana.

A. B. GRISWOLD & CO.

COR. CANAL & ROYAL STS.

NEW ORLEANS

SOUTHERN AGENTS FOR THE

GORHAM MFG COMPANY

THE LARGEST MANUFACTURERS IN THE WORLD OF

STERLING SILVER WARE

de6 1y

DAVIS & FRERET,

REAL ESTATE BROKERS,

27.....Commercial Place.....27

Prompt attention paid to Purchasing and Selling of Property, Collecting Rents, etc. Rent Bulletin issued daily. Sale Bulletin issued semi-monthly. Personal attention is given to any City Property put in our hands. de26 2m

HILLMAN & MANARD,

157.....POYDRAS STREET.....157

Between St. Charles and Carondelet Streets,

Dealers in Fancy GROCERIES, FRUITS, TEAS, and all kinds of

Family and Plantation Supplies.

Special attention paid to consignments of Country Produce. Orders and consignments respectfully solicited. de26 2m

## New Orleans Markets.

From the New Orleans Price Current.

We have nothing definite to refer to in the accounts from the country with regard to the cotton crop. We hear of considerable quantities which will no doubt come forward with the reported rise in the tributaries. There seems to be a general disposition to put crop estimates at 3,500,000 bales, but some count on higher figures—up to 3,800,000 and 3,900,000 bales, while short-crop men will not admit over 3,500,000.

The river is 14 feet below high water mark.

COTTON.—The following are the arrivals since the third instant:

| | | |
|---|---|---|
| Louisiana and Mississippi | bales | 20,578 |
| Lake | " | 50 |
| Tennessee | " | 1,676 |
| Mobile | " | 2,203 |
| Texas | " | 181 |
| Total | " | 25,406 |

On Saturday the market opened with a light supply and moderate demand, under which factors found it difficult to realize Friday's prices, unless for the higher grades, which were scarce and held with continued firmness. In fact, during the morning most of the sales were at a falling off of ⅛c. Later in the day factors met the demand still more freely, in many cases accepting offers ¼c. less than what they had refused in the morning, but these concessions failed to impart any spirit to the movement, which continued inanimate throughout the day. The business summed up 3,800 bales, and at the close good ordinary was quoted at the wide range of 18⅛@18¼c., low middling at 19¼@19½c., and middling at 19⅞@20c. On Monday the sales were confined to 2,450 bales at a partial decline of ⅛c. On Tuesday the market opened with a moderate inquiry, but buyers claimed concessions, predicated on the decline at Liverpool and New York, which factors were unwilling to admit, and the movement during the morning was of limited extent, mostly at easier prices, indicating a decline of ⅛c. Later in the day, however, under the tenor of the news and the prospect of more liberal receipts, factors met the demand more freely, which brought buyers out with greater spirit, and a fair business was done at prices showing a falling off from Monday's reduced figures of ¼c. in low middling, and ⅝@⅞c. in other grades. The sales summed up 5,550 bales.

The receipts proper at this port since the first of September exclusive of the arrivals from Mobile, Florida and Texas, are 504,906 bales, against 471,382 bales to the same date last year, and the increase in the receipts at all the ports up to the latest dates, as compared with last year, is 265,189 bales. In the exports from the United States to foreign countries, as compared with the same dates last year, there is an increase of 20,716 to Great Britain, of 31,851 to France, and of 116,223 to other foreign ports.

We quote:

| | |
|---|---|
| Low ordinary | 15½@16½ |
| Ordinary | 16½@16 17 |
| Good ordinary | 18 @18 18 |
| Low middling | 18½@18 19½ |
| Middling | 19½@19 19¾ |
| Strict middling | 20 @20 20 |
| Good middling | 20⅛@20 20½ |

COTTON STATEMENT.

| | | |
|---|---|---|
| Stock on hand, Sept. 1, 1872 | bales | 6,250 |
| Arrived past three days | " 25,406 | |
| Arrived previously | " 580,088 | 605,494 |
| | | 612,062 |
| Exported past three days | 2,372 | |
| Exported previously | 458,102 | 460,474 |
| Stock on hand and on shipboard | | 152,188 |

SUGAR.—The market has been steady and firm, with a fair demand for all grades. The receipts on Saturday and Monday embraced 2,700 hhds., which were mostly sold at 6@6⅜c. for inferior, 6⅜@6⅝c. for common, 7@7½c. for fair, 8@8⅛c. for good fair, 8⅛@8¼c. for fully fair, 9c. for prime, 9¼@9½c. for strictly prime, 9⅝@10c. for choice, 8⅛@10c. for centrifugal, 9½@10c. for yellow clarified, and 10½@12c. for white clarified.

MOLASSES.—On Tuesday only 700 hhds were received, and sold at 46@47c. for centrifugal, 47@50c. for common, 53@54c. for fair, 56@57c. for prime, and 58@59c. for strictly prime.

CORN.—On Tuesday the market was in good supply on the landing, but with only a limited demand prices ruled in favor of buyers. Sales embraced 2,100 sacks, viz.: 800 mixed at 68c., 400 yellow, from warehouse, and 200 mixed, and 400 yellow, on the landing, at 70c., and 300 white at 75c. ₱ bushel.

OATS. On Saturday sales were confined to 200 sacks choice, in one lot, at 50c. ₱ bushel; while on Monday 1,300 sacks were sold at 47@49c. for good, and 50c. ₱ bushel for choice.

BRAN.—On Tuesday only 125 sacks were sold at $1.40 ₱ 100 lbs.

PORK. On Tuesday 115 bbls. new mess sold, in four lots, at $13.75 ₱ bbl. It is retailing at $14@14.25 ₱ bbl. Old mess, repacked, is retailing at $13.50 ₱ bbl.

BACON.—On Tuesday there was a good demand, and the market was firm, with a small stock on hand, and a scarcity of sides. The sales embraced 87 casks, in lots, at 5½c. for shoulders, 9¼c. for clear rib sides, and 10½@10¾c. for clear sides. Shoulders were jobbing at 5¾@6c., clear rib sides 9½c., clear sides 11c. ₱ lb.

HAMS.—Choice sugar-cured are in demand and scarce, but supplies are expected. They are quoted at 14@15c. ₱ lb. as in brand. On Saturday some 20 tierces sold at 17@17½c. ₱ lb. On Tuesday 20 tierces choice sugar-cured sold at 17½@18c. ₱ lb.

LARD.—The supply is light. On Tuesday 50 kegs prickers sold at 9½c. ₱ lb. Tierce is quoted at 8¾@8½c., keg 9¼@9½c. ₱ lb.

DRY SALT MEAT. On Saturday 21 casks sold at 7c. for clear rib sides, and 7½c. for clear sides, and 5,000 lbs shoulders, at the railroad depot, at 5½c. ₱ lb. On Monday 25 hhds. clear rib sides sold at 7c. ₱ lb.

BREAKFAST BACON. There is only a limited jobbing trade at 11c. ₱ lb. for choice Western, and 11@12c. for Northern.

### MONEY CITY

Gold opened on Tuesday at 111⅛@111¼ against 111⅛ at New York, and closed at 111¼@111½ against 111⅜ at New York.

In silver we have noticed only a fair sales. American half dollars are quoted at 109@110, and 8 ounces at 105@106 per cent. premium in gold.

## New Orleans Wholesale Prices.

REVISED AND CORRECTED WEEKLY.

*M. stands for Month. A. for Annum. S. for Sight. D. for Days. T. for Time.*

| ARTICLES | FROM | TO |
|---|---|---|
| ALCOHOL, ₱ gallon | 2 75 | 2 80 |
| ALE, ₱ bbl | 5 25 | 7 00 |
| ALMONDS, ₱ lb: | | |
| Ivica | 7 50 | 11 00 |
| Tarragona | 14 00 | 16 00 |
| ANCHORS, ₱ lb | 20 00 | 40 00 |
| ANVILS, ₱ lb | 7 00 | 15 00 |
| APPLES, ₱ bbl: | | |
| Apples | 7 00 | 8 50 |
| Apples, dried | 10 00 | 17 00 |
| ARMS, ₱ lb: | | |
| Percussion | 18 | 20 |
| BAGGING, ₱ lb: | | |
| Pilot | 5 00 | 6 00 |
| Checkers | 6 00 | 7 00 |
| Navy | | 4 50 |
| Cream crackers | | 11 00 |
| BARRELS, ₱ M: | | |
| Lake | 13 00 | 16 00 |
| Paving bricks | 16 00 | 18 00 |
| Country | 12 00 | 14 00 |
| English fire | 45 00 | 50 00 |
| American fire | 35 00 | 43 00 |
| CANDLES, ₱ lb: | | |
| Sperm, New Bedford | 33 | 36 |
| Tallow | 16 | 18 |
| CHEESE, ₱ lb: | | |
| Cream | 38 | 60 |
| No. 1 | 50 | 52 |
| Sweet | 35 | |
| COAL, ₱ ton: | | |
| Anthracite | 13 00 | 14 00 |
| Western, ₱ bbl | | |
| CORKS, ₱ 1000: | | |
| Register | 4 00 | 4 50 |
| Pointed, long | 3 25 | 4 00 |
| Pointed, short | 2 50 | 3 25 |
| COTTON, ₱ lb: | | |
| Medium | 20 | 21 |
| Java | 19 | 21 |
| DRUGS, ₱ lb: | | |
| Braziers | 15 | 18 |
| Sheathing | | 14 |
| Copper bolts | 15 | |
| Yellow metal | 27 | 30 |
| COPPERAS, ₱ lb | | |
| Manilla | 19 | 20 |
| Turkish, Manufact | | 16 |
| Tarred, Russian | 17 | |
| Stair | 16 | 17 |
| COTTON SEED: | | |
| Rough, ₱ ton | | 13 00 |
| In sacks | | |
| DRUGS, ₱ lb: | | |
| Arrowroot, Jamaica | | 25 |
| Arrowroot, Bermuda | | 22 |
| Alum | 3 | 3½ |
| Borax | 30 | 35 |
| Brimstone | 3 | 3½ |
| Bicarbonate of soda | 2 | 2½ |
| Camphor | 2 | 2½ |
| Copperas | 3 | 3½ |
| Epsom salts | 3 | 3½ |
| Gum Arabic | 55 | 75 |
| Opium | 7 50 | 8 00 |
| Rhubarb | 1 75 | 2 00 |
| Soda ash | 5 | 5½ |
| Sarsaparilla | 28 | 35 |
| Senna | 28 | 30 |
| Sal soda | 3 | 3½ |
| Sulphur, Flor | 5 | 6 |
| Quinine, ₱ oz | 2 35 | 2 40 |
| Morphine, ₱ oz | 2 75 | 3 25 |
| DYES, ₱ lb: | | |
| Logwood, Campeachy | 4 | 5 |
| Logwood, St. Domingo | 1½ | 2 |
| Fustic, Tampico | 2 | 2½ |
| Indigo, ₱ lb | 1 40 | 1 60 |
| Madder | 15 | 18 |
| EGGS, ₱ dozen: | | |
| Western | 35 | 40 |
| FISH, ₱ box: | | |
| Cod | 1 40 | |
| Herrings | 35 | 40 |
| FLANNEL, ₱ yd | | 6 |
| FLOUR, ₱ bbl: | | |
| Double extra | 7 00 | 7 12 |
| Superfine | 6 50 | |
| Fine | | 5 75 |
| FRUIT, ₱ lb: | | |
| Prunes | 9 | |
| Currants, new | 8 | |
| Almonds, soft shell | | 20 |
| Almonds, shelled | | 30 |
| GRAVES, ₱ box of 1 foot: | | |
| French, 9 by 10 | 3 50 | 3 75 |
| French, 10 by 12 | 3 75 | 4 00 |
| French, 11 by 12 to 12 by 20 | 4 00 | 4 75 |
| French, 11 by 18 to 18 by 24 | 4 50 | 5 00 |
| HAY, ₱ ton: | | |
| Prime | | 80 00 |
| Choice | | |
| IRON, ₱ ton: | 70 00 | 80 00 |
| Pig | | 6 |
| English, ₱ lb | | 6 |
| Swedes, assorted | 7 | |
| Hoop | 7 | 8 |
| Sheet | 6½ | 8 |
| Roller | 8½ | 9 |
| Nail rods | | 10 |
| Castings, American | | 6 |
| LEAD, ₱ 100 lbs: | | |
| Pig | 8 50 | |
| Bar, ₱ lb | | 9 |
| Sheet | 11 | 11½ |
| Pipe | 11 | 11½ |
| LEATHER, ₱ lb.: | | |
| Sole, hemlock | 32 | 36 |
| Sole, oak | 41 | 44 |
| Harness | 40 | 45 |
| Calf skins, ₱ dozen | 42 00 | 70 00 |
| Texas, rough, ₱ lb | 21 | 26 |
| LIME, ₱ bbl.: | | |
| Western | 1 25 | |
| Cement | 3 25 | 3 75 |
| Plaster Paris | 1 | 1 00 |
| LUMBER, ₱ M feet: | | |
| Boards, yellow pine | 11 00 | 15 00 |
| Boards, cypress | 20 00 | 25 00 |
| Flooring, dressed | 12 00 | 25 00 |
| Flooring, rough | 15 00 | 18 00 |
| Ceiling, dressed | 18 00 | 20 00 |
| Weatherboards, dressed | 16 00 | 18 00 |
| Weatherboards, rough | 13 00 | 14 00 |
| Scantling | 12 00 | 14 00 |
| Shingles, ₱ M | 3 00 | 4 00 |
| Laths | 2 50 | 3 00 |
| OILS: | | |
| Lard, ₱ gallon | | |
| Coal oil, in barrels | 23 | 31 |
| Coal oil, in cases | 30 | 38 |
| Linseed, raw | 80 | 82 |
| Sperm | | 1 10 |
| White, refined | 95 | 1 00 |
| Castor, ₱ lb | 1 65 | 1 70 |
| Olive, ₱ 24 oz | 6 00 | 6 50 |
| Olive, ₱ 12 oz | 7 25 | |
| Tanner's, ₱ gallon | 80 | 85 |
| PAINTS, ₱ 100 lbs: | | |
| Lead, red | 11 00 | 12 00 |
| Lead, white, American | 7 50 | 12 00 |
| Lead, white, English, ₱ lb | 12 | 12½ |
| Vermilion, American | 40 | 50 |
| Vermilion, English | 1 50 | 1 75 |
| Zinc, white, American | 11 | 12 |
| Zinc, white, French | 13 | |
| Chrome green | 20 | 25 |
| Chrome yellow | 20 | 25 |
| Litharge | 12 | 13 |
| Venetian red, in oil, ₱ lb | 15 | 16 |
| Spanish brown, in oil | 8 | 12 |
| Chalk, ₱ ton | 15 00 | 20 00 |
| Blue, Prussian, ₱ lb | | 45 |
| Blue, Ultramarine | 30 | 40 |
| Blue, solubie | 85 | 1 00 |
| Green, Paris | 30 | |
| Mineral paints | 4 | 6 |
| Ocher, American | 2 | 3 |
| Ocher, Rochelle | 4 | 5 |
| Sienna, burnt | 10 | 11 |
| Sienna, raw | 6 | 8 |
| Umber, burnt | 12 | 16 |
| Umber, raw | 10 | 14 |
| SADDLES: | | |
| Half leaves | 31 | 35 |
| Quarter leaves | | 31 |
| SPICE, ₱ lb: | | |
| Cassia | 36 | 38 |
| Cloves | | 38 |
| Nutmegs | 1 20 | 1 30 |
| Pepper | 21 | 23 |
| Pimento | 12 | 14 |
| STARCH, ₱ lb: | | |
| Havana, white | 12 | 12½ |
| Havana, yellow | 10½ | |
| Havana, brown | 10 | 11 |
| Crushed | 13 | 13½ |
| Pulverized | 13½ | 14 |
| TEAS, ₱ lb: | | |
| Imperial | 45 | 1 10 |
| Gunpowder | 70 | 1 50 |
| Hyson | 75 | 1 25 |
| Young Hyson | 75 | 1 10 |
| Oolong | 45 | 1 10 |
| Pouchong | 50 | 90 |
| TIN, ₱ box: | | |
| In plates, I. X | 15 50 | |
| In plates, I. C | 13 25 | |
| Leaded plates, I. X | 15 75 | |
| Leaded plates, I. C | 12 50 | |
| WAGONS AND CARTS, EACH: | | |
| Wagon, four horse | 85 00 | 100 00 |
| Wagon, three horse | 100 00 | 110 00 |
| Wagon, four horse | 110 00 | 125 00 |
| Wagon, two horse, thill, skein | 80 00 | 90 00 |
| Wagon, three horse | 90 00 | 100 00 |
| Wagon, four horse | 100 00 | 115 00 |
| Cane wagon | 180 00 | 225 00 |
| Ox wagon | 100 00 | 125 00 |
| Dry cart, with all body | 80 00 | |
| Ox cart, complete | 115 00 | 130 00 |
| Oxen cart | 80 00 | 125 00 |
| Tobacco cart, without bed | 90 00 | 95 00 |
| Tobacco cart, complete | 120 00 | 135 00 |
| Basket cart | 55 00 | 90 00 |
| Plantation cart | 65 00 | 70 00 |
| Dirt cart | 65 00 | |
| Country dray | 75 00 | |
| Express Spring wagon | 110 00 | 120 00 |
| Barrows, heavy, ₱ pair | 25 00 | 25 00 |
| Harness, wagon | 18 00 | 22 00 |
| Harness, cart | 11 00 | 14 00 |
| ZINC, ₱ lb: | | |
| Pig | 8½ | 9 |
| Sheet | 11 | 11½ |
| VINEGAR, ₱ gallon | | |
| Cider | 20 | |
| French white wine, ₱ bbl | 10 50 | 11 50 |
| WOOD, ₱ cord: | | |
| Ash | 6 75 | 7 00 |
| Oak | 5 75 | 6 00 |
| Pine | | 3 75 |

### CATTLE MARKET.

NEW ORLEANS, Jan. 7, 1873

| | | |
|---|---|---|
| Texas cows, choice, ₱ head | $ | @ |
| Texas cows, first quality, ₱ head | 35 00 | @ 40 00 |
| Texas [illegible] quality, ₱ head | 30 00 | @ 35 00 |
| Texas [illegible] quality, ₱ head | 15 00 | @ 25 00 |
| Western [illegible] | | @ |
| Hogs, | | @ |
| Sheep | 5 00 | @ 6 00 |
| Sheep | 3 00 | @ 4 00 |
| Sheep, [illegible] quality, ₱ head | 2 00 | @ 2 50 |
| Mexican [illegible] | 50 00 | @ 60 00 |
| Kentucky | | @ |
| Tennessee [illegible] | | @ |
| Calves | 7 00 | @ 10 00 |
| Veal [illegible] | 9 00 | @ 10 00 |

## Appointments for Quarterly Meetings.

### MISSISSIPPI CONFERENCE.

VICKSBURG DIST.—FIRST ROUND.

| | |
|---|---|
| Port Gibson | Dec. 29, 30 |
| Rocky Springs, at Rocky Spring | Jan. 4, 5 |
| Steele Warren, at Asbury | 11, 12 |
| Utica, at Rocky Hill | 17, 19 |
| Edwards, at Bethel | 24, 26 |
| Vicksburg, Warren, Middle and Smithtown, at Beechland | Feb. 1, 2 |
| Mill Creek Station | 7, 9 |
| Grove Street, at [illegible] | 8, 10 |
| Kirkwood | 15, 16 |
| Shelby, at Grove Hill | Mar. 1, 2 |
| Rolling Fork, at Rolling Fork | 8, 9 |

The district stewards will meet in Port Gibson, at ten o'clock, A. M., January 28.

JOHN A. H. JONES, P. E.,
Port Gibson, Mississippi.

SUMMIT DISTRICT.—FIRST ROUND.

| | |
|---|---|
| Summit, at Summit | Jan. 18, 19 |
| Holmesville, at Holmesville | 25, 26 |
| Angle City | Feb. 1, 2 |
| St. Helena | 8, 9 |
| Greensburg, at Soule chapel | 15, 16 |
| Covington | 22, 23 |
| Pontchartoula, at Wesley chapel | Mar. 1, 2 |
| Franklinton, at Warner's | 8, 9 |
| Livingston | 15, 16 |
| Big Creek | 22, 23 |

A. H. NICHOLSON, P. E.

JACKSON DISTRICT.—FIRST ROUND.

| | |
|---|---|
| Mount Olivet circuit, at Short Creek | Jan. 4, 5 |
| Yazoo City station | 11, 12 |
| Jackson station | 18, 19 |
| Madison circuit, at Livingston | 25, 26 |
| Sharon circuit, at Sharon | Feb. 1, 2 |
| Yazoo circuit, at Midway | 8, 9 |
| Dover circuit, at Dover | 15, 16 |
| Canton station | 22, 23 |
| Brownsville circuit, at Liberty | Mar. 1, 2 |
| Camden circuit, at Camden | 8, 9 |
| Sulphur Springs circuit, at Union | 15, 16 |
| Carthage circuit, at Carthage | 22, 23 |
| Hermanstown circuit, at Forest Grove | 29, 30 |

The district stewards will please meet in Canton, Mississippi, on Friday, January 31, 1873. They will J. P. Stevens, A. J. Birdsong, H. Bunch, N. H. Lee, C. M. Langford, J. R. Bell, John McKay, G. Nichols, G. W. Galloway, J. J. Covington, W. M. Eldridge, J. L. Cameron, A. Coleman.

H. H. MONTGOMERY, P. E.

WOODVILLE DIST.—FIRST ROUND.

| | |
|---|---|
| Woodville station | Jan. 18, 19 |
| Clinton, at Clinton | 25, 26 |
| Jackson station | Feb. 1, 2 |
| East Feliciana, at Oak Grove | 8, 9 |
| Wilkinson, at Bethel | 15, 16 |
| Bayou Sara, at Concord | 22, 23 |
| Buffalo, at Hopewell | Mar. 1, 2 |
| East Baton Rouge, at Antioch | 8, 9 |
| Meadville, at Meadville | 15, 16 |
| Amite, at Adams | 22, 23 |

The district stewards will please meet me at Woodville, January 18, 1873.

J. L. FORSYTH, P. E.

BROOKHAVEN DIST.—FIRST ROUND.

| | |
|---|---|
| Hazlehurst and Zion mission | Jan. 18, 19 |
| Crystal Springs and Terry mission | 25, 26 |
| Brookhaven, Bogue Chitto mission and Brookhaven mission | Feb. 1, 2 |
| Georgetown, at Pleasant Grove | 8, 9 |
| Beauregard, at Beauregard | 15, 16 |
| Bay mond, at Raymond | 22, 23 |
| Providence, at Pleasant Grove | Mar. 1, 2 |
| Scotland, at Casey ville | 8, 9 |
| Brandywine at Hebbothoth | 15, 16 |
| Meltonville, at Topisaw | 22, 23 |

The district stewards will meet in Hazlehurst January 11, 1873.

W. E. M. LISTELLE, P. E.

BRANDON DIST.—FIRST ROUND.

| | |
|---|---|
| Sampit circuit, at Pamlin | Jan. 11, 12 |
| Belinda station | 18, 19 |
| Morton, at Mutual Union | 25, 26 |
| Hillsborough, at Cooke ville | Feb. 1, 2 |
| Walnut Grove circuit and Smithdale chapel | 8, 9 |
| Union mission | 8, |
| Philadelphia circuit, at Pachuta's Rest | 15, 16 |
| Forest and Lake circuit, at High Hill | 22, 23 |
| Livingston, at New Prospect | Mar. 1, 2 |
| Bale chapel circuit, at Mount Zion | 8, 9 |
| Jayesville mission, at Mount Zion | 15, 16 |
| Fairfield-Collierville circuit, at Newton station | 22, 23 |

The district stewards will meet me at Forest, January 20, 1873. F. M. WILLIAMS, P. E.

SEASHORE DIST.—FIRST ROUND.

| | |
|---|---|
| Enon circuit, at Enon | Jan. 4, 5 |
| Columbia circuit, at Union Academy | 11, 12 |
| Mount Carmel circuit, at Mount Zion | 18, 19 |
| Franklin circuit, at Green Spring | 25, 26 |
| Pearlington circuit, at Pearlington | Feb. 15, 16 |
| White Plains circuit, at White Plains | 22, 23 |
| Logan Springs circuit, at Logan Springs | Mar. 1, 2 |
| W. Pascagoula mission, at Mt. Pleasant | 8, 9 |
| East Pascagoula circuit, at Moss Point | 15, 16 |
| Chickasawha and Green mission | 22, 23 |

The district stewards will please meet me at Mount Zion, Mount Carmel circuit, January 18, 1873. Brethren will please be prompt in attendance, as business of importance is to be given.

C. P. GILLASPIE, P. E.

MERIDIAN DIST.—FIRST ROUND.

| | |
|---|---|
| Spring Hill circuit | Jan. 18, 19 |
| Shubuta station | 25, 26 |
| DeKalb circuit, at Pleasant Ridge | Feb. 1, 2 |
| Paulding circuit, at Pilgrim's Rest | 8, 9 |
| Wayne circuit, at Waynesboro | 15, 16 |
| Clarke circuit | 22, 23 |
| Meridian station | Mar. 1, 2 |
| Enterprise station | 8, 9 |
| Enterprise circuit, at Jake's chapel | 15, 16 |
| Marion circuit, at Marion | 22, 23 |
| Toomsuba circuit, at Toomsuba | 29, 30 |

The district stewards will all meet at Meridian on the twenty-second of January, at eleven o'clock, at the Methodist church. The stewards of each charge will all be promptly at the first quarterly meeting on Saturday. The brethren, I hope, will furnish conveyance, as heretofore, for the presiding elder from nearest railroad point.

WILLIAM H. HINES, P. E.

### ALABAMA CONFERENCE.

MOBILE DISTRICT.—FIRST ROUND.

| | |
|---|---|
| Whistler | Jan. 4, 5 |
| Pollard circuit, at [illegible] | 18, 19 |
| Milton | 25, 26 |
| Pensacola | Feb. 1, 2 |
| Franklin street | 8, 9 |
| St. Paul's | 15, 16 |
| St. Francis street | 22, 23 |
| Citronelle circuit, at Manvillia | Mar. 1, 2 |
| St. Stephen's circuit, at St. Stephen's | 8, 9 |
| Mount Pleasant circuit, at Red Hill | 15, 16 |
| Grand Bay mission, at Pine Grove | 22, 23 |

All the official members are earnestly requested to be present. Let us begin the new year with a firm purpose, relying upon Divine assistance, to do our whole duty. The grave and the judgment are in view. There is no time for indifference.

H. DUPUBAU, P. E.

DEMOPOLIS DIST.—FIRST ROUND.

| | |
|---|---|
| Livingston | Jan. 4, 5 |
| Belmont, at Campsville | 11, 12 |
| Eutaw | 18, 19 |
| Greene, at Salem | 25, 26 |
| Demopolis | Feb. 1, 2 |
| Forkland, at Forkland | 8, 9 |
| Uniontown, at Uniontown | 15, 16 |
| Cuba, at Cuba | 22, 23 |
| Gallowsville, at Gallowsville | Mar. 1, 2 |
| Bladen Springs, at Bladen Springs | 8, 9 |
| Butler, at Butler | 15, 16 |
| Gaston, at Christopher chapel | 22, 23 |

A full attendance of official members at their first Quarterly Conferences is urgently requested.

S. H. COX, P. E.

MONTGOMERY DIST.—FIRST ROUND.

| | |
|---|---|
| Tallassee | Jan. 11, 12 |
| Auburn | 18, 19 |
| Opelika | 25, 26 |
| Salem, at Shady Grove | Feb. 1, 2 |
| Hurt chapel and Silver Run, at Hurtsville | 8, 9 |
| Notasulga, at Notasulga | 15, 16 |
| Tuskegee | 22, 23 |
| Montgomery | Mar. 1, 2 |
| Wetumpka | 8, 9 |
| Elmore circuit, at Carlisle | 15, 16 |
| Tuskegee circuit, at Hurt chapel | 22, 23 |
| Loachapoka, at Loachapoka | 29, 30 |
| Crawford, at Crawford | Apr. 5, 6 |

The district stewards will meet at Auburn, February 1, at eleven A. M.

WILLIAM A. MCCARTY, P. E.

GREENSBORO DIST.—FIRST ROUND.

| | |
|---|---|
| Marion | Jan. 4, 5 |
| Greensboro | 11, 12 |
| Uniontown | 18, 19 |
| Perryville | 25, 26 |
| Autaugaville and Baker mission | Feb. 1, 2 |
| Prairieville | 8, 9 |
| Autauga Valley and Ivy Creek | 15, 16 |
| Plantersville | 22, 23 |
| Newberne | Mar. 1, 2 |
| Brush Creek | 8, 9 |

A. H. MITCHELL, P. E.

SELMA DISTRICT.—FIRST ROUND.

| | |
|---|---|
| Summerfield station | Dec. 28, 29 |
| Uniontown station | Jan. 4, 5 |
| Dayton and Spring Hill, at Spring Hill | 8, 9 |
| Jefferson and Lindsaw's, at Jefferson | 11, 12 |
| Selma station | 18, 19 |
| Sungsville circuit, at Sungsville | 25, 26 |
| Jackson circuit, at Grace Hill | 28, 29 |
| Peachtree circuit, at Mount Andrew | Feb. 1, 2 |
| East Selma and Benton mission, at East Selma | 8, 9 |
| Coffeeville mission, at Coffeeville | 15, 16 |
| Choctaw Corner, at Swaysboro | 19, 20 |
| Reichert Hills, at Hampden | Mar. 1, 2 |
| Gerryville circuit, at Pendleville | 5, 6 |

The district stewards will meet at the Methodist church, in the city of Selma, on Saturday, January 18, 1873. Address me at Selma, Alabama, care of L. Johnson & Co. ANDREW J. BIGGS, P. E.


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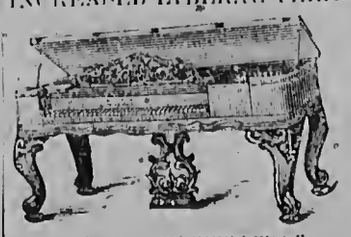
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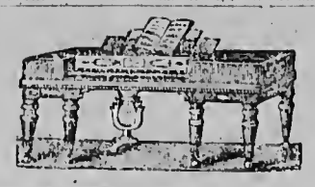
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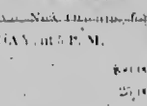
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THURSDAY, JANUARY 9, 1873.

## A SCENE AT THE VATICAN.

The London *Times* says that letters from Rome describe a curious scene which occurred at the Vatican on a recent Sunday: "It was deemed desirable by certain zealots who surrounded the Pope to give Cardinal Cullen a high opinion of the attachment of the Roman people to the temporal power. The Society for the Promotion of Catholic Interests took the matter in hand, and got together a vast number of persons belonging to the lower orders. It is said that as many as five thousand were collected, and that a large portion of them were paid for their assistance. The guidance of this motley army was undertaken by Don Pietro Aldobrandini, Prince of Sarsina, who was charged to read to the Pope an address, which an Italian paper says it dares not print, since to do so would be to transgress the laws and incur immediate seizure. The Pope replied by a speech, in which he explained that it is one thing to be now in Rome and another thing to remain there always. To this speech succeeded a tumult, such as the halls of the Vatican can rarely before have witnessed. The building rang with shouts of 'Vivi il Papa Re!' 'Viva il nostro, Sovrano!' and to these succeeded others of 'Death to Victor Emmanuel!' These latter cries, uttered in the presence of Christ's vicegerent upon earth, immensely scandalized the more moderate of the persons present, and the Pope himself seems to have understood that the commonest limits of decorum had been overstepped, and that the dignity of the Tiara was gravely compromised by a scandal he seemed to countenance. The furious cries of 'Death to the King' continuing, he felt that things had been allowed to go too far, and, making a sign to the fanatical assemblage to be silent, he again spoke, and said that their weapons must not be the sword and artillery, but prayer and good examples. The whole demonstration was of a nature to shock rather than to edify the person for whose benefit it is alleged to have been got up, and who is said to have been most unfavorably impressed by the character of the assemblage and the violence of the language used."

## JOHN MILTON'S PRAYER.

There is something, says the *Christian Intelligencer*, almost inspired in John Milton's prayer for the Commonwealth of England, in the days of Cromwell. Christian patriotism could scarcely utter a loftier doxology, or implore greater blessings for a nation's weal:

"O thou, our most certain hope and defense. Now unite us entirely and appropriate us to thyself. Tie us everlastingly in willing homage to the prerogative of thy eternal throne. Let thine enemies all take counsel together and let it come to naught; let them decree, and do thou cancel it; let them gather themselves and be scattered; let them embattle themselves and be broken; let them embattle themselves and be broken, for thou art with us.

"Then, amidst the hymns and hallelujahs of saints, some one may, perhaps, be heard offering at high strains, in new and lofty measures, to sing and celebrate thy divine mercies and marvelous judgments in this land throughout all ages; whereby this great and warlike nation, instructed and inured to the fervent and continual practice of truth and righteousness, and casting far from her the rags of her old vices, may press on hard to that high and happy emulation, to be found the soberest, wisest and most Christian people at that day when thou, the eternal and shortly-expected King, shalt open the clouds, to judge the several kingdoms of the world, and distributing national honors and rewards to religious and just commonwealths, shalt put an end to all earthly tyrannies, proclaiming thy universal and mild monarchy through heaven and earth; where they undoubtedly that, by their labors, counsels and prayers, have been earnest for the common good of religion and their country, shall receive above the inferior orders of the blessed the regal addition of principalities, legions and thrones into their glorious titles, and, in supereminence of beatific vision progressing the dateless and irrevoluble circle of eternity, shall clasp inseparable hands with joy and bliss in overmeasure forever."

M. Remusat, French minister of foreign affairs, in answer to an application from Mayor Alvord, president of the San Francisco Art Association, informs him that plaster casts of the objects of art in the Public Museum of Paris have been ordered for the use of the School of Design to be opened in San Francisco. This valuable gift, it is explained, is in recognition of the liberal contribution of California to the French relief fund.

## ADVICE TO A PREACHER.

"When you open your commission," says old John Berridge, "begin with laying open the innumerable corruptions of the hearts of your audience. Moses will lend you a knife which may be often whetted at his grindstone. Lay open the universal sinfulness of men's natures, the darkness of the mind, the frowardness of the will, the fretfulness of the temper, and the earthliness and sensuality of the affections. Speak of the evil of sin in its nature, its rebellion against God as our sovereign, ingratitude to God as our law-giver, and contempt both of his authority and love. Declare the evil of sin in its effects, bringing all our sicknesses, pains and snares—all the evils we feel and all the evils we fear. Lay open the spirituality of the law and its extent, reaching to every thought, word and action, and declaring every transgression, whether by omission or commission, deserving of death. Declare man's utter helplessness to change his nature or make his peace. When your hearers are deeply affected with these things, which is often seen by the hanging down of their heads, then preach Christ. Lay open the Savior's almighty power to soften the hard heart and give it repentance, to bring pardon to the broken heart, a spirit of prayer to the prayerless heart, holiness to the filthy heart, and faith to the unbelieving heart. Let them know that all the treasures of grace are lodged in Jesus Christ for the use of the poor, needy sinners, and that he is full of love as well as power, turns no beggar from his gate, but receives all comers kindly, loves to bless them, and bestows all his blessings free. Here you must wave the gospel flag, and magnify the Savior supremely. Speak it with a full mouth, that his blood can wash away the foulest stains, and his grace subdue the stoutest corruptions. Entreat the people to seek his grace—to seek it directly, to seek it diligently, to seek it constantly; and acquaint them that all who thus seek shall assuredly find the salvation of God."

## HAPPY LIKE THE REST.

The doctor's pulpit stories, however, were not all of this gloomy cast. It is as far back as the time when we attended the Sunday school that we heard him tell a story for children to illustrate the humanity of Christ. Two girls one day were playing, and the more timid of the two started the deep question whether play was a quite right thing for Christian children to be engaged in? A certain minister preaching in the kirk she attended had said the previous Sunday that Christ was nowhere described in the Bible as having laughed. "You see, Katie, the minister said he was a man of sorrows." The other girl replied in a most practical fashion by stopping the play at once. "But," she added, "I dinna ken, Maggie, but I think surely that minister was saying more than he had any right to say. We read that Jesus went to a marriage in Cana, of Galilee. The marriage folk would be, like other marriage folk, happy and laughing. Do you think the Lord would sit glooming at them without ever a smile on his face? No, no, Maggie. I would not like to say 'laughing,' but I'm quite sure if he went to a wedding he would be happy like the rest while he was there. I think we might finish our play now."—*Dr. Anderson, of Glasgow.*

The great floods in China are attributed to the gradual upheaval of the northeast part of the country, which, it is said, has long been suspected, and it is now established to the satisfaction of all the geologists who have visited it. The effect, apparently, has been to cause the Yellow river to change its course, and to deprive the regions through which it passed of the natural means of drainage. As it is the custom in China to hold high officials responsible for whatever calamities occur within their jurisdiction, and as a victim is clearly needed in this case because the disaster has been of frequent occurrence, it seems not unlikely that Linnehang will be temporarily degraded for neglecting or being unable to prevent the overflow of the pent-up waters.

A man may be a heretic in the truth, and if he believes things only because his pastor says so, or the assembly so determines, without knowing other reason, though his belief be true, yet the very truth he holds becomes his heresy.—*Milton.*

Since the generality of persons act from impulse much more than from principle, men are neither so good nor so bad as we are apt to think them.—*Hare.*

What an argument in favor of social connections is the observation that, by communicating our grief we have less, and by communicating our pleasures we have more.—*Greville.*

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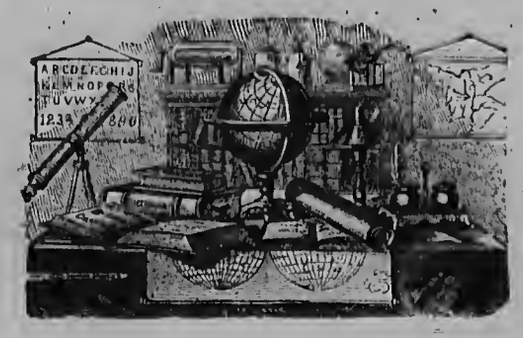
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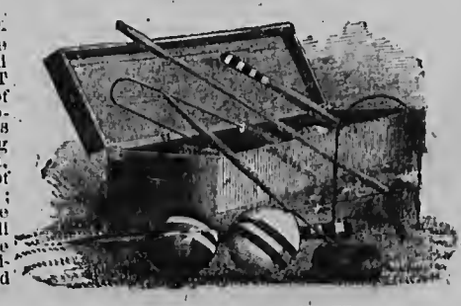
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The Christian Advocate.

THURSDAY, JANUARY 9, 1873.

### THE BLIND MEN AND THE ELEPHANT.

BY JOHN G. SAXE.

It was six men of Indostan,
To learning much inclined,
Who went to see the Elephant,
(Though all of them were blind,)
That each by observation
Might satisfy his mind.

The *First* approached the Elephant,
And, happening to fall
Against his broad and sturdy side,
At once began to bawl:
"God bless me! But the Elephant
Is very like a wall!"

The *Second*, feeling of the tusk,
Cried: "Ho! What have we here
So very round and smooth and sharp?
To me 'tis mighty clear
This wonder of an Elephant
Is very like a spear!"

The *Third* approached the animal,
And, happening to take
The squirming trunk within his hands,
Thus boldly up and spake:
"I see," quoth he, "the Elephant
Is very like a snake!"

The *Fourth* reached out his eager hand,
And felt about the knee;
"What most this wondrous beast is like
Is mighty plain," quoth he,
"'Tis clear enough the Elephant
Is very like a tree!"

The *Fifth*, who chanced to touch the ear,
Said: "Even the blindest man
Can tell what this resembles most,
Deny the fact who can,
This marvel of an Elephant
Is very like a fan!"

The *Sixth* no sooner had begun
About the beast to grope,
Than, seizing on the swinging tail
That fell within his scope:
"I see, quoth he, "the Elephant
Is very like a rope!"

And so these men of Indostan
Disputed loud and long,
Each in his own opinion
Exceeding stiff and strong,
Though each was partly in the right,
And all were in the wrong!

*New York Ledger.*

### THE FIRST CABINET.

THE MEN WHO SURROUNDED WASHINGTON.

Mr. Parton, in the January *Atlantic*, thus describes Washington and his first cabinet:

Age had not quenched the vivacity of either of the four secretaries—Jefferson, forty-seven; Knox, forty; Randolph, thirty-seven; Hamilton, thirty-three. When, in the world's history, was so young a group charged with a task so new, so difficult, so momentous?

Such were the gentlemen who were gathered round the council table at the President's house in New York in 1780; at the head of the table, General Washington, now fifty-eight, his frame as erect as ever, but his face showing the deep traces of the thousand anxious hours he had passed. Not versed in the lore of schools, but gifted with a great sum of intellect, the eternal glory of this man is that he used all the mind he had in patient endeavors to find out the right way; ever on the watch to keep out of his decision everything like bias or prejudice; never deciding till he had exhausted every source of elucidation within his reach. Some question he could not decide with his own mind, and he knew he could not. In such cases he bent all his powers to ascertaining how the subject appeared to minds fitted to grapple with it, and getting them to view it without prejudice.

I am delighted to learn that Mr. Carlyle can seldom hear the name of Washington pronounced without breaking forth with an explosion of contempt, especially, it is said, if there is an American within hearing. Washington is the exact opposite of a fell Carlylean hero. His glory is that he was not richly endowed, not sufficient unto himself, not indifferent to human rights, opinions and prefereuces; but, feeling deeply his need of help, sought it, where alone it was to be found, in minds fitted by nature and training to supply his lack. It is this heartfelt desire to be right which shines so affectingly from the plain words of Washington, and gives him rank so far above the gorgeous bandits whom hero worshipers adore.

On the right of the President, in the place of honor, sat Jefferson, now forty-seven, the senior of all his colleagues; older in public service, too, than any of them; tall, erect, ruddy; noticeably quiet and unobtrusive in his address and demeanor; the least pugnacious of men. Not a fanatic, not an enthusiast; but an old-fashioned Whig, nurtured upon "old Coke," enlightened by twenty-five years' intense discussion—with pen, tongue and sword—of Cokean principles. Fresh from the latest commentary upon Coke—the ruins of the Bastile—and wearing still his red Paris waistcoat and breeches, he was an object of particular interest to all men, and, doubtless, often relieved the severity of business by some thrilling relation out of his late foreign experience.

Opposite him, on the President's left, was the place of Hamilton, Secretary of the Treasury, in all the alertness and vigor of thirty-two years. If time had matured his talents, it had not lessened his self-sufficiency; because, as yet, all his short life had been success, and he had associated chiefly with men who possessed nothing either of his fluency or his arithmetic. A positive, vehement little gentleman, with as firm a faith in the apparatus of finance as General Knox had in great guns. He was now in the full tide of activity, lobbying measures through Congress, and organizing the Treasury Department—the most conspicuous man in the administration, except the President. As usual his unseen work was his best. In organizing a system of collecting, keeping and disbursing the revenue, he employed so much tact, forethought and fertility that his successors have each, in turn, admired and retained his most important devices. He arranged the system so that the Secretary of the Treasury at any time or moment could survey the whole working of it, and he held at command all the resources of the United States, subject to lawful use, without being able to divert one dollar to a purpose not specially authorized. He could not draw his own pittance of salary without the signatures of the four chief officers of the department—controller, auditor, treasurer and register.

### NO BRAINS.

Judge Ray, the temperance lecturer, in one of his efforts, get off the following hard hit at "moderate drinkers:"

"All those who in youth acquire a habit of drinking whisky, at forty years of age will be total abstainers or drunkards. No person can use whisky for years with moderation. If there is a person in the audience before me whose experience disputes this, let him make it known. I will account for it, or acknowledge that I am mistaken."

A tall, large man arose, and, folding his arms across his breast, said:

"I offer myself as one whose experience contradicts your statements."

"Are you a moderate drinker?"

"I am."

"How long have you drank in moderation?"

"Forty years."

"And never been intoxicated?"

"Never."

"Well," remarked the judge, scanning the subject from head to foot, "yours is a singular case, yet I think it is easily accounted for. I am reminded by it of a little story. A colored man, with a loaf of bread and a bottle of whisky, sat down to dine on the bank of a clear stream. In breaking the bread he dropped some crumbs into the water. These were eagerly seized and eaten by the fish. This circumstance suggested to the darkey the idea of dipping the bread into the whisky and feeding it to them. It worked well. Some of the fish ate it, and became drunk and floated upon the surface. In this way he easily caught a large number. But in the stream was a large fish, very unlike the rest. It partook freely of the bread and whisky with no perceptible effect. It was shy of every effort of the darkey to take it. He resolved to take it at all hazards, that he might learn its name and nature. He procured a net, and, after much effort, caught the fish, carried it to a colored neighbor, and asked his opinion in the matter. The other surveyed the wonder a moment, and then said: 'Samho, I understand dis case; dis fish is a mullet head, it aint got any brains.' In other words," added the judge, "alcohol affects only the brain, and, of course, those having none, may drink without injury." The storm of laughter which followed drove the "moderate drinker" from the house.—*Pittsburg Prompter.*

WRITERS OF THE BIBLE.—Although good men wrote the Bible, our faith in the Bible does not rest on the goodness of the men who wrote it. The fatal facility with which men glide into the worship of men may suggest another reason why some of the channels chosen for conveying the mind of God were marred by glaring deficiencies. Among many earthen vessels, in various measures purged of their filthiness, may not the Divine Administrator in wisdom select for actual use some of the least pure, in order by that grosser argument to force into grosser minds the conviction that the excellency of the power is all of God? If no stain of sin could be traced on their character, no error noted in their life, it is certain that the Bible would not have served all the purposes which it now serves among men. It would have been God-like, indeed, in matter and in mold; but it would not have reached down to the low estate of man—it would not have penetrated to the sores of a human heart. For engraving the life-lessons of his word our Father uses only diamonds; but in every diamond there is a flaw, in some a greater, and in some a less.—*Dr. Arnot.*

A MORALIST SAYS: "Profanity never did any man the least good. No man is richer or happier or wiser for it. It commends no one to society; it is disgusting to the refined, and abominable to the good.

THINK upon sin, and repent; think upon God, and return; think upon grace, and hope; think upon glory, and press onward.

### GOING TO LIBERIA.

The last expedition of the American Colonization Society embarked from New York on the twenty-first of November with one hundred and fifty freedmen from Georgia. Some sixty of them were professing Christians, and one a minister of the gospel. They were mostly composed of families. On their arrival in this city by the steamer San Salvador from Savannah, they were at once most kindly transferred by a government steamer to the bark Casper, lying off the Battery, in which they were to take passage for Liberia. Messrs. Yates and Porterfield, the owners of the vessel, had built houses on the main deck for them, and made every other necessary provision for their health and comfort on the voyage. They were accompanied by Dr. John L. Lewis, a native Liberian, who, having finished his course of medical studies and received his M. D. from Dartmouth College, returns to Liberia to enter upon the duties of his profession. About one-third of the emigrants are bound for Arthington on the St. Paul's, and will land at Monrovia; the rest of them will go on to Cape Palmas.

In addition to the stores usually shipped by the society for the support and use of emigrants after their arrival, a cane sugar mill was shipped to an enterprising Liberian, by the name of Jefferson Bracewell, and by his order, for which he pays $225, exclusive of insurance and freight.

By the liberality of A. S. Barnes & Co. about $150 worth of school books were also put on board for the use of the society's schools in Liberia.

This company of emigrants, now on their way to that country, are but a fraction of the applicants who desire to go. And why should they not be sent? Every family that goes to that land carries more or less of Christian civilization. They at least carry Christian dress and the English language; and more than a quarter part of all that go are church members, and a goodly number of them licensed ministers of the gospel. Surely such accessions to the Liberia republic must be desirable.—*New York Observer.*

### The Biggest Bsehivs in the World.

The following is from the San Francisco *Commercial Herald*: "In Los Angeles county, on the eastern slope of the San Fernando range of mountains, and in the immediate vicinity of the Leaming Petroleum Company's oil region, there is the most wonderful collection of wild honey in existence. The hive is located in a rift, which penetrates the rock to the depth of probably one hundred and sixty feet. The orifice is thirty feet long and seventeen feet wide—four passages. This rift was discovered to be the abiding place of a swarm of bees that is represented as coming out in a nearly solid column one foot in diameter. Certain parties have endeavored to descend to the immense store of honey collected by these bees, but were invariably driven back, and one man lost his life in the effort. Others have, at the expense of much labor and money, built a scaffold one hundred and twenty-five feet high, in the hope of reaching a place whence they could run adrift into the rock, and extract its well-hoarded sweets, but finally ceased their work. Within four years the bees have added not less than fifteen feet of depth to their treasure, as ascertained by actual measurement, and it is thought that at the present time there cannot be less than eight or ten tons of honey in the rock. A man named B. Brophy lives in a cabin not far from the spot, and obtained from the melting of the honey by the sun's heat more than enough for his family requirements. All through that region immense stores of wild honey are found in trees, in the rocks, in nearly every place where its industrious manufacturers think—for bees seem to think—that it will be secure. They consume a very small proportion, as the climate enables them to keep up operations nearly every day in the year, and flowers of some sort are always in bloom. It must be a very severe season indeed when the little fellows are not seen abroad in vast numbers, busily engaged in their mellifluous work."

REMEMBERING HIS FELLOW-WORKMAN.—Mr. Josiah Mason, of Birmingham, England, a benevolent Wesleyan, who has made a large fortune in the manufacture of steel pens, has given $500,000 to found a college for the thorough, systematic, scientific instruction of the workmen in that vicinity. A few years since he built and endowed the Erdington Orphanage, at a cost of $1,425,000, where there are now accommodations for five hundred inmates. He has now received the honor of knighthood from the Queen.

MANY a Christian forgets his prayers every day who has never forgotten his breakfast so much as once during his whole lifetime.

HARVARD UNIVERSITY lost heavily by the Boston fire. It held property in the burnt district to the amount of $562,000, value of land included, and it will cost $300,000 to rebuild. It has good insurance for $100,000, and its real loss will, therefore, be about $200,000. "This," says President Elliott, "we must beg." By these losses the University is cut off from about $40,000 of rent until it can rebuild. From this income several of the professors' salaries were paid, a portion was used for the repair of college buildings, and the remainder for every-day needs. This $40,000 and $10,000 more are needed to meet insurance assessments, and reinsurance of collections and libraries, in order that the work may go on at Cambridge. The loss falls about equally on the different departments.

MANNERS are but the happy ways of doing things.


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PUBLISHED BY ROBT. J. HARP, FOR THE ALABAMA, MISSISSIPPI AND LOUISIANA CONFERENCES, METHODIST EPISCOPAL CHURCH SOUTH.

VOL. 19. NEW ORLEANS, THURSDAY, JANUARY 16, 1873. NO. 3.


## News of the Week.

### DOMESTIC.

—LOUISVILLE, Jan. 8.—An accident occurred last night at Belmont station, on the Louisville and Nashville railroad, caused by a broken rail. Three cars were thrown from the track, and ran some distance on the ties, and one turned over; one caught fire, but was speedily extinguished.

About sixty passengers were on the train, and some twenty were injured, most of them slightly. Only five or six were much hurt. Miss Mary Crawley received a frightful gash over the left eye, and will probably lose the eye. Hon. Henry D. McHenry, member of Congress from Hartford, Kentucky, en route to Washington, shoulder dislocated and body bruised; Mrs. Houston, of Tuscumbia, Alabama, collar bone broken and severe internal injuries; R. J. Daniel, of Louisville, cut on the left arm, severing artery; Thomas Stevens, of Beaver Dam, Kentucky, right hand badly cut, shoulders much bruised; H. B. and Miss Taylor, of Chicago, several bruises. Others received bruises and scratches, but none of a severe nature.

NEW YORK, Jan. 9.—The compositors of the *Tribune* at a chapel meeting to-day approved of the proposition that printing offices in the United States give one or more pounds of old type each for the purpose of making a statue of Horace Greeley, to be erected over his grave in Greenwood, and ask compositors of the country to give the proceeds of one thousand ems each, set up on February 3 next, the sixty-second anniversary of the birth of Greeley, the money to be forwarded to the president of New York Typographical Union No. 6, at No. 2 Frame street, of this city, of which Union Mr. Greeley was the first president.

WASHINGTON, Jan. 10. The friends of the cotton tax refunding scheme are making a powerful, and what they think will prove a successful movement. In furtherance of their scheme circular accompanied by arguments from Judge B. R. Curtis, Messrs. Hughes and Starkey and Reverdy V. Johnson, as well as memorials and resolutions of nearly all the Southern States, signed by all the members from the cotton States present.

SAN FRANCISCO, Jan. 10. A preliminary survey of the Texas Pacific railroad is completed from San Diego to Fort Yuma. The surveying party are now going east to join Colonel Scott's surveying expedition from Texas. The practicability of the route from San Diego to Fort Yuma is demonstrated.

WASHINGTON, Jan. 11. It is understood that the Senate Committee on Privileges and Elections have decided, in the Louisiana case, not to send any commissioners to New Orleans to take testimony at present, but that they have to-day subpœnaed both of the returning boards, known as the Wharton Board and the Bovee Board, to appear before them in Washington. An effort will be made by the committee to have presented for their investigation all the returns of the local vote from the various parishes in Louisiana.

EUFAULA, ALA., Jan. 11. One of the flues of the left-hand boiler of the upward-bound steamer Julia Saint Clair exploded near here at half-past eleven last night, scalding thirteen, mostly colored deck hands and firemen. One died immediately, one drowned, two mortally injured, one unaccounted for. Among the scalded is Engineer Berry, also injured in the face.

WASHINGTON, Jan. 13. The President sent to the House of Representatives to-day, in answer to the resolution of that body of the sixteenth of December last, a mass of papers upon the subject of Louisiana political affairs, furnished by Attorney General Williams. The papers embrace copies of the report of judicial proceedings, correspondence by mail and telegraph, memorials and other matter, nearly all of which have heretofore been before the public.

The House adopted a resolution for an inquiry into the conduct of Judge Durell, of Louisiana, with a view to his impeachment. An animated discussion occurred in the House on a resolution offered by Mr. Sheldon, of Louisiana, for the appointment of a joint select committee on the Louisiana troubles. It was opposed by many of the leading members on both sides of the House, and advocated by others. Finally a resolution, offered by Mr. Garfield, of Ohio, was adopted in its stead, referring the whole matter, with a message from the President thereon, to the Judiciary Committee.

WASHINGTON, Jan. 14. The Judiciary Committee of the House did nothing this morning regarding Louisiana complications. They will wait till the papers submitted to them are printed.

A London letter says that the retirement of Bismarck is really due to differences between him and the Emperor William on the church question. The Kaiser becomes alarmed at Bismarck's course toward the Catholics, and declined further to follow the Prince in his policy.

### FOREIGN.

BERNE, Jan. 8.—The Swiss Federal Council has threatened to use vigorous measures against the Canton of Vilais, because Jesuit masters have been tolerated in the schools.

LONDON, Jan. 9.—Napoleon slept soundly last night, better than the preceding night. This morning his physicians had a consultation, and decided to perform another operation at noon to-day.

At the time of the consultation his pulse was strong and regular—eighty-four to the minute. At twenty-five minutes past ten signs of sinking appeared, the action of the heart suddenly failed, and he died forty-five minutes past ten o'clock.

The sudden death of the ex-Emperor Napoleon took everybody at Chiselhurst, as well as in London, by surprise. The relatives, attendants and household, even the physicians, were unprepared for it. The Emperor had passed a comparatively comfortable night. His strength seemed undiminished, and at a consultation early in the morning it was thought he could bear a third operation, which was fully determined upon.

So great was the confidence felt in the patient's condition that the prince imperial was permitted to return to Woolwich to resume his studies. Dr. Guel went to London yesterday, and many of the Emperor's personal friends, who hastened to Chiselhurst at the first alarm, returned to their homes.

There was no reason whatever to apprehend a fatal result in the case up to nine A. M., when new and dangerous symptoms set in. The Emperor's vital forces seemed to leave him all at once, and he commenced to sink with alarming rapidity.

The Emperor's private chaplain was informed of the danger, and started for Chiselhurst. All arrived too late; the prince was not to see his father again alive. Dr. Guel and the clergymen just reached the park gates as the Emperor expired.

Since the Emperor's death the residence at Chiselhurst has been strictly closed to all but the nearest friends and relatives. The physicians state that death resulted from causes independent of the surgical operations to which the patient was subjected.

The event produces a deep impression in London, where the Emperor was always personally very popular with the masses. The evening journals publish long obituaries and expressions of mourning.

The Empress Eugenie sweeps continually and refuses consolation. Louis, the prince imperial, who arrived after his father died, is prostrated with grief. The Emperor's death was caused by embolism. It was so sudden that the last sacrament was not administered, the priest arriving after all was over. The body will be interred at Chiselhurst until it can be moved to France. Universal sorrow prevails in London.

LONDON, Jan. 10.—The Empress Eugenie and all the household of Chiselhurst were present at the bedside of Napoleon when he died.

The Emperor showed slight signs of consciousness toward his last moments, and spoke to the Empress in a very feeble tone of voice.

The last indication of life was a smile, when the Empress knelt and kissed her dying husband. She was completely overcome by her emotions, and fainted at his bedside.

The prince imperial, who had been summoned by telegraph from Woolwich, arrived at Chiselhurst fifteen minutes after the death of the Emperor. He was greatly affected, and kissed the face of his dead father several times. The Emperor died peacefully; he passed away without the slightest sign of pain.

His death is attributed to syncope from embolism. A post-mortem examination remains to be made to-day. The body will lie in state several days.

Previous to the funeral Eugenie knelt at the bedside, and for several hours after the death of the Emperor she was engaged in prayer.

Her majesty Queen Victoria has sent a message of condolence to the Empress in her sad bereavement.

PARIS, Jan. 13. It is said the French government will permit the final interment of Napoleon's remains in France, if the funeral is made strictly private, and deceased is buried as ex-Emperor, and not as Emperor. The ceremonies must be simply of a religious character.

JAPANESE PROGRESS.—Not content with the introduction of steamships, electric telegraphs, sewing machines, railroads, national schools and a great university, with commercial treaties and religious toleration, the new government of the young Mikado has taken a still greater stride. The Japan *Gazette* announces that it is determined to establish, next month, an elective parliament of six hundred members, with two houses. Thus quickly does popular representative government take the place of the old hereditary feudalism of that remarkable empire. This revolution is one of the most wonderful in history. The Mikado bids fair to be the Washington of Japan.—*Christian Intelligencer.*

THE new President of Mexico, Lerdo de Tejada, is a comparatively young man, being but forty-five years of age. He possesses energy, courage, eloquence, and is withal a man of considerable educational acquirements. He was born in Jalapa, in the State of Vera Cruz, in 1825, and in that town he began his studies. He studied jurisprudence in the City of Mexico, in the College of Ydlefonso, where he received his title of advocate in 1851. Lerdo was foreign minister when the unsuccessful effort was made by the United States to save the life of Maximilian.

IT IS VAIN to trust in wrong; as much of evil, so much of loss, is the formula of human history.—*Theodore Parker.*

WIT is brushwood; judgment is timber. The first make the brightest flame, but the other gives the most lasting heat.

## Father Burke.

This famous Dominican priest, and Ireland's defender, so called, is in New Orleans. There was a large turn-out of Irish Catholics to welcome him on Sunday, the fifth instant, a long procession with music and banners, and imposing services at St. Patrick's church. We quote as follows from the *Picayune:*

OPENING OF THE MISSION.

At an early hour yesterday morning Father Burke and suite, consisting of Fathers Rooney, Lilly, Turner and Dunahirt, the latter from Lapland, Norway, arrived in the city. At half-past nine A. M. yesterday, thus attended, and accompanied also by a large body of the priesthood, he joined the procession from the pastoral residence to the church of St. Patrick, which was headed by the cross, with two acolytes, followed by a number of choir boys. After these came the priests, and then followed the Archbishop and suite between the Deacons of Honor, and preceded by his assistant priests.

The procession was received at the door of the church by the reverend pastor, Father Allen, and thence advanced immediately to the sanctuary.

THE MASS.

After a short delay in the sanctuary, the Archbishop proceeded to his throne, attended by his usual ministers, and was there invested with his episcopal robes. Thus prepared and leaving his throne, he approached the altar and began the celebration of mass. A select choir, with Mme. Zeiss-Dennis as soprano and principal leader, rendered "mass" which was Weber's, in C, with great effect.

THE BLESSING.

While the choir sang the "Veni Creator," Father Burke presented himself before the Archbishop and invoked his blessing. That being given, the Archbishop then blessed the distinguished priest and Irish patriot to the vast throng that filled the capacious church, using terms of high but just praise.

THE PRESENTATION AND SERMON.

The presentation of Father Burke produced a profound sensation throughout the vast assemblage, and all eyes were turned to behold Ireland's heroic defender. His plain and unostentatious dress and his humble bearing impressed all hearts as he proceeded to the pulpit. Throughout his discourse the people listened with profound attention. His pathos moved their hearts, and his burning eloquence, which sometimes broke out in dazzling splendor, entranced every hearer. His text was: "What doth it profit to man to gain the whole world if he loses his own soul."

At the conclusion of the sermon the mass was continued, and, being finally ended, the procession, in the order of its coming, returned to the pastoral residence.

## United States Census of 1870 for Louisiana.

OFFICIAL FIGURES OF POPULATION AND VOTERS.

The *Picayune* says: Along with the official returns of the election of November 4, in this State, we publish, for the information of our readers and for comparison, the United States census made of the population of Louisiana in 1870. These statements are taken directly from the official papers with no little labor, and have never before appeared in print.

| | New Orleans. | Other Parishes. | Total Louisiana. |
|---|---|---|---|
| White population | 119,923 | 257,119 | 377,042 |
| Colored population | 50,195 | 311,355 | 361,550 |
| Total population | 191,418 | 545,107 | 736,915 |
| Foreign born | 17,851 | 12,761 | 30,615 |
| Registered voters | 59,057 | 117,303 | 176,360 |
| Voters | 30,701 | 76,158 | 106,702 |
| Males over 21 years: | | | |
| White natives of U. S. | 12,811 | 44,720 | 56,531 |
| Foreign-born whites | 22,120 | 8,036 | 30,162 |
| Whites | 35,310 | 51,756 | 87,066 |
| Colored | 12,127 | 54,994 | 67,121 |
| Total | 17,547 | 126,450 | 154,187 |
| Indians and Chinese (non-voters) | | | 26 |
| Total negroes and mulattoes | | | 86,961 |
| Majority of whites | | | 153 |

JUST as we are about to send our last forms to press, says the *Western Methodist* of December 14, we receive intelligence of the death of the Rev. G. W. D. Harris, D. D., and of the extreme illness of his wife—the partner of his joys and sorrows through a long course of years. The Rev. H. B. Avery, Byersburg, Tennessee, December 9, writes: "Our venerable father in Israel, the Rev. G. W. D. Harris, died in great peace this morning at half-past three o'clock. He was taken ill the day after he reached home from Conference at Somerville. His disease was pneumonia, and, though his sufferings were great, he endured them with great patience—a murmur did not escape his lips. He said that it was all right, and that the religion he had so long recommended to others sustained him in his last afflictions. Sister Harris is also at the point of death—it is not thought that she will survive through this day. Suitable memoirs will be prepared in due time."

WHEN a man owns himself to have been in error, it is but telling you in other words that he is wiser than he was before.

## From the Work.

WINNSBORO CIRCUIT.—*Mr. Editor:* We have just closed our fourth and last Quarterly Conference, for this circuit, for the year. The weather being very inclement, our congregations were small; but we trust that there were good seeds sown, which may be developed in the conversion of some poor wanderer.

I wish to make a brief statement of the work for the year. There have been about one hundred and fifty or sixty conversions, and three hundred and twenty accessions to the church, and a deep religious feeling seems to pervade the entire circuit. Persons who, at the beginning of the year, were not members of the church, now present their morning and evening sacrifices on their family altars to God; and some who were then merely nominal members are now polished stones in the temple of our God.

In proof of the above statement, when I entered on the work there were no church edifices in which to worship God, which we could call our own. But now we have two, worth about $5,000 when completed, which will be ready for the next preacher, and arrangements made for two others; we also have procured a lot of ground for a parsonage in the town of Winnsboro, so that the next preacher will not, as I have done, live from place to place.

And now in a few days I will start to the Annual Conference, and, for aught I know, by the providence of Heaven may be sent to other and distant fields of labor, and may not again be blessed with the privilege of meeting this people in time. But let the wheel of fortune roll me wheresoever it may, it will ever be a soul and mental feast to call to mind some of the happy moments spent on Winnsboro circuit. It is not in the generosity of the human heart to sever the cords of Christian love and friendship from this people; for in them I have found fathers and mothers, brothers and sisters and friends, the thought of whom will be fresh in my memory as long as life shall last. Indeed, this year will ever be a bright oasis in the desert of life. May God's blessings attend them through life's stormy career, comfort them in death, and grant us a happy meeting in the unsullied climes of bliss.

J. M. McKEE, P. C.

WINNSBORO, LA., December 9, 1872.

## Praise Children.

There is an old superstition that praise is too good a thing to be given to the children; that it is too rich for their mental and moral digestion. Some parents are so afraid that a child will grow proud that they never praise him, and this course is often disastrous. It is apt to produce either too much self-assertion or self-assertion is the legitimate outgrowth of the withholding of commendation to which one is entitled, or to engender a self-distrust, or melancholy hopelessness of disposition.

Praise is sunshine to a child, and there is no child that does not need it. It is the high reward of one's struggle to do right. Thomas Hughes says that you can never get a man's best out of him without praise. Many a sensible child, we believe, dies of hunger for kind commendation. Many a child, starving for the praise that a parent should give, runs off eagerly after the designing flatteries of others.

To withhold praise where it is due is dishonest, and in the case of such a course often leads a stinging sense of injustice. Motives of common justice, as well as regard for the future of the child, should influence the parent to give generous praise for all that deserves it. Of course there is a difference in the constitution of children. Some cannot bear so much praise as others, and some need a great deal.

It should never be indiscriminate. We remember a wonderful woman who taught school in one village until she educated a part of three generations. She was one of the most successful teachers. But her success lay in her gift of praising with discrimination. A lad boy who was a good scholar got praises for his brilliancy, sandwiched between her admonitions for his bad behavior, and so was won to a better life; and we recall a good girl who had no gift of learning rapidly, but who was saved from utter despair by the praise she got for her untiring industry. Into the discouraged hearts of the children the praise of the teacher came like sunlight. And the virtues, like other fruits, can only ripen in the sunshine. *Edward Eggleston.*

MESSRS. BRYANT AND GODWIN, of the *Evening Post*, and the Brooks brothers, of the *Express*, are the oldest editors remaining on the New York city press. Mr. Bryant is older than either Bennett or Greeley, and is the possessor of vigorous health and unabated intellectual energy. The Brooks brothers have managed the *Express* for thirty years. Mr. Raymond, at his death, left a son, who soon afterward sold out his stock in the *Times*, leaving the family at present no interest in the paper. Mr. Bennett left his paper to his only son, who is possessed of the most profitable of all American journals, the revenue being, it is estimated, from $500,000 to $700,000 per annum.

RESIGNATION OF TREASURER. Rev. Thomas Carlton, D. D., having resigned his office, the board elected Rev. Reuben Nelson, D. D., the senior book agent, treasurer of the Missionary Society of the Methodist Episcopal Church, his term of service commencing at once.

A STRONG ARGUMENT against Mr. Darwin's theory of deriving all forms of life from a few and possibly from a single organism in the remote past is brought forward by Dr. Bastian, in his lately-published "Beginnings of Life." He says that it is almost inconceivable that molds, moneres, Bacteria, Amœbæ, and a thousand other minute and simple organisms should exist so universally over the earth and under such an infinite variety of forms, if all were descended from ancestors which could hardly have been more simple in the past, however remote, and which then, as well as meantime, have been subject to those causes of change which exist still, and have produced the varied forms of higher plants and animals. Were the laws and conditions which led to the rise of the earliest organisms of so exceptional a nature as never to have occurred since? Is it probable that the very existence of life on the earth depended on so rare a set of conditions that, having once occurred, it should never occur again in the whole interval between the Laurentian period and the present day? Every *a priori* consideration would be in favor of continued *de novo* productions of the lower forms of life, and of the direct transformations of these into various higher and complex organisms.

In this light we obtain an entirely new conception of the genealogical history of the various existing forms. We have no longer only one "tree of life," but a vast number of them, all having their roots in a similar substratum of the lowest organic forms, evolved at various points in the earth's history, but differing greatly in their subsequent development. Many of them have become extinct, and of existing living things belong to portions of only a few of them, some of which may be comparatively recent, while others may have their roots far back in the past, anterior to the earliest epochs of which geology affords us a record. Yet, notwithstanding this diversity and separateness of origin, progress in organization seems to have advanced. Similar types of form may, therefore, again and again have arisen. The highest or vertebrate grade of organization may have been attained by ultimate branches of many different "trees of life."

It is altogether possible that this conception will throw much light on obscure and difficult questions of biological classification, and on geological facts impossible to be reconciled with Mr. Darwin's hypothesis that all organic forms have descended from a single remote source.

## Reasons for Taking and Circulating.

The *Evangelical Messenger*, one of the best religious papers in the country, says:

1. A good religious paper makes Christians more intelligent.
2. It makes them more useful.
3. It secures better pay for the pastor.
4. It secures better teachers for the Sunday school.
5. It secures better attendance at the prayer meeting.
6. It leads to a better understanding of the Scriptures.
7. It increases interest in the spread of the gospel.
8. It helps to settle many difficulties.
9. It gives unity of faith and practice in the denomination.
10. It exposes error.
11. It places weapons in the hands of all to defend the truth.
12. It affords a channel of communication between brethren.
13. It gives the news from the churches.
14. It brings out the talent of the denomination and makes it useful on a wider scale.
15. It throws light upon obscure questions of practical interest.
16. It gives light on obscure passages of the Bible.
17. It cultivates a taste for reading.
18. It makes the children more intelligent.
19. It makes better parents.
20. It makes better children.
21. It awakens interest for the salvation of souls.
22. It gives general religious news.
23. It gives the more important current news of general interest.

"AH! SIR, THAT WORD BELIEVE." "I am no scholar," said an old man to me in a Hapshire workhouse; "I have taught myself the last fifteen years, and now I can read a good bit of the Bible; but I can't make out all the big words, you know, sir. Ah! sir, that word 'believe!' that is a great word with me: it is everything to me, and, as far as I can make out, there is no other way of getting to Jesus. He says, 'Come unto Me,' and I thank God I am very happy in coming to him by believing that he died for me, and that 'he washed all my sins away.'" And truly, as the old man thus spoke, his venerable face brightened up with joy and peace in believing. Have you, dear reader, joy and peace in believing? Are your sins washed away by the blood of Jesus? There is, indeed, salvation in no other; for there is "none other name under heaven given among men whereby we must be saved." Acts iv, 12. Therefore look to Jesus, dear reader, and be reconciled to God now; for "he has made him Christ to be sin for us, who knew no sin, that we might be made the righteousness of God in him." Believe it!

NO AMUSEMENT is innocent which takes the soul away from Jesus, or does what it can to take it away.—*Hewitson.*

## Brooklyn Tabernacle Burned.

As the members of the Tabernacle congregation in Brooklyn were preparing to assemble for worship, last Sunday morning, they were startled and saddened at finding their house enveloped in flames. At half-past ten, the time of commencing service, the building was falling in ruins before their eyes. The fire broke out less than an hour before, but so rapid was its progress that in thirty minutes the entire edifice was involved and doomed to destruction, despite the efforts of the firemen. The intelligence of the disaster spread rapidly over the city, and immediately expressions of sympathy flowed in from other churches to the homeless congregation. Ten of them offered their own edifices to the Tabernacle people for services in the afternoon and evening, including Plymouth church, the Classon, Clinton and Lafayette avenue churches, the John Plane Congregational, the First and Second Presbyterian, two Baptist and one Methodist church. The invitation of Mr. Beecher's church was accepted, and the congregation attended services there in the evening, the occasion drawing a crowded audience. The pastor, Rev. Dr. T. De Witt Talmage, preached the sermon he had intended for the morning, alluding first, as follows, to the event of the day:

"In the village where I once lived on a cold night, there was a cry of fire. House after house was consumed. But there was in the village a large, hospitable dwelling, and as soon as the people were burned out they came into this common center. The good man at the house stood at the door and said, 'Come in,' and the little children, as they were brought to the door, some of them wrapped in blankets and shawls, were taken in, and the old people that came in from their consumed dwellings were seated around the fire. And the good man of the house told them that all would be well. This is a very cold day to be burned out. But we come into this hospitable house to-night, and gather around this great, warm fire of Christian kindness and love; and it is good to be here. The Lord built the Tabernacle and the Lord let it burn down. Blessed be the name of the Lord! We don't feel like sitting down in discouragement, although the place was very dear. Our hearts there were filled with comfort, and to us, many a time, old Jesus appear, his face radiant as the sun. To-day, when the Christian sympathy came in from Plymouth church and from ten other churches of the city, all offering us their houses of worship to us, I must say I was deeply moved. Tell me for that there is no kindness between churches, or that there is no such thing as Christian brotherhood? Blest be the tie that binds our hearts in Christian love!"

The Brooklyn Tabernacle was probably the largest church in the country, as it was capable of seating twelve thousand five hundred people. It was built on the model of an ample theater and had no galleries. Although called fire-proof, it was in reality a wooden structure, as to the interior as any other frame edifice. Its walls were encased in layers of thin, corrugated iron, which offered no resistance to the flames from the floor and pews, and large quantity of timber in the aisles, vestibule and tower. The cost of the building was about $75,000, without the organ, which was the superb instrument built for and used at the first Boston jubilee. The Tabernacle was built by the present congregation for Dr. Talmage, in 1870, and dedicated the same year. It was enlarged and rededicated in 1871.

The cause of the fire appears to have been a defect in the heater. The sexton and his assistant had been attending to the furnaces, and in a short time after, while arranging the pulpit, organ, etc., for service, were surprised to see flames burst out from the floor in one corner. They were unable to subdue them with pails of water, and when the fire engines arrived the fire was beyond control.

The trustees of the church propose to erect another edifice at once; and for the present the congregation will worship, morning and evening, at the Academy of Music. *New York Observer.*

M. GANNEAN, whose name is so well known in connection with the Moabite stone, and responsible for its destruction, has published in the *Revue Archéologique*, a list of Hebrew, Greek and Latin inscriptions discovered by himself in Palestine. Twelve of these are described as Hebrew inscriptions, including No. 1 the Moabite stone; Nos. 2 and 3 inscriptions in Phœnician characters found at Silwan, and presented to the British Museum; Nos. 4 and 5 Greek inscriptions, with a single word in Archaic Hebrew. There were also one in each of the following characters: hieroglyphic, found at Gaza; cuneiform, found at Es Salahieh; ancient Aramaic, Phœnician, Nabathean, Estrangelo, Pehlevi and seventeen Latin and fifty-six Greek inscriptions. A large number of engraved stones, *graffiti*, texts of the Crusades, coins and other inscriptions, not all from Palestine, are included in the catalogue.

WE ARE GLAD TO LEARN that the Memphis Conference Female Institute, Jackson, Tennessee, is greatly prospering under the presidency of Rev. A. W. Jones, D. D. Dr. Jones is assisted by a full and competent faculty.

# The Christian Advocate.

THURSDAY, JANUARY 16, 1873.


### SEND ME.

BY REV. DANIEL MARCH, D. D.

Hark, the voice of Jesus crying:
Who will go and work to-day?
Fields are white and harvests waiting;
Who will bear the sheaves away?
Loud and long the Master calleth,
Rich reward he offers free;
Who will answer, gladly saying:
"Here am I; send me, send me?"

If you cannot cross the ocean
And the heathen lands explore,
You can find the heathen nearer,
You can help them at your door.
If you cannot give your thousands,
You can give the widow's mite,
And the least you give for Jesus
Will be precious in his sight.

If you cannot speak like angels,
If you cannot preach like Paul,
You can tell the love of Jesus—
You can say he died for all.
If you cannot rouse the wicked
With the judgment's dread alarms,
You can lead the little children
To the Savior's waiting arms.

Let none hear you idly saying,
"There is nothing I can do,"
While the souls of men are dying,
And the Master calls for you.
Take the task he gives you gladly,
Let his work your pleasure be;
Answer quickly when he calleth;
"Here am I; send me, send me."

*Christian Intelligencer.*

## The Northern General Conference ON INTOXICATING LIQUORS, GAMES OF CHANCE AND WORLDLY AMUSEMENTS.

MR. EDITOR: Several weeks since I addressed to you two articles on the subject named above, which you were pleased to publish, and in closing the latter of the two I expressed my purpose to continue the discussion. This the requirements of a laborious profession have prevented my doing to this date; and, though neither you nor your readers may have observed my omission, I now propose to make a further demand upon your patience.

In considering the rule of Discipline relating to "Imprudences and improprieties," as amended by the late General Conference of the Methodist Episcopal Church, I have already remarked upon the specific prohibition of "the buying or selling or using intoxicating liquors as a beverage." I next call attention to the prohibition of "dancing," "attending dancing parties," and "patronizing dancing schools." Dancing is, I believe, adjudged by the pious and enlightened of the Christian world to be frivolous and essentially worldly, hurtful to body and to mind, inimical to true social life and rational enjoyment, and in no respect promotive either of good morals or genuine piety. Perhaps the evils of dancing have never been presented with greater clearness and power than by the late Bishop Hopkins, of Vermont, at the time of his death senior Bishop of the Protestant Episcopal Church, and a man of superior ability and character. His words are as follows: "In the period of youthful education I have shown that dancing is chargeable with waste of time, the interruption to useful study, the indulgence of personal vanity and display, *and the premature excitement of the passions.* At the age of maturity it adds to these no small danger to health, by late hours, flimsy dresses, heated rooms and exposed persons; while its incongruity with Christian sobriety and principle, and its tendency to the love of dissipation, are so manifest that *no ingenuity can make it consistent with the covenant of baptism.*" Certainly, so far as Methodists are concerned, no discussion in respect to dancing should be needed. The condemnation has been repeated, emphatic and unanimous, so far at least as relates to those who have authority to speak and whose voice should be heeded. The standard writings of Methodism and her acknowledged exponents have never spoken with hesitation or uncertainty on the subject; their testimony has been clear and unmistakable against dancing. Nevertheless, in private circles I have not unfrequently met with Methodists who have contended that there was *no harm* in dancing, and with some who *have shown their faith by their works.* It is true that those advocates are to be found, for the most part, among young persons who have *fashionable* associates and who prefer the frivolities of fashionable society to the conversation of the pious or the services of the sanctuary, or among vain mothers who think their pretty daughters will have a larger opportunity to *show off* at assemblages in which dancing is practiced; nevertheless, these persons have their social influence, and their opinions are matters of deep regret, and every effort should be made to place them right in theory and in action.

If dancing is wrong, it surely must be wrong for members of the church to attend parties of which dancing constitutes the chief interest and attraction, and which are gotten up mainly for the accommodation of those who partake of that amusement. Such attendance will naturally be construed into an approval of or an indifference to an indulgence which the voice of the great majority of Christendom pronounces to be unbecoming and harmful, and to which true Christian character forbids us to give countenance either by word or deed. Moreover, I confess that I do not well see what pleasure persons who do not dance, either from conscientious scruples or from other considerations, can derive from such entertainments. The dance absorbs all the room and all the attention, and expels all not engaged to the "hall or entry," or makes them "shrink into corners" or "desperately cling to the walls," while all opportunity for conversation, intellectual and improving, is destroyed. Dancing parties, then, should not only not be attended by all professing Christians, but should, in fact, be eschewed by all who admire the "feast of reason and the flow of soul," and who think that conversation, bright, free and sparkling, should constitute the main employment and entertainment at all social gatherings.

Again, if dancing is wrong, it must be wrong for members of the church to patronize schools in which the art is specially taught, in which the passion for it is cultivated, in which precious time is wasted and a worldly spirit is engendered and encouraged. Parents must be held responsible for the proper instruction of their children, and the church cannot allow its members so far to forget their duty and their position as to have their children taught that which the best men in every age have repudiated. I am happy to know that the authorities of our branch of the church have taken the true position in this matter. From the "Manual of the Discipline" we learn that the College of Bishops in 1858 unanimously decided "that it is contrary to the spirit of the Discipline and of the New Testament to teach the art and science of modern dancing anywhere, or to practice promiscuous dancing anywhere." It may be asked why, with such an expression of opinion, I yet would approve further legislation on the subject. I answer that the evil is confessedly a grave and growing one, that in many communities it is undermining the piety and religious integrity of the youthful membership and infusing a spirit of worldliness into the church, and that I would not leave its prohibition to mere inference or even to a decision of the College of Bishops. I would have it distinctly and specifically named and forbidden in the statute law of the church, and make it contrary not only to the *spirit* but to the *letter* of the Discipline; and thus I would relieve the church from all possible connivance with it, and the members from all possible excuse for committing it.

"Playing at games of chance" is also specifically forbidden by the amended rule, and, I think, with entire propriety. These games are prominent among the artful and insidious snares which the world throws out to entangle and entrap the unwary. They are all essentially worldly, unimproving in any true sense of the term, unnecessary to rational enjoyment, inducing a neglect of the grave duties of life, and too often making confirmed gamblers of their votaries. Men always commence with playing for amusement and in simple games; then they yield to the suggestion to risk something to increase the interest of the sport; next they are initiated into all the mysteries of the gaming table, and ere long too many are recognized as regular gamblers. I recently read in one of our papers of a wealthy merchant in a Northern city who, with his wife, was accustomed to spend his winter evenings in his own parlor in playing cards with his children, thinking that he would thus best shield them from future temptation. A friend warned him against his course, and assured him that there was a much greater probability that he would cherish a fondness for gaming, which would prove a snare and entice his sons to places of wicked resort. A few years later the merchant, in great agitation and distress, said to the same friend that one of his sons, who was barely twenty-one years of age, had a perfect passion for gambling, and even then was utterly ruined, and confessed that his mode of training was altogether wrong. There are certain things which, if innocent when abstractly considered, are inherently liable to excess and abuse, and with respect to which entire self-denial is the only safe and reasonable plan. "Playing at games of chance" is of this character.

It always pains me to see a pack of cards or other implements of gaming in the house of a Christian family, and especially to learn that youthful Christians are identifying themselves with their ungodly cotemporaries in such modes of amusement. I confess I was rather amazed some months since, while traveling in another State, to hear my young Methodist acquaintances tell of the games of euchre and of whist they had played in the homes of Christian men of character and position. This talk *smacked* too much of the world, too little of that seriousness and propriety which should ever characterize the children of God, and was calculated to do discredit and damage to Christianity; and, I fear, it indicated too that our church in that section had lowered its tone or relaxed its discipline, and in this regard at least is not superior to other denominations. I venture to say that there are very few professing Christians, whatever may be their intelligence and social position, who can allow themselves to take part in "playing at games of chance" without feeling their love for God and their interest in his cause gradually diminishing, and without finding their influence and usefulness as the followers of Christ being gradually undermined. Yes, "playing at games of chance" is a vice and a folly, fashionable and fascinating it may be, yet none the less hostile to the spirit and genius of Christianity, and none the less worthy of active efforts for its suppression; and I believe that our Northern brethren were right to bring the full weight of discipline to bear against it in the shape of a specific mention and prohibition.

I conclude this part of the discussion, as also this communication, by introducing as pertinent and weighty testimony a resolution of the Young Men's Christian Association, at a general convention held in Albany, in 1866, and composed of delegates from all parts of the United States and the British provinces. Their deliverance is as follows: "That we bear our energetic testimony against dancing, card and billiard-playing, as so distinctively worldly in their associations, and unspiritual in their influences, as to be utterly inconsistent with our profession as the disciples of Christ." S.

MANSFIELD, Louisiana.

## Christ's Sonship.

"The Father sitting on his throne,
The glorious co-eternal Son."—*Hymn 661.*

MR. EDITOR: A few Sabbaths ago I heard our pastor read from our hymn book the above-quoted incomprehensible lines; and though our pastor can preach us but few in this or any other Conference can preach, in spite of his masterly arguments and fervid eloquence my mind intuitively resolved itself into a logical and theological laboratory, and set to work to analyze, if possible, the philosophy of the idea involved in the quotation; but after rousing all my tires and trying my crucibles and retorts to their utmost capacity, I found myself unable to eliminate a single atom of common sense, or semblance of reason, from the language of the text, and could not help thinking how many earnest inquirers for truth, if reduced to the alternative of believing a dogma so utterly contradictory of reason and experience, or of abandoning the inquiry forever, would choose the latter. I am perfectly satisfied that there are minds which neither the tortures of the Inquisition nor the fires of Geneva could convince that God ever intended to submit our faith to such an ordeal.

That there are mysteries in divine revelation I accept as a requisite of true faith; but because a mountain, whose base is clearly revealed, hides its head in the clouds, I am not thereby justified in believing that it has no head. There are many portions of divine truth which can, nay must, be believed, though incomprehensible. The attributes of God, though written in sunbeams in heaven above and the earth beneath, are as incomprehensible as eternity and space; yet they are self-evident and command our belief; but a proposition which contradicts both our reason and experience makes a demand on our credulity altogether beyond our resources. That there is a mystery involved in the union of the Godhead with the man Jesus, even Paul, in the full plenitude of divine inspiration, acknowledged but could not solve. There was no difficulty in the mind of the apostle in reference to the conception of the Son of man, for he knew the law of nature was but the will of God; but the manifestation of God in the flesh was beyond the reach of his loftiest conception; and yet so much of the God was revealed in his wisdom and works as to establish his claim to divinity beyond the possibility of doubt. But to believe that the eternal Logos was his own Son, or the Son of a co-eternal father, would be a stain on our faith and reason which neither the most remote etymology or the most latitudinous construction of the word son would be admissible.

The word son in our language, everywhere and in all cases, has a circumscribed, definite and specific meaning, and necessarily presupposes an antecedent progenitor, and is expressive of the offspring of preceding parents.

It is true that the Evangelist John tells us that in the beginning was the word, and that "the word was made flesh," and that "the word was God." But no one will be stupid enough to believe that the eternal word was transmuted into flesh and blood, but that the eternal word, mysteriously united with the man Jesus, thus became Immanuel: Christ—God manifest in the flesh.

That Jesus was as verily and truly the Son of God as he was the son of Mary cannot be doubted while we believe in the inspiration of the Scriptures. That the natural germ of the human nature of Jesus was vitalized by divine energy is revealed in the salutation of the angel to the virgin mother in the most explicit and significant language: "The holy thing which thou shalt conceive shall be called the Son of God." The difficulty suggested by Mary, in reply to the announcement of the heavenly messenger, is of itself sufficient to establish the divine paternity of the Babe of Bethlehem, and entitle him to be called the Son of God. Then first originated that wonderful and endearing relationship between Deity and dust, which constituted the Christ and qualified the Redeemer.

The mysterious connection between God and man must be understood as a union, and not a blending of the divine and human nature, that it took place at a definite period of time, and during lives of the evangelists by whom the fact is recorded, in fulfillment of predictions uttered by inspired prophets long anterior to the event, and by them vaguely expressed as "the fullness of time;" that it was consummated for a specific purpose, to accomplish a work to be measured by time, and possibly to be dissolved when the work is done. I know full well that such a thought will be startling to minds still wearing the livery and fettered by the chains of fossil theology; but two passages of Scripture point most significantly to such a result. The first I shall refer to is the record of the tragedy of Golgotha, when the majesty of God's love was vindicated and its requirements satisfied by the vicarious sufferings of the blessed Redeemer. In that dreadful hour, when all nature was shrouded in preternatural night, the terrors of which awed to silence the clamorous multitude that surged around the cross, the voice of the dying Jesus was heard exclaiming, in accents of anguish and despair: "My God! my God! why hast thou forsaken me?" In that moment of infinite agony and vicarious condemnation the mysterious bond was severed, and the Son of God died alone. I said despair, for I have no doubt that in that moment he felt all the anguish and despair of a sinner dying in his sins, for "he bore our sins in his own body on the tree."

If, then, the bond of incarnation was dissolved, even for a moment, in vindication of divine justice, may we not look forward to a period in the roll of ages when the work of redemption shall have been accomplished, when Christ shall have put down all rule and all authority, and planted his foot on the neck of his last enemy, that the eternal word shall vacate the mediatorial throne, and Jesus, the first-born among many brethren as Captain General of the redeemed host, shall lead them forth in the march of eternal progress, when the Son himself shall be "subject unto the Father, and God shall be all in all?" SERVETUS.

A WORTHY QUAKER thus wrote: "I expect to pass through this world but once. If, therefore, there can be any kindness I can do to any fellow-being, let me do it now. Let me not defer nor neglect it, for I will not pass this way again."

AMONG the newspapers which the Pope has recently placed on the "Index Expurgatorius" are the New York *Evening Mail*, the New York *Times*, *Harper's Weekly* and the *Independent*.

THOUGHT means life, since those who do not think do not live in any high or real sense. Thinking makes the man.—*Alcott.*

## The New Year.

"While with ceaseless course the sun
Hastened through the former year,
Many souls their race have run,
Never more to meet us here;
Fixed in an eternal state,
They have done with all below;
We a little longer wait,
But how little none can tell."

The opening of a new year is an event which leads even the most thoughtless to some degree of reflection. There is something solemn in the thought that a year has passed away and is numbered with the things that were. These memorials of time, as one follows another, call upon us to review our conduct in the years that are past, and to estimate our spiritual gain or loss in our intercourse with the world. They remind us of the unceasing progress of time, and our approximation to a boundless eternity of happiness or woe. They remind us of our entire dependence upon him who is the "Ancient of Days"—who, while we change, is still the same, and whose years shall never fail. Life, then, while it is passing from us, moment after moment and year after year, should lead us to seriously meditate on its importance. It was given us for the most exalted purpose. It was given us by him who alone is good, that we might advance in knowledge, in virtue, in happiness, and aspire to moral and intellectual perfection; so that when our days and years shall be numbered, and our mortal career ended, we may join "that innumerable multitude of all nations and kindred and tongues, who stand before the throne and the Lamb forever."

On the return of these memorials of time, by which we measure our days, it is wise in us to call to mind how our years have hitherto been employed—what it is that we have been doing in the time we have been favored, and whether we have indeed been fulfilling the great ends for which we were created. Meditations of this kind become us all; and while they remind us of the important purposes of life, they fit us to enter upon a new year with renewed resolutions to "run the race set before us." May the Giver of every good and perfect gift grant that it may be with these solemn but elevating sentiments, that all may enter upon the year eighteen hundred and seventy-three, which is given us by him that liveth forever. With such meditations and resolves the past and the future may seem more distinctly to lie before us, and by which we can more truly estimate what life has brought, and what it is to bring. How well suited, then, for each and every one, on entering upon a new year, to offer, with Dr. Watts, the petition:

"Waken, O God, my careless heart,
To work for endless life;
Awake my thoughts and cheer my eyes
To watch the coming strife.
Awake my vigorous powers to love
My best and kindest friend;
Awake my tongue to speak his praise
And all my days attend.
Awake my hands to do his will
With all my mighty force;
Awake my feet to run the road
Marked out by his decrees.
Awake my heart to hope and fear,
Awake my conscience too;
Awake my passions all to shun
What I abhor in you.
Awake my soul to watch and pray
And strive with all my might;
Awake my lamp that burns by day
And trim the golden light.
Awake my zeal to fight and win
And lift my shield and sword
To conquer every host of sin
And every snare of hell.
Awake my faith to lay hold on
The blessings of the skies;
Awake my joy to meet the crown
Prepared for victories.
Awake my hope to climb the hill
And view the promised land;
Awake my love to long to dwell
With Christ at his right hand.
Awake my soul to sing his grace
Through all the tuneful powers;
Awake my heart to learn the songs
Of Moses and the lambs.
Awake my voice to cry abroad
The honors of my King;
Awake my all to work or pray
To praise him or to sing."

The same Ear that listened to this prayer, when first offered by Dr. Watts, is now open to our prayers. Similar petitions, doubtless, have been offered by many of the faithful, who have gone before us in every age of time; but the same Spirit that was in the midst of them and the infant assemblies of the church, is in these transition moments in the midst of us; and the same Arm that in every difficulty and danger protected them, and led them by "still waters" and "green pastures" year after year, until their days were all numbered, is still uplifted to shield and protect us.

Standing, then, as we do to-day, upon the towering pinnacle of ages, we can look back, amid the ruin of time, and see generations of men rising and falling before us; and this sight, if viewed alone, might fill us with sadness, seeing that our bodies, too, would soon return to the dust; but with the light of revelation and the telescope of faith we can look up from that same observatory, and learn the great truth that if we properly improve the time that God may give to us, that though our bodies may sleep for a time in the graves, they shall be raised to glory and honor, and a life that shall not be measured by days and years.

May God grant that we may so improve our time that when that never-ending New Year shall roll round, it may be a happy and glorious New Year to us. May we not, then, amid the rapid flight of time, with Charles Wesley sing?

"Away with our sorrow and fear!
We soon shall recover our home;
The city of saints shall appear,
The day of eternity come,
From earth we shall quickly remove,
And mount to our native abode—
The house of our Father above,
The palace of angels and God."

W. SPILLMAN.

ENTERPRISE, Miss., Jan. 1, 1873.

## A Correction.

MR. EDITOR: An error occurred in the publication of my letter to Rev. H. H. Montgomery, published in your issue of the fifth instant. What I intended to say was, I was with Bro. Montgomery and heard the conversations which induced him to write his letter on "Denominational Schools." These statements were made by parties of high character, and well known to me. "*I believe them to be true.*" Rev. W. Hillman, president of the Mississippi College and Central Female Institute, both located at Clinton, Mississippi, and under the patronage of the Baptist Church, denied the truth of these statements in a letter also published by you.

Elder Hillman is a Baptist minister in good standing and great acceptability to his people. It is no part of my business, nor was it my intention, to attempt to settle questions of veracity between Elder Hillman and other parties. I never thought Bro. Montgomery intended a personal attack on Elder Hillman in his "note of warning to the Methodists of Mississippi and Louisiana," advising them to not send their children to Elder Hillman's college and institute, unless they wanted them to join the Baptist Church. I think that every denominational school should be what it purports to be, and "if the school eliminates the denomination the denomination should eliminate the school." Bro. Montgomery evidently intended to impress on the minds of pedobaptists that if they placed their children under the influence of Baptist teachers they would exercise an influence over them in favor of the Baptist Church. Every teacher knows that *this will be done*, and every parent should know that *it is impossible not to do it.* If I send my daughter to a Catholic convent I know full well that the influences surrounding her will be Catholic, and the appliances of the Catholic Church will be brought to bear to induce her to join that church; and if Elder Hillman's college and female institute do not reflect the sentiments, doctrines and teachings of the Baptist Church, they should. Methodist as I am, if a parent who had taught his children heresy, neglecting to teach them the great essential requirement of the Christian religion, the cardinal doctrine of the gospel, my duty to them, to myself as an educator, and to God as a minister, would compel me to look after their moral and religious culture. I can, then, find no fault with Elder Hillman for doing what, if I held his views, I would do myself. The question with me is, Do I wish my children educated to believe the doctrines of the Bible as I understand them? If so, I will send them to Methodist schools, that they may be trained up for the church of my choice.

J. J. SMYLIE.

DECEMBER 16, 1872.

## New Year.

MANY happy New Years to the CHRISTIAN ADVOCATE! We are becoming friends now, and I hope that many New Years will find me using my humble pen in your service.

Our New Year dawned bright and fair, ushering in tremulously-treasured hopes of a happy future. With the hopes are blended any resolves for a better, nobler year—a fuller consecration of ourselves to our Father? Let us hope so. Let us hope that earnest prayers for aid to exert all our powers toward a higher development arose from many a hearthstone.

At the commencement of our new field of labor, before entering upon the work before us, let us pause and review the past year. Ah, how sad the retrospect! Do we remember how many resolves were made, how many bright anticipations, how many "air-castles" threw a bright halo around the future? Yes, those things are seldom forgotten; but as we come slowly down through the vista of months we see the happy hopes fall away one by one; we see others arise, conjured by the magic wand of hope; we see the shafts of pain, lying on each side of our pathway, rent asunder by the loving hands of Jesus; and, woeful recompense for his loving kindness and tender mercies, we see the resolves weakly broken, the golden opportunities neglected, until we stand to-day a monument of mercy, a tottering reed upheld by the omnipotent arm of Jehovah! O year! irredeemably past, could we retrace our steps, how we would strive to subdue the unkind word or action be forgotten, the past redeemed. Are there any suffering from an unjust misconstruction of the best, the purest feelings of the heart? Let us forgive, as we wish to be forgiven. Cheerfully enduring all things for the cause of right; let us strive so to live that, were this the last New Year this side of the happy land, some may arise and call us blessed. And when the dark shadows come, when we cannot comprehend the wherefore of many trials bowing our heads to the dust, let us remember how often in the past "we kissed the trouble in the evening that we met complainingly in the morning," trusting all to the Arm that guides the universe.

"So live, that when thy summons comes to join
The innumerable caravan, which moves
To that mysterious realm, where each shall take
His chamber in the silent halls of death,
Thou go not, like the quarry-slave at night,
Scourged to his dungeon; but, sustained and soothed
By an unfaltering trust, approach thy grave,
Like one who wraps the drapery of his couch
About him, and lies down to pleasant dreams."

LITTLE BEVERLY.

FARMERS are not always as well satisfied with the weather as was the shepherd of Salisbury Plain. "Nice weather for corn!" said a minister up the valley to one of his parishioners, the other day. "Yes," said the old farmer, "but bad for grain and grass." A few days later they met again. "A fine rain we had yesterday," said the minister; "good for grass and grain." "Yes," was the reply, "but awful bad for corn!"

WHEN first putting a new whetstone into use, try water upon it, and if this keeps the surface from being glazed or burnished, oil will not be needed. Some stones work better with water than oil. A dry stone is very apt to give a wire edge. It has been said that a little carbolic acid added to water will increase the friction on either a whetstone or a grindstone.

THE most powerful of machines is a locomotive in good order on the track; the most impotent and useless is the same machine off it. It is thus with some people.

MEMORY is a patient camel, bearing huge burdens over life's sandy desert. Intuition is a bird of paradise, drinking in the aroma of celestial flowers.—*Harris.*

I THINK the first virtue is to restrain the tongue; he approaches nearest to the gods who knows how to be silent, even though he is in the right.

AN OLD FARMER said of his clergyman, whose sermon lacked point: "Ah! yes; he's a good man, but he *mitt* rake with the teeth upward."

PREJUDICE keeps out the light from many a soul. Like a painted window, it stops many of the rays, and colors those it does admit.

DEMOSTHENES was the son of a cutler.

## Obituaries.

MRS. FANNIE C., wife of Milledge Ficklin, died, of typhoid fever, on the twenty-sixth of November, 1872, at her home near Morton, Scott county, Mississippi.

Sister Ficklin professed religion and joined the Methodist Protestant Church about five years ago. From that time to the close of her life she lived consistently, ever manifesting a deep interest in the cause of Christ, and left full assurance, in her last illness, that her soul has gone to rest in the home of the faithful. She was kind and gentle to all, and was a favorite in her neighborhood.

To the sorrow-stricken husband, daughter, son, mother, brothers and sisters we say: "Weep not as those who have no hope, but strive to meet your departed loved one in the kind of eternal bliss."

C. MCDANALD.

DIED, near Fayette, Mississippi, December 10, 1872, Mrs. CATHERINE TERRY, in the forty-fifth year of her age.

She was formerly Miss Catherine Scriber, daughter of Mr. J. and Mrs. E. Scriber. Her sufferings were of a short duration, the disease being pneumonia. She was conscious in her last moments, and expressed a wish to see all her relations and friends. Although she was not a member of the church, she tried to live a true and pious life. I knew her from my childhood, and I never saw or knew a more perfect example of patience and forbearance. She was a true and faithful friend, always ready to assist in time of trouble. She leaves four children and many friends to mourn her loss.

Dear children, I sympathize with you in your deep affliction. That your Heavenly Father may watch over and bless you, and that you all may meet her in heaven, where parting is no more, is the prayer of your friend, M. W.

JOHN TINSLEY, SR., was born in Jefferson county, Georgia, April 3, 1797; from thence removed to Jones county, Georgia, where he was married to Martha Bonner, September 9, 1817; from thence he moved to Butler county, Alabama, in 1818, where he lived until 1836; then moved to Kemper county, Mississippi, and settled on the place that he occupied at the time of his death, October 27, 1872. He embraced religion and joined the Methodist Episcopal Church South under the ministry of the Rev. William J. Powers.

He lived mostly a frontier life, without early training, and never enjoyed any of the advantages of an education. Being thus brought in contact with the world, dependent on his own exertions at such an early age and under such circumstances, he acquired habits of industry and self-reliance. He greatly loved his church, its usages and doctrines, believing it to be the best ever organized. Though a man of few words, he was noted for his decision of character, was an independent and clear thinker, a deep, cool calculator, and a safe adviser in his sphere. He was a man of inflexible will, perseverance and industry. His economy and promptness in business procured for him enough and to spare of this world's goods. But, sharing the fate of many others, the late war swept away nearly all of his hard earnings; yet he halted not to pine over misfortunes—uttered not a murmur. Though oppressed with the weight of years, decrepit from being thrown from a buggy many years ago, yet by the industry of himself and his aged companion he had plenty at his death. He was liberal and prompt in the support of his church. Although seemingly stern, he was a man of great sympathy, easily moved by the infirmities or sufferings of others, never failing to minister to the objects of charity when opportunity offered and ability allowed. He was strict in his dealings with his fellow-men—always acted on the principle: "Owe no man."

He seemed to have a presentiment of his death. The last time I visited him, after speaking freely upon the subject of religion and the prospect of getting to heaven, he showed me a fine hat that he had used but little, and said: "I do not know what to do with it. I shall not need it long." He attended four camp meetings in September and October, previous to his death; had a tent at one (Linwood.) All his children living were present. He enjoyed these meetings very much.

Whatever may have been his real or seeming defects, amidst human frailties he continued to give evidence of true piety. His illness was short but severe. His class-leader asked him, the day before he died, if he was prepared. He answered: "Yes; I rely upon the Savior."

He was characterized by great force of thought and system. He therefore performed a great deal without seeming effort, and seldom had any loose ends to gather up. This, at the close of life, applied to spiritual as well as to temporal things. Hence even death did not take him by surprise. He had attended to that, and when death came he could say: "I have trusted too long to doubt him now."

Thus one by one the fathers are passing away. "They rest from their labors, and their works do follow them." An aged companion, to whose faithful prayers and holy living the conversion of husband and children is attributable, sat near the coffin while the funeral sermon was preached at his own house. All the children living, and nearly all the grandchildren were present. The parting was painful, yet they "sorrow not as others which have no hope." JAMES M. GANN.

THOMAS CARLYLE has just finished his seventy-seventh year. He has resided in the same house at Chelsea, England, for nearly forty years. It is an old-fashioned red brick house, built in the reign of Queen Anne. His nearest friend now is Mr. Froude, who, when in London, walks over almost daily to the modest old house in Cheyne Row.

HORACE was the son of a shopkeeper.

The Christian Advocate.

THURSDAY, JANUARY 10, 1873.

*LICENSE LAWS.*

The following lines were written by that brave old reformer and New England poet, Rev. John Pierpont. Though they have been published before, they are well worth printing again.

"For so much gold we license thee"—
So say our laws—"a draft to sell
That lows the strong, enslaves the free,
And opens wide the gates of hell;
For 'public good' requires that some
Should live, since many die, by rum."

Ye civic fathers! while the foes
Of this destroyer seize their swords,
And Heaven's own hail is in the blows
They're dealing, will ye cut the cords
That round the falling fiend they draw
And o'er him hold your shield of law?

And will ye give to man a bill
Divorcing him from Heaven's high sway;
And while God says, "Thou shalt not kill,"
Say ye, for gold, "Ye may—ye may?"
Compare the body with the soul!
Compare the bullet with the bowl!

In which is felt the fiercer blast
Of the destroying angel's breath?
Which blinds its victim the more fast?
Which kills him with the deadlier death?
Will ye the felon fox restrain,
And yet take off the tiger's chain?

The living to the rotting dead
The God-contemning Tocsan tied,
Till by the way, or on his bed,
The poor corpse-carrier dropped and died,
Lashed hand to hand, and face to face,
In fatal and in loathed embrace.

Less cutting, think ye, is the thong
That to a breathing corpse, for life,
Lashes, in torture loathed and long,
The drunkard's child, the drunkard's wife?
To clasp that cold, to breathe that breath,
And no escape—oh! that is death.

Are ye not fathers? When your sons
Look to you for their daily bread,
Dare ye, in mockery, load with stones
The table that for them ye spread?
How can ye hope your sons will live,
If ye for fish a serpent give?

O holy God! let light divine
Break forth more broadly from above,
Till we conform our laws to Thine—
The perfect law of truth and love;
For truth and love alone can save
Thy children from a hopeless grave.

## The Last Prayer in the Bible.

BY REV. THEODORE L. CUYLER.

The word of God begins with a story, and ends with a prayer. It begins with the sublime story of the creation's six days' work, and concludes with an invitation to the Lord Jesus to come and possess the world which he had redeemed by his blood. "Even so, *come, Lord Jesus!*"

This is the shortest, and yet it is the sweetest and most comprehensive request that devout hearts are taught to utter. It would seem as if the beloved John, when he came to the close of the inspired book, might have cast about him to find the words which would express the most of love to his dear Master and to his fellow-men. So he utters three words of prayer. And in these three words he epitomizes all the richest blessings which could come into his soul, and into the souls of all who should ever utter it.

We have a great deal of repetitions and rambling verbiage in our average social prayer meetings. Everything is mentioned, and often very little is really sought. But suppose it were allowed to us to agree upon one short request which our Father should promise to grant to us. What would it be? One might urge the case of a sick child; another the case of an unconverted husband; another's heart is yearning for the Sabbath school, and still another for the coming of a revival; a prayer for backsliders might be urged as most needed, and the pastor might claim that the blessing of God upon the preached word was the crying want. Suddenly some one leaps up, and says: "Let us pray for Jesus!" And we all agree that this prayer covers the whole ground, and meets every case. For if we get Christ we shall get everything. Health, light, strength, pardon for the guilty, comfort for aching hearts, converting power, sanctifying power, all these, and more will come if Jesus only comes himself. Suppose that any one of our church prayer circles should actually agree to merge their whole united desires into this single one: "Come, Lord Jesus!" Here would be a "prayer-gauge" different from any that Prof. Tyndall has ever suggested. It would be the simple adoption of a Bible petition, and in accordance with the spirit of that promise: "If two of you shall agree on earth, as touching anything that they shall ask, it shall be done for them of my Father which is in heaven." Would such a united petition, if rightly offered, be answered?

I sincerely believe it would. Such a request would be in the direct line of the divine promises. It would be as nearly sifted of all selfish and sinful desires as it is possible for anything human to be. It would require no interference with physical laws. It would involve no miracle, and would include no impossibility.

For Jesus has distinctly promised his presence to his people. When his bodily form floated up from the side of Olivet he did not bid farewell to earth. "A cloud received him out of their sight." But the promise remained: "Lo! I am with you!" Not somebody else, but "I," your Lord and Master. Jesus Christ was as truly in Jerusalem on the day of Pentecost as he was on the day of his trial or his crucifixion. He was present when the fiery baptism descended. He spake through Peter's lips when he preached that wonderful discourse, and he wrought through Peter's hands when the cripple was healed at the temple gate. He was at the entrance to Damascus when Saul of Tarsus cried out from the ground: "Who art thou, Lord?" and the reply was: "I am Jesus, whom thou persecutest." We love to think of Jesus as hovering around the blazing stakes at which his martyr-servants were dying in his name. I love to think of him as actually *with* his imprisoned ones in their dungeons, or on their missions of gospel love to the perishing. I believe that Jesus was as really with Luther in his convent, and with Bunyan in his cell, and with Brainard in his forest solitudes, as he was with Peter and John by the strand of Galilee. He still does his mighty works through his living representatives. He still says: "Thy faith hath saved thee; go in peace." He still casts out evil spirits. He still comes in among the companies of his disciples. When our faithful Lord said, "I am with you always," he means *always* to the end of time.

There is a strange mist of unbelief that seems to hang over good people's minds when they are urged to *realize* and *actualize* their Savior as a living person. Because their eyes do not behold a living *body*, they regard him in a shadowy, vague way, as if he were very far off on a "throne" of unapproachable glory. That he should really come into their souls as truly as he came into the house of Jairus, seems to them almost a shocking irreverence to speak of. But why limit the omnipresence and the omnipotence of their Savior and their elder brother? Ah! brethren, let us cure this unbelief—by the best test in the world—by actually inviting our Master to *come* with his supernatural presence and power into our souls. The prayer of prayers is: "Come, Lord Jesus!" This is the prayer for the overthrow of that adversary who torments us—for the relief of our burdens and fears, for the quickening of our faith, for the daily victory over sin, for the sweetening of our tempers, for the success of our spiritual toils, for the conversion of those we love. To be blind to the coming and the actual presence of Jesus is to have the eye of our faith put out! If prayer means anything more than a devout *dream*, it means a veritable petitioning for a veritable Christ to enter into our souls and to guide and rule our lives. Let us believe this; let us practice upon this; or else let us stop praying.

The want of this dying world today is, *Christ, Christ!* The one blessing that wraps in and contains all blessings for us is *Jesus!* The personal Jesus, person to person, the divine Jesus to the human soul—this alone is salvation. And the personal Jesus in our souls *is* sanctification and full redemption. Here is the crying want of all our churches. We want more of Jesus. All our preaching is but empty clamor, and all our religious machineries but idle clatter without the presence of Jesus, the power from on high. O that we might *unite* in breathing this one grandest, deepest, widest, richest prayer—inclusive of all prayers—this valedictory prayer of holy writ: "*Come, Lord Jesus!*"—*Evangelist.*

## False Delicacy Between Mothers and Daughters.

As young girls near the boundary line where childhood and woman meet, there comes a natural, wondering interest as to the different relationships they see around them. This curiosity, being the voice of nature, imperatively claims satisfaction, and if the mother does not give it legitimately the child will be only too likely to gain it from sources of whose very existence she is ignorant, simply because to *her* they are superfluous.

There are thousands of mothers who will talk with the kindest unreserve to those not bound to them by any tie but that of friendship, who yet feel the most false and foolish delicacy with their own daughters. I know this to be the case. A great many young girls have come to me for information and advice on personal subjects, whom an unnatural reserve kept from applying to their own mothers. I know it again by experience. I found it much harder to do my duty in this respect to my own daughters than to the daughters of others. And yet the duty is an imperative one, which requires to be attended to both much earlier and more positively than was necessary in your own case. For, assure yourself of one thing, that the knowledge which came to women half a century ago, as the result of experience, is ready now at every street corner and in every kitchen for your little girl, as answer to her first, wondering intuition.

Nay, while she still nurses her doll and wears her childhood's aprons, all the mysteries of human nature are questioning her innocent heart. Who is to answer her? Will you leave her to soil her white soul with the filthy fancies of dime novels, or still worse books? Is some servant-girl, lewd and ignorant, to usurp her mother's holy office, and defile the sacred sanctuary of your home? Or will you, with calm and reverent wisdom, lead her into the "house of life," and show her how "fearfully and wonderfully we are made?"

Will you not then explain to her that this human "body" is the temple of the Holy Ghost bought with a price," and that it cannot be defiled, even by an impure thought, without sinning against him who cleansed it with his own precious blood, making our bodies members of his own. Such teaching is necessary to keep her morally healthy, and if you can succeed in inspiring her with a profound reverence for purity of soul, you have done very much to secure her health, her intellect, and that joyous, cheerful abandon which, though the glorious privilege of natural girlhood, is, alas! every year becoming more rare.

But this first primary instruction neglected, what follows? Physical abuse and degradation—a sin against nature which gradually makes your child (born a little lower than the angels) below the beasts of the field.

I am quite aware that this is a very delicate subject, as well as one of the saddest of social problems. But ignoring an evil does not annihilate it. And the anger of those whose false refinement forbids them to speak things it does not forbid them to do, or the scoffing of the vulgar and light-minded, will not deter the serious and benevolent from its consideration.

Physicians see the mighty evil filling our lunatic asylums, robbing marriage and paternity of all its divinity, digging myriads of tiny graves for infants born of parents too enfeebled to give them enduring life, and most of them with a groan of pity "pass by on the other side."

There is no doubt, however, that the great majority of young people, now slaves of the most repulsive habits, might have been saved had their parents early explained to them the eternal laws of nature, and their intimate connection with "whatsoever is lovely and of good report." And further, it is also the duty of parents, having instructed, to watch until virtue has acquired the strength of habit—of habit whose foundations are laid in piety and knowledge.

Slow, insidious, unsuspected, suicide is becoming a household crime. Children make their own coffins day by day, and parents are either ignorant or indifferent to the fact. Against this sin physicians must become active missionaries, for their words, weighted with knowledge, will have an irresistible influence.

But prevention is always better than cure. And, therefore, mothers and daughters should have but one heart, and fathers and sons walk together as friends.—*Mrs. A. E. Barr, in Science of Health.*

## A Blurred Mirror.

The *Christian Mirror* mentions "a leading journal of the country" which has pronounced "the idea that God was not under obligation to provide a Savior for men 'a horrible doctrine.'" We suppose that the *Independent* is referred to, though the garbled form in which our words are quoted utterly perverts their meaning. The doctrine which we pronounced horrible was that God might justly send to eternal torment every infant who died; that such an exercise of his sovereignty would not impugn his "righteousness;" that every child is born under a curse, and must suffer the curse forever, unless God interpose; and that the being who gave the child his life, and put it on the track that leads inevitably to perdition, is under no obligation whatever to save it from the fate thus impending. This may be to the *Mirror* a very sweet and precious doctrine, a very affecting representation of the divine character; but we are in no wise disposed to retract our characterization of it as horrible.

The *Mirror* makes a nice distinction between the obligations which God is supposed to owe to himself and those which he owes to men. He may be under obligation to himself to provide salvation; but he cannot be under any obligation whatever to "fallen, rebellious creatures." The obligations of God to creatures who are in actual rebellion are not here the subject of discussion and were not in the article quoted, as the *Mirror* very well knew. But suppose that no salvation had been provided, might not a person who died in infancy and was sent to hell fairly charge God with injustice in consigning him to eternal woe? Might he not look up from his place of suffering and say: "I never knew my Maker. I never sinned against him in thought or word or deed. I am not to blame for possessing the depraved nature which I inherited. I am not to blame for anything that my father did before I was born, or that any of my ancestors did, Adam included. I am suffering here unjustly. God ought never to have suffered me to come into existence under this curse—or, if he did, he was bound to provide some way of escape from it; bound not merely to himself, but to me. He has wronged me, and I impeach his government as unrighteous and unholy." To such a complaint as that what answer could be made?

If God is a moral being, he is under moral obligation; in other words, he has no right to do wrong simply because he is supreme. If he has put himself into moral relations with his creatures, if he has established a moral government over them, then he is under obligation to them to make this government a moral government, and not an immoral one. And the government would be immoral which should consign to eternal woe a being who has never committed an actual transgression.

Of course the *Mirror* does not believe that God ever does this. It only seems to think that he has a perfect right to do it; that it is "free grace," and not righteousness that keeps him from doing it. The only question is about the character of God and the principles on which he conducts his moral government. This is a question of vast importance. What a man thinks about God determines his theology and his morality. And it is certainly unfortunate, to say the least, that a man should believe in a God who has a right to do wrong, even though he may believe with all his heart that his God never has done and never will do wrong.

The *Mirror* speaks of our utterance as "loosening the corner-stone." Any theology which has for its corner-stone the doctrine that God might justly consign to eternal doom an irresponsible infant—that his failure to do so is the result not of his righteousness, but of his favor—is a false theology, and cannot come down too soon. A being who is at liberty to do any such injustice, who is under no obligation to his creatures to refrain from such injustice, is a being whom we cannot love and will not worship. And as for the theology which requires of men any such impossible allegiance, it were better for that if a millstone were hanged about its neck and it were drowned in the depths of the sea.—*Independent.*

BALD-HEADED PEOPLE.—Frederick Kemp writes from the silver mines of Montana, giving the following hint in reference to cure for baldheadedness: "A friend of mine who had the misfortune to be bald-headed, knowing that there is a wonderful invigorating power in the sun's rays, last spring threw away his hat and worked in the gulch all spring, summer and fall bare-headed. For a few days the rays of the sun on his head were almost unbearable; after that time he experienced no uneasiness whatever. The result was that in the fall he had a good head of hair. And in this experiment he was not alone, several of his acquaintances who were bald-headed having followed the same plan. They were all fortunate enough to experience the same result."

IN SCIENCE, read, by preference, the newest books; in literature, the oldest. The classic literature is always modern. New books revive and decorate old ideas; old books suggest and invigorate new ideas.—*Bulwer.*

MILTON was the son of a scavenger

## Day by Day.

We were much impressed in lately hearing this frank confession from the lips of one who, after some years of successful studying against a certain temptation, had again suddenly fallen temporarily under its power: "So long as I lived day by day I was safe; but when I got to living a week at a time I failed." We comprehended his meaning. And we remembered how our Lord commanded us to live from hand to mouth and to pray, each day, "give us this day bread sufficient and suitable for the day" (for this we conceive to be the meaning of the Greek adjective *Epiousion.*)

Such is the safe theory of life. The child that can go alone, may stay. The child that is obliged to keep hold of its father's hand in order to walk is not in danger of wandering. To live day by day upon God is to keep close to him; is to live in constant thought of him, and of our need of him, and of his grace; is to put ourselves in the best possible position, and the likelihood of the best possible mood, to receive his blessing, and secure the benign guardianship of his love.

As the rule, when we are in our best condition spiritually—most contrite, humble, earnest to do good, anxious to grow in grace, and to glorify God—we are living day by day upon him; feeling every morning that his joy must be our strength this day; feeling every night that it has been in him that we have lived and moved and had our being since the dawn; and so abiding in him with a constant and habitual reference to him as the God in whose hand our breath is, and whose are all our ways.

Especially is this day-by-day life in God dear to us in periods of marked temptation or peculiar trial. As in the dense darkness, where we are not familiar with our road, we do not walk boldly and rapidly on, guided by some landmark far-seen in the distance, but rather grope slowly and cautiously step by step, sure that if each foothall be right the end will be secure; so when it is very tempestuous round about us, and in the gloom we can feel no certainty what will be duty to-morrow, it is very sweet to leave all to God, and cling to him and blindly follow his lead little by little, knowing that if each unit be right, their grand total cannot be wrong.

Conscience always has its best hold upon specific things, and is weak in generals. It may be quite impossible for us to settle the grand principle whether it is always and necessarily sinful for one to drink anything which, taken to excess, can intoxicate; while at the same time it may be very easy for us to see that it would be wrong for us, here anyhow, to drink from that cup which the tempter offers to our lips. Taking every little practical question straight to God, we can always get ready and trustworthy answers, and feel sure what his will is concerning it. While, if we drift off into theories of conduct, and philosophies of life, and generalities of behavior, before we know it may run our ship upon some fatal rock.

In general, it is clear that the neighborhood of God is good for man. The nearer he can get to him, and the closer he can keep to him, the safer and the happier he will be.

So there is soundest philosophy, as well as tender feeling, in our song:

Nearer, my God, to thee,
Nearer to thee;
E'en though it be a cross
That raiseth me,
Still all my song shall be:
Nearer, my God, to thee,
Nearer to thee!

*Congregationalist.*

PROF. AGASSIZ, though a warm admirer of Mr. Darwin personally, reports that he found nothing in his recent observations in connection with the Hassler expedition to convince him of the truth of Mr. Darwin's favorite theory; on the contrary, much evidence against it. Speaking of his visit to the Galapagos, which was full of geological and zoological interest, he says it was very impressive to see an extensive archipelago, of most recent origin, inhabited by creatures so *different from any known in other parts of the world.* Here was a positive limit to the length of time that may be granted for the transformation of these animals, if they are in any way derived from others dwelling in different parts of the world. The Galapagos are so recent that some of these islands are barely covered with the most scanty vegetation—itself peculiar to these islands. Some parts of their surface are entirely bare, and a great many of the crater and lava streams are so fresh that the atmospheric agents have not yet made an impression upon them. Their age does not, therefore, go back to earlier geological periods; they belong to our time, geologically speaking. Whence, then, do their inhabitants come from, animals as well as plants? If descended from some other type belonging to some neighboring land, then it does not require such unspeakably long periods for the transformation of species as the modern advocates of transmutation claim, and the mystery of change, with such marked and characteristic differences between existing species, is only increased and brought to a level with that of creation. If they are not autochthones, from what germs did they start into existence? The professor says he thinks that careful observers, in view of such facts, will have to acknowledge that our science is not yet ripe for a fair discussion of the origin of organized beings.

A FRENCH PAPER says: A remarkable occurrence took place during the severe frosts of the month of September last. A large cedar of Lebanon, of more than two yards in circumference, on the property of M. Doisan, at Villopinte, Canton de Gonesse, in the department of the Seine et Oise, was completely killed by frost. At how many degrees below zero the thermometer stood to produce such an effect has not been stated. That which is certainly past all doubt is that the cold must have been excessive—greater, perhaps, than in the different places where so many thousand evergreens have been destroyed about Paris.

## Religious Intelligence.

BOMBAY.—An editor of a Bombay paper says he has recently attended a meeting of more than two hundred Christian converts, more than sixty of whom in a short time made such a confession of Christ as warranted the expectation of a very great religious movement.

THE following notice was recently posted upon the door of a Wesleyan Methodist church in Yorkshire, England: "All persons who believe that they have totally fallen into the hands of the Devil—that is, all drunkards, liars, swearers, Sabbath-breakers, dog-fighters, vagabonds, lazy fellows, rascals, ragamuffins, villains, or any others possessed of the Devil—are hereby called upon to appear on the fifteenth of September, at six o'clock in the afternoon, to hear Rev. J. M. Text: 'Jesus Christ cast out devils.'"

THE Jesuits are as unpopular in Central America, Catholic though it be, as in Protestant Germany. The prelate of San Salvador (by papal designation the Bishop of Arshoe) has issued an edict forbidding the faithful to read a certain work against the Jesuits, written by a Dr. Montufar. In spite of the prelate of San Salvador, the book has been republished in that good Catholic State by order of the government there, and also in Guatemala, Nicaragua and Honduras, so that all Central America knows its contents.

A JEW, recently deceased in Baltimore, left by his will $300 to the Jewish congregation Pedekin and Amarkelint "of the Holy Land, located at Amsterdam, in the Netherlands, in trust and confidence that the congregation shall send the said $300 in currency to Palestine, for the purpose that the whole of it shall be paid to ten Jewish ministers residing in Palestine, whose duty it shall be to offer daily prayers for the repose of mine and my first wife's souls, for the space of one year after said ministers shall have received due notice of my death."

THE trustees of Drew Theological Seminary, at their last meeting, accepted the resignation of Bishop Foster as president of the institution, and also as professor of sacred theology. The two offices, however, are not to be vacated until the close of the current academic year in June. Rev. John Miley, D. D., an honored member of the New York Conference, a brother-in-law of Bishop Foster, was elected on the first ballot to the vacant professorship. The chair of the president was not filled, the election for this office being postponed at the request of Mr. Drew.—*Zion's Herald.*

THE receipts of the American Board, Congregational, during the past three months have been but $55,362—scarcely one-half of the average expenditures—$12,289 below the receipts of the same period last year, and $27,127 below those of the same period the year before. On the other hand, the appropriations for 1873 are $30,000 above those of 1872, the enlargement having been required by the soundest missionary policy. The home secretary appeals to pastors and churches to make up the deficit. In consequence of Boston's calamity, more aid must be sought outside of the city than in previous years.

JAPAN.—The latest news from this country is full of interest. Telegraphic communication had been completed between Yokohama and Nagasaki. A submarine cable was to have been laid last month from the latter port, under the Straits of Simonosaki, connecting with the Asiatic lines on through Europe, and by the Atlantic cable to the United States, ending its circuit at San Francisco. A railroad had been completed between Yokohama and Yeddo, the capital, which was to have been opened on the eleventh of last month with imposing ceremonies, in the presence of the Mikado. The connection of these great movements in that country with Christian missions there will be seen at once.

THE Lucknow *Witness* brings refreshing news from India. It says sixteen years have passed since the commencement of the Methodist mission in Oude and Rohilkund; and though the work has met with fair success, we to-day announce the dedication of the first church building of any pretensions erected by this mission. It is "sixty by thirty-four feet inside, Norman style, with truncated minarets on the corners, and a triple-storied tower in front, and cost a little over sixteen thousand rupees. There is quite a large native Christian community at Bareilly; and, in addition to these, nearly two hundred persons connected with the orphanage, so that a large place of worship was absolutely necessary. There is also a respectable English congregation for whom the building was needed." A large part of the expense of the building was met by local contributions.

A METHODIST MISSION IN JAPAN. Elsewhere we speak of the provision made by the General Mission Committee for the opening of a Methodist Episcopal mission in Japan. The field is full of promise; all the arrangements with reference to it mean immediate, energetic and wisely-directed work. Bishop Peck, who has supervision of that department of our foreign mission movement, acting in accordance with the unanimous approval of his colleagues and of the Mission Committee, has appointed Rev. Dr. R. S. Maclay in charge of the mission, and purposes to send out with him, at as early a date as possible, three other ministers, who will be associated in mission labor. Dr. Maclay has spent many years in the mission work in China, and for several years past has had charge of our mission in Foochow. He is able, energetic, prudent and successful, and by his thorough experience and observation in China is specially qualified for his new charge. His appointment is in all respects eminently fitting, and full of promise as to results. The whole church will hear the announcement with gratification and hope. It is understood that Rev. S. L. Baldwin will take pastoral charge in China in place of Dr. Maclay.—*New York Christian Advocate.*

THE ill-advised prosecution at Bordeaux of the French Protestant pastor Steeg for writing controversial articles in the *Progres des Communes*, against the Roman Catholic religion, has had the effect of stimulating a not inconsiderable religious movement in the department of the Marne. A letter to the pastor from the inhabitants of the village of Troissy, published in the *Progres des Communes*, states that twenty-five families in that place have ceased to attend the parish church, and have sought the ministrations of Protestant pastors. They also express unusually advanced views on the subject of female education. "We have understood," say these new Protestants, "that the important matter is to begin at the beginning, in childhood, and particularly by the education so generally neglected of girls. It is because women have not been educated, or because they have been left to grow confirmed in error, that priests have still so much strength. We have, therefore, got a school mistress, and our school will open on the fourth of next month. The little fire kindled here will communicate itself to the neighborhood. The Communes of Nesle-le-Repons and Combliz have already asked for visits from the pastors, and have received them well."

THERE is a common impression that the so-called Ritualistic party is largely in the ascendant among the New York Episcopalians, and that it has monopolized the largest and wealthiest of the up-town churches. The fact is, however, that of all the Episcopal churches above Fourteenth street the only ones which have large congregations, or are in any wise well filled, are Christ church, St. George's, St. Thomas', the Church of the Incarnation, and the Church of the Holy Trinity, all of which belong to the anti-Ritualistic party. The Ritualistic churches are St. Alban's, St. Ignatius', and the Church of St. Mary the Virgin, under the respective rectorships of Rev. C. W. Morrill, Dr. F. C. Ewer and Rev. T. M. Brown. All of these churches are small, and a congregation of two hundred persons is a great rarity in either of them; while it may be said with accuracy that the congregation at St. George's church, Dr. Tyng's, is each Sunday more than twice as large as the combined audiences of all the Ritualistic churches in New York. In Boston, furthermore, the "Anglo-Catholics" control but one small church, which is also the case in Philadelphia.—*Independent.*

THERE is a gratifying revival of deep religious feeling, says *Zion's Herald*, among the foreign Jews, which is showing itself in various ways. Not long since we noticed the issue of a religious Jewish romance in Hebrew—the last language in the world that one would consider attractive to popular readers, and yet it is said to be gaining quite a circulation among the Jews. We now see announced a work under the title of "Jewish Family Papers," which boldly enters the field of strife between spirit and matter, and combats vigorously the modern tendency to find the real in the ideal. It is the story of a young Israelite, who, for a time, is inclined to depart from the deep religious convictions of childhood, and the training of a pious uncle, but who by marriage is brought back from his erring ways, and led to think more seriously of religious things. The criticisms of the work are fragrant with praise which seems almost oriental. It is termed a glowing rose of oriental wisdom, that gives forth sweet savor as its petals are unfolded. It is said to contain the same spirit that composed the Psalms, and prophesied in Isaiah—a messenger from times past, when the enthusiasm for God animated men with the fire of the Spirit, and the voice of thunder. It is a spiritual spring in which the soul-sick may bathe and be healed. This enthusiastic glow tells us of more warmth in the Jewish heart than we often see, and indicates that it also is in sympathy with modern movements.

RUSSIA AND THE JESUITS.—It has been currently reported that Russia intends to join Germany and Austria in their crusade against the Jesuits, and the story is creating animated discussion in Europe. The expulsion of the Jesuits from Germany and Austria involves the need of their taking refuge somewhere, and, were they to choose Russia as an asylum, and be tolerated there, the policy of Prince Bismarck would be likely to be injuriously affected. It is easy to see that Germany must desire the co-operation of Russia, and for Germany, in her present strong position, to desire a thing, is a long step toward its consummation. The Vienna *Press* declares that there is no doubt whatever on the subject, and that the government of the Czar will shortly put forth a rescript banishing all Jesuits from the Russian empire. That the ministers of the three Emperors have met at Berlin and debated the subject is generally asserted by continental journals. That any formal action will be taken by Russia is still doubtful, however, partly because of reasons purely technical, and partly, we may surmise, on the score of national policy.

One important fact seems to have been overlooked, hitherto, in the discussion by the European press, which is that, strictly speaking, the Jesuits have no existence in Russia at all. The Emperor Alexander the First, by a ukase, dated December, 1816, suppressed the order in St. Petersburg and at Moscow; and by a second ukase, May 13, 1820, the same monarch abolished the Jesuits in the whole Russian empire. In these documents it sets forth that the imperial action was taken on the ground that the order had been guilty of making proselytes, of greed, of disobedience to the laws, and of violations of hospitality. These ukases have never been rescinded, and consequently the Jesuits have no legal status in Russia, however their presence, under various pleas or names, may have been permitted or ignored. It follows that the mere enforcement of the ukases of Alexander the First would suffice to complete the adhesion of Russia to the policy of Bismarck, and that no fresh action on the part of that country would be necessary.—*Times.*

# The Christian Advocate.

Organ of the Alabama, Mississippi and Louisiana Conferences of the M. E. Church South.

THURSDAY, JANUARY 16, 1873.

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AGENTS—All the members of the Patronizing Conferences.

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## The Main Thing.

In whatever direction we turn there are evils to be remedied. The political dangers to which States and nations are exposed, the social demoralization and the vices which destroy the individual character and life, can only be arrested by the gospel. Statesmanship, political management and schemes of moral reform can effect comparatively little by themselves. This is also true of education. The necessity of the world is the religion of Jesus Christ, and all history demonstrates the impossibility of getting along happily without it. Art, philosophy and letters, as exhibited in the palmy days of Greece and Rome, were cotemporary with the most hideous and wide-prevailing vices: The corrupt human heart is the source of the misery and trouble which afflict humanity. In nations, communities and families it is this and nothing more. It is a clean heart that is wanted everywhere to purify all the streams of human life and enterprise, and to regenerate the country. What holds the world back from utter ruin, and keeps society from going to pieces, is the salt of religion that is in them. The active and progressive march of science, art and learning in these days, without Christianity, would afford no obstruction to the tide of corruption. The material prosperity and the peace of society are never secure upon other than religious foundations. A false religion is often worse than none, and a perverted conscience is more to be dreaded than one that is dead. Hence the blighting influence of Romanism, and the semi-barbarism which generally marks her domination.

The hope, the sole hope of the world to-day lies in the spread of pure and undefiled religion. This carries with it all the elements of reformation, and the cure for the disorders which threaten the very existence of liberty and happiness. If the world is to be saved from rottenness, and from the riot and anarchy of vice, it must be through the gospel of the Son of God. This lies underneath all plans, policies, organizations and systems in the moral and social theories and activities of society. A spiritual religion pressed home to the hearts and consciences of the people, all the people, is the remedy which touches every disease with healing power. One individual converted to God takes that much from the mass of crime and wickedness, and adds in proportion to the aggregate of goodness and virtue. The condition of society and of the country ordinarily depends upon the amount of piety that is in them. The vices attendant on civilization without godliness are more destructive than any other. Sin becomes more diabolical, more truly satanic, when united with intelligence and culture. Knowledge and education, divorced from the gospel, will never stem the flood of human selfishness and brutality. The highest of all created intelligences, the most liberally-endowed and educated of them all, is probably the devil himself. Besides mere light, there must be the warmth and vitalizing power of spiritual influences. Whether sin be in high places or low places, among the leaders of the times, or down in the ranks of ignorance and poverty, it is the source of all the sufferings and wrongs which oppress mankind. This plague spot is a fretting leprosy in the individual soul, and its virulent contamination spreads over and pollutes the face of the earth.

To strike directly at the root of all mischief and of all vice is what the gospel does. Christ was the wisest of economists and the greatest of all reformers, because he traced the abuses and corruptions of the world to their origin in the depraved heart, and prescribed the new birth as the only remedy. The world was indescribably bad in Paul's day—more hopelessly given up to lust, rapacity and disorder than now. The political atmosphere was full of electricity, the rumbling voices of subterranean fires were full of the premonitions of national convulsions. But he simply preaches the gospel, determined to know nothing "but Christ and him crucified." His work was against sin as it dwelt first of all in the heart, and as it flashed out in the many-headed monsters of bigotry, idolatry and hatred to God. Get the conscience awakened, change the heart, and everything else comes as a matter of course. The world's regeneration in every sense—political, economical, social and domestic—was to be wrought out from this center of all the forces for good or evil, and to become a moral specialist or a political innovator would have been a weakness and a failure. Those who give themselves to the work of saving souls are at the bottom of the social problem and the political. They are the real salt of the earth and the light of the world.

The conversions which the church counts up in its annual records is the most significant fact in a people's history. It is so much life and love given, and so much venality and selfishness taken away. The number held under pious discipline and instruction is the most substantial datum upon which to base our hopes of the country or of the world. Any country will rejoice and blossom as the rose if the people are converted. Let heartfelt piety, the religion of love and of faith prevail, and all things vitally affecting their welfare will be easily secured. The truest philanthropist and the most practical patriot is he who labors to save sinners, and who gives to the utmost of his ability to spread scriptural holiness. The poverty, political disorders and prevailing vices are all amenable to this divine remedy and to no other. We are to preach religion, live it, and extend it with this conviction, that it is the main thing; the sovereign balm for all the wounds of humanity. We are to go straight forward, and work right on amidst the excitements and turmoils of society, and through its thickest night of gloom and passion and doubt, persuaded that we have in the gospel the only relief; and that this is the best and most direct way of meeting the urgent and critical perils of the times. There is a balm in Gilead, and a physician there.

## The Paper and its Friends.

Neither publisher nor editor need be backward in asking the friends of the NEW ORLEANS CHRISTIAN ADVOCATE to renewed efforts to increase its circulation. Their connection with its publication seems to have been in the order of Providence, and their services have been hitherto for the most part a gratuity—a free gift to the cause. What is asked of the friends of the paper is no more than we have rendered ourselves. The paper is in no sense an individual institution, but is the property of the patronizing Conferences, who, through the committees whose names appear at the head of our columns, employ a publisher and elect the editor. The property and control are without reservation in the hands of committees elected to represent the Conferences. Those who work for the ADVOCATE are not laboring to advance any private interest, but rather to build up and improve a property and good will strictly connectional, and belonging throughout to no individual, but to the church. The building in which the paper is published was purchased and is held by trustees in part for the use of the ADVOCATE; and the press, engine, types, forms and office furniture, everything, from the composing sticks of the printers to the desk and pen and scissors of the editor, are the property of the Conferences, and at the disposal of their representatives.

In appealing to our friends, and the preachers especially, to help, it is that they may help themselves, and contribute to the success and prosperity of their own affairs. In canvassing for subscribers time is required, some tact also, and some interest in the paper. But with ordinary thoughtfulness and diligence nearly every pastor can send some new subscribers, and look after the renewal of old ones, without interfering with his other duties. We believe, however, that the preacher will be well repaid by devoting time and labor. Some of our subscribers are doing a good work in getting subscribers; ladies, in some instances; have interested themselves to purpose in the work, and we doubt not that many of our brethren and sisters could do a great deal for us if they would once set about it. Our religious papers are the eyes of the church, and the ears too. They are calculated to keep up a living interest in the enterprises and institutions of religion. They help the preacher in his pulpit work by giving him an improved congregation, and in his material welfare by supplying information on financial subjects, and by awakening the people to their duty and responsibility. Our schools and colleges are in a considerable measure dependent upon the church papers as channels of communication, and as the medium through which to advocate their claims. This is true of our missionary interests, and of our connectional literature. More directly, and beyond these considerations, are the general intelligence and the spiritual improvement of the people. The ADVOCATE is cheaper than any tract, rather less than four cents a copy, and for $2 the subscriber gets choice reading matter which, in book form, would cost ten times this amount. The religious newspaper is nearly the only one that is altogether safe and wholesome for our youth and for the family circle. Good for what it is, it is also good for what it excludes. It is healthy and nourishing food, and also an antidote to the manifold poisons which, more or less, taint the secular press.

We have not reached in the ADVOCATE as yet our ideal of what a religious journal ought to be. Give the publisher the means—that is, the paying subscribers—and we will answer for him that he will devise liberal things. Such as the paper is, it has made no debts, and received no donations or benefactions, except indirectly in the way of services rendered. Such journals as the *Independent*, *Methodist*, *Interior* and *Advance* sunk their tens and tens of thousands before they reached the point of self-support. The publisher of the ADVOCATE and those who preceded him have done well. The subscription list is increasing hopefully. We have words of encouragement from many quarters, but we want our friends to work now as never before. If he is a benefactor who makes two blades of grass grow where only one grew before, what is he who plants a religious paper in the family where its visits were hitherto unknown? It is as the helper of the pastor, the friend of the family, and the ally of the church in all of her interests that the ADVOCATE claims the vigorous efforts of its friends to introduce it to new readers, and to widen its mission of usefulness. Whether the publisher gives premiums to agents or not, the paper is worth far more than it costs to the subscriber, and those who help to increase its circulation will reap a hundred-fold in many ways. Begin early with the new year, present the subject to the congregation, carry the paper into out-of-the-way societies and communities, and thrust it into your neighbors' houses. Order specimen copies, and have them ready at every turn to exhibit, and to solicit subscriptions.

## The Louisiana Conference.

This body met at the Carondelet Street church, New Orleans, on Wednesday, the eighth, at nine o'clock A. M., Bishop George F. Pierce presiding, and Rev. C. F. Evans, secretary. The attendance of clerical members was larger than for many years, nearly all being present before the close of the session. There was also present a considerable number of prominent laymen, who rendered efficient service in the committee work and deliberations of the Conference. We were gratified to hear such men as Prof. Magruder, of Baton Rouge, J. Harvey Brigham, of Morehouse, Wells, of Madison, Moreland, of Claiborne, Booth and Foster, of New Orleans, and others, in the discussion of some of the most important questions and measures of the church.

The report of the Committee on Education, prepared by Rev. James E. Cobb, was able and discriminative, and elicited excellent speeches from the author of the report, from President Andrews, of Centenary College, Prof. Magruder, of Baton Rouge, Bishop Keener and others. Homer College reports an endowment already reached of over $30,000 in interest-bearing notes, besides a large amount of valuable land. The institution has a good faculty, Rev. J. Lane Borden, president, and is entering upon a promising career. Centenary wants $11,000 to complete repairs, has raised about $5,000 during the year, and has one hundred and twenty students in attendance. Mansfield Female College was represented as in a healthy condition, the valuable buildings insured and in good repair, and a good corps of teachers. President Johnson, of Whitworth, put in a few words for that excellent and popular female college, which, though not in our bounds, receives considerable patronage from the southern part of the Conference.

The report on Sunday schools, by Rev. J. B. A. Ahrens, was a carefully-prepared paper, and brought out some of the best speeches of the session, by Bishop Keener, Edward Booth, Prof. Magruder, B. F. Alexander and others. Bro. Pipes did not forget to report on temperance, and the brethren voted all that this ardent temperance advocate proposed. On books and periodicals there was a good report by John Wilkinson, chairman. These interests were well represented by R. J. Harp, assistant book agent, and the Conference resolved to do greater things than ever in sustaining and circulating the literature of the church. The NEW ORLEANS CHRISTIAN ADVOCATE was well spoken of, and the resolve was made to work harder than ever to increase its circulation in Louisiana. So mote it be. May there be power both to will and to do. The effective preachers have been paid but moderately, but all have got through the year somehow. None have died, none have starved, and an increase of over twelve hundred is reported in the membership. God's blessing has rested upon their labors, and, though poor themselves they have made many rich. God bless them! They are the salt of the earth and the nobility of the land.

The missionary anniversary on Saturday night was an occasion to be remembered. Speeches by Bishops Pierce and Keener, and Dr. J. B. Walker, princes anywhere, but nowhere more eminent than on the missionary platform. We have never heard so much good talking in the same length of time, and to purpose. Over $400 was raised for general missionary objects, and $1,200 was given and pledged in gold for a mission in Mexico. Bishop Keener struck the right key in his appeal for Mexico, and there was a prompt and gratifying response. The Bishop stood there ready to go himself, and go he will early in the spring to establish a mission in the City of Mexico. The whole church can but back him, and will honor his drafts to meet the outlay, and the more cheerfully as he leads the way in person. The Conference Sunday was a great day in our Israel. The pulpits of the most of our sister Protestant churches were filled by members of the Conference and visiting brethren. Bishop Pierce, to a full house, preached to the preachers at the Carondelet Street church, at eleven A. M., and ordained the deacons, to wit: Christian Keener, Phillip Allen, George W. Reeves and Jacob D. Harper. The Bishop preached again at the Felicity Street church at night to an overflowing house. At the Felicity Street church Dr. John Poisal, of Baltimore, preached at eleven A. M., after which Bishop Keener ordained the following elders: John A. G. Rabe, J. Gorton Miller, Richard H. Adair, James M. McKee, Joseph W. Medlock and Robert Randle.

The Conference love-feast, held in the afternoon, was conducted by the venerable and yet vigorous N. A. Cravens, who is the very embodiment of unction and power. It was a glorious and melting time—the day of Pentecost come again.

The session was signally blessed with the presence of Bishop Keener, nowhere fresher and nowhere so warmly welcome as at home in his old Conference, and among the people he served so long and so faithfully. Dr. Poisal, of Baltimore, agent of the Mount Vernon Place church, Washington city, was among us, ruddy of countenance, stout in person, dewy and sparkling, and warm in heart as a summer morning. Time has touched him lightly and gently during the years since we met him here at the General Conference of 1866. The brethren in the Conference-room on Monday gave him for the church which he represents $300, as a small token of their interest in his cause, and their appreciation of his visit to Louisiana. Then Dr. J. B. Walker, the eloquent and the beloved, came from Galveston to grace the occasion, and to refresh us with his presence and preaching. His sermon on Sunday night was the gospel set to music, characterized by his wonted brilliancy and pathos. The church was filled to its utmost capacity to hear one whom this people will never cease to love and revere. There were also a number of visiting brethren from Mississippi and Alabama, whom all were glad to see and to honor. On Monday, just before adjournment, the family of one of our deceased preachers was relieved by a collection in the Conference-room of over $400. Those present felt that it was a privilege to make the widow's heart sing for joy, and to pour this sort of balm into a stricken and anxious home. The total collection for missions during the year exceeds $4,000; the Bishop's claim was fully met, and some money over, and the claim of the widows, orphans and superannuates was met, amounting to about $2,900.

The Conference has been greatly strengthened this year by accessions to its itinerant ranks. Received by transfer: Benjamin J. Baldwin and Robert W. Flournoy, from South Georgia Conference; J. G. Worley, North Georgia; J. Marshall Brown, Alabama; George Jackson, R. S. Trippett and George M. Liverman, Mississippi; William V. Taylor and Enos B. Foust, North Mississippi. Admitted on trial: William Hart, Albert M. Wailes, John G. Krauter, James Shelton White, Robert S. Isbell, Thomas F. Webb, James D. Harper, Thomas S. Randle, James J. Billingsley. Readmitted: C. R. Godfrey. The work has not been so well supplied for many years, and there is promise of a bright and prosperous future. Bishop Pierce has more than ever endeared himself to the Conference and to the people of New Orleans, and his visits will always be heartily welcomed. On Monday afternoon at four o'clock, January 13, the appointments were announced, and thus closed one of the most agreeable and harmonious sessions of the Louisiana Conference.

### Appointments.

NEW ORLEANS DISTRICT.

L. Parker, presiding elder.
Carondelet Street—W. V. Tudor.
Felicity Street—John Mathews.
Moreau Street—J. D. Adams.
Dryades Street (German)—J. B. A. Ahrens.
Crops Street (German)—J. A. G. Rabe.
Soniparn and Carrollton (German)—J. G. Krauter.
Cadiz and Carrollton—J. A. Ivy.
Louisiana avenue—J. S. White.
Algiers—To be supplied by L. A. Reed.
Lafourche and mission—Thomas Mullett.
Baton Rouge—A. E. Goodwyn.
Plaquemine and Grosse Tete—J. V. Pointer.
New Orleans Depository—R. J. Harp, agent.
Blind Asylum, Baton Rouge—P. Lane.

DELHI DISTRICT.

Joel T. Daves, presiding elder.
Monroe—J. E. Cobb.
Trenton—C. F. Evans.
Bastrop—M. C. Manley.
Lind Grove—T. H. McClendon.
Oak Ridge and Prairie Mer Rouge—G. Jackson.
Rayville—J. L. Wright.
Winnsboro—J. M. McKee and J. J. Billingsley.
Waterproof and Concordia mission—B. F. Alexander, A. M. Walles.
St. Joseph—J. G. Miller; P. H. Diellenwierth, supernumerary.
Providence and Pecan Grove—R. S. Trippett.
Madison mission—To be supplied.
Oak Grove—T. S. Randle.
Delhi and Floyd, } G. M. Liverman.
Cauthorn miss., } To be supplied by William Keller.

HOMER DISTRICT.

S. S. Scott, presiding elder.
Homer—N. A. Cravens.
Haynesville—R. W. Flournoy.
Minden—H. O. White; W. P. Kimball, supernumerary.
South Bossier—J. A. Miller.
Sparta and Ringgold—J. W. Medlock.
Arcadia—Jesse Fulton.
Vernon—J. C. Reed.
Castor—R. T. Parish.
Louisville—Philip Allen.
Ouachita—J. W. Hearne.
Farmerville—R. Parvin.
Homer College—J. L. Borden, president; J. T. Upton, agent and financial secretary.

SHREVEPORT DISTRICT.

John Pipes, presiding elder.
Shreveport—J. Wilkinson.
Caddo—R. H. Adair.
Kenchie—N. M. Skipworth.
Mansfield—C. W. Carter.
Pleasant Hill—J. E. Bradley.
Many—J. M. Franklin.
Anacoco and Leesville mission—To be supplied by H. L. Smith and J. R. Hampton.
Sprlugville—W. D. Stayton.
North Bossier—Robert Randle.

ALEXANDRIA DISTRICT.

F. White, presiding elder.
Alexandria and Pineville—Christian Keener.
Bayou Bœuf and Spring Creek—S. H. Cooper.
Evergreen—S. H. Schroeder.
Big Cane—E. B. Foust.
Bayou De Glaize—To be supplied by C. R. Droddy.
Slusport—J. G. Worley.
Rapides and mission—J. F. Wynn.
Atlanta mission—To be supplied.
Harrisburg and Sicily Island—J. F. Marshall; J. H. Stone, supernumerary.
Centerville—W. V. Taylor.
Columbia—W. F. Alexander.
Caldwell—C. R. Godfrey.

OPELOUSAS DISTRICT.

B. F. White, presiding elder.
Pattersonville and Brashear—B. Clegg.
Franklin—A. W. Williams.
New Iberia—T. B. White.
Abbeville—R. S. Isbell.
Vermilionville—J. M. Brown.
Opelousas—R. J. Baldwin.
Washington—J. D. Harper.
St. Landry—William Hart, and one to be supplied by A. McFather.
Teche—J. F. Webb.
Lake Charles—R. A. Davis. German mission to be supplied.
Grand Chenlere—To be supplied by R. M. Hollister.
Calcasieu and Sugartown—To be supplied by J. J. Williams and J. W. Monroe.

*Transferred.*—W. F. Easterling, to Trinity Conference; G. Bright, to Florida Conference.

*Superannuated.*—H. C. Thweatt, Samuel Armstrong, Joel Saunders, John S. Davis, Almarin G. Miller, W. E. Doty, Edwin W. Yancey, Philo M. Goodwyn, Fisher T. Rawson.

Next Conference to be held at Baton Rouge.

## Books and Periodicals.

MODERN LEADERS, published by Sheldon & Co., New York, is a series of biographical sketches by Justin McCarthy. There are twenty-four sketches in the volume, embracing some of the most celebrated men and women of the day. Queen Victoria heads the list, and then comes an array of the most prominent royal personages, statesmen, politicians, philosophers, authors and divines. A readable book, and containing a good deal of information, curious and instructive, concerning the most eminent and influential characters of the times. A handsomely bound octavo of 243 pages. We are indebted to Ellis & Bro., Camp street, New Orleans, for a copy.

THE ALDINE for January is a superior number of this splendidly illustrated publication. The engravings of this single number are worth the subscription price of the volume. We are indebted to the publisher for copies of those handsome chromos, "The Village Belle" and "Crossing the Moor," which are given as premiums to every subscriber to the Aldine for 1873. The price of the Aldine is $5 per year. Chromos free. James Sutton & Co., publishers, New York.

LITTELL'S LIVING AGE of December 28 has a fine table of contents. This is a most valuable publication, and is made up of selections from the leading magazines and reviews of Great Britain. Published weekly by Littell & Gay, Boston, at $8 per annum.

THE UNIVERSITY MONTHLY for December is full of choice articles, mostly on educational and scientific subjects. This is a publication of great merit and should have a wide circulation. Published in New York, at $1 per annum.

ARTHUR'S ILLUSTRATED HOME MAGAZINE for January comes out enlarged and improved. There are no fashion plates, but the other illustrations and increased amount of reading matter more than make up.

THE SOUTHERN CULTIVATOR, published at Athens, Georgia, is one of the oldest and best of our agricultural periodicals. W. L. Jones, editor and proprietor. We have received the January number.

LE BON TON for January, 1873, begins its twenty-second volume, and contains more than the usual amount of fashion plates and patterns. Published by S. T. Taylor, New York.

OLD AND NEW for January has: They Saw a Great Light; Utilitarianism; Pythonia; Ups and Downs; William Blake, Painter, and other articles.

PHILLIPS' SOUTHERN FARMER for January has been received. An excellent journal, published monthly at Memphis, Tennessee.

THE CHILDREN'S HOUR for January is a beautiful number, and handsomely illustrated, as usual.

WE ARE REMINDED by Rev. A. J. McVoy, president of Centenary Female College, Summerfield, Alabama, that his name was omitted from the appointments of the Selma district, and that no allusion is made in the published proceedings to the report of the institution over which he presides. Our report of proceedings and appointments were taken from the Eufaula *Daily Times*, but as we condensed in some instances the error may have been our own, though we think that we followed the copy on the points mentioned. We gladly make such corrections and amends as are possible.

BY A CARD which appears in the ADVOCATE this week it will be seen that the old and reliable firm of Payne, Dameron & Co. has changed its style to J. F. & H. M. Payne & Co. We are gratified to see that our esteemed friend and brother, J. G. Parham, has become a partner in the house. He is a most worthy successor to W. H. Dameron, whose death has been so widely and deeply lamented.

THE INAUGURATION of John McEnery, as Governor of Louisiana, took place in this city on Monday, the thirteenth instant. The ceremonies were conducted in the open air, on Lafayette square, and an immense concourse of people was present. Everything passed off peaceably, and the occasion was one of the most imposing popular demonstrations which we have ever witnessed.

BISHOP PIERCE left for his home in Georgia on Monday evening, immediately after the adjournment of Conference. We should have been glad to have detained him a good while longer, but he was constrained by family affliction to hurry his departure. We hope he may find it possible to spend some time in Louisiana during the year.

A MAN who is not ashamed of himself need not be ashamed of his condition in life.

## Spiritualism.—Its Fruit.

The following correspondence has been handed to us for publication. The letters are not dated—the first was written December 27 and the second December 28.

Rev. A. H. Thomas, Presiding Elder of the Memphis District, Memphis Annual Conference, Methodist Episcopal Church South:

*Dear Brother:* After a free and full conversation with you and Bro. Johnson, I find that I have misunderstood the engagements which I made at the recent session of the Memphis Annual Conference in matters connected with spiritualism. In view of this misunderstanding, together with the fact that I do not wish the church to be in the slightest degree responsible for my course in regard to spiritualism, which it cannot and will not sanction, I do hereby, with the kindest feelings for you and for all my brethren, ask to withdraw myself as a member and minister of the Methodist Episcopal Church South, and upon your compliance with this application I will convey my parchment credentials to you.

SAMUEL WATSON.

Rev. Samuel Watson:

*Dear Brother:* Your letter, containing an application for permission to withdraw yourself as a minister and member of the Methodist Episcopal Church South, is before me. Your request originates in the truthful conviction that "the church cannot and will not sanction spiritualism," as believed and taught by yourself; together with the discovery of a misunderstanding on your part of "the engagement made at the recent session of the Memphis Annual Conference."

In view of the facts, as stated by yourself, I could not consistently, with my ideas of duty, refuse your application. Your clerical credentials will be accepted and given their legitimate course.

A. H. THOMAS, P. E.

We make no comment, except by reprinting a brief paragraph from our editorial, November 30, in reference to the action taken by the Memphis Conference in the case of Samuel Watson—action which we then thought had resulted in a settlement of that case. We quote, and would emphasize our words:

"Spiritism, in whatever form, is utterly condemned as a heresy, which no minister can continue to teach and remain within the Methodist Episcopal Church South—which no member can continue to teach, without liability to the solemn and extreme discipline of the church."—*Western Methodist.*

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MR. EDITOR: I see that the first Quarterly Conference for the Livingston mission will be held on the fifteenth and sixteenth of March, but the place for holding it is not announced. Please say that it will be held at Palmetto. I take this liberty because our presiding elder is not acquainted with the work, and therefore knew not where to place the appointment, and also to let the officials know where to meet. Palmetto is seventeen miles east of Baton Rouge, on the Benton's Ferry road. Our presiding elder, Rev. A. B. Nicholson, will please inform us, through the ADVOCATE, where his postoffice is. Yours in Christ,

T. B. WALDEN.

SPRINGFIELD, La., Jan. 9, 1873.

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NOWHERE is well-bred courtesy, or the lack of it, more observable than in traveling. On the steamboat and in the cars the quiet observer easily detects those who have been educated under refined influences, or those who, without special cultivation, are possessed of native politeness. It is not education alone, nor wealth, nor high social position, nor costly trappings, that makes one a pleasant traveling companion. There must exist a kindness of feeling toward strangers, a general recognition of equal rights in the comfort and conveniences provided for the public, and a quickened discernment for the needs of others. Summer journeying in crowded boats and cars is a test of both patience and politeness. Thrice happy they who pass nobly through it, for their own sake, for the comfort of companions, and for the reputation of poor human nature in general.

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THE FOLLOWING, from a Detroit paper, is given as the way some stories originate: An item is going the rounds stating that a Detroit sailor refused to ship on board a vessel after seeing a rat swim ashore from her, and that the vessel went down the very next trip. The real facts of the case are that the sailor saw a hundred rats, as well as a pile of snakes, and was taken to the hospital to recover. The vessel went down—down to Toledo—making one of the quickest trips on record.

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THE Rev. Dr. Rosser, of the Virginia Conference, has been for some weeks conducting a series of meetings in Staunton, Virginia, and his labors have been crowned with the happiest results. There had been, at last accounts, two hundred and one conversions, and over one hundred persons had joined the Methodist Episcopal Church South. A large number of converts, it is said, will go to other churches.

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THE Universalist parish at West Scituate, Massachusetts, has come into possession of a house and lot by the death of a cat. Miss Sarah C. Lewis, of Braintree, some years since bequeathed the income of her house and furniture and an allowance of $2 a week for the care of a favorite cat named "Otta," the property to revert to the parish upon the death of the cat, which has just occurred.

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IT IS not the bee's touching on the flowers that gathers honey, but her abiding for a time upon them, and drawing out the sweet. It is not he that reads most, but he that meditates most on divine truth, that will prove the choicest, wisest, strongest Christian.—*Bishop Hall.*

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HE THAT marries for beauty alone is like a buyer of cheap furniture—the varnish that caught the eye will not endure the fireside blaze.

## Agent's and Publisher's DEPARTMENT.

### Acknowledgments of Letters and Funds

RECEIVED BY MAIL,

**For the Week Ending Jan. 11, 1873.**

A—T. K. Armstrong, S. Alexander $3, American Sunday School Union, Alex. Agar 2 lots., Applegate, Pounsford & Co., American News Co.

B—William Brown $9.60, Josiah Bancroft $1, A. S. Barnes & Co., W. P. Barton $3, E. H. Butler & Co., D. F. Bradford, E. Lee Blanton 2 lots. $1; J. C. C. Black, S. H. Brown, S. R. Brewer, J. S. Branon Barksdale & Smith $1, J. M. Burry, T. F. Brewer Milton Bradley & Co.

C—Miss C. L. Church 35 cents, R. J. Collins, D. P. Cullin, S. C. Collins, N. Cowan, F. H. Carboss, C. C. Collins, W. R. Cunningham, J. M. Cassidny $2, J. H. Carr.

D—Miss E. A. Deacon, R. A. Davis, Dodd & Mead, A. M. L. Douglass.

E—Miss Dora Eggleston 50 cents, J. V. Enoclis $7.30, W. H. Ellison.

F—John S. Frazer, E. N. Freshman, C. F. Farrer $5, D. V. Foose $5, A. J. Foster, O. A. Fisher.

G—Galveston News, W. W. Gamble, E. H. Godfrey, T. C. M. Golland, William Gregg & Co., J. A. Godfrey, Gould & Lincoln, T. M. Gardner $39.75, J. J. Grace, D. A. Givens, T. J. Gray.

H—H. J. Harris $1, Hubbard Bros., Theo. F. Hansall, Charles Hutchins $3, R. W. Hopson, W. C. Hamilton & Co., G. Hawkins, Mrs. V. P. Hall $1, S. A. House $25.25, W. W. Harding 3 lots., W. W. Hopper $2, James H. Houston $3.60, Mrs. Julia M. Haynie 50 cents, J. Hamilton, P. Howard.

J—I. J. Johnston, H. F. Johnston, W. J. Joyce.

K—Mrs. Julia Kendall $1.25, M. S. Kinnebrew.

L—J. B. Lippincott & Co. 3 lots., Lee, Shepard & Dillingham 4 lots., H. P. Lewis, P. H. Lightfoot, W. H. Leith $10.

M—A. D. McVoy, T. Moody, W. Morrison, Mrs. M. H. Magehee, Mrs. M. G. Miller $2, Muckellar, Smiths & Jordan, D. S. McDonald, J. A. McLester $1, Thomas Mallet.

N—R. D. Nolsworthy $5, Thomas Nelson & Sons, H. H. Nash $2, P. H. Napier.

P—Pott, Young & Co., F. S. Petway $1, J. S. Penn, E. G. Price $1, H. M. Powers, J. M. Pugh $12, Phillips' Southern Farmer.

R—George Routledge & Sons, W. J. Reeves, A. H. Redford, J. K. Randall, R. B. Ricketts, J. J. Roberts $2, J. W. Rush.

S—Scribner, Welford & Armstrong, I. Spangler, A. H. Sutherland, Southwestern Book and Publishing Co., M. H. Segrist, W. H. Scales, Sheffield & Stone 2 lots. $3.75, J. L. Skipper, Mrs. M. A. Saltmarsh, S. P. Sedberry, C. B. Stuart $110, Mrs. M. J. Sleepers, S. W. Stone.

T—S. M. Terfiet $2, W. S. Turner, M. W. Trawick 2 lots. $7.20, T. G. A. Thurp, M. C. Turrentine $2, George Torry.

W—G. R. Wilson 3 lots., D. J. Wright, W. M. Winters $1, G. W. Warren 75 cents, R. B. Womack, Woolworth, Ainsworth & Co. 2 lots, Mrs. M. S. Wall $1.25, H. D. Wade, R. S. Woodward, M. C. Waters, James G. Walker, J. Woodbridge.

Z—J. H. Zellin & Co. $13.75.

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THE ATTENTION of planters and gardeners is requested to the stock of fresh "Mamjoy seeds," for sale by Mr. J. Menard, Jr., No. 66 Gravier, street. He is prepared to furnish these celebrated seeds by the dozen, hundred, thousand or single paper, and at moderate prices. Mr. F. L. Chanson, long and favorably known in the seed business, can be found with Mr. Menard.

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MESSRS. BRASELMAN & ADAMS, corner of Magazine and St. Andrew streets, begin the new year with an immense stock of dry goods, which they are selling at greatly reduced rates See their advertisement in another column.

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THE SEPTOLINE OIL COMPANY, at its two stores, 62 Camp and 15 Dauphine street, offers to housekeepers a great and a rare bargain in fine mahallon toilette sets, from $2.50 up. Go and see for yourselves.

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MACHINERY.—We direct the attention of our readers to the advertisement of Geo. A. Barnard, No. 12 Union street, where will be found improved machinery selected for this market.

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CURE BY MAGNETISM.—Affections hitherto deemed incurable appear to have succumbed to the magnetic influence applied by Dr. Porter, of 242 Camp street.

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CLOTHING.—Those in want of men's, youths' and boys' clothing will do well to remember the establishment of Mr. H. Davis, No. 260 Poydras street.

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MESSRS. NAVRA & OFFNER, No. 171 Canal street, offer for sale all kinds of household crockery and china at cheap prices.

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THE LIVE OAK HOTEL, in New Iberia, Louisiana, is for rent. See advertisement.

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WE CALL THE ATTENTION of persons in search of a commercial education to Dolbear College, 201 and 203 Camp street. de27 3m

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## MARRIED.

BLOUNT—MOORE.—At the residence of William Harvel, in St. Helena parish, December 19, 1872, by Rev. David P. Bradford, Mr. J. M. Blount to Miss Gabriella Moore, both of said parish.

McLEAN—RAWLS.—At the residence of the bride's father, Captain John Rawls, near Whistler, Alabama, on the eighth of January, 1873, by the Rev. A. J. Coleman, Mr. William T. McLean, of Mobile, to Miss Ellen H. Rawls.

BOATNER—PHARIS.—At the residence of the bride's father, Dr. D. L. Pharis, Newtown, Mississippi, by the Rev. P. S. Petty, January 1, 1873, Mr. Jacob Boatner to Miss Emma Pharis.

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CULTIVATE a humble, willing and docile mind, or desire to be instructed in the ways of God; for persuasion enters like a sunbeam, gently and without violence; and open but the window, and draw the curtain, and the Sun of Righteousness will enlighten your darkness.—*Jeremy Taylor.*

---

SPEAKING truth is like writing fair, and comes only by practice; it is less a matter of will than of habit, and I doubt if any occasion can be trivial which permits the practice and formation of such a habit.—*Ruskin.*

---

IT IS incumbent on every Christian to ascertain for what he is qualified, and what service he is called to perform for the body of which he is a member.—*Payson.*

---

THOR canst not do one good thing, nor overcome the weakest enemy, nor take one step in the way to heaven, without Christ.—*Romaine.*

---

## *BUSINESS NOTICES.*

REMOVE from the blood those wastes arising from the action of the system which, if allowed to remain in the circulation, give rise to diseases which speedily destroy life. Nature has appointed the kidneys and liver as her agents, by whose action impurities shall be eliminated from the system; and when these agents are torpid or debilitated, or disabled from any cause for their business, Hamilton's Buchu and Dandelion imparts fresh life and vigor to them, and makes of them the best blood purifiers one can have. This preparation is for sale at Frederickson & Harte's and E. J. Hart & Co.'s drug stores. Ja16 2m

---

USE DR. HENRY'S WORLD'S TONIC AND BLOOM PURIFIER.—It is the great household remedy, pleasant to take, yet potent for the prevention and cure of diseases. It is better than Bitters, Cordials, Buchu or Sarsaparilla. Sold by druggists. jy18 1y

---

MRS. WHITCOMB'S SIRUP.—The great soothing remedy. Price only 25 cents. Gives rest to the mother and health to the child. Sold by druggists. jy18 1y

---

## *BUSINESS NOTICES.*

A WARNING.—Dr. Abernethy once affirmed that his mistakes would fill a grave-yard; and if this confession sprang from so eminent an authority as this distinguished English Esculapius, how many grave-yards could be filled by those of less repute, who recommend noxious nostrums for tonics, and administer ineffective compositions for stimulants? It almost seems like a blind infatuation in persons afflicted with indigestion, dyspepsia, nervous debility or similar functional derangements to swallow the wretched admixtures that gint the market, when Price's Celebrated Aromatic Stomach Bitters are so accessible. Prepared from vegetables that embody the purest and most valuable medicinal virtues, Price's Bitters are at once a grateful cordial and most invigorating adjuvant. Imparting a healthy tone to all the organs, regulating the system of circulation, sending an exhilarating glow through all the "natural gates and alleys of the body," they not only repair the shattered nerves, but simultaneously recuperate the wasted energies. In short, wherever there exists any gastric disorder, Price's Celebrated Aromatic Stomach Bitters will infallibly ferret out the disease, and by their active principles apply the remedy.

JAMES W. PRICE & CO.,
Manufacturers and Sole Proprietors,
Lock Box 166, New Orleans, Louisiana.

Sold by druggists, grocers and deniers throughout the South. de26 1m

---

AN OUNCE OF PREVENTIVE is worth a pound of cure. To prevent chills and fever take Simmons' Liver Regulator. Ja16 1t

---

DR. TUTT'S PILLS.—It is a purely vegetable concentration for keeping the bowels in natural motion and cleansing the system of all impurities, and a positive cure for Constipation. They restore the diseased liver, stomach and kidneys to a healthful action, while at the same time they brace and invigorate the whole system.

ROME, GA., January 11, 1871.

DR. WILLIAM H. TUTT—*Dear Sir:* Having used your Liver Pills, and finding none that have done my wife or myself as much good, I would like to know if they would do as well North as here. I intend going North in March, and if they will have the same effect as in this climate I want to take them on with me. Hoping to hear from you soon, I remain,

Your obedient servant,
HENRY A. MILLS.

DR. TUTT'S HAIR DYE IMPARTS LIFE TO THE HAIR. Ja9 2t

---

CHARLES H. REED, REAL ESTATE Broker, No. 87 St. Charles street.—Buys and sells all sorts of city and country property. Mortgages made promptly. Various pretty Cottages in choice locations are offering on long terms. Has for sale the finest Building Sites in the city, and, being largely interested himself, can speak confidently on all matters pertaining to the sale, rental, appraisement and management of real estate. de26 2m

---

HAVE YOUR PRINTING AND BINDing done at

**The Pelican Job Office,**

NOS. 112 AND 114 POYDRAS STREET,
Ja18 1y New Orleans.

---

THE EQUITABLE LIFE ASSURANCE SOCIETY, New York.

Assets.....$18,000,000
Income.....$4,000,000

Branch office—34 CAMP STREET.

A. P. CLEVELAND,
fe18 1y General Agent.

---

DR. HENRY'S ROOT AND PLANT PILLS.—Mild yet thorough; no nausea or griping; entirely vegetable; great Liver remedy. Price, 25 cents. Sold by druggists. jy18 1y

---

TWELVE SAMPLES (postage free) for fifty cents. Sells for $10. R. L. WOLCOTT, 181 Chatham square, New York. se26 1y

---

## *NEW ADVERTISEMENTS.*




THIS UNRIVALED MEDICINE IS warranted not to contain a single particle of MERCURY, or any injurious mineral substance, but is

**PURELY VEGETABLE.**

For Forty Years it has proved its great value in all diseases of the LIVER, BOWELS and KIDNEYS. Thousands of the good and great in all parts of the country vouch for its wonderful and peculiar power in purifying the Blood, stimulating the torpid Liver and Bowels, and imparting new life and vigor to the whole system. SIMMONS' LIVER REGULATOR is acknowledged to have no equal as a

**LIVER MEDICINE.**

It contains four medical elements never united in the same happy proportion in any other preparation, viz.: a gentle Cathartic, a wonderful Tonic, an unexceptionable Alterative, and a certain Corrective of all impurities of the body. Such signal success has attended its use that it is now regarded as the

GREAT UNFAILING SPECIFIC

for LIVER COMPLAINT and the painful offspring thereof, to wit: Dyspepsia, Constipation, Jaundice, Bilious Attacks, Sick Headache, Colic, Depression of Spirits, Sour Stomach, Heart-Burn, etc. Regulate the Liver and prevent

CHILLS AND FEVER.

SIMMONS' LIVER REGULATOR is manufactured only by

J. H. ZEILIN & CO.,
Macon, Georgia, and Philadelphia.

Price, $1 per package; sent by mail, postage paid, $1.25. Prepared ready for use in bottles, $1.50. Sold by all druggists.

☞ BEWARE of all Counterfeits and Imitations. se19 1y

---

PAYNE, DAMERON & CO.—FROM AND after the first instant Col. GEORGE MOORMAN and Mr. JOHN G. PARHAM become partners in our business, which will hereafter be conducted under the name and style of J. V. & H. M. PAYNE & CO.

J. V. PAYNE,
H. M. PAYNE,
Surviving partners of Payne, Dameron & Co.
J. V. PAYNE,
H. M. PAYNE,
GEORGE MOORMAN,
J. G. PARHAM.

Ja16 1m

J. C. PAYNE. GEORGE MOORMAN
H. M. PAYNE. J. G. PARHAM.

J. V. & H. M. PAYNE & CO.,

COTTON FACTORS,

61 and 66.....Baronne Street.....61 and 66

Between Union and Gravier streets.

Ja16 1y NEW ORLEANS, LA.

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FOR RENT—IN NEW IBERIA, LA.

THE LIVE OAK HOTEL, a three-story Brick Building, containing Sixteen Rooms; Hall above and below; Gallery in front; Grounds large; Fruit big Garden, measuring two hundred feet front on Main street and running back to Bayou Teche—three hundred or more; two Cisterns, one underground; Kitchen and Stables, and all the necessary outbuildings complete. References required. For terms address

L. H. MONTANYE,
Ja16 1m New Iberia, La.

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MAUPAY'S WARRANTED FRESH and Genuine Philadelphia-Grown GARDEN SEEDS, in quantities to suit purchasers, for sale by J. MENARD, Jr., successor to W. A. Maupay, who has now in store a full assortment of Winter and Spring SEEDS. Country merchants supplied with Seeds by the dozen, hundred or thousand papers.

F. L. CHANSON, JR.,
At J. Menard, Jr.'s, 66 Gravier St.,
Between Tchoupitoulas and Magazine,
Ja16 2m New Orleans, La.

---

## *NEW ADVERTISEMENTS.*

SECOND SEMI-ANNUAL STATEMENT

—OF—

THE MUTUAL NATIONAL BANK

*OF NEW ORLEANS,*

NO. 106 CANAL STREET,

At close of business, Tuesday, December 31, 1872.

RESOURCES.

| | |
|---|---|
| Cash—Currency | $732,741 45 |
| Cash—Gold Coin | 101,372 38 |
| Loans and Discounts | 1,040,981 65 |
| U. S. Bonds to secure Circulation | 466,000 00 |
| Other Stocks, Bonds and Mortgages | 3,000 00 |
| Due from Redeeming and Reserve Ag'ts. | 291,967 14 |
| Due from other Banks and Bankers | 10,109 80 |
| Banking House | 7,370 89 |
| Furniture and Fixtures | 10,554 11 |
| Premiums on United States Bonds | 72,217 50 |
| Premium on Gold | 1,528 51 |
| Total | $2,725,876 81 |

LIABILITIES.

| | |
|---|---|
| Capital Stock paid in | 500,000 00 |
| Surplus Fund | 10,583 76 |
| Circulation | 419,000 00 |
| Dividends unclaimed | 391 81 |
| Individual Deposits | 1,746,440 97 |
| Due to other Banks and Bankers | 2 03 |
| Profit and Loss | 49,456 24 |
| Total | $2,725,876 81 |

**All Depositors Participate in the Profits.**

SECOND SEMI-ANNUAL DIVIDEND, Declared December 31, 1872:

**6½ Per Cent. to Stockholders.**
**1½ Per Cent. to Depositors.**

PAUL FOURCHY, President.
ALBERT BALDWIN, Vice-President.
JOSEPH MITCHEL, Cashier.

DIRECTORS.

| | |
|---|---|
| P. Maspero, | John T. Hardie, |
| John D. Cobb, | Charles Lalitte, |
| Adolph Meyer, | P. Poursine, |
| Albert Baldwin, | Paul Fourchy. |

Ernest Miltenberger. Ja16 3m

---

'TIS THIS TIME WE BEGIN

—THE—

NEW YEAR.

TEN CENTS

—FOR—

Good Prints, Good Cotton, Canton Flannel, Colored Velvet Ribbons, Silk Fringes, Gimps, Dress Buttons, Linen Collars, etc., etc.

FIFTEEN CENTS

—FOR—

Fine English and 4-4 American Prints, Two-Bit Dress Goods, Superior Cotton Emb. Edges and Insertings, Towels, Huckaback, Gloves, Handkerchiefs, Napkins, Domestic Flannel, etc., etc.

TWENTY CENTS

—FOR—

Rips, Delaines, Ribbons, Handkerchiefs, Black Alpaca, Percales, Invisible Nets, etc., etc.

TWENTY-FIVE CENTS

—FOR—

Figured Tarletans, 4-4 Dress Goods, Red French Calicoes, Black Kid Gloves, Children's Blue Cloth Gloves, Fine Embroideries, Tycoon Reps, 4-4 Plaids, Leather Belts, etc., etc.

FIFTY CENTS

—FOR—

Handsome Dress Goods, Lace Collars, Ladies' and Gentlemen's Ties and Bows, Embroidered Handkerchiefs, Opera Flannels, etc.

SEVENTY-FIVE CENTS

—FOR—

Kid Gloves, Silks, Silk Poplins, Japanese Silks, Black Brocade Sateens, Silk Finish Alpaca, Silk and Wool Poplins, Empress Cloths, Corsets.

ONE DOLLAR

—FOR—

Fancy Silks, Embroidered Sets, Lace Veils, Extra Fine Initial Handkerchiefs, Scarfs, Sash Ribbons, Belts and Hose, Finest Brocade Sateens, new shades, Fine French Merinoes, Figured Corduroys, etc.

MOST ALL THE ABOVE ARE

**REDUCED PRICES,**

AND SUCH IS THE CASE

Throughout Our Immense Stock.

BRASELMAN & ADAMS,

Magazine and St. Andrew.

☞ CASH HOUSE. Ja16 1f

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MACHINERY.....MACHINERY.

The Bradley PORTABLE STEAM ENGINE, from Eight to Seventy-five Horse Power. Adapted to all purposes.

H. L. Emery & Son's PLANTATION MACHINERY, Cotton Gins, Rice Thrashers, Saw Mills, Horse Powers, etc.

Ingersoll's New Improved HAND-POWER COTTON PRESS.

Coleman's CORN AND WHEAT MILLS, all sizes.

Dean's Direct-Acting STEAM PUMP.

Houghton's WATER ELEVATOR. Raises water in any quantity. A child can attend it.

Drove Wells, Wood-working Machinery, Belting, Shafting, Pulleys, Gin-Saw Gummers, etc.

The above Machinery is selected for this market, is strictly first-class, sold at manufacturers' prices, and guaranteed.

Special attention given to erecting all kinds of Machinery, Draining and Irrigating Plantations, and Transmitting Power by Wire Rope.

Circulars, estimates and full information free.

GEO. A. BARNARD, Engineer,
Ja16 1y 12 Union street, New Orleans.

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9999 AGENTS WANTED—We guarantee employment for all, either sex, at $5.00 per day, or $2,000 or more per year. New works by Mrs. H. B. Stowe and others. *Superb premiums given away.* Money made rapidly and easily. Particulars sent free.

QUEEN CITY PUBLISHING CO.,
CINCINNATI, OHIO.

se5 1y

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D. DAVIS,

DEALER IN

**Men's, Youths' and Boys' Clothing,**

*HATS, CAPS AND GENTLEMEN'S FURNISHING GOODS,*

200.....POYDRAS STREET.....260

New Orleans, Louisiana.

Clothing made to order. All orders from the country will be promptly attended to, and satisfaction guaranteed. Ja16 6m

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## *NEW ADVERTISEMENTS.*

BECKWITH SEWING MACHINE. IMPROVED.

Patented April 19, 1871.—Improved November, 1872.

☞ PRICE, $12. Including Hemmer, Guide, Four Needles, Oil and Can. ☜

NO NOISE OF THE TEN-DOLLAR STYLE MADE.

THE FIRST AND ONLY SUCCESSFUL LOW-PRICED MACHINE INVENTED. DURABLE, simple and beautiful. Capable of making EIGHT HUNDRED STITCHES PER MINUTE by hand. Records music of the best Musician, but Compact and Light. A Lady can carry it with perfect ease any distance.

Every Machine is Fully Warranted for Two Years.

The sale of the Machine without the recent improvements has been UNPRECEDENTED. Numbers have been ordered the Second and Third Machine, and many Three to Half a Dozen, after trying one. ☞ Full directions for running the Machine, learning, tucking, hem-stitching, etc., accompany each Machine.

Single Machines sent to any address, carefully boxed, with all the Equipments, on receipt of $12, or by Express, C. O. D. For further particulars send for Circular. Address

EDWARD THOMPSON, 184 Peters St., New Orleans,
Agent of the Manufacturers.

☞ A liberal discount allowed to Country Merchants who desire to keep them for sale. Ja2 1f

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MANSFIELD FEMALE COLLEGE.

*OWNED BY THE LOUISIANA CONFERENCE.*

THE SPRING SESSION of this well-known Institution will open on

**The Tenth of February,**

with a full Corps of Teachers and all needful facilities of instruction, and with ample provision for the accommodation of boarders.

For Catalogues, containing full particulars, address

CHARLES B. STUART, President,
Ja16 4t Mansfield, Louisiana.

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REVERSE YOUR PLAN!

Leave off purgative and violent medicines that prostrate the vital powers, and for a BLOOD PURIFIER try

HAMILTON'S

BUCHU AND DANDELION,

which acts on the KIDNEYS, LIVER and BOWELS, and removes impurities of the system by opening its outlets.

W. C. HAMILTON & CO., Cincinnati, Ohio.

**Kress Fever Tonic.**

Ask your druggist for this Remedy. A box of Pills with each bottle, and is sold: NO CURE NO PAY. ☞ Take no other Ague Cure. Ask for KRESS FEVER TONIC. It is the safest. Don't forget the Warrant. If it fails to cure you, get your money back.

W. C. HAMILTON & CO., Cincinnati, Ohio.

PILES CURED.

HAMILTON'S BUCHU AND DANDELION promotes digestion of the food by its influence on the stomach. It promotes the healthy action of the Kidneys. It secures activity of the Liver and regularity of the Bowels, and Prevents Constipation, which causes Piles. Try it.

W. C. HAMILTON & CO., Cincinnati, Ohio.

**NINETY-NINE PER CENT.**

L. W. Faulkner, of Champaign, Illinois, says: "I have been selling KRESS FEVER TONIC two years under a warrant, and have had but one bottle returned as failing to cure. From what I see of its action I believe that it will cure Ninety-nine cases of Ague in every One Hundred."

W. C. Hamilton & Co., Cincinnati, Ohio, warrant this remedy to cure Ague in all its forms. A box of Pills FREE with each bottle.

**Rational Treatment of all Kidney, Urinary and Liver Diseases**

IS EFFECTED BY

HAMILTON'S BUCHU AND DANDELION.

It acts directly on these organs, enabling them to remove those wastes in the blood which cause Gravel, Diabetes, Bright's Disease, Jaundice, Rheumatism, Scrofula, etc.

W. C. HAMILTON & CO., Cincinnati, Ohio.

☞ These Remedies are for sale by

FREDERICKSON & HARTE,
E. J. HART & CO.,
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THE NEW MUSICAL CURRICULUM.

A New and Complete Course of Instruction

FOR THE PIANO.

BY GEORGE F. ROOT.

The attention of Teachers and Students of Music is called to the new and greatly improved work of this experienced and conscientious teacher.

**The New Musical Curriculum**

is completed, is the result of years of observation and labor devoted to its compilation, and is

*THE BEST BOOK EVER PUBLISHED*

for the purpose intended. Mr. Root's immense popularity as a teacher is due, in no small degree, to the uniformly attractive and progressive manner in which he presents his subjects to the student, and in none of his works are these elements more prominent than in the NEW CURRICULUM.

Teachers are especially recommended to send for a specimen copy. Price, $3, on receipt of which it will be forwarded by mail, post-paid, by the publishers,

JOHN CHURCH & CO.,
oct1 1y Cincinnati, Ohio.

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SUPERIOR PRINTERS INK

MANUFACTURED BY

J. DOUGLAS

10 Camp St. New Orleans.

oct7 4m

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J. G. BERMEL,

121.....CANAL STREET.....121

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THE CHEAPEST HUMAN HAIR MANUFACTORY,

WHOLESALE AND RETAIL.

Gloves, Fans, Perfumery, Brushes, Combs, Fancy and Jet Jewelry, Artificial Flowers, Pocket Books, Opera Glasses, Walking Canes, Crutches, Umbrellas, Parasols, etc.

A FULL ASSORTMENT OF LADIES' HAIR.

Commission House—No. 3 Boulevard Magenta, Paris.

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EXTRA OLIVE SOAP

is made from the Best Material and Nicely Perfumed. Sold at price of ordinary Soap. Buy it; you will use no other. Grocers have it.

New Orleans Jobbers are Wholesale Agents. Ja2 6m

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$55 AND $66.—WILCOX & GIBBS' CELEBRATED SEWING MACHINES. Always in good order and ready to sew. Our new domestic Sewing Machine is the king of shuttle machines, and presents a record of success unparalleled in the history of the invention. Machine needles for all kinds of machines. Also depot of Mme. Demorest's paper patterns. New Orleans manufactory of Ladies' Suits and Underwear. Cash agents wanted. M. S. HEDRICK,
de26 3m 103 Canal street.

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S. COLLINS & CO.,

MANUFACTURERS OF

PRINTING INK,

OFFICE AND DEPOT:

26.....Frankfort Street.....26

Ja25 6m New York.

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MCALLISTER'S HOUSE,

COR. CARONDELET AND JULIA STS.,

NEW ORLEANS.

Has large, well-ventilated rooms, wide halls and galleries, making it pleasant for families. Day boarders wanted at $25 per month. Transient, $2 per day for board and lodging. no7 1y

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LADY AGENTS WANTED TO INTRODUCE our justly celebrated and popular inventions of RUBBER GOODS, for Ladies' and Children's Wear. They sell rapidly and give satisfaction. Send for Illustrated Catalogue.

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HORSE EPIDEMIC.—DR. DADD'S GREAT HORSE BOOK treats of the prevalent Epizootic Catarrh and all other diseases. Agents wanted. H. W. CARROLL & CO., Publishers, Cincinnati. de19 3mcow

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FOR SALE BY

GAINES & RELF,

Nos. 127 and 129 Common Street

AND

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PRICES TO SUIT THE TIMES.

Fancy, plain, gilt and white China Dinner Sets, Tea Sets, Breakfast Sets, Chamber Sets and Tete-a-Tete Sets.

Toilet Table Sets, Powder Boxes, Card Baskets, Jewelry Boxes, Cigar Stands, Smoking Sets, Tobacco Jars, Cigar Ash Pans, Match Boxes, Flower Vases, Fancy Mugs, and Souvenir Cups and Saucers.

Engraved, plain and cut Goblets, Champagne, Hock, Claret, Wine and Cordial Glasses, Whisky Jugs, Handled and Unhandled Decanters, Wine Bottles, Pitchers, Celery Vases, Cheese Dishes, Fruit or Ice Cream Bowls, Finger Bowls and Pickle Jars.

Plated Castors, Ice Pitchers, Syrup Pitchers, Pickle Stands, Strawberry Sets, Goblets, Tumblers, Cups, Cordial Stands, Butter Dishes, Cake Baskets, Waiters, Tea and Coffee Urns, Nut Crackers, Table and Dessert Spoons and Forks, Tea Spoons, Soup Ladles, Punch Ladles, Butter Knives, Ice Tongs, Sugar Tongs, Crumb Knives, Pickle Forks, Epergnes, Flower Stands, Egg Rollers, Candelabras, Candlesticks, Tea Bells and Call Bells.

Japanned Coal Vases, Coal Hods and Plate Warmers. Also agents for the

GAS SUNLIGHT APPARATUS,

unsurpassed for reading, writing or sewing purposes. It absorbs all the impurities of the gas, and is the most healthy burner for the best room. It gives a cool and pleasant light, and consumes less gas than any other burner yet known. For the desk, library or dining-room it has no equal. de26 1m

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PURCHASERS WILL DO WELL

TO CALL AND EXAMINE

THE ELEGANT ASSORTMENT OF

Glassware, Lamps, Lamp-Trimmings,

PORTABLE GAS LAMPS,

CARBOLINE OILS AND GAS FLUIDS,

COAL OIL, NAPTHA, BENZINE,

and all kinds of Illuminating Oils and COTTON SEED OIL. Also a Very large collection of CHANDELIERS.

Keeps a very large stock of all the different kinds of Oil constantly on hand, at prices to suit the depressed times.

☞ Particular attention is called to his NEW BURNER, which gives a light equally as bright as gas. All orders from the country will receive prompt attention.

W. A. KOWALSKI,
No. 103 Tchoupitoulas street,
Ja2 3m Bet. Lafayette and Girod, New Orleans.

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THE SOUTHERN ORGAN,

A TWELVE-PAGE WEEKLY PAPER,

DEVOTED TO

*TEMPERANCE, LITERATURE, AGRICULTURE AND SOCIAL PROGRESS.*

Terms, $2 per annum. Club rates, $1.50. A $65 Sewing Machine to be given for the largest list of Subscribers sent from one Postoffice by the First of April, 1873. Present circulation nearly 4,000. Increasing at the rate of 200 a month. Sample copy sent, post-paid, to any address.

Every variety of BOOK AND JOB PRINTING neatly and promptly executed at the office of the Southern Organ and Economy Book and Job Printing Establishment, 130 Poydras St., New Orleans.

Ja2 3m SCOTT & BERRY, Proprietors.

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SPECIAL —TO THE— CHURCHES, COUNTRY RESIDENCES, AND ALL OTHERS IN WANT OF

Chandeliers and Safety Lamps.



We would announce that in addition to our large trade in Lamps and Lamp Trimmings, Oils, etc., we have established a

CHANDELIER MANUFACTORY,

which enables us to offer a fine and safe article at less than three-fourths their former prices notwithstanding the continued rise in materials.

We are also sole agents for the UNION SAFETY LAMP, the fount of which we attach to Chandeliers, rendering an explosion with any kind of oil impossible.

SEPTOLINE OIL COMPANY,
de26 1m No. 62 Camp and 15 Dauphine street, New Orleans.

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TO RAISE LARGE CROPS USE

STERN'S FERTILIZER.

Office of STERN'S FERTILIZER AND CHEMICAL MANUFACTURING COMPANY, manufacturers of

RAW-BONE SUPERPHOSPHATE AND FINE-GROUND BONE,
BONE BLACK OF ALL GRADES,
NEAT'S-FOOT OIL,
Sulphuric, Muriatic and Nitric Acids, Muriate of Tin, Sulphate of Soda, Copperas, etc.

**Office—16 Charires Street.**

Factory on Frenchmen street, near Marigny Canal, New Orleans. Ja9 3m

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WRITE FOR LARGE ILLUSTRATED Descriptive Price List to




Double, Single, Muzzle and Breech-Loading Rifles, Shot-Guns, Revolvers, Pistols, etc., of every kind, for men or boys, at very low prices. Guns, $3 to $300; Pistols, $1 to $25. au15 1y cow

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OOLONG TEA (BLACK.)

The undersigned has for sale, at $1 per pound, Extra Choice OOLONG TEA, which is guaranteed to be unrivaled in strength and flavor. Our sales of this Tea are enormous, and in every instance it has given the highest satisfaction.

J. W. PLATT,
Ja9 1m 102 Camp street, corner Poydras.

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TALLOW.....TALLOW.

Tallow in Cans of 40 pounds, prepared expressly for Engineers and Machinery use in general, composed of Neatsfoot Oil, pure Tallow and Beeswax.

Tallow in barrels, half barrels, kegs and cakes, in store and for sale by

H. L. MANY & CO.,
Ja2 2m 103 Peters street.

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FURNITURE.....FURNITURE.

B. KELHAM & CO.,

36.....Royal Street.....38

Are now selling out their entire extensive stock, consisting of Rosewood, Mahogany and Walnut BED-ROOM, PARLOR AND DINING-ROOM SETS,

Also Common FURNITURE of all kinds at cost price, to make a change in business de12 3m

## The Child's Corner.

*PRAYER.*

Little children, when the evening
Falleth with its quiet shade
Over tree-top, sky and steeple—
Ere your little heads are laid
On your pillows for repose—
'Neath the Father's mighty care,
Bow the head and bend the knee
Low to Him in fervent prayer.

Little children, when the morning
Poureth o'er the eastern hills
Its bright flood of blessed sunshine,
Making glad the fields and rills—
Ere you leave your quiet chambers,
Pause and kneel, and humbly pray
To the God who has preserved you
To behold another day.

Little children, when temptation
Cometh with its giant power,
Pray to God, dear little children,
In that dark and bitter hour;
He will then disarm the Tempter,
Turn from you his poisoned dart,
And with grace and strength triumphant
Make his throne within your heart.

Little children, when stern Sorrow
Lays on you its heavy hand,
Wailing all the world in darkness—
Wailing, too, the better land—
Go to Jesus, little children;
He will soothe and he will bless,
Will revive your drooping spirits,
Whisper peace and happiness.

Little children, when his summons
Calls you from these scenes away,
Ask him to receive your spirits;
Pray, dear little children, pray—
Pray that through the great Redeemer
You may rise to life and light,
And, glad hallelujahs singing,
Dwell forever in his sight.

## Little Bertie.

BY AUNT MAY.

"Ma, see my marbles! This morning I did not have any, and now I have got *ten!* Ain't that doing pretty well?"

"I don't know, my son; how did you get them?"

"Oh, I got them at school," he replied, as though it was there the scholars all went to get *marbles* as well as lessons.

"But how, Bertie? Did you buy them?"

"Buy them! Of course not; I *played for keeps*."

"And what is that?"

"Why, you know, ma, they all put down some marbles, and then the boys play, and then the one who bents gets all the marbles."

"But you did not have any to begin with."

"No, mamma, but Ben Thompson lent me two, which I was to pay back, if I got any, and if I didn't get any I was going to let him keep my lead pencil."

"Did you pay his back?" asked his mother.

"Yes, and now I have got ten left! Ain't that a beauty!" he cried, picking out a striped glass one, and holding it up before his admiring gaze.

"Yes, it is very. Does Ben Thompson play for keeps?" asked his mother.

"Yes, mamma," replied Bertie.

"And who else?"

"Oh, Bennie Rogers, Freddie Joyfull, Willie Larkin—and—all the boys."

"Bertie, go and wash the dust from your face, and then come and get the little stool and sit here if you wish me to tell you a story."

"A story, mamma. Oh, I am so glad, thank you ever so much." Bertie left the room with a very thankful look; he soon returned, and seated himself by his mother's side, and, looking up into her face with a pleased expression, said: "Is it to be a Bible story, mamma?"

"Not this time, my son; I will tell you one by and by, for I know you love Bible stories, but just now I want to tell you something else."

"Is it to be a true story?" asked Bertie.

"Yes. Can you tell me, my dear boy, how you went down stairs just now?"

"Why, ma, I went down one step at a time, just the way any one would, didn't I?"

"Yes, I suppose so. Did you ever think that it is the same way with any one who does wrong, *one step at a time?*

"I don't think I ever thought of that before."

"It is, my son. Great wickedness is seldom attained by a single step. Do you remember William Holland?"

"The man who was sent to State prison a number of years ago?"

"Yes, my son, the same."

"I have seen him a number of times, but I do not remember much about him, only that he had to go to prison. Do you know where he is now?"

"I suppose he is there still; he was sentenced to prison for life. Do you know what his sin was?"

"I don't. I remember I asked you at the time, and you said you would tell me some time; will you tell me now, mamma?"

"Yes, I remember I did not want to shock your young ears by the tale of his crimes; it was murder."

"Oh, mamma; how dreadful," cried Bertie.

"It certainly was; he had been gambling and he was angry, and in the heat of passion he knocked his companion down, who falling on a sharp stone, it caused his death. Do you know how he first learned to gamble, my son?"

"No, mamma."

"It was in *playing for keeps!*"

"Oh, mamma, playing for keeps is not gambling, is it?" asked Bertie quickly.

"Yes, my dear boy, it is. As a boy is a miniature man, so is playing for keeps with marbles a miniature of playing for keeps for money."

"I never knew that before; then I have gambled! Oh, mamma, what shall I do?" cried Bertie, bursting into tears and wringing his hands.

"My dear little Bertie," said his mother soothingly, "yours is the sin of ignorance, and not of willful disobedience. In the first place, you must ask God to forgive you, and what else do you wish to do?"

"I will throw away every one of these marbles. I never want to see them again."

"No, dear, I would not. Are they not still of value, and would it not be better to return them to the boys you got them from, and then tell them plainly why you do not wish to keep them?"

"Yes, mamma, I will carry them back, and I never, *never*, NEVER will play for keeps again."

We hope little Bertie always kept this good resolution. Do you not think it was a good resolution? How many little boys who read this little story will form this same resolution for themselves. Perhaps at some future day I will tell you how Bertie carried the marbles back.—*Sunday School Gem.*

## Planting Ourselves.

"Auntie Ett, s'pose if I was planted, would I come up a sunflower?"

"I shouldn't wonder, Tot," I answered carelessly; "you look as much like a sunflower as anything." And I smiled as I looked down on the eager face, framed in its yellow curls, and crowned by the rough-and-ready hat, both matching the buff-linen dress.

Without more ado my little nephew captured my coal shovel, and sallied forth into the back yard; and I, thinking no more of the matter than to smile, and wonder "what under the sun made children ask such queer questions," went about my morning duties.

About an hour afterward, as I was passing through the children's room, which overlooks the yard, I heard a little voice calling out:

"Auntie Ett, do I look sunflowery? I've growed here a good while."

And, sure enough, ankle-deep in the sand stood the little one, holding fast with all the strength of his dimpled hands to the stalk of a large sunflower; strong in faith of coming up soon.

My first impulse was to laugh; but the perfectly earnest little face below, looking so trustingly up into mine, checked my mirth; and, calling out that I would come and see how he looked, I went out into the yard.

Fearful of hurting the little fellow's feelings, I gently told him that I couldn't see that he looked much different; and, brushing the sand from the little feet, I took him in my lap, and told him how much better off he was to be a happy little boy, with a nice papa and mamma and baby-brother, and a dear auntie, and be able to run around and play, than to be a sunflower, and obliged to just stand still in the yard all the time. He seemed satisfied, and, in fact, was quite resigned to being a little boy; when I wound up my argument by offering him a very attractive-looking cooky.

As I sat watching him I couldn't help thinking. Not so far out of the way, little one; for we all plant ourselves, whether we mean to or not. Boys, girls, what do you expect to come up? Let me tell you this: If you plant yourselves in disobedience and untruthfulness, and hold on to bad words and cross looks, you will surely come up to be ill weeds, a disgrace to society, a disappointment to your friends, and finally a burden to yourselves; but if you are planted in gentleness and goodness, and hold fast to loving words and kind deeds, then, through grace, may you come up to bear good fruit, and in the last great "harvest-home" be gathered with the ripe sheaves into the storehouse of our Father.—*Young Pilgrim.*

## Mr. Jones and His Cow.

One rainy evening Mr. Jones, as usual, went out with pail and stool to milk the cows. The animals were not in the cleanest condition, and when the wet and muddy tail of one was provokingly lashed across his face once or twice, Mr. Jones got vexed and vowed he would fix that cow so that she wouldn't bother him any more that night. So he carefully tied her tail to his boot strap.

Everything went on smoothly for a time, and Mr. Jones congratulated himself on the experiment. He was feeling pretty well, and perhaps would have sung a hymn if he had known one, when the cow took a notion to lash a fly that was biting her. Mr. Jones chuckled some when he felt the pull at his boot strap, but his chuckling was soon cut short, for "bossie," finding she could not touch her tormenter, suddenly started, and, as Mr. Jones was not prepared for such a demonstration, he was upset, with the contents of the pail distributed over his person.

The cow stopped for a moment, but in that time our hero had gained his feet; a moment after he was seen, with his hand on the hip of the cow, making the tour of the farm yard with prodigious hops upon one foot, the other being suspended by the boot strap, which was still attached to the cow's tail. At every hop he would ejaculate, "So boss, so boss," but "boss" didn't "so" worth a cent, until, almost used up, the boot attachment suddenly broke, and Mr. Jones was free. He returned to the house a wiser if not a sadder man, and, so far as we know, has never repeated his novel experiment.

CONSCIENCE.—I remember reading, when a very little boy, about a child who was in the habit of going to an upper room or loft where there was a store of apples. She went from time to time to steal the fruit, but she met with something that greatly troubled her. There happened to have been placed in that store-room an old oil-painting. It was a large face, the eyes of which, go to what part of the room the little girl might, seemed to follow her; and they appeared to be saying to her, as she stooped down to take up the apples: "Ah! I see you. It is very naughty. You are sure to be found out." This so annoyed the little culprit, from time to time, that she was determined to put a stop to the threatening of these two staring eyes; so she procured a small knife, or a pair of scissors, and struck them out. Ah, but there were still the two large holes in place of them, and she never could look at *them* without thinking of the eyes, and what they used to say to her. She had put out the eyes, but she had not, nor could she, get rid of her conscience. Moreover, the very means she had used for shining without rebuke only served to discover her guilt, for, when what had befallen the painting came to be found out, it led to such inquiries as at last to reveal the whole truth.

THE ancients pictured Time coming to us as the head of a fawning dog; Time present as the head of a strong lion; Time past as the head of a biting wolf. To be flattered at the outset is to be bitten in the end.—*Rev. Dr. Budington.*

## The Farm and Garden.

### Thoughts for the Month.

LABOR.

First and foremost, in arranging for a good crop, comes up the labor question. On this point we have but one piece of advice we feel perfectly safe in offering—that is, arrange to use as *little* labor as possible. By good mules (and in plenty of them), by good implements of every kind that can be used to advantage, by good manures (an abundance of them), by good seed, and by good management, supplement the labor and make it go just as far as possible. We are very much inclined to believe it good policy to have a mule to every hand employed. The point to be aimed at is, by plowing over the crops *very rapidly*, with *appropriate* implements, to reduce the hoe-work to a minimum.

PITCHING THE CROP—COTTON.

The next point claiming attention is the "pitching of the crop," determining the quantity of land and selecting the fields appropriate to each. As a matter of course, when cotton brings sixteen to eighteen cents, it will have the lion's share. We don't propose to run a tilt against a windmill by opposing that; but we will venture to suggest that land abounding in vegetable matter should be selected for cotton, so as to diminish the danger of rust, and that none which will not naturally or cannot be made with a reasonable expenditure to produce a half bale to the acre be planted in that crop. Under the first clause, stubble and rested land would be included; under the second, a goodly part of most farms would be *excluded*.

CORN.

For corn we bespeak at least the low grounds, if any exist on the farm, or uplands susceptible of irrigation, and urge that these be pushed to their utmost capacity by heavy manuring. If there are no bottom lands, then select some good uplands and plow and *subsoil* it well, and, when the proper time arrives manure it just as heavily as you think it will bear without danger of being destroyed by drought. Land making less than twenty bushels to the acre will hardly "pay out." Stubble land, sowed in peas after harvest, and the vines turned under in autumn, is to be preferred for corn.

OATS.

We trust our readers sowed largely of oats in the early autumn; if any have not, a portion of land should by all means be apportioned to that crop. We have made excellent crops with the brown rust-proof variety, sown in February. In the warmer portions of the Gulf States, say below thirty-second degree latitude, it is said that the early part of January is the best time to sow late oats. In this region—latitude thirty-third degree, elevation above the sea between eight hundred and nine hundred feet—from the middle of February to the first of March is regarded as the best for the spring sowings. It is greatly to be hoped that the practice of former years, to wit, selecting for the oat crop land too poor to make anything else, will be entirely abandoned. The oat crop should be the *leading* grain crop of the South, and the best of lands devoted to it. Should the crop fail, there is an opportunity to make up for the loss by cultivating peas on the same land after harvest.

POTATOES, MILLET, ETC.

While arranging for these main crops, there are others which should not be overlooked in the apportionment of land. A good *big* patch should be set apart for sweet potatoes. Rather light land, which has been thoroughly enriched (cowpenned, for instance,) and then cropped for one year, is best adapted to potatoes. They will not produce on poor land, and on over-rich soils are apt either to "run to vines" or produce tubers of poor quality, covered with veins and watery, instead of being sweet and farinaceous. Another big and *very rich* patch should be fixed upon for millet, drilled corn and other plants for soiling stock during the summer. Remember how often the cotton planter is "pushed" for long forage during spring and summer. Failure with soiling crops generally arises from not having the land rich enough. It ought to be as rich as the best city market gardeners have their gardens.—*Southern Cultivator.*

MANURE FROM INDIAN CORN.—It is said that a new manure is prepared in France from Indian corn, a substance now largely used in French distilleries. The grain, previously coarsely broken, is first subject to the action of dilute sulphuric acid, to convert its starch into sugar. After fermentation the refuse is placed in large tanks, and when all the solid matters have subsided the clear liquid is drawn off, and the residue yields an excellent manure, containing about nine per cent. of water, sixty-eight per cent. of organic matters, including nearly five per cent. of nitrogen and about nineteen per cent. of mineral matter.

CORN.—Nothing is more important in raising corn than to secure a "good start." It is half the race. A fine, mellow soil is of the first importance. The best way to secure this depends on circumstances. Every farmer must determine this matter for himself. As a rule, we seldom harrow the land sufficiently. Corn cannot thrive among clods. Our own practice, when planted in hills, is to soak the corn from twelve to twenty-four hours in warm soft water, and dry it with plaster. By exercising due precautions, the same thing may be done when sowing with a drill.

FIRE-PROOF FENCE.—Make a wash of one part fine sand and one part wood ashes, well sifted, and three parts lime ground up with oil, and mix together. Apply this to the fence with a brush—the first coat thin, the second thick. This adheres to the boards or planks so strongly as to resist an iron tool or fire, and is, besides, impenetrable by water.


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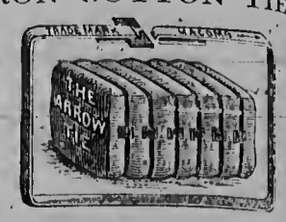
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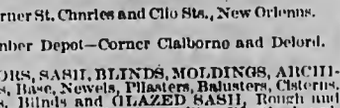
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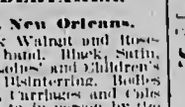
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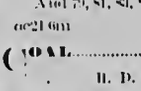
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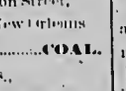
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BOYS' & CHILDREN'S

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NEW ORLEANS

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**EXCHANGE HOTEL,**

JOHN SEMMES, PROPRIETOR,

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This is the only Hotel in the City which has FREE OMNIBUSES to and from the cars and boats for the use of guests. Ask for Exchange Hotel Omnibus. fe4 1y

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Plans, detail drawings and specifications of Churches, School-houses and buildings of every description. de12 1y

**MRS. L. BASQUES,**

BRANCH OF MME. DEMOREST'S FASHIONS,

**Parlors—No. 325 Carondelet Street,**

Fashionable Dressmaking and Millinery, elegant, graceful and of the latest styles. Patterns in advance of the published Modes. Sewing school for young ladies. Dressmaking, Cutting and Fitting taught. no21 2m

**BUSINESS CARDS.**

**RICHARD FROTSCHER,**

**SEED MERCHANT,**

**12 .....Dumaine Street.....12**

Near the French Market, New Orleans,

DEALER IN

**BUIST'S GARDEN SEEDS,**

WHICH ARE

THE MOST RELIABLE SEEDS SOLD IN THE SOUTHERN MARKET.

☞ Almanacs and Catalogues furnished on application. Prices reasonable. jn9 2m

A. C. DANNER & CO., MOBILE. WILEY O. TOOMER, NEW ORLEANS.

**DANNER & TOOMER,**

COMMISSION MERCHANTS IN

LUMBER, OAK STAVES, SHINGLES, NAVAL STORES,

And all kinds of Building Materials and Merchandise. Orders promptly filled.

Office—No. 288 DELORD STREET, near Rampart, opposite New Basin. Postoffice address, Lock Box 81, New Orleans.

REFERENCES.—Thomas P. Miller & Co., Baker, Lawler & Co., Toomer, Sykes & Billups and Wm. Otis, Mobile; John T. Moore & Co., John I. Adams & Co. and A. J. Ward & Co., New Orleans; Sterling Price & Co., St. Louis.

Sole agents for the celebrated Stocklan (Alabama) Cypress Mills. de19 2m

**J. J. CLARKE,**

WOOD AND COAL MERCHANT.

**Offices—Corner Julia and Dryades.**

And corner Julia and Liberty Sts., New Orleans.

Wood and Coal, Bricks, Sand, Lime, Cement, Plaster, Hair, Laths, Shingles, Oak, Ash and Pine Wood, Coal and Charcoal. Steamboats supplied at short notice. Box 199 Mechanics' and Dealers' Exchange. jn9 2m

T. HATHORN. T. J. C. BATCHELOR.

**HATHORN & BATCHELOR,**

WHOLESALE DEALERS IN

BOOTS, SHOES AND HATS,

**113.....Gravier Street.....113**

Between Camp and St. Charles,

jn9 6m NEW ORLEANS.

**WILLIAM HOGAN,**

MANUFACTURER OF AND DEALER IN

**Boots, Shoes, Trunks, Valises and Bags.**

French and American; also

*AGENT FOR EMPIRE SEWING MACHINE,*

NOS. 99 AND 101 CANAL STREET,

Jan9 6m New Orleans.

**TEXAS LANDS.**

**HENRY V. McCALL,**

**3½.....Carondelet Street.....3½**

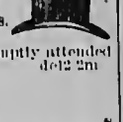
NEW ORLEANS,

BUYS AND SELLS TEXAS LANDS.

Old Land Claims recovered. Lands recovered from Illegal Tax Sales. Jan3 3m

**HENRY BRISBI,**

STYLISH HATTER,



**No. 3 Carondelet St., New Orleans.**

All orders from the country promptly attended to. de12 2m

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**8.....CAMP STREET.....8**

Has for sale, at Low Prices, Fine Gold and Silver WATCHES, American, English and Swiss; Fine JEWELRY, Sterling SILVERWARE, Gold, Silver and Steel SPECTACLES and EYE-GLASSES.

Particular attention to repairing all kinds of Clocks and Watches. Thousands remounted and Jewelry repaired. Jn2 2m

**JOSEPH PATZELT,**



FURNITURE AND CABINET MAKER,

**No. 172 Camp Street, New Orleans.**

Repairing, Varnishing and Upholstering executed at the shortest notice. Furniture made to order. no21 1y

**RICHARD BRODERICK,**

CISTERN MAKER,

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Between Camp and Magazine, New Orleans.

Second-hand Cisterns always on hand. All work guaranteed.

All orders left at Box 30, Mechanics' and Dealers' Exchange, will meet with prompt attention. my21y

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WHOLESALE AND RETAIL DEALERS IN

**PITTSBURG AND ANTHRACITE COAL.**

Steamships, Foundries, Cotton Presses, Factories, Railroads, Families, etc., supplied on the most reasonable terms. Orders for either Pittsburg or Anthracite may be left at our office,

NO. 57 CARONDELET STREET.

Or at the Landing, Post 20, First District, foot of Terpsichore street. no14 3m

**ST. CHARLES NURSERY,**

BY JAMES E. WALDO & CO.

Fruit and Ornamental Trees, Evergreens, Flowering Shrubs, Roses, Greenhouse and Bedding Plants, well-grown Orange Trees, Plants for Hanging Baskets and Flower Vases. Every exertion made to give full satisfaction in filling all orders from city or country. Packing done in a manner to insure safety in shipment any reasonable distance. Bouquets and Floral Designs made to order. Gardens laid out and taken care of. City Depot, 122 Camp street, New Orleans. no28 1y

**CARONDELET HOUSE,**

**88 Carondelet Street,**

Corner of Poydras, New Orleans.

Permanent and transient boarders accommodated by the day or week. Travelers will find it to their advantage to stop at this house.

MRS. E. A. ANSLEY. no28 2m Proprietress.




**SOUTHERN SALE STABLES,**

**Corner of Delord and Dryades Streets.**

Having purchased the above Stables from George W. Fisher, I will constantly keep on hand the largest variety of Kentucky MULES; also Harness and Saddle HORSES. Take the Jackson Railroad and Dryades street cars, foot of St. Charles street; they take you to the Stables in five minutes. Merchants, planters and dealers will find it to their interest to give me a call before purchasing elsewhere. oc24 3m O. P. ALFORD.

## PROFESSIONAL CARDS.

**DR. J. J. LYONS,**

NO. 502 RAMPART STREET,

CORNER FELICITY,

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**DR. JOHN G. ANGELL,**

DENTAL SURGEON,

**132.....Julia Street.....132**

All operations in Operative, Mechanical and Surgical Dentistry carefully performed.

Nitrous Oxide and other Anaesthetics administered. no28 1y

**DENTAL NOTICE.**

DR. N. P. COUPHEY, having returned from his summer tour, is prepared to see his friends, as usual, at his rooms, at all business hours. Families requiring his attention will find it advantageous to call early, while he is not so much engaged.

Office—183 Canal Street. no14 tf

D. W. RACE. W. H. FOSTER. E. T. MERRICK. E. T. MERRICK, formerly Chief Justice, Louisiana.

**RACE, FOSTER & E. T. MERRICK,**

ATTORNEYS, COUNSELORS AND SOLICITORS,

Corner of Camp Street and Commercial Place, 8025 NEW ORLEANS.

**W. W. EDWARDS,**

COUNSELOR AT LAW AND COMMISSIONER OF DEEDS,

**No. 88 Common Street,**

se11 1y New Orleans.

**DR. C. J. BICKHAM,**

OFFICE—180 MAGAZINE STREET,

Between Philip and First Streets, New Orleans.

Will call daily at College building, corner Common and Baronne streets, between eleven and twelve o'clock. Je20 1y

## MEDICAL.

**INDIAN TURNIP COMPOUND**

**PECTORAL BALM,**

FOR THE CURE OF

COUGHS, COLDS,

[illegible]

—BRONCHITIS, ASTHMA,

and the various Affections of the Lungs and Throat, and for the relief of Consumptive patients.




The Indian Turnip Pectoral BALM completely cures the most inveterate cases of Bronchitis, Catarrh, Incipient Consumption, Pulmonary Oppression, the Spasmodic Nervous Disorders which attend certain forms of Coughs, Sore Throat, and generally all cases of Inflammation of the Respiratory Organs. It has a soothing action upon the Cough, facilitates expectoration, checks the spitting of blood, and relieves fits of Asthma. In this last disease the Indian Turnip Pectoral Balm has been given with the greatest success. Its use in Whooping Cough remarkably relieves this distressing affection.

Prepared and for sale by B. LAPLACE, Druggist, Nos. 23 and 25 Elysian Fields street, and the principal Wholesale and Retail Druggists of New Orleans. de19 1m

**RHEUMATISM.**

GOUT AND NEURALGIA PERMANENTLY CURED BY

**N. JENKINS'**

## ANNIHILATOR.

A PURELY VEGETABLE COMPOUND,

whose extraordinary virtues, in those painful diseases, are attested by certificates from many prominent citizens of every section of the country.

No medicine of the century has attracted as much attention.

Of the many to whom the proprietor is authorized to refer, may be mentioned the following well-known gentlemen:

Rev. Fisher T. Dawson, Iberia, Louisiana.
Rev. James E. Bradley, Floyd, Louisiana.
Rev. P. M. Goodwyn, New Orleans, Louisiana.
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**THE GREAT HOUSEHOLD REMEDY.**




AS AN INVIGORATOR, LIVER CORRECTOR

AND BLOOD RENOVATOR

Is superior to all the Bitters, Elixirs, Cordials and Sarsaparillas in use.

It is so adapted to the whole system that every organ and function in the body is brought under its exhilarating influence. It gives tone and strength to the digestive apparatus, dispels languor and debility, invigorates the Liver, regulates the Kidneys and Bowels, removes the effect of excess or over-taxation of any kind, and gives vitality and richness to the blood.

Its curative powers alter and completely reorganize the entire mass of fluids, and even the solids of the human system, thereby preventing and curing Dyspeptic and Consumptive symptoms, Fever and Ague, Bilious diseases, Fevers of all kinds, Nervous Debility, Affections of the stomach and Bowels, etc. As a mild and delightful Invigorant for delicate females it has no superior.

By its use new life and vigor is given to both body and mind, sending a glow of vitality through every part, which is PERMANENT AND LASTING.

It is the most effectual remedy for the relief of human suffering ever discovered, and is pleasant to the taste.

X WE CHALLENGE X
X X X THE X X X
X WORLD X

to produce a more delicious medicine to take, yet so potent for the prevention and cure of diseases, than

**Dr. Henry's World's Tonic and Blood Purifier.**

**Price, $1; or Six Bottles for $5.**

PREPARED BY THE

GRAFTON MEDICINE COMPANY, St. Louis, Missouri.

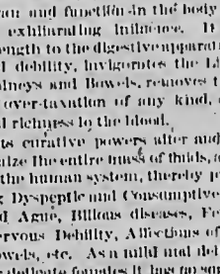
Sold by druggists and dealers in medicines everywhere. jy18 1y&ow

**FORTY DROPS OF**

CONSTITUTION WATER,

three times a day, cure Inflammation of the Kidneys, Stone in the Bladder, Catarrh of the Bladder, Diabetes, Gravel, Gleet, Brick-dust Deposit, Female Complaints, Dyspepsia and Torpid Liver. It is not a spring water. For sale by E. J. HART & CO., se26 6m&eow 73, 75 and 77 Tchoupitoulas st.

**SAVE $20.**



THE NEW **WILSON** UNDER-FEED.

The Best and Cheapest First-Class Shuttle SEWING MACHINE *In the World.*

Wm. Gregg &

## New Orleans Markets.

From the New Orleans Price Current.

Nothing of any importance has transpired with regard to the crops. We still receive reports of considerable quantities in the country, which are expected to come forward with the reported rise in the tributaries. There seems to be a general disposition to put crop estimates at over 3,500,000 bales. Some count on higher figures, up to 3,750,000 bales.

The river is 13 feet 8 inches below high water mark.

COTTON.—The following are the arrivals since the tenth instant:

| | | |
|---|---|---|
| Louisiana and Mississippi | bales... | 16,569 |
| Lake | | 54 |
| Tennessee | | 1,448 |
| Arkansas | | 6,673 |
| Mobile | | 1,436 |
| Florida | | 29 |
| Texas | | 750 |
| Total | | 24,959 |

On Saturday the demand was fair throughout the day, and the supply being only moderate, especially for the better qualities, factors were more stringent in their pretensions, and the closing rates showed an advance of ¼c. in middling, and a slight improvement in the medium and higher grades. The sales embraced 5,750 bales, exclusive of 700 omitted in the previous day's report. On Monday buyers came forward with still more spirit, and the offerings being more copious, fully 9,700 bales changed hands at still fuller prices, showing an advance of ¼c. in low middling and the lower grades, while middling was strong at the previous improvement. On Tuesday the demand was, nevertheless, active, and under a further decline of 1-16d. at Liverpool, a decline in futures at New York, and a falling off of ¼c. in spots, factors were compelled to make some concessions, especially in all grades below strict low middling, which were about ¼c. cheaper, the better qualities generally maintaining their previous position. The sales embraced 5,550 bales. Low ordinary sold at 15½c., but some lots have been offered at 15c., strict ordinary, with staple, sold at 17¼c., good ordinary at 17⅞, 18@18⅛c., strict do. at 18⅛@18¾c., strict good ordinary to low middling at 18¼c., low middling at 18⅛, 18⅜@18¾c., strict do. at 19, 19⅛@19¼c., a higher style at 19½c., middling at 19⅝c., and strict middling at 20c.

The receipts proper at this port since the first of September (exclusive of the arrivals from Mobile, Florida and Texas) are 556,718 bales, against 511,823 bales to the same date last year, and the increase in the receipts at all the ports up to the latest dates, as compared with last year, is 282,714 bales. In the exports from the United States to foreign countries, as compared with the same dates last year, there is an increase of 33,571 to Great Britain, of 27,771 to France, and of 129,706 to other foreign ports.

We quote:

| | |
|---|---|
| Low ordinary | 15¼ @ 16¼ |
| Ordinary | 16¾ @ 17¼ |
| Good ordinary | 17¾ @ 18⅜ |
| Low middling | 18⅝ @ 19⅛ |
| Middling | 19⅝ @ — |
| Strict middling | 20 @ 20⅛ |
| Good middling | 20⅜ @ — |

COTTON STATEMENT.

| | | |
|---|---|---|
| Stock on hand Sept. 1, 1872 | bales... | 6,259 |
| Arrived past three days | 24,956 | |
| Arrived previously | 626,958— | 651,891 |
| | | 658,153 |
| Exported past three days | 29,560 | |
| Exported previously | 482,172— | 511,732 |
| Stock on hand and on shipboard | | 156,421 |

SUGAR.—The market is quiet and prices have weakened. The good grades of open-kettle and clarified are sought for, but the low grades are neglected. The receipts on Saturday and Monday embraced 3,615 hhds., most of which was sold, though slowly, at 5@6c. for inferior, 6¼@7c. for common, 7¼@7¾c. for fair, 8@8⅛c. for good fair, 8¼c. for fully fair, 8⅜c. for fully fair to prime, 9@9⅛c. for prime, 9¼c. for strictly prime, 9⅜c. for choice, 7¼@8c. for fair seconds, 8¼@9c. for centrifugal, 9¼@11c. for low to choice yellow clarified, and 10⅝@12c. for low to choice white clarified.

MOLASSES.—The market has been firmer, with a good demand since our last review. The receipts on Saturday and Monday embraced 4,278 bbls., which were mostly sold as landed at 30@47c. for common to good centrifugal, 45@50c. for common, 53@55c. for fair, 55@58c. for prime, 58@60c. for strictly prime, and 60@61c. for choice.

CORN.—On Tuesday the supply was light with a good demand, and prices ruled firm; 5,000 sacks were sold, in lots, at 64@65c. ₱ bushel for white and yellow.

OATS.—The sales on Saturday and Monday comprised 4,000 sacks, in lots, at 48@49c. for prime St. Louis, and 50c. ₱ bushel for choice Galena.

BRAN.—On Tuesday the demand was light, and the sales were confined to 100 bags, from store, at $1.35 ₱ 100 lbs.

PORK.—On Tuesday the market was dull. New mess was quoted at $13.62½@13.75 ₱ bbl.; 200 bbls. new mess sold at $13.62½, and 50 old, extra heavy, at $14 ₱ bbl. New mess is jobbing at $14 and retailing at $14.25@14.50, old $13.50 ₱ bbl.

BACON.—On Tuesday sides were scarce and in request, and the sales embraced 68 casks, in lots, at 5½c. for shoulders, 9c. for clear rib sides, and 10¾@10⅞c. ₱ lb. for clear sides.

HAMS.—Choice sugar-cured are in fair supply and demand. About 25 tierces sold, in lots, on Saturday and Monday, at 16c. ₱ lb. for unenvased, and 16@17½c. for canvased sugar-cured, as in brand. On Tuesday 10 tierces choice sugar-cured sold at 16¾@17c. ₱ lb.

DRY SALT MEAT.—On Tuesday 16 casks clear rib sides sold at 7¼c. ₱ lb. A retail business is done at 5½c. for shoulders, 7¼@7½c. for clear rib sides, and 7¼c. ₱ lb. for clear sides.

CORN MEAL.—On Tuesday the supply was good and the demand fair, and 500 bbls. sold on the landing at $3.37½@3.40 ₱ bbl. It is jobbing at $3.60@3.75 ₱ bbl.

### MONETARY.

Gold opened on Tuesday at 112¼@112¾ (against 112¾ at New York,) and closed at 112¼@112½ (against 112¾ at New York.)

The sales of silver include $1,000 in American half dollars, on Monday, at 109½, and $2,500 at 110½. American half dollars are quoted at 109@110 and Mexican dollars at ¼ ₱ cent. premium for gold for new, and 2 ₱ cent. for old.

## New Orleans Wholesale Prices.

REVISED AND CORRECTED WEEKLY.

*Made up from Actual Sales as they Transpire.*

| ARTICLES. | FROM | TO |
|---|---|---|
| AGRICULTURAL IMPLEMENTS: | | |
| Cotton scrapers | 5 25 | 7 00 |
| Cotton sweeps | 5 25 | 11 00 |
| Cultivators, plain, and shovel-tooth | 7 50 | 11 50 |
| Cultivators, riding | 45 00 | 80 00 |
| Cultivators, walking | 30 00 | 40 00 |
| Shovels | 7 00 | 15 00 |
| Spades | 7 50 | 16 50 |
| Axes | 10 00 | 17 50 |
| Potato diggers | 13 50 | — — |
| Shovel plows | 5 50 | 9 25 |
| Half do., with cutters | 8 00 | 9 00 |
| Manly's double-shovel plow | 6 00 | 9 75 |
| Corn mills, Coleman's | 120 00 | 425 00 |
| Bradford's grist mills | 150 00 | 235 00 |
| BREAD, ₱ 100 lbs.: | | |
| Pilot | 5 00 | 6 00 |
| Crackers | 6 00 | 7 00 |
| Navy | — — | 4 50 |
| Cream crackers | — — | 11 00 |
| BRICKS, ₱ M: | | |
| Lake | 13 00 | 16 00 |
| Paving bricks | 16 00 | 18 00 |
| Country | 12 00 | 14 00 |
| English fire | 45 00 | 50 00 |
| American fire | 35 00 | 43 00 |
| CANDLES, ₱ lb.: | | |
| Sperm, New Bedford | 33 | 36 |
| Tallow | 16 | 18 |
| CHOCOLATE, ₱ lb.: | | |
| Cocoa | 38 | 60 |
| No. 1 | 50 | 52 |
| Sweet | 25 | — — |
| COAL, ₱ ton: | | |
| Anthracite | 13 00 | 14 00 |
| Western, ₱ bbl | — — | — — |
| COCKS, ₱ 1,000: | | |
| Regular | 4 00 | 4 50 |
| Painted, long | 3 25 | 4 00 |
| Painted, short | 2 70 | 3 25 |
| COFFEE, ₱ lb.: | | |
| Mexican | 20 | 21 |
| Java | 22 | 24 |
| COPPER, ₱ lb.: | | |
| Braziers' | 45 | 48 |
| Sheathing | — — | 43 |
| Copper bolts | 45 | — — |
| Yellow metal | 27 | 30 |
| CORDAGE, ₱ lb.: | | |
| Manilla | 19 | 20 |
| Tarred, American | — — | 16 |
| Tarred, Russian | 17 | — — |
| Sisal | 16 | 17 |
| COTTON SEED | [illegible] | |
| Rough, ₱ ton | — — | 13 00 |
| In sacks | — — | — — |
| DRUGS, ₱ lb.: | | |
| Arrowroot, Jamaica | — — | 40 |
| Arrowroot, Bermuda | 48 | 52 |
| Alum | 3¾ | 4¼ |
| Borax | 38 | 40 |
| Brimstone | 3½ | 3¾ |
| Bi-carbonate of soda | 7½ | 8 |
| Camphor | 40 | 45 |
| Coppers | 3 | 3½ |
| Epsom salts | 4 | 6 |
| Gum Arabic | 35 | 75 |
| Opium | 7 50 | 8 00 |
| Rhubarb | 1 25 | 3 25 |
| Soda ash | 5 | 5½ |
| Sarsaparilla | 38 | 45 |
| Senna | 12 | 35 |
| Sal soda | 3 | — — |
| Sulphur, Flor | 5½ | 6 |
| Quinine, ₱ oz | 2 25 | 2 40 |
| Morphine, ₱ oz | 5 75 | 6 25 |
| DYE-STUFFS, ₱ lb.: | | |
| Logwood, Campeachy | 4 | 4½ |
| Logwood, St. Domingo | 4½ | 4½ |
| Fustic, Tampico | 5 | 6 |
| Indigo, ₱ lb | 1 40 | 1 60 |
| Madder | 15 | 18 |
| EGGS, ₱ dozen: | | |
| Western | 25 | 30 |
| FISH, ₱ box: | | |
| Cod | 1 40 | — — |
| Herring | 35 | 40 |
| FLAXSEED, ₱ bu | — — | 6 |
| FLOUR, ₱ bbl.: | | |
| Double extra | 7 10 | 7 12½ |
| Superfine | 6 50 | — — |
| Fine | — — | 5 37½ |
| FRUIT, ₱ lb.: | | |
| Prunes | 10½ | — — |
| Currants, new | 8 | — — |
| Almonds, soft shell | — — | 21 |
| Almonds, shelled | — — | 32 |
| GLASS, ₱ box of 50 feet: | | |
| French, 8 by 10 | 3 50 | 3 75 |
| French, 10 by 12 | 3 75 | 4 00 |
| French, 10 by 14 to 12 by 16 | 4 00 | 4 75 |
| French, 14 by 18 to 18 by 30 | 4 50 | 5 00 |
| HAY, ₱ ton: | | |
| Prime | — — | 38 00 |
| Choice | — — | 40 00 |
| IRON, ₱ ton: | | |
| Pig | 59 00 | 60 00 |
| English, ₱ lb | 6 | 7½ |
| Swedes, assorted | 7 | 8 |
| Hoop | 7 | 9 |
| Sheet | 9½ | 10 |
| Boiler | 8¾ | 9¼ |
| Nail rods | — — | 9½ |
| Castings, American | — — | 6 |
| LEAD, ₱ 100 lbs.: | | |
| Pig | 8 50 | — — |
| Bar, ₱ lb | 8½ | 8⅞ |
| Sheet | 11 | 11½ |
| Pipe | 11 | 11½ |
| LEATHER, ₱ lb.: | | |
| Sole, hemlock | 32 | 36 |
| Sole, oak | 40 | 44 |
| Harness | 40 | 45 |
| Calf-skins, ₱ dozen | 42 00 | 70 00 |
| Texas, rough, ₱ lb | 24 | 26 |
| LIME, ₱ bbl.: | | |
| Western | 1 25 | — — |
| Cement | 2 75 | 2 85 |
| Plaster Paris | — — | 4 00 |
| LUMBER, ₱ M feet: | | |
| Boards, yellow pine | 14 00 | 15 00 |
| Boards, cypress | 20 00 | 25 00 |
| Flooring, dressed | 22 00 | 25 00 |
| Flooring, rough | 15 00 | 18 00 |
| Ceiling, dressed | 18 00 | 20 00 |
| Weatherboards, dressed | 16 00 | 18 00 |
| Weatherboards, rough | 13 00 | 14 00 |
| Scantling | 12 00 | 14 00 |
| Shingles, ₱ M | 3 50 | 4 00 |
| Lathes | 2 50 | — — |
| OILS: | | |
| Lard, ₱ gallon | — — | — — |
| Cod-oil, in barrels | 31 | 34 |
| Cod oil, in cases | 38 | 39 |
| Linseed, raw | 91 | 92 |
| Sperm | — — | 2 00 |
| Whale, refined | 85 | 1 00 |
| Castor, ₱ lb | 1 65 | 1 85 |
| Olive, 22@24 oz | 6 00 | 6 50 |
| Olive, 10@12 oz | 7 25 | — — |
| Tanner's, ₱ gallon | 75 | 85 |
| PAINTS, ₱ 100 lbs.: | | |
| Lead, red | 11 00 | 12 00 |
| Lead, white, American | 7 50 | 12 50 |
| Lead, white, English, ₱ lb | 12 | 12½ |
| Vermillion, American | 40 | 60 |
| Vermillion, English | 1 50 | 1 75 |
| Zinc, white, American | 10 | 12 |
| Zinc, white, French | 13½ | — — |
| Chrome green | 20 | 25 |
| Chrome yellow | 20 | 22 |
| Litharge | 12 | 13 |
| Venetian red, in oil, ₱ lb | 15 | 16 |
| Spanish brown, in oil | 8 | 12 |
| Chalk, ₱ ton | 15 00 | 20 00 |
| Blue, Prussian, ₱ lb | — — | 65 |
| Blue, Ultramarine | 30 | 40 |
| Blue, saltzite | 85 | 1 00 |
| Green, Paris | 30 | — — |
| Mineral patent | 5 | 6 |
| Ochre, American | 2½ | 2½ |
| Ocher, Rochelle | 4 | 6 |
| Sienna, burnt | 10 | 14 |
| Sienna, raw | 6 | 8 |
| Umber, burnt | 12 | 16 |
| Umber, raw | 10 | 14 |
| SARDINES: | | |
| Half boxes | 34 | 35½ |
| Quarter boxes | — — | 23 |
| SPICES, ₱ lb.: | | |
| Cassia | 36 | 38 |
| Cloves | — — | 23 |
| Nutmegs | 1 20 | 1 35 |
| Pepper | 21 | 21¾ |
| Pimento | 12 | 12½ |
| SUGAR, ₱ lb.: | | |
| Havana, white | 12 | 12½ |
| Havana, yellow | 10¾ | — — |
| Havana, brown | 10¼ | 11 |
| Crushed | 13¾ | 13⅝ |
| Pulverized | 13¾ | 13⅝ |
| TEAS, ₱ lb.: | | |
| Imperial | 45 | 1 10 |
| Gunpowder | 75 | 1 50 |
| Hyson | 75 | 1 25 |
| Young Hyson | 75 | 1 10 |
| Oolong | 45 | 1 10 |
| Pouchong | 30 | 50 |
| TIN, ₱ box: | | |
| In plates, I. X | 15 50 | — — |
| In plates, I. C | 13 25 | — — |
| Leaded plates, I. X | 15 75 | — — |
| Leaded plates, I. C | 12 50 | — — |
| WAGONS, CARTS, ETC.: | | |
| Wagon, two-horse | 85 00 | 100 00 |
| Wagon, three-horse | 100 00 | 110 00 |
| Wagon, four-horse | 110 00 | 125 00 |
| Wagon, two-horse, thim. skein | 85 00 | 90 00 |
| Wagon, three-horse | 90 00 | 100 00 |
| Wagon, four-horse | 100 00 | 115 00 |
| Cane wagon | 180 00 | 225 00 |
| Ox wagon | 100 00 | 125 00 |
| Ox cart, without body | 80 00 | — — |
| Ox cart, complete | 115 00 | 120 00 |
| Cane cart | 85 00 | 125 00 |
| Tongue cart, without bed | 90 00 | 95 00 |
| Tongue cart, complete | 130 00 | 135 00 |
| Bagasse cart | 55 00 | 60 00 |
| Plantation cart | 45 00 | 70 00 |
| Dirt cart | 45 00 | — — |
| Country dray | 75 00 | — — |
| Elliptical Spring wagon | 110 00 | 185 00 |
| Barrows, levee, ₱ 100 | 275 00 | 325 00 |
| Harness, wagon | 18 00 | 22 00 |
| Harness, cart | 11 00 | 14 00 |
| ZINC, ₱ lb.: | | |
| Pig | 8½ | 10½ |
| Sheet | 11 | 11½ |
| VINEGAR, ₱ gallon: | | |
| Cider | — 20 | — — |
| French white wine, ₱ bbl | 10 50 | 11 50 |
| WOOD, ₱ cord: | | |
| Ash | 6 75 | 7 00 |
| Oak | 5 75 | 6 00 |
| Pine | 3 50 | 3 75 |

### CATTLE MARKET.

NEW ORLEANS, Jan. 14, 1873.

| | | |
|---|---|---|
| Texas beeves, choice, ₱ head | $— — | @ 50 00 |
| Texas beeves, first quality, ₱ head | 35 00 | @ 45 00 |
| Texas cattle, second quality, ₱ head | 20 00 | @ 28 00 |
| Texas cattle, third quality, ₱ head | 15 00 | @ 18 00 |
| Western beeves, ₱ lb. net | 10 | @ 12½ |
| Hogs, ₱ lb. gross | 5½ | @ 6 |
| Sheep, first quality, ₱ head | 5 00 | @ 6 00 |
| Sheep, second quality, ₱ head | 3 00 | @ 4 00 |
| Sheep, third quality, ₱ head | 2 00 | @ 2 10 |
| Milch cows, choice, ₱ head | 80 00 | @ 100 00 |
| Milch cows, ₱ head | 50 00 | @ 80 00 |
| Texas cows, with calves | — — | @ — — |
| Calves, ₱ head | 7 00 | @ 10 00 |
| Yearlings, ₱ head | 5 00 | @ 10 00 |

## Appointments for Quarterly Meetings.

### MISSISSIPPI CONFERENCE.

VICKSBURG DIST.—FIRST ROUND.

| | |
|---|---|
| Port Gibson | Dec. 29, 30 |
| Rocky Springs, at Rocky Springs | Jan. 4, 5 |
| South Warren, at Asbury | 11, 12 |
| Dayuna, at Rives' chapel | 18, 19 |
| Fayette, at Bethel | 25, 26 |
| North Warren, Millside and Smallower, at Beechland | Feb. 1, 2 |
| Vicksburg station | 7-9 |
| Grove Street church | 8, 9 |
| Kingston | 15, 16 |
| Natchez | 22, 23 |
| Clover Hill, at Clover Hill | Mar. 1, 2 |
| Rolling Fork, at Rolling Fork | 8, 9 |

The district stewards will meet in Port Gibson, at ten o'clock A. M., January 28.

JOHN A. B. JONES, P. E.,
Port Gibson, Mississippi.

SUMMIT DISTRICT.—FIRST ROUND.

| | |
|---|---|
| Summit, at Summit | Jan. 18, 19 |
| Holmesville, at Holmesville | 25, 26 |
| Amite City | Feb. 1, 2 |
| St. Helena | 8, 9 |
| Greensburg, at Soule chapel | 15, 16 |
| Covington | 22, 23 |
| Pontchatoula, at Wesley chapel | Mar. 1, 2 |
| Franklinton, at Warner's | 8, 9 |
| Livingston | 15, 16 |
| Big Creek | 22, 23 |

My address is Brookhaven, Mississippi.

A. B. NICHOLSON, P. E.

JACKSON DISTRICT.—FIRST ROUND.

| | |
|---|---|
| Mount Olivet circuit, at Short Creek | Jan. 4, 5 |
| Yazoo City station | 11, 12 |
| Jackson station | 18, 19 |
| Madison circuit, at Livingston | 25, 26 |
| Sharon circuit, at Sharon | Feb. 1, 2 |
| Yazoo circuit, at Midway | 8, 9 |
| Dover circuit, at Dover | 15, 16 |
| Canton station | 21, 23 |
| Brownsville circuit, at Liberty | Mar. 1, 2 |
| Camden circuit, at Camden | 8, 9 |
| Sulphur Springs circuit, at Union | 15, 16 |
| Carthage circuit, at Carthage | 22, 23 |
| Thomastown circuit, at Forest Grove | 29, 30 |

The district stewards will please meet in Canton, Mississippi, on Friday, January 31, 1873. They are: J. P. Stevens, J. J. Birdsong, D. Bunch, N. H. Lane, C. M. Langford, J. R. Bell, John McKay, G. Nicholson, H. W. Galloway, J. J. Covington, W. M. Eldridge, J. T. Cameron, A. Coleman.

H. H. MONTGOMERY, P. E.

WOODVILLE DIST.—FIRST ROUND.

| | |
|---|---|
| Woodville station | Jan. 18, 19 |
| Clinton, at Clinton | 25, 26 |
| Jackson station | Feb. 1, 2 |
| East Fellclana, at Oak Grove | 8, 9 |
| Wilkinson, at Bethel | 15, 16 |
| Ihiyoo Sara, at Concord | 22, 23 |
| Buffalo, at Hopewell | Mar. 1, 2 |
| East Baton Rouge, at Antioch | 8, 9 |
| Meadville, at Meadville | 15, 16 |
| Amite, at Adams' | 22, 21 |

The district stewards will meet in Port Gibson, at ten o'clock A. M., January 28.

JOHN A. B. JONES, P. E.,
Port Gibson, Mississippi.

SUMMIT DISTRICT.—FIRST ROUND.

| | |
|---|---|
| Summit, at Summit | Jan. 18, 19 |
| Holmesville, at Holmesville | 25, 26 |
| Amite City | Feb. 1, 2 |
| St. Helena | 8, 9 |
| Greensburg, at Soule chapel | 15, 16 |
| Covington | 22, 23 |
| Pontchatoula, at Wesley chapel | Mar. 1, 2 |
| Franklinton, at Warner's | 8, 9 |
| Livingston | 15, 16 |
| Big Creek | 22, 21 |

My address is Brookhaven, Mississippi.

A. B. NICHOLSON, P. E.

JACKSON DISTRICT.—FIRST ROUND.

| | |
|---|---|
| Mount Olivet circuit, at Short Creek | Jan. 4, 5 |
| Yazoo City station | 11, 12 |
| Jackson station | 18, 19 |
| Madison circuit, at Livingston | 25, 26 |
| Sharon circuit, at Sharon | Feb. 1, 2 |
| Yazoo circuit, at Midway | 8, 9 |
| Dover circuit, at Dover | 15, 16 |
| Canton station | 21, 23 |
| Brownsville circuit, at Liberty | Mar. 1, 2 |
| Camden circuit, at Camden | 8, 9 |
| Sulphur Springs circuit, at Union | 15, 16 |
| Carthage circuit, at Carthage | 22, 23 |
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H. H. MONTGOMERY, P. E.

WOODVILLE DIST.—FIRST ROUND.

| | |
|---|---|
| Woodville station | Jan. 18, 19 |
| Clinton, at Clinton | 25, 26 |
| Jackson station | Feb. 1, 2 |
| East Fellclana, at Oak Grove | 8, 9 |
| Wilkinson, at Bethel | 15, 16 |
| Ihiyoo Sara, at Concord | 22, 23 |
| Buffalo, at Hopewell | Mar. 1, 2 |
| East Baton Rouge, at Antioch | 8, 9 |
| Meadville, at Meadville | 15, 16 |
| Amite, at Adams' | 22, 21 |

The district stewards will please meet me at Woodville, January 18, 1873.

J. L. FORSYTH, P. E.

BROOKHAVEN DIST.—FIRST ROUND.

| | |
|---|---|
| Huzlehurst and Zion mission | Jan. 18, 19 |
| Crystal Springs and Terry mission | 25, 26 |
| Brookhaven, Bogue Chitto mission and Brookhaven mission | Feb. 1, 2 |
| Georgetown, at Pleasant Grove | 8, 9 |
| Beauregard, at Beauregard | 15, 16 |
| Raymond, at Raymond | 22, 23 |
| Providence, at Pleasant Grove | Mar. 1, 2 |
| Scotland, at Caseyville | 8, 9 |
| Brandywine, at Rehoboth | 15, 16 |
| Monthebeo, at Topisaw | 22, 23 |

The district stewards' meeting will be held at Huzlehurst, January 11, 1873.

W. E. M. LINFIELD, P. E.

BRANDON DIST.—FIRST ROUND.

| | |
|---|---|
| Fannin circuit, at Fannin | Jan. 11, 12 |
| Brandon station | 18, 19 |
| Morton, at Mallial Union | 25, 26 |
| Hillsboro, at Centerville | Feb. 1, 2 |
| Walnut Grove circuit and Scotland chapel | —, — |
| Union mission | 8, — |
| Philadelphia circuit, at Pilgrim's Rest | 15, 16 |
| Forest and Lake circuit, at High Hill | 22, 23 |
| Trenton circuit, at New Prospect | Mar. 1, 2 |
| Raleigh circuit, at Mount Zion | 8, 9 |
| Taylorville mission, at Mount Zion | 15, 16 |
| Garlandsville circuit, at Newton station | 22, 23 |

The district stewards will meet me at Forest, January 29, 1873.

P. M. WILLIAMS, P. E.

SEASHORE DIST.—FIRST ROUND.

| | |
|---|---|
| Enon circuit, at Enon | Jan. 4, 5 |
| Columbia circuit, at Union Academy | 11, 12 |
| Mount Carmel circuit, at Mount Zion | 18, 19 |
| Franklin circuit, at Green Spring | 25, 26 |
| Pearlington circuit, at Pearlington | Feb. 15, 16 |
| White Plains circuit, at White Plains | 22, 23 |
| Ocean Springs circuit, at Ocean Springs | Mar. 1, 2 |
| W. Pascagoula mission, at Mt. Pleasant | 8, 9 |
| East Pascagoula circuit, at Moss Point | 15, 16 |
| Chickasawha and Green mission | 22, 23 |

The district stewards will please meet me at Mount Zion, Mount Carmel circuit, January 18, 1873. Brethren will please be prompt in attendance, as business of importance is involved.

C. F. GILLASPIE, P. E.

MERIDIAN DIST.—FIRST ROUND.

| | |
|---|---|
| Spring Hill circuit | Jan. 18, 19 |
| Shubuta station | 25, 26 |
| DeKalb circuit, at Pleasant Ridge | Feb. 1, 2 |
| Paulding circuit, at Philadelphia | 8, 9 |
| Wayne circuit, at Waynesboro | 15, 16 |
| Clarke circuit | 22, 23 |
| Meridian station | Mar. 1, 2 |
| Enterprise station | 8, 9 |
| Enterprise circuit, at Jake's chapel | 15, 16 |
| Marion circuit, at Marion | 22, 23 |
| Toomsuba circuit, at Toomsuba | 29, 30 |

The district stewards will all meet at Meridian on the twenty-second of January, at eleven o'clock, at the Methodist church. The stewards of each charge will all be promptly at the first quarterly meeting on Saturday. The brethren, I hope, will furnish conveyance, as heretofore, for the presiding elder from nearest railroad point.

WILLIAM B. HINES, P. E.

### ALABAMA CONFERENCE.

MOBILE DISTRICT.—FIRST ROUND.

| | |
|---|---|
| Whistler | Jan. 4, 5 |
| Pollard circuit, at Shepherd | 18, 19 |
| Milton | 25, 26 |
| Pensacola | Feb. 1, 2 |
| Franklin street | 8, 9 |
| St. Paul's | 15, 16 |
| St. Francis street | 22, 23 |
| Citronelle circuit, at Maryellin | Mar. 1, 2 |
| St. Stephen's circuit, at St. Stephens | 8, 9 |
| Mount Pleasant circuit, at Bell Hill | 15, 16 |
| Grand Bay mission, at Pine Grove | 22, 23 |

All the official members are earnestly requested to be present. Let us begin the new year with a firm purpose, relying upon divine assistance, to do our whole duty. The grave and the judgment are in view. There is no time for indifference.

H. URQUHART, P. E.

DEMOPOLIS DIST.—FIRST ROUND.

| | |
|---|---|
| Livingston | Jan. 4, 5 |
| Belmont, at Cortopa | 11, 12 |
| Eutaw | 18, 19 |
| Greene, at Salem | 25, 26 |
| Demopolis | Feb. 1, 2 |
| Forkland, at Forkland | 8, 9 |
| Cuba, at Cuba | 15, 16 |
| Gainesville, at Gainesville | 22, 23 |
| Bladen Springs, at Bladen Springs | Mar. 1, 2 |
| Butler at Butler | 8, 9 |
| Gaston, at Christopher chapel | 15, 16 |

A full attendance of official members at their first Quarterly Conference is urgently requested.

S. H. COX, P. E.

MONTGOMERY DIST.—FIRST ROUND.

| | |
|---|---|
| Tallassee | Jan. 11, 12 |
| Auburn | 18, 19 |
| Opelika | 25, 26 |
| Salem, at Shady Grove | Feb. 1, 2 |
| Hurtville and Silver Run, at Hurtville | 8, 9 |
| Notasulga, at Notasulga | 15, 16 |
| Tuskegee | 22, 23 |
| Montgomery | Mar. 1, 2 |
| Wetumpka | 8, 9 |
| Elmore circuit, at Carolina | 15, 16 |
| Tuskegee circuit, at Bradford chapel | 22, 23 |
| Loachapoka, at Loachapoka | 29, 30 |
| Crawford, at Crawford | Apr. 5, 6 |

The district stewards will meet at Auburn, February 4, at eleven A. M.

WILLIAM A. MCCARTY, P. E.

GREENSBORO DIST.—FIRST ROUND.

| | |
|---|---|
| Marion | Jan. 4, 5 |
| Greensboro | 11, 12 |
| Havana | 18, 19 |
| Perryville | 25, 26 |
| Autauga and Baker mission | Feb. 1, 2 |
| Prattville | 8, 9 |
| Autauga Valley and Ivy Creek | 15, 16 |
| Plantersville | 22, 23 |
| Newbern | Mar. 1, 2 |
| Brush Creek | 8, 9 |

A. H. MITCHELL, P. E.

SELMA DISTRICT.—FIRST ROUND.

| | |
|---|---|
| Summerfield station | Dec. 28, 29 |
| Uniontown station | Jan. 4, 5 |
| Dayton and Spring Hill, at Spring Hill | 8, 9 |
| Jefferson and Linden miss., at Jefferson | 11, 12 |
| Selma station | 18, 19 |
| Suggsville circuit, at Suggsville | 25, 26 |
| Jackson circuit, at Grove Hill | 28, 29 |
| Peachtree circuit, at Mount Andrew | Feb. 1, 2 |
| East Selma and Benton mission, at East Selma | 8, 9 |
| Coffeeville mission, at Coffeeville | 15, 16 |
| Choctaw Corner, at Sweetwater | 19, 20 |
| Rembert Hills, at Hemdden | Mar. 1, 2 |
| Orrville circuit, at Rehoboth | 5, 6 |

The district stewards will meet at the Methodist church, in the city of Selma, on Saturday, January 18, 1873. Address me at Selma, Alabama, care of E. Johnson & Co.

ANDREW J. BRIGGS, P. E.

### LOUISIANA CONFERENCE.

DELHI DISTRICT.

| | |
|---|---|
| Delhi and Floyd, at Midway | Feb. 1, 2 |
| Rayville, at Rayville | 8, 9 |
| Monroe, at Monroe | 15, 16 |
| Trenton, at Trenton | 22, 23 |
| Oak Grove, at Oak Grove | Mar. 1, 2 |
| St. Joseph, at Jordan's chapel | 8, 9 |
| Waterproof, at Waterproof | 15, 16 |
| Providence, at Pecan Grove | 22, 23 |
| Oak Ridge, at Prairie Mer Rouge | 29, 30 |
| Lind Grove, at Lind Grove | Apr. 5, 6 |
| Bastrop, at Bastrop | 12, 13 |
| Whosboro, at Whosboro | 19, 20 |

The official members are expected to attend promptly. Being the first round, it is pre-eminently important.

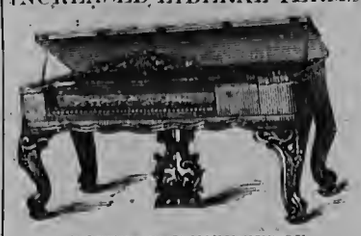
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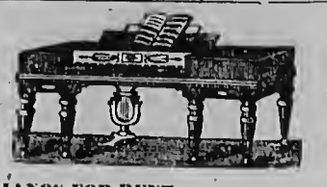
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THURSDAY, JANUARY 16, 1873.

## Anecdotes of Chief Justice Marshall.

Judge Marshall's simplicity of haracter and absent-mindedness ave been the theme of a number f anecdotes. The one best known about his puzzle over the buggy nd the sapling. Turning aside one ay to avoid one of those awful mudoles which abound in Virginia ountry-roads, the axle of his buggy ncountered a stout sapling. The apling was between the hub of the heel and the body of the buggy. oo big to bend down and too supple to break, this sapling seemed to he judge to be wholly unconquerale. What to do he knew not. He ot down out of the buggy the better to apply his great intellect to he knotty subject and to study it horoughly up. While pondering ainly, a negro man came along.

"Uncle," said the chief justice, I wish you would tell me about his sapling. I can't get over it, nd I can't get around it, and I on't want to stay here all day and iss court. What do you think I ad better do?"

The negro could not repress a oad but silent grin. "Why, ole arster," said he, "I 'spec' de bes' hing you kin do is to back yo' buggy till you git clar of de saplin', en turn de hade (head) of yo' hoss, nd don you kin 'void de saplin' and o to cote slick as goose-greese."

"Thank you—thank you kindly, ncle; I should never have thought that in the world. You are a an of superior mind. There's half dollar for you." And the judge rove joyfully off.

Another anecdote, illustrating the me simple-mindedness and easy ood nature, has, so far as I am ware, never been in print. It is is: When Judge Marshall lived Richmond his opposite neighbor as Colonel Pickett, father of the onfederate general, George E. ickett, of Gettysburg fame. Colnel Pickett was a man of wealth, ved well, and was not content unss everything about his household re the marks of good living. His rses were his pride, and were uspicuous everywhere for their lendid appearance, being as sleek, t and high-spirited as abundant d and excellent grooming could ake them. Judge Marshall's horses, the other hand, were notoriously n and unkempt. Everybody but e judge had long remarked this. last it was brought to his notice, th the suggestion that his carge-driver neglected the horses, ld much of their food, and appropriated the money to his own use, a od deal of it going, no doubt, for nor.

The judge called him up without lay. "Dick, what is the reason Colel Pickett's horses are in such lendid condition, while mine are ost skeletons? I am afraid you glect them, don't half curry them, d don't half feed them."

Dick, not expecting the attack, s fairly posed. He hemmed and wed awhile till he could gather negro wits about him, and then id: "Mars John, look at you—is u fat?"

"No," said the judge—"decidedly t."

"Well, look at old miss (Mrs. arshall)—is she fat?"

"No."

"Den look at me—is I fat?"

"No."

"Den look at yo' horses—is dey t?"

"No."

"Now, den, you jes' look at unnle Pickett. He fat, his ca'idge-iver fat, his horses fat, his dogs —all fat. De troof is, Mars John, t run in de Pickett fam'ly, and it n't run in our'n. Dat's all."

"Well," said the judge, after a tle reflection, "there is a good al in that. It never occurred to e before." He turned back into s study, and Dick was never troued any more.—*Lippincott's Magaine.*

THE PHILOSOPHER AND THE FERRYMAN.—A philosopher stepped on ard a ferryboat to cross a stream; the passage he inquired of the ryman if he understood arithetic. The man looked astonished. Arithmetic? No, sir; never heard it before." The philosopher reied: "I am very sorry; for one arter of your life is gone." A w minutes after he asked the ferryan: "Do you know anything of athematics?" The boatman smiled, d replied: "No." "Well, then," id the philosopher, "another arter of your life is gone." A ird question was asked the ferryan: "Do you understand astrono-y?" "Oh! no, no; never heard such a thing." "Well, my friend, another quarter of your life is ne." Just at this moment the at ran on a rock, and was sinkg, when the ferryman jumped up, lled off his coat, and asked the ilosopher, with great earnestness manner: "Sir, can you swim?" o;" said the philosopher. "Well, en," said the ferryman, "your ole life is lost; for the boat is ng to the bottom."

## SCIENTIFIC.

FROUDE—TYNDALL—PEPPER.—Our country is especially favored at this moment by the presence among us of three of the most eminent men of England—Froude, the historian, who has just finished his five historical lectures; Tyndall, who is now lecturing on scientific subjects in Boston; and Pepper, well known to many of our countrymen in connection with the London Polytechnic Institute, where his philosophical and scientific experiments and lectures have been widely popular. Prof. Pepper recently gave a lecture at the Cooper Institute on Contradiction in Nature.

Prof. Pepper in a few words expressed his pleasure at meeting an American audience, and, in commencing his lecture, said that there was a certain positive order in nature. Sometimes experiments looked like contradiction, but Dame Nature was never wrong—it was the experimentalist who was in error. Taking two eggs, he placed one in a vase of water, where it sank to the bottom, obeying the rules of gravity; taking the other egg, and placing it in another vase apparently filled with water, the egg remained half way between the top and bottom of the fluid. This was explained by the fact that in the first vessel there was nothing but water when the egg sank; in the other the vessel had been half filled with a concentrated solution of common salt, and water placed above it. Of course, following the housewife's plan of making brine strong enough to float an egg, the egg could not sink. Here, then, was an apparent difference in the laws of gravity. Chloride of lime was then used in solution upon two bits of paper, where, in the first place, characters were effaced, and, in the second place, letters which were invisible were reproduced. In the first instance the letters were painted in indigo, upon which chlorine exercises bleaching powers. When the characters had been traced with iodide of potassium and starch, the iodine was liberated by the chlorine, and the well-known reaction of iodine on starch was shown. To show how the burning power of a highly inflammable substance could be controlled, Prof. Pepper ignited phosphorous on paper, thereby exhibiting that, when phosphorous only was in contact with the paper, it was not burnt. This, he said, was due to the presence of phosphoric acid, formed by the combustion, which protected the paper. He had thus shown that there might be apparent puzzles in chemistry, physics and in heat. Then, taking a solution of chloride of mercury (colorless,) he precipitated it with a colorless solution of iodide of potassium, making first a bright red, then a yellow precipitate, which, with a final quantity of iodide of potassium, again redissolved the precipitate, and formed once more a clear and limpid solution. Prof. Pepper here stated how difficult it was for the public to form a proper idea of the efficiency of experts; that, when an experiment differed before a class, it was of but little moment, but when a man's life, as in a poisoning case, hung on such experiments, nothing could be more serious. The experiment of making various colors of liquids was also exhibited. The most interesting portion of the lecture was that in regard to the spheroidal condition of fluids. Prof. Pepper, having dipped his hand in ether, withdrew an egg from boiling water, and then, having fully washed his hand in concentrated ammonia, stirred molten lead with his finger.—*American Artisan.*

ACTION OF LIGHTNING ON TREES.—We condense the following description of the action of lightning on trees from the *Building News*. In a tree which has been destroyed by lightning the layers are not only shattered and separated into strips, but the wood also appears dry, hard and brittle, as though it had been through the process of curing in a kiln. This is attributed to the instantaneous reduction of the sap into steam. When the sap is abundant, as in May or early June, the amount and force of the steam not only bursts and separates the layers and fibers, but rends the trunk in pieces or throws off a portion of it. When the amount of steam thus suddenly generated is small, owing to a dry condition of the stem from continual evaporation and leaf-exhalation, there may be no external trace of the lightning stroke; yet the leaves will wither in a few days, showing that the stem has been rendered incapable of conveying supplies, and the tree will either partially or entirely die. Still lighter discharges may be conducted down the moist stem without any injury.

IN COLORING WOOD for veneering, to make the color penetrate the wood thoroughly, it is necessary to soak the woods for twenty-four hours in a solution of caustic soda, and finally boil them for half an hour; on being washed and dipped in the color-bath for twenty-four hours they take the color all through.

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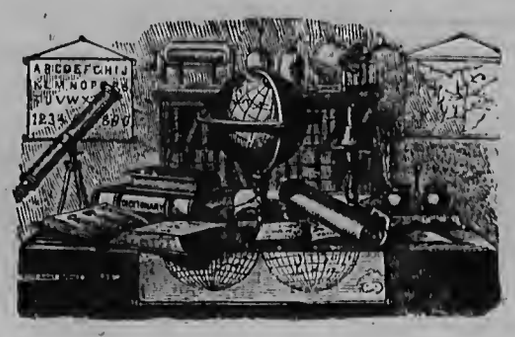
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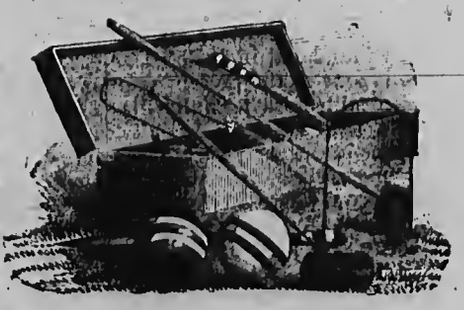
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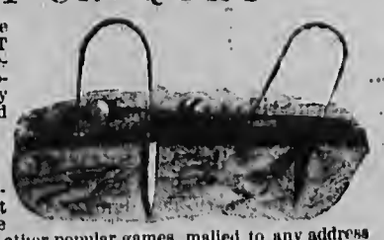
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## The Christian Advocate.

THURSDAY, JANUARY 30, 1873.

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# The Christian Advocate.

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VOL. 19. NEW ORLEANS, THURSDAY, JANUARY 23, 1873. NO. 4.


## News of the Week.

### DOMESTIC.

WASHINGTON, Jan. 15.—The representatives of the cotton-growing States are endeavoring to arrange upon a common measure in relation to the refunding of the cotton tax, which shall be just to all the parties interested. It is thought this effort will be successful, and in such case it is thought there is a good prospect of passing the bill.

PHILADELPHIA, Jan. 15.—Fire occurred this morning at the late residence of Edwin Forrest. A portion of the library was destroyed, including nearly all his valuable Shakespearean collection. The famous original copy of Shakespeare, which Mr. Forrest kept in a glass case, was consumed. He frequently remarked concerning this work that, in case of fire in the house, he would rather anything else should be consumed than that volume should be burned. The volume was published in 1623, and was valued at $5,000. The fire did not extend beyond the library and gallery containing paintings. The art collection is not injured. The fire originated from a defective flue. The greatest part of the books in the library escaped damage, except from heat and smoke. Loss between $15,000 and $20,000.

NEW YORK, Jan. 17.—Rev. W. C. Clark has been expelled from the New York Conference of the Methodist Church for carrying on a lottery ostensibly for the benefit of a mission house and free reading room. Mr. Clark continues to serve a church of his own in Brooklyn, apparently successfully.

The steamer Tybee brings full confirmation of the lease of Samana Bay to the American company, and of its ratification by the Dominican government.

The secretary of the Samana Bay Company says it is stipulated with the Dominican government that the company is to protect itself from outside interference, but the company counts upon the sympathy and aid of foreign governments, not opposition. The company will first declare Samana Bay a free port to the whole world.

Rev. Josiah Leavitt, D. D., associate editor of the *Independent*, died in Brooklyn last evening from apoplexy.

WASHINGTON, Jan. 19.—Nearly all the members of Congress present in Washington from cotton States, at a conference last evening, agreed on a new bill to refund the cotton tax, which they will press on Congress this session, instead of the bill hitherto introduced by Mr. McKee, of Mississippi. The provisions of the latter are materially changed, so as to carefully look after the interests of the planters and freedmen in securing to them absolutely the return of cotton tax they have paid.

WASHINGTON, Jan. 20.—A Havana letter says seven hundred coolies recently arrived there. They are worth $600 a head.

It is reported in Havana that a large expedition of the friends of the Cuban revolutionists, with arms and ammunition, had landed safely at Guantanamo.

The smallpox in Boston and vicinity is creating grave apprehensions. Three thousand cases are reported, and more deaths than from all other causes. The victims are buried at night.

WASHINGTON, Jan. 21.—The report of the President and the documents on Louisiana affairs cover over three hundred pages.

It is thought that the investigation will now be rapidly pushed, and the citizens' committee are hopeful of good results.

BALTIMORE, Jan. 21.—Smallpox deaths for the past week, fifty-three, mostly negroes. The disease is confined to narrow limits, and rigorous measures have been adopted to prevent its spread.

SAN FRANCISCO, Jan. 21.—Additional reports received from the scene of Friday's battle with the Modoc Indians represent ten of the white troops killed and thirty wounded. Lieutenant Roberts, of Fairchild's command, cannot live.

The Modocs fought with the greatest desperation, springing from rock to rock, picking off soldiers and obliging them to hide till darkness afforded a means for their escape. The troops made several charges along the line of lava beds, but were repulsed. The howitzers could not be used to advantage, owing to a dense fog.

Captain Jack has the strongest natural position in the country.

### FOREIGN.

—LONDON, Jan. 15.—One of the persons who came from France to attend the funeral of Napoleon brought with him some soil dug from the garden of the Tuileries, which he strewed over the coffin after it was deposited in the sacristy of the chapel at Chiselhurst.

Many French spies were present at Chiselhurst this morning, while the funeral services were taking place.

The funeral of the late ex-Emperor of France took place at Chiselhurst this morning. Although ten o'clock was the hour fixed for the procession to move from the late residence of the Emperor, it was thirty minutes after that time when the hearse arrived which was to convey the remains to the chapel drew up in front of the grand entrance of the mansion, and the deputation of Paris workmen, who were to walk at the head of the procession, arrived at the same time. They wore immortelles in their coats, and carried wreaths of yellow flowers in their hands. On both sides of the hearse were the imperial arms, surrounded by the letter N. A great crowd, which steadily increased, surrounded the hearse. The funeral procession started for the chapel at eleven o'clock, and moved in the following order: A man bearing tri-color, borne on an ash stick cut at the last moment before the cortege moved; the deputation of workmen from Paris, with uncovered heads, bearing their wreaths; the chaplain of the family, bearing aloft a golden crucifix; the hearse drawn by eight horses, driven by postillions; mourners, who numbered eight hundred in all, and included the prince imperial, who went uncovered, Prince Jerome Napoleon, Prince Joachim, Prince Achille, M. Rouher, and many distinguished Imperialists, English noblemen, Paris priests and others.

The prince Imperial was very pale, and exhibited traces of the anguish he has undergone. The Empress Eugenie was too sick to attend the funeral. The coffin was covered with immortelles and violets. There was no funeral sermon at the chapel.

ROME, Jan. 16.—The Senate approved the bill forbidding theological instruction in public schools.

LONDON, Jan. 16.—A grand reception was given to-day at Chiselhurst by the Empress Eugenie and Napoleon the Fourth to one thousand soldiers, statesmen and other distinguished Frenchmen. The Empress and son passed through the room, filled with people, in the deepest mourning, and gave their hands to be kissed.

The imperialists expect the speedy restoration of the empire, with the Empress as regent.

LONDON, Jan. 18.—Bulwer, the English novelist, is dead, aged sixty-seven years.

## German Mission Sunday School.

The Sunday school of this city, under the auspices of the Keener German Mission of the Methodist Episcopal Church South, held its Christmas festivities at No. 142 Pennsylvania avenue, last Friday night.

There were between eighty and ninety scholars present, all looking cheerful and happy, while the large hall was filled, with the parents and friends of the children, giving evidence thereby of the deep interest they feel in the prosperity of the school.

The little ones sang, with much energy and enthusiasm, several beautiful hymns in their Fatherland tongue, which were listened to with evident pleasure and satisfaction by a deeply interested audience.

Appropriate addresses were delivered during the evening by Rev. John Handon, and Rev. G. Meyers, the German missionary.

The happiness of all the children was greatly augmented by the presentation of *substantial* presents, such as hats, shoes, knives, handkerchiefs, comforts, hoods, etc. No confectioneries or toys were distributed, which is rather a commendable feature and worthy of imitation.

We commend this school to the sympathies and Christian liberality and effort of Baltimoreans, as also the German mission under the supervision of the energetic and efficient missionary, Rev. E. N. S. Blogg, assisted by Rev. G. Meyers.—*Baltimore Episcopal Methodist.*

AMERICAN BIBLE SOCIETY.—The stated meeting of the Board of Managers was held at the Bible House, Astor place, New York, on Thursday, the second instant, at half-past three o'clock P. M. Dr. William H. Allen, president, in the chair, assisted by Norman White and A. Robertson Walsh, Esqs., vice presidents. Four new auxiliaries were recognized: in Georgia and Nebraska, one each, and two in Alabama. Communications were received from Mr. Edwin M. Bliss, Constantinople, stating his safe arrival and entrance on his work as assistant to the agent in the Levant; from Dr. T. S. Williamson, missionary to the Dakotas, giving gratifying information as to the reception of the Scriptures by that people; from Rev. S. H. Carruthers, Florence, returning thanks for a grant of Bibles and Testaments from this society for his school at Pisa; from Rev. Dr. Cote, Rome, Italy, sending a copy of the Testament printed at that city in 1849; from Mr. Andrew M. Milne, Monte Video, with an account of his labors, and stating the supply, by permission of the authorities, of all the prisoners in the jails in that city able to read, with the New Testament; and from others.

SAILING OF MISSIONARIES.—Rev. William LeConte, a native of Georgia, and a recent graduate of the Theological Seminary at Columbia, South Carolina, sailed from New York on the twenty-third ultimo for the mission at Camphas. The Presbyterian church in Augusta, Georgia, has very generously undertaken to provide the means for his support.

Rev. J. Rockwell Smith, a native of Kentucky, and a graduate of Union Theological Seminary, of Virginia, expects to sail from New York on the twenty-third instant for Pernambuco, a large frontier seaport city in northern Brazil, for the purpose of establishing a mission there. Should any insuperable difficulties present themselves in the way of locating there, he may visit the province of Minas Geraes, to the southwest, for the same purpose. He will be followed by Rev. John Boyle and his wife as soon as a favorable opening is secured. The churches in New Orleans have recently, by a special effort, raised the funds necessary to establish this mission. The churches in Mobile have also contributed to the same object.—*Southwestern Presbyterian.*

## The Louisiana Appeal.

The address of the New Orleans committee to the people of the United States deals with a question as deep and vital, as important and far-reaching as the reality and security of State governments in the structure of our political system. It consists mainly in a statement of facts, the most of which were already before the public. Unless it can be refuted and shown to be essentially false, that which is known as the Pinchback government, both in itself and in the processes that have placed it in power, is a revolution of the State government of Louisiana. It has no legal validity and all its acts are of the same character. It has assumed to abolish courts of justice, and create others in their place. It has impeached Governor Warmoth, and called on the President to give it the protection of the Federal power, without the existence of any "domestic violence" to justify any interference on his part. The fundamental defect with these and all its other acts we have in the fact that this pretended government is the creature of a board of canvassers of the votes cast at the late election that absolutely had no authority, under the laws of Louisiana, to canvass the votes or declare anybody elected; but which did, nevertheless, assume to make such a canvass, without having the certified election returns in their possession.

The point at which the Federal government became involved in the difficulty was when Judge Durell, by processes of anticipatory injunctions and orders, undertook to determine and did practically determine which of two canvassing boards was the lawful one, before either had made any canvass, and hence before either had announced the result. The Herron-Lynch board of canvassers was virtually extemporized into being by his power, without a particle of authority for its existence in the laws of Louisiana. The Warmoth board was the one that had the forms of law on its side and the election returns in its possession; yet it was as summarily stricken out of being by Judge Durell, through a series of orders not only enjoining it from canvassing the votes, but also enjoining those by it declared to be elected, including both houses of the Legislature, from participating in the organization of the Legislature, or doing anything implying their rightful possession of office. This same judge directed the United States marshal to take possession of the building in which the Legislature was accustomed to meet, and hold it "subject to the further order of this court," meanwhile admitting free "ingress and egress to and from the public offices in said building of persons entitled to the same"—namely, the persons declared to be elected by a canvassing board that had no legal existence except that which it derived from his authority. The marshal obeyed this order, and a detachment of the United States army was summoned to his aid in carrying it into effect. The Legislature that was organized under these manipulations might very properly be styled Judge Durell's Legislature. Pinchback, the man who now claims to be acting Governor, in consequence of the pretended impeachment of Warmoth, who had been a State senator for a term that had already expired, and who hence had no right to participate in the organization of the Senate, took possession of the chair and directed the organization of this body. In the other house the postmaster of New Orleans was chosen for its presiding officer.

Such are some of the salient facts which appear in the statement of the New Orleans committee, but which had been previously given to the public, without any essential contradiction. It is a noteworthy fact that the apologists on the other side—the New York *Times*, for example—do not venture to deny the substantial allegations urged in the committee's complaint, or even to argue the question on its merits. We believe the facts to be as above stated.

Who, then, is this Judge Durell and under what authority is he acting? He is a United States judge in the State of Louisiana, having no jurisdiction under the laws of that State, but deriving all his authority for these proceedings from the twenty-third section of the Enforcement Act of Congress. Does this act authorize him to enjoin a State board of canvassers and arrest them in their work before they have reached its result? Not at all. Does it authorize him to take forcible possession of the building in which the Legislature of a State meets, and decide who shall be admitted thereto? Not at all. Does it authorize him to determine any question in respect to the rights of one who claims to be a member of a State Legislature? Not at all; since, whatever jurisdiction it confers, it expressly excepts such a claim from this jurisdiction, and hence furnishes not a shadow of justification for his orders in respect to the Legislature of Louisiana. Under the Enforcement Act United States judges have absolutely no authority over State officers or State offices, so far as the title to office is concerned, until some person not claiming to be "an elector of President or Vice President, or a representative or delegate in Congress, or a member of a *State Legislature*," has been actually *deprived* of a State office for the reason which the act specifies. When this is a fact accomplished, and not merely anticipated or feared, and when, moreover, "the sole question" touching the *right* of said person to the office he claims "arises out of the denial of the right to vote to citizens who so offered to vote, on account of race, color or previous condition of servitude," then, and not till then, are United Sates judges authorized to lift a finger or do a solitary thing in the way of legal remedy. Upon the very face of Judge Durell's orders it appears that no such fact existed at the time of the orders as the one which the law describes. We affirm, upon comparing the facts and the law with the proceedings of this Judge Durell, that he has been guilty of a most unwarrantable usurpation, for which he ought to be impeached and removed from office. The like to it cannot be found in the annals of our American jurisprudence.

The whole superstructure of the government that now claims to rule Louisiana is built upon this usurpation. It has no other foundation in history and no other in legal right. Sincerely do we regret that the President, in responding to the request of what appears to us as a *bogus* government, should have authorized the Attorney General of the United States to send the following reply to acting Governor Pinchback:

"Let it be understood that you are recognized by the President as the lawful executive of Louisiana, and the body assembled at Mechanics' Institute as the lawful Legislature; and it is suggested that you make proclamation to that effect; and also that all necessary assistance will be given to you and the Legislature herein recognized to protect the State from disorder and violence."

The President has no authority officially to decide which is a lawful State government until what the Constitution calls "domestic violence" and the law of Congress calls "an insurrection" exists; and then he decides the question, as necessarily incidental to the duty of suppressing such "insurrection." Aside from this exigency, of which upon his responsibility he is the exclusive and final judge, he has no authority whatever in respect to State governments. All the authority he has he derives from the legislation of Congress; and this certainly gives none antecedently to the exigency which it definitely describes, and in respect to which directs the President's course of action.

Our zeal on this subject has nothing to do with the parties in controversy; but it has much to do with the principle involved. We cannot look with indifference upon what seems to us Federal usurpation in respect to the local affairs of a State government. For such a wrong there ought to be a remedy; and, if there be none, then let us make one, since without it our political system carries in its own bosom the elements of ruin and failure. Congress, when the President shall give information in regard to the condition of Louisiana, and what action, if any, he has taken in the premises, should sift this subject to the very bottom. The questions of law and fact are so vital that they ought not to be ignored. The Republican party, as the party in power, will be justly held responsible for a proper treatment of the matters in issue.—*New York Independent.*

OUR ABLE and courteous cotemporary, the *Southwestern Presbyterian*, notices the recent session, in New Orleans, of the Louisiana Conference as follows:

The Louisiana Annual Conference closed this week an interesting and pleasant session. Various topics of importance were discussed with characteristic earnestness and much ability. Among them the subject of education received a good share of attention. The Conference is evidently a body of hard-working men. The men who rise to discussion are evidently men who are workers—men who have done something, and who represent something. The presiding Bishops, Pierce and Keener, bear on their thoughtful faces the indications of self-sacrificing toil; and their example preaches more loudly than their words. We are glad to see that our Methodist brethren have so much to show for their interest in the cause of education; Homer and Centenary Colleges are manfully struggling on, and the denomination will doubtless rally to release them from their present embarrassments.

At their missionary meeting, held last Saturday night, Bishop Keener, in an address of great power, presented the claims of Mexico as a missionary field. He said that "if there be any land on earth which has stronger claims on the Southern Church than another, it is Mexico." To this great and important field, which for special reasons is peculiarly accessible to the Southern Church, he called the attention of the large audience and demanded that the meeting should provide for the establishment of a Mexican mission. In response, over $1,200 were subscribed. We may therefore expect that the work will be undertaken with the Bishop's usual energy and promptness.

We hope that it may be crowned with abundant success.

On Sabbath our Presbyterian pulpits were occupied by these brethren, much to the gratification of our congregations.

THE German *charge* at Rome has shut up his legation and gone home, thus terminating all diplomatic relations with the Pope's "government." The immediate cause of this rupture is the Pope's recent allocution. The German government has prosecuted the Roman Catholic journals of Berlin which published the allocution, and thus the conflict of Germany with the Church of Rome grows hotter every week.

## First M. E. Church South in Pennsylvania.

On the twentieth of October last the first Methodist Episcopal Church South ever erected in the old Keystone State was dedicated to the worship of Almighty God by Rev. David Thomas, of the Baltimore Conference, assisted by the pastor, Rev. L. W. Hasiup, at Listonville, Addison township, Somerset county, Pennsylvania.

It is a neat frame building, of Gothic design, fifty by twenty-two feet. It has a stoop in front, surmounted by a Maltese cross; also a cupola, finished in the same manner, in which is a nice bell, presented by "a friend." The edifice stands in the front of a nice level lot of one and one-eighth acres, the rear being designed for a graveyard and other church purposes, presented in fee by Mr. William Miller. It has a heavy stone foundation; the outside of the frame is of coped weatherboarding, painted a light cream color, the doors, windows and cornice white. A neat tablet in front bears its name, "Trinity Chapel." The entrance is by a pointed arch doorway into the stoop, thence by two doors into the audience chamber. This is lighted by eight narrow, high windows. The ceiling is a pointed arch, eighteen feet high, finished, like the walls, with three coats of plaster; the last, or hard coat, is of a light pink color, with centerpiece for chandelier. An arched doorway, just back of the reading desk, will lead into the vestry or lecture-room (not yet completed.) The furniture is all of light wood, varnished. The reading desk, chancel-rail, communion-table, pews and arm-chairs are of oak and imitation. The aisles run along the walls, and are carpeted with the best Battan matting; the rostrum with Brussels carpet. The artificial light is furnished by eight coal-oil lamps—two brackets back of reading desk, two by the doors, and a chandelier in the center. Two coal stoves from the foundery of Mr. Judson Hartzell, Petersburg, Pennsylvania, heat the room. The tinted walls and ceiling take away the glare of light; add to this the light oak furniture, and it is easily seen this congregation has one of the most attractive and cheerful places of worship in that section. Its acoustic properties are also so good it is a pleasure to speak or sing in it.

The stone work was done by H. Bowles & Co., Confluence, Pennsylvania; the carpenter work by Rees & Bowman; the plastering by Simon Durbin, and the painting by C. D. Lanier.

The trustees are Thomas Liston, Hiram Mitchell, Jesse Liston, George Wass, Alfred Mitchell, Thomas Frederick and Jeremiah Liston.—*Frostburg Mining Journal.*

THE New York *Methodist* says that the *Methodist Advocate*, published at Atlanta, Georgia, vigorously and incessantly discusses our (their) right to be in the South, quotes from a late number of the Georgia paper, then adds:

"The two churches had better make up their minds magnanimously to accept the actual state of things, conceding each to the other the whole right of the apostolic commission to 'go into all the world.' Any alleged contract or treaty to the contrary is unscriptural, and the quicker nullified the better. Conceding this, they should rectify their 'property disagreements by a commission,' and be done with all these wasteful and disgraceful quarrels."

Ah, brother! that is a hard blow on a number of your old friends. Many of them, and among them four or five of your present Bishops, voted for "a contract or treaty," which you now pronounce "unscriptural." A hard blow. Then this idea of a "commission" to "rectify the property disagreements" is admirable. Refreshingly so. Why could it not have been suggested before the necessity arose for so many law-suits, nearly all of which have been decided one way? It might have saved expense, and feeling as well. Or why might not the property have been left quietly in possession of its rightful owners, and thus have avoided the occasion for "these wasteful and disgraceful quarrels?" How nice that would have been. A backwoodsman is reported to have once said in reference to the past and future: "If my foresights were only as good as my hindsights, how well I could get along." So of some others; if they could see as clearly into the future as they can look over the past, they might not make so many mistakes.—*St. Louis Christian Advocate.*

IT IS GRATIFYING, says the St. Louis *Christian Advocate*, to learn that the revival of religion among the students of Central College and the people of Fayette, that was noticed last week in the communications of President Wills and Rev. Mr. Newland, is still going on with increased interest. The college in other respects is also in a more prosperous condition than heretofore. Everything seems cheering. At least so say the reports that reach us.

THE Rev. Dr. Rosser, of the Virginia Conference, has been for some weeks conducting a series of meetings in Staunton, Virginia, and his labors have been crowned with the happiest results. There had been at last accounts two hundred and one conversions, and over one hundred persons had joined the Methodist Episcopal Church South. A large number of converts, it is said, will go to other churches.

## Southern Claims.

MR. EDITOR: I have had opportunity lately of learning much more than I knew before about Southern claims against the United States. I have reason to believe there are a great many just and good claims in the South, as well as the North, against the government, lying by unpresented because the owners had concluded, or half concluded they would never get anything, or because they did not know where to send them and how to proceed. I have been here most of the time for the last four or five months, and have looked somewhat into these matters, and my belief is that ultimately all just claims of this sort will be paid if properly cared for and prosecuted. I think, Mr. Editor, you may safely advise your friends this far, at least:

1. Avoid travelling agents who are going about hunting up claims. Such persons can only hunt up business for an attorney here, when you can just as well send it as he.

2. Make out a plain statement of the facts without testimony, setting forth the amount of each kind of property taken for or furnished to the army; by whose order it was taken, giving name, rank, command, and designating the body of troops, etc.; the value of each kind of property—not property destroyed, but taken and used by the army. Loyalty must be asserted, and the names and residences of the witnesses by whom all these facts can be proved. No particular form is necessary; only give the information in some intelligible way.

3. Send this to your attorney here and follow his instructions. Give your postoffice; and if the owners were minors, state age, sex, etc. No advance payment is necessary. The attorney will probably charge you twenty-five per cent. of the money realized.

If you have no attorney here whom you know well, then I might be permitted to say that the Hon. John Wilson, late third auditor of the Treasury, is the attorney of the Southern Methodist Publishing House at Nashville. He was selected with great care and deliberation, and is, in my judgment, unquestionably as good and safe a man as can or need be secured. He has held various important offices in the General Land Office and Treasury and other departments in the last thirty years. He is as familiar with all the laws of Congress touching these subjects, and has probably handled as many government claims, both for and against the government, as any other man in Washington. I know him well. There are also many other claim agents here, a number of whom I am well acquainted with—good, reliable, worthy men.

It is quite probable that greater facilities than now exist will be provided for the adjudication of these claims. The jurisdiction of the Court of Claims will probably be enlarged so as to include all claims against the government. At all events, the time has fully come when those war claims, such as are provided for by law, should be sent up and prosecuted.

Yours very truly, etc.,

R. ABBEY.

WASHINGTON, D. C., January 7, 1873.

## Thanks.

ON BOARD OUACHITA BELLE, Jan. 16, 1873.

At a meeting of members of the Louisiana Conference, lay and clerical, returning homeward on the Ouachita Belle, Rev. C. R. Godfrey was called to the chair, and Rev. J. E. Cobb appointed secretary.

On motion of Rev. N. A. Cravens the following resolutions were adopted:

*Resolved*, That we, members of the Louisiana Conference, tender our grateful acknowledgments to Captain F. A. Blanks for his kind hospitalities upon our homeward trip on his noble steamer, the Ouachita Belle, and that we recommend him and his beautiful boat, and its superior table and accommodations, to an appreciative traveling public.

*Resolved*, That Captain Blanks be furnished with a copy of these resolutions, and also the NEW ORLEANS CHRISTIAN ADVOCATE, with a request for their publication.

E. W. YANCEY.
N. A. CRAVENS.
F. WHITE.
J. E. COBB.
T. H. MCCLENDON AND WIFE.
S. H. COOPER.
C. R. GODFREY.
W. V. TAYLOR.
A. A. DITTO.

Attest: J. E. COBB, Secretary.

TRINITY COLLEGE, NORTH CAROLINA.—We are glad to learn, says the Raleigh *Christian Advocate*, that this excellent institution is in a prosperous condition under the able management of Dr. Craven. Additions are being made to the college buildings, and the facilities for accommodations have been greatly increased, and it should be and is a matter of congratulation not only to the church but to the people of the State at large, that we have an institution of such an excellent character. The spring term is commencing. Now is the time for the friends of the institution and the public generally to give attention and help. Send on the young men. Endure the difficulties till you can struggle through them; but educate the young men. That must be done, and done without delay.

THE death of Bishop Early, says the *Pittsburg Christian Advocate* of January 4, may be expected any day. He is very feeble and not able to rise. His faith is bright and his hopes of heaven unclouded.

The Christian Advocate.

THURSDAY, JANUARY 23, 1873.

*WHITHER GOEST THOU?*

Dim child of earth!
With eye upraised to heaven,
No record of thy birth
To thee is given;
The rockings of thy cradle are but known
To One above.

Thou seek'st to fathom far that hidden past;
To reach the shore thine infant being bounding;
In vain thy plummet toward the abyss is cast;
The line's too short for such a deep-sea sounding.

But the Eternal Future lies before thee;
Whence thou dost come, 'tis plain, we cannot know;
But thro' the cloud that spreads its shadows o'er thee,
Say—whither dost thou go?

What realm unknown, thro' all the bright creation,
Shall be thy dwelling-place?
Where, rapt in joy and holy aspiration,
Thou shalt behold His face.

We point our telescope to search the Ages;
We find no star!
Thou ponderest over Revelation's pages;
What read'st thou there?

Upon that page one written line I see;
The hand I know—
"Where I am, there my servant too shall be."
To Him I go.

## Report of Homer College.

To the President and Members of the Louisiana Annual Conference:

The undersigned, in behalf of the board of trustees of Homer College, would respectfully report:

An unexpected resignation of the professor of mathematics at the close of the fall session of last year, and the want of funds to make reliable arrangements for the fall session of this scholastic year, have necessitated the board to struggle through the past Conference year without our usual college faculty. Some efforts were indeed made to organize a full faculty in the past fall session; but the present president having informed the board that he felt it his duty to labor in the pastorate for the future, and that he could not consent to act in his present position longer than the current session, the board thought it advisable to leave the organization of a new faculty in the hands of the next president. The Conference will perceive that under such circumstances the attendance of students for the past year must needs have been, as it was, very meager. Our endowment fund was not available, and tuition fees would only, under the most favorable auspices, support an adequate college faculty. With only three in the faculty for the past spring session, and only the president himself for the fall session, we have, by the blessing of Providence, maintained our position as a college, and furnished competent instruction to all who attended. It is due, in this connection, to add that it was not until the dawn of brighter financial prospects that the present president intimated his desire to enter another field of ministerial labor.

The board is rejoiced to say now to the Conference that the college is at last placed financially where we can command all the educational force demanded by our present wants. Our new endowment fund amounts to $80,000 of eight per cent. per annum interest-bearing notes. The annual interest of $2,400, and fees of one hundred students—say $4,000—exclusive of beneficiaries, making in all an income of $6,400, will secure to us the services of an ample and competent faculty. A commodious building, a choice library and apparatus, convenient boarding arrangements, a location unsurpassed for health, in an elevated region of country, are among the other advantages possessed by Homer College, which, beyond all question, present it to the public as one of the most promising literary institutions in the South—a college which is not only an honor to the denomination which has created and nurtured it, but to the State in which it is located. What it can be made to the country, in the future, it does not behoove us here to say; but we may remark that its capacity for wide and permanent usefulness can not be easily overestimated.

For a more definite view of our present condition we submit to you the following exhibit of the assets and liabilities of Homer College:

ASSETS.

| | |
|---|---|
| Bills receivable | $30,729 00 |
| Real estate, available | 35,475 00 |
| Tuition balances | 673 97 |
| Library and apparatus | 3,294 75 |
| Furniture | 254 35 |
| Interest due and collectable | 2,375 00 |
| Total available assets | $72,712 07 |
| Lands not available | 101,442 00 |
| | $174,154 07 |
| To this said assets lost and to be sought for | 32,000 00 |
| Total | $206,154 07 |

LIABILITIES.

| | |
|---|---|
| Bills payable for real estate | $5,172 48 |
| Salaries due faculty | 4,473 43 |
| Commissions to agent | 2,134 35 |
| Advances for agent's salary, due to sundry persons | 1,000 00 |
| Advances to Prof. Nicholson, due to sundry persons | 766 80 |
| Cost of suit, due Tippet | 142 11 |
| Due J. Sabin & Sons, New York | 114 50 |
| Due J. L. Dunn & Co | 35 25 |
| Stock lost from sight | 32,000 00 |
| Net assets | 160,315 15 |
| Total | $206,154 07 |

It will be seen from this exhibit that the actual assets of the college amount to $72,712.07, in addition to real estate in lands of the value of $101,442, which we have every reason to believe will in due time be in undisputed possession of the college as active capital.

The board has inaugurated an investigation of matters in relation to the old endowment fund. This was removed from our sight by certain unknown parties, perhaps shortly after the war. We know that as trustees it is our duty to use every effort to unravel the mystery overhanging this singular transaction. It is due to the claims of public benevolence, which must be discouraged in its efforts when its contributions are carelessly squandered or illegitimately sequestrated. We shall not relax our efforts to obtain and make a clear exhibit of all the past financial operations of the college. Only by a faithful account to the public of its generous donations can we hope to inspire that confidence which secures to us its liberal support.

It will be seen by the exhibit that we have raised $5,000 toward the endowment of the second chair, provided for by the resolution of the Conference. We propose to continue our efforts to raise the additional $20,000 needed to meet the wishes of the Conference, as expressed by that resolution.

In addition to this new endowment fund in bills receivable, our enterprising and indefatigable agent has managed to secure for the college a valuable landed real estate, as shown in the exhibit. We propose, as fast as it can be safely done, to convert these resources into a productive endowment. A prudent and economical eye to future wants and prospects convinces us that we must pursue a cautious policy in this direction at present.

The repairs still needed on our college building, and the liquidation of sundry small but pressing liabilities, call for provision of some $5,000 of cash funds. In our improved financial condition these can now be raised by loan; but the percentage required for this, and, besides, the desire which the church should ever maintain to keep all her enterprises free from other than unavoidable current indebtedness, argue most urgently that cash collections should be raised to cancel all past and matured liabilities without any further delay. We leave this suggestion to the wisdom of the Conference, prepared to co-operate with it to our fullest ability in its prosecution of this noble enterprise.

As an evidence not only of the faithful labors of our agent, but of the deep and widespread interest taken by the entire community of north Louisiana in the establishment of a college which shall be the product not of State bounty, but of private benevolence, the board would state to the Conference that the present available endowment fund numbers among its contributors a hundred and forty-four citizens in various parishes, giving in sums ranging from $100 to $500, in notes promissory, with eight per cent. per annum interest from January 1, A. D. 1872. Taking into consideration the difficulties and afflictions under which our people are laboring to restore the social structure under new and strange providential conditions, the board think that no stronger evidence can be furnished than that which comes up from the growing interest in Homer College, of the patient but determined purpose of our people bravely to over-master the untoward events of the past in maintaining their God-given Saxon birthright to an honorable position among the communities of the earth. We may be permitted humbly to hope and beseech that not an energy shall be relaxed until the whole Southwest shall point with high gratification to Homer College as a seminary of learning not to be surpassed, for efficient instruction, educational facilities, crowded halls and scientific and literary productiveness, by any college on this continent. Why not? We have the material. Hundreds of young men from the most intelligent families of the country may be educated here, and sent out to give tone and impulse to our whole Southwest.

The board wish here to make one remark in regard to well-meant but, we think, unneeded appeals made sometimes to the public in behalf of this college. These appeals from *outside* parties are made on the presumption that Homer College has been at times in a sinking condition. True, we have had our trials, and from sources which ought to have helped instead, seeing they will reap a reflex benefit from our prosperity. But for all this, as our books will show, our progress, with the exception of occasional retirement of members of the faculty, and consequent suspension and falling off of boarding students, our progress has been financially onward ever since the present board undertook to raise up the college from the ruins of the war. We wish this to be distinctly understood, because we produce it as evidence that the very wants and demands of the public will create a college in north Louisiana under the auspices of some kind of patronage, whatever may be our temporary drawbacks and obstacles. We wish the Conference, then, to understand that it has a growing and permanent interest in Homer College, the expansive power of which past experiment has by no means tested to a limit that can be estimated.

For your further information in regard to our financial operations since the board undertook the resuscitation of the college, from the time when our building was brought back into our possession by repurchase, we submit the following statement of our receipts and expenditures, embracing a period of some four and a half years nearly. It is as follows:

RECEIPTS.

| | |
|---|---|
| Real estate, proceeds from sales and rents | $742 92 |
| Subscriptions | 1,537 95 |
| Peabody fund | 521 25 |
| Donations | 513 55 |
| Tuition fees | 6,204 16 |
| Various funds | 127 20 |
| Advances from sundry persons | 1,766 80 |
| Interest on endowment (collecting) | 2,375 00 |
| Bills payable (proceeds to balance) | 2,161 92 |
| Total | $15,950 75 |

EXPENDITURES.

| | |
|---|---|
| Salaries of faculty | $9,642 50 |
| Salary of agent | 2,000 00 |
| Commissions of agent | 1,769 59 |
| Repairs of building | 1,101 05 |
| Advertising, printing, etc | 858 99 |
| Costs of Tippet suit | 142 11 |
| Furniture | 179 85 |
| Beneficiary fund | 256 75 |
| Total | $15,950 75 |

We have not, in these receipts, included proceeds of all the bills payable given for purchase of real estate in land, nor the large returns of profit from that estate so obtained. We wished to give a view of current expenditures; our other financial operations coming out fully in the statement of assets and liabilities. A comparison of this with our last annual statement will show a gain of more than $120,000 for the past year—a progress beyond the expectation of our most sanguine friends. The exact net gain will be duly brought up in the balance sheet of the board's annual session. In the present current fluctuation of the financial year it is obviously impracticable to furnish a net statement of gain that would be true for a single day.

The administration and discipline of the college receives the same indorsement for the present which was given for the past scholastic year.

We have readjusted and amended the course of study so as to give ample scope for those studies of physical science which have become so necessary to average scientific culture in late years: the study of descriptive physics beginning with the second session of the freshman year.

We are convinced that the time is coming when our educational field must take a wider [illegible] instruction in professional studies; but we are content for the time being to perfect our present undertaking to furnish a first-class college. We think, however, that we are entitled to enter our protest against rather an inequitable practice operating against our colleges that choose only to claim their bare rights of position, in that it is sometimes, perhaps too frequently, stated, of course not by men of sound educational character, that in a college the scientific and literary course of study for candidates for the baccalaureate degree is not as thorough as in a university. We shall not enter upon the delicate inquiry as to the claims of many American seminaries of learning to the position of universities in the European sense. It would be a task to invidiens, even in a just defense of colleges that keep to their genuine normal position. But then we may be allowed to assert what all candid professors, even in real universities, must admit, that the text-book recitation and colloquial lecture of the college class-room, for those of the age usually studying for the baccalaureate, must *per se* be more efficient than the learned and profound and more formal lecture of the university professor, however much it may be demanded for more advanced students, aiming at higher degrees of attainment and professional preparation. We can never dispense with the college. What we wish to say, then, more particularly, is that Homer College does afford for the A. B. course as ample and thorough instruction as any institution claiming university position. We only ask justice in this regard.

The wants of the country have imperatively demanded the addition of a commercial department to our college, and a course suitable to its demands has been planned and adopted, with the intention to conduct it, as far as practicable, parallel with the regular collegiate course; and, when this cannot be done, to furnish such additional instruction as will secure to a student, desirous solely for a commercial course, all the attention he may require for the satisfactory completion of his studies.

The faculty has been reorganized by the appointment of Mr. Hyer to the chair of mathematics, with the superintendence of the commercial department, and Mr. Beck to the chair of languages. We have elected Rev. J. Lane Borden to the presidency, and request you to confirm the election and appoint him president of Homer College.

Our entire financial plan has been remodeled in the efforts to reduce our operations to an intelligible and efficient system. Instead of a mere agent, our plan requires a financial secretary, who can both act as agent abroad, as heretofore, and who can also audit and arrange the finances in the practical workings of the college at home. Laboring in conjunction with our treasurer, and, like him, an adequately-bonded officer, he will in pursuance of our plan, we think, secure us from the calamitous errors of the past, and provide a faithful disbursement, as well as an active productiveness and increase of our funds. We ask you to confirm our election of Rev. Thomas J. Upton as financial secretary, and so appoint him.

Assuring the Conference of the increasing interest of the country at large in Homer College, and our own wish and purpose to promote it to our utmost ability, with the most earnest labor for its welfare and usefulness, and praying the divine blessing on all the deliberations and transactions of your coming session, that they may result to the glory of God, the progress and growth of the church, and the blessing of our whole country, we remain, as ever, dear brethren, affectionately and respectfully,

Yours in Christ,
WILLIAM F. MORELAND,
In behalf of the Board of Trustees of Homer College.

HOMER, LA., Jan. 1, 1873.

## Life.

"Life is real, life is earnest."

To the young girl, just standing on the threshold of womanhood, and looking back half regrettingly over her childhood, with its days of tranquil joyousness, life seems tinged with the rose-coloring of happiness—bright dreams of the future, in which every heart is like her own: guileless, lovingly trusting. As we gaze upon the radiant brow, the light, elastic step, the tender light in the earnest eyes, gazing so eagerly into the future, we sadly murmur: "Will life be always thus exhilarant?"

She passes from our sight and is lost amid the bustling throng. By and by we meet again, and how our hearts ache to note the marks of care and sorrow on the sweet face; the slow, weary step, the despairing look in the eyes, once lifted so frankly to ours. We watch the bowed form once more disappear, with the query: Why is life one bitter scene of trial, disappointment, sorrow!

Yet again she crosses our path, but oh, how changed! The holy, chastened, tranquil light irradiating every feature, the firm, assured step—all speak of a victory won, a high, soul-sustaining trust. Ay, the golden splendor of a Savior's love has dispelled her soul's gloomy chaos. With Faith and Patience as her attendants, her eyes steadily fixed upon the noble goal before her, she calmly rends from her pathway the nets of passion and temptation, purified from the levity and romance of youth, earnestly working in the cause of right, taught by experience the sweet lesson of forbearance, we see her disappear for the last time into the midst of life's busy whirl, feeling assured that, though happy girlhood can never more be hers, she is now prepared to take her place in the ranks of God's workers. And as the beauty and harmony of the "ways not like our ways" flashes upon us, we are constrained to exclaim:

"Who fathoms the Eternal Thought?
Who talks of scheme and plan?
The Lord is God! He needeth not
The poor device of man!"

LITTLE BEVERLY.

## Report of Committee of Visitation to Southern University.

On the fifth Sabbath of June last the commencement exercises of the Southern University were appropriately and profitably introduced by a sermon of eloquence and power from Dr. Winfield, of the Little Rock Conference.

On Monday night following the exhibition of the Belles Lettres Society occurred, and the speakers exhibited such a high degree of proficiency that it required but little time to discover that the excellencies of declamation had been successfully taught. On Tuesday, July 2, a well-matured address was delivered before the literary societies of the University by the Hon. David Clopton, of Montgomery, followed immediately by Mr. D. M. Calloway in a speech to the alumni. The exhibition of the Clarlosophic Society, on Tuesday night, was highly entertaining to the large audience present, and the addresses pronounced by the young gentlemen of the society reflected much credit on both students and teachers. The graduating exercises were in a high degree appropriate and gratifying, and the addresses of the graduating class were pronounced by all to be of the highest order.

The committee of visitation experience much pleasure in reporting the very efficient aid the University is rendering Southern Methodism in the gratuitous education and training of so large a number of young men looking to the work of the sacred ministry.

The spirit pervading the University is, we rejoice to report, much more healthful and encouraging than it has been since the close of the war, and that the eyes of many, both far and near, are kindling with the light of increasing hope with regard to this institution. A brighter period has come, which promises to inaugurate a career of increasing prosperity in the great work of moral and intellectual training, that may well make our hearts thrill with gratitude to Almighty God.

J. BANCROFT,
M. S. ANDREWS,
E. S. SMITH,
Committee.

EUTAULA, ALA., Dec. 15, 1872.

## Report of Centenary College.

To the Bishops and Members of the Louisiana Conference:

DEAR BRETHREN—The board of trustees of Centenary College, of Louisiana, would respectfully report that since the last meeting of this Conference the sum of $5,920 has been collected and expended upon the college, nearly all of it upon the repair of the central building. This was collected without any expense for agency. Making in all about the sum of $12,500 which has been given for the full restoration of this college. The sum originally required ($25,000) we hope to fully realize, and the remaining $12,500 is absolutely necessary to putting the wings of the building in such condition as to make them available as dormitories, and for the supply and repair of philosophical apparatus.

Meanwhile the patronage of the college has been steadily increasing under the able management of President Andrews and Profs. Holcombe and Wiley. Ninety-five students have matriculated the present term, of which number five are preparing for the ministry. This is now the twenty-sixth year of the college since its control by the Methodist Episcopal Church South, and the forty-sixth of its existence. It has a large representation in its alumni, many of whom occupy the very highest places in the State and in the church. The board would respectfully urge upon the Conference that the way to fully restore this institution to its former strength and usefulness is to direct to its halls the youth of our church, and, as far as possible, influence our people to contribute promptly to the full repair of the buildings. It knows of no educational enterprise in the Church South where so much can be accomplished at so small a cost. The large sums which are usually required for setting on foot a church college have already been provided and put in the substantial form of the buildings and grounds of this institution. The church is now only called upon to avail itself of the generosity and wise forethought of our fathers in the original projection of Centenary College.

J. C. KEENER,
President Board of Trustees.

A PARABLE OF DEATH.—"I asked him what he had done with the beautiful flowers which he had stolen from our earthly gardens; for he had done that thing to me, and I felt that I had a right to ask. But Death replied very calmly: 'You should not say *stolen*, for I am not a thief. There is one that *owns* all the flowers upon your bread, green earth, and he has a right to transplant them when and where he pleases. He sends me to your gardens.' 'But why,' I asked, 'do you snatch them so rudely, and leave hearts all torn and bleeding?' 'Alas!' replied Death, 'why do not mortals let them go? Little children are the paradise flowers—"of such is the kingdom of heaven." But be the world ever so bleak and desolate, mortals would keep them here; so they bind them with chords lest they be taken away, and these chords are twined with their own heart-strings. How *can* I loosen the one without breaking the other?'"—*Family Treasury.*

SOME ONE SAYS: Have you ever noticed how badly boys write at the bottom of the pages in their copy-books? There is the copy at the top, and in the first line they look at that; in the second line they copy their own imitation; and the writing grows worse and worse as it descends the page. Now the apostles followed Christ; the first fathers imitated the apostles; the next fathers copied the first fathers; and so the standard of holiness fell dreadfully; and now we are apt to follow the very lees and dregs of Christianity; and we think if we are about as good as our poor imperfect ministers or leaders in the church that we shall do well and deserve praise.

## OBITUARIES.

ARTEMPY BATIN, daughter of Henry and Eliza Batin, was born in Lawrence county, Mississippi, on the fourth of January, 1842, and removed with her parents to Copiah county, Mississippi, in childhood. She was a good, obedient child. When near womanhood she joined the Methodist Episcopal Church South, and lived an acceptable member, loved and respected by all who knew her. About the first of January last she was taken with consumption, and was soon conscious that she was not long for this life. But, not alarmed at her condition, she continued humble, patient and resigned—sometimes happy in God, her Savior, sometimes exulting in the fullness of the love of God. On the thirtieth of December last she departed this life at peace with God and all the world.

She was buried in the family graveyard on the first of January, in the presence of many loving and weeping relatives and friends. But they sorrow not as those who have no hope. Blessed are the dead who die in the Lord.

THOMAS SIMMONS.

IN MEMORIAM.

Sacred to the memory of Miss LAURA O. HALL, daughter of N. J. and Sarah T. Hall, and member of the Grove Street Methodist Episcopal Church South and Sunday school, who was born in Panola county, Mississippi, February 20, 1852, and died suddenly in Vicksburg, Mississippi, November 30, 1872, aged twenty years, nine months and ten days.

She gleamed, a lovely, bright, peculiar star,
In Jesus' earth-born galaxy, and shed
Her borrowed rays divine of loveliness
On those who knew her best and loved her most.
A child of God she was—a joyous, bright,
A sunny-faced and smiling Christian girl:
Not one who, for religion, wore a long,
Cadaverous visage; and who dressed the love
Of God in melancholy, nun-like robes
Of awful sanctity mysterious;
Nor one who sighed for joy, and never sang:
Who frowned in love, and never smiled or laughed;
But one whose sparkling eye and sun-lit face,
And radiant smile, and merry-ringing laugh,
With words of tenderness and deeds of love,
All gleamed and spoke: "Rejoice forevermore."
Her mother's joy, her father's fond delight,
Her brother's love—a household angel bright;
A beauteous, polished pillar in the church,
A radiant star, she gemmed the social sky.
But she is gone! Her mortal day is past!
Death's herald, gaunt Disease, but gave one blast—
One warning blast. Its notes had died away;
And rosy Health, with roseate hue, had dyed
Again her snowy cheeks, and lulled to sleep
The apprehension which that startling blast
Had roused. When lo! another blast is heard;
And, quick succeeding, Death appears, and with
His ruthless sickle mows the opening flower.
She never stood, as some, just on the brow
Of Life, and gazed into the vale of Death;
Nor on the brink of Jordan, peering o'er
Its gloom-wrapt waves; nor did its waters long
Enwrap her new-fledged soul. The blast is heard;
She bows her head: the flower droops; her soul
Across the darkling river quickly flies,
On seraph wings upheld, and leaves behind
Its beauteous casket, pale in Death's embrace.
Our Laura now is gone—not dead, but gone!
Just gone across the flood into the land
Of life, where now, enrobed in heavenly form,
She towers o'er the plains of light, and high
In rapture's scale ascends on pinions white;
While harp and tongue—a white-robed seraph there—

H. WALTER FEATHERSTUN.

MRS. SARAH E. THARP, relict of the late Rev. George A. Tharp, of Keachie, Louisiana, died at her residence near Shreveport, Louisiana, on the twenty-second of October, 1872, aged sixty-one years.

She was the youngest daughter of Rev. Charles Crawford, then rector of the Episcopal church at Shelbyville, Kentucky. She graduated at the celebrated school of Mrs. Lewis forty-five years ago, soon after which she was married to James Livingston Henderson, Esq., of Ouachita, Louisiana. At that time north Louisiana was a comparative wilderness; there were but few settlements; there was no Episcopal church within reach of her, but she gladly heard the gospel from the heroic pioneer Methodist preachers of those days, as they traveled through the land preaching wherever two or three could be gathered together. She soon joined the Methodist Church, and lived in it a devout member all the years since then. She was left a widow at twenty years of age; after the lapse of several years she was married again to Rev. George A. Tharp, a local preacher of the Methodist Church, then living near Keachie, Louisiana. In a few years she was left a widow again by the death of her second husband, and so remained until the time of her death. She was a woman of great gentleness of character, and was much esteemed for her pious walk and conversation. She died surrounded by her children and her children's children, waiting upon her to the last with most affectionate devotion. Her last utterances were expressions of peace with God and blessed assurance that for her to die was gain.

J. W.

JOSEPH S. WHITWORTH was born May 27, 1790, and died at Jeanerette, Louisiana, December 29, 1872. Living to the mature age of over eighty-two years, he was then gathered as a ripe sheaf to the heavenly garner.

He emigrated from North Carolina, his birth-State, to Tennessee in 1796, joined the Methodist Church in 1812, and for sixty long years walked with God. In 1820 he removed to Indiana; from thence, in 1850, to St. Mary parish, near Franklin; from thence, a few months since, to Jeanerette, Iberia parish, where, with the kind nursing and attention of three devoted sons and one brother, and his aged companion, now seventy-seven years old, he met death after a lingering illness, through which his language was: "O that thou wouldst hide me in the grave."

Father Whitworth was exceedingly fond of the Bible all these long years, and in his last days showed his love and veneration for it. It was a "lamp to his feet and a light to his pathway," and shone with increased splendor on his way as it led to the margin of the river, and then illumined the "dark valley" and transformed it into merely the "shadow of death." How promptly he replied to the pastor's question, "What portion of Scripture shall I read you?" "Read me a chapter of Job." That wonderful and matchless poem had been his solace—now it was his stay and comfort.

He had family prayers as long as he had a house of his own. He volunteered and served under Captain Weakley in a Tennessee regiment in Jackson's war, and was one of the veterans of New Orleans, January 8, 1812.

T. B. WHITE, Pastor.

ANOTHER old soldier of the cross is gone to her great reward. Sister SUSANNA BELL, wife of the Rev. Drury Bell, died on the eighteenth of October, 1872, aged about eighty-seven or eighty-eight years.

Sister Bell was born in the State of Georgia about the year 1783 or 1784. [illegible] was [illegible] her father she emigrated from Georgia to Tennessee, and from there to Louisiana; thence to Mississippi, where she was married to Mr. James Crawford, by whom she had five children. About the year 1812 her first husband died, and she was left a widow, with five children to provide for. In April, 1816, she was married the second time, to Mr. Drury Bell, by whom she had five or six children. Sister Bell embraced religion when she was about sixteen or seventeen years of age. As a Christian she was faithful to her duties, serving the Lord for seventy long years. Oh, how many hard battles has she passed through, and always found that the grace of God was sufficient for her great need. Her faith in the promises of her Savior was unshaken. Amid all the temptations and troubles of a long life she was enabled by grace to stand firm; and when she came to her last hours she said all was well. She was ready and awaiting the welcome summons: "Come away from all thy toils and troubles and labor." She calmly fell asleep in the arms of Jesus, with a smile upon her countenance. Thus died the blessed old saint of God, who has gone to join the great family in glory, to spend a happy eternity with that Savior whom she so long served and so much loved, and with some of her dear children who preceded her to the glory-land. "Blessed are the dead that die in the Lord. They rest from their labors, and their works do follow them."

Sister Bell has left behind six or seven children and a good husband to mourn her loss. But it will not be long before Bro. Bell will shake hands with that precious wife on the other shore, where they will no more part. May God help all her children to live so as to meet their dear mother in the better world.

P. W. HARPER.

MRS. ELIZABETH MARIA STEWART was the daughter of Joseph and Catherine A. M. Rembert, and was born in Houston county, Georgia, May 9, 1812. She was converted and joined the Methodist Episcopal Church South in Columbus, Georgia, during the summer of 1837, and was married to Mr. Walter Stewart on the eighteenth of July, 1861. She moved to Montgomery, Alabama, in the fall of 1866, where she remained until her death, which event took place December 23, 1872. As a child she was pious, obedient to her parents, affectionate and kind to all who knew her. As a wife she was a pattern to many, and was valued as a priceless, precious jewel by him who now mourns her loss, and who perhaps alone knew her full worth.

The writer of this notice first became acquainted with Sister Stewart as her pastor in December, 1870, when he found her a member of the Herron Street Methodist Episcopal Church South in Montgomery, to which charge the writer had been appointed, and during our relation to her as her pastor ever found her a meek, consistent and working Christian. Nothing but the sickness of herself or husband ever kept her from the house of God. Always regular at the Sabbath services, the prayer and class meetings, she was a bright example to the membership to "wait upon the appointed means of grace." In the Sabbath school she was a constant and a faithful worker, and many voices will be ready to testify at the last great day of what she did for Jesus in the Sunday school.

Her last illness was of short duration, but from its commencement she felt it was unto death, and so expressed herself to several of her relatives and friends. Her sufferings were very great, but amid the varied pains and agonies that shook her mortal frame no murmur or complaint ever passed her lips, but a meek and quiet submission to the will of her Heavenly Father. It was my privilege to be with her the last few days of her sojourn here below, and never shall I forget the look of holy triumph which lit up her countenance as I stooped over and asked her "if all was well," and if Jesus was with her. She replied: "O! yes; I am ready, waiting to go. Death to me, Bro. Golland, has 'no terrors.' Repentance toward God and faith in the Lord Jesus Christ as my Savior have wrested the sting from death, and made me more than a conqueror through him who loved me and gave himself for me. The valley of the shadow of death is all alight. I can see my way through. Jesus, my Savior, is with me. I shall soon be home, home, sweet home." Calling her relatives and friends to her bedside one by one, she gave them her parting blessing, and charged them to be faithful and meet her in heaven. To her brethren and sisters in the church, and to the superintendent and Sabbath school, she sent special messages, urging upon them to prepare in health for sickness, and in life for death, that they, like her, might have an abundant entrance into the kingdom of our Lord and Savior Jesus Christ. She retained her consciousness until the last hour of life, praying to and praising God for his great love and goodness unto her. About noon of Monday, the twenty-third of December, she closed her eyes on earth, and passed away, without a struggle, to that bright and blessed world to which she had looked forward with a lively hope and full assurance for many years. And thus has passed away one whose place in the family circle we feel can never be fully supplied, and whose place in the church militant and Sabbath school God can alone supply. She has gone to the tomb; but we will not deplore her, since our loss is her unspeakable gain, and she has gone to be forever with that Savior she loved and served so faithfully in life. May we so live that we may meet her yet again, where family circles never break up and partings are no more.

THOMAS C. M. GOLLAND.

WHY is a note of hand like a lost land? Because it is matured by falling due.

The Christian Advocate.

THURSDAY, JANUARY 23, 1872.

### A FOOLISH WISH.

~~Why [illegible]~~
Before I go?
Will not a host of nobler souls be here,
God's will to do?
Of stronger hands, unfailing, unafraid?
O silly soul! what matters my small aid
Before I go?

I tried to find, that I might show to them,
Before I go,
The path of purer lives: the light was dim—
I do not know
If I had found some footprints of the way;
They will not heed—they care not what I say
Before I go.

I sought to lift the little ones; I said:
"Before I go,
If I might help, in the good-gardener's stead,
One blossom grow!"
But I was weak—oftimes I stumbled, fell;
They seek a sterner guide. Sweet souls, farewell,
Before I go.

I would have sung the rest some song of cheer
Before I go;
But still the chords rang false—some jar of fear,
Some jangling woe.
The saddest is, I cannot weave one chord
To float into their hearts my last warm word
Before I go.

I would be satisfied if I might tell,
Before I go,
That one warm word—how I have loved them well,
Ah, loved them so!
And would have done for them some little good;
Have sought it long; still seek—if but I could!
Before I go.

'Tis a child's longing, on the beach at play:
"Before I go,"
He begs the beckoning mother, "let me stay,
One shell to throw!"
The evening night; the great sea climbs the shore—
Ah, let me toss one little pebble more
Before I go!"

## The Papal Protest.

Pius the Ninth has spoken to the world, through the College of Cardinals, in a vehement address, which is specially directed against the resent anti-Jesuit movements of the principal continental governments. The text of this address to the Sacred Consistory has not yet reached us, but the telegraphic summary of it states that his holiness declared that the church was still sorely persecuted. The purpose to destroy her was shown in the acts of the Italian government, which compelled the clergy to serve in the army, and imposed heavy taxes on church property. He solemnly protested against the bill now pending in the Italian Parliament for the suppression of religious corporations, and declared that, title to property acquired by this means would be null and void. He repeated his censures of those who encroached on the rights of the church, and denounced Germany, where the pitfalls of open violence, calumny and ridicule were employed to destroy the church by men who, ignorant of religion, sought to define its dogmas.'" The allocution concludes with a protest against the clergy dotation bill recently passed by the Spanish Cortes, and a general condemnation of the Armenian schism.

If the Roman Church is one and the same with the Jesuits, then its corporate destruction is manifestly determined upon by the governments of Germany, Italy and other European nations. So long as members of "the Society of Jesus" constitute the right arm of the papacy there cannot be much less expected that incessant warfare upon that hierarchy by the powers which have crushed them. The protest of Pio Nono is but the wail over a lost cause.

The *Catholic World*, in its "retrospect of the year 1871," asserts that "the war against the church," which began in Germany and has spread through Italy, Switzerland and Spain, under the form of the educational question, is growing to wider dimensions. It pleads vigorously for what it calls, "the rights of man, the freedom of conscience," it appeals to the enlightened spirit of the age, "to its common sense and fairness, to allow us the freedom in our own worship, which they, if they possess any, claim for themselves." With prophetic solemnity it predicts a general European war, which may be kindled by a single flash. And it concludes that public opinion must be shamed "into powerful and persistent action to overthrow the mountain of intolerance, bigotry and opposition, which rulers who are neither Protestant nor Catholic are raising up in order to overwhelm all religion, all right, all freedom."

This and a great deal more is put forth in behalf of the Jesuitism which has grown up under the papal powers, which has kept almost every European government—Romanist and Protestant alike—in a turmoil for a score of years, and which to-day is the great reactionary force against all real liberty of conscience, of speech, of the press and of religion. It dies hard, and until it is dead and buried it will continue to be the troubler of nations, and the enemy of all that will not bow the neck to the yoke of Rome.

The most significant fact in this great contest is that the Infidelity, communism, atheism and anti-religious social combinations, and the vast governmental league against the Jesuits and the church, have sprung up and spread out from the most intensely Romish countries of the continent. Italy, Spain, Austria, all preceded Germany in the movement of which at last the fortunes of war have made her the leader. If, as the *Catholic World* asserts, the rulers of these countries are "neither Protestant nor Catholic," whence and what are they? History will fix the religious antecedents of most of them in the most thoroughly papal courts of Europe, and it will testify that the most dangerous atheism of the nineteenth century has been nurtured and developed in lands where Romanism has held almost undisputed sway for many generations.—*Christian Intelligencer.*

## Churchyard Voices.

While engaged in tracing the virtues of the dead, handed down to posterity for the benefit of the living, I heard from my friend, the gravedigger, the characters of others whose remains were deposited within a circumference of twenty feet from where I stood; and there, as in numbers of other beautiful places in this favored land of ours, I found that there were homes made desolate, blighted and destroyed, wives made widows, children made orphans and fatherless, and deep degradation, misery, poverty and distress, by the ruthless, fell destroyer, "strong drink," ruining both the bodies and souls of many of the inhabitants! Yes, there were the slain victims to intemperance, as the following sad revelations from the tombs do testify:

"Here you observe the grave of a gentleman aged forty-four, who left home to attend some races at the neighboring city, got drunk, and was found dead in an outhouse.

"The next grave is that of a man aged thirty-nine, who, in a state of intoxication, ran a race with another man, was thrown from his horse and died from its effects.

"A little further on you see the grave of ——, aged fifty, who often drank to excess. He died soon after the Russian war, under the effects of strong drink. He would often turn his wife out of the house; and once, in a state of drunken frenzy, he took the butter which she had been churning, and battered the walls with it, saying that he was taking Sebastopol."

My attention was then called to a grave a little distance from the last, in which were deposited the remains of another drunkard, who died from the effects of drinking a gallon of gin for a wager.

We next came to the grave of a man who, in a state of intoxication, attempted to ford the river in the valley below, and was drowned.

And now my footsteps are directed to the grave of the village publican who, the sexton informed me, had such an insatiable thirst for strong drink that he swallowed all before him. He had possessed property in houses and land, but all went, and his life also fell a sacrifice to strong drink.

A little further on was the grave of the village doctor, who, while engaged in trying to cure others, killed himself through indulging to excess in intoxicating drinks.

I now come to the last of this sad catalogue of drink-victims—a man aged fifty, who was a great drinker, as the sexton said. "He drank hard, and in a state of inebriation passed through the graveyard and saw me making a grave. 'John,' said he, with an oath, 'are you making that grave for me?'"

His words were nearly verified, for the very next grave was made for this poor drunkard.

After listening to these startling disclosures, I appealed to the sexton if they were not sufficient to make him abandon the drink altogether, to which he replied: "I like a little drop yet." And so it is; "the little drop" was the first step downward in the career of these poor drunkards. They started in the belief that they would be able to withstand temptation, but see how they fell! Hundreds and thousands of others are now treading the same dangerous path, and will fall over the precipice, victims to strong drink. If there are those who, in perusing this, feel that they still have a craving for intoxicating drinks, may they be strengthened and encouraged to give up the little drop, and banish it altogether. Fathers and mothers, give it up for the sake of your children; wives for your husbands; husbands for your wives; Sunday school teachers for the sake of your scholars; and, above all, Christian ministers, Christian professors, for the sake of your churches and those near and dear to you, deny yourselves, sacrificing your own appetite and indulgences for the sake of those who are perishing around you, for whom Christ died.—*The Christian, London.*

## Richard Cameron, the Scotch Martyr.

Richard Cameron, hunted like a deer upon the mountains, went by night from place to place, wherever he could find some of the scattered sheep, till he came to Hyndbottom, where he preached to a large congregation, while a guard was set to give notice if the soldiers approached. After pressing Christ upon his hearers with the most thrilling eloquence, he closed by saying:

"We offer him to all you that dwell hereabouts; and what say ye? Will ye take him? We take as testimony these hills and mountains, that we offered him to you this day. Look at them now, for they are all witnesses, and when ye are dying they shall come before your face. And we take you to be witnesses, one against another, that we have invited and urged you to come to Christ, and yet ye would not."

The whole congregation began to weep. Pausing again a few minutes, he added with great sweetness and solemnity:

"Angels are going up to report before the throne what every one's choice has been this day, and will say: 'There are some in these parishes that have received the Lord Jesus Christ, and he has become their Lord;' then there will be a great shout, for this will be welcome news there."

The whole congregation wept. Strong men, as well as women and children, stood, as one said, as if their faces had been washed with a shower of rain. And many that day declared themselves on the Lord's side.

It was his last sermon. As he passed away across the moors in company with two friends, the troopers overtook them. They ran till he fell down exhausted, and as they raised him up the soldiers fired, and he fell as they plunged into a ravine. The soldiers passed on and left him, and his friends returned. They found him alive; he knew them and said:

"I am dying, I am dying; but I am happy, *happy*, HAPPY; and if I had a thousand lives I would willingly lay them all down, one after another, for Christ's sake. Oh, it is sweet to suffer for Christ! Many a pleasant hour have I spent in religious ordinances; but I have never spent a happier season than that since these bulls passed through my body! I shall soon see him whom my soul loveth and who gave himself for me. I know that God has received me for Jesus' sake. I feel it, I feel it in my heart. He has sealed me unto the day of redemption. I now die as a witness for Christ, and what a privilege is that. Bear my love to my dear parents and sister at Marion. Tell them not to weep, but continue steadfast in the faith, and not to fear a suffering lot for Christ.

"Oh, he is near me. I think I see him. I am just coming, Lord Jesus. I leave my love to all my suffering brothers and sisters. I forgive my murderers. Father, forgive them, for they know not what they do."

Two or three hard breaths, and he was with Christ. They gathered the blooming heather and strewed it in his grave—gently laid him down on the moor where he fell, and strewed more heather blossoms over his loved form, and left him alone, and went on their way, to do and suffer the like for Christ.

Oh, how far we have fallen from the vigor of that piety! Is it not possible, by a voluntary offering of ourselves to Christ, to cultivate something of such strength and energy? Now almost universally outward prosperity generates indolence, and indolence weakness, till the very life of religion perishes from the soul and the church.—*American Messenger.*

## Large Stories.

An article in the *British Quarterly Review*, on "Wit and Humor," gives some attention to the consideration of hyperbolical stories, or such as are styled in current popular speech Munchausenisms. The Spaniards and the Gascons have been the greatest practicers of the art of hyperbole. From the latter we have derived the term Gasconade to denote over-boastful speaking. Among the stories of the Gascons we have the following:

"A Gascon, while skating, was pushed down by an acquaintance; he got up, and said in a rage: 'It is very lucky for you, sir, that I don't dislike falling.' An officer hearing some one celebrating the exploits of a prince who, in two assaults upon a town, had killed six men with his own hand, cried out: 'Bah, I would have you to know that the very mattresses I sleep on are stuffed with nothing but the whiskers of those whom I have sent to slumber in the other world.' Another Gascon, in proof of his nobility, asserted that 'in his father's castle they used no other firewood than the batons of the different marshals of France of his family.' A soldier said 'he had been in so many battles, and had been so battered with bullets, that he swore he had a mine of lead in his inside.' Some of the hyperbolical stories are more poetical than these; as when a Spanish officer, on the morning of battle, addressed a company of dragoons thus: 'The dust on which we now are shall soon be changed to a mountain of dead bodies, and the sun, seeing a height of where he had been accustomed to see a plain, will think he has lost his way.'"

Many of the gasconades quoted in the modern jest-books appeared originally in a little book published in the seventeenth century, and entitled "Al-man-sir, or Rhodomontades of the Most Horrible, Terrible and Invincible Captain Sir Frederick Fight-all. This contains many of the gasconades quoted in more modern jest-books. Here is one of these that has undergone various alterations: 'If I come to thee with my foot I will kick thee so high into the air that hadst thou ten cart-loads of bread thou shouldst be in greater fear of starving than of falling.' Another is an elaborate description of the vaporer's furniture: 'My bedstead is made of the ribs of giants, the ticking of my bed is tilted with the mustaches of the masters of the camp to the Grand Turk,' and so on."

Some quite beautiful stories of this kind are from the Greek. Thus it is related that "on Dieneces, the Spartan, being told the number of Xerxes' army was so great that when they shot forth their arrows the sun would be darkened by their multitude, he answered: 'If the Medes darken the sun, we shall have our fight in the shade.'"

American hyperboles are among the most original. They generally take a ludicrous turn, and are almost always marred by roughness. Of these are such as the following:

"'A man was so tall that he had to go up a ladder to shave himself;' 'another was so strong that his sneeze would kill a buffalo across the Mississippi river;' 'a Massachusetts pig was so lean that it was necessary to tie a knot in its tail to prevent it getting through the chinks of the paling;' 'an American artist painted a snow-storm so naturally that he caught a bad cold by sitting near it with his coat off.' 'Some land was so rich that a squash-vine, in its rapid growth, overtook a drove of pigs.' 'The reason why cream is dear is that milk has risen so high the cream can't reach the top.' There is a capital story, in which it is related that 'a coach drove through the country so fast, and the mile-stones passed so quickly by, that the passengers thought they were in a churchyard.' A witness who was examined on the trial of a life insurance case, growing out of the blowing up of a steamer on the Ohio, 'What was the last time you saw him?' answered, 'The very last time I ever set eyes on him was when the biler burst, and I was going up. I met him and the smoke-pipe coming down.'"

Even a people so heavy in their joking as the English ordinarily are have given some good things in this line:

"A commercial traveler, boasting that his firm spent £300 a year for writing-ink alone, was answered: 'During the last twelve months we have saved in that article alone £2,000 by merely omitting the dots to our i's and the crosses to our t's.' One of the best specimens of rhodomontade is the following: Two men, who were famous for their vaporing, laid a wager as to which could tell the biggest story. One said that he was in the mid-ocean, far away from land, when he espied a man swimming. The ship was stopped, and preparations were made for taking the man in, when he cried out: 'I am all right, and only want to know the latitude and longitude; for I am swimming to England.' This seemed sufficiently improbable; but the other capped it by asking 'whether his friend had seen the man again?' and, being answered in the negative, said: 'Then I am he.'"—*Methodist.*

## Something About Dress.

A very clear writer in the Edinburg *Daily Review*, in a series of articles on matters and things in general, has the following humorous observations on the styles of dress that prevail in civilized countries:

Our friends who come up from the country to Hollow Fair usually take advantage of the opportunity to rig themselves out in a suit of the latest fashion, incited thereto by the sensation they produce in Princes street by their rustic appearance. I don't know that their town-made attire is always an improvement upon the native manufacture. We submit helplessly to the tyranny of fashion, when the smallest exercise of our own cool judgment would satisfy us that we are often sacrificing ease and comfort and economy for the sake of being neighbor-like. A Turk or a Syrian or a Hindoo has much better reason for laughing at our costume than we have for deriding that of our country cousins. Just think of it. Our coats and waistcoats must be made tight enough to button, otherwise they are wrinkled and baggy. Well, there are many who vary in condition to such an extent that their clothes never fit. They may be stout when they get fitted, and in a few weeks their clothes are several inches too wide for them. Or they may be in poor condition when they pass through the tailor's hands, and soon their garments won't meet on them. Many a man can't eat a hearty dinner without letting out several buttons of his waistcoat. I once knew a newspaper editor who could not write a leading article till he had eased both waistcoat and trousers; he had his brains in that locality, and they required room to work.

Why all this toil and trouble? Loose robes, such as they wear in the East, with a sash or shawl for a girdle, would fit and be comfortable, however much the wearer might shrink or expand in body. Then they would cover the knees and protect them from the weather; whereas our fashion of short coats, under and upper, instead of protecting the knees, sends the rain dripping upon them, and makes them wetter than if there were no coat at all. Your robes of Eastern style would never go out of fashion, and would wear double the time that tights do. Then think of the comfort of throwing yourself down at night—or by day either, for the matter of that—when you are sleepy, and having your comfortable snooze without more ado. Why, what do we do when we want to go to sleep? We strip to the buff, probably take a sponge down or a rub with a wet towel, put on a night-shirt, which sends a shiver through a delicate frame, and then perhaps mount to an immense four-posted bed by a flight of steps, as if we were ascending a public platform, and finally plunge between a pair of cold sheets which communicate as great a shock to the system as if it were to plunge into the sea. And we call this composing ourselves to sleep! It is much more like a design for murdering sleep. It may do for those who have a Napoleon Bonaparte or Dr. Candlish faculty for going to sleep at will, but it is a very strange way of wooing that coy maiden who personifies sleep.

The Orientals are more rational. When an inspiration of sleep comes upon them they don't forthwith proceed to drive it away by the laborious movement we go through at bed-time, but they draw their long robe about them, curl up their feet within its ample folds, lie down on their divan, and are off to the Land of Nod before a Western beauty could get her chignon taken off and her hair let down. Doth not nature itself teach you that this is the proper way of going to sleep? Look at your dog, if you have one, or your cat—everybody has a cat. What does Towser or Baudrons do when he gets sleepy? He just lies down and sleeps. And we think it a proof of superior wisdom to undress and dress again, and give so rough a reception—to tired—nature's sweet restorer that she flies away offended. When I think how sweetly the subjects of the Sultan do compose them when wooed by "the balmy," I feel disposed to say with a staunch old "Moderate" member of the General Assembly: "Moderator, I love a Turk." It is the irrational costume that leads to the other irrational practice; and I don't expect that people will listen to reason about dress in this tailor and milliner-ridden Western world of ours. A couple of centuries hence the then editor of the *Review* may have a "local" some morning pointing out that the old file of the paper proves this journal to have been the first to urge the dress reform recently inaugurated. That is all the reward that can be looked for.

SERVING TABLES.—A missionary was once complaining in the presence of Dr. Goodell, of Constantinople, that his time had been used up in attending to secular matters—accounts with natives, book sales, making purchases for missionaries in the interior, etc.—till he had had very little time for the study of the language, or for that direct missionary work to which he had regarded himself as devoted. "Were not the disciples truly serving the Master when, at his command, they went after the donkey?"—*Missionary Herald.*

A MINISTER made an interminable call upon a lady of his acquaintance. Her little daughter, who was present, grew very weary of his conversation, and at last whispered in an audible key: "Didn't he bring his amen with him, mamma?"

"I WISH I was a little French girl," said a ten-year-old. "Why?" asked her mamma. "Because then I should know two languages." "How so?" "Why, you know I can speak English now, and French would make two."

SOME men's minds are like a nest of clean and unclean birds, all crowded together; so that one can with difficulty get out a clean bird without pulling out an unclean bird with it.

## Religious Intelligence.

BISHOP COXE, of western New York, sailed on November 9 for Hayti, intending to establish a mission there and to ordain to the ministry of the Episcopal Church several candidates.

MISSIONARIES GOING OUT.—Rev. V. Wittling, superintendent of the Methodist missions in Sweden, left the port of New York, in the City of Washington, December 7, for his headquarters in Gottenburg.

A SUBLIME PURPOSE.—The missionaries, or rather the Bible Society at Allahabad, India, have begun and purpose to continue until they shall have furnished a copy of the Holy Scriptures to every inhabitant of India.

THE female members of the First Baptist church in Nashville, Tennessee, have agreed that they will dispense with all finery on Sunday, "wearing no jewels but consistency," and "will hereafter appear at church in plain calico dresses."

THE Waldensian Synod reports thirty-seven mission stations throughout Italy and Sicily, with eighty-eight laborers and 2,000 communicants. Outside of the valleys of the Waldenses 4,000 would probably represent the whole number of Protestant communicants in Italy.

THE Ashland avenue Presbyterian church, Chicago, which was organized last November, installed its pastor, Rev. Arthur Swasey, last week. Mr. Swasey was lately editor of the *Interior*, and for many years the popular pastor of the Third Presbyterian church. The new church numbers about sixty members.

PROVISION FOR WORSHIP.—The census reports that there are 72,459 church organizations in the country, of all religious persuasions, having 63,082 edifices that are valued at $354,483,851, capable of seating 21,665,062 persons. The church property of the Methodists is valued at $69,854,121; of the Presbyterians at $69,339,726, and of the Roman Catholics at $60,985,536.

THE *Evangelist* says that the plan of considering particular mission fields each month in a certain order has met with general approbation in the Presbyterian churches during the past year. Each mission has in its turn been brought prominently to view. Many churches in which no monthly concert had for a long time been observed have revived it, and others have for the first time established it.

FROM Morant Bay, Jamaica, where the English Baptists have recently established successfully a missionary station, Rev. W. Teall reports great encouragement. He had formed two new churches in the vicinity, and was about to establish the third, with the expectation that the churches of Morant Bay (with its successful native pastor) and Monklands would become this fall so independent that he would be at liberty to devote all of his energies to the new churches.

PROF. E. HITCHCOCK, writing from Canton, bears enthusiastic testimony to the labors of missionaries whom he has met on his way, to the Christian courtesy received at their hands by him and his fellow-travelers, as well as to the Christian fellowship, unaffected by denominational differences, which exists among them, which has made Prof. Seelye as welcome to preach in Canton for Archdeacon Gray in an Episcopal pulpit as in the college church in Amherst.

A WONDERFUL REVIVAL.—Rev. H. H. Spalding, the venerable missionary to the Nez Perces Indians in Idaho Territory, within the past year has received 479 persons into the church. In a letter to the New York *Observer* he says: "I never saw human hearts get so near to the cross of Christ." The whites, though not Christians, acknowledge the power and the manifest results of the wonderful work. "Every man among the young converts has abandoned the use of tobacco, though frantically attached to it.

RELIGIOUS WORK AT THE EXPOSITION.—The directors of the great Exposition at Vienna will not allow the erection of a kiosk within the grounds or in the vicinity for the distribution of the Bible and tracts, as was done at Paris. Space, however, has been afforded to the Bible Society and the Tract Society for the exhibition of their versions and publications within the English compartment. A committee of resident ladies has been appointed to distribute tracts, and a large supply in various languages will be provided, but owing to the laws of Austria great caution will be required for their distribution.

OUR CHINESE WORK IN CALIFORNIA.—The report of Rev. O. Gibson, in charge of the Chinese work of the Methodist Episcopal Church in San Francisco, gave a detailed account of the work in the mission and school during the past year. The average attendance in the school has been thirty-five—an increase of ten above the preceding year. A chapel has been provided in the Chinese quarter of the city, in which Bro. Hu Sing Mi preaches every day. He is assisted by our first Chinese convert, who is fairly educated and devoted to the work. He is a promising young man, who, if faithful, will be a useful laborer among his countrymen. The report recommends the establishment of a mission in Canton, China.—*New York Christian Advocate.*

IT IS REPORTED, says the *Independent*, that there is a society of "fathers" in connection with the Ritualistic Church of the Advent, in Boston, which is quietly laying its plans to besiege that abode of the wicked, Harvard College, and convert the same to the Catholic faith, which save every one do keep whole and undefiled he shall without doubt perish everlastingly. These same paternal young gentlemen are said to have in view legal proceedings for the recovery of King's Chapel and its property; a task which, if there are no other good works to be done in Boston, will probably furnish them with amusement for several years to come, and will also demand liberal alms and oblations from the faithful.

THERE are eight counties in Pennsylvania which do not contain a Roman Catholic church edifice. In the whole country there are but 3,806 of these edifices, but they will seat 1,999,515 persons. The Catholic increase for the last ten years is less than that of the preceding ten years. In 1850 there were reported 1,222 edifices, with room for 667,863 persons. In 1860 the numbers were 2,550 edifices and 1,401,437 sittings—more than double in each column. But in 1870 the increase was only a little over one-half in the number of buildings (up to 3,806,) and a little over one-third in the accommodations (up to 1,999,515.) Nor has there been any greater advance in the value of the properties.

THE *Pall Mall Gazette* notices a letter in the *Allgemeine Zeitung*, indicating religious changes in Turkey likely to be brought about by political causes. Among these is the union of the Old Catholics and the Protestant Armenians. The Greek Church, in some parts of Turkey, is also represented as having become alienated from Russia in feeling, and from the Czar, who is the acknowledged head of the Greek Church, and to be tending toward the simple truth of Protestantism, and from the superstitions and formalities which have from a very early age marred the Eastern Church. They are represented as tending to fraternal relations with the free Protestant churches of Germany and America.

THE mayors of English towns who happen to be Dissenters are shocking churchmen by attending, on the Sunday after their election, their regular places of worship, instead of going in state with the aldermen and councillors to the Established Church. Mayor Wrigley, of Oldham, attended the Unitarian church in this way, saying that he had been in favor of the separation of Church and State, and could not, by the customary ceremony, give the lie to his life-long convictions. When service was over a large crowd had assembled, including many roughs, who had a deep reverence for the church; and a carriage containing the members of his family was mobbed, and he was hooted as he came out of the church and followed a long distance by the crowd.

THE *Presbyterian Witness*, of Halifax, tells a story of priestly Bible-burning that took place lately in Nova Scotia. Mr. Bourillotte, a Presbyterian missionary, gave a Bible to a lady at Grand Falls, who had become a Protestant. Father Dupe the Catholic priest, calling to see the lady, saw the Bible and thrust it into the fire. The priest was summoned before a magistrate to be tried for the outrage; but on the day before the trial the Bible-burning priest took counsel of his worldly discretion and agreed to pay for the burned Bible, to pay all the expenses of the trial, and make an apology for his wrong, and so he was let off—probably a wiser man for his experience. It is always a good thing when priests are taught that they are answerable to the laws of the land.—*Independent.*

THE GREATEST HINDRANCE TO MISSIONS.—Rev. Albert Bushnell, at the Gaboon mission, West Africa, writes to the *National Temperance Advocate* that "in sight of their mission house are over twenty establishments, the majority of which were established by merchants from Christian lands for the sale of rum and other intoxicating liquors. Native young men are employed to carry their liquid poisons in every direction along the coast and into the interior, destroying the natives and desolating the country." He states it as his deliberate opinion that more than half the past generation have died directly or indirectly from rum, and that where the traffic has prevailed scarcely an aged person can now be found. The work of civilizing and evangelizing the people has been retarded, and in some cases almost prevented, by this great curse.

DURING the last thirty-seven years the publication department of missionary labor in Northern Turkey has issued more than 500,000 bound volumes. More than 150,000 of these are partial or complete copies of the Scriptures. That religion and education might go hand in hand, an equal number of school books has been published, including reading and spelling books, text books on arithmetic, geography, grammar, elementary works on the various branches taught in academies, besides a work on theology for theological students. In addition to these, numerous religious books and tracts make the number of printed pages to amount to more than 250,000,000. A newspaper established in 18[illegible] continues to be published, though it is hoped that native energy will soon assume this enterprise, as it has already begun to undertake that of preparing and issuing educational works.

AT THE last stated meeting of the American Bible Society, among the communications read were those from Rev. S. R. Riggs, missionary to the Dacotah Indians, giving a lively description of the joy of that people at the receipt of Scriptures in their language; from Rev. Dr. Martin and others, Peking, stating the completion of the Old Testament in the Mandarin colloquial by Rev. Dr. Schereschewsky and [illegible] to print it, which were received, from Rev. Dr. Brown and [illegible] Shanghai, sending a copy of [illegible] by Mark in the Japanese [illegible] stating that the [illegible] are nearly ready and [illegible] print them; [illegible] Rev. George H. [illegible] and S. I. [illegible] matters of the [illegible] connect from [illegible] ing an appeal [illegible] in regard to the [illegible] A grant was [illegible] board also voted [illegible] Hesse the [illegible] Ewked in the Zulu [illegible] Zulu mission in [illegible]

WHAT IS THE [illegible]
The fixed stars
The fixed stars
shooting stars are

How many [illegible]
together?
What a sad [illegible]
Mr. Jewell

## The Christian Advocate.

Organ of the Alabama Mississippi and Louisiana Conferences of the M. E. Church South.

THURSDAY, JANUARY 23, 1873.

REV. LINUS PARKER, D. D., Editor.
ROBT. J. HARP, PUBLISHER.

OFFICE—112 CAMP ST., NEW ORLEANS.

Address, on all matters of business, Rev. R. J. HARP, 112 Camp street, New Orleans.

Address all communications designed for publication to Rev. LINUS PARKER, 112 Camp street, New Orleans.

AGENTS: All the members of the Patronizing Conference.

PUBLISHING COMMITTEES.

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### After Conference.

A few hours, sometimes a day or two after adjournment, and all have scattered to their homes and appointments for another year. We confess to a feeling of loneliness, almost of sadness, to be so suddenly bereft of the rich and goodly fellowship of the Conference week. It is as the silent hall after the feast, when the lights burn low, and nothing is left but the fragments of the repast. The *memorabilia* of a Conference session would be worth gathering up—the gems of wit and humor, the sparkle of thought, the anecdote, and things grave and pathetic. With these kings and priests of God, jewels drop from their raiment at almost every step, and the many precious words, incidents and sermons of the occasion will long linger in the memory.

The Conference is the preacher's New Year—the point from which his dates run, the beginning and the ending. By the years, thus marked, he grows, labors and lives. Here he is wound up and put in order to run for another year, and here he kindles his zeal anew and puts on his armor for another campaign. With whatever of discouragement and depression the preachers come, they usually go away strengthened and determined to toil on in the harvest-field of Christ. The weak hands are strengthened and the feeble knees are confirmed by this godly communion. Some who come to Conference, resolved upon locating, leave with an appointment and with a large accession of faith and zeal. These annual gatherings, apart from their utility and necessity in the business economy of the church, are most potent to quicken, inspire and comfort.

There is nothing like our itinerant system to avoid stagnation, and to keep up a living and flowing stream of ministerial life and service. These siftings of character and work, and changes in the appointments, keep everything and everybody moving. The very possibility of a change every year is an element of freshness and vitality to both pastors and people. The annual stirring of the pool by our episcopal angels imparts a certain healing power to the waters. The trust committed to the preacher, and the relation which the people sustain to him, are for another year and no more. Dull routine must give way, the ruts of the past are obliterated, and there is a free and fresh entrance into the appointed field of labor. The itinerancy, as seen in connection with the Conference, is not a stagnant reservoir, but a flowing stream, carrying verdure and bloom to the most distant and barren wastes.

### Methodism and Mexico.

As Southern Methodism is about to enter the Mexican field everything relating to it will be of interest to our readers. The Methodist Episcopal Church (North) has entered Mexico, appropriated money liberally to establish a mission there, and Bishop Haven has gone to survey the ground and organize the work. In connection with what we are about to append from the *Northwestern Christian Advocate*, published at Chicago, it will not be out of place to reproduce the following paragraph from the letter of Bishop Keener, published by us in the ADVOCATE of the ninth instant:

The Spanish missionary, Alejo Hernandez, has, during the past year, made further proof of the genuineness of the work so wondrously wrought in him by the Holy Spirit. He went out into Mexico and made his way back, through adverse circumstances, without any money, excepting what he was able to make by teaching. He resisted the pressing methods adopted by the superintendent of the Foreign Christian Union Missions at Monterey for transferring him from our church to the service of that association. He staid long enough in company with the brother to rally an audience for him that had dwindled into a shadow, and taught long enough to get means by which he might come up to the Conference. The testimony of the brethren on the line was highly favorable to the integrity, the ability and the Christianity of Bro. Hernandez. I am well advised in all that I have stated above, and letters to Alejo in Spanish, confirmatory of these facts, were read me.

God mercifully quickens our zeal in the direction of Mexico by sending to us, unsought or in answer to some one's prayer, this stranger, educated, who has groped his way unaided out of the confusing mazes of Romanism into the radiant pathway of a renewed mind. Another Mexican is hopefully expected by Bro. Hernandez. He is already exhorting and teaching Protestant Christianity. Several of the preachers in this Conference speak the Spanish of the Rio Grande regions, and I am in hopes that the young men who are stationed on this frontier will make the study of the Spanish language a specialty. The church at large expects that we will see after the spiritual condition of our neighbors. Soon after the war, I was visited by a messenger from those who are now the principal Protestant preachers in the City of Mexico. The work then employed a number of converted Catholics, lawyers, priests and laymen, who were reading the Scriptures and preaching at thirty or forty points every Sabbath day. This messenger went on to New York, and through the Christian Union secured the services of Mr. Riley, and has received substantial aid for its extension. That the Christian Union should now seek to monopolize this vast and open field is possibly very natural, but it is not in accordance with the indications of that spirit which had brought the work nearly up to its present point before the Christian Union had so much as heard of it. For one I believe that Methodism has a mission that cannot be substituted acceptably or be discharged by any other church, and I cannot forget that the messenger was knocking at our door soon after the war and sooner than at any other door, only we were then in too crippled a condition to answer the call. Now, by the blessing of God, we will respond, and I henceforth challenge all the lovers of Jesus among us who desire the extension of his kingdom to do something worthy of his name, and respond to every draft I may draw on them in favor of Mexico.

The attention of all the Protestant denominations is being turned in this direction. We trust there will be no unseemly strife and no unfriendly competition. Neither the American and Foreign Christian Union nor any other society can monopolize this open door. These organic unions nearly always lead to trouble, and the frictions and mutual reproaches revealed by the *Northwestern* show that charity is best subserved and the evangelization of the world is best promoted when each church keeps to itself and sails under its own colors. The union has perhaps served a temporary purpose, and we hope in its dissolution there may be no deposit of bitterness and animosity left behind. The *Northwestern* says:

We regret the *Interior's* ill-humor in reference to our new mission in Mexico. That paper indorses a correspondent who claims that our Missionary Society has "played sharp" in entering Mexico; that two years ago, when the Congregationalists abandoned the American and Foreign Christian Union, and when that society ought to have died, Methodists gave it increased attention, raising money by a Methodist agent, "with one eye on Mexico all the while," to which country all the contributions went; and now the *Interior* says that Bishop Simpson has arranged to "largely appropriate"—that is, steal—the whole.

Now as to the facts. Dr. Butler was appointed secretary of the American and Foreign Christian Union four years ago, instead of two. He has had free access to our Conferences and people, has nobly aided the union by his eloquence as a speaker and his fidelity as a collector, and his collections have been largely from Methodist sources. "Two years ago," says this Presbyterian organ, "the Congregationalists advised us to drop the union and take Mexico while they took papal Europe," thus tenderly leaving Methodists out in the cold. The Congregationalists did drop the union, and now recently so have the Presbyterians. Their missionaries were already in the field when our General Missionary Committee met, and nothing was left us but to either run the union, with no aid but that which Low-Church Episcopalians gave us, or to render effective our appropriation for work in Mexico. Since the union is so manifestly destined to but a brief existence, its best friends and most liberal supporters were not only willing but anxious that we should enter the field with them. No steps were taken by the missionary authorities of our church contrary to the wishes of Dr. Riley, who is the union's chief missionary in Mexico, and they were in continual communication with the doctor. The case is just as it was with the Freedman's Aid Society; we faithfully adhered to the union till but little support came to it besides our own, and then we preferred to administer our own funds and do our own work. Even the appointment of Dr. Butler was made so as not to harm the union, for he is yet in the service of the union, raising supplies for their coming year's work before he shall leave them. The Low-Churchmen in Mexico naturally feel a warm side toward Methodists, for we are much alike, and were of common stock. We will work harmoniously together in that field. If the Presbyterians prove discordant, and so interfere with the success of Protestantism, we are confident the fault will not be ours. Certain it is that Presbyterians should be the last to complain of us, since they have left the union and have gone vigorously into Mexico without regard to the union or to us.

### Mexico!

MR. EDITOR: To-night one week ago we were all at the Louisiana Conference missionary anniversary, where our thoughts and hearts were moved toward Mexico. How easy it was to raise money under that sudden impulse of the Holy Spirit! On Sunday night a good sister handed me $15 "for Mexico." On Monday the subject was again up before the Conference. The next day after a gentleman, Mr. R. M. Walmsley, unsolicited, promised an additional sum of $325, and also proffered the further assistance of letters of credit toward the establishment of that mission. The same day I went to inquire when a steamer could be had for Vera Cruz, and learned that one sailed direct in four days. Here, it seemed to me, were effectual doors opening at every turn. Now what was I to do? Why clearly to go forward, and expect the same unseen Presence that can both open the hearts of men and turn the rivers of water, to guide, protect and bear me safely and steadily on to the City of the Montezumas. So I did as the prophet before me—engaged and promptly paid my fare, not to escape, but in obedience to the call of the Master. And on Monday next, God willing, I shall be on the deck of the propeller Tabasco, steaming down the river on the highway to Mexico. I have already taken on some Spanish, in the shape of dictionary, grammar and Bible, and the crew, captain, vessel, owners, stokers, everything, down to a game chicken covered in among the slack of the halliards, everything on board the Tabasco looked intensely Spanish. Fortunately English is spreading over the world by the commercial enterprise of the Anglo-Saxon race, and yet more by its missionary zeal, so that I can reasonably expect to find all along the route English-speaking men from Vera Cruz to the capital.

This will suggest to those friends who subscribed so promptly at the anniversary how doubly precious their offerings, if but available at the commencement of the enterprise. I hope they will forward them at their earliest convenience to the care of Rev. R. J. Harp. The purchase of suitable property for church purposes in a large city will require $10,000 at the least, and from that to $50,000. As I send back word from point to point of this missionary journey I hope that the hearts of our people will be stirred to come up to the support of the kingdom of Christ. At the present about $1,600 have been contributed, but then we have only been a week at it.

I had agreed to dedicate the church at Greenville, Alabama, on the fourth Sabbath of this month, and am sorry that I shall be deprived that pleasure.

Let me, in conclusion, ask not merely contributions, but the substantial help of sincere prayer for the success of this undertaking, that Southern Methodism may take a new departure in spreading the highest style of Christianity—that the superscription and image of the Master may be recognized upon her by all who see her good works among the nations.

J. C. KEENER.

SATURDAY, January 18, 1873.

### Centenary.

MR. EDITOR: Before Mexico comes Centenary with me, because it would be making poor headway to relax effort in a direction where very much has been accomplished, and take hold of something else, especially when just within reach of complete success. We have gone steadily up from twenty students to *ninety-eight*—not one hundred and twenty, as the last ADVOCATE reported. President Andrews, in his inspiriting address before the Conference, said that students were coming in every week, and that he doubted not that the spring session would open with one hundred and twenty. But the difficulty now is to room these students. There are ample accommodations in the two wings of the college for two hundred and forty students, but they are sadly out of repair. If we could now get $8,000 or $10,000 we should be over our trouble. I know of no institution of learning in the church where so little money could accomplish so much. The amount I originally called for was $25,000. Of that, say one-half has been raised; with it the college has been fairly set upon its logs. Now will not those who love Christ, and who wish to see the brain and youth of our church cultivated and retained for our own strength and growth, come up to the help of this noble work? It is fairly upon me; I feel it on my head, on my heart and both my shoulders. The professors, trustees, president and builder—all are calling, looking and sending word. What is to be done? The people of New Orleans have never failed me yet, and if their ears are still open to plea and cry the money will come. The Lord send it speedily! If it were left to me, how soon I could give to every one his share, of this mercy—that is, how easily could I divide this burden among the noble hearts in this city who love and respect Southern institutions. President Andrews will begin the work of putting the dormitories in order, with full faith in the unflinching support which our friends have heretofore shown, and which we both think cannot fail us as the representatives in this cause of the Mississippi and the Louisiana Conferences. I write this to prepare the way for him and for myself, inasmuch as Bishop Pierce could not spare a man from the general work for the agency of Centenary.

Yours truly, J. C. KEENER.

P. S.—We have five young men there preparing for the ministry, besides the sons of preachers who are receiving their tuition gratis.

### Rev. J. S. Yeater.

MR. EDITOR: In the ADVOCATE of the nineteenth ultimo appears an article by J. S. Yeater, criticising a communication of mine in the number for November 7 with considerable severity, and attempting to convict me not only of vanity, but of misrepresentation and false statements. Who Mr. Yeater is I know not, but I am decidedly of the opinion that he ran somewhat before he was sent, and that he had better deliberate some time before he goes out of his way again to assail any one.

A man that sets out to correct misrepresentation in others ought to stick to the truth himself, or as nearly so as he conveniently can. Mr. Yeater starts with the assertion that I signed myself "Jefferson Hamilton, D. D." Now what evidence had he for this assertion. Not a particle. He could have none; he did not see the manuscript, and there was no signature to the article as it appeared in the paper. He only had the editor's statement that said article was by a certain party, and lo! he proceeds to tell the world, or as many as he can reach, how the author *signed* his communication! The assertion is utterly untrue, as you, Mr. Editor, well know.

Did he sign himself "*Rev.* J. S. Yeater?" If so, more modesty next time. Mr. Yeater informs us that he is "an humble preacher in the Southern Methodist Church." I am glad to be told this, for the fact needed other proof than that furnished by his attack. But true humility is cautious and prudent, and does not hastily charge grave faults upon others, and never without proof positive.

But vanity and weakness, even if contemptible, are not the worst part of the charges brought against me by this volunteer defender of the *Methodist*. That was a small affair. I am charged by the clearest implication and insinuation with a want of "truth" and "fair dealing." If I ever was thus charged before, I am not aware of it. He says of my article: "If I am capable of forming a correct conclusion in regard to the article in your paper, its writer has laid himself liable to the terrible indictment!" He gives two quotations from the *Methodist*, and *aims to make the impression* that they are both editorial, and embody the sentiments of that paper." Again: "How your correspondent can reconcile it with truth and fair dealing to blend these two articles together, and hold the editor responsible for both, when he took direct issue with this occasional correspondent in his charges against the ministry, is for your readers to decide."

Now I have done neither of the three things here charged. I have not aimed to make the impression that they were editorial, or to hold the editor responsible for the sentiments. So much for the "humble preacher" who attempts to reprove and correct unfairness in others, and talks about "truth" and "fair dealing." The only sentence in my communication that could be possibly construed to favor any one of the above charges is the following, while all the rest of the article shows conclusively that I only held the editor responsible for furnishing a *vehicle* for the publicity to such sentiments. In the sentence alluded to I say: "The *Methodist* (New York) has recently been discussing Methodist worship in a series of articles, in which there are not only sad and striking concessions in regard to the Methodist Episcopal Church, but a fearful indictment brought (by a correspondent) against the ministry of that church; such an one as we can hardly credit." Now this paragraph refers not particularly to the editorials of Dr. Crooks, but to the *whole list* of articles that had appeared in the paper, and could only be so interpreted by a thoughtful, candid man, who should read the whole article together. The insertion of the three words included in the parentheses above sets my meaning in an unquestionable light; but they were not needed. In proof of this, after quoting from the indictment the charge that "many of the preachers are not converted, and deny the true, old-fashioned gospel work of salvation," I say: "Is this so? Is this the judgment of a sober, reliable man, or the dictum of an extremist." Now could I ask such questions as the above if I attributed the statement to the editor and held him responsible for it? Impossible. And I go on to say: "We should judge that Dr. Crooks would hardly publish such a charge from an unreliable source." And yet I am charged with aiming to make the impression that they are both editorial. The statement is simply and unqualifiedly untrue. That my statements might have been clearer I do not deny; that they were sufficiently clear to keep the reader from such mistakes, and charges as Mr. Yeater has made I do affirm. I am sorry he should have so misunderstood me. I am sorry he felt called upon to write upon the subject, and I am very sorry he found it in his heart to make such uncalled-for charges against a brother who never knowingly wronged him in any way. The manner in which he sneeringly quoted, as he *supposed*, my signature, but which was only his invention, showed something more than a zeal for truth. It showed the presence in his heart of something that gentlemen despise and Christians lament. Pray for its removal, Bro. Yeater.

J. HAMILTON.

### Education in the M. E. Church.

The Northern Church has a Board of Education constituted by the General Conference, and Dr. E. O. Haven, one of their first-rate men, was elected corresponding secretary. This arrangement is calculated to give unity and effectiveness to their plans and enterprises, and to raise the standard of education. The annual meeting of the board was held in New York, December 19. The *Northwestern* notices the meeting as follows:

As before noted herein, the Board of Education, at its annual meeting held in New York, December 19, made a statement of the condition of the treasury and of its objects. The funds of the board amount now to a round $100,000, and the board is in condition to appropriate all that it receives from collections, and such part of the income from its fund as remains after paying office expenses, to help needy young students who are called of God to the ministry. The board wisely resolved not to contract any debt under any circumstances, but simply to expend what is actually received. The corresponding secretary in his report made a somewhat elaborate argument in behalf of aiding such students, which is to be printed. The board voted to establish a system of scholarship, agreeing to give a certificate of scholarship to any person or Sunday school or society that may contribute $1,000, by the interest of which one student may be aided perpetually thereafter, according to the regulations of the board. They also called attention to the action of the General Conference which appointed the last Thursday in January as a day of prayer for colleges and seminaries, and requested all churches to observe the day. They approved of the suggestion that on the Sunday following it would be well to take the educational collection ordered by the General Conference. In the evening the first public anniversary of the board was held, presided over by Bishop Janes, who made some remarks commendatory of the purpose of the board, and was followed by Dr. C. A. Holmes, of Allegheny City, Pennsylvania; Dr. Cobleigh, of Atlanta, Georgia, and the corresponding secretary, Dr. E. O. Haven. It is understood that Dr. Haven will visit the Southern Conferences, and be prepared in his next report to give his views of the educational wants of our church in that part of the country.

THE Baltimore *Episcopal Methodist* puts on a new dress at the beginning of the year—beautiful and comely, a model paper and worthy of all praise. In speaking for herself the *Episcopal Methodist* sends her salutations to all of our denominational papers. The following words to the NEW ORLEANS CHRISTIAN ADVOCATE are duly acknowledged, and the friendly sentiments most heartily reciprocated:

But I hasten on to the Crescent City, and there spend a passing moment in fellowship with another of my elder sisters, the NEW ORLEANS CHRISTIAN ADVOCATE, a lady of honorable relationships, noble bearing and generous impulses. Although in a land of perlodic diseases, thou art always vivacious, healthy and vigorous. Thou art doing a good work, which no other sister can do for thee. May great success crown thy labors, and the increase of years only mature thy faculties and augment thy strength and efficiency. A happy New Year to thee.

THE twenty-third anniversary of the Southwestern Bible Society will be held at the Presbyterian church, Lafayette square, on Sunday night, January 26. Rev. E. G. Taylor, D. D., is to deliver the address.

### A Hopeful View.

There is much complaint that the children of the Sunday school do not attend the preaching. The *Independent* has this to say on the subject:

It is true that many children are in Sunday school each Lord's day who are not at the other exercises of the sanctuary. This is a cause of common complaint, and the fact is sometimes mentioned as telling against the value of Sunday school instruction. But more children are church members now than formerly, and a larger share of all children in the community attend the principal sanctuary services than before the days of Sunday schools. Hence it is not a cause of exclusive regret that so many children who have not yet been attracted to other sanctuary services are under Sunday school instruction and influence. The Sunday school is a hopeful field in which the pastor and his assistants may work to secure church attendants and church members. A writer in the *Sunday School Magazine* rightly says as to this:

"By remaining for a length of time in the Sabbath school, without professing religion, the children meet the church more than half way. Shall the church, then, leave them unnoticed until, during a protracted meeting one of the most susceptible out of twenty is seen asking for prayers, and then begin to inquire for the nineteen?"

### Felicity Street Church.

A SYNOPSIS OF REPORT TO CHURCH CONFERENCE FOR THE YEAR JUST CLOSED.

FINANCIAL.

| | |
|---|---|
| Raised for missions in Sunday school | $303 80 |
| Raised for missions in congregation | 388 60 |
| Raised for Conference claimants | |
| Raised for Bishops | |
| Raised for New Orleans Depository | |
| Raised for church in Monroe | |
| Raised for Sunday school | |
| Raised for poor | |
| Raised for current expenses, etc. | 6,376 |
| Total | 10,078 |

SPIRITUAL CONDITION.

| | |
|---|---|
| Added on profession | |
| Added with certificate | |
| Deaths | |
| Visits by the pastor | 1,87 |

The church has prospered. The attendance on prayer meetings and love-feasts very large. Our three classes, though not as largely attended as our other social meetings, have been seasons of profit. Fifty heads of families have been added to the church.

JOHN MATHEWS, Pastor.

LORD BULWER LYTTON died on the eighteenth instant. He was born in 1805. He was a many-sided man, and attained success in literature and politics. He was a poet of no mean order, his career in Parliament was both solid and brilliant, but his widest and most enduring fame rests upon his pre-eminence as a novelist. His first works—Falkland and Pelham—were published more than forty years ago, since which time he has filled a conspicuous place in the literary firmament, and all this time he has been a star of the first magnitude. For genius, learning, broad culture, capacity and industry he was surpassed by few if any of his contemporaries. We may hope that the general influence and results of his life were for good, but in the judgment of many this will be doubtful. Richly endowed, and diligent and laborious in the employment of his gifts, we still feel that his splendid abilities might have been directed to higher achievements.

BISHOP KEENER has set out upon his missionary expedition to Mexico sooner than we had supposed it possible when we mentioned the matter last week. He left this port for Vera Cruz, on the steamer Tabasco, on Monday morning, the twentieth instant. As there is a railroad from Vera Cruz to the City of Mexico the trip can be made with comparative ease and expedition. We believe the Bishop expects to be absent at least one month.

WE FIND in the last *Western Methodist* a very complimentary notice of our paper. We are tempted to the sin of envy every week by the handsome appearance and tasteful management of the *Western*. We hope some day to have as large a sheet and as good quality of paper as our confrere. The kind wishes of our brother editor are fully reciprocated. God speed the *Western Methodist* on its arduous but important and successful mission!

ATTENTION is directed to the advertisement of the Mansfield Female College. This old Conference institution has the best of facilities for the education of girls. The friends of the institution should bestir themselves to increase the patronage. It is located in a good community, a healthy country, and is presided over by Rev. C. B. Stuart, one of the most experienced and capable educators in the South.

PACIFIC METHODIST COLLEGE, says the *Pacific Methodist*, began its twenty-fourth semi-annual session propitiously. One hundred and fifty-seven students were present, thirty-five of whom had never been on the rolls before. This is the best opening the college has ever had.

IMPORTANT REPORTS of Homer and Centenary Colleges will be found on the second page; also report of the visiting committee of the Southern University.

## Treasurer's Report.

A. E. GOODWYN, TREASURER,
IN ACCOUNT WITH
**The Board of Missions of the Louisiana Conference.**

| | | Dr. |
|---|---|---|
| NEW ORLEANS DISTRICT. | | |
| Carondelet Street church | $115 00 | |
| Carondelet Street Sunday school | 250 00 | |
| | | $595 00 |
| Felicity Street church | $388 50 | |
| Felicity Street Sunday school | 303 30 | |
| | | 691 80 |
| Bureau Street Sunday school | | 81 50 |
| Crapo Street (German) church | | 57 55 |
| Dryades Street (German) church | | 113 30 |
| Scrapam Street (German) church | | 18 85 |
| Cadiz Street and Louisiana Avenue church | $8 70 | |
| Cadiz Street and Louisiana Avenue Sunday school | 8 85 | |
| | | 17 55 |
| Algiers and Thibodaux | | 6 00 |
| Baton Rouge | | 125 00 |
| Total | | $1,590 65 |
| OPELOUSAS DISTRICT. | | |
| Opelousas and Washington | | $16 00 |
| New Iberia church | $11 00 | |
| New Iberia Sunday school | 3 20 | |
| | | 14 20 |
| Bellevue and Kimball chapel | | 8 00 |
| Plaquemine Brulee and Vermilion | | 50 00 |
| Total | | $88 20 |
| ALEXANDRIA DISTRICT. | | |
| Bayou Boeuf and Spring Creek | | $25 00 |
| Columbia circuit | | 6 00 |
| Atlanta circuit | | 10 00 |
| Rapides circuit | | 10 00 |
| Total | | $51 00 |
| MINDEN DISTRICT. | | |
| Minden Sunday school | | $11 50 |
| North Bossier | | 2 00 |
| South Bossier | | 32 45 |
| Total | | $50 95 |
| SHREVEPORT DISTRICT. | | |
| Shreveport | | $100 00 |
| Caddo circuit | | 16 00 |
| Mansfield | | 15 00 |
| Pleasant Hill | | 62 00 |
| Many circuit | | 10 35 |
| Springville circuit | | 12 65 |
| Keachie circuit | | 22 20 |
| Total | | $238 20 |
| OUACHITA DISTRICT. | | |
| Monroe | | $2 50 |
| Trenton church | $17 35 | |
| Trenton Sunday school | 20 70 | |
| | | 38 05 |
| Ouachita circuit | | 24 00 |
| Farmerville circuit | | 7 25 |
| Haynesville | | 12 85 |
| Homer | | 10 00 |
| Total | | $120 65 |
| LAKE PROVIDENCE DISTRICT. | | |
| Floyd and Delhi | | $11 25 |
| Waterproof and Tensas | | 15 00 |
| Wesley and Jordan chapel | | 6 75 |
| Sicily Island | | 8 00 |
| Winnsboro circuit | | 10 00 |
| Rayville circuit | | 7 00 |
| Bastrop church | $35 00 | |
| Bastrop Sunday school | 10 35 | |
| | | 135 85 |
| Lind Grove | | 25 00 |
| Total | | $220 75 |
| FROM OTHER SOURCES. | | |
| Carlisle Lay, for Allen's school in Cuba (gold) | | $20 00 |
| Miss Bannerman, for China (gold) | | 1 00 |
| Charley Bannerman, for China (gold) | | 1 00 |
| Mrs. Walker, for Indian mission | | 1 00 |
| Anniversary at Carondelet Street, New Orleans, viz.: | | |
| Cash collected | $240 50 | |
| Pledges | 150 00 | |
| Cash collected for Mexico | 61 50 | |
| Pledges for Mexico, viz.: R. Parvin, R. Randle, R. Clegg, J. L. Dennison, R. P. White, Bishop Pierce, J. Wilkinson, R. M. Wahlesley, R. J. Harp and W. V. Tudor, each $100; R. F. Johnson, $25; Miss T., of Felicity, $15; Mrs. Vanhuber, $5, and Carondelet Sunday school, $75 | 1,120 00 | |
| Total from anniversary | | 1,572 00 |
| Total from other sources | | $1,695 00 |
| RECAPITULATION. | | |
| New Orleans district | | $1,590 65 |
| Opelousas district | | 88 20 |
| Alexandria district | | 51 00 |
| Minden district | | 50 95 |
| Shreveport district | | 238 20 |
| Ouachita district | | 120 65 |
| Lake Providence district | | 220 75 |
| From other sources | | 1,695 00 |
| Total receipts | | $4,115 40 |
| Cash in hand at last report | | 1,696 10 |
| Interest on same | | 30 00 |
| Grand total | | $5,841 50 |

### CREDIT.

| | |
|---|---|
| By amount paid for publishing Minutes, 1871 | $100 00 |
| By amount paid draft of Scrapam (German) | 250 00 |
| By amount paid draft of Spring Creek | 75 00 |
| By amount paid draft of Centerville | 75 00 |
| By amount paid draft of Bayboo | 25 00 |
| By amount paid draft of presiding elder of Alexandria district | 250 00 |
| By amount paid draft of presiding elder of Opelousas district | 250 00 |
| By amount paid draft of Caledonia | 250 00 |
| By amount paid draft of presiding elder of Ouachita district | 50 00 |
| By amount paid draft of Monroe | 300 00 |
| By amount paid draft of Lake Providence | 250 00 |
| By amount sent to China by Felicity Sunday school | 303 30 |
| By amount sent to China by Morgan Sunday school | 81 50 |
| Sent to Allen's school in China (gold) | 20 00 |
| Sent J. R. McFerrin for Indian mission | 1 00 |
| Sent J. R. McFerrin for China (gold) | 2 00 |
| Forty per cent. on $2,366.10 | 946 10 |
| Paid Bp. Kroener for Mexico, cash | $61 50 |
| Paid Bp. Kroener for Mexico, drafts | 1,120 00 |
| | 1,181 50 |
| Cards to be collected, of anniversary | 150 00 |
| Cash on hand | 1,320 80 |
| Total | $5,841 50 |

## Agent's and Publisher's DEPARTMENT.

### Acknowledgments of Letters and Funds

RECEIVED BY MAIL,
**For the Week Ending Jan. 18, 1873.**

A—T. Alexander, D. Appleton & Co., W. H. Alexander, David Ayers.

B—George W. Brown $1,50, Robert Babbington; A. S. Barnes & Co., I. F. Brown $2, T. L. Boswell, A. M. Barrington $2.

C—C. A. Cook, C. M. Carpenter, John F. Cook, F. R. Cortess $1,80, R. Crawford, Baxter Clegg, Robert Carter & Bros. two letters, T. H. Cooper $2, W. H. P. Connerly, William Collier, Chatfield & Woods, H. Copeland; Thomas Coleman $2, Colton, Zahm & Roberts.

D—J. C. DuBase $5, John B. Denton, J. J. Davis, M. M. Dunn, M. A. Dunn $2, Dodd & Mead, E. Dechamp & Sons $10, A. L. Dyer two letters $17.07, W. B. Dennis.

E—T. C. Evans, D. G. W. Ellis $3.

F—W. D. Fly, T. Foster $3, W. M. Francis & Co. $13.20, M. C. Field, George Fontaine.

G—Griffin & Hoffman, C. LeG. Goodrich $5, John Gibson, W. H. Germany $2, Miss A. M. Gibson $3.25, S. M. Gillman $2, Joseph Gorton, Miss Ida M. Griffin.

H—N. P. Hathaway, Joshua T. Heard, E. E. Hamilton $2, John Henley, Thomas H. Henderson, R. H. Harris $2, James K. Hamlin $2.

J—A. W. Jones two letters $38.50, J. J. Johnston $30, H. F. Johnston, Mrs. S. A. S. Jones $1, R. B. Johnston.

K—Amos Kendall $5.

L—W. E. M. Linfield $2.50, Mrs. Mittie Lewis, Carlotta Lambeth $8, H. P. Lewis two letters, Lee, Shepard & Dillingham, John H. Lewis $2, George M. Liverman.

M—Thomas M. Main, T. F. Mangam, D. C. Merrill, Mrs. Fannie T. Morrison, Miss M. T. Maynard 25 cents, Mrs. Louisa C. McNair, A. L. McBride $2, Benjamin Manly, L. P. Meader two letters $5, J. Miller $2, H. H. Montgomery $8, G. M. McElhenny.

N—W. F. Norton, R. H. Nealy, R. A. Nesbitt, James P. Neely, Eleanor N. Norwood, C. J. Nugent.

O—William Otis.

P—S. F. Pilley, George Putnam, L. Prang & Co., J. W. Poston, F. J. Putillo, W. J. Purcell 84 cents.

R—A. H. Redford two letters, A. D. F. Randolph & Co., J. W. Rush $2, Ira H. Robertson $7.55, J. K. Randall $10.43.

S—Sheffield & Stone $2.25, M. P. Sanders $5, A. B. Stewart, Charles R. Stuart, J. L. Skipper, O. A. Shook, George Scofield, J. W. Sandell.

T—J. A. Townsend $2, W. V. Taylor Jr., D. Thurman.

V—George T. Vickers, J. W. Vest $6.

W—Jere. S. Williams two letters $2, J. Woodbridge three letters, A. R. Winfield, J. M. Weems, T. S. West $2; G. R. Wilson, V. M. West $2.

Y—Ben. C. Yancey.

ORGAN FOR SALE.—The organ now in use in the Presbyterian church at Natchez, Mississippi, is for sale. Address Messrs. Abbott & Henderson, Natchez, Mississippi.

THE MUTUAL NATIONAL BANK.—The second semi-annual statement of the above-named bank, which appears in our columns, presents a gratifying exhibit, and gives evidence of a vigorous thrift, which must be highly gratifying to the stockholders and friends of this institution. It is managed by some of the best and most experienced business men of our city, whose standing as competent financiers is a sufficient guarantee for its safe and judicious management in the interest of the business classes. We call special attention to the *mutual* feature adopted by this bank.

WOMAN'S FRIEND AND STEAM WASHER.—Mr. E. B. Hayes, the energetic and efficient agent for the above-named machine, has met with unusual success in its introduction in this city. So far as we have heard, it has given universal satisfaction. Other machines have been thrown aside to adopt the "Woman's Friend." The certificates appended to his advertisement are from well-known residents of New Orleans, who may be relied upon as stating nothing but what they believe to be strictly true. See advertisement in another column.

WE DIRECT the attention of our readers to the advertisement of Mr. Louis S. Metz, proprietor of Metz's Armenian Hair Vigor. Mr. Metz claims for his preparation that it contains no lead or other corrosive mineral substance, and gives new vigor and vitality to the hair. He is also proprietor of the Zozozontz, a cure for toothache, headache, etc. Messrs. Wheelock, Fluhy & Co. are the agents in this city.

INDIAN TURNIP COMPOUND PECTORAL BALM, for the cure of coughs, colds, hoarseness, bronchitis, asthma, and the various affections of the lungs and throat, and for the relief of consumptive patients, is prepared and for sale by H. Laplace, Nos. 23 and 25 Elysian Fields street, and the principal wholesale and retail druggists of New Orleans. Price, $1 per bottle.

CARRE'S CABINS are known everywhere as the most complete and cheapest plantation cabin manufactured. The price of a double cabin, of two rooms, each fourteen by fifteen, built with boards placed upright and the joints stripped, delivered at land, is $135. Messrs. W. W. Carre & Co. will build cabins to order at proportionate prices.

EAGLE COTTON GINS.—The great popularity of the Eagle Cotton Gin is established from the well-known fact that it is reliable, strong and well built. The sole agent for the Southern States is Mr. W. L. Cushing, long located at the corner of St. Charles and Union streets, and for many years among the foremost and most successful dealers in labor-saving implements.

PLANTERS AND COMMISSION MERchants desiring to purchase plows, sweeps, cultivators or other plantation implements are requested to call on Mr. B. J. West, Nos. 115 and 117 Magazine street, where they will find a complete stock at low prices.

NEW ORLEANS WATER CURE.—Dr. Kalow, of Berlin, respectfully informs the citizens of New Orleans and the surrounding country that he has opened a water cure establishment at No. 9 Prieur street.

COAL! COAL! COAL!—Messrs. B. D. Wood & Bros., to Common street, offer to deliver, at lowest market rates, Pittsburg, anthracite and all kinds of coal. Orders left at the office will receive prompt attention.

AT the two stores of the Septolphe Oil Company, No. 42 Camp and 45 Dauphine streets, will be found a large assortment of lamps, trimmings, etc.; also Japanned wares in great variety.

WE CALL the attention of our readers to the card of the old and reliable grocery and commission house of Messrs. G. M. Bayly & Pond, Nos. 31 to 42 Canal and 30 to 34 Common street.

COTTON SEED.—Mr. R. H. Smith, No. 11 Peters street, offers for sale many varieties of choice cotton seed, in quantities to suit purchasers.

WE DIRECT ATTENTION to the card of the long-established furniture house of Messrs. Sampson Bros., Nos. 33 and 35 Royal street.

MESSRS. NAVRA & OFFNER, 174 Canal street, importers of china and glassware and household comforts.

HAVANA CIGARS, at Messrs. Ed. L. Zell & Co.'s, corner of Canal and Carondelet streets.

WE CALL THE ATTENTION of persons in search of a commercial education to Dolbear College, 20 and 23 Camp street. de12 3m

## *BUSINESS NOTICES.*

A WARNING.—Dr. Abernethy once affirmed that his mistakes would fill a grave-yard; and if this confession sprang from so eminent an authority as this distinguished English Esculapius, how many grave-yards could be filled by those of less repute, who recommend noxious nostrums for tonics and administer ineffective compositions for stimulants? It almost seems like a blind infatuation in persons addicted with indigestion, dyspepsia, nervous debility or similar functional derangements to swallow the wretched admixtures that glut the market, when Price's Celebrated Aromatic Stomach Bitters are so accessible.—Prepared from vegetables that embody the purest and most valuable medicinal virtues, Price's Bitters are at once a grateful cordial and most invigorating adjuvant. Imparting a healthy tone to all the organs, regulating the system of circulation, sending on exhilarating glow through all the "natural gates and alleys of the body," they not only repair the shattered nerves, but simultaneously recuperate the wasted energies. In short, wherever there exists any gastric disorder, Price's Celebrated Aromatic Stomach Bitters will infallibly ferret out the disease, and by their active principles apply the remedy.

JAMES W. PRICE & CO.,
Manufacturers and Sole Proprietors,
Lock Box 186, New Orleans, Louisiana.

Sold by druggists, grocers and dealers throughout the South. de26 tu

A WARNING.—There is no case of consumption that did not commence with a cough. Therefore the slightest cold or cough should receive immediate attention. Take at once the great remedy of the age, Dr. TUTT'S EXPECTORANT, and thereby save yourself years of suffering, perhaps life itself.

AUGUSTA, GA., Dec. 31, 1870.

DR. WILLIAM H. TUTT—*Dear Sir:* My little son, aged about three years, was attacked with pneumonia last winter, which left him with a violent cough, that lasted till within about a month since, for the cure of which I am indebted to you and your valuable Expectorant. I had tried most every kind of medicine recommended for coughs, but none did my good until I tried your Expectorant, one bottle of which removed the cough entirely. With many thanks for your valuable preparation,

I am yours truly, JOHN M. WEIGLE.

DR.—PUTT'S HAIR DYE MAKES THE OLD LOOK YOUNG. ja23 2t

CHARLES H. REED, REAL ESTATE Broker, No. 87 St. Charles street. Buys and sells all sorts of city and country property. Mortgages made promptly. Various pretty cottages in choice locations are offering on long terms. Lots for sale the finest Building Sites in the city, and, being largely interested himself, can speak confidently on all matters pertaining to the sale, rental, appraisement and management of real estate. de26 2m

THE EQUITABLE LIFE ASSURANCE SOCIETY, New York.

| | |
|---|---|
| Assets | $18,000,000 |
| Income | 8,000,000 |

Branch office—33 Camp street.

A. P. CLEVELAND,
General Agent.
fe18 1y

USE DR. HENRY'S WORLD'S TONIC AND BLOOD PURIFIER.—It is the great household remedy, pleasant to take, yet potent for the prevention and cure of diseases. It is better than Bitters, Cordials, Buchu or Sarsaparilla. Sold by druggists. jy18 1y

DR. HENRY'S ROOT AND PLANT PILLS.—Mild yet thorough; no nausea or griping; entirely vegetable; great Liver remedy. Price, 25 cents. Sold by druggists. jy18 1y

TWELVE SAMPLES (postage free) for fifty cents. Sells for $10. R. L. WOLCOTT, 181 Chatham square, New York. no23 1y

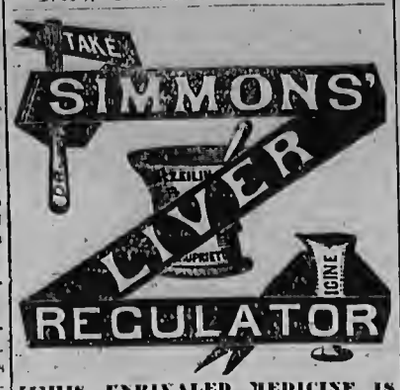
SIMMONS' LIVER REGULATOR has no equal as a preventive or cure. jn23 tt

## *BUSINESS NOTICES.*

REMOVE from the blood those wastes arising from the action of the system which, if allowed to remain in the circulation, give rise to diseases which speedily destroy life. Nature has appointed the kidneys and liver as her agents, by whose action impurities shall be eliminated from the system; and when these agents are torpid or debilitated, or disabled from any cause for their business, Hamilton's Buchu and Dandelion Bitters fresh life and vigor to them, and makes of them the best blood purifiers one can have. This preparation is for sale at Frederikson & Harte's and E. J. Hart & Co.'s drug stores. jn11 2m

MRS. WHITCOMB'S SYRUP.—The great soothing remedy. Price only 25 cents. Gives rest to the mother and health to the child. Sold by druggists. jy18 1y

## *NEW ADVERTISEMENTS.*




THIS UNRIVALED MEDICINE IS warranted not to contain a single particle of MERCURY, or any injurious mineral substance, but is

PURELY VEGETABLE.

For Forty Years it has proved its great value in all diseases of the LIVER, BOWELS and KIDNEYS. Thousands of the good and great in all parts of the country vouch for its wonderful and peculiar power in purifying the blood, stimulating the torpid Liver and Bowels, and imparting new life and vigor to the whole system. SIMMONS' LIVER REGULATOR is acknowledged to have no equal as a

LIVER MEDICINE.

It contains four medical elements never united in the same happy proportion in any other preparation, viz.: a gentle Cathartic, a wonderful Tonic, an excellent Alterative, and a certain Corrective of all impurities of the body. Such signal success has attended its use that it is now regarded as the

GREAT UNFAILING SPECIFIC

for LIVER COMPLAINT and the painful offspring thereof, to wit: Dyspepsia, Constipation, Jaundice, Bilious Attacks, Sick Headache, Colic Depression of Spirits, Sour Stomach, Heart-Burn, etc. Regulate the Liver and prevent

CHILLS AND FEVER.

SIMMONS' LIVER REGULATOR is manufactured only by

J. H. ZEILIN & CO.,
Macon, Georgia, and Philadelphia.

Price, $1 per package; sent by mail, postage paid, $1.25. Prepared ready for use in bottles, $1.50. Sold by all druggists.

BEWARE of all Counterfeits and Imitations. se11y

IMPROVED



EAGLE COTTON GINS.

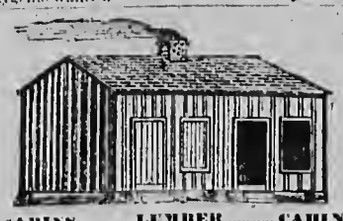
The great popularity of the EAGLE COTTON GINS is established from the well-known fact that they are the most reliable, strongest and best built Cotton Gins ever made. The Eagle Cotton Gin runs lighter than any other gin, thus having a great advantage for planters who wish to run by horse power. All the numerous planters who use the Eagle Cotton Gin will certify to the fact that when their cotton is sent to market it always brings the highest market price, as no other gin can produce a finer or a better sample of cotton than the Eagle Cotton Gins. Over seventeen thousand of the Eagle Cotton Gins have been made and sold. During a period of twenty years the undersigned has had the agency of the Eagle Cotton Gin in New Orleans. He has never had a gin returned or rejected out of the immense number sold. The saw cylinders of all the Eagle Cotton Gins are twelve inches in diameter, which is two inches larger than most other kinds of gins, thus giving our forty-saw gin more teeth, and they are more than equal to the fifty-saw gins of other makers, who use only a ten-inch cylinder, and the same great advantage of the twelve-inch cylinder in larger sized gins can be easily estimated. Planters who wish a reliable cotton gin, with an established reputation, can safely send for Eagle Cotton Gin Circular. Say they are not working an entire crop of cotton, and will obtain a cotton gin which is indorsed by the oldest and largest planters in the country as the best in use. A large stock of the Eagle Cotton Gins are always kept on sale in New Orleans, ready for immediate shipment. Planters should be particular to state if they want right or left-hand motion gins.

PRICES.

| | | | |
|---|---|---|---|
| 10-Saw Gin | $200 | 65-Saw Gin | $325 |
| 15-Saw Gin | 225 | 70-Saw Gin | 350 |
| 50-Saw Gin | 240 | 75-Saw Gin | 375 |
| 55-Saw Gin | 275 | 80-Saw Gin | 400 |
| 60-Saw Gin | 300 | | |

All orders should be addressed to

W. L. CUSHING,
No. 61 St. Charles street,
Sole Agent for the Southern States.
Agents wanted. jn23 3m



CABINS.....LUMBER.....CABINS.

PLANTATION CABINS, manufactured in the city and shipped to the country, all framed, fitted, and each piece marked and numbered, so that a common hand can put them up without the aid of a carpenter.

The above represents a double Cabin of two rooms, each 12x15, built with boards placed upright and the joints stripped. Price, delivered to boat, including all hardware, nails, shingles, etc., $135. We make them of all sizes. Cost in proportion.

We also keep a large stock of LUMBER, SASH, etc., on hand, and make a specialty of sawing bills to order.

W. W. CARRE & CO.,
350 Delord street, New Orleans.
jn23 1y

C. SAMPSON. F. G. SAMPSON.

SAMPSON BROTHERS,
(LATE C. C. SIMPSON,)
FURNITURE,
33 and 35.....Royal Street.....33 and 35
NEW ORLEANS,
Established in 1833. ja23 1y

G. M. BAYLY & POND,
WHOLESALE GROCERS AND COMMISSION MERCHANTS,
Nos. 31, 36, 38, 40 and 42 Canal, and 58 and 61 Common Street,
ja23 1y New Orleans, La.

ORGAN FOR SALE.

Messrs. George Jardine & Son offer for sale the ORGAN now in use in the Presbyterian Church at Natchez. Price, $500. Their agent will be in Natchez shortly and will superintend the erection of this instrument without expense to the parties purchasing. The dimensions are about as follows: Base, nine and a half by seven and a half feet; height, twelve feet. For further particulars address

ja23 tf. ABBOTT & HENDERSON, Natchez.

R. H. SMITH,
11.....Peters Street.....11
Between Common and Gravier,
DEPOT FOR
COTTON SEED for Planting; David Dickson's Sutton's, Boyd's Prolific, Petit Gulf, Hollivar County, Sea Island and other choice SEEDS, in quantities to suit, at reduced prices. ja23 3m

COAL.....COAL.....COAL.

H. D. WOOD & BROS.,
106 Common St., opposite City Hotel,

Wholesale and Retail Dealers in all kinds of COAL. Pittsburg Coal delivered by boat-load or less on the road, and shipped in casks or in bulk at lowest market rates. City trade supplied. ja23 3m

## *NEW ADVERTISEMENTS.*

B. J. WEST.
DEALER IN
AGRICULTURAL IMPLEMENTS,
Plantation Hardware and Machinery,
115 AND 117 MAGAZINE STREET,
AGENT FOR

Poole & Hunt (Baltimore) Steam Engines, Saw Mills, etc.
H. & F. Blandy (Zanesville, Ohio) Steam Engines, Saw Mills, etc.
B. W. Payne & Sons' (Corning, New York) Steam Engines, Saw Mills, etc.
George L. Squier & Bro. (Buffalo, New York) Sugar Mills, Horse Powers, etc.
E. Ball & Co. (Canton, Ohio) "World" and "Ohio" Mowers, and Mowers and Reapers combined.
D. M. Osborne & Co., "Kirby" Mowers, etc.
H. C. Taylor, Hay Rakes.
"Nishwitz" and "Monroe" Pulverizing Harrows.
"Excelsior" Lawn Mower.
R. Ball & Co. (Worcester, Massachusetts) Wool-working Machinery.
H. Smith (Smithville, New Jersey) Wool-working Machinery.
American Saw Company, New York.
Hubbard, Lippincott, Bakewell & Co., Saws.
"Gunpowder" Copper Works, Baltimore.
Mollie Plow Company, Plows and Cultivators.
Whship & Bro. (Atlanta, Georgia) Cotton Gins.
"Stafford" Cultivator and "Suttley" and "Pilot" Gang Plows.
"Buckeye" Foundery, Bells.
B. J. West's Cotton Seed Huller.
H. J. West's "Improved Felton Patent" Grist Mill and Corn-Cob and Stalk Crusher combined.
T. C. Nisbet (Macon, Georgia) Cotton Press Screws, etc. ja23 2m

INDIAN TURNIP COMPOUND
PECTORAL BALM,
FOR THE CURE OF
COUGHS, COLDS,
HOARSENESS,
BRONCHITIS, ASTHMA,
and the various Affections of the Lungs and Throat, and for the relief of Consumptive patients.




The Indian Turnip Pectoral BALM completely cures the most inveterate cases of Bronchitis, Catarrh, Incipient Consumption, Pulmonary Oppression, the Spasmodic Nervous Disorders which attend certain forms of Coughs, Sore Throat, and generally all cases of Inflammation of the Respiratory Organs. It has a soothing action upon the Cough, facilitates expectoration, checks the spitting of blood, and relieves fits of Asthma. In this last disease the Indian Turnip Pectoral Balm has been given with the greatest success. Its use in Whooping Cough remarkably relieves this distressing affection. Price, $1 per bottle.

Prepared and for sale by

B. LAPLACE, Druggist,
Nos. 23 and 25 Elysian Fields street,
and the principal Wholesale and Retail Druggists of New Orleans. ja23 1m

NEW ORLEANS WATER CURE,
NO. 9 PRIEUR ST., CORNER OF CANAL.

DR. KALOW, of Berlin, would most respectfully inform the citizens of New Orleans and the surrounding country that he has opened an establishment at No. 9 Prieur street, corner of Canal, for the cure of all CHRONIC DISEASES. ja23 3m

SECOND SEMI-ANNUAL STATEMENT
—OF—
THE MUTUAL NATIONAL BANK
OF NEW ORLEANS,
NO. 106 CANAL STREET.

At close of business, Thursday, December 31, 1872.

RESOURCES.

| | |
|---|---|
| Cash—Currency | $7,671 15 |
| Cash—Gold Coin | 101,372 38 |
| Loans and Discounts | 1,939,981 65 |
| U. S. Bonds to secure Circulation | 850,000 00 |
| Other Stocks, Bonds and Mortgages | 3,000 00 |
| Due from Redeeming and Reserve Agts. | 241,957 11 |
| Due from other Banks and Bankers | 9,013 80 |
| Banking House | 7,870 80 |
| Furniture and Fixtures | 16,551 61 |
| Premiums on United States Bonds | 72,237 50 |
| Premium on Gold | 1,328 51 |
| Total | $2,725,876 81 |

LIABILITIES.

| | |
|---|---|
| Capital Stock paid in | 500,000 00 |
| Surplus Fund | 10,583 75 |
| Circulation | 119,000 00 |
| Dividends unclaimed | 394 81 |
| Individual Deposits | 1,706,140 97 |
| Due to other Banks and Bankers | 2 93 |
| Profit and Loss | 19,455 24 |
| Total | $2,725,876 81 |

All Depositors Participate in the Profits.

SECOND SEMI-ANNUAL DIVIDEND,
Declared December 31, 1872:

5 Per Cent. to Stockholders.
1 Per Cent. to Depositors.

PAUL FOURCHY, President.
ALBERT BALDWIN, Vice President.
JOSEPH MITCHEL, Cashier.

DIRECTORS.

| | |
|---|---|
| P. Maspero, | John T. Hardie, |
| John D. Cobb, | Charles Laidlie, |
| Adolph Meyer, | P. Pourcine, |
| Albert Baldwin, | Paul Fourchy, |
| Ernest Miltenberger, | |

ja16 3m

PAYNE, DAMERON & CO.—FROM AND after the first instant Col. GEORGE MOORMAN and Mr. JOHN G. PARHAM become partners in our business, which will hereafter be conducted under the name and style of J. U. & H. M. PAYNE & CO.

J. U. PAYNE,
H. M. PAYNE,
Surviving partners of Payne, Dameron & Co.
J. U. PAYNE,
H. M. PAYNE,
GEORGE MOORMAN,
J. G. PARHAM,
jn16 6m

J. J. PAYNE. GEORGE MOORMAN
H.M. PAYNE. J. G. PARHAM.

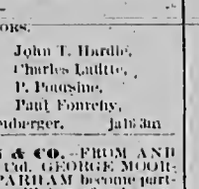
J. U. & H. M. PAYNE & CO.,
COTTON FACTORS,
64 and 66.....Baronne Street.....64 and 66
Between Union and Gravier streets,
je19 1y New Orleans, La.

FOR RENT—IN NEW IBERIA, LA.

THE LIVE OAK HOTEL, a three-story Brick Building, containing Sixteen Rooms; Hall above and below; Gallery in front; Grounds large; Fruit big Garden, measuring two hundred feet front on Main street and running back to Bayou Teche—three hundred or more; two Cisterns, one underground; Kitchen and Stables, and all the necessary outbuildings complete. References required. For terms address L. H. MONTANYE,
Ja11 1m New Iberia, La.

SUPERIOR
PRINTERS' INK,
MANUFACTURED BY
J. BURGLASS,
oc 7 1m 10 Camp street, New Orleans.

ROBERT PATON,
MANUFACTURER OF
SCHOOL,
CHURCH
AND OFFICE
FURNITURE,
SUNDAY SCHOOL
—AND—
Lecture Room Settees,




Of every description; Blackboards, etc.
No. 28 GROVE STREET, NEW YORK.
N. B.—Particular attention is called to the PATENT REVERSIBLE SETTEES.
Send for a catalogue. oc17 6mcow

D. DAVIS,
DEALER IN
Men's, Youths' and Boys' Clothing,
HATS, CAPS AND GENTLEMEN'S FURNISHING GOODS,
200.....POYDRAS STREET.....200
New Orleans, Louisiana.

Clothing made to order. All orders from the country will be promptly attended to, and satisfaction guaranteed. ja16 6m

## *NEW ADVERTISEMENTS.*

J. C. TILTON, PITTSBURG, PA.

# WOMAN'S FRIEND AND STEAM WASHER

ONE HUNDRED THOUSAND SOLD.

WILL CLEANSE YOUR CLOTHES WITHOUT RUBBING.

EVERY ONE SOLD IS FULLY WARRANTED.

NO FLUIDS OR EXTRA SOAP USED.

IT CONSUMES LESS SOAP, LESS TIME AND LESS FUEL THAN THE USUAL method. It saves Labor, Wear and Tear, and the Annoyance of Wash-day. It requires no attention while the process of cleansing goes on. It will do the Washing of the Family while you are eating breakfast and doing up dishes.

Steam has long been known as the most powerful agent in removing dirt, grease and stains from clothing, and bleaching them white. Paper makers have for many years used steam in cleaning and bleaching their rags, and they succeed in making, by its agency, the filthiest picking from the gutter perfectly pure and white. Until the invention of the STEAM WASHER or WOMAN'S FRIEND, although often attempted, no method had been discovered of applying Steam directly to the clothing, which could be used in a portable manner for domestic purposes. The WOMAN'S FRIEND washes without labor. It will do the washing of an ordinary family in from thirty minutes to an hour. The STEAM WASHER is superior to all other devices for the following reasons:

1. It does its own work, thereby saving a large portion of the time usually taken in a family.
2. It uses much less soap than is required by any other method.
3. It requires no attention whatever while the process of cleansing is going on. A lady can do her washing while she is eating her breakfast and doing up the breakfast dishes.
4. Clothing wears double the time, washed in this Washer, that it will washed by a machine, or by hand-labor or a washboard.
5. Lace Curtains and all fine fabrics are washed in a superior manner. For Flannels this Washer is most desirable, as it will not full them, as a machine or hand-rubbing does. All fabrics, from the finest lace to a bed-blanket, can be washed perfectly well with ease without the rubbing-board.

IT IS TRULY A LABOR AND CLOTHES-SAVING INVENTION.

READ THE FOLLOWING TESTIMONIALS:

NEW ORLEANS, LA., January 16, 1873.

This is to certify that I have used the Steam-Washer sold by E. B. Hayes, General Agent, and fully indorse all he claims for it, having used it four or five weeks.
(Signed) ANN E. S. BASSITT, 186 Chippewa street.

NEW ORLEANS, LA., January 17, 1873.

This is to certify that I am using the Steam Washer called the "Woman's Friend," and consider it the best invented Washing Machine in use. It saves labor, soap, fuel and clothes, and I fully indorse all Mr. Hayes claims for it. (Signed) MRS. G. H. W. LEHDE, No. 81 St. Charles street.

NEW ORLEANS, LA., January 17, 1873.

I am using the Steam Washer called the "Woman's Friend," and consider it the best thing for washing clothes I have ever seen. (Signed) J. C. McALLISTER, cor. Carondelet and Julia Sts.

NEW ORLEANS, LA., January 17, 1873.

I am using the Steam Washer called the "Woman's Friend," and consider it the best invented Washing Machine in use. It saves labor, soap, fuel and clothes.
(Signed) N. MILLER, No. 83 Gravier street.

FOR SALE BY

E. B. HAYES, General Agent,
ja23 tf AT G. W. W. GOODWYN'S, 52 GRAVIER STREET, NEW ORLEANS.

A liberal discount allowed to country Merchants who desire to keep them for sale. ja2 tf

EDWARD THOMPSON, 184 Poydras St., New Orleans,
Agent of the Manufacturers.

Shade Machines sent to any address, carefully packed, with all the fixtures, on receipt of $12, or by express, C. O. D. For further particulars send for Circular. Address

Every Machine is Fully Warranted for Two Years.

The sale of the Machine without the Proof of Improvements has been LIMITED TO NINE MONTHS. Nos. have ordered the Second and Third Machines, and many by letter, after trying one. Full directions for running the Machine, including Lamp-shades, Lamp-shades, etc., accompany each Machine.

THE FIRST AND ONLY STITCH PLACED MACHINE PATENTED. 1871.
Has Shuttle and Bobbin. Combined Under-Thread Winder. Stitch Regulator. Presser-Foot Lifter. Improved Tension. Simplicity Made of the Best Material, but Compact and Light. A Lady can carry it with perfect ease.

BECKWITH SEWING MACHINE. IMPROVED.
Patented April 19, 1871.—Improved November, 1872.
PRICE, $12, Including Hemmer, Guide, Four Needles, Oil and Can.
NO WORK OF THE TEN-DOLLAR STYLE MADE.

MACHINERY.....MACHINERY.

The Hoadley PORTABLE STEAM ENGINE, from Eight to Seventy-five Horse Power. Adapted to all purposes.
H. L. Emery & Son's PLANTATION MACHINERY, Cotton Gins, Rice Threshers, Saw Mills, Horse Powers, etc.
Ingersoll's New Improved HAND POWER COTTON PRESS.
Coleman's CORN AND WHEAT MILLS, all sizes.
Bean's Direct-Acting STEAM PUMP.
Houghton's WATER ELEVATOR. Raises water in any quantity. A child can attend it.
Drove Wells, Wood-working Machinery, Belting, Shafting, Pulleys, Gin-Saw Gummers, etc.

The above Machinery is selected for this market, is strictly first-class, sold at manufacturers' prices, and guaranteed.

Special attention given to erecting all kinds of Machinery, Draining and Irrigating Plantations, and Transmitting Power by Wire Rope.

Circulars, estimates and full information free.

GEO. A. BARNARD, Engineer,
Jn16 1y 12 Union street, New Orleans.

J. C. BERMEL,
121.....CANAL STREET.....121
New Orleans.

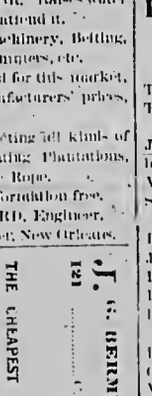
THE CHEAPEST HUMAN HAIR MANUFACTORY, WHOLESALE AND RETAIL.

Gloves, Fans, Perfumery, Brushes, Combs, Fancy and Jet Jewelry, Artificial Flowers, Pocket Books, Opera Glasses, Walking Canes, Child'ens Tinted Parasols, etc.

A FULL ASSORTMENT OF LADIES' HAIR, Constantly on Hand—No. 3 Boulevard Marigny, Paris.

PROCTER & GAMBLE'S
EXTRA OLIVE SOAP
is made from the Best Material and Nicely Perfumed. Sold at price of ordinary Soap. Buy it; you will use no other. Grocers have it.
New Orleans Jobbers are Wholesale Agents. ja2 6m

SPECIAL
—TO THE—
CHURCHES,
COUNTRY RESIDENCES,
AND ALL OTHERS IN WANT OF
Chandeliers and Safety Lamps.



We would announce that in addition to our large trade in Lamps and Lamp Trimmings, Oils, etc., we have established a
CHANDELIER MANUFACTORY,
which enables us to offer a fine and safe article at less than three-fourths their former prices notwithstanding the continued rise in materials.

We are also sole agents for the UNION SAFETY LAMP, the fount of which we attach to Chandeliers, rendering an explosion with any kind of oil impossible.

SEPTOLINE OIL COMPANY,
No. 42 Camp and 45 Dauphine street,
de26 1m New Orleans.

9999 AGENTS WANTED—We guarantee employment for all, either sex, at $5.00 per day, or $2,000 or more per year. New works by Mrs. H. B. Stowe and others. *Superb premiums given away.* Money made rapidly and easily. Particulars sent free.
QUEEN CITY PUBLISHING CO.,
CINCINNATI, OHIO.
se5 1y

S. H. HAGGART,
ARCHITECT,
No. 5 Commercial Place, New Orleans.

Plans, detail drawings, and specifications of Churches, School-houses and buildings of every description. de12 1y

LADIES WHO WISH HONORABLE employment, address
LA PERLE MANUFACTURING CO.,
no23 3m No. 90 Chambers street, New York.

HOLIDAY PRESENTS,
FOR SALE BY
GAINES & BELF,
Nos. 127 and 129 Common Street
AND
653 MAGAZINE, NEAR COR. OF JACKSON.

PRICES TO SUIT THE TIMES.

Fancy, plain, gilt and white China Dinner Sets, Tea Sets, Breakfast Sets, Chamber Sets and Tete-

## The Child's Corner.

### INTEMPERANCE.

BY MRS. SIGOURNEY.

I saw a little girl
With half-impassioned form,
And wondered why she wandered thus,
Amid the winter storm.

They said her mother drank
What took her senses away,
And so she let her children go
Hungry and cold all day.

I saw them lead a man
To prison for his crime,
Where solitude and punishment
And toil divide the time.

And as they led him through the gate
Unwillingly along,
They told me 'twas intemperance
That made him do the wrong.

I saw a woman weep
As if her heart would break;
They said her husband drank too much
Of what he should not take.

I saw an unfrequented mound
Where weeds and brambles wave;
They said no tear but fallen there—
It was a drunkard's grave.

They said these were not all
The risks th' intemperate run,
For there was danger less the soul
Be evermore undone.

Water is very pure and sweet,
And beautiful to see;
And, since it cannot do us harm,
It is the drink for me.

## The Little Peddler.

One rainy afternoon, in the earliest part of autumn, I heard a low knock at my back door, and, upon opening it, found a peddler. Now peddlers are a great vexation to me; they leave the gates open; they never have anything I want; and I don't like the faces that belong to them, especially those of the strong men who go about with little packages of coarse goods; and I always close the door upon them, saying to myself: "Lazy."

This was a little boy, and he was pale and wet, and looked so cold I forgot he was a peddler, and asked him to come in to the fire. I thought he appeared as though he expected I was going to buy something, for he commenced opening his tin box; but I had no such intention. He looked up in my face very earnestly and sadly when I told him to warm himself by the fire, and did not wish to purchase anything. As he rose slowly from his seat there was something in his manner which reproached me, and I detained him to inquire why he was out in the rain. He replied:

"I am out every day, and can't stay in for a little rain; besides, most peddlers stay at home then, and I can sell more on rainy days."

"How much do you earn a day?"

"Sometimes two shillings, sometimes one; and then, ma'am, I am very tired."

Here he gave a quick, dry cough, which startled me.

"How long have you had that cough?"

"I don't know, ma'am."

"Does it hurt you?"

"Yes, ma'am."

"Where does your mother live?"

"In heaven, ma'am," said he, unmoved.

"Have you a father?"

"Yes, ma'am; he is with mother," he replied in the same tone.

"Have you any brothers or sisters?"

"I have a little sister; but she went to mother about a month ago."

"What ailed her?"

"She wanted to see mother, and so do I; and I guess that is why I cough so."

"Where do you live?"

"With Mrs. Brown, in N—— street."

"Does she give you any medicine for your cough?"

"Not doctor's medicine—she is too poor; but she makes something for me to take."

"Will you take something if I give it to you?"

"No, ma'am, I thank you; mother took medicine, and it didn't help her, though she wanted to stay. And, you see, I want to go. It would not stop my cough. Good-day, ma'am."

"Wait a minute," I said. "I want to see what you carry."

He opened his box, and for once I found what I wanted. Indeed, I don't think it would have signified what he had—I should have wanted it; for the little peddler had changed in my eyes—he had a father and mother in heaven, and so had I. How strange that peddlers had never seemed like human, soul-filled beings before! How thankful he was! and how his great sunken blue eyes looked into mine when I paid him!

"You don't ask me to take a cent less;" said he, after hesitating a minute; "I think you must be very rich."

"Oh! no!" I replied; "I am far from that, and these things are worth more to me than I gave you for them. Will you come again?"

"Yes, ma'am, if I don't go to mother soon."

"Are you hungry?"

"No, ma'am; I never feel hungry now. I sometimes think mother feeds me when I sleep, though I don't remember it when I am awake. I only know I don't wish to eat now since my sister is dead."

"Did you feel very sad then?"

"I felt very big in my throat, and thought I was choked; but I didn't cry a bit, though I felt very lonely at night for awhile. But I'm glad she's up there now."

"Who told you you were going to die?"

"Nobody, but I know I am. Perhaps I'll go before Christmas."

I could not endure that, and tried to make him stay; but he would run and tell Mrs. Brown what good luck he had met with. He bade me good-day again cheerfully, and went out into the cold rain; while I could only say: "God be with you, my child!"

He never came again, though I looked for him every day. At length, about New Year's day, I went to the place he called home. Mrs. Brown was there; but the little pilgrim—his weary feet were at rest; and nevermore would his gentle knock be heard at the door of those who, like myself, forget the necessity and stern want that often send about these wanderers from house to house, and that their employment might be far more unseemly to them than annoying to us.—*Household Treasure.*

THE childhood shows the man, as morning shows the day.—*Milton.*

## The Ship of the Desert.

The camel is called by the Arabs "the Ship of the Desert," and is said by them to be a special gift from God. It is certainly one of the most useful creatures given for the use of man. Without it the Arabs could not live, trade or travel. They drink its milk, eat its flesh, and make garments and tents of its hair.

The foot of the camel is broad and spreading, divided into two parts, with a horny tip at the end of each. On the bottom of the foot is a soft cushion, which enables it to tread over the sandy desert or the hard and rocky plain with equal ease and comfort. A troop of camels move without making the least noise, and it would not be known they were coming did not the passengers look up.

This animal has four stomachs; in one of these it stores up a quantity of water before it sets off on a journey. It can draw this water as it pleases from the little cistern which holds it, and thus refresh its thirst and moisten its food. It also bears hunger without appearing to suffer, and a few dates or a handful of beans will at any time satisfy its wants. It is very fond of prickly shrubs, which it plucks with its strong teeth. When we see the sharp thorns of the bushes we may esteem them of little or no use; but if we saw the camel eating them with a relish, where nothing else can be found in the wilderness, we should be taught that God has made nothing in vain.

As the camel kneels to be loaded, its skin would be endangered by kneeling on hard stones had not its all-wise Creator provided each of the fore legs with two pads or cushions, and one on each hind leg. On these it rests when it is loaded; and then rising up, with nearly a thousand pounds in weight on its back, it is ready for its journey.

There are many references to the camel in the Bible. Abraham's servant took ten of his master's camels when sent on a journey; and when he came to a well of water they knelt down to drink. Job's riches consisted, among other animals, of three thousand of this useful animal. The haunches of this creature are referred to by Isaiah, and our Savior speaks of the camel in Matthew.

The customs of the East are much the same now as in former times. Ornaments were hung on the necks of camels in the days of Gideon; so are little bells and trinkets at the present time. Cloth is still made out of camels' hair, as in the days of John the Baptist, and caravans of merchants, with their camels bearing spices, are seen crossing the desert, as when Joseph was sold by his brethren.

Mr. Macfarlane, after describing the animal, says: "I never saw a Turk ill use this useful, gentle creature, but I have often seen him give it a portion of his own dinner when it had nothing else but chopped straw to eat. The Arabs will kiss their camels in gratitude and affection after a journey across the desert."—*Children's Hour.*

## Effie's Mistake.

Effie stood by the window idly playing with the curtain tassel, and looking dreamily out into the street. She soon betrayed the subject of her thoughts by saying:

"Mamma, I think those Lovells, who have lately moved into the great house yonder, must be very rich. I have seen the most elegant furniture carried in there, and they seem to have plenty of servants."

"Yes, Effie, I have been told they are very wealthy."

"I thought so, mamma, for Clara never has to walk out; I always see her riding in their beautiful carriage, or else upon the back of her Shetland pony. I have to walk everywhere I go, and never can ride except in the horse cars. It seems too bad, mamma, that she should have so much and I so little."

"God's gifts are much more evenly distributed than you suppose, my dear; and you have made a great mistake in regard to Clara. I dare say the poor child would be willing to part with her horses, carriages, servants, and indeed all the luxuries which she enjoys, if she could walk and run about as you can."

"Why, mamma, what do you mean? Cannot Clara walk if she chooses?"

"No, my dear, she is a cripple, and has never walked a step since she was two years old. The reason that she rides out so much is because that is the only way she can take the air. In the house she has to be wheeled about in a chair, or carried in the arms of a servant. I fear you have been envying your rich little neighbor. Do you think, now, you would like to change places with her?"

"Oh, no, indeed, mamma; I had rather be a great deal poorer than we are, and have the use of my limbs. Oh, dear, how dreadful not to be able to walk a step! I am sure, mamma, I shall always pity Clara now when I see her riding out, instead of envying her."

"I hope, my dear, you will never allow yourself to indulge in the feeling of envy. God has given us our lot in life, and he denies us some good things. He knows what is best for us, and makes it up to us in other ways. I want my little girl to cultivate such a spirit that she can say, as St. Paul did: 'I have learned in whatsoever state I am therewith to be content.'"—*American Messenger.*

GOD'S GREAT LOVE.—Some two years ago two gentlemen were riding together, and, as they were about to separate, one addressed the other, thus: "Do you ever read your Bible?" "Yes; but I get no benefit from it, because, to tell the truth, I feel I do not love God." "Neither did I," replied the other, "but God loved me." This answer produced such an effect upon his friend that, to use his own words, it was as if one had lifted him off the saddle into the skies. It opened up to his soul at once the great truth that it is not how much I love God, but how much God loves me.

A FRIEND cannot be easily known in prosperity; nor can an enemy be easily hid in adversity.

## The Farm and Garden.

HONEY PLANTS AND HIVES.—At the Cleveland bee meeting the Alsike was highly commended, especially for rather damp soils. Much was said in favor of the linden or basswood as of the highest value. Mr. Hosmer astonished the society by his statements in regard to the yield of honey from this forest tree; one swarm had gained fifty-two pounds in one day. Mr. Root has four thousand small trees of the linden ready to set out this spring for this purpose, and others were proposing to set out large numbers. One man stated that he intended to put out one hundred acres for this purpose. Honey from the linden is the most crisp and delicious of all honey, and this tree should have a place in all of our shelter belts or artificial planting of forest trees. In regard to hives it was stated that no bee-keeper now thought of doing without movable frames, and, as there are few swarms in box hives to be transferred, little time was spent on that subject.

ANTS ABOUT BEE-HIVES.—A correspondent inquires "If ants do any damage to bees, and what is an effectual remedy against them?" We do not think ants will do any great damage to bees if stocks are in good condition. A colony almost totally depopulated might be overrun with them and destroyed, or a community of ants might locate under or even in the top of a hive, not so much for the purpose of destroying the bees as for securing comfortable quarters. They would, no doubt, become very troublesome to the bees, and destroy numbers. In such instances the communities should be broken up and destroyed, or stocks may be removed to other stands by moving a little each day. Large numbers of ants are often caught in a sponge which has been well saturated in thin sirup; then by dipping the sponge in boiling water they are destroyed.—*Canada Farmer.*

GREASING OF HORSES' FEET.—I had an excellent opportunity of observing the effect of greasing the feet while working in a shop where horses were shod for a large undertaker's establishment. The treatment of the horses by the horse-shoer was the same as that of hundreds of other horses shod at the same shop; but the feet of the funeral horses were greased every time they went out, to make them nice and black; and as the fruit of this practice the hoofs almost ceased growing. They were exceedingly dry and brittle. The sole was not hard and glassy, as feet are after paring, but of a dry nature, and could in many cases be easily crumbled down by the fingers. *Correspondent Canada Farmer.*

TWO EXCELLENT COMPOSTS.—The editor of the *Reconstructed Farmer* recommends the following composts. Those who have all the materials at hand will do well to try them.

*Good Compost.*—By mixing twenty bushels of cotton seed and twenty of ashes, or fifty of marl, with seven hundred bushels of vegetable mold, you will have a fine compost.

*A Number One Compost.*—Take five or seven hundred bushels of any rich earth and mix it with two hundred bushels of cotton seed, twenty of ashes, forty of stable manure and fifty of marl, and you will have that which is superior to any commercial fertilizer on any crop.

GROWING PEARS.—J. W. Adams, in the *Gardeners' Monthly*, says that soils which are of a strong, gravelly texture, with some clay admixed, appear to be the best adapted to produce excellent pears. Any soil not inclining to be dry, with good culture will produce fine fruit, either on the pear or quince roots. In either case it must be deep and rich. As to the question between dwarfs, he says truth is found between extremes. He would not have all his trees of either kind exclusively.

ROSE CUTTINGS.—One of the best methods of securing the success of these is to stick the cutting about an inch deep into clean river sand, with properly-prepared soil about an inch below to receive the roots as soon as they strike. The clean sand prevents the roots from rotting. A correspondent of the *Horticulturist* succeeded with this when every other mode failed, and says she does not lose one in twenty.—*Arthur's Home Magazine.*

MR. JOHN WOODHOUSE, of Lehi City, Utah, writes that some of his heaviest crops are from land which, four years ago, was totally barren, in consequence of the alkali it contained. He states that the proper treatment of such soils is to plow in an abundance of coarse, half-rotted manure, and then flow water completely over the land instead of around it. Generally this will bring the land to in from two to five years, according to the proportion of alkali in the soil.

AN ENGLISH PAPER describes a case of yellow primrose which, when planted in a rich soil, had the flowers changed to a brilliant purple. It also says that charcoal adds great brilliancy to the colors of dahlias, roses and petunias; carbonate of soda reddens pink hyacinths, and phosphate of soda changes the colors of many plants.

SCRATCHES IN HORSES.—Take four ounces of ointment of rosin, half an ounce of finely-ground verdigris, two ounces of turpentine, half an ounce of oil of organum, half an ounce of tincture of iodine, one and a half pounds of mutton tallow. Mix all well together. Once a day will be sufficient to apply the ointment.

CORN FODDER.—It is a great mistake to sow corn broadcast. Sow in drills three and a half feet apart, say four bushels of seed per acre, or a kernel about every inch in the row. The land must be as rich and mellow as possible. Use the cultivator frequently.

WHEN is a cat like a teapot? When your tea's in it.


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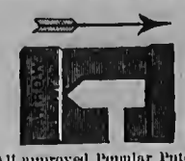
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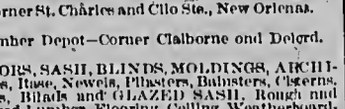
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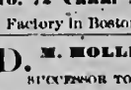
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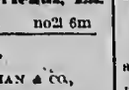
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This is the only Hotel in the City which has FREE OMNIBUSES to and from the cars and boats for the use of guests. Ask for Exchange Hotel Omnibus. feb1 1y

**A. B. GRISWOLD & CO.**

COR. CANAL & ROYAL STS.
NEW ORLEANS
SOUTHERN AGENTS FOR THE
GORHAM MFG COMPANY
THE LARGEST MANUFACTURERS IN THE WORLD OF
STERLING SILVER WARE

de5 1y

**DAVIS & FRERET,**

REAL ESTATE BROKERS,

27.....Commercial Place.....27

Prompt attention paid to Purchasing and Selling of Property, Collecting Rents, etc. Rent Bulletin issued daily. Sale Bulletin issued semi-monthly. Personal attention is given to any City Property put in our hands. de26 2m

**HILLMAN & MANARD,**

157.....POYDRAS STREET.....157

Between St. Charles and Carondelet Streets,

Dealers in Fancy GROCERIES, FRUITS, TEAS, and all kinds of

**Family and Plantation Supplies.**

Special attention paid to consignments of Country Produce. Orders and consignments respectfully solicited. de26 2m

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**RICHARD FROTSCHER,**

**SEED MERCHANT,**

12.....Dumaine Street.....12

Near the French Market, New Orleans,

DEALER IN

**BUIST'S GARDEN SEEDS,**

WHICH ARE

THE MOST RELIABLE SEEDS SOLD IN THE SOUTHERN MARKET.

Almanacs and Catalogues furnished on application. Prices reasonable. ja9 2m

A. C. BANNER & CO., MOBILE. WILEY G. TOOMER, NEW ORLEANS.

**BANNER & TOOMER,**

COMMISSION MERCHANTS IN

LUMBER, OAK STAVES,
SHINGLES, NAVAL STORES,

And all kinds of Building Materials and Merchandise. Orders promptly filled.

Office—No. 288 DELORD STREET, near Rampart, opposite New Basin. Postoffice address, Lock Box 221, New Orleans.

REFERENCES.—Thomas P. Miller & Co., Baker, Lawler & Co., Toomer, Sykes & Billups and Wm. Otis, Mobile; John T. Moore & Co., John L. Adams & Co. and A. J. Ward & Co., New Orleans; Sterling Price & Co., St. Louis.

Sole agents for the celebrated Stockton (Alabama) Cypress Mills. de19 2m

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**Offices—Cosnac Julia and Dryades.**

And corner Julia and Liberty Sts., New Orleans.

Wood and Coal, Bricks, Sand, Lime, Cement, Plaster, Hair, Laths, Shingles, Oak, Ash and Pine Wood, Coal and Charcoal. Steamboats supplied at short notice. Box 199 Mechanics' and Dealers' Exchange. Ja9 2m

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**HATHORN & BATCHELOR,**

WHOLESALE DEALERS IN

BOOTS, SHOES AND HATS,

143 .....Gravier Street.....143

Between Camp and St. Charles,

Ja9 6m NEW ORLEANS.

**WILLIAM HOGAN,**

MANUFACTURER OF AND DEALER IN

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French and American; also

*AGENT FOR EMPIRE SEWING MACHINE,*

NOS. 99 AND 101 CANAL STREET,

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**HENRY V. McCALL,**

3½.....Carondelet Street.....3½

NEW ORLEANS,

BUYS AND SELLS TEXAS LANDS.

Old Land Claims recovered. Lands recovered from Illegal Tax Sales. Ja9 3m

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STYLISH HATTER,

**No. 3 Carondelet St., New Orleans.**

All orders from the country promptly attended to. de12 2m

**H. P. BUCKLEY,**

8.....CAMP STREET.....8

Has for sale, at Low Prices, Fine Gold and Silver WATCHES, American, English and Swiss; Fine JEWELRY; Sterling SILVERWARE, Gold, Silver and Steel SPECTACLES and EYE-GLASSES. Particular attention to repairing all kinds of Clocks and Watches. Diamonds remounted and Jewelry repaired. Ja2 2m

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FURNITURE and CABINET MAKER,

**No. 172 Camp Street, New Orleans.**

Repairing, Varnishing and Upholstering executed at the shortest notice. Furniture made to order. no21 1y

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CISTERN MAKER,

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Between Chapp and Magazine, New Orleans.

Second-hand Cisterns always on hand. All work guaranteed.

All orders left at Box 30, Mechanics' and Dealers' Exchange, will meet with prompt attention. my21 1y

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WHOLESALE AND RETAIL DEALERS IN

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Steamships, Foundries, Cotton Presses, Factories, Railroads, Families, etc., supplied on the most reasonable terms. Orders for either Pittsburg or Anthracite may be left at our office,

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**ST. CHARLES NURSERY,**

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Fruit and Ornamental Trees, Evergreens, Flowering Shrubs, Roses, Greenhouse and Bedding Plants, well-grown Orange Trees, Plants for Hanging Baskets and Flower Vases. Every exertion made to give full satisfaction in filling all orders from city or country. Packing done in a manner to insure safety in shipment any reasonable distance. Bouquets and Floral Designs made to order. Gardens laid out and taken care of. City Depot, 122 Camp street, New Orleans. no28 1y

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Corner of Poydras, New Orleans.

Permanent and transient boarders accommodated by the day or week. Travelers will find it to their advantage to stop at this house.

MRS. E. A. AINSLIE,
no28 2m Proprietress.




fe11 1y

**SOUTHERN SALE STABLES,**

**Corner of Delord and Dryades Streets.**

Having purchased the above Stables from George W. Fisher, I will constantly keep on hand the largest variety of Kentucky MULES; also Harness and Saddle HORSES. Take the Jackson Railroad and Dryades street cars, foot of St. Charles street; they take you to the Stables in five minutes. Merchants, planters and dealers will find it to their interest to give me a call before purchasing elsewhere. oc24 3m D. P. ALFORD.

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NO. 502 RAMPART STREET,

CORNER CELICITY,

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**DR. JOHN G. ANGELL,**

DENTAL SURGEON,

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All operations in Operative, Mechanical and Surgical Dentistry carefully performed.

Nitrous Oxide and other Anæsthetics administered. no28 1y

**DENTAL NOTICE.**

DR. N. P. GODFREY, having returned from his summer tour, is prepared to see his friends, as usual, at his rooms, at all business hours. Families requiring his attention will find it advantageous to call early, while he is not so much engaged.

Office—183 Canal Street. no14 1f

G. W. DACE. W. H. FOSTER.
E. T. MERRICK, formerly Chief Justice, Louisiana.

**DACE, FOSTER & E. T. MERRICK,**

ATTORNEYS, COUNSELORS AND SOLICITORS,

Corner of Camp Street and Commercial Place,
se25 NEW ORLEANS.

**W. W. EDWARDS,**

COUNSELOR AT LAW

AND

COMMISSIONER OF DEEDS,

**No. 88 Common Street,**

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**DR. C. J. RICKHAM,**

OFFICE—880 MAGAZINE STREET,

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Will call daily at College building, corner Common and Baronne streets, between eleven and twelve o'clock. Je29 1y

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**REVERSE YOUR PLAN!**

Leave off purgative and violent medicines that prostrate the vital powers, and form BLOOD PURIFIER 1y

**HAMILTON'S**

**BUCHU AND DANDELION,**

which acts on the KIDNEYS, LIVER and BOWELS, and removes impurities of the system by opening its outlets.

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Ask your druggist for this Remedy. A box of Pills with each bottle, and is sold: NO CURE NO PAY. Take no other Ague Cure. Ask for KRESS FEVER TONIC. It is the safest. Don't forget the Warrant. If it fails to cure you, get your money back.

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**PILES CURED.**

HAMILTON'S BUCHU AND DANDELION promotes digestion of the food by its influence on the stomach. It promotes the healthy action of the Kidneys. It secures activity of the Liver and regularity of the Bowels, and Prevents Constipation, which causes Piles. Try it.

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**NINETY-NINE PER CENT.**

I. W. Faulkner, of Champaign, Illinois, says "I have been selling KRESS FEVER TONIC two years under a warrant, and have had but one bottle returned as failing to cure. From what I see of it in action I believe that it will cure Ninety-nine cases of Ague in every One Hundred."

W. C. Hamilton & Co., Cincinnati, Ohio, warrant this remedy to cure Ague in all its forms. A box of Pills FREE with each bottle.

**Rational Treatment of all Kidney, Urinary and Liver Diseases**

IS EFFECTED BY

HAMILTON'S BUCHU AND DANDELION

It acts directly on these organs, enabling them to remove those wastes in the blood which cause Gravel, Diabetes, Bright's Disease, Jaundice, Rheumatism, Scrofula, etc.

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Those Remedies are for sale by

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**RHEUMATISM,**

GOUT AND NEURALGIA PERMANENTLY CURED BY

**N. JENKINS'**

**ANNIHILATOR.**

A PURELY VEGETABLE COMPOUND,

whose extraordinary virtues, in those painful diseases, are attested by certificates from many prominent citizens of every section of the country.

No medicine of the century has attracted as much attention.

Of the many to whom the proprietor is authorized to refer, may be mentioned the following well-known gentlemen:

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Rev. James E. Bradley, Floyd, Louisiana.
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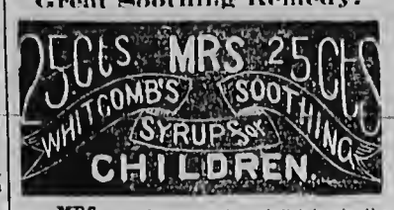
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**Great Soothing Remedy.**




MRS. WHITCOMB'S SIRUP. {Cures Colic and Griping in the Bowels, and facilitates the process of Teething. PRICE, 25 CENTS.

Subdues Convulsions and overcomes all Diseases incident to Infants and Children.

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Relieves Pain, Weakness or Exhaustion in Fifteen or Twenty Minutes, giving tone and power to the system.

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BE PARTICULAR TO CALL FOR
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Prepared by the DRAFTON MEDICINE COMPANY, St. Louis, Missouri.

Sold by druggists and dealers in medicine everywhere. jy25 1yeow

**BUY ME AND I'LL DO YOU GOOD**

**DR. HENRY'S**

## New Orleans Markets.

From the New Orleans Price Current.

The weather was extremely cold on Saturday, ice forming in exposed situations one-quarter of an inch thick, since which it has been clear and mild.

The river is 10 feet 3 inches below high water mark.

COTTON.—The following are the arrivals since the seventeenth instant:

| | | |
|---|---|---|
| Louisiana and Mississippi | bales | 20,549 |
| Lake | | 297 |
| Tennessee | | 1,515 |
| Arkansas | | 3,125 |
| Mobile | | 887 |
| Texas | | 207 |
| Total | | 26,490 |

On Saturday the market opened with a pretty fair demand, but, the movement being checked by light supplies, a moderate business was done during the morning, mostly at previous rates, but partly at a shade less, after which prices exhibited less unsteadiness until toward the close, when they were manifestly weaker, without, however, showing any quotable decline. These remarks apply to the grades from strict low middling down, middling and the better qualities maintaining their position with continued firmness. The sales embraced 6,650 bales. On Monday the movement was much more active, and the discouraging telegrams from Liverpool and New York being counteracted by an advance in foreign exchange, prices, after some unsteadiness in the morning, ruled for the rest of the day without any falling off from previous rates, closing, in fact, strong at quotations, with but little to be had at inside rates. The controlling element in sustaining the market was evidently the competition among buyers, and the full extent of the movement was consequently of more than usual importance, the sales summing up, all told, reported and unreported, 10,350 bales. On Tuesday, under the stimulus of advancing gold and foreign exchange, buyers came forward with unabated spirit, and took 9,600 bales at prices showing some irregularity, but a general tendency in favor of factors. A few sales were made at ¼c. more than would have been accepted on Tuesday—in fact, at ¼c. more than would have been taken in the morning—but the general business hardly showed an improvement of more than ⅛c., to which we have conformed our quotations. More than half of the day's business was for Havre. Good ordinary sold at 17⅞, 17⅞@18c., strict do. at 18⅛, 18⅛@18⅜c., strict good ordinary to low middling at 18⅛@18⅜c., low middling at 18⅛@18⅝c., and for strong style at 18⅝c., strict do. at 19c., middling at 19⅛@19⅝c.; strict middling at 19⅞@20c., strict middling to good middling at 20⅛c., and good middling at 20⅜c. The course of foreign exchange has had a material influence, the advance on Tuesday being ⅜ ₱ cent., and since Friday 1⅜ ₱ cent.

The receipts proper at this port since the first of September (exclusive of the arrivals from Mobile, Florida and Texas) are 608,063 bales, against 559,657 bales to the same date last year, and the increase in the receipts at all the ports up to the latest dates, as compared with last year, is 291,457 bales. In the exports from the United States to foreign countries, as compared with the same dates last year, there is an increase of 43,426 to Great Britain, of 26,851 to France, and of 119,272 to other foreign ports.

We quote:

| | | | |
|---|---|---|---|
| Low ordinary | 15 | @ | 16 |
| Ordinary | 16⅛ | @ | 17⅛ |
| Good ordinary | 17⅛ | @ | 18⅝ |
| Low middling | 18⅛ | @ | 19 |
| Middling | 19⅛ | @ | 19⅝ |
| Strict middling | 19⅝ | @ | 20 |
| Good middling | 20⅛ | @ | 20⅝ |

COTTON STATEMENT.

| | | |
|---|---|---|
| Stock on hand Sept. 1, 1872 | bales | 6,259 |
| Arrived past three days | 20,490 | |
| Arrived previously | 688,928 | |
| | | 715,418 |
| | | 721,677 |
| Exported past three days | 10,269 | |
| Exported previously | 528,603 | |
| | | 538,872 |
| Stock on hand and on shipboard | | 182,805 |

SUGAR.—The demand has been good at about previous prices. The sales on Saturday and Monday embraced most of the receipts, which comprised 3,170 hhds., at 5⅝@6⅞c. for inferior, 6⅞@7⅛c. for common, 7⅛@8c. for fair, 8⅛@8⅜c. for good fair, 8⅝@8⅞c. for fully fair, 9@9⅛c. for prime, 9⅛c. for strictly prime, 9⅞@10⅛c. for choice, 10⅛c. for fancy, 7@9c. for low seconds, 10⅜@11⅞c. for yellow clarified, and 11⅛@12⅛c. for white clarified.

MOLASSES.—On Tuesday 1,259 bbls. were received, and mostly sold at 35@52c. for centrifugal, 45@52c. for inferior to common, 55@57c. for fair, 58@59c. for prime, 60@62c. for strictly prime, and 63@65c. for choice, one lot commanding 66c. ₱ gallon.

CORN.—On Tuesday the demand was moderate, and prices were a shade easier; 1,000 sacks white and yellow, in lots, sold at 74@75c. ₱ bushel, and 1,000 do. on private terms.

OATS.—The sales on Saturday and Monday embraced 4,000 sacks, in lots, at 49@50c., the latter for choice Galena.

BRAN.—On Tuesday the sales were confined to 50 bags at $1.35, and 100 at $1.30 ₱ 100 lbs.

PORK.—The market has been quiet, though on Tuesday it was decidedly firmer, with a more general demand. New mess is quoted at $13.75 ₱ bbl.; jobbing at $14 and retailing at $14.25 ₱ bbl. Repacked old mess is retailing at $13.50 ₱ bbl. On Monday 100 bbls. new mess sold, in two equal lots, at $13.75 ₱ bbl.

BACON.—On Tuesday 120 casks sold at 9¼@9¾c. for clear rib sides, 9¾@10¼c. for clear sides, and 5¼c. for shoulders.

HAMS.—On Saturday 10 tierces uncanvased sold at 15c., and 50 canvased sugar-cured at 15½@16½c. ₱ lb. On Monday 20 tierces sugar-cured sold at 15½c. ₱ lb. On Tuesday 25 tierces sold on private terms.

LARD.—On Tuesday 57 tierces poor packers' sold at 7¾c., and 25 tierces refined at 8¼c. ₱ lb.

BREAKFAST BACON—Is scarce, and Western commands 10½@11c., Northern 11@11½c. ₱ lb.

### MONETARY.

Gold opened on Tuesday at 112⅝@112¾ (against 113¼ at New York,) and closed at 112½@113¼ (against 113¼ at New York.)

The sales of silver have been confined to retail transactions. American half dollars are quoted at 109@110, and Mexican dollars at ½ ₱ cent. premium in gold for new, and 2 ₱ cent. for old.

## New Orleans Wholesale Prices.

REVISED AND CORRECTED WEEKLY.

*Made up from Actual Sales as they Transpire*

| ARTICLES. | FROM | TO |
|---|---|---|
| AGRICULTURAL IMPLEMENTS: | | |
| Cotton scrapers | 5 25 | 7 00 |
| Cotton sweeps | 5 25 | 11 00 |
| Cultivators, Diam. and shovel-tooth | 7 50 | 11 50 |
| Cultivators, Filding | 45 00 | 60 00 |
| Cultivators, walking | 30 00 | 40 00 |
| Shovels | 7 00 | 15 00 |
| Spades | 7 50 | 16 50 |
| Axes | 10 00 | 17 50 |
| Potato diggers | 13 50 | — — |
| Shovel plows | 5 50 | 9 25 |
| Half do., with cutters | 8 00 | 9 00 |
| Manly's double-shovel plow | 8 00 | 9 75 |
| Corn mills, Colemun's | 120 00 | 425 00 |
| Bradford's grist mills | 150 00 | 225 00 |
| HOOKAH, ₱ 100 lbs.: | | |
| Pilot | 5 00 | 6 00 |
| Crackers | 6 00 | 7 00 |
| Navy | — — | 4 50 |
| Cream crackers | — — | 11 00 |
| BRICKS, ₱ M: | | |
| Lake | 13 00 | 16 00 |
| Paving bricks | 18 00 | 18 00 |
| Country | 12 00 | 14 00 |
| English fire | 45 00 | 50 00 |
| American fire | 35 00 | 43 00 |
| CANDLES, ₱ lb.: | | |
| Sperm, New Bedford | 33 | 36 |
| Tallow | 16 | 18 |
| CHOCOLATE, ₱ lb.: | | |
| Cocoa | 38 | 60 |
| No. 1 | 30 | 52 |
| Sweet | 35 | — — |
| COAL, ₱ ton: | | |
| Anthracite | 13 00 | — — |
| Western, ₱ bbl | — — | — — |
| CORKS, ₱ 1,000: | | |
| Regular | 4 00 | 4 50 |
| Pointed, long | 3 25 | 4 01 |
| Pointed, short | 2 70 | 3 25 |
| COFFEE, ₱ lb.: | | |
| Mexican | 21 | 23 |
| Java | 22 | 24 |
| COPPER, ₱ lb.: | | |
| Braziers | 45 | 48 |
| Sheathing | — — | 43 |
| Copper bolts | 35 | — — |
| Yellow metal | 27 | 30 |
| COORAGE, ₱ lb.: | | |
| Manilla | 19 | 20 |
| Tarred, American | — — | 16 |
| Tarred, Russian | 17 | — — |
| Sisal | 16 | 17 |
| COTTON SEED: | | |
| Rough, ₱ ton | — — | 13 00 |
| In sacks | — — | — — |
| DRUGS, ₱ lb.: | | |
| Arrowroot, Jamaica | — — | 40 |
| Arrowroot, Bermuda | 48 | 52 |
| Alum | 3¾ | 4¼ |
| Borax | 38 | 40 |
| Brimstone | 3½ | 3¾ |
| Bi-carbonate of Soda | 7½ | 8 |
| Camphor | 38 | 40 |
| Copperas | 3 | 3½ |
| Epsom salts | 4 | 5 |
| Gum Arabic | 37 | 75 |
| Opium | 8 00 | 9 00 |
| Rhubarb | 1 25 | 3 25 |
| Soda ash | 5 | 5½ |
| Sarsaparilla | 38 | 45 |
| Senna | 28 | 35 |
| Salsoda | 3 | — — |
| Sulphur, Flor | 5½ | 6 |
| Quinine, ₱ oz | 2 55 | 2 60 |
| Morphine, ₱ oz | 5 75 | 6 25 |
| DYES, ₱ lb.: | | |
| Logwood, Campeachy | 4 | 4½ |
| Logwood, St. Domingo | 4¼ | 4½ |
| Fustic, Tampico | 5 | 6 |
| Indigo, ₱ lb | 1 40 | 1 60 |
| Madder | 15 | 18 |
| EGGS, ₱ dozen: | | |
| Western | 20 | 30 |
| FISH, ₱ box: | | |
| Cod | 1 40 | — — |
| Herrings | 35 | 40 |
| FLAXSEED, ₱ lb | — — | 6 |
| FLOUR, ₱ bbl.: | | |
| Double extra | 7 25 | 7 50 |
| Superfine | 6 75 | — — |
| Fine | 6 00 | 6 25 |
| FRUIT, ₱ lb.: | | |
| Prunes | 9½ | — — |
| Currants, new | 8 | — — |
| Almonds, soft shell | — — | 21 |
| Almonds, shelled | — — | 32 |
| GLASS, ₱ box of 50 feet: | | |
| French, 8 by 10 | 3 50 | 3 75 |
| French, 10 by 12 | 3 75 | 4 00 |
| French, 10 by 14 to 12 by 20 | 4 00 | 4 75 |
| French, 14 by 18 to 18 by 20 | 4 50 | 5 00 |
| HAY, ₱ ton: | | |
| Prime | 38 00 | 39 00 |
| Choice | — — | 40 00 |
| IRON, ₱ ton: | | |
| Pig | 59 00 | 60 00 |
| English, ₱ lb | 6 | 7½ |
| Swedes, assorted | 7 | 8 |
| Hoop | 7 | 9 |
| Sheet | 9½ | 10 |
| Bolter | 8¼ | 9½ |
| Nail rods | — — | 9½ |
| Castings, American | — — | 6 |
| LEAD, ₱ 100 lbs.: | | |
| Pig | 8 50 | — — |
| Bar, ₱ lb | 8¾ | 8¾ |
| Sheet | 11 | 11½ |
| Pipe | 11 | 11½ |
| LEATHER, ₱ lb.: | | |
| Sole, hemlock | 32 | 36 |
| Sole, oak | 40 | 44 |
| Harness | 40 | 45 |
| Calf-skins, ₱ dozen | 42 00 | 70 00 |
| Texas, rough, ₱ lb | 24 | 26 |
| LIME, ₱ bbl.: | | |
| Western | 1 25 | — — |
| Cement | 2 75 | 4 00 |
| Plaster Paris | — — | 4 00 |
| LUMBER, ₱ M feet: | | |
| Boards, yellow pine | 11 00 | 15 00 |
| Boards, cypress | 20 00 | 25 00 |
| Flooring, dressed | 23 00 | 35 00 |
| Flooring, rough | 15 00 | 18 00 |
| Ceiling, dressed | 18 00 | 20 00 |
| Weatherboards, dressed | 16 00 | 18 00 |
| Weatherboards, rough | 13 00 | 14 00 |
| Scantling | 12 00 | 14 00 |
| Shingles, ₱ M | 3 50 | 4 00 |
| Laths | 2 50 | — — |
| OILS: | | |
| Lard, ₱ gallon | — — | 31 |
| Cod oil, in barrels | 33 | 34 |
| Coal oil, in cases | 38 | 38 |
| Linseed, raw | 91 | 92 |
| Sperm | — — | 2 00 |
| Whale, refined | 95 | 1 00 |
| Castor, ₱ lb | 1 65 | 1 85 |
| Olive, 2d or 2 oz | 6 50 | 6 50 |
| Olive, 1st or 2 oz | 7 25 | — — |
| Tanner's, ₱ gallon | 75 | 85 |
| PAINTS, ₱ 100 lbs.: | | |
| Lead, red | 11 00 | 12 00 |
| Lead, white, American | 7 50 | 12 50 |
| Lead, white, English, ₱ lb | 12 | 12½ |
| Vermilion, American | 48 | 60 |
| Vermilion, English | 1 50 | 1 75 |
| Zinc, white, American | 10 | 12 |
| Zinc, white, French | 13½ | — — |
| Chrome green | 22 | 25 |
| Chrome yellow | 30 | 32 |
| Litharge | 12 | 13 |
| Venetian red, in oil, ₱ lb | 15 | 16 |
| Spanish brown, in oil | 8 | 12 |
| Chalk, ₱ ton | 15 00 | 20 00 |
| Blue, Prussian, ₱ lb | — — | 65 |
| Blue, Ultramarine | 30 | 40 |
| Blue, soluble | 85 | 1 00 |
| Green, Paris | 32 | 35 |
| Mineral paints | 2½ | 6 |
| Ocher, American | 2½ | 2½ |
| Ocher, Rochelle | 4 | 6 |
| Sienna, burnt | 10 | 11 |
| Sienna, raw | 6 | 8 |
| Umber, burnt | 12 | 16 |
| Umber, raw | 10 | 11 |
| SARDINES: | | |
| Half boxes | 31 | 33½ |
| Quarter boxes | — — | 23 |
| SPICES, ₱ lb.: | | |
| Cassia | 36 | 38 |
| Cloves | — — | 38 |
| Nutmegs | 1 20 | 1 25 |
| Pepper | — — | 21½ |
| Pimento | 12 | 12½ |
| SUGAR, ₱ lb.: | | |
| Havana, white | 12 | 12½ |
| Havana, yellow | 10¾ | — — |
| Havana, brown | 10¾ | 11 |
| Crushed | 13¾ | 13½ |
| Pulverized | 13¼ | 13⅝ |
| TEAS, ₱ lb.: | | |
| Imperial | 45 | 1 10 |
| Gunpowder | 75 | 1 50 |
| Hyson | 75 | 1 25 |
| Young Hyson | 75 | 1 10 |
| Oolong | 45 | 1 10 |
| Pouchong | 30 | 50 |
| TIN, ₱ box: | | |
| In plates, I. X | 15 50 | — — |
| In plates, I. C | 13 25 | — — |
| Leaded plates, I. X | 15 75 | — — |
| Leaded plates, I. C | 12 50 | — — |
| VINEGAR, ₱ gallon: | | |
| Cider | — 20 | — — |
| French white wine, ₱ bbl | 10 50 | 11 50 |
| WOOD, ₱ cord: | | |
| Ash | 6 50 | 7 75 |
| Oak | 6 50 | — — |
| Pine | 3 50 | 3 75 |
| WAGONS, CARTS, ETC.: | | |
| Wagon, two-horse | 85 00 | 100 00 |
| Wagon, three-horse | 100 00 | 110 00 |
| Wagon, four-horse | 110 00 | 125 00 |
| Wagon, two-horse, thim. skein | 85 00 | 90 00 |
| Wagon, three-horse | 90 00 | 100 00 |
| Wagon, four-horse | 100 00 | 115 00 |
| Cane wagon | 180 00 | 225 00 |
| Ox wagon | 100 00 | 125 00 |
| Ox cart, without body | 80 00 | — — |
| Ox cart, complete | 115 00 | 120 00 |
| Cane cart | 85 00 | 125 00 |
| Tongue cart, without bed | 90 00 | 95 00 |
| Tongue cart, complete | 130 00 | 135 00 |
| Bagasse cart | 55 00 | 60 00 |
| Plantation cart | 45 00 | 70 00 |
| Dirt cart | 45 00 | — — |
| Country dray | 75 00 | — — |
| Elliptical Spring wagon | 110 00 | 185 00 |
| Harrows, lever, ₱ 100 | 275 00 | 325 00 |
| Harness, wagon | 18 00 | 22 00 |
| Harness, cart | 11 00 | 14 00 |
| ZINC, ₱ lb.: | | |
| Pig | 8¾ | 9¾ |
| Sheet | 11 | 11½ |

### CATTLE MARKET.

NEW ORLEANS, Jan. 21, 1873.

| | | | |
|---|---|---|---|
| Texas beeves, choice, ₱ head | — | @ | 50 00 |
| Texas beeves, first quality, ₱ head | 35 00 | @ | 45 00 |
| Texas cattle, second quality, ₱ head | 20 00 | @ | 28 00 |
| Texas cattle, third quality, ₱ head | 15 00 | @ | 18 00 |
| Western beeves, ₱ lb. net | 10 | @ | 12½ |
| Hogs, ₱ lb. gross | 5½ | @ | 6 |
| Sheep, first quality, ₱ head | 5 00 | @ | 6 00 |
| Sheep, second quality, ₱ head | 3 00 | @ | 4 00 |
| Sheep, third quality, ₱ head | 2 00 | @ | 2 10 |
| Milch cows, choice, ₱ head | 80 00 | @ | 100 00 |
| Milch cows, ₱ head | 50 00 | @ | 80 00 |
| Texas cows, with calves | — — | @ | — — |
| Calves, ₱ head | 7 00 | @ | 10 00 |
| Yearlings, ₱ head | 8 00 | @ | 10 00 |

## Appointments for Quarterly Meetings.

### MISSISSIPPI CONFERENCE.

VICKSBURG DIST.—FIRST ROUND.

Port Gibson
Rocky Springs, at Rocky Springs ..... Dec. 29, 30
South Warren, at Asbury ..... Jan. 4, 5
Cayuga, at Rives' chapel ..... 11, 12
Cultivator ..... 18, 19
Fayette, at Bethel ..... 25, 26
North Warren, Millsdale and Sunflower, at Beechland ..... Feb. 1, 2
Vicksburg station ..... 7-9
Grove Street church ..... 8, 9
Kingston ..... 15, 16
Natchez ..... 22, 23
Clover Hill, at Clover Hill ..... Mar. 1, 2
Rolling Fork, at Rolling Fork ..... 8, 9

The district stewards will meet in Port Gibson, at ten o'clock A. M., January 28.

JOHN A. B. JONES, P. E.,
Port Gibson, Mississippi.

SUMMIT DISTRICT.—FIRST ROUND.

Summit, at Summit ..... Jan. 18, 19
Holmesville, at Holmesville ..... 25, 26
Amite City ..... Feb. 1, 2
St. Helena ..... 8, 9
Greensburg, at Sonle chapel ..... 15, 16
Covington ..... 22, 23
Ponchatoula, at Wesley chapel ..... Mar. 1, 2
Franklinton, at Warner's ..... 8, 9
Livingston ..... 15, 16
Hog Creek ..... 22, 23
My address is Brookhaven, Mississippi.

A. B. NICHOLSON, P. E.

JACKSON DISTRICT.—FIRST ROUND.

Mount Olivet circuit, at Short Creek ..... Jan. 4, 5
Yazoo City station ..... 11, 12
Jackson station ..... 18, 19
Madison circuit, at Livingston ..... 25, 26
Sharon circuit, at Sharon ..... Feb. 1, 2
Yazoo circuit, at Midway ..... 8, 9
Dover circuit, at Dover ..... 15, 16
Canton station ..... 22, 23
Brownsville circuit, at Liberty ..... Mar. 1, 2
Camden circuit, at Camden ..... 8, 9
Sulphur springs circuit, at Unita ..... 15, 16
Carthage circuit, at Carthage ..... 22, 23
Thompstown circuit, at Forest Grove ..... 29, 30

The district stewards will please meet in Canton, Mississippi, on Friday, January 31, 1873. They are: J. P. Stevens, J. A. Birdsong, D. Bunch, N. H. Lasc, C. M. Langford, J. R. Bell, John McKay, G. Nicholson, G. W. Galloway, J. J. Covington, W. M. Eldridge, J. T. Cameron, A. Coleman.

H. H. MONTGOMERY, P. E.

WOODVILLE DIST.—FIRST ROUND.

Woodville station ..... Jan. 18, 19
Clinton, at Clinton ..... 25, 26
Jackson station ..... Feb. 1, 2
East Feliciana, at Oak Grove ..... 8, 9
Wilkinson, at Bethel ..... 15, 16
Bayou Sara, at Concord ..... 22, 23
Buffalo, at Hopewell ..... Mar. 1, 2
East Baton Rouge, at Antioch ..... 8, 9
Meadville, at Meadville ..... 15, 16
Amite, at Adams' ..... 22, 23

The district stewards will please meet me at Woodville, January 18, 1873.

J. L. FORSYTH, P. E.

BROOKHAVEN DIST.—FIRST ROUND.

Hazlehurst and Zion mission ..... Jan. 18, 19
Crystal Springs and Terry mission ..... 25, 26
Brookhaven, Bogue Chitto mission and Brookhaven mission ..... Feb. 1, 2
Georgetown, at Pleasant Grove ..... 8, 9
Beauregard, at Beauregard ..... 15, 16
Raymond, at Raymond ..... 22, 23
Providence, at Pleasant Grove ..... Mar. 1, 2
Scotland, at Caseyville ..... 8, 9
Brandywine, at Rehobath ..... 15, 16
Monticello, at Topisaw ..... 22, 23

The district stewards' meeting will be held at Hazlehurst, January 11, 1873.

W. E. M. LANFIELD, P. E.

BRANDON DIST.—FIRST ROUND.

Fannin circuit, at Fannin ..... Jan. 11, 12
Brandon station ..... 18, 19
Morton, at Mutual Union ..... 25, 26
Hillsboro, at Centerville ..... Feb. 1, 2
Walnut Grove circuit and Scotland chapel ..... —, —
Union mission ..... 8, 9
Philadelphia circuit, at Pilgrim's Rest ..... 15, 16
Forest and Lake circuit, at High Hill ..... 22, 23
Treadon circuit, at New Prospect ..... Mar. 1, 2
Raleigh circuit, at Mount Zion ..... 8, 9
Taylorsville mission, at Mount Zion ..... 15, 16
Garlandsville circuit, at Newton station ..... 22, 23

The district stewards will meet me at Forest, January 20, 1873.

F. M. WILLIAMS, P. E.

SEASHORE DIST.—FIRST ROUND.

Enon circuit, at Enon ..... Jan. 4, 5
Columbia circuit, at Union Academy ..... 11, 12
Mount Carmel circuit, at Mount Zion ..... 18, 19
Rankin circuit, at Green Spring ..... 25, 26
Pearlington circuit, at Pearlington ..... Feb. 15, 16
White Plains circuit, at White Plains ..... 22, 23
Ocean Springs circuit, at Ocean Springs ..... Mar. 1, 2
W. Pascagoula mission, at Mt. Pleasant ..... 8, 9
East Pascagoula circuit, at Moss Point ..... 15, 16
Chickasawha and Green mission ..... 22, 23

The district stewards will please meet me at Mount Zion, Mount Carmel circuit, January 18, 1873. Brethren will please be prompt in attendance, as business of importance is involved.

C. F. GILLASPIE, P. E.

MERIDIAN DIST.—FIRST ROUND.

Spring Hill circuit ..... Jan. 18, 19
Shubuta station ..... 25, 26
DeKalb circuit, at Pleasant Ridge ..... Feb. 1, 2
Paulding circuit, at Philadelphia ..... 8, 9
Wayne circuit, at Waynesboro ..... 15, 16
Clarke circuit ..... 22, 23
Meridian station ..... Mar. 1, 2
Enterprise station ..... 8, 9
Enterprise circuit, at Jake's chapel ..... 15, 16
Marion circuit, at Marion ..... 22, 23
Toomsuba circuit, at Toomsuba ..... 29, 30

The district stewards will all meet at Meridian on the twenty-second of January, at eleven o'clock, at the Methodist church. The stewards of each charge will all be promptly at the first quarterly meeting on Saturday. The brethren, I hope, will furnish conveyance, as heretofore, for the presiding elder from nearest railroad point.

WILLIAM B. HINES, P. E.

### ALABAMA CONFERENCE.

UNION SPRINGS DIST.—FIRST ROUND.

Troy and Brundidge, at Troy ..... 11, 12
Union Springs station ..... 18, 19
Greenville circuit, at Spring Hill ..... 25, 26
Fort Deposit circuit, at Fort Deposit ..... Feb. 1, 2
Rutledge, at Emmaus on Rutledge, ..... 8, 9
Elba miss., changed from Bethel to Elba ..... 15, 16
Greenville station ..... 22, 23
Rocky Mount circuit, at Rehoboth ..... Mar. 8, 9
Olustee Creek circuit, at Hill's chapel ..... 15, 16
Union circuit, at Mount Hilliard ..... 22, 23
Pine Level circuit, at Salem ..... 29, 30

The district stewards will meet in the Methodist church at Greenville, February 22, at three P. M. Bro. J. R. Rogers is chairman of the Board of Stewards.

S. P. RICHARDSON, P. E.,
Greenville, Alabama.

CAMDEN DISTRICT.—FIRST ROUND.

Lowndesboro and Hayneville, at Lowndesboro ..... Feb. 1, 2
South Butler circuit, at Wesley chapel ..... 8, 9
Farmersville circuit, at Philadelphia ..... 15, 16
Snow Hill circuit, at Snow Hill ..... 22, 23
Sequiga circuit, at Asbury ..... Mar. 1, 2
Camden circuit, at Oak Hill ..... 8, 9
Black's Bend circuit, at Beave's chapel ..... 15, 16
Pineville circuit, at Bell's Landing ..... 22, 23
Monroeville circuit, at Monroeville ..... 29, 30
Evergreen miss., at Union camp ground ..... Apr. 5, 6

A full attendance is earnestly solicited. The preachers on the Camden, Farmersville, Black's Bend and Monroeville circuits and the Evergreen mission will please inform me of their postoffice address.

My address is Greenville, Alabama.

J. W. SHOMES, P. E.

MOBILE DISTRICT.—FIRST ROUND.

Whistler ..... Jan. 4, 5
Pollard circuit, at Shepherd's ..... 18, 19
Milton ..... 25, 26
Pensacola ..... Feb. 1, 2
Franklin street ..... 8, 9
St. Paul's ..... 15, 16
St. Francis street ..... 22, 23
Citronelle circuit, at Maryville ..... Mar. 1, 2
St. Stephen's circuit, at St. Stephen's ..... 8, 9
Mount Pleasant circuit, at Red Hill ..... 15, 16
Grand Bay mission, at Pine Grove ..... 22, 23

All the official members are earnestly requested to be present. Let us begin the new year with a firm purpose, relying upon Divine assistance, to do our whole duty. The grave and the judgment are in view. There is no time for indifference.

H. URQUHART, P. E.

DEMOPOLIS DIST.—FIRST ROUND.

Livingston ..... Jan. 4, 5
Belmont, at Cortopa ..... 11, 12
Eutaw ..... 18, 19
Greene, at Salem ..... 25, 26
Demopolis ..... Feb. 1, 2
Forkland, at Forkland ..... 8, 9
Cuba, at Cuba ..... 15, 16
Gainesville, at Gainesville ..... 22, 23
Bladen Springs, at Bladen Springs ..... Mar. 1, 2
Butler at Butler ..... 8, 9
Gaston, at Christopher chapel ..... 15, 16

A full attendance of official members at their first Quarterly Conferences is urgently requested.

S. H. COX, P. E.

MONTGOMERY DIST.—FIRST ROUND.

Tallassee ..... Jan. 11, 12
Auburn ..... 18, 19
Opelika ..... 25, 26
Salem, at Shady Grove ..... Feb. 1, 2
Hurtville and Silver Run, at Hartville ..... 8, 9
Notasulga, at Notasulga ..... 15, 16
Tuskegee ..... 22, 23
Montgomery ..... Mar. 1, 2
Wetumpka ..... 8, 9
Elmore circuit, at Carolina ..... 15, 16
Tuskegee circuit, at Bradford chapel ..... 22, 23
Loachapoka, at Loachapoka ..... 29, 30
Crawford, at Crawford ..... Apr. 5, 6

The district stewards will meet at Auburn, February 4, at eleven A. M.

WILLIAM A. MCCARTY, P. E.

SELMA DISTRICT.—FIRST ROUND.

Summerfield station ..... Dec. 28, 29
Uniontown station ..... Jan. 4, 5
Dayton and Spring Hill, at Spring Hill ..... 8, 9
Jefferson and Linden miss., at Jefferson ..... 11, 12
Selma station ..... 18, 19
Sugg-ville circuit, at Sugg-ville ..... 25, 26
Jackson circuit, at Grove Hill ..... 28, 29
Peachtree circuit, at Mount Andrew ..... Feb. 1, 2
East Selma and Benton mission, at East Selma ..... 8, 9
Coffeeville mission, at Coffeeville ..... 15, 16
Choctaw Corner, at Sweetwater ..... 19, 20
Bentley-Hills, at Hampden ..... Mar. 1, 2
Orrville circuit, at Rehoboth ..... 5, 6

The district stewards will meet at the Methodist church, in the city of Selma, on Saturday, January 18, 1873. Address me at Selma, Alabama, care of E. Johnson & Co.

ANDREW J. BINNS, P. E.

GREENSBORO DIST.—FIRST ROUND.

Marion ..... Jan. 4, 5
Greensboro ..... 11, 12
Havana ..... 18, 19
Perryville ..... 25, 26
Autauga and Ilgker mission ..... Feb. 1, 2
Prattville ..... 8, 9
Autauga Valley and Ivy Creek ..... 15, 16
Plantersville ..... 22, 23
Newbern ..... Mar. 1, 2
Brush Creek ..... 8, 9

A. H. MITCHELL, P. E.

### LOUISIANA CONFERENCE.

HOMER DISTRICT.—FIRST ROUND.

Arcadia, at Arcadia ..... Feb. 15, 16
Homer, at Lisbon ..... 22, 23
Haynesville, at Haynesville ..... Mar. 1, 2
Vernet, at Vienna ..... 8, 9
Minden, at Minden ..... 15, 16
Castor and Louisville, at Ebenezer ..... 22, 23
South Bossier, at Bellevue ..... 29, 30
Omelita, at Smyrna ..... Apr. 5, 6
Sparta and Ringgold, at Sparta ..... 19, 20
Farmerville, at Farmerville ..... 26, 27

The district stewards' meeting will be held at Arcadia, February 15 and 16. The following-named brethren are the members: J. W. Jones, J. W. Wylie, J. Chapel, A. C. Harper, N. S. Robinson, Broadfoot Dee, James Ford, William Hardy, R. A. Smith, D. A. Norton.

The stewards for each of the Quarterly Conferences for Homer district will please raise one-third of the preachers' salaries by the first Quarterly Conference, as many of them did not receive more than half of their salaries last year, owing mainly to the scarcity of money. During the next six weeks the planters will sell their cotton. Then there will be more money in the country than at any time thereafter during the year.

S. S. SCOTT, P. E.

DELHI DISTRICT.

Delhi and Floyd, at Midway ..... Feb. 1, 2
Bayville, at Bayville ..... 8, 9
Monroe, at Monroe ..... 15, 16
Trenton, at Trenton ..... 22, 23
Oak Grove, at Oak Grove ..... Mar. 1, 2
St. Joseph, at Lorlan's chapel ..... 8, 9
Waterproof, at Waterproof ..... 15, 16
Providence, at Pecan Grove ..... 22, 23
Oak Ridge, at Prairie Mer Rouge ..... 29, 30
Lind Grove, at Lind Grove ..... Apr. 5, 6
Bastrop, at Bastrop ..... 12, 13
Wilmington, at Wilmington ..... 19, 20

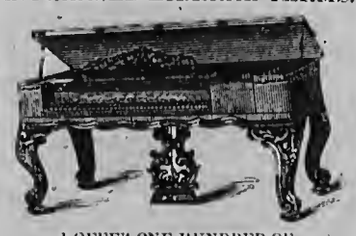
The official members are expected to attend promptly. Being the first round, it is pre-eminently important.

JOEL T. HAYES, P. E.,
Delhi, Louisiana.


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The Christian Advocate.

THURSDAY, JANUARY 23, 1873.

## THE STEP AT THE GATE.

The shades of eve are falling
Athwart the garden wall,
The summer winds come whispering by,
And showers of rose-leaves fall,
As I sit by my cottage window,
And dream and listen and wait
For the sound of a well-known whistle
And a welcome step at the gate.

The tea-kettle out in the kitchen
Is humming its busiest song:
"I'm boiling, I say! It's time to get tea,
So why don't you come along?"
The table is set in the parlor,
But the singing kettle must wait,
For the tea will spoil if I make it,
Till I hear the step at the gate.

Baby sleeps in her cradle,
Dreaming with all her might,
And over both her blossom blue eyes
Are drawn their curtains white.
But her nap is nearly over,
She seldom sleeps so late;
She'll wake in a glow of gladness
When she hears the step at the gate.

This is our little kingdom,
This cottage with vines o'ergrown;
Papa's the king and mamma's the queen,
And baby's the heir to the throne.
Why lingers the king, I wonder?
'Tis growing so very late!
Ah, there he comes! Baby, wake up,
For I hear the step at the gate.

## The Great Strasburg Clock Beaten by an Ingenious German.

A German of Cincinnati has invented a clock which, though much smaller than the celebrated one at Strasburg, is, from its description, much more complicated. We see, in a glass case, a three-story, steeple-shaped clock, four feet wide at the first story, and nine feet high. The movement is placed in the first story, upon four delicate columns, within which swings the pendulum. The second story consists of two tower-like pieces, on the doors of which there are two pictures that represent boyhood and early manhood.

A tower crowns, as third story, the ingenious structure. A cock, as a symbol of watchfulness, stands on the top, directly over the portal. When the clock marks the first quarter the door of the left piece of the second story opens, and a child issues from the background, comes forward to a little bell, gives it one blow, and then disappears. At the second quarter a youth appears, strikes the bell twice, and disappears; at the third comes a man in his prime; at the fourth we have a tottering old man, leaning on a staff, who strikes the bell four times. Each time the door closes of itself. When the hours are full the door of the right piece of the second story opens, and Death, as a skeleton, scythe in hand, appears, and marks the hour by striking a bell. But it is at the twelfth hour that we have the grand spectacle in the representation of the day of judgment. Then, when Death has struck three blows on the little bell, the cock on the top of the tower suddenly flaps his wings, and crows in a shrill tone, and after Death has marked the twelfth hour with his hammer, he crows again twice. Immediately three angels, who stand as guardians in a central position, raise their trumpets with their right hands (in their left they hold swords) and blow a blast toward each of the four quarters of the earth. At the last blast the door of the tower opens, and the resurrected children of earth appear, while the destroying angel sinks out of sight. Then suddenly Christ descends, surrounded by angels. On his left there is an angel who holds the scale of justice; on his right another carries the Book of Life, which opens to show the alpha and omega—the beginning and the end. Christ waves his hand, and instantly the good among the resurrected are separated from the wicked, the former going to the right and the latter to the left. The Archangel Michael saintes the good, while on the other side stands the devil, radiant with fiendish delight—he can hardly wait for the final sentence of those who fall to him, but in obedience to the command of the central figure he withdraws. The figure of Christ raises its hand again, with threatening mien, and the accursed sink down to the realms of his satanic majesty. Then Christ blesses the chosen few, who draw near him. Finally we hear a cheerful chime of bells, during which Christ rises, surrounded by his angels, until he disappears, and the portal closes.

A complete drama is here represented without the aid of a human hand. The movements are calm, steady and noiseless, with the exception of the threatening gestures of the figure of Christ and the movements of Lucifer, who darts across the scene with lightning rapidity. Of course the peculiar action of these two figures is intentional on the part of the artist, and adds greatly to the effect.

"THE gospel of the kingdom" is the burden of every true ministry, the life of every sincere church, the inspiration of every devout soul, and the hope of deliverance and salvation to every lost sinner.

TO DOUBT the providence of God is presently to wax impatient with his commands.—*Edward Garrett.*

## THE SANDWICH ISLANDS.

Some interesting particulars are furnished by correspondents of the daily papers respecting the state of affairs in the Sandwich Islands, the death of the late King and the mooted project of annexing the islands to the United States. The reason that the King named no successor, as generally stated, is that he desired to be the last of his line and the last of Hawaiian kings. "This seems likely," says one writer, "as the choice of the monarchists of the country lies between an habitual drunkard, though a naturally able man, named Lunalilo; an imbecile old woman, who would be the merest tool of her advisers, named Keliikolani; and an inferior chief, named David Kalakana.—There is no other noble timber out of which royalty may be reconstructed here. The native aristocracy is defunct; and if American residents make the slightest manifestation in behalf of their political principles, we will have a republic or annexation right away." The natives indulged in the riotous mysteries traditionally enacted at the death of their kings—dancing, howling and reveling all night long.

The question of annexing the islands to this country has naturally arisen since the death of the King, and if the Hawaiian people express their understood desire for it, the matter may speedily come up before the consideration of our government. During the time that Mr. Seward controlled our foreign policy the standing instructions to our ministers at Honolulu were to watch the doings of the British and French ministers, and to inform them that any attempt on the part of either of their governments to interfere with the independence of the Hawaiian kingdom would be regarded by the United States as a cause for war. Of late years Great Britain has regarded it as definitely settled that we are to control the commerce of the Pacific in the future. Her citizens are largely interested in our Pacific railroads, and her statesmen are believed to look with favor upon the growth of trade between Liverpool and Japan and China by way of San Francisco and New York. "It is quite safe to assume," adds another writer, "that England will not object to their annexation to America;" in fact, the London *Times* already opens the way for this concession by saying: "We must confess the Americans will eventually people these islands." As to the views of the natives on the question of annexation to the United States, it is asserted that two-thirds of them have favored for the past ten years any arrangement that would bring them in closer relations with us.—*New York Observer.*

## AN IMPERIAL WEDDING.

A correspondent of the New York *Times*, writing from Pekin, gives an account of the marriage of the Emperor of China. An imperial wedding is an event that has not occurred there for more than two hundred years.

"In the eyes of the people the interest of the occasion has been greatly enhanced by its connection with the majority of their sovereign. They have accordingly been expecting it with impatience for some years, though the happy bridegroom is now but just turned of seventeen. And for as many years have the looms of Nankin, Canton and Hong Chou been employed in the preparation of silken stuffs for the trousseau of the Empress. On these vast sums have been expended, amounting in the aggregate to not less than half a million of dollars. Yet this is but a small item in the whole bill of expense, which, including the repair of palaces and largesses to the Imperial Guard and Tartar banners, will foot up, it is said, some fifteen or twenty millions. The lady in whose honor all this treasure is lavished is a person of some consideration, being the daughter of one of the first scholars of the empire. Chinese ladies have in general but little education, but the daughter of such a man would not be allowed to grow up in ignorance; and it is to her attainments in letters, no less than her beauty, that the lady Alata owes her elevation. As for the Emperor's presents to the bride and her parents, they were sent, according to custom, some time in advance, to the house of the bride, occupying five days in the delivery, and each day being borne by between five hundred and a thousand men. Furniture, clothing, silks and satins, jewels and solid treasure, made up the bulk of the presents.

"Among the gifts to the Empress I may mention a thousand rolls of satin, and sixty-eight horses. To her parents were given a hundred and thirty ounces of gold, a golden tea-canister, six thousand six hundred ounces of silver, five hundred pieces of satin, fur robes, six horses, etc. Nor was the grandfather forgotten, the presents for him being similar in kind, but less in quantity."

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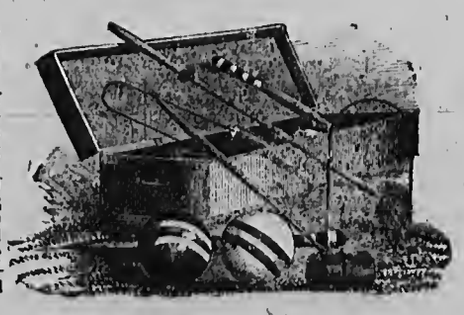
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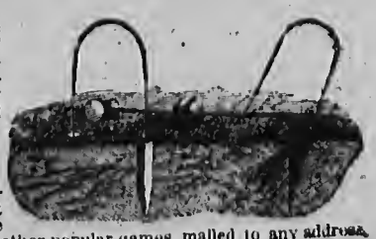
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**The Christian Advocate.**

THURSDAY, JANUARY 23, 1873.

*SONG.*

The wind blows fresh from the cold north-west,
The ship swings clear and free,
And we tread the deck with a sailor's zest,
And we polat for the open sea.
We trim the sheets and fill the sails,
And let the boats swing by;
There is not one heart "in our midst" that fails,
Each pulse beats loud and high.

The white sails shiver, the thin sheets lash,
And up in the taut-strung shrond
We hear, keeping time with the soft waves' plash,
The wind pipe sweet and loud.
For the breeze of the ship and the sounding sea
Makes his harp and trumpet thrill,
And plays the strings with a Triton's glee,
And murmurs or peals at will.

Crowd hard the helm! till the flashing spray
Flies up o'er the vessel's prow,
Till the deck is wet, and the sailors say
She quivers from stern to bow.
Then away, then away o'er the white-capped wave,
And sing as we sail along,
For our spirits are light and our hearts are brave,
And our good ship tight and strong.

*Putnam's Magazine.*

## Egyptian Record of the Exodus.

The Cologne *Gazette* publishes the subjoined: Dr. Eisenlohr, and professor of the University of Heidelberg and a learned Egyptian scholar, went to England, a few months since, to examine a papyrus found in a tomb by Mr. Harris, editor of the *Hieroglyphical Standard*. This is the finest, largest, best written and best preserved of all that has hitherto been discovered in the country of the Pharaohs, forming a roll of one hundred and thirty-four feet in length, and sixteen and a half inches wide. It dates from the end of the reign of Rameses the Third (the Rampsinit of Herodotus,) and is thus more than three thousand years old. It contains most valuable information relative to the political and religious civilization of Egypt at that distant period, and is written in hieratic characters—that is to say, a mixture of hieroglyphics and signs for letters and syllables. The text is an allocution from Rameses the Third, "to his people and all the men on earth," on the great deeds of his reign and of those of his father, Setinecht, and grandfather, Maneptah the Second, Seti, acts which had brought to a term a period of religious evolution, highly important for the study of biblical writings. Rameses himself recounts how he re-established the ancient Egyptian worship, rebuilt the temples, and endowed them with a munificence on the effects of which he dwells largely. At the end of his address the King enumerates his warlike exploits and all the services he had rendered to his people. The religious movement alluded to relates to the period of Moses, to the Monotheistic worship founded or restored by him, and comprises all the events which terminated in the ruin of Monotheism in Egypt, and the exodus of the Jews. This papyrus is consequently of the highest interest for the study of the Mosaic religion and legislation, and is eminently useful to explain, co-ordinate and confirm a great variety of details. Dr. Eisenlohr recently gave a lecture on this subject at Heidelberg, at a meeting of the Historico-Philosophical Society, and read a complete translation, made by himself, of the historical address of Rameses to his people. A report of the sitting has just been published by Himrichs, of Leipsic.

## GREAT STORM AT NAPLES.

A correspondent of the London *Standard* writes as follows of the extraordinary storm of wind and rain that swept over all Italy recently. At Naples the spectators lined the beach and the heights to witness the heavy labor of the angry waters, and amid the resounding turmoil of the waves to satisfy their curiosity as to the agonies of anything in the shape of a boat. The fierceness and grandeur of the tempest were such as not even the oldest mariner and coral-seeker remember to have seen upon their smiling gulf. Only one or two deaths occurred, but the *material* injured or destroyed will be a heavy loss to government and private individuals. The waves destroyed the dykes, and leaped over the quays into the streets, inundating the magazines of the arsenal. The losses by this inundation are estimated to be seven million francs. Along the bend of the Chiatamonte and the Riviera di Chiaja the waters overflowed the parapet of the street. The new street built along the beach from Fort Ovo to Santo Lucia was quite destroyed, and the large blocks of stone of the parapet reared to defend it were blown down by the gusts, and borne inland by the rushing waters several yards. During the precipitous downpour of rain, when the elements were in the thickest of their fight, the waves beat up against old Castle Ovo and the quays with thundering thumps like discharges from heavy artillery.

WITTY SAYINGS are as easily lost as the pearls slipping off a broken string; but a word of kindness is seldom spoken in vain. It is a seed which, even when dropped by chance, springs up a flower.

## THE VIRGIN OF THE FISH.

"La Vierge au Poisson" (the Virgin of the Fish,) one of the famous masterpieces of Raphael, has excited much curiosity and controversy as to the significance of the presence of the fish. The picture was painted in 1514 for the Order of Dominicans at Naples, and is well known from the various engravings of it. The Virgin sits with the infant Christ in her arms. An angel, on her right, stands by a youth, who, kneeling on one knee, holds a fish in his hand suspended by a string. On the Virgin's left is an old man holding an open book. A lion crouches at his feet.

A French author, P. V. Belloc, in 1833 published, at Paris, a small octavo volume upon the subject, giving a new theory, which is that the picture symbolizes a candidate about to enter the Christian church. The fish, of course, means Christ, for both the Greek word *ichthus* and the fish itself were used by the early Christians to signify Christ, when they were forbidden by the Roman law to pronounce his name. All the commentators seem to agree that the youth presents the fish to Christ, who holds out one hand, when it would seem plain that the youth has taken the fish—that is, he has *accepted Christ*, a figure of speech used even to this day to express conversion to the Christian religion. The fish was a most significant choice as a symbol of Christ, for the conception or impregnation of the fish in the early days of science was a profound mystery. But neither M. Belloc nor any of the writers on the subject seem to have discovered this clew to the choice of the fish as the symbol of Christ.—*Appleton's Journal.*

## Protestantism in Roman Catholic Countries.

Protestantism continues to advance steadily in the Roman Catholic countries of southern Europe and America.

The National Synod of the Reformed Church of France met, by the special permission of the government, in June, for the first time since 1659. It adopted a declaration of belief in the sovereign authority of the Holy Scriptures in matters of faith, and in salvation by faith in Jesus Christ, the only Son of God. This declaration was opposed by a large minority in the synod, who entertain "liberal" or Unitarian doctrines, but no rupture occurred. The synod also adopted a resolution in favor of separation from control by the State.

The Free Christian Church of Italy is composed of between twenty and thirty congregations in different parts of the kingdom, and is growing healthily. The missionaries of the Wesleyan, Methodist Episcopal, Presbyterian, Baptist, Episcopal and other churches are established in every part of Italy, and are laboring with vigor and success.

A public debate was held in Rome on the ninth and tenth of February, on the question: "Was St. Peter ever in Rome?" Moderators, selected by the Roman Catholics and the Protestants, presided over the discussion, and champions chosen by either side engaged in it. The discussion was understood to be sanctioned by the express authorization of the Pope, but an order was issued shortly afterward forbidding the priests to engage any more in such debates.

The Protestant churches in Spain are growing slowly. Protestant congregations have been organized in Portugal. The Protestant churches in Mexico are growing with wonderful rapidity. The advance of evangelical Christianity in South America is less rapid, but is visible.—*Methodist.*

THERE is a tortoise now living in Driffield, England, said to be two hundred years old, having been contemporary with Samuel Johnson, LL. D., etc. It was the pet of a maiden lady, recently deceased, and is said to have been in her family one hundred years. It bears marks on its shell which indicate that it is two hundred years of age. Those acquainted with the habits of the tortoise know that it adds an additional scale to its shell every fifty years, and this tortoise has four such scales. The common age of the tortoise is reckoned at eighty years, but there are many well-authenticated instances of their having lived a much longer time. There was one in the Bishop of Canterbury's garden, at Lambeth, which was known to have lived above one hundred and twenty years.

IF YOU walk by faith you will never live in sin; faith purifies the heart, gives you to realize the presence of a holy God, and will set the whole force of the soul against evil.

"THEM WATERMELONS," indignantly retorted an Indianapolis grocer, in response to the doubts of a timid question, "is as harmless and healthy as if they was cholera medicine itself."

## SCIENTIFIC

ON THE ORIGIN OF ATMOSPHERIC ELECTRICITY.—There are few departments of physical science in which more hypotheses have been framed regarding the origin of a force than in that which treats of the electricity exhibited by the air. At the time when only frictional electricity was known, the phenomena of atmospheric electricity were sought for in the friction of the air against the clouds and the earth.

Priestley was of the opinion that there existed an empty space above the clouds, having an electricity opposite to that of the earth. "May not thunder and earthquake," he inquires, "be owing to the re-establishment of the equilibrium between the two electricities?" Franklin entertained the opinion that the sea conveys to the air the electricity with which it is charged, and Volta sought it in the evaporation of water at the surface of the earth. This view was also adopted by Pouillet, to whom we owe quite a number of original experiments. This scientist found that electricity is always produced when the evaporating water holds in solution gases, acids or salts. The steam becomes positively electrified, the solution negatively: Reich confirmed those experiments, but he showed also that the signs of electricity must not be attributed to evaporation, but to the friction of the finely-divided liquid against the sides of the platina capsule used in the experiment. Again, signs of electricity are only obtained when the liquid boils, never by slow evaporation. It is known that Ponillet considered the act of vegetation as another source of electricity in the air. We know that plants yield carbonic acid while they inhale oxygen. If it be true, says that philosopher, that carbonic acid is positively electrified at the moment of its being set free, it follows that plants ought to yield positive electricity. He tried to verify this supposition directly by experiment. Riess, however, showed that electricity produced by vegetation was very variable, now negative and then positive; and investigations with earth alone left little doubt that the signs of electricity afforded are not due to the process of vegetation. In fact, it follows from all investigations of Riess and Reich that the conclusions arrived at by Pouillet regarding the origin of electricity by evaporation as well as vegetation are not demonstrated by experiment. Thus the only opinion which presented some degree of probability has fallen to the ground. Poltier, Jr., propounded an altogether new theory regarding this subject, which is now entertained by the most distinguished physicists of the day. Lamont, in Munich, explains this theory substantially as follows:

The earth possesses a fixed quantity of negative electricity, the distribution of which only is changeable. Let us call this electricity the permanent electricity of the earth, in contradistinction to the induced one, generated by any isolated body when approached by another electric substance. The atmosphere, viz., *the pure air, possesses no electricity whatever;* it is neither capable of conducting nor retaining electricity. If our earth had a perfectly smooth and uniform surface all points would exhibit an equally strong tension; however, this equilibrium is disturbed by two agencies, namely, by the elevations of the globe itself, and the vapors floating in the air.

It is a well-known fact that electricity collects preferably in points and edges, whence the fact explains itself why it accumulates on roofs, church-towers, mountain-summits, and that collecting apparatus become charged the more the higher they are elevated from the ground.

The second above-mentioned cause which brings about an unequal distribution of electricity on the earth's surface is the watery vapor contained in the air. In this case the vapor may either be in contact with the earth, or it may be isolated. In the first instance the same phenomena take place as upon mountains—the electricity leaves that part of the earth's surface in contact with the vapor, and collects on the surface of the latter. With regard to the second case, it is to be considered that all bodies may contain latent or disguised electricity in unknown quantities, which is set free according to known laws when another electric body is approached. Thus it is explained why clouds floating in the air by the distributing action of the earth become now positively and now negatively electrified.

By this theory the various indications of electro-atmospheric instruments find as simple and easy an explanation as by the hypothesis of the electricity of the air. Upon an electrometer provided with a point, the *negative electricity of the earth* acts under a clear sky, distributing in such a manner that the positive electricity of the isolated system is drawn into the pendulums, while the negative escapes through the point. It is evident, on the other hand, that in the systems of Lamont and Dellmann, where a ball is brought into connection with the ground, *negative electricity* must stream in. If the observations are conducted under a cloudless sky, after continuous rain, and when the air is saturated with vapors, so that the clouds are in conducting connection with the earth, the electrometer exhibits *no tension*. In this case the electricity has collected at the upper borders of the clouds, the observer being in the interior of the electrified body, in which, as little as in a room, electric tension can exist.

Electrified clouds isolated from the earth react distributing on the latter. A negative electric cloud induces a decrease of the permanent electricity of the earth's surface, and, if strongly charged, may bring about an accumulation of positive electricity at those points above which it floats. A positive electric cloud, on the other hand, will increase the permanent negative electricity of the earth.

The electrical phenomena which take place in the atmosphere have thus received a basis for rational explanation, and it is to be seen whether by further investigations this theory will be confirmed or rejected.—*Dr. Adolph Ott, in American Artisan.*

THE Italian astronomer Secchi announces that for some months past he has observed indications of the existence of general currents in the atmosphere of the sun, proceeding from the equator to the pole, more particularly in those high regions of the chromosphere reached by the most elevated portions of the protuberances. This appears from the fact that the summits of these protuberances are often inflected like volumes of smoke by wind—sometimes in one direction, sometimes in another. In noting the number of times in which the movement or direction seemed similar to that of a trade-wind, he observed four hundred and three instances. These were opposed by only one hundred and thirty-eight instances unfavorable to the supposition of an elevated general current of uniform course. M. Faye, however, regards these phenomena merely as movements caused by local perturbations, believing that the sun and the earth differ so greatly in respect to character and economy that the solar atmosphere cannot be compared to our air, with its currents, winds and clouds.

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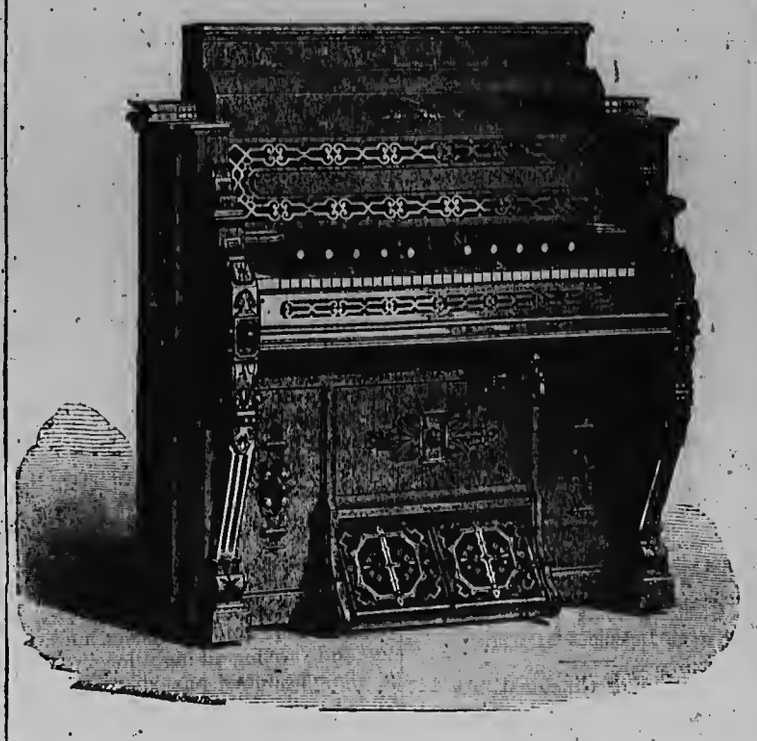
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# The Christian Advocate.

PUBLISHED BY ROBT. J. HARP, FOR THE ALABAMA, MISSISSIPPI AND LOUISIANA CONFERENCES, METHODIST EPISCOPAL CHURCH SOUTH.

VOL. 19. NEW ORLEANS, THURSDAY, JANUARY 30, 1873. NO. 5.


## News of the Week.

### DOMESTIC.

NEW YORK, Jan. 22.—Advices from Peru report the smallpox raging in Lima and other cities.

ALBANY, Jan. 24.—Susan B. Anthony and fifteen other women have been indicted for illegal voting. The three inspectors who received the votes were also indicted.

NEW YORK, Jan. 24.—The ear-hook murderer, Foster, was to-day sentenced to be hung on the seventh of March.

WASHINGTON, Jan. 27.—The result of the day's proceedings before the Senate committee is decidedly damaging to the Pinchback party. Forman and Warmoth made a good impression by testimony. Lynch, subjected to searching examination by Morton, Trumbull and Carpenter, had to confess the extraordinary mode his board adopted of counting the returns. His admissions afforded much merriment to the committee. He owned up about their recent appointment to office. The committee was obviously disgusted at his revelations.

The Kellogg case seems rapidly breaking down.

The South voted nearly solid to-day for the motion to get the cotton tax refunding bill before the House, and some changes will give the measure a majority. The friends of the bill are very hopeful of final success.

WASHINGTON, Jan. 28.—The drift of the examination to-day before the Senate committee on the Louisiana case was directed chiefly to the question of the composition of the Legislature and how many were returned by both boards.

There is nothing yet to indicate the course of the committee, but it looks as if they were anxious to complete the investigation and exclude all irrelevant topics.

The proceedings generally were courteous on both sides. Pinchback's insolence was the only exception.

### FOREIGN.

LONDON, Jan. 22.—It is reported that at the conference recently held at Chiselhurst it was decided that the Empress Eugenie and Prince Jerome Napoleon should be the political guardians of the prince imperial, and therefore direct the movement of the party.

It is said no manifesto announcing the intention of the Bonapartists will be issued, nor will any proclamation be published.

The prince imperial will not be called Napoleon the Fourth, but will be known as Count Pierrefonds. He has adopted as his motto: "Strength, but not impatience."

ST. PETERSBURG, Jan. 22.—The Grand Duchess Helene Paulovun is dead.

PARIS, January 22.—Ferovilly, De Camp and Berot, the condemned Communists, were shot early this morning on Satory Plain. Fenovilly died without uttering a word. De Camp's last words were: "I die assassinated. Down with false witnesses, lawyers and Thiers." Berot died cheering the republic, the Commune and the army. Only one volley was fired, as all died instantly. There were but few spectators on the ground to witness the execution.

BERLIN, Jan. 22.—By order of the Emperor William the German court will go into mourning one week for Napoleon.

LONDON, Jan. 23.—It is reported that the emigrant ship North Fleet, hence for Australia, with four hundred and twelve passengers, exclusive of her crew, collided with an unknown steamer. Only eighty-five are known to be saved.

The passengers on the North Fleet were panicked from sleep by the collision. The captain was compelled to fire on the terror-stricken passengers. It is believed, had the passengers obeyed the captain, more would have been saved.

The ship North Fleet was at anchor when the collision occurred. Three hundred and twenty persons, including the captain of the North Fleet, were drowned.

A hundred pounds reward has been offered for the vessel which ran the North Fleet down.

Twelve other persons have been saved from the emigrant ship North Fleet, which makes ninety-seven lives known to have been saved.

Lloyd's have telegraphed to their agents at all Southern States to stop, if possible, the steamer which ran the North Fleet down.

HAVANA, Jan. 23, via Key West, Jan. 25.—Advices have been received from the City of Mexico to the fifteenth instant. The Vera Cruz and Mexico railroad has been finished. The festivities attending its inauguration lasted a week, and were participated in by the present members of the cabinet, congressmen and principal citizens. Business was suspended on the first, and President Lerdo de Tejada left the capital on a train, which was preceded by an advance locomotive. At Tepexpan, the first station outside of the capital, the desperadoes had placed three boulders across the track; but, with the exception of breaking the cow-catcher of the first locomotive, no damage was done. At all the stations at which the presidential train stopped the President was received with enthusiasm. Minister Nelson, who was just returning from his visit to the United States, met the President at Arlseava and returned with the party to Vera Cruz. On the third instant the President and the minister of Spain to Mexico took breakfast on board the man-of-war Isabel Catollen, at which toasts complimentary to Spain and Mexico were drank.

The party left Vera Cruz on the sixth instant, and arrived at the capital on the eighth. The political condition of the country is unchanged. The message of President Grant is considered favorable toward Mexico; nevertheless, complications are feared, owing to affairs on the Rio Grande. Minister Nelson has returned to the capital.

BERLIN, Jan. 24.—In the House of Deputies to-day a question was asked touching emigration and measures the government had taken to prevent it. The minister replied that it was impossible to restrict emigration after granting the right of domicile. What was wanted was enlightened and judicious legislation which would make those who now thought of emigrating value their country above all others. Emigration could best be counteracted by elevating and improving the condition of the people at home. This was what the government was aiming at, and by this means hoped to check the tide of emigration.

LONDON, Jan. 25.—The funeral of Lord Lytton took place to-day. Among the distinguished persons present were Baron Selborn, Right Hon. Mr. Gladstone, Chief Justice Cockburn, Right Hon. Mr. Childers, Viscount Stansfeld, Mr. Vernon Harcourt, Hepworth Dixon and Miss M. E. Braddon.

Dean Stanley read the funeral services.

PARIS, Jan. 26.—Legitimist journals report the words of Duke de Nemours announcing that the union of the Orleans branch with the oldest line of the house of Bourbon is complete, and that seven princes of the Orleans family have recognized the Count de Chambord as the rightful King of France.

LISBON, Jan. 26.—Dowager Empress Amelia, of Brazil, died in this city to-day, aged sixty-one years.

LONDON, Jan. 28.—The Prince of Wales, who is president of the British commission, will probably assist at the opening of the Vienna exhibition. The Shah of Persia will also be present, as his visit to Europe is now placed beyond a doubt.

The Emperor William will visit St. Petersburg at the end of May and proceed thence to Vienna, accompanied by the Czar.

A dispatch from Cettigne says Hospodar of Montenegro is preparing to attend the Vienna exhibition.

Adam Sedwick, the geologist, died at eight o'clock this morning.

LISBON, Jan. 28.—The mail steamer from Rio de Janeiro reports yellow fever raging there when she departed.

ROME, Jan. 28.—A royal decree has been promulgated whereby the State formally takes possession of sixteen convents in Rome.

## Smallpox in New Orleans.

This dreaded disease is present to some extent in all large cities nearly the year round. There is some of it here now, but not in a degree to excite alarm. We quote from the *Picayune* of January 26:

> The experience of the past teaches that this obnoxious disease can never prevail with the same virulence as in a colder climate. Yellow fever develops itself under the intense heat of summer; so smallpox is chiefly developed in the season of winter. It is to the North, in a large degree, what yellow fever is to the South.
>
> For some months past this disease has ravaged nearly all the cities of the North and West, and even spread into the rural districts. Little by little it has encroached with the advancing season upon the States of the South. An examination of the health records shows the direct importation of the disease from Cincinnati, Louisville and New York. Along in October a few cases were brought to the city on steamboats, all white persons; in November the number thus brought to the city was increased—all, or nearly all, white—and in December, the imported cases continuing to increase, the disease was definitively developed in our midst. The record kept by the Board of Health of cases of this kind of sickness, commencing say in October, shows first all white, then a preponderance of white, then about equal proportions of white and black, then a preponderance of black, and finally, as at the present moment, the disease is largely confined to the black race. During the present month of January one hundred and fifteen cases have been reported, and of these twenty-six were white, seventy-one colored and eighteen not stated, but supposed to be black.
>
> The disease is chiefly confined to the district contiguous to the river at and above St. Mary's market. The number of cases of our own citizens is small, a large proportion of those mentioned above being imported, and are under treatment at the smallpox hospital.
>
> Under all the circumstances, the precaution of vaccination is one which prudent people will not fail to practice.

EARNEST RELIGION.—A baronet was one day examining some works of the celebrated sculptor, Mr. Bacon, and observed a bust of Mr. Whitefield among them, which led him to remark:

"After all that has been said, this was truly a great man; he was the founder of a new religion."

"A new religion, sir!" replied Mr. Bacon.

"Yes," said the baronet; "what do you call it?"

"Nothing," was the reply, "but the old religion revived with new energy, and treated as if the preacher meant what he said."

## Letter from England.

MR. EDITOR: When I saw you in New Orleans about the tenth of October, on the eve of my departure for this country, I promised to write to you on my arrival here. I have been in this country nearly six weeks. During that time the weather has been very unfavorable, raining nine days out of every ten. I have been unable, in consequence of the unsettled state of the weather, to visit as much of the country as I desired. I may say I have seen but little of this country up to this time. But I have not been idle since my arrival. I have visited Birmingham, where I have spent the most of my time. The last week I spent in the city of London. I there visited the annual cattle show. This exhibition was a grand affair. Cattle were on exhibition there from all portions of the kingdom. I presume the cattle and sheep were of the best blood in the country. I saw one bullock that weighed two thousand nine hundred pounds. He was of cream-color, and a magnificent animal he was. I there saw one bullock from the highlands of Scotland that I was favorably impressed with. He appeared to be quite woolly—intended by nature for the climate. The sheep were as nearly perfect as could be, at least it so appeared to me. There were some African sheep on exhibition—three in number, eight months old. They were small for their age, with yellow spots rather numerous. The wool appeared coarse, and to have quite an amount of hair in it. The machinery was all that any person could ask. The road steam engine, as well as the plow engine, was there. Also every variety of machinery for plantation use that you could imagine. The vegetable department was complete, though as a general thing the vegetables were not of as large a size as were exhibited in Birmingham the week before. There was no poultry on exhibition, as at Birmingham. There every variety in the poultry line was represented, and of the best breeds—not only in England, but from the United States and the Continent. The dog show at Birmingham was a curiosity to me. Every species of that family appeared to be represented. I can say that I was not very favorably impressed with the show, for various reasons.

The weather here, so far, is as mild as it is in Mississippi at this season of the year. Were it not for the rains and the fogs I would like the country much better. Last week, while in London, the lamps were burning the whole day. This was a new thing to me.

I have filled most of the orders I brought out with me for emigrants. I find it quite difficult to procure families without children—they being in great demand in this country. Young women, such as I am willing to send out to our people, are hard to get. Young men can be engaged in any number to work on farms at from $10 to $12.50 per month by the year. There is no difficulty in procuring large families to go to the South. But our people seem to think that they would not be profitable to have them sent out, in consequence of the extra expense. In this, I am inclined to think, they are mistaken; once on a farm they will be likely to remain, as they cannot afford to move yearly. And the neighbors would not be likely to tamper with them, to make them dissatisfied with their situation; and, in addition, our people could get servants through these families. They, being anchored down, as it were, could be relied on.

From what I have seen, and the inquiries I have made since I have been in the country, I am satisfied that there is no kind of labor that cannot be procured.

Mechanics, say carpenters, stone masons, smiths of every kind, can be had in any number—those who have served a long apprenticeship to the business; and may be called skilled mechanics, such as the various machinists, cabinet-makers, gunsmiths, printers, confectioners, bakers, millers and warehousemen. Anything in the mechanical business—that is, those who have served their time to such business—can be had in this country, as well as farm laborers and servants. I have been engaging farm laborers—that is, men with families—at $150 by the year, and their wives at $100 by the year; young women (whom I have found hard to procure) at $100 for the year. I have contracted with young men at from $10 to $12.50 per month by the year, with board. I find that large families can be more easily procured, and at more reasonable wages. I brought with me some orders for farm laborers to work for a share of the crop. In procuring such I have failed, they not being willing to contract for a share of the crop until they can see for themselves. This is nothing more than right and just not only to themselves, but to the landowner. I expect to remain in this country until spring. Any person or persons wishing servants, farm laborers or anything else, I would be pleased to have their orders. Up to this time I have been unable to procure orphan girls. I have made arrangements for orphan boys. I will send out on the steamer St. Louis, which leaves Liverpool on the eighteenth instant, nearly two hundred, who will arrive in your city about the tenth of January next. Should any persons wish to correspond with me, they can do so by sending to the care of Messrs. Ellis, Main & Montgomery, 12 Launcelot Hey, Liverpool. Yours very respectfully,

GEORGE TORREY.

P. S.—H. F. Givens can give you any information about me.

LIVERPOOL, ENGLAND, December 16, 1872.

## Letter from China.

To the Members of Felicity and Moreau Sabbath School Missionary Societies:

MY DEAR YOUNG FRIENDS: You have often heard of China, with its teeming millions of human beings who have no knowledge of God and the plan of salvation through Jesus. I propose to give you occasional talks about these people, who have kept the doors of their great empire closed for so many ages, and who now only have them ajar. This they did not do until they were forced to it. And even now we must have a passport in traveling through the country.

Some say there are four hundred million people in China, and others say there are only three hundred million. I shall not pretend to say which is right, for I do not think any one knows with certainty. There is one thing we are quite sure of, and that is: the people of the middle kingdom, as they call their own country, are in gross darkness and superstition. In their blindness they bow down to wood and stone, and call on their gods to bless them. They have a beautiful country, which produces everything necessary to make man happy; but it is, to look at it in another light, a great valley of dry bones, without life and without light. The land is made a desolation, and the wrath of God hangs over the people on account of their vices; and superstition envelops the whole, and fills the minds and hearts of all, both rich and poor. North, south, east and west the crushing and withering influences of idolatry are felt, and the people are made to suffer for their many sins. Famine is spread abroad over the land in one part, and waters flood another and destroy the fertility of the soil, and in another armed bands of lawless men lay waste the land and destroy the lives of thousands of innocent beings.

Chinese suppose they are the wisest and best people in the world; but their wisdom is of this world, and in the majority of cases their goodness is only in outward form, and to be seen of men—a perfect fac simile of the Pharisee of the Bible. They have some good maxims, taught by their great sage, Confucius, who lived about the time of Daniel, some five hundred years before Christ. The people of China worship him—that is, they bow down before images on paper, and before his tablet. They also make sacrifice to him all over China by bringing whole carcasses of bullocks, hogs and many other kinds of animals, besides all kinds of fruit. These are placed before his tablet, while all those who pretend to read and observe all his sayings come and prostrate themselves before his tablet. I believe no image of wood or stone has ever been allowed to be made of him in all China, for Confucius taught them to keep, as far as possible, from the gods. Some would inquire of him concerning the life to come, but he said: "If you do not fully know the things of this life, how can you expect to know the things of a future life?" At another time he said: "He that offends against heaven has no one to whom he can pray." At the time of Confucius there was no idolatry in China, and it was only introduced into China from India shortly after the Christian era. I will tell you how that happened, and how at that time the people of China heard of the fame of our Savior.

The Emperor Mingte, who reigned in the fifty-eighth year of the Christian era, sent messengers to India to look for "the holy man of the West," and he desired that his books and his religion should be brought to China—Sakya Mani Buddha, in the twenty-fourth year of Choan Wong, B. C. 1027, in the southern part of India. At the age of sixteen he thought of becoming a recluse, but it was some time after this that he betook himself to the hills to cultivate virtue, and where, after a long time, he had, in his own mind, reached that point where he was without feeling, and, according to the belief of his followers, he became perfect, and finally was absorbed into nothing, and became, as it were, annihilated. But before this happened he is said to have written the following lines:

"In his system of religion Buddha followed no system, but his baseless system still became a system. He now delivers you this unorganized plan, that by imitating it you may form a system."

The Chinese Emperor had no doubt heard of the fame of our Savior, for it was only fifty-eight years after his birth when he sent his messengers to look for "the holy man of the West," where Buddha had lived and died nearly a thousand years before the birth of our Savior.

I will in my next letter give some further account of how Buddha was brought to China, and how received, and its extent throughout the country.

I would again beg the prayers of all who love the Lord Jesus that the light which is just dawning may soon break forth in all its splendor, and shine in the hearts and the minds of the poor deluded heathen of China. I pray the blessing of God, our Heavenly Father, to rest and abide upon you and all those who love him. As ever, yours in Christian fellowship, J. W. LAMBUTH.

SHANGHAI, CHINA, December 10, 1872.

BISHOP PECK has appointed Rev. J. C. Davidson and Rev. Julius Soper, members of the forthcoming graduating class of Drew Seminary, as missionaries to Japan. Bishop Wiley has selected Rev. J. H. Corrella, probationer of the Philadelphia Conference, to reinforce the mission of Foochow, China.

## Statistics of the M. E. Church (North) for 1872.

From the official statistical returns from the several Annual Conferences of the Methodist Episcopal Church for the year 1872, the *Christian Advocate* compiles the following summaries:

| | | Increase. |
|---|---|---|
| Annual Conferences | 76 | 4 |
| Bishops | 13 | 4 |
| Traveling preachers | 10,242 | 513 |
| Local preachers | 11,964 | 582 |
| Total preachers | 22,206 | 1,125 |
| Lay members | 1,458,441 | 37,118 |
| Total members | 1,468,680 | 37,669 |
| Churches | 14,008 | 568 |
| Value of churches | $62,393,237 | $5,481,337 |
| Parsonages | 4,484 | 175 |
| Value of parsonages | $8,575,877 | $789,073 |
| Value of churches and parsonages | $70,969,111 | $6,269,410 |
| Sunday schools | 17,471 | *dec.* 71 |
| Officers and teachers | 193,091 | *dec.* 288 |
| Sunday school scholars | 1,278,529 | 11,817 |
| Missionary collections | $571,000 | $63,000 |
| Church extension collection | 91,572 | 19,029 |
| Tract collections | 21,586 | 140 |
| Sunday School Union collections | 22,674 | *dec.* 485 |
| Woman foreign missionary collections | 18,755 | 18,755 |
| Freedmen's Aid Society collections | 12,048 | 12,048 |
| Collections for Conf. claimants | 150,141 | 8,998 |

*Traveling Preachers.*—The total number is 10,242. These are classified thus: In full connection, 7,175; on trial, 1,498; supernumerary, 919; superannuated, 950. During the year 72 traveling preachers located, and 101 died. Adding these to the net increase (513,) gives 710 as the number of preachers who entered the traveling ministry of the Methodist Episcopal Church during the year—an average of nearly 14 every week.

*Local Preachers.*—The whole number for 1872 is 11,964—an increase over the previous year of 582. The number who died during the year is not given. The Southern Illinois Conference reports the largest number of local preachers, namely, 358; Illinois Conference reports 342; Mississippi, 339; Philadelphia, 291. Nevada returns the smallest number, 13; and Colorado the next smallest, 24. The increase is over 11 per week.

*Lay Membership.*—The total lay membership of the Methodist Episcopal Church—not including the numbers in our foreign missions not connected with the Annual Conferences, the returns from which for the year have not yet come to hand—is 1,458,441. The number of deaths during the year was 17,078. The other members lost by removals, etc., are not reported, but after deducting all losses the number—correctly given above—shows a net gain of 37,118, an average net increase per week of about 714.

*Churches.*—The number of churches—houses of worship—is 14,008, a net increase of 568, an average of about 11 each week, or nearly 2 each secular day of the year. Pittsburg Conference returns the largest number, namely, 591. Erie Conference reports 435; Central Pennsylvania, 358; North Indiana, 364; Baltimore, 341; and Indiana, 338. The total value of these churches, carefully estimated severally by their Board of Trustees, is $62,393,237, an increase of $5,481,337, a net increase per week of over $105,000.

*Parsonages.*—The number of parsonages reported is 4,484, a net increase on the number reported in 1871 of 175, an average gain of about three and one-third per week. The estimated total value is $8,575,877, a net increase of $789,073. These figures give an average weekly gain for the year in parsonage property of over $15,000. The average estimated value of the parsonages is nearly $2,000.

## Shall we Meet Again?

The following is said to be one of the most brilliant articles written by the lamented George D. Prentice:

"The fiat of nature is inexorable. There is no appeal for relief from the great law which dooms us to dust. We flourish and fade as the leaves of the forest, and the flowers that bloom and wither in a day have no frailer hold upon life than the mightiest monarch that ever shook the earth with his footsteps. Generations of men will appear and disappear as the grass, and the multitude that throng the world to-day will disappear as the footsteps on the shore. Men seldom think of the great event of death until the shadow falls across their own pathway, hiding from their eyes the faces of loved ones whose living smile was the sunlight of their existence. Death is the antagonist of life, and the cold thought of the tomb is the skeleton of all feasts. We do not want to go through the dark valley, although its dark passage may lead to Paradise; we do not want to lay down in the damp grave, even with princes for bed-fellows. In the beautiful drama of Ion, the hope of immortality, so eloquently uttered by the death-devoted Greek, finds deep response in every thoughtful soul. When about to yield his young existence as a sacrifice to fate, his Clemantha asks if they should meet again, to which he replies: 'I have asked that dreadful question of the hills that look eternal—of the clear streams that flow forever—of the stars among whose fields of azure my raised spirit has walked in glory. All were dumb; but as I gaze upon thy living face I feel that there is something in the love that manifests through its beauty that cannot wholly perish. We shall meet again, Clemantha.'"

THERE still lives in England a clergyman named Cheese, who, more than forty years ago, had as pupils two young men named Tate and Manning. The former is now the primate of the Church of England; the latter is the famous Roman Catholic Archbishop of Westminster.

WHY is a false friend like the letter P? Because, though always first in pity, he is ever last in help.

## Books and Periodicals.

REMINISCENCES OF PUBLIC MEN IN ALABAMA FOR THIRTY YEARS. With an appendix. By William Garrett, late Secretary of State. Atlanta, Georgia: Plantation Publishing Company's Press. 1872.

This is a portly octavo of 807 pages, and a work of great interest and value. The author displays much industry and painstaking in the collection of the vast mass of facts and *data* which fill his pages. Most of the personal sketches are of persons whom the author knew, and the incidents and delinations are fresh and entertaining. Our readers, especially those in Alabama, will find the work of great interest, and valuable for its political, historical and general information.

THE SERVANT GIRL OF THE PERIOD. By Charles Chamberlain, Jr. New York: J. S. Redfield, publisher.

A sprightly and entertaining volume. Many of our housekeepers will read it with zest, and possibly with profit. For sale by Gresham, New Orleans.

ENGLISH GRAMMAR FOR BEGINNERS. With illustrations and diagrams. By Stephen W. Clark, A. M. A. S. Barnes & Co., New York and Chicago. 1873.

A work which will commend itself to teachers. It is worth examining by all interested in text-books for schools.

GOOD WORDS for January is the best of all we have seen of this always incomparable magazine. We note especially: Devotional Readings from the MSS. of the Late Norman Macleod; The Gulf Stream; Richard Hooker; The Science of Health; Paganini; The Faithful Sayings of the Pastoral Epistles.

THE AMERICAN ARTISAN, an illustrated journal of popular science, published by Wales, Brown & Allen, is one of the most valuable publications of the day. It is a sixteen-page weekly, and exceedingly cheap at $3 a year. It fully keeps up with the patents, inventions and scientific progress of the times.

THE WORKING CHURCH is the title of a new weekly, issued in New York. Stephen H. Tyng, Jr., George H. Hepworth and George J. Mingins are the editors and publishers. It is a very handsome eight-page paper. Price, $1 per annum.

LITTELL'S LIVING AGE began a new series with the first number in January. This old and popular periodical promises to be more valuable than ever.

WE HAVE RECEIVED the Minutes of the twenty-third annual session of the Texas Conference. A very neat pamphlet, and out in good time.

AMERICAN HOMES is an interesting illustrated monthly, published in Boston. We have received the December number.

THE SOUTHERN MAGAZINE for January has been received. One of the best popular monthlies in the country.

THE HOUSEHOLD for January is a fine number of this always interesting publication.

THE Abbe Michaud has written a letter to the Cologne *Gazette*, in which he claims that the Jesuits had much to do in hurrying the late Emperor of the French into the disastrous war against Germany. It was thought that France could be victorious, Prussian Protestantism be humbled, and Austria avenged for her reverses of Sadowa, and be driven back to her inquisitorial concordat. In the meantime the attention of the laity would be distracted from the doings of the Ecumenical Council, and its manufacture of dogmas thus be carried on without criticism or opposition. Everything turned out just as the fathers did not desire; but they have their own blindness to blame for the strengthening of Germany and the Protestant cause. Bismarck really owes them a vote of thanks.

A SHORTER PRAYER.—"Mr. C.," said a self-righteous but ungodly farmer to a pastor in a New England village awhile ago, "I think I had rather use the Lord's Prayer, when I do my praying, than to join with you ministers in your off-hand, long-winded addresses to the Almighty. It's short, you know, and it's just what Christ taught us."

"Yes," said the minister, "but there's another prayer which is even shorter, and fits your case and mine quite as well."

"Ah, what is that?"

"God be merciful to me a sinner," was the emphatic answer.

The shorter prayer must precede the longer one; and no man can devoutly say "Our Father" until he has first from his heart cried out: "God be merciful to me a sinner."

THE following anecdote of Pope Pius the Ninth, which came to hand a few days ago, is good enough to repeat. It is truly witty, and has in it, moreover, enough of papal gall to give it flavor: "Some one having informed his Holiness that Father —— had taken to himself a wife, the Pope lifted his hands to heaven and cried: *"Now let all the saints be praised: the sinner has taken his punishment into his own hands!"*"

A LITTLE BOY accosted his papa thus: "Papa, are you growing still?" "No, dear; what makes you think so?" "Because the top of your head is coming through your hair."

NOT IMPROBABLE.—It is said that more criminals are sent to the California State prison from the wine-producing districts of the State than from any other portion.

**The Christian Advocate.**

THURSDAY, JANUARY 30, 1873.

*NEARER HOME.*

BY PIERRE CAREY.

One sweetly solemn thought
Comes to me o'er and o'er:
I'm nearer my home to-day
Than I ever have been before.

Nearer my Father's house,
Where the many mansions be,
Nearer the great White Throne,
Nearer the crystal sea.

Nearer the bound of life,
Where we lay our burdens down,
Nearer leaving the cross,
Nearer gaining the crown.

But the waves of that silent sea
Roll dark before my sight,
That brightly the other side
Break on a shore of light.

Oh, if my mortal feet
Have almost gained the brink,
If it be I am nearer home,
Even to-day, than I think,

Father, perfect my trust—
Let my spirit feel in death
That her feet are firmly set
On the Rock of a living faith.

## The Northern General Conference

ON INTOXICATING LIQUORS, GAMES OF CHANCE, AND WORLDLY AMUSEMENTS.

MR. EDITOR: I now invite attention to the prohibition, by the amended rule, of "attending theaters, horse-races or circuses," or "taking such other amusements as are obviously of misleading or questionable moral tendency." *Theaters, horse-races and circuses* concentrate in themselves a vast amount of attractiveness, and at the same time of sinfulness, that renders them exceedingly deceptive and dangerous. The witty French woman who, in the midst of some innocent enjoyment, cried out, "Mon Dieu! how delightful this is! It would be perfect if there were only a little sin in it," could have no occasion to make such remark in respect to these; she could find just as much sin as her depraved heart could desire.

The theater, notwithstanding the efforts which, in recent years, some men of genius, claiming to be Christian ministers, have made to defend and uphold it, must ever be utterly condemned and rejected when weighed in the balance of common sense and enlightened piety. It is true that some of the plays which may be acted are in themselves unexceptionable in their moral tendency, and present the highest expression of creative genius; yet the majority of those presented, if I am correctly informed, are vulgar in their taste, coarse in their allusions, and too often demoralizing in their influence. The actors and actresses are, many of them, of questionable character, while all the associations and accompaniments of the place and all its air and spirit are decidedly irreligious, if not positively immoral. In my boyhood, while residing in a city and away from my parents, and left far too much to my own guidance, I was accustomed to visit the theater night after night, and I thus had the opportunity of witnessing the performances of many of the great actors who figured upon the stage thirty years ago. In looking back to those days I readily recall the glare and witchery and seductiveness of the varying scenes, but I am not conscious that I derived in any shape or form one particle of good. I distinctly remember the impression made by the farces and comedies which constitute the main attraction of play-goers, and which then, as now, were too often low, unrefined, and sometimes even bordering on the indecent and the sensual. If I may trust to my own recollection, I should say that the theater is one of the last places in which the refined and devoted follower of Christ should be found. The theater, as it is conducted and will be conducted—for all hope of its regeneration is out of the question—is an institution which, so far from being an adjunct to the church, is a leading obstacle to its progress, and the only line that can be drawn in respect to it is, as Bishop McIlvaine, of Ohio, has stated, "that of entire exclusion."

Horse-racing, with all its associations—with the knavery, the drunkenness and the gambling which are its invariable attendants—is surely no spectacle for Christian eyes to behold; the race-ground, with all its snares and pitfalls, is no place for Christian feet to tread. While the training and running of horses against each other for money is a vicious sport, the whole category of appendages—the bars, with all their variety of tempting drinks, and the gambling dens, with all their variety of alluring game, and the army of sharpers and black-legs gathered from the four winds—makes the race-course a place of immoral tendency, and to be shunned as would the fatal upas of oriental climes. Voluntarily to witness such exhibitions, on the part of a professing Christian, it seems to me, implies a disregard of the obligations assumed in uniting with the church, and an indifference to his own reputation and that of the body with which he is associated, and indicates the last verge of lukewarmness, if not total apostasy.

What shall I say of the *circus*, that peramulating concern which comes along two or three times a year to throw the children and the laboring population into a state of feverish excitement, to interrupt the exercises of schools and the work of plantations, and to carry from every community in which it pitches its tent hundreds of dollars which could be far more wisely and usefully spent? It has been a long time since I was at a circus, but from my own recollection, and from what I gather from those who are now in the habit of attending it; I should think that much that there transpires is offensive to good taste, and too well calculated to bring a blush to the cheek of modesty and to shock all true refinement. I may lay it down as a matter beyond successful contradiction that the circus, while it may exhibit remarkable feats of agility and strength, and may produce a vast amount of uproarious laughter, yet cannot be declared, when all things are considered, an institution in any wise imparting useful knowledge, cultivating a refined taste or promoting a high morality. Rather it must be regarded as calculated to lower the tastes and to blunt the moral instincts of the people, while it gives employment to hundreds of persons who are contributing nothing to the productiveness of society, and are absorbing means which might otherwise be profitably expended. The circus is a place too unrefined, too doubtful in its taste and moral tendency, to constitute a proper resort for the pure and elevated disciples of Jesus.

Theaters, horse-races and circuses are evils—common evils, pressing evils, evils attractive and popular—and our brethren in the North did well to pronounce at Brooklyn the edict of their great communion against them. I like, too, that clause of their amended rule which prohibits the "taking of such other amusements as are obviously of misleading or questionable moral tendency." The evil one, in his shrewdness and ingenuity, may suggest to men amusements and practices equally as offensive as those prohibited, yet not apparently embraced in the terms of the prohibition. This latter clause will render all such attempts futile. In certain sections of country remote from large cities, where the prejudice against the dance has not been obliterated, or where the dancing-master has not yet reached to teach his *fine* art, a variety of *kissing* plays have been introduced and are practiced at social gatherings. This is a sad species of social demoralization, and the brilliant author of the "Dance of Modern Society" thinks that, in communities where such customs prevail, the dance itself, whose evils he has so unmercifully exposed, would be a sign of progress and a step in advance toward "ultimate more thorough reform."

While I have thus commended the legislation of the Methodist Episcopal Church, and while I consider it in the particular measures to which I have alluded as worthy of imitation by other Christian denominations, I do not favor any organic union with that body. While I shall ever regard with interest her polity and her achievements, and shall be happy for us to imitate whatever is wise and practical in her institutions and movements, I yet believe it far the best that the two churches should remain separate and run their respective careers. There is room for us both and work for us both in this great country, and we shall accomplish more by cherishing a generous rivalry and provoking each other to good works. I am opposed to *consolidation* in Church and State, and think that it would be a sad day for the religious interests of the land when all the different branches of Methodism become combined into one ponderous and unwieldy body. I trust that before many years have elapsed all causes of irritation between the churches will be removed, that their respective members will regard each other as brethren, and that they will strive harmoniously and lovingly to promote their common principles and to accomplish their common end—the spread of scriptural holiness over these lands. Yea, I go further and say that I hope that the time will come when the different members of the Methodist family, at least in this country, while each retains its own individuality and integrity, will adopt the suggestion of the noble editor of the Nashville *Christian Advocate*, and unite in some form of council to secure an interchange of views, to promote Christian fellowship, and to recommend measures calculated to advance common interests. Of the Methodist Episcopal Church South, in whose fold I have been sheltered and in whose fields I have labored for more than three decades of years, I say in all the fullness of a grateful heart: "*Esto perpetua.*"

I have no doubt, Mr. Editor, that among your readers there are those who may think that many of the views which I have presented are puritanical and extreme, and in no wise consistent with the *liberalizing tendencies* of the day. I admit that they are strict and unfashionable, but I regard them as *scriptural*, and essential to the vitality and power of the church, and such as have received the indorsement of the most illustrious names that adorn the various evangelical denominations of our country. Brethren of my own church may differ with me as to the propriety of further legislation upon the matters which I have discussed, but they cannot differ with me as to the propriety of suppressing, by every practical mode, the worldly spirit and the worldly practices which are insinuating themselves into the church, and are eating out its vigor and efficiency.

I am sure that I cannot close this series of communications better than by quoting a paragraph from the episcopal address of 1867, from our own Bishops, as follows:

"This is no time to abate our testimony against worldliness in all its forms. Our church has never faltered in its teaching or modified its tone in relation to dancing, theaters, the manufacture and sale of ardent spirits, drunkenness, revelings, and such like, as demoralizing and fatal to godliness. Now that we are threatened with these evils coming in like a flood, we renew our warning." S.

MANSFIELD, Louisiana.

## A Doorkeeper Rather.

MR. EDITOR: When the enraptured psalmist declared that he would "rather be a doorkeeper in the house of the Lord than to dwell in the tents of iniquity," he must have alluded to the glory and honor conferred by a connection with the church, as contrasted with the stings of conscience brought about by attending something similar to a modern circus. One of these living panoramas of moral death has just visited northwestern Louisiana. For some weeks previous the country was in a flutter of excitement, while the bosom of the church heaved nightly over the prospect of learning some great moral truths from that illustrious individual—the clown.

Well, let us pass round and see who is going. "Bro. X., you are not going to the circus, I hope." "Well, I don't keer nothin' about it myself, you know me, I didn't, but the children wants to see them animals, and I thinks I orter go long; not that I keer about the circus." After some further conversation we settled down on the conclusion that Bro. X. was about as well suited to the task of "training up a child in the way he should go" as the clown was to teach morals. "Sister Y., are you going to the circus?" "Well, I suppose so." "But you will be breaking the rules of the church." "Well, as to that, I think there are a heap worse sins; and then I can't see any harm in it no way; and then there's the animals and ('the clown,' we threw in edgewise.) No, not the clown, for I don't care about him, but"— "What about the rules of the church, sister?" "This is a free country, and if you go to turning out you will turn them all out." "We did not threaten anybody; we just want to know what your conscience says about the rules of the church." "Ha, ha, ha; why we all want to enjoy ourselves, and we don't want to do any wrong, and we can't see any harm," etc. Round and round the circle of the same stale arguments did this sister go, faster than the horses around the ring, nor with half so much grace and ease, for it was evident that the one had left her heart and the other her conscience.

"Miss Q., are you going to the circus?" (This young lady was converted at the protracted meeting, and shouted, and said she loved God and honored the church.) Coloring slightly: "Is there any harm in going?" "We did not say there was; but what does your conscience say about breaking the rules of the church?" "It is no more harm than to go to the theater," said she, in an interrogatory tone. "Miss Q., in comparing vices among themselves you do not act wisely; compare them with the Bible, and the usage of all Christians of all ages, and then judge them." "Well, may be so; but I never could see any harm in amusement. And then there's old Aunt V. and Grandma L., who are going, and I am sure they would not do anything wrong." This is the representative of the girl who wanted to "be perfect!" And now she has gotten her consent to lay aside the spotless garments of salvation, and to put on the sackcloth of vanity, that she may sit in the dust and ashes of a modern circus.

* * * * * * * *

Here they are coming. What stretching and running and looking. There's "the chariot of gold!" (a little two-horse wagon, with a yellow box on it.) There's the live lion, with a dog-collar around his neck; and there's the happy family (a big box full of monkeys,) and the Cardiff giant (a stone giant ten feet long,) who lived before Adam; and then there are tigers and leopards and wolves and 'coons and rats, all ring-streaked, speckled and striped; and birds of all sorts and sizes, and shapes and colors. Here they go, all bands keeping step to the music, and on their way *to see the animals*, and see the showman put his head in the lion's mouth, and cut up other tomfooleries. There goes old Bro. X. and Sister Y. and Aunt V. and Grandma L. and Miss Q., all; and all around them are negroes galloping and prancing and dancing and swearing. But pshaw! don't they hear that every day? "Just going to see the animals," as they see their pastor regarding them with pitying eye. Oh! for a look from the all-seeing eye of Jesus to melt their hearts. No harm to go to see the animals, especially when the kind managers have been so good as to prepare a separate canvas "for the benefit of those whose religious principles forbid their visiting circus performances." (That was what this circus did, and it was no trap, but a noble, honorable concession to the Christian religion.)

But let's follow these Christians. Are they going *alone* to see the animals? If they are they will return in a little while. The door from the menagerie to the circus is opened, and the music swells on the air. The king of beasts is left alone as the mighty current of humanity sweeps in and fills the amphitheater about the pit, in which some no-account fellow is going to stand on his head to make somebody laugh. Look around. Who do you see? There are the Methodists by scores—Uncle Steve, the great camp-meeting man, and Uncle Joe, the exhorter, and Bro. John, the Sunday school man, and the temperance men *en masse*. Then Aunt Sallie and Katie and Phœbe, all famous camp-meeting people and altar spirits. Then young Methodists in abundance. There are the Baptists in solid columns! All followed the example of Christ, and have "*got into* grace." And now there they are; won't kneel at the Lord's table when spread by Methodists—that would be falling from grace—but can go to the circus. *These "are the salt."* Now let us examine "*the earth*," who are tare. There's the liar and the lounger, the gambler and the gouger, the drunkard and the deviolish, the slimy and the slanderer, the vain and the vulgar, white and black, like spirits blue and gray, all ranged around, and with hungry looks on their faces. Never did the witches of Shakespeare mingle such a caldron as there is boiling here. For a month or more their digestive apparatuses have been preparing for this repast of vulgarity, and now they are just waiting for the clown to bring out his stew of toads, and dish them out by the ladle full. How much salt would it take to save such a crowd? More than is sprinkled on it at present, and *of a better quality also than circus-going Christians.*

But the moment has arrived when something wearing horns runs out into the ring. It is not old Actæon, and if it was there would be no danger of being eaten by his own dogs for surprising *that* virtuous assembly. It is *the clown*—a combination of man, monkey, parrot and Beelzebub. Striped like the tiger, he is as ferocious; spotted like the leopard, his spots will never change; and active as the cat, he is equally as sly and vicious. He is "a liar from the beginning" even to the end of the circus. Indeed it may be doubted whether he ever told the truth but once, and that was "that *he is paid* to be a fool, while his delightful audience *pay to become* fools." The ladies and gentlemen (?!) of the show all have their graces and wonderful feats ventilated in a style calculated to give one elevated notions of their manly qualities and womanly virtues (?) The clown does this, of course, and Bro. X. nearly splits his sides with laughter at the happy thrust at the fashions of the day, while his wife and daughter are suffused with shame. The Baptists all laughed too.

Well, the circus is over and gone, leaving nothing behind but coarse jests, a fog of moral miasma, *and hundreds of broken vows.* Then to hear those who did these things attempt to excuse themselves! "Covering their sins!" Judas Iscariot repented, but he suffered a miserable death; and how much more these erring souls unless they repent. In just such company as a circus troupe Peter denied his Lord, and just such a crew cried out: "Release Barabbas," but "crucify him." Brethren, no dying man would wish to be there—to go from thence to the flaming bar of Jehovah. Are you not satisfied that a place not fit to die in is not fit to live in or visit? If you are sincere you will never see a clown and a circus-ring again; but if not, you will return as a "dog to his vomit" again. "He that, being often reproved and hardeneth his heart * * * shall suddenly be destroyed, and that without remedy."

PRAIRIE.

KEACHIE, La., Dec. 4, 1872.

## Devotion to the Ministry.

MR. EDITOR: Devotion to any cause is the ground and reason of success. This is especially true in the work of the ministry. The principle thus announced finds its highest illustration and sanction in the life and labors of the blessed Jesus. He "came from the excellent glory" into this world of error and shame for the purpose of "teaching and preaching," that he might enlighten and elevate the people into the regions of sanctified humanity; and he who feels that the work of the ministry is committed to his charge is bound by the pattern set him by the great Head of the Church. Then how dare any minister shrink from the work which may carry him into the midst of poverty and shame, while he hears the voice of command as it falls in accents of sweetest love from the lips of Jesus: "Go ye into all the world and preach the gospel to every creature." It was under this broad and comprehensive authority that the Wesleys acted when they sought the outcast and down-trodden, and brought light and love to their sad and disconsolate hearts. Thus the wilderness and solitary places were made glad for them, and the deserts to rejoice and blossom as the rose, and to rejoice with joy and singing.

But is this work binding alike upon all ministers, or are there specified exceptions constituting a privileged class? The word of God shows that all stand equally related to Christ so far as work is concerned; and that if there be an intensification of obligation, it is found where there is superiority of talent. This obligation is always commensurate with ability. If this consideration could become operative throughout any one large ecclesiastical organization, what mighty and glorious results would follow? But while some ministers confer with "flesh-and-blood" considerations—ample pay, position, advantage, ease and comfort—and at the same time know that their brethren are struggling with misfortune, hardship and want, can we expect perfect harmony and delightful fellowship? Brethren in Christ ought to "bear one another's burdens" if they expect to "fulfill the law of Christ."

If I were called upon to select an illustration of devotion to the ministry I would find some earnest, faithful, efficient preacher of the gospel, who possibly might be surrounded by embarrassing circumstances, and yet in obedience to vested, organic authority takes up the line of march for his distant field of labor, on a cold, cold December day, and patiently and perseveringly presses his way till at length he reaches the field of action; and, notwithstanding he receives little or no encouragement, yet erects the standard of truth, unfurls the banner of love, and lifts his voice in trumpet clearness, and bids the lost and ruined to come and live, now and hereafter. In response to such demonstrations of earnestness and fidelity the Head of the Church makes the gospel thus preached the power of God unto the salvation of the people. Conversions are numbered by scores and hundreds.

As we follow this faithful man of God, he evinces the same devotion, month after month and year after year, till perhaps he has numbered thirty or forty years in the great work of preaching the gospel to dying men. At last the "work and labor of love" is drawing to a close, and this blessed servant of the most High hears the command of release, and exaltation to position, honor and emolument. He shakes hands with the burdens of time, and ascends to his home in the skies amid the ever-increasing splendors of heaven, and the thousands of voices that peal from temples and groves, saying: "Welcome, thrice welcome, thou servant of God." Jesus closes the reception by saying: "Come up higher. Enter thou into the joy of thy Lord."

A. DOWLING.

## Search the Scriptures.

They who desire to obtain pearls must dive for them. The collier must dig if he wishes to obtain coal. The miner in search of gold must also dig for it. Without this labor they can get neither.

We have a book known as the Holy Bible, for which many thousands suffered the pains of the rack and burning at the stake. It is full of precious truths; yea, more precious than rubies; and all the things thou canst desire are not to be compared unto them. But, unfortunately for some, we cannot obtain without searching for them. None ever searched in this great mine of blessings, with sincerity, without obtaining a large reward of happiness. But there are some, however, who profess to be in search of happiness; they are, in fact, in the "church," but they wear a very sanctimonious countenance, look the picture of misery, call themselves always by the same name—"miserable sinners"—and are continually singing two hymns. One commences,

"And am I born to die?"

and the other,

"Oh! how gives me anxious thought,
Am I saved or am I not?"

Why, then, do they not obtain these blessings? Where is the fault? Does it lie in the Bible? O no; it contains as many now as ever. But the secret is, they do not dig. How, then, can they expect to reap the blessings which are therein while they let it lie upon the shelf, with the dust of many weeks, perhaps months, upon it? "Search the Scriptures," says Christ. How, then, can they expect to be blessed by him when they disobey his commandments?

But happy are those who make God's law their study and delight. "No," says that young man, "I can no longer trifle away the time which God has given me in the giddy dance, nor even in reading those 'books of fashion' which I once so foolishly indulged in. I have one, however, now known as 'Peter's First-Class Fashion-Book.' The style of dress which he recommends is very becoming to all ladies. A person may wear it from January to December, and will always be admired by all good Christians, but especially by the blessed Lord. Those, however, who do not dress according to the manner prescribed therein are only men-pleasers and are hateful in the sight of God. I have professed to the church and world that 'I am the Lord's,' and I must act consistently as his child. I must put aside all unnecessary dress, commonly called finery, such as fancy ribbons, rings, buckles, etc. I must no longer dress like a doll, but as a Christian "whose adorning (says Peter,) let it not be that *outward adorning* of plaiting the hair, and of *wearing of gold*; but let it be the hidden man of the heart, in that which is not corruptible; even the ornament of a meek and quiet spirit, which is in the sight of God of great price.'"

I am certain that the reason why we do not enjoy religion as we should is because we do not "search the Scriptures" as we ought. How can we know God's commands if we do not search for them in his word? and how can we expect to be happy if, after we find them, we do not treasure and obey them?

"For these inestimable gains
That so enrich the mind,
Oh! may we search with eager pains
Assured that we shall find."

W. H., Lake Charles.

## OBITUARIES.

DIED, in Smith county, Mississippi, on the third of December, 1872, of pneumonia, Mr. GEORGE W. HAWKINS, son of Pleasent and Mary Hawkins, in the twentieth year of his age. May God console the bereft parents.

R. A. SIMLEY.

DIED, in Perry county, Alabama, November 16, 1872, ABRAM LOUIS POPE, aged sixty-four years, seven months and seventeen days. The deceased was born in Georgia, made a profession of religion in early life and joined the Methodist Church, of which he continued an active, efficient and consistent member till his death. He was active in good works and usefulness, efficient in the faithfulness with which at all times he discharged the varied responsibilities and duties connected with the temporal economy and prosperity of the church, and consistent in the godliness of mind which was ever manifest in his life and conversation, maintaining throughout life the confidence and respect of all who knew him. "For whatsoever a man soweth, that shall he also reap."

MARY E. BENNET was born in the State of South Carolina, and from there moved to Alabama, and in that State she joined the Methodist Episcopal Church. Afterward she moved to Louisiana, and died in her eighty-sixth year. She joined the church when she was twenty years of age, and remained a devoted Christian until she died, without a stain on her character from the time she attached herself to the church. I had the privilege of visiting Sister Bennet during her last moments. I never knew a lady more fully resigned to the will of God than she was. She conversed freely about death. She said she had no dread of it. She was patient in her affliction. She called her children and friends around her, and requested them to meet her in heaven. Her place is vacant in the community and in the church, but her home is heaven. She died in the full triumphs of a living faith on the twenty-third of November, 1872.

JOHN AKIN.

SUN-DIALS mark only the bright hours. Would it not be well if more people could imitate them? They would be surprised to find how many there are of these, and how much brightness there is in hours they are accustomed to think dark.—*Congregationalist.*

"LET US use our speech as we should wish we had done when one of us is silent in death. Let us give all the communications, make all the explanations, speak all the loving words ere it is too late.

HEAVEN itself can afford no real delight to one who feels the service of God on earth to be irksome. He has no heart for heaven, no taste for heaven, no capacity for the enjoyment of heaven.

THE putting in order is a delightful occupation, and is at least analogous to a virtue. Virtue is the love of moral order.—*Henry Crabbe Robinson.*

SOME MEN, like pictures, are better for a corner than a full light.—*Seneca.*

## It Got Agoing.

One bright Fourth of July morning I was driving to town. As I came to the top of the hill just above the bridge, on the outskirts of the place, a little boy from a cottage on the north side of the road fired off a small cannon. He was so near the road, the cannon made so big a noise, and the whole thing came so unexpectedly, that my little bay pony took fright and shied, with a spring, to the other side of the road. He not only nearly overturned the carriage in doing so, but was with great difficulty reined in and prevented from running away.

"You should not fire your cannon so near the road," said I to the little boy, after I had got the pony somewhat quiet; "you frightened my horse badly, and nearly made him run away."

"I didn't mean to," said the little boy; "but it got agoing before I saw the horse, and then I couldn't stop it."

I said no more, but drove on, thinking of the boy's answer, as I have often thought of it since, though all this happened years ago.

What I have thought is this: I wish I could make every boy think of it and feel it. It would do him ever so much good, especially if he would try to apply it to all his actions. That little boy's cannon was just like his habits—just like everybody's habits. Habits, like the cannon, are not easy to stop when once they get started. They are pretty sure to keep going until, if they are bad habits, they do mischief, in spite of all we can do to stop them. If you get in a habit of telling wrong stories, you can't so easily stop it. If you get a habit of meddling dishonestly with what don't belong to you, it is apt to go on until it does some terrible mischief. If you get into the habit of being idle, and wasting your time and opportunities, be sure it will not stop and change to a good habit, just when you see how bad it is, and wish to get out of it.

Look out, then, for the beginning of a bad habit. Remember they are things that, like the cannon, you can't easily stop when you once set them agoing.—*Observer.*

CHARLES D. WARNER writes in regard to the moral uses of baked beans: Not to have baked beans on Sunday is still, in some parts of New England, a fracture of the twelfth commandment. The bean figures largely in the economy of the old Bay State. It has its moral as well as its official uses. It is given to the inmates of the State prison at Charlestown, and is made a moral test of character. In the kitchen there I have seen rows of convicts seated at the long table, sorting over the beans for next day's dinner—throwing away the black and imperfect ones. This is the first step toward awakening in these degraded beings the distinction between good and bad. When they have learned to sort out the bad beans they have taken one step in the formation of a moral character. So solicitous is this State of the morals of all her children.

A SOFT-TONED BELL.—Rev. Azel Backus, D. D., was a graduate of Yale, and became president of Hamilton College. It was in the good old days when they had prayers and recitations before breakfast, so that early rising was in order. The chapel bell was moderate in size and feeble in utterance, and it became a standing excuse for "sleeping over:" "I didn't hear the bell!" At last, one morning, the president himself was late at morning prayers, and as he opened the Bible to commence the service he delighted the boys by indorsing their own threadbare excuse: "The fact is, young gentlemen, I didn't hear the bell. And no wonder, for it scarcely makes more noise than would the shaking of a fur cap with a sheep's tail for a clapper."

THE POPULAR VOTE FOR PRESIDENT.—It appears that Mr. Greeley made a pretty good run for President, after all. While General Grant received most of the electoral votes, his popular vote was not so very far ahead of his opponent. We copy the following statement from a reliable source:

Mr. Greeley, if he had not died, would have received sixty-six electoral votes, against three hundred cast for General Grant. Nothing like this difference exists in the popular vote, General Grant's vote being 3,592,984, against 2,833,817 for Greeley, giving the former a majority of 759,137.

A GENTLEMAN gave a letter of introduction to a student of music about to visit Leipsic, who wished to put himself under the instruction of Prof. ——, a famous teacher of music in that city. Upon the student's return home the gentleman asked:

"How did you like Prof. ——?"

"Oh! wonderfully. He gave me fine lessons; but he is a very singular man. He kept praying all the time he was teaching me."

"Praying! Why, what do you mean?"

"Well, while I was playing he clasped his hands, lifted his eyes to the ceiling, and kept saying: 'Good Lord! what sin have I committed to deserve this punishment?'"

POWELL'S picture of the "Battle of Lake Erie," intended for the capitol at Washington, will be, when completed, the largest oil painting in America. It is thirty feet long and twenty feet high. The artist commenced it six years ago, and expects to finish it this winter.

IF ONE only wished to be happy, this could be easily accomplished; but we wish to be happier than other people, and this is almost always difficult, for we believe others to be happier than they are.—*Montesquieu.*

IT IS STYLE now in weddings for grooms to go to church first and wait for the appearance of the bride. And Jinks says that is just what he has been waiting for for the last thirty-four years.

The Christian Advocate.

THURSDAY, JANUARY 30, 1873.

### AN INVALID FOR LIFE.

Destined for life to pain,
I suffering lie and see the years go by;
No voice of sympathy, no loved ones nigh,
To bring me hope again.

It was not always so;
There was a time when friends were ever near;
I felt through sorrow that with love so dear
My lot was blest below.

But on one dreadful day
There came the shadow of a grief so near;
So great, so terrible, in deadly fear,
I trembling shrank away.

For tortured nerves could bear
No more the sound of even Love's tender tone,
Although through suffering's hour each friend had grown
To me more doubly dear.

In anguish then I cried;
"Not this, my Father. Take all else below;
Spare but one friend to cheer me as I go."
Aloud no voice replied.

But earth had darker grown;
And one by one I saw my friends depart,
Each taking portions of my bleeding heart,
Till I was left alone.

My prayer had been in vain;
And nights I wet my pillow with my tears,
And mourned for friends who through the coming years
I ne'er might see again;

Until one blessed night
There came a form so fair, so sad to see;
Reproachfully it raised its hand to me:
"Hast thou forgotten quite

When this I did for thee?
Behold my hands, behold my bleeding feet;
Thou ask'st one friend—was ever love replete
With such a sympathy?"

Blest thought! my prayer was heard;
I gazed entranced and saw the clouds depart
Till every nerve was thrilled, and in my heart
The fountain-depths were stirred.

No longer now alone;
Bright visions come to cheer me on the way,
And Love's ecstatic bliss turns night to day—
My Friend, my only one.

*Watchman and Reflector.*

## Chaldean Account of the Deluge.

Mr. George Smith, says the *Christian Intelligencer*, an oriental scholar of the highest rank, has recently given to the world the results of his studies, prosecuted for many years, in deciphering the cuneiform inscriptions upon the tablets, slabs, broken crockery and tiles dug up by Mr. Layard and other explorers in Asia. Some of these, as it has transpired, recounted the events that occurred in the reign of King Assurbanipal, some four thousand years ago, and have been buried out of sight of man, with Nineveh, since its destruction. The principal of these inscriptions are upon bits of broken crockery, and pantile, some black, some white or cream-colored, and others red or pink, every piece bearing on one side a neat, close inscription in the cuneiform (or wedge or arrow-form) character. The precision of the script is remarkable, its lines being packed together nearly as closely as the types in a modern newspaper, and each character is impressed with a delicacy and exactness of touch almost equal to type. It was evidently traced on fresh slabs of clay, after which it was baked in a potter's kiln, and was thus (to use a modern word) stereotyped, to be preserved for a thousand years in all its perfection.

These inscriptions have been deciphered by Mr. George Smith, counseled and assisted by Sir H. Rawlinson, the latter of whom constructed a vocabulary for arrow-headed script, which gives the exact signification of the cuneiform characters, though their sounds are and will ever remain unrevealed. For fourteen years Mr. Smith and his coadjutors have prosecutgel this difficult research; and, as one of its results, he is able to give to the world a translation of the Chaldean account of the deluge and the ark, derived from reunited broken tiles and slabs exhumed at Nineveh. This translation possesses peculiar interest to scholars and lovers of the Bible, and is as follows:

"I caused to go up into the ship all my male and female servants, the beasts of the field, the animals of the field and the sons of the army—all of them, I caused to go up. A flood Shamas made, and he spake saying in the night: 'I will cause it to rain from heaven heavily;' enter to the midst of the ship, and shut thy door. A flood he raised, and he spake saying in the night: 'I will cause it to rain from heaven heavily.' In the day that I celebrate his festival, the day which he had appointed; fear I had, I entered to the midst of the ship, and shut my door; to guide the ship to Buzursadirabi the pilot, the palace I gave to his hand. The raging of a storm in the morning arose from the horizon of heaven, extending and wide Vul in the midst of it thundered, and Nebo and Sarn went in front; the throne-bearers went over mountains and plains; the destroyer Nergal overturned; Ninip went in front, and cast down; the spirits carried destruction; in their glory they swept the earth; of Vul the flood reached to heaven; the bright earth to a waste was turned; the surface of the earth, like * * * it swept; it destroyed all life, from the face of the earth * * * the strong tempest over the people reached to heaven. Brother saw not his brother, it did not spare the people. In heaven the gods feared the tempest, and sought refuge; they ascended to the heaven of Anu. The gods like dogs with tails hidden couched down. Spake Ishtar a discourse, uttered the great goddess her speech. The world to sin has turned, and then I in the presence of the gods prophesied evil; when I prophesied in the presence of the gods evil, to evil were devoted all my people, and I prophesied thus: 'I have begotten man and let him not like the sons of the fisher fill the sea.' The gods concerning the spirits were weeping with her; the gods in seats, seated in lamentation; covered were their lips for the coming evil. Six days and nights passed, the wind, tempest and storm overwhelmed, on the seventh day in its course was calmed the storm, and all the tempest, which had destroyed like an earthquake, quieted. The sea he caused to dry, and the wind and tempest ended. I was carried through the sea. The doer of evil, and the whole of mankind who turned to sin, like reeds their corpses floated. I opened the window, and the light broke in, over my refuge it passed; I sat still and over my refuge came pence. I was carried over the shore, at the boundary of the sea, for twelve measures it ascended over the land. To the country of Nizir went the ship; the mountain of Nizir stopped the ship, and to pass over it it was not able. The first day and the second day, the mountain of Nizir the same. The third day and the fourth day, the mountain of Nizir the same. The fifth and sixth, the mountain of Nizir the same. On the seventh day in the course of it I sent forth a dove, and it left. The dove went and searched and a resting-place it did not find, and it returned. I sent forth a swallow, and it left. The swallow went and searched and a resting-place it did not find, and it returned. I sent a raven, and it left. The raven went, and the corpses on the water it saw and it did eat, it swam, and it wandered away, and did not return.

"I sent the animals forth to the four winds, I poured out a libation, I built an altar on the peak of the mountain, by seven herbs I cut, at the bottom of them I placed reeds, pines and simgar. The gods collected at its burning, the gods collected at its good burning, the gods like sumbe over the sacrifice gathered. From of old also the great God in his course, the great brightness of Anu had created; when the glory of these gods, as of Lkai stone, on my countenance I could not endure; in those days I prayed that forever I might not endure. May the gods come to my altar; may Bel not come to my altar, for he did not consider and had made a tempest and my people he had consigned to the deep from of old, also Bel in his course saw the ship, and went Bel with anger filled to the gods and spirits; let not any one come out alive, let not a man be saved from the deep. Ninip his mouth opened and spake, and said to the warrior Bel: 'Who, then, will be saved?' Hea the words understood, and Hea knew all things, Hea his mouth opened and spake, and said to the warrior Bel: 'Thou prince of the gods, the warrior, when thou wast angry a tempest thou makest, the doer of sin did his sin, the doer of evil did his evil, may the exalted be not broken, may the captive not be delivered; instead of thee making a tempest may lions increase and men be reduced; instead of thee making a tempest, may leopards increase and men be reduced; instead of thee making a tempest may a famine happen and the country be destroyed; instead of thee making a tempest, may pestilence increase and men be destroyed. I did not peer into the wisdom of the gods, reverent and attentive, a dream they sent, and the wisdom of the gods he heard. When this judgment was accomplished, Bel went up to the midst of the ship; he took my hand and brought me out, me he brought out, he caused me to bring my wife to my side, he purified the country, he established in a covenant and took the people near the presence of Sisit, and the people when Sisit and his wife and the people to be like the gods were carried away, then dwelt Sisit in a remote place at the mouth of the rivers; they took me in a remote place at the mouth of the rivers, they seated me, when to thee whom the gods had chosen, thee and the life which thou hast sought, after thou shalt gain this do for six days and seven nights like I say also, in bonds bind him the way like a storm shall be laid upon him. Sisit after this manner said to his wife, I announced that the chief who grasps at life the way like a storm shall be laid upon him. His wife after this manner said to Sisit afar off: Purify him and let the man be sent away the road that he came, may he return in peace, the great gate open, and may he return to his country. Sisit after this manner, said to his wife, the cry of a man alarms thee, this do, his scarlet cloth place on his head, and the day when he ascended the side of the ship, she did, his scarlet cloth she placed on his head, and the day when he ascended on the side of the ship."

## Preparation for Family Worship.

When we began housekeeping, said Mr. Lyman, we fell into the routine style of family worship—a chapter each day, in inexorable course, with a book-mark to keep the place, lest we should forget which chapter we read the previous morning, and a prayer which went the usual round of stereotyped petition. We were not heartless in it by any means, though it seems almost heartless now as I look back on it and think how much *more* heart we might have put in it. But as the children grew up to an age when they ought to take some interest in it, I woke with a sort of start, one day, to the fact of what a listless, unnutritious exercise it was to them. I saw that Johnny's thoughts were generally somewhere else, and that my *amen* brought a welcome release to the body that had not been able to wander with them. One night we talked it over, my wife and I, after we went to bed. It seemed to us that family worship ought to be made more interesting to little folks than it was to us when we were children; than it had been to our children. And, little by little, we have felt our way into our present method. First, I determined to see what I could do to make our Scripture reading more interesting. I decided that it was just as well worth while to "prepare" for the chapter I read at family prayers as for the lesson I taught at Sunday school. At first it seemed impossible to do this seven times a week; and for awhile I made floundering work of it, until I hit upon my present practice. I keep my Bible on my desk at the bank, and I find enough snatches of leisure in the busiest day, by looking out for them, even if none of them are more than two minutes long, to familiarize myself with the portion to be read the next morning. Then, as I go to and from my meals, I turn it over in my mind. If there are points that I am not clear upon, I take down my commentary for a few moments after supper or before breakfast, and post myself. I keep an eye out during the day for any incident that may illustrate any part of it for the children, or try to recall some fact from my reading or past experience that may serve the same purpose. I am busier than most men, but I have no difficulty, by watching my opportunities, in finding time for all this. And the difference in the relish with which I take up the Bible at family worship, after such preparation, is more than any one can imagine who has not tried it. To have the word near me as the reserve topic of thought in the intervals of business I find a great gain also. It keeps me in just the spiritual atmosphere that I need; and time and again has it happened that the truth in the chapter for the day has come to me in some exigency of temptation, or some opportunity for Christian service, as if God had spoken it for that very hour. I feel as if I could not afford to get along in the old way at all. Besides, if it were not for some such plan as this, I should be apt to let the months slip by with almost no systematic study of the Bible whatever. Mrs. Lyman does much the same thing during the day, as she has opportunity, and she selects beforehand the hymn that we shall sing. Sometimes we sing the tunes the children have learned in Sunday school; but more often the good old church tunes that wear so well, and that the children quickly learn to love full as much as the galloping Sunday school music. I find it quickens their interest greatly to question them briefly on what we read the day before, especially to let them put the story into their own words. It is twice as much their own then as it was before.

I have concluded, too, that it is little short of irreverence to rush into the presence of God in prayer without some consideration beforehand of what I am to say to him. While I am dressing in the morning, or hoeing in the garden, or filling the furnace, as the case may be, I run over in my mind the appropriate subjects for thanksgiving and supplication that day. I often say to myself, as I kneel down: "Now do not let me utter a word that I do not *feel*." I dread to get into a rut of phrases, where a prayer may run smoothly with so little heart in it.—*J. B. T. Marsh, in Christian Union.*

## American Religious Journals.

The *Herald and Presbyter* gives, from Evans & Co.'s *Advertising Hand-Book*, the circulation of leading denominational papers in the United States, especially those of its own church. They are as follows:

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|---|---|
| Evangelist, New York | 15,000 |
| Presbyterian, Philadelphia | 20,000 |
| Presbyterian Banner, Pittsburg | 10,000 |
| Herald and Presbyter, Cincinnati | 15,000 |
| Interior, Chicago | 12,000 |
| Total | 76,000 |

It adds that "the *Occident*, of San Francisco, is not in the list. Its circulation is probably 3,000, which makes the whole 79,000. This amounts to one paper for every five and eighty-five-hundreths of our 468,164 communicants. The New York *Observer*, which claims to be undenominational, is reported as having 24,000 subscribers, at least one-half of whom we presume are Presbyterians. Counting this with the Presbyterian papers, we have about one paper for every five communicants, which is, perhaps, one for each family in our church. Inasmuch, however, as many families take more than one paper, it may be supposed that about one-fifth of our families take no Presbyterian paper."

The editor thinks that, according to these facts, the families of the Presbyterian and Methodist Episcopal Church are about equally supplied with papers. We doubt the statement; for while all the Presbyterian papers named are "independent," or unofficial, all the Methodist ones, or nearly all, with which the comparison is made, are "official;" whereas the "independent" or unofficial journals of the Methodist Episcopal Church are nearly as numerous as the official ones, though with less circulation. The *Methodist* has a larger circulation than any one of the Presbyterian papers in the above table. It will soon, according to present prospects, be up to the New York *Observer*. It is now next to the two "officials," issued respectively at the Eastern and Western Book Concerns. This ranks it third in our numerous journalism.

The circulation of Baptist papers, as cited in the *Herald and Presbyter*, is as follows:

| | |
|---|---|
| Zion's Advocate, Maine | 3,500 |
| Watchman and Reflector, Boston | 19,000 |
| Christian Era, Massachusetts | 7,000 |
| Baptist Union, New York | 6,000 |
| Baptist Weekly, New York | 7,000 |
| Examiner and Chronicle, New York | 30,000 |
| National Baptist, Philadelphia | 8,000 |
| Religious Herald, Richmond | 10,500 |
| Western Recorder, Louisville | 6,000 |
| Journal and Messenger, Cincinnati | 6,000 |
| Central Baptist, St. Louis | 7,500 |
| Standard, Chicago | 25,000 |
| Total | 130,500 |

We cannot say how accurate this table is, but if correct it does not show well for our Baptist brethren in comparison with the Methodists. It includes Southern as well as Northern Baptists; but it is not more than about two-thirds the circulation of Northern Methodist papers alone, to say nothing of all the periodicals of the Methodist Episcopal Church South.—*Methodist.*

THERE is nothing more characteristic, said Sydney Smith, than shakes of the hand. I have classified them. There is the high official—the body erect, and a rapid-shot shake, near the chin. There is the mortmain—the flat hand introduced into your palm, and hardly conscious of its contiguity. The digital—one finger held out, much used by the high clergy. There is the shakus rusticus—when your hand is seized in an iron grasp, betokening rude health, warm heart, and distance from the metropolis, but producing a strong sense of relief on your part when you find your fingers unbroken. The next to this is the retentive shake—one which, beginning with vigor, pauses, as it were, to take breath, but without relinquishing its prey, and, before you are aware, begins again, till you feel anxious as to the result, and have no shake left in you.

IN ALL temptations be not discouraged. Those surges may be not to break thee, but to heave thee off thyself on the Rock Christ.—*Thomas Wilcoks.*

WHY does a donkey eat thistles? Because he is an ass.

## Adorn the Doctrine.

BY REV. WENDELL PRIME.

To make a beautiful thing is not the same as to make a thing beautiful. We do the first, that we may do the last. An artist makes a beautiful statue, but the statue makes the palace or the city beautiful. We use beauty to adorn. This is beauty's work. Foliage is beautiful, but it adorns the hills. The hills are beautiful, but they adorn the landscape. All this beauty is a ministering spirit, sent forth to make something else more beautiful, desirable and illustrious.

In writing to Titus, Paul speaks of disciples in the humblest class, so living that they adorn the doctrine of God, our Savior. We do not know of a similar expression in Scripture. There are many passages where Christian graces are called ornaments, and where persons are spoken of as jewels. But this idea of believers adorning the teaching of Christ is as peculiar as it is striking. If it is "wasteful and ridiculous excess" to gild refined gold, to paint the lily, to add another hue unto the rainbow, what must it be to make more beautiful the doctrine of God, our Savior? But it is not impossible, as we may see, when we look at the matter in the most practical way. Even the humblest believer may adorn the doctrine by holding it in its purity. In this way chiefly are very rare and beautiful things adorned, as diamonds and other gems. Their best setting is that which preserves from injury and keeps unsullied. We must preserve the doctrine in its simplicity if we would make it appear beautiful. Addition is more fatal to beauty than subtraction. Some of the most valued marbles in the Vatican are fragments. Remove an arm or a portion of the body from a statue, and the rest may be still a wonder of beauty; but add a superfluous limb to a work of art, or prolong an important feature, and the whole is ruined. How many seem to forget all this in their treatment of the doctrine. They are very strenuous about not giving up one jot or tittle, but have no conscience whatever about adding according to the most lawless fancy. Churches and sects have treated the doctrine like a captive princess, putting an unseemly robe about her person, hanging ugly gew-gaws around her neck, fastening clumsy trinkets about her limbs, and then, after disguising as far as possible her beauty, they lift up the voice of lamentation because their doctrine is not admired. Inspiration, that gives the doctrine, closes with a curse as great for him who adds as for him who takes away.

Another way to adorn the doctrine is to give it a good position. Painters are very particular as to where and how their pictures hang, for they know how much a beautiful thing is adorned by having a good position. Sculptors are equally careful about the height and surroundings of the pedestal that is to sustain their work. When we bring out the doctrine of Christ in the clear light of a faithful testimony, and make it appear to be what it truly is—a strong tower, a sure defense, a shining bulwark—we adorn the doctrine of God, our Savior. In doing this we do not exalt ourselves or make our own virtues conspicuous; but, on the contrary, all our effort secures the exaltation of something else, even the truth of God. Much of our prayer and almsgiving ought to be in secret, but there is no humility nor grace of any kind in keeping our faith secret, and hiding the candle of the word under a bed or a bushel.

But there is no adornment for the doctrine like a holy life. A ray of light is pure and beautiful, but intercept it with a prism, and behold what an unknown wealth of varied color the gorgeous apparel with which God clothes the lilies of the field. So a holy life receives and transmits the gospel ray, revealing powers and beauties in the letter, through the Spirit, that gives it life. It is often remarked that a large portion of the Scripture is historical, and concerns the lives and experiences of mortals like ourselves. We are taught as much by incidents and facts as by didactic statements. Thus God has adorned the doctrine that he makes known. The names, achievements and faith of those of whom the world was not worthy, are unfading gems upon the brow of heavenly wisdom.

George Herbert says:

"The Sundays of man's life,
Threaded together on Time's string,
Make bracelets to adorn the wife
Of the eternal, glorious King."

But all the days of a holy life are jewels, and Sundays are but golden links that bind together the circle of adornment for the doctrine of God, our Savior.—*New York Observer.*

IN THE *Bulletin Mensuel*, of the French Academy of Inscriptions, M. Joseph Halevy presents arguments to prove that the Lybic and Touarek alphabets were derived through the New Punic of Carthage from the Phœnician. Such excellent authorities as M. Renan and Derenbourg express their dissent from him, however, when he proceeds to argue that the Nubathean and Ethiopic alphabets are also derived from the Phœnician. In treating of that very interesting problem, the source of the old Phœnician, M. Halevy agrees with M. de Rouge, that it comes from the Egyptian, though he does not, with M. de Rouge, derive it from the hieratic character, such as is found of great antiquity in the papyrus Prisse, but directly from the hieroglyphic system. In a note, M. de Rouge combats the position of M. Halevy.

THE FOLLOWING TOAST was pronounced at a firemen's dinner, and was received with great applause: "The ladies—their eyes kindle the only flame against which there is no insurance."

IN MAKING our arrangements to live we should never forget that we have also to die.

JESUS will never tarry in a divided heart. He must be all or nothing.

## Religious Intelligence.

THE new Protestant chapel in Madrid, Spain, continues to be well attended, the audience numbering from 250 to 300 persons.

THE Moravians, though only numbering 6,000 in this country and 15,000 in Europe, have sixteen missionary provinces, embracing 100 stations and out-stations.

THE Lutheran Church in America numbers 2,309 pastors, 4,115 congregations and 485,000 communicants. Last year were reported 2,175 pastors, 3,826 congregations and 458,000 communicants. There has been an increase during the year of 134 pastors, 289 congregations, and 27,000 communicants.

THE admissions to Henry Ward Beecher's church this year have been 197. The whole present membership of the church is 2,184. The number that have belonged to the church in the past, as well as the present, is 3,339. In the twenty-five years of its existence as Plymouth church, the average of admissions to the church every year has been 133 members.

THE *Nassau Literary Magazine* says that for the past five weeks there has been a deep feeling in the college (Princeton,) especially in the junior class. Six members of that class have lately made a public profession of religion, and the good work seems not to rest here. The class prayer meetings and those of the Philadelphia society are well attended, and the greatest interest is manifested.

THE Baptists of Mexico are making an effort to raise a church-building fund, the first church to be built in Monterey, where the call for a place of worship is at present most urgent. The pastors and members of the churches at Santa Rosa, Monterey and Pontreros all favor the project and will contribute as they are able; but they must depend in great measure upon contributions from American churches.

THE *Congregationalist* prints a clerical table of the denomination, which "will prove suggestive to many clergymen in reviewing the past year. We publish a list of sixty-two ministers deceased. The average age, so far as given, will be found to exceed sixty-two, a fact showing that ministers as a class are not short-lived men. The number of new churches organized during the year is 124, and we record 191 ordinations and installations."

REV. BISHOP ROBERTS writes from Liberia: "At several points the spiritual interests of the work are on the advance. At Monrovia, Cape Palmas, Careysburg and Caldwell protracted meetings are now in progress. Our rainy season, just closing, has been one of unusual scarcity of breadstuffs. Our preacher brother on the Queah mission station (among the natives) informs me that for several weeks he was reduced to the necessity of having but one meal per day for himself and family."

THE staff of Wesleyan missionaries in the West Indies numbers ninety, of whom one-third are natives, many of them very efficient and self-sacrificing men. One of their number, who has recently died, Edward Fraser, of Jamaica, a man of rare mental and spiritual gifts, being anxious to build a chapel and mission house, obtained with great difficulty the stone and wood requisite, and then sold his library, the accumulation of forty years, that he might have means to complete the building.

THE *English Independent* says there was a time when Mormonism flourished fairly in England. In 1851 there were in Great Britain 230 places of Mormon worship, with an attendance of about 17,000. Within the circle of the London Conference there were forty branches, with a gross total of 2,450 adherents. There are now only 1,693 members within the London Conference. In the course of last year there were only seventy-five baptized, and the emigrations numbered only seven.

COPENHAGEN, DENMARK.—We have received good news from our people in Copenhagen and vicinity. Their Sunday school in the city numbers 326; in Christianshevn, across the river, 116; in Skoshoved, 50; making in all 492. If they had a larger hall in the latter place they could easily have double the number of children. In Copenhagen our church is nearly filled every Sunday night; many souls have been converted, and twenty have united on probation within the past few weeks. Eight have been taken into connection.—*Methodist.*

SUNDAY SCHOOL SCHOLARS FROM BULGARIA.—Two young men from Tulteba, who were formerly and for several years members of the day and Sunday school of Rev. Mr. Flocken, are visiting our country to acquaint themselves with our manners and customs. They at first struck for the country, and took hold of the first thing which offered them any remuneration—one as a broom-maker—and they now both return to the city with money enough to cover the expenses of a term or two at one of our academies. They purpose on early return to their native country.

ANNUAL SALE OF PEWS IN PLYMOUTH CHURCH.—The annual auction sale of the pews in Plymouth church, in Brooklyn, took place last week. The nominal rental of the pews amounts to $12,800 a year, and never varies, and that sum was all that was received many years ago; but now every seat sells at a high premium, and the total amount of pew-rent now reaches nearly five times that sum annually. At the last sale $46,580.50 was realized, in excess of the rent, in premiums alone. With the sum realized from the sale of the chairs in the aisles, and the rent of $12,800, the total will be $60,230.50, against $50,875 last year.

MR. DEMING, of the Church Missionary Society, during a visit of some weeks at Antananarivo with the laborers of the London Missionary Society, notes some of the same evils among the Malagasy that tried the first missionary to the heathen in Corinth and Ephesus. He specifies a universal lack of reverence, which manifests itself in laughs and jokes during the most orderly religious services, as well as in their light and trifling manner of celebrating the Lord's Supper when no European is present, and the easily-besetting sins of ignorance, falsehood and theft. On the other hand, Mr. Deming observes, as hopeful signs in Imerina, a general reverence for the Bible, classes for its study being very popular; great zeal in preaching the gospel and a large attendance upon Sunday services, congregations of from 500 to 1,500 being found everywhere, and some even ranging as high as 2,000.

THE PROTESTANT SISTERHOOD.—The *Times* mentions the arrival at this port of three "Sisters of the Poor," lately attached to the Sisterhood of All Saints, in Margaret street, London. The work done by these sisters of the Episcopal Church, in the way of hospital and workhouse nursing, having attracted attention in this country, a leading Episcopal minister of Baltimore wrote to the lady superior, requesting that three well-trained sisters might be sent to that city for the purpose of establishing a similar home. Rev. Joseph Richey, of Mount Calvary church, Baltimore, met them on their arrival. The chief of the three, Sister Helen, is the daughter of the late Captain Bowden, of the English royal navy, and has an eventful history during the cholera season and the Franco-Prussian war. She has received several times the thanks of royalty. The sisters are attired in the costume of the order, which is similar to that worn by the Sisters of Mercy.—*New York Observer.*

MEXICO.—The *Christian World* contains a comprehensive statement of the inauguration and progress of Mexican evangelization, as presented by the American and Foreign Christian Union, which is of great interest. It gives the following extent and population of the country: "According to the latest authorities the Mexican republic has twenty-six States besides territories, an area of 778,281 square miles—between one-fourth and one-fifth of that of the United States—and a population of 9,173,452 souls. The northern portion is only sparsely inhabited; for the seven States and one territory which constitute this part of Mexico cover more than half the area of the republic, although possessing but about 1,000,000 inhabitants, or less than one-ninth of the entire population. Few countries are less homogeneous. The most trustworthy estimates set down the native or Indian element at about four-fifteenths of the whole population; the European at three-fifteenths, while the remainder, or a little more than one-half, is composed of the mixed descendants of Indians and Europeans." The following are some of the results of mission labors there under the direction of the American and Foreign Christian Union: "A deep and truly religious awakening is in progress. The American and Foreign Christian Union, though not long in the field (*i. e.*, at the Mexican capital—Ed.) have already set up a printing-press, established a weekly religious paper, gathered forty (now nearly sixty—Ed.) congregations, employed twenty-six laborers, and circulated 100,000 pamphlets. Four converted Catholic priests are laboring with great zeal and success among their countrymen in the City of Mexico. The people hear them with great eagerness, and converts are rapidly increasing. Disinterested and impartial American residents in the City of Mexico give assurance that the readiness of the people to receive evangelical truth is so remarkable as to render this one of the most promising fields of usefulness in the world. * * * In no country have as great results followed so small an outlay of effort."

MISSIONS TO THE HEATHEN.—The year has been one of encouraging prosperity for missions in heathen countries. With but few small exceptions, all the well-established missions have held their own, and have advanced in proportion to their pecuniary resources and the strength of their working forces. Of the new fields, the most encouraging is Japan. A native church was organized at Yokohama on the tenth of March, with nine members. A house of worship has been built for it, which was dedicated on the third of September. The Japanese government seems undecided with regard to the toleration of Christianity, and is pursuing a neutral or temporizing course on the subject. The edicts against Christianity remain unrepealed, but the penalties which had been imposed upon a number of converts have been relaxed, and those who have more recently embraced Christianity have not been disturbed. A mission has been established on the Island of Formosa. The natives of this Island have hitherto been hostile to Christianity and to Europeans. In Thibet the Moravians relate the conversion of a Lamah, the son of the prime minister. This is the most important result which has been as yet obtained from missionary work in that country. In Egypt a large congregation of Armenians at Alexandria has bodily joined the church of the United Presbyterian mission. This mission has been invited by the rulers of Abyssinia to send a force of missionaries to that country. The success of Mr. Stanley's expedition in search of Dr. Livingstone and the letters of Dr. Livingstone have drawn attention to the east coast of Africa as a mission field. Preparations are already nearly matured by one of the Episcopal missionary societies to open a mission there. The success of the woman's missionary movement remains to be noticed. The women's societies, which are now in operation in nearly all the principal churches of the United States, have labored with exemplary zeal, and have achieved a success which is remarkable, in carrying the gospel to those classes who could not be reached by the ordinary agencies before existing. Their success is general in all the mission fields where they have planted themselves, alike in Mohammedan, in Buddhist and in Hindoo countries. They have proved themselves an agency of the greatest value.—*Methodist.*

WHO IS WISE? He that learns from every one. Who is powerful? He that governs his passion. Who is rich? He that is content.

# The Christian Advocate.

Organ of the Alabama, Mississippi and Louisiana Conferences of the M. E. Church South.

THURSDAY, JANUARY 30, 1873.

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ROBT. J. HARP, PUBLISHER.

OFFICE 112 CAMP ST., NEW ORLEANS.

Address on all matters of business, Rev. R. J. Harp, 112 Camp street, New Orleans.

Address all communications designed for publication to Rev. LINUS PARKER, 112 Camp street, New Orleans.

AGENTS. All Recorders of the Patronizing Conferences.

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## Delay and Denial.

Not to confess Christ before men is substantially to deny him. We gather or scatter abroad. The purpose to become a Christian at some future time carries in itself the condemnation of him who entertains it. So far from being a claim to salvation, it is in itself a ground of forfeiture. It pre-supposes religious knowledge, conviction of sin, and an acknowledgment of the truth of the gospel, while action is postponed. We admit the danger growing out of the uncertainty of life, and many may concede that there are peculiar perils arising from the hardening influences of sin, and from a more unfavorable turn in the circumstances which surround us. Few, however, permit themselves to see in religious delay the aggravated guilt which it entails. Questions of right and of duty cannot be put aside for any consideration, especially to meet the convenience and temporal interests of those who are called to deny themselves and to follow him who died for them.

The sum and essence of all sin is committed at the point where the obligations and the necessity of religion are admitted, and the acceptance of salvation is deliberately put off to some future day. All the grounds of condemnation are present—the light which has come into the world, the special gracious influences which work conviction, the offer of pardon through Christ, and the persuasion that God is ready to receive and bless the returning penitent. To turn away from Jesus when thus importuned, and thus persuaded, is a most serious offense against his authority and his love. It is trifling with the Holy Spirit and an insult to the majesty of God. In the ordinary relations of life we do not propose to be honest to-morrow, or to be dutiful to our parents hereafter, while we are now violating every principle of integrity and filial affection. To propose to obey the laws of society at some distant day, while for the present we live in total disregard of them, would by no means satisfy the ends of good government, nor preserve the character from the stain of crime. Such a course would impart to wrong-doing a deliberation and a malice aforethought which makes iniquity more hideous and diabolical.

Why is it that we do not regard the matter in this light in our relations to God? To deliberately look forward to a season of sinning before repenting, and to fix in the mind some future point for obeying the gospel, is a common thing. Strange that men do not see the monstrous incongruity that there is between a present willful disobedience and the avowed intention of subsequent reformation! doing what we know to be wrong now, and deluding ourselves with the notion that all this will be reversed in a month or several months hence. And then, with this flat rejection of Christ, there is a feeling of complacency and satisfaction at the thought that the promised reformation stays the judgment and condemnation which our present sins would otherwise incur. Real repentance is never reached by working up to the point which we have long before set as the beginning of a new life. We doubt whether any man, deliberately sinning for the present, ever reformed at the appointed time. If it does take place then, it is through a mightier awakening than he ever knew before, and by the exposure of the guilt and self-deception of his past course of life. Until he sees and feels that delay and the denial of Christ are one and the same thing, and that his guilt has been intensified by projecting into the future the immediate duties of the hour, he will continue in his chosen path of unbelief and self-indulgence.

No amount of promises looking to future repentance, no plans or well-contrived expedients which shut Christ out of the heart to-day, can satisfy the demand of immediate obedience. To avoid the issue for a single hour is to place ourselves among the enemies of the Savior. Instead of conciliating we deny the Lord that bought us, and range ourselves with those who have rejected him as their Redeemer. We tremble for those whose denial of Christ takes this form of delay. They are much further from the kingdom than they suppose—worse every way than they imagine themselves to be. They are equally blinded to the dangers which surround them and to the character of their sin. They stand in slippery places. They are bound by a fatal spell while swiftly drifting to ruin. How shall the terrible sophistry be unmasked to the conscience so as to defeat the devil's wiles, and save these precious but deluded souls?

## A Timely Caution.

The character of the church is affected by the material added to it by the labors of the ministry. The reward is to them that turn many to righteousness—to them that win souls and save souls from death. Getting people to join the church is not the main thing, though a very important object when they are prepared for it. There is danger that the church may become leavened with worldliness, and the standard of spirituality lowered by the extensive introduction of those who know nothing of real repentance, and who are strangers to the converting and sanctifying power of the Holy Spirit.

The door of admission should always be wide open for the sincere and contrite, but it should be at the same time carefully guarded against the entrance of those who have no penitential experience, and who do not fully feel and comprehend the obligations assumed. There is a strong temptation to unduly press this step upon the hearers of the gospel from motives of sectarian competition, or, from a desire to make a show of success and prosperity. Then, again, we may overestimate the value of church membership in securing the conversion of those who come in without a thorough religious awakening. This gathering of unripe fruit and the harvesting of immature grain may have the appearance of progress, while in fact the quality and soundness of the whole church are affected unfavorably. The purity and spirituality of the church must be guarded and preserved by careful discipline with reference to its actual members, and by watchfulness and discretion with reference to those who apply for admission. Where the repentance and conversion of souls is made the primary object, and church fellowship a duty and privilege following upon this experience, few mistakes are likely to occur. Then the numerical increase will indicate a positive accession of life and power, and will fairly represent what has been done in saving souls.

There are two sorts of material which may be gathered, or rather built upon the foundation, which is Jesus Christ. "Gold, silver, precious stones" are the elements of the spiritual temple, the materials out of which the walls of Zion should be constructed. "Wood, hay, stubble" are the things which may be permitted to enter into the sacred edifice. Whoever are the builders, it behooves them to take care. The souls saved will be the measure of reward. Only the "gold, silver, precious stones" will count in the time when "the day shall declare it," while the builder with perishable material shall suffer loss. In this connection we quote from Bishop Yeakel, in the *Evangelical Messenger*:

"The minister of the gospel, as the builder, is held responsible for the sort of materials he puts into God's building; hence God tries every man's (builder's) work with fire—something that constitutes such a searching test that nothing but the grace of God in the soul and its fruits in life can stand.

God wants only that which is real and true in his temple. Even a man who builds a house is very careful to use good and durable materials. If one would build a house consisting of wood, hay and stubble, especially when it was certain to be put to a fiery test, he would be regarded as "foolish," just as much as if he would build a house "upon the sand." And if a man would engage builders, to whom he would confide the work of building, and they did use such stuff, he would regard them as defrauders, and perhaps sue them for damages. And shall not God, whose *spiritual temple* the ministers of the gospel are engaged to build, be jealous of their work and bring it to trial and due reward? Yea, surely.

From these considerations it follows very clearly that it is a matter of the utmost importance to the preacher of the gospel, as well as to the respective souls, what *kind* of members he leads into the church of God—what kind of material he puts into God's building. *God will put it and him to a fiery test.*

Those who have builded with "gold, silver and precious stones"—"lively stones," as Peter calls them—representing men, women and children that have true repentance, faith and godliness, will not suffer loss, but have a great reward, even the "joy of the Lord." But not so the other class. They shall "suffer loss," and if saved themselves at all, they are saved only "as by fire." The fire will burn them considerably.

It is evident from the context that Paul has here reference to the condition of the church at Corinth, which he addresses. A selfish party spirit had introduced "envying, strife and division," and, instead of laboring for the glory of God and the salvation of souls, a number of the Corinthian leaders worked for parties. One said: "I am of Paul;" another: "And I am of Apollos; and I of Cephas; and I of Christ." The latter looked upon Christ, too, as a party leader. Each tried to gather around him some followers, and to bring such persons into the church as would strengthen his party and further his own objects and interests. Hence "divisions" resulted, and a carnal, selfish spirit caused "envyings and strife," which prevailed to a considerable extent.

From this it is evident that adding members to the church from any self-seeking motives—be it for personal interests, for a certain party, for popularity, to please men rather than God—instead of leading them through the straight gate to Christ, is putting into God's building, "wood, hay and stubble." It brings men into the church who lack the quality of "gold, silver and precious stones," who remain unchanged at heart, however they may have been affected in their uppermost feelings by a sentimental, evasive and fluttering method of bringing them into the church. They retain spiritually their old flimsy and combustible qualities of temporary good desires, a false hope, and superficial affections for the outward prosperity of the church until some fiery test burns them up, and they fall away even from an outward connection.

## Bishop Marvin in Georgia.

The Bishop writes to the *Southern Christian Advocate*, January 1:

I have been greatly gratified, in the main, by my observations of the church in Georgia. It is a healthy, vigorous, growing body. The preachers generally are consecrated men, ready both to labor and suffer for the cause of the Master. There may be a few self-seeking men. It would be strange if there were not, in so large a body of men, some who should not measure up to the standard of devotion required by the Lord.

In one respect I am convinced that there is improvement in our ministry. I refer to the pastoral work proper. As pastoral charges become more limited in their area, it becomes at once practicable and necessary to give more minute attention to the flock, and our brethren are adjusting themselves with conscientious and faithful industry to the situation.

A very intelligent member of the North Georgia Conference remarked to me that "star preaching," so called, was in less favor in Georgia than ever heretofore; that the men who have the ear of the people are the solid men of the church—men of sound sense and deep piety. If this is true—and I do not question it—it is a healthy sign of the times.

I made especial inquiry at the Conferences on two points: family worship and the maintenance of wholesome discipline in the church. The information elicited was encouraging. Yet it was admitted in all cases that great numbers of families connected with the church have no home altar, no morning nor evening sacrifice. I cannot believe that there is any high state of personal religion maintained where this is the case. Nor can children be brought up "in the nurture and admonition of the Lord" where God is not habitually worshiped in the household. We must seek by all means to bring the members of the church to the practice of this great duty. There is a sad blank in that house where parents and children do not assemble in the morning and in the evening to read the Holy Scriptures and worship God together. A powerful check on evil tendencies is wanting in such a house.

The other point—the maintenance of godly discipline—is not less vital. No fidelity in the pulpit can prevent the influx of popular vices into the church, unless discipline be also administered with a firm and steady hand. Fashionable and worldly amusements will come in like a flood under a feeble and time-serving pastorate. And where the dance and its kindred follies are tolerated in the church, the feeling of consecration and all the elements of a godly life perish. The line between the church and the world must be sharply drawn and constantly maintained, or else the church will come to be merely a section of the world, with a pretense of religious forms. It is to be feared that especially in cities, and the more wealthy communities, discipline may be relaxed, and all self-denial come to be at a discount. Where there is no self-denial there is no spiritual life. In that case membership in the church tends but to deceive a man, and allay the fears that might otherwise lead him to repentance. The worldly man who affects to be religious is in a more dangerous condition than those who live in sin without any self-deception or pretense of piety.

Several presiding elders reported improvement in this respect. Let me exhort and conjure the preachers to fidelity. Let there be no relaxation. Let those who cannot be cured of those follies be excluded from the church. Leniency on the part of the church will but encourage a false hope of salvation on the part of those who are "lovers of pleasures more than lovers of God." The church must not become a party to any such delusion. The church must not be allowed to be a mere way-station for the vain and foolish on their way to hell.

Flippant, pleasure-loving men and women will not be saved. If the church does not give them to understand this, she has herself become corrupt, and is allied with the powers of darkness to deceive men and lead them on to ruin. We must keep our garments unspotted from the world. We must be both sober and vigilant, for our adversary, the devil, goeth about as a roaring lion, seeking whom he may devour. He is hungry for souls, and in his voracious urgency he will not fail to take advantage of the indifference and sluggishness of pastors to destroy the heedless and unintended lambs of the flock. We must all understand that self-denial is a vital condition of salvation. We must allow no fatal self-deception on this point to get abroad among our people. "The love of the world is enmity to God." "If any man love the world he is the enemy of God." These are solemn truths, and if we ignore them, or allow them to be ignored in the church, the result will be fatal. Souls will be bred for death at the very altars of religion, and the ordinances of the church will serve but to conceal from men their lost condition.

But I trust the true spirit of the pastoral office—the care of souls—is still alive among us, and that for the ages to come our sons and successors will faithfully feed and guard the flock of Christ. God is my witness that I desire the perpetuation of the Methodist Church no longer than she shall be the means of saving men from this present evil world and leading them to God. I should take no pleasure in our growing census if it should appear that the increase of numbers was made up of unregenerate men, who were no better for their connection with the church.

The financial report in both Conferences was encouraging. Many of the preachers, indeed, are on short rations, but by far the greater part of them have a comfortable support. In a few of the larger towns the contributions to the missionary work are very respectable; but, taking the State over, there ought to be a large increase. I regard it essential to the prosperity of the church that our missionary operations should be enlarged. We must become more aggressive. It is essential to our very life.

## Dr. Pierce to Young Preachers.

We quote some paragraphs from Dr. Pierce's article No. I, in the *Southern Christian Advocate*. The experience and advice of this peerless and vetegan preacher are of inestimable value, and should be treasured up.

I am perhaps one by myself. In early life I was betrayed into the use of Simeon's skeletons—a series long enough to carry one of these retailers of other men's mental bones through life. But, fortunately for me, I soon discovered that my mind must work by the forces of its own genius, or quit. For while it worked smoothly and with but little friction along a pathway of its own engineering, it worked most unsatisfactorily upon every other man's. This suggested the corner-stone of the characteristic building which I projected for myself. I determined to be the architect of my own sermonizing; and simply because I found that my mind worked best when it used its own materials. I went so far as to determine never to stereotype any of my forms. I made no notes, but left my mind free, if I ever used that text again, to draw on it for such thoughts as the existing state of mind and feeling might work up to the best advantage. I was never tied down to say things just as I had said them before.

Out of those seemingly small things grew up a reputation—which I never claimed, but which was freely and constantly awarded me—for freedom from sameness, and readiness to preach anywhere; and as readily with five minutes' as with five days' notice, provided I was a visiting minister. Of course for a congregation to which I was preaching statedly from Sabbath to Sabbath, I should like more time.

My variety grew out of my never garnering up forms of sermons for future use, as if I felt assured that my mind had culminated. This I never allowed myself to believe for a moment. I always believed that my mind might take a loftier flight from some summit of its own creation; a broader, brighter view of the grand net-work of moral and spiritual principles as they combine into one beautiful web of heavenly warp and woof. Hence I left it entirely unfettered as to programme and manner of prosecution.

My constant readiness to preach so as never to parley, put off, and virtually prevaricate, in order to hide my emptiness, arose from the fact that I early conceived the opinion that for a man to study every text from which he might preach, as a student in his academic course would study the lessons of grammar, was an unnecessary waste of time. I therefore resolved to study theology as a grand whole, comprising all its several parts. This I did until I ascertained that all the time I needed to prepare for a good sermon for me, was time enough to settle my mind on a text, and determine what doctrines, duties and principles of salvation were contained in it. As soon as this was settled, having studied these doctrines, duties and principles thoroughly, and over and over again, I was prepared to go right on, leaving to the occasion the mere manner in which they should be presented. The truth is, I am continually turning my mind through those new tracts of territory in the vast field of revealed religion which close study discloses as only partially explored, if indeed any successful exploration at all has been made.

Now it seems perfectly plain to me that every preacher who would make any orderly and intelligent survey of the system of salvation as revealed in the Scriptures, must enter upon his theological studies with the determination to maintain original, self-reliant mind, so far at least as his mental endowments permit the exercise of the high prerogative; or he should retire from his assumed vocation. I have no idea that God ever called any man to preach by retailing the thoughts and words of others. Every one called of God to preach is called to constant study, and the ultimate design of this study is the proper division of the word of truth. When that is accomplished there will be no further necessity for study, and our high vocation will terminate in merely rehearsing what others have elaborated. But until that time comes—if it ever does—I am satisfied that the plan suggested is the only proper one for preachers to pursue.

I escaped the evil of merely rehearsing the results of other men's study by determining, early in life, never to commit to memory the utterances of others, to be quoted by me in my own pulpit efforts. My plan was to glean their great thoughts, their grand ideas, and then analyze and elaborate them in the crucible of my own mind; so that while the root idea might be from another mind, the development of it was from my own, and gave to it the semblance of entire originality. By this method I continually cultivated my mind; while by the other it would only have cultivated the faculty of memory. And just in proportion as I made myself dependent upon other minds for something to say, would I have diminished the power of my own to say that was original or inventive. I hold this therefore to be true: if a man cannot construct a sensible sermon from the laboratory of his own mind, he cannot preach, and it is a misnomer to call such a man a preacher. I can have no respect for any man's pulpit character who comes before his congregation with borrowed formularies.

As I have already said, I resolved early in my ministerial life, in the fear of God, never to refuse to preach when physically able to do it, or when properly invited, or when appointed in the natural working of our economy. I determined upon this course for myself, because I early saw in others what led me to believe that, as between themselves and God, they sometimes pressed heavily against the line which divides truth from falsehood. Now in vindication of the wisdom and safety of my method, I beg to say that in obeying the injunction, "Preach the word, be instant in season, out of season," I have preached scores of sermons, some of them the most successful of my life, upon what might be regarded, as no previous notice. On steamboats, in cities and villages, in long journeys to and from General Conferences in company with a half dozen other delegates, in the days of saddle and sulky travel, a sermon to the people being suddenly called for, in every instance, save one, the duty was devolved upon me. Not because I was the greatest preacher, but because I was the only impromptu preacher, the only one who never used notes, and therefore did not have to have my crutches with me in order to stand in the place to which God had called me. How any man can fill this office properly, and yet cripple himself by cultivating dependence upon artificial props, instead of natural promptings and inspirations, surpasses my comprehension.

## What They Think of Us.

MR. EDITOR: You may not know what strange views the Chinese have in regard to the religion we profess to teach them. I will give you a short notice which appeared in a Chinese newspaper a few days since, and this paper is conducted by a foreigner. It reads thus:

I had a talk with a European about Protestant and Catholic religions, from which I understand that, although in Europe few people are acquainted with the Christian religion, but few, however, believe in it after they have grown up to think for themselves. Formerly, when science had as yet made little progress in European empires, there was not one man that did not believe in it; for had one unbeliever been found out he would have been forthwith doomed to death. Therefore people dared not speak aloud, although they had some doubts. In later years science has been progressing every day, and religion has gradually decayed. Why so? Because the doctrines of the Western religion are for the most part opposed to reason. Their falsehood can be proved by astronomy, philosophy and science. This is the reason why, the more science advances, the more religion falls off. Such is now-a-days the state of things; after a few hundred years there shall be no more either Protestant or Catholic religion in Europe. But why do people not yet give up this religion altogether? There are, of course, some causes for it. Perhaps some stick stubbornly to old institutions. Besides, the teachings of this religion are not openly adverse to human feelings, and they are not very dangerous to governments. All this reasoning is gathered from conversation with my European friend. As for me, I cannot understand why Europeans came to China to propagate a religion that is decaying in their own country. As they have been enlightened only of late, do they imagine that Chinese shall not be enlightened also? Is it possible to teach Chinese a religion contrary to reason? How mistaken they are! I know all about it. The Chinese that are taken up with their religion are only ignorant people, without literary instruction. Never did I hear that a learned man persevered in their religion; and I know for certain that all Europeans shall not for millions of years seduce one man of letters. In China there is but one religion; and although philosophy and other sciences are progressing, still the great religion of Confucius shall stand forever. I think Europeans are well aware of this.

Hoping this may amuse some of your readers, I remain yours, etc.,

J. W. LAMBUTH.

SHANGHAI, CHINA, Dec. 11, 1873.

## Death of an Ex-President of the British Conference.

Rev. William Shaw, founder of the British Wesleyan mission in South Africa, and one of the ex-presidents of the British Wesleyan Conference, died in great peace at his late residence, Brixton-Rise, London, December 4. His life was one of great usefulness, as it was one of much prominence. He was the chaplain of the first English colony, chiefly Wesleyans, which settled in South Africa. In 1860, after spending thirty-seven years in that country, loved and honored by natives and foreigners, he returned to England. In 1865 he was elected president of the British Conference.

A writer in the London *Methodist Recorder* says no sign of breaking up gave notice of his approaching end. At the last Conference, in the educational debate he moved the amendment on Mr. Arthur's motion in a speech of great vigor. The closing act of his public life was linked with missions everywhere, but especially in Africa, and strikingly showed the man. Mr. and Mrs. Calvert were sailing for the cape, and Mr. Shaw went to Southampton to see them off. As they stood on deck it rained and blew, and the officer was receiving the mail and noting down each bag. Mr. Shaw stood to windward of him holding his umbrella over him, and when Mrs. Shaw, afraid of the consequences, remonstrated, he said: "Courage and courtesy required me to shelter the officer." And so by courage and courtesy he exposed himself to the chill from which he never recovered.

On Sunday, December 1, Mr. Arthur saw him. His countenance was sweet, his voice sound, his mind clear, his manner full of love and gentleness. Said the dying minister: "Though in my present circumstances I deeply feel my nothingness and less than nothingness, the Lord is exceeding good, and whatever he is about to do with me it is well." Then followed some words of personal affection, and the two missionaries, who had lately stood on opposite sides of the education question, felt, in united prayer and mutual smiles and tears, the blessing of that true love which twines together the servants of God, and, above all men, Methodist preachers.—*Methodist Recorder.*

WE SEE from a statement in one of our papers that the irrepressible Father Burke has been ordered to Rome. Judging from his utterances here and elsewhere, he needs to be taken care of. His loose rendering of history, and palpable errors and misstatements about the facts and influences of Catholicism are damaging popery more than Kirwan or Froude. The blessings which Romanism has conferred upon Italy, Spain, Mexico, and especially upon Ireland, are too conspicuous. His oratorical effusions on this subject savor more of the blarney-stone than of historical verity. The holy father will do well to house this champion of the faith for a time in the Vatican, that he may be put through a course of tactics, if not of history. Seriously, Father Burke may be most sincere and eloquent, but if he has been fairly reported by the press, his lectures and sermons have been of a character to scarcely command the respect of the Catholics themselves.

WE WERE not able last week to procure a copy of the report on the Bible cause adopted by the Louisiana Conference at its recent session. Neither are we able now to find it, as the records are not at hand. The Conference, however, passed resolutions expressing their co-operation with the Southwestern Bible Society, and recommending that collections be taken up annually in our congregations for the benefit of the society. The Conference was hearty and unanimous in its indorsement of this important cause, and we trust that our preachers will not forget to take the collections.

REV. R. J. BALDWIN, M. D., transferred from the South Georgia to the Louisiana Conference, gave us a call on Wednesday, the twenty-ninth instant. He expected to leave for his appointment, Opelousas, on Thursday evening. The doctor is looking well, and we welcome him to our ranks. We have no doubt his new flock will receive him cordially, and make him feel at once that he is at home, and surrounded by a praying and generous people.

WE WERE not able to attend the anniversary of the Southwestern Bible Society, which took place at the First Presbyterian church of this city. We learn that the occasion was one of great interest, and that the most of the Protestant churches were well represented. The address of Dr. Taylor we have heard highly commended.

BRO. DAVID AYERS, the veteran church-builder of Galveston, sends us a photograph of the St. James church as it is to be. If completed according to this plan and model, it will be a most beautiful structure, an ornament to Galveston and a lasting monument to the memory of him who has projected the enterprise.

REV. DR. ROBERT M. TARRANT, a local preacher, but for many years a member of the Memphis Conference, died at his residence, Obion county, Tennessee, January 12, 1873.

REV. W. A. COBB, of the White River Conference, died January 20.

## Where Would You Expect to Find Them?

NOT A "POLITICAL CHURCH!"

MR. EDITOR: The nation has been alarmed, and stirred by the information, that the public men elected and claiming to be elected to office in Louisiana are divided into two parties—the one elected by a clear and indisputable majority of thousands, the other resorting to violence, fraud and even perjury to sustain itself. Each claims to be the rightful Legislature of the State. While this struggle for place and power is pending, two Northern Methodist Bishops, entire strangers in the South, make their appearance in New Orleans, and, feeling called upon by the duties of their office to take sides in this State conflict and mingle in this strife, they proceed, one to the House of Representatives and the other to the Senate of one of these contesting parties, appear in public and pray for these respective bodies, and then retire into the private room of the leader of that party, and are closeted with him for a season to afford aid and comfort. Now which of these two parties does the reader suppose these worthy successors of Asbury selected? We leave him to guess.

Qnery: If the committee appointed by Congress to inquire into the condition of things in Louisiana shall decide that fraud and violence alone sustain the party with which these self-denying, cross-bearing sons of Wesley, affiliated, what then?

These are the men who long for Methodist unity. ALABAMA.

## Mississippi Conference Minutes.

MR. EDITOR: Let me say, through your paper, to the members of the Mississippi Conference that the money paid in to publish their Minutes proved to be only about one-third of the amount needed. Rev. R. J. Harp has undertaken to procure the sum necessary by advertisements, and thinks he will succeed. I forwarded the manuscripts to him soon after Conference, and have also given him the funds and the names and addresses of persons paying them. Parties interested, and those desiring to obtain copies of Minutes can address him. C. G. ANDREWS.

JACKSON, LA., Jan. 18, 1873.

THE Texas *Christian Advocate* of January 1 says: "The Rev. A. G. Stacy, A. M., formerly of the South Carolina Conference, and late president of the Mecklenburg Female College, of North Carolina, and at present pastor of Palestine station, East Texas Conference, has assumed the presidency of the female college at Palestine. Bro. Stacy is well known as the author of 'Service of Song,' a work which has been perhaps more highly commended than any issued by the Southern Methodist press. He brings ample testimonials respecting his experience as an educator, and will no doubt render efficient service in this important field."

"MOTHER, this book tells about the angry waves of the ocean. Now what makes the ocean get angry?", "Because it has been *crossed* so often, my son."

## MARRIED.

BLUNT—HARRELL.—At the residence of T. S. Harrell, Esq., near Spring Hill, Marengo county, Alabama, January 7, 1873, by Rev. J. M. Mason, Mr. R. Eugene Blunt to Miss Sallie A. Harrell.

REMBERT—SMITH.—On the eighth of January, by the Rev. T. K. Armstrong, Mr. John Rembert to Miss Mary E. Smith, all of Montgomery county, Alabama.

McDADE—McDADE.—By the same, on the sixteenth instant, Dr. James McDade to Miss Sallie McDade, both of Montgomery county, Alabama.

SANDIDGE—TAYLOR.—December 11, 1872, at the residence of Dr. F. Taylor, the bride's father, in Morehouse parish, Louisiana, by the Rev. M. C. Manley, Captain C. M. Sandidge and Miss Emma Taylor, all of Morehouse parish, Louisiana.

POTTS—HELMICK.—December 24, 1872, at the Methodist Episcopal Church South, Bastrop, Louisiana, by the Rev. M. C. Manley, Dr. E. N. Potts and Miss Fannie F. Helmick, all of Morehouse, Louisiana.

PHILLIPS—LANE.—At the residence of the bride's father, in the parish of DeSoto, Louisiana, on the sixteenth of January, 1873, by Rev. Charles B. Stuart, Mr. George F. Phillips to Miss Mary Louis, daughter of Dr. T. S. Lane.

POWELL—CRITTENDEN.—At Judge Crittenden's, five miles southwest of Ozark, Dale county, Alabama, January 16, at half-past six P. M., by the Rev. A. Dowling, Mr. W. S. Powell, of Clopton, and Miss Elizabeth M. Crittendon.

MIZELL—CRITTENDEN.—Also at the same time and place, Mr. Amos B. Mizell, of Montgomery county, and Miss Emma A. Crittendon, all of Alabama.

HALE—RAYNE.—On Wednesday, January 22, 1873, at the residence of the bride's father, by Rev. Dr. Parker, Miss Alice C. Rayne to Dr. Samuel E. Hale, both of this city.

McDANIEL—WAREHAM.—At the residence of the bride's mother, in this city, January 28, 1873, by Rev. Dr. Parker, Dr. J. H. McDaniel to Miss Kate Wareham.

THEY SAY that Americans are a moving people. If so, Carre's cabins should be very popular. They can be shipped to any part of the country, and, each piece being numbered, they can be put together without the aid of a carpenter.

FRENCH CHINA.—A very large invoice of the most elegant French china has just been received by Nuyra & Offner, at No. 174 Canal street, which is for sale at very low rates.

THOSE in want of the services of a practical gas and steam-pipe fitter will find James N. Quin, whose office is at 118 and 120 Tchoupitoulas street, a competent workman.

WILLIAM VELDEN, dealer in wood and coal, corner of Jackson and Prytania streets.

PROCTER & GAMBLE'S EXTRA OLIVE SOAP.—Grocers have it for sale.

## Agent's and Publisher's DEPARTMENT.

### Acknowledgments of Letters and Funds

RECEIVED BY MAIL,

**For the Week Ending Jan. 25, 1873.**

A—W. F. Alexander, T. K. Armstrong, D. Appleton & Co. three letters, T. S. Abernathy, T. Y. Armstrong $2, Edwin Allen, American Tract Society, W. A. Austin, Phil. Allen, David Ayers $7.50.

B—Mrs. S. Blanchard $2, A. S. Barnes & Co., Emile Braherry, S. R. Brewer $1, Mrs. D. Barrow 50 cents, J. R. Bellamy $2, R. H. H. Barnet, D. A. Bale $2, R. O. Brazleton $10, A. M. Harrington $2, M. Bradley & Co.

C—Carter, Johnston & Co., C. W. Calhoun, James Carsna $2, John Colligan, J. Church & Co., Robert Carter & Bros., M. Chow & Co., H. T. Chevis $2, J. J. Cassady, G. W. Chatfield.

D—David Delauther $2, C. B. Dullose, R. S. Downer, J. C. Daniels, R. T. Davis, Joel T. Daves, Dufur & Co. $10.

E—John W. Ellison $1.

F—H. Walter Featherstun, E. B. Foost, M. D. Fly $1.50, M. Faber & Co., E. N. Freshman three letters.

G—Goodwyn & Rodgers, Thomas Green, E. H. Godfrey, C. R. Godfrey $15, John Graham, J. W. Glenn.

H—J. Hamilton, W. C. Haislip, W. B. Hodnett $2, D. M. Hudson, L. M. Horton $1, H. J. Harris $1, E. J. Hale & Son, R. Hoe & Co., N. A. Hollander, J. H. Harper, R. H. Harris $1.50, J. M. Hanks $2.

J—H. F. Johnston three letters, B. Jones, J. J. Johnson.

K—Miss Sarah Kennedy $2.

L—Lee, Shepard & Dillingham three letters, H. M. Littel $1, J. Leavey & Co., J. C. Loomis, W. H. Lewis, A. Lefflingwell $2.

M—A. H. Maunder, Millhouse, Shields & Mourling, J. S. Mathis $2, W. W. McGuire $2, J. H. Millspaugh, H. H. Montgomery, Jethro Moore $102, Macfarlar, Sniths & Jordan, J. M. Mason, James M. McClure, John P. Morton & Co., G. & C. Merriam, W. A. Montgomery, W. H. Morris, William H. Meyers $2, D. C. Merrill $1.50, M. C. Manley, C. McDonald, W. E. Mabry.

N—Joseph D. Newsom, Thomas Nelson & Son.

P—Powers Paper Co. two letters, P. S. Petty, R. Pfeiffer, Pierce & Lyle, J. B. Parker $3, W. J. Purcell.

R—A. H. Redford two letters, A. D. F. Randolph & Co., W. B. Raiford $12, Robert Randle.

S—M. W. Smith $3, Mrs. Lou. J. Shanon $2, J. W. Sandell, S. S. Scott, J. L. Skipper, W. B. D. Stockton, D. C. Standley, J. A. Spear, Sheffield & Stone, William Shields $6, H. L. Smith $2, J. W. Soloman, J. W. Schermerhorn & Co., J. F. Scurlock, George S. Scofield, J. K. Street, A. W. Smith, J. J. Smylie.

T—Teague & Wilkinson, Eppes Tucker, E. J. Taylor, R. A. Timmons $1.

W—Worthington, Dustin & Co. two letters, W. S. Wade $1, M. H. Wells $1, J. E. Westbrook, W. M. Wina, J. Woolbridge, George H. Wells $5, M. J. Wood 50 cents, R. L. Wolcott $6.50, Wilson, Hinkle & Co., T. B. Wheeler $17.30, T. B. White $1, A. E. Wintield, Jerry S. Williams.

NEW ORLEANS MUTUAL INSURANCE COMPANY.—We take pleasure in calling attention to the thirteenth annual statement of the above-named popular and deserving company in another column. We have ever found the officers clever and obliging, and prompt in their attention to business. The statement to which we refer speaks for itself, and which, with the names of the officers and directors, is an ample guarantee to those availing themselves of the protection offered by the company.

CHEAP CHANDELIERS.—The Septoline Oil Company have now on exhibition, at No. 62 Camp and 15 Dauphine street, a new style of metal chandeliers that is certainly a very neat, substantial, and at the same time cheap illuminator. They use from two to eight branches, are made here, and must be largely patronized.

BETHESDA MINERAL WATER.—For those afflicted with Bright's disease, diabetes, liver and billious affections, kidney and urinary diseases, we are assured the water of these celebrated springs is of the greatest benefit. The water can be obtained in any quantity through the agent here, Mr. H. D. Hoff, No. 38 Magazine street.

NEW ORLEANS STENCIL WORKS AND MAGIC BATTERY MANUFACTORY.—We call attention to the advertisement of Messrs. George E. Teetzel & Co., No. 145 Gravier street, who are manufacturers of all kinds of cotton brands, stencil plates, stamps, seal presses, etc.

BECKWITH SEWING MACHINE.—Our friends in want of a sewing machine would do well, we think, to investigate the merits of this machine before buying. They must recollect that this is an age of improvement.

CRESCENT MACHINE SHOP.—This establishment, at the corner of St. Joseph and Constance streets, is prepared to do all kinds of blacksmithing, repairing, etc. See advertisement elsewhere.

JAPAN bedroom sets, worth $6.50, are now selling, at the Septoline Oil Company's rooms, No. 62 Camp and 15 Dauphine street, at the irresistible prices of from $2.50 to $3.50 a set.

THE NEW WILSON UNDERFEED SEWING MACHINE.—Messrs. William Gregg & Co., No. 189 Canal street, are the general Southern agents for this excellent sewing machine.

WE CALL THE ATTENTION of persons in search of a commercial education to Bolbear College, 201 and 203 Chna street. de12 3m

## *BUSINESS NOTICES.*

A WARNING.—Dr. Abernethy once affirmed that his mistakes would fill a grave-yard; and if this confession sprang from so eminent an authority as this distinguished English Esculapius, how many grave-yards could be filled by those of less repute, who recommend noxious nostrums for tonics, and administer ineffective compositions for stimulants? It almost seems like a blind infatuation in persons afflicted with indigestion, dyspepsia, nervous debility or similar functional derangements to swallow the wretched admixtures that glut the market, when Price's Celebrated Aromatic Stomach Bitters are so accessible. Prepared from vegetables that embody the purest and most valuable medecinal virtues, Price's Bitters are at once a grateful cordial and most invigorating adjuvant. Imparting a healthy tone to all the organs, regulating the system of circulation, sending an exhilarating glow through all the "natural gates and alleys of the body," they not only repair the shattered nerves, but simultaneously regenerate the wasted energies. In short, wherever there exists any gastric disorder, Price's Celebrated Aromatic Stomach Bitters will infallibly ferret out the disease, and by their active principles apply the remedy.

JAMES W. PRICE & CO.,
Manufacturers and Sole Proprietors,
Lock Box 198, New Orleans, Louisiana.

Sold by druggists, grocers and dealers throughout the South. de21 1m*

THE EQUITABLE LIFE ASSURANCE SOCIETY, New York.

| | |
|---|---|
| Assets | $8,000,000 |
| Income | 8,000,000 |

Branch office—33 CAMP STREET.

A. P. CLEVELAND,
General Agent.
fe18 1y

DR. HENRY'S ROOT AND PLANT PILLS.—Mild yet thorough; no nausea or griping; entirely vegetable; great Liver remedy. Price 25 cents. Sold by druggists. jy18 1y

TWELVE SAMPLES (postage free) for fifty cents. Sells for $10. R. L. Wolcott, 181 Chatham square, New York. se26 1y

## *BUSINESS NOTICES.*

A WARNING.—There is no case of consumption that did not commence with a cough. Therefore the slightest cold or cough should receive immediate attention. Take at once the great remedy of the age, DR. TUTT'S EXPECTORANT, and thereby save yourself years of suffering, perhaps life itself.

AUGUSTA, GA., Dec. 31, 1870.

DR. WILLIAM H. TUTT—*Dear Sir:* My little son, aged about three years, was attacked with pneumonia last winter, which left him with a violent cough, that lasted till within about a month since, for the cure of which I am indebted to you and your valuable Expectorant. I had tried most every kind of medicine recommended for coughs, but none did any good until I tried your Expectorant, one bottle of which removed the cough entirely. With many thanks for your valuable preparation,

I am yours truly, JOHN M. WEIGLE.

DR. TUTT'S HAIR DYE MAKES THE OLD LOOK YOUNG. ja23 2t

CHARLES H. REED, REAL ESTATE Broker, No. 87 St. Charles street.—Buys and sells all sorts of city and country property. Mortgages made promptly. Various pretty Cottages in choice locations are offering on long terms. Also for sale the finest Building Sites in the city, and, being largely interested himself, can speak confidently on all matters pertaining to the sale, rental, appraisement and management of real estate. de26 2m

REMOVE from the blood those wastes arising from the action of the system which, if allowed to remain in the circulation, give rise to diseases which speedily destroy life. Nature has appointed the kidneys and liver as her agents, by whose action impurities shall be eliminated from the system; and when these agents are torpid or debilitated, or disabled from any cause for their lawless, Hamilton's Buchu and Dandelion Imparts fresh life and vigor to them, and makes of them the best blood purifiers one can have. This preparation is for sale at Frederickson & Harte's and E. J. Hart & Co.'s drug stores. ja16 2m

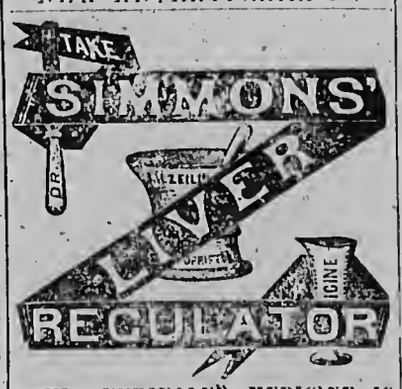
I HAVE broken up several long-standing cases of Chills and Fever with Simmons' Liver Regulator. I also find it a great remedy for Dyspepsia and Liver Disease.

J. W. ANSLEY,
Buena Vista, Georgia.
ja23 1t

USE DR. HENRY'S WORLD'S TONIC AND BLOOD PURIFIER.—It is the great household remedy, pleasant to take, yet potent for the prevention and cure of diseases. It is better than Bitters, Cordials, Buchu or Sarsaparilla. Sold by druggists. jy18 1y

MRS. WHITCOMB'S SIRUP.—The great soothing remedy. Price only 25 cents. Gives rest to the mother and health to the child. Sold by druggists. jy18 1y

## *NEW ADVERTISEMENTS.*




THIS UNRIVALED MEDICINE IS warranted not to contain a single particle of MERCURY, or any injurious mineral substance, but is

PURELY VEGETABLE.

For Forty Years it has proved its great value in all diseases of the LIVER, BOWELS and KIDNEYS. Thousands of the gold and great in all parts of the country which for its wonderful and peculiar power in purifying the Blood, stimulating the torpid Liver and Bowels, and imparting new life and vigor to the whole system. SIMMONS' LIVER REGULATOR is acknowledged to have no equal as a

LIVER MEDICINE,

It contains four medical elements never united in the same happy proportion in any other preparation, viz: a gentle Cathartic, a wonderful Tonic, an unexceptionable Alterative, and a certain Corrective of all impurities of the body. Such signal success has attended its use that it is now regarded as the

GREAT UNFAILING SPECIFIC

for LIVER COMPLAINT and the painful offspring thereof, to wit: Dyspepsia, Constipation, Jaundice, Billious Attacks, Sick Headache, Colic, Depression of Spirits, Sour Stomach, Heart-Burn, etc. Regulate the Liver and prevent

CHILLS AND FEVER.

SIMMONS' LIVER REGULATOR is manufactured only by

J. H. ZEILIN & CO.,
Macon, Georgia, and Philadelphia.

Price, $1 per package; sent by mail, postage paid, $1.25. Prepared ready for use in bottles, $1.50. Sold by all druggists.

☞ BEWARE of all Counterfeits and Imitations. se19 1y

IMPROVED

BECKWITH SEWING MACHINE.



PRICE, - - - $15.

IT GIVES UNIVERSAL SATISFACTION

Send for circular and see what some of our people who have used it say.

A Machine, with all its Equipments, sent on receipt of $12, or by Express C. O. D. Address

EDWARD THOMPSON,
General Agent,
181 Peters street, New Orleans.

For sale at retail at 197 Canal street.

☞ A liberal discount allowed to those who buy to sell. ja2 6m

SPECIAL —TO THE— CHURCHES, COUNTRY RESIDENCES, AND ALL OTHERS IN WANT OF Chandeliers and Safety Lamps.



We would announce that in addition to our large trade in Lamps and Lamp Trimmings, Oils, etc., we have established a

CHANDELIER MANUFACTORY,

which enables us to offer a fine and safe article at less than three-fourths their former prices notwithstanding the continued rise in materials.

We are also sole agents for the UNION SAFETY LAMP, the front of which we attach to Chandeliers, rendering an explosion with any kind of oil impossible.

SEPTOLINE OIL COMPANY,
No. 62 Camp and 15 Dauphine street,
New Orleans.
ja23 1m

WILLIAM VELDEN,

DEALER IN WOOD AND COAL,

**Corner Jackson and Prytania Streets.**

Oak, Ash, Bakers' Pine Lightwood and Charcoal always on hand. Wood Sawed to stove-length and split. ja11 1m

JAMES N. QUIN,
PRACTICAL
GAS AND STEAM-PIPE FITTER,
**Office and Shop—118 and 120 Tchoupitoulas Street, near Girod.**

Particular attention given to refitting and repairing. Orders solicited and promptly executed.

Steam boat work made a specialty. Address Box 165, Mechanics' Exchange. ja30 1y

CRESCENT MACHINE SHOP.

JOSEPH WALKER,
**Machinist, Engineer, Blacksmithing,**
ETC., ETC.,
CORNER ST. JOSEPH AND CONSTANCE STS.,
New Orleans,

☞ Plantation Machinery accurately and repaired. Jobbing promptly attended to. ja30 1y

## *NEW ADVERTISEMENTS.*

NEW ORLEANS
MUTUAL INSURANCE COMPANY,
CORNER OF CANAL AND CAMP STREETS.

**Thirteenth Annual Statement.**

In conformity with their charter the Company publish the following statement:

Premiums during the year ending Dec. 31, 1872:

| | | |
|---|---|---|
| On fire | $118,327 27 | |
| On marine | 58,015 75 | |
| On river | 26,995 30 | |
| Total premiums | | $103,338 53 |
| Less premiums unearned Dec. 31, 1872 | $118,185 00 | |
| Returns premiums | 6,328 91 | |
| | | 124,513 93 |
| Net earned premiums | | $278,824 60 |
| Reinsurances | $12,723 45 | |
| Losses on fire | $68,111 32 | |
| Losses on marine | 55,132 01 | |
| Losses on river | 2,220 46 | |
| | 125,822 82 | |
| Losses on fire unadjusted and adjusted, but not due | 20,000 00 | |
| Reserve, as required by charter, 2½ per cent. on above losses | 3,645 56 | |
| Expenses—taxes, less interest account | 14,680 14 | |
| | | 176,871 96 |
| Profit | | $101,952 64 |

The Company have the following assets:

| | |
|---|---|
| Bonds, city and other, cash value | $98,520 00 |
| Pledge and mortgage notes | 350,771 39 |
| Stocks, gas and other, cash value | 61,135 00 |
| Bills receivable for premiums | 17,100 16 |
| Premiums in course of collection | 80,148 99 |
| Cash on hand | 62,711 40 |
| Cash in hands of London bankers | 500 00 |
| Branch office | 2,518 87 |
| Suspense account | 2,126 13 |
| Property corner of Canal and Camp, cash value | 55,000 00 |
| Property, Dumaine street, cash value | 6,081 21 |
| Total | $755,811 21 |

LIABILITIES.

| | | |
|---|---|---|
| Capital stock | $500,000 00 | |
| Reserved for unearned premiums | 118,185 00 | |
| Reserved for claims unsettled | 20,000 00 | |
| Dividend to stockholders | 5,000 00 | |
| Dividend to insured | 51,952 64 | |
| | | 101,952 64 |
| Surplus over and above liabilities | 15,706 60 | |
| Total | | $755,811 21 |

The above statement is a true and correct transcript from the books of the company.

J. TEVIS, President.
J. W. HINCKS, Secretary.

Sworn to and subscribed before me this tenth day of January, A. D. 1873.

P. CHAS. PUVELLIER,
Notary Public.

At a meeting of the Board of Directors, held January 9, 1873, it was resolved to declare the following cash dividends on the net earned premiums for the year ending on the thirty-first of December, 1872, payable on the third Monday of January, 1873, as follows:

Twenty per cent. on Fire Premiums.
Fifty per cent. on River Premiums.

It was also resolved to pay a cash dividend of Ten per cent. to the stockholders on and after the first Monday in February, 1873.

DIRECTORS.

| | |
|---|---|
| George Urquhart, | M. Pavy, |
| C. T. Dargan, | Placide Forstall, |
| G. W. Babcock, | Aug. Belchard, |
| T. Bailly Blanchard, | L. Millenberger, |
| A. Schreiber, | W. H. Schmidt, |
| Charles Ledite, | J. Tevis. ja30 2m |

NEW ORLEANS STENCIL WORKS AND MAGIC BATTERY MANUFACTORY.

*AGENCY OF THE GOLDEN WONDER.*

GEORGE E. TEETZEL & CO.,

ENGRAVERS, STENCIL CUTTERS, STAMP AND SEAL-MAKERS,

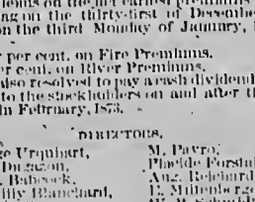
145 ..... Gravier Street ..... 145

New Orleans, Louisiana.

Manufacturers of all kinds of Cotton Brands, Stencil Plates, Ribbon Stamps, Seal Presses, Burning Brands, Door Plates, House Numbers, etc., etc. ja30 1y

BIG GEST Commission on rapidly-selling works for Masons, Odd Fellows, Knights of Pythias, Red Men, Mechanics, Temperance, etc. Sales unprecedented. One Agent clears $1,200 in three months, another over $200 in five days, another $50 in eight hours, scores $50 in one day. Write for circular and prove this. Give number of your Lodge, and name this paper.

J. HALE POWERS & CO.,
Fraternity Publishers, Cincinnati, Ohio.
ja30 1y



PURCHASERS WILL DO WELL TO CALL AND EXAMINE THE ELEGANT ASSORTMENT OF Chandeliers, Brass Lamp Trimmings, PORTABLE GAS LAMPS, CARBOLINE OILS AND GAS FLUIDS, COAL OIL, NAPTHA, BENZINE, and all kinds of Illuminating Oils and COTTON SEED OIL. Also a very large collection of CHANDELIERS.

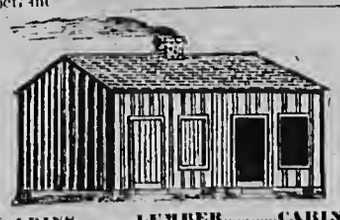
Keeps a very large stock of all the different kinds of Oil constantly on hand, at prices to suit the depressed times.

☞ Particular attention is called to his NEW BURNER, which gives a light equally as bright as gas. All orders from the country will receive prompt attention.

W. A. KOWALSKI,
No. 197 Tchoupitoulas street,
ja2 3m Bet. La Salle and Girod, New Orleans.

SUPERIOR PRINTERS INK MANUFACTURED BY J. DOUGLAS 10 CAMP ST. NEW ORLEANS.

oct7 4m



CABINS.....LUMBER.....CABINS.

PLANTATION CABINS, manufactured in the city and shipped to the country, all framed, fitted, and each piece marked and numbered, so that a common hand can put them up without the aid of a carpenter.

The above represents a double Cabin of two rooms, each 14x16, built with boards placed upright and the joints stripped. Price, delivered to boat, including all hardware, nails, shingles, etc., $135. We make them of all sizes. Cost in proportion.

We also keep a large stock of LUMBER, SASH, etc., on hand, and make a specialty of sawing bills to order.

W. W. CARRE & CO.,
350 Delord street, New Orleans.
ja24 1y

ORGAN FOR SALE.

Messrs. George Jardine & Son offer for sale the ORGAN now in use in the Presbyterian Church at Natchez. Price, $900. Their agent will be in Natchez shortly and will superintend the erection of this instrument without expense to the parties purchasing. The dimensions are about as follows: Height, nine and a half by seven and a half feet; length, twelve feet. For further particulars address

JARDINE & HENDERSON, Natchez.
ja23 1tf

WRITE FOR LARGE ILLUSTRATED Descriptive Price List to

GREAT WESTERN GUN WORKS PITTSBURGH, PA.

Double, Single, Muzzle and Breech-Loading Rifles, Shot-Guns, Revolvers, Pistols, etc., of every kind, for men or boys, at very low prices. Guns, $8 to $300. Pistols, $1 to $25. au13 1y eow s

HORSE EPIDEMIC. FOR BAIN'S GREAT HORSE BOOK (reats of the prevalent Epizootic Catarrh and all other diseases. Agents wanted. H. W. CARROLL & CO., Publishers, Cincinnati. de28 3m eow s

LADIES, SEND FOR ILLUSTRATED Catalogue, Address LA PERLE MANUFACTURING CO., 90 Chambers street, New York.
no8 3m

LADIES WHO WISH HONORABLE employment, address LA PERLE MANUFACTURING CO., No. 90 Chambers street, New York.
no28 3m

## *NEW ADVERTISEMENTS.*

J. C. TILTON, PITTSBURG, PA.

WOMAN'S FRIEND AND STEAM WASHER.

ONE HUNDRED THOUSAND SOLD.

WILL CLEANSE YOUR CLOTHES WITHOUT RUBBING.

EVERY ONE SOLD IS FULLY WARRANTED.

NO FLUIDS OR EXTRA SOAP USED.

IT CONSUMES LESS SOAP, LESS TIME AND LESS FUEL THAN THE USUAL method. It saves Labor, Wear and Tear, and the Annoyance of Washday. It requires no attention while the process of cleansing goes on. It will do the Washing of the Family while you are eating breakfast, and doing up dishes.

Steam has long been known as the most powerful agent in removing dirt, grease and stains from clothing, and bleaching them white. Paper makers have for many years used steam in cleaning and bleaching their rags, and they succeed in making, by its agency, the filthiest picking from the gutter perfectly pure and white. Until the invention of the STEAM WASHER or WOMAN'S FRIEND, although often attempted, no method had been discovered of applying Steam directly to the clothing, which could be used in a portable manner for domestic purposes. The WOMAN'S FRIEND washes without labor. It will do the washing of an ordinary family in from thirty minutes to an hour. The STEAM WASHER is superior to all other devices for the following reasons:

1. It does its own work, thereby saving a large portion of the time usually taken in a family.
2. It uses much less soap than is required by any other method.
3. It requires no attention whatever while the process of cleaning is going on. A lady can do her washing while she is eating her breakfast and doing up the breakfast dishes.
4. Clothing wears double the time, washed in this Washer, that it will washed by a machine, or by hand-labor or a washboard.
5. Lace Curtains and all fine fabrics are washed in a superior manner. For Flannels this Washer is most desirable, as it will not full them, as no machine or hand rubbing does. All fabrics, from the finest lace to a bed-blanket, can be washed perfectly and with ease without the rubbing-board.

IT IS TRULY A LABOR AND CLOTHES-SAVING INVENTION.

READ THE FOLLOWING TESTIMONIALS:

NEW ORLEANS, LA., January 16, 1873.

This is to certify that I have used the Steam Washer sold by E. B. Hayes, General Agent, and fully indorse all he claims for it, having used it four or five weeks.

(Signed) ANN E. S. BASSETT, 180 Chippewa street.

NEW ORLEANS, LA., January 17, 1873.

This is to certify that I am using the Steam Washer called the "Woman's Friend," and consider it the best invented Washing Machine in use. It saves labor, soap, fuel and clothes, and I fully indorse all Mr. Hayes claims for it. (Signed) MRS. G. H. W. LEHDE, No. 81 St. Charles street.

NEW ORLEANS, LA., January 17, 1873.

I am using the Steam Washer called the "Woman's Friend," and consider it the best thing for washing clothes I have ever seen. (Signed) J. C. McALLISTER, cor. Carondelet and Julia sts.

NEW ORLEANS, LA., January 17, 1873.

I am using the Steam Washer called the "Woman's Friend," and consider it the best invented Washing Machine in use. It saves labor, soap, fuel and clothes. (Signed) N. MILLER, No. 86 Gravier street.

☞ Manufactured and for sale by

E. B. HAYES, General Agent,
ja23 tf AT G. W. W. GOODWYN'S, 52 GRAVIER STREET, NEW ORLEANS.

SECOND SEMI-ANNUAL STATEMENT —OF— THE MUTUAL NATIONAL BANK OF NEW ORLEANS.

NO. 106 CANAL STREET,

At close of business, Tuesday, December 31, 1872.

RESOURCES.

| | |
|---|---|
| Cash—Currency | $732,711 45 |
| Cash—Gold Coin | 101,372 78 |
| Loans and Discounts | 1,019,981 65 |
| U. S. Bonds to secure Circulation | 400,000 00 |
| Other Stocks, Bonds and Mortgages | 3,000 00 |
| Due from Redeeming and Reserve Ag'ts. | 293,957 11 |
| Due from other Banks and Bankers | 10,019 80 |
| Banking House | 7,670 80 |
| Furniture and Fixtures | 10,354 61 |
| Premiums on United States Bonds | 72,217 50 |
| Premium on Gold | 1,528 51 |
| Total | $2,725,870 81 |

LIABILITIES.

| | |
|---|---|
| Capital Stock paid in | 500,000 00 |
| Surplus Fund | 10,583 76 |
| Circulation | 419,000 00 |
| Dividends unclaimed | 391 81 |
| Individual Deposits | 1,746,440 97 |
| Due to other Banks and Bankers | 2 03 |
| Profit and Loss | 49,455 24 |
| Total | $2,725,870 81 |

All Depositors Participate in the Profits.

SECOND SEMI-ANNUAL DIVIDEND,
Declared December 31, 1872:

6½ Per Cent. to Stockholders.
6½ Per Cent. to Depositors.

PAUL FOURCHY, President.
ALBERT BALDWIN, Vice President.
JOSEPH MITCHEL, Cashier.

DIRECTORS.

| | |
|---|---|
| P. Maspero, | John T. Hardie, |
| John D. Cobb, | Charles Ladite, |
| Adolph Meyer, | P. Poursine, |
| Albert Baldwin, | Paul Fourchy, |
| Ernest Miltenberger. | |

ja16 1m

J. G. BERMEL,
121 ..... CANAL STREET ..... 121
New Orleans.

THE CHEAPEST HUMAN HAIR MANUFACTORY, WHOLESALE AND RETAIL.

Curls, Puffs, Perfumery, Brushes, Combs, Fancy and Jet Jewelry, Artificial Flowers, Pocket Books, Opera Glasses, Walking Canes, Crutches, Umbrellas, Parasols, etc.

A FULL ASSORTMENT OF LADIES' HAIR.

Commission House—No. 3 Boulevard Magenta, Paris.

PROCTER & GAMBLE'S EXTRA OLIVE SOAP

is made from the Best Material and Nicely Perfumed. Sold at price of ordinary Soap. Buy it; you will use no other. Grocers have it.

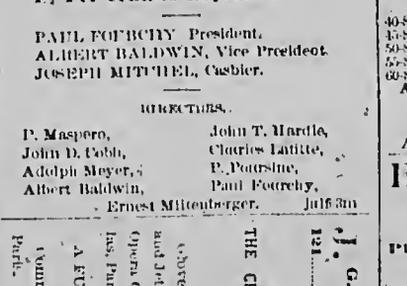
New Orleans Jobbers are Wholesale Agents. ja2 1m

PAYNE, DAMERON & CO.—FROM AND after the first instant Col. GEORGE MOORMAN and Mr. JOHN H. PARHAM become partners in our business, which will hereafter be conducted under the name and style of J. D. & H. M. PAYNE & CO. J. D. PAYNE,
H. M. PAYNE,
Surviving partners of Payne, Dameron & Co.
J. D. PAYNE,
H. M. PAYNE,
GEORGE MOORMAN,
J. H. PARHAM.
ja16 1m

NEW ORLEANS WATER CURE.

NO. 9 PRIEUR ST., CORNER OF CANAL.

DR. KALOW, of Berlin, would most respectfully inform the citizens of New Orleans and the surrounding country that he has opened an establishment at No. 9 Prieur street, corner of Canal, for the cure of all CHRONIC DISEASES. ja23 3m



9999 AGENTS WANTED We guarantee employment for all, either sex, at $5.00 per day, or $2,000 or more per year. New works by Mrs. H. B. Stowe and others. *Superb premiums given away.* Money made rapidly and easily. Particulars sent free.

QUEEN CITY PUBL'SHING CO.,
CINCINNATI, OHIO.

se6 1y

$40.—WE WILL PAY AGENTS MALE OR FEMALE, $40 PER WEEK, **To Sell Our New Inventions.**

Send stamp for catalogue.

KENSINGTON & CO.,
No. 12 Commerce st Place,
ja2 1m New Orleans, La.

A BAPTIST MINISTER MADE $67.80 in one week selling "MAUNEY AND DOW TO MAKE IT," by H. L. Pringle. More Agents wanted. Apply to H. W. CARROLL & CO., Cincinnati, Ohio. de21 3meow

IMPROVED



EAGLE COTTON GINS.

The great popularity of the EAGLE COTTON GINS is established from the well-known fact that they are the most reliable, strongest and best built cotton Gins ever made. The Eagle Cotton Gin runs lighter than any other gin, thus having a great advantage for planters who wish to run by horse power. All the numerous planters who use the Eagle Cotton Gin will certify to the fact that when their cotton is sent to market it always brings the highest market price, as no other gin can produce a finer or a better sample of cotton than the Eagle Cotton Gins. Over seventeen thousand of the Eagle Cotton Gins have been made and sold. During a period of twenty years the undersigned has had the agency of the Eagle Cotton Gin in New Orleans. He has never had a gin returned or rejected out of the immense number sold. The saw cylinders of all the Eagle Cotton Gins are twelve inches in diameter, which is two inches larger than most other kinds of gins, thus giving our forty-saw gin more teeth, and they are more than equal to the fifty-saw gins of other makers, who use only a ten-inch cylinder, and the same great advantage of the twelve-inch cylinder in larger-sized gins can be easily estimated. Planters who wish a reliable cotton gin, with an established reputation, can purchase an Eagle Cotton Gin with a certainty that they are not making an untried experiment, but will obtain a cotton gin which is indorsed by the oldest and largest planters in the country as the best in use. A large stock of the Eagle Cotton Gins are always kept on sale in New Orleans, ready for immediate shipment. Planters should be particular to state if they want right or left-hand cotton gins.

PRICES.

| | | | |
|---|---|---|---|
| 40-Saw Gin | $200 | 65-Saw Gin | $325 |
| 45-Saw Gin | 225 | 70-Saw Gin | 350 |
| 50-Saw Gin | 250 | 75-Saw Gin | 375 |
| 55-Saw Gin | 275 | 80-Saw Gin | 400 |
| 60-Saw Gin | 300 | | |

All orders should be addressed to

W. L. CUSHING,
No. 61 St. Charles street,
Sole Agent for the Southern States.
Agents wanted. ja23 3m

B. J. WEST,

DEALER IN

AGRICULTURAL IMPLEMENTS,

**Plantation Hardware and Machinery,**

115 AND 117 MAGAZINE STREET,

AGENT FOR

Poole & Hunt (Baltimore) Steam Engines, Saw Mills, etc.
H. & E. Bloody (Zanesville, Ohio) Steam Engines, Saw Mills, etc.
B. W. Payne & Sons' (Corning, New York) Steam Engines, Saw Mills, etc.
George L. Squier & Bro. (Buffalo, New York) Sugar Mills, Horse Powers, etc.
E. Ball & Co. (Groton, Ohio) "World" and "Ohio" Mowers and Mowers and Reapers combined.
D. M. Osborne & Co., "Kirby" Mowers, etc.
B. C. Taylor, Hay Rakes.
"Nishwitz" and "McIntoe" Pulverizing Harrows.
"Excelsior" Lawn Mower.
E. Ball & Co. (Worcester, Massachusetts) Wood-Working Machinery.
H. B. Smith (Smithville, New Jersey) Wood-Working Machinery.
American Saw Company, New York.
Hubbard, Lippincott, Bakewell & Co., Saws.
"Campbeller" Copper Works, Baltimore.
Moline Plow Company, Plows and Cultivators.
Winship & Bro. (Atlanta, Georgia) Cotton Gins.
"Stafford" Cultivator and "Battley" and "Pfiel" Gang Plows.
"Buckeye" Foundery, Bells.
B. J. West's Cotton Seed Huller.
B. J. West's "Improved Felton Patent" Grist Mill and Corn-Cob and Shuck Crusher combined.
T. C. Nisbet (Macon, Georgia) Cotton Press Screws, etc. ja23 2m

INDIAN TURNIP COMPOUND

PECTORAL BALM,

FOR THE CURE OF

COUGHS, COLDS, HOARSENESS, BRONCHITIS, ASTHMA,

and the various Affections of the Lungs and Throat, and for the relief of Consumptive patients.




The Indian Turnip Pectoral BALM completely cures the most inveterate cases of Bronchitis, Catarrh, Incipient Consumption, Pulmonary Oppression, the Spasmodic Nervous Disorders which attend certain forms of Coughs, Sore Throat, and generally all cases of Inflammation of the Respiratory Organs. It has a soothing action upon the Cough, facilitates expectoration checks the spitting of blood, and relieves fits of Asthma. In this last degree the Indian Turnip Pectoral Balm has been given with the greatest success

## The Child's Corner.

### JIM'S JOURNEY.

BY GEORGE COOPER.

Unhappy Jim cried for the Moon—
Such a tune!
He stretched out his wee rosy hand,
To make all the folks understand
That he'd have it, whether or no—
That's so.

A Fairy was passing that way.
Peoplessay,
She heard the spoilt baby's "boo-hoo,"
And took him, without more ado,
On a very long journey, indeed,
With speed.

Up, up, 'mid the stars, like a flash,
But they dash.
The "Little Bear" wonder-struck growled,
The "Big Bear" protested (but howled);
They stopped at the "Dipper" to drink,
I think.

Bright stars swarmed around them like bees.
"One of these
I think I'd prefer, Fairy good,
Instead of the Moon, if you would.
Do stop. I'll take home to Mamma
That star."

Away! for the good Fairy heard
Not a word.
Then, 'mid the bright, blinding glare,
While the Man in the Moon gave a stare,
They stepped on the keen silver rim.
Poor Jim!

They wandered o'er valley and hill,
Fair and still;
But all was so lonely, in spite
Of mountains and rivers of light,
"I think I'd choose dull Earth instead,"
Jim said.

"There's no home, there's no mother here,
Dear, oh! dear.
Oh! please take me back, Fairy sweet;
And, if on the Earth we should meet,
I'll pay you when I am a man
And can."

"I'll just wish you there in a wink
And a blink,"
The Fairy said, spreading her wings.
"Don't cry for impossible things—
This piece of advice I give you.
Adieu!"

## The Newspaper Questions.

BY JACOB ABBOTT.

The boys never liked to have bed-time come. Going to bed and going to sleep seemed to them like a kind of termination of existence, and their mother was not perhaps as decided as she ought to have been in insisting upon their going promptly when the time came.

So their brother, when at home in one of his vacations, adopted the plan of having a talk with them, when the time arrived, on some entertaining subject, with the understanding that they were to put their books and playthings away when the time came, and then go directly to bed as soon as the talk was ended. The oldest boy, Luther, was to think of some question or subject during the day—such as something that he had heard about or had read about in a newspaper—and that was to be the subject of the conversation in the evening; and, as Luther was a very intelligent boy, and was much interested in learning everything that was curious or new, and as he most frequently found something which he needed to have explained to him in the newspaper, the questions which were asked came to be called the newspaper questions.

One night recently the question was about nitro-glycerine explosions.

"I read in a paper to-day," said Luther, "that some boys threw a stone at some jars filled with nitro-glycerine, and the nitro-glycerine exploded and blew them all to pieces."

"What!" exclaimed Johnny, the youngest brother, who was, as usual, sitting in his brother's lap, starting up at the same time, "really to pieces?"

"Yes," said Luther, "so that they never could be put together again. The boys had heard that nitro-glycerine was very curious stuff, and that it would go off like gunpowder; and they thought they would try it."

"What is nitro-glycerine, any way?" asked Luther, "and what makes it explode so?"

"There is a great deal of mystery about it," said Ernest—for that was the older brother's name; "but there is something that everybody can understand."

Ernest's mother and his sister, Maria, were sitting at their work at a table in the room; and when they heard that Ernest was going to explain the philosophy of nitro-glycerine explosions, they looked up from their work and began to listen.

"An explosion," said Ernest, "is generally nothing more nor less than a very rapid burning—a burning so extremely rapid that all the heat is developed instantaneously, as it were, and the air around is suddenly and enormously expanded. The way, therefore, to make any combustible explosive is to make it all burn at once."

"How can you do it?" asked Johnny.

"You can make anything burn faster," said Ernest, "by dividing it up into small portions and mixing the air with the portions. A boy in kindling a fire, if he has a large stick, cuts and splits it with his knife into slivers and splinters and shavings, so that the air can get at each portion of the substance of the wood on every side, and thus it burns a great deal faster."

"But it does not explode," said Luther.

"No," rejoined Ernest, "it does not explode, because it is not divided so finely as to allow it to burn actually *all at once*."

"Then we must cut it up finer," said Johnny.

"Yes," said Ernest, "if you could *rasp* the wood, so as to turn it all into a kind of sawdust, and then if the sawdust could be made to lie very loosely in a heap, without the particles touching each other, but with a layer of air around each one, it would burn very quickly, indeed—almost like a flash of gunpowder."

"I mean to try it," said Luther.

"You can't make the grains lie up loosely enough to have air around each one," replied Ernest. "The only way to try it is to sprinkle some dry sawdust into the flame of a lamp or candle, and see how the particles will flash.

"But now," continued Ernest, "if air, or the substance of air, could be obtained in the form of a solid, like salt, for example, and could be ground up fine, and then mixed with the sawdust, and then the sawdust could be laid in a heap, with this pulverized air all around it, it would flash up and burn almost like gunpowder. This is, indeed, substantially what is done in making gunpowder. Air itself, it is true, cannot be obtained in a solid form; but saltpeter, which contains the most important constituent of air, the only one which is concerned in combustion, is a solid, and can be ground up fine; and charcoal, which is wood partially burned, can be ground up too. With these elements, and a little sulphur added to make the fire kindle more easily, gunpowder is formed. So you see gunpowder is only a combustible very finely pulverized and mingled with a substance which contains the burning principle of air, which is very finely pulverized too, so that every particle to be burned may have something to burn it close at hand. Thus the burning of the whole mass is almost instantaneous, and the heat that is produced is all produced at once, and the air in and around it is instantaneously heated and expanded with great force. And this is what forms the explosion. You see it all depends upon the charcoal being ground up so very fine and being so completely intermingled with the air—or, rather, with the substance which contains the vital principle of air in a solid form—that every particle capable of being burnt has something to burn it close at hand.

"And it is just so substantially with gun-cotton," continued Ernest, "only the combustible substance is there made much finer by nature than men can make the charcoal, with all their grinding. The cotton, you know, consists of fibers, and every visible fiber—that is, every one that you can see—consists of a bundle of other fibers, with pores and interstices between them, too minute, I suppose, to be seen by any microscope; and they soak the cotton in acids that contain the vital principle of air in a liquid form. This liquid insinuates itself into all the pores and interstices, so that every combustible particle, inconceivably minute, has something to make it burn all around it. Thus the whole mass burns a great deal quicker than even gunpowder, and makes a still more sudden and violent explosion."

"That's curious," said Ernest's sister, who had been listening attentively to the explanation. "And is it the same with nitro-glycerine?"

"Substantially the same," said Ernest. "Glycerine is a combustible—or, rather, it is composed of combustibles; and to convert it into nitro-glycerine it is impregnated with a substance which contains a large quantity of that element of the air by which combustion is carried on."

"Oh! dear me," said Johnny, with a sigh. "I don't understand that very well."

"Why, it is mixed with something which does as well as air to make it burn," said Ernest. "Being a liquid, I suppose the molecules can be mixed together finer."

"Molecules!" repeated Johnny. "What are molecules?"

"Little particles," said Ernest. "In a liquid the particles roll about over each other like so many marbles in a big basket, or bullets. Only they are a great deal smaller."

"As small as shot?" asked Johnny.

"Oh! yes; a great deal smaller," said Ernest—"infinitely smaller. So small that you could not see them with the best microscope in the world."

"Then how do they know there are any?" asked Johnny.

Ernest laughed. Indeed, he was somewhat puzzled by this question, which illustrated well the old proverb that a child can ask a question which the greatest philosopher cannot answer. All he could say was that people supposed there were these small particles, and that they were supposed to be so small and to move so freely, among each other that the fire-sustaining particles in the substances that are mixed in can be much more intimately intermingled with them, and can come into much more close contact with them than even in the case of the fibers of cotton; and that thus the combustion or burning will go on more rapidly, and the violence of the effect produced will be much increased.

"So you see," continued Ernest, "when the boys threw a stone at the cans of nitro-glycerine the heat of the blow set a little of it on fire, and the whole burnt in an instant—that is to say, exploded—and the boys were killed."

"And did their father have to pay for the stuff?" asked Johnny.

Ernest smiled, and said he did not know about that; and then told the boys it was time for them now to go to bed.

Ernest's explanation of the philosophy of such explosions as those of nitro-glycerine was substantially correct, and it gave the boys a very good general idea of the true nature of such a phenomenon. The effect, however, though in the main produced in the way that Ernest explained, is complicated with a great many curious details, which it requires an intimate knowledge of chemistry fully to understand.

The boys, when the conversation was concluded, went up stairs; and, after allowing a suitable time for them to undress themselves and get into bed, Ernest went up too, to hear them say their prayers and "put them to sleep," as he called it, which he did in the following somewhat military manner:

After they had said their prayers, and Ernest had talked with them a few minutes in a very quiet way, he took up the lamp and set it upon a table out in the entry; and then, coming back, he took a seat in a chair near the door, and said, speaking in the tone of a commander addressing his troops:

"All ready?"

The boys answered: "All ready."

"Good-night," said Ernest.

"Good-night," answered the boys.

"Mouths shut!" said Ernest.

The boys shut their mouths with a snap, as if they were two steel traps.

"Eyes shut!" said Ernest.

The boys shut their eyes.

"Sleep!" said Ernest.

Everything then remained perfectly silent and motionless in the room for about five minutes, by which time the boys were sound asleep; and then Ernest, rising and walking out quietly, went down stairs.—*Independent.*

A STRAIGHT LINE is the shortest in morals as in geometry.—*Rabel.*

## Farm, Garden and Household.

### White Grapes.

No grape would meet with a more favorable reception than a large, magnificent, delicious, white American grape. Among our native white grapes there are those of hardiness, but the qualities of flavor and size are sadly wanting. Let me kindly yet plainly review a few of the American white grapes now before the public.

One of the oldest is the *Maxatawny*. This has been steadily improving ever since it was introduced to the attention of grape-growers. When I first saw it on my own vines it scarcely was edible, October 25, and was insipid and inferior at that. These vines, grown from buds of the original vine, now ripen their fruit by the middle of September. Grafted on Isabella, Concord or Catawba old stocks, this grape becomes here as large as Isabellas, and load themselves fully, so as to appear well on the trellis. Yet I apprehend that, until reseeded and long cultivated, it will not be fully popular.

*Cuyahoga.*—This is a small grape in a beautiful, compact bunch, as usually grown. It also enlarges and improves in size the longer it is cultivated. On certain very dry and yet rich sites I have seen it quite sweet and in passable flavor. Yet, if I am correct for the majority of situations, where other grapes are in sweetness and flavor, this beautiful grape is as insipid and flavorless as any grape well can be. Certain am I that it makes no progress in public esteem, compared with the length of time it has been on sale and in cultivation, because of these undesirable qualities.

*Lydia.*—This is as hardy as the Concord, its parent. At this place it bears well, and I cannot condemn it; yet it is small and often fails to ripen well, or is liable to the accidents of every season, to a degree that its parent vine is not. Some years I feel like praising it highly; such years as this it needs to be dispraised severely.

*Croton.*—Scores of letter-writers write to me of late: "Is the croton what it pretends to be?" I can but reply that, as far as I have seen it, it appears to be a very desirable grape. It is medium in size, in a fair, not largest bunch, and desirable in appearance. Its flavor is, as far as I have seen it, quite agreeable, but I cannot say that I have seen enough to form an ultimate opinion. The wood has, with me, a large pith, and was injured by the unexampled severity of last winter. I wish I knew more of it, and could tell exactly what it is.

And, let me say, there are several of David Thompson's seedlings which are white. Could they be grown as, in exceptionably favorable years, I have seen them at Green Island, near Troy, a mile off, then no one would want better white grapes than many of these. And while I do not condemn them, yet, I say, try them carefully. At Ithaca, so far, they do not mildew or rot, but are late.

I now name *Rebecca*. This is an old grape. The best vineyard of this grape I ever saw was that of the late Dr. Kellogg, of this place. It was on a dry knoll, and proved that if this vine is planted on wire trellis, six feet apart and rows eight feet from each other, it will cover a trellis three feet high, and near the ground bear beautiful yellowish white grapes, in small, irregular bunches, and can be sold at a profit. It is no use to attempt to grow it on a large trellis. It is never sweet or high in flavor. On damp, rich soil here it is insipid, and never fully ripe.—*S. J. Peck, M. D., in Horticulturist.*

KILLING CUT WORMS.—St. Joseph, Michigan, is again the theater of another wonderful discovery in the way of destruction to insect enemies. It will be remembered that last year Mr. Ransom discovered the chip trap for catching curculios. Now Mr. Boynton has discovered a method of trapping cut worms by the thousand. It comes about in this wise: In a field of tomatoes he was much troubled with the worms destroying the plants. Thinking they might be baited, he cut some green clover, wadded it up into small balls, and distributed among the hills of tomatoes, and found that the worms would collect about them, eat and go into the ground near them. In this way he took from the locality of these balls the numbers of thirty-seven, sixty-eight, seventy and eighty-two. He has experimented with various poisons mixed with the clover to destroy them, and at last took boiling water, pouring it over and about these wads, in this way destroying fifteen thousand in a single day.—*Prairie Farmer.*

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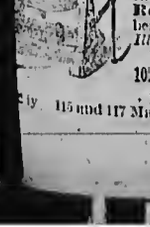
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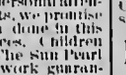
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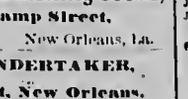
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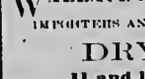
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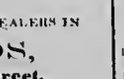
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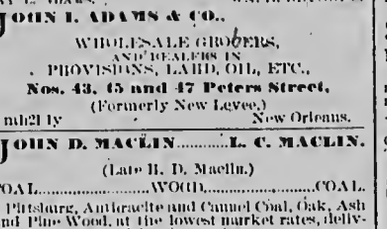
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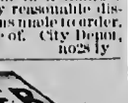
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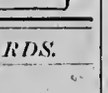
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G. W. RACE. W. H. FOSTER.
E. T. MERRICK, formerly Chief Justice, Louisiana.

**RACE, FOSTER & E. T. MERRICK,**

ATTORNEYS, COUNSELORS AND SOLICITORS,

Corner of Camp Street and Commercial Place, se25 NEW ORLEANS.

**W. W. EDWARDS,**

COUNSELLOR AT LAW

AND

COMMISSIONER OF DEEDS,

**No. 88 Common Street,**

se11 1y New Orleans.

**DR. C. J. HICKHAM,**

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## MEDICAL.

**REVERSE YOUR PLAN!**

Leave off purgative and violent medicines that prostrate the vital powers, and for a BLOOD PURIFIER try

**HAMILTON'S**

**BUCHU AND DANDELION,**

which acts on the KIDNEYS, LIVER and BOWELS, and removes impurities of the system by opening its outlets.

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Ask your druggist for this itself. A box of Pills with each bottle, and is sold; NO CURE NO PAY. ☞ Take no other Ague Cure. Ask for KRESS FEVER TONIC. It is the safest. Don't forget the Warrant. If it fails to cure you, get your money back.

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HAMILTON'S BUCHU AND DANDELION promotes digestion of the food by its influence on the Stomach. It promotes the healthy action of the Kidneys. It secures activity of the Liver and regularity of the Bowels, and Prevents Constipation, which causes Piles. Try it.

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W. C. Hamilton & Co., Cincinnati, Ohio, warrant this remedy to cure Ague in all its forms. A box of Pills FREE with each bottle.

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IS EFFECTED BY

HAMILTON'S BUCHU AND DANDELION.

It acts directly on these organs, enabling them to remove those wastes in the blood which cause Gravel, Diabetes, Bright's Disease, Jaundice, Rheumatism, Scrofula, etc.

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**ANNIHILATOR.**

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No medicine of the century has attracted as much attention.

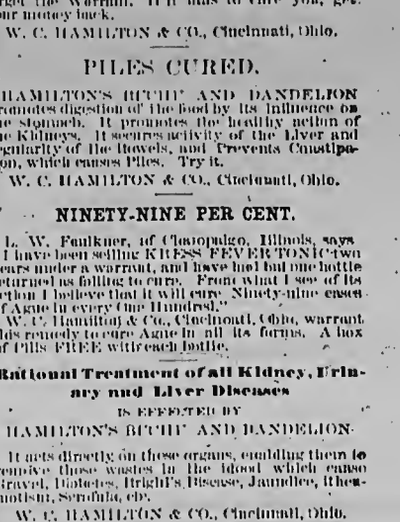
Of the infancy to whom the proprietor is unmyazed to refer, may be mentioned the following well-known gentlemen:

Rev. Fisher T. Rayson, Delhi, Louisiana.
Hon. James E. Bradley, Floyd, Louisiana.
Rev. P. M. Goodwyn, New Orleans, Louisiana.
Gov. J. H. Walker, Galveston, Texas.

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AS AN INVIGORATOR, LIVER CORRECTOR

AND BLOOD RENOVATOR

Is superior to all the Bitters, Elixirs, Cordials and Sarsaparillas in use.

It is so adapted to the whole system that every organ and function in the body is brought under its exhilarating influence. It gives tone and strength to the digestive apparatus, dispels languor and debility, invigorates the Liver, regulates the Kidneys and Bowels, removes the effect of excess or over-taxation of any kind, and gives vitality and richness to the blood.

Its curative powers alter and, completely reorganize the entire mass of fluids, and even the solids of the human system, thereby preventing and cur

## New Orleans Markets.

From the New Orleans Price Current.

Nothing of any importance has transpired with regard to the crops. There seems to be a general disposition to put crop estimates at fully 3,500,000 bales.

The river is 12 feet 3 inches below high water mark.

COTTON.—The following are the arrivals since the twenty-fourth instant:

| | | |
|---|---|---|
| Louisiana and Mississippi | bales | 19,795 |
| Lake | | 8 |
| Mobile | | 3,101 |
| Florida | | 19 |
| Texas | | 591 |
| Total | | 23,514 |

On Saturday the demand was active throughout the day, and, although operations were restricted by light supplies, buyers came forward with unabated spirit and took in all 10,300 bales, at figures showing a partial advance of ¼c. Prices were strengthened by the competition among buyers and a further advance in foreign exchange, while the Liverpool and New York markets were steady at previous rates. On Monday operations were restricted during the morning by light supplies, but, the demand being active and additional samples having been opened, the movement subsequently became more animated, and the sales embraced 9,000 bales at an irregular improvement of ⅛@¼c., requiring an advance in quotations of ⅛@¼c. In good ordinary, ⅛c. in low middling, and ¼c. in the higher grades. The demand ran mainly on low middling, which was in moderate supply and consequently sold proportionably higher than other grades. On Tuesday, notwithstanding rainy and extremely inclement weather, the demand continued active, and 8,350 bales changed hands at still fuller prices, showing a partial improvement of ⅛c., except in low middling, which, advancing disproportionately on Monday, was strong at the previous improvement without any quotable variation. Strict ordinary to good ordinary sold at 18c., good ordinary at 18⅛@18⅛c., strict good ordinary at 18¾c., strict good ordinary to low middling at 19c., low middling at 19, 19⅛@19¼c., strict low middling at 19⅜@19⅝c., strict low middling to middling at 20c., and middling at 20, 20⅛@20⅛c.

The receipts proper at this port since the first of September (exclusive of the arrivals from Mobile, Florida and Texas) are 657,870 bales, against 608,778 bales to the same date last year, and the increase in the receipts at all the ports up to the latest dates, as compared with last year, is 306,107 bales. In the exports from the United States to foreign countries, as compared with the same dates last year, there is an increase of 59,977 to Great Britain, of 34,383 to France, and of 119,432 to other foreign ports.

We quote:

| | |
|---|---|
| Low ordinary | 15¼ @ 16¼ |
| Ordinary | 17 @ 17¾ |
| Good ordinary | 18⅛ @ 18⅞ |
| Low middling | 19⅛ @ 19⅝ |
| Middling | 20 @ 20⅛ |
| Strict middling | 20¼ @ 20⅝ |
| Good middling | 21 @ — |

COTTON STATEMENT.

| | | |
|---|---|---|
| Stock on hand Sept. 1, 1872...bales | | 6,229 |
| Arrived past three days | 23,514 | |
| Arrived previously | 747,255 | 770,769 |
| | | 777,028 |
| Exported past three days | 25,852 | |
| Exported previously | 558,501 | 584,003 |
| Stock on hand and on shipboard | | 193,025 |

SUGAR.—The supplies appear to have reached their highest point and have now commenced to fall off. The receipts on Saturday and Monday embraced 2,300 hhds., which were mostly sold at 5@6½c. for inferior, 6¾@7¼c. for common, 7⅞@8c. for fair, 8⅛@8¼c. for good fair, 8⅜@9c. for fully fair, 9⅛@9½c. for prime, 9⅝@10¼c. for choice, 10½@11c. for yellow clarified, and 11¼@12c. for white clarified.

MOLASSES.—The supplies have commenced to fall off for the season. The receipts on Saturday and Monday embraced 2,000 bbls., which were mostly sold, as landed, at 32@56c. for centrifugal, 45@50c. for common, 60c. for cistern bottom, 60@61c. for fair, 62@64c. for prime, 65@67c. for strictly prime, and 70c. for choice.

CORN.—On Monday 6,300 sacks sold at 65, 67@68c. ₮ bushel for yellow and white. On Tuesday the supply was light and the demand fair, and 1,800 sacks sold at the advanced prices of 68@70c. ₮ bushel for white and yellow.

OATS.—On Tuesday 3,900 sacks sold, in lots, at 49@50c. for prime, and 50, 52@53c. for choice on the landing and in warehouse.

BRAN.—On Saturday 750 bags were sold, in lots, at $1.15 for ordinary, and $1.20@1.25 for choice, and on Monday 150 bags sold at $1.20@1.25 ₮ 100 lbs.

PORK.—On Tuesday the market was bare, or nearly so, of new, and the demand was on old in consequence. 50 and 25 bbls. new mess sold at $14.25, 50 do. at $14.50. Old is now held under limit at $14 ₮ bbl. New mess is retailing at $14.75, and old at $14 ₮ bbl.

BACON.—On Tuesday there was very little on hand and prices were firm. Clear sides were held at 9c., and shoulders at 5¾c. ₮ lb. A lot of 25 casks clear sides sold at 8⅞c. ₮ lb.

HAMS.—The market has been in good supply, and dull at 14@15c. ₮ lb. for sugar-cured. The demand is only in a job way. On Monday 8 tierces sold at 14c., and on Tuesday 5 tierces sold, in lots, at 14½@15c. ₮ lb.

LARD.—On Tuesday 25 tierces packers' sold at 8c., and 25 do. at 8⅛c. ₮ lb.

DRY SALT MEAT.—On Tuesday 78 casks shoulders sold, in four lots, at 5c., and 40,000 lbs. loose shoulders, in two lots, at 5c. ₮ lb.

BREAKFAST BACON.—The stock is small, but better supplies are expected, and the market is dull in consequence. Western is quoted at 10½@11c., Northern 11@11½c. ₮ lb.

CORN MEAL.—On Tuesday, owing to scarcity and a good demand, the market was firm, with a good demand for round lots at $3.75 ₮ bbl.

CASTOR OIL.—The last sale was at 15c. ₮ lb. for New York.

### MONETARY.

Gold opened on Tuesday at 113½@113⅝ (against 113⅜ at New York,) and closed at the opening rates (against 114 at New York.)

The sales of silver have been confined to limited retail transactions. American half dollars are quoted at 109½@110½, and Mexican dollars at ½ ₮ cent. premium in gold for new, and 2 ₮ cent. for old.

## New Orleans Wholesale Prices.

REVISED AND CORRECTED WEEKLY.

*Made up from Actual Sales as they Transpire*

| ARTICLES | FROM | TO |
|---|---|---|
| AGRICULTURAL IMPLEMENTS: | | |
| Cotton scrapers | 5 25 | 7 00 |
| Cotton sweeps | 5 25 | 11 00 |
| Cultivators, Dixie, and shovel-hoe | 7 50 | 11 50 |
| Cultivators, plow | 45 00 | 60 00 |
| Cultivators, walking | 30 00 | 40 00 |
| Shovels | 7 00 | 15 00 |
| Spades | 7 50 | 16 50 |
| Axes | 10 00 | 17 50 |
| Potato diggers | 13 50 | — — |
| Shovel plows | 5 50 | 9 25 |
| Half do., with cutters | 8 00 | 9 00 |
| Manly's double-shovel plow | 6 00 | 9 75 |
| Corn mills, Coleman's | 120 00 | 425 00 |
| Bradford's grist mills | 150 00 | 235 00 |
| BREAD, ₮ 100 lbs.: | | |
| Pilot | 5 00 | 6 00 |
| Crackers | 8 00 | 7 00 |
| Navy | — — | 4 50 |
| Cream crackers | — — | 11 00 |
| BRICKS, ₮ M: | | |
| Lake | 13 00 | 16 00 |
| Paving bricks | 16 00 | 18 00 |
| Country | 12 00 | 14 00 |
| English fire | 45 00 | 50 00 |
| American fire | 35 00 | 43 00 |
| CANDLES, ₮ lb.: | | |
| Sperm, New Bedford | 33 | 36 |
| Tallow | 16 | 18 |
| CHOCOLATE, ₮ lb.: | | |
| Cocoa | 38 | 60 |
| No. 1 | 50 | 52 |
| Sweet | 25 | — — |
| COAL, ₮ ton: | | |
| Anthracite | 13 00 | — — |
| Western, ₮ bbl | — — | — — |
| CORDS, ₮ 1,000: | | |
| Regular | 4 00 | 4 50 |
| Pointed, long | 3 25 | 4 00 |
| Pointed, short | 2 70 | 3 25 |
| COFFEE, ₮ lb.: | | |
| Mexican | 21 | 23 |
| Java | 12 | 24 |
| COPPER, ₮ lb.: | | |
| Brazier | 45 | 48 |
| Sheathing | — | 43 |
| Copper bolts | 45 | — |
| Yellow metal | 37 | 30 |
| CORDAGE, ₮ lb.: | | |
| Manilla | 19 | 20 |
| Tarred, American | — | 16 |
| Tarred, Russian | 17 | — |
| Sisal | 16 | 17 |
| COTTON SEED: | | |
| Rough, ₮ ton | — — | 13 00 |
| In sacks | — — | — — |
| DRUGS, ₮ lb.: | | |
| Arrowroot, Jamaican | — — | 40 |
| Arrowroot, Bermuda | 48 | 52 |
| Alum | 3¾ | 4¼ |
| Borax | 38 | 40 |
| Brimstone | 3¼ | 3¾ |
| Bi-carbonate of soda | 7¾ | 8 |
| Camphor | 38 | 40 |
| Copperas | 3 | 3½ |
| Epsom salts | 4 | 5 |
| Gum Arabic | 35 | 75 |
| Opium | 8 00 | 9 00 |
| Rhubarb | 1 25 | 3 25 |
| Soda ash | 5 | 5½ |
| Sarsaparilla | 38 | 45 |
| Senna | 29 | 35 |
| Sal soda | 3 | — — |
| Sulphur, Flor | 5½ | 6 |
| Quinine, ₮ oz | 2 55 | 2 60 |
| Morphine, ₮ oz | 5 75 | 6 25 |
| DYES, ₮ lb.: | | |
| Logwood, Campeachy | 4 | 4½ |
| Logwood, St. Domingo | 4¼ | 4½ |
| Fustic, Tampico | 5 | 6 |
| Indigo, ₮ lb | 1 40 | 1 60 |
| Madder | 15 | 18 |
| EGGS, ₮ dozen: | | |
| Western | 25 | 33 |
| FISH, ₮ box: | | |
| Cod | 1 40 | — — |
| Herrings | 35 | 40 |
| FLANNEL, ₮ lb | — — | 6 |
| FLOUR, ₮ bbl.: | | |
| Double extra | 7 50 | 7 75 |
| Superfine | 7 00 | — — |
| Fine | 6 25 | 6 50 |
| FRUIT, ₮ lb.: | | |
| Prunes | 9½ | — — |
| Currants, new | 8 | — — |
| Almonds, soft shell | — — | 21 |
| Almonds, shelled | — — | 32 |
| GLASS, ₮ box of 50 feet: | | |
| French, 8 by 10 | 3 50 | 3 75 |
| French, 10 by 12 | 3 75 | 4 00 |
| French, 10 by 14 to 15 by 20 | 4 00 | 4 75 |
| French, 11 by 18 to 18 by 24 | 4 50 | 5 00 |
| HAY, ₮ ton: | | |
| Prime | — — | — — |
| Choice | — — | 45 00 |
| IRON, ₮ ton: | | |
| Pig | 59 00 | 60 00 |
| English, ₮ lb | 6 | 7½ |
| Swedes, assorted | 7 | 8 |
| Hoop | 7 | 9 |
| Sheet | 6½ | 10 |
| Boiler | 8½ | 9½ |
| Nail rods | — — | 9½ |
| Castings, American | — — | 6 |
| LEAD, ₮ 100 lbs.: | | |
| Pig | 8 50 | — — |
| Bar, ₮ lb | 8½ | 8⅞ |
| Sheet | 11 | 11½ |
| Pipe | 11 | 11½ |
| LEATHER, ₮ lb.: | | |
| Sole, hemlock | 32 | 36 |
| Sole, oak | 40 | 44 |
| Harness | 40 | 45 |
| Calfskins, ₮ dozen | 42 00 | 70 00 |
| Terra, rough, ₮ lb | 24 | 28 |
| LIME, ₮ bbl.: | | |
| Western | 1 25 | — — |
| Cement | 2 75 | 2 85 |
| Plaster Paris | — — | 4 00 |
| LUMBER, ₮ M feet: | | |
| Boards, yellow pine | 14 00 | 15 00 |
| Boards, cypress | 20 00 | 25 00 |
| Flooring, dressed | 22 00 | 25 50 |
| Flooring, rough | 15 00 | 18 00 |
| Ceiling, dressed | 18 00 | 20 00 |
| Weatherboards, dressed | 16 00 | 18 00 |
| Weatherboards, rough | 13 00 | 14 00 |
| Sounding | 12 00 | 14 00 |
| Shingles, ₮ M | 3 50 | 4 00 |
| Lathe | 2 50 | — — |
| OILS: | | |
| Lard, ₮ gallon | — — | — — |
| Cod oil, in barrels | 33 | 34 |
| Coal oil, in cases | 38 | 39 |
| Linseed, raw | 91 | 92 |
| Sperm | — — | 2 00 |
| Whale, refined | 95 | 1 00 |
| Castor, ₮ lb | 1 65 | 1 85 |
| Olive, 22@24 oz | 8 00 | 9 50 |
| Olive, 10@12 oz | 7 25 | — — |
| Tanner's, ₮ gallon | 75 | 85 |
| PAINTS, ₮ 100 lbs.: | | |
| Lead, red | 11 00 | 12 00 |
| Lead, white, American | 7 50 | 12 50 |
| Lead, white, English, ₮ lb | 12 | 12½ |
| Vermilion, American | 40 | 60 |
| Vermilion, English | 1 50 | 1 75 |
| Zinc, white, American | 10 | 12 |
| Zinc, white, French | 13½ | — — |
| Chrome green | 20 | 25 |
| Chrome yellow | 20 | 22 |
| Litharge | 12 | 13 |
| Venetian red, in oil, ₮ lb | 15 | 16 |
| Spanish brown, in oil | 8 | 12 |
| Chalk, ₮ ton | 15 00 | 20 00 |
| Blue, Prussian, ₮ lb | — — | 65 |
| Blue, Ultramarine | 30 | 40 |
| Blue, soluble | 85 | 1 00 |
| Green, Paris | 30 | — — |
| Mineral paints | — — | 6 |
| Ocher, American | 2½ | 2¾ |
| Ocher, Rochelle | 4 | 6 |
| Sienna, burnt | 10 | 14 |
| Sienna, raw | 6 | 8 |
| Umber, burnt | 12 | 16 |
| Umber, raw | 10 | 14 |
| SARDINES: | | |
| Half boxes | 24 | 25½ |
| Quarter boxes | — — | 23 |
| SPICES, ₮ lb.: | | |
| Cassia | 36 | 38 |
| Cloves | — — | 23 |
| Nutmegs | 1 20 | 1 25 |
| Pepper | 21 | 21½ |
| Pimento | 12 | 12½ |
| SUGAR, ₮ lb.: | | |
| Havana, white | 12 | 12½ |
| Havana, yellow | 10¾ | — — |
| Havana, brown | 10½ | 11 |
| Crushed | 13¼ | 13½ |
| Pulverized | 13¼ | 13⅝ |
| TEAS, ₮ lb.: | | |
| Imperial | 45 | 1 10 |
| Gunpowder | 75 | 1 50 |
| Hyson | 75 | 1 25 |
| Young Hyson | 75 | 1 10 |
| Oolong | 45 | 1 10 |
| Pouchong | 30 | 50 |
| TIN, ₮ box: | | |
| In plates, I. X | 11 25 | — — |
| In plates, I. C | 10 00 | — — |
| Leaded plates, I. X | 15 00 | — — |
| Leaded plates, I. C | 12 75 | — — |
| VINEGAR, ₮ gallon: | | |
| Cider | 20 | — — |
| French white wine, ₮ bbl | 10 50 | 11 50 |
| WOOD, ₮ cord: | | |
| Ash | 6 50 | 6 75 |
| Oak | 5 50 | — — |
| Pine | 3 50 | 3 75 |
| WAGONS, CARTS, ETC.: | | |
| Wagon, two-horse | 85 00 | 100 00 |
| Wagon, three-horse | 100 00 | 110 00 |
| Wagon, four-horse | 110 00 | 125 00 |
| Wagon, two-horse, thim. skein | 85 00 | 90 00 |
| Wagon, three-horse | 90 00 | 100 00 |
| Wagon, four-horse | 100 00 | 115 00 |
| Cane wagon | 180 00 | 225 00 |
| Ox wagon | 100 00 | 125 00 |
| Ox cart, without body | 80 00 | — — |
| Ox cart, complete | 115 00 | 120 00 |
| Cane cart | 85 00 | 125 00 |
| Tongue cart, without bed | 90 00 | 95 00 |
| Tongue cart, complete | 130 00 | 135 00 |
| Bagasse cart | 55 00 | 60 00 |
| Plantation cart | 45 00 | 70 00 |
| Dirt cart | 45 00 | — — |
| Country dray | 75 00 | — — |
| Elliptical spring wagon | 110 00 | 145 00 |
| Barrows, levee, ₮ 100 | 275 00 | 325 00 |
| Harness, wagon | 18 00 | 22 00 |
| Harness, cart | 11 00 | 14 00 |
| ZINC, ₮ lb.: | | |
| Pig | 8½ | 9½ |
| Sheet | 11 | 11½ |

### CATTLE MARKET.

NEW ORLEANS, Jan. 28, 1873.

| | | |
|---|---|---|
| Texas beeves, choice, ₮ head | — — | @ 50 00 |
| Texas beeves, first quality, ₮ head | 35 00 | @ 45 00 |
| Texas cattle, second quality, ₮ head | 20 00 | @ 28 00 |
| Texas cattle, third quality, ₮ head | 15 00 | @ 18 00 |
| Western beeves, ₮ lb. net | 10 | @ 12½ |
| Hogs, ₮ lb. gross | 5½ | @ 6¼ |
| Sheep, first quality, ₮ head | 5 00 | @ 7 00 |
| Sheep, second quality, ₮ head | 3 00 | @ 4 00 |
| Sheep, third quality, ₮ head | 2 00 | @ 2 10 |
| Milch cows, choice, ₮ head | 80 00 | @ 100 00 |
| Milch cows, ₮ head | 50 00 | @ 80 00 |
| Texas cows, with calves | — — | @ — — |
| Calves, ₮ head | 8 00 | @ 12 00 |
| Yearlings, ₮ head | 10 00 | @ 14 00 |

## Appointments for Quarterly Meetings.

### MISSISSIPPI CONFERENCE.

VICKSBURG DIST.—FIRST ROUND.

| | |
|---|---|
| Port Gibson | Dec. 29, 30 |
| Rocky Springs, at Rocky Springs | Jan. 4, 5 |
| South Warren, at Asbury | 11, 12 |
| Cayuga, at Rives' chapel | 18, 19 |
| Fayette, at Bethel | 25, 26 |
| North Warren, Millside and Sunflower, at Beechland | Feb. 1, 2 |
| Vicksburg station | 7, 9 |
| Grove Street church | 8, 9 |
| Kingston | 15, 16 |
| Natchez | 22, 23 |
| Clover Hill, at Clover Hill | Mar. 1, 2 |
| Rolling Fork, at Rolling Fork | 8, 9 |

The district stewards will meet in Port Gibson, at ten o'clock A. M., January 28.

JOHN A. B. JONES, P. E.,
Port Gibson, Mississippi.

SUMMIT DISTRICT.—FIRST ROUND.

| | |
|---|---|
| Summit, at Summit | Jan. 18, 19 |
| Holmesville, at Holmesville | 25, 26 |
| Amite City | Feb. 1, 2 |
| St. Helena | 8, 9 |
| Greensburg, at Soule chapel | 15, 16 |
| Covington | 22, 23 |
| Pontchatoula, at Wesley chapel | Mar. 1, 2 |
| Franklinton, at Warner's | 8, 9 |
| Livingston | 15, 16 |
| Big Creek | 22, 23 |

My address is Brookhaven, Mississippi.

A. B. NICHOLSON, P. E.

JACKSON DISTRICT.—FIRST ROUND.

| | |
|---|---|
| Mount Olivet circuit, at Short Creek | Jan. 4, 5 |
| Vazoo City station | 11, 12 |
| Jackson station | 18, 19 |
| Madison circuit, at Livingston | 25, 26 |
| Sharon circuit, at Sharon | Feb. 1, 2 |
| Vazoo circuit, at Midway | 8, 9 |
| Dover circuit, at Dover | 15, 16 |
| Canton station | 22, 23 |
| Brownsville circuit, at Liberty | Mar. 1, 2 |
| Camden circuit, at Camden | 8, 9 |
| Sulphur Springs circuit, at Union | 15, 16 |
| Carthage circuit, at Carthage | 22, 23 |
| Thomastown circuit, at Forest Grove | 29, 30 |

The district stewards will please meet in Canton, Mississippi, on Friday, January 31, 1873. They are: J. P. Stevens, J. J. Birdsong, D. Hinch, N. H. Lane, C. M. Langford, J. B. Bell, John McKay, O. Nicholson, G. W. Galloway, J. J. Covington, W. M. Eldridge, J. T. Catherein, A. Coleman.

H. H. MONTGOMERY, P. E.

WOODVILLE DIST.—FIRST ROUND.

| | |
|---|---|
| Woodville station | Jan. 18, 19 |
| Clinton, at Clinton | 25, 26 |
| Jackson station | Feb. 1, 2 |
| East Fellciana, at Oak Grove | 8, 9 |
| Wilkinson, at Bethel | 15, 16 |
| Bayou Sara, at Concord | 22, 23 |
| Ruffelin, at Hopewell | Mar. 1, 2 |
| East Baton Rouge, at Antioch | 8, 9 |
| Woodville, at Woodville | 15, 16 |
| Amite, at Adams' | 22, 23 |

The district stewards will please meet me at Woodville, January 18, 1873.

J. L. FORSYTH, P. E.

BROOKHAVEN DIST.—FIRST ROUND.

| | |
|---|---|
| Hazlehurst and Zion mission | Jan. 18, 19 |
| Crystal Springs and Terry mission | 25, 26 |
| Brookhaven, Bogue Chitto mission and Brookhaven mission | Feb. 1, 2 |
| Georgetown, at Pleasant Grove | 8, 9 |
| Beauregard, at Beauregard | 15, 16 |
| Raymond, at Raymond | 22, 23 |
| Providence, at Pleasant Grove | Mar. 1, 2 |
| Scotland, at Caseyville | 8, 9 |
| Brandywine, at Rehoboth | 15, 16 |
| Monticello, at Tophaw | 22, 23 |

The district stewards' meeting will be held at Hazlehurst, January 11, 1873.

W. E. M. LINFOLD, P. E.

BRANDON DIST.—FIRST ROUND.

| | |
|---|---|
| Fannin circuit, at Fannin | Jan. 11, 12 |
| Brandon station | 18, 19 |
| Morton, at Mutual Union | 25, 26 |
| Hillsboro, at Centerville | Feb. 1, 2 |
| Walnut Grove circuit and Scotland chapel | —, — |
| Union mission | 8, — |
| Philadelphia circuit, at Pilgrim's Rest | 15, 16 |
| Forest and Lake circuit, at High Hill | 22, 23 |
| Trenton circuit, at New Prospect | Mar. 1, 2 |
| Raleigh circuit, at Mount Zion | 8, 9 |
| Taylorsville mission, at Mount Zion | 15, 16 |
| Garlandsville circuit, at Newton station | 22, 23 |

The district stewards will meet me at Forest, January 20, 1873. F. MCWILLIAMS, P. E.

SEASHORE DIST.—FIRST ROUND.

| | |
|---|---|
| Enon circuit, at Enon | Jan. 4, 5 |
| Columbia circuit, at Union Academy | 11, 12 |
| Mount Carmel circuit, at Mount Zion | 18, 19 |
| Rankin circuit, at Green Spring | 25, 26 |
| Pearlington circuit, at Pearlington | Feb. 15, 16 |
| White Plains circuit, at White Plains | 22, 23 |
| Ocean Springs circuit, at Ocean Springs | Mar. 1, 2 |
| W. Pascagoula mission, at Mt. Pleasant | 8, 9 |
| East Pascagoula circuit, at Moss Point | 15, 16 |
| Chickasawha and Green mission | 22, 23 |

The district stewards will please meet me at Mount Zion, Mount Carmel circuit, January 18, 1873. Brethren will please be prompt in attendance, as business of importance is involved.

C. F. GILLASPIE, P. E.

MERIDIAN DIST.—FIRST ROUND.

| | |
|---|---|
| Spring Hill circuit | Jan. 18, 19 |
| Shubuta station | 25, 26 |
| DeKalb circuit, at Pleasant Ridge | Feb. 1, 2 |
| Paulding circuit, at Philadelphia | 8, 9 |
| Wayne circuit, at Waynesboro | 15, 16 |
| Clarke circuit | 22, 23 |
| Meridian station | Mar. 1, 2 |
| Enterprise station | 8, 9 |
| Enterprise circuit, at Jake's chapel | 15, 16 |
| Marion circuit, at Marion | 22, 23 |
| Toomsuba circuit, at Toomsuba | 29, 30 |

The district stewards will *all* meet at Meridian on the twenty-second of January, at eleven o'clock, at the Methodist church. The stewards of each charge will all be promptly at the first quarterly meeting on Saturday. The brethren, I hope, will furnish conveyance, as heretofore, for the presiding elder from nearest railroad point.

WILLIAM B. HINES, P. E.

### ALABAMA CONFERENCE.

UNION SPRINGS DIST.—FIRST ROUND.

| | |
|---|---|
| Troy and Brundidge, at Troy | Jan. 11, 12 |
| Union Springs station | 18, 19 |
| Greenville circuit, at Spring Hill | 25, 26 |
| Fort Deposit circuit, at Fort Deposit | Feb. 1, 2 |
| Rutledge, at Emmaus (at Rutledge, 7) | 8, 9 |
| Ethu mission, changed from Bethel to Ethu | 15, 16 |
| Greenville station | 22, 23 |
| Rocky Mount circuit, at Rehoboth | Mar. 8, 9 |
| Olustee Creek circuit, at Hill's chapel | 15, 16 |
| Union circuit, at Mount Hillbard | 22, 23 |
| Pine Level circuit, at Salem | 29, 30 |

The district stewards will meet in the Methodist church at Greenville, February 22, at three P. M. Bro. J. R. Rogers is chairman of the Board of Stewards. S. P. RICHARDSON, P. E.,
Greenville, Alabama.

CAMDEN DISTRICT.—FIRST ROUND.

| | |
|---|---|
| Lowndesboro and Hayneville, at Lowndesboro | Feb. 1, 2 |
| South Butler circuit, at Wesley chapel | 8, 9 |
| Farmersville circuit, at Philadelphia | 15, 16 |
| Snow Hill circuit, at Snow Hill | 22, 23 |
| Sepulga circuit, at Asbury | Mar. 1, 2 |
| Camden circuit, at Oak Hill | 8, 9 |
| Black's Bend circuit, at Renye's chapel | 15, 16 |
| Pineville circuit, at Bell's Landing | 22, 23 |
| Monroeville circuit, at Monroeville | 29, 30 |
| Evergreen miss., at Union camp ground | Apr. 5, 6 |

A full attendance is earnestly solicited. The preachers on the Camden, Farmersville, Black's Bend and Monroeville circuits and the Evergreen mission will please inform me of their postoffice address.

My address is Greenville, Alabama.

J. W. SHORES, P. E.

MOBILE DISTRICT.—FIRST ROUND.

| | |
|---|---|
| Whistler | Jan. 4, 5 |
| Pollard circuit, at Shepherd's | 18, 19 |
| Milton | 25, 26 |
| Pensacola | Feb. 1, 2 |
| Franklin street | 8, 9 |
| St. Paul's | 15, 16 |
| St. Francis street | 22, 23 |
| Citronelle circuit, at Manville | Mar. 1, 2 |
| St. Stephen's circuit, at St. Stephen's | 8, 9 |
| Mount Pleasant circuit, at Red Hill | 15, 16 |
| Grand Bay mission, at Pine Grove | 22, 23 |

All the official members are earnestly requested to be present. Let us begin the new year with a firm purpose, relying upon Divine assistance, to do our whole duty. The grave and the judgment are to view. There is no time for indifference.

H. UNDERHART, P. E.

DEMOPOLIS DIST.—FIRST ROUND.

| | |
|---|---|
| Livingston | Jan. 4, 5 |
| Belmont, at Cottops | 11, 12 |
| Eutaw | 18, 19 |
| Greene, at Salem | 25, 26 |
| Demopolis | Feb. 1, 2 |
| Forkland, at Forkland | 8, 9 |
| Cuba, at Cuba | 15, 16 |
| Gainesville, at Gainesville | 22, 23 |
| Bladen Springs, at Bladen Springs | Mar. 1, 2 |
| Butler, at Butler | 8, 9 |
| Gaston, at Christopher chapel | 15, 16 |

A full attendance of official members at their first Quarterly Conferences is urgently requested.

S. H. COX, P. E.

MONTGOMERY DIST.—FIRST ROUND.

| | |
|---|---|
| Tallassee | Jan. 11, 12 |
| Auburn | 18, 19 |
| Opelika | 25, 26 |
| Salem, at Shady Grove | Feb. 1, 2 |
| Hurtville and Silver Run, at Hurtville | 8, 9 |
| Notasulga, at Notasulga | 15, 16 |
| Tuskegee | 22, 23 |
| Montgomery | Mar. 1, 2 |
| Wetumpka | 8, 9 |
| Ethonia circuit, at Carollna | 15, 16 |
| Tuskegee circuit, at Bradford chapel | 22, 23 |
| Loachapoka, at Loachapoka | 29, 30 |
| Crawford, at Crawford | Apr. 5, 6 |

The district stewards will meet at Auburn, February 4, at eleven A. M.

WILLIAM A. MCCARTY, P. E.

SELMA DISTRICT.—FIRST ROUND.

| | |
|---|---|
| Summerfield station | Dec. 28, 29 |
| Unlontown station | Jan. 4, 5 |
| Dayton and Spring Hill, at Spring Hill | 8, 9 |
| Jefferson and Linden miss., at Jefferson | 11, 12 |
| Selma station | 18, 19 |
| Suggsville circuit, at Suggsville | 25, 26 |
| Jackson circuit, at Grove Hill | 28, 29 |
| Peachtree circuit, at Mount Andrew | Feb. 1, 2 |
| East Selma and Benton mission, at East Selma | 8, 9 |
| Coffeeville mission, at Coffeeville | 15, 16 |
| Choctaw Corner, at Sweetwater | 19, 20 |
| Rembert Hills, at Hampden | Mar. 1, 2 |
| Perryville circuit, at Belmont | 5, 6 |

The district stewards will meet at the Methodist church, in the city of Selma, on Saturday, January 18, 1873. Address me at Selma, Alabama, care of E. Johnson & Co. ANDREW J. BIGGS, P. E.

GREENSBORO DIST.—FIRST ROUND.

| | |
|---|---|
| Marion | Jan. 4, 5 |
| Greensboro | 11, 12 |
| Havana | 18, 19 |
| Perryville | 25, 26 |
| Antioch and Baker Mission | Feb. 1, 2 |
| Prattville | 8, 9 |
| Autauga Valley and Ivy Creek | 15, 16 |
| Plantersville | 22, 23 |
| Newbern | Mar. 1, 2 |
| Brush Creek | 8, 9 |

A. H. MITCHELL, P. E.

### LOUISIANA CONFERENCE.

OPELOUSAS DIST.—FIRST ROUND.

| | |
|---|---|
| New Iberia | Jan. 25, 26 |
| Franklin | 29, 30 |
| Pattersonville | Feb. 1, 2 |
| Abbeville | 5, 6 |
| Vermillionville | 8, 9 |
| Opelousas | 12, 13 |
| Washington | 15, 16 |
| St. Landry circuit, at Plaquemine Brulee | 22, 23 |
| Grand Coenlere | Mar. 1, 2 |
| Lake Charles | 8, 9 |
| Calcasieu and Sugartown, at Ryan's chapel | 15, 16 |
| District Conference, at Franklin | 20-23 |

B. F. WHITE, P. E.,
Opelousas, La.

SHREVEPORT DIST.—FIRST ROUND.

| | |
|---|---|
| Mansfield circuit, at Mansfield | Feb. 15, 16 |
| Keachie circuit, at Belle Bower | 22, 23 |
| Shreveport station | Mar. 1, 2 |
| North Rossier circuit | 8, 9 |
| Pleasant Hill circuit, at Pleasant Hill | 15, 16 |
| Springville ct., at Cotshatta Academy | 22, 23 |
| Many circuit, at Pine Grove | 29, 30 |
| Amacoco circuit and miss., at Cesatchie | Apr. 5, 6 |
| Caddo circuit, at Greenwood | 12, 13 |

JOHN PIPES, P. E.

HOMER DISTRICT.—FIRST ROUND.

| | |
|---|---|
| Arcadia, at Arcadia | Feb. 15, 16 |
| Homer, at Haston | 22, 23 |
| Haynesville, at Haynesville | Mar. 1, 2 |
| Vernon, at Vienna | 8, 9 |
| Minden, at Minden | 15, 16 |
| Castor and Louisville, at Ebenezer | 22, 23 |
| South Bossier, at Bellevue | 29, 30 |
| Dorchite, at Sarepta | Apr. 5, 6 |
| Sparta and Ringgold, at Sparta | 12, 13 |
| Farmerville, at Farmerville | 26, 27 |

The district stewards' meeting will be held at Arcadia, February 15 and 16. The following-named brethren are the members: J. W. Jones, J. W. White, Chapel, A. C. Harper, N. S. Robinson, Bro. Meeties, James Ford, William Hardy, R. A. Smith, D. A. Norton.

The stewards for each of the Quarterly Conferences for Homer district will please raise one-third of the preachers' salaries by the first Quarterly Conference, as many of them did not receive more than half of their salaries last year, owing mainly to the scarcity of money. During the next six weeks the planters will sell their cotton. Then there will be more money in the country than at any time thereafter during the year.

S. S. SCOTT, P. E.

DELHI DISTRICT.

| | |
|---|---|
| Delhi and Floyd, at Midway | Feb. 1, 2 |
| Rayville, at Rayville | 8, 9 |
| Monroe, at Monroe | 15, 16 |
| Trenton, at Trenton | 22, 23 |
| Oak Grove, at Oak Grove | Mar. 1, 2 |
| St. Joseph, at Jordan's chapel | 8, 9 |
| Waterproof, at Waterproof | 15, 16 |
| Providence, at Pecan Grove | 22, 23 |
| Oak Ridge, at Prairie Mer Rouge | 29, 30 |
| Lind Grove, at Lind Grove | Apr. 5, 6 |
| Bastrop, at Bastrop | 12, 13 |
| Winnsboro, at Winnsboro | 19, 20 |

The official members are expected to attend promptly. Being the first round, it is pre-eminently important. JOEL T. DAVIS, P. E.,
Delhi, Louisiana.


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D.

The Christian Advocate.

THURSDAY, JANUARY 30, 1873.

## The Israelite Population of the Earth.

A German official statement, published in Berlin during the month of February, 1872, supplies some interesting particulars as to the present dispersion of the Jews over the world. In Palestine they have long been reduced to a very small proportion of their former numbers. They are now most numerous in the northern part of Africa, between Morocco and Egypt (where, especially in the Barbary States, they form the chief element of the population,) and in that strip of Europe which extends from Lower Danube to the Baltic. In the latter region there are about four million Jews, most of whom are of the middle class, among the Slavonic nationalities, while in the whole of western Europe there are not one hundred thousand of them. In consequence of European migrations, descendants of these Jews have settled in America and Australia, where they "are already multiplying in the large commercial towns in the same manner as in Europe, and much more rapidly than the Christian population." The Jewish settlers in northern Africa are also increasing so much that they constantly spread further to the south. Timbuctoo has, since 1858, been inhabited by a Jewish colony of traders. The other Jews in Africa are the Falaschas or Abyssinian black Jews, and a few European Jews at the Cape of Good Hope. There are numerous Jewish colonies in Yemen and Nedschran, in western Arabia. It has long been known that there are Jews in Persia and the countries on the Euphrates; in the Turcoman countries they inhabit the four fortresses of Scherisebs, Kitah, Schamatan and Urta Kurgan, and thirty small villages, residing in a separate quarter, but treated on an equal footing with the other inhabitants, though they have to pay higher taxes. There are also Jews in China, and in Cochin China there are both white and black Jews. The white Jews have a tradition, according to which, in the year 70, A. D., their ancestors were ten thousand Jews who settled at Cranganore, on the coast of Malabar, after the destruction of the Temple of Jerusalem. The Jews remained at Cranganore until 1565, when they were driven into the interior by the Portuguese. The black settlers are supposed to be native proselytes, and have a special synagogue of their own.

## A Novel Device for Making Buildings Fireproof.

Can a totally fireproof building be made? To believe that this is impossible would be greatly to depreciate the mechanical and scientific resources of the age. Nothing can burn until heated to the temperature at which it combines with oxygen. The problem of fireproofing will then be solved when we discover the means by which the temperature of combustibles can be kept from reaching the temperature of combustion. We can apply the most intense heat to steam boilers without burning them. Why? Because each atom of water they contain is a swift vehicle to seize upon and carry away heat. Let us make up the partitions of walls of buildings in a manner analogous to sectional steam boilers, and no fire would be communicated from one building to another. A thing so evident should have attracted the attention of architects long before this. In this way iron, which by itself is not a fireproofing material, can, by the most economical use of water, be made to withstand the severest ordeal.

The iron-inclosed water-spaces need not be more than one inch in thickness, and need never be subjected to a hydraulic pressure of more than three or four feet head. These walls can, therefore, be made of thin metal. They can be supplied with water from the common water service, or from tanks placed on the tops of buildings. In case of fire the turning of a single cock would supply them with water, and the temperature of the partitions could never rise above two hundred and twelve degrees Fahrenheit till the water had all boiled away. In this way not a tithe of the water now vainly used to extinguish such fires as those of Chicago and Boston would be needed to preserve a whole city.

We feel certain that no solid material known to the arts is capable of withstanding the heat generated in these great fires. We must find something that heat will not melt or warp or crack, and otherwise so impervious to air that fire cannot communicate with combustibles stored in buildings, or we must expend the force of the heat on something we can afford to waste economically. This something is water, and we think we have pointed out the way to use it.—*American Artisan.*

A STAMP you can't buy—The stamp of a gentleman.

## RAILWAY BRAKES.

In a recent collision upon the Pennsylvania railroad, it is said, the air-brake was applied by the engineer, but something gave way, and the catastrophe could not be prevented. This is the first instance of failure in the efficiency of these brakes of which we have heard. In numerous cases they have prevented disaster. The Westinghouse air-brake has been applied in this country, it is said, to over twelve hundred locomotives and four thousand cars, and is in use on some twenty thousand miles of American railroads. It consists of an air-compressing pump, fixed to the side of the fire-box of the locomotive, by means of which the air is compressed into a reservoir under the foot-plate, containing about twelve cubic feet. When it is necessary to stop the train, the compressed air is admitted, through duplicate pipes running through the whole train, into piston cylinders beneath the cars; and the movement of the pistons is communicated by lever to the brake-gear. The instantaneous and uniform action of this arrangement causes the train to behave like a single solid body, which cannot be the case when ordinary brakes are applied by hand.

The Creamor brake, which has also been found extremely useful, is a contrivance for storing power by means of a spiral spring, and setting it free suddenly in a moment of emergency. These brakes are wound up separately, before the train starts; but it is in the power of the engineer to spring them all at once. This, and their instantaneous application of power, are their chief advantages. As to the amount of power they apply, this, of course, is no greater than that of the men who wind them up; and in this particular the air-brakes surpass them. Both kinds may be, and ought always to be, so arranged that, if anything about the mechanism is disabled, the brakes can be applied by hand in the usual manner.—*American Artisan.*

THE DISCOVERY OF COFFEE.—Toward the middle of the fifteenth century a poor Arab was traveling through Abyssinia, and, finding himself weak and weary from fatigue, he stopped near a grove. Then, being in want of fuel to cook his rice, he cut a tree which happened to be covered with dead berries. His meal being cooked and eaten, the traveler discovered that the half-burned berries were fragrant. He collected a number of these, and on crushing them with a stone he found their aroma increased to a great extent. While wondering at this he accidentally let fall the substance in a can which contained his scanty supply of water. Lo, what a miracle! The almost putrid liquid was instantly purified. He brought it to his lips; it was fresh and agreeable. In a moment after the traveler had so far recovered strength and energy as to be able to resume his journey. The lucky Arab gathered as many berries as he could, and, having arrived at Ardue, in Arabia, he informed the mufti of his discovery. That worthy divine was an inveterate opium smoker, who had been suffering for years from the influence of that poisonous drug. He tried an infusion of the roasted berries, and was so delighted with the recovery of his own vigor that to the tree he called it *cahuah*, which, in Arabic, signifies force.

KILLING ANIMALS WITH CHLOROFORM.—Many persons would be glad to know how to kill an animal without suffering, and we venture to give the benefit of our experience. We are constantly called upon to destroy horses, dogs and cats, and have little difficulty in doing it. For horses we use a large sponge, say six inches in diameter, thoroughly saturated with chloroform, which is dropped into a bag large enough to be drawn over the horse's nose. It is not desirable to have the bag "air-tight;" for, if so, suffocation is likely to ensue. In two or three minutes the horse is unconscious, and in eight to ten minutes dead, without suffering.

For dogs and cats a similar process, using a small sponge and bag; or these animals, with the saturated sponge, may be put in a box admitting some air, when they soon "go to sleep." Seventy-five cents' worth of chloroform will kill a horse, and twenty-five cents' worth a dog or cat. If one saturation of the sponge does not complete the work, repeat it.—*Our Dumb Animals.*

THE true motives of our actions, like the reed pipes of an organ, are usually concealed; but the gilded and hollow pretext is pompously placed in front for show.—*Colton.*

BELIEVE nothing against another but upon authority; nor repeat what may hurt another unless it be a greater hurt to others to conceal it.

MAN judges of the inward disposition by the outward acts; God judges of the outward acts by the inward disposition.

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| | |
|---|---|
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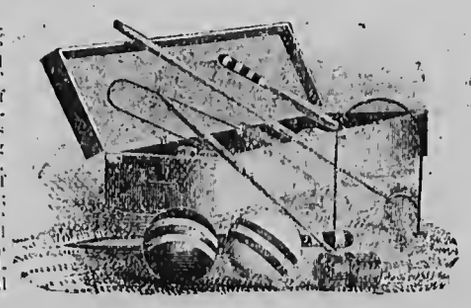
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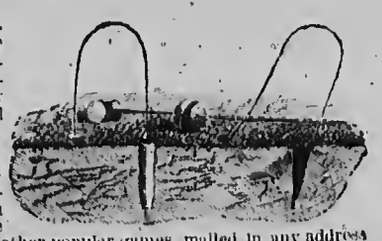
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The Christian Advocate.

THURSDAY, JANUARY 30, 1873.

## CHARITY'S REWARD.

BY GEORGE H. FULLERTON.

If in our sleep, angelic choirs
In tuneful numbers sweetly sing,
And gently strike their heavenly lyres,
That from the crystal throne they bring,
Then heard I them at midnight's hour,
While wrapt in gentle sleep I lay;
Then knew I once sweet music's power
To charm the grief of dreams away.

I dreamed of wreck by flood and fire,
Of dire distress brought on our land;
I saw fair maids with want expire,
Because too proud to make demand;
I dreamed I saw a man of wealth
Have pity for the suffering poor;
He gave them food, and wished them health,
He drove gaunt hunger from their door.

Scarce was the Christian deed begun,
Ere came the angel choir in light,
As if the rays of noonday sun
Descended softly in the night.
They sang his praise in purest tones,
While harps gave out their sweetest sound,
And one, his name on whitest stones
Made haste to write, his memory crowned.

"Reward," they sang, "shall bless for aye
This deed of kindness he hath done;
The meed in store, from day to day,
Shall greater grow, till heaven is won:
Then his reward shall more increase,
And never less his prize shall be,
Though he enjoy, and shall not cease
To take therefrom eternally."

Then passed, me thought, the hours away,
And came the morrow's middle night,
When angels sang again their lay,
And harps resounded in delight.
The man of wealth before us stood,
And others, listening, stood beside,
While he betrayed his doing good,
And swelled his heart with selfish pride.

Then straightway mute the angels bowed,
And sang no more delightful songs,
While every harp, with grief endowed,
Made discord which to grief belongs.
An angel broke the tablet-stones
Whereon was writ the hero's name,
And spake in sadly plaintive tones:
"His sole reward is worldly fame."

## SERIOUS ODDITIES.

The danger of extempore prayer is that it may degenerate into the ludicrous. Take, for example, the case of the elder who was invited to pray on the day after a battle, and who said: "O Lord, I never see sneh a day as it was yesterday, and I don't believe you ever did!" Or take the case of the minister giving praise at the harvest-time. "We thank thee, O Lord, for thy great bounty," said he; "we thank thee for the fine weather; we thank thee for the bountiful harvest, and that thou hast enabled us to gather the wheat throughout all this district—with the exception of farmer Mill's little three-cornered patch down in the hollow, not worth mentioning." Dean Ramsey—if I remember rightly—tells a better story of the same kind. A Highland minister, having been requested by his flock to pray for better weather, and being at the same time warned to be cautious in presenting his petition, because the last time he had prayed for better weather it had become worse, thus expressed himself: "An' noo, Lord, I hae a petition to present, but I maun be unco wary o' the wordin' o't. Ye ken, Lord, the kittle state the craps are in. Just send us a songhin', southerin', dreezin' breeze, as'll save the strae, and winna harm the heed; for if ye send a tearin', reevin', thunderin' storm, as ye did the last time I prayed for gude weather, ye'll play the very mischief wi' the aits, and fairly spoil a'." A singular example of the effect of devotional habits over an ignorant mind was recorded in the newspapers some years ago. A domestic servant at Canterbury was charged with stealing £5 from her master's till. This sum was missed immediately after she had made off from her master's house; and when taken into custody a piece of paper was found in her possession on which she had recently written a prayer suited to her circumstances. Here is a copy of the strange document: "O Lord, I pray thee look down on me, one who is now bowed down with grief; in pity, Lord, send me all things that I may require. Heal, I pray you, the broken-hearted woman. Things that I require: One sack of flour, one score of salt pork, one-half ditto salt beef, six pounds of sugar, one ditto tea, one ditto butter, six ditto cheese, four ditto candles, one-quarter ditto coffee, two sacks pattatus, one ton of coles, one hundred of wood, and two sovereigns to pay Mrs. Vinall for her kindness." Mrs. Vinall was the woman to whose house she had gone when running away from her situation. I may add that this pious young person, who apparently made sure of a favorable answer to her petition by helping herself to the means of purchasing what she needed, escaped scot free, because it could not be shown that the money she was known to have expended on herself after running away was actually the same money that her master had lost. In nothing, perhaps, is the humorous side of the religious feeling exhibited more strongly than in the cathedrals and other religious structures of past ages. That the builders of these were influenced by a great deal of earnest sincerity, admits of little question. Yet what quaint details their works present, what comicalities in stone, what absolute obscenities even in connection with all that is most sacred! What prompted these eccentricities? Not irreligion, certainly; probably mere grossness, or the absence of that color which in these days draws a hard and fast line between the fanciful and the licentious, between the legitimate artistic and the offensively suggestive. But, in truth, we are little able to realize the Middle-Age religious life. It was something quite distinct from anything of which we have experience. It is hard even to understand the spirit animating men of later days; of Wilde, the poet, for example, Vicar of Ayline, and one of the ejected ministers of 1662, who is remembered for doing a good thing in an incredibly bad manner. He left six Bibles to one of the churches of his native town, St. Ives, for which twelve persons, six male and six female, were to throw dice in church on Whit-Tuesday, while the minister knelt and prayed God to "direct the lots to his glory!" That is surely one of the most remarkable prayers on record.—*Belgravia.*

## On the Distribution of the Ruby and Sapphire in the United States.

The recent diamond swindle having attracted much attention throughout the world, the following abstract of a paper read by J. Lawrence Smith, at the last meeting of the American Association for the Advancement of Science, will be read with interest:

"The writer exhibited some specimens which he received from Montana. In referring to the density of rubies, he remarked that a pint of these stones would make two pints with their constituents. The finest rubies and sapphires came from Asia and South America. Many of these gems were to be found in our own country, the God of nature having blessed us with everything needful and useful. The speaker had bestowed much attention upon the subject of which he was speaking, having explored Asia Minor, the Grecian archipelago and the East Indies for specimens of the gems. Four months ago he received a package from Trout river, Montana, and discovered that the contents of the package were true sapphires and oriental emeralds. They were small, did not possess the right color, but nevertheless were gems. Montana is rich with them. The gems from there were perfectly transparent. The Arizona diamonds were the colorless sapphire or ruby. If these were cut and polished it would puzzle a jeweler to tell the difference between them and the real diamond. The Arizona gems were hard, and would cut any stone but diamond. The fact that they were so hard often led to the error of confounding them with diamonds. The professor had hoped to receive a package of gems from San Francisco, from the newly-discovered fields, in time for this meeting, but had failed to do so. The new discoveries were similar to the gems which he submitted for the inspection of the association. The Montana gems lacked value in the particular that they lacked color. They would have half the value of diamonds if the green color was more intense. Rubies and sapphires, beyond a certain size, exceeded the diamond in value, for the reason that diamonds never got beyond that size. Valuable corundum had been found in North Carolina, but most of it had been only half gems. Some few were very pure, and are now being cut in Boston and set in jewelry. The gems from New Jersey lack transparency. The ruby most prized was that in which there was the faintest tint of blue intermingled with the red. In sapphires the intense blue color was most appreciated. In concluding his remarks, Mr. Smith remarked that America had all the metals of the globe.

"Prof. Kerr, in alluding to the location in which rubies had been discovered in North Carolina, said they were found principally in Cherokee and Macon counties. Several mines were being worked in these counties, and had already yielded several tons. A man in Philadelphia owned a ruby which came from North Carolina, and which weighed a pound. Another Philadelphia gentleman had in his possession a crystal of corundum which weighed three hundred and fifteen pounds. The North Carolina gems were only found in connection with the unique beds of tryselito. These beds extended from the Old North State into Virginia, a distance of one hundred and ninety miles."

SELLING STUMPS.—Walnut stumps are getting valuable as articles of merchandise at the East. Some one has discovered that the curly grain of the roots can be used for veneering purposes with great success, and the result is that they are in demand, and are worth $150 per stump. Some of the backwoodsmen of the forests of Iowa, Minnesota and Wisconsin are getting out the stumps rapidly, and are creating a new and valuable trade. The veneering made of these roots is said to be most beautiful, and can be used in the finest work, and is particularly adapted to use in the manufacture of musical instruments.

A CIVIL GUEST will no more talk all than eat all the feast.—*Herbert.*

## SCIENTIFIC.

THE GREENLAND METEORITES.—A recent paper by Prof. Nordenskjold describes the remarkable masses of meteoric iron discovered in 1870 at Ovifak, and brought home last year from Greenland by the Swedish polar expedition under Baron von Otter. They are the chief masses of an enormous meteoric fall, which probably occurred during the Miocene period, and extended over an area of two hundred English miles, embracing not only that region occupied by the Greenland basalt, but also a country composed of granite gneiss.

The theory having been advanced by some geologists that these masses of metal are erupted and not meteoric, Prof. Nordenskjold maintains his view of their meteoric origin on the following grounds: The iron, when heated, evolves gases amounting in volume to one hundred times that of the iron itself; it contains isolated grains of iron-sulphide embedded in the iron, which contains scarcely any sulphur, while the external forms of the masses exhibit no trace of their having been poured, while in a molten condition, into cavities or fissures. The character of the masses is extremely variable. They are composed of meteoric nickeliferous cast iron, or of nickeliferous wrought iron, or a mixture of both; and in the last case they exhibit most clearly the peculiar figures brought out by etching.

The native iron occurs in the basalt in several forms. It is met with as inclosed, and but slightly altered meteorites. It is found filling cracks one or two lines in width, forming probably fragments of meteorites that have been flattened out under the influence of time, or wedged into these cracks in the act of falling, or which have fallen into cracks in the tuff which has been subsequently consolidated. Brecciaform stones also occur, which are composed of fragments of iron cemented together with hydrated oxide of iron and newly-formed silicate of iron. Close beside the iron masses in the basalt are found fragments of rock differing from the basalt itself, and remarkable for being rounded at the edges, and having what appears to be a meteoric crust on the exterior—a curious association, the cause of which is yet unascertained. Besides all these forms, the native iron is disseminated through the basalt in grains sometimes as large as a pea or bean, but oftener as fine scales.

Within an area of at most fifty square meters sixteen meteorites were found, the weights of which, in Swedish pounds, are as follows: 50,000, 20,000, 9,000, 336, 230, 200, 191, 150, 150, 150, 100, 56, 42, 15, 8 and 6. The largest three have the following diameters respectively: 2 by 1.7 meters, 1 3 by 1.27 meters, and 1 15 by 0.85 meters. Nearly one hundred pounds of lenticular-shaped fragments of iron, from three to four inches in thickness, were also taken out of the basaltic dyke close to them. All the masses contain nickel and carbon. We are indebted for these particulars to the *Scientific American.*

A CURIOUS DISCOVERY resulting from the Boston fire is that what paper-makers call poor paper—that which is considerably "clayed"—stood the best test. The Boston *Advertiser* says: Parchment-paper, used for bond and legal documents, shriveled up exceedingly, and the print blistered so that it could be read when writing was illegible. So it was with the engraved work on notes. The gilding on the account-books burned and charred showed out as bright and clear as when the books were new, which brings up the question if to introduce gilt-edged account-books would not be well, on the ground that the gilt would stay the passage by fire of the pages within. Books crammed into a safe, so that it was difficult to get them out, suffered considerably less than those that were set in loosely, and in some cases came out from safes, in which everything else was worthless, so far preserved that the figures on their pages could be deciphered. With charred papers which could not be made transparent by any light whatever used, it was found, after the employment of vitriol, oxalic acid, chalk, glycerine and other things, that anything that moistened them to a certain stage—which it was delicate work to get and not pass—made the words, lines and figures legible through a magnifying glass. It has been the almost universal experience that lead-pencil marks show out all right where ink marks cannot be distinguished. The success of the use of photography has already been noted.

CONTRARY to what is generally supposed, there is but very little copal found upon the Island of Zanzibar itself, and the little which is found is very inferior in quality, and does not enter into trade. Moreover, there are copal-producing trees still growing on the island, and in various parts of west Africa, particularly in the interior, whence the raw copal is brought by the natives, but the fresh and unfossilized gum obtained from these is nearly valueless, and when mixed with the fossil gum, as is often done by the natives for the purpose of adulteration, it is always rejected by experienced buyers. The great bulk of the fossil copal, which alone is merchantable, comes from the adjacent shores of Africa, where it is found principally in a long strip of coast land, having an extent of two or three hundred miles in length, and extending inland to a distance of about twenty-five miles. This section of the east Africa coast land is called the Mrima, and it is in the sand of this low and desolate tract, in which there are no inhabitants and but little vegetation, that the Zanzibar copal is found.—*The Hub.*

DR. F. C. CALVERT describes, in a paper read before the Manchester Literary and Philosophical Society, a series of experiments for the purpose of ascertaining the conditions under which iron is most rapidly oxidized. One of the important points arrived at is that carbonic acid promotes oxidation of iron. He also substantiated the curious fact, first announced by Berzelius, and now well known to soap and alkali manufacturers, that caustic alkalies prevent the oxidation of iron. Calvert's researches prove that the carbonates and bicarbonates of the alkalies possess the same property as their hydrates; and that if an iron blade is half immersed in a solution of these carbonates they exert such a preservative influence on that portion which is exposed to common air that it does not oxidize even after a period of two years. Similar results were obtained with sea-water, to which carbonates of potash and soda had been added.

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HAILSTONES have been known to fall on Mount St. Gotthard consisting of rounded pieces of salt, similar to those which are found in north Africa.

THREE new asteroids must be added to the list, discovered within as many months, one by a German astronomer and two by American observers.

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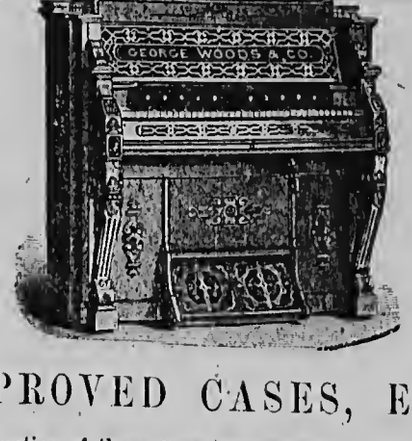
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VOL. 19. NEW ORLEANS, THURSDAY, FEBRUARY 6, 1873. NO. 6.


## News of the Week.

### DOMESTIC.

SAN FRANCISCO, Jan. 28.—Captain Jack attacked Colonel Barnard's camp, but was repulsed. One Indian killed and two wounded. One Indian horse captured. The women and children in the vicinity of Captain Jack's camp have been placed on boats for safety. The men are building block houses.

SAN FRANCISCO, Jan. 29.—Prince William C. Lunalilo has been elected King of the Sandwich Islands.

Advices from Honolulu state that the legitimacy of Prince Lunalilo's election by popular vote rests finally on an official election by the legislative assembly, which was to have taken place January 8, and on his prescribed oath of office. There is no doubt the assembly will accede to the popular decision.

American shipmasters at a meeting accepted the result of the election, and afterward in a body visited Prince Lunalilo and exchanged congratulations. The prince said in an address that his policy would be to discriminate fairly between natives and foreigners. The prince's claims were first publicly indorsed by a mass meeting at Honolulu, December 26, but have received no formal indorsement from the legislative assembly; yet in the islands heard from only one vote was cast against the prince.

SALT LAKE CITY, Jan. 30.—Snowdrifts on the road sixteen feet deep. Weather the coldest known. The several railroad employes reported perished are safe. There is ten feet level snow in Cottonwood mining district.

WASHINGTON, Jan. 31.—The President signed the bill repealing the franking privilege.

NEW YORK, Feb. 1.—Counsel in the Stokes case, in the event of failure to obtain an order for a new trial from the new judge, Boardman, will apply for a stay of proceedings and thereby secure a review of the case by a full bench of the Supreme Court, and on failure there will go to the Court of Appeals.

The Cuban Anti-Slavery Committee here, of which S. R. Scottron is chairman and Rev. H. H. Garnet secretary, have issued an address to the President and people of the United States, asking support in the movement for the abolition of slavery in Cuba.

RICHMOND, Feb. 1.—Commodore Mathew Fontaine Maury, American hydrographer and naval officer, died at Lexington, Virginia, at one o'clock to-day, aged sixty-seven years. He was the author of letters on the Amazon, and on Atlantic slopes of South America, the relation between navigation and the circulation of the atmosphere, astronomical observations, physical geography of the sea, etc. During the late war he was an officer of the Confederate navy, and at the time of his death was a professor of physics in the Virginia Military Institute.

NEW YORK, Feb. 3.—At White Plains, to-day, at the opening of the Greeley will case, Judge Hartt stated he had received a note from Miss Ida Greeley, and which had been approved by her sister, in which they begged to withdraw from the contest which their opponents were determined to wage over their father's grave. The contestants then proceeded to prove the will made by Mr. Greeley in 1871, without further opposition. It was stated that Mr. Greeley left property estimated to be worth $206,000, which, with the estate of Mrs. Greeley, would amount to $225,000.

The Evangelical Alliance have issued a circular calling for a conference next October in this city, to unite all Christians against the errors of infidelity and rationalism, which have been transported here from Europe.

WASHINGTON, Feb. 3.—The Vice President laid before the Senate a joint resolution, signed by J. C. Monroe and D. B. Penn, the presiding officers of a body claiming to be the Legislature of Louisiana, expressing its gratification at the interest manifested by Congress in the solution of the political question in that State, and thanking the Republican Senators and Representatives in Congress for their efforts in behalf of the people of Louisiana.

Mr. West objected to the reception of the paper. It went over.

WASHINGTON, Feb. 4.—Louisiana affairs are discussed constantly at all places of resort. As a sensation it paramounts the Credit Mobilier and the Modoc war. The best opinion is that Congress will remit the matter to the people and order a new election as the only possible solution of the problem.

SAN FRANCISCO, Feb. 4.—The bark D. C. Murray, from Honolulu, brings news of the ratification by the legislative assembly of the election of Prince Lunalilo as King of the Hawaiian Islands, and of his coronation on the eighth of January.

### FOREIGN.

LONDON, Jan. 28.—It is rumored this morning that the differences between Great Britain and Russia, on the Khivan question, instead of being in a fair way for mutually satisfactory adjustment, are increasing, and that the governments of France, Austria, Italy, Turkey, Denmark and Sweden have determined to support the British government in the position it has assumed.

HAVANA, Jan. 29.—The *Voz de Cuba* concludes a laudatory article of King Amadeus and his scheme of reform, including the abolition of slavery, thus: "But we believe that unfortunately, with or without reforms, submission of the rebels will have to be obtained with soldiers and arms."

ST. PETERSBURG, Jan. 30.—Public opinion is in an excited state over the accounts of atrocities and cruelties perpetrated by Khivans on Russians who have fallen into their hands. The people are heartily in favor of an expedition against Khiva, and demand exemplary punishment of the Khan.

The military preparations for the campaign are on a grand scale, and are being pushed forward with vigor. The total force will probably number fifty thousand men. Princes and others of high rank are volunteering to accompany the expedition.

BERLIN, Jan. 30.—Carlotta is dead.

LONDON, Jan. 30.—It is reported an American banking house of London advanced Napoleon £200,000 for a meditated *coup*, and the money was returned upon the Emperor's death.

PARIS, Feb. 1.—Communication between San Sebastian and the interior of Spain has been entirely interrupted by the Carlists, and no mails have been received in Paris for three days past. There is no communication with Bilboa except by sea, and an attack on that town by the Carlists is apprehended. The railway between Ahasun and Beasin has been cut by the insurgents, and the running of trains between these places suspended.

The Carlist band entrenched at Sturriez was attacked by a force of royal troops, and maintained their position after a conflict of three hours' duration. The insurgents claim a victory.

LONDON, Feb. 2.—The British Isles were visited last night by one of the most violent storms ever experienced, even at this season of the year. Snow fell to an extraordinary depth in the city and country. This morning it was six inches deep in the streets of London. Travel was almost wholly suspended. Omnibuses and cabs ceased running, and scarcely a vehicle of any description has been seen in the streets all day. In the provinces the snow fell much heavier, and in the extreme north drifts are several feet deep. The gale raged with great fury all around the English and Irish coast, and many wrecks have already been reported, and there has been fearful loss of life, especially off Torquay and around the Sicily Islands.

## Marianna District, Ala. Conference.

MR. EDITOR: Since the session of the Alabama Conference we have had variety and extremes of weather, and some variety in human events.—Finances generally are said to be "hard up." But this has been the uniform cry, with some change of tone, ever since Shinners began. However, the mighty wheels of Time roll on, and men must be up and doing, as "time and tide wait for no man."

From several pastoral charges within the Marianna district I learn that the preachers are at their posts and at work, in good earnest, to achieve wondrous things in the name of Jesus. But other charges are yet without a preacher. Three of the ten appointments in this district were left to be *supplied*—enough, to be sure. But two others have been added to this peculiar catalogue since Conference, thus increasing the labor and trouble of the presiding elder. These two are Greenwood and Columbia. At Conference Rev. W. A. Sampey was appointed to Greenwood, and Rev. W. G. Perry to Columbia. These brethren, however, since Conference, found themselves in such "circumstances" as they believe justify giving up these works, and have gone to that most charming country—Texas.

The presiding elder, doubtless, will change Rev. P. W. Solomon from Holmes' valley to Greenwood, and employ a local preacher on Holmes' valley, and local preachers on four other charges. So, the way the matter now stands, this district has to be cared for in half its territory from its own local ranks. At this rate we shall soon have to reverse the call from the west to the east.

Bro. Elisha Phillips, presiding elder of the Marianna district, arrived with his family on his work on the third day of January, and has rented a house at Ozark; and, by the help of the whole district, he will gather a sufficiency to furnish, as it should be, a parsonage for the district. At present he is quartered by his own supplies and the help obtained on the Ozark circuit. Now will not every charge in this district show a liberal and strong hand in this most important matter? Help all around will make the work go easily. By such generous aid we can encourage our presiding elder, and strengthen his heart and hands for the arduous work before him. Will all do this? It remains to be seen.

A. DOWLING.

OZARK, ALA., January 21, 1873.

A CHILD'S FAITH.—A child thus beautifully expresses his faith: "Jesus has promised to carry the lambs in his arms, and as I am only a little boy it will be easier for Jesus to carry me."

THE historian, Merle D'Aubigne, has left, it is said, two nearly complete volumes on his favorite theme of the reformation, carrying down the record to the death of Luther.

"OH, for all sorrows, all sins, all failing, for *all, all, all*, Jesus is enough. Seek no longer anything but Jesus himself. Be ever looking straight to Jesus."

A HEN-PECKED HUSBAND, who had married his wife because she was handsome, declared that "a thing of beauty is a jaw forever."

## Southwestern Bible Society.

The following account of the twenty-third anniversary of the Southwestern Bible Society is taken from the *Times* of this city:

This society celebrated their anniversary at the church opposite Lafayette square last night, and a goodly number of people were gathered together in honor of the occasion. The ceremonies were opened with an anthem sung by the splendid choir of this church. The Rev. John Mathews, pastor of the Methodist Episcopal Church South, Felicity street, read appropriate selections from the Scriptures, among them the nineteenth Psalm and part of Paul's address to Timothy. The same reverend gentleman then offered up a prayer, invoking God's blessing on the society and its efforts.

After the choir had sung a hymn, the Rev. J. E. C. Doremus, general agent of the Southwestern Bible Society, read the annual report. This contained statistics of Bibles furnished during the past year, the amount of money expended, the number of colporteurs employed, funds on hand; in fine, everything pertaining to the working, strength, etc., of the Southwestern Bible Society.

The address was delivered by the Rev. E. G. Taylor, D. D.

The following is a synopsis of his remarks:

I shall scarce attempt, upon this occasion, any formal defense of the Bible as the word of God, or any elaborate eulogy upon it, and yet I cannot speak of it without being moved to praise.

I assume certain facts:

1. That this book, called the Bible, is the written revelation of God's will to men. That holy men of God, whose sayings by tongue and pen are here worded, spoke as if they were moved by the Holy Ghost, and that all scripture is given by the inspiration of God; that this book is the completed scripture rounded into full proportions by the same Hand that made the worlds; from which nothing can be taken away, and to which we can add nothing.

Even the enemies of the Bible confess the purity of its code of morals, while they deny the power which can renew the heart, and make the revealed law of God a delight. The book shows its divinity by its perfect adaptation to our needs.

Another fact. This book has borne the brunt of more battles than all books besides. It has been subjected to the severest tests that man's malignity, aided by the arch fiend himself, could devise. It has been the butt of ridicule in fashionable and royal circles, it has been riddled by the wit of all ages, it has been melted away to nothingness in the crucible of hate, it has been utterly consumed by the fire of men's reasonings, but it comes to us, as if unconscious of and unaffected by the trials through which it has passed, pure and unadulterated, strong and triumphant, having won its way through every opposing force.

Voltaire boasted that with one hand he would overthrow the edifices which required the hands of twelve apostles to build up. And Paine said: "I have gone up and down through the Garden of Eden, and I have cut down one after another of its trees, till I have scarce left a single sapling standing."

Vain boasts, these, for the polished wit and caustic satire directed at God's word was as a boy's pistol fired at Gibraltar—a flash, a sound, and nothing more.

A poor heathen, with a guilty and burdened heart, was raised to ecstasy because he found his name in God's word; it was the name of Sinner, and that is the address of us all, even to the street and number on the house. God's postman makes no mistake when he brings Heaven's letter to us, and thus it reaches all and enlightens all, and brings God's message and mercy to all.

We can cherish this Southwestern Bible Society, and make it a great power in the land—make it strong enough, by our assistance, to crush out this vile literature that is inundating the land and poisoning the minds of thousands.

It is the intention of the Southwestern Bible Society to go over its fields of labor with the purpose of placing in the possession of every family resident therein a copy of the word of God. Such a bugle-blast I love to hear. There is not a faltering note in it—not a quiver. It is like the summons of the Prince of Diabolus to vacate the town of Mansoul.

The society has a purpose, not simply a wish. Let us thank God for that. Since to accomplish this, says the society, there seems to be no more efficient agency than colportage, we desire, during the present year, to commission at least six colporteurs. To do this some four or five thousand dollars will be required, for which we can only look to the public of New Orleans. Here the trumpet gives the certain sound, and it is for us to prepare for the battle. Shall they look to us in vain? Times may be hard, but the work of God must go on.

The cheapest system of doing good in the world seems to be the colportage system.

For $3,300 twenty-five thousand families have been visited and the destitute of them supplied with the Bible.

And these Bible-bearers go everywhere—into asylums and prisons and hospitals, and among all classes and conditions, blessing wherever they go.

Dr. Merle D'Aubigne, so lately deceased, relates that one of them gave a New Testament to a French soldier in 1855, at Toulon, just as he was embarking for the Crimean war. The soldier asked what book it might be. "The word of God," was the answer. "Let me have it, then." But when he had received it he added, laughing: "Now it will do very well to light my pipe." The colporteur was very sorry that he had so bestowed a treasure. But God had a purpose of grace in it. In March, 1856, the colporteur found himself in the center of France, in a small village, and sought lodging at an inn, where the parents were in great distress over the death of their son, just returned from the army. "But," said the mother, "I have such consolation. He was so peaceful and happy." How is this! "He found all his comfort in one little book which he always had with him." The colporteur begged to see the book, and they brought him a copy of the New Testament, of which the first fifteen or twenty pages had been torn out, and on the inside of the cover was written: "Received at Toulon"—giving date—"despised, neglected—read—believed and found salvation." It was the book which this colporteur had given him a year before.

Somebody's money paid for that copy that sent a soul home to glory. Somebody's money paid for the hire of that colporteur that bore the message. Suppose it had been yours. Could you ever make so magnificent investment? Yes, we may now. Why may not some one here have, as his share, one of these six colporteurs scattering for him the bread of life? Why may not the poorest here give at least one copy of God's word to the perishing?

After this address Mr. Booth, chairman of the district committee, called upon different gentlemen to take up a collection, preluding this call with a few easy yet felicitous remarks on the subject of charity, characteristic of the man.

## Religious Liberty in France.

In the early part of December last, says *Church and State*, the Abbe Junqua was cited before the Court of Correctional Police at Bordeaux, to answer for the crime of illegally wearing ecclesiastical robes. A short time before he had been sentenced to a term of imprisonment for articles published in a newspaper objecting to the dogma of infallibility. After a short examination by the court the abbe spoke as follows:

"The question which brings me here is purely one of dogma and religion. My only crime is that of not having been able to believe in the new dogma of infallibility. And am I so very culpable? Am I the only one who has not admitted this curious dogma? I am a Gallican gentleman, and so was Bossuet, who did not believe in the infallibility of the Pope. In our days the Abbe Michaud and Father Hyacinthe and many others are Gallicans, like Bossuet and myself. They do not believe in the infallibility, they have broken with the Ultramontane Church, and yet they have been neither disturbed nor prosecuted for their faith. I alone am the victim of my religious convictions and theological opinions. Alone in all France, alone in all Europe, I am prosecuted for my faith and dragged before a tribunal of Correctional Police. * * * I have done nothing but follow the teaching of my professors, and adhere to the teaching of the Gallican Church. I am a conservative of the true Catholic worship. I am an Old Catholic. It is not I who am an innovator. The innovators are revolutionists who have arbitrarily introduced new dogmas into religion, which have sown discord in the bosom of the church. It is because I would not submit to these new doctrines, and wish to remain what I was, that they wished to deprive me of my *soutane*. I am a doctor of *la sapience;* I have consulted the canon law; I have consulted my authors and masters, and, above all, the remarkable work of Pere Andre, and everywhere I found that they had no right to strip me of my gown; the only motives which can authorize such a course are dissolute habits, bigamy and adultery—none of which crimes can be laid to my charge. Oh, I swear to you that I have known no one but my poor, and have never been the lover of anything but the truth! I am a student, and have passed my life with my books. I wrote in a journal, and I was blamed for my pride, and told that I wished to set myself on a *piedestal*. Me proud! The poor Abbe Junqua on a *piedestal!* Can you believe it? In all my conduct I have been guided by the dictates of my conscience. If I have resisted the orders of my Bishop, it was that I considered myself in the right. * * Can you condemn me for having done what I, a priest and theologian, considered as my duty?"

Notwithstanding this appeal the court condemned the unfortunate abbe to six months' imprisonment, taking care to order that this additional sentence was "not to be confounded with the two years' imprisonment previously inflicted by the Court of Assize," as a punishment for his attacks upon the dogma of the Pope's infallibility. When the abbe heard this sentence he merely exclaimed: "And yet it was only a question of dogma." It seems almost impossible to credit that an outrage upon religious freedom, like the above, could have occurred with the sanction of law, in a civilized community, in the nineteenth century.

WHY dost thou refuse to listen to the sweet instructions of Christ, who day and night offers thee strength against all tribulation?

## Birds of a Feather.

Bishop Haven passed through New Orleans and, of course, went to his own company." As a Bishop of the Methodist Episcopal Church the fact is somewhat significant. This indorsement of one of the foulest conspiracies in political history, and one of the greatest outrages upon constitutional government, by a representative of the Church North, is an item of more than mere personal interest. This advocate of miscegenation is still a prey to heritable prejudice and hate. He visits the Pinchback Legislature and discourses as follows:

This body is as fine a looking body as ever sat in Washington. The acting president of Straight University, a college doing excellent work among this people, told me that the other Senate was far inferior in composition and looks. It was composed of the vilest members of society—the gentlemen that went to Washington not being willing to run for office, and leaving their party to be manned by blacklegs and worse. Perhaps this is as bad morally; but in manners it is gentlemanly.

This polished man, slim, not large, with smooth face, small features, light tuft on the chin, choicely dressed in the best of linen, broad collar and open bosom, is Governor Pinchback. He is as graceful a gentleman as you ever meet. He is not dark, and could hardly pass for a "nigger" but for that instinct of hate which magnifies a prejudice beyond ordinary wisdom. His character is as much debated as were Websters and Clay's and the politicians of their generation, as in some who rule in high places to-day. We fear it is as justly debated. But his ability is equally unquestioned. He keeps his boat afloat in all these storms and rides these yeasty waves like a lusty swimmer, that he is.

The reason of this cry of the New Orleans old *regime* is not at corruption. That is, doubtless, bad enough. But there was as bad. It is because "the nigger" in this political wrestle is atop. They have the population. They have the votes. They have, what is natural, the offices. They do some swindling, we fear. But they had been swindled out of all their wages, their wives, their children, themselves, for all their lives, and from the inherited wealth which they would have had but for a like swindling of their fathers and fathers' fathers. They know that the men that robbed them would rerob them to-day, had they the power. If their former masters would unite with them they would now co-operate; but they will not. They oppose them at every turn. They will not grant them an ounce more than the law compels. They will not allow them all that, if they can help it. They refuse to let their children enter the high school, though required to do so by law. They grant them no seats in their churches, no entrance into halls and hotels and restaurants, when they can yet keep them out. They still persist in the old feeling, without any of the old power that accompanied it. They abuse the government of the nation and fill the leading papers of the city with their cries. The New Orleans *Picayune* of to-day commends the old South, and the old nation under the rule of that South, as a condition of "justice, political liberty and peace." It is blind still to the dreadful evil the nation then protected and the South approved. It says of the North to-day: "Free speech and a free press are extinguished." "A despotism now reigns in the United States the most odious and oppressive in Christendom. It is a despotism of numbers, without wisdom and without remorse."

Such are the words of R. Barnwell Rhett, Jr., who speaks as his father spoke twenty years ago, who seems forgetful that God has been abroad in this land the last decade, who makes the people sigh for the good old times and sit sullen at the advent of the new. Such is the newspaper influence of the most widely-circulated journal of the South. It is just the same in all the chief centers. The old journals are alike unwilling to accept the situation.

Is it any wonder the ruler of the nation, who won these liberties, should be slow to respond to committees whose very organs ceaselessly abuse him and the cause and the country he represents? Is it any wonder that he supports the government that keeps this State in unity with the administration and the country, especially when that government is undoubtedly the most legal of any existing or professing existence in this territory?

Bishop Wiley happened along at the same time. He is less gushing and somewhat more moderate than his colleague, but he is for the President. The very devout and resigned sentiment which closes the paragraph is exceedingly felicitous—"Perhaps God has something to do with it." Bishop Wiley says:

Here we had the good pleasure of meeting with Bishop Haven on his way to Mexico. In company with him we visited the Mechanics' Institute, where the so-called "Pinchback" Legislature was in session. We were introduced to the acting Governor, and were invited to open the two houses with prayer. I do not pretend to fathom the depths of the "Louisiana imbroglio." I am fearful that it is merely a contest between the unscrupulous leaders of the two parties. Nor is it possible now to say how it is to be ended. It has worked itself into a terrible knot of complication that nobody can untie, and that nobody seems to have authority to cut. Accepting the President's statement of his own motives and actions, I do not see how he could have done less, nor do I now see what authority he has to do more. It is a little remarkable that this Legislature is now assembling in that very hall where, in 1866, the Radical convention was assailed by the mob, and whose floor and walls were crimsoned with martyr's blood. Perhaps God has something to do with it.

We give these extracts that they may be enjoyed in connection with the disclosures of the Congressional investigating committee, and that the record of our Northern brethren may stand fairly before the country. The *Independent* and some other Northern journals have come out manfully against the usurpations and wrongs of the Louisiana conspirators, but no journal of the Methodist Episcopal Church has intimated that the Burrell-Pinchback party could be in the wrong.

## Proceedings of the Board of Trust of the Central University.

The Board of Trust of the Central University met in Brownsville, Tennessee, January 16, and, in the absence of the president and secretary, the Rev. Philip Tuggle was called to the chair, and the Rev. R. A. Young, D. D., was appointed secretary. Religious services were conducted by the Rev. A. R. Winfield, D. D.

The board proceeded to the election of new members nominated by the several Annual Conferences which have united in behalf of the Central University, and the nominees were all elected.

The Board of Trust now comprises the following members, viz.:

*Tennessee Conference.*—Rev. A. L. P. Green, D. D., Rev. D. C. Kelley, D. D., Hon. E. H. East, Colonel D. T. Reynolds.

*Memphis Conference.*—Rev. W. C. Johnson, Rev. S. W. Moore, D. D., Hon. Milton Brown, Hon. R. J. Morgan.

*North Mississippi Conference.*—Rev. P. Tuggle, Rev. T. Y. Ramsey, Dr. L. C. Garland, Hon. L. Q. C. Lamar.

*Arkansas Conference.*—Rev. H. R. Withers, Rev. S. H. Babcock, Hon. W. W. Floyd, S. K. Stone, Esq.

*White River Conference.*—Rev. J. M. Steel, Rev. G. A. Dannelly, J. H. McFerrin, Esq., J. W. Stayton, Esq.

*Little Rock Conference.*—Rev. A. Hunter, D. D., Rev. W. C. Hearn, Colonel J. L. DeYampert, Dr. S. E. Cole.

The members present were: A. L. P. Green, W. C. Johnson, S. W. Moore, Milton Brown, P. Tuggle, T. Y. Ramsey, J. M. Steel, W. C. Hearn. Bishop McTyeire was also in attendance.

The Rev. A. R. Winfield, D. D., the Rev. W. M. Patterson and the Rev. J. J. Comer, agents of the Central University, were invited to seats with the board, and to participate in the discussions.

The board elected the following officers, viz.:

President—Hon. Milton Brown.

Vice Presidents—Hon. E. H. East, Rev. A. Hunter, D. D., Rev. J. M. Steel, Rev. H. R. Withers, Hon. L. Q. C. Lamar, Rev. S. W. Moore, D. D.

Secretary—Rev. D. C. Kelley, D. D.

Treasurer—Rev. A. L. P. Green D. D.

Executive Committee—Rev. W. C. Johnson, Colonel D. T. Reynolds, Rev. P. Tuggle, J. H. McFerrin, Esq., Rev. W. C. Hearn, Rev. S. D. Babcock; together with the president, secretary and treasurer of the board.

After the election of president the Hon. Milton Brown took the chair, and, in the absence of the secretary elect, the Rev. W. C. Hearn performed the duties of that office.

Various questions of importance were discussed and settled. A series of by-laws was adopted. The agents appointed by the Bishops for the several Annual Conferences were duly recognized and their support provided for, it being distinctly specified that not a dollar of donations to the Central University should be consumed in payment of salaries, as the principal of all funds given to it is to be invested and preserved, and never to be alienated from the objects of the Central University; except that in the event of ultimate failure, which is viewed only as a possibility, the principal of every contribution, great or small, is to be returned to the donor. The interest on notes given was fixed at six per cent. per annum. The Rev. Dr. Hearn and Judge East were appointed a committee to prepare suitable notes, bonds, deeds, etc., in blank, for the use of agents. The following resolution was adopted, viz.:

*Resolved*, That the several agents of this board be and are hereby authorized to visit any and all of the Conferences co-operating, in furtherance of the interests committed to them.—*Western Methodist.*

A WOMAN in Ohio recently obtained a verdict of $1,000 from the counseller who had helped to ruin her husband. That is a good law. We wish it were enforced everywhere.

ONE REASON why the Pope thinks so much of American Catholics is said to be that he never takes up an American paper without seeing something about Boston Miss.

**The Christian Advocate.**

THURSDAY, FEBRUARY 6, 1873.

*WHOSE I AM.*

Jesus, Master, whose I am,
Purchased thine alone to be,
By thy blood, O spotless Lamb!
Shed so willingly for me:
Let my heart be all thine own,
Let me live to thee alone.

Other lords have long held sway;
Now thy name alone to bear,
Thy dear voice alone obey,
Is my daily, hourly prayer.
Whom have I in heaven but thee?
Nothing else my joy can be.

Jesus, Master, I am thine!
Keep me faithful, keep me near;
Let thy presence in me shine,
All my homeward way to cheer.
Jesus, at thy feet I fall!
Oh! be thou my all-in-all.

*Ministry of Song.*

## Sanctification.

Sanctification is a progressive work. It has its degrees of grace and glory, both in time and in eternity. In time the sanctified man is the temple of God, in which a double trinity in unity dwells. First. He is the temple in which the Father, Son and Holy Ghost dwell in unity, and shine forth to the visible eye in resplendent and magnificent glory—just as the face of Moses shone when he came down from the mount, though not perhaps in so great a degree. This shining forth of the glory of God we have often seen with our own eyes on the countenance of the sanctified man or woman. And while it makes Christians rejoice, it strikes the sinner with wonder and amazement; yet there is a tenderness and sweetness in it that reverences the sinner into awe, melts his hard heart into tears, and oftimes causes him to cry out: "What shall I do to be saved?"

Second. The graces of the Spirit of God unite in the soul of the sanctified man, and form a trinity in unity there, while his soul is in the body. This trinity in unity is faith, hope and love, and these graces live and sing together in the soul of the sanctified man, and he goes on rejoicing evermore, praying without ceasing, and in all things giving thanks from one degree of grace and glory to another, until he arrives at the fullness of the stature of a man, strong in the Lord and the glory of his might—until filled with all the fullness of God. He walks in the light, as God is in the light, and they have fellowship one with the other in all they do and say. If he is a preacher, God is with him and in him in all his sermons, exhortations and prayers, and he preaches, exhorts and prays in demonstration of the Spirit and with power. God gives him souls for his hire and seals to his ministry. If he is a member, his light shines wherever he goes most gloriously, so that others see his good works and glorify our Father which is in heaven.

In death the sanctified man or woman falls at his or her post all covered with glory. When I was but a boy I remember well standing by the bedside of a dying saint. He was a Methodist preacher. When they all thought he would soon die they called in his physician, who lived near by. The physician came, and I was very much excited and anxious to know what the doctor thought of his case. The doctor walked to his bedside and examined him closely, and retired to the fire and took his seat. The dying saint asked the doctor what he thought of his case. The doctor said to him: "As I believe you are prepared for death, I will tell you what I believe, as you have asked me to do so. I believe you will be a dead man in twelve hours." I was very much troubled and excited to hear the doctor say that, but I kept my eyes on the face of the dying man, for I believed that he was a Christian, and I desired to know how a Christian died. After the doctor told him he believed he would be a dead man in twelve hours, he closed his eyes and commenced working his lips. I thought he was praying. He continued working his lips for some time, and suddenly a bright smile covered his face, and it became brighter and brighter, until he said with a loud voice: "Glory to God. I will be in heaven in twelve hours." He called his wife to him and bid her farewell, and told her to meet him in heaven. He called all his children, one by one, and reached out his hand and bid them farewell, and exhorted them to meet him in heaven. He then called all that were in the house, one by one, and bid them farewell, and exhorted them to meet him in heaven. I do not believe there was a dry eye in the house. Last of all, he called me—for I was named after him—and said: "Give me your hand." I gave him one of my hands and held the candle in the other, and he said: "My son, I want you to promise me to try to meet me in heaven. Will you do it?" I was so affected that I could not speak, but I promised him I would by nodding my head. After he bid all farewell he continued praising God and slapping his hands as long as he could raise them, and when he could not speak nor raise his hands he worked his fingers in the direction of slapping his hands. I saw him breathe his last breath, with his face shining with supernatural light, and this brightness did not finally leave him after he was dead. I have given this case to show you how the sanctified man dies. Lord grant that our last end may be like his. The immortal soul of the dying saint is now gone to the paradise of God, and is with the blessed Jesus, and will remain with him for evermore. The battle is now fought and the victory won, and he is happy forever.

How the idea of the soul's losing any part of its identity, after the death of the body, entered the mind of any man on earth I am not able to say. But I suppose this idea was inferred from the thirteenth chapter of Paul's First Epistle to the Corinthians, thirteenth verse: "And now abideth faith, hope, charity, these three; but the greatest of these is charity." This doctrine has been preached and sung and believed and taught by our people from the beginning down to the present time. But I cannot believe it, because it seems to me to be unphilosophical; and if unreasonable, it must be untrue. To prove it unreasonable and untrue we will found an argument on the word of God. The same apostle says, Philippians i, 21: "For to me to live is Christ, and to die is gain." Now the idea we here oppose holds: to die is loss to the soul, instead of gain. It supposes that when the body of the saint dies the soul loses two of the attributes that it possessed when in the body, namely, faith and hope; and therefore the unity of the graces of the Spirit are dissolved and destroyed by the death of the body. Hence it is very clear that the death of the body is great loss to the soul, instead of gain. Now, we hold that the soul loses nothing at all by being separated from the body in the article of death, but that the death of the body is great gain to the soul. It releases it from its prison-house of clay, and translates it to a house not made with hands, eternal in the heavens above, where Jesus reigns, and saints and angels dwell.

Again, by depriving the soul of its attributes—faith and hope—at the death of the body, we not only make the death of the body great loss to the soul, but we also destroy its identity; because it takes all the attributes of the human soul to constitute its identity. Deprive it of one attribute and it is no longer a perfect human soul. For instance, deprive the human soul of its immortality and it becomes mortal, and dies with the body; deprive it of reason and it is no longer intelligent; deprive it of faith and it is an infidel; deprive it of hope and you plunge it into despair; deprive it of love and it is a demon. We therefore conclude that the old theory that deprives the soul, at the death of the body, of faith and hope, deprives it of two of its attributes, and annihilates its existence as a necessary consequence. Therefore it must be untrue. But here it may be said that the soul has no need of faith and hope when heaven is gained and God is seen with human eyes. We have already shown that these attributes are necessary to constitute and preserve the identity of the human soul; and, in addition to this, we say they are just as necessary in eternity as they were in time in order to go on to perfection.

We have said that sanctification is a progressive work, not only in time, but also in eternity. The perfection of the saints and angels is a comparative perfection, not absolute perfection. None but God himself is absolutely perfect. Hence the saints in glory are progressing nearer and yet nearer to the absolute perfection of God. They go on from glory to glory, become brighter and brighter by the reflection of the light and glory of God's absolute perfection on their immortal souls. Faith believes this, hope expects and desires it, and love enjoys it. Therefore faith, hope and charity are all as necessary in order to this progression in Christian perfection in eternity as they were in time. To prove clearly to our minds that this perfection goes on in eternity by the reflection of God's absolute perfection of light and glory on the saints and angels in glory, and that the longer they remain there the brighter they are, we only have to refer to the cases of Moses and the angels at the sepulcher of our Lord. Moses was only forty days and nights with the Lord on the mount, and when he came down from the mount his face shone so bright that the children of Israel could not bear the light. When the angel appeared at our Lord's sepulcher his countenance was like lightning, and the soldiers fell as dead men. If Moses had been as long in the presence of God as the angel had been, the Israelites also would have fallen before him as dead men. Therefore we conclude that the longer the soul is in glory the brighter it will be.

But the Scriptures not only teach the progressive perfection of the soul, but also the perfection of the body. St. Paul says, in the fifteenth chapter of First Corinthians, that this corruptible body shall put on incorruption, and that this natural body will be raised a spiritual body, and then these perfect, incorruptible, spiritual bodies will be caught up to meet the Lord in glory, and be forever with the Lord. And Christ says: "Where I am, there shall ye be also," both soul and body. And as the human nature of Jesus Christ is exalted above the angels of God, and is seated on the right hand of the Majesty on high, so will the human nature of all his saints be exalted above the angels of God on the right hand of the Majesty on high, and be forever with the Lord. This is the sanctification taught in the word of God, both in time and in eternity, and is offered to all men on the terms of the gospel. God help us all to embrace it.

JAMES SHANKS.

## Both Water and Blood.

MR. EDITOR: I desire to call your attention and that of your readers to one expression in our baptismal services. I wish to remark first, however, that I am no ritualist, and think it contrary to the genius of Methodism. I am aware of the fact that the Discipline directs that the ritual shall be used on all occasions for which it is prescribed; but does this imply that there is no choice left to the minister to adapt it to suit circumstances? I had ever thought that Methodism was not like an iron-bound vessel, one bar of which being removed, it became vulnerable; rather, it was similar to the beautiful symmetry of the heavens—adapted to every place and time. These thoughts were suggested at a late session of an Annual Conference, one brother objecting to the passage of the character of an old and esteemed minister because he would not read the passage in the baptismal services where it is said that Christ shed from his side both water and blood for the remission of sins. If such an objection had been made in an Episcopal convention we would not have been surprised. Should such a rigid ritualism ever prevail in our communion, there would be found more than one who, like Cheney, prefers truth to even church favor. St. John, in relating that Christ shed from his side both water and blood, does not say it was "for the forgiveness of sin." If he did we would accept and believe it. The apostle only stated, by divine direction, what he saw. Physiology has explained in the nineteenth century what was unknown before, and this phrase has become an internal corroborative evidence of the inspiration of the Scriptures. Nowhere is it said that Christ shed this water for the forgiveness of sin; we are informed, though, that "without the shedding of blood there is no remission of sin;" that "the blood of Jesus Christ our Lord cleanseth from *all* sin"—no need, then, of a little water; that "we are redeemed with the precious blood of Christ," and that the glorified hosts that the same apostle saw had "washed their robes and made them white in the blood of the lamb." Such texts show the design of the blood being poured out, but no inkling is given of the design of the water. If the following arguments are correct, in the *proper sense* of the word Christ never shed water from his side.

The various circumstances connected with the death of Christ prove it to have resulted from a rupture of the heart.

Christ suffered for the sins of the whole world. Something is known of the agony produced by a consciousness of the guilt of sin from what the penitent experiences when burdened with the wrath of God, or the dying sinner when he realizes that he is lost. We may conceive from this the agony Christ endured when God laid on him the iniquity of us all. The accumulated wrath of God due a guilty world was visited on his sinless soul. Let us illustrate it by the rays of the sun scattered over all the earth. Gather a few beams of them in a sun-glass and they burn; imagine, then, that all the rays of the sun were concentrated on the Rocky mountains. If they were of solid steel they would, "like an insubstantial pageant, fade." Likewise, if one sinner suffers under the wrath of God such pain in conviction or death, what would Jesus suffer when bearing the sins of the whole human race in his body on the tree? It is more than the human nature of Jesus can endure. His agony is infinite; his heart bursts under the awful load. Six hours, or at most seven, Christ hung upon the cross. Created out of the substance of the virgin with Adam, he was the most perfect form of humanity that ever existed, capable of enduring more pain, as well as performing more labor. Therefore, if only physical suffering produced his death, it ought to have taken several days, for we read of a Carthagenian general who hung upon the cross several days, and the malefactors were still living when the soldiers came to bury them; and Pilate marveled when he learned that Jesus was dead already. It must, therefore, have been more than physical pain that caused the death of Christ. "He cried with a loud voice and gave up the ghost." This is like the death of one shot through the heart. There is a shriek, a convulsion, and life is extinct. So it was with Jesus.

In the death-gasp he breathed the beautiful truth upon the world: "It is finished." Of course he means the sacrificial part of his work. "Without the shedding of blood there is no remission of sin," I believe, is sound doctrine. But when Christ said, "It is finished," the soldier had not then pierced his side, and the blood therefore had not been shed.

There is a sack or bag that incloses the heart, known as the pericardium. When Jesus' heart was ruptured by that great spiritual suffering the blood was "shed" and emptied into this receptacle, and there remained until the soldier's spear revealed the fact; then *straightway* came there out blood and water. A wound does not bleed at once, especially if internal; there is some time required for the cavities to fill, as well as for the blood to gather; so that implies that it had already accumulated and only wanted egress. While the blood was standing in the pericardium it coagulated, just as it would have done in any other vessel, separating into a thin, watery substance (serum,) and a dark, liver-colored mass (crassamentum.) So on the point of the soldier's spear were these two different parts of the blood—the serum, or water, as it is called by St. John, and the crassamentum, or blood, as he likewise terms it to describe what he saw. Therefore Jesus shed nothing but blood from his side, and it cannot be expected of any one, except a sacramentarian of the most rigid type, to believe that Christ shed from his side water for the forgiveness of sins. G.

## Presiding Elders and Pastors.

MR. EDITOR: Your correspondent, Inquirer, has certainly been very unfortunate in his experience with "pastors." We presume from his letter that he has been a member of the Methodist Episcopal Church South for the last twenty-five years, and he never knew but two "pastors," one of whom is dead and the other is married. So he does not know one "pastor" in the church. This is a lamentable and startling fact to be communicated to the world. But we console ourselves with the thought that there are many things in this *little* world that no one man knows.

Will the brother tell us why the young man quit so much pastoral work after his marriage? It certainly was not because he was less interested in the salvation of souls. If his wife exerted such an influence over him, he was surely very unfortunate in his selection.

We frequently hear persons say, "O that we had such 'pastors' as used to belong to our Conference;" and the preachers say, "O that the people were as liberal in the support of the ministry as they once were." Bad paymasters will bankrupt any firm; and those people who never pay their preacher, or, if they do, run their hand away down into a hogskin purse to get a bill that is so badly torn that it will not pass in their country store—and the smallest one they have, at that—and as they draw it out you can hear the grunt of the old sow, and then go off and boast about what they have done for the preacher, will break up the pastorate of any church.

I will give your correspondent an instance with which I was personally acquainted, that will perhaps throw some light on the subject. There is a preacher in this Conference, of no small talent, who was sent to a circuit that prided itself on its wealth and influence in the Conference. One day a *good* steward and his wife called on him, and as he was a good friend and brother the preacher's wife set the best before them for dinner she had—cooked the last dust of flour and slice of meat—and that night the "pastor" and his family ate corn bread and drank coffee for supper. That steward went off and told his church that he did not expect to try to collect any money for that preacher, because he lived better than his people. When the "pastor" heard of it he went to work for his daily bread, just as you would have done, brother.

I never was a presiding elder, but I imagine, from what I have seen of them, that their trials and labors are much greater than those of a "pastor." Inquirer, however, speaks very lightly of what the presiding elder in question has to say about their trials and labors. For the benefit of those who are not posted, I will give an extract from a private letter from this presiding elder, that now lies before me. It was not intended for the press, and I hope he will pardon me for giving it publicity. He says:

"I have just completed the third round of quarterly meetings. I have traveled 3,522 miles, visited 177 families, made 394 visits, preached 106 sermons, baptized 59 persons, and collected $262.25 for Bishops. The sermons would average an hour and a half, making 159 hours. The services would average 30 minutes more, making 200 hours. Held 36 Quarterly Conferences, which would average one hour and a half, making 54 hours."

Now let the "pastor" who can beat that speak for himself.

As for doing away with presiding elders, I had hoped that that idea would stay in the Northern Methodist Church, where so many wanted to be Bishops, and saw no chance but to increase their number. As far as I know, the church wishes to retain presiding elders. We little preachers are always glad when they come, and the people are perfectly elated, for they know that they are going to hear some big sermons. Our presiding elder stays with us sometimes three or four days, preaches all the time, visits all he can, eats such things as are set before him, "asking no questions for conscience' sake." The last time he was with me he preached three sermons, and the time before that he preached five. I hope, when Inquirer reads this, he will be able to say that he has seen two "pastors" and heard of one presiding elder in the Methodist Episcopal Church South.

As for the "Annual Conference selecting the Bishop's Council," too much of that has already been done for the good of the church. I have not the space to give my objections to his proposition, but will refer Inquirer to a book entitled "The Bishop and his Council," and when he has read that, I think, instead of wanting to do away with presiding elders, he will join me in writing, and contend for a presiding elders' conference, to meet once a year, where all the presiding elders can meet and exchange ideas and plans, like we little preachers do in a District Conference. And I think, perhaps, by this means the presiding eldership would become more efficient in the church.

May the good Lord give us more "pastors and presiding elders."

A LITTLE PREACHER.

*INFELIX.*

BY H. WALTER FEATHERSTON.

The earth is wrapped with midnight's vail,
The wild wind loudly shrieks,
And on the tempest's wings a wail
Of woe is borne, which speaks
Of frantic grief, which none can know
Save sufferers such as she
Who pours out there her tide of woe,
And cries: "O wretched me!"

It comes between the blasts of wind,
In accents quivering wild,
And mutters o'er a world unkind
To night's poor sad'ning child.
It speaks of what it cannot tell,
Hid where we cannot see—
Within the breast, where a little hell
Pours forth: "O wretched me!"

Why thus this wild and weird wail?
Why thus this frantic cry?
What threw around thee Sorrow's vail?
Has black-winged Death passed by
And plucked an idol from thy breast,
Or rudely whirled thee?
Else whence this wretched, wild unrest),
Which sighs: "O wretched me?"

"Death's angel has no terrors now
To me; the loveless world
Has said I'm fallen; and I bow
Beneath the shame thus hurled
Upon me by that awful word,
Which stamps eternally
A stain upon my name which blurr'd
It so. 'O wretched me!'

"I'm fallen, fallen, oh! so low;
In shame's degraded dust
I lie, and drink the bitterest woe.
My God! O is it just
That I for *one* misstep must drink
The dregs of ev'lasting?
For one which *then* (ere) pardoned sink
To hell? 'O wretched me!'

"To hell—a mundane hell which man
Has made for such as I—
In which I lie; nor from it can
I ever, ever fly.
Until my spirit leaves this form,
And flies, O God, to thee,
My God, come quell this raging storm
Which howls: 'O wretched me!'

"My name, so spotless and so fair,
Is stamped with burning shame;
And behaved is printed there—
O refined, fallen name!
My proud young spirit oft rebels
And says: I shall be free!
But, ah! that withering blight compels
Again the 'O wretched me!'"

The wild night-storm still onward sweeps,
Still comes that quivering wail;
That fallen, broken heart still weeps,
Hid there by Night's dark vail.
This life's a night of darkest hue,
O fallen one, to thee!
This world a storm with ends but few;
It howls: "O wretched me!"

ROLLING FORK, Miss., Jan. 11, 1873.

IN SCOTLAND they have very narrow, open ditches, called sheep drains. A man was riding a donkey one day across a sheep pasture, and when the donkey came to a sheep drain he would not go over it. So the man rode him back a short distance, and turned him round and put the whip to him, thinking, of course, that the donkey, going so fast, would jump the drain before he ever knew it. But not so. On they came, and when the donkey got to the drain he stopped all of a sudden, and the man went over Mr. Jack's head. No sooner had he touched the ground than he got up, and, looking the donkey straight in the face, he said: "Very weel pitched; but, then, how are ye going to get over yersel'?"

## OBITUARIES.

MRS. ELIZA MARTIN was the daughter of Abner and Delilah Pipes, and was born and raised in Jefferson county, Mississippi. Her early prospects in life were unusually bright and flattering, but, without her fault, they were soon overcast by domestic affliction and heavy pecuniary losses. In her affliction and bereavement she was led to seek her happiness in God and lay up her treasure in heaven. About thirty years ago the writer baptized her and received her into the Methodist Episcopal Church, of which she remained a devoted and consistent member until death. In December she went to Jackson, Mississippi, to visit her only daughter, who is there in deep affliction, where she was attacked with pneumonia, and died on the fifteenth of the month, in great calmness and with the full assurance of a blissful immortality. Nothing more need be said. Her whole Christian course, both in prosperity and adversity, was creditable to herself and the church.

J. G. JONES.

PORT GIBSON, Miss., Jan. 29, 1873.

OBADIAH M. THOMPSON departed this life November 3, 1872, in his sixty-sixth year. He was a native of Virginia. While he was yet a boy his parents moved to Kentucky. In 1838 they moved to Covington, Louisiana, leaving him in Kentucky, but he soon followed them. In course of time he was united in matrimony to Miss Jane Williams, who, with eight of their ten children, survives him.

The earlier part of his life was spent in the service of sin, which he deeply regretted in after-life. In 1852 he was awakened to a consciousness of his guilt and danger, and became a member of the Methodist Church, of which he continued a faithful member till death. For three years before his death he was an efficient steward in the church. He was known among us as a successful planter, a good citizen, an affectionate father and a kind husband. As a neighbor he was esteemed for his integrity and urbanity. His last illness was short but severe. He was not taken by surprise when death came, but was ready to depart and to be with Christ, which he felt was far better than anything that could be enjoyed on earth. We feel confident that for him to die was gain. As a man and as a Christian he has left us an example worthy of imitation.

The assurance that he rests and rejoices in heaven must be a source of strong consolation to his family and friends. "Blessed are the dead who die in the Lord."

J. L. FORSYTH.

EAST FELICIANA, La., Jan. 22, 1873.

WILLIAM DAVIS, JR., was born in Mecklenburg county, Virginia, on the seventh of August, 1794, and died in Camden, Madison county, Mississippi, on the nineteenth of November, 1872. He was raised in the county and State of his nativity.

In the year 1814 he enlisted as a soldier in the United States army, and was stationed at Petersburg until the close of the war.

In 1833 he accompanied his brother, Rev. A. Y. Davis, to Mississippi, and settled in Madison county, where he continued to reside until his death. In this county he held the office of magistrate for about thirty years, during which time very few appeals were taken from his decisions to the higher courts; and no case is remembered in which his decision was not sustained. He was a member of the Masonic fraternity, and stood very high as a Mason for more than fifty years.

For many years of his life, unfortunately for himself, he was skeptical. It was most fortunate, however, for him, and most gratifying to his friends and relatives, that several years ago, after he had passed his threescore years and ten, he was influenced by the Spirit to seek the salvation of his soul. This he did at the altar during a protracted meeting in Camden. He was soundly converted, and attached himself to the Methodist Episcopal Church South. Subsequently to this time he took great delight in reading God's word and attending church.

Last year, although his physical frame was palsied and greatly paralyzed, so much so that he was unable to walk only at an exceedingly slow gait, several times he came to church, one of which was to hear the funeral sermon of the wife whom he dearly loved. Bro. Davis was honest, honorable, generous and fond of entertaining his friends.

More than once last year his pastor asked him if he was prepared for death. He always affirmed that he was. A. B. STEWART.

MRS. MARY DUBOSE LANGLEY, sister of Mrs. William Winans, of sacred memory, died at Forest Home—the residence of her niece, Mrs. Gibson—near St. Louis, Missouri, January 3, 1873, aged eighty-one years.

A strange life has ended! The worn spirit, the tired brain, the tired hands, the weary eyes, the weary heart, still, all still, and at rest at last! Kind hands have laid her in her coffin; the "faithful few" have followed her to the city of the dead. The grave has closed over her, and she has been left to sleep undisturbed her last sleep. How sweet the rest of the grave must be to one who had traveled so long, and over such a rough, rigged way. Truly her life has been varied, sad and adverse. She had noble traits of character; she was generous, sympathizing, honest and true; but her great pride was as a cloud over all, and in every shadow, every blight, every storm that came to sadden her heart and darken her life, you could distinctly trace the hand of a loving Providence striving to crush this enemy of her soul, and lead her to the cross of Christ. And in the closing years of her pilgrimage it was beautiful to see how she loved the Hand that had afflicted her, and turned to her Savior as her only hope and trust. In death she felt she had nothing to fear, and was willing to depart. I am more and more a believer in that covenant-keeping God, promising to be with your children to the third and fourth generation of them that love and fear him. The prayers of the sainted father and mother, though more than a half century dead, God still heard, and, I doubt not, their prayers aided largely in achieving the final safety of their dear departed one.

Mrs. Langley was born in South Carolina in 1791. Her maiden name was Dubose. While young, and full of wild, rapturous dreams of coming years, she moved with her husband, Dr. Langley, to Woodville, Mississippi, where he practiced his profession until his death. They had several children, some of them buds of rich promise; but all died young, except a son who still survives her. I know "there is no love like mother-love"—none so tender and devoted; but it does seem her yearnings, her anxiety, her willingness to do and dare and suffer all things for that son, excelled anything I have ever known. Parental affection in her breast was a passion that could not rest, and only strengthened with her failing years. She was a member of the Methodist Church—the church of her ancestors—and its triumphs and defeats cheered and depressed her spirit as if it was her own household. The "book world" all her long life was her delight and solace, but of late years her Bible was her chief study. It was her regret that in all her extensive reading she had neglected so much this book of books, which was in truth her only unfailing chart to guide her steps in the narrow path that leads from earth to heaven. Mrs. Langley was the last relic of a noble family. We loved her and we shall miss her. Dear aunt, farewell.

"Somewhere beyond the sunset and the night
We hope to meet you."

HER NIECE.

## The Survey of Palestine.

One of the most curious features about the conformation of Palestine is the system of water courses, which is more complex than in any other country. These are laid down "conventionally" in all existing maps—i. e., they are known to run down in a sort of wild disorder, and are so represented. We have them here for the first time correct. Here, too, may be remarked the Roman road along which St. Paul traveled in his memorable journey from Jerusalem. It has never yet been followed up. Country, again, near Nablous (Shechem) supposed to be barren and desolate, is shown to be richly wooded and fertile. We could have wished the tracings to have been all finished, with the hill sketching, etc. The great end to be gained by the survey is, of course, the right understanding of the historical portions of the Bible. To understand history of any kind a map is indispensable—much more when, as with the Bible, most of the events recorded took place in a very small country. But in Palestine there are whole districts where the foot of an explorer has never been set, and it is not too much to say that in spite of all the books on Palestine, it is less understood than any other historical country. It cannot, moreover, be too strongly borne in mind that all the discoveries made by the recent explorations in Palestine and Sinai do undoubtedly bear out and confirm in a most remarkable manner the geographical accuracy of the Bible.

One of the most important points in the work is the identification of the ancient sites. This must be effected, first of all, by the resemblance of the modern names; but, as this cannot always be relied on, attention must always be paid to the surrounding names and the features of the country. Thus it appears from the papers of the Geographical Society that when Captain Warren was in Philistia he was anxious to identify the site of the Cave of Makkedah. He found four villages near each other whose names suggested the four among which the name of Makkedah occurs in the Book of Joshua. Thus Joshua gives Gederoth, Bethdagon, Naamah and Makkedah. In the undoubted neighborhood of these places Captain Warren found Kulrah, Beitdejan, Naamah (called by Mr. Drake Nyaneh) and El Mughar, which last means "the cave." May not this, he asks, be the Cave of Makkedah? The tenacity of the ancient names to the soil is one of the most curious things about Palestine. Thus Mr. Tyrwhitt Drake, in some cases confirming previous travelers, identifies the old town of Hadid, Jehub, Beneberak and Gezer with the modern names of Haditheh, El Yehadiyeh, Ibn Ibrak and Tell Jezar. Ruins are everywhere. Often the only vestiges of an old town left are the tanks and cisterns cut in the rock by its former inhabitants, every scrap of stone being taken away by their successors.

To quote from an interesting paper by Mr. Drake: "Many persons would doubtless smile in pity were I to show them a hill-top now occupied by a rude wall inclosing a few fig trees and a rock-hewn cistern or well, and say: 'Here is the site of a considerable town.' Most of the ruins are at the present day invisible to the unpracticed eye, but may be traced by the wells, tanks and caves hewn in the rock—the latter still inhabited by a race of Troglodytes, half agricultural, half pastoral—by fig trees and an olive grove, or a few patriarchal trees split by ages into two or three distinct trunks, gray and gnarled relics of former prosperity. The eye will detect carefully-squared stones in the loosely-piled wall of the garden or sheepfold, and inquiry will teach the traveler that everywhere beneath the soil, where vegetation assumes a deeper green, covering perhaps two or three acres, squared stones will be found thickly strewn. In another place a few heaps of stones, the universal well, and a few foundations may be traced above ground. Unimportant as these ruins now seem, chance will occasionally throw a gleam of light on one, and analogy leads to a true value being put on others."—*London Daily News.*

SURE I am that it is better to be sick, providing Christ come to the bedside, and draw by the curtains and say, "Courage! I am thy salvation!" than to enjoy health, being lusty and strong, and never to be visited of God.—*Rutherford.*

The Christian Advocate.

THURSDAY, FEBRUARY 6, 1873.

### OUTWARD BOUND.

BY SUSAN COOLIDGE.

A grievous day of wrathful winds,
Of low-hung clouds which scud and fly,
And drop cold rains, then lift and show
A sullen realm of upper sky.

The sea is black as night; it roars
From lips afoam with crisp spray,
Like some fierce, many-throated pack
Of wolves, which scent and chase a prey.

Crouched in my little wind-swept nook,
I hear the menacing voices call,
And shudder as above the deck
Topples and swings the wellering wall.

It seems a vast and restless grave,
Insatiate, hungry, beckoning
With dreadful gesture of command
To any free and living thing.

"Oh, Lord!" I cry, "thou makest life
And hope and all sweet things to be;
Behoke this hovering, following Death—
This horror never born of thee."

A sudden gleam, the waves light up
With radiant, momentary lines—
Amber and shadowy pearl and gold,
Opal and green and unknown blues—

And rising on the tossing walls,
Within the foaming valleys swung,
Soft shapes of sea-birds, dimly seen,
Flutter and float and call their young.

A moment; then the lowering clouds
Settle anew above the main,
The colors die, the waves rise higher,
And night and terror rule again.

No more I see the small dim shapes,
So matched of wind and wave,
Nestling beneath the tempest's roar,
Cradled to what I deemed—a grave.

But all night long I lay and smiled
At thought of those soft folded wings,
And trusting, with the trustful birds,
In Him who cares for smallest things.

*Independent.*

## The Duty of the Church Toward Children.

BY REV. NEWMAN HALL.

Every congregation has a large number of children connected with it. Many of these belong to Christian families. Many more are instructed in the Sunday school. Yet how few of them are recognized as fellow-believers, how few are church-members, how few are found at the Lord's table! May we infer that the many thus unacknowledged as members of the flock are unsaved? If not, should the church leave outside the fold those tender lambs who most need its shelter? But if until to enter, by reason of their being unsaved, is the church doing all it might do to save them? It is acknowledged that children dying in infancy go at once to the Savior's bosom. Those, then, who outlive the season of infancy were at that time Christ's own lambs. Is it a necessity that, on ceasing to be infants, they cease to be Christ's? Are we to take it for granted that, inheriting a depraved nature, they must unavoidably wander away from the fold to which they once belonged, and that the duty of the church is to go after them only when they have wandered far away, and bring them back after years of sin? Must it be that not till their fleece has been torn with thorns and defiled with filth they can be welcomed by the flock and recognized as true members of the fold?

A saying is attributed to the Rev. Thomas Binney which startled his hearers, to the effect that the children of Christians ought never to be converted. Did not their parents pray for them from their very birth and before their birth? Were not those children consecrated to God if not in baptism, yet with believing and earnest entreaty that they might be the Lord's? If the spirit of those prayers has been manifested in patient, loving instruction, by a holy and consistent example; if from the first the children have been made to know that Jesus loves them, and if they have seen Jesus reflected in the daily life of their parents, and the home of childhood has been a church of Christ, might we not expect that from the very dawn of consciousness there might be a constantly growing knowledge and love of Jesus and an increasing desire to please him, so that the child might be unable to refer to a time when he was not dear to its young heart? Thus conversion, as usually understood, would be unnecessary. Beneath the error of the Episcopal catechism is there not a deep truth? There is a mode of teaching which addresses children as if they belonged to the devil and were born for hell, but that they ought to pray to God to pity and love and rescue them. Alas! there are multitudes who have given themselves to the devil, who are on the road to hell, and who may well cry to God to rescue them from their own mad and wicked choice. But, surely, in the case of little children there is a blessed truth in the teaching which says to them: "God loves you, little ones. He sent his dear Son to die for you. Jesus is your kind Shepherd. You belong to him. You are the little lambs of his fold. Do not leave the fold. The roaring lion is outside. He wants to seize you. But you do not belong to the wicked, cruel devil who hates you. You belong to the dear, kind Jesus who loves you. Do not go away from him; but love him and follow him as long as you live." Not by baptism, but by birth into a redeemed world, infants are members of Christ, children of God and inheritors of the kingdom of heaven.

Dying as infants, all admit this would be verified in their salvation. Living to grow up, why should all this of necessity be reversed if there is efficacy in prayer, in patient teaching, in a consistent example, and truth in the promise: "Train up a child in the way he should go, and when he is old he will not depart from it?" The promise is not that, though he depart from it, he shall return; but that he shall *not depart* from it.

But let me refer to a conference held in our school-room last night on the subject of special religious services for children. And I cannot do better than simply relate some facts which were given by Mr. Tyler, a devoted young man, who consecrates his life to the good work of feeding Christ's lambs. Mr. Hammond, from America, visited us in 1870; and though there was much in his presentment of Christianity which was objectionable to many, yet his affectionate and earnest manner of urging the claims of Jesus on the young left a deep impression on many minds. After his visit, children who felt so disposed were invited to attend a special religious service every Sunday and Tuesday evening. They came of their own accord, without teachers. The hymns, prayers and addresses were calculated to interest and impress their minds. It was felt that there should be some method by which those who really loved Jesus might be able to confess him, and also enjoy the advantage of the sympathy of each other. So the "Christian Band" was formed. Papers were given to the children on which these four questions were printed: *Do you love Jesus? Are you trusting in Jesus as your own precious Savior? Will you try, by the help of Jesus, to give up everything sinful? Will you try to be more and more like Jesus every day?* To these was prefixed the inquiry: "Dear little friend, can you answer yes!" Each child was asked to bring back the paper with answers. Some were not returned at all. Others came back with such replies as these: To the first question, "Yes, with joy I can say I love him." "Yes, with all my heart." "Yes, because he died for me." "Yes, because he loves me so." "Yes, but I should like to love him more." "I will try with my whole heart." To the second question: "Yes, I feel he is my precious Savior." "Yes, I will try." "I am afraid not," etc. To the third: "Yes, I will pray to him to help me" (by a little girl of eight years, since gone to him!). "Yes, I will try more and more." To the fourth: "Yes, I wish to be more like him." "Yes, I will," etc. Those who brought back the papers were asked to remain after the rest had gone. Special prayer was offered—and responded to sentence by sentence, a simple prayer of consecration. This Christian band of young disciples meet once a month, when the names of those who have joined during the month are read out. They are specially watched over by the conductors of the services, and at their own desire, from time to time, are recommended to the pastor for church fellowship, still, however, continuing attendance at their own special meetings. During the present year I have had the fullest satisfaction in welcoming to the Lord's table fifteen from these services; six of whom were thirteen years old, one twelve and one eleven. But this does not indicate the total result to the church, for the services are unsectarian. The children come from the district, and are encouraged to unite themselves with any church to which their parents or friends prefer. Some may fear that the impression produced will in most cases prove transitory. To aid in forming a correct judgment, inquiry has been made respecting the first fifty who joined the Christian Band three years ago. Of these ten are church members; twenty are still regular and consistent members of the "Band;" seven belong to the Episcopal Church, and are not visited, lest it should be thought there was a wish to proselytize; two attend a Wesleyan chapel with their parents; nine have left the neighborhood; one sleeps in Jesus; one is unsatisfactory, yet often penitent.

These children often speak to their companions and invite them to the meetings and urge them to love Jesus. They hold prayer meetings, at which the petitions indicate the fullest trust in the efficacy of prayer. A friend overheard the following: "Please, Lord, make me a good girl. Bless my father and bless my mother; and O Lord, do send father some *work*."

The special methods adopted are open to a variety of opinions as to their wisdom. But is not some special agency rendered necessary to the general arrangements of our public worship? In church, on Sunday, are the hymns and the singing suited for children? Do the prayers express their wants? Are the sermons likely to interest and impress their minds? Do not many preachers seem quite unconscious of the presence in the congregation of any persons except thoughtful adults? Is it not the case that during several months there may not be one word specially addressed to children from the pulpit?

Children are often commended because they sit still at church. It is a satire on the service as adapted to them. Yes! It must be an effort, and it does deserve commendation to be quiet when it is impossible to be interested. But if the necessities of our adult congregation render it impossible to adapt our services to the capacities of childhood, is it not the more necessary that some special means be used to impress on their young hearts the truths of the gospel, and to preserve them, from their earliest years, within the Christian fold? "It is not the will of your Father which is in heaven that one of these little ones should perish."—*Independent.*

## After Christianity, What?

They think to shift us off our ground by saying that as polytheism was an advance on fetichism, and judaism was an advance on polytheism, and Christianity is an advance on judaism, by and by there will come an advance on Christianity. But what advance? What is to be this faith of the future? Some form of absolute religion, or the religion of nature? We venture to say that when Christianity goes, faith goes with it. Not but that many forms of religion might try to take its place, but that none can be conceived of so palpable and sure. Any advance on Christianity must be a going, so far as we can see, from the practical to the speculative, and from the tangible to the vague. After Christ, is disposed of, what comes after him? What but a faith in which we are all at sea?

We might take that matter of the resurrection, and of the life everlasting. In what mists are we involved when we have put away the faith of the gospel. What new faith can throw light on it, or put it beyond conjecture? What does the absolute religion say about it? Or what the religion of science? Shall we take it for granted? and yet, aside from Christianity, it is just the one thing which we have no right to take for granted. The oracles of nature are well-nigh dumb concerning it, and ever and again the old question returns: "If a man die, shall he live again?" We may let our fancy run, and, doing homage to our hopes, speed departing souls to the beautiful country, but what assurance can we have touching their being and destiny? We may seem to see their spirits cleaving the sky, and excelling in their escape and freedom, but when it comes to earth, and silence and darkness, and our dearest friends buried beyond our sight, and that vail to be drawn which no mortal can penetrate, we may well wander among the graves of the departed, wondering where they are, and whether that crisis which stopped pulsation did not also put an end to their very being.

We say with confidence, therefore, that any new religion, so far from throwing greater light on this matter of the future life, would only leave it in a pagan obscurity. There is reason to hope for nothing from prophecies, revelations, intuitions or from disclosures of any kind; and we should only be going from realities to shadows. But the doctrine of immortality is one of the corner-stones of religion. It lies at the basis of obedience, piety, hopes and rewards; and, with doubt on this, doubt rests on all. Without it, the idea of God vanishes, life becomes ignoble, and religion plays no essential part in human affairs. "Give to a man a great idea of himself," says Castellar, "tell him that he bears God in his conscience, and immortality in his life, and you will see him rise by this fortified sentiment of his dignity to reclaim those rights which assure him the noblest independence of his being in society and nature." But where does man get the idea that he bears God in his conscience, and immortality in his life? and what but Christianity assures him that the germs of immortality will develop and bring forth any enduring fruit?

We believe, then, that the doctrine of the resurrection alone assures to Christianity a continuance in the world to the end of time. Not only does no other religion approach it in point of evidence, but no religion of the future can hope to approach it; and the words, "I am the resurrection and the life," coupled with the actual rising from the grave of the Lord Jesus, is the most inspiring triumph which religion can hope to achieve. All beyond this is conjecture, uncertainty, doubt; and but for Christ's rising again had doubtless forever remained so.

The truth is, what we crave in the sphere of religion is not speculation and wistfulness, but evidence and fact. Especially is this the case when it comes to the matter of immortality; and the meaning of Christ's resurrection from the grave is that, as there is a germinating power in seeds which is able to burst their coverings and involutions, and to reproduce the tree, clothing it with foliage and flower; and a power in insect life by which it is able to emerge from the larva state, and become a beautiful butterfly, so, comparing small things with great, there was in Christ an inherent, self-contained, resurgent power by means of which, as a matter of fact, he rose above all destructive forces and perishable things, at the same time bringing life and immortality to light, and becoming the first fruits of them that sleep. Now we put this fact over against all the speculations in the world, and declare it to be a triumph beyond which we can hope for nothing greater nor more inspiring.

We notice that Strauss has written a book on the "Old Faith and the New;" but before they talk of new faiths, let them give us something that is likely to equal the old. The world will never endure to go backward, nor to exchange facts for fancies. If it has gone on from fetichism to Christianity, it wants some evidence that there is a chance for further development, nor will it leave Christianity only to plunge into the void of doubt and despair.

If it is going to put away its Christ it wants a teacher more Christly, and a faith more hopeful and sublime. It believes in such a thing as progress and perfection, but not by going back to chaos, nor by committing itself to the negations of skeptics, or to the vagaries of transcendentalists.—*Church and State.*

## Free Protestant Church in Bordeaux.

Madam Pozzo, the wife of the minister in charge, communicates to the *Christian* the following interesting particulars of the results of an effort which is making to evangelize a portion of perhaps the darkest portion of southwestern France:

"Through the generosity of our friends in England, and especially in Scotland—for as yet we have collected but little in England, not having visited its various towns—we have been able to secure a site, at a cost of £640. We have still remaining to us a sum of £160 toward the building. There is included in this purchase a room, formerly used as a joiner's shop, which has been adapted as a place of worship. It is, however, low, damp, and altogether unfit for this purpose.

"With regard to the state of our work in Bordeaux, we may say with gratitude to the Giver of every good gift, that during the ten years we have resided in that town we have never felt so much encouraged as at present.

"In addition to our Sabbath services, we have three different centers of evangelization established by lay brethren, though presided over generally by the pasteur. One of these meetings, held in the house of a workingman (both he and his wife Roman Catholics, who are earnestly seeking the truth,) is particularly interesting. It is composed almost entirely of Roman Catholics, who listen attentively and intelligently. I have heard murmurs of 'True, quite true' (*vrai, tres vrai,*) when any difference between the doctrines of Rome and the teaching of the Scriptures has been exposed. The meeting over, they leave in silence and apparent seriousness. These meetings are held in a village called Bonsent, about five miles out of town, in a room which holds between forty and fifty people. I have seen the room so filled that lamps had to be lit in the gardens, and those outside listened at the doors and windows. This reached the ears of the mayor of the village, who sent some one to see what was going on. The meeting over, he expressed his satisfaction, so that they have been continued without interruption.

"There is also a prayer meeting held weekly in the house of a workingman. Both he and his wife are zealous Christian members of the church, and though originally intended for members, it is attended by several Roman Catholics, which is a very hopeful sign, as it is simply a meeting for prayer. There is also a meeting held at the pasteur's house every fortnight for those engaged actively in the home mission work. I could mention many interesting circumstances connected with it, but I fear to lengthen my letter unduly. I must mention, however, that we have opened a free school for girls. Thirty pounds were generously contributed toward it by Mr. DuPontet's French committee, and £10 by the Ladies' Continental Committee of Glasgow; but we are still in want of funds. This school was opened on November 4, under the direction of a pious and efficient teacher, who has begun her school with thirty Roman Catholic girls. The district is entirely Roman Catholic, and one of the worst quarters in the town. Weekly evangelistic meetings will shortly be held in the school-room, and on my return we purpose opening a mothers' meeting there, so as to be brought into closer contact with the parents of the children.

"We opened, during the fair in October, a Bible stall, where we distributed upward of five thousand French tracts, and a number of English ones; also a few additional ones, illustrated, sent for that purpose by a friend. The tracts were almost always well received; some few refused them; four young men only returned to say they had received good through them, and asked for others. A very fair number of religious publications was sold, and of New Testaments also. One young man bought two versions, one by DeSaci, the Roman Catholic version, and the other the Protestant version, in order to compare them. His conversation was very serious, and he was evidently seeking the truth. A few days after he returned with a friend, whom he persuaded to buy a New Testament of the Protestant version.

"Having cast our bread upon the waters, we pray that it may be to many the Bread of Life; and we shall feel rejoiced if, out of the hundreds, perhaps thousands, who were attracted to our Bible stall, some one soul may have received eternal good. If we have much to try us in our work, we have also much to encourage us, and the day may come when we shall be permitted to see that our labors have not been in vain in the Lord, and he may grant to France a Pentecostal blessing."

WE INFER from articles in several of our Presbyterian, Congregational and Baptist exchanges, says the *Western Christian Advocate*, that there is entirely too much candidating, and too little of the settled pastorate. A Boston correspondent of the *Advance* says: "It is amusing how far the pulpit committee of a church in quest of a pastor can scent a candidate. A friend of ours having gone to his old home for Thanksgiving, offered his services to a neighboring church for the following Sabbath, his own pulpit having a supply for that day. The reply received was that, so far from being in need of a candidate, from their ample list they could furnish an indefinite number. The somber joke is that any man who now-a-days has the hardihood to appear in a vacant pulpit is supposed to be famishing for a call, and to regard that particular paradise with painful longings. It must have been from some such impression that a congregation, not far away, lately heard very nearly two hundred different preachers, and then, in their bewilderment, settled down not upon a pastor, but a 'hired man,' for a year." The New York *Examiner* of January 2 says: "Short settlements seem to be the order of the day. It is said the Methodists are now the longest-settled pastors in New England. One of the strongest churches in the interior of Massachusetts, and one of the most desirable settlements, has been long without a pastor, and has already heard forty-five candidates, and more are on the way. This church had a pastor settled nearly a half century. But since his death change has been the order of the pastorate. Nearly all the old parishes that were famous for keeping a minister twenty-five years have been famous for change ever since. The old church of Dr. Emmons, and that of Dr. Hawes, are cited as cases in point."

A third paper states that formerly a pastorate was like a marriage, for life; now-a-days a settlement is for the convenience of the parties. Some are no sooner settled than they are on the lookout for a better post. One star preacher said he took his pulpit as a lookout for something more congenial. Some committees are in receipt of hundreds of letters asking for a supply. When a vacancy occurs in an eligible pulpit it is marvelous how many men are on their way, providentially, to that place. Notwithstanding what one of our contemporaries is pleased to call the "exactions and hardships" of the itinerancy, it has compensations that are not found in the economy of other denominations.

DURING the past two years twenty-three thousand miles of electric cables have been laid in the waters of England, France, Spain, Holland, Turkey, China, South America and Australia.

IT IS in vain to hope to please all alike. Let a man stand with his face in what direction he will, he must necessarily turn his back on one-half of the world.

A BANK of excellent meerschaum clay has been discovered in southern California, and workmen are to be imported from Europe to manufacture it into pipes.

## Religious Intelligence.

PAN PRESBYTERIANISM.—Dr. McCosh estimates that if the Presbyterian churches throughout the world are summed up, they embrace 20,000 congregations and a population of 34,000,000.

THE first Jewish congregation in this country was organized in New York in 1706, and the first synagogue built in 1721. There are now about forty synagogues in New York, and about 220 in the United States.

THE Cumberland Presbyterians are, to a large extent, leaving Tennessee for Texas and the extreme Southwest, some going to Mexico. The number of ministers of this denomination now laboring in Texas is 180.

THE report that the old Japanese edicts against Christianity have been revoked is contradicted by Mr. Knowlton. The laws stand, but the government allows the people to become and continue Christians, and says nothing about it.

THE Church of God (Winnebrennarian) claims to be "a church without sect." Its members must be immersed, must believe in immersion, must accept feet-washing and other peculiar doctrines; but these little matters are not supposed to mark sectarian lines.

THE Lutheran Church in America numbers 2,309 pastors, 1,115 congregations, 185,000 communicants. Last year were reported 2,175 pastors, 3,826 congregations, 158,000 communicants. There has been an increase during the year of 134 pastors, 289 congregations and 27,000 communicants.

REPORTS of the missionary societies of London show that their united incomes for the years 1871-72 amounted to a total of £995,995, or nearly $5,000,000. Of this amount the Church of England societies are estimated to have contributed £444,810; the Nonconformist, £367,918, and all others £183,055.

THE Old South church, Boston, is to be leased to the postoffice department for two years. The pew-holders offer to sell it to the Massachusetts Historical Society at a price to be fixed by arbitrators, in order that it may be preserved as a historical building. The public will be invited to help the Historical Society buy it.

THE English Wesleyans have passed a resolution "that future legislation for primary education at the public cost should provide such education only upon the principle of unsectarian schools under the school boards." This demand of the Nonconformists that there shall be no more State and denominational schools is likely to be heeded.

THE Waldensian Church, at a recent conference, decided to avail itself of the advantages of lay instruction, and the teaching of children in classes, as in the modern Sunday school. For some time this church has practiced the habit of requiring its evangelists, before they are ordained, to conduct a Sunday school in the presence of a committee, who thus judge their fitness for managing this branch of the missionary work.

A NEW PROTESTANT EPISCOPAL BISHOP FOR CHINA.—We understand that the Rev. W. A. Russell, of Ningpo, now in this country on leave, is likely to be shortly consecrated Bishop of North China. The salary of this appointment has for the present been undertaken by the Church Missionary Society. No decision has, we believe, been arrived at in regard to the bishopric of Victoria, Hong Kong, or the chaplaincy of Yokohama.

TRINITY CHURCH, New York city, gives all her assistant ministers $8,000 and a house, besides perquisites that will swell the amount to $10,000. But the work is quite hard. Daily service is held in the parent church twice each day, and once in the chapels. Besides this, the clergy, or some of them, have to be on duty all the time at the down-town vestry. No one calls for baptismal, funeral or other service, night or day, without some one to respond.

A NEW RELIGIOUS WONDER.—The *Interior* says: "The last new religious wonder in New York is the new Church of St. Bartholomew. It puts all the fine churches of the city into the shade. It is radiant with gold and crimson. The leading pews were knocked off at auction last week, $4,500 being the leading figure. It would be a burlesque to put over the door of that church: 'To the poor the gospel is preached.' 'Why don't you bid off one of our high pews?' said an earnest vestryman to a New York merchant. 'I bought a farm the other day for less than what you ask for one of those little pews,' was the answer."

AN INTERESTING church case, which has been agitating Bridgeport, Connecticut, involving the ownership of a valuable property, has just been decided by the Superior Court. It seems that a Matthew Gregory bequeathed to the trustees of a Methodist church some property, which was taken possession of by the society. Some years after a majority of the church resolved to convey it over to the Congregational fold, and accordingly organized a Congregational society. The minority, however, who still adhered to the old faith, disputed their right to appropriate property given to the Methodist society, and accordingly brought suit for the possession of the property and $4,000 damages, which have just been awarded them by the Superior Court.

FROM the Tsomo Mission House, Graham's Town district, in Kaffirland, Rev. C. Palma, a native missionary (Wesleyan,) writes of work among the heathen in their kraals, and of the conversion of more than one hundred adults among them, besides eighty young people of a day school he had recently established, and of a revival among the European Christians of his circuit. It is interesting to note the fact that Mr. Palma, a native teacher, has held English services for the benefit of the latter, and acts as class-leader for a class of eight Europeans, which looks a little as if some of the bread cast upon the waters of South Africa was returning into the English hands that scattered it. The missionary meeting held at Mount Coke in September reports that in the Tamara section of the Mount Coke circuit two new classes have been formed in heathen kraals, two new chapels are in process of erection, toward which the natives have themselves contributed £50, and two day schools have been opened.

CHURCH-GOERS IN RICHMOND.—From the figures published at the beginning of the year, showing the number of churches and church members in Richmond, Virginia, the *Christian Observer* infers that a very large proportion of the adults of the city are regularly connected with some religious organization. If there are two church-goers for every church-member, the majority of the inhabitants of Richmond are regular attendants on religious worship. The churches number 47, and the members 23,174, of whom the four Presbyterian churches have 1,308; the ten Methodist, 2,515; the eight Episcopalian, 1,520; the three Catholic, 5,550, which also represents their entire population; the seven white Baptists, 2,837, and the eight colored Baptist churches, 8,407.

SWITZERLAND has added a new article to its constitution, declaring that "the order of the Jesuits and the societies connected with it may not be revived in any part of Switzerland; and all action in the church and schools is forbidden to their members. Monasteries and convents may not be established or re-established." The latest telegram from Rome states that the committee of the Chamber of Deputies of the Italian Parliament have resolved "that the suppression of the Society of Jesus, including the chief establishment of the order in Rome, is imperatively demanded by the interests of the nation." It is added that this announcement was received by the Liberal deputies with enthusiastic applause. Such are the responses of the European nations to the Vatican Council.

THE Old Catholics of Switzerland have been holding an enthusiastic conference at Olten. About 120 delegates, representing forty localities, were present at the forenoon meeting. The statutes of the Swiss Society of Liberal Catholics were discussed, and resolutions were passed in favor of the establishment of Old Catholic cures. At the public meeting in the afternoon more than 3,000 persons were present. Prof. Munzinger, of Bern, communicated to the assembly the resolutions which had been passed at the delegate meeting. Prof. Reinkens then delivered a discourse, which was frequently interrupted by loud applause. Then came speeches by Pastor Geschwind and M. Leo Weber, of Soleure, followed by a report of the progress of Old Catholicism during the past year. Finally, Dr. Augustine Keller moved that the papal nuncio be no longer recognized as an embassador by the confederation.

CHINESE MISSION CONVERTS.—A recent letter from the New Connection Methodist Chinese Mission, after telling the story of the baptism of several new converts, says: "One is a doctor of medicine, though in England we should call him a herbalist; still he ranks as a medical man among the Chinese. Another is a veterinary surgeon, a calling, by the by, not considered very reputable by the Chinese of Buddhistic prejudices; still, a calling that pays. Another is a saddle and harness-maker, who has a good business in one of the leading thoroughfares in the city. Then there is a farmer, a fine-looking old man in comfortable circumstances, simple as a child in his faith in Christ. A brawny blacksmith and a bank messenger complete the list. I have mentioned these facts because of the prevalent opinion that none join mission churches but men who hope to gain pecuniary help, idlers or coolies, and disreputable characters.

A PUBLIC STATEMENT by the corporation of Boston University, says the *Western Christian Advocate*, in regard to the University and the great fire, says that a part of the funds of the institution were applied, soon after their reception, to the erection of a granite block for stores in Oliver street, Boston. The stores were just completed, and the first monthly installment of rent received, when the conflagration laid all in ashes. The cost of the building was $25,000, on which there was an insurance of $10,000. As not more than $10,000 of the insurance will be realized, the loss on the property amounts to $15,000. The losses by the destruction of property belonging to the Rich estate were much more considerable, making the total loss to the University of about $200,000. To meet immediate and vital necessities, an average addition to present resources must be made of not less than $50,000 a year for the next ten years.

GERMAN ATHEISM IN NEW YORK. The German "Turners" of this city have employed a noted atheist and author of skeptical books, Dr. Louis Buchner, to lecture among his countrymen upon materialism, at a salary of $15,000 a year. The Rev. Dr. George C. Seibert, editor of the American Tract Society's German weekly, the *Deutscher Volksfreund*, asks for $5,000 to place that paper free in every German saloon, barber-shop and coffee-house, where it will be well received and read by thousands. It meets the arguments of Buchner, whose "gospel of brutality" is summed up in these three positions: 1. That we are descendants of brutes. 2. We are civilized animals. 3. We return, in death, to the dust of the earth. Dr. Seibert, who is a truly earnest and learned man, says that this man's books are circulated all over this country, partly free of expense, and that by their influence every spark of religious life is extinguished in hundreds of German hearts. Help now in this new battle. New York is the great German stronghold in the New World.—*Christian Intelligencer.*

THE new British ship Devastation, and the Russian monitor Peter the Great, are the two most powerful war vessels afloat. In the former there are no less than thirty-four distinct and separate engines.

## The Christian Advocate.

Organ of the Alabama, Mississippi and Louisiana Conferences of the M. E. Church South.

THURSDAY, FEBRUARY 6, 1873.

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AGENTS All the members of the Patronizing Conferences.

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## REDUCTION.

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## About Missions.

The article from our missionary secretary will, we trust, reach all the members of the church and receive a careful reading. "Two cents a member per week" may put many upon a systematic course of saving and giving, and so far the statements and estimates of Dr. McFerrin will give an impetus in the right direction. There should be some method in the giving of all, rich and poor—a definite amount set apart and statedly contributed. If left to whim or the emotions of the hour, to the occasion of an annual collection and a special appeal, not much will be realized. This regular giving from pure religious principle is yet to be adopted. The most that is collected is by the most urgent persuasion, and according to the feelings and convenience of the hour are the individual responses. If so small a sum *per capita* would increase our resources nearly five-fold, it is plain that the most give nothing whatever at present; and we fear they never will until they go about it in an orderly and regular way, and conscientiously lay something by weekly or monthly.

No doubt nearly every member could afford two cents a week, if given by the week or month; but if left to a single occasion nothing like this amount can be conveniently spared by thousands. The details of a system of weekly contributions can best be arranged by the people themselves, if once the principle is adopted. There are so many objects demanding their aid besides this one of missions, that some are sure to be neglected unless each one is governed by a definite and well-understood plan. All the enterprises of the church are to be carried on abreast, and the relative demands must be considered and provided for. Suppose we give every week a small amount divided to the several interests—the astonishment will be that the grand total at the end of the year is so much. If every Christian were intent on getting the most out of himself for Christ that is possible, we are sure that he would resort to this plan of stated and frequent contributions.

Until the good day comes, however, when a more general conviction on this subject obtains, and the great mass of believers have a broader intelligence and a deeper love, the comparatively few must shoulder the burden. Pennies and shillings, even mites, would suffice if we could get them; but there are some objects which the intelligence and wealth of the church must carry almost alone. In building and endowing colleges and universities, in the establishment of publishing houses, and in the construction of large and costly churches, the giving must be in large individual contributions, because the average intelligence and appreciation of these enterprises is too limited to accomplish them in any other way. Foreign missions are somewhat in the same category. After making due allowance for selfishness and covetousness, it must be admitted that the intelligence and piety of the church have not yet reached the height of the great argument. Only the most enlightened and spiritual comprehend the duty and the practicability of giving the gospel to the world. A man's views of foreign missions are to us the test of character, and the measure of his enlightened devotion to Christ. Until the church is brought up to the missionary point, the main burden will continue to rest upon a small proportion of the entire membership.

It is not alone with the world without, but with professedly converted people, that we are still compelled to argue whether missions pay, and to reconcile the duty of sending the gospel to China with that of sustaining the work at home. Foreign missions can hardly be said to be popular even in the church, and they never will be until we reach a higher type of zeal and consecration. The last degree of faith and power and love are needed to bring out the abundant resources which we have, and which we are guiltily keeping back from the supreme purpose for which God has given them. The scarcity of missionary men is almost as much to be lamented as the want of zeal in the people and of money in the treasury. The Cokes, Careys and Judsons of this day are, we fear, not many. The men who go, because divinely called and sent, and who feel that they must preach the gospel in the regions beyond, are alarmingly few. There ought to be young men "pressed in spirit" to go to these foreign fields, and demanding of the church that the means be supplied; and there ought to be others, with the fire and inspiration of a Dr. Duff, to lead these raw recruits and to arouse the people of God to a sense of their responsibility.

The fervor of foreign missions should be imparted to our children at the mother's breast, nursed at the family altar, and guided and kindled to enthusiasm in our Sunday schools. God wants not our money only, but our sons and daughters. As the missionary spirit is the highest type of piety, so the missionary preacher is the highest type of ministerial character. If every Conference and every community could have its own representatives, and of its own flesh and blood, on foreign shores, the whole body would be quickened and sprung. The fire which Christ came to kindle on earth was, more than any other, this flame of love and self-sacrifice for the salvation of the world. The church in which it does not burn, the Christian heart in which it does not glow are not in sympathy with the Redeemer's work. Let us, as Southern Methodists, do something this year worthy of so great a cause. God, in his providence, is calling loudly, and the whole heathen world is accessible as never before. Before us, and before anybody, Christ himself has gone into Mexico, and the Holy Spirit has begun a work which the churches neglected. Poverty, misgovernment and past losses, if worse than we believe, afford the Macedonian opportunity: "How that in a great trial of affliction, the abundance of their joy and their deep poverty abounded unto the riches of their liberality."

## The Pope.

The *Independent* quotes from the recent allocution, and comments:

We have now the text of the Pope's late allocution, and find that its references to the Italian government are even more belligerent than the dispatches had represented them. Speaking of the measures recently adopted by the government of Victor Immanuel with reference to the secularization of some of the property of the religious orders, his holiness says:

"Execrating this nefarious crime, in the name of Jesus Christ, whose vicar we are on earth, we condemn it by the authority of the holy apostles, Peter and Paul, and by our own, together with any scheme of law which shall arrogate to itself the power of disturbing the religious orders in Rome and the adjacent provinces, and of depriving the church there of its property, and of disposing of it for the benefit of the treasury or otherwise. We therefore pronounce invalid whatever is done against the rights and patrimony of the church. We declare absolutely void and null any acquisition, by any title, of the stolen goods, against alienation of which this Apostolic See will never cease to protest. Let the authors and supporters of this law remember the censures and spirituul punishments which, *ipso facto* incurred, the apostolic constitutions inflict on the invaders of the rights of the church; and, pitying their souls, bound by these spiritual chains, let them cease to lay up treasures of anger against the day of wrath and of the revelation of the just judgment of God."

When we remember that the Pope still claims to be a temporal prince and to have authority over all other princes, it is easy to understand why such declarations as these, in which he sets at defiance and tramples under foot the laws of the land, should earn for him and the party who adhere to him the hostility not only of Italy, but of all the European countries. His claim of infallibility and supreme authority is a threat against the peace of every government which does not submit to his dictation; and the threat, impotent as it is, is brandished continually over the heads of European sovereigns.

The New York *Observer* gives some account of a late interview between the Pope and a deputation of Irish Catholics:

The Pope has recently done a characteristic thing. On the sixth instant, the telegraph tells us, a large deputation of Irish Roman Catholics waited upon him and presented an address, recounting the benefits conferred on Ireland by the Holy See, and tendering him a contribution of Peterpence. Whereupon the Pope, responding, deplored the ingratitude of the people who had permitted the spoliation of the church, but made an exception in favor of the Irish people, whose loyalty to their faith he lauded.

Evidently the Pope understands Irish human nature. He has not been unobservant of their susceptibility to blarney, and, with a close eye to the main chance, has adroitly taken advantage of their national characteristic so as to insure from them a continuation of their acceptable contributions of Peterpence. He deftly strokes down their backs that he may put money in his purse, well knowing that Ireland would not be Ireland if it could resist the potency of pontifical blarney so skillfully applied.

At the same time, plain people, here in America and elsewhere, are curious to learn the specific details of the special benefits which, according to the deputation of Irish Roman Catholics, have been conferred upon Ireland by the Holy See. As an historical fact, has the papacy added, in any particular, to the internal peace or social harmony of Ireland? Has it contributed to its intellectual, moral or religious welfare? Has it elevated its national or individual character? Has it diffused culture and enlightenment among its people? Has it promoted refinement or art or science among them? Has it, in any aspect, improved their industrial or political condition? It would be interesting and enlightening to have specific details on these several points.

## Fair and Honest.

Rev. Dr. P. H. Fowler writes to the New York *Observer* from Palatka, Florida. It is truly refreshing to find a Northern man who can divest himself of prejudice and tell the truth about us. We quote as follows:

1. Southern sentiment has wonderfully acquiesced in the result of the late war and accepted the present situation. There is no disavowal of former political theories touching the supreme sovereignty as to whether it resides in the United States or in the several States, nor as to the abstract right of secession. From the nature of the case, this could not be the guerdon of battle, and we could not ask brave and honorable soldiers to confess themselves mistaken about the principles for which they fought, simply because they were defeated. But without any change of speculative opinions, Southerners almost universally concede that those opinions have now become utterly impracticable, and they relinquish all purpose and wish to carry them out, and they submit to the government on the basis where it is now established.

2. Southerners as unanimously relinquish and renounce slavery, and even feel relieved and gladdened by its abolition. I am yet to meet the man or to hear of one who deplores its fate and wishes its re-establishment.

3. Southerners are the sincere friends of the freedmen—sympathizing with them, and interested in them, and desirous of helping them. Their past relations to them and experience of them necessitate this. They could not be men and avoid it. The freedmen can be trusted with them, *for the most part*, and they are the only class who can be relied upon for genuine kindness to the freedmen. With never so benevolent a disposition, strangers to them are incompetent for the wisest and most valuable service to them, and the adventurers from distant sections of the country who have stolen their confidence, and prejudiced them against their former masters, and duped them to put them into office, and to facilitate fraud and robbery, have done a wickedness, and produced a mischief in the alienation they have created, to which their thefts of the public treasuries and their impoverishment of the community make no approach.

The cream of the North has flowed to the South and mingled with its private citizenship. I am more and more surprised at the high character of the Northern immigrants settled in business, and in homes here—men and women of intelligence, culture, refinement, principle, purity, enterprise—of prominent positions in the communities they left, and not a few widely known to fame.

Officeholders, likewise, from the North, contain in their number men of the highest integrity and honor, earnestly and singly intent on serving the States of their adoption; but multitudes of them, I hardly need say, are utterly reckless of everything but plunder, and this they have perpetrated on a scale so gigantic, and with a ruin to the people so widespread and complete, and with an ingenuity so demoniac, that the history of malfeasance may be searched in vain for a parallel to them. None but those on the ground can conceive their deeds, and the resulting desolation; and if only the eyes of the North could be opened to the facts, a torrent of indignation would be aroused that must pour the miscreants down the deepest abyss.

I heartily voted for General Grant and have implicit trust in his fairness and moderation, and am sure of his kindness toward the South. But he is a man, and prior to, and pending the late election, it is not strange that he bore with Federal officers who were notoriously linked in with the gang who have been despoiling the country, and making an irreparable breach between the two classes who inhabit it. The election has passed and General Grant is now at liberty to interpose in the case, and for the sake of his own good name, for the honor of his administration, humanity and decency, it is to be hoped that he will compel a separation of his appointees from the bandits with whom so many have consorted. Indeed, it has a suspicious look when a Federal officer actively operates in State politics, and ought not a Northern governor or representative of a Southern State "rise to explain?" The seeming is against him.

THERE are men who, by long consulting only their own inclination, have forgotten that others have a claim to the same deference.

## Two Cents a Week.

MR. EDITOR: I have been abroad the past year, and have made diligent inquiry as to the condition of our church in the Southern Conferences. The result of my observations is that, in some respects, we are advancing pleasantly.

1. The increase in the number of members has been gratifying. This increase has been the fruit of gracious revivals of religion in many portions of our territory. Revivals of religion are cheering and stimulating us in our work.

2. In church-building there has been a most gratifying advance. Never, perhaps, have so many houses of worship been erected or repaired in one year in the Southern Church as during the year 1872.

3. As a general thing, I think the preachers have been better supported and Sunday schools better sustained than in any year since 1865.

4. In one thing we have made but little advance, and that is in the missionary collections. Our receipts, I fear, will not reach over $100,000, including what has been applied to domestic missions in the respective Annual Conferences. This is by far too small a sum for our church to contribute in one year for the grand missionary enterprise. We need this day $500,000 for missionary purposes for the year 1873.

There is a pressing demand for an increase of laborers in China. We ought this year to send a missionary to Japan. The door is open in Mexico; we need several missionaries there; besides, we need to have the Discipline, hymn-book and several tracts translated into the Spanish language at once. We need greatly to enlarge the work among the Germans in this country; we need several works in the German language. We need a large supply of ministers in the West; we need money to help to build houses of worship in new territory and in our mission fields abroad; we need to greatly enlarge our domestic missions among our own people. All these we need; and I repeat that $500,000 could be profitably employed during the year 1873. Could our board command that sum? Can it be collected?

Let us see. We have now not less than *six hundred and fifty thousand Methodists* in our church, besides thousands of friends who are always ready to help us. Two cents per week from each member would give to the cause of missions more than $600,000. Where is there a member who cannot give two cents per week to the cause of missions? Or where is there a church in the Southern connection, or a circuit, or a station or a mission that cannot average two cents per week per member, if we would only determine to raise that amount? I verily believe the Methodist Episcopal Church South could raise any one year, yea, each and every year with her present strength, to say nothing of her future growth, two cents per member if proper plans were taken. Let the preachers address themselves to this work. Let every member of every church give something. Let every Sunday school scholar give something. Let the devoted and intelligent women of the church go to work. Let the rich give of their abundance; let the poor give of their small living; let every one give as God has prospered him and the work will be done.

Now that the Conferences for 1872 are over and we are entering upon a new year, let me invoke the brethren everywhere to begin in time, and let us make this the greatest year in our history in missionary zeal and liberality.

Other churches are putting forth their best efforts, and are keeping their people alive by the spirit of missions that burns in their bosoms. Shall we be content to lag in the rear? O men of God, daughters of Zion, let us rouse ourselves to our duty, and the Head of the Church will own our efforts, and bless us in proportion to our zeal and liberality. Mr. Editor, will you call the attention of your readers to this important matter, and add a word to this earnest appeal?

J. B. MCFERRIN, Secretary.

## Florida Conference.

This body met at Fernandina, January 8. Dr. Kennedy, editor of the *Southern Christian Advocate*, writes of the session as follows:

On Thursday morning we were introduced to the Conference, which was progressing smoothly and satisfactorily with its business, under the facile chairmanship of Bishop E. M. Marvin. Our entire former experience having familiarized us with large bodies of ministers and laymen on such occasions, the proportions of the Conference were, at first, far from impressive. Daily attendance upon its sessions, however, satisfied us that the body, though small, was in possession of all the elements which, in larger proportions, constitute the efficiency and usefulness of its more imposing ecclesiastical sisters. Further than this, disclosures upon the floor of the Conference and private conversations convinced us that we were mingling with a band of moral heroes, whose peers it would be difficult to find, and whose patient heroism finds no superior illustration in cotemporary history. The future of Florida presents a problem toward the solution of which we propose to venture no contribution. Emigration from the State, superinduced by the fearful misrule to which its people have been subjected, has been rapid and heavy, and from among that class of the population, whose removal has been most detrimental to the financial interests of the ministry. Hopes are entertained that the new administration, recently inaugurated, will be more in accordance with the principles of justice, and will tend to the speedy arrest of this disastrous outflow of population. Should these hopes be realized, the material interests of the Conference would be correspondingly improved, and the work which the preachers are now performing faithfully, under the heaviest discouragements and sore privations, would be carried forward at the cost of far less oppressive sacrifices.

Bishop Marvin, who has spent same time in the State, and has intelligently considered the situation, reiterated to the Conference his conviction that the crisis was about passed, that indications of a better day for the Florida Conference were plainly visible, and that its future promised an early return of its former prosperity. The Bishop's opportunities for forming an intelligent opinion in the premises were far superior to our own, and we are hopeful that its correctness may be demonstrated at no distant day.

The most interesting and important question brought before the Conference was presented in a series of resolutions proposing the consolidation into one Conference of the territory now constituting the South Georgia and Florida Conferences; and sending a commission to the next session of the former body, asking its joint recommendation of such action to the ensuing General Conference. The paper, after an interesting discussion, was passed by a decided majority. The debate, however, disclosed a wide difference of opinion as to whether the acknowledged necessities of the Conference would be more efficiently relieved by such a fusion than by maintaining its present organization and relying upon the Parent Missionary Board for such aid as it could appropriate. The matter, we presume, will be thoroughly canvassed upon the appearance of the commissioners before the South Georgia Conference, and determined in conformity with what are regarded the best interests of Christianity and Methodism.

The appointments were announced on Saturday night, and the perfect acquiescence, if not the universal satisfaction of the preachers, was indicated by the fact that the Bishop was undisturbed throughout the Sabbath by appeals for change. So far as we could learn, a very unusual measure of satisfaction was imparted by the Bishop and his cabinet in this very difficult work.

The services of Sunday were highly appreciated by the large audiences who waited upon the ministry of the word. Bishop Marvin's sermon on Sunday morning, crowning his week's work, added the Florida Conference and the community of Fernandina to the host of admiring friends formed upon this his first tour among the Southern Conferences. At night a stirring sermon by Rev. J. W. Kelly, our old and valued friend, was followed by the administration of the sacrament of the Lord's Supper, the service being conducted by Bishop Marvin. The occasion was interesting and profitable, and the indications were most favorable for a gracious revival, of which we hope soon to hear.

A COTEMPORARY RELIGIOUS PAPER informs its readers of money received to send the paper to those who cannot afford to pay for it. We quote from the *Observer*:

"We have received, and desire to make special acknowledgment of, $30 from a princess in Germany, $15 from a baroness in Germany, $10 from a noble lady in Indiana, to be applied in sending the New York *Observer* to ministers who are in straitened circumstances. We have also other contributions for the same purpose. This is a delightful way to feed the soul of a good man and his whole household, and the more of such donations we receive the better."

We have sometimes received money to send the ADVOCATE to those who could not afford to subscribe for it. A brother at the Mississippi Conference, in December last, gave us $5 for this purpose, and it was so applied. For several years after the war a brother, living in Iowa, gave us annually $50 to send our paper to preachers' widows. Are there not other noble men or noble women who can aid us in supplying the needy with the NEW ORLEANS CHRISTIAN ADVOCATE? We were greatly affected by a letter from a poor widow requesting us not to stop her paper; that she and her little children were picking out their cotton crop of three or four bales, and would send the money when she obtained it. The paper was not stopped, and we never cared to inquire whether the money came. Another old subscriber, loving and prizing the paper next to his Bible and hymn-book, sent us word lately that he was sick and no longer able to pay his subscription. That paper is not stopped. Thus, in many cases, we cannot afford to give away so many papers, neither do we like to stop them. Here is an opportunity for a good deed.

## Spectacles.

Let not our elder confreres of the Methodist press read this with other than a single eye. Editors' eyes are subjected to much hard usage, and the presumption is that they need "helps to read." We can look upon this gift to Bro. Johnson in no other light than as a delicate compliment to his excellence as an editor, and as a testimonial of the grateful appreciation of his labors; and all the more expressive because in advance of the infirmity which it was designed to meet. Anent this singular streak of luck the *Western Methodist* says:

The Rev. P. Tuggle made, last week, a formal visit to this office, and a formal address to the editor—one of his best speeches, of which we wish we had a complete report for our readers. Certainly it was eloquent. The editor's reply was grateful in sentiment, though somewhat stammering. The occasion was the presentation of a very fine pair of spectacles with gold frame—beautiful to the sight, and with which we hope to see beautifully when we grow old enough to need them.

THERE was never a night without a day,
Or an evening without a morning,
And the darkest hour, so the proverb goes,
Is the hour before the dawning.

## The Mexican Mission.

MR. EDITOR: It gave me peculiar satisfaction, as I have no doubt it did many others, to see the announcement that Bishop Keener had so promptly started for Mexico to establish a mission there. That is a step in the right direction; it will stir the heart of the church and call forth an unmistakable response. To raise the missionary spirit of the church it is only necessary to place before it objects and work of sufficient magnitude to command its respect and enlist its interest. Unless this is done our missionary operations and work will dwindle to disgraceful littleness.

Now let the Bishop commence upon a scale worthy the church and the work to be accomplished. Let us have no day of small and sickly things about it. That is what disappoints and displeases—to use no stronger word—the church. If he wants five men and $15,000 for the next year, let him call for them and show the church a programme, simple and practicable, demanding them, and his call will not go unheeded. Let the church see that he means not only "business," but success.

I believe that Louisiana and Alabama will take up that mission, if assigned them, and carry it on to success. The mission work must be brought *nearer* the Conferences and the church. Let different departments of it be placed distinctly in the hands of different sections and Conferences, and they will give a good account of it. *Generalizing* has thrown it off from the feeling and interest of every section, and led to weakness.

I hope that the Southern University, Centenary College, Emory College and all our other colleges will at once furnish the means for acquiring the Spanish language, that we may have the young men ready to meet Bishop Keener's call. Our "holy women," too, would fain have a share in that work. Let the authorities encourage them to form a ladies' foreign missionary society, and they will raise tens of thousands for the good work.

J. HAMILTON.

## Death of Commodore Maury.

The death of this distinguished man took place at Lexington, Virginia, February 1, aged sixty-seven. His achievements in science have given him a world-wide celebrity, and fully entitle him to rank with the ablest *savants*, and the most distinguished benefactors of his race. In the late war Commodore Maury was true to his native South and to his convictions of right. He gave up position and fortune for the cause which he considered just. A man of purest patriotism and of spotless character, his name will stand next to that of Robert E. Lee in the affectionate remembrance of his countrymen, while to the world at large his memory will outlive that of the first statesmen and captains of the age. Every sea and every clime are familiar with his beneficent labors to unfold the laws of the winds and waters, and to give security and speed to ocean navigation. His wind and current charts and sailing directions have been the means of saving thousands of human lives, and of adding millions of dollars to the gains of commerce. Such a man is a gift to the human race—his work and fame are the property of the whole world. The luster which he shed upon his own State and country goes beyond them, and throws a radiance upon all the seas and continents and islands. The wreaths and trophies won by such a life cannot wither and decay. The lapse of time will only lift the name of Mathew Fontaine Maury higher and ever higher in the estimate of history.

WE DEEPLY REGRET the death of Miss Marion L. Palmer, youngest daughter of Rev. B. M. Palmer, D. D., of this city. She died on Saturday, the first instant, aged seventeen years. A sister preceded her but a few months to the heavenly mansions. The bereaved family have our sincere sympathy in the sorrow which has fallen upon them.

WE ARE GLAD to see that the Minutes of the Louisiana Conference are already out and sent abroad. They are very handsomely gotten up, and much credit is due to the secretary, Rev. C. F. Evans, for the promptness and care with which he has performed the work of preparing the copy for the press.

CAPTAIN C. H. SLOCOMB, a well-known citizen and merchant of this city, died on Friday, January 31. Captain Slocomb served throughout the war in the celebrated Washington Artillery, and was noted for his public spirit and his generous charities.

WE HAVE RECEIVED the fourth annual report of the Board of Indian Commissioners to the President of the United States for 1872. It is a volume containing much valuable information.

THE DEATH OF CARLOTTA, widow of Maximillan, is announced by telegraph. The failure of the attempt to establish an imperial throne in Mexico and the tragical end of her husband made her a lunatic. It has been hinted that her madness was the effect of poison, administered by some would-be assassins before she left Mexico; but of this there is no proof. Her misfortunes and disappointments were enough to have overthrown the reason of a woman born in the purple, and whose pride and ambition were only less than her love for her husband. The fate of Maximilian and of his spirited and devoted wife forms one of the saddest and most affecting episodes in recent history. Carlotta's gloomy career of disappointment and insanity has excited a world-wide sympathy. The last act in this tragical drama is closed by death, and the curtain falls. To the plans and machinations of Louis Napoleon, and to his bad faith in the Mexican undertaking, the misfortunes of Maximilian and Carlotta have been ascribed. It was, however, at their own election that they embarked in an enterprise which ended in their ruin. All, discrowned here, have gone to their account to confront the King eternal, immortal, invisible, and, doubtless, to realize the insignificance and vanity of the thrones and sceptres of earth, when compared with the crown of life which they may have gained or lost.

## Course of Study.

We have no doubt that we shall be requested to publish the Conference course of study several times during the year. Will the brethren interested cut it out, and keep it in their memorandum-books?

FOR ADMISSION ON TRIAL.—The Bible, in reference to doctrines generally; Wesley's Sermons on Justification by Faith and on the Witness of the Spirit; Book of Discipline; the ordinary branches of an English education.

FIRST YEAR.—The Bible, in reference to its historical and biographical parts and its chronology; Book of Discipline, with special reference to chapter 1, sections 1 and 2; Manual of Discipline, chapters 1 and 2; Wesley's Sermons, volume 1; Ralston's Elements of Divinity; Watson's Institutes, part 4; Preachers' Manual; History of the Organization of the Methodist Episcopal Church South, by Redford; written sermon on Repentance.

*Books of Reference.*—Watson's Biblical and Theological Dictionary; Theological Compend; Fletcher's Works; Watson's Life of Wesley.

SECOND YEAR.—The Bible, in reference to its prophetical parts; Wesley's Sermons, volume 2; Watson's Institutes, part 3; Smith's Elements of Divinity; Book of Discipline, with special reference to chapters 2, 3 and 4; Manual of Discipline, chapters 3 and 4; Coppee's Rhetoric; written sermon on Justification by Faith.

*Books of Reference.*—Newton or Keith on the Prophecies; Angus' Hand-Book of the Bible; Chuck's Essay on the Composition of a Sermon; Watson's Sermons; Bickerstith on the Spirit of Life; Whateley's Rhetoric.

THIRD YEAR.—The Bible, in reference to the Life of Christ; Wesley's Sermons, volume 3; Watson's Institutes, part 2; Coppee's Logic; Rivers' Mental Philosophy; Edgar's Variations of Popery; Book of Discipline, with special reference to chapter 5 to the end; Manual of Discipline, chapters 5, 6 and 7; written sermon on the Witness of the Spirit.

*Books of Reference.*—Young's Christ of History; Neander's Life of Christ; Hickok's Mental Science; Vinet's Pastoral Theology; Stevens' History of Methodism; Pahue's Life of McKendree; D'Aubigne's History of the Reformation; Whateley's Logic.

FOURTH YEAR.—The Bible, in reference to the Acts and Epistles, their analysis and design; Wesley's Sermons, volume 4; Watson's Institutes, part 1; Powell on Apostolical Succession; Hickok's Moral Science; Mosheim's Church History; Summers on Baptism; Book of Discipline reviewed; Manual of Discipline, chapters 8 and 9; written sermon on Regeneration.

*Books of Reference.*—Butler's Analogy; Bingham's Antiquities; Rivers' Moral Philosophy; Hoppin's Homiletics; Wall on Infant Baptism; Litton's Church of Christ; Neander's Church History; Liddon on the Divinity of our Lord; Conybeare and Howson's Life and Epistles of St. Paul.

COMMENTARIES.—Clarke's, Watson's Exposition, Wesley's Notes, Summers on the Gospels, Stier's Words of the Lord Jesus, Lange on the New Testament, Olshausen on the New Testament, Alford on the New Testament, Bloomfield on the New Testament, Macknight on the Epistles, Henry's Exposition, Whitby's Commentary.

NOTE.—The examination will be confined to the course of study. The books of reference are recommended to be read, and the commentaries to be consulted.

WE HAVE RECEIVED the *Southern Farmer* for February, published at Memphis, Tennessee, and the *Southern Cultivator*, published at Athens, Georgia, both excellent agricultural publications.

## MARRIED.

REGAN—McCAY.—At the residence of the bride's mother, Mrs. Sina Lum, Claiborne county, Mississippi, on the twenty-second of January, 1873, by Rev. H. R. Singleton, Mr. Joseph Regan to Mrs. Mary E. McCay, both of said county.

WILLIAMSON—HALL.—At the residence of the bride's father, on the evening of the sixteenth of January, 1873, by Rev. John W. Hall, Mr. J. N. Williamson to Miss Sallie Hall, all of Madison county, Mississippi.

## The Minutes of the Louisiana Conference for 1872.

The unusual number of Minutes sent out this year has forced me to use for transmission the public carriers instead of the mail, as heretofore. Where neither railroads nor steamboats could be used, I have consigned the packages to the care of some one at what I supposed to be the nearest point. Below is a list of packages thus consigned:

| *To whom sent.* | *In care of* | *Place.* |
|---|---|---|
| H. S. Isbell | Rev. T. B. White | New Iberia. |
| William Hart | Rev. R. A. Buhlwin | Opelousas. |
| R. H. Davis | Rev. B. F. White | Opelousas. |
| R. M. Hollister | Rev. B. F. White | Opelousas. |
| J. J. Williams | Rev. B. F. White | Opelousas. |
| J. M. Brown | Rev. B. F. White | Opelousas. |
| Rev. J. F. Wibb | Rev. R. Clegg | Pattersonville. |
| John Pipes | Rev. J. Wilkinson | Shreveport. |
| R. H. Muir | Rev. J. Wilkinson | Shreveport. |
| R. Randle | Rev. J. Wilkinson | Shreveport. |
| John Wilkinson | Edw'ds & Holmes | Shreveport. |
| Chas. W. Carter | Mr. Forison | Forison's La'g, Red river. |
| J. E. Bradley | Mr. Brown | Brown's La'g, Red river. |
| Rev. Jesse Fulton | Rev. S. S. Scott | Minden. |
| Rev. E. B. Frost | Rev. C. Keener | Alexandria. |
| Rev. F. White | Rev. C. Keener | Alexandria. |
| Rev. S. H. Cooper | Rev. C. Keener | Alexandria. |
| Rev. S. H. Schroeder | Rev. C. Keener | Alexandria. |
| Rev. J. F. Wynn | Rev. C. Keener | Alexandria. |
| Rev. N. A. Cravens | Rev. W. D. Shea | Minden. |
| Rev. R. W. Flournoy | Rev. W. D. Shea | Minden. |
| Rev. N. M. Skipworth | Rev. W. D. Shea | Minden. |
| Rev. S. S. Scott | Rev. W. D. Shea | Minden. |
| Rev. H. O. White | Rev. W. D. Shea | Minden. |
| Rev. J. A. Miller | Rev. W. D. Shea | Minden. |
| Rev. J. W. Hearne | Standifer & McGuire | Trenton. |
| Rev. R. Parvin | Standifer & McGuire | Trenton. |
| Rev. J. W. Medlock | Standifer & McGuire | Trenton. |
| Rev. J. C. Reed | Standifer & McGuire | Trenton. |
| Rev. Philip Allen | Standifer & McGuire | Trenton. |
| Rev. R. T. Parish | Standifer & McGuire | Trenton. |
| Rev. Geo. Jackson | Rev. J. T. Davies | Bastrop. |
| Rev. T. S. Rundle | Rev. J. T. Davies | Bastrop. |
| Rev. T. H. McClendon | Rev. J. T. Davies | Bastrop. |
| Rev. J. L. Wright | McFee & Bethune | Monroe. |
| Rev. Geo. M. Livernan | Captain Wells | Delhi. |
| Rev. J. M. McKee | Captain Wells | Delhi. |
| Rev. James M. Franklin | James E. Bradley | Pleasant Hill. |
| Rev. W. D. Stayton | Olsso & Bro. | Constantia. |
| Rev. W. V. Taylor | John F. Marshall | Harrisonburg. |

CHARLES F. EVANS.

## Agent's and Publisher's DEPARTMENT.

### Acknowledgments of Letters and Funds

RECEIVED BY MAIL.

**For the Week Ending Feb. 1, 1873.**

**A**—Mrs. I. Alexander, American Tract Society, C. G. Andrews, Edwin Allen three letters $109.72, W. R. Alexander $1.12.

**B**—E. H. Butler & Co. two letters, C. W. Butt, R. Brain, J. Bancroft, R. Babbington, J. R. Bellamy $5, M. A. Black, C. T. Barnes $2, W. A. Browning, J. C. Bridges, S. H. Brewer $5.

**C**—J. Church & Co., G. W. & C. B. Cotton & Co., H. F. Clements, E. H. Cushing, C. Chamberlin, S. H. Cox $6.

**D**—W. F. Davis, Joel T. Davis two letters $250, L. F. Dowdell, G. W. Delbridge $4.25.

**E**—J. F. Evans $40.

**F**—T. M. Favre, Octavia L. Travel, J. E. Foust, M. C. Field, E. N. Freshman, S. D. Freshman.

**G**—W. Grafton & Co., D. D. Timmels, W. H. Gandwin $3, W. H. Gill $2, Louisa R. Griffiths $2, H. H. Gayrics Jr. 25 cents, Charles F. Gillespie, J. Gillott & Sons $15, C. L. Goodrich.

**H**—Hubbard Bros. two letters, W. A. Harris, P. W. Harper, H. J. Harris, J. H. Holland, A. R. Holcombe $8.30, John W. Hall two letters $6, R. S. Holcroft, E. E. Hamilton $1.95, P. Howard, M. R. Hollister $5, J. Hamilton.

**J**—J. J. Johnson $6, J. W. Jordan, W. J. Joyce $50, I. A. Johnston.

**K**—Charles D. King, F. A. King.

**L**—J. B. Lippincott & Co., Lee, Shepard & Dillingham four letters, A. W. Langley $7, B. F. Larrabee.

**M**—C. McDonald, J. W. McPherson, Mosman, Baker & Pratt, L. Z. T. Morris, H. M. Mossler, E. W. Miller, A. H. Moss, D. Merchant, A. W. Moore, P. A. Magee, J. G. Miller, Hann McCulloch Jr., B. F. Morris, L. P. Meador, J. W. Martin, J. W. Merchant $2.

**N**—J. Nicholson two letters, A. B. Nicholson.

**P**—H. R. Paine, R. G. Porter, S. M. Pettengill & Co., W. G. Perry, J. L. Peters, L. Pierce, Pleasure, J. M. Perdue, R. M. Powers $3, Mrs. A. E. Petty $1.25, A. R. Purifoy, W. L. Powers.

**R**—George Routledge & Sons two letters, J. W. Rush $2, A. H. Redford, A. D. F. Randolph, S. W. Riley, Richardson, Below & Co.

**S**—C. B. Stuart, George S. Sandell, John C. Shire, H. H. Singleton, J. L. Skipper, Joseph M. Scott, J. W. Sandell, J. W. Swindall, B. L. Selman, J. B. Simmons, O. A. Shook, Sheffield & Stone, H. D. Sellers 75 cents.

**T**—W. V. Taylor Jr., L. Tuttle Jr. 40 cents.

**V**—E. R. Vaughan.

**W**—J. H. White $5.15, G. R. Wilson, W. Y. Wilkinson, B. P. Wells, W. M. Winn, T. B. Walden, J. Woodbridge, John M. Whipple $1, J. D. Willis $2, Francis Walker.

**Y**—N. B. Young.

RARE OPPORTUNITY FOR INVESTMENT IN THE DRUG BUSINESS.—Persons seeking a favorable opening for engaging in business should direct their attention to an advertisement, in another column, offering a drug store for sale. It was fitted up and stocked by the late Dr. Albers, with a view to supplying all the requirements of a first-class establishment, and ere his lamented demise achieved a success rarely realized in so short a period. This may be attributed, apart from the well-known ability of the doctor, to the eligible position which it occupies—corner of Canal and Magazine streets—being in the very center of the dense thoroughfare leading to the postoffice and custom-house. It has secured a run of custom from both city and country that warrants the amplest guarantee of a fortune in the future if conducted with only ordinary attention to the details of business. Although laboring under the disadvantage consequent upon the death of Dr. Albers, the intelligent inquirer will be satisfied upon examination that it has been steadily gaining both in the confidence and patronage of a discriminating public. It may serve to satisfy a natural inquiry to state that nothing but the inability of the administratrix, compatible with her other duties, to conduct the business, could induce her to relinquish so profitable a business. We will add that with the sale may be included the formula of two well-known physicians, that have enjoyed widespread popularity, and which of themselves constitute, in energetic hands, an unfailing source of remuneration.

BETHESDA MINERAL WATER.—Attention is called to the advertisement, in another column, of Mr. H. D. Huff, No. 38 Magazine street, sole Southern agent for the sale of the Bethesda mineral water. Those afflicted with Bright's disease, diabetes, liver and bilious complaints, kidney and urinary diseases will be benefitted by the use of these celebrated waters.

PURCHASING AGENCY.—Mrs. H. Mogridge respectfully offers her services in selecting, purchasing and forwarding any article of apparel or personal adornment for ladies' and children's use, including millinery, dry goods, jewelry, bridal trousseaux, fancy and toilet articles, etc. Mrs. Mogridge can be found at No. 96 Canal street, New Orleans.

AT THE TWO STORES of the Septoline Oil Company, No. 62 Camp and 15 Dauphine street, will be found a full supply of the celebrated septoline oil, together with a full assortment of lamps, trimmings, chandeliers, Japanned ware, etc.

WE CALL the attention of our Indy readers to the advertisement of George T. Shilling, No. 381 Dryades street, manufacturer of and dealer in all kinds of human hair goods.

PRACTICAL PAINTERS.—Messrs. Johnson & Hillsman, No. 111 Magazine street, are prepared to do all kinds of house and sign painting, steamboat, store and office work. All orders promptly attended to, and charges moderate.

MESSRS. R. L. DELEA & Co., at No. 112 Camp street, are the general agents for Louisiana of the General R. E. Lee Monumental Association. Agents wanted. See advertisement in this issue.

J. J. DONAHOE, wholesale and retail manufacturer of mattresses, No. 118 Camp street, next to Odd Fellows' Hall, New Orleans. Country orders will receive prompt attention.

DR. A. J. PADRON, whose address is No. 81 Derbigny street, offers his services in the cure of epileptic and hysterical fits, cancers, ulcers, excrescences, etc.

MARCHAL'S RESTAURANT, No. 19 Union street, will be found to be a convenient and desirable restaurant. Boarding by the day, week or month.

MESSRS. NAVRA & OFFNER, No. 174 Canal street, keep on hand and for sale full lines of chinaware, cutlery, household comforts, etc.

WE CALL THE ATTENTION of persons in search of a commercial education to Dolbear College, 201 and 203 Canal street. de12 3m

## *BUSINESS NOTICES.*

ONE SIP of this will bathe the drooping spirit in delight beyond the bliss of dreams. Be wise, and taste.—*Milton's Comus.*

Verily do the words of the inspired poet gleam with the light of prophecy; for if there is anything that is swift to operate beneficially on the human system, impaired by physical ailments, it is Price's celebrated Aromatic Stomach Bitters. Those whose eves "drag their slow length along," harassed by the petty but fretful annoyances of indigestion, dyspepsia, debility, febrile excitement, nervous irritability, exhaustion, or the general suffering that results from hepatic causes, deserve the fate to which they are consigned when, like the physician to whom the voice of sacred wisdom cried, "Heal thyself," they turn away from the means placed within their grasp. Price's Bitters will do the work. A vigorous stimulant, an agreeable elixir, a strengthening tonic and a grateful adjuvant, the very universality of whose use is confirmative of its efficacy, it stands to-day stamped with the signet-seal of medical approval, and radiant with the award of a high popular appreciation.

JAMES W. PRICE & CO.,
Manufacturers and Sole Proprietors,
Lock Box 166, New Orleans, La.

Sold by druggists, grocers and dealers throughout the South. fe6 tau

UNPRECEDENTED SUCCESS.—Within the past year two hundred thousand boxes of Dr. Tutt's Vegetable Liver Pills have been sold, and not a single testimonial is known where they have failed to give satisfaction. If you would enjoy life, have a fine appetite and robust health, use these Pills.

AUGUSTA, November, 1869.

DR. W. H. TUTT: It affords me much pleasure to testify to the great value of your Liver Pills. They are all they are represented to be. In my opinion there are no Pills so well adapted to the Southern climate as they are. Yours truly,

JOS. IRVEMEL,
Late of Richmond, Virginia.

DR. TUTT'S HAIR DYE is indorsed by the best chemists. fe6 2t

MESSRS. ZEILIN & CO.: Our junior editor has tried your Liver Regulator and is taking it now, and finds it invaluable to him as a corrector of the stomach and regulator of the bowels. Articles of diet that he dared not indulge in before taking your Liver Medicine he can now eat with impunity. Very truly,

HYKES & SPARHAWK,
Editors Floridian.
TALLAHASSEE, FLA., Aug. 2d, 1868. fe6 1t

CHARLES H. REED, REAL ESTATE Broker, No. 87 St. Charles street.—Buys and sells all sorts of city and country property. Mortgages made promptly. Various pretty Cottages in choice locations offering on long terms. Has for sale the finest Building Sites in the city, and, being largely interested himself, can speak confidently on all matters pertaining to the sale, rental, appraisement and management of real estate. de26 2m

REMOVE from the blood those wastes arising from the action of the system which, if allowed to remain in the circulation, give rise to diseases which speedily destroy life. Nature has appointed the kidneys and liver as her agents, by whose action impurities shall be eliminated from the system; and when these agents are torpid or debilitated, or disabled from any cause for their business, Hamilton's Buchu and Dandelion Imparts fresh life and vigor to them, and makes of them the best blood purifiers one can have. This preparation is for sale at Frederickson & Harte's and E. J. Hart & Co.'s drug stores. Jy16 2m

USE DR. HENRY'S WORLD'S TONIC AND BLOOD PURIFIER.—It is the great household remedy, pleasant to take, yet potent for the prevention and cure of diseases. It is better than Bitters, Cordials, Buchu or Sarsaparilla. Sold by druggists. Jy18 1y

THE EQUITABLE LIFE ASSURANCE SOCIETY, New York.

| | |
|---|---|
| Assets | $18,000,000 |
| Income | 8,000,000 |

Branch office—33 CAMP STREET.

A. P. CLEVELAND,
General Agent.
fe18 1y

DR. HENRY'S ROOT AND PLANT PILLS.—Mild yet thorough; no nausea or griping; entirely vegetable; great Liver remedy. Price, 25 cents. Sold by druggists. Jy18 1y

MRS. WHITCOMB'S SIRUP.—The great soothing remedy. Price only 25 cents. Gives rest to the mother and health to the child. Sold by druggists. Jy18 1y

TWELVE SAMPLES (postage free) for fifty cents. Sells for $10. H. L. WOLCOTT, 181 Chatham square, New York, se25 1y

## *NEW ADVERTISEMENTS.*

**TUSKALOOSA FEMALE COLLEGE.**

THE NEXT SESSION OPENS ON
**The Fourteenth of February, 1873.**

Pupils may enter at any time after this date without extra charge.

The institution was never before so prosperous. The Faculty is large, the course of study thorough, and all the facilities of the highest order.

The number of pupils matriculated during the current session is 139. The number of boarders in the college is 85, and continually increasing. Fifteen more boarders can be received.

Persons wishing to enter should apply soon.

fe6 3t B. F. LARRABEE, President.

**JOHNSON & HILLSMAN,**

PRACTICAL PAINTERS,
111.....Magazine Street.....111

House and Sign Painting, Steamboat, Store and Office Painting, Graining, Marbling, Gilding and Kalsomining. All work promptly attended to, and charges moderate. No. 111 Magazine, between Julia and Girod streets. fe6 1y

**THE GEN. R. E. LEE**
MONUMENTAL ASSOCIATION.

Agents wanted to receive subscriptions for the Life-size Steel Engraving of GEN. LEE. Ladies and clergymen will find this a laudable enterprise, which is worthy of their attention. Call on or address

R. L. DELEA & CO.,
General Agents for Louisiana,
112 Camp St., New Orleans.
fe6 1m

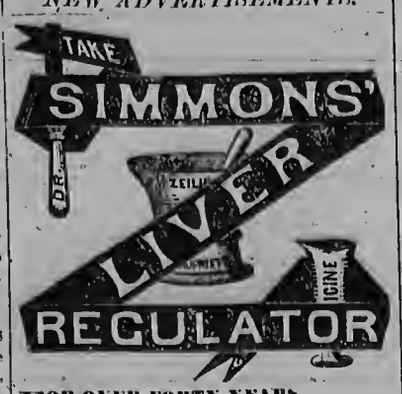
**MARCHAL'S RESTAURANT,**

NO. 19 UNION STREET,
Between St. Charles and Carondelet streets,
*NEW ORLEANS,*

Boarding by the day, week or month. Furnished Rooms. Private Dining-room. Terms moderate. OYSTERS in every style. Country people will find it to their advantage to call. fe6 1m

**$10 TO $20 PER DAY.**—AGENTS WANTED everywhere. Particulars free.
fe6 1y A. H. BLAIR & CO., St. Louis, Mo.

## *NEW ADVERTISEMENTS.*




FOR OVER FORTY YEARS
THIS
PURELY VEGETABLE
LIVER MEDICINE
HAS PROVED TO BE
THE GREAT UNFAILING SPECIFIC

for LIVER COMPLAINT and its painful offspring, Dyspepsia, Constipation, Jaundice, Bilious Attacks, Sick Headache, Colic, Depression of Spirits, Sour Stomach, Heartburn, Chills and Fever, etc.

After years of careful experiments, to meet a great and urgent demand, we now produce from our original Genuine Powders

THE PREPARED,

a liquid form of SIMMONS' LIVER REGULATOR, containing all its wonderful and valuable properties, and offer it in

ONE DOLLAR BOTTLES.

The Powders (price as before).....$1 00 per package.
Sent by mail.....1 01 per package.

CAUTION!

Buy no Powders or Prepared Simmons' Liver Regulator unless in our engraved wrapper, with Trade-mark, Stamp and Signature unbroken. None other is genuine.

J. H. ZEILIN & CO.,
Macon, Georgia, and Philadelphia.
Sold by all Druggists. se19 1y

**NEW ORLEANS**
PURCHASING BUREAU.

**To the Ladies of the South.**

A Purchasing Agency has been established in New Orleans, Louisiana, for the benefit of those residing at a distance from the city, and who have not the facilities for obtaining just what they require.

MRS. H. MOGRIDGE

respectfully offers her services in selecting, purchasing and forwarding any article of apparel or personal adornment for ladies' and children's use, including MILLINERY, DRY GOODS, JEWELRY, BRIDAL TROUSSEAUX, Fancy and Toilet Articles, Trimmings, Underwear, Sewing Machines, etc., etc.

Scrupulous care with reference to the price and quality, and fidelity to the interest and fulfillment of the wishes of correspondents, will be sedulously carried out.

MRS. H. MOGRIDGE,
At Mrs. Doherty's Elegant Millinery and Dressmaking Establishment, 96 Canal St.,
Over Zimmerman's Jewelry Store, New Orleans.
Send for circular. fe6 1y

**LADIES' HAIR STORE.**

GEORGE T. SHILLING,

381.....Dryades Street.....381

Between Erato and Thalia streets,
Near Dryades Market, opposite Jefferson School,
Manufacturer of and Dealer in all kinds of

HUMAN HAIR GOODS,

calls the attention of his customers and strangers visiting the city, before purchasing elsewhere, to call and examine his stock of

REAL HAIR CHIGNONS,
PUFFS, CHATELAINE, BRAIDS,
SWITCHES, CURLS, ETC.,

of all shades, constantly on hand, made to order and neatly repaired, at reasonable prices.

Also a large stock of French and American PERFUMERY, SILK HAIR-NETS AND FANCY GOODS. All orders from the country promptly attended to, and at prices to suit the times. fe6 1m




BETHESDA MINERAL WATER.—THE well acknowledged cure for Bright's Disease, Diabetes, Liver and Bilious Affections, Kidney and Urinary diseases. Sold, wholesale or retail, at 38 Magazine street.

H. D. HUFF,
Sole Southern Agent.
Address Glass Box 825. fe6 1m

**DRUG STORE FOR SALE.**

The Drug Store of the late Dr. F. R. Albers, corner of Canal and Magazine streets. For terms apply to A. G. BRICE, Esq., No. 21 Commercial Place, or to Dr. S. C. RUSSELL, 159 Canal street, or to D. P. ALBERS, on the premises. fe6 1m

**J. J. DONAHOE,**

WHOLESALE AND RETAIL
MANUFACTURER OF MATTRESSES,
118.....Camp Street.....118

Next to Odd Fellows' Hall, New Orleans.

Country orders will receive prompt attention. fe6 1m

**$72 EACH WEEK.**—AGENTS WANTED everywhere. Business strictly legitimate. Particulars free. Address J. WORTH, St. Louis, Missouri.

**SAVE $20.**



THE NEW
WILSON
UNDER-FEED.
The Best and Cheapest First-Class Shuttle
SEWING MACHINE
*In the World.*
Wm. Gregg & Co.,
GENERAL
Southern Agents,
No. 139 CANAL ST.,
NEW ORLEANS,
Agents Wanted. ja2 1m Louisiana.

**IMPROVED BECKWITH**
SEWING MACHINE.




PRICE, - - - $12.

It gives universal satisfaction. Send for circular and see what some of our people who have used it say. A Machine, with all its appointments, sent on receipt of $12, or by Express C. O. D. Address

EDWARD THOMPSON, General Agent,
181 Peters street, New Orleans.

For sale at retail at 195 Canal street. A liberal discount allowed to those who buy to sell. ja2 4m

**EPILEPTIC AND HYSTERICAL FITS,**
CANCERS, ULCERS, EXCRESCENCES, ETC.

DR. A. J. PADRON guarantees to cure the above diseases, or will charge nothing.

He successfully treats all diseases of the Skin and Blood, Ophthalmy, Scrofula, Dysentery, Chills, Nervous diseases and Dyspepsia. No. 81 Derbigny street, between St. Louis and Conti. fe6 2m

## *NEW ADVERTISEMENTS.*

J. C. TILTON, PITTSBURG, PA.

# WOMAN'S FRIEND AND STEAM WASHER

**ONE HUNDRED THOUSAND SOLD.**

WILL CLEANSE YOUR CLOTHES WITHOUT RUBBING.

**EVERY ONE SOLD IS FULLY WARRANTED.**

NO FLUIDS OR EXTRA SOAP USED.

**IT CONSUMES LESS SOAP, LESS TIME AND LESS FUEL THAN THE USUAL** method. It saves Labor, Wear and Tear, and the Annoyance of Wash day. It requires no attention while the process of cleansing goes on. It will do the Washing of the Family while you are eating breakfast and doing up dishes.

Steam has long been known as the most powerful agent in removing dirt, grease and stains from clothing, and bleaching them white. Papermakers have for many years used steam in cleaning and bleaching their rags, and they succeed in making, by its agency, the filthiest picking from the gutter perfectly pure and white. Until the invention of the STEAM WASHER or WOMAN'S FRIEND, although often attempted, no method had been discovered of applying steam directly to the clothing, which could be used in a portable manner for domestic purposes. The WOMAN'S FRIEND washes without labor. It will do the washing of an ordinary family in from thirty minutes to an hour. The STEAM WASHER is superior to all other devices for the following reasons:

1. It does its own work, thereby saving a large portion of the time usually taken in a family.
2. It uses much less soap than is required by any other method.
3. It requires no attention whatever while the process of cleaning is going on. A lady can do her washing while she is eating her breakfast and doing up the breakfast dishes.
4. Clothing wears double the time, washed in this Washer, that it will washed by a machine, or by hand-labor or a washboard.
5. Lace Curtains and all fine fabrics are washed in a superior manner. Fur Flannels this Washer is most desirable, as it will not full them, as a machine or hand-rubbing does. All fabrics, from the finest lace to a bed-blanket, can be washed perfectly and with ease without the rubbing-board.

IT IS TRULY A LABOR AND CLOTHES-SAVING INVENTION.

**READ THE FOLLOWING TESTIMONIALS:**

NEW ORLEANS, LA., January 16, 1873.

This is to certify that I have used the Steam Washer sold by E. B. Hayes, General Agent, and fully indorse all he claims for it, having used it four or five weeks.

(Signed) ANN S. BASSETT, 186 Chippewa street.

NEW ORLEANS, LA., January 17, 1873.

This is to certify that I am using the Steam Washer called the "Woman's Friend," and consider it the best invented Washing Machine in use. It saves labor, soap, fuel and clothes, and I fully indorse all Mr. Hayes claims for it. (Signed) MRS. C. H. W. LEITZE, No. 81 St. Charles street.

NEW ORLEANS, LA., January 17, 1873.

I am using the Steam Washer called the "Woman's Friend," and consider it the best thing for washing clothes I have ever seen. (Signed) J. C. McALLISTER, cor. Carondelet and Julia sts.

NEW ORLEANS, LA., January 17, 1873.

I am using the Steam Washer called the "Woman's Friend," and consider it the best invented Washing Machine in use. It saves labor, soap, fuel and clothes.

(Signed) N. MILLER, No. 86 Gravier street.

NEW ORLEANS, January 21, 1873.

This is to certify that I have tried the Washing Machine known as the "Woman's Friend," and find it all that it is claimed to be. I gave it a fair and honest trial, and I take great pleasure in recommending it to every housekeeper. It is very simple. A small child can use it. There is no rubbing necessary, and consequently no damage to clothes. Very respectfully,

(Signed) MRS. N. JENKINS, No. 100 Baronne street.

NEW ORLEANS, January 30, 1873.

I have used the Steam Washer called the "Woman's Friend," and am perfectly satisfied that it will do all that Mr. Hayes claims for it. It is truly a labor-saving invention.

(Signed) FRANK SCHAEFFER, corner First and St. Denis streets.

NEW ORLEANS, January 30, 1873.

This is to certify that I have purchased from Mr. Hayes the Steam Washer called the "Woman's Friend," and I find it to be a great invention. It saves labor, soap, fuel and clothes, and I can fully recommend the same. No family should be without one.

(Signed) MRS. J. F. ROHRBACHER, No. 237 Camp street.

NEW ORLEANS, January 31, 1873.

E. B. HAYES, Esq., NEW ORLEANS, LA. *Dear Sir:* The Steam Washer I bought of you, called the "Woman's Friend," I find, does all that you promised for it, and ought to be in every family.

(Signed) MRS. R. M. WALMSLEY.

NEW ORLEANS, January 31, 1873.

Mr. E. B. HAYES, NEW ORLEANS, LA. *Dear Sir:* It gives me pleasure to say to you that my wife has tried your Steam Washer, and pronounces it a perfect success, so far as she can judge. Wishing you much success in introducing it generally, I remain Your friend, truly,

(Signed) S. HENDERSON.

NEW ORLEANS, February 1, 1873.

The Washing Machine called the "Woman's Friend" is well tested. It has been used in my family, and found to come up to all that has been claimed for it by the patentee. We can cheerfully recommend it to all as a complete success. (Signed) DR. E. B. BEACH, 333 Canal street.

Parish and Country Rights for sale. Agents in the country wanted. Send for circular and special terms.

E. B. HAYES, General Agent.

Manufactured and for sale by G. W. W. GODBWYN, No. 52 GRAVIER STREET, NEW ORLEANS. ja23 3m

**SECOND SEMI-ANNUAL STATEMENT**
—OF—
THE MUTUAL NATIONAL BANK
OF NEW ORLEANS,
NO. 106 CANAL STREET,
At close of business, Tuesday, December 31, 1872.

RESOURCES.

| | |
|---|---|
| Cash Currency | $732,711 45 |
| Coin Gold Coin | 101,372 50 |
| Loans and Discounts | 1,049,981 65 |
| U. S. Bonds to secure Circulation | 400,000 00 |
| Other Stocks, Bonds and Mortgages | 3,000 00 |
| Due from Redeeming and Reserve Agts. | 261,967 11 |
| Due from other Banks and Bankers | 10,589 80 |
| Banking House | 7,070 80 |
| Furniture and Fixtures | 16,351 61 |
| Premiums on United States Bonds | 72,217 50 |
| Premium on Gold | 1,528 51 |
| Total | $2,725,876 81 |

LIABILITIES.

| | |
|---|---|
| Capital Stock paid in | 500,000 00 |
| Surplus Fund | 105,581 76 |
| Circulation | 419,000 00 |
| Dividends unclaimed | 391 81 |
| Individual Deposits | 1,710,400 97 |
| Due to other Banks and Bankers | 2 00 |
| Profit and Loss | 89,451 21 |
| Total | $2,725,876 81 |

All Depositors Participate in the Profits.

SECOND SEMI-ANNUAL DIVIDEND,
Declared December 31, 1872:

6½ Per Cent. to Stockholders.
1½ Per Cent. to Depositors.

PAUL FOURCHY, President.
ALBERT BALDWIN, Vice President.
JOSEPH MITCHEL, Cashier.

DIRECTORS.

| | |
|---|---|
| P. Maspero, | John T. Hardie, |
| John D. Cobb, | Charles Latitte, |
| Adolph Meyer, | P. Pourshine, |
| Albert Baldwin, | Paul Fourchy, |
| Ernest Miltenberger. | ja16 3m |

**J. G. BERMEL,**

121.....CANAL STREET.....121

New Orleans.

THE CHEAPEST HUMAN HAIR MANUFACTORY.

WHOLESALE AND RETAIL.

Gloves, Fans, Perfumery, Brushes, Combs, Fancy and Jet Jewelry, Artificial Flowers, Pocket Books, Opera Glasses, Walking Canes, Crinolines, Umbrellas, Parasols, etc.

A FULL ASSORTMENT OF LADIES' HAIR.

Commission House—No. 3 Boulevard Magnolia, Paris. ja2 2m

**WILLIAM VELDEN,**

DEALER IN WOOD AND COAL,
**Corner Jackson and Prytania Streets.**

Oak, Ash, Bakers' Pine Lightwood and Charcoal always on hand. Wood Sawed to stove-length and split. ja29 1m

**JAMES N. QUIN,**

PRACTICAL
GAS AND STEAM-PIPE FITTER,
**Office and Shop—118 and 120 Tchoupitoulas Street, near Girod.**

Particular attention given to refitting and repairing. Orders solicited and promptly executed.

Steamboat work made a specialty. Address Box 165, Mechanics' Exchange. ja30 1y

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JOSEPH WALKER,
**Machinist, Engineer, Blacksmithing,**
ETC., ETC.,
CORNER ST. JOSEPH AND CONSTANCE STS.,
New Orleans.

Plantation Machinery manufactured and repaired. Jobbing promptly attended to. ja30 1y

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no28 3m 91 Chambers street, New York

**LADIES WHO WISH HONORABLE** employment, address
LA PERLE MANUFACTURING CO.,
no28 3m No. 91 Chambers street, New York.

**NEW ORLEANS**
MUTUAL INSURANCE COMPANY,
CORNER OF CANAL AND CAMP STREETS.

**Thirteenth Annual Statement.**

In conformity with their charter the Company publish the following Statement:

Premiums during the year ending Dec. 31, 1872:

| | |
|---|---|
| On fire | $318,327 25 |
| On marine | 58,015 39 |
| On river | 26,095 93 |
| Total premiums | $403,338 58 |
| Loss premiums unearned Dec. 31, 1872 | $119,185 60 |
| Return premiums | 6,328 93 |
| | 124,513 93 |
| Net earned premiums | $278,824 00 |
| Reinsurances | $12,723 45 |
| Losses on fire | 88,111 32 |
| Losses on marine | 55,402 01 |
| Losses on river | 2,259 90 |
| | 157,822 82 |
| Losses on fire unadjusted and adjusted, but not due | 20,000 00 |
| Reserve, as required by charter, 2½ per cent. on marine losses | 3,615 55 |
| Expenses, taxes less interest account | 11,680 14 |
| | 176,971 96 |
| Profit | $101,852 04 |

The Company have the following assets:

| | |
|---|---|
| Bonds, city and other, cash value | $98,520 00 |
| Pledge and mortgage notes | 350,771 39 |
| Stocks, city and other, cash value | 81,135 00 |
| Bills receivable for premiums | 17,400 16 |
| Premiums in course of collection | 89,148 99 |
| Cash on hand | 61,709 40 |
| Cash in hands of London bankers | 500 00 |
| Branch office | 2,518 87 |
| Suspense account | 2,120 19 |
| Property corner of Canal and Camp, cash value | 55,000 00 |
| Property, Dumaine street, cash value | 6,013 24 |
| Total | $755,841 24 |

LIABILITIES.

| | |
|---|---|
| Capital stock | $500,000 00 |
| Reserved for unearned prem'ms | 118,185 60 |
| Reserved for claims unsettled | 20,000 00 |
| Dividend to stockholders | 50,000 00 |
| Dividend to assured | 51,852 64 |
| | 101,852 64 |
| Surplus over and above liabilities | 35,703 60 |
| Total | $755,841 24 |

The above statement is a true and correct transcript from the books of the company.

A. TUYES, President.

J. W. HISCKS, Secretary.

Sworn to and subscribed before me this tenth day of January, A. D. 1873.

T. CHAS. CUVELLIER,
Notary Public.

At a meeting of the Board of Directors, held January 9, 1873, it was resolved to declare the following cash dividends on the net earned premiums for the year ending on the thirty-first of December, 1872, payable on the third Monday of January, 1873, as follows:

Twenty per cent. on Fire Premiums.
Fifty per cent. on River Premiums.

It was also resolved to pay a cash dividend of Ten per cent. to the stockholders on and after the first Monday in February, 1873.

DIRECTORS.

| | |
|---|---|
| George Urquhart, | M. Payro, |
| C. T. Bagazon, | Placide Forstall, |
| G. W. Babcock, | Aug. Belchard, |
| T. Bailly Blanchard, | E. Miltenberger, |
| A. Schreiber, | W. B. Sch

## The Child's Corner.

*A CHRISTMAS CAROL.*

BY MISS ROSE TERRY.

On Christmas day,
Far, far away,
A little baby slumbering lay;
Starlight was shed
Upon his bed,
And round his fair and lowly head.

The angel sang,
The blue sky rang,
And all the earth looked bright and young;
'Twas God's own Son,
Come down alone
To make our little souls his own.

Dear Lord above,
Teach me thy love!
Make me thy gentle, spotless dove,
To find my nest
Within thy breast,
And there in peace and safety rest.

### What a Child May Do.

I once visited a Sunday school with a friend, and, while going round among the classes, my attention was arrested by hearing a teacher ask one of the scholars at what age she thought a child could become a Christian. The child replied: "I don't exactly know, but I should think at twelve."

"And what do you think, Jane?" asked the teacher of another scholar.

"I should think earlier; perhaps at ten," answered the bright-eyed girl addressed, who looked as though she loved fun better than anything else.

One thought nine was the proper age to become a follower of Christ; another fixed upon eleven as the suitable period to begin a Christian life. And so various opinions were expressed and discussed by the teacher and her scholars. At last a quiet little girl looked up from the book over which she had been poring intently, and, with a sweet earnestness in her deep blue eyes, said gently:

"I don't know, ma'am; but I think may be a little child can begin to be a Christian whenever she feels she wants to be like Christ."

Truly, I thought, the Master said not in vain: "Suffer little children to come unto me, and forbid them not;" for this little one could not have numbered more than nine or perhaps ten summers; and yet she had already settled that important question with the wisdom that should come with years. This little girl, I was sure, loved the Savior, and had already tried to walk in his footsteps. She had sat in spirit at the feet of the gentle Nazarene on that mountain-top where he spoke to the assembled multitude, and told them of the bright inheritance prepared for the poor in spirit, the faithful ones who walk humbly with God; of the satisfying of those who do hunger and thirst after righteousness; of the recompense meted to the merciful, that double blessing which the quality of mercy ever bestows; of the blessedness of the pure in heart, who shall behold their Master; of the precious name won by the peace-makers, who are trying to bring the reign of "peace on earth and good will to man," and who the good Father shall own as his dear children; and lastly, of the *present* exceeding great reward which they enjoy who are persecuted for righteousness' sake—"theirs *is* the kingdom of heaven."

All this, I felt, this child must have treasured in her young heart as the words of him who spake as never man did before, and who is the Giver of eternal life.

But I little knew then that she had even at that tender age endured great conflicts. Interested at first by the child's words, and attracted to her by her appearance and modest behavior, I afterward made some inquiries about her and learned what I am about to relate of the trials she had already endured in her endeavor to follow her divine Master.

Fanny had been brought to Sunday school by another child, who was a punctual attendant, and she continued to come regularly for several weeks. She appeared very much interested in all the exercises, and her lessons were always well prepared. But suddenly she stopped coming, and for three or four weeks was missed from her accustomed seat. Again she made her appearance, and when asked by her teacher the cause of her absence, she remained silent and hung her head, as if ashamed to answer the inquiry. When pressed for a reply, the poor little girl burst into tears, and continued sobbing as if her heart would break.

"Why don't you answer me, Fanny?" asked her teacher. "Don't you like to come to Sunday school?"

"Oh, yes, ma'am, I would rather come here than go anywhere else."

"Then how is it you are so irregular in your attendance?"

"Indeed, ma'am, and I would come if I could, but I can't tell you why I don't. Indeed I can't now!"

Puzzled at her strange conduct, her teacher determined to press the matter no further at the time, but wait and trust to the future for a solution of the mystery. Meanwhile she watched the little girl closely, and from her observations was soon convinced that the child had some secret grief which preyed upon her. Fanny still continued to be irregular in her attendance, and refused, when questioned, to give a reason for it. But whenever she came her attention to the instruction given was so very marked that it was evident her heart was there. One Sunday, after a prolonged absence, she made her appearance, but looked thin and pale, as if she had been suffering.

"Why, Fanny, you have been ill, I fear," said the teacher. "Why did you not let me know of it? I would have gone to inquire about you, but I lost the address you gave me."

"No, ma'am, I've not been sick," the child answered, "but I've been very unhappy, and I am so still."

"What is the matter, dear? Tell me, and perhaps I can help you."

"I'm afraid not," she replied sadly, "for the Bible says, 'Honor thy father and thy mother,' which, you've often told me, means to obey them; but it says nothing about going to Sunday school when they don't want you to. Does it, ma'am?" she asked, looking anxiously up into her teacher's face.

"I believe not, dear," replied her kind friend, "but it is at Sunday school that many children first learn the commandment that teaches them to obey their parents."

"Then there's no help for me, and I must come no more," replied the poor child. "Oh, how I've tried to think it was right to come, because it was here I learned to try to please God. But I can't please him when I break one of his commandments—can I?" And the poor child again burst into tears. The teacher soothed her little charge, and then gathered what follows, between her half-suppressed sobs.

Fanny's parents were very rough people, who had no knowledge of God, and, what is far worse, they then desired to hear nothing of him as a Savior and Redeemer. They were also very poor, for they led a life of sin and idleness, and were accustomed to send the child into the streets on Sundays, as well as other days of the week, and often punished her if she returned home without money. This had occurred of late so much more frequently than formerly, that, after finding punishment and whipping had no effect upon the child, they watched her and discovered that the time they had thought devoted to street-begging had been spent by her in the school to which she had been brought by her little friend, who had, indeed, been an angel of light to her. That day the poor child was received, on her return to her wretched home, with blows and bitter reproaches, for what was called her ingratitude to those who provided her with tattered garments and scanty food; and she was urged to promise never again to enter the school. But the little girl preferred to endure persecution rather than give up the opportunity of receiving the sweet lessons she learned from the word of God. She therefore continued to join her class as often as she could, till something she heard one day, in the course of her instruction on the commandments, awakened in her tender heart and enlightened conscience doubts of the propriety of her conduct.

"Many a night," she said to her teacher, "I lay in my little bed in one corner of our garret-room and watched a star I could just see peeping at me through the window, and thought I couldn't be doing a very naughty thing to go to that nice school or God wouldn't let his beautiful star look on me so bright; and then I'd be comforted and would fall asleep, looking at it and thinking of that star of Bethlehem you've told me about."

"But you can't help me, ma'am, I'm sure," she continued sadly, after a pause, during which she seemed lost in thought, "and so I'll just have to stay away and think of the Lord, and perhaps he'll be so good as to be with me there where I have to live."

"Yes, Fanny, I am very sure he will," her friend replied, "for you know he has promised to be with us even unto the ends of the earth."

"And I'll pray to him," said the little girl, with great earnestness, "and I know he'll hear me, though I am a very little child; and may be some day he'll let me come again."

"And I will add my prayers to yours, my dear child," said her sympathizing friend. "Perhaps the Lord will hear us, and answer in his own right way."

And so they parted for a time. Miss Winslow—for so we will call Fanny's teacher—took the child's address and gave her her own, so that they might sometimes see each other. Her kind heart was deeply touched by the child's sad experience, and the conflicts she was called to suffer at so early a period of her Christian career, and she pondered much what course she should pursue in the affair. To call upon the parents and expostulate with them might awaken a spirit of still greater opposition. They might consider her interference as unnecessary or an infringement upon their right to govern their child. So this step was abandoned as unwise, and she determined to lay the whole matter before the Lord in prayer and implore his help, knowing that he alone can influence the hearts of men and bring light out of darkness. The words of the child sounded in her ears, "I know he will hear me, though I am a little child," and they strengthened her own faith.—*New York Observer.*

### What Willie's Puppy Did.

Two or three little boys, almost babies, were standing near a man who was whipping his horse to make him draw a very heavy load of coal. One of them called out in his helpless indignation: "Stop that, mister! You shan't whip that nice old horsey any more!"

But still the smutty fellow laid on the whip. Another of the children exclaimed: "You better stop that, or, or I'll whip you real hard with my horsewhip when I'm a man! Stop! else I'll tell my father of you!"

The man laughed till he looked up and saw the third baby-boy sitting down by a stone wall, crying bitterly, and rubbing his eyes with his white blouse. He stopped his cruel work and called out: "What are you crying for? This isn't your father's horse, little fellow."

"I'm crying 'cause, 'cause I don't want that nice old horsey hurted. Please don't hurt him any more, and I'll help you push the cart, and Sam and Joe will push too!"

The man laughed out very loud and said: "Why, you could draw the coal yourself! But why don't you like to see the horse whipped?"

"'Cause, 'cause," sobbed out little Willie, "'cause I've got a puppy at home!"

Now there seemed no sense, at first thought, in this reply of the dear, tender-hearted child; but there was a great deal of good sense in it. What Willie meant was this: "I own a puppy that I love, and I could not have him whipped nor hurt in any way. And because I love my puppy and am tender of him, I love every other living thing."

Willie's puppy had taught him to be merciful to every dumb creature, and so had done a good work in his little heart.

The child who is tender of dog, cat or bird will never grow up to beat horses. Let children have pets to love and care for.—*Methodist.*

## Farm, Garden and Household.

### Deep Plowing.

It has been truly said that an increase of one inch in the average depth of plowing throughout the United States would produce a larger amount of profit, as compared with present results, than all the gold received from California. We believe in this assertion; but we do not believe that all soils, without being previously subsoiled, are fit for this immediate increase in depth. We know that even clay subsoils, which approach within a few inches of the surface, after being thoroughly subsoiled are so ameliorated as to be capable of admixture with the immediate surface-soil; and we are equally well aware that subsoiling cannot be performed with any profit in clay subsoils containing excessive amounts of water; that such soils must first be underdrained and the subsoiling precede an increase of depth in surface-plowing. But there are millions of acres capable of being plowed to double the depth to which they have ever received an incision, from a tool of any kind, with increased profit. There are thousands of acres at this time which have never been plowed to a greater depth than four inches, composed of a loam entirely ready to be disintegrated by a surface-plowing to the depth of twelve or fifteen inches with increased profit, and there are few soils that may not be at once plowed to a depth of an inch or more than its former depth. The adage that "many farmers own another farm immediately under that which they now cultivate" cannot be too often repeated, and the judicious farmer, whose will has been so often quoted as having informed his sons that he had buried a sum of money at a depth of twelve inches somewhere on his farm, and that they must find it, improved the quality of their products by the disturbance of the soil more than he would benefit them by the supposed legacy by direct bequeathment. Less manure will produce a larger amount of crops in a deeply-disintegrated soil; and it is not true that the deeper you plow the more manure you require. It is true that the more thoroughly manure is divided the greater will be the amount of the crops produced, and this is the more certainly brought about by deep than it is by shallow plowing.

No practical farmer can doubt that in deeply-plowed soils crops are less annoyed by drought and by insects; and if plowing is useful at all, it must be useful precisely in the same ratio to the amount of soil disturbed, provided that the roots are capable of appropriating a greater amount of soil by its disturbance. Who doubts that roots will travel to the depth of twelve or fifteen inches, or even double that distance? Who doubts that the lime, passing down through the soil, will rest on the surface of a cold and undisintegrated subsoil? Who does not know that many farms, supposed to be worn out, have been revived by the increase of a few inches in the depth of plowing? Who will longer be contented to use a pitiful one-horse plow, skating it through the soil like a harrow with one tooth, when by deep plowing he can more than double his crops?—*Working Farmer.*

LOUISIANA SUGAR PLANTATIONS. Below we give a compilation of facts in relation to the sugar crop of past years in Louisiana, and in regard to sugar plantations, which may be interesting to many of our readers. These statements are gathered from Bouchereau's Sugar Report for 1871-72.

The sugar crop of the State in 1871-72 amounted to 128,461 hogsheads.

| | |
|---|---|
| Crop of 1870 | hhds... 144,881 |
| Crop of 1869 | 87,093 |
| Crop of 1868 | 81,256 |
| Crop of 1867 | 37,647 |
| Crop of 1866 | 41,000 |
| Crop of 1865 | 15,000 |
| Crop of 1864 | 6,000 |
| Crop of 1861 | 459,410 |

*Sugar Estates, Large and Small,*—In the year 1871 there were in operation in Louisiana sugar estates as follows:

| | |
|---|---|
| Making over 100 hogsheads | 458 |
| Making from 100 to 50 hogsheads | 295 |
| Making from 50 to 20 hogsheads | 277 |
| Making from 20 to 10 hogsheads | 181 |
| Making from 10 to 5 hogsheads | 118 |
| Making from 5 to 1 hogsheads | 127 |

The same year there were 336 sugar estates on which no sugar was made. This year the number is doubtless much larger.—*New Orleans Picayune.*

CELERY AS A REMEDIAL.—I have known many men, and women too, who, from various causes, had become so much affected with nervousness that, when they stretched out their hands, they shook like aspen leaves on windy days; and by a daily moderate use of the blanched footstalks of the celery leaves as a salad they became as strong and steady in limbs as other people. I have known others so very nervous that the least annoyance put them in a state of agitation, who were in almost constant perplexity and fear, and who were effectually cured by a daily moderate use of blanched celery as a salad at meal-times. I have known others cured of palpitation of the heart by the use of celery.—*Correspondent of Practical Farmer.*

RED DEVONS.—The Red Devons possess all the requisite qualities by nature to fill the wants of mountain agriculturists. They have the blood, bone, sinew, endurance and disposition, with beef and milk qualities combined; will keep on a less quantity of food than any other breeds in hilly sections, and make a surer and better return to the owner, to the stock-raiser or dairyman. The Devons are sure-footed, make obedient and powerful oxen, and, as a general thing, are less liable to the effects of exposure and disease. The Devon also makes a safer and better cross with the native cattle, and produces a grade well adapted to mountain ranges.—*Vermont Farmer.*

FRENCH ROLLS.—Rub one ounce of butter into one pound of flour, mix one egg well beaten, a little yeast and sufficient milk to make quite stiff. Beat, not knead, all well together. Half fill the pan and let it rise.


*HARDWARE, STOVES, ETC.*

SLOCOMB, BALDWIN & CO.,

HARDWARE IMPORTERS,

74 Canal and 91 to 95 Common Street,

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Cutlery, Guns, Iron, Steel, Nails, Castings, Farming Implements, Blacksmiths' and Carpenters' Tools, Paints, Oils, Metals, Railroad Supplies, etc.

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Carpenters', Cabinetmakers', Coopers' and Blacksmiths' Tools; Tinners' Stock, Tools and Machines; Cast, Tinned and Enamelled Hollowware; Cooking and Heating Stoves and Ranges; House-Furnishing Goods of every description. Manufacturers of Bright Tin and Japan Ware. Sole Agents for the celebrated CHARTER OAK COOKING STOVE, known for eighteen years as the only perfect and complete Baking Stove in use. Every Charter Oak is fully guaranteed. Send for descriptive catalogues and price lists. 89 AND 91 CAMP STREETS. Branch Store, 565 Magazine street, New Orleans, Louisiana. oc21 6m

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BUCK'S BRILLIANT STOVE.

Every Brilliant is Fully Guaranteed.

H. HALLER,

NO. 89 CAMP-STREET, NEW ORLEANS,

Sole Agent for Louisiana.

Sole Agent for the

CELEBRATED RINGEN WASHER

in the States of Louisiana, Texas and Mississippi. 16t7y

KURSHEEDT & BIENVENU,

IMPORTERS AND DEALERS IN

Plantation and Builders' Hardware,

MARBLE, MARBLEIZED SLATE

AND IRON MANTLES,

GRATES, HEARTHS AND FIRE BRICKS,

NO. 114 CAMP STREET, NEW ORLEANS.

my2 1y

M. L. FILLEY'S CELEBRATED

PHILANTHROPIST

Is acknowledged by all who have them in use to be

SUPERIOR TO ANY STOVE

they have ever used. It has a large Oven, and is the most convenient Stove for Baking, Broiling and Roasting.

I have also for sale the following first-class Cooking Stoves:

DIAMOND ROCK, MAGNA CHARTA, COTTON PLANT AND TRUE KENTUCKIAN.

Heating Stoves of all kinds. Every Stove sold under a full guarantee.

J. H. CAMPMAN,

no21 3m 131 Poydras street.

G. W. W. GOODWYN,

52 GRAVIER ST., NEAR TCHOUPITOULAS

DEALER IN

STOVES AND TINWARE.

Among his assortment of Cooking Stoves he invites special attention to THE COTTAGE and THE BEST as being UNSURPASSED by ANY Cooking Stoves in the market. They have all the modern improvements, are perfect Bakers, and without extra charge are adapted for burning wood, coke or coal, and guaranteed to give satisfaction.

HEATING STOVES.

He has various styles of these on sale. Is Agent also for the NEW BALTIMORE FIRE-PLACE HEATER, the most perfect, cheerful and economical Heater in use. Will heat from one to a half dozen or more rooms at a cost, for coal, of Twenty-five Cents per day.

TINWARE.

In this line he keeps constantly on hand a full assortment of plain Tin and Japanned Ware. se26 6m

*COMMISSION MERCHANTS.*

G. M. HAYLY & POND,

WHOLESALE GROCERS AND COMMISSION MERCHANTS,

Nos. 34, 36, 38, 40 and 42 Canal, and 59 and 61 Common Street,

ja23 1y New Orleans, La.

ED. L. ZELL, FRO. DE SANTA CRUZ. J. B. TOSCANO, IN COMMENDAM.

ED. L. ZELL & CO.,

COMMISSION MERCHANTS,

IMPORTERS OF

*HAVANA CIGARS AND HAVANA PRODUCE,*

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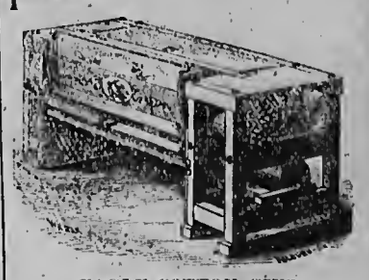
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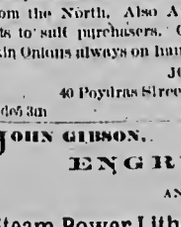
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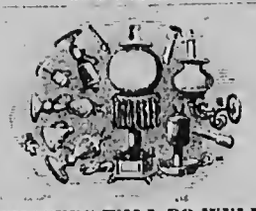


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THE LIVE OAK HOTEL, a three-story Brick Building, containing Sixteen Rooms; Hall above and below; Gallery in front; Grounds large; Fruit big Garden, measuring two hundred feet front on Main street and running back to Bayou Teche—three hundred or more; two Cisterns, one under ground; Kitchen and Stables, and all the necessary outbuildings complete. References required. For terms address L. H. MONTANYE,
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**$55 AND SOD.**—WILCOX & GIBBS' CELEBRATED SEWING MACHINES. Always in good order and ready to sew. Our new domestic Sewing Machine is the king of shuttle machines, and presents a record of success unparalleled in the history of the invention. Machine needles for all kinds of machines. Also depot of needles for all kinds of sewing machines. New Orleans Mine. Demorest's paper patterns. New Orleans manufactory of Ladies' Suits and Underwear. Cash agents wanted. M. S. HEDRICK,
de26 3m 103 Canal street.

## BUSINESS CARDS.

C. SAMPSON. F. G. SAMPSON.

**SAMPSON BROTHERS,**
(LATE C. C. SAMPSON,)

FURNITURE,

33 and 35.....Royal Street.....33 and 35

NEW ORLEANS.

Established in 1833. Ja23 1y

**R. H. SMITH,**

11.....Peters Street.....11

Between Cummon and Gravier,

DEPOT FOR

COTTON SEED for Planting; David Dickson's Sutton's, Lloyd's Prolific, Petit Gulf, Sullivar County, Sea Island and other choice SEEDS, in quantities to suit, at reduced prices. Ja23 3m

**COAL.....COAL.....COAL.**

B. D. WOOD & BROS.,

**106 Common St., opposite City Hotel,**

Wholesale and Retail Dealers in all kinds of COAL. Pittsburg Coal delivered by boat-load or less on the coast, and shipped in casks or in bulk at lowest market rates. City trade supplied. Ja23 3m

**FURNITURE.....FURNITURE.**

D. KELHAM & CO.,

30.....Royal Street.....38

Are now selling out their entire extensive stock, consisting of Rosewood, Mahogany and Walnut BED-ROOM,
PARLOR AND
DINING-ROOM SETS

Also Common FURNITURE of all kinds at cost price, to make a change in business. de12 3m

**FINNEY, SHEEHAN & RUSS,**

DEALERS IN

**Dry Salted Meats, Bacon, Pork, Lard, Hams, Flour and Butter,**

NO. 85 POYDRAS ST., NEW ORLEANS.

Country orders solicited. de12 3m

**T. J. BROWN,**

PRACTICAL PAPER-HANGER,

And dealer in Wall Paper, Window Shades, Cornices, Buff, Green and White Hollands, Picture Cord, Tassels, etc.,

**No. 263 Camp Street, New Orleans.**

All orders from the country promptly attended to. oct31 1y

**F. FALK,**

WHOLESALE DEALER IN

CIGARS AND TOBACCO,

**35 Camp street, bet. Common and Gravier,**

NEW ORLEANS.

Sample Boxes, containing 100 Cigars, from $3 to $10, sent to any address C. O. D. de12 2m

**GEORGE PERVES'**

**Sash, Blind and Door Steam Factory,**

AND LUMBER YARD,

Corner St. Charles and Clio Sts., New Orleans.

Lumber Depot—Corner Claiborne and Delord.

DOORS, SASH, BLINDS, MOULDINGS ARCHITRAVES, Base, Newels, Pilasters, Balusters, Cisterns, Doors, Blinds and GLAZED SASH, Rough and Dressed Lumber, Flooring, Ceiling, Weatherboarding, Laths and Shingles always on hand at lowest market prices. Door and Window Frames of all forms and sizes made to order. no28 1y

**CARPET AND OIL CLOTH**

WAREHOUSE.

J. M. ELKIN. F. STRINGER.

**ELKIN & CO.,**

108.....CANAL STREET.....108

Near Baronne, New Orleans,

IMPORTERS OF ALL VARIETIES OF

ENGLISH CARPETINGS, RUGS, ETC.

—ALSO—

OIL CLOTH MATTINGS,
LACE AND DAMASK CURTAINS,
WINDOW SHADES, ETC.,

And a complete assortment of

fe8 1y UPHOLSTERY GOODS.

**ANDERSON'S**
PHOTOGRAPHIC STUDIO,

**No. 183 Canal Street, New Orleans,**

Where will be found all the latest improvements in the Photographic Art. With close personal attention and the best assistants and Artists, we promise the finest work that has ever been done in this city, at uniform and moderate prices. Children taken from ten A. M. to two P. M. The Soft Pearl and Crayon Photo a specialty. All work guaranteed. no7 3m

W. H. PIERSON. E. L. HEWS.

**PIERSON & HEWS,**

DEALERS IN

**Fine Clothing and Furnishing Goods,**

**Nos. 13 and 15 Camp Street,**

ja5 1y New Orleans, La.

**T. W. BOTHICK, UNDERTAKER,**

**No. 271 Camp Street, New Orleans.**

Metallic, Mahogany, Black Walnut and Rosewood COFFINS always on hand. Black, Satin, Brown and White Merino Ladies' and Children's Shrouding, Embalming and Disinfecting. Bodies carefully shipped. Hearses, Carriages and Palls for hire. Funerals attended to in person by the proprietor, who hopes, by strict attention, to obtain a share of public patronage. no28 1y

**J. H. DORAND,**

CARPENTER AND BUILDER,

**Shop on St. Charles Street,**

Between Louisiana avenue and Toledano street, New Orleans.

Box 174 Mechanics' Exchange. oc24 1y

**WALLACE & CO.,**

IMPORTERS AND WHOLESALE DEALERS IN

DRY GOODS,

**11 and 13 Magazine Street,**

And 79, 81, 83, 85, 87 and 89 Common Street,

oc24 6m New Orleans

EVERETT LANE. F. A. JONES.

**EVERETT LANE & CO.,**

Manufacturers and Wholesale Dealers in

BOOTS, SHOES, HATS AND TRUNKS,

**No. 72 Canal Street, New Orleans, La.**

Factory in Boston, 118 Pearl street. no21 6m

**WIRE RAILING**

AND



ORNAMENTAL WIRE WORKS.

**DUFUR & CO.,**

**No. 36 North Howard street, Baltimore,**

Manufacture Wire Railing for Cemeteries, Balconies, etc.; Sieves, Fenders, Cages, Sand and Coal Screens, Woven Wire, etc. Also Iron Bedsteads, Chairs, etc. 8m5 1y

**D. M. HOLLINGSWORTH,**

SUCCESSOR TO R. MARSH, DENMAN & CO.,

**Carriage Repository,**



**51 and 56 Baronne st.,**

Bet. Common and Gravier, —no28 3m
New Orleans.

**WILLIAM A. JORDAN,**

BUILDER

**No. 238 Eraio Street, New Orleans.**

Box 195 Mechanics' Exchange. no7 1y

**M'ALLISTER'S HOUSE,**

COR. CARONDELET AND JULIA STS.,

NEW ORLEANS.

Has large, well-ventilated rooms, wide halls and galleries, making it pleasant for families. Day boarders wanted at $25 per month. Transient, $2 per day for board and lodging. no7 1y

**SUPERIOR PRINTERS INK**
MANUFACTURED BY
**J. DOUGLAS**
10 CAMP ST. NEW ORLEANS.

oc17 4m

**MARTIN LANNES, BUTCHER,**

STALLS 38, 7 and 8,



MAGAZINE
MARKET,



Supplies Ships, Families, Hotels, etc., with Beef, Mutton, Pork and all varieties of Sausages, Game, Tripe, Pigs, Fowls, Vegetables, etc., and everything the market affords. All Meats delivered free of charge. oc17 6m

## BUSINESS CARDS.

J. U. PAYNE. GEORGE MOORMAN.
H. M. PAYNE. J. G. PARHAM.

**J. U. & H. M. PAYNE & CO.,**

COTTON FACTORS,

64 and 66.....Bronne Street.....61 and 66

Between Union and Gravier streets,

Je19 1y NEW ORLEANS, LA.

**D. DAVIS,**

DEALER IN

**Men's, Youths' and Boys' Clothing,**

*HATS, CAPS AND GENTLEMEN'S FURNISHING GOODS,*

200.....POYDRAS STREET.....200

New Orleans, Louisiana.

Clothing made to order. All orders from the country will be promptly attended to, and satisfaction guaranteed. ja16 6m

E. HEATH. M. LABA.

**HEATH & LABA,**

Importers and Dealers in

UPHOLSTERERS' GOODS, WALL PAPER,
WINDOW SHADES AND CORNICES,

Mirrors, Frames, Molding and Wire Screens,

**No. 99 Camp Street,**

no21 1y New Orleans.

**CHARLES BALLEJO,**

**FAMILY GROCER,**

ST. CHARLES STREET, CORNER JACKSON,

NEW ORLEANS,

no14 3m Louisiana.

H. E. SHROPSHIRE. D. H. WALMSLEY.

**HORACE E. SHROPSHIRE & CO.,**

Successors to Shropshire Brothers,

WHOLESALE GROCERS,

**16 Tchoupitoulas and 16 Peters Street,**

no7 1y New Orleans.

**THE MITCHELL & RAMMELSBERG**

**FURNITURE COMPANY,**

MANUFACTURERS AND DEALERS IN ALL KINDS OF

FURNITURE,

MATTRESSES,
LOOKING GLASSES, ETC.,

**Nos. 103 and 105 Camp Street,**

Corner Poydras, Moresque Building, New Orleans,

Have the largest and best assortment of

FURNITURE OF ANY HOUSE IN THE CITY.

Please give us a call before purchasing elsewhere. my23 1y

**T. H. McMAHAN & CO.,**

**BANKERS,**

—AND—

**Dealers in Foreign and Domestic Exchange,**

GALVESTON, TEXAS.

We have prompt and reliable correspondents at all the principal points throughout this State, and upon all collections payable in this city or Houston make no charge for collecting, and only actual charge upon interior collections.

Immediate and prompt attention given to all business intrusted to us. fe1 1y

**D'ARCY & WHEELER,**

CLOTHING, FURNISHING GOODS

—AND—

TRUNKS, AT WHOLESALE,

**No. 70 Canal Street, New Orleans.**

Manufactory—Garthwaite, Darcy & Wheeler, Newark, New Jersey. oc21 1y

**MRS. CHARLES BROWN,**

DRESSMAKER,

**No. 176 Canal Street,**

New Orleans, Louisiana,

oc21 6m Opposite Varieties Theater.

**S. B. HAGGART,**

ARCHITECT,

**No. 5 Commercial Place, New Orleans,**

Plans, detail drawings and specifications of Churches, School-houses and buildings of every description. de12 1y

**LOUISIANA STEAM SASH, BLIND**

—AND—

**DOOR FACTORY,**

ROBERTS & CO., PROPRIETORS,

**301, 303, 305 and 307 Gravier Street,**

my30 1y New Orleans.

JOHN I. ADAMS. GEORGE W. WEST.
JAY L. ADAMS. WM. H. REYNAUD.

**JOHN I. ADAMS & CO.,**

WHOLESALE GROCERS,
AND DEALERS IN
PROVISIONS, LARD, OIL, ETC.,

**Nos. 43, 45 and 47 Priters Street,**

(Formerly New Levee,)

mh21 1y New Orleans.

**JOHN D. MACLIN.....L. C. MACLIN.**

(Late R. D. Maclin.)

COAL.....WOOD.....COAL.

Pittsburg, Anthracite and Cannel Coal, Oak, Ash and Pine Wood, at the lowest market rates, delivered to any part of the city.

Offices—No. 31 Carondelet street, and corner of Third and Tchoupitoulas. mh7 1y

**MRS. WASHINGTON'S**

EMPORIUM OF FASHION, DRESSMAKING AND TRIMMING STORE,

193.....Canal Street.....193

Between Burgundy and Rampart, New Orleans.

Dresses made in a superior style at short notice. Every description of Paper Patterns for sale. Dresses, Basques, Sacks, etc., cut and basted, and a perfect fit guaranteed. no7 3m

P. A. LEBLANC. T. A. BECK.

**LEBLANC & BECK,**

COOPERS,

Nos. 23 and 24 Front street, between Customhouse and Bienville streets, Sugar Landing, New Orleans, have constantly on hand Sugar Hogsheads, Molasses Barrels, Half Barrels, Kegs, Hoop Poles, etc. Orders promptly attended to. Particular attention paid to trimming. no28 1y

**THE LIGHTNING**

GENERAL

**MERCANTILE JOB PRINTING OFFICE**

*AND BLANK BOOK MANUFACTORY,*

**No. 2 Tchoupitoulas St., Corner Canal,**

de19 3m Up stairs, New Orleans, La.

**EXCHANGE HOTEL,**

JOHN SUMMERS, PROPRIETOR

**Galveston, Texas.**

This is the only Hotel in the City which has FREE OMNIBUSES to and from the cars and boats for the use of guests. Ask for Exchange Hotel Omnibus. feb1 1y




de5 1y

**DAVIS & FRERET,**

REAL ESTATE BROKERS,

27.....Commercial Place.....27

Prompt attention paid to Purchasing and Selling of Property; Collecting Rents, etc. Real Bulletin issued daily. Sale Bulletin issued semi-monthly. Personal attention is given to any City Property put in our hands. de29 2m

**HILLMAN & MANARD,**

157.....POYDRAS STREET.....157

Between St. Charles and Carondelet Streets,

Dealers in Fancy GROCERIES, FRUITS, TEAS, and all kinds of

**Family and Plantation Supplies.**

Special attention paid to consignments of Country Produce. Orders and consignments respectfully solicited. de29 2m

## BUSINESS CARDS.

**W. F. CLARK,** SUCCESSOR TO A. LUEZ,

**131 Rampart Street,**

Between Toulouse and St. Peter Sts., New Orleans,

**Manufacturer of Carriages and Buggies.**

Also carriages repaired and put in as good order as in any part of the country. First premiums awarded at the last Fair for best Victoria and Cabriolet built anywhere. de5 3m

**YOUR CUSTOM SOLICITED**

BY R. F. W. BACHMAN,

**Dealer in Boots and Shoes,**

18.....CAMP STREET.....18

Under the City Hotel, New Orleans.

Made expressly for the first-class retail Family and Plantation trade. oct1 6m

**RICHARD FROTSCHER,**

SEED MERCHANT,

12.....Dumaine Street.....12

Near the French Market, New Orleans,

DEALER IN

**BUIST'S GARDEN SEEDS,**

WHICH ARE

THE MOST RELIABLE SEEDS SOLD IN THE SOUTHERN MARKET.

☞ Almanacs and Catalogues furnished on application. Prices reasonable. Ja9 2m

A. F. BANNER & CO., MOBILE. WILEY B. TOOMER, NEW ORLEANS.

**BANNER & TOOMER,**

COMMISSION MERCHANTS IN

LUMBER, OAK STAVES,
SHINGLES, NAVAL STORES,

And all kinds of Building Materials and Merchandise. Orders promptly filled.

Office—No. 288 DELARD STREET, near Rampart, opposite New Basin. Postoffice address, Lock Box 921, New Orleans.

REFERENCES: Thomas P. Miller & Co., Baker, Lawler & Co., Toomer, Sykes & Billups and Wm. Otis, Mobile; John T. Moore & Co., John I. Adams & Co. and A. J. Ward & Co., New Orleans; Sterling Price & Co., St. Louis.

Sole agents for the celebrated Stockton (Alabama) Cypress Mills. de19 2m

**J. J. CLARKE,**

WOOD AND COAL MERCHANT,

**Offices—Corner Julia and Dryades,**

And corner Julia and Liberty Sts., New Orleans.

Wood and Coal, Bricks, Sand, Lime, Cement, Plaster, Hair, Laths, Shingles, Oak, Ash and Pine Wood, Coal and Charcoal. Steamboats supplied at short notice. Box 193 Mechanics' and Dealers' Exchange. Ja9 2m

F. HATHORN. T. J. C. HATCHELOR.

**HATHORN & HATCHELOR,**

WHOLESALE DEALERS IN

BOOTS, SHOES AND HATS,

113.....Gravier Street.....113

Between Camp and St. Charles,

Ja9 6m NEW ORLEANS.

**WILLIAM HOGAN,**

MANUFACTURER OF AND DEALER IN

**Boots, Shoes, Trunks, Valises and Rags,**

French and American; also

*AGENT FOR EMPIRE SEWING MACHINE,*

NOS. 99 AND 101 CANAL STREET,

Ja9 6m New Orleans.

**TEXAS LANDS.**

HENRY V. McCALL,

3.....Carondelet Street.....3

NEW ORLEANS,

BUYS AND SELLS TEXAS LANDS.

Old Land Claims recovered. Lands recovered from Illegal Tax Sales. Ja9 3m

**HENRY BRISBI,**

STYLISH HATTER,

**No. 3 Carondelet St., New Orleans.**



All orders from the country promptly attended to. de12 2m

**H. P. BUCKLEY,**

8.....CAMP STREET.....8

Has for sale, at Low Prices, Fine Gold and Silver WATCHES, American, English and Swiss; Fine JEWELRY, Sterling SILVERWARE, Gold, Silver and Steel SPECTACLES and EYE-GLASSES.

Particular attention to repairing all kinds of Clocks and Watches. Diamonds remounted and Jewelry repaired. Ja2 2m

**JOSEPH PATZELT,**



FURNITURE AND CABINET MAKER,

**No. 172 Camp Street, New Orleans.**

Repairing, Varnishing and Upholstering executed at the shortest notice. Furniture made to order. no21 1y

**RICHARD BRODERICK,**

CISTERN MAKER,

132.....Julia Street.....132

Between Camp and Magazine, New Orleans.

Second-hand Cisterns always on hand. All work guaranteed.

All orders left at Box 30, Mechanics' and Dealers' Exchange, will meet with prompt attention. my2 1y

**SHELBY SEYMOUR & CO.,**

WHOLESALE AND RETAIL DEALERS IN

**PITTSBURG AND ANTHRACITE COAL.**

Steamships, Foundries, Cotton Presses, Factories, Railroads, Families, etc., supplied on the most reasonable terms. Orders for either Pittsburg or Anthracite may be left at our office,

No. 57 CARONDELET STREET,

Or at the Landing, Post 20, First District, foot of Terpsichore street. no11 3m

**ST. CHARLES NURSERY,**

BY JAMES E. WALSH & CO.

Fruit and Ornamental Trees, Evergreens, Flowering Shrubs, Roses, Greenhouse and Bedding Plants, well-grown Orange Trees, Plants for Hanging Baskets and Flower Vases. Every exertion made to give full satisfaction in filling all orders from city or country. Packing done in a manner to insure safety in shipment any reasonable distance. Bouquets and Floral Designs made to order. Gardens laid out and taken care of. City Depot, 122 Camp street, New Orleans. no28 1y




feli 1y

## PROFESSIONAL CARDS.

**DR. J. J. LYONS,**

NO. 502 RAMPART STREET,

CORNER FELICITY,

Ja2 6m New Orleans, La.

**DR. JOHN G. ANGELL,**

DENTAL SURGEON,

152.....Julia Street.....152

All operations in Operative, Mechanical and Surgical Dentistry carefully performed.

Nitrous Oxide and other Anæsthetics administered. no28 1y

**DENTAL NOTICE.**

DR. N. P. GODFREY, having returned from his summer tour, is prepared to see his friends, as usual, at his rooms, at all business hours. Families requiring his attention will find it advantageous to call early, while he is not so much engaged.

Office—183 Canal Street. no11 1y

O. W. RACE. W. H. FOSTER.
E. T. MERRICK, formerly Chief Justice, Louisiana.

**RACE, FOSTER & E. T. MERRICK,**

ATTORNEYS, COUNSELORS
AND
SOLICITORS,

Corner of Camp Street and Commercial Place, no27 NEW ORLEANS.

**W. W. EDWARDS,**

COUNSELOR AT LAW
AND
COMMISSIONER OF DEEDS,

**No. 88 Common Street,**

no14 1y New Orleans.

**DR. C. J. BICKHAM,**

OFFICE—350 MAGAZINE STREET,

Between Philip and First Streets, New Orleans.

Will call daily at College building, corner Common and Baronne streets, between eleven and twelve o'clock. je29 1y

## MEDICAL.

**INDIAN TURNIP COMPOUND**

**PECTORAL BALM,**

FOR THE CURE OF

COUGHS, COLDS,
HOARSENESS,
BRONCHITIS, ASTHMA,

and the various Affections of the Lungs and Throat, and for the relief of Consumptive patients.




The Indian Turnip Pectoral BALM completely cures the most inveterate cases of Bronchitis, Catarrh, Incipient Consumption, Pulmonary Oppression, the Spasmodic Nervous Disorders which attend certain forms of Coughs, Sore Throat, and generally all cases of Inflammation of the Respiratory Organs. It has a soothing action upon the Cough, facilitates expectoration, checks the spitting of blood, and relieves ills of Asthma. In this last disease the Indian Turnip Pectoral Balm has been given with the greatest success. Its use in Whooping Cough remarkably relieves this distressing affection. Price, $1 per bottle.

Prepared and for sale by
B. LAPLACE, Druggist,
Nos. 25 and 27 Elysian Fields street,
and the principal Wholesale and Retail Druggists of New Orleans. Ja23 1m

**REVERSE YOUR PLAN!**

Leave off purgative and violent medicines that prostrate the vital powers, and for a BLOOD PURIFIER try

**HAMILTON'S**

**BUCHU AND DANDELION,**

which acts on the KIDNEYS, LIVER and BOWELS, and removes impurities of the system by opening its outlets.

W. C. HAMILTON & CO., Cincinnati, Ohio.

**Kress Fever Tonic.**

Ask your druggist for this Remedy. A box of Pills with each bottle, and is sold; NO CURE NO PAY. ☞ Take no other Ague Cure. Ask for KRESS FEVER TONIC. It is the safest. Don't forget the Warrant. If it fails to cure you, get your money back.

W. C. HAMILTON & CO., Cincinnati, Ohio.

**PILES CURED.**

HAMILTON'S BUCHU AND DANDELION promotes digestion of the food by its influence on the stomach. It promotes the healthy action of the Kidneys. It secures activity of the Liver and regularity of the Bowels, and Prevents Constipation, which causes Piles. Try it.

W. C. HAMILTON & CO., Cincinnati, Ohio.

**NINETY-NINE PER CENT.**

L. W. Faulkner, of Champaign, Illinois, says "I have been selling KRESS FEVER TONIC two years under a warrant, and have had but one bottle returned as failing to cure. From what I see of its action I believe that it will cure Ninety-nine cases of Ague in every One Hundred."

W. C. Hamilton & Co., Cincinnati, Ohio, warrant this remedy to cure Ague in all its forms. A box of Pills FREE with each bottle.

**Rational Treatment of all Kidney, Urinary and Liver Diseases**

IS EFFECTED BY

HAMILTON'S BUCHU AND DANDELION

It acts directly on these organs, enabling them to remove those wastes in the blood which cause Gravel, Diabetes, Bright's Disease, Jaundice, Rheumatism, Scrofula, etc.

W. C. HAMILTON & CO., Cincinnati, Ohio.

☞ These Remedies are for sale by
FREDERICKSON & HARTE,
Je 1 3m New Orleans, La.

**RHEUMATISM,**

GOUT AND NEURALGIA PERMANENTLY CURED BY

**N. JENKINS'**

**ANNIHILATOR.**

A PURELY VEGETABLE COMPOUND,

whose extraordinary virtues, in these painful diseases, are attested by certificates from many prominent citizens of every section of the country.

No medicine of the century has attracted as much attention.

Of the many to whom the proprietor is authorized to refer, may be mentioned the following well-known gentlemen:

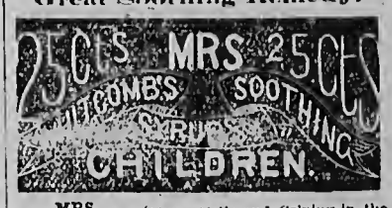
Rev. Fisher T. Hawson, Delhi, Louisiana.
Rev. James E. Bradley, Floyd, Louisiana.
Rev. P. M. Goodwyn, New Orleans, Louisiana.
Rev. J. H. Walker, Galveston, Texas.

For circulars and for further information address
N. JENKINS, Proprietor,
Ja9 3m 193 Baronne street, New Orleans.

**LOOK TO YOUR CHILDREN.**

—THE—

**Great Soothing Remedy.**




MRS. WHITCOMB'S SIRUP. Cures Colic and Griping in the Bowels, and facilitates the process of Teething. PRICE, 25 CENTS.

Subdues Convulsions and overcomes

## New Orleans Markets.

From the New Orleans Price Current.

The weather has been clear and spring-like. Nothing of any importance has transpired with regard to the crops. Under more liberal receipts at all the ports there seems to be a general disposition to put crop estimates at 3,500,000 bales, while many count on 3,700,000 to 3,800,000 bales.

The river is 11 feet 3 inches below high water mark.

COTTON.—The following are the arrivals since the thirty-first ultimo:

| | | |
|---|---|---|
| Louisiana and Mississippi | bales | 24,471 |
| Lake | | 20 |
| Arkansas | | 1,233 |
| Mobile | | 3,930 |
| Florida | | 3 |
| Texas | | 852 |
| Total | | 29,615 |

On Saturday the market opened with a slack demand, and, although factors made concessions of ⅛c. in the morning and in some cases an additional ⅛c. subsequently, it failed to bring out buyers with any spirit, and the movement continued sluggish throughout the day, the sales up to four P. M. embracing only 3,500 bales, exclusive of 100 not reported on the day previous. At a later hour, however, two buyers consummated negotiations previously pending to the extent of 1,050 bales, which swelled the day's business to 4,550 bales, good ordinary closing at 18⅛@18⅜c., and low middling at 19@19⅛c., the former showing a decline of ⅛c. and the latter of ⅛c. On Monday, under a further decline in foreign exchange, buyers came forward with still lower offers, and in some cases obtained concessions of ⅛@⅛c. As a general thing, however, factors steadily refused any further reduction, although willing to meet the demand freely at the previous decline. The sales did not exceed 4,200 bales, middling closing at 19⅛@20c., with occasional sales at a fraction more, strict middling at 20⅛@20⅛c., high style commanding more, and good middling at 21@21⅛c. On Tuesday the market opened quiet, with a decided tendency to easier prices, but, as factors were reluctant to submit to the concessions claimed, the movement during the morning was of limited extent, a part of the business showing a decline of ⅛c. and the rest no quotable falling off. The general tendency, however, was decidedly in favor of buyers, which became more decided later in the day, when, the demand being met more freely, a comparatively active business ensued, resulting in swelling the day's business to 5,900 bales, of course exclusive of any on the day previous.

The receipts proper at this port since the first of September, exclusive of the arrivals from Mobile, Florida and Texas, are 702,275 bales, against 648,181 bales to the same date last year, and the increase in the receipts at all the ports up to the latest dates, as compared with last year, is 321,531 bales. In the exports from the United States to foreign countries, as compared with the same dates last year, there is an increase of 82,968 to Great Britain, of 34,312 to France, and of 119,937 to other foreign ports.

We quote:

| | | |
|---|---|---|
| Low ordinary | 15 | @ 15¾ |
| Ordinary | 16⅛ | @ 17¼ |
| Good ordinary | 18 | @ 18⅝ |
| Low middling | 18⅞ | @ 19⅛ |
| Middling | 19⅜ | @ 19⅝ |
| Strict middling | 20 | @ 20⅛ |
| Good middling | 20⅝ | @ 21 |

COTTON STATEMENT.

| | | |
|---|---|---|
| Stock on hand Sept. 1, 1872...bales | | 6,259 |
| Arrived past three days | 23,015 | |
| Arrived previously | 792,641 | 822,256 |
| | | 828,515 |
| Exported past three days | 23,956 | |
| Exported previously | 596,128 | 620,084 |
| Stock on hand and on shipboard | | 208,431 |

SUGAR.—The receipts on Saturday and Monday were confined to 1,500 hhds., which were mostly sold at 5¼@6⅜c. for inferior, 7⅛@7⅜c. for common to good common, 8@8⅛c. for fair to good fair, 8⅜@9c. for fully fair, 9⅛@9⅜c. for prime, 10@10⅛c. for choice, 10⅜@11c. for yellow clarified, and 11½@12c. for white clarified.

MOLASSES.—The receipts on Saturday and Monday were confined to 1,400 bbls., which were mostly sold at 35@40c. for inferior, 35@55c. for centrifugal, 55@57c. for common, 60@63c. for fair, 65@68c. for prime, 68@70c. for strictly prime, and 71@72c. for choice.

CORN.—On Tuesday the supply was light, with a fair demand at unchanged prices; 2,000 sacks choice white were sold, in lots, at 75, 77@78c. ₱ bushel.

OATS.—On Tuesday the supply was light and the demand fair. The sales comprised 750 sacks, in lots, at 55c. ₱ bushel.

BRAN.—On Tuesday it was quoted at $1.40@1.45 ₱ 100 lbs.

PORK.—On Tuesday new mess sold, in job lots, at $15.25, and 225 bbls. even-weight old mess sold, in three lots, at $14.50 ₱ bbl.

BACON.—On Tuesday 53 casks were sold, in lots, at 6½@6⅝c. for shoulders, 9⅛@9½c. for clear rib sides, and 9⅝c. for clear sides. Shoulders were quoted at the close at 6¾c., clear rib sides 9½c., clear sides 9⅞@10c. ₱ lb.

HAMS.—The demand is only in a job way. On Saturday 10 tierces sugar-cured sold, in job lots, at 15c., and on Monday 20 tierces at 14c. ₱ lb.

LARD.—On Tuesday 32 tierces kettle-rendered sold at 8c.; 25 tierces packers' at 8⅛c., and 25 kegs do. at 9⅛c. ₱ lb. Tierce is quoted at 8@8⅛c. for packers', and 8⅛@8⅜c. for refined; keg 9⅛@9⅜c. ₱ lb.

DRY SALT MEAT.—On Tuesday 25 casks sold, in three lots, at 5⅛@5⅜c. for shoulders, and 8⅜c. for clear rib sides. The dealers are retailing shoulders at 6c., clear rib sides 8½c., clear sides 9c. ₱ lb.

BREAKFAST BACON.—The stock is not large, but the market is dull. Western is quoted at 10½c., Northern 11@11½c. ₱ lb. On Monday 25 boxes Western sold at 10⅝c. ₱ lb.

CORN MEAL.—The sales on Saturday and Monday embraced 775 bbls., in lots, at $4@4.10 ₱ bbl.

### MONETARY.

Gold opened on Tuesday at 112¾@113 (against 113 at New York,) and closed at 113@113⅛ (against 113⅜ at New York, where it touched 112⅝.)

The sales of silver have been confined to limited retail transactions, including $400 in American half dollars on Monday at 110½. American half dollars are quoted at 108½@110½, and Mexican dollars at 2 ₱ cent. premium in gold for new, and 3 ₱ cent. for old.

## New Orleans Wholesale Prices.

REVISED AND CORRECTED WEEKLY.

*Made up from Actual Sales as they Transpire.*

| ARTICLES. | FROM | TO |
|---|---|---|
| AGRICULTURAL IMPLEMENTS: | | |
| Cotton scrapers | 5 25 | 7 00 |
| Cotton sweeps | 5 25 | 11 00 |
| Cultivators, Diam. and shovel-tooth | 7 50 | 11 50 |
| Cultivators, riding | 45 00 | 60 00 |
| Cultivators, walking | 30 00 | 40 00 |
| Shovels | 7 00 | 15 00 |
| Spades | 7 50 | 16 50 |
| Axes | 10 00 | 17 50 |
| Potato diggers | 13 50 | — — |
| Shovel plows | 5 50 | 9 25 |
| Hall'db., with cutters | 8 00 | 9 00 |
| Mundy's double-shovel plow | 6 00 | 9 75 |
| Corn mills, Coleman's | 120 00 | 425 00 |
| Bradford's grist mills | 150 00 | 235 00 |
| BAGGING, ₱ 100 lbs.: | | |
| Pilot | 5 00 | 6 00 |
| Crackers | 6 00 | 7 00 |
| Navy | — — | 4 50 |
| Cream crackers | — — | 11 00 |
| BRICKS, ₱ M: | | |
| Lake | 13 00 | 16 00 |
| Paving bricks | 16 00 | 18 00 |
| Country | 12 00 | 14 00 |
| English fire | 45 00 | 50 00 |
| American fire | 35 00 | 43 00 |
| CANDLES, ₱ lb.: | | |
| Sperm, New Bedford | 33 | 36 |
| Tallow | 16 | 18 |
| CHOCOLATE, ₱ lb.: | | |
| Cocoa | 58 | 60 |
| No. 1 | 50 | 52 |
| Sweet | 35 | — — |
| COAL, ₱ ton: | | |
| Anthracite | 13 50 | — — |
| Western, ₱ bbl | — — | — — |
| CORKS, ₱ 1,000: | | |
| Regular | 4 00 | 4 50 |
| Pointed, long | 4 25 | 4 00 |
| Pointed, short | 2 50 | 3 25 |
| COFFEE, ₱ lb.: | | |
| Mexican | 21 | 23 |
| Java | 17 | 21 |
| COPPER, ₱ lb.: | | |
| Braziers' | 45 | 48 |
| Sheathing | — — | 43 |
| Copper bolts | 45 | — — |
| Yellow metal | 37 | 30 |
| CORDAGE, ₱ lb.: | | |
| Manilla | 19 | 20 |
| Tarred, American | — — | 16 |
| Tarred, Russian | 17 | — — |
| Steel | 16 | 17 |
| COTTON SEED: | | |
| Rough, ₱ ton | — — | 13 00 |
| In sacks | — — | — — |
| DRUGS, ₱ lb.: | | |
| Arrowroot, Jamaica | — — | 40 |
| Arrowroot, Bermuda | 48 | 52 |
| Alum | 3¾ | 4¼ |
| Borax | 38 | 40 |
| Brimstone | 3½ | 3¾ |
| Bi-carbonate of soda | 7½ | 8 |
| Camphor | 38 | 40 |
| Copperas | 3 | 3½ |
| Epsom salts | 4 | 5 |
| Gum Arabic | 35 | 75 |
| Opium | 8 00 | 9 00 |
| Rhubarb | 1 25 | 2 25 |
| Soda ash | 5 | 5½ |
| Sarsaparilla | 38 | 45 |
| Senna | 29 | 35 |
| Sal soda | 3 | — — |
| Sulphur, Flor | 5½ | 6 |
| Quinine, ₱ oz | 2 35 | 2 60 |
| Morphine, ₱ oz | 5 75 | 6 25 |
| DYES, ₱ lb.: | | |
| Logwood, Campeachy | 4 | 4¼ |
| Logwood, St. Domingo | 4¼ | 4½ |
| Fustic, Tampico | 3 | 3 |
| Indigo, ₱ lb | 1 40 | 1 60 |
| Madder | 15 | 18 |
| EGGS, ₱ dozen: | | |
| Western | 30 | 35 |
| FISH, ₱ box: | | |
| Cod | 1 45 | 1 50 |
| Herrings | — — | 35 |
| FLAXSEED, ₱ lb | — — | 6 |
| FLOUR, ₱ bbl.: | | |
| Double extra | 7 50 | 8 00 |
| Superfine | 6 85 | 7 25 |
| Fine | 6 25 | 7 00 |
| FRUIT, ₱ lb.: | | |
| Prunes | 8 | — — |
| Currants, new | 8 | — — |
| Almonds, soft shell | — — | 21 |
| Almonds, shelled | — — | 32 |
| GLASS, ₱ box of 50 feet: | | |
| French, 8 by 10 | 3 50 | 3 75 |
| French, 10 by 12 | 3 75 | 4 00 |
| French, 10 by 14 to 12 by 20 | 4 00 | 4 75 |
| French, 14 by 18 to 18 by 20 | 4 50 | 5 00 |
| HAY, ₱ ton: | | |
| Prime | — — | — — |
| Choice | — — | 35 00 |
| IRON, ₱ ton: | | |
| Pig | 59 00 | 60 00 |
| English, ₱ lb | 6 | 7½ |
| Swedes, assorted | 7 | 8 |
| Hoop | 7 | 9 |
| Sheet | 6½ | 10 |
| Boiler | 8¼ | 9½ |
| Nail rods | — — | 9½ |
| Castings, American | — — | 6 |
| LEAD, ₱ 100 lbs.: | | |
| Pig | 8 50 | — — |
| Bar, ₱ lb | 8½ | 8⅞ |
| Sheet | 11 | 11½ |
| Pipe | 14 | 11½ |
| LEATHER, ₱ lb.: | | |
| Sole, hemlock | 32 | 36 |
| Sole, oak | 40 | 44 |
| Harness | 40 | 45 |
| Calfskins, ₱ dozen | 42 00 | 70 00 |
| Texas, rough, ₱ lb | 24 | 26 |
| LIME, ₱ bbl.: | | |
| Western | 1 70 | 1 75 |
| Cement | 2 75 | 2 85 |
| Plaster Paris | — — | 4 00 |
| LUMBER, ₱ M feet: | | |
| Boards, yellow pine | 14 00 | 15 00 |
| Boards, cypress | 20 00 | 25 00 |
| Flooring, dressed | 32 00 | 35 00 |
| Flooring, rough | 15 00 | 18 00 |
| Ceiling, dressed | 18 00 | 20 00 |
| Weatherboards, dressed | 16 00 | 18 00 |
| Weatherboards, rough | 13 00 | 14 00 |
| Scantling | 12 00 | 14 00 |
| Shingles, ₱ M | 3 50 | 4 00 |
| Laths | 2 50 | — — |
| OILS: | | |
| Lard, ₱ gallon | — — | — — |
| Coal oil, in barrels | 33 | 34 |
| Coal oil, in cases | 38 | 39 |
| Linseed, raw | 91 | 92 |
| Sperm | — — | 2 00 |
| Whale, refined | 85 | 90 |
| Castor, ₱ lb | 1 65 | 1 85 |
| Olive, 2@21 oz | 6 00 | 6 50 |
| Olive, 11@12 oz | 7 25 | — — |
| Tanner's, ₱ gallon | 75 | 85 |
| PAINTS, ₱ 100 lbs.: | | |
| Lead, red | 11 00 | 12 00 |
| Lead, white, American | 7 50 | 12 50 |
| Lead, white, English, ₱ lb | 12 | 12½ |
| Vermillion, American | 40 | 60 |
| Vermillion, English | 1 50 | 1 75 |
| Zinc, white, American | 10 | 12 |
| Zinc, white, French | 13½ | — — |
| Chrome green | 20 | 25 |
| Chrome yellow | 20 | 22 |
| Litharge | 12 | 13 |
| Venetian red, in oil, ₱ lb | 15 | 16 |
| Spanish brown, in oil | 8 | 12 |
| Chalk, ₱ ton | 15 00 | 20 00 |
| Blue, Prussian, ₱ lb | — — | 65 |
| Blue, Ultramarine | 30 | 40 |
| Blue, soluble | 85 | 1 00 |
| Green, Paris | 31 | — — |
| Mineral paints | 2 | 6 |
| Ocher, American | 2½ | 2½ |
| Ocher, Rochelle | 4 | 6 |
| Sienna, burnt | 10 | 14 |
| Sienna, raw | 6 | 8 |
| Umber, burnt | 12 | 16 |
| Umber, raw | 10 | 14 |
| SARDINES: | | |
| Halfboxes | 34 | 37½ |
| Quarter boxes | — — | 23 |
| SPICES, ₱ lb.: | | |
| Cassia | 36 | 38 |
| Cloves | — — | 23 |
| Nutmegs | 1 20 | 1 25 |
| Pepper | 21 | 21½ |
| Pimento | 12 | 12½ |
| SUGAR, ₱ lb.: | | |
| Havana, white | 12 | 12½ |
| Havana, yellow | 10¾ | — — |
| Havana, brown | 10½ | 11 |
| Crushed | 13¼ | 13½ |
| Pulverized | 13¼ | 13⅜ |
| TEAS, ₱ lb.: | | |
| Imperial | 85 | 1 10 |
| Gunpowder | 75 | 1 50 |
| Hyson | 75 | 1 25 |
| Young Hyson | 75 | 1 10 |
| Ponchong | 30 | 50 |
| Oolong | 85 | 1 10 |
| TIN, ₱ box: | | |
| Ia plates, I. X | 14 25 | — — |
| Ia plates, I. C | 14 00 | — — |
| Leaded plates, I. X | 15 00 | — — |
| Leaded plates, I. C | 12 75 | — — |
| VINEGAR, ₱ gallon: | | |
| Cider | 20 | — — |
| French white wine, ₱ bbl | 10 50 | 11 50 |
| WOOD, ₱ cord: | | |
| Ash | 6 50 | 6 75 |
| Oak | 5 50 | — — |
| Pine | 3 75 | 4 00 |
| WAGONS, CARTS, ETC: | | |
| Wagon, two-horse | 85 00 | 100 00 |
| Wagon, three-horse | 100 00 | 110 00 |
| Wagon, four-horse | 110 00 | 125 00 |
| Wagon, two-horse, thim. skein | 85 00 | 90 00 |
| Wagon, three-horse | 90 00 | 105 00 |
| Wagon, four-horse | 100 00 | 115 00 |
| Cane wagon | 180 00 | 225 00 |
| Ox wagon | 100 00 | 125 00 |
| Ox cart, without body | 80 00 | — — |
| Ox cart, complete | 115 00 | 120 00 |
| Cane cart | 85 00 | 125 00 |
| Tongue cart, without bed | 90 00 | 95 00 |
| Tongue cart, complete | 130 00 | 135 00 |
| Bagasse cart | 85 00 | 90 00 |
| Plantation cart | 45 00 | 70 00 |
| Dirt cart | 45 00 | — — |
| Country dray | 75 00 | — — |
| Elliptical Spring wagon | 170 00 | 185 00 |
| Harrows, levee, ₱ 100 | 275 00 | 325 00 |
| Harness, wagon | 18 00 | 22 00 |
| Harness, cart | 14 00 | 14 00 |
| ZINC, ₱ lb.: | | |
| Pig | 8½ | 9½ |
| Sheet | 11 | 11½ |

### CATTLE MARKET.

NEW ORLEANS, Feb. 4, 1873.

| | | |
|---|---|---|
| Texas beeves, choice, ₱ head | — — | @ 50 00 |
| Texas beeves, first quality, ₱ head | 35 00 | @ 45 00 |
| Texas cattle, second quality, ₱ head | 29 00 | @ 28 00 |
| Texas cattle, third quality, ₱ head | 15 00 | @ 18 00 |
| Western beeves, ₱ lb. net | 10 | @ 12½ |
| Hogs, ₱ lb. gross | 5½ | @ 6½ |
| Sheep, first quality, ₱ head | 5 00 | @ 7 00 |
| Sheep, second quality, ₱ head | 3 00 | @ 4 00 |
| Sheep, third quality, ₱ head | 2 00 | @ 2 10 |
| Milch cows, choice, ₱ head | 80 00 | @ 100 00 |
| Milch cows, ₱ head | 50 00 | @ 80 00 |
| Texas cows, with calves | — — | @ — — |
| Calves, ₱ head | 8 00 | @ 12 00 |
| Yearlings, ₱ head | 10 00 | @ 14 00 |

## Appointments for Quarterly Meetings.

### MISSISSIPPI CONFERENCE.

VICKSBURG DIST.—FIRST ROUND.

North Warren, Millsdale and Sunflower, at Beechland.....Feb. 1, 2
Vicksburg station.....8, 9
Grove Street church.....8, 9
Kingston.....15, 16
Natchez.....22, 23
Clover Hill, at Clover Hill.....Mar. 1, 2
Rolling Fork, at Rolling Fork.....8, 9

JOHN A. B. JONES, P. E.,
Port Gibson, Mississippi.

SUMMIT DISTRICT.—FIRST ROUND.

Amite City.....Feb. 1, 2
St. Helena.....8, 9
Greensburg, at Soule chapel.....15, 16
Covington.....22, 23
Pontchitoula, at Wesley chapel.....Mar. 1, 2
Franklinton, at Warner's.....8, 9
Livingston.....15, 16
Big Creek.....22, 23
My address is Brookhaven, Mississippi.

A. B. NICHOLSON, P. E.

JACKSON DISTRICT.—FIRST ROUND.

Sharon circuit, at Sharon.....Feb. 1, 2
Yazoo circuit, at Midway.....8, 9
Dover circuit, at Dover.....15, 16
Canton station.....22, 23
Crowsville circuit, at Liberty.....Mar. 1, 2
Camden circuit, at Camden.....8, 9
Sulphur Springs circuit, at Union.....15, 16
Carthage circuit, at Carthage.....22, 23
Thompstown circuit, at Forest Grove.....29, 30

H. H. MONTHOMERY, P. E.

WOODVILLE DIST.—FIRST ROUND.

Jackson station.....Feb. 1, 2
East Feliciana, at Oak Grove.....8, 9
Wilkinson, at Bethel.....15, 16
Bayou Sara, at Concord.....22, 23
Buffalo, at Hopewell.....Mar. 1, 2
East Baton Rouge, at Antioch.....8, 9
Meadville, at Meadville.....15, 16
Amite, at Adams.....22, 23

J. L. FORSYTH, P. E.

BROOKHAVEN DIST.—FIRST ROUND.

Brookhaven, Rogue Chitto mission and Brookhaven mission.....Feb. 1, 2
Georgetown, at Chunkatuffaye.....8, 9
Beauregard, at Beauregard.....15, 16
Raymond, at Raymond.....22, 23
Providence, at Pleasant Grove.....Mar. 1, 2
Scotland, at Caseyville.....8, 9
Brandywine, at Rehoboth.....15, 16
Monticello, at Topisaw.....22, 23

W. E. M. LINFIELD, P. E.

BRANDON DIST.—FIRST ROUND.

Hillsboro, at Centerville.....Feb. 1, 2
Walnut Grove circuit and Scotland chapel.....
Union mission.....8, 9
Philadelphia circuit, at Pilgrim's Rest.....15, 16
Forest and Lake circuit, at High Hill.....22, 23
Trenton circuit, at New Prospect.....Mar. 1, 2
Raleigh circuit, at Mount Zion.....8, 9
Taylorville mission, at Mount Zion.....15, 16
Garlandsville circuit, at Newton station.....22, 23

F. M. WILLIAMS, P. E.

SEASHORE DIST.—FIRST ROUND.

Pearlington circuit, at Pearlington.....Feb. 15, 16
White Plains circuit, at White Plains.....22, 23
Ocean Springs circuit, at Ocean Springs.....Mar. 1, 2
W. Pascagoula mission, at Mt. Pleasant.....8, 9
East Pascagoula circuit, at Moss Point.....15, 16
Chickasawha and Green mission.....22, 23

C. F. GILLASPIE, P. E.

MERIDIAN DIST.—FIRST ROUND.

DeKalb circuit, at Pleasant Ridge.....Feb. 1, 2
Paulding circuit, at Philadelphia.....8, 9
Wayne circuit, at Waynesboro.....15, 16
Clarke circuit.....22, 23
Meridian station.....Mar. 1, 2
Enterprise station.....8, 9
Enterprise circuit, at Jake's chapel.....15, 16
Marion circuit, at Marion.....22, 23
Toomsuba circuit, at Toomsuba.....29, 30

WILLIAM B. HINES, P. E.

### ALABAMA CONFERENCE.

UNION SPRINGS DIST.—FIRST ROUND.

Fort Deposit circuit, at Fort Deposit.....Feb. 1, 2
Rutledge, at Emmals (at Rutledge, ?).....8, 9
Elba miss., changed from Bethel to Elba.....15, 16
Greenville station.....22, 23
Rocky Mount circuit, at Rehoboth.....Mar. 1, 2
Olustee Creek circuit, at Hill's chapel.....8, 9
Union circuit, at Mount Hilliard.....15, 16
Pine Level circuit, at Salem.....22, 23
Evergreen miss., at Union camp ground.....29, 30

S. P. RICHARDSON, P. E.,
Greenville, Alabama.

CAMDEN DISTRICT.—FIRST ROUND.

Lowndesboro and Hayneville, at Lowndesboro.....Feb. 1, 2
South Butler circuit, at Wesley chapel.....8, 9
Farmersville circuit, at Philadelphia.....15, 16
Snow Hill circuit, at Snow Hill.....22, 23
Sepulga circuit, at Asbury.....Mar. 1, 2
Camden circuit, at Oak Hill.....8, 9
Black's Bend circuit, at Heaver's chapel.....15, 16
Pineville circuit, at Bell's Landing.....22, 23
Monroeville circuit, at Monroeville.....29, 30
Evergreen miss., at Union camp ground.....Apr. 5, 6

My address is Greenville, Alabama.

J. W. SHORES, P. E.

MOBILE DISTRICT.—FIRST ROUND.

Pensacola.....Feb. 1, 2
Franklin street.....8, 9
St. Paul's.....15, 16
St. Francis street.....22, 23
Citronelle circuit, at Manvilla.....Mar. 1, 2
St. Stephen's circuit, at St. Stephen's.....8, 9
Mount Pleasant circuit, at Red Hill.....15, 16
Grand Bay mission, at Pine Grove.....22, 23

H. URQUHART, P. E.

DEMOPOLIS DIST.—FIRST ROUND.

Demopolis.....Feb. 1, 2
Forkland, at Forkland.....8, 9
Cuba, at Cuba.....15, 16
Gainesville, at Gainesville.....22, 23
Bladen Springs, at Bladen Springs.....Mar. 1, 2
Butler at Butler.....8, 9
Gaston, at Christopher chapel.....15, 16

A. J. COX, P. E.

MONTGOMERY DIST.—FIRST ROUND.

Sabina, at Shady Grove.....Feb. 1, 2
Hurtville and Silver Run, at Hurtville.....8, 9
Nolansuga, at Notasulga.....15, 16
Tuskegee.....22, 23
Montgomery.....Mar. 1, 2
Wetumpka.....8, 9
Elmore circuit, at Carolina.....15, 16
Tuskegee circuit, at Bradford chapel.....22, 23
Loachapoka, at Loachapoka.....29, 30
Crawford, at Crawford.....Apr. 5, 6

WILLIAM A. MCCARTY, P. E.

SELMA DISTRICT.—FIRST ROUND.

Peachtree circuit, at Mount Andrew.....Feb. 1, 2
East Selma and Benton mission, at East Selma.....8, 9
Coffeeville mission, at Coffeeville.....15, 16
Choctaw Corner, at Sweetwater.....18, 20
Herbert Hills, at Hampden.....Mar. 1, 2
Orrville circuit, at Rehoboth.....5, 6

ANDREW J. BRIGGS, P. E.

GREENSBORO DIST.—FIRST ROUND.

Antanga and Baker mission.....Feb. 1, 2
Prattville.....8, 9
Autauga Valley and Ivy Creek.....15, 16
Plantersville.....22, 23
Newbern.....Mar. 1, 2
Brush Creek.....8, 9

A. H. MITCHELL, P. E.

### LOUISIANA CONFERENCE.

NEW ORLEANS DIST.—FIRST ROUND.

Algiers.....Jan. 19
Cadiz street and Carrollton.....26
Carondelet street.....Feb. 2
Morgan street.....9
Felicity street.....16
Lafourche and mission, at Thibodaux.....23
Louisiana avenue.....Mar. 2
Plaquemine and Grosse Tete.....9
German charges.....16-23
Baton Rouge.....Apr. 5, 6

The District Conference will meet in Baton Rouge, Friday morning, April 4, at nine o'clock A. M. All the members of the several Quarterly Conferences are members of the District Conference.

LINUS PARKER, P. E.

ALEXANDRIA DIST.—FIRST ROUND.

Big Cane, at Big Cane.....Feb. 15, 16
Bayou Huddize mission, at Bayou Jack.....22, 23
Trinity, at New chapel.....Mar. 1, 2
Harrisonburg, at Harrisonburg.....4
Centerville, at Centerville.....6, 7
Caldwell.....8, 9
Columbia, at Columbia.....9, 10
Simsport, at Chatfant's.....15, 16
Alexandria station.....22, 23
Rapides, at Palestine.....29, 30
Atlanta.....Apr. 5, 6
Bayou Beef and Spring Creek, at Fellowship.....12, 13
Evergreen, at Bayou Clear.....19, 20

FRED. WHITE, P. E.

OPELOUSAS DIST.—FIRST ROUND.

Pattersonville.....Feb. 1, 2
Abbeville.....8, 9
Vermillionville.....15, 16
Opelousas.....22, 23
Washington.....Mar. 1, 2
St. Landry circuit, at Plaquemine Brabo.....22, 23
Grand Chenière.....Mar. 1, 2
Lake Charles.....8, 9
Calcasieu and Sugartown, at Ryan's chapel.....15, 16
District Conference, at Franklin.....20-23

B. F. WHITE, P. E.,
Opelousas, La.

SHREVEPORT DIST.—FIRST ROUND.

Mansfield circuit, at Mansfield.....Feb. 15, 16
Keachie circuit, at Belle Bower.....22, 23
Shreveport station.....Mar. 1, 2
North Bossier circuit.....8, 9
Pleasant Hill circuit, at Pleasant Hill.....15, 16
Springville et., at Coushatta Academy.....22, 23
Many circuit, at Pine Grove.....29, 30
Anacoco circuit and miss., at Casatchie.....Apr. 5, 6
Caddo circuit, at Greenwood.....12, 13

JOHN PITTS, P. E.

HOMER DISTRICT.—FIRST ROUND.

Arcadia, at Arcadia.....Feb. 15, 16
Homer, at Lisbon.....22, 23
Haynesville, at Haynesville.....Mar. 1, 2
Vernon, at Vienna.....8, 9
Minden, at Minden.....15, 16
Castor and Lodiseville, at Ebenezer.....22, 23
South Bossier, at Bellevue.....29, 30
Ouachita, at Smyrna.....Apr. 5, 6
Sparta and Ringgold, at Sparta.....19, 20
Farmerville, at Farmerville.....26, 27

S. S. SCOTT, P. E.

### DELHI DISTRICT.

Delhi and Floyd, at Midway.....Feb. 1, 2
Bayville, at Bayville.....8, 9
Monroe, at Monroe.....15, 16
Trenton, at Trenton.....22, 23
Oak Grove, at Oak Grove.....Mar. 1, 2
St. Joseph, at Jordan's chapel.....8, 9
Waterproof, at Waterproof.....15, 16
Providence, at Pecan Grove.....22, 23
Oak Ridge, at Prairie Mer Rouge.....29, 30
Lind Grove, at Lind Grove.....Apr. 5, 6
Bastrop, at Bastrop.....12, 13
Wilmsboro, at Wilmsboro.....19, 20

JOEL T. DAVIES, P. E.,
Delhi, Louisiana.


*MISCELLANEOUS.*

PIANOS AND ORGANS.

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I OFFER ONE HUNDRED OF

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Fine, Rich and Brilliant-Toned Pianos,

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CHANDELIER MANUFACTORY,

which enables us to offer a fine and safe article at less than three-fourths their former prices notwithstanding the continued rise in materials.

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*REST.*

Rest is not quitting
The busy career;
Rest is the fitting
Of self to its sphere.

'Tis the brook's motion,
Clear without strife;
Fleeing to ocean
After its life.

'Tis loving and serving
The Highest and Best;
'Tis onward, unswerving!
And that is true rest.

—*Goethe.*

## ARISTOTLE'S LIBRARY.

At Aristotle's death his MSS. came into the possession of Theophrastus, who continued for thirty-five years chief of the Peripatetic schools at Athens. When Theophrastus died the whole joint collection, containing the original works of both philosophers, and all the books of others they had respectively bought (as, for instance, the library of Spensippus, for which Aristotle was said to have given three talents or £720,) went by bequest to Neleus, a philosophical friend and pupil of Theophrastus, who carried them off to his own home at Scepsis, a town in the Treas. A generation after this occurrence the kings of Pergamos began collecting books for their royal library, and the heirs of Neleus, in order to save the precious collection which was in their possession, but of which they themselves could make no use, from being seized and carried off to Pergamos, concealed it in a cellar, where it remained, a prey to worms and damp, for nearly one hundred and fifty years. At the end of that time the Attalid dynasty at Pergamos was extinct, the last of these kings, Attalus, having died in 133 B. C., bequeathing his kingdom to the Romans. The then possessors of the Aristotelian and Theophrastean libraries, having no longer anything to fear from royal requisitions, brought out the MSS. from their hiding-place, and sold them for a large sum to Apellicon, of Teos, a wealthy man, resident at Athens, and attached to the Peripatetic sect. The precious rolls were now transferred, about the year 100 B. C., to Athens, after having been lost to the world for one hundred and eighty-seven years. They were found to be in very bad condition, and Apellicon caused copies of them to be taken, himself filling up on conjecture the gaps which now existed in the worm-eaten text. His conjectures, however, were infelicitous, as he was more of a bibliophobist than a philosopher. Soon after his death Athens was taken by Sylla (86 B. C.,) and the library of Apellicon was seized by him and brought to Rome. It was there preserved under the custody of a librarian, and various literary Greeks, residents at Rome, gained access to it. Tyrannion, the learned friend of Cicero, got permission to arrange the MSS.; and Adronicus, of Rhodes, applying himself with earnestness to the task of obtaining a correct text and furnishing a complete edition of the philosophical works of Aristotle, arranged the different treatises and scattered fragments under their proper heads, and, getting numerous transcripts made, gave publicity to a generally-received text of Aristotle.—*Edinbury Review.*

THE NIAGARA SUSPENSION BRIDGE.—It is now some twenty years since the great suspension bridge was built over the Ningara river. The question of its safety has recently been agitated, and critical investigation has accordingly been made by the chief engineer and directors of the Great Western railway. The caps on the towers covering the cables have been removed, and the cables found to be as perfect in all respects as ever they were. But, most important of all, the anchorage of the cables were thoroughly inspected. The masonry over one of them was removed for about twelve feet, or below where the wires are attached to the anchor chains. A portion of the cablo is imbedded in water-lime cement. For twenty years this has been there, yet, on removing it and rubbing the paint from the wires, the latter were found as bright and perfect as when placed there, the cement having preserved the wire and anchorchains intact. The examination was made in the presence of competent engineers, who have expressed themselves as above to the directors of the bridge company.

IN THE COURSE of his recent submarine explorations Prof. Agassiz adopted the following plan for determining the depth to which the solar rays penetrate the sea: A sensitive photographic plate was inclosed in a box having a revolving lid. This box was sunk to the required depth, and the lid withdrawn. At the end of forty minutes it was drawn up, the plate removed, and developed in the ordinary way. From these observations it was evident that the chemical or actinic rays penetrate to a much greater depth than was supposed possible.

## A REMARKABLE EXPEDITION.

SAVANS TO CIRCUMNAVIGATE THE GLOBE.

The expedition about to be dispatched by the British Admiralty to undertake a scientific circumnavigation of the globe is described at great length by *Nature*. The vessel set apart for this purpose is the corvette Challenger, of two thousand three hundred and six tons, under the command of G. S. Nares, R. N., well known as the author of a valuable work on seamanship, who has seen a great deal of active service, formerly in arctic exploration, and latterly in the Suez survey, which he now leaves to head this expedition. On the scientific staff are Prof. Wyville Thompson, F. R. S., as director; J. Y. Buchanan, of Edinburg University, chemist; H. N. Moseley, of Oxford, naturalist; Dr. Von Willemoes Suhm, of Munich, naturalist; John Murray, of Edinburg University, naturalist. The three naturalists take charge respectively of the invertebrata, the vertebrata and botany. Prof. Thompson assumes the charge of the general zoological work. A photographer is also assigned to duty. The whole expedition is under the immediate direction of the hydrographic department of the Admiralty, and the ship is fitted out with a magnificent collection of scientific apparatus.

The voyage is expected to take about three and a half years.

It is difficult to overestimate the immense benefit which science must derive from an expedition such as this. Apart from the results of intense interest which may be expected from the deep-sea work, the principal object of the expedition, and which must go far to elucidate a subjection which our knowledge is at present of the most imperfect description, abundant opportunity will offer for the accurate investigation of the animal and vegetable life of many highly interesting and yet imperfectly known or totally unexplored regions. The investigation of the floras of such islands as Fernando Norohna and the Marion and Crozett groups cannot fail to yield most instructive results; and it is needless to speak of the intense interest which centers in New Guinea.—*American Artisan.*

FLIES AND CONTAGIOUS DISEASES.—The very important suggestion was lately made by Prof. Leidy, to the Philadelphia Academy of Sciences, that flies are probably agents of communicating contagious diseases to a greater extent than is suspected. He had recently noticed some flies greedily sipping the diffluent matter of a certain fungus, and upon catching several, and examining with the microscope the liquid which filled their stomachs, and which they exuded from their probosces, he found it to be swarming with the spores of the fungus. From what he had observed in a military hospital, during the late war, he thought flies should be carefully excluded from wounds, to prevent the communication of hospital gangrene.

THE English papers contain detailed accounts of several recent trials of Whitworth's compressed steel, which prove that it is very tenacious, and is, therefore, a most valuable material for field-guns or heavy ordnance. The process by which this substance is prepared consists in submitting molten steel to a high hydraulic pressure during the time that it is cooling. The results of these trials, it is stated, prove conclusively not only that the new material is suitable for guns, but that, owing to its great strength and tenacity, it may prove of great service for many other purposes.

IN ONE of the earliest trials before a colored jury in Texas, twelve gentlemen of color were told by the judge to retire and "find a verdict." They went to the jury-room. The sheriffs and others standing outside heard the opening and shutting of drawers, the slamming of doors and other sounds of unusual commotion. At last the jury came back into the court, when the foreman rose and said: "We have looked everywhar, in the drawers and behind the do', and can't find no verdic'. It warn't in the room."

ONE GOWN A YEAR.—"I declare," said an old lady, reverting to the promise made on her marriage day by her liege lord, "I shall never forget when Obadiah put the nuptial ring on my finger and said: 'With my worldly goods I thee endow.' He used to keep a dry goods store then, and I thought he was going to give me all there was in it. I was young, and did not know till afterward that it meant one calico gown a year."

GOD knows a thousand "might have beens" where we know one; he can look at them all patiently, because—this is the blessedness—he knows a thousand "maybes" also! *Hitherto.*

TO A BEING so nobly endowed as man, God himself can give nothing better than opportunity.

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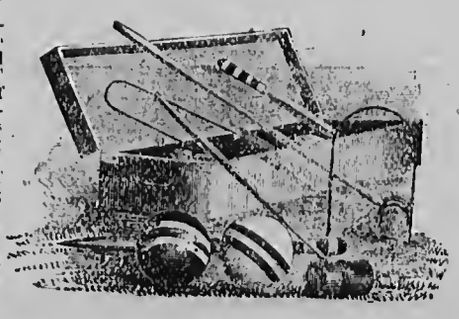
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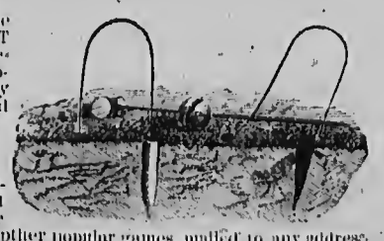
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BY MRS. E. ATKINSON.

It is a baby's hand
Knocks at the gate of death.
And we who love him stand,
Weeping with bated breath,
Waiting to see it ope
For the little feet to pass
In through the gate of hope
To the throne on the sea of glass.

Alas, the death-mists close
Around the frail life's goal,
Else should we see what glory glows
Around the entering soul.
Nor saint nor seraphim
But the one who loves him best
From his mother's arms receiveth him
And lifts him to his breast.

How safe the baby soul
God's fair world entereth,
To dwell, while happy ages roll
Beyond the gate of death!
Lord, open thou our eyes
To see their blest estate
Who live with thee in Paradise,
The other side death's gate!

*Advance.*

## CYCLONES IN THE TROPICS.

These sudden movements of the air are, perhaps, after the great volcanic eruptions, the most terrible meteorological phenomena of our planet, and we cannot be astonished that in the mythology of the Hindoos, Rudra, the chief of winds and storms, should have ended by becoming, under the name of Siva, the god of destruction and death. Some days before the terrible hurricane is unchained, Nature, already gloomy and as if veiled, seems to anticipate a disaster. The little white clouds which float in the heights of air with the counter trade-winds are hidden under a yellowish or dirty-white vapor; the heavenly bodies are surrounded by vaguely-iridescent halos and heavy layers of clouds, which in the evening present the most magnificent shades of purple and gold, stretching far over the horizon, and the air is as stifling as if it came from the mouth of some great furnace. The cyclone, which already whirls in the upper regions, gradually approaches the surface of the ground or water. Torn fragments of reddish or black clouds are carried furiously along by the storm which plunges and hurries through space; the column of mercury is wildly agitated in the barometer, and sinks rapidly; the birds assemble, as if to take counsel, then fly swiftly away, so as to escape the tempest that pursues them. Soon a dark mass shows itself in the threatening part of the sky; this mass increases, and spreads itself out, gradually covering the azure with a vail of a terrible darkness or a blood-colored hue. This is the cyclone which falls and takes possession of its empire, twisting its immense spirals around the horizon. The roaring of the sea and skies succeeds to this awful silence.

The progress of the wind experiences much more resistance in the interior of continents than on the seas; but the phenomena which are produced there during hurricanes are not less terrible. Buildings which occur in the path of the storm are razed to their foundations, the waters of rivers are arrested and flow back toward their source, isolated trees are torn up and plow the earth with their roots, the forests bend as it they formed but a single mass, and give to the tempest their broken branches and torn leaves. Even the grass is uprooted and swept from the ground. Innumerable fragments fly in the track of the hurricane like the waifs carried away by a fluvial or marine current. Ordinarily the action of electricity is added to the violence of the air in movement, to increase the ravages of the tempest. Sometimes the flashes of lightning are so numerous that they fall in sheets like cascades of fire; the clouds, and even the drops of rain, emit light; the electric tension is so strong that sparks have been seen, says Reid, to dart spontaneously from the body of a negro. An entire forest in St. Vincent's Isle was destroyed without a single trunk having been overthrown. In the same way, on the shores of Lake Constance, in Europe, a great number of trees, which had remained upright in spite of the storm, were completely stripped of their bark.

It is principally on the shores of islands and continents, where the tempest has not been retarded by the obstacles of the ground, that the effects of the storm are the most violent. It is there, too, that the greater number of human lives are destroyed in the general disaster; for then the ships always repair to the ports, and in many places of the coast there are low lands which the waters, suddenly rising, inundate to a vast extent. Nevertheless, when the cyclone strikes against the mountains of a coast it cannot surmount them, and the regions situated beyond remain completely sheltered. Thus in the Island of Reunion the hurricane only strikes one side of the island at the same time; too low to cross the mountains, it at first only devastates the plains situated on one side; but in its march across the sea the wind doubles the promontory that arrested it, and the ravages are instantly recommenced. Since the time of Columbus, the first European who contemplated the hurricane of the Antilles, thousands of ships have been swallowed up during the revolving tempests of the tropical seas, either in the depths of the ports and roads, or in the seas that bathe the coasts of America, China, Hindostan and the islands of the Indian ocean. Such a cyclone as that of Calcutta in 1864, or of Havana in 1846, has shattered more than one hundred and fifty large ships in a few hours; such another catastrophe of the same kind, especially that which passed over the delta of the Ganges in October, 1737, drowned more than twenty thousand persons in the rising waters.

In the midst of the ocean the dangers which ships run are less than in badly-inclosed roads of the coast; but the sensations experienced by the seamen must be all the more lively by their being completely isolated and lost in the awful whirlwind. Around them the daylight is darkened, and darker than night, one might say, since the little light that still remains serves only to show the gloom. The winds which howl and whistle, the waves which dash against each other, the masts bending and breaking, the groaning of the timbers of the ship, all these numberless sounds are mixed and confused in a terrible, despairing wail, drowning even the peals of thunder. The sea no longer rolls in large and mighty waves, but boils over like an enormous caldron, heated by the fire of submarine volcanoes. The low clouds, creeping above the waters, often emit a lurid light that one would say was the reflection of some invisible Gehenna; at the zenith appears, surrounded by darkness, a whitish space which sailors have named "the eye of the tempest," as if they really saw a fierce god in the hurricane, who descends from the sky to seize and destroy them. When, in the middle of this terrible storm, the sailors accept the strife with the elements, and, defying death, seek to maneuver and steer their dismantled ship without sails or masts, they certainly furnish a sublime example of human greatness.

Among the effects that certain hurricanes have produced, there are several which would seem quite incredible, if the genius of man could not by means of powder and other fulminating matters impress on the air a still greater rapidity, and give it thus, though in very limited spaces, a force of destruction superior to that of the tempest. On the twenty-sixth of July, 1825, during the hurricane of Guadaloupe, a gust of wind seized a plank an inch thick and sent it through the trunk of a palm-tree sixteen inches thick. In the same way, in a lesser whirlwind which passed near Calcutta, a bamboo was hurled through a wall of a yard and a half in thickness—that is to say, the breath of air in movement over this point had a force equal to that of a six-pounder. At St. Thomas, in 1837, the fortress which defends the entrance of the port was demolished as if it had been bombarded. Blocks of rock were torn from a depth of thirty or forty feet beneath the sea and flung on shore. Elsewhere solid houses, torn from their foundations, have glided over the ground as if flying before the tempest. On the banks of the Ganges, on the coast of the Antilles and at Charleston vessels have been stranded far from the shore in open plains or in forests. In 1681 a vessel from Antigua was carried up the rocks three yards above the highest tides, and remained like a bridge between two points of rock. In 1825, at the time of the great hurricane of Guadalupe, the vessels which were in the road of Basse Terre disappeared, and one of the captains, happily escaping, recounted how his brig had been seized by the hurricane and lifted out of the water, so that he had, so to speak, "been shipwrecked in the air." Broken furniture, and a quantity of ruins from the houses of Guadalupe, were transported to Montserrat, over an arm of the sea fifty miles wide. From the mountains of St. Thomas the immense black whirlwind was seen from afar to pass across the sea, and over the islands of Porto Rico and Santa Cruz.

The most terrible cyclone of modern times is probably that of the tenth of October, 1780, which has been specially named "the great hurricane." Starting from Barbadoes, where neither trees nor dwellings were left standing, it caused an English fleet anchored off St. Lucia to disappear, and completely ravaged this island, where six thousand persons were crushed under the ruins. After this the whirlwind, tending toward Martinique, enveloped a convoy of French transports, and sunk more than forty ships, carrying four thousand soldiers; on land, the town of St. Pierre and other places were completely razed by the wind, and nine thousand persons perished there. More to the north, Dominique, St. Eustatius, St. Vincent and Porto Rico were likewise devastated, and most of the vessels which were on the path of the cyclone foundered, with all their crews. Beyond Porto Rico the tempest bent to the northeast, toward the Bermudas, and, though its violence had gradually diminished, it sunk several English war-ships returning to Europe. At Barbadoes, where the cyclone had commenced its terrible spiral, the wind was unchained with such fury that the inhabitants hidden in the cellars did not hear their houses falling above their heads; they did not even feel the shocks of earthquake which, according to Rodney, accompanied the storm. The rage of man was arrested before that of nature. The French and English were then at war, and all the ships which the sea swallowed up were ladened with soldiers seeking to destroy one another. At the sight of such ruin the hatred of the survivors was calmed. The Governor of Martinique caused the English sailors, who had become his prisoners in consequence of the great shipwreck, to be set at liberty, declaring that, in the common danger, all men should feel as brothers.—*The Ocean, by Elisee Reclus.*

## SCIENTIFIC.

ODORS OF PLANTS AND RADIANT HEAT.—Mr. Robert Mallet says, in a letter to the *Chemical News*, that the interesting speculations of Mr. W. H. Olley, as to the part played by the odors of flowers and fruit in tendency to preserve a congenial temperature around them, are probably based in truth. His views are, however, not new. "Whether Prof. Tyndall himself saw that those views followed from his researches on the heat jacketing effects of vapor, I know not; he may possibly have done so, although not referring to the subject in his original memoir; but, when thanking Prof. Tyndall for a copy of that paper some years ago, I myself took occasion to remark to him (as he may possibly recollect) that his results afforded a probable explanation of one of the uses of the odors of flowers, etc. Indeed, the probable connection, as pointed out by myself and now by Mr. Olley, is so obvious that it can scarcely be missed. Still in this, as in most other cases, we have to ask of nature the question, How much? before we can convert speculation into truth. An atmosphere saturated in an odorous vapor is very different from the infinitesimally small and unweighable amount that is sufficient to diffuse the perfume of the flower or fruit, and in such minute proportions the 'jacketing' effects, with wind freely blowing around, may be also all but evanescent. Strong as is the odor of the lemon or orange when the rind is pressed or broken, those who have been in the orange orchards of the South may remember how the odor of the *fruit* rind is scarcely perceptible, unless when these are by any cause rubbed or struck against each other."

A PERFECT WATER-PROOF.—A writer in an English paper says: By the way, speaking of water proofs, I think I can give travelers a valuable hint or two. For many years I have worn India rubber waterproofs, but will buy no more, for I have learned that good Scottish tweed can be made entirely impervious to rain, and, moreover, I have learned how to make it so; and for the benefit of readers I will give the recipe: In a bucket of soft water put half a pound of sugar of lead and half a pound of powdered alum; stir this at intervals, until it becomes clear, then pour it off into another bucket, and put the garment therein, and let it be in for twenty-four hours, and then hang it up to dry without wringing it. Two of my party—a lady and a gentleman—have worn garments thus treated in the wildest storms of wind and rain without getting wet. The rain hangs upon the cloth in globules. In short, they were really water-proof. The gentleman, a fortnight ago, walked nine miles in a storm of rain and wind such as you rarely see in the South; and when he slipped off his overcoat his underclothes were as dry as when he put them on. This is, I think, a secret worth knowing, for cloth, if it can be made to keep out wet, is in every way better than what we know as water-proofs.

THE SOURCE OF SOLAR ENERGY.—Captain John Ericsson, writing in *Nature*, supports by a mathematical calculation the theory that the solar heat is developed by the shrinking of the solar mass. He says that at first sight it would appear that no probable amount of contraction of the sun could develop by gravitation toward the center the enormous amount of dynamic energy of 312,000 thermal units, or nearly 241,000,000 foot-pounds per minute, for each square foot of the solar surface. Yet he finds that an annual shortening of the sun's radius by 120.7 feet would be sufficient. A period of 1,864 years would be required, at this rate, to diminish the solar diameter one ten-thousandth part. In 2,000,000 years from the present time the tropical solar intensity will be reduced to 51.4 degrees, from 67.2 degrees, the present maximum temperature produced by solar radiation on the ecliptic, when the earth is in aphelion. Captain Ericsson rejects the meteoric theory of solar heat. Mr. Maxwell Hall, in the monthly notices of the Royal Astronomical Society, presents a demonstration of the same theory. His calculations (and some of his assumed elements, even) differ considerably from those of Captain Ericsson; but he arrives at a result not very far from that of the former investigator, namely, an annual shrinkage of the sun's radius of 129 feet. Of this astronomy affords, as yet, no direct evidence. All that these calculations prove is the adequacy of the assumed cause to produce, without a diminution of the sun's size which would be apparent to our observations, the actual quantity of solar heat.

CINNABAR is said to have been discovered in Nevada, though the present authority is that of an Indian, who offered for sale a fine-looking specimen weighing four or five pounds, which he said he picked up in the low hills skirting the west side of the desert. An enormous amount of quicksilver is consumed in Nevada, and, as it is essential to the reduction of gold and silver ores, its present cost—ninety cents a pound—largely increases the expense of mining. The annual quicksilver yield of the world is seven million pounds, one-third of which is the product of the New Almaden and New Idria mines, California. As our native ores cannot now be reduced without quicksilver, the discovery of the Indian should be followed up by a thorough exploration of the region indicated.

THE QUESTION of South sea exploration is now attracting the attention of scientific explorers, and it is not improbable that the long-continued efforts of Dr. Neumayer to organize and equip an expedition for this purpose will soon be successful. It is a matter of no little surprise that, while vessels of every flag are penetrating the frost-bound seas of the north, as yet little is known of these south polar regions. It is an open question whether our geographical maps of these regions are correct, even in their most decided features; while of the geology and natural history of these southern continents or islands the world is still in confessed ignorance.

THE African exploring expedition which the Khedive of Egypt is about to send out under the command of Purdy Bey, one of his American officers, comprises five thousand men. The ostensible object of the expedition is to go into the country which it is supposed that Livingstone may be exploring, and to cooperate with him in case assistance is desired. If this be declined, the expedition will undertake, on its own account, a search for the sources of the Nile; and, if these be discovered, the Egyptian flag is to be planted there, and the country annexed to the already wide domains of the Eastern monarch.

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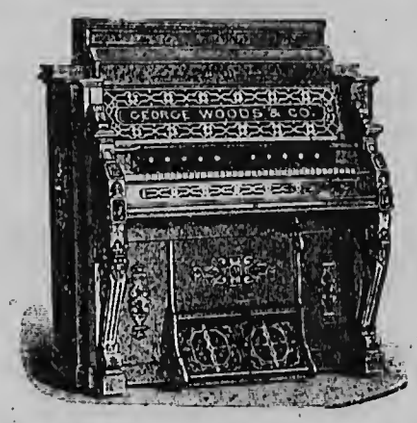
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VOL. 19. NEW ORLEANS, THURSDAY, FEBRUARY 13, 1873. NO. 7.


## News of the Week.

### DOMESTIC.

NEW YORK, Feb. 6.—At a meeting of the Chamber of Commerce, this afternoon, resolutions acknowledging the contributions to science by the late Commodore Maury, and expressive of sympathy with his widow, were opposed by Mr. Blunt, on the ground that Commodore Maury was a traitor. Mr. Opdyke remarked that Commodore Maury was a Southerner, and that if Mr. Blunt, had been one he might have done the same. Mr. Blunt energetically protested that he never would. The resolution passed, Mr. Blunt dissenting.

NEW YORK, Feb. 7.—A special dispatch from the City of Mexico, dated the fourth, says: Mr. Skelton, United States consul, says that the forces of Lozada, the rebel and Communist, were defeated before Guadalga and Mazatlan, and are fleeing before the government troops toward Tepic. Peace prevails in the remainder of the republic.

BOSTON, Feb. 7.—The public library is to remain open, by order of the Common Council, on Sundays. Vote, 47 to 10.

LITTLE ROCK, Feb. 7.—The Senate to-day passed the civil rights bill abolishing distinctions on account of color in the public schools, and attaching heavy penalties to innkeepers, railroad and steamboat companies, etc., for refusing colored men any privileges enjoyed by whites.

WASHINGTON, Feb. 8.—The Secretary of the Treasury sent a communication to Congress to-day recommending the sale of the unfinished cast-iron hospital at New Orleans, which was commenced eighteen years ago, and the purchase of a more healthful site, and the erection of a pavilion hospital, if the proceeds of the old establishment cover the expense.

HARRISBURG, Feb. 8.—Governor Geary died suddenly this morning. He returned last night from New York apparently in good health. While breakfasting with his family, when in the act of helping his little son, his head fell back, and before his wife could reach him he had expired.

HARTFORD, Feb. 8.—The Rev. Fisk Harsh, for fifty years pastor of the Congregational church of Winchester Center, died this morning, aged ninety years.

SAN FRANCISCO, Feb. 8.—A petition is circulating in Los Angeles asking Congress to appoint a commissioner to report on the practicability of turning the Colorado river into the Colorado desert, thus forming a lake which would reclaim its vast wastes.

BALTIMORE, Feb. 9.—A special from Fort Deposit says: This afternoon, quite unexpectedly, the water began to rise and pour into the town at Rock run. The streets were flooded, as also Middleton, just above; and the scene of parties moving their household effects from the threatened points was again repeated, and with more excitement than heretofore, owing to the continued rapid rise of the river.

The water at four o'clock was higher than at any time since the freshet, and the alarm of the inhabitants increased momentarily as the waters gathered around them. The Presbyterian church was entirely surrounded. At the new Methodist church the Sunday school was compelled to suspend its exercises, the pupils with great difficulty reaching their homes. In many cases they were compelled to take the hill route back of the town.

WASHINGTON, Feb. 11.—Secretary Fish this evening received a dispatch from Minister Sickles, that at three o'clock to-night the Cortes adopted a republican form of government by a vote of 259 to 32.

There is now no doubt of the President's intention to start in about six weeks upon an extensive Southern tour.

The rooms of the Credit Mobilier are crowded to suffocation.

Oakes Ames has testified. He has lost none of his defiance. He has little memoranda—new ones; he has refreshed his memory.

### FOREIGN.

CITY OF MEXICO, Feb. 1.—The Lozado revolution in Tepec is assuming formidable proportions. Lozado has defeated the government troops in a pitched battle.

BERLIN, Feb. 5.—The new army bill claims twelve years' service—three active, four in reserve and five in the landwehr.

ATHENS, Feb. 5.—The earthquake shocks on the Island of Samore, which caused such great destruction to property and loss of life, continued four days. It has not yet been ascertained the number of persons who perished.

CADIZ, Feb. 5.—A dispatch from Lisbon, announcing that the steamship Murillo had been sighted off that port, was incorrect, as she is yet in Cadiz, where she has remained since her first arrival. The British consul here has demanded the issue of a writ of attachment against her. The captain of the Murillo and the officer who was on watch at the time the disaster to the Northfleet happened are held as prisoners on a Spanish man-of-war. Pending the investigation the crew are under guard and are not allowed to go ashore.

The Spanish authorities, who have made an examination of the Murillo, declare that she shows no sign of having been in collision, and it is their belief that she is guiltless of having run down and sunk the Northfleet.

LONDON, Feb. 6.—Parliament has assembled. In the Queen's speech it is said: "England, being at peace with the great powers, will co-operate for the suppression of the slave trade."

On the east coast of Africa friendly negotiations are progressing with Russia. Schoenwalloff assures her majesty of the friendship of the Czar toward England.

Thiers will arbitrate between England and Portugal relative to the possession of the south coast of Africa. It is considered proper to hasten the payment of the Alabama claims award.

LONDON, Feb. 7.—Railroad travel in Spain is still interrupted by the Carlists. The mail from Madrid is nine days behind. Spanish trade is disturbed.

ST. PETERSBURG, Feb. 7.—Apartments are preparing in Winter Palace for the Shah of Persia.

MADRID, Feb. 10.—The *Correspondencia*, in its issue of to-day, announces that it is probable that the session of the Cortes will be suspended for a few days, and upon reassembling a proposition from King Amadeus to abdicate the throne will be read in Congress, whereupon effort will probably be made to dissuade the King from carrying out his purpose. Should he persist, a special law will be passed electing regent and cabinet.

Other Madrid journals state that if the King should resign the present authorities will remain in office to watch the course of events, and it is believed all questions arising out of the abdication will be settled according to the constitution and without any disturbance.

PARIS, Feb. 10.—Advices from a Carlist source represent the insurrection as daily gaining strength. It now exists in the eight northern provinces, and is extending to the central provinces.

The government is acting on the defensive. Towns are being fortified, and volunteers are armed to resist the advance of the insurgents.

MADRID, Feb. 11, 1 A. M.—King Amadeus persists in his determination to abdicate the throne. It is expected that an executive committee of the government will be formed which will proclaim a republic.

When it became known last night that the King would resign the crown, groups of people gathered in many of the streets, and there were several attempts made to create a disturbance. They were promptly suppressed, however, and the crowds dispersed without any conflict.

The Congress last night adopted a proposal that the president of that branch of the Cortes and fifty deputies shall constitute a permanent committee.

## Greenville Methodist Church.

MR. EDITOR: I have enjoyed a passing acquaintance with the church in Greenville for the past six years. They had no house of worship. The Protestants kindly gave them their house to worship in. Under the pastoral labors of Bro. Molby for three years, both Methodisms were mostly united, and large accessions were made to the membership. Bro. Shores, the former presiding elder, has been diligent and watchful over all the interests of the district. Bro. Barker, the present pastor, who was stationed here last year, under the blessing of God has made many valuable accessions to the membership. On entering upon the work, last year, he began at once to collect material to build a house for the Lord. The work of building and paying were carried on successfully during the past year. In January the building was completed and ready for consecration. Bishop Keener was invited to preach the sermon, but other episcopal duties prevented his attendance. On the fourth Sabbath the writer preached the dedication sermon. The church was in debt about $1,100. The entire amount was raised, and the house given to God for his worship. Bro. Barker, the pastor, read the usual service and offered the prayer of consecration. Bro. Shores preached at night. The day was unfavorable, but the congregations were large. The church building is valued at about $15,000. It is one of the most commodious and tastefully finished houses of worship in the State. It is favorably located, is an ornament to the town, and a lasting monument to the energy of the pastor. It reflects credit on the taste and liberality of the church and citizens of Greenville. May it prove a perpetual blessing to them and their children and children's children. This station has grown, in the last six years, from a very small beginning to compare favorably with the churches in Montgomery, Selma and Mobile in all respects. Greenville now only lacks one thing to make it a most desirable place to live in, and that is a first-class male and female high school. This obstacle will certainly be remedied by next September. The church has determined to open and sustain a first-class male and female academy, under the control and patronage of the Methodist church in Greenville. The building will be ready by September. We shall need a first-class male teacher. S. P. RICHARDSON.

GREENVILLE, Jan. 5, 1873.

"WHO'S that gentleman, my little man?" was asked of an urchin. "That one with the spike-tailed coat?" "Yes," was the response. "Why, he's a brevet uncle of mine." "How is that?" was asked. "'Cause he's engaged to my Aunt Mary?"

IF WE SAVE the moments of time we will have enough for every needful work. Moments are the material of which days and years are made. If these be well improved we will have years devoted to profitable employment.

## What is the Credit Mobilier?

### ITS ORIGIN, OBJECTS, HISTORY AND PROMOTERS.

The story of the Credit Mobilier is somewhat complicated, but by attending only to the salient points a sufficiently intelligent comprehension of the great scandal which has involved so many prominent men may be obtained. The facts are about these:

By act of Congress, approved July 1, 1862, a number of persons were incorporated into a company, to be known as "The Union Pacific Railroad Company," for the purpose of constructing a railroad and accompanying telegraph line "from a point on the one hundredth meridian of longitude west from Greenwich, between the south margin of the valley of the Republican river and the north margin of the valley of the Platte river, in the territory (as it was then) of Nebraska"—this point being afterward settled upon as Omaha—to the western boundary of Nevada. To assist this enterprise the act gave the company five alternate sections of the public lands per mile on either side of the road, and lent the company six per cent. United States bonds, payable in thirty years after date, to the amount of $16,000 per mile for track laid on plain land or prairie, $32,000 per mile for rolling, and $48,000 per mile for mountainous land.

These bonds were to be delivered to the company as sections of forty miles of the line were put in operation and approved as properly constructed by the government inspectors, and "the issue of said bonds and delivery to the said company shall *ipso facto* constitute a first mortgage on the whole line of the railroad and telegraph, together with the rolling stock, fixtures and property of every kind and description." Furthermore, "all compensation for services rendered for the government shall be applied to the payment of said bonds and interest until the whole amount is fully paid." Under these provisions the Union Pacific had, of course, no money from the government to begin operations with. The lands could not be sold until a railroad made them accessible; the bonds could not issue until the road was at least in part in practical operation; and, finally, it was difficult, if not impossible, to procure popular subscriptions to the company's stock as long as the government had a first mortgage on the company's property. Under these circumstances an effort was soon made to procure further favors from Congress, and on the second of July, 1864, another act was approved, by which the government gave up its first mortgage on the road and accepted a second mortgage as security for the bonds loaned the company, and consented that only half the compensation for services rendered the government by the company should be required to be applied to the payment of the bonds loaned.

The company was therefore enabled to sell its own bonds by giving a first mortgage as security to the purchaser, and anticipated being able to pocket half the compensation for services rendered, though out of this latter matter grew a controversy, of which hereafter. The act of July 2, 1864, not only allowing the company United States bonds, but permitting it to issue its own first mortgage bonds to an equal amount, the question of constructing the road began to attract attention. Some of the shrewder stockholders determined to get the contracts for building the road themselves, and, by virtue of their interest in the company, to make those contracts as favorable to themselves as possible.

The idea may be better understood, perhaps, by supposing that five men, A, B, C, D and E, are in partnership, and the partnership business needs a store. A, B and C enter into an outside partnership to build the store, in order thereby to reap the profits of the transaction, and then, by virtue of their position and influence in the original partnership, let the contract in the name of that partnership to the outside partnership they have formed. Thomas C. Durant, originally vice president of the Union Pacific, seems to have been at the head of this move.

There was in Pennsylvania a sort of speculating company incorporated by the Legislature of that State under the name of "The Pennsylvania Fiscal Agency," and this affair, which had a charter allowing it to do almost anything, Mr. Durant and his associates bought, changing the title to "The Credit Mobilier of America." October 7, 1861, this transformation took place, and forthwith Mr. Durant and associates, as stockholders and officers of the Union Pacific Railroad Company, contracted with themselves, as the Credit Mobilier, to build the Union Pacific road. As the Union Pacific was receiving millions from the government in the shape of United States bonds, and other millions from the sale of its own first mortgage bonds and from the proceeds of stock sold, money to pay the Credit Mobilier for its labors was abundant, and Mr. Durant and friends hadled it out from the Union Pacific treasury to the Credit Mobilier treasury—*i. e.*, into their own pockets—in great quantities and with much zeal. Everything coming into the Union Pacific above the bare cost of construction being paid over to the Credit Mobilier, the dividends of that company were miraculously large. In the fall of 1865, or after the Credit Mobilier had been in business about a year, Mr. Oakes Ames appears as a Credit Mobilier stockholder, and immediately began a war upon Mr. Durant, with a view to ousting that gentleman and becoming the presiding genius of the grab himself. Durant resisted, and a fierce conflict between the Ames faction and the Durant faction ensued.

In July, 1867, a compromise was arrived at, and in the September following carried into effect. Oakes Ames was to manage the Credit Mobilier busines in the East, and Mr. Durant was to go out West and watch the interests of the speculation on the line of the road. Up to this time the Credit Mobilier had declared dividends aggregating two hundred and seventy per cent., and had earned an additional dividend of about one hundred per cent., equal in money to about $7,000,000. Mr. Oakes Ames having thus settled himself in the saddle, lost no time in ousting Mr. Durant, and finally reduced that gentleman to the position of a mere unlnfluential stockholder. Then, this being, as will be borne in mind, about the end of the year 1867, or near the time of the annual assembling of Congress, Mr. Ames went to work to place Credit Mobilier stock where it would, in his language, "do good"—*i. e.* procure certain legislation which was still deemed desirable on behalf of the Union Pacific, the object being to give that company more money, in order that the Credit Mobilier might suck more out of it.

By the act of July 2, 1864, as has been mentioned, it was provided that only half of the compensation for services rendered the United States by the Union Pacific should be applied to the payment of the bonds loaned the road by the government. The act saying nothing about the interest on these bonds, the Secretary of the Treasury insisted that the other half of the compensation should go to pay that, whereas for the Union Pacific—*i. e.*, really for the Credit Mobilier—it was contended that one-half should go to pay the bonds and the other half should be paid over to the Union Pacific in money. To secure an act putting this beyond question, so that the Secretary of the Treasury should be compelled to pay, was therefore a prime object with Mr. Oakes Ames, and the process of securing the requisite congressional strength to pass such an act was entered on. This process was to sell Credit Mobilier stock, then enormously valuable, to prominent representatives and senators at par, allowing them the dividends due on the stock as a set-off on the purchase money. Thus twenty shares were sold Vice President Colfax at par and interest; but as a dividend of eighty per cent. in Union Pacific bonds was then due on those shares, Mr. Colfax was only called on to pay the difference between this dividend and the par of the stock, with interest added.

This difference was $534.72, and by paying this Mr. Colfax became the owner of the twenty shares. Oakes Ames therefore gave him the difference between $534.72 and $2,000 and accrued interest, but as the stock was worth far more than par he really gave him much more. Thus the stock was really worth, at the lowest figure, 250, or $5,200 for the twenty shares, and the net value of the eighty per cent. dividend, which was in bonds worth 97, being $1,552, the twenty shares were really worth in the market $6,752, at the lowest estimate; and yet Mr. Colfax got all this for $731.72, or really paid no more than eight per cent. for his stock. In like manner Mr. Dawes bought ten shares at par, paying $1,000 therefor, and in three weeks thereafter received a dividend of $350, making the transaction really stand, value paid, $1,000; value received, real value of stock, $2,600; dividend, $350; total, $2,950; surplus of value received, $1,950. Mr. Dawes, it should be mentioned, paid all that he had received back with the exception of ten per cent. on his money for the month he owned the stock. It should also be mentioned that he did not pay back until he heard the Credit Mobilier was threatened with litigation. Senator Patterson also owned stock, swore that he had never owned any, and finally had it proven point blank upon him that he had, and had furthermore received dividends thereon.

Other senators and representatives, present or past, as Logan, Wilson, Harlan, Bingham, Kelly, Scofield, Allison and Alley, were likewise tampered with by Oakes Ames in the same general fashion as those whose cases have been more particularly recited, and on the proposition desired by Mr. Ames coming before Congress it was passed forthwith, and is now the much-mentioned ninth section of the army appropriation act of March 3, 1871. Its sum and substance is to command the Secretary of the Treasury to pay over in money to the Union and Central Pacific roads one-half the compensation for services "heretofore"—that is, before March 3, 1871—or hereafter—that is, ever since that date—rendered the government. In other words, half of that security which the people of the United States were, under the act incorporating the Union Pacific, to have that they would not be called upon to pay the loan to the Union Pacific, so far as the services of that road to the government could quiet it, was surrendered by this section. It was a plain gift to the railroads—and, so far as the Union Pacific is concerned, to the Credit Mobilier—of from $4,000,000 to $6,000,000.—*Picayune.*

WHAT we act has its consequences on earth; what we think has its consequences in heaven.

## Religion in the Army.

Rev. Dr. B. T. Lacy delivered a lecture before the Southern Historical Society, in this city, February 3, on "The Religious Elements in the Armies of the Confederate States." From the lecture, as reported by the *Picayune*, we make the following extract:

In the good work in the army it could not be said that one religious persuasion did more than the other; but the Baptists and Methodists, from being more numerous, probably had more chaplains than any other religion.

The speaker then went on to tell what first led him into the army. He took no credit to himself, but he gave it all to the appeal of that great and good man, Stonewall Jackson. He was pushing his way through Maryland when Jackson heard of it, and sent a direct request that he would come, as "under God" there was work for him in the army. He then told how his duty detained him at Fredericksburg, and told very graphically of the scenes preceding the great battle, and of the doings during the battle, and of the final bombardment and sack of the town, and it was after the destruction of Fredericksburg, when there was no further call for him there, that he recalled the request of Jackson, and he went to him, and in his greeting there was perhaps a spirit of prophecy. "Your coming has been long," he said.

The reverend gentleman then told of Jackson's solicitude for the welfare of his men, and how he frankly signed a letter to the Secretary of War calling his attention to the need of an efficient chaplain corps.

The speaker had taken the letter, and every aid was promised and given.

The first thing done in the way of reform was the furnishing every chaplain with a horse. Many of them had become worn out with the marches and their duties. There was another thing: the chaplains could not leave their regiment, and many of them had preached all their sermons, and they were compelled to repeat, and the men became listless and hard to interest; this was changed so that the chaplains could visit and associate with every corps in the army.

Then there were weekly meetings of the chaplains when the movements of the army permitted. At the first meeting there were twenty-five, and after awhile there were eighty.

Nowhere, perhaps, was there so much good accomplished as in the army of northern Virginia. The reason that the same good was not accomplished in the other armies was owing to the fact that they were constantly on the move; they were stationary for no length of time. It was impossible to organize when the army was flying around, and the chaplains, as it were, had to cast their words on the wind and rely on God's mercy to carry them into the hearts of the men.

The corps of the army of Virginia had another advantage. When the army stopped for any length of time there were volunteers in the work, and the speaker would make appointments for them, and at the end, when he made these appointments, he had to tell them to bring a box of provisions to contribute their share to the general supply.

The good that had been accomplished was great. Statistics, carefully compiled from reports made at each meeting, showed that six thousand men had in one year professed faith in the Lord Jesus Christ. There are almost as many citizens in New Orleans as there were soldiers in that army, but when did ever six thousand people come to the church in one year?

Some say this was the worst of the fears of the men, that had they lived—few of them did—they would have turned away again. This might be so; but who knows, who shall dare to say? Oftimes they preached on the very verge of the battle-field, and many a man had found salvation while passing from the place into the fight.

One of the chaplains in the army, while passing over a battle-field after the fight, was called by name, and, turning, he saw a man whom he did not know; he was wounded terribly, and was dying. The chaplain immediately asked him how his mind was—how he felt at entering the presence of his God—and the wounded man had said: "I can go; I have found Christ but only a short time ago—it dates from your sermon before the battle." This was but one blessed instance.

The speaker then went on to give many other instances tending to show the good results of the work of chaplains; but there was another side. It must not be supposed that it was a Christian army. There were but six thousand out of one hundred thousand, and even this could not be seen save by one who moved among them all the time.

He then digressed and related some very interesting anecdotes of army life, and concluded by a touching tribute to the memories of Jackson and Lee, to whom, he said, the good results were in a great measure to be attributed; and, said he, what a great consolation to know that there were many who died in the faith of the Lord, and to think that perhaps my boy was one of the number.

INCLUDING ALL CLASSES.—A faithful brother recently prayed for the absent members "who were prostrated on beds of sickness and chairs of wellness."

## From Bishop McTyeire.

We copy a few paragraphs from an excellent and most suggestive letter, dated Nashville, January 1, from the Bishop to the *Pacific Methodist:*

The death of our dear Bro. Howell profoundly affects me. These are mysteries—so young and capable, so consecrated and useful, so acceptable and so much needed; and yet "deprived of the residue of his years." We bow our heads and say: "It is the Lord; let him do what seemeth him good." He can raise up others, and will. He can carry on his work, and has been doing it, though the workmen die. It is now as it was before: "And they truly were many priests, because they were not suffered to continue by reason of death." But Jesus, our High Priest, "continueth ever." This changeable ministry, "by reason of death," does not break the continuity of plan on which the church advances. Her divine Head lives and governs and shapes events in the interest of the church. The same Spirit calls and anoints a succession in the ministry. May the Lord lay his hand upon a score of other young men among you, and send them forth. Pray for it.

I am gratified that so excellent a use has been made of Bro. Howell's death, in the biographical sketch furnished through Bro. Simmons. Death is made the occasion of his clearest, strongest testimony for the true life, and becomes a proof of it. A poor "victory," that, for "the last enemy."

How suggestive, as well as comforting, are the facts given in his dying hours when the young preacher was, as we say, out of his mind. The miser, at that time, is counting gold, the ambitious soldier is at the head of armies, the man of the world is scheming against enemies who are trying to rob or ruin him, the devotee of fashion is incoherently muttering of its past scenes, and so the ruling passion dominates, and the underlying thought, in that unguarded hour, comes to the surface. The soul is then unmasked. A window is opened in the breast. "As a man thinketh in his heart, so is he." The guileless, pure-minded pastor of Petaluma is organizing Sunday schools, holding prayer meeting, giving out hymns and pronouncing benedictions!

Our Annual Conference sessions are now over, except Florida, Louisiana and Baltimore; the two former will be before this reaches you. The statistics, so far as I have been able to keep pace with them, show an increase of members which is cause of gratitude to the Lord of the harvest. Only one Conference (the East Texas) has reported a decrease, and it is less than a score. Perhaps the summing up of the year will show an aggregate gain of between thirty and forty thousand souls.

While a true and living church must grow, and believers will be added daily to the Lord, she should habitually look to *graces* rather than *numbers*. Sin is a subtle thing, and while it does not consist in, yet it lurks about, "numbering the people." The heart may be lifted up with pride contemplating a multitude, and the attention called away from the true glory and strength. Let us "rejoice with trembling." The final test is in character, not figures; it is in fruit, not growth. There is a power in holiness that disregards numerical proportions. For all the purposes of a Christian church the few may be strong, and the many weak. These things may sound like platitudes, but we do well to consider them in this connection.

MARKING TIME.—There is a movement in military drill known as "marking time"—a great shuffling of the feet, but no progress. In the Christian church there has been a vast deal of this same thing—marching on one's post. Then, again, multitudes stand as if their feet were glued to the ground, with no motion at all; others have their feet pinched within tight and narrow ecclesiastical exclusiveness, so that they cannot walk without pain; others still have such clumsy, heavy and ill-fitting shoes that their feet are like lumps of lead; again, you see those who have undressed their feet altogether and relapsed into slippers and leisure. They think of nothing but their own ease. They have everything in their thoughts save motion. Familiar with the apostolical direction, "having done all, to stand," they are ready for defense should they be assaulted. But their feet are not shod with alacrity in active evangelical service.—*William Adams, D. D.*

LET IT ALONE.—The rats once assembled in a large cellar, to devise some method of safety in getting the bait from a steel trap which lay near, having seen numbers of their friends and relatives snatched from them by its merciless jaws. After many long speeches, and proposals of many elaborate but fruitless plans, a happy wit, standing erect, said:

"It is my opinion that if with one paw we can keep down the spring, we can safely take the food from the trap with the other."

All the rats squealed assent. Then they were startled by a faint voice, and a poor rat, with only three legs, limping into the ring, stood up to speak:

"My friend, I have tried the method you propose, and you see the result. Now let me suggest a plan to escape the trap: *Let it alone.*"

"IT IS a sin to steal a pin," and a man in Philadelphia has been arrested for that very offense. The pin has a diamond attached to it.

The Christian Advocate.

THURSDAY, FEBRUARY 13, 1873.

*LOVE-LIGHTENS LABOR.*

A good wife rose from her bed one morn,
And thought with a nervous dread
Of the piles of clothes to be washed, and more
Than a dozen mouths to be fed.
There were the meals to get for the men in the fields,
And the children to fix away
To school, and the milk to be skimmed and churned;
And all to be done that day.

It had rained in the night, and all the wood
Was as wet as wet could be;
There were puddings and pies to bake, besides
A loaf of cake for tea;
And the day was hot, and her aching head
Throbbed wearily as she said:
"If matters but knew what good wives know,
They would be in no haste to wed!"

"Jennie, what do you think I told Ben Brown?"
Called the farmer from the well;
And a flush crept up to his bronzed brow,
And his eye half-bashfully fell;
"It was this," he said, and, coming near,
He smiled—and, stooping down,
Kissed her cheek—"'Twas this: that you were the best
And the dearest wife in town!"

The farmer went to the field, and the wife
In a smiling and absent way
Sang snatches of tender little songs
She'd not sung for many a day;
And the pain in her head was gone, and the clothes
Were white as the foam of the sea;
Her bread was light, and butter was sweet,
And as golden as it could be.

"Just think," the children all called in a breath,
"Tom Wood has run off to sea!
He wouldn't, I know, if he only had
As happy a home as we."
The night came down, and the good wife smiled
To herself as she softly said:
"'Tis so sweet to labor for those we love,
It's not strange that maidens will wed!"

## The Alabama Conference.

THE SOUTHERN UNIVERSITY, ETC.

MR. EDITOR: The Alabama Conference, at its late annual session, passed resolutions by which the interest on $10,000 of its funds, at eight per cent., amounting to $800 a year, was turned over to the Southern University, at Greensboro, avowedly to pay the tuition of preachers' sons of the Alabama and the North Alabama Conferences; but the money is to go to the institution whether there be any of these beneficiaries in attendance or not.

Now against this action I voted, and was willing to enter my protest on the journal of the Conference; but, not having recorded any protest, I avail myself of the columns of the Conference organ to give my objections to said action and to enter a protest. The money thus belonging to the Conference should have been held for the benefit of *all* its members, or, if any distinction was to be made in its distribution or appropriation, it ought to have been in favor of the *most needy*. As it is now disposed of, but a few of the preachers will be benefitted. It will only pay the tuition of ten or twelve scholars, and none but those whose salaries are large will be able to pay board at Greensboro; and all others, per necessity, are cut off from the benefit of their own money, because it is placed entirely beyond their reach. Is it right for the preacher, with a salary of $300 or $500, to help pay the tuition of the son of the preacher whose salary is $2,500 or $3,000, while his own son is cut off from such benefit altogether? Any one can see that this would not be right. To be plain, *it would not be just;* and yet such is inevitably the result of this Conference action.

How much better to have invested the $10,000, and given the $800 interest to the preachers, to educate their children in the schools to which they might have access, without having to pay board.

At the rate of $3 per month for tuition, thirty scholars might have been in school nine months in the year, and fifty-four scholars for at least five months. If the preachers are to have any assistance in the education of their children, this is the way to give it.

What a fine nucleus this $10,000, together with the $3,000 turned over to the Alabama Female College, at Tuskegee, would have been to establish a respectable fund, the annual interest of which might have been used, as I have indicated, for the education of the preachers' children. For one, I would have been willing to pledge myself, in the next four years, to raise on the Camden district—the weakest financially, with one exception, in the Conference—the sum of at least $1,000; and, other presiding elders doing as well, we could have easily increased the $13,000 to $25,000 or $30,000, and thus we might have been enabled to ease and quiet the perplexed and troubled minds of many preachers, who cannot see how they are to give their children *any education* at all, to say nothing about sending them to college, unless in this or some similar way they get assistance.

It may be that some one will be ready to conclude that my dissatisfaction with the action of the Conference is because of opposition or unfriendliness to the Southern University. Not so. I have ever felt and taken more interest in this institution than any of its special guardians or custodians have in me. I put myself to some trouble and took special pains, last year, to bring its president and others of the faculty before and with the people of the district of which I had charge. My counsel for its management, success and prosperity may not be worthy of the notice or consideration of its special friends, yet my personal interest in education, and my devotion to the Conference in which I have spent twenty-two years of active ministerial life, would certainly cause me to be true to the institution claimed as "the college of the Conference."

The truth is that the plan I have suggested would have been one of the surest ways of permanently helping the University, as every preacher who could have done so would prefer to patronize the church school. The fund might have been increased to such an amount that fully as much might have gone to the University annually as it will get, and it would have gone upon such just and equitable terms as to have kept down any such prejudice or opposition as the action of the Conference will certainly engender and provoke. I could say more on this subject, and may at some future time, but will close for the present.

J. W. SHORTS.

GREENVILLE, ALA., Jan. 29, 1873.

## Stewards' Reports.

MR. EDITOR: I have a few things to say on this subject, and I would like to get the attention of stewards, for I believe the want of systematic conformity to the law of our church is the prime cause of our financial difficulties in most places.

Our Discipline is the result of the mature deliberation of the assembled wisdom of our church, from time to time, extending over a period of nearly one hundred years. It is therefore entitled to more consideration than it sometimes receives from those who, of all others—ministers excepted—should be the last to ignore its requirements. Besides this, the Scriptures require us to "let all things be done decently and in order."—First Corinthians xiv, 40. Conformity with this law of God will lead to obedience to the rules of the church to which we may chance to belong.

Again, every person, on being received into our church, promises to "be subject to the discipline of the church."—See page 203. And stewards are required to "both know and love the Methodist doctrine and discipline."—See page 97. And ministers are required "not to mend our rules, but keep them; not for wrath, but conscience' sake."—See page 78. So that the obligations we have voluntarily assumed, as members and officers of the Methodist Church, bind us to obedience to its Discipline.

Now what is the law of our church in regard to "stewards' reports?"

1. "The stewards"—after fixing the salary of their pastor—"shall report to each church meeting the whole amount to be raised, and that part of it which each congregation is expected to pay. The church conference shall adopt its own method of raising this money."—Page 145. The propriety of this is apparent. The churches are informed as to what they are expected to do, and are at liberty to adopt a method of doing it that will suit them best.

2. "It shall be the duty of the stewards * * * to make an accurate return of every expenditure of money, whether for the support of the ministry or the relief of the sick or the poor."—Page 97. The propriety of this rule is also apparent. The church has a right to know the disposition made of the money they contribute, and the stewards have a right to exonerate themselves of any suspicion of not properly using money placed in their hands for church purposes. I know this is a delicate point, and I write cautiously. While I have never known a steward whom I was unwilling to trust with any amount of church funds, and for any length of time that might be necessary, I have heard insinuations by evil-minded persons against many. I have heard it rendered as an excuse for not contributing to the church that probably the steward would use the money and account for it only when it was convenient for him to do so. It seems to me, if I were a steward, I would claim the right to "put to silence the ignorance of foolish men" by "making an accurate return of every expenditure of money" for church purposes.

But to whom shall this return be made?

1. To the Quarterly Conference. In this conference the following inquiries are made in regard to the money raised for church purposes: 8. "What amount has been raised the past quarter for the support of the ministry, and how has it been applied?" 9. "What amounts have been raised for other enterprises of the church?"—See page 55. This covers the whole ground of church finances; and the reports go down on the records of the Quarterly Conference, and become a part of the permanent history of the church.

2. But this return is also to be made to the church conference. A part of the business of a church conference is to "receive reports" "from the steward or stewards of that church."—Page 57. And here, it seems to me, a steward's report assumes its greatest importance, because it reaches the ear of the entire church. All the members can here be informed as to the exact financial state of their church.

Now a few words in regard to the form of this report. Shall the stewards report simply the amount raised, or shall they also report the names of the persons from whom they have collected this amount? It is clear to my mind that the obvious ends in view in these reports can be best subserved by reporting the names of the contributors of the various amounts, as well as the aggregate.

I have heard an objection urged against this plan: "Let not your left hand know what your right hand doeth." These are the words of Christ, and it is argued that, agreeably to this command, the stewards should pass quietly around among the members, collect the money for the church, appropriate it properly, and let nobody know anything about it.

I doubt this being a legitimate construction and application of our Savior's words. The whole verse reads: "But when thou doest alms, let not thy left hand know what thy right hand doeth."—Matthew vi. 3. Our Lord was warning his disciples against the vain ostentation of the hypocritical Pharisees in their bestowments of charity. See whole passage, verses 1-4.

Now, in the first place, giving to the church is not a charity. The various claimants on the money raised by the church are not paupers. There, for instance, is the sexton. You pay him a stipulated sum for attending to the house of God. There also is the pastor, the presiding elder and the Bishop. You pay them for services rendered. Nor are superannuated preachers, and the widows and orphans of deceased preachers, exceptions to this rule. Should the poor be mentioned as an exception, then I urge, in the second place, that there is no semblance of vain ostentation about these reports in a Church or Quarterly Conference. The object is not "that we may have glory of men," but that we may know what we have done, and be stimulated to do more.

W. B. LEWIS.

## The Sonship.

MR. EDITOR: I have just read, with much interest, the communication of your sprightly correspondent, Servetus, on Christ's Sonship. Servetus is evidently unconscious that his views have ever been held by any one besides himself, and he is of the opinion that those "who wear the livories and are fettered by the chains of fossil theology" will be startled by the suggestion of a possible disunion of the divine and human nature in the person of Christ. But this thought is not a new thing in the theological world.

The fact that Christ was tempted is in proof of the possibility of such disunion. This thought of his is, no doubt, a true thought, though it is far from being a new thought.

The views of Servetus on the sonship of Christ are, I think, in perfect accord with those entertained by Dr. H. Clark. That celebrated commentator supported his theory by a variety of plausible arguments, which were answered by the Rev. R. Watson, and by him the old orthodox view of the sonship was fully vindicated and triumphantly established.

Servetus thinks it absurd to say that the Son of God is co-eternal with God; he cannot believe that. But as to the attributes of God his faith is easy-going—too much so. He says the attributes of God are "self-evident." Then all men everywhere are agreed as to the attributes of God, for no amount of self-stultification can induce any one to deny a self-evident truth. But if all are agreed as to the attributes of God, they are also as to the existence of God, seeing his attributes cannot be separated from himself. But all are not agreed as to his existence; hence his attributes are not self-evident.

To my mind it is about as easy to conceive of the existence of the three-one God as to conceive of the existence of the Absolute at all, and about as easy to conceive of the Logos existing as the eternal Son of God as to conceive of his existing as the second person of the trinity. But Servetus says: "The proposition that the Son of God is co-eternal with the Father contradicts our reason and experience." It does not contradict my experience. I have no experience of the mode of the divine existence. There may be one God, or ten gods, or a whole universe of gods. These may be persons or not persons, pervading all space or not occupying space, so far as I know *by experience*.

I cannot consult experience touching this matter. I can know nothing of the mode of the divine existence by experience. I would be surprised to find a human being as old as his father, but not to find the Son of God as old as his Father. Servetus says: "The word son in our language, everywhere and in all cases, has a circumscribed and specific meaning, and necessarily presupposes an antecedent progenitor, and is expressive of the offspring of preceding parents." Without stopping to inquire how preceding parents differ from other kinds of parents, we remark that Servetus, in giving the meaning of the word son, begs the question at issue between him and those who believe in the eternal sonship of the Logos. He assumes as true what they emphatically and persistently deny. If the word son always and everywhere signifies the offspring of preceding parents—if it always and everywhere implies an antecedent progenitor—then, as eternity cannot antedate eternity, God cannot have an eternal son. But if the word son, when predicated of the Logos, indicates a relationship to God the Father, more nearly resembling the relationship of earthly children to their parents than any other with which we are acquainted, yet without implying any priority of existence on the part of the Father, then all that Servetus has said will appear to be what it really is—a mere play upon words.

In fact we know nothing of the mode of the divine existence save what is revealed. From the Bible we learn that there are three divine persons, yet but one God. These persons are the Father, Son and Holy Ghost—"and these three are one."

I intended to notice one or two other points in the article under consideration, but, having made this communication too long already, I will close.

AMICUS.

## Items from North Mississippi.

MR. EDITOR: The sons of the old Alabama Conference, with portions of her territory, have been partitioned off to four Annual Conferences. While the body of the former membership, united under the old name, still occupy the original territory, three other bands now belong respectively to the Mississippi, North Mississippi and North Alabama Conferences. In common with other brethren, now associated with these scattered bands, I still cherish a filial love for the Alabama Conference as for my mother Conference, and will ever hold in grateful memory the brotherhood and fellowship of toil once shared upon her pleasant fields. Some migratory birds, when captured and domesticated, still, with the approach of their periodic times of migration, manifest a desire to return to their former haunts. So we, who have wandered abroad into new fields of labor, with the return of the season for holding the Annual Conference, are wont to turn our thoughts toward the scenes of our earlier ministry.

"Where'er I roam, whatever realms to see,
My heart, untraveled, still fondly turns to thee."

These lines, if not correct in quotation, nevertheless express our true sentiments as we think of the old mother Conference. We hope, as her absent sons, ever to carry with us that spirit of enlarged benevolence, missionary enterprise and zeal which brought the old Alabama Conference up to the front of Southern Methodism.

An item or so from North Mississippi may be of interest to our former brethren, and to the general reader as well.

Verona is a pleasant village on the Mobile and Ohio railroad, two hundred and seventy-four miles north of Mobile. The Methodist Church here has a good working membership, and is served, now for the third year, by the writer as pastor. Bro. J. B. Stone, presiding elder of Verona district, makes his home in Verona and cultivates a small farm near by. He manages his farm as he does his district—well. He is a first-rate presiding elder and a good farmer. Bro. James A. Peebles also lives in Verona, and serves the Tupelo circuit. Sister Stone, a daughter of Rev. T. J. Koger, of precious memory; Sister Peebles, a daughter of Rev. G. Garret, one of the fathers of the Alabama Conference, and the better half of your correspondent, were all educated at Centenary Female College, Summerfield, Alabama. It is not, then, a far-fetched nor, as we hope, a vain wish that we sometimes cherish, to wit: that of making Verona the Summerfield of the North Mississippi Conference. We were favored, last summer, with the presence of our venerable and beloved Bro. Garret, who resides at Summerfield, and had come to Verona on a visit to his daughter. At threescore and ten his brow is still radiant with hope, his heart is yet warm, and his eye kindles with the fire that in youth made him a pioneer of Methodism. While here he preached two sermons, one of which, on the burning bush, I had the pleasure of hearing. It was systematic, suggestive and edifying.

Verona Female College, under the patronage of the North Mississippi Conference, is located at this place. This institution, now in the third year since its organization, is in successful operation. It has prospered beyond the expectation of its friends. Since the opening of the fall session we have received over one hundred matriculates, and other pupils are expected to enter soon. It is easy of access by the Mobile and Ohio railroad. Our friends living in the southern portions of Mississippi and Alabama, who have daughters to educate, are invited to consider the claims of Verona Female College.

The lands adjacent to Verona, by their fertility, invite the enterprise of the farmer. They are adapted to the cultivation of both cotton and corn, and sell at from $8 to $25 per acre. In politics our county is conservative, electing its own officers, and sending white men to the Legislature. As a consequence, we are not annoyed by carpet-bag interference, and the blacks are quiet and disposed to labor.

The late session of our Conference, at Corinth, was an occasion of lively interest. The personnel of this Conference suggests to the beholder a scarcity of gray hairs, and the idea of vigor. There are few venerable men. Most of the members are still in the prime and vigor of life. They have an inviting field to cultivate, and their reports generally indicate progress. Among the distinguished visiting brethren present was Dr. A. S. Andrews, whose stirring energy and talents are already telling favorably upon the prosperity of the Southern University. There were also present Rev. C. G. Andrews, of Centenary College, Louisiana; Dr. Green, the Ajax of the Central University enterprise; Dr. Wiley, of Emory and Henry, and Rev. W. C. Johnson, editor of the *Western Methodist*. At our next session, to meet in Grenada, we will be happy to greet the NEW ORLEANS CHRISTIAN ADVOCATE in at least one of its representatives.

T. C. WIER.

## OBITUARIES.

WILLIE EDWARD, second child and oldest son of Mr. J. J. and Mrs. Ruth S. Denson, was born on the twenty-eighth of July, 1868, and died September 7, 1872, of severe scalds and bruises received by the explosion of his father's steam-mill. Willie had followed his father to the mill, and was playing on some sacks of meal, that they had just finished grinding, when the explosion occurred, and was picked up about thirty feet from where he was before the disaster. He lived three days, but did not seem to be conscious of his sufferings. This dreadful catastrophe has sent a thrill of sorrow to the hearts of the parents and relatives of this sprightly and promising little boy. He sleeps sweetly in the arms of Jesus. He cannot come to them, but they can go to him.

N. B. YOUNG.

MRS. MARGARET E., wife of Wiley Brown, and daughter of Jesse and Mary E. Edwards, was born in Pike county, Mississippi, on the sixteenth of August, 1831, and, after a brief illness, died of pneumonia, January 21, 1873.

She was happily married October 24, 1854, and became the mother of four children. She united with the Methodist Episcopal Church South in the fall of 1857, but was not satisfied of her conversion until 1863. After this her faith was at times timid, but for several years before her death she was entirely satisfied, and often spoke to her husband of her religious peace. Her husband states to me that his was a devoted wife and an affectionate mother. She had desired to live to train her children. But a short time before death had done its work she called her four children, kissed each, asked them not to weep for her, and stated that she had now given up all earthly ties and was ready to go.

N. B. YOUNG.

EAST BATON ROUGE, LA., Jan. 31, 1873.

MRS. FRANCES K. LEE, relict of Rev. Joseph E. Lee, deceased, was born in Oglethorpe county, Georgia, August 22, 1794, and died of cancer in the breast, near Autaugaville, Alabama, January 16, 1873. Sister Lee's maiden name was Taylor. She was married before leaving Georgia. Her husband first removed to Alabama, and lived several years in Autauga county, of that State. He then moved to Louisiana, where he died some twelve or fifteen years ago. After his death his widow returned to Alabama, where most of her relatives reside. Her husband was a minister of the Methodist Protestant Church, and she was a member of the same until after his death. A few years ago, when most of the members of that church, in this part of the State, joined the Methodist Episcopal Church South, she joined with them, and was a member of our church up to the time of her death. She professed religion and joined the church when about eighteen years old—about sixty years ago—and, so far as I have been able to learn, has led a consistent Christian life ever since. She was the third child of a large family, most of whom, if not all, have been or are exemplary Christians. She was the mother of eleven children, all but four of whom preceded her to the spirit-land. On Sunday before her death I visited her, and conversed and prayed with her. She expressed herself as having no fears in reference to the future. This, of course, was to be expected of one who had spent more than half a century in the Master's service. Of her it may be truly said that she "came to her grave in a full age, like as a shock of corn cometh in in his season." She was ripe for the garner in the skies.

W. A. MONTGOMERY.

MRS. MARY M. STOUDENMIRE, relict of Lewis Stoudenmire, lately deceased, daughter of the late Emanuel Golson, and sister of the late Rev. L. P. Golson, who was a member of the Alabama Conference, was born September 1, 1811, and died of bronchitis, near Autaugaville, Autauga county, Alabama, January 27, 1873.

Sister Stoudenmire joined the Methodist Episcopal Church South at the early age of twelve, but was converted at a much earlier age. She told me years ago that she could not remember the time she was not religious. She was literally brought "up in the nurture and admonition of the Lord," and began to serve God as soon as she knew how to serve him. Here is, doubtless, an instance of one who glided into a conscious religious experience just as she passed from the state of infant justification into the state of accountability. If there ever has been one that never was conscious of the commission of a willful sin at any time through life, I suppose we have an instance in Sister Stoudenmire. It is the universal sentiment of the community that in her death we have lost one of the best and most useful members the church here has ever had. She was foremost in everything good. Her seat in the house of God was never vacant, unless she was providentially hindered. During revival meetings she was sure to be found among the penitents at the altar, giving them instruction and comfort, and was always ready, when called upon, to lead in prayer. She was found in the Sunday school too, and for years had been the teacher of a class. She was also liberal with her means, aiding every good cause, and paying her quarterage generally in advance. Her place will be hard to fill. The loss to the church and community is very great, but we have not a doubt that our loss is her infinite gain. She has doubtless rejoined her husband, her only child—a son that died at the age of four—and other friends that had preceded her to heaven, and is uniting with them in singing "the song of Moses and the Lamb."

W. A. MONTGOMERY.

DIED, at his residence in Walnut Grove, Mississippi, on the nineteenth of December, 1872, J. M. MCNAIR, in his sixty-third year.

The subject of this memoir was born in the State of Georgia, and emigrated to the State of Mississippi about the year 1854, and since that time has been well known in this region of country. He was at the time of his death, and has been for a number of years, a class-leader in the Methodist Episcopal Church South. Bro. McNair was a man full of religion and the power of the Holy Ghost, though beset with many trials and temptations, which often caused him sorrow; yet through the power of God he would overcome these difficulties, and then was enabled to "rejoice with joy unspeakable and full of glory." He was a faithful class-leader, and though from feeble health was not able to attend church for nearly a year before his death, he refused to have another appointed in his place, as he said he wished to die in the harness. His disease was of a lingering nature, and he was allowed ample time to contemplate the final attack of the grim monster, death, and he did so with calmness and composure. The writer of this visited and prayed with him often during the last months of his affliction, and always found him calm and composed. He spoke of his departure with calmness, and with tears of joy trickling down his furrowed cheeks he would speak of the love of Jesus and of his home in heaven; and when told that his presence was much missed at the church he remarked that his great desire had been to live so that he would be missed when he was gone. The church here has lost one of its zealous supporters, the community a kind neighbor, his companion an affectionate husband, and his children a loving father. Bro. McNair has gone to rest. May we all be prepared to meet him in the glory-world. His house was a home for Methodist preachers, and many an itinerant brother will feel sad when he reads this obituary.

He was a zealous member of the Masonic fraternity, and held office in the lodge for years before his death. Peace to his ashes, and may the fraternal brotherhood strike hands with him in the grand lodge above.

Farewell, aged father in Israel. No more will we hear thy voice shout the praises of God on earth. "Blessed are the dead which die in the Lord; yea, saith the Spirit, that they may rest from their labors, and their works do follow them."

IRVIN MILLER.

WALNUT GROVE, MISS., Jan. 8, 1873.

IF THE BIBLE did not tell us Jesus was poor, I should have known it from his own words. Who would have talked about putting pieces upon old garments, or about sweeping the house diligently, if he had not seen his mother do it? So while I was busy over these things, and a hundred household works like them, I knew that he knew exactly all about them, and that made them sweet to me.—*Bede's Charity.*

THE best constructed audience-room should be nearly as broad as it is long, with a ceiling about forty feet high; the pews should be in semi-circles, and the aisles converge to the pulpit.—*Cuyler.*

## Pastors and Children.

A great deal is said about the duties of the pastor to the children. What are the children taught about their duties to their pastor?

It is often hard for the pastor to remember the names of all the little folks in the congregation. So many bright-eyed Marys and Susies and Nellies, and so many Johns and Harrys and Dicks, are apt to get as confused in his mind as the colors in a kaleidoscope, and it is not wonderful if he fails to recognize them away from their homes. But every boy and girl knows the pastor by sight at least, and ought always to speak to him pleasantly and respectfully. A bright "good morning" from a child's lips is as welcome as a sunbeam. It is very sweet to one who is trying to feed the lambs to find that they love him, and love to follow where he leads.

Another duty of the children to the pastor is to listen to him. They sometimes excuse themselves from this duty by saying: "Oh! Dr. —— is not preaching to us. The sermon is for father and mother. All we have to do is to sit still." And so many a child sits still, and preserves a quiet appearance, while under the surface the thoughts are flying here and there, backward and forward, over last week and on to next, and not a word of the sermon do they hear. If they would but attend they would find a great deal that they could understand. The great mistake in speaking to the young is that people try so hard to speak down to the intellectual level of their audience, rather than to lift the audience up to their level. An average child of ten or twelve, or even of younger age, can understand the larger part of an average sermon; not perhaps the whole of it in its breadth of scope, but enough to remember and be helped by. Intelligent children at home listen with interest to the talks of their elders on all sorts of subjects—political, scientific and religious. It is a part of their education, and a part that never fails to leave its impress.

Another duty of the children to their pastor is to pray for him. Every day when they pray—not merely say their prayers—they should think of their minister, and ask God to bless him. There is not the Christian worker alive who will not work better if he has the children's prayers.

Is love a duty? Surely, since love is the fulfilling of the law! Then, last of all, let the children love their pastor.—*Sunday School Times.*

## Sleep of the Pious Dead.

Homer fittingly calls sleep "the brother of death," because of the striking resemblance between them; and often do we find the same phase in the writings of other celebrated heathens. But in the Scriptures it is employed to signify vastly more than ever entered into pagan mind. Hence no term has been in such frequent service among the "holy men" who "wrote and spoke as they were moved by the Holy Ghost." In the lips of Jesus, however, this word is a new and living one, carrying with it a mightier and richer import than it ever possessed before. It has received the most ample and successful confirmation in the last hour of tens of thousands of his devout followers. They laid themselves down to die, not as those who dread the night because of the remembrance of hours when, like Job, they were "scared with dreams" and "terrified through visions," but like tired laborers, to whom night is indeed a season of peaceful refreshment. And how imperceptibly they sank into their last slumber! Their transition was so gentle and gradual that it was impossible for those who stood round their dying pillow to say exactly when it took place. There was no struggle, no convulsion. The angel of death spread his wide, white wings meekly over them, and then, with a smile upon their pallid countenance, serene and lovely as heaven itself, they closed their eyes on all terrestrial objects, and fell "asleep in Jesus."

"Night dews fall not more gently to the ground,
Nor weary, worn-out winds expire so soft."

"So he giveth his beloved sleep." And that sleep is as profound throughout as it was tranquil at the beginning. The happy fireside and the busy exchange, the halls of science and the houses of legislation, the oft-frequented walk and the holy temple are nothing to them now. Suns rise and set, stars travel and glisten, but they see them not; tempests howl, and thunders roll and crash, but they hear them not. Nothing can disturb those slumbers "till the day dawns and the shadows flee away;" then will the voice of the archangel sweep over "God's acre," and awake all. O wondrous awaking! what eternal consequences hang on thee!—*Edwin Davies.*

THE ANNUAL CAT SHOW has just been opened at the London Crystal Palace. It is said to be the most complete collection of domestic and foreign cats that has ever been exhibited. The specimens include importations from Siam, Java, Smyrna, Algeria, Archangel, etc. There is also a specialty in the shape of a tiger-cat from Santos, in South America, which, while in repose, does not look very fierce. Among the prizes gained was one for an Angora cat, and two others for the best tabby and white cats. Some curiosities are a singular cat from the Azores; a characteristic example from Java, which has one eye blue and the other green; and there is one remarkable animal which does not lap milk, but puts it into her mouth with her paw. The tailless cat, which is a favorite household divinity in Honolulu, Sandwich Islands, does not appear in the exhibition. Perhaps it is too comical a creature for the English people, who, especially the old ladies, have a wonderful fondness for cats.

LAST YEAR the State of Maine brought out twenty families from Sweden, gave each one hundred acres of land, rations for twelve months, farming tools and implements. The small colony is prosperous and self-supporting, the emigrants declining further State aid.

The Christian Advocate.

THURSDAY, FEBRUARY 13, 1873.

### MONOTROPA.

BY MARY E. ATKINSON.

The woods are wet with dew,
It hangs upon the leaves in glittering tears;
And see, the damp dead oak-leaves pushing through,
A group of flowers appears.

Flowers cold and deathly pale,
No flush upon their alabaster cheek;
They feel no sun nor bend to any gale,
No bees their white bells seek.

They do not smile and glow,
Or wave green leaves upon the summer air;
Their bended heads are still and white as snow,
And exquisitely fair.

They seem not real, live flowers,
But phantoms of last summer's lily-bells—
Pale ghosts, revisiting the forest-bowers,
Haunting the lonely dells.

Where are the leaves that played
High over them in fresh and breezy air,
The green delight of that last summer's shade?
Behold them lying there.

Brown, dark, decaying dust;
And these wan spirit-blossoms chilly grow
Where those dead leaves were scattered by the blast
And trampled by the snow.

Do you wild roses thrill
And shudder, think you, when they see their white
And ghostly faces, and with inward chill
Turn to the sun's warm light?

Rather, they bend and say,
With love and pity: "Ah! dear souls of flowers,
Ye bloomed so fair your fleeting summer day,
Come ye and look on ours!

"And if ye come to call
Us where our heaven, the rainbow, spans the skies,
Joyous we seek, while rosy petals fall,
The Flower's Paradise!"

*Independent.*

## The Wrong Cross.

BY MRS. JANE DUNBAR THAPLIN.

The expression "take up your cross" means, in the cant of some communities, to talk in meeting; and the persons whose persistent volubility at every meeting is an annoyance often talk of "taking up their cross," when by their course they only lay a cross on other people.

There was once a good lady, far up among the hills of New England, who felt herself competent to reprove, rebuke, admonish and comfort; and so faithfully did she fulfill her imaginary mission that she and the minister had it all about their own way at the conference meetings. By the time the opening services were over, and she had talked, and a few hymns had been sung, it was time to go home. The brethren had to possess their souls in patience.

Our good sister was a widow, with broad lands and large flocks and herds, and not a little money in the bank. In the lifetime of her husband, who was not a professor of religion, she had really flattered herself that she desired to accomplish great things in the church and in the world, but was crippled in her work by the honest old farmer's parsimony. But so deceitful is human nature that, when the estates became her own and there was none to check or to advise her, she at once curtailed all her charities, giving as an excuse that she was "a widow now, with no husband to work or to rummage for her."

But although Sister Crane ceased giving, she didn't cease talking; indeed, her volubility increased by the new field opened before her in her lonely lot. She took up "her cross" oftener and carried it longer than ever before. She invariably began her remarks by repeating the solemn statement concerning those who do not take up their cross and follow Christ, adding: "I feel that if I would be his disciple I must take up this cross."

Sister Crane could do a great deal of work, for she was a wonderful manager; but she was not quite equal to managing two farms, a grist-mill and a saw-mill! So hard as it seemed to pay out ready money, she was obliged to hire a farmer; and very soon a good, humble man from another town was installed, with his efficient wife and four bright boys, in the old cottage, a few rods from the large farm-house.

This farmer was a sensible, Christian man, but his usefulness in prayer meetings and Sunday schools was not a little hindered by a painful infirmity. He had an impediment in his speech, and when he tried to talk in presence of strangers he became so nervous as to stutter, till his exhortations sounded as if delivered in an unknown tongue.

Being a stranger in the place, he was wholly ignorant of his new employer's love for money and the tightness with which she drew her purse-strings. He knew her wealth, and looked on her as the chief pillar of this rather feeble church. Now to this good man, speaking in meeting, or, as he called it, "giving in his testimony," was indeed a heavy cross. It excited his nerves and gave him a painful consciousness of making himself and his subject ludicrous by his efforts to get out his words.

Night after night he listened to Mrs. Crane as she talked of this heavy cross she was lifting and bearing after the Master, and he concluded at length that she was a timid, gracious soul, urging herself to a sacrifice which God did not require of her. And ere long he got courage to set her right on the subject. One night, after her usual statement of the conflict between her soul and the adversary, in which he sought with diabolical temptations to ensnare her, but in which she always outwitted him, the humble man rose, and, as well as he could, sought to comfort her.

"I th-think," he said, "the d-dear sister is wri-writing bitter things ag-against herself, and lay-laying unjust bur-burdens on her s-soul. She's g-got hold of the wr-wrong cross. She's ta-taken up mine in p-place of her own. I must crucify my-m-my p-pride by showing this th-thorn in my fl-flesh. She must do it by gl-giving and giving, and gl-giving, till the cross makes her sh-shoulders ache. That's the cross for her; but O, bearing my tes-testimony before a g-gainsaying world, that's the cross that I'm tr-trying to c-carry up the hill, and that al-almost c-crushes me with its w-weight. T-take heart, sister, sh-shoulder up y-your own b-burden; it's better fi-fitted to your sh-shoulder than mine is, and it'll be easier borne and s-sooner b-blest."

The innocent man only meant to say that her duty was to give of her wealth to the Lord; but that he, being poor, and having nothing else to give, must render the offering of his lips, however painful the effort might be to his pride. But the way he put it fell in so exactly with the ideas of the people that some were seen to smile, and others dropped their heads that they might not be seen to smile.

Sister Crane, good woman that she was, took the suggestion so innocently given. She went home, asking herself if, after all, it was a real cross for her to make herself a leader in the social meetings; and if she might not, perhaps, have been mistaken in the department of labor to which she had so nearly confined her efforts. She looked over her land and herds and flocks, and reckoned up their value; and then she looked around in vain for the being who needed them when she should be called to give account of her stewardship.

The truth her poor hired farmer so unwittingly stammered out awoke her from her delusion, and showed her that casting in of her abundance to the treasury of the Lord was her real cross—the one which Christ required her to take up and bear after him—and that the exercise which she in false humility had called her "cross" had really been fostering her pride. Thenceforth she talked less and gave more; refrained from exhorting others; examined her own heart, and humbled herself before him from whom she had withheld the treasures of which he had made her the steward. She laid down the wrong cross and took up the right one, and carried it, until day by day it grew lighter, and soon it became a blessing to herself and others.—*Watchman and Reflector.*

## Nobleness of Religious Decision.

If there be a loftiness and nobleness in decision, it is most lofty, most noble in religion. You need not go for instances of this, and for the admiration which they are calculated to afford, to such examples as Foster brings before you in his inimitable essay, to the examples selected from history, to Marius, sitting amidst the ruins of Carthage, to Pizarro, to Richard the Third, to Cromwell; nor even to those drawn from the records of Scripture, to Daniel, and to Shadrach, Meshach and Abednego; nor to those supplied by Christian martyrology, to John Huss and Jerome of Prague; nor to those borrowed from the annals of philanthropy, to Howard, to Wilberforce and to Mrs. Fry—these are all grand, impressive, beautiful; but they are not the only ones that may be cited; nor, with whatever lurid or milder radiance they may be surrounded and emblazoned, are they those which are the most appropriate for you to contemplate, or which perhaps will have with you the greatest weight. Look at that manly, pious young man, who has left the shelter and protecting wing of his father's house and home, and is now placed in a modern establishment, and surrounded by fifty or a hundred fellow-shopmen, among whom he finds not one to countenance him in the maintenance of his religious professions, and the greater part of whom select him on account of his religion as the object of their pity, their scorn, their hatred or their contempt. Among them are infidels who ply him with flippant and specious cavils against the Bible; pleasure-takers who use every effort to engage him in their Sunday parties and their polluting amusements; men of light morality who assail his integrity; a few lovers of science and general knowledge who endeavor to allure him from religion to philosophy. How fearful is his situation—and how perilous! Usually it would be better to leave it, for how few can hold fast their integrity in such a situation. But there he—this decided, this inflexible, this noble-minded youth—stands firm, unyielding, decided. He is neither ashamed nor afraid of his principles—he neither denies nor conceals them. Before that laughing crowd he bends his knees and prays—in presence of that jeering set he opens his Bible and reads—from that pleasure-taking company he breaks off, amidst their scoffs, to go to the house of God. He bears the pelting of their pitiless storm of ridicule or rage, unruffled in temper, unmoved in principle, and only casts upon his persecutors a look of gentle pity, or utters a mild word of expostulation, or silently presents the prayer: "Father, forgive them, for they know not what they do." He keeps, by his firmness, the whole pack at bay. Some are half-subdued by his wonderful firmness. A secret admiration is bestowed upon him by others, while even those who hate him most often are astonished most at his inflexible resolution, and it may be that one and another, at length, take hold of the skirt of his garment and say to him: "We must go with you, for we see God is with you." Talk of decision of character—there it is in all its force, beauty and utility. I know of no case, in God's world, in which it is exemplified with more power than in that.—*J. A. James.*

## Private Reproof of Children.

Probably most parents, even kindly ones, would be a little startled at the assertion that a child ought never to be reproved in the presence of others. This is so constant an occurrence that nobody thinks of noticing it; nobody thinks of considering whether it be right and best or not. But if is a great rudeness to a child. I am entirely sure that it ought never to be done. Mortification is a condition as unwholesome as it is uncomfortable. When the wound is inflicted by the hand of a parent it is all the more certain to rankle and do harm. Let a child see that his mother is so anxious that he should have the approbation and good will of her friends that she will not call their attention to his faults, and that while she never, under any circumstances, fails herself to tell him afterward alone, if he has behaved improperly, she will spare him the additional pain and mortification of a public reproof; then, while that child will lay those secret reproofs to heart, he will still be happy. I know a mother who had the insight to see this, and the patience to make it a rule; for it takes far more patience, far more time, than the common method. She said sometimes to her little boy, after callers had left the parlor: "Now, dear, I am going to be your little girl, and you are to be my papa, and we are to play that a gentleman has just come in to see you, and I will show you exactly how you have been behaving while this lady has been calling on me, and you can see if you do not feel very sorry to have our little girl behave so." Here is a dramatic representation at once, which that boy does not need to see repeated many times before he is forever cured of interrupting, of pulling his mother's gown, of drumming on the piano, etc., of the thousand and one things which able-bodied children can do to make social visiting where they are a martyrdom and a penance. When we consider seriously what ought to be the nature of a reproof from a parent to a child, and what is its end, the answer is simple enough. It should be nothing but the superior wisdom and strength; explaining to inexperience and feebleness wherein they have made a mistake, to the end that they may avoid such mistakes in future. If personal annoyance, impatience, antagonism, enter in, the relation is marred and the end endangered. Most sacred and inalienable of all rights is the right of helplessness to protection from the strong, of ignorance to counsel from the wise. If we give our protection and counsel grudgingly, or in a churlish, unkind manner, even to the stranger that is in our gates, we are no Christians, and deserve to be stripped of what little wisdom and strength we have hoarded. But there are no words to say what we are or what we deserve if we do thus to the little children whom we have dared to bring into the peril of this life, and whose whole future may be blighted by the mistakes of our careless hands.

## The Modesty of True Science.

Those who set up *their own conceptions* of the orderly sequence which they discern in the phenomena of nature as fixed and determinate *laws*, by which those phenomena not only *are*, within all human experience, but always *have been*, and always *must be*, invariably governed, are really guilty of the intellectual arrogance they condemn in the systems of the ancients, and place themselves in diametrical antagonism to those real philosophers by whose comprehensive grasp and penetrating insight that order has been so far disclosed. For what love of the truth as it is in nature was ever more conspicuous than that which Kepler displayed in his abandonment of each of the ingenious conceptions of the planetary system which his fertile imagination had successively devised so soon as it proved to be inconsistent with the facts disclosed by observation? In that almost admiring description of the way in which his enemy Mars, "whom he had left at home a despised captive," had "burst all the chains of the equations, and broke forth from the prisons of the tables," who does not recognize the justice of Schiller's definition of the real philosopher as one who always loves truth better than his system? And when at last he had gained the full assurance of a success so complete that, as he says, he thought he must be dreaming, or that he had been reasoning in a circle, who does not feel the almost sublimity of the self-abnegation with which, after attaining what was in his own estimation such a glorious reward of his life of toil, disappointment and self-sacrifice, he abstains from claiming the applause of his cotemporaries, but leaves his fame to after ages in these noble words: "The book is written; to be read either now or by posterity, I care not which. It may well wait a century for a reader, as God has waited six thousand years for an observer."

And when a yet greater than Kepler was bringing to its final issue that grandest of all scientific conceptions—long pondered over by his almost superhuman intellect—which linked together the heavens and the earth, the planets and the sun, the primaries and their satellites, and included even the vagrant comets in the *nexus* of a universal attraction, establishing for all time the truth for whose utterance Galileo had been condemned, and giving to Kepler's laws a significance of which their author had never dreamed—what was the meaning of that agitation which prevented the philosopher from completing his computation, and compelled him to hand it over to his friend? That it was not the thought of his own greatness, but the glimpse of the grand universal order thus revealed to his mental vision which shook the serene and massive soul of Newton to its foundations, we have the proof in that beautiful comparison in which he likened himself to a child picking up shells on the shore of the vast ocean of truth—a comparison which will be evidence to all time, at once of his true philosophy and his profound humility.—*Dr. Carpenter's Address before the British Association.*

THE peculiarities of great men are like clothes which hang not well on any but the man who was measured for them, not to say that the misfortune of imitators often lies in this: that, in copying the eccentricities, they forget that their idol is not great by these, but in spite of them.

"A WOMAN'S greatest enemy is the looking-glass," said a husband to his wife, who was admiring herself in a mirror, while he was sipping his wine. "That may be," she retorted; "but it does not cause her and her children half so much woe as her husband's wine-glass does."

EMIL RITTERHAUS, the most eminent of the younger poets of Germany, has made himself ridiculous by a poem on Lake Erie, in which he talks about the palm-trees and alligators of that region.

## Let Your Light Shine.

A little earthen lamp, seventeen hundred years old, was recently found in the East, which bore this inscription: "The light of Christ shines for all."

What a beautiful revelation of devotion to Christ, and a knowledge of the true light, comes down to us with this little piece of clay.

The pious lamp-maker was not satisfied with the formal profession of his faith in the Messiah; he wanted to impress the precious lesson he had learned on the clay with which he wrought.

And what an encouragement to humble workers!

He could not chisel the lesson in marble or engrave it in silver or gold, but he could and did write it on the clay; and although it was the weakest and meanest of all substances, it has stood the test of ages.

Nations have fallen, empires have passed away, and cities with their marble temples and gold and silver adornings have crumbled to the dust, but from out their ruins the little lamp comes up unbroken, bearing the impress of the humble lamp-maker's hand, and the precious lesson of his faith.

And does not this little lamp speak to each one of us, saying: "Let your light shine?"

If the light of Christ shines for all, and we have received the light, will it not shine out in our daily lives with a holy radiance?

Sister, is your lamp trimmed and brightly burning, and have you oil in your vessel, or has your light gone out? If the voice were heard to-day, crying, "Behold, the bridegroom cometh, go ye out to meet him!" are you ready?

Examine your lamp; does it bear the inscription, "*The light of Christ shines for all*," or do those who look to you for light read, "*Pride, ambition and love of the world?*"

Alas! we fear that there are multitudes in the church who bear the name of Christ, and are hoping at the last to reign in his eternal kingdom, who are living Christless lives, and are unwilling that Christ should reign over them in his earthly kingdom.

The chief attraction and glory of heaven is the presence and light of Christ. But if we cannot bear his presence, and reflect his light on the earth, how much less shall we be able to look upon him face to face, and reflect the blazing light of heaven.

Let us not deceive our own souls. "God is not mocked." The light is shining all around us now; and if our souls are so dead, or so buried in worldliness, that they cannot reflect this glorious light, the light in us having become darkness, we may not hope to see the heavenly light.

*Let your light shine* now, here in this dark, sin-deluded world, that some heavenly rays may fall on the fallen, despairing ones who are ready to perish.—*Christian Woman.*

## A Philosopher's Opinion of the Bible

A learned Swiss writer (Jean de Muller) was deeply engaged in historical studies at Cassel, in the year 1782. Indefatigable in research, he wrote to his friend, Charles Bonnet, that he had studied all the ancient authors, without one exception, in the order of time in which they lived, and had not omitted to take note of a single remarkable fact. Among other works it occurred to him to glance at the New Testament, and we give in his own words the impression it produced upon him:

"How shall I express what I have found here? I had not read it for many years, and when I began it I was prejudiced against it. The light which blinded St. Paul in his journey to Damascus was not more prodigious, or more surprising to him than what I suddenly discovered was to me the accomplishment of every hope, the perfection of all philosophy, this explanation of all revolutions, the key of all the apparent contradictions of the material and moral world of life and immortality. I see the most astonishing things effected by the smallest means. I see the connection of all the revolutions in Europe and Asia with that suffering people to whom were committed the promises; as one likes to intrust a manuscript to those who, not knowing how to write, cannot falsify it. I see religion appearing at the moment most favorable to its establishment, and in the way less likely to promote its reception; the world appearing to be arranged solely with reference to the religion of the Savior. I can understand nothing if, such a religion be not from God. I have not read any book about it, but in studying all that happened before this epoch I have always found something wanting, and since I have known our Lord all is clear to my sight; with him there is no problem that I cannot solve. Forgive me for thus praising the sun, as a blind man, who had suddenly received the gift of sight."—*Ernest Naville.*

COFFEE IN FLOWER AND FRUIT.—It is not generally known that the flower of the coffee-plant is as fragrant in its way as the roasted berry. In Arabia, where the plant grows to the height of forty feet, the period of blossoming creates a kind of paradise. The flowers are white, shaped like the jasmine, and cover the bush, bursting out between every leaf and stem. The perfume fills the air, and the honey in the blossom attracts swarms of butterflies and flocks of birds. There are often three series of blossoms in a season, so that one may see bud and blossom and fruit.

Coffee has been in use in Europe only two centuries, but is now consumed by hundreds of millions of pounds. It is in equal favor in this country, but one can hardly be sure that he drinks pure coffee. A writer who knows says: "The coffee dealer adulterates his coffee with chicory to increase his profits; the chicory-maker adulterates his chicory with Venetian red to please the eye of the coffee dealer; and, lastly, the Venetian red manufacturer grinds up his color with brick-dust, that by his greater cheapness, and the variety of shades he offers, he may secure the patronage of the trade in chicory."—*Youth's Companion.*

## Religious Intelligence.

REV. DR. MCCOSH thinks that if all the Presbyterian churches throughout the world were summed up they would show 20,000 churches and a population of 34,000,000.

ROMAN CATHOLICS in this country have church accommodations for 1,000,515, and evangelical Protestants for 16,642,183, the difference being eight to one. Not all going to popery.

THE new Methodist church at Tidioute, Pennsylvania, and Judge Harlan's residence adjoining, were entirely destroyed by fire a few days ago; loss on the church, $45,000; no insurance.

THE basilicas and churches in the city and provinces of Rome, Italy, yield a revenue of 3,436,576 francs. The aggregate of income from convents, monasteries, churches, etc., is 8,217,428 francs.

THERE are more than fifty Baptist churches in Indiana that are able to support pastors, and yet are destitute; and quite as many ministers who, though able and willing to preach, are yet unemployed.

THE one hundred and fiftieth anniversary of the landing of Hans Egede, the first missionary (of modern times) to Greenland, was commemorated in that distant land in a love-feast on November 5, 1871.

SIX HUNDRED and fifty-three young men studying for the ministry were aided by the Presbyterian Board of Education last year, about twenty less than in the year previous. They require about $30,000 each quarter.

IN TWENTY-FIVE YEARS the Presbyterians of Nova Scotia have grown from having forty-eight ministers to having over one hundred and sixty, while the foreign missionaries have run from one to eight, and among the most successful of recent times.

THE progress of Christianity in Madagascar is attracting attention. During the last year the increase to the Christian community was 53,000 persons, including 18,000 church-members. In three years the total addition has been about 258,000 converts.

IN NEW HAMPSHIRE there are 192 Congregational churches, with a membership of 19,271, of whom 1,029 were received last year. There are 177 ministers, of whom 76 are pastors, 66 acting pastors and 35 without charge. The Sabbath schools have 22,838 members.

THE Lucknow *Witness*, speaking of a missionary who designs to work without salary or allowance for traveling expenses, says: "It is more than possible that one of the most serious mistakes we have made in India has been that of assuming that work cannot be done without money to support it."

THE late James B. Ritchie, M. D., of New Orleans, who died November 8, left a legacy which will amount to $30,000 or $40,000 for the benefit of the Theological Seminary at Charleston, South Carolina. Some months ago a legacy of nearly $6,000 was received by the same institution from the estate of Mr. John McKowen, of Louisiana.

PRACTICAL CONTRIBUTIONS.—The Baptist church at Orange, New Jersey, supported thirty-four students for the ministry last year, in various institutions, at an expense of $3,641. The subscriptions for the present year have reached $3,775, which has been appropriated to forty-one students in nine different institutions. This church is about to erect a new house of worship, at a cost of $75,000.

THERE are thirty branches of the Methodist denomination in the religious world, eleven of which are in the United States. The *Western Advocate* suggests that this is twenty-five branches too many, and thinks that there should be a union of these bodies—that "it is high time that Methodism begins to touch elbows the world over, in order that Wesley's plans may bear legitimate fruit."

THE week of prayer was inaugurated about fifteen years ago, at the suggestion of a company of Presbyterian missionaries in India, who sent forth a request through all Christendom that churches of every name would observe the first week of prayer for the conversion of the world. The week of prayer has been marked as a season of revival in Christian as well as heathen lands from the time of its observance.

A LADY of Bourg, France, lately bequeathed to her parochial church three thousand francs ($600) on condition that forty low masses should be said every year for her and her husband's souls' rest. The church council having, according to French law, either to accept or to refuse such a bequest, adopted the following resolution: "The council, considering that the price of masses has advanced, that it will continue to advance, that therefore the charges imposed by the will will not be in proportion with the advantages which would be conferred, refuses to accept the bequest."

A GENTLEMAN at Rome writes to the Rev. John R. Macdougall, of Florence: "In my printing office in Borgo Vecchio (at the entrance of St. Peter's square) we are now printing ten thousand copies of the New Testament, under the very eyes of Pius the Ninth, so to speak, for from the papal apartments they can see the printing office. Does not this appear to you a divine dispensation, which permits a printing office, established in the face of the Vatican and close to the Palace of the Inquisition, to publish that evangelical word which has been so persecuted by the Inquisition and the Vatican?"

IN THE Cologne *Gazette* the Abbe Michaud replies to some remarks of M. Labonlaye on the treatment of the Jesuits. He says: "The question is whether society is to be sacrificed to the conscience of the Jesuits, or the conscience of the Jesuits to society. The Jesuits are expelled from Germany not on account of their dress, but on account of the dagger underneath it. Not the clergymen are expelled, but the bad citizens; not consciences have been done violence to, but pernicious errors, taking the name of conscience. The question is not one of the material daggers of which the Jesuits have also made use; but of the much more dangerous daggers—the syllabus, the bulls, the decrees—wherewith souls are even more effectually killed than bodies are with material daggers."

THE *Western Advocate* reports a very remarkable revival of religion in progress in Norwalk, Ohio. It commenced some three weeks since, and has extended throughout the entire city, Presbyterians, Methodists, Baptists and Congregationalists working together like Christian brothers. Two hundred and fifty persons have already been converted, and among the converts are merchants, railroad men, lawyers, drinking men and gamblers. One of the last-named announced that whatever sums he had won of his fellow-citizens he would at once refund upon presentation of claims.

MR. GLADSTONE AND HIS RELIGION.—The Rev. Mr. Potter, of Sheffield, having in a lecture repeated the statement that Mr. Gladstone is a Roman Catholic, and the subject having been brought before the premier by a gentleman in Birmingham, the latter has received the following from Mr. Gladstone's secretary: "Mr. Gladstone directs me to inform you that the statement made in that lecture as to his religion has been publicly contradicted long ago; and that he regrets that it is not in his power to save the credulous from the annoyance caused by the impudent repetition of a falsehood."

FOUR costly synagogues have been erected in New York within the past five years, and as some of them have been moved from their former localities, many of the poorer worshipers are deprived of their accustomed services. The only missionary enterprises of the Jews here are their free schools, and these are not well sustained, notwithstanding the wealth of the denomination. The *Jewish Messenger* takes these facts to heart, and sees "nothing hopeful in heaping up masses of stone, brick and mortar, into what are called synagogues, and rushing into the wilderness of mortgages and loans, while the vital spirit, the religious idea is smothered or crowded into a secondary place."

THERE is no abatement on the part of the United Presbyterian Church in its opposition to secret societies. The Presbytery of Alleghany recently adopted three quite mandatory resolutions on the subject: The first requires pastors to preach against such societies; the second directs church sessions to call upon members of their churches who may belong to the societies, and endeavor to show them the sin of their course; and the third orders that, if this admonition has no effect, the erring brethren must be disciplined. There must be considerable laxity on this point among the lay members of the United Presbyterian church to call forth these strongly-worded expressions from a body of its ministers.

WE MENTIONED last week, says the New York *Observer*, that a legendary account of the deluge has been deciphered by Mr. George Smith, of the British Museum, from the Assyrian tablets recovered from the ruins of Nineveh. The description of the flood is curious, but coincides in the main with the Scriptures. A meeting was held on the third ultimo, at the rooms of the Society of Biblical Archæology in London, at which Mr. Smith read his translation of the inscriptions, made after long and exhaustive examination. General Sir Henry Rawlinson presided at the meeting, and among those present were Mr. Gladstone, Mr. Childers, the Dean of Westminster and Lady Augusta Stanley, Mr. Roebuck, Mr. Gifford, Q. C., Prof. Donaldson, Mr. S. Birch, Rev. J. M. Rodwell, Mr. Deutsch and many others.

THE statutes of the Swiss Society of Liberal Catholics have appeared. The aim of this society is, it says, to organize a sturdy resistance against the infallibility dogma, and further to bring about a reform in the Catholic Church. The means proposed are: 1. To withdraw children from under the influence of priests who favor the new doctrine. 2. To establish Old Catholic communities. 3. To assist and support worthy ecclesiastics in their opposition to the infallibility dogma. 4. To take the necessary steps for enabling Catholic students of theology to procure a thorough scientific education. 5. To get up public lectures and circulate enlightening works. 6. To keep up a regular correspondence with the Central Committee of the German Old Catholic Association in Munich. All important questions must be decided by assemblies of delegates, one of which must take place annually.

STATE OF THE CHURCH.—The report of the Committee on the State of the Church, read at the recent meeting of the General (German) Synod, gives the latest facts and figures of the denomination. The committee state that during the past three years "there has been growth in point of numbers, and a measure of progress in point of general efficiency, at least in some departments of our ecclesiastical activity. The number of ministers has grown from 526 to 586, a net increase of 60; the number of classes from 31 to 34; the congregations from 1,170 to 1,342, an increase of 133; the membership from 117,910 to 130,299, an increase of 12,389; the additions by certificate and confirmation from 28,992 to 32,809, an increase of 3,874; and the contributions from $228,817, the sum total for the three years ending with November, 1869, to $247,386; the sum total for the three years which have just ended, the increase being $18,568. Concerning our home missionary work, it is unnecessary to enter into particulars. There is, on the one hand, cause for rejoicing that so much has been done in aiding many feeble organizations East and West, and thus extending the faith of the Christian church; while, on the other, there is as much reason for humiliation that, owing to various restraining influences, this department of church work has been embarrassed, and is now in a languishing condition.

WHEN God's love is realized by the soul, his commands are cheerfully obeyed.

## The Christian Advocate.

Organ of the Alabama, Mississippi and Louisiana Conferences of the M. E. Church South.

THURSDAY, FEBRUARY 13, 1873.

REV. LINUS PARKER, D. D., Editor.
ROBT. J. HARP, Publisher.

OFFICE—112 CAMP ST., NEW ORLEANS.

Address, on all matters of business, Rev. R. J. HARP, 112 Camp street, New Orleans.

Address all communications designed for publication to Rev. LINUS PARKER, 112 Camp street, New Orleans.

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THE annual meeting of the Publishing Committee of the NEW ORLEANS CHRISTIAN ADVOCATE will take place on Wednesday, April 16.

## Form and Power.

We believe that the directions concerning public worship wherein the question occurs, "How shall we guard against formality in singing?" originated with Wesley himself. We doubt whether any of our pastors of the present day ever enforce that part of the remedy which is indicated in the words: "By often stopping short when the words are given out, and asking the people: Now do you know what you said last? Did you speak no more than you felt?" Probably nine-tenths of our people are hardly aware that what we have quoted is in the Discipline. But there it stands as a wholesome warning, if nothing more. Such a stopping short, and the propounding of those searching questions, would throw a quartette choir into confusion, and a singing congregation would be taken aback. Prayer meetings and class meetings might endure the literal cross questioning, but beyond this we suppose it must be given up as impracticable. The worshiper, however, during the interludes, or after the singing is over, might put the interrogatories to his own conscience, and so fend off this bane of formalism, and deepen his own spiritual apprehension of the words of praise.

For self-examination in other religious exercises those penetrating inquiries might be used to profit. In prayer, for instance, whether secret, family or public, "Do you know what you said last?" It may have come to be a perfunctory discharge of duty, a habit without much life, and a solemn routine made comparatively easy by long practice. If we were to stop short sometimes and ask ourselves the question, "Did you speak no more than you felt?" would the answer be always comforting and satisfactory? With unseemly familiarity and irreverence we have taken the name of God upon our lips, and have, with little thought of the greatness and awfulness of our petitions, asked for the highest blessings which Christ's death has purchased for us. If we know what we say, if we feel what we speak, there are no aspirations within the range of the promises too sacred or too sublime to be prayed for. But to launch out into the phraseology of communion with God, with the flippancy of a memoriter recitation, as a child turns off the task in his speller, is a most grievous offense.

In the relation of experience there is some danger of running into a rut of verbiage which covers our spiritual leanness, or has been so often repeated that we have ceased to feel the force which the words once had for ourselves. Right words, however often repeated, are always good if understood and felt when uttered. If they have the pith and juice of a living and growing organism in them they will not be like an old tree stripped of its verdure, but rather like an evergreen which never loses its freshness and beauty. A great deal of precious truth, and many dear memories, are canned up and preserved in the phrases and expressions which are familiarly current in the love-feast and the class meeting. We would not have them thrown aside, but we would have them understood and felt. Let the brother who always begins with, "If I know my own heart," hold on to this most suggestive exordium; and let the sister who is "as much as ever determined to serve the Master," not give up the time-honored form, and let that blessed peroration, "Brethren, pray for me," be continued to the end of time. But let us be jealous to guard against the most devout aspects of formality, let us be mindful of what we said last, and take care that we speak no more than we feel. And brothers, preachers and exhorters, do you ever stop amidst the tide of words and topics, or after the exposition and the application are done, to inquire about this matter of knowing and feeling? Did you speak no more than you felt when talking of trust in God and of holiness of heart? Was there tenderness, conviction of the appalling truth, and a sense of God's presence in delivering that message to the impenitent? A counterfeit earnestness and a sham pathos may be put on, and sinners sent to plead with sinners may without awe or trembling handle doctrines which angels would shrink from touching. The form of sound words is much, and to be held fast, but they should be living and burning words, not imprisoned and fossilized in the form, but warm and bright from the mint of thought and feeling.

The distinctive truths of experimental religion are formally accepted, and often on our lips. Our people make public profession of these fundamental doctrines. There is justification by faith at the root of all, there is charity in its supreme greatness as the grand essential, and the witness of the Spirit as something felt by believers. It is possible to talk much of these deep and glorious things of God, and even to boast of them, while they are to us in word rather than in power. The husk hangs upon the stalk rifled of its grain; the golden fruit appears intact and fair to look upon, but the pulp and sweetness are gone. There is danger of putting a pernicious gloss on our forms of profession, and of uttering them more as a matter of form than of deep conviction and real experience.

Thus the tendency to formalism lies in every direction. Not alone in our singing, but in our praying, preaching and confessions of faith. Having the form and seeking the power is the grade of conviction and repentance; having the form and the power is the mature experience. Having the form and denying the power is put by Paul as showing the relation which these two things may sometimes have, and this has always been one of the most common and lamentable aspects of the subject. An increase and enlargement of form, beyond a certain point, seems ever to lead to the loss and finally to the denial of the power. As Methodists, with our simple worship and brief ritual, we have about all the form we can safely carry. Less, rather than more, would be the safer direction to take. Worship is a utility, but where it is so amplified as to crush out the freedom and power of the spiritual life, it is to be avoided as the greatest of evils. Our chief concern should be to maintain the power in connection with the few and necessary forms which we have.

## For When I am Weak Then I am Strong.

BY J. B. WALKER, D. D.

Christian doctrines, from their greatness and spirituality, are necessarily mysterious; but Christian experience has its mysteries and apparent paradoxes as well. The declaration of Paul, "When I am weak then I am strong," sounds and seems like a contradiction; but when it is examined, and looked at in the light of its surroundings, its shades of mystery are dispelled, and it becomes a simple truth, exemplified in many mental and physical illustrations and spiritual experiences, and constitutes another illustration of the oneness of truth.

Let us consider some illustrations of this statement; and first in its physical and mental aspects. An acknowledgment of our weakness and insufficiency to contend successfully with the force of natural elements has led our race to the invention and use of a thousand mechanical contrivances by which we overcome or wield natural forces, and vastly increase our power and our comfort. Wide lakes, seas and oceans have separated men from rich continents and beautiful islands. Over these floods they could neither wade nor swim. This weakness was felt and acknowledged, and hence they resorted to ship-building and the study of navigation. In this direction men have become so strong that deep floods and wide and perilous seas no longer impede their travels from continent to continent and from island to island.

Man is too weak to transport heavy burdens to distant lands. Acknowledging this weakness, he domesticates the horse, the ox, the camel, the elephant. He has constructed vehicles, cars, roadways and vessels. He has invented levers, screws and wedges, and various machines that have increased his strength a thousand-fold. It is said the steam engines of the British Islands alone can do more work than all the able-bodied men in the world. The barbarians who have remained in proud barbaric ignorance, without realizing or at all acknowledging their weakness, and who have sought no help in science and machinery, are weak and ignorant still, and never can be strong until they first acknowledge that they are weak.

The intellectual history of our race illustrates the truth of the apostolic statement. While an individual or a nation continue puffed up with the false assumption of mental strength and self-sufficiency they must continue really weak. This is the actual condition of all barbarians. This unwillingness to acknowledge intellectual weakness kept some of the ancient nations, whose organization and type showed them to be capable of great things, ignorant of many of the most important and useful facts in natural science. They assumed knowledge instead of acknowledging ignorance and weakness; they dogmatized and uttered theories as absurd as they were false, and made little useful progress in natural science. Bacon taught men a new lesson: that they knew nothing intuitively of nature, but must, humiliating as it might be, acknowledge this ignorance, set down humbly at her feet like little children before a teacher, and learn lessons of wisdom. Since the peoples of Christendom have acknowledged their weakness and ignorance, how great has been the increase of strength, what vast forward strides have they made! The wonders of astronomy—its sublime and beautiful laws—of botany, of chemistry, geography and medicine! All this improvement is due to the acknowledgment of ignorance and weakness. The felt necessity has sent men abroad outside of themselves to seek for aid, and in seeking they have found. So each individual must acknowledge his need before he will seek, or even receive assistance from outside. The most incorrigible and hopeless of all dunces is the dunce who thinks he is wise, and needs to learn no more.

The statement of the apostle is found to be true, and is illustrated by a multitude of facts in science and human experience; but no doubt its primary meaning and chief significance is found in the moral and spiritual bearings of the statement. We have indulged in these illustrations to show that what seemed a paradox in the apostle's statement is literally true of man in all his relations—that he must everywhere feel that he is weak before he can be strong. When men, in matters that relate to God, to the soul and to salvation, realize and acknowledge that they know nothing, they go to God, and thus become wise unto salvation; but so long as they continue puffed up with self-importance, and claim to be wise above what the pen of inspiration has written, they grope in the dark, and fall into grievous and hurtful errors. Never, while man relies on his own strength, can he be strong. His strength in things spiritual is to acknowledge his weakness, and avail himself of the strength of God. Then he is strong in the Lord of hosts and in his mighty power.

The little child is never so strong as when in its helplessness it cries out and brings to its aid and rescue the strength of all the house. The Pharisee who felt that he had no need to pray for himself, but whose so-called prayer was merely a fulsome eulogy of his imaginary virtues, and an unkind disparagement of others, went down to his house unjustified, and with no increase of spiritual power. But the publican, who acknowledged his sins, his spiritual helplessness, and threw himself, without one jot or tittle of self-reliance, upon the mercy of God, found strength to help in time of need, and went down to his house justified; for every one that exalteth himself shall be abased, and he that humbleth himself shall be exalted.

The people of Laodicea, who said they were rich and increased in goods, and had need of nothing, were, as God declares, really poor, miserable, blind and naked. The rich man, who said to his soul, "Thou hast much good; take thine ease; eat, drink and be merry," was really in the most destitute, perilous and helpless circumstances. If we would be strong we must realize our weakness. It was not until Jacob became weak and fell upon the angel that he received the blessing, and became "Israel—a prevailing prince with God." It is when the soul realizes its utter and hopeless destitution that it becomes "poor in spirit," and wins the kingdom of heaven. Peter essays to walk on the water in his own strength, but soon the perils are greater than his feeble faith; he begins to sink, and would have gone down if he had not acknowledged his weakness and have cried out: "Lord, save me, or I perish." Then the Arm that is girded with omnipotence and grace rescued him from the engulfing grave. But this impressive lesson failed to teach Peter his weakness and the source of his strength.

When the Master sadly predicted that some would betray and forsake him, Peter exclaimed that though all men should do this, yet he would never, but would die with his Lord. But soon, when only a servant-maid charges that he is a disciple of Jesus, in cowardly weakness he basely denies his Lord. But when he is strong in the Lord he calmly faces a ferocious mob. In perfect reliance on God, he sweetly sleeps, chained to his guards, and waits for the morning to die. When martyrs were chained to the stake, to perish in consuming flames, they were never so strong and so eloquent to persuade as in this hour of mortal agony and utter weakness.

It is when the Christian's earthly strength is gone that he shouts: "Thanks be to God, who giveth me the victory through our Lord Jesus Christ."

## The Old Methodist Ground.

Bishop McTyeire writes to the *Pacific Methodist* briefly but pungently about worldly amusements. His words are needed in every section, and may do good even here in the Southwest. The Bishop says:

The holidays just closing have shown an increased pressure upon the well-known position of Methodism. The question has even been raised in timid minds: "Will we not be obliged to yield our ground?" The world is resolved to have us, if we will not have it.

The safeguards and barriers are persistently and ingeniously assaulted. Shall we surrender? We cannot, we dare not. The old fight which the church of the first centuries kept up with theaters, carnivals, revelings and such like is transmitted to us. It rages afresh. There can hardly be a social gathering without a dance. Card-playing is getting to be a dangerously common pastime. No betting, you see, but only becoming familiar with the devil's tools. Horse-racing is intruded into agricultural fairs. A few mangy camels and stuffed crocodiles are placed at the entrance of the circus, and religious people are enticed in, with their children!

Let us be steadfast. The old Methodist ground will do to stand on.

It might help the attitude we hold toward these "amusements," and give our people and preachers more credit and courage in their opposition, if it were generally known that we were not the first to condemn, and call for separation from these things as inconsistent with the Christian profession. Read Neander's Church History on this point, away back in the centuries. The Methodists have not found out a new thing. They have not risen up to restrain where there was no restraint before. Take a sentence or two from the "Books of the Apostolic Church," as restored by the researches of Bunsen. How like some of our general rules do the following extracts read from the Greek constitutions and the Coptic canons on the admission of persons into the church:

"If any one be a maintainer of harlots, let him either leave off to prostitute women, or else let him be rejected.

"If a harlot come, let her leave off her whoredom, or else let her be rejected.

"If a maker of idols come, let him either leave off his employment, or let him be rejected.

"If one belonging to the theater come, whether it be man or woman, or a charioteer, or a fighter in single combat, or a racer, or an exhibitor of a show of gladiators, or an Olympic gamester, or one that plays on the flute or on the lute at these games, or a dancing-master, or a keeper of a public house, either let them leave off their employments, or let them be rejected.

"He that is guilty of sins not to be named, a Sodomite, an effeminate person, a magician, an enchanter, an astrologer, a diviner, an user of magic verses, a juggler, a mountebank, one that makes amulets, a charmer, a soothsayer, a fortune-teller, an observer of palmistry, let these be proved for some time, for this sort of wickedness is hard to be washed away; and if they leave off those practices, let them be received, but if they will not agree to that, let them be rejected.

"If any one followeth the sports of the theater, their huntings, or horse-races, or combats, either let him leave them off or let him be rejected."

We make no apology for this classification of certain sports and amusements that some people would indulge in and yet be counted Christians, if only these *Methodists* would let them alone. We refer all objectors to the fathers, and to the church of martyr days.

## Well Put.

The *Pacific Methodist* of the sixteenth of January has a trenchant article on Methodist Union. We quote the conclusion of the article:

The two Methodisms are found side by side on the Pacific coast. It is said there should be but one Methodism here. Very well. *Which* should be permitted to live? *Which* should be killed? What rule should be adopted in the settlement of this question, if it *must* be met in this form? The Southern Methodist Church is to be killed, say those who alone present this issue of but one Methodism. Why this, and not the other? But one reason is urged in support of this demand for the destruction of the Southern Methodist Church on the Pacific coast: It is said that it is the smaller and weaker of the two, and therefore it should be destroyed. It is then a question of size, rather than of soundness, of quantity rather than quality. Ridiculous as it is, this is the sum and substance of the appeals for one Methodism which have been so industriously circulated during the last few months. We are bigger than you; therefore hold still and be swallowed! On the same principle we should swallow (absorb) the church next in size to us, that the next in size to it, and so on until all our Protestant churches shall have disappeared one after another, leaving the largest of them alone like a ldg pike that had swallowed all the little fish in the ecclesiastical mill-pond. If on this principle the Southern Methodists are to be swallowed by the Northern Methodists, on the same principle the Roman Catholics might swallow both, as they outnumber any one Protestant church.

One Methodism, forsooth! Southern Methodists present no such issue. They grudge nobody's prosperity. They seek nobody's life. They covet nobody's possessions. They only ask liberty of conscience, and freedom to worship God and serve him in their own way. But if the issue of one Methodism must be met, they have made their choice and will abide by it. They have chosen the Methodism that has never spotted its standards with political legislation. They have chosen the Methodism that has never organized or approved a raid against the life of a sister church. They have chosen the Methodism that faces and the ordeal both of prosperity and adversity, and come forth unscorched by the one and unflattered by the other. They have chosen the Methodism which the sword could not kill nor greenbacks purchase. They have chosen the Methodism that does not count numbers, but searches the oracles of God for its credentials. They have chosen the Methodism which, baptized in sorrow, endured in the martyr-spirit and triumphed by faith in God alone. They have chosen Southern Methodism as the purest form of Methodism known to them, and they will maintain that choice to the end. If those who clamor for "one Methodism" mean *this* Methodism, all right. If they mean another, they waste their time in talking to us. Our memories warn us, our convictions require us to turn a deaf ear to them. *Our* Methodism suits us. Instead of giving it up, we hope in the coming time it will attract to its happy communion multitudes who through its instrumentality shall be brought with us to swell the ranks of the ransomed millions upon the mount of God.

## A College Agent.

The *Pacific Methodist*, which we seldom get more than once a month, always brings a rich supply of good things. We have taken liberal extracts already, but here is something from Dr. Fitzgerald and his work as agent of the college at Santa Rosa. We suppose all college agents have similar experiences:

The amount of money needed for the college could be given by the church and not felt. If our own people would do their whole duty in this crisis the money could be raised without asking an "outsider" for a dollar. But our people won't do their duty—some will, many will not. Why? Because some are selfish; stingy, *mean*. Their ideas are narrow. They lack largeness of heart. They shirk. They wait for others. They refuse to give to connectional church enterprises at a distance. Their charity, beginning at home, ends there—and the beginning is small and the end speedy. The unselfish, the generous, the large-hearted are the exceptions; but there are such among us. May their tribe increase!

This matter of our college is looked upon somewhat as a test of our strength and fidelity as a church, both by our friends and enemies. Shortly after I became agent a man stopped me in the street and said to me: "You are wasting your time—you can't succeed." He didn't wish us to succeed. He was an enemy. I have heard of similar talk from others who would like to make their prophecies of failure come true if they could. The reply I made was this: "We *are* succeeding finely—no school in the State has equaled ours in prosperity since its removal to Santa Rosa;" in saying which there was no exaggeration. Yes, the college is indeed prospering—with this only exception, the debt. Let us wipe it out! *How much would you give rather than lose the college altogether?* Let that idea be the gauge of your contribution. Let each act on this principle, and all will be well. On the other hand, let each one hold back and wait to see what others will do, and all will not be well—we will fail, and be disgraced by failure because it will be our fault, not our misfortune.

A gentleman in Monterey county—an "outsider"—sent me $100 for the college the other day. Who will do likewise? A gentleman in Nevada (State) has *hinted* that he will be one of fifty to give $500 each for the endowment of the college. The other forty-nine—?

REV. B. J. BALDWIN, M. D.—We learn that Dr. Baldwin has been transferred to the Louisiana Conference, and at its late session was appointed to Opelousas. The doctor was for several years connected with the South Georgia Conference, and maintained an unblemished reputation as a devout Christian and useful minister of the gospel. The numerous friends left behind him in Georgia commend him heartily to the church in Louisiana, and wish for him the widest success in his new field of labor.—*Southern Christian Advocate.*

BISHOP MILES, says the Nashville *Christian Advocate* of February 8, of the Colored Methodist Episcopal Church, gave us a call this week. He was in good health and spirits. He expects to preach in Macon, Georgia, February 9, and then at other places in Georgia and South Carolina. He will hold the South Carolina Conference at Valentine chapel, near Abbeville, February 19; North Carolina and Virginia Conference at Edenton, North Carolina, March 5; and then attend the General Conference, which meets at Augusta, Georgia, March 19.

## Death of Rev. J. L. Cotton.

From the following communication from Rev. George W. Brown, of the North Mississippi Conference, it will be seen that this well-known and much-loved minister of Christ has been called to his home and reward in heaven. By his death the Alabama Conference has lost one of its most active and effective members. We trust that some one well acquainted with Bro. Cotton will furnish a suitable memoir for the columns of the ADVOCATE.

MR. EDITOR: The Rev. J. L. Cotton, an old and prominent member of the Alabama Conference, died this morning, at one o'clock, near Durant, Holmes county, Mississippi. He came over here on business, apparently in fine health. On Sunday morning, January 26, he was violently attacked, and, after an illness of nine days, passed to his reward in heaven. The four last days of his illness he was unconscious of his surroundings. His remains will be interred to-morrow, at Spring Hill, on the Durant circuit.

Yours in Christian bonds,
GEORGE W. BROWN.
DURANT, HOLMES CO., MISS., Feb. 4, 1873.

## Valuable Memorials.

From the letter of President Lopez, which we subjoin, it will be seen that the Martha Washington College is the recipient of some very interesting mementoes:

PRESIDENT'S OFFICE,
MARTHA WASHINGTON COLLEGE,
Abingdon, Va., December, 1872.

Hon. John A. Campbell, President Board of Trustees, Martha Washington College:

DEAR SIR—Mrs. General John B. Floyd has presented to this college the following interesting and valuable articles, viz.: The handsomely gilded and figured China teacup and saucer owned and used by General George Washington; a large photograph likeness of her brother, General John S. Preston, the distinguished orator of South Carolina; a transparent crystal, taken from the mountains of southwestern Virginia, beautifully cut and engraved in Paris; a small statue of General Taylor, and some Indian relics; besides these Mrs. Floyd presented to the Enterpean Literary Society one hundred and nine valuable books. It affords me unfeigned gratification to make to you this announcement of another act of considerate liberality on the part of this true and noble lady to the college. She has been its constant friend, and by repeated kindnesses has associated her name with its most pleasant records. With great respect, I have the honor to be your obedient servant,

R. W. JONES,
President M. W. College.

THE Rev. Baptist Wriothesley Noel, M. A., died in London, January 26. He was the younger son of Sir Gerard Noel Noel, Bart. He was born in 1799, educated at Trinity, and was subsequently appointed Queen's chaplain. For several years he occupied the pulpit of St. John's chapel, Bedford Row, London, but seceded from the Established Church in 1848, and joined the Anabaptists. He was the author of "Sermons on the First Five Centuries of the Church," "Sermons to the Unconverted," "Case of the Free Church in Scotland," "Essay on Union of Church and State," "Essay on Baptism," "Christianity Compared with Unitarianism," "Freedom and Slavery in the United States of America," "The Rebellion in America," and "The Case of G. W. Gordon, of Jamaica." He was well known as an eloquent preacher and as a most devoted laborer among the poor of London, in concert with the city mission and kindred societies. A year or two ago he resigned his pastoral functions.

THE death of Dr. William A. Sykes, of Aberdeen, Mississippi, is a great loss to the church, as well as the country; but, full of years, beloved and honored, ready for the Master's call, he passed away in peace on the twelfth of January. We deeply sympathize with his widow and children. The funeral services were performed at his residence, Bishop Paine preaching a sermon upon the occasion of the death of his old friend and neighbor, and Bros. Ramsey and Shepherd assisting in the services. We learn that two sons, the eldest and youngest, of Dr. Sykes, and a son-in-law, joined the church of their father upon the occasion of his funeral. Blessed fruit of his pious counsel and bright example through life! A memoir of this venerable and faithful servant of God will, we hope, be furnished for publication. A brief sketch of his character will appear next week. *Western Methodist.*

A ROMAN CATHOLIC EXCHANGE, after mentioning the recent death of "Father Jandel," the general of the Dominicans, states that he is the seventy-fifth of the members of the Ecumenical Council who has died since it was opened on the eighth of December, 1869. Among the seventy-five were eight cardinals. The number of living cardinals amounts to forty-five, of whom twenty-one are seventy or more years of age. Cardinal Billiet, who has reached the age of ninety, is the oldest. During the reign of Pius the Ninth ninety-seven cardinals have died. All the cardinals are now at Rome with the exception of Cardinal Hohenlohe. Twenty-five cardinals' hats are vacant.

A WILL AND THE WAY.—An ear of corn was last year shelled and ten grains were given to each child in a Sunday school in Friendship, South Carolina, who wanted to do something for missions. The harvest realized five bushels, which, when sold at auction, brought $16.25, the first contribution of the school for foreign missions.

REV. JEFFERSON SHOOK, of the East Texas Conference, died on December 20.

FAITH is the master-key to the treasury of Jesus: it opens all the doors, and brings out every store.

## Books and Periodicals.

GENESIS, OR THE FIRST BOOK OF MOSES. With a commentary. By Right Rev. E. Harold Browne, Lord Bishop of Ely. New York: Scribner, Armstrong & Co., 1873.

About seven years ago the speaker of the House of Commons, the Right Hon. J. Evelyn Denison, conceived the idea of a new commentary on the Scriptures, adapted to general and popular use, and embracing the most recent results of science and scholarship. The first volume of this proposed work, including the Pentateuch, has been published, and other parts of the work are now far advanced. Two volumes, embracing the historical and poetical books, will probably be printed within twelve months. The general plan has been this: A committee was formed to select the editor and the writers of the various sections. The Rev. F. C. Cook, Canon of Exeter, and preacher of Lincoln's Inn, was chosen editor. The work has been divided into eight sections. Each book has been assigned to some writer who has paid attention to the subject of it. The Archbishop of York, with the regius professors of divinity of Oxford and Cambridge, are a committee of reference in cases of dispute. The text is the authorized English version from the edition of 1611, with the marginal references and renderings. Amended translations are supplied in the notes, and printed in distinctive type, darker than the rest of the note. The volume before us is on Genesis alone, and is a part of the speaker's commentary on the Pentateuch, and issued separately, to meet the demand of the International uniform series of Sunday school lessons for the present year. The work is judiciously performed, and for general use promises to be most valuable and satisfactory.

THE LOST FOUND, AND THE WANDERER WELCOMED. By William M. Taylor, D. D. New York: Scribner, Armstrong & Co., 1873.

The lost sheep, the lost coin and the prodigal son are treated of in four lectures. Mr. Taylor is an Englishman, we believe, and for the last two or three years minister of the Broadway Tabernacle, New York. The exposition of these parables is very fine, abounding in illustration and practical application. For sale by Kahn & Co., New Orleans.

THE SOUTHERN REVIEW for January, 1873, contains the following articles: 1. The Present Crisis; 2. Solar Spots, Prominences, etc.; 3. Paris and its People; 4. Smith's Blanchets' Legendre; 5. Armageddon; 6. Jesus of the Evangelists; 7. Oceanic Circulation; 8. Peggy O'Neal, or the Doom of the Republic; 9. Poem; 10. Notices of Books. Of these articles we can only say, in a general way, that they are able, scholarly and readable. It will be seen from their titles that they deal with subjects of present and living interest, and that they include such variety of topics as becomes a quarterly review. There are questions of civil government and statesmanship, science and religion in some of their freshest and gravest aspects, presented and discussed with rare acumen and power. Such a publication is calculated to awaken thought, to inform, and to exert a healthful influence upon public opinion. The *Southern Review* has a grand mission in the statement and vindication of sound doctrine and fundamental principles, and in the exposure and refutation of error. We know not what the circulation of the *Review* is, but it ought to be large. Our laymen, preachers and citizens generally should subscribe for it and read it.

LIVINGSTONE'S AFRICA is a 12mo of 508 pages, lately issued by Hubbard Bros., Philadelphia and Boston. About one-fifth of the volume is devoted to the Herald Stanley expedition, the most of the materials for which have already appeared in the newspapers. The first part of the book, say four-fifths of the whole, contains an account of Dr. Livingstone's travels and explorations, abridged, we suppose, from the great traveler's own works, and which have been before the public for several years. The chief value of the volume consists in the summary which it gives of Livingstone's explorations, and the gathering into convenient form for reference what has already been published in a fragmentary way. We are indebted to S. T. Goodwyn & Co., 112 Camp street, New Orleans, for a copy.

WE HAVE RECEIVED the grand illustrated catalogue of the educational publications, school furniture, etc., of A. S. Barnes & Co. Branch office, 112 Camp street, New Orleans. Those needing things in their line will do well to send for catalogue.

THE SOUTHERN MAGAZINE for February has a varied and vivacious array of articles. A Group of Poets, No. II, on Alfred DeMusset, is a very thoughtful and discriminative essay by Prof. James A. Harrison, of Randolph Macon College.

CRYSTAL FOUNT is the name of a new weekly, published by C. W. Buck, editor and proprietor, at Tuskaloosa, Alabama. It is a handsome paper, tastefully made up, and devoted to the cause of temperance.

THE ALDINE for February contains twelve fine engravings, besides the usual amount of fresh, original literature in prose and verse. There is no publication in this country comparable to it.

## MARRIED.

ROBERTSON—HINSON.—At the residence of the bride's father, on the twenty-second of January, 1873, by Rev. N. B. Young, Mr. D. A. Robertson to Miss T. C. Hinson, all of East Baton Rouge parish, Louisiana.

JACKSON—HIGGINBOTHAM.—January 23, 1873, by Rev. S. A. Hadou, Mr. I. L. Jackson to Miss E. O. Higginbotham, both of East Feliciana parish.

FLOWERS—TURRENTINE.—On the twentieth of January, 1873, by the father of the bride, Rev. M. C. Turrentine, at his residence in Tallassee, Alabama, Mr. James H. Flowers, of Tipton county, Tennessee, to Miss Fanny V. Turrentine, of Tallassee, Alabama.

Nashville *Christian Advocate* please copy.

JACKSON—CASETTY.—At the residence of T. S. Mabins, four miles south of Floyd, Carroll parish, Louisiana, February 5, at three P. M., by the Rev. George M. Liverman, Mr. E. C. Jackson to Mrs. M. M. Casetty.

## A Short College Sermon.

BY THE AGENT.

Text—"And the sons of the prophets said unto Elisha, Behold now the place where we dwell with thee is too strait for us. Let us go, we pray thee, unto Jordan and take thence every man a beam, and let us make us a place there, where we may dwell. And he answered, Go ye. And one said, Be content, I pray thee, and go with thy servants. And he answered, I will go. So he went with them, and when they came to Jordan they cut down wood. But as one was felling a beam, the ax-head fell into the water, and he cried and said, Alas, Master! for it was borrowed. And the man of God said, Where fell it? And he showed him the place, and he cut down a stick, and cast it in thither; and the iron did swim. Therefore said he, Take it up to thee, and he put out his hand and took it."—Second Kings vi, 1-7.

A long text—the sermon will be short. Leaving out the "Introduction," there are four "points" in it.

1. *A want recognized.* That want was a religious school—a "school of the prophets." The world has always needed such schools, and always will. God approves them. His inspired prophet in this case was president of one. California needs such a school. The Southern Methodist Church needs such a school.

2. *A good location sought.* Down on the Jordan was a good place—the soil was fertile, wood was plentiful. The right sort of a place for a college—just like Santa Rosa in essential features. A very good location.

3. *Labor properly distributed.* Every man took his beam—all their beams put together made the building. That made light work and quick work. That is what we must do for our college at Santa Rosa. Every man among us must do his part. Every Southern Methodist in the State must have a beam, brick or shingle in it. Yes, every one. This will make sure work and quick work. There are several thousands of us, and there will be many thousands more, thank God!

4. *The borrowed ax.* This is the point of the whole sermon just now. We know how the one felt who lost his borrowed ax. We have been borrowing. A miracle was wrought to get him out of the scrape. Can we expect as much to be done for us? Most certainly. The swimming of iron is not the greatest of miracles. The hearty consecration of gold and silver to doing good is a greater. The faith of the prophet made the iron swim. O God, give us the faith that will work miracles of gracious liberality for thy cause! Amen.—*Dr. Fitzgerald, in Pacific Methodist.*

## Agent's and Publisher's DEPARTMENT.

### Acknowledgments of Letters and Funds

RECEIVED BY MAIL.

**For the Week Ending Feb. 8, 1873.**

A—B. F. Alexander two letters, Philip Allen $1.81, American News Company, Advocate Publishing Company, D. Appleton & Co., T. K. Armstrong $2, L. R. Alford, D. Ayers, Edwin Alden.

B—Baltimore Episcopal Methodist, J. Lane Borden, J. C. Brogan, Barnes & Wilkinson two letters, W. C. Black $1.75, J. Barker, D. P. Bradford $1, M. C. Bigel $2, J. B. Brisson $2, H. J. G. Battle $2.

C—John R. Coy, Mrs. Mary E. Catchings 25 cents, N. A. Cravens, R. B. Crawford $12, Mrs. S. Collins $2, W. F. Compton $2, L. A. Corbin & Co., T. H. Cooper, D. P. Calhoun $2, Miss H. Currie $5, D. C. Cook.

D—R. A. Davis, R. B. Downer, A. L. Dyer, Dodd & Mead, W. B. Dennis, M. DuBose, J. P. Dunbie, P. Dunnington, R. W. DeFrance.

E—T. C. Evans, John Ervin, J. W. Ellet, W. A. Edwards $10, C. B. English $2.

F—E. B. Foust, O. S. Farwell, E. H. Freshman, A. Freeman, E. N. Freshman, Tiff. Foster.

G—J. E. Gibbs, John Gibson two letters, Gould & Lincoln two letters, H. M. Gillis, M. M. Graham two letters $10, C. B. Gallaway, A. E. Goodwyn, Griffin & Hoffman, Green & Cater.

H—W. C. Huntington $1, G. Hawkins $2, D. F. Hoyler, Hubbard & Bros. two letters, S. A. Howe $2.70, P. L. Henderson, F. M. Harrell, T. A. Henderson, R. Haynes, J. H. Houston.

I—Ivison, Blakeman, Taylor & Co.

J—B. Jones, A. M. Jones, R. G. Johnson.

K—J. H. Kilpatrick.

L—H. Levy & Bro., R. M. Leaton, J. B. Lippincott & Co. two letters, W. H. Lazenby, P. C. Lewis, T. A. Lancaster, Lee, Shepard & Dillingham, G. M. Liverman.

M—T. F. Mangum $2, W. M. Motley $2, P. H. Moss $1, J. B. McFerrin, A. H. Moss, E. H. Mounger $1, J. W. Mellock, I. Miller, Louisa C. McNair, M. C. McCallum 25 cents, R. F. Mountain, T. P. Martin, J. B. Merchant 25 cents, H. H. Montgomery $10, Fannie C. Morrison, John T. McDowell, John P. Morton, Mackellar, Smiths & Jordan, P. M. Magoolia $2.

N—Nemo $12.65.

P—Noel Pitts $2, S. A. Pilley, O. Pierce, J. S. Parker, J. S. Penn $100, Pott, Young & Co., J. W. Poston, P. S. Petty, R. G. Porter.

R—J. K. Randall, Mrs. C. M. Rosser, A. Riser, Mary F. Robertson $1.50, J. Reid $2, A. H. Redford, J. F. Riggs.

S—G. W. Stewart, Southwestern Book and Publishing Company, W. R. Stuckam, John F. Scurlock, William P. Sims, E. S. Smith $1, E. W. Simmons, W. T. Sutton, H. & J. A. Swayne, J. L. Skipper, Smith, Dixon & Co., A. B. Stewart $5.95, Mrs. M. L. Staples 25 cents, Scribner, Armstrong & Co., A. H. Sutherland, T. Sullins $5, J. H. Stevens, Scribner, Welford & Armstrong, W. D. Shea $2.25.

T—J. O. Turner, D. J. Thompson, M. C. Turrenthe, J. C. F. Taylor, George F. Thompson $5.95.

V—D. R. Van Pelt.

W—R. Ward, S. Wildblood $3, T. C. Wier, A. West $1, Frol. White, W. H. Walker $2, W. R. Watkins, W. Wadsworth, R. L. Wolcutt, Woolworth, Ainsworth & Co., Nancy Wood 50 cents, J. Woodbridge two letters $10.70, Wilson, Hinkle & Co., G. B. Wilson, D. W. Ward $10, G. R. Wilson $10.

### A SEWING MACHINE FOR $12.—

The Beckwith sewing machine, suited to all domestic purposes, easy and simple to operate, is offered at this low price. Orders should be addressed to Mr. Edward Thompson, general agent, No. 181 Peters street.

PHOENIX OIL.—We direct attention to the advertisement of William Cox, No. 18 Peters street, wholesale agent for the Pamalx oil. The proprietor claims that it is of great efficacy in the treatment of piles, erysipelas, tetterworm, ringworm, etc.

FOR NEW YORK.—Merchants' steamship line, sailing from New York and New Orleans every Saturday. John H. Ludwigsen, agent, No. 190 Common street, New Orleans.

THE EQUITABLE LIFE ASSURANCE SOCIETY OF NEW YORK.—Assets, $21,004,001; Income, $11,000,000. Office in New Orleans, No. 33 Camp street. A. P. Cleveland, general agent.

ANDERSON, No. 183 Canal street, produces excellent photographs of all the latest styles.

DENTISTRY WITHOUT PAIN.—Dr. J. M. Magee, No. 11 Baronne street.

THE GENERAL R. E. LEE MONUMENT.—The grand monument to the memory of General Lee is now rapidly being constructed under the direction and skill of Prof. Valentine. And in order to complete it at the earliest possible day, the Executive Committee of the Lee Memorial Association, of Lexington, Virginia, which is composed of such distinguished men as General Pendleton, General Terry, Hon. William McLaughlin, Colonel Preston Johnston, Charles Davidson and others, have authorized the publication and sale of a perfect *life-size* steel-engraved portrait of General Lee, the proceeds of its sale to be applied in furtherance of the object of this association, namely: to the erection of a monument to the memory of General R. E. Lee, at the Washington and Lee University, Lexington, Virginia. The portrait will be sold only by subscription, through regular authorized agents. Every subscriber for the portrait will receive a certificate signed by the secretary and chairman of the Lee Memorial Association. We commend this portrait to the public.

Messrs. R. L. DeLee & Co., No. 112 Camp street, New Orleans, have been constituted and appointed general agents for the State of Louisiana, and any communications addressed to them for circulars, terms, certificates and local agencies will receive prompt attention.

WOMAN'S FRIEND AND STEAM WASHER.—We call special attention to the advertisement of the above-named machine. From the number of the certificates which Mr. Hayes inserts, from persons well known and of the highest respectability in our city, there can be no doubt of the satisfaction which it gives, and the certificates are no loll, specific and complete that we can say nothing more strong and convincing, and therefore advise all who are interested to read the advertisement and certificates.

NOTICE OF REMOVAL.—J. L. Dunnica & Co., in our advertising columns, give notice of their removal to 66 Tchoupitoulas street, where they succeed to the business of Messrs. Stanard, Bronson & Co. Messrs. Dunnica & Co. have been leading wholesale linen dealers and commission merchants in this city for many years. There is no firm more reliable or more thoroughly conversant with the business in which they are engaged.

FASHIONABLE DRESSMAKING.—In another column appears the advertisement of Miss A. E. Barrett, whose dressmaking, cutting and fitting establishment is at No. 131 Prytania street.

COOPERAGE.—William J. Beirne, Nos. 28 and 29 Front street, is prepared to do all kinds of cooperage. Molasses casks, hogsheads, barrels, half-barrels, etc., always on hand.

CONSUMPTION.—New treatment by Dupro's Alimentary Elixir. Depot in New Orleans at Mr. P. Cusachs', corner of St. Philip and Royal streets. See advertisement.

THE NEW LOUISIANA REMEDY, for coughs, catarrh, asthma, bronchitis, consumption, etc., etc., is for sale by all the wholesale drug houses in New Orleans.

NEW STYLES of lamps, vase-lamps, pendants, chandeliers, brackets, etc., at the Septoline Oil Company's depots, No. 62 Camp and 15 Dauphine street.

THE LYON MANUFACTURING COMPANY advertise for agents to sell a new furnace. Apply at No. 180 Canal street.

MESSRS. NAVRA & OFFNER, No. 179 Canal street, dealers in Chinaware, cutlery, household comforts, etc.

WE CALL THE ATTENTION of persons in search of a commercial education to Dolbear College, 201 and 203 Canal street. de12 3m

## *BUSINESS NOTICES.*

ONE SIP of this will bathe the drooping spirit in delight beyond the bliss of dreams. Be wise, and taste.—*Milton's Comus.*

Verily do the words of the inspired poet gleam with the light of prophecy; for if there is anything that is swift to operate beneficially on the human system, inspired by physical ailments, it is Price's celebrated Aromatic Stomach Bitters. Those whose eyes "drag their slow length along," harassed by the petty but fretful annoyances of indigestion, dyspepsia, debility, febrile excitement, nervous irritability, exhaustion, or the general suffering that results from hepatic causes, deserve the fate to which they are consigned when, like the physician to whom the voice of sacred wisdom cried, "Heal thyself," they turn away from the means placed within their grasp. Price's Bitters will do the work. A vigorous stimulant, an agreeable elixir, a strengthening tonic and a grateful adjuvant, the very universality of whose use is confirmative of its efficacy, it stands to-day stamped with the signet-seal of medical approval, and radiant with the award of a high popular appreciation.

JAMES W. PRICE & CO.,
Manufacturers and Sole Proprietors,
Lock Box 165, New Orleans, La.

Sold by druggists, grocers and dealers throughout the South. fe6 1m

THE EQUITABLE LIFE ASSURANCE SOCIETY, New York.

Assets ..... $21,000,000
Income ..... 11,000,000

Branch office—33 CAMP STREET.

A. P. CLEVELAND,
General Agent.
fe13 1y

SIMMONS' LIVER REGULATOR, if persisted in, it is claimed, will cure the most stubborn case of liver disease. There is no failure about it. fe13 1t

UNPRECEDENTED SUCCESS.—Within the past year two hundred thousand boxes of Dr. Tutt's Vegetable Liver Pills have been sold, and not a single instance is known where they have failed to give satisfaction. If you would enjoy life, have a fine appetite and robust health, use these Pills.

AUGUSTA, November, 1869.

DR. W. H. TUTT: It affords me much pleasure to testify to the great value of your Liver Pills. They are all they are represented to be. In my opinion there are no Pills so well adapted to the Southern climate as they are. Yours truly,

JOS. BRUMMEL,
Late of Richmond, Virginia.

DR. TUTT'S HAIR DYE is indorsed by the best chemists. fe6 2t

CHARLES H. REED, REAL ESTATE Broker, No. 87 St. Charles street.—Buys and sells all sorts of city and country property. Mortgages made promptly. Various pretty cottages in choice location are offering on long terms. Has for sale the finest Building Sites in the city, and, being largely interested himself, can speak confidently on all matters pertaining to the sale, rental, appraisement and management of real estate. de28 2m

REMOVE from the liver those wastes arising from the action of the system which, if allowed to remain in the circulation, give rise to diseases which speedily destroy life. Nature has appointed the kidneys and liver as her agents, by whose action impurities shall be eliminated from the system; and when these agents are torpid or debilitated, or disabled from any cause or their business, Hamilton's Buchu and Dandelion imparts fresh tone and vigor to them, and makes of them the best blood purifiers one can have. This preparation is for sale at Frederickson & Hart's and E. J. Hart & Co.'s drug stores. jan5 2m

USE DR. HENRY'S WORLD'S TONIC AND BLOOD PURIFIER.—It is the great household remedy, pleasant to take, yet potent for the prevention and cure of diseases. It is better than Bitters, Cordials, Buchu or Sarsaparilla. Sold by druggists. jy18 1y

DR. HENRY'S ROOT AND PLANT PILLS.—Mild yet thorough; no nausea or griping; entirely vegetable; great Liver remedy. Price 25 cents. Sold by druggists. jy18 1y

MRS. WHITCOMB'S SYRUP.—The great soothing remedy. Price only 25 cents. Given rest to the mother and health to the child. Sold by druggists. jy18 1y

TWELVE SAMPLES (postage free) for fifty cents. Sells for $10. R. L. Wolcott, 161 Chatham square, New York. se28 1y

*NEW ADVERTISEMENTS.*




FOR OVER FORTY YEARS

THIS

PURELY VEGETABLE

LIVER MEDICINE

HAS PROVED TO BE

THE GREAT UNFAILING SPECIFIC

for LIVER COMPLAINT and its painful offspring, Dyspepsia, Constipation, Jaundice, Illiious attacks, Sick Headache, Colic, Depression of Spirits, Sour Stomach, Heartburn, Chills and Fever, etc.

After years of careful experiments, to meet a great and urgent demand, we now produce from our original Genuine Powders

THE PREPARED,

a liquid form of SIMMONS' LIVER REGULATOR, containing all its wonderful and valuable properties, and offer it in

ONE-DOLLAR BOTTLES.

The Powders (price as before)..... $1 00 per package.
Sent by mail..... 1 01 per package.

CAUTION!

Buy no Powders or Prepared Simmons' Liver Regulator unless in our engraved wrapper, with Trade-mark, Stamp and Signature unbroken. None other is genuine.

J. H. ZEILIN & CO.,
Macon, Georgia, and Philadelphia.
Sold by all Druggists. se13 1y

COMPETITION IS

THE LIFE OF TRADE.

TRY US!

McCANDLISH, CHRISTIAN & CO.,

36 CAMP STREET, NEW ORLEANS.

CROCKERYWARE,

CHINA, GLASS,

QUEENSWARE,

HOUSE-FURNISHING GOODS,

SILVER PLATED AND BRITANNIAWARE,
WOOD, WILLOW, JAPAN AND TINWARE,
CLOCKS of all kinds and prices,
BASKETS of every description,
LANTERNS, LAMPS, BIRD CAGES,
BROOMS, BRUSHES, COFFEE-MILLS,
Etc., etc., etc., etc., etc., etc., etc.

Our stock is the newest and most complete in this city. It is TOO LARGE, and we wish very much to REDUCE IT. To all who wish to buy FRESH NEW GOODS AT BOTTOM FIGURES we say:

CALL AND SEE US!

WE CAN SATISFY YOU.

no28 6m

NOTICE.—HAVING RECENTLY increased our milling interest in St. Louis, Missouri, we intend retiring from the Commission business in this city; and, with this object in view, we have this day turned over our store and fixtures and consignments en route to our friends, Messrs. J. L. DUNNICA & CO., who will give them prompt and careful attention on arrival, and account to the owners therefor. Messrs. J. L. Dunnica & Co. have been leading business men thoroughly conversant with its requirements, and are possessed of the means and ability to successfully conduct all business intrusted to their care. In retiring from the business we extend our sincere thanks to our friends for their very liberal patronage, and bespeak for Messrs. J. L. Dunnica & Co. a continuance of the same.

STANARD, BRONSON & CO.,
66 Tchoupitoulas street.

New Orleans, February 1, 1873.

REMOVAL.—REFERRING TO THE ABOVE card of Messrs. Stanard, Bronson & Co., we would notify our friends that we have removed from our old stand, No. 50 Tchoupitoulas street, to No. 66 Tchoupitoulas, between Baudras and Lafayette streets—store formerly occupied by Messrs. Stanard, Bronson & Co.

J. L. DUNNICA & CO.,
66 Tchoupitoulas street.
fe13 1m

THE NEW LOUISIANA REMEDY, FOR

*COUGHS, CATARRH, ASTHMA, BRONCHITIS, CONSUMPTION, ETC.,*

is creating extraordinary interest wherever known. The following is a sample of the evidence that is pouring in from all directions:

(COPY.)

NEW ORLEANS, Jan. 21, 1873.

Two years ago my wife was pronounced by physicians to be fast going into consumption, and I was constrained by a friend to use Smith's Polmonic Syrup, and since the use of it her recovery has been remarkable; in fact almost entirely cured. The medicine we consider INVALUABLE.

E. B. HAYES,
Sexton Carondelet M. E. Church South.

For sale by all the Wholesale Drug Houses in New Orleans. Depot, 106 CAMP STREET, near Baudras. fe13 1m

VERONA FEMALE COLLEGE.

REV. T. C. WIER, A. M., PRESIDENT.

Located at Verona, Lee County, Miss., on the Mobile and Ohio Railroad, two hundred and seventy-four miles north of Mobile. Spring session begins WEDNESDAY, FERRUARY 12, 1873. For particulars apply to the President. fe13 6t

ANDERSON'S PHOTOGRAPHIC STUDIO,

No. 183 Canal Street, New Orleans,

where will be found all the latest improvements in the Photographic Art. With close personal attention and the best assistants and Artists, we promise the finest work that has ever been done in this city, at uniform and moderate prices. Children taken from ten A. M. to two P. M. The Sea Pearl and Crayon Photo a specialty. All work guaranteed. fe13 1m

DENTISTRY WITHOUT PAIN,

In all its branches, with the greatest care to beauty, durability and economy, by

DR. J. M. MAGEE,
No. 11 Baronne street, near Canal.
fe13 2m

$5,000 TO BE GIVEN AWAY.

THE LOUISVILLE COURIER-JOURNAL,

National in its aims and reputation, and one of the brightest, quietest, newsiest and most readable papers on the continent. Daily, $12 a year; Sunday paper, $2; Weekly, $2 single, or $1.50 in clubs.

$5,000 in valuable presents will be distributed by lot, July 1, to subscribers to WEEKLY. Circulars, with full particulars, and specimen copies sent gratis on application. Address

COURIER-JOURNAL COMPANY,
Louisville, Kentucky.
fe13 2t

TALLOW.....TALLOW.

Tallow in Cans of 40 pounds, prepared expressly for Engineers and Machinery use in general, composed of Neatsfoot Oil, pure Tallow and Beeswax. Tallow in barrels, half barrels, kegs and cakes in store and for sale by

B. L. MANN & CO.,
161 Peters street.
ja2 2m

*NEW ADVERTISEMENTS.*

J. C. TILTON, PITTSBURG, PA.

WOMAN'S FRIEND AND STEAM WASHER

ONE HUNDRED THOUSAND SOLD.

WILL CLEANSE YOUR CLOTHES WITHOUT RUBBING.

EVERY ONE SOLD IS FULLY WARRANTED.

NO FLUIDS OR EXTRA SOAP USED.

IT CONSUMES LESS SOAP, LESS TIME AND LESS FUEL THAN THE USUAL method. It saves Labor, Wear and Tear, and the Annoyance of Wash-day. It requires no attention while the process of cleansing goes on. It will do the Washing of the Family while you are eating breakfast and doing up dishes.

Steam has long been known as the most powerful agent in removing dirt, grease and stains from clothing, and bleaching them white. Papermakers have for many years used steam in cleaning and bleaching their rags, and they succeed in making, by its agency, the lightest picking from the gutter perfectly pure and white. Until the invention of the STEAM WASHER or WOMAN'S FRIEND, although often attempted, no method had been discovered of applying Steam directly to the clothing, which could be used in a portable manner for domestic purposes. The WOMAN'S FRIEND washes without labor. It will do the washing of an ordinary family in from thirty minutes to an hour. The STEAM WASHER is superior to all other devices for the following reasons:

1. It does its own work, thereby saving a large portion of the time usually taken in a family.
2. It uses much less soap than is required by any other method.
3. It requires no attention whatever while the process of cleaning is going on. A lady can do her washing while she is eating her breakfast and doing up the breakfast dishes.
4. Clothing wears double the time, washed in this Washer, that it will washed by a machine, or by hand-labor or a washboard.
5. Lace Curtains and all fine fabrics are washed in a superior manner. For Flannels this Washer is most desirable, as it will not full them, as a machine or hand-rubbing does. All fabrics, from the finest lace to a bed-blanket, can be washed perfectly and with ease without the rubbing-board.

IT IS TRULY A LABOR AND CLOTHES-SAVING INVENTION.

READ THE FOLLOWING TESTIMONIALS:

NEW ORLEANS, LA., January 16, 1873.

This is to certify that I have used the Steam Washer sold by E. B. Hayes, General Agent, and fully indorse all the claims for it, having used it four or five weeks.

(Signed) ANN S. BASSETT, 186 Chippewa street.

NEW ORLEANS, LA., January 17, 1873.

This is to certify that I am using the Steam Washer called the "Woman's Friend," and consider it the best invented Washing Machine in use. It saves labor, soap, fuel and clothes, and I fully indorse all Mr. Hayes claims for it. (Signed) MRS. C. H. W. LEIDE, No. 81 St. Charles street.

NEW ORLEANS, LA., January 17, 1873.

I am using the Steam Washer called the "Woman's Friend," and consider it the best thing for washing clothes I have ever seen. (Signed) J. C. McALLISTER, cor. Carondelet and Julia sts.

NEW ORLEANS, LA., January 17, 1873.

I am using the Steam Washer called the "Woman's Friend," and consider it the best invented Washing Machine in use. It saves labor, soap, fuel and clothes.

(Signed) N. MILLER, No. 86 Gravier street.

NEW ORLEANS, January 21, 1873.

This is to certify that I have tried the Washing Machine known as the "Woman's Friend," and find it all that it is claimed to be. I gave it a fair and honest trial, and I take great pleasure in recommending it to every housekeeper. It is very simple. A small child can use it. There is no rubbing necessary, and consequently no damage to clothes. Very respectfully,

(Signed) MRS. N. JENKINS, No. 100 Baronne street.

NEW ORLEANS, January 30, 1873.

I have used the Steam Washer called the "Woman's Friend," and am perfectly satisfied that it will do all that Mr. Hayes claims for it. It is truly a labor-saving invention.

(Signed) FRANK SCHAEFFER, corner First and St. Dennis streets.

NEW ORLEANS, January 30, 1873.

This is to certify that I have purchased from Mr. Hayes the Steam Washer called the "Woman's Friend," and I find it to be a great invention. It saves labor, soap, fuel and clothes, and I can fully recommend the same. No family should be without one.

(Signed) MRS. J. F. ROHRBACHER, No. 237 Camp street.

NEW ORLEANS, January 31, 1873.

E. B. HAYES, Esq., NEW ORLEANS, LA.—*Dear Sir:* The Steam Washer I bought of you, called the "Woman's Friend," I find, does all that you promised for it, and ought to be in every family.

(Signed) MRS. R. M. WALMSLEY.

NEW ORLEANS, January 31, 1873.

MR. E. B. HAYES, NEW ORLEANS, LA.—*Dear Sir:* It gives me pleasure to say to you that my wife has tried your Steam Washer, and pronounces it a perfect success, so far as she can judge. Wishing you much success in introducing it generally, I remain Your friend, truly,

(Signed) S. HENDERSON.

NEW ORLEANS, February 1, 1873.

The Washing Machine called the "Woman's Friend" is well named. It has been used in my family, and found to come up to all that has been claimed for it by the patentee. We can cheerfully recommend it to all as a complete success. (Signed) DR. E. D. REACH, 331 Canal street.

Parish and County Rights for sale. Agents in the country wanted. Send for circular and special terms.

E. B. HAYES, General Agent.

Manufactured and for sale by G. W. W. GOODWYN, NO. 52 GRAVIER STREET, NEW ORLEANS. ja23 3m

FASHIONABLE DRESSMAKING.

MISS A. E. BARRETT

Begs to inform her friends that she has opened her

DRESSMAKING, CUTTING AND FITTING ESTABLISHMENT

AT

No. 131 Prytania Street,

*BETWEEN POLYMNIA AND FELICITY STS.,*

where she guarantees entire satisfaction with all kinds of work intrusted to her, and at more reasonable prices than any other similar establishment in the city.

MISS BARRETT is a graduate of Mr. TAYLOR, of New York, and Mme. L. DRURY, of Springfield, where she has obtained unusual advantages and has adopted their systems of Cutting and Fitting, which cannot be excelled anywhere, and will be happy to teach their

Latest Scientific Rules to Pupils.

Thankful for the former patronage of her many friends, she most respectfully solicits a continuance of the same, and of the public generally, in her new establishment.

MISS A. E. BARRETT,
131 Prytania street.
fe13 1m

FOR NEW YORK.



Merchants' Steamship Line.—Sailing from New York and New Orleans EVERY SATURDAY.

Cabin Passage..... $60 00
Steerage Passage..... 25 00

Through tickets to Liverpool and the Continent.

New Orleans wharf—Foot of Jefferson street.
New York wharf—Pier No. 4, North River.

JOHN H. LUDWIGSEN, Agent,
No. 190 Common street.
fe13 1y

CONSUMPTION.....CONSUMPTION.

NEW TREATMENT BY

DUPRO'S ALIMENTARY ELIXIR.

Prepared with Raw Meat and Alcohol. Recommended by the highest medical authority in Paris. A Radical Cure, and in desperate cases

A CERTAIN RELIEF.

Agreeable to the taste. Incontestably superior to Cod Liver Oil, the Hypophosphites and other preparations. This Elixir, the basis of which is Raw Meat and Alcohol, is moreover one of the most powerful tonics for persons convalescing or feeble, or chlorotic young girls, debilitated old persons, etc. Depot in New Orleans at

MR. P. CUSACHS',
Corner St. Philip and Royal streets,
Sole Agent for the United States.
fe13 6m

WANTED—MEN WHO WANT TO MAKE Money.—Here is an opportunity for making money rarely presented in a lifetime. We have got the best and surest-selling article ever invented, that every housekeeper buys on sight. It is a small Furnace, weighing only six pounds, that can be used with or without a stove. It will fit in the holes of any sized stove or range, and will do as much work with one quart of fuel—charcoal, chips, coke, corncobs, wood or soft coal—as can be done on any stove with one-half bushel. It will boil, broil, roast, toast, bake and stew. It is the best air-tight heater in the world. Its economy in saving fuel is marvelous. You have no smoke, gas or heat in the room. It sells the year round. Retail price only $2. Thousands are sold every week. Any man with a small capital can clear from $20 to $40 per day by owning the right of any good county, and a whole State is of incalculable worth to a man of enterprise. We will send a sample Furnace to any part of the United States on receipt of $2. Address, for circular,

LYON MANUFACTURING CO.,
No. 180 Canal street.
fe13 2m

PROCTER & GAMBLE'S

EXTRA OLIVE SOAP

is made from the Best Material and Nicely Perfumed. Sold at price of ordinary Soap. Buy it; you will use no other. Grocers have it.

New Orleans Jobbers are Wholesale Agents. ja2 6m

WILLIAM J. BEIRNE,
Successor to Fuller & Beirne,
COOPERAGE,
Nos. 28 and 29 Front Street,
Near Bienville, New Orleans, Louisiana.

All kinds of Iron-bound work. Molasses Casks constantly on hand. Hogshead, Barrel and Half-barrel Hoops. Particular attention paid to Trimming. Charges moderate. References—J. Thibaut, Robt. Carey, R. Milliken, Hanson Kelly. fe8 3m

THE BEST YET.—AGENTS WANTED everywhere for the

POPULAR FAMILY BIBLE.

Clergymen and others will find a remunerative as well as useful occupation for spare hours in canvassing for our Bible. It is the cheapest, best-selling and handsomest Family Bible published, being Bible, Bible Dictionary and Commentary combined. Illustrated with hundreds of Engravings, beautiful Steel-plates and Illuminated Tablets, gilt Marriage Certificate and Photo-case. Better terms. Lower prices. Canvassing-Books to Agents free. Agents also wanted for the new Made Book, by WILLIAM WALKER.

CHRISTIAN HARMONY.

Printed with new-shaped seven-character notes, is preferable to anything of the kind ever before used. Any one can learn to sing in one-fourth the time required by the old methods. It combines the choicest collection of Music, from the best sources, particularly designed for Choirs, Singing Schools and private societies. Specimen pages, with terms, mailed free.

MILLER'S BIBLE AND PUBLISHING HOUSE,
fe13 13t 1102 and 1104 Sansom St., Philadelphia, Pa.

PHOENIX OIL.—PREPARED BY J. J. LINK, New Orleans.—This valuable Liniment has no equal, and can be depended on as one of the best offered to the public. The proprietor, therefore, leaves it to them to judge of its merits, feeling satisfied that its virtue will speak for itself. This Liniment will cure the following diseases if the directions are strictly followed, viz.: Piles or hemorrhoids; cases of twenty-five years' standing have been cured with this Liniment. Who will suffer with this painful disease any longer, when so cheap and easy a remedy is offered? For burns or scalds the proprietor challenges the world to produce its equal; it will instantly give relief. For old indolent sores it has effected cures where the most scientific failed. For fresh cuts, sprains, bruises, tetterworm, ringworm, salt rheum, erysipelas, sting of a wasp, spider or snake-bite, chapped lips, chapped hands, sore mouth, sore throat, sore or caked breast, rheumatism, and pain in the side, breast or back. In cases of pneumonia it will give great relief, where there is much pain in the side or breast, by rubbing the patient with it. For warts and corns it is good, and will remove them if the directions are strictly followed. This Liniment will be found a certain cure for the following diseases in Stock: For foot-evil it is a sovereign remedy; fistula, poll-evil, galls, scratches, sprains, bruises, sweeny, and mange on dogs. In fact no plantation or family will be without this valuable preparation after it becomes generally known. Liberal discount to retailers. For sale by

WILLIAM COX,
No. 18 Peters street, New Orleans.
fe13 1y

A CHALLENGE

Is extended to the world to place before the public a better Cough or Lung remedy than

ALLEN'S LUNG BALSAM.

IT HAS NO EQUAL. Read what well-known Druggists of Tennessee say about Allen's Lung Balsam:

SPRINGFIELD, TENN., Sept. 13, 1872.

GENTLEMEN: Please ship us six dozen Allen's Lung Balsam. We have not a bottle in the store. It has more reputation than any Cough Medicine we have ever sold. I have been in the drug business twenty-seven years. We mean just what we say.

Very truly yours, HURT & TANNER.

What the Doctors Say.

Drs. Wilson & Ward, physicians and druggists, write from Centerville, Tennessee: "We purchased Allen's Lung Balsam, and it sells rapidly. We are practicing physicians, as well as druggists, and take pleasure in recommending a great remedy, such as we know this to be."

Physicians do not recommend a medicine which has no merit. What they say about Allen's Lung Balsam can be taken as a fact. Let all afflicted test it at once, and be convinced of its real merits.

It is harmless to the most delicate child. It contains no Opium in any form.

Directions accompany each bottle.

Call for Allen's Lung Balsam.

J. N. HARRIS & CO., Proprietors,
Cincinnati, Ohio.

For sale by all Medicine dealers. fe13 6m

THE TRUE JUVENILE SONG-BOOK,

BY A. N. JOHNSON,

contains music from which children will derive both amusement and instruction. In fact this book is believed to teach the "true" mode upon which children ought to be taught.

Price, $5 per dozen. Single specimen copy, by mail, post-paid, 50 cents.

THE SONG-KING,

For Singing Classes and Conventions,

BY H. R. PALMER.

This work contains One Hundred and Ninety-two pages. Bound in board cover, 75 cents single; $7.50 per dozen.

The new Sunday School Singing-Book,

SUNSHINE!

FOR 1873.—TO BE READY MARCH 

## The Child's Corner.

*THE LIFE-CLOCK.*

There is a little mystic clock,
No human eye hath seen,
That beateth on, and beateth on,
From morning until e'en.

And when the soul is wrapped in sleep,
And heareth not a sound,
It ticks and ticks the livis-long night,
And never runneth down.

O wondrous is that work of art
Which knells the parting hour!
But art never formed, nor mind conceived,
The life-clock's magic power.

Nor set in gold, nor decked with gems,
By wealth and pride possessed;
But rich or poor, or high or low,
Each bears it in his breast.

When life's deep stream, 'mid beds of flowers,
All still and softly glides,
Like the wayfarer's step, with a gentle beat,
It warns of passing tides.

When threatening darkness gathers o'er,
And hope's bright visions flee,
Like the sullen stroke of the muffled oar,
It beateth heavily.

When passion nerves the warrior's arm
For deeds of hate and wrong,
Though heeded not the fearful sound,
The knell is deep and strong.

Such is the clock that measures life,
Of flesh and spirit blended;
And thus 'twill run within the breast
Till that strange life is ended.

*Episcopal Methodist.*

## The Little Girl's Conversion.

Dear readers, and especially those of you who have found Jesus, who know him as your own precious Savior, I am going to tell you a true story of how a poor little Irish girl came to know the same precious Savior.

A good many years ago, in a large town in Ireland, I used to go every Sunday morning to a Sunday school called a "ragged school," to speak to some little children about Jesus. Perhaps you would like to know why it is called a "ragged school;" it was because most of the children who went there were very, very poor, and were dressed in very old, torn clothes, with no hats or bonnets, and no shoes and stockings for their poor little feet.

Well, the little girl I am going to tell you of was just like that; she never wore a bonnet, and her little bare feet were often pinched with cold; but she was a bright, happy little girl, and did not seem to mind about not having many clothes to wear, and she loved to come to Sunday school, and used to listen so earnestly when I told the children about Jesus, and what he had done to save poor lost sinners. Then little Bridget—for that was her name—became very anxious, and I often used to ask the Lord to open her heart to receive Jesus.

About this time she was absent one or two mornings, and I felt rather disappointed, fearing that she was getting careless. When the next Sunday came I had the pleasure of seeing her in the class again, looking rather pale. She told me she had been very ill, and that was the reason she had not been to Sunday school.

The subject we had that morning was a very beautiful verse in First Samuel, seventh chapter and ninth verse: "And Samuel took a sucking lamb, and offered it for a burnt offering wholly unto the Lord; and Samuel cried unto the Lord for Israel, and the Lord heard him." I spoke to the children about the Lord Jesus as being the Lamb of God—the one great and only sacrifice for sin. Then I said that Jesus bore the sin of the world, and that when he hung on the cross he was bearing the penalty of man's sin. "The wages of sin is death," and so he died on the cross, and was put down into the grave; but he rose again the third day—where did he leave the sin? Little Bridget looked up at me, her eyes beaming with joy as she cried: "Oh, teacher, then he left it all in the ground." I did not take any notice of the remark just then, but went on to say that if she believed that Jesus had borne all *her* sins on the cross, and put them away, and that he had died in her stead, then she was free from all stain of sin, and as perfect in God's sight as Christ himself. I stopped for a minute, and she said with deep earnestness: "Oh, teacher, what a nice thing it is to believe!" I said: "And do you believe that the Lord Jesus bore all your sins?" "Yes, teacher, I do." "When did you believe it?" "Just now, when you were speaking to me, I felt sure of it."

Now, dear ones, there is one thing I would like to say to you. There were many little girls in the class that morning besides little Bridget, and they all heard the same sweet story of the Savior's love; but they did not seem to care about it. They had heard it before, and I have no doubt that they thought they should often hear it again, and so they went away laughing and chattering, and forgot that wonderful tale of the sufferings and death of the Son of God, and grieved the heart of that dear Savior who was yearning over each of these poor lost little ones, and desiring to bring them to himself.

Now is this what you will do, any of you who have not yet come to Jesus? Will you read this little story, and then throw it down and run away to your play or your lessons, and forget about the dear Lord Jesus? Do you ever think that the Lord Jesus loves you far more tenderly than even your mother does? Will you continue to disappoint his loving heart? You know you cannot get to heaven without the Lord Jesus, and you know in your heart how naughty you are, and how often you do and think things that you would not like any one in the world to know anything about. Now, except you take the Lord Jesus as your substitute—that is, believe, as little Bridget did, that Jesus had died instead of her, and borne all her sins on the cross—you will have to bear the punishment yourself; and God says: "The wages of sin is death, but the gift of God is eternal life, through Jesus Christ our Lord." Come, then, to Jesus just NOW, dear little ones, and then you will be happy here and happy hereafter.

HOW TO TREAT STRANGERS.—A Sabbath school missionary in the West, while addressing a Sabbath school, noticed a little girl, shabbily dressed and barefooted, shrinking in a corner, her little sunburned face buried in her hands, the tears trickling between her small brown fingers, and sobbing as if her heart would break. Soon, however, another little girl, about eleven years old, got up and went to her, and, taking her by the hand, led her toward a brook, then seated her on a log, and, kneeling beside her, she took off her ragged sunbonnet, and, dipping her hands in the water, bathed her hot eyes and tear-stained face, and smoothed the tangled hair, talking in a cheery manner all the while.

The little one brightened up, the tears all went, and smiles came creeping around the rosy mouth.

The missionary stepped forward and said:

"Is that your sister, my dear?"

"No, sir," answered the noble child, with tender, earnest eyes; "I have no sister, sir."

"O! one of the neighbor's children," replied the missionary—"a little schoolmate, perhaps?"

"No, sir; she is a stranger. I do not know where she came from. I never saw her before."

"Then how came you to take her out and have such a care for her if you do not know her?"

"Because she was a stranger, sir, and seemed all alone, and needed somebody to be kind to her."

## Where are the Butterflies?

We watched the swallows sitting in long rows upon the house-tops, chattering, consulting and settling their plans for their travels; and though we did not actually see them go, we know quite well they are gone, and that somewhere in the sunny South they are living and catching flies, till April will bring them back to us none the worse. And we know what becomes of the squirrel and the harvest-mouse, and many another little creature which has safely packed itself away in some cozy hole till the spring-time.

But the butterflies, where are they?—those beautiful children of sunshine and of summer which have been flitting around us day by day—now that summer is gone and the sun hidden behind the dark wintry clouds, what has become of them? The yellow sulphur butterfly, like a flying primrose, which we hailed so gladly in the early days of spring; the white butterfly, born among the cabbages, which has been following us everywhere; the lovely little blue butterfly, which danced before us on the breezy downs; fairest of all, the glorious peacock-butterfly, which spread out its painted wings upon the dahlias all through the autumn—these, and a hundred others, where, where are they? Ah, they have not taken flight with the swallows; they are not sleeping with the squirrel; one or two may be hiding under the ivy leaves, and may perchance live through the winter, but beside these, alas! they have melted away and perished before the frosts and the fogs of the dark November days.

But you need not be sorry; they lived happily in the sunshine, they did the work they had to do, and then, and not till then, they died. Is it not a strange thing to think that no butterfly ever sees either its parents or its children? The same may be said of other insects, but we can follow the life of a butterfly better than theirs. It is like an island cut off from all that went before and from all that is coming after.

The tiny eggs are laid upon leaf of oak-tree or maple, or some far humbler plant, and the baby caterpillars, when they are hatched, find themselves just in the right place; their unknown mother has had a mother's care for them, and the food which is closest to them is always that which they would have chosen for themselves. So they eat and eat, and keep growing and growing, till their skins get too small for them, just as your clothes might do for you. But they cast them off, and find a new skin all ready underneath. Two or three times over this goes on, then the eating comes to an end; the caterpillar spins for itself a silken bed, and, wrapping itself up within it, turns into a chrysalis. The word means something golden, because many of them are of a burnished yellow color outside. Within, you would think it was nothing but a grain; there is no sign of life; you would say the caterpillar was dead. So you would say of the trees in winter; but they are not dead; they are only getting their new robes ready; and it is just the same with the caterpillar. Wait but a little while and forth from this living tomb springs the perfect creature—a radiant, many-colored butterfly—wonder of wonders, only that we have grown too used to it to marvel.

And the butterfly spreads its wings to the sunshine, and it settles on the flowers, just to sip a little honey; but it has not much to do with eating now—that is too commonplace a matter for such an airy creature; it enjoys its new world for a few brief days, and then it lays its eggs and dies. The eggs mostly lie dormant through the winter, and then are hatched by the heat of the sun in the spring; and so the history of the butterfly ends.

First creeping and then soaring—feeble and despised, and then admired and courted—born in a hovel and then raised to a throne—put to sleep in a golden cradle, and waking up with ugliness turned to beauty—the old life dull and dreary, the new one bright and sunny—is it not like a fairy tale? And are there not hundreds of such tales written for us on every hedgerow and almost every blade of grass? And has not God put into them morals and lessons for us, if we have only eyes to see them and hearts to understand them?

Let us take away one lesson to-day from the butterfly. Do you know where some of the largest and loveliest of them spring from? Their birthplace was the nettle-bed—a humble and despised place, you will say, and truly. And we must begin low if we would soar high. We must be humble before we can be great. We must enter at the gate of humility if we are ever to be exalted. The butterfly and its story only echo back the Bible words: "Before honor is humility." "He that humbleth himself shall be exalted."—*Children's Hour.*

MAKE the best use of what you have, and then you may look to the Lord with confidence for more.

## Farm, Garden and Household.

### Pasturing Hogs.

To raise hogs cheaply and profitably they should have green food the year round. Clover in summer and rye in winter give the most satisfactory results. It is best that pigs should always have some grain, but they will require very little if they have a good pasture. Most farmers permit their clover to head out before turning on it; but this is not our practice, and years of experience has satisfied us that it is not the most economical plan. We turn our hogs on the clover so soon as it will afford a good bite, and keep enough on it, if possible, to prevent it from heading out at all. In this way the clover will last through the entire summer and fall, and will be much more likely to survive the winter than if permitted to head out. Upon the contrary, if hogs are kept off until the clover is in bloom, they will simply go through the field and bite the blossoms off, and the remainder will be trampled under foot and lost for all feeding purposes. Now we do think that the land is more benefited by this method than the other. In fact, our experience is in favor of short pasturing, for we always feed our store hogs corn when on clover, and the droppings, which are very rich, will be scattered all over the land, and improve it more than the dead clover stalks. We always provide rye for winter pasturage; it is the best thing, after all, and it is astonishing the amount of stock that a good field of rye, sown in August or September, will carry through the winter with very little assistance from the granary or the mow. With plenty of clover and rye, green food can be had the entire year, and stock hogs will always look thrifty that have plenty of this in addition to a moderate supply of grain. If a farmer has good stock, either Berkshire, Chester or Essex, or any other improved breed, or a mixture of them, and treats them this way, he will always have a supply of good healthy pork, and it wont cost him ten cents per pound either. If he feeds regularly and salts regularly, and pays attention to the cleanliness and general health of his stock, he need not fear cholera or any other disease of the kind.—*Rural Alabamian.*

SAVE YOUR ORANGE-TREES.—The Plaquemine *Sentinel* of a recent date, in alluding to this important fruit-tree, says:

Lately we have had occasion to notice particularly the condition of the orange-trees in town and country. These trees are neglected to an extent which will hereafter cut short the orange crops of the State extensively if a remedy is not applied. On many trees moss hangs, and it looks as though it were several years old. The bark of the trees looks dead, or in a diseased condition. The lands look dull and unthrifty; the fruit is small and sour, and the rind hard and tight.

Fork up the earth all around within six feet of the tree, but avoid, as much as possible, disturbing the roots. Make the soil rich with old manure, or muck, or rotten wood, or Sterne's fine-bone superphosphate.

Draw the earth away from the body of the trees, and leave the large ends of the roots bare. Leave a circular levee around the tree from six inches to a foot high, if the surface around the tree is not too flat. This levee and mellow earth will appropriate all of the rains that fall on or around the tree to the roots over which they fall.

A thrifty orange-tree protects itself against its enemies like a strong man. The first thing to be done in applying a remedy to a sick orange-tree is to feed it at the roots; give the roots a chance to luxuriate in rich, mellow soil; give it sufficient moisture, but not too much, and its enemies will shun it as ticks and vermin shun fat cattle.

SUCCESSFUL APPLE-GROWING.—Joshua Jeffries is mentioned by the *Practical Planter* as one of the most successful apple-growers in Pennsylvania. His orchard is located on a hillside sloping gently to the south and southwest, is of limestone soil, and made fertile by surface application of manure. This system he has pursued for fifteen years. Trees, he maintains, should be fed regularly, not too much, but just enough to enable them to maintain a healthy, moderate, uniform growth. He applies the washings of the roads on his own farm, all the refuse ashes and those made in the neighboring lime-kilns in burning lime with wood, and also manure from the cattle yards. Whenever he has a spare load of fertilizing matter it goes to the orchard. Spreading the materials on the surface, although a green grass sod is on the ground all over it, the soil is so mellow he can kick it up with his foot—the young roots coming to the surface, or nearly so, not being more than an inch or so under it for their food. There they come in contact with light, heat, moisture, the important elements of plant food. Trees treated under this system are healthy, strong and vigorous. Although in a deep valley, liable to the late spring frosts, he secures crops of fruit, while his neighbors in more favored localities fail.—*Field and Factory.*

COTTAGE CHEESE.—Boil two chickens till tender, take out all the bones, and chop the meat fine, season to your taste with salt, pepper and butter, pour in enough of the liquid they were boiled in to make it moist, put into whatever mold you wish, and when cold turn out and cut into slices. It is excellent.

TO CURE SORE THROAT.—Take the whites of two eggs, and beat them with two spoonfuls of white sugar; grate a little nutmeg, and then add a pint of lukewarm water. Stir well and drink often. Repeat the prescription, if necessary, and it will cure the most obstinate case of hoarseness in a short time.

LEMON PIE.—Four soda crackers soaked several hours in two teacups of water, two cups of sugar, the rinds and juice of two lemons. Bake in pastry for two pies.


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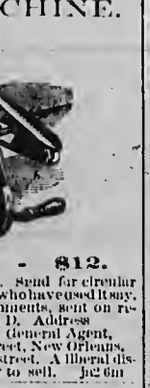
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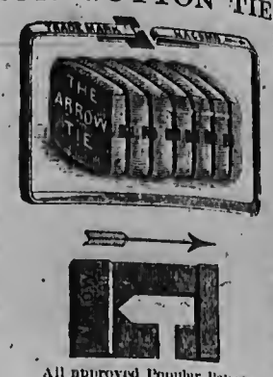
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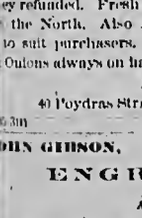
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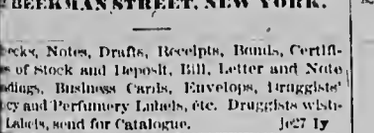
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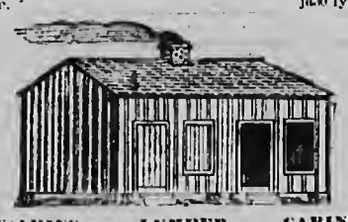
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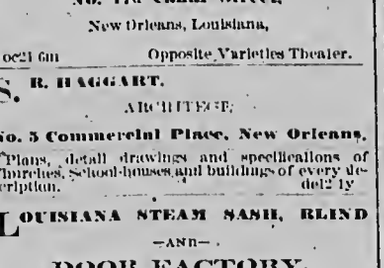
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**8.....CAMP STREET.....8**
Has for sale, at Low Prices, Fine Gold and Silver WATCHES, American, English and Swiss; Fine JEWELRY, Sterling SILVERWARE, Gold, Silver and Steel SPECTACLES and EYEGLASSES.
Particular attention to repairing all kinds of Clocks and Watches. Diamonds remounted and Jewelry repaired. Ja2 2m

**JOSEPH PATZELT,**



FURNITURE AND CABINETMAKER,
**No. 172 Camp Street, New Orleans.**
Repairing, Varnishing and Upholstering executed at the shortest notice. Furniture made to order. no21 1y

**RICHARD RHODERICK,**

CISTERN MAKER,
**132.....Julia Street.....132**
Between Camp and Magazine, New Orleans.
Second-hand Cisterns always on hand. All work guaranteed.
All orders left at Box 30, Mechanics' and Dealers' Exchange, will meet with prompt attention. my21 1y

**SHELBY SEYMOUR & CO.,**
WHOLESALE AND RETAIL DEALERS IN
**PITTSBURG AND ANTHRACITE COAL.**
Steamships, Founderies, Cotton Presses, Factories, Railroads, Families, etc., supplied on the most reasonable terms. Orders for either Pittsburg or Anthracite may be left at our office,
No. 57 CARONDELET STREET;
Or at the Landing, Post 20, First District, foot of Terpsichore street. no14 3m

**TO THE PUBLIC.**—I AM NOW PREpared to remove and repair IRON SAFES; also Lightning Rods repaired and put up to order. I have also on hand New and Second-hand SAFES for sale, both Burglar and Fire-Proof. Particular attention paid to repairing Bank Locks and Printing Presses, on most reasonable terms.
GEORGE COATS,
No. 168 Magazine street, near Julia.
Second-hand Sewing Machines always on hand and for sale. de28 2m

**ST. CHARLES NURSERY,**

BY JAMES E. WALDO & CO.

Fruit and Ornamental Trees, Evergreens, Flowering Shrubs, Roses, Greenhouse and Bedding Plants, well-grown Orange Trees, Plants for Hanging Baskets and Flower Vases. Every exertion made to give full satisfaction in filling all orders from city or country. Packing done in a manner to insure safety in shipment any reasonable distance. Bouquets and Floral Designs made to order. Gardens laid out and taken care of. City Depot, 122 Camp street, New Orleans. no28 1y

## PROFESSIONAL CARDS.

**DR. J. J. LYONS,**

NO. 502 RAMPART STREET,
CORNER FELICITY,
Ja2 6m New Orleans, La.

**DR. JOHN G. ANGELL,**

DENTAL SURGEON,
**152.....Julia Street.....152**
All operations in Operative, Mechanical and Surgical Dentistry carefully performed.
Nitrous Oxide and other Anæsthetics administered. no28 1y

**DENTAL NOTICE.**

DR. N. P. GODFREY, having returned from his summer tour, is prepared to see his friends, as usual, at his rooms, at all business hours. Families requiring his attention will find it advantageous to call early, while he is not so much engaged.
Office—183 Canal Street. no14 1y

G. W. RACE. W. H. FOSTER.
E. T. MERRICK, formerly Chief Justice, Louisiana.

**RACE, FOSTER & E. T. MERRICK,**

ATTORNEYS, COUNSELORS
AND
SOLICITORS,
Corner of Camp Street and Commercial Place,
se25 NEW ORLEANS.

**W. W. EDWARDS,**

COUNSELOR AT LAW
AND
COMMISSIONER OF DEEDS,
**No. 88 Common Street,**
se14 1y New Orleans.

**DR. C. J. BICKHAM,**

OFFICE—680 MAGAZINE STREET,
Between Philip and First Streets, New Orleans.
Will call daily at College building, corner Common and Baronne streets, between eleven and twelve o'clock. je29 1y

**NEW ORLEANS WATER CURE,**

NO. 9 PRIEUR ST., CORNER OF CANAL.

DR. KALOW, of Berlin, would most respectfully inform the citizens of New Orleans and the surrounding country that he has opened an establishment at No. 9 Prieur street, corner of Canal, for the cure of all CHRONIC DISEASES. Ja23 3m

## MEDICAL.

**INDIAN TURNIP COMPOUND**

**PECTORAL BALM,**

FOR THE CURE OF
COUGHS, COLDS,
HOARSENESS,
BRONCHITIS, ASTHMA,
and the various Affections of the Lungs and Throat, and for the relief of Consumptive patients.




The Indian Turnip Pectoral BALM completely cures the most inveterate cases of Bronchitis, Catarrh, Incipient Consumption, Pulmonary Congestion, the Spasmodic Nervous Disorders which attend uncertain forms of Coughs, Sore Throat, and generally all cases of Inflammation of the Respiratory Organs. It has a soothing action upon the lungs, facilitates expectoration, checks the spitting of blood, and relieves ills of Asthma. In this last disease the Indian Turnip Pectoral Balm has been given with the greatest success. Its use in Whooping Cough remarkably relieves this distressing affection. Price, $1 per bottle.
Prepared and for sale by
B. LAPLACE, Druggist,
Nos. 23 and 25 Elysian Fields street, and the principal Wholesale and Retail Druggists of New Orleans. Ja23 1m

**REVERSE YOUR PLAN!**

Leave off purgative and violent medicines that prostrate the vital powers, and form BLOOD PURIFIER try.

**HAMILTON'S**

**BUCHU AND DANDELION,**

which acts on the KIDNEYS, LIVER and BOWELS, and removes impurities of the system by opening its outlets.
W. C. HAMILTON & CO., Cincinnati, Ohio.

**Kress Fever Tonic.**

Ask your druggist for this Remedy. A box of Pills with each bottle, and is sold: NO CURE NO PAY. Take no other Ague Cure. Ask for KRESS FEVER TONIC. It is the safest. Don't forget the Warrant. If it fails to cure you, get your money back.
W. C. HAMILTON & CO., Cincinnati, Ohio.

**PILES CURED.**

HAMILTON'S BUCHU AND DANDELION promotes digestion of the food by its influence on the stomach. It promotes the healthy action of the Kidneys. It secures activity of the Liver and regularity of the Bowels, and Prevents Constipation, which causes Piles. Try it.
W. C. HAMILTON & CO., Cincinnati, Ohio.

**NINETY-NINE PER CENT,**

L. W. Frankner, of Champaign, Illinois, says "I have been selling KRESS FEVER TONIC two years under a warrant, and have had but one bottle returned as failing to cure. From what I see of its action I believe that it will cure Ninety-nine cases of Ague in every One Hundred."
W. C. Hamilton & Co., Cincinnati, Ohio, warrant this remedy to cure Ague in all its forms. A box of Pills FREE with each bottle.

**Rational Treatment of all Kidney, Urinary and Liver Diseases**

IS EFFECTED BY
HAMILTON'S BUCHU AND DANDELION

It acts directly on those organs, enabling them to remove those wastes in the blood which cause Gravel, Diabetes, Bright's Disease, Jaundice, Rheumatism, Scrofula, etc.
W. C. HAMILTON & CO., Cincinnati, Ohio.

These Remedies are for sale by
FREDERICKSON & HARTE,
E. J. HART & CO.,
Ja16 3m New Orleans, La.

**RHEUMATISM,**

GOUT AND NEURALGIA PERMANENTLY CURED BY

**N. JENKINS'**

**ANNIHILATOR.**

A PURELY VEGETABLE COMPOUND,

whose extraordinary virtues, in these painful diseases, are attested by certificates from many prominent citizens of every section of the country.
No medicine of the century has attracted as much attention.
Of the many to whom the proprietor is authorized to refer, may be mentioned the following well-known gentlemen:
Rev. Fisher T. Dawson, Delhi, Louisiana.
Rev. James E. Bradley, Floyd, Louisiana.
Rev. P. M. Goodwyn, New Orleans, Louisiana.
Rev. J. B. Walker, Galveston, Texas.
For circulars and for further information address
N. JENKINS, Proprietor,
de26 3m 100 Baronne street, New Orleans.

**THE GREAT HOUSEHOLD REMEDY.**




AS AN INVIGORATOR, LIVER CORRECTOR

AND BLOOD RENOVATOR

Is superior to all the Bitters, Elixirs, Cordials and Sarsaparillas in use.

It is so adapted to the whole system that every organ and function in the body is brought under its exhilarating influence. It gives tone and strength to the digestive apparatus, dispels langour and debility, invigorates the Liver, regulates the Kidneys and Bowels, removes the effect of excess or over-taxation of any kind, and gives vitality and richness to the blood.

Its curative powers alter and completely reorganize the entire mass of fluids, and even the solids of the human system, thereby preventing and curing Dyspeptic and Consumptive symptoms, Fever and Ague, Bilious diseases, Fevers of all kinds, Nervous Debility, Affections of the Stomach and Bowels, etc. As a mild and delightful Invigorant for delicate females it has no superior.

By its use new life and vigor is given to both body and mind, sending a glow of vitality through every part, which is PERMANENT AND LASTING.

It is the most effectual remedy for the relief of human suffering ever discovered, and is pleasant to the taste.

X WE CHALLENGE X
X THE X
X WORLD X

to produce a more delicious medicine to take, yet so potent for the prevention and cure of diseases, than

Dr. Henry's World's Tonic and Blood Purifier.

**Price, $1; or Six Bottles for $5.**

PREPARED BY THE
GRAFTON MEDICINE COMPANY,
St. Louis, Missouri.

Sold by druggists and dealers in medicines everywhere. jy18 1yeow

**FORTY DROPS OF**

CONSTITUTION WATER,

three times a day, cure Inflammation of the Kidneys, Stone in the Bladder, Catarrh of the Bladder, Diabetes, Gravel, Gleet, Brick-Dust Deposit, Female Complaints, Dyspepsia and Torpid Liver. It is not a spring-water. For sale by
E. J. HART & CO.,
se28 6meow 75, 75 and 77 Tchoupitoulas St.

**EPILEPTIC AND HYSTERICAL FITS,**

CANCERS, ULCERS, EXCRESCENCES, ETC.

DR. A. J. PADRON guarantees to cure the above diseases, or will charge nothing.
He successfully treats all diseases of the Skin and Blood, Ophthalmy, Scrofula, Dysentery, Chills, Nervous diseases and Dyspepsia. No. 81 Derbigny street, between St. Louis and Conti. fe4 2m

## New Orleans Markets.

From the New Orleans Price Current.

The weather was mild and pleasant until Tuesday, when it was cloudy and showery. Nothing of any importance has transpired with regard to the crops. Under more liberal receipts at all the ports there seems to be a general disposition to put crop estimates at 3,600,000 bales, while many count on 3,800,000 bales.

The river is 11 feet 3 inches below high water mark.

COTTON.—The following are the arrivals since the seventh instant:

| | | |
|---|---|---|
| Louisiana and Mississippi | bales | 20,238 |
| Lake | | 312 |
| Tennessee | | 9,655 |
| Mobile | | 1,093 |
| Florida | | 160 |
| Texas | | 676 |
| Total | | 32,144 |

On Saturday the sales summed up 7,800 bales, exclusive of any on the day previous, when 250 bales changed hands in addition to the amount reported. On Monday the market opened at about previous rates, but, as the demand was slack and the few buyers who came forward claimed concessions which factors would not admit, only a limited business was done during the morning, partly in Saturday's figures, and partly at a shade less, after which, although the latter met the demand more freely, the movement showed no animation, and the closing rates indicated a partial decline of ⅛c. The sales embraced 4,300 bales. The business would have been on a more liberal scale had factors been willing to give way a fraction, on one negotiation for a list of some magnitude parties being only 1-16c. apart. On Tuesday the market opened with a fair supply of the ordinary run of the receipts, but light offerings of the better qualities, and a manifest tendency to weaker prices, at least for the former, which continued to prevail throughout the day, without, however, causing any quotable decline, except in average low middling and the lower grades, which gave way about ⅛c. The demand was general, although showing only a fair degree of activity, but as two buyers took together 2,100 bales, the sales summed up 5,850 bales, twenty-one brokerage houses participating in the business. Good ordinary sold at 17⅛, 18@18⅛c., the last for benders, strict good ordinary at 18⅛c., low middling at 18⅝, 18¹⁵⁄₁₆@19⅛c., a style better than low middling, but hardly strict—usually styled low middling to strict low middling—at 19⅛c., strict low middling at the same, strict middling, high style, at 20⅛c., and strict middling to good middling at 20⅛c. Dusty cottons could not be forced off unless at liberal concessions.

The receipts proper at this port since the first of September, exclusive of the arrivals from Mobile, Florida and Texas, are 753,455 bales, against 690,486 bales to the same date last year, and the increase in the receipts at all the ports up to the latest dates, as compared with last year, is 368,817 bales. In the exports from the United States to foreign countries, as compared with the same dates last year, there is an increase of 134,726 to Great Britain, of 36,638 to France, and of 121,177 to other foreign ports.

We quote:

| | | |
|---|---|---|
| Low ordinary | 14⅞ | @ 15⅜ |
| Ordinary | 16⅛ | @ 17⅛ |
| Good ordinary | 17⅝ | @ 18⅛ |
| Low middling | 18⅝ | @ 19⅛ |
| Middling | 19⅝ | @ 19⅞ |
| Strict middling | 20⅛ | @ 20⅜ |
| Good middling | 20⅝ | @ 21 |

COTTON STATEMENT.

| | | |
|---|---|---|
| Stock on hand Sept. 1, 1872...bales | | 6,250 |
| Arrived past three days | 32,144 | |
| Arrived previously | 845,634 | 877,778 |
| | | 884,037 |
| Exported past three days | 46,531 | |
| Exported previously | 649,628 | 696,159 |
| Stock on hand and on shipboard | | 187,878 |

SUGAR.—The receipts on Saturday and Monday were confined to 1,100 hhds., which were mostly sold at 6@7c. for inferior, 7⅞@7⅞c. for common to good common, 8@8⅛c. for fair, 8⅛c. for good fair, 8⅜@9c. for fully fair, 9⅛@9⅜c. for prime, 9¼c. for strictly prime, 10@10½c. for choice, 7c. for low seconds, 9⅛c. for centrifugal, 10⅛@11c. for yellow clarified, and 11⅛@12c. for white clarified.

MOLASSES.—The demand is good, and the supplies on Saturday and Monday, embracing 1,200 bbls., sold at 45@50c. for common fermenting, 52@53c. for fair fermenting, 65c. for strictly prime fermenting, 45@55c. for common not fermenting, 37@57c. for centrifugal, 60@62c. for fair not fermenting, 66@68c. for prime not fermenting, and 72@75c. for choice not fermenting.

CORN.—On Saturday the sales embraced 7,850 sacks, in lots, at 65@68c. for soft, 70@72c. for white, and 75c. for yellow; while on Monday 6,500 sacks sold at 78c. for white and yellow, 80c. for yellow mixed, and some on private terms. On Tuesday there was a further advance of 5c. ₽ bushel owing to the want of supplies, and 1,500 sacks sold at 85c. for yellow.

OATS.—On Saturday 950 sacks sold, on the landing and in warehouse, at 56@57c. ₽ bushel; while on Monday 500 sacks sold, on the landing, at 58c. ₽ bushel. On Tuesday 250 sacks sold at 58c. ₽ bushel.

BRAN.—On Monday 250 bags sold at $1.40 ₽ 100 lbs. On Tuesday 400 bags sold at $1.30@1.40 ₽ 100 lbs., the market closing at the outside price.

PORK.—The stock on hand is small and the receipts are light. The demand is good. On Saturday 100 bbls. original old mess sold at $14.25, and 300 bbls. new at $15 ₽ bbl. On Monday 250 bbls. new sold at $15 ₽ bbl. The dealers are retailing old mess at $14.50, and new at $15.50 ₽ bbl., and are jobbing new at $15.25 ₽ bbl.

BACON.—On Monday prices for sides weakened with better supplies, but shoulders were scarce and higher. The sales embraced 200 casks, in lots, at 7½@7⅝c. for shoulders, 9c. for clear rib sides, and 9@9⅛c. ₽ lb. for clear sides. On Tuesday the demand was good and the market was bare of supplies in first hands.

### MONETARY.

Gold opened on Tuesday at 113½@113¾ (against 114¼ at New York,) and closed at 113½@114 (against 114¼ at New York.)

The sales of silver have been confined to limited retail transactions, including $500 in American half dollars on Tuesday at 110½. American half dollars are quoted at 109½@110½, and Mexican dollars at 2 ₽ cent. premium in gold for new, and 3 ₽ cent. for old.

## New Orleans Wholesale Prices.

REVISED AND CORRECTED WEEKLY.

*Made up from Actual Sales as they Transpire.*

| ARTICLES. | FROM | TO |
|---|---|---|
| AGRICULTURAL IMPLEMENTS: | | |
| Cotton scrapers | 5 25 | 7 00 |
| Cotton sweeps | 5 25 | 11 00 |
| Cultivators, Dixon, and shovel-tooth | 7 50 | 11 50 |
| Cultivators, riding | 45 00 | 60 00 |
| Cultivators, walking | 30 00 | 40 00 |
| Shovels | 7 00 | 15 00 |
| Spades | 7 50 | 16 50 |
| Axes | 10 00 | 17 50 |
| Potato diggers | 13 50 | — — |
| Shovel plows | 5 50 | 9 25 |
| Half do., with cutters | 8 00 | 9 00 |
| Manly's double-shovel plow | 6 00 | 9 75 |
| Corn-mills, Coleman's | 120 00 | 225 00 |
| Bradford's grist mills | 150 00 | 235 00 |
| BREAD, ₽ 100 lbs: | | |
| Pilot | 5 50 | 6 00 |
| Crackers | 6 00 | 7 00 |
| Navy | — — | 4 50 |
| Crenm crackers | — — | 11 00 |
| BRICKS, ₽ M: | | |
| Lake | 13 00 | 16 00 |
| Paving bricks | 16 00 | 18 00 |
| Cuttoty | 12 00 | 14 00 |
| English fire | 45 00 | 50 00 |
| American fire | 35 00 | 43 00 |
| CANDLES, ₽ lb.: | | |
| Sperm, New Bedford | 33 | 36 |
| Tallow | 16 | 18 |
| CHOCOLATE, ₽ lb.: | | |
| Cocoa | 56 | 60 |
| No. 1 | 50 | 52 |
| Sweet | 25 | — — |
| COAL, ₽ ton: | | |
| Anthracite | 13 50 | — — |
| Western, ₽ bbl | — — | — — |
| CORKS, ₽ 1,000: | | |
| Regular | 4 00 | 4 50 |
| Pointed, long | 3 25 | 4 00 |
| Pointed, short | 2 70 | 3 25 |
| COFFEE, ₽ lb.: | | |
| Mexican | 22 | 23 |
| Java | 22 | 23 |
| COPPER, ₽ lb.: | | |
| Braziers' | 45 | 48 |
| Sheathing | — | 43 |
| Copper bolts | 45 | — — |
| Yellow metal | 28 | 30 |
| CORDAGE, ₽ lb.: | | |
| Manilla | 19 | 20 |
| Tarred, American | — — | 16 |
| Tarred, Russian | 17 | — — |
| Sisal | 16 | 17 |
| COTTON SEED: | | |
| Hough, ₽ ton | — — | 18 00 |
| In sacks | — — | — — |
| DRUGS, ₽ lb.: | | |
| Arrowroot, Jamaica | — — | 40 |
| Arrowroot, Bermuda | 48 | 52 |
| Alum | 3¾ | 4¼ |
| Borax | 38 | 40 |
| Brimstone | 3¾ | 3¾ |
| Bi-carbonate of soda | 7¾ | 8 |
| Camphor | 38 | 40 |
| Copperas | 3 | 3½ |
| Epsom salts | 4 | 5 |
| Gum Arabic | 35 | 75 |
| Opium | 8 00 | 9 00 |
| Rhubarb | 1 25 | 3 25 |
| Soda ash | 5 | 5½ |
| Sarsaparilla | 38 | 45 |
| Senna | 29 | 35 |
| Sal soda | 3 | — — |
| Sulphur, Flor | 5½ | 6 |
| Quinine, ₽ oz | 2 55 | 2 60 |
| Morphine, ₽ oz | 5 75 | 6 25 |
| DYES, ₽ lb.: | | |
| Logwood, Campeachy | 4 | 4½ |
| Logwood, St. Domingo | 4½ | 4½ |
| Fustic, Tampico | 5 | 6 |
| Indigo, ₽ lb | 1 40 | 1 60 |
| Madder | 15 | 18 |
| EGGS, ₽ dozen: | | |
| Western | 31 | 37 |
| FISH, ₽ box: | | |
| Cod | 1 45 | 1 50 |
| Herring | — — | 35 |
| FLAXSEED, ₽ lb | — — | 6 |
| FLOUR, ₽ bbl.: | | |
| Double extra | 7 75 | 8 00 |
| Superfine | — — | 7 25 |
| Fine | — — | 7 00 |
| FRUIT, ₽ lb.: | | |
| Prunes | 8 | — — |
| Currants, new | 8 | — — |
| Almonds, soft shell | — — | 21 |
| Almonds, shelled | — — | 22 |
| GLASS, ₽ box of 50 feet: | | |
| French, 8 by 10 | 3 50 | 3 75 |
| French, 10 by 12 | 3 75 | 4 00 |
| French, 10 by 11 to 12 by 20 | 4 00 | 4 75 |
| French, 14 by 18 to 18 by 20 | 4 50 | 5 00 |
| HAY, ₽ ton: | | |
| Prime | — — | 45 00 |
| Choice | — — | 55 00 |
| IRON, ₽ ton: | | |
| Pig | 59 00 | 60 00 |
| English, ₽ lb | 6 | 7 |
| Swedes, assorted | 7 | 8 |
| Hoop | 7 | 9 |
| Sheet | 6½ | 10 |
| Boiler | 8½ | 9½ |
| Nail rods | — — | 9½ |
| Castings, American | — — | 6 |
| LEAD, ₽ 100 lbs.: | | |
| Pig | 6 50 | — — |
| Bar, ₽ lb | 8½ | 8½ |
| Sheet | 11 | 11½ |
| Pipe | 11 | 11½ |
| LEATHER, ₽ lb.: | | |
| Sole, hemlock | 32 | 36 |
| Sole, oak | 40 | 44 |
| Harness | 40 | 45 |
| Calf-skins, ₽ dozen | 42 00 | 70 00 |
| Texas, rough, ₽ lb | 24 | 26 |
| LIME, ₽ bbl.: | | |
| Western | 1 70 | 1 75 |
| Cement | 2 70 | 2 75 |
| Plaster Paris | — — | 4 00 |
| LUMBER, ₽ M feet: | | |
| Boards, yellow pine | 14 00 | 15 00 |
| Boards, cypress | 20 00 | 25 00 |
| Flooring, dressed | 22 00 | 25 00 |
| Flooring, rough | 15 00 | 18 00 |
| Ceiling, dressed | 18 00 | 21 00 |
| Weatherboards, dressed | 16 00 | 18 00 |
| Weatherboards, rough | 13 00 | 14 00 |
| Scantling | 12 00 | 14 00 |
| Shingles, ₽ M | 3 50 | 4 00 |
| Laths | 2 50 | — — |
| OILS: | | |
| Lard, ₽ gallon | — — | — — |
| Cast oil, in barrels | 33 | 34 |
| Cast oil, in cases | 38 | 39 |
| Linseed, raw | 91 | 92 |
| Sperm | — — | 2 00 |
| Whale, refined | 85 | 1 00 |
| Castor, ₽ lb | 1 65 | 1 85 |
| Olive, 250 to 32 oz | 6 00 | 6 50 |
| Olive, 11@12 oz | 7 25 | — — |
| Tanner's, ₽ gallon | 75 | 85 |
| PAINTS, ₽ 100 lbs.: | | |
| Lead, red | 11 00 | 12 00 |
| Lead, white, American | 7 50 | 12 50 |
| Lead, white, English, ₽ lb | 12 | 12½ |
| Vermillion, American | 40 | 60 |
| Vermillion, English | 1 50 | 1 75 |
| Zinc, white, American | 10 | 12 |
| Zinc, white, French | 13½ | — — |
| Chrome green | 20 | 25 |
| Chrome yellow | 20 | 25 |
| Litharge | 12 | 13 |
| Venetian red, in oil, ₽ lb | 15 | 16 |
| Spanish brown, in oil | 8 | 12 |
| Chalk, ₽ ton | 15 00 | 20 00 |
| Blue, Prussian, ₽ lb | — — | 65 |
| Blue, Ultramarine | 30 | 40 |
| Blue, soluble | 85 | 1 00 |
| Green, Paris | 30 | — — |
| Mineral paints | 2 | 6 |
| Ocher, American | 2½ | 2½ |
| Ocher, Rochelle | 4 | 6 |
| Sienna, burnt | 10 | 11 |
| Sienna, raw | 6 | 8 |
| Umber, burnt | 12 | 15 |
| Umber, raw | 10 | 11 |
| SARDINES: | | |
| Half boxes | 34 | 35 |
| Quarter boxes | — — | 23 |
| SPICES, ₽ lb.: | | |
| Cassia | 36 | 38 |
| Cloves | — — | 21 |
| Nutmegs | 1 20 | 1 25 |
| Pepper | 21 | 21½ |
| Pimento | 12 | 12½ |
| SUGAR, ₽ lb.: | | |
| Havana, white | 12 | 12½ |
| Havana, yellow | 10½ | — — |
| Havana, brown | 10 | 11 |
| Crushed | 13½ | 13½ |
| Pulverized | 13½ | 13½ |
| TEAS, ₽ lb.: | | |
| Imperial | 85 | 1 10 |
| Gunpowder | 75 | 1 50 |
| Hyson | 75 | 1 25 |
| Young Hyson | 75 | 1 10 |
| Pouchong | 35 | 50 |
| Oolong | 85 | 1 10 |
| TIN, ₽ box: | | |
| In plates, I. X | 14 25 | — — |
| In plates, I. C | 14 00 | — — |
| Leaded plates, I. X | 15 00 | — — |
| Leaded plates, I. C | 12 75 | — — |
| VINEGAR, ₽ gallon: | | |
| Cider | 20 | — — |
| French white wine, ₽ bbl | 10 50 | 11 50 |
| WOOD, ₽ cord: | | |
| Ash | 6 50 | 6 75 |
| Oak | 5 50 | — — |
| Pine | 3 75 | 4 00 |
| WAGONS, CARTS, ETC: | | |
| Wagon, two-horse | 85 00 | 100 00 |
| Wagon, three-horse | 100 00 | 110 00 |
| Wagon, four-horse | 120 00 | 135 00 |
| Wagon, two-horse, thim. skein | 85 00 | 90 00 |
| Wagon, three-horse | 90 00 | 105 00 |
| Wagon, four-horse | 100 00 | 115 00 |
| Cane wagon | 180 00 | 225 00 |
| Ox wagon | 100 00 | 125 00 |
| Ox cart, without body | 80 00 | — — |
| Ox cart, complete | 115 00 | 120 00 |
| Cane cart | 85 00 | 125 00 |
| Tongue cart, without bed | 80 00 | 95 00 |
| Tongue cart, complete | 130 00 | 135 00 |
| Bagasse cart | 55 00 | 100 00 |
| Plantation cart | 45 00 | 70 00 |
| Dirt cart | 45 00 | — — |
| Country dray | 75 00 | — — |
| Elliptical spring wagon | 110 00 | 185 00 |
| Barrows, level, ₽ 100 | 275 00 | 325 00 |
| Harness, wagon | 18 00 | 22 00 |
| Harness, cart | 11 00 | 14 00 |
| ZINC, ₽ lb.: | | |
| Pig | 6½ | 9½ |
| Sheet | 11 | 11½ |

### CATTLE MARKET.

NEW ORLEANS, Feb. 11, 1873.

| | | | |
|---|---|---|---|
| Texas beeves, choice, ₽ head | — | @ | 50 00 |
| Texas beeves, first quality, ₽ head | 35 00 | @ | 45 00 |
| Texas cattle, second quality, ₽ head | 30 00 | @ | 28 00 |
| Texas cattle, third quality, ₽ head | 15 00 | @ | 18 00 |
| Western beeves, ₽ lb. net | 10 | @ | 12½ |
| Hogs, ₽ lb. gross | 6 | @ | 7 00 |
| Sheep, first quality, ₽ head | 5 00 | @ | 6 00 |
| Sheep, second quality, ₽ head | 3 00 | @ | 4 00 |
| Sheep, third quality, ₽ head | 2 00 | @ | 2 10 |
| Milch cows, choice, ₽ head | 80 00 | @ | 100 00 |
| Milch cows, ₽ head | 60 00 | @ | 80 00 |
| Texas cows, with calves | — — | @ | — — |
| Calves, ₽ head | 8 00 | @ | 12 00 |
| Yearlings, ₽ head | 10 00 | @ | 11 00 |

## Appointments for Quarterly Meetings.

### MISSISSIPPI CONFERENCE.

VICKSBURG DIST.—FIRST ROUND.

North Warren, Millsdale and Sunflower, at Rosehigh
Vicksburg station
Grove Street church
Kingston
Natchez
Clover Hill, at Clover Hill
Rolling Fork, at Rolling Fork

JOHN A. B. JONES, P. E.
Port Gibson, Mississippi.

SUMMIT DISTRICT.—FIRST ROUND.

Amite City
St. Helena
Greensburg, at Soule chapel
Covington
Pontchatoula, at Wesley chapel
Franklinton, at Warner's
Livingston
Big Creek

My address is Brookhaven, Mississippi.
A. B. NICHOLSON, P. E.

JACKSON DISTRICT.—FIRST ROUND.

Sharon circuit, at Sharon
Vazoo circuit, at Midway
Dover circuit, at Dover
Canton station
Brownsville circuit, at Liberty
Camden circuit, at Camden
Sulphur Springs circuit, at Union
Carthage circuit, at Carthage
Thomastown circuit, at Forest Grove

H. H. MONTGOMERY, P. E.

WOODVILLE DIST.—FIRST ROUND.

Jackson station
East Feliciana, at Oak Grove
Wilkinson, at Bethel
Bayou Sara, at Concord
Raymond, at Raymond
Providence, at Pleasant Grove
Scotland, at Cassyville
Brandywine, at Rehoboth
Monticello, at Tolusaw

W. E. M. LINFIELD, P. E.

BRANDON DIST.—FIRST ROUND.

Hillsboro, at Centerville
Walnut Grove circuit and Scotland chapel
Union mission
Philadelphia circuit, at Pilgrim's Rest
Forest and Lake circuit, at High Hill
Trenton circuit, at New Prospect
Raleigh circuit, at Mount Zion
Taylorville mission, at Mount Zion
Garlandsville circuit, at Newton station

F. M. WILLIAMS, P. E.

SEASHORE DIST.—FIRST ROUND.

Pearlington circuit, at Pearlington
White Plains circuit, at White Plains
Ocean Springs circuit, at Ocean Springs
W. Pascagoula mission, at Mt. Pleasant
East Pascagoula circuit, at Moss Point
Chickasawha and Green mission

C. F. GILLASPIE, P. E.

MERIDIAN DIST.—FIRST ROUND.

De Kalb circuit, at Pleasant Ridge
Paulding circuit, at Philadelphia
Wayne circuit, at Waynesboro
Clarke circuit
Meridian station
Enterprise station
Enterprise circuit, at Jake's chapel
Marion circuit, at Marion
Tuscumbia circuit, at Tuscumbia

WILLIAM B. HINES, P. E.

### ALABAMA CONFERENCE.

UNION SPRINGS DIST.—FIRST ROUND.

Fort Deposit circuit, at Fort Deposit
Rutledge, at Emmonds' at Rutledge
Elba miss., changed from Bethel to Elba
Greenville station
Rocky Mount circuit, at Rehoboth
Ohsilee Creek circuit, at Hill's chapel
Union circuit, at Mount Hilliard
Pine Level circuit, at Salem

S. P. RICHARDSON, P. E.
Greenville, Alabama.

CAMDEN DISTRICT.—FIRST ROUND.

Lowndesboro and Haynesville, at Lowndesboro
South Butler circuit, at Wesley chapel
Farmersville circuit, at Philadelphia
Snow Hill circuit, at Snow Hill
Sappiga circuit, at Ashury
Camden circuit, at Oak Hill
Black's Bend circuit, at Reave's chapel
Pineville circuit, at Bell's Landing
Monroeville circuit, at Monroeville
Evergreen miss., at Union camp ground
My address is Greenville, Alabama.

J. W. SHORES, P. E.

MOBILE DISTRICT.—FIRST ROUND.

Pensacola
Franklin street
St. Paul's
St. Francis street
Citronelle circuit, at Mannville
St. Stephen's circuit, at St. Stephen's
Mount Pleasant circuit, at Red Hill
Grand Bay mission, at Pine Grove

H. URQUHART, P. E.

DEMOPOLIS DIST.—FIRST ROUND.

Demopolis
Forkland, at Forkland
Cuba, at Cuba
Gallowsville, at Gallowsville
Hudson Springs, at Bladen Springs
Butler at Butler
Gaston, at Christopher chapel

H. C. C. X, P. E.

MONTGOMERY DIST.—FIRST ROUND.

Salem, at Shady Grove
Hurtville and Silver Run, at Hurtville
Notasulga, at Notasulga
Tuskegee
Montgomery
Wetumpka
Elmore circuit, at Carolina
Tuskegee circuit, at Bradford chapel
Loachapoka, at Loachapoka
Crawford, at Crawford

WILLIAM A. MCCARTY, P. E.

SELMA DISTRICT.—FIRST ROUND.

Peachtree circuit, at Mount Andrew
East Selma and Benton mission, at East Selma
Coffeeville mission, at Coffeeville
Choctaw Corner, at Sweetwater
Hembert Hills, at Hampden
Orrville circuit, at Relmboth

ANDREW J. HAIGLER, P. E.

GREENSBORO DIST.—FIRST ROUND.

Autauga and Baker mission
Prattville
Autauga Valley and Ivy Creek
Plantersville
Newbern
Brush Creek

A. H. MITCHELL, P. E.

### LOUISIANA CONFERENCE.

NEW ORLEANS DIST.—FIRST ROUND.

Algiers
Galiz street and Carrollton
Carondelet street
Morean street
Felicity street
Lafourche and mission, at Thibodaux
Louisiana avenue
Plaquemine and Grosse Tete
German charges
Baton Rouge

"The District Conference will meet at Baton Rouge, Friday morning, April 4, at nine o'clock A. M. All the members of the several Quarterly Conferences are members of the District Conference.

LINUS PARKER, P. E.

ALEXANDRIA DIST.—FIRST ROUND.

Big Cane, at Big Cane
Bayou Des Glaize mission, at Bayou Jack
Trinity, at New chapel
Harrisonburg, at Harrisonburg
Centerville, at Centerville
Caldwell
Columbia, at Columbia
Sinsport, at Chalmet's
Alexandria station
Rapides, at Palestine
Atlanta
Bayou Boeuf and Spring Creek, at Fellowship
Evergreen, at Bayou Clear

FRED. WHITE, P. E.

OPELOUSAS DIST.—FIRST ROUND.

Pattersonville
Abbeville
Vermilionville
Opelousas
Washington
St. Landry circuit, at Plaquemine Brulee
Grand Chenliere
Lake Charles
Odensten and Sugartown, at Ryan's chapel
District Conference, at Franklin

H. F. WHITE, P. E.,
Opelousas, La.

SHREVEPORT DIST.—FIRST ROUND.

Mansfield circuit, at Mansfield
Keachie circuit, at Belle Bower
Shreveport station
North Bossier circuit
Pleasant Hill circuit, at Pleasant Hill
Springville et., at Coushatta Academy
Many circuit, at Pine Grove
Amacoco circuit and miss., at Cheniehie
Cusho circuit, at Greenwood

JOHN TYLES, P. E.

HOMER DISTRICT.—FIRST ROUND.

Arcadia, at Arcadia
Homer, at Lisbon
Haynesville, at Haynesville
Vernon, at Vienna
Minden, at Minden
Castor and Lonisville, at Ebenezer
South Bossier, at Bellevue
Dauchita, at Smyrna
Spurta and Ringgold, at Spurta
Farmerville, at Farmerville

S. S. SCOTT, P. E.

DELHI DISTRICT.

Delhi and Floyd, at Midway
Rayville, at Rayville
Monroe, at Monroe
Trenton, at Trenton
Oak Grove, at Oak Grove
St. Joseph, at Jordan's chapel
Waterproof, at Waterproof
Providence, at Pecan Grove
Oak Ridge, at Prairie Mer Rouge
Lind Grove, at Lind Grove
Bastrop, at Bastrop
Wimsboro, at Wimsboro

JOEL T. DAVIS, P. E.,
Delhi, Louisiana.


*MISCELLANEOUS.*

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A discount at the rate of ten per cent. per annum will be given for cash. Same terms on lower and higher priced Pianos.

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SIX STOPS, TWO SETS REEDS,
Best and Sweetest Toned in the World.

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SECOND SEMI-ANNUAL STATEMENT
—OF—
THE MUTUAL NATIONAL BANK
OF NEW ORLEANS,
NO. 106 CANAL STREET,
At close of business, Tuesday, December 31, 1872.

RESOURCES.

| | |
|---|---|
| Cash—Currency | $732,744 45 |
| Cash—Gold Coin | 101,372 38 |
| Loans and Discounts | 1,009,981 65 |
| U. S. Bonds to secure Circulation | 466,000 00 |
| Other Stocks, Bonds and Mortgages | 3,000 00 |
| Due from Redeeming and Reserve Agts. | 204,347 11 |
| Due from other Banks and Bankers | 10,019 80 |
| Banking House | 7,000 00 |
| Furniture and Fixtures | 16,351 81 |
| Premiums on United States Bonds | 72,217 50 |
| Premium on Gold | 1,528 51 |
| Total | $2,725,570 81 |

LIABILITIES.

| | |
|---|---|
| Capital Stock paid in | $500,000 00 |
| Surplus Fund | 10,981 76 |
| Circulation | 419,000 00 |
| Dividends unclaimed | 391 81 |
| Individual Deposits | 1,746,140 97 |
| Due to other Banks and Bankers | 2 05 |
| Profit and Loss | 48,456 21 |
| Total | $2,725,576 81 |

All Depositors Participate in the Profits.

SECOND SEMI-ANNUAL DIVIDEND,
Declared December 31, 1872:

6% Per Cent. to Stockholders.
1⅝ Per Cent. to Depositors.

PAUL FOURCHY President.
ALBERT BALDWIN, Vice President.
JOSEPH MITCHEL, Cashier.

DIRECTORS.

| | |
|---|---|
| P. Maspero, | John T. Hanlie, |
| John B. Cobb, | Charles Lalitte, |
| Adolph Meyer, | P. Poursine, |
| Albert Baldwin, | Paul Fourchy, |
| Ernest Miltenberger. | |

jn16 3m

NEW ORLEANS
MUTUAL INSURANCE COMPANY,
CORNER OF CANAL AND CAMP STREETS.

Thirteenth Annual Statement.

In conformity with their charter the Company publish the following statement:

Premiums during the year ending Dec. 31, 1872:

| | |
|---|---|
| On fire | $318,327 23 |
| On marine | 58,095 35 |
| On river | 26,965 93 |
| Total premiums | $403,388 52 |
| Less premiums unearned Dec. 31, 1872 | $118,185 00 |
| Return premiums | 6,728 93 |
| | 124,913 93 |
| Net earned premiums | $278,824 60 |
| Reinsurances | $12,721 15 |
| Losses on fire | $86,111 32 |
| Losses on marine | 25,452 64 |
| Losses on river | 2,959 46 |
| | 125,822 82 |
| Losses on fire unadjusted and unadjusted, but not due | 20,000 00 |
| Reserve, as required by charter, 2½ per cent. on above losses | 3,045 55 |
| Expenses—taxes less interest account | 14,689 11 |
| | 175,871 93 |
| Profit | $101,952 67 |

The Company have the following assets:

| | |
|---|---|
| Bonds, city and other, cash value | $93,520 00 |
| Pledge and mortgage notes | 350,774 29 |
| Stocks, gas and other, cash value | 61,135 00 |
| Bills receivable for premiums | 17,360 15 |
| Premiums in course of collection | 89,148 59 |
| Cash on hand | 63,710 40 |
| Cash in hands of London bankers | 600 00 |
| Branch office | 2,518 87 |
| Suspense account | 2,120 19 |
| Property corner of Canal and Camp, cash value | 55,000 00 |
| Property, Dumaine street, cash value | 6,013 24 |
| Total | $755,811 24 |

LIABILITIES.

| | |
|---|---|
| Capital stock | $500,000 00 |
| Reserved for unearned premiums | 118,185 00 |
| Reserved for claims unsettled | 20,000 00 |
| Dividend to stockholders | 50,000 00 |
| Dividend to insured | 51,952 04 |
| | 101,952 04 |
| Surplus over and above liabilities | 15,706 00 |
| Total | $755,811 24 |

The above statement is a true and correct transcript from the books of the company.

J. TUYES, President.

J. W. HINCKS, Secretary.

Sworn to and subscribed before me this tenth day of January, A. D. 1873.

P. CHAS. CUVELLIER,
Notary Public.

At a meeting of the Board of Directors, held January 9, 1873, it was resolved to declare the following cash dividends on the net earned premiums for the year ending on the thirty-first of December, 1872, payable on the third Monday of January, 1873, as follows:

Twenty per cent. on Fire Premiums.
Fifty per cent. on River Premiums.

It was also resolved to pay a cash dividend of Ten per cent. to the stockholders on and after the first Monday in February, 1873.

DIRECTORS.

| | |
|---|---|
| George Urquhart, | M. Payro, |
| C. T. Dugazon, | Placide Forstall, |
| G. W. Babcock, | Aug. Reichard, |
| T. Reilly Blanchard, | E. Miltenberger, |
| A. Schreiber, | W. H. Schmidt, |
| Charles Lalitte. | J. Tuyes. |

ja25 2m

PAYNE, DAMERON & CO.—FROM AND after the first instant Col. GEORGE MOORMAN and Mr. JOHN G. PARHAM become partners in our business, which will hereafter be conducted under the name and style of J. U. & H. M. PAYNE & CO.

J. U. PAYNE,
H. M. PAYNE,
Surviving partners of Payne, Dameron & Co.
J. U. PAYNE,
H. M. PAYNE,
GEORGE MOURMAN,
J. G. PARHAM.

ja16 1m

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—AND—

15 BOURBON STREET 15

WHOLESALE AND RETAIL DEALER

—IN—

ALL DESCRIPTIONS

—OF—

DRY GOODS,

—SUCH AS—

LACES, EMBROIDERIES, HOSIERY, GLOVES, CLOAKS, MADE SETTS, ETC.

The attention of the public is respectfully called to our stock, which will be found most complete,

EMBRACING EVERY KIND OF

Fancy and Staple Goods.

oc24 6m

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17 CHARTRES STREET 17

A. BROUSSEAU & CO., Importers and Dealers, at Wholesale and Retail, in English and American Carpetings; Floor Oil Cloths; Table and Enameled Oil Cloths; Window Shades; Table and Piano Covers; Crumb Cloths, in squares or pieces; Curtain and Furniture Materials; Dressmakers, Cotillons, Terrias, Rugs, Lace and Nottingham Lace Curtains; Haircloth Ticking; Springs; Burlaps; Stair Covers, etc.

no21 1y A. BROUSSEAU & CO.

*MISCELLANEOUS.*

C. T. T. C. C. T. T. C.

Cheaper than the Cheapest

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174 *CANAL STREET* 174

OPPOSITE VARIETIES THEATER,

IMPORTERS OF

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—AND—

CROCKERY WARE,

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COAL HODS AND FIRE IRON SETS.

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To convince yourself how low you can buy House Furnishing Goods, call at

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THE CHEAPEST HUMAN HAIR MANUFACTORY,

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HOUSEHOLD REMEDIES.

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JAYNE'S EXPECTORANT,

for Colds, Coughs, Asthma, Consumption, and all Pulmonary and Bronchial Affections. It promotes expectoration and allays inflammation.

JAYNE'S TONIC VERMIFUGE,

for Worms, Dyspepsia, Piles, General Debility, etc. An excellent Tonic for Children, and a reliable remedy in many of the ailments of the young.

JAYNE'S CARMINATIVE BALSAM,

for Bowel and Summer Complaints, Colics, Cramp, Cholera, etc. A certain cure for Diarrhœa, Cholera Morbus and Inflammation of the Bowels.

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of established efficacy in Purifying the Blood, and for curing Scrofula, Goiter, Dropsy, Salt Rheum, Epilepsy, Cancers, and Diseases of the Skin and Bones.

JAYNE'S AGUE MIXTURE,

for the cure of Fever and Ague, Intermittent and Remittent Fevers, etc. These distressing complaints are very generally eradicated by this remedy when taken strictly as directed.

JAYNE'S LINI

The Christian Advocate.

THURSDAY, FEBRUARY 13, 1873.

### SUNRISE.

BY M. A. H.

The pearly fringes of the eastern sky
Redden to rubies at his touch afar,
Who opes the world's shut doors. At his bright eye,
Abashed, Night's Queen hastens her silver car,
And draweth after her each constant star.
Pale, and dissolving, lesser glories lie
Within the golden chalice raised on high,
Whence pours the sun his matchless radiancy.

So rose on earth, with all-absorbing blaze,
The "Sun of Righteousness." Man, who had trod
With awful wonder nature's mystic ways,
Sees all her lights melt in diviner rays:
No longer hymns his vedas to her praise,
Nor raises altars to an unknown God.

*Interior.*

### OCEAN WAVES.

The speed of the waves is only an apparent speed, like that of the folds of a cloth raised by a current of air. Thus, although the water pressed by the wind rises and sinks by turns, it nevertheless hardly changes its place, and objects floating on its surface move but slowly and in an undulatory manner. The real movement of the sea is that of a drifting current, which gradually forms under the prolonged action of the wind; but this general movement of the liquid mass is, after all, inconsiderable. The only part which advances with the storm is the foaming, which, curling over the summit of the waves, dashes down the slope in front.

Before all seaports and roadsteads where great works, such as sea-walls and breakwaters, have been constructed, seamen have been able to observe the prodigious power of the angry water. On all the exposed works at Holyhead, Kingstown, Portland, Cherbourg, Port Vendres and Leghorn the waves have been seen to seize blocks weighing several tens and hurl them like playthings over the dikes. At Cherbourg the heaviest cannon on the rampart has been displaced. At Barra Head, in the Hebrides, Thomas Stephenson states that a block of stone of forty-three tons was driven more than one and three-fourths yards by the breakers. At Plymouth a vessel weighing two hundred tons was thrown, without being broken, to the very top of the dike, where it remained a wreck, as on a shelf, beyond the fury of the waves. At Dunkirk M. Villarceau has ascertained, by the most delicate measurements, that during a heavy sea the ground trembles at nearly one mile from the shore. In the Gulf of Gascony, so frequently visited by tempests, the waves coming from the west and northwest are drawn into a sort of funnel, and hurl themselves against the shores with a force at least equal to that of the waves in the Channel and the English seas. The works constructed by engineers to protect the roads and forts against this terrible pressure have been frequently swept away or much damaged by the waves. Man must incessantly continue the strife he is engaged in with the sea under pain of seeing the work of a century destroyed in a day. During the winters of 1867 and 1868 M. Paloa says that blocks of masonry thirty-six tons in weight, placed at the extremity of the dike at Biarritz, were thrown horizontally from eleven to thirteen yards. One block was even raised seven feet, carried over the breakwater, then thrown down and rolled to a great distance during the storm. At St. Jean de Luz the surf is still more terrible, and some of the masses of stone now employed in constructing the dike of Socoa, at the entrance to the roadstead, are not less than from eighty to ninety cubic yards; and yet even this strong wall would not be strong enough if not additionally defended by stones scattered loosely here and there, forming a range of protecting rocks in front of the dike upon which the sea expends its fury.

The only places where the waves display a still greater power than in the Gulf of Gascony are those that are sometimes ravaged by the tornadoes. In the Isle of Reunion there is to be found in the middle of a savanna a mass of block of madreporic stone, which is no less than five hundred and ten cubic yards in size. It is a piece that the waves have detached from a reef and driven before them across the land.—*Elisee Reclus.*

### HEROISM.

I must protest against a misuse of the words hero, heroism, heroic, which is becoming too common, namely, applying them to mere courage. We have borrowed the misuse, I believe, as we have more than one besides, from the French press. I trust that we shall neither accept it nor the temper which inspires it. It may be convenient for those who flatter their nation, and especially the military part of it, into a ruinous self-conceit, to frame some such syllogism as this: "Courage is heroism; every Frenchman is naturally courageous; therefore every Frenchman is a hero." But we, who have been trained at once in a sounder school of morals, and in a greater respect for facts, and for language as the expression of facts, shall be careful, I hope, not to trifle thus with that potent and awful engine—human speech. We shall eschew, likewise, I hope, a like abuse of the word moral, which has crept from the French press now and then, not only into our own press, but into the writings of some of our military men, who, as Englishmen, should have known better. We were told again and again, during the late war, that the moral effect of such a success had been great; that the *morale* of the troops was excellent; or, again, that the *morale* of the troops had suffered, or even that they were somewhat demoralized. But when one came to test what was really meant by these fine words, one discovered that morals had nothing to do with the facts which they expressed; that the troops were in the one case actuated simply by the animal passion of hope, in the other simply by the animal passion of fear. This abuse of the word moral has crossed, I am sorry to say, the Atlantic; and a witty American, the other day (whom we must excuse, though we must not imitate,) when some one had been blazing away at him with a revolver, he, being unarmed, is said to have described his very natural emotions on the occasion by saying that he felt dreadfully demoralized. We, I hope, shall confine the word demoralization, as our generals of the last century would have done, when applied to soldiers, to crime, including, of course, the neglect of duty or of discipline; and we shall mean by the word heroism, in like manner, whether applied to a soldier or to any human being, not mere courage; not the mere doing of duty, but the doing of something beyond duty; something which is not in the bond; some spontaneous and unexpected act of self-devotion.—*Charles Kingsley, in Cornhill.*

### OUR PERSONALITY IN DREAMS.

One remarkable thing as to the stuff of our dreams is well worth a moment's consideration—and it is this: Of whatever stuff we are ourselves made (so far as regards our moral constitution and character, that is,) of such stuff our dreams will assuredly partake, in a very great degree, whatever may be the forms and phases—grotesque and ridiculous, or awful and solemn—under which they occupy the mind in sleep. It has been frequently asserted by writers on this subject that the dreamer is at one time brave as a lion, at another a mere poltroon—at one time a knave, at another a saint, etc. But all such descriptions are false and baseless—the moral individuality undergoes *no* change in dreams. The coward *never* dreams that he is valiant, or the brave man that he is a coward; the sordid man has no generous emotions in the land of shadows, nor does the free-handed, hospitable man become a churl in his sleep. The dreams of the miser will never be visions of self-sacrifice and benevolence, nor those of the base, mean and impure be a whit more noble or elevated than the acts of their waking hours. It is true that in dreams we often acquire wealth, honor, dignity, reputation or power; in fact we may, and it is likely enough that we do, in our dreams realize, as it were, in the course of our lives, all those various longings and ambitions which we are in the habit of picturing to ourselves in those waking myths and day-dreams in which all men, from the necessities of their nature, indulge more or less. But throughout all these changes, endless as they are, the moral individual remains the same, and cannot or will not undergo a moral change. Again, in dreams we never lose our personal identity; one man never dreams that he is another man, and, though he may dream that he is two men, or ten men or twenty, yet each and all of these will be none other than himself, multiplied he knows not how. From these considerations, and others which they have a tendency to suggest, it would appear that we have ourselves a part to play in furnishing the stuff of our dreams. To what extent we are ourselves the creators of our dream-life may perhaps be shown in subsequent chapters.—*Leisure Hour.*

WANTED—A LANGUAGE.—Mr. Mori, the Japanese minister at Washington, has written a letter to Prof. Whitney, of Yale College, stating that the leading men of his nation are convinced that their language, particularly the written language, is inadequate to their necessities, and that the best thing for them to do is to adopt "some copious, expansible and expanding European language." They would prefer the English were it not for the difficulties in the structure of the language, especially "the absence of law, rule or order in its orthography."

THE WEDDING GARMENTS.—The dresses worn by the young Emperor and Empress of China, at their wedding, were covered with precious stones, and each cost about $900,000.

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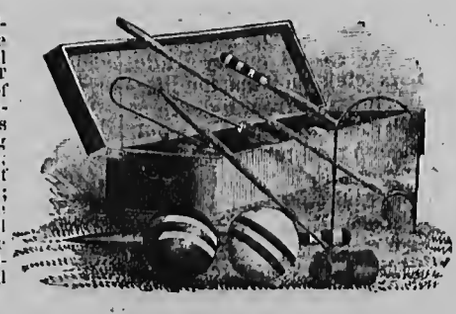
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The Christian Advocate.

THURSDAY, FEBRUARY 13, 1873.

## NOCTURNE.

BY HARRIET PRESCOTT SPOFFORD.

In the soft, starless summer night
No murmur swims along the air,
Wrapped in her dim and dusky vail
Earth seems to slumber everywhere.

All the still dews in hiding lie,
With unrobbed sweetness droops the rose,
Nor up nor down the garden walks
A slight or stealthy zephyr blows.

Darkness and hush, profoundest peace:
The falling leaf forgets to float;
When with one deep and mighty throb
Along the headland strikes the note!

Strikes with the awful undertone
Of some great storm's tremendous blast,
That far through white mid-seas plows on
*To scream around a broken mast!*

But here the swell shall heave to shore
A muffled music, till it seem
The trouble of the sea become
Only the burden of a dream!

## DIAMOND-DIGGING AT THE CAPE.

### THE CAMP.

The nearer we drew to our journey's end the more busy became the road. Carts passed every five minutes, many of them handsome vehicles, and handsomely horsed. Empty wagons lumbered by, on the homeward journey. There was no chaff. Passers-by paid no more attention to each other than in London streets. Yet many of them were colonial-born, arrived within a very few weeks from some distant farm, where a strange face is the rarest of all chances. So quick is a man's education to self-dependence in a prosperous and democratic community.

On a sudden the driver pointed with his whip. "New Rush!" he said, calmly, and flecked the wheeler's neck. We looked out in great excitement. Far off, on a low swell that reached our horizon, appeared a broken crest, faintly white against the sky. No towers or pinnacles, such as one dreams of in a fairy city. Only a white sheen of tents along the ridge. A few yards more the sight was lost behind a dip in the plain, apparently so level. Another rise, and it was seen again, defined more clearly. So on, lost and regained alternately, with every glimpse more dingy and more broken, until the pale-gray mounds of "sorted stuff" came into view. Then lonely little camps occurred, consisting, perhaps, of a family wagon with two or three gipsy tents around, and little heaps of whitey soil; the whole encircled with a six-inch ditch, and a fence, may be, of thorns. These are mostly occupied by boers, who carry their stuff home for wives and children to "sort." Further on are more pretentious dwellings, houses of canvas stretched on wooden framework, with neat windows cut in them, bound with colored braid or ribbons round the edge. Many of them stand upon a pavement of nodules thrown from the sieve, about the size of marbles or under; it is not very rare to pick up a diamond under one's feet on these platforms. The mounds of "sortings" are now close by, thronged with busy men, black and white. Our road, however, is still the *veldt*. Wherever no tent stands, nor hole is dug, nor heap of sand conceals the soil, the thin, dry grass appears, with trefoil-leaves of caesia, and vetch-like, golden flowers. It is thus even in the busiest street, where houses are of wood or metal. One never can forget that all this great town has no longer history than of three months, nor expects to exist for twelve months more. Ruins it has in plenty, however—poor, old, broken tents, rusted and rotted sieves, holes abandoned. At every step one kicks aside the bones of oxen. Vile smells assail the nose. An utter recklessness of decency is one of those camp-features which most speedily impress the visitor.

Through the straggling purlieus of the place we trot, with crack of whip and warning shout. The roadway swarms with naked Kaffre and brawny white man. Dressed in corduroy or shoddy, high-booted, bare as to arms and breast, with beard of any length upon their chins, girt with a butcher's knife on belt of leather—one could not readily believe that among these bronzed fellows might be found creditable representatives of every profession. The roadway grows snowy white. Our wheels sink in "diamondiferous sand," brought from a depth of fifty feet. Piled up on either hand, it narrows the road to the last inch. We seem to be in a "cutting" ten feet deep. Above us, on each side, the sieves are endlessly at work, throwing a cloud of poisonous dust upon the wind. Screened from the merciless sun by an old umbrella sits the master of the claim, "sorting." His arm goes regularly to and fro. Our view is bounded by the close horizon of these artificial hills, save, here and there, the mound falls back to give a "canteen" place for plying trade. The work of diamond-digging is all going on within ten yards of us. The "claims," the pits whence comes the "stuff," lie on the right, shielded by the barrier of their own produce. The treasure-bearing sand is borne past us each moment in screaming bullock-dray and mule-cart and sack and bucket of the Kaffre. It goes to those solitary tents outside. The vehicles are pushed half up the hill to let us by. We approach the business quarter. Banks lower. The excavated road becomes a street. Wooden houses show themselves, all hung about with miscellaneous goods. Broadcloth and snowy *puggaries* are seen. Thicker and thicker stand the tents, closer presses the throng. A din of shouts and laughter fills the air. We pass large drinking-shops full of people; negroes go by in merry gangs. One stares amazed at such a crush of dwellings, such a busy, noisy host. One more sharp turn, and the market square opens before us, with Main street on the right.

An anticlimax ridiculous. Brimful with astonishment one reaches this point of view, and all the wonder disappears. It was the confusion, the "jam," of dwellings that so amazed us new-comers. Market square and Main street are as regular as mathematics can make them. The former is an immense expanse, set round with buildings, wooden, metal and canvas. Great gaps intervene among them, for the instinct of trade does not approve the situation chosen for its center. Main street is the favorite site. Here are great warehouses one story high, pretty frame tents of "diamond-koopers," neat canteens and luncheon bars. There are glass windows in abundance, set in the walls of plank and iron; well-dressed people form one-half the crowd; the street is thronged with passenger carts, many of them really handsome vehicles, with fine horses. Perhaps all this fixed order and arrangement is more justly marvelous than the pell-mell outside; but it does not so much impress the visitor. The oldest of these big stores has not three months' existence yet, but the blistering sun and grinding dust of Africa have given them an ancient, rusty look. There is little of the "camp" visible as one glances up and down the street; but behind, within arm's length of their neat back windows, the jumble of tent and hole and Kaffirs-shed, and cart and tethered horse and rubbish heap spreads out again. At the upper end those white mounds bar the view, with the busy, seething population upon them and behind.

### MANNER OF WORKING.

The method of working is the same identically at all the four dry diggings. Diamonds are found there in two qualities of soil: first, in the surface sand; and second, in a whitey-gray, nodulous, limey earth, which Mr. Dunn describes as "tufaceous limestone." This is found in layers at different depths. Between them are strata comparatively unproductive, but the prudent digger passes nothing by unsorted. Gems are discovered in the most unlikely matrix.* In some parts of each *kopje* the surface soil is found to be very rich; in other parts much less so; but the digger, of course, relies on his tufaceous limestone. It is dry and gritty, mostly knotted up into cakes of all sizes, from that of a walnut downward. When adhering in a larger mass it often has sufficient elasticity to resist considerable pounding, and each rebellious lump are thrown aside, used for the building of walls and such-like purposes. The smaller pieces, and those broken up with ease, are loaded in carts, piled in sacks and buckets, or conveyed by some means to the sieve. They are first passed through an instrument of course mesh, which throws out the larger lumps. For the fine sieve the form of a parallelogram is found most useful on the fields. It is about three feet long by eighteen inches broad, with a stout wooden frame, and a bottom of perforated zinc or iron wire. At one end are two handles, made by elongating the sides of the frame. The sifter fixes in the ground two posts; to these he suspends the end of his sieve by a rope at each corner. Grasping the handles, to hold it horizontal, he directs the negro to pile on a heap of "stuff." He then, with an easy and untiring motion, works it about upon the sieve, backward and forward. The nodules grind against each other, and mostly break. The finer parts fly off in a cloud of villainous dust, or drop beneath through the meshes of the wire. When nothing is left but the dry little lumps, like fine gravel—*and* the diamonds—he unhooks the sieve and carries its contents to a neighboring table, on which it is poured before the panting "sorter."

This part of the business is the most important and the most delicate. A man may dig and sift in vain, if the sorter be incapable or untrustworthy. No mechanical ingenuity will help him in his work; it must be carried out with mere patience and vigilance. His table ought to be about three feet by two feet six inches, perfectly smooth, and fitted with a rim round three sides; but tables are expensive articles out yonder, and a few boards nailed together often give results much more pleasant to view than any beautiful upholstery. Such as it is, the sorter seats himself beside it, armed with an iron scraper six inches long and two or three wide. With this he helps himself to a convenient quantity of the stuff, spreads it out before him, and turns it off the board. The operation is done in three motions of the elbow, taking from the heap, spreading and throwing away. An experienced workman, who has confidence in his eyesight, performs these acts with wonderful quickness and regularity. His arm seems to move like a machine. Although there is great abundance of mica in the gravel—flakes that shine in the sunlight more brightly than diamonds—you will scarce ever see him pause in doubt.

By the mode of searching I have detailed, it is quite evident that very many diamonds are lost. * * * But the most serious of all these losses is that caused by the big nodules I have mentioned. These will vary in size from the diameter of a man's fist to that of his head. Hundreds are daily thrown away, of a capacity to enwrap a thousand-carat jewel—ay, or a five thousand! The roads at New Rush are lined with them like a parapet. They are built up as a wall to keep back the mountainous heaps of sifting. They are piled round tents to block out the draught, erected into cattle-kraals. In short, every purpose for which rough stones are suitable is there supplied with "lumps." This would be the most incredible of assertions to me had I not seen its truth with bodily eyes. There is not one among the diggers there who does not know better than most people what his building materials may perhaps contain. Were he so inexperienced, the first heavy shower would give him cause to suspect the truth, for he would see all the loafing population bent in earnest scrutiny of the sopped earth, and he would shortly hear of treasures picked up, perhaps, at his own tent-door. But no one is so ignorant. Every man knows that the fortune he is seeking may lie hidden in that dirty ball he tosses from him with a curse. And yet he tosses it! If a blow of the spade, a kick and a few hasty thumps against the ground do not shatter the lump, he lets it lie. Comes heavy rain, and from out the mass dissolved rolls forth a monstrous gem, picked up, most likely, by a "masterless" Kaffre or an idle follower of the camp, in open roadway. Or long exposure to the sun will make it friable, and then some passer-by, with careless kick, will get the prize. Every day such incidents occur. The newspapers are full of them. Schemes there are always afoot for "washing out" these nodules, a process than which nothing could be simpler. It is in human nature that the men who would not pick out the treasures at their door should yet object to others picking them. The diggers of New Rush are not so greedy. I caused the question to be put to many, whether they would allow myself and partners to cart off their "lumps." Not only was permission granted, but some fellows actually offered to load the cart if I should send it round. Anything to get rid of those "lumps." During the heavy rains which swelled the rivers, in the month of January last, two men came from Hebron with their cradle, and washed out as much as they could carry. The result of one day's work was thirty-three diamonds! The size we did not hear, but it was apparently such as to content these enterprising fellows. Next day they vanished, leaving their cradle in the veldt, and the place of them was known no more upon the fields, whether wet or dry. But to this day the lumps continue to be thrown out with rage.—*To the Cape for Diamonds, by Frederick Boyle.*

* I use this word matrix to express the substance in which diamonds, at the cape, at least, are actually found, and where, as I feel sure, by nature's alchemy, whatever that was, they were crystallized.

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Some recent English statistics show rather a sorry state of things in Ireland. During the past year the actual decrease of land in cultivation is estimated at over one hundred and thirty thousand acres; the increase in emigration from Irish ports for the first seven months of 1872 is nearly six thousand persons. Does any one ask impatiently what they all come to this country for? He gets an answer in the fact that over half a million of the Irish population are confined in hovels which afford but one room for the whole family, of every age and sex and condition.

---

The newspapers give us some statistics from the forthcoming census tables. From these it appears that our native population is in round figures 33,000,000, our foreign-born population 5,500,000. The country is not, therefore, in immediate danger of being overrun by foreigners, provided it maintains such educational systems as assimilate the immigrants and render their children, born on our soil, true Americans. Of the 5,500,000 foreign-born citizens, 1,690,000 are of German extraction, 1,855,000 are Irish.

## SCIENTIFIC.

The muscles in the human body are more than five hundred in number, and almost every motion is produced not by the action of one, but of several muscles.

In a discussion of the source of solar heat, published by J. Ericsson in *Nature*, he attempts to show that the contraction of the sun is the most probable source of its heat. He supposes it to contract at the rate of ten feet per month, which would be enough to explain its expenditure of heat. But this hypothesis also requires that there should be a gradual diminution of the amount of heat received from the diminished bulk of the sun sufficient to make a difference of one-thirty-seventh of a degree in four thousand years.

A little instrument, recently invented by a French physiologist, does for the pulse what his countryman, Daguerre, made the sun do for the face—that is, paint its features with an accuracy and minuteness before unknown. A pen or pencil, made to rise and fall by the motion of the artery at the wrist, traces a series of wave-like lines upon paper or smoked glass carried by clock-work. The upward lines are made by the swelling of the artery, with each contraction of the heart as it sends out the crimson jets. The downward sloping lines are made by the regular subsiding of the jets as the stream of life passes into the minute blood-vessels for the nutrition of the tissues.

M. Planeth, says *Les Mondes*, has found that if a flame burning in the open air be approached to a vibratory tuning-fork, the sound of the latter is considerably increased, as if it were placed in contact with the box of a stringed instrument. The sound acquires its greatest intensity when the flame is placed between the two branches of the fork. This phenomenon is believed to be analogous to the singing flame, only in such case it is the flame that excites the vibratory movement of the tube in order to place itself in similar synchronous vibrations; while, in the above-mentioned instance, it is the fork that gives the tone, and the flame takes up vibration in unison.

A curious and perhaps important discovery is stated to have been made recently by M. Kletzinsky, a Viennese professor. Noticing that persons sick with the smallpox were often visited by flies, he placed near an open window of the hospital a saucer filled with glycerine. Soon the flies gathered, and were caught like birds with glue. In their endeavors to free themselves all the foreign matter which had adhered to them was left in the glycerine, which was at once submitted to observation with the microscope. It was found that the glycerine, which was chemically pure when offered to the flies, was full of strange cells very similar to those seen on persons attacked by smallpox, but never on flies—a discovery which proves conclusively that these insects are not only filthy, but can be a very dangerous means of spreading contagious diseases.

Future Eclipses of the Sun.—Mr. Robert T. Paine communicates to *Silliman's Journal* a list of eclipses visible in the United States during the remainder of this century. The first central eclipse will be that of September 29, 1875, which will be annular in part of the State of New York and in four of the New England States. The duration of the ring on the central line will be three minutes thirty-nine seconds. At Boston it will be only two minutes twenty-nine seconds. The belt of country over which the annular eclipse will extend will be one hundred and ten miles wide. Within it are situated the observatories of Hamilton College, Albany, Harvard University, Amherst College and Dartmouth College. The first total eclipse will be that of July 29, 1878, when the shadow of the moon will pass over British Columbia, Montana, Colorado, Texas and Cuba. At Denver, Colorado, the eclipse will be total nearly three minutes.

A new invention has been adopted this year at the Prince Consort's farm and the Norfolk farm at Windsor, England, for the preservation of hay-ricks from the heating occasioned by confined air and moisture. A long perforated tube, fixed in short lengths which fit into each other, is built into the body of the rick as it is carried up, and surmounted by a cowl, which turns with the wind and provides a constant downward current; an upward current is also arranged for an inner tube, which is solid, opens at the bottom, and so completes the circulation. This invention is also adapted to granaries and ships in transit, but in these cases several arms are provided, running out from the central shaft at right angles, so as to distribute the air through the body of the grain. The use of perforated tubes for preserving grain, meal, etc., in storehouses, granaries and in barrels, is an American invention, and has long been in use in the United States.

PARLOR AND CHURCH ORGANS.

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producing a beautiful and sympathetic quality of tone, capable of the most exquisite modulation, and when used with the "Tremolo," which accompanies it, resembles more than any other organ stop the peculiar trill of the *human voice*.

### THE VOX CELESTE,

possessing a peculiar and thrilling quality of tone, most pipe-like in its nature, and which can be used in many passages with charming effect.

The above Stops are in every case separate, and *additional* sets of reeds, are entirely distinct from the "Tremolo," which always accompanies them, and which is never perfect without them, and can all be brought at will into the full organ, adding greatly to its power and richness of tone.

They take pleasure in announcing to the musical public and the trade the valuable addition to their Organs of a most beautiful Solo Stop,

### THE ÆOLINE.

It is an additional set of reeds, exquisitely voiced and ingeniously arranged in a separate wind-chest (patented September 13, 1870.) Its quality of tone is the most delicate and soft imaginable. It is capable of the greatest variety of effects in combination with their other stops, the improved VOX HUMANA in particular. It has elicited the warmest encominms from all organists and musicians who have examined it. It is perfectly simple in its construction, and they predict for it the highest degree of success. Its charming effects, especially when used in connection with their improved styles of cases, can but be appreciated by every musician.




## IMPROVED CASES, ETC.

By the construction of these Cases the quality of tone in their Instruments has been greatly improved, every facility for the comfort and convenience of the performer has been provided for, and the effect of their beautiful and graceful design is such as to entirely obviate the disagreeable boxy appearance which has been for so long a time an unpleasant characteristic of the Reed Organ.

In addition to the above improvements, attention is called to

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SHALL BE IN EVERY RESPECT THE FINEST AND BEST.

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# The Christian Advocate.

PUBLISHED BY ROBT. J. HARP, FOR THE ALABAMA, MISSISSIPPI AND LOUISIANA CONFERENCES, METHODIST EPISCOPAL CHURCH SOUTH.

VOL. 19. NEW ORLEANS, THURSDAY, FEBRUARY 20, 1873. NO. 8.


## News of the Week.

### DOMESTIC.

WASHINGTON, Feb. 12.—The electoral vote of Louisiana was thrown out by the Senate, and will not be counted.

WASHINGTON, Feb. 13.—Ex-King Amadeus and family have gone to Lisbon, where they will remain until spring.

It is stated that Don Carlos is preparing to take advantage of the crisis in Spanish affairs, and will push for the crown.

A hundred million francs were subscribed at the meeting held at the residence of the Duke de Aumale to aid the Duke De Montpensier in operations against the movement for a republic in Spain.

Masses will be celebrated for the success of the Bourbon cause.

The consort of ex-Queen Isabella has left Paris for Madrid. The Spanish minister, Olosenga, has taken leave of President Thiers, and will probably leave soon for the same destination.

Neither Victor Emanuel nor the Italian government advised King Amadeus to abdicate.

RICHMOND, Feb. 13.—There was an immense turnout this afternoon to witness the demonstration in honor of the arrival of the first through train from the Ohio river over the Chesapeake and Ohio railroad.

The procession, which was very long, was composed of the First Virginia Regiment, the fire department, various commercial associations, the City Council, other city officials and many private citizens, was formed and marched to the Chesapeake and Ohio depot.

Soon after their arrival the expected train came in, and was saluted by two batteries of artillery stationed on the neighboring hills, each firing one hundred rounds. Several of the church bells and all the city bells rung their joyous peals, while the steam whistles of the engines of the fire department kept up a continuous blowing.

GALVESTON, Feb. 15.—The steamer Henry A. Jones, with a cargo of four hundred and forty bales of cotton from Houston to Galveston, was destroyed by fire in Galveston bay this morning at five o'clock.

Twenty lives were lost. Among them are Captain J. J. Price, first clerk, and James B. Hogan, second clerk, both well known in New Orleans and in this city.

NEW YORK, Feb. 15.—Horace Greeley's estate is estimated at about $12 000. It is said that Samuel Sinclair owes the estate at least $8,000. There is about $100,000 bad debts and worthless securities.

The appraisers say that C. Vanderbilt, Jr., owes the estate $50,000 borrowed money. Commodore Vanderbilt has given each of Mr. Greeley's daughters $5,000, saying: "They can have what money they need at any time."

ALBANY, Feb. 15.—William Lowrey, J. Ross Stewart and Robert Hayes Mitchell, Kuklux prisoners, were released from the penitentiary to-day. There still remain fifty of such prisoners.

SAN FRANCISCO, Feb. 17.—A scouting party of Modocs last night burned the house of Dennis Crowley. General Gillem immediately sent a detachment of troops in pursuit, but they did not succeed in overtaking the Indians.

PITTSBURG, Feb. 17.—The recent heavy rains caused a heavy rise in the Monongahela river.

At two o'clock this morning the current was so strong that the coal fleet, consisting of thirty boats and barges, broke from their fastenings at Smithfield bridge and moved off in the current. The alarm was instantly given by blowing whistles and other signals, and efforts were made to save the lives of the unfortunate men who were on board the canal fleet. Some were saved, but it is reported several were lost. One man was seen to be carried under the steamer Hercules, and another under the Andes, both floating past on the barges, and endeavored to jump on the wheels of the steamers, but fell in the water and went down.

SELMA, ALA., Feb. 17.—Through trains, after a suspension of three months, were resumed on the Alabama Central road to-day.

The Alabama river at this place is within three feet of the great July flood, and is still rising.

WASHINGTON, Feb. 18.—The majority of the Committee on Privileges and Elections will, it is understood, report in favor of a new election in Louisiana.

There will be two minority reports—one sustaining McEnery as Governor of that State and admitting McMillen as senator; the other sustaining Kellogg as Governor and admitting Ray to the Senate.

This is the present condition of the committee, although they may, before making a report, unanimously recommend a new election in Louisiana.

In the House to-day Mr. Poland, of Vermont, chairman of the Credit Mobilier committee, made a long report, reciting in detail all the facts in the evidence against each one of the members implicated. The speaker was entirely exculpated from all connection in the matter, he having declined to take any interest in the Credit Mobilier stock.

In regard to Dawes, Garfield, Kelly, Bingham and Schofield, the facts in each case were stated with more or less severe criticism on their action, which was contrasted with that of other members who were approached under like circumstances, and also with the consideration shown by the letter from the venerable Senator Bayard, of Delaware, who declined to take a pecuniary interest in any matter that might come before him as a legislator. In regard to Messrs. Ames and Brooks, their conduct was severely reprobated, and resolutions of expulsion, in reference to each of them, were reported to the House. The report having been read, further action on it was postponed till Tuesday next.

In regard to the senators involved, the report states that evidence implicating them has been sent to the Senate for its action.

### FOREIGN.

LONDON, Feb. 12.—The Cortes yesterday was the central point of interest, and bulletins of its proceedings were anxiously awaited by crowds of persons in all public places of the city.

The two houses assembled at a late hour in the day.

The formal message of the abdication of King Amadeus was read in each chamber separately. It opens with the statement that the King has maturely considered the question as to what course he ought to pursue with reference to the Spanish throne, and has firmly resolved upon that course.

When he accepted the crown he did so under the belief that the loyalty of the people who called him would compensate him for the inexperience which he brought to his task. He had found that herein he was deceived. If the enemies who had beset his path had been foreigners he would not have taken the course now determined upon; but they are Spaniards. By them Spain had been kept in perpetual disquiet. All his efforts to quiet her and put an end to intrigues, which were the source of her agitation, had proved unavailing. It was not enough that he had a partisan support. He had no wish to remain on the throne as the King of a party. He therefore announced his abdication on behalf of himself and his heirs.

Upon the completion of the reading the Senate and Congress met together in the chamber of the latter, and constituted themselves "the Sovereign Cortes of Spain."

Senor Rivero, president of Congress, was called to the chair, and in a brief speech he declared himself ready to answer for the preservation of order and the execution of the decrees of the sovereign power. A vote was then taken on the question of accepting, without discussion, the abdication of Amadeus, and it was accepted unanimously. A commission from the members of Congress was then appointed to draft a reply to the message, and another commission to accompany the King to the frontier. Senor Pio then proposed a resolution establishing a republic and vesting in the assembly the supreme power. The resolution was adopted by a vote of 256 yeas against 32 nays. The assembly was still in session when the foregoing was telegraphed from Madrid.

MADRID, Feb. 12.—The Cortes today elected the following government:

Figueras, for president of the Council, received 244 votes.

Cordoba, minister of war, 239 votes.

Pio Maigill, minister of the interior, 244 votes.

Nicolas Salmeron, minister of justice, 247 votes.

Francisco Salmeron, minister of colonies, 238 votes.

Beranger, minister of marine, 246 votes.

Castellar, minister of foreign affairs, 245 votes.

Becera, minister of public works, 233 votes.

Echegera, minister of finance, 242 votes.

The newly elected members of the government took their seats upon the ministerial bench.

LISBON, Feb. 12.—The mail steamship from Rio de Janeiro has arrived here, bringing advices from that city to the twenty-second of January. Yellow fever was raging yesterday in Rio. Number of deaths from the scourge averaged forty per day.

The census of Brazil, then completed, shows the population to be ten million, including nearly two million of slaves and two thousand five hundred aborigines.

BERNE, Feb. 12.—The Council have decided to expel Bishop Mermillad from the Canton of Geneva.

The Federal Council addressed a letter to the charge d'affaires at Rome denying, in a sharp manner, the right of the Pope to dismember the bishopries of Switzerland. The Legislature also instructed Bishop Mermillad to decide quickly whether he intends to obey the Pope or the Swiss government.

ROME, Feb. 13.—The Pope yesterday gave audience to several officers of the United States navy, now in Rome. In the course of conversation his holiness asked how he would be received in America. The officers said that the people of that country would regard his residence among them as a great honor.

VIENNA, Feb. 14.—The exhibition palace is now completed and goods are being received.

The foreign commissioners are actively engaged in arranging their respective departments.

The sections assigned to France, Egypt and Turkey are in a remarkable condition of forwardness and already attract public attention.

The commissioner for the United States is anxiously awaited, with architects to put the American section into shape for receiving goods.

MADRID, Feb. 15.—Among the measures contemplated by the ministry are the separation of Church and State and the appointment of judges for life. Bills providing for the same will soon be presented to the National Assembly.

Senor Castellar, minister of foreign affairs, in a dispatch acknowledging the receipt of congratulations of South Americans in Paris, says to them that they will have to withdraw their support from the Cuban separatists, now that the Antilles are under a republican form of government.

He also says it has been decided to await the arrival of deputies to the National Assembly from Cuba before arrangements for reforms in that island will be made. The government intends to suppress the ministry of colonies, of justice and public works, and to abolish the system of retiring on pensions officials under sixty years of age.

ROME, Feb. 17.—King Victor Emanuel visited the theater on Sunday evening, and was received by the audience with shouts of "Long live the King, Italy and Amadeus!"

The Parliamentary committee on religious corporations decided to abolish the house of heads of religious orders, but to provide for the support of the heads themselves, and other indemnification for the loss of property.

GENEVA, Feb. 17.—The Rev. Mr. Mellod, having declared to the Federal Council that he was determined to exercise the functions of vicar apostolic, despite the prohibition of the authorities, has been sent to the French frontier under escort.

## American Colonization Society.

The American Colonization Society held its fifty-sixth anniversary on the evening of January 21, at the Fourth Street Presbyterian church, Washington. Judge Latrobe, of Maryland, called the meeting to order, and prayer was offered by the Rev. J. C. Smith. The president made some appropriate remarks as to the Christianizing of Africa by the freedmen of this country, since it was hardly possible to accomplish it by the white man, because the climate was so injurious. A whole nation of missionaries had been raised up upon our shores for this grand and noble purpose. Our interest in Africa has increased with the growth and prosperity of Liberia. Year by year Africa has been opened up by travelers to our view, so that we can see how much is to be accomplished to elevate this down-trodden and degraded race. Hence he felt justified in saying that this was a meeting of more than ordinary interest. Mr. Coppinger, the secretary, then read the annual report. The receipts for the past year were: Donations, $10,603.73; legacies, $16,921.45; and other sources, $5,811.98, making in all $33,337.22. Disbursed, $33,075.18, leaving a balance of $262.04.

The bark Jasper left New York, November 21, with 150 emigrants, all from Georgia, 91 of whom settled at Philadelphia, and 59 at Arthington, Liberia.—Fifty-six were communicants of the Baptist and Methodist churches. The whole number colonized since the war was 2,987, making altogether, with the 5,722 slaves captured and inducted to settle in Liberia, and 14,825 from this country, a total of 22,547 there colonized. The most of those who have gone have written satisfactory statements to the officers of the society and their friends. There are now 3,000 applications filed, 300 of whom will leave in May next. There are 552 of these from Georgia and 550 from Alabama, who are now anxious to leave their adopted for their native country. Peace and order have prevailed during the past year. The schools of Brewerville and Arlhington are flourishing, having faithful preachers, and 100 pupils in attendance. As soon as the Arthington building is finished another school will be opened. There are 38 scholars in the college grammar school, five of whom are native Africans, and ten students in the college proper. Liberia has a bright future. The commerce is growing, the English language rapidly spreading, Christian colored people are fast settling the coast and the interior, and, together with wholesome laws, schools, churches, a college, a profitable trade and genial climate, there is much to encourage.

The following officers were re-elected for the ensuing year, namely: Financial secretary and treasurer, Rev. William McLain, D. D.; traveling secretary, Rev. John Orcutt, D. D.; corresponding and recording secretary, William Coppinger, Esq.; and the executive committee, Dr. H. Lindsley, J. H. Bradley, Esq., William Gunton, Esq., Hon. P. Parker, Hon. J. B. Kerr, Dr. C. H. Nichols and Prof. Wellling, of Columbia College, District of Columbia. A committee was appointed to wait upon the government and urge the establishment of a line of steamers to Liberia.

THE sun of prosperity dwarfs intellectual life, and spiritual beauty often fades into insignificance. Like the dew and the shower, God sends affliction grievous as bidding his grace, but working for his children a far more exceeding glory.

ALL MEN have frailties, and whoever looks for a friend without imperfections will never find what he seeks. We love ourselves, notwithstanding our faults, and we ought to love our friends in like manner.

LOOKE to Christ, cleave to Christ, turne not aside from him, looke for no other Instructor to make thee wise unto salvation.—*Alexander Grosse.*

TWO Worth county (Georgia) girls raised seven bales of cotton this season.

## European Excursion.

Rev. A. B. Stark, president of Corom College, Lebanon, Tennessee, is organizing a party to visit Europe during the coming summer. Persons wishing to join the party can communicate immediately with President Stark, Lebanon, Tennessee. We give some extracts from a circular which will give our readers some idea of the time, route and expense:

For this excursion I am organizing a select party of twenty or thirty Southern ladies and gentlemen. Already about half the required number—ladies and gentlemen of the best culture and highest character—have signified their intention of joining the party. You are respectfully and earnestly invited to become a member of the party.

We will leave Nashville on Monday morning, June 9, and sail from New York on Wednesday, June 11. We will be absent eighty-four days, viz.: twenty on the ocean, fourteen in Great Britain and fifty on the continent, reaching New York on the return September 3.

I give a brief outline of the route, necessarily omitting many points of great interest. Reaching Liverpool on Saturday, June 21, we will proceed via Manchester and Derby to London, to spend our first Sunday in the world's metropolis. After some days spent in examining the wonders of London, we go on to Paris via New Haven, Dieppe and Rouen. After a sufficient stay in Paris, we go direct to Italy, through Mont Cenis tunnel, to Turin. From this point we make a general tour of Italy, visiting Genoa, Pisa, Civita Vecchia, Rome, Naples, Pompeii, Vesuvius, Florence, Bologna, Padua and Venice, besides many other less important places. From Venice by way of Trieste to Vienna, for a week at the great International Exhibition. We proceed next via Linz and Salzburg to Munich, a great center of art and education. The next thing is the Swiss tour. Passing Augsburg and Lindau, we enter the land of Tell across the Lake of Constance, to Ramskorn, Zurich and Lucerne. We next ascend the Rhigi by a wonderful railway, to spend a night among the clouds and see an Alpine sunrise. Descending, we go over the Brunig Pass to Giesbach, to see the illuminated waterfalls; one of the most beautiful sights in the world. We then visit Interlachen, Berne, Lausanne, Geneva, Neufchatel and Basle, where the Swiss tour ends. Thence to Baden-Baden, Heidelberg and Mayence. From Mayence we go, in splendid steamer, down the Rhine to Cologne, passing the finest scenery on that celebrated river, besides Bingen, Bonn, Johannisberg and other towns. From Cologne to Brussels, Antwerp, over the Channel to Harwich and back to London. From this point an excursion will be made to Cambridge, to see the great university. The next movement will be to Edinburg, visiting on the way Melrose and Abbotsford, the home of Sir Walter Scott. From Edinburg to Glasgow by Stirling, the Trossachs, Loch Katrine and Loch Lomond, a most delightful excursion. From Glasgow back to Liverpool, whence we sail homeward about the twenty-third of August.

The price for the entire trip from New York back to New York will be only $675, in United States currency, for each person. This amount pays *all* necessary expenses, including steamers, railways, hotels, porterage, omnibuses, guides, fees for sight-seeing, servants, etc.; also carriages to Pompeii, Melrose, Abbotsford, to the Louvre Gallery and Jardin des Plantes in Paris; Royal Gallery in Munich, and three days in Rome, under the guidance of a competent archæological lecturer; ponies for Vesuvius, and railway up the Rhigi. Traveling and hotel accommodations are first-class everywhere. I expect to get reduced rates between Nashville and New York. I will be able to give definite information on this point in due time. This trip, made in the ordinary way, would be far less satisfactory, and would cost at least $1,000.

Ladies can go in this party under my care without any other escort. As my wife will accompany me, we will be glad to take special charge of half a dozen young ladies or schoolgirls. As a means of education, this tour will be of incalculable value. Parents who cannot leave home have here an opportunity of giving their daughters the advantages of foreign travel, in a manner entirely safe and pleasant. I am informed that four millions of persons have made excursions to different parts of the world under the Messrs. Cook, and that not a single fatal accident has ever happened to any one.

## Statistics of Religion.

The six New England States, with a population of 3,515,013, have but 5,421 churches, while the six Southern States upon the Atlantic, with a white population of 3,450,903, or virtually the same, have 11,567 churches; but, apart from this amazing revelation, there are other items of interesting ecclesiastical information to be gathered from the report. The population of the thirty-seven States is 38,115,641, and the total number of churches for this multitude is 62,522, with 21,395,542 sittings, leaving 16,720,099 of our people apparently unprovided for. The truth is, however, that the population of ten years and over amount to 27,809,535, which leaves but 6,503,993 of church age, so to speak, who could find no accommodation should every man, woman and ten-year old child in the Union be simultaneously moved, of a bright Sunday morning, to attend religious worship. Still, that as many as 6,503,993 persons, or about one-sixth of our entire population, have no church accommodation, is a pregnant reflection for divines. The aggregate value of church property is $81,619,780.

For the current fiscal year the expenses of the United States government, exclusive of the enormous payments of interest on the public debt, are $173,495,045.55, or about one-half of the entire value of all the church property of the Union.

Coming to particular denominations, the disciples of Wesley and Whitfield tower, in point of numbers, above all; the Baptists come next, the Presbyterians next, then the Catholics, the Christians or Campbellites, the Lutherans, the Congregationalists, the Episcopalians and the German Reformed, in the order named. The number of churches is as follows:

| Denominations. | 1850. | 1860. | 1870. |
|---|---|---|---|
| Methodist | 21,357 | 19,883 | 13,302 |
| Baptist | 14,002 | 12,150 | 18,563 |
| Presbyterian | 7,071 | 6,406 | 4,858 |
| Catholic | 1,222 | 2,550 | 1,277 |
| Christian | 1,042 | 2,068 | 1,225 |
| Lutheran | 1,276 | 1,725 | 1,231 |
| Congregational | 1,715 | 1,234 | 1,325 |
| Episcopal | 1,091 | 2,145 | 1,450 |
| German Reformed | 1,165 | 676 | 341 |
| Friends | 662 | 726 | 726 |
| Universalist | 672 | 663 | 560 |
| Unitarian | 190 | 251 | 215 |
| Mormon | 171 | 24 | 16 |
| Jewish | 152 | 77 | 26 |

The several rates of increase or decrease for the two decades are as follows:

| Denominations. | 1850-60. | 1860-70. |
|---|---|---|
| Methodist | 7.00 | 33.00 |
| Baptist | 4.47 | 46.00 |
| Presbyterian | 8.24 | 24.00 |
| Catholic | 1.00 | 49.00 |
| Christian | 0.4 | 41.00 |
| Lutheran | 1.00 | 24.00 |
| Congregational | 28.00 | 7.00 |
| Episcopal | 1.00 | 32.00 |
| German Reformed | 30.00 | 50.00 |
| Friends | | decrease. |
| Universalist | 1.25 | decrease. |
| Unitarian | 1.8 | 17.00 |
| Mormon | 1.0 | 33.00 |
| Jewish | 1.01 | 67.00 |

It will be seen that none of these denominations, except the Mormon and Unitarian, maintain in the last census decade the rate of increase shown in the one prior. The falling off in the case of the Methodists, the leading denomination in point of numbers in the country, is particularly great—as notable, in fact, as the portentous growth of Mormonism. The wealth of the leading denominations compares as follows:

| Denominations. | Churches. | Value. |
|---|---|---|
| Methodist | 21,357 | $23,854,021 |
| Catholic | 3,806 | 30,035,536 |
| Presbyterian | 7,071 | 25,265,263 |
| Baptist | 13,962 | 13,208,198 |
| Episcopal | 2,091 | 25,511,619 |
| Congregational | 2,715 | 25,000,938 |

*Christian Observer.*

## Our Foreign Missions.

### A COMPARISON.

New York city is properly considered a great field for Christian effort. Thousands are poor, ignorant, vicious, wretched and going to perdition. The fields occupied by our Arcot mission in India and our Amoy mission in China are also in great need of Christian work. Superstitious, silly, debasing and vile, rule over them. The degradation of the people is beyond description—corrupt are they, and altogether filthy. Compare, for a few moments, New York city with these districts of heathen:

*Population.*—New York city about 1,000,000; our Arcot field over 3,000,000; our Amoy field over 3,000,000.

*Churches and Chapels.*—New York city, 380; Arcot, 30; Amoy, 7.

*Ordained Ministers.*—New York city over 400; Arcot, 7; Amoy, 7.

*Professing Christians.*—New York city, 72,000; Arcot, 712; Amoy, 497.

The United States have a population of less than 50,000,000, and have over 50,000 Protestant Christian churches, and more than 50,000 ordained Protestant clergymen, and more than 3,000,000 of church-members. China has a population of 400,000,000—nearly all, according to the word of God, going to perdition—and has less than 200 ordained Protestant clergymen, less than 300 Christian churches and chapels, and less than 8,000 professing Christians.

More money is expended annually by the various churches for the maintenance of Christian institutions in New York city alone than is expended annually by all the churches of the United States in maintaining their missions to the entire heathen world, including every outlay of every kind for those missions.

The Reformed Church in America expends more in sustaining its churches and Christian work in New York city alone than in maintaining all of its missions to the heathen. The Reformed Church in America collected and expended during the financial year reported to the last General Synod, for Christian institutions at home and abroad, $1,623,709.31—reckoning the income from invested funds at $200,000; of which large amount only $61,953.26 were given by it for and expended upon our missions to the heathen.

The expenditure at home in the United States is not too large; but that upon our foreign missions is too small.—*Christian Intelligencer.*

LONGEVITY OF MISSIONARIES.—Dr. Jonas King has spent half a century in Greece. Dr. Hamlin thirty years in Constantinople. Of eighty-four Baptist missionaries sent to Asia since July, 1855, only three have died. Of forty-six who have gone to Burmah, not one has died in seventeen years. They do not have to undergo the same privations as formerly. Life and property are made safe by treaty. They have learned how to adapt themselves to Eastern life. They are, moreover, free from harassing anxieties.

## Franklin Station, Louisiana Conference.

### ITS PROSPECTS, ETC.

MR. EDITOR: After having enjoyed a most delightful visit among my numerous relatives and friends in Georgia, and having gotten to myself again the long-absent companion, we reached our new home in the delightful town of Franklin, on Thursday evening, the seventh instant.

Although it was quite late at night, we were met and conducted by Judge McKerall to the parsonage, which we found brightly illuminated, everything having been set in order by the ladies, even to the tea-table, which was quite tempting to our appetites, though we had already been served to a good supper.

Sister Saunders, one of our leading members, noted for standing always heart by the interests of the church, was waiting in the parlor to lead in the welcome. We were soon made to feel quite at home. Oh! how cheering to the new pastor and family to be thus greeted. No pains had been spared to make our home comfortable.

Bro. White, our presiding elder, was also here to greet us, and also to hold our first Quarterly Conference, which he held on the day following.

On Sunday morning I had the pleasure of being introduced to my Sabbath school. While I stood before them and heard them sing "Greeting to Our Pastor," my heart was stirred to its very depth. By the way, I must say that the Franklin Sunday school is destined to be "no a whit behind the chiefest."

The condition of the church, in every point of view, is quite encouraging. Already do I begin to feel burdened with a sense of responsibility in viewing the vast amount of material here to be developed and cultivated. The general interests of the town have been represented to me as improving; and I must say that I already feel quite sure of a happy and prosperous year. Please pray for our success. Yours truly,

AMOS W. WILLIAMS.

FRANKLIN, February 10, 1873.

## Mexico and Christianity.

At a missionary meeting held in Brooklyn, on the twenty-eighth of January, Rev. Dr. Riley, while not concealing the difficulties in the way, gave a very encouraging account of the religious condition of Mexico and its readiness for the reception of the truth. He said Protestantism continues to gain strength, both in the capital and in the surrounding towns. What the Protestants of Mexico want is means to employ missionaries and to purchase Bibles and tracts. Many of the highest classes are becoming Protestants. There are now, he said, fifty congregations of Protestants in the City of Mexico and its neighborhood, a printing-press, boys' and girls' school, and two large stone churches and a chapel held by Protestants—one of these churches the finest in that city, next to the grand cathedral. Ten thousand dollars are required to repair the latter for occupation. It will seat three thousand persons. The chapel and one of the churches are now used constantly for gospel preaching. Several of the congregations have adopted the title of the "Church of Jesus." No denominational name as yet has distracted this native church. Miss Rankin has been working for many years in Monterey, in connection with the society which conducts this Mexican mission. She has long directed a seminary for young ladies, and has instructed over two hundred Mexican girls. She has had associated with her for some time past Rev. Mr. Beveridge and other laborers. Another missionary has been sent to San Luis Potosi, peculiarly fitted for the work—Dr. William H. Cooper, who labored six years in Spain.

Our missionaries are emphatic in their joint testimony that, to be successful in Mexico, Christian work must be conducted apart from all American denominational names among this intensely sensitive people, so jealous of foreigners.—*Christian Intelligencer.*

## Notice.

To the Members of the Alabama Conference:

Having made a contract with our Publishing House at Nashville for the publication of the Minutes, I forwarded copy on the third day of last January. Some delay, of the nature of which I have not been advised, has occurred in the publication; but I have no doubt that before this notice reaches you the Minutes will have been forwarded. As I did not know the postoffices of some of the preachers I ordered their packages sent to the care of the presiding elders of the districts in which such circuits were located.

The Minutes intended for the Camden district I ordered forwarded to Rev. M. E. Batt, who will please forward to the brethren and charge the cost of same to me. Any brother failing to receive a package will please notify me at once.

R. B. CRAWFORD.

DEMOPOLIS, ALA., Feb. 14, 1873.

AT THE November election in York city one hundred and fi six thousand votes were polled the expense to the city of h the election was $130,000, or nea for every vote polled. The ex to the United States was $100,0 nearly $3 for every vote polled

A BOOK FOR THE TABLE.—O of plates.

The Christian Advocate.

THURSDAY, FEBRUARY 20, 1873.

I LOVE TO HEAR THE STORY

I love to hear the story
Which angel-voices tell,
How once the King of glory
Came down on earth to dwell.
I am both weak and sinful,
But this I surely know:
The Lord came down to save me,
Because he loved me so.

I'm glad my blessed Savior
Was once a child like me,
To show how pure and holy
His little ones might be;
O may I try to follow
His footsteps here below,
Who never will forget me,
Because he loved me so.

To sing his love and mercy
My sweetest songs I'll raise;
And though I cannot see him,
I know he hears my praise!
For he has kindly promised
That I shall surely go
To sing among his angels,
Because he loved me so.

## Report of Committee on Temperance, Louisiana Conference.

Your Committee on Temperance presents the following report to the Bishop and members of this Conference for their consideration and action. After taking a general and comprehensive view of the subject of temperance, and of the importance of the cause, we thought it best and proper first to direct your attention to the almost universal and malignant character of the evils of intemperance.

The manufacture and traffic in and use of alcoholic liquors have ever been coextensive with the progress of civilization. That public opinion and the laws of civilization should approve and protect an evil of such magnitude and malignity as results from intemperance can only be accounted for on the ground that there is so much money in it, and so much gain to be realized by it. They make it and sell it for the money that is in it, for since the days of Judas there have always been those who would do anything for money, if it were even to sell their Lord.

They drink it first because of its exhilarating effects upon their spirits; secondly, because of its paralyzing and benumbing influence upon the senses; thirdly, because it enters largely into the habit of a social, courteous and polite life, which is looked upon as popular by the public eye; and in the fourth place many drink because they know not the dangerous and deceptive character of it. These incentives are enough. With these men take it and go into every place. You may find it in every city, village and hamlet, and even at every cross-road. The effects of drunkenness are appalling and fearful to contemplate. These effects are seen in the halls of Congress, in the various legislative bodies of the land. They control to a great extent the ballot-box, and the government of the nation itself is influenced very much by the current of dissipation. The church of God in all its various branches, in its membership and ministry, has been infested by it. The evil is not only great in magnitude, extending to every extreme point, and embracing the world in its circle, but it is also malignant in its character.

It inflames and irritates the very worst passions of fallen human nature. It degrades man to the lowest depths of degradation. It corrupts the human heart to such an extent that it is odious to God and hateful to man. It breaks up the peace of families, and leaves scores of widows, and hundreds of orphan children with an inherent tendency in their nature to drunkenness, entailed on them by their drunken parents.

With this monster evil in our midst, as deceptive as satan and as alluring as art and interest combined can make it, ready to bite as a serpent and to sting as an adder, we would ask, with all the interest that the cause demands, what can be done to arrest the mighty current of evil?

In answer to this question numerous suggestions have been made.

First, it has been suggested that it should be exclusively the work of the church, and that the church of itself is all-sufficient. While we hold that the church is supreme and first to be relied upon for restraint, we are compelled to admit, by facts which are occurring every day, and with which we are all familiar, that she has been unable to keep drunkenness out of her pale. We do believe that when an evil becomes special, prevalent and malignant, as that of intemperance, there should be special and concentrated effort made to arrest it. Hence we recommend temperance societies or organizations as an efficient means of advancing the cause of temperance.

In their justification, we hold that they are no new thing. Jonadab, among the patriarchs, organized a temperance society six hundred years before the Christian era. This society, in its principles and practice, was total abstinence. It was commended by the Lord, and this society was held up to the Jewish church by the Lord as an open rebuke, for many of them were wine-libbers. The Nazarites, in the days of the apostles, pledged themselves to total abstinence, and in our judgment Paul himself belonged to this order.

In further justification of a temperance society as an efficient means of promoting the cause of temperance, we hold that the fears of some are unfounded and unjust, that their tendency is to create dangerous isms. A temperance society is similar in its character and as innocent in its tendency as a Sabbath school organization, a Bible or a missionary society. We hold that a temperance organization is the best method of securing special addresses, speeches and sermons on the subject, which are more efficient in awakening a general interest than a simple paragraph in an occasional sermon which is so often relied upon. We hold, further, that a temperance society is the best method of furnishing and distributing temperance literature, and wielding the magic power of the press. This we deem absolutely necessary in order to enlighten and educate the public mind, without which the cause can never hope to have a final triumph.

We hold, further, that any compromise in the character of the pledge, so as to admit the use of wine and the milder liquors as beverages, has been a failure, for it has been satisfactorily ascertained that in England, Prussia, France and California—wine-growing countries—drunkenness has not abated, nor has the use of alcohol been less. Therefore we recommend teetotal abstinence from all that intoxicates as the only safe method of avoiding the evil.

Your committee is glad to report that the cause of temperance is progressing in the land. There is in successful operation a national publishing house, that is daily issuing hundreds and thousands of pages of temperance literature, the production of scientific and literary men, both in Europe and America. We have constant evidence of the power of the press upon the subject. There is also a national temperance council, composed of some of the best talent of the land. These hold annual meetings for the purpose of devising the best means of prohibiting the evils of intemperance and of promoting the cause of temperance. Besides, every State in the Union has its various temperance organizations, and by their public harangues and the distribution of their literature they are educating the public mind, and hundreds and thousands are every year pledging themselves to total abstinence principles.

Notwithstanding the evil abounds, in view of what is being done we confidently hope that the time will come when a prohibitory law will be the law of the land. We also hope that there is too much pious intelligence in this nation to permit such a paltry nuisance as intemperance to go unchained, that is annually costing the nation $1,200,000,000, and of sending five hundred thousand of her citizens to premature and disgraceful graves. Therefore,

*Resolved*, That we will agitate the subject of temperance, and bring it before the public mind in that way and by those means which we may deem the most effective.

JOHN PIPES, Chairman.

## Infant Church Membership and Salvation.

MR. EDITOR: After a close examination of the right of infants to church membership and salvation through the blood of Christ, I think we have other and higher reasons for claiming these privileges for them than the mere absence of actual transgression or any implied command. We are born into this world depraved, and this nature has to be regenerated before it can enter the paradise of God.

Now we know that the adult can be brought into the adoption of sons in Christ upon only one condition: "Repentance toward God and faith in our Lord Jesus Christ." But we cannot conceive of such a prerequisite in the case of infants, for they are incapable of either faith or repentance; and yet all agree that they are saved through the agency of the Holy Ghost. If, then, infants are saved through the operation of the Holy Spirit vouchsafed them in the death of Christ, at what period in life do they receive the Spirit of God savingly? Some tell us that they receive it in death. But we can see no reason why it should be deferred until death, but many why it should not be.

The work is bound to be accomplished before the dissolution of soul and body, or else the doctrine that in this life only can we obtain the remission of sins is false. If, then, they are regenerated before death, may we not ask how long before? If a minute, may it not be an hour? If an hour, may it not be a day, a week, a month, or at the very beginning of life? But if such an extension of time be not admissible, what is it in death that qualifies the heart of the infant for the reception of the Holy Ghost? It would be perfectly gratuitous to say that there were special arrangements made in the atonement to reach the case of the dying, that would not also apply to the living infant.

Let us illustrate: Here are twin infants, A. and B., born of the same parentage, partakers of the same nature, and incapable alike of sin or faith. A. dies, receives the Holy Ghost and is taken home to heaven. Now why may not B. receive the Spirit as well as A.? It is absurd to talk about death preparing the heart of A. for the Holy Spirit. Such would be salvation through death, and not through Christ.

If there is nothing in death to entitle the child to the saving influence of the Holy Ghost—and we cannot suppose for a moment that there is—how are we to account for that administration of divine justice that extends salvation to one person, or class of persons, and withholds it from another, when all things are equal?

But does not the Bible teach, when rightly understood, that all infants, irrespective of condition, receive the Holy Ghost savingly before they come to years of discretion? I think it does. Let us examine it for the real purport of circumcision. Paul tells us, Romans iv, 11, that Abraham "received the sign of circumcision, a seal of the righteousness of the faith which he had, yet being uncircumcised." Now if circumcision was to Abraham a sign of his righteousness at the age of ninety-and-nine, what was it to Isaac at the age of eight days? Could it signify to Abraham that he was righteous, and at the same time signify to Isaac his great need of righteousness? Impossible! We cannot conceive of God instituting an ordinance attended with such ambiguity. We have as little reason to believe that Christian baptism signifies one thing to the adult and another to the infant as to suppose that circumcision was a seal of Abraham's righteousness and a sign of Isaac's want of it.

But this text is to the point, Mark x, 14: "Suffer the little children to come unto me, and forbid them not, for of such is the kingdom (or church) of God." And the comment of the Rev. Dr. Lange is quite pertinent. The learned doctor says: "The Lord welcomes the little children not as mere figures of the poor in spirit and of simple believers. The symbol is inseparably connected with the reality—the child and the believer are one. In the child-likeness there is present the typical precondition of faith—that is, a germ of susceptibility which the word of God will fructify." If this position be correct—and we cannot see how it is to be successfully contraverted—the duty of all parents and churches is apparent: bring the little ones into the church by baptism, and disciple or teach them.

Some may think it strange, if children are regenerated in infancy, that some of them do not continue to progress in divine life, and supersede the necessity of repentance and regeneration in adult age. I knew one instance of this kind. It was a lady of fine culture, a devout member of the Methodist Church, and one of the best Sunday school workers I ever saw. She told me that as far back as she had a knowledge of anything she remembers loving God. And though she had oftimes had reasons for lamenting her lukewarmness in a spiritual life, and applying to God for fresh supplies of divine grace, she had no recollection of that first influence of the Holy Spirit about which there is so much preaching and talking. She was raised by one of those devout Christian ministers that began at the cradle preparing the subject for the Master's use.

If parents and churches would do their duty, would not the instances be increased to a large and demonstrative number? But the spiritual culture of the blessed lambs of God is neglected; their little hearts are filled with malice, pride, a love of the world, and all those vices that are calculated to exclude them from the kingdom of grace and glory.

The precious plant of life, the offspring of the Holy Spirit, is made to wilt and droop, while the world is drawn over it like a mantle, to exclude the continued supplies of grace that would descend upon it from Christ, like the dewdrop upon the flower, and cause it to sparkle in the sunshine of faith and hope.

O that parents and the church were filled with that holy zeal that caused St. John to write these beautiful words: "My little children, these things write I unto you, that ye sin not. And if any man sin, we have an Advocate with the Father, Jesus Christ, the righteous." The following significant comment upon this text, by Spener, is worth our attention. He says: "Every age should diligently cultivate the virtue becoming it before others, which is especially done by each particular age applying its natural gifts to the growth of life: understanding in the case of the old, strength in the case of the young men, simplicity in the case of children.) Those who overcome satan as young men may afterward truly and fully know Christ as fathers." The command of Heubner is no less striking: "Fathers are spiritual adults, mature Christians; they have known Christ, the Son of God, from personal experience, made proof of this power, or he has been fully formed in them. The image of Christ has a feeble and tender beginning in childhood; it continues growing in youth, but does not attain perfect clearness with open face until manhood."

If these advantages are not given the church to bring children into the fold, and train them up in the service of the Lord, when shall "the earth be full of the knowledge of the Lord, as the waters cover the sea?"—Isaiah xi, 9. When shall the time come when all "shall know the Lord, from the least to the greatest?"—Hebrews viii, 11. Shall not the kingdom of our Lord subdue the kingdoms of this earth? If not, charity demands that we should pray the Lord to sound the knell of earth's existence; for this broad and beautiful world, which once reflected the moral image of God, is now peopling hell. And that system of religions ethics that carries with it indifference to or stilts itself above the "lambs of the flock" will never correct this evil. But, brethren, the work of the Lord will go on until perfected; and we have the means to accomplish this great end. Then let us, united, sing, preach and teach the little ones that they

"Cannot be too young to love
That Jesus whom we preach."

W***

## The Trial of Affliction.

Many of Christ's dearest disciples, and those he loves best, are oftentimes called upon to pass through the furnace of affliction—through many severe trials and temptations. This seems to be necessary, in a great degree, for our spiritual welfare here, and our eternal happiness and peace hereafter. Hence we are exhorted to think it not strange concerning the fiery trial which is to try us, but we are to rejoice, inasmuch as we are partakers of Christ's sufferings; that when his glory shall be revealed we may be glad also with exceeding joy. Let us, then, go forward in the discharge of duty with a cheerful heart, having the confident assurance that all things work together for good to them that love and serve God, and encouraged with the precious promise:

"When through fiery trials thy pathway shall lie,
My grace all-sufficient shall be thy supply.
The flame shall not hurt thee; I only design
Thy dross to consume and thy gold to refine."

And while in affliction, while enduring these trials and temptations, let us improve them to the best advantage. Then shall we find that these light afflictions, which are but for a moment, work out for us a far more exceeding and eternal weight of glory. Take comfort, then, poor tempest-tossed soul. Though thou art called upon to pass through these severe trials and calamities, yet let this thing console thee: thou art not on the enemy's side, but art still the object of God's love and care. And remember that whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth. Take comfort, then. Hope thou in God, and go on thy way rejoicing in hope of the glory of a blessed immortality and a crown of life, which the Lord has promised to them that love him.

JOSEPH Q. HICKS.

SHADOW, MISS., Feb. 5, 1873.

THE real *carte de visite*—A doctor's gig!

## To Conference and Back.

MR. EDITOR: On the first day of the new year we left home to attend the twenty-seventh session of the Louisiana Annual Conference, to be held at New Orleans. Having no railroad connection with the city, and only poor and uncertain navigation in Red river, the difficulties in getting there were increased. The first day's travel of forty miles on horseback brought us to Shreveport. Here we hoped to get a boat, at least of small size, but soon found that our hopes were disappointed.

We had left to us the alternative of going through Texas, via Galveston, or east by Vicksburg and Jackson, Mississippi. For a day we consulted everybody and ourselves as to the better way, and finally decided in favor of the eastern route.

*January* 3.—We took the stage for Monroe, Louisiana, one hundred and ten miles distant. Forty miles' travel, over a road as bad as you could well imagine, brought us to Minden at eight P. M. We got our supper at the hotel—price, seventy cents—and got the worth of our money, for we were hungry. We met Bro. S., who gave us a cordial welcome to his prophet's room, with a promise that we should have a cup of coffee next morning, as we had to travel ten miles before breakfast. Those who know our weakness understand that a cup of coffee goes a long way in our bill of fare; so we went and spent a pleasant evening. * * * *

*January* 4.—It rained, it poured, the stage was open and rickety, and it was with difficulty that we kept from getting soaked. To add to our trouble, our carpet-sack and clothes were safe, as we thought, under the seat. Wife had taken much pains in doing up our clothes, that we might appear as well as any of the preachers when we got to Conference. But when we came to examine it it had been well steeped in a puddle of water; and our clothes—oh, my! what a mess! A drive of forty-five miles on a cold, rainy day, over a miserable road, high waters, with rickety old stage-coach, is anything but comfortable; but this day was not without an incident. In changing horses, on one occasion, four grays were hitched to the stage. We said to the driver: "You are gone up now—four grays and a preacher." Soon after, tugging along in a terrible muddy place, a crash was heard—a single-tree was broken and all was stopped, and passengers turned out in the mud and rain. The driver, in his droll way, said: "Parson, here it is!" Eight P. M. brought us to Vienna, the place of stopping for the night. Here two stages met with their contents—men, women and children, and two blooded dogs. Here, we think, was the coldest night, the least fire, and the coldest, wettest crowd that we ever remember to have seen where accommodations were pretended. Here too, we believe, we heard more swearing, more bitter oaths, more new-coined and vulgar oaths, than we ever remember to have heard before in the same length of time. On leaving the place, as Dr. Pierce would express it, we felt like hell had spit on us.

*January* 5.—After another dreary day's staging we got to Monroe, Louisiana, at six P. M. Here the stage line ends, and here we met with several preachers on their way to Conference. What a relief! We felt like a traveler on a rail-car, coming from a dismal tunnel, when the light breaks upon him.

*January* 6.—We took the cars for Vicksburg. After a pleasant day's travel, taking on another preacher ever and anon, we got there at five P. M., and after a few jerks and frights with a haulky team in an omnibus we all found ourselves safe at the Prentis House. Soon supper was announced by a song, and the bill of fare was sung, when all at once we woke up to the fact that our host was the same Macmacken of whom we had heard so many pleasant anecdotes. It is said of him, when keeping hotel at Jackson, Mississippi, the seat of government, on being asked why he sung his bill of fare in preference to having it printed, he said that the members of the Legislature put up with him and he had to do it for their accommodation, for there were so many of them that could not read. Hotel-keepers at seats of government, in these times, may get an idea. The best of all, the song and the supper, with the lucident thrown in, cost us nothing but our good wishes for our host and kind remembrances.

After supper we took the cars for Jackson, Mississippi. While awaiting the pleasure of the conductor at the depot, a young man came staggering in, too drunk to disguise it, whom we recognized as one raised by a tender, loving aunt, in the lap of religion and in the shade of the church. Having no children of her own, her affection for him was undivided. But he has fallen by the demon, whisky. Why the hopes of so pious a heart should be thus crushed is hard to divine. That young man has our prayers and sympathies.

*January* 7.—At twelve o'clock A. M. we got to New Orleans, and found a home, for the time being, with the genial family of Dr. L. Parker.

After a session of Conference for six days, which was harmonious and quiet, we adjourned on Monday, the thirteenth, at four P. M. We attended the inauguration of Governor McEnery. But when we begin to talk about our government it savors to us much of children's play. The idea of the solemn inauguration of two governors on the same day and at the same hour! There is a *radical wrong* somewhere.

We left for home on Tuesday, the fourteenth. Stopped a day in Baton Rouge, visited the State University, and found the president gloomy as to his prospects. He depends on the State bonds for support, but they are worthless in the present confusion. Prof. Magruder took a half hour from recitation to talk with us, and said that it was well spent; but we were the obliged party. St. Joseph Institute, an adventure of two young men, graduates of the State University, numbers some sixty pupils. Hope it will be a success.

*January* 17.—We left Baton Rouge on the steamer Texas, and got to Shreveport on Wednesday, the twenty-second, at four A. M. We found Mac entirely recovered from the epizooty and in good condition. Thanks to our good friend, Bro. R., for it. A change from a steamboat to a horseback ride was refreshing to us, and forty miles of travel brought us home again.

Just three weeks gone! Cash paid out for expenses to Conference and back, $58.70. But who wants to know that! With gratitude for a gracious providence, we are glad that we are at home again. J. P.

MANSFIELD, LA., Jan. 29, 1873.

## Woman's Mission.

We hear a great deal now-a-days about "woman's mission," particularly from the class of females rejoicing in the enviable (?) distinction of "advocates for woman's rights." Well, what is woman's mission? I think our inquiry would be doomed to fatal oblivion were we to depend upon those individuals; so we will ask ourselves the question: What is woman's mission?

Some answer, "The whole aim and end of woman's life is marriage," or, in fashionable parlance, a brilliant match. Others: "To perform some grand, noble work, to attain which I must neglect the commonplace, trivial drudgeries of every-day life to foster that elevation of thought and action requisite for so high an aim." Another says: "To perfect my spiritual life." So, selfishly absorbed in its cultivation, she snubs everybody she meets, shutting herself and capabilities for doing good from the world's contaminating influence.

I am not pleased with your answers, O my sisters! Do you, whose solemn is the magic circlet of gold, ever think of making yourself worthy of wearing with true dignity that little shining signet which solemnly binds you "till death do us part?" And in plunging into the gay whirl of fashionable life are you fitting yourself to adorn the hearth-stone? Will the giddy votary, the butterfly of fashion, be a fitest one to lead you gently toward a higher development, to help you bear patiently the ills of life?

And you, lofty dreamer, know you not that the noble aim is only attained by the cheerful use of the little, humble stepping-stones? Do you ever think how much potent influence the grain of sand possesses?

And you who would strive for spiritual perfection—the grandest aim this side of eternity—how can you make any progress while you neglect its grand principle—self-denying, practical labor in the cause of Christ—that charity which, hiding a multitude of sins, endeavors to find the best side of humanity, instead of picking out the flaws.

Oh! how much beauty and consistency in those silent lives, who cheerfully, lovingly perform a routine of homely duties, the monotony varied by no smile of approbation—of silent heroisms which would shame some of the heroes whom the world load with praises, grasping every opportunity, however trivial, for doing good, exerting a gentle influence which, like the pebbles, widen away into the distance when the cause has long been forgotten, while their hearts yearn toward a wide, unfettered field of action—a more potent influence. Steadily, patiently, from the webs of confusion, temptation, suffering, they are working out life's problem, till, standing out in all its purity and loveliness, woman's mission will appear clear, glowing in letters of fire: "Working *steadfastly, contentedly* in the sphere God has placed thee in—this is thy mission, O woman!"

LITTLE RIVERIA.

## The Model Family.

The model family is an *orderly* family. "Order is heaven's first law." To have order there must be system, there must be rules and regulations. The laws of the family should not be too stringent nor too flexible. There should be a place for everything and everything in its place—a time for everything and everything in its time—a way for everything and everything in its way. "Let all things be done decently and in order."

The model family is a *polite* family. They need not study Chesterfield; but they must learn the manners of common sense and good breeding. The members should treat each other as gentlemen and ladies. "What?" should not be used for "sir?" or "ma'am?" and "yes" and "no" should be followed with "sir" or "ma'am."

The model family is an *agreeable* family. In any family where there is individuality, spirit and independence, there will be differences; but they should not be permitted to grow into disagreements. "For where envying and strife is there is confusion, and every evil work."

The model family is an *industrious* family. Rich or poor, every one is bound to be busy in some good work. Manual labor or mental toil, or both, is a binding obligation. The diligent parents will bring up their children to honest industry. "Why stand ye all the day idle?" "We commanded you that if any man would not work, neither should he eat."

The model family is a *cleanly* family. Tidiness, neatness, cleanliness, is amiable. The cleanliness must respect the house, the furniture, the crockery, the person. "Be clean and change your garments."—Gen. xxxv, 2. "Let them wash their clothes."—Ex. x, 10. Ceremonial, but founded on the literal.

The model family is a *cheerful* family. At home there ought to be more sunshine than shadow. Books and papers are funds of enjoyment, as well as information and profit, and, first of all, the good book and religious paper. "A merry heart doeth good like a medicine."

The model family is a *pious* family. A Christian home is, next to the sanctuary, the place where God records his name and where he delights to dwell. "It shall be well with them that fear God."

The model family, in a word, is a family where *love* is the ruling spirit—love to God, love to each other, love to man.—*Christian Instructor.*

## OBITUARIES.

WILLIAM LLOYD, the subject of this memoir, was born in the neighborhood of Red Lick church, Jefferson county, Mississippi, December 2, 1810, and died, at his home in Copiah county, Mississippi, January 21, 1873.

Bro. Lloyd had been a member of the Methodist Episcopal Church South for some years, but never made an open profession of religion. In his last illness he was peacefully tranquil and resigned to death. No one doubted more to support the church and the ministry; but he felt that this would not secure for him life and salvation in a dying hour. The loss of two of his sons grieved him to his heart, and he felt that it was too much to bear, but in a dying hour he counted all things but loss for the knowledge of Christ Jesus, his Savior. The Bunkerton church, of which he was a member, has lost one of her best supporters. The workmen die, but still the work goes on. God will take care of his church and his cause by raising up another to take his place. Let the church be more faithful.

C. T. F.

AT THE first Quarterly Conference of Jackson circuit, Selma district, held at Grove Hill, January 25, 1873, the following preamble and resolutions were offered:

WHEREAS, It has pleased almighty God to remove from our midst our beloved brother, DANIEL McLEOUD, in his fifty-third year;

AND WHEREAS, Our Quarterly Conference has sustained great loss by the removal of one of our official members; therefore,

*Resolved*, That this Quarterly Conference appoint a committee of three of its members to prepare a suitable obituary for publication in the NEW ORLEANS CHRISTIAN ADVOCATE.

Died, at his residence near Grove Hill, Clarke county, Alabama, on the eighteenth of January, 1873, Daniel McLeoud, in his fifty-third year. The subject of this memoir was born in the State of Georgia, October, 1810. Many years ago he emigrated to the State of Alabama, and for several years previous to his death had been a citizen of Clarke county. In 1837 he attached himself to the Methodist Episcopal Church South, and soon afterward embraced religion, from which time his walk and conversation was that of a Christian in whom there was no guile. Bro. McLeoud was a man of great firmness and unflinching integrity in all things, both great and small; and in nothing did his firmness and integrity stand out in bolder relief than that of his religion. He loved the church, and made it a matter of conscience to attend the services of the sanctuary. His pastor will miss his presence at his prayers, for he was an attentive, appreciative hearer of the word. Large-hearted and liberal, he dispensed a generous hospitality, and was ready to contribute to the relief of the distressed. In his heart he cherished supreme love to God and universal love to human kind. This love he exemplified in his life by seeking to adorn the doctrine of God, his Savior, in all things. His mind was clear and vigorous. In the social circle he was pleasant, elegant and entertaining. In domestic life he was active, industrious and energetic, even beyond his strength. His home was his little earthly paradise, over which he ruled and governed with honor to himself and to the delight of others. There his elastic step, busy hands, cheerful tones and sunny smiles ministered to the pleasure and profit of wife, children and guest. He was a true friend, a kind neighbor, an affectionate brother, a devoted husband and a self-sacrificing father. Bro. McLeoud's voice was rarely ever heard in the church or her councils; still his seat was seldom vacant, and his duty as a steward neglected. He was a man who did not look upon Christianity as consisting in an outward show, in word or in forms, but in deeds. But he has left us. His seat is now vacant in the church and at his hospitable fireside; and now while a widow and children mourn a husband and father gone, the church a member taken away, there are many others with whom he held sweet counsel who are now sad because they can no more walk and talk with him. His friends and relations mourn not as those who have no hope, for they know he is not dead.

"But dropped the mortal here,
And winged his flight to a brighter sphere."

It was enough to make hearts beat with a strong pulsation, and many eyes to swim in tears, as they listened to the sobs and groans of broken-hearted ones.

"And surely it is no sin, those tears they shed—
For even Jesus wept over Lazarus dead!"

W. H. BORGE,
J. P. CARMAN,
J. S. FRAZER,
Committee.

HOW TO BREAK OFF BAD HABITS. Understand the reason, and all the reasons, why the habit is injurious. Study the subject till there is no lingering doubt in your mind. Avoid the places, the persons and the thoughts that lead to the temptation. Frequent the places, associate with the persons, indulge the thoughts that lead away from temptation. Keep busy; idleness is the strength of bad habits. Do not give up the struggle when you have broken your resolution once, twice, a thousand times. That only shows how much need there is for you to strive. When you have broken your resolution just think the matter over, and endeavor to understand why it is you failed, so that you may be on your guard against a recurrence of the same circumstances. Do not think it an easy thing that you have undertaken. It is folly to expect to break off a habit in a day which may have been gathering strength in you for years.—*Pittsburg Prompter.*

IN GOD'S great plan there is nothing small or trivial; the humblest life cost the death of the Son of God. Does it not throw a vail of sanctity around the poorest and most unworthy when we think of the ransom paid for such a life?

THE love of Christ brings us to the Bible. The love of the Bible brings us to Christ.

The Christian Advocate.

THURSDAY, FEBRUARY 20, 1873.

### GO AND LABOR.

Waken, sleepers, for the sunlight
Flecks with gold the shining blue,
And the labor-hour is waiting
With a nation's work to do;
Wake and listen for your mission,
On the earth is toil begun,
Rouse to action, hence nor linger,
Till the prize ye would is won.
Haste, oh! haste, the world glances over;
Say, then, if 'tis time to sleep
Ere the day fades, and the shadows
Over the mountain-summits creep.

Over there contending armies
Gather now in fierce array;
From the realms of Light and Darkness,
Truth and Error meet to-day.
See, oh! see the ranks are filling
On the side of death and sin;
Long and fierce must be the conflict,
Ere the Right at last shall win.
Will you join the Right? Oh! hasten.
Hark! the Captain calls for you,
For, alas! the valiant-hearted
Are on the side of Truth are few.

There, the ripened grain abundant,
Bends above the fertile plain,
And the Master's voice is calling:
"Laborers, gather in thy grain."
Here and there a sturdy reaper
Thrusts his sickle in the grain;
But the Master still is calling:
"Shall he call for you in vain?"
Shall the wasting sheaves, ungarnered,
Lie among the clumps of even,
When you might have borne them upward
To the granary of Heaven?

You who have no heart for conflict,
And no strength to bind the sheaves,
See the vineyard over yonder,
With its clusters fading leaves;
There the Lord is standing, waiting,
Waiting, it may be, for you,
Hear you not his soft tones saying:
"Here is work for you to do?"
Pride grapes, in gleaming pigmposs,
Hang from every drooping vine;
You might gather these and crush them
Into sacramental wine.

"It matters not what portion
Of the Master's work may fall
To this laborer or the other,
But he lets a place for all.
Ever did a sorrowing sinner
Fall before the mercy-seat,
There were uttered words of pardon,
But were added deep and sweet:
Toil and labor till the starlight
Glitters in the heeding blue;
Will help thee in thy toiling;
I have work for thee to do."

*Free Methodist.*

## Faith-Talent Wanting Education for the Pulpit.

BY HORACE BUSHNELL, D. D.

I read an article in the *Advance* with much satisfaction, a few days since, suggesting a new professorship or lectureship on Christian experience in our theological seminaries. The article was written with much thoughtfulness and evinced a very just comprehension of the subject. Will you now second the proposal?

There is abundance of complaint in our Christian public, including both ministers and people, that our theological seminaries do not, for some reason, turn out preachers duly qualified. Their preparation, some-how, does not reach the mark. They have something of theological learning in all the branches. The marks of the school are quite sufficiently distinct. Sometimes they are even a little too ambitiously forward in the matter of style. They have, in short, obtained kind of culture begun that is well enough; but they disappoint expectation, in the fact that they fail to carry impression. After all they have only learned, as yet, how not to do it. They whir on the surface like bullets, and are pitched into the ground like bullets that do not penetrate. They counterfeit energy, and it is a counterfeit. They raise a forced heat, which is strangely cold. Saying nothing of the many who are tight-laced, full of worldly notions, or who close upon the confines of a doubtful morality, for which they, of course, and not their teachers, are responsible, there is a marvelous lack of other world-power in their demonstrations. Seeing all this, the good people begin to lose their patience, and fall back on the apparatus of the ordinary life, and finding it as their fathers did that a very expensive machinery does very poor work. Why, the true thing now in the young preacher (how often do we hear it) is to forget all that he has learned, and make a new beginning at first principles for himself. He either must do this or settle into utter nihility. Where he just been taught how to do; had some streak of really living idea or touch of divine life in the gospel been let in as a gleam upon him that would stay, it is judged, would grow, and become the fructifying power of an efficient and glad ministry.

Now, as far as this kind of stricture may fall upon the professors, I do not feel called to justify it. They are personal, and, of course have their faults; but their chief fault is that they do with only too much absorption the work that is given them to do. They are appointed nominally as teachers of Christian truth, but chiefly to handle it for and before the understanding; to work out the grammar and exegesis, the metaphysics and dogmatics, ranging always in the field of cognitions, and in the really transcendent matter given to faith. And the result is that they are carried down, as by gravity, in the stress of their engagement, to be occupied almost wholly with the school-work they are doing for the understanding; when, of course, they let the faiths and intuitions go. They probably quite forget how poor a heathen the understanding is, and how little capable it is of containing the real matter of religion, in the transcendent verities of God and his truth. Not being put upon the matter of teaching religious experience—which their pupils are to know far themselves—they are all the while just coasting experience along its shores, and fishing in what is counted the deep soundings; but they do not often take their pupils to the outside of knowledge, where there are no soundings and no shores, to practice them in sailing by magnet and celestial observation in that moral world. Of course they have faith to say of faith, for they believe in faith; but their school-problem is to develop the understanding view of things, and the drumming of debate and lecture and lesson on the cognition side of the gospel gives it such eminence over the faith side that it settles very much into a form of cognition, and ceases really to have much distinct significance.

To correct this evil, or make up the deficiency, it is not quite enough, it seems to me, to urge some new attention to religious experience. The danger is that, under that so entirely practical form, the new lectureship, if a new lectureship were instituted, might not get body enough in the respect of the school to go abreast of the more pretensive ranges opened for the understanding. Whatever might be done for a better and higher experience would be well, and without that nothing will be well; but the effort should begin, it seems to me, a little way back at another point. Thus one may look upon the faith-power in man as a kind of talent, the highest that he has, and one that above all others is the prophet's and preacher's talent. It is that which, as a kind of sixth sense, reports the inner verities—perceives them, takes their flavors, and becomes enlarged by their dimensions. It is the opening of this gate that lets in all the inspirations, revelations, unctions, gifts, and so, in a very peculiar sense, all the higher endowments of power. The understanding, as related to this faith-talent, is a purveyor only, in the preparation of facts and questions; and what we call the reason has its highest function as a veto-power to stop off faith from what might be credulity or extravagance. But the inner sense of God and Christ and eternity and heavenly truth is not in them; faith only keeps this field. Hence the miserable work that has been made of inspiration, when it has been had not at all as in the life, but as a theologic factor only and *sine qua non* of the infallible in a book. And who has ever known God by just looking round with his eyes, sending out no faith-sense, as in prayer, to behold him outside of horizons and above all heights? What ear have we but faith that can hear his whispers? And who is Christ, the Life, the Ever-living Son of the Father, when he is not found by the immediate discovery of faith, but is only tabled, as it were, for dissection in the school? Oh! there is nothing so dreadful as this ding of exposition to the head, which gets no further scope and height from the inwardly discerning grace of faith.

Here, then, is the place at which we may better propose to begin. It is, in fact, the same thing as a new undertaking for religious experience; only we phrase it in a way to make it more impressively a matter for the school. For what can be a greater mistake than to raise a form of culture for religion which proposes wholly to ignore the summit faculty of religion. And it is all the more unreasonable that this highest of all faculties is closed up in the world by sin, and is very nearly closed up in all decayed believers, and such as have, it for their habit to carry the whole administration of religion and settle all its questions by their head. And, if it comes to this in our schools that they are practically engaged to preoccupy the brain, and let the believing nature go, what but a dismal and dry clatter must our preaching finally become? Nay, worse than that, it will be infidelity at last.

By these brief suggestions I do not pretend to have covered the whole ground of the subject. One very great difficulty will be to get a lecturer for such a work who is duly qualified. The man for any and all professorships would more easily be found. Then it is a question for how long a time he should be chosen, and whether, if chosen for permanence, he will not practically die of routine. The questions are many, and I must leave them for the present.—*Independent.*

## A Good Subject Well Handled.

BY REV. A. G. VERMILYE, D. D.

"The father to the children shall make known thy truth."

The subject here is God's "truth" or faithfulness to his promises—to the expectations he has raised as to his actions. The Bible has raised our expectations very high about God and what he will do concerning his creatures. The New Testament especially is a great budget of promises. Our hopes take hold of these promises; and the anchor of our security is his faithfulness to them. If divine power be not supplemented by divine faithfulness, that very power, which now upholds, may peradventure prove our deadliest enemy—deadly as the locomotive when it leaps from the track, and ends the hopeful journey by wrecking the train and crushing the bones. What if God should ever so swerve from his "truth" and promises!

The proof of his truth, and the only proof possible, is experience. The argument is cumulative, increasing in solidity and bulk as time rolls. What the patriarchs experienced of it, and inspiration has recorded; David's psalms, so rich in selections from the diary of his own life; what we ourselves can add, of instances as numerous as our days—all these are elementary parts of that "great cloud of witnesses," the glow and magnificence of whose testimony shall ultimately fill all heaven with the glory of his faithfulness. Actions, the old adage says, speak louder than words. And, judged by this test, every life proves him greater than our faith—too great to break the least of his promises. Every life, however humble, has some links of evidence to add to the chain that makes us believe, lovingly, in God. So I have read of a poor woman whose Bible was plentifully marked in the margin with the letters T and P, which she explained by saying: "These promises I have tried and proved, and I know them to be true." Let that Bible go down to her children; and amid the trials of after years, what comfort may they not get from these promises, tested in the crucible, and attested by a mother's hand to be pure gold!

"The father to the children shall make known." No firmament sparkles with brighter proofs of the divine faithfulness than that little world of which fathers and mothers are the observers. Luther thought it a great miracle when he could see no pillars or props on which the stars and the sky and the clouds rested, and yet they did not fall. So it was. But look at a family of children—growing up, amid what dangers! What twitterings, alarms, escapes, are the portion of every nest; from that of the sparrow in some tuft of grass, with feeding cattle around, up to the human home! How often the hoof of calamity has trodden just by, and how frightfully loud and near has been the monster's breathing! But it passed by an hand-breadth; by what instinct, or thought of pity, or rather—has it not been—by what an intervention of divine faithfulness? The covering hand of omnipotence, the omnipresent Father's, was there. These things also are miracles, if you please; but miracles of which a father can tell his children a great many. And how important that he should do so! In these days we send our children to the Sabbath school for pretty much all they learn about God. The Sabbath school book takes the place of the father's or mother's telling. And yet the latter would probably be the best-written story—written deepest upon the heart and memory. What echoes come back to us most sweetly from the far-off scenes of our youth? Which of the impressions then chiseled in the soft clay of our minds has time passed the most lightly over, and done the least toward effacing? What one of our instructors gave us our best lifehints? Does not every one of us carry about in some sacred pocket of his memory a little book, with this preface, "My good old father or mother used to say," and refer to it often? The best corrective to the skepticism that gets into so many young minds is here. The lessons of experience are unanswerable; and when they drop from the revered lips of a father or mother they have the value of pearls, that one looks at often and carefully guards. I know a lawyer of a skeptical turn, whose kicklings and fightings against the truth had never yet enabled him to break entirely away from his mother's faith. Though long dead, she holds and will hold him till he dies. And what more beautiful use can the parental relation, especially in advancing years, be put to than to utter the wise lessons of experience as the children need them? Is it not the best teacher? Can they learn the story of the divine faithfulness, as these witnesses can tell it, from any other source? When, then, the children come to them bearing the burdens that have befallen them in life, is it not reward enough for all that they themselves may have gone through to be able to say: "I will tell you how it happened to me, and how faithful the Lord was to his promises." Such words, from such lips, shall be as stern-lights over the rail to guide them in difficult and tortuous passages. And the parent himself, when much of him is old and decaying, shall, like the banyan-tree, be the originator and center of new growths of experiences, to the glory of God's truth from generation to generation.—*Christian Intelligencer.*

## The Miseries of Self-Importance.

Observe how self-importance makes a man moody and unhappy. He who is always thinking of his own excellences renders himself thereby unfit to enjoy the good of others, and is prone to imagine that every token of affection given to another is an insult offered to himself. Hence he is touchy, sensitive, irritable and envious. He takes offense when none is meant, and even when those around him are not thinking of him at all he interprets their conduct as if it were studiously discourteous, and goes through the world smarting from wounds which have sprung not so much from neglect of others as from his own overweening self-conceit.

There is no surer way to make ourselves miserable than to think of ourselves more highly than we ought to think. It isolates us from all about us. It cuts us off alike from human sympathy and divine assistance. It makes us very Ishmaels, with our hands against every man and every man's hands apparently against us. It gives a jaundiced hue to the behavior of those who, so far from meaning to do evil to us, have our best interests at heart, and love us with self-sacrificing affection. The man who has a wound about him, no matter where it may be, feels it to be always in his way. Let him do what he will, or go where he may, he cannot move himself but he is conscious of its pain. In like manner he who has this feeling of self-importance is continually smarting. Somebody has always been slighting him. He is constantly complaining of having been insulted, and when honor is given to another he feels nothing but that he has been overlooked. Thus he shuts himself out from every festival, and mopes most of all when others are merry. May God deliver us from this idolatry of self, on whose altar all true nobleness and real happiness are completely immolated.—*Rev. W. M. Taylor.*

EFFECT OF GOOD READING.—A correspondent of the New York *Observer* says: "The pleasure of listening to a good reader was never better illustrated than by a little ten-year-old girl of our acquaintance, a few Sabbaths ago. The circumstances of the household were such as to render it necessary for her to be sent alone to church. That day the theme of the discourse was the heavenly city. It was distinctly and beautifully read, and when the child returned home she said: 'Father, did you ever read the twenty-first chapter of Revelation, in the Bible?' 'Certainly,' was the reply. 'But did you ever read it aloud to us here at home?' 'I think so,' he answered. 'Well, father, I don't think you ever did; for Mr. F., the minister, read it in church to-day, and it was just as if he had taken a pencil and paper and pictured it right out before us.'"

ONCE A WEEK, speaking of a Eucalyptus, says: "The hollow trunk was sufficiently large to admit three riders, with an additional pack-horse, entering and turning around in it without dismounting." This tree is reported to have been four hundred feet in height.

FAITH is the eye of the soul, and the Holy Spirit's influence is the light by which it sees.

## Practical Preaching.

It would be the greatest reform that could be made in the Christian church at the present moment if our popular preachers were to give us fewer sermons, and when they did preach, take care, like St. Paul in his epistles, to have some distinct, practical point to speak to. For the difficulty of Christian as of all ethics, lies not in the general rules, but in the special application of the rules; and vague condemnations of sin, however severe, and commendations of holiness, however fervid, will have little effect if people are not to be made to understand distinctly what those phrases so awfully sounded forth on Sunday are meant to signify on Monday. The dignity of the pulpit, I suspect, like the dignity of history, has often made it dull; certain it is, that whether from a false sense of dignity, or from a religious zeal without ethical depth, or from ignorance of those affairs to which ethical maxims must be applied, or from fear to offend those whose support is thought necessary, the ministrations of the Christian pulpit lose not a little of their efficiency from dealing more in the generalities of sin and holiness than in the special vices and virtues, and from yielding to the easy temptation of expatiating on scholastic subtleties or ecclesiastical crotchets, instead of unravelling the perplexities of social practice, or unmasking the disguises of individual character.—Many things are left to be handled lightly by the novel-writer, which with much more effect might have been handled seriously in the pulpit; and, in fact, I have found not a few excellent sermons in novels, which I should have sought for in vain in our pulpits; but the misfortune is that people read novels mainly to be amused, and will see the living portrait of their own follies painted in the firmest lines, and with the most glowing colors, without making the slightest attempt to amend their faults. But of this enough. One thing is certain, that no amount of faith, no amount of preaching, and no amount of prayer, can be taken as a true measure of the genuine Christianity of any country, unless the faith professed shall be found to be permeating every form of social life, and elevating every trait of individual character. To any one who wishes to see what real Christianity can do for a district in the person of a truly evangelic and wise man, I recommend the perusal of the life of the Rev. John Frederick Oberlin, who in the latter half of the last century was, during the course of a long life, pastor of the mountain district of the Ban de la Roche, in Alsace. This remarkable man was not content with the common ministerial routine of preaching and praying; he saw that, in the circumstances in which he was placed, nothing was to be done by mere talk; so with pickax in hand he set himself to make roads; he became the forester of his parishioners, and planted trees; their schoolmaster, and built them schools; their architect, and reformed their cottages; their deacon, and taught them trades; their professor, and lectured to them on science; their physician, and taught them to live according to the laws of health. Thus the faith which he professed turned a neglected parish in a few years into a perfect museum of all good works, of which a religion of the purest love was the soul; and the unobtrusive Christian worker, who of this wilderness made a garden, was perhaps the greatest man in France at a time when the thunders of Napoleon were shaking the world from west to east, while his fame had scarcely traveled beyond the bleatings of the sheep of his own parish.—*John Stuart Blackie.*

TELL THE STORY IN ORDER.—In a private party, one evening, at which the late Andrew Fuller was present, the conversation turned upon the subject of preaching, when one of the party said preaching without notes was the hardest work in the world. Mr. Fuller said it was easy enough if they went to work in the right way. "Now," he said, "if I was told to tell my hired girl to go to the store and get some sugar and blue, some coffee and starch, some cakes, some soap and almonds, some candles and spice, some nuts and some tea, some potash and butter, she would say: 'Oh, dear sir, I can never think of all that.' Well, look here, Betty, you know to-morrow your mistress is going to have a large wash, and she will want some blue and soap, some candles and potash; the next day she will have company, and will want some tea and coffee, sugar, spice, nuts, cakes, butter and almonds.

"'Thank you, sir; now I can think of them all.' So it is in preaching with good arrangement."

A NOVEL CURE.—An inveterate drunkard once asked a Quaker whether he knew of a method whereby he could cure himself of his dominant vice. "Friend," answered Broadbrim, "it is as easy as keeping thy hand open." "How can that be?" said the drunkard; "every man can keep his hand open; but as to abstaining from liquor, that's quite a different thing." "I will tell thee, friend," quoth the Quaker. "When thee has gotten a glass of gin in thy hand, and before thee dost raise the tempting liquor to thy lips, open thy hand—and keep it open. Thee breakest the glass, but thee breakest not the laws of sobriety."

LIFE has been called a warfare. Blessed, then, is the periodical armistice of the Sabbath. Blessed not merely as a day of rest, but also as a day of retrospection. It is only in the pauses of the fight that we can see how the battle is going.

SIR CHARLES LYELL declares that the entire continent of North America will be washed away into the ocean in four and a half million years. And yet the people take an interest in real estate!

REMEMBER how many have stood before God and man as surely as thou dost, and yet have fallen and have been overthrown horribly.—*John Bradford.*

## Religious Intelligence.

THERE ARE $2,000,000 worth of churches now being built in New York city.

THE Congregationalists of New York and Brooklyn have just organized a church extension movement for that latitude.

REV. JOHN STOCK SAYS, in a letter to the *Christian Era*, that the professors in all the English Baptist colleges are open communion, and their pupils are trained in sympathy with them.

THE women of the Episcopal churches in New York have organized under the name of "Niobrara League," in honor and aid of the new Episcopal Indian mission diocese of that name.

THE New Connection Methodist mission in China has suffered great loss by the death of Li Chun Tsin, a native convert of ability, who has studied medicine, and was intending to practice as a medical missionary.

REV. R. M. PATTERSON'S historical sketch of Presbyterianism in Philadelphia claims that, since 1687, this body has grown to 114 churches, 133 ministers, 30,301 communicants, and over 31,490 Sunday school members.

THE American Bible Society have just made the Dacotah Indians happy over the Bible printed in their language; have granted funds to print the Old Testament in the Mandarin colloquial, and also to print Mark's gospel in Japanese. They are about printing Ezekiel and Proverbs in the Zulu language.

INDIA.—The following are the statistics of the Christian missions in India within the Ganges. The numbers are those who have publicly renounced heathenism and embraced Christianity; but all are not yet members of the church. Bengal, 52,000; N. W. Provinces, 7,491; Oudh, 628; Punjab, 1,782; Central India, 1,020; Madras, 141,703; Bombay 4,173. Total, 211,497. Surely God has wrought great things in India.

FIJI.—The Fiji *Times* says that a missionary, about leaving for home after eleven years of labor, is addressed at a public meeting by the chief justice and the American consul, and the former said that the missionaries had laid the foundation of a kingdom. The people gave the departing missionary a purse of $500. Well done, Fiji, which a few years since was in the lowest state of heathenism—a race of cannibals. Does it pay to send missionaries to the heathen?

THE Wesleyan missionaries in the West Indies number ninety, of whom one-third are natives, many of them very efficient and self-sacrificing men. One of their number, who has recently died, Edward Frazer, of Jamaica, a man of rare mental and spiritual gifts, being anxious to build a chapel and mission-house, obtained with great difficulty the stone and wood requisite, and then sold his library, the accumulation of forty years, that he might have means to complete the building.

A LETTER FROM ROME in the Paris *Temps* states that there are now twelve Protestant places of worship of a temporary character in the city, where addresses and sermons are given by Evangelical and Methodist ministers almost every night. Some of these places of worship are very plain and unpretending. One near the Apollo Theater consists merely of a shop and a back room, the walls of which have been whitewashed and hung with placards containing texts of Scripture. A young minister officiates every evening to a congregation of some twelve or fifteen persons, protected by a couple of policemen.

AN ENGLISH PAPER accounts for the general prosperity of Sunday schools in Wales in this way: 1. They do not depend upon libraries for success. The Sunday schools of Wales have no libraries. 2. The Bible is the only text-book. 3. The Bible is studied by all the helps at command. 4. The Sunday school is made the subject of prayer. 5. It is made an object of congregational interest. 6. One-third of every Lord's day is devoted to the study of the Bible. 7. Every ecclesiastical organization fosters Sunday schools. 8. Every quarter the whole day is given to the school. Questions are proposed and briefly argued. The people honor God's word.

IN THE matter of religious progress none of our great cities make so good a showing as Philadelphia. In 1807 the Methodists of Philadelphia had 2,174 members, the Presbyterians 746, the Baptists 488; total, 3,404, or one in twenty-six of the population. Last year, under the presbyteries of the reunited Presbyterian Church alone, there were 19,365 communicants; in the Methodist Episcopal Church, 18,913; under the two Baptist associations, 14,798; total, 53,076, or one in twelve and a half of the population. The Episcopal Church has 10,936 communicants; adding this to the others, the total of the four great denominations is over 80,000, or one in eight and a half of the population.

THE new Trinity church (English Episcopal) is in course of erection at Rome. A correspondent writes: "The demolition of the premises occupying the site purchased for this church commenced on the eighteenth of November last. The basement foundations were laid in the first portion, December 11. In addition to the church the building will contain a vestry, a room for a library and a room for a Sunday school for the children of members of the congregation. The front will be of cut stone, 'Pietra Serena,' from the neighborhood of Florence. The walls will be built completely of brick. The services of this church will be conducted, as hitherto, in a hired room outside of the walls, on thoroughly Protestant, scriptural principles of the Reformed Church of England. This church will be for the sole use of the English residents and visitors. It will be the first Protestant church ever built within the walls of Rome."

THE American Seaman's Friend Society enters on the new year with new courage and fresh promises. One of the main features of the work of this society is the supplying of libraries to seagoing vessels. Since this work was begun 4,100 libraries have been sent out, with 185,000 volumes, which by frequent reshipment have been put within the reach of 200,000 men. More than 700 conversions have been reported to the secretaries as the result of this one agency. Doubtless there is a larger number which have not been reported. The society sustains over forty chaplains and missionaries in the chief seaports, and provides sailors' homes in many of the cities. The president and secretary say that a project is under consideration, to be announced in due time, which seems about all that is necessary to complete the reformation of the port of New York and render it a safe place for seamen ashore. The various denominational charities are now being pushed forward with unusual urgency, and there is danger that the claims of undenominational societies like this may be overlooked. We trust that in the enlargement of its work it will not fall of the support which it deserves.

A CONFERENCE of Friends was recently held in London, attended by from 300 to 400 persons from all parts of the kingdom, to consider whether certain kinds of Christian work, now carried on by individual Friends in the exercise of their religious liberty, could be brought into official connection with the Society of Friends. It was found that some 2,000 persons are every week brought under the religious influence of Friends in some of the metropolitan districts, or about an equal number to the members of the London and Middlesex quarterly meeting. It is the same in the country generally. The results of the conference, arrived at with great unanimity, are that the foreign missions, the home mission work, the temperance work and the Sunday schools are to be brought into official recognition. Of course this has to be confirmed by the next yearly meeting in May.

THE new University Avenue Methodist Episcopal church of Syracuse, New York, was dedicated December 12. The building is finely located and very beautiful in its architecture and finish, within and without. The dedicatory sermons were preached by Bishops Simpson and Peck, the former preaching in the morning and the latter in the evening. During the progress of the services it was announced that $40,000 would be required to discharge the church from indebtedness, and before the conclusion of the evening service the entire amount was subscribed. The church is opened with free seats. The Methodists of Syracuse have within the past five years expended $170,000 in the construction of new church buildings and the improvement of old ones. As items in this expenditure, the Centenary church and property cost $50,000; repairs upon the First church cost $25,000; the Geddes church cost $35,000; and the University avenue church $58,000.

GIFT FROM EMPEROR WILLIAM.—The Titusville (Pennsylvania) *Herald* states that at a meeting of the building committee of St. Paul's Reformed church it was resolved to ask of King William one of the French cannon taken by him in the late war, to be cast as a bell for the new edifice. The following letter from Charles H. Meyer, the German consul at Philadelphia, tells the result:

"PHILADELPHIA, Dec. 12, 1872

"*G. H. Bausch, Esq.:* I am happy to state to you that his majesty, the Emperor William, in reply to the petition of St. Paul's Reformed church, at Titusville, has presented one of the captured French cannon to them, weighing about 2,000 pounds. You will please communicate this fact to the congregation, and also state to them that this piece of artillery is now awaiting transportation at the depot in Berlin. I am ready to forward it at your convenience. I have the honor to be your obedient servant,

"CHAS. H. MEYER."

THE committee of both Houses of Convocation, which met at Lambeth Palace, December 3, resolved to recommend the publication of an explanatory statement of the senses in which the warnings of the Athanasian creed are accepted by the Church of England. The *Guardian* states that the principle of an explanatory declaration to be hereafter framed was carried by twenty-seven to eighteen. Various amendments were offered and rejected—one for delay by twenty-eight to nineteen; the omission of the damnatory clauses by thirty-two to eight; allowing the alternative use of the apostles' creed by thirty-four to six; the omission of the rubric before the creed by thirty-six to eight; the substitution in it of "may" for "shall" by thirty-two to seven; and the proposal, we believe, of a standard of Parliament did not find a seconder. The committee consists of the twenty-one members of the Upper House and forty-two of the Lower. It will be seen that at one time forty-seven voted, and this did not, we believe, include all present.

DR. THOMPSON writes to the *Observer* as follows: "The Protestants of Paris are hoping that Father Hyacinthe will this winter open a reformed Catholic service; and he seems quite ready to do this as soon as means shall be provided. It is doubtful whether the government would authorize such a service; and the recent imprisonment of an Old Catholic for continuing to wear his priestly garments is ominous. There is no disguising the fact that Hyacinthe has lost influence with the upper classes by his marriage. They regard him as having violated a vow as sacred as that of marriage, and so forfeited his estate as a priest. The same feeling prevails in Germany, even among Old Catholics. They look upon the marriage as an individual affair, establishing no new principle and tending to no public result; and they are too politic just now to cripple their own movement with measures of doubtful popularity. Still the common people of Paris would hear Hyacinthe gladly; and, if he shall now take a step forward in acts and measures of reform answering to his high and noble words of protest, he will have a great personal following, and then the example of his marriage will silently and surely tell where it is so much needed."

# The Christian Advocate.

Organ of the Alabama, Mississippi and Louisiana Conferences of the M. E. Church South.

THURSDAY, FEBRUARY 20, 1873.

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ROBT. J. HARP, PUBLISHER.

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Address, on all matters of business, Rev. R. J. HARP, 112 Camp street, New Orleans.
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AGENTS. All the members of the Patronizing Conferences.

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THE annual meeting of the Publishing Committee of the NEW ORLEANS CHRISTIAN ADVOCATE will take place on Wednesday, April 16.

## The Root of All Evil.

There is nothing new under the sun. As it was in the days of Paul, so it is now. The revelations made in the Credit Mobilier investigation, the ventilation of Louisiana affairs in Congress, and the exposure of the Kansas senators all point in one direction. Some of the men implicated were the boasted leaders of the party of moral ideas, and professed disciples of Christ. It is notorious that legislation in Congress and in the State legislatures goes upon a money basis. Measures, however worthy in themselves, are not expected to be carried unless paid for. Bribery has come to be regarded as perfectly legitimate, and reflects no peculiar stain upon those who give and those who receive. Elections are carried by money, candidates seek office for money, the administration of justice is swayed by the same all-powerful influence. All the higher and purer motives of honorable ambition and the public good have generally given place to this greed of filthy lucre.

Even the honest fanaticism which once was prominent in Northern politics has given place to a meaner and more contemptible spirit of sordidness. Philanthropy and sectional hate, compounded as they have been in past years, are now combined with a covetousness which predominates over both. The head of the image is gold, whatever other elements may compose the balance of the idol. Other passions there are, but the love of money is the root. Not alone in high places and in political circles, but in corporation rings and in business pursuits is this tendency exhibited. The idolatry of wealth is alarmingly prevalent in every section, in all classes of society. The path to all temporal good is by the possession of money. Public sentiment has become so debauched that riches cover a multitude of sins, and secure honors and influence which virtue and capacity find it most difficult to win.

The recent exposure of venality in high places is a gloomy fact in one aspect of the case. It is in some sense an indication of the general corruption, and establishes the presumption that what has been brought to light are mere glintings of what remains concealed. If this galaxy of the best men of a party—men to whom their opponents conceded the virtues of sincerity and integrity—men who prayed, lectured before Christian associations, professed religion, and advocated all moral reforms, and some of whose pictures have been sent out as premiums by religious papers—turns out to be a rogues' gallery, what of the rest? Those men upon whom the tower has fallen were not greater sinners than thousands who have escaped.

On the other hand, these exposures show that there are "some certain dregs of conscience left." It is a hopeful sign of a reaction in favor of truth and honesty, that such an apocalypse of corruption has been possible. The pressure which has compelled the investigations and exposures may not have come altogether from the outraged moral sense of the country. Envy, ambition, hate, and even greed, may have had something to do with it, but there is an appeal to public opinion which shows that all sense of right is not utterly obliterated. We may be near the dawn of a better state of things, and at the beginning of an era of justice and integrity. It may be, but it is with many fears that we indulge the anticipation.

## Mexico.

THE SEA TRIP—VERA CRUZ.

BY BISHOP KEENER.

VERA CRUZ, January 26, 1873.

MR. EDITOR: Just as the Tabasco turned off from the wharf at New Orleans, early in the morning, and the farewell was waved between hearts long true to each other, "El Capitan" shouted out in Spanish: "The good ship Tabasco, from New Orleans to Vera Cruz; God give a safe voyage;" which, I suppose, has been shouted from port to port ever since the days of Columbus until now by every Spanish seaman. It certainly had this time one very hearty amen. And we needed it. The waste of waters lying between New Orleans and Vera Cruz is a wild, unfrequented part of the sea, of deep leaden-blue color, and very uneasy. Not a sail or anything significant of human life did we see from the balize to the Castle of San Juan de Ulon. For two days the wind stood ahead, the waters rolled together in masses until waves became hills, turbulent, unappeasable, threatening. Their curling summits were cut off by the sharp wind, their sides were flecked with rage and foam, and on the horizon they looked as the knots of some huge serpent creeping along against the sky. 'Twas a good place to study Jonah. But while the ship was rising, falling, driving forward under steam and wave, troubled and groaning, for the first time in my life I saw one of those brave little fellows which the Lord has made to cheer the heart of the voyager—a Portuguese man-of-war. His tiny sail was up, and he was scudding along over mountains and valleys as if the ocean was made all for himself. Many a wrecked seaman has taken fresh courage, I doubt not, from these adventurous little navigators. When the wind is very strong I noticed that they shorten sail, but when it is fair and breezy, they open wide their glassy sack and are out on a holiday. The body of this jelly-fish is five or six inches in length, shaped much like a gallot, and of a bright Prussian-blue color. As the ship pressed on a flying-fish would now and then spring up out of its path, and with a level flight of some fifty yards, just above the water, presently meet a wave and sink back among mere fish; though one of them flew three times that distance, and from wave to wave, as if choosing where to fall.

So much for out of doors. Within we were all Spanish. One had to learn to eat Spanish as well as talk it. Imagine a half bottle of sweet oil over every dish—peas, hash, fish, rice, everything! The smell of the viands presently became intolerably artistic. That and the motion of the vessel told wretchedly upon all my fellow-passengers. I escaped sea-sickness, but all my sympathies were excited for them. It is the one touch of nature that makes all the world akin.

But by and by we came, on a misty, cloudy afternoon, in sight of land. It was the range of mountains north of Vera Cruz, and in the distance the captain pointed to where Cortez burned his ships—brave fellow that he was, and shrewd, it may be, withal; for to have left them would have been only to return and find them wrecks upon this inhospitable, exposed coast. It was too foggy to descry the peaks of the Orizaba, which are seen forty miles above Vera Cruz. The night had come on. One hour more and we could have been in port. So we lay on and off until morning, with a strong wind and rough sea to toss and rack every bone that was left.

You may be sure, when the morning broke beautifully and the vessel stood head on within a few miles of Vera Cruz and her famous castle, it was a time to be remembered. There gleamed its white, grand palaces and domes of the olden time, full of the story of merchant princes, bold admirals and brave warriors of the palmy days of the Spanish monarchy. Still strong, as if that glory had never departed, everything well preserved, one expects to see in it the race that once owned the world. There is the cathedral, its dnomo like that of the great Florentine, from which, no doubt, this took some of its expression; its top perfectly rounded, covered with China-tiling, in blue and white mosaic, smooth, shining and fresh as if of yesterday. There too is the Campanile, carrying the mind straight to Venice, and not unworthy of the days of the Doges. In front is the single quay of granite and the wall that stretches entirely around the city. A quarter of a mile from the shore all the shipping rides at anchor, just between the Fortress de Ulon and the town. American and French steamers, ships, and a large Spanish man-of-war, every square inch of spar and stay covered with men and blankets—wash-day, I suppose. Full of wonder and gratitude, the Tabasco works her way in, drops her anchor, and waits the ponderous movements of the custom house officials. In a short time we are in the Hotel Mexico, near the quay, and not far from the railroad "estacion."

The newest house in Vera Cruz is one hundred and fifty years old. The outside of the cathedral, that looks so fresh, was finished ten years before Mr. Wesley came to America, as the date on its front shows. Several old churches are now apparently given up to bats, but still show, through their worn projections, the style and genius of their day. Upon the highest point of some of these structures the prickly pear has firmly established itself, and the carrion crow may be seen perched for the night. Flocks of these horrid birds are domiciled here; and with help of dogs, and prisoners from the jail chained two and two, constitute the city scavengers. The streets are all paved, have a clean look, and are full of people, mostly Mexicans. The donkey, sorely abused but strangely philosophic, here carries all that is put on him, though upon his own schedule; and the mule, not much larger than his kinsman, is hitched up in what would seem to be a purely extemporized style, with loose ropes and a horseman's saddle, to a huge cart, and at great disadvantage does a great deal of work.

This delightful climate, to a great degree, relieves the laborer of the cost of shelter and clothing, and requires him only to get bread. Here every washerwoman scrubs and rinses and chatters in a palace, and every beggar sleeps on tesselated marble floors, under lofty arches, in spacious courts. Those courtly senors and senores who first built and moved so grandly in these mansions, if now permitted, would revisit them but once. Here is conservatism enough to ballast the whole Yankee nation. Here the great problem of miscegenation has been worked out, and every imaginable dilution of Japhetic blood may be seen. Black and white Mezo, Mexican and mulatto may be seen in the orphan asylum side by side, on the same forms and eating out of the same dish. "Can these bones live?"—these Mexican dead! "O Lord, thou knowest." Can they? Yes, by the preached word and that Spirit that filled the valley with an exceeding great army of living men.

ROUTE FROM VERA CRUZ TO THE CITY OF MEXICO—THE RAILROAD.

CITY OF MEXICO, Jan. 29, 1873.

MR. EDITOR: At three o'clock on Monday morning we were seated in the cars at Vera Cruz, just starting for the City of Mexico. Nothing could be more unpretentious than the little wooden warehouse from which the train emerged. It was in keeping with the other depots all along the route, for this was only the sixth through trip, and as yet all the houses of the road are but temporary. Besides, nothing has been done for show—all for work. The thoroughness of the great originator of the present railway and locomotive, George Stephenson, has been well represented in the engineers and road-builders of this line. We were moving along on a seventy-pound-to-the-yard rail at the rate of twenty-five miles per hour, when the morning light revealed the country. On each side there was a rich growth of trees and shrubs quite new to me. Even the oak had another expression. The banana plant was occasional. Houses made of bamboo and thatched, well filled with Mexicans and Mezoes, were quite frequent, and considerable flocks of mules and donkeys were distributed about, considerably worn but ready for use. The face of the country was cleared, slightly undulating, the soil rich, cultivated here and there only, giving evidence that the wars have passed over it. Presently the train comes upon the Atoyac river and a most charming waterfall of thirty or forty feet. There we stop and get a cup of coffee such as was never brewed north of Maryland. Now we are in the coffee country, and for the first time in my life I see this grateful shrub. It grows in the woods. The ground is partly cleared, with most of the trees left, or else the banana is planted to shade it; and rows of this shrub, not higher than a Red river cotton stalk, alternate. It bears in seven years, and yields at its best some thirty pounds per plant. We stop at several small towns, amid crowds of peons, Mexicans, etc.—Oranges, pinque, bread, eggs, coffee, chocolate, and many other eatables are offered at the car windows, the cooking all of the best quality. The country, the air, the temperature are all refreshing, and the snow-white peak of the Orizaba is in full view. This is the most pleasant part of the year. It rains from the fifteenth of May every night until October. Thermometer all the year from sixty to eighty. Here is Cordova, and yonder is the place by the mountain where General Price and several American officers planted the year after the war. Every now and then a dome and tower has been seen all along the way, but in towns of six thousand inhabitants you will see some large churches, many of them imposing enough to be on our new St. Charles street church-lot. Where in the world did all the money come from that piled up this surplus of ecclesiastical masonry? Nor is there any falling off. On, on—one may almost count the miles by the churches. This ought to be or has been the most religiously inclined or the most ecclesiastically over-drained people in the world. Nearly all of these structures have architectural merit, and some have a great deal. Yet the mortmain tenure has been at last broken, and much of the estates of the Romish Church has fallen back into the hands of the State. What is there to show for this huge machinery worked so faithfully for so many years by this ancient system? Has it left the people with a right knowledge of God and of his Son? Has it given spiritual life to the multitude placed by God's providence under its tutelage? Has it distributed the word of God? That alone would have been a great work. All is silent as death; these huge altars are but the tombstones of the people.

Next comes Orizaba, for situation beautiful beyond comparison. The perfection of the genial influences of nature conspire to make it a paradise, if over it there might remain the great mercy of good laws; and I believe there is more hope in this direction than before for many years. Mr. Lerdo is a man of sound judgment—cultivated, benevolent, firm. His presidency has been so far characterized by a remarkably well-balanced, generous policy.

Meanwhile we have been rising on a grade of three per cent. An engine has been hitched on, of new pattern and great performance. It has four cylinders, twelve driving-wheels, two smoke-stacks, one before and one behind, and two boilers, as if two locomotives were put back to back and run together. It carries all the wood and water on the engine, thus constituting their weight part of its tractile force. The wheels are not over five feet in diameter, so there is no wrenching of rails and wabbling. Its weight is fifty-six tons, its length fifty feet. It climbs these slopes like a donkey, pulling eighty-six tons net up a four per cent. grade, at eight miles an hour—that is, in a fifty-foot passenger car you look down and see one end of the car two feet lower than the other.

With this wonderful, hard-working, plain-looking iron creature, without a brass spot on it excepting the letters of its name, *Ixtaxihuatle*, we move on and up into the heart of the Cordilleras—over the Infernello, the Maltrata pass, and the Cumbres of the Maltrata, heights and depths, gorges and canyons that fill the soul with the awful majesty of nature, and constantly excite admiration at the skill which has achieved such impossible heights. Every tunnel and every bridge is on a curve of three hundred and fifty feet radius, and is built, walled and supported with iron and masonry in the most substantial manner. There are no wooden trestles—all is iron—a third rail placed on all the curves. For solidity, for the mass of stone moved, security and permanency, it impressed me far beyond the Union or the Central Pacific. At the last dreadful point from which the eye commands the valley of the Maltrata, and the range of successive peaks which inclose it, there stands an oak whose top is about even with the road-bed, and on the top of this oak there gleams the brilliant hues of the orchid as a finish to the scene. This parasite was new to me. It is a bright scarlet cone, six inches long, regular in shape, two inches in diameter at the base, rising out of a tuft of leaves. From this cone shoots a deep-blue pencil-shaped flower two inches long, and above the flower rise the heads of its stamens, of a very bright yellow. It abounds at this altitude, and plants its glories above the clouds.

We are now eight thousand three hundred and twenty-six feet above the sea. Off to the right is Orizaba, lifting its hoary brow still seven thousand feet higher. The reader now doubtless prepares his mind to go down, for what mountain is there that has not two sides to it? Well, this is one. We do not go down at all; we are on a plain; we go on and on, and are come to a region of corn and barley—a cultivated, wide country, with dull adobe large haciendas at wide intervals, as if we had always been running on a level. The great locomotive has given place to an ordinary one. Here is a stiff wind; off to the right are mountain-peaks—but far off. We go on to the City of Mexico, arriving late in the evening, having come over two hundred and ninety-three miles, of which seventeen miles were four per cent. grade, twenty-three three per cent., and the rest one and a half to two. All the muscle necessary to move the rock and build this road was supplied by the native peons. Not fifty foreigners were on it, save only for bossing and engineering. They worked from early morn to dark, at from seventy-five cents to $15 a day. On the route we frequently crossed the great highway from Vera Cruz to Mexico, and on it donkeys about the size of two Newfoundland dogs were pegging away, carrying two hundred pounds. I asked Mr. John Quin, a most affable gentleman, and who built over thirty miles of the road, and now is roadmaster for over one hundred miles, and to whom I am greatly indebted for information: "Could this road have been built without these donkeys?" "I doubt if it could," he replied, "for all the water and all the machinery to build it were hauled up by these little fellows." I confess to a great respect for them.

## Rev. James L. Cotton, D. D.

MR. EDITOR: It is with deep sorrow that I announce the death of Rev. James L. Cotton, D. D., of the Alabama Conference. He died at Durant, Mississippi, on the fourth instant, and his remains were sent to Selma, to be interred at Cahaba, where his wife and child are sleeping. On yesterday (Sabbath), at nine o'clock, his corpse was brought into the church here, where he had often administered the holy communion to the people, and preached, with a force that few can surpass, the unsearchable riches of Christ. Quite a large audience assembled at that early hour to testify their esteem for their former presiding elder; and the deep solemnity that pervaded the assembly, and the tears that flowed most freely, showed the strong hold he had on their affections. Bro. Briggs and Bro. P. R. McCreary assisted in the funeral services. Bro. Glenn, of East Selma, was also present. After the service at the church we carried the body to its resting-place beside that of his beloved wife, who some ten years ago preceded him to glory.

With mingled feelings we buried him in the old town of Cahaba, the ancient capital of Alabama. The desolation and silence that reigned around were in harmony with the emotions of our stricken hearts.—War's ruthless hand and the crushing events of the last few years have removed nearly all the white population from the once beautiful and thriving little city. In every direction could be seen lordly mansions, lovely cottages, and tastefully-arranged lawns and flower-gardens falling into rapid decay. The climbing ivy, unobstructed in its growth, had already mounted to the tops of the uninhabited houses, "the wild boar of the forest had broken in," and negroes and beasts were roaming and ruling where once all nature smiled and every prospect pleased.

We were sad when we viewed the desolation and remembered the past—sad when we contemplated the future of this once fruitful and inviting section—but far more sad when we looked down into the deep, cold grave that held all that was mortal of one who once awakened the echoes of the surrounding land with a clear note of eloquence and power that but few could imitate or equal, and still fewer surpass.

Near by where we laid him was the modest, tasteful little brick church—now, alas! *entirely* without a congregation—where for years he had preached Christ to crowded assemblies of admiring hearers. For ourselves and for his brethren of the Conference we dropped a tear on his grave and left him with the Redeemer till the resurrection.

He was born in North Carolina in 1817, moved to Alabama in 1842, and was licensed to preach and joined the Alabama Conference in 1845. He filled various important stations, and for the last nine years has been presiding elder, traveling the Mobile, Tuskaloosa and Enfaula districts. His work for the present year was Union Springs, upon which he had just entered when business called him to Mississippi. We have no particulars whatever of his death. His brethren in Alabama will be greatly obliged to any one in Durant who will give them to us through the ADVOCATE.

We have no doubt, however, about his future. Twenty-eight years of active, zealous, efficient ministry, during all of which time never a word was uttered, as far as I know, against his moral and religious character, leave no room to question the fact of his spiritual safety.

As a preacher he was of the highest order. Delighting in metaphysical and philosophical studies, his preaching was at times slightly tinged by the character of his reading and the cast of his mind, but was always sufficiently practical and unctuous to reach the heart and gratify the vast audiences that assembled to hear him.

He may have had errors (who is free from them?) but they were of the minor character arising from the abstracted manner of the student and man of thought, and served to bring out more fully by contrast his glittering pulpit powers. He was eminently spiritual in life and conversation, and specially tender of the feelings and good name of others. Truly we of the Alabama Conference are sorely afflicted. "Help, Lord, for the godly man ceaseth."

M. S. ANDREWS.

SELMA, ALA., Feb. 10, 1873.

## The New Republic.

Amadeus has abdicated the Spanish throne. He was, in fact, driven from it by the disaffection of at least a considerable minority of the people. No doubt papal influence had much to do with the matter, as the Pope was bound to be the enemy of a son of Victor Emanuel. Nothing but a Bourbon King will satisfy the Catholics. The Pope would prefer Isabella, the most faithful of papists, and the most licentious and corrupt of women, to the purest and most virtuous of republican governments. As her return is out of the question, her son or Don Carlos will receive his godly benediction and support. The Jesuits have probably been the instigators of the Carlist insurrections which have so much disturbed the tranquillity of Spain since the flight of Isabella, and their secret but powerful machinations will continue under the republic. What duration the republic will have it is difficult to conjecture. The religious and political elements of the country are fearfully discordant, the elements of trouble are many, and fomenting of conspiracies and insurrections may be regarded as certain. The presence of Castellar in the new government is an omen of good, so far as religious liberty is concerned, but we fear that the virtue and intelligence of the people are not equal to the present emergency. The real conflict in Europe, and in America as well, is between Protestant truth and liberty, and papal despotism. The Spanish question is but one section of a world-wide battle, which thickens every day.

## Reasonable.

The New York *Christian Advocate* seems at present to occupy the same ground on which we have stood all the time. Apart from the utter impracticability of uniting the two Methodisms in our day, we believe that it would be a calamity to the cause of Christ in the world. Whatever evils may attach to the maintenance of separate organizations, we think the good far more than counterbalances. We believe most heartily in the divine mission of sects. Dr. Curry says:

> The organs of the Methodist Episcopal Church South have treated us very fairly. They seem to agree with us respecting the relations of the "two Methodisms"—that their only practical courses are for each to proceed as it is, doing its own work, and fulfilling each its calling in their providential allotments. Our brethren of the Methodistish bodies known familiarly as "Albrights" and "Brethren," appear to accept our estimate of their character and mission as satisfactory; and as we ventured no opinion respecting the desirableness of organic union between themselves and ourselves, so their papers are, so far as we have observed, silent upon that subject. There is evidently a prevalent concurrence in the opinion that the existence of separate and independent ecclesiastical bodies "sects" is not an unmixed evil, and in many cases not an evil at all, but rather something desirable. The expediency, or otherwise, of consolidating two or more such bodies into one is therefore a debatable question, to be decided in each case by its special facts and circumstances.

AN EXAMPLE.—Our old friend, Robert Babington, layman and merchant, of Franklinton, Louisiana, is a model agent. He keeps up a list of between thirty and forty subscribers in that community, and collects and pays over the money as promptly as he meets his business notes and obligations. Besides this, Bro. Babington is Sunday school superintendent, and, we doubt not, one of the best stewards in the whole Methodist connection. May the tribes of such men increase.

THE VERONA FEMALE COLLEGE, located at Verona, Lee county, Mississippi, is one of the best of our schools. The location is salubrious and easily reached by the Mobile and Ohio railroad. President Wier needs no commendation from us, as he is well known, and esteemed throughout the church as a preacher and educator. See advertisement of the spring session.

WE HAVE RECEIVED tickets to the Felicity street Sunday school jubilee. There will be singing and speaking by the children. The exercises begin at seven P. M., Friday, February 21.

THE New Orleans District Conference will meet at Baton Rouge, Friday morning, April 4, at nine o'clock A. M.

THE FACULTY of the University of Wisconsin have adopted a new course of instruction. It is described as comprising "less ancient languages than the classified course and less science than the scientific course, but more of modern language and literature than either."

## Our China Mission.

We find the following communications from our missionaries in China in the Nashville *Christian Advocate:*

By the consent and sanction of the Missionary Board, I still continue my connection with the Anglo-Chinese College at this place. In the forenoon I teach, as usual, but in the afternoon my time is spent in the translating department, where for two years I have been engaged translating historical works. Perhaps it would interest you to know some of the results of my labors. I will mention, therefore, some of the works now ready for the press: 1. The Datebook, or a chronological history of the world, from the most ancient times down to 1861; 2. History of India, ancient and modern, to the Conquest; 3. History of Russia; 4. History of Germany; 5. History of France; 6 and 7. History of Spain and Portugal; 8 and 9. History of Norway and Sweden; 10 and 11. History of Hungary and Austria; 12 and 13. History of Holland and Belgium; 14. History of Switzerland; (15?); 16. History of Italy; 17. History of Prussia; 18. History of Denmark; 19. History of Turkey; 20. History of Persia; 21. History of Peru; 22. Rendered into Chinese twenty-five thousand geographical names for the Index to Colton's Atlas, which is soon to be published in Chinese.

In addition to the above labors, I still continue to edit and publish the *Chinese Christian Advocate*, which has now entered its fifth year, with large increase of subscribers. The paper has also been enlarged, and now contains twenty pages weekly.

In conclusion, allow me to express the great gratification I felt on learning from you that the missionary spirit is reviving. O for a general revival on the subject of missions! God has answered our prayers long ago—China and Japan are ready. Their doors stand open wide; the field is large and inviting. Why stands the church—the Methodist Episcopal Church South—there idle? At this moment we need, and could successfully locate, *a dozen* missionaries. Now is the time to send them—send a dozen for China, and not less than half a dozen for Japan. Great events are pending—political and religious. As a church we should be abreast of the times. Heretofore, though sanguine, I have not been enthusiastic; now I am both, and long to see greater commerce of the gospel between our church and these great nations. A demand has been created for our civilization, and while New York, Boston and San Francisco, London, Manchester and Liverpool, and countless other cities of the West, are taxing their means and appliances to furnish the material elements, China and Japan look to the churches to supply them with teachers and preachers to open the treasures of our knowledge, and guide them from their present darkness into the light of our more glorious civilization and religion.

Cry aloud and spare not, till the church awake to life and duty. Call upon the Conferences for more laborers, and let them assume the responsibility of their support—relieve the board from the necessity of begging to support *only one man*, by each Conference supporting its own—through the board, if you will; but by all means let each Conference recommend its candidate, or adopt one and sustain him. We *must* have the men. Send on enough to organize Mission Conferences, both in China and Japan, and when next the Bishops appoint their annual visitations, let these two Conferences be embraced in their schedule. I am in earnest, doctor, and these are earnest times. How I should rejoice to welcome that noble Bishop who appointed me to this work, coming to organize a Conference here! Who shall be our Coke? who our Asbury? Send us first the men, and those shall come in due time. Remember now, doctor, *not less than twelve of your ablest men for China*, nor less than six for Japan. We want them all within the next two years.

YOUNG J. ALLEN.

SHANGHAI, CHINA, Dec. 10, 1872.

Bro. Allen has just informed me you wish the statistics of the mission for the past year. I am sorry I did not know it sooner, and for that reason I shall have to be very brief. I do not look upon this as the report for the past year. That report will be sent on by the first mail in January next.

1. We have in the mission-field of China two missionaries and their wives. I include their wives because I think they have a right to be, and should be included in the home report as helpers in the great work of evangelizing the heathen; two native helpers preparing for the ministry—Bro. Dsau Sierwhoa and Bro. Young Kyungsew. Bro. Dsau is stationed at Suchow; Bro. Young has not been assigned any particular work; one applicant for the ministry; eleven baptized during the past year; three have died during the year; two have been excluded; one returned to the London mission; eleven probationers at Shanghai; three probationers at Suchow; one church in Shanghai—preaching four and five times each week; one church at Suchow—preaching three or four times each week; one church at Naziang—preaching occasionally; two boys' boarding schools at Shanghai, with twenty-one boarders, besides eight day scholars; one girls' boarding school at Shanghai, with nine boarders and three day scholars; one day school in Suchow, of twelve boys; two Bible women in Shanghai; two Sabbath schools in Shanghai, having in attendance about forty persons.

These are the statistics of the China mission, in a few words, without going into detail. Hoping this may reach you in time, I remain yours in the bonds of Christian love,

J. W. LAMBUTH.

SHANGHAI, CHINA, Dec. 10, 1872.

The junction of the central shaft of Hoosac tunnel with the eastern cutting was a marvelous triumph of engineering. The deviation was but five-sixteenths of an inch laterally, and one and a quarter inches in level, the depth being measured from the top of the mountain.

## Agent's and Publisher's DEPARTMENT.

### Acknowledgments of Letters and Funds

RECEIVED BY MAIL,

**For the Week Ending Feb. 15, 1873.**

A—American Tract Society, N. W. Ayer & Sons three letters, American News Company, Miss I. Alexander, Thomas Y. Armstrong, F. H. Archer, C. G. Andrews, D. Appleton & Co. three letters, Edwin Alden $30.

B—H. P. Bowen, J. H. Butler & Co., Jas. Burke, W. Buchanan $18, J. M. Brown two letters $15, Boorum & Pease two letters, W. C. Black, J. C. C. Black, E. H. Butler & Co., James M. Bean $5, A. T. Bernard, James Bancroft, N. S. Burnet, Biglow & Main, J. W. Boswell 25 cents, John Baldridge $2, W. N. Bonner.

C—C. W. Calhoun, S. K. Cox, S. C. Collins, J. A. Campbell $2, Miss C. L. Church 37 cents, Philip Caldwell, B. Carter & Bros., T. S. Christian, A. W. Campbell $8, C. J. Castillo, N. A. Cravens, John A. Clark.

D—W. D. Dennis $50, Duchamp & Labbe $10.69, James J. Davis, H. B. Davis $2, R. B. Downer two letters, Joel T. Davis two letters $46, James F. Donible, C. B. DuBose, W. T. Davis, J. P. Drake, L. F. Dowdell, John S. Davis, John W. DeVilbiss $2.

E—L. Erennbrack $7.25, D. G. W. Ellis $2, J. F. Evans.

F—M. C. Fields, Mrs. E. A. Fullilove 45 cents, John S. Frazer $1, W. M. Fruels & Co., E. N. Freshman three letters, J. M. Franklin.

G—Green & Cater $31.20, W. Grafton & Co., John Gibson two letters, Thomas Gibbs, William Greenberry, W. W. Graham $2.95, James A. Godfrey $6.50, W. A. Gillespie $2.

H—Harper & Bros. two letters, Bythael Haynes three letters $27.35, E. J. Hale & Son, J. W. Hearne, D. M. Hudson $1, F. H. Harrell $1, W. W. Harding, W. C. Huntington 50 cents, G. W. Harwell, J. H. Hunter, H. B. Hudson $2, James Hiner, J. H. Holland $2, A. A. Houston.

I—Ivison, Blakeman, Taylor & Co.

J—H. F. Johnson two letters $100, H. B. Johnson $5, R. G. Johnson, J. W. Jordan, Jeter & Dickinson, Mrs. M. F. Judge, R. J. Jones.

K—Kittrell & Purnell.

L—E. T. Loveless, J. B. Lippincott & Co. three letters, John A. Leyseth $2, W. H. Leith $6, R. M. Lenton, Lindmeyer & Bro., J. C. Loomis, W. E. M. Linfield, A. Leflingwell.

M—V. S. McKinney, Mrs. L. C. McNutt, two letters, A. H. Moss, John P. Morton & Co. two letters, R. A. Martin $2, G. W. McClanahan $1, E. H. Monniger $1, George W. McMillen, A. McPhatter, H. D. McInnis, Daniel McCarty.

N—P. H. Napier $2, James M. Norman, C. J. Nugent.

P—J. A. Pace, Pierce & Lyle three letters $261.92, W. M. Patterson, E. D. Pitts $1, I. Pickens, Thos. B. Platt, W. A. Prather, Robert Parvin, Elias Phillips, Pott, Young & Co., W. J. Persel $7, James R. Puckett, Powers Paper Company, James S. Parker, S. M. Pettengill & Co., U. B. Phillips.

R—Theo. Reuter, A. H. Redford two letters, A. H. F. Randolph & Co., J. M. Roberts $2, George Routledge & Sons, John I. W. Ross Jr. $1, Mrs. M. T. Robertson, W. B. Rome, J. K. Randall three letters, J. W. Rush, George P. Rowell & Co. W. L. Ridout $1.

S—George S. Scofield, E. R. Strickland, W. A. Sulpes $2, C. H. Shepard, Smith, Dixon & Co., B. J. Swearingen, A. R. Stark, S. H. Schroeder, James Shanks, E. W. Schouler $2, Southwestern Book and Publishing Company, U. S. Stewart, L. P. Staples $1.50, H. R. Singleton, W. R. S. Stockton, G. W. Swofford.

T—A. Thompson 25 cents, W. M. Thornton $17.10, James H. Tucker, Mrs. S. D. Thompson, S. M. Terbert.

W—W. Wildman $8, J. W. Walker, J. M. Weems two letters $11.05, B. F. White $2, J. A. Wood $5, T. C. Wier, Frank M. Walker, J. F. Wynn, M. C. Waters.

We take pleasure in calling attention to the advertisement, in this issue, of Messrs Daniel & James H. Edwards, manufacturers of copper, brass, iron and sheet iron work of every description. The immense establishment of this old and reliable firm is situated at Nos. 22 to 28 Front and Nos. 21 to 27 Delta street. They issue an illustrated price list, which will be furnished on application.

Tea Caddies at $1.—The Septothe Pill Company has them, of beautiful style and best material, at No. 62 Camp street and 15 Dauphine street. Housekeepers will find there also the most elegant Japan sets for hall-rooms, at prices that defy competition; while the lamps, pendants, chandeliers, etc., are of every variety, style and price.

Spring Millinery Goods and Fancy Articles.—We call the attention of our lady readers to the advertisement of Mme. A. Emery, No. 66 Royal street, where will be found a complete Stock of spring goods, comprising the latest novelties in the line of millinery and fancy goods. All orders will be artistically and promptly executed.

The Philanthropist Stove has a wide reputation, and the growing demand for it shows that this popularity is well founded. J. H. Campman, 133 Poydras street, will explain the many excellent points of this stove to all who may call.

Sun Mutual Insurance Company.—We take pleasure in directing attention to the advertisement of the above-named company, which we have for many years regarded as one of the best and most reliable in the city.

Picture Frames.—F. Wagener, No. 13 Baronne street, has a complete stock of picture frames, window cornices, cords, tassels, etc., and is prepared to execute orders in the above line with neatness and dispatch.

Cotton-Seed for Planting.—All choice varieties, carefully selected for planting, at William M. Pinckard's, corner of Common and Tchoupitoulas streets.

The Gulf States Publishing Company advertises for agents for a new book by Rev. Hollis Read, A. M. Apply at No. 112 Camp street, up stairs.

Navra & Offner, No. 174 Canal street, wholesale and retail dealers in China and crockeryware, cutlery and household goods.

J. C. Norwood, No. 501 Magazine street, claims a great medical discovery for the cure of bronchitis and affections of the lungs.

Messrs. Daniel Wheeler & Son, No. 3½ Carondelet street, offer for sale a few tons of pure Peruvian guano.

Ladies' Hair Store.—Jules Delaunay, ladies' hair-dressing saloon, and wig-maker, No. 230 Canal street.

The Drug Store, corner of Canal and Magazine streets, is for sale. Apply on the premises.

Anderson's Photographic Studio, No. 183 Canal street.

We call the attention of persons in search of a commercial education to Dolhear College, 201 and 203 Canal street. de12 3m

## MARRIED.

CONE—TORREY.—On the ninth instant, by the Rev. L. F. Dowdell, Mr. J. Conn to Miss Nannie Torrey, of Notasulga, Alabama.

MALONE—JENNINGS.—At the residence of Mrs. L. Lyerly, Enterprise, Clarke county, Mississippi, on the eleventh of February, 1873, by Rev. U. H. Phillips, Mr. John H. Malone to Miss Martha E. Jennings.

## Periodicals.

Littell's Living Age for the week ending February 1 contains: The Progress of Medicine and Surgery, from the *Edinburg Review;* On Some Peculiarities of Society in America, *Cornhill Magazine;* The Azores, *Dark Blue;* A Visit to Shumil's Country in 1870, by Edwin Ransom, *Fraser's Magazine;* The Germans in South Africa, *Spectator;* The Fire Miller of Manneville, by Julia Kavanaugh; an instalment of "His Little Serene Highness," translated from the *Platt-Deutsch*, of Fritz Reuter, besides poetry and miscellany.

The Sunday school publications from Nashville for February have reached us late. They are all very good, and are, doubtless, in the hands of our readers before now.

Good Health and Mental Bliss for the current month is an excellent number, containing much curious and practical information.

The American Agriculturist for February is, as usual, filled with handsome illustrations and useful reading.

The Gardeners' Monthly, published at Philadelphia, is an excellent publication.

Le Bon Ton for February has its usual supply of patterns and fashion-pictures.

The Galaxy for February has an excellent and varied table of contents.

The Washington and Lee University, at Lexington, Virginia, has twelve schools in operation, and is increasing the number as rapidly as its funds will admit. It has received within the last year nearly $100,000 in bequests and donations—$70,000 cash from the late R. H. Bryley, of New Orleans, and $20,000 Alexandria city bonds from Mr. W. W. Corcoran, of Washington city, making its cash capital more than $300,000, and its aggregate capital, including real estate, buildings, libraries and apparatus, more than $500,000.

## *BUSINESS NOTICES.*

One sip of this will bathe the drooping spirit in delight beyond the bliss of dreams. Be wise, and taste.—*Milton's Comus.*

Verily do the words of the inspired poet gleam with the light of prophecy; for if there is anything that is swift to operate beneficially on the human system, impaired by physical ailments, it is Price's celebrated Aromatic Stomach Bitters. Those whose lives "drag their slow length along," harnessed by the petty but fretful annoyances of indigestion, dyspepsia, debility, febrile excitement, nervous irritability, exhaustion, or the general suffering that results from hepatic causes, deserve the fate to which they are consigned when, like the physician to whom the voice of sacred wisdom cried, "Heal thyself," they turn away from the means placed within their grasp. Price's Bitters will do the work. A vigorous stimulant, an agreeable elixir, a strengthening tonic and a grateful adjuvant, the very universality of whose use is confirmative of its efficacy, it stands to-day stamped with the signet-seal of medical approval, and radiant with the award of a high popular appreciation.

JAMES W. PRICE & CO.,
Manufacturers and Sole Proprietors,
Lock Box 166, New Orleans, La.

Sold by druggists, grocers and dealers throughout the South. fe8 1m

A Stitch in Time Saves Nine.—If you have a cough do not neglect it. Thousands go to an untimely grave by neglecting what they call "a slight cold." These slight colds are very insidious. They soon become deep-seated and defy all remedies. Dr. Tutt's Expectorant will cure it. It can be had of any druggist.

TUSKEGEE, ALA., April 28, 1871.

Dr. Tutt: In gratitude for the benefit received by the use of your Expectorant, I do cheerfully add my testimony to its most wonderful effects in relieving Asthma or Bronchitis. For several years I had suffered dreadfully with severe attacks of Asthma or difficulty of breathing. I was induced by the high recommendations given to your Expectorant to try it, and found that it gave almost immediate relief. It is about five months since I began its use. I have used six bottles, and have not had an attack since. It has been a great blessing to me. I cannot afford to be without it, and I heartily recommend it to all persons who are at all troubled with Lung or Throat diseases.

Very respectfully,
MRS. A. M. WELLBORN.

Dr. Tutt's Hair Dye is the best in use. fe20 2t

It is a Tonic and will strengthen you. Reduce the dose so it acts as a gentle laxative, and continue on regularly with Simmons' Regulator. If you wish to become strong and healthy. fe20 1t

The Equitable Life Assurance Society, New York.

Assets ..... $21,000,000
Income ..... 11,000,000

Branch office—33 Camp Street.
A. P. CLEVELAND,
fe13 1y General Agent.

Charles H. Reed, Real Estate Broker, No. 87 St. Charles street.—Buys and sells all sorts of city and country property. Mortgages made promptly. Various pretty Cottages in choice locations are offering on long terms. Has for sale the finest Building Sites in the city, and, being largely interested himself, can speak confidently on all matters pertaining to the sale, rental, appraisement and management of real estate. de26 2m

Remove from the blood those wastes arising from the action of the system which, if allowed to remain in the circulation, give rise to diseases which speedily destroy life. Nature has appointed the kidneys and liver as her agents, by whose action impurities shall be eliminated from the system; and when these agents are torpid or debilitated, or disabled from any cause for their business, Hamilton's Buchu and Dandelion imparts fresh life and vigor to them, and makes of them the best blood purifiers one can have. This preparation is for sale at Frederickson & Harte's and E. J. Hart & Co.'s drug stores. ja16 2m

Use Dr. Henry's World's Tonic and Blood Purifier.—It is the great household remedy, pleasant to take, yet potent for the prevention and cure of diseases. It is better than Bitters, Cordials, Buchu or Sarsaparilla. Sold by druggists. jy18 1y

Dr. Henry's Root and Plant Pills.—Mild yet thorough; no nausea or griping; entirely vegetable; great Liver remedy. Price, 25 cents. Sold by druggists. jy18 1y

Mrs. Whitcomb's Sirup.—The great soothing remedy. Price only 25 cents. Gives rest to the mother and health to the child. Sold by druggists. jy18 1y

Twelve Samples (postage free) for fifty cents. Sells for $10. R. L. Wolcott, 181 Chatham square, New York. se26 1y

## *NEW ADVERTISEMENTS.*

**Diarrhea and Dysentery Cured.**

Inclose a postage stamp and get the Recipe and particulars. Address

REV. P. M. GOODWYN,
Soniat street, near Coliseum,
fe20 3m New Orleans, La.

After twenty years' experience the GREAT MEDICAL DISCOVERY is presented to the public for the cure of Bronchitis and all diseases of the Bronchial Tubes and Lungs, and a positive cure for Consumption if taken before the lungs are entirely wasted. At least three-fourths of all consumptives will be saved by using this great Vegetable discovery. For sale by

J. C. NORWOOD,
fe20 3m 501 Magazine street, New Orleans.

## *NEW ADVERTISEMENTS.*




FOR OVER FORTY YEARS

THIS

PURELY VEGETABLE

LIVER MEDICINE

HAS PROVED TO BE

THE GREAT UNFAILING SPECIFIC

for LIVER COMPLAINT and its painful offspring, Dyspepsia, Constipation, Jaundice, Bilious attacks, Sick Headache, Colic, Depression of Spirits, Sour Stomach, Heartburn, Chills and Fever, etc.

After years of careful experiments, to meet a great and urgent demand, we now produce from our original Genuine Powders

THE PREPARED,

a liquid form of SIMMONS' LIVER REGULATOR, containing all its wonderful and valuable properties, and offer it in

ONE-DOLLAR BOTTLES.

The Powders (price as before)..... $1 00 per package.
Sent by mail..... 1 01 per package.

☞ CAUTION! ☜

Buy no Powders or Prepared Simmons' Liver Regulator unless in our engraved wrapper, with Trade-mark, Stamp and Signature unbroken. None other is genuine.

J. H. ZEILIN & CO.,
Macon, Georgia, and Philadelphia.
Sold by all Druggists. se19 1y

Daniel & James D. Edwards,

NOS. 22, 24, 26 AND 28 FRONT ST.

AND

NOS. 21, 23, 25 AND 27 DELTA ST.,

*NEW ORLEANS, LOUISIANA,*

MANUFACTURERS OF

Copper, Brass, Iron and Sheet Iron

WORK OF EVERY DESCRIPTION,

ALSO OF

Best and Most Improved Steam Trains for Making Sugar.

DEALERS IN

Wrought Iron Pipe and Fittings, all sizes.
Brass Work for Steam, Water and Gas,
Boiler Tubes, Bolts, Nuts and Washers.
Well and Cistern Pumps, Drive Well Pumps, and Well Points, Steam Syphon Pumps,
Rubber Hose, Steam Packing, Steam and Water Gauges, Fine Brushes, Sheet Copper,
Brass and Iron, Copper and Brass Wire,
Machinists' Tools and Machinery Supplies, etc.

AGENTS FOR

Cameron's Patent Steam Pumps.
Webster's Patent Combination Wrenches,
And National Fire Extinguishers.

☞ Send for new Illustrated Price List. fe20 1y

Sun Mutual Insurance Co.,

61 CAMP STREET.

Paid-up Capital ..... $500,000
Assets at their Cash Value ..... 659,000

Dividends on Stock, TEN per cent.
Dividends on Participating Premiums, THIRTY per cent., paid in cash.

This old and reliable company is issuing Policies on FIRE, RIVER AND MARINE RISKS at the lowest rates. All losses promptly adjusted and settled upon the most favorable terms.

JAMES I. DAY, President.
HORACE CARPENTER, Secretary. fe20 6m

M. L. Filley's Celebrated Philanthropist

Is acknowledged by all who have them in use to be

SUPERIOR TO ANY STOVE

they have ever used. It has a large Oven, and is the most convenient Stove for Baking, Broiling and Roasting.

I have also for sale the following first-class Cooking Stoves:

DIAMOND ROCK, MAGNA CHARTA, COTTON PLANT AND TRUE KENTUCKIAN.

Heating stoves of all kinds. Every stove sold under a full guarantee.

J. H. CAMPMAN,
fe13 3m 133 Poydras street.

Cotton-Seed for Planting.—All the Choice Varieties, carefully selected for PLANTING purposes.

Agent for David Dickson's Georgia Improved and Extra COTTON-SEED. Also for Dr. H. J. Haines' Extra Georgia PROLIFIC Cotton-Seed.

WM. M. PINCKARD,
Successor to Steele, Pinckard & Co.,
Corner Common and Tchoupitoulas streets.
fe20 2m New Orleans, La.

Pure Peruvian Guano

FOR SALE.

A few tons of this valuable Fertilizer left. Will sell low to close out consignment. Apply to

DANIEL WHEELER & SON,
fe20 1m 3½ Carondelet street.

Ladies' Hair Store.

JULES DELAUNAY,

*LADIES' HAIR-DRESSING SALOON, AND WIG-MAKER,*

230 Canal St., Cor. Basin, New Orleans.

Every description of Hair Work made to order. Hair-Dressing Implements. fe20 2m

The Buckeye Bee-Hive

IS THE VERY

*BEST MOVABLE FRAMES*

AND

MOTH-PROOF HIVE

IN THE MARKET.



Farm, County and State Rights for sale in Tennessee, North Carolina, South Carolina, Georgia, Florida, Alabama, Mississippi and Louisiana. For circulars, prices, etc., address

J. W. WALKER,
fe20 3m Nashville, Tenn.

Agents Wanted for the

Footprints of Satan or the Devil in History.

A new book, by Rev. Hollis Read, A. M., author of "God in History." Illustrated from designs by Dore, Nast, of *Harper's Weekly*, and others. Nothing like it ever before seen or heard of, and sells at sight. Send stamp for circulars and terms.

GULF STATES PUBLISHING CO.,
fe20 1m 112 Camp street, New Orleans, La.

Marcy's Sciopticon,

With Improved and Cheapened

MAGIC LANTERN SLIDES,

for homes, Sunday schools and lecture-rooms. It is unrivaled. Brilliant and easy to show. Circulars free. Catalogues, 10 cents. Sciopticon Manual, revised edition, 50 cents.

L. J. MARCY,
fe20 4t 1340 Chestnut St., Philadelphia, Pa.

$50 A DAY!

Made boring Wells with the Jils Patent Well Auger. Summer and winter employment. Send stamp for Illustrated Catalogue. W. W. Jils, St. Joseph, Mo. fe20 1t

Epileptic and Hysterical Fits, Cancers, Ulcers, Excrescences, Etc.

Dr. A. J. Padron guarantees to cure the above diseases, or will charge nothing.

He successfully treats all diseases of the Skin and Blood, Ophthalmy, Scrofula, Dysentery, Chills, Nervous diseases and Dyspepsia. No. 81 Derbigny street, between St. Louis and Conti. Consultations from two to five P. M. every day. fe8 2m

## *NEW ADVERTISEMENTS.*

J. C. TILTON, PITTSBURG, PA.

# WOMAN'S FRIEND AND STEAM WASHER

ONE HUNDRED THOUSAND SOLD.

WILL CLEANSE YOUR CLOTHES WITHOUT RUBBING.

EVERY ONE SOLD IS FULLY WARRANTED.

NO FLUIDS OR EXTRA SOAP USED.

IT CONSUMES LESS SOAP, LESS TIME AND LESS FUEL THAN THE USUAL method. It saves Labor, Wear and Tear, and the Annoyance of Wash-day. It requires no attention while the process of cleansing goes on. It will do the Washing of the Family while you are eating breakfast and doing up dishes.

Steam has long been known as the most powerful agent in removing dirt, grease and stains from clothing, and bleaching them white. Papermakers have for many years used steam in cleaning and bleaching their rags, and they succeed in making, by its agency, the liltliest picking from the gutter perfectly pure and white. Until the invention of the STEAM WASHER or WOMAN'S FRIEND, although often attempted, no method had been discovered of applying Steam directly to the clothing, which could be used in a portable manner for domestic purposes. The WOMAN'S FRIEND washes without labor. It will do the washing of an ordinary family in from thirty minutes to an hour. The STEAM WASHER is superior in all other devices for the following reasons:

1. It does its own work, thereby saving a large portion of the time usually taken in a family.
2. It uses much less soap than is required by any other method.
3. It requires no attention whatever while the process of cleaning is going on. A lady can do her washing while she is eating her breakfast and doing up the breakfast dishes.
4. Clothing wears double the time, washed in this Washer, that it will washed by a machine, or by hand-labor or a washboard.
5. Lace Curtains and all fine fabrics are washed in a superior manner. For Flannels this Washer is most desirable, as it will not full them, as a machine or hand-rubbing does. All fabrics, from the finest lace to a bed-blanket, can be washed perfectly and with ease without the rubbing-board.

IT IS TRULY A LABOR AND CLOTHES-SAVING INVENTION.

READ THE FOLLOWING TESTIMONIALS:

NEW ORLEANS, LA., January 16, 1873.

This is to certify that I have used the Steam Washer sold by E. B. Hayes, General Agent, and fully indorse all he claims for it, having used it four or five weeks.

(Signed) ANN S. BASSETT, 186 Chippewa street.

NEW ORLEANS, LA., January 17, 1873.

This is to certify that I am using the Steam Washer called the "Woman's Friend," and consider it the best invented Washing Machine in use. It saves labor, soap, fuel and clothes, and I fully indorse all Mr. Hayes claims for it. (Signed) MRS. G. H. W. LEHDE, No. 81 St. Charles street.

NEW ORLEANS, LA., January 17, 1873.

I am using the Steam Washer called the "Woman's Friend," and consider it the best thing for washing clothes I have ever seen. (Signed) J. C. MCALLISTER, cor. Carondelet and Julia sts.

NEW ORLEANS, LA., January 17, 1873.

I am using the Steam Washer called the "Woman's Friend," and consider it the best invented Washing Machine in use. It saves labor, soap, fuel and clothes.

(Signed) N. MILLER, No. 86 Gravier street.

NEW ORLEANS, January 21, 1873.

This is to certify that I have tried the Washing Machine known as the "Woman's Friend," and find it all that it is claimed to be. I gave it a fair and honest trial, and I take great pleasure in recommending it to every housekeeper. It is very simple. A small child can use it. There is no rubbing necessary, and consequently no damage to clothes. Very respectfully,

(Signed) MRS. N. JENKINS, No. 100 Baronne street.

NEW ORLEANS, January 30, 1873.

I have used the Steam Washer called the "Woman's Friend," and am perfectly satisfied that it will do all that Mr. Hayes claims for it. It is truly a labor-saving invention.

(Signed) FRANK SCHAEFFER, corner First and St. Dennis streets.

NEW ORLEANS, January 30, 1873.

This is to certify that I have purchased from Mr. Hayes the Steam Washer called the "Woman's Friend," and I find it to be a great invention. It saves labor, soap, fuel and clothes, and I can fully recommend the same. No family should be without one.

(Signed). MRS. J. F. ROHRBACHER, No. 237 Camp street.

NEW ORLEANS, January 31, 1873.

E. B. HAYES, Esq., NEW ORLEANS, LA.—*Dear Sir:* The Steam Washer I bought of you, called the "Woman's Friend," I find, does all that you promised for it, and ought to be in every family.

(signed) MRS. R. M. WALMSLEY.

NEW ORLEANS, January 31, 1873.

MR. E. B. HAYES, NEW ORLEANS, LA.—*Dear Sir:* It gives me pleasure to say to you that my wife has tried your Steam Washer, and pronounces it a perfect success, so far as she can judge. Wishing you much success in introducing it generally, I remain Your friend, truly,

(signed) S. HENDERSON.

NEW ORLEANS, February 1, 1873.

The Washing Machine called the "Woman's Friend" is well named. It has been used in my family and found to come up to all that has been claimed for it by the patentee. We can cheerfully recommend it to all as a complete success. (Signed) DR. E. D. BEACH, 335 Canal street.

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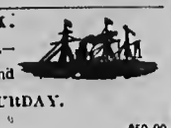
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Notice.—Having recently increased our selling interest in St. Louis, Missouri, we intend retiring from the Commission business in this city, and, with this object in view, we have this day turned over our store and fixtures and consignments en route to our friends, Messrs. J. L. DUNNICA & CO., who will give them prompt and careful attention on arrival, and account to the owners therefor. Messrs. J. L. Dunnica & Co. have been long in the business, are thoroughly conversant with its requirements, and are possessed of the means and ability to successfully conduct all business intrusted to their care. In retiring from the business we extend our sincere thanks to our friends for their very liberal patronage, and bespeak for Messrs. J. L. Dunnica & Co. a continuance of the same.

STANARD, BRONSON & CO.,
66 Tchoupitoulas street.

NEW ORLEANS, February 1, 1873.

Removal.—Referring to the above card of Messrs. Stanard, Bronson & Co., we would notify our friends that we have removed from our old stand, No. 50 Tchoupitoulas street, to No. 66 Tchoupitoulas, between Poydras and Lafayette streets—store formerly occupied by Messrs. Stanard, Bronson & Co.

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A Baptist Minister made $67.80 in one week selling "MONEY, AND HOW TO MAKE IT," by H. L. Reade. More Agents wanted. Apply to H. W. HARRELL & CO., Cincinnati, O. fe22 5m

## The Child's Corner.

*UNDER THE WING.*

Danger's at hand—
Pussy is out;
Chicks are abroad,
Scraping about;
"Cluck!" cries the mother,
Striving to bring
Little ones safely
Under the wing.

Will they neglect
Mother's fond cry?
Will they despise
Warning, and die?
No; see! they scamper,
Eager to cling
Close to their refuge
Under the wing.

Jesus, from danger
Guard us, we pray;
Suffer us never
From thee to stray.
Great is our danger;
Close would we cling,
Nestling in safety
Under thy wing.

*Apples of Gold.*

### Little Strawberry-Blossom.

In a damp green spot in the midst of a wood, hidden away from the sunlight by a wilderness of lady-ferns, there grew a little strawberry-blossom. Its broad leaves spread themselves out luxuriantly enough, but the solitary white flower was stunted and insignificant. The tall ferns and the foxgloves growing round rarely noticed the poor little pale thing.

"It seems hardly worth while," the Foxglove would say, "to have so many leaves for such a very small flower, and it takes up a great deal of room;" and the lady-ferns quite agreed with her.

When remarks of this kind reached the little strawberry-blossom's ear she felt wounded and sad, for she could not help her own existence.

"Pardon me, beautiful Foxglove," she would say, "I did not plant myself; I dare say I shall soon shrivel up and be out of your way. I wonder why I grew at all;" she thought; "it is very dark and lonely, and nobody wants me!"

One day a child came and gathered an armful of the fresh green lady-ferns, and then at last a bright sunbeam found its way in, through the break in the fern-forest, and lighted on the head of the tiny flower, making it glisten like a dewdrop or a pearl.

"I love you, little Strawberry-blossom, I love you," whispered the Sunbeam; but the poor little flower had lived so long unsought and unloved that she could not believe it.

"Not me, kind Sunbeam," she said, "not me; surely it is the Foxglove—the queen of the woods—that you love, with her splendid crimson bells, or the lovely wild rose climbing close by!"

"No, little Strawberry-blossom," answered the Sunbeam, "it is you that I love; you are so gentle and retiring! I had hard work to find you out; but now I shall come every day and stay with you all day long!"

"Listen to the Sunbeam making love to little Strawberry-blossom!" said the Foxglove to a lady-fern; "isn't it ridiculous! Her poor little head will be turned;" and even the sweet grasses and moss growing close round her laughed mockingly.

But she was too happy to heed them. All the long hot summer day the Sunbeam stayed with her; and when he said good night he promised to return the next morning. In the night a Glow-worm passing by stopped to speak to her.

"Oh! Glow-worm," said she, "I am so happy! A Sunbeam has come—a real beautiful Sunbeam—and he says he loves me, though I am such a tiny flower. And he's coming again to-morrow!"

"Hum," said the Glow-worm, who had seen a good deal of life. "Don't make too sure of that. The Sunbeam is a great traveler, and travelers are not always to be depended upon; they go here and there, and forget all about the last place they visited."

"But he said he would come!" said little Strawberry-blossom, "and he is so great and good I think he will keep his word."

"Well," said the Glow-worm, "I don't know much of him; I am more intimate with his cousins, the Moonbeams. I only wished to speak a word of friendly warning. My advice to you is to go to sleep and forget all about him."

And little Strawberry-blossom went to sleep and dreamed a bright, happy dream. But behold! next morning when she woke it was even duller and darker than usual; no Sunbeam was there. In truth, it was raining heavily, and the drops pattered through the fern-fronds all round her head. But she did not know it was rain.

"Kind leaves!" she said, "are you weeping for me?" at which they all laughed.

"No, no, little Strawberry-blossom," they said, "we don't waste our tears on such a poor little silly thing as you! Did you really think your fine visitor would come back?"

Little Strawberry-blossom was heart-broken. She could not see beyond her green canopy, and she did not know that the sun was even then struggling hard with the clouds. At last he burst forth in all his glory and splendor; the raindrops caught the rays as they passed, and there rose over the wood a wondrous arch of colored light. Little Strawberry-blossom could not see the rainbow, but she felt a glow of warmth and happiness steal over her, for there was her own Sunbeam creeping in through the dripping ferns.

"Ah! little one," he said, "did you think I had forgotten you?" and she hung her head with shame at having doubted him.

"You should have more faith, little Strawberry-blossom," he whispered. "I was only biding my time!"

And through the bright summer days the Sunbeam came again and again, and in the atmosphere of love and warmth little Strawberry-blossom expanded and developed till she was no longer a pale, puny flower, but a beautiful crimson berry, shining like a ruby in a setting of emeralds. Even the ferns and the Foxglove could not help admiring her, saying among themselves: "What can have happened to little Strawberry-blossom? She is quite changed!"

"And I will tell you who sent me to you," whispered the Sunbeam. "It was the glorious Sun himself. He is always there, high up in the sky, watching over all—even the tiniest bud—and he sends us into gloomy, cheerless dwellings with messages of love for lonely hearts."—*Good Words for the Young.*

### The Spider and the Flea.

A Spider and a Flea dwelt together in one house, and brewed their beer in an egg-shell. One day, when the Spider was stirring it up, she fell in and scalded herself. Thereupon the Flea began to scream. And then the Door asked: "Why are you screaming, Flea?"

"Because little Spider has scalded herself in the beer-tub," replied she.

Thereupon the Door began to creak as if it were in pain; and a Broom which stood in the corner asked: "What are you creaking for, Door?"

"May I not creak?" it replied:

"The little Spider's scalt herself,
And the Flea weeps."

So the Broom began to sweep industriously, and presently a little Cart came by, and asked the reason. "May I not sweep?" replied the Broom:

"The little Spider's scalt herself,
And the Flea weeps;
The little Door creaks with the pain."

Thereupon the little Cart said: "So will I run," and began to run very fast past a heap of Ashes, which cried out: "Why do you run, little Cart?"

"Because," replied the Cart,

"The little Spider's scalt herself,
And the Flea weeps;
The little Door creaks with the pain,
And the Broom sweeps."

"Then," said the Ashes, "I will burn furiously." Now next to the Ashes there grew a Tree, which asked: "Little heap, why do you burn?"

"Because," was the reply,

"The little Spider's scalt herself,
And the Flea weeps;
The little Door creaks with the pain,
And the Broom sweeps;
The little Cart runs on so fast."

Thereupon the Tree cried: "I will shake myself!" and went on shaking till all its leaves fell off.

A little Girl passing by with a water-pitcher saw it shaking, and asked: "Why do you shake yourself, little Tree?"

"Why may I not?" said the Tree:

"The little Spider's scalt herself,
And the Flea weeps;
The little Door creaks with the pain,
And the Broom sweeps;
The little Cart runs on so fast,
And the Ashes burn."

Then the Maiden said: "If so, I will break my pitcher;" and she threw it down and broke it.

At this the Streamlet from which she drew the water asked: "Why do you break your pitcher, my little Girl?"

"Why may I not?" she replied; for

"The little Spider's scalt herself,
And the Flea weeps;
The little Door creaks with the pain,
And the Broom sweeps;
The little Cart runs on so fast,
And the Ashes burn;
The little Tree shakes down its leaves—
Now it is my turn."

"Ah, then," said the Streamlet, "now must I begin to flow." And it flowed and flowed along, in a great stream, which kept getting bigger and bigger, until at last it swallowed up the little Girl, the little Tree, the Ashes, the Cart, the Broom, the Door, the Flea, and, last of all, the Spider, all together.—*From the German.*

### A Little Girl's Sunday Thought.

"When William comes home this morning I shall give him a good scolding. I meant to have called at his master's, and given it to him in the week, but I had not time."

This was said over the breakfast-table by the father of a family, who had reason to be displeased with his eldest son, who was an apprentice to a draper, at a little distance. There was a pause after the father spoke. It was plain that the mother and the children—of whom there were three—were sorry for William. At last the youngest child, a little girl, who sat next to her father, laid down her spoon, and, looking up in his face, said confusingly:

"Father, dear, I want to ask something."

"Well, my love, ask away."

"Doesn't it say in the Bible: Six days shalt thou labor, and do all thou hast to do?"

"Yes, my child, we must do our week's work in the week, and then we have the blessing of the Sabbath to rest in, and to praise God."

"Oh, then, father, you mustn't scold poor William. You said that ought to have been done in the week."

The father looked at his little monitor with a smile, and said, after a moment's pause: "You are right, darling. If I forgot or neglected this 'hard work' of scolding in the week it shall not be done to-day, for this is the day of love, given to us by God's love, and consecrated by a Savior's love."

Just then William came in, and as the kisses went round that welcomed him home, the others said: "You're not to be scolded, William; you're begged off because it is Sunday." William, who knew very well what he had done that was wrong, colored up, and his father said:

"Kiss your little sister, Willie, and try for the future to avoid doing anything that will cause you on *any day* to be scolded. To-day we will all bless God and be happy."

Oh, blessed home, where the love of God calls up sweet, holy family love—where parents and children try to think of and to do God's will! The Sabbaths in such a home are foretastes of that unending Sabbath, where there are joys unspeakable and pleasures for evermore.

MAKING THE BEST OF IT.—Little Minnie, only three years old, to amuse a homesick cousin, who was visiting at her house, brought out her choicest playthings. Among these was a tiny trunk, with bands of gilt paper for straps—a very pretty toy; but Freddie bent the lid too far back, and it broke off. He did not mean to do this; and when he saw what he had done he was frightened, and began to cry. Then dear little Minnie, with her own eyes full of tears, said:

"Never mind, Freddie; just see what a cunning little cradle the top will make!"

That was certainly a great deal better than fretting. She made the best of it.—*Children's Hour.*

## Farm, Garden and Household.

### Nitrate of Soda as a Manure.

M. Barral, an eminent chemist, has contributed an interesting paper to the Central Agricultural Society of France, on the subject of nitrate of soda as a manure. It is scarcely a year since this substance has been introduced into France for agricultural purposes, and only one hundred and fifty thousand quintals have been used. The nitrate comes principally from Peru. Chili sends but little of it to Europe; only the fifth part of the total consumption coming from that country. The chief center of the Peruvian nitrate of soda industry is at La Noria. The mineral is treated there, to extract the lye, which is submitted to evaporation, and supplies the nitrate, which is also called the saltpeter of Iquiqui. For a long while the transport from the mines to the coast was effected by mules, but at present a railway is employed to convey a portion of the stone. The national wealth of Peru in this material is almost inculculable. The province of Tara Paca has deposits extending for some hundreds of miles, and many feet in thickness, so that it is impossible to anticipate the time when the deposits will be exhausted. If the extent of these nitrates is compared with the rich guano deposits in the Chincha Islands, as well as with other beds, the quantity in which is almost daily decreasing, it will be easy to understand that not only does an immense interest attach itself to the nitrate, both as regards the national wealth of Peru and its effect upon agriculture.

### The Apple-Twig Borer.

A small beetle has been found to considerable extent of late years boring into the stems of young apple-trees. It is the apple-twig borer. Walsh says of it: "Unlike the two common borers of the apple-tree, it is only in the perfect beetle state that this insect attacks the apple, and usually it is the twigs of good-sized trees that it preys on, boring in just above a bud, and working downward through the pith in a cylindrical burrow, for the space of one or two inches. The male is distinguished from the female by having two little thorns projecting from the hind end of the body, and both males and females are found in these burrows, and always with their heads downward, showing that they bore the hole not in the larva state, like other borers, but in perfect beetle state. Neither can they bore these holes as a breeding-place for their larvæ; for no larvæ have ever been found therein. Evidently, therefore, they must bore them as a means of supplying themselves with food, which we should also infer from the fact of both sexes occurring therein in about equal numbers. With insects, as a general rule, it is only the female that labors for the well-being of her future family."

AN EXCELLENT VARNISH FOR HARNESS.—Procure one-half or one pound of gum shellac, according to the quantity desired; break the scales fine, and put them in a jug or bottle, and good alcohol sufficient to cover the gum; cork tightly, and place where it will keep warm. In about two days, if shaken frequently, the gum will be dissolved and ready for use. If the liquid appears as thick as thin molasses add more alcohol. To one quart of varnish add one ounce of good lamp-black and an ounce of gum camphor. Such varnish will not render the leather hard, but will keep the harness from becoming soaked with water, and the surface clean and neat for a long time. A coat of it will effectually prevent the oil in the leather from soiling one's hands. Nothing is better to render a farmer's boots waterproof than an occasional coat of this leather varnish.

PARTRIDGE PIE.—Two braces of partridges are required to make a handsome pie; truss them as for boiling; pound in a mortar the livers of the birds, a quarter of a pound of fat bacon and some shred parsley; lay part of this forcemeat at the bottom of a raised crust, put in the partridges, add the remainder of the forcemeat and a few mushrooms; put some slices of bacon fat on the top, cover with a lid of crust, and bake it for two hours and a half. Before serving the pie remove the lid, take out the bacon, and add sufficient rich gravy and orange juice. Partridge pie may also be made in a dish in the ordinary way.

RIPENING PEARS.—Josiah Hoopes, of Pennsylvania, says all that is necessary will be to spread a blanket on the floor of a cool room, and thinly and evenly place the fruit on the floor. A second blanket must be spread over them, and in a short time the effect of this treatment will be apparent in the most golden Bartletts and rich, ruddy-looking Seckles imaginable. Pears perfected in this manner rarely have the mealiness of their naturally-ripened companions, nor do they prematurely decay at the core, as when left on the tree.

DR. HALL says that it ought to be extensively known that ordinary boiled rice, eaten with boiled milk, is one of the best remedies known for any form of loose bowels. Its efficacy is increased if it is browned like coffee, and then boiled and eaten at intervals of four hours, taking no other food or liquid whatever; its curative virtue is luteusified if no milk is taken with it and the patient will keep quiet in a warm bed; then it becomes an almost infallible remedy.

TO DESTROY THE CABBAGE WORM. I have been entirely successful, during the past season, with the following: Diluted mackerel brine applied on and around the plants three or four times per week until the cabbages begin to head. In my garden all that I treated in this way made good, sound heads, and others in the same patch were destroyed.—*Correspondent of Rural New Yorker.*

HIGH WORDS—Those spoken in a balloon.


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HEATING STOVES.

He has various styles of these on sale. Is Agent also for the NEW BALTIMORE FIRE-PLACE HEATER, the most perfect, cheerful and economical Heater in use. Will heat from one to a half dozen or more rooms at a cost, for coal, of Twenty-five Cents per day.

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In this line he keeps constantly on hand a full assortment of plain Tin and Japanned Ware. se26 6m

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FOR

*COUGHS, CATARRH, ASTHMA, BRONCHITIS, CONSUMPTION, ETC.,*

is creating extraordinary interest wherever known. The following is a sample of the evidence that is pouring in from all directions:

(COPY.)

NEW ORLEANS, Jan. 21, 1873.

Two years ago my wife was pronounced by physicians to be fast going into consumption, and I was constrained by a friend to use Smith's Pulmonic Sirup, and since the use of it her recovery has been remarkable; in fact almost entirely cured. The medicine we consider INVALUABLE.

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Their motto is: LIVE AND LET LIVE, BUT DON'T BE UNDERSOLD!

Apropos—Now that cold weather has come to stay, go and see the fine display they make of

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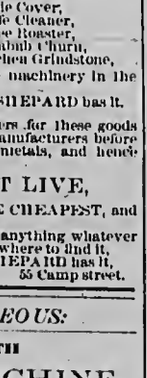
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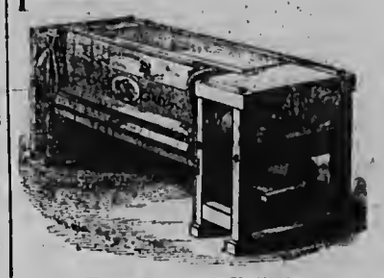
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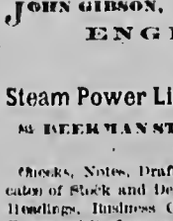
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Between Common and Gravier,

DEPOT FOR

COTTON SEED for Planting; David Dickson's Sutton's, Boyd's Prolific, Petit Gulf, Bolivar County, Sea Island and other choice SEEDS, in quantities to suit, at reduced prices. Ja23 3m

**COAL.....COAL.....COAL.**

B. D. WOOD & BROS.,

**106 Common St., opposite City Hotel,**

Wholesale and Retail Dealers in all kinds of COAL. Pittsburg Coal delivered by boat-load or less on the coast, and shipped in casks or in bulk at lowest market rates. City trade supplied. Ja23 3m

**FURNITURE.....FURNITURE.**

D. KELHAM & CO.,

**36.....Royal Street.....38**

Are now selling out their entire extensive stock, consisting of Rosewood, Mahogany and Walnut BED-ROOM, PARLOR AND DINING-ROOM SETS

Also Common FURNITURE of all kinds at cost price, to make a change in business. de12 3m

**FINNEY, SHEEHAN & RUSS,**

DEALERS IN

**Dry Salted Meats, Bacon, Pork, Lard, Hams, Flour and Butter,**

NO. 83 POYDRAS ST., NEW ORLEANS.

Country orders solicited. de12 3m

**T. J. BROWN,**

PRACTICAL PAPER-HANGER,

And dealer in Wall Paper, Window Shades, Cornices, Buff, Green and White Hollands, Picture Cord, Tassels, etc.,

**No. 203 Camp Street, New Orleans.**

All orders from the country promptly attended to. oc19 1y

**GEORGE PURVES'**

**Sash, Blind and Door Steam Factory,**

AND LUMBER YARD,

Corner St. Charles and Clio Sts., New Orleans.

Lumber Depot—Corner Claiborne and Delord.

DOORS, SASH, BLINDS, MOLDINGS, ARCHITRAVES, Base, Newels, Pilasters, Balusters, Cisterns, Doors, Blinds and GLAZED SASH, Rough and Dressed Lumber, Flooring, Ceiling, Weatherboarding, Laths and Shingles always on hand at lowest market prices. Door and Window Frames of all forms and sizes made to order. no28 1y

**CARPET AND OIL CLOTH**

WAREHOUSE.

J. M. ELKIN. F. STRINGER.

**ELKIN & CO.,**

**168.....CANAL STREET.....168**

Near Baronne, New Orleans,

IMPORTERS OF ALL VARIETIES OF

ENGLISH CARPETINGS, RUGS, ETC.

—ALSO—

OIL CLOTH MATTINGS,
LACE AND DAMASK CURTAINS,
WINDOW SHADES, ETC.

And a complete assortment of

fe8 1y UPHOLSTERY GOODS.

W. H. PIERSON. E. L. HEWS.

**PIERSON & HEWS,**

DEALERS IN

**Fine Clothing and Furnishing Goods,**

**Nos. 13 and 15 Camp Street,**

fe1a 1y New Orleans, La.

**T. W. ROTHICK, UNDERTAKER,**

**No. 271 Camp Street, New Orleans.**

Metallic, Mahogany, Black Walnut and Rosewood COFFINS always on hand. Black, Satin, Brown and White Merino Ladies' and Children's Shrouding. Embalming and Disinterring. Bodies carefully shipped. Hearses, Carriages and Cabs for hire. Funerals attended to in person by the proprietor, who hopes, by strict attention, to obtain a share of public patronage. no28 1y

**J. H. DORAND,**

CARPENTER AND BUILDER,

**Shop on St. Charles Street,**

Between Louisiana avenue and Toledano street, New Orleans.

Box 174 Mechanics' Exchange. oc21 1y

**WALLACE & CO.,**

IMPORTERS AND WHOLESALE DEALERS IN

**DRY GOODS,**

**R and 13 Magazine Street,**

And 79, 81, 83, 85, 87 and 89 Common Street,

oc24 6m New Orleans

EVERETT LANE. F. A. JONES.

**EVERETT LANE & CO.,**

Manufacturers and Wholesale Dealers in

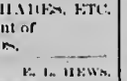
BOOTS, SHOES, HATS AND TRUNKS,

**No. 72 Canal Street, New Orleans, La.**

Factory in Boston, 118 Pearl street. no21 6m

**WIRE RAILING**

AND



ORNAMENTAL WIRE WORKS.

**DUFUR & CO.,**

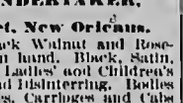
**No. 30 North Howard street, Baltimore.**

Manufacture Wire Railing for Cemeteries, Balconies, etc.; Sieves, Fenders, Cages, Sand and Coal Screens, Woven Wire, etc. Also Iron Bedsteads, Chairs, etc. au6 1y

**D. M. HOLLINGSWORTH,**

SUCCESSOR TO R. MARSH, DENMAN & CO.,

**Carriage Repository,**



**51 and 56 Baronne st.,**

Bet. Common and Gravier,

New Orleans. no25 3m

**WILLIAM A. JORDAN,**

BUILDER

**No. 238 Erato Street, New Orleans.**

Box 195 Mechanics' Exchange. no7 1y

**MCALLISTER'S HOUSE,**

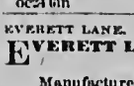
COR. CARONDELET AND JULIA STS.,

NEW ORLEANS,

Has large, well-ventilated rooms, wide halls and galleries, making it pleasant for families. Day boarders wanted at $25 per month. Transient, $2 per day for board and lodging. au7 1y

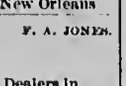
**MARTIN LANNES, BUTCHER,**

STALLS 38, 7 and 8,



MAGAZINE

MARKET,



Supplies Ships, Families, Hotels, etc., with Beef, Mutton, Pork and all varieties of Sausages, Game, Tripe, Pigs, Fowls, Vegetables, etc., and everything the market affords. All Meats delivered free of charge. oc17 6m

## BUSINESS CARDS.

**ANDERSON'S**

PHOTOGRAPHIC STUDIO,

**No. 183 Canal Street, New Orleans,**

where will be found all the latest improvements in the Photographic Art. With close personal attention and the best assistants and Artists, we promise the finest work that has ever been done in this city, at uniform and moderate prices. Children taken from ten A. M. to two P. M. The Sun Pearl and Crayon Photo a specialty. All work guaranteed. fe13 1m

**JOHNSON & HILLSMAN,**

PRACTICAL PAINTERS,

**141.....Magazine Street.....111**

House and Sign Painting, Steamboat, Store and Office Painting, Graining, Marbling, Gilding and Kalsomining. All work promptly attended to, and charges moderate. No. 141 Magazine, between Julia and Girod streets. fe21y

**MARCHAL'S RESTAURANT,**

NO. 39 UNION STREET,

Between St. Charles and Carondelet streets,

*NEW ORLEANS.*

Boarding by the day, week or month. Furnished Rooms. Private Dining-room. Terms moderate. OYSTERS in every style. Country people will find it to their advantage to call. fe6 1m

**WILLIAM VELDEN,**

DEALER IN WOOD AND COAL,

**Corner Jackson and Prytania Streets.**

Oak, Ash, Bakers' Pine Lightwood and Charcoal always on hand. Wood Sawed to stove-length and split. Ja30 1m

**J. J. CLARKE,**

WOOD AND COAL MERCHANT.

**Offices—Corner Julia and Deynde.**

And corner Julia and Liberty Sts., New Orleans.

Wood and Coal, Bricks, Sand, Lime, Cement, Plaster, Hair, Laths, Shingles, Oak, Ash and Pine Wood, Coal and Charcoal. Steamboats supplied at short notice. Box 199 Mechanics' and Dealers' Exchange. Ja9 2m

J. U. PAYNE. GEORGE MOORMAN.
H. M. PAYNE. J. G. PARHAM.

**J. U. & H. M. PAYNE & CO.,**

COTTON FACTORS,

**61 and 66.....Baronne Street.....61 and 66**

Between Union and Gravier streets,

Je19 1y New Orleans, La.

**D. DAVIS,**

DEALER IN

**Men's, Youths' and Boys' Clothing,**

*HATS, CAPS AND GENTLEMEN'S FURNISHING GOODS,*

**200.....POYDRAS STREET.....200**

New Orleans, Louisiana.

Clothing made to order. All orders from the country will be promptly attended to, and satisfaction guaranteed. Ja16 6m

E. HEATH. M. LARA.

**HEATH & LARA,**

Importers and Dealers in

UPHOLSTERERS' GOODS, WALL PAPER, WINDOW SHADES AND CORNICES,

Mirrors, Frames, Molding and Wire Screens,

**No. 99 Camp Street,**

no21 1y New Orleans.

H. E. SHROPSHIRE. H. B. WALMSLEY.

**HORACE E. SHROPSHIRE & CO.,**

Successors to Shropshire Brothers,

WHOLESALE GROCERS,

**16 Tchoupitoulas and 16 Peters Street.**

no7 1y New Orleans.

**THE MITCHELL & RAMMELSBERG**

**FURNITURE COMPANY,**

MANUFACTURERS AND DEALERS IN ALL KINDS OF FURNITURE,

MATTRESSES,

LOOKING GLASSES, ETC.

**Nos. 103 and 105 Camp Street,**

Corner Poydras, Moreaque Building, New Orleans,

Have the largest and best assortment of FURNITURE OF ANY HOUSE IN THE CITY.

Please give us a call before purchasing elsewhere. my23 1y

**D'ARCY & WHEELER,**

CLOTHING, FURNISHING GOODS

—AND—

TRUNKS, AT WHOLESALE,

**No. 70 Canal Street, New Orleans.**

Manufactory—Earthwaite, D'Arcy & Wheeler, Newark, New Jersey. oc24 1y

**MRS. CHARLES BROWN,**

DRESSMAKER,

**No. 176 Canal Street,**

New Orleans, Louisiana.

oc24 6m Opposite Varieties Theater.

**S. B. HAGGART,**

ARCHITECT,

**No. 5 Commercial Place, New Orleans,**

Plans, detail drawings and specifications of Churches, School-houses and buildings of every description. de12 1y

**LOUISIANA STEAM SASH, BLIND**

—AND—

**DOOR FACTORY,**

ROBERTS & CO., PROPRIETORS,

**361, 363, 365 and 367 Gravier Street,**

no30 1y New Orleans.

JOHN I. ADAMS. GEORGE W. WEST.
JAY L. ADAMS. WM. H. REYNAUD.

**JOHN I. ADAMS & CO.,**

WHOLESALE GROCERS,

AND DEALERS IN

PROVISIONS, LARD, OIL, ETC.,

**Nos. 13, 15 and 17 Peters Street.**

(Formerly New Levee.)

mh21 1y New Orleans.

**JOHN D. MACLIN.....L. C. MACLIN.**

(Late R. D. Maclin.)

COAL.....WOOD.....COAL.

Pittsburg, Anthracite and Cannel Coal, Oak, Ash and Pine Wood, at the lowest market rates, delivered to any part of the city.

Offices—No. 34 Carondelet street, and corner of Third and Tchoupitoulas. mh7 1y

P. A. LERLANC. T. A. BECK.

**LEBLANC & BECK,**

COOPERS,

Nos. 23 and 24 Front street, between Customhouse and Bienville streets, Sugar Landing, New Orleans, have constantly on hand Sugar Hogsheads, Molasses Barrels, Half Barrels, Kegs, Hoop Poles, etc. Orders promptly attended to. Particular attention paid to trimming. no28 1y

**THE LIGHTNING**

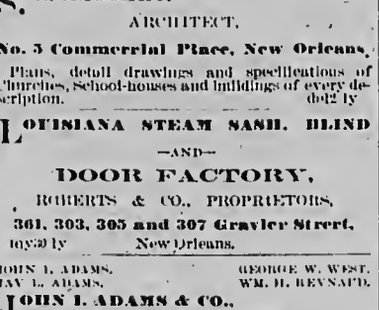
GENERAL

**MERCANTILE JOB PRINTING OFFICE**

*AND BLANK BOOK MANUFACTORY,*

**No. 2 Tchoupitoulas St., Corner Canal,**

de19 3m Upstairs, New Orleans, La.




de5 1y

**DAVIS & FRERET,**

REAL ESTATE BROKERS,

**27.....Commercial Place.....27**

Prompt attention paid to Purchasing and Selling of Property, Collecting Rents, etc. Rent Bulletin issued daily. Sale Bulletin issued semi-monthly. Personal attention is given to any City Property put in our hands. de26 2m

**HILLMAN & MANAHD,**

**157.....POYDRAS STREET.....157**

Between St. Charles and Carondelet Streets,

Dealers in Fancy GROCERIES, FRUITS, TEAS, and all kinds of

**Family and Plantation Supplies.**

Special attention paid to consignments of Country Produce. Orders and consignments respectfully solicited. de26 2m

## BUSINESS CARDS.

**W. F. CLARK,** SUCCESSOR TO A. LOEZ,

**134 Rampart Street,**

Between Toulouse and St. Peter Sts., New Orleans,

**Manufacturer of Carriages and Buggies.**

Also carriages repaired and put in as good order as in any part of the country. First premiums awarded at the last Fair for best Victoria and Coupeche built anywhere. de6 3m

**YOUR CUSTOM SOLICITED**

BY R. F. W. RACHMAN,

**Dealer in Roots and Shoes,**

**18.....CAMP STREET.....18**

Under the City Hotel, New Orleans.

Made expressly for the first-class retail Family and Plantation trade. oc3 6m

**RICHARD FROTSCHER,**

SEED MERCHANT,

**12.....Dumaine Street.....12**

Near the French Market, New Orleans,

DEALER IN

**BUIST'S GARDEN SEEDS,**

WHICH ARE

THE MOST RELIABLE SEEDS SOLD IN THE SOUTHERN MARKET.

Almanacs and Catalogues furnished on application. Prices reasonable. Ja9 2m

**J. J. DONAHOE,**

WHOLESALE AND RETAIL

MANUFACTURER OF MATTRESSES,

**118.....Camp Street.....118**

Next to Odd Fellows' Hall, New Orleans.

Country orders will receive prompt attention. fe6 1m

F. HATHORN. T. J. C. BATCHELOR.

**HATHORN & BATCHELOR,**

WHOLESALE DEALERS IN

BOOTS, SHOES AND HATS,

**113.....Gravier Street.....113**

Between Camp and St. Charles,

Ja9 6m NEW ORLEANS.

**WILLIAM HOGAN,**

MANUFACTURER OF AND DEALER IN

**Boots, Shoes, Trunks, Valises and Bags,**

French and American; also

*AGENT FOR EMPIRE SEWING MACHINE,*

NOS. 99 AND 101 CANAL STREET,

Ja9 6m New Orleans.

**TEXAS LANDS.**

HENRY V. McCALL,

**3½.....Carondelet Street.....3½**

NEW ORLEANS,

BUYS AND SELLS TEXAS LANDS.

Old Land Claims recovered. Lands [recovered from Illegal Tax Sales. Ja16 3m

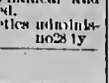
**H. P. HICKLEY,**

**8.....CAMP STREET.....8**

Has for sale, at Low Prices, Fine Gold and Silver WATCHES, American, English and Swiss; Fine JEWELRY, Sterling SILVERWARE, Gold, Silver and Steel SPECTACLES and EYE-GLASSES.

Particular attention to repairing all kinds of Clocks and Watches. Diamonds remounted and Jewelry repaired. Ja2 2m

**JOSEPH PATZELT,**



FURNITURE AND CABINETMAKER,

**No. 172 Camp Street, New Orleans.**

Repairing, Varnishing and Upholstering executed at the shortest notice. Furniture made to order. no21 1y

**RICHARD BRODERICK,**

CISTERN MAKER,

**132.....Julia Street.....132**

Between Camp and Magazine, New Orleans.

Second-hand Cisterns always on hand. All work guaranteed.

All orders left at Box 35, Mechanics' and Dealers' Exchange, will meet with prompt attention. my2 1y

**TO THE PUBLIC.**—I AM NOW PREpared to remove and repair IRON SAFES; also Lightning Rods repaired and put up to order. I have also on hand New and Second-hand SAFES for sale, both Burglar and Fire-Proof. Particular attention paid to repairing Bank Locks and Printing Presses, on most reasonable terms.

GEORGE COATS,
No. 168 Magazine street, near Julia.

Second-hand Sewing Machines always on hand and for sale. de26 2m

**ST. CHARLES NURSERY,**

BY JAMES E. WALDO & CO.

Fruit and Ornamental Trees, Evergreens, Flowering Shrubs, Roses, Greenhouse and Bedding Plants, well-grown Orange Trees, Plants for Hanging Baskets and Flower Vases. Every exertion made to give full satisfaction in filling all orders from city or country. Packing done in a manner to insure safety in shipment any reasonable distance. Bouquets and Floral Designs made to order. Gardens laid out and taken care of. City Depot, 122 Camp street, New Orleans. no28 1y

## PROFESSIONAL CARDS.

**DENTISTRY WITHOUT PAIN.**

In all its branches, with the greatest care to beauty, durability and economy, by

DR. J. M. MAGEE,
fe22 2m No. 11 Baronne street, near Canal.

**DR. J. J. LYONS,**

NO. 502 RAMPART STREET,

CORNER FELICITY,

Ja2 6m New Orleans, La.

**DR. JOHN G. ANGELL,**

DENTAL SURGEON,

**152.....Julia Street.....152**

All operations in Operative, Mechanical and Surgical Dentistry carefully performed.

Nitrous Oxide and other Anesthetics administered. no28 1y

**DENTAL NOTICE.**

DR. N. P. GODFREY, having returned from his summer tour, is prepared to see his friends, as usual, at his rooms, at all business hours. Families requiring his attention will find it advantageous to call early, while he is not so much engaged.

Office—181 Canal Street. no14 1y

O. W. RACE. W. H. FOSTER.
E. T. MERRICK, formerly Chief Justice, Louisiana.

**RACE, FOSTER & E. T. MERRICK,**

ATTORNEYS, COUNSELORS

AND

SOLICITORS,

Corner of Camp Street and Commercial Place,

se25 NEW ORLEANS.

**W. W. EDWARDS,**

COUNSELOR AT LAW

AND

COMMISSIONER OF DEEDS,

**No. 88 Common Street,**

se14 1y New Orleans.

**DR. C. J. BICKHAM,**

OFFICE—680 MAGAZINE STREET,

Between Philip and First Streets, New Orleans.

Will call daily at College building, corner Common and Baronne streets, between eleven and twelve o'clock Je21 1y

**NEW ORLEANS WATER CURE,**

NO. 9 PRIEUR ST., CORNER OF CANAL.

DR. KALOW, of Berlin, would most respectfully inform the citizens of New Orleans and the surrounding country that he has opened an establishment at No. 9 Prieur street, corner of Canal, for the cure of all CHRONIC DISEASES. Ja23 3m

**WANTED** MEN WHO WANT TO MAKE Money.—Here is an opportunity for making money rarely presented in a lifetime. We have got the best and surest-selling article ever invented, that every housekeeper buys on sight. It is a small Furnace, weighing only six pounds, that can be used with or without a stove. It will fit in the holes of any sized stove or range, and will do as much work with one quart of fuel—charcoal, chips, coke, corncobs, wood or soft coal—as can be done on any stove with one-half bushel. It will boil, broil, roast, toast, bake and stew. It is the best flat-iron heater in the world. Its economy in saving fuel is marvelous. You have no smoke, gas or heat in the room. It sells the year round. Retail price only $2. Thousands are sold every week. Any man with a small capital can clear from $20 to $50 per day by owning the right of any good county, and a whole State is of incalculable worth to a man of enterprise. We will send a sample Furnace to any part of the United States on receipt of $2. Address, for circular,

LYON MANUFACTURING CO.,
fe13 2m No. 180 Canal street.

## MEDICAL.

**CONSUMPTION.....CONSUMPTION.**

NEW TREATMENT BY

**DUCRO'S ALIMENTARY ELIXIR.**

Prepared with Raw Meat and Alcohol. Recommended by the highest medical authority in Paris. A Radical Cure, and in desperate cases

**A CERTAIN RELIEF.**

Agreeable to the taste. Incontestably superior to Cod Liver Oil, the Hypophosphites and other preparations. This Elixir, the basis of which is Raw Meat and Alcohol, is moreover one of the most powerful tonics for persons convalescing or feeble, for chlorotic young girls, debilitated old persons, etc. Depot in New Orleans at

MR. P. CHACHIS',
Corner St. Philip and Royal streets,
fe13 6m Sole Agent for the United States.

**INDIAN TURNIP COMPOUND,**

**PECTORAL BALM,**

FOR THE CURE OF

COUGHS, COLDS,
HOARSENESS,
BRONCHITIS, ASTHMA,

and the various Affections of the Lungs and Throat, and for the relief of Consumptive patients.




The Indian Turnip Pectoral BALM completely cures the most inveterate cases of Bronchitis, Catarrh, Incipient Consumption, Pulmonary Oppression, the Spasmodic Nervous Disorders which attend certain forms of Coughs, Sore Throat, and generally all cases of Inflammation of the Respiratory Organs. It has a soothing action upon the Cough, facilitates expectoration, checks the spitting of blood, and relieves fits of Asthma. In this last disease the Indian Turnip Pectoral Balm has been given with the greatest success. Its use in Whooping Cough remarkably relieves this distressing affection. Price, $1 per bottle.

Prepared and for sale by

B. LAPLACE, Druggist,
Nos. 23 and 25 Elysian Fields street,
and the principal Wholesale and Retail Druggists of New Orleans. Ja23 1m

**REVERSE YOUR PLAN!**

Leave off purgative and violent medicines that prostrate the vital powers, and for a BLOOD PURIFIER try

**HAMILTON'S**

**BUCHU AND DANDELION,**

which acts on the KIDNEYS, LIVER and BOWELS, and removes impurities of the system by opening its outlets.

W. C. HAMILTON & CO., Cincinnati, Ohio.

**Kress Fever Tonic.**

Ask your druggist for this Remedy. A box of Pills with each bottle, and is sold: NO CURE NO PAY. Take no other Ague Cure. Ask for KRESS FEVER TONIC. It is the safest. Don't forget the Warrant. If it fails to cure you, get your money back.

W. C. HAMILTON & CO., Cincinnati, Ohio.

**PILES CURED.**

HAMILTON'S BUCHU AND DANDELION promotes digestion of the food by its influence on the stomach. It promotes the healthy action of the Kidneys. It secures activity of the Liver and regularity of the Bowels, and Prevents Constipation, which causes Piles. Try it.

W. C. HAMILTON & CO., Cincinnati, Ohio.

**NINETY-NINE PER CENT.**

L. W. Faulkner, of Champaign, Illinois, says "I have been selling KRESS FEVER TONIC two years under a warrant, and have had but one bottle returned as failing to cure. From what I see of its action I believe that it will cure Ninety-nine cases of Ague in every One Hundred."

W. C. Hamilton & Co., Cincinnati, Ohio, warrant this remedy to cure Ague in all its forms. A box of Pills FREE with each bottle.

**Rational Treatment of all Kidney, Urinary and Liver Diseases**

IS EFFECTED BY

HAMILTON'S BUCHU AND DANDELION

It acts directly on these organs, enabling them to remove those wastes in the blood which cause Gravel, Diabetes, Bright's Disease, Jaundice, Rheumatism, Sc

## New Orleans Markets.

From the New Orleans Price Current.

The weather has been mild and pleasant, with light showers on Tuesday afternoon. Nothing of any importance has transpired with regard to the crops.

The river is 11 feet 3 inches below high water mark.

COTTON.—The following are the arrivals since the fourteenth instant:

| | | |
|---|---|---|
| Louisiana and Mississippi | bales... | 21,713 |
| Lake | | 121 |
| Arkansas | | 1,939 |
| Mobile | | 1,431 |
| Texas | | 1,291 |
| Total | | 26,495 |

On Saturday the market opened inanimate and continued quiet throughout the day, operations being restricted by buyers claiming concessions which factors would not admit, as well as by the poor assortment offering, the sales summing up 4,000 bales. Prices closed without any quotable variation, the better qualities continuing firm at previous rates, and the lower grades being rather easier, without any marked falling off. On Monday, notwithstanding the favorable influence of an advance of ⅛@¼ ₱ cent. in foreign exchange, prices exhibited no quotable improvement, except for low middling and strict low middling, which, being in active demand and moderate supply, ruled ⅛c. more in favor of factors. The poorer qualities continued neglected and heavy, but without any marked variation. The sales summed up 5,100 bales. On Tuesday the market was quiet throughout the day, with a moderate demand, resulting in sales of 4,750 bales, at firm prices for low middling and the better grades, while the poorer qualities were unsteady and easier. Good ordinary sold at 18c., with very little to be had at less, strict good ordinary at 18⅛@⅛c., strict good ordinary to low middling at 18⅝c., low middling at 18⅞@19c., strict low middling at 19⅛, 19⅛@19½c., and middling to strict middling at 20@20⅛c. Some authorities quoted average low middling at 18⅞@19⅛c., and strict at 19⅛@19½c., showing the unusually wide extremes of ⅜c. At the close there were several offers pending within a fraction of the asking rates of the factors, who, if they had given way, might have materially increased the day's business.

The receipts proper at this port since the first of September, exclusive of the arrivals from Mobile, Florida and Texas, are 794,627 bales, against 727,244 bales to the same date last year, and the increase in the receipts at all the ports up to the latest dates, as compared with last year, is 398,386 bales. In the exports from the United States to foreign countries, as compared with the same dates last year, there is an increase of 154,010 to Great Britain, of 39,409 to France, and of 125,362 to other foreign ports.

We quote:

| | |
|---|---|
| Low ordinary | 14⅜ @ 15½ |
| Ordinary | 16⅛ @ 17 |
| Good ordinary | 17⅜ @ 18⅝ |
| Low middling | 18⅝ @ 19⅜ |
| Middling | 19⅝ @ 19⅞ |
| Strict middling | 20⅛ @ 20⅜ |
| Good middling | 20⅝ @ 20⅞ |

COTTON STATEMENT.

| | | |
|---|---|---|
| Stock on hand Sept. 1, 1872 | bales | 6,250 |
| Arrived past three days | | 28,189 |
| Arrived previously | | 896,244 |
| | | 922,433 |
| Exported past three days | 2,587 | |
| Exported previously | 720,275 | 748,862 |
| Stock on hand and on shipboard | | 180,239 |

SUGAR.—The market has been dull, with the tendency in prices in favor of buyers. The receipts on Saturday and Monday embraced 1,300 hhds., which were partially sold at 5@6⅛c. for inferior, 7@7½c. for common, 7⅞@8c. for fair, 8⅛@8½c. for good fair, 8⅞@9c. for fully fair, 9⅛c. for fully fair to prime, 9½c. for prime, 9¾c. for strictly prime, 10⅛c. for choice, 10½c. for fancy, 11c. for seconds, 10⅜@11c. for yellow clarified, and 11½@11⅝c. for white clarified.

MOLASSES.—On Tuesday 208 bbls. were received. The demand was good and the supplies sold at 55c. for common and cistern bottom, 60c. for fair, and 65c. for prime. A cargo of Cuba sold to a refiner on private terms, and a cargo remains unsold.

CORN.—On Tuesday there were sales of 1,250 sacks, of which 250 mixed at 78c., and 1,000 sacks choice white at 90c. ₱ bushel.

OATS.—On Saturday the sales comprised 300 sacks at 58c. ₱ bushel, but on Monday the sales embraced 1,500 sacks, in lots, at 55@56c. ₱ bushel, with a good supply on the landing.

BRAN.—The market has been dull at unchanged prices since our last review. On Tuesday 150 sacks sold at $1.40 ₱ 100 lbs.

PORK.—On Monday 100 bbls. new mess sold, in two equal lots, at $15 ₱ bbl., but on Tuesday better supplies weakened the market, and prices gave way about 50c. ₱ bbl. New mess was offering at $14.75 ₱ bbl., and 192 bbls. sold on private terms. New mess was retailing at $15.25@15.50, and old at $14.25@14.50 ₱ bbl.

BACON.—Sides have been in very light supply, and the market is bare of shoulders. The demand was good. On Saturday 25 casks clear sides sold at 9¼c., and on Monday 175 casks, in lots, at 7¾c. for shoulders, to arrive, 8¾c. for clear rib sides, on the spot, and 8¼@9c. ₱ lb. for clear sides.

HAMS.—The market has continued in good supply and unaccountably dull, prices ruling at 12½@13c. ₱ lb. for sugar-cured, as in brand, showing a further decline. On Saturday 30 tierces choice sugar-cured sold, in lots, at 13c. ₱ lb. On Monday 150 tierces sold, in lots, at 12½@13c. ₱ lb.

LARD—Is in fair supply and dull. On Monday 112 tierces packers' sold at 8c. ₱ lb. There were other sales not reported. Tierce is quoted at 8c. for packers', and 8¼c. for refined; keg 9¼c. ₱ lb.

DRY SALT MEAT.—The supplies have been small, with very little or none in first hands. The demand was good. On Saturday 1,700 shoulders, loose, and 25 casks shoulders sold at 6½c., and 19 casks at 6¾c. for shoulders, and 8c. ₱ lb. for clear rib sides.

### MONETARY.

Gold opened on Tuesday at 114½@114⅝ (against 114⅝ at New York,) and closed at the opening rates (against 114¾ at New York.)

The sales of silver have been confined to limited retail transactions. American half dollars are quoted at 110@111, and Mexican dollars at 2 ₱ cent. premium in gold for new, and 3 ₱ cent. for old.

## New Orleans Wholesale Prices.

REVISED AND CORRECTED WEEKLY.

*Made up from Actual Sales as they Transpire.*

| ARTICLES. | FROM | TO |
|---|---|---|
| AGRICULTURAL IMPLEMENTS: | | |
| Cotton scrapers | 5 00 | 7 00 |
| Cotton sweeps | 8 00 | 11 00 |
| Cultivators, Diam. and shovel-tooth | 9 00 | 11 50 |
| Cultivators, riding | 25 00 | 30 00 |
| Cultivators, walking | 30 00 | 40 00 |
| Shovels | 7 50 | 15 00 |
| Spades | 7 00 | 16 00 |
| Axes | 16 00 | 17 00 |
| Potato diggers | 12 00 | 17 00 |
| Shovel plows | — — | 9 25 |
| Half do., with cutters | 8 00 | 9 00 |
| Manly's double-shovel plow | 6 00 | 9 25 |
| Corn mills, Coleman's | 120 00 | 225 00 |
| Bradford's grist mills | 150 00 | 225 00 |
| BREAD, ₱ 100 lbs.: | | |
| Pilot | 5 50 | 6 00 |
| Crackers | 6 00 | 7 00 |
| Navy | — — | 4 50 |
| Cream crackers | — — | 11 00 |
| BRICKS, ₱ M: | | |
| Lake | 13 00 | 16 00 |
| Paving bricks | 16 00 | 18 00 |
| Country | 12 00 | 14 00 |
| English fire | 45 00 | 50 00 |
| American fire | 35 00 | 43 00 |
| CANDLES, ₱ lb.: | | |
| Sperm, New Bedford | 33 | 36 |
| Tallow | 16 | 18 |
| CHOCOLATE, ₱ lb.: | | |
| Cocoa | 38 | 50 |
| No. 1 | 50 | 52 |
| Sweet | 25 | — — |
| COAL, ₱ ton: | | |
| Anthracite | 13 50 | — — |
| Western, ₱ bbl | — — | — — |
| CORKS, ₱ 1,000: | | |
| Regular | 4 00 | 4 50 |
| Pointed, long | 3 25 | 4 00 |
| Pointed, short | 2 50 | 3 25 |
| COFFEE, ₱ lb.: | | |
| Mexican | 12½ | 23 |
| Java | — — | 21 |
| COPPER, ₱ lb.: | | |
| Braziers | — — | 45 |
| Sheathing | — — | — — |
| Copper bolts | — — | — — |
| Yellow metal | 35 | 30 |
| CORDAGE, ₱ lb.: | | |
| Manilla | 19 | 20 |
| Tarred, American | — — | 16 |
| Tarred, Russian | 17 | — — |
| Sisal | 16 | 17 |
| COTTON SEED: | | |
| Rough, ₱ ton | — — | 13 00 |
| In sacks | — — | — — |
| DRUGS, ₱ lb.: | | |
| Arrowroot, Jamaica | — — | 40 |
| Arrowroot, Bermuda | 48 | 52 |
| Alum | 3½ | 4½ |
| Borax | 38 | 44 |
| Brimstone | 3½ | 3½ |
| Bi-carbonate of soda | 7½ | 8 |
| Camphor | 38 | 40 |
| Copperas | 3 | 3½ |
| Epsom salts | 4 | 5 |
| Gum Arabic | 35 | 75 |
| Opium | 8 00 | 9 00 |
| Rhubarb | 1 25 | 3 25 |
| Soda ash | 5 | 5½ |
| Sarsaparilla | 38 | 45 |
| Senna | 28 | 35 |
| Sal soda | 3 | — — |
| Sulphur, Flor | 5½ | 6 |
| Quinine, ₱ oz | 2 35 | 2 60 |
| Morphine, ₱ oz | 5 75 | 6 25 |
| DYES, ₱ lb.: | | |
| Logwood, Campeachy | 3½ | 4 |
| Logwood, St. Domingo | 4½ | 5½ |
| Fustic, Tampico | 5 | 6 |
| Indigo, ₱ lb | 1 40 | 1 80 |
| Madder | 15 | 18 |
| EGGS, ₱ dozen: | | |
| Western | 34 | 35 |
| FISH, ₱ box: | | |
| Cod | 1 45 | 1 50 |
| Herrings | — — | 35 |
| FLAXSEED, ₱ lb | — — | 4 |
| FLOUR, ₱ bbl.: | | |
| Double extra | 7 25 | 7 75 |
| Superfine | 6 75 | 7 00 |
| Fine | — — | — — |
| FRUIT, ₱ lb.: | | |
| Prunes | 8 | — — |
| Currants, new | 8 | — — |
| Almonds, soft shells | — — | 24 |
| Almonds, shelled | — — | 32 |
| GLASS, ₱ box of 50 feet: | | |
| French, 8 by 10 | 3 50 | 3 75 |
| French, 10 by 12 | 3 75 | 4 00 |
| French, 10 by 14 to 12 by 20 | 4 00 | 4 75 |
| French, 14 by 15 to 18 by 26 | 4 50 | 5 00 |
| HAY, ₱ ton: | | |
| Prime | 35 00 | 36 00 |
| Choice | — — | 38 00 |
| IRON, ₱ ton: | | |
| Pig | 59 00 | 60 00 |
| English, ₱ lb | 6 | 7½ |
| Swedes, assorted | 7 | 8 |
| Hoop | 8 | 9 |
| Sheet | 6½ | 10 |
| Boiler | 8¾ | 9½ |
| Nail rods | — — | 9½ |
| Castings, American | — — | 6 |
| LEAD, ₱ 100 lbs.: | | |
| Pig | 8 50 | — — |
| Bar, ₱ lb | 8½ | 8¾ |
| Sheet | 11 | 11½ |
| Pipe | 11 | 11½ |
| LEATHER, ₱ lb.: | | |
| Sole, hemlock | 32 | 36 |
| Sole, oak | 40 | 44 |
| Harness | 40 | 45 |
| Calf-skins, ₱ dozen | 42 00 | 70 00 |
| Texas, rough, ₱ lb | 24 | 26 |
| LIME, ₱ bbl.: | | |
| Western | 1 70 | 1 75 |
| Cement | 2 75 | 2 80 |
| Plaster Paris | — — | 4 00 |
| LUMBER, ₱ M feet: | | |
| Boards, yellow pine | 14 00 | 15 00 |
| Boards, cypress | 20 00 | 25 00 |
| Flooring, dressed | 22 00 | 25 50 |
| Flooring, rough | 15 00 | 18 00 |
| Ceiling, dressed | 18 00 | 20 00 |
| Weatherboards, dressed | 16 00 | 18 00 |
| Weatherboards, rough | 13 00 | 11 00 |
| Scantling | 12 00 | 14 00 |
| Shingles, ₱ M | 3 50 | 4 00 |
| Laths | 2 50 | — — |
| OILS: | | |
| Lard, ₱ gallon | — — | — — |
| Coal oil, in barrels | 33 | 34 |
| Coal oil, in cases | 38 | 39 |
| Linseed, raw | 91 | 92 |
| Sperm | — — | 2 00 |
| Winter, refined | 95 | 1 00 |
| Castor, ₱ lb | 1 65 | 1 85 |
| Olive, 22@24 oz | 6 00 | 6 50 |
| Olive, 11@12 oz | 7 25 | — — |
| Tanner's, ₱ gallon | 75 | 85 |
| PAINTS, ₱ 100 lbs.: | | |
| Lead, red | 11 00 | 12 00 |
| Lead, white, American | 7 50 | 12 50 |
| Lead, white, English, ₱ lb | 12 | 12½ |
| Vermilion, American | 40 | 60 |
| Vermilion, English | 1 50 | 1 75 |
| Zinc, white, American | 10 | 12 |
| Zinc, white, French | 13½ | — — |
| Chrome green | 20 | 25 |
| Chrome yellow | 20 | 22 |
| Litharge | 12 | 13 |
| Venetian red, in oil, ₱ lb | 15 | 16 |
| Spanish brown, in oil | 8 | 12 |
| Chalk, ₱ ton | 15 00 | 20 00 |
| Blue, Prussian, ₱ lb | — — | 65 |
| Blue, Ultramarine | 30 | 40 |
| Blue, solnbie | 85 | 1 00 |
| Green, Paris | 30 | — — |
| Mineral paints | 2 | 6 |
| Ocher, American | 2½ | 2½ |
| Ocher, Rochelle | 4 | 6 |
| Sienna, burnt | 10 | 14 |
| Sienna, raw | 6 | 8 |
| Umber, burnt | 12 | 16 |
| Umber, raw | 10 | 14 |
| SARDINES: | | |
| Half boxes | 34 | 35½ |
| Quarter boxes | — — | 24 |
| SPICES, ₱ lb.: | | |
| Cassia | 36 | 38 |
| Cloves | — — | 24 |
| Nutmegs | 1 20 | 1 25 |
| Pepper | 21 | 21½ |
| Pimento | 12 | 12½ |
| SUGAR, ₱ lb.: | | |
| Havana, white | 12 | 12½ |
| Havana, yellow | 10½ | — — |
| Havana, brown | 10½ | 11 |
| Crushed | 13¼ | 13⅝ |
| Pulverized | 13¼ | 13⅝ |
| TEAS, ₱ lb.: | | |
| Imperial | 45 | 1 10 |
| Gunpowder | 75 | 1 50 |
| Hyson | 75 | 1 25 |
| Young Hyson | 75 | 1 10 |
| Pouchong | 30 | 50 |
| Oolong | 45 | 1 10 |
| TIN, ₱ box: | | |
| In plates, I. X | 14 25 | — — |
| In plates, I. C | 14 00 | — — |
| Leaded plates, I. X | 15 00 | — — |
| Leaded plates, I. C | 12 75 | — — |
| VINEGAR, ₱ gallon: | | |
| Cider | 20 | — — |
| French white wine, ₱ bbl | 10 50 | 11 50 |
| WOOD, ₱ cord: | | |
| Ash | 6 50 | 6 75 |
| Oak | 5 50 | — — |
| Pine | 3 75 | 4 00 |
| WAGONS, CARTS, ETC.: | | |
| Wagon, two-horse | 85 00 | 100 00 |
| Wagon, three-horse | 100 00 | 110 00 |
| Wagon, four-horse | 110 00 | 125 00 |
| Wagon, two-horse, thim. skein | 85 00 | 90 00 |
| Wagon, three-horse | 90 00 | 100 00 |
| Wagon, four-horse | 100 00 | 115 00 |
| Cane wagon | 180 00 | 225 00 |
| Ox wagon | 100 00 | 125 00 |
| Ox cart, without body | 80 00 | — — |
| Ox cart, complete | 115 00 | 120 00 |
| Cane cart | 85 00 | 125 00 |
| Tongue cart, without bed | 90 00 | 95 00 |
| Tongue cart, complete | 120 00 | 125 00 |
| Bagasse cart | 55 00 | 90 00 |
| Plantation cart | 45 00 | 70 00 |
| Dirt cart | 45 00 | — — |
| Country dray | 75 00 | — — |
| Elliptical Spring wagon | 110 00 | 185 00 |
| Barrows, level, ₱ 100 | 275 00 | 325 00 |
| Harness, wagon | 18 00 | 22 00 |
| Harness, cart | 11 00 | 14 00 |
| ZINC, ₱ lb.: | | |
| Pig | 8½ | 9½ |
| Sheet | 11 | 11½ |

### CATTLE MARKET.

NEW ORLEANS, Feb. 18, 1873.

| | | | |
|---|---|---|---|
| Texas beeves, choice, ₱ head | — | @ | 50 00 |
| Texas beeves, first quality, ₱ head | 35 00 | @ | 45 00 |
| Texas cattle, second quality, ₱ head | 30 00 | @ | 28 00 |
| Texas cattle, third quality, ₱ head | 15 00 | @ | 21 00 |
| Western beeves, ₱ lb. net | 10 | @ | 12½ |
| Hogs, ₱ lb., gross | 5½ | @ | 6½ |
| Sheep, first quality, ₱ head | 5 00 | @ | 5 20 |
| Sheep, second quality, ₱ head | 3 00 | @ | 4 00 |
| Sheep, third quality, ₱ head | 2 00 | @ | 2 10 |
| Milch cows, choice, ₱ head | 80 00 | @ | 100 00 |
| Milch cows, ₱ head | 50 00 | @ | 80 00 |
| Texas cows, with calves | — — | @ | — — |
| Calves, ₱ head | 8 00 | @ | 12 00 |
| Yearlings, ₱ head | 10 00 | @ | 14 00 |

## Appointments for Quarterly Meetings.

### MISSISSIPPI CONFERENCE.

VICKSBURG DIST.—FIRST ROUND.

| | | |
|---|---|---|
| North Warren, Mildale and Sunflower, at Beechland | Feb. | 1, 2 |
| Vicksburg station | | 7-9 |
| Grove Street church | | 8, 9 |
| Kingston | | 15, 16 |
| Natchez | | 21, 23 |
| Clover Hill, at Clover Hill | Mar. | 1, 2 |
| Rolling Fork, at Rolling Fork | | 8, 9 |

JOHN A. B. JONES, P. E., Port Gibson, Mississippi.

SUMMIT DISTRICT.—FIRST ROUND.

| | | |
|---|---|---|
| Amite City | Feb. | 1, 2 |
| St. Helena | | 8, 9 |
| Greensburg, at Soule chapel | | 15, 16 |
| Tangipahoa | | 21, 23 |
| Pontchatoula, at Wesley chapel | Mar. | 1, 2 |
| Franklinton, at Warner's | | 8, 9 |
| Livingston | | 15, 16 |
| Big Creek | | 21, 23 |

My address is Brookhaven, Mississippi.

A. B. NICHOLSON, P. E.

JACKSON DISTRICT.—FIRST ROUND.

| | | |
|---|---|---|
| Sharon circuit, at Sharon | Feb. | 1, 2 |
| Yazoo circuit, at Midway | | 8, 9 |
| Dover circuit, at Dover | | 15, 16 |
| Canton station | | 21, 23 |
| Brownsville circuit, at Liberty | Mar. | 1, 2 |
| Camden circuit, at Camden | | 8, 9 |
| Sulphur Springs circuit, at Udon | | 15, 16 |
| Carthage circuit, at Carthage | | 21, 23 |
| Thomastown circuit, at Forest Grove | | 29, 30 |

H. H. MONTGOMERY, P. E.

WOODVILLE DIST.—FIRST ROUND.

| | | |
|---|---|---|
| Jackson station | Feb. | 1, 2 |
| East Feliciana, at Oak Grove | | 8, 9 |
| Wilkinson, at Bethel | | 15, 16 |
| Bayou Sara, at Concord | | 21, 23 |
| Buffalo, at Hopewell | Mar. | 1, 2 |
| East Baton Rouge, at Antioch | | 8, 9 |
| Meadville, at Meadville | | 15, 16 |
| Amite, at Adams' | | 21, 23 |

J. L. FONSYTH, P. E.

BROOKHAVEN DIST.—FIRST ROUND.

| | | |
|---|---|---|
| Brookhaven, Bogue Chitto mission and Brookhaven mission | Feb. | 1, 2 |
| Georgetown, at Pleasant Grove | | 8, 9 |
| Beauregard, at Beauregard | | 15, 16 |
| Raymond, at Raymond | | 21, 23 |
| Providence, at Pleasant Grove | Mar. | 1, 2 |
| Scotland, at Caseyville | | 8, 9 |
| Brandywine, at Rehoboth | | 15, 16 |
| Monticello, at Topisaw | | 21, 23 |

W. E. M. LINFIELD, P. E.

BRANDON DIST.—FIRST ROUND.

| | | |
|---|---|---|
| Hillsboro, at Centerville | Feb. | 1, 2 |
| Walnut Grove circuit and Scotland chapel | | —, — |
| Union mission | | 8, — |
| Philadelphia circuit, at Pilgrim's Rest | | 15, 16 |
| Forest and Lake circuit, at High Hill | | 22, 23 |
| Trenton circuit, at New Prospect | Mar. | 1, 2 |
| Raleigh circuit, at Mount Zion | | 8, 9 |
| Taylorsville mission, at Mount Zion | | 15, 16 |
| Garlandsville circuit, at Newton station | | 22, 23 |

F. M. WILLIAMS, P. E.

SEASHORE DIST.—FIRST ROUND.

| | | |
|---|---|---|
| Pearlington circuit, at Pearlington | Feb. | 15, 16 |
| White Plains circuit, at White Plains | | 22, 23 |
| Ocean Springs circuit, at Ocean Springs | Mar. | 1, 2 |
| W. Pascagoula mission, at Mt. Pleasant | | 8, 9 |
| East Pascagoula circuit, at Moss Point | | 15, 16 |
| Chickasawha and Green mission | | 22, 23 |

C. F. GILLASPIE, P. E.

MERIDIAN DIST.—FIRST ROUND.

| | | |
|---|---|---|
| DeKalb circuit, at Pleasant Ridge | Feb. | 1, 2 |
| Paulding circuit, at Philadelphia | | 8, 9 |
| Wayne circuit, at Waynesboro | | 15, 16 |
| Clarke circuit | | 21, 23 |
| Meridian station | Mar. | 1, 2 |
| Enterprise station | | 8, 9 |
| Enterprise circuit, at Jake's chapel | | 15, 16 |
| Marion circuit, at Marion | | 22, 23 |
| Toomsuba circuit, at Toomsuba | | 29, 30 |

WILLIAM B. HINES, P. E.

### ALABAMA CONFERENCE.

UNION SPRINGS DIST.—FIRST ROUND.

| | | |
|---|---|---|
| Fort Deposit circuit, at Fort Deposit | Feb. | 1, 2 |
| Rutledge, at Enon's at Rutledge | | 8, 9 |
| Elba mission, changed from Bethel to Elba | | 15, 16 |
| Greenville station | | 21, 23 |
| Meridian station | Mar. | 1, 2 |
| Butler circuit, at Rehoboth | | 8, 9 |
| Chuster Creek circuit, at Hill's chapel | | 15, 16 |
| Union circuit, at Mount Hilliard | | 22, 23 |
| Pine Level circuit, at Salem | | 29, 30 |

S. P. RICHARDSON, P. E., Greenville, Alabama.

CAMDEN DISTRICT.—FIRST ROUND.

| | | |
|---|---|---|
| Lowndesboro and Hayneville, at Lowndesboro | Feb. | 1, 2 |
| South Butler circuit, at Wesley chapel | | 8, 9 |
| Farmersville circuit, at Philadelphia | | 15, 16 |
| Snow Hill circuit, at Snow Hill | | 22, 23 |
| Sepulga circuit, at Asbury | Mar. | 1, 2 |
| Camden circuit, at Oak Hill | | 8, 9 |
| Black's Bend circuit, at Reave's chapel | | 15, 16 |
| Pineville circuit, at Bell's Landing | | 22, 23 |
| Monroeville circuit, at Monroeville | | 29, 30 |
| Evergreen miss., at Union camp ground | Apr. | 5, 6 |

My address is Greenville, Alabama.

J. W. SHORES, P. E.

MOBILE DISTRICT.—FIRST ROUND.

| | | |
|---|---|---|
| Pensacola | Feb. | 1, 2 |
| Franklin street | | 8, 9 |
| St. Paul's | | 15, 16 |
| St. Francis street | | 22, 23 |
| Citronelle circuit, at Macvilla | Mar. | 1, 2 |
| St. Stephen's circuit, at St. Stephen's | | 8, 9 |
| Mount Pleasant circuit, at Red Hill | | 15, 16 |
| Grand Bay mission, at Pine Grove | | 22, 23 |

H. URQUHART, P. E.

DEMOPOLIS DIST.—FIRST ROUND.

| | | |
|---|---|---|
| Demopolis | Feb. | 1, 2 |
| Forkland, at Forkland | | 8, 9 |
| Cuba, at Cuba | | 15, 16 |
| Gainesville, at Gainesville | | 21, 23 |
| Bladen Springs, at Bladen Springs | Mar. | 1, 2 |
| Butler at Butler | | 8, 9 |
| Gaston, at Christopher chapel | | 15, 16 |

S. H. COX, P. E.

MONTGOMERY DIST.—FIRST ROUND.

| | | |
|---|---|---|
| Salem, at Shady Grove | Feb. | 1, 2 |
| Hurtville and Silver Run, at Hurtville | | 8, 9 |
| Natasulga, at Notasulga | | 15, 16 |
| Tuskegee | | 22, 23 |
| Montgomery | Mar. | 1, 2 |
| Wetumpka | | 8, 9 |
| Elmore circuit, at Carolina | | 15, 16 |
| Tuskegee circuit, at Bradford chapel | | 22, 23 |
| Loachapoka, at Loachapoka | | 29, 30 |
| Crawford, at Crawford | Apr. | 5, 6 |

WILLIAM A. MCCARTY, P. E.

SELMA DISTRICT.—FIRST ROUND.

| | | |
|---|---|---|
| Peachtree circuit, at Mount Andrew | Feb. | 1, 2 |
| East Selma and Benton mission, at East Selma | | 8, 9 |
| Coffeeville mission, at Coffeeville | | 15, 16 |
| Choctaw Corner, at Sweetwater | | 19, 20 |
| Rembert Hills, at Hampden | Mar. | 1, 2 |
| Orrville circuit, at Rehoboth | | 5, 6 |

ANDREW J. BRIGGS, P. E.

GREENSBORO DIST.—FIRST ROUND.

| | | |
|---|---|---|
| Autauga and Baker mission | Feb. | 1, 2 |
| Prattville | | 8, 9 |
| Autauga Valley and Ivy Creek | | 15, 16 |
| Plantersville | | 21, 23 |
| Newbern | Mar. | 1, 2 |
| Brush Creek | | 8, 9 |

A. H. MITCHELL, P. E.

### LOUISIANA CONFERENCE.

NEW ORLEANS DIST.—FIRST ROUND.

| | | |
|---|---|---|
| Algiers | Jan. | 19 |
| Carlisle street and Carrollton | | 26 |
| Carondelet street | Feb. | 2 |
| Morgan street | | 9 |
| Felicity street | | 16 |
| Lafourche and mission, at Thibodaux | | 23 |
| Louisiana avenue | Mar. | 2 |
| Plaquemine and Grosse Tete | | 9 |
| German charges | | 16-23 |
| Baton Rouge | Apr. | 5, 6 |

The District Conference will meet at Baton Rouge, Friday morning, April 4, at nine o'clock A. M. All the members of the several Quarterly Conferences are members of the District Conference.

LINUS PARKER, P. E.

ALEXANDRIA DIST.—FIRST ROUND.

| | | |
|---|---|---|
| Big Cane, at Big Cane | Feb. | 15, 16 |
| Bayou DeGlaize mission, at Bayou Jack | | 22, 23 |
| Trinity, at New chapel | Mar. | 1, 2 |
| Harrisonburg, at Harrisonburg | | 4 |
| Centerville, at Centerville | | 6, 7 |
| Caldwell | | 8, 9 |
| Columbia, at Columbia | | 9, 10 |
| Simsport, at Chiffani's | | 15, 16 |
| Alexandria station | | 22, 23 |
| Rapides, at Palestine | | 29, 30 |
| Athanin | Apr. | 5, 6 |
| Bayou Beuf and Spring Creek, at Fellowship | | 12, 13 |
| Evergreen, at Bayou Clear | | 19, 20 |

FRED. WHITE, P. E.

OPELOUSAS DIST.—FIRST ROUND.

| | | |
|---|---|---|
| Pattersonville | Feb. | 1, 2 |
| Abbeville | | 5, 6 |
| Vermilionville | | 8, 9 |
| Opelousas | | 12, 13 |
| Washington | | 15, 16 |
| St. Landry circuit, at Plaquemine Brulee | | 22, 23 |
| Grand Chenlere | Mar. | 1, 2 |
| Lake Charles | | 8, 9 |
| Cadeadeu and Sugartown, at Ryan's chapel | | 15, 16 |
| District Conference, at Franklin | | 20-23 |

B. F. WHITE, P. E., Opelousas, La.

SHREVEPORT DIST.—FIRST ROUND.

| | | |
|---|---|---|
| Mansfield circuit, at Mansfield | Feb. | 15, 16 |
| Keachie circuit, at Belle Bower | | 22, 23 |
| Shreveport station | Mar. | 1, 2 |
| North Bossier circuit | | 8, 9 |
| Pleasant Hill circuit, at Pleasant Hill | | 15, 16 |
| Springville ct., at Coushatta Academy | | 22, 23 |
| Many circuit, at Pine Grove | | 29, 30 |
| Arroyo circuit and miss., at Casatchie | Apr. | 5, 6 |
| Caddo circuit, at Greenwood | | 12, 13 |

JOHN PIPES, P. E.

HOMER DISTRICT.—FIRST ROUND.

| | | |
|---|---|---|
| Arcadia, at Arcadia | Feb. | 15, 16 |
| Homer, at Lisbon | | 22, 23 |
| Haynesville, at Haynesville | Mar. | 1, 2 |
| Vernon, at Vienna | | 8, 9 |
| Minden, at Minden | | 15, 16 |
| Castor and Louisville, at Ebenezer | | 22, 23 |
| South Bossier, at Bellevue | | 29, 30 |
| Ouachita, at Smyrna | Apr. | 5, 6 |
| Sparta and Ringgold, at Sparta | | 19, 20 |
| Farmerville, at Farmerville | | 26, 27 |

S. S. SCOTT, P. E.

DELHI DISTRICT.

| | | |
|---|---|---|
| Delhi and Floyd, at Midway | Feb. | 1, 2 |
| Rayville, at Rayville | | 8, 9 |
| Monroe, at Monroe | | 15, 16 |
| Trenton, at Trenton | | 22, 23 |
| Oak Grove, at Oak Grove | Mar. | 1, 2 |
| St. Joseph, at Jurdan's chapel | | 8, 9 |
| Waterproof, at Waterproof | | 15, 16 |
| Providence, at Pecan Grove | | 22, 23 |
| Oak Ridge, at Prairie Mer Rouge | | 29, 30 |
| Lind Grove, at Lind Grove | Apr. | 5, 6 |
| Bastrop, at Bastrop | | 12, 13 |
| Winnsboro, at Winnsboro | | 19, 20 |

JOEL T. DAVIS, P. E., Delhi, Louisiana.


*MISCELLANEOUS.*

PIANOS AND ORGANS.

INCREASED LIBERAL TERMS.



I OFFER ONE HUNDRED OF

HALE & COMPANY'S

Fine, Rich and Brilliant-Toned Pianos,

WITH

Rosewood Case, Carved Legs and Patent Agraffe,

FULLY GUARANTEED,

For $450—for $90 cash, $90 in three months, $90 in six months, $90 in nine months and $90 in one year.

Payments can be made monthly, if preferred.

A discount at the rate of ten per cent. per annum will be made for cash. Same terms on lower and higher priced Pianos.

NO EXTRA CHARGE FOR FINE STOOL AND COVER.

One Hundred Magnificent

WALNUT-CASED ORGANS,

WITH EMBELLISHED MOULDINGS.

Needham's Silver Tongue.

SIX STOPS, TWO SETS REEDS,

Best and Sweetest Toned in the World.

At $210—for $42 cash, $42 in three months, $42 in six months, $42 in nine months and $42 in one year. Ten per cent. discount for cash. Complete list mailed free, if desired. Address

PHILIP WERLEIN,

Nos. 80, 82 and 90 Baronne street,

oc24 1y New Orleans.


SECOND SEMI-ANNUAL STATEMENT

—OF—

THE MUTUAL NATIONAL BANK

OF NEW ORLEANS,

NO. 106 CANAL STREET,

At close of business, Tuesday, December 31, 1872.

RESOURCES.

| | |
|---|---|
| Cash—Currency | $732,744 45 |
| Cash—Gold Coin | 104,372 38 |
| Loans and Discounts | 1,019,881 67 |
| U. S. Bonds to secure Circulation | 462,000 00 |
| Other Stocks, Bonds and Mortgages | 3,000 00 |
| Due from Redeeming and Reserve Ag'ts. | 264,957 14 |
| Due from other Banks and Bankers | 10,049 80 |
| Banking House | 7,570 80 |
| Furniture and Fixtures | 16,351 61 |
| Premiums on United States Bonds | 72,247 50 |
| Premium on Gold | 1,528 51 |
| Total | $2,725,876 81 |

LIABILITIES.

| | |
|---|---|
| Capital Stock paid in | 500,000 00 |
| Surplus Fund | 10,583 76 |
| Circulation | 449,000 00 |
| Dividends unclaimed | 391 81 |
| Individual Deposits | 1,746,440 97 |
| Due to other Banks and Bankers | 2 03 |
| Profit and Loss | 49,455 24 |
| Total | $2,725,876 81 |

All Depositors Participate in the Profits.

SECOND SEMI-ANNUAL DIVIDEND,

Declared December 31, 1872:

6% Per Cent. to Stockholders.

1½ Per Cent. to Depositors.

PAUL FOURCHY President,
ALBERT BALDWIN, Vice President.
JOSEPH MITCHEL, Cashier.

DIRECTORS.

| | |
|---|---|
| P. Maspero, | John T. Hardie, |
| John D. Cobb, | Charles Lalitte, |
| Adolphe Meyer, | P. Poursine, |
| Albert Baldwin, | Paul Fourchy, |
| Ernest Miltenberger. | |

jul6 3m

NEW ORLEANS

MUTUAL INSURANCE COMPANY,

CORNER OF CANAL AND CAMP STREETS.

Thirteenth Annual Statement.

In conformity with their charter the Company publish the following statement:

Premiums during the year ending Dec. 31, 1872:

| | |
|---|---|
| On fire | $318,327 25 |
| On marine | 58,045 35 |
| On river | 26,965 93 |
| Total premiums | $403,338 53 |
| Less premiums unearned Dec. 31, 1872 | $118,185 00 |
| Return premiums | 6,328 93 |
| | 124,513 93 |
| Net earned premiums | $278,824 60 |
| Reinsurances | $12,723 45 |
| Losses on fire | $98,111 22 |
| Losses on marine | 55,452 01 |
| Losses on river | 2,259 46 |
| | 125,822 82 |
| Losses on fire unadjusted and adjusted, but not due | 20,000 00 |
| Reserve, as required by charter, 2½ per cent. on above losses | 3,645 55 |
| Expenses—taxes less interest account | 14,690 14 |
| | 176,871 96 |
| Profit | $101,952 64 |

The Company have the following assets:

| | |
|---|---|
| Bonds, city and other, cash value | $98,520 00 |
| Pledge and mortgage notes | 350,774 39 |
| Stocks, gas and other, cash value | 61,135 00 |
| Bills receivable for premiums | 17,800 16 |
| Premiums in course of collection | 89,118 99 |
| Cash on hand | 63,710 40 |
| Cash in hands of London bankers | 500 00 |
| Branch office | 2,518 87 |
| Suspense account | 2,120 19 |
| Property corner of Canal and Camp, cash value | 55,000 00 |
| Property, Dumaine street, cash value | 6,013 24 |
| Total | $755,841 24 |

LIABILITIES.

| | |
|---|---|
| Capital stock | $500,000 00 |
| Reserved for unearned prem's. | 118,185 00 |
| Reserved for claims unsettled | 20,000 00 |
| Dividend to stockholders | $50,000 00 |
| Dividend to assured | 51,952 64 |
| | 101,952 64 |
| Surplus over and above liabilities | 15,706 60 |
| Total | $755,841 24 |

The above statement is a true and correct transcript from the books of the company.

J. TUYES, President.

J. W. HINCKS, Secretary.

Sworn to and subscribed before me this tenth day of January, A. D. 1873.

P. CHAS. CUVELLIER, Notary Public.

At a meeting of the Board of Directors, held January 9, 1873, it was resolved to declare the following cash dividends on the net earned premiums for the year ending on the thirty-first of December, 1872, payable on the third Monday of January, 1873, as follows:

Twenty per cent. on Fire Premiums.

Fifty per cent. on River Premiums.

It was also resolved to pay a cash dividend of Ten per cent. to the stockholders on and after the first Monday in February, 1873.

DIRECTORS.

| | |
|---|---|
| George Urquhart, | M. Payro, |
| C. T. Dugazon, | Placide Forstall, |
| G. W. Babcock, | Aug. Reichard, |
| T. Bailly Blanchard, | L. Miltenberger, |
| A. Schreiber, | W. B. Schmidt

The Christian Advocate.

THURSDAY, FEBRUARY 20, 1873.

*MORNING HYMN.*

Now the shades of night are gone,
Brightly shines the morning sun;
Lord! may we be thine to-day;
Drive the shades of sin awny.

Keep our naughty passions bound;
Let us in thy ways be found;
Going out and coming in,
Keep us safe from every sin.

## FOURIER.

The following is a sketch of his ersenal appearance and character-tics, taken from the *Fortnightly eview:*

He is described as a man rather ndor the usual height, with deli-te features and peonliarly ex-ressive countenance. His blue eyes ere brilliant when animated, and markable for mildness in repose. is light brown hair, changed by e into a silvery white, onciroled a rehead distingnished for the beau-of its form, its hoight and smooth-ess. In youth he is said to have en of a lovely and sarcastic hu-or, which he indulged in satirical rses and lampoons. But as he in-eased in years his conutenance ac-ired a cast of melancholy, and he s rarely seen to smilo. He became reticent as seldom to speak, ex-pt to answer a direct qnestion, hich he did as briefly as possible, d then relapsed into silence. When ne with a few intimate friends, wever, he wonld exponnd his ws with facility and eloqnence; s habitual pensiveness would van-, and the fire of enthusiasm re-dled in his eye. He generally nt about with his stick properly tched as a measnring rule, and ald take the dimensions of any ilding that struck him. He would p suddenly in the street, or in middle of a conversation pull t his note-book, and make an ry of whatever brilliant idoa had ssed through his hrain. Ho lived nest entirely alone, and in his itary walks he wonld talk aloud d declaim with energy to himself, abit that led him not unfrequently e mistaken for a lunatic. Very erent estimates have bcon formed the extent of his knowledge. In th he read much, and collected reat deal of crude information n many snbjects. To this he ded his own specnlations, which was apt at times to snbstitute for re positive knowledge. In later ars he read very little, exoept the rrent newspapers or magazine lit-atnre. His time was principally voted to writing and the elabora-n of his own theories. It was his bit to begin work early in the rning, and to go for a short walk r every two hours' application. works are very long; they are ed with strange words and end-s repetitions. They affect extreme entific precision, and tables of alysis abonnd. They are adorned occasional hieroglyphics, and by ters or numerals turnod upside wn. They are curious to look at, t most tiresome to read. Fonrier oke in pnblic with clearness and e, but without any pretension to torical effect. He was very fond animals, and especially of cats. e had an intenso horror of cater-llars, the emblem, he said, of civil-tion, and wonld not, on their ac-nnt, sit npon the grass. Ho onco held a spider upon the ceiling er his bed. He jumped up and, most naked, rnshed frantically out the house to implore assist-ce to remove the terriblo appari-n. He was a kind and gonerons end. He would take any amonnt trouble to perform a service; d ont of his own small income was able to do many works of nn-tentatious charity. He was never rried. It was said that ho was uliarly fickle in his attachments, d, notwithstanding the conjecture his biographer to the contrary, may doubt if ever his heart had n touched by the purifying in-ence of love.

In the Dublin Exchequer Court, a days ago, a question arose as to w soon the Irish take to whisky-inking. "At what age," asked the gs of a witness, "do people be-to drink in your part of the untry?" Whereto replied Serjeant rmstrong: "I can answer that, my d. As soon as they are able to k." The witness answered: "At sges, my lord." The judge: hat is just what I was afraid of. says they begin at all ages." rjeant Armstrong: "Oh, yes, my d, I know a part of the country ere, on the day a child is born, people bleed it in the feet and ert whisky."

Land in England.—At a sale of tes in England, lately, farms re sold at $230 por nore. These re rented at $5 per acre, or less n 2½ per cent. on the value. Few farms in New York or Penn-sylvania could be purchased or rent-for any less.

Shanghai is the stronghold of Ro-anism in China. Their adherents in anghai are estimated at eight ousand.

## SCIENTIFIC.

Mr. Griffitus, of the Bombay School of Arts, in oompany with a few of his students, is about to visit the remarkable caves of Elephanta for the purpose of copying the beautifnlly painted decorations which still cling to the walls, in spite of damp, neglect and age. These caves are on a small island in the harbor of Bombay, and contain some very interesting Indian antiquities.

Nature publishes a letter from Edward Whymper respecting the results of his explorations the past season in Greenland, particularly about Waigat strait and Disco Island. The season has been nnusually favorable for exploration. By Jnly 6 the snow had entirely disappeared to the height of two thonsand feet above the sea. He discovered a river, with a volume equal to that of the Rhone as it leaves Lake Genoa, traversing north Greenland for a hundred miles. It is not a torrent, as generally snpposed, and the water is fresh about half a mile from its mouth. At Umoniak Fiord Mr. Whymper climbed a mountain six thousand feet high, with a theodolite, accompanied by five Greenlanders. The highest group of Greenland mountains are located in this neighborhood, and he found their altitndes to average two thonsand feet more than had been supposed heretofore. With a good baseline, many great improvements were made in the maps. He also brought away large collections of both living and fossil plants.

Curiosities of Motion.—Is any change prodnced on a man by a change in the velocity of his motion ronnd the axis of the earth? If a dwellor in latitnde sixty degrees were snddenly to change his residence to the eqnator he wonld donble his volocity. At latitude sixty degrees he travels round with the earth at the rate of five hundred miles an honr; at the eqnator, one thousand miles an honr. Again, at latitude seventy-two degrees the Greenlander is lazily carried round one hundred and thirty miles an honr; while the man at the North Pole calmly revolves once in twenty-four honrs. Of course the motion is nnfelt, because all things move togother; bnt the change from the tropical to an arctic climate is so great that it may possibly prodnce physical or mental effects of which we are as yet unconscious. Of course the steering of a ship from north to sonth must be sensibly affected by the constant acceleration from west to east. On the long railways of Russia, too, it is said that the rails are uniformly more worn on one side than on the other, in oonsequence of this force.—*Nature.*

The phosphorescence of the sea is due to two kindred causes, one being the light emitted by certain living creatnres which have the faculty of becoming luminous—a faculty incidental to the discharge of their vital functions; the other being the light given out by the bodies of the same creatures while undergoing the process of decomposition. Which of these exercises the larger share in illuminating the ocean is yet uncertain, and the point is not, perhaps, very material; but what is more to the purpose is that among the former are to be found three distinct genera, subdivided, in the case of infusoria, into almost infinite species. These three genera are the Acalephæ (Madnsæ and Cyaneæ families) among zoophites, certain mollusca and infusoria. Of the Acalephæ, or sea-nettles, the *Mammaria scintillans* is the most remarkable. It is, when fully grown, no larger than a pin's head, and yet has a luster which makes it almost as brilliant as the brighest star. It is more especially an inhabitant of the tropics, and is a great contributor to the glory which the sea in those latitudes has over the waters of colder zones.

The Latest Fossil Man.—Discoveries of human fossil remains are apt to be subjects of much difference of opinion among the learned; but the last instance of the kind is apparently an exception to the rule. This was the discovery, early in the year, by Dr. E. Riviere, of a human skeleton, in a cavern near the railroad from Mentone to Vintimille, in northern Italy. The cave is one of a series in compact limestone; and the limestone quarries near by have furnished immense quantities of bones and teeth of bears, gigantic stags, hyenas, rhinoceros, etc. The skeleton was found, in a remarkable state of preservation, beneath a layer of earth several yards in thickness. The legs were crossed and the arms folded over the head, as in the attitude of sleep. Many small sea shells and deers' teeth, pierced as if for a necklace, were close to the skull, and numerous stone implements (scrapers, chisels, axes) and bone needles surrounded the body. The bones of animals were also found with it, but not in the earth above it. It is generally held to be a case of sepulture of a person of some consequence of the stone age, according to an article on the subject by Prof. J. Morris, in the *Popular Science Review.*

## BUSINESS DIRECTORY

OF THE

### New Orleans Christian Advocate.

**Agencies.**

A. H. Blair & Co., St. Louis, Mo.
R. L. DeLen & Co., Lee Monumental Association, 112 Camp street.
Mrs. H. Mogridge, purchasing agent, 96 Canal street.
G. Stinson & Co., Portland, Maine.
R. L. Wolcott, 181 Chatham square, N. Y.
J. Worth, St. Louis, Mo.

**Architects.**

S. B. Haggart, 5 Commercial place.

**Banks.**

The Mutual National Bank, 106 Canal street.

**Bells.**

Buckeye Bell Foundery, Cincinnati, O.
E. A. & G. R. Meneely, Troy, N. Y.

**Books and Stationery.**

Robert J. Harp, agent, 110 and 112 Camp st.
R. W. Carroll & Co., Cincinnati, O.
J. B. Foster & Co., Pittsburg, Pa.
Miller's Bible and Publishing House, Philadelphia, Pa.
J. Hale Powers & Co., Cincinnati, O.

**Boots and Shoes.**

R. F. W. Bachmann, 18 Camp street.
Hathorn & Hatchelor, 143 Gravier st.
William Hogan, 99 and 101 Canal street.
Everett Lane & Co., 72 Canal street.

**Butchers.**

Martin Lannes, stalls Nos. 7, 8 and 38, Magazine market.

**Carpets.**

A. Broussean & Co., 17 Chartres street.
Elkin & Co., 168 Canal street.

**Carpenters and Builders.**

J. H. Dorand, box 174 Mechanics' Exchange.
William A. Jordan, 238 Erato street.

**Carriages.**

W. F. Clark, 134 Rampart street.
D. M. Hollingsworth, 54 and 56 Baronne st.

**Cisterns.**

R. Broderick, 132 Julia street.

**Clothing.**

Darcy & Wheeler, 70 Canal street.
D. Davis, 200 Poydras street.
Pierson & Hews, 13 and 15 Camp street.

**Cooperage.**

William J. Reirne, 28 and 29 Front street.
LeBlanc & Beck, 23 and 24 Front street.

**Cotton Ties.**

Bartlett & Rayne, 48 Carondelet street.

**Cotton Seed.**

R. H. Smith, 11 Peters street.

**Coal and Wood.**

J. J. Clarke, corner Julia and Dryades st.
John D. Maelin, 34 Carondelet street.
H. & C. Tyler, 9 Carondelet street.
William Velden, corner Jackson and Prytania streets.
H. D. Wood & Bros., 106 Common street.

**Croquet.**

Bradley's Patent Croquet, Robert J. Harp, agent, 110 and 112 Camp street.

**Crockery, China, Etc.**

McCandlish, Christian & Co., 36 Camp st.
Navin & Offner, 174 Canal street.
W. C. Shepard & Co., 55 Camp street.

**Dentists.**

Dr. John G. Angell, 152 Julia street.
Dr. N. P. Godfrey, 183 Canal street.
Dr. J. M. Magee, 11 Baronne street.

**Druggists.**

F. B. Albers, cor. Canal and Magazine sts.

**Dry Goods.**

D. H. Holmes, 155 Canal and 15 Bourbon st.

**Educational.**

Martha Washington College, Abingdon, Va.
Tuskaloosa Female College, Tuskaloosa, Ala.
Veronn Female College, Veronn, Lee county, Miss.

**Engravers and Lithographers.**

John Gibson, New York.
George E. Teetzel & Co., 145 Gravier street.

**Factors, Flour and Commission Merchants.**

Aiken & Watt, 60 Carondelet street.
G. M. Hayly & Hond, 34 to 42 Canal and 59 and 61 Common street.
J. L. Dunnica & Co., 66 Tchoupitoulas st.
Finney, Sheehan & Russ, 85 Poydras street.
H. F. Given & Co., 64 Baronne street.
J. F. & H. M. Payne & Co., 64 and 66 Baronne street.
H. E. Shropshire & Co., 16 Tchoupitoulas st.

**Fertilizer.**

Stern's Fertilizer Co., office, 16 Chartres st.

**Furniture.**

D. Kelham & Co., 36 Royal street.
The Mitchell & Rammelsberg Furniture Co., 103 and 105 Camp street.
Joseph Patzelt, 172 Camp street.
Simpson & Bros., 33 and 35 Royal street.

**Gas and Steam-Pipe Fitters.**

James N. Quin, 118 and 120 Tchoupitoulas street.

**Grocers.**

John I. Adams & Co., 43, 45 and 47 Peters street.
Hillman & Maynard, 157 Poydras street.
A. W. Skardon & Co., corner Jackson and Rousseau streets.
Ernest Schnrpe, corner of St. Charles and Terpsichore streets.

**Green Grocer.**

Joseph Keller, 40 Poydras street.

**Gun Works.**

Great Western Gun Works, Pittsburg, Pa.

**Hardware and Builders' Materials.**

Kursbeedt & Bleavonit, 114 Camp street.
Rice Bros. & Co., 89 and 91 Camp street.
Slocomb, Baldwin & Co., 74 Canal and 91 to 95 Common street.

**Hair Goods.**

J. G. Bermel, 121 Canal street.
George T. Schilling, 391 Dryades street.

**Hotels.**

Bingham House, Philadelphia, Pa.
McAllister's House, corner Carondelet and Julia.

**Insurance.**

Equitable Life Assurance Co., 33 Camp st.
Louisiana Equitable Life Insurance Co., corner Carondelet and Gravier streets.
New Orleans Mutual Insurance Co., corner Canal and Camp streets.
Southern Life Insurance Co., 48 Carondelet street.

**Jewelry.**

H. P. Hinckley, 8 Camp street.
A. H. Griswold & Co., corner Canal and Royal streets.

**Lamps and Oil.**

W. A. Kowalski, 103 Tchoupitoulas street.
Septoline Oil Co., 62 Camp and 15 Bauphine street.

**Lumber.**

W. W. Carre & Co., 350 Delord street.
George Purves, corner St. Charles and Clio streets.
Roberts & Co., 301 to 307 Gravier street.

**Mattresses.**

J. J. Donahoe, 118 Camp street.

**Machinery.**

George A. Barnes, 12 Union street.
George Coale, 168 Magazine street.
W. L. Cushing, 61 St. Charles street.
B. J. West, 115 and 117 Magazine street.
Joseph Walker, corner St. Joseph and Constance streets.

**Manufacturers.**

Lafferle Manufacturing Co., New York.
Lyon Manufacturing Co., 180 Canal street.

**Marble.**

George Stroud, 158 to 164 St. Charles st.

**Medical.**

Allen's Lung Balsam, J. N. Harris & Co., Cincinnati, O.
Constitution Water, E. J. Hart & Co., 73 and 77 Tchoupitoulas street.
Mrs. M. G. Brown's Poor Richard's Eye-Water, New York.
Ducro's Alimentary Elixir, P. Cusachs, corner St. Philip and Royal streets.
Hamilton's Buchu and Dandelion, W. C. Hamilton & Co., Cincinnati, O.
Dr. Henry's World's Tonic, Grafton Medicine Co., St. Louis.
Indian Turnip Pectoral Balm, B. Laplace, 23 and 25 Elysian Fields street.
N. Jenkins' Annihilator, 100 Baronne st.
Dr. D. Jayne's Family Medicines, Philadelphia, Pa.
Metz's Armenian Hair Vigor, corner Bienville and Prieur streets.
New Orleans Water Cure, 9 Prieur street.
New Louisiana Remedy, 106 Camp street.
Price's Aromatic Bitters, Lock Box 166, New Orleans.
Dr. A. J. Padron's Cure for Epilepsy, 81 Derbigny street.
Dr. Resch's Hair Regenerator, 134 Thalia street.
Simmons' Liver Regulator, J. H. Zeilin & Co., Philadelphia, Pa.

**Mineral Water.**

Bethesda Mineral Water, H. D. Huff, agent, Glass Box 825, New Orleans.

**Millinery.**

Mrs. Charles Brown, 176 Canal street.
Miss A. E. Barrett, 134 Prytania street.

**Musical Instruments, Publications, Etc.**

Robert J. Harp, 110 and 112 Camp street.
S. Brainard's Sons, Cleveland, O.
John Church & Co., Cincinnati, O.
Philip Werlein, 80, 82 and 90 Baronne st.

**Newspapers.**

Courier-Journal, Louisville, Ky.
Southern Organ, 139 Poydras street.

**Painters.**

Johnson & Hillsman, 141 Magazine street.

**Pens.**

Joseph Gillott & Sons, New York.

**Photographs.**

Anderson's Studio, 183 Canal street.

**Printing.**

The Lightning Job Office, 2 Tchoupitoulas street.
Pelican Job Office, 112 and 114 Poydras st.

**Professional.**

Dr. C. J. Bickham, office, 680 Magazine st.
Dr. J. J. Lyons, office, 502 Rampart street.
W. W. Edwards, law office, 88 Common st.
Race, Foster & E. T. Merrick, law office, corner Camp and Commercial place.

**Real Estate Agents.**

Davis & Freret, 27 Commercial place.
Henry V. McCall, 34 Carondelet street.
Charles H. Reed, 87 St. Charles street.

**Restaurants.**

Marchal's Restaurant, 19 Union street.

**Seeds and Flowers.**

F. L. Chanson, Jr., 66 Gravier street.
Richard Frotscher, 8 Dumaine street.
David Landreth & Son, Philadelphia, Pa.
James E. Waldo & Co., 122 Camp street.

**Sewing Machines.**

Improved Beckwith, Edward Thompson, agent, 184 Peters street.
Wilcox & Gibbs, M. S. Hedrick, agent, 103 Canal street.

**Steamships.**

Cromwell Line New York Steamers, Alfred Moulton, agent, 41 Carondelet street.
Merchants' Line New York Steamers, John H. Ludwigsen, agent, 190 Common street.

**Stoves.**

J. H. Campman, 133 Poydras street.
G. W. W. Goodwyn, 52 Gravier street.
H. Haller, 49 Camp street.
Rice Bros. & Co., 89 and 91 Camp street.

**Tallow.**

B. L. Mana & Co., 103 Peters street.

**Tobacco and Cigars.**

Ed. L. Zell & Co., cor. Canal and Carondelet streets.

**Undertaker.**

T. W. Bothick, 271 Camp street.

**Upholstery.**

T. J. Brown, 263 Camp street.
Heath & Lara, 99 Camp street.

**Washing Machines.**

Ringen Washer, H. Haller, 49 Camp street.
Woman's Friend and Steam Washer, E. B. Hayes, general agent, 52 Gravier street.

**Wire Railing.**

Dunn & Co., Baltimore, Md.

## SALT-WELLS IN KENTUCKY.

Where the coal measures are tilted so as to bring what are generally known as veins eleven and twelve near to the surface, by sinking a shaft ten to twelve hundred feet a strong brine is nsnally struck, which follows the withdrawal of the anger nearly to the snrface, and sometimes overflows. These salt-bearing gritstones yield in some parts of the country from one hundred thonsand to one million bushels of salt annually. From this source the wells on Goose creek, Clay county, draw their supply of brines. Seven of these wells yield annually one hundred and thirty thousand bushels. A company of men bought a farm near Brandenburg for oil purposes. A shaft was sunk and some oil obtained, bnt the supply soon gave ont. The well was bored deeper, but no more oil was found. To save a portion of the investment the farm was resold to its former owner at abont one-third or one-half what he had received for it. The well had long been neglected, bnt blowings had been heard from it, and some efflorescence was noticed on the ground in its vicinity. A tube was fitted into the top to supply the place of one length which had been taken away. A strong brine immediately began to pour forth, and with it a gas to such an extent that the brine can be evaporated by the combustion of the gas. The yield of the well seems to be increasing. It now furnishes fifteen barrels of salt a day, or abont twenty thousand bushels a year, at comparatively little expense. Besides the two reservoirs there are other sources of supply, producing brines of inferior quality, not usually profitable for working.—*Home and School, Louisville, Kentucky.*

God never lays more upon any one of his children than he will enable them to bear, and if thy strength be increased proportionally, it is all one for thee to lift a pound-weight or to lift a hundred pound-weight.—*Elias Pledger.*

PARLOR AND CHURCH ORGANS.

# ORGAN DEPOT,

110 AND 112 CAMP ST., NEW ORLEANS.



GEORGE WOODS & CO.'S

## PARLOR AND CHURCH ORGANS

—ARE—

NOT EQUALED FOR PURITY AND BRILLIANCY OF TONE.

Their peculiar construction and arrangement gives them extraordinary *power.*
Their Solo Stops are most remarkable for *beauty and variety of effect.*
They are constructed in the most *thorough and perfect manner.*
They invite special attention to their

## SOLO STOPS.

THE VOX HUMANA,

PATENTED SEPTEMBER 13, 1870, AND JANUARY 23, 1872,

producing a beautiful and sympathetic quality of tone, capable of the most exquisite modulation, and when used with the "Tremolo," which accompanies it, resembles more than any other organ stop the peculiar trill of the *human voice.*

THE VOX CELESTE,

possessing a peculiar and thrilling quality of tone; most pipe-like in its nature, and which can be used in many passages with charming effect.

The above Stops are in every case separate, and *additional* sets of reeds, are entirely distinct from the "Tremolo," which always accompanies them, and which is never perfect without them, and can all be brought at will into the full organ, adding greatly to its power and richness of tone.

They take pleasure in announcing to the musical public and the trade the valuable addition to their Organs of a most beautiful Solo Stop,

THE ÆOLINE.

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The Christian Advocate.

THURSDAY, FEBRUARY 20, 1873.

### GOOD NIGHT.

Good night, dear child, good night,
Sleep in thy little bed,
So soft, so lily-white,
Beneath thy golden head.
Good night.

Like sunshine on a flower,
Thy tresses stray adown
The pillow in a shower,
And gild thy snowy gown.
Good night.

Feet, restless as the rain,
Your patter dies away
Till morning wakes again,
And calls you out to play.
Good night.

Good night, dear child, good night,
Breathed is thy evening prayer;
Thy watch of angels bright
Comes through the silent air.
Good night.

We yield thee to their care
Until the shadows flee,
Content that they should share
In our felicity.
Good night.

## OUR LADY OF LOURDES.

BY PROF. WILLIAM WELLS.

The revival of pilgrimages to sacred shrines, in various parts of France, is an incongruity so antagonistic to the enlightened spirit of the age that, were the accounts not well attested, we could scarcely believe in their existence. But the fact is so patent that men, women and children, the ignorant and the intelligent, the high and the low, from the dull and stolid peasantry of the rural districts to the noble ladies of certain fractions of the Parisian world, have all joined in this veritable fetich-worship of the age, that we must accept it, and mourn over the bigotry and credulity of poor human nature.

The circumstance has caused more than usual excitement in the intelligent circles from the fact that the various political factions of the day have tried to find their account in these strange events. That the Jesuits work the secret springs, and are the chief actors in the drama, there is no doubt, and they do this in the double interests of the church and the legitimists; for the latter have endeavored, by various means, such as the introduction of the Bourbon lilies on the banners of the pilgrims, to incite an enthusiasm in favor of the Bourbon claimant to the throne, the Count of Chambord, calling himself Henry the Fifth. As a result of these machinations we hear of attacks of the political radicals on the processions of the pilgrims, and depositions of prefects for not sufficiently protecting the pious devotees in their fanaticism.

A remarkable feature in this case is the certainty with which we can trace the history and establishment of the new shrine, and, by documentary evidence, prove each step.

A French author, by the name of Lasserre, has published a little book, entitled Our Lady of Lourdes, giving a clear and succinct history of the affair. This has already passed through some fifty editions, and the author boasts of the following certificate from the Pope, directed personally to him: "Accept our congratulations, dear son, that you have succeeded in proving and ratifying the latest appearance of the gracious mother of God, in such a manner that the opposition of human malice to divine mercy has only resulted in bringing out the fact into greater certainty and clearness."

We will endeavor to give concisely the substance of the story, which, as a recital of facts, seems almost too absurd for belief. For a long time the Jesuits cherished the darling purpose of declaring the dogma of the immaculate conception; and when the ground was thought to be prepared, Pius the Ninth announced it to the world as a dogma of the church. It was coolly received, however, by the great body of Catholics, and especially in France, just where the holy father was most desirous of seeing the effort a success. It was necessary to do something to stir up the peasant world, and officious servants resolved on having a miracle to testify to the dogma.

In the highlands of the Pyrenees there is a miserable, dirty, crooked little town by the name of Lourdes. Its inhabitants are noted for stupidity and ignorance, and do not even speak French, but a dialect of the mountains so coarse and unfinished that it is difficult for any one else to understand them. The priests of this town, most probably supported by the neighboring Bishop of Tarbes, undertook the task in the person of a young and sickly girl, both in mind and body, who discarded the plays of girlhood for certain superstitious prayers, under the teachings of a priest who was preparing for her first communion. One day she went, with two sisters, to a certain rocky cleft, known as the grotto, to gather drift-wood, and while there declared that she had seen a beautiful angelic form, resembling her conception of the Virgin, who simply demanded that a shrine be there erected to her.

The sickly girl became, of course, an object of wonder; and the priests pretended at first to have no confidence in her until she could induce the apparition to perform some miracle. This came in due time, in the form of a fountain gushing from a rock, whose waters would cure the blind, the lame, etc. The next step was for the angelic form to declare its identity, and on its seventeenth appearance, at the earnest entreaties of the girl, according to the Annals of Lourdes, the fair form raised its eyes, extended its arms, and, with eyes shining like the glory of heaven, declared: "I am the immaculate conception!" This did the work. The shrine was built; and two years ago, according to Lasserre, no less than two millions of francs had been expended on it. Hundreds of thousands have visited it yearly; and the loyal "Fraternity of the Immaculate Conception" numbers multitudes of the high and low in France.

During the war it was, of course, comparatively neglected; but last summer and autumn an unseen force gave renewed impulse to pilgrimages, and very soon the white banner of reaction was seen waving in companionship with the papal standard. And this told the story. To increase the enthusiasm, another little book has appeared in Lourdes, entitled the Key of Paradise. It is so incredibly silly and blasphemous that no description can excel itself, from which we give an extract: "Our Savior and Redeemer, Jesus Christ, after he had heard the prayers of those pious souls, appeared to them and said: 'Observe, O my sisters, that I shed for you in the Garden of Gethsemane sixty-two thousand two hundred tears and drops of blood. I received on my sacred body one thousand six hundred and sixty-seven blows, and on my tender cheeks one hundred and ten slaps; on the neck one hundred and seven; on the back three hundred and eighty; on the breast thirty-three, etc. * * * They slapped my mouth thirty times, and spit into my precious face thirty-two times; thirty times they knocked me down, and thirty-eight times dragged me around by my beard. The crown of thorns made three hundred and three holes in my head, and I sighed for your salvation nine hundred groans. From Judgment Hall to Calvary I made three hundred and twenty steps, burdened with the cross.'"

Those who repeat this roll of blasphemy for forty days, with added prayers on the rosary, will receive five acts of mercy—complete absolution from and forgiveness of all their sins, relief from the torments of purgatory, and if they die before their time they will receive all pardon as if they had finished their work, and so on.

This is the Catholicism of France of the present day, which the Jesuit fathers would cherish and encourage by pilgrimages to Lourdes and other shrines, in the vain hope thus to restore the power of the Pope in both France and Italy by the fanaticism of the peasantry. And the noble ladies of the legitimist quarters of Paris carry with them such prayers and guide-books when they undertake their pilgrimages to the shrine of the immaculate conception. And these beastly absurdities are kindly alluded to by a man who still hopes to be King of France, when, in a public proclamation addressed to the nation, he says: "France is awakening and strengthening itself by a great act of faith." One may well ask if the men who sustain this enormity are not mad with fanatical delusions.—*Western Christian Advocate.*

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NEVER mind where you work; care more about how you work. Never mind who sees, if God approves.—*Spurgeon.*

WHEN we are alone we have our thoughts to watch; in the family, our tempers; in company, our tongues.

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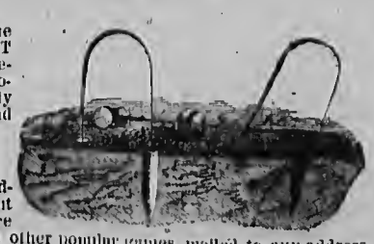
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VOL. 19. NEW ORLEANS, THURSDAY, FEBRUARY 27, 1873. NO. 9.


## News of the Week.

### DOMESTIC.

WASHINGTON, Feb. 20.—*Senate.*—The bill reported by Mr. Carpenter, from the special committee on Louisiana matters, declares the election held on the fourth of last November to be null and void, and reinstates in office the State officers and Legislature who held possession at that time. It further requires a new election to be held for State officers and members of the Legislature on the second Tuesday of next May, and directs William B. Woods, United States circuit judge for Louisiana, to proceed to Louisiana and appoint two citizens of different politics to be State registrars, who shall cause a new registration to be made of all the legally qualified voters of the State, commencing March 18 and ending ten days prior to the date of the election; the said registrars to appoint two supervisors of registration for each parish, except Jefferson and Orleans, for which a greater number are to be appointed, and in each parish registrars are to be divided in politics.

The President is empowered to employ military and naval forces on application of the Governor of the State or United States Circuit Court to carry out the provisions of this act and enforce judicial process. Two hundred thousand dollars is appropriated to defray the expenses of registration and election.

Mr. Vickers, of the Committee on Commerce, asked that that committee be discharged from further consideration as to whether Congress had the power to regulate railroad rates on roads running through two or more States.

*House.*—The bill to adjust the war claims of 1812, wherein Virginia, Tennessee, Maryland, North Carolina and other States have claims aggregating three and five-eighths millions of dollars, was rejected—yeas, 90; nays, 148.

The resolution that a select committee be appointed to impeach Mr. Colfax for his part in the Credit Mobilier complications was defeated—yeas, 105; nays, 109. Messrs. Farnsworth, Porter, Stevens and Smith, Republicans, voted for the resolution.

Resolutions referring the testimony to the Judiciary Committee, with instructions to inquire whether the testimony warrants the impeachment of any officer, were adopted.

MONTGOMERY, Feb. 20.—The rain still continues. The immense rise in the river causes considerable apprehension.

Speaker Parsons and Representative Williams, colored, were arrested to-day by the United States marshal, on the affidavit of Mr. Hunter, charging them with conspiring to prevent an election of a senator on the second Tuesday after the organization of the Legislature. The parties are all Republicans. Parsons and Williams were released on bonds to appear on March 8 for trial, to which time Judge Busteed adjourned the United States court.

SELMA, Feb. 20.—The Alabama river is two inches above the July flood and still rising slowly.

WASHINGTON, Feb. 21.—Whatever report the House Judiciary Committee may make regarding the impeachment of Colfax, it is certain they will not say the evidence is insufficient.

Want of time for the trial can be the only excuse to save him.

The President has abandoned his Southern tour, for the present at least. He thinks important public business to be transacted immediately after the adjournment of Congress would not justify his leaving Washington at the time fixed.

The Louisiana reports and evidence were printed to-day, and make eleven hundred pages.

WASHINGTON, Feb. 22.—The President has called an extra session of the Senate, to convene on the fourth of March.

NEW YORK, Feb. 22.—Four thousand of the United American Mechanics and thirteen councils of the American Protestant Association paraded the streets to-day. There were also other demonstrations.

WASHINGTON, Feb. 24.—The President was at the capitol and had an interview with the Committee on Privileges and Elections. It is said that he urged action to relieve him of the responsibility for Louisiana. He made, it is said, no suggestions, but simply urged legislation.

WASHINGTON, Feb. 25.—Mr. Trumbull is making a terribly denunciatory speech. The question comes up in a peculiar manner, not involving the points at issue, but under the agricultural college bill, the question being that no money should be given to Louisiana, to be held by the usurping government. The discussion will be long, and at present involves Kellogg's government, which Mr. Carpenter asserts, and Mr. Morton admits, in colloquy, could not stand five hours without Federal support; but the discussion will lead to no positive legislation. It is simply a declaration, and the issue is whether Louisiana shall be stricken from the States to which college money is given.

### FOREIGN.

MADRID, Feb. 24.—The excitement is increasing, particularly among working men. Barricades are apprehended.

The Red Republicans are urging extreme measures.

The Carlists are operating and intriguing actively.

The army is dissatisfied. The Reactionists denounce the American minister as officiously active in Spanish politics.

Troops are hurrying to reinforce those operating against the Carlists.

The Carlists are burning the railway stations and bridges.

The fighting in the north is quite severe.

PARIS, February 25.—Advices from Spain received by leading bankers here represent the prospect as gloomy, and say families are leaving the capital and principal cities.

Preliminary elections for a new assembly will probably be held on the third of March, but the assembly will not meet until the twentieth of April.

The Duchess De La Torre, wife of Marshal Serrano, has gone abroad.

## Report on the Louisiana Case.

The New York *Herald* special of February 19 gives a synopsis of the report of the Committee on Privileges and Elections in the Louisiana case. We give the concluding part of the report, as follows:

Your committee have prepared a bill which they believe will insure an honest election, and result in the establishment of a republican form of government in that State, and your committee recommend its passage.

We are aware that ordering an election in a State upon the ground that an election which has been held is void, for fraud, is an exercise of power which ought never to be undertaken by Congress without stern necessity. It will be said that if such a power resides in Congress it may be exercised improperly. This is true. But the same may be said of every power conferred on a government.

The people in adopting the constitution of the United States have seen fit to confer upon the general government authority to guarantee to each of the States a government, republican in form.

This undoubtedly confers the power to determine whether a particular State has a government, and, if so, whether it be republican in form. There is no doubt Congress might to-morrow, as a question of mere power, declare that the government of Massachusetts is not republican in form, and set up in its place a government which it might determine to be republican in form. This would of course be a great abuse of this power. When a judge has jurisdiction to decide a cause, he has as much power to decide it wrong as right, and an erroneous judgment is as valid as any other, unless it be vacated or reversed by competent authority.

In exercising this power Congress ought to act with great caution and prudence. The clamor usually raised by those who are defeated in an election ought not and would not be likely to induce Congress to interfere ordinarily. Even a government elected by fraud, but going quietly into the exercise of power, and submitted to by the great body of the people, may better be left to fill its brief term than be interfered with by Congress. But when the frauds committed are so glaring and widespread as to create public discontent in the State, and the organization of two rival governments threatening civil war, and it being manifest that neither government has been fairly elected, the existence of this power in the national government must be regarded as wise and statutory. It cannot be maintained that a prudent exercise of this power violates the rights of the States, because the States for their own protection and security have conferred the power upon the national government, and this government cannot refuse or neglect to exercise this power, in a proper case, without disregarding the obligation which the constitution has devolved upon it. And we think the melancholy condition of the people of Louisiana, who are substantially in a state of anarchy, makes it the duty of Congress to act in the premises; therefore your committee recommend the adoption of the following resolutions:

*Resolved*, That there is no State government at present existing in the State of Louisiana.

*Resolved*, That neither John Ray nor W. L. McMillen is entitled to a seat in the United States Senate, neither having been elected by the Legislature of the State of Louisiana.

BOARD OF HEALTH.—*Smallpox in New Orleans.*—A regular meeting of the Board of Health was held, Dr. C. B. White, president, in the chair, and Mr. J. S. Walton and Drs. Smythe, Hire, Russell and Mass being present.

The reports of the several sanitary inspectors of the city for the month of January were received and read. All these reports show a greater or less prevalence of smallpox in the city, and its slow but steady increase, particularly among the black people.

Dr. Russell, secretary of the board, submitted a statement showing that 87 cases of smallpox had been reported to the board since the tenth day of February, as follows: February 10, 10 cases; 11, 5 cases; 12, 5 cases; 13, 10 cases; 14, 0 cases; 16, 4 cases; 17, 13 cases; 18, 4 cases; 19, 9 cases; 20, 12 cases; 21, 6 cases. These cases are all in hospital, and more than nine-tenths of them are colored.

He also reported verbally that since the first day of January, 1873, there had been 97 deaths from smallpox in the city, of whom 80 were colored persons and 17 were white persons.

A MAN with a long head is not very apt to be headlong.

A MELODIOUS ATTENDANT—A page of music.

## Domestic Habits of George Washington.

BY J. S. C. ABBOTT.

At the close of George Washington's illustrious administration, in 1796, he retired to Mount Vernon. In a letter to a friend he described the manner in which he there passed his time. He rose with the sun and made preparations for the business of the day.

"By the time I have accomplished these matters," he adds, "breakfast is ready. This being over, I mount my horse and ride round my farms, which employs me till it is time to dress for dinner; at which I rarely miss to see strange faces, come, as they say, out of respect to me. And how different is this from having a few friends at the social board. The usual time of sitting at table, a walk, and tea, bring me within the dawn of candle-light; previous to which, if not prevented by company, I resolve that as soon as the glimmering taper supplies the place of the great luminary, I will retire to my writing-table and acknowledge the letters I have received. Having given you this history of a day, it will serve for a year."

Washington was remarkable for his punctuality. It is said that whenever he made an appointment to meet Congress at noon, he almost invariably passed the door of the hall as the clock was striking twelve. His dining hour was four o'clock. He allowed five minutes for variation in timepieces, and then took his seat at the table, whether his guests had assembled or not. He would often say to late-comers:

"Gentlemen, we are punctual here. My cook never asks whether the company has arrived, but whether the hour has."

In the year 1789 he was in Boston, and appointed eight o'clock in the morning as the hour when he would set out to visit Salem. As the Old South clock was striking eight he was mounting his horse. A cavalry company in Boston had volunteered to escort him to Salem. Not expecting such punctuality, the company did not arrive in season. They put spurs to their horses and overtook Washington just as he was passing Charles river bridge. As the troops came clattering up, Washington said to their commander with a smile:

"Major, I thought you had been too long in my family not to know when it was eight o'clock."

Captain Pease wished to sell General Washington a beautiful span of horses. Five o'clock in the morning was the appointed hour when the general was to examine them at the stable. The captain arrived with his span at a quarter past five. The groom informed him that General Washington was there at five o'clock, but that he had left to meet other engagements. This was in Philadelphia. Captain Pease had to wait a week before he could get another opportunity to exhibit his span.—*Christian Weekly.*

## Chinamen in the West.

The *American Messenger* gives the following interesting account of the efforts of four Christianized Chinamen, who are laboring as colporteurs of the American Tract Society in this country, and whose special aim is to bring their own countrymen to a knowledge of the saving influence of the gospel:

"Chen Chung, recently returned from China, labors among the foothills of the Sierras north of the Central Pacific railroad. Passing to his field he tarried in Sacramento, preached several times, and gathered his people into the school established there by the American Missionary Association. The teacher greatly appreciated this. As she speaks only English, the visit of this interpreter was as a flood of light. Spending a few days at Marysville, he was heartily welcomed by some whom he had formerly instructed in the way of life.

"Directly south of Chen Chung's field Ah Yeung Chak labors. He visits his countrymen in camps, mines, stores and shops, telling them of Jesus, and giving them some of the two hundred publications in Chinese with which he is supplied. His audiences, usually numbering from five to thirty, are much larger than that on the Sabbath.

"Ah For's field is Nevada. He describes a Sunday at a small mining town. An old Chinaman invited him to make his store his headquarters, and bore all his expenses. He preached to thirty-five in the back yard. Some were anxious to hear, he says, 'more than I could endure to talk;' but others had no interest. At the afternoon service, held in an eating-house, one old man asked many questions. He lived at a distance, and wanted books to carry home to read and give to those who, like him, had never heard of Jesus. At the evening service, held in a tailor-shop, two women were present. At Truckee, he says, 'the Chinamen made a high stand for me in the street, that I might preach where many could hear. One man was anxious to hear much. I talked and prayed a long time with him.

"Kung Lum continues to labor in Idaho and eastern Oregon.

"All tell one story: In every place they find some disposed to hear gladly, some indifferent, some who are offended and angered, but within they have a large measure of success, and may well claim the warm sympathy, the earnest prayers and the generous support of American Christians. The heathen are at our doors and the gospel is preached to them."

HOW MANY pens are there in a pint? One p.

## Prayer Meeting Bouquets.

My mother says she always enjoys that prayer meeting the best which is like a bouquet of fresh and fragrant flowers—no two alike, but all tied up together handsomely, and well arranged. She means the prayers, remarks and singing, I suppose. Those who make them, bring each a flower.

One brings something sweet to tell about the love of Christ, perhaps. That is like a sprig of mignonnette or heliotrope. Mother says she prefers these flowers, because of their fragrance. Then, confession of sin, and words of repentance and humility, may be the blue spring violets. Others bring sprays of green, fresh Bible truths, which they have collected—like wreaths of smilax, or delicate-leaved vines. Others contribute roses, carnations, lilies, or wall-flowers, may be; or some young Christian, perhaps, timidly offers a bud or two "from his own experience," as father says. And such a bouquet, well arranged, is the very best of meetings, my mother thinks.

If she is right about it, it seems to me I have attended meetings, occasionally, ornamented with considerably many burdocks and mullein-stocks—where even the hymns sounded as if their stems had all dried up. And I'm thinking some of the "brethren," as father calls them, by the way they speak in meeting, seldom try to pick any flowers to carry in before they start away from home. So they have to take up whatever they chance to find along the road on the way to meeting. Instead of something rare and sweet from their gardens, they pluck and bring in anything that happens to catch the eye. But father says they are "better than nothing to offer," after all; though fresh flowers are so much better, I think, than any common-place, withered ones—found lying in the rut, perhaps, where the one who first gathered them threw them down as he went along. If a flower's a flower, there's some choice in flowers, isn't there?

I wish they could just hear my mother once speaking of Jesus, and "talking religion" in her own way, as she does about home here; it's all white clover-blossoms and mignonnette to me! And when she sometimes steals into my chamber to pray, when she thinks I'm asleep, it's the sweetest white lily I ever saw, floating in the very smoothest cove of the river! Now, if such flowers could only be carried to the weekly prayer meeting a little oftener, I believe I should like to go better than I do.

## Leg Theology.

Rev. J. D. Knox, of Topeka, Kansas, relates the following: Once upon a time two brothers, both members of the Pittsburg Conference of the Methodist Episcopal Church, desired to be sent to the same station in the "Smoky City." Richard, the oldest of the two, a small man, tough, studious, thoughtful, preached good sermons almost invariably, which he himself knew as well as others. He studied more than he visited, and his sermons contained more thought than unction. But James, not quite so intellectual, was more earnest and impassioned in his preaching, and withal a great visitor among his people, which rendered him very popular in his charge. Physically he was well adapted for this work, for he was tall and strong, and could make several "Sabbath day's journeys" any day outside of Sunday. James was sent to the coveted station, whereupon Richard demands of his presiding elder, Rev. Dr. W. Cox, the cause of this preference of the younger to the older. "Can I not preach as well, if not better, than my brother James?" "Yes," replied the honest elder, "but your brother has *more leg theology than you have.*" Thus the matter rested. Years have passed. James has been universally successful in important stations, and while his *pastoral theology* is still equal to a large station, his enthusiasm increases, and his knowledge makes him a workman that needeth not to be ashamed. Richard is making a good presiding elder; but James is good for most any position. Brethren, get "leg theology." Stir yourselves. Brains without legs will fail to accomplish much. Give life to your books, especially God's book. "Visit from house to house," and take Jesus all the time.

TRUTH is a queen who may be said to inhabit her own excellence; who reigns invested with her own native splendor, and who is enthroned in her own grandeur, and upon her own felicity. This queen condescending to reign in the world, for the good of man, our Savior came down from above to establish her empire upon earth. Human reason is not consulted in the establishment of her empire. Relying on herself, on her celestial origin, on her infallible authority, she speaks and demands belief; she publishes her edicts and exacts submission; she holds out to our assent the sublime and incomprehensible union of the most blessed Trinity; she proclaims the God-man, and shows him to us extended on a cross, expiring in ignominy and pain, and calls upon human reason to bow down before this tremendous mystery.—*Bossuet.*

THERE is said to be a man in Cincinnati in possession of such a powerful memory that he is employed by the Humane Society to remember the poor.

THERE is a fine mine of lithographic stone in Talladega county, Alabama, which would be very valuable if properly developed.

## How to Give and How to Accept.

MR. EDITOR: Soon after commencing my year's work at Louisiana Avenue church, to which I had been appointed by our late Conference, a friend in this city, who refuses to allow me to publish his name, offered to supply the Sunday school with our periodicals and song-books in this way: He would pay the subscription needed to supply all the increase of the school from that date in periodicals for the rest of the year. As soon as the school should double its attendance he would give a full set of our new song-book, the Emerald—that is, one for each pupil then in attendance. I submitted his proposition to the school, and they voted to accept it unanimously. The school was already well supplied in papers for the year, and would only need others as its numbers should increase. In thirty days we had occasion to send for thirty-seven additional papers, and now we are ready to receive the Emeralds that were to be given as when we doubled our attendance. I shall buy them before our next meeting; and to prove that we have not "packed" the school in order to get them, we would like to have some staunch Methodist to take us as we are, and renew the above offer. I believe that we can double again, and think we have the teachers and pupils to do it.

In justice to these, it behooves me to say that they have done all the work. Quite a number of new and competent teachers have offered their services, and we have room to redouble again. Who will pay for the papers and the Emeralds the second time this year on the same terms? Are there not some political and commercial reformers that are noisy about the regeneration of the State that could and should aid us?

The Bible is the foundation of our morality, and teaching it to the young strips corruption of her principal strength, and the elements of reform are the agencies that thus teach it. Through them we strip vice of those triumphs that of late have been so calamitous to honest men and disastrous to the State. The consciousness of promoting these is reward enough for my friend who has been so liberal, as well as the teachers and pupils who have accepted it, and will, I hope, make it efficient.

They all have my thanks, however, and shall have my prayers.

J. SHELTON WHITE, P. C.,
Louisiana Avenue Church.

NEW ORLEANS, La., Feb. 24, 1873.

## Conference Minutes.

MR. EDITOR: There are a few errors in our recently-published Minutes which I wish to correct through the ADVOCATE. In my report, as treasurer of the Board of Missions of the Louisiana Conference, there is an omission, in the list of "credits," of this item: "Cards to be collected, of anniversary, $168." (See ADVOCATE of January 23.) As it is, the column foots up just this amount less than the figures given. This is not my mistake.

In the table of "miscellaneous collections" Baton Rouge is not named; but $800 for church repairs and $200 for parsonage reported from this station is credited to "Plaquemine and Grosse Tete." As we have no place in our blanks for "total collected for all purposes," I am at a loss to know where the secretary gets this item. For example, Carondelet street foots up $10,030.51. Now, taking all the reports from this church, as found in the Minutes, the sum falls far below this figure. I suppose that total includes sexton-hire, gas, coal, insurance, and indeed every item for which money was raised during the year, and that the pastor furnished the secretary with this aggregate. I don't object to such an item as "total collected"—rather like it—but think a plan should be adopted by which all the charges could have a full credit of this kind. According to this plan the report for Baton Rouge would be:

| | |
|---|---|
| Amount paid pastor | $1,600 00 |
| Collected for missions | 125 00 |
| Collected for superannuates, etc. | 84 00 |
| Collected for Bishops | 20 00 |
| Collected for Sabbath school | 84 75 |
| Collected for church repairs | 800 00 |
| Collected for parsonage | 200 00 |
| Collected for contingent expenses | 202 20 |
| Total collected for all purposes | $3,095 95 |

I think this correction and explanation due to this church and to myself. Yours, etc.,

A. E. GOODWYN.

## The Monstrosity of Monstrosities.

MR. EDITOR: The doctrine of transubstantiation, as taught by the Roman Catholic Church, not only stultifies and renders worthless the human senses as means of evidence and information; but, sir, if it be true, the Lord God of heaven has revealed himself to man in prophecy and precept, amid the thunders of Sinai, the sweat of the garden, the blood of the cross, the gloom of the grave and the glory of the resurrection only to make the race of man a race of cannibals. If the bread and wine of the sacrament be the real body and blood of Jesus, and we eat thereof, we are nothing more, nothing less than cannibals; for 'tis cannibalism to eat human flesh and to drink human blood.

B. F. WHITE.

FRANKLIN, La., February 4, 1873.

SHUCKS for mattress-making in Memphis are ordered from Indiana—wasted in Tennessee, Mississippi, Arkansas and Louisiana. So says the *Southern Farmer.*

A WRITER says that a hard wooden surface, polished and kept clean, is the safest, coolest, best and healthiest horse collar ever used.

## A Desirable Work.

The following extract from the *Western Methodist* is good news to us. We want just such a book as Bro. Patterson is preparing. The *Western* says:

Methodists expend large sums of money annually in building and repairing churches, and for the most part the work done is satisfactory—our new houses of worship are comfortable and attractive. But in too many instances they are seriously defective, offensive to good taste, as well as objectionable in other respects of greater importance. In some cases they have cost money far beyond their value. There is great need of a manual of church architecture suited to the genius of Methodism, which ought to be shown in our sacred buildings as well as in other forms. We are glad to announce that the Rev. W. M. Patterson, of the Memphis Conference, is preparing for the press a book of this kind—a treatise on churches, schoolhouses and parsonages. It is designed to furnish such information, including plans, drawings, specifications, contracts, etc., for each class of buildings, as our brethren need in carrying forward successfully these important interests of the church. This book, when published, will meet a long-felt and often-expressed want of Southern Methodism, and will, we think, give a fresh impetus to building, remodeling and repairing throughout the connection. The preparation of this work has been sanctioned by some of our Bishops and leading ministers and laymen—all, in fact, to whom the subject has been submitted. For our own part, we are free to say that we do not know any one so well qualified as Bro. Patterson to prepare a manual such as is proposed, and the work, we hope, will be ready for the press at an early day.

## A Good Opportunity.

Last year the Summit District Conference resolved to raise funds to purchase a home for Rev. Joseph Nicholson, and a committee was appointed to carry the resolution into effect. We learn that Bro. Nicholson has a home in view at Ocean Springs, which will cost $1,500. Of this amount a generous friend has pledged $500, leaving $1,000 yet to be raised. Will the brethren of the Summit district and others now come forward and meet this balance? As you "have begun to be forward a year ago, now, therefore, perform the doing of it; that as there was a readiness to will, so there may be a performance also out of that which ye have." Any money raised or contributed by that committee or by others, if forwarded to R. J. Harp, will be immediately applied to the payment of the $1,000. The property has been secured, and is now occupied by Bro. Nicholson, but this balance must be raised at an early day. The following are the gentlemen appointed on the committee by the Summit District Conference: V. J. Wroten, Robert Babington, John Ballard, William H. Tillery, R. K. Felder, David Metlee, James H. Muse, J. W. Sandell, C. S. Stewart and G. T. Vickers.

## Full Credit.

MR. EDITOR: I wish my district to have full credit for all that it did last year for me. As our form of report does not cover all, permit me, through the ADVOCATE, to report as follows:

| | |
|---|---|
| Amount of quarterage paid, as per Minutes | $352 00 |
| Presents in gold | 5 00 |
| Presents in greenbacks | 15 00 |
| Traveling expenses | 122 00 |
| Free tickets on stage and boats | 77 00 |
| Presents in clothing | 3 00 |
| Whole amount | $574 00 |

B. F. WHITE.

FEBRUARY 14, 1873.

A ROMISH CATECHISM CORRECTED.—Keenan's Controversial Catechism, which was widely circulated in Ireland, under high ecclesiastical sanction, two or three years ago, had in its original form the following question and answer: "Question. Must not the Catholics believe the Pope in himself to be infallible? Answer. This is a Protestant invention; it is no article of the Catholic faith; no decision of the popes can oblige under pain of heresy, unless it be received and enforced by the teaching body—that is, by the bishops of the church." Since the promulgation of the dogma this catechism has been carefully altered, the questions on the same page being spread out so as to conceal the fact that one question and answer have been expunged. Only a few copies are in existence with the above quotation in them, the rest having been bought up and destroyed.

DEATH OF A MINISTER.—We announce, with sincere regret, that Rev. J. R. Danforth died of consumption, in the city of Macon, on the fourth of February. Our acquaintance with the deceased was not intimate, but sufficiently familiar to satisfy us of his deep humility and profound piety. He was one of the earliest graduates of Emory College. He traveled for several years as a member of the Georgia Conference, but has devoted his life mainly to teaching and the labors of a local preacher. His end was perfect peace.—*Southern Christian Advocate.*

NATIVE TUNES. The Lucknow Indian *Witness* pronounces the use of native in preference to European tunes.

THE FEAST OF IMAGINATION.—Having no dinner, but reading a cookery-book.

The Christian Advocate.

THURSDAY, FEBRUARY 27, 1873.

OBEDIENCE.

"The cup which my Father hath given me, shall I not drink it?"

Do ye not know, do ye not feel,
How much of earthly taint
Lingers around the human heart,
And makes the spirit faint?

How many a foolish, wrong desire
Doth lead the mind astray,
In the wide search for happiness
Far from the narrow way?

And even when the light of joy
Is beaming o'er the heart,
How few are guided by its rays
To choose the better part?

No! we forget, when all around
Is smooth and bright and fair,
The Being who bestows the good,
And makes us all his care.

Ay! oftentimes forget, until
He who is wise and just
Sends down his messengers of grief
To prove our love and trust.

Then not for us—oh! not for us
To say what should be given,
By him who knows how much we need,
To turn our hearts to heaven.

## Repentance.

MR. EDITOR: How often have we heard sage and reverend expounders of holy writ assert that repentance is "godly sorrow." Let us see if this be so. When we dive into the depths of research we find quite true an old adage which goes somewhat thus: "Doctors will differ." Doctors of divinity do most assuredly differ, and that widely too, on the subject of repentance.

Mr. Wesley says that it is "conviction or self-knowledge," and evidently makes "godly sorrow" succeed this conviction.—Sermon on Mark 1, 15, 11, 1-7.

Mr. Watson says: "Taken in a religious sense, it signifies conviction of sin and sorrow for it." Thus we see that he makes it consist of conviction and godly sorrow together.—See Biblical Dictionary on the word repentance.

Dr. Ralston makes repentance consist of "godly sorrow" and reformation, "godly sorrow" being the first and reformation the second part of it.—Elements of Divinity, page 391.

Dr. George Smith says of evangelical repentance that it "results from a 'godly sorrow.'" However, the doctor's language is a little obscure on this point.—Elements of Divinity, page 291.

Dr. William Winans, formerly of our Conference, is very clear on this subject, and, we think, most conclusively shows that repentance is neither conviction nor "godly sorrow," but the result of both. It must therefore be reformation, according to him.—Discourses, page 498.

Here are the schemes of five theologians of our own church, and nearly all are different in their very nature. Two—Drs. Smith and Winans—agree, or at least seem to. Now comes the question: "Who is right and who is wrong?" Let us examine these schemes in the light of reason and the more glorious light of revelation.

1. Repentance is not conviction, Mr. Wesley's *dictum* to the contrary notwithstanding. Conviction is a realization of the wickedness, extreme wickedness, of a man's own nature. He, the silly slave of satan, with his moral vision dimmed by inherent corruption, and still further blinded by the glaring scintillations of joy-promising indulgence, has wandered recklessly on down the broad highway of sin, which winds along the crumbling brink, descending down to hell eternal. Although damnation's hissing billows of flame have long rolled angrily beneath his feet, he has seen them not. Although the dread Cimmerian future, with its ghostly horrors, oft portended, has been lying before him, the dark and lowering cloud has been hid by the glare of indulgence. Thus he has been blindly rushing on down toward hell, until now the Spirit of God, operating through the power of the word or the thunder of the gospel, awakens him to a realization of his true condition. Now he turns his eyes from the dazzling glare of vice and gazes at himself.

"O wad some power the giftie gie us
To see ourse'l's as ithers see us."

He sees himself as others see him, yea, as God sees him, just as he is—a vilely-polluted sinner, just fit for the "damnation of hell." Hell beneath him yells yawningly, and hisses hungrily for him—its rightful prey—while the lowering clouds of vengeance divine are spread above him. Sin is so black, his nature so polluted, and his mount of crimes so towering that he keenly realizes the awful extremity of his condition. This is conviction, but not repentance; for many have gone thus far, and yet were never saved. This is the work of God in us by his eternal Spirit. If this were repentance it were folly to exhort men to repent, as the word of the all-wise God often does, for it would be exhorting them to do what it were impossible for them to do. It would be indeing men to attempt to do what God alone can do. Conviction is not repentance; however, it is an indispensable antecedent thereto.

2. Repentance is not godly sorrow. This is always preceded by conviction. It is a deep and heartfelt sorrow for sin, arising from an earnest abomination thereof, together with a consideration of the goodness of God. He sees that sin has brought him into this awful condition. He considers sin as his enemy, and most earnestly abominates the monster. He considers the goodness of God, to whom sin has made him so ungrateful. He earnestly sorrows that he has so vilely offended so beneficent a God. Then it is that his eyes are bathed with floods of grief, and his heart, all anguish-torn, breaks forth, in the language of apostasy to the oft-rejected "Spirit of Life:"

"I hate the sins that made thee mourn,
And drove thee from my breast."

Then he is truly a mourner, but not necessarily a penitent. I like the old term mourner, for we know what we assert to be true when we say a man is a mourner. But when we say he is a penitent we are not so sure of it, by any means. This is what Mr. Wesley calls "suitable affection," and such it most certainly is. But this is not repentance. Dr. Winans very truly says: "Unless cause and effect are identical, unless the agent and his work be the same thing, or unless St. Paul either misunderstood or misrepresented the matter, 'godly sorrow' is neither in whole nor in part the repentance required in the gospel, for he expressly declares, 'Godly sorrow worketh repentance to salvation, not to be repented of.'"—Discourses, page 498.

If, as Dr. Ralston contends, "godly sorrow" is a part of evangelical repentance, or "repentance to salvation," as St. Paul styles it in Second Corinthians vii, 10 (and what have we to do with any other kind?) then a part of repentance "worketh repentance," or the whole of it. If a part works the whole—as the whole is composed of all the parts, none left out—then, as a matter of course, that part works itself; and if this be so, cause and effect are identical, and the grand foundation of all philosophy is overturned. But the doctor tries, it seems, to get out of the dilemma by saying that "'godly sorrow' is repentance begun," while "reformation" is "repentance completed." Then, as a matter of course, it necessarily follows that "godly sorrow" is in itself never completed, and "reformation" or "repentance completed" is never begun. How can anything be completed that was never begun? But the doctor again says, and that most truly too: "No repentance is 'repentance to salvation' till it is completed." What have we here, or what had the doctor in his treatise, to do with any other kind of repentance; for this alone is the repentance of the New Testament. This alone is what is meant when "God * * * commandeth all men everywhere to repent." Whatever it may be named, whether it be "repentance to salvation," "repentance toward God," or even "repentance completed," it is the same thing; which repentance, most assuredly, is not "godly sorrow" nor conviction. So say Drs. Winans and Smith—also, though inconsistently, Dr. Ralston, but greater than all, St. Paul, who plainly says that "godly sorrow worketh repentance to salvation." We know that in common parlance repentance means sorrow; but the language of revelation and theology is not common parlance; it is sublime parlance.

A primary meaning of repentance is a *change*. This we see by consulting those passages of holy writ which speak of God repenting. Such are Genesis vi, 6, Exodus xxxii, 14, and many others. God cannot sorrow, but is only represented in these passages as changing his action or course of dealing with man, to suit the varying circumstances of that changeful creature. Repentance, then, is reformation; not merely an outward reformation of life or conduct, which, however, is included, but a deep and earnest reformation of heart—a turning of the soul from sin, an action unseen save by the omnipresent Eye divine. By conviction we see the "sinfulness of sin" and our awful condition, by "godly sorrow" we loathe and mourn over it, and by repentance we turn from it. It is closely allied to saving faith, which is a turning to God. This repentance, or turning from sin, followed by faith, or turning to God, is what St. Paul meant when he said of the Gentiles "that they should repent and turn to God;" and what Jesus meant when he said: "Repent, ye, and believe the gospel." St. Paul speaks in his address to the elders of Ephesus, Acts xx, 21, of "repentance toward God," which, we think, hints strongly at *turning;* for if we turn from sin we must necessarily turn to God. Indeed the tenor of the New Testament seems to imply that this is the meaning of repentance. So if we cannot claim a demonstration of this truth we do most strenuously contend that the *onus probandi* is in favor of it. Repentance is neither conviction nor godly sorrow.

H. WALTER FEATHERSTUN.

ROLLING FORK, Miss., Feb. 9, 1873.

## The Pastor's Welcome.

MR. EDITOR: There are some things connected with the pastoral work which are little in themselves, but of great value to the pastor. Our itinerant system of supplying the churches with pastors makes it necessary for the preachers to enter into new fields of labor, and to minister to congregations of strangers. This is often embarrassing to the preacher, and his embarrassment will be increased or diminished in proportion to the coldness or warmth of his reception on the part of the members of the church. Although he is duly appointed to minister to that particular congregation and feed that particular flock, he knows not the names, faces or spiritual wants of those to whom he would communicate in holy things. He is fortunate if he finds there an acquaintance who knows his duty and will do it, and assist him in making the acquaintance of the people. But to do this something more than a formal introduction is necessary; therefore a free, unreserved communication of names, residences and spiritual relations is desirable. To see the faces and be told the names of many persons at the same time is to know really very little about any of them, and that to be soon forgotten with regard to most of them. The experience of many will verify this assertion.

The preacher's hearers have the advantage of him in regard to recognition. Having heard him preach, they will readily recognize him when they meet again. The members of the church will know their pastor, but he may not know them. They may think he knows them, and wait for his recognition. This is probably the cause of many occupying a kind of reserve toward their minister; but it ought not to be so. The members ought to feel assured that he is anxious to know them and converse with them; that it is a part of his business, and a pleasure to him to perform it. It is his duty to visit the members of his charge, and it does his soul good to know that they want him. Therefore they should tell him where they live and invite him to their place of residence, and not take it for granted that he knows all this, and will visit them anyway. This plan would make the path straight for the pastor and his flock, and a mutual blessing would accompany them. The kind reception of the minister is an evidence of desire for the success of the cause in which he is engaged, and a willingness to aid in advancing that cause. These things may seem trifling to those who have not properly considered them, but they have their significance. The want of attention to things of this sort has brought sadness to many faithful preachers of the gospel. There are such words as politeness and courtesy to complete the record of Christian conduct, and they come in beautifully for the purposes alluded to in this connection. Let us all remember this and try to improve in these little things.

S.

## Impressions.

MR. EDITOR: I have just read that able, very learned and exhaustive discussion between Messrs. Ditzler and Wilkes on the subjects of infant baptism, baptism for the remission of sins, and baptism by pouring and sprinkling, and do not propose a review or a criticism, but simply wish to tell my Christian brethren what impression is left on my own mind—not originated, for that has been done long ago, but more fully confirmed—viz.:

1. That it is not known what action is indispensably necessary to constitute water baptism. (Of course baptism is consecration to God through Christ, and the application of water to the person is the outward and visible sign of the inward and spiritual grace given to us, etc.) But what action is necessary to baptism is the question that is not settled, and will not be until more divine light shines on the subject.

2. And if it were known it would be a great calamity to the cause of Christ, for there are tens of thousands, who are now respectable church-members, who are making some progress and somewhat strengthening the cause, who would be uncharched, and so chagrined that they would never more affiliate with the church of God, and might thereby make shipwreck and be lost. Not only that, but establish and foster that one thing more to be dreaded than heathenism itself—one church, when the last hope of religious or civil liberty would take its everlasting flight.

3. Who can think that he who foreknew all things, and is too wise to err and too kind to trifle with poor accountable creatures, would leave so important a matter for an occasion to carnal men to exercise their fancies, caprices, prejudices and passions, embodied in bitter controversies, excommunications, anathemas, and persecutions unto imprisonment, bonds and death for a thousand? Who? And at the same time raising up multitudes of branches of his church, or sects—denominations, if you please—who go forth in the spirit and power of Elijah, not counting their lives dear unto themselves, who have well-nigh filled the earth with the knowledge of God; and verily in another century, at the present rate, will have evangelized all the earth and converted the very last heathen unto God and his Christ, and whose blessing is undoubtedly on them all, inasmuch as they do prosper, multiply, spend and are spent for the one only purpose, namely: to glorify God and save poor sinners. Can any man think that all these sects are wrong but one? that God blesses them so much, honors their labors so highly—as no one can deny that he does—and all wrong?

4. I am happy that there is a branch of God's church in which I and my five-year-old child can live and be baptized and take the holy communion every month together; and although there is no express command therennto, yet God's blessing is on us in so doing. I am glad that my brother Christian who thinks he ought not to do as I do has the same liberty that I enjoy, and as many of our Heavenly Father's smiles and blessings as there are for me. I am glad that I cannot make him think as I think, for I am not to be trusted with such power, neither is any man or company of men on the earth. No, God forbid the day of one churchism again till all sin is destroyed. "Brethren, let us live and let live." "Let not Ephraim vex Judah, nor Judah envy Ephraim." I cannot spare one of God's blood-bought, blood-washed churches on earth; no, not even the Romish Church. But let all the brethren and churches be courteous and kind, yea, charitable to one another.

J. W. JORDAN.

GREENVILLE, Alabama.

## Letter from England.

MR. EDITOR: The Pope has been addressing children, and he has the knack of adapting himself to those whom he addresses. He tells the little ones that he thinks the bodies of the Apostles Philip and James have recently been discovered in the Church of the Holy Apostles. The Romish Bishop of Birmingham, at the annual reunion of the Romanists of that town, said that in England two points had to be secured before Catholics could enjoy liberty—entire control over the religious education of their poor children, and religious privileges for their poor in the workhouses and gaols of the country; and Archbishop Manning, at the opening meeting of the Sheffield Catholic Association, advised this organization of voters to concentrate the power of Romish electors, and suggested that in regard to the religious difficulty in education money should be given to the managers of each school, leaving them to determine the question of religious instruction. The Catholic Union of Ireland, which includes a great number of the Romish nobility, prelacy, gentry and clergy of the country, has prepared and forwarded to Mr. Gladstone an elaborate statement in favor of denominational education. So much for popery.

Anglicanism is not tranquil. Its ecclesiastical waters have been in a ferment for some time, and are not likely soon to be halcyon. Dean Stanley has been appointed select preacher at Oxford, and in consequence Dean Goulburn has resigned his select preachership at the same university, assigning as his reason for doing so that Dean Stanley's teaching is subversive of revealed religion. Dr. Pusey has been at death's door at Geneva, but he is now convalescing. Canon Liddon, the eloquent London preacher of the Established Church, in a lecture at St. Paul's cathedral, on Jesus Christ and Buddha, said it was impossible not to recognize in the founder of Buddhism one of the most interesting and beautiful figures in the annals of paganism.

A movement has been started among the Wesleyans to obtain a decisive vote of the Conference to hold its sittings in London every seven years. And it is reported that £120,000 have been offered for the Wesleyan Mission House, Centenary Hall building, and site in Bishopgate street, London.

Lord Lytton, the Dumas of English literature; Dr. Stephon Lushington, the distinguished lawyer and legal authority; John Fernley, Esq., a wealthy and liberal Methodist layman, who recently erected a building and endowed it for the benefit of Methodist preachers' daughters, and a lectureship in connection with the English Wesleyan Conference; the Hon. and Rev. Baptist Noel, the aristocratic and distinguished Baptist minister, and the Rev. Daniel Macafee, for many years one of the most prominent, able, popular and influential ministers of the Irish Wesleyan Church, have all died during the past few days. Mr. Noel was seventy-four, Mr. Macafee eighty-one, and Dr. Lushington ninety-one. Men of all professions and of all grades in social life die. So do eminent ministers of the gospel. Passing away is the fixed and universal law in reference to all earthly life.

OBSERVER.

JANUARY 30, 1873.

## Mexican Mission, M. E. Church.

We take the following account of a farewell meeting from the New York *Christian Advocate* of February 13. The occasion has for us an interest in view of our own undertaking in the same field. The New York *Advocate* says:

This mission may be regarded as fairly opened. Bishop Haven has been some time on the ground, and important intelligence is soon expected from him, if we correctly interpret some foreshadowings. In addition, Dr. Butler, with his family, is on the way to Vera Cruz, thence to the City of Mexico. At the request of the New York preachers' meeting, a public meeting was held in the Seventh Street church, on the evening of the fourth instant, to say "good-by." To the regret of many who desired to attend, the hour came with a severe rain; yet a large congregation gathered. Bishop Harris presided. The Scriptures and hymn were read by Dr. Woodruff, and prayer was offered by Rev. J. Parker, the pastor of the church. Bishop Harris stated that Dr. Butler went out in 1856 to organize the mission in India, and after years of service returned, and at the bidding of the church was going a second time, and that his errand now is to open and organize our mission in Mexico. It was to himself, and would be to all present, a great pleasure that he was now to introduce Bishop Simpson as the first speaker.

Bishop Simpson gave a full and most interesting delineation of the reasons which have led our church to enter Mexico, but as we expect to give the entire speech to our readers next week we will give no outline. If the Bishop had no previous reputation as a commanding platform speaker, that one address would have given it to him.

The address of Dr. Butler was brief but admirable. He spoke of his past relation to Mexican evangelism as one of the secretaries of the American and Foreign Christian Union, and his oft-repeated desire that the work might go forward on a union basis. Events clearly providential have indicated to our church its duty to move denominationally and *at once*. He fully adopted Bishop Simpson's declarations of catholicity. He was going to help all—to hinder none who work for the Master. His dearly-loved friend, Dr. Riley, the honored instrument of the precious work in Mexico, was present, and without doubt knew and appreciated the spirit in which the speaker would go. The doctor made an earnest plea to be remembered in the prayers of all present.

A stanza of the missionary hymn was sung, and Bishop Harris called Dr. Butler to lead in prayer, and Dr. Eddy to offer special prayer for the missionary and his family. There were marked manifestations of the divine presence during the season of supplication.

Bishop Harris called to the platform Dr. Riley, who gave a thrilling, electrical talk. He said that when the telegram announced the death of the noble Manuel Aguas, he turned to the Methodist Episcopal Church and in his heart desired the sending of Dr. Butler. He welcomed his accession to the ranks of Mexican evangelization, and felt that in him the congregations of "the Church of Jesus" would have a proved and tried friend. He then spoke for Mexico in tones and words thrilling all hearts. After the close of the exercises many lingered for nearly an hour, saying words of affectionate parting to Dr. Butler and wife.

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DR. HALL assails the idea that men rest by doing nothing: He says the only healthful rest is to be busy. Men of force and industry everywhere say: "It is the hardest thing in the world to do nothing."

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A GERMAN MUSICIAN has discovered that the tone of a violin can be greatly improved by immersing the instrument in lager-beer, and leaving it there until it becomes thoroughly saturated.

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IF YOU come to the Holy Scripture with growth in grace, and with aspirations for yet higher attainments, the book grows with you, grows upon you.—*Spurgeon.*

## Prayer for Healing.

A REMARKABLE CASE.

President Finney sends us from Oberlin the statement of a remarkable case of recovery from confirmed invalidism of the wife of Rev. D. R. Miller, of that place, the essential part of which we publish below. Concerning it Mr. Finney himself says:

"Mrs. Miller is the wife of a Congregational minister and a lady of unquestionable veracity. However the fact of her healing is to be accounted for, her story is, no doubt, worthy of entire confidence, as we have known her for years as a lame, suffering invalid, and now see her in our midst in sound health. This instantaneous restoration will be accounted for by different persons in different ways. Mrs. Miller and those who were present regard the healing as supernatural and a direct answer to prayer. The facts must speak for themselves. Why should not the sick be healed in answer to the prayer of faith? Unbelief can discredit them, but faith sees nothing incredible in such facts as are stated by Mrs. Miller. My object in this note is not, however, to express an opinion in regard to the power that healed her, but to certify her good character for intelligence and veracity, and also that of the signers of the accompanying certificates."

Mrs. Miller's statement is accompanied by the certificates of relatives and other well-known and reliable members of the First church at Oberlin, fully vouching for the correctness of the facts set forth, but our space will allow us to give only the simple abridged statement of Mrs. Miller, as made in a letter to her pastor:

"From my parents I inherited a constitution subject to a chronic form of rheumatism. In early life I was attacked with rheumatic weaknesses and pains, which affected my whole system. For nearly forty years I was subject to more or less suffering from this cause, sometimes unable to attend meeting for months at a time. For seven years, until the last three months, I have been unable to get about without the aid of crutch or staff, generally both. I have used many liniments and remedies, but with no permanently good result. I have been a Christian from early life, but last spring, in our revival, I received a spiritual refreshing from the Lord, which gave a new impulse to my faith. Since then my religion has been a new life to me. Last summer several of us Christian sisters were in the habit of spending short seasons of prayer together, that the Lord would send us a pastor. Some of our number had read the narrative of Dorothea Trudel, and had spoken to me on the subject of healing in answer to prayer. My faith had not then risen to this elevation. I had, in fact, accepted what I supposed to be the will of God, and made up my mind to be a lame and suffering invalid the rest of my life. I had long since ceased to use remedies for the restoration of my health, and had not even thought of praying in regard to it, for I regarded it as the will of God that I should suffer in silent submission. Notwithstanding what had been said to me, I remained in this opinion and in this attitude until the twenty-sixth day of September last, when several ladies met at our house, by appointment, for a prayer meeting. I had been growing worse for some time, and was at that time unable to get out to attend a meeting. I was suffering much pain that afternoon; indeed I was hardly able to be out of my bed. Up to this time none of the sisters who had conversed with me about the subject of healing by faith had been able to tell me anything from their own experience. That afternoon one lady was present who could speak to me from her own experience of being healed in answer to the prayer of faith. She related several striking instances in which her prayers had been answered in the removal of divers forms of disease to which she was subject. She also repeated a number of passages of Scripture, which clearly justified the expectation of being healed in answer to the prayer of faith. She also said that Jesus had shown her that he was just as ready to heal diseases now as he was when on earth, that such healing was expressly promised in Scripture, in answer to the prayer of faith, and that it was nowhere taken back. These facts, reasonings and passages of Scripture made a deep impression on my mind, and for the first time I found myself able to believe that Jesus would heal me in answer to prayer. She asked me if I could join my faith with hers and ask for present healing. I told her I felt that I could. We then knelt and called upon the Lord. She offered a mighty prayer to God, and I followed. While she was leading in prayer I felt a quickening in my whole being, whereupon my pain subsided, and when we rose from prayer I felt that a great change had come over me—that I was cured. I found that I could walk without my staff or crutch, or any assistance from any one. Since then my pains have never returned; I have more than my youthful vigor; I walk with more ease and rapidity than I ever did in my life, and I never felt so fresh and young as I now do, at the age of fifty-two.

"Now the hundred and third Psalm is my Psalm, and my youth is more than renewed, like the eagle's. I cannot express the constant joy of my heart for the wonderful healing of my soul and body. I feel as if I was every whit made whole."—*Advance.*

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A CLUB of farmers in Worthington, Minnesota, will in the spring plant several barrels of seed of the cotton-wood, locust, elder, soft maple and other trees of rapid growth.

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BE NOT ashamed because of your guiltiness. Necessity should not blush to beg. You are in the utmost want of Christ; therefore knock and cry.—*Rutherford.*

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EVERY path that leads to heaven is trodden by willing feet. No one is ever driven to paradise.

## OBITUARIES.

DIED, in Greene county, Alabama, January 22, 1873, Sister OCTAVIA L. FOSTER, youngest child of William H. and E. Foster, in the twenty-seventh year of her age.

She embraced religion and joined the Methodist Episcopal Church South in 1856, and lived an exemplary Christian until her death. Some time last year it became apparent that she was going into consumption. She took a trip up into the mountains of Jefferson, came back in the fall, not improved much, if any. She declined rapidly the last month. When the last hour came she was fully prepared. Her end was peaceful.

Thus star by star declines,
Till all are passed away;
As morning high and higher shines
To pure and perfect day,
Nor sink those stars in empty night,
But hide themselves in heaven's own light.

J. W. MCCANN.

MEMOIR.

The subject of this notice, DANIEL NEWTON, was born in 1812, in the State of North Carolina. When about twenty-one years of age he emigrated to this State and located in the parish of St. Helena. In the same parish he was united to Miss N. Wright in the holy bonds of matrimony, in 1837. Soon after he made a public profession of religion and united with the people of God in church fellowship. I have heard him speak exultingly of its bright conversion. So palpable and powerful was the change of heart then realized that in all his after Christian experience there remained no margin for questioning its genuineness.

Having elected the law for his vocation, he was admitted to the bar in 1845, in which profession he acquired an honorable and distinguished position in the community in which he practiced. In 1848 he settled in Morehouse parish, where he lived until his demise, which took place December 18, 1872. His son, in a note giving me the date of his birth, marriage, etc., says:

"Having been with him almost constantly for several years, I cannot forbear asserting that he was the kindest husband and the most indulgent father I ever knew, and in all things exemplifying a Christian character the most estimable, displaying those Christian virtues which shone forth in every act of his life."

For several years previous to his death he was much confined to his room, and endured untold suffering, but always expressed himself resigned to the will of God.

From the time I became his pastor I visited him frequently, which afforded abundant opportunity for entering into his Christian experience. The evidence furnished satisfied me that his religion was not a cunningly-devised fable, but a deep-settled conviction of the truth as it is in Jesus, and a conscientious knowledge that he was born not of the flesh nor of the will of man, but of God. Inquiring into his spiritual state at one time, he said: "I do not feel as happy as I desire, yet on the promise of the Redeemer I hang by stubborn faith." The last visit I made him proved a spiritual feast to my own soul; and so confidently did I feel that the blessed Savior would give his servant a clear sunset, and at even-tide shed a luster of glory and radiance of light upon his soul, that I said to him: "Bro. Newton, God will pour a flood of glory into your soul before you reach the brink of the river." And so it came to pass. An eye-witness assured me that a more triumphant departure was never seen. He expired with hallelujahs upon his lips and glory floating through every aisle of his spiritual nature.

Thus passed away Daniel Newton, in the sixtieth year of his age, leaving two daughters and two sons to mourn their loss. But they sorrow not as those who have no hope, for, believing that Jesus died and rose again, their father, who sleeps in Jesus, will God bring with him. That Heaven's richest benisons may be liberally bestowed upon the dear children, especially upon his two unmarried daughters, who seemed to share more tenderly affection's nearest touch of a dying father's love, is the prayer of one who will ever fondly cherish the memory of the departed.

M. C. MANLY.

## Husband and Wife.

Did you ever hear the word "husband" explained? It means literally "the head of the house," the support of it, the person who keeps it together, as a band keeps together a sheaf of corn. There are many married men who are not husbands, because they are not the band of the house. Truly, in many cases, the wife is the husband; for oftentimes it is she who, by her prudence and thrift and economy, keeps the house together. The married man who, by his dissolute habits, strips his house of all comfort is not a husband; in a legal sense he is, but in no other; for he is not a *house-band;* instead of keeping things together, he scatters them among the pawnbrokers.

And now let us see whether the word "wife" has not a lesson too. It literally means a weaver. The wife is the person who weaves. Before our great cotton and cloth factories arose, one of the principal employments in every house was the fabrication of clothing; every family made its own. The wool was spun into thread by the girls, who were therefore called *spinsters;* the thread was woven into cloth by their mother, who accordingly was called the weaver, or the wife; and another remnant of this old truth was discovered in the word "heirloom," applied to any old piece of furniture which had come down to use from our ancestors, and which, though it may be a chair or bed, shows that a loom was once a most important article in every house. Thus the word "wife" means weaver; and, as Trench well remarks, "in the word itself is wrapped up a hint of earnest, in-door, stay-at-home occupations, as being fitted for her who bears this name."

The Christian Advocate.

THURSDAY, FEBRUARY 27, 1873.

### TIRED MOTHERS.

BY MRS. ALBERT SMITH.

A little fellow leans upon yoor knee—
Your tired knee that has so much to bear;
A child's dear eyes are looking lovingly
From underneath a thatch of tangled hair.
Perhaps you do not heed the velvet touch
Of warm, moist fingers, folding yoors so tight;
You do not prize this blessing overmuch—
Yoo almost are too tired to pray to-night.

But it is a blessedness. A year ago
I did not see it as I do to-day—
We are so dull and thankless, and too slow
To catch the sonshine till it slips away.
And now it seems surpassing strange to me
That, while I wore the badge of motherhood,
I did not kiss more oft and tenderly
The little child that brought me only good.

And if, some night when you sit down to rest,
You miss this elbow from yoor tired knee,
This restless, curling head from off yoor breast,
This lisping tongue that chatters constantly;
If from your own the dimpled hands had slipped,
And ne'er would nestle in your palm again;
If the white feet into the grave had tripped,
I could not blame you for yoor heartache then.

I wonder so that mothers ever fret
At little children clinging to their gown,
Or that the footprints, when the days are wet,
Are ever black enough to make them frown.
If I could find a little muddy boot
Or cap or jacket on my chamber door;
If I could kiss a rosy, restless foot,
And hear its patter in my home once more;

If I could mend a broken cart to-day,
To-morrow make a kite to reach the sky—
There is no woman in God's world could say
She was more blissfully content than I.
But, ah! the dainty pillow next my own
Is never rumpled by a shining head—
My singing birdling from its nest is flown.

*The Aldine.*

## Unbelief Seeks a Sign from Heaven.

The amount and kind of evidence of the truth of the Christian religion depends upon the will of its Author, and not upon the will of man. It is for God to say how many miracles shall be wrought to evince the credibility of the gospel, and it is not for the ruined creature for whose deliverance the gospel is provided to demand more miracles than have been marked. If the evidences of divine revelation were to be made to depend upon the wishes and caprices of men, miracles would of necessity become the natural order of things, for every generation would clamor for its own portion, and every man would insist upon an ocular demonstration for himself. The Deity would thus be made subject to all the unbelief and hardness of heart so natural to apostate human nature, and would be forced to wait upon the skeptical creatures as a servant upon the master. The sovereignty and awful majesty of God would be overthrown, and instead of that august Being "who giveth not account of any of his matters," there would be a deity—if such he might be called—who would be continually giving an account, and always standing in an apologetic attitude.

This is the attitude in which such skeptics as Renan and Tyndall would place the Supreme Ruler of the universe. The French unbeliever insists that, in order that the present generation may have sufficient reason for believing the gospel narrative of the resurrection of Lazarus, the miracle should be repeated. A committee of the French Institute should be appointed, who should examine the corpse, to be scientifically certain that it is really a corpse; then the resurrection should be performed in presence of the committee, and such other witnesses as they should appoint, in order that there might be no sleight of hand, and then the report of the savans should be communicated to the public. The English materialist, in a different form, makes a similar proposition. The efficacy of prayer is to be tested by the experiment of praying for the patients in one hospital, and not praying for those of another, both hospitals, meanwhile, employing the same physicians and the same mode of treatment. If those who are in the first-mentioned hospital are healed, and those in the second are not, prayer, says Mr. Tyndall, will be proved to be efficacious. But would this actually be the result—would all in the first-mentioned hospital be cured—this would be the performance of a miracle in answer to prayer. This proposition, therefore, of Tyndall is in reality a demand that God work another miracle in addition to those he has previously wrought. The fact that it is to be wrought in answer to the prayers of Christians, instead of in answer to the demand of an unbeliever like Renan, makes no difference in the principle that is involved. Both proposals alike imply that God shall have additional evidence of the truth of his revelation *whenever it is demanded*, and that the amount and kind of it is to be determined by the creature rather than the Creator.

The spirit that prompts such demands upon God for more miraculous proof of his truth than he has already given is not a new thing under the sun. A personage of some distinction exhibited it when he said to Jesus Christ upon the pinnacle of the temple: "If thou be the Son of God, cast thyself down, for it is written, He shall give his angels charge concerning thee, and in their hands they shall bear thee up, lest thou dash thy foot against a stone." This was a demand, made by satan, in a roundabout manner, through the Messiah, that God work a miracle in proof of the divinity of the gospel. The same spirit animated those Pharisees who "began to question with Christ, seeking of him a sign from heaven, tempting him." Mark viii, 11. The unbelieving "brethren" of our Lord were actuated by this same unbelieving temper, which lusts after more miracles and stronger proofs than God is pleased to give to his creatures, when they said to him: "Depart hence, and go into Judea, that thy disciples also may see the works that thou doest. If thou do these things, show thyself to the world."—John vii, 3-5. And the same spirit flamed out at the crucifixion of the Son of God, when the "chief priests, mocking him, with the scribes and elders, said, He saved others; himself he cannot save. If he be the King of Israel let him now come down from the cross, and we will believe in him."—Matthew xxvii, 41, 42. These enemies of Christ, standing beneath the cross, made the same promise that the modern enemies of Christ are making: "Give us another miracle, and we will believe the gospel. Furnish us more evidence of the truth of Christianity, and we will accept it."

The manner in which Jesus Christ treated such demands for more miraculous proofs of the divinity of his mission shows the nature of the demand, and his estimate of it. In the instance of the satanic proposal, he repelled it with a quotation from the word of God. In the instance of the Pharisaic demand, "he sighed deeply in his spirit, and saith: Why doth this generation seek after a sign? Verily, I say unto you, there shall no sign be given unto this generation." And when the last demand of this kind was made, as he hung upon the cross, he gave no answer, and his silence was more significant than even his words could have been.

The root of this requisition upon God for more evidence than he has been pleased to give of the truth of Christianity is pronged. It has two forks. One is unbelief and the other is irreverence. Men are inclined to doubt the gospel from a variety of motives, the chief of which is a dislike of its purity. This inclination they take no pains to weaken, but, on the contrary, they strengthen it, some by their studies and some by their practices. In this state of mind they clamor for more proof, although they have not fairly weighed the amount of evidence already furnished. And coupled with this is an irreverent spirit. They are not impressed by the divine majesty. They forget their insignificance and nothingness when compared with God, and presume to dictate the mode and manner in which he shall authenticate his revelation to mankind.—*Christian Intelligencer.*

## Faith for Definite Blessings.

BY REV. DANIEL STEELE, D. D.

It took four thousand years to unroll the scroll of the sacred Scriptures, "to import God into knowledge," in the phrase of Dr. Bushnell. The patriarchal and Jewish dispensations were occupied by the disclosure and ineradicable inculcation of the divine unity upon one nation amid surrounding polytheism. To have taught the triune personality of God before the firm establishment of his oneness of substance might have overtasked mankind in the period of their early theological pupilage. The first words taught to every child in the Jewish nursery for more than three thousand years are these: "Hear, O Israel, the Lord thy God is one God." Faith in this truth, such as inspired obedience, was saving under the dispensations before Christianity. It is saving now to all who have no higher revelation. What need, then, have we of any clearer and more definite manifestation of the nature of God? Why should he reveal the unthinkable fact of his three-fold personality, and require our faith to mount to heights so far above reason? This is a question which the angels might well approach with bashful tread. It is certain that he has not taken me into his councils. Here I walk by faith. Faith says that the higher revelation of God, and the new requirement of faith in the trinity, proceed from the gracious purpose to bestow richer blessings upon the believer in a dispensation "rather glorious." Such is the nature of the human soul, and probably of all finite spirits, that faith creates and measures its capacity for spiritual good. By this gateway alone does God enter. Hence it follows that he would make an advanced revelation of himself, requiring a higher upreaching of faith, when he should purpose to fill us with his fullness. It will not now be sufficient to believe in one God, as do the trembling demons. The Son of God, Jesus Christ, in his offices of Prophet or Teacher, Priest and King, and the Holy Ghost, as our Regenerator, Spirit of Adoption and Sanctifier, must be specifically grasped by our faith. Hence we should look for little spirituality where these distinctive truths of the gospel are little preached, and for much spiritual power and deep religious experience where they are distinctly taught and received with the least intermixture of error, and without disproportionate emphasis upon ritualism. Church history will sustain this assertion. There is always a spiritual decline whenever Christ and the Holy Spirit have a secondary place in preaching; and there is always a revival when the "whole counsel of God," the Father, Son and Spirit, is faithfully presented in the pulpit. Of many individual believers it may be truthfully said that their spiritual life is feeble and sickly because they fail to grasp Christ and the Comforter in all their distinct offices. Thousands are faintly moving, with languid steps, along the heavenward path, who might run with gladness, surmounting every obstacle and overthrowing every foe by their resistless momentum, if they would only persistently endeavor to "know the exceeding greatness of Christ's power to us ward who believe." Thousands of sincere souls are harassed and weakened by perpetual doubts, simply because they do not render due honor to the third person of the trinity by trusting him to do the work of his office, certifying their sonship by "the spirit of adoption." They do not stir themselves up to take hold of this blessed assurance, and to insist that the divine seal be impressed upon them by the Holy Ghost. They live in constant disregard of the second pungent inference from Wesley's sermon on the Witness of the Spirit: "Let none rest in any supposed fruit of the Spirit without the witness." The natural consequence of this absence of "the Spirit of adoption, crying in their hearts, Abba, Father," is a perpetual oscillation between hope and fear, sorrowfully singing:

"It is a point I long to know;
Oft it bringeth anxious thought,
Do I love the Lord, or no?
Am I his, or am I not?"

Instead of this they might be exultingly singing:

"O love, thou bottomless abyss!
My sins are swallowed up in thee;
Covered is my unrighteousness,
Nor spot of guilt remains on me;
While Jesus' blood, through earth and skies,
Mercy, free, boundless mercy cries."

I am convinced that this unsatisfactory and unmethodistic experience, too prevalent in our churches, is chargeable in part to the failure of our preachers to specialize this blessing, the common privilege of all believers. Hear Mr. Wesley: "Generally, wherever the gospel is preached in a clear and scriptural manner, *more than ninety-nine in a hundred* do know the exact time when they are justified. This is the testimony of a man more competent, from personal observation, to express a reliable opinion than any since the apostolic age, for he visited all his societies annually, and met them in class, and put to each member searching test questions which went into the very core of his being. That was the style of class-leading in his day. But no such proportion of conversions with the direct witness now obtains at our altars. The failure is not in the gospel, which is a changeless stream of power emanating from the living Christ, "the same yesterday and to-day and forever." Where, then, is the failure? Let every preacher examine his sermons, and see whether he has made "the Spirit of adoption" conspicuous in his ministry. Another office of the Spirit is that of purification. He is the Sanctifier. Beginning this work in the new birth by implanting love to God, the purifying principle, he continues it until perfect love casteth out fear. That this consummation may take place long before death has never been a disputed question with Methodists. That it was specialized by their great founder, with increasing emphasis till his dying day, no man on the earth can candidly deny, after reading Tyerman's Life and Times of John Wesley. That this magnifying of the office of the Sanctifier produced such Christian characters as Bramwell, Hester Ann Rogers, the seraphic Fletcher, and his saintly wife, and many others unknown to fame, but precious jewels in the crown of Jesus, is as certain as the sequence of any effect after its cause.

These results were not the work of chance. There was a distinctive faith which grasped this prize. This faith came from preaching which honored the Sanctifier by dwelling emphatically upon his office, and not by the use of "glittering generalities," gliding smoothly over it like a slurred note in music. It must be borne in mind that the Holy Spirit is the most sensitive person of the Godhead. If blasphemy against him is unpardonable, the slighting of any of his offices must not only grieve him, but also deprive the soul of the blessings which it is his prerogative to bestow. "Grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption."—*Zion's Herald.*

## Principles that Underlie Child-Government.

First for a few negative ones:

1. Never *give in* to disobedience; and never threaten what you are not prepared to carry out.

2. Never lose your temper. I do not say *never be angry.* Anger is sometimes indispensable, especially where there has been anything mean, dishonest or cruel. But anger is very different from loss of temper.

3. Of all things, never sneer at them; and be careful even how you rally them.

4. Do not try to work on their feelings. Feelings are far too delicate things to be used for tools. It is like taking the mainspring out of your watch, and notching it for a saw. It may be a wonderful saw, but how fares your watch? Especially avoid doing so in connection with religious things, for so you will assuredly deaden them to all that is finest. Let your feelings, not your efforts on theirs, affect them with a sympathy the more powerful that it is not forced upon them; and, in order to do this, avoid being too English in the hiding of your feelings. A man's own family has a right to share in his *good* feelings.

5. Never show that you doubt, except you are able to convict. To doubt an honest child is to do what you can to make a liar of him; and to believe a liar, if he is not altogether shameless, is to shame him.

The common-minded masters in schools, who, unlike the ideal Arnold, are in the habit of *disbelieving* boys, have a large share in making the liars they so often are. Certainly the vileness of a lie is not the same in one who knows that whatever he says will be regarded with suspicion; and the master who does not know an honest boy after he has been some time in his class, gives good reason for doubting whether he be himself an honest man, and incapable of the lying he is ready to attribute to all alike.

6. Instill no religious doctrine apart from its duty. If it have no duty as its necessary embodiment, the doctrine may well be regarded as doubtful.

7. Do not be hard on mere quarreling, which, like a storm in nature, is often helpful in clearing the moral atmosphere. Stop it by a judgment between the parties. But be severe as to the *kind* of quarreling, and the temper shown in it. Especially give no quarter to any unfairness arising from greed or spite. Use your strongest language with regard to that.

Now for a few positive rules:

1. Always let them come to you, and always hear what they have to say. If they bring a complaint, always examine into it, and dispense pure justice, and nothing but justice.

2. Cultivate a love of *giving* fair play. Every one, of course, likes to *receive* fair play; but no one ought to be left to imagine, therefore, that he *loves fair play.*

3. Teach from the very first, from the infancy capable of sucking a sugar-plum, to share with neighbors. Never refuse the offering a child brings you, except you have a good reason—and *give* it. And never *pretend* to partake; that involves hideous possibilities in its effects on the child.

The necessity of giving a reason for refusing a kindness has no relation to what is supposed by some to be the necessity of giving a reason with every command. There is no such necessity. Of course there ought to be a reason in every command. That it *may* be desirable, sometimes, to explain it, is all that can be allowed.

4. Favor the development of each in the direction of his own bent. Help him to develop himself, but do not *push* development. To do so is most dangerous.

5. Mind the moral nature, and it will take care of the intellectual. In other words, the best thing for the intellect is the cultivation of the conscience, not in casuistry, but in conduct. It may take longer to arrive, but the end will be the highest possible health, vigor and ratio of progress.

6. Discourage emulation, and insist on duty, not often, but strongly. *George Macdonald, in the Vicar's Daughter.*

THE modesty and humility of the Roman Catholic Church are quite alarming. We grow very irate over the story of Hildebrand, who kept Henry in his court-yard for four mortal days before allowing him to go down on his knees and confess that he was very impudent to the Pope, and always end by saying: "But that was in the old time. Such a thing would be impossible now. The Roman Catholic Church has made the same progress that marks the rest of the world." Not so fast. The Roman Catholic Church is a very stable and a very slow institution. The Pope is as much a despot as Gregory was; but, thank Heaven, Henry's are not so easily found. The following extract from a sermon by a Catholic priest, Kinzelman by name, intimates what the priesthood would do if they could:

"We clergymen stand as high above government, above emperors, kings and princes of this world, as heaven stands above the earth. Kings and princes of this earth are as much inferior to us priests as lead is inferior to the purest refined gold. Angels and archangels are far beneath the priesthood, for we are able to forgive sins in God's stead—a thing that angels and archangels could never do. Priests stand in a measure above God, for he must at all times, and in all places, be ready to serve us, and must at our command come down from heaven when the mass is consecrated. The people, and even emperors and kings, prostrated themselves before priests, and kissed the ground on which their feet had rested; but to-day governors dare to persecute the priesthood, and to make laws whereby the zealous clergy who are true to the faith are threatened with dungeons."

How sad to think that "governors dare to persecute" a church that makes such slight pretensions, and have the audacity to suggest a dungeon for a priesthood who only want everything their own way, and will be perfectly satisfied if you will only permit them to make serfs of all the kings, emperors and peoples of the earth! Shame on such peoples, emperors and kings who are not willing to be manacled.—*The Working Church.*

## The Kohinoor Recut.

The Kohinoor, as it originally came into the hands of the Queen of England, was far from being "the mountain of light" its name signifies. It was cut, as Indian diamonds usually are, upon the sides, the top being flat; and many inferior diamonds far exceeded it in brilliancy.

It was sent to Holland, and there recut in the style of a brilliant, a principal face surrounded by many facets, reflecting the prismatic colors from every side, and is now a marvel of beauty.

An experienced workman often spends two years of continuous labor upon one stone; such delicate and patient work is necessary to preserve the stone and exhibit its beauty. Even the diamond-dust is preserved with care, to be used in its final polishing.

How like the Indian diamond are God's children untouched by adversity! Precious jewels, but reflecting little of heaven's light. Then the Great Workman takes them in hand, and patiently and carefully cuts upon the hard surface. Worldliness yields at his touch, hidden lights flash out, each cut reveals a new beauty. But the sorrowful heart cries out: Why this *long-continued pressure*, why blow upon blow for *me*, while others sit serene, untroubled?

Ah, sorrowful heart, take comfort; thou art one of thy Lord's chosen, precious stones! The more thou art cut and fashioned and polished, the more wilt thou shine in his crown when he maketh up his jewels. Thine is the rare and precious portion of his favored ones; chosen in the furnace of affliction, wrought upon by the Spirit, freed from the impurities of the flesh, polished by the diamond-dust of care and sorrow and disappointment, until the soul is lifted heavenward, and heaven's own light is reflected in its face. "And they shall be mine, saith the Lord of hosts, in that day when I make up my jewels."

THE LATE DR. DIXON.—A tablet in memory of the late Rev. Dr. James Dixon has been placed in the Wesleyan chapel, Manningham, Bradford, England, near to the pew which the doctor occupied during several of the later years of his life. The following inscription is written on the tablet:

"Sacred to the memory of the Rev. James Dixon, D. D., who spent a long life in the faithful exercise of the Christian ministry. While the preaching of the gospel was his main business, he was also a zealous promoter of every philanthropic enterprise, an untiring vindicator of the truths of Protestant Christianity, and a most eloquent advocate of the cause of the needy, especially of the slave and of the heathen. He was born near Castle Donington, October 29, 1788, entered the ministry of the Wesleyan Methodists in 1812, was president of the Conference in 1841, and, after spending several years of comparative retirement in total blindness, died in the faith at Manningham, December 18, 1871. This tablet is erected by some of his brethren in the ministry, who glorify God in him."

## Religious Intelligence.

BISHOP TUTTLE reports that while the parishioners of the heathen Josh priest at Idaho City have increased, the Episcopal congregation has diminished. He thinks the Chinese population is now larger than the white.

THE apostolic prefect of the palace at Rome has called upon the clerical newspapers to submit their editions to his censorship before publication, in conformity with the pontifical laws. Most of these journals have rejected his request.

WHILE the Methodists in England and Ireland have pronounced in favor of non-sectarian education, as opposed to the denomination system, the great majority of the presbyteries of the Free Church of Scotland have done a similar thing.

THE late John A. Brown, of Philadelphia, left by his will $54,000 to charitable and other institutions, including $10,000 to the Presbyterian Board of Home Missions, of New York. His public benevolent gifts during his lifetime amounted to $506,000.

THE *Jewish Messenger* records a steady turning of the tide of public opinion in favor of the Jews in Europe. An editor in Darmstadt has been punished for publishing a scurrilous article against them, and a pamphlet attacking them has been suppressed in Cracow.

THIRTEEN MINISTERS of the German Evangelical Synod of the West, including the president, vice president and secretary, have petitioned the Protestant Episcopal House of Bishops to appoint a Bishop over them. A German-speaking Bishop has been sent to confer with them.

PROF. TYNDALL is not supposed to bear peculiar love to religious organizations; it is, therefore, with the more pleasure that we give him the credit of presenting $1,700 to the Young Men's Christian Association of Washington, this amount being the net avails of his lectures in that city.

A WRITER from Rome to the Parisian *Temps* states that there are now twelve Protestant places of worship in Rome of a temporary character, where sermons and addresses are given by evangelical and Methodist ministers almost every night. The Protestant Propaganda is said to be causing much anxiety and some irritation at the Vatican.

THE Old Catholics in Austria are said to be considerably in advance of their fellow-religionists in Bavaria. A meeting recently held in Vienna accepted the Munich resolutions as a temporary basis for their creed and action; only the primacy of the Pope was emphatically rejected and the cautious conduct of the moderate party censured. It is affirmed that Bishop Strossmayer and two other Bishops adhere to the movement.

THE twelfth annual meeting of the Woman's Union Missionary Society was held in Brooklyn, January 15. It appears from the secretary's and treasurer's reports that the society have twenty missionaries at work in India, China, Japan, Burmah, Turkey, Greece and other countries. During the past year the sum of $41,106.87 has been raised, and a small reserve fund is still on hand. A considerable portion of the money thus raised has been expended on churches and school-houses. The result of the labors of the missionaries employed has been of a satisfactory nature.

THE New York *Independent* says: "The meeting of the Evangelical Alliance will cost the churches of this country about $40,000. This will be expended in paying the fare of delegates both ways and in entertaining them while here. Already $10,000 have been raised, and $20,000 more is looked for from New York and Brooklyn. A meeting was held at Dr. Adams' church, on Madison avenue, on Sunday, January 12, at which Dr. Schaff reported the acceptance of his invitations by 'great and good men in Scotland, Ireland and England, France, Holland, Germany, Switzerland and Italy. Spain will be represented, and Scandinavia, and the mission fields of Asia and Africa.'"

BISHOP COXE, in his visitation to the brethren of the Episcopal Church in Hayti, who had not enjoyed the presence of a Bishop for six years, writes that he has been fully employed since his arrival at Port au Prince. He has consecrated the church of the Holy Trinity in that city; opened and dedicated the school-house, at which service an address was made by Mr. Byrd, an aged Wesleyan pastor, from whom the Bishop received cordial sympathy in his work, and held confirmation services, both English and French. At the time of writing Bishop Coxe had confirmed thirty-five persons, and had learned that there were many among the mountaineers and in various places he could not reach who were desirous of enjoying the same privilege.

THE country reform bill of Germany, of which so much has recently been said, deals largely with church affairs. A newspaper, whose editor has analyzed the bill, says it defines ecclesiastical penalties, and prohibits clergymen and church dignitaries from decreeing any others. No bull of excommunication will be recognized, nor can a clergyman be deposed, as this would be regarded an unlawful interference with his mode of earning a living. It is also provided that every ecclesiastical punishment must be absolutely secret in order that the secular reputation of the offender shall in nowise be injured. The church is not permitted to inflict any ecclesiastical penalty or rebuke for anything that is done in accordance with the Prussian civil law, or any omission in matters which are forbidden by the civil law. The State assumes a practical control of the church by prescribing severe punishment for any infringement that its officers may make in these established relations between Church and State. A fine of one thousand thalers, imprisonment for two years, and disqualification for office for five years, may be enforced in the case of any violation of the provisions which the Prussian government prescribes.

EVANGELIZATION IN SPAIN.—*La Semaine Religieuse*, of Geneva, says: "At Barcelona the work has been more extensively developed than in any other city in Spain. Our fellow-countryman, M. Empaytaz, has two chapels, and the schools under his direction number 200 children. Mr. Brown, an English Wesleyan, has three chapels and about 300 children. Mr. Fenn and Mr. Payne have seven schools, numbering about 700 children. About seven months ago Mr. Lawrence and Mr. Fenn started a boarding school for young girls, under the auspices of the American consul, the immediate results of which have been so satisfactory that it has been found necessary to enlarge the building. The night schools for adults are frequented by about 100 persons, each paying a small sum. One of the special difficulties of the work at Barcelona is that the language of the people is Catalan, and that the mass hardly know any real Spanish. At Alicante Mr. Knapp, a missionary of the American Baptist Society, has gathered an interesting congregation, with a very commodious chapel, in connection with which there is also a well-conducted Sunday school. A second congregation of Pedobaptists, of about fifty members, have hired a hall, have furnished it, and keep it up exclusively at their own expense."

THE great Missionary Conference now in session in India, which opened in Allahabad, on Thursday, the twenty-sixth of December, is a meeting of missionaries from all parts of India and of all Protestant denominations there represented, to consider fully missionary operations, past and present, and to consult for the promotion of Christian unity. This conference is to continue at least through part of the week of prayer, and the union of all evangelical Christians in India will be made a special subject of prayer. The Presbyterian Synod in North India appeals to all Christians to set apart the first day of the approaching week of prayer to pray for the reunion of all Christ's church. It was in 1859 that members of this same Lodiana mission in North India first sent out the invitation to Christians the world around to unite in a week of prayer; and the hearty response made to that appeal from year to year, now for thirteen years, has encouraged them in this fresh call upon "all Christians throughout the world to unite on the first day of the week of prayer, from year to year, in beseeching the Lord for the speedy manifestation of the union of God's people for which Christ prayed." This call comes with especial force from a foreign land where, during the past year, there have been 551 men laboring as foreign missionaries, the representatives of twenty-seven different Protestant societies—British, American and German; in all, men and women, 868 missionaries, laboring in nearly 3,000 stations and out-stations, and teaching in twenty-three languages. Under such circumstances the temptation to separations and divisions must often be overwhelming, though it is a noteworthy fact that foreign missionaries seldom disagree so lightly as do the ministers of Christ's church at home. That India may be blessed through its grand Missionary Conference, and that the character of native converts may be strengthened and elevated, so that the mass of secular people in India may recognize what now they are slow to acknowledge—a change for the better in Christian converts; that foreign teachers may practically, as well as theoretically, see in the native Christian a brother in Christ, and in the heathen a brother for whom Christ died, but none the less a brother because unconverted; and that all may be one in him, whether at home or abroad, let the church universal pray.—*Independent.*

NEW YORK CITY MISSION AND TRACT SOCIETY.—The forty-sixth annual meeting of this society was held at the Bible House, December 11, Rev. Thomas DeWitt, D. D., presiding. The annual report states that there were in the city of New York, in 1852, 150 benevolent societies, now there are 315; then there were four hospitals, now 20; then 5 dispensaries, now 24; then 250 churches of all denominations, now 470; then 30 missions, now 140; then 150 Protestant churches, with 45,000 communicants, now 241, with 72,000 communicants. The national societies for the spread of Christianity report an annual income of $6,000,000; the local charitable societies and institutions disburse annually $2,500,000. There are in the United States 5,500,000 communicants in the evangelical churches. In 1852 there were 26,252 evangelical ministers in the United States, or one to 988 of the population; now there are 49,295, or one to 791. Individual gifts in aid of education in the United States amounted, the past year, to $8,435,990, and a private member of one of the city churches has given four squares or blocks of ground near the Central Park, in the most beautiful and valuable part of the city, for the erection of a church, a hospital, a library and a home for the aged; and his contributions in land and cash to these objects will amount to $3,000,000 more. During six years past over $300,000 has been raised for the support of missionaries and the general work, and more than $100,000 has been contributed for the erection of mission chapels. The mission now have three commodious chapels and one good parsonage, and own in all real estate worth $80,000. The following are some of the results of the missionary labors for the year: Persons persuaded to attend churches, 16,467; temperance pledges, 1,680; five mission Sabbath schools and 1,500 children; 2,879 prayer meetings aggregate attendance, 83,156; 1,649 preaching services—aggregate attendance, 92,680. The treasurer's report shows the receipts of the year to have been $45,186.44, and the expenditures $51,030.77; due to the treasurer, $5,844.33. The following officers were elected for the ensuing year: President, Rev. Thomas DeWitt, D. D.; vice president, A. R. Wetmore; treasurer, Morris K. Jesup; corresponding secretary, Lewis E. Jackson; recording secretary, David D. Terry; superintendent of missions, Rev. George J. Mingins.

## The Christian Advocate.

Organ of the Alabama, Mississippi and Louisiana Conferences of the M. E. Church South.

THURSDAY, FEBRUARY 27, 1873.

REV. LINUS PARKER, D. D., Editor.
ROBT. J. HARP, PUBLISHER.

OFFICE—112 CAMP ST., NEW ORLEANS.

Address, on all matters of business, Rev. R. J. HARP, 112 Camp street, New Orleans.

Address all communications designed for publication to Rev. LINUS PARKER, 112 Camp street, New Orleans.

AGENTS—All the members of the Patronizing Conference.

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THE annual meeting of the Publishing Committee of the NEW ORLEANS CHRISTIAN ADVOCATE will take place on Wednesday, April 16.

### Reveling.

New Orleans is becoming as notorious as Rome itself for the splendor of its carnival displays. The whole thing, as we view it, is an unmitigated evil. It has its germ in the saturnalia of the ancient Romans—the festival of Saturn—in which all business was suspended, all social distinctions and proprieties were thrown aside, the streets were filled with crowds of wild and intoxicated perambulators shouting *Lo Saturnalia*, and the entire populace was given up to inordinate feasting and revelry. The Romish Church substantially adopted the saturnalia, changing the name to carnival—*carne vale*, farewell to meat—and placed its celebration so as to wind up with *Mardi Gras*—fat Tuesday, the day preceding the beginning of the forty days' Lenten fast. Rome pagan and Rome papal was and is the home and fountain of this monstrous development of riot and dissipation. The thing itself is worthy of its parentage as the offspring of idolatry, ignorance and superstition. Its peculiar growth and exhibition in New Orleans is owing to the fact that it was transplanted here by the Catholics of the Latin race, who for a long time composed the majority of our population. The social soil is still largely composed of the same elements of religion and blood, and this plant of Italian birth still finds a congenial ground in which to flourish.

It is doubtful, however, whether these causes alone are sufficient to account for the vigorous hold which this relic of paganism and Christian perversion still retains on our people. In its earliest inception, both pagan and papal, it met the demands of a vicious taste, and pandered to the ungodly appetites and depraved lusts of men. The same corrupt nature which rejoiced in organized revelry in the golden age of Augustus, and afterward, under the Popes, accepted unbridled license as a part of religion, is the nature which throws off all restraint to-day. The world at large cares nothing for the festivals of the church, but it will rush into a carnival as a most respectable dissipation, while the fast which follows is left to be honored by priests and nuns. It appropriates the loosening of moral restraint, while the severities and abstinence of the Lenten fast are altogether repudiated. It is to those who are "lovers of pleasure more than lovers of God" that we owe the fostering influences which maintain and have given a revived impulse to a custom which is doing infinite damage to the morals of society. Last year we were told that there were painted and brazen prostitutes in the imposing and grotesque procession which the virtuous people from far and near had gathered to see.

We know there are sometimes spots in the feasts of charity, but the general tendency of these masquerades and unrestrained spectacles is to weaken the sense of virtue and to enthrone vice. The drinking carousals which attend the occasion, the promiscuous dancing, the vast sums squandered upon the senseless pageant, and wasted in extravagant costumes and entertainments, stamp the carnival as a thing most anchristian, as earthly, sensual and devilish throughout. The pernicious effects of this annual jubilee of worldliness are all the greater from the fact that it is semi-religious in its character and origin, related by way of compensation to the severe regimen of Lent, and that it has the hearty sanction of public sentiment. Our Protestant population are tinctured with the rampant freedom from the ordinary restraints of education, and slack-twisted members of the churches witness, if they do not join in, the midnight dances and voluptuous revelry of *Mardi Gras*. This rage of frivolity and excess of riot are thus authorized and countenanced, to the undoing of souls and to the scandal of religion. The ordinary restraints of pious culture and godly discipline are given to the winds for the time, and God and eternity are utterly forgotten. It is an orgasm of passion, sensuous and foolish, more becoming the Bacchanalia of pagan Greece than a people boasting of its Christian civilization.

Besides the inordinate love of novelty and pleasure, and the cravings of vice for temporary freedom from restraint, is the pecuniary profit which the carnival festivities bring to our city. These grand spectacular exhibitions and gorgeous pageantries are expected to pay. The throngs brought hither are immense, and they leave behind them their hundreds of thousands of dollars. The shopmen, the hotel-keepers, the merchants, the cabmen, the railroads, all reap a harvest. But, after all, it is paying dearly for the whistle. This worship of Diana brings no small gain to the craftsmen, but still we doubt whether it pays. What gain there may be is at the cost of morals and religion, and the net result pecuniarily is a paroxysm of prosperity more apparent than real. It is a mere straw at which our drowning trade is catching, and is no more than a straw in its abiding fruits. It would be far wiser to expend the same amount of labor, enthusiasm and money in building railroads, improving the great highways of commerce, in increasing the cheapness and general facilities of local business, and in working to reform and improve the political condition. There can be neither moral earnestness nor practical wisdom in this childish attempt to galvanize a dead corpse into life and health. After a temporary quiver, and a convulsive semblance of restored vitality, the return to death is final and hopeless.

But the question of pecuniary profit is altogether subordinate. If the carnival were to pave our streets with gold we should still utter our protest against this reveling, which has assumed such gigantic proportions, and has taken on such impressive and attractive forms. Christians should set their faces against it, and not permit themselves to be ensnared and beguiled by this strong delusion. "Let no man deceive you with vain words; for because of these things cometh the wrath of God upon the children of disobedience."

### Rightly Dividing the Word.

We give an extract from "An Address to Young Preachers," published in the *Southern Christian Advocate:*

No man ought to be rated as a preacher until he is able "rightly to divide the word of truth." Preaching is divine teaching; and no one teaches unless the lessons he imparts are in accordance with the fundamental principles of the science involved. This idea of the right division of the word of truth is still architectural. The door must be in its proper place, and the window must be in its proper place. It will not do to misplace them because they both belong to the same general edifice. So neither will it do to preach a doctrine from a fancy text because the doctrine preached may be found in the Scriptures. The doctrine preached must be the veritable doctrine of the text taken, or else the workman has need to be ashamed, not having rightly divided the word of truth. It does not follow that because we have a general revelation it must be a general conglomeration also. No, verily. But it is divided into special divisions, and in these special divisions the student of divinity must learn to discriminate with great care, else he will disclose himself as a pitiable novice, even to very moderate critics, on occasions when he himself is indulging the idea that he is opening to his hearers most unthought-of mines of truth.

These special divisions in divine revelation constitute the unmistakable lines of thought which occupied the eternal mind as necessary to the full enlightenment of his rational creature man on all events and subjects material to his eternal destinies. Among these was the irrevocable decree of death—a decree which none of the circumstances or conditions of life can ever evade. This subject is especially set forth to the open gaze of man in the forty-ninth Psalm.

Here we will pause long enough to illustrate my position on the subject of preaching. A careless student of theology, burdened in soul with a sense of the remediless ruin of sinners, and casting about in his mind for a text that would present in its verbiage the hopeless condition of a soul after death, might fall upon the eighth verse of the forty-ninth Psalm; and, thinking of nothing but his chosen theme, read out as his text, "For the redemption of their soul is precious, and it ceaseth forever!" never noting the patent fact that, as a thing of necessity, "soul" in his text is the synonym of "life;" and that the chance to live on and never see corruption is the impossibility. This fact will appear clearly to every student of theology who is clearly set upon his pathway of studying Scripture according to my plan. Never dream of rightly dividing the word of truth until you are sure that all your predicates are in conformity with the scriptural law of exegesis. Scripture must be explained according to its own tenor. The revelation contained in this psalm is but a reiteration of the original decree entered up against man as a fallen spirit: "Dust thou art, and unto dust shalt thou return." Hence the Spirit declares that there is nothing in life—in its wealth, in its health, in its accidental glory—nothing that can save its worshipers from the humiliation of returning to dust again. To save the vain-glorious from their idolatry, God says to them: "They that trust in their wealth, and boast themselves in the multitude of their riches, none of them can by any means redeem his brother, nor give to God a ransom for him." Here, leaving out the parenthetic declaration that in this warfare there is no discharge, and following the simple theme of inspired truth, that nothing that earth can furnish can give to God a ransom sufficient to buy off a friend from death, the preacher sees at once, by the force of connectional law in language, that soul in this text means life in the ordinary sense, and cannot be used as predicable of a lost soul.

My attention was called to this particular subject by hearing a preacher of large experience and great fame preach from this text as a special warning to sinners of their hopeless, irredeemable state after death. This, as a discourse on a Scripture topic, was well enough. But as a solution of his text it was an utter mistake. And surely the correct solution of the text is just what every preacher is understood to be pledged to furnish. No wonder, then, that this grand idea—the right division of the word of truth—is the graduation point in a preacher's course of study. Until this point is reached, let all be considered as but students still, undergraduates, only authorized to speak in the name of the Lord, not indorsed by the church as able expounders of the Scriptures. I brought this text, with my objections to the use thus made of it, before several preachers and brethren during an evening's conversation about such blunders by our preachers, when, to my amazement, I found the current opinion to be that such use was perfectly legitimate and proper. I did not hesitate to affirm that that issue of things was not in the mind of the Spirit when those words were inspired, and that whosoever offers from his text anything beside what the Spirit of inspiration put into it is unwittingly guilty either of adding to or diminishing from the words of the prophecy of this book.

### How to Do It.

The Protestant Episcopal Church has its trouble in the matter of ministerial distribution—churches without preachers and preachers without churches. The Northern Presbyterians are talking of a bureau—a sort of ministerial intelligence office—to meet the difficulty. Why do not our brethren try the Methodist plan? We have Bishops of power—the best bureau in the world. Just what they seem to be seeking is what we have. "A Churchman" writes to the New York *Observer:*

Now at the present time, notwithstanding the popular notion that the Protestant Episcopal Church is a thoroughly administered thing, we are Episcopalians chiefly in *name*. I here express the very general conviction, and yet it is something which our newspapers do not dare to say. The spirit of independency is really sapping the foundation of true episcopacy among all parties in the church, "High" and "Low." We are in no danger of the "tyranny of Bishops." In America that fear, among sensible men, has passed away. To-day one want of the church is Bishops with *power*—that is, Bishops that *are* Bishops. The power must of course be constitutionally exercised, yet there must be power.

I have spoken as if the Bishops were to blame, because the unemployed so often turn away disheartened, yet I do not mean *that*. Our Bishops practically are powerless. Except in the employment of deacons, they have no appointing power, and moreover, while in theory they are recognized as the chief pastors of the church, they often, in reality, have less power than many who are supposed to have none at all. They occupy the position of generals who have no control over either rank or file.

But I need not pursue the idea farther in detail, as to churchmen. It is obvious, while the result is plain; one result being found in the multitude of clergy standing idle, like those persons in the market-place whom no man had hired. May we not, therefore, ask for Bishops with power, instead of mitered men of straw? Give us such, with power constitutionally diffused, and the places in New York bookstores now filled by throngs of idle clergymen, waiting of necessity, and others, like Micawber, waiting for something to turn up—will soon know them no more forever. The *Observer* has suggested a "bureau" to remedy the difficulty among Presbyterians, but churchmen have a bureau *already*. This is found in the Bishops who should have the authority to conduct that business, which Episcopal independency has turned over into other hands.

But perhaps, even with this *practical acceptance of our own system*, we should not fully reach the difficulty, at least so long as we are afflicted with societies for the "*Increase* of the Ministry." Agents are going about the land drumming *recruits*. Through their manipulation the Episcopal Church is being filled with drones, who believe that "preaching or anything is better than hoeing corn." Said the rector of one of the leading churches of New York, a man known for his piety and good works, and especially for his earnest labors in seeking to carry the gospel to "every creature:" "What we want is a society for the *decrease* of the ministry." In reality, the country is flooded with clergy. Said one of our Western missionary Bishops at a recent meeting: "We have men a plenty; we need to ask for *men*, now what we want is *money*." And if we cast a glance over the country we shall everywhere discover a reckless use of both men and money. Men are offered by the hundred upon the altar of sectarian gods. In villages of one thousand inhabitants we often find five different clergymen. One would do better than five. Against these societies for the increase of the ministry we should set our faces as flint. The law of demand should be left to regulate the supply, and the churches should thus be relieved of pseudo arithmetic and fraudulent philanthropy. The way to increase the ministry of the Episcopal Church is to utilize the men we have, many of whom are tearfully seeking their bread to-day, not knowing where to find it. And to accomplish this we must have not only less nonsense from education societies, but bishops *with power*.

### The Pastoral Term.

Rev. Dr. John E. Edwards advocates, in the Baltimore *Episcopal Methodist*, the removal of all limitations to the pastoral term, leaving the whole matter to the discretion of the Bishops. For ourselves we like the law very well as it now stands, and should regret to see any change; but there is something to be said on the other side. We quote briefly from Dr. Edwards' letter in the *Episcopal Methodist* of February 1:

It is *not* that "a Bishop ought not to remove" a pastor "who likes his people and his people like him," but that when, in the judgment of the Bishop, the highest interests of the church, in a given place, can be better subserved by the return of a pastor for a longer period than four years, his hands ought not to be bound by a purely arbitrary law of limitation. He ought to be allowed to use the preachers, as his godly wisdom may suggest and approve, at those points where the largest amount of good is most likely to be accomplished by them. If that should require the removal and interchange of pastors, let him so use them; but if, as is *sometimes*, not to say frequently, the case, the probabilities are that a pastor is in a position where he can render a more valuable service to his charge than he could render elsewhere, and the change would most likely, in his judgment, work damage to that charge, the Bishop should be permitted to exercise his own discretion in making the appointment, and not be compelled, by an inexorable law, to remove the pastor, irrespective of the wishes of the people, and in violation of his own convictions, with the lights before him, as to his *duty* in the premises, were he not fettered and restrained by an arbitrary law. There are cases where common sense, providence and the Holy Spirit all concur in indicating that a pastor's work is not done, and that the highest degree of efficiency in building up the church has not been reached in four years. He may have just reached the point where, by the plan he has been working, and the influence he has acquired, he might and most probably would achieve more *permanent* good for his charge in *one* additional year than he has been able to accomplish in the four years of service rendered. He has merely gained his vantage ground, and accumulated forces and acquired resources which put him in the position for doing more there for God, for the church and for souls than he could by possibility do elsewhere, or than any one else could do in his stead. Such instances do occur.

### Traits.

A correspondent of the New York *Observer*, writing from New Orleans, notices some of the traits of the colored race in the following terms:

We note several traits of the colored race, as unfolded by emancipation. First, the Africans show almost universally a desire to learn to read. With many this resolve is so intense as to surmount all obstacles. The missionary, Dr. Medhurst, describes the Chinese desire for learning as really sublime. So the eager, persistent, almost universal efforts and sacrifices made by the poor down-trodden negro naturally astound the Saxon dwellers in the land of the orange and the palm.

We have witnessed those who seemed but a few removes from the oxen and mules they drove, with the book, primer, or even a piece of newspaper, spelling out letter by letter, and word by word, the treasure of wisdom or the political news. We found all the waiters in Nashville and New Orleans hotels white, and the reason given was: the negroes had so many political clubs and meetings they neglected their duties.

Another characteristic, seemingly contradictory to the last, is their idea of *liberty* being equivalent to *idleness*. Scores have expressed their surprise that since their slavery ended they have to work *harder* than before. This confounding freedom from toil as *the* idea of liberty is the curse of all half-civilized tribes. An improvident recklessness as to the future is another failing. A policeman told me that thousands of the Africans sustain life by a dime a day. A single dollar earned would feed them ten days. Hence the levee showed to as several thousand of them, and, the policeman added, three-fourths of them have nothing to do but lounge around. They all talk politics, and listen in groups to some one of their color reading a newspaper. We saw one sawing wood behind a wall on a cold day at Nashville, and a fire kindled near him on the earth to keep him warm. *Five grown negroes* were standing around the fire, and a friend hinted that they burned the wood *as fast as it was sawed*.

Another trait is their want of affection for their children. A New Orleans lady told us that mothers could with difficulty be induced to preserve the lives of their infants. It is a singular fact that a colored mother fondling and kissing her babe is a sight very rarely seen among the colored mothers.

One more class of views we notice. Such is the condition of political preferences, resulting from countless causes, that the blacks and whites in the South seem arrayed against one another. Some statesmen, with intimate knowledge of all parties, believe that the African race, fostered by the Federal government, misled by men from the North with ambitious, selfish ends to carry, will survive this emancipation transition period. They hold that the four millions may multiply to ten millions, and at length push out the whites and *Africanize all the Southern States* but Texas. In fact, in one portion of this State some two hundred families are ready to remove to Texas if the Federal power finally sustains the negro Legislature now in session; twenty thousand of the whites have emigrated from Georgia, mainly to Texas, during the last two years. Real estate here has sunk in value terribly, the business of the city of New Orleans has sadly dwindled, and men's hearts and hopes are crushed. Not a ray of light can be seen illumining the future of many of the best citizens of the South. We pretend to no solution of these and kindred problems.

### "The Southern University, Etc."

MR. EDITOR: At Eufaula the Alabama Conference appropriated the interest on $10,000 to pay for the tuition of young preachers, and of the sons of preachers in the college. The Conference now has but this one college, and desires to put it on a permanent foundation. I believe every member would rejoice to see its usefulness enlarged and its reputation increased, and I believe, further, there is not a member but who will work to achieve these ends.

In addition to this appropriation it was resolved "that the sum of $1,000 be raised by the Conference, during the next year, for the help of the Southern University, and that the presiding elders be requested to divide it among the charges, and see to its collection." This is a very important matter for two reasons:

1. The college treasurer needs it to pay the professors for the current year's work. The faculty, *to my certain knowledge*, are embarrassed by the number of non-paying students. Up to January not one of the professors had received a support.

2. To take the collection would be to *advertise* the institution in almost every neighborhood within our bounds. This of itself is highly important. Our people ought to know all that can be known about our institutions, male and female. In taking this collection it would be an easy and natural way to recommend Summerfield and Tuskegee to the public, as well as Greensboro. For one, I would like to have the opportunity such a collection would afford of talking to our people and to the public about Methodist schools. The people do not know what we are doing. They do not know that we can educate their sons and daughters as well as they can be educated anywhere in the State. We talk a little to a few men at district meetings, but this does not answer the purpose.

It seems to me that the presidents of the colleges are too silent. Why not report through the ADVOCATE any items of interest, as pastors of stations and circuits do? Give us all the information you can to base our appeals upon for money and pupils; tell us of your college class meetings, prayer meetings, love-feasts, etc. I write this, Mr. Editor, because I have neither seen nor heard anything about this resolution since Conference. Possibly the presiding elders, in the press of business and multitude of cares, have forgotten it. I suppose they have, though the distribution may have been made and the time of collecting agreed upon. If it has not, however, it might be that an assessment agreed upon by Dr. Mitchell, Bros. Briggs and Richardson (all presiding elders, and living in Summerfield) could be submitted by letter to the other presiding elders and accepted, and in this way go on down to the preachers.

Respectfully, etc.,

J. W. RUSH.

MOBILE, February 18, 1873.

### New Orleans District Conference.

The New Orleans District Conference will meet at Baton Rouge, Friday morning, April 4, at nine o'clock A. M. All the local and traveling preachers and all the members of the Quarterly Conferences of the district are members of the District Conference.

Those who go from New Orleans will have to leave on a Thursday evening (April 3) boat. By request of the pastor we suggest that all who purpose attending should immediately notify him of the fact. Address Rev. A. E. Goodwyn, Baton Rouge, Louisiana.

LET there be in necessary things unity, in everything charity; and then there need not be in everything uniformity.—*Philip Henry.*

### Central Church, Memphis, Tenn.

Bro. Suratt's friends in Louisiana will be glad to hear of him and his church. We copy the following from the *Western Methodist* of February 15:

The brethren at the Central church had the pleasure, on Sunday morning last, of using for the first time their new and elegant pipe organ. The instrument was built expressly for this church, and is well adapted to the place which it fills in rear of the pulpit, which is according to the original design of the church. The music on the occasion was excellent. Miss Kate Williams is the regular organist, and is unsurpassed by any lady performer in the city. The location of the organ and choir is such as is calculated to make them what they ought invariably to be—the *leaders* of the congregation in singing, and not the monopolizers or destroyers of this important and interesting part of divine worship. The audience-room of this church, although in use for some time, has not been complete until now. It is convenient, pleasant, beautiful, inviting, and presents strong inducements for visitors to return. This charge is well organized, its principal officers being acknowledged in the community as men of piety, zeal, intellectual culture and high business qualifications. The ladies, too, and I may say especially, are active and efficient co-laborers with the pastor in all the interests of the church, and succeed well in adding to the numbers in Sunday school and gathering in new members of the church. The pastor, Rev. S. B. Suratt, is filling his station well, bringing up all the departments of the work, giving to his people effective gospel preaching and faithful pastoral attention. The Central church is in a prosperous condition. May its people be blessed soon with a glorious revival.

A MEMORIAL CARD, received a few days ago, brings us the sad but not unexpected announcement of the death of Mrs. Mary C. Lowber, wife of D. C. Lowber. Sister Lowber was for many years a resident of New Orleans, and was a devoted Christian and member of our church. She died in Liverpool, England, February 5, 1873. We received a letter from her, written but little more than a month previous to her death, in which she stated that she had been ill for over a year with a disease of the heart, and that lately it had made rapid progress. The letter closes with asking a particular interest in our prayers—"not that I may recover my health, but that I may in all things be resigned to the will of God." Neither time nor space permit us now to say what we could wish of this sainted woman. We have known her well for more than twenty years, and have rarely witnessed a heartier or more unselfish type of Christian devotion. Energy and delicacy were equally combined in her character, and her capacity for sympathy and helpfulness was almost unbounded. Her benevolence found expression in generous giving, in acts of charity, and in the most thoughtful and considerate ministrations to the afflicted.

THE Rev. William Morley Punshon, the distinguished Wesleyan preacher, spent part of the present week in New Orleans. On Monday night, the twenty-fourth instant, he preached at the Carondelet Street church. It was a privilege to hear this master of sacred eloquence, and we are sorry that the privilege was limited to a single sermon. Dr. Punshon reached the city on Monday, and, we were informed, was compelled to leave on Wednesday, in order to meet engagements elsewhere.

THE demonstrations on Tuesday were extensive, if not imposing. The carnival procession at midday was long, elaborate, varied and farcical. The Mistick Krewe of Comus gave their usual night pageant, exhibiting this time the descent of man, as illustrating the studies and theories of Darwin. This concluded about ten P. M., and then in many different halls began the dance. A day of folly, ending with thousands in the worst forms of dissipation.

LAST HOURS OF MAURY.—The following, concerning the closing hours of Commodore Maury, is from the Baltimore *Sun:*

Our correspondent states that in 1840 Commodore Maury connected himself with the Protestant Episcopal Church, and lived up to the full standard of his faith. He continues: "Long before his loved ones felt that he was indeed going to die, Commodore Maury felt it—knew it. He summoned them all (for they were all present) to his bedside and told them he was dying, but not to grieve, for he was at peace with God, and was ready and anxious to go. During the forty-eight hours just prior to his death he ate nothing, and talked of nothing but the glories that so soon awaited him. A little before the spirit departed, and when thought speechless, he was asked to give a sign if all was well. He calmly replied, 'All is well, all is well,' and then fell asleep."

JESUS CHRIST changes the heart of the man whom he designs to bring to God; he annihilates the moral distance between a holy God and a corrupt heart, first, by the precepts of his word, and the motives he presents to induce us to love God and despise the world; secondly, by his example, which he proposes to our imitation; thirdly, by his spirit, which mortifies the old man and forms a new man within us.

## Books and Periodicals.

THE FOOTPRINTS OF SATAN, OR THE DEVIL IN HISTORY. By Rev. Hollis Read, A. M. New York: E. B. Trent.

A stout octavo of 541 pages, large print, abundance of margin, and illustrated copiously. The author states and vindicates the doctrine of a personal devil, and then exhibits sin and vice in their historical development, and in their social, religious, political and national aspects. The collection of statistics is the most valuable feature of the book, and the display of the footprints of satan is copious and suggestive. The author's answer to the question, Why is sin permitted?, is in the line of the old necessitarian theology. Says our author: "The design of God seems to be to allow sin to have *its perfect work*." "He allows satan to show what *he* can do first; and then the rightful Owner comes in and shows to the universe how much higher, nobler, holier purposes he can achieve by the same means." A most false and pernicious theology is this, that God permits or allows sin for a high and noble purpose. But the most serious blemish on the pages of the volume is in the references to the late war. Satan's footprints here are all on the Confederate side. Dr. Read speaks of it as "the slaveholders' rebellion," and most oracularly declares: "For that rebellion the white man of the South has been most terribly punished." In a moment of eloquent wrath our author exclaims: "Who has not read the sickening tales of Andersonville and Libby prisons, and the general treatment of Northern prisoners of war by the Confederate government, South?" And we might quote much more to the same effect. It is lamentably true of this work that "dead flies cause the ointment of the apothecary to send forth a stinking savor." In these slanders and misrepresentations the footprints of satan are quite as apparent as in any of the historical facts which are recited in the entire twenty-five chapters of the volume. To offer such a work to the Southern public is an insult to the intelligence and self-respect of our people. We are informed that it is sold only by subscription, and that agents are wanted. We are indebted to the Gulf States Publishing Company, New Orleans, for a copy.

THE GARDEN OF EDEN. By George Yenger, A. M. Philadelphia: J. B. Lippincott & Co., 1873.

The account of Eden, as given in Genesis, is spiritually interpreted, and expounded as symbolical. We do not know that the author intends to deny the literal account as historical, but it is quoted and most fancifully explained as if it were purely figurative, if not allegorical. It is an attractive little work for children, but we should hesitate to put it in their hands.

AN ORGAN OF THE OLD DOMINION. By Lunkin Silvervale. Philadelphia: J. B. Lippincott & Co., 1873.

This is a handsome duodecimo of 280 pages. The author is a lady who writes for the purpose of doing good, and proposes to furnish much information about the Chinese, and how to reach and influence them by missionary means. It appears to be in the form of a story. We have not read it and know nothing of its merits.

THE TRUE HISTORY OF JOSHUA DAVIDSON, COMMUNIST. Philadelphia: J. B. Lippincott & Co., 1873.

Evidently a work written in the interest of the great International and communist movement of the day. In this view it may interest some, as exhibiting the great under-thoughts and passions which are at work in modern society.

MARCY'S SCIOPTICON MANUAL. Revised edition. Philadelphia, 1873.

This little volume gives account of the camera obscura, magic lanterns, of the apparatus needed, the management, etc. The Sciopticon is an instrument in this line, invented by the author. People interested in these things should get the Manual.

THE PITTSBURG PROMPTER, published at Pittsburg, Pennsylvania, one of the best of our religious exchanges, announces that after the first week in March the name will be changed to the Christian Advocate.

WE HAVE RECEIVED Good Words and the Sunday Magazine for February; Arthur's Home Magazine and the Children's Hour, the Galaxy, Lippincott's Magazine and the American Protestant for March.

OUR Sunday school publications for March are to hand, and not a bit less interesting than heretofore. The Sunday School Magazine is peculiarly good.

DR. CHALMERS was no exception to the saying that a prophet is not without honor save among his own countrymen. When he preached in London his own brother, James, never went to hear him. One day, at the coffee-house which he frequented, the brother was asked by one who was ignorant of the relationship, if he had heard this wonderful countryman and namesake of his. "Yes," said James, somewhat dryly, "I have heard him." "And what did you think of him?" "Very little, indeed!" was the reply. "Dear me!" exclaimed the inquirer, "when did you hear him?" "About half an hour after he was born," was the cool answer of the brother. When he preached at his native place, so strong was the feeling of his father against attending any but his own parish church, or so feeble was the desire to hear his son, that although the churches of the two parishes of East and West Anstruther stood but a few hundred yards apart, the old man would not cross the separating brook to hear him.

WHERE there is great strength, full of sweet and gentle dealing, there is gentleness in its most perfect form. And the true Christian disposition is seen when a man is clothed with all manner of vigor and power and knowledge and intuition, and carries them in the midst of an offending, sinful world, not only with the utmost long-suffering, but with extreme gentleness.—*Plymouth Pulpit.*

## Educational.

A THEOLOGICAL SEMINARY was opened at Honolulu, Sandwich Islands, October 1, 1872, with four professors.

THE CHICAGO UNIVERSITY is said to have assets to the amount of $600,000, and liabilities to the amount of $100,000.

THE SYMONTON FEMALE COLLEGE, of North Carolina, under the presidency of Rev. S. Taylor Martin, commenced with forty-eight pupils, with the prospect of large additions. We wish it all success.

VASSAR COLLEGE, established for the education of women, has never received a cent from women. A man built and endowed it, and, save $200 worth of books, every gift has been made by men.

THE oldest living graduate of Williams College is Mr. Frederick Perry, of Stockbridge, Massachusetts. He was born in November, 1778, and graduated in the class of 1802. He is still vigorous and active, and takes a lively interest in all the intellectual and moral movements of the time. The next oldest graduate, we believe, is Rev. Dr. R. S. Storrs, of Braintree, Massachusetts, father of Rev. Dr. Storrs, of the Church of the Pilgrims, Brooklyn, and now nearly eighty-six years of age.

THE Boston *Journal* states that, since the fire, melted granite and leather is found in abundance. A strange sight, however, is a melted brick wall, which can be seen at the rear of the premises occupied at the time of the fire by Butler, Johnson & Co. The liquid brick has run down over a considerable space.

## Agent's and Publisher's DEPARTMENT.

### Acknowledgments of Letters and Funds

RECEIVED BY MAIL,

**For the Week Ending Feb. 22, 1873.**

A—American Tract Society, J. Aiken, Alexander Agar, Edwin Alden, Applegate, Pomeroy & Co., B. F. Alexander, L. G. Alford $2, American News Company, Thomas V. Armstrong $12.

B—James E. Bradley, J. H. Brigham, F. T. Barnes $4, J. F. Barbour 25 cents, W. J. Bonner $3, R. Babington, W. P. Burton, R. S. S. Hall 10 cents, Milton Bradley & Co. two letters, R. P. Bradford two letters $10, W. E. Ballard, E. Brookes, R. O. Brazelton, H. Bishop $12.50, W. E. Barry $20.

C—L. Curley three letters $6.40, W. H. Conner, Clark & Seaman, B. Clegg $10, A. J. Coleman $8, S. H. Cooper, John J. Cassiday two letters, J. Church & Co., N. W. Connaday $1, E. H. Cushing, P. Caldwell, B. F. Clement.

D—Joel T. Davis, C. B. DuBose, John W. DeVilbiss, T. W. Dyer $1.40, A. F. Driskell.

E—F. C. Evans.

F—H. W. Freeman $4.50, A. J. Foster, M. C. Field.

G—W. Grafton & Co. two letters $100, J. E. Gibbs $6.50, James A. Godfrey, David A. Givens $4.50, W. W. Guthrie.

H—Mary S. Huntington 75 cents, H. G. Horton 25 cents, W. C. Hulslip, W. K. Henderson 25 cents, E. L. Hill, Hitchcock & Walden, William Hart, J. H. Hays.

I—Ivison, Blakeman, Taylor & Co.

J—Mrs. A. B. James, R. B. Johnston.

K—M. C. A. Keish $18.80.

L—George R. Lockwood, J. B. Lippincott & Co. two letters, J. K. Leonard.

M—John M. Milner, C. K. Marshall, Morgan & Co. $1; John H. McLain, Henry Moore $6, F. L. Mead $2, J. W. McCune, A. Millspaugh $130, Daniel Morgan $2, Ellen L. McCoy, Albert Menet $5, C. M. Marsh $2, H. H. Montgomery $40, John P. Morton & Co.

N—J. Nicholson six letters, John W. Newman, A. B. Nicholson $1, Miss Sallie Nudd $1, William R. Neal, C. B. Nicholson $2.

O—William Otis.

P—J. A. Peel $1.80, D. Pegues $10, G. S. Penn, Pall, Young & Co., W. M. Patterson, R. G. Porter $3.75, Mrs. Ike Pickens $5.

R—A. H. Redford two letters, J. K. Randall, Mrs. Mary Ratliffe, J. W. Rush, George P. Rowell & Co. two letters, E. C. Rogsdale.

S—P. B. Saffold, C. S. Shattuck $3, S. W. Stone $22, A. R. Stuart $1.85, J. M. Steel, Robert Sadlie, A. L. Sleek, I. Spangler $12, J. W. Sandell $16.40, P. M. Stowell, W. A. Sampey, A. H. Sutherland $5.

T—J. T. Turner, S. T. Taylor $5.25, W. S. Turner.

V—R. W. Vincent $8, W. G. Veal.

W—Wilson, Hinkle & Co. two letters, White & Bradshaw, A. W. Williams four letters $2, James H. Ward two letters 25 cents, J. Woodbridge, J. A. Wright, D. J. Wright, T. B. White, H. P. Wells, T. B. Walden, J. M. Wilson.

THE attention of those desiring something substantial as well as stylish in the line of light wagons, carriages, etc., is directed to the card of one of our oldest and most reliable firms. Messrs. J. A. Lum & Co., No. 162 Gravier street. The old standing of Messrs. J. A. Lum & Co. is a sufficient guarantee that their work is as represented, and, being fully determined to meet the times, they offer their stock at factory prices. Quite a novelty is their child's "reversible" carriage. By a simple movement the body revolves, so that in either the push or pull the child looks ahead. A side position may also be had. These carriages are both single and double-seated, and in prices most moderate.

MR. PHILIP WERLEIN, the piano and organ dealer, Nos. 80, 82 and 90 Baronne street, has in warerooms a fine and large collection of Weber's, Dunham's, Hale's, Mathushek's, Cullin's, Grovesteen's, Ziegler's, etc., square and upright pianos, which he will sell at low prices, for cash and on monthly payments. Mr. Werlein offers great advantages to buyers, all of whom should not fail to visit his establishment. Old pianos renewed, repaired and tuned at reasonable prices.

THE SINGER IMPROVED FAMILY SEWING MACHINE.—The claims of this sewing machine are set forth in another column by the agent, Mr. William E. Cooper, 81 Canal street, who will always be pleased to exhibit its merits to visitors. Mr. Cooper is also agent for the celebrated Butterick & Co.'s paper patterns.

VISITORS to the city should not fail to examine the stock of lamps, chandeliers, etc., offered for sale by the Septoline Oil Company, No. 62 Camp and 15 Dauphine street. Orders from the country receive prompt attention.

THE NEW LOUISIANA REMEDY.—We call attention to the advertisement of this new remedy for coughs, complaints of the throat, etc. Depot, 101 Camp street.

SOAP MANUFACTORY.—We call attention to the advertisement of J. H. Keller, soap manufacturer, whose office and salesroom is at No. 110 Gravier street.

GEORGE COATS, No. 168 Magazine street, is prepared to remove and repair iron safes. Second-hand sewing machines and copying presses for sale.

ANDERSON'S PHOTOGRAPHS are recognized as among the best produced by any artist in the city. His gallery is at No. 183 Canal street.

FINE CLOTHING AND GENTLEMEN'S FURNISHING GOODS, at the reliable house of Pierson & Hews, Nos. 13 and 15 Camp street.

MESSRS. NAVRA & OFFNER, No. 171 Canal street, are selling China and crockery-ware at very low prices.

## MARRIED.

WILSON—McDANIEL.—February 12, 1873, at the residence of the bride's father, Summerville, Alabama, by the Rev. Alexander Hood, Mr. J. T. Wilson, of Birmingham, Alabama, to Miss Mary E. McDaniel.

POICE—WELLS.—On the evening of the thirteenth of February, in Montgomery, Alabama, by the Rev. T. K. Armstrong, Rev. Edward G. Price to Miss Lydia Wells.

LOVING—HERBERT.—At the residence of J. H. Benman, Esq., of Forest, Mississippi, on the eighteenth of February, by Rev. G. W. Chatfield, Mr. H. W. Loving, of Carroll, Tennessee, to Miss Hattie J., daughter of Rev. R. H. Herbert, deceased, late of the Mississippi Annual Conference.

CAMPBELL—ADAMS.—At the residence of the bride's father, Mr. R. H. Adams, on Bayou Macon, by the Rev. A. W. Moore, on Tuesday, the eighteenth of February, 1873, Mr. Hayden H. Campbell and Miss Myra B. Adams, all of Franklin parish, Louisiana.

WE CALL THE ATTENTION of persons in search of a commercial education to Dolhear College, 201 and 203 Canal street. de12 3m

## *BUSINESS NOTICES.*

ONE SIP of this will bathe the drooping spirit in delight beyond the bliss of dreams.

Be wise, and taste.—*Milton's Comus.*

Verily do the words of the inspired poet gleam with the light of prophecy; for if there is anything that is swift to operate beneficially on the human system, impaired by physical ailments, it is Price's celebrated Aromatic Stomach Bitters. Those whose lives "drag their slow length along," harassed by the petty but fretful annoyances of indigestion, dyspepsia, debility, febrile excitement, nervous irritability, exhaustion, or the general suffering that results from hepatic causes, deserve the fate to which they are consigned when, like the physician to whom the voice of sacred wisdom cried, "Heal thyself," they turn away from the means placed within their grasp. Price's Bitters will do the work. A vigorous stimulant, an agreeable elixir, a strengthening tonic and a grateful adjuvant, the very universality of whose use is confirmative of its efficacy, it stands to-day stamped with the signet-seal of medical approval, and radiant with the award of a high popular appreciation.

JAMES W. PRICE & CO.,
Manufacturers and Sole Proprietors,
Lock Box 166, New Orleans, La.

Sold by druggists, grocers and dealers throughout the South. fe6 1m

PIERSON & HEWS, fine Clothing, Shirts and Furnishing Goods, Canal 15 Camp street, opposite City Hotel, New Orleans, Louisiana. We invite visitors from the interior to examine our stock and prices. We claim to sell first-class goods as low as can be afforded and live. We sell the celebrated Schoulder-Seam Shirts, warranted to fit, wear and give satisfaction. Liberal deduction made to Clergymen, and their trade solicited. fe27 4ty

MESSRS. J. H. ZEILIN & CO., MACON, GEORGIA.—*Gentlemen:* Your Simmons' Liver Regulator has been in use in my family for some time, and I am persuaded that it is a valuable addition to the medical sciences.

Respectfully yours, JOHN HILL SHORTER.

EUFAULA, ALA., March 20, 1870. fe27 1d

A STITCH IN TIME SAVES NINE.—If you have a cough do not neglect it. Thousands go to an untimely grave by neglecting what they call "a slight cold." These slight colds are very insidious. They soon become deep-seated and defy all remedies. Dr. Tutt's Expectorant will cure it. It can be had of any druggist.

TUSKEGEE, ALA., April 28, 1871.

DR. TUTT: In gratitude for the benefit received by the use of your Expectorant, I do cheerfully add my testimony to its most wonderful effects in relieving Asthma or Bronchitis. For several years I had suffered dreadfully with severe attacks of Asthma or difficulty of breathing. I was induced by the high recommendations given to your Expectorant to try it, and found that it gave almost immediate relief. It is about five months since I began its use. I have used six bottles, and have not had an attack since. It has been a great blessing to me. I cannot afford to be without it, and I heartily recommend it to all persons who are at all troubled with Lung or Throat diseases.

Very respectfully, MRS. A. M. WELLBORN.

Dr. TUTT'S HAIR DYE is the best in use. fe20 2t

THE EQUITABLE LIFE ASSURANCE SOCIETY, New York.

Assets ..... $21,000,000
Income ..... 11,000,000

Branch office 33 CAMP STREET.

A. P. CLEVELAND,
fe13 1y General Agent.

CHARLES H. REED, REAL ESTATE Broker, No. 87 St. Charles street. Buys and sells all sorts of city and country property. Mortgages made promptly. Various pretty Cottages in choice locations are offering on long terms. Has for sale the finest Building Sites in the city, and, being largely interested himself, can speak confidently in all matters pertaining to the sale, rental, appraisement and management of real estate. de26 2m

REMOVE from the blood those wastes arising from the action of the system which, if allowed to remain in the circulation, give rise to diseases which speedily destroy life. Nature has appointed the kidneys and liver as her agents, by whose action impurities shall be eliminated from the system; and when these agents are torpid or debilitated, or disabled from any cause for their business, Hamilton's Buchu and Dandelion imparts fresh life and vigor to them, and assists of them the best blood purifiers one can have. This preparation is for sale at Frederickson & Hart's and E. J. Hart & Co.'s drug stores. jal6 2m

USE DR. HENRY'S WORLD'S TONIC AND BLOOD PURIFIER.—It is the great household remedy, pleasant to take, yet potent for the prevention and cure of diseases. It is better than Bitters, Cordials, Buchu or Sarsaparilla. Sold by druggists. jy18 ty

DR. HENRY'S ROOT AND PLANT PILLS.—Mild yet thorough; no nausea or griping; entirely vegetable; great Liver remedy. Price, 25 cents. Sold by druggists. jy18 ty

MRS. WHITCOMB'S SIRUP.—The great soothing remedy. Price only 25 cents. Gives rest to the mother and health to the child. Sold by druggists. jy18 ty

TWELVE SAMPLES (postage free) for fifty cents. Suits for $10. R. L. WOLCOTT, 181 Chatham square, New York. se26 ly

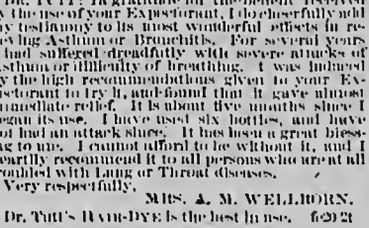
## *NEW ADVERTISEMENTS.*

J. A. LUM. FRANK H. HOOKER.

**J. A. LUM & CO.,**

MANUFACTURERS
—AND—
DEALERS IN CARRIAGES, HARNESS, ETC.,
**162 Gravier and 13 Union Street.**

A specialty made of CHILDREN'S CARRIAGES. fe27 3m




THE KING OF SUNDAY SCHOOL BOOKS.

PURE DIAMONDS,

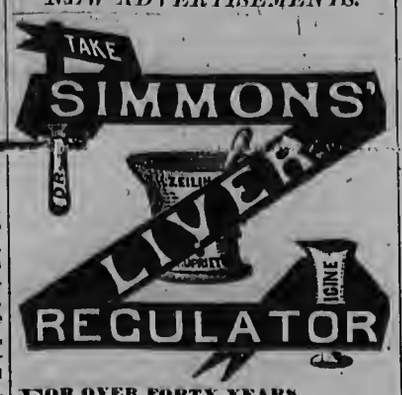
BY JAMES H. MURRAY,

assisted by George F. Root, H. R. Palmer, P. P. Bliss, J. M. Kieffer and a host of other popular writers of Sunday School Music.

No such genuine success ever known in the history of similar books. Over 100,000 copies have been sold in three months, and the demand is increasing daily. Price in boards, 35 cents single; $3.60 per dozen; $30 per hundred. Specimen copy in paper covers, 25 cents. S. BRAINARD'S SONS, Cleveland, Ohio.

Sent free to any address, Brainard's New Descriptive Catalogue of Selected Popular Music. A selected list of choice music, containing full description of thousands of beautiful pieces of music. This new catalogue is invaluable to all musicians. Sent free to any address. S. BRAINARD'S SONS, Publishers, Cleveland, Ohio. au22 ly

## *NEW ADVERTISEMENTS.*




FOR OVER FORTY YEARS
THIS
PURELY VEGETABLE
LIVER MEDICINE
HAS PROVED TO BE
THE GREAT UNFAILING SPECIFIC

for LIVER COMPLAINT and its painful offspring, Dyspepsia, Constipation, Jaundice, Bilious attacks, Sick Headache, Colic, Depression of Spirits, Sour Stomach, Heartburn, Chills and Fever, etc.

After years of careful experiments, to meet a great and urgent demand, we now produce from our original Genuine Powders

THE PREPARED,

a liquid form of SIMMONS' LIVER REGULATOR, combining all its wonderful and valuable properties, and offer it in

ONE-DOLLAR BOTTLES.

The Powders (price as before)..... $1 00 per package.
Sent by mail..... 1 00 per package.

CAUTION!

Buy no Powders or Prepared Simmons' Liver Regulator unless in our engraved wrapper, with Trade-mark, Stamp and Signature unbroken. None other is genuine.

J. H. ZEILIN & CO.,
Macon, Georgia, and Philadelphia.
Sold by all Druggists. se19 ty

CONDENSED ANNUAL REPORT
OF THE
Equitable Life Assurance Society
OF THE UNITED STATES.
**For the Year Ending December 31, 1872.**

Net Cash Assets, Jan. 1, 1872..... $15,017,715 63

RECEIPTS.

| | | |
|---|---|---|
| Premiums..... | $7,426,861 70 | |
| Interest and rents..... | 993,151 16 | |
| | | $8,420,014 86 |
| Total..... | | $23,437,730 49 |

DISBURSEMENTS.

| | | |
|---|---|---|
| Claims by death and additions thereto..... | $1,653,988 17 | |
| Matured endowments and additions thereto..... | 24,082 00 | |
| Cash dividends and surrender values..... | 1,493,608 18 | |
| Annuities paid..... | 4,010 41 | |
| Total paid policyholders | $3,646,289 06 | |
| Dividend on capital..... | 7,852 10 | |
| Reinsurance..... | 8,000 43 | |
| Commuted commissions..... | 99,808 15 | |
| Commissions..... | 544,766 81 | |
| EXPENSES. | | |
| Printing, stationery and agency expenses..... | 139,157 67 | |
| Advertising, salaries and office expenses..... | 385,893 32 | |
| Taxes and legal charges..... | 93,864 57 | |
| Medical examiners' fees..... | 67,398 13 | |
| Sundry expenses (exclige, postage, express, etc.) | 65,220 24 | |
| Profit and loss..... | 5,676 70 | |
| | | 5,061,867 33 |
| Net Assets, exclusive of future premiums..... | | $18,405,863 16 |

INVESTED AS FOLLOWS:

| | | |
|---|---|---|
| Bonds and mortgages..... | $12,226,572 50 | |
| Real estate unencumbered, including purchases under foreclosure..... | 2,334,359 07 | |
| Stocks created by the laws of the United States..... | 709,350 37 | |
| Stocks created by the laws of the State of New York | 1,031,576 59 | |
| Stocks of other States..... | 62,263 81 | |
| Cash on hand, in bank, and in other depositories on interest (including cash in transmission due prior to Jan. 1, 1873, and since received at New York office and invested)..... | 1,354,189 81 | |
| Temporary loans, secured by collaterals..... | 687,661 00 | |
| Actual cash investments..... | | $18,405,953 16 |
| Interest and rents due and accrued..... | | 135,820 70 |
| Premiums in hands of agents and in course of collection, supplies and office property..... | | 319,351 65 |
| Deferred semi-annual and quarterly premiums for the year..... | | 723,110 00 |
| Safes, fixtures, furniture, etc..... | | 107,558 28 |
| Total Assets, Jan. 1, 1873..... | | $19,695,953 79 |

New business in 1872—12,491 policies, assuring $31,911,079.

The Assets are thus appropriated:

| | |
|---|---|
| Total liabilities, including reserve for reinsurance of existing policies..... | $17,071,983 03 |
| Capital stock..... | 100,000 00 |
| Total surplus, including surplus on Tontine policies..... | 2,520,880 47 |
| Total..... | $19,695,953 79 |

The new business of this Society during the past four years exceeds, by $17,000,000, that of any other Life Insurance Company in the world.

| | |
|---|---|
| 13,211 policies written in 1869, assuring... | $51,021,141 00 |
| 10,033 policies written in 1870, assuring... | 40,235,799 00 |
| 10,082 policies written in 1871, assuring... | 41,804,027 00 |
| 12,491 policies written in 1872, assuring... | 51,911,079 00 |

A. P. CLEVELAND & SON,
General Agents,
fe27 1t 33 Camp street, New Orleans.

THE SINGER IMPROVED FAMILY SEWING MACHINE.

OVER 1,000,000 SINGER MACHINES
*HAVE BEEN SOLD*
AND ARE IN DAILY USE.

They are perfectly Simple, Reliable and Durable, and every Machine sold is FULLY GUARANTEED to give ENTIRE SATISFACTION on every description of work.

They have been before the public for over a quarter of a century, and are continually growing in popular favor.

Send for circular and samples of sewing.

E. BUTTERICK & CO.'S
CELEBRATED PAPER PATTERNS
—FOR—
LADIES' AND CHILDREN'S GARMENTS.

Thousands of Ladies in this city will attest their usefulness and economy. They are indispensable to every family, and are particularly serviceable to Ladies in the country. Call or send for catalogues. Patterns sent by mail, to any address, on receipt of price.

WM. E. COOPER,
fe27 3m 81 Canal street.

INTEREST ON DEPOSITS.

CITIZENS' BANK OF LOUISIANA.

This Bank will issue Time Certificates of Deposit, bearing interest at the rate of FOUR per cent. per annum for SIX months or longer, and THREE per cent. per annum for a shorter period, not less than two months. fe27 3m

TO THE PUBLIC.—I AM NOW PREPARED to remove and repair IRON SAFES; also Lightning Rods repaired and put up to order. I have also on hand New and Second-hand SAFES for sale, both Burglar and Fire-Proof. Particular attention paid to repairing Bank Locks and Printing Presses, on most reasonable terms.

GEORGE COATS,
de26 1y No. 168 Magazine street, near Julia.
Second-hand Sewing Machines always on hand and for sale. Also second-hand Copying Presses.

AGENTS WANTED
FOR THE FOOTPRINTS OF
SATAN IN THE DEVIL
in History. A new book, by Rev. Hollis Read, A. M., author of "God in History," illustrated from designs by Dore, Nast, of *Harper's Weekly*, and others. Nothing like it ever before seen or heard of, and sells at sight. Send stamp for circulars and terms.
GULF STATES PUBLISHING CO.,
fe20 1m 112 Camp street, New Orleans, La.

## *NEW ADVERTISEMENTS.*

J. C. TILTON, PITTSBURG, PA.

WOMAN'S FRIEND AND STEAM WASHER

ONE HUNDRED THOUSAND SOLD.

WILL CLEANSE YOUR CLOTHES WITHOUT RUBBING.

EVERY ONE SOLD IS FULLY WARRANTED.

NO FLUIDS OR EXTRA SOAP USED.

IT CONSUMES LESS SOAP, LESS TIME AND LESS FUEL THAN THE USUAL method. It saves Labor, Wear and Tear, and the Annoyance of Wash-day. It requires no attention while the process of cleansing goes on. It will do the Washing of the Family while you are eating breakfast and doing up dishes.

Steam has long been known as the most powerful agent in removing dirt, grease and stains from clothing, and bleaching them white. Papermakers have for many years used steam in cleaning and bleaching their rags, and they succeed in making, by its agency, the filthiest picking from the gutter perfectly pure and white. Until the invention of the STEAM WASHER or WOMAN'S FRIEND, although often attempted, no method had been discovered of applying steam directly to the clothing, which could be used in a portable manner for domestic purposes. The WOMAN'S FRIEND washes without labor. It will do the washing of an ordinary family in from thirty minutes to an hour. The STEAM WASHER is superior to all other devices for the following reasons:

1. It does its own work, thereby saving a large portion of the time usually taken in a family.
2. It requires no attention whatever while the process of cleaning is going on. A lady can do her washing while she is eating her breakfast and doing up the breakfast dishes.
4. Clothing wears double the time, washed in this Washer, that it will washed by a machine, or by hand-labor or a washboard.
5. Lace Curtains and all fine fabrics are washed in a superior manner. For Flannels this Washer is most desirable, as it will not full them, as a machine or hand-rubbing does. All fabrics, from the finest lace to a bed-blanket, can be washed perfectly and with ease without the rubbing-board.

IT IS TRULY A LABOR AND CLOTHES-SAVING INVENTION.

READ THE FOLLOWING TESTIMONIALS:

NEW ORLEANS, LA., January 16, 1873.

This is to certify that I have used the Steam Washer sold by E. B. Hayes, General Agent, and fully indorse all he claims for it, having used it four or five weeks.
(Signed) ANN S. BASSETT, 186 Chippewa street.

NEW ORLEANS, LA., January 17, 1873.

This is to certify that I am using the Steam Washer called the "Woman's Friend," and consider it the best invented Washing Machine in use. It saves labor, soap, fuel and clothes, and I fully indorse all Mr. Hayes claims for it. (Signed) MRS. C. B. W. LEHRE, No. 31 St. Charles street.

NEW ORLEANS, LA., January 17, 1873.

"I am using the Steam Washer called the "Woman's Friend," and consider it the best thing for washing clothes I have ever seen. (Signed) J. C. MCALLISTER, cor. Carondelet and Julia Sts.

NEW ORLEANS, LA., January 17, 1873.

I am using the Steam Washer called the "Woman's Friend," and consider it the best Inveuted Washing Machine in use. It saves labor, soap, fuel and clothes.
(Signed) N. MILLER, No. 86 Gravier street.

NEW ORLEANS, January 21, 1873.

This is to certify that I have tried the Washing Machine known as the "Woman's Friend," and find it all that it is claimed to be. I gave it a fair and honest trial, and I take great pleasure in recommending it to every housekeeper. It is very simple. A small child can use it. There is no rubbing necessary, and consequently no damage to clothes. Very respectfully,
(Signed) MRS. N. JENKINS, No. 100 Baronne street.

NEW ORLEANS, January 30, 1873.

I have used the Steam Washer called the "Woman's Friend," and am perfectly satisfied that it will do all that Mr. Hayes claims for it. It is truly a labor-saving invention.
(Signed) FRANK SCHAEFFER, corner First and St. Denis streets.

NEW ORLEANS, January 30, 1873.

This is to certify that I have purchased from Mr. Hayes the Steam Washer called the "Woman's Friend," and I find it to be a great invention. It saves labor, soap, fuel and clothes, and I can fully recommend the same. No family should be without one.
(Signed) MRS. J. F. ROHRBACHER, No. 27 Camp street.

NEW ORLEANS, January 31, 1873.

E. B. HAYES, Esq., NEW ORLEANS, LA.—*Dear Sir:* The Steam Washer I bought of you, called the "Woman's Friend," I find does all that you promised for it, and ought to be in every family.
(Signed) MRS. R. M. WALMSLEY.

NEW ORLEANS, January 31, 1873.

MR. E. B. HAYES, NEW ORLEANS, LA.—*Dear Sir:* It gives me pleasure to say to you that my wife has tried your Steam Washer, and pronounces it a perfect success, so far as she can judge. Wishing you much success in introducing it generally, I remain Your friend, truly,
(Signed) S. HENDERSON.

NEW ORLEANS, February 1, 1873.

The Washing Machine called the "Woman's Friend" is well named. It has been used in my family, and found to come up to all that has been claimed for it by the patentee. We can therefore fully recommend it to all as a complete success. (Signed) DR. E. D. BEACH, 233 Canal street.

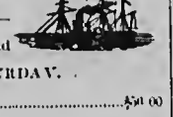
Parish and County Rights for sale. Agents in the country wanted. Send for circular and special terms.

E. B. HAYES, General Agent.

Manufactured and for sale by G. W. W. GOODWYN, NO. 52 GRAVIER STREET, NEW ORLEANS. ja25 3m

DANIEL & JAMES D. EDWARDS,
NOS. 22, 24, 26 AND 29 FRONT ST.
AND
NOS. 21, 23, 25 AND 27 DELTA ST.,
*NEW ORLEANS, LOUISIANA,*
MANUFACTURERS OF
Copper, Brass, Iron and Sheet Iron
WORK OF EVERY DESCRIPTION.
ALSO OF
**Best and Most Improved Steam Trains for Making Sugar.**
DEALERS IN
Wrought Iron Pipe and Fittings, all sizes,
Brass Work for Steam, Water and Gas,
Boiler Tubes, Bolts, Nuts and Washers,
Well and Cistern Pumps, Drove Well Pumps, and Well Points, Steam Syphon Pumps,
Rubber Hose, Steam Packing, Steam and Water Gauges, Flue Brushes, Sheet Copper,
Brass and Iron, Copper and Brass Wire,
Machinists' Tools and Machinery Supplies, etc.
AGENTS FOR
Cameron's Patent Steam Pumps,
Webster's Patent Combination Wrenches,
And National Fire Extinguisher.
Send for new Illustrated Price List. fe20 1y

FOR NEW YORK.



Merchants' Steamship Line.—
Sailing from New York and New Orleans EVERY SATURDAY.

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**Latest Scientific Rules to Pupils.**

Thankful for the former patronage of her many friends, she most respectfully solicits a continuance of the same, and of the public generally, to her new establishment.

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NOTICE.—HAVING RECENTLY INcreased our milling interest in St. Louis, Missouri, we intend retiring from the Commission business in this city, and, with this object in view, we have this day turned over our store and fixtures and consignments en route to our friends, Messrs. J. L. DUNNICA & CO., who will give them prompt and careful attention on arrival, and account to the owners therefor. Messrs. J. L. Dunnica & Co. have been long in the business, are thoroughly conversant with its requirements, and are possessed of the means and ability to successfully conduct all business intrusted to their care. In retiring from the business we extend our sincere thanks to our friends for their very liberal patronage, and bespeak for Messrs. J. L. Dunnica & Co. a continuance of the same.

STANARD, BRONSON & CO.,
66 Tchoupitoulas street.
NEW ORLEANS, February 1, 1873.

REMOVAL.—REFERRING TO THE ABOVE card of Messrs. Stanard, Bronson & Co., we would notify our friends that we have removed from our old stand, No. 50 Tchoupitoulas street, to No. 66 Tchoupitoulas, between Poydras and Lafayette streets—store formerly occupied by Messrs. Stanard, Bronson & Co.

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PHŒNIX OIL. PREPARED BY J. J. LINK, New Orleans.—This valuable Liniment has no equal, and can be depended on as one of the best offered to the public. The proprietor, therefore, leaves it to them to judge of its merits, feeling satisfied that its virtues will speak for itself. This Liniment will cure the following diseases if the directions are strictly followed, viz: Piles of twenty-two years' standing have been cured with this Liniment. Who will suffer with this painful disease any longer, when surcharge and easy a remedy is offered? For burns or scalds the proprietor challenges the world to produce its equal; it will instantly give relief. For old indolent sores it has effected cures where the most scientific failed. For fresh cuts, sprains, bruises, tetterworm, ringworm, scald head, erysipelas, sting of a wasp, spitter or snake bite, chapped lips, chapped hands, sore mouth, sore throat, sore or caked breast, rheumatism, and pain in the side, breast or back. In cases of pneumonia it will give great relief, where there is much pain in the side or breast, by rub

## The Child'z Corner.

TWO WORDS.

There are two words, dear children,
That, properly used,
Will make you true heroes;
But, crossed and abused,
Will warp your whole natnrre;
Then watch well your tongue,
And say "Yes" to the right,

When tempters plead with you,
And ask you to take
A cigar or some liquor,
And say it will make
A man of you, answer them
Firmly, and say
Your "No" so 'twill frighten
The rascals away.

When brothers plead with you
To relieve their distress,
Be ready and willing
To answer them "Yes."
Now don't get them "crossed,"
And say "No" to that call,
And "Yes" to the patrons
Of old alcohol.

There are many grown people
Who make this mistake;
And I pray you take care
For your own honor's sake;
For half the world's sorrow
And folly and woe
Comes from using a "Yes"
In place of a "No."

*Helper.*

### Five Steps to the Gallows.

"A man had committed murder, was tried, found guilty and condemned to be hanged. A few days before his execution he drew upon the walls of his prison a gallows with five steps leading up to it.

"On the first step he wrote: *Disobedience to parents.*

"On the second step: *Sabbath-breaking.*

"On the third step: *Gambling and Drunkenness.*

"On the fourth step: *Murder.*

"The fifth step was the platform on which the gallows stood.

"This poor fellow doubtless wrote the history of many a wasted and lost life."

"No doubt of it," says Captain Hunter. "Thousands and tens of thousands are ruined every year in a similar way. I believe that drunkenness ruins more than anything else. That was one of the steps to the gallows which this prisoner had painted; and it made me think of a question and answer of which I once heard:

WHAT'S WHISKY BRINGING?

"'What's whisky bringing?' inquired a large dealer in that article.

"'Bringing men to the gallows and women and children to want,' was the reply of a bystander."

Pretty good answer, that, though not exactly the one that was wanted. If there is a more wasteful practice in the world than liquor-drinking, we don't know what it is. It wastes the grain of which it is made; it wastes the mind and body of the drinker; it wastes the property of himself, his family and his neighborhood; and, finally, wastes and ruins his soul. There is no economy in it in any way or shape.

But here is something which Mr. Singer has quietly laid on the table:

THE CRUST.

"WASTE NOT—WANT NOT."

I must not throw upon the floor
The crust I cannot eat;
There's many a hungry little one
Would think it quite a treat.

My parents take the kindest care
To get me wholesome food;
And so I must not waste a bit
That would do others good.

The grain from which my bread is made,
God causes it to grow;
How sad to waste what he has given!
He would both see and know.

'Tis willful waste brings woeful want,
And I may live to say:
Oh! how I wish I had that bread
Which once I threw away!

Lively Mr. Spry has been dancing around for some time, as though he had something to say.

"You've had such a long, serious preachment about temperance, and getting up stairs, and economy, that I couldn't sit still. I'm too lively a chap to keep quiet long. However, I believe all that's been said to-day, though I shouldn't have said it quite so solemnly. But we're not all alike, you know. Wake up now, all of you youngsters, and help yourselves to my

ODDS AND ENDS.

A little boy, five years old, while writhing under the tortures of the ague, was told by his mother to get up and take a powder.

"Powder!" said he, raising himself upon one elbow. "Powder! Why, mother, I a'n't a gun!"

"That was fine beef and potatoes I had for my dinner to-day," remarked an Irishman.

"Troth, and isn't that a curious coincident!" exclaimed another eagerly; "the very same dinner that I had meself, barrin' the bafe!"

"John, I saw your cousin Isaac a few weeks ago, and he had just received a terrible fall, which cut a most horrible gash in his arm."

"Ah! poor fellow! What did he fall on?"

"Well, really, I forget now; but it rather strikes me he fell on Tuesday morning."

A little fellow going to church for the first time, where the pews were very high, said, on coming out: "I went into a cupboard and took a seat on the shelf."

"What is truth?" The question was proposed at a deaf and dumb institution, when one of the boys drew a *straight line*. "And what is falsehood?" The answer was a *crooked line*.

A little fellow was eating some bread and milk, when he turned around to his mother and said: "O mother! I am full of glory. There was a sunbeam on my spoon, and I swallowed it."—*Methodist.*

### The Two Bears.

I remember reading, not long ago, about a man and his wife who were known to live very unhappily together. They were said to be the most quarrelsome people in the whole village in which they lived. They wouldn't bear the least thing from each other. Like a dog and cat, there was a constant snarling and growling and quarreling between them. But all at once it was observed by some of the neighbors that a great change had passed over them. They didn't quarrel any more. No harsh, cross words passed between them. Instead of this, they were observed to be gentle and kind to each other, and their home, from being a scene of constant strife, became the home of peace and happiness. Of course this excited a good deal of surprise in the neighborhood. Everybody was wondering what had happened to old Mr. and Mrs. Snarling.

At last an old lady in the neighborhood, whom we may call Miss Inquisitive, felt that she couldn't stand it any longer. So she paid a visit to [illegible]. Everybody in the village is talking about the wonderful change which has come over you and your husband. But nobody seems to know what it's owing to; so I thought I would just come in and ask you what it is which has produced this change."

"I am glad to see you, Miss Inquisitive," said Mrs. Snarling; "the change, I assure you, has been a very happy one to us. It has been brought about by *two bears.*"

"Two bears!" exclaimed Miss Inquisitive, lifting her hands in astonishment.

"Yes, two bears; and I'm very glad they came into our house."

"But what in nature do you mean?"

"I mean two Scripture bears."

"Two *Scripture* bears! Why you puzzle me more and more."

"It's true, though."

"I don't remember reading in Scripture of any two bears, except those that ate up the wicked children who mocked the Prophet Elisha, and they must have been dead long ago."

"Yes; but there are two other bears mentioned in Scripture."

"Pray tell me where they are spoken of, for I am sure I don't recollect 'em."

"We read about one of them in Galatians vi, 2, where it says: 'Bear ye one another's burdens.' And we read about the other in Ephesians iv, 2, where it says: 'Forbearing one another in love.' Their names are: Bear and Forbear."

"Well, I'm sure!" said Miss Inquisitive, and away she went home.

The simple meaning of it was, Mr. and Mrs. Snarling had become Christians, and had taken these two Scripture bears home to live with them. How I wish you would all take the two bears home with you! Yes, and keep them there. Let them stay in the nursery—in the dining-room—in the chamber where you sleep—and in the play-room. Take them with you when you go to school—make them your companions wherever you go. They make no noise. They cost nothing to keep. They can do no harm—but they may do a great deal of good. Oh, if these two bears were only allowed to come into every house, and dwell there, how much trouble and sorrow it would prevent, and how much good it would do.—*R. N., in the Children's Friend.*

### A Mother's Boy.

"Is there a vacant place in this bank which I could fill?" was the inquiry of a boy, as with a glowing cheek he stood before the manager.

"There is none," was the reply. "Were you told that you could obtain a situation here? Who recommended you?"

"No one recommended me, sir," calmly answered the boy. "I only thought I would see."

There was a straightforwardness in the manner, an honest determination in the countenance of the lad which pleased the man of business, and induced him to continue the conversation. He said:

"You must have friends who could aid you in obtaining a situation; have you told them?"

The quick flash of the deep blue eyes was quenched in the overtaking wave of sadness as he said, though half musingly:

"My mother said it would be useless to try without friends;" then recollecting himself, he apologized for the interruption, and was about to withdraw, when the gentleman detained him by asking why he did not remain at school for a year or two, and then enter the business world.

"I have no time," was the reply. "I study at home, and keep up with the other boys."

"Then you have a place already," said his interrogator. "Why did you leave it?"

"I have not left it," answered the boy quietly.

"But you wish to leave. What is the matter?"

For an instant the child hesitated; then he replied, with half reluctant frankness:

"I must do more for my mother!"

Brave words!—talisman of success anywhere, everywhere. They sank into the heart of the listener, recalling the radiant past. Grasping the hand of the astonished child, he said with a quivering voice:

"My boy, what is your name? You shall fill the first vacancy for an apprentice that occurs in the bank. If, meantime, you need a friend, come to me. But now give me your confidence. Why do you wish to do more for your mother. Have you no father?"

Tears filled his eyes as he replied: "My father is dead, my brothers and sisters are dead, and my mother and I are left alone to help each other. But she is not strong, and I wish to take care of her. It will please her sir, that you have been so kind, and I am much obliged to you." So saying, the boy left, little dreaming that his own nobleness of character had been as a bright glance of sunshine into that busy world he had so tremblingly entered. A boy animated by a desire to help his mother will always find friends.

"You won't have any left if you give away so many," we said to a little girl the other day, who had been lavish with her kisses. "Yes, I shall," she responded quickly; "I have to pickle ever so many now, so that they won't get stale. Will you have a pickled one?" We declined, but have pondered somewhat since on stale and pickled kisses.

A LITTLE BOY'S THOUGHT.—"What a beautiful place heaven is!" said a little boy not four years old.

"Why do you think so?" said his mother.

"Because," said he, pointing to the stars, "the roofs of the floor are so beautiful."

## Farm, Garden and Household.

SMALL FARM MAXIMS.—1. Small farms are cheaper and easier to manage than large ones, and pay better for the capital invested. Therefore small farms are the best.

2. If you want to make your farm pay you must give it your daily personal attention. If your farm is too large you cannot do this; hence, as I said above, small farms are the best.

3. If you don't want your farm to run away you must stop the little leaks. We may expect fewer leaks on a small place than on a big one; hence, again, small farms are best.

4. Feed your land well, and it will feed you. It takes less time to feed a few acres than a great many. So, you see, small farms are best.

5. If you would live long and enjoy life, work a little, then rest a little. But if you have a large farm you must labor all the time. Here, again, small farms are best.

6. To raise big corn you must keep small grass. To make small grass you must cut often. So in this we find small farms are best.

7. If you have a good fence you need fear no loss by stock. But fences are costly. Thus, once more, we find small farms are best.

8. If you want good roads, and plenty of schools, churches and mills, you must have a dense population. If farms are large this is impossible. Therefore I declare small farms to be best.

9. Farms should increase in value year by year. It costs less to improve a few acres than a great many.

LIVE AND DEAD WEIGHT OF ANIMALS.—The amount of meat obtained from a domestic animal sold by its live weight is very variable, and experiments have recently been made in Liverpool to ascertain the proper allowances to be made. From the statistics to be derived from the public slaughterhouses or abattoirs of Paris or Brussels, it appears that the race and the condition of the animal, besides many other circumstances, affect the result, and that certain animals yield as much as 70 per cent. of meat, while others only give 50 per cent. The mean weight of meat produced, however, is calculated at 58 per cent. of the live weight in beef cattle. In the case of sheep the proportion is from 40 to 50 per cent. From experiments made it appears that the different products obtained from oxen and sheep are as follows: An ox of the live weight of 1,322 pounds yields, meat, 771.4 pounds; skin, 110.2; grease, 88; blood, 55.1; feet and hoofs, 22; head, 11; tongue, 6.60; lungs and heart, 15.33; liver and spleen, 20.05; intestines, 66.15; loss and evaporation, 154.322—making the total of 1,322 pounds. The products from a sheep weighing 110.2 pounds are as follows: Meat, 55.1 pounds; skin, 7.714; grease, 5.51; blood, 4.408; feet and hoofs, 2.204; head, 4.408; tongue, lungs, heart, liver and spleen, 4.408; intestines, 6.612; loss and evaporation, 19.836—making the total of 110.2 pounds.

DEATH FROM A GLANDERED HORSE.—A glandered horse belonging to Roswell C. Miner, of Steuben, New York, in blowing from his nostrils discharged a portion of the poisonous mucous, a drop of which entered one of Mr. Miner's eyes. He immediately wiped it out, as he supposed, but within twenty-four hours his eye was much swollen, attended with great pain. Medical aid was procured and his case pronounced a hopeless one. The virus matter had so permeated his system that his recovery was pronounced impossible. His flesh turned purple and was thoroughly impregnated with the poison. He lingered in agony about twenty days, and died a most wretched death. His friends were compelled to bury him immediately, and with him the entire bed and bedding on which he had lain.

Instances of human death from contact with glandered horses are by no means uncommon, and the owners of glandered horses should be compelled by law, under heavy penalties, to destroy them immediately upon the discovery of the disease. The late James C. Wilkins, one of the heaviest planters in Mississippi in 1836, lost seventy-six horses and mules with this fell disease, and was compelled to burn his plantation stables, which had cost $8,000.

EARACHE.—I take a piece of salt pork, say an inch or more long and half an inch square, cut down one end to fit the ear, and insert it, taking care to have the piece too large to slip in. I use it with my family and always find it gives almost instant relief. Tie a handkerchief to keep it in place, if the child will allow it. I also use pork for sore throat, croup and lung colds. Cut slices half an inch thick, dip in warm water, sprinkle on a little pepper, and sew on flannel.—*N. B. W., in Household.*

NEW HORSE COLLAR.—An important improvement in the manufacture of horse collars has just been devised by a Philadelphia mechanic. The collar, being stuffed with elastic cork, is light in weight, and adapts itself to the shape of the animal as if it were molded. It is highly elastic, does not chafe or gall the neck, and, the cork being a non-conductor, injury from heat is prevented.

IN MAKING *cafe noir*, the after-dinner coffee, it is taken *noir*—with no milk—and the reason is obvious. *Cafe-au-lait* forms a fine delicate curd, which is a sustaining meal of itself, even if you have no bread with it, and takes time to digest, while *cafe noir* is a famous aid to the digestion of luncheon and dinner, and itself needs little or no digestion, as it is a stimulant.

POTATOES.—Peachblows and other late varieties should be planted early. If you are late, plant the Early Rose or some other variety that ripens early. We have had a good crop of Flukes planted the first week in June. The Early Rose has a tendency to grow out of the ground, and should be planted deep, or else be well hilled up.


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Carpenters', Cabinetmakers', Coopers' and Blacksmiths' Tools; Miners' Stock, Tools and Machines; Cast, Tinned and Enameled Hollowware; Cooking and Heating Stoves and Ranges; House-Furnishing Goods of every description. Manufacturers of Bright Tin and Japan Ware. Sole Agents for the celebrated CHARTER OAK COOKING STOVE, known for eighteen years as the only perfect and complete Baking Stove in use. Every Charter Oak is fully guaranteed. Send for descriptive catalogues and price lists. 89 AND 91 CAMP STREET. Branch Store, 565 Magazine street, New Orleans, Louisiana. oc24 6m

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BUCK'S BRILLIANT STOVE.

Every Brilliant is Fully Guaranteed.

H. HALLER,

NO. 49 CAMP STREET, NEW ORLEANS,

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CELEBRATED RINGEN WASHER

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MARBLE, MARBLEIZED SLATE

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M. L. FILLEY'S CELEBRATED

PHILANTHROPIST

Is acknowledged by all who have them in use to be

SUPERIOR TO ANY STOVE

they have ever used. It has a large Oven, and is the most convenient Stove for Baking, Broiling and Roasting.

I have also for sale the following first-class Cooking Stoves:

DIAMOND ROCK, MAGNA CHARTA, COTTON PLANT AND TRUE KENTUCKIAN.

Heating Stoves of all kinds. Every Stove sold under a full guarantee.

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G. W. W. GOODWYN,

52 ORAVIER ST., NEAR TCHOUPITOULAS

DEALER IN

STOVES AND TINWARE.

Among his assortment of Cooking Stoves he invites special attention to THE COTTAGE and THE BEST as being UNSURPASSED by ANY Cooking Stoves in this market. They have all the modern improvements, are perfect Bakers, and without extra charge are adapted for burning wood, coke or coal, and guaranteed to give satisfaction.

HEATING STOVES.

He has various styles of these on sale. Is Agent also for the NEW BALTIMORE FIRE-PLACE HEATER, the most perfect, cheerful and economical Heater in use. Will heat from one to a hall dozen or more rooms at a cost, for coal, of Twenty-five Cents per day.

TINWARE.

In this line he keeps constantly on hand a full assortment of plain Tin and Japanned Ware. se26 6m

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The Drug Store of the late Dr. F. H. Albers, corner of Canal and Magazine streets. For terms apply to A. O. BRICE, Esq., No. 23 Commercial Place or to Dr. S. C. RUSSELL, 159 Canal street, or to D. P. ALBERS, on the premises. fe6 1m

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CLOCKS of all kinds and prices,

BASKETS of every description,

LANTERNS, LAMPS, BIRD CAGES,

BROOMS, BRUSHES, COFFEE MILLS,

Etc., etc., etc., etc., etc., etc., etc.

Our stock is the newest and most complete in this city; it is TOO LARGE and we wish very much to REDUCE IT. To all who wish to buy FRESH NEW GOODS AT BOTTOM FIGURES we say:

CALL AND SEE US!

WE CAN SATISFY YOU.

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W. C. SHEPARD & CO.'S,

No. 55 Camp Street, New Orleans, La.

Their motto is: LIVE AND LET LIVE, BUT DON'T BE UNDERSOLD!

Apropos—Now that cold weather has come to stay, go and see the fine display they make of

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| Coffee and Tea Urns, | Teddy Kettles, |
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| Chop Dishes, | Coal Oil Stoves, |
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and Alcohol-heating apparatus for home use or for traveling.

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Rival Stoves for coal, calculated to save you twenty per cent. of your coal bills.

Housekeepers will please remember that we have the largest, most varied and best selected stock of

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FOR THE WHOLE SOUTHWEST.

Remember that whatever you want in your household, SHEPARD has it.

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| Dinner Set, | Liquor Set, |
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| Raisin Seeder, | Apple Corer, |
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| Patent Egg Beater, | Syllabub Churn, |
| Bottle Corker, | Kitchen Grindstone, |

or any other labor-saving little machinery in the housekeeper's department?

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PLEASE NOTE that our orders for these goods were given to the Europe manufacturers before the recent great advance in metals, and hence we can

LIVE AND LET LIVE,

and sell as CHEAP AS THE CHEAPEST, and not HALF TRY.

Don't forget that if there is anything whatever that you want and don't know where to find it,

SHEPARD has it,

no21 6m 55 Camp street.

MISCELLANEOUS:

IMPROVED BECKWITH

SEWING MACHINE.



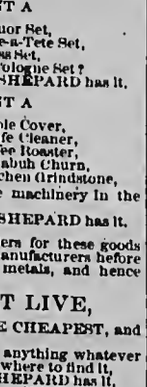
PRICE, - - - $12.

It gives universal satisfaction. Send for circular and see what some of our people who have used it say. A Machine, with all its Equipments, sent on receipt of $12, or by Express C. O. D. Address EDWARD THOMPSON, General Agent, 184 Peters street, New Orleans.

For sale at retail at 195 Canal street. A liberal discount allowed to those who buy to sell. ja2 6m

SPECIAL —TO THE— CHURCHES, COUNTRY RESIDENCES, AND ALL OTHERS IN WANT OF

Chandeliers and Safety Lamps.



We would announce that in addition to our large trade in Lamps and Lamp Trimmings, Oils, etc., we have established a

CHANDELIER MANUFACTORY,

which enables us to offer a fine and safe article at less than three-fourths their former prices notwithstanding the continued rise in materials.

We are also sole agents for the UNION SAFETY LAMP, the fount of which we attach to Chandeliers, rendering an explosion with any kind of oil impossible.

SEPTOLINE OIL COMPANY, No. 62 Camp and 15 Dauphine street, ja30 1m New Orleans.

LADIES' HAIR STORE.

GEORGE T. SHILLING,

381.....Dryades Street.....381

Between Erato and Thalia streets, Near Dryades Market, opposite Jefferson School,

Manufacturer of and Dealer in all kinds of

HUMAN HAIR GOODS,

calls the attention of his customers and strangers visiting the city, before purchasing elsewhere, to call and examine his stock of

REAL HAIR CHIGNONS, PUFFS, CHATELAINE, BRAIDS, SWITCHES, CURLS, ETC.,

of all shades, constantly on hand, made to order and neatly repaired, at reasonable prices.

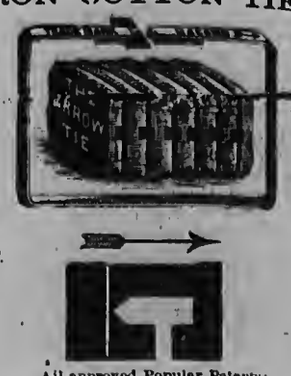
Also a large stock of French and American PERFUMERY, SILK HAIR-NETS AND FANCY GOODS. All orders from the country promptly attended to, and at prices to suit the times. fe6 1m

COTTON GINS, TIES, ETC.

IMPORTANT TO PLANTERS.

IRON COTTON TIES.

THE ARROW TIE AND ALL OPEN-SLOT TIES.




All approved Popular Patents:

ARROW, ANCHOR, WALLIS, ALLIGATOR AND DUNN

For sale by all dealers in New Orleans, Mobile and Memphis, and by country merchants generally throughout the Cotton States.

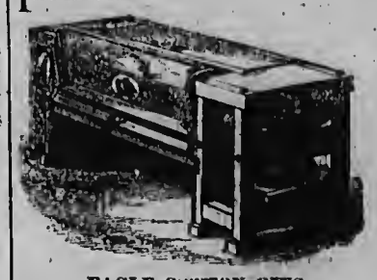
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GENERAL AGENTS,

48 CARONDELET STREET, COR. UNION,

ja6 6m New Orleans.

IMPROVED



EAGLE COTTON GINS.

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PRICES.

| | | | |
|---|---|---|---|
| 30-Saw Gin..... | $250 | 65-Saw Gin..... | $325 |
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All orders should be addressed to W. L. CUSHING, No. 61 St. Charles street, Sole Agent for the Southern States. Agents wanted. ja23 3m

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AGENT FOR

Poole & Hunt (Baltimore) Steam Engines, Saw Mills, etc.
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Hubbard, Lippincott, Bakewell & Co., Saws.
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B. J. West's Cotton Seed Huller.
B. J. West's "Improved Felton Patent" Grist Mill and Corn-Cob and Shuck Crusher combined.
T. C. Nisbet (Macon, Georgia) Cotton Press Screws, etc. ja22 2m

MACHINERY.....MACHINERY.

The Headley PORTABLE STEAM ENGINE, from Eight to Seventy-five Horse Power Adapted to all purposes.

H. L. Emery & Son's PLANTATION MACHINERY, Cotton Gins, Rice Threshers, Saw Mills, Horse Powers, etc.

Ingersoll's New Improved HAND-POWER COTTON PRESS.

Coleman's CORN AND WHEAT MILLS, all sizes.

Denn's Direct-Acting STEAM PUMP.

Houghton's WATER ELEVATOR. Raises water in any quantity. A child can attend it.

Drove Wells, Wood-working Machinery, Belting, Shafting, Pullies, Gin-Saw Gummers, etc.

The above Machinery is selected for this market, is strictly first-class, sold at manufacturers' prices, and guaranteed.

Special attention given to erecting all kinds of Machinery, Draining and Irrigating Plantations, and Transmitting Power by Wire Rope.

Circulars, estimates and full information free.

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MAUPAY'S WARRANTED FRESH and Genuine Philadelphia-Grown GARDEN SEEDS, in quantities to suit purchasers, for sale by J. MENARD, Jr., successor to W. A. Maupay, who has now in store a full assortment of Winter and Spring SEEDS. Country merchants supplied with Seeds by the dozen, hundred or thousand papers.

F. L. CHANSON, JR.,

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LANDRETH'S SEEDS Have spoken their own praise for upward of three-quarters of a century. LANDRETH'S RURAL REGISTER AND ALMANAC will be mailed to all who apply.

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To the Ladies of the South.

A Purchasing Agency has been established in New Orleans, Louisiana, for the benefit of those residing at a distance from the city, and who have not the facilities for obtaining just what they require.

MRS. H. MOGRIDGE

respectfully offers her services in selecting, purchasing and forwarding any article of apparel or personal adornment for ladies' and children's use, including MILLINERY, DRY GOODS, JEWELRY, BRIDAL TROUSSEAUX, Fancy and Toilet Articles, Trimmings, Underwear, Sewing Machines, etc., etc.

Scrupulous care with reference to the price and quality, and fidelity to the interest and fulfillment of the wishes of correspondents, will be assiduously carried out.

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At Mrs. Doherty's Elegant Millinery and Dressmaking Establishment, 93 Canal St., Over Zimmerman's Jewelry Store, New Orleans. ☞ Send for circular. fe6 1y

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**SUN MUTUAL INSURANCE CO.,**
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Paid-up Capital.....$200,000
Assets at their Cash Value.....$657,000

Dividends on Stock, TEN per cent.
Dividends on Participating Premiums, THIRTY per cent., paid in cash.
This old and reliable company is issuing Policies on FIRE, RIVER AND MARINE RISKS at the lowest rates. All losses promptly adjusted and settled upon the most favorable terms.
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**INSURANCE.....INSURANCE.**

**LOUISIANA**
**Equitable Life Insurance Company.**
CHARTERED BY THE STATE OF LOUISIANA.
**Office—Cor. Carondelet and Gravier Sts.**

Parties desiring life insurance are informed that this company issues policies of insurance on all approved plans as low as any other company. All policies are non-forfeitable. Losses adjusted and settled with promptness and liberality.
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**SOUTHERN LIFE INSURANCE CO.**
GENERAL OFFICE, MEMPHIS, TENNESSEE.

CAPITAL.....$250,000.
ASSETS OVER.....$1,500,000.

OFFICERS:
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Insures lives, and promptly adjusts and pays losses. Policies on all the approved plans, and with the non-forfeiture clause.
NEW ORLEANS BRANCH:
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General Agents and Managers,
No. 48 Carondelet street, New Orleans.
EXECUTIVE COMMITTEE:
J. H. Miller, George R. Preston,
G. W. Sentell, J. J. Gidiere,
John F. Ruffs. de12 3m

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**METZ'S ARMENIAN HAIR VIGOR** contains no lead or other corrosive mineral substance. The cheapest and best preparation for preserving, restoring and beautifying the Hair ever invented. It gives new vigor and vitality to the hair follicles, prevents its turning gray or falling off, and completely eradicates dandruff, etc. Try it! Price, 75 cents. Ask for Metz's. Take no other! Also ZOZOZONTZ, or Botanic Specific Cure for Toothache, Headache, etc. Never known to fail in giving instant relief in one minute, without danger. Will eradicate Pimples, Tetter, Freckles, Moth Patches, Tan,—Sunburn, Black-heads or Grubs, Roughness and all Cutaneous affections and discolorations of the Skin, so harassing and disagreeable to a beautiful complexion. It contains no creosote, chloroform, corrosive sublimate, or any material injurious to health or beauty. Can be taken internally for Sick Stomach, Cramps and pains in the Bowels. Louis S. METZ, proprietor. Laboratory, corner of Bienville and Prieur streets. WHEELOCK, FINLAY & Co., Agents, New Orleans. For sale by druggists and perfumers everywhere. oc31 6m

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**STERN'S FERTILIZER.**

Office of STERN'S FERTILIZER AND CHEMICAL MANUFACTURING COMPANY, manufacturers of
RAW-BONE SUPERPHOSPHATE
AND FINE-GROUND BONE,
BONE BLACK OF ALL GRADES,
NEAT'S-FOOT OIL,
Sulphuric, Muriatic and Nitric Acids, Muriate of Tin, Sulphate of Soda, Copperas, etc.
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Factory on Frenchmen street, near Marigny Canal, New Orleans. Ja9 3m

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**Corner of Eleventh and Market Sts.**
CARLIS DAVIS, PROPRIETOR.

This popular Hotel being centrally located and accessible by street cars from all depots, makes it a desirable stopping place for travelers. It will be conducted in the same liberal manner as heretofore, it being the intention of the proprietor to maintain the reputation it has always enjoyed, of being in all respects a first-class hotel.
Terms, $3 a day. no8 1y

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**ENGRAVER**
AND
**Steam Power Lithographic Printer,**
**82 BEEKMAN STREET, NEW YORK.**

Checks, Notes, Drafts, Receipts, Bonds, Certificates of Stock and Deposit, Bill, Letter and Note Headings, Business Cards, Envelops, Druggists' Fancy and Perfumery Labels, etc. Druggists wishing Labels, send for Catalogue. Je27 1y

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The genuine TROY CHURCH BELLS, known to the public since 1826, which have acquired a reputation unequaled by any, and a sale exceeding that of all others—including more than seventy chimes and peals. One thousand testimonials received during the last six years. Every Bell made of the best Copper and Tin, and formally warranted. New Patent Rotary Fixtures. Catalogues free. No agencies.
Postoffice address, either Troy or West Troy, New York.
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With full directions and forms for all transactions in every State of the Union. By THEOPHILUS PARSONS, LL. D. A correct, economical and safe Counselor and Adviser. So plain, full, accurate and complete that no person can afford to be without it. Send for circulars with terms, etc. Address
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TRADE MARK: JOSEPH GILLOTT, Warranted. Or Descriptive Numbered Designating Number.

The Well-known Original and Popular Numbers,
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having been assumed by other makers, we desire to caution the public in respect to said imitations.
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Superior Bells for Churches, Schools, etc., of **Pure Copper and Tin,** fully warranted, and mounted with our **Latest Improved Rotary Hangings,** the best in use.
*Illustrated Catalogue sent free.*
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A TWELVE-PAGE WEEKLY PAPER,
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and all other qualities of Seed and Eating Potatoes, fully guaranteed.
Country merchants and others sending orders will have them filled and satisfaction given, or money refunded. Fresh arrivals by every steamer from the North. Also Apples of all qualities, in lots to suit purchasers. Choice Red and Silver-skin Onions always on hand.
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MAGIC RATTERY MANUFACTORY.
*AGENCY OF THE GOLDEN WONDER.*
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ENGRAVERS, STENCIL CUTTERS, STAMP AND SEAL-MAKERS,
145.....Gravier Street.....145
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Manufacturers of all kinds of Cotton Brands Stencil Plates, Ribbon Stamps, Seal Presses, Burning Brands, Door Plates, House Numbers, etc., etc. Ja30 1y



**CARINS.....LUMRER.....CARINS.**
PLANTATION CARINS, manufactured in the city and shipped to the country, all framed, tried, and each piece marked and numbered, so that a common hand can put them up without the aid of a carpenter.
The above represents a double Cabin of two rooms, each 11x15, built with boards placed upright and the joints stripped. Price, delivered to boat, including all hardware, nails, shingles, etc., $135. We make them of all sizes. Cost in proportion.
We also keep a large stock of LUMBER, SASH, etc., on hand, and make a specialty of sawing bills to order. W. W. CARRE & CO.,
Jn23 1y 350 Delord street, New Orleans.



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TO CALL AND EXAMINE
THE ELEGANT ASSORTMENT OF
**Glassware, Lamps, Lamp Trimmings,**
PORTABLE GAS LAMPS,
CARBOLINE OILS AND GAS FLUIDS,
COAL OIL, NAPTHA, BENZINE,
and all kinds of Illuminating Oils and COTTON SEED OIL. Also a very large collection of CHANDELIERS.
Keeps a very large stock of all the different kinds of Oil constantly on hand, at prices to suit the depressed times.
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DR. ROESCH'S INFALLIBLE HAIR REGENERATOR. One hundred and fifty certificates shown if required. Dr. Roesch calls the attention of ladies and gentlemen to his recent discovery. His remedy is composed of purely vegetable substance; it contains no obnoxious ingredients and no injurious minerals. In every case, when properly applied, it has restored the hair in a very short time to its former growth. Certificates of persons cured can be shown at the office, No. 134 Thalia street, where the Doctor is found from eight to ten A. M. and six to eight P. M.
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Tallow in Cans of 40 pounds, prepared expressly for Engineers and Machinery use in general, composed of Neatsfoot Oil, pure Tallow and Beeswax. Tallow in barrels, half barrels, kegs and cakes, in store and for sale by
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**LADIES WHO WISH HONORABLE** employment, address
LA PERLE MANUFACTURING CO.,
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JULES DELAUNAY,
*LADIES' HAIR-DRESSING SALOON, AND WIG-MAKER,*
**230 Canal St., Cor. Basin, New Orleans.**
Every description of Hair Work made to order. Hair-Dressing Implements. fe20 2m

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**Mme. A. Emery,**
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Desires to call the attention of her friends and the public generally to her full and complete stock of Spring Goods, composing the Latest Novelties in the line of MILLINERY and FANCY GOODS. All orders will be artistically and promptly executed. fe20 2m

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Window Cornices, Cords, Tassels, etc., Lithographs and Colored Engravings, at New York prices. I respectfully announce to my old friends and the public generally that, having taken the store No. 13 Baronne street, I am prepared to execute orders in the above line of goods, and solicit a continuance of their favors. Special attention given to Framing and Resetting.
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Particular attention given to refitting and repairing. Orders solicited and promptly executed. Steamboat work made a specialty. Address Box 165, Mechanics' Exchange. Ja30 1y

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JOSEPH WALKER,
**Machinist, Engineer, Blacksmithing,**
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**SAMPSON BROTHERS,**
(LATE C. C. SAMPSON,)
FURNITURE,
**33 and 35.....Royal Street.....33 and 35**
NEW ORLEANS.
Established in 1833. Ja23 1y

**WILLIAM J. BEIRNE,**
Successor to Faith & Beirne,
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**Nos. 28 and 29 Front Street,**
Near Bienville, New Orleans, Louisiana.
All kinds of Iron-bound work. Molasses Casks constantly on hand. Hogshead, Barrel and Half-barrel Hoops. Particular attention paid to Trimming. Charges moderate. References—J. Thibaut, Robt. Carey, R. Milliken, Hanson Kelly. fe13 3m

**R. H. SMITH,**
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Between Common and Gravier,
DEPOT FOR
COTTON SEED for Planting; David Dickson's Sutton's, Boyd's Prolific, Petit Gulf, Bolivar County, Sea Island and other choice SEEDS, in quantities to suit, at reduced prices. Jn23 3m

**COAL.....COAL.....COAL.**
H. D. WOOD & BROS.,
**106 Common St., opposite City Hotel,**
Wholesale and Retail Dealers in all kinds of COAL. Pittsburg Coal delivered by boat-load or less on the coast, and shipped in casks or in bulk at lowest market rates. City trade supplied. Jn23 3m

**FURNITURE.....FURNITURE.**
D. KELHAM & CO.,
36.....Royal Street.....38
Are now selling out their entire extensive stock, consisting of Rosewood, Mahogany and Walnut BED-ROOM,
PARLOR AND
DINING-ROOM SETS
Also Common FURNITURE of all kinds at cost price, to make a change in business. de12 3m

**FINNEY, SHEEHAN & RUSS,**
DEALERS IN
**Dry Salted Meats, Bacon, Pork, Lard, Hams, Flour and Butter,**
NO. 85 POYDRAS ST., NEW ORLEANS.
Country orders solicited. de12 3m

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PRACTICAL PAPER-HANGER,
And dealer in Wall Paper, Window Shades, Cornices, Buff, Green and White Hollands, Picture Cord, Tassels, etc.,
**No. 863 Camp Street, New Orleans.**
All orders from the country promptly attended to. oc19 1y

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**Sash, Blind and Door Steam Factory,**
AND LUMBER YARD,
Corner St. Charles and Clio Sts., New Orleans.
Lumber Depot—Corner Claiborne and Delord.
DOORS, SASH, BLINDS, MOLDINGS, ARCHITRAVES, Base, Newels, Pilasters, Balusters, Cisterns, Doors, Blinds and, GLAZED SASH. Rough and Dressed Lumber, Flooring, Ceiling, Weatherboarding, Laths and Shingles always on hand at lowest market prices. Door and Window Frames of all forms and sizes made to order. no28 1y

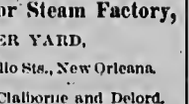
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Metallic, Mahogany, Black Walnut and Rosewood COFFINS always on hand. Black, Satin, Brown and White Merino Ladies' and Children's Shrouding. Embalming and Disinterring. Bodies carefully shipped. Hearses, Carriages and Cabs for hire. Funerals attended to in person by the proprietor, who hopes, by strict attention, to obtain a share of public patronage. no28 1y

**J. H. DORAND,**
CARPENTER AND BUILDER,
**Shop on St. Charles Street,**
Between Louisiana avenue and Toledano street, New Orleans.
Box 174 Mechanics' Exchange. oc24 1y

**WALLACE & CO.,**
IMPORTERS AND WHOLESALE DEALERS IN
DRY GOODS,
**11 and 13 Magazine Street,**
And 79, 81, 83, 85, 87 and 89 Common Street,
oc24 6m New Orleans

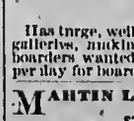
EVERETT LANE. F. A. JINES.
**EVERETT LANE & CO.,**
Manufacturers and Wholesale Dealers in
ROOTS, SHOES, HATS AND TRUNKS,
**No. 72 Canal Street, New Orleans, La.**
Factory in Boston, 118 Pearl street. nu21 6m

**J. J. DONAHOE,**
WHOLESALE AND RETAIL
MANUFACTURER OF MATTRESSES,
118.....Camp Street.....118
Next to Odd Fellows' Hall, New Orleans.
☞ Country orders will receive prompt attention. fe6 1m

**D. M. HOLLINGSWORTH,**
SUCCESSOR TO R. MARSH, DENMAN & CO.,
**Carriage Repository,**

**51 and 56 Baronne st.,**
Bet. Common and Gravier,
New Orleans. no28 3m

**WILLIAM A. JORDAN,**
BUILDER
**No. 238 Erato Street, New Orleans.**
Box 195 Mechanics' Exchange. no7 1y

**McALLISTER'S HOUSE,**
COR. CARONDELET AND JULIA STS.,
NEW ORLEANS.
Has large, well-ventilated rooms, wide halls and galleries, making it pleasant for families. Day boarders wanted at $25 per month. Transient, $2 per day for board and lodging. no7 1y

**MARTIN LANNES, BUTCHER,**

**STALLS 38, 7 and 9,**
MAGAZINE
MARKET,

Supplies Ships, Families, Hotels, etc., with Beef, Mutton, Pork and all varieties of Sausages, Game, Tripe, Pigs, Fowls, Vegetables, etc., and everything the market affords. All Meats delivered free of charge. oc17 6m

## BUSINESS CARDS.

**ANDERSON'S**
PHOTOGRAPHIC STUDIO,
**No. 182 Canal Street, New Orleans,**
where will be found all the latest improvements in the Photographic Art. With close personal attention and the best assistants and Artists, we promise the finest work that has ever been done in this city, at uniform and moderate prices. Children taken from ten A. M. to two P. M. The Sun Pearl and Crayon Photo a specialty. All work guaranteed. fe13 1m

**JOHNSON & HILLSMAN,**
PRACTICAL PAINTERS,
144.....Magazine Street.....144
House and Sign Painting, Steamboat, Store and Office Painting, Graining, Marbling, Gilding and Kalsomining. All work promptly attended to, and charges moderate. No. 144 Magazine, between Julia and Girod streets. fe6 1y

**MARCHAL'S RESTAURANT,**
NO. 19 UNION STREET,
Between St. Charles and Carondelet streets,
*NEW ORLEANS.*
Boarding by the day, week or month. Furnished Rooms. Private Dining-room. Terms moderate. OYSTERS in every style. Country people will find it to their advantage to call. fe6 1m

**WILLIAM VELDEN,**
DEALER IN WOOD AND COAL,
**Corner Jackson and Prytania Streets.**
Oak, Ash, Bakers' Pine Lightwood and Charcoal always on hand. Wood Sawed to stove-length and split. Ja30 1m

**J. J. CLARKE,**
WOOD AND COAL MERCHANT.
**Offices—Corner Julia and Dryades.**
And corner Julia and Liberty Sts., New Orleans.
Wood and Coal, Bricks, Sand, Lime, Cement, Plaster, Hair, Laths, Shingles, Oak, Ash and Pine Wood, Coal and Charcoal. Steamboats supplied at short notice. Box 199 Mechanics' and Dealers' Exchange. Ja9 2m

J. U. PAYNE. GEORGE MOORMAN.
H. M. PAYNE. J. G. PARHAM.,
**J. U. & H. M. PAYNE & CO.,**
COTTON FACTORS,
**64 and 66.....Baronne Street.....64 and 66**
Between Union and Gravier streets,
Je19 1y NEW ORLEANS, LA.

**D. DAVIS,**
DEALER IN
**Men's, Youths' and Boys' Clothing,**
*HATS, CAPS AND GENTLEMEN'S FURNISHING GOODS,*
200.....POYDRAS STREET.....200
New Orleans, Louisiana.
Clothing made to order. All orders from the country will be promptly attended to, and satisfaction guaranteed. Ja16 6m

E. HEATH. M. LABA.
**HEATH & LABA,**
Importers and Dealers in
UPHOLSTERERS' GOODS, WALL PAPER,
WINDOW SHADES AND CORNICES,
Mirrors, Frames, Molding and Wire Screens,
**No. 99 Camp Street,**
no21 1y New Orleans.

H. E. SHROPSHIRE. H. R. WALMSLEY.
**HORACE E. SHROPSHIRE & CO.,**
Successors to Shropshire Brothers,
WHOLESALE GROCERS,
**16 Tchoupitoulas and 16 Peters Street,**
no7 1y New Orleans.

**THE MITCHELL & RAMMELSBERG**
**FURNITURE COMPANY,**
MANUFACTURERS AND DEALERS IN ALL KINDS OF
FURNITURE,
MATTRESSES,
LOOKING GLASSES, ETC.,
**Nos. 103 and 105 Camp Street,**
Corner Poydras, Moresque Building, New Orleans,
Have the largest and best assortment of FURNITURE OF ANY HOUSE IN THE CITY.
Please give us a call before purchasing elsewhere. my23 1y

**DARCY & WHEELER,**
CLOTHING, FURNISHING GOODS
—AND—
TRUNKS, AT WHOLESALE,
**No. 70 Canal Street, New Orleans.**
Manufactory—Garthwaite, Darcy & Wheeler, Newark, New Jersey. oc24 1y

**MRS. CHARLES BROWN,**
DRESSMAKER,
**No. 176 Canal Street,**
New Orleans, Louisiana,
oc21 6m Opposite Varieties Theater.

**S. H. HAGGART,**
ARCHITECT,
**No. 5 Commercial Place, New Orleans,**
Plans, detail drawings and specifications of Churches, School-houses and buildings of every description. de12 1y

**LOUISIANA STEAM SASH, BLIND**
—AND—
**DOOR FACTORY.**
ROBERTS & CO., PROPRIETORS,
**301, 303, 305 and 307 Gravier Street,**
my30 1y New Orleans.

JOHN I. ADAMS. GEORGE W. WEST.
JAY L. ADAMS. WM. B. REYNAUD.
**JOHN I. ADAMS & CO.,**
WHOLESALE GROCERS,
AND DEALERS IN
PROVISIONS, LARD, OIL, ETC.,
**Nos. 43, 45 and 47 Peters Street,**
(Formerly New Levee.)
mh21 1y New Orleans.

**JOSEPH PATZELT,**
FURNITURE AND CABINETMAKER,
**No. 172 Camp Street, New Orleans.**
Repairing, Varnishing and Upholstering executed at the shortest notice. Furniture made to order. no21 1y

**JOHN D. MACLIN.....L. C. MACLIN.**
(Late R. D. Maclin.)
COAL.....WOOD.....COAL.
Pittsburg, Anthracite and Cannel Coal, Oak, Ash and Pine Wood, at the lowest market rates, delivered to any part of the city.
Offices—No. 34 Carondelet street, and corner of Third and Tchoupitoulas. mh7 1y

P. A. LEBLANC. T. A. BECK.
**LEBLANC & BECK,**
COOPERS,
Nos. 23 and 24 Front street, between Custom house and Bienville streets, Sugar Landing, New Orleans, have constantly on hand Sugar Hogsheads, Molasses Barrels, Half Barrels, Kegs, Hoop Poles, etc. Orders promptly attended to. Particular attention paid to Trimming. no28 1y

**THE LIGHTNING**
GENERAL
**MERCANTILE JOB PRINTING OFFICE**
*AND BLANK BOOK MANUFACTORY,*
**No. 2 Tchoupitoulas St., Corner Canal,**
de19 3m Up stairs, New Orleans, La.



de5 1y

**DAVIS & FRERET,**
REAL ESTATE BROKERS,
27.....Commercial Place.....27
Prompt attention paid to Purchasing and Selling of Property, Collecting Rents, etc. Rent Bulletin issued daily. Sale Bulletin issued semi-monthly. Personal attention is given to any City Property put in our hands de28 2m

## BUSINESS CARDS.

**W. F. CLARK,** SUCCESSOR TO A. LOEZ,
**134 Rampart Street,**
Between Toulouse and St. Peter Sts., New Orleans,
**Manufacturer of Carriages and Buggies.**
Also carriages repaired and put in as good order as in any part of the country. First premiums awarded at the last Fair for best Victoria and Caleche built anywhere. de6 3m

**YOUR CUSTOM SOLICITED**
BY R. F. W. BACHMAN,
**Dealer in Boots and Shoes,**
18.....CAMP STREET.....18
Under the City Hotel, New Orleans.
Made expressly for the first-class retail Family and Plantation trade. oc3 6m

**RICHARD FROTSCHER,**
SEED MERCHANT,
12.....Dauphine Street.....12
Near the French Market, New Orleans,
DEALER IN
**BUIST'S GARDEN SEEDS,**
WHICH ARE
THE MOST RELIABLE SEEDS SOLD IN THE SOUTHERN MARKET.
☞ Almanacs and Catalogues furnished on application. Prices reasonable. Ja6 2m

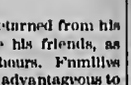
F. HATHORN. T. J. P. BATCHELOR.
**HATHORN & BATCHELOR,**
WHOLESALE DEALERS IN
ROOTS, SHOES AND HATS,
113.....Gravier Street.....113
Between Camp and St. Charles,
Ja9 6m NEW ORLEANS.

**WILLIAM HOGAN,**
MANUFACTURER OF AND DEALER IN
**Boots, Shoes, Trunks, Valises and Bags,**
French and American; also
*AGENT FOR EMPIRE SEWING MACHINE,*
NOS. 99 AND 101 CANAL STREET,
Jn9 6m New Orleans.

**TEXAS LANDS.**
HENRY V. McCALL,
3½.....Carondelet Street.....3½
NEW ORLEANS,
BUYS AND SELLS TEXAS LANDS.
Old Land Claims recovered. Lands recovered from Illegal Tax Sales. Ja9 3m

**COAL.....COAL.**
H. & C. TYLER,
9.....CARONDELET ST.....9
will sell Pittsburg, Anthracite and Cannel COAL, in quantities to suit customers, at the lowest market rates.
Jn2 2m H. & C. TYLER.

**H. P. BUCKLEY,**
8.....CAMP STREET.....8
Has for sale, at Low Prices, Fine Gold and Silver WATCHES, American, English and Swiss; Fine JEWELRY, Sterling SILVERWARE, Gold, Silver and Steel SPECTACLES and EYE-GLASSES.
Particular attention to repairing all kinds of Clocks and Watches. Diamonds remounted and Jewelry repaired. Ja2 2m

**WIRE RAILING**
AND

ORNAMENTAL WIRE WORKS.
**DUFUR & CO.,**
**No. 36 North Howard street, Baltimore.**
Manufacture Wire Railing for Cemeteries, Balconies, etc.; Sieves, Fenders, Cages, Sand and Coal Screens, Woven Wire, etc. Also Iron Bedsteads, Chairs, etc. se6 1y

**RICHARD BRODERICK,**
CISTERN MAKER,
132.....Julia Street.....132
Between Camp and Magazine, New Orleans.
Second-hand Cisterns always on hand. All work guaranteed.
All orders left at Box 30, Mechanics' and Dealers' Exchange, will meet with prompt attention. my2 1y

**ST. CHARLES NURSERY,**
BY JAMES E. WALDO & CO.
Fruit and Ornamental Trees, Evergreens, Flowering Shrubs, Roses, Greenhouse and Bedding Plants, well-grown Orange Trees, Plants for Hanging Baskets and Flower Vases. Every exertion made to give full satisfaction in filling all orders from city or country. Packing done in a manner to insure safety in shipment any reasonable distance. Bouquets and Floral Designs made to order. Gardens laid out and taken care of. City Depot, 122 Camp street, New Orleans. no28 1y

## PROFESSIONAL CARDS.

**DENTISTRY WITHOUT PAIN.**
In all its branches, with the greatest care to beauty, durability and economy, by
DR. J. M. MAGEE,
fe13 2m No. 11 Baronne street, near Canal.

**DR. J. J. LYONS,**
NO. 502 RAMPART STREET,
CORNER FELICITY,
Ja2 6m New Orleans, La.

**DR. JOHN G. ANGELL,**
DENTAL SURGEON,
152.....Julia Street.....152
All operations in Operative, Mechanical and Surgical Dentistry carefully performed.
Nitrous Oxide and other Anæsthetics administered. no28 1y

**DENTAL NOTICE.**
DR. N. P. OODFREY, having returned from his summer tour, is prepared to see his friends, as usual, at his rooms, at all business hours. Families requiring his attention will find it advantageous to call early, while he is not so much engaged.
Office—183 Canal Street. no14 1y

G. W. RACE. W. H. FOSTER.
E. T. MERRICK, formerly Chief Justice, Louisiana.
**RACE, FOSTER & E. T. MERRICK,**
ATTORNEYS, COUNSELORS
AND
SOLICITORS,
Corner of Camp Street and Commercial Place,
se25 NEW ORLEANS

**W. W. EDWARDS,**
COUNSELOR AT LAW
AND
COMMISSIONER OF DEEDS,
**No. 88 Common Street,**
se14 1y New Orleans.

**DR. C. J. RICKHAM,**
OFFICE—680 MAGAZINE STREET,
Between Philip and First Streets, New Orleans.
Will call daily at College building, corner Common and Baronne streets, between eleven and twelve o'clock. Je29 1y

**NEW ORLEANS WATER CURE.**
NO. 9 PRIEUR ST., CORNER OF CANAL.
DR. KALOW, of Berlin, would most respectfully inform the citizens of New Orleans and the surrounding country that he has opened an establishment at No. 9 Prieur street, corner of Canal, for the cure of all CHRONIC DISEASES. Ja23 3m

**WANTED**—MEN WHO WANT TO MAKE Money.—Here is an opportunity for making money rarely presented in a lifetime. We have got the best and surest-selling article ever invented, that every housekeeper buys on sight. It is a small Furnace, weighing only six pounds, that can be used with or without a stove. It will fit in the holes of any sized stove or range, and will do as much work with one quart of fuel—charcoal, chips, coke, corncobs, wood or soft coal—as can be done on any stove with one bushel. It will boil, broil, roast, toast, bake and stew. It is the best tin-iron heater in the world. Its economy in saving fuel is marvelous. You have no smoke, gas or heat in the room. It sells the year round. Retail price only $2. Thousands are sold every week. Any man with a small capital can clear from $20 to $40 per day by owning the right of any good county, and a whole State is of incalculable worth to a man of enterprise. We will send a sample Furnace to any part of the United States on receipt of $2. Address, for circular,
LYON MANUFACTURING CO.,
fe18 2m No. 180 Canal street.

**AFTER TWENTY YEARS' EXPERIence** the GREAT MEDICAL DISCOVERY is presented to the public for the cure of Bronchitis and all diseases of the Bronchial Tubes and Lungs, and a positive cure for Consumption if taken before the lungs are entirely wasted. At least three-fourths of all consumptives will be saved by using this great Vegetable discovery. For sale by
J. C. NORWOOD,
fe20 3m 501 Magazine street, New Orleans.

## MEDICAL.

**THE NEW LOUISIANA REMEDY,**
FOR
*COUGHS, CATARRH, ASTHMA, BRONCHITIS, CONSUMPTION, ETC.,*
is creating extraordinary interest wherever known. The following is a sample of the evidence that is pouring in from all directions:

(COPY.)
NEW ORLEANS, Jan. 21, 1873.
Two years ago my wife was pronounced by physicians to be fast going into consumption, and I was constrained by a friend to use Smith's Pulmonic Syrup, and since the use of it her recovery has been remarkable; in fact almost entirely cured. The medicine we consider INVALUABLE.
F. R. HAYES,
Sexton Carondelet M. E. Church South.

For sale by all the Wholesale Drug Houses in New Orleans. Depot, 106 CAMP STREET, near Poydras. fe13 1m

**CONSUMPTION.....CONSUMPTION.**
NEW TREATMENT BY
**DUCRO'S ALIMENTARY ELIXIR.**
Prepared with Raw Meat and Alcohol. Recommended by the highest medical authority in Paris. A Radical Cure, and in desperate cases
**A CERTAIN RELIEF.**
Agreeable to the taste. Incontestably superior to Cod Liver Oil, the Hypophosphites and other preparations. This Elixir, the basis of which is Raw Meat and Alcohol, is moreover one of the most powerful tonics for persons convalescing or feeble, for chlorotic young girls, debilitated old persons, etc. Depot in New Orleans at
MR. P. CUSACHS',
Corner St. Philip and Royal streets,
fe13 6m Sole Agent for the United States.

**REVERSE YOUR PLAN!**
Leave off purgative and violent medicines that prostrate the vital powers, and for a BLOOD PURIFIER try
**HAMILTON'S**
**BUCHU AND DANDELION,**
which acts on the KIDNEYS, LIVER and BOWELS, and removes impurities of the system by opening its outlets.
W. C. HAMILTON & CO., Cincinnati, Ohio.

**Mress Fever Tonic.**
Ask your druggist for this Remedy. A box of Pills with each bottle, and is sold: NO CURE NO PAY. ☞ Take no other Ague Cure. Ask for KRESS FEVER TONIC. It is the safest. Don't forget the Warrant. If it fails to cure you, get your money back.
W. C. HAMILTON & CO., Cincinnati, Ohio.

**PILES CURED.**
HAMILTON'S BUCHU AND DANDELION promotes digestion of the food by its influence on the stomach. It promotes the healthy action of the Kidneys. It secures activity of the Liver and regularity of the Bowels, and Prevents Constipation, which causes Piles. Try it.
W. C. HAMILTON & CO., Cincinnati, Ohio.

**NINETY-NINE PER CENT.**
L. W. Faulkner, of Champaign, Illinois, says "I have been selling KRESS FEVER TONIC two years under a warrant, and have had but one bottle returned as failing to cure. From what I see of its action I believe that it will cure Ninety-nine cases of Ague in every One Hundred."
W. C. Hamilton & Co., Cincinnati, Ohio, warrant this remedy to cure Ague in all its forms. A box of Pills FREE with each bottle.

**Rational Treatment of all Kidney, Urinary and Liver Diseases**
IS EFFECTED BY
HAMILTON'S BUCHU AND DANDELION
It acts directly on these organs, enabling them to remove those wastes in the blood which cause Gravel, Diabetes, Bright's Disease, Jaundice, Rheumatism, Scrofula, etc.
W. C. HAMILTON & CO., Cincinnati, Ohio.

☞ These Remedies are for sale by
FREDERICKSON & HARTE,
E. J. HART & CO.,
Ja16 3m New Orleans, La.

**RHEUMATISM,**
GOUT AND NEURALGIA PERMANENTLY CURED BY
**N. JENKINS'**
**ANNIHILATOR.**
A PURELY VEGETABLE COMPOUND,
whose extraordinary virtues, in these painful diseases, are attested by certificates from many prominent citizens of every section of the country.
No medicine of the century has attracted as much attention.
Of the many to whom the proprietor is authorized to refer, may be mentioned the following well-

## New Orleans Markets.

From the New Orleans Price Current.

The weather has been mild and pleasant, with light showers on Wednesday night and Thursday morning. Nothing of any importance has transpired with regard to the crops. [illegible] all the ports, there seems to be more disposition to reduce estimates under 3,500,000 bales, but many count on 3,800,000 to 3,900,000 bales.

The river is 6 feet 8 inches below high water mark.

COTTON.—The following are the arrivals since the twenty-first instant:

| | | |
|---|---|---|
| Louisiana and Mississippi | bales | 27,656 |
| Lake | | 40 |
| Arkansas | | 8,357 |
| Mobile | | 833 |
| Texas | | 392 |
| Total | | 37,278 |

On Saturday, although it was a holiday, and the banks and Cotton Exchange were closed, while no telegrams were received from New York, yet the demand was fair and the sales summed up 5,900 bales at rather easier prices, but without any marked decline. On Monday the movement was still more animated, and 6,950 bales changed hands, but at still easier prices, the closing rates showing a partial decline of ⅛c., ordinary being quoted at 15¾@16¼c., good ordinary at 17¼@18¼c., low middling at 18¼@19c., middling at 19½@19¾c., and strict middling at 20@20¼c., with no variation in good middling. On Tuesday the market opened with a fair inquiry, and 1,000 bales changed hands during the morning at about previous rates, but as business was suspended at an early hour, the entire transactions for the day embraced only 1,500 bales. Strict ordinary, dusty, sold at 16¼c., strict ordinary to good ordinary, approximating the latter, at 17¼c., strict good ordinary at 18¼c., and strict low middling, high style, at 19¼c. The Cotton Exchange was open until half-past four P. M., and the usual telegrams were received from New York and Liverpool, but their tenor was not of a character to have any marked influence.

The above makes an aggregate for the past three days of 14,350 bales, against 13,800 for the corresponding time last week and 17,950 the week before.

The receipts proper at this port since the first of September, exclusive of the arrivals from Mobile, Florida and Texas, are 853,862 bales, against 758,646 bales to the same date last year, and the increase in the receipts at all the ports up to the latest dates, as compared with last year, is 451,181 bales. In the exports from the United States to foreign countries, as compared with the same dates last year, there is an increase of 158,479 to Great Britain, of 37,475 to France, and of 123,894 to other foreign ports.

We quote:

| | | |
|---|---|---|
| Low ordinary | 14½ | @ 15¾ |
| Ordinary | 15¾ | @ 16¾ |
| Good ordinary | 17¾ | @ 18¼ |
| Low middling | 18¾ | @ 19 |
| Middling | 19¼ | @ 19¾ |
| Strict middling | 20 | @ 20¼ |
| Good middling | 20¾ | @ 20¾ |

COTTON STATEMENT.

| | | |
|---|---|---|
| Stock on hand Sept. 1, 1872...bales | | 5,259 |
| Arrived past three days | 37,278 | |
| Arrived previously | 947,667— | 984,945 |
| | | 991,204 |
| Exported past three days | 18,883 | |
| Exported previously | 781,614— | 800,497 |
| Stock on hand and on shipboard | | 190,707 |

SUGAR.—The market has again continued dull, with the tendency in prices in favor of buyers. The receipts on Saturday and Monday were confined to 704 hhds., which were partially sold at 5¾@6½c. for inferior, 7@7¼c. for common, 7¼c. for good common, 7¾@8c. for fair, 8¼@8¾c. for good fair, 8¾@8¾c. for fully fair, 9@9¼c. for prime, 9¾@9¾c. for strictly prime, 10@10¼c. for choice, 10@11c. for yellow clarified, and 11@11¾c. for white clarified.

MOLASSES.—The receipts are now small. They are poor in quality, and are mostly fermenting. The demand is good, and the supplies on Saturday and Monday, 527 bbls., were mostly sold at 46c. for inferior fermenting, 51c. for centrifugal, 55c. for cistern bottom, 55c. for common fermenting, 58c. for common not fermenting, and 60@63c. for prime to strictly prime fermenting.

CORN.—The receipts have been liberal and prices have declined. On Saturday 10,500 sacks sold at 68c. for mixed, and 70@72c. for white. On Monday 16,500 sacks sold at 60c. for soft, 65c. for white, and 68c. for yellow.

OATS.—Owing to liberal receipts prices have declined. On Saturday the sales comprised 1,800 sacks at 50@52c. ₱ bushel for choice. On Monday 600 sacks choice sold at 50@52c. ₱ bushel. On Tuesday 500 sacks choice sold at 52c. ₱ bushel.

BRAN.—The supply has been good and in excess of the demand, and prices have declined. On Saturday 250 bags sold at $1.20, and on Monday 250 bags at $1.25@1.30 ₱ 100 lbs.

PORK.—The receipts since our last review have placed a supply in first hands. The market is quiet but firm. On Saturday 248 bbls. new mess sold, on the landing, at $14.75, and 50 bbls. old at $14.50 ₱ bbl. On Monday 130 bbls. country mess sold at $14.62½, and 25 bbls. city mess at $15 ₱ bbl. On Tuesday 180 bbls. new mess sold at $14.75 ₱ bbl. New mess is retailing at $15@15.25, and old at $14.50 ₱ bbl.

BACON.—On Tuesday the market was quiet with a fair supply; 9 casks clear sides and 15 casks clear rib sides sold on private terms. Shoulders were quoted at 7c., clear rib sides 8¾c., clear sides 8¾c. ₱ lb.

HAMS.—The market is in good supply, but there is a much better feeling and prices are firm. On Saturday 10 tierces choice sugar-cured sold at 12¼c. ₱ lb. On Tuesday 15 tierces sold at 12¼@12¾c. ₱ lb., which were the ruling rates.

LARD.—On Monday 60 and 75 tierces kettle-rendered sold at 8c., and 10 tierces refined at 8¼c. ₱ lb. On Tuesday 422 tierces kettle-rendered and refined sold, in several lots, at 8c. ₱ lb.

### MONETARY.

Gold opened on Tuesday at 114¾@114¾ (against 114¾ at New York,) and, after an extremely limited business, closed at the opening rates (against 114¾ at New York).

The sales of silver have been confined to limited retail transactions. American half dollars are quoted at 110@111, and Mexican dollars at 2 ₱ cent. premium in gold for new, and 3 ₱ cent. for old.

## New Orleans Wholesale Prices.

REVISED AND CORRECTED WEEKLY.

*Made up from Actual Sales as they Transpire.*

| ARTICLES. | FROM | TO |
|---|---|---|
| AGRICULTURAL IMPLEMENTS: | | |
| Cotton scrapers | 5 00 | 7 00 |
| Cotton sweeps | 5 00 | 11 00 |
| Cultivators, Plain, and shovel tooth | 9 00 | 10 50 |
| Cultivators, walking | 30 00 | 40 00 |
| Shovels | 7 50 | 15 50 |
| Spades | 7 00 | 16 50 |
| Axes | 10 00 | 37 50 |
| Potato diggers | 12 00 | 37 50 |
| Shovel plows | — — | 9 25 |
| Half do., with cutters | 8 00 | 9 00 |
| Manly's double-shovel plow | 6 00 | 8 75 |
| Corn mills, Coleman's | 120 00 | 225 00 |
| Bradford's grist mills | 150 00 | 225 00 |
| BREAD, ₱ 100 lbs.: | | |
| Pilot | 5 50 | 6 00 |
| Crackers | 6 00 | 7 00 |
| Navy | — — | 4 50 |
| Cream crackers | — — | 11 00 |
| BRICKS, ₱ M: | | |
| Lake | 13 00 | 16 00 |
| Paving bricks | 16 00 | 18 00 |
| Country | 12 00 | 14 00 |
| English fire | 45 00 | 50 00 |
| American fire | 35 00 | 45 00 |
| CANDLES, ₱ lb.: | | |
| Sperm, New Bedford | 33 | 36 |
| Tallow | 16 | 18 |
| CHOCOLATE, ₱ lb.: | | |
| Taylor | 28 | 30 |
| No. 1 | 25 | 32 |
| Sweet | — | — |
| COAL, ₱ ton: | | |
| Anthracite | 13 50 | — — |
| Western, ₱ bbl | — — | — — |
| COCKS, ₱ 1,000: | | |
| Regular | 4 00 | 4 50 |
| Pointed, long | 3 25 | 4 00 |
| Pointed, short | 2 20 | 3 25 |
| COFFEE, ₱ lb.: | | |
| Mexican | 21 | 23 |
| Java | 23 | 24 |
| COPPER, ₱ lb.: | | |
| Braziers | 45 | 48 |
| Sheathing | — — | 43 |
| Copper bolts | 45 | — — |
| Yellow metal | 35 | 36 |
| CORDAGE, ₱ lb.: | | |
| Manilla | 19 | 20 |
| Tarred, American | — — | 16 |
| Tarred, Russian | 17 | — — |
| Sisal | 16 | 17 |
| COTTON SEED: | | |
| Rough, ₱ ton | — — | 13 00 |
| In sacks | — — | — — |
| DRUGS, ₱ lb.: | | |
| Arrowroot, Jamaica | — — | 40 |
| Arrowroot, Bermuda | 48 | 52 |
| Alum | 3½ | 4½ |
| Borax | 38 | 40 |
| Brimstone | 3½ | 3¾ |
| Bi-carbonate of soda | 7½ | 8 |
| Camphor | 38 | 40 |
| Copperas | 3 | 3½ |
| Epsom salts | 4 | 5 |
| Gum Arabic | 35 | 75 |
| Opium | 8 00 | 9 00 |
| Rhubarb | 1 25 | 3 25 |
| Soda ash | 5 | 5½ |
| Sarsaparilla | 38 | 45 |
| Senna | 29 | 35 |
| Sal soda | 3 | — — |
| Sulphur, Flor | 5½ | 6 |
| Quinine, ₱ oz | 2 55 | 2 60 |
| Morphine, ₱ oz | 5 75 | 6 25 |
| DYES, ₱ lb.: | | |
| Logwood, Campeachy | 3½ | 4 |
| Logwood, St. Domingo | 4½ | 4½ |
| Fustic, Tampico | 5 | 6 |
| Indigo, ₱ lb | 1 40 | 1 60 |
| Madder | 15 | 18 |
| EGGS, ₱ dozen: | | |
| Western | — — | 22 |
| FISH, ₱ box: | | |
| Cod | 1 45 | 1 50 |
| Herrings | — — | 35 |
| FLAXSEED, ₱ lb | — — | 6 |
| FLOUR, ₱ bbl.: | | |
| Double extra | 7 25 | 7 75 |
| Superfine | 6 75 | 7 00 |
| Fine | — — | 6 00 |
| FRUIT, ₱ lb.: | | |
| Prunes | 8 | — — |
| Currants, new | 8 | — — |
| Almonds, soft shell | 21 | 23 |
| Almonds, shelled | — — | 22 |
| GLASS, ₱ box of 50 feet: | | |
| French, 8 by 10 | 3 50 | 3 75 |
| French, 10 by 12 | 3 75 | 4 00 |
| French, 10 by 14 to 12 by 20 | 4 00 | 4 75 |
| French, 14 by 18 to 18 by 20 | 4 50 | 5 00 |
| HAY, ₱ ton: | | |
| Prime | — — | 25 00 |
| Choice | 24 00 | 24 00 |
| HOGS, ₱ ton: | | |
| Pig | 59 00 | 60 00 |
| English, ₱ lb | 6 | 7½ |
| Swedes, assorted | 7 | 8 |
| Hoop | 7 | 9 |
| Sheet | 9½ | 10 |
| Boiler | 8¾ | 9¾ |
| Nail rods | — — | 9¾ |
| Castings, American | — — | 6 |
| LEAD, ₱ 100 lbs.: | | |
| Pig | 6 50 | — — |
| Bar, ₱ lb | 8½ | 8¾ |
| Sheet | 11 | 11½ |
| Pipe | 11 | 11½ |
| LEATHER, ₱ lb.: | | |
| Sole, hemlock | 32 | 36 |
| Sole, oak | 40 | 44 |
| Harness | 40 | 45 |
| Calf-skins, ₱ dozen | 42 00 | 70 00 |
| Texas, rough, ₱ lb | 24 | 26 |
| LIME, ₱ bbl.: | | |
| Western | 1 70 | 1 75 |
| Cement | 2 75 | 2 80 |
| Plaster Paris | — — | 4 00 |
| LUMBER, ₱ M feet: | | |
| Boards, yellow pine | 14 00 | 15 00 |
| Boards, cypress | 20 00 | 25 00 |
| Flooring, dressed | 32 00 | 35 50 |
| Flooring, rough | 15 00 | 18 00 |
| Ceiling, dressed | 18 00 | 20 00 |
| Weatherboards, dressed | 16 00 | 18 00 |
| Weatherboards, rough | 13 00 | 14 00 |
| Scantling | 12 00 | 14 00 |
| Shingles, ₱ M | 3 50 | 4 00 |
| Laths | 2 50 | — — |
| OILS: | | |
| Lard, ₱ gallon | — — | — — |
| Coal oil, in barrels | 33 | 34 |
| Coal oil, in cases | 38 | 39 |
| Linseed, raw | 91 | 92 |
| Sperm | — — | 2 00 |
| White, refined | 95 | 1 00 |
| Castor, ₱ lb | 1 85 | 1 85 |
| Olive, 22@24 oz | 6 00 | 6 50 |
| Olive, 11@12 oz | 7 25 | — — |
| Tanner's, ₱ gallon | 75 | 85 |
| PAINTS, ₱ 100 lbs.: | | |
| Lead, red | 11 00 | 12 00 |
| Lead, white, American | 7 50 | 12 50 |
| Lead, white, English, ₱ lb | 12 | 12½ |
| Vermilion, American | 40 | 60 |
| Vermilion, English | 1 50 | 1 75 |
| Zinc, white, American | 10 | 12 |
| Zinc, white, French | 13½ | — — |
| Chrome green | 20 | 25 |
| Chrome yellow | 20 | 22 |
| Litharge | 12 | 13 |
| Venetian red, in oil, ₱ lb | 15 | 10 |
| Spanish brown, in oil | 8 | 12 |
| Chalk, ₱ ton | 15 00 | 20 00 |
| Blue, Prussian, ₱ lb | — — | 65 |
| Blue, Ultramarine | 30 | 40 |
| Blue, soluble | 85 | 1 00 |
| Green, Paris | 30 | — — |
| Mineral paints | 2 | 6 |
| Ocher, American | 2½ | 2½ |
| Ocher, Rochelle | 4 | 5 |
| Sienna, burnt | 10 | 14 |
| Sienna, raw | 6 | 8 |
| Umber, burnt | 12 | 16 |
| Umber, raw | 10 | 14 |
| SARDINES: | | |
| Half boxes | 34 | 35½ |
| Quarter boxes | — — | 23 |
| SPICES, ₱ lb.: | | |
| Cassia | 36 | 38 |
| Cloves | — — | 23 |
| Nutmegs | 1 20 | 1 25 |
| Pepper | 21 | 21½ |
| Pimento | 12 | 12½ |
| SUGAR, ₱ lb.: | | |
| Havana, white | 12 | 12¾ |
| Havana, yellow | 10½ | — — |
| Havana, brown | 10½ | 11 |
| Crushed | 13½ | 13¾ |
| Pulverized | 13¼ | 13¾ |
| TEAS, ₱ lb.: | | |
| Imperial | 45 | 1 10 |
| Gunpowder | 75 | 1 50 |
| Hyson | 75 | 1 25 |
| Young Hyson | 75 | 1 10 |
| Pouchong | 30 | 50 |
| Oolong | 45 | 1 10 |
| TIN, ₱ box: | | |
| In plates, I. X | 14 25 | — — |
| In plates, I. C | 14 00 | — — |
| Leaded plates, I. X | 15 00 | — — |
| Leaded plates, I. C | 12 75 | — — |
| VINEGAR, ₱ gallon: | | |
| Cider | 20 | — — |
| French white wine, ₱ bbl | 10 50 | 11 50 |
| WOOD, ₱ cord: | | |
| Ash | 6 50 | 6 75 |
| Oak | 5 50 | — — |
| Pine | 3 75 | 4 00 |
| WAGONS, CARTS, ETC: | | |
| Wagon, two-horse | 85 00 | 100 00 |
| Wagon, three-horse | 100 00 | 110 00 |
| Wagon, four-horse | 110 00 | 125 00 |
| Wagon, two-horse, thin. skein | 85 00 | 90 00 |
| Wagon, three-horse | 90 00 | 100 00 |
| Wagon, four-horse | 100 00 | 115 00 |
| Cane wagon | 180 00 | 225 00 |
| Ox wagon | 100 00 | 125 00 |
| Ox cart, without body | 80 00 | — — |
| Ox cart, complete | 115 00 | 120 00 |
| Cane cart | 85 00 | 125 00 |
| Tongue cart, without bed | 90 00 | 95 00 |
| Tongue cart, complete | 120 00 | 125 00 |
| Bagasse cart | 55 00 | 90 00 |
| Plantation cart | 45 00 | 70 00 |
| Dirt cart | 45 00 | — — |
| Country dray | 75 00 | — — |
| Elliptical Spring-wagon | 110 00 | 185 00 |
| Barrows, lever, ₱ 100 | 275 00 | 325 00 |
| Harness, wagon | 18 00 | 22 00 |
| Harness, cart | 11 00 | 14 00 |
| ZINC, ₱ lb.: | | |
| Pig | 8½ | 9½ |
| Sheet | 11 | 11½ |

### CATTLE MARKET.

NEW ORLEANS, Feb. 25, 1873.

| | | |
|---|---|---|
| Texas beeves, choice, ₱ head | — — | @ 50 00 |
| Texas beeves, first quality, ₱ head | 35 00 | @ 45 00 |
| Texas cattle, second quality, ₱ head | 30 00 | @ 35 00 |
| Texas cattle, third quality, ₱ head | 15 00 | @ — — |
| Western beeves, ₱ lb, net | 10 | @ 12 |
| Hogs, ₱ lb, gross | 5½ | @ 6½ |
| Sheep, first quality, ₱ head | 5 00 | @ 6 00 |
| Sheep, second quality, ₱ head | 3 00 | @ 4 00 |
| Sheep, third quality, ₱ head | 2 00 | @ 2 50 |
| Milch cows, choice, ₱ head | 80 00 | @ 100 00 |
| Milch cows, ₱ head | 50 00 | @ 80 00 |
| Texas cows, with calves | — — | @ — — |
| Calves, ₱ head | 8 00 | @ 12 00 |
| Yearlings, ₱ head | 10 00 | @ 14 00 |

## Appointments for Quarterly Meetings.

### MISSISSIPPI CONFERENCE.

VICKSBURG DIST.—FIRST ROUND.

| | | |
|---|---|---|
| North Warren, Mildale and Sunflower, at Beechland | Feb. | 1, 2 |
| Vicksburg station | | 7-9 |
| Grove Street church | | 8, 9 |
| Kingston | | 15, 16 |
| Natchez | | 22, 23 |
| Rolling Fork, at Rolling Fork | Mar. | 1, 2 |
| Rolling Fork, at Rolling Fork | | 8, 9 |

JOHN A. B. JONES, P. E.,
Port Gibson, Mississippi.

SUMMIT DISTRICT.—FIRST ROUND.

| | | |
|---|---|---|
| Amite City | Feb. | 1, 2 |
| St. Helena | | 8, 9 |
| Greensburg, at Soule chapel | | 15, 16 |
| Covington | | 22, 23 |
| Pontchatoula, at Wesley chapel | Mar. | 1, 2 |
| Franklinton, at Warner's | | 1, 9 |
| Livingston | | 15, 16 |
| Big Creek | | 22, 23 |

My address is Brookhaven, Mississippi.
A. B. NICHOLSON, P. E.

JACKSON DISTRICT.—FIRST ROUND.

| | | |
|---|---|---|
| Sharon circuit, at Sharon | Feb. | 1, 2 |
| Vazoo circuit, at Midway | | 8, 9 |
| Dover circuit, at Dover | | 15, 16 |
| Canton station | | 22, 23 |
| Brownsville circuit, at Liberty | Mar. | 1, 2 |
| Camden circuit, at Camden | | 8, 9 |
| Sulphur Springs circuit, at Union | | 15, 16 |
| Carthage circuit, at Carthage | | 22, 23 |
| Thomastown circuit, at Forest Grove | | 29, 30 |

H. H. MONTGOMERY, P. E.

WOODVILLE DIST.—FIRST ROUND.

| | | |
|---|---|---|
| Jackson station | Feb. | 1, 2 |
| East Feliciana, at Oak Grove | | 8, 9 |
| Wilkinson, at Bethel | | 15, 16 |
| Bayou Sara, at Concord | | 22, 23 |
| Buffalo, at Hopewell | Mar. | 1, 2 |
| East Baton Rouge, at Antioch | | 8, 9 |
| Meadville, at Meadville | | 15, 16 |
| Amite, at Adams | | 22, 23 |

J. L. FORSYTH, P. E.

BROOKHAVEN DIST.—FIRST ROUND.

| | | |
|---|---|---|
| Brookhaven, Bogue Chitto mission and Brookhaven mission | Feb. | 6, 2 |
| Georgetown, at Pleasant Grove | | 8, 9 |
| Beauregard, at Beauregard | | 15, 16 |
| Raymond, at Raymond | | 22, 23 |
| Providence, at Pleasant Grove | Mar. | 1, 2 |
| Scotland, at Caseyville | | 8, 9 |
| Brandywine, at Hebronth | | 15, 16 |
| Monticello, at Topisaw | | 22, 23 |

W. E. M. LINFIELD, P. E.

BRANDON DIST.—FIRST ROUND.

| | | |
|---|---|---|
| Hillsboro, at Centerville | Feb. | 1, 2 |
| Walnut Grove circuit and Scotland chapel | | 8, 9 |
| Philadelphia circuit, at Pilgrim's Rest | | 15, 16 |
| Forest and Lake circuit, at High Hill | | 22, 23 |
| Trenton circuit, at New Prospect | Mar. | 1, 2 |
| Raleigh circuit, at Mount Zion | | 8, 9 |
| Taylorville mission, at Mount Zion | | 15, 16 |
| Garlandsville circuit, at Newton station | | 22, 23 |

F. M. WILLIAMS, P. E.

SEASHORE DIST.—FIRST ROUND.

| | | |
|---|---|---|
| Pearlington circuit, at Pearlington | Feb. | 15, 16 |
| White Plains circuit, at White Plains | | 22, 23 |
| Ocean Springs circuit, at Ocean Springs | Mar. | 1, 2 |
| W. Pascagoula mission, at Mt. Pleasant | | 8, 9 |
| East Pascagoula circuit, at Moss Point | | 15, 16 |
| Chickasawha and Green mission | | 22, 23 |

C. F. GILLASPIE, P. E.

MERIDIAN DIST.—FIRST ROUND.

| | | |
|---|---|---|
| DeKalb circuit, at Pleasant Ridge | Feb. | 1, 2 |
| Paulding circuit, at Philadelphia | | 8, 9 |
| Wayne circuit, at Waynesboro | | 15, 16 |
| Clarke circuit | | 22, 23 |
| Meridian station | Mar. | 1, 2 |
| Enterprise station | | 8, 9 |
| Enterprise circuit, at Jake's chapel | | 15, 16 |
| Marion circuit, at Marion | | 22, 23 |
| Toomsuba circuit, at Toomsuba | | 29, 30 |

WILLIAM B. HINES, P. E.

### ALABAMA CONFERENCE.

UNION SPRINGS DIST.—FIRST ROUND.

| | | |
|---|---|---|
| Fort Deposit circuit, at Fort Deposit | Feb. | 1, 2 |
| Hutledge, at Emmuls (at Hutledge, 7) | | 8, 9 |
| Elba miss., changed from Bethel to Elba | | 15, 16 |
| Greenville station | | 22, 23 |
| Rocky Mount circuit, at Tohulosth | Mar. | 8, 9 |
| Glusteo Creek circuit, at Hill's chapel | | 15, 16 |
| Union circuit, at Mount Hilliard | | 22, 23 |
| Pine Level circuit, at Salem | | 29, 30 |

S. P. RICHARDSON, P. E.
Greenville, Alabama.

CAMDEN DISTRICT.—FIRST ROUND.

| | | |
|---|---|---|
| Lowndesboro and Hayneville, at Lowndesboro | Feb. | 1, 2 |
| South Butler circuit, at Wesley chapel | | 8, 9 |
| Farmersville circuit, at Philadelphia | | 15, 16 |
| Snow Hill circuit, at Snow Hill | | 22, 23 |
| Sepulga circuit, at Asbury | Mar. | 1, 2 |
| Camden circuit, at Oak Hill | | 8, 9 |
| Black's Bend circuit, at Reave's chapel | | 15, 16 |
| Pineville circuit, at Bell's Landing | | 22, 23 |
| Monroeville circuit, at Monroeville | | 29, 30 |
| Evergreen miss., at Union camp ground | Apr. | 5, 6 |

My address is Greenville, Alabama.
J. W. SHOWERS, P. E.

MOBILE DISTRICT.—FIRST ROUND.

| | | |
|---|---|---|
| Pensacola | Feb. | 1, 2 |
| Franklin street | | 8, 9 |
| St. Paul's | | 15, 10 |
| St. Francis street | | 22, 23 |
| Citronelle circuit, at Mauvilla | Mar. | 1, 2 |
| St. Stephen's circuit, at St. Stephen's | | 8, 9 |
| Mount Pleasant circuit, at Red Hill | | 15, 16 |
| Grand Bay mission, at Pine Grove | | 22, 23 |

H. URQUHART, P. E.

DEMOPOLIS DIST.—FIRST ROUND.

| | | |
|---|---|---|
| Demopolis | Feb. | 1, 2 |
| Forkland, at Forkland | | 8, 9 |
| Cuba, at Cuba | | 15, 16 |
| Gainesville, at Gainesville | | 22, 23 |
| Bladen Springs, at Bladen Springs | Mar. | 1, 2 |
| Butler at Butler | | 8, 9 |
| Gaston, at Christopher chapel | | 15, 16 |

S. H. COX, P. E.

MONTGOMERY DIST.—FIRST ROUND.

| | | |
|---|---|---|
| Salem, at Shady Grove | Feb. | 1, 2 |
| Hurtville and Silver Run, at Hurtville | | 8, 9 |
| Notasulga, at Notasulga | | 15, 16 |
| Tuskegee | | 22, 23 |
| Montgomery | Mar. | 1, 2 |
| Wetumpka | | 8, 9 |
| Elmore circuit, at Carolina | | 15, 16 |
| Tuskegee circuit, at Bradford chapel | | 22, 23 |
| Loachapoka, at Loachapoka | | 29, 30 |
| Crawford, at Crawford | Apr. | 5, 6 |

WILLIAM A. MCCARTY, P. E.

SELMA DISTRICT.—FIRST ROUND.

| | | |
|---|---|---|
| Peachtree circuit, at Mount Andrew | Feb. | 1, 2 |
| East Selma and Benton mission, at East Selma | | 8, 9 |
| Coffeeville mission, at Coffeeville | | 15, 16 |
| Choctaw Corner, at Sweetwater | | 19, 20 |
| Rembert Hills, at Champion | Mar. | 1, 2 |
| Orrville circuit, at Rehoboth | | 5, 6 |

ANDREW J. BRIGGS, P. E.

GREENSHORO DIST.—FIRST ROUND.

| | | |
|---|---|---|
| Antanga and Baker mission | Feb. | 1, 2 |
| Prattville | | 8, 9 |
| Antanga Valley and Ivy Creek | | 15, 16 |
| Plantersville | | 22, 23 |
| Newbern | Mar. | 1, 2 |
| Brush Creek | | 8, 9 |

A. H. MITCHELL, P. E.

### LOUISIANA CONFERENCE.

OPELOUSAS DIST.—SECOND ROUND.

| | | |
|---|---|---|
| Opelousas | Apr. | 5, 6 |
| Washington | | 12, 13 |
| St. Landry | | 19, 20 |
| Twelve | | 26, 27 |
| Vermillionville | May | 3, 4 |
| District Conference, at Franklin | | 8-11 |
| Franklin, Quarterly Meeting | | 17, 18 |
| Pattersonville | | 24, 25 |
| New Iberia | | 31, June 1 |
| Abbeville | June | 7, 8 |
| Grand Chenieres | | 14, 15 |
| Lake Charles | | 21, 22 |
| Calcasieu and Sugartown | | 28, 29 |

B. F. WHITE, P. E.,
Opelousas, La.

NEW ORLEANS DIST.—FIRST ROUND.

| | | |
|---|---|---|
| Algiers | Jan. | 19 |
| Cadiz street and Carrollton | | 26 |
| Carondelet street | Feb. | 2 |
| Morean street | | 9 |
| Felicity street | | 16 |
| Lafourche and mission, at Thibodaux | | 23 |
| Louisiana avenue | Mar. | 2 |
| Plaquemine and Grosse Tete | | 9 |
| German charges | | 16-23 |
| Baton Rouge | Apr. | 5, 6 |

The District Conference will meet at Baton Rouge, Friday morning, April 4, at nine o'clock A. M. All the members of the several Quarterly Conferences are members of the District Conference.

LINUS PARKER, P. E.

ALEXANDRIA DIST.—FIRST ROUND.

| | | |
|---|---|---|
| Big Cane, at Big Cane | Feb. | 15, 16 |
| Bayou DeGlaize mission, at Bayou Jack | | 22, 23 |
| Trinity, at New chapel | Mar. | 1, 2 |
| Harrisonburg, at Harrisonburg | | 4 |
| Centerville, at Centerville | | 5, 7 |
| Caldwell | | 8, 9 |
| Columbia, at Columbia | | 9, 10 |
| Sunsport, at Chalfant's | | 15, 16 |
| Alexandria station | | 22, 23 |
| Rapides, at Palestine | | 29, 30 |
| Atlanta | Apr. | 5, 6 |
| Bayou Boeuf and Spring Creek, at Fellowship | | 12, 13 |
| Evergreen, at Bayou Clear | | 19, 20 |

FRED. WHITE, P. E.

SHREVEPORT DIST.—FIRST ROUND.

| | | |
|---|---|---|
| Mansfield circuit, at Mansfield | Feb. | 15, 16 |
| Keachie circuit, at Belle Bower | | 22, 23 |
| Shreveport station | Mar. | 1, 2 |
| North Bossier circuit | | 8, 9 |
| Pleasant Hill circuit, at Pleasant Hill | | 15, 16 |
| Springville et., at Coushatta Academy | | 22, 23 |
| Many circuit, at Pine Grove | | 29, 30 |
| Natchez circuit and miss., at Casatchie | Apr. | 5, 6 |
| Cadio circuit, at Greenwood | | 12, 13 |

JOHN PIPES, P. E.

HOMER DISTRICT.—FIRST ROUND.

| | | |
|---|---|---|
| Arcadia, at Arcadia | Feb. | 15, 16 |
| Homer, at Lisbon | | 22, 23 |
| Haynesville, at Haynesville | Mar. | 1, 2 |
| Vernon, at Vienna | | 8, 9 |
| Minden, at Minden | | 15, 16 |
| Caston and Louisville, at Ebenezer | | 22, 23 |
| South Bossier, at Bellevue | | 29, 30 |
| Grand Ecore, at Smyrna | Apr. | 5, 6 |
| Sparta, at Ringgold, at Sparta | | 19, 20 |
| Farmerville, at Farmerville | | 26, 27 |

S. S. SCOTT, P. E.

### DELHI DISTRICT.

| | | |
|---|---|---|
| Delhi and Floyd, at Midway | Feb. | 1, 2 |
| Bayville, at Bayville | | 8, 9 |
| Monroe, at Monroe | | 15, 16 |
| Trenton, at Trenton | | 22, 23 |
| Oak Grove, at Oak Grove | Mar. | 1, 2 |
| St. Joseph, at Jordan's chapel | | 8, 9 |
| Waterproof, at Waterproof | | 15, 16 |
| Providence, at Peeni Grove | | 22, 23 |
| Oak Ridge, at Prairie Mer Rouge | | 29, 30 |
| Lind Grove, at Lind Grove | Apr. | 5, 6 |
| Bastrop, at Bastrop | | 12, 13 |

JOEL T. DAVIS, P. E.
Delhi, Louisiana.


*MISCELLANEOUS.*

PIANOS AND ORGANS.
INCREASED LIBERAL TERMS.



I OFFER ONE HUNDRED OF
HALE & COMPANY'S
Fine, Rich and Brilliant-Toned Pianos,
WITH
Rosewood Case, Carved Legs and Patent Agraffe,
STRICTLY GUARANTEED,
For $450—for $90 cash, $90 in three months, $90 in six months, $90 in nine months and $90 in one year.
Payments can be made monthly, if preferred.
A discount at the rate of ten per cent. per annum will be made for cash. Same terms on lower and higher priced Pianos.
NO EXTRA CHARGE FOR FINE STOOL AND COVER.
One Hundred Magnificent
WALNUT-CASED ORGANS,
WITH EMBELLISHED MOLDINGS.
Needham's Silver Tongue,
SIX STOPS, TWO SETS REEDS,
Best and Sweetest Toned in the World.
At $210—for $42 cash, $42 in three months, $42 in six months, $42 in nine months and $42 in one year. Ten per cent. discount for cash. Complete list mailed free, if desired. Address
PHILIP WERLEIN,
Nos. 80, 82 and 90 Baronne street,
oc24 1y New Orleans.


SECOND SEMI-ANNUAL STATEMENT
—OF—
THE MUTUAL NATIONAL BANK
OF NEW ORLEANS,
NO. 106 CANAL STREET,
At close of business, Tuesday, December 31, 1872.

RESOURCES.

| | |
|---|---|
| Cash—Currency | $732,744 45 |
| Cash—Gold Coin | 101,372 38 |
| Loans and Discounts | 1,049,981 65 |
| U. S. Bonds to secure Circulation | 900,000 00 |
| Other Stocks, Bonds and Mortgages | 3,000 00 |
| Due from Redeeming and Reserve Ag'ts | 261,957 14 |
| Due from other Banks and Bankers | 10,019 80 |
| Banking House | 7,370 80 |
| Furniture and Fixtures | 16,356 61 |
| Premiums on United States Bonds | 72,217 50 |
| Premium on Gold | 1,528 51 |
| Total | $2,725,870 84 |

LIABILITIES.

| | |
|---|---|
| Capital Stock paid in | 500,000 00 |
| Surplus Fund | 10,563 70 |
| Circulation | 419,000 00 |
| Dividends unclaimed | 394 84 |
| Individual Deposits | 1,746,440 97 |
| Due to other Banks and Bankers | 2 03 |
| Profit and Loss | 49,455 24 |
| Total | $2,725,876 84 |

All Depositors Participate in the Profits.

SECOND SEMI-ANNUAL DIVIDEND,
Declared December 31, 1872:
6½ Per Cent. to Stockholders.
1½ Per Cent. to Depositors.

PAUL FOURCHY President.
ALBERT BALDWIN, Vice President.
JOSEPH MITCHEL, Cashier.

DIRECTORS.

| | |
|---|---|
| P. Maspero, | John T. Hardie, |
| John D. Cobb, | Charles Lafitte, |
| Adolph Meyer, | P. Poursine, |
| Albert Baldwin, | Paul Fourchy, |
| Ernest Miltenberger. | |

ja16 3m

NEW ORLEANS
MUTUAL INSURANCE COMPANY,
CORNER OF CANAL AND CAMP STREETS.
Thirteenth Annual Statement.

In conformity with their charter the Company publish the following statement:

Premiums during the year ending Dec. 31, 1872:

| | | |
|---|---|---|
| On fire | $318,327 25 | |
| On marine | 58,045 35 | |
| On river | 26,965 93 | |
| Total premiums | | $403,338 53 |
| Less premiums unearned Dec. 31, 1872 | $118,185 60 | |
| Return premiums | 6,328 93 | |
| | | 124,513 93 |
| Net earned premiums | | $278,824 60 |
| Reinsurances | $12,723 45 | |
| Losses on fire | 868,111 32 | |
| Losses on marine | 55,452 04 | |
| Losses on river | 2,259 46 | |
| | 125,822 82 | |
| Losses on fire unadjusted and adjusted, but not due | 20,000 00 | |
| Reserve, as required by charter, 2½ per cent. on above losses | 3,645 55 | |
| Expenses—taxes less interest account | 14,080 14 | |
| | | 176,871 96 |
| Profit | | $101,952 64 |

The Company have the following assets:

| | |
|---|---|
| Bonds, city and other, cash value | $98,520 00 |
| Pledge and mortgage notes | 359,774 39 |
| Stocks, gas and other, cash value | 60,135 00 |
| Bills receivable for premiums | 17,400 16 |
| Premiums in course of collection | 89,648 99 |
| Cash on hand | 63,710 40 |
| Cash in hands of London bankers | 500 00 |
| Branch office | 2,518 87 |
| Suspense account | 2,120 19 |
| Property corner of Canal and Camp, cash value | 55,000 00 |
| Property, Dumaine street, cash value | 6,013 24 |
| Total | $755,841 24 |

LIABILITIES.

| | |
|---|---|
| Capital stock | $500,000 00 |
| Reserved for unearned prem's. | 118,185 60 |
| Reserved for claims unsettled | 20,000 00 |
| Dividend to stockholders | $50,000 00 |
| Dividend to assured | 51,952 64 |
| | 101,952 64 |
| Surplus over and above liabilities | 15,706 60 |
| Total | $755,841 24 |

The above statement is a true and correct transcript from the books of the company.
J. TUYES, President.
J. W. HINCKS, Secretary.

Sworn to and subscribed before me this tenth day of January, A. D. 1873.
P. CHAS. CUVELLIER,
Notary Public.

At a meeting of the Board of Directors, held January 9, 1873, it was resolved to declare the following cash dividends on the net earned premiums for the year ending on the thirty-first of December, 1872, payable on the third Monday of January, 1873, as follows:

Twenty per cent. on Fire Premiums.
Fifty per cent. on River Premiums.
It was also resolved to pay a cash dividend of Ten per cent. to the stockholders on and after the first Monday in February, 1873.

DIRECTORS.

| | |
|---|---|
| George Urquhart, | M. Pryro, |
| C. T. Dugazon, | Placide Forstall, |
| H. W. Babcock, | Aug. Belchard, |
| T. Hailly Blanchard, | E. Miltenberger, |
| A. Schreiber, | W. B. Schmidt, |
| Charles Lafitte, | J. Tuyes. ja30 2m |

The Christian Advocate.

THURSDAY, FEBRUARY 27, 1873.

## THE FIVE KNAVES.—AN ORIENTAL TALE.

BY JOHN G. SAXE.

nce on a time, in Indostan,
thief conceived a cunning plan
o potent is the voice of Hope)
save his throttle from the rope,
ough now the day was drawing nigh
hen he by law was doomed to die.
bade the jailor tell the King
fain would show a wondrous thing—
precious secret, fairly worth
e ear of any prince on earth.
d now the culprit, being led
to the royal presence, said:
his golden coin which here you see,
planted, will become a tree
ose fruit—increased an hundred-fold—
ll be, like this, the purest gold.
ray your majesty to try
this be true before I die."
th this the King and courtiers went
o the garden with intent
plant the curious coin of gold.
aow, when all was ready: "Hold,"
claimed the thief, "this hand of mine
uld surely spoil our whole design;
hand that plants the gold must be
so all is naught) entirely free
m stain of fraud; and so I pray
r gracious majesty will lay
seed in earth." "Yes—no—in sooth,"
King replied, "for in my youth
ffered from my sire; some stain,
all my sorrow, may remain;
good prime minister is hero;
hand, no doubt, is wholly clear
ny taint." "Nay," he replied,
hat's more than I can well decide;
ax-receiver—now—I may
e kept n trifle. So I pray
be excused for prudence' sake,
let our commissary take
coin in hand. Sure that were best,
he, no doubt, can stand the test."
ith!" said the commissary, "I
id rather not. I can't deny
good intent; but since I pay
e sums of money every day
oldiers, sailors and a herd
pies—I wouldn't give my word
ve not kept a small amount
entered in my book-account.
e an error—e'en the least—
ld spoil the charm, pray let the priest
ceed to plant the coin of gold."
y, that I fear would be o'er bold;
bite my prayers and pious zeal,"
ded his reverence, "I deal
thes and sacrificial dues;
so I beg you will excuse
sharing in a work like this,
re nothing must be done amiss."
ith?" said the thief, "since no man here
we have learned) is wholly clear
navish tricks, I ask you whether
should not all be hung together?"
monarch, laughing, made reply:
by, yes, if every rogue must die;
, since we five are knaves confessed,
don you—and spare the rest!"

NOT LONG AGO an "accident" occurred in Georgia upon the Macon & Western Georgia railroad, by which seven negroes and one white man were killed. According to the Macon *Enterprise* it "was due, in part, to the intoxication of the engineer on one of the trains." About the same time, as we learn from one of our exchanges, an engineer on a Pennsylvania railroad met at one of the larger stations at which his train stopped a party of friends, with whom he drank freely, and on leaving, in a half-crazed, intoxicated condition, ran his train for fifty miles to the end of his section in a most frantic and perilous manner. Sometimes he would go at a most furious rate of speed, dashing by stations and around dangerous curves, then would slow up, and then dash off wildly again, as though taking all to fast and certain destruction. The passengers, perceiving something to be wrong, became greatly alarmed, and were powerless in the hands of the drunken madman, who was for the time master of their destiny. Fortunately they reached the end of the extremely perilous ride unharmed, except by the great fright, and the engineer was immediately removed and discharged. What a record of life and property, all from the few glasses of poisonous, intoxicating liquor! Who can estimate the number of casualties, and the amount of suffering therefrom, occasioned by strong drink?

MR. DARWIN'S forthcoming work on "Expression in Man and Animals" bids fair to be of a more popular character than any of his former publications. It will comprise with a statement of the general principles of expressions—that is, certain actions become habitual in association with certain states of the mind, and are performed, either or not of service, in each particular case. This will be illustrated in the case of expression of the various emotions in man and the lower animals. The means of expression in animals will then be discussed, and the special expressions of animals and man, such as the depressions of the corners of the mouth in grief, frowning, the enclosure of the mouth to express determination, gestures of contempt, the dilation of the pupils from terror, the causes of blushing, etc. In conclusion, the bearing of the subject will be spoken of on the specific unity of the races of man, the part which be discussed which the will and attention have played in the acquirement of various expressions, and the question of their acquisition by the progenitors of man will be referred to. Seven beliotype plates, reproduced from photographs, will illustrate the work.

MARKED CONCESSION.—The young Emperor of China has yielded to the demands of the foreign embassadors, and will henceforth permit them to enter his presence without performing the kow-tow, the obeisance and divine honors which have always been required of those approaching him.

## SCIENTIFIC.

LIGHT AND PLANTS.—The investigations of Dr. Burt show that green light is almost as fatal to vegetation as darkness; red light is detrimental in a smaller degree; yellow light is still less injurious, though more so than blue light; but each color, taken singly, is unfavorable to vegetable growth, and their union in white light is necessary to healthy plants. Other inquirers, however, profess that some monochromatic lights—notably blue—are highly stimulating. The doctors disagree.

A GERMAN INVENTOR claims to have discovered the secret by which glass is made malleable; and it is said that threads of this glass can be woven and braided. The announcement, however welcome, may yet be received with some reservation, as brittleness has always been recognized as not only a quality but a physical property of glass; though it may be that, when reduced to exceedingly fine fibers and properly annealed, this substance can be sufficiently bent to allow of its being woven into coarse fabrics suitable for hangings and curtains.

WATERPROOF GLUE.—Ordinary glue can be rendered insoluble in water by adding to the water with which it is mixed, when required for use, a small quantity of bichromate of potash, and exposing the articles to which it is applied to the light. Chromic acid has the property of rendering glue and gelatine insoluble; and, as the operation of heating the glue-pot is usually conducted in the light, no special exposure of the articles to which it is attached need be made. It is probable that paper could be rendered impervious to water by pasting the sheets with this prepared glue. The bichromate is said to render rubber particularly hard and unattackable by hot water. The proportion of bichromate to be taken must be ascertained by experiment. For most purposes one-fifth of the amount of glue employed will be found sufficient.

DEEP-SEA CURRENTS.—The principle involved in the circulation of the waters of the sea were beautifully shown before the Royal Geographical Society by a simple experiment. A trough with plate-glass sides, about six feet long and a foot deep, but not more than an inch wide, was filled with water. At one end a piece of ice was wedged in between the sides to represent the polar cold; while the tropic heat was represented at the other end by a bar of metal laid across the surface of the water, the projecting end of which was heated with a spirit-lamp. Red coloring matter was then put in at the warm end, and blue at the cold end, so that the currents could be traced. The blue water, chilled by contact with the ice, immediately fell down to the bottom, crept slowly along, and gradually rose toward the surface at the equatorial end, after which it gradually returned along the surface to its starting point. The red water crept first along the surface to the polar end, then fell to the bottom just as the blue had done, and formed another stratum, creeping back again along the bottom, and coming to the surface. Each color made a distinct circulation during the half hour in which the audience viewed the experiment.

FELLING FORESTS BY ELECTRICITY.—Among the recent discoveries of science is a process for cutting wood by passing a galvanic current over a platina wire in sufficient quantity to raise its temperature to a red heat. The inventor or discoverer, George Robinson, found that by gently pushing a piece of wood against a red-hot platina wire, especially when aided by a slight sawing movement, the wood was divided in any required direction as by a handsaw, and, of course, without any effort of skill or appreciable expenditure of muscular power. The *Scientific American* says: "By arranging the wire with handles or other means, so as to guide it readily, the lumber, whether in trees, logs or planks, may be cut easily as desired." The Kern County *Courier* says: "If the mammoth trees that grow on the upper waters of the Kern river could be utilized, the inconvenience of an inadequate supply of lumber would never be felt in this valley. These trees, hundreds of which may often be found crowded together in sheltered valleys along the stream, will average not far from thirty feet in diameter, and, of course, without present appliances for the present purposes, are difficult and expensive to fell. If the *Scientific American's* statement is true, electricity may be employed to fell trees, divide them into logs, and, in short, to perform all the operations of the saw and ax. The surface of the wood, where thus divided, is, of course, slightly charred, but the black layer is thin, and for many purposes not disadvantageous, as it is known to preserve timber. The battery employed need only be of the simplest character, as quantity and not intensity of current is required."

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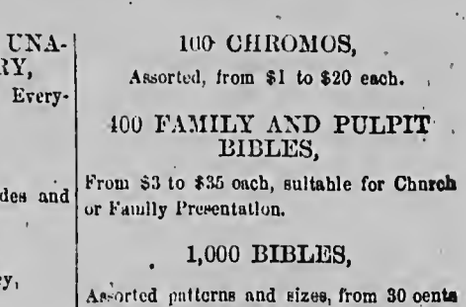
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## COLOGNE AND ITS CHURCHES.

It is not a pleasant change which the traveler makes from the quaint, canal-widened streets of Holland to the narrow, dirty, ill-smelling streets of Cologne. Yet believing that for all the ills in life there is somewhere a compeneating good, we thought of the majestic cathedral and the ancient relics of St. Ursula, and hoped for enjoyment which would counteract atmosphere. Many signs in German, French and English assure one that *here only* can be purchased the veritable Eau de Cologne, and one's first impressions, with many often the strongest, are materially improved by the immediate use of the perfumed water.

It is something, however, with our modern associations to stand in a city on the site of which, in the far-away days before Christ, men once founded another. Here also, in A. D. 51, the Roman Empress Agrippina advised the planting of a colony by her husband, Claudius, who was none too wise to follow a woman's counsel, as the name Colonia Agrippina testifies. In 814, under Charlemagne, a cathedral originated, but became specially known to all Roman Catholics in 1162, for then the Emperor Frederic Barbarossa captured the city of Milan, and after the manner of conquerors appropriated its valued possessions, sending to Cologne cathedral the ashes of the magi, or the three wise men who came from the East to Bethlehem with gifts to the infant Jesus. Milan's most sacred relics have since been called the "Three Kings of Cologne." Some years after fire destroyed the cathedral, but it was considered enough to pass by the holy ashes, at least so we must believe, for they are still shown to the faithful and the faithless of the nineteenth century.

In 1248, however, the foundation of this world-renowned structure was laid, the towers of which are still unfinished. Hundreds of workmen are busily employed in cutting and raising new stones, which contrast oddly with their weather-stained predecessors; yet travelers and artisans welcome the progress, and will rejoice if 1900 finds its majesty increased by two stately towers.

It is considered one of the most magnificent specimens of Gothic architecture in the world, and as you enter and look along the nave, with its double row of pillars on each side on through the choir, with its beautiful stained glass windows, up to the high altar itself, so very far away, there comes to your mind a clear, forcible idea of length, and forevermore five hundred feet will be to you as long as Cologne cathedral. Then glance upward—higher and higher yet—farther and farther. Take a man six feet high, and fancy how many could stand one above another and so reach the roof—in despair you stop counting. Think of other churches—imagine one in the center of this broad expanse, with "heavenward-pointing spire"—still there is room; and time, strength, eyesight, yea, even appreciation, fail utterly, and you say "wonderful," almost stupidly. Some minds seem to be impressed and invigorated by the study, but there is a variety in mental ability, and so others find more enjoyment in their comfortable nearness to the graceful arches of glorious old Yorkminster, friendly and familiar in their height of ninety-nine feet. York can be enjoyed, studied and loved, carried away by bits in one's memory, while Cologne, in its frigid solemnity, appalls, then petrifies.

But a change meets us as we turn from man's work to man, and we follow a reverend Romanist, who will show us the sacred relics for a consideration. It is really astonishing what privileges may be granted to heretic visitors for a consideration! You enter a small room filled with relics. Elaborately embroidered banners, silver staffs, jeweled cups are mingled with remembrances of many saints, and a bit of the true cross. In the center stands the golden shrine holding the ashes of the "Three Kings of Cologne." It is of solid silver, overlaid with pure gold, about three feet long and eighteen inches or two feet high, and studded with bits of amethyst, emerald, lapis lazuli and jewels of various kinds. The room is carefully guarded, and as the value of its contents is estimated at $6,000,000, the sainted royal ashes are not its best treasure.

The architect of the cathedral is unknown, and a curious old legend attributes the design to satan, though why he should have been willing to assist in building a cathedral seems strange enough. The story runs thus: A despairing architect saw in a dream the wonderful plan for which he had longed for years, but awoke without an accurate remembrance of it. Soon after satan visits him with the plan, asking only in return the architect's signature; he assents, but starts back in horror when he discovers that the paper claims two souls for satan—the architect's and the first one who enters the building. He is willing to give himself for the plan, but at first refuses to cause another to suffer. Satan refuses the plan and turns away. [illegible] itect, and he finally consents. The church grew in beauty until ready for consecration, but its builder seemed more and more indifferent to praises, and gloomy amid all festivities; at last a guilty conscience forced him to confess his crime, but such alarm did it create that building and builder were alike avoided. At last a woman who was condemned to death offered to enter the cathedral, provided she might receive her freedom. The offer was accepted, and on the day of consecration everybody flocked to the building. Soon the gate of the archbishop's prison opened, and six men appeared carrying a large box. Monks walked behind, with choristers, priests, the archbishop, nobility and the people. Arriving at the cathedral the archbishop read a prayer, the last words of which were repeated by the choir. Then the church-door was opened, and immediately after the box, when a female crawled forth on hands and knees, and as soon as she entered the church satan seized upon her, broke her neck and fled, uttering fearful yells!

No sooner had satan disappeared than *a woman* stepped out of the box and entered the church, giving thanks for her deliverance. Then followed the archbishop and people, with hallelujahs and shouts of joy.

The servants soon carried from the cathedral the carcass of a pig enveloped in a woman's gown, which had been sacrificed to satan, but the architect was found dead, paying with his life his debt to satan.

A glimpse at the Church of St. Ursula, with its room full of skulls and bones—some more relics of eleven hundred thousand virgins who went on foot to Rome, and returning were barbarously murdered by the Huns—ends sight-seeing for that day, and while we rested our hearts were filled with earnest thanksgiving that our teaching of

> "The old, old story
> Of unseen things above,
> Of Jesus and his glory,
> Of Jesus and his love,"

had ever been pure and simple, unincumbered by fanciful legends, and unpolluted by corruptible bony relics.—*Bittersweet, in New York Observer.*

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ANOTHER MAMMOTH CAVE IN KENTUCKY.—A wonderful cave was discovered recently within one-fourth of a mile of Gratz, on the Kentucky river, in Owen county. F. K. Riley, W. M. Russell, S. Lyons and Thomas Wainscott, reliable men of this county, report that they discovered the opening of a cave in the river bottom. They procured ropes and a light, and after descending forty feet perpendicular the cave opens into a room fifteen by thirty feet. Passing through this room some distance on a horizontal plane, in a narrow passage, they come to another room sixty by thirty feet; then the opening narrowed for a distance, when they came into another room twenty by forty feet. They examined this cave for nearly a quarter of a mile, discovered another opening, but did not pursue it, and have no doubt but there is a grand run of caves under all that country about Gratz. The cave starts in the river bottom, and runs under the Kentucky hills. The ceiling of the cave was so high they could not see much of it with their dim light; they saw stalactites and stalagmites, the first formed like icicles on the rocks above, and the latter by the dripping of the lime water on the rocks below. Parties about Gratz expect to make a thorough exploration of this wonderful cave, and it may be as great a natural curiosity as the Mammoth Cave. We have been in the Mammoth Cave, and the description given of this Gratz cave, as far as explored, is very similar.—*Owen County News.*

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A BLESSING.—What a blessing it is to mortals, what a kindness of Providence, that life is so uncertain; that death is thrown in among the possibilities of our being; that these awful mysteries are thrown around us, into which we may vanish! For, without it, would it be possible to be heroic? How should we plod along in common places forever, never dreaming high things, never risking anything? For my part I think man is more favored than the angels, and made capable of higher heroism, greater virtue, and of a more excellent spirit than they, because we have such a mystery of grief and terror around us; whereas they, being in a certainty of God's light, seeing his goodness and his purposes more perfectly than we, cannot be so brave as often poor weak man and weaker woman has the opportunity to be, and sometimes makes use of it. God gave the whole world to man, and if he is left alone with it, makes a clod of him at last; but, to remedy that, God gave man a grave, and it redeems all, while it seems to destroy all, and makes an immortal spirit of him in the end.—*Septimus Felton.*


## BUSINESS DIRECTORY

OF THE

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[illegible] Manufacturing Co., New York.
Lyon Manufacturing Co., 180 Canal street.

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Diarrhea Cure, Rev. P. M. Goodwyn, Soniat street, near Coliseum.
Dnoro's Alimentary Elixir, P. Cusachs, corner St. Philip and Royal streets.
Great Medical Discovery, J. C. Norwood, 501 Magazine street.
Hamilton's Buchu and Dandelion, W. C. Hamilton & Co., Cincinnati, O.
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N. Jenkins' Annihilator, 100 Baronne st.
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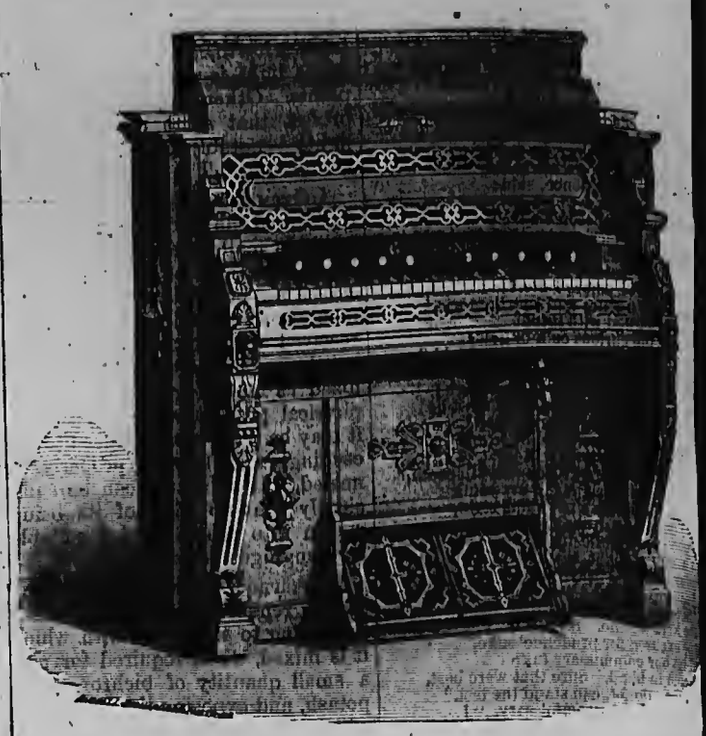
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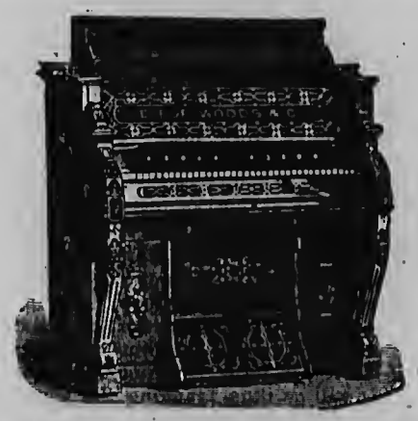
possessing a peculiar and thrilling quality of tone, most pipe-like in its nature, and which can be used in many passages with charming effect.

The above Stops are in every case separate, and *additional* sets of reeds are entirely distinct from the "Tremolo," which always accompanies them, and which is never perfect without them, and can all be brought at will into the full organ, adding greatly to its power and richness of tone.

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# The Christian Advocate.

PUBLISHED BY ROBT. J. HARP, FOR THE ALABAMA, MISSISSIPPI AND LOUISIANA CONFERENCES, METHODIST EPISCOPAL CHURCH SOUTH.

VOL. 19. NEW ORLEANS, THURSDAY, MARCH 6, 1873. NO. 10.


## News of the Week.

### DOMESTIC.

WASHINGTON, Feb. 26.—*Senate.*—The House bill paying the Southern claimants was reported without recommendation and went to the calendar.

House bill enforcing the fishing clause of the Washington treaty passed.

Utah discussed.

*House.*—The resolution expelling Brooks and Ames occupied the day. There was considerable sensation, but nothing important.

*Night Session.*—Mr. Butler, of Massachusetts, made a stirring speech in favor of Oakes Ames, defying the press as a public defamer, and holding up Oakes Ames as a model of all Christian virtue. His speech was interrupted by frequent applause and laughter.

He spoke for nearly two hours. He was followed by Messrs. Shellabarger and Wilson in support of the committee's report.

At the end of the debate to-night Mr. Poland will move the previous question and ask for adjournment, the vote to be taken to-morrow.

AUGUSTA, Feb. 27.—Mr. Stephens has been elected to Congress from the eighth Georgia district. No opposition.

WASHINGTON, Feb. 28.—*Senate.*—At half-past seven o'clock this morning the bill reported by the Committee on Privileges and Elections for a new election in Louisiana was tabled.

WASHINGTON, March 1.—Immediately on the opening of the evening session Davis moved to reconsider the vote rejecting the Louisiana bill. This gave rise to an animated discussion.

Morton fiercely opposed the motion, and said the dangers of the Louisiana situation were greatly exaggerated, and that the only troubles there now emanated from Warmoth, who, having run Louisiana for four years, now wanted to run the Senate of the United States.

Carpenter, Logan and Stevenson advocated the reconsideration.

The Kellogg senators said they were anxious to give the people a chance to elect their own government, but there was no time this session, unless the appropriation bills were dropped.

Stevenson said that if all were anxious to give the people a fair chance there was nothing to prevent them from doing it, and that the question of free government was more important than any appropriation bill.

Stewart moved to lay the motion to reconsider on the table, which was lost—nays, 28; ayes, 26. But after further debate Morton renewed the motion to lay on the table, and it was agreed to—ayes, 29; nays, 28. Governor Warmoth and Senator McMillen came into the chamber just before the vote was taken.

AUGUSTA, GA., March 1.—The Port Royal railroad, from Augusta to Port Royal, is completed. The first train over the road reached this city at ten o'clock last night, amid the booming of cannon.

SAN FRANCISCO, March 2.—The steamer George S. Wright has been lost off Cape Caution; eighteen to twenty lives lost.

CHICAGO, March 3.—Thermometer one degree below zero. Weather extremely cold throughout the Northwest.

WASHINGTON, March 3.—Christian people who have visited the inauguration ball-room have been shocked by the sacred legend, "Ecce Homo," over President Grant's seat at the ball.

Mr. Illingold has been confirmed as postmaster at New Orleans.

The bill making an appropriation for the Southern claims commission awards passed the Senate with a few amendments, and goes to the House for its concurrence.

The conference reports on all the great appropriation bills were made and agreed to.

In the sundry civil appropriation bill the items for the sale of the Marine Hospital grounds and buildings at New Orleans, and the purchase of a more healthy site, and the erection thereon of a pavilion hospital, were retained; also the item for $100,000 for government buildings at Raleigh, North Carolina; also the item for the purchase of sites for military depots in Texas.

The agricultural college bill and the bill for steamship lines between New Orleans and the Mexican ports were laid on the table.

In the legislative appropriation bill salaries were fixed as follows: President, $25,000; chief justice of the Supreme Court, $10,500; justices of the Supreme Court, cabinet officers, Vice President and speaker of the House, $10,000; senators and members of Congress, including the present Congress, in lieu of mileage and allowances, except actual individual traveling expenses, $7,500.

The Morrill amendment, suspending the judgment of the Court of Claims in favor of disloyal claimants, was struck out of the bill.

WASHINGTON, March 4.—Senate in extra session. Adjourned to Thursday noon. The closing scene in Congress was merely routine.

No accident has occurred to add interest to the really magnificent inaugural display. There were some good troops in the line of procession. Pyrotechnics make the sky glare to-night from nadir to zenith.

The Louisiana situation is believed to be unchanged. Pinchback appeared in the Senate to-day, but did not offer to be sworn, and his name was not called.

General McMillon has notified the Senate of his election. The question of his right will come before the extra session. A speedy decision is not anticipated.

### FOREIGN.

CITY OF MEXICO, Feb. 26.—The railroad projects pressed upon Congress by General Rosecrans and Mr. Plumb will come before that body for final disposition in April.

It is supposed that the recent election for chief justice resulted in no choice, no candidate having received the necessary number of votes. Congress will, very probably, have to elect a chief justice.

Mr. Nelson, United States minister to Mexico, made an official visit to President Lerdo on the tenth of February, conveying to him the congratulation of President Grant on his (Lerdo's) election to the presidency. President Lerdo said he hoped that the friendly relations existing between the two countries would remain forever.

Goods are now expressed in one day between the City of Mexico and Vera Cruz.

HAVANA, Feb. 26.—News has been received from Hayti up to Friday last, the twenty-first instant. A revolution was momentarily expected to break out, and Port Au Prince had already been placed in a state of siege.

VIENNA, Feb. 26.—A socialist insurrection has broken out in the provinces of Valdena and Podolin. Frightful excesses are reported. The troops sent to suppress the uprising have been defeated.

The Austrian government is disposed to act with Prussia and Russia in regard to the new government of Spain. It considers the latter is not yet sufficiently secure in possession of power to be entitled to full acknowledgments as one of the European governments.

PARIS, Feb. 26.—*La Liberte* reports that a family council has been held by the Spanish Bourbons in Paris, and that Queen Isabella has summoned her son Alphonso from Rome.

The leading governments in Europe have agreed to protect Portugal against aggression from Spain.

LONDON, March 3.—The special correspondent of the London *Echo* writes from Madrid that a decree abolishing slavery in Porto Rico is impending, and one of the first acts of the constituent Cortes will probably be to proclaim emancipation in Cuba.

LISBON, March 4.—A South American steamer brings news that the ravages of yellow fever in Brazil were unabated. At Rio de Janeiro the death rate was from thirty-five to forty per day, and the epidemic had spread to Bahia and Pernambuco. A number of English residents returned in steamer and others were preparing to leave the country.

PARIS, March 4.—The *Messager de Paris* publishes in an extra this evening dispatches reporting that Marshal Serrano has been appointed dictator of Spain, and that the Republicans have suffered a severe defeat.

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FIRE IN THE THIRD DISTRICT, NEW ORLEANS.—At about eleven o'clock on Friday morning a fire broke out accidentally in the kitchen of the residence of Dr. Salari, on St. Claude, between Mandeville and Spain streets, adjoining the DeSoto Girls' School. This was quickly destroyed, and, driven by the fury of the wind, the flames spread rapidly. At fifteen minutes after eleven o'clock the first alarm was struck, and the department hastened with all possible dispatch to the spot, some citizens in the meanwhile having rushed in and, with the aid of the teachers, succeeded in getting the children from the school.

The amount of property destroyed could not, of course, by any means be estimated, but by actual count about two hundred and twenty-three houses were destroyed, and at least four hundred persons rendered homeless, and it is thought the loss will not be far from $500,000.

This loss will also fall principally on the lower classes, who in some instances lost their all, the fury of the flames, swept by a whirlwind, being almost incredible, and many of the old women and children barely escaping with their lives.

The homeless ones last evening crowded the streets in the vicinity, but they were nearly all cared for by sympathizing friends, who, though many of them were as poor, cheerfully shared their all with the unfortunate.—*Picayune.*

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COL. JOSEPH C. HAYS and Major Edgar Seelye, special agents of the United States Postoffice Department, have been engaged for several days past in the investigation of the frauds alleged to have been committed by Mr. Charles W. Lowell, postmaster of New Orleans, and speaker of the House of Representatives of the bayonet Legislature.

Sufficient evidence was found yesterday to cause the arrest of both Mr. Lowell and his cashier, Mr. John V. Douglass, on the charge of embezzling money-order funds to a very large amount.

Mr. Lowell appeared yesterday before United States Commissioner William Shannon, and waived a preliminary examination, in order to have his case sent to the United States District Court, and be tried by "God's vicegerent."

The United States commissioner released Mr. Lowell upon Mr. P. J. Kennedy, levee contractor, becoming his security for the sum of $10,000.

Mr. Douglass, the postoffice cashier, had not up to a late hour last evening been able to find bail. He is still under arrest.—*Picayune, March 1.*

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EARTHLY wisdom may be gained by study, heavenly wisdom only by prayer.

## The Mutineers of the Bounty.

More than two years ago, says the *Bible Society Record*, we chanced to see in print a letter from Moses Young, president of Pitcairn's Island. Doubting whether a community so remote from the ordinary routes of sailing were supplied with the Holy Scriptures, we wrote to Mr. Young, kindly inquiring whether they were in need of Bibles, and whether the community desired anything of the American Bible Society. We heard nothing in reply. About a year afterward we saw the name of the writer of the following letter mentioned as pastor of the church on Norfolk Island, to which a portion of the colony from Pitcairn's Island had removed, and then wrote to him a letter of the same purport as that to Mr. Young. The following is Mr. Nobbs' answer:

"NORFOLK ISLAND, March 1, 1872.

"REVEREND AND DEAR SIR: Your very kind letter of September last reached me a few days since, and I will anticipate an opportunity for thanking you very sincerely for your unqualified philanthropy in proffering us copies of the Holy Scriptures. I am right glad to say, as I am sure you will be equally glad to know, that we have a good supply of the word of God; and that if we are not become wise unto salvation it is not because we have been left without the 'bread of life.' Thanks to frequent grants from societies in England, we have a good supply of Bibles, prayer-books and hymnals; but though we are in no necessity, none the less do we appreciate your brotherly intention of assisting us in so efficient a manner. But though, as I said, we have a good supply of Bibles, they are mostly of small print; and I shall be most grateful if you will present myself, George Adams, his sister, Rachel Evans, and Arthur Quintal, Sr., with a copy each of the Holy Bible in large print, for we do not possess copies of this description, and our eyes have become dim from advanced age. I am now in my seventy-third year, and two of those mentioned above are several years older; all these are of the first generation of the descendants of the 'Bounty.' Should you kindly comply with this request, will you yet further oblige me by putting the name of each person for whom they are intended on the fly-leaf, with the name of the donor or society. There are no certain or scarcely probable facilities for corresponding with Pitcairn's Island; which is a source of continued regret to this portion of our hopelessly severed community.

"The origin of the community, our mode of life at Pitcairn's, with our subsequent removal hither, you probably are acquainted with; if not, a book recently published simultaneously in England and America, entitled 'The Mutineers of the Bounty,' by Lady Belcher, will supply you with as much information as you may care to obtain. We are still pursuing the even tenor of our way in peaceful quietude, and gradually increasing in numbers. The census is, at this time, three hundred and forty, nearly equal as to sex. With the exception of two I am the oldest person—at the age of seventy-three. Last year we had but one death; this year two have already occurred, the last a little girl of five years, who died from burns received the day previous. Our profession of faith is that of the Church of England, and there are no dissentients among us. And I humbly pray that grace may still be given us to hold fast our profession, 'looking for the mercy of our Lord Jesus Christ unto eternal life.'

"In the year 1828 I traveled by sea three thousand miles in a vessel of eighteen tons, accompanied by only one other person, to cast my lot among the descendants of the 'Bounty,' and for thirty years was their schoolmaster, forty-two their doctor and forty-three their pastor, which office I still fulfill. We have now a certificated schoolmaster from England, to whom we pay £121 a year, with a house and a few acres of land rent free. We have also a qualified medical man, part of whose stipend is paid by us, and the residue from a friend in the hands of the Governor of New South Wales. Our whaling establishment is in operation for five months in the year, but is attended with some danger and frequent disappointment; still it enables the community to pay the above-mentioned functionaries, and for which we have no other resource. I have a stipend of £100 per annum, but that is from friends in England. A few head of cattle are occasionally shipped to New Caledonia; and American whale ships, with crews of well-conducted officers and men, frequently touch here for a supply of sweet potatoes. These are the only means we have for procuring domestic requirements; and, blessed be God, we have hitherto, by close calling, been enabled to hold our own. Observe you correspond with the Rev. Mr. Damon, and I presume with the Rev. Mr. Trumbull, of Valparaiso, also. Now to both these excellent friends I and my people are under weighty obligations, and I trust we are commensurately grateful; but it is a long time since I have either wrote to or heard from Mr. Trumbull, by reason of the difficulties of transmission, and the same, until recently, was the case as to Mr. Damon. But greater facilities are now afforded, and I shall assuredly embrace them. Should you kindly furnish me with the books I have mentioned, they must be addressed to me at this place, 'care of Oliver Macey Quinted, Esq., barrister at law, Auckland, New Zealand.' Whale ships from New Bedford, intending to cruise in these parts, frequently touch at the Bay of Islands, New Zealand, and would, I think, willingly take charge of such a package, as we are well known and respected by these shipmasters, many of whom also touch here.

"And now, reverend and dear sir, thanking you for your Christian solicitude, and earnestly praying that the word of God may have free course and be glorified, I remain, yours in verity,

GEORGE H. NOBBS.

"P. S.—Should an opportunity offer, which is very doubtful, I will inform our brethren at Pitcairn's of your benevolent intentions toward them."

## The Word Popery.

Rev. Dr. Manning, the Roman Catholic Archbishop in England, and the ablest living champion of the Pope, recently made an address at Sheffield to show that popery and Christianity are identical. He says:

"Ultramontanism means popery, and popery means Catholicism, and, pardon me if I add, popery means Christianity."

On which the London *Record* remarks: "We are glad that the speaker adopts the plain old word 'popery.' We accept his testimony to the fact that popery means Ultramontanism; for the identity lies in the secret councils of the Vatican, with which he may be supposed to be acquainted. That popery means Catholicism is not quite so clear, for the Old Catholic movement is of much wider extent and deeper prevalence than he appears to imagine. That popery means Christianity contains the entire length and breadth of the controversy. Dr. Manning, however, identifies them, and consequently throughout his speech uses the two words as equivalents. If in every case the word popery were used, the irreconcilable antagonism between the interests of Ultramontanism and the interests of a Protestant nation would be apparent to the dullest reader. For instance, when the speaker says, 'I maintain that a society which is no longer under the supreme government of Christianity is not a society that has made progress, but retrogression,' if the speaker's equivalent words be used his meaning is plain and natural. 'I maintain that a society which is no longer under the supreme government of popery is not a society that has made progress, but retrogression.' We have no doubt that Dr. Manning thinks so sincerely, but we rejoice to say the people of England think the exact opposite. Our lips have not yet forgotten the words, nor have our hearts grown insensible to the blessings of the 'glorious Reformation.'"

Dr. Manning further says:

"Roman Catholics will admit no rule but the most pure and unalloyed fidelity to the faith of the church, though all the laws of the statute-book are to the contrary."

"This is quite clear. The Pope is to be obeyed first, because, in the speaker's estimate, the Pope is the Church of Rome, and the Church of Rome is Christianity. So far as the laws of the land do not conflict with the interests and will of the Pope, Dr. Manning and his co-religionists will obey them, but not one moment longer or one step further."

The same doctrine is avowed by the *Catholic World*, the best expositor of the Roman Catholic faith and practice in this country. If any man can reconcile it with allegiance to the government of the United States, he is wiser than any man we know.—*New York Observer.*

## The Right Kind of Prayer-Test.

The Christian's faith in prayer does not rest on the evidence of the past, but on evidence that is daily brought before his judgment. Such is the following incident in the life of John Coleridge Patteson, the martyr Bishop of Melanesia, which we find related in the London *Spectator*, by Astley Cooper:

"It was my happiness to know near the scene of his labors, John Coleridge Patteson, whose apparently untimely death we are all lamenting. His was not a feeble intellect, or a superficial nature, or a conventional phrase-making tongue. He was a man of excellent parts in every way, and a believer in and a practicer of prayer. Above all things, he asked those who were interested in his mission to pray for its success, and his own life was fortified by it. The following incident in his life will illustrate what I mean: Some years ago he landed on an island, for the second time, which he was seeking to Christianize and civilize. He desired, after landing, to reach the chief's hut, and to this end he asked some natives, whom he saw on the beach, to guide him thereto. They consented; but as he followed their leading the idea came upon him that they meant treachery, as indicated by their vehement speech, gesticulations and angry backward glances. Uneasiness took possession of the Bishop, and he feared for his life. Presently he came to an abandoned hut, and for a few minutes he left his guides, and those moments he employed on his knees in prayer. The effect, he used to relate, of thus commending himself to his divine Father—soul and body—was wonderful; all fear left him, and he came out of that hut regardless of consequences; and upon the treacherous guides the effect was no less wonderful—they gradually ceased to plot, and at last one of them turned, confessed the treachery, and offered to lead him back to his boat in safety."—*Christian Weekly.*

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THE grace that saves the soul sanctifies the heart and life.

## The Escurial.

From the village itself no idea can be formed of the shape, one of the most eccentric that can well be imagined, in which Juan Bautista de Toledo, at the command of Philip, commenced it in 1563. For twenty-one years the workmen were occupied with the immense pile, which has since been added to by succeeding sovereigns. It is supposed to be built in the form of a gridiron, though I do not think the resemblance would be particularly striking to one unacquainted with the fact; and the selection of such an extraordinary design appears to have taken place through the circumstance of the battle of St. Quentin, in which Philip was victorious over the French, having been fought on St. Lawrence's day, so that the worthy King perpetuated the date by there building an enormous representation of the instrument of torture on which the unfortunate saint is reported to have suffered. The body and grate of this gridiron are represented by seventeen granite buildings, crossing one another, and bearing a tower, about two hundred feet high at each of the four corners, as the upturned feet. The royal palace extends from the center, forming the handle of this ethereal-ized "gril;" and the whole structure is placed in about as dreary, chilly and exposed a position as can well be found in Spain or any other country.

The monastery is a large piece of building with lofty cloisters and many cells, but very bare of carving; and the interior gardens belonging to this part contain a most varied collection of designs in box. Passing hence into the great library, which is reported to contain over thirty thousand volumes printed, with more than four thousand manuscripts, we noted the singular appearance of the books, which presented the edges, and not the backs, as usual, from the shelves. This, I believe, is the manner in which they were first arranged; and, with the characteristic adherence to old customs so common in Spain, they have never been altered. A fine old copy of the Koran in Arabic, in which the old colors have retained their original beauties through many a passing century, was shown us as one of the curiosities; as was also an illuminated volume of the Revelations in Latin, which is said to have belonged to the Emperor Constantine in the eleventh century, and the manuscript and coloring of which are remarkably fine. In one of the lobbies we counted thirty-four volumes for the choir, containing music and words, and standing about four feet high. These volumes are very ancient, and contain leaves of immensely thick parchment. The sacristy has many fine paintings, especially one of St. Thomas touching Christ's wounds. The church, which is the center of the Escurial, is a splendid structure, built on the model of St. Peter's at Rome, and having a lofty dome in the center, and the towers at the ends. It contains seven aisles, all of which are paved with black marble; and the whole of the building is covered with the most splendid variety of marbles and jasper, while statues of the Spanish kings are arranged on the walls. Two pulpits of all sorts of fine marble and malachite, and a chandelier of rock-crystal, are also in this building, while the ceiling is fresco'ed with many fine pictures by Giordano. In one of the corridors there is a mirror finely-decorated with rock-crystal; and in a small room is a magnificently-executed large figure of Christ on the cross, of white Italian marble, by Benvenuto Cellini. The mausoleum lies exactly below the great altar, and is reached by many polished steps of black marble between walls of jasper. All within this abode of the dead royalty of Spain is of black marble, and twenty-four niches awaited each successive monarch whom death had called to his fathers. Each of these shelves contains a sarcophagus, sixteen of which hold the mortal remains of some sovereign whose name is letter'd in gold on the front. The seventeenth would have contained Isabella the See had she died before her. The court, the "Patio de los Reyes," where, according to the telegram, the conflagration first broke out, contains six large statues of the Jewish kings, which were cut from one block. The palace itself contains a quantity of small, but for the most part tastefully-decorated rooms, in many of which are some tapestries, principally representing sporting subjects and copies of paintings of the Dutch, French and Spanish schools; and one room is covered with frescoes of the time of Philip the Second. The exterior of this part is far from imposing, being of gray stone, with an immense quantity of small windows; but the whole building—containing, as it does, a church, palace, monastery, mausoleum and library—is, from its vast size, majestic and impressive.—*Chambers' Journal.*

## Keep Up Steam.

We were riding over a road where the stations seemed to be within hailing distance of each other. Scarce would the train get under lively motion before a peculiar lifeless motion would tell us brakes were down again, and we must pay our respects to another red flag, whose sentinel-like appearance on the corner of the depot seemed to say: "Stop!"

"It costs $2," remarked a person sitting near me, "to stop this train once."

On inquiry I learned that he was substantially correct. The additional expense of coming to a dead halt over a steady rate of advancement was equivalent to $2 for each interruption. Such is the value of momentum.

This item of information led me once to some fruitful and practical moralizing.

It costs $2 to stop a train. But who can determine the cost of stopping, on the slightest pretext of weariness, discouragement or difficulty, the moral and spiritual machinery of the church?

It costs to let the people become ignorant by suspending the means of instruction.

It costs to discontinue the efforts which are necessary to lead the young, as they come forward in life, into the path of total abstinence from intoxicating drinks.

It costs to let the interest of the community run down to a point of inactivity in the temperance cause; more force must be expended to bring back to a high standard of intelligence and rectitude than would have been required for an even and average progress up to the same point.

It costs to "ease away" on the church, as to the duty of being present in the sanctuary on rainy or cold or windy or sultry Sabbaths.

It costs to break up the Sabbath school during the winter months because of the ruggedness of the blasts, or during a series of weeks because of that growing epidemic of the summer season known as vacation.—*Christian at Work.*

## The Devil's Creed.

"The devils believe and tremble."

We are told in these remarkable words that the devils have a creed—"they believe and tremble." Let us notice this creed. We see from it that the devil is no atheist. His creed is far more sacred than that of many who boast in the denial of a God. But, however sinful men on earth ignore this fact, it is more than the devils dare do. They know the fact that God exists, and they tremble as they believe it. How sad that men will go even beyond the devil in their besotted minds, and deny facts that the fallen spirits would not! With all their hatred of God, blot out his existence from their minds they cannot. Let all would-be atheists think of this. Believe me, when these fallen spirits thus feel the awful truth that God exists, and tremble under its power, it is time the most foolhardy on earth should feel the power of the same great truth.

Nor is he—the devil—a deist; for not only does he believe in the existence of God, but owns the fact that he has made a revelation of his mind to man. He has often tried, it is true, to misrepresent Scripture, and to blunt its edge, lest it might wound the conscience; yet the fact that God's word is on record he does not deny. Thus, again, his creed is sounder than that of many who deny the possibility of God making a revelation of his mind to man.

Nor is he a Unitarian; for he firmly believes in the divinity of the Lord Jesus Christ. And often when Christ was on earth did the devils confess this important fact. No, nor is he a Socinian; for he, with his fallen companions, confessed not only the pre-existence of Christ, but his equality with the Father. Hence they exclaim, when about to be cast out of the legion: "What have we to do with thee, Jesus, thou Son of God most high?"

Thus the creed of fallen spirits embraces the leading doctrines of the Holy Scriptures. Yet with all their knowledge, they remain devils still. Hence it requires something more than a sound creed, to make a true believer. It is well to have a sound creed; but it is much better to have a sound faith. This faith of devils exerts no sanctifying power over them. With all they believe of the important doctrines of holy writ, it has no other power over them than to make them tremble, as still guilty and unpardoned. Their faith can never lift them above the fear of that torment to which they are destined eternally. This shows that their faith is not sound. It lacks the true element of saving faith, which lifts the soul above the fear of torment. True faith casts out this slavish fear which hath torment.

Another element in true faith which the devils lack is that sanctifying or purifying influence which it must exert wherever possessed. True faith works by love, and purifies the heart. But the faith of devils only works by hatred, and still sinks them deeper and deeper in despair.

Another element in true faith which devils have not is that appropriating principle which lays hold upon the God of redemption and claims an interest in the great salvation. No such principle can exist in the faith of fallen spirits. What makes their faith so horrible is the terrible thought that there is no salvation for them. Their chains are eternal. Their night of despair is without any star to light it. No rainbow of promise greets their sight. Thus we see a bare knowledge of truth, no matter how important, is not sufficient. Our creed, to excel that of those fallen spirits, must take hold of the heart, and purify and cleanse it and make it holy.—*Christian Instructor.*

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GENERAL SICKLES has furnished the State Department with the figures of the Cuban census, from which it appears that the total population of the over-faithful Isle is 1,359,811. Of these, 763,170 are whites, 278,927 free colored, 351,288 slaves, and 34,421 Asiatics. The census shows an apparent decrease since 1867 of 14,700.

The Christian Advocate.

THURSDAY, MARCH 6, 1873.

OUR DEAD.

[redacted]

Just a little while, and they are fled;
One by one life robs us of our treasures:
Nothing is our own except our dead.

They are ours, and hold in faithful keeping
Safe forever all they took away.
Cruel life can never stir that sleeping;
Cruel time can never seize that prey.

How the children leave us! and no traces
Linger of that smiling angel band:
Gone, forever gone, and in their places
Weary men and anxious women stand.

Yet we have some little ones still ours:
They have kept the baby smile, we know,
Which we kissed one day, and hid with flowers,
On their dead, white faces long ago.

Is love ours, and do we dream we know it,
Bound with all our heart-strings as our own?
Any cold and cruel down may show it,
Shattered, desecrated, overthrown.

Only the dead hearts forsake us never;
Love that to death's loyal care has fled
Is thus consecrated ours forever,
And no change can rob us of our dead.

*All the Year Round.*

## Whitworth Female College.

MR. EDITOR: Having been a witness of the proficiency in their studies manifested by the senior class in Whitworth Female College, on a recent occasion, I have thought that a mention of the thorough and satisfactory character of the examination, as well as of the continued prosperity of the college, would not be unsuited.

But one of the committee of visitation of the Mississippi Conference was present at the time of which I write, which was to be regretted, inasmuch as the president provides that they may come, however far it may be, without expense to themselves. The severe test to which the young ladies were subjected indicated beyond question their real acquaintance with the study of geometry, and that they were not drilled to make a display for an hour. And here it may be said that complete training and accurate knowledge are aimed at in all the instruction given in the college. The beautiful is not lost sight of—it is regarded as essential—but the useful is esteemed first—*fructus inter folia.*

The history of the college is a marvel in these times of despondency, half effort, bankruptcy and failure. Since Rev. H. F. Johnson assumed the presidency of it, more than five years ago, it has taken no step backward. It is to-day a noble monument of the sagacity and benevolence of its founder, Rev. M. J. Whitworth, and of the remarkable administrative skill of its president. I presume there will be on the catalogue for the session the names of two hundred pupils. The boarding department is full almost to overflowing, there being at most accommodations for only three or four more. With a capacity to receive over one hundred, this fact shows how the college is patronized from abroad.

The increasing wants of the music department have necessitated the erection of another large building, containing fourteen rooms.

These are only a few items, and all has been attained with no outside aid. The public has never been wearied by appeals for help nor by lamentations over an expiring cause. The success secured is mainly due to the liberality, enterprise and genius of only three or four persons. This is deserving of mention when it is known that the property of the college is valued at about $50,000. A permanent endowment is needed, and past success gives the best guarantee to discriminating public that money bestowed here will be wisely applied. By thus rendering it independent, that which is now a power in the land, an honor and a blessing to both Church and State, will be continued as such for years to come.

But for the present parents who have daughters to educate may be assured that they will find here all that they seek—teachers (eleven in number) who are well skilled in their several departments, and an uninterrupted care which provides for the comfort and health of every pupil. A liberal hand is visibly at work everywhere.

Brookhaven, the location of the college, is most favorable. The place is healthful, progressive, right by the great highway of travel. It is well supplied with churches, while the community is orderly and intelligent.

E. H. MOUNGEN.

BROOKHAVEN, MISS., Feb. 22, 1873.

## Greenville Methodist Church.

MR. EDITOR: I noticed in your issue of the thirteenth instant a communication over the signature of Bro. S. P. Richardson, in which he has committed two errors, which I will undertake to correct.

The first one is where he refers to the services of Bro. Molley rendered the church at this place as pastor, etc. I presume he had reference to Bro. W. M. Motley; that would be correct. The second is where he says that "Bro. Barker, the present pastor, who was stationed here last year, under the blessing of God has made many valuable accessions to the membership." That much will do; but then he goes on to say that on his (Bro. Barker's) entering upon the work last year, he "began at once to collect material to build a house for God." "Render to Cæsar the things that are Cæsar's." Bro. William M. Motley is the man who gathered the material to build that church, and if it had not been for his zeal and untiring labor in getting up that material Bro. Barker would now be preaching in the old Protestant church, and Bro. Richardson would not have had the pleasure of preaching the dedicatory sermon.

Bro. Motley called the church together at various times, exhorted them to work in the cause, appointed committees to take subscription lists, and go out and plead with the people for help. But this was about to fail, and the church would not have been erected. He then fell upon the plan, as the old adage says, not to let the right hand know what the left was doing. He got a blank-book, gave every subscriber his page, and would only let him see his or her own page, and plead with them to make one more strong effort; told the members of the church what a good thing it would be for them to have an interest in helping to erect an edifice that was worthy of worshiping God in, reminding them of the widow's mite, etc.

This is a slight description of how he managed to get the material together to build the church alluded to. I suppose Bro. Barker would have corrected it himself had he noticed the communication, and that Bro. Richardson was only laboring under a mistake; but I thought I would correct the mistakes, and give Bro. Motley the credit that was due him, for which the church and the people of Greenville should ever be thankful.

R. R. WRIGHT.

GREENVILLE, February 19, 1873.

## The Alabama Conference

APPROPRIATES ITS FUNDS TO THE SOUTHERN UNIVERSITY.

MR. EDITOR: In the ADVOCATE of February 13 appears an article on this subject, over the signature of J. W. Shores. In this article Bro. Shores says: "The Alabama Conference, at its late annual session, passed resolutions by which the interest on $10,000 of its funds, at eight per cent., amounting to $800 a year, was turned over to the Southern University, at Greensboro, avowedly to pay the tuition of preachers' sons of the Alabama and the North Alabama Conferences."

For the sake of information I wish to ask Bro. Shores the following questions:

1. Why does the Alabama Conference propose to pay the tuition of the sons of the preachers of the North Alabama Conference?

2. Is the Alabama Conference so generous as to educate, out of its funds, the sons of the preachers of another Conference?

Bro. Shores will please answer these questions.

If the Alabama Conference is offering a gratuity to the North Alabama Conference in this matter, it is certainly but right that she should have credit for it, and that the North Alabama Conference should, at the proper time, render an acknowledgment of gratitude to her for her generosity.

ANSON WEST.

GAOSDEN, ALA., Feb. 17, 1873.

## An Opening.

MR. EDITOR: Permit me to say, through the ADVOCATE, that there is a good opening for a good school-teacher at a place called Pleasant Grove, seven miles west of Columbus, Texas. The community have built a church and school-house combined, and are very anxious to secure the services of a good teacher. A married man, a Methodist and a Methodist preacher, would be preferred—one who would teach a Sabbath school on Sunday, and preach at least once a month. I consider it a great opening for usefulness. Thirty-five to forty scholars can be had regularly. The pay, per month, would be about $75 in specie. A house, garden-spot, etc., will be furnished the teacher near the school-house. If any one seeing this card will write *immediately* to Mr. B. F. Gee, Columbus, Texas, he can learn explicitly full particulars. The people want a thorough-going man or none. The community are generally well-to-do farmers, and I consider it a good opportunity to build up a large and permanent school.

L. ERCANBRACK.

P. S.—There is also a good opening for a large school, say thirty to fifty scholars, at Pecan Creek school-house, nine miles below Lagrange, Texas, on the west side of the Colorado river. This is a good and wealthy neighborhood—a very fine opening for a good and permanent school. The people are anxious to get a teacher; and a Methodist preacher, who can come well recommended as a good and thorough teacher, would find ready employment. Write to Thomas W. Smith, Lagrange, Texas, for particulars.

L. E.

COLUMBUS, TEXAS, Feb. 17, 1873.

MR. EDITOR: At the last session of our Conference, held in Eufaula, Bishop Doggett assigned me this charge. I reached here on the eleventh of January, unable to do any work. I was attacked with a severe cold on the first of last December, which has been preying upon me ever since. I have now been here one month, and am still unable to preach. The attack has developed itself into a well-defined case of bronchitis. I have concluded, with the permission of my presiding elder, to return home. I take this step with a sad heart; but it is in accordance with the indications of Providence, and I try not to murmur nor complain. I hope the course taken will result in good both to myself and to the charge. I ask the prayers of my brethren that I may recover soon, and again be permitted to stand in my lot among them as an humble itinerant Methodist preacher.

Yours respectfully,

JOHN J. CASSADY.

CHOCTAW CORNER, ALA., Feb. 10, 1873.

THE Archbishop of Canterbury, having recently concluded that England was getting a little too much bad weather, administered a sharp rebuke to the clergy for neglecting the prayers for fine weather. It seems, however, that the excessive rains are but compensatory for the droughts of the preceding months, and were greatly needed to fill the wells and to flush the sewers, which had become foul. An English clergyman has answered the archbishop by declaring that he has not used the prayer and will not, because he believes the Almighty knows what is wanted in the way of weather better than the Archbishop of Canterbury.

EVERY PARENT is like a looking-glass for his children to dress themselves by. Therefore parents should take care to keep the glass bright and clear, and not dull and spotted, as their good example is a rich inheritance for the rising generation.

AFFLICTION'S RODS are made of many twigs, but they are all cut from the tree of life.

## Innocent Amusements.

The *American Messenger* relates the following admonitory case. Read it, parents.

A friend was in the city of B., and a near relative, who was a merchant, invited him to dine with him at a restaurant. While waiting for their order to be filled, our friend's relative manifested so much agitation and distress as to lead to an inquiry into the reason of it, whereupon his relative burst into tears.

"I fear," said he, after becoming self-possessed, "that Arthur is utterly ruined; he has a perfect passion for gambling."

"I am not surprised," answered our friend; "you will remember what I told you."

"Yes; and you were right and I was wrong. But it is too late now."

This wealthy merchant was wont to play cards with his children in the parlor. Beginning with them when quite young, he and his wife had spent many of the long winter evenings in playing cards. Our friend had been there and seen it, and had condemned the practice, and again and again warned the indulgent parents against nurturing a love for card-playing in their sons that might prove a snare, by and by, in the place of vicious resort. The parent replied: "Just the way to keep them out of such places. Provide them with amusements at home, and they will not go abroad for them. Your Puritanic notions would drive many a boy into mischief, just to gratify a desire for innocent games which is not gratified at home."

But a few years elapsed, and Arthur was twenty-one years of age, and a gambler. The father had satisfied himself that it was even as a brother-merchant had told him. While the father did not believe that his son was a guest at public gaming-boards, this merchant assured him that it was even so. Scarcely believing that it was possible, he resolved to ascertain. He had observed that his son left his desk, where he kept the books of the store, about such a time each day, and was absent an hour or more. He recalled also that he had scarcely been at home an evening of late, and frequently was out until after midnight. An apple-girl came into his office just before the hour at which he had observed his son leave the store, and he called her attention to the young man at the desk.

"If you will go upon the opposite side of the street," said he, "and watch that young man when he leaves the store, and tell me where he goes, I will give you a half dollar."

In less than an hour the girl returned to assure the merchant that she could "show him where the gentleman was." The father, trembling with emotion, followed her to a street near by noted for its gambling-hells, and going directly to a suspicious tenement, and pointing up the stairs, she said: "He went up there."

The father rushed up the stairway, and, opening the door at the head of it, what a spectacle appalled his sight! There sat his son with a group of professional gamblers, fascinated with the game for money, as a few years before he had been fascinated by it in the parlor for pleasure.

The father was the connection between the places and the sports, as if the hand of the recording angel had drawn it. He was well-nigh overcome. The great mistake of his life flashed upon his view to oppress him. An "innocent pleasure" had grown into a hideous crime. What he did for the enjoyment of his son had ruined him forever.

He related all the foregoing circumstances to our friend, seeking neither to justify himself nor "innocent pleasures," but confessing his error, and owning that games which are vicious in places of public resort cannot be wholly innocent in the parlor.

## Pray With Your Children.

A young mother made it her daily practice to carry her little ones in supplication to the throne of grace, and yet complained of a want of faith and definiteness in asking for them the influence of the Holy Spirit.

"Do you pray for each child separately and by name?" inquired the pastor.

"No; that has never been my habit," was the reply.

"I think it of much importance as a help to our faith, and to the clearness and intensity of our desire on their behalf. You pray with them, I trust, as well as for them?"

"Sometimes I do, but not often."

"Let me persuade you, then, to take your little son and daughter each separately to the place of prayer, and, kneeling with them before the Lord, tell him the name, the daily history, the special want of each, and see if your heart is not opened to plead for them as you have never done before."

Tears were in the eyes of the young mother as she said, with trembling lips: "I'll try."

As evening came she had not forgotten her promise; but as she saw that Sarah, her daughter, was unusually peevish, she thought it best to take her little son first to her chamber. Willie was a bright and pleasant boy of five years, and when his mother whispered her wish to pray with him he gladly put his hand in hers and knelt by her side. As he heard his name mentioned before the Lord a tender hush fell upon his young spirit, and he clasped his mother's fingers more tightly as each petition for his special need was breathed into the ear of his Father in heaven. And did not the clinging of that little hand warm her heart to new and more frequent desire as she poured forth her supplication to the Hearer and Answerer of prayer?

When the mother and child rose from their knees Willie's face was like a rainbow, smiling through tears.

"Mamma, mamma," said he, "I am glad you told Jesus my name; now he'll know me when I get to heaven. And when the kind angels that carry little children to the Savior take me and lay me in his arms, Jesus will look at me so pleasant and say: 'Why this is Willie Huston; his mother told me about him; how happy I am to see you, Willie.' Won't that be nice, mamma?"

Mrs. Huston never forgot the scene. And when she was permitted to see not only her dear Willie and Sarah, but the children afterward added to her family circle, each successively consecrating the dew of their youth to God, she did indeed feel that her pastor's plan was "the more excellent way." So she resolved to recommend it to praying mothers by telling them this touching incident.

## True Marriage.

True marriage is complete companionship. As the companionship grows less the marriage becomes untruthful, loses its earliest spring, dwindles from its apex. The deepest expression of love is longing for the object loved. When the longing decreases love has decreased in the same proportion. Companionship is the realization of the longing; and the realization which does not produce satiety touches and blends with the ideal. All the romance of the freshest emotions tends to and demands companionship. The most ordinary lovers are as Daphne and Apollo when first they catch the soft infection. The sentiments with which they are inspired warm them with poetic fervor, and the common things that compose their life assume the hues of remembered dreams. The instinct of companionship is strong upon them. They glide to each other like concurrent streams, and, once together, their rustic silence is more eloquent than molded words. Their sole thought, their one desire is companionship, whose presence and influence lend color and warmth, rhythm and rhyme to the rude prose of their being. For hours they will sit beside a stagnant pool and see the heaven of their hope mirrored on its turbid surface. They will walk hand in hand through barren fields that are to them as Armida's enchanted garden. They will be surrounded by poverty and meanness, and personal contact will conjure these into affluence and splendor. In all such externals companionship is the transparent power, the cunning creator of beautiful illusions, the spiritual sorcerer that compels the outward state to reflect the inner mood.

As with coarse, so it is with fine humanity. Like seeks like throughout the universe, and this seeking attains its end in companionship. The masculine and feminine in all the kingdoms strive toward each other; wanting rest until conjoined, and wanting development until contiguity be secured. While companionship continues satisfaction lasts; but both are usually temporary from the absence of congenial conditions. Marriage, I repeat, is companionship, and with the termination of companionship veritable divorce begins. Wedlock, as generally seen, is a cumbersome volume, with a sweet prelude of verse followed by tedious chapters of awkwardly-constructed prose. The poem represents companionship, and the subsequent part its withdrawal. If the companionship could be preserved, each month would prove a honeymoon; discords, bickerings and misunderstandings would diminish rather than increase, because the action of contact wears off angles and adjusts uneven surfaces to one another. Men would not sulk; women would not regret; nor would both turn to the past with the unavailing wish to undo the present. Their burdens would be lighter by the sharing of them; their discontents be softened by sympathetic unfolding. Their ways might be dark and devious; but the consciousness that they should walk, wherever they went, closely and tenderly together, would shed such light upon their pathway that the darkness would be dispelled and the devious made straight. It is never too late to resume companionship. Would that they who need it most might remember this! and yet they who have surrendered it rarely look for it again. When they step apart the slightest channel of their separation broadens and deepens, until what was a crevice becomes a yawning chasm, which few have the strength or courage to leap. If they would but stretch their yearning arms across, wounded faith, broken affection, bruised tenderness could pass over the natural bridge, and be made whole once more by receiving back what had been their own and must soon again be mutually possessed.—*Women as Companions, in Galaxy.*

A CHILD'S FAITH.—How straight and simple is the way a child comes to Jesus! No doubt, no hesitation, only simple faith and perfect love. A little girl of my acquaintance was once looking at a picture, with which most of you may be familiar, which represents a rock in the midst of a stormy sea, bearing upon its summit a cross, to which a female figure just recovered from the angry waves clings, faint and exhausted, while at her feet a hand, grasping a part of a wreck, is just disappearing in the black water.

"What does that mean?" asked the child.

"It is called 'The Rock of Ages,'" was the answer.

"That means Jesus, to whom we cling for salvation."

"You know the hymn says: 'Other refuge have I none.'"

"O yes!" said the child after a moment's hesitation, "but that rock isn't *my* Jesus; when I cling to him he reaches down and clings too."

Teach the little ones of this Jesus, "who reaches down and clings too," to whom we hold not so much from fear of falling, since underneath us are his everlasting arms; but because, like the trusting child whom its father safely carries, we love to cling that we may draw him closer.—*National Sunday School Teacher.*

THE Apostle Paul says: "Knowledge puffeth up." I have seen boys and girls very proud over their lessons and examinations, who had not wisdom enough to mend their clothes, or make a fire, or sweep a carpet, or harness a horse, or live two days without help. Wisdom is useful; knowledge is the raw stuff out of which we make wisdom.—*Thomas K. Beecher.*

## Just Say So.

Dr. Murray pursued his collegiate course at Williamstown during the presidency of that acute and accomplished critic, Rev. Dr. Griffin. In his fourth year he was brought into more immediate contact with the venerable president; whose duty it was to examine and criticise the written exercises of the graduating class. Dr. Murray, when a young man, and even down to the day of his last illness, wrote a free, round and beautiful hand, and his exercise at this time, which was to undergo the scrutiny of his venerated preceptor, had been prepared with uncommon neatness and accuracy.

Dr. Griffin was accustomed to use a quill pen with a *very broad nib.* Introduced into his august presence, young Murray, with becoming diffidence, presented his elegantly-written piece for the ordeal. The discerning eye of the president passed quickly over the first sentence, and with a benignant look he turned to his pupil and said, in his peculiar way: "Murray, what do you mean by this first sentence?"

Murray answered, blushingly: "I mean so and so, sir."

"Then say so, Murray," at the same time drawing his heavy pen through line after line, striking out about one-third of it.

Having carefully read the next sentence, the venerable critic again inquired: "Murray, what do you mean by this?"

He tremblingly replied: "Doctor, I mean so and so."

"Please just to say so," again striking out about one-half of the beautifully-written page. In this way, with his broad nib, he proceeded to deface the nice clean paper of the young collegian, so that, at the close of the exercises, the erasures nearly equaled all that remained of the carefully-prepared manuscript.

This trying scene was not lost upon Murray. He considered it one of the most important events of his college course. It taught him to think and write concisely, and when he had anything to say, to say it in a simple, direct and intelligent manner. Indeed much that distinguished him as one of our most vigorous and pointed writers may be attributed to that early lesson: "Just say so, Murray."

## Street-Preaching.

A sermon may be obtained from intercourse with the very humblest mind. And there is a good illustration of this in Dr. Liefchild's interview with a poor lad he met among the mountains of Ireland—one eleven or twelve years of age—poorly clad, no covering for his head, no shoes or stockings, but with a mild, cheerful countenance, and with a New Testament in his hand, keeping the gate of entrance to one of the richest and most magnificent views.

"Can you read?" said the doctor.

"To be sure I can."

"And do you understand what you read?"

"A little."

"Let us hear you," and I turned his attention to the third chapter of the gospel of John, which he seemed readily to find, and said: "Now read." He did so with a clear, unembarrassed voice:

"'There was a man of the Pharisees named Nicodemus, a ruler of the Jews; the same came to Jesus by night and said unto him, Rabbi.'"

"What does that mean?"

"It means master. 'We know that thou art a teacher come from God; for no man can do these miracles that thou doest, except God be with him.'"

"What is a miracle?"

"It is a great wonder. 'Jesus answered and said unto him: Verily, verily, I say unto thee.'"

"What does 'verily' signify?"

"It means 'indeed.' 'Except a man be born again.'"

"What is that?"

"It means," he promptly replied, "a great change. 'Except a man be born again he cannot see the kingdom of God.'"

"And what is that kingdom?"

He paused, and with an expression of seriousness and devotion which I never shall forget, placing his hand upon his bosom, he said: "It is something here;" and then raising his eyes, he added: "and something up yonder."—*Lamps, Pitchers and Trumpets.*

SUNDAY SCHOOL TEACHERS all over the world read with pride and thankfulness that among their number is to be found the Lord Chancellor of England. His arduous duties do not prevent him from being with his class of twenty or more young men and lads, Sunday after Sunday, and setting an example of perseverance that should animate every faint-hearted or weary teacher to fresh exertions. Says the *Sunday School Magazine:* "Two features of Lord Selbourne's work, as a teacher, merit universal imitation. In the first place, he does not rely even upon his well-stored mind, or upon his long practice in the arts of clear exposition and effective appeal, and go to his class unprepared. Most thoroughly is every subject specially studied for the purpose. Then he is not content with meeting and teaching his boys on Sunday. Each one has a place in his memory at other times; and those who have left are not lost sight of. A voluminous correspondence with old scholars, scattered all over the world, testifies to the noble thoroughness with which the leader of the English bar, and mentor of the House of Commons, has so long fulfilled his part in the great work of feeding the lambs of the Master's flock."—*Christian Union.*

TRUE and Christian patience is not vain-glorious; is not void of faith; is associated with humility; is powdered and salted with obedience to all God's commandments; is garnished with hope of the life to come; with modesty, with soberness, with gravity, with wisdom, with love not only of our friends and lovers, but also of our slanderers, of our backbiters, of our mockers and scorners, of our oppressors and robbers and most cruel enemies.—*Roger Hutchinson.*

## OBITUARIES.

JOHN J. DAVIS was born October 28, 1851, joined the Methodist Episcopal Church in 1869, and departed this life January 11, 1872, at his mother's residence, in Jasper county, Mississippi, in the full hope of a glorious immortality. He exhorted his friends not to grieve, saying that all was right with him. He was an exemplary youth; and much loved by those who knew him best. May God sanctify this afflictive providence to the good of all his friends, whose loss is his gain.

D. W. DILLEHAY, P. C.

SWEET LITTLE ADA, our infant babe, who was born on the twenty-third of October last, died this morning at three o'clock. She only lacked four days of being four months old. She suffered much for several weeks, but it is all over with her now. Our precious little Willie went to heaven four years ago. Now Ada is gone. Who of us will go next?

Your brother and sister in Christ,

HENRY P. LEWIS,
REBECCA A. LEWIS,
Of the Mississippi Conference.

HOLMESVILLE, Miss., February 20, 1873.

MRS. SUSANNA MELTON was born April 7, A. D. 1785, and died December 1, A. D. 1872, being eighty-seven years, six months and twenty-four days old. She was long an inmate of her son's family, Jesse Melton, of Holmes county, Mississippi, where she finally died.

Sister Melton was a spiritually-minded Christian as long ago as her children can remember, and by her prayers and motherly counsels and pious life trained a family for the Lord. "Blessed are the dead who die in the Lord from henceforth; yea, saith the Spirit, that they may rest from their labors; and their works do follow them."

W. P. BARTON.

LAURA A. MCCANN, wife of Rev. James W. McCann, died, of consumption, January 17, 1873, aged thirty-nine years, one month and nineteen days.

Sister McCann professed conversion in October, 1854, and attached herself to the Methodist Episcopal Church South about the same time, and lived an exemplary Christian to the end of life, leaving four children and a sorrowing husband to lament their loss. Sister McCann in her last hours expressed herself prepared and willing to leave this for a better world. May her husband and children live as she lived and die as she died—happy in their Redeemer.

JOHN M. MILNER.

WETUMPKA, ALA., February 19, 1873.

DIED, at Warrington navy yard, near Pensacola, Florida, January 11, 1873, Mrs. ELEANOR M. MORRILL, aged fifty-nine years.

Mrs. Morrill was a native of Portsmouth, Virginia, but had long been a resident of the place at which she died. She was a member of the Methodist Episcopal Church South, and by her kindness and general Christian deportment gathered around her a large circle of friends, whose pleasure it is to testify to the worth of her who has lately left them to rejoin other friends in a better state of existence.

On Sunday night, January 5, Mrs. Morrill was attacked by apoplexy. The following Sabbath found her spirit freed from its earthly tenement, for on the Saturday morning previous she quietly passed away. She was unable to speak and almost totally unconscious from the time she was taken sick until her death. Her family and friends were thus left without dying expressions from her; yet her known trust in God, and her expressions of readiness to die, uttered a short time before she was taken sick, afford ample ground for believing that she was prepared for the change. Her children, and four grandchildren toward whom Mrs. Morrill was acting a mother's part, have of course sustained a loss which is irreparable; but through the merits of Jesus the way is open for them to a glorious reunion with her who has gone before.

To Christians the circumstances of Mrs. Morrill's death should serve as an admonition to heed the warning of our Savior with regard to being ready whensoever we may be summoned to leave this life: "Watch, therefore, for ye know neither the day nor the hour wherein the Son of Man cometh."

To those who are careless about their eternal interests these circumstances should serve as reminders that in their last hours they may not be in a condition to prepare for death, and should bring to their attention the necessity of beginning that preparation now. May all who read these lines prepare in health for death, as did our departed sister.

S.

COMING INTO THE KINGDOM.—Soon after I was settled over the church in H——, one of my members said to me: "I don't know what to think of my husband. He meets everything that is said to him about religion with a laugh, or some thing about the inconsistency of professed Christians."

Soon after that man came to my door. At last he said: "Well, I might as well out with it," and the tears came into his eyes. "I have found out that I am a poor, miserable sinner. Can you tell me what I ought to do to be saved?"

God had heard the prayers of the wife who had been so earnestly pleading at the throne of grace. I tried to point him to the Savior. Then he asked me to pray with him—that proud man, who had made light of all serious things. There on his knees he consecrated his life to God's service, and from that day he lived an earnest, consistent Christian life. And so one soul was born into Christ's kingdom.—*American Messenger.*

THE FACE.—"There is something very affecting in the simple and solemn earnestness with which children look into their elders' faces. They know by an instinct that they shall find there an unmistakable signal of what they have to expect."

**The Christian Advocate.**

THURSDAY, MARCH 6, 1873.

*THE ORGAN BLOWER.*

BY OLIVER WENDELL HOLMES.

[illegible] friends,
The patient organ-blower heads;
I see his figure sink and rise,
Forgive me, Heaven, my wandering eyes!
A moment lost, the next half seen,
His head above the screaky screen,
Still measuring out his deep salaams
Through quivering hymns and howling psalms.

No priest that prays in gilded stole,
To save a rich man's mortgaged soul;
No sister, fresh from holy vows,
So humbly stoops, so meekly bows;
His large obeisance puts to shame
The proudest genuflecting dame,
Whose Easter bonnet low descends
With all the grace devotion lends.

O, brother with the supple spine,
How much we owe those bows of thine!
Without thine arm to feed the breeze,
How valueless the finger on the keys!
Though all unmatched the player's skill,
Those thousand throats were dumb and still;
Another's art may shape the tone;
The breath that fills it is thine own.

Six days the silent Memnon waits
Behind its temple's folded gates;
But when the seventh day's sunshine falls
Through rainbowed windows on the walls,
His breathless lungs, he stands, he thills
The quivering air with rapturous thrills;
The roof resounds, the pillars shake,
And all the slumbering echoes wake!

The preacher from the Bible-text
With weary words my soul has vexed;
(Some stranger, fumbling far astray
To find the lesson for the day;)
He tells us truths too plainly true,
And reads the service all askew.
Why—why the—mischief—can't he look
Beforehand in the service-book?

But thou, with decent eyes and face,
Art always ready in thy place;
Thy strenuous blast, whate'er the mate,
As steady as the strong monsoon;
Thy only dread a leathery croak,
Or small residual extra squeak,
To send along the shadowy aisles
A sunlit wave of dimpled smiles.

Not all the preaching, O my friend,
Comes from the church's pulpit end;
Not all that bend the knee and bow
Yield service half so true as thou!
One simple task performed aright,
With slender skill, but all thy might
Where honest labor does its best
And leaves the player all the rest.

This many-diapasoned maze,
Through which the breath of being strays,
Whose mingled notes our earth divine,
Has work for mortal hands like mine.
My duty lies before me. Lo!
The lever there! Take hold and blow!
And he whose hand is on the keys
Will play the tune as he shall please.

*Old and New.*

## Interior History.

To gain the full force and depth of history's meaning it should be studied in three ways. First, *in monstr*; country by country, king by king, with the small details of each reign and period and land, until you see the whole as a brilliantly-colored historic picture. Secondly, as Buckle suggests, in cycles, measuring the outlines of the grandly-flowing curves of progress in which the ages flow on. In one volume of Humboldt's Cosmos there is a fine example of this larger outlook into time; that, for instance, in which he traces the growth of the love of nature, through the different phases of the childlike joy in shining stars and blue waters and fresh meadows, and the mystical symbolism of the pantheist, the tender reverence of the Christian mind, and the practical, minute, keen interest of the scientist; also of the two Ages of Discovery to which this strong love gave the first impulse—first, that in which sail after sail traversed the far-off and sunny sea of the South, and added rich and rare tropical lands to the old world's dominion; or beat, stiff with driving sleet and icy rains, around the desolate shores of the North; and the second age, when the heavens were opened to the wider knowledge of men, and telescope after telescope swept with widening range the starry gulfs of space.

But both of these methods alike treat of the exterior history of a nation, of its deeds and achievements; not of its modes of thought and feeling. And these are not only truly historic, but they are also prophetic; in measuring for you the capacities of a nation, they indicate its future form of development. The legendary ideal is the form given according to which the historic reality shapes itself hereafter. To study this interior history you must go back to the childlike and mystic period of its existence—to that portion of the record which lies just outside of dates, statistics and certain boundaries. You return to the age of legends and traditions when the mind has just wrought out its dimly-embodied desires in the first twilight of thought.

"For the dusk of the dawn is astir with the wings
Of invisible things;
And the world is awakened, and throbs with a strain
Betwixt passion and pain."

The myth of an Egeria was only possible to the first glow and white heat of conception. It indicates well the capacity of the Roman for intense and lofty contemplation; while from the legend of the twin brothers suckled by the fierce mother wolf, we see thrown out in long shadows the active Roman nature with its fierce passion for conquest and dominion. There is in the British tradition of King Arthur of the Round Table, which the Anglo-Saxon mind so eagerly adopted, the noblest promise of a heroic nature in the free obedience to the right, the recognition of the nobility of usefulness, which any nation or individual could desire as its ideal. It is a prophecy of excellence whose full heights have never been wholly attained.

We will usually find these legends most strongly outlined against the lowest and most troubled period of a nation's struggle for existence. Against the dark background of our needs we delineate the shining and lustrous figures of our desires. In the passionate upheaval and surging of the great floods of emotion these ideals are the high-tide marks, from which they shall presently descend to a lower and calmer level, but which stand as witnesses of their unseen powers. And so a living man—one who for a period has force enough to incarnate in himself a nation's desires, becomes a representative man, standing for his age—is the nation's ideal. It was so that Bonaparte gained his wonderful and magnetic influence over the stormy minds of France. In the general dissolution of old bonds, social ties, ecclesiastic restraints, the power of personal will and character ruled without a counterbalance; and no one ever more fully expressed the force and scope of an individual than this self-poised, self-raised ruler of men. And this power, limited, if you will—antagonistic to its own nature, was for awhile super-eminent because the thought of France—that every man was in himself a force, and had "*de suo jure*" freedom. So Napoleon's appeal, "*Que [illegible]*" [illegible] and vibrated through the French soul, and awakened a nation. He was for a period the incarnation of France.

There is always a certain symmetry in history. If we fail to apprehend it, still it is there. A historic event is the meeting—concurrence of two forces. It is genius which perceives, and holds up to all men's sight the outlines and colors of the thought of the great artist mind, which an inferior nature blurs both in seeing and reproducing. But there is a difference between apprehending this matchless symmetry and developing it in life, and forming it into words. The first nature becomes the man of action; and so we have Washington, Garibaldi, Mirabeau, Jackson. The second is the man of genius who sounds the key in which the whole after-theme is set.

For we are told that everything in nature—and also life—has its own key-note. If you touch it on a bridge, or in a building, the whole structure is jarred from foundation to summit; sound it out in the open air, and everything formed upon this note trembles in accord. So with a life, a soul, a nation, an age even, it thrills through and through when its ideal—the ideal of its dreams, its needs, its desires—is uttered. Rouget de Lisle, in his wild song,

"*Enfans de la patrie! Le jour de gloire est arrivé!*"

sounds all the passionate love for the country; all the hope which beheld, as in an ecstasy of vision, its end fulfilled; which characterized the French revolution. If we can grasp that volcanic era of upheaval at all, we can do so by the "Marseillaise" as fully as by volumes of history. The fantastic idyllic taste of the superficial period preceding this, with its real desire for the lost simplicity and fresh enjoyment which its own conception had destroyed, was well expressed by Fenelon in a single line:

"*La douceur avec-on devient ce qu'elle est dans les cieux.*"

As sometimes in music, the air is played in a soft, low prelude, and gradually flows off into variations of intricate harmony, through all of which, however, the same air sounds and reappears. Or as in a flower, if you go back through all the different phases of growth—the fully-opened flower, the faintly-tinted bud, stem and sprays of green leaves—back to the little seed, you may find therein inclosed the whole of the after-development of fruit and flower. So we say: "*History repeats itself.*" "*The voice of the past is the prophecy of the future.*" The Germans of Tacitus are easily recognized by us in the Germans of to-day. The Franks, when they first pass before our ken, express in their very name the desire for which their whole history is a struggle. The Jews, doomed by their destiny to exile and journeys to and fro, and with the same strong yearnings for their own land and race, are the very people in the far-off land of Egypt, under the old dynasty of the Pharaohs, whom we see in our cities and streets now. Historic lineaments are not easily effaced even amid diversity of country and climate, and outside contact and influence. A footstep is not easily lost here, but a path of a race lies before us, plainly traced, through every intersection and winding curve.

Dr. Arnold, of Rugby, in his profound and suggestive lectures on history, finely shows us what a many-sided study true history is. So a historian must necessarily be many-sided in mind and nature. He must sympathize with the poetical—the dreamers and seers of history—or else he will wholly miss the significance of the ages of legend and myth, which enfold the present, as in a matrix; best with this should be also combined a full appreciation of the value of the practical and of the common daily life of common men. Without a skill in detail, delicate coloring and subtle shades, he cannot give the element of the picturesque to his work; and if he wants the wider insight into history's larger curves, the theme will prove deficient in nobility and the harmony of a united purpose. For the full scope of history is with humanity rather than men, and it is untrue by every limitation or defect of sympathy.

He speaks of man best who most feels with him. By intellect we see, by feeling we touch, an object, and both senses are needed for the true impression.—*E. F. M., in University Monthly.*

## Captain Torial Joss.

He was an energetic Scotchman, and trained to maritime life. He was early inclined to religion, but, being discouraged at home, he hid his Bible out of the house, and, reading it clandestinely, received from it impressions which he never lost. He was sent to sea when quite young; it was at a time of war, and, being taken by the enemy, he was carried to a foreign port and suffered a severe imprisonment. Returning to Scotland during the Stuart rebellion, he was immediately impressed and sent on board an English ship of war. He made his escape and connected himself with a coasting vessel which belonged to Robin Hood's bay, in Yorkshire. Wesley records, in his journal, frequent visits to this place, where he preached in the market-square and on the quay till he succeeded in founding a society. Joss, who had strictly maintained his morals, and even his religious scrupulousness in all his adventures, and had been a diligent student during the winter suspensions of navigation, joined the Methodists, and became noted in the town for the ability of his exhortations. Wesley discerned his talents and encouraged him. He retained his Scotch Calvinism, but, as he did not dispute about it, it was no obstacle among his brethren.

Still pursuing his sea-faring life, he preached on board his vessel, and became known as an evangelist in all the harbors which he frequented. His first regular sermon was delivered at Boston, Lincolnshire, where he produced an extraordinary impression. On being appointed to the command of a ship, he established regular worship among his crew, and became at once captain and chaplain, and soon trained a band of his converted tars to exhort and pray publicly.

He was a good sailor, and had accumulated enough property to become owner, in part, of his ship, with a fair prospect of wealth. But now disasters beset him continually, as if providentially to drive him from the seas. He made unfortunate voyages, and was repeatedly wrecked. At one time he lost his ship, and with difficulty saved himself and his crew; but, courageous against all odds, he went to Berwick for the purpose of building a still larger vessel. While there he preached to great crowds, and when about to leave, the common people mourned as at the loss of a faithful pastor. After he had sailed a friend wrote, without his knowledge, to London, respecting his successful labors in Berwick during the preceding nine months. The letter came under Whitefield's eye, and when he heard of the arrival of the preaching captain in the Downs he announced in his tabernacle that Joss would preach there the next Saturday evening, and dispatched a messenger to the ship, which had already received among sailors the name of "The Pulpit," to summon him to London. His modesty was startled at the unexpected honor, and he refused to go, but the messenger would not leave the deck till he consented. Amid wondering throngs the sailor proclaimed the gospel from Whitefield's pulpit, not only on Saturday but on Sunday, and Whitefield insisted that he should at once abandon the deck and give himself wholly to the ministry. He shrank from the proposition, but on his next voyage met with an accident which Whitefield deemed a warning. On his return to London still greater crowds gathered to hear him. Whitefield again urged him to confine himself to preaching, but he again resisted the call, and his following voyage was attended with a still worse disaster. On his third arrival at London his word was heard by yet greater throngs and with still greater effect. While in the city his brother, a pious young man, fell overboard and was drowned in the Thames. "Sir," said Whitefield, "all these disasters are the fruits of your disobedience; and let me tell you that if you still refuse to hearken to the call of God, both you and your ship will soon go to the bottom." He yielded at last, and after his fourth voyage gave up the deck and took the pulpit. In 1738 Whitefield had the happiness to recognize him as his colleague at the Tabernacle and Tottenham Court, and Captain Joss became the Rev. Torial Joss, of famous memory in the religious history of the times.

During thirty years he was Whitefield's associate pastor in the London Calvinistic Methodist societies, and his popularity was only second to that of Whitefield himself. The crowd ran after him, and his word, delivered with great native eloquence, was successful in the conversion of multitudes of souls. Berridge called him "Whitefield's Archdeacon of Tottenham." He not only spread Methodism extensively in the metropolis, but made preaching excursions into the country. He usually spent four or five months of each year in itinerating in England and Wales. The Welsh especially delighted in his simple eloquence. Many came twenty miles on foot to hear him, and wherever he went he left seals of his ministry. He was a good man, mighty in the Scriptures, and faithful to the end. After preaching the gospel more than thirty years he was smitten down by sudden disease. "O the preciousness of faith!" he exclaimed to the groups around his death-bed. "I have finished my course. My pilgrimage is ended. O thou Friend of sinners, take thy poor old friend home!" As if rapt in visions of the celestial world, he at last uttered the word "archangels," and expired.

Thus did Methodism gather its trophies from the sea and the land, and while the "regular" clergy treated with scorn its "irregularities," and bishops wrote diatribes against its "enthusiasm," but failed to save the heathen masses around them, it went forward, redeeming the people.—*Methodist.*

## The Gift of Tongues.

Hortensia was a celebrated Roman lady, the daughter of the orator Hortensius, whose eloquence she had inherited in the most eminent degree. When the triumvirs had obliged fourteen thousand women to give, on oath, an account of their possessions, to defray the expenses of the State, Hortensia undertook to plead their cause, and was so successful in the attempt that one thousand of her fellow-sufferers escaped from the avarice of the triumvirate. The harangue which she delivered on the occasion was extant in the time of Quintillian, who speaks of it with applause.

Hortensia's example enforces a serious lesson on the women of to-day—not necessarily the duty of speaking. That may or may not be. But that famous speech of that noble Roman lady, whose words were long ago forgotten, yet glows with this living truth: *Shrink not from using any talent you possess for the good of others.*

Whatever the difference of opinion as to her right to the pulpit or platform, woman holds the scepter of her speech with absolute sway in private life. How does she use this power? How may she increase its value?

1. *Learn to talk.* Cultivate the graces of character, speech and tones of voice. Avoid talking of persons or insignificant details about your work. Have something valuable or entertaining to say. Exercise tact, good sense and good temper in drawing out those who listen, on topics of interest to themselves. Deserve the companionship of sensible, interesting people. Make it a pleasure for them to talk with you. Cultivate the art of saying things well. It is said that Pinto's tablets were covered all over with different arrangements of the simple sentence: "I went down to the Piraeus with Nicobrus, the son of Hiaeus." All stiffness and affectation are unpleasant in conversations which should be enlivened by playfulness and vivacity, but the *habit* of correct speaking is invaluable. Indirectly it reacts from the thoughts from which it sprung. Carelessness in words grows out of and produces carelessness in thoughts. Facility and accuracy are equally to be cultivated. Especially is the art of *listening* to be studied and practiced. A good listener is a silent but mighty force in a conversation. Tenderness and delicacy of feeling, a sympathetic heart, a gentle manner, inspire confidence, and the brain kindles with warmth from the heart.

2. *Use the gift of speech in God's service.* Let the spirit of the Master be infused into your words. Like the Roman Hortensia, let the talent and grace of language make you a helper for others. The oppressed, the suffering, the ignorant and the wicked need the service of your tongue. Little children are waiting for your words. The servants in the family listen for your counsel and sympathy. Genial, affectionate intercourse in the family would banish the sullen tempers, rude manners, harsh voices and, incidental expressions which often make the home circle repellant or tiresome. Let your words be apples of gold in pictures of silver. Win your way to others' hearts through the love and unselfishness of your own. Not with arrogance of superiority, but with the simplicity and sincerity of comradeship, speak words of counsel and instruction. Sympathize with those above you and below you. Put your best self into your intercourse with others. Suffer not your social relations to be meager, profitless, and a drawback to your spiritual growth. Sharing in common joys and sorrows, similar aims and hopes, let heart and brain answer to heart and brain with kindling inspiration.

"He who would be a great poet must make his own life a true poem." He who would talk well must live well. Out of the sweetness, richness and hope of your own life, made sweet and rich and hopeful through the Savior's love, let your words carry blessings to other lives. Christ in your heart shall sanctify and enrich your speech with grace and power. What are you doing for him with your gift of tongues?—*Christian at Work.*

FROM GERMANY we have an account of the supposed discovery of the Queen of Sheba's palace. M. Mauch, an African traveler, some time since discovered certain remains which he believed to be those of the ancient Ophir. The accuracy of that supposition was, however, called in doubt at the time, and the matter was forgotten. But a letter has just appeared in the *Wiener Gazette* from that gentleman, dated St. Helena, November 2, 1872, addressed to Mr. Mohr, a fellow-traveler, in which he says: "I believe that I have found the real Ophir in latitude twenty degrees fifteen minutes south, longitude twenty-six degrees thirty minutes east, and I think I possess proofs of the fact. The ruins which have been so often spoken about are composed of two masses of edifices in a tolerably good state of preservation. The first is on a mountain of granite; and among other constructions is to be remarked one which is an imitation of the Temple of Solomon, being fortress and sanctuary at the same time, the walls of which are built in wrought granite, without mortar, and still being more than thirty feet high. Beams of cedar served as ceiling to the narrow and covered galleries, and I have brought away some fragments of it. In reality no inscription exists, but only some special designs of ornamentation, which announce a great antiquity. The whole western part of the mountain is covered with blocks of great size, and which seem to indicate terraces. The second mass of ruins is situated to the south of the mountain, from which it is separated by a low valley; it remains a well-preserved circular form, with walls constructed as a labyrinth, also without mortar; a tower still exists thirty feet high, seventeen feet in diameter at the base, and nine feet at the top. Cedar-wood is used there in the same manner as previously described, and if anything is astonishing it is the fact that it should have endured so long without having suffered from the field-fires which occur every year. The circular edifice is accompanied by a large number of others situated in front, and which doubtless served as the habitation of the Queen of Sheba's suite. I have drawn, not without difficulty, a general sketch and a plan of this place. I was confirmed by the natives themselves in the idea that these ruins date from the Queen's time; for about forty years ago, before the irruption of the Matebele from the west, and the Zulu from the east, sacrifices were still offered up on the mountain. The natives still call the circular building the House of the Great Princess."—*Church and State.*

A SWEET HEART-SIN.—Let me step into your heart, sir, and peep upon its furniture. My hands are pretty honest; you may trust me; and nothing will be found, I fear, to tempt a man to be a thief. Well, to be sure, what a filthy closet is here! Never swept, for certain, since you were christened. And what a fat idol stands skulking in the corner! A sweet heart-sin, I warrant it. How it simpers, and seems as pleasant as a right eye. Can you find a will to part with it, or strength to pluck it out? And supposing you a match for this self-denial, can you so command your heart as to hate the sin you do forsake? This is certainly required. Truth is called for in the inward parts. God will have sin not only cast aside, but cast away with abhorrence. So he speaks: "Ye that love the Lord hate evil."—*John Berridge.*

## Religious Intelligence.

THE United Presbyterian Church of Scotland are raising £4,000 to open a mission in Japan.

A COLORED Presbyterian church has been organized at Mount Pleasant, Alabama. The members of this church were formerly slaves of Dr. [illegible], and were "carefully trained," one of the Southern papers tells us, "in the principles of the Presbyterian Church by their owner."

THE Micronesia mission, established twenty years ago, and which now extends its work over twelve islands, reports the largest proportional increase of church-membership of any of the missions of the American Board, the last statistics received giving the number of communicants as 928, 189 having been added within the year.

FROM the Tsonto Mission House, Graham's Town district, In Kaffirland, Rev. C. Palmn, a native missionary (Wesleyan,) writes of work among the heathen in their kraals, and of the conversion of more than 100 adults among them, besides eighty young people of a day school he had recently established, and of a revival among the European Christians of his circuit.

A LARGE DIOCESE.—Bishop Horden, of the Moose Territory, stated that his district is 1,200 miles long by 600 broad. When he first went there he found the Indians in the most deplorable state. At Rupert's house they used to murder their parents when they got old, or put to death any one who complained of sickness, and they acknowledged doing this without betraying the slightest feelings of shame or remorse. A man belonging to another tribe confessed that during a winter of starvation his six children were killed and eaten. Now heathenism as a system had disappeared, and Christianity was the established religion of the land.

MESSRS. TRIAN AND ROBERTS, of the Presbyterian Board, who have recently gone to New Mexico to teach among the Pueblo Indians, received permission from the Indians to make use of two old unoccupied buildings in the Pueblos of Santa Domingo and San Felipe for school and dwelling houses; but a Romanist priest fastened one of the buildings and carried off the keys, laying claim to them in behalf of the Roman Catholics, because in the last century the houses were used as convents. The Presbyterian missionaries claim that, as the buildings were erected by the Indians and rightfully belong to them, they are at liberty to make disposal of their own possessions at pleasure. The matter has been referred to the Indian department for settlement.

A SAD and singular instance of persecution and massacre is reported from the Loyalty Islands, in the South seas. Protestant and Catholic missionaries have been there, converting the natives to their respective views of Christianity, which both sides concede to be pre-eminently the religion of peace and good will. But one of the Protestant English missionaries sends the distressing intelligence that the islands have seen a veritable Bartholomew's day. The Catholic natives at one place formed and executed a plot to massacre the Protestant natives. A number of the latter were surprised while fishing, and shot; some were taken prisoners, and afterward killed; two families were surprised and murdered while at their evening devotions, and finally the Protestant village was burned. The French authorities, at last accounts, were "investigating" the cruel outrage.

REV. DR. PATTERSON, in the *Sunday School Times*, furnishes the following information in regard to education in the East: "In Syria, from Antioch to Carmel, there are ninety-five places where Protestant schools are maintained. In some of these places, as in Jerusalem, Damascus, Beirut, etc., are several of these schools. Besides these, there are a number of important establishments of other faiths. In Beirut alone are eighteen large educational institutions, belonging respectively to Mossems, Greeks, Armenians, Maronites, Jesuits, and so forth. All these are at present peculiarly active, in order, if possible, to save their children from Protestant Christian influences; and as a result there are in Beirut, a city of 80,000 inhabitants, 56 colleges and schools for boys, with 3,173 pupils, and 1,981 girls—a proportion to the entire population of one-sixteenth. Of this number, 2,019 boys and 1,960 girls are in Protestant schools. In Acre there were in 1869 130 pupils; in Tyre, 62; in Sidon, 247. Mr. Saleily's schools, which are in Lebanon, have 32 teachers and 800 pupils. Tripoli has 39 schools, of which 26 are Moslem, having altogether 1,322 pupils, of whom 130 are girls, and 50 of these Protestant girls."

THE Methodists of Chicago have sixteen American churches, with a membership of 3,700, and church property valued at about $950,000. In connection with these there are seventeen Sunday schools, employing 558 officers and teachers, and giving instruction to 5,620 pupils. The Clark Street church, since the fire, has been in a chapel near Harrison street, but it is now finishing its new "Methodist Church Block," on the corner of Washington street. Trinity church is using the basement of its building on Indiana avenue. The Wabash avenue occupies the purchased church on the corner of Fourteenth street. Michigan avenue church occupies the basement of its new building near Thirty-second street. Oakland church has a comfortable building. Grace church, north side, worships in its shanty chapel, but expects to occupy the basement of its new stone church in January. Grant place, Centenary, Ada street, Park avenue, Maxwell street, Halsted street and Simpson churches were not burned out. Western avenue has just dedicated a new church, worth $10 The German membership is 700, with four churches, five S schools, 136 teachers and abo pupils. The church property about $110,000. To these added the Scandinavian M

who have about 950 members, about $78,000 worth of church property, five Sunday schools and 600 pupils. This gives an aggregate of twenty-two churches, 1,300 members, twenty-four Sunday schools and 7,000 Sunday school scholars, and about $1 100,000 worth of church property.

THE American colony, and the numerous friends of the Rev. [illegible] Hitchcock, in Paris, will doubtless be glad to learn that the provisional character of his mission to the church of the American chapel is now terminated, and that he has become its permanent pastor. It will be remembered that after the Commune and the resignation of the Rev. C. S. Robinson, the chapel drifted along for nine months without a settled minister. In March last Mr. Hitchcock was sent over by the American and Foreign Christian Union as minister in charge for one year. On assuming the duties of his extremely difficult and delicate position he did not know personally a single member of his congregation; he found the old flock scattered, and an almost disheartened and disorganized church. A few short months, however, have wrought a marvelous change. Bending all his energies to the task, Mr. Hitchcock has now the satisfaction of seeing the congregation united and more prosperous, perhaps, than ever before, and, what is more, he has by his manly and liberal Christian bearing and delicate tact, won the esteem and affection of all those placed under his charge. Desiring to terminate the provisional character of his mission, and also to mark their appreciation of his high character and services, the congregation met at the chapel, and by a unanimous vote gave Mr. Hitchcock a call to become their permanent pastor.

MADAM DE PRESSENSE writes to the *Evangelist* an interesting account of the "Mission Populaire," a charity in which French Protestants are engaged. Their plan is to relieve the necessities of poor women, as far as possible, by establishing sewing-meetings and furnishing the needy the material needed to make the clothes they most need. Two hundred and fifty women attended, during the whole of last winter, these meetings at the Chaussee du Maine and in the Rue Madame. After two hours of sewing, interesting reading or singing, they laid aside their work to listen more attentively to the reading of the Bible. This mission also undertakes to furnish with work at their own homes all the women who cannot find it elsewhere. Sunday schools have been established, and something has been done in the way of visiting wounded prisoners in the hospitals, though the opposition of the Roman Catholics has hindered their work in this quarter. The mission contemplates the opening of a school for girls and boys, to which will be added a circulating library, evening classes for adults, lectures for workingmen and their families, a sewing meeting for women, and another for young girls who work in factories and elsewhere, and whom it is important to follow up in their lives so full of peril and temptation. Altogether, this seems to be a most judicious and Christian enterprise, and those Americans who have helped it by contributions have reason to believe that their charity has been well bestowed.

THE China Inland Mission, whose present laboring staff numbers eighty-four—twelve married missionaries with their wives, ten unmarried, and fifty native pastors, evangelists, Bible readers, etc.—has now over thirty stations and out-stations in which there are resident laborers. This mission, though not organized until 1865, had some of its present missionaries in the field much earlier. Twenty years ago the Chinese Evangelization Society, resulting from Dr. Gutzlaff's visit to England, was formed, and sent several missionaries to China, among whom were Mr. and Mrs. J. Hudson Taylor; but, as at this time a residence in the interior was impracticable, the society was at length dissolved, though some of its laborers remained at their posts. When Mr. and Mrs. Taylor were forced by ill health to return to England they devoted themselves to the work of finding missionaries for China, one of whom, Mr. Meadows, sailed in 1862, and four more were sent out by the middle of 1865, the date of the present society's organization. In the words of one of its founders, in an issue of that date: "The whole work, having missions in the interior as its special object, will be designated the 'China Inland Mission.' It will be unsectarian; and the missionaries connected with it will labor without guaranteed support from man, being satisfied with the promise of him who has said: 'Seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you.'" Hangchau was selected [illegible] the training-ground for new missionaries, where they could learn the language, customs and modes of the natives, and become [illegible] in missionary work; and funds [illegible] to the society, unsolicited, [illegible] sufficient abundance for them [illegible] widening operations, till, [illegible] of the second year, 186[illegible] pied the four stations [illegible] Fung-hwa, Shao-hin[illegible] of Ning-po, chau. In spite of the [illegible] and Yang-of 1868, in which the [illegible] Yang-chau riot and much sickness [illegible] mission suffered, missionary fami[illegible]s and mortality in operations have [illegible]ties in 1870, their successfully. [illegible] continued thus far distinguished [illegible] these missionaries are spirit, by th[illegible] by their self-denying willingnes[illegible]eir great economy, their with the [illegible]s to come in close contact to eat th[illegible]natives to wear their dress, erfulne[illegible]ir food—and by their prayer we m[illegible] and faith. In illustration, for th[illegible]ght mention that the buildings wer[illegible] women's work in Chin-kiang th[illegible] erected and the site obtained ti[illegible]rough money given at different [illegible]mes and in various sums, and, of course, without solicitation, for Mr. Taylor's private use, since he did not feel at liberty to use mission funds which were contributed especially for inland work; and in the case of the Yang-chau riot all the indemnity which the missionaries received from government, over and above what they paid to Chinese whose property had been injured by the disturbance, was given by them to form a fund for mission work.—*Independent.*

## The Christian Advocate.

Organ of the Alabama, Mississippi and Louisiana Conferences of the M. E. Church South.

THURSDAY, MARCH 6, 1873.

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ROBT J. HARP, PUBLISHER.

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Address, on all matters of business, Rev. R. J. HARP, 112 Camp street, New Orleans.
Address all communications designed for publication to Rev. LINUS PARKER, 112 Camp street, New Orleans.
AGENTS—All the members of the Patronizing Conferences.

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### Been with Jesus.

There was no mistaking what company Peter and John kept. Rulers, elders, scribes, everybody "took knowledge of them that they had been with Jesus." They sailed under no uncertain colors, they marched under no doubtful standard. They had been trained in no worldly school, their manners had not been formed in earthly courts, they were not widely traveled, nor were they versed in the literature and philosophy of the day, but there was something about them so singularly Christ-like that their discipleship admitted of no doubt. They had healed the lame man "at the gate of the temple which is called Beautiful;" but apart from the miracle there was that in them which told the story of their profession, and published it to the world. Their boldness, for one thing, astonished their enemies.—Neither imprisonment, the imposing council, nor the commands and threats of their persecutors had any effect upon them. They had been baptized into Christ, and had so put him on that the matter was self-evident. The power, the doctrines, the spirit of Christ were manifest. That ignorant and unlearned men should rise to such courage and dignity of character, and should exhibit such eminent graces, was the greatest miracle of all. The healing of the lame man was a notable and supernatural event, but the miracle of miracles was the disciples themselves. So transforming had been their communion with Jesus that they stood out before the multitude and in the world as men divinely and gloriously transfigured.

To have been with Jesus, and to have been formed by him, was only in one sense the peculiar privilege of those who waited on the Lord's personal ministry. "Blessed are they that have not seen, and yet have believed." Even the fellowship of Peter and John with Christ was far more quickening and elevating to them after his ascension than before. They had been with him more truly and to better purpose after he was taken from them than at any time during his bodily presence and ministry on earth. It is the common experience of believers, in this best and highest sense, to have been with Jesus; and the effect of this communion is ever the same—to impress the world with the Christliness of Christian character. This spiritual fellowship is the thing of which knowledge is taken by those who [illegible] themselves unspiritual, and often [illegible] posed, it may be, to deride and to [illegible] the gospel. Faith, love, pray- [illegible] habits of thought are so many [illegible] aspects of a believer's being [illegible] Savior. His affections are [illegible] things above, and he seeks [illegible] things which are above, where [illegible] on the right hand of [illegible] word of Christ dwells [illegible] and his soul is con- [illegible] those spiritual influ- [illegible] it imparts to those [illegible] up to his guid- who give themselves [illegible] be hid, though [illegible] led and encl- he might be persecu- [illegible] real disciples [illegible] to him. If conceal their relationship [illegible] the deep they have been with him [illegible] rth, and experiences of the spiritual [illegible] demon- in the growing power and [illegible] velev- strations of a holy life, an unb [illegible] pre- ling world will be quick to con- [illegible] but bend the cause of it. There is [illegible] one fountain whence these sweet an- sparkling streams of purity can flow.

No other school can take selfish, fallen and cowardly human nature in the rough, and polish it after this sort. The companionship is evident even to those who do not much care to know it, and the effect is to compel an unwilling homage to the truth.

Fellowship with Christ cannot be covered up in any of the pursuits and relations of life. There were disciples of Moses, of Gamaliel, Sadducees, Pharisees—men tinctured with the heathen philosophies and speculations, and others who were mere trimmers in doctrine and practice. But there were men about whom there was no question whatever. They had been with a greater than Moses—with one infinitely wiser than Confucius or Plato. Had science been their pursuit, their relation to Christ would have been as clearly for him as that of Tyndall and Darwin is against him. Newton and Herschel were as familiar with Christ as they were with the stars, and men took knowledge of them that they were Christians as well as astronomers. Thus in the entire range of art, letters and statesmanship, if men have been with Jesus, the fact will be known. In the business and relations of life common to us all, it is not possible that we should have been with Christ and our acquaintances never led to suspect it. Where there is nothing more than a formal profession, and where the heart has not been profoundly touched by the Holy Spirit, the world may indeed be ignorant of our religion. If we have mingled in its sinful and frivolous pleasures, and have conformed to its doubtful and dishonest practices, no amount of sagacity could have detected in us any traces of communion with Christ. A man who has been with Jesus, if he have not betrayed the Master as Judas did, will be known by his Christ-like character and conduct. In this character he will stand out from the world, and be recognized by it. In the family circle, in public employment, in general society his position will not be equivocal.

Actual living fellowship with Christ is the highest source of power and influence. It is more to have been with Jesus than to have been with his apostles, or to have been in his visible church, or to have been drawn within a radius of opinions and convictions of which Christ is the center. There is a superficial Christianity, powerless and obscure, because it has never reached this direct contact with Christ himself, and has never felt the vital and regenerating energy of immediate and personal communion with the Son of righteousness. For the world to take knowledge of us that we claim to be Christians, and that we are loosely and formally connected with the church, is a very different thing from that life of faith which arrests the giddy and skeptical, and carries them up to its hidden source in the Son of God. No shrinking, compromising, cowardly, pleasure-loving spirit can do this, whatever may be the profession. If any man be in Christ he is a new creature; and this new creation in Christ is something so wonderful, and so naturally inexplicable, that even careless and doubting sinners are constrained to refer it to the divine hand. To have been with Jesus is the Christian's distinguishing privilege and experience, and the knowledge which the world takes of him centers in the life and character which have been formed and inspired by communion with Christ.

### On the Mexican Mission.

From the tone of our exchanges we believe that the church will give a hearty support to the work which Bishop Keener is inaugurating in Mexico. From the expressions we have noticed we give the following extracts. The Galveston *Christian Advocate* says:

We find the above in the NEW ORLEANS ADVOCATE of the twenty-third ultimo. The same paper informs us that the Bishop left that city upon his mission in Mexico on the twentieth of January. We rejoice that our church is entering this inviting field with so much vigor. Will not all the Texas preachers respond to the Bishop's appeal? Ten thousand dollars is the least amount required to place our missionary movements in Mexico on a proper basis, where five times that amount can be profitably employed. Within a month each preacher in Texas can raise $10 for this work. Let the Bishop feel that he has not only an interest in the prayers of the church while on his "missionary journey," but that his brethren are cordially co-operating with him in his labors.

The Richmond *Christian Advocate* refers to the subject in the following terms:

We at last have the pleasure of writing the head-line of this little article. We have a mission in Mexico, or at least we have a Bishop there who will establish one, we venture to assert, before he returns home. What a field is now opening to us in that fair and beautiful land! To lift the people of Mexico from the degradation into which they have been plunged by a false but specious system of religion, is a work in which a man might rejoice to spend the best years of his life. Surely our people will come forward promptly with their gifts for Mexico when they read Bishop Keener's report, as we trust they will soon have the pleasure of doing.

The *Pacific Methodist* has an excellent paragraph under the heading of Protestantism in Mexico:

The dark pall which has so long hung over the religious destiny of Mexico is being swept aside, and the great Protestant churches of the United States are making active efforts to introduce and diffuse the truths of the gospel into that land. There is likely to be some friction in the work, singular as it may seem. The Presbyterian Church claims a priority in the occupancy of the field and wishes no interference, or at least is jealous of the Methodist Episcopal Church, and charges her with appropriating the advantages which were derived through the agency of the Christian Union. The Northern Methodist General Missionary Committee has taken steps to occupy the field immediately, and Bishop Haven is probably there already.

The Southern Methodist Church has long looked with eager heart for the time to come when she could penetrate the land where bigotry has throttled truth for so many generations, and now, when the auspicious hour dawns, she springs to the work, despite the poverty of her mission treasury.

The letter written by Bishop Keener to the NEW ORLEANS ADVOCATE, which we publish this week, shows the manner of his faith. He is not the man to undertake a work so important without due consideration, and though his active energy may seem the creature of an impulse, yet we know that it is but the result of a settled purpose, and we believe great good will come of it. There is need for more labor in Mexico than all the churches combined can afford, and it seems the greatest folly if jealousy or punctilliousness is allowed to prevent the extension of the glorious light of the gospel among this people.

Let us pray, then, that the good work may prosper on every hand, and at the same time let us aid our noble Bishop in his venture by giving of our money.

### Concern for Sinners.

We quote from "An Address to Young Preachers," by Dr. Lovick Pierce, in the *Southern Christian Advocate*:

I am profoundly astonished at the manifest want of this peculiar concern for sinners, graphically depicted by the Holy Spirit in this chosen illustration. As well might a mother in travail strive to hide her anxious pangs as for a Christian man or woman to seek to hide this travail of soul for sinners in general—not to speak of unconverted children and friends—if, indeed, they were in this painful state. But, alas! it is my sad duty to say that the church generally presents no symptoms of soul-travail. In all that is presented in what we now call revivals, I see nothing that approaches what common sense tells me the Holy Spirit signified by the employment of this striking figure to set forth not what *might*, but what *must* precede a Holy Ghost revival.

The church was evidently intended in much more than a mere figurative sense to be considered the mother of Christ's children. Take away this idea from the church as a divine institution and you destroy it. But give it its maternal place in the family of Christ, and you will at once see why it is that the increase of Christ's household is made dependent upon the travail of Zion.

But let us return to the relation sustained by the ministry to this travail in Zion. As already intimated, there was within my day a time when with them this peculiar concern for sinners constituted a continual burden. They never entered their pulpits until they had wrestled in prayer for the special help of their Heavenly Father. They could see no reason why God should withhold the tokens of his favor, except as an evidence of his displeasure. This, then, godly men felt, "may be, because of some fault in me," and they prayed all the more earnestly. This state of travail for dying sinners was regarded as the crucial test of a man's call to the ministry. No powerful awakenings, no visible conversions—such as were clearly authenticated by the testimony of the Spirit—were intolerable. Now I want to be clearly understood when I say that I suppose that any circuit preacher of that day did more of this sort of preaching in one year than any one of you does now in ten. And I pray you, my young brethren, not to let satan beguile you. It is true that having to preach every day was favorable to the maintenance of this mood of mind; but no change in the methods of our ministry can justify any declension in our yearning concern for the salvation of souls. And I tell you there is a sad falling off at this point.

If the life of this painful solicitude depends upon its daily use—as I dare say it does—then there is no regular pastor who can plead the want of daily labor to save souls. I fear that even in our cities, where pastoral work seems more easy and natural, there is a wide misapplication of it. I do not believe that it is so much the duty of pastors to run after those who ought to be considered the saved as after those who are in this respect unsaved. To my mind it does not seem possible to feed this affection, called travail, on what we call pastoral visiting among our church-members. It can only be fostered by pangs for the unborn. I am most special in these remarks. Christ could have meant nothing less, nothing else but this in his parable of the one lost sheep, against the ninety and nine in their fold at home. To seek and to save the lost was Christ's main business when on earth; and we must imitate him. Every degree we fall below this sense of spiritual travail is a declension toward zero in our ministerial power. My opinion is that as pastors we are called to rule in the church, and to feed Christ's sheep from the stores of knowledge which we are specially enjoined to lay in for this purpose, and from the stores of our experience. But we are not to abridge our special call to the greater work of calling sinners to repentance. Nor are we to consider that we have done this fully because we have preached repentance where they might and ought to have heard the proclamation. We ought never to feel that our duty toward sinners has been done so long as there is any practicable mode of approach to them untried by us.

### Our Missionary Collections.

The following communication, addressed more particularly to presiding elders, is probably already in the hands of our brethren of the ministry. We publish it that all may have the benefit of its perusal. The secretary is working vigorously to arouse the whole church, and all must lend a helping hand. "Line upon line, line upon line; here a little and there a little." Presiding elders, pastors, stewards and the membership generally must work now as never before. The mission field is white to the harvest, the open door was never so wide open as at this hour, and Southern Methodism must not fail to respond to the call.

MISSION ROOMS,
Nashville, Tenn., Feb. 1, 1873.

REV. AND DEAR BROTHER: I take the liberty of addressing you briefly on the subject of missions. Since the year 1866 success has crowned our efforts, and our people, amidst their poverty, have displayed a large liberality. Our old missions have been revived, and new fields have been cultivated. An old debt has been nearly extinguished, and our missionaries have been sustained in their arduous labors. The present board is involved in no debt, but thanking God, they take courage. The regular collections for the year ending June, 1873, will perhaps exceed those of the year previous; but the amount realized is not equal to the demands upon the Central Board. After allowing sixty per cent. to the Annual Conference boards, the remainder is entirely too small to sustain the work before us. The mission in China is more encouraging than ever before; the brethren in that field greatly need help. A missionary should be sent to Japan without delay. Central America calls for the bread of life; the great West, including Kansas, New Mexico, Colorado, Nebraska, Dakota, Montana, Idaho, Oregon, California, Arizona, and the western border of Texas, are all ready to receive the gospel at our hands. We need, in addition to missionary preachers and teachers, books, houses of worship and school-rooms. We should have our Discipline and hymns translated into several languages. Now how are we to meet all these demands? We cannot progress with our work as a great church should do, and as we are expected by the Christian world to do, with less than $100,000 annually, exclusive of the appropriations to domestic missions in the several Annual Conferences. To give the Central Board $100,000, the whole church must raise $250,000 annually. We have six hundred and fifty thousand members in our church; forty cents from each of these would more than meet this demand. Now, my dear brother, can you not average this amount, or more, on your district? Will you preach on the subject? We need many sermons in aid of this glorious cause. Will you induce your preachers to preach on missions in all their congregations? Will you bring the matter before your District and Quarterly Conferences, and seek the hearty co-operation of every preacher in your charge? Our church is losing ground every day for want of missionaries in proper fields. These cannot be sent without means. Let us make a manly, Christian effort to bring our people, *all* our members, up to their duty. Strive to make them understand that it is a blessing, a means of grace, to give; that "it is more blessed to give than to receive." Urge the rich to give liberally; and let the poor bring their offerings to the Lord, and then the work will be accomplished.

Shall we expect a large increase on your district in missionary contributions? May the Master give you success!

J. B. MCFERRIN, Sec.

### A Grave Omission.

The *Methodist* is addressed by an inquirer who charges the Northern Bishops with one grave omission in their late address. As the address, we believe, was issued after the late Presidential election, we think they might have safely noticed the evil complained of. The talk of the *Methodist* about never having heard of the thing among Methodists, and that the Bishops never imagined such a vice to exist, is singular, to say the least of it. But here is the inquiry and the answer:

"I find in the address of our venerable Bishops one grave omission—namely, that of warning our members and local preachers against the common practice of selling their votes, and others of our church who, with money, tempt doubtful ones to buy. In my own charge there are several members (some of them have been professors over forty-five years) who, during the late election, publicly sold out for $5, $10, $15, and in some instances for $25. I am sorry our Bishops should have omitted it, and feel that it is high time something is said upon this overlooked question. I would like to know what a pastor is to do in such a case, as there is nothing in our Discipline bearing upon it. Is it sufficient to exclude a person from the kingdom of grace and glory?"

We answer our correspondent that, doubtless, the reason why the Bishops' address said nothing about such cases was the fact that they never imagined any such vice existed among us. We never before heard of an example of it among Methodists, and are profoundly mortified to hear of any now. How could these Methodists have been trained by their pastors? If they did this wrong, supposing it to be no immorality, their moral sense could hardly ever have been touched by the pastoral ministrations upon which they have waited; or, if once touched, it must have sunk again into perilous stupidity. There is no duty of the citizen to the State more sacred than that of the ballot. He who abuses it commits no common sin. He sins against the whole nation, and in the "great day of accounts" he will find himself proportionately responsible.

To our correspondent's inquiry about the disciplinary amenability of such crimes, we have none other than a most positive answer to give. We do not believe that any Bishop, or other official expounder of the law of the church, would hesitate a moment to say that such flagrancies come under the interdictions of our General Rules. They most certainly are "sufficient to exclude a person from the kingdom of grace and of glory," unless repented of. Wherever they are tolerated in the church the denomination will be disgraced, and ought to be if it does not make haste to correct the evil by exemplary application of its Discipline.

### Interesting Relic.

The following letter, taken from the Nashville *Advocate*, was written to Rev. F. E. Pitts, thirty-seven years ago, by the late Rev. John Brice, of Baltimore, grandfather of Bishop Keener:

"As it is your desire to possess a knowledge of several occurrences that took place, in the Chesapeake Bay, during the late war between this country and Great Britain, which terminated in the year 1815, I have, in compliance with your wishes, undertaken to relate them as they were communicated to me by Captain Seymour, one of our local preachers in Accomac county, on the eastern shore of Virginia, and another friend and member of the church.

"Upon the arrival of the British fleet, under the command of Admiral Cockburn, in the Chesapeake Bay, it appears that Mr. Thomas, a local preacher, was captured by the fleet, while in the command of a small coasting vessel. Upon the admiral's questioning him as to his knowledge of the navigation of Hooper's Straits, formed by the Pargin islands, he said, in his familiar style, that he knew them charmingly well. Then the admiral asked if he could take his fleet through; he replied, yes, *that he could*. The admiral then said to his officers, we have found a man for our purpose, and immediately said to Thomas that he would give him $500 for that service.

"'Well,' said Thomas in reply, 'whoever would have thought that such a poor fellow as I am should see so much money? I live in a house with a dirt floor; I shall now have it floored with plank, and then shall be a gentleman.'

"The admiral then put the question to him: 'Will you undertake it?'

"'What!' says Thomas. 'Take the enemy into the bosom of my dear friends, whom I love as my life, for $500? No; if you should fill the ship with English guineas I would not.'

"'Then,' says the admiral, 'I will cut off your head and throw it overboard.' To which Thomas replied: 'Come life, come death, blessed be the Lord! I am ready to go and be with God.'

"The admiral then exclaimed: 'Good God, did I ever expect to meet with such a man! If it cost me all I possess I would give it if I could be placed in his situation.'

"He immediately turned to his officers and directed them thereafter not to interrupt Thomas' property or person, wherever found.

"It may be further remarked that the admiral had formed so exalted an opinion of Thomas' piety that he sent for him every Sunday to preach on board his ship to the whole crew (including himself and officers,) who conducted themselves with the utmost decorum. Thus a man without any literary acquirements, but possessed of supernatural gifts, was preferred to all others.

"In the progress of the fleet up the bay, after the above occurrence, the crews landed on Kent Island to procure provisions, for which payment was made; while there the admiral made acquaintance with a Methodist local preacher, for whom he had formed a particular attachment. Just as the admiral's barge was leaving the island the preacher, in order to shake hands with him, waded in the water up to his knees, extending his hand; which, upon the admiral's noticing, said: 'Row back; there comes a man to take leave of me whose shoes I am unworthy to unloose.'

"About the same time—that is, before the procedure of the fleet from Pargin Islands—Captain Seymour went on the admiral's ship and obtained permission to continue thereon the religious exercises, as was customary. JOHN BRICE."

### Letter from Bishop Pierce.

MR. EDITOR: Please publish the following notice:

By agreement, Bishop Marvin will attend the District Conferences in Missouri for me while I attend in Georgia for him. This arrangement has not been made for our accommodation, but to enable me to promote, if I can, a special interest of Emory College.

This notice I give as an answer to several letters received from Missouri. Bishop Marvin will arrange with the presiding elders as to the time and order of the district meetings in your three Conferences. Brethren will please correspond with him. G. F. PIERCE.

SPARTA, Feb. 18.—St. Louis *Christian Advocate*.

FAITH in the Father's providence, promises and grace is the pole-star of the child of God.

### Periodicals.

LITTELL'S LIVING AGE.—The numbers of the Living Age, dated respectively February 8 and February 15, contain the following noteworthy articles: Mr. Froude's English in Ireland, by W. E. H. Lecky, *Macmillan's Magazine*; The Emperor Alexander and the Policy of Russia, *British Quarterly Review*; Heroism, by C. Kingsley, *Cornhill Magazine*; Some Curiosities of Criticism, *Fraser's Magazine*; Pugunini, *Good Words*; The Three Interests in Old English Literature, *Colemporary Review*; An Ugly Dog, *Cornhill Magazine*; The Emperor Napoleon, *Economist*; Brantome, *Cornhill Magazine*; Overwork, *Saturday Review*; Mr. Carpenter on Mental Acquisition and Inheritance, *Spectator*; together with installments of "His Little Serene Highness," translated from the *Platt-Deutsch* of Fritz Reuter, and of "The Two Brothers," by MM. Erckmann-Chatrian, poetry and miscellany.

THE RURAL SOUTHLAND is an excellent agricultural monthly, published in New Orleans at $1.50 per annum. It is the official journal of the Mechanics' and Agricultural Fair Association of Louisiana. We have received the March number.

LIPPINCOTT'S MAGAZINE is beautifully illustrated this month. The Galaxy for March has a tempting table of contents. Good Words and the Sunday Magazine for February are each of them worth the cost of the year's subscription.

ARTHUR'S HOME MAGAZINE and its beautiful little companion, the Children's Hour, for March are both finely illustrated and filled with wholesome articles.

THE ALDINE for March has eleven fine illustrations, of which we note especially: After the Storm, White Birches of the Saranac, and Barnyard Toilets.

THE NORTH AMERICAN BEE JOURNAL for February has been received. Published by A. F. Moon & Co., Indianapolis, Indiana.

REVUE DE LA MODE for March is full of useful matters for the ladies. Published by S. T. Taylor, New York.

GOOD THINGS FOR THE YOUNG OF ALL AGES for January contains a good many good things.

APPLETON'S JOURNAL of March 1 is a fine number, and handsomely illustrated, as usual.

BY A NOTE from Bro. David Ayers we learn that the St. John's church in Galveston, of which Dr. J. R. Walker is pastor, is having a new organ put up, which cost in New York $3,500.

Also that the basement of the new St. James church is nearly completed, and a mission Sunday school is to be organized in it in a week or two. We are glad to see these indications of prosperity and progress. The example of our Galveston brethren should stimulate the church everywhere to increased energy and liberality in advancing the cause of Christ.

DR. B. H. MOSS, of this city, was stricken with paralysis about three weeks ago, and has been nearly helpless since the attack. We are glad to announce that there is some improvement in his condition, and we hope that God, in his good providence, may yet restore him to health. Thousands of prayers will go up continually for him. Seriously as he is missed in his professional duties, he is still more missed in his work and offices in the church.

FROM the *Southern Christian Advocate* of February 26 we learn that the Wesleyan Female College, of Macon, Georgia, has been temporarily closed on account of the appearance of smallpox in the institution. Dr. E. H. Myers, the worthy president, is suffering from a mild attack of variolold. We sincerely hope that the doctor may soon recover, and that the college will shortly resume its regular exercises.

REV. J. G. WORLEY, of the Louisiana Conference, was seriously injured by a fall from a street car while in attendance at the recent session of the Conference. He has been confined to his bed since the accident until within the last week. We are glad to report that he is now able to move about somewhat, on crutches, and that there is a fair prospect of his being able to enter upon his assigned field of labor in a few weeks.

THE annual parade of the New Orleans firemen, on the fourth instant, was very fine. The procession was long, and the display of engines, horses and gallant men was truly magnificent. The entire population were out to welcome and honor the men who at great peril and much self-sacrifice guard our city from conflagrations.

ATTENTION is directed to the Southern educational agency, which is advertised in this issue of the ADVOCATE. It commends itself to us as an enterprise of great utility, and, if properly conducted, we believe it may be the means of accomplishing much good for Southern education.

FROM seven hundred acres of land in Brockport, New York, $200,000 worth of beans have been raised and sold this year.

GEORGIA has $3,668,350 invested in cotton factories, and $619,800 in iron foundries.

## Dying in the Dark.

An item in the newspapers says: "Ludwig Feuerbach, the German philosopher, who died at Nuremberg, September 13, expired in saying: 'Truth, O truth—where is it?' The man who died in this bewilderment, and with the confession of despair on his lips, had professed to seek truth all his days. At times in his life he must have thought he had gained what he was seeking for, for he wrote on such themes as the "Essence of Christianity" and the "Essence of Religion," and what he propounded on subjects so vital and comprehensive must have been what he saw as "truth." How came it, then, that he died with the acknowledgment that what he had sought he had never gained, and knew not where it was to be found?

Feuerbach was through life a student and teacher of philosophy, and a student, as he would say, of "religions." If any truth is in the world, or may be discovered by man or revealed to him from heaven, this man in the course of a lifetime's studies in theology, science and philosophy, might have fallen upon it, or found it crosslug his pathway. Why did he die without the light—die still pursuing, but gathering no satisfying result? Because he lost out of view, or discarded as unworthy of belief, the idea of a personal God. He believed in humanity, and nothing higher. "Break the illusion," he says, "that God is a being distinct from man; restore the true conception that God is only a name given to the ideal nature of man himself, the grand personification of man's grander personality, and at once humanity straightens itself up to its full height, believes in its constitution, respects its law, trains its powers, educates its capacities, walks with uplifted countenance, enjoys the use of its faculties, and pushes out toward its perfection."

These are brave and high-sounding words. But how they wilted in the presence of death. Humanity was no God to the poor human soul just passing out in the great unknown future. Pantheism was good enough in the lecture-room or the review, but it faded away like a dream when the vision of another life began to dawn. We have known that Atheism failed those who trusted it in the presence of death. But Pantheism is no better refuge for the human soul. Humanity deified is a poor God for humanity dying. Only the Christian, to whom God is a personal being, a divine Father, and Christ a present, loving Savior, can die calmly, confidently, hopefully. To him truth has come in a Person whom it is his joy to trust, and no shriek of despair is heard as his soul goes up to God.—*Presbyterian.*

THE Nashville *Christian Advocate* says: "We are very sorry to hear that Bishop Paine is suffering greatly with rheumatism—he has been almost helpless for some time. He fears that he will not be able to attend the session of the Baltimore Conference, which meets March 5. Bishops Pierce and Doggett, it is hoped, will be in attendance. Bishop Paine took a severe cold in attending a funeral in the country. We fervently pray that he may soon be relieved, and that his valuable life may long be preserved to the church."

THE *American Christian Review*, in referring to the statement that men are never excluded from the churches for the grave sin of covetousness, asserts its knowledge of five men, all in good circumstances and good standing in the community, who were expelled at one time from the Disciples church in Little Flat Rock, Indiana, for that sin. No other charge was made against them. They had refused to pay their proportion of the cost of a new meeting-house.

## MARRIED.

McDONALD—FLANAGAN.—By the Rev. R. A Sibley, at the residence of the bride's father, in Scott county, Mississippi, February 25, 1873, Rev. Calhourn McDonald, of the Mississippi Conference, to Miss Rachel R. Flanagan, all of Scott county, Mississippi.

ALEXANDER—JEFFRIES.—At Pecan Grove, Louisiana, February 17, 1873, by Rev. Dr. R. S. Trippett, Rev. W. F. Alexander, of the Louisiana Conference, to Miss Emma J. Jeffries, all of Carroll parish, Louisiana.

JEFFRIES—LYNCH.—At the home of Garry O. Lynch, January 23, 1873, by Rev. W. F. Alexander, Mr. Willis L. Jeffries to Miss Mary D. Lynch, all of Carroll parish, Louisiana.

WALKER—WILLIAMS.—At the residence of J. Williams, near Pushmatahs, Choctaw county, Alabama, February 12, 1873, by Rev. D. J. Wright, Mr. Willis B. Walker to Miss Mattie Williams.

ULMER—TANKERSLEY.—At the Methodist church in Butler, Choctaw county, Alabama, February 20, by Rev. D. J. Wright, Mr. F. Saunders Ulmer to Miss Lulie D. Tankersley.

FERRESS—FOSTER.—At the residence of J. W. Edwards, in Mayersville, Issaquena county, Mississippi, February 24, 1873, by Rev. James S. Parker, Dr. T. St. Clair Ferress, of New Orleans, Louisiana, to Mrs. Annie M. Foster, of Virginia.

PRIESTLEY—BREEDING.—By Rev. W. L. C. Hunnicutt, at the Methodist church in Canton, Mississippi, April 10, 1872, Mr. Hurry Priestley and Miss Rachel Breeding.

ARCHER—NASH.—By the same, at the residence of Dr. J. H. Horn, Clinton, Mississippi, June 6, 1872, Mr. William H. Archer and Miss Maggie R. Nash.

HOPKINS—MAGRUDER.—By the same, at the residence of the bride's father, Madison county, Mississippi, October 24, 1872, Mr. James Hopkins and Miss Mattie B. Magruder.

TURNER—HOLLIDAY.—By the same, in the Methodist church at Sharon, Mississippi, November 5, 1872, Mr. Henry C. Turner and Miss Mattie E. Holliday.

DUDLEY—BOSWORTH.—By the same, at the residence of the bride's father, in Canton, Mississippi, December 5, 1872, Mr. William Henry Dudley and Miss Emily A. Bosworth.

BAKER—KEARNEY.—By the same, at the residence of the bride's father, in Madison county, Mississippi, December 19, 1872, at eleven A. M., Mr. Andrew J. Baker, of Duck Hill, Mississippi, and Miss Bettie Kearney.

HAMMACK—BAKER.—By the same, at the residence of the bride's father, in Madison county, Mississippi, December 19, 1872, at seven P. M., Mr. Wilson H. Hammack and Miss Martha J. Baker.

WILLIAMS—SHULTZE.—By the same, at the Stone House, in Canton, Mississippi, January 4, 1873, Mr. Richard Williams and Mrs. Adolphine Shultze.

CROSS—MAGRUDER.—By the same, at the residence of the bride's mother, in Sharon, Mississippi, January 14, 1873, at twelve M., Dr. Cyprian C. Cross and Miss Mary L. Magruder.

LIGGETT—WALKER.—By the same, at the residence of the bride's father, in Madison county, Mississippi, January 11, 1873, at seven P. M., Mr. W. M. Liggett and Miss Maggie E. Walker.

A BIBLE FOR THE MIKADO.—Dr. Hepburn, a well-known American Japanese scholar, recently received permission to present to the Mikado a copy of the Bible in English, with the last edition of the doctor's Japanese and English dictionary. This Bible Dr. Hepburn took to Japan with him thirteen years ago. For these thirteen years has Dr. Hepburn been waiting to press his gift upon the ruler of Japan, patiently watching for an auspicious season. The presentation took place in November.

A LITTLE INCIDENT at Montreal will serve to illustrate how easily stories and traditions of miracles may have been started. A cross of moisture has been noticed to appear at night and disappear in the morning. Many devout souls were convinced that a saint was buried there, and eager crowds came to carry away the holy soil. The saint that lay beneath proved to be the intersecting water-pipes, which had a defective joint that supplied the moisture for the miracle.

THE coal shipments over the Pennsylvania and New York railroads for the year ending November 30, 1872, were nine hundred and eighteen thousand one hundred and twenty-eight tons.

ON SATURDAY, the first of March, the People's Legislature elected General McMillen as United States senator from Louisiana.

## Agent's and Publisher's DEPARTMENT.

### Acknowledgments of Letters and Funds

RECEIVED BY MAIL,

**For the Week Ending March 1, 1873.**

A—Edwin Alden two letters, Philip Allen, D. Appleton & Co., D. Ayers two letters, W. F. Alexander, C. G. Andrews, T. B. Applewhite, S. D. Aiken $11.35.

B—Robert Babington two letters, W. P. Borton, E. S. Barnet, L. S. Bryan, J. C. Brogan, Boorum & Pease, A. A. Batte, George W. Brown, M. E. Batt, Josiah Barker $12.15, Bateman Bros. $27.23, E. N. S. Blogg $2, D. A. Bale, James E. Bradley.

C—Charles H. Crosby & Co., C. W. Carter, John F. Cook two letters $23, J. S. Clower $5, George W. Chatfield $2, B. Clegg, Coe, Wetherill & Co., S. H. Cooper, W. C. Collins $15, A. W. Campbell.

D—R. F. Davis, D. W. Dilleboy $2, T. W. Dyer, Joel T. Davies, J. J. Davis, C. W. Dixon, T. S. Rabney Jr., Dodd & Mead, C. B. DuBose.

E—T. C. Evans, Charles F. Evans two letters $16, D. G. W. Ellis $2, John W. Ellison $2.

F—Cammie Fairbanks $?, J. M. Franklin $5, H. Walter Feather-man $1, E. H. Foost, E. N. Freshman four letters, E. A. Flowers.

G—Goodwyn & Rogers, Miss Sue Gaines 50 cents, Neal-Gillis, Griffin & Hallman, Green & Cater, John S. Gillett, T. Green.

H—Bythael Haynes three letters $65, M. Heldt, Harman, Drane & Lipsey $2, T. J. Hutson $11.50, J. H. Harper three letters $6, W. W. Hurst $1.35, J. H. Houston, P. L. Henderson.

I—Ivison, Blakeman, Taylor & Co.

J—H. F. Johnson, J. G. Jones.

K—Thomas A. Kerr $9.

L—B. Lewis, E. L. Loveless 90 cents, D. Landreth & Son $40, R. M. Leaton, Lee, Shepherd & Dillingham three letters, J. W. Luter $1, Mrs. E. LeGrand, J. R. Langston.

M—N. G. Millsaps 10 cents, S. A. Morphy, J. W McPherson three letters, C. K. Marshall, H. S. Martin, S. Morris, T. P. Martin, D. C. Monroe, Miss Sallie M. McCoy $1.75, D. Merchant $16, J. D. Moss 25 cents, Joseph W. Mellock, R. Manley, W. A. Montgomery, J. P. Marsh, J. G. Miller $2, H. A. Morse, George McCarty.

N—R. H. Neely, C. R. Norman, Daniel Nicholson, R. D. Norsworthy.

O—William Otis $1.

P—Powers Paper Company, John Pipes $1, A. E. Petty $2, N. Pites, P. S. Petty, James R. Puckett $1, W. A. Prather, W. L. Powers $2, Frank Prince, S. A. Prosser.

R—A. Riser $9.30, W. H. Raymond, J. K. Randall, A. H. Redford, M. B. Rankin, Mrs. M. M. Reed, Ira B. Robertson $6.

S—S. P. Stringer, T. C. Standifer $210, J. H. Stone, H. & J. Sawyer $125.48, F. M. Shurbrough $8, William Shapard $2, E. L. Steiger, W. D. Slayton, A. P. Sage $7, Robert Smille, B. D. Sellers.

T—Jas. Turner, R. P. Thompson, W. M. Thornton $12.15, E. J. Taylor, Andrew Thompson $4.75, H. L. Tucker $2.

U—T. J. Upton.

V—G. W. Vaughan.

W—Wilson, Hinkle & Co., J. M. Weems $25, C. R. Williamson $8, J. W. Woodruff's sons, James L. Wright $8.75, H. D. White $5, Jere. S. Williams, D. J. Wright, J. R. Wilson $1.70, Mrs. M. C. Waters, Fred. White, W. S. Wade.

THE CITIZENS' BANK.—Among the banking corporations of our city there is none which deserves to rank higher, in the estimation of the commercial community of this city, than the Citizens' Bank of Louisiana. With a large capital, kept well in hand for the relief of the merchants and tradesmen of the city in times of financial pressure, it will be found a most valuable dependence to its patrons. The officers are in close sympathy with the business enterprises of the city and country, while they are courteous, obliging and prompt in meeting the reasonable demands made upon them for assistance in the trials to which, in the manner of conducting our mercantile operations, merchants are so frequently subjected. We regard Mr. John G. Gaines, the president, as a model business man of great experience, fine judgment and generous feelings. It is with great pleasure that we direct the attention of our readers to the advertisement in another column.

SEPTOLINE OIL COMPANY.—At No. 62 Camp street and 15 Dauphine street, dealers as well as individual buyers will find always a very large stock of petroleum oils, gas fluids, oil and gas chandeliers, lamps and lamp trimmings of all kinds, portable gas fixtures of every description, tin and japanned ware in every style—all at prices to suit the most modest pocket.

THE BETHESDA MINERAL WATER has received the highest recommendation from many competent authorities; among others the late Dr. Stone recognized its efficacy in the treatment of liver and bilious affections and kidney and urinary diseases. Mr. H. D. Huff is the sole Southern agent, and will supply the water in any quantity desired.

VISITORS to the city should not fail to examine the prices at the cheap crockery and house-furnishing bazar of Navra & Oliver, 171 Canal street, opposite the Varieties Theater, before purchasing elsewhere.

THE ATTENTION of our readers is directed to the advertisement, in this issue, of J. G. Bermel, No. 121 Canal street, where will be found a full assortment of fancy articles and hair goods.

WE CALL ATTENTION to the advertisement of W. F. Clark, manufacturer of carriages and buggies, at No. 131 Rampart street.

PLEASANT HILL HIGH SCHOOL, Pleasant Hill, Louisiana. H. A. Morse, principal.

F. A. ZANSLER, cistern-builder, No. 437 St. Charles street.

ANDERSON'S PHOTOGRAPHIC STUDIO, No. 181 Canal street.

THE PELICAN JOB OFFICE, Nos. 112 and 114 Poydras street, is prepared to execute commercial, book and job printing expeditiously and in excellent style.

YOUMAN'S DICTIONARY OF EVERYDAY WANTS is advertised in another part of this paper by the Continental Publishing Company. It is to be sold by subscription only.

WE CALL THE ATTENTION of persons in search of a commercial education to Dolbear College, 201 and 203 Canal street, de12 3m

### *BUSINESS NOTICES.*

UNDISPUTED FACTS.—It has been truly and significantly said that domestic happiness is more dependent on good digestion than virtuous creeds or moral codes. If the dogma holds, the oracle can be consulted by a prompt application to Price, the Delphic author of the Celebrated Aromatic Stomach Bitters. Wherever, within the length and breadth of the land, Price's Bitters have penetrated, every household has been illumined by the sunshine of the unclouded joy, and every family reveled in the sweets of health and contentment. The sparkling eye, the ruddy cheek, the cheerful smile and happy silence no less than the elastic step and the unfaltering tread, what are they but the eloquent testimonies of some vitalizing elixir? No secret botany holds the charm, no scientific alchemy creates the spell. The days of miracles are gone; the magic, mysteriously-working wonders have passed away, and the age of plain, practical one—gives us a simple tonic that, by a happy amalgamation, restores to energy and strength the enervated system. Take Price's Celebrated Aromatic Stomach Bitters, and you bid an eternal farewell to such unwelcome guests as dyspepsia, indigestion, nervousness, neuralgia, flatulency and debility.

JAMES W. PRICE & CO.,
Manufacturers and Sole Proprietors,
Lock Box 166, New Orleans, La.

Sold by druggists, grocers and dealers throughout the South. mh6 1m

THE HUMAN FORM DIVINE.—What sad havoc Scrofula inflicts on the human system. How Rheumatism distorts the frame. What misery the injudicious use of Calomel entails. How sad the effects of Syphilis transmitted from parent to child. Would you avoid these terrible afflictions, fail not to use DR. TUTT'S SARSAPARILLA AND QUEEN'S DELIGHT. It penetrates every fiber of the system, even into the bones, and eradicates every trace of disease.

NATURE'S REMEDY.—The medicinal virtues of the roots, herbs and barks which are contained in DR. TUTT'S SARSAPARILLA AND QUEEN'S DELIGHT, in a concentrated form, possess powerful alterative properties for the cure of Scrofula, Ulcers, Tumors, Mercurial and Syphilitic affections, Skin diseases, Rheumatism, and all maladies resulting from a depraved blood. It is free from all violent minerals. mh6 1t

ASK THE recovered dyspeptics, bilious sufferers, victims of Fever and Ague, the mercurial-diseased patient how they recovered health, cheerful spirits and good appetite, and many will tell you it was by taking Simmons' Liver Regulator. mh6 1t

PIERSON & HEWS, fine Clothing, Shirts and Furnishing Goods, Ehalt & Camp street opposite City Hotel, New Orleans, Louisiana. We invite visitors from the interior to examine our stock and prices. We desire to sell first-class goods as low as can be afforded and live. We sell the celebrated Shoulder-Seam Shirts, warranted to fit, wear and give satisfaction. Liberal deduction made to Clergymen, and their trade solicited. fe23 1y

THE EQUITABLE LIFE ASSURANCE SOCIETY, New York.

Assets ..... $21,000,000
Income ..... 11,000,000

Branch office—33 CAMP STREET.

A. P. CLEVELAND,
fe13 1y General Agent.

REMOVE from the blood those wastes arising from the action of the system which, if allowed to remain in the circulation, give rise to diseases which speedily destroy life. Nature has appointed the kidneys and liver as her agents, by whose action impurities shall be eliminated from the system; and when these agents are torpid or debilitated, or disabled from any cause for their business, Hamilton's Buchu and Dandelion imparts fresh life and vigor to them, and makes of them the best blood purifiers one can have. This preparation is for sale at Frederickson & Harte's and E. J. Hart & Co.'s drug stores. ja14 2m

USE DR. HENRY'S WORLD'S TONIC AND BLOOD PURIFIER.—It is the great household remedy, pleasant to take, yet potent for the prevention and cure of diseases. It is better than Bitters, Cordials, Buchu or Sarsaparilla. Sold by druggists. jy19 1y

DR. HENRY'S ROOT AND PLANT PILLS.—Mild yet thorough; no nausea or griping; entirely vegetable; great Liver remedy. Price, 25 cents. Sold by druggists. jy19 1y

MRS. WHITCOMB'S SIRUP.—The great soothing remedy. Price only 25 cents. Gives rest to the mother and health to the child. Sold by druggists. jy18 1y

TWELVE SAMPLES (postage free) for fifty cents. Sells for $10. R. L. WOLCOTT, 181 Chatham square, New York. se26 1y

### *NEW ADVERTISEMENTS.*

**PLEASANT HILL HIGH SCHOOL,**

AT PLEASANT HILL, LA.

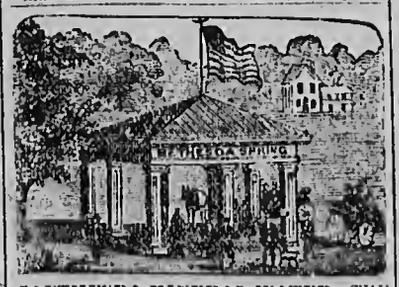
The Trustees of this school, situated in a very healthy location, with every advantage of a moral community, having selected H. A. MORSE as Principal and J. W. FOSTER as Assistant Principal of the same, give notice that the sessions of said school were resumed on MONDAY, FEBRUARY 24, 1873.

**Tuition, Invariably in Advance.**

| | |
|---|---|
| Primary branches, per month | $3 00 |
| Greek, Latin and Algebra, per month | 4 00 |
| The same, with Geometry, Surveying, Navigation or Book-keeping, per month | 5 00 |
| The same, with French and Spanish, or these alone, per month | 6 00 |

Board in private families, $12 to $15 per month. Address

mh6 3m H. A. MORSE, Principal.




BETHESDA MINERAL WATER.—THE acknowledged cure for Bright's Disease, Diabetes, Liver and Bilious Affections, Kidney and Urinary diseases. Sold, wholesale or retail, at 38 Magazine street. H. D. HUFF,
Sole Southern Agent.
Address Glass Box 825. mh6 1y

**BUCKEYE BELL FOUNDRY**



Established in 1837.

Superior Bells of Copper and Tin, mounted with the Improved Rotary Hangings, for CHURCHES, SCHOOLS, FARMS, FACTORIES, COURT HOUSES, FIRE ALARMS, TOWER CLOCKS, CHIMES, ETC. Fully Warranted

*Illustrated Catalogue Sent Free*

*VANDUZEN & TIFT,*

102 and 104 East Second Street, Cincinnati

H. J. WEST, Agent,
mh6 1y 115 and 117 Magazine st., New Orleans.

F. A. ZANSLER,

CISTERN-BUILDER,

No. 437 St. Charles Street,

Between Polymnia and Euterpe streets.

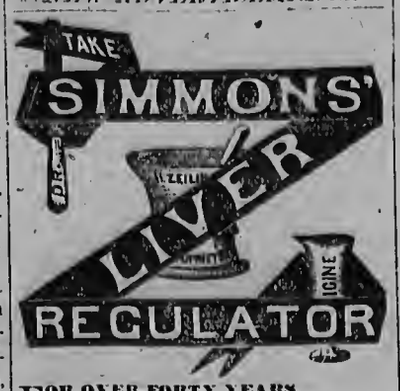
Cisterns made to order and old cisterns repaired. Country orders promptly attended to. mh6 2m

EDUCATIONAL.—THE SOUTHERN EDUCATIONAL AGENCY has applications from a large number of "A. M.'s" and graduates of first-class colleges, of long and successful experience in teaching, who wish situations.

Colleges, schools and families needing competent teachers, and teachers desiring situations, are requested to apply at once to the undersigned.

G. W. TERRELL & CO.,
mh6 3m Proprietors, New Orleans, La.

### *NEW ADVERTISEMENTS.*




FOR OVER FORTY YEARS

THIS

PURELY VEGETABLE

LIVER MEDICINE

HAS PROVED TO BE

THE GREAT UNFAILING SPECIFIC

for LIVER COMPLAINT and its painful offspring, Dyspepsia, Constipation, Jaundice, Bilious attacks, Sick Headache, Colic, Depression of Spirits, Sour Stomach, Heartburn, Chills and Fever, etc.

After years of careful experiments, to meet a great and urgent demand, we now produce from our original Genuine Powders

THE PREPARED,

a liquid form of SIMMONS' LIVER REGULATOR, containing all its wonderful and valuable properties, and offer it in

ONE-DOLLAR BOTTLES.

The Powders (price as before).... $1 00 per package.
Sent by mail..... 1 04 per package.

☞ CAUTION! ☜

Buy no Powders or Prepared Simmons' Liver Regulator unless in our engraved wrapper, with Trade-mark, Stamp and Signature unbroken. None other is genuine.

J. H. ZEILIN & CO.,
Macon, Georgia, and Philadelphia.
Sold by all Druggists. fe19 1y

BABCOCK SELF-ACTING FIRE ENGINE.

FOR CITY, TOWN AND VILLAGE USE.



The Babcock Fire Extinguisher, Hook and Ladder Trucks, with Portable Fire Extinguishers attached. The Fire Departments in the principal cities of the Union use them daily. They are safe and simple, and a powerful protection. Forty-six railroads use them. Insurance companies reduce rates where it is introduced.

A. M. BRANDER, General Agent,
mh6 1y Exposition Building.

J. G. BERMEL,

121 ..... CANAL STREET ..... 121

New Orleans.

THE CHEAPEST HUMAN HAIR MANUFACTORY,

WHOLESALE AND RETAIL.

Gloves, Furs, Perfumery, Brushes, Combs, Fancy and Jet Jewelry, Artificial Flowers, Pocket Books, Opera Glasses, Walking Canes, Umbrellas, Parasols, etc.

A FULL ASSORTMENT OF LADIES' HAIR Combs—No. 3 Boulevard Magenta, Paris.

mh6 2m

SPECIAL —TO THE— CHURCHES, COUNTRY RESIDENCES, AND ALL OTHERS IN WANT OF Chandeliers and Safety Lamps.



We would announce that in addition to our large trade in Lamps and Lamp Trimmings, Oils, etc., we have established a

CHANDELIER MANUFACTORY,

which enables us to offer a fine and safe article at less than three-fourths their former prices notwithstanding the continued rise in materials.

We are also sole agents for the UNION SAFETY LAMP, the front of which we attach to Chandeliers, rendering an explosion with any kind of oil impossible.

SEPTOLINE OIL COMPANY,
No. 62 Camp and 15 Dauphine street,
mh6 1m New Orleans.

W. F. CLARK, SUCCESSOR TO A. LOEZ,

131 Rampart Street,

Between Toulouse and St. Peter Sts., New Orleans,

MANUFACTURER OF

CARRIAGES AND BUGGIES.

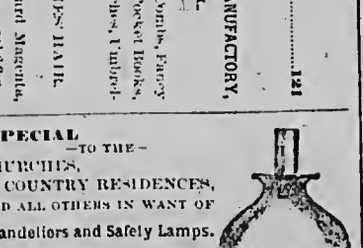
Also carriages repaired and put in as good order as in any part of the country. First premiums awarded at the last Fair for best Victoria and Cabriolet built anywhere. mh6 3m

PHILIP WERLEIN'S

PIANO, ORGAN —AND— MUSIC WAREROOMS,

Nos. 80, 82 and 86 Baronne Street,

NEW ORLEANS.



We occupy almost one-half of an entire block frontage. Our stock consists of the largest collection of first-class PIANOS, Square and Upright, comprising Messrs. Dunham's, Hales, Zeyter's, Mathushek's, Pollard, Groves, Stevens, Pleyel's, etc., which we will sell at low prices for cash, and on monthly payments, if preferred, with full guarantee.

ORGANS.

Our stock consists of NEEDHAM'S WORLD-RENOWNED ORGANS, which are the best manufactured, and are sold at prices not higher than those of many inferior Organs.

Whoever purchases a Piano or Organ without first calling or writing to us for our prices and terms may without reasonable prudence and care. We have several Second Hands, guaranteed, at $125 to $225. New Pianos, a dozen different grades, in price from $250 to $650.

oc24 1y PHILIP WERLEIN.

PROCTER & GAMBLE'S EXTRA OLIVE SOAP

is made from the Best Material and Nicely Perfumed. Sold at price of ordinary Soap. Buy it; you will use no other. Grocers have it.

New Orleans Jobbers are Wholesale Agents. ja2 6m

AGENTS WANTED $2080 PER YEAR. Youmans's "DICTIONARY OF EVERY DAY WANTS" a book of 20,000 Receipts. Every body wants it. Send for 11 page circular and extra terms to CONTINENTAL PUB LISHING Co., St. Louis, Mo.

mh6 1y

### *NEW ADVERTISEMENTS.*

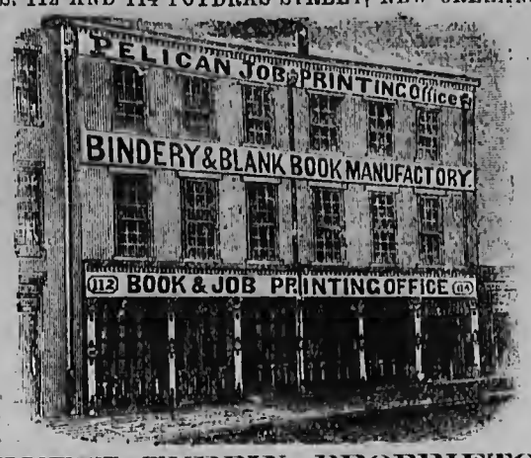
ESTABLISHED ..... NOVEMBER, 1866.

THE PELICAN JOB OFFICE,

WHERE EXPEDITIOUS AND FIRST-CLASS

COMMERCIAL, BOOK AND JOB PRINTING IS EXECUTED,

NOS. 112 AND 114 POYDRAS STREET, NEW ORLEANS.

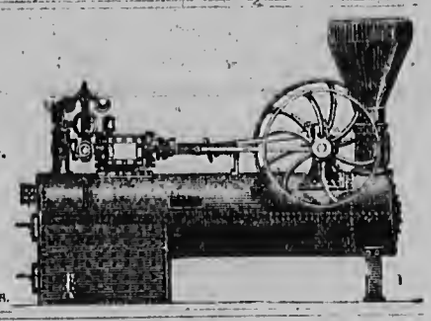



ERNEST TURPIN, PROPRIETOR.

A BRONZE MEDAL was awarded this office in 1865; also a BRONZE MEDAL AND TWO DIPLOMAS at the Louisiana State Fair, 1872.

☞ Ledgers, Journals, Cash-Books, Check-Books, Time-Books, Music-Books, Ruling, etc. mh6 1m

THE HOADLEY PORTABLE ENGINE.



EMERY'S COTTON GINS,

Horse Powers, Rice Thrashers, Etc.

Rice Cleaners and Scourers,
Cotton Presses, Corn Mills
And Plantation Machinery
Of all kinds.

☞ Send for circulars.

GEO. A. BARNARD, Agent,
ja18 1y 12 Union street, New Orleans.

J. C. TILTON, PITTSBURG, PA.

WOMAN'S FRIEND AND STEAM WASHER

ONE HUNDRED THOUSAND SOLD.

WILL CLEANSE YOUR CLOTHES WITHOUT RUBBING.

EVERY ONE SOLD IS FULLY WARRANTED.

NO FLUIDS OR EXTRA SOAP USED.

IT CONSUMES LESS SOAP, LESS TIME AND LESS FUEL THAN THE USUAL method. It saves Labor, Wear and Tear, and the Annoyance of Washday. It requires no attention while the process of cleansing goes on. It will do the Washing of the Family while you are eating breakfast and doing up dishes.

Steam has long been known as the most powerful agent in removing dirt, grease and stains from clothing, and bleaching them white. Paper makers have for many years used steam in cleaning and bleaching their rags, and they succeed in making, by its agency, the liltiest pickle from the gutter perfectly pure and white. Until the invention of the STEAM WASHER or WOMAN'S FRIEND, although often attempted, no method had been discovered of applying Steam directly to the clothing, which could be used in a portable manner for domestic purposes. The WOMAN'S FRIEND washes without labor. It will do the washing of an ordinary family in from thirty minutes to an hour. The STEAM WASHER is superior to all other devices for the following reasons:

1. It does its own work, thereby saving a large portion of the time usually taken in a family.
2. It uses much less soap than is required by any other method.
3. It requires no attention whatever while the process of cleaning is going on. A lady can do her washing while she is eating her breakfast and doing up the breakfast dishes.
4. Clothing wears double the time, washed in this Washer, that it will washed by a machine, or by hand-labor or a washboard.
5. Lace Curtains and all fine fabrics are washed in a superior manner. For Flannels this Washer is most desirable, as it will not full them, as a machine or hand-rubbing does. All fabrics, from the finest lace to a bed-blanket, can be washed perfectly and with ease without the rubbing-board.

IT IS TRULY A LABOR AND CLOTHES-SAVING INVENTION.

READ THE FOLLOWING TESTIMONIALS:

NEW ORLEANS, LA., January 16, 1873.

This is to certify that I have used the Steam Washer sold by E. B. Hayes, General Agent, and fully indorse all he claims for it, having used it four or five weeks.

(Signed) ANN S. BASSETT, 185 Chippewa street.

NEW ORLEANS, LA., January 17, 1873.

This is to certify that I am using the Steam Washer called the "Woman's Friend," and consider it the best invented Washing Machine in use. It saves labor, soap, fuel and clothes, and I fully indorse all Mr. Hayes claims for it.

(Signed) MRS. H. H. W. LEHDE, No. 81 St. Charles street.

NEW ORLEANS, LA., January 17, 1873.

I am using the Steam Washer called the "Woman's Friend," and consider it the best thing for washing clothes I have ever seen.

(Signed) J. C. MCALLISTER, cor. Carondelet and Julia Sts.

NEW ORLEANS, LA., January 17, 1873.

I am using the Steam Washer called the "Woman's Friend," and consider it the best invented Washing Machine in use. It saves labor, soap, fuel and clothes.

(Signed) N. MILLER, No. 86 Gravier street.

NEW ORLEANS, January 24, 1873.

This is to certify that I have tried the Washing Machine called the "Woman's Friend," and find it all that it is claimed to be. I have had a [illegible] and consider it a very great convenience in reducing the labor in every household. It is very simple. A small child can use it. There is no rubbing necessary, and consequently no damage to clothes. Very respectfully,

(Signed) MRS. N. JENKINS, No. 160 Baronne street.

NEW ORLEANS, January 30, 1873.

I have used the Steam Washer called the "Woman's Friend," and am perfectly satisfied that it will do all that Mr. Hayes claims for it. It is truly a labor-saving invention.

(Signed) FRANK SCHAEFFER, corner First and St. Dennis streets.

NEW ORLEANS, January 30, 1873.

This is to certify that I have purchased from Mr. Hayes the Steam Washer called the "Woman's Friend," and I find it to be a great invention. It saves labor, soap, fuel and clothes, and I can fully recommend the same. No family should be without one.

(Signed) MRS. J. F. ROHRBACHER, No. 237 Camp street.

NEW ORLEANS, January 31, 1873.

E. B. HAYES, ESQ., NEW ORLEANS, LA.—*Dear Sir:* The Steam Washer I bought of you, called the "Woman's Friend," I find, does all that you promised for it, and ought to be in every family.

(Signed) MRS. R. M. WALMSLEY.

NEW ORLEANS, January 31, 1873.

MR. E. B. HAYES, NEW ORLEANS, LA.—*Dear Sir:* It gives me pleasure to say to you that my wife has tried your Steam Washer, and pronounces it a perfect success, so far as she can judge. Wishing you much success in introducing it generally, I remain Your friend, truly,

(Signed) S. HENDERSON.

NEW ORLEANS, February 1, 1873.

The Washing Machine called the "Woman's Friend" is well named. It has been used in my family and found to come up to all that has been claimed for it by the patentee. We can cheerfully recommend it to all as a complete success.

(Signed) DR. E. D. BEATH, 391 Canal street.

☞ Parish and County Rights for sale. Agents in the country wanted. Send for circular and special terms.

E. B. HAYES, General Agent.

☞ Manufactured and for sale by G. W. W. GOODWYN, NO. 52 GRAVIER STREET, NEW ORLEANS. ja23 3m

FASHIONABLE DRESSMAKING.

MISS A. E. BARRETT

Begs to inform her friends that she has opened her

DRESSMAKING, CUTTING AND FITTING ESTABLISHMENT

AT

No. 131 Prytania Street,

*BETWEEN POLYMNIA AND FELICITY STS.,*

where she guarantees entire satisfaction with all kinds of work intrusted to her, and at more reasonable prices than any other similar establishment in the city.

MISS BARRETT is a graduate of Mr. TAYLOR, of New York, and Mme. L. DRURY, of Springfield, where she has obtained unusual advantages and has adopted their systems of Cutting and Fitting, which cannot be excelled anywhere, and will be happy to teach their

Latest Scientific Rules to Pupils.

Thankful for the former patronage of her many friends, she most respectfully solicits a continuance of the same, and of the public generally, to her new establishment.

MISS A. E. HARRETT,
fe13 1m 131 Prytania street.

AGENTS WANTED FOR THE FOOTPRINTS OF SATAN OR THE DEVIL,

in History. A new book, by Rev. Hollis Read, A. M., author of "God in History." Illustrated from designs by Doré, Nast, of *Harper's Weekly*, and others. Nothing like it ever before seen or heard of, and sells at sight. Send stamp for circulars and terms.

GULF STATES PUBLISHING CO.,
fe20 1m 112 Camp street, New Orleans, La.

HAIR DYED.—The worst cases of longest standing, by using Dr. RERRARD'S CURE. A trial bottle sent free to the afflicted. Depot, 74 Chatham st., New York. For sale by P. H. SAYRE, Druggist, 124 Chartres st.
mh6 13t

PHOENIX OIL.—PREPARED BY J. J. LINK, New Orleans.—This valuable Liniment has no equal, and can be depended on as one of the best offered to the public. The proprietor, therefore, leaves it to them to judge of its merits, feeling satisfied that its virtue will speak for itself. This Liniment will cure the following diseases if the directions are strictly followed, viz.: Piles or hemorrhoids; cases of twenty-five years standing have been cured with this Liniment. Who will suffer with this painful disease any longer, when so cheap and easy a remedy is offered? For burns or scalds the proprietor challenges the world to produce its equal; it will instantly give relief. For old indolent sores it has effected cures where the most scientific failed. For fresh cuts, sprains, bruises, tetterworm, ringworm, scald head, erysipelas, sting of a wasp, spider or snake bite, chapped lips, chapped hands, sore mouth, sore throat, sore or caked breast, rheumatism, and pain in the side, breast or back. In cases of pneumonia it will give great relief, where there is much pain in the side or breast, by rubbing the patient with it. For warts and corns it is good, and will remove them if the directions are strictly followed. This Liniment will be found a certain cure for the following diseases in stock: glanders, poll evil, fistula, foul ulcers, sprains, bruises, sweeny, ringbone on dogs. In fact no family or stock will be without this valuable preparation after it becomes generally known. I would discount to retailers. For sale by WILLIAM COX,
fe13 1y No. 14 Commercial Place, New Orleans.

NOTICE.—HAVING RECENTLY INCREASED our facilities for manufacturing, we intend to make the Commission business in this city, and with this object in view, we have this day purchased over our store and fixtures and consignments of our friends, Messrs. J. L. DUNNICA & CO., who will give them prompt and careful attention on receipt, and account to the owners therefor. Messrs. J. L. Dunnica & Co. have been long in the business, are thoroughly conversant with its requirements, and are possessed of the means and ability to successfully combat all business intrusted to their care. In retiring from the business we would tender our sincere thanks to our friends for their very liberal patronage, and bespeak for Messrs. J. L. Dunnica & Co. a continuance of the same.

STANARD, BRIDSON & CO.,
67 Tchoupitoulas street.

New Orleans, February 1, 1873.

REMOVAL.—REFERRING TO THE ABOVE card of Messrs. Standard, Bridson & Co., we would qualify our friends that we have purchased the entire old stand, No. 56 Tchoupitoulas street, to No. 67 Tchoupitoulas, between Poydras and Lafayette streets—store formerly occupied by Messrs. Standard, Bridson & Co.

J. L. DUNNICA & CO.,
fe13 1m 67 Tchoupitoulas street.

## The Child'z Corner.

*THE NINE PARTS OF SPEECH*

Three little words you often see
Are articles—*a*, *an* and *the*.

A noun's the name of anything,
As *school* or *garden*, *hoop* or *swing*.

Adjectives tell the kind of noun,
As *great*, *small*, *pretty*, *white* or *brown*.

Instead of nouns the pronouns stand—
*He* head, *his* face, *your* arm, *my* hand.

Verbs tell of something to be done—
To *sit*, *stand*, *sing*, *laugh*, *jump* or *run*.

How things are done the adverbs tell,
As *slowly*, *quickly*, *ill* or *well*.

Conjunctions join the words together,
As men *and* women, *whale* or *feather*.

The preposition stands before
A noun, as *of* or *through* the door.

The interjection shows surprise,
As *Ah*! how pretty! *Oh*, how wise!

The whole are called nine parts of speech,
Which reading, writing, speaking teach.

### The House-Mouse and the Wood-Mouse.

A house-mouse and a wood-mouse once met and invited each other to a visit. The house-mouse was to go first to the wood-mouse; so the wood-mouse made her house, which was at the foot of a fir-tree, look as nice as she could, and took home some roots and berry-buds for dinner.

Then the house-mouse came and tapped at the door, and courtesied like a lady, and the visit began. Of course *company* must like what is set before them; and so the house-mouse tried to eat; but it was hard work, and, to do her best, she couldn't chat as much as at other times.

Next day it was the house-mouse's turn to have company. She lived in a granary, and had heaped up a nice pile of barley and wheat and rye, and bits of cake and pork and ends of candle. And then the wood-mouse came, and so her visit began.

The wood-mouse had never before had such a dinner, and the house-mouse had to tell how she came by such nice things. She told about the pantry and the kitchen and the cupboard, which last was so hard to get into.

But, just as they were saying how much better it was to live here than in the wood, they heard some one come slily over the straw.

"Hush, hush! there comes Sheriff Cat," said the hostess. So they sat still, hardly daring to breathe; but, before they knew it, the sheriff was standing right over them.

"Who are you, mussing up my granary?" said he.

"Only two little mice," said the house-mouse.

"What are you doing here?"

"Only having a little dinner."

"Eating up all my grain?"

"Oh, no! We have only taken what was lying loose."

"I am going to take you now."

"Oh, no! Don't take us," said the house-mouse, "and we will tell you a story."

"Let me hear it, then," said the sheriff.

"Once there was a little bird—"

"Well, what did he do?"

"He was going to sweep the floor—"

"Then he was very neat."

"And he found a dime—"

"Then he wasn't poor."

"So he bought a tiny piece of sausage."

"Then he had enough to eat."

"He put it on the coals to fry."

"Then he didn't eat it raw."

"He laid it on the door-sill to cool."

"Then he didn't mean to get burnt."

"But the cat came and snatched it."

"And *so I shall snatch you*," replied Sheriff Cat.

But the wood-mouse ran quickly away, and didn't stop until safe under the root of the fir-tree. She was so scared that she did not dare to come out again until she was so thin and hungry that she could hardly creep; and she resolved never more to visit the granary.

And what became of the house-mouse? That is for you to guess.—*The Nursery.*

A REAL BEAR STORY.—A Canada paper tells the story of a little girl and a bear. The girl's name was Addie Baker, and she was only seven years of age. One day she started off up the lane that led into the pasture to meet her father and grandpa, who were off in the cow-pasture building fence. The lane rises up a sharp hill from the barn for about a dozen rods, and then drops into a little hollow just out of sight of the house. Addie was just going into this hollow—she was walking along with her eyes on the ground—when she was startled by the sudden rustling of the leaves and a low growl.

You can judge of her alarm to find herself so suddenly face to face, within a few feet, of a large, fierce-looking animal with two little ones. She could not tell what kind of animals they were, but thought at last they must be some kind of sheep, she said, and so threw out her arms to "scare 'em." The bear—for such it was—then growled and jumped toward her, showing her teeth savagely. The little girl sprang back in alarm, and ran with all her might for the house, the bear close at her heels. But Madam Bruin, for some reason, gave up the down-hill chase and went back to her little ones. As the little girl, in looking over her shoulder, saw that the creature was going back, she stopped, not thinking there was much danger. The bear turned to look at her before she disappeared into the hollow where her cubs were, and Addie said she "dared him," and "made as though she was going after him," whereupon "he looked so ugly that she ran into the house and told the folks about it." Addie's mother knew at once what she had seen, and was very much frightened by the adventure of her little daughter, and also thankful for her escape.

PAT'S PLEA FOR THE BIBLE.—In a school in the west of Ireland, a few years ago, were two boys about the same age—fifteen or sixteen. Their names were Pat F. and Philip O'F. There were many intelligent young people in the school, but Pat and Philip took the lead in most things; and, indeed, the visitors were often astonished at the remarkable readiness and appropriateness of their replies to the miscellaneous questions put to them. Philip has become a missionary of the cross in Turkey. We do not know what has become of Pat, at that time by far the most promising boy in the school. But [illegible] he is."

We remember on one occasion Mr. B., well known in the neighborhood, paid a visit to the school. He was desirous of trying at once the knowledge of the Scriptures possessed by the scholars, and their power to apply it to the solution of controverted points. Mr. B. assumed the language of an opponent to the general reading of the word of God.

"Boys," said he, "what right have you to read the Bible?"

"Every right, sir," said the boys; "for Christ said (John v, 39) 'Search the Scriptures.'"

"All very well," said Mr. B., "to prove that big people may read—men and women who have come to years of maturity—but what has that to say to little fellows like you?"

"The word of God is fit for little people too," said Pat, "for we read (Second Timothy iii, 15) that Timothy knew the Holy Scriptures from a child."

"But," said Mr. B., "Timothy afterward, you know, became a priest. Your text only proves that young boys who are going forward to the priesthood should be taught the Holy Scriptures."

"Oh, but, sir," said Pat, with a bright twinkle of his intelligent eye, that proclaimed he had the best of the argument even before the answer came, "wasn't Timothy (Third Epistle i, 5) taught by his grandmother? And sure, sir, she wasn't a priest!"—*Wesleyan Juvenile Offering.*

THE BOY AT THE PALACE GATE. A little boy in England wished very much to see the Queen; so he determined to go at once to her palace and ask to see her. But the sentinel on guard before the gate only laughed at the boy, and pushed him aside with his musket. Still the lad could not give up his purpose, now he had come so far. Not till the soldier threatened to shoot him did he turn and run away. One of the young princes saw him crying, and, on learning the cause, said, with a smile, "I'll take you to the Queen;" and past the guards he walked into the very presence of his royal mother. With surprise she asked her son about the lad; and when she heard his story she laughed, as any kind-hearted mother would, and with some kindly words sent the delighted boy away with a bright piece of money in his hand.

It is a hard matter for the poor to gain admittance into the presence of an earthly sovereign. But the way into the presence of the great King is always open, and even the beggar in his rags is welcome. Just as this prince brought the child who longed to see her into his mother's presence, so Christ takes us by the hand and leads us into the presence of his Heavenly Father. For the dear Son's sake we are made welcome. Without him we can never be admitted. Never forget, when you pray to God, to ask all blessings for the sake of Jesus, for in no other way will prayer ever be heard or answered. No one who longs to see the King in his beauty but will find the Prince of life ever ready to lead him up to his very throne.

LAY PREACHING.—"I want to tell you," said an American minister, "what a layman did for me in Greenfield, Massachusetts. I was only sixteen years old. My mother had died in the previous December. I was driving the cows home toward evening through a slight rain. A man with an umbrella overtook me, and, holding it over me, said:

"'My boy, these are fine cows.'

"'Yes,' said I, 'they are fine.'

"'Why, that one with the short horns and broad back is a Durham.'

"His interest in what interested me won me. After awhile he asked:

"'Have you got a mother?'

"'No, sir,' said I, 'she died last winter.'

"'What was the last thing she said?'

"'O, sir, the last thing she said was: May God have mercy on these children!'

"'Well, my boy, ain't you a Christian?'

"'No, sir.'

"'Why ain't you?'

"'I expect it is because I love sin so much.'

"Fixing his eyes earnestly on mine, and shifting his umbrella so as to grasp my hand with his right hand, he said:

"'What, my boy, and you are not a Christian!'

"'No, sir,' said I, with streaming eyes, 'but I want to be.'

"And then he talked with me so gently and kindly that I shall never forget it. O the preaching of a seasonable word! It was his preaching."

KEEP AWAY FROM THE WHEELS. Charles Williams lived near a manufactory, and he was very fond of going among the workmen and the young people who were at work there. The foreman would say to him: "Keep away from the wheels, Charlie."

Charlie did not mind, and would often say: "I can take care of myself." Often he would go nigh, and the wind of the wheels would almost suck him in, and two or three times he grew so dizzy that he scarcely knew which way to go.

At length one day he staggered while amid the wheels and fell the wrong way; the band caught his little coat and drew him in, and he was dreadfully mangled. So it is, boys, when you go into temptation; you may think you can take care of yourselves, and keep clear of the wheels; but oh, you may find yourselves dreadfully mistaken! Before you are aware of it the band may catch you, and nothing can save you. Keep away from the wheels!

THE other day a little boy who had cut his finger ran to his mother and cried: "Tie it up, ma; tie it up quick, for the juice is all running out!"

## Farm, Garden and Household.

### Propagation of the Orange.

James Parker, of Summit, Mississippi, gives the *Rural Southland* his experience in the propagation of the orange, as follows:

"I am pleased to see so much lively interest taken in the cultivation of this king of Southern fruits. I have spent many a pleasant day among the beautiful orange groves of Louisiana. And many times I meditate on those lovely scenes of by-gone days. A few hints on its propagation and my success with this delightful fruit may not be amiss.

"I have always obtained the best results by procuring as much seed of the sour orange as needed, and in a well-prepared piece of ground sow them in drills about two feet apart, the seed dropped regularly a few inches apart in the drills, and covered about one inch; the seed may be sown in February, and if they are from well-ripened fruit they will germinate readily. If the seedlings are kept clean and free from weeds, as they should be, they will make a fine growth during the season. In November following prepare another piece of ground to transplant the seedlings in nursery rows. The rows should be four feet apart. The seedlings should be lifted with care, and only in small quantities, to prevent them from drying.

"I have root-pruned them—that is to say, I have shortened their main roots. A trench is opened with the spade or plow, and the seedlings set in carefully, the same depth that they were in the seed-bed, the soil drawn to the roots and pressed so as to make it compact. The distance in the rows should be one foot to fifteen inches; this is all that is necessary, except to keep them clean and in a growing condition. In the month of August they will be in fine order for budding; the bark will slip free, and if the right kind of buds are inserted there will be no failure. I have used the previous year's growth for budding with better success than the young growth of the present season. In this way I have scarcely lost one bud. In cutting out the bud it is useless to attempt to take the wood out, as the germ of the bud is injured by such a process. The usual mode, as practiced in budding the apple and other fruits, is all that is necessary to secure the best results with the orange. Insert the bud about eighteen inches above the ground, and use strips of bass matting for tying. If any buds have failed they may now be grafted, and this will prevent any loss. All shoots from the sour stock should be kept off, and the trees cultivated as in previous seasons.

"In this way I have propagated the orange with the best success. The trees can be transplanted one year from the bud. They will grow fast and bear soon if a little attention is given them."

PRUNING.—There is less correct knowledge among cultivators of the habits and nature of growth of trees than of any other department of farming. With regard to pruning there is one infallible guide, viz.: Never prune a tree when the saw you are using will keep bright. That proves that the pores of the wood are full of thin sap. If they are then cut the sap will run out. When shall we prune? When the sap is thick, and will gum up the saw, so that it will need washing once or twice in two or three hours. The thin sap has then ascended to swell the buds and expand the blossoms and leaves, and having performed its [illegible] labor there, what portion remains, but in a thickened form, returns down under the outside bark, and increases in diameter. The sap-vessels are now comparatively empty and the tree can be pruned, if judiciously done, without much injury.

Shortening in trees is another matter. That may be done in most trees at any time without much harm, as none of the large vessels are cut, and the leaves below the place cut would be likely to absorb the passing sap. The downward motion of the sap takes place about the middle of June. Then the sap-vessels are comparatively empty. After the leaves have fallen in the autumn they are in a similar condition.—*New England Farmer.*

RASPBERRIES.—Those who wish to raise raspberries for the market, or who are willing to be at the expense and trouble for their own supply of the fruit, will do well to select the best varieties from the nurseries, set them out in good places, and take first-rate care of them. But for those who, for want of money or inclination, will not do this, it will be found the next best thing to transplant the common wild raspberry from its usual habitation beside pasture stumps and roadside fences, into a row in the kitchen garden. Few wild fruits have a finer flavor, and none are borne more abundantly, with less care; neither are there many which can be more surely counted on for yielding year after year, without regard to vicissitudes of frost and drouth.—*Rural Sun.*

A CORRESPONDENT of the *Scientific American* commends onions as a specific against epidemics—not as an esculent, but sliced and kept in a sick-room, where they will absorb any atmospheric poison. They should be replaced by fresh ones every hour. It is noticed that in the room of a smallpox patient they will blister and decompose very rapidly, but will prevent the spread of the disease. Their application has also proved effective in the case of snake-bites.

VEAL OMELETTE.—Three pounds of chopped veal, two eggs beaten, one tablespoonful of sweet cream, one tablespoonful of salt, one teaspoonful of ground pepper, six tablespoonfuls of rolled crackers, one teaspoonful of thyme or summer savory. Make it into a long roll, put into a dripping-pan with water enough to keep from burning. Bake well. Some add a slice of salt pork chopped.

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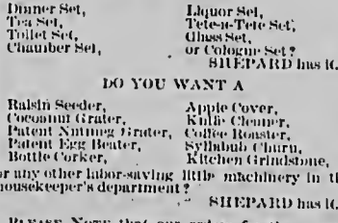
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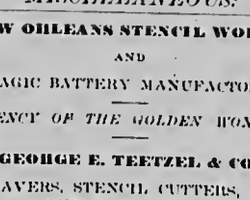
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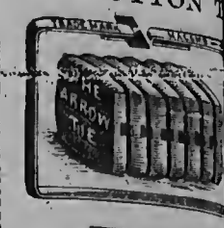
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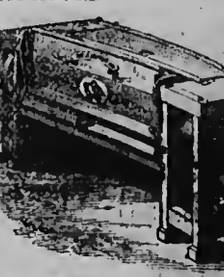
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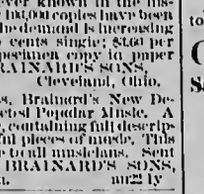
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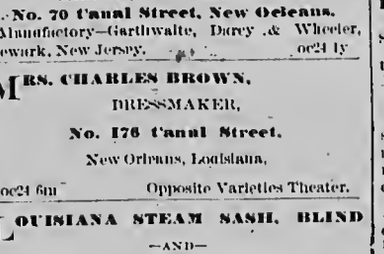
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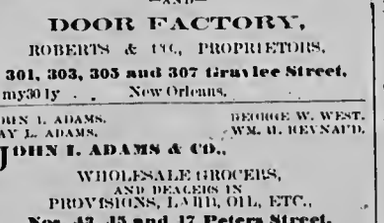
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Pittsburg, Anthracite and Cannel Coal, Oak, Ash and Pine Wood, at the lowest market rates, delivered to any part of the city.
Offices—No. 34 Carondelet street, and corner of Third and Tchoupitoulas. nth7 1y

P. A. LEBLANC. T. A. BECK.
**LEBLANC & BECK,**
COOPERS,
Nos. 23 and 24 Front street, between Customhouse and Bienville streets, Sugar Landing, New Orleans, have constantly on hand Sugar Hogsheads, Molasses Barrels, Half Barrels, Kegs, Hoop Poles, etc. Orders promptly attended to. Particular attention paid to trimming. no28 1y

**THE LIGHTNING**
GENERAL
**MERCANTILE JOB PRINTING OFFICE**
*AND BLANK BOOK MANUFACTORY,*
**No. 2 Tchoupitoulas St., Corner Canal,**
de19 3m Up stairs, New Orleans, La.



de5 1y



fe27 1y

**RICHARD BRODERICK,**
CISTERN MAKER,
**132.....Julia Street.....132**
Between Camp and Magazine, New Orleans.
Second-hand Cisterns always on hand. All work guaranteed.
All orders left at Box 30, Mechanics' and Dealers' Exchange, will meet with prompt attention. nu2 1y

**ST. CHARLES NURSERY,**
BY JAMES E. WALDO & CO.
Fruit and Ornamental Trees, Evergreens, Flowering Shrubs, Roses, Greenhouse and Bedding Plants, well-grown Orange Trees, Plants for Hanging Baskets and Flower Vases. Every exertion made to give full satisfaction in filling all orders from city or country. Packing done in a manner to insure safety in shipment any reasonable distance. Bouquets and Floral Designs made to order. Gardens laid out and taken care of. City Depot, 122 Camp street, New Orleans. no28 1y

## BUSINESS CARDS.

**TO THE PUBLIC.**—I AM NOW PREPARED to remove and repair IRON SAFES; also Lightning Rods repaired and put up to order. I have also on hand New and Second-hand SAFES for sale, both Burglar and Fire-Proof. Particular attention paid to repairing Bank Locks and Printing Presses, on most reasonable terms.
GEORGE COATS,
de26 1y No. 168 Magazine street, near Julia.

**YOUR CUSTOM SOLICITED**
BY R. F. W. BACHMAN,
**Dealer in Boots and Shoes.**
**18.....CAMP STREET.....18**
Under the City Hotel, New Orleans.
Made expressly for the first-class retail Family and Plantation trade. oc3 6m

**RICHARD FROTSCHER,**
SEED MERCHANT,
**12.....Dumaine Street.....12**
Near the French Market, New Orleans,
DEALER IN
**BUIST'S GARDEN SEEDS,**
WHICH ARE
THE MOST RELIABLE SEEDS SOLD IN THE SOUTHERN MARKET.
Almanacs and Catalogues furnished on application. Prices reasonable. ja3 2m

F. HATHORN. T. J. C. BATCHELOR.
**HATHORN & BATCHELOR,**
WHOLESALE DEALERS IN
BOOTS, SHOES AND HATS,
**113.....Gravier Street.....113**
Between Camp and St. Charles,
Ja9 6m New Orleans.

**WILLIAM HOGAN,**
MANUFACTURER OF AND DEALER IN
**Boots, Shoes, Trunks, Valises and Bags,**
French and American; also
*AGENT FOR EMPIRE SEWING MACHINE,*
NOS. 99 AND 101 CANAL STREET,
Ja9 6m New Orleans.

**TEXAS LANDS.**
HENRY V. McCALL,
**3½.....Carondelet Street.....3½**
NEW ORLEANS,
BUYS AND SELLS TEXAS LANDS.
Old Land Claims recovered. Lands recovered from Illegal Tax Sales. Ja9 3m

**WIRE RAILING**
AND
ORNAMENTAL WIRE WORKS.

**DUFUR & CO.,**
**No. 36 North Howard street, Baltimore.**
Manufacture Wire Railing for Cemeteries, Balconies, etc.; Sieves, Fenders, Cages, Sand and Coal Screens, Woven Wire, etc. Also Iron Bedsteads, Chairs, etc. se5 1y

## PROFESSIONAL CARDS.

**DENTISTRY WITHOUT PAIN.**
In all its branches, with the greatest care to beauty, durability and economy, by
DR. J. M. MAGEE,
fe13 2m No. 13 Baronne street, near Canal.

**DR. J. J. LYONS,**
NO. 502 RAMPART STREET,
CORNER FELICITY,
Ja2 6m New Orleans, La.

**DR. JOHN G. ANGELL,**
DENTAL SURGEON,
**152.....Julia Street.....152**
All operations in Operative, Mechanical and Surgical Dentistry carefully performed.
Nitrous Oxide and other Anæsthetics administered. no28 1y

**DENTAL NOTICE.**
DR. N. P. GODFREY, having returned from his summer tour, is prepared to see his friends, as usual, at his rooms; at all business hours. Families requiring his attention will find it advantageous to call early, while he is not so much engaged.
Office—183 Canal Street. no11 1y

O. W. RACE. W. B. FOSTER.
E. T. MERRICK, formerly Chief Justice, Louisiana.
**RACE, FOSTER & E. T. MERRICK,**
ATTORNEYS, COUNSELORS
AND
SOLICITORS,
Corner of Camp Street and Commercial Place,
no25 NEW ORLEANS.

**W. W. EDWARDS,**
COUNSELOR AT LAW
AND
COMMISSIONER OF DEEDS,
**No. 88 Common Street,**
se11 1y New Orleans.

**DR. C. J. BICKHAM,**
OFFICE—680 MAGAZINE STREET,
Between Philip and First Streets, New Orleans.
Will call daily at College building, corner Common and Baronne streets, between eleven and twelve o'clock. je29 3y

**NEW ORLEANS WATER CURE,**
NO. 9 PRIEUR ST., CORNER OF CANAL.
DR. KALOW, of Berlin, would most respectfully inform the citizens of New Orleans and the surrounding country that he has opened an establishment at No. 9 Prieur street, corner of Canal, for the cure of all CHRONIC DISEASES. ja23 3m

**A CHALLENGE**
Is extended to the world to place before the public a better Cough or Lung remedy than
**ALLEN'S LUNG BALSAM.**
IT HAS NO EQUAL. Read what well-known Druggists of Tennessee say about Allen's Lung Balsam:
SPRINGFIELD, TENN., Sept. 13, 1872.
GENTLEMEN: Please ship us six dozen Allen's Lung Balsam. We have not a bottle in the store. It has more reputation than any Cough Medicine we have ever sold. Have been in the drug business twenty-seven years. We mean just what we say.
Very truly yours, HURT & TANNER.
**What the Doctors Say.**
Drs. Wilson & Ward, physicians and druggists, write from Centerville, Tennessee: "We purchased Allen's Lung Balsam, and it sells rapidly. We are practicing physicians, as well as druggists, and take pleasure in recommending a great remedy, such as we know this to be."
Physicians do not recommend a medicine which has no merit. What they say about Allen's Lung Balsam can be taken as a fact. Let all afflicted test it at once, and be convinced of its real merits.
It is harmless to the most delicate child. It contains no Opium in any form.
Directions accompany each bottle.
Call for Allen's Lung Balsam.
J. N. HARRIS & CO., Proprietors,
Cincinnati, Ohio.
For sale by all Medicine dealers. fe13 6m

**THE BUCKEYE**
**BEE-HIVE**
IS THE VERY
*BEST MOVABLE FRAMES*
AND,
**MOTH-PROOF HIVE**
IN THE MARKET.

Farm, County and State Rights for sale in Tennessee, North Carolina, South Carolina, Georgia, Florida, Alabama, Mississippi and Louisiana. For circulars, prices, etc., address
J. W. WALKER,
fe20 3m Nashville, Tenn.

**WANTED**—MEN WHO WANT TO MAKE Money.—Here is an opportunity for making money rarely presented in a lifetime. We have got the best and surest-selling article ever invented, that every housekeeper buys on sight. It is a small Furnace, weighing only six pounds, that can be used with or without a stove. It will fit in the holes of any sized stove or range, and will do as much work with one quart of fuel—charcoal, chips, coke, corncobs, wood or soft coal—as can be done on any stove with one-half bushel. It will boil, broil, roast, toast, bake and stew. It is the best flat-iron heater in the world. Its economy in saving fuel is marvelous. You have no smoke, gas or heat in the room. It sells the year round. Retail price only $2. Thousands are sold every week. Any man with a small capital can clear from $20 to $40 per day by owning the right of any good county, and a whole State is of incalculable worth to a man of enterprise. We will send a sample Furnace to any part of the United States on receipt of $2. Address, for circular,
LYON MANUFACTURING CO.,
fe13 2m No. 180 Canal street.

## MEDICAL.

**THE NEW LOUISIANA REMEDY,**
FOR
*COUGHS, CATARRH, ASTHMA, BRONCHITIS, CONSUMPTION, ETC.,*
is creating extraordinary interest wherever known. The following is a sample of the evidence that is pouring in from all directions:
(COPY.)
[illegible]
Two years ago my wife was pronounced by physicians to be fast going into consumption, and I was constrained by a friend to use Smith's Pulmonic Sirup, and since the use of it her recovery has been remarkable; in fact almost entirely cured. The medicine we consider INVALUABLE.
E. H. HAYES,
Sexton Carondelet M. E. Church South.
For sale by all the Wholesale Drug Houses in New Orleans. Depot, 106 CAMP STREET, near Poydras. fe13 1m

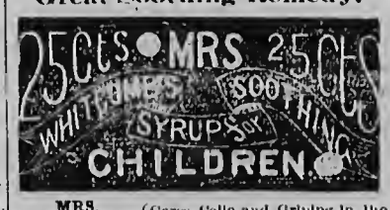
**CONSUMPTION.....CONSUMPTION.**
NEW TREATMENT BY
**DUCRO'S ALIMENTARY ELIXIR.**
Prepared with Raw Meat and Alcohol. Recommended by the highest medical authority in Paris. A Radical Cure, and in desperate cases
**A CERTAIN RELIEF.**
Agreeable to the taste. Incontestably superior to Cod Liver Oil, the Hypophosphites and other preparations. This Elixir, the basis of which is Raw Meat and Alcohol, is moreover one of the most powerful tonics for persons convalescing or feeble, for chlorotic young girls, debilitated old persons, etc. Depot in New Orleans at
MR. P. CUSACHS',
Corner St. Philip and Royal streets,
fe13 6m Sole Agent for the United States.

**REVERSE YOUR PLAN!**
Leave off purgative and violent medicines that prostrate the vital powers, and for a BLOOD PURIFIER try
**HAMILTON'S**
**BUCHU AND DANDELION,**
which acts on the KIDNEYS, LIVER and BOWELS, and removes impurities of the system by opening its outlets.
W. C. HAMILTON & CO., Cincinnati, Ohio.
**Mress Fever Tonic.**
Ask your druggist for this Remedy. A box of Pills with each bottle, and, is sold: NO CURE NO PAY. Take no other Ague Cure. Ask for KRESS FEVER TONIC. It is the safest. Don't forget the Warrant. If it fails to cure you, get your money back.
W. C. HAMILTON & CO., Cincinnati, Ohio.

**PILES CURED.**
HAMILTON'S BUCHU AND DANDELION promotes digestion of the food by its influence on the stomach. It promotes the healthy action of the Kidneys. It secures activity of the Liver and regularity of the Bowels, and Prevents Constipation, which causes Piles. Try it.
W. C. HAMILTON & CO., Cincinnati, Ohio.

**NINETY-NINE PER CENT.**
L. W. Faulkner, of Champaign, Illinois, says "I have been selling KRESS FEVER TONIC two years under a warrant, and have had but one bottle returned as failing to cure. From what I see of its action I believe that it will cure Ninety-nine cases of Ague in every One Hundred."
W. C. Hamilton & Co., Cincinnati, Ohio, warrant this remedy to cure Ague in all its forms. A box of Pills FREE with each bottle.
**Rational Treatment of all Kidney, Urinary and Liver Diseases**
IS EFFECTED BY
HAMILTON'S BUCHU AND DANDELION
It acts directly on these organs, enabling them to remove those wastes in the blood which cause Gravel, Diabetes, Bright's Disease, Jaundice, Rheumatism, Scrofula, etc.
W. C. HAMILTON & CO., Cincinnati, Ohio.
These Remedies are for sale by
FREDERICKSON & HARTE,
E. J. HART & CO.,
Ja16 3m New Orleans, La.

**RHEUMATISM,**
GOUT AND NEURALGIA PERMANENTLY CURED BY
**N. JENKINS'**
**ANNIHILATOR.**
A PURELY VEGETABLE COMPOUND,
whose extraordinary virtues, in these painful diseases, are attested by certificates from many prominent citizens of every section of the country.
No medicine of the century has attracted as much attention.
Of the many to whom the proprietor is authorized to refer, may be mentioned the following well-known gentlemen:
Rev. Fisher T. Rawson, Delhi, Louisiana.
Rev. Jhones E. Bradley, Floyd, Louisiana.
Rev. P. M. Goudwyn, New Orleans, Louisiana.
Rev. J. H. Walker, Galveston, Texas.
For circulars and for further information address
N. JENKINS, Proprietor,
de26 3m 100 Baronne street, New Orleans.

**LOOK TO YOUR CHILDREN.**
—THE—
**Great Soothing Remedy.**


MRS. WHITCOMB'S SIRUP. Cures Colic and Griping in the Bowels, and facilit

## New Orleans Markets.

From the New Orleans Price Current.

The weather has been cool but pleasant. Nothing of any importance has transpired with regard to the crops.

The river is 4 feet [illegible] inches below high water mark.

COTTON.—The following are the arrivals since the twenty-eighth ultimo:

| | |
|---|---|
| Louisiana and Mississippi | bales... 21,661 |
| Lake | 142 |
| Mobile | 685 |
| Florida | 11 |
| Texas | 375 |
| Total | 22,054 |

On Saturday the demand, being checked by a scant supply of freight-room and the high pretensions of masters, continued inanimate throughout the day, with a general tendency in favor of buyers, except for clean, white cottons and the better qualities, the comparative scarcity of which enabled factors to realize for such descriptions full prices, while all other kinds were dull and drooping, selling in most cases at a decline of ⅛c., and although at the close the press quotations were unchanged, some authorities reduced the figures for good ordinary and low middling to the above extent. The quotations of the Exchange, on the contrary, under a general revision of quotations, were raised ⅛c. on all grades but ordinary. The sales, exclusive of 701 bales late on Friday, summed up 4,400 bales. On Monday, under light receipts, buyers came forward with a much better spirit, and although the movement was again checked by the scant supplies of the kinds most in request, yet fully 9,000 bales changed hands, partly at previous rates and partly at an improvement of ⅛c., the closing rates showing a net advance to that extent in all grades above ordinary. On Tuesday the movement was restricted by the combined influences of a moderate supply of freight-room, high freights, a decline in foreign exchange and light supplies of the better qualities, which were the most in request, but the sales, nevertheless, summed up 5,450 bales. During the morning clean, even-running lists commanded fuller prices, in many cases showing an advance of ⅛c., but later in the day the market was less buoyant, and, although it closed firm, it was without any quotable improvement on Monday's rates. The sales of dusty or sandy cottons include low ordinary at 12⅛c., and ordinary at 14c. We also reduce sales of strict good ordinary at 18@18⅛c., do., with staple, at 18⅜c., low middling at 18⅛, 18⅜@18⅛c., strict do. at 19c., strict low middling to middling at 19⅛c., middling at 19½@19⅝c., and strict middling at 20c.

The above makes an aggregate for the past three days of 18,850 bales, against 14,350 for the corresponding time last week and 13,800 the week before.

The receipts proper at this port since the first of September, exclusive of the arrivals from Mobile, Florida and Texas, are 895,255 bales, against 787,050 bales to the same date last year, and the increase in the receipts at all the ports up to the latest dates, as compared with last year, is 472,448 bales. In the exports from the United States to foreign countries, as compared with the same dates last year, there is an increase of 146,007 to Great Britain, of 35,844 to France, and of 126,067 to other foreign ports.

We quote:

| | |
|---|---|
| Low ordinary | 14¾ @ 15¼ |
| Ordinary | 15⅝ @ 16⅜ |
| Good ordinary | 17⅜ @ 18⅝ |
| Low middling | 18⅝ @ 19 |
| Middling | 19⅝ @ 19¾ |
| Strict middling | 20 @ — |
| Good middling | 20⅜ @ — |

COTTON STATEMENT.

| | |
|---|---|
| Stock on hand Sept. 1, 1872...bales | 6,230 |
| Arrived past three days | 24,054 |
| Arrived previously | 1,007,525—1,030,579 |
| | 1,036,538 |
| Exported past three days | 24,840 |
| Exported previously | 812,063— 837,502 |
| Stock on hand and on shipboard | 199,336 |

SUGAR.—On Tuesday 186 hhds. were received. The demand was good and the market firm. The sales embraced 250 hhds., in several lots, at 6¼c. for inferior, 7⅛c. for fair, 8⅛@8⅜c. for good fair, 9c. for fully fair, 9⅛c. for prime, 9⅜c. for strictly prime to choice, 9½@9⅝c. for seconds, 10⅛c. for yellow clarified, and 11c. for low white clarified.

MOLASSES.—The demand is good, and the supplies on Saturday, Monday and Tuesday, comprising 527 bbls., were mostly sold at 45c. for inferior fermenting, 57@65c. for centrifugal, 60c. for prime, and 65c. for strictly prime. In the sheds some 500 bbls. prime fermenting sold at 65c. ₱ gallon.

CORN.—On Saturday 3,500 sacks white sold at 75c. ₱ bushel, and on Monday 5,510 sacks white sold at 85@90c. ₱ bushel.

OATS.—The supply has been good with a moderate demand, since our last review, and prices are unchanged. On Saturday only 450 sacks sold at 51@52c., while on Monday 1,450 sacks sold at 50@52c. ₱ bushel. On Tuesday 700 sacks sold at 50@52c. ₱ bushel.

BRAN.—The supplies have been in excess of the demand, and prices have declined fully 15@20c. ₱ 100 lbs. On Saturday 850 sacks sold at $1.15@1.25, while on Monday 943 sacks sold at $1.10, 1.15@1.20 ₱ 100 lbs., mostly at $1.10 ₱ 100 lbs., and on Tuesday 4,000 bags sold at $1.05 ₱ 100 lbs.

PORK.—New mess is held strongly at $15.50, and is retailing at $15.75@16 ₱ bbl. On Saturday 132 bbls. mess sold at $15, and 30 bbls. rump at $11 ₱ bbl. On Monday 2,700 bbls. mess sold, in lots to dealers who were replenishing their stocks, at $14.50, and $15.25 for old, and $15.25 for old and new.

HAMS—Are in good demand; the stock is becoming reduced, and prices have advanced about ½c. ₱ lb. About 175 tierces sugar-cured were sold on Saturday and Monday at 12½@13⅛c. ₱ lb. On Tuesday 75 tierces sugar-cured sold at 13¼c. ₱ lb.

SPARE-RIBS.—The last sales were at $4 ₱ bbl., in lots, on the landing.

### MONETARY.

Gold opened on Tuesday at 114¾@115 (against 115 at New York,) and, after a fair business, closed at 114¾@114¾ (against 114¾ at New York.)

The sales of silver have been confined to limited retail transactions. American half dollars are quoted at 110@111, and Mexican dollars at 103 ₱ cent. premium in gold for new, and 2¼ ₱ cent. for old.

## New Orleans Wholesale Prices.

REVISED AND CORRECTED WEEKLY.

*Made up from Actual Sales as they Transpire*

| ARTICLES. | FROM | TO |
|---|---|---|
| AGRICULTURAL IMPLEMENTS: | | |
| Cotton scrapers | 5 00 | 7 00 |
| Cotton sweeps | 5 00 | 11 00 |
| Cultivators, Diam. and shovel-tooth | 9 00 | 11 50 |
| [illegible] | 45 00 | 60 00 |
| Cultivators, walking | 30 00 | 40 00 |
| Shovels | 7 50 | 15 50 |
| Spades | 7 00 | 16 50 |
| Axes | 10 00 | 17 50 |
| Potato diggers | 12 00 | 17 50 |
| Shovel plows | — — | 9 25 |
| Half do., with cutters | 8 00 | 9 00 |
| Manly's double-shovel plow | 6 00 | 9 75 |
| Corn mills, Coleman's | 120 00 | 425 00 |
| Bradford's grist mills | 150 00 | 235 00 |
| BREAD, ₱ 100 lbs.: | | |
| Pilot | 5 50 | 6 00 |
| Crackers | 6 00 | 7 00 |
| Navy | — — | 4 50 |
| Cream crackers | — — | 12 00 |
| BRICKS, ₱ M: | | |
| Lake | 13 00 | 16 00 |
| Paving bricks | 16 00 | 18 00 |
| Country | 12 00 | 14 00 |
| English fire | 45 00 | 50 00 |
| American fire | 35 00 | 42 00 |
| CANDLES, ₱ lb.: | | |
| Sperm, New Bedford | 33 | 36 |
| Tallow | 16 | 18 |
| CHOCOLATE, ₱ lb.: | | |
| Cocoa | 38 | 60 |
| No. 1 | 50 | 52 |
| Sweet | 35 | — — |
| COAL, ₱ ton: | | |
| Anthracite | 12 50 | 13 50 |
| Western, ₱ bbl. | — — | — — |
| CORKS, ₱ 1,000: | | |
| Regular | 4 00 | 4 50 |
| Pointed, long | 3 25 | 4 00 |
| Pointed, short | 2 75 | 3 25 |
| COFFEE, ₱ lb.: | | |
| Mexican | 21 | 23 |
| Java | 22 | 24 |
| COPPER, ₱ lb.: | | |
| Bradiers | 45 | 48 |
| Sheathing | — — | 43 |
| Copper bolts | 45 | — — |
| Yellow metal | 27 | 30 |
| CORDAGE, ₱ lb.: | | |
| Manillis | 19 | 20 |
| Tarred, American | — — | 16 |
| Tarred, Russian | 17 | — — |
| Sisal | 16 | 17 |
| COTTON SEED: | | |
| Rough, ₱ ton | — — | — — |
| In sacks | — — | 13 00 |
| DRUGS, ₱ lb.: | | |
| Arrowroot, Jamaica | — — | 40 |
| Arrowroot, Bermuda | 48 | 52 |
| Alum | 3½ | 4½ |
| Borax | 38 | 40 |
| Brimstone | 3½ | 3½ |
| Bi-carbonate of soda | 7½ | 8 |
| Camphor | 38 | 40 |
| Copperas | 3 | 3½ |
| Epsom salts | 4 | 5 |
| Gum Arabic | 35 | 75 |
| Opium | 8 10 | 9 00 |
| Rhubarb | 1 25 | 3 25 |
| Soda ash | 5 | 5½ |
| Sarsaparilla | 38 | 45 |
| Senna | 29 | 35 |
| Sal soda | 3 | — — |
| Sulphur, Flor | 5½ | 6 |
| Quinine, ₱ oz | 2 55 | 2 60 |
| Morphine, ₱ oz | 5 75 | 6 25 |
| DYES, ₱ lb.: | | |
| Logwood, Campeachy | 3½ | 4 |
| Logwood, St. Domingo | 4½ | 4½ |
| Fustic, Tampico | 5 | 6 |
| Indigo, ₱ lb | 1 40 | 1 60 |
| Madder | 15 | 18 |
| EGGS, ₱ dozen: | | |
| Western | 22 | 24 |
| FISH, ₱ box: | | |
| Cod | 1 45 | 1 50 |
| Herrings | — — | 35 |
| FLAXSEED, ₱ lb | — — | 6 |
| FLOUR, ₱ bbl.: | | |
| Double extra | 7 25 | 7 50 |
| Superfine | — — | 6 75 |
| Fine | — — | 6 00 |
| FRUIT, ₱ lb: | | |
| Prunes | 8 | — — |
| Currants, new | 6 | — — |
| Almonds, soft shell | 21 | 23 |
| Almonds, shelled | — — | 32 |
| GLASS, ₱ box of 50 feet: | | |
| French, 8 by 10 | 3 50 | 3 75 |
| French, 10 by 12 | 3 75 | 4 00 |
| French, 10 by 14 to 12 by 20 | 4 00 | 4 75 |
| French, 14 by 18 to 18 by 20 | 4 50 | 5 00 |
| HAY, ₱ ton: | | |
| Prime | — — | 30 00 |
| Choice | — — | 33 00 |
| IRON, ₱ ton: | | |
| Pig | 59 00 | 60 00 |
| English, ₱ lb | 6 | 7½ |
| Swedes, assorted | 7 | 8 |
| Hoop | 7 | 9 |
| Sheet | 6½ | 10 |
| Boiler | 8¾ | 9½ |
| Nail rods | — — | 9¾ |
| Castings, American | — — | 6 |
| LEAD, ₱ 100 lbs.: | | |
| Pig | 8 50 | — — |
| Bar, ₱ lb | 8½ | 8¾ |
| Sheet | 11 | 11½ |
| Pipe | 11 | 11½ |
| LEATHER, ₱ lb.: | | |
| Sole, hemlock | 32 | 36 |
| Sole, oak | 40 | 44 |
| Harness | 40 | 45 |
| Calf skins, ₱ dozen | 42 00 | 70 00 |
| Texas, rough, ₱ lb | 24 | 26 |
| LIME, ₱ bbl.: | | |
| Western | 1 70 | 1 75 |
| Cement | 2 75 | 2 80 |
| Pinster Paris | — — | 4 00 |
| LUMBER, ₱ M feet: | | |
| Boards, yellow pine | 14 00 | 15 00 |
| Boards, cypress | 20 00 | 25 00 |
| Flooring, dressed | 22 00 | 25 50 |
| Flooring, rough | 15 00 | 18 00 |
| Ceiling, dressed | 18 00 | 20 00 |
| Weatherboards, dressed | 16 00 | 18 00 |
| Weatherboards, rough | 13 00 | 14 00 |
| Scantling | 12 00 | 14 00 |
| Shingles, ₱ M | 3 50 | 4 00 |
| Laths | 2 50 | — — |
| OILS: | | |
| Lard, ₱ gallon | — — | — — |
| Coal oil, in barrels | 33 | 34 |
| Coal oil, in cases | 38 | 39 |
| Linseed, raw | 91 | 92 |
| Sperm | — — | 2 00 |
| Whale, refined | 85 | 1 00 |
| Castor, ₱ lb | 1 85 | 1 85 |
| Olive, ₱ gall. oz | 6 00 | 6 50 |
| Olives, ₱ oz | 7 25 | — — |
| Tanner's, ₱ gallon | 75 | 85 |
| PAINTS, ₱ 100 lbs.: | | |
| Lead, red | 11 00 | 12 00 |
| Lead, white, American | 7 50 | 12 50 |
| Lead, white, English, ₱ lb | 12 | 12½ |
| Vermilion, American | 40 | 60 |
| Vermilion, English | 1 50 | 1 75 |
| Zinc, white, American | 10 | 12 |
| Zinc, white, French | 14½ | — — |
| Chrome green | 20 | 23 |
| Chrome yellow | 20 | 22 |
| Lithrage | 12 | 13 |
| Venetian red, in oil, ₱ lb | 11 | 12 |
| Spanish brown, in oil | 8 | 12 |
| Chalk, ₱ ton | 15 00 | 20 00 |
| Blue, Prussian, ₱ lb | — — | 65 |
| Blue, Ultramarine | 30 | 40 |
| Blue, cobalt | 85 | 1 00 |
| Green, Paris | 30 | — — |
| Mineral paints | — — | 6 |
| Ocher, American | 2½ | 3 |
| Ocher, Rochelle | 4 | 6 |
| Sienna, burnt | 10 | 14 |
| Sienna, raw | 6 | 8 |
| Umber, burnt | 12 | 16 |
| Umber, raw | 10 | 14 |
| SARDINES: | | |
| Half boxes | 31 | 33½ |
| Quarter boxes | — — | 23 |
| SEEDS, ₱ lb.: | | |
| Canary | 36 | 38 |
| Clover | — — | 21 |
| Nutmegs | 1 20 | 1 25 |
| Pepper | 21 | 21½ |
| Pimento | 12 | 12½ |
| SUGAR, ₱ lb.: | | |
| Havana, white | 12 | 12½ |
| Havana, yellow | 10½ | — — |
| Havana, brown | 10 | 11 |
| Crushed | 13 | 13½ |
| Pulverized | 13 | 13½ |
| TEAS, ₱ lb.: | | |
| Imperial | 45 | 1 10 |
| Gunpowder | 75 | 1 50 |
| Hyson | 75 | 1 25 |
| Young Hyson | 75 | 1 10 |
| Pouchong | 50 | 70 |
| Oolong | 45 | 1 10 |
| TIN, ₱ box: | | |
| Tin plates, I. X | 11 75 | — — |
| Tin plates, I. C | 11 00 | — — |
| Leaded plates, I. X | 13 00 | — — |
| Leaded plates, I. C | 12 75 | — — |
| VINEGAR, ₱ gallon: | | |
| Cider | 25 | — — |
| French white wine, ₱ hhd | 10 50 | 11 50 |
| WOOD, ₱ cord: | | |
| Ash | 6 50 | 6 75 |
| Oak | 5 50 | — — |
| Pine | 3 75 | 4 00 |
| WAGONS, CARTS, ETC: | | |
| Wagon, two-horse | 85 00 | 100 00 |
| Wagon, three-horse | 100 00 | 110 00 |
| Wagon, four-horse | 110 00 | 125 00 |
| Wagon, two-horse, thimble-skein | 85 00 | 90 00 |
| Wagon, three-horse | 90 00 | 100 00 |
| Wagon, four-horse | 100 00 | 115 00 |
| Cane wagon | 180 00 | 225 00 |
| Ox wagon | 100 00 | 125 00 |
| Ox cart, without body | 80 00 | — — |
| Dry cart, complete | 115 00 | 120 00 |
| Cane cart | 85 00 | 125 00 |
| Tongue cart, without bed | 80 00 | 90 00 |
| Tongue cart, complete | 120 00 | 125 00 |
| Hearse cart | 85 00 | 90 00 |
| Plantation cart | 45 00 | 50 00 |
| Dirt cart | 40 00 | — — |
| Country dray | 75 00 | — — |
| Elliptical Spring wagon | 110 00 | 185 00 |
| Harrows, level, ₱ set | 75 00 | 325 00 |
| Harness, wagon | 18 00 | 22 00 |
| Harness, cart | 11 00 | 14 00 |
| ZINC, ₱ lb.: | | |
| Pig | 8½ | 9½ |
| Sheet | 11 | 11½ |

### CATTLE MARKET.

NEW ORLEANS, March 4, 1873.

| | |
|---|---|
| Texas beeves, choice, ₱ head | — @ 50 00 |
| Texas beeves, first quality, ₱ head | 35 00 @ 45 00 |
| Texas cattle, second quality, ₱ head | 20 00 @ 28 00 |
| Texas cattle, third quality, ₱ head | 15 00 @ 20 00 |
| Western beeves, ₱ lb. net | 10 @ 12½ |
| Hogs, ₱ lb. gross | 5 @ 6½ |
| Sheep, first quality, ₱ head | 5 00 @ 7 00 |
| Sheep, second quality, ₱ head | 3 00 @ 4 00 |
| Sheep, third quality, ₱ head | 2 00 @ 2 50 |
| Milch cows, choice, ₱ head | 80 00 @100 00 |
| Milch cows, ordinary | 50 00 @ 80 00 |
| Texas cows, with calves | — @ — |
| Calves, ₱ head | 8 00 @ 12 00 |
| Yearlings, ₱ head | 10 00 @ 14 00 |

## Appointments for Quarterly Meetings.

### MISSISSIPPI CONFERENCE.

BRANDON DIST.—SECOND ROUND.

| | |
|---|---|
| Brandon station | Mar. 29, 30 |
| Fannin circuit | Apr. 5, 6 |
| Morton circuit | 12, 13 |
| Hillsboro circuit and Union mission | 19, 20 |
| Walnut Grove circuit | 26, 27 |
| Philadelphia circuit | May 3, 4 |
| [illegible] circuit | 10, 11 |
| Taylorville mission | 17, 18 |
| Raleigh circuit | 24, 25 |
| Lake and Forest circuit | 31, — |
| Garlandsville circuit | June 7, 8 |

F. M. WILLIAMS, P. E.

SUMMIT DISTRICT.—FIRST ROUND.

| | |
|---|---|
| Pantchatoula, at Wesley chapel | Mar. 1, 2 |
| Franklinton, at Warner's | 8, 9 |
| Livingston | 15, 16 |
| Big Creek | 22, 23 |
| My address is Brookhaven, Mississippi. | |

A. B. NICHOLSON, P. E.

JACKSON DISTRICT.—FIRST ROUND.

| | |
|---|---|
| Brownsville circuit, at Liberty | Mar. 1, 2 |
| Camden circuit, at Camden | 8, 9 |
| Sulphur Springs circuit, at Union | 15, 16 |
| Carthage circuit, at Carthage | 22, 23 |
| Thomastown circuit, at Forest Grove | 29, 30 |

H. H. MONTGOMERY, P. E.

WOODVILLE DIST.—FIRST ROUND.

| | |
|---|---|
| Buffalo, at Hopewell | Mar. 1, 2 |
| East Baton Rouge, at Antioch | 8, 9 |
| Meadville, at Meadville | 15, 16 |
| Amite, at Adams' | 22, 23 |

J. L. FORSYTH, P. E.

BROOKHAVEN DIST.—FIRST ROUND.

| | |
|---|---|
| Providence, at Pleasant Grove | Mar. 1, 2 |
| Scotland, at Caseyville | 8, 9 |
| Brandywine, at Behoboth | 15, 16 |
| Monticello, at Topsaw | 22, 23 |

W. E. M. LINFIELD, P. E.

SEASHORE DIST.—FIRST ROUND.

| | |
|---|---|
| Ocean Springs circuit, at Ocean Springs | Mar. 1, 2 |
| W. Pascagoula mission, at Mt. Pleasant | 8, 9 |
| East Pascagoula circuit, at Moss Point | 15, 16 |
| Chickasawha and Green mission | 22, 23 |

C. F. GILLASPIE, P. E.

MERIDIAN DIST.—FIRST ROUND.

| | |
|---|---|
| Meridian station | Mar. 1, 2 |
| Enterprise station | 8, 9 |
| Enterprise circuit, at Jake's chapel | 15, 16 |
| Marion circuit, at Marion | 22, 23 |
| Toomsuba circuit, at Toomsuba | 29, 30 |

WILLIAM B. HINES, P. E.

### ALABAMA CONFERENCE.

UNION SPRINGS DIST.—FIRST ROUND.

| | |
|---|---|
| Rocky Mount circuit, at Rehoboth | Mar. 8, 9 |
| Olustee Creek circuit, at Hill's chapel | 15, 16 |
| Union circuit, at Mount Hilliard | 22, 23 |
| Pine Level circuit, at Salem | 29, 30 |

S. P. RICHARDSON, P. E., Greenville, Alabama.

CAMDEN DISTRICT.—FIRST ROUND.

| | |
|---|---|
| Sepulga circuit, at Asbury | Mar. 1, 2 |
| Camden circuit, at Oak Hill | 8, 9 |
| Black's Bend circuit, at Reave's chapel | 15, 16 |
| Pineville circuit, at Bell's Landing | 22, 23 |
| Monroeville circuit, at Monroeville | 29, 30 |
| Evergreen miss., at Union camp ground | Apr. 5, 6 |

My address is Greenville, Alabama.

J. W. SHONEA, P. E.

MOBILE DISTRICT.—FIRST ROUND.

| | |
|---|---|
| Citronelle circuit, at Mnuvilla | Mar. 1, 2 |
| St. Stephen's circuit, at St. Stephen's | 8, 9 |
| Mount Pleasant circuit, at Red Hill | 15, 16 |
| Grand Bay mission, at Pine Grove | 22, 23 |

H. UNGHART, P. E.

MONTGOMERY DIST.—FIRST ROUND.

| | |
|---|---|
| Montgomery | Mar. 1, 2 |
| Wetumpka | 8, 9 |
| Elmore circuit, at Carollna | 15, 16 |
| Tuskegee circuit, at Bradford chapel | 22, 23 |
| Loachapoka, at Loachapoka | 29, 30 |
| Crawford, at Crawford | Apr. 5, 6 |

WILLIAM A. MCCARTY, P. E.

### LOUISIANA CONFERENCE.

OPELOUSAS DIST.—SECOND ROUND.

| | |
|---|---|
| Opelousas | Apr. 5, 6 |
| Washington | 12, 13 |
| St. Landry | 19, 20 |
| Eunice | 26, 27 |
| Vermilionville | May 3, 4 |
| District Conference, at Franklin | 8-11 |
| Franklin, Quarterly Meeting | 17, 18 |
| Pattersonville | 24, 25 |
| New Iberia | 31, June 1 |
| Abbeville | June 7, 8 |
| Grand Chenier | 14, 15 |
| Lake Charles | 21, 22 |
| Calcasieu and Sugartown | 28, 29 |

B. F. WHITE, P. E., Opelousas, La.

NEW ORLEANS DIST.—FIRST ROUND.

| | |
|---|---|
| Louisiana Avenue | Mar. 2 |
| Plaquemine and Grosse Tete | 9 |
| German charges | 16-23 |
| Baton Rouge | Apr. 5, 6 |

The District Conference will meet at Baton Rouge, Friday morning, April 4, at nine o'clock A. M. All the members of the several Quarterly Conferences are members of the District Conference.

LINUS PARKER, P. E.

ALEXANDRIA DIST.—FIRST ROUND.

| | |
|---|---|
| Trinity, at New chapel | Mar. 1, 2 |
| Harrisonburg, at Harrisonburg | 4 |
| Centerville, at Centerville | 6, 7 |
| Caldwell | 8, 9 |
| Columbia, at Columbia | 9, 10 |
| Simsport, at Chilliat's | 15, 16 |
| Alexandria station | 22, 23 |
| Rapides, at Palestine | 29, 30 |
| Atlanta | Apr. 5, 6 |
| Bayou Boeuf and Spring Creek, at Fellowship | 12, 13 |
| Evergreen, at Bayou Clear | 19, 20 |

FRED. WHITE, P. E.

SHREVEPORT DIST.—[illegible] ROUND.

| | |
|---|---|
| Shreveport station | Mar. 1, 2 |
| North Bossier circuit | 8, 9 |
| Pleasant Hill circuit, at Pleasant Hill | 15, 16 |
| Springville ct., at Coushatta Academy | 22, 23 |
| Many circuit, at Pine Grove | 29, 30 |
| Amazoo circuit and miss., at Cesalchie | Apr. 5, 6 |
| Caddo circuit, at Greenwood | 12, 13 |

JOHN PIPES, P. E.

HOMER DISTRICT.—FIRST ROUND.

| | |
|---|---|
| Haynesville, at Haynesville | Mar. 1, 2 |
| Vernon, at Vienna | 8, 9 |
| Minden, at Minden | 15, 16 |
| Castor and Louisville, at Ebenezer | 22, 23 |
| South Bossier, at Bellevue | 29, 30 |
| Omchita, at Smyrna | Apr. 5, 6 |
| Sparta and Ringgold, at Sparta | 19, 20 |
| Farmerville, at Farmerville | 26, 27 |

S. S. SCOTT, P. E.

DELHI DISTRICT.

| | |
|---|---|
| Oak Grove, at Oak Grove | Mar. 1, 2 |
| St. Joseph, at Jordan's chapel | 8, 9 |
| Waterproof, at Waterproof | 15, 16 |
| Providence, at Pecan Grove | 22, 23 |
| Oak Ridge, at Prairie Mer Rouge | 29, 30 |
| Lind Grove, at Lind Grove | Apr. 5, 6 |
| Bastrop, at Bastrop | 12, 13 |
| Winnsboro, at Winnsboro | 19, 20 |

JOEL T. DAVIS, P. E., Delhi, Louisiana.

### NORTH MISSISSIPPI CONFERENCE.

YAZOO DISTRICT.—SECOND ROUND.

| | |
|---|---|
| Kosciusko and Lobucha, at Macedonia | Mar. 8 |
| Attala and Newport, at Bethel | 10 |
| Vaiden, at Bluff Springs | 22 |
| Valley, at Greenwood | 29 |
| Buck Hawk, at Lexington | Apr. 5 |
| Winona, at New Hope | 19 |
| Durant, at Center Grove | 26 |
| Richland, at Pepperger | May 10 |
| Liberty, at Shady Grove | 17 |
| Bethlehem | 24 |

Of course Sundays are included in the above appointments.

K. A. JONES, Buck Hawk, Mississippi.


THE SINGER IMPROVED FAMILY SEWING MACHINE.

OVER 1,000,000 SINGER MACHINES

*HAVE BEEN SOLD*

AND ARE IN DAILY USE.

They are perfectly Simple, Reliable and Durable, and every Machine sold is FULLY GUARANTEED to give ENTIRE SATISFACTION on every description of work.

They have been before the public for over a quarter of a century, and are continually growing in popular favor.

Send for circular and samples of sewing.

E. BUTTERICK & CO.'S

CELEBRATED PAPER PATTERNS

—FOR—

LADIES' AND CHILDREN'S GARMENTS.

Thousands of Ladies in this city will attest their usefulness and economy. They are indispensable to every family, and are particularly serviceable to Ladies in the country. Call or send for catalogues. Patterns sent by mail, to any address, on receipt of price.

WM. F. COOPER, 80 Canal street.

fe27 6m

PURE PERUVIAN GUANO

FOR SALE.

A few tons of this valuable Fertilizer left. Will sell low to close out a consignment. Apply to

DANIEL WHEELER & SON, 3½ Carondelet street.

fe20 1m


## MISCELLANEOUS.


SECOND SEMI-ANNUAL STATEMENT

—OF—

THE MUTUAL NATIONAL BANK

*OF NEW ORLEANS,*

NO. 106 CANAL STREET,

At Close of Business, Tuesday, December 31, 1872.

RESOURCES.

| | |
|---|---|
| Cash—Currency | $782,744 45 |
| Cash—Gold Coin | 101,372 38 |
| Loans and Discounts | 1,019,981 65 |
| U. S. Bonds to secure Circulation | 466,000 00 |
| Other Stocks, Bonds and Mortgages | 3,000 00 |
| Due from Redeeming and Reserve Ag'ts. | 261,957 14 |
| Due from other Banks and Bankers | 10,019 80 |
| Banking House | 7,070 80 |
| Furniture and Fixtures | 16,354 61 |
| Premiums on United States Bonds | 72,247 50 |
| Premium on Gold | 1,528 51 |
| Total | $2,725,876 84 |

LIABILITIES.

| | |
|---|---|
| Capital Stock paid in | 500,000 00 |
| Surplus Fund | 10,583 76 |
| Circulation | 419,000 00 |
| Dividends unclaimed | 304 84 |
| Individual Deposits | 1,746,440 97 |
| Due to other Banks and Bankers | 42 03 |
| Profit and Loss | 49,455 24 |
| Total | $2,725,876 84 |

All Depositors Participate in the Profits.

SECOND SEMI-ANNUAL DIVIDEND,

Declared December 31, 1872:

6% Per Cent. to Stockholders.

1½ Per Cent. to Depositors.

PAUL FOURCHY President.

ALBERT BALDWIN, Vice President.

JOSEPH MITCHEL, Cashier.

DIRECTORS.

| | |
|---|---|
| P. Maspero, | John T. Hardie, |
| John H. Cobb, | Charles Lafitte, |
| Adolph Meyer, | P. Poursine, |
| Albert Baldwin, | Paul Fourchy, |
| Ernest Miltenberger. | |

ja16 3m

NEW ORLEANS MUTUAL INSURANCE COMPANY,

CORNER OF CANAL AND CAMP STREETS.

Thirteenth Annual Statement.

In conformity with their charter the Company publish the following statement:

| | | |
|---|---|---|
| Premiums during the year ending Dec. 31, 1872: | | |
| On fire | $318,327 25 | |
| On marine | 58,015 35 | |
| On river | 26,995 93 | |
| Total premiums | | $403,338 53 |
| Less premiums unearned Dec. 31, 1872 | $118,185 40 | |
| Return premiums | 6,328 93 | |
| | | 124,513 93 |
| Net earned premiums | | $278,824 60 |
| Reinsurances | $12,723 45 | |
| Losses on fire | $68,111 32 | |
| Losses on marine | 55,452 04 | |
| Losses on river | 2,259 46 | |
| | 125,822 82 | |
| Losses on fire unadjusted and adjusted, but not due | 20,000 00 | |
| Reserve, as required by charter, 40% per cent. on above losses | 3,615 35 | |
| Expenses—taxes less interest account | 14,680 14 | |
| | | 176,871 96 |
| Profit | | $101,952 64 |

The Company have the following assets:

| | |
|---|---|
| Bonds, city and other, cash value | $66,500 00 |
| Pledge and mortgage notes | 379,774 39 |
| Stocks, gas and other, cash value | 61,135 00 |
| Bills receivable for premiums | 17,400 16 |
| Premiums in course of collection | 89,148 99 |
| Cash on hand | 63,710 40 |
| Cash in hands of London bankers | 500 00 |
| Branch office | 2,516 87 |
| Suspense account | 2,120 19 |
| Property corner of Canal and Camp, cash value | 55,000 00 |
| Property, Dumaine street, cash value | 6,013 24 |
| Total | $755,841 24 |

LIABILITIES.

| | | |
|---|---|---|
| Capital stock | | $500,000 00 |
| Reserved for unearned premiums | | 118,185 00 |
| Reserved for claims unsettled | | 20,000 00 |
| Dividend to stockholders | $50,000 00 | |
| Dividend to assured | 51,952 64 | |
| | | 101,952 64 |
| Surplus over and above liabilities | | 15,706 00 |
| Total | | $755,841 24 |

The above statement is a true and correct transcript from the books of the company.

J. TUYES, President.

J. W. HINCKS, Secretary.

Sworn to and subscribed before me this tenth day of January, A. D. 1873.

P. CHAS. CUVELLIER, Notary Public.

At a meeting of the Board of Directors, held January 9, 1873, it was resolved to declare the following cash dividends on the net earned premiums for the year ending on the thirty-first of December, 1872, payable on the third Monday of January, 1873, as follows:

Twenty per cent. on Fire Premiums.

Fifty per cent. on River Premiums.

It was also resolved to pay a cash dividend of Ten per cent. to the stockholders on and after the first Monday in February, 1873.

DIRECTORS.

| | |
|---|---|
| George Urquhart, | M. Payro, |
| C. T. Dugazon, | Placide Forstall, |
| G. W. Babcock, | Aug. Belchard, |
| T. Bailly Blanchard, | E. Miltenberger, |
| A. Schreiber, | W. H. Schmidt, |
| Charles Lafitte, | J. Tuyes. |

ja30 2m

DANIEL & JAMES D. EDWARDS.

NOS. 22, 24, 26 AND 28 FRONT ST.

AND

NOS. 21, 23, 25 AND 27 DELTA ST.,

*NEW ORLEANS, LOUISIANA,*

MANUFACTURERS OF

Copper, Brass, Iron and Sheet Iron

WORK OF EVERY DESCRIPTION.

ALSO OF

Best and Most Improved Steam Trains for Making Sugar.

DEALERS IN

Wrought Iron Pipe and Fittings, all sizes, Brass Work for Steam, Water and Gas, Roller Tubes, Bolts, Nuts and Washers, Well and Cistern Pumps, Drove Well Pumps, and Well Points, Steam Syphon Pumps, Rubber Hose, Steam Packing, Steam and Water Gauges, Fine Brushes, Sheet Copper, Brass and Iron, Copper and Brass Wire, Machinists' Tools and Machinery Supplies, etc.

AGENTS FOR

Cameron's Patent Steam Pumps, Webster's Patent Combination Wrenches, And National Fire Extinguisher.

Send for new Illustrated Price List. fe20 1y

DIARRHŒA AND DYSENTERY

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Inclose a postage stamp and get the Recipe and particulars. Address

REV. P. M. GOODWYN, Soniat street, near Coliseum,

fe20 3m New Orleans, La.

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With Improved and Cheapened

MAGIC LANTERN SLIDES,

for homes, Sunday schools and lecture-rooms. It is unrivaled, Brilliant and easy to show. Circulars free. Catalogues, 10 cents. Sciopticon Manual, revised edition, 50 cents. L. J. MARCY.

fe20 4t 1340 Chestnut St., Philadelphia, Pa.




de5 1y

THE GEN. R. E. LEE

MONUMENTAL ASSOCIATION.

Agents wanted to receive subscriptions for the Life-size Steel Engraving of GEN. LEE. Ladies and clergymen will find this a laudable enterprise, which is worthy of their attention. Call on or address R. L. DeLEA & CO., General Agents for Louisiana, 112 Camp St., New Orleans.

fe6 1m


## DRY GOODS, CLOTHING, ETC.


D. H. HOLMES,

155.....CANAL STREET.....155

—AND—

15.....BOURBON STREET.....15

WHOLESALE AND RETAIL DEALER

—IN—

ALL DESCRIPTIONS

—OF—

DRY GOODS,

—SUCH AS—

SILKS, TISSUES, EMBROIDERIES, LACES, SHAWLS, CLOAKS, MADE SUITS, ETC.

The attention of the public is respectfully called to our stock, which will be found most complete, EMBRACING EVERY KIND OF

Fancy and Staple Goods.

oct24 6m

CARPET WAREHOUSE.

17.....CHARTRES STREET.....17

A. BROUSSEAU & CO., Importers and Dealers, at Wholesale and Retail, in English and American Carpetings; Floor Oil Cloths; Table and Enameled Oil Cloths; Window Shades; Table and Piano Covers; Crumbs Cloths, in squares or pieces; Curtain and Furniture Materials; Brocatelles, Coteleines, Terries, Reps, Lace and Nottingham Lace Curtains; Haircloth Ticking; Springs; Hurlaps; Stop Covers, etc.

oct21 1y A. BROUSSEAU & CO.


## STEAMSHIPS.


FOR NEW YORK.



Merchants' Steamship Line.—Sailing from New York and New Orleans EVERY SATURDAY.

Cabin Passage.....$60 00

Steerage Passage.....25 00

Through tickets to Liverpool and the Continent.

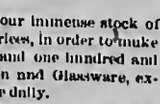
New Orleans wharf—Foot of Jefferson street.

New York wharf—Pier No. 4, North River.

JOHN H. LODWIGSEN, Agent,

fe13 1y No. 190 Common street.

FOR NEW YORK.



The Cromwell New York and New Orleans Steamship Line.

Steamers of this Line leave New Orleans for New York EVERY SATURDAY, at 5 P. M.

Cabin Passage.....$60 00

Steerage Passage.....25 00

Through bills of lading to foreign and coastwise ports issued.

ALFRED MOULTON,

mh21 1y No. 41 Carondelet street.


## MISCELLANEOUS.


C. T. T. C.....C. T. T. C.

Cheaper than the Cheapest

IS THE MOTTO OF

NAVRA & OFFNER,

174.....*CANA

The Christian Advocate.

THURSDAY, MARCH 6, 1873.

### THE GOLDEN SIDE.

There is many a rest on the road of life,
If we only would stop to take it;
And many a tone from the better land,
If the querulous heart would wake it.
To the sunny soul that is full of hope,
And whose beautiful trust ne'er faileth,
The grass is green and the flowers are bright,
Though the wintry storm prevaileth.

Better to hope, though the clouds hang low,
And to keep the eyes still lifted;
For the sweet blue sky will soon peep through
When the ominous clouds are rifted.
There was never a night without a day,
Nor an evening without a morning;
And the darkest hour, the proverb goes,
Is the hour before the dawning.

There is many a gem in the path of life,
Which we pass in our idle pleasure,
That is richer far than the jeweled crown
Or the miser's hoarded treasure;
It may be the love of a little child,
Or a mother's prayer to Heaven,
Or only a beggar's grateful thanks
For a cup of water given.

Better to weave in the web of life
A bright and golden filling,
And to do God's will with a ready heart,
And hands that are swift and willing,
Than to snap the delicate silver threads
Of our curious lives asunder,
And then blame Heav'n for the tangled ends,
And sit to grieve and wonder.

### HABITS OF LITERARY LABOR.

When Mr. Pickwick informed Mr. Jingle that his friend Mr. Snodgrass had a strong poetic turn, Mr. Jingle responded:

"So have I—Epic poem—ten thousand lines—revolution of July—composed it on the spot—Mars by day, Apollo by night—bang the field-piece—twang the lyre—fired a musket—fired with an idea—rushed into wine-shop—wrote it down—back again—whiz, bang—another idea—wine-shop again—pen and ink—back again—cut and slash—noble time, sir."

There are other people beside Mr. Pickwick who accept this method of literary production as quite natural and legitimate. We remember seeing, some years ago, a sketch by an extravagant humorist of a man, who wrote a book in a single night, tossing each sheet as it was finished over his left shoulder, pursuing his work with a pen that hissed with the heat of the terrible friction, and fainting away into the arms of anxious friends when the task was finished. Preposterous as the fiction was, it hardly exaggerated an idea prevalent in many minds that literary production is a sort of miraculous birth, that is as strenuous and inevitable as the travail which brings a new being into life. Indeed there are some, perhaps many, writers who practically entertain the same notion. They depend upon moods, and if the moods do not come, nothing comes. They go to their work without a will, and impotently wait for some angel to stir the pool, and if the angel fails to appear that settles the question for them. Such men, of course, accomplish but little. Few of them ever do more than show what possibilities of achievement are within them. They disappoint themselves, disappoint their friends, and disappoint a waiting public that soon ceases to wait, and soon transfers its expectations to others. Literary life has very few satisfactions for them, and often ends in a resort to stimulating drinks or drugs in order to produce artificially the mood which will not come of itself.

There is a good deal of curiosity among literary men in regard to the habits of each other. Men who find their work hard, their health poor and their production slow, are always curious concerning the habits of those who accomplish a great deal with apparent ease. Some men do all their writing in the morning. Some of them even rise before their households, and do half their day's work before breakfast. Others do not feel like going to work until after breakfast and after exercise in the open air. Some fancy that they can only work in the evening, and some of these must wait for their best hours until all but themselves are asleep. Some cannot use their brains at all immediately after exercise. Some smoke while writing, some write on the stimulus of coffee, and some on that of alcohol. Irregularity and strange whims are supposed to be characteristic of genius. Indeed it rather tells against the reputation of a man to be methodical in his habits of literary labor. Men of this stripe are supposed to be mechanical plodders, without wings, and without the necessity of an atmosphere in which to spread them.

We know of no better guide in the establishment of literary labor than common sense. After a good night's sleep and a refreshing breakfast a man ought to be in his best condition for work, and he is. All literary men who accomplish much and maintain their health do their work in the morning, and do it every morning. It is the daily task performed, morning after morning, throughout the year—carefully, conscientiously, persistently—that tells in great results. But in order to perform this task in this way there must be regular habits of sleep, with which nothing shall be permitted to interfere. The man who eats late suppers, attends parties and clubs, or dines out every night, cannot work in the morning. Such a man has, in fact, no time to work in the whole round of the hours. Late and irregular habits at night are fatal to literary production as a rule. The exceptional cases are those which have fatal results upon life in a few years.

One thing is certain—no great thing can be done in literary production without habit of some sort; and we believe that all writers who maintain their health work in the morning. The night work on our daily papers is killing work, and ought to be followed only a few years by any man. A man whose occupation is that of literary production ought always to engage in labor with a willing mind, and he can only do this by being accustomed to take it up at regular hours. We called upon a preacher the other day—one of the most eloquent and able men in the American pulpit. He was in his study, which was out of his house; and his wife simply had to say that there was no way by which she could get at him, even if she should wish to see him herself. He was wise. He had his regular hours of labor, which no person was permitted to interrupt. In the afternoon he could be seen; in the morning, never. A rule like this is absolutely necessary to every man who wishes to accomplish much. It is astonishing how much a man may accomplish with the habit of doing his utmost during three or four hours in the morning. He can do this every day, have his afternoons and evenings to himself, maintain the highest health, and live a life of generous length.

The reason why some men never feel like work in the morning is either that they have formed other habits or that they have spent the evening improperly. They have only to go to their work every morning, and do the best they can for a dozen mornings in succession to find that the disposition and power to work will come. It will cost a severe effort of the will, but it will pay. Then the satisfaction of the task performed will sweeten all the other hours. There is no darker or deadlier shadow than that cast upon a man by a deferred and waiting task. It haunts him, chases him, harries him, sprinkles bitterness in his every cup, plants thorns in his pillow, and renders him every hour more unfit for its performance. The difference between driving literary work and being driven by it is the difference between heaven and hell. It is the difference between working with the will and working against it. It is the difference between being a master and being a slave.

Good habit is a relief, too, from all temptation to the use of stimulants. By it a man's brain may become just as reliable a producer as his hand, and the cheerfulness and healthfulness which it will bring to the mind will show themselves in all the issues of the mind. The writings of those cotemporaneous geniuses, Scott and Byron, illustrate this point sufficiently. One is all robust health, the result of sound habit; the other all fever and irregularity. What could Poe not have done with Mr. Longfellow's habit? No; there is but one best way in which to do literary work, and that is the way in which any other work is done—after the period devoted to rest, and with the regularity of the sun.—*Dr. F. G. Holland, in Scribner's Monthly.*

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IT IS A BLESSED CONSOLATION that there are a few writings, such as the Bible, Shakespeare and the Constitution, which men generally agree to comment upon and expound rather than criticise; and I have turned with a sense of infinite relief from the whole world of expression, and the whole universe of criticism, to the old colored woman who comes to our house on Mondays to help with the week's washing, because she is a picture of no school, a poem whose verses may not be scanned; because her unselfish, womanly life, and saintly presence and conversation have essential beauties and nobilities beyond the touch of art or the impertinence of Kames' Elements.—*Scribner's Monthly.*

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CHRIST is prepared for us often to deal very treacherously, and to be often deceived by satan's lie that there is good in forbidden fruit; yes, he is prepared for all our foolishness. He turns to Peter and says: "Lovest thou me? feed them." He turns to the Father and says: "Lovest thou me? bless them." Oh! it is precious in this tempestuous world to wrap ourselves up in a sense of his unchangeable love, his inexhaustible grace.

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THE wood of the Osage orange, says the *Rural World*, is highly valued in the South for carriage and wagon-building. Changes of weather are said not to affect it, and wheels made of it stand a great amount of wear and tear without needing repair, while other wheels require to have the tires shrunk once a year. The wood also yields a beautiful orange dye.

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### "AN EXCELLENCY?"

"Though there are different opinions among members of the Episcopal Church, it is still a unit. It is one of the excellencies of the church we so poorly represent that it permits great diversities of thought. A man may be a member of the Episcopal Church and think Presbyterianism the best form of church government. He may be a member of this church, yet prefer immersion, and not permit his children to be baptized in infancy. He may be a Calvinist or Arminian; he may agree with Ganssen about inspiration or with Coleridge."—*Southern Churchman.*

Certainly. Faith in the Lord Jesus Christ is the only requisite for membership in his church. A man may believe in transubstantiation, and still be a member of the Presbyterian Church. The church is the school of Christ, and it ought not to exclude the ignorant. This is not to be criticised. But a man may be a *minister* in the Episcopal Church, and still teach rationalism or Roman Catholicism or deism or atheism. This is the scandal. We have a great and sincere respect for the Episcopal Church; but we regard this as a great blot upon its character.

While riding near Louisville we noticed four stones in a field. Upon asking what it was, we were told that it was the foundation of an Episcopal church. After placing them in position the people could not agree whether it should be High or Low Church, and the work was abandoned. They were so divided that they could not co-operate in raising a wooden frame-house. Yet this is a "unity" which other denominations are exhorted to imitate. If the Low Church party had seceded from the Episcopal Church forty years ago it would now be one of the strongest bodies in our country, instead of being the weaker party in one of the smallest denominations in our land.—*Christian Observer.*

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The Christian Advocate.

THURSDAY, MARCH 6, 1873.

*THE MOTHER'S DECISION.*

BY ELIZA S. TURNER.

If I had an engle's wings,
How grand to sail the sky!
But I should drop to the earth
If I heard my baby cry.
My baby, my darling,
The wings may go, for me.

If I were a splendid queen,
With a crown to keep in place,
Would it do for a little wet mouth
To rub all over my face?
My baby, my darling,
The crown may go, for me.

## DISCOVERIES IN ROME.

The Rev. Walter Condict communicates to the *Evangelist* some of the interesting results which have been developed in the prosecution of the archæological excavations at Rome. These excavations originated in the enterprise of Napoleon the Third. Desiring to furnish all the original illustration he could to his Life of Julius Cæsar, he bought the Palatine Hill, and commenced digging for relics. After his overthrow at Sedan he sold out to the Italian government, who have continued the one good work he commenced, and have also opened excavations at the Forum.

A few weeks ago a marble was opened which throws some light on the disputed question whether the story that Romulus was the first King of Rome is a fact or a myth. It is ancient, and contains a list of the kings, with the name of Romulus on the head.

"Another most curious confirmation of the ancient historians is found in the discovery of a spring, well walled up, but flowing still in the center of the Forum. It lies a few feet below the pavement upon which the ancient Romans trod. Livy narrates that about the year three hundred of the city a gulf appeared in the Forum, which was filled with great difficulty. The fact that Livy attributes the occurrence to miraculous agencies led Niebuhr to discredit the whole story, and class it with the myths of the heroic ages. But here is an ancient spring, with evidences accompanying it of there once having been a marsh in that very place. This surely might have given way beneath some unusual load placed upon it, and have been the 'gulf' of which Livy speaks. But still more to the point is the fact that the masonry here indicated the very age mentioned by him. The result is that critics are inclined to restore Livy's account to the pages of history once more. * *

"In another part of the city the workmen have uncovered the pavement and walls of an ancient guard-house, occupied, it seems, by a portion of the fire brigade. Upon these walls are the rude scribblings of ambitious soldiers, who wrote their names, the number of their legion and the name of their commander. All these curious scratchings are so legible that any one can read them. * * * * *

"But most interesting of all are the excavations made beneath the Church of St. Clement. This church was said to be one of the most ancient in Rome, and tradition had it that it was built upon the very spot where once stood the house of the Clement named by Paul in the New Testament—hence its name. But as some doubt was thrown upon these statements by the fact that the church seemed to stand too high to be so old, that the debris of so many centuries ought to have left it now considerably beneath the general level, it was determined that excavations should be made. Going down from the pavement of the Sacristy, at a distance of fourteen feet the workmen came upon an ancient pavement, whose existence was never so much as suspected before. Then burrowing either way horizontally they found the standing pillars and walls of an ancient church, all record and memory of whose existence had been lost. The whole place is now cleared, and upon the walls the visitor sees the frescoes, still well preserved, and many of them of Bible subjects, beautifully executed. This, then, is the true ancient Church of St. Clement, of historic interest. It dates back to some time in the fourth century, and is a place no Christian can visit with other than feelings of deepest reverence."

In the rear of this church was found a walled-up door. When this was opened the well-preserved remains of a private house of the Augustine age were found. It is conjectured that this may have been Clement's house.

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IF HEAVEN were seen desires for it might be less pure. Its external glory, its rest, its society, its pleasures might abate our pursuit of holiness, and abate the fear of death, which now has a controlling influence upon us.—*Nehemiah Adams.*

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THE truly wise, seeing that death is the only certain event of the future, makes death his constant quantity in all his calculation.—*Dr. Crosby.*

## SCIENTIFIC.

A RAPID and economical method for the artificial production of ice has been brought to the attention of the Paris Academy of Science. The process consists in the evaporation of ether in a current of air, which passes on through a layer of coke or pumice-stone, constantly saturated with sulphuric acid. The vapors are condensed by the action of the machine itself, and the ether is afterward regained by distillation. The cost of running is chiefly for coal in the distilling process, and it is stated that one pound of coal is sufficient to produce twenty-five to thirty pounds of ice.

WHEN a shell is held up to the ear there is a peculiar vibratory noise. Philosophically investigated, the peculiar sound thus recognized is a phenomenon that very much perplexed learned gentlemen for a long while. The experiment is easily made by simply pressing a spiral shell, common in collections, over the cerebrum of either ear. If a large shell, the sound is very much like that of a far-off cataract. Now what causes it? Every muscle in the body is always in a state of tension. Some are more on the stretch than others, particularly those of the fingers. It is conceded that the vibration of the fibers of those in the fingers being communicated to the shell, it propagates and intensifies it, as the hollow body of a violin does the vibration of its strings, and thus the acoustic nerve receives the sonorous impressions. Muscles of the leg below the knee are said to vibrate in the same way, and if conducted to the ear produce the same result.

GLACIERS IN THE ROCKY MOUNTAINS.—It has been frequently said that there are no traces of glaciers in the Rocky mountains, and this position has been recently reaffirmed by Dr. J. W. Foster in the *American Naturalist.* But it is forcibly and, we think, conclusively combatted by Mr. Richard Bliss, Jr., a member of last year's Harvard expedition to Colorado, who refers to several terminal moraines on the west side of the range, under Gray's peak, and one on Clear creek (east side) near Fall river. The recognition of terminal moraines is a matter in which young geologists may be deceived; and this case on Clear creek must be somewhat obscure. We have passed the spot repeatedly without suspecting it. But on the other side of the range the conclusive evidence of glacial polishing and furrowing is not wanting. Mr. Bliss mentions the canon of the upper South Platte, near Montgomery, a small mining town in Park county, in which he found these indications unmistakable and abundant. Their absence on the other flank may be accounted for by the exceeding friability and ready decomposition under atmospheric exposure of the granites and syenites first encountered in entering the Rocky mountains from the east.

NICOTINE IN TOBACCO-SMOKE.—In the last number of the *Centralblatt* (October 5) Dr. Emile Heubel, of Kiew, a somewhat noted university in Russian Poland, gives a pretty full account of researches which he had carried on with regard to the presence of nicotine in tobacco-smoke, summing up his conclusions thus: 1. Nicotine is, without doubt, contained in tobacco smoke, and its presence can be proved as well by chemical analysis as by physiological experiment. 2. During slow combustion the nicotine is to be constantly found in the smoke, a quantity of the alkaloid, varying as the tobacco is or is not rich in nicotine, passing over in the smoke. 3. This nicotine exists in tobacco-smoke, for the most part at all events, as a salt of the alkaloid. 4. The fact that nicotine, in spite of its considerable volatility and easy solubility is, during the process of smoking, by no means entirely, or even for the most part, dissipated or dissolved, appears to have its solution in the circumstance that in tobacco-smoke, as well as in tobacco-leaves, the nicotine exists not as a free alkaloid, but as a staple salt of nicotine. 5. In the working of tobacco-smoke, both upon the human and brute organisms, an essential share in the effect is taken by the nicotine ingredient of the smoke. In the course of his preliminary remarks Dr. Heubel records a striking experiment thus: "That a relatively large quantity of nicotine passes over in tobacco-smoke seems to be supported by the following observation which I once made—that the smoke, only partially collected and condensed, derived from the combustion of but a single cigar, and from which, after condensation, only from six to eight drops of distillate were derived, was amply sufficient to produce in a large frog the most violent nicotine convulsions, general paralysis and death."—*London Lancet.*

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BOSTON has a fruit and flower association which, during the past year, has distributed ten thousand three hundred and five bouquets and nine hundred and eighty-six baskets of fruit to the poor and sick of that city.

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"Thus conducted, convalescence, as if by magic, will result. The rapidity of an event so auspicious will equally delight and astonish. It may, however, be necessary further to note, that should the bowels become obstructed in progress of the disease, an evil by no means common, then a drachm to the compound powder of jalap (formed of two parts cream of tartar with one of jalap) and one grain of the herb, treated as above, formed into a pastil with sirup or sugar, should be given to an adult, and half the quantity to a child. This simple medicine shuts out every other form or article whatever, as totally unnecessary, if not pernicious.

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EVERYTHING that enters Paris has to pay *octroi* duty. For many weeks an elegantly-attired gentleman drove a well-appointed dog-cart from the outskirts to the city, being attended every evening by a neat-looking groom. One night the dog-cart was upset in the presence of the *gens-d'armes,* who, on going to the rescue, noticed that the groom had not moved from his seat. "Come," said one of the men. The groom preserved a dignified silence. "Come down," cried they, angrily; "don't you see your master is hurt? Are you drunk or stupid?" The groom preserved his English *sang froid;* and the employes, giving him a shake, discovered, to their unutterable astonishment, that he was made of zinc, and contained one hundred and fifty liters of cognac!

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WHO WOULD BE A KING?—According to a rather rough account, out of a number of about two thousand five hundred and forty emperors or kings over sixty-four nations, two hundred and ninety-nine were dethroned, sixty-four abdicated, twenty committed suicide, eleven went mad, one hundred died on the battlefield, one hundred and twenty-three were made prisoners, twenty-five became or were pronounced martyrs and saints, one hundred and fifty-one were assassinated, sixty-two poisoned, and one hundred and eight sentenced to death; total, nine hundred and sixty-three.—*Hearth and Home.*

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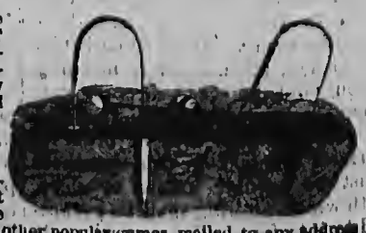
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IF THE TRUTH of God were seen desires for it might be less pure. Its external glory, its rest, its society, its pleasures might abate our pursuit of holiness, and abate the fear of death, which now has a controlling influence upon us.—*Nehemiah Adams.*

# The Christian Advocate.

PUBLISHED BY ROBT. J. HARP, FOR THE ALABAMA, MISSISSIPPI AND LOUISIANA CONFERENCES, METHODIST EPISCOPAL CHURCH SOUTH.

VOL. 19. NEW ORLEANS, THURSDAY, MARCH 13, 1873. NO. 11.


## News of the Week.

### DOMESTIC.

WASHINGTON, March 6.—The conference report on the postoffice appropriation bill retained the clause inserted by the Senate, excluding absolutely from the mails all free matter after the thirtieth of June, 1873. This, of course, cuts off all free newspaper exchanges and all free mail delivery of country newspapers.

WASHINGTON, March 7.—The Senate has ratified the treaty with Mexico for the continuation of the Mexican mixed commission for the adjustment of claims. The action of the Mexican government is yet required.

The following nominations were made to-day: S. B. Packard, as marshal of Louisiana; A. G. Malloy, marshal of the western district of Texas; A. M. Hughes, United States district attorney for middle Tennessee, and John M. G. Parker, as surveyor of customs at New Orleans.

Messrs. Aldis, Howell and Ferris have been reappointed Southern claims commissioners.

*Senate.*—Mr. Newman has been reappointed chaplain to the Senate.

Mr. Spencer was to-day sworn in as senator from Alabama.

Mr. West presented the credentials of Mr. McMillen, elected senator by the McEnery Legislature. Ordered printed.

WASHINGTON, March 8.—There is now little interest taken in Louisiana matters, and really no prospect of any action except that which the administration may see fit to take in support of the Kellogg government. The issue is dead until the next meeting of Congress. The question was up in caucus upon the credentials of Gen. McMillen and Pinchback, but as the subject would cause interminable debate, and could have no effect upon the general interests of the State, it was, by general consent, waived. Neither McMillen nor Pinchback will be seated during the present extra session.

SAN FRANCISCO, March 10.—Advices from the seat of war indicate that Captain Jack has yielded, and that the Modoc war is over.

NEW YORK, March 11.—The Samana Bay Company to-day invested General Richard Taylor, of Louisiana, with the title of commissioner, and appointed Captain Samuel vice president, to act as medium between the board of directors and the government.

The steamer Tybee, recently purchased by the company for $57,000, will sail to-morrow with supplies.

WASHINGTON, March 11.—General McMillen furnishes the following view of the situation: "The real meaning of the decision reached in the caucus of the Republican senators, on Saturday, is that neither at this nor at any future session of the Senate will Pinchback be admitted to a seat. The Republican senators refuse to recognize the Kellogg government as legally organized, and, although it has the armed support of the President, they cannot recognize it.

"It is generally understood that unless some arrangement, satisfactory to the people of Louisiana, is made before Congress meets in December, that then some action will be taken to establish a regular and legal government in that State.

"Pinchback is very indignant at the refusal of the Republicans to admit him, and at a meeting of negroes last night, in behalf of free Cuba, he ventilated his grievances in a manner altogether his own. The Durell-Kellogg usurpation will never receive the indorsement of the Senate."

### FOREIGN.

LONDON, March 6.—There is a rumor afloat that the Marquis of Lorne and Princess Louise have separated, because of incompatibility of temper. The princess is in a religious retreat near Windsor, and the marquis has gone abroad. There is no authority given for the report, and it remains to be confirmed.

President Thiers has recognized the belligerent rights of the Carlists in Spain.

The impression grows in London that Don Carlos will succeed. There are rumors that the Carlist leaders intend to raise a loan.

LONDON, March 7.—Viscount Ossington, John Evelyn Denison, died last night, in the seventy-third year of his age. He was a member of Parliament almost continuously from 1823 to 1872, and was speaker of the House of Commons from 1857 to the year of his retirement.

PARIS, March 7.—The government has up to this date paid to Germany 3,500,000,000 francs on account of the war indemnity.

TURIN, March 9.—The ex-King of Spain arrived in this city yesterday, and was welcomed with extraordinary enthusiasm by the people.

BERLIN, March 10.—Prince Bismarck made a powerful speech today in the Upper House of the Prussian Diet, in support of a bill limiting the powers of the Roman Catholic clergy.

Queen Pauline, mother of the King of Wirtemberg, died to-day, aged seventy-three years.

HIT AT HIS PROFANITY.—Mrs. G.—"I really must give cook warning, Charles. She does use such very bad words!"

Mr. G.—"Really, dear! What sort of words are they?"

Mrs. G.—"O—well—the same as you use!"

THE passionate are like men standing on their heads—they see all things the wrong way.—*Plato.*

## War in New Orleans.

We clip from the *Picayune* an account of events which occurred in the city on the fifth and sixth instant:

All day yesterday the police were kept in readiness, and about half-past six o'clock all the night and day men were ordered to their stations.

General Badger, chief of the metropolitan police, had at his headquarters about fifty men, who were armed with Winchester rifles. About half-past eight o'clock information was received that the citizens were assembling on the streets for the purpose of attacking the third precinct (Jackson Square) station.

During the evening information was received from the fifth and seventh precincts that bodies of police, on their way to the Carondelet street armory, had been stopped by citizens and disarmed.

About nine o'clock information was received that a body of citizens, numbering nearly three hundred, armed with shot-guns, tongs, broomsticks and various weapons, had appeared in front of the third precinct station.

About the same time General Longstreet ordered General Badger to advance on the citizens with his police, and disperse them at all hazards. He accordingly went to the Carondelet street armory and detailed one hundred men, and, with one twelve-pound Napoleon gun, marched down Chartres street, where the collision with the citizens occurred.

At twenty-five minutes past ten he received the following dispatch:

"Superintendent's Office and State House:

"I have arrived with my gun and detachment. I dispersed the mob with canister. All quiet.

"A. S. BADGER,
"Chief of Police."

THE MILITARY.

Of the three companies of United States infantry out last night, one took possession of the armory on Carondelet street, one quartered in the City Hall and the third returned to their quarters. The cavalry retired to the barracks at one A. M.

GEN. SHERMAN'S DISPATCH.

General Emory, at about nine o'clock last night, received the following dispatch:

"WASHINGTON, D. C., March 5, 1873.

"Colonel D. H. Emory, Commanding Department of the Gulf:

"The President directs you to prevent any violent interference with the State government of Louisiana. Acknowledge receipt.

"W. T. SHERMAN."

At one o'clock this morning General Badger, with about two hundred police and two twelve-pound Napoleon guns, started up to Jefferson city, and after a little skirmish captured the market-house, with six prisoners.

About ten shots were fired by the citizens and fifty by the police, in which Kendrick Chandler and Ernest Livaudais were shot and wounded, the former through the stomach fatally, and the latter severely in the arm.

The police arrived about a quarter to two o'clock, and, advancing on the station, ordered a surrender, which, as there were only about eighteen men in the place, was done. While the police were advancing, and before this demand was made, it was stated, the shooting took place.

The prisoners, consisting of two old men and four boys, were placed under guard, while the wounded were conveyed to a drug store opposite. They were here examined by Dr. Chaplain, and Kendrick Chandler's wound pronounced fatal. He said, on being questioned, that he was shot after he had surrendered, and when totally unarmed.

Earlier in the evening, it is said, there were about twenty-five or thirty men on duty, but the greater portion had left before the arrival of General Badger and the metropolitan police.

The cannon were placed in front of the market-house, facing the street, while the police were stationed in the building.

No attack, however, was apprehended from the citizens, and at half-past three o'clock all was quiet everywhere throughout the city.

At fifteen minutes past eleven o'clock, on Thursday, March 6, 1873, about one hundred metropolitan police, armed with Winchester rifles, took possession of the hall of the House of Representatives, the Senate chamber, the office of Governor McEnery, and all the State offices located at Odd Fellows' Hall.

The police immediately placed under arrest Representatives M. J. Foster and Octave Havson, and Senators Alf. Voorhies and A. Leonard, and J. C. Moncure, speaker of the House, marching them over to the first precinct station, where they were locked up in the drunkards' cells, the only statement on the books being by order of General Longstreet.

The gentlemen arrested, after remaining in confinement for some little time, were all finally released on the order of Kellogg.

CORRESPONDENCE BETWEEN GOV. M'ENERY AND GEN. EMORY.

"EXECUTIVE OFFICE,
"New Orleans, March 6, 1873.

"Major General Emory, Commanding Department of the Gulf:

"*General*—I have the honor to submit to you the inquiry whether or not the action of the metropolitan police force of this city, in the seizure of the Odd Fellows' Hall this morning, and the armed prevention by said force of the assembly of the Legislature of this State in said hall, meets with your countenance and approval, and whether or not the United States forces under your command will support this armed occupation of that building.

"I have the honor, general, to remain your obedient servant,

"JOHN MCENERY,
"Governor of Louisiana."

"HEADQUARTERS DEPARTMENT OF GULF,
"New Orleans, La., March 6, 1873.

"Hon. John McEnery:

"*Sir*—I have the honor to acknowledge receipt of your communication of this date, in which you ask 'whether or not the action of the metropolitan police force of this city, in the seizure of the Odd Fellows' Hall this morning, and the armed prevention by said force of the assembly of the Legislature of this State in said hall, meets with your countenance and approval, and whether or not the United States forces under your command will support this armed occupation of that building.'

"In reply I have to state that the seizure of the said building by the metropolitan police was without my knowledge, and made without conference with me.

"In regard to any expression of opinion as to the act, having no authority in the premises, I must respectfully decline to make any reply.

"In answer to that part of your letter which asks whether my command 'will support this armed occupation of that building,' I have the honor to inclose to you a copy of a telegram received last night, from which you will see that it is made my duty 'to prevent any violent interference with the State government of Louisiana.'

"Previous instructions have directed me to recognize the government of the State of Louisiana to be that represented by the Hon. William P. Kellogg.

"If the act referred to by you in your letter is the act of Governor Kellogg, and of the government of the State of Louisiana represented by him, and any violence is used to interfere with this act, I shall most assuredly consider it my duty, under my instructions, to use the whole force of the United States at my disposal to prevent such 'violent interference.'

"I have the honor to be, sir, very respectfully, your obedient servant,

"W. H. EMORY,
"Col. Com'g, Brev. Maj. Gen."

## The Ninth Census.—Our Women.

It is commonly supposed that there are more females than males in a given population, and such is the case in most, if not all, the European countries; but it will doubtless please the spinster sort here to learn that in the United States we have more men than women. The men number 19,493,565 and the women 19,064,806, showing an excess of men of 428,759—a difference produced by the foreign immigration, which brings far more men than women to our shores. Of these men, 7,570,478 are between the ages of 18 and 45, or fit to bear arms, while 8,425,941 are 21 and upward, or entitled to vote. The natives fit to bear arms are over 5,697,085, the foreign 1,873,402; the natives 21 years of age and upward are 6,896,623, and the foreign 2,542,583. All our people are pretty well occupied in gainful labors, but not so numerously as they should be, while there is an enormous discrepancy between the occupied men and women, which it seems to us ought not to be. Of the 28,000,000 over 10 years of age, 12,000,000 only are reported at work, but more than 10,000,000 of these are men, and only 2,000,000 women. Clearly, there ought to be a larger provision for the industry of the women, who are able and willing to work, and need work, but who are crowded out of appropriate branches of industry by lazy and lubberly fellows who might be doing much better for themselves and their country in other places. There are some employments to which women are not at all adapted physically, such as those of the hunter, trapper, miner, sailor, mechanic and many others, which the men have rightly all to themselves; there are others, such as teaching, domestic service and boarding-house keeping, which they divide quite equally with men; but there are others again, like clerkships in offices and shops, and the lighter professional and mechanical occupations, in which they do not have a fair share. Of the 14,000 posts under government, for example, they get but 600; while of the 250,000 clerkships in stores, in telegraph, insurance and other offices they get less than a beggarly 7,000; though there are uses to which they are pre-eminently fitted. These tables, by the way, giving the special occupations of the sexes in detail, are among the most valuable in the volume.—*New York Post.*

PECULIAR PEOPLE.—People who like bagpipes. People who dislike oysters. People who have no poor relations. People who dye their hair. People who like getting up early in the morning. People who have more money than they know what to do with. People who give donations to street beggars and organ-grinders. People who take long walks before breakfast. People who light and leave off fires on fixed days. People who like paying income tax. People who give large parties in small rooms. People who have the ice broken to enable them to bathe in winter. People who keep all their old letters. People without prejudices, weaknesses, antipathies, hobbies, crotchets or favorite theories. People who have nothing the matter with their digestion, and can eat anything. People who take snuff. People who hold their tongues.

## Our Claim at Washington.

The readers of the *Advocate* are aware that a petition has been presented to both houses of Congress for indemnity for the use of the Southern Methodist Publishing House during the war, and damages to the house by the Federal army during their occupancy. The management of this claim has been committed by the Book Committee to Rev. Richard Abbey, who is familiar with all the facts connected with it, having had charge of the house at the time it was taken by the government.

Mr. Abbey entered upon his duties immediately after his appointment by the Book Committee, and from that time has given this subject his closest attention. A letter from our attorney, Judge Wilson, as well as letters from Bro. Abbey, and information from other sources, induce us to believe that Congress, at an early day, will adjust this claim with equity to our church, and with honor to the government. The following letter from Bro. Abbey will be read with interest.

A. H. REDFORD, Agent.

"WASHINGTON, D. C., Feb. 12, 1873.

"Rev. A. H. Redford, D. D., Agent, etc.:

"*Dear Brother*—The general business before Congress is so intensely absorbing, and the present session is so near its close, that I think I shall leave here in a few days. And before I do so, I suppose it may be expected of me to give you a kind of summing up of what has been done, and what has not been done, respecting the Publishing House claim against the United States.

"This is the third time I have been here since you first placed this business in my charge, in August last. I have not been out of the city since last November; and in that time, I may be permitted to say, your interests here have been carefully watched. Last September I employed the Hon. John Wilson, late third auditor of the Treasury, to act as our counsel—a good selection, I think. Under his direction the claim was presented to both houses of Congress on the first day of the present session, and referred to the appropriate committees. At the first I was told by a number of well-informed gentlemen that it was next to impossible to get a report and action at the present session, owing to the lateness of our appearance, and the very heavy accumulation of such business before the committees. Our hope of getting early attention, either in this Congress or the next, rests upon the peculiarity of the claim, it being a public charity, with no individual interests, but its real beneficiaries being semi-national, and numbering millions now living and millions unborn.

"Being unaccustomed to such matters, I was not long in learning that the business had more magnitude, and required more care and attention, than I had supposed; but on every hand I was well encouraged as to final results. The popular character of the claim commends it to favorable notice. Beside official and frequent intercourse with the two committees, I have had conversations with, I suppose, fifty leading prominent members of Congress, from all parts of the Union, and, almost without exception, they have been very gratifying and satisfactory. Some of the best friends I have met with are from the more distant North, East and West. And while I cannot say we have met no opposition at all, it is proper that I say I have heard of none that does not seem easily to remove on explanation. Though in one or two instances opposition has been expressed, yet I do not know of a member of Congress who is likely to oppose us finally. So far we have met no serious obstacle in either of the committee rooms. Of course neither house of Congress has, as yet, any knowledge of the claim beyond the mere fact of its existence.

"The claim, according to a fair construction of the laws of Congress, made not by ourselves, but to be estimated from the testimony, by the appropriate committee, is larger than many have supposed, while it possesses some peculiarities found perhaps in no other. Its final adjustment will require time, labor and expense, but I think we may look for a fair, reasonable settlement at no very distant day.

"Several bills and amendments are before Congress looking to an enlargement of the jurisdiction of the Court of Claims. Some of these may be acted upon the present session, which may give us access to that court, if it shall be deemed desirable.

"I will ask Judge Wilson to write you himself on the subject. Yours, very truly, R. ABBEY."

*Nashville Christian Advocate.*

ACCORDING to the census of 1870 the total number of schools in the United States was 141,629; the number of teachers, 221,402, of whom 93,329 were males and 127,713 females. The total number of pupils was 7,209,938—3,621,996 being male and 3,587,942 female. The total income of all the schools was $95,404,726, of which $3,663,785 came from endowments, $61,746,039 from taxation, and $29,992,902 from all other sources, including tuition. The total income reported is nearly three times that for 1860, and nearly six times that for 1850. It is considered quite impossible that there should have been any such increase; and the apparent augmentation is, without doubt, referable to a failure on the part of the former census officials to secure complete returns.

NO STEP well prayed over will bring ultimate regret.

## Rome and the Jesuits.

We recently made reference in our book notices to Dr. Dollinger's Lectures on the Reunion of the Churches, published by Dodd & Mead, in this city. It is a book whose statements dwell in one's mind. The article on "Conscience and the Vatican," in the last number of the *Mercersburg Review*, recalls one of the most striking features of the book, namely, the charges it makes against the Jesuits. They, who have watched Dr. Dollinger's course for some years back have been struck with the change in his attitude toward both Protestantism and the papacy. In this book it is very clearly marked, and it shows itself in the deep indignation which he feels toward this society which has captured the Pope.

When we take into account the position and eminent learning of Dr. Dollinger, his life-long connection with the Romish Church, his intimate acquaintance with history, and his evident candor, we cannot but feel that these lectures make up one of the heaviest indictments ever made against the Jesuits. And this view is emphasized by the consideration that the lecturer's desire is to make as little as possible of the differences between the various branches of the church. He is hopeful; he almost believes that union can be effected, but never with the Jesuits—"the old, well-proved and implacable enemies of ecclesiastical union, the men to whom any union, which is not an unconditional surrender, is an abomination." Nor is this charge the mere partisan rhetoric of one who declaims in a passion. He cites the cases which prove his point. He does not, of course, enter into a detailed account of all their evil influence; no book would hold that. But he refers to Poland, where all their work was "the work of force and intrigue, dictated by motives of policy and ambition," "conducted by the Jesuits with their brutal tyranny." It led "to the aggrandizement of Russia and the downfall of Poland." The pre-eminent principle of the Jesuits, that "authority must remain inviolate," "made the papacy hostile to all reform." Of their evil reputation he says:

"No blessing rests on their undertakings. They build with unwearied assiduity, but a storm comes and shatters the building, or a flood breaks in and washes it away, or the worm-eaten edifice falls to pieces in their hands. The oriental proverb about the Turks may be applied to them: 'Where the Turk sets his foot grass never grows.'"

Then follows a brief outline of their work in Paraguay, Japan, North America and Abyssinia, the Levant, the Greek Islands, Persia, the Crimea and Egypt, and he says:

"Above all has the Society of Jesus devoted its best services to its native home of Spain. Themselves children of the Spanish race, and inheritors of the Spanish character for sixty years, they displayed their Spanish feeling throughout Europe; they labored for the spread and consolidation of the universal monarchy of Spain. The result was the bankruptcy and depopulation of that once powerful kingdom, and its loss of one possession after another, so that by the end of the seventeenth century, to cite the language of a Spanish writer, it had become an inanimate corpse, the skeleton of a giant. Well might a Spanish diplomatist in Rome say, at the time of the suppression of the order: 'The Jesuits are the wormwood that gnaws on our bowels.'

"They it was who brought on the German nation the Thirty Years' War and its results, and to them Catholic Germany owes the decline of its schools and its consequent backwardness in cultivation, and its long intellectual sterility."

They destroyed the German empire (and it seems but just retribution that on its re-establishment they should be rendered powerless.) They have made Austria what it has been, destroyed Bohemia, secured English hatred toward Catholics, ruined the Swedish and Portuguese kings, brought on the French revolution; and so, wherever they have been permitted to work, they have wrought damage. And what is, on some accounts, still more noteworthy, Dr. Dollinger condemns many of the Popes themselves, in the same round terms, and with the same show of historical evidence—condemns them for blindness, obstinacy, foolishness and crime. And yet, what is this development of character but the logical outcome of the spirit which has dwelt in the Romish hierarchy for these hundreds of years. The spirit which puts the church first must reach this result if it be carried out. There is in this history evidence of the truth of at least part of Coleridge's aphorism: "He who begins by loving Christianity better than truth will proceed by loving his own sect or church better than Christianity, and end in loving himself better than all." And it is evident, even from these lectures, that now Romanism is Jesuitism; and the fearful effect of Jesuit control upon the church on which it has fastened reminds us of that dreadful scene in the twenty-fifth canto of the *Inferno*, where Donati, transformed into a hideous monster, seizes on Brunelleschi:

"This horrible reptile
Upon the other's limbs entwined his own.
Then they stuck close, as if of heated wax
They had been made, and intermixed their color,
Nor one nor other seemed now what it was."

So this hideous creation of a fanatic's brain has fastened on that which claimed to be the body of Christ, and now he who sees Rome sees Jesuitism; he who sees the Jesuits sees Romo.—*Christian Intelligencer.*

## Shampooing the Roumi.

Let no tourist, experienced only in the effeminate imitations of the hummam, or Moorish bath, to be found in New York or London, expect similar considerate treatment in Algeria. He will be more likely to receive the attention of the M'zabite bather after the fashion narrated in the following paragraph, which is a quotation from an English journalist in the land of the Kabyles:

"We were told to sit down upon a marble seat in the middle of the hall, which we had no sooner done than we became sensible of a great increase of heat; after this each of us was taken into a closet of milder temperature, where, after placing a white cloth on the floor and taking off our napkins, they laid us down, leaving us to the further operations of two naked, robust negroes. These men, newly brought from the interior of Africa, were ignorant of Arabic; so I could not tell them in what way I wished to be treated, and they handled me as roughly as if I had been a Moor inured to hardship. Kneeling with one knee upon the ground, each took me by a leg and began rubbing the soles of my feet with a pumice stone. After this operation on my feet, they put their hands into a small bag and rubbed me all over with it as hard as they could. The distortions of my countenance must have told them what I endured, but they rubbed on, smiling at each other, and sometimes giving me an encouraging look, indicating by their gestures the good it would do me. While they were thus currying me they almost drowned me by throwing warm water upon me with large silver vessels, which were in the bath under a cock fastened in the wall. When this was over they raised me up, putting my head under the cock, by which means the water flowed all over my body; and, as if this was not sufficient, my attendants continued plying their vessels. Then, having dried me with very fine napkins, they each of them very respectfully kissed my hand. I considered this as a sign that my torment was over, and was going to dress myself, when one of the negroes, grimly smiling, stopped me till the other returned with a kind of earth, which they began to rub all over my body without consulting my inclination. I was as much surprised to see it take off all the hair as I was pained in the operation; for this earth is so quick in its effect that it burns the skin if left upon the body. This being finished, I went through a second ablution, after which one of them seized me behind by the shoulders, and, setting his two knees against the lower part of my back, made my bones crack, so that for a time I thought they were entirely dislocated. Nor was this all, for after whirling me about like a top to the right and left, he delivered me to his comrade, who used me in the same manner; and then, to my no small satisfaction, opened the closet-door."

This is the true Moorish bath. Meantime the M'zabite or negro, as he dislocates your legs, cracks your spinal column or dances over you on his knees, drones forth a kind of native psalmody, which, melting into the steamy atmosphere of the place, seems to be the litany of happiness and of the pure in heart. Clean in body and soul as you never were before, skinned, depilated, dissected, you emerge for a new life of ideal perfection, feeling as if you were suddenly relieved of your body.—*The Roumi in Kabylia, in Lippincott's Magazine.*

THE INTELLECTUAL ASPECT OF MARRIAGE.—Mr. Philip Gilbert Hamerton writes of marriage in its intellectual aspect, for *Scribner's Monthly*. He contends that only two courses are open for an intellectual man. He says he should marry either some simple, dutiful woman who will "see to the household matters, and love him in a trustful spirit, without jealousy of his occupations; or else, on the other hand, he ought to marry some highly intelligent lady, able to carry her education far beyond school experiences, and willing to become his companion in the arduous paths of intellectual labor." A distinguished artist once told Mr. Hamerton he preferred marrying an entirely ignorant and simple person, who would not be likely to interfere with him in any way. Literary men, however, according to the writer, require some equality of companionship; but the want of thoroughness and reality in the education of women is not especially favorable to this. Mr. Hamerton thinks the history of many marriages which have failed to realize intellectual companionship is comprised in a sentence which was actually uttered by one of the most accomplished of his friends: "She knew nothing when I married her; I tried to teach her something—it made her angry—and I gave it up." The worst that can be said of this is that it is painfully true. But there is another side of the picture. Who shall a cultivated, intellectual, literary woman marry? And when such an one "comes to herself" after marriage, and finds herself linked to a stupid whose tastes are low, and whose manners and morals need considerable emendations, what is she to do about it? And moreover, if literary people do happen to marry those of their own class, must they quarrel simply because there are a number of noted precedents for that painful practice?—*Golden Age.*

MRS. DR. BARTLETT, of Kingston, New Hampshire, raised nine thousand pounds of popcorn upon two acres, worth four cents a pound, or $360

# The Christian Advocate.

THURSDAY, MARCH 13, 1873.


FOR THE NEW YEAR.

Another year! another year!
Has borne its record to the skies
Another year! another year
Untried, unproved, before us lies
We hail with smiles its dawn so fair
How shall we meet its final day

Another year! another year!
Its squandered hours will meet us there
Oh! many a heart must quail with fear,
O'er memory's blotted page to gaze
No record from that leaf will fade
Not one vestige may be made.

Another year! another year!
How many a grief has marked its flight!
Some whom we love, no more are here—
Translated to the realms of light.
Ah! now can bless the coming year
Like those no more to greet us here.

Another year! another year!
Oh! many a blessing, too, was given
Our lives to deck, our hearts to cheer,
And antedate the joys of heaven.
But they, too, slumber with the past,
Where joys and griefs must sink at last.

Another year! another year!
Grant we no linger on the past,
Nor let us shrink, with faithless fear,
From the dark shade the future casts.
The past, the future—what are they
To those whose lives may end to-day?

Another year! another year!
Perchance the last of life below;
Who ere he close Death's call may hear,
None but the Lord of life can know.
Oh! to be found, whene'er that day
May come, prepared to pass away.

Another year! another year!
Helpless earth's thorny paths to tread;
So may each moment bring us near
To thee, ere yet our lives are fled.
Savior! we yield ourselves to thee,—
For time and for eternity.

*The Christian Cross.*

## Foreign and Home Missions.

MR. EDITOR: I would not disparage the attempt or depreciate the results of foreign missions. They are both good; and the men who can sacrifice their American citizenship and their social relations by throwing themselves upon the mercy of the feelingless, shrewd, calculating Chinese, or the swift, impulsive Japanese, or the thick-headed, savage Hottentot, deserve the highest praise from man and noble recompense from God. The church, as it does but imperfectly, should sustain them with all the necessities for comfort, by which their many other deprivations, if possible, might be counterbalanced.

The results of foreign missions have been many and important. The merchant or trader may attribute to himself the opening of Eastern ports to the influx of Western trade and thought, but the true history of these changes, as it has been developed for the last two or three centuries, finds its beginning in the introduction and preaching of the Christian creed in the East. Undoubtedly this is the case. The Japanese embassy, having come hither for the express purpose of studying the local enterprises, inventions, and in particular the school systems of America, I attribute to the same cause. I am not sectarian enough to give Methodist, Presbyterian or any Protestant mission the sole honor of effecting this remarkable event, but I had as lief include the workings of those pioneering fathers of the Catholic Church whose lives were first offered as fit sacrifices for every advance into the solid phalanx of infidelity and barbaric persecution. Blood has marked every step, and those priests were the first who suffered. Now the scene is changed. The law secures the safety of missions, and they are free to proclaim Christ's religion throughout the domains of the Eastern countries. Wonderful as most events of religious history in the East, is the fact that universities for the education of the children of missionaries and the proselytes to the Christian faith are being now built. Large sums are contributed, and societies formed, the operations of which will be remarkable. Desirable localities have been found in the Himalaya regions, and some have been purchased for the purpose of school-building, and others are in prospectu. Now, while attention is turned to foreign missions, the tendency seems to be to overlook home missions. We say we are doing very well at home. We have preaching every Sunday, prayer meeting during the week, and what more could we desire? Then our large Christian hearts turn to the pagan, and we say: Send missionaries there.

Some portions of the South are more highly favored than others. Now, while New Orleans can boast of its weekly services, there are hundreds of churches in the country which are visited by ministers but once a month. The people in these localities, deprived of preaching, are not only behind in social life, but in spiritual life. They need spiritual food, that their social life may be elevated.

I have just come from a section of country away out in the cold, mountainous districts of Tennessee—wild, rugged, sublime mountains, whose awful heights lose themselves in the heavens, and whose grim visage speaks of power and heaving. The people partake of the nature of the country—rough but kind, ignorant and simple, irreligious and superstitious. Here they are for hundreds of miles covering the valleys and laboring on the rocky roadsides of these mountains. A few shoats, a few old log-mud cabins used for churches; preaching once in four or six weeks; the ministry, as a general thing, as ignorant as the people. You find a dozen men unable to read intelligently where one is more fortunate. Hundreds can neither read nor write their names. They say: "What's the use to go to church? We can't learn anything from that old fellow. He don't know any more than we do." And in this way generation after generation come and go, knowing nothing save a few practical lessons of common life, early learned, but absolutely destitute of that knowledge calculated to develop and elevate their intellectual and spiritual man. This is the place for missionaries. This is the place for the church to send its missionary fund, to build churches and Sabbath schools and day schools for the education of the present and growing generations. It is well enough to go to China, but if by going to China we neglect parts of our own country, and leave them really in a worse condition than China, we are acting at least unwisely.

We need not go to China to contend with the intellect and genius of that people. They are here in our midst. They fill our Western ports. They erect their own pagodas, and continue the superstitious customs of burying their dead in their own country. Let missionaries who design going to the East take a trip to California, and give the infidels in that State and in the other Western States the battle that these barbarians are trying to wage on civilization. They want deeds, not words. They point to sections of our country and derisively ask: "How does your Christianity tolerate such ignorance, such deplorable backwardness among your own color, in your own nation?" And it is an argument against us.

Listen to what a learned divine, writing to the *Advance*, says:

"We in California need not go to the distant lands nor to historical ages to witness the approaches of Christianity against a huge heathenism and the beginnings of its overthrow. The dark, compact, massive, hoary paganism of China juts over, like a bold promontory, upon the sunny land of California. We see the cues, ceremonies, processions, priests, joss-houses, hear the snappings, sputterings, drummings and pipings. The superstitions of three thousand years and three hundred million of people, and the pride of the Chinese empire are back of the promontory. And here is Christianity advancing to meet it, and beginning to penetrate it in the person of a few representatives, in themselves feeble and no match for such an undertaking, but with a divine commission and helped by divine energy, bringing the improved methods and facilities of the nineteenth century. It is the beginning of a great conflict at our doors between two civilizations, two kingdoms, two destinies. Two systems are struggling for the Chinese empire, before our faces, each desirous of having the handling of its fortunes and its souls. The conflict is not yet carried on on a large scale, but the moral principles involved are none the less grand on that account."

The conflict is not, or rather will not be, as man against man, but one Christian against thousands of heathen—a few thousand against three hundred million. The church must do what civil power cannot or will not do. The great and glorious work of teaching and elevating the thousands that populate the mountain fastnesses and extensive, wide-sweeping prairies, shrouded in ignorance and superstition, devolves upon the church, and these are the missionary fields. It is only by preparing our own armies that we can expect to be victors. If we are idle we forfeit the assistance of God. The church should be alive to these issues.

S. H. W.

## Church Finances.

MR. EDITOR: The question of church finances is an old one, and so trite that, were its discussion not indispensable to the welfare of the church, we should be inexcusable for mentioning it in your columns. To place the church on a self-supporting basis financially has been the object of thousands of her most thoughtful and devout sons for many years past.

It was highly interesting to witness the discussion of questions pertaining to this subject in a recent District Conference. Brethren in the ministry held that the gospel was not supported because the people had never been properly instructed on the subject. It was held that the people had never been properly taught from the pulpit the duty of paying the preacher for his services, and of holding their entire property subject to the demands of Heaven upon it.

On the other hand, it was stated by a steward of wisdom, experience and success that whenever a preacher had gone forward in the faithful discharge of his duty, saying nothing about money, he had found no difficulty in collecting money for that preacher's salary; but if a preacher said much about money, the outside world and many in the church would set him down as preaching for nothing but money. For such a preacher's salary it was very difficult to collect anything.

Now, sir, it appears that both these positions are right, though they seem contradictory. The people must be taught to support the gospel; they must be taught this duty from the word of God; yet a preacher should never urge a congregation to the payment of money of which he is to be the recipient. It may be stated as an axiom that no minister of the gospel can directly urge a congregation to the payment of his own salary without being suspected by many persons of such mercenary motives as are inconsistent, in their estimation, with a sincere desire for the salvation of souls.

The preacher who enforces the duty of giving or paying money should never be the recipient of that money. What, then, is to be done? The people need to be taught the duty of supporting the ministry, yet the ministry must not undertake to teach them that duty.

According to the economy of our church the duty of collecting money for the support of the gospel is assigned to officers called stewards. They may not only collect money publicly or privately, but it is made their duty, in case of deficiency of funds, to "write circular letters to the societies to be more liberal." But may they not go further? Would there be any impropriety in a steward, who is supposed to be a man of "solid piety," making a public appeal to a congregation to pay their church-dues, and enforcing that appeal by all the arguments which the Scriptures supply? Why should not stewards preach the gospel of finance?

The progressive development of the kingdom of God among men unquestionably tends to a realization of Moses' prayer, when Joshua besought him to forbid Eldad and Medad, who were prophesying outside the tabernacle: "Would God that all the Lord's people were prophets." The preacher may first instruct the stewards, as Paul did Timothy, if he choose; but let the stewards preach the financial doctrines of the church. Paul never asked for his own salary, though he laid down the law plainly and powerfully in behalf of other ministers. Benevolence, the blessedness of [illegible] consecration of property to God, may be preached; but "pay me that thou owest" comes in bad taste from the pulpit.

H.

## Thy Faith Hath Made Thee Whole.

(LUKE VII, 48.)

MR. EDITOR: In reading the Scriptures I find several like texts, with the same meaning, if not the same words. This has set me to thinking, and the result of those thoughts is that they mean just what they say, viz.: that faith is salvation; and not merely a means to or condition of—only in an elementary sense—but the thing itself. For he never, on such occasions of healing, says, The Father has saved thee, or I have saved thee, or the Holy Spirit has saved thee, but "thy faith."

Now, if this be salvation, it is not very material to a man whether his creed is strictly orthodox or his succession apostolical, or his rites ritual, ceremonies and sacraments of the most approved style and taste or not; but the great question is: Do they save him? In this connection the apostolical exhortation, "Examine yourselves and see if ye be in the faith," is very pertinent; and if you are, all the rest is well.* You will not be much troubled when the enemy shall thrust into your soul a passing doubt of the truth of Christianity or of the authenticity of the Bible. The saved man is not much concerned on these questions. Salvation is his great aim; and, being conscious of it, he is not concerned about how it came. He has taken the Bible as his guide in seeking it, and feels that he has it. He cares not whether the Bible be a fable or the word of Deity. It all may be theoretically doubtful, if you please, but practically it is true to him, and is all he wants. He knows that he is good, holy and happy—that he is now saved; salvation being deliverance from present evil, and the fear of possible evil in the future.

It is true that the best of God's people sometimes suffer much in the flesh—disease, poverty, persecutions, bereavements, scandal and death; but will not this faith (or salvation, which I call the same) turn all these apparent evils into the choicest blessings when they are seen coming from a loving Father's hand?

It is said in the Bible that "God so loved the world that he gave his only begotten Son to die for the world," etc.; that "like as a father pitieth his children, so the Lord pitieth them that fear him;" that Jesus Christ, for the day that was set before him, endured the cross, despised the shame, etc., and that this Being is omnipotent, all-wise, just, holy, pure and good, and withal loves me even unto the death, and hath demonstrated this love beyond all possible doubt. Can any man believe this and not instantly be saved? Faith, then, is present salvation, and will be eternal if retained. Such a privilege would turn hell into a waste, howling wilderness if the inhabitants were only granted the liberty of repentance and faith!

But if faith is salvation, should we not know something about it very soon? If a man is not saved now, when will he be? If this faith that works by love and purifies the heart—and there is no other purifier—does not work now, when will it? In death, alas! Is death our savior? God help us to believe.

J. W. JORDAN.

GREENVILLE, ALA., Feb. 7, 1873.

## Malays at Singapore.

BY REV. J. M. W. FARNHAM.

The population of this place is about ninety thousand, nearly half being Malays, who are said to have taken possession of the island in the thirteenth century. The aborigines are now scattered over the peninsula and adjacent islands, much reminding one of the condition of the American Indians. There may be seven or eight thousand of them. They give very singular accounts of their origin. The following is likely to interest the disciples of Darwin:

"Among one tribe it is stated with all gravity that they are descended from two white apes, who, having reared their young ones, sent them into the plains, where the greater number perfected so well that they became men; those who did not become men returned once more to the mountains, and still continue apes."

These last words do not so much favor the development theory, though there may still be hope for them.

Another account is that God, having called into existence a being of great strength and beauty, named him Batin. God, desirous that a form so fair should be perpetuated, gave Batin a companion, and sent them forth to dwell in the earth. Charmed with its beauties, they took up their abode in the Island of Singapore, increasing and multiplying with a rapidity and to a degree now unknown. From these two they say all the tribes have descended.

Another tribe give the following account: "The ground," say they, "is not solid. It is merely the skin of the earth. In ancient times God broke up this crust so that the earth was overwhelmed with water, and destroyed. After this God caused the mountains to rise, and sent forth to float upon the water a vessel closed up tightly, containing a man and a woman that he had made. The vessel having floated to dry land, the man and woman nibbled a hole and came forth. At first, however, everything was obscure. There was neither morning nor evening, because the sun had not yet been made. By and by the woman became pregnant, not, however, in her womb, but in the calves of her legs. From the right leg she brought forth a male child, and from the left leg a female. Hence it is that the issue of the same womb cannot intermarry. All mankind are the descendants of the children of this first pair."

A somewhat similar account is given by another tribe: "They say their fathers originally came from heaven in a large and magnificent ship built by God, and set floating on the waters of the earth. The ship, sailing round and round the earth, at last grounded upon one of the mountains of the peninsula, where they declare it may still be seen. Their fathers disembarked and took up their abode upon the mountains, plains and coasts, but all under one chief."

The marriage ceremony is simple, and "the new-made acquaintance of the morning is often a bride of the evening. It is more a matter of arrangement with the parents than courtship with the daughter; the form generally observed reminds one of the old tale of Hippomenes and Atlanta. If the tribe is on the bank of a lake or stream, the damsel is given a double-bladed paddle, and allowed a start of some distance; her lover, similarly equipped, starts off in chase. If he succeeds in overtaking her, she becomes his wife; if not, the match is broken off." The arrangements having been so far completed, it is seldom that objections are made at the last moment, and the chase is a short and successful one. Though the maiden's arm may be strong, her heart is warm, and she soon becomes a willing captive. If there is no body of water at hand, a circle is formed and the maiden, stripped of all but a waist-band, is given a fair start. If she runs round three times before her lover overtakes her, she remains a virgin. But it is said that, however far they start in advance, or however fleet of foot, "but few outstrip their lovers."—*Morning Star.*

## Mary Magdalene.

As an illustration of the way in which legend and tradition may falsify history, pervert the sacred Scriptures and impose a baseless belief upon the world, the common notion respecting the character of Mary Magdalene may be fitly cited: It has been accepted as a settled and indubitable matter of faith that she was a fallen woman, and as such delivered from her besetting sin by the pitiful and merciful Savior.

And yet there is not really a single hint, intimation or suggestion of the kind in the New Testament respecting her. She appears first in Luke's gospel in the company of honorable women, who ministered unto Christ of their substance. It appears that she had been an unhappy victim of demoniacal possession. The "seven devils" from whose evil power she was freed were enough surely to deprive her of the texture and substance, the essence and the joy of a true life. But the number seven, as is well known, was used idiomatically among the Jews to denote perfection or completeness; and its occurrence in the narrative concerning the case of Mary Magdalene means no more than that she was wholly seized and possessed of the evil spirits.

We have no intention of discussing here the nature of demoniacal possession. Its symptoms and manifestations are fully described by the New Testament writers. It produced convulsions of body in some instances, in others a wild frenzy, and in still others settled melancholy, occasionally verging toward idiocy. There is a vast scope still left for inquiry concerning the relations of the human mind to invisible spirits. Seeing, as we do, what the diablery of modern spiritualism can accomplish in the way of "possessing" once rational and fairly-balanced minds, there can hardly be wisdom in doubting the accuracy of the literal record of demoniacal possessions contained in the New Testament.

Subjection, however, to the demons is not to be identified or confounded with sins of impurity, nor with overt crime of any sort. It was a horrible distemper of a subtle order, and in itself a burden and a curse.

It appears that Pope Gregory the Great was the first to give distinct and authoritative shape to the falsehood since current respecting Mary Magdalene. The Eastern Church was never drawn into the error. And in the Latin Church some of the chief of the fathers distinctly rejected it. But the name and fame of Gregory were strong enough to give it place among the vain traditions and delusive legends which have come down through the ages, to live among the many glosses and perversions of Scripture which had their conjectural beginnings in the fancy or in the vanity of some careless expositor.

Once under way, the story floated on. It was caught up by poetry and art, and introduced into the canon of a sentimental religionism, where it remains to this day. And yet every painting of the Magdalene is but a pictured lie. And every asylum for fallen women bearing her name is a slander upon the sanctity and purity of her scriptural fame.—*Rev. H. S. Porter, D. D.*

A REMARKABLE LETTER has come to light, signed by Mr. Mori, Japanese embassador to this country, which, if authentic, suggests greater hopes for that empire than its most sanguine friends in Christendom have dared to entertain. From its contents it appears that Japanese scholars and officials propose to recommend the adoption of a new language for Japan, more copious, practical and simple than their own, which proves a hinderance to their advance in civilization. The first choice for a new language is the English in a simplified form; and Mr. Mori has asked a distinguished linguist among us whether such simplification is feasible. At first glance this project looks visionary; but nothing seems to be improbable with that waking and ingenious nation. But the point of it is that the *English* tongue is their choice—the language with which Christianity, liberty and toleration are identified. If Japan, in future generations, shall become an English-speaking power, she can hardly fail also of becoming as greatly transformed in her religious faith and practices.

A MINISTER having remarked that "there would be a nave in the new edifice the society was erecting," an old lady said "she knew the person to whom he referred."

## OBITUARIES.

DIED, on the morning of the second of March, THEODORE, infant son of Rachel and Theodore [illegible], New Orleans.

SISTER LUCY MARIA IRWIN, youngest daughter of J. H. Foster, was born in Yazoo county, Mississippi, April 21, 1816. At an early period of her life—before she was three months old—her father had her dedicated to God in baptism by Rev. H. Williamson. At the age of ten years she openly acknowledged her obligations to God by a public profession of religion, and henceforward until her death she led a life consistent with the high profession she had made in her youth. June 29, A. D. 1865, she was happily united in marriage to Mr. H. F. Irwin, the playmate of her youth, with whom she lived very happily, discharging faithfully the duties of wife and mother. September 18, 1872, in the twenty-seventh year of her age, and the seventh of her marriage, she closed her useful life, after a severe illness of a few hours, leaving her devoted husband to feel and mourn his irreparable loss. Her death was triumphant. Though the summons came unexpectedly, and the messenger speedily executed his commission, yet she was neither unprepared nor taken by surprise. Fully conscious of her condition, and under the conviction that in a few hours the struggle would be over, with composure and deliberation she prepared to encounter "the last enemy." Commending her babes and loving husband to her Heavenly Father, and requesting her weeping companion to meet her in the better land, she calmly bade them all farewell, and with the accents of prayer trembling on her lips she closed her eyes on earth, to open them again on brighter scenes in heaven.

A. W. CAMPBELL, P. C.

SATARTIA, February 1, 1873.

ELLA CURB died December 13, 1872, of diphtheria, aged two years, four months and twenty days; VIOLA CURB died December 27, 1872, of the same disease, aged four years, seven months and twenty-six days; LENA CURB died January 2, 1873, of the same disease, aged six years, three months and twenty-four days, all daughters of Mr. A. M. and Mrs. Fannie J. Curb, of Perry county, Alabama.

Thus in the short space of three weeks three lovely little sisters passed from the habitation of man to the paradise of God; and though they were tender in years, yet, being blessed with Christian parents, they had learned there was a hell to shun and a heaven to obtain, and were careful to close each day by committing themselves to their Creator. Disease first seized upon little Ella, but her disposition was so quiet and unassuming that she patiently bore her affliction, and without a struggle breathed her last. Viola was next taken, and, though her suffering was extreme, she calmly submitted to her fate, and seemed happy in anticipation of meeting Ella on the shores of eternal bliss. Lena, though quite young, was a member of the Sabbath school, and always took great delight in its exercises. The night before she was taken sick she sang, "I have a sister in the promised land," and expressed a desire to go there. It is sad indeed to surrender one child to the icy arms of death, but more so when called upon to give up three in so short a time; yet our loss is their eternal gain. We knew that he who said, "Suffer little children to come unto me," doeth all things well. And now that they are gone, may they be a three-fold cord of love to draw their parents and friends to heaven.

B. F. CANON,

MY TWO angel boys, WILBUR F. and EDGAR J. SCOTT, the Lord has taken suddenly to himself. Wilbur died on the eleventh instant, after an illness of thirty-four hours, and Edgar on the fifteenth instant; he was sick not quite twenty-four hours. The disease is said to have been meningitis, perhaps both brain and spine involved. There was a difference of but fifteen months and twenty-two days in their ages. Wilbur was born September 16, 1855, and Edgar January 7, 1857. The circumstances that make up part of their history are perhaps worthy of notice. Both of them were born into the world near the same hour of the day and passed out near the same hour. Both were named and baptized on the same day, and both laid in the same grave. I suppose there never were two boys who had more congenial spirits toward each other. Whatever difference of opinion took place at any time, it was always settled in a kind and brotherly way. All the little property that they owned was a copartnership. Once upon a time each of them owned a pony. Edgar's died. Wilbur, seeing his brother in trouble, said: "Come, Babe, you can have half of mine." The outside world is disposed to say that preachers' sons are as bad or worse than other men's sons; but I thank God that this is not my experience, neither is it my observation in reference to other ministers' sons. I can say more for my sons than I can for many others of worldly parents. If they ever disobeyed their parents, told a falsehood, swore an oath or drank a drop of ardent spirits it never came to their knowledge.

They loved the school-room and the Sabbath school. I heard them repeat their last verses and remember them well. Wilbur's: "Let not your heart be troubled. Ye believe in God; believe also in me." Edgar's: "Thanks be unto God for his unspeakable gift." They loved the church and all its institutions. Both of them said they expected to be ministers of the gospel. But God, in his wisdom and goodness, has taken them to himself, perhaps to give them employment among the angels. Who knows but that God will permit them to be ministering spirits for the family circle that they left, as they were the first of the number taken up into angelic regions, and to cheer them along life's weary way, counteracting the evil impressions by bearing themselves close along by our sides, and when we, one by one, drop off the mortal coil, assist other angels in conducting our spirits up to God! They are my boys to love as ever, and more, for they are where my greatest in[illegible] I loved them), [illegible] darling boys of earthly prospects, hearts and minds being educated for usefulness; but the Master has called, and his behests must be obeyed. I "submit to God," and resign my boys into his hands, though it be like breaking my body in two and tearing my soul asunder. I know that God is good and wise, and will do right. Good-by, my angel boys; but thank God, not forever: "For if we believe that Jesus died and rose again, them also which sleep in Jesus will God bring with him."

S. S. SCOTT.

MINDEN, LA., February 19, 1873.

MRS. ELIZA BATTLE, for more than thirty years a member of the Franklin Street Methodist Episcopal Church South, departed this life, at her residence in this city, December 7, 1872, in the happy assurance of admission into mansions prepared by her Savior for those who love him.

She was converted under the ministry of Dr. Jefferson Hamilton, and from the day of her union with the church to that of her death she was ever faithful to the Lord and his people. Having an earnest nature, a clear intellect and firm will, her attachments were ardent, her convictions profound, and her conduct settled and uniform. She loved her family and friends and church with a devotion that nothing could break off, and a constancy that never wearied. Blessed by Providence with great riches, and a large circle of friendship and acquaintance, she was necessarily much occupied with society. But amid all the splendor of her social life she always endeavored to pursue the walk and preserve the spirit of an humble disciple of Jesus. The hospitalities of her home were dispensed at once with the easy elegance of taste and wealth, and the candor and simplicity of a gentle Christian heart.

Her wealth she held as a trustee of the Lord, and distributed it according to the dictates of an enlightened conscience. Her husband, for he spoke, doubtless, and at her suggestion, left at his death to Franklin Street church an endowment of [illegible], and afterward, of her own will, she made a still larger donation to the educational interests of our church; indeed in Mrs. Battle the church had a patroness and a servant, the poor had a friend, the distressed a comforter; for, in addition to the munificent public benefactions, her life was marked by many private charities—unostentatious actions, which "let not the right hand know what the left hand doeth."

As long as she had strength her place in the house of God, at the table of communion, the class meeting, the prayer meeting, was occupied; and after she became too feeble to go her heart longed to be there. The last sickness of this good woman was painful and protracted, but her faith in Jesus remained unshaken. All was done to protract her precious life that love and skill could do; but God had said, "It is enough;" came up higher," and her spirit quitted its earthly tenement and went up to the world of glory. At a meeting of the church officers the following resolutions offered by Bro. C. W. Butt, were unanimously adopted:

WHEREAS, God, in his all-wise providence, has seen fit to call from our midst our beloved sister, Eliza Battle; and we feel it to be a mournful pleasure to give expression to the high estimate in which she was held by the church of her communion therefore, be it

*Resolved*, That in the death of Sister Battle the Franklin Street Methodist Episcopal Church South has lost one of its most valued and valuable members, prominent alike for her generous sympathy with the poor, her enlarged Christian liberality to all the benevolent enterprises of the church, her unostentatious piety before God, and her punctual and constant attention to duty.

*Resolved*, That in our hearts we will cherish the memory of her name as a sweet odor, and treasure her pious example as one "blessed among women," having the "ornament of a meek and quiet spirit," and worthy of all emulation.

*Resolved*, That these resolutions be spread upon the minutes, a copy forwarded to her afflicted friends, and published in the NEW ORLEANS CHRISTIAN ADVOCATE.

J. W. RUSH.

MOBILE, 1873.

VALUE OF SWEEPINGS.—It is stated that one of our jewelry manufactories (Ailing Bros. & Co.) recently put down new flooring in their workshops, and that the gold obtained in burning the old flooring not only paid for the new one, but for putting two coats of paint on the entire factory. In another (Carter, Howkins & Dodd) the hands all work on a sort of bracket standing out from the bench in front of them, so that the filings of gold may fall on a tin plate below, and be returned to the melting room. The greatest care is exercised to prevent waste. The floors, benches and seats are carefully swept every evening, and the sweepings put away to have the gold removed from them by chemical process. Every now and then aprons, benches, stools and even the flooring are burnt up to get the gold out of them. Even brushes, clothes, cotton, wool and rags are burned. The average quantity of gold saved annually in this way in this factory is about $50,000 worth. All the water in which the five hundred employes wash their hands is carefully filtered four times, and the amount of gold recovered from it averages about $15,000 a year. A barrel of sweepings will fetch $1.50 a pound; and even after they have, as they think, extracted all the gold from them, they sell the refuse to the smelters at nine cents, and even as high as eleven cents a pound.—*Newark Advertiser.*

THOSE who sink under persecution, or are impatient in a sad accident, put out the fires which the Spirit of the Lord hath kindled, and lose those glories which stand behind the cloud.—*Jeremy Taylor.*

The Christian Advocate.

THURSDAY, MARCH 13, 1873.

## LOVE—HUMAN AND DIVINE.

BY MARY B. DODGE.

O sea, deep sea, heart-pulsing sea,
All-conquering ruler! life is brave,
To bend to thee, as wave to wave.
Though thou from wreck may'st hardly save,
(While every sense thou dar'st to lave
In a full tide of restless)
For joy or pain, or what may be,
Through shine and shadow, loyally,
Thy huge am I, O mastering sea!

O sea, blue sea, fair-smiling sea,
With feathered crests by sunshine smote!
In days gone by I launched my boat,
Gaily on soft warm waves to float
For aye and aye. Sad breakers wrote,
Upon the shore, how recklessly
A tossing billow scatters, free
Of fancied bounds, youth's hope in thee,
Then sliding, stormbrewed, changeful sea!

Yet boundless sea! unfathomed sea!
If on the sands thy shallows float,
Thy central depth knows no deceit,
Where once I sailed, I walk to meet
A Form, that stands with restful feet,
Crowning thy untamed mystery;
Light leads my footsteps tenderly—
Upheaving arms outstretch to me—
And thou art mine, eternal sea!

*Christian Union.*

## University Life in Scotland.

BY JOHN FRASER, LATE OF GLASGOW UNIVERSITY.

I propose to give a brief account of the inner life, regulations and character of Scottish universities, which may contain some useful suggestions and hints for the alumni and teachers of similar institutions in this country. Not that I would uphold the superiority of the former, or institute invidious comparison between the two, for with much good the great colleges both of Scotland and England contain also much evil. I may at the outset say a word or two about the differences, many and essential, which exist between the scholastic systems, say of Edinburg and Glasgow, and Oxford and Cambridge. The latter universities are essentially aristocratic. They appeal to the upper and wealthy classes, on whom almost alone they draw their support and nourishment, and offer no inducements to the poor, the able and the needy. To become a graduate of Oxford a man must be prepared to spend from $6,000 to $10,000. Consequently its doors are to intents and purposes closed on the lower classes. There are, of course, what we call bursaries, fellowships, scholarships and the like, through which it is possible for poverty to crawl into the sacred precincts of these hot-houses of England's nobility, but practically wealth and rank possess a monopoly of high-class education south of the Tweed. As a partial result of this, it follows that men do not go to Oxford for their mental improvement only, many, perhaps indeed the majority, as much for the social status which graduation confers as with the view of becoming proficient in philosophy, mathematics or law. I shall be within the mark when I say that out of every hundred lads who matriculate annually at Oxford or Cambridge, at least twenty go for cricket and boating, forty to make good acquaintances and lay the foundation of future success in society, while not a few go for no other reason than because everybody else goes, and it is considered the proper thing for a gentleman to do. In the English universities, again, the residence is mostly within doors—that is to say, they not only teach, but lodge and board their students, as is the case with so many of our own schools and colleges. Now in Scotland, except in St. Andrews, this is never the case. The students all reside outside the walls of the university; they are taught, not boarded. The colleges of Glasgow, Aberdeen and Edinburg are colleges pure and simple, not combinations of hotels and educational seminaries. But this, although as I shall show presently, by no means a small difference, is after all the least important circumstance that serves to make the two systems radically distinct and even opposite in their character, working and results. The grand feature of Scotch university education, as distinguished from that of England, is its cheapness. If Oxford and Cambridge are the aristocracies of knowledge, Glasgow and Edinburg are its republics. Graduation in the latter can be accomplished for little more than $300, and has been obtained for less. The consequence is that every respectable and intelligent father, who is not positively indigent, can send, and in most cases does send, at least one of his sons to college. There is hardly a respectable native cotter, farmer or tradesman, the father of a family, from Berwick to Caithness, from Tyreo to the Frith of Forth, who does not cherish the ambition to send a son to one or the other of his country's universities. "John may wag his head in the pulpit," is the common cry, and most frequently John *does* wag his head in that place. The learned professions, therefore, are driven not from the upper, but from the middle and humbler ranks of society. Scotch clergymen, Scotch doctors, Scotch professors, and, though less frequently, Scotch lawyers are mainly the three first almost exclusively taken from the ranks. Their nobility and the few who ape that order, send their sons to the blue-blooded seminaries across the Tweed, while the plebeian colleges draw their supplies from the workshop and the plow, the desk and the field. The broad result of all this is that in Scotland education is less exact, but more general than in England, and not only more genial, but wider, broader, deeper and more practical. You will not find in Glasgow or Edinburg the refined and polished specimens of scholarship which are annually turned out across the border, but you *will* find men who, if less able to write Ciceronian Latin or Horatian verse, are better up in philosophy, logic, general knowledge, history and their special professions than are their academic rivals of Oxford. The latter make capital commentators, first-rate pedagogues and successful philologists; the former are the stuff out of which your Hugh Millers and Walter Scotts, your Macleods and Publishes, your Sir William Thomsons and Charles Naplers, your great men of business and science are made. But if the Scotch system seems best adapted for fitting men for the practical business of every-day life, it certainly falls to form the exact and perfect scholarship which has been the glory of Oxford for centuries. Scotch clergymen are eloquent, industrious and energetic. They make good critics and write sermons which, if a trifle dry at times, are usually vigorous and sensible; but they seldom distinguish themselves in the upper walks of refined scholarship. If your desire to become versed in the best theological English literature of the last five hundred years, where will you turn? Not to Glasgow, but to Oxford, not to the lights and leaders of the great Presbyterian bodies of Scotland, but to the fathers of the Established Church of the sister country. So, too, for great scholars you must turn your back on the north and proceed southward, if you would have a Porson or a Jowett. But if in this respect the distinction is in favor of England, it should be borne in mind that it is the happiness of the many, and not of the few, which ought to be the aim of rulers and teachers. And if the northern seminaries give the world fewer scholars, they turn out more *men*. But there is another difference on which I have barely touched, namely, the non-residential character of the Scotch as compared with the English universities. Of student-life, rightly so called, there is almost none in the former. The pupils reside outside the building, and are scattered all over the city or district in which their university is situated. They meet, of course, in the class-room, and occasionally at political and literary meetings, or on the green at foot-ball and cricket, but there is little social intercourse between them. A lad will sit beside you in the same class-room every morning for six months, and "mister" and "sir" you to the last day of the session every time he addresses you. Campbell always talks of his classmate, even of his fellow-lodger, as Mr. M'Tavish, and M'Tavish is scrupulously careful to be equally polite to Mr. Campbell. In Oxford boat-racing and cricket, hunting and billiards, form a distinct branch of the curriculum. A lad will go to Oxford to become the captain of the University Eleven, as a man would go to Parliament with an eye to the premiership; and the former, if successful, would esteem himself a bigger man than her majesty's minister-in-chief. Of this muscularity there is little in Glasgow or Edinburg. A lifeless and languishing foot-ball club, an occasional half hour at cricket, these afford the only opportunities for this kind of sport which exist. As to billiards, the student who was known to be addicted to the cue would forever lose caste. There is only one vice in which a Scotch student can be proficient without losing his character—the drinking of whisky, and even that is rapidly dying out. Of boat-racing there is absolutely none. Nor are there any social clubs or club-houses. The men, in the first place, are too poor to afford them, and, in the second, they have never been accustomed to them, and they are averse to changes. Strange as it may seem, in a country so liberal, Scotch students are mostly conservative. For Lord Rector they prefer Mr. Inglis, a local lawyer, to Gladstone, Lord Derby to Lowe, and Disraeli to Ruskin and Tennyson. There are other and many details in which the English university system differs from the Scotch, but what I have said includes the main essential points. I shall now proceed at more detail to consider university life in Scotland, and give such estimates of the expenses of tuition and living as may enable my readers fully and quickly to realize the facts narrated. For this purpose I shall take the University of Glasgow, as being the one with whose history and character I am most familiar, merely premising that it is a fair representative of its kind. With the exception of that of St. Andrews, which was founded in 1410, Glasgow College is the oldest in Scotland, its history dating back to 1451, in which year Pope Nicholas the Fifth granted the charter of the university. The ordinary session lasts from early in November till late in April, after which begins a sort of supplementary session of three months for medical students. There is no entrance examination, and all that the intending alumnus requires to do is to sign his name in the registrar's book, and pay a matriculation fee of $5.50. This entitles him to enroll as member of any class to which he has mind. Suppose that he simply wishes to graduate, take his degree of M. A., he will probably join the junior class of Greek, Latin and mathematics, although any two of these is quite enough at a time. In order to join the class he has simply to call at the house of the professor, which in most cases forms part of the university building, present his matriculation ticket, and pay a fee of $17.25. He is then entitled to attend in the class-room, either one or two hours a day during the session, along with from one to two hundred other lads. If he joins the Junior Humanity he will have to be in his seat at eight o'clock A. M., and be ready to undergo an examination in the passage of Ramsay's Antiquities, and Cicero or Horace, which has been prescribed. Later on in the day he will attend in the same place with his note-book, to take notes of the lecture which his teacher will deliver on Juvenal or Persius. And so with the other classes which he has joined, and this he has to do for nearly six months, excluding a few holidays at Christmas, New Year and other times. If, as is usually the case, he is poor and from the country, he will lodge in a cheap part of the town, with a fellow-student, and his expenses for board, washing and lodging will not exceed $2.50 a week. To make up this sum he will teach privately at $1 a month for one hour a night, or work at his trade, if he has one, in the intervals between college hours, or teach in some evening school for a wretched pittance. I have known men who ultimately attained the highest honors who lived on from $1.50 to $2 a week, their diet being oatmeal porridge, herring and potato. One of these now occupies a distinguished position among the dons at Oxford, another is one of the best mathematicians of the day, while a third is a well-known dignitary of the Church of England. The classes requisite for the degree of M. A. are Latin, Greek, moral philosophy, logic, mathematics, natural philosophy and English literature. These may be taken in two years, if the student, on matriculating, has sufficient knowledge of Greek and Latin to enable him to dispense with the junior classes in these branches, and at once enter the seniors, but they usually occupy three years. The expenses therefor may be briefly stated:

LOWEST RATE—FOR THREE YEARS.

| | |
|---|---|
| Matriculation fee, $5.50 | $16 50 |
| Class fees | 121 50 |
| Board, etc | 60 00 |
| Miscellaneous expenses | 20 00 |
| Total | $218 00 |

ORDINARY RATES.

| | |
|---|---|
| Matriculation fee | $16 50 |
| Class fees | 121 50 |
| Board, etc | 102 00 |
| Miscellaneous expenses | 25 00 |
| Total | $265 00 |

That is, from $200 to $300 for three years' study and the degree of master of arts.—*Christian Union.*

## The True Truth vs. Official Truth.

BY FATHER HYACINTHE.

The world should not be misled into believing that because almost every one of the Catholic bishops have *submitted* to the decrees of the Vatican council that they believe in them (and we cannot attempt here to show how that "submission" has been exacted,) and much less that they accept the present condition and government of the church as wise or sanitary. We believe that every intelligent bishop in the Roman communion deplores the present state of affairs as inextricable for the church, dangerous for governments, and fatal to individual faith. We know of those who groan in silence, being conscience-bound; others who writhe under continual torture of the conflict between earthly responsibilities and their interior convictions. Others there are given over to despair; but, thank Heaven, there are some who hope, because they trust not in man, but in God.

In proof of this state of mind and conscience in the episcopate, as well as to corroborate the description I have given in my recent discourses of the corrupted Catholicism that is imposed upon France, I deem it a duty to give to the public, in their simple and indignant eloquence, two extracts from letters written to me since the council by one of the most worthy and eminent bishops in the Roman Church. Although written in the freedom of private correspondence, I have obtained permission to publish that which relates to our subject. The condition of affairs makes it easily understood that his name and identity must be withheld from the world. I can only affirm their perfect authenticity. He writes:

"There is no salvation for France except in a powerful awakening of a religious sentiment. But that awakening is impossible as long as she is not cured, at whatever the cost, of the cancerous sore of superstition and hypocrisy which is personified in the Order of Jesuits and their adherents. Upon this point my conviction cannot be shaken. You know how firmly I am persuaded that the only true religion is the Christian Catholic; and that the evangelical doctrine, such as was taught by Jesus Christ and transmitted by the apostles, is the divine principle which, infiltrated in all the veins of society, renders the nations of the earth curable, and inoculates them with a new and powerful life. And I am no less convinced that the worst of all religions is that which does not respect the great principles of natural law which are stamped on the soul by the hand of God; and consequently nothing can be less favorable for the spiritual and temporal welfare of men than the depraved and corrupted Catholicism of the present day. All efforts of true Catholics should tend to purify the world of this accursed tare of Jesuitry! Against such a formidable enemy as this we must combat with energy, not only until we have overthrown it, but until we have plucked it out by the roots! There will be hypocrites and evil-workers in the world always; but there should not be a kingdom of Jesuits substituted for the kingdom of Jesus Christ, our only King and Savior."

In another letter he writes:

"Poor France! It appears to a certainty that she is condemned to drink the cup of bitterness to the very dregs! Instead of giving herself up to the dangerous dreams of military vengeance, why has she not the courage to throw off from her shoulders this mantle of lead which, by assiduous and perfidious labor of nearly half a century, has been imposed upon her by the Jesuits? In doing this she would, I am certain, become resuscitated, as by enchantment, to a new and vigorous life. In order that France may become moral and religious, they must cease to insinuate the morals and religion of the Jesuits. For, on one hand, the noble and generous character of the Frenchman turns with horror from such degradation; and, on the other hand, not knowing any other or better religion, she sinks into that indifferentism which smothers every spark of inspiration and enervates all vigor of the soul. Here is the great danger of to-day. There must arise some mighty voice, like that of Ezekiel, that shall call to this great people, saying: 'O ye dry bones, hear the word of the Lord.' Mark you well, it is the word of the *Lord*, not of *man*—that word which is truth and justice, light for the mind and nourishment for the heart; that living word which, after it was made to be heard by the patriarchs and by the prophets, was incarnate in Jesus Christ and carried into the whole world by the twelve, to the healing of all nations by diffusing in their hearts the aroma of immortality!"

Thus is expressed the conviction and faith of one of the most clear-seeing and great-souled Christians, and one of the bishops who know and suffer most. And thus over against *official truth* is opposed the *true truth*, as it is uttered, in undertones, by word and letter, in the Roman Church.—*Independent.*

## The Religious Statistics of England.

Since the preparation of our article of last week on the religious statistics of England, we have received a more complete exhibit of the totals in the eighty-four towns and boroughs canvassed. The population of these towns is 5,913,919; they contain 4,843 places of worship, with 2,344,523 sittings. Of the whole number of places of worship, the State church provides 1,508, and 1,040,672 sittings; the Nonconformist churches provide 3,335 places of worship, and 1,303,851 sittings. The difference in favor of the Nonconformists is therefore 1,827 places of worship, and 563,179 sittings; or, as we stated last week, the Establishment provides two-fifths of the whole number of sittings, and the Dissenters provide three-fifths.

The aggregate of sittings provided by the religious bodies, taken severally in the entire eighty-four towns and boroughs, is as follows: Church of England, 1,040,672; Wesleyans, 333,131 (not 316,101, as given last week;) Congregationalists, 311,061; Baptists, 223,977; Roman Catholics, 132,015; Primitive Methodists, 131,788; United Methodists, 103,844; Presbyterians, 73,511; New Connection Methodists, 71,330; Unitarians, 37,895; Calvinistic Methodists, 27,732; Society of Friends, 26,451; Plymouth Brethren, 16,418; Bible Christians, 7,720. Analyzing these totals, it will be seen that the Methodists of every name provide more than 670,000 of the whole number of sittings, or more than one-fourth. As to the relative increase since 1851, the *Nonconformist* gives the following facts:

"The Wesleyans, though still standing second in point of religious accommodation to the Church of England, have not increased in these towns so fast as some other bodies, owing to the secession which took place many years ago, and resulted in the union of the Wesleyan Association and Wesleyan Reformers under the name of the United Methodist Free Churches. It will be observed that the several branches of the Wesleyan family together provide 674,822 sittings, or about one-fourth of the whole. The rapid growth of the Primitive Methodists, who appeal almost exclusively to the working classes, is a remarkable fact, that body having increased 108.8 per cent. since 1851. Twenty years ago the Presbyterians were comparatively weak in England, and have in the interval trebled their means of public worship. They are here included in one body, though consisting of three—the Church of Scotland, English Presbyterians and the United Presbyterians—the latter two verging upon amalgamation. Congregationalists and Baptists stand nearly in the same relative position as in 1851, though the increase of the former has been somewhat more rapid. As to the Roman Catholics, we can only repeat that their considerable increase is mainly owing to continuous Irish immigration, and that the accommodation of their places of worship represent a larger constituency in proportion to other denominations, in consequence of its being more utilized."

If these figures are to be trusted, it is fair to infer that the Primitive Methodists have, since 1851, had a more rapid ratio of increase than any other Methodist body in the world. Our own increase in the United States from 1850 to 1870 was nearly 100 per cent., but the increase of the Primitive Methodists in the eighty-four towns of England examined has been 108.8 per cent. from 1851 to 1872. A body that increases at such rate is worthy of study; it will be found, we suspect, that the Primitives owe their prosperity to their close attention to the poor, from whom the Wesleyans have, of late years, turned aside. There is a lesson in these facts for us here in the New World.—*Methodist.*

## Poor Aaron.

Bishop Seabury once heard an amateur choir perpetrate a fugue of this verse:

True love is like that precious oil
Which, purified on Aaron's head,
Ran down his beard, and o'er his robes
Its costly moisture shed.

Here is the fugue, as sung with great violence:

Ran down his beard, and o'er his head——
Ran down his beard——
——his robes
And o'er his robes
Ran down his beard—ran down his
——o'er his robes
His robes, his robes, ran down his beard——
Ran down his
——o'er his robes,
Ran down his beard——
——his beard
Its costly moist——
Ran down his beard——
——ris—beard—his—beard—his—shed.
Ran down his beard—his—down
His robes—its costly moist—his beard
——ure shed—his—cost—his robes—ure shed
Its c-o-s-t-l-i-e moisture——shed!

The bishop, being asked his opinion of this performance, replied that he had paid no attention to the music, but that his sympathies were so much excited for poor Aaron that he was afraid he would not have a hair left.

THE LADY in Millais' famous picture would fain save her lover's life from the massacre of Bartholomew by binding the popish badge around his arm; he kisses her for her love, but firmly removes the badge. So when the dearest friends we have, out of mistaken tenderness, would persuade us to avoid persecution by relinquishing principle, and doing as others do, we should thank them for their love, but with unbending decision refuse to be numbered with the world.—*Spurgeon.*

MANY WILLS have the somewhat startling heading, "In the name of God, amen," which may mean as much as "know all men by these presents," and may not. But what a hideous comment on such a divine invocation to give not one dollar in the course of that will to bless and educate the race!—*Springfield Republican.*

HE THAT will work for others' good
Must be himself renewed;
So, before all things, thou must cry
Thyself to purify.

*Thelwick.*

## Religious Intelligence.

THE daughter of the ecclesiastical pianist, the Abbe Liszt, has seceded from Rome, turned Protestant, and married a German composer.

THERE are in the United States [illegible] membership east of the Alleghanies has decreased 7,722, while in the West they have increased 8,477.

THE Episcopal church in Salt Lake City is finished, and has been occupied for a year. The cost of the edifice was $50,000, on which there is a debt remaining of $8,000.

THE Baptists average 80 communicants to a church; the Methodist Episcopal Church 90; the Presbyterians 98; the Reformed (Dutch) 132, and the United Brethren 31.

REV. P. HERMUCK, the Reformed pastor of the German congregation, Canton, Ohio, has, during his pastorate of nearly forty years, baptized 4,272 persons, married 1,671 couples, buried 1,457 bodies and preached 7,000 sermons.

THE Wesleyan and the New Connection Methodists of Canada are about uniting their forces. The Bible Christians and the Primitive Methodists have voted against union, and the Episcopal Methodists of that country have also decided to stay out in the cold.

KODAMA, the Japanese, who was baptized by Dr. Newman, at Washington city, several months ago, has abandoned his intention of making law his profession, and proposes to study for the ministry, and return to Japan and establish a Methodist Episcopal Church.

THEODORE PARKER'S CHURCH.—Mr. Conner is preaching to the remnant of Theodore Parker's congregation in Boston. The service is very unique. There is neither prayer, song nor benediction. Divine service consists in reading funny things from Tennyson and the English humorists.

IN INDIA the Sunday school work begins to show signs of good results. According to Rev. T. Craven, of the Methodist Episcopal Mission (American,) the Methodists have 800 Sunday scholars in Lucknow, in Moradabad 350, in Cawnpore 200, and in Roy Bareilly 150, making 1,500 in all; and this same progress, which characterizes other stations as well, is only stayed for lack of teachers.

W. C. DEPAUW, Esq., of New Albany, has made a donation of $500 to the Sunday School Union of the Methodist Episcopal Church, to be expended in circulating the *Sunday School Journal* among teachers in the destitute Methodist Episcopal Sunday schools of the South. Schools aided are to pay one-third of the cost of all such grants, the other two-thirds coming from the "DePauw fund."

REV. S. R. RIGGS, missionary to the Dakota Indians, in a letter to the *Evangelist*, after giving a brief history of his life-work among the Indians, adds: "We are therefore prepared to write evangelization *before* civilization. Evangelize in order to civilize. Christianize that you may have the basis and the motive power for the highest civilization. And Christianize, too, that they may become citizens of the city of God. God is wiser than men in most things, and in nothing more than in this."

THE presbytery of Rio Janeiro consists of seven ordained ministers, and has under its care eight churches, with a total membership of 382. There were eighty-one additions to these churches on profession of faith during the past year, and two new churches were organized—one at Petropolis and one at Bahia. This presbytery is now aiming to establish a training school at San Paulo, for the education of candidates for the ministry, teachers and others, in order to advance more efficiently the cause of Christ in Brazil.

IN THE fourth General Assembly of the Free Italian Church, held in Rome, last month, twenty-eight churches were represented, whose total ordinary income during the year has been 104,644 francs—somewhat more than $30,000; and an equal sum has been contributed by Christians of various lands for the purchase of a building in Rome for the Free Italian Church. An undergraduate and a theological seminary were also resolved upon, and much interesting discussion held on the subject of Italian evangelization.

MORE than 1,000 converts have been received on probation by the American Methodist Episcopal missionaries in Sweden, and nearly as many in full connection with the church. Where persecution has occurred—as in the case of several preachers, who have been either imprisoned, fined or mobbed—opposition has only seemed to strengthen their cause. The mission has built eight chapels during the past year and eight more are now building, and has established two day schools. Over 2,000 children are in the Sunday schools.

THE Lafayette avenue Presbyterian church of Brooklyn (Rev. T. L. Cuyler's) has attained a high degree of prosperity. At their late annual meeting their membership was reported at 1,575, the largest number yet reached by any church of that denomination. They erected last year a beautiful chapel, and are about sending off a colony of over one hundred members to form a new and independent church, under the name of "Calvary Church." The chapel will be presented as a free gift to the young organization. This is the second colony sent out by this prosperous church. The whole number of members received during Dr. Cuyler's ministry of twelve years has been two thousand two hundred and thirty.

AFRICA.—The United Brethren have a very prosperous mission in South Africa, which is largely self-supporting. Rev. H. Grasse, writing to the *Periodical Accounts*, from Enon, speaks of several kinds of business done in connection with the mission, and says: "The blessing of the Lord attends us, and our income will cover the expenditure at our station. Our lemon-trees are beading with fruit, the sale of which will realize as much as our garden costs; and our people, having been blessed with a good harvest, were able to celebrate a joyful thanksgiving festival. Our congregation is increasing in spirituality, and I can rejoice over the greater part of the members. The word of God [illegible] its power in many hearts."

THE *Lutheran* thus estimates the number of Lutherans in the world: "There are 3,000,000 of Lutheran population in Sweden, 1,500,000 in Norway, 2,000,000 in Denmark, the Faroe Islands and Jutland, 1,000,000 in France, 25,000,000 in the various Germanic States and principalities, 5,000,000 in Prussia, though by State enactment mostly conjoined in one national church with the Reformed, 1,500,000 in Austria, Hungary, Bohemia and Moravia, 1,000,000 or more in Poland and Russia, 1,500,000 in the United States and Canada, 1,000,000 in the West India Islands and Australasia, 500,000 in Brazil and South America, besides large Lutheran populations and churches in other regions and localities. These would run up to some 40,0000,000 or 50,000,000."

MR. M. A. SHERRING, of Benares, Northern India, gives in the *English Independent* various missionary statistics, prepared by the committee of the Calcutta Missionary Conference, from which we learn that the native Christian population of India has increased during the past ten years as much as 61 per cent., while the number of communicants has more than doubled. This increase has been mainly among the aboriginal and inferior races. The Church, Propagation and London Missionary Societies lead all others laboring in India in the number of native converts. The variation in their numbers during the past ten years has been as follows: The Church Missionary Society in 1861 numbered of Christians, 50,925; of missionaries, 103; scholars, 22,608. In 1871 the same society numbered 69,114 Christians, 102 missionaries, 36,830 scholars. The Propagation Society in 1861 numbered 29,549 churches, 13 missionaries, 8,797 scholars; in 1871, 15,083 Christians, 40 missionaries, 13,358 scholars. London Missionary Society in 1861, 27,218 Christians, 49 missionaries, 13,979 scholars; in 1871, 39,879 Christians, 44 missionaries, 13,690 scholars. From this it may be seen that there has been a diminution of the missionary force in each of these societies, and an increase of scholars, except in the case of the London Missionary Society. In Bengal Christians have multiplied during the past decade more than 100 per cent., owing to the progress among the German missions in Chota Nagpore; but the continental societies pay almost no attention to the education of the natives, except as they instruct orally in the streets or the houses of the natives. The increase of scholars throughout all the stations has been from 75,995 pupils in 1861 to 122,372 in 1871, of whom 26,611 were young women and girls. The Baptist (English) Missionary Society's record reads: In 1861, 6,472 Christians, 36 missionaries; in 1871, 6,535 Christians, 25 missionaries. The American Baptist Missionary Union reports during the ten years the remarkable increase of from 143 to 6,840. The first American Methodist missionary entered India in 1857; in 1871 they numbered 1,835 adherents. The American Reformed Church advanced during the ten years from 795 to 2,478, the American Lutheran from 367 to 2,470, and the Leipsic Lutherans from 5,192 to 9,255. The English societies have diminished to an alarming extent the number of their agents in India, a fact which Mr. Sherring greatly deplores; but there has been no falling off in the aggregate, because of the large influx of American missionaries, especially from the Presbyterian Board. If the decrease of British laborers in India denotes a diminution of interest in the work, or any feeling of discouragement as to its results, it might be well to refer to the facts stated by Rev. Archibald Boyd, in his recent letter to the Earl of Chichester, on the progress and results of missions, that the missionary societies in India do not receive less than £50,000 annually from European residents there, who, living in the midst of the missionary operations among the heathen, can judge better than any others whether these labors are worth continuing, and who less than all others would be likely to throw away money upon a hopeless cause; that men of such ability and discretion as Sir Robert Montgomery and Mr. McLeod, with fifty-five others, holding civil or military offices, have petitioned the Church Missionary Society to advance its work into Cashmere, and have themselves contributed toward the work; as well as to the report of the Bishop of Madras for this same decade, who during the time ordained 11 deacons and 14 priests (in each case 8 being natives,) confirmed 4,806, of whom 4,219 were natives, and in one year in Travancore reported 734 baptisms. The number of ordained native ministers has more than doubled, being 226 in 1871, while ten years before it was less than 100. As to higher educational results, the Scotch societies—the Free Church and the Scotch Kirk—bear off the palm, having accomplished as much as all the other societies together. One thousand six hundred and twenty-one students trained in mission schools have been matriculated in the universities of Calcutta, Madras and Bombay. Five hundred and thirteen have passed the first arts examination, 154 have taken the degree of bachelor of arts, 18 the degree of master of arts, and 6 the degree of bachelor of laws, and fully one-half of these students were from the schools of the Scotch societies. In the three countries of India, Ceylon and Burmah 24 mission presses have printed during the ten years 3,410 different works, 12,317,172 different books, in 31 different languages, 2,375,940 of the books being school works. According to Dr. Butler's statistics, in 1872 there were 9 American, 13 British and 5 German societies laboring in India, having a total of 58 missions, 858 missionaries, male and female, 70,857 communicants, 273,178 Christians, and 137,32[illegible] scholars in mission schools.—*Independent.*

## The Christian Advocate.

Organ of the Alabama, Mississippi and Louisiana Conferences of the M. E. Church South.

THURSDAY, MARCH 13, 1873.

REV. LINUS PARKER, D. D., Editor.
ROBT. J. HARP, PUBLISHER.

OFFICE—112 CAMP ST., NEW ORLEANS.

Address on all matters of business, Rev. R. J. HARP, 112 Camp street, New Orleans.

Address all communications designed for publication to Rev. LINUS PARKER, 112 Camp street, New Orleans.

AGENTS—All the members of the Patronizing Conferences.

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## Every-day Trials and Tests.

The ordinary tests of character are often overlooked while we dwell upon those which are remarkable and exceptional. The probation of Moses reached its highest point when he renounced the court life of Egypt, and possibly a throne of unsurpassed power and splendor, "choosing rather to suffer affliction with the people of God than to enjoy the pleasures of sin for a season." The test of Abraham's faith attained a sublime climax in the command to offer Isaac on Moriah. It rose above all that he had hitherto met in the path of obedience, and was something so lofty and exhaustive that we can scarcely notice anything in the ordinary life-experiences which follow. There is unmistakable heroism in the independence and decision of Joshua when he challenges Israel to make their choice at once, and, intent upon his own duty, declares: "As for me and my house, we will serve the Lord." There is a certain dignity and grandeur in the course of the primitive disciples who left their nets to rot on the shore, and forsook all to follow Christ. The highest qualities of manhood were in the act of self-renunciation which brought poverty, disgrace and death to those who made it. Whether they were right or wrong, their enemies could not refuse to respect and admire the bravery and honesty of their conduct. We look at the martyrs of uninspired history, such as Polycarp, Huss and Ridley, as lifted out of the usual order of trial, because the consequences which their faithfulness brought upon them were more serious than Christians habitually encounter.

We applaud these illustrations of faith and courage, and are comforted and strengthened by these wonderful exhibitions of grace in the fiery ordeal. Doubtless the thought is that we should have chosen the stake too under similar conditions, and it may be true that we would die rather than make a public and formal renunciation of our religion. But, as we think of these supreme and sharp tests of Christian fidelity, we are apt to forget that trials, quite as effectual to reveal our fortitude and fidelity, are lying all about us. While we are looking to those mountain-peaks which stand out in their singular eminence, we are unconscious of the defiles, the bowlders, the foot-hills and spurs which surround our toilsome path. As the traveler in the plains of India may see the Himalayas towering hundreds of miles away from where he stands, so do we gaze at the historical eminences of denial and of faith, which have gained the victory over death in its most appalling forms. It is in every-day life and in every generation that we are to realize the tests of character. The trials of truth and honesty are as well defined as they could have been in the times of Moses and Abraham. The Christian profession is brought to as decided a test in these days as in those wherein the Savior declared: "If any man will come after me, let him deny himself, and take up his cross and follow me."

The alternative may not be death at the stake, but prospective gains, tempting pleasures and the approval of the world have to be sacrificed. There are poor men who might have been rich if they had no conscience about bribes or unlawful modes of trade; and there are rich men whose wealth and luxury have been procured at the cost of honor and integrity. The test of character, in the loose sense of obligation which exists, was never more unequivocal than at the present time. An honest man in these times is the rarest as well as the noblest work of God. The pleasures of sin are as formidable and as enticing as they were in the days of Moses, and to refuse their enjoyment, in the common walks of life, is as singular and illustrious in God's sight as was the self-denying faith of the great law-giver of Israel. This matter of worldly amusements, by the very specious doubts and sophistries with which it is invested, is one of the clearest tests of religious character. It is the more certain and discriminating because it is often the finest and most delicate line which separates the Christian from the world. We confess to a respect and admiration for young people especially who, against the social drift and the clamor of unbelief, keep themselves in this respect unspotted from the world. To avoid all appearance of evil in these days requires a saintly hardihood, and a moral courage not inferior to the daring of the three Hebrews who encountered the flames of Nebuchadnezzar's furnace rather than worship the golden image which he had set up.

In the case of women professing godliness there are trials which can be successfully met only by the highest qualities of faith and courage. It is for them to resist the humiliating servility to the follies, extravagances and wickedness of fashion, and to brand the impurity and licentiousness which the world overlooks and sometimes rewards. The serfdom of professedly Christian women to worldliness is one of the saddest aspects of unfaithfulness to Christ and his cause. To face this evil, to resist it and to break away from its bondage requires something like the spirit which animated those women of the first centuries who died for their faith. Apart from these more general views, and from occasions of trial which are unusual, there are tests in the routine of every life—trials of cruel mockings, if not of scourgings, bonds and imprisonment—trials which touch the self-esteem, the pride, the love of gain and honor. These tests spring up in some form at almost every step, and bring out the moral and religious character. The manner in which they are met, the tempers revealed, the principles manifested, the heart-depths thrown to the surface, the passions awakened, are all significant. Faithfulness in the humblest Christian life, as subjected to the common ordeals of business and society, is something hardly less precious and sublime than the testimony which others have rendered amidst the flames and smoke of martyrdom. If the palm does not belong to this fidelity under common-place and life-long trials, it is at least entitled to equal honor and reward.

## Help the Editors.

We commend to many of our friends who can write, and will not, the following from "Occasional," in the Raleigh *Christian Advocate*. Dr. Johnson, as reported by Boswell, says that any man can write who sets doggedly about it. We have hitherto invited contributions to this paper, and still ask our brethren to give us the results of their best studies and observations, in short and carefully-prepared articles. One man, with nothing else to do, cannot make a first-rate paper. The time required for editing leaves but little for writing; and if, in addition, he has regular ministerial work, it is impossible to do anything like justice to the position. Nearly all the leading religious weeklies, North and West, have an editorial staff of from two or three to half a dozen men, besides paid contributors and correspondents. What sort of show would the New York *Observer*, the *Christian Intelligencer*, the New York *Christian Advocate* or the *Methodist* make with one editor single-handed to do the entire labor? A newspaper, to be really first-rate, must have the freshness, versatility and variety which can be secured only by able and abundant assistance. If one editor could furnish the quantity of original matter desired, the quality must of necessity become very tedious and common-place. Our Southern Methodist journals, as a class, are exceedingly good—astonishingly so when we consider the limited help which the editors have. That the best of them do not compare with the leading religious journals in the North and West is largely owing to the lack of help in the editorial department, and to the want of able and reliable contributors. There are hardly any of our *Advocates* that do not need the entire time and strength of two or three men; but, instead of this, scarcely any of them can afford the entire services of one. A religious journal ought to be something more than a denominational bulletin board; but vigorous thought and literary merit are not to be expected until the requisite time and talent can be secured. Will our brethren and our gifted sisters consider these things, and stir up the gift that is in them? Our papers are too poor to pay for contributions and correspondence. For ourselves we offer a large audience, and space for fitting words. We do not wish careless writing, personal controversy or dubious poetry; but, beyond this, we give margin for opinions and tastes. But to the extract from our Raleigh cotemporary. "Occasional" says:

Why do not all of our best preachers write for the church papers? Some of our ablest men contribute no little to the interest and profit of weeklies by their pen, but more of them do not. Many of them avail themselves of this opportunity to do good, and verily they do us good. But why are the pens of hundreds of others idle? The weekly paper might afford as valuable means of doing good as their pulpits do. Mr. Wesley appreciated this thing, and used the press extensively, accomplishing great results by it. Have our preachers grown wiser than he? Nay, verily, they are only lazier, and less zealous. They generally do not half the preaching he did, yet say they have no time to write! If each would do his duty in this line we might have our *Advocate* filled every week with first-class articles, original and fresh, to the exclusion of much borrowed matter, and also of many of our feebler contributions. Let our abler pens turn in and push aside some of us smaller fry. The assumed "dignified silence" of any man who can write, and whose soul runs over with wisdom and soul-food, is inexcusable, and becomes selfishness and pride rather than dignity. Come, brethren, help our noble editors, and feed the flock through the papers. You would write if paid for it. Then, if you do not write anyhow, you are lovers of filthy lucre.

## Nashville Methodism.

Rev. Dr. R. A. Young, of Nashville, is writing some first-rate letters to the *Western Methodist*. We take an extract from the last one:

Have you received the "Annual Exhibit of McKendree Station, Nashville?" It is a large pamphlet of twenty-eight pages. It gives the names of the present presiding elder and stationed preacher, the names of the official board and eight hundred and sixty-eight communicants. It states what they pay, and what they pay it for. All told, they paid the last Conference year $27,412,75. The Presbyterians boast of the liberality of Dr. Palmer's church in New Orleans, and Mr. Hoyt's in Nashville. These are both noble congregations, but the McKendree congregation pays more than either of them. If you have an official board in Memphis in search of a good financial plan, let them write to Dr. D. C. Kelley, and he will send them a copy of the annual exhibit of his church. We have six or seven self-supporting Methodist congregations in this city and Edgefield, but they are neither so large nor so wealthy as McKendree. My church paid into the treasury of the Lord last year about $8,000, and this amount does not include subscriptions to the new Publishing House. Perhaps Tulip Street church in Edgefield paid about the same amount. Spurgeon says that Christ's kingdom demands money, and a great deal of it. We Methodists have been a long time learning it. To get "shouting happy," my brother, is a very desirable thing. I should not be surprised if you find Scripture for it; but if such a spiritual warming up does not thaw out your silver and gold, I reckon your religion is vain. "If any man love the world, the love of the Father is not in him."

## Our Bishops' Support.

We deem it proper to invite the attention of those to whom is intrusted the support of our Bishops, to the importance of giving early attention to this duty. The amounts necessary for this purpose were duly apportioned by the General Conference among the several Annual Conferences, and by the Annual Conferences have been divided among the districts, and by the presiding elders among the several charges, so that each preacher is advised of the amount necessary to be collected in his field of labor. A proper and timely effort on the part of the preachers would in every instance secure the amount necessary to be collected by them. Too frequently, however, this duty is deferred until near the close of the year, when with other collections, required by the Discipline, it is neglected, if not altogether, at least so as to fall beneath the assessment.

The Bishops hold their annual meeting in Nashville, in May, soon after which they begin their tour of District Conferences. In every instance the money to be collected for the support of the Bishops should be paid over at the District Conferences; and if the entire assessment on the district is not paid at that time, means should then be devised for securing the balance. The traveling expenses of the Bishops must be paid by the District Conferences they attend. They are not included in the amounts collected on account of their salaries.

We have not yet received the reports from some of the Annual Conferences, and hence do not know what deficiency there is on the current year. But, so far as advised, large deficits exist in several Conferences. A timely and earnest effort on the part of presiding elders will prevent a recurrence of this evil.

We take this opportunity of requesting the chairman of the Board of Finance of any Annual Conference who has not forwarded to us the receipt of the Bishop to do so at once, and any brethren who hold receipts from Bishops will please send us the original, and not a copy.

A. H. REDFORD, Agent.
NASHVILLE, TENN., March 1, 1873.

IF you feel angry, beware lest you become revengeful.

## Death of Dr. Guthrie.

The intelligence of the death of Rev. Thomas Guthrie, D. D., of the Free Church of Scotland, will be read throughout the Christian world with the deepest sorrow. No divine in Scotland, since the death of Dr. Chalmers, has occupied a higher position in public estimation, or enjoyed more warmly the affection of his countrymen and of the Christian people of all lands. Learned, able, eloquent and thoroughly evangelical, he has for many years been a burning and a shining light, guiding souls in the way of truth and of salvation. For several years past he has been in feeble health, much of the time laid aside from public labor; but his pen has never rested, and his warm heart has been ever at work in the cause of evangelical religion. Three years ago he was on his way to this country, which he had an earnest desire to visit, but he suffered so much from the disease with which he was affected that he was compelled to go ashore at Queenstown and return home. He had been appointed to preach in the chapel at Rome a part of the present winter, and only the last week we received a note from a correspondent in London, saying: "Dr. Guthrie is expected in London next week. He is decidedly better." But we learned by telegraph, on Monday last, that he had just died.

Dr. Guthrie was born at Brechin, Forfarshire, in 1803. He completed the prescribed course of study for the ministry in the University of Edinburg, and devoted two additional winters to the study of chemistry, natural philosophy and anatomy, and subsequently spent six months in pursuing the same studies in Paris. He was licensed to preach by the Presbytery of Brechin, and in 1830 became the minister of the church of Arbirlot in his native country. In 1837 he was appointed one of the ministers of the Old Grayfriars parish in Edinburg, where he devoted himself ardently to the evangelization and elevation of the degraded population of the city, while his pulpit eloquence attracted all classes of hearers.

At the disruption in 1843 he united heartily in the organization of the Free Church, and to him almost exclusively was due the success of the effort to provide manses for all its ministers. He traveled over Scotland, and by his eloquence succeeded in moving the whole church to carry out the plan in the course of about two years. He was equally successful in advocating the system of ragged schools for the poor, and was untiring in his efforts to oppose the tide of intemperance and other vices which abounded in the metropolis and other parts of the land. When addressing the people on these subjects he was always successful in winning attention, and in producing a deep impression by his eloquence and his marvelous power of illustration. Among his published works are "The Gospel in Ezekiel," "Christ and the Inheritance of the Saints," "The Way to Life," "The City, its Sins and Sorrows," etc. He retired from the regular service of the pulpit some years ago on account of the failure of health, and has been since editor of the *Sunday Magazine*. He took a deep interest in the Evangelical Alliance, attended its last General Conference in Amsterdam, and was expected here at the Conference in October next.—*New York Observer*.

## Revivals.

The *Independent*, of New York, gives the following summary of recent conversions in the North:

The revival list lengthens. Here are a few of the Methodist churches which report conversions: Sparta, O., 30; Highland, Wis., 40; Bimerburg, Pa., 50; Hartstown, Pa., 30; Jamaica, N. Y., 25; Spencerburg, Pa., 80; Somerton, Pa., 75; Centerville, Pa., 100; Allen Grove, Wis., 45; Clayton, Del., 15; Brewster, N. Y., 50; Huntington, L. I., 25; Carpenter's station, Pa., 45; Lexington Avenue, New York city, 120; Jane Street church, 69; Winchester, Va., 250.

Baptist churches report baptisms as follows: Plainfield, Ind., 12; Columbus, O., 19; Louisville, Ky., 45; Elyria, O., 14; Greenfield, O., 14; Union, O., 10; Amelia, O., 27; Indianapolis, Ind., 11; Lowell, Mass., 12; Greensburg, Ind., 16; Lancaster, Ky., 16; Roan county, W. Va., 28; Calhoun county, W. Va., 15; Whiteeyes Plain, O., 10; Sunbury, Pa., 22; Somerville, N. J., 22; Duckstown, Tenn., 42. The churches of Dr. Lorimer, Dr. Fulton and Mr. Pentecost, and the Bowdoin Square church in Boston are enjoying revivals.

Among the Congregational churches the one at Columbus, Ohio, of which the Rev. R. G. Hutchins lately became pastor, expects soon to receive 20 or 30 members; in Oberlin and the towns adjoining much interest prevails, and the second church in Oberlin received 31 at its last communion. Dubuque, Iowa, is still in the fervor of the awakening, and the influence of the work there is extending to the towns round about. Clay, in the same State, records 20 conversions. From the church in Lancaster, Wis., comes the good news of 125 conversions.

The Presbyterian church at Plainfield, N. J., received 62 members Sunday before last. In Bloomington, Ill., a great revival is in progress, under Mr. Hammond's ministry. Union meetings are held, in which Presbyterian, Baptist and Methodist churches participate. Over 1,000 conversions were reported within the first ten days, among whom were many business men.

REV. J. F. RIGGS, editor of the Tyler *Reporter*, formerly member of the East Texas Conference, gave us a call this week. He represents Texas as advancing in all the elements of prosperity and as an empire in itself. The political condition in several of the Southern States will probably give a new impetus to the already immense immigration to that land of promise.

## Books and Periodicals.

HOMES AND HOSPITALS, or Two Phases of Woman's Work, as Exhibited in the Labors of Amy Dutton and Agnes E. Jones. American Tract Society, Boston, 1873.

Two examples of usefulness are related in the pages of this book—the example of two devoted women giving themselves up to those charitable ministries among the sick and poor, where women are always pre-eminent. The methods, qualifications and means of doing good illustrated in the work are all worth studying. The perusal will, we think, stimulate Christian people to increased activity and self-denial in endeavors to relieve the suffering and misery around them. For sale by Kain & Co., New Orleans.

HISTORY OF PLYMOUTH CHURCH. By Noyes L. Thompson. New York: G. W. Carleton & Co., publishers.

The church is that over which Mr. Beecher has presided for the last twenty-five years. The book gives a full history of the pastorate of the notorious Brooklyn preacher, and a detailed account of the operations of the church, the house, organ, finances, mission schools and list of the membership. Plymouth church and Mr. Beecher, as we think, have been and are still a great evil—a curse rather than a blessing to this country and the world; but something may be learned from this volume in reference to the management of church affairs. For sale by Kain & Co., New Orleans.

WE HAVE RECEIVED a little volume, paper cover, entitled The Elocutionist's Annual, by J. W. Shoemaker, A. M. Philadelphia: J. W. Daughaday & Co., publishers, 1873. The work consists of a selection of pieces, in prose and verse, for school declamation. Price, twenty-five cents.

AMERICAN HOMES is an illustrated monthly. Charles H. Taylor & Co., publishers, New York. Morton's Monthly Home and School, published in Louisville, Kentucky, is a first-rate periodical. Scribner's Monthly for March, besides copious illustrations and the usual able editorial matter, contains several articles of remarkable ability and interest. Old and New for March is distinguished, as heretofore, for vigor, originality and talent. It has an article by James Martineau on God in History, and one on Theism and Atheism, by Orville Dewey. Good Health and Mental Bliss for March has been received. The Household for February reaches us late, but welcome. The Southern Cultivator for March is filled with articles suited to the season and to our climate. Published at Athens, Georgia, at $2 per annum.

THE TOBACCO WAR.—The correspondents of one of our Northern exchanges have filled several columns every week for several weeks in settling the important question whether candidates for the ministry, receiving aid from the church, ought to use tobacco. We suggest that after they have settled this question they debate another question, whether our domestic missionaries ought to drink tea or coffee. All the arguments that have been advanced on the one question will answer for the other. It is said that tobacco is unwholesome, and the same is said of tea. It is argued that the pennies given by the self-denial of poor widows should not be spent in unnecessary indulgences. Tea is not a necessity of life, for the Western nations did very well without it for ages. It is argued that the use of tobacco is the parent of drunkenness and other vices. Might it not as truthfully be said that tea-drinking is the parent of gossip and slander? It is said that tobacco is offensive; so is a close room filled with the fumes of tea. We do not recommend the use of tobacco, and we do not condemn the use of tea. But to single out one failing, as the omission to pay tithes on garden herbs, and make it the object of continual animadversion, cannot but be injurious to all that practice it.—*Christian Observer*.

CONCERNING the author of the beautiful hymn, "Watchman, Tell us of the Night," who died last November, in his eighty-first year, the *Central Baptist* has the following: Sir John Bowring, LL. D., F. R. S., born in Exeter, England, in 1792, was a man of extraordinary attainments and usefulness. His linguistic knowledge is seen in his numerous translations from the Russian, Servian, Polish, Magyar, Danish, German, Swedish, Dutch, Spanish, Portuguese and other languages. His versatility is attested by original hymns, and by works upon labor, morals, finance and commerce. But that glorious hymn, which will be sung as long as the world stands, is worth all of his other works put together.

THE Wesleyan University, at Florence, Alabama, has been turned over to the State for a normal college, which will open next fall. The State Board of Education have appropriated $5,000 for the first year, and promises $10,000 next year, to pay the faculty. Well, Methodism is truly contributing munificently to State education—Auburn and Florence both handed over to the State. We forbear comment—except this, that Alabama Methodists ought to rally with renewed interest around their only remaining institution, the Southern University. Those who know our views in regard to church education can divine our feelings.—*Nashville Christian Advocate*.

THE wonderful revival of religion in Winchester, Virginia, under the labors of the Rev. L. Rosser, of the Virginia Conference, continues without abatement of interest. According to latest accounts, three hundred and forty persons have professed faith in Christ.

A LADY who refused to give, after hearing a charity sermon, had her pocket picked as she was leaving church. On making the discovery she said: "The parson could not find the way to my pocket, but the devil did!"

## Shut Your Mouth.

A curious contribution has recently been made to the literature of sleep, by Mr. George Catlin, well known as a writer on the North American Indians. This gentleman is of opinion that a large number of the ills to which civilized flesh is subject arises from the fact that people, when they cease to be savages, foolishly persist in the baleful practice of sleeping with their mouths open! That Mr. Catlin is in dead earnest, and not poking fun at us, is evident from the whole tone of his book. Divested of its rhetorical wrappings, Mr. Catlin's main argument may be stated as follows: Among his friends, the Indians, he has proved that such things as premature deaths from disease, as well as mental and physical deformities, are almost unknown. Among civilized peoples, on the other hand, these things are only too well known. The only difference in the habits of savages and civilized people capable of accounting for this state of matters is that, while the former sleep with their mouths shut, the latter not unfrequently sleep with their mouths open. The Indian mother presses together the lips of her sleeping babe, till the habit of shutting the mouth is irrevocably formed. The English mother places her child in a close, stifling atmosphere, in which it is obliged to gasp for breath. The consequence is that the savage inhales through his nostrils an atmosphere heated and purified by a special apparatus, while the other inspires through his mouth an atmosphere too cold and impure for the delicate respiratory organs. Hence the prevalence in civilized countries of bronchial and pulmonary diseases, and especially of that fell scourge, consumption. Mr. Catlin buttresses his main argument by others of various sorts, not the least convincing of them being contained in his amusing illustrative sketches. No doubt he rides his hobby too hard and too far, but what he says is not devoid of a good deal of truth. In another of its aspects, the habit referred to is equally reprehensible. Every one who has seen and heard paterfamilias take his post-prandial nap in certain positions in his easy chair, must admit that sleeping open-mouthed is a practice not conducive to beauty, either facial or sonorous. But on sanitary and æsthetic grounds, therefore, we cannot do better than advise the reader to practice in sleep the laconic injunction which forms the title of Mr. Catlin's book—Shut your mouth.—*Chambers' Journal*.

PALESTINE EXPLORATION.—The English are thoroughly exploring and mapping out all of Palestine west of the Jordan. The understanding is that the trans-Jordanic country shall be left to the American Exploration Society, which was organized two years ago. This expedition is now ready to start. Lieutenant Steever, of the Third United States Cavalry, who commands the expedition, and whose name, we have good reason to hope, may be as well known by-and-by as that of Lieutenant Lynch, is now in Beyrout, getting ready to take the field early in March, or as soon as the rainy season is over. Prof. Paine, formerly of Robert College, in Constantinople, is with him, and will have charge of the archæological department. Nicoll, the artist, who is now taking lessons in photography, will join them shortly. Edward A. Van Dyck, son of the veteran Arabic scholar, will accompany the party as interpreter. The cost of the expedition, which, of course, can make only a reconnoissance survey, will not be much short of $15,000. It is also proposed to send out two assistant engineers to begin the construction of the map, which will raise the expense to nearly $20,000.

WE DEEPLY REGRET, says the Richmond *Christian Advocate*, to learn that Mount Zion church, on Louisa circuit, was destroyed by fire on Sunday, the twenty-third of February. The regular service was held on that day by the pastor, Rev. James O. Moss, and the congregation had dispersed and returned to their homes, and before sunset their commodious house of worship was in ruins. It is supposed that the fire was communicated from the stove or stove-pipe.

THE Dutch endeavored to extirpate the nutmeg from all the islands of the Moluccas except Banda, and they had all the trees removed thither for better inspection; but this attempted monopoly was completely frustrated by the mace-feeding wood pigeons. These birds conveyed and dropped the fruit beyond the assigned limits, spreading it over the whole of the islands of the Mindanao archipelago, from the Moluccas to New Guinea.

J. E. CARNES, formerly a preacher in the Methodist Episcopal Church South, and at one time editor of the *Christian Advocate* published at Galveston, died at Houston, Texas, February 26. He was suddenly struck with an apoplectic fit, and died in a few hours. He was deprived of his reason from the beginning of the attack until death. Mr. Carnes was a man of rare gifts and of great infirmities of character. For several years past he has been connected with the New Jerusalem or Swedenborgian Church.

IN OUR obituary column this week is a notice of the death of two noble boys, the sons of our brother, Rev. S. S. Scott, presiding elder of the Homer district, Louisiana Conference. The parents have our sympathy in this heavy affliction.

THE General Conference of the Colored Methodist Episcopal Church in America will meet in the city of Augusta, Georgia, March 19, 1873.

AN EVIL MIND will be sure to put the worst construction on another's actions; who can stand before envy?

As we go to press, says the *Central Christian Advocate*, a letter from our Washington correspondent informs us that Bishops Janes, Ames, Simpson, Harris and Foster have been in Washington city consulting with Rev. Dr. Newman concerning the establishment of a Methodist university at the capital. A gentleman of wealth and benevolence has made a proposition which is under consideration, and may result in a university under the patronage of our church. The letter will be given next week.

You may have seen the children of some family walking to church, all clothed in a different color. Yet are they all children of one parent, all brothers and sisters. So the various denominations of God's believing people.—*Toplady.*

## MARRIED.

LYNCH—DANIELS.—At the residence of Felix Barne, Esq., Algiers, on the sixth of March, 1873, by the Rev. Lewis A. Reed, Mr. John P. Lynch, of the parish of St. Mary, to Miss Ada A. Daniels, of Algiers, Louisiana.

CHESHIRE—ALDRIDGE.—At the residence of the bride's father, February 6, 1873, by the Rev. J. L. Wright, Miss Sue Cheshire to Mr. Oliver C. Aldridge, all of Morehouse parish, Louisiana.

TAYLOR—TURPIN.—By the same, at the residence of the bride's father, February 18, 1873, Miss Emma C. Taylor to Mr. Frank W. Turpin, all of Morehouse parish, Louisiana.

PHILLIPS—PITTS.—By the same, in Bayville, Louisiana, February 27, Miss Katie E. Phillips to Mr. J. Newton Pitts, all of Richland parish, Louisiana.

## Agent's and Publisher's DEPARTMENT.

### Acknowledgments of Letters and Funds

RECEIVED BY MAIL

**For the Week Ending March 8, 1873.**

A—D. Appleton & Co. five letters, Advocate Publishing Company, W. T. Ashford, E. & H. T. Anthony & Co., Alexander Agar, Edwin Alden, American Sunday School Union.

B—Boorum & Pees, Brandon & Bardell $13, J. M. Brown two letters, James E. Bradley, F. T. Barnes, L. Boudreaux, Susan M. Bell, Baird & Martin, E. E. Browder $5, E. H. Butler & Co., F. Boon, Chas. Burch, W. C. Black $1, W. N. Bonner $21.25, Barnes & Wilkinson, Robert Babington, E. J. Bellow, W. Ballard $1.50.

C—E. H. Cushing, William G. Cocke, H. Clegg, W. Carter, Mrs. L. A. Colbert, Samuel W. Crumpton, R. Carter & Bro., J. H. Clark.

D—J. Perry Drake $11.13, R. A. Davis, L. F. Deardell $5, Thomas H. Dye, Robert Daniel, R. H. Downer $25, R. Day $2, J. A. W. Davis $1.

E—T. C. Evans.

F—E. H. Faust, A. J. Foster $1, J. R. Ferguson, T. Fitzhugh, M. C. Field $50.

G—W. H. Germany $4, Hugh M. Gillis, Goodwyn & Rodgers, James Graham, Charles H. Galloway & Gould & Lincoln.

H—C. Hume, H. Hays $7.50, Stephen Henry, Nathael Haymes $25, H. H. Hines $19.40, E. E. Hamilton $1.95, W. C. Haislip, Hubbard Bros. two letters, Mrs. M. M. Hays.

I—Ivison, Blakeman, Taylor & Co. three letters, S. S. Isbell.

J—H. F. Johnson three letters $182.89, William H. Jordan, R. J. Jones $9.50, Robert B. Johnson.

K—T. B. King.

L—William J. Lata, Lewis & Paine, J. B. Lippincott & Co. three letters, B. Lewis, George H. Lynch, Geo. Shepard & Billingham.

M—Miss Kate McCollum 25 cents, E. H. Mounger, John Massey $2, Mason, Baker & Pratt, Thos. M. Mann, J. Gorton Miller $2, S. A. Murphy $2.40, Thomas Mullet, J. M. McKee, P. H. Moss $2, H. H. Montgomery, G. & C. Merriam two letters, J. W. McPherson two letters, J. W. Martin $17, MacKellar, Smiths & Jordan, G. Montjoy.

N—C. R. Norman $1.50, C. D. Nevens, Joseph Nicholson, Thomas Nelson & Sons.

O—John O'Callighan $2, Mrs. W. A. Ober $2.

P—S. M. Pettengill & Co. two letters $18, J. M. Perdue $8, J. S. Penn, U. B. Phillips $1, J. W. Pascal, Powers Paper Company, R. R. Pickering $2, J. H. Packwood $12.25, B. Purvin, S. F. Pilley two letters.

R—W. V. Iller, A. H. Redford four letters, E. C. Reynolds $2, J. K. Randall, James Russel, J. W. Rush, W. B. Rome $12.

S—W. B. Smith, J. R. Saunders, John D. Saint, Printer, Welford & Co., Stelth, Dixon & Co., B. A. Bailey, George Summers, W. D. Slayton $11.40, James Shanks.

T—A. S. Tomb $2, W. M. Thornton, W. V. Taylor & M. C. Turrentine $2, J. H. Tucker, Tower, Hillesheve & Co.

W—G. R. Wilson two letters $25, A. R. Whitfield, H. Ward, White & Bradshaw, H. P. Wells, J. Woodbridge two letters $10, W. S. Wingfield $1., Charles H. Williamson $1, W. M. Winn $10.35, A. West, A. White.

**Do You Get Your Paper?**—Subscribers will oblige us by giving prompt notice when their papers do not come regularly. Everything in our power will be done to correct irregularities. We have had very few complaints, and those mostly from offices which are reached by cities where we have reason to believe irregularity prevails in the transmission of the mails. This we may not be able to remedy, but will if we can.

**Life Insurance.**—The attention of our readers is directed to the advertisement of the Southern Life Insurance Company, which will be found in our columns this issue. The very clear and able report of Mr. J. H. Miller, president of the New Orleans Branch, for the year ending February 22, 1873, is before us, in neat pamphlet form, from which it appears that the year has been one of great prosperity, increasing the net assets of the company during the year 1872 from $1,133,288 to $1,334,483, a gain of over $400,000. Branch offices have been established at Shreveport, Louisiana, and Montgomery, Alabama, which have been prosperous, and flourishing auxiliary offices are in operation at Jackson, Vicksburg, Canton and Natchez, Mississippi; Galveston, Houston, San Antonio, Austin, Jefferson, Dallas, Sherman, Palestine and Tyler, Texas; and Thibodaux, Shreveport, Natchitoches, Baton Rouge, Monroe, Plaquemine, Hendersonville, Houma, Franklin and New Iberia, Louisiana.

**The Babcock Fire Engine.**—The Babcock Fire Engine, ordered for Shreveport, arrived yesterday by steamer Robert E. Lee, and will be on exhibition at Exposition building till Saturday. We congratulate the citizens of Shreveport in having such a reliable fire engine. Mr. C. K. Foote, president of the Planters' and Merchants' Insurance Company of Mobile, in a letter to A. M. Granger, agent of the Babcock company, says:

I esteem it a pleasure to give a testimonial of the great merit of the Babcock Fire Engine, the most efficient fire extinguisher now known. When exhibited in contrast with the property saved this engine is invaluable.

I have never known it fail to extinguish fire when applied, and indeed it cannot fail.

In my opinion no fire department can be complete and efficient without the Babcock Engine.

Very truly yours,

CHAS. K. FOOTE, President.

See advertisement elsewhere.

**See the Advertisement,** in another column, of "The Glory," one of the best music books published, for churches, singing schools and musical conventions. For sale by Robert J. Sharp, Nos. 110 and 112 Camp street, New Orleans.

**Visitors to the city must not fail** to examine the prices at the cheap crockery and house-furnishing bazar of Navra & Ollnor, 174 Canal street, opposite the Varieties Theater, before purchasing elsewhere.

**Coal.**—R. D. Maclin, No. 34 Carondelet street, offers for sale Pittsburg, anthracite and American cannel coal, in ots to suit customers.

**We call special attention** to the Southern educational agency, established with a view to supply a want long felt by the leading educators of the South, viz.: to put those desiring the services of well-qualified teachers in communication with such, and to aid teachers in obtaining suitable situations and salary; to sell, rent or exchange school properties, and to supply, at lowest cash prices, books, pianos, philosophical and chemical apparatus, and everything needful for educational purposes. We copy from a circular before us the following extracts:

Ex-Governor Thomas H. Watts, of Alabama, says:

I very cheerfully commend your educational agency to public patronage. I have signed my name as one of your references. I wish you much success.

Rev. B. M. Palmer, D. D., of New Orleans, says:

The object proposed in your circular is altogether praiseworthy, and I see no reason for withholding from you the use of my name, if you deem it of any service.

General G. T. Beauregard says:

Inclosed please find your circular in relation to your Southern educational agency, which I have signed with pleasure, as one of your references. I consider its object highly praiseworthy and of great future advantage to the South.

**The Equitable Life Assurance Society.**—We copy from the New York *Chevalier* the following just remarks on the annual statement of the above-mentioned society, which appeared in our paper two weeks since:

We desire to call particular attention to the annual report of the Equitable Life Insurance Company for the year ending December 31, 1872. The books of the company were closed to make the statement January 22, 1873. The progress of this imperial society is little less than marvelous. In 1872, as in each of the three years preceding, it leads all the other life companies in the volume of business done, writing during the past year of trials, uncertainties and storms in the life insurance world no less than twelve thousand, four hundred and ninety-one policies, by which $41,911,979 was insured. In the amount of insurance written this exceeds the business of any year of any company in the world. In the number of policies written it was never but once excelled in the history of life insurance, and then by the Equitable itself in the harvest year of 1869. The assets of the Equitable have reached the sum of $20,000,000 (February 1,) and are increasing by an annual income of nearly $8,500,000. * * * Of the management of the Equitable it is unnecessary to speak. Their record is written in imperishable characters in the history of its success. Every agent of the company knows their sterling qualities of head and heart; and every agent ought to be proud of his connection with them. But the statement is their best encomium. Read that and see what energy, hopefulness and heartiness can do.

**A Bargain.**—The Septoline Oil Company, at No. 82 Camp and 15 Dauphine street, have bought cheap, for cash, a large invoice of A or No. 1 sun hinge chimneys and B sun hinge chimneys, which they offer for sale to retail grocers and other dealers at remarkably low prices.

**Purchasers** will do well to examine the elegant assortment of glassware, lamps, lamp trimmings, oils and burning fluids to be found at the establishment of Mr. W. A. Kuwalski, No. 183 Tchoupitoulas street.

**Wood and Coal.**—We call attention to the advertisement of William Velden, corner of Jackson and Prytania streets, dealer in wood and coal.

**Anderson's Art Studio,** No. 181 Canal street.

## *BUSINESS NOTICES.*

**Undisputed Facts.**—It has been truly and significantly said that domestic happiness is more dependent on good digestion than virtuous creeds or moral codes. If the dogma holds, the oracle can be consulted by a prompt application to Price, the Delphic author of the Celebrated Aromatic Stomach Bitters. Wherever, within the length and breadth of the land, Price's Bitters have penetrated, every household has been illumined by the sunshine of an unclouded joy, and every family revels in the sweets of health and contentment. The sparkling eye, the ruddy cheek, the cheerful smile and happy glance, no less than the elastic step and the unfaltering tread, what are they but the eloquent telltales of some vitalizing elixir? No secret botany holds the charm, no scientific alchemy creates the spell. The days of miracles are gone; the magic, mysteriously-working wonders have passed away, and the age—a plain, practical one—gives us a simple tonic that, by a happy amalgamation, restores to energy and strength the enervated system. Take Price's Celebrated Aromatic Stomach Bitters, and you bid an eternal farewell to such unwelcome guests as dyspepsia, indigestion, nervousness, neuralgia, flatulency and debility.

JAMES W. PRICE & CO.,
Manufacturers and Sole Proprietors,
Lock Box 166, New Orleans, La.

Sold by druggists, grocers and dealers throughout the South. mh6 1m

**An Important Consideration.**—Dr. Tutt's Liver Pills are Purely Vegetable, and are adapted to young and old, male and female, and may be taken at all times, without restraint of occupation, without change of living, without diet, and without the fear of taking cold, during all kinds of weather and in all climates.

A Beautiful Complexion.—When the blood is impure the skin presents an unclean, rough and sallow appearance, often accompanied by blotches, pimples, etc. It is a foul corruption generated in the blood which nature strives to throw off. Dr. Tutt's Sarsaparilla and Queen's Delight act directly on the depurating organs, of which the skin is one. By its use the skin is rendered soft, smooth and rosente, and the whole system is renovated. mh13 1t

**The patient soon feels as if he had** taken a new lease of life, and is overjoyed to find the depressed feeling dissipated, the costive habits corrected, and new streams of health coursing through his veins, by using Simmons' Liver Regulator. mh13 1t

**Pierson & Hews,** the Clothing, Shirts and Furnishing Goods, Hand 15 Camp street, opposite City Hotel, New Orleans, Louisiana. We invite visitors from the interior to examine our stock and prices. We claim to sell first-class goods as low as can be afforded and live. We sell the celebrated Shoulder-Seam Shirts, warranted to fit, wear and give satisfaction. Liberal deduction made to Clergymen, and their trade solicited. fe27 1y

**The Equitable Life Assurance Society,** New York.

Assets ..... $21,000,000
Income ..... 11,000,000

Branch office—33 Camp Street.

A. P. CLEVELAND,
General Agent.
fe13 1y

**Remove** from the blood those wastes arising from the action of the system which, if allowed to remain in the circulation, give rise to diseases which speedily destroy life. Nature has appointed the kidneys and liver as her agents, by whose action impurities shall be eliminated from the system; and when these agents are torpid or debilitated, or disabled from any cause for their business, Hamilton's Buchu and Dandelion imparts fresh life and vigor to them, and makes at least the best blood purifiers one can have. This preparation is for sale at Frederickson & Harte's and E. J. Hart & Co.'s drug stores. Jan1 2m

**Use Dr. Henry's World's Tonic** and Blood Purifier.—It is the great household remedy, pleasant to take, yet potent for the prevention and cure of diseases. It is better than Bitters, Cordials, Buchu or Sarsaparilla. Sold by druggists. jy18 1y

**Dr. Henry's Root and Plant** Pills.—Mild yet thorough; no nausea or griping; entirely vegetable; great Liver remedy. Price, 25 cents. Sold by druggists. jy18 1y

**Mrs. Whitcomb's Sirup.**—The great soothing remedy. Price only 25 cents. Gives rest to the mother and health to the child. Sold by druggists. jy18 1y

**Twelve Samples** (postage free) for fifty cents. Sells for $10. R. L. Wolcott, 181 Chatham square, New York. se28 1y

**P. Dufort,**
Entrepreneur de Pompes Funebres.
**Magnifiques Corbillards.**
Loiuge de voitures et equipages pour bals, soirees, pleules, etc.
219 Rue Royal. mh13 2m

*NEW ADVERTISEMENTS.*




GET THE BEST.

**WEBSTER'S UNABRIDGED DICTIONARY.**

10,000 WORDS AND MEANINGS NOT IN OTHER DICTIONARIES.

3,000 Engravings. 1,840 Pages Quarto. Price, $12.

With the Etymologies and Definitions of Webster's Unabridged Dictionary I am much pleased.—*President Gornell, St. John's College, Maryland, June, 1871.*

Every day leads me to prize it more highly.—*President Eliot, Washington University, Saint Louis, July, 1871.*

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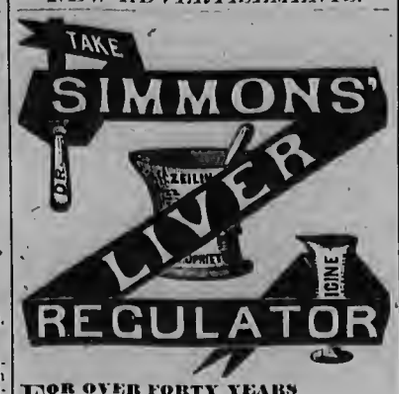
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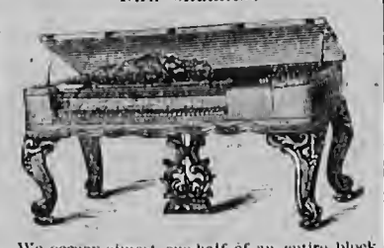
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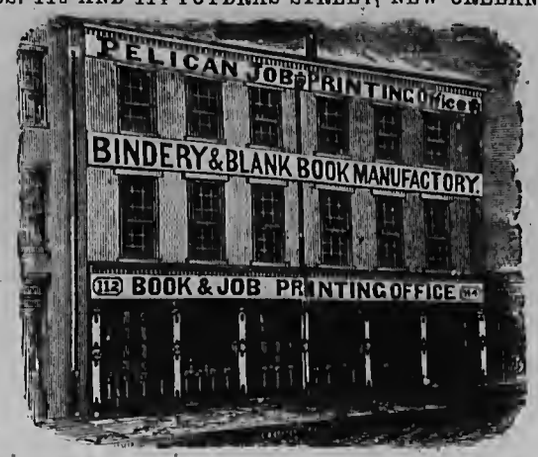
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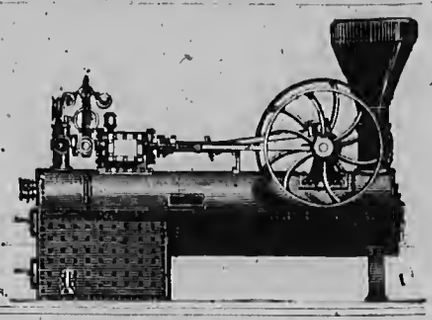



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New Orleans, La., January 16, 1873.
This is to certify that I have used the Steam Washer sold by E. B. Hayes, General Agent, and fully indorse all he claims for it, having used it four or five weeks.
(Signed) ANN S. BASSETT, 180 Chippewa street.

New Orleans, La., January 17, 1873.
This is to certify that I am using the Steam Washer called the "Woman's Friend," and consider it the best invented Washing Machine in use. It saves labor, soap, fuel and clothes, and I fully indorse all Mr. Hayes claims for it. (Signed) MRS. G. H. W. LEILDE, No. 81 St. Charles street.

New Orleans, La., January 17, 1873.
I am using the Steam-Washer called the "Woman's Friend," and consider it the best thing for washing clothes I have ever seen. (Signed) J. C. McALLISTER, cor. Carondelet and Julia Sts.

New Orleans, La., January 17, 1873.
I am using the Steam Washer called the "Woman's Friend," and consider it the best invented Washing Machine in use. It saves labor, soap, fuel and clothes.
(Signed) N. MILLER, No. 86 Gravier street.

New Orleans, January 21, 1873.
This is to certify that I have tried the Washing Machine known as the "Woman's Friend," and find it all that it is claimed to be. I gave it a fair and honest trial, and I took great pleasure in recommending it to every housekeeper. It is very simple. A small child can use it. There is no rubbing necessary, and consequently no damage to clothes. Very respectfully,
(Signed) MRS. N. JENKINS, No. 100 Baronne street.

New Orleans, January 30, 1873.
I have used the Steam Washer called the "Woman's Friend," and am perfectly satisfied that it will do all that Mr. Hayes claims for it. It is truly a labor-saving invention.
(Signed) FRANK SCHAEFFER, corner First and St. Denis streets.

New Orleans, January 30, 1873.
This is to certify that I have purchased from Mr. Hayes the Steam Washer called the "Woman's Friend," and I find it to be a great invention. It saves labor, soap, fuel and clothes, and I can fully recommend the same. No family should be without one.
(Signed) MRS. J. F. ROHRBACHER, No. 237 Camp street.

New Orleans, January 31, 1873.
E. B. Hayes, Esq., New Orleans, La.—*Dear Sir:* The Steam Washer I bought of you, called the "Woman's Friend," I find, does all that you promised for it, and ought to be in every family.
(Signed) MRS. R. M. WALMSLEY.

New Orleans, January 31, 1873.
Mr. E. B. Hayes, New Orleans, La.—*Dear Sir:* It gives me pleasure to say to you that my wife has tried your Steam Washer, and pronounces it a perfect success, so far as she can judge. Wishing you much success in introducing it generally, I remain Your friend, truly,
(Signed) S. HENDERSON.

New Orleans, February 1, 1873.
The Washing Machine called the "Woman's Friend" is well named. It has been used in my family, and found to come up to all that has been claimed for it by the patentee. We can cheerfully recommend it to all as a complete success. (Signed) DR. E. H. HEATH, 393 Canal street.

New Orleans, February 5, 1873.
Mr. E. B. Hayes—*Sir:* I have tried your Steam Washer and find it a great saving of labor, and would recommend it to all housekeepers. (Signed) MRS. A. P. CLEVELAND, 117 Philip St.

New Orleans, La., February 5, 1873.
Mr. E. B. Hayes: After a thorough test of your Steam Washer, or Woman's Friend, I pronounce it the most wonderful invention of the age. It was with much difficulty that I succeeded in getting my washerwoman to try it, being opposed to washing machines generally; but she is perfectly delighted with this, and I can cheerfully recommend it to every family.
(Signed) MRS. W. W. CARRE, 399 Rampart St., corner Clio.

New Orleans, February 4, 1873.
Mr. E. B. Hayes, New Orleans, La.—*Sir:* I take pleasure in testifying to the superior merits of your Steam Washer, or Woman's Friend. From the use I have made of it I feel sure that all you claim for its performance is a success. Every family ought to have one.
(Signed) MISS E. C. WINGATE.
Principal Trinity Church Girls' School, Jackson street.

New Orleans, February 4, 1873.
This is to certify that I have purchased from Mr. Hayes the Steam Washer known as the "Woman's Friend," and must say I consider it the best Washing Machine I have ever seen. In fact there is nothing equal to it. It saves labor, soap, fuel and clothes, and I fully recommend it to every family as the best and most perfect Washing Machine in use. (Signed) MRS. S. P. RUSS.

New Orleans, February 5, 1873.
I have used the Steam Washer, or Woman's Friend; sold by Mr. Hayes, general agent, and fully indorse all he claims for it. Every family ought to possess one.
(Signed) E. B. BOTH, 403 Josephine street.

New Orleans, February 8, 1873.
Mr. E. B. Hayes—*Sir:* The Washing Machine known as the Woman's Friend, or Steam Washer, purchased from you, has proved all you say of it. I cheerfully recommend it to all.
Yours truly, (Signed) MRS. S. BOUTLETMIT.

New Orleans, March 11, 1873.
Mr. E. B. Hayes—*Sir:* I am delighted with your Washing Machine. It is indeed most happily called the Woman's Friend. I fully indorse every word of praise accorded by all who have given it a trial. Respectfully, (Signed) MRS. E. W. HUSTIN.

New Orleans, March 10, 1873.
Mr. E. B. Hayes, General Agent—*Sir:* I have used your Steam Washer, or Woman's Friend, and find that it performs satisfactorily all that you claim for it as a labor saving machine—saving time, fuel, soap and, more particularly, the clothes. I cheerfully recommend it to all my friends and all housekeepers. (Signed) MRS. R. de MONROE, widow of ex-Mayor Monroe.

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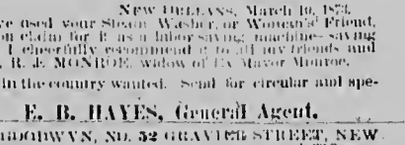
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## The Child's Corner.

*WHO SPOKE THAT WICKED WORD?*

Who spoke that wicked word
Which fell upon my ear?
Was it the little golden bird
That sung so sweetly here?

Was it the lamb at play,
Amid the flowery mead,
The lovely children every day
Come out to pet and feed?

Was it the gentle dog,
By all the boys caressed,
Or breathed it from the croaking frog—
That wicked word expressed?

Was it the stately ox
That labors with the plow,
Or, coiled among the roots and rocks,
Is there a serpent now?

"Not I," replied the bird,
And flashed his golden wing;
"I never speak a wicked word—
I only praise and sing."

"Not I," the gentle lamb;
"I would not be so mean."
"Not I," the frog; "low as I am,
I speak no word unclean."

"If I could speak I'd praise,"
The noble ox replied;
"Only to love my voice I'd raise."
"So I," poor Carlo cried.

Thus said they all; but who—
Who spoke that wicked word?
My little prattler, was it you,
And not the beast or bird?

But no reply is made—
'Tis silence all around;
My gentle one, I am afraid
You will be guilty found.

"Father, forgive, I pray,"
As to his bed he crept,
I heard my little darling say,
And then he sweetly slept.

My child will never dare
To speak a wicked word;
His contrite heart and earnest prayer
His father saw and heard.

*Our Boys and Girls.*

## The Wrong Change.

John West and Felix Grover came out of a store in which they had been buying some pears. John had given his money to Felix and asked him to pay for both.

As Felix was looking over his money he exclaimed: "This is cpital! The old fellow has given us back too much change. Come, we will go somewhere else and buy some candy. What an old goose he is to cheat himself! But that is his lookout."

"I think it is our lookout, for we know it and he don't," answered John West.

"Catch me carrying back money! It is his own work. He cheated himself. I gave him money enough. He asks too much for his pears anyhow."

"He told us his price, Felix, and we agreed to give it to him by saying we would take his pears. No matter if he asked $50 a dozen, we are bound to pay him now."

"I'll be whipped if I pay him a cent back."

"We shall both deserve to be whipped if we don't pay him back. Come, let us go right in before he finds out his mistake himself and comes after us."

"Yes, he would be after us for a quarter of a cent. He is a real skinflint, and that is one reason I like to get something out of him."

"What he does is nothing to us. Because he is mean, shall we be dishonest?"

"I don't call it dishonest to let such a mistake go—a mistake a man made himself."

"Do you call it honest?"

"Well, not exactly."

"I have an ambition to be exactly honest. So give me my five cents and I will go in and pay my part. You can do as you please."

"That will just blow me up. If you pay five cents he will know I ought to. I should not think you would want to get me into a scrape. I should think you would rather cheat old Gripes than disgrace a cousin."

"I shall do neither. I have more money in my purse. I shall pay him ten cents and tell him of his mistake, so that will settle it nicely."

And before Felix could reply John West darted round the corner and in at the store.

"You made a mistake, sir, in giving us change."

"I guess not, young man. I seldom do that."

"Yes, sir, you made a mistake of ten cents."

"What! do you say I ought to pay you ten cents?"

"Oh, no, sir; you gave us ten cents too much."

"Bless me! oh! uh! you owe me ten cents? That is quite a different thing."

"Here is the money, sir," and John handed it to the shopman, who could not help being mortified that he had showed so clearly that if the mistake had been against himself he would have been slow to make it right.

"Well," he said, "you are an uncommonly honest boy."

"I should not call it more than common honesty, sir, to return these ten cents to you."

"Ah, well! to be sure, a boy of common honesty would, of course, do it. Still many boys would not—that is, some boys I know."

John West thought to himself that the shopman's standard of morals was about up to that of his Cousin Felix. They were not exactly honest themselves, and so they suspected others were not, and a clear case of simple honesty surprised them.

When John returned to Felix, who had begun to feel quite ashamed of himself, the latter said, "You shall not pay for my meanness, John," and took out five cents.

"No, no, Felix; it is a trifle. I have paid it. Let it pass now."

"John," said Felix, as they walked on, "I wouldn't steal half a cent, any more than you would, but somehow I—I am not up to you in clear, sheer, right up-and-down honesty. Now what is the reason? I like noble, generous deeds, and yet I was going to do something neither noble nor generous."

"My father and mother always made me exact in regard to the property of others, even in the smallest thing, and I suppose the habit is now strong, so that my first thought is to—to—to be honest, I suppose. I cannot think of any other word, though I did not mean to set myself up for so very good."

"John, I am heartily ashamed of myself, and the way in which you feel and act has given me a clearer idea of honesty and dishonesty than I ever had before. I used, of course, to think outright stealing dishonesty, but any little advantage one could take of another, such as we might have taken to-day about the ten cents, I called good luck, and did not think of its real character."

"Did you ever read the 'Little Merchants?'"

"No. What is it about?"

"It is a book my father gave me years ago. The nobleness of honesty and the meanness of dishonesty, as acted out in boys, took strong hold of me at an early age. There were two boys who set up for merchants on a small scale. At first they sold fruit in the market-place at Naples. Pedro would turn up the fair side of a melon and sell an unsound one on any one who could be imposed on, such as a child or a customer who was not very sharp."

"Ah, yes! He thought that was a lucky hit."

"But Francisco would frankly say so if he had a melon with any defect, and offer it for a lower price. Then they changed their business and offered sugar-plums for sale. They provided themselves with the standard measure, the price of which was a certain small coin. They were largely patronized by little folks of small means, and for awhile they had a flourishing business; but the firm was soon dissolved.

"While Francisco gave full and fair measure, and Pedro seemed to do the same, it was found out by the children that when poured out Pedro's plums were less than Francisco's. It seems that Pedro had put a false bottom to his measure, thus cheating the children who bought of him every time he made a sale."

"How did the business turn out?"

"As you might suppose. When Francisco was well known he was respected and trusted; when Pedro was well known his bench was broken to pieces by his indignant customers, and he was hooted from the market."

"I must say, John, that I feel a new ambition rising in my heart—the ambition to be exactly honest. Let us go home and read that story."

*Sunday School Visitor.*

## Saved by a Nut.

Some years ago there was an old German count, who was a good Christian man, and who was saved from death, by the kindness of God, in a very marked manner. You know we read in the Bible how Daniel, who was such a good man, had a great many enemies, who hated him just because he was so good. This has often been the case since Daniel's time. And this was the case with the good German count of whom I am now speaking. There were a number of people in the place where he lived who hated him for his religion; and they carried their hatred so far that they resolved to kill him. And in order to do this without being found out they hired a wicked man to go into his castle one night and kill him while asleep in his bed.

The arrangements were all made, and the night was fixed on which this dreadful deed was to be done. The good count had no idea of the danger that was hanging over him. It so happened that on the evening of the very night on which his enemies had agreed to murder him he had a company of young people at his castle. He was very fond of children, but having none of his own he had invited his nephews and nieces to spend the evening with him. They had a merry time together, and the evening passed off very pleasantly. The count told them interesting stories, and got up amusing games, and had a good supply of apples and pears and grapes and nuts; and they enjoyed themselves very much. After they were gone the count went quietly to bed, as usual.

About midnight the murderer, who had managed to creep into the castle during the day, and hidden himself away, came silently into the chamber of the count. The old man was fast asleep, and a night-lamp was burning on the table. The murderer was armed with a long, sharp dagger, which glittered in his right hand as he gradually drew near the bed with a soft and careful step. But suddenly, when he was only a few feet from the bed, a loud cracking noise was heard sounding through the still chamber. It awoke the count. He sat up in bed. He saw the murderer approaching him. He seized a pistol, which he always kept on his pillow, and, pointing it to the man, he said: "If you move another step I'll shoot you!" Then with his other hand he rung the bell violently. Pretty soon his servants rushed into the room. The murderer was taken prisoner, and the wicked men who had hired him to do that dreadful deed were found out and punished.

But what made the noise which woke the count? It was a nut lying on the floor. It happened that one of the boys of the company the count had had there the evening before had dropped a nut on the floor in going through his uncle's room. And God, *that* God "who telleth the number of the stars," and rules them in all their greatness, had caused that nut to fall just where the murderer's foot would tread upon it, that the noise of the crushing would wake the count in time to save his life.—*Dr. Newton.*

PASCAL'S CONFESSION.—"I love poverty because Jesus Christ loved it. I love wealth because it gives me the means of assisting the wretched. I keep faith with all men. I do not render evil to those who do it to me; but I desire a state for them like unto my own, in which I receive neither good nor evil from the hand of man. I endeavor to be just, truthful, sincere to all men, and I have a tenderness of heart for those to whom God has united me more closely; and, whether I am alone or in the sight of men, in all my actions I have in sight God, who must judge them, and to whom I have consecrated them all.

"These are my sentiments, and all the days of my life I bless my Redeemer, who has put them into me, and who, from a man full of misery, concupiscence, pride and ambition, has, by the strength of his grace, made a man exempt from all evils. And to this grace all the glory is due, since I have in myself nothing but misery and error."

## Farm, Garden and Household.

### Hints for March.

The spring seems to be opening unusually early, so much so that a majority of our agriculturists find themselves behind time with their operations. Corn-planting, however, has in many instances already occupied the attention of farmers, and should now be pushed to completion with all the force and energy at command. As a rule, early corn does best, and the sooner it is off of hand the more attention will the planter be able to bestow upon the other crops. On hill or worn lands it is bad economy to cultivate corn without liberal applications of manure of some kind. The best and most reliable manure for this crop is cotton-seed in some form, and these should be husbanded and applied with more care than is usually practiced. There is less labor and more satisfaction in producing one hundred bushels on five acres than on ten, besides the increased intrinsic value of the land thus improved.

Preparations for cotton-planting should not be lost sight of during this month, and, if the weather is propitious, a portion of the crop should be planted toward the close. By planting early of varieties that mature early, and by using superphosphates liberally, a fair return is secured, even should the worms destroy the foliage at the usual period of their coming. In any event, the farmer will reap a liberal reward for his labor and investment, given in the way of thorough preparation; early planting, liberal manuring and careful, intelligent cultivation.

If sweet potatoes have not already been bedded out, this matter should be attended to without delay. And in the meantime the plat designed for this crop should be deeply and thoroughly pulverized. There is no more valuable crop for home use known to our Southern country than the sweet potato, especially in the piny-woods region, and we trust it will not be neglected.

The spring comes to us with most flattering promise, and we trust that our farmers will neglect nothing on their part to secure a full and complete fruition of the hopes inspired by this pleasing, buoyant, blooming opening of the season.—*Rural Southland.*

STARTING EARLY POTATOES.—A correspondent of the *Cottage Gardener* says: "To have a few early potatoes I have found the following system answer well: I plant my potato-sets in pots, say about five or six inches in diameter; the soil I use is a pure turfy maiden loam and charred earth, with a little soot. Being in pots, they can be started wherever there is a little heat. While they are coming on in the pots, leaves and a little manure are put up in a bit or frame; after the bed is in a fit condition of heat the surface is covered eight inches deep with half-rotten leaves. When the heat is up the pots may be plunged in this material, and the plants kept in the same pots till the young tubers are the size of large peas or small marbles. This can easily be ascertained by turning them out of the pots.

"I consider the chief advantage derivable from this system is that, as they are confined in the pots, only a limited supply of nutriment is afforded, which causes the plants to tuber much sooner than would otherwise be the case.

"Whenever I find that the young potatoes are as large as I have stated I immediately [illegible] off the top soil the pots were plunged in. If I find the heat is deficient I add a little new warm manure to the inside of the bed, and turn it over. Then, having had some good dry, turfy soil and charred or burned earth, with the mixture of a little soot, the bed is covered over to the depth of fourteen or fifteen inches; the potato-plants are next turned carefully out of their pots, and planted in a furrow in rows in the new soil after it has attained the natural warmth of the bed.

"I never use any manure, but a little soil is put on drills after the plants are established. By keeping them near the glass, and well aired at every favorable opportunity, a good crop of fine, naturally-flavored potatoes will be obtained."

SALT AS A FERTILIZER.—Some of the New York nurserymen have found very great advantage from the application of salt to their nursery-grounds, as well as to farm crops. Twenty bushels to the acre is the usual quantity. Facility of access to some of the salt-works in that State gives them a chance for a full supply at a low rate—about twenty-five cents per bushel, at which they consider it a cheap manure. It has also proved a very valuable application to pear-trees, at the rate of about four handfuls to each tree, spread about. It seems to give a vigorous and healthy growth, and they are very rarely troubled with blight. Scoring the trunk of the tree with a pen-knife, from the ground to the forks of the branches, is also practiced with good success. Where the growth is rapid both these processes are highly recommended.—*Practical Farmer.*

REMOVING TAR-SPOTS.—The old remedy for removing tar is butter; tar is soluble in fat, and especially in butter; when this is left on the tar-spot for some time, both butter and tar are easily washed out by a sponge, with soap and water. It is the same with resinous wagon grease. Recently Dr. Brikerd announced that he had discovered that a creamy mixture of powdered extract of liquorice, with oil of aniseed, will easily dissolve tar, resin, pitch, Venice turpentine, etc. It is afterward washed out with soap and warm water.—*Manufacturer and Builder.*

CRISP MUFFINS.—To make crisp muffins use one pint sifted Indian meal, one pint of milk or cream, two eggs, a teaspoonful of salt, a spoonful of butter or lard; drop the batter in a hot, greased pan or oven, by spoonful, taking care that your muffins do not touch. Let them bake till crisp and brown.


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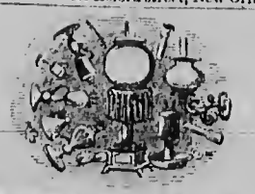
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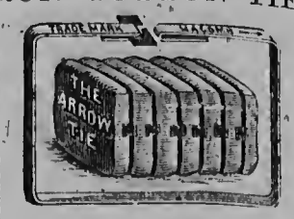
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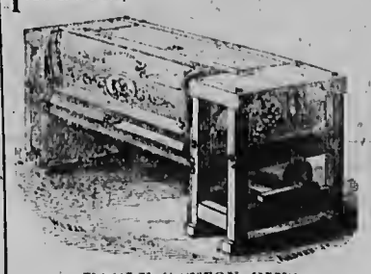
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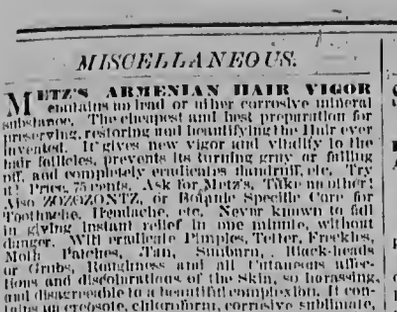
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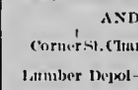
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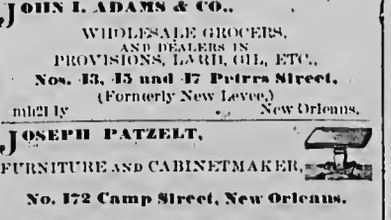
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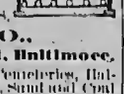
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T. HATHORN. T. J. C. HATCHELOR.
**HATHORN & HATCHELOR,**
WHOLESALE DEALERS IN
BOOTS, SHOES AND HATS,
**143.....Gravier Sterrt.....143**
Between Camp and St. Charles,
Ja9 6m New Orleans.

**WILLIAM HOGAN,**
MANUFACTURER OF AND DEALER IN
**Hants, Shoes, Trunks, Valises and Bags.**
French and American; also
*AGENT FOR EMPIRE SEWING MACHINE,*
NOS. 99 AND 101 CANAL STREET,
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**TEXAS LANDS.**
HENRY V. McCALL,
**3½.....Carondelet Street.....3½**
NEW ORLEANS,
BUYS AND SELLS TEXAS LANDS.
Old Land Claims recovered. Lands recovered from Illegal Tax Sales. Ja23 3m

**WIRE RAILING**
AND
ORNAMENTAL WIRE WORKS,



**DUFUR & CO.,**
**No. 36 North Howard street, Baltimore,**
Manufacture Wire Railing for Cemeteries, Balconies, etc.; Sleeves, Feeders, Cages, Stand and Coal Screens, Woven Wire, etc. Also Iron Bedsteads, Chairs, etc. se6 1y

## PROFESSIONAL CARDS.

**DENTISTRY WITHOUT PAIN,**
In all its branches, with the greatest care to beauty, durability and economy, by
DR. J. M. MAGEE,
fe13 2m No. 41 Baronne street, near Canal.

**DR. J. J. LYONS,**
NO. 502 RAMPART STREET,
CORNER FELICITY,
Ja2 6m New Orleans, La.

**DR. JOHN G. ANGELL,**
DENTAL SURGEON,
**132.....Julia Street.....132**

All operations in Operative, Mechanical and Surgical Dentistry carefully performed.
Nitrous Oxide and other Anæsthetics administered. no28 1y

**DENTAL NOTICE.**

DR. N. P. GODFREY, having returned from his summer tour, is prepared to see his friends, as usual, at his rooms, at all business hours. Families requiring his attention will find it advantageous to call early, while he is not so much engaged.

Office—181 Canal Street. no11 1y

G. W. RACE. W. H. FOSTER.
E. T. MERRICK, formerly Chief Justice, Louisiana.
**RACE, FOSTER & E. T. MERRICK,**
ATTORNEYS, COUNSELORS
AND
SOLICITORS,
Corner of Camp Street and Commercial Place,
se25 NEW ORLEANS.

**W. W. EDWARDS,**
COUNSELOR AT LAW
AND
COMMISSIONER OF DEEDS,
**No. 88 Common Street,**
se11 1y New Orleans.

**DR. C. J. BICKHAM,**
OFFICE—680 MAGAZINE STREET,
Between Philip and First Streets, New Orleans.
Will call daily at College building, corner Common and Baronne streets, between eleven and twelve o'clock. Je20 1y

**NEW ORLEANS WATER CURE,**
NO. 9 PRIEUR ST., CORNER OF CANAL.

DR. KALOW, of Berlin, would most respectfully inform the citizens of New Orleans and the surrounding country that he has opened an establishment at No. 9 Prieur street, corner of Canal, for the cure of all CHRONIC DISEASES. Ja23 3m

**A CHALLENGE**
Is extended to the world to place before the public a better Cough or Lung remedy than
**ALLEN'S LUNG BALSAM.**

IT HAS NO EQUAL. Read what well-known Druggists of Tennessee say about Allen's Lung Balsam:

SPRINGFIELD, TENN., Sept. 13, 1872.

GENTLEMEN: Please ship us six dozen Allen's Lung Balsam. We have not a bottle in the store. It has more reputation than any Cough Medicine we have ever sold. Have been in the drug business twenty-seven years. We mean just what we say.

Very truly yours, HURT & TANNER.

**What the Doctors Say.**

Drs. Wilson & Ward, physicians and druggists, write from Centerville, Tennessee: "We purchased Allen's Lung Balsam, and it sells rapidly. We are practicing physicians, as well as druggists, and take pleasure in recommending a great remedy, such as we know this to be."

Physicians do not recommend a medicine which has no merit. What they say about Allen's Lung Balsam can be taken as a fact. Let all afflicted test it at once, and be convinced of its real merits.

It is harmless to the most delicate child. It contains no Opium in any form.

Directions accompany each bottle.

☞Call for Allen's Lung Balsam.

J. N. HARRIS & CO., Proprietors,
Cincinnati, Ohio.
For sale by all Medicine dealers. fe13 6m

**THE BUCKEYE BEE-HIVE**
IS THE VERY
*BEST MOVABLE FRAMES*
AND
**MOTH-PROOF HIVE**
IN THE MARKET.



Farm, County and State Rights for sale in Tennessee, North Carolina, South Carolina, Georgia, Florida, Alabama, Mississippi and Louisiana. For circulars, prices, etc., address
J. W. WALKER,
fe20 3m Nashville, Tenn.

# MARBLE
—AND—
GRANITE WORKS.

**GEORGE STROUD.**
Late of and successor to John Stroud & Co.,
(Established in 1840.)
**158, 160, 162 AND 161 ST. CHARLES ST.,**
Corner of Girod Street, New Orleans.

Every description of Monumental, Cemetery and Building Work done in the best manner.

Particular attention given to all COUNTRY ORDERS.

A long experience in and an aptness at the business enables the proprietor to meet the views and ideas of his country friends by letter, as well as by a visit to the city.

Designs and Sketches will be furnished on application. no28 1y

**BUCKEYE BELL FOUNDRY**
**Established in 1837.**



Superior Bells of **Copper and Tin,** mounted with the **Improved Rotary Hangings,** for CHURCHES, SCHOOLS, FARMS, FACTORIES, COURT HOUSES, FIRE ALARMS, TOWER CLOCKS, CHIMES, ETC. **Fully Warranted.**
*Illustrated Catalogue Sent Free*
*VANDUZEN & TIFT,*
**102 and 104 East Second Street, Cincinnati**
mh6 1y 115 and 117 Magazine st., New Orleans.

**FITS CURED.**—The worst cases of longest standing, by using DR. HEBBARD'S CURE. A trial bottle sent free to all sufferers. Address
T. H. SAYRE, Druggist,
mh6 13t 811 Sixth avenue, N. Y.

## MEDICAL.

**THE NEW LOUISIANA REMEDY,**
FOR
*COUGHS, CATARRH, ASTHMA, BRONCHITIS, CONSUMPTION, ETC.,*

is creating extraordinary interest wherever known. The following is a sample of the evidence that is pouring in from all directions:

(COPY.)
NEW ORLEANS, Jan. 21, 1873.

Two years ago my wife was pronounced by physicians to be fast going into consumption, and I was constrained by a friend to use Smith's Pulmonic Syrup, and since the use of it her recovery has been remarkable; in fact almost entirely cured. The medicine we consider INVALUABLE.

E. B. HAYES,
Sexton Carondelet M. E. Church South.

For sale by all the Wholesale Drug Houses in New Orleans. Depot, 108 CAMP STREET, near Poydras. fe13 1m

**CONSUMPTION.....CONSUMPTION.**
NEW TREATMENT BY
**DUCRO'S ALIMENTARY ELIXIR.**

Prepared with Raw Meat and Alcohol. Recommended by the highest medical authority in Paris. A Radical Cure, and in desperate cases
**A CERTAIN RELIEF.**

Agreeable to the taste. Incontestably superior to Cod Liver Oil, the Hypophosphites and other preparations. This Elixir, the basis of which is Raw Meat and Alcohol, is moreover one of the most powerful tonics for persons convalescing or feeble, for chlorotic young girls, debilitated old persons, etc. Depot in New Orleans at
MR. P. CISARIS',
Corner St. Philip and Royal streets,
fe13 6m Sole Agent for the United States.

**REVERSE YOUR PLAN!**
Leave off purgative and violent medicines that prostrate the vital powers, and for a BLOOD PURIFIER try
**HAMILTON'S**
**BUCHU AND DANDELION,**
which acts on the KIDNEYS, LIVER and BOWELS, and removes impurities of the system by opening its outlets.
W. C. HAMILTON & CO., Cincinnati, Ohio.

**Kress Fever Tonic.**

Ask your druggist for this Remedy. A box of Pills with each bottle, and is said: NO CURE NO PAY. ☞Take no other Ague Cure. Ask for KRESS FEVER TONIC. It is the safest. Don't forget the Warrant. If it fails to cure you, get your money back.
W. C. HAMILTON & CO., Cincinnati, Ohio.

**PILES CURED.**
HAMILTON'S BUCHU AND DANDELION promotes digestion of the food by its influence on the stomach. It promotes the healthy action of the Kidneys. It secures activity of the Liver and regularity of the Bowels, and Prevents Constipation, which causes Piles. Try it.
W. C. HAMILTON & CO., Cincinnati, Ohio.

**NINETY-NINE PER CENT.**
L. W. Faulkner, of Champaign, Illinois, says "I have been selling KRESS FEVER TONIC two years under a warrant, and have had but one bottle returned as failing to cure. From what I see of its action I believe that it will cure Ninety-nine cases of Ague in every One Hundred."
W. C. Hamilton & Co., Cincinnati, Ohio, warrant this remedy to cure Ague in all its forms. A box of Pills FREE with each bottle.

**Rational Treatment of all Kidney, Urinary and Liver Diseases**
IS EFFECTED BY
HAMILTON'S BUCHU AND DANDELION
It acts directly on these organs, enabling them to remove these wastes in the blood which cause Gravel, Diabetes, Bright's Disease, Jaundice, Rheumatism, Scrofula, etc.
W. C. HAMILTON & CO., Cincinnati, Ohio.

☞These Remedies are for sale by
FREDERICKSON & HARTE,
E. J. HART & CO.,
Ja16 3m New Orleans, La.

**RHEUMATISM,**
GOUT AND NEURALGIA PERMANENTLY CURED BY
**N. JENKINS'**
ANNIHILATOR.

A PURELY VEGETABLE COMPOUND,

whose extraordinary virtues, in these painful diseases, are attested by

## New Orleans Markets.

From the New Orleans Price Current.

The weather has been clear and pleasant. The recent falling off in the receipts of cotton at all the ports seems to have had but little influence in popular estimates, which range from less than 3,600,000 bales up to 3,800,000 and 3,900,000 bales.

The river is 3 feet 4 inches below high water mark.

COTTON.—The following are the arrivals since the seventh instant:

| | |
|---|---|
| Louisiana and Mississippi | bales... 16,744 |
| Lake | 65 |
| Arkansas | 2,595 |
| Mobile | 994 |
| Florida | 24 |
| Texas | 190 |
| Total | 20,612 |

On Saturday the market opened with a good inquiry, but mostly on the part of buyers, who claimed concessions of ⅛@⅛c. Factors at the same time evinced a disposition to meet the demand freely, and a fair business was done during the morning at easier prices for the general run of the offerings, but with little or no falling off in clean white cottons and the higher grades. Later in the day the advantage appeared to be still more in favor of buyers, and offers were accepted, even for the better qualities, which would have been previously refused, while the business in good ordinary and low middling was at a decline of fully ⅛c., some transactions showing a falling off of ⅛c. The sales summed up 4,450 bales. On Monday, under limited competition among buyers, scarcity of freight-room and high freights checking the demand, as well as unfavorable dispatches from Liverpool and New York, the market ruled still lower, the prices paid indicating a further decline of ⅛c. In low middling, and ⅛@⅛c. In the lower grades, good ordinary closing at 17@17⅛c., low middling at 18⅛@18⅜c., and middling at 19⅛c. The sales embraced 4,300 bales, including 800 late in the day. On Tuesday the scarcity of freight-room and discouraging telegrams from Liverpool and New York had a still more unfavorable influence, and the market was unusually demoralized, prices ruling lower but showing great irregularity, and making quotations to a great extent nominal. Middling sold as low as 19c., low middling down to 17⅜c., and even less, and the poorer qualities at our inside figures for those grades. The reported decline was ⅛@⅛c., but in many cases the lower grades showed a still greater falling off. The sales were confined to 3,800 bales. The unsettled condition of the market and great irregularity of prices compel us to give an unusually wide range to our quotations.

The above makes an aggregate for the past three days of 12,550 bales, against 18,850 for the corresponding time last week and 14,350 the week before.

The receipts proper at this port since the first of September, exclusive of the arrivals from Mobile, Florida and Texas, are 935,418 bales, against 809,071 bales to the same date last year, and the increase in the receipts at all the ports up to the latest dates, as compared with last year, is 514,518 bales. In the exports from the United States to foreign countries, as compared with the same dates last year, there is an increase of 147,548 to Great Britain, of 49,200 to France, and of 121,208 to other foreign ports.

We quote:

| | |
|---|---|
| Low ordinary | 13¾ @ 14¼ |
| Ordinary | 14¾ @ 15¾ |
| Good ordinary | 16⅜ @ 17⅛ |
| Low middling | 17¼ @ 18⅛ |
| Middling | 19 @ 19⅛ |
| Strict middling | 19⅛ @ — |
| Good middling | 20¼ @ 20⅜ |

COTTON STATEMENT.

| | | |
|---|---|---|
| Stock on hand Sept. 1, 1872 | bales | 6,250 |
| Arrived past three days | 20,612 | |
| Arrived previously | 1,052,252 | 1,072,864 |
| | | 1,079,123 |
| Exported past three days | 16,265 | |
| Exported previously | 870,869 | 887,134 |
| Stock on hand and on shipboard | | 191,989 |

SUGAR.—The medium grades of open kettle sugar are in demand, but the receipts are small and the stock in the sheds is held for higher prices. The receipts on Saturday and Monday were confined to 627 hhds., which were partially sold, on the landing, at 8⅛@8⅜c. for fair to good fair, 9@9⅛c. for fully fair, 9⅛c. for strictly fully fair, 9⅜c. for strictly prime, and 10⅞@11c. for yellow clarified.

MOLASSES.—On Tuesday 310 bbls. were received, and there were sales, on the landlug, of 100 bbls. at 40c. for poor cistern bottom, 60@62½c. for good cistern bottom, 50c. for fair fermenting, and 60c. for prime fermenting.

CORN.—The supplies have been in excess of the demand, and prices have declined. On Saturday 1,600 sacks sold at 80c. ₱ bushel for white, while on Monday 5,600 sacks sold at 72c. for yellow mixed, and 73@75c. for white.

OATS.—On Saturday 2,000 sacks sold at 48@50c., while on Monday 300 sacks sold at 48c. ₱ bushel.

PORK.—On Tuesday holders were asking $17.25 ₱ bbl. for mess, and 50 bbls. sold at $17.25, and 175 bbls. extra heavy at $17.37½ ₱ bbl; 250 bbls. old mess sold at $16.75 ₱ bbl. New mess is retailing at $17.50@17.75 ₱ bbl.

BACON—Has continued very firm, with a light supply and good demand. On Monday 175 casks sold at 7½@7⅞c. for shoulders, 9¼c. for clear rib sides, and 9¾@9⅞c. ₱ lb. for clear sides.

HAMS.—On Tuesday, with a reduced stock, 50 tierces sugar-cured sold, to arrive, at 13¾c., 50 do. at 13¼c., 25 do. at 14c., and 50 do. at 14½c. ₱ lb. Choice was retailing at 14½c. ₱ lb.

LARD.—On Tuesday 675 tierces sold at 8c. for kettle-rendered, 8½@8⅝c. for refined, and 600 kegs at 9¼c. for kettle-rendered, and 9¾c. ₱ lb. for refined.

DRY SALT MEAT—Has continued in light supply, with a good demand. On Saturday 100 casks and boxes were sold at 7½c. for rib sides, 7¾c. for clear rib sides, 8¼c. for clear sides, and 8¾c. for hams, and 5 casks and 11 boxes shoulders at 6¾c. ₱ lb.

### MONETARY.

Gold opened on Tuesday at 114¾@115 (against 115¼ at New York,) and, after a fair business, closed at the opening rates (against 115¼ at New York.)

The sales of silver have been confined to limited retail transactions. American half dollars are quoted at 110@111, and Mexican dollars at 1¼ ₱ cent. premium in gold for new, and 2¼ ₱ cent. for old.

## New Orleans Wholesale Prices.

REVISED AND CORRECTED WEEKLY.

*Made up from Actual Sales as they Transpire.*

| ARTICLES. | FROM | TO |
|---|---|---|
| AGRICULTURAL IMPLEMENTS: | | |
| Cotton scrapers | $5 00 | $7 00 |
| Cotton sweeps | 5 00 | 11 00 |
| Cultivators, plain, and shovel-tooth | 9 00 | 11 50 |
| Cultivators, riding | 45 00 | 60 00 |
| Cultivators, walking | 30 00 | 40 00 |
| Shovels | 7 50 | 15 50 |
| Spades | 7 00 | 16 50 |
| Axes | 10 00 | 17 50 |
| Potato diggers | 12 00 | 17 50 |
| Shovel plows | — — | 9 25 |
| Half do., with cutters | 8 00 | 9 00 |
| Manly's double-shovel plow | 6 00 | 9 75 |
| Corn mills, Coleman's | 120 00 | 425 00 |
| Bradford's grist mills | 150 00 | 235 00 |
| BREAD, ₱ 100 lbs.: | | |
| Pilot | 5 50 | 6 00 |
| Crackers | 0 00 | 7 00 |
| Navy | — — | 4 50 |
| Cream crackers | — — | 12 00 |
| BRICKS, ₱ M: | | |
| Lake | 13 00 | 16 00 |
| Paving bricks | 16 00 | 18 00 |
| Country | 12 00 | 14 00 |
| English fire | 45 00 | 50 00 |
| American fire | 35 00 | 43 00 |
| CANDLES, ₱ lb.: | | |
| Sperm, New Bedford | 33 | 36 |
| Tallow | 16 | 16 — |
| CHOCOLATE, ₱ lb.: | | |
| Cocoa | 38 | 60 |
| No. 1 | 50 | 52 |
| Sweet | 35 | — — |
| COAL, ₱ ton: | | |
| Anthracite | 12 50 | 13 50 |
| Western, ₱ bbl | — — | — — |
| CORKS, ₱ 1,000: | | |
| Regular | 4 00 | 4 50 |
| Pointed, long | 3 25 | 4 00 |
| Pointed, short | 2 70 | 3 25 |
| COFFEE, ₱ lb.: | | |
| Mexican | 12 | 23 |
| Java | 12 | 24 |
| COPPER, ₱ lb.: | | |
| Brazers' | 45 | 48 |
| Sheathing | — — | 43 |
| Copper bolts | 45 | — — |
| Yellow metal | 25 | 30 |
| CORDAGE, ₱ lb.: | | |
| Manilla | 19 | 20 |
| Tarred, American | — — | 16 |
| Tarred, Russian | 15 | — — |
| Sisal | 16 | 17 |
| COTTON SEED: | | |
| Rough, ₱ ton | — — | — — |
| In sacks | — — | 13 00 |
| DRUGS, ₱ lb.: | | |
| Arrowroot, Jamaica | — — | 40 |
| Arrowroot, Bermuda | 48 | 52 |
| Alum | 3¼ | 4¼ |
| Borax | 38 | 40 |
| Brimstone | 3¼ | 3¾ |
| Bi-carbonate of soda | 7½ | 8 |
| Camphor | 38 | 40 |
| Copperas | 3 | 3½ |
| Epsom salts | 4 | 5 |
| Gum Arabic | 35 | 75 |
| Opium | 6 00 | 9 00 |
| Rhubarb | 1 25 | 3 25 |
| Soda ash | 5 | 5½ |
| Sarsaparilla | 38 | 45 |
| Senna | 32 | 35 |
| Sal soda | 3 | — — |
| Sulphur, Flor | 5½ | 6 |
| Quinine, ₱ oz | 2 55 | 2 60 |
| Morphine, ₱ oz | 5 75 | 6 25 |
| DYES, ₱ lb.: | | |
| Logwood, Campeachy | 3½ | 4 |
| Logwood, St. Domingo | 4½ | 4½ |
| Fustic, Tampico | 5 | 6 |
| Indigo, ₱ lb | 1 40 | 1 60 |
| Madder | 15 | 18 |
| EGGS, ₱ dozen: | | |
| Western | 20 | 23 |
| FERTILIZERS, ₱ ton: | | |
| Stern's raw-bone superphosph'e | — — | 65 00 |
| Stern's fine-ground bone | — — | 45 00 |
| FISH, ₱ box: | | |
| Cod | 1 45 | 1 50 |
| Herrings | — — | 35 |
| FLAXSEED, ₱ lb | — — | 6 |
| FLOUR, ₱ bbl.: | | |
| Double extra | 7 00 | 7 25 |
| Superfine | — — | 6 75 |
| Fine | — — | 6 00 |
| FRUIT, ₱ lb.: | | |
| Prunes | 8½ | — — |
| Currants, new | 8¾ | — — |
| Almonds, soft shell | — — | 20 |
| Almonds, shelled | — — | 32 |
| GLASS, ₱ box of 50 feet: | | |
| French, 8 by 10 | 3 50 | 3 75 |
| French, 10 by 12 | 3 75 | 4 00 |
| French, 10 by 14 to 12 by 20 | 4 00 | 4 75 |
| French, 14 by 18 to 18 by 20 | 4 50 | 5 00 |
| HAY, ₱ ton: | | |
| Prime | 28 00 | 29 00 |
| Choice | 30 00 | 31 00 |
| IRON, ₱ ton: | | |
| Pig | 59 00 | 60 00 |
| English, ₱ lb | 6 | 7½ |
| Swedes, assorted | 7 | 8 |
| Hoop | 7 | 9 |
| Sheet | 9½ | 10 |
| Boiler | 6¼ | 9¼ |
| Nail rods | — — | 9¾ |
| Castings, American | — — | 6 |
| LEAD, ₱ 100 lbs.: | | |
| Pig | 6 50 | — — |
| Bar, ₱ lb | 8¼ | 6¾ |
| Sheet | 11 | 11¼ |
| Pipe | 11 | 11½ |
| LEATHER, ₱ lb.: | | |
| Sole, hemlock | 32 | 36 |
| Sole, oak | 40 | 44 |
| Harness | 40 | 45 |
| Calf-skins, ₱ dozen | 42 00 | 70 00 |
| Texas, rough, ₱ lb | 24 | 26 |
| LIME, ₱ bbl.: | | |
| Western | 1 76 | 1 75 |
| Cement | 2 75 | 2 80 |
| Plaster Paris | — — | 4 00 |
| LUMBER, ₱ M feet: | | |
| Boards, yellow pine | 14 00 | 15 00 |
| Boards, cypress | 20 00 | 25 00 |
| Flooring, dressed | 22 00 | 25 50 |
| Flooring, rough | 15 00 | 18 00 |
| Ceiling, dressed | 18 00 | 20 00 |
| Weatherboards, dressed | 16 00 | 18 00 |
| Weatherboards, rough | 13 00 | 14 00 |
| Scantling | 12 00 | 14 00 |
| Shingles, ₱ M | 3 50 | 4 00 |
| Laths | 2 50 | — — |
| OILS: | | |
| Lard, ₱ gallon | — — | — — |
| Coal oil, in barrels | 33 | 34 |
| Coal oil, in cases | 38 | 39 |
| Linseed, raw | 91 | 92 |
| Sperm | — — | 2 00 |
| Whale, refined | 95 | 1 00 |
| Castor, ₱ lb | 1 65 | 1 85 |
| Olive, 22@24 oz | 6 00 | 6 50 |
| Olive, 11@12 oz | 7 25 | — — |
| Tanner's, ₱ gallon | 75 | 85 |
| PAINTS, ₱ 100 lbs.: | | |
| Lead, red | 11 00 | 12 00 |
| Lead, white, American | 7 50 | 12 50 |
| Lead, white, English, ₱ lb | 12 | 12½ |
| Vermilion, American | 40 | 60 |
| Vermilion, English | 1 50 | 1 75 |
| Zinc, white, American | 10 | 12 |
| Zinc, white, French | 13½ | — — |
| Chrome green | 20 | 25 |
| Chrome yellow | 20 | 22 |
| Litharge | 12 | 13 |
| Venetian red, in oil, ₱ lb | 15 | 16 |
| Spanish brown, in oil | 6 | 12 |
| Chalk, ₱ ton | 15 00 | 20 00 |
| Blue, Prussian, ₱ lb | — — | 65 |
| Blue, Ultramarine | 30 | 40 |
| Blue, soluble | 85 | 1 00 |
| Green, Paris | 30 | — — |
| Mineral paints | 2 | 6 |
| Ocher, American | 2½ | 2¾ |
| Ocher, Rochelle | 4 | 6 |
| Sienna, burnt | 16 | 14 |
| Sienna, raw | 6 | 8 |
| Umber, burnt | 12 | 16 |
| Umber, raw | 10 | 14 |
| SPICES, ₱ lb.: | | |
| Cassia | 36 | 38 |
| Cloves | — — | 23 |
| Nutmegs | 1 20 | 1 25 |
| Pepper | 21 | 21½ |
| Pimento | 12 | 12½ |
| SUGAR, ₱ lb.: | | |
| Havana, white | 12 | 12½ |
| Havana, yellow | 10½ | 11 |
| Havana, brown | 10¼ | 10½ |
| Crushed | 13 | 13½ |
| Pulverized | 13 | 13¼ |
| TEAS, ₱ lb.: | | |
| Imperial | 45 | 1 10 |
| Gunpowder | 75 | 1 30 |
| Hyson | 75 | 1 25 |
| Young Hyson | 75 | 1 10 |
| Pouchong | 30 | 50 |
| Oolong | 45 | 1 10 |
| TIN, ₱ box: | | |
| In plates, I. X | 14 25 | — — |
| In plates, I. C | 14 00 | — — |
| Leaded plates, I. X | 15 00 | — — |
| Leaded plates, I. C | 12 75 | — — |
| VINEGAR, ₱ gation: | | |
| Cider | 20 | — — |
| French white wine, ₱ bbl | 10 50 | 11 50 |
| WOOD, ₱ cord: | | |
| Ash | 6 50 | 6 75 |
| Oak | 5 50 | — — |
| Pine | 3 75 | 4 00 |
| WAGONS, CARTS, ETC: | | |
| Wagon, two-horse | 85 00 | 100 00 |
| Wagon, three-horse | 100 00 | 110 00 |
| Wagon, four-horse | 110 00 | 125 00 |
| Wagon, two-horse, thin skein | 85 00 | 90 00 |
| Wagon, three-horse | 90 00 | 100 00 |
| Wagon, four-horse | 100 00 | 115 00 |
| Cane wagon | 180 00 | 225 00 |
| Ox wagon | 100 00 | 125 00 |
| Ox cart, without body | 80 00 | — — |
| Ox cart, complete | 115 00 | 120 00 |
| Cane cart | 85 00 | 125 00 |
| Tongue cart, without bed | 90 00 | 95 00 |
| Tongue cart, complete | 120 00 | 125 00 |
| Bagasse cart | 55 00 | 90 00 |
| Plantation cart | 45 00 | 70 00 |
| Dirt cart | 45 00 | — — |
| Country dray | 75 00 | — — |
| Elliptical spring wagon | 110 00 | 185 00 |
| Barrows, levee, ₱ 100 | 275 00 | 325 00 |
| Harness, wagon | 18 00 | 22 00 |
| Harness, cart | 11 00 | 14 00 |
| ZINC, ₱ lb.: | | |
| Pig | 8½ | 9¼ |
| Sheet | 11 | 11¾ |

### CATTLE MARKET.

NEW ORLEANS, March 11, 1873.

| | | | |
|---|---|---|---|
| Texas beeves, choice, ₱ head | — — | @ | $50 00 |
| Texas beeves, first quality, ₱ head | 35 00 | @ | 45 00 |
| Texas cattle, second quality, ₱ head | 20 00 | @ | 28 00 |
| Texas cattle, third quality, ₱ head | 15 00 | @ | 18 00 |
| Western beeves, ₱ lb. net | 10 | @ | 12½ |
| Hogs, ₱ lb. gross | 5½ | @ | 6½ |
| Sheep, first quality, ₱ head | 5 00 | @ | 7 00 |
| Sheep, second quality, ₱ head | 3 00 | @ | 4 00 |
| Sheep, third quality, ₱ head | 2 00 | @ | 2 16 |
| Milch cows, choice, ₱ head | 80 00 | @ | 100 00 |
| Milch cows, ₱ head | 50 00 | @ | 80 00 |
| Texas cows, with calves | — — | @ | — — |
| Calves, ₱ head | 8 00 | @ | 12 00 |
| Yearlings, ₱ head | 10 00 | @ | 14 00 |

## Appointments for Quarterly Meetings.

### MISSISSIPPI CONFERENCE.

JACKSON DIST.—SECOND ROUND.

| | |
|---|---|
| Yazoo City station | Apr. 5, 6 |
| Mount Olivet circuit, at Satartia | 11-13 |
| Jackson station | 19, 20 |
| Brownsville circuit, at Bolton | 26, 27 |
| Madison circuit, at Madison station | May 3, 4 |
| Dover circuit, at Mount Carmel | 10, 11 |
| Yazoo circuit, at Benton | 17, 18 |
| Sharon circuit, at Sharon | 22, 23 |
| Canton station | 24, 25 |
| Camden circuit | 28, 29 |
| Sulphur Springs circuit | 31, June 1 |
| Carthage circuit | June 14, 15 |
| Thomastown circuit | 21, 22 |

Special appointment at Scotland chapel to preach on Unity of the Church, Infant Baptism and the Mode of Baptism, June 17, 18 and 19. The District Conference will be held at Yazoo City, June 5-8. The preachers, local and traveling, and the delegates are respectfully urged to be prompt in attending.

H. H. MONTGOMERY, P. E.

VICKSBURG DIST.—SECOND ROUND.

| | |
|---|---|
| Port Gibson | Mar. 15, 16 |
| Rocky Springs, at Grand Gulf | 22, 23 |
| North Warren, Millsdale and Sunflower, at Cane Ridge | 29, 30 |
| Vicksburg station | Apr. 4, 5 |
| Vicksburg, Grove street | 5, 6 |
| Cayuga, at Cayuga | 19, 20 |
| South Warren, at Redbone | 26, 27 |
| Kingston, at Kingston | May 3, 4 |
| Natchez | 10, 11 |
| Fayette, at Cane Ridge | 17, 18 |
| Clover Hill, at Clover Hill | 24, 25 |
| Rolling Fork | 31, June 1 |

JOHN A. H. JONES, P. E.,
Port Gibson, Mississippi.

BRANDON DIST.—SECOND ROUND.

| | |
|---|---|
| Brandon station | Mar. 29, 30 |
| Fannin circuit | Apr. 5, 6 |
| Morton circuit | 12, 13 |
| Hillsboro circuit and Union mission | 19, 20 |
| Walnut Grove circuit | 26, 27 |
| Philadelphia circuit | May 3, 4 |
| Trenton circuit | 10, 11 |
| Taylorsville mission | 17, 18 |
| Raleigh circuit | 24, 25 |
| Lake and Forest circuit | 31 |
| Garlandsville circuit | June 7, 8 |

F. M. WILLIAMS, P. E.

SUMMIT DISTRICT.—FIRST ROUND.

| | |
|---|---|
| Pontchatoula, at Wesley chapel | Mar. 1, 2 |
| Franklinton, at Warner's | 8, 9 |
| Livingston | 15, 16 |
| Big Creek | 22, 23 |

My address is Brookhaven, Mississippi.

A. B. NICHOLSON, P. E.

WOODVILLE DIST.—FIRST ROUND.

| | |
|---|---|
| Buffalo, at Hopewell | Mar. 1, 2 |
| East Baton Rouge, at Antioch | 8, 9 |
| Meadville, at Meadville | 15, 16 |
| Amite, at Adams' | 22, 23 |

J. L. FOTOYTH, P. E.

BROOKHAVEN DIST.—FIRST ROUND.

| | |
|---|---|
| Providence, at Pleasant Grove | Mar. 1, 2 |
| Scotland, at Caseyville | 8, 9 |
| Brandywine, at Rehoboth | 15, 16 |
| Monticello, at Topisaw | 22, 23 |

W. E. M. LINFIELD, P. E.

SEASHORE DIST.—FIRST ROUND.

| | |
|---|---|
| Ocean Springs circuit, at Ocean Springs | Mar. 1, 2 |
| W. Pascagoula mission, at Mt. Pleasant | 8, 9 |
| East Pascagoula circuit, at Moss Point | 15, 16 |
| Chickasawba and Green mission | 22, 23 |

C. F. GILLASPIE, P. E.

MERIDIAN DIST.—FIRST ROUND.

| | |
|---|---|
| Meridian station | Mar. 1, 2 |
| Enterprise station | 8, 9 |
| Enterprise circuit, at Jake's chapel | 15, 16 |
| Marion circuit, at Marion | 22, 23 |
| Toomsuba circuit, at Toomsuba | 29, 30 |

WILLIAM B. HINES, P. E.

### ALABAMA CONFERENCE.

SELMA DISTRICT.—SECOND ROUND.

| | |
|---|---|
| Summerfield | Mar. 8, 9 |
| Selma | 15, 16 |
| Suggsville, at Amity | 22, 23 |
| Peachtree, at Asbury | 29, 30 |
| Uniontown | Apr. 12, 13 |
| Dayton and Spring Hill, at Dayton | 19, 20 |
| Jefferson and Linden, at Jefferson | 26, 27 |
| Jackson, at Jackson | May 3, 4 |
| Coffeeville, at Coffeeville | 10, 11 |
| East Selma and mission, at Benton | 17, 18 |
| Choctaw Corner, at Prine chapel | 24, 25 |
| Beabert Hills | 31, June 1 |
| Orrville | June 7, 8 |

Delegates to the District Conference, to be held in June, will be elected this round. Let every official member be present.

ANDREW J. BRIGGS, P. E.

UNION SPRINGS DIST.—FIRST ROUND.

| | |
|---|---|
| Rocky Mount circuit, at Rehoboth | Mar. 8, 9 |
| Obiatee Creek circuit, at Hill's chapel | 15, 16 |
| Union circuit, at Mount Hilliard | 22, 23 |
| Pine Level circuit, at Salem | 29, 30 |

S. P. RICHARDSON, P. E.,
Greenville, Alabama.

CAMDEN DISTRICT.—FIRST ROUND.

| | |
|---|---|
| Sepulga circuit, at Asbury | Mar. 1, 2 |
| Camden circuit, at Oak Hill | 8, 9 |
| Black's Bend circuit, at Reeve's chapel | 15, 16 |
| Pineville circuit, at Bell's Landing | 22, 23 |
| Monroeville circuit, at Monroeville | 29, 30 |
| Evergreen miss., at Union camp ground | Apr. 5, 6 |

My address is Greenville, Alabama.

J. W. SHORES, P. E.

MOBILE DISTRICT.—FIRST ROUND.

| | |
|---|---|
| Citronelle circuit, at Manvilla | Mar. 1, 2 |
| St. Stephen's circuit, at St. Stephen's | 8, 9 |
| Mount Pleasant circuit, at Red Hill | 15, 16 |
| Grand Bay mission, at Pine Grove | 22, 23 |

H. URQUHART, P. E.

MONTGOMERY DIST.—FIRST ROUND.

| | |
|---|---|
| Montgomery | Mar. 1, 2 |
| Wetumpka | 8, 9 |
| Elmore circuit, at Carol[illegible] | 15, 16 |
| Tuskegee circuit, at [illegible] chapel | 22, 23 |
| Louchapoka, at [illegible] | 29, 30 |
| Crawford, at Crawford | Apr. 5, 6 |

WILLIAM A. MCCARTY, P. E.

### LOUISIANA CONFERENCE.

OPELOUSAS DIST.—SECOND ROUND.

| | |
|---|---|
| Opelousas | Apr. 5, 6 |
| Washington | 12, 13 |
| St. Landry | 19, 20 |
| Teche | 26, 27 |
| Vermilionville | May 3, 4 |
| District Conference, at Franklin | 8-11 |
| Franklin, Quarterly Meeting | 17, 18 |
| Pattersonville | 24, 25 |
| New Iberia | 31, June 1 |
| Abbeville | June 7, 8 |
| Grand Chenière | 14, 15 |
| Lake Charles | 21, 22 |
| Calcasieu and Sugartown | 28, 29 |

B. F. WHITE, P. E.,
Opelousas, La.

NEW ORLEANS DIST.—FIRST ROUND.

| | |
|---|---|
| Louisiana avenue | Mar. 2 |
| Plaquemine and Grosse Tete | 9 |
| German charges | 16-23 |
| Baton Rouge | Apr. 5, 6 |

The District Conference will meet at Baton Rouge, Friday morning, April 4, at nine o'clock A. M. All the members of the several Quarterly Conferences are members of the District Conference.

LINUS PARKER, P. E.

ALEXANDRIA DIST.—FIRST ROUND.

| | |
|---|---|
| Trinity, at New chapel | Mar. 1, 2 |
| Harrisonburg, at Harrisonburg | 4 |
| Centerville, at Centerville | 6, 7 |
| Caldwell | 8, 9 |
| Columbia, at Columbia | 9, 10 |
| Simsport, at Chalbant's | 15, 16 |
| Alexandria station | 22, 23 |
| Rapides, at Palestine | 29, 30 |
| Atlanta | Apr. 5, 6 |
| Bayou Beuf and Spring Creek, at Fellowship | 12, 13 |
| Evergreen, at Bayou Clear | 19, 20 |

FRED. WHITE, P. E.

SHREVEPORT DIST.—FIRST ROUND.

| | |
|---|---|
| Shreveport station | Mar. 1, 2 |
| North Rossier circuit | 8, 9 |
| Pleasant Hill circuit, at Pleasant Hill | 15, 16 |
| Springville ct., at Cowshatta Academy | 22, 23 |
| Many circuit, at Pine Grove | 29, 30 |
| Apaucon circuit and miss., at Casatchie | Apr. 5, 6 |
| Caddo circuit, at Greenwood | 12, 13 |

JOHN PIPES, P. E.

HOMER DISTRICT.—FIRST ROUND.

| | |
|---|---|
| Haynesville, at Haynesville | Mar. 1, 2 |
| Vernon, at Vienna | 8, 9 |
| Minden, at Minden | 15, 16 |
| Castor and Louisville, at Ebenezer | 22, 23 |
| South Rossier, at Bellevue | 29, 30 |
| Ouachita, at Smyrna | Apr. 5, 6 |
| Sparta and Ringgold, at Sparta | 19, 20 |
| Farmerville, at Farmerville | 26, 27 |

S. S. SCOTT, P. E.

DELHI DISTRICT.

| | |
|---|---|
| Oak Grove, at Oak Grove | Mar. 1, 2 |
| St. Joseph, at Jordan's chapel | 8, 9 |
| Waterproof, at Waterproof | 15, 16 |
| Providence, at Pecan Grove | 22, 23 |
| Oak Ridge, at Prairie Mer Rouge | 29, 30 |
| Lind Grove, at Lind Grove | Apr. 5, 6 |
| Bastrop, at Bastrop | 12, 13 |
| Winnsboro, at Winnsboro | 19, 20 |

JOEL T. DAVES, P. E.,
Delhi, Louisiana.

### NORTH MISSISSIPPI CONFERENCE.

YAZOO DISTRICT.—SECOND ROUND.

| | |
|---|---|
| Kosciusko and Lobuchia, at Macedonia | Mar. 8 |
| Attala and Newport, at Bethel | 15 |
| Walden, at Bluff Springs | 22 |
| Valley, at Greenwood | 29 |
| Black Hawk, at Lexington | Apr. 5 |
| Whioma, at New Hope | 19 |
| Durant, at Center Grove | 26 |
| Richland, at Ebenezer | May 10 |
| Liberty, at Shady Grove | 17 |
| Bellefountain | 24 |

Of course Sundays are included in the above appointments.

K. A. JONES,
Black Hawk, Mississippi.


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*MISCELLANEOUS.*

SECOND SEMI-ANNUAL STATEMENT

—OF—

THE MUTUAL NATIONAL BANK

*OF NEW ORLEANS,*

NO. 106 CANAL STREET,

At close of business, Tuesday, December 31, 1872.

RESOURCES.

| | |
|---|---|
| Cash—Currency | $732,744 45 |
| Cash—Gold Coin | 104,372 38 |
| Loans and Discounts | 1,049,961 65 |
| U. S. Bonds to secure Circulation | 466,000 00 |
| Other Stocks, Bonds and Mortgages | 3,000 00 |
| Due from Redeeming and Reserve Ag'ts. | 261,957 14 |
| Due from other Banks and Bankers | 10,019 80 |
| Banking House | 7,670 80 |
| Furniture and Fixtures | 16,354 61 |
| Premiums on United States Bonds | 72,247 50 |
| Premiani on Gold | 1,528 51 |
| Total | $2,725,876 84 |

LIABILITIES.

| | |
|---|---|
| Capital Stock paid in | 500,000 00 |
| Surplus Fund | 10,583 76 |
| Circulation | 419,000 00 |
| Dividends unclaimed | 391 84 |
| Individual Deposits | 1,746,440 97 |
| Due to other Banks and Bankers | 2 03 |
| Profit and Loss | 49,455 24 |
| Total | $2,725,876 84 |

All Depositors Participate in the Profits.

SECOND-SEMI-ANNUAL DIVIDEND,
Declared December 31, 1872:

6½ Per Cent. to Stockholders.
1½ Per Cent. to Depositors.

PAUL FOURCHY, President.
ALBERT BALDWIN, Vice President
JOSEPH MITCHEL, Cashier.

DIRECTORS.

| | |
|---|---|
| P. Maspero, | John T. Hardie, |
| John D. Cobb, | Charles Lafitte, |
| Adolph Meyer, | P. Poarsine, |
| Albert Baldwin, | Paul Fourchy, |
| Ernest Miltenberger. | |

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NEW ORLEANS

MUTUAL INSURANCE COMPANY,

CORNER OF CANAL AND CAMP STREETS.

Thirteenth Annual Statement.

In conformity with their charter the Company publish the following statement:

| | | |
|---|---|---|
| Premiums during the year ending Dec. 31, 1872: | | |
| On fire | $318,327 25 | |
| On marine | 58,045 35 | |
| On river | 20,965 93 | |
| Total premiums | | $403,338 53 |
| Less premiums unearned Dec. 31, 1872 | $118,185 00 | |
| Return premiums | 6,328 93 | |
| | | 124,513 93 |
| Net earned premiums | | $278,824 60 |
| Reinsurances | $12,721 45 | |
| Losses on fire | 68,411 32 | |
| Losses on marine | 55,452 04 | |
| Losses on river | 2,239 46 | |
| | 125,822 82 | |
| Losses on fire unadjusted and adjusted, but not due | 20,000 00 | |
| Reserve, as required by charter, 2½ per cent. on above losses | 3,045 55 | |
| Expenses — taxes less interest account | 14,680 14 | |
| | | 176,871 96 |
| Profit | | $101,952 64 |

The Company have the following assets:

| | |
|---|---|
| Bonds, city and other, cash value | $98,520 00 |
| Pledge and mortgage notes | 359,774 39 |
| Stocks, gas and other, cash value | 61,135 00 |
| Bills receivable for premiums | 17,900 16 |
| Premiums in course of collection | 89,148 99 |
| Cash on hand | 63,710 40 |
| Cash in hands of London bankers | 500 00 |
| Branch office | 2,518 87 |
| Suspense account | 2,120 19 |
| Property corner of Canal and Camp, cash value | 55,000 00 |
| Property, Dumaine street, cash value | 6,003 24 |
| Total | $755,811 24 |

LIABILITIES.

| | |
|---|---|
| Capital stock | $500,000 00 |
| Reserved for unearned prem'ts | 118,085 00 |
| Reserved for claims unsettled | 20,000 00 |
| Dividend to stockholders | $50,000 00 |
| Dividend to assured | 51,952 64 |
| | 101,952 64 |
| Surplus over and above liabilities | 15,706 60 |
| Total | $755,811 24 |

The above statement is a true and correct transcript from the books of the company.

J. TUYES, President.
J. W. HINCKS, Secretary.

Sworn to and subscribed before me this tenth day of January, A. D. 1873.

P. CHAS. CUVELLIER,
Notary Public.

At a meeting of the Board of Directors, held January 9, 1873, it was resolved to declare the following cash dividends on the net earned premiums for the year ending on the thirty-first of December, 1872, payable on the third Monday of January, 1873, as follows:

Twenty per cent. on Fire Premiums.
Fifty per cent. on River Premiums.

It was also resolved to pay a cash dividend of Ten per cent. to the stockholders on and after the first Monday in February, 1873.

DIRECTORS.

| | |
|---|---|
| George Urquhart, | M. Payro, |
| C. T. Dugazon, | Placide Forstall, |
| G. W. Hubbeock, | Aug. Belchard, |
| T. Bailly Blanchard, | E. Miltenberger, |
| A. Schreiber | W. H. Setzfidl, |
| Charles Lafitte, | J. Tuyes. |

ja31 2m



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AND

NOS. 21, 23, 25 AND 27 DELTA ST.,

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Webster's Patent Combination Wrenches,
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D. H. HOLMES,

155.....CANAL STREET.....155

—AND—

15.....BOURBON STREET.....15

WHOLESALE AND RETAIL DEALER

—IN—

ALL DESCRIPTIONS

—OF—

DRY GOODS,

—SUCH AS—

SILKS, TISSUES, EMBROIDERIES, LACES, S

The Christian Advocate.

THURSDAY, MARCH 13, 1873.

### UNENDING.

I see that all these things come to an end,
The things we glory in, the things we fear;
Annihilation's shadow still doth lend
Its gloom to every pleasant thing and dear.
Each heavy burden under which we bend
Will some day from our wearied shoulders move;
One thing alone there is which hath no end—
There is no end to love.

There is an end to kisses and to sighs,
There is an end to laughter and to tears;
An end to fair things that delight our eyes,
An end to pleasant sounds that charm our ears;
An end to enmity's foul libelling,
And to the gracious praise of tender friend;
There is an end to all but one sweet thing—
To love there is no end.

That warrior carved an empire with his sword,
The empire now is but like him—a name;
That statesman spoke, and by a burning word
Kindled a nation's heart into a flame;
Now naught is left but ashes, and we bring
Our homage to new men—to them we bend;
There is an end to all but one sweet thing—
To love there is no end.

All beauty fades away, or else, alas!
Men's eyes grow dim, and they no beauty see;
The glorious shows of Nature pass and pass,
Quickly they come, as quickly do they flee;
And he who hears the voice of welcoming
Hears next the slow, sad farewell of his friend;
There is an end to all but one sweet thing—
To love there is no end.

And for ourselves—our father, where is he?
Gone, and a memory alone remains;
There is no refuge on a mother's knee
For us, grown old and sad with cares and pains;
Brotherless, sisterless, our way we wend
To Death's dark house, from which we shall not rove;
And so we cease; yet one thing hath no end—
There is no end to love.

*All the Year Round.*

### New York Statistically Considered.

The secretary of the New York Tract Society, the Rev. Lewis R. Jackson, publishes each year what may be termed the moral statistics of our city. Those of 1873 have just appeared, and tell a story which may well excite thinking. The population of New York is 942,292, divided into 175,400 families, and living in 64,029 houses. This makes an average of more than two families and a half, or over fourteen persons, to each dwelling. Of the whole number of inhabitants, 523,198 are natives of the United States, and 419,094 are from foreign countries. Of the natives a considerable proportion are children of foreigners. The valuation of city property is $1,104,098,087, and the city taxes are $30,000,000 a year. We spend $3,000,000 per year on public education, and the same sum on our police, and $7,000,000 (estimated) on amusements. This latter sum must be charged very largely to the strangers who fill the city in the fall and winter. Upward of 200,000 immigrants land at Castle Garden every year.

For the moral culture of this mixed population we have 470 churches and chapels of all kinds, with accommodations for 350,000 persons, or over one-third of the total population. There are 250 Protestant churches, with accommodations for 250,000 worshipers. The Catholic churches, it must be remembered, have each several congregations on the Sabbath day. The number of children in the city between the ages of five and fifteen is estimated at 200,000. We wish the number could be ascertained by an exact census. In the schools under the control of the Board of Education there is an average attendance of 103,481 pupils; in the schools of all other kinds there are supposed to be 35,000 more. This gives 138,481 school-going children for the city. Mr. Brace estimates the number of children in the city who go to no school at 40,000, Mr. Jackson at 10,000, which shows a very considerable disagreement between these two gentlemen. Not until we have compulsory education can we have an exact census of the children of the city capable of going to school. We think it will be found that the number who either do not go to school, or go so irregularly as to derive no benefit from attendance, is far beyond the estimate of Mr. Jackson.

There are 7,670 drinking-places in the city. The money spent in these is variously estimated. It is probably over $30,000,000, or ten times the sum expended for public education. The number of crimes of violence is a little more than one for each drinking-place yearly, or, altogether, 7,860. As to church-membership, the total of Protestant communicants in the city is 72,000. Catholics are church-members by baptism. When it is considered that New York is more a foreign than an American city, the odds against which earnest Protestant Christians contend are tremendous; yet in no city of the world are there to be found more laborious and devoted Christians. With its magnificent resources, New York ought to be one of the most attractive of the great centers of the world. But drink and ignorance and overcrowding make it a city of sharp contrasts and most startling contradictions.—*Methodist.*

THOMAS BROWN said: "Sleep is Death's younger brother, and so like him that I never dare trust him without my prayers."

### SCIENTIFIC.

AT PRESENT the whole number of marine telegraphic cables laid is two hundred and thirteen, having a total length of forty-three thousand seven hundred and eighty-three miles.

THE MANUFACTURE OF CARBON.—A few years ago, says the *Manufacturer and Builder*, a party of gentlemen started what they intended to be an oil-well, near Cumberland, Maryland. They soon, however, were disappointed in their expectation, for instead of striking oil they came upon a gas chamber and penetrated it. A short time afterward the emitting gas was accidentally set on fire, and it continued to burn for a period of two years. About a year ago Mr. Haworth, a gentleman from Boston, having heard of the burning well, went to Cumberland, tested the quality of the gas, and was satisfied that he could put into operation a scheme or plan of his own for the manufacture of carbon from the gas. Accordingly the well was leased or purchased by Mr. Haworth and others, known as Lamb & Co., and a patent obtained for the manufacture of carbon, according to the plan of Mr. Haworth. A building was constructed, and the manufacture of carbon commenced about six months ago. There are now in operation six hundred and sixty burners, each burner consuming eight cubic feet per hour. The gas is allowed to burn against soapstone plates, on which the carbon is deposited in the form of soot. By a very neat mechanical arrangement the soot is scraped off and deposited in large tin boxes about three feet long, and a foot and a half wide, and a foot and a half deep; scrapers are passed along the soapstone plates every twenty minutes, and the boxes are filled on their fourth passage. A large building is now in course of construction, twice the size of the present one, and will have in use thirteen hundred and twenty-eight feet of gas burners. The present consumption of gas amounts to about one-twelfth of the whole quantity escaping from the well. When the new building is completed, and the burners put in operation, the total consumption of gas, by the burners of both buildings, will be one-fourth of the whole.

The carbon is used for the manufacture of ink, and these works, we believe, are the only ones of the kind in the country; and, as far as the knowledge of the owners extends, they are the only ones of the kind in the world.

STAR-DRIFTING.—Dr. Huggins has published the result of his spectroscopic observations on the nebula of Orion, and on various stars. In the nebula-spectrum he finds four lines, one of which he is inclined to regard as probably due to nitrogen, while another agrees nearly in position with a strong line of iron, and the third and fourth seem to be two of the hydrogen lines. With regard to the stars he gives two tables, indicating stars which are apparently moving toward and from the sun respectively. In the former class are included Arcturus and Vega; in the latter Sirius, Betelgeux, Rigel, Castor and possibly Aldebaran.—Three are but a few of those in the tables, which include eleven stars approaching and nineteen receding from the sun. The apparent rate of motion varies from twenty-six to fifty miles per second, or (correction being made for the earth's motion) twelve to sixty miles per second. But these figures must not be taken as those of the actual motion of the fixed stars in space, since a certain part of these observed velocities must be due to solar motion. Dr. Huggins says: "It will be observed that, speaking generally, the stars which the spectroscope shows to be moving from the earth (Sirius, etc.) are situated in a part of the heavens opposite to Hercules, toward which the sun is advancing, while the stars in the neighborhood of this region (Arcturus, etc.) show a motion of approach. There are in the stars already observed exceptions to this general statement; and there are some other considerations which appear to show that the sun's motion in space is not the only or even, in all cases, the chief cause of the observed proper motions of the stars. There can be little doubt that in the observed stellar movements we have to do with two other independent movements, namely, a movement common to certain groups of stars, and also a motion peculiar to each star." These observations confirm, to some extent, the theory of Mr. Proctor, already stated in our columns, of the drift of stars in groups. But it will doubtless be admitted that, in view of the complex nature of the problem, further confirmation is desirable. Certainly the complete analysis of stellar motions cannot yet be made.

NO MAN, when he violates truth, can tell of what sin he is guilty, where his falsehood will penetrate, and what misery it will create. It may calumniate, it may kill, it may embitter, it may impoverish; what evil it may prove you cannot tell.—*Sydney Smith.*


## BUSINESS DIRECTORY

OF THE

### New Orleans Christian Advocate.

**Agencies.**

A. H. Blair & Co., St. Louis, Mo.
Mrs. H. Mogridge, purchasing agent, 96 Canal street.
G. Stinson & Co., Portland, Maine.
R. L. Wolcott, 181 Chatham square, N. Y.
J. Worth, St. Louis, Mo.

**Architects.**

S. B. Haggart, 5 Commercial place.

**Banks.**

Citizens' Bank, corner Royal and Customhouse streets.
The Mutual National Bank, 106 Canal street.

**Bee Hives.**

The Buckeye Bee Hive, J. W. Walker Nashville, Tenn.

**Bells.**

Buckeye Bell Foundery, Cincinnati, O.
E. A. & G. R. Meneely, Troy, N. Y.

**Books and Stationery.**

Robert J. Harp, agent, 110 and 112 Camp st.
R. W. Carroll & Co., Cincinnati, O.
Continental Publishing Co., St. Louis, Mo.
Gulf States Publishing Co., 112 Camp st.
Miller's Bible and Publishing House, Philadelphia, Pa.
National Publishing Co., Memphis, Tenn.
Nettleton & Co., Cincinnati, O.
J. Hale Powers & Co., Cincinnati, O.

**Boots and Shoes.**

R. F. W. Bachman, 18 Camp street.
Hathorn & Batchelor, 143 Gravier st.
William Hogan, 99 and 101 Canal street.
Everett Lane & Co., 72 Canal street.

**Butchers.**

Martin Launes, stalls Nos. 7, 8 and 38, Magazine market.

**Carpets.**

A. Brousseau & Co., 17 Chartres street.

**Carpenters and Builders.**

J. H. Dorand, box 174 Mechanics' Exchange.
William A. Jordan, 238 Ernto street.

**Carriages.**

W. F. Clark, 134 Rampart street.
J. A. Linn & Co., 162 Gravier and 13 Union street.

**Cisterns.**

R. Broderick, 132 Julia street.
F. A. Zansler, 437 St. Charles street.

**Clothing.**

Darcy & Wheeler, 70 Canal street.
D. Davis, 200 Poydras street.
Pierson & Hews, 13 and 15 Camp street.

**Cooperage.**

William J. Beirne, 28 and 29 Front street.
LeBlanc & Beck, 23 and 21 Front street.

**Cotton Ties.**

Bartlett & Rayne, 48 Carondelet street.

**Cotton Seed.**

William M. Pinckard, corner Common and Tchoupitoulas streets.
R. H. Smith, 11 Peters street.

**Coal and Wood.**

John D. Macliu, 31 Carondelet street.
B. D. Wood & Bros., 106 Common street.

**Croquet.**

Bradley's Patent Croquet; Robert J. Harp, agent, 110 and 112 Camp street.

**Crockery, China, Etc.**

McCandlish, Christian & Co., 36 Camp st.
Navra & Offner, 174 Canal street.
W. C. Shepard & Co., 55 Camp street.

**Dentists.**

Dr. John G. Augell, 152 Julia street.
Dr. N. P. Godfrey, 183 Canal street.
Dr. J. M. Magee, 11 Baronne street.

**Dry Goods.**

D. H. Holmes, 155 Canal and 15 Bourbon st.

**Educational.**

Pleasant Hill High School, Pleasant Hill, Louisiana.
Southern Educational Agency, New Orleans, La.
Verona Female College, Verona, Lee county, Miss.

**Engravers and Lithographers.**

John Gibson, New York.
George E. Teetzel & Co., 145 Gravier street.

**Factors, Flour and Commission Merchants.**

Aiken & Walt, 60 Carondelet street.
G. M. Rayly & Bond, 34 to 42 Canal and 59 and 61 Common street.
J. L. Dunnica & Co., 66 Tchoupitoulas st.
H. F. Given & Co., 64 Baronne street.
J. U. & H. M. Payne & Co., 64 and 66 Baronne street.
H. E. Shropshire & Co., 16 Tchoupitoulas st.

**Fancy Goods.**

J. G. Bermel, 121 Canal street.

**Fertilizer.**

Stern's Fertilizer Co., office, 16 Chartres st.

**Fire Engine.**

Babcock Self-Acting Fire Engine, A. M. Granger, general agent, Exposition building.

**Furniture.**

The Mitchell & Rammelsberg Furniture Co., 103 and 105 Camp street.
Joseph Patzelt, 172 Camp street.
Sampson & Bros., 33 and 35 Royal street.

**Gas and Steam-Pipe Fitters.**

James N. Quin, 118 and 120 Tchoupitoulas street.

**Grocers.**

John I. Adams & Co., 43, 45 and 47 Peters street.

**Guano.**

Daniel Wheeler & Son, 3½ Carondelet st.

**Gun Works.**

Great Western Gun Works, Pittsburg, Pa.

**Hardware and Builders' Materials.**

Kursheedt & Illenvenu, 114 Camp street.
Rice Bros. & Co., 89 and 91 Camp street.
Slocomb, Baldwin & Co., 74 Canal and 91 to 95 Common street.

**Hair Goods.**

J. G. Bermel, 121 Canal street.
Jules Delaunay, 230 Canal street.
George T. Shilling, 331 Dryades street.

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Bingham House, Philadelphia, Pa.
McAllister's House, corner Carondelet and Julia.

**Insurance.**

Equitable Life Assurance Co., 33 Camp st.
Louisiana Equitable Life Insurance Co., corner Carondelet and Gravier streets.
New Orleans Mutual Insurance Co., corner Canal and Camp streets.
Southern Life Insurance Co., 48 Carondelet street.
Sun Mutual Insurance Co., 61 Camp street.

**Jewelry.**

A. B. Griswold & Co., corner Canal and Royal streets.

**Lamps and Oil.**

W. A. Kowalski, 103 Tchoupitoulas street.
Septoline Oil Co., 62 Camp and 15 Dauphine street.

**Lumber.**

W. W. Carre & Co., 350 Delord street.
George Purves, corner St. Charles and Clio streets.
Roberts & Co., 301 to 307 Gravier street.

**Machinery.**

George A. Barnard, 12 Union street.
W. L. Cushing, 61 St. Charles street.
Daniel & James D. Edwards, 22 to 28 Front and 21 to 27 Delta street.
B. J. West, 115 and 117 Magazine street.
Joseph Walker, corner St. Joseph and Constance streets.

**Manufacturers.**

Lyon Manufacturing Co., 180 Canal street.

**Marble.**

George Stroud, 158 to 164 St. Charles st.

**Medical.**

Allen's Lung Balsam, J. N. Harris & Co., Cincinnati, O.
Constitution Water, E. J. Hart & Co., 73 and 77 Tchoupitoulas street.
Mrs. M. G. Brown's Poor Richard's Eye-Water, New York.
Diarrhea Cure, Rev. P. M. Goodwyn, Soniat street, near Coliseum.
Ducro's Alimentary Elixir, P. Cusachs, corner St. Philip and Royal streets.
Great Medical Discovery, J. C. Norwood, 501 Magazine street.
Hamilton's Buchu and Dandelion, W. C. Hamilton & Co., Cincinnati, O.
Dr. Henry's World's Tonic, Grafton Medicine Co., St. Louis.
N. Jenkins' Annihilator, 100 Baronne st.
Dr. D. Jayne's Family Medicines, Philadelphia, Pa.
Metz's Armenian Hair Vigor, corner Bienville and Prieur streets.
New Orleans Water Cure, 9 Prieur street.
New Louisiana Remedy, 106 Camp street.
Price's Aromatic Bitters, Lock Box 166, New Orleans.
Dr. A. J. Padron's Cure for Epilepsy, 81 Derbigny street.
Dr. Resch's Hair Regenerator, 134 Thalia street.
Simmons' Liver Regulator, J. H. Zeilin & Co., Philadelphia, Pa.

**Mineral Water.**

Bethesda Mineral Water, H. D. Huff, agent, Glass Box 825, New Orleans.

**Millinery.**

Mrs. Charles Brown, 176 Canal street.
Miss A. E. Barrett, 134 Prytania street.
Mme. A. Emery, 66 Royal street.

**Musical Instruments, Publications, Etc.**

Robert J. Harp, 110 and 112 Camp street.
S. Brainard's Sons, Cleveland, O.
John Church & Co., Cincinnati, O.
Philip Werlein, 80, 82 and 90 Baronne st.

**Newspapers.**

Southern Organ, 139 Poydras street.

**Painters.**

Johnson & Hillsman, 144 Magazine street.

**Pens.**

Joseph Gillott & Sons, New York.

**Photographs.**

Anderson's Studio, 183 Canal street.

**Picture Frames.**

F. Wagener, 133 Baronne street.

**Printing.**

The Lightning Job Office, 2 Tchoupitoulas street.
Pelican Job Office, 112 and 114 Poydras st.

**Professional.**

Dr. C. J. Bickham, office, 680 Magazine st.
Dr. J. J. Lyons, office, 502 Rampart street.
W. W. Edwards, law office, 88 Common st.
Race, Foster & E. T. Merrick, law office, corner Camp and Commercial place.

**Real Estate Agents.**

Henry V. McCall, 34 Carondelet street.

**Selopticon.**

L. J. Marcy, Philadelphia, Pa.

**Seeds and Flowers.**

F. L. Chauson, Jr., 66 Gravier street.
David Landreth & Son, Philadelphia, Pa.
James E. Waldo & Co., 122 Camp street.

**Sewing Machines.**

The Singer Improved Family Sewing Machine, Wm. E. Cooper, agent, 89 Canal st.
Wilcox & Gibbs, M. S. Hedrick, agent, 103 Canal street.

**Soap.**

J. H. Keller, 110 Gravier street.
Procter & Gamble, Cincinnati, O.

**Steamships.**

Cromwell Line New York Steamers, Alfred Moulton, agent, 41 Carondelet street.
Merchants' Line New York Steamers, John H. Ludwigsen, agent, 190 Common street.

**Stoves.**

J. H. Campman, 133 Poydras street.
G. W. W. Goodwyn, 52 Gravier street.
H. Haller, 49 Camp street.
Rice Bros. & Co., 89 and 91 Camp street.

**Tobacco and Cigars.**

Ed. L. Zell & Co., cor. Canal and Carondelet streets.

**Undertaker.**

T. W. Bothick, 271 Camp street.

**Upholstery.**

T. J. Brown, 253 Camp street.
Heath & Lara, 99 Camp street.

**Washing Machines.**

Ringen Washer, H. Haller, 49 Camp street.
Woman's Friend and Steam Washer, E. B. Hayes, general agent, 52 Gravier street.

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Dufur & Co., Baltimore, Md.
Hudson River Wire Co., New York and Chicago.


PROF. TYNDALL'S SPOILS.—It was a pleasant story, but not exactly true, that Prof. Tyndall proposed to give all the money he made here for the foundation of something scientific. He has made a handsome sum, though not so much as is generally supposed. The agents and such have taken the lion's share. In Philadelphia he got at the rate of $500 out of $1,500 profit; in Washington, $2,000 out of $5,000; in Boston he cleared $3,000. But he made the most in New York and Brooklyn, where everything after the hare expenses went to him. In these two cities he has "cashed" about $13,000. After paying all expenses he will take home with him about $15,000, which, on the whole, is what printers call a "fat take" for three months' work. He expresses himself as delighted with everything and everybody in this broad Western expanse.—*Harper's Bazar.*

THE total Indian school population of the United States, exclusive of Alaska, is about ninety thousand, while the total number receiving any sort of education is less than twelve thousand, of whom quite one-half are provided for by the semi-civilized nation at Oklahoma. There are at least forty thousand within easy reach, yet so little is done.

THE citizens of Cordova, Argentine Republic, stoned the passengers of the Central railroad and tore up some of the rails, declaring that the locomotive is a creature of the devil. The mob were urged to violence by the clergy.

HE THAT CLOSES with religion only to serve a turn will close with no more of it than he imagines will serve that turn.—*Edwards.*


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THE VOX HUMANA,

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THE VOX CELESTE,

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The above Stops are in every case separate, and *additional* sets of reeds, are entirely distinct from the "Tremolo," which always accompanies them, and which is never perfect without them, and can all be brought at will into the full organ, adding greatly to its power and richness of tone.

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By the construction of these Cases the quality of tone in their Instruments has been greatly improved, every facility for the comfort and convenience of the performer has been provided for, and the effect of their beautiful and graceful design is such as to entirely obviate the disagreeable boxy appearance which has been for so long a time an unpleasant characteristic of the Reed Organ.

In addition to the above improvements, attention is called to

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SHALL BE IN EVERY RESPECT THE FINEST AND BEST.

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ROBERT J. HARP, AGENT,

**Nos. 110 and 112 Camp Street, New Orleans, Louisiana.**

The Christian Advocate.

THURSDAY, MARCH 13, 1873.

### A LESSON IN LATIN.

Amos, amas, amat.
Amy is teaching the children that,
While I sit aside with my head bent low,
And list to the voices that pleasantly go,
Amabam, amabas, amabat,
Thinking love thoughts is what I—amat;
And I say you? well I—amabo.

Amy, amas, amat.
My heart joins in with its pitapat;
If Amy don't love me, I'm blind—amabat,
For she looks with a look that says, Ah I me,
And never declined such a look from me,
While I still interpret the children's chant,
Amy, amamus, amatis, amant.

And when the Latin lessons are o'er,
I take Amy home to her cottage-door,
Humming the Latin of love as we go,
Amo, Amy, Amy amo.
But soon she'll be my own evermore:
Then no Latin lessons for my little wife;
I'll conjugate Amy myself for life.

*Hearth and Home.*

### Quackery a Century and a Half Ago.

A brief article in the English magazine, *Temple Bar*, on the "Quacke of the Eighteenth Century," contains a number of amusing anecdotes. It begins with the statement, which it is not always easy to believe, that nnmerous as are the qnacks of the present day, and astonishing as their enccese muet appear to every thinking person, they pale into insignificance compared with their predecesepre of the eighteenth century. "When we concider their numbers, their ignorance and the impndence of their pretensions," it continues, "we find it almost impossible to understand the sncceee they met with, and the way they were epoken of and patronized by the highest in the land. Cobblere, tinkers, footmen and tailors (some not able to read their own advertisemente) assnmed the title of doctor, and pretended to be able to cure every known disease." Some of these adventurers were so lncky as to receive titlee from the King, and the honor of votee of thanks from the House of Commons. One, Sir William Read, wae originally a tailor, and could hardly read, yet impudence and the use of ecraps of Latin gave him a great reputation for learniug, enabled him to become oculist to Queen Anne and King George the First, and obtained the honor of knighthood from the former sovereign. In one of his advertisements he called upon the vice chancellor, nniversity and city of Oxford to vonch for hie cures.

Another, Dr. Grant, wae very illiterate; he started as a tinker, became a Baptiet preacher, and then tnrned doctor. He also received the appointment of ocnliet to Queen Anne. A writer in the *Grub Street Journal* said concerning him and Read:

"Her majesty, sure, was in a surprise,
Or else was very short-sighted,
When a tinker was sworn to look after her eyes
And the mountebank Read was knighted."

Dr. Grant had hie portrait engraved on a copper-plate, from which copies were printed for distribution. Of this portrait the same writer says:

"A tinker first his scene of life began;
That failing, he set up for cunning man;
But, wanting luck, puts on a new disguise;
And now pretends that he can mend your eyes.
But this expect, that like a tinker true,
Where he repairs one eye he puts out two."

Dr. Tom Saffold, who flonrished early in the eighteenth century, nsed to publish his bills in verse, thue:

"Here's Saffold's pills, much better than the rest,
Deservedly have gained the name of best;
A box of eighteen pills for eighteen pence,
Though 'tis too cheap in any man's own sense."

Specimens of hie poetical powers were also placed on hie doorpost. Dr. Case, who afterward lived in the same house, erased the vereee of hie predecessor and enbstituted two lines of his own:

"Within this place
Lives Doctor Case."

He is said to have gained more by this couplet than Dryden did by all his works.

Dr. Ward was a footman, and while traveling with hie maeter on the continent he obtained from some monks those receipts by which he afterward made his "Friar's Balsam" and other nostrnms. He began to practice physic about 1733. A newspaper attacked his pill as poisonous, and adduced instances in which it had killed patients. Ward replied with depoeitione that the deathe had arieen from other canees, and with teetimoniale of wonderful enccess. The controversy continned some time. One of his assailants concluded an article against him with the conplet:

"Before you take his drop or pill,
Take leave of friends and make your will."

He received the patronage of General Churchill and Lord Chief Justice Reynolds, and was called in to prescribe for George the Second. The King recovered, and he received a solemn vote of thanks from the House of Commons, and obtained the privilege of driving his carriage throngh St. James' park. When he died he left his statue to the Society of Arts.

One of the qnacks of this period advertised himself as the "Unborn Doctor." A writer of the times speaks of him as the "Stuttering Unborn Doctor," and relates that a gentleman having asked him to explain his title, he replied: "Why, you s—s—ee, eir, I w—w—as not b—born a d—d—doctor, and s—s—so I am an n—u—u—unborn doctor."

The patronage which ie almoet always given to quacks like theee is thns accounted for in one of the *Spectator's* pleasant papers:

"The desire of life is eo natural and strong a passion that I have long since ceased to wonder at the great encouragement which the practice of medicine finds among ns. Those who have little or no faith in the abilities of a quack will apply themselves to him, either because he is willing to sell health at a reasonable profit, or because the patient, like a drowning man, catches at every twig, and hopes for relief from the most ignorant, when the most able physicians give him none."—*Methodist.*

### TRAVEL IN ANCIENT TIMES.

Owing to the abeence of roads, as well ae convenient means of carriage, there was no general spirit of travel in ancient times. Now and then eome adventurer, athiret for knowledge, made hie way into far conntriee, jonrneying on foot or horseback or by eea, and taking years for an expedition which can now be made with comfort and eafety in a few weeks. There was less travel in Europe than in the East, where the camel furnished a convenient means of transportation, and where the great treeless wastee of conntry offered fewer obstaclee than the foreet-grown regions of the West. But all over the earth eoldiers and merchants were the only claseee of men who eaw mnch of the world beyond their native villages and citiee. The great mass of people lived and died in the place where they were born. Beyond their native precincts the world wae an unknown region, whence now and then an adventurous man returned with marvelous storiee of the wonders he had seen and heard. People stayed at home becanse the meane of travel were confined to the very wealthy, outside of the two classes just mentioned. For many centuries there was very little improvement in modes of convcyance. Even the lnxnrione and eelf-indulgent "Rois Faineants," or lazy Kinge of France, who flonrished in the seventeenth centnry of onr era—those mere phantoms of royalty, who passed their livee in sensual pleasures while the affaire of State were adminietered by others—were accustomed to make their jonrneys from place to place in ox-carts of the rudest description, resembling a common conntry hay-wagon of our time. The place of epringe was eupplied by a liberal provision of cnshions, which saved the royal good-for-nothing's sides from bumpe and bruisee ae the huge wagon thumped and jolted over stones, stumps and mud-holes. Under any circnmstances it mnst have been a very uncomfortable method of traveling.

Up to the middle of the sixteenth century the most common mode of traveling wae on horseback, with carriere, and heavy goods were conveyed by means of pack-horees. In Shakespeare's Henry the Fourth, act 2, eccne 1, two carriers appear in the inn-yard at Rochester. One has a gammon of bacon and two razes of ginger to be delivered as far as Charing Cross; the turkeys in the pannier of the other are quite starved. We see that people traveled in companies, from one of the carriers eaying: "Come, neighbor Mugs, we'll call up the gentlemen; they will along with company, for they have great charge." And that they were on horseback is shown by Gadshill bidding the hostler bring his gelding out of the etable, and one of the travelers saying: "The boy ehall lead our horses down the hill; we'll walk afoot awhile, and ease our legs." Journeye on foot were rare, even at that time, owing to the insecurity of the roade, although in the middle ages pedestrians on religious pilgrimagee were protected by the eacrednees of their purpose.—*Harper's Magazine.*

### ARIZONA CURIOSITIES.

J. W. Glase, an old Californian, a gentleman who has devoted much time to investigations in geology, mineralogy, botany and other natural eciences, recently returned to San Francisco from a ten months' sojourn in Arizona and Colorado. He has brought with him a collection of varied character, embracing two thoneand botanical epecimeus, eamples of oree, relics from ancient mounde, etc. Among the latter ie a box of hnman remains, the body having evidently becn burned, together with varions kinds of food, such as corn, beans, nuts and berries, the charred remaine of which Mr. Glass gathered. They were taken from the ruins in Chino valley. There are also several stone hatchets, remains of ancient pottery, cement and brick from the rnins, petrified and eilicified wood, obsidian, agates, jasper, chalcedony, etc.

Mr. Glass has also a small image—one of the sacred images of the peaceful Pimos—said to be made only by the virgins of the tribe, in accordance with a tradition which came down to them from some eminent medicine man, to the effect that if any virgin should succeed in molding a perfect image of a newborn infant, the great Spirit would accept it from the hands of one so pure, and would endow it with life; that then the infant would grow, and become God's hnman representative, the leader and savior of the tribe; that throngh him the Indiane would be preserved from want and sorrow; frnit, flowers and grain of all kinds would spring up spontanconsly, and no enemy wonld ever be able to overpower them. For hnndreds of years the virgins of the tribe have tried their ekill in fashioning incipient saviors from the yellow clay of their native valleys, until the custom has become fixed, and the habit etill continnee. Mr. Glass told them that the whites have already fonnd the true Savior, who lived nearly two thousand years ago, and that they might as well accept him, and get what consolation they can out of it; bnt the old Indiane said it wae impoesible; their eavior, when he came, would never die, but would alwaye live among them, an everlasting proof of hie divine mission.

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It is true that it costs some men a much greater effort to be polite than others. It was said with bitter epleen of an English statesman: "Canning can never be a gentleman for more than three hours at a time." It ie trne, too, that there are timee in every man's life when to be even coldly courteous makes an exhaueting dranght on one's patience; but eilently to devour the many chagrine of life, and to maintain a respectful bearing toward othere, even under circumstances of vexation and trial, ie not only a Chrietian duty, bnt worldly policy. Dr. Valentine Mott eaid wisely to a graduating class: "Yonng gentlemen, have two pockets made—a large one to hold the insults, and a small one to hold the fees." Hundreds of men have owed their etart in life wholly to their winning addrees. "Thank you, my dear," said Lundy Foote to the little beggar girl who bought a pennyworth of snuff. "Thank you, my dear; please call again," made Lnndy Foote a millionaire. Some years ago a dry goods salesman in a London shop had acqnired snch a reputation for courtesy and exhanetless patience that it was said to be impossible to provoke from him any expression of irritability or the smallest symptom of vexation. A lady of rank, hearing of his wonderful equanimity, determined to put it to the test by all the annoyances with which a veteran shop-visitor knows how to tease a shopman. She failed in the attempt, and thereupon ect him up in business. He rose to eminence in the haberdashery trade, and the mainspring of hie latter as of his early career was politeness. It is related of the late Mr. Butler, of Providence, Rhode Island, that he was eo obliging as to reopen his store one night solely to supply a little girl with a spool of thread which she wanted. The incident took wind, brought him a large run of cnstom, and he died a millionaire, after subscribing $40,000 toward founding a hospital for the insane—a sum which he was persuaded to give by Miss Dix, whom he was too polite to shake off, though almost as penurious as she was persevering.—*Prof. Matthews, in Getting on in the World.*

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*MISCELLANEOUS.*

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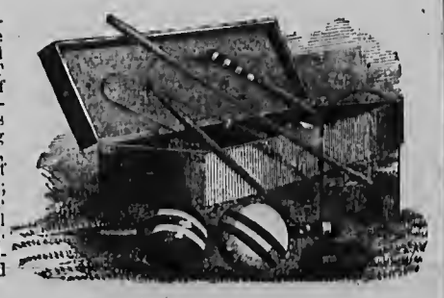
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# The Christian Advocate.

PUBLISHED BY ROBT. J. HARP, FOR THE ALABAMA, MISSISSIPPI AND LOUISIANA CONFERENCES, METHODIST EPISCOPAL CHURCH SOUTH.

VOL. 19. NEW ORLEANS, THURSDAY, MARCH 20, 1873. NO. 12.


## News of the Week.

### DOMESTIC.

BOSTON, March 12.—Geo. S. Boutwell was elected United States senator to-day in the convention of the two houses of the Massachusetts Legislature. The whole number of votes cast was 275, of which Mr. Boutwell received 152, H. L. Dawes 115, George B. Loring 2, J. K. Larbon 2, William Whiting 2, C. G. Green 2. Mr. Boutwell was declared elected.

The House of Representatives today rejected a resolution providing for an amendment to the constitution giving women the right to vote.

BALTIMORE, March 12.—A short time since John Hopkins, a well-known millionaire of this city, deeded to trustees thirteen acres of land, bounded by Wolf, Monument, Broadway and Jefferson streets, for the erection of a hospital for the relief of indigent sick and orphans. At a meeting of the trustees last evening they were notified by Mr. Hopkins that he had further dedicated $2,000,000 worth of property for the support and maintenance of the hospital. The hospital will be on a grand scale, and will be commenced in the spring of 1874.

SAN FRANCISCO, March 12.—Captain Jack, of the Modocs, appears to have outgeneraled the peace commissioners and soldiers. It is thought that he has manuevered to get into the country east of the seat of war, where for hundreds of miles no cavalry could follow; and if he escapes to the Pitt river country he will find plenty of cattle.

The whole matter of treating with the Modocs is in the hands of General Canby. The peace commission is a failure. Everything indicates war.

NEW YORK, March 14.—The private secretary of Governor Dix announced to the sheriff to-day that the Governor had written a letter to the Rev. Dr. Tyng, saying that the public safety and justice demanded the execution of Foster. Deputy sheriffs are now guarding him in the Tombs.

CINCINNATI, March 14.—A private dispatch received here to-day announces the death of Bishop McIlvaine at Florence, Italy.

BALTIMORE, March 14.—The case of Dr. L. D. Huston, charged with gross immorality and licentiousness, which has excited such deep interest in this community and the entire Methodist Episcopal Church South for the past year or more, was concluded to-day in the session of the Baltimore Annual Conference of the Methodist Episcopal Church South. Shortly after the meeting of the Conference this morning Bishop Doggett, presiding, inquired if the committee in the case of the Rev. Dr. Huston was ready to report. The chairman, Rev. Dr. Regester, responded that they were, and handed the following, which was read by the secretary:

"BALTIMORE, March 14, 1873.

"The committee to whom the case of the Rev. L. D. Huston was referred beg leave to report: We have come to the conclusion that the charge of immorality is unanimously sustained, and said L. D. Huston has been expelled from the Methodist Episcopal Church South."

Bishop Doggett asked if any representative of Dr. Huston appealed from the decision.

Dr. Regester said that Dr. Rozelle, as counsel for Dr. Huston, had intimated the purpose to appeal to the next General Conference of the Methodist Episcopal Church South.

All papers in the case were then handed over to the secretary of the Conference.

Bishop Doggett then remarked that, according to the report of the committee, L. D. Huston is expelled from the Methodist Episcopal Church South, upon the charges as reported.

CINCINNATI, March 16.—The standing committee of the Protestant Episcopal Church of this city has resolved, on behalf of the churches of this city, to offer to conduct the funeral of the late Bishop McIlvaine, and to bring the body home from Italy for interment. The family of the deceased have not yet returned an answer to the proposition.

NEW YORK, March 17.—Dr. Deems authorizes the announcement that Commodore Vanderbilt has given $500,000 to Bishop McTyeire, of the Southern Methodist Church, to establish a university in Tennessee.

GALVESTON, March 18.—J. Durand, the superintendent, announces that the Houston and Texas Central railroad is now completed to Red River City, and connected with the Missouri, Kansas and Texas railroad, and that through trains will be run between Galveston, Houston and St. Louis on and after the twenty-fourth instant.

### FOREIGN.

CITY OF MEXICO, March 2.—The Indians who are in rebellion under General Lozada made a raid on Asilieró, robbing everybody and everything and killing cattle.

A revolutionary outbreak is imminent in the State of Oaxaca. Affairs have become so threatening that the government recently removed the old officials and appointed new ones. Federal troops are now asked for.

*Le Trait de Union* says that sacrilegious troubles are apparently reviving. A short time ago a priest, clad in the garb of his order, appeared in the streets and protested against the enforcement of the liberalizing law in regard to religious worship. The government has, however, issued an order that the law must be fully observed. Under its operation Protestantism is making rapid progress throughout the republic. This spread of Protestantism gives great offense to the Catholic priesthood, who are using every means to prevent its growth and circumscribe its influence. The consequence of their efforts has been the occurrence of several deplorable scenes lately.

Very recently a crowd of fanatics, excited to frenzy by the sermons of some priests, attacked a congregation of Protestants in church in San Luis; so far as known no one was killed, but several were injured. The police finally dispersed the rioters. Serious misfortune will be the result in the future, unless the authorities interpose at once and re-establish law and order.

MATAMORAS, Mar. 11.—Telegrams from the City of Mexico state that General Portirio Diaz has been elected chief justice of the Supreme Court of Mexico, which position secures him the presidency of the republic in the case of a vacancy from any cause.

LONDON, March 12.—The scene in the House of Commons last night, when the defeat of the ministry on the Irish university bill was announced, is indescribable.

The excitement in the gallery and on the floor was intense, while the opponents of the measure indulged in tumultuous cheers over its rejection. Among the distinguished personages in the strangers' gallery, which was crowded during the debate, were the Prince of Wales, the Princess Louise and Christian.

The Scotch and Welsh members supported the bill, while the Catholics were unanimous in their opposition to it. After the announcement of the result Mr. Gladstone arose and said: "The vote just given is certainly of a grave character. As the House never wishes to continue its deliberations when the existence of the government is in doubt, I move adjournment until Thursday." The motion was carried. In consequence of the late hour at which a result was reached, the editorial comments of the London morning journals are meager and restrained.

The Irish university bill did not receive the vote of a single Conservative member of the House of Commons.

Forty-seven Liberals, of whom thirty-six were Irishmen, voted against the bill; fifteen Irish members voted for it.

Seventeen members of the House, including Dr. Isaac Butt, member for Limerick, were absent. Forty members participated in the debate.

The Right Hon. John H. Bright, his brother, Jacob Bright, and the Marquis of Lorne supported the government.

LONDON, March 12.—A prospectus of the company which has organized to lay a cable from Plymouth, England, to Rye Beach, New Hampshire, is published to-day. All the money necessary for carrying on the project has been secured, and contracts for the construction of the cable have been concluded. The company is forbidden, by its articles of agreement, from amalgamation with any like enterprise.

Mr. Gladstone waited on her majesty Queen Victoria, at Buckingham Palace, at noon to-day, to tender his resignation. It is probable that Mr. Disraeli will be summoned to form a new ministry.

MADRID, March 12.—The Assembly yesterday definitely sanctioned the bill introduced by the government suspending its sittings and convoking the Constituent Cortes on the first of May.

LONDON, March 13.—Mr. Gladstone, in the House of Commons, and Earl Granville, in the House of Lords, this afternoon announced that the ministers had tendered their resignations to the Queen, which her majesty had accepted. Both houses adjourned until Monday.

Disraeli to-day received a summons from the Queen, and immediately proceeded to Buckingham Palace.

PARIS, March 16.—The new treaty between France and Germany, providing for the evacuation of the French provinces, was signed at Berlin yesterday, and the text is published.

The German forces are to evacuate all the places they now hold in France by the first of July, with the exception of Verdun and vicinity, from which they withdraw on the fifth of September.

Troops have been sent to the Spanish frontier to assist the local authorities in the execution of the order requiring all Carlists crossing into France to be interned.

It is announced that Rios will succeed Olozaga as minister from Spain to France.

Pere Hyacinthe has begun to preach in Geneva with marked effect. His congregations are very large, and he is fast gaining adherents.

LONDON, March 18.—Three shabbily-dressed men with an American accent, who deposited £12,000 in the Cork Bank, have been arrested on suspicion of complicity in the recent swindle of the Bank of England.

DEATH OF THE REV. W. H. MORRISON.—We are sorry to announce, says the Nashville *Christian Advocate*, the death of the Rev. W. H. Morrison, an excellent minister of the Louisville Conference, which he joined in 1847. For the last three years he sustained a superannuated relation. The Rev. J. W. Emerson writes us, March 7: "He died on last Tuesday morning, March 4, in great peace. He said that in his palmiest days, when in health, he had never imagined that when death should come he could meet it with such composure. He was greatly beloved by his brethren, and many will sorrow when they read this announcement. An extended notice will be furnished by some one."

## The Late Rev. Thos. Guthrie, D. D.

BY JOHN FRASER.

Few ministers ever attained so wide and affectionate a popularity in Scotland as the Rev. Thomas Guthrie, D. D., whose sudden but not unexpected death occurred a few days since. Born in 1803, in the little town of Brechin, in Forfarshire, Scotland, Dr. Guthrie lived to pass through and take a leading part in almost every important social and religious crisis by which his country has been agitated for the last fifty years. The Guthries from time immemorial have been associated with Brechin, and for more than a century the family has supplied that town with provosts, magistrates and leading public men. Dr. Guthrie's father, like so many of his countrymen in rural districts, united the two trades of merchant and banker, and, by the aid of industry, energy and business talent, contrived to acquire a considerable fortune. He was a man of more than average ability; gifted with great natural shrewdness, and a fund of genuinity and humor, which formed so marked an element in the mental legacy inherited from him by his distinguished son. As a youth Thomas Guthrie did not promise brilliantly. In appearance he was a long, lanky, straggling-looking lad, with great awkward bones, prominent, homely features, a large nose, uncouth hair, and clothes that seemed as if they had been thrown on with a pitchfork. After studying, with no marked success, at a local grammar school, he matriculated at the University of Edinburg; and, after going through the usual curriculum, was licensed as a preacher by the Presbytery of Brechin in 1825. At college Mr. Guthrie was diligent rather than brilliant, and displayed remarkable earnestness in the pursuit of his theological studies. Not satisfied with the conventional theological course prescribed by the Church of Scotland, and believing that some little medical knowledge would be of advantage to one whose life would probably be spent in a thinly populated country district, among poor parishioners, the young licentiate crossed to Paris, in the university of which city he spent a short time in the study of comparative anatomy and chemistry. On his return to Scotland Mr. Guthrie served for nearly two years in his father's banking house, which he did not finally leave till 1830, when he was appointed to take charge of the parish of Arbirlot, in his native county. Here he labored for some years, and with so much success that his fame as an earnest preacher and pulpit orator soon found its way to Edinburg, procuring him a call to the collegiate church of Old Greyfriars, which he accepted. This was in 1837, and three years later his popularity had increased to such an extent that a new parish was formed and a new church was built especially for him, namely, St. John's, whither he removed in 1840. Up to this time Mr. Guthrie had devoted himself mainly to his parochial duties, including incessant labors to reform and better the degraded masses of the Scotch metropolis. But the time was fast approaching when he was to engage in more arduous and exciting, though not more noble work. Already keen observers were sensible of a coming storm; and it required no great prescience to detect on the theological horizon the cloud, as of a man's hand, which was soon to overspread the entire sky, and break in that tempestuous storm which shook the Church of Scotland to its center.

It is not necessary to enter into the particulars of the great schism which resulted in the formation of what is called the Free Church, in 1843. It is enough for our present purpose to know that among the originators of that secession Mr. Guthrie was one of the most energetic and powerful, and did more, perhaps, than any clergyman, except Drs. Chalmers, Candlish and Cunningham, to precipitate the crisis. But although he left the Established Church, he did not leave his old field of labor, but continued to minister to a large and influential congregation in Edinburg, until he set out on his memorable mission through the length and breadth of Scotland, in 1845-46, when his powerful oratorical appeals and splendid energy were mainly instrumental in establishing the sustentation fund, for the efficient support and housing of ministers of the Free Church. Not content with his success in this field, and as if to refute the charge that his charity began and ended at home, the indefatigable preacher next turned his attention to destitute and homeless children, and started the movement which resulted in the establishment of ragged or Industrial schools, first in Edinburg, and finally all over Great Britain. In addition to his advocacy of these two schemes, Dr. Guthrie was a constant and eloquent supporter of the temperance cause, and, indeed, of every movement that had for its end the amelioration of society and the suppression of vice.

In 1860 *Good Words* was started by Messrs. A. Strahan & Co., London, under the editorship of the late Dr. Norman Macleod—an intimate friend of Dr. Guthrie, by the way—and, after a short time, the extraordinary success of that journal, and the growing secularity of its tone, led to the establishment of the *Sunday Magazine* by the same firm, under the management of Dr. Guthrie. In 1862 Dr. Guthrie was made moderator of the General Assembly of the Free Church of Scotland, and some time later failing health and threatened heart disease compelled him to retire from active ministerial duties. But he never quite gave up preaching, and only a few months ago delivered, in Glasgow, one of his most stirring addresses. Perhaps the last philanthropic scheme with which he was publicly identified was the Industrial Training Ships, for the education and reformation of houseless and destitute children; and some even on this side the Atlantic may remember the almost savagely scathing and eloquent philippic which he delivered in the March of 1872, on the proposed union of the Free and the United Presbyterian denominations. We need hardly add that the old man eloquent was in favor of the union; and his speech on the occasion referred to fell like a veritable bombshell amid the ranks of its opponents.

In appearance Dr. Guthrie was very tall, striking and venerable. It is now nearly two years since the writer of this paper last saw him standing on a step of the main entrance to the Duke of Argyle's castle at Inverary. The occasion was the home-coming of the Marquis and Princess-Marchioness of Lorne after their marriage; and we can see as distinctly as if it were yesterday the tall, thin, loosely-clothed figure of the venerable doctor, his long white hair gently stirred by the breeze, his pale, full, genial face wreathed with smiles, as he stood immediately behind the royal pair, by the side of the Duke of Argyle and the Earl of Granville. In private no man could be more simple, natural, enjoyable and hearty. He was full of humor and stories and fun; a great favorite with dogs and children; and one of the very best friends and guides a young man could seek counsel from. In public he was (after Dr. Chalmers and, latterly, Dr. Caird) the most eloquent Scotchman of his times, blending solemnity and pathos, a quaint provincial accent and delivery, with a surpassing earnestness and power to move the hearts of an audience to a degree rarely attained in any pulpit. One great feature of his oratory was the aptness and profuseness of his illustrations and similes. Of these, quite two-thirds were taken from the clouds and sea. The ocean seemed always to be sounding in the preacher's ears; and his descriptions of storms and shipwrecks were surpassingly vivid. As a writer Dr. Guthrie was not voluminous. He was emphatically a preacher, not an author; yet his "City, its Sins and Sorrows," issued in 1857, his "Plea for Ragged Schools," and his "Way to Life," published in 1862, must be familiar to many American readers. It is not, however, by his published works that Dr. Guthrie will be remembered by posterity, but in connection with those great religious and philanthropic agitations of his age in which he took a leading part. Not as the accomplished writer, the keen debater or the successful editor will he live in the hearts of the future, but as the friend and spokesman of the poor, the homeless and the destitute; the powerful advocate of those who were powerless to speak on their own behalf; and as one of the four leaders of the great theological revolt of 1843, when, by his eloquence and energy, he linked his name imperishably with the history of that church of which he was for thirty years so conspicuously an ornament.—*Christian Union.*

## Dedication of St. James, Baltimore.

The interest of this occasion, which transpired last Sabbath (March 2,) was greatly heightened by the presence and valuable services of our esteemed Bishop Pierce. His sermon in the morning, based upon Acts xi, 23, was a clear, practical and forcible exposition of the doctrine of the text, setting forth the "grace of God," in its nature and development, as the only true source of the church's spirituality, power and joy; and a fixed "purpose of heart to cleave unto the Lord," as the only test of genuine conversion and of ultimate salvation. The Bishop's remarks on revivals were most timely and happy, showing them to be apostolic in their origin, and essential to vital Christianity, and that, therefore, a church without revivals scarcely deserves to be called a Christian church. We were disappointed in not seeing the house crowded. We had thought that there were enough of Southern Methodists in Baltimore who, on an occasion like this, would face the falling snow, and fill the house themselves.

The financial exhibit of this infant church, as read by their pastor, Bro. Zimmerman, is highly creditable to his charge, while the result of the morning collection ($2,000) was most gratifying to all present, and to none more so, we presume, than to Bro. Magruder, of Trinity, who excelled all in urging upon the audience the necessity of being liberal, and was second to none in the amount of his own contributions.

At night Bishop Pierce preached from St. Luke xxiv, 36: "And as they thus spake, Jesus himself stood in the midst of them, and said unto them: Peace be unto you." The sermon was of a high order, and was listened to with great interest. The collection at night was sufficient to pay off the debt incurred in completing the church.—*Baltimore Episcopal Methodist.*

FATHER BOEHM, now aged ninety-eight, preached a short and very affecting discourse in the Asbury Methodist Episcopal Church, Wilmington, Delaware, on a recent Monday evening, in which he referred to his preaching in that city in the year 1800.

## Baltimore Conference.

We condense from the *Episcopal Methodist* the proceedings, embracing the sixth day. The disposal of Dr. Huston's case will be found in our news columns. We are not yet informed when the Conference closed.

The annual session of the Baltimore Conference of the Methodist Episcopal Church South was commenced at Trinity church, corner of Preston street and Madison avenue (Rev. John Hannon, pastor,) on Wednesday, March 5, Bishop George F. Pierce presiding.

The Baltimore Conference has in its bounds nine districts, in which there are one hundred and sixty-seven ministers, who were, according to the statement presented at the Conference in March, 1872, paid the preceding year salaries amounting in the aggregate to $64,902.19. In the nine districts that comprise the territory there are over twenty-three thousand adult white and one hundred and three adult colored members.

Bishop Doggett was in attendance at the opening of Conference.

Bishop Pierce addressed the Conference, explaining the absence of Bishop Paine, who, by appointment, was to preside at this session, but who was detained at home by sickness. He asked the prayers of all present for his recovery.

The committee in the case of Dr. L. D. Huston, consisting of three members, of which Rev. E. F. Busey was chairman, submitted their report to the Conference, to the effect that, after careful examination of all the testimony, they deem it necessary to present a charge of immorality against said Rev. L. D. Huston, and recommend the appointment of a committee of trial, as required by the Discipline of the church.

The Bishop announced the following as the committee: Rev. Samuel Regester, D. D., Rev. I. R. Finley, D. D., Rev. Thomas B. Sargent, D. D., Rev. J. C. Dice, Rev. A. B. Dolly, Rev. L. R. Jones, Rev. P. B. Smith, Rev. F. C. Tebbs, Rev. J. L. Shipley, Rev. D. Ball, Rev. George D. Brooke, Rev. J. M. Grandin, Rev. J. Higgins and Rev. S. Townsend.

The committee in the case of J. F. Clark, of which Rev. N. Head was chairman, reported that the charge of immorality was sustained, and he was expelled from the church.

Permission was granted the committee in the case of Rev. Dr. Huston to sit during the Conference sessions.

The annual report of the Wesleyan Female Institute was presented and referred to the Committee on Education. The report stated that there were now one hundred and ten boarding scholars in the institution. From some lack of interest in the Baltimore Conference this institution under its charge gets as many pupils from Texas as from its own Conference. If the Baltimore Conference would do as much for the school as Texas does there would now be three hundred pupils in it.

In this connection several of the brethren spoke of the remarkable revival of religion that has been going on in Staunton and Winchester. Sixty of the pupils of the Wesleyan Female Institute experienced religion. Up to Monday, March 3, there had been three hundred and seventy-nine conversions.

A communication was received from the principal of the West Virginia Female Seminary, and was referred to the Committee on Education.

The following were admitted on trial: Baltimore district, G. Meyer, John G. Knight; East Baltimore district, J. W. Steele; Washington district, James T. Williams, William T. Carothers; Winchester district, Alfred H. Way; Lewisburg district, Lewis Henly, Vincent W. Wheeler; Lexington district, William H. Henerand, Washington Varner.

The second question was then called—Who remain on trial?

J. Timothy Smith, Lewis L. Lloyd, James W. Compton, John C. Sedgwick, F. A. Strother, Henry C. Pitzer, Lafayette Fox were passed, and they were continued on trial.

The regular Conference business was then suspended to hear a report of Rev. Dr. Duncan on the condition and wants of Randolph Macon College, located at Ashland, Virginia, of which he is president. There are at this institute of learning two hundred and thirty-two students, forty-three of whom are studying divinity; seventeen of these are preparing for service in the Baltimore Conference. There are fifty of the students from within the bounds of this Conference. The president regretted on the part of the college a lack of sufficient buildings to accommodate their constantly increasing patronage. He endeavored to stimulate the Conference to renewed efforts in order to insure continued prosperity to the institution. "We delude ourselves and injure our cause," said the doctor, "if we remain inactive in the fond hope that some man of noble heart and magnificent resources will substitute our gifts and toil." The report was in every respect worthy the cause the doctor so ably represents.

THE trustees of the Texas University, says the Galveston *Christian Advocate* of March 12, have been in session this week. We are pleased to be able to state that, though the location is not yet agreed upon, the financial outlook in reference to moneyed and landed endowment is brighter than ever. Dr. Mood, the regent, reports most encouraging progress in securing landed donations. Our readers will have in our next issue some items of interest, too late to present in this.

## Sunday School Libraries.

There is a great deal of trash in the Sunday school literature of the day. We have been disposed to doubt the expediency of putting any book in the Sunday school library that is not decidedly religious. Many of our libraries have books on almost all subjects, and in most of them are works unfit to be read on Sunday. We copy some suggestive paragraphs from the *Christian Intelligencer* on the subject. The *Intelligencer* says:

"Our esteemed contributor, G. L. V., in a recent considerate article, exposed the wretched character of a popular class of Sunday school hymns. A similar service might well be rendered in regard to some of the latter-day books which are being pushed into circulation through the Sunday school libraries over the whole country. Considerable discussion and much just indignation have been elicited in Boston by the publication of a "one-thousand-dollar prize story," which the authoress has sprinkled rather too thick with the slang and profanity of some of her characters. And even where such inexcusable coarseness is avoided, it is difficult to see in what respect much of the Sunday school fiction is better than any other secular fiction, which ministers only to unhealthy mental excitement, conveys no great salutary truth, and produces spiritual dissipation. Private publishers are far more to blame in this matter than the publication boards and Sunday school unions, whose safeguards are so much greater. These latter institutions also sometimes err in giving their high sanction to books that are weak and trashy, but, as a rule, their mistakes come from inadvertence and honest misjudgment, not from mere mercantile prospects of large sales and quick returns from inferior books, which are of little earthly and no possible heavenly use.

There is a strong tendency to introduce secular books of a popular character, literary and scientific, history, adventures, travels and tales or romances, like the Oliver Optic and similar series, based upon a few facts. The plea, of course, is that the Sunday school library is the only resource for many readers who are poor, intelligent and inquiring. But, on the same reasoning, why should not the teaching be secularized as well?

We have no wish to be unjust nor indiscriminating. There is ample verge and scope enough for selecting the most instructive, entertaining and purifying literature for all classes in our American Sunday schools. Their libraries should be made just as good, varied and large as practicable. They are the fountains from whence flow millions of streamlets, every one of which should be like "the river of the water of life, clear as crystal, proceeding from under the throne of God and the Lamb." Over every Sabbath school library case we would gladly see written: "Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report." These are the New Testament safeguards. The library should reflect the nature and objects of the school. Its literature should be pre-eminently religious, biblical, attractive, instructive, practically adapted and benevolent, aiming primarily at the salvation of the pupils, and the development of Christian character for "the life that now is and for that which is to come.

WITHIN the past week (February 26, 1873) the American Church Missionary Society, through its executive committee, has assumed the care of certain mission work in Mexico. A reforming movement has been going on, for some time, in the City of Mexico and the vicinity, under the auspices of the Rev. Dr. Riley. Some fifteen or twenty congregations have already been organized under the name of the "Church of Jesus in Mexico." The ancient and splendid Church of San Francisco, with its capacious chapel and other buildings, which could not be erected for less than a million of dollars, has been purchased for the sum of $35,000, and is now held for this work. There is also another church in the city, that of St. Joseph, which has been placed at the service of the American Church Missionary Society. "The Church of Jesus," in Mexico, is desirous of becoming a Mexican Protestant Episcopal Church, in accordance with the doctrines and usages of the Protestant Episcopal Church in the United States. They have already a liturgical service in Spanish, and had a Bishop elect, for whom they had hoped to obtain consecration, in the person of their great preacher, Manual Aguas, who has recently died. The history of this infant church is most touching, and we look to its future development with the deepest interest.—*Church and State.*

SOME PEOPLE, says the Nashville *Christian Advocate*, think we slander the papists when we say that they hold to the damnation of unbaptized infants. Look into their standards and see if they do not—*e. g.*, the catechism of the Council of Trent. The *Catholic Review*, in referring to the Tientsin massacre, alleges it to have been brought on by the zeal of the Catholics exciting the ire of his infernal majesty, since they picked up abandoned infants and baptized them, and adds: "Unbaptized, these little ones go into darkness; but baptized, they rejoice forever in the presence of God!"

The Christian Advocate.

THURSDAY, MARCH 20, 1873.

GOD'S LOVE.

There's a wideness in God's mercy,
Like the wideness of the sea;
There's a kindness in his justice,
Which is more than liberty.

There is no place where earth's sorrows
Are more felt than up in heaven;
There is no place where earth's failings
Have such kindly judgment given.

There is grace enough for thousands
Of new worlds as great as this;
There is room for fresh creations
In that upper world of bliss.

For the love of God is broader
Than the measure of man's mind;
And the heart of the Eternal
Is most wonderfully kind.

But we make this love too narrow
By false limits of our own;
And we magnify his strictness
With a zeal he will not own.

If our love were but more simple
We should take him at his word;
And our lives would be all sunshine
In the sweetness of our Lord. *Faber.*

## Worldly Conformity.

MR. EDITOR: In Romans xii, 2 we are commanded: "And be not conformed to this world." If the Holy Spirit means just what this language conveys to the mind, does it not become those who profess obedience to the Spirit's teachings earnestly to heed the instruction? Are we as Christians not bound to "come out" from the multitude in respect to their peculiar forms, both of style, socially viewed, as well as of sentiment and conversation? Every truly spiritual being will answer: Yea. "But then," say the mass of professers, "you know we are quite intimate with so and so; they are high in social position, and have so many noble qualities, and are extremely decorous in their views of the Bible, and equally polite in their expressions regarding personal piety. Now does this Scripture leave us no latitude with respect to this class of human beings? Must we conform in all our intercourse with these polite unbelievers to the strict rule of the King's law—never for one instant unbend from a holy walk and godly conversation?" In plain English, is the child of God never to fail to the plane of the world, in order that by becoming all things to all men some may be won to the Lord? The answer must be: Never. It were far better for the church to be shut up to the circle of the godly, and, through contact with holy men and women, grow in spiritual knowledge and heavenly character, than to break the line clearly marked out, and soil the garments of holiness with the filth of the world. Godliness is profitable, but worldliness takes from us not only our minimum of grace, but injects us full of poison to fill the void.

Solomon was wise, and no doubt full of true love to God before contact with luxury and worldly people fed his vanity up to the point of forgetfulness of his dependence. Then, like other human beings, he put this worldly glory above the heavenly and fell. What is the world? In the sense conveyed by Scripture it is the opposite of supreme good—malice, envy, evil-speaking, lewdness, luxury, a total disregard of the spirit of God's word. Now, when we throw ourselves into the mass which crawls in this foul slime, and breathe the tainted atmosphere exhaled therefrom, can we escape the bad influence? And does not the doing so practically say that we see no evil, and give our indorsement as evidence of the fact?

God says we cannot serve him and the world. But are we not, by trying to do the thing he pronounces folly? How many of us fall into low gossip, a laudiug of or apologizing for fashion, guiding our thoughts in the current of mere nothings, that we may please the empty head or dried-up heart of some lover of the world more than of God, even in our manners, dress, living and thought conforming our ways to the world's standard, and not as becometh "strangers and pilgrims." Our weakness will ever cling to us unless we draw in the bracing ailment found in the life hid with Christ in God.

INDAMORA.

## Church-Buildings.

MR. EDITOR: We see much in our periodicals, at the present day, about costly and tasteful churches; but comparatively little of the divine influences experienced in those houses, as manifested in the unction of its ministers, and the awakening and conversion of sinners, etc.

I believe it to be often an evidence of zeal for God that interest is shown on this subject; but there is so evidently a tendency in Methodists to congratulate themselves on the costly, fashionable and elegant style of these outward paraphernalia that there is reason for alarm lest we should forget that the *true* worshipers are only those who worship the Father in spirit and in truth, and that he is not worshiped with temples made with men's hands, as though *he* needed anything.

My spirit was lately stirred within me while reading an account of the dedication of a *Southern* Methodist church in Somerset county, Pennsylvania. Approaching this edifice, the sign of the cross is presented to view—symbolic of the grandest and most sacred event which has transpired on earth, but which, as history affords sad testimony, does not increase our reverence for the divine Sufferer, or incline us more perfectly to endure the cross which he has left as a legacy to true believers; but, on the contrary, constant familiarity with the sign has had a tendency to lessen that reverence and to nurture the idolatrous tendencies of the human heart, and its use was justly set aside by true Protestants.

Entering the "audience chamber," our attention is called to "a doorway just back of the reading-desk, which will lead into the vestry." Whether the sacerdotal garments will be assumed, or the church wardens installed, we are not informed. Instead of the altar and pulpit we are next introduced to the chancel rail and rostrum.

It may be in good taste for college graduates to assume the nomenclature of the ancient Roman forum, or to quote in general from Greece and Rome; but methinks it better comports with the spirit of the gospel for Christians to use such language as is most scriptural, and best suited to induce reverence for the worship of God.

It is also desirable that our churches should be "attractive;" but I never knew much good result to congregations drawn to a church by its tasteful arrangements or scientific musical performances. When the awakening power of the Most High is the cause of attraction, we may expect the salvation of God to come out of Zion.

I very much fear that in churches of this class it may be forgotten that one of the proofs rendered by the Savior of his Messiahship was, "The poor have the gospel," and that many may have cause to speak in the following language of

"THE OLD MAN IN THE STYLISH CHURCH.

"I had on these coarse clothes of mine, not much the worse for wear,
But then they knew I wasn't one they call a millionaire;
So they led the old man to a seat away back by the door;
'Twas bookless and uncushioned—*a reserved seat for the poor.*

"Pretty soon in came a stranger with gold ring and clothing fine;
They led him to a cushioned seat far in advance of mine;
I thought that wasn't exactly right to seat him up so near,
When he was young, and I was old and very hard to hear.

"I'm old—I may be childish—but I love simplicity;
I love to see it shining in a Christian's piety;
* * * * * * * *
When we reach the pearly gateways, and look in with joyful eyes,
We'll see no stylish worship in the temple of the skies."

May the Lord grant that his people may be "built upon the foundation of the apostles and prophets"—builded together for an habitation of God through the Spirit, "Jesus Christ himself being the chief corner-stone."

## The Young of the Church.

MR. EDITOR: On the young hangs the destiny of the church in the coming generation; and therefore it is all-important that especial attention should be paid to the way in which they are educated and trained. Not only should they have knowledge, in the common appellation of the word, but they should have a thorough knowledge of God. By giving them this you build up the church of God in a greater degree than in any other way.

Another thing, I fear, is too much neglected by ministers as a general thing, and that is not paying enough attention to young converts. By but very little attention, when young persons are first converted, you save them from ever backsliding. But you say: "How is this to be accomplished?" It is by putting them to work. Call on them to pray in public, and by so doing you cut them off from all their evil companions and wicked influences. You throw barriers around them, and help them to withstand temptation. For if a person makes pretensions to piety he is obliged to meet them in every-day life. He cannot go to church and pray on Sunday and lead a wicked life. It is an impossibility. Let the young convert feel that you have an interest in him and his spiritual welfare. A minister is doing a great work who has active young persons in the church, as well as old ones. Pay special attention to the young of your church.

C. A. RICHARDSON.

## Revision of the English Bible.

It is now two hundred and sixty-nine years since the famous Hampton Court Conference was held by order of James the First, who had then been only one year upon the throne of England. The best thing that happened there was done by Dr. John Reynolds, once a zealous papist, afterward a learned theological professor in the University of Oxford, a pillar of the Reformation, and the chief controversial antagonist of Cardinal Bellarmine. His proposal was "that a translation be made of the whole Bible, as consonant as can be to the original Hebrew and Greek, and this to be set out and printed without any marginal notes, and only to be used in all churches of England in time of divine service." Six months after the King selected fifty-four learned men to do this work. Seven years of thorough preparation were given to it by forty-seven of these scholars, and in 1611 the authorized version of the English Bible was first published. Substantially it is a revision of Tyndale's Bible of 1534, which was succeeded by those of Coverdale, 1535, Matthews, 1537, Cranmer, 1539, and the Bishop's, 1568. The grand characteristics of Tyndale's Bible and of the authorized version are their faithful rendering of the original tongues, and their thoroughly popular idiomatic English dress. Tyndale's memorable words to a popish divine were thus literally fulfilled: "I will cause a boy that driveth the plow to know more of the Scriptures than you do." It cost him his life to do it, but for these two hundred and sixty years it has been the people's Bible. Mr. Froude has eloquently said of it: "The peculiar genius—if such a term may be permitted—which breathes through it, the mingled tenderness and majesty, the Saxon simplicity, the preternatural grandeur, unequaled, unapproached in the attempted improvements of modern scholars—all are here, and the impress of the mind of one man—William Tyndale."—History of England, iii, page 84. And now, after almost nine generations of the human race have come and gone, this time-honored translation of the Holy Scriptures is again in process of revision by the most eminent biblical scholars of Great Britain and America.

The history and reasons of this movement are succinctly given in Dr. Schaff's introduction to the admirable volume lately published by the Harpers on the Revision of the English New Testament, and which contains the recent treatises of Archbishop Trench, Bishop Ellicott and Prof. Lightfoot, on the principles and methods of revision. It is a complete hand-book on this subject, and has also a permanent critical value to every ministerial student of the book.

The work of Archbishop Trench was published in 1859 as a tentative preparatory essay [illegible] revision. Yet he regarded it as almost indefinitely postponed, by the acknowledged sectarian differences between Churchmen and Dissenters, which would prevent even scholarly co-operation, and consequently the general acceptance by the English people of any revision that might be made by Churchmen alone. But that difficulty has been already overcome. Eleven years later, on May 6, 1870, the Convocation of the Province of Canterbury, after long discussion, adopted the report of a committee consisting of eight bishops, and other eminent dignitaries, in favor of a revision of the authorized version, and appointed "a body of its own members to undertake the work of revision, who shall be at liberty to invite the co-operation of any eminent for scholarship, to whatever nation or religious body they may belong."

The Convocation of York did not, in its corporate capacity, unite in this movement. The eight bishops and eight presbyters, constituting the Canterbury Committee, soon met, and divided themselves into two companies—the one for the revision of the Old Testament, and the other for that of the New Testament. They also invited and secured the co-operation of the most capable biblical scholars of the Church of England, and of the Presbyterian, Independent, Baptist, Wesleyan and other Christian denominations.

Through Dr. Schaff, at the request of the English company, two companies of American revisers have also been chosen—men of the highest reputation for biblical scholarship, and representing the Episcopal, Presbyterian, Methodist, Baptist, Reformed, Congregational and Lutheran churches.

Thus the best Christian scholarship of England and America is now unitedly and deliberately pursuing the most arduous and difficult work that has taxed the learning, the good sense, the unity and the piety of English Christianity for nearly three centuries.

The authorized version was seven years in preparation. This revision may require all of that time or more. It should not and will not be hastened. Every verse, phrase, idiom, word, letter and punctuation-mark must be carefully examined, compared with the original, and with standard English versions. Each of the revising companies meets together around a common table, after careful private studies by individuals and sub-committees, for the purpose of discussing readings, marginal references, textual criticisms, exegesis, and every other point of minutest attention—so finishing, on an average, about forty verses each day.

The principles adopted are substantially as follows: First of all, the companies are to follow the spirit of the old rules of the translators of 1611. Next they are to introduce as few alterations as possible in the text of the authorized version, consistently with faithfulness. They are to limit, as far as possible, the expression of such alterations to the language of the authorized and earlier English versions. Each company is to go twice over its work, deciding the first time upon proposed changes by majorities, and the second time by two-thirds of all present, for final action. A vote of one-third will carry any mooted point over to another meeting for more deliberate discussion. Headings of chapters, pages, paragraphs, italics and punctuation will also be revised. Each company will be in constant communication with the other, and both may ask the opinions of any eminent divines, scholars and literary men at home and abroad, whenever it is deemed desirable.

The American revisers receive from time to time, copies of the revised version from the English companies as they are finished, for examination and revision, and these are returned, with their notes and comments, for use in the final revision.

The two Universities of Oxford and Cambridge, in consideration of the copyright, have agreed to defray the cost of printing and other necessary expenses while the work is in progress. But no part of it will be published, except for the private use of the revisers, until the whole is completed. The wisdom of this precaution is self-evident.

After the work is done it will be left, like the Latin version of Jerome, and our authorized English version itself, to work its own way to public attention. There is no power upon earth that can force it upon the English-speaking race. It will be accepted or rejected upon its own merits. If it should be well received, perhaps two generations may pass away before it will become the people's Bible. It may never be other than a scholarly addition to our already great store of English versions of the word of God. The British and Foreign and the American Bible societies will undoubtedly continue to circulate their only authorized common version until the voice of the people becomes strong enough to compel the adoption of the new revision. Sects may have their versions, like those of some of the Baptists and the Unitarians. The most effectual antidote to the spread of sectarian versions, as we think, will be found in the greater success of the present work. And the best security for such a result lies in the fact that it is not to be a new translation, nor a new version, but a careful *revision*, adhering to the pure vernacular English, correcting only acknowledged errors of texts, translation and of printing, of changing obsolete expressions, and making it in all respects a faithful and popular rendering of the sacred originals. In this way only the present revisers will be able to carry out and complete the declared purpose of the translators in their preface of King James' Bible: "Truly, good Christian reader, we never thought from the beginning that we should need to make an entirely new translation; nor yet to make of a bad one a good one; but to make a good one better, or, out of many good ones, one principal good one, not justly to be excepted against—that hath been our endeavor, that our mark."

The objections which are made to the present work are fully discussed in the volume referred to, and with singular candor. They are substantially those which were encountered by the venerable translators of the authorized version. Dr. Lightfoot has a fine chapter in the opening of his work on Revision, in which he runs a striking parallel between the translation, difficulties, opposition and publication of Jerome's Latin Bible in the fourth century, and the English Bibles of Tyndale and King James. It is one of the most instructive lessons of biblical history, and especially is it significant in its bearings upon the work now in progress. But really the objections and difficulties are less formidable now. And if, as Dr. Schaff and other scholars declare, the learning now engaged upon it and the critical apparatus are equal to the task, it may be reasonably anticipated that the results will be seen in the noblest monument of modern Christian scholarship; a faithful, standard, revised and accepted English Bible.—*Christian Intelligencer.*

## Are Missions a Failure?

The London *Times* having pronounced foreign missions a failure, Lord Lawrence, known as the "Savior of India," and whose long experience in India in almost every civil capacity, from the lowest to the highest, entitles his opinion to great weight, has written a reply, which we condense as follows:

"A mere enumeration of the countries in which missionaries are employed would suffice to show that there are no grounds for stating that they give up any race or region as inaccessible. But instead of referring to Africa, New Zealand, Northwestern America and other fields in which the Church of England is laboring, I will restrict myself to India, of which I have personal knowledge. Those who are disappointed at the results of missionary labors in this country must bear in mind that the Hindoos, who form the bulk of the population, have shown such tenacity to their faith that eight centuries of Mohammedan rule had left the masses as strongly wedded as ever to their system of caste and to their religious belief and rites. In almost all other countries the Mohammedans had succeeded in proselytizing the people whom they had subjugated, but in India they found a religious system which had so molded every thought and habit and custom of the people that the sword of persecution wielded by some of the Delhi emperors, and the temporal advantages offered by others, had no effect except upon an insignificant number of the Hindoos.

"Bearing in mind that general missionary effort in India dates from 1813, and that even now missionaries are sent forth in such inadequate numbers that, with few exceptions, only the large towns and centers have been occupied (some of them with a single missionary,) it was scarcely to be expected that in the course of sixty years the idols of India would be utterly abolished; the wonder rather is that already there are so many unmistakable indications that Hindooism is fast losing its hold upon the affections of the people.

"But you say there is no human enterprise of such organization as the missions of the Church of England which shows such poor results. Is this indeed the case? It is very difficult to estimate the effects of moral, and still less of spiritual work. Those of material operations are palpable to even superficial observation. Not so in the other case. One must look deeply, one must understand the people subject to such influences, before it is possible to estimate the effects which have been produced on their minds and characters. The number of actual converts to Christianity in India, including Burmah and Ceylon, is not insignificant. By the latest returns, which are trustworthy, their numbers do not fall much short of three hundred thousand. But these numbers do not by any means give an adequate estimate of the results of missionary labor. There are thousands of persons scattered over India, who, from the knowledge which they have acquired, either directly or indirectly, from the dissemination of Christian truth, of Christian principles, have lost all belief in Hindooism and Mohammedanism, and are in their conduct influenced by higher motives, who yet fear to make an open profession of the change in them, lest they should be looked on as outcasts and lepers by their own people. Such social circumstances must go on influencing converts until the time comes when their numbers are sufficiently large to enable them to stand forth and show their faith, without ruin to their position in life.

"You tell us again that there ought to be many returned missionaries, and even converts, who ought not to be ashamed of their position. Alas! but few of the former live to see their native land, or, at any rate, to pass the remnant of their lives in it after years of toil abroad. But those who know, or have known, such men as Lacroix, Dr. Duff, Dr. Wilson, C. B. Leupolt and Mr. Smith (both of Benares,) Edward Stuart, John Barton, Valpy French, Joseph Weiland and Robert Clark, and many others whose names for the moment escape my memory, within the last twenty years, cannot have a doubt that we have earnest and faithful Christian missionaries still in our ranks. It is only a month ago since we heard of the death of one of this class, Dr. William Elmslie, who for the last seven years devoted his life to the good cause in Kashmere, and whose death was caused by the privations and exposure incident to the discharge of the duties he had undertaken in that country.

"I will not deny that we do not see as many Christian converts among the natives of India as we would wish, but, nevertheless, there are such men to be found. The Maharajah Duleep Sing is, I believe, a true specimen of that class in England. Many of your readers will recall the sub-assistant surgeon at Delhi (formerly a Hindoo in religion,) who, at the outbreak of the mutiny, gave up his life rather than renounce the Christian faith which he professed. There are few Englishmen who have taken an interest in Indian missions who could not produce many other cases of the kind. Men like Lord Napier, of Merchistoun, Sir Bartle Frere and others, have borne testimony to the good fruits of missionary enterprise in India; and in such men as the late Bishop Heber, Bishop Cotton, and the present Bishop Milman and Bishop Gell, we have had and still have clergymen who, both by their example and devotion to their duties, have advanced the faith which they have preached."

TUNE OR NO TUNE.

BY H. WALTER FEATHERSTUN.

Brethren, it has been my misfortune to be a tuneless man here on earth; but when I get up there, and hear the angels strike up that grand song, I expect to fall in, tune or no tune.—*Substance of a remark made by Bishop Kavanaugh, in a sermon at our Conference in Meridian, Mississippi, December, 1871.*

When o'er Death's dark and chilly stream
My new-fledged soul has swept,
And heaven's glittering splendors gleam
Upon my vision rapt;

And when that song that never dies—
The loud trisagion—
Shall burst from those celestial choirs,
And roll in flood-tides on;

And when, o'er fields of glory wide,
The quivering symphonies roll,
Until the mighty tide-tide
Shall overwhelm my soul;

And when, thus overwhelmed, my soul
Shall all transported stand,
And gaze and list the mighty whole,
In mute amazement grand;

I'll join that vast adoring throng—
My tuneless voice I'll raise—
With "tune or no tune" sing that song,
And swell the tide of praise!

ROLLING FORK, Miss., Feb. 15, 1873.

SHORT TEMPERANCE SERMONS.—Every moderate drinker could abandon the intoxicating cup if he would; every inebriate would if he could.

Those men who destroy a healthful constitution of body by intemperance and an irregular life, do as manifestly kill themselves as those who hang or poison or drown themselves.

I challenge any man who understands the nature of ardent spirits, and yet for the sake of gain continues to be in the traffic, to show that he is not involved in the guilt of murder.

I am deeply convinced that the evils of intemperance can never cease till the virtuous in society shall unite in pronouncing the man who attempts to accumulate wealth by dealing out poison and death to his neighbor as infamous.

Some of the domestic evils of drunkenness are homes without windows, gardens without fences, fields without tillage, barns without roofs, children without clothing, principles, morals or manners.

Who has a stupid intellect, a broken memory and a blasted wit, and, which is worse than all, a blind and benighted conscience, but the Intemperate? So impossible is it for man to turn sot without making himself a block head too.

HEART DISEASE.—The London *Lancet* says: "The death returns show that during the last twenty years there has been a steadily progressive rise in the registered mortality from heart disease in England and Wales. In the year 1850 the recorded fatal cases numbered 11,356, in 1860 they amounted to 11,758, and in 1870 to 25,250. We get a more accurate measure of this increase when the growth of the population is taken into account. Thus in the quinquennium 1851–55 the average annual mortality from heart disease among males was 7.3 per 10,000 males living; in the next five years it was 8.4; in 1861–65 it was 9.9, and 10.9 in 1866–70. The fatality of the disease among females was slightly below the foregoing male ratios, but was marked by an equally rapid growth in the four groups of years. Fully one-third of the entire mortality of males, as well as of females, occurred between the ages of forty-five and sixty-five; in the first twenty years of life the fatality is comparatively slight—less than 2 per 10,000; from twenty to forty-five years, and over sixty years, the range is from 5 to 8 per 10,000."

## OBITUARIES.

ON THE THIRD of January, 1873, the portals of heaven were opened to receive the rejoicing spirit of Mrs. CYNTHIA A. BEERS; and two days later her mortal remains were laid to rest in a beautiful and quiet spot, selected by herself in life as her last resting-place.

She had been a devoted and exemplary member of the Methodist Church for many years, and her greatest delight was to hear the word of God expounded by its faithful ministers. She loved to talk of the divine Savior, whom she loved, and from her faithful and Christian-like walk in life, and the blessed words uttered upon her dying bed, her friends have every reason to believe that she has passed from "death unto life."

What a consolation to the bereaved ones to know that she is "not lost, but gone before;" and now, in an over-sunny land, wears white robes and bears the palm-branch of victory, and with other guardian angels she is "watching and waiting" for the dear ones left behind.

M. E. F.

YAZOO CITY, Miss., March 2, 1873.

MRS. REBECCA M. PENNINGTON, wife of J. D. Pennington, and daughter of the late Rev. Robert Adams, was born in South Carolina, whence she moved with her father, in childhood, to Macon county, Alabama, and afterward, in company with her first husband, to Louisiana, where she died, after a lingering illness of more than two years, at the home of her husband, near Arizona, in Claiborne parish, on the tenth of February, 1873.

Deceased was married early in life to William A. Barnett, with whom she lived happily a number of years, becoming the mother of several children. Hedying, she was again joined in wedlock, with J. D. Pennington, to whom she was a wife indeed.

Raised in the lap of religion, she early laid hold of its precious promises, and attached herself to the Methodist Episcopal Church South, of which she was a consistent and useful member till God said: "It is enough; come up higher." She bore the sufferings of her last illness, which were intense as well as protracted, with that resignation and fortitude that became her life-long profession. She often asserted that her trust was well founded and her sky clear. Among the last words she uttered in the agonies of death were: "His promises are being fulfilled." A FRIEND.

MY WIFE, MRS. MARTHA A. NICHOLSON, daughter of J. A. and D. Winn, was born in Jackson county, Georgia, December 10, 1832, and died of pneumonia, in Pickens county, Alabama, at five o'clock P. M., January 20, 1873.

She was baptized in infancy by Rev. Walker Glenn. When nine years of age she professed religion and joined the Methodist Church. Her conversion was so clear and powerful that there never was a doubt upon her mind as to the genuineness of the change of heart she had realized. When she arrived at a more mature age she became much interested in the doctrine of sanctification, or 'Christian' perfection, and availed herself of all the helps she could get to grasp that grand and glorious doctrine. Studiously and prayerfully did she read the Bible and the writings of Wesley and Fletcher on that subject, in which she was so much interested. Deeply did she feel the necessity and importance of sanctification. Earnestly did she seek and soon obtained the blessing. She was in a perfect ecstasy of joy. Tongue could not express the happiness she realized. It was full redemption in Christ Jesus. She possessed a strong, active, vigorous intellect, and her broad, comprehensive mind was well supplied with useful and religious knowledge, which she so often used to good account.

She delighted in reading, but I never knew her to spend as much as one hour's time in reading light literature. She was delighted and edified with the writings of Wesley, Fletcher and Watson. She was devotedly attached to the Bible, from which she obtained so much sound wisdom and sweet consolation. She was amiable in her disposition, chaste and prudent in conversation, modest and unassuming in her manners, and upright in deportment. She was always cheerful, but did not indulge in levity. She was a delightful singer, and many have been delighted and edified by her inimitable singing.

She had great power in prayer, and often, when she led in prayer, have I known Christians to rejoice and sinners to weep. In prayer she possessed so much fervor and earnestness, so much humility, such child-like simplicity, her confidence in the promises of the Bible was so firm and unshaken, her faith was so uncompromising, that she had audience with God, and would lead the congregation up to the mercy seat. She was a devoted wife and mother, and was always deeply interested in the mental and religious interest of her children, and was untiring in her efforts to make her family happy.

For about twenty years she enjoyed the blessing of sanctification. I have never known a more consecrated and self-denying Christian than she was, always living in the higher regions of our holy Christianity. Her experience was deep and rich and ripe. Her happiness was solid and constant, and her pathway was one of perpetual sunshine. For fifteen years she endured the privations of an itinerant life. Often the hand of affliction rested heavily upon her, but at all times she was resigned to the will of God. She possessed the true itinerant spirit, and when I became discouraged, and tempted to quit my work, she plead with me as none but a devoted wife could plead for me to continue in the work. Invariably would she pray in secret at least three times a day, and often would she rejoice for hours. I have never known one that prayed and rejoiced so much. For fifteen years she was my companion in joy, in affliction and in the work of the gospel. She was a helpmate indeed, and rendered efficient service in the Sabbath school, in the class meetings, in prayer meetings and in protracted meetings. In the altar she labored very successfully in leading penitents to the cross. At home, with her own family, she exerted a hallowed influence. Her counsels and admonitions were wise and judicious. Her example was ever worthy of imitation. In my absence from home she would always hold family prayer, and often when I was at home, at my request, she would conduct our family worship, and make it profitable and edifying.

During her last sickness she said to me: "That is to me the most delightful passage of Scripture—'Blessed are they which do hunger and thirst after righteousness, for they shall be filled.'" A few hours before her death she said to me: "My dear, I am so happy; the Lord is so gracious to me. Bless the Lord, oh! my soul, and all that is within me bless his holy name." For hours did she rejoice in the love of God. We were hopeful of her recovery until within five minutes of her death. The favorable symptoms appeared to be predominating; she was resting easy, breathing freely and naturally, sleeping quietly—sweetly as a babe—when an angel came and kissed her soul away. She went to sleep and woke up in glory, and she now realizes that the pure in heart shall see God. She dwells in realms of light and love; she rests upon the mount of glory. Our babe preceded her about twenty-four hours to the better land. The mortal remains of my dear Mattie were buried at Andrew chapel, with my precious babe in her arms; and there they will rest quietly until the resurrecting angel comes and bids them rise and put on a blissful immortality.

EVAN NICHOLSON.

SWIFT said the reason a certain university was a learned place was that most persons took some learning there, and few brought any away with them; so it accumulated.

The Christian Advocate.

THURSDAY, MARCH 20, 1873.

### A MYSTERY.

BY JOHN G. WHITTIER.

The river, hemmed with leaning trees,
Wound through its meadows green;
A low, blue line of mountains showed
The open pines between.

One sharp, tall peak above them all
Clear into sunlight sprang;
I saw the river of my dreams,
The mountains that I sang.

No skew of memory led me on,
But well the ways I knew;
A feeling of familiar things
With every footstep grew.

Not otherwise above its crag
Could lean the blasted pine;
Not otherwise the maple hold
Aloft its red ensign.

So up the long and shorn foot-hills
The mountain road should creep;
So, green and low, the meadow field
Its red-haired kine should sleep.

The river wound as it should wind;
Their place the mountains took.
The white, torn fringes of their clouds
Wore no unwonted look.

Yet never before that river's rim
Was pressed by feet of mine;
Never before mine eyes had crossed
That broken mountain line.

A presence, strange at once and known,
Walked with me as my guide;
The skirts of some forgotten life
Trailed noiseless at my side.

Was it a dim-remembered dream?
Or glimpse through scenes old?
The secret which the mountains kept,
The river never told.

But from the vision, ere it passed,
A tender hope I drew,
And, pleasant as a dawn of spring,
The thought within me grew.

That love would temper every change,
And soften all surprise,
And, misty with the dreams of earth,
The hills of heaven arise.

*Atlantic Monthly.*

## The Millerite Scare.

The year 1842 was marked by the sudden rise, and 1843 by the fall of the Millerites, a sect who had been deluded with the notion that the Lord Jesus Christ would come in visible person, on a certain day in the latter year, to receive his saints, to destroy his enemies, and establish his throne on the earth. They took their name from William Miller, a Baptist minister in the northern part of this State, who had studied the prophecies until he knew nothing about them, and by a process in arithmetic peculiar to himself had hit upon the year when the final catastrophe was to occur, to the confusion of the wicked and the glorification of all who were found waiting for the coming of the Lord. It was wonderful with what avidity this delusion was received. Its dupes numbered thousands. They were not of the more intelligent classes; indeed very few educated people were led astray; but of serious-minded and unlettered multitudes, who composed the great mass of the community at that time. The sudden converts to Millerism were many. One reason that operated rapidly upon this sort of people was the shortness of time allowed them to make up their minds. They were told that the end was at hand. First the year was fixed; then the month and the day. And, to make a sure thing of it, they thought the safest course was to *believe*, and if the crash came at the appointed time they would be all right, and if it did not they would be no worse off than before on account of their faith in the figures of Miller. And I am inclined to think that Miller's name, having an apparent analogy to millenarianism, helped to faith in his calculations. Thousands of excellent Christian men, scholars, divines—some of them men of wide repute for learning and religion—are millenarians; believing in the future personal reign of Jesus Christ upon the earth and in his speedy coming to set up his throne. But they do not set the time. Some writers of this school have found in the figures of the prophet Daniel a starting-point and a period, and have, therefore, ventured to fix the year when the King might be expected to appear in his glory; but in all such cases the march of time has compelled them to find errors in their calculations by which the great event was necessarily postponed.

But in the Millerite year the delusion took the form of an epidemic or panic. The leaders of the sect perambulated the country with immense tents in which to hold public meetings, and these were crowded for days and nights in succession by excited congregations, whose prayers and songs and cries bordered on the delirious. Many did become deranged. Lunatic asylums reported this delusion as the cause of insanity in many cases.

One night, very late, a man came to me with a message from God that I must believe in the speedy advent, and teach it to the people. He would not be put off with the excuse that it was nearly midnight, and I could not listen to his discourse at such an unseasonable hour. He said that nothing was so important as the revelation he had come to make, and that it was high time I heard it. Then he began with his figures. He added, subtracted and divided, piled up dates from history and prophecy, told of the "abomination of desolation" that was to be set up and that was set up, and started off from that date and calculated the downfall of the Roman empire and the death of Napoleon, and brought out 1843 as neatly as the most accurate mathematician could desire. Out of breath at the end of his computation, and triumphing in the result, he demanded my assent to his conclusion.

I looked up at him and quietly asked: "And what do you make of the two sticks?"

"Sticks—what sticks?" he said.

"Well, sir," I replied, "if you are an expositor of the prophecies and do not know the two sticks of which the prophet speaks, you must excuse me from receiving any messages from you as coming from heaven." He soon left me to my fate.

Some of the societies were so sure the end was at hand that they put their individual possessions, which were usually very slender, into joint stock, in imitation of the early Christians who had "all things common." In Oneida county, New York, a well-to-do farmer being converted to their doctrine came to join their church, and, on being told of this rule, said he would think of it awhile and pray over it. He went away sorrowful, for he was very rich. At the next meeting he appeared, and upon being called upon for his answer, he said he had received a message from heaven and was prepared to obey. "While engaged in prayer for divine direction," said he, "I have had one passage of the Bible so powerfully impressed upon my mind that I know it is from God, and I shall do as I am commanded."

The brethren and sisters were in breathless expectation of the tremendous sacrifice he was about to make. The elder bade him be of good courage, and declare the message. And the rich man said:

"The passage that came to my mind, and which I am resolved to obey, was in these words: '*Occupy till I come.*'"

And when the appointed time arrived thousands of them were ready, as far as their white raiment could be regarded as readiness for such an event. So purely carnal and earthly were all their views of this great spiritual change that they made linen garments, called "ascension robes," with which they arrayed themselves. Some of them, in cities, took their seats upon the edge of the house-tops. Others, in the country, ascended hills, or climbed into trees and sat as patiently as possible, while their locks were wet with the dews of the night. They thought they would see the Lord descending from the sky, and that they would rise to meet him in the air. It was easy to believe that a mistake of a day, or even of a month had been made in reckoning thousands of years, and many, therefore, thought the advent was still at hand, though they had not hit upon the identical day. Others gave up to wild despair. Many were made faithless in Scripture when they found they had been duped by false teachers. I never heard that any were made more charitable, more patient, humble Christians. The prominent trait of character in the Millerites was their censorious and denunciatory spirit toward those who would not adopt their arithmetic. But their end came when they thought the world was coming to an end. The awful day came. The sun rose, shone as usual, and just as it was in the habit of doing. And then the moon made its quiet tour among the stars, and died away in the light of another day. And all things went on as from the beginning. Two or three other dates were fixed upon, and previous errors of calculation were explained, but the end would not come, any way they could fix it. Miller subsided into his farm, which it was reported he had vastly enlarged by cheap purchases of those who did not set a high price on lands they were soon to leave. Elder Himes, who had been the Judas Achates of Miller, and had blown the trumpets in advance of the coming King, blew on, but, as before, it was all wind, sound and fury, signifying nothing. And now, after the lapse of a quarter of a century, there is not a vestige remaining of a faith that took possession of thousands, and had its disciples in almost every city and village and rural parish of the Northern, Eastern and Middle States.

In the month of January, 1854, I found a miserable, half-starved colony of this sect in the Holy Land. Their delusion had received the additional article of faith that the Lord would set up his kingdom in Palestine, and reign again in the city of the Great King. They had gathered what earthly possessions they had, and finding their way across the ocean, and through the Mediterranean sea, had landed at the ancient Joppa, where dwelt, once on a time, that Simon the tanner, to whom Cornelius sent. Near this city they had bought a little land, which cost them but a trifle; they had reared little cots, and were there *waiting*. Poverty came, but the Lord did not. Loneliness, homesickness, disease, but no signs of the Healer and Savior. Some of them lived to be brought away by the hand of charity, and some of them died there, and their bodies do rest in the grave until the resurrection, when they shall be raised up, let us hope, in glory. But the Son of Man has not come, and is not likely to come soon. To each one of us he comes when our work is done, and it is the part of wisdom to be always ready.

But this Millerite scare is one of the most instructive chapters in modern religious history.—*Irenæus, in New York Observer.*

## Siam.

It is remarkable, but nevertheless is a fact, that the real name of this country is not Siam. The Siamese do not know it by that title, but call their country Thai, or Monang-Thai, which means "Free," or "The Kingdom of the Free." The population of Siam is about six millions, of whom about two millions are Chinese. The Siamese are rigid Buddhists, and the country abounds in splendid temples and monasteries. In Bangkok alone there are more than one hundred Buddhist monasteries, and, it is said, ten thousand monks and novices. Moreover, every male Siamese, some time during his life, and generally in the prime of it, takes orders as a monk, and retires for some months or years to practice abstinence and meditation in a monastery.

Polygamy prevails extensively in Siam. The King has as many wives as he pleases, and some of the nobles have thirty or forty. Notwithstanding this, there is a great deal of domestic happiness in Siam, and suicides and husband or wife murders are infrequent. In Siamese households one of the wives is recognized as the head wife, and to her belongs the supervision of the establishment, even to providing for the wants and comforts of her husband's other wives. It does not follow that the woman who was the first wife is the head wife—she may be one of the others; and hence there is no heir apparent to the throne, though custom has established that the eldest son of a Siamese sovereign by his queen or queen-consort is his probable successor, subject to the electing voice of the Senabawdee, or grand council of princes and nobles. A Siamese king may have two queens at the same time, in which case the more favored lady is styled "the right hand," and the other "the left hand" of the throne. There is also a subordinate kingship in Siam, the "second king" being elected by the grand council, from one of the royal family, the supreme king consenting. He is allowed a palace and retinue, and need not prostrate himself before the king, but is only required to salute him by raising his hands and joining them above his head. He must renew his oath of allegiance twice a year. His functions are indefinite and insignificant.

The fertility of the land is inexhaustible. The country is a vast plain, fringed by lofty mountains crowned with impenetrable forests. Grain and fruit of great variety grow spontaneously under the tropical heat, the staples being rice, sugar, indigo, cotton, tobacco, coffee and figs. Ivory, beeswax, honey, raw silk, and numerous aromatic gums and spices abound. The woods are palms yielding sugar, and forests of teak, ebony, satinwood and eagle-wood. The variety and beauty of the scenery, and the luxuriance of flowers, foliage and picturesque forests render it a very attractive country. There are also rich mines of iron, antimony, silver and gold. In the months of June, July and August the country is inundated by the waters of the great river Melkhoug and its tributaries, which unite with the Melnam and Phibsaluk, and overflow the entire plain, so that boats traverse it in every direction without injury to the young rice crop which is springing up underneath. The regulation of this inundation offers a fine field for engineering; and together with the introduction of gas, water, railways and the interchange of the products of the country, afford a grand opportunity for enterprising and competent Englishmen and Americans.

Siam is remarkable for its vast ruins and remains of temples, the origin of which is unknown, but which are of great antiquity. Among these ruins are two imposing stone bridges, five hundred feet long and eighty broad, carried on arches which rest firmly on their foundations. They are buttressed by fifty huge stone pillars, and support a road-bed composed of immense blocks of stones. The remains of the temples show that they were all built on the plan of a cross, called "phram," denoting the four cardinal points. This cross is also invariably found on all the religious monuments. One of these temples, at Naghkon Watt, is a wonderful structure, three miles in circumference, with walls from seventy to eighty feet high, and twenty feet thick. An adjunct of the temples, called the Pra-cha-di, resembles the small chambers of the Egyptian pyramids. They would seem to have been either sepulchral or commemorative of events in the life of Buddha, of whom they are supposed to contain relics. They are built on a series of terraces, which gradually diminish till one-half their height is attained, when they are succeeded by a handsome spire, fluted and ornamented, the whole reaching an altitude of two hundred and fifty feet.

At the present moment Siam offers singular attractions for foreigners, as their services are required in a vast variety of ways. Americans, Englishmen and Frenchmen are already there in numbers, superintending factories, constructing machinery, building steamships and locomotives, laying out telegraph and railway lines, organizing the military and marine services, teaching schools, practicing medicine and preaching the gospel.—*Christian Intelligencer.*

How the Work Goes On.—Rev. Thomas Craven sends to the *Missionary Advocate* a very cheering account of progress of Sunday schools among the people of India. He says: "One of the most encouraging features of our mission work in India is the prominence to which the Sunday school work has attained. Frequent attempts have been made to gather the children to tell them of Christ, but not until recently has any great success been realized. The opposition from both Hindoos and Mohammedans has been very strong, and their prejudices fixed. Now this opposition is giving way; their prejudices are being weakened by the spread of gospel light and truth. In Lucknow we have eight hundred Sunday school scholars, taught by converted teachers. In Moradabad there are three hundred and fifty. In Cawnpore, two hundred. In Roy-Bareilly, a small station, and noted for its antagonism toward the gospel, we have one hundred and fifty Sunday school scholars. In our other stations also the work is equally progressing. Had we more teachers we could have a much greater work. Every attempt that has been made to open a Sunday school, since this work commenced, has been successful. The children come gladly. Some walk long distances—two miles or more. At first we had to close our Sunday schools when the melas, or heathen festivals, conflicted with them; the boys ran off to the melas. We do not close them any more, for half the boys give the Sunday school the preference. Remember these boys in your prayers. Ask God to bless them with his converting grace, and make them useful in spreading this good work."

A Shakespearean was reading "A Midsummer Night's Dream" to the sailors of a ship on which he was crossing the Atlantic; and they listened with pleasure till he came to the passage which describes "a mermaid sitting on a dolphin's back," when an old salt burst out: "That's nonsense! A dolphin's back is as sharp as a razor, and no mermaid could ride one till she'd saddled him."

Alas! If the principles of contentment are not within us, the height of station and worldly grandeur will as soon add a cubit to a man's stature as to his happiness.

## The Unanswerable Argument.

A converted infidel, who had resisted every other means, stood up in a crowded church and said: "I am a brand plucked out of the burning fire. The change in my views and feelings is astonishing to myself; and all brought about by the grace of God, and the *unanswerable argument*. It was a cold morning in January, and I had just began my labor at the anvil in my shop, when I looked out and saw Elder B. approaching. As he drew near I saw he was agitated; his look was full of earnestness. His eyes were bedimmed with tears. He took me by the hand. His breast heaved with emotion, and with indescribable tenderness he said: 'Mr. R., I am greatly concerned for your salvation;' and he burst into tears. He often essayed to speak, but not a word could he utter, and finding that he could say no more, he turned, went out of the shop, mounted his horse and rode slowly away.

"'*Greatly concerned for my salvation;*' said I audibly, and I stood and forgot to bring my hammer down! '*Greatly concerned for my salvation.*' Here is a new argument, thought I, for religion, which I never heard before, and I know not how to answer it. Had the elder reasoned with me I could have confounded him; but here is no threadbare argument for the truth of religion. Religion must move the soul with benevolent, holy, mighty impulses, or this man would not feel as he does: '*Greatly concerned for my salvation.*' It rung through my ears like a thunder-clap in a clear sky. 'Greatly concerned ought I to be for my own salvation,' said I. 'What shall I do to be saved?'

"I went into my house. My poor pious wife, whom I had so often ridiculed for her religion, exclaimed: 'Why, Mr. R., what is the matter with you?' 'Matter enough,' said I, filled with agony—'matter enough. Elder B. has rode two miles this cold morning to tell me he was greatly concerned for my salvation. What shall I do?' She advised me to go and see him. No sooner said than done. I mounted my horse and pursued after him. I found him alone in that same little room where he had spent the whole night in prayer for my soul. 'I am come,' said I to him, 'to tell you I am greatly concerned for my own salvation.'

"'Praised be God,' said the elder. 'It is a faithful saying, and worthy of all acceptation, that Jesus Christ came into the world to save sinners, even the very chief,' and he began at the same Scripture, and preached unto me Jesus. On that same floor we knelt, and together we prayed, and we did not separate that day till God spoke peace to my soul."

The Spirit of Discontent.—The other day we stood by a cooper who was playing a merry tune with his adz round a cask.

"Ah!" said he, "mine is a hard lot—forever trotting like a dog—driving a hoop."

"Heigh-ho!" sighed the blacksmith on a hot summer day, as he wiped the perspiration from his brow, while the red iron glowed on the anvil; "this is life with a vengeance—melting and frying one's self over a hot fire."

"Oh! that I was a carpenter," ejaculated the shoemaker as he bent over his lapstone. "Here I am day after day, wearing my soul away, making soles for others—cooped up in this little seven-by-nine room. Hi-ho-hum!"

"I'm sick of this out-door work!" exclaimed the bricklayer; "boiling under the sweltering sun or exposed to the inclemency of the weather. I wish I were a tailor!"

"This is too bad!" pettishly cried the tailor, "to be compelled to sit perched up here plying the needle all the time. Would that mine were a more active life."

"Last day of grace!—banks won't discount—customer's won't pay—what shall I do?" grumbles the merchant. "I had rather be a truck-horse, a dog or anything else."

"Happy fellows!" groans the lawyer, as he scratches his head over some dry, musty records; "happy fellows! I had rather hammer stones all day than puzzle my head on these tedious, vexatious questions."

And through all the ramifications of society all are complaining of their condition, finding fault with their calling. "If it were only this, that or the other I should be content," is the universal cry; "anything but what I am." So wags the world; so has it wagged, and so it will wag.

The Mountains of Colorado.—The mountain ranges of Colorado cover an area of from 60,000 to 70,000 square miles. This excludes bodily the entire territory east of this point. All Switzerland covers but 16,000 square miles, or, to be accurate, 15,995. The fact is, Switzerland, compared to Colorado, is as one of the little wooden toy cows to a living buffalo. You can take up the whole little State and set it down in either the North, Middle or South Parks, without touching the rim of the mountains which wall in these grand and singular inclosures. These parks are each of them from 24,000 to 28,000 square miles in extent, and the San Luis is nearly as large as all three.

So far as to magnitude, which is certainly an element of mountain scenery. As to pure scenic beauty, of course the evidence cannot be reduced to figures; but it is reasonable to suppose that this vast expanse of gigantic ranges, endless canons, bottomless gulches, with its lake swung 12,000 feet in air, and its cascades and icy waterfalls still higher—with its eternal snows and preadamite stone forests of tropical effloresence—offers all of picturesque and wild effect that any other land or region can claim. Call Switzerland the "miniature Colorado of Europe," if you please, but let us have done forever with the other phrase, which has no meaning in itself, and is a detraction of our own land.

Live in an atmosphere of prayer, lifting up your heart momentarily to God, in varied expressions of devotion, as the various occasions of life may prompt.

## Religious Intelligence.

The corner-stone of a new Anglo-vernacular school-house was laid at Tillur, India, on November 5, by the Rev. Dr. Johnson, of the American Methodist mission.

The Catholic Church in Great Britain has about 2,500 priests, 1,620 churches, eighty-two religious communities for men, 280 for women, and 4,500,000 lay members.

For European Turkey.—Rev. F. W. Flocken and Rev. Henry Buchtel are under appointment for Bulgaria, and expected to leave for their field of labor on or about February 8.

During the continuance of a revival which has been in progress at Staunton, Virginia, there were 250 conversions, 153 of which joined the Methodist Church, and the remainder connected themselves with other churches.

The Chinese Catholics have forwarded to the Pope an offering of 13,862 francs; in return for which his holiness has sent back by a Jesuit missionary a chalice to the cathedral of Pekin and a special benediction to all good Catholics in China.

If not an item of religious intelligence, the fact that the organist of All Saints' church, Hertford, England, has held his post for *eighty-one* years is certainly unparalleled in the history of any congregation. The veteran's name is Bridgeman, and he now retires in the full possession of all his faculties, although nearly a centenarian.

Each lady member of the Congregational churches in Iowa is asked to contribute one cent per day for five years, to make up an endowment fund of $20,000 for the female department of the State college—a novel scheme of "systematic benevolence," but perhaps the true one. We pray for "daily" bread; why not provide daily for the good of others?

La Roma Evangelica is to be published twice a month at Rome. The editor tells us that the title—"Evangelical Rome"—has been chosen because "we believe that from Rome ought now to spring every initiative of what is good, whether in religion or politics." Among the contributors are the names of Signori, Gavazzi, F. Svitts, F. Scinrelli, V. Ravi, etc.

The great revival in the Methodist Episcopal Church at Keyport, New Jersey, still continues. On Sunday, the twenty-second ultimo, 115 had united with the church. The *Weekly* says: "The like has not been seen in these parts since 1842, and the prayers of the Christian people are constantly ascending for a continuance of the work of the Spirit of God in the minds of the people of this community."

Christ Church, Boston, boasts the oldest Sunday school in New England. The church itself is the oldest now used for worship in that city. George the Second presented it with a communion service and books, which are now in use. It has a marble bust of Washington. Its chandeliers were taken by a British cruiser from a French vessel and presented to the church. This year it celebrated its one hundred and fiftieth anniversary.

The Church of Scotland in Nova Scotia undertook, last year, its foreign missionary enterprise with very considerable doubts as to the propriety of the scheme, because of the poverty of its resources. One missionary offered his services, and was set to work shortly afterward; a second missionary applied, and after more hesitation he too was sent to the South seas. On summing up receipts and expenditures at the close of the year, it has been found that the church in its poverty has not only so abounded in liberality as to meet the needs of the two missionaries, but that, without solicitation, funds were supplied so generously as to have amply sufficed three.

Progress in France.—We make the following extract from the correspondence of Pasteur Bersier, in the *Journal de Geneve*, December 1, 1872: "Protestantism is making at present marked progress in the departments of Marne, of Yonne and of Aube. Several communes have asked for pastors. In the environs of Tonnerre, where there was not a Protestant ten years ago, 700 leading men have just declared in a petition addressed to the minister of public worship that they are attached to the reformed faith; a petition of the same sort, accompanied by 200 signatures, has been sent from the environs of Troyes. I know from very good authority that in Yonne this movement is due in part to the influence of a certain number of soldiers in French Switzerland during the war, which awakened great sympathy for Protestantism."

Pere Hyacinthe, finding every other door shut to him, accepted an invitation to preach in M. de Pressense's church during the week of prayer. Of course he spoke as a Catholic in all frankness and liberty. The house was overflowing, and good judges said the audience was as great as that which used to hear him in Notre Dame. Of course the Catholics will now call him Protestant. Reinkens, in Germany, was also forced to accept the hospitality of Protestants. All the best Protestant churches are offered to Hyacinthe, and he will probably continue to speak, unless he goes to Geneva, where he is pressed to go by the Old Catholics, and where he would have a Catholic church. For a married priest to succeed an ultra bishop is carrying the reform into the bosom of the church. He is not yet decided to go. He prefers to speak in Paris; but Geneva is quite as important for the reform, and will teach a lesson to all the politico-ecclesiastical reforms of Germany.

From Cape Coast, Western Africa, a station of the Wesleyan missions, on the Gold Coast, Rev. C. Rose writes of pleasant prospects in his work. At Elmina, a station a few miles to the west, the society has doubled during the quarter—from thirty to sixty—and 130 scholars were in the day school. Mr. Rose had itinerated in the vicinity of Cape Coast, baptizing more than twenty adults and twenty school children, besides a number of infants, and had laid the foundation for a chapel in a village so notorious for its former wickedness and opposition to Christianity as to have gained the name of Satan's Seat. Its inhabitants now ask for religious instruction. From Abakrampa, about sixteen miles to the northwest of Cape Coast, a native minister, Rev. J. A. Solomon, reports advance, as well as in the villages around, seventy-one adults and twenty-one children having been baptized within the year; the total number of church-members in Abakrampa and vicinity being 401, besides thirty-two on trial, while sixty scholars are in the schools.

The progress of the missionary work of the Church Missionary Society of England is illustrated by comparing its present position with that which it occupied at the beginning, seventy-two years ago. Its income then was less than $2,500. Now it receives an annual income of more than $750,000. Then stations in Africa and the East were all that the society dared to think of, or was able to maintain; now it has stations in every quarter of the globe to the number of 153. In these stations there are 240 ordained missionaries, 129 ordained natives, and more than 2,000 native teachers. The communicants number 20,000, and there are at least 100,000 professing Christians in connection with the missions, including children and candidates for baptism. Besides this the society has transferred to settled native churches in Sierra Leone and the West Indies large congregations, containing many thousand communicants.

A New Phase of Ritualism.—The *Court Journal* says (whether in truth or irony we know not) certain aristocratic ladies of the West End of London, who are devotees of Ritualism, have for themselves a new employment, which has the recommendation of being healthful in its influence. They cannot brook the idea of their sacred edifice being cleaned out by the hands of hireling menials, and they have formed themselves into a society called "The Phœbes," the members of which are solemnly pledged to do this work of cleaning the church. Ladies of the highest rank take their turn at polishing the tiled floors, blackleading the stove, sweeping out the pews and beating the hassocks, and burnishing the brass candlesticks and other paraphernalia of Ritualism. Some of the ladies complain that the work is harder than they expected; and it is not thought that their devotion will sustain them long in their self-imposed labors.

The theater services in London on Sunday evenings, continued in several places for many years, have been attended by large crowds, and, as there is every reason to believe, with a manifest blessing from on high. Great numbers are reached by this method who would not otherwise hear the gospel. Clergymen of all denominations, including the Established Church, have taken part in them. On a recent occasion a member of Parliament addressed a congregation at the Victoria Theater, from the words, "Hath not God chosen the poor of this world, rich in faith, and heirs of the kingdom which he hath promised to them that love him?" and was heard with the deepest attention as he urged the claims of the gospel upon the promiscuous assembly. There are vast multitudes in our cities who never enter the churches, who would not seek out the mission chapel, but who might be reached by some such method as this. Clergymen and laymen have here a wide field before them for persuading men to be reconciled to God.

Mexican Catholics.—The Episcopal mission in Colorado is doing much good among the native Mexican population, who are wholly Roman Catholics. Rev. J. C. Fitman writes from Trinidad to the effect that there exists among the people there a widespread dissatisfaction with their church and schools, and a desire to know more of true religion than they are taught by the priest. "During the ten months I have been here," he says, "I have had thirty Mexican Romanist children in my school, all of whom are taught our church principles. I shall open school in a few days with at least twenty, if not more, all former pupils of the convent. I have baptized five Mexican children, married four couples, and performed the funeral services for three children, all Mexicans and Romanists. One child was brought seventy miles and another twenty miles to be baptized by me. One funeral service was read in Spanish, at Los Tejeras, eleven miles from Trinidad, in a Romish chapel, and a sermon preached to a Spanish congregation of about 200."

In Ruatan, one of the Bay Islands, north of Honduras, which were ceded by England twelve years ago to the republic of Honduras, with stipulations that religious rights and liberties should be protected, there has been an outrage committed recently, both upon the property of the Wesleyan mission and upon the person of agents in its employ. According to their last report the Wesleyans had in Ruatan five chapels, sixteen local preachers, 351 church-members and 291 scholars. In the name of the new provisional government of Honduras, which is said to be in the interest of the Roman Catholics, troops have been stationed at Ruatan, which, having first provoked the inhabitants to resistance, seized the Wesleyan chapel, built a battery around it, and turned it into a storehouse and a gambling room. The life of Mr. Sykes, the missionary, was threatened by them; as also that of Mr. Tennyson, the teacher, a British subject, of West Indian birth, who was imprisoned and afterward set out by the battery, with the threat that, if the Ruatan people fired another shot, he should be killed. Fortunately for Mr. Tennyson, the firing, which had continued at intervals till he landing of this order, ceased immediately afterward. Both Mr. Tennyson and a local preacher who had been arrested were forced to pay money for their release.

A niggardly spirit contracts the harvest by sparing the seed-corn.

# The Christian Advocate.

Organ of the Alabama, Mississippi and Louisiana Conferences of the M. E. Church South.

THURSDAY, MARCH 20, 1873.

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ROBT. J. HARP, PUBLISHER.

OFFICE—112 CAMP ST., NEW ORLEANS.

Address, on all matters of business, Rev. R. J. HARP, 112 Camp street, New Orleans.

Address all communications designed for publication to Rev. LINUS PARKER, 112 Camp street, New Orleans.

AGENTS—All the members of the Patronizing Conference.

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## Fruit in Old Age.

A sense of uselessness is one of the severest trials of old age. It is a common complaint of old people that they feel themselves to be a burden and in the way, and that they are no longer capable of active service in the cause of God. It is not for them to argue about the providence which still keeps them in the world. For themselves it may be that patience may have her perfect work, and that a rare and illustrious finish may be put upon their character. For others also that their large experience may be the heritage of the youth, and that the good of the past may be brought down and welded on to the present. The world needs the children, and God takes them and sets them in our midst to teach us, and to keep the beauty and sweetness of young life ever before us.

But do we not need old people as well, and are they not essentially helpful in the average of human wants? Conservative they generally are, and only enough so to put on the brakes very gently where they are needed. The old trees in a forest, even the fallen trunks, contribute to the grandeur and interest of the woodland view. We must have May and January to make the complete year—the verdure and the frost, the sweet odors of spring and the snowy robes of winter. An old person is a sermon to younger folks. Wherever met—on the street, in the home circle, in the public crowd—there is a sermon in every old man or woman who crosses our path. It is a reminder and a warning, at least a stage or two this side of the grave. It is simply what we are all coming to, unless, indeed, we should fall before the time of the almond blossoms.

And when old age is crowned with piety, how rich and manifold are the lessons which it brings to us! The grace, the providence, the divine mercies which are represented by three-score and ten years are something wonderful. Suppose the limbs are palsied, and much motion impossible—there is the quiet testimony and the wealth of prayer. God may detain some of his aged children from the heavenly rest for many weary years, that the church and the world may have the benefit of their prayers.

There are certain fruits of piety which are perhaps never exhibited, or at least never matured, until old age is reached. Every period of life has its mission—youth, middle age, and the last stage also. Old age does not release from responsibility, but imposes burdens which are peculiar to itself. To be useful in old age is the coveted blessing of the good. It is the promised and assured privilege of the consecrated soul. David declares of those that be planted in the house of the Lord, that "they shall still bring forth fruit in old age."

If it be given to us in declining years to be kept in the harness, and with unabated strength and undimmed eye to labor in the Master's vineyard, so much the more to be thankful for. But if compelled to retirement and comparative inaction, let there be no repining, but a grateful conception of the dignity and sweetness of giving these last years to Christ in the very way which he himself has appointed. Let us consider the rarity of the experience of old age, how few of those on earth or in heaven know anything about it, and that its fruit is bound to be the sweetest and most precious of all the different periods of life. It is a peculiar distinction to become old, and a boon, when old age is reached graciously and full of its own ripest and most mellow clusters. Fruit in old age is the privilege of the aged, but the manner of it is for God to say—in the shape of almost miraculously prolonged activity with some; others are tied down by infirmities, and some are shut up as prisoners. Submission is the prominent grace, and the Spirit is the Comforter.

## Mexico.

THE CITY OF MEXICO.

BY BISHOP KEENER.

CITY OF MEXICO, Feb. 3, 1873.

MR. EDITOR: The train which brought me to this city was behind time, so that it was full twelve o'clock at night when I found myself upon its streets, passing a large public square. The streets are paved; houses built close together, all substantial, usually two-story, openings large. The streets are about as in the French part of New Orleans, laid off squarely, and lighted by a lamp swinging over the center. The carriage kept on and on. I was evidently in a large city. It brought up at the Iturbide Hotel. A carriage-way, a spacious square court-yard, and the rooms and porches, four or five stories high, built on the four sides of this square—the same style and character of house, as large and palatial, as those of Venice or Genoa. These houses are from two hundred to three hundred and fifty years old. Many of them are as fresh-looking and habitable as if built by the present generation. They are all stuccoed; the walls are immensely thick, made of tufa, a lava stone, light and strong. This, with lime, constitutes the very best building material for a region visited now and then by earthquakes. The city abounds in public structures of magnificent proportions—churches, theaters, art and school halls, a large but very plain palace, a grand cathedral. It is well watered, lighted, ventilated and paved. It is on a plain, surrounded by mountains at the distance of ten to fifteen miles, some of which are among the highest in the world. No site for picturesque beauty can surpass it. The city of Milan, on the great plain of Lombardy, with the distant ranges of the Alps in view, is somewhat like it. Monta Rosa, with its crest of snow, beautiful as it is, cannot compare with the hoary peak of Popocatapetl, rising more than twenty-one thousand feet, or the white, table-like top of Ixtaxahuatl, nearly as high, though from this point looking higher. Between these mountains and the city, about five miles distant, is a lake some twenty miles long and ten miles wide. This body of water completes a landscape which Humboldt pronounced to be the finest on earth, as seen from the top of Chapultepec. This place, so well known in our war with Mexico, is the summer residence of the princes of this beautiful land, and was the home of Montezuma. It is an island of rock rising out of the plain, covered with cedars, one of which is only less in diameter than the great redwoods of California. I suppose them the largest cedars in the world. On the top is a French chateau, built by Maximilian, and grounds laid off in plats, with statuary, all after the best European style. Such a view as bursts upon the eye from its porticoes and windows, in this pure atmosphere, cannot be imagined. The richly-domed City of Mexico, the eternal snow-capped summits of the greatest of the Cordilleras, their massive ranges, the silvery lake, and the villas and churches which dot the bases of their foot-hills around the entire circle, the fertile and cultivated plain, all contribute to the effect. One could "stay in such a frame as this," in silent adoration to the Creator, and in wonder at the glory of his power and the beauty of man's home.

You will recollect that this city is about eight thousand feet above the sea, or if here you would soon realize it. Ones breath is sensibly shorter and the pulse beats quicker. At first I was somewhat uneasy. Have now gotten a little used to it.

There is nothing in view to indicate the various revolutions and pronunciamientos which have gone over this country. There is wealth, taste, industry and luxury on every side. Much more taste is displayed in building than with us. The Indian part of the population, which constitutes seven-tenths of the whole, is the most valuable. They are a very quick-moving, docile, patient, ingenious people. They are natural musicians, and show remarkable taste in sculpture, painting, designing, in toy-making, in gardening, in horticulture, in putting up their wares. So many original, curious, useful and elegant things are offered for sale upon every side that one is bewildered by the multitude of objects he would like to have. The mixed class number about two more tenths, and the pure white Spanish about one-tenth of the people. These classes constitute the governing part—the lawyers, doctors, etc.—but are no more capable of high cultivation than is the Indian part. We are profoundly ignorant of this Mexican people, having obtained our notions from those miserable, lawless, semi-barbarians who hang along the Rio Grande. The City of Mexico is to an American visitor a more interesting place than Paris. Catholic churches are at every turn, some of them very gorgeous in gilding and paintings; in all their appointments they remind one of the wealth which for so long a period was here poured into the lap of Romish priests and nuns. Their towers are full of sweet-toned bells, and their organs in mellifluent tone far surpass the best we have. The cathedral is in size only less than St. Peter's at Rome, and on the occasion of a saint's day its ceremonies and renderings of great composers by its orchestra are fully equal to anything heard in the Cistine chapel. It has two lofty, well-proportioned towers, filled with very ancient, heavy, silvery bells. I suppose that nowhere in America is the ideal of Roman Catholic worship so fully realized as here on a great occasion.

At the base of one of its towers is a huge circular stone, covered with hieroglyphics, about twelve feet in diameter and two feet thick, standing on its edge. It is an astronomical calculation by the Aztecs. Not far off is the museum, and there is the most interesting collection of the monuments, art and history of the past on this continent,—relics of Cortez, Charles the Fifth and the Aztec period; the sacrificial stone, upon which for a dreadful period of time were sacrificed annually seventy thousand human beings. It is of granite, the shape of a cheese; three yards in diameter, one yard thick; covered with uncouth designs. In the center is a shallow basin, eighteen inches across, scooped out, and from it a groove to the edge of the stone. The victim was bent over backward until the heart pressed against his side, then a sharp knife, made of obsidian, was drawn over it; the heart, then protruding, was taken out and cut from its veins and arteries, and the blood flowed into this basin. Immediately in front of the stone is the heavy idol-monster, with one head and two faces, grinning as a skull, one before and one behind, each once covered with a mask of gold, having eyes of precious jewels. This stone is three yards and a half high and a yard and a half wide, not man-shaped, but a block without legs or arms; with six pairs of hands rudely cut in, and with talons in place of feet. Stone as it was, it seemed terrible to look on as one reflected how many beings, capable of hope or despair, and of immortal life, had been offered to this grim, insatiable war-god. Surely no such relic exists anywhere of the deep night through which humanity has felt after an "unknown God," or of those who inhabited the places of cruelty.

Every distinct dialect of Mexican Indians maintains some peculiarity of dress. The women carry their babies on the back. The little fellows are quite plump and pretty, and rarely cry. I attended a prize distribution at the public high school. The President of the republic, Mr. Lerdo, presented the prizes with his own hand to the fortunate youths, many of whom were of these Indian stocks. The theater in which it took place and the music were superior to anything I ever witnessed of the kind in New Orleans. I sat in company with the American minister and Bishop Haven, and we were all impressed with the good taste and elegance of the occasion, and its surroundings. The audience was large, well-dressed and exceedingly well-behaved.

The native drink is made of the juice of the aloe, and is called pulque. It makes a bad drunk. One entire train of cars, consisting of thirty or forty double-decked, is employed in bringing this fluid, put up in sacks and barrels, to this city every day. The freight amounts daily to $700. So at every corner, in some parts, can be seen pulque-shops crowded with men and women. This and lottery tickets are the two ulcers which drain these hard-working, poor people of their substance. The vendor of tickets meets you at the door of the church, and at every few steps along the streets men and women solicit you to buy "$50,000 by to-morrow morning."

THE EVANGELICAL MOVEMENT.

CITY OF MEXICO, Feb. 14, 1873.

In front of the great cathedral is the plaza, and in the center of this is a very neatly-arranged garden designed by Carlotta, in which are fountains, many varieties of plants, and already some tall trees, among which the Australian gum is prominent. It grows very rapidly, and is being introduced generally in California.

From the towers of the cathedral is one of the very finest views of the many this land affords. Here you take in the affluence of this city, or the poverty, in churches. They keep up an apology for service in very many to keep the government from condemning them, while in quite a number there are respectable congregations. Very large and ancient bells are in these towers; one, A. D. 1634, of very old Spanish pattern. Boys and girls were playing at "hide and seek" on the paved roof and in and about their belfries, and a family lives up in one of them—may be two or three—so as to be handy for ringing.

I called in at the Bibliotheque, at the chapel of the Church of the Augustines. In it were twenty thousand volumes on shelves, in fine condition—most valuable treasures of the works of the fathers, histories, voyages, etc., of the sixteenth century, many of them as well preserved as if never opened from the day they were bought; many polyglots and encyclopedias, with all of the Catholic doctors. O what a chance for Dr. Ditzler and the Baptists! Among other valuable modern works I saw, for the first time, Morrison's Chinese Dictionary. Besides these there are one hundred and sixty thousand volumes awaiting the completion of extensive changes and repairs going on for their reception in the church proper of the Augustines. This enormous library was collected by a succession of the richest bishops in the world—those of Mexico. The domes, cornices and arches of this building are exceedingly rich, and well preserved.

I passed by the house where Humboldt lived when getting up the materials for his great work on America. On the front is a tablet to his memory by the Prussian residents of this place.

On Sunday morning last I attended Spanish Protestant service at the chapel of the old Church of the San Franciscans, which was purchased by funds of the Protestant movement—a company of gentlemen in New York. In this church Mr. Riley preached. He is now in New York. There were two hundred and fifty present of the common people. Singing was hearty and the preaching earnest. The Rev. Mr. Canales, formerly a Roman priest, officiated, and two others, one of whom was pure Indian stock—Orta, also formerly a priest. The Scriptures were read, and the service was that of the Episcopal Church. The building was not suited to the preaching, but aided the singing. Two large domes in the ceiling admit the light. In this chapel Aguas, a converted priest of much eloquence and spirituality, preached. He is now dead. Alongside of this chapel is the main church—a vast shell, as if it had been gutted of all that could be torn out. There remain arches, gilded, and some few ornaments out of reach, which witness to its ancient grandeur. It can hold four thousand persons, but will require a large sum for repairs, being without floor or seats. On the Sabbath evening previous I was at Cinco del Mayo—a room well located, but rudely fixed up. There I found a congregation of two hundred. The services were conducted by Orta, Romales and Aquillar, all in white robes. This church is served by Palacios, and is an offshoot, now independent, from the church of Dr. Riley. Palacios was a priest, is a Spaniard and an active worker. On the wall hangs a tablet: "The Church of Jesus. Established 1872." Bishop Haven has just rented a room within a few doors of this place, where Dr. Rameres is to preach. The doctor is a venerable man and a very eloquent; was formerly the superintendent of missions in California for twenty-two years. He would be welcomed back by the Roman Church any day. Whether the Bishop proposes to support Dr. Rameres as an evangelical, or whether the doctor has joined the Methodist Episcopal Church, I am not at this moment informed. The Bishop intends to open a Methodist church. I was present at the first service in his room, which is a long upper chamber, formerly part of an old monastery—the hall of self-flagellation, in which the monks endeavored to reduce the flesh by the lash; I suspect with indifferent success, or else they must have had a great deal to reduce. I forgot to say that the Palacios congregation is being supported at present by the Presbyterian Missionary Board of the United States. There are now here two ministers who represent that body, neither of whom can as yet preach in Spanish—Mr. Phillips and Mr. Hutchinson.

Dr. Cooper, of Chicago, an Episcopalian, is also here—sent out by the American and Foreign Christian Union. He lived for some years in Spain, can preach fairly in Spanish, but at present is organizing an English Church out of the comparatively few Englishmen and Americans there are in this city. He has no Spanish congregation specially his own.

There is also a congregation at San Jose Garcia, where the son of Aguas (Rodriguez) has been preaching; but he has recently left for New York, and an exhorter (Agrida) supplies his place.

At Toluca, eighteen leagues from this city, there is a Protestant congregation of thirty persons; preacher, Pascon, supported by the Presbyterians. At Cuernavaca a congregation of two hundred; preacher, Vaga, supported by the Foreign Christian Union. At Puebla sixty; preacher, Dr. Guerrero. At Hocacinco, seventy-five miles distant, a congregation of two hundred; preacher not known—one supplied by the Foreign Christian Union. At Oaxaca, fifty Protestants; preacher, Pena, Foreign Christian Union. At San Luis Potosi a congregation; preacher, Mr. Pitkin, Presbyterian. At Zacatecas a congregation; Mr. Thompson, preacher, Presbyterian. At San Pietro Martin seventy, with native readers. At Cardina two hundred; Candelon, preacher. At Queratero a small congregation. At Zoyatringo one hundred in congregation, served by Jose B. Martinez. At Ville de t'os five congregations; the Presbyterians are assisting, and a small paper has just been started—*La Antorcha Evangelica*—edited by Juan Amadon; first number at hand.

The library here of the Masons I found to be a place of considerable interest. It consists of some thousands of books belonging to one of the old orders of the Romish Church, but at the confiscation assigned to the Ancient Order of York Masons. It is in a chapel of one of the old churches. The librarian is Sostenes Juarez, who was one of the first that here preached Protestantism. The "Sociedad Evangelica" was formed in November, 1865. He was chosen president of it in 1867—an honest, fearless man, who, with many godly men and women, has endured poverty and persecution in the maintenance of the faith. The congregation called him to be their leader and pastor. He looks like a full-blood Indian, of good features and of much intelligence. He has published several excellent tracts against Romanism. Often he has denied himself everything but food to pay for a place in which to keep up a congregation of people as poor as himself. I visited him at his room at dark, and found several young men there studying. Over his mantle was a tablet inscribed: "*Augustin Jauregui, victim del Clero, 11th Abril, de* 1859." This was a friend who had been killed merely because he was a Protestant—shot in cold blood. Latterly, for want of funds, this excellent man has had to discontinue renting a place of meeting. It is my purpose to strengthen his hands. Here, as elsewhere, the Catholics are bitter enemies of the Masons. But these latter are doing a fine work for the people of Mexico, the nature of which, for prudential reasons, I will not minutely define. I do not deem it expedient to go more fully into my plans in this letter. I wish I could have been here two months sooner. It would have saved me great delay and perplexity. These people move slowly at best. They have endless petty methods of procedure, and no little deportment. They are like some of the old French of Louisiana—you can never buy of them if they think you want to buy. With all the severe blows dealt Roman Catholicism by the Liberals and that great Indian, Benito Juarez, and the large number of persons determined to think for themselves, that system of worship still has great attraction for the multitude. The habits, the traditions and prestige of three hundred years are not easily displaced. No power but that of the Holy Spirit can arouse and quicken these sleepers. Thank God! that power has been displayed marvelously. The coals have been scattered and the light has been kindled in many places at once. Here a Catholic people has roused from the corruptions of a priesthood earthly and sensual, and from within, not from without, have begun a reformation! Can we do better than to aid these people?

SCHOOL OF ARTS—GUADALUPE—LA CAPILLA DE ST. ANDREA, ETC.

CITY OF MEXICO, Feb. 20, 1873.

A few days ago I visited the Academy of Arts. It consists of five or six large rooms filled with paintings, a room of engravings, and one of coins, some very ancient ones; also statuary and rooms for architectural plans. Every advantage is afforded for persons studying fine art—all gratis. The tables before the models are well worn, showing that the youth of the city have a high appreciation of the academy. In fact they excel in everything that belongs to art—music, painting and drawing especially. They attend all kinds of schools, are patient and quick. I am speaking now of Mexicans—that is, Indians, and every shade of Indian. Very many of the paintings are but the worn-out nonsense and babyism of Romish art—the Madonna and Joseph, and John the Baptist, with all imaginable variations to suit friars or priests, or the fair favorites of those ghostly notables. Four paintings, eight feet high, each of them evidently by the same hand, attracted my notice. They were beautiful in design, rich in color and sound in their rendering, representing the woman taken in adultery, the Savior in the position of one writing; the woman at the well; the Syrophenician woman; and the woman anointing the Savior's feet. These were all in the Murillo style, brilliant, easy and truthful, defaced by no extravagance. The countenance of the host, Simon, his half-concealed triumph at what he supposed Christ's ignorance of the woman's true character, cannot be forgotten. By the Syrophenician is a little dog jumping upon her dress; this very neatly tells the whole story, and is quite natural as the point of suggestion to the Savior's remark: "It is not meet to take the children's bread and give it to dogs." Besides these there are two very rich modern, native ones: Aaron and Hur supporting the arms of Moses, and the family in the ark—Noah, his sons and daughters. The drapery and coloring are of great merit, as well as the form and treatment. There is here a genuine Murillo—a boy drinking at a mountain spring—valued at $10,000. It will be long before New Orleans can boast of such a school of art.

Another look at the museum. The Aztec idol is of basalt, and not granite; also a patient examination of the picture missives which were sent to Montezuma from Vera Cruz, giving news of the landing of Cortez. Here too are bodies which were found in the old inquisition and convent buildings, taken out of chambers in which no one could long live, having narrow openings for handing in food.

A visit to Guadalupe, a church specially sacred to the Roman Catholics. Long, long ago the Virgin visited an Indian and left the imprint of her face on a vail; this was carried by the Indian to the bishop; and upon the very spot where she appeared now stands the famous cathedral of Guadalupe, with the identical vail, three hundred and fifty years old, in a glass case, having six candles burning before it ever. In front of this case, which is upon a high altar, is an elevated platform, surrounded with a massive railing of pure silver, the rails larger than those of the Carondelet Street altar, and two or three times as many. The universal reverence and profound respect for this fiction has so far preserved these rails from the rude touch of the robber and bandit, whether in times of peace or revolution. In the back part of the church are rude votive offerings, commemorating over one hundred miracles wrought upon various persons through the image or vail of the Virgin. And high up over the door is an inscription to *Maria Deiparæ*, which ascribes to her the care of the universe, the keeping our earth in its place, the saving Mexico from many evils, the painting the flowers of the field, the holding back the thunderbolts of heaven, and in fact most of the attributes of the Godhead.

There is an excellent Seltzer spring just back of the church; in another church, also ascribed to the Virgin, which is a really good thing. It is highly charged with carbonic acid gas, and greatly refreshed me.

On the railway to Guadalupe are high, square ornate monuments, marking the stations at which pilgrims could rest who annually made their way on their knees from the City of Mexico to this village, some three miles. They now go by the turnpike. I saw six workingmen, at sunset, ascending to the chapel back of the cathedral, high on a hill. They approached, hat in hand, and at the entrance crossed themselves. Poor creatures! they had asked for bread, but their teachers had given them a stone. They bent in evening worship. My very soul yearned over them. Oh! that they could but know that all-gracious High Priest who lives to make intercession for the ignorant and the sinful! These people will bring wood on their backs for five miles, and then of three parts give two of their scant earnings to the cure. When will they, all weary and burdened, come to him whose yoke is easy?

The condition of affairs here, though settled, does not prevent one from feeling a little uneasy after dark, if outside the walls. As I returned from Guadalupe at dusk, in an omnibus, I had a good opportunity for seeing the crowds of workmen returning home from the city to the rude adobe huts which are to be seen on every side just beyond the city limits, and which look like kilns of large, unburned brick. So too just on the inside of the city gates there were crowds at every corner taking their last dose of pulque for the day. The pulque-shops were full—much fuller than our grog-shops. Lottery vendors and these shops divide the strength of these people between them. There are hundreds of hard-working men who never taste a bit of meat for weeks together, who can afford only beans and corn-cakes (tortillas.) They carry enormous loads on their backs in a trot; then

a step or two, then a trot. They are swift under chicken-coops filled, packages of vegetables and eggs, and bundles of hay which no negro could be induced to pack one hundred yards, but which they bring many miles.

The wages of a peon is three and a half reals (thirty-seven and a half cents) per day; of a mechanic, seven reals. Building material is cheap. Bricks one foot long, six inches wide, three thick, $10 a thousand. Lime, burnt alkaline sod, and cement of the best quality are abundant. They work slowly, but do capital work. They build for earthquakes. All the ceilings are of canvas, and the walls are enormously thick. The ceilings are so well stretched and evenly coated with glue and paint that one cannot see any mark of the edges of the cloth, nor suspect its being there. This brings me to our Capilla, which I have just bought as the beginning of the Methodist Episcopal Church South in the City of Mexico. But as this letter is long enough, I will reserve particulars for next week.

## Centenary College.

Reports from the college are very encouraging. We are informed that one hundred and fifteen students are in attendance. About repairs President Andrews writes: "You will rejoice to know that the scaffolding is at last down, and in a few days, after the slate now ordered arrives, we will have the center building and east wing leak-proof. Now for a roof on the west wing, and we will breathe more easily. This will cost over $2,000. Oh! for the amount."

REV. W. C. HAISLIP, writing from Paris, Texas, sends us the sad intelligence of the death of his little son, Joseph Leake. The parents have our sympathy in this sore bereavement. God will doubtless sanctify and sustain.

BISHOP KEENER.—Just as we are going to press Bishop Keener arrives from the City of Mexico, in his usual health and spirits.

## MARRIED.

SHERMAN—MCCARTY.—On the second of March, 1873, by the Rev. J. W. Medlock, at the residence of the bride's father, in Iberville parish, Louisiana, Mr. John R. Sherman to Miss Annie B. McCarty.

MERCHANT—HALL.—On the fourth of March, 1873, at the residence of the bride's father, by Rev. John W. Hall, Mr. J. W. Merchant to Miss Nancy J. Hall.

SEGRIST—MAYFIELD.—At the residence of Mr. John Smith, March 9, 1873, by Rev. W. F. Alexander, Mr. Drury K. Segrist to Miss Nannie Mayfield, all of Caldwell parish, Louisiana.

OSBURN—HOWARD.—By Rev. J. M. McKee, at the residence of Mr. Robert Hansborough, on Wednesday, November 11, 1872, Mr. Ichabod S. Osborn, of Franklin parish, to Miss Bertha G. Howard, of Tensas parish, Louisiana.

BYRNES—COOK.—By the same, at the residence of the bride's father, on Wednesday, January 22, 1873, Mr. J. M. Byrnes to Miss Lizzie Cook, all of Franklin parish, Louisiana.

## Agent's and Publisher's DEPARTMENT.

### Acknowledgments of Letters and Funds

RECEIVED BY MAIL,

**For the Week Ending March 15, 1873.**

A—C. G. Andrews, W. F. Alexander $35, B. F. Alexander, D. Appleton & Co. two letters, American Sunday School Union, N. W. Ayer & Son $22.60, S. E. Akers $5.10, A. S. Andrews, T. K. Armstrong, American News Company two letters, S. D. Aiken, W. E. Averill $2.

B—John W. Boswell, T. C. Bryan, A. F. Baker, W. P. Barton, A. W. Box, John Bishop & Co. $5.50, J. H. Brooks $1, L. T. Bryan, George Brand, J. H. Butler & Co., Mrs. C. J. Brown, John W. Broxon, Robert Babington, W. Buchanan, P. T. Beverly, Charles Burch $2.

C—Mrs. Emma C. Clark $2, Samuel Cary $5.40, R. S. Chase, J. E. Cobb $2, O. C. Cadwell, Colton, Zahn & Roberts.

D—R. A. Davis, R. W. Donnell, J. T. Drake, Daniel Duggan, R. B. Downer, L. F. Dowdell $5, J. F. Dumble $59.10, W. B. Dewees.

E—J. F. Evans $1, John A. Ellis.

F—O. Fisher $11.11, M. D. Fly $1.50, J. R. Ferguson $1.50, H. Walter Featherston, E. A. Flowers $11.85, L. W. Fairchild & Co., R. K. Felder $6.

G—E. C. Gober $2, W. W. Graham, Hugh M. Gillis, Joseph Gurtan, John Gibson.

H—W. B. Hims, G. Hawkins $2, George M. Herman, E. P. Hill, J. A. Hamilton, W. K. Haynie, A. L. Harper, Mrs. M. M. Hays $40, Amerine Hall $2, J. H. Houston, James M. Hampton $1, E. J. Hale & Son, Harper & Bros., A. H. Hart & Co., Thomas A. Henderson, B. Haynes two letters $30, G. H. Hancock.

I—Ivison, Blakeman, Taylor & Co.

J—C. Johnson, Mrs. M. F. Judge $3.75, H. F. Johnson two letters, John A. R. Jones, B. Jones.

K—William L. Kidd, Kitrell & Parnell $6.50, D. H. Ketchum, M. A. C. Kelsh.

L—W. B. Lewis $1, J. H. Lippincott & Co. five letters, G. R. Lockwood, Lee, Shepard & Dillingham, B. Lewis two letters.

M—E. W. Miller, M. C. Manly $65, L. P. Meador $11.75, Eliza L. McCoy, John P. Morton & Co., Lucien Minor, I. Z. T. Morris, J. Moore, H. H. Montgomery, J. W. Martin, J. A. Moody $2.50, James M. McKee, J. McKay $1, John Matthews $3.60, T. Mullet, S. A. Morphy, E. C. McKaskel, C. R. McHenry $1.50.

N—R. W. Newman, E. N. Norwood $6.20, Joseph Nicholson, W. G. Neal $8, George W. Norris $1.

P—Mary M. Porter, J. W. Poston $12, Mrs. Ike Pickens, G. S. Penn; Pott, Young & Co., U. B. Philips $17.08, Powers Paper Company, R. Parvin, Bishop R. Paine.

R—J. K. Randall two letters $89.06, William B. Hayal, J. W. Rush $2, A. D. F. Randolph & Co., W. Rothrock, Roberts & Co., B. Russell, A. H. Redford, Richardson, Helo & Co., W. L. Ridout, James Russell $2.

S—Joel Sanders, J. W. Schermerhorn & Co., H. H. Smith $3, Robert C. Schell, George S. Scofield, J. B. Sanders, William Shapard $2, Scribner & Co., N. H. Sharpe $1.50.

T—S. W. Thomes, George C. Tanner 10 cents, M. C. Turrentine $6, Miss B. H. Tackett $2.50, Tower, Gildersleeve & Co., John R. Taylor $23.10.

V—H. F. Vickers.

W—Thomas F. Webb, George D. Wade, J. M. Ward, F. C. Wilkes, Charles R. Williamson $5, W. H. Woodruff, A. West, J. F. Wynn.

Z—J. H. Zellin & Co.

DO YOU GET YOUR PAPER?—Subscribers will oblige us by giving prompt notice when their papers do not come regularly. Everything in our power will be done to correct irregularities. We have had very few complaints, and those mostly from offices which are reached by routes where we have reason to believe irregularity prevails in the transmission of the mails. This we may not be able to remedy, but will if we can.

MEXICAN MISSION.—We notify the subscribers to the Mexican mission, who pledged themselves to pay on the first of March, that the full amount has been drawn for and paid by a friend who honored the draft of Bishop Keener, in full expectation that subscribers will remit at once. We need a large amount in addition to this to carry out plans necessary to immediately occupy the field.

ROBERT J. HARP.

PIEDMONT AND ARLINGTON INSURANCE COMPANY.—We have the pleasure of calling attention to the advertisement of the above excellent company, which, being a Southern institution, has special claims to patronage. Although its domicile is Richmond, Virginia, it has a prosperous and influential branch in New Orleans, under the efficient management of General G. T. Beauregard, A. M. Fortier, president of the Bank of America, Colonel William M. Randolph, Colonel D. H. Wilson, T. M. Simmons, of Penn, Pace, Simmons & Co., Louis Burnett, secretary of the Hope Fire Insurance Company, and others of our most influential citizens as trustees, and Captain G. W. Terrell, general agent for Louisiana, who came to our city in 1871, with the most satisfactory indorsement by some of the best and most influential citizens of Virginia, Alabama and other States. The president of the company, Colonel W. T. Carrington, of Richmond, Virginia, says, in a letter to the policyholders in Louisiana:

We are pleased to be able to introduce so worthy and accomplished a successor to General R. H. Maury as Captain G. W. Terrell, who will in future take charge of and manage our business and agencies as general agent for the State.

We know the solid merits of Captain Terrell, and vouch for his moral, social and mental worth, as entitling him to full confidence and courtesy, and we beg of policyholders, friends and agents the kindly confidence and aid which, under our late distinguished general agent, made our company so popular and successful in Louisiana.

In the list of policyholders for this State we find a large number of our own most prominent citizens and business men. This Old Virginia company loans its money in each State where earned, thereby making it a home company everywhere. We also call attention to a receipt for $1,855.65 recently paid by this popular company, and which is another evidence of the prompt manner in which it pays its losses.

AMERICAN LIFE INSURANCE COMPANY.—We have before us the twenty-third annual statement of the above-named company, giving a condensed but clear exhibit of the result of their operations to December 31, 1872, which indicates a safe and successful administration of its officers, winning their way to the confidence of the people and securing the high standing of the company. We append the following extracts from Philadelphia papers:

Knowing the officers and trustees of the American Life Insurance Company, as we do, that they rank among Philadelphia's most substantial business men; knowing the uniform success of the company, as we do, and that it has always been regarded as one of our most reliable institutions, we most cordially commend it to the confidence and support of our readers and friends.—*The Keystone.*

It has had, for nearly twenty years, rapidly increasing business, and stood, without the slightest embarrassment, every financial crisis of that time. It has been distinguished for guarding its investments by the best securities.—*Weekly Press.*

We congratulate the officers, board of trustees and policyholders of the American upon the splendid condition of their company.—*Daily Age.*

An old, first-class institution.—*Daily Inquirer.*

We call attention to their advertisement elsewhere.

THE LIFE ASSOCIATION OF AMERICA.—The friends and policyholders of the above-mentioned company are fortunate in securing the services of General R. B. Simms in the New Orleans office. The general is very extensively known throughout the State and the Southwest, is eminently qualified by experience and business talents, and is thoroughly devoted to this business, whose range and importance are continually growing. He brings to his new associates very great influence, added to the benefit of an extended business acquaintance, and experience in all the details of life insurance. It gives us pleasure to add that, in appreciation of his valued services, the board of directors of the Mound City company (Louisiana department) have testified to his energy, liberality and assiduity in the most emphatic terms. During the four years of the general's connection with the latter association he has won an enviable reputation for efficiency and success; and with such officers as Generals Hood and Simms we predict for the company a prosperous future in Louisiana and Texas.

FOR BELIZE, HONDURAS, Port Cabello, Omoa, Truxillo, Ruatan, Utilla and Jamaica.—One of the fast-sailing schooners of this line, represented in this city by Messrs. J. Machen & Co., 120 Old Levee street, and S. Otero, 27 Front street, will leave New Orleans for the above-mentioned ports once a week, taking freight and passengers for all points in Central America. This is the shortest and most desirable route for Central American ports, and the line deserves the patronage and support of our citizens.

FOR NEW YORK.—The Cromwell line of steamers leave New Orleans for New York every Saturday, at five P. M. Cabin passage, $50; steerage passage, $25. The promptness and safety of this line is well known. Mr. Alfred Moulton, one of our best citizens, has charge of business, at No. 41 Carondelet street.

FASHIONABLE DRESSMAKING.—Miss A. E. Barrett begs to inform her friends and the public that she has opened her dressmaking, cutting and fitting establishment at No. 131 Prytania street, between Polymnia and Felicity streets, where she guarantees entire satisfaction with all kinds of work intrusted to her.

BLACKMAR'S TEMPLE OF MUSIC.—At Blackmar's Temple of Music, No. 201 Canal street, will be found all the latest and best publications of sheet music. Dealers in the Bell Treble, Chickering and other first-class pianos, and all kinds of musical instruments.

LADIES' CURLS, braids, waterfalls and chignons, and a complete assortment of jets, fancy goods, etc., at James Heaney's, No. 226 Baronne street. Polite attendants will at all times be furnished for hair-dressing, either on the premises or at residence of patrons.

DRY GOODS.—By reference to their advertisement, in this issue, our readers will observe that Messrs. Braselman & Adams, Nos. 586 and 588 Magazine street, are offering a great variety of cotton and linen fabrics, dress goods, etc., at very low prices.

LADIES' HAIR STORE.—Mr. George T. Shilling, No. 381 Dryades street, requests the attention of purchasers to his stock of real hair chignons, puffs, braids, switches, curls, etc. He has also a large stock of perfumery and fancy goods.

VISITORS to the city must not fail to examine the prices at the cheap crockery and house-furnishing bazar of Nayra & Offner, 174 Canal street, opposite the Varieties Theater, before purchasing elsewhere.

PURCHASERS will find at the two stores of the Septoline Oil Company, No. 62 Camp and 15 Dauphine street, a complete assortment of lamps, trimmings, etc.; also Japan ware.

CLOSING-OUT SALE.—Mr. N. C. Folger, No. 71 Camp street, advertises a closing-out sale of his stock of clothing and furnishing goods, trunks, satchels, umbrellas, etc.

WE CALL ATTENTION to the advertisement of P. Dufurt, No. 249 Royal street, who will supply equipages for funerals, soirees, picnics, etc., etc.

TARPAULINS, for camp meetings, picnics, etc., hired on reasonable terms by Samuel Brook, 84 New Levee street.

AGENTS WANTED by the Gulf States Publishing Company, 112 Camp street, up stairs.

## BUSINESS NOTICES.

UNDISPUTED FACTS.—It has been truly and significantly said that domestic happiness is more dependent on good digestion than virtuous creeds or moral codes. If the dogma holds, the oracle can be consulted by a prompt application to Price, the Delphic author of the Celebrated Aromatic Stomach Bitters. Wherever, within the length and breadth of the land, Price's Bitters have penetrated, every household has been illumined by the sunshine of an unclouded joy, and every family reveled in the sweets of health and contentment. The sparkling eye, the ruddy cheek, the cheerful smile and happy glance, no less than the elastic step and the unfaltering tread, what are they but the eloquent telltales of some vitalizing elixir? No secret botany holds the charm, no scientific alchemy creates the spell. The days of miracles are gone; the magic, mysteriously-working wonders have passed away, and the age—a plain, practical one—gives us a simple tonic that, by a happy amalgamation, restores to energy and strength the enervated system. Take Price's Celebrated Aromatic Stomach Bitters, and you bid an eternal farewell to such unwelcome guests as dyspepsia, indigestion, nervousness, neuralgia, flatulency and debility.

JAMES W. PRICE & CO.,
Manufacturers and Sole Proprietors,
Lock Box 156, New Orleans, La.

Sold by druggists, grocers and dealers throughout the South. mh6 tm

AN ENEMY TO HEALTH AND HAPPINESS.—Dyspepsia not only destroys health, but banishes happiness from the family. A dyspeptic is not only unhappy himself, but he makes all around him unhappy. DR. TUTT'S VEGETABLE LIVER PILLS are a certain remedy for it. They are a sure cure for costiveness.

"THE LIFE OF THE FLESH IS THE BLOOD."—This is an admitted fact. It is obvious that when the blood becomes corrupt the whole system is corrupt also, and those organs which are weaker from hereditary derangement will suffer most. The large majority of female diseases proceed from this cause. The true policy is to direct the remedy to the source of the disease. It is in this way that DR. TUTT'S SARSAPARILLA AND QUEEN'S DELIGHT acts. Its specific effect is on the blood. It purifies, vitalizes it, expelling all distemper from the system.

BEWARE OF CALOMEL and all mercurial compounds. Better, far better, endure disease than tamper with this mineral poison, no matter how carefully prepared. Its extensive use has already proven the cause of great and disgusting injury. DR. TUTT'S LIVER PILLS can be taken at all times with perfect safety and without diet. mh20 tf

CHILLS AND FEVERS, in all forms,

"Fold their tents like Arabs,
And as silently steal away."

under the magic influence of Kress Fever Tonic. A few doses will start the procession promptly, and leave in the place of their unwelcome guests sunshine, health, happiness and joy in the household. A box of pills, free of charge, is delivered in each wrapper, and when the chill returns, if taken according to the directions, it is bottle the proprietors warrant to cure. Fredrickson & Harte and E. J. Hart & Co., New Orleans, supply the wholesale. mh20 2m

TAKE Simmons' Liver Regulator. It will remove all unpleasant feelings and make you well. Prepared only by J. H. ZEILIN & CO., Macon, Georgia. mh20 lt

PIERSON & HEWS, fine Clothing, Shirts and Furnishing Goods, Hotel 65 Camp street, opposite City Hotel, New Orleans, Louisiana. We invite visitors from the interior to examine our stock and prices. We claim to sell first-class goods as low as can be afforded and live. We sell the celebrated Shoulder-Seam Shirts, warranted to fit, wear and give satisfaction. Liberal deduction made to Clergymen, and their trade solicited. fe27 1y

THE EQUITABLE LIFE ASSURANCE SOCIETY, New York.

| | |
|---|---|
| Assets | $21,000,000 |
| Income | 11,000,000 |

Branch office—33 CAMP STREET.

A. P. CLEVELAND,
General Agent.
fe13 1y

USE DR. HENRY'S WORLD'S TONIC AND BLOOD PURIFIER.—It is the great household remedy, pleasant to take, yet potent for the prevention and cure of diseases. It is better than bitters, Cordials, Buchu or Sarsaparilla. Sold by druggists. jy18 1y

DR. HENRY'S ROOT AND PLANT PILLS.—Mild yet thorough; no nausea or griping; entirely vegetable; great Liver remedy. Price, 25 cents. Sold by druggists. jy18 1y

MRS. WHITCOMB'S SIRUP.—The great soothing remedy. Price only 25 cents. Gives rest to the mother and health to the child. Sold by druggists. jy18 1y

TWELVE SAMPLES (postage free) for fifty cents. Sells for $10. H. L. WOLCOTT, 181 Chatham square, New York. se26 1y

## NEW ADVERTISEMENTS.

PIEDMONT AND ARLINGTON
LIFE INSURANCE COMPANY.
**Branch Office, 31 Carondelet Street.**

NEW ORLEANS, March 10, 1873.

Received from Piedmont and Arlington Life Insurance Company, through G. W. Terrell, its General Agent, Four Thousand Eight Hundred and Ninety 65-100 Dollars, being payment in full of Policy 10,049, on the life of my deceased wife, Fannie A. Richardson.

T. P. RICHARDSON, Natural Tutor,
By John Chaffe, Bro. & Son.
WITNESSES:
Thos. Henderson, T. S. Barton,
H. A. Wilson, P. Malcolmes. mh20 1t

LADIES' HAIR STORE.
GEORGE T. SHILLING,
381.....Dryades Street.....381
Between Erato and Thalia streets,
Near Dryades Market, opposite Jefferson School,
Manufacturer of and Dealer in all kinds of
HUMAN HAIR GOODS,
calls the attention of his customers and strangers visiting the city, before purchasing elsewhere, to call and examine his stock of
REAL HAIR CHIGNONS,
PUFFS, CHATELAINE, BRAIDS,
SWITCHES, CURLS, ETC.,
of all shades, constantly on hand, made to order and neatly repaired, at reasonable prices.
Also a large stock of French and American PERFUMERY, SILK HAIR-NETS AND FANCY GOODS. All orders from the country promptly attended to, and at prices to suit the times. mh20 1m

BLACKMAR & CO.,
SUCCESSORS TO A. E. BLACKMAR,
NO. 201 CANAL STREET, NEW ORLEANS,
DEALERS IN
**Sheet Music, the Bell Treble, Chickering and Other First-Class Pianos.**
Address
mh20 tf BLACKMAR'S TEMPLE OF MUSIC.

AMERICAN LIFE INSURANCE CO.
OF PHILADELPHIA.
**Lowest Net All-Cash Rates.**
JOHN D. SCOTT,
General Southern Agent and Manager,
mh20 3m 10 Carondelet street, New Orleans

TARPAULINS
Kept expressly for the purpose of
CAMP MEETINGS, PICNICS, ETC., ETC.,
and hired on reasonable terms to responsible parties.
SAMUEL BROOK,
mh20 3m 84 New Levee St., New Orleans.

A GOOD BUSINESS.
$30 TO $50 per week easily made. AGENTS WANTED. To all persons, of either sex, needing permanent work we guarantee employment which will yield them larger profits than at anything else. Send for circulars.
GULF STATES PUBLISHING CO.,
mh20 3m 112 Camp street, New Orleans, La.

FITS CURED.—The worst cases of longest standing, by using DR. HEBBARD'S CURE. A trial bottle sent free to all addressing
T. H. SAYRE, Druggist,
mh6 13t 814 Sixth avenue, N. Y.

## NEW ADVERTISEMENTS.




FOR OVER FORTY YEARS
THIS
PURELY VEGETABLE
LIVER MEDICINE
HAS PROVED TO BE
THE GREAT UNFAILING SPECIFIC
for LIVER COMPLAINT and its paloful offspring, Dyspepsia, Constipation, Jaundice, Billious attacks, Sick Headache, Colic, Depression of Spirits, Sour Stomach, Heartburn, Chills and Fever, etc.

After years of careful experiments, to meet a great and urgent demand, we now, produce from our original Genuine Powders

THE PREPARED,

a liquid form of SIMMONS' LIVER REGULATOR, containing all its wonderful and valuable properties, and offer it in

ONE-DOLLAR BOTTLES.

The Powders (price as before).....$1 00 per package.
Sent by mail..... 1 01 per package.

CAUTION!

Buy no Powders or Prepared Simmons' Liver Regulator unless in our engraved wrapper, with Trade-mark, Stamp and Signature unbroken. None other is genuine.

J. H. ZEILIN & CO.,
Macon, Georgia, and Philadelphia.
Sold by all Druggists. se19 1y

BARGAINS IN DOMESTICS.

| | | |
|---|---|---|
| Soft Finish White COTTON | 12½c. | per yard |
| Heavy Brown COTTON | 10c. | per yard. |
| Fine Brown COTTON | 10c. | per yard. |
| Sea Island COTTON | 12½c. | per yard. |
| "Bl CALICOES" | 10c. | per yard |
| "Two-Bit CALICOES" | 15c. | per yard. |
| 10-4 SHEETING | 90c. | per yard. |

And Many Other Bargains
IN THE SAME DEPARTMENT.

BARGAINS IN LINENS.

| | |
|---|---|
| Irish LINEN, warranted pure, 21 yards | $3 00 |
| Irish LINEN, much finer, 21 yards | 5 00 |
| Irish LINEN, extra fine, 21 yards | 6 00 |
| 6-4 White Linen Table DAMASK, all linen | 75 |
| 5-4 White Linen LAWN, Union | 37½ |
| 3-4 Colored Linen LAWNS, Cotton | 12½ |
| Red-Bordered Glass TOWELS | $1 80 per dozen. |
| 18-4 White Linen SHEETINGS pure | $7 50 |

And Many Other Bargains
IN THE SAME DEPARTMENT.

BARGAINS IN WHITE GOODS.

| | |
|---|---|
| NAINSOOK, plain | 15c. per yard. |
| NAINSOOK, plain | 18c. per yard. |
| NAINSOOK, plain | 20c. per yard. |

5,000 Yards Assorted White Goods,
SUCH AS

| | |
|---|---|
| BRILLIANTES | 25c. per yard. |
| Check MUSLINS | 25c. per yard. |
| Bishop LAWNS | 25c. per yard. |
| Victoria LAWNS | 25c. per yard. |
| India TWILLS | 25c. per yard. |
| Plain ORGANDIES | 25c. per yard. |
| Bordered ORGANDIES | 25c. per yard. |
| French DIMITY | 25c. per yard. |
| SKIRTINGS | 25c. per yard. |
| PIQUES, etc. | 25c. per yard. |
| Tucked ORGANDIES, 2 yards wide | $1 per yard. |
| French NAINSOOKS and MULLS, just opened, | |

And Many Other Bargains
IN THE SAME DEPARTMENT.

BARGAINS IN HOUSEKEEPINGS.

| | |
|---|---|
| Fringed TOWELS | 10c. each. |
| Damask NAPKINS | 10c. each. |
| CRASH | 10c. per yard. |
| Glass TOWELS | 15c. each. |
| Damask TOWELS | 30c. each. |
| Cotton Musquito BARS | 65c. each. |
| Hobbinet Musquito BARS | $2 50 each. |
| 12-4 Honey Comb QUILTS | 1 25 each. |
| 11-4 Marseilles QUILTS | 2 50 each. |
| Pillow COTTON | 18c. per yard. |
| Pillow LINEN | 30c. per yard. |

And Many Other Bargains
IN THE SAME DEPARTMENT.

BARGAINS IN DRESS GOODS.

| | |
|---|---|
| Black Ground BRENARINES | 15c. per yard. |
| Japanese LUSTRES | 15c. per yard. |
| RAREES and DELAINES | 15c. per yard. |
| Plain and Fancy MOZAMBIQUES | 20c. per yard. |
| 10,000 yards Seasonable DRESS GOODS worth double! | 25c. per yard. |
| Summer SILKS | 55c. per yard. |
| Fancy SILKS | 87½ c. per yard. |

And Many Other Bargains
IN THE SAME DEPARTMENT.

| | | |
|---|---|---|
| BARGAINS | IN | MADE UP GOODS, |
| BARGAINS | IN | LACE GOODS, |
| BARGAINS | IN | FANCY GOODS, |
| BARGAINS | IN | MOURNING GOODS, |
| BARGAINS | IN | GOODS FOR BOYS, |
| BARGAINS | IN | PARASOLS, |
| BARGAINS | IN | HOSIERY, ETC., |

—AT—
BRASELMAN & ADAMS'
CASH HOUSE,
**Nos. 586 and 588 Magazine Street,**
Magazine Market. mh20 1t

FASHIONABLE DRESSMAKING.

MISS A. E. BARRETT

Begs to inform her friends that she has opened her

DRESSMAKING, CUTTING AND FITTING ESTABLISHMENT

AT

**No. 134 Prytania Street,**

*BETWEEN POLYMNIA AND FELICITY STS.,*

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BARGAINS.—CLOSING OUT.
I am about retiring from the CLOTHING Trade, and will offer the entire stock of Clothing and Furnishing Goods, Ladies' Saratoga Trunks, Men's Sole-Leather Canvas-Covered Trunks, Leather Satchels, Umbrellas, etc., at COST, wholesale or retail, FOR CASH, commencing on Monday, March 17.
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## NEW ADVERTISEMENTS.

J. C. TILTON, PITTSBURG, PA.

WOMAN'S FRIEND AND STEAM WASHER

ONE HUNDRED THOUSAND SOLD.

WILL CLEANSE YOUR CLOTHES WITHOUT RUBBING.

EVERY ONE SOLD IS FULLY WARRANTED.

NO FLUIDS OR EXTRA SOAP USED.

IT CONSUMES LESS SOAP, LESS TIME AND LESS FUEL THAN THE USUAL method. It saves Labor, Wear and Tear, and the Annoyance of Wash-day. It requires no attention while the process of cleansing goes on. It will do the Washing of the Family while you are eating breakfast and doing up dishes.

Steam has long been known as the most powerful agent in removing dirt, grease and stains from clothing, and bleaching them white. Papermakers have for many years used steam in cleaning and bleaching their rags, and they succeed in making, by its agency, the filthiest picking from the gutter perfectly pure and white. Until the invention of the STEAM WASHER or WOMAN'S FRIEND, although often attempted, no method had been discovered of applying Steam directly to the clothing, which could be used in a portable manner for domestic purposes. The WOMAN'S FRIEND washes without labor. It will do the washing of an ordinary family in from thirty minutes to an hour. The STEAM WASHER is superior to all other devices for the following reasons:

1. It does its own work, thereby saving a large portion of the time usually taken in a family.
2. It uses much less soap than is required by any other method.
3. It requires no attention whatever while the process of cleaning is going on. A lady can do her washing while she is eating her breakfast and doing up the breakfast dishes.
4. Clothing wears double the time, washed in this Washer, that it will washed by a machine, or by hand-labor or a washboard.
5. Lace Curtains and all the fabrics are washed in a superior manner. For Flannels this Washer is most desirable, as it will not full them, as a machine or hand-rubbing does. All fabrics, from the finest lace to a bed-blanket, can be washed perfectly and with ease without the rubbing-board.

IT IS TRULY A LABOR AND CLOTHES-SAVING INVENTION.

READ THE FOLLOWING TESTIMONIALS!

NEW ORLEANS, LA., January 16, 1873.
This is to certify that I have used the Steam Washer sold by E. B. Hayes, General Agent, and fully indorse all he claims for it, having used it four or five weeks.
(Signed) ANN S. BASSETT, 186 Chippewa street.

NEW ORLEANS, LA., January 17, 1873.
This is to certify that I am using the Steam Washer called the "Woman's Friend," and consider it the best Invented Washing Machine in use. It saves labor, soap, fuel and clothes, and I fully indorse all Mr. Hayes claims for it. (Signed) MRS. G. H. W. LEHDE, No. 81 St. Charles street.

NEW ORLEANS, LA., January 17, 1873.
I am using the Steam Washer called the "Woman's Friend," and consider it the best thing for washing clothes I have ever seen. (Signed) J. C. MCALLISTER, cor. Carondelet and Julia sts.

NEW ORLEANS, LA., January 17, 1873.
I am using the Steam Washer called the "Woman's Friend," and consider it the best Invented Washing Machine in use. It saves labor, soap, fuel and clothes.
(Signed) N. MILLER, No. 86 Gravier street.

NEW ORLEANS, January 21, 1873.
This is to certify that I have tried the Washing Machine known as the "Woman's Friend," and find it all that it is claimed to be. I gave it a fair and honest trial, and I take great pleasure in recommending it to every housekeeper. It is very simple. A small child can use it. There is no rubbing necessary, and consequently no damage to clothes. Very respectfully,
(Signed) MRS. N. JENKINS, No. 109 Baronne street.

NEW ORLEANS, January 30, 1873.
I have used the Steam Washer called the "Woman's Friend," and am perfectly satisfied that it will do all that Mr. Hayes claims for it. It is truly a labor-saving invention.
(Signed) FRANK SCHAEFFER, corner First and St. Dennis streets.

NEW ORLEANS, January 30, 1873.
This is to certify that I have purchased from Mr. Hayes the Steam Washer called the "Woman's Friend," and I find it to be a great invention. It saves labor, soap, fuel and clothes, and I can fully recommend the same. No family should be without one.
(Signed) MRS. L. F. ROHRBACHER, No. 257 Camp street.

NEW ORLEANS, January 31, 1873.
E. B. HAYES, Esq., NEW ORLEANS, LA.—*Dear Sir:* The Steam Washer I bought of you, called the "Woman's Friend," I find does all that you promised for it, and ought to be in every family.
(Signed) MRS. R. M. WALMSLEY.

NEW ORLEANS, January 31, 1873.
MR. E. B. HAYES, NEW ORLEANS, LA. *Dear Sir:* It gives me pleasure to say to you that my wife has tried your Steam Washer, and pronounces it a perfect success, so far as she can judge. Wishing you much success in introducing it generally, I remain Your friend, truly,
(Signed) S. HENDERSON.

NEW ORLEANS, February 1, 1873.
The Washing Machine called the "Woman's Friend" is well named. It has been used in my family, and found to come up to all that has been claimed for it by its patentee. We can cheerfully recommend it to all as a complete success. (Signed) DR. E. B. BEACH, 393 Canal street.

NEW ORLEANS, February 5, 1873.
MR. E. B. HAYES—*Sir:* I have tried your Steam Washer and find it a great saving of labor, and would recommend it to all housekeepers. (Signed) MRS. A. J. CLEVELAND, 167 Philip st.

NEW ORLEANS, LA., February 5, 1873.
MR. E. B. HAYES: After a thorough test of your Steam Washer, or Woman's Friend, I pronounce it the most wonderful invention of the age. I was with much difficulty that I succeeded in getting my washerwoman to try it, being opposed to washing machines generally; but she is perfectly delighted with this, and I can cheerfully recommend it to every family.
(Signed) MRS. W. W. CARRE, 330 Rampart st., corner Clio.

NEW ORLEANS, February 4, 1873.
MR. E. B. HAYES, NEW ORLEANS, LA.—*Sir:* I take pleasure in testifying to the superior merits of your Steam Washer, or Woman's Friend. From the use I have made of it I feel sure that all you claim for its performance is a success. Every family ought to have one.
(Signed) MISS E. C. WINGATE,
Principal Trinity Church Girls' School, Jackson street.

NEW ORLEANS, February 6, 1873.
"This is to certify that I have purchased from Mr. Hayes the Steam Washer known as the "Woman's Friend," and must say I consider it the best Washing Machine I have ever seen. In fact there is nothing equal to it. It saves labor, soap, fuel and clothes, and I fully recommend it to every family as the best and most perfect Washing Machine in use. (Signed) MRS. S. P. RUSS.

NEW ORLEANS, February 5, 1873.
I have used the Steam Washer, or Woman's Friend, sold by Mr. Hayes, general agent, and fully indorse all he claims for it. Every family ought to possess one.
(Signed) E. B. ROTH, 405 Josephine street.

NEW ORLEANS, February 8, 1873.
MR. E. B. HAYES—*Sir:* The Washing Machine known as the Woman's Friend, or Steam Washer, purchased from you, has proven all you say of it. I cheerfully recommend it to all.
Yours truly, (Signed) MRS. S. BOUTLLETMET.

NEW ORLEANS, March 11, 1873.
MR. E. B. HAYES—*Sir:* I am delighted with your Washing Machine. It is indeed most happily called the Woman's Friend. I fully indorse every word of praise accorded by all who have given it a trial. Respectfully, (Signed) MRS. F. W. GESTIN.

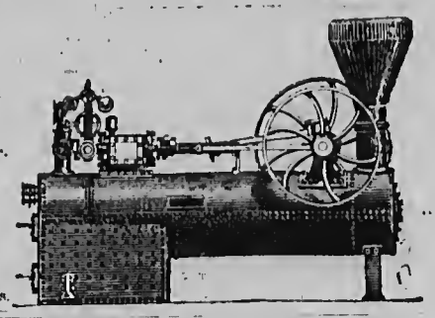
NEW ORLEANS, March 10, 1873.
MR. E. B. HAYES, GENERAL AGENT—*Sir:* I have used your Steam Washer or Woman's Friend, and find that it performs satisfactorily all that you claim for it as a labor saving machine, saving time, fuel, soap and, more particularly, the clothes. I cheerfully recommend it to all my friends and all housekeepers. (Signed) MRS. R. J. MONROE, Widow of Ex-Mayor Monroe.

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E. B. HAYES, General Agent.

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$30 PER WEEK AND EXpenses pa

## The Child's Corner.

*A WISE DECISION.*

BY UNCLE TIM.

Pussy and Fury! I have eaten
To your shame and break the law.

But, on the whole, I'd better not.
Little girls are wise but.

Little girls should be forgiven
Big girls pass sin over.

Big girls wear their bonnets
Little girls run and romp.

Little girls oft forget me
Big girls are chastened.

Big girls tremble slowly
Little girls [illegible]

Big girls like me not,
When I'm hungry, do get hot.

But "little girls all grandmas spoil.
I'll think a while before I bite."

*Hearth and Home.*

## The Tiverly Ghost.

The next day, at the children's request, Mrs. Spencer paid another visit to the cabinet, and again extracted a packet from the drawer, which, as before, she laid upon the table.

"O, grandmamma, do begin," exclaimed Tom; "we are quite ready."

"The house where my mother lived after she became a widow was very prettily situated," said Mrs. Spencer. "Our nearest neighbor was Mr. Stormont, the clergyman of the parish, a young man who bore a high character as a clergyman. One of the first things he did was to begin and improve the state of the churchyard, which had long been in a most neglected condition.

"The villagers stared and wondered, and thought he might have left things as they were; but, as he undertook to do it at his own expense, no objections were raised, except by those who were in the habit of turning in their cattle there. They thought it hard to lose their privilege, and Bob Gresty, the sexton, whose cow had always grazed in peace, was highly indignant. All his grumbling, however, was of no avail. Mr. Stormont was firm, and Bob, having resisted as long as possible, at last with a very bad grace turned his cow on to the common, where, he declared, she would grow a poor, lean, half-starved creature, thanks to the parson.

"Bob dared not show his annoyance too plainly, for he was afraid he might lose his post as sexton; though he could not hide that he had no very friendly feeling toward the new vicar, and once or twice muttered something about 'doubling him yet.'

"'But suddenly a new subject arose to disturb the minds of the worthy people of Tiverly. It was whispered by somebody—and the whisper passed rapidly from one to another—that a ghost had been seen one night flitting about the churchyard. It first appeared to a woman who had been nursing a sick sister in the hamlet, and who had to cross the churchyard at three o'clock in the morning, on her way home to the village. She described it as being unlike anything she had ever seen; and said that, although it was not very near her, being at the other end of the churchyard, yet she had distinctly remarked it move slowly about the grave of one Timothy Skeggs, a man of noted bad character, who had died some years before. Further particulars she could not give; for she said that after one glance she took to her heels and ran till she reached her own door.

"A boy who had been sent in the middle of the night to fetch the doctor had, in spite of the woman's story, ventured across the churchyard, as being a short cut. But sorely he repented, he said, having done so; for there was the ghost just about the very place where Jenny Shaw had seen it, only it appeared to be coming toward him, he thought; and he had to fly like the wind lest it should catch him before he could get over the stile on to the common. 'He would rather,' he declared, 'have gone ten miles round than have seen what he saw, though it was only a moment's glimpse.'

"Bob Gresty was the next person to whom it appeared. His house being so close to the haunted spot made it a good place for observation; and Bob said he was resolved to watch one night.

"Of course all this terror and talk, in course of time, reached the ears of the vicar as well as ourselves.

"As I said before, the windows on one side of our house overlooked the church and churchyard, though at some little distance; and many a timid and curious peep was given in that direction by our domestics in the evenings after the ghost tale was all out.

"One night two of our maids took it into their heads to sit up in order to watch for a glimpse of the ghost. The next morning it came to my mother's ears, not only that the maids had sat up to watch, but that they had actually beheld the thing they had half hoped, half dreaded to see. It was a moonlight night, though rather cloudy. About two o'clock, on looking out, they protested that they distinctly saw a white figure standing among the graves. At first it was still, then it moved slowly along. The terrified girls also asserted that they saw a second ghost, only it was dark-colored instead of white, and taller and thinner. It was close to the side of the other, and likewise moved about. They dared not take a second look, but hastily drew down the blind and hurried away to bed, frightened out of their senses, and repenting the curiosity which had induced them to set up and watch. That they were really and truly terrified was certain, so much so that the housemaid gave warning that day; for she said that, 'though very sorry to leave her place, she could never again have a comfortable night's sleep now that she knew without any doubt that she was living so near to real, walking, stalking ghosts!' Sarah could not be more sorry to leave her situation than my mother was to lose her, for she was a good servant and a well-principled girl, though somewhat weak-minded.

"Jane, the cook, her fellow-watcher, had stronger nerves, and had no intention of leaving a good place because ghosts lived near; but she stoutly affirmed that 'they had actually seen them with their two pair of eyes, as plain as she ever saw one of her own joints of meat before she roasted it.'

"My mother found it was in vain to try and make them believe that it was all imagination. Indeed she [illegible] think it was time the affair was sifted. She went at once and called on the clergyman, and told him that her maids declared they had seen not one, but two ghosts!

"He listened attentively to the story, and told my mother that he was resolved to find out what all this meant, and thought that a second one having appeared on the scene would help him in his discoveries.

"That evening Mr. Stormont came, by his own request, to supper. Nobody but my mother and our faithful man-servant, Thomas, knew that he was going to do what the maids had done the previous night, viz.: sit up and watch the churchyard from the school-room window, while Thomas did likewise from his own room, which looked out in the same direction. Of what happened that night we children knew nothing till the next day, for we all slept as sound as tops. But this is what we afterward heard:

"Mr. Stormont, having put out his light, and so disposed the window-blind that no one could see him by the light of the moon, began his watch. Soon after the clock struck twelve he saw a white figure slowly come into view, and by its side a dark one, like that described by the maids. In an instant the clergyman sprang from his post of observation, and hurried softly down stairs, where he was met by Thomas, who had also espied the double ghost.

"The hall door had been purposely left unfastened, so not a moment was lost. Down the garden, over the low shrubbery fence, and through the shrubs they went, thus gaining the wall which bounded the churchyard by a very short cut, and within a few moments of their having first caught sight of the figures. The wall was not so high but that Mr. Stormont and Thomas could get over it easily. There, at a little distance from them, stood the white figure; but the dark one had left its side, and was moving in the direction of Bob Gresty's cottage. There was a door in the wall on that side, which had been put there in times gone by, for the convenience of the sexton probably, but had not been used for some years. It did not escape the clergyman's quick eye that this door stood open, and that the dark ghost seemed making toward it. One word to Thomas, and the man instantly ran to the door with such speed that he gained it before the dark figure, which ran also, evidently with the intention of escaping through that outlet. Perhaps Thomas was afraid of his slipping through the keyhole, for he slammed to the door, and placed himself exactly in front of the lock, and as Mr. Stormont had by this time come up behind, the ghost stood between them, with no other chance of escape than by vanishing into air.

"But instead of doing this it stood still, and in a gruff, angry voice asked why they came there at that hour of the night.

"'Rather let me ask why you are out here at such an hour, Bob Gresty?' asked Mr. Stormont; for it was the sexton who stood there, and no ghost.

"Bob muttered something that could not be understood, and Mr. Stormont could see that he was glancing uneasily behind him.

"'I can tell you why we are here, Bob,' said the clergyman. 'We are resolved to get to the bottom of this ghost affair, which is alarming the whole village. It has appeared to you, as well as to others, I hear. I wish to see it myself, and, if I mistake not, there it stands.'

"Bob laid his hand on Mr. Stormont's arm, as he was about to move toward it, and said: 'Better not go near it; better not, really.'

"But Mr. Stormont shook off his hand, saying: 'None of your nonsense with me, Bob,' as he walked off.

"Thomas followed him. Though no coward, he was, it must be confessed, a little startled at the strange white figure which they saw in the shadow under the trees, and he preferred keeping a pace or two behind the clergyman.

"'What on earth can it be, sir?' he whispered, as they drew close to a great white, shapeless, moving thing, with two horns and two great eyes at one end. 'It's like nothing earthly, I declare!' and almost unconsciously he drew back a pace or two farther still from his leader.

"'Earthly enough, and harmless enough,' said Mr. Stormont, going straight up and putting his hand valiantly on the so-called ghost. 'If we pull off his covering I think we shall find nothing to alarm us.' The next instant a great white sheet was on Mr. Stormont's arm, and in front of them stood a large, plump, warm, breathing, astonished cow!

"'Why, 'tis Bob Gresty's animal!' exclaimed Tom. 'What in the world has he been playing this trick for; just as if he were a young, mischievous lad, instead of getting to be almost an old man.'

"Bob was standing near the door, but he drew near when Mr. Stormont called him, and began to mutter some sort of apology for the cow being there, saying that he had wanted her to get a feed every night on the good grass in the churchyard, so he had turned her in from her shed about twelve o'clock every night, and taken her out again very early in the morning.

"'And why on earth did you go and dress her up in that outlandish fashion, to frighten honest people?' asked Thomas.

"'Because I knew folks would be frightened and keep away,' said Bob; 'and I was afeared of their poaching; so I says to my wife: "We'll put a sheet on her, and say there's a ghost about, and then we shall have it all our own way."'

"'And I coddo the parson after all, you thought, Bob,' said Mr. Stormont; 'but you see that the parson has outdone you and found out your unwo.thy end, I must call it, your wicked deception; for not only have you been the cause of real alarm to your neighbors, but you have told falsehoods in order to carry out your scheme.'

"Mr. Stormont turned away, and Bob followed, driving the poor, innocent cow before him; she had evidently grown accustomed to these [illegible] obeyed her owner's will. As they left the churchyard Mr. Stormont desired Bob to come to the vicarage after breakfast, as he wished to have some conversation with him. The result of that conversation was that Bob was told to look out for another cottage, for he would no longer be allowed to fill the office of sexton.

"Bob went away from the vicarage grumbling, and called the vicar a hard man; but he found that his displeasure was mild compared to that which awaited him from his neighbors. Thomas had taken care to make it known that the dreaded ghost had turned out to be Bob Gresty's cow in a white sheet. The news flew like lightning through the village, and the indignation was very great. Bob and his wife had never been favorites at best. And now to find how they had duped and frightened them, just that their cow might continue to feed in its old quarters, made the neighbors justly angry. Bob found his walk home through the village anything but a pleasant one that morning. First one had a word or two to say, then another and another; till he was glad to get to the shelter of his own house. There was no cottage in the village which exactly suited them; so they left and went to live elsewhere, feeling, perhaps, that Tiverly was too hot to hold them, as the saying is. And thus ended the affair of the Tiverly Ghost, cleared up in the way such marvels are sure to be sooner or later. It caused so much talk at the time that my eldest sister made a sketch of the cow, and hung it up in her room as a celebrated animal. Years after I seized upon it, when it was about to be thrown away with some useless rubbish, and placed it among my relic treasures, and here it is."

Then Mrs. Spencer displayed a little picture, done by a child's pencil in a very spirited manner. There stood a cow grazing in a churchyard, under a large tree. A white sheet was flung over her body, and underneath was written:

"The Tiverly Ghost."

The children looked at it with all the curiosity grandmamma could desire, and then it was restored to its old place in the cabinet.—*Christian Weekly.*

## Farm, Garden and Household.

VEGETABLE GARDEN.—In this month a great deal is to be thought of and no small amount to be done. Those who failed to set out onions and potatoes before this must do so at once. Those planted early should be examined, lest from insufficient protection they be injured, and disappointment the result. Sow peas and continue sowing for succession. Sow parsley and any other hardy herb, such as thyme and sage, carrots, turnips, beets, cabbage, parsnips, about the end of the month. Sow beets in hot-beds for early transplanting, and tomatoes, peppers, radishes, vegetable egg; they must have sufficient heat in the bed to save them. Transplant fall-sown cabbage, cauliflower, lettuce and onions. Get a sufficient supply of seeds ready when the time comes, and take all opportunities of getting your ground ready. Many things may be done, and seed sown that may suit the taste and desire of each family, which I may not think of. S[illegible] however, is said to remind us that what is here neglected they can remind themselves of. Give plenty of air to all things already growing in hot-beds, and cover up well at nights. Stir the ground around anything that may be growing, such as peas, onions, potatoes, but do not expose them, rather give a coat of mulching to guard them against what may come.

HOW TO COOK HAM.—There is as much difference in the cooking of ham to make it good as in the preparation of any other meat for the table. My method is this: For a good-sized family take a medium-sized ham, put it into lukewarm water in a kettle, and place it on the stove, covered as tightly as possible; allow no more steam to escape than is necessary. A ham weighing sixteen pounds I allow to boil from four to five hours, then to stand in the water until cold. If taken from the stove at night I do not take it from the kettle till morning. I use the same plan when boiling beef or tongue, and believe therein lies the secret of having nice, tender and well-flavored meats.—*Correspondent of Ohio Farmer.*

PRESERVING CABBAGE.—We know of no better mode of preserving cabbage through the winter than the one we have pursued some twenty years—that is, to take up the cabbage and stand the stalks in bunches as they grew, letting the soil cover up to the heads. Stand them as closely together as possible in any convenient form, that they may be conveniently covered with a temporary roof of either boards, corn-stalks, bean-vines, etc. Cover the heads with leaves. Let the roof lean to carry off the water. Exclude the sun entirely, and when using take from the *north* side. We keep our cabbage to April and May.—*Germantown Telegraph.*

HOW TO TRAP MUSKRATS.—I use a steel trap; find a muddy spot near the rat's hole, make a pen of sticks driven down close together, leaving an opening in front just wide enough for the trap; put the bait, which should be sweet apples, in the pen far enough so that the animal will have to step over the trap in order to get at it.

CORN CAKE.—Take one quart of corn-meal, half a teaspoonful of salt and half a teacup of molasses; pour boiling water upon the meal until a thick batter is formed, then bake in a very hot oven.

NOWHERE are our corruptions so manifest, or our grace so shining, as under the rod.


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Every Brilliant is Fully Guaranteed.

H. HALLER,

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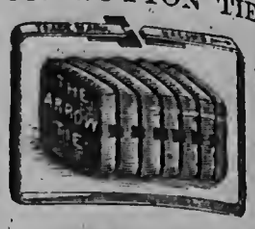
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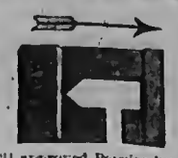
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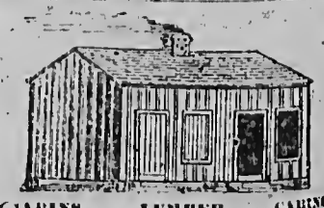
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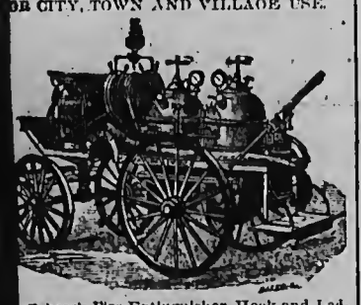
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Nitrous Oxide and other Anæsthetics administered. no28 1y

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Directions accompany each bottle.
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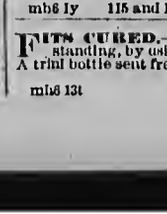
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Agreeable to the taste. Incontestably superior to Cod Liver Oil, the Hypophosphites and other preparations. This Elixir, the basis of which is Raw Meat and Alcohol, is moreover one of the most powerful tonics for persons convalescing or feeble, for chlorotic young girls, debilitated old persons, etc. Depot in New Orleans at
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**NINETY-NINE PER CENT.**
L. W. Faulkner, of Champaign, Illinois, says "I have been selling KRESS FEVER TONIC two years under a warrant, and have had but one bottle returned as failing to cure. From what I use of its action I believe that it will cure Ninety-nine cases of Ague in every One Hundred."

## New Orleans Markets.

From the New Orleans Price Current.

Nothing of any importance has transpired with regard to the crops, excepting the recent heavy receipts, which, although expected from the tributaries pouring out their supplies, have led to a pretty general increase of crop estimates, which now range from less than 3,600,000 bales up to 3,800,000 and 4,000,000 bales.

The river is 3 feet 5 inches below high water mark.

COTTON.—The following are the arrivals since the fourteenth instant:

| | | |
|---|---|---|
| Louisiana and Mississippi | bales... | 10,832 |
| Lake | | 156 |
| Arkansas | | 2,061 |
| Mobile | | 221 |
| Texas | | 296 |
| Total | | 20,466 |

On Saturday, under heavy receipts and a limited demand, with very little competition among buyers, and a decline of ¼d. at Liverpool and ⅛@¼c. in futures at New York, factors were unable to effect sales without giving way ⅛@⅜c., but even these concessions failed to impart any spirit to the movement, and the business was confined to 2,000 bales, the closing quotations showing a net falling off of ⅛@⅜c. On Monday the movement was checked at the opening by the depressing influence of a decline of 1-16d. at Liverpool, and of ⅛c. in spots and ⅛@9-16c. in futures at New York, and prices were still more depressed subsequently by a further reduction in quotations at New York of ⅛c. in spots and ⅜c. in futures. Factors were consequently compelled to make still greater concessions, and the figures paid indicated great irregularity, the closing quotations showing a net decline of ⅛@⅜c. In strict middling and good middling, and ⅛c. in middling and the lower grades, some sales showing a falling off of ⅜@½c. The sales embraced 5,050 bales. On Tuesday the market opened with a better feeling, inspired by an improvement in futures at New York and light receipts, and, the demand being more animated, factors were enabled in many cases to realize an improvement of ⅛c. on the figures accepted on Monday. A considerable part, or perhaps the bulk of the business was, nevertheless, at prices which showed no quotable change, and the actual improvement was mostly within the range of previous quotations. Low middling at the same time could hardly be bought, unless in exceptional transactions, at the inside prices of the day previous, which was the case with middling also. All other grades were reported steadier, without any quotable variation. The movement showed considerable spirit, and the business summed up 8,550 bales.

The above makes an aggregate for the past three days of 16,500 bales, against 12,550 for the corresponding time last week and 18,859 the week before.

The receipts proper at this port since the first of September, exclusive of the arrivals from Mobile, Florida and Texas, are 977,373 bales, against 825,895 bales to the same date last year, and the increase in the receipts at all the ports up to the latest dates, as compared with last year, is 544,466 bales. In the exports from the United States to foreign countries, as compared with the same dates last year, there is an increase of 147,735 to Great Britain, of 47,687 to France, and of 121,631 to other foreign ports.

We quote:

| | | |
|---|---|---|
| Low ordinary | 12 | @ 13 |
| Ordinary | 13½ | @ 14½ |
| Good ordinary | 15½ | @ 16½ |
| Low middling | 17⅜ | @ 17¾ |
| Middling | — | @ 18½ |
| Strict middling | — | @ 19 |
| Good middling | — | @ 20 |

COTTON STATEMENT.

| | | |
|---|---|---|
| Stock on hand Sept. 1, 1872...bales | | 6,259 |
| Arrived past three days | 20,466 | |
| Arrived previously | 1,095,114 | 1,115,580 |
| | | 1,121,839 |
| Exported past three days | 21,815 | |
| Exported previously | 880,900 | 918,715 |
| Stock on hand and on shipboard | | 203,124 |

SUGAR.—On Tuesday 374 hhds. were received. There was a good demand, and 350 hhds. sold at 7⅛@7⅜c. for common, 8@8⅛c. for fair, 8⅛@8⅜c. for good fair, 9c. for fully fair, 9⅛@9⅜c. for prime, 9⅝c. for strictly prime to choice, 10⅛@11c. for yellow clarified, and 11@11⅛c. for white clarified.

MOLASSES.—The receipts are small, and there is very little movement. On Tuesday 125 bbls. were received, and 65 bbls. sold at 40@43c. for common fermenting, and 50c. for good fermentiug.

CORN.—On Tuesday the market was in good supply and demand, and the sales embraced 15,500 sacks, at prices leaning in favor of buyers, white and yellow mixed ruling at 63c., white and yellow 64c., and choice white 65c. ₱ bushel. At the close the market was firmer.

OATS.—On Tuesday 1,800 sacks sold at 42@44c., though subsequently a lot of 300 sacks brought 45c. ₱ bushel, and the market closed firm.

BRAN—Has been in good supply, with only a moderate demand. On Saturday 1,235 sacks sold at 95c.@$1 for bran, and $1.10 for ship's stuff.

PORK.—The market has been in light supply, and quiet but firm, with a small stock on hand. Mess is held at $17.25@17.37½ ₱ bbl., and is retailing at $17.75 ₱ bbl. On Monday 100 bbls. sold at $17.25, and on Tuesday 100 bbls. sold at $17.25 ₱ bbl.

BACON.—On Tuesday shoulders were quoted at 7¾c., clear rib sides 9¼c., clear sides 10¼c. ₱ lb. 25 casks clear sides sold at 9¼c., 10 do. at 10¼c., and 50 do., to arrive, on private terms.

HAMS.—On Tuesday there was a scarcity of supply and a good demand. 25 and 18 tierces sugar-cured sold at 14¼c., and 50 do., on the landing, at 15c. ₱ lb.

LARD.—Tierce is now quoted at 8¼c. for packers', and 8¾c. for refined, keg 9½@9¾c. ₱ lb. There have been no round sales.

DRY SALT MEAT.—On Tuesday 3,000 lbs. rib sides sold at 7½c. ₱ lb.

### MONETARY.

Gold opened on Tuesday at 114⅞@115⅛ (against 115¼ at New York,) and, after a fair business, closed at 114⅝@115 (against 115⅛ at New York.)

**The sales of silver have been confined to limited retail transactions. American half dollars are quoted at 110@111, and Mexican dollars at 2¼ ₱ cent. premium in gold for new, and 5 ₱ cent. for old, showing a marked advance.**

## New Orleans Wholesale Prices.

REVISED AND CORRECTED WEEKLY.

*Made up from Actual Sales as they Transpire*

| ARTICLES. | FROM | TO |
|---|---|---|
| AGRICULTURAL IMPLEMENTS: | | |
| Cotton scrapers | $5 00 | $7 00 |
| Cotton sweeps | 5 00 | 11 00 |
| Cultivators, Disnt. and shovel tooth | 9 00 | 11 50 |
| Cultivators, riding | 45 00 | 60 00 |
| Cultivators, walking | 30 00 | 40 00 |
| Shovels | 7 50 | 15 50 |
| Spades | 7 00 | 16 50 |
| Axes | 10 00 | 17 50 |
| Potato diggers | 12 00 | 17 50 |
| Shovel plows | — — | 9 25 |
| Half do., with cutters | 8 00 | 9 00 |
| Manly's double-shovel plow | 6 00 | 9 75 |
| Corn mills, Coleman's | 120 00 | 425 00 |
| Bradford's grist mills | 150 00 | 235 00 |
| BREAD, ₱ 100 lbs.: | | |
| Pilot | 5 50 | 6 00 |
| Crackers | 6 00 | 7 00 |
| Navy | — — | 4 50 |
| Cream crackers | — — | 12 00 |
| BRICKS, ₱ M: | | |
| Lake | 13 00 | 16 00 |
| Paving bricks | 16 00 | 18 00 |
| Country | 12 00 | 14 00 |
| English fire | 45 00 | 50 00 |
| American fire | 35 00 | 43 00 |
| CANDLES, ₱ lb.: | | |
| Sperm, New Bedford | 33 | 36 |
| Tallow | 16 | 18 |
| CHOCOLATE, ₱ lb.: | | |
| Cocoa | 38 | 00 |
| No. 1 | 50 | 52 |
| Sweet | 25 | — — |
| COAL, ₱ ton: | | |
| Anthracite | 12 50 | 13 50 |
| Western, ₱ bbl | — — | — — |
| CORKS, ₱ 1,000: | | |
| Regular | 4 00 | 4 50 |
| Pointed, long | 3 25 | 4 00 |
| Pointed, short | 2 70 | 3 25 |
| COFFEE, ₱ lb.: | | |
| Mexican | 21 | 23 |
| Java | 23 | 24 |
| COPPER, ₱ lb.: | | |
| Braziers | 45 | 48 |
| Sheathing | — — | 43 |
| Copper bolts | 45 | — — |
| Yellow metal | 37 | 39 |
| CORDAGE, ₱ lb.: | | |
| Manilla | 19 | 20 |
| Tarred, American | — — | 16 |
| Tarred, Russian | 17 | — — |
| Sisal | 16 | 17 |
| CUTTON SEED: | | |
| Rough, ₱ ton | — — | — — |
| In sacks | — — | 13 00 |
| DRUGS, ₱ lb.: | | |
| Arrowroot, Jamaica | — — | 40 |
| Arrowroot, Bermuda | 48 | 52 |
| Alum | 3¾ | 4¼ |
| Borax | 38 | 40 |
| Brimstone | 3½ | 3¾ |
| Bi-carbonate of soda | 7½ | 8 |
| Camphor | 38 | 40 |
| Copperas | 3 | 3½ |
| Epsom salts | 4 | 5 |
| Gum Arabic | 35 | 75 |
| Opium | 8 00 | 9 00 |
| Rhubarb | 1 25 | 3 25 |
| Soda ash | 5 | 5½ |
| Sarsaparilla | 38 | 45 |
| Senna | 29 | 35 |
| Sal soda | 3 | — |
| Sulphur, Flor | 5½ | 6 |
| Quinine, ₱ oz | 2 55 | 2 60 |
| Morphine, ₱ oz | 5 75 | 6 25 |
| DYES, ₱ lb.: | | |
| Logwood, Campeachy | 3½ | 4 |
| Logwood, St. Domingo | 4¼ | 4½ |
| Fustic, Tampico | 5 | 6 |
| Indigo, ₱ lb | 1 40 | 1 60 |
| Madder | 15 | 18 |
| EGGS, ₱ dozen | 18 | 20 |
| FERTILIZERS, ₱ ton: | | |
| Stern's raw-bone superphosph'e. | — — | 65 00 |
| Stern's fine-ground bone | — — | 45 00 |
| FISH, ₱ box: | | |
| Cod | 1 45 | 1 50 |
| Herrings | — — | 35 |
| FLAXSEED, ₱ lb | — — | 6 |
| FLOUR, ₱ bbl.: | | |
| Double extra | 6 37½ | 6 50 |
| Superfine | — — | 6 25 |
| Fine | — — | 5 25 |
| FRUIT, ₱ lb.: | | |
| Prunes | 6¾ | — — |
| Currants, new | 8¾ | — — |
| Almonds, soft shell | — — | 30 |
| Almonds, shellbd | — — | 32 |
| GLASS, ₱ box of 50 feet: | | |
| French, 8 by 10 | 3 50 | 3 75 |
| French, 10 by 12 | 3 75 | 4 00 |
| French, 10 by 14 to 12 by 20 | 4 00 | 4 75 |
| French, 14 by 18 to 18 by 20 | 4 50 | 5 00 |
| HAY, ₱ ton: | | |
| Prime | 26 00 | 28 00 |
| Choice | 29 00 | 30 00 |
| IRON, ₱ ton: | | |
| Pig | 50 00 | 60 00 |
| English, ₱ lb | 6 | 7½ |
| Swedes, assorted | 7 | 8 |
| Hoop | 7 | 9 |
| Sheet | 6¾ | 10 |
| Roller | 8¼ | 9¾ |
| Nail rods | — — | 9¾ |
| Castings, American | — — | 6 |
| LEAD, ₱ 100 lbs.: | | |
| Pig | 8 50 | — — |
| Bar, ₱ lb | 8½ | 8½ |
| Sheet | 11 | 11½ |
| Pipe | 11 | 11½ |
| LEATHER, ₱ lb.: | | |
| Sole, hemlock | 32 | 36 |
| Sole, oak | 40 | 44 |
| Harness | 40 | 45 |
| Calf-skins, ₱ dozen | 42 00 | 70 00 |
| Texas, rough, ₱ lb | 24 | 26 |
| LIME, ₱ bbl.: | | |
| Western | 1 70 | 1 75 |
| Cement | 2 75 | 2 80 |
| Plaster Paris | — — | 4 00 |
| LUMBER, ₱ M feet: | | |
| Boards, yellow pine | 14 00 | 15 00 |
| Boards, cypress | 20 00 | 25 00 |
| Flooring, dressed | 22 00 | 25 50 |
| Flooring, rough | 15 00 | 18 00 |
| Ceiling, dressed | 18 00 | 20 00 |
| Weatherboards, dressed | 16 00 | 18 00 |
| Weatherboards, rough | 13 00 | 14 00 |
| Scantling | 12 00 | 14 00 |
| Shingles, ₱ M | 3 50 | 4 00 |
| Laths | 2 50 | — — |
| OILS: | | |
| Lard, ₱ gallon | — — | — — |
| Coal oil, in barrels | 33 | 34 |
| Coal oil, in cases | 38 | 39 |
| Linseed, raw | 91 | 92 |
| Sperm | — — | 2 00 |
| Whale, refined | 95 | 1 00 |
| Castor, ₱ lb | 1 65 | 1 85 |
| Olive, 22@24 oz | 6 00 | 6 50 |
| Olive, 11@12 oz | 7 25 | — — |
| Tanner's, ₱ gallon | 75 | 85 |
| PAINTS, ₱ 100 lbs: | | |
| Lead, red | 11 00 | 12 00 |
| Lead, white, American | 7 50 | 12 50 |
| Lead, white, English, ₱ lb | 12 | 12½ |
| Vermillion, American | 40 | 60 |
| Vermillion, English | 1 50 | 1 75 |
| Zinc, white, American | 10 | 12 |
| Zinc, white, French | 13½ | — — |
| Chrome green | 20 | 25 |
| Chrome yellow | 20 | 25 |
| Litharge | 12 | 13 |
| Venetian red, in oil, ₱ lb | 15 | 16 |
| Spanish brown, in oil | 8 | 12 |
| Chalk, ₱ ton | 15 00 | 20 00 |
| Blue, Prussian, ₱ lb | — — | 65 |
| Blue, Ultramarine | 30 | 40 |
| Blue, soluble | 85 | 1 00 |
| Green, Paris | 30 | — — |
| Mineral paints | 2 | 6 |
| Ochre, American | 2¼ | 3½ |
| Ochre, Rochelle | 4 | 6 |
| Sienna, burnt | 10 | 14 |
| Sienna, raw | 6 | 8 |
| Umber, burnt | 12 | 16 |
| Umber, raw | 10 | 14 |
| SPICES, ₱ lb.: | | |
| Cassia | 36 | 38 |
| Cloves | — — | 23 |
| Nutmegs | 1 20 | 1 25 |
| Pepper | 21 | 21½ |
| Pimento | 12 | 12½ |
| SUGAR, ₱ lb.: | | |
| Havana, white | 12 | 12 |
| Havana, yellow | 10½ | 11 |
| Havana, brown | 10¼ | 10½ |
| Crushed | 13 | 13½ |
| Pulverized | 13 | 13½ |
| TEAS, ₱ lb.: | | |
| Imperial | 45 | 1 10 |
| Gunpowder | 75 | 1 50 |
| Hyson | 55 | 1 25 |
| Young Hyson | 55 | 1 10 |
| Pouchong | 50 | 90 |
| Oolong | 45 | 1 10 |
| TIN, ₱ box: | | |
| I C plates, 1. X | 14 25 | — — |
| I C plates, 1. C | 14 00 | — — |
| Leaded plates, 1. X | 15 00 | — — |
| Leaded plates, 1. C | 12 75 | — — |
| VINEGAR, ₱ gallon: | | |
| Cider | 20 | — — |
| French white wine, ₱ bbl | 10 50 | 11 50 |
| WOOD, ₱ cord: | | |
| Ash | 6 50 | 6 75 |
| Oak | 5 50 | — — |
| Pine | 3 75 | 4 00 |
| WAGONS, CARTS, ETC.: | | |
| Wagon, two-horse | 85 00 | 100 00 |
| Wagon, three-horse | 100 00 | 110 00 |
| Wagon, four-horse | 110 00 | 125 00 |
| Wagon, two-horse, thim. skein | 85 00 | 100 00 |
| Wagon, three-horse | 90 00 | 100 00 |
| Wagon, four-horse | 100 00 | 115 00 |
| Cane wagon | 180 00 | 225 00 |
| Ox wagon | 100 00 | 125 00 |
| Ox cart, without body | 80 00 | — — |
| Ox cart, complete | 115 00 | 120 00 |
| Cane cart | 85 00 | 125 00 |
| Tongue cart, without bed | 80 00 | 95 00 |
| Tongue cart, complete | 120 00 | 125 00 |
| Dagasse cart | 55 00 | 100 00 |
| Plantation cart | 45 00 | 70 00 |
| Dirt cart | 45 00 | — — |
| Country dray | 75 00 | — — |
| Elliptical spring wagon | 110 00 | 185 00 |
| Barrows, levee, ₱ 100 | 275 00 | 325 00 |
| Harness, wagon | 18 00 | 22 00 |
| Harness, cart | 11 00 | 14 00 |
| ZINC, ₱ lb.: | | |
| Pig | 8½ | 9¼ |
| Sheet | 11 | 11½ |

### CATTLE MARKET.

NEW ORLEANS, March 18, 1873.

| | | |
|---|---|---|
| Texas beeves, choice, ₱ head | — | @ $50 00 |
| Texas beeves, first quality, ₱ head | 35 00 | @ 45 00 |
| Texas cattle, second quality, ₱ head | 20 00 | @ 28 00 |
| Texas cattle, third quality, ₱ head | 15 00 | @ 18 00 |
| Western beeves, ₱ lb. net | 11 | @ 13 |
| Hogs, ₱ lb. gross | 7 | @ 7½ |
| Sheep, first quality, ₱ head | 5 00 | @ 7 00 |
| Sheep, second quality, ₱ head | 3 00 | @ 4 00 |
| Sheep, third quality, ₱ head | 2 00 | @ 2 10 |
| Milch cows, choice, ₱ head | 80 00 | @ 100 00 |
| Milch cows, ₱ head | 50 00 | @ 80 00 |
| Texas cows, with calves | — | @ — |
| Calves, ₱ head | 8 00 | @ 12 00 |
| Yearlings, ₱ head | 10 00 | @ 14 00 |

## Appointments for Quarterly Meetings.

### MISSISSIPPI CONFERENCE.

BROOKHAVEN DIST.—SECOND ROUND.

| | |
|---|---|
| Hazlehurst | Mar. 29, 30 |
| Zion, at Bethel | Apr. 5, 6 |
| Crystal Springs | 12, 13 |
| Terry, at Bear Creek | 19, 20 |
| Pine Ridge | 26, 27 |
| Raymond, at Raymond | May 3, 4 |
| Georgetown, at Mount Pleasant | 10, 11 |
| Bogue Chitto, at Ebenezer | 17, 18 |
| Providence, at Providence | 24, 25 |
| Brandywine | 31, June 1 |
| Scotland, at New Hope | June 7, 8 |
| Beauregard, at Beauregard | 14, 15 |
| Monticello | 21, 22 |

Bishop Kavanaugh will hold the District Conference at Beauregard, beginning June 13. The trustees elect for the Crystal Springs camp ground will hold a meeting at the place of the District Conference.
W. E. M. LINFIELD, P. E.
Hazlehurst, Mississippi.

MERIDIAN DIST.—SECOND ROUND.

| | |
|---|---|
| Spring Hill circuit | Apr. 5, 6 |
| DeKalb circuit, at Prairie chapel | 12, 13 |
| Shubuta station | 19, 20 |
| Meridian station | 26, 27 |
| Paulding circuit, at Pleasant Hill | May 3, 4 |
| Wayne circuit, at Enon | 10, 11 |
| Clarke circuit, at McGowen's chapel | 17, 18 |
| Enterprise station | 24, 25 |
| Marion circuit | 30, June 1 |
| Enterprise circuit | 7, 8 |
| Tuomsuhn circuit | 15, 16 |

The Meridian District Conference will meet at Morrilton, Mississippi, on the twenty-fourth day of April, 1873. Bishop H. H. Kavanaugh will preside.
WILLIAM H. HINES, P. E.

JACKSON DIST.—SECOND ROUND.

| | |
|---|---|
| Yazoo City station | Apr. 5, 6 |
| Mount Olivet circuit, at Satartia | 11-13 |
| Jackson station | 19, 20 |
| Brownsville circuit, at Bolton | 26, 27 |
| Madison circuit, at Madison station | May 3, 4 |
| Dover circuit, at Mount Carmel | 10, 11 |
| Yazoo circuit, at Benton | 17, 18 |
| Sharon circuit, at Sharon | 24, 25 |
| Canton station | 31, June 1 |
| Camden circuit | 7, 8 |
| Sulphur Springs circuit | 14, June 1 |
| Carthage circuit | June 14, 15 |
| Thomastown circuit | 21, 22 |

Special appointments at Scotland chapel to preach on Unity of the Church, Infant Baptism and the Mode of Baptism, June 17, 18 and 19. The District Conference will be held at Yazoo City, June 5-8. The preachers, local and traveling, and the delegates are respectfully urged to be prompt in attending.
H. H. MONTGOMERY, P. E.

VICKSBURG DIST.—SECOND ROUND.

| | |
|---|---|
| Port Gibson | Mar. 15, 16 |
| Rocky Springs, at Grand Gulf | 22, 23 |
| North Warren, Milldale and Sunflower, at Camp Ridge | 29, 30 |
| Vicksburg station | Apr. 4, 5 |
| Vicksburg, Grove street | 5, 6 |
| Cayuga, at Cayuga | 12, 13 |
| South Warren, at Redbone | 26, 27 |
| Kingston, at Kingston | May 3, 4 |
| Natchez | 10, 11 |
| Fayette, at Cane Ridge | 17, 18 |
| Claiborne Hill, at Claiborne Hill | 24, 25 |
| Rolling Fork | 31, June 1 |

JOHN A. B. JONES, P. E.,
Port Gibson, Mississippi.

BRANDON DIST.—SECOND ROUND.

| | |
|---|---|
| Brandon station | Mar. 29, 30 |
| Pamuln circuit | Apr. 5, 6 |
| Morton circuit | 12, 13 |
| Hillsboro circuit and Union mission | 19, 20 |
| Walnut Grove circuit | 26, 27 |
| Philadelphia circuit | May 3, 4 |
| Trenton circuit | 10, 11 |
| Taylorville mission | 17, 18 |
| Raleigh circuit | 24, 25 |
| Lake and Forest circuit | 31 |
| Garlandsville circuit | June 7, 8 |

F. M. WILLIAMS, P. E.

SUMMIT DISTRICT.—FIRST ROUND.

| | |
|---|---|
| Ponchatoula, at Wesley chapel | Mar. 1, 2 |
| Franklinton, at Warner's | 8, 9 |
| Livingston | 15, 16 |
| Big Creek | 22, 23 |

My address is Brooklaven, Mississippi.
A. B. NICHOLSON, P. E.

SEASHORE DIST.—FIRST ROUND.

| | |
|---|---|
| Ocean Springs circuit, at Ocean Springs | Mar. 1, 2 |
| W. Pascagoula mission, at Mt. Pleasant | 8, 9 |
| East Pascagoula circuit, at Moss Point | 15, 16 |
| Chickasawha and Green mission | 22, 23 |

C. F. GILLESPIE, P. E.

### ALABAMA CONFERENCE.

SELMA DISTRICT.—SECOND ROUND.

| | |
|---|---|
| Summerfield | Mar. 8, 9 |
| Selma | 15, 16 |
| Suggsville, at Amity | 22, 23 |
| Peachtree, at Asbury | 29, 30 |
| Uniontown | Apr. 12, 13 |
| Dayton and Spring Hill, at Dayton | 19, 20 |
| Jefferson and Linden, at Jefferson | 26, 27 |
| Jackson, at Jackson | May 3, 4 |
| Coffeeville, at Coffeeville | 10, 11 |
| East Selma and mission, at Benton | 17, 18 |
| Choctaw Corner, at Pebble chapel | 24, 25 |
| Rembert Hills | 31, June 1 |
| Orrville | June 7, 8 |

Delegates to the District Conference, to be held in June, will be elected this round. Let every official member be present.
ANDREW J. BAUGH, P. E.

UNION SPRINGS DIST.—FIRST ROUND.

| | |
|---|---|
| Rocky Mount circuit, at Rehoboth | Mar. 8, 9 |
| Obster Creek circuit, at Hill's chapel | 15, 16 |
| Union circuit, at Mount Hilliard | 22, 23 |
| Pine Level circuit, at Salem | 29, 30 |

S. P. RICHARDSON, P. E.,
Greenville, Alabama.

CAMDEN DISTRICT.—FIRST ROUND.

| | |
|---|---|
| Sepulga circuit, at Asbury | Mar. 1, 2 |
| Camden circuit, at Oak Hill | 8, 9 |
| Black's Bend circuit, at Reeve's chapel | 15, 16 |
| Pineville circuit, at Bell's Landing | 22, 23 |
| Monroeville circuit, at Monroeville | 29, 30 |
| Evergreen miss., at Union camp ground | Apr. 5, 6 |

My address is Greenville, Alabama.
J. W. SHORES, P. E.

MONTGOMERY DIST.—FIRST ROUND.

| | |
|---|---|
| Montgomery | Mar. 1, 2 |
| Wetumpka | 8, 9 |
| Elmore circuit, at Carolina | 15, 16 |
| Tuskegee circuit, at Bradford chapel | 22, 23 |
| Loachapoka, at Loachapoka | 29, 30 |
| Crawford, at Crawford | Apr. 5, 6 |

WILLIAM A. MCCARTY, P. E.

### LOUISIANA CONFERENCE.

OPELOUSAS DIST.—SECOND ROUND.

| | |
|---|---|
| Opelousas | Apr. 5, 6 |
| Washington | 12, 13 |
| St. Landry | 19, 20 |
| Teche | 26, 27 |
| Vermillionville | May 3, 4 |
| District Conference, at Franklin | 8-11 |
| Franklin, Quarterly Meeting | 17, 18 |
| Plattersonville | 24, 25 |
| New Iberia | 31, June 1 |
| Abbeville | June 7, 8 |
| Grand Chenière | 14, 15 |
| Lake Charles | 21, 22 |
| Calcasieu and Sugartown | 28, 29 |

H. F. WHITE, P. E.,
Opelousas, La.

NEW ORLEANS DIST.—FIRST ROUND.

| | |
|---|---|
| Louisiana avenue | Mar. 2 |
| Plaquemine and Grosse Tete | 9 |
| German charges | 16-23 |
| Baton Rouge | Apr. 5, 6 |

The District Conference will meet at Baton Rouge, Friday morning, April 4, at nine o'clock A. M. All the members of the several Quarterly Conferences are members of the District Conference.
LINUS PARKER, P. E.

ALEXANDRIA DIST.—FIRST ROUND.

| | |
|---|---|
| Trinity, at New chapel | Mar. 1, 2 |
| Harrisonburg, at Harrisonburg | 4 |
| Centerville, at Centerville | 6, 7 |
| Caldwell | 8, 9 |
| Columbia, at Columbia | 11, 12 |
| Slaysport, at Chaliant's | 15, 16 |
| Alexandria section | 22, 23 |
| Rapides, at Palestine | 29, 30 |
| Atlanta | Apr. 5, 6 |
| Bayou Beauf and Spring Creek, at Fellowship | 12, 13 |
| Evergreen, at Bayou Clear | 19, 20 |

FRED. WHITE, P. E.

SHREVEPORT DIST.—FIRST ROUND.

| | |
|---|---|
| Shreveport station | Mar. 1, 2 |
| North Bossier circuit | 8, 9 |
| Pleasant Hill circuit, at Pleasant Hill | 15, 16 |
| Springville circ., at Coushatta Academy | 22, 23 |
| Many circuit, at Pine Grove | 29, 30 |
| Amarcco circuit and miss., at Cusatdie | Apr. 5, 6 |
| Caddo circuit, at Greenwood | 12, 13 |

JOHN PIPES, P. E.

HOMER DISTRICT.—FIRST ROUND.

| | |
|---|---|
| Haynesville, at Haynesville | Mar. 1, 2 |
| Vernon, at Vienna | 8, 9 |
| Minden, at Minden | 15, 16 |
| Castor and Louisville, at Ebenezer | 22, 23 |
| South Bossier, at Bellevue | 29, 30 |
| Omachita, at Sayrina | Apr. 5, 6 |
| Sparta and Ruggold, at Sparta | 19, 20 |
| Farmerville, at Farmerville | 26, 27 |

S. S. SCOTT, P. E.

DELHI DISTRICT.

| | |
|---|---|
| Oak Grove, at Oak Grove | Mar. 1, 2 |
| St. Joseph, at Jordan's chapel | 8, 9 |
| Waterproof, at Waterproof | 15, 16 |
| Providence, at Pecan Grove | 22, 23 |
| Oak Ridge, at Prairie Mer Rouge | 29, 30 |
| Lind Grove, at Lind Grove | Apr. 5, 6 |
| Rustrop, at Rustrop | 12, 13 |
| Wimsboro, at Wimsboro | 19, 20 |

JOEL T. HAYES, P. E.,
Delhi, Louisiana.

### NORTH MISSISSIPPI CONFERENCE.

YAZOO DISTRICT.—SECOND ROUND.

| | |
|---|---|
| Kosciusko and Lobucha, at Macedonia | Mar. 8 |
| Attala and Newport, at Bethel | 15 |
| Vaiden, at Bluff Springs | 22 |
| Valley, at Greenwood | 29 |
| Black Hawk, at Lexington | Apr. 5 |
| Winona, at New Hope | 10 |
| Durant, at Center Grove | 26 |
| Richland, at Ebenezer | May 10 |
| Liberty, at Shady Grove | 17 |
| Bellefountain | 24 |

Of course Sundays are included in the above appointments.
K. A. JONES,
Black Hawk, Mississippi.

Delegates to the District Conference, to be held in June, will be elected this round. Let every official member be present.
ANDREW J. BAUGH, P. E.


*MISCELLANEOUS.*

PHILIP WERLEIN'S

PIANO, ORGAN

—AND—

MUSIC WAREROOMS,

Nos. 80, 82 and 90 Baronne Street,

*NEW ORLEANS.*



We occupy almost one-half of an entire block frontage. Our stock consists of the largest collection of first-class PIANOS, Square and Upright, comprising the world-renowned Weber's, Dunham's, Hale's, Ziegler's, Mathushek's, Colibri, Grovesteen's, Pleyel's, etc., which we will sell at low prices for cash, and on monthly payments, if preferred, with full guarantee.

ORGANS.

Our stock consists of NEEDHAM'S WORLD-RENOWNED ORGANS, which are the best manufactured, and are sold at prices not higher than those of many inferior Organs.

Whoever purchases a Piano or Organ without first calling or writing to us for our prices and terms acts without reasonable prudence and care.

We have second-hand Pianos, guaranteed, at $125 to $225. New Pianos, a dozen different grades, in price from $200 to $600.

oc24 1y PHILIP WERLEIN.

SECOND SEMI-ANNUAL STATEMENT

—OF—

THE MUTUAL NATIONAL BANK

*OF NEW ORLEANS,*

—NO. 100 CANAL STREET,

At close of business, Tuesday, December 31, 1872.

RESOURCES.

| | |
|---|---|
| Cash—Currency | $732,744 45 |
| Cash—Gold Coin | 104,372 38 |
| Loans and Discounts | 1,019,881 65 |
| U. S. Bonds to secure Circulation | 466,000 00 |
| Other Stocks, Bonds and Mortgages | 3,000 00 |
| Due from Redeeming and Reserve Ag'ts. | 261,957 14 |
| Due from other Banks and Bankers | 10,019 80 |
| Banking House | 7,676 80 |
| Furniture and Fixtures | 16,354 61 |
| Premiums on United States Bonds | 72,247 50 |
| Premium on Gold | 1,528 51 |
| Total | $2,725,876 84 |

LIABILITIES.

| | |
|---|---|
| Capital Stock paid in | 500,000 00 |
| Surplus Fund | 10,583 76 |
| Circulation | 419,000 00 |
| Dividends unclaimed | 394 81 |
| Individual Deposits | 1,746,140 27 |
| Due to other Banks and Bankers | 2 03 |
| Profit and Loss | 49,755 24 |
| Total | $2,725,876 81 |

All Depositors Participate in the Profits.

SECOND SEMI-ANNUAL DIVIDEND,
Declared December 31, 1872:

6½ Per Cent. to Stockholders.
1½ Per Cent. to Depositors.

PAUL FOURCHY, President.
ALBERT BALDWIN, Vice President
JOSEPH MITCHEL, Cashier.

DIRECTORS.

| | |
|---|---|
| P. Maspero, | John T. Hardie, |
| John D. Cobb, | Charles Laillte, |
| Adolph Meyer, | P. Pourshe, |
| Albert Baldwin, | Paul Fourchy, |
| Ernest Miltenberger. | |

ja16 3m

NEW ORLEANS

MUTUAL INSURANCE COMPANY,

CORNER OF CANAL AND CAMP STREETS.

Thirteenth Annual Statement.

In conformity with their charter the Company publish the following statement:

Premiums during the year ending Dec. 31, 1872:

| | | |
|---|---|---|
| On fire | $318,327 25 | |
| On marine | 58,035 35 | |
| On river | 26,995 93 | |
| Total premiums | | $403,338 53 |
| Less premiums unearned Dec. 31, 1872 | $118,185 00 | |
| Return premiums | 6,628 93 | |
| | | 124,813 93 |
| Net earned premiums | | $278,824 60 |
| Reinsurances | $12,723 45 | |
| Losses on fire | $83,111 32 | |
| Losses on marine | 55,452 01 | |
| Losses on river | 2,253 48 | |
| | 125,822 82 | |
| Losses on fire unadjusted and adjusted, but not due | 2,000 00 | |
| Reserve, as required by charter, 2½ per cent. on above losses | 3,645 55 | |
| Expenses—taxes less interest account | 14,686 14 | |
| | | 176,871 96 |
| Profit | | $101,952 64 |

The Company have the following assets:

| | |
|---|---|
| Bonds, city and other, cash value | $98,520 00 |
| Pledge and mortgage notes | 350,774 39 |
| Stocks, gas and other, cash value | 61,135 00 |
| Bills receivable for premiums | 17,400 16 |
| Premiums in course of collection | 89,148 99 |
| Cash on hand | 63,710 90 |
| Cash in hands of London bankers | 500 00 |
| Branch office | 2,518 87 |
| Suspense account | 2,120 19 |
| Property corner of Canal and Camp, cash value | 55,000 00 |
| Property, Dumaine street, cash value | 6,013 24 |
| Total | $755,841 24 |

LIABILITIES.

| | | |
|---|---|---|
| Capital stock | $500,000 00 | |
| Reserved for unearned premiums | 118,185 00 | |
| Reserved for claims unsettled | 20,000 00 | |
| Dividend to stockholders | $50,000 00 | |
| Dividend in assurred | 51,952 64 | |
| | 101,952 64 | |
| Surplus over and above liabilities | 15,706 60 | |
| Total | | $755,841 24 |

The above statement is a true and correct transcript from the books of the company.
J. TUYES, President.
J. W. HINES, Secretary.

Sworn to and subscribed before me this tenth day of January, A. D. 1873.
P. CHAS. CUVELLIER,
Notary Public.

At a meeting of the Board of Directors, held January 9, 1873, it was resolved to declare the following cash dividends on the net earned premiums for the year ending on the thirty-first of December, 1872, payable on the third Monday of January, 1873, as follows:

Twenty per cent. on Fire Premiums.
Fifty per cent. on River Premiums.

It was also resolved to pay a cash dividend of Ten per cent. to the stockholders on and after the first Monday in February, 1873.

DIRECTORS.

| | |
|---|---|
| George Urquhart, | M. Payro, |
| C. T. Dugazon, | Placide Forstall, |
| G. W. Babcock, | Aug. Belchard, |
| T. Bailly Blanchard, | E. Miltenberger, |
| A. Schreiber, | W. B. Schmidt, |
| Charles Laillte, | J. Tuyes. |

ja30 2m

DANIEL & JAMES D. EDWARDS,

NOS. 22, 24, 26 AND 28 FRONT ST.

AND

NOS. 21, 23, 25 AND 27 DELTA ST.,

*NEW ORLEANS, LOUISIANA,*

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Copper, Brass, Iron and Sheet Iron

WORK OF EVERY DESCRIPTION.

ALSO OF

Best and Most Improved Steam Trains for Making Sugar.

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Boiler Tubes, Bolts, Nuts and Washers,
Well and Cistern Pumps, Drove Well Pumps,
and Well Points, Steam Syphon Pumps,
Rubber Hose, Steam Packing, Steam and Water Gauges, Flue Brushes, Sheet Copper,
Brass and Iron, Copper and Brass Wire,
Machinists' Tools and Machinery Supplies, etc.

AGENTS FOR

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Webster's Patent Combination Wrenches,
And National Fire Extinguisher.

Send for new Illustrated Price List. fe20 1y

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D. H. HOLMES,

155 ..... CANAL STREET ..... 155

—AND—

15 ..... BOURBON STREET ..... 15

WHOLESALE AND RETAIL DEALER

—IN—

ALL DESCRIPTIONS

—OF—

DRY GOODS,

—SUCH AS—

SILKS, TISSUES, EMBROIDERIES, LACES, SHAWLS, CLOAKS, MADE SUITS, ETC.

The attention of the public is respectfully called to our stock, which will be found most complete, EMBRACING EVERY KIND OF

Fancy and Staple Goods.

oc24 6m

CARPET WAREHOUSE.

17 ..... CHARTRES STREET ..... 17

A. BROUSSEAU & CO., Importers and Dealers, at Wholesale and Retail, in English and American Carpetings; Floor Oil Cloths; Table and Enameled Oil Cloths; Window Shades; Table and Piano Covers; Crumbs Cloths, in squares or pieces; Curtain and Furniture Materials; Brocatelles, Cotelines, Terries, Reps, Lace and Nottingham Lace Curtains; Bolrcloth Ticking; Springs; Burlaps

The Christian Advocate.

THURSDAY, MARCH 20, 1873.

## EPITAPH ON GEN. HOOD'S LEG.

ere rests, and let no smicy knave
Pretend to sneer and laugh,
o learn that moldering in the grave
Is laid a Southern calf.

or he who writes these lines is sure
That those who read the whole
ill find such laugh was premature,
For here too lies a sole.

nd here five little ones repose,
Twin-born with other five;
nhreded by their brother toes,
Who all now are alive.

leg and foot, to speak more plain,
Rests here with one commanding,
ho, though his wits he might retain,
Lost half his understanding.

nd when the guns, with thunder fraught,
Pour'd bullets thick as hail,
ould only in this way he taught
To give the foe leg bail.

nd now in Louisiana, just as gay
As in the battle brave,
oes to a rout, review or play,
With one foot in the grave.

ortune in vain hero shows her spite,
For he will still be found,
nould Louisiana's sons engage in fight,
Resolved to stand his ground.

il fortune's pardon I must beg;
She meant not to disarm;
or when she looped the hero's leg
She did not seek his harm;

nd but indulged a harmless whim;
Since he could walk with one,
he saw two legs were lost on him
Who never meant to run.

*Rental, in New Orleans Picayune.*

## EMPLOYMENT OF TIME.

"We all complain," says the philopher Seneca, "of the shortness time; and yet we have more n we know what to do with. r lives are spent either in doing hing at all, or in doing nothing he purpose, or in doing nothing we ought to do. We are always plaining that our days are few, acting as though there would e end of them."

lfred the Great was one of the st, the best and most beneficent narchs that ever swayed the ter of this realm; and his exple is highly memorable. Every r of his life had its peculiar tted business. He divided the and night into three portions of ht hours each; and, though much icted with a painful disorder, he igned only eight hours to sleep, ls and exercise, devoting the aining sixteen, one-half to read, writing and prayer, and the er to public business. So sensi was this great man that time not a trifle to be dissipated, t a rich talent intrusted to him, which he was accountable to the at Dispenser of it!

We are told by historians that een Elizabeth, except when enged by public or domestic affairs, d the exercises necessary for the servation of her health and spir, was always employed either in ding or writing, in translating m other authors or in composin of her own.

Gasseudi, the celebrated philosher, was perhaps one of the rdest students that ever existed. e generally rose at three o'clock in e morning, and read or wrote till ven, when he received the visits his friends. He afterward, at elve, made a very slender dinner, which he drank nothing but water, d sat down to his books again at ree. There he remained till eight clock; and, after having eaten a ry light supper, he retired at ten.

Among the ancient Indians there re a set of men called gymnosoists, who had a great aversion to th and idleness. When the tables re spread for their repasts the assembling youths were asked by their asters in what useful task they d been employed from the sunse. One perhaps represented himlf as having been an arbitrator, d succeeded by his prudent mangement in composing a difference tween friends. A second had en paying obedience to his parit's commands. A third had made me discovery by his own applicaon, or learned something by anther's instruction. But he who had one nothing to deserve a dinner as turned out of doors without ne, and obliged to work while the thers enjoyed the fruits of their pplication.

TONE in painting, hitherto almost definable, and which has been so urrent a cant term in the vocabry of ignorant but would-be conoisseurs, has at length been deined by an artist of eminence, and hown to possess a real and very ositive meaning. In an essay reently delivered before the National cademy, by Mr. C. P. Cranch, that eriterious artist illustrated the eaning of the term by saying that painter, like a musician, must eep the *key* which he fixed upon hen he began. And he showed hat it was as hard to imagine different tones of color in the same icture as that the same note in a onata should be written in several eys. The key-note in painting carried with it, he said, the suggestion f a chord of tints; for as the musical ear demands chords, so does he eye demand a harmonious distribution of color in the different arts of a picture. To have what s called tone, therefore, a painting must be harmonious throughout.

## A Beautiful, Touching Incident.

The Bible tells us that a woman is to be a helpmate to man, and the man is to be the support of the woman. To make married life a sonrce of happiness affection must rule the hearts of both. The married pair must be mutual helpers, one to the other. Then the conjugal state becomes a smooth and pleasant road, fringed with fragrant flowers, which bloom even in the depth of the winter of adversity and sorrow.

"I have read," says the author of a recent work, "a beautiful illustration of this point: A lady traveling in Europe visited, with her brother, a town in Germany, and took lodgings with a remarkable couple, an aged man and woman. They were husband and wife. They lived by themselves, without child or servant, subsisting on the rent accruing from the lease of their parlor and two sleeping-rooms. The lady, in giving an account of the persons, says: 'When we knocked at the door for admittance the two aged persons answered the knock together. When we rang the bell in our rooms the husband and wife invariably came, side by side. And our requests were received by both, and executed with the utmost nicety and exactness. The first night, having arrived late by the coach, and merely requiring a good fire and our tea, we were puzzled to understand the reason of this double attendance.'

"When the time to retire came the lady was surprised to see both husband and wife attending her to her chamber, and, on looking with some seriousness toward the husband, the wife, noticing her embarrassment, said to her: 'No offense is intended, madam; my husband is stone-blind.' The lady began to sympathize with the aged matron on the great misfortune of having a husband quite blind. The blind man exclaimed: 'It is useless for you, madam, to speak to my wife, for she is entirely deaf, and hears not a word you say!' Says the lady boarder: 'Here is an exemplification of the divine law of compensation. Could a pair be better matched? They were indeed one flesh. He saw through her eyes, and she heard through his ears. Ever after it was interesting to me to watch the aged man and his aged partner in their inseparableness. The sympathy for each other was as swift as electricity, and this made their deprivation as nothing.' This beautiful domestic picture would only suffer from any words of comment."—*Lutheran Observer.*

## TOBACCO VS. INTELLECT.

At the nearest calculation the internal revenue report of last year showed that the United States consumed about ten million cigars during that time. Many old smokers prefer the pipe to the cigar, and probably as much tobacco is consumed in that way as in cigars. However out of the way numerically the previous statement may be, it is true that there are in this country twelve thousand two hundred and ninety-four manufacturers of cigars, and they employ seventy-one thousand four hundred and ninety-one men. Wherever tobacco can be raised the farmer finds it one of the most profitable crops, and consequently is very apt to cultivate it. Its use increases from year to year in a greater ratio than the population. People differ so widely as to its effects that it is only just, whenever a candid statement is made of any test, to give it publicity. Recently, at the Polytechnic School in Paris, one of the professors inquired into the habits of the one hundred and sixty students there, and then made a comparison between their devotions to study and to smoke. He found that one hundred and two were smokers, and fifty-eight never used, or said they never used, the noxious weed. He then found that in each grade of the school the students who did not smoke out-ranked those who did smoke, and that the scholarship of the smokers steadily deteriorated as the smoking continued. On account of several trustworthy reports of such a nature the minister of public instruction in France issued a circular to the directors of colleges and schools, forbidding tobacco to students as injurious to physical and intellectual development. But a writer in a Paris medical journal complains that the use of tobacco will not probably cease entirely so long as Sunday schools furnish meerschaum pipes as prizes to the best scholars.—*Hartford Courant.*

THE capital invested in British and Irish railways had attained last year the enormous sum of £2,763,400,000. The total length of the railways of the United Kingdom was, in 1871, fifteen thousand three hundred and seventy-six miles.

THE FUTURE looks dangerous. The French Academy of Sciences is occupied with the question of the sun's near extinction; and a rising philosopher announces that our globe may soon be expected to explode into a mass of cinders.

## SPEECH-MAKERS.

The power of ready and fluent speech is very differently judged of by the reflective or philosophic, and by the popular mind. To the latter it seemed a wonderful endowment, and its possession a sure proof of superior abilities. A man who is able, by force of utterance, apt illustration, ingennity in meeting objections, clear statement and graphic description, to interest and control an audience, is thought to be capable of filling the highest posts to which he may aspire.

But to those who know how easily the arts of speech may be acquired by men of mediocre capacity, and how little of real mental discipline and grasp of mind—to say nothing of moral qualities—is demanded, the ordinary speech-maker ceases to be a person of much importance or interest. A man may have very little knowledge of a subject, and yet be able to conceal his ignorance from those who know less than himself, and even appear to them as a prodigy of information and of eloquence. To success as a popular speaker little more is needed, in addition to a certain intellectual quickness and flexibility, than a knowledge of the mental condition of his hearers, their modes of thought, their prejudices, their partialities and antipathies. What audiences seek, for the most part, in those who address them, is not instruction, nor investigation of truth, nor anything that compels thought, but an animated and flowing expression of their opinions and feelings. To see themselves reflected in the speaker, to hear him utter what is in their own minds, but in a better way than they could do it, this is the secret of the power of the popular orator. It is plain enough that to be the spokesman and to be the teacher of men are two very unlike things, and there are a hundred of the former for one of the latter.

THE following curious advertisement appeared in one of the Cincinnati papers the other day: "Personal—Wanted.—The undersigned, a healthy young man, unable to procure other employment at which he can make an honest living, desires to inform professors of medicine and surgery that he will submit himself to experimental operations of almost any description for reasonable compensation. Address Vivisection, box 2,845."

YOUNG AMERICA WONDERS.—I wonder what makes papa tell such nice stories to visitors about his hiding his master's rattan when he went to school, and about his running away from the schoolmistress when she was going to whip him, and then shut me up all day in a dark room, because I tried just once to be as smart as he has been?

Wonder what made papa say that wicked word when Betsy upset the ink all over his paper, and then slapped my ears when I said the same thing when my kite-string broke?

Wonder why mamma told Bridget, the other day, to say that she was not at home when Tommy Day's mother called, and then puts me to bed without my supper every time I tell a lie?

O, dear! there are lots of things I want to know. How I wish I was a man!

ANY LIMIT to confidence in God's wisdom, faithfulness and love is a heinous provocation.

MANY bring God's truth to their bar and cavil at it as an excuse for rejecting it.

*SCHOOLS AND COLLEGES.*

**PLEASANT HILL HIGH SCHOOL,**

AT PLEASANT HILL, LA.

The Trustees of this school, situated in a very healthy location, with every advantage of a moral community, having selected H. A. MORSE as Principal and J. W. FOSTER as Assistant Principal of the same, give notice that the sessions of said school were resumed on MONDAY, FEBRUARY 24, 1873.

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| | |
|---|---|
| Primary branches, per month | $3 00 |
| Greek, Latin and Algebra, per month | 4 00 |
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jnlm3m H. A. MORSE, Principal.

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REV. T. C. WIER, A. M., PRESIDENT.

**Located at Verona, Lee County, Miss.,**

on the Mobile and Ohio Railroad, two hundred and seventy-four miles north of Mobile. Spring session begins WEDNESDAY, FEBRUARY 12, 1873. For particulars apply to the President. fe13d3t

*MISCELLANEOUS.*

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| | | |
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| Shakespeare, | Goldsmith, | Lover, |
| Scott, | Chaucer, | Southey, |
| Byron, | Hemans, | Hunt, |
| Tennyson, | Topper, | Dryden, |
| Moore, | Campbell, | Bloomfield, |
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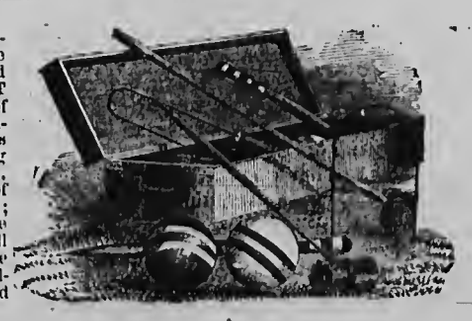
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**The Christian Advocate.**

THURSDAY, MARCH 20, 1873.

*SONG.*

I made another garden, yea,
For my new Love:
I left the dead rose where it lay,
And set the new above:
Why did the summer not begin?
Why did my heart not haste?
My old Love came and walked therein,
And laid the garden waste.

She entered with her weary smile,
Just as of old;
She looked around a little while,
And shivered at the cold;
Her passing touch was death to all,
Her passing look a blight;
She made the white rose petals fall,
And turned the red rose white.

Her pale robe clinging to the grass
Seemed like a snake
That bit the grass and ground, alas!
And a sad trail did make.
She went up slowly to the gate,
And there, just as of yore,
She turned back at the last to wait
And say farewell once more.

*Athenæum.*

## THE AIRLESS MOON.

Among the illusions swept away by modern science was the pleasant fancy that the moon was a habitable globe, like the earth, its surface diversified with seas, lakes, continents and islands, and varied forms of vegetation. Theologians and *savants* gravely discussed the probabilities of its being inhabited by a race of sentient beings, with forms and faculties like our own, and even propounded schemes for opening communication with them, in case they existed. One of these was to construct on the broad highlands of Asia a series of geometrical figures on a scale so gigantic as to be visible from our planetary neighbor, on the supposition that the moon people would recognize the object, and immediately construct similar figures in reply! Extravagant and absurd as it may appear in the light of modern knowledge, the establishment of this terrestrial and lunar signal-service bureau was treated as a feasible scheme, although practical difficulties, which so often keep men from making fools of themselves, stood in the way of actual experiment; but the discussion was kept up at intervals, until it was discovered that, if there were people in the moon, they must be able to live without breathing or eating or drinking. Then it ceased.

There can be no life without air. Beautiful to the eyes of the distant observer, the moon is a sepulchral orb—a world of death and silence. No vegetation clothes its vast plains of stony desolation, traversed by monstrous crevasses, broken by enormous peaks that rise like gigantic tombstones into space; no lovely forms of cloud float in the blackness of its sky. There day-time is only night lighted by a rayless sun. There is no rosy dawn in the morning, no twilight in the evening. The nights are pitch-dark. In day-time the solar beams are lost against the jagged ridges, the sharp points of the rocks or the steep sides of profound abysses; and the eye sees only grotesque shapes relieved against fantastic shadows black as ink, with none of that pleasant gradation and diffusion of light, none of the subtile blending of light and shadow, which make the charm of a terrestrial landscape. A faint conception of the horrors of a lunar day may be formed from an illustration representing a landscape taken in the moon in the center of the mountainous region of Aristarchus. There is no color—nothing but dead white and black. The rocks reflect passively the light of the sun; the craters and abysses remain wrapped in shade; fantastic peaks rise like phantoms in their glacial cemetery; the stars appear like spots in the blackness of space. The moon is a dead world—she has no atmosphere. *Harper's Magazine.*

FAMILY GOVERNMENT.—The chief difficulty in family government arises from the fact that so few parents ever learn to govern themselves. It was said of old that "he who ruleth his own spirit is greater than he who taketh a city." The fact is that the ruling of his own spirit is about the last accomplishment ever arrived at by mortal man; and the remark is equally true as to mortal women. Hence the government of children is poor enough, as a general thing. In fact it is, in many cases, no government at all, but simply the venting of some father's or mother's or teacher's spite upon a child that has done something to stir up the evil passions of one's nature. Some say that the more they punish their children the worse they seem to grow. That may very well be, if parents punish them because they are annoyed or angered at something they have done. A parent should never punish a child when he is the least bit "put out" with it, or for any reason whatever except the highest good of the child itself.

A CELEBRATED POET at one time advertised that he would supply "lines for any occasion." A fisherman sought him shortly afterward, and wanted a line strong enough to catch a porpoise.

SELF-WISDOM is self-delusion.

## SCIENTIFIC.

THE great fossil bed of South Carolina contains a wilderness of antediluvian remains, the bones of the megatherium, mylodon, megaloux, mastodon, mammoth, phocodon, sauri, etc., sharks' teeth in such quantities that Prof. Holmes, of Charleston College, has in his museum sixty thousand specimens of those alone, some weighing two and two and a half pounds; also teeth and bones of horses, dogs, sheep, oxen and hogs, differing in nothing from the present race; besides pottery and stone hatchets identical with those discovered near Abbeville, France. The strata in which these occur is designated in scientific parlance, post pleiocene; the marl which overlies it, eocene. The depths at which these remains lie is from four to twelve feet, and the rocks, all ocean-rolled, invariably phosphates.

THE DESERT SHALL BLOSSOM.—The following interesting fact shows the effect of the foliage of trees and crops in condensing the humidity of the air into showers: As the settlements spread beyond the Mississippi rains increase both in frequency and in the amount of water. Many beds of streams, which were uniformly dry in summer only ten years ago, are now full through the year. Travelers say the Laramie plains were once destitute of vegetation; now they have a luxuriant growth, and will raise large crops of wheat. Denver was built on the banks of an extinct creek, perfectly dry. Now it is full of water, and needs to be crossed by bridges. Salt lake is seven feet higher than ten years ago, and it is steadily rising. The vast plains which engineers once pronounced uninhabitable, and fit only for droves of buffalo, because destitute of streams and springs, may yet become great States, the home of a crowded population.

UNIVERSALITY OF SOUND.—The whole earthly universe is replete with sound. It fills every cubic inch of air, water and earth within human reach. It crowds all time, both of the day and of the night, so that there is not a moment in the life of any of us in which we listen to absolute silence. Indeed *absolute silence* is impossible at any place upon the earth, or under it, where we carry ourselves; for, when we have reached that intense solitude in which, by the cessation of other sounds, we are enabled, as by the help of a stethoscope, to hear the thump of our hearts, and the roar of the furnace-blast in our lungs, and "the voice of many waters" in our venous and arterial canals, and the busy whir of the various organs and intestines at work within us, we become conscious of the fact that we ourselves are vast laboratories, ever resonant with sounds which are not heard at ordinary times, simply because they are drowned in the din of surrounding tumult. It is probable that could we be carried wholly beyond the influence of our atmosphere into the deep solitude of transaerial space, we should be almost terrified at the consciousness of what we had never before had any just conception—the awfulness of absolute silence.—*Appleton's Journal.*

DR. JOHN W. CORSON has an article in the January number of the *Medical Record*, which is of great interest to public speakers and singers, submitting a remedy for sudden hoarseness which, he says, in mild attacks, often acts like magic. He sums up the results of his experience in the following brief conclusion: 1. That in sudden hoarseness or loss of voice in public speakers or singers, from "colds," relief for an hour or so, as by magic, may be often obtained by slowly dissolving and partially swallowing a lump of borax the size of a garden-pea, or about three or four grains, held in the mouth for ten minutes before speaking or singing. This produces a profuse secretion of saliva, or "watering" of the mouth and throat. It probably restores the voice or *tone* to the dried vocal cords, just as "wetting" brings back the missing notes to a flute when it is too dry. 2. Such "colds" may be frequently "broken up" at the very commencement; and this restorative action of the borax to the voice may be materially aided by promptly taking, the evening previous to a public effort, dissolved in a glass of sweetened water, a piece of the nitrate of potass or "saltpeter," a little larger than a garden-pea, or about five grains, on going to bed, and covering with an extra blanket. The patient should keep warm next day. This both moistens the dry throat and further relieves the symptoms of "cold" and slight blood-poisoning from suppressed perspiration by reopening the millions of pores of the skin more or less closed by cold. * * * Dr. Corson further states that these remedies are perfectly harmless, and that they are nearly or quite useless in the cure of long-continued chronic disease of the throat, or acute inflammation, or "tonsilitis." They are only serviceable in cases of sudden hoarseness or loss of voice, or in the early stages of what is known as a "common cold."

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This friend knew him well, and, with a very grave face, he said to him: "I know of a charm that will cure you. Take this little cup. Drink from it every morning of the water you must get at the spring; but remember that you must draw it yourself at five o'clock, or the charm will be broken."

Next morning the farmer walked across his fields to the spring, which was a good way off. As he went he saw that some cows had broken through the fence, and were feeding among the green corn. He turned them out and mended the fence, as his men were not yet at hand. When they came they were long after their proper time, and were startled at seeing "master" out so early.

"Oh," said he, "I see how it is. All this comes of my not getting up in time."

This early rising soon became pleasant to him. His walk and cup of cold water made him ready for a good breakfast, and his health soon became better. His men, like himself, were now all at work early, and he began to prosper.

He soon saw that the advice his friend had given him was as good as it was simple.

A MEETING OF THE ELDERS at a certain kirk in Scotland had assembled for the purpose of determining on the position of a stove which was to be erected for the purpose of warming the building on Sabbath days. After considerable discussion an old man, who had hitherto said but little, was asked his opinion. He said: "The stove should be placed in the pulpit, for it is by far the coldest place in the kirk."

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They invite special attention to their

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# The Christian Advocate.

PUBLISHED BY ROBT. J. HARP, FOR THE ALABAMA, MISSISSIPPI AND LOUISIANA CONFERENCES, METHODIST EPISCOPAL CHURCH SOUTH.

VOL. 19. NEW ORLEANS, THURSDAY, MARCH 27, 1873. NO. 13.


## News of the Week.

### DOMESTIC.

NEW YORK, March 20.—The United States fleet has left Rio Janeiro on account of yellow fever; seventy cases occur daily. The epidemic has extended to Bahia and Pernambuco, where it was confined to the shipping. The cholera is very fatal at Para. The United States school ship Mercury was at St. Thomas on the fourteenth. Two of the crew had died of the yellow fever.

The Tennessee Legislature has passed a bill allowing the local authorities to decide the question of tippling houses. The Governor will sign the bill.

CINCINNATI, March 20.—Six stores, the postoffice and twenty dwellings at Lake City, Chicot county, Arkansas, were burned.

NEW YORK, March 21.—Foster was executed at seventeen minutes past nine o'clock this morning.

SAN FRANCISCO, March 21.—The steamer Alaska, from Hong Kong, February 12, via Yokohama, February 24, has arrived.

Great apprehensions are felt of a Mohammedan invasion of Northern China.

The Grand Lama of Thibet professes allegiance to the young Emperor of China.

The clipper ship Serica was wrecked near Puracelles. Of the crew of twenty-nine, including the captain, only one man was saved. All hands at first escaped on a raft, which, four days afterward, went to pieces.

The Grand Duke Alexis sailed from Hong Kong January 27.

A special edict tolerating Christianity throughout Japan has been promulgated, and it is determined to throw the whole country open to foreigners.

The government is endeavoring to form a code based upon European systems.

The universal exhibition will be held in Japan—probably at Yeddo—within the next four years.

PHILADELPHIA, March 23.—Commodore Vanderbilt has given another $500,000 for the purpose of erecting a large seminary for females on the grounds of the Moravian church at New Dorpt, Staten Island, to be built on the plan of the seminary at Bethlehem, Pennsylvania, also endowed by him.

SAN FRANCISCO, March 25.—The Rev. H. Thomas, the newly-appointed peace commissioner to the Modocs, has gone to Van Bremers.

Captain Jack sent a squaw to the Klamath Indians, inviting them to join him. He says that as soon as the grass grows he will leave the lava beds, burn the ranches and kill the settlers.

The message causes fears of trouble with the Indians on the lower Klamath river, who belong to quite a formidable tribe.

There is no new movement of troops reported beyond the arrival of recruits.

Captain Caslot, of Oregon, has gone to Warm Springs to reorganize his famous Indian scouts as volunteers, to be used against the Modocs.

### FOREIGN.

PANAMA, March 8.—On the twenty-sixth of September last the Secretary of State of Bogota issued a circular to all the governments of Central and South America, inviting them to co-operate with the United States of Colombia with a view to induce the United States of America to join with them in persuading Spain to recognize the independence of Cuba, and to accept an equivalent in money, the sum agreed upon to be made up by the different associated republics, and that in the meantime the war now going on shall be harmonized.

Congress, on the first of February, gave its approval to the proposition, and to a diplomatic note on the subject.

The most important feature of the present news from Peru is with regard to the strong desire expressed by the government that the republic take part in the search for an excavation canal across the Colombian Isthmus.

A protocol has been agreed upon between the Peruvian and Colombian representatives in Lima, but it is not yet decided when the Peruvian exploring party will be sent to the Isthmus.

There seems to be some trouble in the political atmosphere, between Peru and Chili, about the boundary line in the interior of the country.

*El Porvenir*, of Valle Gottel, of the twenty-second of February, says: "The practicability of a ship canal through Nicaragua has been settled by the labors of the present surveying party in Nicaragua."

PANAMA, March 19.—Shocks of earthquake continue to be felt in the unfortunate city of St. Vincent, Guatemala. The greater part of the houses in the valley of Lempa are uninhabitable. The scene, says the *La Tribuna*, presented by the city of St. Vincent is deplorable, and the melancholy, naked walls everywhere rent and threatening to fall to the ground; roofs useless, public edifices ruined, streets deserted, and miserable inhabitants are living in squares and vacant lots, sheltered by huts or by branches of trees and tents. For twenty-six days they have been living thus exposed to sundry night dews.

GENEVA, March 19.—The religious excitement in this city, caused by the preaching of Father Hyacinthe, is increasing. The Ultramontanes are much exasperated.

LONDON, March 20.—In the House of Commons this evening Mr. Gladstone announced that, the opposition having declined to form a new government, he had his colleagues would resume office. The announcement was received with cheers.

BERLIN, March 22.—To-day is a holiday in Berlin, it being the anniversary of the birth of Emperor William. Flags are flying from the public and private buildings, and the city will be illuminated to-night. The Emperor is seventy-six years old to-day.

ROME, March 22.—The appointment by the Pope of the following bishops for the United States is announced to-day: Very Rev. M. A. Corigan for the diocese of Newark, and Rev. Mr. Gross for the diocese of Savannah.

PARIS, March 23.—The French and German governments have exchanged ratifications of the treaties for the payment of indemnities and the evacuation of French territory.

MADRID, March 23.—The Assembly met yesterday with the understanding that the vote should be taken on the bill for the abolition of slavery in Porto Rico. A resolution was adopted at the beginning of the sitting that the Chamber would not adjourn until the subject had been disposed of. Senor Figueras announced that the ministry had decided to stand or fall with the measure. Contrary to general expectation, the House resolved not to continue the debate, and subsequently, by a unanimous vote, passed the bill for the immediate emancipation of slaves in the Island of Porto Rico. The announcement of the result was received with cheers.

The bill declares that the republic of Spain will preserve the integrity of the Spanish dominions, and provides that emancipated slaves in Porto Rico shall enjoy all the political rights accorded to citizens of Spain.

MADRID, March 24.—The bill passed by the Assembly on Saturday, abolishing slavery in the Island of Porto Rico, provides that abolition shall follow immediately upon the promulgation of the act.

The emancipated slaves will, however, be obliged to serve for three years with their present master or other resident on the island, and will enjoy the political rights of Spanish citizens after five years shall have elapsed.

The indemnity to be paid the slave-owner is to be charged exclusively to the account of the Porto Rico budget.

Soon after the adoption of the Porto Rico abolition bill the dissolution of the Spanish Cortes was unanimously voted, and the House broke up amidst great excitement in the building and on the streets, but there was no disorder, and the city has remained completely tranquil.

LONDON, March 25.—Dispatches from Madrid say it is reported there that Bismarck refuses to advise the recognition of the Spanish republic, declaring it does not represent the true will of the Assembly, which yielded to the pressure of the masses in proclaiming it.

It is also rumored the Russian and Austrian governments have intimated that they withhold recognition on similar grounds.

## A New Church.

MR. EDITOR: Last summer we fully came to the conclusion that this community was much in need of a house designated and set apart exclusively for the worship of Almighty God. In obedience to that conclusion we went to work to raise subscriptions for that purpose; and as the fruits of our effort we have a house, of which we may be proud, now almost completed. The carpenters' work is about finished, and all the materials on hand and the plastering commenced.

The material of which it is composed is of the best, and is put together in a workman-like manner, be it said to the credit of the builder, Mr. John M. King. Being composed entirely of cypress—mostly heart cypress—and set upon brick pillars, I feel safe in saying it will be many years before any repairs will be needed.

The dimensions of the house are fifty by thirty-four feet on the inside. It has fourteen windows and two double doors—hence it is well ventilated; two aisles, each five feet in width; three tiers of pews, and ample space in front of the pulpit for an altar. The pews are comfortable and have a neat finish, and the pulpit is handsomely arranged.

We have for a number of years been using the courthouse for church purposes. In fact we never had any other, except a log-house, which was built for a school-house, and has long since rotted down, and nothing left to mark the spot where it stood. But a better day will soon dawn upon us, when we can worship God under our own vine and fig-tree, around the sacred altar in the edifice dedicated exclusively to this purpose.

A. W. MOORE.

WINNSBORO, LA., March 11, 1873.

DEMOPOLIS DISTRICT CONFERENCE, ALABAMA ANNUAL CONFERENCE.—Bishop Doggett notifies us that he will hold the Demopolis District Conference at Eutaw, Alabama, May 30 and 31st and June 1. Let every member be present, if possible, at the opening service. Preachers in charge will please raise the collections for the Bishops' support and bring it up to the conference.

Will not the members of the church on this district offer up earnest prayer daily for the blessings of God on the churches and ministry, and a mighty outpouring of the Spirit on all the people?

S. H. COX, P. E.

## A Line by the Way from the Selma District.

MR. EDITOR: The old year 1872 has passed away, but long will it be remembered by the citizens of that portion of Alabama lying between the Alabama and Tombigbee rivers, and known among us as the Selma district of the Alabama Conference. To this district Bishop Pierce sent a corps of true and well-tried ministers of the gospel; the work being so well manned, it made but little difference who was put at the head as presiding elder, and we were appointed to the charge. As soon as I could move my family—wife and eight children—from Eufaula to Summerfield, a distance of one hundred and forty miles, things were properly adjusted, and we were all at work. Up to the first of July the prospect was truly flattering for a very prosperous year in every particular. But alas! on the twelfth of July an unprecedented flood came, filling the rivers, leaping over their banks, invading all the lower lands, and bearing off upon its surging bosom many horses, mules and cattle, together with the growing crops. Our district, bounded on the east by the Alabama and on the west by the Tombigbee river, with the Cahawba river and a host of smaller streams running through it, was almost one vast sea of water, which, subsiding, left a broad scene of utter devastation. Then came the army worm, invading the uplands and leaving the cotton fields bare and desolate. Sickness and distress followed in their train. The people's living was gone, and but for the timely assistance of Mobile and other more favored portions, great suffering must have ensued during the very long and bitter winter, which is still lingering in the lap of spring.

With this scene before our eyes it was hard to define how the ministry would be supported, much less meet the assessments of the Annual Conference. But our faith failed not, and, trusting in our Master, we went forward, willing to do and suffer, if needs be, for Jesus. A revival sprang up with Bro. Thomas, at Suggsville, in the southern portion of the district. God gave them the little town; the people shouted aloud and sung: "Victory." Bro. Evans, at Rehoboth, Orrville circuit, caught the sound and echoed it back, while the Lord gave him fifty souls in this small village. That grand old man, Bro. Thomas Abernathy, caught the spirit at Jefferson. Armed with the power of God, he went forth to battle, lifting high that banner which for more than fifty years he had borne triumphantly over many a well-fought field. He made a glorious charge upon the enemy, and when, from total exhaustion, he was about to fail, the noble Crawford, from Demopolis, was by his side, and, grasping the falling standard, lifted it higher still, and shouted, "Whosoever will, let him come," and some thirty souls took shelter under the "banner of the cross." The spirit still moved toward the northern boundary of the district, and at Uniontown Bro. Mangum was rejoicing in reaping the fruits of his labors, while at Summerfield Bro. Harris was earnestly invoking pardons for some thirty or forty at the altar seeking salvation. By this time the revival spirit had pretty well permeated the district, and Bros. Calhoun, Hundley, Ellis and Wade were having precious meetings.

We closed up the Conference year well. Sinners were convicted, mourners converted, and the church strengthened and built up in the faith of the gospel. We were very anxious to see the effect of these meetings on the finances in the full annual report. And from our Minutes we see, notwithstanding the hundreds that have drawn certificates and moved west, we have an increase over the former year of three hundred and fifty white members. Increase in Bishops' fund, $27; in Conference collection, $252; in missionary collection, $350; in presiding elder's receipts, $249; in receipts of preachers in charge, $2,684; in periodicals taken, 139. "A pretty fair exhibit," some brother will say. Oh! shame upon us, brethren. The increase ought to have been five times as much. Just think of it: twenty-six ministers and twenty-five hundred members of the church in the Selma district—enough to set the whole State on fire. Oh! come, brethren, let us get right under the cross and pray for a fresh anointing to "preach the word," and in the power of Elijah's God go forward urging sinners to repentance.

The year has just opened, and one of our watchmen has been called from the walls of Zion. It is the sound of our Master's feet behind us. Let us work while it is called to-day.

Bishop Doggett returned me to the district. I received my appointment on the eighteenth of December, and in ten days after I was upon the work, holding a Quarterly Conference on our first round, which we have just closed up at this place. Have met all our appointments, but through great tribulation, we will assure you, for the district at this time is flooded with water, and every creek in good swimming order. The fathers used to plunge their horses into these creeks and swim them. Upon this I am afraid to venture, for fear of separation of horse and rider, and then I am gone, for I never could "get the lick," although declared to be very simple. Had I am a good hand to "coon a log," and have practiced that extensively this round.

Your Bro. M. (once *our* Bro. M.) served one year as presiding elder of the Lowndesboro district. At the close of the year he was begging the Bishop to allow him to "lay his honors down;" and, relating a little blunder he had in the Pntsalagga, he declared that "the water scared him so bad it actually injured his health." His case came vividly to mind last Monday, when, in a leaking canoe, I was paddling for one and a half miles across Red creek, and then footing it five miles through mud and water to reach Clifton in time for the steamboat that brought me here, where I am comfortably quartered with Bro. J. H. Maloue, whose house is indeed a preachers' home. After two nights' sound sleep I find my health about the same—if anything, a little improved.

The preachers are all at work, except Bro. Cassady, whose failing health has forced him to desist from work, at least for a year. The brethren of the circuit deeply deplore the necessity, and I herewith forward you some resolutions passed by them in Quarterly Conference. In consequence of our failure in crop last year we are now passing through a trying ordeal financially; but the people are devising liberal means for the support of their pastors, and in no case have the assessments been reduced, but in many instances they have been increased. A good brother fears that in our devotion to the church and anxiety to have each appointment ably filled, we will lose sight of the interest of our men. From the exhibit of last year, and the appointments and assessments for the present, it will appear that the Lord is taking care of both.

The weather has been so severe that there has been but little done worthy of special note, except perhaps at East Selma, Bro. James W. Glenn, pastor, who is gradually building up the church in that portion of the city. His congregation and membership are increasing every Sabbath. Bro. Glenn is one of our best men, and the Bishop has given him a great work to perform, which he is doing so well that we confidently expect in a few years to have in Selma two first-class churches in every particular. Bro. Euclid Johnson, that staunch friend of Methodism and its ministry, has moved his membership from the West to the East Selma church, and others have followed his example, in order to build up the church in that portion of the city. Our West Selma church, Bro. M. S. Andrews, pastor, is one of the strongest, and in many respects the best in the Conference. We are anxious to build up another of like character, and to this end the brethren are working in the eastern portion of the city. May the Lord crown their labors with the greatest success.

I leave to-morrow for home, where I have spent one day in five weeks, only to commence my second round with Bro. Harris, at Summerfield. This round we will elect delegates to the District Conference, to be held at Uniontown in June. I cannot now say what Bishop will be with us, but the prospect is good for the secretary of the Board of Missions—Dr. J. B. McFerrin—to be present. Dr. A. S. Andrews and Bros. Moore, Massey and McVoy will be present, we trust, to represent their respective charges—our schools. It is encouraging to hear from our institutions. At Tuskegee the trustees declare that the college has lost nothing by the change which has been made in the presidency, and the institution is growing in favor every day. Old Centenary, the queen mother, is doing well. Her halls are well filled, and with some little regulations by the board of trustees, next year, they will be able to defy all opposition. The Southern University, at Greensboro, has one hundred and fifty students, and they are "still going in." The brethren have been at work for Greensboro, and it is showing itself in the daily increase of students. "Where your treasure is, there will your heart be also." May the Lord bless all our institutions of learning, and make them fountains of truth and piety, wherein shall emanate annually streams of goodness and salvation, which shall make glad the city of our God.

ANDREW J. BRIGGS.

HUNTSVILLE, ALA., March 6, 1873.

## North Alabama Correspondence

MR. EDITOR: Huntsville has recently enjoyed a feast of reason and a flow of eloquence. Dr. W. E. Munsey has been here—delivered two of his superb lectures, electrified the cerebral forces of the *literati*, and aroused the wonder of the plebeians. Of course the doctor has been discussed, analyzed, weighed and measured. That a variety of conclusions have been reached is not strange when we remember that a variety of talent has been engaged in it. The truth is, the doctor is an intellectual giant, standing above and moving on a higher plane of thought than most men. The rules laid down in the books were not made to measure men of his intellectual proportions. If I were to say he has an abnormal mind I would intend it as a compliment; for if his mind does not conform to the rules by which we measure other men, it is because the *rules* fall short, not the *man*. They might as well try to compress the body and limbs of a physical giant into a suit taken from a Lilliputian nursery to clothe the far-reaching, deep-sounding and heaven-towering thoughts of a real genius with the tiny word-garments in which they swaddle their own thoughts. We must allow a genius—an original thinker—to break through the dykes that have held the stream of *measure* eloquence to the channels scooped out for it.

Dr. Munsey is a philosopher, an artist, an orator—a genius. As a philosopher his thesis is the result of intuition rather than any process of ratiocination. He can, however, demonstrate his thesis by an inductive course of reasoning eminently Baconian, or by a deductive method equally Platonic. There is no surface work with him—he dives to the bottom. He *thinks*—thinks abstractly, thinks synthetically, thinks profoundly, thinks on a grand scale. As an artist he paints after no man's model—he creates, but does not copy; he has imagination as well as fancy. The creative powers of his imagination are amazing. Like the eagle towering from his eyrie on the cliff, his imagination mounts above the high empyrean, and soars in the wonder-teeming space that stretches beyond; on it sweeps amid the glory-flashing splendor of ten thousand worlds, the light of which has never come within the range of any telescope—save the eagle eye of Munsey's imperial imagination.

Dr. Munsey is not an elocutionist, but he is an orator. His thoughts startle, instruct, stir, elevate, delight and move his auditors, while they are borne onward with a torrent of eloquence, "amid showers of pearls and diamonds and rarest jewels that pour down from the exhaustless urn" of his creative genius. After hearing his lecture on "Man" my brain reeled and whirled and throbbed and ached and boiled and rolled and surged and lashed, until Aurora in her chariot of state, drawn by steeds of fire, drove through the pearly gates of the east, and let the soft, mellow rays of another morn fall upon the curtains of my window.

Such men have their mission in the world. They may be considered erratic, wild and unsafe in their speculations; but they always knock out a window in the prison walls of error, and let a flood of light pour through the new-made aperture. They stir the world of mind around them, and put men to *thinking*. They are to the ocean of thought what the storms are to the seas. Barks that are not storm-proof had better stay within the harbor when these sons of Jupiter are abroad upon the vasty deep.

The Wesleyan University, another Methodist college, has been turned over to the State. This was the only male college under the control of the North Alabama Conference. At our last session we had this institution in charge. The agents of the Southern University and the Central University were before us seeking patronage and co-operation. The Conference was not disposed to accept a proposition from another while her own beloved remained unburied, or not legally divorced; so they laid all propositions from abroad on the table, and then appointed a committee, with plenary powers, to see what could be done for or with the Wesleyan University. That committee, after due deliberation and consultation with the board of trustees, decided to turn over the property to the State for a normal college. Knowing as much as I do about the situation, I indorse the action of the committee as being the best thing they could do, all things considered. The North Alabama Conference, as the matter now stands, has no male college in her bounds, and is not formally pledged to any beyond. But she is not indifferent to the subject of education. Her present unpleasant position is the result of a combination of circumstances too complicated to unravel here. As the case now stands, with the State University located at Tuskaloosa, and the State Normal College located at Florence, we will be forced to seek an educational alliance with some university or college beyond our bounds, as it would be folly to attempt to build another Methodist college on our territory. The settlement of this question will be before us at our next annual meeting.

As the question of a high grade of education is now agitating our entire church as it has never done before, it occurs to me that in our future operations we ought to utilize our past experience. That two such institutions of learning as the East Alabama Male College and the Wesleyan University should pass out of our hands at the very time that legally-appointed agents are calling for money to erect buildings for educational purposes, shows that there has been a mistake somewhere. To locate that mistake, or mistakes, so as to prevent a repetition in the future, is a theme worthy the pen of some ready writer and advocate for higher education. It is a fact patent to every observing mind that the educational system of Methodism needs methodizing. As the system now stands there is too much colliding of *local* interests, too much hasty, immature work, too much pulling down here and building up there, too much local and not enough connectional zeal. What we need is a connectional system of education that will guard every local interest by guarding the interest of all. Can we have such a system? Catholicism has it. Why can't Methodism?

In female colleges our Conference is thoroughly furnished, wanting nothing. The Huntsville Female College, with Rev. George W. F. Price, A. M., at the helm, is doing well. The Athens Female Institute, Rev. James M. Wright, A. M., president, is also a Conference school of long standing and growing prospects. The Tuskaloosa Female College, though the private property of President H. F. Lanahee, A. M., is yet a Methodist school, and is now enjoying a degree of prosperity beyond any period in its former history.

J. M. BALAND,

HUNTSVILLE, Alabama.

## Baltimore Conference.

This Conference concluded its business on the ninth day of the session. We have already given a synopsis of the first six days. We give an abstract of the last three days, made up from the report of the Baltimore *Episcopal Methodist*:

A committee in the case of Dr. William E. Munsey reported that, in reference to certain rumors, they had carefully inquired into the matter, and that he was unanimously acquitted. Dr. Munsey was, on motion, at his own request granted a location, his physical condition demanding for the present a suspension of all ministerial labor.

The statistical report of the Conference was read, showing a total membership of 23,451—a net increase over last year of 356 members.

Charles Shipley, treasurer of the Missionary Board, presented his report, showing that $4,302.13 had been raised the past year for missions.

Rev. Dr. Poisal delivered an address in reference to the support of the superannuated preachers, in which connection he alluded to the remark of the famous "sailor preacher," Father Edward Taylor, who once compared superannuated ministers to "camels laden with precious spices browsing on the desert."

A collection of $700, the entire deficiency in this matter, was lifted, thus enabling the board of finance to pay the claimants in full.

The financial statistics of the various districts for the past year were received. The aggregate salaries assessed for the preachers the past year amounted to $76,404.13.

Bishop Doggett announced to the Conference that a telegram had been received from Bishop Keener, from Mexico, to the effect that they had recently purchased a house of worship in that city, and a Baltimore lady gave $50 toward paying for it.

Bishop Pierce briefly addressed the Conference in reference to a Spanish missionary by the name of Hernandez, who had recently been employed by Bishop Marvin to tell the story of the cross to a world in wickedness.

Revs. John Miller, John Bear, J. J. Largent, J. H. C. Dosh, George Hildt, J. N. Davis and Dr. Edwards, of the Methodist Episcopal Church, were introduced.

Rev. Dr. Edwards said: "I kindly reciprocate this expression of brotherly feeling, and accompany it with the prayer that peace, harmony and the triumphs of our common cause may prevail throughout our borders."

Rev. George Morrison, of the Presbyterian Church, was also introduced to the Conference.

Staunton was chosen as the place for holding the next Conference.

### NINTH DAY.

In anticipation of the report of the committee in the Huston case, and the announcement of the appointments for the ensuing year, the basement of Trinity church was thronged at an early hour, and intense anxiety seemed to pervade the assembly to know the nature of the verdict.

At nine o'clock Bishop Doggett made his appearance in the Conference-room and called the body to order.

Religious services were conducted by Rev. Samuel Rodgers, who in an impressive prayer commended the Bishops in their personal and official relations to the great Head of the Church.

A hymn was then announced by the Bishop, and, after being sung by the Conference, Rev. David Thomas led the congregation in prayer.

The Journal of Thursday's session was read and approved.

Bishop Doggett announced that there was no special business before the Conference.

Rev. A. W. Wilson and Rev. Samuel Rodgers were requested to bear the fraternal greetings of this body to the Annual Conference of the Methodist Protestant Church, now in session in this city.

About eleven o'clock the committee in the Huston case entered the church, which was by this time crowded to its utmost capacity, while many remained standing in the aisles and near the door.

The chairman of the committee, Rev. S. Regester, D. D., entered the chancel, and took his seat alongside the presiding Bishop.

At a quarter past eleven o'clock Bishop Doggett said: "Are the committee in the case of L. D. Huston ready to report?"

Rev. Dr. Regester replied: "Ready, sir."

The following report was then read to the Conference:

"The committee to whom the case of Rev. L. D. Huston was referred beg leave to report that, after a careful examination of the evidence in said case, he has been found guilty of immorality, and said L. D. Huston has been expelled from the church."

The accused, through his counsel, Rev. S. S. Roszell, D. D., declared his intention of appealing to the General Conference.

Bishop Doggett announced that, according to the decision of the committee, L. D. Huston was expelled.

Rev. S. Rodgers said he had transmitted to him by mail, from some unknown source, the parchments of L. D. Huston, which were disposed of according to the usages of the church.

DR. JOHNSON, according to Boswell, thought more of dry land than the "mighty ocean." "I don't see," said the tidy doctor, "how any man who has contrivance enough to get into jail ever wants to be a sailor."

The Christian Advocate.

THURSDAY, MARCH 27, 1873.

*POWER AND GOODNESS OF GOD.*

There's not a tint that paints the rose,
Or decks the lily fair,
Or streaks the humblest flower that grows,
But Heaven has placed it there.

At early dawn there's not a gale
Across the landscape driven,
And not a breeze that sweeps the vale,
That is not sent from heaven.

There's not of grass a single blade,
Or leaf of lowest mien,
Where heavenly skill is not displayed,
And heavenly wisdom seen.

There's not a tempest dark and dread,
Or storm that rends the air,
Or blast that sweeps o'er ocean's bed,
But Heaven's own voice is there.

There's not a star whose twinkling light
Illumes the distant earth,
And cheers the solemn gloom of night,
But mercy gave it birth.

There's not a cloud whose dews distill
Upon the parching clod,
And clothe with verdure vale and hill,
That is not sent by God.

There's not a place in earth's vast round,
The ocean deep, or air,
Where skill and wisdom are not found,
For God is everywhere.

Around, beneath, below, above,
Wherever space extends,
There Heaven displays its boundless love,
And power with mercy blends.

## Original and Interesting Letters.

MR. EDITOR: Inclosed please find an original letter of Bishop Asbury, addressed to the late Dr. M. Ruter, dated March 11, 1810; also an original letter of Dr. Adam Clarke, to N. Bangs and others, dated February 6, 1832. It is thought they might be interesting to the public. They were found by Sister Lewell Campbell among the papers of her father, Dr. M. Ruter, recently forwarded her from Texas. Yours truly, etc.,

JOHN C. MILLER.

NEW ORLEANS, LA., March 14, 1873.

FROM BISHOP ASBURY TO DR. RUTER.

"*My Dear Son:* God be gracious to thee, and glorious in the uncoverings of the Arm of his power among the people. In all our faintings and feelings and fearings we are comforted in the work of God, that we are assured is not in vain in the Lord. Good news from New Hampshire, Vermont, Maine and the old State. Increase about seven thousand in three Conferences; but this will certainly be the greatest year we have ever known in America, West and South. We go before the wind; in the center we are a little on the lees, but we are emptying a little from vessel to vessel, but are a little becalmed. We are throwing out the oars, calling in ordinary and extraordinary means—fasting, reforming, dressing our vineyards. Sure you will not falut now when victory has declared on our side. It is my wish that the Bishop and myself, after Conference, should go to Boston. Then I take the right on shore to Newport, New London and Gennessee. The Bishop takes Maine, New Hampshire, Vermont in the extreme; so on to Gennessee Conference. But we have not time to deliberate or hardly to speak to each other. I have given him the chair of every Conference; it is time, in the thirty-ninth year of my labors in America, to wind up. I have retired with great pleasure with a valedictory speech, yet I am willing to do all I can to spread abroad the salt of the earth.

"F. ASBURY.

"BALTIMORE, March 11, 1810."

FROM DR. CLARKE TO NATHAN BANGS AND OTHERS.

"To Messrs. J. Emory, B. Waugh, N. Bangs, F. Hall and George Lackley:

"*Gentlemen and Rev. Brethren*—Having been absent in the west of England for a considerable time, your letter did not reach my hand till some weeks after its arrival. Your kind invitation to visit the United States was gratifying to me, and had I been apprized of your intention a few months earlier I should most certainly have endeavored to meet your wishes, and, by doing so, I have no doubt I should have been both gratified and profited. But the warning is too short, and I am engaged so far, both to England and Ireland, in behalf of our missionary cause that I cannot by any substitute redeem those pledges. I had proposed also to have visited the Zetland Isles, if possible; but, as I had not pledged myself to the voyage, I could have waived my purpose in favor of America, to visit which I have been long waiting for an opening of Providence. I might add that I should have wished to have had the appointment of our Conference for the voyage.

"Now, although I feel a measure of regret that I am disappointed in this wished-for visit to the American continent, yet I am far from supposing that there may not be a providential interference in the way. I am, as no doubt you have already learnt, an *old man*, having gone beyond *threescore years and ten*, and consequently not able to perform the labor of youth. You would naturally expect me to preach much, and this I could not do. One sermon in the day generally exhausts me, and I have been obliged for several years to give up all evening preaching, as I found the night air to be peculiarly injurious to my health. My help, therefore, must have been very limited, and in many cases this would be very unsatisfactory to the good people of the United States. This deficiency, I grant, might be supplied by an able assistant, who might be inclined to accompany me, but even this would not satisfy the eye or ear of curiosity. But, as the journey is now impracticable, these reflections are useless. I respect and wish well to your State, and I love your church. As far as I can discern, you are close imitators of the original Methodists (than whom a greater blessing has not been given to the British nation since the Reformation,) holding the same doctrines and acting under the same discipline; therefore have you prospered as we have prospered.

"There is no danger so imminent, both to you and us, as departing from our original simplicity in spirit, in manners and in our mode of worship. As the world is continually changing around us, we are liable to be affected by those changes in our manners and in our mode of worship. We think, in many cases, that we may please well-intentioned men better, and be more useful to them, by permitting some of the mere innocent forms of the world to enter into the church. Whenever we have done so we have infallibly lost ground in the depth of our religion, and in its spirituality and unction. I would say to all: Keep your doctrines and your discipline, not only in your church-books, but in your society rules. Preach the former without refining on them; observe the latter without bending it to circumstances, or impairing its vigor by frivolous exceptions and partialities.

"As I believe your nation to be destined to be the mightiest and happiest nation on the globe, so I believe that your church is likely to become the most extensive and pure in the universe. As a church, abide in the apostolic doctrine and fellowship. As a nation, be firmly united, entertain no petty differences, totally abolish the slave trade (if it be not yet done,) abhor all offensive wars, never provoke even the puniest State, and never strike the first blow. Encourage agriculture and friendly traffic; cultivate the sciences and arts; let learning have its proper place, space and adequate share of esteem and honor; if possible, live in peace with all nations; retain your holy zeal for God's cause and your country's weal; and, that you may ever maintain your liberty, avoid, as its bane and ruin, a national debt. I say to you, as it was said to Rome of old:

*Tu regere imperio populo, Romane, memento;*
*Hæ tibi erunt artes; pacisque imponere morem,*
*Parcere subjectis et debellare superbos.—Virg.*

"But whither am I running! Will it be a sufficient excuse to allege: 'The zeal of your house hath eaten me up?' Truly, truly do I wish you good luck in the name of the Lord; and therefore, with my best prayers for your civil and religious prosperity, and hearty thanks to each of you individually for the handsome and honorable manner in which you have framed your invitation, I have the honor to be, gentlemen and reverend brethren, your obliged humble servant and most cordial well-wisher,

"ADAM CLARKE.

"HAYDON HALL, MIDDLESEX, Feb. 6, 1832."

## Infant Church-Membership and Salvation.

MR. EDITOR: In your issue of the twentieth of February I saw an article from W. under the above heading. Whether the opinion entertained by him has ever had an airing before I am unable to say. I penned an article five years ago on that subject, in connection with infant baptism, using similar arguments, but not so well put up, and forwarded it to the NEW ORLEANS CHRISTIAN ADVOCATE; but it did not get into the ADVOCATE, but into the waste basket, I suppose.

This is a doctrine, so far as I know, that has not been as thoroughly investigated as it should be. It appears to be rather new. Most theologians adhere very tenaciously to the old and crude notions of the Calvinists that man is born a sinner, and his propensity to sin is so great that he naturally falls into it. This is lamentably true in a majority of cases; but the fault lies in the training. "Train up a child in the way he should go, and when he becomes old he will not depart from it."—Solomon. Addison says:

"'Tis education forms the common mind;
Just as the twig is bent the tree's inclin'd."

We believe this applies as well to infant-culture as to horticulture. Many, however, reject the doctrine of infant justification and regeneration, and contend most strenuously for regeneration just before, or *in articulo mortis*. We maintain that this cannot be established; it is a metaphysical position, and leads its defender into a labyrinth as dark and dreary as the shades of Hades. In reading W.'s article I was expecting to find the following Scripture: "For if by one man's offense death reigned by one, much more they which receive abundance of grace, and of the gift of righteousness, shall reign in life by one, Jesus Christ. Therefore, as by the offense of one judgment came upon all men unto condemnation, even so by the righteousness of one the free gift came upon all men unto justification of life."—Romans v, 17, 18.

Now in this I think I see the blotting out of what is known as original sin universally; and all are born into the world in a state of justification, "with the abundance of grace, and the gift of righteousness." Well, can any one be regarded by our Heavenly Father as righteous who is not regenerated? Can any individual be justified and at the same time be unregenerated? Calvinists regard justification and regeneration as synonyms. Arminians make a distinction, but admit that both take place at the same instant.

In the Presbyterian "confession of faith" we find the following language: "Elect infants, dying in infancy, are regenerated by the Holy Spirit, through the merits of the atonement of the Lord Jesus Christ." (Of course, if there be *elect* infants, there are *reprobate* infants.) I think this idea of regeneration in death had its origin in the above language.

I expected also to see W. quote the Savior's language, as given by Matt. xviii. When his disciples came unto Jesus and asked, "Who is greatest in the kingdom of heaven?" Jesus called a little child unto him and set him in the midst of them, and said: "Verily I say unto you, except ye be converted and become as little children ye shall not enter into the kingdom of heaven. Whosoever, therefore, shall humble himself as this little child, the same is greatest in the kingdom of heaven. But whoso shall offend one of these little ones *that believe* in me, it were better for him that a millstone were hanged about his neck, and he were drowned in the depth of the sea." It is possible for a *man* to have what is called a *historical* belief or faith without being regenerated, having fallen from his first love; but to have such faith as is here attributed to the little child cannot be without regeneration.—Many interpretations are given to the above Scripture; but it admits of only one legitimate construction, and to give any other meaning than that little children "are believers" does violence to the language of the Savior, and subjects the critic to the sentence pronounced against those who "shall add to the sayings of this book." Certainly no other meaning can be given to the utterance of the Lord than that he intended to convey the idea that little children, all little children, are believers.

Here is a "great mystery." We are not able to comprehend how it is that they are such believers. But what is there in the works of God that is not mysterious and incomprehensible? If we set up the mystery as an argument against it we may go on *ad infinitum*, and say that nothing is true, because it is mysterious. Our own or the conversion of any other individual is as mysterious as the assertion of Jesus that little children are believers. It is enough for us to know that he said so, and be silent; not to inquire how it is, doubt his language, or put a different meaning from what he designed upon his declaration.

Then, if what Bro. W. has said be true, and if what I have said will bear the test of criticism, children should by all means, if baptized, be regarded as church-members. If their salvation, while in infancy, is secure, and their chance for heaven uncertain, they are of all persons the fittest subjects for baptism. Hope to hear from W. again. Keep the subject before the people and let them weigh it.

JOHN SARPLE.

## Impressions of a Transfer.

MR. EDITOR: Let me comply with your request by giving you the impressions of "a transfer" to the Opelousas district. The change, sir, from woodland, worn hillsides and broomsedge fields to open prairies, level farms, extensive districts of virgin soil carpeted with luxuriant green; from iron rails to conservatism and steamers; from Sunday laws to Sunday appropriation; from Protestant to Catholic dominion, places one so far out of his accustomed channels that for a time he is unprepared to comprehend the situation.

The geographical change is pleasant, even to exhilaration—to the eye, as it sweeps over these vast undulating prairies; to the physical man, inhaling its invigorating breezes; to the inner man, contemplating the promise of abundant harvest. These feelings are soon abated by the impress of conservatism. Some of its features retain national peculiarities original from the rural districts of France; others are blended with our own cosmopolitanism. All classes and occupations manifest the utmost respect for this legis, venerable with years, by a tacit obedience to its authority. Sunday appropriation seems to result as a legitimate consequence; the conservatism of Monday defers a part of its duties to Tuesday, and by Saturday an entire day is lost. Accepting the lesson that a man must "be just before he is generous," Sabbath is appropriated to complete six days' work, disregarding the right and authority of him who commands us "to remember the Sabbath day and keep it holy;" actually taking seven days to do the work that others, with all ease, do in six days. Perhaps some may be like Bishop Kavanaugh's preacher, who, being charged with laziness upon the passage of his character, denied the charge; said he was not lazy, but tired; had been tired all his life. No Sunday law is adapted to develop "the tired estate."

Catholicism is dominant. Its influences are more potent and subtle than external appearances indicate. With concentration of purpose and in a quiet manner their talents are all consecrated to one end, with a zeal and devotion worthy of imitation. They retain their national politeness, and their intercourse with me has been marked by great kindness and cordiality.

But, rising above all this, there is to be seen one lone stand of colors unfurled to the breeze. Upon one side a motto is plainly visible: "Spreading scriptural holiness all over these lands;" on the other side: "Methodism." The last page of its history furnishes this: "Over seven hundred souls enrolled under this banner in the Opelousas district in 1872." With this standard, this history and these veterans there is enough life and aggression to weigh this ballast.

The first minister of the district I met was at the junction of the Red and Mississippi, where he got aboard with his family, en route to his appointment—a mission. By Methodistic intuition we soon had each other by the hand, he saying to me: "I most cordially welcome you to our Conference. We have so many destitute fields, I had rather go and labor in them, that others may be induced to come and fill our occupied places; and, since Bishop Pierce's sermon to our Conference, I think the most of our ministers are of the same mind." I "thanked God and took courage," as did Paul when "met by the brethren at Appii Forum and the Three Taverns." Our first Quarterly Conference was advertised to be held two weeks after our arrival. The presiding elder, who lives here, was off on the district and would not be here until then. The day before our meeting he had a long drive to make across the prairies. It was cold, raining, with a driving wind. I anxiously watched the weather, and at last gave him up. Morning dawned; the first bell; ready to preach; a tap at the door, and I stood for the first time face to face before Rev. B. F. White. "He brought the fire with him," and we all felt it good to be there, and, I am grateful to say, "the fire" is still here. From the other ministers I have met I take the two alluded to above as representative men of this district. With men of such consecration, such devotion and spirit, is the result of last year surprising? As a commander places upon posts of danger his most reliable men, so I feel toward these veterans, and entertain for them the greatest admiration. Perhaps you would like to know how this "transfer" is pleased after an insight to both sides of the picture. I will answer by asking you to think how you fare and are pleased when realizing that you are living in the hearts of your flock. So I am faring and pleased.

A TRANSFER.

OPELOUSAS, LA., March 12, 1873.

## Moral Perjury.

MR. EDITOR: What is moral perjury? Was not this the sin of Ananias and Sapphira, which was visited with instant death and damnation? They were accused of lying "to the Holy Ghost"—of lying "not unto men, but unto God;" and for this they were struck with instant death to impress on all who might come after them the awful turpitude of this sin; and that they went quick into hell we learn from many scriptural denunciations against false swearing and lying, especially that which declares that "all liars shall have their part in the lake which burneth with fire and brimstone; which is the second death." There was no law of the church which imperiously required them to sell any part of their land and turn the money over to the church; for Peter inquired: "While it remained was it not thine own? and after it was sold, was it not in thine own power?" The point of their guilt was not in selling the land or in keeping the money, but in their concurrent lying about the matter. When in a good state of religious feeling, and emulated by the example of their fellow-Christians, they "sold a possession"—whether the whole of their estate or not is not stated—and vowed to devote the entire proceeds to religious purposes; but before they "paid their solemn vow to God" they let their cupidity gain the ascendancy, and they agreed to violate their promise of entire consecration by secretly keeping back "a part of the price." This is called "lying unto the Holy Ghost—lying unto God." This is moral perjury, and their terrible punishment shows how exceedingly offensive it is in the sight of God to make solemn religious vows of obedient consecration to him and then deliberately break them. It is undeniable that the Scriptures recognize religious vows—or, if you please, our solemn church covenants—as having all the attributes of the most binding oath. Of the many texts that might be quoted on the affirmative side of this question I will only mention one. The psalmist, in Psalms cxix, 106, uses the following language: "I have *sworn*, and I will perform it, that I will keep thy righteous judgments." What is this but a solemn religious oath to live in obedience to the will and commandments of God? This is the view Mr. Wesley takes of our church covenants. In his sermon on Scriptural Christianity he uses the following language: "Yea, are there not a multitude of you that are forsworn? I fear a swiftly increasing multitude. Be not surprised, brethren. Before God and this congregation I own myself to have been of the number solemnly *swearing* to observe all those customs, which I then knew nothing of; and those statutes, which I did not so much as read over, either then or for some years after. What is *perjury* if this is not? But if it be, oh what a weight of sin, yea, sin of no common dye, lieth upon us! And doth not the Most High regard it? May it not be one of the consequences of this that so many of you are a generation of triflers—triflers with God, with one another and with your own souls?" Yes, Mr. Wesley, in the days of his ignorance and unbelief, was guilty of moral perjury in violating his baptismal and confirmation vows, but never again after God so "strangely warmed his heart." O how many in outward church fellowship with us to-day have the same awful sin resting upon them, and pressing them down to death and hell! They have voluntarily taken upon themselves the most solemn obligation to be governed by the rules of the church only, it would seem, first or last, to wilfully violate almost the entire code. Before God they are guilty of moral perjury, and without speedy repentance must endure the terrible penalty.

J. G. JONES.

PORT GIBSON, MISS., March 9, 1873.

## Letter from Pleasant Hill.

MR. EDITOR: We had a long trip to this work—from Floyd to Delhi; thence by rail to Vicksburg and New Orleans; thence by water to Brown's Landing, on Red river; thence by hack and wagon to this point. The weather too, for the most part, was bad—rain and snow. But we are here, by God's special grace, and physically none the worse for travel and exposure, although damaged materially financially.

It vexed your correspondent much to meet with Mississippi preachers on the New Orleans, Jackson and Great Northern railroad, with half-fare and free tickets, while he had to pay full fare each way—and not his fault. Those railroad princes must for some reason prefer preachers who hail from that State, or it may be that our city *parsons* neglected their duty to arrange for the accommodation of our preachers in this way, over the roads, by not applying at the right time.

At New Orleans we took passage on the good steamer Rapides, Captain Flateau (the owner,) master. He learned in some way, after the boat left, that we were a preacher and his family en our way to a new field of labor; and he put us through, including boxes and trunks, at half fare. We were never more kindly treated by intimate friends than by this gentlemanly stranger and his corps of officers. May blessings ever attend his footsteps. The friends here have very kindly received us; have "fixed up" and furnished the parsonage from front to rear, and we are in possession.

These good people lost their house of worship last year by fire, and are now pushing on to completion a new building, which will be commodious and comfortable when finished.

The college has been reopened by Bros. Morse and Foster, with good prospects ahead. We commend this institution to all the citizens of this part of the State who have children to educate.

There are two camp grounds at the ends of the circuit, only twenty miles apart. They are in good condition, and, I judge, well located; and as we expect to have a meeting at each during the late summer and the early fall ensuing, we give you and the publisher, R. J. Harp, a hearty invitation now to be present at the appointed time, which will be announced in due season.

What package of ADVOCATES for distribution came duly to hand, and some of them have already gone out to do good. I intend to introduce our paper into every Methodist family on the work. I regret our poor mail facilities, which will be a serious drawback in this effort; but we may hope for better things in this direction.

I might speak of other matters, but, as editors and readers dislike long letters, etc., I desist. Yours, etc.,

JAMES E. BRADLEY.

PLEASANT HILL, LA., March 11, 1873.

## Rev. J. J. Cassady.

The following resolutions were adopted by the Quarterly Conference at Sweet Water church, Choctaw Corner circuit, Selma district, Alabama Conference, February 22, 1873:

*Resolved*, That we deeply sympathize with our brother, Rev. J. J. Cassady, appointed to this work for the present year, in his severe affliction—his health having failed, forcing him to retire from the work—and that we pray for his restoration to health, and support by divine grace in any and all events.

*Resolved*, That we will pay all expenses which Bro. Cassady incurred on or getting to our circuit.

ANDREW J. BRIGGS, P. E.
A. C. GILBERT, Sec.

## Aggressive Work for Christ.

One thing is always safe, and that is hearty, believing work. We shall not repel the assaults of skepticism by building defenses around the church. We must become aggressive, and go forth in the spirit of Christ to conquer. Nothing silences all cavils to objections like loving work for Christ. A Christian woman gathering lambs for Christ in lanes and alleys; a sister of mercy ministering by the bed of the sick and dying; men leaving home and kindred to carry the gospel to the heathen; men of business trafficking in the market to gain the means to be almoners for God—present the divine character of our religion so as to stop the mouths of all gainsayers. It may be the time is at hand when, to save the church and bring the world into subjection to our King, we shall have to fall back upon the rule of the apostolic church, when "all that believed were together and had all things common, and sold their goods and possessions and parted them to all, as every man had need, and they continued daily with one accord in the temple, and, breaking bread from house to house, did eat their meat with gladness and singleness of heart, praising God, and having favor with all the people, and the Lord added to the church daily such as should be saved." God is punishing us for our unhappy divisions. He has permitted us to see such a school of infidelity as the world has never seen. It will soon be a hand-to-hand conflict for all that we hold dear for time and eternity. This will compel all who love Christ to become one. I believe that the faith and love and work of a reunited church will bear such fruit in works of love that it will draw many irresolute souls to find safety in its fold. When the church shows in its practice the lessons of brotherhood and citizenship in the kingdom of God as clearly as she teaches the faith in her creeds, the world will bow to her who is not of the world, and all men take knowledge of us that we have been with Jesus.—*Bishop Whipple.*

## OBITUARIES.

JOSEPH LEAKE, son of Rev. W. C. and Anna S. Haislip, was born in New Iberia, Louisiana, August 16, 1871, and died of enteric fever, in Paris, Texas, March 8, 1873.

REBECCA CLARK was born in South Carolina, December 30, 1797; moved to Georgia and was married to William Yarborough in 1812; moved to Marion county, Mississippi, in 1818, and joined the Methodist Church in 1826; died of pneumonia, in St. Helena parish, Louisiana, at the residence of her sons, John and Elijah, January 28, 1873, aged seventy-five years and twenty-nine days. Her example was uniform, and calculated to teach. Her last illness was borne with patience, looking to the end of life with trustful confidence.

C. C. WATKINS.

MIRO H. RODDY was born in St. Helena parish, Louisiana, September 24, 1849, joined the Methodist Church September 24, 1860, professed religion shortly afterward, and to the end of life maintained the exalted Christian profession marked out in her conversion. She was married to Asa H. Adams January 25, 1865, and died January 21, 1873. Sister Adams was a consistent Christian. When she felt that death was near her faith failed not, "but was strong in the Lord, and in the power of his might." She spoke to her friends of her readiness to depart and be with Christ, and sent word to her aged and afflicted mother not to grieve for her—that she was prepared to go. She leaves a husband and three children in sorrow, but not without hope.

C. C. WATKINS.

IT BECOMES our painful duty to announce the death of an interesting and much-beloved youth, WILLIE, the son of David and Frances Ann Riffle, who departed this life October 26, 1872, at ten minutes after two o'clock P. M., aged twelve years and eleven days.

We truly sympathize with the afflicted parents and family in their bereavement, for little Willie was much cherished and loved by all who knew him, for his manly deportment and moral conduct made him quite a favorite. But we have this consolation—to know that he has gone to his home in heaven, where he will meet with those who have gone before, where there is no more death and separation, to be happy forever. Therefore we will exclaim, in the language of good old David: "The Lord giveth and the Lord taketh away; blessed be the name of the Lord!"

A FRIEND.

JOHN BROWN, an old and esteemed citizen of this community, has passed away from earth. He was born in South Carolina, June 9, 1789, and died, at his residence near Pushmataha, Choctaw county, Alabama, December 8, 1872, aged eighty-three years, five months and twenty-nine days. In 1830 he moved to Alabama and settled in Greene county; thence, in 1837 or 1838, to this county. A pioneer to this State, he has witnessed the many changes which have taken place to the present. Here, before the Indians were carried to the West, he aided in their removal.

At the age of thirty-three years Bro. Brown made a profession of faith in Christ and united with the Methodist Church. To his death he remained a prominent and earnest member. From the commencement of his last illness, which lasted several weeks, he was impressed that he would not recover. He was much drawn out in prayer. God, in answer, gave great peace and confidence to his dying servant. He testified to all that he was "willing to die," "ready to go." In his expiring moments, calling on Jesus, he said: "Not my will, but thine be done."

C. B. D.

MRS. NANCY MAGLIN BROWN was born November 19, 1804. She was married to Bro. John Brown, the subject of the above notice, in 1819, and died, at her home in the vicinity of Pushmataha, Choctaw county, Alabama, December 21, 1872, aged sixty-eight years, one month and two days. She survived her husband only thirteen days.

In 1824 she united with the Methodist Church. Sister Brown was a most worthy and amiable lady, an exemplary wife and a devoted mother. Her unceasing watchfulness around the sick-bed of her husband brought on the attack which terminated her life. At first, in viewing the change which was rapidly approaching, she was much disturbed; her mental anguish was intense. Her attending physician, a man of piety, exhorted her "to look to Jesus," "to trust in Jesus." She did so, and joy and peace which passeth understanding filled her soul. To the last moment of her life she was constantly happy, rejoicing in hopes of the glory of God. Thus quickly she has followed her beloved husband to the "city which hath foundations, whose builder and maker is God."

C. B. D.

MRS. SUSAN MCCALL, late of Tensas parish, Louisiana, was the daughter of Jeremiah and Phœbah Coleman, and was a lineal descendant of Rev. Samuel Swayze, Congregationalist minister, who settled on the Homochitto river, near where Kingston now stands, in Adams county, Mississippi, in 1773. She was born February 14, 1800, and grew to womanhood near Selsertown, in Adams county, Mississippi. Her father assisted in organizing the first Presbyterian church in Mississippi, and her mother was a devoted member of the Baptist Church. She was married to Mr. Dougald McCall April 6, 1826, and settled near Oakland College, in Claiborne county, Mississippi. Soon after their marriage they became members of the Methodist Episcopal Church, and continued steadfast in the faith until death. While the piety of each was undoubted, their manner of expressing their religious emotions was quite antipodal. Mr. McCall was excitable, demonstrative, and at times decidedly noisy in the manifestation of his joyous emotions, while she was like the bosom of the mountain-inclosed lake, with only now and then a perceptible ripple on the surface. Her docility was remarkable. She much preferred sitting at the feet of others to learn the way of the Lord more perfectly than to assume the prerogatives of a teacher herself. After the death of her husband, November, 17, 1854, she removed to Tensas parish, Louisiana, where she lived with her two sons in the enjoyment of peace and plenty, and of her much-loved church privileges, until the beginning of the late ill-advised and disastrous war. Then came trouble, sorrow and irreparable loss to this quiet and happy Christian family. Her youngest son, E. S. McCall, entered the Confederate army at an early date, and by his superior skill and prowess soon graduated to a major's command, which he retained to the close of the war. Their plantation was overrun and broken up by the Federal army, so that, at the close of the war, her two sons retired to Texas to commence the struggle of life anew, while she went to close her earthly pilgrimage with her only daughter, Mrs. William W. Watson, of Cross Keys, Tensas parish. Here she lived in great retirement—not able to attend church at a distance, and seldom seeing either member or minister. But still her course was heavenward. She loved to read her Bible and the NEW ORLEANS CHRISTIAN ADVOCATE, and felt an abiding interest in the prosperous movements of the church at a distance. After the utter ruin of their once fine estate she quietly betook herself to the industrial habits of her early life, which she kept up to its close. She died more from the physical exhaustion of old age than from any special disease, having nearly completed her seventy-third year. She had been troubled somewhat with slight hemorrhages, palpitation of the heart and an inclination to faint for some time, until, February 5, 1873, without any conscious pain or suffering except exhaustion, she calmly breathed her last and went to her long-sought rest above. Life's terrible battle was well and successfully fought to the final victory, and she has received her crown of life. Blessings from our covenant-keeping God on her children and grandchildren is the earnest prayer of their friend and relative,

J. G. JONES.

PORT GIBSON, MISS., March 9, 1873.

IT IS self-idolatry to conceive that we can carry on even the ordinary matters of the day without divine counsel.

The Christian Advocate.

THURSDAY, MARCH 27, 1873.

*THE NEW DAY.*

BY LOUISA BUSHNELL.

Silent has been the night, and O so long!
With weary moon forever sailing west;
Save that a bird at midnight trilled a song,
A dream of daylight, from its moonlit nest.

The hills lay couched in slumber, range on range,
The earth was floating in a silver web—
That mystery of calm before a change!
That lull of waters at the lowest ebb!

Some drowsy notes were all the bird could sing,
Soft as the scattered drops of summer dew;
Then, hushed within the quiet of his wing,
He sang no more; but now the dream comes true.

A thrill runs through the spaces of the night,
And flutters on the wavy eastern line;
Beyond the stars dilates a distant light,
The luminous outflow of a day divine.

With slow approach it deepens into bloom,
Faint jasmine yellow, with a flush of rose;
And, brightening till it makes the stars a gloom,
O'er all the long uncertainty it flows.

What though the perfect day is yet unborn!
Sweet was the carolled vision of the bird;
Glad are the tidal colors of the morn,
And Heaven is pledged without a single word.

The waves of light are breaking on the shore,
Pulsing in cadence to a mightier flow—
The strong uplift of nobler hopes before,
The great new future rising in the glow.

Above the hills surges the day at last—
The longed-for day, effulgent, high and wide;
Turn, turn, gray earth, and leave the darkened past,
And swing thyself upon the incoming tide!

## Elect Infants.

In a courteous allusion to our recent article in these columns on "A Question of Historic Fact," the *Herald and Presbyter*, of Cincinnati, makes no attempt to dispute the correctness of the representation given in said article, as to the historic position of the Calvinistic churches and creeds on the subject of infant salvation and damnation. It is not even disputed that the language of the Westminster Confession, with respect to "elect infants dying in infancy," as used by *its authors*, implied that a part of those dying in infancy were not elect. The only thing attempted is a defense of the use of such language by those who believe in the salvation of all infants dying in infancy. The vindication runs as follows:

"As the Scriptures speak of the saved as elect, why should not those who hold to the salvation of all infants speak of them as elect? This does not imply that any are non-elect. If a vessel at sea is about to sink, and the master decides that the women and children shall first be admitted to the lifeboat, to be saved, then all women and children may be called his elect or chosen ones. To call them elect don't imply that they are chosen from among women and children, but from all on board."

We are not certain that we get the full force of this explanation as it strikes a Calvinistic mind; but to our humble capacity it seems that, in order to make the illustration at all pertinent, it would be necessary for the writer to justify the supposed shipmaster in issuing such a proclamation as the following: "*Elect* women and children, about to sink with the foundering ship, will be put in the lifeboat and saved by the first mate, through the boatswain, who worketh when and where and how he pleaseth. So also other *elect* persons who are incapable of being directed by the orders of the captain. Others, *not elected*, although they may be ordered about by the captain, and be brought by the boatswain down the common plank almost into the lifeboat, never being effectually helped in, cannot be saved."

What would be thought of the captain who, amid the horrors of a sinking vessel, should issue such an announcement? Would it instantly bring relief to every husband and father, assuring them that at least *all* of the *women* and *children* were to be saved? Would the women and children at once understand that they were *all* to be "first admitted to the lifeboat?" Would they say that the captain's use of the term elect "does not imply that any are non-elect?" Would they congratulate each other as all elect, and say that the captain called them so, not as a part in distinction from the others, but as a whole in distinction "from all on board?"

Were any captain, in the supposed emergency, to issue the above proclamation, merely to announce to his crew and passengers "that the women and children should be first admitted to the lifeboat," I fear he would stand in no small danger of an early discharge, if on no other ground than on that of inability to express his orders intelligibly.

The statement that the expression elect infants "does not imply that any are non-elect," ought to call out a protest on the part of every Calvinistic organ in the country. Here is what Father Calvin himself thought of it:

"Many, indeed, as if they wished to avert odium from God, admit election in such a way as to deny that any one is reprobated. But this is puerile and absurd, because election itself could not exist without being opposed to reprobation."

To the same effect is the language of the "Exposition of the Westminster Confession," published by the Presbyterian Board of Publication:

"Some who allow of personal and eternal election deny any such thing as reprobation. But the one unavoidably follows from the other; for the choice of some must unavoidably imply the rejection of others. Election and reprobation are correlative terms; and men impose on themselves, and imagine they conceive what it is impossible to conceive, when they admit election and deny reprobation."

"Elect infants," therefore, did not use to mean *all* infants. And Dr. Hodge's charge, that Dr. Krauth had "put his own construction" upon the Westminster Confession, is, to express it mildly, at least, headed the wrong way.—*Western Christian Advocate.*

WHEN once any proposition is clearly demonstrated to be true, it ought not to disturb us that there be perhaps perplexing difficulties on the other side, which merely, for want of adequate ideas of the manner of the existence of the things demonstrated, are not easy to be cleared.—*Clarke.*

## A Catechism.

Rev. J. Hyatt Smith, says the Richmond *Christian Advocate*, is the author of a work against close communion, entitled "The Open Door." Mr. Spurgeon has read this book, and says of it to the author: "If this communion question must be discussed, I wish every success to the Christian versus the Baptist side of it. I dare not be a strict communionist. Yet, mark you, the laxity of my brethren here influences me in the direction of strict communion; and only my persuasion that it is not according to the mind of the Spirit keeps me from it."

Among other good things in Mr. Smith's book is the following brief Baptist catechism:

"Question. Of whom is the church composed?

"Answer. Of baptized believers only.

"Question. What are the ordinances of the church?

"Answer. There are two ordinances—baptism and the Lord's Supper.

"Question. What only is baptism?

"Answer. Immersion.

"Question. Who only may administer the ordinance?

"Answer. The regular officers of the church, in the church.

"Question. The church being a body of baptized believers, can an unbaptized minister administer the ordinance of baptism?

"Answer. It is impossible; for, being unbaptized, he is not in the church; his act, therefore, *cannot* be baptism.

"Question. The man nominally thus receiving baptism, being unbaptized, is he not equally disqualified with the man who assumed to baptize him, and must not this disqualification continue in an endless succession?

"Answer. Yes! the tree being evil, the fruit must also be evil. 'A corrupt tree cannot bring forth good fruit.'

"Question. Was Roger Williams *baptized*; and did he *baptize* his deacon (Ezekiel Holliman?)

"Answer. He was not *baptized* when he immersed the deacon, therefore the deacon was not *baptized* when he immersed him. The *church* only hath power to baptize. Williams, being unbaptized, was not in the church. Not being in the church, he *could not* administer the ordinance; and the disability of the minister is by necessity the disability of the deacon; for the latter, not being baptized, was also without the church; and, therefore, the immersion of Roger Williams at his hand was not baptism, for the same reason that his previous immersion by Mr. Wtlliams was not baptism.

"Question. Did Roger Williams establish really a Baptist church?

"Answer. He did in *form*, but he did not and could not in *practice*, for 'a church is composed of baptized believers,' and those who received immersion by himself or his successors, to the latest generation, were not *baptized*. (Benedict calls the Roger Williams Church 'the ancient and *prolific mother* of Baptist churches in this country.')

"Question. Did Christ baptize?

"Answer. 'Jesus himself baptized not.'—John iv, 2.

"Question. Who baptized the first man, and was the administration of the ordinance afterward by him valid?

"Answer. By the logic of the church, the first administrator being *unbaptized*, he had not power to baptize, and of necessity this disability has descended through the succeeding ages and generations of men.

"Question. Is there a *true church* on earth?

"Answer. There is not—there never has been—and there never can be. The argument is simple, and the chain is perfect. The church is composed only of baptized believers. He who is immersed by an unbaptized man is not himself *baptized*, and his successors are in equal disability. The first professed administrator being of necessity unbaptized, his act was invalid, and his failure of title disinherits all his descendants.

"Question. Should we not deny a doctrine which forces us to such a conclusion?

"Answer. The premise is wrong, the argument ridiculous, and the conclusion both false and foolish."

## Waiting.

The following is taken from the "Home Interest" column of the *Tribune*, edited by Mrs. Joseph B. Lyman, of Richmond Hill: "Did any one ever compute the number of hours, days, months, years, mortals spend in waiting? We wait for the train; we wait for an expected visitor; we wait for the golden opportunity; and all the time the precious sands are slipping through the hour-glass. Some wait a lifetime for their moment of triumph, and find it only at their exit from the mortal stage. Happy they if at that late period fruition overtakes them. The young man waits his majority to begin life for himself; the young woman waits the coming of another morn risen on mid-noon and a sphere congenial to her nature; and so, from the cradle to the grave, 'man never is, but always to be blest.'

"Now we have a pet theory of life which sets it to quite another tune than that of waiting. We believe that there is in human affairs a system of promotion, often invisible to mortal eyes, by which, when one is fitted for a higher place than that he now occupies, he will be advanced to it. Instead of waiting for the hour when he shall step up higher, let him diligently improve every moment of time in qualifying himself for the position to which he aspires. While absorbed in the pursuit of those things which will enable him to hold successfully the vantage ground he is fighting for, he may find himself in possession of that vantage ground unawares; one step upward at a time, persevered in, will conquer the highest mountain, and give the climber time to look on all the vast landscape below.

"There is nothing so idle as mere waiting; and provision should always be made by which this profitless waste of time may be prevented. A bit of crochet work or embroidery in one's pocket, an interesting book, a vexed social question, may fill the gap made by a delayed train, a tardy guest or an untoward accident. If dinner is not ready on the moment, the master of the house will find space to read the market reports; and if he is slow to answer the dinner-bell, his wife and daughters can improve the time in gleaning the journals for the latest news. It is monotony of labor that wearies. Work can be adjusted that one variety shall furnish rest from another. When one has gone through severe intellectual labor, nothing is more refreshing than the rest that comes after physical toil. The broom should succeed the needle, and not the needle the broom. It is in the power of many of us so to adjust our daily lives that but few of the allotted hours shall be passed in waiting. The amount of actual performance one can show who makes a judicious use of every moment of time is almost incredible. The greatest worker in this country possesses the happy secret of going to sleep when he is tired and has nothing for the hour to occupy him, and of waking up refreshed when duty summons him to action. The veil which hides the future from our eyes is impenetrable, and we cannot know to what peculiar end we are polishing our faculties, storing our minds, cultivating our moral natures; but we may be sure that when we are ready for the niche we are designed to occupy, it will be ready for us, and there will be no waiting till it is filled."

## A Striking Conversion.

I had the privilege of dedicating a beautiful country church in my State, in a neighborhood surrounded almost entirely with infidels. The preacher directed my attention to a tall, manly, vigorous man in the congregation, and said he would give me his history when the service was over. He was, it seems, a violent, passionate, close-fisted man. Not a solitary farthing could anybody get out of him for the salvation of souls or for the elevation of humanity. He went to the altar a few months ago, said the minister, and gave his heart to Jesus. The infidels in the community said: "Wait a little while—touch his pocket, and you will see where his religion is." "Presently," continued my friend, "I came to him with my subscription-paper, and spoke of the difficulties and embarrassments under which we labored in the neighborhood for the want of a church." "Well," said the man, "let us build a house." "What will you give?" inquired the preacher. "Fifty dollars," was the prompt reply, and the minister passed through the community with the subscription-paper, at the head of which was this amount, written in the gentleman's own handwriting, which surprised everybody. A few days afterward the most trying circumstance of his life occurred. His dear wife trembled for him. "O my husband!" she exclaimed, "don't go." His reply was: "I must go; my duty calls me there; I am perfectly cool and collected. I shall become excited, but I will not say a word or do a thing out of the way." He passed through the fiery ordeal without the least taint of anger upon him. The community then said: "Surely there is something in this; you have reached his pocket, you have conquered his anger, and you have subdued the man. There is power in this gospel of Christ." A few weeks after my visit there I received the sad intelligence that that gentleman had been buried. He had gone out into the forest, and, unfortunately, a tree fell upon him and crushed him to the earth, and yet did not entirely destroy him. They carried him to the house, and sent for a physician and the minister. He calmly asked for the Bible, and read in a clear voice a chapter in John's gospel. After shutting the Bible he closed his hands upon his breast, "and such a prayer," said my ministerial brother, "I never heard from mortal lips, for his wife, his children, for his pastor, for the church and for his infidel friends." In a moment or two after saying amen he closed his eyes, and sweetly fell asleep in Jesus. The infidels said: "There is something in religion." A few weeks since I met with that good pastor again. I inquired what about his infidel neighbors, and he replied: "All of them but one are happily converted to God."—*Bishop Bowman.*

## The Test of Prayer.

A curious case, which is intended to combat Prof. Tyndall's idea of testing the efficacy of prayer, is found in the story of a Dissenting exhorter in England. This man had acquired considerable local fame, and he attracted the confidence of a lady who heard him. After his sermon she went to him to relate an incident of personal experience, which, as she thought, might afford him aid in his exhortations. The preacher listened to her with peculiar interest and in great excitement; and, when she had finished, he requested her as a special favor not to repeat the circumstance until he should come round again. It was some time after that the preacher visited the locality, and he found the same lady among his audience. As a conclusion to his sermon on the value of prayer, he said that, a few years before, a lady living in an out-of-the-way place, in an old-fashioned house, and almost alone in the wing in which her bedroom was situated, discovered, upon retiring to her room at midnight, that a man was concealed under the bed. She was afraid to go out, lest the burglar should suspect that she was going to call for help, and so attack her. She took out her Bible and read the parable of the prodigal son. Then she kneeled down by her bedside and prayed aloud. She prayed for those who had been exposed to temptation, for the outcasts and the wrong-doers. She begged that she might be spared from peril during the night. She asked that mercy might be vouchsafed to all who repented.

Having concluded her earnest and eloquent prayer, she retired. The burglar came from under the bed and said to her: "I mean you no harm, ma'am; I am going to leave the house, and I thank you for your prayer." He then went away, and the lady soon heard him jumping out of the window to the lawn below. "The good woman of whom I have told you," added the exhorter, in a broken voice, "is with us now, and the sinner to whom her simple womanly prayer was shame, remorse, penitence, and a future of repentant expiation, is he who here confesses himself to you and his Maker."

The story is an affecting one, and no doubt true.

## Brazil as a Mission Field.

We published in January of last year a letter from Rev. J. E. Newman, who, soon after the war, moved to Brazil, giving an account of that vast country as an inviting missionary field. We have lately been favored by W. W. Newman, Esq., of Hanover county, a brother of the Brazilian settler, with another letter from that gentleman, from which we give a few extracts:

"I am well satisfied that our extemporaneous manner of preaching will please the Brazilians. Are you aware that there is scarce any more preaching among this people than in Central Africa? And we have as much religious freedom here as was in England forty years ago; and this is the most hospitable people I ever saw. They seldom ever charge a traveler, and very many of them are "Free-Thinkers," and have a thorough contempt for all the tricks and devices of Romanism. Some day when I have time I will write an article to try and give you some idea of Romanism as it is here. Money, money, money, is what every 'Padre' is after, and they get it by thousands.

"Why do not some of our people emigrate to this goodly land? The healthfulness and pleasantness of the climate can hardly be exaggerated; and as to its productions, it is easier to live in plenty here than on half fare in the States. By paying out $40 or $50 here my boys and myself cleared last winter over thirty acres; and after land is cleared and well cultivated one year, it is then a real pleasure to cultivate these beautiful red lands. I heartily wish that you and all our family were settled in this beautiful country. Everything that man needs for food is raised here in abundance, and for milk and butter, cattle and hogs, no country can surpass it. Poultry can be raised here without trouble. We have more than we can use, and never 'set a hen.' Here we have, indeed,

"'Sweet fields arrayed in living green,
And ever-blooming flowers.'

"Every sober and industrious young man of our race in this country could find a dozen openings for profitable business.

"This was written yesterday at noon, while resting. The weather is now quite warm—warm as we ever have in this country; it is our midsummer.

"In regard to our religious prospects in San Paulo, I can say we still have indications of good, and some pleasant meetings. I recently baptized, by immersion, two of our most respectable American ladies—the first baptisms I have performed by immersion in Brazil. I have good congregations, and though we have Presbyterians and Baptists and Episcopalians, I see no difference between them and the Methodists in attending my appointments, and I visit all alike.

"The Methodists in the South have shown such perfect indifference to my appeals in favor of planting a church in this country that I have seriously thought of proposing to our Protestant people here an organization on such a basis as all could unite upon, especially Methodists and Presbyterians. Again I have seriously thought of opening correspondence with the Wesleyan Methodists of England. Indeed, I should have done this ere now, but I did not know how to direct a letter or to whom. And if our people do not soon take some steps toward starting a mission here, I want you to call on the editor of the Richmond *Advocate*, and get him to assist you in giving me the address of the secretary of the Wesleyan Methodist Missionary Society of England. Be sure to get this. We are greatly in want of hymn-books, Disciplines, catechisms, etc. And it is so far to send a small amount of money that we have as yet sent for none. Within three or four months I hope to be able to send $100 or $200 to the States for books and papers for our church here.

"Tell Dr. Duncan if he can induce two or three young men of the right sort to come to San Paulo, that they will have a very fine field for usefulness, and they can live among our people here almost free from cost until they are ready to preach in Portuguese."—*Richmond Christian Advocate.*

DR. CHALMERS beautifully said: "The little that I have seen in the world and known of the history of mankind teaches me to look upon their errors in sorrow, not in anger. When I take the history of one poor heart that has sinned and suffered, and represent to myself the struggles and temptations it passed through—the brief pulsations of joy; the tears of regret; the feebleness of purpose; the scorn of the world that has little charity; the desolation of the soul's sanctuary, and threatening voice within; health gone; happiness gone—I would fain leave the erring soul of my fellow-man with him from whose hands it came."

DO THINK.—"Two things a master commits to his servant's care," said one—"the child and the child's clothes." It will be a poor excuse for the servant to say at his master's return: "Sir, here are all the child's clothes, neat, clean, but the child is lost!" Much so with the account that many will give to God of their souls and bodies at the great day: "Lord, here is my body, and I am very grateful for it. I neglected nothing that belonged to its content and welfare; but for my soul, that is lost and cast away forever. I took little care and thought about it."

## Religious Intelligence.

DR. STRONG, of Madison, professor in Drew Seminary, is president of a grand exploring expedition about to start for the Holy Land.

OVER 300 have professed conversion in the Methodist church at Keyport, New Jersey, under the pastorate of Rev. R. J. Andrews, this winter.

DURING the last ten years 385,000 copies of the Scriptures have been circulated in Turkey, for which nearly £18,000 had been paid, the principle being that gratuitous distribution was to be avoided.

THE *Evangelist* says of Dr. Cuyler's church, Brooklyn: "The present number of members is 1,575. During the twelve years of Dr. Cuyler's pastorate there have been 2,230 members received, of whom over 1,000 have united on profession of faith."

THE death of the Rev. Daniel Macafee, of the Irish Conference, is announced. Mr. Macafee was eighty-one years of age. He was most distinguished by the controversy which he carried on with Daniel O'Connell when the latter was at the height of his popularity. In him Mr. O'Connell found a match.

ACCORDING to the Yale record the receipts from Prof. Tyndall's lectures in this country are to be distributed as follows: The sum of $1,500 is to go to the Young Men's Christian Association of Washington, $500 to the Yale Scientific Club, and $15,000 to a committee as a trust fund for the education of one or two young men for the scientific career. The gift to Yale is to found a Tyndall prize in the Sheffield school.

THE latest English religious papers come to us filled with indignation at the tone of the Roman Catholic archbishop's recent address at Sheffield. He openly declared and defended the doctrine of subordinating his loyalty to his country to his loyalty to the Pope. First a Romanist, then an Englishman! Very naturally such double-faced patriotism is resented by every true Briton who believes that Christ and one's country is not a conflicting allegiance.

THE Baptist Year-Book will contain a summary of returns, showing that somewhat more than 84,000 baptisms have been reported. Last year the summary gave a total of 85,321. But last year blanks of the 250 associations that did not send reports were filled out by taking the number of baptisms reported in the latest minutes available. This year no attempt is made to give the number of baptisms when no reports have been received.

PASTEUR JAULMES COOK reports a Sunday school in the Waldensian valleys which commences at five o'clock in the morning, because most of the scholars have to watch the cattle on the mountains during the day. Even before that early hour the pastor in charge of the school finds the children gathered at the church door, awaiting his coming; and he is waked sometimes by their singing of the sweet Sunday school hymns, as they stand there watching. Children on both sides of the ocean are more willing to be taught than Christians are to teach them.

OLD CATHOLICISM.—Bishop Littlejohn, who was sent out to attend the convention, has returned and reports that the entire affair is without any consistency or force. Dr. Wellman, who has recently been traveling in Germany, told the Boston ministers, a week or two ago, that Prof. Tholuck confirmed his own judgment that the Old Catholic movement would come to nothing; that sooner or later most of those concerned in it would drift into the Roman Catholic Church. Not until men give up the priestly system entirely will they break away from Rome effectually. The Romish system cannot be reformed; it must be destroyed, root and branch.

THE question of prison reform is solved in the Ohio Penitentiary in what to most evangelical Christians must be a very satisfactory way. The Rev. O. H. Newton, chaplain of that penitentiary, reports that about a year and a half ago a prison church was organized, and since that time about 960 of the convicts have supposed they were converted and have professed religion. About 100 of these have been discharged from the prison in that time, and almost without exception they have united with churches outside. In this penitentiary about 400 of the prisoners attend the Sabbath school of the prison and nearly 500 attend the prayer meetings. Often in these meetings the prisoners take part, and ordinarily the greatest seriousness prevails.

THE Baptist churches in Russia and Turkey have formed an association, which met recently for organization in a spacious school-house at Alt Danzig, and continued in session for five days. The London *Freeman* states that many recent cases of baptism are reported in Russia, and the truth in that empire is making progress. Among the converts are persons of note, as an elder, a judge, and more than one schoolmaster. Among the Lettish brethren it is said the wonders of divine grace in the conversion of sinners exceed all conception. There are about 100 Baptist members in Riga, and thirteen in St. Petersburg. The work of grace in Courland is of wide proportions. In that province and Livonia, including Riga, there are more than 2,000 members. Occasionally persecution seems too ready to burst upon the little flock; but with a few exceptions it has been averted.

THE Jews in Germany are marching with the times. A conference has just met at Berlin, convened by the "Alliance Israelite Universelle," at which seventy delegates attended. The efforts of the old orthodox party to preserve unity on the ancient basis, and to keep one with the French body, utterly failed, and the reformers carried the day, agreeing to establish a separate "Alliance" for Germany. The tendency of this movement is toward the rationalizing philosophy of the German mind, as expressed in the closing words of the president of this conference: "The Jews are called by their destiny to spread abroad the principle of a humanitarianism (Humanitat,) superseding every difference in faith, pure, free and sacrificing, since they are brought into contact with the spirit and ideas of nearly every nation in the world." In fact this movement results in Unitarianism, pure and simple, and it is at least notable as among the hitherto immovable Jews.

UNDER THE BAN.—Switzerland has added a new article to its constitution, declaring that "the order of the Jesuits and the societies connected with it may not be revived in any part of Switzerland; and all action in the church and schools is forbidden to their members. Monasteries and convents may not be established or re-established." The latest telegram from Rome states that the committee of the Chamber of Deputies of the Italian Parliament have resolved "that the suppression of the Society of Jesus, including the chief establishment of the order in Rome, is imperatively demanded by the interests of the nation." It is added that this announcement was received by the Liberal deputies with enthusiastic applause. Such are the responses of the European nations to the Vatican Council. Are Americans asleep over perils that are so forcibly resisted in the Old World?

THE New York *Church Journal*, speaking of the prevailing feeling of its own (the Protestant Episcopal) church, says: "The sect-idea has been largely got rid of by the vast majority of the clergy, and by a large mass of the intelligent laity. They have accepted—and are heavily blamed, sneered at sometimes, and sometimes ignorantly scolded at for so doing—the conviction that the Protestant Episcopal Church is the Catholic Church in faith, orders and history of this land and people." The same paper gives, in another column, the following statistical item: "Communicants—number in the whole church, about 235,000." There are nearly ten times as many Baptist communicants in the country, and fully ten times as many Methodists, to say nothing of the Congregationalists, Presbyterians, etc., and yet this comparatively little communion of our Protestant Episcopal brethren stands forth pluckily as "the Catholic Church, in faith, orders and history of this land and people." The people vote *nay* on that point.—*Methodist.*

AMERICAN BIBLE SOCIETY.—The stated meeting of the board of managers was held at the Bible House, Astor place, on Thursday, the sixth of February. Dr. William H. Allen, president, in the chair. Four new auxiliaries were recognized: one in each of the States of South Carolina, Missouri, Indiana and Nebraska. Interesting communications were received from friends of the Bible cause in Turkey, China, Italy and the Sandwich Islands. Grants of books were made to the American Missionary Association; to the New York Prison Association; to the Friends' Freedmen's Association, of Philadelphia; to the Western Methodist Book Concern; to Kansas Bible Association of Friends; several grants to railroads for cars and stations; and to the Young Men's Christian Association of Chicago, for caboose-cars; with numerous grants to feeble auxiliaries at the South and West. The total number of volumes granted is 12,795, including twenty volumes in raised letters for the blind, besides others to the amount of $300. In funds, $1,000 were granted to the Valparaiso Bible Society, Chili.

TWO NUMBERS of the *Deutscher Merkur*, of the fourth and eleventh of January, which is the recognized organ of the Old Catholics, contain some matters of interest in regard to the principles and progress of the movement. In Cologne, on the twenty-ninth of December, a great crowd filled the Church of St. Pantaleon, at the service of mass. About the same time a meeting of the committee, having in charge the matter of the election of a bishop, took place, and some preliminary arrangements were made. The opinion found expression that one bishop would not suffice, but that there would be needed one for North Germany, one for South Germany and one for Switzerland. The movement makes such progress that the necessity for a firm organization daily becomes greater. In Bonn worship is soon to be established, the King having given them the Schlosskapelle for present use. The Roman Catholic preachers of the city—one of them a brother of Prof. Reinkens—warned their congregations against attending the schismatic and sacrilegious worship. In Crefeld some 180 families have been enrolled as members of an Old Catholic congregation, and the church, which holds some 500 persons, is filled every Sunday.

THE following is the "confession of faith" of the American Union Church of Rome, a confession made not in the ear of a priest, but before God and the world: "Called in God's providence to dwell for a time in the city made sacred by the labors of the great apostle to the Gentiles, we desire to emulate his example as faithful servants of God, by witnessing a good confession of our faith before the world. We believe in the necessity and efficiency of an organized and visible church; in the sacraments of baptism and the Lord's Supper; in the faithful ministry of the word and attendance upon the same; in the assembling of ourselves together in prayer; and in the devotions of the closet, as divinely appointed means by which we shall be enabled to walk worthily and acceptably before God. We recognize the unity of the church of Christ on all the world, and extend to all believers the hand of Christ's fellowship upon the basis of the great fundamental truths held in common by those who love our Lord Jesus Christ in sincerity and truth; and we make confession of these essential truths as they are revealed to us under the inspiration of the Spirit in the Holy Ghost. Coming into divine presence with this preparation of mind and heart, we are ready to affirm with the apostles that 'We believe in God the Father Almighty,' etc.

## The Christian Advocate.

Organ of the Alabama, Mississippi and Louisiana Conferences of the M. E. Church South.

THURSDAY, MARCH 27, 1873.

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ROBT. J. HARP, PUBLISHER.

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AGENTS—All the members of the Patronizing Conference.

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### God's Chastisements.

The afflicted are tempted to distrust the paternal goodness of God because they are called to suffer. The very opposite conclusion, however, is the true one—"For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth." This is a peculiar stamp of acceptance and seal of sonship. God is dealing with us as with sons, not as with enemies and rebels, when he permits the rod to fall upon us. Great trials and sore tribulations are therefore to the Christian full of comfort, since they indicate God's fatherly love, and their own filial relation to him whose throne is in the heavens:

A common mistake made by suffering believers is in their estimate of the results of affliction. We frequently hear them declare that they get along better in religion when in prosperity and health, and that pain and trouble only bring darkness and dissatisfaction. They do not propose to deny the scriptural teachings that benefits, most important and glorious, flow from the afflictions of the present life. They only propose to constitute themselves exceptions to the general law. David was right when he said: "It is good for me that I have been afflicted, that I might learn thy statutes. Before I was afflicted I went astray; but now have I kept thy word." Paul was not beside himself when he gloried in infirmities and tribulations, and with a towering faith exclaimed: "For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory." Generally true, they are the exceptions. There are those who take this view of the subject: that it is better for them to be exempt from trouble, and who really think that the tendency of sorrow and trial with them is to depress their faith and to mar their spiritual life.

This is a very natural mistake, and one which Paul anticipates: "Now no chastening for the present seemeth to be joyous, but grievous; nevertheless, afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby." The present seeming is grievous indeed. A fierce struggle is aroused; the soul is overwhelmed and tempted to rebel. Faith, so far from being strengthened, wavers, and the buddings of doubt and distrust appear. It is afterward that the peaceable fruit of righteousness is yielded. Submission may not be reached at once, but the opposite self-will, and even defiance, awake as never before. There is no clear vision. Clouds and darkness are round about, the spirit is broken, hope almost gone, and faith in God is shaken. But afterward the victory comes out of this fearful conflict, and all the graces are refined and perfected by the ordeal through which the soul has been made to pass. The peaceable fruit is after the smoke, dust and din of the battle-field are over. A present joyousness is not the sign of profitable chastening. Here we run into the error that affliction is not good for *us*, however it may benefit others. The seemingly untoward effects really are the precursors of the good. The present grievous aspect of God's dealings, the cheerless and terrible upheaval, the stirring up of rebellion, doubt and other repulsive sediments of the corrupt heart are to be followed by the calm of a resigned and submissive spirit.

It is a dangerous condition to be in when a man concludes that he is an exception to the law of suffering, and that his religious welfare is best promoted by prosperity. The peril lies in this: that when the trial comes he will fail to see the Father's hand, and will miss the blessing which infinite love and wisdom have designed for him. Because the present seeming is grievous, he resents this mark of his sonship, and the peaceable fruit is never realized. While God has dealt with him as with a son, he has alienated himself from this dear relationship; and, by his willfulness, that which would have proved the peaceable fruit of righteousness is blighted in the bud. The course of safety and comfort is to surrender ourselves to the inspired teaching, and to cultivate subjection unto the Father of Spirits. Grievous as is the present, and as it must be to do us good, there is the joyousness of the afterward. How long sorrow may continue, how long the pain and the travail, we may not tell. But the afterward, even in this life, is blessed; the peaceable fruit is sure to come out of this tearful sowing. In this life, but certainly and completely in the life to come, will the fruit appear. "For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us."

### Most Humiliating.

It has been a matter of respectful protest and deep regret on the part of Protestant Christians that the Louisiana State Fair has heretofore been conducted in a manner most offensive to their views of religion and good morals. The prominence given to horse-racing, and the disregard of the Sabbath, which have marked the management in other years, is to be crowned this season by a grand lottery. It is most humiliating and sad that an institution avowedly started for the improvement of the industrial interests of the country should be made the means of stimulating the passion for gambling, and of corrupting the morals of the people. Amidst the depressing circumstances which surround us, this is one of the most serious indications of general decay and demoralization. This grand lottery of the State Fair is authorized by the Louisiana State Lottery Company, and both are equally respectable, and both may be patronized with equally good consciences by the followers of Christ. To touch an admission ticket to the Fair Grounds, which entitles the holder to a chance in the lottery, is to become a partaker in the sin. It would be an indorsement of one of the most pernicious organizations which a degenerate legislation has ever imposed upon our State, and it would be a direct personal contribution to the destruction of those principles and virtues which are the foundation of all social happiness and material prosperity.

We are aware of the plea set up by the association that this measure is necessary in order to raise the funds needed to perpetuate the institution: An institution, however, that can exist only by joining hands with a lottery company, and by other questionable means, had much better die. If the lottery expedient, in addition to the horse-racing and Sabbath desecration, should prove remunerative temporarily to the stockholders, the general effect upon the country cannot be otherwise than most unfriendly, if not disastrous. As the matter now stands, we do not see how Christian people can have anything to do with the fair and maintain a good conscience. These ungodly and most offensive expedients really exclude all who desire to promote the highest well-being of society, and to keep themselves unspotted from the world. They can no more visit the grounds, nor exhibit their goods and inventions, than they can buy tickets in the State lottery, or engage in raffles and games of chance generally.

As the directors of the association show no respect to the religious and moral convictions of a large class of our people, it is to be hoped that the friends of piety and sound morality will so far respect themselves and their Christian obligations as to let the State Fair severely alone. As it now presents itself to the public, and appeals for patronage, it is an unclean thing, which involves its patrons in the appearance of evil, if it does no. make them partakers in some of the worst immoralities which afflict society. We wish most heartily to favor all legitimate means for the improvement of our agricultural, mechanical and manufacturing interests, but we are not willing to sacrifice the most vital interests of morals and religion for any temporal end whatever. It is, however, a short-sighted policy that ventures upon these doubtful expedients. Lotteries and other measures offensive to the Christian conscience may bring up the stock of the Fair Association for the time; the slow but sure effects upon the country, however, will be to discountenance industry and economy, and to undermine and debase the moral character of the people.—"Righteousness exalteth a nation; but sin is a reproach to any people."

### Mexico.

OUR CHURCH-BUILDING.

BY BISHOP KEENER.

CITY OF MEXICO, Feb. 27, 1873.

MR. EDITOR: In the last letter I simply stated that I had bought a chapel—"Capilla de San Andres"—and that it was built for earthquakes. I did not enlarge at that time, though the theme was inspiring. The fact is, the deed was not signed, and nothing is more uncertain than the mood in which a Mexican approaches the point of actually closing a bargain, specially if he knows that he is selling it to a Protestant for a church. But on yesterday I paid down the cash payment, signed the papers, and the "Capilla" became henceforth a stronghold of the Methodist Episcopal Church South in the heart of Mexico. This is the first piece of property secured by Methodism in the city of the Montezumas. It has quite a Gibraltar expression: buttressed, arched and groined, it might be resorted to as a sanctuary in the day of trouble. The chapel cost twice as much as I paid for both chapel and an adjoining lot. This lot has on four sides of it walls as high as the church; so that, with very little expense for roofing and flooring, it can be made part of the chapel. The whole is fifty-five by sixty-six. Since the confiscation of church property the "Capilla" has been put to profane uses; its beauty has been marred, yet within has retained all its architectural merit. It is now being repaired—the walls freshly painted, a new floor put in, with altar, pulpit, etc., suited to that faith which comes by hearing, and that hearing which implies a preacher. It is admirably located, being within one square of the theater at present used for the meeting of Congress, and one of the College of Mines, a very extensive and finely-built structure; it stands on the corner of the square, and on the sunny side of the street. The shady side is avoided here because, for a considerable part of the year, the temperature is a little cool, when the sun is very grateful; and at another part there is a good deal of rain every day for several months. After securing this house I cannot tell you how much freer I breathe. Other parties, as wise and active as anybody need be, had been at work for a full month before my arrival, and, though always just about to secure property for Protestant uses, have so far been steadily foiled, and I began to fear for myself the same result. Besides, time is pressing; those district meetings and Centenary are not to be put off much longer. The brethren all rejoice in our success, and were soon round to look at the prize.

I had expected to be present at the Baltimore Conference to urge a collection for Mexico, but now see that to be quite impossible. The work of securing property cannot be put off. Presently many Americans will be here, attracted by the facility of reaching this beautiful land. Other churches will be here seeking location, and advantages will probably never be so fair again for giving Southern Methodism the full force of position. Not only is this city the center of everything in Mexico, but it is very populous, and presents a field white to the harvest, which ever way the eye turns. Protestant worship is protected at the capital more efficiently than in other places, though at present the authorities have been prompt to maintain freedom of religious opinion in every instance of attempted interference. At Toluen there is a congregation of one hundred and fifty served by a Mr. Paseo, an English gentleman, who has long been in the country and speaks Spanish perfectly. On last Sabbath night a mob gathered about the church, threw stones, etc., and cried: "Death to the Protestants." This continued at intervals until Wednesday night, when the prayer meeting was held and well attended. The mob was arrested in mid-career by the police, six of them imprisoned, and the whole resulted in a first-rate meeting, great peace, and an inquiry for Bibles which Mr. Paseo was not able to satisfy. Thursday all quiet. One naturally inquires whether this Protestant movement is healthy—whether permanent or reactionary. The best way to answer this is to note the fact: 1. That there are probably forty or fifty congregations of Bible-reading people at work already in various parts of Mexico. 2. That this has been the work of the Mexicans themselves, and not of missionary societies from without, though for the last three years some few of these assemblies have been aided by the Foreign Christian Union. 3. That the growth of religious freedom in this republic is a remarkable instance of steady purpose, maintained amid much political change and fitful violence. The history of the reform movement in Mexico is this: After the war of independence, which lasted from 1810 to 1821, when General Iturbide entered the City of Mexico at the head of a numerous army, and was made Emperor—but retired from this position in 1823—the country was often distracted by civil war. The Roman Catholic or clerical party, then wealthy and powerful, was a chief cause of these wars, which continued with little interruption till the year 1855, when General Comonfort became President of Mexico, though violently opposed by the clerical party, which made itself strong in the city of Puebla. To this city he laid formal siege; during which it is related that the friars joined the soldiery in defense of the place, which, however, surrendered on the twenty-third of March, 1856. After this the reform laws were passed, Comonfort being assisted by Senor Lerdo until December, 1857, at which time a reactionary war commenced, and lasted until 1860, when, Don Benito Juarez having become President, the reform laws became effectively established, the power of the clerical party completely destroyed, and further political strife, so often stirred up previously by it, prevented by the confiscation of all the church property. The nunneries and monasteries were opened; poor nuns who had for years looked upon no face but that of individuals of their own order were then released from a living death. The friars were started outdoors without cloak or hood; vaults and dark passages leading from churches to convents were explored by the public for the first time; and the bones of little children, and bodies of persons who had evidently died a violent death, were discovered in these sacred inclosures, some having been walled up while alive, and fed for a time through apertures afterward closed.

The extent of these convents and religious houses was far beyond anything usually conceived of. They covered a large part of the city, and they supply a great deal of the material at present needed for building.

It is therefore very certain that the work of reformation is both solid and permanent. Not a nun remains in this city, nor any friar, monk or priestly-dressed person. The clergy dress as other gentlemen. They affect a cloak, but so do many others; so that the eye is relieved of those long-gown fellows who unsex themselves, and who appear quite too frequently in the cities of the United States. A few sisters of charity remain, but one scarcely ever sees them. Church-bells are not permitted to din the life out of the public, but are allowed a ringing only at healthy intervals, say on every Sabbath morning. These people, as a people, are done with this huge imposture called Roman Catholicism. It has purged itself out of their good will. Infallibility, the immaculate conception and the general triumph of Jesuitism over Old Catholicism have come too late to save it. I wonder that Dollinger and Hyacinthe do not have their representatives in Mexico. In my opinion they have but to appear to sweep away this refuge of lies.

In addition to the places already named, and preachers engaged in the reform movement, there are congregations at Ayapango, at Tecuico, Ozumba, Amantla, Chimalhuacan Chalco, Tepetlixpa, Ilalamac, Texcalpa and Tepeacula. Each of these congregations is served by a native Mexican. They vary in numbers from fifty to three hundred. I have addressed a circular letter in Spanish to each of them, and shall have their answers forwarded promptly by the Rev. Mr. William Parkes, the agent of the British and Foreign Bible Society resident in Mexico.

As this letter is quite long enough, I will write you again on to-morrow; and, as my mission for the present here is evidently drawing to a close, I may bring it with me. The English steamer leaves Vera Cruz on the fourth of March, and my purpose is to return in her via Havana.

### Centenary College.

MR. EDITOR: Our March exhibition was held last week. The selected speeches and dialogues on Wednesday night, and the original speeches by the representatives of the literary societies on Thursday night, were, in the opinion of many and competent judges, highly creditable.

We feel truly thankful to the Promoter of all worthy objects for the encouragement he has given us this session.

One hundred and sixteen students have matriculated up to this time; and still they come in—three this week, and three last. They are generally well-behaved, and disposed to make the best of their time.

There is a flourishing council of the Friends of Temperance in the town, of which the students form a considerable part. For the present term one of them was its president, another its associate, and another its chaplain.

Quite a number of the students are Christians, and the religious interest seems to be increasing. On Sabbath a week ago three came forward at the regular morning service and were received into the church.

You will rejoice with us that the scaffolding around the center building is down at last. Now the massive edifice greets the vision unobstructed. The general appearance is vastly improved by the change in its construction, the greater exposure of columns rendering it decidedly more imposing.

We will have the roof of the center building and that on the east wing made as good as ever in a short time. Then we only need to get a new galvanized iron roof on the west wing, and the entire property, saved from leakage and waste, will be ready for all practical purposes, while the work of beautifying and perfecting can go leisurely and, we trust, perpetually forward.

Hitherto the Lord hath helped us; and though much, very much remains to be done, we believe he will help us to the end. Oh that his Spirit may move the hearts of his faithful stewards to respond speedily and liberally to our necessities.

C. G. ANDREWS.

### Our Missionary Policy.

The Richmond *Christian Advocate*, noticing Bishop Keener's letters, indicates a line of policy for our American churches. Dr. Bennett says:

We publish on our first page a letter from Bishop Keener. Our readers, we know, will be pleased to read this letter from the active Bishop. He is looking with keen eyes upon Mexico, and will be sure to find the best points for missions.

In this connection we give expression to a conviction of our own mind, and that is, that the American churches should take in hand the mission work for the American continent, while the churches of Europe might devote their money and their energies to the work in the vast fields of the East. Our own feeble but exceedingly expensive mission in China might be turned over to some church that has had more success than we in that country, and our recalled missionaries could do much among the Chinese of California, or, if they should prefer to remain in China, they might labor in connection with the missionaries of the Methodist Episcopal Church, from whose ample treasury they might receive a ready and certain support.

We have made a fair experiment in China. We have had some of our best men there for many years, and have labored earnestly to gain a foothold. Shall we hold on to this field, or shall we retire, and try our strength on some other this side the ocean, which promises better results? If there were no men in China to occupy the ground we might surrender, we should say: Keep the men in the field; but when there can be no loss to the people from whom we retire, and a prospect of greater good opens in another direction, there should be no hesitation in the matter. We are not of those who would keep up a distant, weak and expensive mission merely for the sake of saying we have a mission in such or such a field. We hope never to have any such church pride.

We expect opposition to this view, and we hope some one who knows more of the inside of the China mission than we do will give light on the subject; but at the same time we know that we do not stand alone in our view of this matter.

The true policy of the church should be to establish missions where the expenditure of men and means will bring the best returns in the direct religious influence exerted upon the masses and in the number of souls saved.

On this continent we can use all the men and money we can command for the next fifty years.

COMMODORE VANDERBILT'S $500,000 gift to the Central University is a very handsome thing in its way, and we suppose insures the success of that most important enterprise. That half million is money well invested, and will continue to bless the country and the church for centuries to come.

THE New Orleans District Conference meets at Baton Rouge on Friday, April 4, at nine o'clock A. M. All the preachers, local and traveling, and the members of the Quarterly Conferences are members of the District Conference. All are pressingly invited to attend.

A MIDDAY PRAYER MEETING has been held in the Carondelet Street church for nearly three weeks. During the present week there have been services every night. These meetings have been well attended, and we trust much good has been accomplished.

MRS. MARY A. BREWER, wife of George Brewer, died at the family residence, in this city, on the eighteenth of March. Sister Brewer was for many years a consistent member of the Methodist Church and a most happy Christian. Her end was peace.

REVS. J. H. ST. CLAIR and J. R. Hicks, of the St. Louis Conference, have been sojourning in our city for the past two weeks. We wish them a pleasant and health-improving stay among us.

THERE is neither presumption nor enthusiasm in looking for the literal fulfillment of God's promises.

### Books and Periodicals.

BITS OF TALK ABOUT HOME MATTERS. By H. H. Boston: Roberts Bros., 1873.

Kuln & Co. send us this beautiful and thoughtful little volume. The thought is not all conclusive or useful, as we judge, but there is much thought, and much of it is good. We note especially the chapter on Death-Bed Repentances as exceptionable—the statement of a serious error. The great want of the times is the preaching of hell—the awakening of the fears of the ungodly.

OUR Sunday school publications for April are as bright and beautiful as the season which brings them to us. We are impressed with the excellent taste and judicious learning which Dr. Haygood exhibits in the preparation of the monthly supply of entertaining and instructive literature. We are also deeply impressed with the painstaking and hard work which these publications manifest. The Magazine is a valuable auxiliary to the teacher, and the Illustrative Readings, and the Notes for Teachers and Bible Students, are most capital productions. We see a great deal of the Sunday school literature of the day—monthly and weekly—and we soberly think that Dr. Haygood gets out the best.

FROM A. S. Barnes & Co. we have received a small pamphlet entitled "An Examination of the Demonstrations of Davies' Legendre." Also from the same publishers "The Critical Speller." It is a blank-book prepared for written exercises. "The Revival Hymn and Tune-Book" is a sixty-page paper cover, from Horace Waters & Son, New York. "Sunshine for Sunday Schools" is a new collection of original and selected music. Published by John Church & Co., Cincinnati.

THE AMERICAN AGRICULTURIST for March is a very fine number, and filled with useful engravings and reading matter for farmers and housekeepers. We have also received the Rural Alabamian, published at Mobile, Alabama; the Gardeners' Monthly, Philadelphia; the Poultry World, Hartford, Connecticut; the Household, Brattleboro, Vermont, and the Musical Independent, Chicago, Illinois, for March.

THE GALAXY for April is able and varied, as usual. The number has: Joseph Arch and the New Emancipation; France and Louis Napoleon, and the concluding article on Life Assurance. The Old Dominion for February has come to hand. Good Words for March is a fine number of this always excellent magazine.

### Our Church at Brandon, Miss.

MR. EDITOR: The Methodist church edifice at this place is about completed, at a cost of over $6,000. The amount yet unpaid is about $2,500. We have sent twice North to solicit aid, and received just a little over the expenses of traveling. We have learned that Southern Methodists have but few friends at the North.

We wish to have it dedicated in April, *provided we can pay for it.* We intend never to dedicate it until the last cent is paid. Our people have contributed liberally, but we need help from abroad. Can't the good friends of the church help us? We have received already a few liberal donations from your city, honorable mention of which was made in our local paper. *We need help.* Can't the friends give us aid?

A SUBSCRIBER.

DEATH OF REV. M. M. DANCE.—This venerable member of our Conference, says the Richmond *Christian Advocate*, died at his residence, in Prince Edward county, on the eighth instant, in the eighty-fourth year of his age. He entered the Virginia Conference in 1812, and for many years filled some of the most important charges. After ill health forced him to leave the regular work he resided in the county of Prince Edward, working for the church to the utmost of his strength, and beloved by all who knew him. A better man never lived than Matthew M. Dance. His aged companion, in feeble health, yet lingers on this side of the river. May God's blessing come down richly on her and her family in this hour of sorrow.

DEATH OF REV. GREENBERRY GARRETT.—This venerable minister died in Summerfield, Alabama, on Thursday, March 20. At the time of his death he was on the superannuate list of the Alabama Conference, and had been a preacher since 1821. His last hours were eminently happy and triumphant. An obituary, prepared by Rev. A. D. McVoy, and received just before going to press, will appear in the ADVOCATE next week. Bro. Garrett was a pillar in the church, and a chief man among his brethren. His character was a rare combination of strength, simplicity and nobleness.

### Notice.

It is proposed to hold continuous religious services for six hours, from ten o'clock A. M. to four o'clock P. M., in the Carondelet Street church, next Friday, the twenty-eighth instant, under the conduct of ministers of various denominations, the leader being changed every hour. It will be in order to come in and go out at any time.

MR. D. L. MOODY, a revivalist from Chicago, has been preaching at the Baptist church, on Coliseum place, during the past two weeks. The services have been well attended, and a number, we believe, have professed conversion.

REV. A. P. BLACK, of the Pacific Conference, died in great peace on the third of March.

## ners of the Opelousas District.

Conference of the Ope- Louisiana Conference, Franklin, commencing the eighth of May, at M., continuing until May.

rs in the district are quested to report to me mes of all delegates ren who are likely to brethren proposing to bers of the conference get their quota. When ...ities are provided for the whole number of official members whose names are sent, it often occurs that many families are without guests, while others have their full quota. It will save much trouble to the pastor, and prevent disappointment to those who so kindly open their doors for entertaining the conference, by furnishing me at once with the names of those *only* who intend coming. We desire a full attendance.

AMICUS W. WILLIAMS, P. C.

FRANKLIN, March 18, 1873.

THE Right Rev. Charles Pettit Mellvaine, D. C. L., Protestant Episcopal Bishop of Ohio, died last week, in Florence, Italy. Bishop Mellvaine was born in 1798, in Burlington, New Jersey, graduated at Princeton in 1816, was ordained deacon in 1820 and priest in 1822, and became Bishop of Ohio in 1832. He was an earnest champion of evangelical or low church views, and labored with especial zeal against the Oxford Tractarian movement, in opposition to which he wrote a book. His learning was reckoned greater than that of the majority of his associates among the American bishops. He received the degree of D. C. L. from Oxford in 1853, and that of L. L. D. from Cambridge in 1858.

THE Yale College library contains sixty thousand volumes, exclusive of several thousands of pamphlets. The libraries of the various schools and societies attached to the institution include some twenty-six thousand more, making in all eighty-six thousand volumes.

## MARRIED.

BROWN—STAFFORD.—By Rev. J. Nicholson, of the Mississippi Conference, at the residence of the bride's brother, in New Orleans, on the eighteenth of March, Mr. Clement Brown to Miss Mollie Stafford, both of New Orleans.

BROWN—WILLIAMS.—At the residence of the bride's father, Dr. J. A. Williams, February 23, 1873, by Rev. Will. H. Leith, Mr. George B. Brown and Miss Lizzie Williams, all of East Baton Rouge parish, Louisiana.

SAMPLE—LIVELY.—On the twenty-fifth of February, at the residence of Levi Chaney, by John P. Haney, Esq., Mr. Lucien Sample to Miss Flora A. Lively, all of East Feliciana parish, Louisiana.

FORWOOD—COATE.—On the thirteenth instant, by the Rev. F. M. Turner, at the residence of Mr. James A. Newman, Grove Hill, Alabama, Mr. S. H. Forwood and Miss Mattie E. Coate, all of Clarke county, Alabama.

PINCKARD—LINDENBOWER.—March 20 1873, at the bride's residence in Springfield, Missouri, by Rev. Millard Law, J. J. Pinckard, M. D., formerly of Shreveport, Louisiana, to Mrs. Vina Lindenbower.

EDWARDS—DANIEL.—By Rev. R. H. Harris, at the residence of the bride's mother, in Summerfield, Dallas county, Alabama, Mr. W. H. Edwards to Miss Sallie Daniel.

WALKER—DANIEL.—By Rev. R. H. Harris, at the residence of the bride's mother, in Summerfield, Dallas county, Alabama, Mr. J. F. Walker to Miss Sua Daniel.

WHITEHEAD—TROTTER.—At the residence of the bride's father, Hinds county, Mississippi, March 18, by Rev. R. B. Downer, Mr. John Whitehead to Miss Margaret Trotter.

## Agent's and Publisher's DEPARTMENT.

### Acknowledgments of Letters and Funds

RECEIVED BY MAIL,

**For the Week Ending March 22, 1873.**

A—W. Alexander, David Ayers, D. Appleton & Co., C. O. Andrews, N. W. Ayer & Son, William E. Atchinson, Mrs. S. B. Alexander $1.25, Dant. Ayers, Abbott & Henderson, E. Aldon, E. & H. T. Authosy & Co., R. C. Atcheley.

B—R. C. Bothes, M. E. Butt $1.90, F. C. Baker $3.25, John W. Boswell $5, Richard Bonham, W. C. Black, R. Babington two letters, J. P. Bradley $16.75, J. Burford, W. N. Bonner, A. A. Batto 25 cents, R. O. Boyd, T. L. Brown $1.30.

C—N. H. Cain $1, S. H. Cox, E. Conklin & Co. $4.50, W. H. Cook 35 cents, R. F. Clement $1.70, John F. Cook, William Cotter, R. Clegg, Robert Carter & Bros., John J. Cassaday, W. P. H. Connerly, L. Carley 65 cents, J. M. Coleman.

D—T. S. Dabney, R. Duchamp & Son, Joel T. Daves, C. B. DuBosa, L. F. Bowdell $5, John B. Denton, A. Dowling $5.25, J. Perry Drake, R. Day.

F—J. A. Ellis $11.85, Charles Eunu, Johnston & Co., Charles F. Evans.

F—Thomas Franklin $13, J. R. Ferguson $2.75, O. D. Fountain, E. N. Freshman, T. S. Fry & Co. $2, C. F. Farrar $2, H. Walter Featherstun $57.

G—James M. Gann, R. D. Gayte $2, Thomas Garnet, Griffin & Hoffman two letters, G. A. Oaskell, Gould & Lincoln, G. M. Gilmore $6, M. Graves.

H—R. H. Harris $3, B. Haynes three letters $25, Hall, L. Henderson $1, E. E. Hamilton $1.95, W. C. Haislip, S. P. Hand, J. H. Houston, Hurd & Houghton, H. O. Horton $25, P. Howard, Thomas W. Hines.

I—Ivison, Blakoman, Taylor & Co.

J—H. F. Johnson, Miss L. R. Jackson 50 cents, T. S. Jones.

K—A. A. Killough.

L—S. E. Lovelace, Will. H. Leith $1, R. M. Leaton $123, J. B. Lippincott & Co. two letters.

M—J. M. McKee $6.75, J. M. Mason, W. H. Morris, H. H. Montgomery, A. H. Moss $10, J. E. Maguire $2, William Maguire, Jethro Moore, W. T. Malnglu, MacKellar, Smiths & Jordan, Thomas Mutlett, John A. Miller $27.28, E. H. Mounger $2, E. A. Moore.

N—Daniel Nicholson.

O—Robert Otis $2, George A. Olney, James Ormand.

P—O. J. Penn $48.00, W. J. Persel $5, Mrs. Ike Pickons, J. E. Potter & Co., Collin Pennington.

R—Rogust & Fry, R. A. Robertson, A. H. Redfort three letters, W. A. D. Ramsay $2, Asa Randall $10, George P. Rowell & Co., J. K. Randall, Richardson, Rido & Co.

S—M. M. Stokes $1, E. S. Smith $1.85, C. S. Stewart $1, A. L. Sumner, J. W. Schermerhorn & Co., B. L. Selman $15, W. R. D. Stocklon two letters $30, T. C. Spencer, J. A. Shook, M. R. Smith, A. D. Sterling, L. C. Staples, J. Sharp $2, W. H. Scales, I. Spangler, E. Stelger.

T—Tower, Gildersleeve & Co., E. M. Turner, John Tally, John R. Taylor $2.50, B. A. Thomasson, M. C. Turroutine, E. Tucker.

V—Vernon Bros. & Co., Veal & Marshall, J. W. Vest $6.

W—J. Whitfield 25 cents, L. F. Whitten, Anson West, W. S. Wade, J. E. Westcott, M. L. Wyatt, Miss N. R. Wade, J. F. Wynn, D. J. Wright, J. O. Weaver $6, James Wilson, J. Woodbridge two letters, Wilson, Hinkle & Co., O. R. Wilson, John A. Wright 80 cents, W. H. Woodruff, Jere. S. Williams $12.

Y—H. A. Young & Co.

MESSRS. NAVRA & OFFNER, 174 Canal street, sell, for cash, China and crockeryware and household comforts at greatly reduced prices.

DO YOU GET YOUR PAPER?—Subscribers will oblige us by giving prompt notice when their papers do not come regularly. Everything in our power will be done to correct irregularities. We have had very few complaints, and those mostly from offices which are reached by routes where we have reason to believe irregularity prevails in the transmission of the mails. This we may not be able to remedy, but will if we can.

IMPROVED BARBARIN GASLIGHT APPARATUS.—The manufacturers of this apparatus claim that it is safe and economical, and the brilliancy of the light unsurpassed. The leading insurance companies have declared that it is not dangerous, and have not increased the rates of insurance where it is used. Numerous testimonials attest its successful use. The offices of the company are at No. 2 Triangle building and 255 Peters street, where further information can be obtained. Post-office address, lock-box 748.

DRESSMAKING.—It gives us pleasure to call attention to the advertisement of Mrs. Tournaben, in another column, whom we have known for several years, and can safely assure our friends who patronize her that they may expect good and faithful work. Mrs. Tournaben displays fine taste in trimming, and we know of no dressmaker who can fit more gracefully. She is worthy of patronage, and we have no hesitation in recommending her.

DR. JAMES PORTER advertises in our columns to cure chronic diseases by magnetic treatment. He gives testimonials of residents of the city, with their names and places of residence. His public clinics are at the Temperance Hall, over the Bible House, 163 Camp street. His private parlors are at No. 242 Camp street.

PROCTER & GAMBLE'S OLIVE SOAP is a superior article. Its introduction in a household is a sure guarantee that none other will be used. It is sold at the price of ordinary soap, and can be procured in any quantities from the New Orleans jobbers and wholesale agents. See advertisement elsewhere.

THE OCEAN SPRINGS HOTEL, with the standing furniture complete, is offered for sale or rent. The hotel is situated at Ocean Springs, Mississippi, a resort noted for its healthfulness. For terms, etc., apply to Messrs. Schmidt & Ziegler, No. 49 New Levee street.

THE NATIONAL LINE, sailing from London, Liverpool, Queenstown, etc., affords great advantages to parties visiting Europe, or those sending for friends in the old country. P. F. Gogarty, No. 151 Camp street, is the agent in this city.

MESSRS. BRASELMAN & ADAMS, Nos. 586 and 588 Magazine street, are offering great bargains in domestics, linens, white goods and dress goods. Purchasers will do well to call at this popular establishment.

L. P. DESMOISSEAUX, No. 535 St. Charles street (Bailejo's market), keeps on hand Western beef, veal, mutton, pork, poultry, fish, eggs, and fresh vegetables and fruits.

RESIDENTS of the Fourth District will find at the establishment of A. W. Skardon & Co., corner of Jackson and Rousseau streets, a large and fresh stock of family groceries.

SEPTOLINE OIL COMPANY, No. 62 Camp and 15 Dauphine street, offer lamps, trimmings, chandeliers, etc., in great variety and at reasonable prices.

WE INVITE the attention of our readers to the advertisement of Messrs. Hillman & Manard, grocers and commission merchants, No. 157 Poydras street.

NEW ORLEANS MANUFACTORY of liquid blueing, for families and laundries. L. Wilkins, proprietor, No. 114 Carondelet street.

## *BUSINESS NOTICES.*

UNDISPUTED FACTS.—It has been truly and significantly said that domestic happiness is more dependent on good digestion than virtuous creeds or moral codes. If the dogma holds, the oracle can be consulted by a prompt application to Price, the Dolphic author of the Celebrated Aromatic Stomach Bitters. Wherever, within the length and breadth of the land, Price's Bitters have penetrated, every household has been illumined by the sunshine of an unclouded joy, and every family reveled in the sweets of health and contentment. The sparkling eye, the ruddy cheek, the cheerful smile and happy glance, no less than the elastic step and the unfaltering tread, what are they but the eloquent telltales of some vitalizing elixir? No secret botany holds the charm, no scientific alchemy creates the spell. The days of miracles are gone; the magic, mysteriously-working wonders have passed away, and the age—a plain, practical one—gives us a simple tonic that, by a happy amalgamation, restores to energy and strength the enervated system. Take Price's Celebrated Aromatic Stomach Bitters, and you bid an eternal farewell to such unwelcome guests as dyspepsia, indigestion, nervousness, neuralgia, flatulency and debility.

JAMES W. PRICE & CO.,
Manufacturers and Sole Proprietors,
Lock Box 166, New Orleans, La.,
Sold by druggists, grocers and dealers throughout the South. mh31 1m

THE entire population of the globe is in greater or less degree infected with the taint of Scrofula. It appears in various forms, such as White Swellings, Ulcers, Erysipelas, Swelled Neck, Indolent Inflammations, Mercurial Affections, Old Sores, Eruptions of the skin, Sore Eyes, etc. For these as well as all other constitutional diseases, DR. TUTT'S SARSAPARILLA AND QUEEN'S DELIGHT has proven itself in a thousand instances a positive antidote.

Fevers, Remittent and Intermittent Fevers, which prevail in the valleys of rivers and other miasmatic districts through the summer and autumn, are invariably accompanied by derangements of the stomach and liver, and other abdominal viscera. There is always a weakness and irritable state of the stomach, and torpor of the bowels. DR. TUTT'S LIVER PILLS are peculiarly adapted to such cases. mh27 1t

CHILLS AND FEVERS, in all forms,

"Fold their tents like Arabs,
And as silently steal away,"

under the magic influence of Kress Fever Tonic. A few doses will start the procession promptly, and leave in the place of these unwelcome guests sunshine, health, happiness and joy in the household. A box of pills, free of charge, is contained in each wrapper, and when this chill remedy is taken according to the directions around each bottle the proprietors warrant it to cure. Frederickson & Harle and E. J. Hart & Co., New Orleans, supply the remedy. mh20 2m

THE EQUITABLE LIFE ASSURANCE Society, New York.

Assets ..... $21,000,000
Income ..... 11,000,000

Branch office 231 CAMP STREET.

A. P. CLEVELAND,
General Agent.
feb13 1y

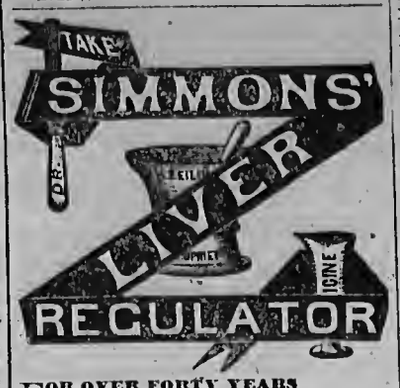
BEST AND OLDEST FAMILY MEDICINE.—SANFORD'S LIVER INVIGORATOR, a purely Vegetable Cathartic and Tonic, for Dyspepsia, Constipation, Debility, Sick Headache, Bilious Attacks and all derangements of liver, stomach and bowels. Ask your druggist for it. Beware of imitations. mh27 1yeow

USE DR. HENRY'S WORLD'S TONIC AND BLOOD PURIFIER.—It is the great household remedy, pleasant to take, yet potent for the prevention and cure of diseases. It is better than Bitters, Cordials, Rhehu or Sarsaparilla. Sold by druggists. jy18 1y

VERY valuable on plantations as a preventive of Fever, Chills, etc. Simmons' Liver Regulator will keep the hands healthy, so that they may lose no valuable time during the busy, sickly season. mh27 1t

DR. HENRY'S ROOT AND PLANT PILLS.—Mild yet thorough; no nausea or griping; entirely vegetable; great Liver remedy. Price, 25 cents. Sold by druggists. jy18 1y

## *NEW ADVERTISEMENTS.*




FOR OVER FORTY YEARS
THIS
PURELY VEGETABLE
LIVER MEDICINE
HAS PROVED TO BE
THE GREAT UNFAILING SPECIFIC

for LIVER COMPLAINT and its painful offspring, Dyspepsia, Constipation, Jaundice, Bilious attacks, Sick Headache, Colic, Depression of Spirits, Sour Stomach, Heartburn, Chills and Fever, etc.

After years of careful experiments, to meet a great and urgent demand, we now produce from our original Genuine Powders

THE PREPARED,

a liquid form of SIMMONS' LIVER REGULATOR, containing all its wonderful and valuable properties, and offer it in

ONE-DOLLAR BOTTLES.

The Powders (price as before).....$1 00 per package.
Sent by mail..... 1 01 per package.

☞ CAUTION! ☜

Buy no Powders or Prepared Simmons' Liver Regulator unless in our engraved wrapper, with Trademark, Stamp and Signature unbroken. None other is genuine.

J. H. ZEILIN & CO.,
Macon, Georgia, and Philadelphia.
Sold by all Druggists. se13 1y

DR. JAMES PORTER,

242.....CAMP STREET.....242

invites the attention of the afflicted to the following testimonials from a few of his many recent cures in this city:

MRS. ELIZABETH CONNOR, 253 Magnolia street, almost entirely blind for twenty years; also a great sufferer from Neuralgia of the head and face.—Sight restored and Neuralgia cured by a few Magnetic treatments by DR. PORTER.

MR. F. BELLAND, residence, 21 Gravier street. Total loss of the use of right arm from Rheumatism for seven months.—Perfectly cured by one treatment.

MR. JOHN MILLER, gardener, residence, corner St. Andrew and Chestnut streets, whose sister was confined to her bed from Inflammatory Rheumatism, could not move without the greatest suffering.—After a single Magnetic treatment by DR. PORTER was able to go about the house, and in three days was perfectly cured.

**The Deaf and Dumb Made to Hear and Speak.**

The little daughter of WILLIAM FELDNER, residence, corner First and Chippewa streets, totally Deaf and Dumb.—Hearing completely restored by a few Magnetic treatments by DR. PORTER, and is rapidly learning to speak.

**Total Paralysis of the Arm Cured.**

"This is to certify that I was afflicted with total Paralysis of my right arm. Sensation or feeling was entirely gone; could not move my fingers or raise my arm from my side until I was treated by DR. PORTER, who, by three Magnetic treatments, restored to me the perfect use of my arm, and I can now use it as well as I ever did. My address is

"MARY STEPHENS,
"No. 489 Royal street, New Orleans."

For further cures in this city call at the Doctor's Parlors, or at his Public Clinics at Temperance Hall, over the Bible House, No. 163 Camp street, where he publicly treats the poor, without money and without price, from nine until eleven o'clock every SATURDAY FORENOON.

His office hours at his Private Parlors are from ten A. M. until eight P. M. of each day. mh27 1t

FOR RENT OR SALE—
THE OCEAN SPRINGS HOTEL,

with the standing Furniture complete. The buildings have been thoroughly repaired and painted, and are now as good as new. This Hotel is situated on the Lake Shore at Ocean Springs, Mississippi. The place is noted for its healthfulness. Within two hours' ride of the Hotel are the celebrated Springs, well known for their great medicinal properties. The Hotel is within three hours' ride from New Orleans, and two hours from Mobile, by the New Orleans, Mobile and Texas Railroad. The sea-bathing cannot be surpassed, and the fishing is excellent. The buildings are spacious, and the grounds are very extensive, inclosed by a new fence. For terms and full particulars apply to

SCHMIDT & ZIEGLER,
mh27 1m 49 New Levee street.

JOHN I. ADAMS. JAY L. ADAMS. WM. H. BENAUD.

JOHN I. ADAMS & CO.,

WHOLESALE GROCERS,
AND DEALERS IN
PROVISIONS, LARD, OIL, ETC.,
Nos. 43, 45 and 47 Peters Street,
(Formerly New Levee.)
mh27 1y New Orleans.

A. W. SKARDON. WM. WOELPER.

A. W. SKARDON & CO.,

GROCERS—GROCERS,
Corner Jackson and Rousseau Streets,
FOURTH DISTRICT, NEW ORLEANS,
Goods delivered free of charge. mh27 3m

DRESS AND CLOAKMAKING,

CUTTING AND FITTING,
At Reasonable Prices, by
MRS. M. TOURNABEN,
No. 201 Prytania street,
mh27 1y Corner of St. Mary, New Orleans.

AGENTS WANTED.

REMARKABLE BUT TRUE!
For $6 I send $6.

A New and Superior Family Bible,

with a splendid Prospectus of same; and also for THE WORLDS HOPE, a new book of rare excellence and great popularity, and by a novel method easily introduced, a large and splendid Steel Engraving for every subscriber. Address

mh27 13t J. W. GOODSPEED, New Orleans.

GREATEST MUSICAL DISCOVERY.—Every one can learn to sing by note in fifteen minutes by this most natural and perfectly easy system.

We send free to any one, specimen pages containing full instruction, and showing the application of this system in

The Christian Harmony,

by William Walker, A. M., which contains a large and choice collection of Music from the best sources, designed for Choirs, Singing-Schools and private societies.

MILLER'S BIBLE AND
PUBLISHING HOUSE,
feb13 13t 1102 and 1104 Sansom St., Philadelphia, Pa.

## *NEW ADVERTISEMENTS.*

B. J. WEST,

DEALER IN
AGRICULTURAL IMPLEMENTS,
Plantation Hardware and Machinery,
115 AND 117 MAGAZINE STREET,
AGENT FOR

Poole & Hunt (Baltimore) Steam Engines, Saw Mills, etc.
H. & F. Blandy (Zanesville, Ohio) Steam Engines, Saw Mills, etc.
B. W. Payne & Sons' (Corning, New York) Steam Engines, Saw Mills, etc.
George L. Squier & Bro. (Buffalo, New York) Sugar Mills, Horse Powers, etc.
B. Ball & Co. (Canton, Ohio) "World" and "Otilo" Mowers, and Mowers and Reapers combined.
D. M. Osborne & Co., "Kirby" Mowers, etc.
B. C. Taylor, Hay Rakes.
"Nishwitz" and "Monroe" Pulverizing Harrows.
"Excelsior" Lawn Mower.
R. Ball & Co. (Worcester, Massachusetts) Wood-Working Machinery.
H. R. Smith (Smithville, New Jersey) Wood-Working Machinery.
American Saw Company, New York.
Hubbard, Lippincott, Bakewell & Co., Saws.
"Hampowder" Copper Works, Baltimore.
Molins Plow Company, Plows and Cultivators.
Winship & Bro. (Atlanta, Georgia) Cotton Gins.
"Stafford" Cultivator and "Battley" and "Pfau" Gear Plows.
"Buckeye" Foundery, Bells.
B. J. West's Cotton Seed Huller.
R. J. West's "Improved Felton Patent" Grist Mill and Corn-Cob and Shuck Crusher combined.
T. C. Nisbet (Macon, Georgia) Cotton Press Screws, etc. mh27 3m

THE FRUIT-GROWERS' AGENTS.
THE FARMERS' COMMISSION MERCHANTS.

The People's Grocers.

Have always on hand and every facility to furnish at short notice

THE CHOICEST GROCERIES,

and all kinds of FRUITS, NUTS, etc., domestic or imported.

Western Produce and Farm Products

of every description received, sold, and prompt returns made at the highest market rates.

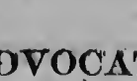
Fruit Boxes and Baskets furnished to our regular customers, and those who ship to us, at the lowest rates and on the best possible terms. Send your orders, and don't let your fruit spoil for want of boxes.

Agents for Rue's Hand Cultivator.

Shippers of Fruit can consign to us without prepaying freight.

HILLMAN & MANARD,
mh27 2m 157 Poydras street, New Orleans.

NATIONAL LINE.



The largest, cheapest and most comfortable in the passenger business.

This magnificent line sails from London, Liverpool, Queenstown, etc.

Tourists visiting Europe, or persons sending for their friends in the Old Country, would do well to consult their comfort and advantage by purchasing their Passage Tickets from this office.

P. F. GOGARTY, Agent,
mh27 1m 151 Camp street, New Orleans.

HARK!.....HARK!.....HARK!

TO BOOK AGENTS.

Absolutely the Greatest Work of the Day.

A complete outfit free. Send for circulars, terms and territory at once, and canvass the field for

THE VOICE OF GOD,

an entirely new and most valuable book of over 500 pages, royal octavo. A compendious History of Sacred Literature, Facts and Characters, filled with anecdotes of eminent Patriarchs, Kings, Priests and Reformers. Beautifully and profusely illustrated. MILLER'S BIBLE AND
PUBLISHING HOUSE,
mh27 2m 1102 and 1104 Sansom St., Philadelphia, Pa.

GEMS OF BEAUTIFUL WRITING.

A new Compendium of Penmanship, comprised in a complete series of copy-slips, has just been published. The author,

PROF. GASKELL,

President of the Bryant & Stratton College, Manchester, New Hampshire, has long been known as the "Prince of American Penmen," and since the death of Father Spencer there has been no one to dispute this title.

This Compendium is having a large sale in all the principal cities and throughout the country, as nothing so complete, beautiful and useful for self-instruction has ever before been offered. It supplies a great want. Book-keepers, clerks, teachers, farmers' sons, all want to learn to write rapidly and elegantly, and nowhere else can they get so good instruction as in this way. It is sent by mail, to any address, for $1. Write for it. Address

PROF. G. A. GASKELL,
mh27 1t Manchester, N. H.

LIGHT.....LIGHT.....LIGHT.

IMPROVED BARBARIN GAS MACHINES.

No Fire—No Acids Used.

Having purchased the entire stock of Material, Tools, etc., of the Barbarin Gas-Lighting Company of Louisiana, whose Machines have been in use throughout the country and city for the past two years, we are prepared to offer the IMPROVED Apparatus at greatly reduced prices, under a full guarantee that they will operate successfully in any climate.

For simplicity, cheapness of light and safety the IMPROVED Machines are unsurpassed. For further particulars call at our Factory and Salesroom, No. 2 Triangle Building, and 255 Peters street, New Orleans, or by letter to Lock Box 748, Postoffice.

F. ROBERTS,
mh27 2m Superintendent.

NEW ORLEANS MANUFACTORY.

LIQUID BLUEING,

FOR FAMILIES AND LAUNDRIES.

A superior article, at New York prices. Save Freight.

L. WILKINS,
mh27 1m No. 114 Carondelet street.

L. P. DesMOISSEAUX,

NO. 535 ST. CHARLES STREET,
Bailejo's Market,

keeps constantly on hand WESTERN BEEF, VEAL, MUTTON, PORK, Poultry, Fish, Eggs, and fresh Vegetables and Fruits.

Orders promptly attended to, and delivered at residence free of charge. mh27 4m

THE BEST YET.—AGENTS WANTED everywhere for the

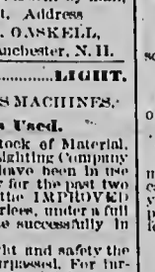
POPULAR FAMILY BIBLE,

Clergymen and others will find a remunerative as well as useful occupation for spare hours in canvassing for our Bible. It is the cheapest, best-selling and handsomest Family Bible published, being Bible, Bible Dictionary and Commentary combined. Illustrated with hundreds of Engravings, beautiful steel-plates and Illuminated Tablets, gilt Marriage Certificate and Photo-cards. Better terms, Lower prices. Canvassing-Books to Agents free.

MILLER'S BIBLE AND
PUBLISHING HOUSE,
feb13 13t 1102 and 1104 Sansom St., Philadelphia, Pa.

SPECIAL
—TO THE—
CHURCHES,
COUNTRY RESIDENCES,
AND ALL OTHERS IN WANT OF

Chandeliers and Safety Lamps.



We would announce that in addition to our large trade in Lamps and Lamp Trimmings, Oils, etc., we have established a

CHANDELIER MANUFACTORY,

which enables us to offer a fine and safe article at less than three-fourths their former prices notwithstanding the continued rise in materials.

We are also sole agents for the UNION SAFETY LAMP, the sount of which we attach to chandeliers, rendering an explosion with any kind of oil impossible.

SEPTOLINE OIL COMPANY,
No. 62 Camp and 15 Dauphine street,
mh21 tm New Orleans.

MENEELY'S BELLS.

The genuine TROY CHURCH BELLS, known to the public since 1826, which have acquired a reputation unequaled by any, and a sale exceeding that of all others—including more than seventy chimes and peals. One thousand testimonials received during the last six years. Every Bell made of the best Copper and Tin, and formally warranted. New Patent Rotary Fixtures. Catalogues free. No agencies.

Postoffice address, either Troy or West Troy, New York.

jel3 1y E. A. & G. R. MENEELY

TARPAULINS

Kept expressly for the purpose of

CAMP MEETINGS PICNICS, ETC., ETC.,

and hired on reasonable terms to responsible parties.

SAMUEL BROOK,
mh20 3m 84 New Levee St., New Orleans.

## *NEW ADVERTISEMENTS.*

SECOND SEMI-ANNUAL STATEMENT
—OF—
THE MUTUAL NATIONAL BANK
OF NEW ORLEANS,
NO. 106 CANAL STREET,
At close of business, Tuesday, December 31, 1872.

RESOURCES.

| | |
|---|---|
| Cash—Currency | $732,744 45 |
| Cash—Gold Coin | 104,372 38 |
| Loans and Discounts | 1,040,981 66 |
| U. S. Bonds to secure Circulation | 400,000 00 |
| Other Stocks, Bonds and Mortgages | 3,000 00 |
| Due from Redeeming and Reserve Ag'ts. | 269,057 14 |
| Due from other Banks and Bankers | 10,019 80 |
| Banking House | 7,870 80 |
| Furniture and Fixtures | 16,354 61 |
| Premiums on United States Bonds | 72,347 50 |
| Premium on Gold | 1,528 51 |
| Total | $2,726,876 84 |

LIABILITIES.

| | |
|---|---|
| Capital Stock paid in | 500,000 00 |
| Surplus Fund | 10,583 76 |
| Circulation | 419,000 00 |
| Dividends unclaimed | 894 84 |
| Individual Deposits | 1,746,440 97 |
| Due to other Banks and Bankers | 2 03 |
| Profit and Loss | 49,455 24 |
| Total | $2,726,876 84 |

All Depositors Participate in the Profits.

SECOND SEMI-ANNUAL DIVIDEND,
Declared December 31, 1872:

6½ Per Cent. to Stockholders.
1½ Per Cent. to Depositors.

PAUL FOURCHY, President.
ALBERT BALDWIN, Vice President
JOSEPH MITCHEL, Cashier.

DIRECTORS.

P. Maspero, John T. Hardie,
John D. Cobb, Charles Lafitte,
Adolph Meyer, P. Poursine,
Albert Baldwin, Paul Fourchy,
Ernest Miltenberger. ja16 3m

NEW ORLEANS
MUTUAL INSURANCE COMPANY,
CORNER OF CANAL AND CAMP STREETS.

Thirteenth Annual Statement.

In conformity with their charter the Company publish the following statement:

Premiums during the year ending Dec. 31, 1872:

| | | |
|---|---|---|
| On fire | $318,327 25 | |
| On marine | 58,015 35 | |
| On river | 26,965 93 | |
| Total premiums | | $403,308 53 |
| Less premiums incurred Dec. 31, 1872 | $118,185 00 | |
| Return premiums | 6,324 83 | |
| | | 124,513 83 |
| Net earned premiums | | $278,831 00 |
| Reinsurances | $12,723 45 | |
| Losses on fire | 68,111 32 | |
| Losses on marine | 55,432 01 | |
| Losses on river | 2,250 46 | |
| | 125,822 82 | |
| Losses on fire unadjusted and adjusted, but not due | 20,000 00 | |
| Reserve, as required by charter, 2½ per cent. on above losses | 3,645 55 | |
| Expenses—taxes less interest account | 11,680 14 | |
| | 176,871 96 | |
| Profit | | $101,932 04 |

The Company have the following assets:

| | |
|---|---|
| Bonds, city and other, cash value | $98,920 00 |
| Pledge and mortgage notes | 350,774 39 |
| Stocks, gas and other, cash value | 81,135 00 |
| Bills receivable for premiums | 17,400 10 |
| Premiums in course of collection | 80,148 99 |
| Cash on hand | 63,710 40 |
| Cash in hands of London bankers | 841 00 |
| Branch office | 2,518 87 |
| Suspense account | 2,120 19 |
| Property corner of Canal and Camp, cash value | 85,000 00 |
| Property, Dumaine street, cash value | 6,013 24 |
| Total | $755,841 24 |

LIABILITIES.

| | |
|---|---|
| Capital stock | $500,000 00 |
| Reserved for unearned prem's | 118,185 00 |
| Reserved for claims unsettled | 20,000 00 |
| Dividend to stockholders | 50,000 00 |
| Dividend to insured | 51,952 64 |
| | 101,952 64 |
| Surplus over and above liabilities | 15,706 60 |
| Total | $755,841 24 |

The above statement is a true and correct transcript from the books of the company.

J. TUYES, President.
J. W. HINCKS, Secretary.

Sworn to and subscribed before me this tenth day of January, A. D. 1873.

P. CHAS. CUVELLIER,
Notary Public.

At a meeting of the Board of Directors, held January 9, 1873, it was resolved to declare the following cash dividends on the net earned premiums for the year ending on the thirty-first of December, 1872, payable on the third Monday of January, 1873, as follows:

Twenty per cent. on Fire Premiums.
Fifty per cent. on River Premiums.

It was also resolved to pay a cash dividend of Ten per cent. to the stockholders on and after the first Monday in February, 1873.

DIRECTORS.

| | |
|---|---|
| George Urquhart, | M. Payro, |
| C. T. Dugazon, | Pheidie Forstall, |
| O. W. Babcock, | Aug. Belchard, |
| T. Bailly Blanchard, | E. Miltenberger, |
| A. Seltzelber, | W. B. Schmidt, |
| Charles Lafitte, | J. Tuyes. ja30 2m |

J. G. BERMEL,
121.....CANAL STREET.....121
New Orleans.

THE CHEAPEST HUMAN HAIR MANUFACTORY.
WHOLESALE AND RETAIL.

Gloves, Fans, Perfumery, Brushes, Combs, Fancy and Jet Jewelry, Pocket-Books, Opera Glasses, Bronze and Gilt Ornaments, Walking Canes, Crutches, Umbrellas, Parasols, etc.

A FULL ASSORTMENT OF LADIES' HAIR.

Commission House—No. 2 Boulevard Magenta, Paris. mh6 2m

PROCTER & GAMBLE'S
EXTRA OLIVE SOAP

is made from the Best Material and Nicely Perfumed. Sold at price of ordinary Soaps. Buy it; you will use no other. Grocers have it.

New Orleans Jobbers are Wholesale Agents. ja2 6m

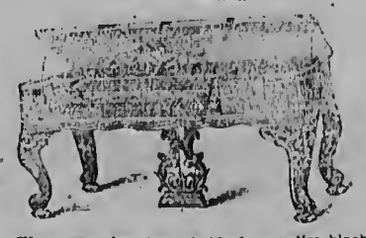
A GOOD BUSINESS.

$30 TO $50 per week easily made. AGENTS WANTED. To all persons of either sex, needing permanent work we guarantee employment which will yield them larger profits than at anything else. Send for circulars.

GULF STATES PUBLISHING CO.,
mh20 3m 112 Camp street, New Orleans, La.

## *NEW ADVERTISEMENTS.*

PHILIP WERLEIN'S
PIANO, ORGAN
—AND—
MUSIC WAREROOMS,
Nos. 80, 82 and 90 Baronne Street,
NEW ORLEANS.



We occupy almost one-half of an entire block frontage. Our stock consists of the largest collection of first-class PIANOS, Square and Upright, comprising the world-renowned Weber's, Dunham's, Hale's, Ziegler's, Mathushek's, Gollbri, Grovesteen's, Pleyel's, etc., which we will sell at low prices for cash, and on monthly payments, if preferred, with full guarantee.

ORGANS.

Our stock consists of NEEDHAM'S WORLD-RENOWNED ORGANS, which are the best manufactured, and are sold at prices not higher than those of many inferior Organs.

Whoever purchases a Piano or Organ without first calling or writing to us for our prices and terms acts without reasonable prudence and care.

We have second-hand Pianos, guaranteed, at $125 to $225. New Pianos, a dozen different grades, in price from $250 to $500.

oc21 1y PHILIP WERLEIN.




GET THE BEST.

WEBSTER'S
UNABRIDGED DICTIONARY.

10,000 WORDS AND MEANINGS NOT IN OTHER DICTIONARIES.

3,000 Engravings. 1,840 Pages Quarto.
Price, $12.

WITH the Etymologies and Definitions of Webster's Unabridged Dictionary I am much pleased.—*President Garnett, St. John's College, Maryland, June, 1871.*

EVERY day leads me to prize it more highly.—*President Eliot, Washington University, Saint Louis, July, 1871.*

BEARING relation to Language Principia does to Philosophy.—*Ethu Burritt.*

SUPERIOR incomparably to all others.—*President McDonald, Cumberland University, Tennessee, 1871.*

THE numerous additions, almost faultless definitions, orthography and Pronunciation render it a production of the rarest excellence.—*President Peet, University of North Carolina, 1871.*

EXAMINATION, recent, of this work satisfies me of its superiority over Worcester.—*President Wiley, Emory and Henry College, Virginia, 1872.*

RECOMMEND Webster's Dictionary in the strongest terms.—*Hon. W. H. Ruffner, State Superintendent, Virginia, August, 1872.*

ETYMOLOGY.—"In English all the older authorities, like Richardson and Webster (in his earlier editions) are simply to be thrown away as rubbish, or worse; nor is the latest Worcester very much better; whatever of good there may be in it, it is on the whole untrustworthy—liable to mislead as often as it guides aright. In the last edition of Worcester, however, is included the best body of brief English Etymology, by Dr. Mahn, of Berlin, that has ever been put together—thoroughly and consistently scholar-like."—*N. A. Review, October, 1872.*

A necessity for every intelligent family, student, teacher and professional man. What Library is complete without the best English Dictionary?

ALSO

WEBSTER'S
National Pictorial Dictionary,
1,040 Pages Octavo. 600 Engravings.
Price, $5.

The work is really a gem of a Dictionary; just the thing for the million.—*American Educational Monthly.*

Published by
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Sold by all booksellers.

WEBSTER'S SCHOOL DICTIONARIES.
ILLUSTRATED EDITIONS.

| | Engravings. |
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| Webster's Common School Dictionary | 374 |
| Webster's High School Dictionary | 297 |
| Webster's Academic Dictionary | 344 |

Webster's Counting House Dictionary, with numerous illustrations and many valuable tables not to be found elsewhere.

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IVISON, BLAKEMAN, TAYLOR & CO.,
New York.

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MISS A. E. BARRETT

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DRESSMAKING, CUTTING AND FITTING ESTABLISHMENT

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MISS A. E. BARR

# The Christian Advocate.

Organ of the Alabama, Mississippi and Louisiana Conferences of the M. E. Church South.

THURSDAY, MARCH 27, 1873.

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ROBT. J. HARP, PUBLISHER.

OFFICE—112 CAMP ST., NEW ORLEANS.

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Agents.—All the members of the Patronizing Conferences.

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## REDUCTION.

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ONE DOLLAR A YEAR

to all Ministers of the Gospel, traveling or local, and widows of deceased traveling preachers.

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## God's Chastisements.

The afflicted are tempted to distrust the paternal goodness of God because they are called to suffer. The very opposite conclusion, however, is the true one—"For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth." This is a peculiar stamp of acceptance and seal of sonship. God is dealing with us as with sons, not as with enemies and rebels, when he permits the rod to fall upon us. Great trials and sore tribulations are therefore to the Christian full of comfort, since they indicate God's fatherly love, and their own filial relation to him whose throne is in the heavens.

A common mistake made by suffering believers is in their estimate of the results of affliction. We frequently hear them declare that they get along better in religion when in prosperity and health, and that pain and trouble only bring darkness and dissatisfaction. They do not propose to deny the scriptural teachings that benefits, most important and glorious, flow from the afflictions of the present life. They only propose to constitute themselves exceptions to the general law. David was right when he said: "It is good for me that I have been afflicted, that I might learn thy statutes. Before I was afflicted I went astray; but now have I kept thy word." Paul was not beside himself when he gloried in infirmities and tribulations, and with a towering faith exclaimed: "For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory." Generally true, they are the exceptions. There are those who take this view of the subject: that it is better for them to be exempt from trouble, and who really think that the tendency of sorrow and trial with them is to depress their faith and to mar their spiritual life.

This is a very natural mistake, and one which Paul anticipates: "Now no chastening for the present seemeth to be joyous, but grievous; nevertheless, afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby." The present seeming is grievous indeed. A fierce struggle is aroused; the soul is overwhelmed and tempted to rebel. Faith, so far from being strengthened, wavers, and the huddlings of doubt and distrust appear. It is afterward that the peaceable fruit of righteousness is yielded. Submission may not be reached at once, but the opposite self-will, and even defiance, awake as never before. There is no clear vision. Clouds and darkness are round about, the spirit is broken, hope almost gone, and faith in God is shaken. But afterward the victory comes out of this fearful conflict, and all the graces are refined and perfected by the ordeal through which the soul has been made to pass. The peaceable fruit is after the smoke, dust and din of the battle-field are over. A present joyousness is not the sign of profitable chastening. Here we run into the error that affliction is not good for us, however it may benefit others. The seemingly untoward effects really are the precursors of the good. The present grievous aspect of God's dealings, the cheerless and terrible upheaval, the stirring up of rebellion, doubt and other repulsive sediments of the corrupt heart are to be followed by the calm of a resigned and submissive spirit.

It is a dangerous condition to be in when a man concludes that he is an exception to the law of suffering, and that his religious welfare is best promoted by prosperity. The peril lies in this: that when the trial comes he will fail to see the Father's hand, and will miss the blessing which infinite love and wisdom have designed for him. Because the present seeming is grievous, he resents this mark of his sonship, and the peaceable fruit is never realized. While God has dealt with him as with a son, he has alienated himself from this dear relationship; and, by his willfulness, that which would have proved the peaceable fruit of righteousness is blighted in the bud. The course of safety and comfort is to surrender ourselves to the inspired teaching, and to cultivate subjection unto the Father of Spirits. Grievous as is the present, and as it must be to do us good, there is the joyousness of the afterward. How long sorrow may continue, how long the pain and the travail, we may not tell. But the afterward, even in this life, is blessed; the peaceable fruit is sure to come out of this tearful sowing. In this life, but certainly and completely in the life to come, will the fruit appear. "For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us."

## Most Humiliating.

It has been a matter of respectful protest and deep regret on the part of Protestant Christians that the Louisiana State Fair has heretofore been conducted in a manner most offensive to their views of religion and good morals. The prominence given to horse-racing, and the disregard of the Sabbath, which have marked the management in other years, is to be crowned this season by a grand lottery. It is most humiliating and sad that an institution avowedly started for the improvement of the industrial interests of the country should be made the means of stimulating the passion for gambling, and of corrupting the morals of the people. Amidst the depressing circumstances which surround us, this is one of the most serious indications of general decay and demoralization. This grand lottery of the State Fair is authorized by the Louisiana State Lottery Company, and both are equally respectable, and both may be patronized with equally good consciences by the followers of Christ. To touch an admission ticket to the Fair Grounds, which entitles the holder to a chance in the lottery, is to become a partaker in the sin. It would be an indorsement of one of the most pernicious organizations which a degenerate legislation has ever imposed upon our State, and it would be a direct personal contribution to the destruction of those principles and virtues which are the foundation of all social happiness and material prosperity.

We are aware of the plea set up by the association that this measure is necessary in order to raise the funds needed to perpetuate the institution: An institution, however, that can exist only by joining hands with a lottery company, and by other questionable means, had much better die. If the lottery expedient, in addition to the horse-racing and Sabbath desecration, should prove remunerative temporarily to the stockholders, the general effect upon the country cannot be otherwise than most unfriendly, if not disastrous. As the matter now stands, we do not see how Christian people can have anything to do with the fair and maintain a good conscience. These ungodly and most offensive expedients really exclude all who desire to promote the highest well-being of society, and to keep themselves unspotted from the world. They can no more visit the grounds, nor exhibit their goods and inventions, than they can buy tickets in the State lottery, or engage in raffles and games of chance generally.

As the directors of the association show no respect to the religious and moral convictions of a large class of our people, it is to be hoped that the friends of piety and sound morality will so far respect themselves and their Christian obligations as to let the State Fair severely alone. As it now presents itself to the public, and appeals for patronage, it is an unclean thing, which involves its patrons in the appearance of evil, if it does not make them partakers in some of the worst immoralities which afflict society. We wish most heartily to favor all legitimate means for the improvement of our agricultural, mechanical and manufacturing interests, but we are not willing to sacrifice the most vital interests of morals and religion for any temporal end whatever. It is, however, a short-sighted policy that ventures upon these doubtful expedients. Lotteries and other measures offensive to the Christian conscience may bring up the stock of the Fair Association for the time; the slow but sure effects upon the country, however, will be to discountenance industry and economy, and to undermine and debase the moral character of the people.—"Righteousness exalteth a nation; but sin is a reproach to any people."

## Mexico.

### OUR CHURCH-BUILDING.

BY BISHOP KEENER.

City of Mexico, Feb. 27, 1873.

Mr. Editor: In the last letter I simply stated that I had bought a chapel—"Capilla de San Andres"—and that it was built for earthquakes. I did not enlarge at that time, though the theme was inspiring. The fact is, the deed was not signed, and nothing is more uncertain than the mood in which a Mexican approaches the point of actually closing a bargain, specially if he knows that he is selling it to a Protestant for a church. But on yesterday I paid down the cash payment, signed the papers, and the "Capilla" became henceforth a stronghold of the Methodist Episcopal Church South in the heart of Mexico. This is the first piece of property secured by Methodism in the city of the Montezumas. It has quite a Gibraltar expression: buttressed, arched and groined, it might be resorted to as a sanctuary in the day of trouble. The chapel cost twice as much as I paid for both chapel and an adjoining lot. This lot has on four sides of it walls as high as the church; so that, with very little expense for roofing and flooring, it can be made part of the chapel. The whole is fifty-five by sixty-six. Since the confiscation of church property the "Capilla" has been put to profane uses; its beauty has been marred, yet within has retained all its architectural merit. It is now being repaired—the walls freshly painted, a new floor put in, with altar, pulpit, etc., suited to that faith which comes by hearing, and that hearing which implies a preacher. It is admirably located, being within one square of the theater at present used for the meeting of Congress, and one of the College of Mines, a very extensive and finely-built structure; it stands on the corner of the square, and on the sunny side of the street. The shady side is avoided here because, for a considerable part of the year, the temperature is a little cool, when the sun is very grateful; and at another part there is a good deal of rain every day for several months. After securing this house I cannot tell you how much freer I breathe. Other parties, as wise and active as anybody need be, had been at work for a full month before my arrival, and, though always just about to secure property for Protestant uses, have so far been steadily foiled, and I began to fear for myself the same result. Besides, time is pressing; those district meetings and Centenary are not to be put off much longer. The brethren all rejoice in our success, and were soon round to look at the prize.

I had expected to be present at the Baltimore Conference to urge a collection for Mexico, but now see that to be quite impossible. The work of securing property cannot be put off. Presently many Americans will be here, attracted by the facility of reaching this beautiful land. Other churches will be here seeking location, and advantages will probably never be so fair again for giving Southern Methodism the full force of position. Not only is this city the center of everything in Mexico, but it is very populous, and presents a field white to the harvest, which ever way the eye turns. Protestant worship is protected at the capital more efficiently than in other places, though at present the authorities have been prompt to maintain freedom of religious opinion in every instance of attempted interference. At Toluca there is a congregation of one hundred and fifty served by a Mr. Pasco, an English gentleman, who has long been in the country and speaks Spanish perfectly. On last Sabbath night a mob gathered about the church, threw stones, etc., and cried: "Death to the Protestants." This continued at intervals until Wednesday night, when the prayer meeting was held and well attended. The mob was arrested in mid-career by the police, six of them imprisoned, and the whole resulted in a first-rate meeting, great peace, and an inquiry for Bibles which Mr. Pasco was not able to satisfy. Thursday all quiet. One naturally inquires whether this Protestant movement is healthy—whether permanent or reactionary. The best way to answer this is to note the fact: 1. That there are probably forty or fifty congregations of Bible-reading people at work already in various parts of Mexico. 2. That this has been the work of the Mexicans themselves, and not of missionary societies from without, though for the last three years some few of these assemblies have been aided by the Foreign Christian Union. 3. That the growth of religious freedom in this republic is a remarkable instance of steady purpose, maintained amid much political change and fitful violence. The history of the reform movement in Mexico is this: After the war of independence, which lasted from 1810 to 1821, when General Iturbide entered the City of Mexico at the head of a numerous army, and was made Emperor—but retired from this position in 1823—the country was often distracted by civil war. The Roman Catholic or clerical party, then wealthy and powerful, was a chief cause of these wars, which continued with little interruption till the year 1855, when General Comonfort became President of Mexico, though violently opposed by the clerical party, which made itself strong in the city of Puebla. To this city he laid formal siege; during which it is related that the friars joined the soldiery in defense of the place, which, however, surrendered on the twenty-third of March, 1856. After this the reform laws were passed, Comonfort being assisted by Senor Lerdo until December, 1857, at which time a reactionary war commenced, and lasted until 1860, when, Don Benito Juarez having become President, the reform laws became effectively established, the power of the clerical party completely destroyed, and further political strife, so often stirred up previously by it, prevented by the confiscation of all the church property. The nunneries and monasteries were opened; poor nuns who had for years looked upon no face but that of individuals of their own order were then released from a living death. The friars were started outdoors without cloak or hood; vaults and dark passages leading from churches to convents were explored by the public for the first time; and the bones of little children, and bodies of persons who had evidently died a violent death, were discovered in these sacred inclosures, some having been walled up while alive, and fed for a time through apertures afterward closed.

The extent of these convents and religious houses was far beyond anything usually conceived of. They covered a large part of the city, and they supply a great deal of the material at present needed for building.

It is therefore very certain that the work of reformation is both solid and permanent. Not a nun remains in this city, nor any friar, monk or priestly-dressed person. The clergy dress as other gentlemen. They affect a cloak, but so do many others; so that the eye is relieved of those long-gown fellows who unsex themselves, and who appear quite too frequently in the cities of the United States. A few sisters of charity remain, but one scarcely ever sees them. Church-bells are not permitted to din the life out of the public, but are allowed a ringing only at healthy intervals, say on every Sabbath morning. These people, as a people, are done with this huge imposture called Roman Catholicism. It has purged itself out of their good will. Infallibility, the Immaculate conception and the general triumph of Jesuitism over Old Catholicism have come too late to save it. I wonder that Dollinger and Hyacinthe do not have their representatives in Mexico. In my opinion they have but to appear to sweep away this refuge of lies.

In addition to the places already named, and preachers engaged in the reform movement, there are congregations at Aynpango, at Tecalco, Ozumba, Amantla, Chimalhuacan Chalco, Tepetlixpa, Ilalamac, Texcalpa and Tepeeaculn. Each of these congregations is served by a native Mexican. They vary in numbers from fifty to three hundred. I have addressed a circular letter in Spanish to each of them, and shall have their answers forwarded promptly by the Rev. Mr. William Parkes, the agent of the British and Foreign Bible Society resident in Mexico.

As this letter is quite long enough I will write you again on to-morrow; and, as my mission for the present here is evidently drawing to a close, I may bring it with me. The English steamer leaves Vera Cruz on the fourth of March, and my purpose is to return in her via Havana.

## Centenary College.

Mr. Editor: Our March exhibition was held last week. The selected speeches and dialogues on Wednesday night, and the original speeches by the representatives of the literary societies on Thursday night, were in the opinion of many and competent judges, highly creditable.

We feel truly thankful to the Promoter of all worthy objects for the encouragement he has given us this session.

One hundred and sixteen students have matriculated up to this time; and still they come in—three this week, and three last. They are generally well-behaved, and disposed to make the best of their time.

There is a flourishing council of the Friends of Temperance in the town, of which the students form a considerable part. For the present term one of them was its president, another its associate, and another its chaplain.

Quite a number of the students are Christians, and the religious interest seems to be increasing. On Sabbath a week ago three came forward at the regular morning service and were received into the church.

You will rejoice with us that the scaffolding around the center building is down at last. Now the massive edifice greets the vision unobstructed. The general appearance is vastly improved by the change in its construction, the greater exposure of columns rendering it decidedly more imposing.

We will have the roof of the center building and that on the east wing made as good as ever in a short time. Then we only need to get a new galvanized iron roof on the west wing, and the entire property, saved from leakage and waste, will be ready for all practical purposes, while the work of beautifying and perfecting can go leisurely and, we trust, perpetually forward.

Hitherto the Lord hath helped us; and though much, very much remains to be done, we believe he will help us to the end. Oh that his Spirit may move the hearts of his faithful stewards to respond speedily and liberally to our necessities.

C. G. Andrews.

## Our Missionary Policy.

The Richmond *Christian Advocate*, noticing Bishop Keener's letters, indicates a line of policy for our American churches. Dr. Bennett says:

We publish on our first page a letter from Bishop Keener. Our readers, we know, will be pleased to read this letter from the native Bishop. He is looking with keen eyes upon Mexico, and will be sure to find the best points for missions.

In this connection we give expression to a conviction of our own mind, and that is, that the American churches should take in hand the mission work for the American continent, while the churches of Europe might devote their money and their energies to the work in the vast fields of the East. Our own feeble but exceedingly expensive mission in China might be turned over to some church that has had more success than we in that country, and our recalled missionaries could do much among the Chinese of California, or, if they should prefer to remain in China, they might labor in connection with the missionaries of the Methodist Episcopal Church, from whose ample treasury they might receive a ready and certain support.

We have made a fair experiment in China. We have had some of our best men there for many years, and have labored earnestly to gain a foothold. Shall we hold on to this field, or shall we retire, and try our strength on some other this side the ocean which promises better results? If there were no men in China to occupy the ground we might surrender, we should say: Keep the men in the field; but when there can be no loss to the people from whom we retire, and a prospect of greater good opens in another direction, there should be no hesitation in the matter. We are not of those who would keep up a distant, weak and expensive mission merely for the sake of saying we have a mission in such or such a field. We hope never to have any such church pride.

We expect opposition to this view, and we hope some one who knows more of the inside of the China mission than we do will give light on the subject; but at the same time we know that we do not stand alone in our view of this matter.

The true policy of the church should be to establish missions where the expenditure of men and means will bring the best returns in the direct religious influence exerted upon the masses and in the number of souls saved.

On this continent we can use all the men and money we can command for the next fifty years.

Commodore Vanderbilt's $500,000 gift to the Central University is a very handsome thing in its way, and we suppose insures the success of that most important enterprise. That half million is money well invested, and will continue to bless the country and the church for centuries to come.

The New Orleans District Conference meets at Baton Rouge on Friday, April 4, at nine o'clock A. M. All the preachers, local and traveling, and the members of the Quarterly Conferences are members of the District Conference. All are pressingly invited to attend.

A Midday Prayer Meeting has been held in the Carondelet Street church for nearly three weeks. During the present week there have been services every night. These meetings have been well attended, and we trust much good has been accomplished.

Mrs. Mary A. Brewer, wife of George Brewer, died at the family residence, in this city, on the eighteenth of March. Sister Brewer was for many years a consistent member of the Methodist Church and a most happy Christian. Her end was peace.

Revs. J. H. St. Clair and J. R. Hicks, of the St. Louis Conference, have been sojourning in our city for the past two weeks. We wish them a pleasant and health-improving stay among us.

There is neither presumption nor enthusiasm in looking for the literal fulfillment of God's promises.

## Books and Periodicals.

Bits of Talk About Home Matters. By H. H. Boston: Roberts Bros., 1873.

Kain & Co. send us this beautiful and thoughtful little volume. The thought is not all conclusive or useful, as we judge, but there is much thought, and much of it is good. We note especially the chapter on Death-Bed Repentance as exceptionable—the statement of a serious error. The great want of the times is the preaching of hell—the awakening of the fears of the ungodly.

Our Sunday school publications for April are as bright and beautiful as the season which brings them to us. We are impressed with the excellent taste and judicious learning which Dr. Haygood exhibits in the preparation of the monthly supply of entertaining and instructive literature. We are also deeply impressed with the painstaking and hard work which these publications manifest. The Magazine is a valuable auxiliary to the teacher, and the Illustrative Readings, and the Notes for Teachers and Bible Students, are most capital productions. We see a great deal of the Sunday school literature of the day—monthly and weekly—and we soberly think that Dr. Haygood gets out the best.

From A. S. Barnes & Co. we have received a small pamphlet entitled "An Examination of the Demonstrations of Davies' Legendre." Also from the same publishers "The Critical Speller." It is a blank-book prepared for written exercises. "The Revival Hymn and Tune-Book" is a sixty-page paper cover, from Horace Waters & Son, New York. "Sunshine for Sunday Schools" is a new collection of original and selected music. Published by John Church & Co., Cincinnati.

The American Agriculturist for March is a very fine number, and filled with useful engravings and reading matter for farmers and housekeepers. We have also received the Rural Alabamian, published at Mobile, Alabama; the Gardeners' Monthly, Philadelphia; the Poultry World, Hartford, Connecticut; the Household, Brattleboro, Vermont, and the Musical Independent, Chicago, Illinois, for March.

The Galaxy for April is able and varied, as usual. The number has: Joseph Arch and the New Emancipation; France and Louis Napoleon, and the concluding article on Life Assurance. The Old Dominion for February has come to hand. Good Words for March is a fine number of this always excellent magazine.

## Our Church at Brandon, Miss.

Mr. Editor: The Methodist church edifice at this place is about completed, at a cost of over $6,000. The amount yet unpaid is about $2,500. We have sent twice North to solicit aid, and received just a little over the expenses of traveling. We have learned that Southern Methodism have but few friends at the North.

We wish to have it dedicated in April, *provided we can pay for it.* We intend never to dedicate it until the last cent is paid. Our people have contributed liberally, but we need help from abroad. Can't the good friends of the church help us? We have received already a few liberal donations from your city, honorable mention of which was made in our local paper. *We need help.* Can't the friends give us aid?

A Subscriber.

Death of Rev. M. M. Dance.—This venerable member of our Conference, says the Richmond *Christian Advocate*, died at his residence, in Prince Edward county, on the eighth instant, in the eighty-fourth year of his age. He entered the Virginia Conference in 1812, and for many years filled some of the most important charges. After ill health forced him to leave the regular work he resided in the county of Prince Edward, working for the church to the utmost of his strength, and beloved by all who knew him. A better man never lived than Matthew M. Dance. His aged companion, in feeble health, yet lingers on this side of the river. May God's blessing come down richly on her and her family in this hour of sorrow.

Death of Rev. Greenberry Garrett.—This venerable minister died in Summerfield, Alabama, on Thursday, March 20. At the time of his death he was on the superannuated list of the Alabama Conference, and had been a preacher since 1821. His last hours were eminently happy and triumphant. An obituary, prepared by Rev. A. D. McVoy, and received just before going to press, will appear in the Advocate next week. Bro. Garrett was a pillar in the church, and a chief man among his brethren. His character was a rare combination of strength, simplicity and nobleness.

## Notice.

It is proposed to hold continuous religious services for six hours, from ten o'clock A. M. to four o'clock P. M., in the Carondelet Street church, next Friday, the twenty-eighth instant, under the conduct of ministers of various denominations, the leader being changed every hour. It will be in order to come in and go out at any time.

Mr. D. L. Moody, a revivalist from Chicago, has been preaching in the Baptist church, on Coliseum place, during the past two weeks. The services have been well attended, and a number, we believe, have professed conversion.

Rev. A. P. Black, of the Pacific Conference, died in great peace on the third of March.

## To the Preachers of the Opelousas District.

The District Conference of the Opelousas district, Louisiana Conference, will be held at Franklin, commencing on Thursday, the eighth of May, at ten o'clock A. M., continuing until the eleventh of May.

The preachers in the district are respectfully requested to report to me by letter the names of all delegates or official brethren who are likely to attend, so that brethren proposing to entertain members of the conference may certainly get their quota. When homes are provided for the whole number of official members whose names are sent, it often occurs that many families are without guests, while others have their full quota. It will save much trouble to the pastor, and prevent disappointment to those who so kindly open their doors for entertaining the conference, by furnishing me at once with the names of those *only* who intend coming. We desire a full attendance.

AMICUS W. WILLIAMS, P. C.

FRANKLIN, March 13, 1873.

THE Right Rev. Charles Pettit McIlvaine, D. C. L., Protestant Episcopal Bishop of Ohio, died last week, in Florence, Italy. Bishop McIlvaine was born in 1798, in Burlington, New Jersey, graduated at Princeton in 1816, was ordained deacon in 1820 and priest in 1822, and became Bishop of Ohio in 1832. He was an earnest champion of evangelical or low church views, and labored with especial zeal against the Oxford Tractarian movement, in opposition to which he wrote a book. His learning was reckoned greater than that of the majority of his associates among the American bishops. He received the degree of D. C. L. from Oxford in 1853, and that of L. L. D. from Cambridge in 1858.

THE Yale College library contains sixty thousand volumes, exclusive of several thousands of pamphlets. The libraries of the various schools and societies attached to the institution include some twenty-six thousand more, making in all eighty-six thousand volumes.

## MARRIED.

BROWN—STAFFORD.—By Rev. J. Nicholson, of the Mississippi Conference, at the residence of the bride's brother, in New Orleans, on the eighteenth of March, Mr. Clement Brown to Miss Mollie Stafford, both of New Orleans.

BROWN—WILLIAMS.—At the residence of the bride's father, Dr. J. A. Williams, February 23, 1873, by Rev. Will. H. Leith, Mr. George B. Brown and Miss Lizzie Williams, all of East Baton Rouge parish, Louisiana.

SAMPLE—LIVELY.—On the twenty-fifth of February, at the residence of Levi Chaney, by John P. Haney, Esq., Mr. Lucien Sampia to Miss Flora L. Lively, all of East Feliciana parish, Louisiana.

FOLWOOD—COATE.—On the thirteenth instant, by the Rev. E. H. Turner, at the residence of Mr. James A. Newman, Orovo Hill, Alabama, Mr. S. H. Forwood and Miss Mattie E. Coate, all of Clarke county, Alabama.

PINCKARD—LINDENBOWER.—March 20 1873, at the bride's residence in Springfield, Missouri, by Rev. Millard Law, J. J. Pinckard, M. D., formerly of Shreveport, Louisiana, to Mrs. Vina Lindenbower.

EDWARDS—DANIEL.—By Rev. R. H. Harris, at the residence of the bride's mother, in Summerfield, Dallas county, Alabama, Mr. W. H. Edwards to Miss Sallie Daniel.

WALKER—DANIEL.—By Rev. R. H. Harris, at the residence of the bride's mother, in Summerfield, Dallas county, Alabama, Mr. J. F. Walker to Miss Sue Daniel.

WHITEHEAD—TROTTER.—At the residence of the bride's father, Hinds county, Mississippi, March 18, by Rev. R. D. Downer, Mr. John Whitehead to Miss Margaret Trotter.

## Agent's and Publisher's DEPARTMENT.

### Acknowledgments of Letters and Funds

RECEIVED BY MAIL,

**For the Week Ending March 22, 1873.**

A—W. Alexander, David Ayers, D. Appleton & Co., C. G. Andrews, N. W. Ayer & Son, William E. Atchinson, Mrs. S. B. Alexander $1.25, Danl. Ayers, Abbott & Henderson, E. Alden, E. & H. T. Aulbony & Co., R. C. Atcholey.

B—R. C. Bethea, M. E. Butt $1.00, F. C. Baker $3.25, John W. Boswell $5, Richard Banham, W. T. Black, R. Babington two letters, J. P. Bradley $16.75, J. Burford, W. N. Bonnor, A. A. Batte 25 cents, R. G. Boyd, T. L. Brown $1.30.

C—M. H. Cain $1, S. H. Cox, E. Conklin & Co. $4.50, W. H. Cook 35 cents, R. F. Clement $1.70, John F. Cook, William Collier, D. Clegg, Robert Carter & Bros., John J. Cassaday, W. P. H. Connerly, L. Carley 65 cents, J. M. Coleman.

D—T. S. Dabney, R. Duchamp & Son, Joel T. Davis, C. B. DuBose, L. F. Dowdell $5, John B. Denton, A. Dowling $3.25, J. Perry Drake, R. Day.

E—J. A. Ellis $11.85, Charles Enon, Johnston & Co., Charles F. Evans.

F—Thomas Franklin $13, J. R. Ferguson $2.75, G. D. Fountain, E. N. Freshman, T. S. Fry & Co. $2, C. F. Farrar $2, H. Walter Featherston $57.

G—James M. Gaun, B. D. Gayle $2, Thomas Garner, Griffin & Hoffman two letters, G. A. Gaskell, Gould & Lincoln, C. M. Gilmore $6, M. Graves.

H—R. H. Harris $3, B. Haynes three letters $25, Phil. L. Henderson $1, E. E. Hamilton $1.95, W. C. Haislip, S. P. Hand, J. H. Honston, Hurd & Houghton, H. G. Horton $25, P. Howard, Thomas W. Hines.

I—Ivison, Blakeman, Taylor & Co.

J—H. F. Johnson, Miss L. R. Jackson 50 cents, T. S. Jones.

K—A. A. Killough.

L—S. E. Lovelace, Will. H. Leith $1, R. M. Leaton $123, J. B. Lippincott & Co. two letters.

M—J. M. McKee $6.75, J. M. Mason, W. H. Morris, H. H. Montgomary, A. H. Moss $10, J. E. Maguire $2, William Maguire, Jelhro Moore, W. T. Malagin, MacKellar, Smiths & Jordan, Thomas Mullett, John A. Miller $27.28, E. H. Monnger $2, M. A. Moore.

N—Daniel Nicholson.

O—Robert Otis $2, George A. Olney, James Ormand.

P—G. J. Penn $18.00, W. J. Persel $5, Mrs. Ike Pickens, J. E. Polter & Co., Pullin Pennington.

R—Roguet & Fry, R. A. Robertson, A. H. Redford three letters, W. A. D. Ramsay $2, Asa Randall $10, George P. Rowell & Co., J. K. Rundell, Richardson, Hein & Co.

S—M. M. Stokes $1, E. S. Smith $1.85, C. S. Stewart $1, A. L. Sumner, J. W. Schermerhorn & Co., H. L. Selman $15, W. R. D. Stocklon two letters $40, T. C. Spencer, J. A. Shook, M. R. Smith, A. D. Sterling, L. C. Staples, J. Sharp $2, W. H. Scales, I. Spangler, E. Stelger.

T—Tower, Gildersleeve & Co., E. M. Turner, John Tally, John H. Taylor $2.50, B. A. Thomasson, M. C. Turrentine, E. Tucker.

V—Vernon Bros. & Co., Veal & Marshall, J. W. Vest $2.

W—J. Whitfield 25 cents, L. F. Whilten, Anson West, W. S. Wade, J. E. Westcott, M. L. Wyatt, Miss N. R. Wade, J. F. Wynn, D. J. Wright, J. G. Weaver $6, James Wilson, J. Woodbridge two letters, Wilson, Hinkle & Co., G. H. Wilson, John A. Wright 80 cents, W. H. Woodruff, Jere. S. Williams $12.

Y—H. A. Young & Co.

MESSRS. NAVRA & OFFNER, 174 Canal street, sell, for cash, China and crockery-ware and household comforts at greatly reduced prices.

DO YOU GET YOUR PAPER?—Subscribers will oblige us by giving prompt notice when their papers do not come regularly. Everything in our power will be done to correct irregularities. We have had very few complaints, and those mostly from offices which are reached by routes where we have reason to believe irregularity prevails in the transmission of the mails. This we may not be able to remedy, but will if we can.

IMPROVED BARBARIN GASLIGHT APPARATUS.—The manufacturers of this apparatus claim that it is safe and economical, and the brilliancy of the light unsurpassed. The leading insurance companies have declared that it is not dangerous, and have not increased the rates of insurance where it is used. Numerous testimonials attest its successful use. The offices of the company are at No. 2 Triangle building and 255 Peters street, where further information can be obtained. Post-office address, lock-box 748.

DRESSMAKING.—It gives us pleasure to call attention to the advertisement of Mrs. Tournalon, in another column, whom we have known for several years, and can safely assure our friends who patronize her that they may expect good and faithful work. Mrs. Tournahen displays fine taste in trimming, and we know of no dressmaker who can fit more gracefully. She is worthy of patronage, and we have no hesitation in recommending her.

DR. JAMES PORTER advertises in our columns to cure chronic diseases by magnetic treatment. He gives testimonials of residents of the city, with their names and places of residence. His public clinics are at the Temperance Hall, over the Bible House, 163 Camp street. His private parlors are at No. 242 Camp street.

PROCTER & GAMBLE'S OLIVE SOAP is a superior article. Its introduction in a household is a sure guarantee that none other will be used. It is sold at the price of ordinary soap, and can be procured in any quantities from the New Orleans jobbers and wholesale agents. See advertisement elsewhere.

THE OCEAN SPRINGS HOTEL, with the standing furniture complete, is offered for sale or rent. The hotel is situated at Ocean Springs, Mississippi, a resort noted for its healthfulness. For terms, etc., apply to Messrs. Schmidt & Ziegler, No. 49 New Levee street.

THE NATIONAL LINE, sailing from London, Liverpool, Queenstown, etc., affords great advantages to parties visiting Europe, or those sending for friends in the old country. P. F. Gogarty, No. 151 Camp street, is the agent in this city.

MESSRS. BRASELMAN & ADAMS, Nos. 586 and 588 Magazine street, are offering great bargains in domestics, linens, white goods and dress goods. Purchasers will do well to call at this popular establishment.

L. P. DESMOISSEAUX, No. 535 St. Charles street (Ballejo's market,) keeps on hand Western beef, veal, mutton, pork, poultry, fish, eggs, and fresh vegetables and fruits.

RESIDENTS of the Fourth District will find at the establishment of A. W. Skardon & Co., corner of Jackson and Rousseau streets, a large and fresh stock of family groceries.

SEPTOLINE OIL COMPANY, No. 62 Camp and 15 Dauphine street, offer lamps, trimmings, chandeliers, etc., in great variety and at reasonable prices.

WE INVITE the attention of our readers to the advertisement of Messrs. Hillman & Manard, grocers and commission merchants, No. 157 Poydras street.

NEW ORLEANS MANUFACTORY of liquid blueing, for families and laundries. L. Wilkins, proprietor, No. 114 Carondelet street.

## BUSINESS NOTICES.

UNDISPUTED FACTS.—It has been truly and significantly said that domestic happiness is more dependent on good digestion than virtuous creeds or moral codes. If the dogma holds, the oracle can be consulted by a prompt application to Price, the Delphic author of the Celebrated Aromatic Stomach Bitters. Wherever, within the length and breadth of the land, Price's Bitters have penetrated, every household has been illumined by the sunshine of an unclouded joy, and every family revoled in the sweets of health and contentment. The sparkling eye, the ruddy cheek, the cheerful smile and happy glance, no less than the elastic step and the unfaltering tread, what are they but the eloquent telltales of some vitalizing elixir? No secret botany holds the charm, no scientific alchemy creates the spell. The days of miracles are gone; the magic, mysteriously-working wonders have passed away, and the age—a plain, practical one—gives as a simple tonic that, by a happy amalgamation, restores to energy and strength the enervated system. Take Price's Celebrated Aromatic Stomach Bitters, and you bid an eternal farewell to such unwelcome guests as dyspepsia, indigestion, nervousness, neuralgia, flatulency and debility.

JAMES W. PRICE & CO.,
Manufacturers and Sole Proprietors,
Lock Box 168, New Orleans, La.

Sold by druggists, grocers and dealers throughout the South. mhd 1m

THE entire population of the globe is in greater or less degree infected with the taint of Scrofula. It appears in various forms, such as White Swellings, Ulcers, Erysipelas, Swelled Neck, Indolent Inflammations, Mercurial Affections, Old Sores, Eruptions of the Skin, Sore Eyes, etc. For these as well as all other constitutional diseases, DR. TUTT'S SARSAPARILLA AND QUEEN'S DELIGHT has proven itself in a thousand instances a positive antidote.

Bilious, Remittent and Intermittent Fevers, which prevail in the valleys of rivers and other miasmatic districts through the summer and autumn, are invariably accompanied by derangements of the stomach and liver, and other abdominal viscera. There is always a weakness and irritable state of the stomach, and torpor of the bowels. DR. TUTT'S LIVER PILLS are peculiarly adapted to such cases. mh27 lt

CHILLS AND FEVERS, in all forms,
"Fold their tents like Arabs,
And as silently steal away,"

under the magic influence of Kress Fever Tonic. A few doses will start the procession promptly, and leave in the place of these unwelcome guests sunshine, health, happiness and joy in the household. A box of pills, free of charge, is contained in each wrapper, and when this chill remedy is taken according to the directions around each bottle the proprietors warrant it to cure. Frederickson & Harte and E. J. Hart & Co., New Orleans, supply the remedy. mh26 2m

THE EQUITABLE LIFE ASSURANCE SOCIETY, New York.

Assets ..... $21,000,000
Income ..... 11,000,000

Branch office—31 CAMP STREET.

A. P. CLEVELAND,
fe13 1y General Agent.

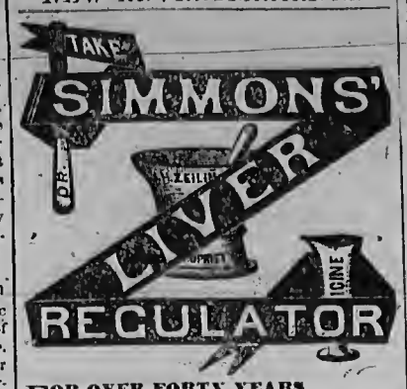
BEST AND OLDEST FAMILY MEDICINE.—SANFORD'S LIVER INVIGORATOR, a purely Vegetable Cathartic and Tonic, for Dyspepsia, Constipation, Debility, Sick Headache, Bilious Attacks and all derangements of liver, stomach and bowels. Ask your druggist for it. Beware of imitations. mh27 1yeow

USE DR. HENRY'S WORLD'S TONIC AND BLOOD PURIFIER.—It is the great household remedy, pleasant to take, yet potent for the prevention and cure of diseases. It is better than Bitters, Carsilla, Buchu or Sarsaparilla. Sold by druggists. jy18 1y

VERY valuable on plantations as a preventive of Fever, Chills, etc. Simmons' Liver Regulator will keep the hands healthy, so that they may lose no valuable time during the busy, sickly season. mh27 1t

DR. HENRY'S ROOT AND PLANT PILLS.—Mild yet thorough; no nausea or griping; entirely vegetable; great Liver remedy. Price, 25 cents. Sold by druggists. jy18 1y

## NEW ADVERTISEMENTS.




FOR OVER FORTY YEARS
THIS
PURELY VEGETABLE
LIVER MEDICINE
HAS PROVEN TO BE
THE GREAT UNFAILING SPECIFIC

for LIVER COMPLAINT and its painful offspring, Dyspepsia, Constipation, Jaundice, Bilious attacks, Sick Headache, Colic, Depression of Spirits, Sour Stomach, Heartburn, Chills and Fever, etc.

After years of careful experiments, to meet a great and urgent demand, we now produce from our original Genuine Powders

THE PREPARED,

a liquid form of SIMMONS' LIVER REGULATOR, containing all its wonderful and valuable properties, and offer it in

ONE-DOLLAR BOTTLES.

The Powders (price as before).....$1 00 per package
Sent by mail..... 1 00 per package.

BE CAUTIONED

Buy no Powders or Prepared Simmons' Liver Regulator unless in our engraved wrapper, with Trade-mark, Stamp and Signature unbroken. None other is genuine.

J. H. ZEILIN & CO.,
Macon Georgia, and Philadelphia.

Sold by all Druggists. se23 1y

DR. JAMES PORTER,
242.....CAMP STREET.....242

invites the attention of the afflicted to the following testimonials from a few of his many recent cures in this city:

MRS. ELIZABETH CONNOR, 253 Magnolia street, almost entirely Blind for twenty years; also a great sufferer from Neuralgia of the head and face.—Sight restored and Neuralgia cured by a few Magnetic treatments by DR. PORTER.

MR. F. BELLAND, residence, 21 Gravier street. Total loss of the use of right arm from Rheumatism for seven months.—Perfectly cured by one treatment.

MR. JOHN MILLER, gardener, residence, corner St. Andrew and Chestnut streets, whose sister was confined to her bed from Inflammatory Rheumatism, could not move without the greatest suffering.—After a single Magnetic treatment by DR. PORTER was able to go about the house, and in three days was perfectly cured.

**The Deaf and Dumb Made to Hear and Speak.**

The little daughter of WILLIAM FELDNER, residence, corner First and Chippewa streets, totally Deaf and Dumb.—Hearing completely restored by a few Magnetic treatments by DR. PORTER, and is rapidly learning to speak.

**Total Paralysis of the Arm Cured.**

"This is to certify that I was afflicted with total Paralysis of my right arm. Sensation or feeling was entirely gone; could not move my fingers or raise my arm from my side until I was treated by DR. PORTER, who, by three Magnetic treatments, restored to me the perfect use of my arm, and I can now use it as well as I ever did. My address is

"MARY STEPHENS,
"No. 489 Royal street, New Orleans."

For further cures in this city call at the Doctor's Parlors, or at his Public Clinics at Temperance Hall, over the Bible House, No. 163 Camp street, where he publicly treats the poor, without money and without price, from nine until eleven o'clock every SATURDAY FORENOON.

His office hours at his Private Parlors are from ten A. M. until eight P. M. of each day. mh27 1t

FOR RENT OR SALE—
THE OCEAN SPRINGS HOTEL,

with the standing Furniture complete. The buildings have been thoroughly repaired and painted, and are now as good as new. This Hotel is situated on the Lake Shore at Ocean Springs, Mississippi. The grounds in front of the Hotel are the celebrated Springs, well known for their great medicinal properties. The Hotel is within three hours' ride from New Orleans, and two hours from Mobile, by the New Orleans, Mobile and Texas Railroad. The sea-bathing cannot be surpassed, and the fishing is excellent. The buildings are spacious, and the grounds are very extensive, inclosed by a new fence. For terms and full particulars apply to

SCHMIDT & ZIEGLER,
mh27 1m 49 New Levee street.

JOHN I. ADAMS. JAY L. ADAMS. WM. H. RENAUD.

JOHN I. ADAMS & CO.,
WHOLESALE GROCERS,
AND DEALERS IN
PROVISIONS, LARD, OIL, ETC.,
Nos. 43, 45 and 47 Peters Street,
(Formerly New Levee.)
mh27 1y New Orleans.

A. W. SKARDON. WM. WHELPLEY.

A. W. SKARDON & CO.,
GROCERS—GROCERS,
Corner Jackson and Rousseau Streets,
FOURTH DISTRICT, NEW ORLEANS.
Goods delivered free of charge. mh27 3m

DRESS AND CLOAKMAKING,
CUTTING AND FITTING,
At Reasonable Prices, by
MRS. M. TOURNABEN,
No. 201 Prytania street,
mh27 1y Corner of St. Mary, New Orleans.

AGENTS WANTED.
REMARKABLE BUT TRUE!
$6. For $6 I send $6.
A New and Superior Family Bible,

with a splendid Prospectus of same; and also for THE WORLD'S HOPE, a new book of rare excellence and great popularity, and by a novel method easily introduced, a large and splendid Steel Engraving for every subscriber. Address

mh27 1t J. W. GOODSPEED, New Orleans.

GREATEST MUSICAL DISCOVERY.—Every one can learn to sing by note in fifteen minutes by this most natural and perfectly easy system.

We send free to any one, specimen pages containing full instruction, and showing the application of this system in

The Christian Harmony,

by William Walker, A. S. H., which contains a large and choice collection of Music from the best sources, designed for Choirs, Singing Schools and private societies.

MILLER'S BIBLE AND
PUBLISHING HOUSE,
fe13 13t 1102 and 1104 Sansom St., Philadelphia, Pa.

## NEW ADVERTISEMENTS.

B. J. WEST,
DEALER IN
AGRICULTURAL IMPLEMENTS,
Plantation Hardware and Machinery,
115 AND 117 MAGAZINE STREET,
AGENT FOR

Poole & Hunt (Baltimore) Steam Engines, Saw Mills, etc.
H. & F. Blandy (Zanesville, Ohio) Steam Engines, Saw Mills, etc.
B. W. Payne & Sons' (Corning, New York) Steam Engines, Saw Mills, etc.
George L. Squier & Bro. (Buffalo, New York) Sugar Mills, Horse Powers, etc.
E. Ball & Co. (Canton, Ohio) "World" and "Ohio" Mowers, and Mowers and Reapers combined.
D. M. Osborne & Co., "Kirby" Mowers, etc.
B. C. Taylor, Hay Rakes.
"Nishwitz" and "Monroe" Pulverizing Harrows.
"Excelsior" Lawn Mower.
R. Ball & Co. (Worcester, Massachusetts) Wood-Working Machinery.
H. H. Smith (Smithville, New Jersey) Wood-Working Machinery.
American Saw Company, New York.
Hubbard, Lippincott, Bakewell & Co., Saws.
"Gunpowder" Copper Works, Baltimore.
Moline Plow Company, Plows and Cultivators.
Winship & Bro. (Atlanta, Georgia) Cotton Gins.
"Blafferi" Cultivator and "Sattley" and "Pilel" Gang Plows.
"Buckeye" Foundery, Belts.
B. J. West's Cotton Seed Huller.
B. J. West's "Improved Felton Patent" Grist Mill and Corn-Cob and Shuck Crusher combined.
T. C. Nisbet (Macon, Georgia) Cotton Press Screws, etc. mh27 8m

THE FRUIT-GROWERS' AGENTS.
THE FARMERS' COMMISSION MERCHANTS.
The People's Grocers.

Have always on hand and every facility to furnish a short notice

THE CHOICEST GROCERIES,

and all kinds of FRUITS, NUTS, etc., domestic or imported.

Western Produce and Farm Products

of every description received, sold, and prompt returns made at the highest market rates.

Fruit Boxes and Baskets furnished to our regular customers, and those who ship to us, at the lowest rates and on the best possible terms. Send your orders, and don't let your fruit spoil for want of boxes.

Agents for Roe's Hand Cultivator.

Shippers of Fruit can consign to us without prepaying freight.

HILLMAN & MANARD,
mh27 2m 157 Poydras street, New Orleans.

NATIONAL LINE.



The largest, cheapest and most comfortable in the passenger business.

This magnificent line sails from London, Liverpool, Queenstown, etc.

Tourists visiting Europe, or persons sending for their friends in the Old Country, would do well to consult their comfort and advantage by purchasing their Passage Tickets from this office.

P. F. GOGARTY, Agent,
mh27 tm 151 Camp street, New Orleans.

HARK!.....HARK!.....HARK!
TO BOOK AGENTS.
Absolutely the Greatest Work of the Day.

A complete outfit free. Send for circulars, terms and territory at once, and canvass the field for

THE VOICE OF GOD.

an entirely new and most valuable book of over 800 pages, royal octavo. A compendious History of Sacred Literature, Facts and Characters, filled with anecdotes of eminent Patriarchs, Kings Priests and Reformers, beautifully and profusely illustrated. MILLER'S BIBLE AND
PUBLISHING HOUSE,
mh27 3m 1102 and 1104 Sansom St., Philadelphia, Pa.

GEMS OF BEAUTIFUL WRITING.

A new Compendium of Penmanship, comprised in a complete series of copy-slips, has just been published. The author,

PROF. GASKELL,

President of the Bryant & Stratton College, Manchester, New Hampshire, has long been known as the "Prince of American Penmen," and since the death of Father Spencer there has been no one to dispute this title.

This Compendium is having a large sale in all the principal cities and throughout the country, as nothing so complete, beautiful and useful for self-instruction has ever before been offered. It supplies a great want. Book-keepers, clerks, teachers, farmers' sons, all want to learn to write rapidly and elegantly, and nowhere else can they get so good instruction as in this way. It is sent by mail, to any address, for $1. Write for it. Address

PROF. H. A. GASKELL,
mh27 1t Manchester, N. H.

LIGHT.....LIGHT.....LIGHT.
IMPROVED BARBARIN GAS MACHINES.
No Fire—No Acids Used.

Having purchased the entire stock of Material, Tools, etc., of the Barbarin Gas-Lighting Company of Louisiana, whose Machines have been in use throughout the country and city for the past two years, we are prepared to offer the IMPROVED Apparatus at greatly reduced prices, under a full guarantee that they will operate successfully in any climate.

For simplicity, cheapness of light and safety the IMPROVED Machines are unsurpassed. For further particulars call at our Factory and Salesroom, No. 2 Triangle Building, and 255 Peters street, New Orleans, or by letter to Lock Box 748, Postoffice.

F. ROBERTS,
mh27 2m Superintendent.

NEW ORLEANS MANUFACTORY.
LIQUID BLUEING,
FOR FAMILIES AND LAUNDRIES.

A superior article, at New York prices. Save Freight.

L. WILKINS,
mh27 1m No. 114 Carondelet street.

L. P. DesMOISSEAUX,
NO. 535 ST. CHARLES STREET,
Ballejo's Market,

keeps constantly on hand WESTERN BEEF, VEAL, MUTTON, PORK, Poultry, Fish, Eggs, and fresh Vegetables and Fruits.

Orders promptly attended to, and delivered at residence free of charge. mh27 4m

THE BEST YET.—AGENTS WANTED everywhere for the
POPULAR FAMILY BIBLE.

Clergymen and others will find a remunerative as well as genial occupation for spare hours in canvassing for our Bible. It is the cheapest, best-selling and handsomest Family Bible published, being Bible, Bible Dictionary and Commentary combined. Illustrated with hundreds of Engravings, beautiful Steel-plates and Illuminated Tablets, Gilt Marriage Certificate and Photo-cards. Better terms, Lower prices. Canvassing-Books to Agents free.

MILLER'S BIBLE AND
PUBLISHING HOUSE,
fe13 13t 1102 and 1104 Sansom St., Philadelphia, Pa.

SPECIAL.
—TO THE—
CHURCHES,
COUNTRY RESIDENCES,
AND ALL OTHERS IN WANT OF
Chandeliers and Safety Lamps.



We would announce that in addition to our large trade in Lamps and Lamp Trimmings, oils, etc., we have established a

CHANDELIER MANUFACTORY,

which enables us to offer a fine and safe article at less than three-fourths their former prices notwithstanding the continued rise in materials.

We remain sole agents for the UNION SAFETY LAMP, the front of which we attach to Chandeliers, rendering an explosion with any kind of oil impossible.

SEPTOLINE OIL COMPANY,
No. 62 Camp and 15 Dauphine street,
mh24 1m New Orleans.

MENEELY'S BELLS.

The genuine TROY CHURCH BELLS, known to the public since 1826, which have acquired a reputation unequaled by any, and a sale exceeding that of all others—including more than seventy chimes and peals. One thousand testimonials received during the last six years. Every Bell made of the best Copper and Tin, and formally warranted. New Patent Rotary Fixtures. Catalogues free. No agencies.

Postoffice address, either Troy or West Troy, New York.

fe13 1y E. A. & G. R. MENEELY.

TARPAULINS
Kept expressly for the purpose of
CAMP MEETINGS PICNICS, ETC., ETC.,

and hired on reasonable terms to responsible parties.

SAMUEL BROOK,
mh29 3m 84 New Levee St., New Orleans.

## NEW ADVERTISEMENTS.

SECOND SEMI-ANNUAL STATEMENT
—OF—
THE MUTUAL NATIONAL BANK
OF NEW ORLEANS,
NO. 106 CANAL STREET,
At close of business, Tuesday, December 31, 1872.

RESOURCES.

| | |
|---|---|
| Cash—Currency | $732,744 45 |
| Cash—Gold Coin | 101,372 38 |
| Loans and Discounts | 1,010,081 65 |
| U. S. Bonds to secure Circulation | 400,000 00 |
| Other Stocks, Bonds and Mortgages | 3,000 00 |
| Due from Redeeming and Reserve Ag'ts. | 211,937 14 |
| Due from other Banks and Bankers | 10,019 80 |
| Banking House | 7,870 80 |
| Furniture and Fixtures | 18,354 61 |
| Premiums on United States Bonds | 72,347 50 |
| Premium on Gold | 1,528 51 |
| Total | $2,726,876 84 |

LIABILITIES.

| | |
|---|---|
| Capital Stock paid in | 500,000 00 |
| Surplus Fund | 10,583 76 |
| Circulation | 419,000 00 |
| Dividends unclaimed | 294 84 |
| Individual Deposits | 1,746,440 97 |
| Due to other Banks and Bankers | 2 03 |
| Profit and Loss | 49,455 24 |
| Total | $2,725,876 84 |

All Depositors Participate in the Profits.

SECOND SEMI-ANNUAL DIVIDEND,
Declared December 31, 1872:

6½ Per Cent. to Stockholders.
1½ Per Cent. to Depositors.

PAUL FOURCHY, President.
ALBERT BALDWIN, Vice President
JOSEPH MITCHEL, Cashier.

DIRECTORS.

P. Maspero, John T. Hardie,
John D. Cohn, Charles Lafitte,
Adolph Meyer, P. Poursine,
Albert Baldwin, Paul Fourchy,
Ernest Miltenberger. jn15 3m

NEW ORLEANS
MUTUAL INSURANCE COMPANY,
CORNER OF CANAL AND CAMP STREETS.
Thirteenth Annual Statement.

In conformity with their charter the Company publish the following statement:

Premiums during the year ending Dec. 31, 1872:

| | |
|---|---|
| On fire | $318,327 25 |
| On marine | 58,045 35 |
| On river | 26,965 93 |
| Total premiums | $403,338 53 |
| Less premiums unearned Dec. 31, 1872 | $118,185 10 |
| Return premiums | 6,324 83 |
| | 124,513 93 |
| Net earned premiums | $278,824 60 |
| Reinsurances | $12,723 45 |
| Losses on fire | $88,111 32 |
| Losses on marine | 55,452 01 |
| Losses on river | 2,270 46 |
| | 125,822 82 |
| Losses on fire and listed and adjusted, but not due | 20,000 00 |
| Reserve, as required by charter, 2½ per cent. on above losses | 3,645 55 |
| Expenses—taxes less interest account | 14,680 14 |
| | 176,871 96 |
| Profit | $101,952 64 |

The Company have the following assets:

| | |
|---|---|
| Bonds, city and other, cash value | $98,220 00 |
| Pledge and mortgage notes | 350,774 39 |
| Stocks, gas and other, cash value | 61,135 00 |
| Bills receivable for premiums | 17,400 16 |
| Premiums in course of collection | 80,148 99 |
| Cash on hand | 63,710 40 |
| Cash in hands of London bankers | 900 00 |
| Branch office | 2,518 87 |
| Suspense account | 2,120 19 |
| Property corner of Canal and Camp, cash value | 55,000 00 |
| Property, Bunnaine street, cash value | 6,013 24 |
| Total | $755,841 24 |

LIABILITIES.

| | |
|---|---|
| Capital stock | $500,000 00 |
| Reserved for unearned prem's. | 118,185 00 |
| Reserved for claims unsettled | 20,000 00 |
| Dividend to stockholders | $50,000 00 |
| Dividend to assured | 51,952 61 |
| | 101,952 61 |
| Surplus over and above liabilities | 15,706 60 |
| Total | $755,841 24 |

The above statement is a true and correct transcript from the books of the company.

J. TUYES, President.
J. W. HINCKS, Secretary.

Sworn to and subscribed before me this tenth day of January, A. D. 1873.

P. CHAS. CUVELLIER,
Notary Public.

At a meeting of the Board of Directors, held January 9, 1873, it was resolved to declare the following cash dividends on the net earned premiums for the year ending on the thirty-first of December, 1872, payable on the third Monday of January, 1873, as follows:

Twenty per cent. on Fire Premiums.
Fifty per cent. on River Premiums.

It was also resolved to pay a cash dividend of Ten per cent. to the stockholders on and after the first Monday in February, 1873.

DIRECTORS.

| | |
|---|---|
| George Urquhart, | M. Payro, |
| C. T. Ingazzio, | Phoebe Forstall, |
| G. W. Babcock, | Aug. Reichard, |
| T. Bailly Blanchard, | E. Miltenberger, |
| A. Schreiber, | W. B. Schmidt, |
| Charles Laitte, | J. Tuyes. jn30 2m |

DANIEL & JAMES D. EDWARDS,
NOS. 22, 24, 26 AND 28 FRONT ST.
AND
NOS. 21, 23, 25 AND 27 DELTA ST.,
NEW ORLEANS, LOUISIANA,
MANUFACTURERS OF
Copper, Brass, Iron and Sheet Iron
WORK OF EVERY DESCRIPTION.
ALSO OF
Best and Most Improved Steam Trains for Making Sugar.
DEALERS IN

Wrought Iron Pipe and Fittings, all sizes,
Brass Work for Steam, Water and Gas,
Boiler Tubes, Bolts, Nuts and Washers,
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## The Child's Corner.

### LULLABY.

Baby, what do the blossoms say
Down in the garden walk?
They nod and they bow in the twilight gray;
Pray, can you hear them talk?
They say: "Oh, darling baby bright,
We are going to sleep; good night! good night!
For the lullaby breezes have come to sing
How God takes care of everything."
Sleep! sleep!

Baby, what does the robin say?
Do you hear his evening song?
He sits and sings his sunset lay
With a heart all blithe and strong.
He sings: "Good night, my baby dear;
Sleep soft, sleep well, and do not fear;
For somehow I know, as I sit and sing,
That God takes care of everything."
Sleep! sleep!

Baby, what does the cricket say?
Do you hear his measured voice?
He says: "The sun has gone away,
And I've come out to rejoice;
For the cold dew falls upon the grass,
And the fireflies whisper as they pass,
Cricket, cricket, come out and sing,
How God takes care of everything."
Sleep! sleep!

Baby, what are your mother's words,
As you nestle upon her breast?
She says: "Come hither, my sweetest of birds,
For you must seek your nest.
The flowers and the robins have gone to sleep,
The crickets and glow-worms their watches keep;
And your mother will sit by your cradle and sing
That God takes care of everything."
Sleep! sleep!

*Child's Instructor.*

## Taking Legal Advice.

Rennes, the ancient capital of Britany, is a famous place for law. People come there from the extremities of the country to get information and ask advice. To visit Rennes without getting advice appears impossible to a Briton." This was true at the latter end of the last century, just as it is at present, and especially among the country people, who are a timid and cautious race.

Now it happened that a farmer named Bernard, having come to Rennes on business, bethought himself that, as he had a few hours to spare, it would be well to employ them in getting the advice of a good lawyer. He had often heard of Monsieur Potier de la Germondaie, who was in such repute that people considered a lawsuit gained when he undertook their cause. The countryman inquired for his address, and proceeded to his home in Rue St. Georges. The clients were numerous, and Bernard had to wait some time. At length his turn arrived, and he was introduced. M. Potier de la Germondale signed to him to be seated, then, taking off his spectacles and placing them on his table, he requested to know his business.

"Why, Mr. Lawyer," said the farmer, twirling his hat, "I have heard so much of you that, as I have come to Rennes, I wish to take the opportunity of consulting you."

"I thank you for your confidence, my friend; you wish to bring an action, perhaps?"

"An action! oh, I hold that in abhorrence! Never has Pierre Bernard had a word with any one."

"Then it is a settlement—a division of property?"

"Excuse me, Mr. Lawyer; my family and I have never had a division, seeing that we all draw from the well, as they say."

"Well, is it to negotiate a purchase or a sale?"

"Oh, no; I am neither rich enough to purchase nor poor enough to sell."

"Will you tell me, then, what you do want of me?" said the lawyer in surprise.

"Why, I have already told you, Mr. Lawyer," replied Bernard. "I want your advice—for payment, of course, as I am well able to give it to you, and I don't wish to lose this opportunity."

M. Potier took a pen and paper, and asked the countryman his name.

"Pierre Bernard," replied the latter, quite happy that he was understood.

"Your age?"

"Thirty years, or very near it."

"Your vocation?"

"My vocation! Oh, that means what I do? I am a farmer."

The lawyer wrote two lines, folded the paper, and handed it to his strange client.

"Is it finished already? Well and good. What is the price of that advice, Mr. Lawyer?"

"Twenty francs!"

Bernard paid the money and took his leave, delighted that he had taken advantage of his opportunity.

When he reached home it was four o'clock; the journey had fatigued him, and he determined to rest for the remainder of the day. In the meantime the hay had been two days cut, and was completely cured. One of the workingmen came in to ask if it should be drawn in.

"What, this evening?" exclaimed the farmer's wife, who had come in to meet her husband. "It would be a pity to begin the work so late, since it can be done to-morrow without any inconvenience." The man objected that the weather might change; that the horses were all ready and the hands idle. But the farmer's wife replied that the wind was in a good quarter, and that night would set in before their work could be completed. Bernard, who had been listening to the argument, was uncertain which way to decide, when he suddenly recollected that he had the lawyer's advice in his pocket.

"Wait a minute," he exclaimed; "I have an advice—and a famous one too—that I paid twenty francs for; it ought to tell us what to do. Here, Theresa, see what it says; you can read writing better than I."

The woman took the paper and read these lines:

"*Never put off till to-morrow what you can do to-day.*"

His wife ventured a few more objections, but he declared that he had not bought a twenty-franc opinion to make no use of it, and that he would follow the lawyer's advice. He himself set the example by taking the lead in the work, and not returning till all the hay was brought in. The event seemed to prove the wisdom of his conduct, for the weather changed during the night; an unexpected storm burst over the valley, and the next morning it was found that the river had overflowed, and carried away all the hay that had been left in the fields. The crops of the neighboring farmers had been completely destroyed. Bernard alone had not suffered.

The success of the first experiment gave him such faith in the advice of the lawyer that from that day forth he adopted it as the rule of his conduct, and became, by his order and diligence, one of the richest farmers in the country. He never forgot the service done him by M. Potier de la Germondaie, to whom he carried a couple of his finest fowls every year as a token of gratitude.

## Playing Restaurant.

"Sidney, I am tired of this," said little Harry Hunter, as he threw down his bat and ball. "What else shall we play?"

"I know," said Sidney; "let's play keeping-restaurant. I'll be the barkeeper, and you make believe you are coming in to get a drink. I'll fix this board on these bricks for the place where the man stands behind when he pours out the drinks; I'll put these old bottles on it, and these blocks for cigar-boxes, as we see them fixed in the windows. There now, that's right; but I bet you can't do *your* part, Harry; you're too little."

"Can't I?—'deed I can, though—elegant," said Harry gleefully; "'cause I saw pa do it, and he ought to know how."

"I'd like to know where *you* saw pa taking a drink, Harry? I don't believe it," said Sidney.

"But I did see him," said Harry stoutly. "I went walkin' with him yesterday, and when we got by the place at the corner where the windows are fixed up like our bar here, only ever so much nicer—well, pa told me to wait a minute, 'cause he wanted to see a man in there, and when he opened the door I saw such pretty things—big glasses and pictures, and shiny fixin's, and lots of other things; so I pushed the door open a wee little mite and peeped in."

"Well," said Sidney, who was much interested, "what did pa do?"

"I can't show you without a tumbler," was Harry's reply; "but I'll find one," and he scampered into the kitchen, and was back in a twinkling, with a cracked glass he found on the table. "There! now I'll show you," and he placed the glass on the make-believe bar.

He went off a short distance and returned with his hands in his pockets, walking with a comical strut, in imitation of his father's long strides. "Brandy," said he, elevating his childish voice.

Sidney turned around and pretended to pour something in the glass, which he gave to Harry, and he could hardly keep from laughing as the mimic toper turned his head back, as if draining out the last drop of the supposed contents, and smacked his lips, wiped them with his tiny handkerchief, and, placing on the bar a piece of paper as a substitute for a stamp, strutted away.

Sidney could hold out no longer, but burst into a roar of laughter, upsetting in his merriment the whole establishment, and sending blocks, boards, bricks and tumbler all in one confused pile at his feet.

"Now, Harry, did pa really look that way? I didn't know he ever drank any liquor. Ma says it's wrong," said Sidney, as soon as he could get his face straight.

"Yes, he did do just that way I showed you, and when I'm a man I'll do so too. When he started to come out I ran out on the pavement, and I heard a man say: 'If Hunter goes on in this way he'll be in danger soon.' What did he mean, Sidney?"

Before Sidney could reply the dinner-bell was rung, and the hungry little fellows rushed into the house.

Seated at the window overlooking the play-ground the father of these children had seen and heard, through the half-closed blinds, all that had transpired. Words are powerless to express the feeling that agitated his breast. The childish lesson, so unconsciously taught, was not lost, for never again did he drink a glass of liquor; the little ones had cured him by "playing at keeping a restaurant." *The Little Sower.*

## The Crowns of Gold.

"Children, if to each of you were given a crown of gold, what would you do with it?" asked the superintendent of a Sunday school.

"I would sell mine and buy me a soldier's coat and a tall fur hat like father's, when he marches with his regiment," was Johnny's quick response.

"I would buy a big balloon," said Willie.

Robert said he would put his crown on his head and walk through the streets, that people might know how great and rich he was.

"I would rather have a box of carpenter's tools," said Claud.

Henry, who had just been reading about the poor Indians, thought he would like to purchase Bibles and comfortable clothes to carry to them.

"Now I would like to know what the little girls would do," said the superintendent.

"I would keep my crown, and wear it when I have my next birthday party;" replied Dora, smoothing back her long brown curls.

"I think I'd rather have a big wax doll, and a doll's house full of all sorts of nice furniture," eagerly spoke up little Bessie.

"I would give mine to Mrs. Gray, to get some medicine for sick little Jenny," timidly replied Katy Brown. "They are so poor; yes, a great deal poorer than we are."

Mary had tried to speak, but there was something in her throat that almost choked her.

Presently the superintendent noticed her, and his kind "Come, Mary, it is your turn now," encouraged her to reply.

"Oh! sir," said she, "I would lay my crown at Jesus' feet!"

Dear little readers of our paper, what would you do had you a crown of gold?—*Morning Light.*

CHILDREN AND THE GOSPEL.—The gospel has no conditions which a child cannot fulfill.

The death of Jesus is the child's plea.

The grace of Jesus is the child's strength.

Pleasing Jesus is the child's earnest rule of right.

And going to be with Jesus is the child's best thought of heaven.

## Farm, Garden and Household.

### Comparative Amount of Cream

FROM DEEP OR SHALLOW SETTING OF MILK.

Thomas Edge, of Chester county, Pennsylvania, has made the following experiment:

After mixing milk, the quantity not stated, so as to have it homogeneous, he divided it into two equal parts, putting as much in one can, 12 inches in diameter, 20 inches deep, as in 6 shallow pans. He added three pints of water to each can, and a half pint to each pan, and put the cans and pans into cold spring water, so that the surface of milk in each was level with the surface of water. The skimmings of cans and pans on six successive days were done at the same time. The daily amounts, as given, make the total of cream from the cans, 68 pounds; from the pans, 48¾ pounds; showing an excess of 19¼ pounds, or a fraction over 39 per cent. of gain over the pans, though the experimenter states, not in accordance with his other figures, that the excess was 18¾ pounds. These two lots of cream being churned on the same morning, that from the cans yielded 14 ounces more butter than that from the pans; the respective quantities of butter are not given. During the experiment he noticed that the cream from the cans was less solid and tenacious, more easily strained, and thickened less after straining, than that from the pans; also that if both lots were not skimmed till the pans were ready, that in the cans soured and sometimes thickened, and no more cream rose after skimming; but if both were skimmed when the cans were ready a small amount of cream would subsequently rise in the pans. On the other hand, members of the Solebury Farmers' Club, Bucks county, Pennsylvania, made experiments, in which the difference in depth was much less, with the following results: Henry Wildman, beginning June 3, mixed and divided into two equal parts the milk of fourteen milkings, the aggregate weight of which was 555 pounds. One-half was set 6, the other 2½ inches deep. The cream from the deep-set made 12 pounds 8 ounces of butter; from the shallow-set, 13 pounds 3 ounces, a difference of 11 ounces in favor of the latter. The temperature and other particulars affecting the result are not stated.

During the week following May 27 E. Reeder put each morning 24 pounds of milk into two pans 4 inches deep, and 24 into four pans 2½ inches deep; each evening 36 pounds into three pans 4 inches deep, and 36 into six pans 2½ inches deep, making a total of 840 pounds. The temperature of the milk-room, carefully noted, ranged from 56 to 60 degrees, and the milk stood forty-eight hours before skimming. From the deep-set, 43 pounds of cream were obtained; from the shallow-set, 46 pounds. The time required for churning the cream, put into the churn at a temperature of 56 degrees, was 18 minutes for that from the former weighed in the lump, 19 pounds; from the latter, 18 pounds and 9 ounces; a difference of 1 pound and 13 onces in favor of the latter. The milk was the mixed product of 5 cows, and the butter averaged 1 pound for every 24 of milk.

E. Michener states that he "set four milkings 5 inches deep and 3 inches," and obtained from the deep-set 6½ pounds of butter, from the shallow-set 7 pounds, but gives no further particulars, except the statement that his family considered shallow-setting less trouble than deep.—*Agricultural Report for December.*

PLOW DEEP.—Now that we have no scorching suns to bake the soil, and that we have the valuable aid of the winter frosts to disintegrate and pulverize it, we should keep every plow going, and see that it is driven as deep into the earth as the team can pull it. By deep plowing we do not mean necessarily *turning up* the soil from a great depth and turning under the surface. Except where there is a quantity of vegetable matter or stubble to be turned under and covered we do not advocate the use of the large turning-plow. We recommend deep breaking without much turning of the surface. It is the subsoil we want to render loose and porous. It is this that must be broken if we would raise good crops. The large turn-plows used at the North where the winters are long and the frosts sufficiently severe to pulverize the soil to a depth of several inches, are not adapted to our climate, except, as before remarked, where it is desired to cover up a heavy stubble or coating of vegetable matter. The ordinary turn-plow (Brinly's is the best we know,) followed by the subsoiler, does the best possible work in our opinion. The great defect in our system of plowing is that it is delayed too long, until there is no time to break the ground properly before planting-time comes. Fall and winter plowing provides the only remedy, and this is effectual.—*Southern Farm and Home.*

BAKED POTATOES.—Potatoes are more nutritious baked than they are cooked in any other manner, and they relish better with those who have not been accustomed to eat them without seasoning. Wash them clean, but do not soak them. Bake them as quickly as possible, without burning in the least. As soon as they are done press each potato in a cloth, so as to crack the skin and allow the steam to escape. If this is omitted the best potatoes will not be mealy. They should be brought immediately to the table.

CURRY OF VEAL.—Cut part of a breast of veal into moderate-sized pieces; put it in a stew-pan, with an onion and a shallot sliced fine, a slice of lemon, one ounce of butter, a little parsley and thyme, a tablespoonful of curry-powder mixed with the same quantity of flour; let the whole sweat together until the meat is slightly brown; add sufficient broth or water for the sauce; let it boil gently till the veal is done; strain the sauce through a sieve, pour it over the veal quite hot, and serve with rice in a separate dish.


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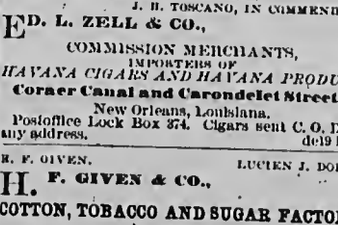
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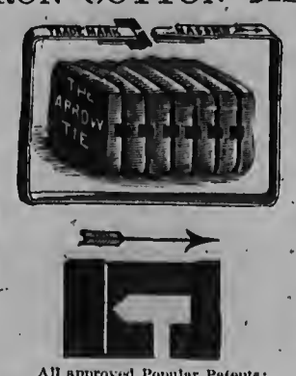
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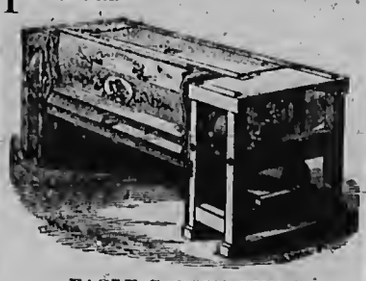
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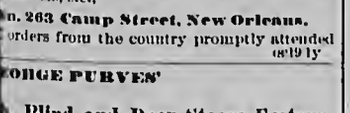
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Every description of Monumental, Cemetery and Building Work done in the best manner.

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Designs and Sketches will be furnished on application. no28 1y

**BUCKEYE BELL FOUNDRY**

**Established in 1837.**



Superior Bells of **Copper and Tin,** mounted with the best **Rotary Hangings,** for CHURCHES, SCHOOLS, FARMS, FACTORIES, COURT HOUSES, FIRE ALARMS, TOWER CLOCKS, CHIMES, ETC. **Fully Warranted.**

*Illustrated Catalogue Sent Free*

**VANDUZEN & TIFT,**

**102 and 104 East Second Street, Cincinnati**

mh6 1y B. J. WEST, Agent,
115 and 117 Magazine st., New Orleans.

**FITS CURED,**—The worst cases of longest standing, by using DR. HEBBARD'S CURE. A trial bottle sent free to all addressing

T. H. SAVRE, Druggist,
mh6 13t 814 Sixth avenue, N. Y.

## WASHING MACHINES, PORTABLE ENGINES, ETC.

J. C. TILTON, PITTSBURG, PA.

# WOMAN'S FRIEND AND STEAM WASHER

**ONE HUNDRED THOUSAND SOLD.**

**WILL CLEANSE YOUR CLOTHES WITHOUT RUBBING.**

**EVERY ONE SOLD IS FULLY WARRANTED.**

NO FLUIDS OR EXTRA SOAP USED.

**IT CONSUMES LESS SOAP, LESS TIME AND LESS FUEL THAN THE USUAL** method. It saves Labor, Wear and Tear, and the Annoyance of Wash-day. It requires no attention while the process of cleansing goes on. It will do the Washing of the Family while you are eating breakfast and doing up dishes.

Steam has long been known as the most powerful agent in removing dirt, grease and stains from clothing, and bleaching them white. Papermakers have for many years used steam in cleaning and bleaching their rags, and they succeed in making, by its agency, the lilthiest picking from the gutter perfectly pure and white. Until the invention of the STEAM WASHER or WOMAN'S FRIEND, although often attempted, no method had been discovered of applying Steam directly to the clothing, which could be used in a portable manner for domestic purposes. The WOMAN'S FRIEND washes without labor. It will do the washing of an ordinary family in from thirty minutes to an hour. The STEAM WASHER is superior to all other devices for the following reasons:

1. It does its own work, thereby saving a large portion of the time usually taken in a family.
2. It uses much less soap than is required by any other method.
3. It requires no attention whatever while the process of cleansing is going on. A lady can do her washing while she is eating her breakfast and doing up the breakfast dishes.
4. Clothing wears double the time, washed in this Washer, that it will washed by a machine, or by hand-labor or a washboard.
5. Lace Curtains and all fine fabrics are washed in a superior manner. For Flannels this Washer is most desirable, as it will not full them, as a machine or hand-rubbing does. All fabrics, from the finest lace to a bed-blanket, can be washed perfectly and with ease without the rubbing-board.

**IT IS TRULY A LABOR AND CLOTHES-SAVING INVENTION.**

**READ THE FOLLOWING TESTIMONIALS:**

NEW ORLEANS, LA., January 16, 1873.

This is to certify that I have used the Steam Washer sold by E. B. Hayes, General Agent, and fully indorse all the claims for it, having used it four or five weeks.

(Signed) ANN S. BASSETT, 186 Chippewa street.

NEW ORLEANS, LA., January 17, 1873.

This is to certify that I am using the Steam Washer called the "Woman's Friend," and consider it the best invented Washing Machine in use. It saves labor, soap, fuel and clothes, and I fully indorse all Mr. Hayes claims for it. (Signed) MRS. G. H. W. LEHDE, No. 61 St. Charles street.

NEW ORLEANS, LA., January 17, 1873.

I am using the Steam Washer called the "Woman's Friend," and consider it the best thing for washing clothes I have ever seen. (Signed) J. C. McALLISTER, cor. Carondelet and Julia Sts.

NEW ORLEANS, LA., January 17, 1873.

I am using the Steam Washer called the "Woman's Friend," and consider it the best invented Washing Machine in use. It saves labor, soap, fuel and clothes.

(Signed) N. MILLER, No. 86 Gravier street.

NEW ORLEANS, January 21, 1873.

This is to certify that I have tried the Washing Machine known as the "Woman's Friend," and find it all that it is claimed to be. I gave it a fair and honest trial, and I take great pleasure in recommending it to every housekeeper. It is very simple. A small child can use it. There is no rubbing necessary, and consequently no damage to clothes. Very respectfully,

(Signed) MRS. N. JENKINS, No. 100 Baronne street.

NEW ORLEANS, January 30, 1873.

I have used the Steam Washer called the "Woman's Friend," and am perfectly satisfied that it will do all that Mr. Hayes claims for it. It is truly a labor-saving invention.

(Signed) FRANK SCHAEFFER, corner First and St. Dennis streets.

NEW ORLEANS, January 30, 1873.

This is to certify that I have purchased from Mr. Hayes the Steam Washer called the "Woman's Friend," and I find it to be a great invention. It saves labor, soap, fuel and clothes, and I can fully recommend the same. No family should be without one.

(Signed) MRS. J. F. HOHRBACHER, No. 237 Camp street.

NEW ORLEANS, January 31, 1873.

E. B. HAYES, Esq., NEW ORLEANS, LA.—*Dear Sir:* The Steam Washer I bought of you, called the "Woman's Friend," I find, does all that you promised for it, and ought to be in every family.

(Signed) MRS. R. M. WALMSLEY.

NEW ORLEANS, January 31, 1873.

MR. E. B. HAYES, NEW ORLEANS, LA.—*Dear Sir:* It gives me pleasure to say to you that my wife has tried your Steam Washer, and pronounces it a perfect success, so far as she can judge. Wishing you much success in introducing it generally, I remain Your friend, truly,

(Signed) S. HENDERSON.

NEW ORLEANS, February 1, 1873.

The Washing Machine called the "Woman's Friend" is well named. It has been used in my family, and found to come up to all that has been claimed for it by the patentee. We can cheerfully recommend it to all as a complete success. (Signed) DR. E. D. REACH, 333 Canal street.

NEW ORLEANS, February 5, 1873.

MR. E. B. HAYES—*Sir:* I have tried your Steam Washer and find it a great saving of labor, and would recommend it to all housekeepers. (Signed) MRS. A. P. CLEVELAND, 117 Philip St.

NEW ORLEANS, LA., February 5, 1873.

MR. E. B. HAYES: After a thorough test of your Steam Washer, or Woman's Friend, I pronounce it the most wonderful invention of the age. It was with much difficulty that I succeeded in getting my washerwoman to try it, being opposed to washing machines generally; but she is perfectly delighted with this, and I can cheerfully recommend it to every family.

(Signed) MRS. W. W. CARRE, 360 Rampart St., corner Clio.

NEW ORLEANS, February 4, 1873.

MR. E. B. HAYES, NEW ORLEANS, LA.—*Sir:* I take pleasure in testifying to the superior merits of your Steam Washer, or Woman's Friend. From the use I have made of it I feel sure that all you claim for its performance is a success. Every family ought to have one.

(Signed) MISS E. C. WINGATE,
Principal Trinity Church Girls' School, Jackson street.

NEW ORLEANS, February 4, 1873.

This is to certify that I have purchased from Mr. Hayes the Steam Washer known as the "Woman's Friend," and must say I consider it the best Washing Machine I have ever seen. In fact there is nothing equal to it. It saves labor, soap, fuel and clothes, and I fully recommend it to every family as the best and most perfect Washing Machine in use. (Signed) MRS. S. P. RUSS.

NEW ORLEANS, February 5, 1873.

I have used the Steam Washer, or Woman's Friend, sold by Mr. Hayes, general agent, and fully indorse all he claims for it. Every family ought to possess one.

(Signed) E. B. ROTH, 406 Josephine street.

NEW ORLEANS, February 8, 1873.

MR. E. B. HAYES—*Sir:* The Washing Machine known as the Woman's Friend, or Steam Washer, purchased from you, has proven all you say of it. I cheerfully recommend it to all.

Yours truly, (Signed) MRS. S. BOULLETMET.

NEW ORLEANS, March 11, 1873.

MR. E. B. HAYES—*Sir:* I am delighted with your Washing Machine. It is indeed most happily called the Woman's Friend. I fully indorse every word of praise accorded by all who have given it a trial. Respectfully, (Signed) MRS. F. W. GUSTIN.

NEW ORLEANS, March 10, 1873.

MR. E. B. HAYES, GENERAL AGENT—*Sir:* I have used your Steam Washer, or Woman's Friend, and find that it performs satisfactorily all that you claim for it as a labor-saving machine—saving time, fuel, soap and, more particularly, the clothes. I cheerfully recommend it to all my friends and all housekeepers. (Signed) MRS. R. J. MONROE, widow of Ex-Mayor Monroe.

☞ Parish and County Rights for sale. Agents in the country wanted. Send for circular and special terms.

**E. B. HAYES, General Agent.**

☞ Manufactured and for sale by G. W. W. GOODWYN, NO. 52 GRAVIER STREET, NEW ORLEANS. ja23 3m

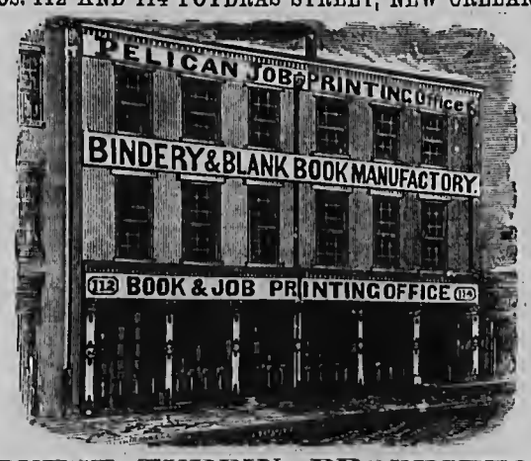
**ESTABLISHED.....NOVEMBER, 1866.**

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**COMMERCIAL, BOOK AND JOB PRINTING IS EXECUTED,**

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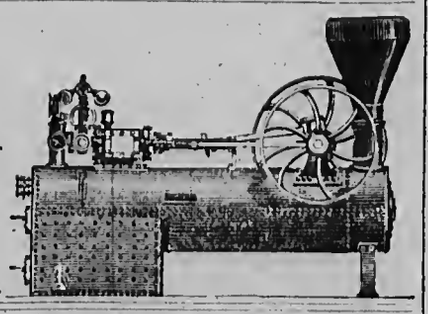

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A BRONZE MEDAL was awarded this office in 1868; also a BRONZE MEDAL AND TWO DIPLOMAS at the Louisiana State Fair, 1872.

Ledgers, Journals, Cash-Books, Check-Books, Time-Books, Music-Books, Ruling, etc. mh6 1yeow

**THE HOADLEY**

**PORTABLE ENGINE.**



EMERY'S COTTON GINS,

**Horse Powers, Rice Thrashers, Etc.**

Rice Cleaners and Scourers,
Cotton Presses, Corn Mills
And Plantation Machinery
Of all kinds.

☞ Send for circulars.

GEO. A. BARNARD, Agent,
ja16 1y 12 Union street, New Orleans.

**NEW ORLEANS STENCIL WORKS**

AND

MAGIC BATTERY MANUFACTORY.

*AGENCY OF THE GOLDEN WONDER.*

**GEORGE E. TEETZEL & CO.,**

ENGRAVERS, STENCIL CUTTERS, STAMP AND SEAL-MAKERS,

**145.....Gravier Street.....145**

New Orleans, Louisiana.

Manufacturers of all kinds of Cotton Brands Stencil Plates, Ribbon Stamps, Seal Presses, Burning Brands, Door Plates, House Numbers, etc. etc. ja30 1y

**THE SOUTHERN ORGAN,**

A TWELVE-PAGE WEEKLY PAPER,

DEVOTED TO

*TEMPERANCE, LITERATURE, AGRICULTURE AND SOCIAL PROGRESS.*

Terms, $2 per annum. Club rates, $1.50. A $65 Sewing Machine to be given for the largest list of Subscribers sent from one Postoffice by the Fifteenth of April, 1873. Present circulation nearly 4,000. Increasing at the rate of 2m a month. Sample copy sent, post-paid, to any address.

Every variety of BOOK AND JOB PRINTING neatly and promptly executed at the office of the Southern Organ and Economy Book and Job Printing Establishment, 119 Poydras St., New Orleans.

ja2 3m SCOTT & BERRY, Proprietors.

**AGENTS WANTED $2080 PER YEAR.** **Yeoman's "DICTIONARY OF EVERY DAY WANTS" a book of 20,000 Receipts.** Everybody wants it. Send for 16 page circular and extra terms to CONTINENTAL PUBLISHING Co., St. Louis, Mo.

mh6 1y

## MEDICAL.

**PHŒNIX OIL.**—PREPARED BY J. J. LINK, New Orleans.—This valuable Liniment has no equal, and can be depended on as one of the best offered to the public. The proprietor, therefore, leaves it to them to judge of its merits, feeling satisfied that its virtue will speak for itself. This Liniment will cure the following diseases if the directions are strictly followed, viz.: Piles or hemorrhoids; cases of twenty-five years standing have been cured with this Liniment. Who will suffer with this painful disease any longer, when so cheap and easy a remedy is offered? For burns or scalds the proprietor challenges the world to produce its equal; it will instantly give relief. For old indolent sores it has effected cures where the most scientific failed. For fresh cuts, sprains, bruises, tetterworm, ringworm, scald head, erysipelas, sting of a wasp, spider or snake-bite, chapped lips, chapped hands, sore mouth, sore throat, sore or caked breast, rheumatism, and pain in the side, breast or back. In cases of pneumonia it will give great relief, where there is much pain in the side or breast, by rubbing the patient with it. For warts and corns it is good, and will remove them if the directions are strictly followed. This Liniment will be found a certain cure for the following diseases in Stock: For foot-evil it is a sovereign remedy; fistula, poll-evil, galls, scratches, sprains, bruises, sweeny, and mange on dogs. In fact no plantation or family will be without this valuable preparation after it becomes generally known. Liberal discount to retailers. For sale by

WILLIAM COX,
fe13 1y No. 18 Peters street, New Orleans.

**METZ'S ARMENIAN HAIR VIGOR** contains no lead or other corrosive mineral substance. The cheapest and best preparation for preserving, restoring and beautifying the Hair ever invented. It gives new vigor and vitality to the hair follicles, prevents its turning gray or falling off, and completely eradicates dandruff, etc. Try it! Price, 75 cents. ASK for METZ'S. Take no other! Also ZOZODONT, or Eutanic Specific Cure for Toothache, Headache, etc. Never known to fail in giving instant relief in one minute, without danger. Will eradicate Pimples, Tetter, Freckles, Moth Patches, Tan, Sunburn, Black-heads or Grubs, Roughness and all Cutaneous affections and discolorations of the Skin, so harassing and disagreeable to a beautiful complexion. It contains no creosote, chloroform, corrosive sublimate, or any material injurious to health or beauty. Can be taken internally for Sick Stomach, Cramps and pains in the Bowels. LOUIS S. METZ, proprietor. Laboratory, corner of Elevville and Priery streets. WHEELOCK, FINLAY & CO., Agents, New Orleans. For sale by druggists and perfumers everywhere. oc31 6m

**CONSUMPTION.....CONSUMPTION.**

NEW TREATMENT BY

**DUCRO'S ALIMENTARY ELIXIR.**

Prepared with Raw Meat and Alcohol. Recommended by the highest medical authority in Paris. A Radical Cure, and in desperate cases

**A CERTAIN RELIEF.**

Agreeable to the taste. Incontestably superior to Cod Liver Oil, the Hypophosphites and other preparations. This Elixir, the basis of which is Raw Meat and Alcohol, is moreover one of the most powerful tonics for persons convalescing or feeble, for chlorotic young girls, debilitated old persons, etc. Depot in New Orleans at

MR. P. CUSACHS',
Corner St. Philip and Royal streets,
fe13 6m Sole Agent for the United States.

**REVERSE YOUR PLAN!**

Leave off purgative and violent medicines that prostrate the vital powers, and for a BLOOD PURIFIER try

**HAMILTON'S**

**BUCHU AND DANDELION,**

which acts on the KIDNEYS, LIVER and BOWELS, and removes impurities of the system by opening its outlets.

W. C. HAMILTON & CO., Cincinnati, Ohio.

**Kress Fever Tonic.**

Ask your druggist for this Remedy. A box or Pills with each bottle, and is sold: NO CURE NO PAY. ☞ Take no other Ague Cure. Ask for KRESS FEVER TONIC. It is the safest. Don't forget the Warrant. If it fails to cure you, get your money back.

W. C. HAMILTON & CO., Cincinnati, Ohio.

**PILES CURED.**

HAMILTON'S BUCHU AND DANDELION promotes digestion of the food by its influence on the stomach. It promotes the healthy action of the Kidneys. It secures activity of the Liver and regularity of the Bowels, and Prevents Constipation, which causes Piles. Try it.

W. C. HAMILTON & CO., Cincinnati, Ohio.

**NINETY-NINE PER CENT.**

L. W. Faulkner, of Champaign, Illinois, says "I have been selling KRESS FEVER TONIC two years under a warrant, and have had but one bottle returned as failing to cure. From what I see of its action I believe that it will cure Ninety-nine cases of Ague in every One Hundred."

W. C. Hamilton & Co., Cincinnati, Ohio, warrant this remedy to cure Ague in all its forms. A box of Pills FREE with each bottle.

**Rational Treatment of all Kidney, Urinary and Liver Diseases**

IS EFFECTED BY

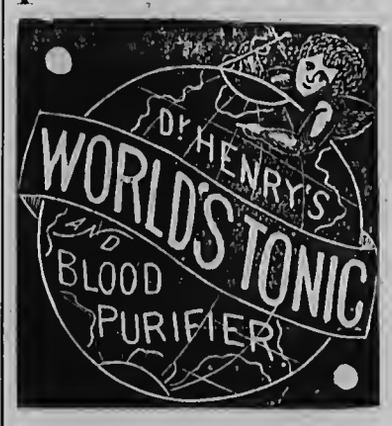
HAMILTON'S BUCHU AND DANDELION

It acts directly on these organs, enabling them to remove those wastes in the blood which cause Gravel, Diabetes, Bright's Disease, Jaundice, Rheumatism, Scrofula, etc.

W. C. HAMILTON & CO., Cincinnati, Ohio.

☞ These Remedies are for sale by
FREDERICKSON & HARTE,
E. J. HART & CO.,
Ja16 3m New Orleans, La.

**THE GREAT HOUSEHOLD REMEDY.**




AS AN INVIGORATOR, LIVER CORRECTOR

AND BLOOD RENOVATOR

Is superior to all the Bitters, Elixirs, Cordials and Sarsaparillas in use.

It is so adapted to the whole system that every organ and function in the body is brought under its exhilarating influence. It gives tone and strength to the digestive apparatus, dispels languor and debility, invigorates the Liver, regulates the Kidneys and Bowels, removes the effect of excess or over-taxation of any kind, and gives vitality and richness to the blood.

Its curative powers alter and completely reorganize the entire mass of fluids, and even the solids of the human system, thereby preventing and curing Dyspeptic and Consumptive symptoms, Fever and Ague, Bilious diseases, Fevers of all kinds, Nervous Debility, Affections of the Stomach and Bowels, etc. As a mild and delightful Invigorant for delicate females it has no superior.

By its use new life and vigor is given to both body and mind, sending a glow of vitality through every part, which is PERMANENT AND LASTING.

It is the most effectual remedy for the relief of human suffering ever discovered, and is pleasant to the taste.

X WE CHALLENGE X
X THE X
X WORLD X

to produce a more delicious medicine to take, yet so potent for the prevention and cure of diseases, than

**Dr. Henry's World's Tonic and Blood Purifier.**

**Price, $1; or Six Bottles for $5.**

PREPARED BY THE

GRAFTON MEDICINE COMPANY,
St. Louis, Missouri.

Sold by druggists and dealers in medicines everywhere. jy18 1yeow

**FORTY DROPS OF**

CONSTITUTION WATER,

three times a day, cure Inflammation of the Kidneys, Stone in the Bladder, Catarrh of the Bladder, Diabetes, Gravel, Gleet, Brick-Dust Deposit, Female Complaints, Dyspepsia and Torpid Liver. It is not a spring water. For sale by

E. J. HART & CO.,
se26 6meow 73, 75 and

## New Orleans Markets.

From the New Orleans Price Current.

Nothing of any importance has transpired with regard to the crops, excepting moderate receipts.

The river is 3 feet 10 inches below high water mark.

COTTON.—The following are the arrivals since the twenty-first instant:

| | |
|---|---|
| Louisiana and Mississippi.....bales... | 11,352 |
| Lake..... | 72 |
| Arkansas..... | 2,857 |
| Mobile..... | 280 |
| Florida..... | 5 |
| Texas..... | 448 |
| Total..... | 14,914 |

On Saturday the movement commenced with a fair degree of spirit at full prices, without any quotable change, but with occasional sales of desirable lots at an improvement of ¼c., after which, as the extent of the demand was developed, the competition among buyers enabled factors to establish an advance of ¼@⅛c. In good ordinary, ⅛c. In low middling, and ¼c. In the higher grades, low middling continuing in good request, but showing more irregularity, and advancing less than other grades from having been disproportionably higher on the day previous. The sales summed up 8,900 bales. On Monday buyers came forward with unabated spirit, but, the movement being checked by light offerings of the kinds most wanted and the high pretensions of factors, the business did not exceed 7,000 bales, at irregular but fuller prices, especially for low middling and the higher grades. Ordinary, somewhat dusty, sold at 13c., good ordinary at 16, 16⅛@16¼c., good ordinary to strict good ordinary at 16⅜@17c., strict good ordinary at 17⅛, 17⅛@17⅜c., the last for high style, low middling at 18@18⅛c., strict low middling at 18⅜@18⅝c., strict low middling to middling at 18⅝c., and high style middling at 19⅛c. An offer of 20⅛c. was refused for good middling. On Tuesday the market opened with some inquiry, but the actual demand was limited, and the movement during the morning was confined to a few hundred bales at about previous prices for desirable kinds, while other descriptions exhibited rather a downward tendency, after which, as factors met the demand more freely, buyers came forward with rather a better spirit, especially toward the close, but at no time was there much activity, and the sales were confined to 3,700 bales, the closing rates showing a partial falling off of ⅛c. The business included some very dusty inferior at 9c., and some middling fair at 21c.

The above makes an aggregate for the past three days of 19,600 bales, against 16,590 for the corresponding time last week and 12,550 the week before.

The receipts proper at this port since the first of September, exclusive of the arrivals from Mobile, Florida and Texas, are 1,006,814 bales, against 845,774 bales to the same date last year, and the increase in the receipts at all the ports up to the latest dates, as compared with last year, is 568,264 bales. In the exports from the United States to foreign countries, as compared with the same dates last year, there is an increase of 133,492 to Great Britain, of 59,654 to France, and of 119,919 to other foreign ports.

We quote:

| | |
|---|---|
| Low ordinary | 12 @ 13 |
| Ordinary | 13¼ @ 14½ |
| Good ordinary | 16¼ @ 17⅝ |
| Low middling | 18 @ 18⅜ |
| Middling | 19 @ 19⅝ |
| Strict middling | — @ 19⅞ |
| Good middling | 20⅛ @ — |

COTTON STATEMENT.

| | | |
|---|---|---|
| Stock on hand Sept. 1, 1872...bales..... | | 6,259 |
| Arrived past three days..... | 14,911 | |
| Arrived previously..... | 1,130,091 | 1,145,008 |
| | | 1,152,167 |
| Exported past three days..... | 12,270 | |
| Exported previously..... | 925,563 | 940,833 |
| Stock on hand and on shipboard..... | | 211,329 |

SUGAR.—The market has continued dull, with the tendency in prices in favor of buyers. There is no demand for round lots except at concessions in prices which holders refuse to make. The receipts on Saturday and Monday comprised 431 hhds., but the sales were confined to 150 hhds., at 8¼c. for good fair, 8⅜c. for fully fair, 8⅝c. for fully fair to prime, 9½c. for strictly prime, and 11¼c. for white clarified.

MOLASSES.—The receipts of Louisiana are small, and there is very little movement in consequence. Only 99 bbls. were received on Saturday and Monday, and only a few small sales were made at 55c. for fair reboiled and 60c. for prime fermenting. On Tuesday 74 bbls. were received, and 55 bbls. sold at 55c. for fair reboiled and 64c. for prime plantation.

CORN.—The sales on Saturday and Monday embraced 10,700 sacks at 62@63c. for mixed, 64c. for yellow, 64c. for white mixed, and 65c. for white. On Tuesday 8,600 sacks sold at 60@61c. for yellow mixed, 62½@63c. for choice white, and 63@65c. for yellow.

OATS.—On Tuesday 1,500 sacks choice sold at 43½@45c. ₱ bushel.

BRAN.—On Saturday 800 sacks sold at 90c., and on Monday 500 sacks at 92@92½c. ₱ 100 lbs.

PORK.—On Saturday 150 bbls. mess sold, in two lots, at $17 ₱ bbl., while on Monday 1,025 bbls. sold, in five lots, at $16.75@17 ₱ bbl.

BACON.—On Tuesday clear sides were in demand, but clear rib sides and shoulders were dull. 300 casks sold at 7c. for shoulders, 9⅛@9½c. for clear rib sides, and 9⅞@9¾c. for clear sides.

HAMS.—On Saturday 10 tierces sold, on the spot, at 15½c., and 100 tierces, seller's option, April 15 to May 15, at 14½c. ₱ lb. On Monday 25 tierces sold, to arrive, at 14½c. ₱ lb. On Tuesday 10 and 10 tierces sold at 15c. ₱ lb.

LARD.—On Tuesday 50 and 100 tierces refined sold at 8¾c. ₱ lb.

BREAKFAST BACON—Is scarce and in demand at 12½@13c. ₱ lb. On Saturday 25 boxes sold at 13c. ₱ lb.

### MONETARY.

Gold opened on Tuesday at 114¼@114¾ (against 115¾ at New York,) and, after a fair business, closed at 114¼@114¾ (against 115¾ at New York.)

The sales of silver have been confined to $2,000 in American half dollars, in two sums, on Monday, at 111, $1,500 do. at 111¼, and $10,000 in Mexican dollars at our quotations. American half dollars are quoted at 110@111, and Mexican dollars at 2¼ ₱ cent. premium in gold for new, and 5 ₱ cent. for old.

## New Orleans Wholesale Prices.

REVISED AND CORRECTED WEEKLY.

*Made up from Actual Sales at Day Transpire.*

| ARTICLES. | FROM | TO |
|---|---|---|
| AGRICULTURAL IMPLEMENTS: | | |
| Cotton scrapers | $5 00 | $7 00 |
| Cotton sweeps | 5 00 | 7 00 |
| Cultivators, Dixie, and Shovel Tooth | 5 00 | 18 00 |
| Cultivators, riding | 20 00 | 45 00 |
| Cultivators, walking | 20 00 | 45 00 |
| Shovels | 7 50 | 15 50 |
| Spades | 7 00 | 16 50 |
| Axes | 12 00 | 17 50 |
| Potato diggers | 12 00 | 17 50 |
| Shovel plows | 6 00 | 9 00 |
| Half do., with cutters | 6 00 | 9 00 |
| Manly's double-shovel plow | 6 00 | 9 75 |
| Corn mills, Coleman's | 120 00 | 225 00 |
| Bradford's grist mills | 150 00 | 235 00 |
| BREAD, ₱ 100 Lbs.: | | |
| Pilot | 5 50 | 6 00 |
| Crackers | 6 00 | 7 00 |
| Navy | — — | 4 50 |
| Cream crackers | — — | 12 00 |
| BRICKS, ₱ M: | | |
| Lake | 13 00 | 16 00 |
| Paving bricks | 16 00 | 18 00 |
| Country | 12 00 | 14 00 |
| English lire | 45 00 | 50 00 |
| American lire | 35 00 | 43 00 |
| CANDLES, ₱ lb.: | | |
| Sperm, New Bedford | 33 | 36 |
| Tallow | 16 | 18 |
| CHOCOLATE, ₱ lb.: | | |
| Cocoa | 38 | 60 |
| No. 1 | 50 | 52 |
| Sweet | 25 | — — |
| COAL, ₱ ton: | | |
| Anthracite | 12 50 | 13 50 |
| Western, ₱ bbl | — — | — — |
| CORKS, ₱ 1,000: | | |
| Regular | 4 00 | 4 50 |
| Pointed, long | 3 25 | 4 00 |
| Pointed, short | 2 50 | 3 25 |
| COFFEE, ₱ lb.: | | |
| Mexican | 21 | 22 |
| Java | 23 | 24 |
| COPPER, ₱ lb.: | | |
| Braziers' | 45 | 48 |
| Sheathing | — | 43 |
| Copperbolts | 45 | — — |
| Yellow metal | 37 | 38 |
| CORDAGE, ₱ lb.: | | |
| Manilla | 19 | 20 |
| Tarred, American | — — | 16 |
| Tarred, Russian | 17 | — — |
| Sisal | 16 | 17 |
| COTTON SEED: | | |
| Rough, ₱ ton | — — | — — |
| In sacks | — — | 12 00 |
| DUCKS, ₱ lb.: | | |
| Arrowroot, Jamaica | — — | 40 |
| Arrowroot, Bermuda | 48 | 52 |
| Alum | 3½ | 4½ |
| Borax | 38 | 40 |
| Brimstone | 1½ | 3½ |
| Bi-carbonate of soda | 5 | 6¼ |
| Camphor | 38 | 40 |
| Copperas | 3 | 3½ |
| Epsom salts | 4 | 5 |
| Gum Arabic | 33 | 75 |
| Opium | 8 00 | 9 00 |
| Rhubarb | 1 25 | 1 25 |
| Soda ash | 5 | 5½ |
| Sarsaparilla | 38 | 45 |
| Senna | 29 | 35 |
| Sal soda | 2 | — — |
| Sulphur, Flor | 5½ | 8 |
| Quinine, ₱ oz | 2 55 | 2 60 |
| Morphine, ₱ oz | 5 75 | 8 25 |
| DYES, ₱ lb.: | | |
| Logwood, Campeachy | 3½ | 4 |
| Logwood, St. Domingo | 4½ | 4½ |
| Fustic, Tampico | 5 | 6 |
| Indigo, ₱ lb | 1 40 | 1 60 |
| Madder | 15 | 18 |
| EGGS, ₱ dozen: | | |
| Western | 20 | 22 |
| FERTILIZERS, ₱ ton: | | |
| Stern's raw bone superphosph'e | — — | 65 00 |
| Stern's line-ground bone | — — | 45 00 |
| FISH, ₱ box: | | |
| Cod | 1 45 | 1 50 |
| Herrings | — — | 35 |
| FLAXSEED, ₱ lb | — — | 6 |
| FLOUR, ₱ bbl.: | | |
| Double extra | 6 50 | 7 00 |
| Superfine | 5 75 | 5 91 |
| Fine | 5 25 | 5 50 |
| FRUIT, ₱ lb.: | | |
| Prunes | 8½ | — — |
| Currants, new | 8½ | — — |
| Almonds, soft shell | — — | 20 |
| Almonds, shelled | — — | 32 |
| GLASS, ₱ box of 50 feet: | | |
| French, 8 by 10 | 3 50 | 3 75 |
| French, 10 by 12 | 3 75 | 4 00 |
| French, 10 by 14 to 12 by 20 | 4 00 | 4 75 |
| French, 14 by 18 to 18 by 20 | 4 50 | 5 00 |
| HAY, ₱ ton: | | |
| Prime | — — | 26 00 |
| Choice | — — | 27 00 |
| IRON, ₱ ton: | | |
| Pig | 50 00 | 60 00 |
| English, ₱ lb | 6 | 7½ |
| Swedes, assorted | 7 | 8 |
| Hoop | 7 | 9 |
| Sheet | 6½ | 10 |
| Boiler | 8½ | 9½ |
| Nail rods | — — | 9½ |
| Castings, American | — — | 6 |
| LEAD, ₱ 100 lbs.: | | |
| Pig | 8 50 | — — |
| Bar, ₱ lb | 8½ | 8⅞ |
| Sheet | 11 | 11½ |
| Pipe | 10½ | 11¾ |
| LEATHER, ₱ lb.: | | |
| Sole, hemlock | 32 | 36 |
| Sole, oak | 40 | 44 |
| Harness | 40 | 45 |
| Calfskins, ₱ dozen | 42 00 | 70 00 |
| Texas, rough, ₱ lb | 24 | 26 |
| LIME, ₱ bbl.: | | |
| Western | 1 70 | 1 75 |
| Cement | 2 75 | 2 80 |
| Plaster Paris | — — | 4 00 |
| LUMBER, ₱ M feet: | | |
| Boards, yellow pine | 14 00 | 15 00 |
| Boards, cypress | 20 00 | 25 00 |
| Flooring, dressed | 22 00 | 25 50 |
| Flooring, rough | 15 00 | 18 00 |
| Ceiling, dressed | 18 00 | 20 00 |
| Weatherboards, dressed | 16 00 | 18 00 |
| Weatherboards, rough | 13 00 | 14 00 |
| Scantling | 12 00 | 14 00 |
| Shingles, ₱ M | 3 50 | 4 00 |
| Laths | 2 50 | — — |
| OILS: | | |
| Lard, ₱ gallon | — — | — — |
| Coal oil, in barrels | 21 | 21 |
| Coal oil, in cases | 31 | 33 |
| Linseed, raw | — — | 1 05 |
| Sperm | — — | 2 10 |
| Whale, refined | 95 | 1 00 |
| Castor, ₱ lb | 1 65 | 1 85 |
| Olive, 25@24 oz | 6 00 | 6 50 |
| Olive, 16@12 oz | 7 25 | — — |
| Tanner's, ₱ gallon | 75 | 85 |
| PAINTS, ₱ 100 lbs.: | | |
| Lead, red | 11 00 | 12 00 |
| Lead, white, American | 7 50 | 12 50 |
| Lead, white, English, ₱ lb | 12 | 12½ |
| Vermillion, American | 40 | 60 |
| Vermillion, English | 1 50 | 1 75 |
| Zinc, white, American | 10 | 12 |
| Zinc, white, French | 13½ | — — |
| Carome green | 20 | 23 |
| Chrome yellow | 20 | 23 |
| Ultramarine | 12 | 13 |
| Venetian red, in oil, ₱ lb | 15 | 16 |
| Spanish brown, in oil | 8 | 12 |
| Chalk, ₱ ton | 15 00 | 20 00 |
| Blue, Prussian, ₱ lb | — — | 65 |
| Blue, Ultramarine | 30 | 40 |
| Blue, soluble | 85 | 1 00 |
| Green, Paris | 30 | — — |
| Mineral paints | 2 | 6 |
| Ocher, American | 2½ | 2½ |
| Ocher, Rochelle | 4 | 6 |
| Sienna, burnt | 10 | 14 |
| Sienna, raw | 6 | 8 |
| Umber, burnt | 12 | 16 |
| Umber, raw | 10 | 14 |
| SPICES, ₱ lb.: | | |
| Cassia | 36 | 38 |
| Cloves | — — | 21 |
| Nutmegs | 1 20 | 1 25 |
| Pepper | 21 | 21½ |
| Pimento | 12 | 12½ |
| SUGAR, ₱ lb.: | | |
| Havana, white | 12 | 12⅝ |
| Havana, yellow | 10½ | 11 |
| Havana, brown | 10¼ | 10¾ |
| Crushed | 13 | 13⅛ |
| Pulverized | 13 | 13⅛ |
| TEAS, ₱ lb.: | | |
| Imperial | 45 | 1 10 |
| Gunpowder | 75 | 1 50 |
| Hyson | 75 | 1 25 |
| Young Hyson | 75 | 1 10 |
| Ponchong | 30 | 50 |
| Oolong | 45 | 1 10 |
| TIN, ₱ box: | | |
| Di'noles, I. X | 16 75 | 17 00 |
| In plates, I. C | 14 50 | 14 75 |
| Leaded plates, I. X | 16 00 | — — |
| Leaded plates, I. C | 14 75 | — — |
| VINEGAR, ₱ gallon: | | |
| Cider | 20 | — — |
| French white wine, ₱ bbl | 10 50 | 11 50 |
| WOOD, ₱ cord: | | |
| Ash | 6 50 | 8 75 |
| Oak | 5 50 | — — |
| Pine | 3 75 | 4 00 |
| WAGONS, CARTS, ETC: | | |
| Wagon, two-horse | 85 00 | 100 00 |
| Wagon, three-horse | 100 00 | 110 00 |
| Wagon, four-horse | 110 00 | 125 00 |
| Wagon, two-horse, thim. skein | 85 00 | 90 00 |
| Wagon, three-horse | 90 00 | 100 00 |
| Wagon, four-horse | 100 00 | 115 00 |
| Cane wagon | 180 00 | 225 00 |
| Ox wagon | 100 00 | 125 00 |
| Ox cart, without body | 80 00 | — — |
| Ox cart, complete | 115 00 | 120 00 |
| Cane cart | 85 00 | 125 00 |
| Tongue cart, without bed | 90 00 | 95 00 |
| Tongue cart, complete | 120 00 | 125 00 |
| Hazawee cart | 85 00 | 90 00 |
| Plantation cart | 45 00 | 70 00 |
| Dirt cart | 45 00 | — — |
| Coun ry dray | 75 00 | — — |
| Ellipdeal spring wagon | 110 00 | 185 00 |
| Harrows, levee, ₱ set | 275 00 | 325 00 |
| Harness, wagon | 18 00 | 22 00 |
| Harness, cart | 11 00 | 14 00 |
| ZINC, ₱ lb.: | | |
| Pig | 8½ | 9 |
| Sheet | 11 | 11½ |

### CATTLE MARKET.

NEW ORLEANS, March 25, 1873.

| | | |
|---|---|---|
| Texas beeves, choice, ₱ head | — — | @ 50 00 |
| Texas beeves, first quality, ₱ head | 35 00 | @ 45 00 |
| Texas cattle, second quality, ₱ head | 20 00 | @ 28 00 |
| Texas cattle, third quality, ₱ head | 15 00 | @ 18 00 |
| Western beeves, ₱ lb, net | 11 | @ 12 |
| Hogs, ₱ lb, gross | 7 | @ 7½ |
| Sheep, first quality, ₱ head | 5 00 | @ 5 50 |
| Sheep, second quality, ₱ head | 3 00 | @ 4 00 |
| Sheep, third quality, ₱ head | 2 00 | @ 2 50 |
| Milch cows, choice, ₱ head | 80 00 | @ 100 00 |
| Milch cows, ₱ head | 50 00 | @ 80 00 |
| Texas cows, with calves | — — | @ — — |
| Calves, ₱ head | 8 00 | @ 12 00 |
| Yearlings, ₱ head | 10 00 | @ 14 00 |

## Appointments for Quarterly Meetings.

### MISSISSIPPI CONFERENCE.

WOODVILLE DIST.—SECOND ROUND.

| | |
|---|---|
| Jackson station | Apr. 5, 6 |
| Clinton, at Pine Grove | 19, 20 |
| Bayou Sara, at Tunica | 26, 27 |
| Buffalo | May 3, 4 |
| Meadville | 10, 11 |
| Amite | 17, 18 |
| Woodville station | 24, 25 |
| Wilkinson, at Pisgah | 31, June 1 |
| East Feliciana, at Pipkin's chapel | June 7, 8 |
| East Baton Rouge, at Blackwater | 28, 29 |

The District Conference will be held at Woodville, May 23, 24 and 25, in accordance with Bishop Kavanaugh's plan, as published in the Nashville *Christian Advocate* of February 20, 1873. The Bishop is to be with us. Glad of it.

J. L. FORSYTH, P. E.

SEASHORE DIST.—SECOND ROUND.

| | |
|---|---|
| Enon circuit, at Bethel | Mar. 29, 30 |
| Rankin circuit, at Sinai | Apr. 5, 6 |
| Mount Carmel circuit, at Santee | 12, 13 |
| Columbia circuit, at Bird's chapel | 19, 20 |
| Pearlington circuit, at Union | May 3, 4 |
| White Plains circuit, at Poplar Head | 10, 11 |
| Ocean Springs circuit, at Handsboro | 17, 18 |
| W. Pascagoula miss., at Pleasant Mount | 24, 25 |
| East Pascagoula circuit | 31, June 1 |
| Chickasawha and Greene mission | June 11, 15 |

The District Conference will meet at Ocean Springs, June 8. Bishop Kavanaugh will preside. A full attendance is earnestly solicited.

C. F. GILLASPIE, P. E.

P. S.—In the published Minutes White Plains circuit has no credit on behalf of the presiding elder. Her assessment was $20, all of which she paid. Enon was assessed $22, $17 of which she paid.

SUMMIT DISTRICT.—SECOND ROUND.

| | |
|---|---|
| Holmesville, at Martin's church | Apr. 5, 6 |
| Greensburg, at Greenshurg | 12, 13 |
| Amite, at Tangipahoa | 19, 20 |
| Summit, at Magnolia | 26, 27 |
| St. Helena, at Smyrna | May 3, 4 |
| Livingston | 10, 11 |
| Ponchatoula, at Ponchatoula | 17, 18 |
| Covington, at Bogueschitto | 24, 25 |
| Franklinton, at Franklinton | 30, June 1 |
| Big Creek | June 7, 8 |

A. B. NICHOLSON, P. E.

BROOKHAVEN DIST.—SECOND ROUND.

| | |
|---|---|
| Hazlehurst | Mar. 29, 30 |
| Zion, at Bethel | Apr. 5, 6 |
| Crystal Springs | 12, 13 |
| Terry, at Bear Creek | 19, 20 |
| Brookhaven | 26, 27 |
| Raymond, at Raymond | May 3, 4 |
| Georgetown, at Mount Pleasant | 10, 11 |
| Rogue Chitto, at Ebenezer | 17, 18 |
| Providence, at Providence | 24, 25 |
| Brandywine | 31, June 1 |
| Scotland, at New Hope | June 7, 8 |
| Beauregard, at Beauregard | 14, 15 |
| Monticello | 21, 22 |

Bishop Kavanaugh will hold the District Conference at Beauregard, beginning June 13. The trustees elect for the Crystal Springs camp ground will hold a meeting at the place of the District Conference.

W. E. M. LINFIELD, P. E.,
Hazlehurst, Mississippi.

MERIDIAN DIST.—SECOND ROUND.

| | |
|---|---|
| Spring Hill circuit | Apr. 5, 6 |
| DeKalb circuit, at Prairie chapel | 12, 13 |
| Shubuta station | 19, 20 |
| Meridian station | 26, 27 |
| Paulding circuit, at Pleasant Hill | May 3, 4 |
| Wayne circuit, at Enon | 10, 11 |
| Clarke circuit, at McGowen's chapel | 17, 18 |
| Enterprise station | 24, 25 |
| Marion circuit | 30, June 1 |
| Enterprise circuit | 7, 8 |
| Toomsuba circuit | 15, 16 |

The Meridian District Conference will meet at Meridian, Mississippi, on the twenty-fourth day of April, 1873. Bishop H. H. Kavanaugh will preside.

WILLIAM H. HOSES, P. E.

JACKSON DIST.—SECOND ROUND.

| | |
|---|---|
| Yazoo City station | Apr. 5, 6 |
| Mount Olivet circuit, at Satartia | 11-13 |
| Jackson station | 19, 20 |
| Brownsville circuit, at Hilton | 26, 27 |
| Madison circuit, at Madison station | May 3, 4 |
| Dover circuit, at Mount Cornuel | 10, 11 |
| Yazoo circuit, at Benton | 17, 18 |
| Sharon circuit, at Sharon | 24, 25 |
| Canton station | 24, 25 |
| Camden circuit | 28, 29 |
| Sulphur Springs circuit | 31, June 1 |
| Carthage circuit | June 14, 15 |
| Thomastown circuit | 21, 22 |

Special appointment at Scotland chapel to preach on Unity of the Church, Tunnel Baptism and the Mode of Baptism, June 17, 18 and 19. The District Conference will be held at Yazoo City, June 5-8. The preachers, local and traveling, and the delegates are respectfully urged to be prompt in attending.

H. H. MONTGOMERY, P. E.

VICKSBURG DIST.—SECOND ROUND.

| | |
|---|---|
| Vicksburg station | Apr. 4, 5 |
| Vicksburg, Grove street | 5, 6 |
| Cayuga, at Cayuga | 19, 20 |
| South Warren, at Redbone | 26, 27 |
| Kingston, at Kingston | May 3, 4 |
| Natchez | 10, 11 |
| Fayette, at Cane Ridge | 17, 18 |
| Clover Hill, at Clover Hill | 24, 25 |
| Rolling Fork | 31, June 1 |

JOHN A. H. JONES, P. E.,
Port Gibson, Mississippi.

BRANDON DIST.—SECOND ROUND.

| | |
|---|---|
| Brandon station | Mar. 29, 30 |
| Fannin circuit | Apr. 5, 6 |
| Morton circuit | 12, 13 |
| Hillsboro circuit and Union mission | 19, 20 |
| Walnut Grove circuit | 26, 27 |
| Pinfield circuit | May 3, 4 |
| Trenton circuit | 10, 11 |
| Taylorville mission | 17, 18 |
| Raleigh circuit | 24, 25 |
| Lake and Forest circuit | 31 |
| Garlandsville circuit | June 7, 8 |

F. M. WILLIAMS, P. E.

### ALABAMA CONFERENCE.

MOBILE DISTRICT.—SECOND ROUND.

| | |
|---|---|
| Whistler | Mar. 29, 30 |
| St. Paul's | Apr. 5, 6 |
| Pollard circuit, at Pollard | 12, 13 |
| St. Stephen's, at Andrew chapel | 19, 20 |
| Franklin street | 26, 27 |
| St. Francis street | May 3, 4 |
| Mount Pleasant circuit, at Haynluette | 10, 11 |
| Citronelle circuit, at Citronelle | 17, 18 |
| Milton | 24, 25 |
| Pensacola | 31, June 1 |
| Grand Bay mission | June 7, 8 |

The District Conference will meet at Pensacola, May 29. All the delegates are earnestly requested to attend, and to be prepared to make full reports.

H. URQUHART, P. E.

DEMOPOLIS DIST.—SECOND ROUND.

| | |
|---|---|
| Livingston | Mar. 29, 30 |
| Belmont, at Wesley chapel | Apr. 5, 6 |
| Demopolis | 12, 13 |
| Forkland, at Forkland | 19, 20 |
| Cuba, at Reed's chapel | 26, 27 |
| Gaineswille, at Soule chapel | May 3, 4 |
| Gaston, at Bethlehem | 10, 11 |
| Butler, at Brightwater | 17, 18 |
| Greene, at Palmetto | 24, 25 |
| Eutaw | 31, June 1 |
| Linden, at Isney | June 7, 8 |

S. H. COX, P. E.

SELMA DISTRICT.—SECOND ROUND.

| | |
|---|---|
| Uniontown | Apr. 12, 13 |
| Dayton and Spring Hill, at Dayton | 19, 20 |
| Jefferson and Linden, at Jefferson | 26, 27 |
| Jackson, at Jackson | May 3, 4 |
| Coffeeville, at Coffeeville | 10, 11 |
| East Selma and mission, at Benton | 17, 18 |
| Choctaw Corner, at Palue chapel | 24, 25 |
| Rembert Hills | 31, June 1 |
| Orrville | June 7, 8 |

Delegates to the District Conference, to be held in June, will be elected this round. Let every official member be present.

ANDREW J. BRIGGS, P. E.

### LOUISIANA CONFERENCE.

OPELOUSAS DIST.—SECOND ROUND.

| | |
|---|---|
| Opelousas | Apr. 5, 6 |
| Washington | 12, 13 |
| St. Landry | 19, 20 |
| Teche | 26, 27 |
| Vermillionville | May 3, 4 |
| District Conference, at Franklin | 8-11 |
| Franklin, Quarterly Meeting | 17, 18 |
| Pattersonville | 24, 25 |
| New Iberia | 31, June 1 |
| Abbeville | June 7, 8 |
| Grand Chenier | 14, 15 |
| Lake Charles | 21, 22 |
| Calcasieu and Sugartown | 28, 29 |

B. F. WHITE, P. E.,
Opelousas, La.

ALEXANDRIA DIST.—FIRST ROUND.

| | |
|---|---|
| Trinity, at New chapel | Mar. 1, 2 |
| Harrisonburg, at Harrisonburg | 4 |
| Centerville, at Centerville | 6, 7 |
| Caldwell | 8, 9 |
| Columbia, at Columbia | 9, 10 |
| Simsport, at Chalmett's | 15, 16 |
| Alexandria station | 22, 23 |
| Rapides, at Palestine | 29, 30 |
| Atlanta | Apr. 5, 6 |
| Bayou Beuf and Spring Creek, at Fellowship | 12, 13 |
| Evergreen, at Bayou Clear | 19, 20 |

FRED. WHITE, P. E.

### NORTH MISSISSIPPI CONFERENCE.

YAZOO DISTRICT.—SECOND ROUND.

| | |
|---|---|
| Kosciusko and Lobucha, at Macedonia | Mar. 8 |
| Attala and Newport, at Bethel | 15 |
| Vaiden, at Bluff Springs | 22 |
| Valley, at Greenwood | 29 |
| Black Hawk, at Lexington | Apr. 5 |
| Winona, at New Hope | 19 |
| Durant, at Center Grove | 26 |
| Richland, at Ebenezer | May 10 |
| Liberty, at Shady Grove | 17 |
| Bellefontaine | 21 |

Of course Sundays are included in the above appointments.

K. A. JONES,
Black Hawk, Mississippi.


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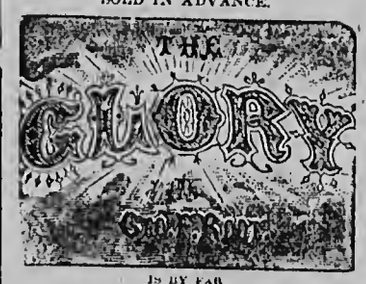
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The Christian Advocate.

THURSDAY, MARCH 27, 1873.

### *MIDNIGHT.*

ll on, O silvern moon, through placid plains
Of cold blue ether, for the world is low—
ll, as Old Time, thy glory comes and wanes,
And bears the secrets of the long ago.

e white tombs glisten on the churchyard rise,
The dim woods sleep in shadows at thy feet;
ilent world beneath thy watch-light lies,
Ere yet the stillness and the morning meet.

l on, O stately, silvern moon, until
reckless world forgets the tranquil night;
il newer sins and joys and sorrows fill
later story for thy morrow's light.

*Once a Week.*

## COURAGE AT THE LAST.

The excellent Sir William Forbes, biographer of Beattie, uttered s: "Tell those," said he, "that drawing down to the bed of ath, from my experience, that it no terrors; that in the hour en it is most wanted there is rcy with the Most High; and t some change takes place which the soul to meet its God." When loyal Earl of Derby came to his cution, although he had said, in vious times, that he could die in ht, but knew not how it might be the scaffold, he now said he ld lay his head on the block as erfully as on his pillow. "Let people know," said the pious hdeacon Aylmor, "that their tor died undaunted, and not id of death. I bless my God t. I have no fear, no doubt, no re- ance, but an assured confidence he sin-overcoming merit of Jesus rist." So said President Finley: ive my love to the people of neeton; tell them that I am go- to die, and that I am not afraid dsath." "Oh, do not fear to " said Mrs. East in dying; "you find the word of God sure, all be fulfilled, and you will find it These were the words of Hali- ton: "I, a poor, weak, timorous , once as much afraid of death any—I, that have been many rs under the terror of death, e now, in the mercy of God and power of his grace, composedly with joy to look death in the ." It often appears that those m whom constitutional courage philosophic firmness could least expected, go down to the valley leath with most complete triumph r their past apprehensions. In recollections of many some such mple of a dying friend will occur h convincing power and tender- ss. They tell us that this absence fear is no fruit of nature, of habit of strenuous effort, but the gift him who gave to death its ter- s when he made it the doom of , and who takes those terrors ay when sin is blotted out through blood of the Lamb.—*George rgess.*

At an ecclesiastical meeting wine- nking came under discussion. me favored it—some condemned. length an influential member don vehement speech in its favor, nouncing opposers as fanatics. hen he had ended a layman asked mission to speak. Said he: t is not my purpose to reply to that you have just heard. My ject is humble and practical. I ow a father, who was at pains d sacrifice to educate a son at lego. There he became dissipa- d; but, after he returned to his me, its genial influences, acting n a generous nature, reformed d. I need not tell you that that her rejoiced. Well, years passed ay. The young man completed professional studies, and was ut to leave home to enter upon life-work, when, in an evil hour, was invited to dine with a neigh- ring clergyman, noted for his hos- ality. At dinner wine was in- duced—was offered to that young n—was refused; was offered in, again refused. He was then ghed at for his singularity. He uld withstand appetite—ridicule could not. He drank—*he fell.* om that time he became a drunk- d, and long since has gone to a unkard's grave. Sir," continued e old man, with streaming eyes, *am that father;* and he who just dressed you—*it was he that ruined r son.*"—*American Messenger.*

Look happy, if you do not feel so. resent a cheerful exterior, though ur heart and mind be troubled. ver wear a face which, as Sydney mith says, "is a breach of the ace." Dr. Johnson used to ob- rve that the habit of looking at e best side of a thing was worth ore to a man than a thousand unds a year, and Samuel Smiles ervos: "We possess the power, a great extent, of so exercising e will as to direct the thoughts on subjects calculated to yield ppiness and improvement rather an their opposites. In this way e habit of happy thought may be ade to spring up like any other bit. And to bring up men or omen with a genuine nature of is sort, a good temper and a happy ame of mind, is perhaps of even ore importance, in many cases, an to perfect them in much knowl- ge and many accomplishments."

The Little Stranger Boy.—The celebrated John Falk was well known for his love to the children under his care. Several beautiful incidents are connected with his history. Once, when they were sitting, as usual, at supper, one of the boys said the usual grace: "Come, Lord Jesus, be our guest, and bless what thou hast provided." A little fellow looked up and said: "Do tell me why the Lord Jesus never comes. We ask him every day to sit with us, and he never comes." "Dear child, only believe, and you may be sure he will come, for he does not despise our invitation." "I shall set him a seat," said the little fellow; and just then there was a knock at the door. A poor frozen apprentice entered, begging a night's lodging. He was made welcome; the chair stood empty for him; every child wanted him to have his plate, and one was lamenting that his bed was too small for the stranger, who was quite touched by such uncommon attentions. The little one had been thinking hard all this time: "Jesus could not come, and so he sent this poor dear boy in his place; is that it?" "Yes, dear child, that is just it. Every piece of bread and drink of water that we give to the poor or sick or the prisoners, for Jesus' sake, we give to him. 'Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.'" The children sang a hymn of the love of God to their guest before they parted for the night, and neither they nor he were likely to forget this simple Bible comment.—*Illustrative Gatherings.*

An Example Not Entirely Safe to Follow.—We commend, says the *Christian Weekly*, with a little hesitation, to the attention of clergymen in search of funds for building or restoring their churches, an expedient which was recently resorted to by a Buddhist priest at Shanghai. The reverend gentleman in question, being desirous of raising money for erecting a temple at Soochow, started on a begging expedition, and in the course of his tour visited Shanghai. Here he proclaimed on high that he would allow himself to be locked up in a wooden box for seven days, during which period he would remain in an upright position, and without either food or sleep. Accordingly a box about two and a half feet wide and about five feet and a half high was prepared, into which the devotee entered, and was carefully secured with bolts and bars. With the exception of a space just large enough for his feet, the bottom was studded with nails, and near the lower end a few open bars admitted the requisite amount of air. Day and night crowds of people visited the temple, and money poured into the priestly coffers, till at the end of a week the devotee emerged from his confinement, the amount of money proving the complete success of the experiment. Even pieces of the box were anxiously bought as relics, and every nail brought more than its weight in silver.

Elect Infants.—The *Cumberland Presbyterian*, in allusion to some sort of a debate it has had with the *Interior*, and after quoting the old Assembly verdict that "elect infants, dying in infancy, are regenerated and saved by Christ," says: "The *Interior* will not say that elect infants means all infants. It will not claim that those who framed the confession believed that all infants dying in infancy are saved. The phrase 'elect infants' would not be used by those who did not believe that some are not elected. Infants not elected have no more prospect of salvation than adults not elected. The fact that the question is being discussed in a leading Presbyterian paper is a favorable indication. It is time the church would free its standards from a barbarous doctrine of a former age. If the phrase elect infants does not mean all infants, there must be infants not elected. They must die just as the elect, and as Christ, according to the confession, made no atonement for the non-elect, infants as well as adults must be among those foreordained to everlasting death. We would like to see the logic that will free the standards from this conclusion."

Not a Bad Rule.—The subject of giving was up in a church in the vicinity of Boston lately, and elicited a new rule, which, we presume, has not yet been adopted to any wide extent. A brother, well known for his generous benefactions, was asked what part of his income he was in the habit of contributing to the Lord's treasury. "I do not know," said the brother; "I do very much as the woman did who was famous for the excellence of her rhubarb pies. She put in as much sugar as her conscience would allow, and then shut her eyes and put in a handful more. I give all my conscience approves, and then add a handful without counting it." A few more such men would accelerate the coming of the millennium.

The Deepest Well in the World. At about twenty miles from Berlin is situated the village of Sperenberg, noted for the deepest well that has ever been sunk. Owing to the presence of gypsum in the locality, which is, at a moderate distance from the capital, it occurred to the government authorities in charge of the mines to attempt to obtain a supply of rock salt. With this end in view the sinking of a shaft or well, sixteen feet in diameter, was commenced some five years ago, and at a depth of two hundred and eighty feet the salt was reached. The boring was continued to a further depth of nine hundred and sixty feet, the diameter of this bore being reduced to about thirteen inches. The operations were subsequently prosecuted by the aid of steam until a depth of four thousand one hundred and ninety-four feet was attained. At this point the boring was discontinued, the borer or bit being still in the salt deposit, which thus exhibits the enormous thickness of three thousand nine hundred and seven feet. The boring would have been continued, in order to discover what description of deposit lay under the salt, but for the mechanical difficulties connected with the further prosecution of the operations. During the progress of this interesting work repeated and careful observations were made of the temperature at various depths. The results confirm very closely those which have been already arrived at under similar circumstances.

Stories About Church Pews.—A new English work, entitled the History and Law of Church-Seats or Pews, contains some curious stories:

At Cholderton, Wiltshire, is a pew six feet high, with glass windows in the door, to enable the occupants to see the preacher, and other windows in the side, to enable them to survey the congregation. At Merstham, Surrey (until very recently,) and at Mickleham, Surrey, were pews raised some feet above the level of the cold, damp floor, comfortably fitted, and possessing a fireplace and table—by no means uncommon examples.

In Little Bsmingham church, Norfolk, a pew was erected by a shepherd in the nave to afford accommodation for strangers and wedding parties. It bears at the southwest angle a skeleton carved in wood (which probably was not thought by the occupants particularly cheerful or appropriate) with the inscription:

"For couples joined in wedlock; and my friend,
That stranger is; this seate I doe intendo,
But (built?) at the cost and charge of
Stephen Crosbee.

"All you that doe this place pass by,
As you are naw, even soo was I;
Remember death, for you must dye,
And as I am, soe shall you bee.
Anno Domini, 1640."

The late Dean Buckland is said to have been so intimately acquainted with the properties of all the geological formations of England that, being one night belated, and not knowing where he was, he alighted from his horse, took up a clod of earth and examined it, when he immediately exclaimed, "Uxbridge!" and proceeded on his journey.

"Mr. Smith, I wish to speak to you a moment privately. Permit me to take you apart." Smith (who wasn't the least bit frightened:) "Certainly, sir, if you'll promise to put me together again."

*MISCELLANEOUS.*

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The Christian Advocate.

THURSDAY, MARCH 27, 1873.

### THE OLD, OLD HOME.

When I longed for sainted memories,
Like angel troops they come,
If I fold my arms to ponder
On the old, old home.
The heart has many passages
Through which the feelings roam,
But its middle aisle is sacred
To the thoughts of old, old home.

Where infancy was sheltered
Like rosebuds from the blast;
Where girlhood's brief elysium
In joyousness was passed;
To that sweet spot forever,
As to some hallowed dome,
Life's pilgrim bends her vision—
'Tis her old, old home.

A father sat, how proudly,
By that hearthstone's rnys,
And told his children stories
Of his early manhood days;
And one soft eye was beaming,
From child to child 'twould roam;
Thus a mother counts its treasures,
In the old, old home.

The birthday gifts and festivals,
The blended vesper hymn
(Some dear one who was swelling it
Is with the seraphim,)
The fond "good nights" at bed-time,
How quiet sleep would come,
And fold us altogether
In the old, old home.

Like a wreath of scented flowers
Close intertwined each heart;
But time and change in concert
Have blown the wreath npart;
But dear and sainted memories
Like angels overcome.
If I fold my arms and ponder
On the old, old home.

*New York Observer.*

### THE GREAT WORK.

"Knowing the terrors of the Lord, we persuade men." And we know, too, "the grace of our Lord Jesus Christ; that he who was rich," for the sake of all the blind and infatuated sinful men about us, and in our world, "became poor, that they, through his poverty, might be made rich;" that he is "rich to all that call upon him," and has no "respect of persons," and by us has commanded his truth to be dispersed and his grace to be distributed. Let these views more deeply influence us, that we may never loiter in the work assigned to each of us, if we are truly recovered to God ourselves—that of "strengthening our brethren." On them who are perishing for lack of knowledge never can we too earnestly and affectionately and yearningly "set our hearts." If you convert a sinner from the error of his ways you "save a soul from death;" and can a more powerful motive be urged? You place another child in the family of God; you open a mind to knowledge ever enlarging, and to feelings which shall yield a felicity more noble and sanctifying throughout eternity. You advance the rapture of angels; for "there is joy in heaven over one sinner that repenteth." You heighten the joy of your Lord himself; for "he sees of the travail of his soul, and is satisfied." Happy will it be when this true estimate of man shall be taken by the universal church of Christ. Its torpor will be shaken off, its disputes and bickerings silenced, and every thought be absorbed, and every energy put forth in the solemn work of saving souls from death. O thou who hast set thine heart upon man, inspire us with some larger portion of thine own boundless and tender charity!—*Richard Watson.*

Now then, while it is possible, let us recover ourselves from our fall; let us not despair of restoration, if we break loose from our vices. He will put the best robe on thy soul, when it has put off the old man with his deeds; he will put a ring on thy hands when they have been washed from the blood of death; he will put shoes on thy feet when they have turned from the evil way to the path of the gospel of peace; and he will proclaim a day of joy and gladness to the whole family of both angels and men, and will celebrate thy salvation with every form of rejoicing; for he himself says: "Verily I say unto you that joy shall be in heaven before God over one sinner that repenteth." And if any of those that stand by should seem to find fault, because thou art so quickly received, the good Father himself will plead for thee, saying: "It was meet that we should make merry and be glad; for this my daughter was dead, and is alive again, and was lost, and is found."—*Basil.*

A Lost Life.—A young man was converted during an illness which proved fatal, though this was not apprehended when he gave his heart to Christ. When death approached he expressed entire resignation, and requested his friends to sing a hymn. An hour or two after, in the silence of the room, he was heard to say: "Lost, lost, lost!" This surprised his mother, and caused the immediate inquiry: "My son, are your hopes feeble?" "No, mother; but O, my lost lifetime! I'm twenty-four, and, until a few weeks since, nothing has been done for Christ, and everything for myself and my pleasures. My companions will think I've made a profession in view of death. O that I could live to meet this remark, and do something to show my sincerity, and to redeem my lost, lost, lost life!"

### SCIENTIFIC.

The sunflower has the remarkable property of purifying air laden with marsh miasm, absorbing a great quantity of moist and noxious gases, and exhaling the oxidized oxygen. Many instances are cited where its cultivation has rendered whole quarters healthy and fever-free, which were previously uninhabited by the prevalence of fever.

Prof. Muller, in a course of lectures in Berlin, offered a simple and mechanical explanation of the universal admiration bestowed on circles. The eye is moved in its socket by six muscles, of which four are respectively employed to raise, depress, turn to the right and to the left. The other two have an action contrary to one another, and roll the eye on its axis, or from the outside downward, and inside upward. When, therefore, an object is presented for inspection the first act is that of circumvision, or going round the boundary lines, so as to bring consecutively every individual portion of the circumference upon the most delicate and sensitive portion of the retina. Now, if figures bounded by straight lines be presented for inspection, it is obvious that but two of these muscles can be called into action; and it is equally evident that in curves of a circle or ellipse all must alternately be brought into action. The effect, then, is that if two only be employed, as in rectilinear figures, those two have an undue share of labor; and by repeating the experiment frequently, as we do in childhood, the notion of tedium is instilled, a distaste for straight lines is gradually formed, and we are led to prefer those curves which supply a more general and equable share of work to the muscles.

A glass composition, which may be made at any time into curled or frizzled yarn, has been discovered by M. Brunfaut, of Vienna. These frizzled threads surpass in fineness not only the finest cotton, but even a single cocoon thread, and they appear at the same time almost as soft and elastic as silk lint, and beautiful to the eye. These smooth threads are now woven in textile fabrics, which are made into cushions, carpets, table-cloths, shawls, neckties, cuffs, collars and various other articles, and they may be used for weaving the figures in brocaded silk or velvet. As a material for fancy dresses, tapestry, for covering furniture, for laces, embroidery, etc., it is thought that this glass tissue will at some future time occupy a prominent place. In softness the glass yarn almost approaches silk, and to the touch it is like the choicest wool or cotton. It also possesses a remarkable strength, remains unchanged in light and warmth, and is not altered by moisture and acids. Another great advantage over other textile fabrics which it necessarily possesses is that of being non-inflammable and incombustible. The composition of this glass material is peculiar to the inventor. The spinning requires extraordinary dexterity and constant attention, and is said to be very trying to the sight. With a wheel of the diameter of five Austrian yards one operative is able to spin three thousand yards per minute, all of the most uniform size and beautiful quality.

Prof. Palmieri's experiments at his observatory, half way up Mount Vesuvius, really throw great light on the philosophy of our thunderstorms. Having watched the changes of atmospheric electricity there for nearly a quarter of a century, he believes he has detected their obedience to certain definite laws. One of the facts he has established is that the electricity of any station is always positive if there be no shower of rain, hail or snow falling within the distance of fifty miles, and provided there be no projection of ashes from the crater of the mountain. If a shower be falling within this radius the following law holds good: At the place there is a strong development of positive electricity, round this there is a zone of negative, and beyond this again positive electricity. Should negative electricity be observed during the shower, it will be found to be induced by a more powerful zone of positive electricity farther away. All this has been ascertained by means of telegraphic communication with both neighboring and distant regions. There is no usual development of electricity except where and when the moisture of the air is being condensed. In a cloud from which no rain is falling there is no greater electrical activity than elsewhere. But the moment aqueous vapor begins to condense into drops, positive electricity is thereby created, and the greater in quantity the greater the precipitation by changes of temperature. When, therefore, this condensation is extremely rapid a superabundance of electricity accumulates, which must find its way to the negative zone, perhaps, or to the earth below, by lightning discharges—in other words, thunder-storms are produced.

The man who can be nothing but serious, or nothing but merry, is but half a man.—*Leigh Hunt.*


### BUSINESS DIRECTORY

OF THE

### New Orleans Christian Advocate.

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J. G. Bermel, 121 Canal street.

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Stern's Fertilizer Co., office, 16 Chartres st.

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### THE VERB "TO BREAK."

"I begin to understand your language better," said my French friend, Mr. Arcourt, to me; "but your verbs trouble me still; you mix them so with your prepositions."

"I am sorry you find them troublesome," was all I could say.

"I saw our friend Mrs. James just now," continued he. "She says she intends to break *down* housekeeping. Am I right there?"

"Break *up* housekeeping, she must have said."

"O, yes, I remember. Break *up* housekeeping."

"Why does she do that?" I asked.

"Because her health is so broken into."

"Broken *down*, you should say."

"Broken *down*, O, yes. And indeed since the smallpox has broken up in your city—"

"Broken *out*."

"She thinks she will leave it for a few weeks."

"Indeed! And will she close her house?"

"No, she is afraid it will be broken—broken—How do I say that?"

"Broken *into*."

"Certainly; it is what I meant to say."

"Is her son to be married soon?"

"No; that engagement is broken—broken—"

"Broken *off*."

"Ah! I had not heard that. She is very sorry about it. Her son only broke the news down to her last week. Am I right? I am so anxious to speak the English well."

"He merely *broke* the news; no preposition this time."

"It is hard to understand. That young man, her son, is a fine fellow; a breaker, I think."

"A *broker*, and a very fine fellow. Good day."

"So much," thought I, "for the verb 'to break.'"—*The Educational Monthly.*

Philadelphia Chemists have analyzed water running through galvanized iron pipe, and find it to be as poisonous as that which coursed through leaden tubes. The zinc with which the galvanized pipes are coated is what does the fatal work.


PARLOR AND CHURCH ORGANS.

# ORGAN DEPOT,

110 AND 112 CAMP ST., NEW ORLEANS.



GEORGE WOODS & CO.'S

## PARLOR AND CHURCH ORGANS

—ARE—

NOT EQUALED FOR PURITY AND BRILLIANCY OF TONE.

Their peculiar construction and arrangement gives them extraordinary *power*.
Their Solo Stops are most remarkable for *beauty and variety of effect*.
They are constructed in the most *thorough and perfect manner*.
They invite special attention to their

## SOLO STOPS.

THE VOX HUMANA,

PATENTED SEPTEMBER 13, 1870, AND JANUARY 23, 1872,

producing a beautiful and sympathetic quality of tone, capable of the most exquisite modulation, and when used with the "Tremolo," which accompanies it, resembles more than any other organ stop the peculiar trill of the *human voice*.

THE VOX CELESTE,

possessing a peculiar and thrilling quality of tone, most pipe-like in its nature, and which can be used in many passages with charming effect.

The above Stops are in every case separate, and *additional* sets of reeds, are entirely distinct from the "Tremolo," which always accompanies them, and which is never perfect without them, and can all be brought at will into the full organ, adding greatly to its power and richness of tone.

They take pleasure in announcing to the musical public and the trade the valuable addition to their Organs of a most beautiful Solo Stop,

THE ÆOLINE.

It is an additional set of reeds, exquisitely voiced and ingeniously arranged in a separate wind-chest (patented September 13, 1870.) Its quality of tone is the most delicate and soft imaginable. It is capable of the greatest variety of effects in combination with their other stops, the improved VOX HUMANA in particular. It has elicited the warmest encomiums from all organists and musicians who have examined it. It is perfectly simple in its construction, and they predict for it the highest degree of success. Its charming effects, especially when used in connection with their improved styles of cases, can but be appreciated by every musician.




## IMPROVED CASES, ETC.

By the construction of these Cases the quality of tone in their Instruments has been greatly improved, every facility for the comfort and convenience of the performer has been provided for, and the effect of their beautiful and graceful design is such as to entirely obviate the disagreeable boxy appearance which has been for so long a time an unpleasant characteristic of the Reed Organ.

In addition to the above improvements, attention is called to

The Power of our Manual Sub-Bass,

AND THE MERITS OF OUR

## PERFECT VALVES and WOODS' OCTAVE COUPLER.

The Factories of George Woods & Co. are among the largest, and probably without exception the best-arranged in the country. Their machinery is of the latest and most improved pattern, and all the labor is performed under the eyes of the employers, who are mechanics with reputations second to none for knowledge of the business, ingenuity, faithfulness and ability. With every advantage that extensive capital can command, they are determined that the Organs of their manufacture

SHALL BE IN EVERY RESPECT THE FINEST AND BEST.

They endeavor to obtain and secure the confidence of their agents, and to assist and encourage them in every possible way.

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# The Christian Advocate.

PUBLISHED BY ROBT. J. HARP, FOR THE ALABAMA, MISSISSIPPI AND LOUISIANA CONFERENCES, METHODIST EPISCOPAL CHURCH SOUTH.

VOL. 19. NEW ORLEANS, THURSDAY, APRIL 3, 1873. NO. 14.


## News of the Week.

### DOMESTIC.

RICHMOND, March 26.—The joint resolution indorsing Gov. Walker's plan for the assumption by the Federal government of the debts of the States has passed both houses of the General Assembly, and the Governor has been instructed to forward a copy of the resolution and his message on the subject to the Legislatures of the several States.

The Senate passed the joint resolution to amend the State constitution so as to provide for biennial sessions of the General Assembly.

PHILADELPHIA, March 27.—Governor Hartranft has signed the bill appropriating $1,000,000 to the centennial exhibition.

OMAHA, March 27.—It is reported that the Indians are raiding on the stock near Cheyenne, Wyoming.

NEW YORK, March 28.—A *Herald* London special says: "There has been severe fighting in Spain, in which the Carlists claim an important victory. The government troops retreated to Gronallos, much demoralized, where they were captured by Sabullo. The small garrison also surrendered there."

There has been a demonstration at Turragona in commemoration of the establishment of the Paris Commune.

A street fight occurred in Barcelona, in which six persons were killed.

WASHINGTON, March 28.—The Senate committee on the levees of the Mississippi, at a meeting held yesterday, took measures for obtaining specific information upon that subject, through correspondents, and will, during the recess of Congress, make a personal examination of that river and the general interests connected with it.

The committee consists of Senators Alcorn, of Mississippi, as chairman, Clayton, of Arkansas, West, of Louisiana, Schurz, of Missouri, and Gordon, of Georgia. They will prosecute the inquiry diligently, and at the next session will urge that the general government take charge of the levee system as a matter of great national concern.

CANTON, MISS., March 29.—A tornado swept through this place last night, striking about Captain Frank Smith's; it took a southwestern direction, destroying nearly all the property from the right portion of the town through to the new cemetery.

The following is a list of the places damaged: The courthouse, very much injured every way; the Pearce house, and all the buildings north of it to Holt's corner, destroyed; the Stone property, Baldwin's house, a negro church and all the houses in that neighborhood blown down.

Powell's house and six outhouses gone. Two loaded cars on an extension spur of the track were blown fifteen feet from the track, and one of them was wrecked. The telegraph lines between here and the tank were blown down. The railroad section men will assist in getting them up again.

Several persons are reported killed and wounded, but at the present time their names cannot be ascertained, nor can the number injured nor full extent of the damage be learned.

NEW YORK, March 29.—The gale is increasing and the rain is pouring in torrents. Awnings and street signs have been blown down. About one hundred feet of the postoffice fence in Park Row has been blown down; no one hurt.

All out-door labor to-day is suspended.

SAN FRANCISCO, March 31.—News from Australia and the Sandwich Islands, by the steamship Moses Taylor, is unimportant.

There is great scarcity of coal in New Zealand, and prices have advanced to fall rates.

King Lunalilo, now the monarch of the Sandwich Islands, has made the tour of his kingdom, in a United States steamship, on the invitation of Admiral Pennock. The King will come to San Francisco with General Schofield to make a tour of the United States.

KEY WEST, March 31.—The Cubans have captured Mennsville, an important point on the east coast.

LITTLE ROCK, March 31.—The bridge over White river was completed to-day, thereby giving Little Rock an unbroken railroad connection with St. Louis.

WASHINGTON, April 1.—Edward Pennington has been appointed centennial commissioner from Louisiana.

General Ducrot, who commanded at Sedan and Paris during the siege, recently stated to a correspondent in Paris that the republic was a failure. The only safety of France was the restoration of monarchy or the empire; that France must fight again, and that, in his opinion, Thiers wanted to attempt to prolong his term till his death.

Advices from the United States Darien exploring expedition, to March 15, represent the health of the officers and men as good, and satisfactory progress being made. Everything so far seems to point toward the valley of the Napipi as possessing all the qualifications requisite for the canal.

### FOREIGN.

CITY OF MEXICO, March 20, via Havana.—General Alatorre has been appointed Governor of Yucatan.

The remains of an ancient temple, supposed to have been erected centuries before the discovery of Mexico, have been found in the San Jose mountains, in the State of Chiapas. Three stone statues, representing Assyrian sculptories, have been found in the vicinity of the temple.

The revolution in Guatemala is gaining strength. The government troops have met with reverses.

MADRID, March 26.—A levy en masse upon the adult male population of Catalonia and the neighboring provinces for troops to suppress the Carlist insurrection is probable. Many Republicans who have volunteered to fight the insurgents are already meeting at an appointed rendezvous.

The *Imparcial* announces that Don Carlos has abdicated his claim to the Spanish throne in favor of his son, under the regency of Don Alphonso.

General Cabreza has been appointed to the supreme command of the Carlist forces in Spain.

LISBON, March 26.—The minister of public works has asked the Cortes to ratify the concession for a cable between Portugal and the United States, touching at the Azores.

The contract for laying the cable was signed to-day.

MADRID, March 27.—It is rumored that a secession is on foot in the Canaries, the leaders of which propose to declare the islands independent, and ask for a British protectorate.

General Hidalgo has been appointed captain general of the Canaries.

Insubordination is spreading in the army in Catalonia. Many officers have been threatened with death and obliged to flee.

The Carlists are masters of Upper Catalonia.

PARIS, March 27.—The death of Amedee Aimon Dominique Thierry, an eminent French historian, is announced this morning. Thierry was in the seventy-sixth year of his age.

The Countess Guiccioli has just died at Rome.

MADRID, March 30.—Intelligence has reached here that the town of Berga, which was captured by Carlists on Friday, has been destroyed by fire by the insurgents, who, before applying the torch, saturated a number of the buildings with petroleum.

LONDON, March 31.—The Rev. Mr. Miles, secretary of the American Peace Society, sails this week for the United States. The results of his mission to Europe, in the interests of arbitration as a method for settling all international disputes, he says, are encouraging.

Since his return to London, accompanied by Minister Schenck, he has had an interview with Mr. Gladstone, which was of the most satisfactory character.

HALIFAX, N. S., April 1.—This afternoon a report being current that a steamer had been wrecked on the coast and several lives lost, it was at first regarded as a cruel April fool hoax, but this evening the Cunard agents here received news that it was true, and that only a little of the truth had been told, the fact being that the White Star steamer Atlantic, Captain Williams, from Liverpool for New York, while coming into this port for coal, struck on Meagher's Rock, near Prospect, twenty-two miles west of Halifax, and became a total wreck. Of about one thousand souls on board, upward of seven hundred were drowned.

BAYONNE, April 1.—The Carlists in Spain are receiving supplies, arms, ammunition and provisions in various ways, but mostly by sea. Four hundred Carlists, recruited in Navarre last week, were equipped almost as soon as their organization was effected. Ello, director of the Carlist committee, has eluded local authorities, who had orders for his arrest, and crossed into Spain on Saturday last.

## From the Work.

MEETING AT MOSS POINT, MISSISSIPPI.—*Mr. Editor:* We have just closed a season of protracted service at the church in this place, and seldom have we witnessed an occasion of more interest. The services were conducted by our esteemed pastor, Rev. P. H. Napier, assisted by our presiding elder, Rev. Mr. Gillaspie, and Rev. Mr. Faust, from Mobile, with one sermon by a Baptist brother, Rev. Mr. Mitchell. The audiences were large, and gave an attention to the services such as we have never seen excelled. Several additions were made to the church, and the members were greatly revived and strengthened. We note with pleasure the fact that at this point, which enjoys a present prosperity not surpassed in the State, and bids fair at no distant day to be a place of large commercial importance, a determination on the part of this church to lay the foundation of our future prosperity by establishing a high standard of morality and religion. A LAYMAN.

MOSS POINT, MISS., March 26, 1873.

## A Correction.

MR. EDITOR: I have just received the Minutes of our last Conference, and discover a very serious mistake in regard to the finances of our circuit. Justice to all demands a correction. In the column, "total collected for all purposes," Mansfield circuit is credited with $2,324. This is a mistake, arising from the fact that the secretary has added $250 house-rent to the amount collected. This $250 is included in the $1,045 salary receipts. It was paid out of that, and not over and above it. Mansfield should be credited with $2,074.70. I make this correction in justice to all concerned.

C. W. CARTER.

THOSE whom we really love we seldom blame, while the least "root of bitterness" against another will greatly magnify his real faults, and suspect him of many of which he is not guilty.

## The Southern Methodist Publishing House.

This institution has a history, which, if written, would be read with interest. At present only a few of the most prominent and important items will be attempted.

In the year 1833 the Revs. L. Garrett and John N. Maffitt commenced the publication of the *Western Methodist*, a weekly religious paper, in Nashville. This was adopted by the Tennessee Conference on certain conditions, specified in a written contract. Mr. Garrett also established in Nashville a book depository, where most of the Methodist publications were kept on hand for sale. Messrs. Garrett and Maffitt for awhile published a monthly, containing original sermons from living ministers of the gospel. Within a short time Mr. Maffitt sold his interest in the *Western Methodist* to Mr. Garrett, who continued its publication till 1836, having been assisted one year in the editorial department by the Rev. J. W. Hanner.

In 1836 Mr. Garrett sold the paper, with its "good will," to the Methodist Episcopal Church, the General Conference of that year having resolved to locate at Nashville a weekly paper called the *Southwestern Christian Advocate*. The Rev. Thomas Stringfield was elected the editor, and entered upon his duties in the autumn of 1836. He continued to conduct the paper for four years, having been assisted one year by the Rev. J. W. Hanner, when, in 1840, J. B. McFerrin was elected editor, in which position he continued till 1854, assisted a part of the time by the Rev. M. M. Henkle, D. D., and the Rev. C. B. Parsons, D. D. During this period Messrs. McFerrin and Henkle projected the *Southern Lady's Companion*, which was continued till May, 1851.

In 1844 the division of the church occurred, and in adjusting the property question, the *Christian Advocate*, with all its interests, was transferred to the Church South. The whole matter being settled and the book agents of the Northern branch of the church having engaged to pay to the South her proportion, as per contract in the plan of separation, the General Conference of the Methodist Episcopal Church South of 1854 resolved to establish a publishing house, which was located at Nashville. Between the years 1844 and 1854, and before the property question between the North and the South was finally settled, the Rev. J. Early and the Rev. E. Stevenson acted as book agents for the Methodist Episcopal Church South. They had large establishments at Richmond, Virginia, and Louisville, Kentucky. Those two establishments were merged into the general concern in 1854, and became a part of the capital of the Publishing House. The Rev. E. Stevenson and the Rev. F. A. Owen were elected the agents. The Rev. T. O. Summers, D. D., was elected editor of books, the *Sunday School Visitor*, etc. J. B. McFerrin was re-elected editor of the *Christian Advocate*, and the Rev. L. D. Huston editor of the *Home Circle*, which took the place of the *Lady's Companion*. Prior to 1854 Messrs. A. P. McFerrin and John W. Hunter had opened a large book store in Nashville, where they kept on hand most of the publications of the Methodist Church. Messrs. Stevenson and Owen, by the advice of the book committee, purchased their entire stock, and employed Messrs. McFerrin and Hunter in the new concern. In a short time the office of secretary of the Tract Society was filled by the election of the Rev. J. Hamilton, D. D., who at once entered zealously upon his work. Thus completely organized, the Southern Methodist Publishing House commenced its career of usefulness.

The capital of the house at the beginning, including bonds, notes, cash, old accounts, etc., most of which were utterly worthless, and including a donation from the citizens of Nashville of $17,000, may be put down at $350,000, or perhaps nearly $400,000. Out of this amount, after deducting the expenses of heavy law-suits, lawyers' fees, commissions, expenses, bad accounts, the support, in part, of the Bishops, as was the custom then, both North and South, and other expenditures in the interests of the church, the agents purchased real estate, type, fixtures and manufactured stereotype plates, etc., and put the concern in full operation. Dr. Stevenson served until May, 1858—four years. Rev. Mr. Owen served two years, and resigned in May, 1856, when Rev. James E. Evans, of Georgia, was elected to fill the vacancy; but after serving six months he resigned, and Rev. F. A. Owen was re-elected. May, 1858, Messrs. Stevenson and Owen both declining re-election, J. B. McFerrin was elected book agent; the Rev. R. Abbey, financial secretary; the Rev. Dr. Summers, editor of books, the *Quarterly Review*, the *Sunday School Visitor* and Sunday school books generally. The Rev. Dr. McTyeire was elected editor of the *Christian Advocate*, and Dr. Huston was re-elected editor of the *Home Circle*. Everything settled, prosperity seemed to await this great enterprise of the church. According to the plan of the General Conference of May, 1858, depositories were established in St. Louis, Louisville, Richmond, Macon, Mobile, Galveston and Memphis, with a branch of the house at New Orleans, and these were supplied with the publications of the house at very little above *actual* cost. Up to January, 1862, almost everything promised success. The house was doing a large business, and was making money by which to liquidate its liabilities and enlarge its sphere of usefulness. The *Christian Advocate*, the subscription list of which, in 1858, had reached to more than twelve thousand, was still popular, exerting a wide influence. The other publications of the house were gaining, and promised to increase. The Sunday school books were multiplying continually in numbers, as well as the books of the general catalogue. Watson's Institutes, Watson's Dictionary, Wesley's Sermons, hymn-books, Disciplines, Bascom's works, Preacher's Text-book, Winans' Sermons, Life of Capers, Life of Bascom, biographical sketches, etc., etc., with millions of pages of tracts, were going abroad to enlighten and bless the land.

In February, 1862, Fort Donelson fell, and Nashville was surrendered to the Federal troops. The book agent and all the officers went South, except the Rev. R. Abbey, who remained in charge of the house till it was taken by military authority, and converted into a government printing office, and turned to various other uses for the benefit of the United States government during the war. The property was retained by government authority till near the close of 1865, when, by order of the President of the United States, it was returned to the church. The losses sustained by the government use of the concern the writer will not here and now attempt to estimate, but they were very heavy, as will be seen by the following items which are copied from the Nashville *Banner*. The first General Conference after the war, it will be remembered, met in New Orleans, April, 1866. The condition of the Publishing House was deliberately considered, and, after a close vote in the committee, the General Conference determined to make an effort to revive the establishment, and prosecute the work of publishing as originally designed. They were fortunate in the selection of an agent, the Rev. A. H. Redford, D. D., who brought into the establishment talent, energy, perseverance and experience. Dr. Summers was elected editor of the *Christian Advocate*, *Sunday School Visitor*, and general editor of books and Sunday school publications—work enough for one man. Four years satisfied the General Conference that success would crown the newly-tried effort, and in 1870 Dr. Redford was re-elected agent, Dr. Summers editor of the *Christian Advocate* and the books of the general catalogue, and Dr. Haygood was placed in charge of the Sunday school department. Of the progress since 1870 the reader can judge by the following, taken from the Nashville *Banner*:

"It is gratifying to all friends of religious literature to know to what extent the present management have enlarged their field of usefulness, in the publications issued weekly and monthly. The *Christian Advocate*, the great official organ of the Methodist Episcopal Church South, goes out each week to twelve thousand subscribers, and when we consider that each paper will average at least six readers, we give Dr. Summers a weekly audience of at least seventy-five thousand, and we hope we may be permitted to give it as our opinion that the learned editor is fully competent for the task assigned him, and is issuing, in our judgment, one of the best church papers published on this continent, and, for aught we know, the equal of any on the globe.

"Dr. A. G. Haygood, of Georgia, presides over the Sunday school department, and prepares and sends out monthly sixty-five thousand copies of the *Sunday School Visitor*, fifty thousand copies of *Our Little People*, eighty thousand *Lesson Papers*, and twelve thousand *Sunday School Magazines*. It will be remembered that when Dr. Haygood was elected Sunday school secretary, in May, 1870, the Methodist Episcopal Church South had no periodical Sunday school literature except the *Sunday School Visitor*, and since then the secretary has adopted an admirable system of uniform lessons, which are rapidly being adopted throughout the entire connection, and wherever adopted they are winning golden opinions. It is a peculiar work, and one that many predicted the failure of, but the word fail is not in Dr. Haygood's unabridged, and under his guidance the enterprise has had unlooked-for prosperity, as the foregoing figures demonstrate.

"When we come to aggregate the figures as given above we find that the Southern Methodist Publishing House sends out annually three million one hundred and eight thousand newspapers, magazines, etc., saying nothing of the almost countless numbers of Disciplines, hymn-books, commentaries, church histories, Sunday school library books, and various other religious works.

### THE WEEKLY PAY-ROLL,

for salaries, type-setting, binding, clerks, etc., amounts to $3,500 per week, or about $180,000 per annum; to this add three hundred reams of paper, costing $2,500, per month, for the printing of the periodicals, we have a grand total of over $200,000 expended annually for labor and paper.

### TYPE.

"The cost of type and fixtures appertaining thereto is about $10,000, and the stereotype foundery and fixtures alone have cost $5,000.

### OUTSIDE WORK.

"It is also worthy of note that in addition to what may be properly termed their own work, they do a vast amount of type-setting, press-work and binding by contract; the book-work of the board of publication of the Cumberland Presbyterian Church, including the *Theological Medium* and the *Sabbath School Gem*, is done under contract, and reflects great credit on the house.

### LETTERS RECEIVED.

"As going to show the extent of the operations of their business, it is worthy of note that they receive, on an average, about one thousand letters per week.

### LOSSES BY FIRE.

"About thirteen months ago the buildings were partially burned, causing a loss to the house of about $25,000, of which only $5,000 was covered by insurance. They have now, however,

### A NEW HOUSE.

"This building has a stone front, surmounted by a Mansard roof; it fronts one hundred and sixteen feet on the public square, and runs back to the river bluff, two hundred and twenty-four feet. The house is seven stories high at the rear and four in front, and adding the Mansard will make it five stories. To this new building the citizens of Nashville have, since the fire, contributed $33,000, to which add $17,000 contributed by them in 1855, and it will be seen that our people have the snug sum of $50,000 invested. There are four stores in the building, three of which have been rented to Messrs. Jennings, Goodbar & Co., Ewing, McClaugherty & Co., and Cooke, Settle & Co., while the fourth store will be used as a salesroom for the Publishing House. The house is now nearly completed, and is occupied by the parties to whom rented, except Messrs. Ewing, McClaugherty & Co., who have not yet moved in. When entirely finished there will be a room for the use of the missionary board, one for the Bishops, and offices for the use of the book agent, editor of the *Advocate*, Sunday school secretary, and the missionary secretary.

### ITS PROSPERITY.

"Notwithstanding the embarrassed condition of the house when Dr. Redford was elected agent in 1866, we are glad to say that in examining the annual exhibit of the agent, made July 1, 1872, we find that the net profits for the year, ending June 30, 1872, were $33,189.23.

"In the management of its affairs Dr. Redford has the counsel and experience of an able book committee, consisting of Rev. J. E. Evans, of Georgia; Rev. J. H. Linn, D. D., St. Louis; Rev. P. A. Peterson, Norfolk, Virginia; Hon. J. S. Lithgow, Louisville, Kentucky; and Revs. A. L. P. Green, D. D., Dempsey Weaver, Thompson Anderson, T. D. Fite and Dr. W. H. Morgan, of this city. With an executive board of the ability possessed by these men, it is no wonder that the enterprise succeeds.

"Including agent, editors, book-keepers, clerks, compositors, binders, pressmen, etc., there are nearly one hundred persons engaged in the house.

"There are eight Adams presses and two cylinder presses, which are run by an engine of twenty-horse power, and the concern uses on an average one hundred and seventy-five bushels of coal per week."

From the foregoing it will be seen that the Methodist Episcopal Church South has a noble establishment, and one that, under God, promises to be a great blessing to the country and to the church.

Every section of the church should rally to the support of this vast and important interest, and not only repair the injury sustained by the fire of 1872, but labor to extend its usefulness ten-fold. The concern is yet in its infancy.

J. B. McFERRIN.

## Reminiscences.

MR. EDITOR: For years past the CHRISTIAN ADVOCATE, published at New Orleans, has been a welcome visitor to my home—always highly prized because of its true merits, but more valued since my lot has been cast "over the river." Now it brings before me familiar faces every week in the communications from the members of the dear old Alabama Conference, my *alma mater*. To day I have been over the itinerant route by which I came—beginning at Big Sandy circuit, by the way of Brush Creek, Warsaw, Brooksville, Crawfordville, (the war,) Demopolis, Dayton, to Columbus station, from which point, at the solicitation of Bishop Pierce, I came to the Little Rock Conference; stationed three years in Pine Bluff, and now in my second year in the beautiful city of Little Rock. I have before me the appointments made at the last session of the Alabama Conference, and I call to mind a class of twenty-two, I believe, who were received on trial in the fall of 1851, myself being one of the number, and I find remaining: Rush, Hawkins, McCarty, Mobley, Woodward and Sumpey.

The college question, you remember, brought into existence the Mobile and Montgomery Conferences; then the lines were drawn again, and the Alabama and North Alabama appeared, giving a portion to Mississippi. The brethren have been somewhat scattered, I discover—Dr. Hamilton, Ross and others to the North Alabama: J. T. Heard to Mississippi; J. A. Heard to Memphis; Ramsey, Weir and Cameron to North Mississippi; Vaughan to Texas; Nicholson to Florida; Mathews to your Louisiana; Parker and your correspondent to Little Rock. Some have died, and last in this list I notice the name of James L. Cotton. A good preacher, an earnest, faithful worker in the vineyard was lost when he died. A little incident will show the interest he felt in the young preachers. During the session of the Conference, in the city of Selma, the writer, in his presence, used a "slang phrase." His reproof was gentle, kind. In an under-tone he said: "My brother, I would not use slang; it will injure you." And the lesson has not been forgotten.

God has been merciful to me and mine. Our lives have been spared, and our efforts to do good blessed; and yet, as I look back to-day over the old field of labor, I long to see the faces of my brethren, as in other days. In my Western home toil and nerve are required to do my Master's will, but I am among brethren beloved, who are noble, laborious, self-sacrificing in this open field. "The harvest is truly plenteous."

W. C. HEARN.

LITTLE ROCK, March, 1873.

## Alabama Conference.

MR. EDITOR: In looking over our printed Minutes I was interested in the statistical and financial report. Believing too that some facts gathered from them might be productive of good, if presented to the attention of the church through the columns of the ADVOCATE, I send the following:

Increase of church property during the past year, not including churches and parsonages, $97,534.

Increase in amount paid to support the ministry over the previous year, $4,056.

Increase of collections over the previous year, namely, Bishops', missionary and Conference, $1,290.

Twenty-four new churches and four parsonages built, with increased value of the same, $31,484. Making a grand total of $154,361. This does not include the amount contributed to the poor, Sunday school and other expenses of the church. It is encouraging to see this increased awakening on the part of the membership to the interests of the church. There was an increase of new subscribers to our church periodicals of 226. Suppose this number had been 2,000, instead of 200, which it could and should have been—is there not every reason to believe that the contributions to the various enterprises of Zion would have been doubled?

But we cannot enlarge our space by comments. Let us notice the result of the year's labors by districts, and see which has been the most successful and liberal:

Mobile district—2,257 members; paid about $4.33⅓ per member to support of the ministry, and 80 cents per member to the collections.

Demopolis—2,284 members; paid a fraction less than $4 per member to support of the ministry, and about 49½ cents to collections.

Selma—2,44 members; paid a fraction over $4.11 per member to support of the ministry, and 77 cents per member to collections.

Greensboro—2,705 members; paid per member $3.16⅔ to support of the ministry, and about 42½ cents to collections.

Montgomery—4,216 members; paid about $3.27 per member to support of ministry, and about 72 cents per member to collections.

Eufaula—2,525 members; paid a fraction less than $3.31½ to support of the ministry, and a fraction over 53 cents per member to collections.

Marianna—3,319 members; paid 94 cents per member to support of the ministry, and 12½ cents per member to collections.

Camden—2,792 members; paid a fraction over $1.77 to support of the ministry, and 17 cents to collections.

Union Springs—3,478 members; paid a fraction over $2.30 to support of the ministry, and a fraction over 35 cents to collections.

The collections include Bishops', Conference and missionary. From the above we learn that Selma district stands at the head of the list, and Marianna at the foot in point of liberality to the varied interests of the church. Selma is justly the banner district, notwithstanding the unprecedented pecuniary loss of the members of the church, within its bounds, by the overflow of the rivers bounding their territory. In their great poverty their liberality abounded. Marianna district, I believe, is a mission, or should be until it learns to walk alone. It does seem that the members of the church on that district can do better if they will. Some children are so timid, when small, that they refuse to make any effort to learn to walk, and go-carts have to be brought into requisition to aid and encourage them. Perhaps some sort of ecclesiastical apparatus might be introduced to teach the people down there to walk. Perhaps some Alabama Bonnerges may yet arouse them from their Rip Van Winkle sleep, and apprise them of the fact that their limbs are strong enough to use without danger. Now that our church is enlarging her missionary borders, and the Macedonian cry, "Come over and help us," is heard from distant fields, it is high time that the entire membership of the church should be arranging to invest largely in this *real estate* of spiritual wealth. To sum up, all the districts in the Alabama Conference may be pronounced in a healthy, growing condition but two, Marianna and Camden. But we hope better things of them in the future. Altogether we have much to be congratulated for, and should thank God and take courage.

MEMBER OF ALA. CONFERENCE.

A CALIFORNIA PAPER says: Streams are very high in southern Oregon at the present time. The Umpqua raised one foot last night; it will raise the other, probably, within the next twenty-four hours, when it will run.

The Christian Advocate.

THURSDAY, APRIL 3, 1873.

*GREEN FIELDS JUST IN SIGHT.*

"At the portals of the morning
Stood a child with dainty feet;
All about him golden sunshine,
Pearly dew and blossom sweet;
And with tender, dimpled fingers
Plucked the flowers fresh and fair,
And the overhanging branches
Showed the dew-drops in his hair.

Looking forward o'er life's pathway,
Saw he broader fields of green,
Skies with snowy clouds so fleecy,
Here and there blue shreds between;
And with sunlit, flying footsteps
Started he for fields more bright;
But in vain he hurried onward—
They were always just in sight.

Warmer, brighter grew the sunshine;
Broader, rougher grew the way;
But with green fields just before him,
Nothing could his footsteps stay.
So he wandered on, till manhood
Took the place of childhood fair;
Then he threw aside his flowers,
Wiped the dew-drops from his hair.

Onward, onward, toiling, striving,
Helping others with his might,
Saw he that the blooming meadows
That are always just in sight
Lie within the dark, cold river.
Here we only wish and wait,
Till the Master calls us over,
And unbars the pearly gate.

## The Alabama Conference and the Southern University.

REPLY TO REV. J. W. SHORES' PROTEST.

MR. EDITOR: Bro. Shores' article, on page 2 of your issue of February 13, deserves notice, since it is calculated to mislead. Several things about it are objectionable.

1. It is so in its purpose as a *protest*. As such it should have gone on the journal of the Conference, where the record would have explained it; not into the ADVOCATE, where it gives an *ex parte* view of the case. Isolated, it supports the inference that the Alabama Conference was possessed of $13,000 in its own right; that each member has a personal *pro rata* interest in that fund; that the Conference, under an impulse of misguided liberality, so invested it that a favored few will get all the income, while the many will be "cut off from the benefit of their own money." How this is we will see in the sequel.

2. It is objectionable in its *spirit*. Take the following: "I have ever felt and taken more interest in this institution than any of its special guardians and custodians have in me." Again: "My counsel for its management, success and prosperity may not be worthy of the notice or consideration of its special friends, yet my personal interest in education, and my devotion to the Conference in which I have spent twenty-two years of active ministerial life, would certainly cause me to be true to the institution claimed as 'the college of the Conference.'" I know not to what allusion is made in the first quotation. One who esteems Bro. Shores as his present reviewer does cannot but regret, for his sake, that he sent it abroad. As to his "counsel" not being considered "worthy of notice," etc.—well, I will not comment.

3. It is objectionable because it puts the action of the Conference in a wrong point of view. Had the Conference done in the premises what Bro. Shores says it should have done, it would have betrayed a most sacred trust. Surely those who claim a personal interest in those funds know nothing of their history and nature. They came into the hands of the Conference as a bequest, not for the personal benefit of its members, but to be so directed by the Conference as to promote the cause of religion. How, then, can they be so considered the funds of the individual members of the Conference that all who do not receive an annual dividend are "cut off from the benefit of their own money?" As well might the managers of the American Bible Society claim the bequests made to that noble institution for their personal benefit. It was with surprise and pain that the writer heard the claim set up at the late session of our Conference to a personal interest in those funds, and saw the claim urged in the article under review—surprise that any one failed to discriminate promptly between funds held by the Conference *in trust* and funds held for the benefit of its members; pain to see that the direction given to those funds is likely to provoke hostility to our colleges. The question to be settled by the Conference was: How can this money be invested so as to bring the largest return to the cause of Christianity? By a large majority it was answered: By making the money serve, on the best plan in their view, the cause of sanctified learning. I am glad to be able to report to the world that any personal benefit to the members of the Conference was held subordinate to the main object. In view of these facts, how remarkable the declaration that preachers with incomes too limited to justify boarding their children at our Conference schools help to pay the tuition fees of the children of preachers more highly favored!

This, by the way, answers Bro. West's inquiries in your issue of March 6. The Alabama Conference does not propose to give any portion of the funds it holds in trust to the preachers of the North Alabama Conference. But, having settled the interest of $10,000 on the Southern University, the faculty of that institution and the Alabama Conference are willing that it shall be considered an equivalent for the tuition fees of the sons of the members of both Alabama Conferences, and of such indigent young men as are preparing for the ministry. No offense was intended to our North Alabama brethren by extending to them this privilege. But to return.

4. The scheme of Bro. Shores is objectionable on grounds of both principle and policy. "What a fine nucleus," he writes, "this $10,000, with the $3,000 turned over to the Alabama Female College at Tuskegee, would have been to establish a respectable fund, the annual interest of which might have been used, as I have indicated, for the education of preachers' children." This postulates that those funds belong to the preachers in their personal right, which has just been shown to be an error. But this aside. What sanction does God's word give to the Christian ministry to create large endowments for their personal benefit? If church history proves anything, it proves that endowments of that nature tend to invite unworthy men into the ministry; to foster in those who hold that sacred relation the spirit of money-loving, ambition and aggression upon the rights of others; to the substitution of ecclesiasticism, which exalts the clergy, for true religion, which enfranchises the individual soul. It proves that an endowed clergy is the curse of both the church and the world. Neither the form the endowment takes nor its amount affects the principle involved. That is wrong, on all correct principles of both philosophy and religion.

But on grounds of *policy* also I oppose this scheme. My experience and observation as an itinerant satisfies me that Methodist preachers have paid dearly for their special privileges in the schools of the church, the little help they sometimes get, when in extreme want, from aid societies, and from the Conference fund when they shared in its distribution. Had we such a fund as the above scheme provides for, a certain and large class of Methodists would, in their imaginations, pass an amount so indefinitely large to the credit of their respective pastors that their fears would be alarmed lest they should ruin the church by giving to increase the riches of the preachers. Many *will*, even now, persist in believing that the preachers have a fund somewhere upon which they draw in times of emergency. Only last year a man of ordinary intelligence and information, who reads our papers, congratulated the writer, in view of a deficit in salary, on the certainty that what the church he was serving failed to pay would be made up at Conference. No doubt his conscience has found ease many times in the reflection that his lack of service would thus be supplied. An attempt to carry into effect the above scheme would give him, and the class he represents, just the argument they want when the steward calls around. For one, I want no such fund thrust between me and the sense of obligation on the part of the people I serve to support me and furnish the means to educate my children. They may not do it; but I would rather risk the issue on this footing, as a matter of *policy*, than on that of an invested fund.

After all the complaints we hear about meager support, I have come to believe that preachers, in the main, have about as much temporal prosperity in our day, in serving the church, as would have attended them in any other calling. I doubt not many children receive a liberal education, for being the children of preachers, who would otherwise grow up in ignorance; while it would be difficult to make clear that those who miss an education would be any better off had their fathers never entered the Christian ministry. The same inequality in fortune will of necessity be always found in the Christian ministry that obtains in all other legitimate callings, and from the same causes. Inequalities in fortune can never be rectified by any scheme, whether of communism, close corporations or endowments. As preachers we must be content to serve God and our fellow-beings faithfully, cheerfully, lovingly, and take with resignation the allotments that fall to us in the order of Divine Providence, and look to the future for our reward, just as we exhort other good people to do.

KAPPA.

## A Dangerous Article.

MR. EDITOR: The article alluded to made its appearance in the NEW ORLEANS CHRISTIAN ADVOCATE of February 20, 1873, over the signature of W. Now who W. is I know not; but one thing I do know—he advocates a doctrine in his article which I think very dangerous, and cannot believe. The doctrine is this: He would have us all to believe that all infants are regenerated by the Holy Ghost, in an unconscious state, before they are capable of repentance and faith. Now I do not believe one word of this. But W. does believe it, and advocates it in the article he has written, and which is published to the world in the NEW ORLEANS CHRISTIAN ADVOCATE.

All we have to do to prove that W. does believe that all infants are regenerated by the Holy Ghost, in an unconscious state, is to refer to his article. In this article he admits that "we are born into this world depraved, and this nature has to be regenerated before it can enter the paradise of God." So you see W. is not a Pelagian. He goes on and says: "If, then, infants are saved through the operation of the Holy Ghost, vouchsafed them in the death of Christ, at what period in life do they receive the Spirit of God savingly? Some tell us that they receive it in death. But we can see no reason why it should be deferred until death, but many why it should not be." As to the question, At what period in life do they receive the Spirit of God savingly? we answer: No man on earth can tell. It is the work of the Lord, and he has not revealed to man at what time he will do it. He may do it for the dying, unconscious infant before the breath of life leaves it, or at the time the breath leaves it, or after the breath leaves it; we cannot tell. I think Mr. Watson believed that the Holy Spirit sanctified the unconscious infant in the article of death. But why not suppose the Holy Spirit to spiritualize both the soul and body of the dying, unconscious infant after death. We know that the Lord spiritualizes the body; and why not the soul also? Be this as it may, there is no proof that the Holy Ghost regenerates the living, unconscious infant at the time or soon after it is born, which is the idea W. would have us believe, and which he endeavors to sustain in his article.

Hear him again: "But does not the Bible teach, when rightly understood, that all infants, irrespective of condition, receive the Holy Ghost savingly before they come to years of discretion? I think it does." I think it does not, in the sense of washing away all their pollution inherited by the fall of Adam. But W. proceeds to prove it from "the real purport of circumcision. Paul tells us, Romans iv, 11, that Abraham 'received the sign of circumcision, a seal of the righteousness of the faith which he had, yet being uncircumcised.' Now if circumcision was to Abraham a sign of his righteousness at the age of ninety-and-nine, what was it to Isaac at the age of eight days? Could it signify to Abraham that he was righteous, and at the same time signify to Isaac his great need of righteousness? Impossible." Now this is one of W.'s scriptural arguments to prove that all infants are regenerated at or before they are eight days old. But is this a good argument? We answer: It is not, because it is a sophism—a fallacious argument. And we will lay open its fallacy, so that all may see it. Abraham was an adult ninety-and-nine years of age, and capable of believing, and he received the sign of circumcision, a seal of the righteousness of the faith which he had, yet being uncircumcised. But Isaac was an infant but eight days old, and incapable of believing and hence circumcision could not have been to him what it was to his father, Abraham—a sign and seal of the righteousness of his faith—because he had no faith. The fallacy of the argument consists in the making of Abraham and Isaac parallel cases, when they are not. Hence the argument has no force. W. thinks he has a text that is to the point, Mark x, 14: "Suffer the little children to come unto me, and forbid them not, for of such is the kingdom (or church) of God." Now we would ask: Does this text prove that unconscious infants are regenerated at or before they are eight days old? They might have been as old as that good sister was of whom W. speaks, who remembered, when she was quite small, that she loved God. At any rate, these children were large enough to talk, walk and understand, or Christ would not have said: "Suffer the little children to come unto me, and forbid them not." These children were at that time members of the church or kingdom of God; and as they were large enough to go to Christ, and had minds capable of understanding those that forbid them, it is reasonable to infer that they were capable of believing the gospel. If so, they sustained a different relation to Christ's atonement than that of unconscious babes. The former sustains an active relation, but the latter sustains a passive relation; the former are saved by grace through faith, but the latter are saved by grace without faith.

Again, W. says: "Let us illustrate: Here are twin infants, A. and B., born of the same parentage, partakers of the same nature, and incapable alike of sin or faith. A. dies, receives the Holy Ghost and is taken home to heaven. Now why may not B. receive the Spirit as well as A.? It is absurd to talk about death preparing the heart of A. for the Holy Spirit. Such would be salvation through death, and not through Christ." To this we answer: A. receives the Holy Spirit to prepare him for heaven because God gives it to him, as he sees cause to take him out of this world. B. does not receive the Holy Spirit to prepare him for heaven at that time because God sees cause to let him live to adult age. If the Holy Spirit prepares the heart of A. for the kingdom of heaven, it is not death that does it, but the Holy Spirit, and A. is saved through Christ.

These citations are sufficient, Mr. Editor, to show what W. believes, and advocates in the article he has written on Infant Church-Membership and Salvation. Now we think this a dangerous article because its tendency is to make all sinners, young and old, believe that they were regenerated and born of God when they were unconscious infants, and have no need of converting power in adult age; and hence a death-blow is struck at the root of justification by faith in adult age, and the knowledge of sins forgiven and the witness of the Spirit. If all our Sunday school children and all our unconverted church-members, and all other sinners believed that they were born of God at the age of eight days, we might preach, "Ye must be born again," but it would be all in vain.

Again, our own church is in great danger of losing its spiritual power and becoming a lifeless form; and the doctrine of unconscious conversion, in an infantile state, at the age of eight days, is the doctrine, if believed, that will ruin it. The preachers among us who believe and preach this doctrine are not born of God themselves, or have forgotten that they were purged from their old sins. They are not called of God to preach the gospel, but they are the deceivers of the people; they ought not to be heard nor believed. They are the blind leading the blind, and will all fall into the ditch together. They are natural men, born of the flesh, but not of the Spirit; and they cannot discern the things of the Spirit, because they are spiritually discerned. They have the form, but deny the power of godliness. They are as ignorant of the spiritual birth as Nicodemus was when he came to our Lord by night, or as Saul of Tarsus was when struck blind on his way from Jerusalem to Damascus, to bind and carry the disciples of Christ to Jerusalem, to be put to death. They are deceived themselves, and are deceiving others. They tell the people that if they are converted they have no knowledge of it—it must have been done when they were unconscious infants—and that all those preachers who are always talking and preaching about the knowledge of sins forgiven and the witness of the Spirit are deluded themselves, and are not to be believed or relied on, for it is impossible for any man or woman on earth to know their sins forgiven; this was done when they were unconscious infants. At our revival meetings we find these Simon Magulres telling penitent mourners that they are converted to God when they are not, and we find them teaching the same doctrine in private families. This we know to be true, for we have seen and heard it ourselves. When I was under conviction one of these false teachers came very near ruining me forever by telling me I was converted when I was not. These false teachers are not confined to preachers alone, but we find them among the members of our church, both male and female, and in the world, by thousands and tens of thousands. Now this dangerous article, written by W., not only has a tendency to uproot and destroy God's plan of adult salvation, but it also has a tendency to strengthen and confirm these precious but deluded souls in their fatal error. Therefore I pronounce it a dangerous article, and here enter my protest against it.

JAMES SHANKS.

WAYNESBORO, February 28, 1873.

## Letter from Glennville, Alabama.

MR. EDITOR: When I severed my connection with New Orleans, to labor in a sister State, I promised to let you hear from me occasionally. That promise has not been fulfilled sooner from the fact that I thought I had nothing of interest to communicate. But the very cause which has thus far kept me silent is now the occasion of my writing. I wish to say a word about the little concerning which many circumstanced like myself have to write. I am satisfied that much harm is done by many of our preachers and membership generally by drawing invidious and frequently unjust comparisons—comparing those things which have hardly anything in common, and consequently should not be compared. I committed this mistake myself. It has been my good fortune, as you are aware, to know Bro. Foster, the prince of Sunday school superintendents, and be familiar with the working of his model Sunday school, with its tastefully-arranged room, banner-class system and missionary society, of which, by the way, I am a life member. All of these interesting features I desired to introduce in the school of which I now have charge, as pastor of the church; but I soon saw, without making the experiment, it would not be practicable. I also missed the largely-attended, interesting and profitable prayer meetings and class meetings I once had the privilege of attending. So that, in drawing a comparison between my present and former conditions, I thought I had very little left with which to be contented or to write about. I was mistaken. Upon taking a more analytic survey of my position, I doubt if I have sustained any absolute loss by the change. In the first place, we have the most refined, intelligent and moral community with which I am acquainted. I have now been here six months, and have hardly heard that number of oaths, and have not seen as many men under the influence of liquor. In good weather we have good congregations, who are always attentive and appreciative. Our church contributes nearly as much for the support of the gospel, in proportion to its membership, as any other church in the Conference. We have a very comfortable parsonage, and a church-building, modern in style, with Sunday school room in the basement, and worth more than any other church-building in the district. We have just closed our first Quarterly Conference, which was a time of general refreshing to us all, especially the love-feast. Our presiding elder, Bro. Ellison, was present and preached both on Saturday and Sunday. He is universally loved throughout this section of the State, where he is best known. After the services of Sunday morning, which were very impressive and effective, we received five members by certificate and one on profession of faith. We might tell you more, Mr. Editor, but think we have said enough for the present. And while we have not some of the attractions which our differently-circumstanced neighbors possess, we thank God for what we have and take courage. I desire for myself to carry no unnecessary burdens, and to draw comfort from whatever source I am justly entitled to.

T. W. D.

GLENNVILLE, ALA., March 18, 1873.

## A Question.

MR. EDITOR: I quote from the Discipline, page 100:

"Ques. 6. What are the duties of a district steward?

"Ans. To attend the district stewards' meeting for the purpose of estimating the salary and traveling expenses of the presiding elder, and to apportion the amount among the several charges in the district, and to report the same to his Quarterly Conference."

Is it admissible, under this law, for the district stewards to *simply resolve* that the presiding elder's salary, etc., shall be a certain per cent. on each and every preacher's salary in the district, prior to knowing the amount of the salary of the several preachers? We think it an innovation of mischievous tendency, and without precedent. One preacher's salary is $100 and another's $1,000; one has a wife and ten children; another is single. Your answer will oblige stewards, preachers and

AN EX-PRESIDING ELDER.

TEMPERANCE REFORM is exciting a good deal of attention in different parts of the country. The iron-clad liquor law in Indiana has gone into effect; the Legislature and Governor Hendricks are working together harmoniously; and a case has been agreed upon to test its constitutionality. In Pennsylvania a stringent local option act, which requires an election throughout the State on the third Friday in March, is likely to be approved. It provides for the enforcement of an act passed in March, 1872, and defines the meaning of "an act to regulate the sale of liquor in Allegheny county," passed in April, 1872. From New York we hear that the National Temperance Association has resolved to urge upon Congress the appointment of a commission of scientific men to investigate the subject of intemperance in the United States. This simultaneous movement in all parts of the country is a most gratifying and cheering indication that the advocates of temperance are working to some purpose. The last two years have witnessed changes in several States which the most sanguine had not dared to expect.—*Interior.*

A MAN should not be measured by his possessions or gifts, but by his use of them.

## OBITUARIES.

JOHN E. SIDDON was born December 22, 1844, and died, at his residence in Claiborne county, February 13, 1873.

Bro. Siddon united with the church of Christ in August, 1871, and lived a consistent Christian till his death. He was regarded as one of the best young men in the community in which he lived. His brightest virtue was affectionate devotion to an aged and infirm mother, who is now left alone to feel and mourn his loss. May God sustain her in her sad bereavement. The separation will not be long. Soon she will go to meet him in the land of bliss.

D. A. J. PARKER.

DIED, on the eleventh of February, 1873, near Downsville, Louisiana, MRS. ELIZABETH HESTER, in the eighty-first year of her age. She was born in North Carolina, September 27, 1792. In her infancy her parents moved to and settled in the State of Georgia, where she grew to womanhood. January 4, 1812, she was married to Mr. Randolph Hester. In 1818 they moved to and settled in Alabama, where they lived until 1846, when they moved to and settled in Louisiana, where the family have since resided.

Sister Hester joined the Methodist Church in 1809, from which time until the hour of her death she remained its faithful friend, always contributing of her means to its support. Her house will be remembered by many of the itinerants as a preacher's home, where they have rested both mind and body, conscious of a generous hospitality. During a long life Sister Hester adorned her profession, and was ever looked upon as a model Christian lady. She went down to the grave like a summer sun, without a cloud to obscure a single virtue. What the Master said of Mary is in her case literally true—she has done what she could. She rests now, while her children rise up and call her blessed.

R. T. PARISH.

DIED, in Clarke county, Alabama, on the ninth of March, 1873, of consumption, MARY L. MUNERLY, wife of Dr. J. B. Munerly, in the thirtieth year of her age. She was born in the State of Kentucky, where she lived for several years, and then moved to Louisiana. She professed religion and joined the Methodist Episcopal Church South at the age of thirteen, and remained a consistent Christian until death.

During her last moments she conversed freely with her husband about death. She said that death would be a welcome messenger. She asked him to write to her loved ones in Louisiana, and say to them that she was going to glory, and wanted them to meet her there.

We laid her slumbering form away to rest, through the flitting years to come, in an old field, where once stood the old courthouse of Clarke county, Alabama. There the sweet songsters and gentle zephyrs, amid the emerald-robed boughs above, sing her requiem in sweet melodious strains, and the beautiful blue veins of heaven complacently smile responses. There "sweet be her rest", till, united with her heaven-born spirit, she is transported to the shores of "the beautiful river that flows by the throne of God."

J. S. FRAZER.

MARY J., wife of George Hickman, and daughter of William and Sarah Scarbrough, was born August 22, 1816, and died, in Eutaw, Alabama, February 28, 1873.

She was an obedient and affectionate child, giving but little trouble to her parents and teachers. To her brothers and sisters she was very much devoted from childhood, showing a degree of affection which is characteristic of refined natures only.

As a wife and mother she was devoted and true. She was converted and joined the Methodist Episcopal Church South October 20, 1863, at a meeting in Eutaw, conducted by the Rev. J. W. Glenn, of the Alabama Conference. Her Christian character was never demonstrative, and, being naturally timid, but little was known of her religious enjoyment only to those who were very intimate with her. She appeared for some time before her last sickness to be impressed with the fact that she would soon die. Her last sickness was protracted and painful, but her physicians say they never saw a more submissive, patient sufferer. She was not only willing to die, but it was a victory so signal and complete that those who were present will not soon forget it. When it became evident that death was near, she called the family to her and gave them her last advice with as much composure as if she had been in perfect health. Being perfectly conscious to the last moment, and seeming to keep up strength for the final struggle, she began repeating,

"Rock of ages, cleft for me,
Let me hide"—

and in a few moments was gone. It was a sad sight to see the young mother laid beside the grave of her infant, buried three days before. May the Lord be merciful to the little daughter she left to battle with this world without the guidance and prayers of a mother.

R. M. POWERS.

ROBERT W. FAULK was born October 7, 1838, and died, at his residence on the Ouachita river, below Monroe, February 16, 1873. He was the son of the venerable and widely-known John T. Faulk—after whom Faulk's chapel is named—and brother of John C. Faulk, who died a member of the Louisiana Conference. From his childhood he was a lover of Jesus and a professing Christian. He led his household to the Master, and was truly known among them as a "priest unto God." He felt himself thoroughly identified with the church in its every experience of joy, sorrow, bereavement and labor. Never, to bless her sons, was voice or hand denied. Nothing but personal sickness ever vacated his place in the congregation. The preacher now will feel bereaved, as he stands in the sacred desk, of appreciation, sympathy and love; nor there only, for his heart was always open to the cares, fears and anxieties of his pastor.

He was peculiar, but his angularities were conscientious—the result of convictions attained by processes, and from a standpoint purely his own. This gave his manner at times the appearance of abruptness and harshness; but it was appearance only, for his heart was full of generous, delicate and tender sympathies. Conspicuous among other noble qualities was his liberality. An instance recurs: In 1870, as a member of the board of stewards, he made the assessment on himself, in view of his embarrassment, but in the winding up of the year his crop exceeded his expectations, and he voluntarily increased his subscription $50. Gratitude formed no small element of his beneficence.

During the last few years he ripened rapidly for the kingdom, and death neither took him by surprise nor gave him alarm. The habit of trusting the Savior was too frequently exercised and firmly rooted to be shaken by such an event. To his soul, fully armed and strong in recent and numerous triumphs, the last enemy came as an insignificant reptile that was crushed by his mailed heel.

The church and community participate with his family in their sense of bereavement. The resurrection of the good is precious to us all, but each saint we bury intensifies the eagerness of our hope to join our loved ones in heaven.

FAULK'S CHAPEL, March 21, 1873.

MRS. SUSAN DAVIS was born in Wilkinson county, Mississippi, March 18, 1791, and died, at her late residence in Madison county, Mississippi, March 6, 1873, having almost reached fourscore years of age.

The deceased had been for many years the widow of Isaac W. Davis, elder brother of Hon. Jefferson Davis, formerly president of the Confederate States of America, and had been for forty-three years a constant and zealous member of the Methodist Church. She was the mother of eight children, all of whom died in infancy, except one, General Joseph R. Davis, who still resides at the old homestead in Madison county, Mississippi.

The living owe it no less to themselves than to departed ones to enshrine the names and deeds of the good in affectionate and perpetual remembrance. Of the subject of this memoir it is neither difficult nor dangerous to write. While there is abundance that might truthfully be said in her favor, there is little danger of saying too much. Though baptized in early life in the Roman Catholic Church, she became deliberately and permanently a Methodist, developing and exhibiting through life a Christian character which would have been an ornament to any branch of the church. Christianity in her was unostentatious, yet earnest, constant and beautiful, consisting in that pure love which found its expression in cheerful reverence, worship and obedience to God, and in a charity toward all men which admirably adapted itself to the peculiar circumstances of every one within the sphere of her influence. Though fitted by birth, education and fortune for the society of the great, she had the happy art of making the humble poor feel comfortable in her presence, while they rejoiced in the reception of a kindness which never humiliated or afflicted them by the manner of its bestowment. Indeed she was at once the gentle minister of grace to the great and of mercy to the lowly. The rich were often her welcome guests, but she was innocent of the charge of "despising the poor." Her sincere interest in the religious instruction of her slaves, previous to the late war, was shown in the erection of a neat and comfortable church, and the providing of regular preaching and instruction for them and others around—such provision as exists only in memory to them since their emancipation. To orphans, several of whom became providentially the inmates of her house, she manifested a motherly care and kindness which endeared her to them for life. Ministers of the gospel were at all times welcome visitors at her hospitable home, and were entertained with a generosity as free as it was ample. Indeed her house was a home for the way-worn servants of God, who were often glad to find lodgment and refreshment there. However inexperienced or uneducated the young minister might be who was sent to her little mission church, he was sure to find in her a friend who would bear with his infirmities and pray for his success.

To every deserving applicant for pecuniary assistance she gave with a joyous liberality. Many beyond the circle of her own family will sadly realize the loss of her faithful friendship and loving kindness, now that she is gone. Let those who knew and loved her cherish the memory of her many virtues as a priceless legacy. Such gentleness of manner, such meekness of spirit and such earnestness of faith as were hers, it is a privilege to have known and a duty to emulate. Amid the trying reverses of fortune which attended her later years she maintained an amiable equanimity of spirit which could be attributable only to the presence of grace from an unseen source.

At the close of a serene old age she passed away. Placid had been her life and peaceful was its end. As a gentle stream flows silently through meadow and plain, ministering life and beauty along its way, and at last quietly disappears in its ocean home, so with unobtrusive beneficence and grace her saintly life passed among us on earth, and finally glided, like receding music, beyond our tracing into the great eternity. But the good may expect to greet her again.

W. L. C. HUNNICUTT.

OF LATE YEARS the price paid for the old masters has been amazing. The Garvagh Holy Family, by Raphael, was purchased for the National Gallery in London at $45,000 in gold, which is at the rate of $225 per square inch of panel.

The Christian Advocate.

THURSDAY, APRIL 3, 1873.

*AT EVENING-TIME.*

The old nest swings on the leafless tree,
The red sun sets in the west;
I think that like two brown birds are we,
Left lost in the empty nest.

All the young ones are afar and away,
Each sings with his chosen mate;
Twilight is closing our lightsome day,
Though the crimson flush lasts late.

'Tis a trembling step comes down the path
You could erst so lightly tread;
Changed is our thought of the grave old earth
That is keeping in trust our dead.

O comely face! that I knew so fair!
Soft cheeks, that are sunken now;
I love the gray in your faded hair,
The lines on your thoughtful brow.

The past grows a book to understand,
The future has gifts to bring,
As I sit by the fire and hold your hand,
And finger the warm gold ring.

My own true wife, who is dearer now
For all that the years resign—
For the third love, for the spoken vow,
For the home that was yours and mine;

For hopes we shared and for tears we shed,
For comfort in days o'ercast,
For the trust that we hold to meet our dead
When the shades of life are past.

Griefs that are over left as a gift—
They lit as a lamp of light;
Soon shall God's sun shine clear through the rift,
And there shall be no more night.

Close to my side, dear wife that I love,
With your chin head fast in mine!
So will we wait for the light above,
Till the morning star shall shine.

*Chambers' Journal.*

## John Eliot's Oak.

BY EDWARD A. RAND.

There stood, until last autumn, at Auburndale, a village in the western part of Newton, Massachusetts, a venerable oak. It was confidently asserted by a clergyman, once the proprietor of the grounds overshaded by this oak, that under it John Eliot used to preach to the Indians. Hearing the tradition, we visited the spot. The tree, smitten by the lightning, had been cut down. The old relic lay in huge sections upon the ground. Its massive trunk, its brawny arms testified to its great age. In how many winds of the autumn it must have rustled its withered leaves, and how often the snow must have powdered its head. Whatever may have been the history of the tree, whatever may have transpired in its shade to be whispered all through the branches by one leafy tongue to another, this past is now locked up in its solid heart. Just this tradition came to us, that here preached Eliot, the famous "apostle to the Indians." It is enough of a wind to set ajar the door opening into the apostle's life, and incline us to look in.

It was in 1652 that John Eliot took charge of the church at Roxbury, Massachusetts, to be, as the old church records declare, its "teacher." He must have been a man of clear, strong intellect, fine linguistic abilities, broad sympathies, holding out in his trust just a child's hand to God. The Indians in New England at that time must have numbered at least fifty thousand. Their canoes still skimmed the glassy rivers. The smoke of their wigwams curled up above the dark pine forests. The print of their feet was stamped around the white man's door in peace or for plunder.

How the far-reaching sympathies of the Roxbury pastor flowed out to and took in these sons of the forest. This child of consecration went again to the cross. He laid himself down there for mission work among the Indians. He learned their language. At the camp of Wabon, a leading chief, he first preached. The spot, called Nonantum, is still shown in Newton. It must have been a strange interview. On one side was that earnest man, his fair features lighted up by magnetic flashes of sympathy and love. Opposite bent that line of dark faces, looking on with a stolid stare. It was only in part a circle of welcome drawn about those first labors.

Some of the chiefs and "medicine-men" hurled out threats of violence if he went on. Stout-hearted soldier of the cross, he gave an intrepid answer: "I am about the work of the great God, and he is with me, so that I neither fear you nor all the sachems in the country. I will go on. Do you touch me if you dare."

He gathered a circle of "praying Indians" at Nonantum. It was finally transferred to Natick, and a church was formed. Eliot was an apostle indeed. Sometimes he made extensive tours for those days. He skirted the forests of the Merrimac. He was seen upon the sandy shores of Cape Cod. Then he was up in New Hampshire or down at Plymouth, Massachusetts. Somewhat in the Pauline style, in Second Corinthians xi, he affirms in one place: "I have not been dry night or day from the third day of the week unto the sixth, but so traveled, and at night pull off my boots and wring my stockings, and on with them again, and so continue; but God steps in and helps." Even the iron nature of the savage yielded and softened before the fervor of such labors. A large number of the Indians sloughed off the old savage ways, and took on civilized habits.

Eliot had the happiness of sending out twenty-four to preach the gospel. Churches were organized. Such a man naturally was a kind of idol among the Indians. One man though was unimpressible, the haughty King Philip. Eliot desired to preach to the Indians before him. Grasping a button on the apostle's coat, the proud savage said: "I care no more for the gospel than for that button."

Eliot's great work was the famous Indian Bible, adding a catechism and the Psalms of David in Indian verse. This was one of the first tongues of flame to light up the Pentecostal incoming of the many versions of the word of God in these latter days. It was a marvelous thing. Its longest single word was—well, we won't try to write it. By actual count, we find that it contains thirty-four letters. As one pronounces it, it sounds like the running and tumbling of one of the old Indian rapids. The word is in Mark i, 40. It means "Kneeling down to him."

One naturally infers that Eliot's generosity was as conspicuous as his sympathy. The larger portion of the yearly salary of £50 from the Society for Propagating the Gospel he gave to the Indians. He gave in every direction. There is an old story afloat that the treasurer of the Roxbury parish, as he paid Eliot his yearly salary, tied it up in a handkerchief, putting in as many tough knots as possible. In this way he hoped his pastor's money would get at least as far as home, knowing his liberal turn. The little knotty bag got safely along as far as the home of a needy sick woman. Then Eliot began to untie his handkerchief. The knots yielded so slowly that he gave it up, and, laying all in the woman's hands, he cried: "Here, my dear, take it. I believe the Lord designs it all for you."

Eliot's active labors were kept up a long time among the Indians, in addition to his regular parish duties at Roxbury. When he became infirm, the burden of old age could not break his love for his scattered flock in the forest. When he could not visit them, he requested a number of families to send their negro servants to him that he might weekly teach them out of the Bible.

Eliot died in faith, May 20, 1690. Before his death his colleague, Mr. Watten, called to see him. Said he: "You are welcome to my very soul, but retire to your study and pray that I may have leave to be gone." Death released him to join the dusky faces that through his labors had become fair and luminous in the glory of the redeemed.

Standing near the old oak in Newton, one may fittingly think of all these things. A little way off runs the river Charles, turning its many graceful curves. Looking down upon it, we seem to see the canoes slipping again out of the forest shadows by the shore.

Up the green sward in front, over the hills at the left from the meadows in the rear, come the little ties of swarthy men and women. They cluster around the childlike yet grand man, with his open Indian Bible under the oak. He lights up the story of the cross. He yearns over them in the agonies of prayer. He baptizes them with his own spirit. As the colors of the scene come back, shifting, brightening, we are moved to ask: What might not the same spirit of consecration kindling in many hearts now accomplish among the Indians of our land?

*Christian Weekly.*

## Human Apparitions.

BY E. L. FANCHER.

The transfiguration of Jesus is related by three of the evangelists. It was not a dream nor an optical delusion, but an actual occurrence, visible to three earthly eye-witnesses. Such particulars are recorded as to contradict a mythical conception of the narrations which the apostles have given concerning it. It teaches many truths that belong to the system of Christian doctrines, and at the same time excites an almost childlike wonderment at the astonishing revelations it makes. Three disciples were chosen to be present at the unexampled scene. Three wonderful personages were the glorified actors. Moses represented the ritual, sacerdotal and moral law. Elijah, as the deputation of the prophets, one of the forerunners of bodily translation and the witness to Christ from the oracle of inspired promise, represented the subserviency of all prophecy to the cross. And Jesus, who was the fullness of divinity, the perfection of man, and the mediator between God and men, unveiled his glory on the mount, so that his face shone like the sun, and his raiment was white and glistering. What strange glories commingled! The sublimest glory was that of divinity which shone forth from Jesus. Another glory illumined the disembodied spirit of Moses, and still another the embodied soul of Elijah. They uttered words which human ears could hear and human intelligence could understand. The visitants from heaven spoke no word to the amazed disciples, but they conversed with Christ "concerning his decease which he should accomplish at Jerusalem." Moses had been in the spirit-world during fourteen hundred and fifty years. Elijah for upward of nine hundred years had been an inhabitant of heaven. They found after the lapse of so many centuries but one topic of converse with Christ. They had sung many anthems with the angels; but not one of the angels could join them in the notes of that "new song," which is sung only by the redeemed. Now they talked of its inspiring theme.

Angels had appeared to men, but had any human soul returned from *Hades* until this appearance? Here were two reappearances of departed human spirits, and they engaged in an audible conversation with the Son of God. Moses had a distinguishable form, visible to men, though he was a disembodied human soul. Elijah had a palpable form, and, though glorified, was likewise visible in the body, reappearing to human eyes. They both knew the way back to earth, and had power, one in spirit alone, and the other in spirit and body conjoined, to traverse the immeasurable realms of space from heaven to earth. What wonderful powers and perceptions belong to the glorified state!

This sublime event seems to indicate a heavenly consecration of our great High Priest. The altar was a mountain; the lights were illuminations of the most excellent glory; the attending servitors were the representatives of the ritual symbols and of the evangelic predictions which pointed to the great sacrifice for sin; and the consecrating voice came from heaven itself, and was spoken from God the Father. It teaches us the doctrine that Christ is now the great Lawgiver and the great Prophet of promise. Law and promise had demanded his death. It appeared before their heads and said: "Lo! I come; in the volume of the book it is written of me, I delight to do thy will, O God." He talked with Moses and Elijah "concerning his decease which he should accomplish at Jerusalem."

There was a tradition among the Jews that Moses and Elijah should appear in the time of the Messiah; and, after the transfiguration, the disciples referred to it in the query addressed to Christ: "Why say the scribes that Elias must first come?" He did come to link the lines of prophecy with the death of Jesus.

After the "talking with Christ" by Moses and Elias, one of the wondering disciples, Peter, spoke to Jesus. While he was speaking "a bright cloud overshadowed them, and a voice out of the cloud said: This is my beloved Son, in whom I am well pleased; hear ye him." The disciples fell on their faces in fear; and Peter afterward says of the occurrence: "We were eye-witnesses of his majesty; for he received from God the Father honor and glory, when there came such a voice to him from the excellent glory: This is my beloved Son, in whom I am well pleased; and this voice which came from heaven we heard when we were with him in the holy mount."

What were the particulars of the transfiguration conversation? Did Moses and Elias allude to the cruel incidents of the crucifixion? Was that head crowned with divine glory to bow so low as to submit to be crowned with thorns? Was he, who was waited for by all the heavenly hosts, that they might cast their crowns at his feet, which in human flesh had not yet trod the golden streets—was he to be crucified between two thieves and nailed to a cross by human murderers? Were those garments, now so white and glistering, to be stripped from him, and were lots to be cast for them by executers? Was the spear of a soldier to pierce that heart whose palpitations were yearnings of love for a lost world? Perhaps the heavenly attendants passed by the incidents of the death of him with whom they conversed, and spoke only of its grand results; of the high joy of heaven when he should return to his Father's right hand; and of his eternal triumph in the salvation of souls, and in the rescue from the grave of the bodies of his redeemed.

O human philosophy, come sit at this scene! Has that cloud of glory vanished from that brow? Is he not now God's well-beloved Son? Do not Moses and Elias pay tribute at his feet, and never cease to speak of the wonders of his decease accomplished at Jerusalem?

We do not yet know the art by which departed spirits hold mutual intercourse; but we have proof that they can communicate with each other and with men. They are endowed with the powers of intelligible speech. They can come to a limit of this earth, and have a capacity to utter thoughts which the living can hear. Children cannot tell how thoughts can be spoken from one shore to the other of a vast ocean; nor can mortals comprehend the spiritual modes of intercommunication. But when "our change comes" we shall gaze on radiant forms; shall have companionship with pure, happy and glorious immortals, and shall enter upon our second and eternal life of intelligent and blessed existence. A glimpse only of that glory was visible at the transfiguration, but the scene just beyond the Jordan will open amid immortal splendors, and the vision will be beatific and eternal.—*New York Christian Advocate.*

## Presenting Truth Positively.

The predecessor of Rev. Joel Hawes, as pastor of one of the Congregational churches of Hartford, Connecticut, was Dr. Strong. His pastorate was one of almost uninterrupted prosperity, persons uniting on profession of faith at every monthly meeting. The younger Dr. Edwards was a contemporary of Dr. Strong, and, on a visit to the Hartford parsonage, lamented that there were no more conversions among his own people, while so many were added to Dr. Strong's church under *his* preaching. He inquired the reason, when Dr. Strong said: "Perhaps one reason is this, that you preach as if your people did not believe the Bible. You undertake logically to prove everything, and to state fully all kinds of objections to the truth, and to answer them; and I admit that you do it most ably and fully. But then you often suggest objections that many have never thought of till they heard them from your lips, and perhaps the objection is remembered while the answer is forgotten. Now I do differently. I preach to *my* people as if every one of them *believed* the Bible just as much as I do. The great object of every one of my sermons is to urge my hearers to obey it—to *live up* to the truth they in theory believe, and to do it *now*. And the result is that I never hear of a doubter in my congregation, and continually men are converted and added to the church." The incident has an important practical lesson. There is no loss of power to the pulpit in the *positive* presentation of truth, and there is a fitness in truth to the conscience, when pressed upon it, which makes it, in the hands of the Spirit, the mighty power of God to salvation. Somebody has said that it is not enough that we do not preach on mere lecture-room themes and sensation topics; such as "The Beautiful Shoes," "The Convoy of Wings," "The Apostle's Left Baggage," or "The Message of Balaam's Ass;" we must preach truth, gospel truth, truth in its positive claims, truth as *now* pointing all to Christ and to duty and to heaven, else our ministry will be in vain. Richard Baxter's words to a remonstrating friend are always in place: "When so many are preaching *to the times*, do not find fault if I try to preach *for eternity!*"

SPEAKING truth is like writing fair, and comes only by practice; it is less a matter of will than of habit; and I doubt if any occasion can be trivial which permits the practice and formation of such a habit.—*Ruskin.*

IN PROSPERITY we can honor God by the full consecration of our substance; in adversity by a cheerful submission to his dispensations.

## Concerning Babies.

Now women who are nursing babies should never drink tea. If I had time I could tell you in plain terms the reasons for this assertion. I do not believe in tea for any one outside the countries where it is raised, and I have no doubt that there it is a national blessing. Americans need no such astringents, no such nerve quickeners. That tea-drinking is one great cause of nervousness among our women I believe every thinking man and woman will agree; and I often wish that our first row with our mother country had been one something worth fighting about, instead of an old tea-chest.

Oatmeal, Indian meal, gruel and cocoa or chocolate are the beverages to be partaken of by women who nurse their babies. These insure quality as well as quantity, and, made of good rich milk, can be freely partaken of. There is no need of an ordinary healthy woman growing thin because she is nursing. Then, again, infants should be held as little as possible, and trotted and rocked never. Use your baby at once to the bed or crib, and insist, whatever your nurse may say to the contrary, upon its sleeping alone. Then feed your baby regularly, and disabuse your mind of the impression that it is hungry every time it makes a noise. No woman should nurse her infant oftener than twice in the night, and at six months this should be stopped entirely, in order to guard the mother against the exhaustion which follows inevitably upon the keeping up of this unnatural night drag. Once in two or three hours during the day is also quite often enough. Bear in mind also that your baby wants, and must have, cold water to drink daily. Begin first, and immediately, with a teaspoonful, allowing the child to be its own judge as to the quantity.

Give your babies room enough, and enough to eat of the right kind, good air to breathe and plenty of sunshine, and my word on it you will have no trouble; and mothers can only do this by taking proper care of themselves. The present system of bringing up children is an abomination; but what more can be expected with so little preparation for life and its duties on the part of our women?—*Herald of Health.*

MAPLE-SUGAR GOVERNMENT.—The eldest son of the celebrated President Jonathan Edwards, after congratulating a friend upon his fine group of sons, said to him, with great emphasis: "Remember, there is but one mode of family government. I have brought up and educated fourteen boys, two of whom I brought up, or rather suffered to grow up, without the rod. One of these was my youngest brother; the other, Aaron Burr, my sister's only son (both of them were orphans from infancy;) and from my observation and experience I tell you, sir, 'maple-sugar government' will never answer. Beware how you let the first act of disobedience in your little boys go unnoticed, and, unless evidence of repentance be manifest, unpunished." The lesson has a historical significance in our own loose age.

This probably is one great element in solving the wayward character of that profligate genius, who was the son of a revered clergyman and of a Christian mother, and the grandson of the most eminent and devout Christian philosopher of his age. It is one of the sad exceptions which proves the truth of the divine declaration: "Train up a child in the way he should go, and when he is old he will not depart from it." In this case there was no such training. It was "maple-sugar government," and it ended in utter ruin.—*Christian Intelligencer.*

CANINE ECONOMY.—The Springfield *Republican* has the following: "A dog whose master purchases his family supplies at one of two meat markets, but a few doors apart, has been in the habit of going there every noon with a five-cent piece, which his owner gave him, in his mouth, and receiving in return a dinner of meat. But one day he blundered into the other market. Too proud to retreat, he laid his money on the counter, and was furnished a dinner by the proprietor, who was familiar with his habits. But, either through generosity or a more liberal spirit of dealing with customers of every sort, the dinner was considerably more bountiful than he was in the habit of receiving at his old quarters, and from that day to this he has regularly patronized the market which experience had shown him gave him the most for his money."

A man in Clinton, Massachusetts, has a dog whose extraordinary wisdom is thus evinced: While getting his forenoon lunch from a neighbor's pail of "odds and ends," he upset the pail, which fell to pieces. Seeing the mischief he had done, he at once trotted home and took back a sound pail, which he substituted for the broken one, carefully transferring the contents of the old to the new, and as carefully covering his tracks by carrying off and hiding the staves of the disintegrated vessel.

VERY SUGGESTIVE.—The late Rev. Robert Hall was conversing with a clergyman who had obtained a lucrative living after a change of religious opinions. Mr. Hall pressed him hard upon the subject of church reform. The gentleman's constant answer to the arguments addressed to him was: "I can't see it;" "I don't see it;" "I can't see that at all." At last Mr. Hall took a letter from his pocket and wrote on the back of it with his pencil, in small letters, the word "God." "Do you see that?" "Yes." He then covered it with a piece of gold. "Do you see it now?" "No." "I must wish you good morning, sir," said Mr. Hall, and left him to his meditations.

WHEN N. P. WILLIS was asked to make a speech he replied: "I am by profession a writer, and you cannot expect a pump to give water from the handle as well as from the mouth."

## Religious Intelligence.

OBERLIN COLLEGE, OHIO, has forty-three theological students. It is building a new hall to cost $65,000.

THE First Presbyterian church, Nashville, Tennessee, has five Sabbath schools, with more than 1,000 scholars.

ANIRA KUCKIK, son of a Shintoo priest of Yeddo, has been received as a student of the Drew Theological Seminary at Madison.

WILLIAMETTE UNIVERSITY, Oregon, is enjoying a powerful revival work, in which many of the students and other young people have professed conversion.

A MICHIGAN BAPTIST PREACHER writes to the New York *Examiner* that he has been in that State nine years, and that in that time all but four or five of the 200 Baptist ministers of that State have changed places.

IN A PRIVATE LETTER, dated Arcot, November 29, Rev. John Scudder writes: "I had quite an accession to this church last Sabbath. Nine joined on confession of their faith, and twelve adults were baptized. Most of those baptized were from the Preparandi School."

SPANISH.—Twenty-four young local ministers in the Boston Theological Seminary, among them a son of Dr. Butler, are pursuing the study of Spanish under a native instructor, with a view to missionary work in Mexico and other Spanish-speaking populations on this continent.

THE Rev. W. E. Boardman, a Presbyterian preacher of New York, has been holding a series of meetings in Dayton, Ohio, for the promotion of holiness. His congregations are largely made up of the Presbyterian element, and a goodly number have professed the higher experience.

THE young men connected with the Baptist mission to the Chinese in San Francisco devised a celebration of the Chinese New Year—January 28—in a Christian manner. The Sunday schools were gathered, and appropriate services were held. Mr. Jee Gum, who intends to study for the ministry, made an address.

OUR Western exchanges report Rev. Mr. Evans, an esteemed Welsh minister in Minnesota, as one of the victims of the recent severe snow-storms in Minnesota. The whole family, consisting of himself, wife and two children, were frozen to death. The case is one of much more than ordinary sadness.

THE Society for Open-Air Preaching in England, reviewing the work done during the past summer, say that they have occupied twelve stations, held 303 services and delivered 1,179 addresses to about 40,000 people, mainly of that class which habitually neglect the regular services in churches and chapels.

REMARKABLE EXEMPTION.—The *Watchman and Reflector* states that of eighty-four Baptist missionaries sent to Asia since July, 1855, only three have died, and ten have returned to this country. Of the whole number, seventeen labored among the Chinese, eight among the Telegoos, thirteen in Assam and forty-six in Burmah, of whom not one has died in seventeen years.

THE Rev. Charles H. Wolfe and wife, who are missionaries of the Reformed Church in America, and who have lived in Yokohama during the past two years, studying the language, have gone to Matsamai, in Yezo, under appointment to teach. They will be better enabled to acquire the language, and also to extend the knowledge of Christianity in a part of the country that greatly needs it.

THE International Bible Lesson Committee met at Niagara Falls on Wednesday of last week. All but two of the committee from the United States and Canada were present. George H. Stuart, of Philadelphia, sent in his resignation, on the score of ill health; and J. B. Tyler, superintendent of Sunday school work in the Presbyterian Church, was appointed in his place. The purpose of the committee at this session was to arrange Sunday school lessons for the year 1874. A plan for that year was submitted from a committee of the London Sunday School Union, to aid the American brethren in meeting the views of workers on both sides of the Atlantic. The result of the committee's deliberations will soon be formally announced.

AT BETHLEHEM, PENNSYLVANIA, is the principal Moravian settlement in this country, and a unique and interesting community it is. Wett to do in this world's goods, the members devote their large receipts almost exclusively to church and educational purposes. Their house of worship is large, and the regular congregation of the village averages 1,000 members, who are divided into choirs or societies. One is composed of children; another of boys and girls; another of unmarried women, and still another of married people; and each of these societies has its meetings and love-feasts; from time to time, which are generally delightful social occasions. The Moravians give heed to their music, for a huge choir leads the congregation, and singing occupies a large portion of the service.

THE Mexican war may or may not have been just, but it furnishes us today with a bit of interesting history in connection with the promising missions in our neighbor's territory. It appears that the American army took the first Protestant Bibles into Mexico, and paved the way for Bible agents and missionaries. Major General Casey gives some reminiscences, in the last *Christian World*, on the subject, how a number of army officers distributed 100 or more copies of the Scriptures among families in the Mexican capital after the surrender, which were kindly received. Whether these Bibles were the seed which is to bring forth fruit in that country may never be known to a certainty, but it is certain that ever since that time the truth of the gospel has been gradually leavening the lump that has now developed into a number of Protestant churches and schools, having a vigorous growth.

THE Niger mission of the Church Missionary Society, which is an offshoot of the West African mission, is entirely conducted by native teachers, priests, etc., with a native bishop. The principal stations are Onitsha, on the Niger river, first occupied in 1857, and Lokoja, also on the river. Akassa, Brass and Bonny, on the sea-coast, are also stations, the latter having been occupied but a few years. Bishop Crowther, the native bishop, ordained last year, in the new Bonny church, which the king and chiefs have helped to build, three ministers, and admitted the same day five young men to the church, whom he calls the first fruits of the Bonny mission. There were more than 400 natives present at the services, who but a few years since were cannibals. Indeed, Rev. J. White, who accompanied the Bishop, writes of seeing there, in one of the idol temples, more than 1,000 skulls of human victims, whose flesh had been devoured. One chief and others of lower rank, were giving up their idols, and king and chiefs were alike interested in the boarding and day schools, which were in flourishing condition. In 1866, according to Grundemann, the Niger mission numbered 202 native Christians and seventy-eight communicants. Now in Lokoja alone there are 120 native Christians, twenty-six scholars and fifty communicants.

REV. E. LANE, who is stationed at Campinas, Brazil, where the Southern Presbyterians have recently established a mission, and have bought 24 acres of land for mission purposes and for the use of their schools, in order to prevent any misapprehension on the part of friends of the mission as to the time devoted by the missionaries to educational work, states that the school at Campinas is an incidental part of mission work, although imperatively called for; and that of the eight or ten ministers laboring in Brazil not one is engaged in teaching, but all are preaching the truth, and meeting sufficient opposition to develop their Christian manliness of character. One, a few months before, while preaching sixteen miles from Campinas, had his life threatened by an armed mob; and a Brazilian (a converted Roman Catholic priest,) who is a member of the Northern Presbyterian mission, was but a few weeks since insulted and maltreated because he wished to preach the truth as he understood it. Such outbreaks, however, are contrary to the popular feeling.

HOW GREATLY a thoroughly faithful, accurate and catholic translation of the Bible, but especially of the gospels, in Japanese is needed is seen in the fact that the translation of Matthew into very vernacular Japanese, made by the Rev. Mr. Goble (a Baptist missionary) alone, speaks of "John, the *Soaker*," and renders the next to the last verse of Matthew thus: "Go ye, therefore, and teach all nations, *soaking* them in the name," etc. The Japanese word *hitashi*, which is used in the version above spoken of, is thus defined in Hepburn's dictionary, and is acknowledged by all Japanese scholars to be correctly defined:

"*Hitashi.* To dip into a fluid, to immerse, to soak, steep, moisten, macerate."

To the mind of a Japanese who uses the word in the talk of the kitchen, the dye-vats, the concocting of nostrums, etc., the idea does not, to say the least, convey a very clear notion of the act as being religiously significant; and the circulation of such a version is, to say the least, unfortunate. The word adopted by the committee on the translation of the Bible into Japanese—consisting of the Rev. S. R. Brown, D. D., Rev. David Thompson, Rev. David Green, Dr. J. C. Hepburn, M. D., aided by other long residents and able scholars in Japan—is the term *sen-zei*, which is a compound word, equivalent to "the washing of thanksgiving," and is used in the standard versions used in China. Pere Nicolai, the priest of the Russian Greek Church in Yeddo, who has studied Japanese diligently for twelve years, and is said by Japanese to speak without foreign accent or idiom, hesitates, even now, to publish any of his own work done in translation; and it is more than probable that he will co-operate with the committee, as he uses the so-called King James' version of the Bible as the basis of his teaching.—*Independent.*

PROTESTANT EPISCOPAL CHURCH IN CHINA.—In our China mission a translation of the Prayer-Book has been made by the Rev. Dr. Schereschewsky, of our own church, and the Rev. Mr. Burdon, of the English Church, into the Mandarin tongue—the mother tongue of 200,000,000 of people. The translation of the Bible into the same tongue is progressing rapidly. A boarding school for girls in China, erected largely, if not entirely, out of funds given by a missionary now deceased, has lately come under the control of our mission. A boarding school for boys has been erected at Wuchang without any cost to the church at home, having been paid for out of the savings of the missionaries stationed there. The committee have received from the estate of another missionary the sum of $12,520.87. The meaning of such devotion on the part of those who are engaged in the foreign missionary work in China is apparent. Our Chinese converts in Shanghai have sent offerings hither in aid of our domestic missions, and for the education of young men for the ministry, and have contributed nearly $1,000 for the succor of one of their former teachers, now resident in this country. And the poor Dakota Indians, at one of the missions of our church, have made moccasins and such things, and placed them upon the alms-basin to be sold for the aid of the mission in Greece. There would be no limits to the powers of the church, both in the home and in the foreign field, should such a spirit as is indicated by these offerings pervade it throughout; and, encouraged by these manifestations of it, the foreign committee hopefully ask that in every congregation of the church, without exception, the work of making known among the Gentiles the blessings and the glory of the Redeemer may receive a "God-speed," both in the cordial presentation of its claims and nature by the minister, and in the responding prayers and alms of the people.—*Church and State.*

# The Christian Advocate.

Organ of the Alabama, Mississippi and Louisiana Conferences of the M. E. Church South.

THURSDAY, APRIL 3, 1873.

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ROBT. J. HARP, PUBLISHER.

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## Harmless.

It does not appear, at first thought, that mere harmlessness should have a prominent place in the character and conduct of Christians. It seems so much more to be actively and positively useful, and the essence of religion is so intensely benevolent, that we are ready to conclude no harm can possibly be connected with the sincere profession of Christ. It would be in place to admonish the ungodly and to warn them against the mischief they are doing, but it would seem to be needless to impress the importance of doing no harm upon those who profess to aim at nothing but good. It looks like it was out of place, and that it was a lowering of the standard of religious experience and duty, to tell Christians, with solemn earnestness, to be harmless, when they ought to be and are supposed to be so much more than this.

Just here is the thing which arrests our attention. Christ himself is described by Paul as harmless. He was much else—he was holy, undefiled, separate from sinners, but also harmless. To put this in with so many other excellent traits in a sketch of the Savior gives it a very important meaning. It must be a great thing in a Christian to be harmless, because it is one thing wherein he becomes like Christ. There may be higher qualities in him for our imitation and attainment, but this is something very high and very noble, or it would not have been mentioned as entering into that perfect character. When the Master sent forth his disciples "as sheep amongst wolves," the first words in their commission were to be "wise as serpents and harmless as doves." Going out to do good, to preach the glad tidings of salvation, to found churches and to call sinners to repentance, it was not out of place for Jesus to tell them to do no harm. They were not bent on mischief evidently, and their hearts were filled with the sublime and benevolent mission on which they were sent, but they are admonished to be harmless. "That ye may be blameless and harmless, the sons of God without rebuke," says Paul in writing to the Philippians. And much more to the same purpose might be gathered from the inspired page.

It is therefore *as Christians* that we are to be harmless, because there are peculiar liabilities and dangers growing out of our duties and profession as the friends and followers of Jesus. It is the harm of inadvertence rather than of intention; injury and damage done, while the purpose has been to do nothing but good. It was evidently a word in season to the terrified jailer, "Do thyself no harm, for we are all here," because he had his sword drawn, and was about to destroy his own life. These scriptural admonitions to the Christian against doing harm are, however, directed to those who meditate no evil, and are supremely intent on benevolent purposes and the most unselfish ends. At least we may suppose the warning is for the sincere disciples of Christ, and not for the hypocritical pretender to Christian sanctity. The Christian can do a harm which no other, not even the most abandoned sinner, can—he can disparage religion, wound its friends, prejudice it in the eyes of the world, and promote infidelity as no avowed infidel or unbeliever would be able to do. In the government of the tongue the Christian may be harmless, or he may do much evil by a frivolous and inconsiderate indulgence. "If any man offend not in word, the same is a perfect man, and able also to bridle the whole body." Much harm is done by well-intentioned people by the manner of their piety, and by certain things which are offensive in this zeal. For want of carefulness and circumspection in business many, whose hearts are probably right, bring reproach upon the Christian name. It is not seldom that those who are highly endowed and possessed of the most brilliant gifts are most unfortunate in the harm which seems almost inevitably to attend their course. The clouds which dispense the beneficent showers are charged with electricity which smites and shatters. The most shining qualities and the rarest qualifications for usefulness are often neutralized by some untoward and baneful proclivity to pull down with one hand what has been built up with the other. Nothing is more common than to see great and striking powers and endowments offset and nearly destroyed by the most conspicuous faults and infirmities.

It is no mean standard, therefore, of religious practice to aim at being harmless. If we consider the subject carefully, as illustrated by actual experience and observation, we shall find that it is one of the most infrequent of Christian attainments. The number of those who are more or less useful is vastly greater than of those who are harmless. The good done is greatly lessened by the want of circumspection, and often altogether overshadowed by some flaw in the manner or spirit of our piety. The satisfaction with which the best of Christians look back upon lives of devotion to Christ is fearfully disturbed by the damaging mistakes and errors which appear more or less upon the record.

While the believer aims at the greatest positive results—to be a fruitful tree, and to be most fruitful—it is scarcely less important that he resolves to be harmless. Let him see to it that his garments are always white, and that his good be not evil-spoken of. Whatever the pastor determines to do this year, let him purpose to do no harm, and then the good will be a clear gain. Whatever the Christian, just setting out for the kingdom, may propose, let this be a subject of continual prayer and watchfulness, that he may be harmless. It might well be made a matter of study and self-examination with the maturest Christian. With all your achievements in doing good, and with the zeal and denial of a busy and devoted religious life, are you harmless? We fear it is a feature often overlooked and forgotten, and one wherein we are least likely to resemble our Lord.

## Mexico.

OUR BEAUTIFUL LOT—HOMEWARD.

BY BISHOP KEENER.

CITY OF MEXICO, Feb. 28, 1873.

MR. EDITOR: Intending to take home a few specimens of this goodly land, I have been quite disappointed to-day. A head-dress made of feathers, a wreath with two roses made of humming birds' breasts, five breasts making the petals of one rose, which about two weeks ago was shown me in a dark, second-hand curiosity shop, presided over by a Mexican woman who displayed a diploma from Maximilian for having graduated in antiquities, I had set down as one; but on sending for it find that it has been sold. Another was the Clarina del Sylvia, a bird with the note of our woodlark, only fuller, richer in compass and sweetness. I first saw it at Chapultepec in a cage. As entrancing as the landscape was from that chateau, overlooking the cultivated valley, the lakes and the City of Mexico, with its surrounding circle of grand mountains, the song of this bird called off my attention for awhile entirely to itself. It is in body shorter than the mocking-bird, of the same color, without the white feathers, but with rounder head, and a very full, dark eye. It is not possible to conceive of any music more satisfactory than the gushing, ringing, long-continued, loud, mellifluous calling-note of this songster. I could only compare its refreshing fullness to a glass of ice-water on a hot day. To secure one of these I had also put down as a sort of duty to be discharged, but now see that it is too late, for news has just reached me that it is possible to get a church-lot in what I conceive to be the most desirable spot in this city. And it will take uninterrupted work to-day and to-morrow if I succeed. Fortunately I have secured some excellent colored maps which were lithographed here, and several models of the Mexican bird-sellers and strollers, made of rags and wax by native artists—good specimens of the artistic skill of these people.

MARCH 1, 1873.

At work all day, and have succeeded in getting the papers signed in the purchase of the lot. It is on the Alemada, a public square, and the fashionable part of the city, where everybody walks or rides. There are several churches fronting on it, and I supposed it barely possible to obtain so eligible a site, excepting at a price far beyond my resources. The lot has a wall one yard thick and eighteen feet high on three sides of it, which could not be placed there for $1,000. We now have two pieces of property belonging to Southern Methodism in this city, including a chapel, which has cost us in all $8,000, the cash payment being, including repairs on the church, $4,000. This is considerably less than the sum I expected would be necessary to make a good lodgment in the very heart of this great mission-field.

For this success, next to the openings of a good Providence, the church is indebted to Mr. R. M. Walmsley, of New Orleans. He was kind enough to give me a letter of credit for $5,000, and to advance for me three sterling bills, £40 each, for immediate use. Without this credit I could not have turned a wheel in Mexico, because the Missionary Society of our church is as yet not known here. I desire especially to acknowledge the hand of God in the unlooked-for turn of events, and sources of information suddenly opened, as if in answer to prayers long since offered by absent friends.

"In all my ways thy hand I own,
Thy ruling providence I see."

The anxieties which have pressed upon me ever since leaving the wharf at New Orleans, and the alternations of faith and doubt, now give place to gratitude; and mingled with this is the thought of starting for the most attractive spot in all the world—my wife's home. I hope that the church will be satisfied with the responsibility assumed and discharged. At the last meeting of the Board of Bishops, Mexico and Central America were put in my charge. To be sure, $1,500 was appropriated for the Spanish work on the Texas border, but that was not "Mexico." To be put in charge means something, and the grace of God has made me a liberal constructionist. Representing so large a body of Christians, the projection of this mission is by no means the measure of an unusual faith; and yet it is a fair start and must be followed up vigorously. Will the Church South take this field to her heart, not for the hour, but incorporate it into her conscience, her prayers and her undying zeal for the kingdom of Christ, that her offerings may be increased, not divided, by so much as the annual support of this mission may demand?

The Northern Methodists have appropriated largely for this work—they talk of $50,000; and the Presbyterians have but recently gone even more extensively into it. It lies next to us geographically, and will at some future time be a part of our Southern territory. Railroad enterprises are now on foot which will at no distant day enable one to hold quarterly meeting one Sunday in New Orleans and the next in the City of Mexico.

Dr. Butler, the superintendent of the missions in Mexico of the Methodist Episcopal Church, arrived here a week ago with his family. He is a man of large experience, of good sense, of hope, of pleasant address, with much pulpit ability and spirituality. No better one could have been selected for the work. His success in India is something wonderful. Beginning with one native preacher, after a period of fifteen years he concluded his superintendency with one hundred and sixty-five preachers, workers and helpers of various sorts, male and female, the most of them natives. I have had great pleasure in his acquaintance and that of his excellent family. I met here also a very efficient, intelligent gentleman in the Rev. William Parkes, the agent of the British and Foreign Bible Society—a minister of the Congregationalists. Dr. Cooper, a Church of England preacher of Chicago, sent out by the Foreign Christian Union, is now working on his own account—half English and half Spanish. The doctor I found to be a very excellent gentleman, who supposes himself to be a Low Churchman, but who is constitutionally high—so high that he allows no one to work with him. The Revs. Messrs. Hutchinson and Phillips are doing capital work for the Presbyterian board, and they harmonize admirably with all others who are advancing the Master's kingdom. Bishop Haven and I became well acquainted. I suppose he knew me to be the "rabid editor," as Dr. Wheedon affirmed, of the Southern Church, and I knew him to be of all the most radical of the Northern; and so we agreed to disagree very harmoniously. It is a pity that the Bishop had not been raised at the South, for he would then have added to his well-stocked brain some knowledge of the negro and the Yankee. His life has been spent too far from the one and too near the other to acquire anything like a reasonable acquaintance with either. Despite this, however, the Bishop will make his mark in the high office to which he has been recently advanced.

There are a number of ex-Confederates in this city, who have been here ever since the break-up. They have maintained themselves by dint of hard work, and are highly respected. One of them, Mr. George W. Clarke, is the publisher and editor of the *Two Republics*, a paper published in English in this city. He writes a polished and pungent article, and is yet full of kind remembrance for his old friends of Arkansas and the South. I found great pleasure in his company, and am much indebted to him for the agreeableness of my sojourn in Mexico. He made up a very pleasant American party, with whom I visited the magnificent houses and grounds of Mr. Baron and Senor Escandon, at Tacubaya. These establishments are on a palatial style, full of choice paintings by the old masters, and surrounded by grounds which show union of the best taste with the very highest natural advantages—grottoes, lakes, exotic trees and shrubs, rustic arbors, and artificial mounts which command a landscape, worthy the hills of Eden. I obtained there the best view I had of Ixtaccihuatl. Immediately in front of it was a dark mountain, which raised the white-sheeted summit of the volcano to a height that reminded me of the engravings in Pilgrim's Progress of the gates of the celestial city.

A visitor to Mexico from our country will always find himself welcome, delightfully so, at the United States legation. Mr. Nelson and his accomplished daughter dispense an elegant hospitality. I am under many obligations to him, and also to our consul general, Dr. Skilton, a graduate of the Wesleyan University. I do not know that our country could be better represented at the republic of Mexico.

I find myself leaving this land and people with ideas immensely corrected and different from those I had upon entering it. I had imagined a people rude, mongrel, half negro, turbulent, incapable of much more than rudimentary development, excepting by Christian processes, and a land scorched and peeled by incessant revolutions; whereas no land can be imagined to show fewer traces of yearly strife; and as for the people, seven-tenths are pure-blood Indian, and one-tenth pure-blood Spanish; and there is not a negro or mulatto in the City of Mexico, excepting two servants imported by the American consul, nor any on the way, excepting a very few in the seaport of Vera Cruz. And as for capacity and civilization, in many respects which are most highly valued—these people can surpass Boston in music, Philadelphia in libraries, and New York in fine art. This is a hard saying, but a true. They need nothing but the Bible, railroads, and a more generally diffused ownership of land to be a great people.

I leave presently for the railroad station. The train starts at twelve midnight.

The $20 in gold which Sister Bustillar, of Carondelet Street, sent me as I was leaving for Mexico, and the $15 which Miss T., of Felicity, gave, I have ordered to be used in building the pulpit of the "Capilla de San Andres."

Fare from the City of Mexico to Vera Cruz by railroad, $16; from Vera Cruz to Havana, $40; from Havana to New Orleans, $34, all in gold.

## Temperance.—No. I.

The annual amount of fermented and distilled liquors used in the United States would fill a canal four feet deep, fourteen feet wide and one hundred and twenty miles long. The places where intoxicating drinks are made and sold in this country, if placed in direct lines, would make a street one hundred miles long. If all the victims of the rum traffic were gathered before our eyes, we should see a thousand funerals a week from their number. Placed in a procession five abreast, the drunkards of America would form an army one hundred miles long, with a suicide occurring in every mile. Every hour in the night the heavens are lighted with the incendiary torch of the drunkard. Every hour in the day the earth is stained with the blood of drunken assassins. See the great American army of inebriates, more than half a million strong, marching on to sure and swift destruction, filling off rapidly into the poor-houses and prisons, and up to the scaffold, and yet the ranks are constantly recruited from the moderate drinkers! Who can compute the fortunes squandered, the hopes crushed, the hearts broken, the homes made desolate by drunkenness?

This is an extract from an essay on temperance. What a horrid picture this is! What a dreadful scene is here portrayed! This looks like a window opened into the infernal regions. West's great painting of "Death on the Pale Horse," whose terrific scenes once made our young blood run cold, is nothing compared to this picture. Just think of that "canal, four feet wide, fourteen feet deep and one hundred and twenty miles long," filled with the fiery liquid, winding like a huge python through all the land, destroying happiness and withering beauty and inviting death! Think of that "street one hundred miles long," every house in which deals out the fatal drink! Imagine what scenes of horror are enacted there, what words of foulness are spoken there, what deeds of atrocity are committed there! See, in that street, how quickly that nature, upon which was impressed the "stamp divine," can be transformed into the nature of a fiend! How easily reasonable man can get below the brute that wallows in the mire! Look at the lurid lights which flash through all that one hundred miles, and tinge with the ashy hues of death the faces of its frequenters! Go and stand at the entrance of that graveyard, where one thousand victims are buried weekly! Count the little hillocks that have been made in your own short lifetime! Number the widows and orphans that have wept over the untimely and sad deaths of loved ones! Just think of that staggering, reeling, besotted army, more than five hundred thousand strong, marching through the land, destroying property and outraging virtue, brutalizing humanity and defying heaven! Watch that march, more dreadful in its effects than the sweep of an army of vandals, and you see poor wretches laying violent hands on themselves, and going unculled into the presence of God; you see them rapidly leaving the ranks and straggling into the poor-houses, and filling the prisons and mounting the scaffolds! Just think of it; that every "hour in the night the heavens are lighted with the incendiary torch of the drunkard!" This is but an outlet for that fire kindled in his soul by alcohol! Just think of it, that "every hour in the day the earth is stained with the blood of drunken assassins!" That is but an expression of hate, fired to frenzy by strong drink!

But, reader, the thing most to be pondered in this dark picture—the stroke that cuts very close to the hearts of hundreds of the readers of the ADVOCATE—is that the ranks of this army "*are constantly recruited from the moderate drinkers.*" No man becomes a soldier at once. There is the drill and training, and these make the soldier. No man goes from sobriety to drunkenness at one leap. He *walks* from one to the other. If there were no moderate drinkers the race of drunkards would soon die out. Then this is the thing to be most studied in this picture which the temperance essayist has drawn. The moderate drinkers dig that horrible canal! The moderate drinkers build up that dreadful street! The moderate drinkers light those incendiary torches and flourish those death-dealing daggers! The moderate drinkers fill the poor-houses and prisons of the land! The moderate drinkers make up that fearful army in whose train follow woe and want and penury and shame! And what are we doing to stop this all-prevailing evil? What is the church of God doing to put an end to this "monster of such hideous mien?" VOX.

## Rev. Greenberry Garrett.

MR. EDITOR: Death has removed another of our aged ministers—Rev. Greenberry Garrett. He is so widely known and has been so long a member of the Alabama Conference that his death will be sad intelligence to a large number of your readers. He has done so much good in his long lifetime, been so faithful to the interests of the church, that his departure deserves more than a passing notice. Bro. Garrett died about five o'clock A. M. on the twentieth of March, 1873, after a violent attack of pneumonia, of ten days' duration.

This venerable minister was born in Davidson county, Tennessee, July 24, 1800. In 1819 he was converted to God, and in 1821 began his successful ministry in connection with the Tennessee Conference. He was missionary three years to the Cherokee Indians in north Alabama. In 1832 he married Miss Mary W. Speer, of Davidson county, Tennessee, and in the following year was transferred to the Alabama Conference, taking up his residence in Autauga county. In 1844 he was a member of the General Conference, held in New York. In 1850 his wife died, and he married, a second time, in 1856, Mrs. Eliza J. Plummer, of Pascagoula, Mississippi, who survives him. By his first marriage he had five children—one son and four daughters—all of whom still live except the son. Bro. Garrett has occupied the office of presiding elder for more than half the period of his ministry. He has resided in Summerfield for over thirty years, and was one of the honored founders of these two church institutions. At first he was a successful agent, and then an efficient trustee, doing everything he could to promote their interests and give them permanent success. In 1865 he was placed in the superannuated relation, but continued to preach as he was able. He preached for the last time in Verona, Mississippi, while on a visit to his children there. He loved the Sabbath school, and taught a class of young men, who will doubtless never forget the counsel and words of wisdom that so often fell from the lips of the aged servant of God as he labored to impress them with the simple truths of the gospel. He loved the prayer meeting, and was remarkably gifted in prayer. They were strong, glorious prayers of faith he uttered, which we will long remember. He loved too the class meeting, and his earnest talk there, just three weeks before he died, was so spiritual and impressive that it touched deeply all hearts, and it has been repeatedly spoken of since his death as worthy of grateful remembrance.

During the last year he has declined more rapidly than in any former year, enduring great suffering, of which he never complained, always bearing a brave and cheerful face, and in heart completely submissive to the will of God. He was attacked with serious illness several times before his last sickness, and thought his time of departure at hand, longing for the glorious exchange. He said that God had mercifully spared him, and permitted him to visit his children last summer and give them his parting blessing, and now he had nothing to do but to wait his summons to go home, which he expected every moment.

During his last illness his attack was so violent that he could not talk much, but gave repeated evidence that his faith was strong and his hopes bright to the last. On being questioned as to his spiritual condition he said: "My work is done. All is peace. No doubts trouble me." Toward his end his wife asked him if he felt his Savior precious to his soul. "Yes," he said, "precious; O how precious." Bro. Massey asked him if he could say that the Lord was his Shepherd still. With great effort he answered, "Yes," and continued to move his lips, but could utter no sound. We knew full well what he would have said.

His funeral took place in the Summerfield church—a church which he had contributed largely by his efforts to build. An able and impressive discourse was delivered by his surviving friend and associate, Rev. Dr. A. H. Mitchell. The text (Matthew xxv, 23) was strikingly illustrated by the remarkable life of devotion to the cause of Christ just ended in beautiful and serene old age. The venerable doctor presented some of the striking features of Bro. Garrett's character. He was a faithful citizen, a good neighbor, the best of parents, a true, earnest and laborious minister of the cross, and died an honest Christian man, owing no man anything, leaving the legacy of a good name to his children, and to the church the memory of a useful career as an humble embassador of the cross. There is a glorious history running like a golden veil all through his long life. Those who knew him well loved him most; and those who have heard him preach, and have felt the power of his ministry, know well how to estimate his life and to cherish his memory.

In the Sabbath school, last Sabbath, Bro. John Massey, the superintendent, alluded to his absence in a very touching manner, pointing to his class as one that was left without a teacher; and, after alluding to the forcible manner in which the venerable teacher had taught his class, he said, that eighteen years ago this same aged minister preached, and he (the speaker) was awakened, came to the altar, and felt the old man's hand upon his head, while he sought and found his Savior. Many such trophies will shine as stars in the crown of the aged saint. The grand result of a long, useful and faithful life in the ministry has been that it has ended in peace.

We have buried him beside his first wife, in the graveyard on the Summerfield road, and we know that if faithful we shall meet the old man again, radiant with immortality, in the kingdom of our Father.

A. D. MCVOY.

SUMMERFIELD, ALA., March 21, 1873.

ONE OF THE BEST INVESTMENTS.—The *Southwestern Presbyterian* has the following notice of a new parsonage recently completed by the Thalia Street Presbyterian church of New Orleans:

We performed a pleasant duty, the other day, in paying our respects to the pastor of Thalia church in his new parsonage, at 434 Franklin street. It is a snug two-story cottage, skillfully planned, tastefully arranged and substantially built, located within a convenient distance of the church, on a wide and airy street. Every convenience that thoughtful intelligence could contrive combines to make it a delightful home. The house was built by the congregation. It is the realization of a wish of the late H. T. Bartlett, of honored memory. And though all the congregation, including the Sabbath school children, contributed generously, the successful completion of the enterprise is mainly due to the taste and munificence of his widow, who survives him.

One of the best investments a church can possibly make is to build a parsonage. Every church without one is at a disadvantage.

We congratulate Thalia church on this important move in the right direction.

## Books and Periodicals.

THE INSPIRED HISTORY OF JESUS. Edited by Samuel J. Vandersloot. Philadelphia: Vandersloot & Co. Duodecimo. 564 pages.

Cream-tinted paper, excellent type and splendidly bound. Over 300 pages are given to the Savior's life as exhibited by a collocation of the gospel narratives, and the whole history is made up from the literal words of Scripture—a curious and at the same time instructive performance. In addition to the inspired history the volume contains an analysis of the whole Bible, the lines of early Christianity, the history between the Old and New Testaments, the leading Christian doctrines, and much more which we have not space to mention. There are sixteen full-page illustrations, purporting to be by Gustave Dore. Rather hard pictures they are, for the most part; but the book is a good one, and we wish it a large circulation. Gulf States Publishing Company, 112 Camp street, New Orleans.

THE ALDINE for April contains fourteen splendid engravings, besides the usual large amount of choice reading matter. Of other April magazines we have received Lippincott's, the Southern Magazine, Arthur's Illustrated Home Magazine, the Children's Hour, and, among the best, Scribner's Monthly.

THE TWO REPUBLICS is the title of a weekly paper published in English in the City of Mexico. George W. Clarke is editor and publisher. It is a live sheet and an interesting journal. With railroads, American newspapers and the gospel, Mexico is bound to wake up and join in the progress of the age. We have received three numbers of the Two Republics, and shall henceforth count it among our exchanges.

THE Raleigh *Christian Advocate* of March 16 comes to us in mourning for one of the princes of Israel, the Rev. William Barringer, of the North Carolina Conference. Rev. J. A. Cunninggim writes as follows of the circumstances of his death:

After his return from the last Conference, at Fayetteville, he entered upon his work at once, and had completed the first round of quarterly meetings. He had been confined to his house for about a week with influenza, which had somewhat enfeebled him. On the eleventh he was superintending the work on G. F. College. When passing out of the window on the third story to the gangway his foot slipped and he fell about twenty-eight feet. His right thigh was broken, and his right arm and face considerably bruised. The fall produced concussion of the brain, which caused his death. He was conscious for several hours on the day of his fall, and also about one hour on the sixteenth. He did not apparently suffer much except occasional paroxysms of pain. During his lucid moments he gave satisfactory evidence that he was fully ready to depart and be with Jesus, which he did at ten minutes past seven P. M. on Monday, the seventeenth.

The same paper notices the death of another venerable preacher:

Rev. Robert L. Carson, for many years an active and influential member of the North Carolina Conference, but for the past few years a member of the Virginia Conference, is no more. He died in the town of Halifax on the evening of the sixteenth instant, after a brief illness. His many friends will be deeply afflicted at the announcement of his death. One after another of our fathers in Israel are called from labor to refreshment.

DEATH OF AN OLD PREACHER. Rev. Thomas Berry, well known to many in St. Louis, died in great peace, at the house of his brother, Baldwin Berry, near Logootee, Indiana, on the tenth of February last, after an illness of nearly three weeks.

By an attack of paralysis he had almost entirely lost his speech some several months before his death, and during his last illness, of seventeen days' continuance, he took very little nourishment, and during twelve days swallowed nothing but water. So writes his brother to us.

Bro. Berry once lived in Vicksburg, Mississippi, then in St. Louis and at other places.

At the time of his death he was well advanced in the eighty-fourth year of his age.—*St. Louis Christian Advocate.*

WE REGRET TO LEARN, says the *Western Methodist*, that Bishop Paine still suffers from the attack of rheumatism by which he has been prostrated for some time. Our latest advices are to March 18, when he was unable to walk or write. We earnestly hope that, if not before this date, he will soon be restored to health; and we pray that the days of the venerable Bishop may be long in the land, as a precious blessing to the church and to his family.

THE work of religion in Franklin, Tennessee, still goes on. Nearly the whole community seems to have come under its influence. Large numbers of happy converts crowd the courts of Zion. In due time the rejoicing pastor, Bro. Plumpfer, will give us an account of this remarkable revival.—*Nashville Christian Advocate.*

REV. S. A. STEELE, a student at Emory and Henry College, Virginia, has been elected to the chaplaincy of the University of Virginia, an office to which the faculty elect every two years from the four leading denominations of Christians—Methodist, Baptist, Presbyterian and Protestant Episcopal.

AN EFFORT is being made in Texas to found a university. The president, Rev. F. A. Mood, D. D., mentions two donations of a thousand acres of land, each for the institution. The call is for ten thousand acres.

MANY run about after feliedly like an absent-minded man hunting for his hat while it is on his head or in his hand.

REV. HENRY C. HARRIS.—This gentleman, the details of whose unfortunate death at Cassidy's have already been given in this paper, had been an occasional contributor to the columns of the Sunday *Times* for nearly two years. His contributions were at first sent from points in north Mississippi, but more recently from Mississippi City. Accompanying one of his last contributions was a note in which he stated that he would remain for some time at the last-mentioned place, adding: "I am, as you may know, but a poor missionary of the Episcopal Church, and have tried in vain to make a little money by my pen."

The following "little manuscript poem, just written," is what accompanied the note. It is suggestive of some "rooted sorrow."

LIGHT.

Blinded and hopeless
You sail all alone;
Your treasures all lost,
Your rest but a stone.

Sad your heart aching,
And longing for sleep;
Anything welcome—
A grave in the deep.

Up! for the shadows
Are passing away;
Morning is coming
With golden array.

Night has an ending,
And soon there will be
The light of the dawning
Aglow on the sea.

*New Orleans Times.*

A MERITED TRIBUTE.—Governor Leslie, of Kentucky, who is a teacher in a Baptist Sunday school, remarked to a friend recently: "For six years I have taught a class of young men in the Sunday school; during this time twenty-two have been members of this class, and of this number I have witnessed the conversion of sixteen, who have become active members of the Baptist Church, and prosperous, honest members of society." He added that he regarded the Sunday school as the most efficient agency that can be employed to counteract the agencies of error and evil which are now, like a flood, rolling in upon the nation.

IT IS SAID that a Sunday school talkist recently sent word to a superintendent that he would like to visit his Sunday school again, as he had "a new story" he was telling just now. Even he was ahead of some of the peripatetic Sunday school speakers, who mercilessly repeat the same story year after year, in the hope that it was not before heard—at least by those of the children who were born since they commenced its recital.

SPEAKING OF GREATNESS, Lavater says: "He only is great who has the habits of greatness; who, after performing what none in ten thousand could accomplish, passes on like Samson, and tells neither father nor mother about it."

AN INGENIOUS French writer observes that those who depend on the merits of their ancestors may be said to search in the root of the tree for those fruits which the branches ought to produce.

## MARRIED.

SMITH—HALL.—At the residence of the bride's father, J. R. Hall, Esq., March 13, by Rev. George P. Thompson, Mr. Leon D. Smith and Miss Kate B. Hall, all of Brandon.

GRACE—WAMBWELL.—February 12, 1873, at the residence of Dr. R. F. Watkins, by Rev. J. M. Scott, Mr. Joshua H. Grace, of Allington, Alabama, to Miss M. A. V. Wambwell, of Farmersville, Alabama.

## Agent's and Publisher's DEPARTMENT.

### Acknowledgments of Letters and Funds

RECEIVED BY MAIL,

**For the Week Ending March 20, 1873.**

A—Edwin Alden 130 letters, T. V. Armstrong's, T. Anderson, A. S. Andrews, W. A. Austin, 9, Appleton & Co. three letters, C. H. Andrews $72.75.

B—R. Brooks $5, W. P. Barton, J. M. Barkley $2, J. H. Belcher $10, G. W. Buchanan, F. T. Barnes, George Brandt Jr. 35 cents, J. M. Brown, P. B. Bridges 35 cents, J. H. Butler, Barlow & Main, Bradley & Hubbard, J. Barker, J. H. Benner, H. P. Bowen, Mrs. S. M. Bell, J. Burford.

C—T. M. Coleman; C. W. Carter, R. Carter & Bros., S. H. Cox $8, R. Crawford.

D—John B. Denton, W. C. Drew, A. Y. Davis, D. W. Dillehay $5, George I. Dicks $2, R. B. Downer $10, W. H. Dennis.

E—D. G. W. Ellis $6, Mrs. Cully J. Echles, J. T. Eubanks.

F—C. Fisher, E. N. Freshman.

G—W. Grafton & Co., J. W. Glenn $3, W. H. Germany $2, Griffin & Hoffman.

H—G. S. Hoffman, T. J. Hutson $3, W. C. Huntington 50 cents, J. Hamilton $1.50, S. E. Hardwick $2, A. C. Hundley, J. W. Harris, W. Harrington, J. H. Houston $45.

I—Ivison, Blakeman, Taylor & Co. two letters.

J—A. M. Jones, J. A. B. Jones $21.50, H. F. Johnson two letters, Mrs. M. F. Judge.

K—W. A. Kelsey.

L—H. P. Lewis, F. C. Latiolais, 117 Lewis, A. Leffingwell $2, Frank Leslie, W. H. Leith $2, Lewis & Bro.

M—W. A. Mackenzie, Jeffro Moore, G. W. McClanahan $1, L. P. Meador, H. H. Montgomery $15, J. H. McKenzie, MacKellar, Smiths & Jordan, T. P. Morton, W. A. Montgomery two letters, A. Millspaugh, Mason, Baker & Pratt, A. D. McVoy, H. G. Munsch, D. W. Moore, B. Merchant, A. V. Montgomery, W. H. N. Magruder $28.58.

O—George A. Olney, James Ormond.

P—Phillips & Garrett, G. J. Penn two letters, R. Parvin, Powers Paper Company, John A. Peterson, D. A. J. Parker, J. A. Parker $1.

Q—Quin & Hill.

R—J. B. Redman, A. H. Redford, Mary F. Robertson, J. M. Randall, A. Riser, S. P. Richardson.

S—E. S. Smith $1.85, J. H. Stone, J. M. Scott, J. R. Slade, William Shapard, J. H. Starling, S. S. Scott, S. H. Schroeder, H. R. Singleton, F. W. Sharbrough, J. W. Sandell $5, E. W. Soloman, R. A. Sibley $1.85, Samuel Smith $2.

T—J. H. Teat $6, M. P. Tucker $3, J. P. Thomas, Walter Taylor, E. J. Taylor, W. V. Taylor, R. P. Thompson.

V—John A. Vance, W. Vaughan $3.

W—B. F. White, J. L. Wright, G. R. Wilson, T. R. Walden $2.50, W. H. Woodruff three letters $12.13, N. C. Watson $2, Mrs. W. J. Woods $2, H. S. Wilkins $28, A. R. Winfield, Woodworth, Ainsworth & Co., Thomas F. Webb $2.65, J. W. White.

Y—John B. Yeager $7, N. B. Young.

THE ATTENTION of planters is requested to the Dufhols Flange Cotton Gin, the latest and one of the best improvements in this indispensible article to the Southern planter. This gin may be seen at Messrs. Golsan Brothers', general agents, No. 39 Perdido street.

FANCY VARIETY AND LADIES' HAIR STORE.—Oliver A. Peirce, No. 625 Magazine street, has a superior stock of fancy articles and human hair goods, which he offers at reasonable prices.

CHINA AND PORCELAIN WARE and household comforts, in great variety, at Navra & Offner's, No. 171 Canal street

AMERICAN MUTUAL INSURANCE COMPANY.—The above company has been in operation only a few months, but with encouraging prospects for the future. The third section of article second of their charter authorizes the establishment of agencies in Louisiana and in other States, which we regard as a good feature for the company and for the insured, as the strength of the company is thereby increased, while the risks are distributed. The capital of the company is $500,000, with the privilege of increasing to $1,000,000. The company is presided over by D. Leubrie, Esq., and Mr. B. Meyer is its secretary. The character of its officers and board of trustees is a guarantee for the success of the company. An advertisement will be found in another column.

WHOLESALE GROCERS.—For many years it has been our privilege to enjoy the acquaintance of the firm of John I. Adams & Co., wholesale grocers and dealers in provisions, etc., 43, 45 and 47 Peters street, and take pleasure in stating that our acquaintance and business transactions with them, both before and since the war, have been entirely satisfactory, and resulted in confirming our good opinion of the gentlemen composing the firm. Their establishment is one of the largest in the city. Their advertisement is in our columns.

AGRICULTURAL IMPLEMENTS.—One of the largest and best-furnished depots of agricultural implements in the South is that of B. J. West, 115 and 117 Magazine street, whose advertisement is to be found in our columns. Besides the articles manufactured by Mr. West, and the patents in his own name represented in his depot, he has the agencies of about twenty manufacturers and inventors of articles in his line. No one in search of implements or machinery should fail to visit his establishment.

OUR lady readers will observe with pleasure the announcement, in another column, of the return from the East, with a superior assortment of spring goods, of Madame Sophie, the accomplished modiste, whose establishment (formerly 152 Canal) is now located at No. 13 Baronne street, where she will be pleased to receive a continuation of the liberal patronage heretofore bestowed. Madame Sophie's opening commenced this week.

GERMAN STUDENT LAMPS.—This lamp has for scores of years been considered the best lamp to read by. A large invoice has just been received by the go-ahead Septoline Oil Company, at their two stores, No. 62 Camp and No. 15 Dauphine street. These excellent lamps are offered at cost for cash, together with the elegant Japanned tea caddies and tin foot room sets, for which this company has now become famous.

SOUTHERN MATTRESS AND BEDDING HOUSE.—M. D. Gleason, No. 52 Royal street, offers for sale a large stock of mattresses of all kinds, pillows, comforts, blankets, mosquito bars, etc. He claims that his prices are twenty-five per cent. less than St. Louis manufacturers, and invites the especial attention of country merchants.

THE advertisement of J. Booth, No. 220 St. Andrew street, will be found of interest to those in quest of sewing machines. Mr. Booth will exchange or repair old machines, and keeps a supply of needles, findings and attachments for all kinds of sewing machines.

OUR READERS will do well to examine the stock of dry goods at Myers, Braselman & Adams', Nos. 536 and 538 Magazine street, who offer goods of superior quality at reasonable prices.

J. BOTH, No. 291 Camp street, is prepared to carefully pack furniture for shipping, and give assistance in house-cleaning, etc., at a reasonable charge.

## *BUSINESS NOTICES.*

UNDISPUTED FACTS.—It has been truly and significantly said that domestic happiness is more dependent on good digestion than virtuous creeds or moral codes. If the dogma holds, the oracle can be consulted by a prompt application to Price, the Delphic author of the Celebrated Aromatic Stomach Bitters. Wherever, within the length and breadth of the land, Price's Bitters have penetrated, every household has been illumined by the sunshine of an unclouded joy, and every family revelled in the sweets of health and contentment. The sparkling eye, the ruddy cheek, the cheerful smile and happy glance, no less than the elastic step and the unfaltering tread, what are they but the eloquent telltales of some vitalizing elixir? No secret botany holds the charm, no scientific alchemy creates the spell. The days of miracles are gone; the magic, mysteriously-working wonders have passed away, and the age—a plain, practical one—gives us a simple tonic that, by a happy amalgamation, restores to energy and strength the enervated system. Take Price's Celebrated Aromatic Stomach Bitters, and you bid an eternal farewell to such unwelcome guests as dyspepsia, indigestion, nervousness, neuralgia, flatulency and debility.

JAMES W. PRICE & CO.,
Manufacturers and Sole Proprietors,
Lock Box 166, New Orleans, La.

Sold by druggists, grocers and dealers throughout the South. mh6 1m

THE grand secret of beauty is health. The secret of health is the power to eat, digest and assimilate a proper quantity of wholesome food. This can never be the case while impurities exist in the system. Every organ must perform its functions naturally, or the whole organism is deranged. The blood must be purified. It is the vital principle, ramifying through every part of the body, and when it becomes impure its effects are shown on the weaker organs. DR. TUTT'S SARSAPARILLA AND QUEEN'S DELIGHT expels all impurities and vitalizes the whole system.

VEGETABLE CALOMEL.—The substances composing DR. TUTT'S LIVER PILLS are derived from the vegetable kingdom, and are particularly designed to act with gentleness and thoroughness upon the stomach, bowels, liver and general circulation. They produce one or two easy passages a day, without any purging or griping. They contain no drastic element.

For Inflammatory and Chronic Rheumatism, Gout, Dyspepsia, Bilious, Remittent and Intermittent Fevers, diseases of the blood, Liver, Kidneys and Bladder, DR. TUTT'S SARSAPARILLA AND QUEEN'S DELIGHT has been most successful.—These diseases are the result of vitiated blood. As a blood purifier this preparation has no equal. It is purely vegetable. apl It

PROCTER & GAMBLE'S EXTRA OLIVE SOAP.—This Soap is made of the best ingredients and is agreeably perfumed. It is sold, at the same price as common soap, in all the groceries in the country and the city of New Orleans. This superior Soap has acquired in the market a large sale—for the toilet, to wash linen, and all other domestic uses. It is sufficient to buy once only to be convinced of its great quality, and to give it the preference to all others. Ask for it in your grocery and you will buy no other. All our acquaintances are perfectly satisfied with it. apt It

CHILLS AND FEVERS, in all forms,

"Fold their tents like Arabs,
And as silently steal away,"

under the magic influence of Kress Fever Tonic. A few doses will start the procession promptly, and leave in the place of these unwelcome guests sunshine, health, happiness and joy in the household. A box of pills, free of charge, is contained in each wrapper, and when this chill-remedy is taken according to the directions around each bottle the proprietors warrant it to cure. Frederickson & Harte and P. J. Hart & Co., New Orleans, supply the remedy. mh20 2m

TO BE TAKEN in the place of quinine or bitters of any kind. The dose is small, and its virtues undoubted. It will be found cheaper and better than any other remedy for that purpose, and also as a general plantation and family medicine Simmons' Liver Regulator probably has no superior. ap3 1t

USE DR. HENRY'S WORLD'S TONIC AND BLOOD PURIFIER.—It is the great household remedy, pleasant to take, yet potent for the prevention and cure of diseases. It is better than Bitters, Cordials, Buchu or Sarsaparilla. Sold by druggists. jy18 1y

DR. HENRY'S ROOT AND PLANT PILLS.—Mild yet thorough; no nausea or griping; entirely vegetable; great Liver remedy. Price, 25 cents. Sold by druggists. jy18 1y

## *BUSINESS NOTICES.*

PIERSON & HEWS, fine Clothing, Shirts and Furnishing Goods, 13 and 15 Camp street, opposite City Hotel, New Orleans, Louisiana. We invite visitors from the interior to examine our stock and prices. We claim to sell first-class goods as low as can be afforded and live. We sell the celebrated Shoulder-Seam Shirts, warranted to fit, wear and give satisfaction. Liberal deduction made to Clergymen, and their families solicited. 6-27 1y

THE EQUITABLE LIFE ASSURANCE SOCIETY, New York.

Assets ..... $21,000,000
Income ..... 11,000,000

Branch office—83 CAMP STREET.

A. P. CLEVELAND,
fe13 1y General Agent.

MRS. WHITCOMB'S SIRUP.—The great soothing remedy. Price only 25 cents, gives rest to the mother and health to the child. Sold by druggists. jy18 1y

TWELVE SAMPLES (postage free) for fifty cents, sells for $10. R. L. WOLCOTT, 181 Chatham square, New York. se26 1y

## *NEW ADVERTISEMENTS.*




FOR OVER FORTY YEARS

THIS

PURELY VEGETABLE

LIVER MEDICINE

HAS PROVED TO BE

THE GREAT UNFAILING SPECIFIC

for LIVER COMPLAINT and its painful offspring, Dyspepsia, Constipation, Jaundice, Bilious attacks, Sick Headache, Colic, Depression of Spirits, Sour Stomach, Heartburn, Chills and Fever, etc.

After years of careful experiments, it meets a great and urgent demand. We now produce from our original Genuine Powders

THE PREPARED,

a liquid form of SIMMONS' LIVER REGULATOR, containing all its wonderful and valuable properties, and offer it in

ONE DOLLAR BOTTLES.

The Powders for those as before. $1 00 per package
Sent by mail, " " 1 00 per package.

☞ CAUTION! ☜

Buy no Powders or Prepared Simmons' Liver Regulator unless in our engraved wrapper, with Trade-mark, Stamp and Signature unbroken. None other is genuine.

J. H. ZEILIN & CO.,
Macon, Georgia, and Philadelphia.

Sold by all Druggists. se29 1y

SOUTHERN MATTRESS AND BEDDING HOUSE.

Spring, Hair, Cotton, Palm-Leaf, Moss AND EXCLSIOR MATTRESSES,

Feathers, Comforts, Blankets, Sheets, Sills, Ticklings, Hair Cloth, Mosquito Bars, Enamelled Cloth, Bed Lace, Springs, Burlaps, Curled Hair, Twine, etc., etc.

Country merchants will find it to their interest to order direct. Prices twenty-five per cent. less than St. Louis manufacturers. Work guaranteed superior. Orders respectfully solicited. Send for price list.

M. D. GLEASON,
Manufacturer and Dealer,
52 Royal street, New Orleans, La.
Factory 226 New Levee street.
ap13 3m

FANCY VARIETY AND LADIES' HAIR STORE.

Hair-Work in all its Branches and in the Latest Styles.

Braids, Curls, etc., at lowest prices to suit the times. Repairing at short notice. Jet Sets, Braids, Notions and Fancy Goods.

OLIVER A. PEIRCE, AGENT,
625 ..... Magazine Street ..... 625
Branch Store—856 Magazine Street.

Sewing Machines, Needles, Oil, Thread, etc., on easy terms. Repairing promptly done. Country orders solicited. ap3 20t




FINE-TONED, LOW-PRICED, WARRANTED, Circulars sent free.
BLYMYER MANUFACTURING CO.,
(Successors to Blymyer, Norton & Co.) Cincinnati, O.
ap3 1yeow Office and Works, 601-609 W. Eighth St.

SEWING MACHINES.—ALL KINDS, ALL styles and all prices, both new and second-hand, sold on the easiest possible terms at the Fourth District Sewing Machine Depot, 220 St. Andrew street, opposite Magazine Market.

Needles, Findings and Attachments for all kinds of sewing machines. Old machines thoroughly repaired or exchanged.

J. BOOTH,
ap3 2m 220 St. Andrew St., New Orleans, La.

TO THE PUBLIC.

Those who contemplate giving up housekeeping this summer, and desire to have their FURNITURE carefully packed for shipping or storing, will do well to call on

J. BOTH,
No. 291 Camp street.

N. B.—Furniture repaired and bought. Carpets taken up and cleaned. ap3 20t

EPIZOOTY COLD!—EPIZOOTY COUGH!

IF NEGLECTED,

Will Result in Consumption.

YOUR REMEDY IS

ALLEN'S LUNG BALSAM.

What the Doctors Say.

Amos Woolly, M. D., of Kosehske county, Indiana, says: "For three years past I have used Allen's Lung Balsam extensively in my practice, and I am satisfied there is no better medicine for lung diseases in use."

Isaac A. Doran, M. D., of Logan county, Ohio, says: "Allen's Lung Balsam not only sells rapidly, but gives perfect satisfaction in every case within my knowledge. Having confidence in it, and knowing that it possesses valuable medicinal properties, I freely use it in my daily practice, and with unbounded success. As an expectorant it is most certainly far ahead of any preparation I have ever yet known."

Physicians do not recommend a medicine which has no merit. What they say about Allen's Lung Balsam can be taken as a fact. Let all afflicted test it at once, and be convinced of its real merits.

It is harmless to the most delicate child. It contains no Opium in any form.

Directions accompany each bottle.

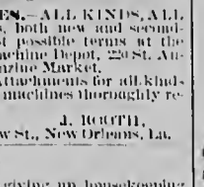
☞ Call for Allen's Lung Balsam.

J. N. HARRIS & CO., Proprietors,
Cincinnati, Ohio.

For sale by all Medicine dealers. fe13 6m

ROBERT PATON,

MANUFACTURER OF SCHOOL, CHURCH AND OFFICE FURNITURE, SUNDAY SCHOOL —AND— Lecture Room Settees,




Of every description; Blackboards, etc.
No. 26 GROVE STREET, NEW YORK.
N. B.—Particular attention is called to the PATENT REVERSIBLE SETTEES.
Send for a catalogue. oct7 6mnew

LIGHT.....LIGHT.....LIGHT.

IMPROVED BARBARIN GAS MACHINES.

No Fire—No Acids Used.

Having purchased the entire stock of Material, Tools, etc., of the Barbarin Gas-Lighting Company of Louisiana, whose Machines have been in use throughout the country and city for the past two years, we are prepared to offer the IMPROVED Apparatus at greatly reduced prices, under a full guarantee that they will operate successfully in any climate.

For simplicity, cheapness of light and safety the IMPROVED Machines are unsurpassed. For further particulars call at our Factory and Salesroom, No. 2 Triangle Building, and 255 Peters street, New Orleans, or by letter to Lock Box 748, Postoffice.

F. ROBERTS,
mh27 2m Superintendent.

## *NEW ADVERTISEMENTS.*

AMERICAN MUTUAL INSURANCE ASSOCIATION OF NEW ORLEANS.

25 ..... COMMERCIAL PLACE. ..... 25

Between Camp and St. Charles streets.

Capital ..... $500,000

STRICTLY FIRE.

Parties desirous of insurance have the privilege of making two half-yearly payments, and are entitled to an equal portion of the dividends at the end of the year, or, in lieu thereof, to the usual rebate. Insures against Fire Risks exclusively, in city or country, at the lowest rates of premiums.

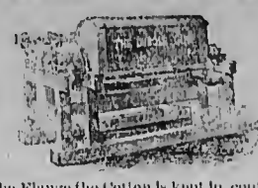
D. LEUBRIE, President.
B. MEYER, Secretary.
C. S. ASCH, Superintendent of Agencies.

TRUSTEES.

| | | |
|---|---|---|
| J. Alt, | H. Weber, | William Swan, |
| F. Boling, | M. Pokorny, | B. Bruhnick, |
| James Buckley, | H. Hufner, | P. S. Anderson, |
| H. Marquart, | F. Rolbert, | William Hipper, |
| S. E. Laeds, | A. S. Cutler, | P. Blake, |
| J. D. Vargez, | L. Schornaun, | W. Leonard, |
| M. Azpuo, | E. Pippo, | C. Tabelmann, |
| Hugo Redwitz, | Wm. Eberl, | F. Hollander. |

apl 4m

THE DUBOIS FLANGE COTTON GIN.



By the Flange the Cotton is kept in contact with the teeth on each side, until the fiber is taken from the seed, without allowing them to be taken up by the return motion of the roll, as in other Gins.

The Flange prevents hulls, stems, sticks and hard substances from being cut, consequently making a better sample out of roughly-picked cotton than other Gins.

We have sold more from this point than any agency of any other Gin, for the crop of 1872-73; consequently we can furnish more and better references, and they are warranted to come up to all that is said of them.

We keep constantly on hand all sizes, from 40 to 80 SAW STANDS, left or right. Price, $5 per saw.

GOLSAN BROTHERS,
ap4 6m General Agents, 39 Perdido street.

MADAME SOPHIE,

13 BARONNE ST. (LATE 152 CANAL,)

has the honor to announce to the Ladies of New Orleans her return from the East with a very elegant assortment of SPRING GOODS, consisting of

Bonnets, Flowers, Feathers, Ribbons.

Straw Bonnets, trimmed or untrimmed, Costumes of the latest and most elegant style, all selected by Madame Shophie's artistic taste.

Prices reduced in consequence of the rent being considerably lessened. Dresses made at short notice and at reasonable prices. Madame Sophie's opening commenced this week, and she hopes to receive city and country patronage. ap6 1m

SECOND SEMI-ANNUAL STATEMENT —OF— THE MUTUAL NATIONAL BANK OF NEW ORLEANS,

NO. 106 CANAL STREET,

At close of business, Tuesday, December 31, 1872.

RESOURCES.

| | |
|---|---|
| Cash—Currency | $732,711 15 |
| Cash—Gold, Coin | 101,372 38 |
| Loans and Discounts | 1,049,981 65 |
| U. S. Bonds to secure Circulation | 100,000 00 |
| Other Stocks, Bonds and Mortgages | 30,000 00 |
| Due from Redeeming and Reserve Agts. | 501,967 11 |
| Due from other Banks and Bankers | 103,000 00 |
| Banking House | 7,070 80 |
| Furniture and Fixtures | 10,351 61 |
| Premiums on United States Bonds | 72,217 50 |
| Premium on Gold | 1,525 51 |
| Total | $2,725,876 81 |

LIABILITIES

| | |
|---|---|
| Capital Stock paid in | 500,000 00 |
| Surplus Fund | 10,583 76 |
| Circulation | 419,000 00 |
| Dividends unclaimed | 391 81 |
| Individual Deposits | 1,713,100 97 |
| Due to other Banks and Bankers | 2 03 |
| Profit and Loss | 19,455 24 |
| Total | $2,725,876 81 |

All Depositors Participate in the Profits.

SECOND SEMI-ANNUAL DIVIDEND, Declared December 31, 1872:

6% Per Cent. to Stockholders.
1% Per Cent. to Depositors.

PAUL FOURRY, President.
ALBERT BALDWIN, Vice President
JOSEPH MITCHEL, Cashier.

DIRECTORS.

| | |
|---|---|
| P. Maspero, | John T. Hardie, |
| John D. Cobb, | Charles Labatte, |
| Adolph Meyer | P. Poursine, |
| Albert Baldwin, | Paul Fourchy, |
| Ernest Miltenberger, | |

ja6 6m

BABCOCK SELF-ACTING FIRE ENGINE.

FOR CITY, TOWN AND VILLAGE USE.



The Babcock Fire Extinguisher, Hook and Ladder Trucks, with Portable Fire Extinguishers attached. The Fire Departments in the principal cities of the Union use them daily. They are safe and simple, and a powerful protection. Forty-six railroads use them. Insurance companies reduce rates where it is introduced.

A. M. GRANGER, General Agent,
mh6 1y Exposition Building.

J. G. BERMEL,

121 ..... CANAL STREET ..... 121
New Orleans.

THE CHEAPEST HUMAN HAIR MANUFACTORY,

WHOLESALE AND RETAIL.

Gloves, Fans, Perfumery, Brushes, Combs, Fancy and Jet Jewelry, Pocket-Books, Opera Glasses, Bronze and Gilt Ornaments, Walking Canes, Crutches, Umbrellas, Parasols, etc.

A FULL ASSORTMENT OF LADIES' HAIR.

Commission House—No. 3 Boulevard Magenta, Paris.

mh6 2m

PROCTER & GAMBLE'S EXTRA OLIVE SOAP

Is made from the Best Material and Nicely Perfumed. Sold at price of ordinary Soap. Buy it; you will use no other. Grocers have it.

New Orleans Jobbers are Wholesale Agents. ja2 6m

A GOOD BUSINESS.

$30 TO $50 per week easily made. AGENTS WANTED. To all persons, of either sex, needing permanent work we guarantee employment which will yield them larger profits than at anything else. Send for circulars.

GULF STATES PUBLISHING CO.,
mh20 3m 112 Camp street, New Orleans, La.

BARGAINS.—CLOSING OUT.

I am about retiring from the CLOTHING Trade, and will offer the entire stock of Clothing and Furnishing Goods, Ladies' Saratoga Trunks, Men's Sole-Leather Canvas-Covered Trunks, Leather Satchels, Umbrellas, etc., at COST, Wholesale or retail, FOR CASH, commencing on Monday, March 17. N. C. FOLLETH,
mh20 1m 71 Camp street.

## *NEW ADVERTISEMENTS.*

PHILIP WERLEIN'S

PIANO, ORGAN AND MUSIC WAREROOMS.

Nos. 80, 82 and 90 Baronne Street,

NEW ORLEANS.



We occupy almost one-half of an entire block frontage. Our stock consists of the largest collection of first-class PIANOS, Square and Upright, comprising the world-renowned Weber's, Dunham's, Hales, Ziegler's, Mathushek's, Gulbri, Groveteen's, Plevel's, etc., which we will sell at low prices for cash, and on monthly payments, if preferred, with full guarantee.

ORGANS.

Our stock consists of NEEDHAM'S WORLD-RENOWNED ORGANS, which are the best manufactured, and are sold at prices not higher than those of many inferior Organs.

Whoever purchases a Piano or Organ without first calling or writing to us for our prices and terms acts without reasonable prudence and care. We have second hand Pianos, guaranteed, at $125 to $225. New Pianos, a dozen different grades, in price from $230 to $600.

ap21 1y PHILIP WERLEIN.

B. J. WEST,

DEALER IN

AGRICULTURAL IMPLEMENTS,

Plantation Hardware and Machinery,

115 AND 117 MAGAZINE STREET,

AGENT FOR

Poole & Hunt (Baltimore) Steam Engines, Saw Mills, etc.
H. & E. Blandy (Zanesville, Ohio) Steam Engines, Saw Mills, etc.
H. W. Payne & Sons' (Corning, New York) Steam Engines, Saw Mills, etc.
George L. Squier & Bro. (Buffalo, New York) Sugar Mills, Horse Powers, etc.
E. Ball & Co. (Canton, Ohio) "World" and "Ohio" Mowers, and Mowers and Reapers combined.
D. M. Osborne & Co., "Kirby" Mowers, etc.
H. D. Taylor, Hay Rakes.
"Nishwitz" and "Monroe" Pulverizing Harrows.
"Excelsior" Lawn Mower.
R. Ball & Co. (Worcester, Massachusetts) Wood-Working Machinery.
H. B. Smith (Smithville, New Jersey) Wood-Working Machinery.
American Saw Company, New York.
Hubbard, Lippincott, Bakewell & Co., Saws.
"Gunpowder" Copper Works, Baltimore.
Malone Plow Company, Plows and Cultivators.
Whitelly & Bro. (Atlanta, Georgia) Cotton Gins.
"Stallion" Cultivator and "Suttley" and "Pilot" Gang Plows.
"Buckeye" Foundery, Bells.
B. J. West's Cotton Seed Huller.
B. J. West's "Improved Felton Patent" Grist Mill and Corn-Cob and Stock Crusher combined.
T. C. Nisbet (Macon, Georgia) Cotton Press Screws, etc. mh27 80t

DANIEL & JAMES D. EDWARDS,

NOS. 22, 24, 26 AND 28 FRONT ST.

AND

NOS. 21, 23, 25 AND 27 DELTA ST.,

NEW ORLEANS, LOUISIANA,

MANUFACTURERS OF

Copper, Brass, Iron and Sheet Iron

WORK OF EVERY DESCRIPTION.

ALSO OF

Best and Most Improved Steam Trains for Making Sugar.

DEALERS IN

Wrought Iron Pipe and Fittings, all sizes,
Brass Work for Steam, Water and Gas,
Boiler Tubes, Bolts, Nuts and Washers,
Well and Cistern Pumps, Drove Well Pumps, and Well Points, Steam Syphon Pumps,
Builder Hose, Steam Packing, Steam and Water Gauges, Fine Brushes, Sheet Copper,
Brass and Iron, Copper and Brass Wire,
Machinists' Tools and Machinery Supplies, etc.

AGENTS FOR

Cameron's Patent Steam Pumps,
Webster's Patent Combination Wrenches,
And National Fire Extinguisher.

☞ Send for new Illustrated Price List. fe20 1y

FASHIONABLE DRESSMAKING.

MISS A. E. BARRETT

Begs to inform her friends that she has opened her

DRESSMAKING, CUTTING AND FITTING ESTABLISHMENT

AT

No. 131 Prytania Street.

BETWEEN POLYMNIA AND FELICITY STS.,

where she guarantees entire satisfaction with all kinds of work intrusted to her, and at more reasonable prices than any other similar establishment in the city.

MISS BARRETT is a graduate of Mr. TAYLOR of New York, and Mme. L. BRUNY, of Springfield, where she has obtained unusual advantages and has adopted their systems of Cutting and Fitting, which cannot be excelled anywhere, and will be happy to teach their

Latest Scientific Rules to Pupils.

Thankful for the former patronage of her many friends, she most respectfully solicits a continuance of the same, and of the public generally, in her new establishment.

MISS A. E. BARRETT,
mh20 4mi 131 Prytania street.

LADIES' HAIR STORE.

GEORGE T. SHILLING,

381 ..... Dryades Street ..... 381

Between Erato and Thalia streets,
Near Dryades Market, opposite Jefferson School,

Manufacturer of and Dealer in all kinds of

HUMAN HAIR GOODS,

calls the attention of his customers and strangers visiting the city, before purchasing elsewhere, to call and examine his stock of

REAL HAIR CHIGNONS,
PUFFS, CHATELAINE, BRAIDS,
SWITCHES, CURLS, ETC.,

of all shades, constantly on hand, made to order and neatly repaired, at reasonable prices.

Also a large stock of French and American PERFUMERY, SILK HAIR-NETS AND FANCY GOODS. All orders from the country promptly attended to, and at prices to suit the times. fe6 3m

JOHN GIBSON,

ENGRAVER

AND

Steam Power Lithographic Printer,

82 BEERMAN STREET, NEW YORK.

Checks, Notes, Drafts, Receipts, Bonds, Certificates of Stock and Deposit, Bill, Letter and Note Headings, Business Cards, Envelops, Druggists' Fancy and Perfumery Labels, etc. Druggists wishing Labels, send for Catalogue. fe27 1y

FOR RENT OR SALE—

THE OCEAN SPRINGS HOTEL,

with the standing Furniture complete. The buildings have been thoroughly repaired and painted, and are now as good as new. This Hotel is situated on the Lake Shore at Ocean Springs, Mississippi. The place is noted for its healthfulness. Within easy access of the Hotel are the celebrated Springs, well known for their great medicinal properties. The Hotel is within three hours' ride from New Orleans, and two hours from Mobile, by the New Orleans, Mobile and Texas Railroad. The scenery bathing cannot be surpassed, and the fishing is excellent. The buildings are spacious, and the grounds are very extensive, inclosed by a new fence. For terms and full particulars apply to

SCHMIDT & ZIEGLER,
mh27 4m 49 New Levee street

## The Child's Corner.

*TO "LITTLE YELLOW-HAIR," ON HER BIRTHDAY*

BY PERDITA.

Oh wild Yellow-hair! Oh sweet Yellow-hair!
Little one small, thou art so fair!
Come up with the daisies, when the birds sing,
With a heart full of music, fair child of spring!

Long dark lashes, over wide-open eyes
That study the world with azure surprise;
And the sunbeams linger, with glowing caress,
On the peach-bloom cheeks all lips love to press!

Not a wind that blows but pauses to play
With those flying locks in a wanton way;
While caressingly down on that fair young head
The blossoms of summer their crimson leaves shed.

Say, what do you think of "this luminous sphere?"
A big play-house for the little folks here,
Or a rare old garden of sunshine and shade,—
And thornless paths for dainty feet made?
Oh child of our love, stay just as you are,
And never grow wiser, wild Yellow-hair!

You are gath'ring just now life's honey, my bee;
Let me tell you, the sweetest you ever will see;
So flutter and dance on your flowery way,
With a butterfly heart in that wee bosom gay.

"Life's just a big garden of sunshine and blooms;"
So thrive on its sweetness and drink its perfumes;
But, child of our love, stay just as you are!—
Ah! never grow up, my wild Yellow-hair!

## A Letter to the Children.

DEAR CHILDREN: I have often cast a wishful glance toward your Corner, wondering if I *could* write anything that would interest you, until I at last thought I would *try*. There can be no harm in trying—even to learn a very hard lesson. And I tell you I feel very doubtful about my success when writing to children. It is not an easy matter to put one's self in a child's place. They are great critics, and like a *nice* story as well as grown-up people.

Now I cannot promise you stories, at least not this time, but I can tell you how I love children, how I consider them my own private property, and talk about the many charming things we see this lovely spring weather. I know you love spring the best of all the year, especially you who live in the country and know how much beauty spring brings—with its soft blue sky, fleecy clouds that form themselves into ever so many queer shapes; the grand old "woods," where the buttercups, daisies and violets spring up all around, where the dear little birds sing so sweetly, and the tall trees somehow make one feel so strong and brave.

Don't you like to hunt for flowers? I think I know which flowers you like the best—the wee winsome violets, that you have to look for so long, under bush and grass, to find. And when you see them nestling so cozily way down in the cool green shade, don't you clap your hands for joy? I know *I* feel like it sometimes, if I *am* "grown-up;" and when I get in the woods with a crowd of little ones, I know just how they feel! It's *human nature to like best what gives the most trouble;* that is one of the reasons you like violets best.

Did you ever think how much violets are like some people? You search and search, passing by the flowers growing boldly by the wayside, flaunting their colors in your faces, until at last, when you are not expecting it, you find one hid way off by itself; and how much prettier it is than the gaudy flower that strives to attract every one! Some people, particularly girls and boys, who are quiet and modest, and *wait* for their good qualities to be found out, instead of forcing themselves on every one's notice, though they may remain a long time neglected or unnoticed, when they *are* found out, how everybody loves and respects them! And even if they *never are* found out, *God* knows all about them, and they have the promise of resting in his arms in heaven. Flowers grow in heaven, right under his eye and tender care, if they are sometimes neglected and trampled under cruel feet here on earth. When I see those sweet, gentle flowers it seems as though angel faces are looking out from their dewy, fragrant hearts; and when I see a child, the words of our Savior ring in my ears, "Suffer little children to come unto me," and I know he is protecting them from all harm.

I could write you many things that would interest you, but others will want to say something to you, so I must not be selfish. We must think of others besides ourselves if we wish to be happy. In telling you good-by I won't say, "Be good children," because if you love your dear parents who are so kind to you, and God who gives them to you, *of course* you will try to be as good as you can. When you are praying to "our Father" think of LITTLE BEVERLY.

## Work for Little Hands.

How old is my little reader? Ten? Eight? Seven? Perhaps only five, and just beginning to read. Have you learned the great truth that, in this world where we live, even little children have work to do? I once asked Lucy this question, and what do you suppose was her reply?

Lucy was five years old; and one day I saw her fretful because she was tired of play.

"Lucy," said I, "have you no work to do?"

The little girl opened her blue eyes and looked earnestly into my face to see if I was in earnest. Then she said:

"No, indeed. Papa works because he is a man; all the tall men ought to work, so ought the great ladies, and the big boys and the large girls; but I am only five years old."

Just then a honey-bee came buzzing along and alighted upon a white rose, which from the top of its thorny tree looked in at the window.

"The bee," said I, "is not a 'tall man, a great lady, a big boy or a large girl,' yet he finds work to do."

"He works for honey," replied Lucy.

And, taking a knitting-needle from the table, she idly stirred his soft wings and touched his tiny legs, until the bee, losing his patience, flew to another flower.

Then we saw the bird that was building a nest upon the apple-tree beside the garden wall. Very busy was that little bird, carrying sticks, straw and all manner of things, and singing merrily when she had deposited her heavy load. Once, in her zeal to secure material for building, this same busy bird had stolen a piece of thread-lace from a work-basket in the window, and it was found curiously woven with her sticks and straw.

Lucy was still at the window, and I whispered in her ear:

"The birds find work to do."

Then I looked from the window again and saw the little ants running to and fro as though half crazy with work to do; the spider warping a web from the honeysuckle to the rose-bush, and the crimson lady bugs going of errands without once stopping by the way.

"They are all at work," said I. "Fathers and brothers in the fields and shops, mothers and sisters at home, the birds, the bees, the ants, yes, the smallest of all God's creatures work. They have no hands, no reasoning soul like ours; yet they understand that in the world's great 'work to do,' they must have a part. So the tall men and the great ladies, the big boys and the large girls are doing the work belonging to them; and the little insects, even those whose life is but the length of a summer day, are working while that short day lasts; but who will do the work of the little Lucys belonging to this world, who are only five years old?"

The little girl thought a moment, and then replied:

"Everybody seems to have his own work to do; what if the idle little Lucys should do what belongs to them?"

"Sure enough," said I.

"But," she continued, "how shall we know what belongs to us?"

What would you have told her, my dear? That which needs to be done, and we can do, belongs to us. I thought this a proper answer, and when I told Lucy this she began to look around the room; then she set about putting it to order; and when everything was nicely arranged she sat down to hem a pocket-handkerchief for her father, and was soon singing as merrily as did the little bird who undertook to trim her nest with a handsome pattern of thread-lace.

And as we sat I spoke with her of the chief thing which little girls, as well as grown-up people, ought to be in haste to do. What is that? "Seek first the kingdom of God and his righteousness." And how shall you do this? Hasten to the Lord Jesus, and then, your sins forgiven and your heart made new, you may "add to your faith virtue, and to virtue knowledge, and to knowledge temperance, and to temperance patience, and to patience godliness, and to godliness brotherly kindness, and to brotherly kindness charity."

## The Vine.

FROM THE GERMAN.

A gardener had trained a vine against his house, and it soon covered the whole of one side of the wall with lovely green leaves, and bore most beautiful purple grapes. The gardener was very fond of his vine, which brought him a great deal of money through the sale of the fruit, besides giving pleasant shade to the rooms over the windows of which it grew, and enabling him sometimes to give a treat of grapes to his children after dinner.

But in this world there are people so wicked as to grudge others having anything good or pleasant if they cannot share it themselves. The gardener had a neighbor who envied his beautiful vine. Not being able to get one to grow equally well in his own garden, he coveted the fine grapes of his neighbor, and one night, when every one was asleep, he came and cut the best branches off.

The gardener was much vexed when, on getting up in the morning, he saw the finest branches gone, and sap flowing away from the vine in every part where a bough had been lopped away.

"I could almost shed tears," he said, "as the poor vine seems to be doing now. Just look!" he added, pointing to the flowing sap; "how it seems to be weeping for the loss of its beautiful branches!"

But, strange to say, the vine that year bore many more bunches of grapes than it had ever done before, and every one who tasted the fruit declared it to be much richer and sweeter than it had been in former years. The gardener's dishonest and unkind neighbor had never thought to do him a kindness in cutting away the boughs, but it had done the vine great good, for the plant wanted pruning, and before that time people had not known how needful that is when a vine has put forth so many branches as to weaken its stem. But the useful lesson the gardener learned in that way brought him ten-fold as much good as his neighbor had done him harm.

ONLY A GRAIN OF SAND.—A man who had for years carried an old and cherished watch about him one day called on its maker, and told him it was no longer useful, for it would no longer keep time correctly.

"Let me examine it," said the maker, and, taking a powerful glass, he looked carefully and steadily into the works till he spied just one little grain of sand.

"I have it," he said. "I can get over your difficulty."

About this moment, by some powerful but unseen power, the little grain, suspecting what was coming, cried out: "Let me alone! I am but a small thing, and take up but so little room I cannot possibly injure the watch. Twenty or thirty of us might do harm, but I cannot; so let me alone."

The watchmaker replied: "You must come out, for you spoil my work, and all the more so that you are so small, and but a few people can see you."

Thus it is with us, whether children or elders—one lie, one feeling of pride, vanity or disobedience may be such a little one that none but ourselves know of it; yet God, who sees all things, knows it, and that one sin, however little it may appear, will spoil all our best efforts in his service. *Christian Worker.*

WHAT does happy mean? A little girl lately said it is "to feel as' if you wanted to give all your things to your little sister."

## Farm, Garden and Household.

### Southern Orchards and Vineyards.

On the subject of the cultivation, pruning and training of fruit-trees and vines there has recently been much useful knowledge diffused among our people—so much done, in fact, toward building up the orchards and vineyards of the South that it would almost seem unnecessary to go into any further details upon this topic. Still there are hundreds, mere beginners in this branch of industry, who do not know the simplest requirements that are indispensable to success, and these are looking to the agricultural press for instruction and advice.

In all cases we find that cultivation is as essential to promote the growth and bearing of trees and vines as it is of any of the field or garden crops, and we also find that proper manuring, pruning and care generally are as necessary in the one case as in the other. Whether we cultivate for market or home use the requirements are the same—we must manure liberally, cultivate thoroughly and prune and train judiciously if we would attain to the best results. It is not an uncommon circumstance that individuals purchase large quantities of the very choicest fruit-trees and vines, with a view to market fruit-culture, and the trees, etc., given into the hands of ignorant freedmen, who take neither pains nor interest in their employer's business. The trees are planted like fence-posts, and with not much more respect for their present or future vitality; the roots, all bruised and broken as they usually are in "lifting," are still further mutilated by thrusting them with iron-shod boot-heels, perhaps, into small holes in half-plowed ground, and covering and tramping in around them clods that would be better adapted to the building of heathen temples than to the furnishing "food and shelter" for the tender rootlets of newly-transplanted trees and vines! This is no exaggerated picture. Over and often have I witnessed these scenes of violence to nature and disrespect to the true interests of the planter. This is one of the causes of failure in tree-planting. Here is another.

I have frequently noticed young orchards where the trees were originally fine and had been well planted, but where neglect or bad management had ruined every prospect of success, the trees being literally bowed to the earth by their heavy heads and slender stems. There is where the knife is required, promptly and energetically. Their heads should be thinned out and branches shortened, so that the stem may have sufficient strength to bear its top erect, even when weighted down by sleet and rain. On the whole, I am no advocate for heavy pruning, but there are exceptional cases, and the above is one of them. There must be, in all cases, a proper balance kept up between the stem or trunk and top, especially should the latter not be allowed to outgrow the ability of the former to properly support it. If this is not done the habit of the tree becomes disordered, and nothing but severe pruning, at the expense of much loss of time, will remedy the defect.

In order, therefore, to keep an orchard in good shape and health, it will be necessary not only to start it right, but to go over the orchard once a year and thin out and regulate the heads. The soil also will want occasional attention, keeping all clean around the trees and applying manures to those that are feeble or stunted. By attention to these simple rules fruit-culture may be made both agreeable and profitable.

The grape is often the victim of excessive pruning, as well as of excessive starvation. These extremes are frequently met with in our vineyards all over the piny-woods regions. There seems to be no thought or attention paid to the manuring or top-dressing of vineyards. Of course there is nothing but feebleness and decay, as we cannot expect large and profitable crops from stunted, half-starved vines. Nor is this neglected, starving practice at all necessary, for there is no other crop that pays back a better return for the labor and manures requisite for its production. Hence the sooner that slovenly cultivators turn their practical attention to the renovation of their neglected orchards and vineyards the sooner will they begin to reap a bountiful harvest, and begin to realize some return for their care, expense and waiting.

Let intelligence, energy and perseverance be the fruit-grower's motto, and failures will sink into their justly merited oblivion. With the best soils and climate in the world the South needs but judicious selection and intelligent culture to stand unrivaled in the production of fruits, vegetables and flowers. And, unless the signs of the times are strangely deceptive, she will yet do it.—*Correspondent of Rural Alabamian.*

TO MEND CHINA.—Take a very thin solution of gum-arabic, and stir into it plaster of Paris until the mixture is of a proper consistency. Apply it with a brush to the fractured edges of the China, and stick them together. In a few days it will be impossible to break the articles in the same place. The whiteness of the cement renders it doubly valuable.

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ACCORDING to Dr. Nathan Allen, of Lowell, in his registration reports of deaths in Massachusetts for thirty years, the cultivators of the earth stand as a class at the head, reaching on an average the age of sixty-five years.

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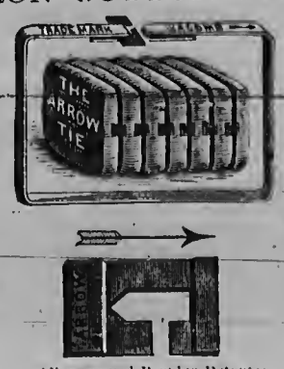
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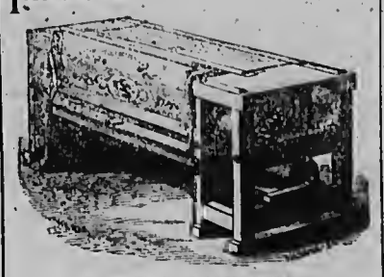
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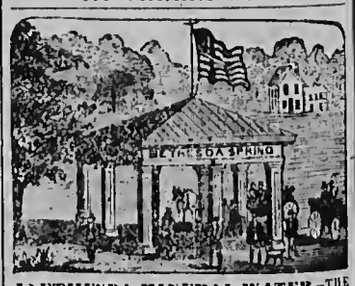
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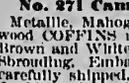
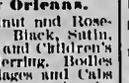
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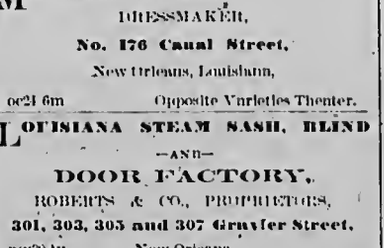
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NO FLUIDS OR EXTRA SOAP USED.

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(Signed) N. MILLER, No. 86 Gravier street.

NEW ORLEANS, January 21, 1873.
This is to certify that I have tried the Washing Machine known as the "Woman's Friend," and find it all that it is claimed to be. I gave it a fair and honest trial, and I take great pleasure in recommending it to every housekeeper. It is very simple. A small child can use it. There is no rubbing necessary, and consequently no damage to clothes. Very respectfully,
(Signed) MRS. N. JENKINS, No. 100 Baronne street.

NEW ORLEANS, January 30, 1873.
I have used the Steam Washer called the "Woman's Friend," and am perfectly satisfied that it will do all that Mr. Hayes claims for it. It is truly a labor-saving invention.
(Signed) FRANK SCHAEFFER, corner First and St. Denis streets.

NEW ORLEANS, January 30, 1873.
This is to certify that I have purchased from Mr. Hayes the Steam Washer called the "Woman's Friend," and I find it to be a great invention. It saves labor, soap, fuel and clothes, and I can fully recommend the same. No family should be without one.
(Signed) MRS. J. F. ROHRBACHER, No. 237 Camp street.

NEW ORLEANS, January 31, 1873.
E. B. HAYES, Esq., NEW ORLEANS, LA.—*Dear Sir:* The Steam Washer I bought of you, called the "Woman's Friend," I find, does all that you promised for it, and ought to be in every family.
(Signed) MRS. H. M. WALMSLEY.

NEW ORLEANS, January 31, 1873.
MR. E. B. HAYES, NEW ORLEANS, LA.—*Dear Sir:* It gives me pleasure to say to you that my wife has tried your Steam Washer, and pronounces it a perfect success, so far as she can judge. Wishing you much success in introducing it generally, I remain Your friend, truly,
(Signed) S. HENDERSON.

NEW ORLEANS, February 1, 1873.
The Washing Machine called the "Woman's Friend" is well named. It has been used in my family, and found to come up to all that has been claimed for it by the patentee. We can cheerfully recommend it to all as a complete success. (Signed) DR. E. D. BEACH, 393 Canal street.

NEW ORLEANS, February 5, 1873.
MR. E. B. HAYES—*Sir:* I have tried your Steam Washer and find it a great saving of labor, and would recommend it to all housekeepers. (Signed) MRS. A. P. CLEVELAND, 67 Phillip St.

NEW ORLEANS, LA., February 5, 1873.
MR. E. B. HAYES: After a thorough test of your Steam Washer, or Woman's Friend, I pronounce it the most wonderful invention of the age. It was with much difficulty that I succeeded in getting my washerwoman to try it, being opposed to washing machines generally; but she is perfectly delighted with this, and I can cheerfully recommend it to every family.
(Signed) MRS. W. W. CARRE, 360 Rampart St., corner Ulo.

NEW ORLEANS, February 4, 1873.
MR. E. B. HAYES, NEW ORLEANS, LA.—*Sir:* I take pleasure in testifying to the superior merits of your Steam Washer, or Woman's Friend. From the use I have made of it I feel sure that all you claim for its performance is a success. Every family ought to have one.
(Signed) MISS E. C. WINGATE,
Principal Trinity Church Girls' School, Jackson street.

NEW ORLEANS, February 4, 1873.
This is to certify that I have purchased from Mr. Hayes the Steam Washer known as the "Woman's Friend," and must say I consider it the best Washing Machine I have ever seen. In fact there is nothing equal to it. It saves labor, soap, fuel and clothes, and I fully recommend it to every family as the best and most perfect Washing Machine in use. (Signed) MRS. S. P. RUSS.

NEW ORLEANS, February 5, 1873.
I have used the Steam Washer, or Woman's Friend, sold by Mr. Hayes, general agent, and fully indorse all he claims for it. Every family ought to possess one.
(Signed) E. B. ROTH, 106 Josephine street.

NEW ORLEANS, February 8, 1873.
MR. E. B. HAYES—*Sir:* The Washing Machine known as the Woman's Friend, or Steam Washer, purchased from you, has proven all you say of it. I cheerfully recommend it to all.
Yours truly, (Signed) MRS. S. BOI'LLETMET.

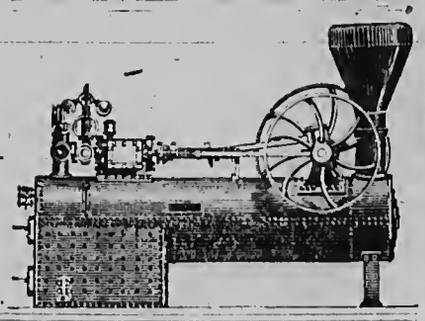
NEW ORLEANS, March 11, 1873.
MR. E. B. HAYES—*Sir:* I am delighted with your Washing Machine. It is indeed most happily called the Woman's Friend. I fully indorse every word of praise accorded by all who have given it a trial. Respectfully, (Signed) MRS. F. W. HUSTIN.

NEW ORLEANS, March 10, 1873.
MR. E. B. HAYES, GENERAL AGENT—*Sir:* I have used your Steam Washer, or Woman's Friend, and find that it performs satisfactorily all that you claim for it as a labor-saving machine—saving time, fuel, soap and, more particularly, the clothes. I cheerfully recommend it to all my friends and all housekeepers. (Signed) MRS. R. J. MONROE, widow of Ex-Mayor Monroe.

☞ Parish and County Rights for sale. Agents in the country wanted. Send for circular and special terms.

E. B. HAYES, General Agent.

☞ Manufactured and for sale by G. W. W. GOODWYN, NO. 52 GRAVIER STREET, NEW ORLEANS. ja23 3m

**THE HOADLEY**
**PORTABLE ENGINE.**

EMERY'S COTTON GINS,
**Horse Powers, Rice Thrashers, Etc.**
Rice Cleaners and Scourers,
Cotton Presses, Corn Mills
And Plantation Machinery
Of all kinds.
☞ Send for circulars.
GEO. A. BARNARD, Agent,
ja16 1y 12 Union street, New Orleans.

**SPECIAL**
—TO THE—
CHURCHES,
COUNTRY RESIDENCES,
AND ALL OTHERS IN WANT OF
**Chandeliers and Safety Lamps.**

We would announce that in addition to our large trade in Lamps and Lamp Trimmings, Oils, etc., we have established a
**CHANDELIER MANUFACTORY,**
which enables us to offer a fine and safe article at less than three-fourths their former prices notwithstanding the continued rise in materials.
We are also sole agents for the UNION SAFETY LAMP, the fount of which we attach to Chandeliers, rendering an explosion with any kind of oil impossible.
SEPTOLINE OIL COMPANY,
mh6 1m No. 62 Camp and 15 Dauphine street, New Orleans.


**CABINS.....LUMBER.....CABINS.**
PLANTATION CABINS, manufactured in the city and shipped to the country, all framed, fitted, and each piece marked and numbered, so that a common hand can put them up without the aid of a carpenter.
The above represents a double Cabin of two rooms, each 14x18, built with boards placed upright and the joints stripped. Price, delivered to boat, including all hardware, nails, shingles, etc., $135. We make them of all sizes. Cost in proportion.
We also keep a large stock of LUMBER, SASH, etc., on hand, and make a specialty of sawing bills to order. W. W. CARRE & CO.,
Ja23 1y 350 Delord street, New Orleans.

**MENEELY'S BELLS.**
The genuine TROY CHURCH BELLS, known to the public since 1826, which have acquired a reputation unequaled by any, and a sale exceeding that of all others—including more than seventy chimes and peals. One thousand testimonials received during the last six years. Every Bell made of the best Copper and Tin, and formally warranted, New Patent Rotary Fixtures. Catalogues free. No agencies.
Postoffice address, either Troy or West Troy, New York.
Je13 1y E. A. & G. R. MENEELY.

**NEW ORLEANS STENCIL WORKS**
AND
MAGIC BATTERY MANUFACTORY.
*AGENCY OF THE GOLDEN WONDER.*
**GEORGE E. TEETZEL & CO.,**
ENGRAVERS, STENCIL CUTTERS, STAMP AND SEAL-MAKERS,
115.....**Gravier Street**.....115
New Orleans, Louisiana.
Manufacturers of all kinds of Cotton Brands Stencil Plates, Ribbon Stamps, Seal Presses, Burning Brands, Door Plates, House Numbers, etc. etc. Ja30 1y

**THE SOUTHERN ORGAN,**
A TWELVE-PAGE WEEKLY PAPER,
DEVOTED TO
*TEMPERANCE, LITERATURE, AGRICULTURE AND SOCIAL PROGRESS.*
Terms, $2 per annum. Club rates, $1.50. A $65 Sewing Machine to be given for the largest list of Subscribers sent from one Postoffice by the Fifteenth of April, 1873. Present circulation nearly 4,000, increasing at the rate of 200 a month. Sample copy sent, post-paid, to any address.
Every variety of BOOK AND JOB PRINTING neatly and promptly executed at the office of the Southern Organ and Economy Book and Job Printing Establishment, 139 Poydras St., New Orleans.
Ja2 3m SCOTT & BERRY, Proprietors.

**WANTED**—MEN WHO WANT TO MAKE Money.—Here is an opportunity for making money rarely presented to a lifetime. We have got the best and surest-selling article ever invented, that every housekeeper buys on sight. It is a small Furnace, weighing only 60 pounds, that can be used with or without a stove. It will fit to the holes of any sized stove or range, and will do as much work with one quart of fuel—charcoal, chips, coke, corncobs, wood or soft coal—as can be done on any stove with one-half bushel. It will boil, broil, roast, toast, bake and stew. It is the best flat-iron heater in the world. Its economy in saving fuel is marvelous. You have no smoke, gas or heat in the room. It sells the year round. Retail price only $2. Thousands are sold every week. Any man with a small capital can clear from $20 to $40 per day by owning the right of any good county, and a whole State is of incalculable worth to a man of enterprise. We will send a sample Furnace to any part of the United States on receipt of $2. Address, for circular,
LYON MANUFACTURING CO.,
fe13 2m No. 180 Canal street.

**AGENTS WANTED $2000 PER YEAR.** **Yeoman's "DICTIONARY OF EVERY DAY WANTS" a book of 20,000 Receipts.** Everybody wants it. Send for 16 page circular and extra terms to CONTINENTAL PUBLISHING CO., St. Louis, Mo.
mh6 1y

**FITS CURED.**—The worst cases of longest standing, by using DR. HEBBARD'S CURE. A trial bottle sent free to all addressing
T. H. SAYRE, Druggist,
mh6 13t 814 Sixth avenue, N. Y.

## MEDICAL.

**PHŒNIX OIL.**—PREPARED BY J. J. LINK, New Orleans.—This valuable Liniment has no equal, and can be depended on as one of the best offered to the public. The proprietor, therefore, leaves it to them to judge of its merits, feeling satisfied that its virtue will speak for itself. This Liniment will cure the following diseases if the directions are strictly followed, viz.: Piles or Hemorrhoids; cases of twenty-five years standing have been cured with this Liniment. Who will suffer with this painful disease any longer, when so cheap and easy a remedy is offered? For burns or scalds the proprietor challenges the world to produce its equal; it will instantly give relief. For old indolent sores it has effected cures where the most scientific failed. For fresh cuts, sprains, bruises, letterworm, ringworm, scald head, erysipelas, sting of a wasp, spider or snake-bite, chapped lips, chapped hands, sore mouth, sore throat, sore or caked breast, rheumatism, and pain in the side, breast or back. In cases of pneumonia it will give great relief, where there is much pain in the side or breast, by rubbing the patient with it. For warts and corns it is good, and will remove them if the directions are strictly followed. This Liniment will be found a certain cure for the following diseases in Stock: For foot-evil it is a sovereign remedy; for colds, poll-evil, galls, scratches, sprains, bruises, sweeny, and mange on dogs. In fact no plantation or family will be without this valuable preparation after it becomes generally known. Liberal discount to retailers. For sale by
WILLIAM COX,
fe13 1y No. 18 Peters street, New Orleans.

**METZ'S ARMENIAN HAIR VIGOR** contains no lead or other corrosive mineral substance. The cheapest and best preparation for preserving, restoring and beautifying the Hair ever invented. It gives new vigor and vitality to the hair follicles, prevents its turning grey or falling off, and completely eradicates dandruff, etc. Try it! Price, 75 cents. Ask for Metz's. Take no other! Also ZOZOZONTZ, or Botanic Specific Cure for Toothache, Headache, etc. Never known to fail in giving instant relief in one minute, without danger. Will eradicate Pimples, Tetter, Freckles, Moth Patches, Tan, Sunburn, Black-heads or Grubs, Roughness and all Cutaneous affections and discolorations of the Skin, as harnessing and disappearing to a beautiful complexion. It contains no creosote, chloroform, corrosive sublimate, or any material injurious to health or beauty. Can be taken internally for Sick Stomach, Cramps and pains in the Bowels. LOUIS S. METZ, proprietor, Laboratory, corner of Bienville and Prieur streets. WHEELOCK, FINLAY & CO., Agents, New Orleans. For sale by druggists and perfumers everywhere. oct1 tm

**CONSUMPTION.....CONSUMPTION.**
NEW TREATMENT BY
**DUCRO'S ALIMENTARY ELIXIR.**
Prepared with Raw Meat and Alcohol. Recommended by the highest medical authority in Paris. A Radical Cure, and in desperate cases
**A CERTAIN RELIEF.**
Agreeable to the taste. Incontestably superior to Cod Liver Oil, the Hypophosphites and other preparations. This Elixir, the basis of which is Raw Meat and Alcohol, is moreover one of the most powerful tonics for persons convalescing or feeble, for chlorotic young girls, debilitated old persons, etc. Depot in New Orleans at
MR. P. CESAC'HS',
Corner St. Philip and Royal streets,
fe13 6m Sole Agent for the United States.

**REVERSE YOUR PLAN!**
Leave off purgative and violent medicines that prostrate the vital powers, and for a BLOOD PURIFIER try
**HAMILTON'S**
**BUCHU AND DANDELION,**
which acts on the KIDNEYS, LIVER and BOWELS, and removes impurities of the system by opening its outlets.
W. C. HAMILTON & CO., Cincinnati, Ohio.

**Kress Fever Tonic.**
Ask your druggist for this Remedy. A box or Pills with each bottle, and is sold; NO CURE NO PAY. ☞ Take no other Ague Cure. Ask for KRESS FEVER TONIC. It is the safest. Don't forget the Warrant. If it fails to cure you, get your money back.
W. C. HAMILTON & CO., Cincinnati, Ohio.

**PILES CURED.**
HAMILTON'S BUCHU AND DANDELION promotes digestion of the food by its influence on the stomach. It promotes the healthy action of the Kidneys. It secures activity of the Liver and regularity of the Bowels, and Prevents Constipation, which causes Piles. Try it.
W. C. HAMILTON & CO., Cincinnati, Ohio.

**NINETY-NINE PER CENT.**
L. W. Faulkner, of Champaign, Illinois, says "I have been selling KRESS FEVER TONIC two years under a warrant, and have had but one bottle returned as failing to cure. From what I see of its action I believe that it will cure. Ninety-nine cases of Ague in every One Hundred."
W. C. Hamilton & Co., Cincinnati, Ohio, warrant this remedy to cure Ague in all its forms. A box of Pills FREE with each bottle.

**Rational Treatment of all Kidney, Urinary and Liver Diseases**
IS EFFECTED BY
HAMILTON'S BUCHU AND DANDELION
It acts directly on these organ

## New Orleans Markets.

From the New Orleans Price Current.

The weather has been variable and showery. Nothing of any importance has transpired with regard to the crops, excepting moderate receipts. Crop estimates now range from 3,500,000 bales to 3,900,000 and 4,000,000 bales.

The river is 5 feet 1 inches below high water mark.

COTTON.—The following are the arrivals since the twenty-eighth ultimo:

| | | |
|---|---|---|
| Louisiana and Mississippi | bales. | 8,261 |
| Arkansas | | 1,120 |
| Mobile | | 591 |
| Florida | | 251 |
| Total | | 10,512 |

On Saturday the market opened with a fair inquiry, but the movement being checked by factors being more stringent in their pretensions for the better qualities, which were the most in request, the sales during the morning were of moderate extent, at stronger prices for all desirable kinds, but easier for the poorer qualities. Operations were also restricted by telegraphic communication being interrupted and no market reports received from Liverpool, and although those received later in the day were not discouraging, yet the movement exhibited little animation. The sales embraced 6,400 bales, not including 400 omitted on Friday. Dusty cottons exhibited great irregularity. Strict ordinary, with but little dust, sold at 14@14¼c., strict good ordinary, high style, at 17¼c., and strict low middling at 18¼c., while less desirable styles would not have commanded over 17@17¼c. for strict good ordinary, and 18¼@18¾c. for strict low middling. On Monday, under an advance at New York of ¼c. in spots, and 7-16@½c. in futures, which closed at ¼@½c., as well as a slight improvement at Liverpool, and an irregular advance of ⅛@1⅛ ₱ cent. in foreign exchange, the movement was still more active, and about 12,300 bales changed hands at an improvement of ¼@½c. The supplies of good cottons were limited, and an unusually large proportion of the business was in low cottons, mostly at about Saturday's asking prices, but partly, after the demand was fully developed, at ⅛@¼c. higher rates. The above is the largest business reported this season, the heaviest previously being 12,200 bales on January 22. On Tuesday the sales were confined to 3,450 bales, at prices showing no quotable change, but much less buoyancy than on Monday, and in some cases a falling off of about ⅛c. The favorable influence of an advance of 1-16d. at Liverpool was neutralized by a decline of ⅛@⅜c. in futures at New York, and ⅛@¼ ₱ cent. in sterling exchange.

The above makes an aggregate for the past three days of 19,050 bales, against 19,600 for the corresponding time last week and 16,500 the week before.

The receipts proper at this port since the first of September, exclusive of the arrivals from Mobile, Florida and Texas, are 1,023,529 bales, against 857,682 bales to the same date last year, and the increase in the receipts at all the ports up to the latest dates, as compared with last year, is 580,454 bales. In the exports from the United States to foreign countries, as compared with the same dates last year, there is an increase of 127,858 to Great Britain, of 53,248 to France, and of 121,447 to other foreign ports.

We quote:

| | | |
|---|---|---|
| Low ordinary | 12 | @ 13 |
| Ordinary | 13½ | @ 13¾ |
| Good ordinary | 16¾ | @ 17⅜ |
| Low middling | 18¼ | @ 18⅝ |
| Middling | 19¼ | @ 19⅝ |
| Strict middling | 19¾ | @ 19⅞ |
| Good middling | — | @ 20¼ |

COTTON STATEMENT.

| | | |
|---|---|---|
| Stock on hand Sept. 1, 1872...bales | | 6,259 |
| Arrived past three days | 10,512 | |
| Arrived previously | 1,155,605 | 1,167,120 |
| | | 1,173,379 |
| Exported past three days | 19,392 | |
| Exported previously | 958,715 | 979,107 |
| Stock on hand and on shipboard | | 194,272 |

SUGAR.—The market has continued dull, though there has been a better demand and more movement. The receipts on Saturday and Monday comprised 244 hhds., and the sales embraced 420 hhds., including some from previous supplies, at 6¼c. for inferior, 6⅞c. for common, 7⅛@7⅜c. for good common, 7½c. for fair, 8@8⅛c. for good fair, 8⅛@8⅜c. for fully fair, 8⅝c. for prime, and 9¼c. for strictly prime.

MOLASSES.—The receipts of Louisiana are small, and there is very little movement in consequence. Only 155 bbls. were received on Saturday and Monday, and small sales were made at 40@41c. for fair fermenting, 50@52c. for prime fermenting, 55c. for choice fermenting, and 55c. for cistern bottom.

CORN.—On Tuesday the supply was good and the demand fair, but at lower prices. The sales embraced 15,150 sacks at 56½@57c. for white and white mixed, 57c. for yellow mixed, and 58c. for choice yellow and choice white.

OATS.—On Saturday 800 sacks sold at 44@45c., and on Monday 800 sacks sold at 45c. ₱ bushel; while on Tuesday 850 sacks sold at 45c. ₱ bushel.

BRAN.—On Saturday 200 sacks ship's stuff sold at 90c., and on Monday 500 sacks choice bran at 95c. ₱ 100 lbs. On Tuesday 330 sacks sold at 90@95c. ₱ 100 lbs.

PORK.—On Tuesday there was an upward tendency in prices. 100 bbls. even-weight mess sold, on the spot, at $17.12½, 200 and 100 full-weight at $17.50 ₱ bbl.; and for future delivery, 500 bbls. sold, seller's option, May, at $18 ₱ bbl. It is retailing at $18 ₱ bbl.

BACON.—On Tuesday the market ruled with an upward tendency. 170 casks sold, on the spot and to arrive, at 7¼c. for shoulders, 9½c. for clear rib sides, and 10¼@10⅜c. ₱ lb. for clear sides. For future delivery, 50 and 50 casks clear sides sold, seller's option, April, at 10¼c., 100 and 100, May, at 10½c. ₱ lb.

### MONETARY.

Gold opened on Tuesday at 116¼@116¾ (against 117 at New York,) and after a fair business, closed at the opening rates (against 116¾ at New York at 3.25 P. M., after which it was quoted at 117¼.)

The sales of silver have been confined to retail transactions. American half dollars are quoted at 110@111, and Mexican dollars at 2¼ ₱ cent. premium in gold for new, and 5 ₱ cent. for old.

## New Orleans Wholesale Prices.

REVISED AND CORRECTED WEEKLY.

*Made up from Actual Sales as they Transpire.*

| ARTICLES. | FROM | TO |
|---|---|---|
| AGRICULTURAL IMPLEMENTS: | | |
| Cotton scrapers | $5 00 | $5 00 |
| Cotton sweeps | 5 00 | 7 00 |
| Cultivators, Dunn & Avery's tooth | 5 00 | 14 00 |
| Cultivators, tilting | 20 00 | 45 00 |
| Cultivators, walking | 20 00 | 45 00 |
| Shovels | 7 50 | 15 50 |
| Spades | 7 50 | 16 50 |
| Axes | 12 00 | 17 50 |
| Potato diggers | 12 00 | 17 50 |
| Shovel plows | 6 00 | 9 00 |
| Half do., with cutters | 8 00 | 9 00 |
| Mundy's double shovel plow | 6 00 | 9 75 |
| Corn mills, Coleman's | 120 00 | 225 00 |
| Bradford's grist mills | 150 00 | 265 00 |
| BREAD, ₱ lbs.: | | |
| Pilot | 5 50 | 6 00 |
| Crackers | 6 00 | 7 00 |
| Navy | — — | 4 50 |
| Cream crackers | — — | 12 00 |
| BRICKS, ₱ M: | | |
| Lake | 13 00 | 16 00 |
| Paving bricks | 16 00 | 18 00 |
| Country | 12 00 | 14 00 |
| English fire | 45 00 | 50 00 |
| American fire | 35 00 | 43 00 |
| CANDLES, ₱ lb.: | | |
| Sperm, New Bedford | 33 | 36 |
| Tallow | 16 | 18 |
| CHOCOLATE, ₱ lb.: | | |
| Cocoa | 38 | 60 |
| No. 1 | 50 | 52 |
| Sweed | 25 | — — |
| COAL, ₱ ton: | | |
| Anthracite | 12 50 | 13 50 |
| Western, ₱ bbl. | — — | — — |
| COFFEE, ₱ lb.: | | |
| Regular | 4 00 | 4 50 |
| Pointed, long | 3 25 | 4 00 |
| Pointed, short | 2 70 | 3 25 |
| COFFEE, ₱ lb.: | | |
| Mexican | 21 | 23 |
| Java | 25 | 33 |
| COPPER, ₱ lb.: | | |
| Braziers | 45 | 48 |
| Sheathing | — | 43 |
| Copper bolts | 45 | — |
| Yellow metal | 27 | 30 |
| CORDAGE, ₱ lb.: | | |
| Manilla | 19 | 20 |
| Tarred, American | — | 10 |
| Tarred, Russian | 17 | — |
| Sisal | 16 | 17 |
| COTTON SEED: | | |
| Rough, ₱ ton | — — | — |
| In sacks | — — | 13 00 |
| DRUGS, ₱ lb.: | | |
| Arrowroot, Jamaica | — | 40 |
| Arrowroot, Bermuda | 48 | 52 |
| Alum | 3½ | 4½ |
| Borax | 38 | 40 |
| Brimstone | 3½ | 3¾ |
| Bi-carbonate of soda | 5 | 5½ |
| Camphor | 38 | 40 |
| Copperas | 3 | 3½ |
| Epsom salts | 4 | 5 |
| Gum Arabic | 35 | 35 |
| Opium | 8 00 | 9 00 |
| Rhubarb | 1 25 | 3 25 |
| Soda ash | 5 | 5½ |
| Sarsaparilla | 39 | 45 |
| Senna | 28 | 35 |
| Sal soda | 3½ | 4 |
| Saltpetre | 5 | 6 |
| Sulphur, Flor | 4 | 5 |
| Quinine, ₱ oz. | 2 75 | 2 80 |
| Morphine, ₱ oz. | 2 75 | 3 25 |
| DYES, ₱ lb.: | | |
| Logwood, Campeachy | 3½ | 4 |
| Logwood, St. Domingo | 4½ | 4½ |
| Fustic, Tampico | 5 | 5 |
| Indigo, ₱ lb. | 1 40 | 1 60 |
| Madder | 15 | 18 |
| EGGS, ₱ dozen: | | |
| Western | 21 | 26 |
| FERTILIZERS, ₱ ton: | | |
| Stout's raw bone superphosph'e | — — | 65 00 |
| Stout's fine ground bone | — — | 45 00 |
| FISH, ₱ box: | | |
| Cod | 1 45 | 1 50 |
| Herrings | — — | 35 |
| FLAXSEED, ₱ lb. | — — | 6 |
| FLOUR, ₱ bbl.: | | |
| Double extra | 6 50 | 6 75 |
| Superfine | 5 12½ | 5 50 |
| Fine | — — | 5 12½ |
| FRUIT, ₱ lb.: | | |
| Prunes | 8½ | — — |
| Currants, new | 8½ | — — |
| Almonds, soft shell | — — | 18 |
| Almonds, shellbark | — — | 12 |
| GLASS, ₱ box of 60 feet: | | |
| French, 8 by 10 | 3 50 | 3 75 |
| French, 10 by 12 | 3 75 | 4 00 |
| French, 11 by 11 to 12 by 20 | 4 00 | 4 75 |
| French, 11 by 18 to 18 by 20 | 4 50 | 5 00 |
| HAY, ₱ ton: | | |
| Prime | 26 00 | 32 00 |
| Choice | — — | 30 |
| IRON, ₱ ton: | | |
| Pig | 60 00 | 60 00 |
| English, ₱ lb. | 6 | 7½ |
| Swedes, assorted | 7 | 8 |
| Hoop | 6½ | 10 |
| Sheet | 7 | 10 |
| Roller | 8½ | 9½ |
| Nail rods | — — | 9½ |
| Castings, American | — — | 6 |
| LEAD, ₱ 100 lbs.: | | |
| Pig | 8 50 | — — |
| Bar, ₱ lb | 8¼ | 8¾ |
| Sheet | 11 | 11½ |
| Pipe | 10½ | 11½ |
| LEATHER, ₱ lb.: | | |
| Sole, hemlock | 32 | 36 |
| Sole, oak | 40 | 44 |
| Harness | 40 | 45 |
| Calfskins, ₱ dozen | 42 00 | 70 00 |
| Texas, rough, ₱ lb. | 24 | 28 |
| LIME, ₱ bbl.: | | |
| Western | 1 70 | 1 75 |
| Cement | 2 75 | 2 80 |
| Plaster Paris | — — | 4 00 |
| LUMBER, ₱ M feet: | | |
| Boards, yellow pine | 14 00 | 15 00 |
| Boards, cypress | 20 00 | 25 00 |
| Flooring, dressed | 22 00 | 25 50 |
| Flooring, rough | 15 00 | 18 00 |
| Ceiling, dressed | 18 00 | 20 00 |
| Weatherboards, dressed | 16 00 | 18 00 |
| Weatherboards, rough | 13 00 | 14 00 |
| Scantling | 12 00 | 14 00 |
| Shingles, ₱ M | 3 50 | 4 00 |
| Laths | 2 50 | — — |
| OILS: | | |
| Lard, ₱ gallon | — — | — — |
| Coal oil, in barrels | 21 | 23 |
| Coal oil, in cases | 31 | 33 |
| Linseed, raw | — — | 1 05 |
| Sperm | — — | 2 10 |
| Whale, refined | 85 | 1 00 |
| Castor, ₱ lb. | 1 65 | 1 85 |
| Olive, 22@24 oz. | 6 00 | 6 50 |
| Olive, 16@18 oz. | 7 25 | — |
| Tanners, ₱ gallon | 75 | 85 |
| PAINTS, ₱ 100 lbs.: | | |
| Lead, red | 11 00 | 12 00 |
| Lead, white, American | 7 50 | 12 50 |
| Lead, white, English, ₱ lb. | 12 | 12½ |
| Vermillion, American | 40 | 60 |
| Vermillion, English | 1 50 | 1 75 |
| Zinc, white, American | 10 | 12 |
| Zinc, white, French | 13½ | — |
| Chrome green | 20 | 25 |
| Chrome yellow | 20 | 25 |
| Litharge | 12 | 13 |
| Venetian red, in oil, ₱ lb. | 15 | 16 |
| Spanish brown, in oil | 8 | 12 |
| Chalk, ₱ ton | 15 00 | 20 00 |
| Blue, Prussian, ₱ lb. | — — | 65 |
| Blue, Ultramarine | 30 | 40 |
| Blue, sapolide | 85 | 1 00 |
| Green, Paris | 30 | — — |
| Mineral paints | 2 | 6 |
| Ocher, American | 2¼ | 2¾ |
| Ocher, Venetian | 4 | 6 |
| Sienna, burnt | 10 | 14 |
| Sienna, raw | 6 | 8 |
| Umber, burnt | 12 | 16 |
| Umber, raw | 10 | 14 |
| SPICES, ₱ lb.: | | |
| Cassia | 36 | 38 |
| Cloves | — — | 23 |
| Nutmegs | 1 20 | 1 25 |
| Pepper | 21 | 21½ |
| Pimento | 12 | 12½ |
| SUGAR, ₱ lb.: | | |
| Havana, white | 12 | 12½ |
| Havana, yellow | 10½ | 11 |
| Havana, brown | 10½ | 10½ |
| Cuba, clayed | 12½ | 13 |
| Refined | 12½ | 13 |
| TEAS, ₱ lb.: | | |
| Imperial | 85 | 1 10 |
| Gunpowder | 75 | 1 50 |
| Hyson | 75 | 1 25 |
| Young Hyson | 75 | 1 10 |
| Pouchong | 50 | 50 |
| Oolong | 85 | 1 10 |
| TIN: | | |
| Pig, grades, L. | 16 75 | 17 00 |
| Bar, grades, L. | 14 50 | 14 75 |
| Leaded plates, I. C. | 16 00 | — — |
| Leaded plates, I. C. | 14 75 | — — |
| VINEGAR, ₱ gallon: | | |
| Cider | 21 | — — |
| French white wine, ₱ bbl. | 10 50 | 11 50 |
| WOOD, ₱ cord: | | |
| Ash | 6 50 | 6 75 |
| Oak | 5 50 | — — |
| Pine | 3 75 | 4 00 |
| WAGONS (CARTS), ₱ set: | | |
| Wagon, 2 horse | 85 00 | 100 00 |
| Wagon, 4 horse | 150 00 | 200 00 |
| Wagon, 6 horse | 150 00 | 225 00 |
| Wagon, 2 horse, thill & skeleton | 85 00 | 90 00 |
| Wagon, 4 horse, thill & skeleton | 90 00 | 100 00 |
| Wagon, Portable | 100 00 | 115 00 |
| Cart, 2 horse | 180 00 | 225 00 |
| Ox wagon | 100 00 | 125 00 |
| Ox cart, with body | 80 00 | — — |
| Ox cart, complete | 115 00 | 150 00 |
| Cane truck | 85 00 | 125 00 |
| Dray, complete, with thill | 80 00 | 85 00 |
| Dray cart, round bow | 120 00 | 125 00 |
| Dray cart, square | 75 00 | 90 00 |
| Plow for 1 mule | 45 00 | 70 00 |
| Horse cart | 45 00 | — — |
| Country cart | 70 00 | — — |
| Mule cart, flat wagon | 110 00 | 135 00 |
| Portable steam engine, ₱ hp | 275 00 | 325 00 |
| Portable, wagon | 180 00 | 225 00 |
| Stationary, cast iron | 11 00 | 14 00 |
| ZINC, ₱ lb.: | | |
| Pig | 8¾ | 9¾ |
| Sheet | 11 | 11½ |

### CATTLE MARKET.

NEW ORLEANS, April 1, 1873.

| | | |
|---|---|---|
| Texas beeves, corn fed | @ | 6 50 @ 7 00 |
| Texas beeves, grass fed | | 5 00 @ 5 50 |
| Texas cattle, second quality, fat | | 4 00 @ 4 50 |
| Texas cattle, ordinary, fat | | 3 50 @ 3 75 |
| Western beeves, ₱ head | | 55 00 @ 75 00 |
| Western heifers, ₱ head | | 35 00 @ 45 00 |
| Western cows, ₱ head | | 30 00 @ 40 00 |
| Western calves, ₱ head | | 15 00 @ 20 00 |
| Western yearlings, ₱ head | | 12 00 @ 15 00 |
| Western stags, ₱ head | | 20 00 @ 25 00 |
| Western oxen, ₱ pair | | 80 00 @ 90 00 |
| Western bulls, ₱ head | | 30 00 @ 40 00 |
| Milch cows, ₱ head | | 50 00 @ 60 00 |
| Milch cows, ₱ pair | | 90 00 @ 100 00 |
| Sheep, ₱ head | | 3 00 @ 4 00 |
| Lambs, ₱ head | | 2 00 @ 3 00 |
| Hogs, ₱ lb. | | 7 @ 7½ |
| Sheep, ₱ head, clipped | | 5 00 @ 7 00 |
| Sheep, ₱ head, shorn | | 3 00 @ 4 00 |
| Goats, ₱ head | | 2 00 @ 2 50 |
| Mule colts, ₱ head | | 50 00 @ 100 00 |
| Mules, ₱ head | | 60 00 @ 80 00 |
| Texas oxen, extra | | 100 00 @ — — |
| Texas oxen, ₱ head | | 80 00 @ 120 00 |
| Texas cows, ₱ head | | 50 00 @ 75 00 |

## Appointments for Quarterly Meetings.

### MISSISSIPPI CONFERENCE.

WOODVILLE DIST.—SECOND ROUND.

| | |
|---|---|
| Jackson station | Apr. 5, 6 |
| Clinton, at Pine Grove | 19, 20 |
| Bayou Sara, at Union | 26, 27 |
| Buffalo | May 3, 4 |
| Mount Alto | 10, 11 |
| Amite | 24, 25 |
| Woodville station | |
| Wilkinson, at Pisgah | 31, June 1 |
| East Feliciana, at Pilgrim's chapel | June 7, 8 |
| East Baton Rouge, at Blackwater | 28, 29 |

The District Conference will be held at Woodville, May 20, 21 and 22, in accordance with Bishop Kavanaugh's plan, as published in the Nashville *Christian Advocate* of February 22, 1873. The Bishop is to be with us. Glad of it.

J. L. FORSYTH, P. E.

SEASHORE DIST.—SECOND ROUND.

| | |
|---|---|
| Rankin circuit, at Sinai | Apr. 5, 6 |
| Mount Carmel circuit, at Santee | 12, 13 |
| Columbia circuit, at Bird's chapel | 19, 20 |
| Pearlington circuit, at Union | May 3, 4 |
| White Plains circuit, at Poplar Head | 10, 11 |
| Ocean Springs circuit, at Handsboro | 17, 18 |
| W. Pascagoula miss., at Pleasant Mount | 24, 25 |
| East Pascagoula circuit | 31, June 1 |
| Chickasawha and Greene mission | June 14, 15 |

The District Conference will meet at Ocean Springs, June 6. Bishop Kavanaugh will preside. A full attendance is earnestly solicited.

C. E. GILLASPIE, P. E.

P. S.—In the published Minutes White Plains circuit has no credit on behalf of the presiding elder. Her assessment was $60, all of which she paid. Enon was assessed $60, $47 of which she paid.

SUMMIT DISTRICT.—SECOND ROUND.

| | |
|---|---|
| Holmesville, at Sartin's church | Apr. 5, 6 |
| Greensburg, at Greensburg | 12, 13 |
| Amite, at Tangipahoa | 19, 20 |
| Summit, at Magnolia | 26, 27 |
| St. Helena, at Smyrna | May 3, 4 |
| Livingston | 10, 11 |
| Pontchatoula, at Pontchatoula | 17, 18 |
| Covington, at Bogueschitto | 24, 25 |
| Franklinton, at Franklinton | 30, June 1 |
| Big Creek | June 7, 8 |

A. B. NICHOLSON, P. E.

BROOKHAVEN DIST.—SECOND ROUND.

| | |
|---|---|
| Zion, at Bethel | Apr. 5, 6 |
| Crystal Springs | 12, 13 |
| Terry, at Bear Creek | 19, 20 |
| Brookhaven | 26, 27 |
| Raymond, at Raymond | May 3, 4 |
| Georgetown, at Mount Pleasant | 10, 11 |
| Bogue Chitto, at Ebenezer | 17, 18 |
| Providence, at Providence | 24, 25 |
| Brandywine | 31, June 1 |
| Scotland, at New Hope | June 7, 8 |
| Beauregard, at Beauregard | 14, 15 |
| Monticello | 21, 22 |

Bishop Kavanaugh will hold the District Conference at Beauregard, beginning June 13. The trustees elect for the Crystal Springs camp ground will hold a meeting at the place of the District Conference.

W. E. M. LINFIELD, P. E.,
Hazlehurst, Mississippi.

MERIDIAN DIST.—SECOND ROUND.

| | |
|---|---|
| Spring Hill circuit | Apr. 5, 6 |
| DeKalb circuit, at Prairie chapel | 12, 13 |
| Shubuta station | 19, 20 |
| Meridian station | 26, 27 |
| Paulding circuit, at Pleasant Hill | May 3, 4 |
| Wayne circuit, at Enon | 10, 11 |
| Clarke circuit, at McGowen's chapel | 17, 18 |
| Enterprise station | 24, 25 |
| Marion circuit | 30, June 1 |
| Enterprise circuit | 7, 8 |
| Toomsuba circuit | 15, 16 |

The Meridian District Conference will meet at Meridian, Mississippi, on the twenty-fourth day of April, 1873. Bishop H. H. Kavanaugh will preside.

WILLIAM H. HINES, P. E.

JACKSON DIST.—SECOND ROUND.

| | |
|---|---|
| Yazoo City station | Apr. 5, 6 |
| Mount Olivet circuit, at Satartia | 11-13 |
| Jackson station | 19, 20 |
| Brownsville circuit, at Bolton | 26, 27 |
| Madison circuit, at Madison station | May 3, 4 |
| Dover circuit, at Mount Carmel | 10, 11 |
| Yazoo circuit, at Benton | 17, 18 |
| Sharon circuit, at Sharon | 23, 24 |
| Canton station | 24, 25 |
| Camden circuit | 28, 29 |
| Sulphur Springs circuit | 31, June 1 |
| Cartilage circuit | June 14, 15 |
| Pummustown circuit | 21, 22 |

Special appointment at Scotland chapel to preach on Unity of the Church, Infant Baptism and the Mode of Baptism, June 17, 18 and 19. The District Conference will be held at Yazoo City, June 5-8. The preachers, local and traveling, and the delegates are respectfully urged to be prompt in attending.

H. H. MONTGOMERY, P. E.

VICKSBURG DIST.—SECOND ROUND.

| | |
|---|---|
| Vicksburg station | Apr. 4, 5 |
| Vicksburg, Grove street | 5, 6 |
| Cayuga, at Cayuga | 19, 20 |
| South Warren, at Redbone | 26, 27 |
| Kingston, at Kingston | May 3, 4 |
| Natchez | 10, 11 |
| Fayette, at Camp Ridge | 17, 18 |
| Clover Hill, at Clover Hill | 24, 25 |
| Rolling Fork | 31, June 1 |

JOHN A. B. JONES, P. E.,
Port Gibson, Mississippi.

BRANDON DIST.—SECOND ROUND.

| | |
|---|---|
| Fannin circuit | Apr. 5, 6 |
| Morton circuit | 12, 13 |
| Hillsboro circuit and Union mission | 19, 20 |
| Walnut Grove circuit | 26, 27 |
| Philadelphia circuit | May 3, 4 |
| Trenton circuit | 10, 11 |
| Taylorville mission | 17, 18 |
| Raleigh circuit | 24, 25 |
| Lake and Forest circuit | 31 |
| Garlandsville circuit | June 7, 8 |

F. M. WILLIAMS, P. E.

### ALABAMA CONFERENCE.

MOBILE DISTRICT.—SECOND ROUND.

| | |
|---|---|
| St. Paul's | Apr. 5, 6 |
| Pollard circuit, at Pollard | 12, 13 |
| St. Stephen's, at Andrew chapel | 19, 20 |
| Franklin street | 26, 27 |
| St. Francis street | May 3, 4 |
| Mount Pleasant circuit, at Baymanette | 10, 11 |
| Citronelle circuit, at Citronelle | 17, 18 |
| Milton | 24, 25 |
| Pensacola | 31, June 1 |
| Grand Bay mission | June 7, 8 |

The District Conference will meet at Pensacola, May 29. All the delegates are earnestly requested to attend, and to be prepared to make full reports.

H. URQUHART, P. E.

DEMOPOLIS DIST.—SECOND ROUND.

| | |
|---|---|
| Belmont, at Wesley chapel | Apr. 5, 6 |
| Demopolis | 12, 13 |
| Forkland, at Trinity | 19, 20 |
| Cuba, at Reed's chapel | 26, 27 |
| Gainesville, at Soule chapel | May 3, 4 |
| Gaston, at Bethlehem | 10, 11 |
| Butler, at Brightwater | 17, 18 |
| Greene, at Palmetto | 24, 25 |
| Eutaw | 31, June 1 |
| Baden, at Isney | June 7, 8 |

S. H. COX, P. E.

SELMA DISTRICT.—SECOND ROUND.

| | |
|---|---|
| Uniontown | Apr. 12, 13 |
| Dayton and Spring Hill, at Dayton | 19, 20 |
| Jefferson and Linden, at Jefferson | 26, 27 |
| Jackson, at Jackson | May 3, 4 |
| Coffeeville, at Coffeeville | 10, 11 |
| East Selma and mission, at Benton | 17, 18 |
| Choctaw Corner, at Paine chapel | 24, 25 |
| Bembert Hills | 31, June 1 |
| Orrville | June 7, 8 |

Delegates to the District Conference, to be held in June, will be elected this round. Let every official member be present.

ANDREW J. BIGGS, P. E.

### LOUISIANA CONFERENCE.

DELHI DIST.—SECOND ROUND.

| | |
|---|---|
| Delhi and Floyd, at Delhi | Apr. 26, 27 |
| Monroe station | May 3, 4 |
| Rayville, at Girard | 10, 11 |
| Trenton, at Colony | 17, 18 |
| Oak Grove, at Vista Ridge | 24, 25 |
| St. Joseph, at Wesley chapel | 31, June 1 |
| Waterproof, at Vidalia | June 7, 8 |
| Providence and Pecan Grove, at Providence | 14, 15 |
| Oak Ridge, at Oak Ridge | 21, 22 |
| Lind Grove, at Bartholonew | 28, 29 |
| Bastrop, at Bastrop | July 5, 6 |
| Wimsboro | 12, 13 |

JOEL T. DAVIS, P. E.,
3 Delhi, Louisiana.

OPELOUSAS DIST.—SECOND ROUND.

| | |
|---|---|
| Opelousas | Apr. 5, 6 |
| Washington | 12, 13 |
| St. Landry | 19, 20 |
| Teche | 26, 27 |
| Vermilionville | May 3, 4 |
| District Conference, at Franklin | 8-11 |
| Franklin, Quarterly Meeting | 17, 18 |
| Patterson ville | 24, 25 |
| New Iberia | 31, June 1 |
| Abbeville | June 7, 8 |
| Grand Chenier | 14, 15 |
| Lake Charles | 21, 22 |
| Calcasieu and Sugartown | 28, 29 |

B. F. WHITE, P. E.,
Opelousas, La.

### NORTH MISSISSIPPI CONFERENCE.

YAZOO DISTRICT.—SECOND ROUND.

| | |
|---|---|
| Black Hawk, at Lexington | Apr. 5 |
| Winona, at New Hope | 19 |
| Durant, at Center Grove | 26 |
| Ebenezer | May 10 |
| Liberty, at Shady Grove | 17 |
| Bellemontain | 24 |

Of course Sundays are included in the above appointments.

K. A. JONES,
Black Hawk, Mississippi.


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| | |
|---|---|
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| | |
|---|---|
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| Tea Set, | Tete-a-Tete Set, |
| Toilet Set, | Glass Set, |
| Chamber Set, | or Cologne Set? |

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| | |
|---|---|
| Rubin Seeder, | Apple Corer, |
| Cocoanut Grater, | Knife Cleaner, |
| Patent Nutmeg Grater, | Coffee Roaster, |
| Patent Egg Beater, | Syllabub Churn, |
| Bottle Corker, | Kitchen Grindstone, |

or any other labor-saving little machinery in the housekeeper's department?

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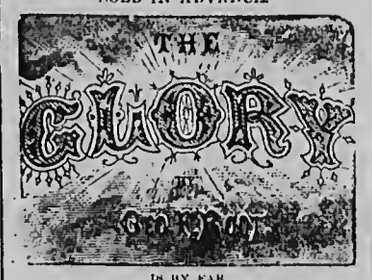
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The Christian Advocate.

THURSDAY, APRIL 3, 1873.

### THE PRAISE OF LIGHT.

Who praiseth theo in fittest mood, O Light?
Perhaps 'tis one who, while the city sleeps,
Long time a sick man's dreary vigil keeps,
And wistfully counts the signs of coming night,
The dying sound of wheels, the midnight hush,
The according bells of congregated towers,
That chime the round of dusk slow-footed hours,
Till daylight dawns at last; then with a rush,
Of glad expectancies he weeps and prays,
And half he prays to Light and half to God.
"If now, indeed, I tread the upward road
From unfamiliar death to life's fair ways,
O lovely Light! let me no longer shame,
By heart unclean or crooked, thy sweet name!"
*Cornhill Magazine.*

ABSENCE OF MIND.—The day he was to he married to Mrs. Terrance he had his niece in the honse with him; the hour was coming on; his niece sent him to his room to dress. I suppose going to bed was in his mind the sequence of undressing. However, the hour of marriage came, and the cab to carry him; no sign of the dressed bridegroom. His niece went to see how it was, and found him in bed sound asleep, with a Hebrew book in his haud. I was at the marriage, being a pupil of his; he was deep in a Hebrew lesson with me in a bay-window; the bride was brought in without interrupting the lesson; some one came and took him by the arm to lead him off to other doings; his steps moved away, but his face remained turned to his scholar; his parting words were: "Well, mind we take that up another time." In his noted mental absence there was frequently an infantile simplicity that did not want its own charm. "Will yon have another cup of tea, Mr. Duncan?" said a lady to him with exemplary patience, after he had drained his cup fourteen times. "No, I thank yon, madam," he replied; "I never take more than two cups of tea." This absence often showed itself by the presence of others, as if he had been alone. At dinner, in a company of ministers, following his constant habit of walking up and down when interested in a subject, he unconsciously rose and walked round the table, reasoning out his argument in his peripatetic course, till an elderly clergyman checked him a little sharply with the remark: "Sir, this cannot be allowed; yon are reasoning in a circle."—*The late Dr. Duncan.*

WHAT BREAKS DOWN YOUNG MEN.—It is a commonly-received notion that hard study is the unhealthy element of college life. But from tables of the mortality of Harvard University, collected by Prof. Pierce from the last triennial catalogue, it is clearly demonstrated that the excess of deaths for the first ten years after graduation is found in that portion of the class of inferior scholarship. Every one who has seen the curriculum knows that where Easchylus and political economy injures one, late hours and rum punches use up a dozen, and the two little fingers are heavier than the loins of Euclid. Dissipation is a sure destroyer, and every young man who follows it is, as the early flower, exposed to an untimely frost. Those who have been inveigled into the path of vice are named legion. A few hours' sleep each night, high living and plenty of "smashes" make war upon every function of the body. The brains, the heart, the lungs, the liver, the spine, the limbs, the bones, the flesh, every part and faculty are overtasked and weakened by the terrific energy of passion loosened from restraint, until, like a dilapidated mansion, the "earthly house of this tabernacle" falls into ruinous decay. Fast young men, right about.—*Scientific American,*

AHMED, the last bey of Constantina, in Algeria, wishing to adorn the walls of his gallery or loggia with frescoes, of which he had heard, but which he had no artist capable of executing, whether Arab, Moor or Jew, applied to a prisoner. The man was a French shoemaker, who had never touched a brush; he vainly tried to decline the honor, but the bey was inflexible: "You are a vile liar; all the Christians can paint. Liberty if you succeed, death if you disobey me." Extremely nervous was the hand which the painter *malgre lui* applied to the unlooked-for task. From the laborious travail of his brain issued at length an odd mass of arabesques with which the walls were somehow covered. His invention exhausted, he awaited in an agony of fear the inspection of his Turkish master. The painter was free, and the bey observed: "The dog wanted to deceive me; I knew that all the Christians could paint."—*Lippincott's Magazine.*

"HE IS A BRICK."—Many persons beside school-boys and college students use the phrase, "He is a brick," without the least idea that it is supposed to be of classic origin. It is said that King Agesilaus, being asked by an embassador from Epirus why they had no walls for Sparta, replied: "We have." Pointing to his marshaled army, he said: "There are the walls of Sparta; every man you see is a brick."

## SCIENTIFIC.

FIREPROOF STARCH.—From the scion of royalty to the seamstress or the ballet-girl more cases of sudden and violent death have been due to the combustion of wearing apparel than to any other cause. At the International Exhibition there is exhibited a starch which ought to remove all such calamities. Improving on the old and very partially adopted tungstate of soda, Mr. Donald Nicoll has produced a preparation which renders the finest cambrics and muslins not only uninflammable, but well-nigh incombustible.—*Lancet.*

MR. WILLIAM B. GAGE, a master mechanic in the employ of the Delaware and Hudson Canal Company, is said to have invented a self-adjusting railway-switch, which, in design and purpose, gives promise of most important results. The operations of the switch are automatic, and its movements are based on the familiar switchman's law: "Keep the main track open." One important feature of this improvement is that, while the switch can be made to command eight side tracks, it will, when not in operation, adjust and lock itself to the *main* track only, and, as the action is automatic, it is impossible for any passing train to be switched off from the main line, however neglectful of his duty the switchman may be.

SINCE the researches of Schiaparelli were published, in 1867, showing the identity of the orbit of Tempel's comet with that of the so-called Leonides, or meteors of November 12, no astronomer has doubted the close relationship of comets and shooting stars; especially as it was soon after shown by Oppolzer that the Perseids, or meteors of August 6 to 11, are also accompanied by a fine comet. Some have thought the comet to be merely a dense aggregation of separate meteoric bodies; others that it is simply a larger meteor, attended and followed by smaller ones—pieces of the same great lump of nebulous matter, which, falling toward the sun through interstellar space, was somewhat broken up; others, following a suggestion first made by our own Kirkwood in 1861, are disposed to regard the meteors which follow in a comet's wake as the result of a partial disruption of the comet—bits of cometic matter detached from the principal mass by perhaps the same forces which produce the comet's tail. Probably it is not yet possible to decide between these views; but a most beautiful confirmation of the general theory has recently occurred. Biela's comet is a little fellow, with a period of about seven years (first discovered to be periodic in 1826, by the Austrian officer whose name it bears.) It was observed again, on its return, in 1832, when great alarm was excited among those unversed in astronomy, by the fact that it crossed the earth's orbit only about a month before the earth reached the point of intersection. In 1839 it was not seen; in 1846 it separated into two, under the action of some unknown cause; in 1852 the two parts were observed as two separate and independent comets; and since then nothing has been seen of it until within a few weeks, though it was anxiously searched for in 1859 and 1866. Astronomers had pretty much given it up as finally lost (although since September last on the earnest lookout for it,) when, all at once, on November 27, occurred a remarkable shower of minute meteors, radiating in the early evening from a point in the sky near the star gamma Andromedæ. It was well seen in this country, but better in Europe. At Rome more than thirteen thousand meteors were counted in three hours. On previous occasions less remarkable star showers have been observed with the same radiant and on the same day of the month; and it is only fair to note that some years ago Kirkwood, Weiss, Darrest and others had suggested that these meteors might be connected with Biela's comet in the same way as the Leonides with Tempel's. Of course after the great star shower all astronomers at once jumped to the conclusion that Biela's comet had either fallen upon the earth, or at least brushed very near us. Kliukerfues, of Gottingen, went further. Reasoning that, if the comet had really passed close to us, it should now be found receding from us in the portion of the sky just opposite to that from which it had approached, he telegraphed to Pogson, director of the observatory at Madras, in southern India: "Biela touched earth on the twenty-seventh of November. Look near Theta Centauri." And on the second of December Pogson found the long-lost little stranger, which he describes as circular, pretty bright, and without any traces of a tail. The companion comet is missing. Perhaps it was spoiled by the collision with the earth.

I SUPPOSE that many might have attained to wisdom had they not thought that they had already attained it.—*Seneca.*

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AN INSTRUCTIVE BRICK.—The *Popular Science Monthly* has the following: "By a microscopic examination of a brick taken from the pyramid of Dashour, a German philosopher has discovered many interesting particulars connected with the life and habits of the ancient Egyptians. The brick itself is made of mud of the Nile, chopped straw and sand, thus confirming the account of the Bible and Herodotus concerning the Egyptian method of brick manufacture. Besides these materials the microscope has brought to light the remains of the river shells, fish and insects; the seeds of wild and cultivated flowers, corn and barley, the field pea and the common flax, cultivated probably both for food and textile purposes, and the radish, and many others known to science. Manufactured products were also found, such as fragments of tiles and pottery, and small pieces of string made of flax and sheep's wool."

DISTURBANCE.—The Rev. T. L. Cuyler says: I confess to a great liking for the godly old negro "Uncle Johnson," who used to say: "Massa, you know *de flesh be weak;* and when dey begins in de meetin' to talk about Jesus, I begins to *fill up,* and putty soon I has to holler, and den dey say: 'Carry dat ole man out; he 'sturbs de meetin'.'" Would to God that all our church prayer meetings had a few more such blessed *disturbances!*

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"NO MAN is a better merchant than he who lays out his time upon God and his money upon the poor.—*Bishop Taylor.*

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The Christian Advocate.

THURSDAY, APRIL 3, 1873.

*DON'T DRINK, MY BOY, TO-NIGHT.*

I left my mother at the door,
My sister by her side,
Their clasped hands and loving looks
Forbade their doubts to hide.
I left and met with comrades gay,
When the moon brought out her light,
And my loving mother whispered to me:
"Don't drink, my boy, to-night."

Long years have rolled away since then,
My jetty curls are gray;
But oh! those words are with me yet,
And will not pass away.
I see my mother's loving face,
With goodness radiant, bright,
And hear her words ring in my ears:
"Don't drink, my boy, to-night."

My mother is now resting sweet
In the graveyard on the hill;
But her kind words come back to me,
And haunt my memory still.
I've often passed the cup;
Oh! then my heart was light,
Because I heard the warning words:
"Don't drink, my boy, to-night."

I've now passed down the road of life,
And soon my race is run;
A mother's warning listened to,
An immortal crown is won.
O mothers, with your blessed smile,
Look on your boys so bright,
And say, as you alone can say:
"My boy, don't drink to-night."

These words will prove a warning when,
In the stormy paths of life,
The boy is in the tempter's wiles,
And warring in the strife.
These words will stop the morning cup,
And the revelry at night,
By whispering back a mother's voice:
"Don't drink, my boy, to night."

## A CATHOLIC MINORITY IN A NON-CATHOLIC COUNTRY.

In discussing recently the question whether Catholics can be loyal citizens we quoted the declaration of Archbishop Manning that his co-religionists must of necessity be an isolated body in a free State. According to the archbishop a free State, therefore, in which there are Catholics remains free only because they are in a minority. A numerical preponderance of them being reached, they are bound to overturn a free constitution and to establish the supremacy of their church. It is interesting, therefore, to know by what principles Roman Catholic minorities in non-Catholic countries should regulate their conduct. Are they to abate their claims, or merely practice reserve? If they profess liberal principles, can their professions be trusted? Is or is not their profession of political liberalism sincere?

These questions must be answered on their authority, not on ours. Protestants may make charges of hostility to free institutions against Catholics, but without proof the charges fall to the ground. We shall therefore appeal here to their own testimony, and permit them to speak for themselves. In the Essays on Religion and Literature, edited by Archbishop Manning (London, Longman's, 1865,) this problem is handled with considerable freedom. The essayist takes two positions: (1) That a Catholic minority in a non-Catholic country can abate nothing of the church's demand of supremacy, but (2) must practice understatement and ambiguity of language.

On the first of these points the essayist discourses thus:

"We Catholics are, by the grace of God, children, whether by grace or adoption, of the church, which is the sole and exclusive depository on earth of eternal and immutable truth; nor alone the passive receptacle of that truth, but its ordained guardian and dispenser. We neither share our treasure nor divide our claims with any other religious body whatever. The most imposing of the pretensions of other bodies does not even approach the limits, far less invade the province and threaten the majesty of our prerogative. The most orthodox of their opinions does not, in one, and that a most important sense, come a whit nearer to our truth than the wildest and most fanatical of their doctrinal innovations. * * * *Far from being accorded an external position in this country* (England) *which is any fit representation or sufficient public exponent of our true place in the world*, we are doomed to the humiliation of seeing the upstart sects of yesterday preferred to us in the race of privilege or the scale of power. *Far from being permitted to assert our ascendency as a prerogative*, we are treated to scant measures of the barest right with a smile of patronage or a bow of condescension."

The only position in the State, then, which will satisfy Catholics is one of ascendency or supremacy over heretics. Equality as to rights is not enough. How, then, must Catholics act while struggling for the supremacy which they intend never to forego? The answer of the essayist here is very plain—the policy to be pursued by Catholics is one of understatement and reserve. Let us hear him:

"We are all in fact thrown, against our inclination, upon a discipline of economy or management. *We must adopt our sentiments, so far as it may safely and rightly be done, to the popular standard of acceptance, adjust our claims to the measure of probable recognition, and shape our language by the rule of the public intelligence.*"

Catholics, when they assent to liberal ideas, are to be considered by us as only practicing "the discipline of economy or management." Their words may or not mean what they seem to mean. At all events they cannot abate one jot of their essential principles.

The essayist, we must do him the justice to say, is a little ashamed of this policy of suppression, for he adds: "We shall all, I am sure, agree in the conclusion that those understatements of Catholic truth which our position entails upon us should be strictly limited to cases of necessity or the most obvious expediency. *They come, indeed, under the head of those studied ambiguities of phrase which our theology rather permits than encourages.* * * * He must regard them as a kind of condescension—the only sort of condescension which is consistent with Christian humility."

The essayist advises Catholics to be cautious in the use of understatement, lest they be caught some time in an uncomfortable logical dilemma. The inconsistency between the real Catholic claims and Catholic statements must be managed in the following way:

"We ought to have a reason to give them (our enemies) for the apparent inconsistency, such as even they may be able to understand, however incapable of appreciating it. * * * *Thus, when we are found advocating principles highly favorable to toleration in one country, and apparently at variance with it in another*, to this charge of inconsistency we have a complete and satisfactory answer at hand. But as it is one which our opponents are incapable of appreciating, we may, therefore, well waive the abstract question and refer them to those principles of religious equality, which, in this country, are so ostentatiously professed and often so partially applied."

And this suppression of facts, this insincerity of statement, this studied ambiguity is the teaching of the church which professes to speak to mankind with the authority of God. We have, then, the word of Roman Catholics for believing that when they profess a cheerful acceptance of free institutions, the profession is but a deceit—that they wait only till they can climb up to power and overthrow that liberty which deprives them of their supremacy. We doubt if the Roman Catholic laity can be driven by the hierarchy to act up to these abominable principles. We too must wait, but we will wait as men wait and watch for the uprising of a treacherous foe. Let it be understood that we have, of ourselves, brought no charges against Catholics. Out of the mouths of their own teachers we judge them.—*Methodist.*

## PRACTICAL USES OF SCIENCE.

"Practical men" frequently ask the question: "What is the use of scientific study?" They have accustomed themselves to regard those far-reaching investigations among the heavenly bodies, which astronomers are every year making more extensive and minute, those exacting analytical processes of the chemists, those delvings among the igneous and the aqueous rocks, and the fossils which the geologists are carrying on, as having no real bearing upon material interests. The *Scientific American* collates a few facts showing what has actually been realized from some of the apparently most recondite researches, which will go far to cause these "practical men" to reconsider their judgment:

"Newton's analysis of light by passing a beam through a prism was a discovery of no apparent value at the time it was made. The spectrum was very beautiful to look upon, but few persons could understand or appreciate it. No one could have anticipated that this was the germ of a method which would gradually lead to the discovery of new metals on our earth; to a study of the atmosphere of the sun and planets; that minute quantities of substances would be detected by it in mineral waters and rocks; that steel would be manufactured by watching the light produced by burning gases; that an instrument called the spectroscope would become one of our most important adjuncts in the study of astronomy, in technical researches, in the detection of new bodies. And thus the ray of light passed through a hole in a shutter becomes, in the contemplation, of future men of science, the starting-point in a great array of discoveries."

Another discovery, of apparently not the slightest practical importance, was that of polarized light. This has been developed, till now "the value of glass for optical instruments, the extent to which glass has been annealed, the testing of stone jewels, and the detection of paste diamonds, are accomplished by the use of a polarizing apparatus. But the most important application of the power of rotation possessed by different substances is seen in the apparatus employed to determine the quantity of sugar contained in any solution. The crude sugar of commerce is bought and sold on a polarized test.

"Hans Christian Oersted observed the deflection of the needle produced by an electro-magnet, and the needle telegraph was the natural growth of the observation, and afterward, by further research, we arrive at the telegraph in its present form. A little deposit of copper on one of the poles of a battery, when seen by De la Rive and Jacobi, soon develops into electroplating and galvanoplastic operations. Gold, silver, copper, nickel and other metals, thrown down from solutions by battery currents, offer an occupation to a large number of persons, and enable publishers of illustrated papers to furnish their readers with prints for electrotype plates in a manner far superior to what was formerly accomplished in this line.

"Prof. Tyndall's observations on haze and dust have for their practical result improvements in ventilation, and the discovery of the precautions to be observed to insure good health.

"Pasteur's researches on the germs of fermentation have revolutionized our former notions on this subject. The same theory carried further in its consequences points out the probable origin of epidemic diseases, and thus indicates the best remedies to be applied."

Faraday discovered a substance called benzole, which was seemingly worthless, except as a curiosity. But out of this substance has sprung a long line of important industries. From it we have the most magnificent colors; we prepare sweet perfumes; we concentrate the light of illuminating gas; we dissolve resins, and make varnish.

When glycerine was first discovered no use was found for it. Now it is in demand in immense quantities, for the most diversified uses—for making soap, in medicine, in perfumery and confectionery, and as an essential ingredient in the most powerful explosive compounds.

So gutta-percha was first brought to the United States as a curiosity. Without it we could not have ocean telegraphy. The list of practical adaptations of "useless" discoveries might be indefinitely extended.

MEN will never know us by our faith, for that is within us; they know us by our works, which are visible to them.

AN OLD THEORY DEMOLISHED.—It has always been supposed that illiteracy and crime went together, but statistics gathered from the official report upon the condition of Blackwell's Island Penitentiary show a different result. The great majority of those confined in that institution during the past year were not illiterate persons. The total number of committals during the year was two thousand one hundred. Out of this aggregate no less than one thousand five hundred and twenty-three could read and write well; one hundred and nineteen were able to read and write imperfectly, and only four hundred and sixty-seven were entirely uneducated—that is to say, fifteen out of twenty criminals who were sent to the penitentiary from New York for offenses against property or person had received an educational training sufficient to lift them, if they had been inclined to be so lifted, into the ranks of the honest and intelligent workers.

*MISCELLANEOUS.*

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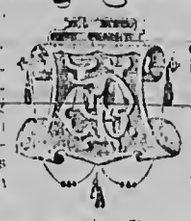
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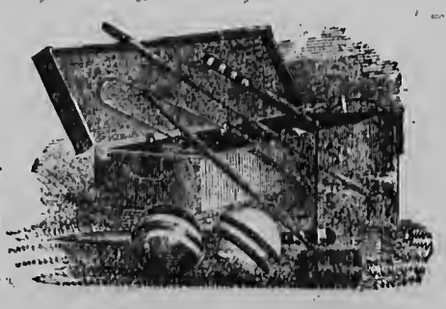
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VOL. 19. NEW ORLEANS, THURSDAY, APRIL 10, 1873. NO. 15.


## News of the Week.

### DOMESTIC.

BROWNSVILLE, TEXAS, April 2.—The United States sloop-of-war Wyoming is cruising off the mouth of the Rio Grande. As this is the first war vessel which has visited these parts for some years, its presence, taken in connection with the expected visit of the secretary of war and General Sheridan here, is supposed to indicate a lively interest on the part of the government in frontier affairs, and is regarded by the people of this outlying border as favorable to their interests.

SAN FRANCISCO, April 5.—The latest information from the lava beds is that the opinion prevails that the difficulty can never end without fighting. A number of squaws and Shock Nasty Jim returned to camp with the commissioners. The former were loaded with presents and food, and then went back to Captain Jack's cave. It is reported that the Modocs intend to make the first attack, and the troops in consequence have doubled their pickets. Company commanders have been ordered to hold themselves ready to receive the enemy at any moment.

A dispatch from Eureka to-night says: On March 27 three hundred troops broke camp and marched to the upper end of Little Klamath lake. The Indians refused to come out and talk that day, but promised to come next Sunday.

On March 22 Hooker Jim and a party of Indians were seen at Alkali lake, where they corraled seventy-five horses. On the following Tuesday the same Indians were seen at Yainox reservation, where they talked all night.

The Modocs and Klamaths urged them to join Captain Jack. Hooker Jim said that five tribes of Indians were ready to join Captain Jack whenever he could get out of the lava beds. Hooker Jim told the reservation Indians that it would not be safe to remain friendly with the whites. During the night he sent two squaws to a white man named Jordan to buy powder, but the latter refused to sell any. The people on Sprague river are greatly excited and are leaving the country near the reservation of the Modocs. The Klamath Indians are also seriously alarmed. The people living near Gooso lake have petitioned to the governor of Oregon for protection.

MARION, ALA., April 5.—Governor A. B. Moore is dead, aged sixty-eight years. He was governor when Alabama seceded, and was universally beloved and honored.

PHILADELPHIA, April 5.—The Supreme Court decided against Miss Bronham, who claimed the right to vote.

MACON, GA., April 5.—B. A. Wise, a prominent merchant, is dead.

LITTLE ROCK, ARK., April 5.—A bill passed the House making the pay of all teachers, regardless of sex, the same.

NEW YORK, April 7.—The strike of the gas men continues, and every effort to fill their places with Italians from Ward's Island has proved futile. The city below Grand street was last night in total darkness, and the newspaper offices and places of business were forced to resort to candles. No disturbances are reported in the vicinity of the gas works, which are guarded by a large number of policemen, with reserves in readiness.

The men employed to fill the places of the strikers seem totally unfit for the work; they cannot speak English and do not know what is required of them. The receiving tanks are level with the ground, and unless other than Italians are substituted the strikers must win.

The Stadt theater, during the performance, was left in total darkness.

ATLANTA, GA., April 7.—Governor Smith to-day issued a proclamation calling a convention of the governors of the Southern and Western States to meet on the twentieth of May, in Atlanta, to consider the Atlantic and Great Western canal matter. He writes the mayors of the cities in Georgia to attend, and the incorporated towns to send delegates.

SAN FRANCISCO, April 8.—The troops are closing around Captain Jack, who persists in either remaining in the lava beds or having a reservation in that vicinity.

The peace commissioners think that Jack is frightened.

HARTFORD, CONN., April 8.—The returns from every town in the State give Haven (Republican candidate for governor) 39,200; Ingersoll (Democratic) 41,000; Smith (Temperance) 2,191; Ingersoll's majority, 3,609.

FRANKLIN, LA., April 8.—The office of the Attakapas *Register*, Kellogg's official journal in the parish of St. Mary, was entered last night by unknown persons, who threw the types into pi and broke the press.

The Kelloggites installed parish officers yesterday.

The courthouse was entered last night and the records abstracted.

### FOREIGN.

LONDON, April 3.—The steamship Atlantic was insured in London companies for $150,000. There were 960 steerage passengers on board. The passengers and crew of the Atlantic, as she sailed from Liverpool, were classified as follows: English—198 men, 74 women, 28 male children and 21 female children; Scotch—7 men and 4 women; Irish—13 men, 18 women and 3 children; other nations, 150 adult males, 32 women, 10 male children and 18 female children. A large number of emigrants embarked at Queenstown, making the total number of souls upon the steamer when she sailed from that port 952.

VIENNA, April 3.—The emperor has given his sanction to the electoral reform bill. The announcement was made in the Reichsrath to-day, and was received with prolonged cheers.

MADRID, April 5.—Twenty-five Carlists were captured yesterday, near Barcelona, and taken to that city. The government troops had great difficulty in preventing a mob of citizens from lynching them.

Most of the churches in Catalonia have been closed or turned into barracks.

PARIS, April 5.—At a recent federal democratic demonstration in Barcelona the red flag, surrounded by a Phryglan cap, and bearing a death's head, was raised.

ST. PETERSBURG, April 6.—A dispatch from Baker, on the western coast of the Caspian sea, dated April 2, announces that Tchikischlar's column would take the field against Khiva on the fifth instant.

The expedition against Khiva is in three detachments. The first, starting from Orenburg, concentrates at Unbapoaa and proceeds over the table land of Ucljustulrich, and begins six hundred versts to the south of Orenburg, at the river Tchaidjau. There it will take six days' drinking-water, because a supply will be unprocurable until they reach the spring of Aktzchahkutuk.

The second or Ateck valley detachment will move through Astrachan, and must overcome the Turkomans before reaching Khiva.

The third detachment, starting from Turkestan, will probably avoid the desert in the neighborhood of the sea of Aral, and will march along the Syr Diria river to Petrovsk; thence it will take the bank of the Djani Daria river to the frontier of Khiva. The Khiva force is insignificant, and its armament poor, their rifles being particularly defective.

BRUSSELS, April 6.—A Madrid correspondent of the *Independance Belge* says the reports published in French and English papers of popular disturbances and military insubordination in Spain are greatly exaggerated.

HALIFAX, April 7.—The divers at work on the wreck of the Atlantic report the vessel as most awkwardly placed. The passengers and the cargo are so mixed that the bodies cannot be got at. Two girls were found lying in their beds in the after-steerage.

Holes will be blown into the ship to facilitate the recovery of the bodies and cargo. Eleven bodies were obtained to-day, of which five were grappled. Up to to-night two hundred and twenty-six have been recovered. None of those recently found were cabin passengers.

BAYONNE, April 8.—It is reported that Menotti Garibaldi has arrived at Barcelona and offered the republicans his services against the Carlists.

The Carlists have received batteries of artillery and resumed active operations in Navarre. They destroyed with gunpowder an arch of the railway bridge at Puebla, interrupting communication between Miranda and Victoria.

LONDON, April 8.—The exhibitors at Vienna will be divided into groups according to the character of their contributions. Each group will have a president and two vice presidents. A fine display is promised. England sends paintings valued at £2,000,000. France will contribute five hundred paintings, and Italy three hundred statues. Carpenters are at work on the American building. Many buildings devoted to other nations are already completed. Elaborate showcases have arrived from all parts of Europe.

## Letter from Tuskegee, Alabama.

MR. EDITOR: We have had a good revival going on for four weeks. A large number have professed conversion, and there are still penitents at the altar. So far as I can ascertain there have been about seventy conversions. Up to date thirty-nine have joined the church by application, or, as I prefer to say, by profession of faith in Christ, and twenty have joined by certificate.

The pupils in the Alabama Conference Female College have shared largely the benefits of the meeting. Every boarder in the institution that was not converted before has been converted during the meeting, and a large number of the resident pupils.

Bro. Moore, the president of this college, is eminently qualified for the responsible position; for, notwithstanding severe affliction in his family, he has contributed largely to this result, not in and at the church only, but in the recitation-room also. He conducts the whole school on strictly religious principles. He is not only a good religious man himself, but he has a faculty or corps of assistants that shine as lights in the land. A brother said to me at Conference that we ought to take our schools into the church. Well, here is one almost literally in the church. Bro. Moore and corps can and do kneel with mourners at the altar, in college, or anywhere they need help. They labor to form character—the highest order of intellectual, social and religious character; and they are, in the full sense of the term, doing well.

T. F. MANGUM.

TUSKEGEE, ALA., March 27, 1873.

SINCE the introduction of artificial hatching in the British Isles the river fisheries have grown ten-fold more profitable.

## Don Carlos.

BY GEORGE M. TOWLE.

In view of present events and possible eventualities, it may be interesting to know who and what this Don Carlos is, whence he derives the claim he so energetically presses to the Spanish throne, and what manner of man he is who can inspire devotion so steadfast, and can keep Spain in a state of chronic unrest and desultory civil war. Don Carlos is the great-grandson of Carlos the Fourth, who reigned from 1788 to 1808, and was descended from Philip the Fifth, the first French-Bourbon King of Spain. Carlos left two sons, Ferdinand and Carlos. Ferdinand, seventh of his name, ascended the throne in 1808, to be ousted from it within a year, when Joseph Bonaparte succeeded. Joseph was deposed in 1814, after the abdication at Fontainebleau; and Ferdinand returned under the protection of the allies. This weak-bodied and feeble-minded King was the Blue Beard or rather the Henry the Eighth of Spanish royalty. Within a period of twenty-eight years he led five successive queens to the altar—a Portuguese princess, two Neapolitan princesses, and two Saxon princesses. He continued childless until he wedded the handsome Christina, sister of Ferdinand the Second, or "Bomba," King of Naples, by whom, in 1830, he had one daughter, Isabella. Christina was as remarkable for her spirit, courage and ambition as for her swarthy Italian beauty. She ruled the imbecile King with a rod of iron. As the Salic law excluding females from the throne prevailed in Spain, Ferdinand's brother, Don Carlos, was the legitimate heir; but Christina was determined that little Isabella, her daughter, should succeed, whereby she herself would secure a long lease of power as regent. She accordingly cajoled, threatened and teazed poor Ferdinand into causing the abrogation of the Salic law. This was the more easily accomplished as Ferdinand had long had a bitter quarrel with Don Carlos. The Salic law was abolished, Isabella proclaimed as the heir of the monarchy, and upon the demise of the King, in 1833, Christina was duly installed in the Palacio Reale as regent until the infant queen came of age. She resigned the regency in 1840; but was long afterward the real possessor of the regal power, and continued to advise Isabella till her fall from the throne in 1868. Don Carlos, thus unceremoniously cheated of his rights, was by no means content to submit tamely to the loss of a crown. For eight years he engaged in a ferocious civil war with the regent; but the active sympathies of France and England were against him, and he at last gave over in despair. He retired to France, in 1839, and took up his residence at Paris, where he lived until his death. In 1845 he resigned his pretensions to the Spanish crown in favor of his son, Don Carlos, the energetic young Count of Montemolin, by whose sudden death, in 1861, the claim to the throne passed into the hands of his brother, Don Juan. But Don Juan did not possess the enterprising spirit of his father and elder brother; his tastes were indolent and luxurious. Happily for the Carlists, he had a son who united military predilections with an attractive person and adventurous zeal. Don Juan, the day after the involuntary abdication of Isabella, in 1868, made over his rights as the Carlist representative to his son; and a third Don Carlos appeared upon the scene as the contestant for the prize. Thus the present Don Carlos is a grandson of the first pretender of that name, and symbolizes the traditional cause of the old Salic monarchy. When endowed with the leadership he was only eighteen years old; but he at once entered vigorously into the schemes of his partisans, and for the past five years has almost constantly hovered about the frontier, occasionally passing it, to return, pursued by the troops of the Savoyard sovereign.

Don Carlos is a thorough Bourbon, by blood, temperament and connection. Descended on the paternal side from Henry the Fourth of France, he traces his lineage to the same great monarch through his mother, who, being the Archduchess of Este, was a daughter of the Duke de Berri and a granddaughter of Charles the Tenth of France. Don Carlos also married his cousin, the daughter of the Duke of Parma and granddaughter of the Duchess de Berri. It would seem as if the Bourbon blood were concentrated in this young prince, who is the only descendant of that race who is actively struggling for a crown in Europe; and he is struggling for the last crown worn by a Bourbon on that continent. He was reared with a definite view of his one day undertaking the task in which he is now engaged. He passed the greater part of his childhood and early youth in Styria, under Jesuit tutelage; and the two principles most carefully instilled into him were that the Bourbons possess a divine, consecrated right to the Spanish throne and that the church should hold the supremacy over the State. Isabella represented, although she did not adhere to, a sort of mongrel constitutionalism. Don Carlos represents absolutism pure and simple—the unfettered authority of Rome over the faithful and the utter subordination of peoples to thrones. In his person, as in his character, he seems well fitted for his mission. His features are rather Italian than Spanish, being square and thick, rather than long and narrow. His very dark complexion, his jet black, stubby hair and whiskers, his stern, almost melancholy black eyes, his heavy, dark brows, his short, thick nose, his low but well-shaped forehead, and his firmly-pressed lips give him the air of one in whom narrowness of mental vision is blended with intense earnestness, sincerity of conviction, courage and grim determination. He wins the devoted enthusiasm of his followers rather by his bravery, his fortitude in hardship, his perseverance in action, than by any easy sociability of manner or flow of good nature. Don Carlos, should he reach the throne, would be a tyrant on conviction and by creed. He would crush the foes to his dynasty with the same cruel vigor that he seeks now to establish it. He would involve Spain in an utterly futile crusade on behalf of the temporal power of the Pope. The return of the Bourbon would be the signal for the return of priest-rule, and priest-rule has done more for three centuries to degrade Spain than all other elements put together. The struggle between Don Carlos and the republic is a struggle between the forces of an intrusive past and those of an impatient future. The bonds which bind the Church to the State, or *vice versa*, are even now loosened; the republic would sever them altogether; Don Carlos would draw them so tight that the State, at least, would be all but strangled. And Don Carlos is at this time all the more formidable since he alone represents an active principle hostile to the republic. Isabella has few adherents; her son, Alphonso, Prince of the Asturias, is still a child, and a revolution to enthrone a child would be hopeless folly. Montpensier is the most unpopular man in Spain, and betrays his incurable weakness by his silence; and no German (if, indeed, any) prince can be found to accept the crown contemptuously cast aside by Amadeus. Serrano, discouraged, has placed his sword at the service of the republic; Sagasta and Zorilla refuse to oppose it; the army manifests no alarming measure of discontent; but the priesthood is so hot in the Carlist cause that cassocked colonels are found leading Carlist bands, mitered recruiters summon the peasants to arms almost from the altar-steps in Catalonia, and secret conspiracy is nourished in the crypts and cloisters of the capital itself.—*Independent.*

## Statistics of Christianity in India.

One good result of the recent General Conference of missionaries, held at Allahabad, is the collection of accurate statistics of the number of native Christians in India. Mr. Sherring, a missionary, appointed to prepare a paper on the progress and prospects of Protestant Indian missions, reported a native Christian community of a quarter of a million—an increase in ten years of sixty-one per cent. The following summary, which we take from the *Friend of India*, contains most important intelligence:

"Ten years ago there were 138,731 native Christians in the whole of India. This number has since then increased to 224,161—that is, to the extent of 85,430 persons, which is at the rate of 61 per cent. During the preceding eleven years, or from 1850 to 1861, the rate of increase was about 53 per cent. Considering the several provinces of India, the increase has been as follows: at the end of the year 1861 there were in Bengal, including Behar, 20,518 Christians. At the close of 1871 there were 46,968, while the communicants advanced from 4,620 to 13,502. In the north-western provinces the Christian community has nearly doubled. In Oudh the increase has been at the rate of 175 per cent.; in the Punjab, of 64 per cent.; in Central India, of nearly 400 per cent.; and in Bombay, of 64 per cent. The greatest aggregate increase in all India has been in the Madras presidency, where there are 100,955 Christians, in contrast with 110,078 ten years ago. In Burmah the Christian community has continued almost stationary, the numbers being 59,366 in 1861, and 62,729 in 1871. In Ceylon the increase has been about 15,000. Altogether the increase in the three countries has been upward of 100,000.

"In several missions the increase has been very remarkable, and is worthy of special attention. For instance, at the commencement of the last decade, the American Baptist missions in the Telugu country had only 21 converts. They have now 6,418. In Chota Nagpore the increase has been from 2,531 to more than 20,000, a little more than two-thirds of whom are attached to Gessner's mission, the remainder being associated with the Society for the Propagation of the Gospel. The Christians of the American Episcopal Methodists have advanced from 305 to 1,835, or at the rate of 500 per cent. The converts of the American Reformed Church have increased from 796 to 2,478, or more than 200 per cent., and of the American Lutherans, from 367 to 2,470, or upward of 500 per cent. In the two provinces of Tinnevelly and South Travancore the Christian community has increased from 72,652 to 95,963 persons. Generally speaking, a greater proportional increase has taken place in smaller mission stations—that is, those which, in 1861, contained only a few Christians—than in the larger and older stations. It is a healthy sign of progress that in the ten years the number of central mission stations in India has increased from 319 to 423; of native ordained ministers from 97 to 224, and of communicants from 21,976 to 52,813. Of the entire number of converts added to the Protestant Church in India during the decade, three-fourths, at the very least—that is, considerably more than sixty thousand persons—are from low-caste and aboriginal tribes, which everywhere, for the most part, show themselves much more susceptible to Christian influence, and much more free from prejudice, than pure Hindoos."

It will be seen from the above that the record of our own church in India is highly honorable to the laborers we have sent there. In the work of general education also the fruits of Christian missions are most cheering. In the year 1861 there were, in all the missions in India, 75,975 pupils under instruction; in 1871, 122,372, an increase of 46,397. Of these pupils, 1,621 have passed the entrance examination in the Indian universities, 154 have taken the degree of bachelor of arts, 18 the master's degree, and 6 the degree of bachelor of laws. In this work of higher education the Free Church of Scotland has taken the lead of all the other churches.

As to the mission presses in India, Burmah and Ceylon, here are some facts:

They have published, in the course of the last ten years, no fewer than 3,410 separate works, mostly of a Christian and educational character, in 31 languages and dialects. The number of copies of books and tracts printed amounts to 12,317,172, as follows:

| | |
|---|---|
| Number of copies of the entire Bible in the vernacular languages | 28,000 |
| Number of copies of the New Testament, Old Testament and other portions of the Bible | 1,161,003 |
| Number of copies of Christian books | 2,812,695 |
| Number of Christian tracts in the vernacular languages | 5,707,375 |
| Number of school-books | 2,375,099 |
| Number of other books | 250,279 |
| Total | 12,317,172 |

We leave the skeptics, who insist that missions to the heathen do not pay, to digest these facts at their leisure. To earnest Christians they furnish occasion for thankfulness.—*Methodist.*

## Massacre of the Janissaries.

On a quiet summer afternoon a select body of men, chosen deputies of the terrible Janissary Guard, appear before Sultan Mahmoud and peremptorily demand the concession of terms, the least extravagant of which is the instant declaration of war against "all the unbelievers of Western Europe." Very quietly and courteously does he receive them, that smooth, impenetrable man, who has already in his secret hearing doomed them to die. Their demands, he says, are undoubtedly just, but they require consideration; let his brave Janissaries assemble on the following day in the El Meidanu, and refresh themselves at his expense, while he prepares his answer. Next morning, at sunrise, the famous guardsmen, in all their power and splendor, march gallantly into the square whence they are never to return. In the fatal confidence of overweening strength, they have left their muskets and bayonets in their barracks, and carry with them merely the long pistols and yataghans which never leave them, and for awhile make merry in the anticipation of certain triumph, murmuring only at times that the promised answer of the Sultan tarries so long. Alas for them! the Sultan's answer is already prepared, and about to be given, in language that none can mistake, from the mouths of innumerable cannon and the muzzles of forty thousand muskets. All through the dim hours of early morning the slayers have been preparing, with deadly speed and silence, for the work which they have to do. Every street is barricaded, every outlet commanded by powerful batteries; and behind the guns lie regiment upon regiment of armed infantry, and squadron upon squadron of ready sabers, and all the rabble of Constantinople, burning to revenge the long-continued insolence of the life-guards. The wild beasts are trapped at last; but, in the pride of their unquestioned might, the doomed host still remain unconscious of danger, till a red glare and a thick cloud of smoke, blotting the clear morning sky, startle them from their fancied safety. Their barracks are on fire!

At that fatal signal the work of death begins in earnest. To right and left, before and behind, the silent streets are one roar of cannon and one crackle of musketry, converging upon the living target that fills the square. At every glare and crash that breaks through the whirling smoke a fresh chasm yawns in the serried column; death comes blindly, no one knows whence or how. Already long swathes of dead lie like corn leveled by the hail, and their blood is running red over the smooth, white pavement; but all is not over yet. Blinded by smoke and fire, falling at every step, with sword and pistol against grapeshot and musketry, the doomed men rush fiercely on. Once reach the guns and there shall be vengeance for all! And here at last (praise be to Allah!) appear, through the billowy smoke, red caps and blue uniforms; here is something that can feel—no longer senseless cannon shot, but living flesh, which can be wounded and killed. Above all the awful din rises their yell of triumph, as they charge into the batteries, hewing right and left at everything which, in that blinding whirl of smoke, seems to wear the semblance of man. Down go the gunners like mown grass before the slash of the fatal yataghans; and the infantry who rush to support them fall, man upon man, beneath the swords of their old comrades until the narrow streets are all one great shamble, from which the blood splashes up like rain upon the walls on either side. One struggle, and the entrapped tigers are free once more; but it is not to be. The man who devises this day's work is not one to leave his task half finished, and he has left no chance unprepared for. In the very crisis of the fray, just as the iron circle begins to yield, the dull roar of an advancing multitude is heard from behind; and through the smoke appear the green standard of the Prophet and the white horse of Sultan Mahmoud, and Ibrahim Pasha, with forty thousand fresh troops, armed to the teeth, and burning for vengeance upon the hated Praetorians. They all give way. The Janissaries, fighting to the last, are overwhelmed by numbers, shot, stabbed, hewn down or flung into the sea, till the clear, smooth water of the Golden Horn is dyed purple from Seraglio Point to Galata Landing. For three days the few faluting survivors of the once formidable brigade are hunted down like wolves through every lane of Constantinople; and the long debt of vengeance is paid with every accumulated horror which Eastern ferocity could devise.—*Cassell's Magazine.*

## New Orleans District Conference.

The District Conference of the New Orleans district, Methodist Episcopal Church South, was held at Baton Rouge, beginning on the fourth of April and adjourning on the seventh. The ministerial brethren were, with one or two exceptions, present; the lay delegates absent, excepting those of Baton Rouge. Business was dispatched, but not without care and full discussion. The condition of the church, its spiritual needs, causes of weakness, remedies and means proper to insure a more healthful state were searchingly discussed. Education and missions received careful attention. The former was ably presented by President Andrews, of Centenary College, and lucidly exhibited by Prof. Magrader, of Baton Rouge. The latter, after an interchange of views, was expressed in the following resolutions:

*Resolved*, That we have noticed with great admiration, interest and thankfulness to God the establishment of a mission in the City of Mexico by Bishop J. C. Keener.

*Resolved*, That we will make extraordinary efforts to increase the contributions of our charges for missionary purposes, this year, above any former period.

Church literature, and its importance in training the mind into a love of holy things, was considered and the following resolutions passed:

*Resolved*, That we hereby express our hearty approbation of the editorial and business management of the NEW ORLEANS CHRISTIAN ADVOCATE, and recommend to the publishing committee, soon to meet, to perpetuate, if possible, the same management.

*Resolved*, That we yet more diligently exercise ourselves to promote the circulation of the ADVOCATE by making it an invariable question of families in our pastoral visits, "Do you take the ADVOCATE?" and by endeavoring to place the paper gratuitously in families who may not be able to pay the subscription price.

Educational interests and their claims were thus expressed:

*Resolved*, That we are exceedingly gratified and our hearts encouraged by accounts of the growing prosperity of Centenary College.

*Resolved*, That we can and hereby do most heartily commend the college to all who have sons to educate.

*Resolved*, That we shall feel it to be our duty yet more faithfully hereafter to urge the subject of a finished education upon those who may be within the range of our speech and influence.

Monday morning, the closing day of conference, was spent with dear Christian friends in sweet spiritual communion; and during the session of the conference the religious exercises were interesting and productive of good. Our Presbyterian friends joined with us, and the fellowship of the godly was precious. The heart of every member of the conference has been deeply impressed with the kindness evinced by the brethren and citizens of Baton Rouge.

By order of the conference,

THOMAS MULLETT, Sec.

SPECIAL NOTICE.—The chairmen of the board of finance of the following Conferences have not forwarded to us the receipts of the Bishops who presided at their respective sessions for the money paid by the Conferences for their support. Will they please do so at once? Western, Illinois, North Mississippi, Indian Mission, North Alabama, Texas, Baltimore and Los Angeles. Will the brethren who hold these receipts please forward them at once?

A. H. REDFORD, Agent.

IMMENSE EMIGRATION.—Mr. Anton Sontag, of New Orleans, has memorialized Congress to establish a line of steamers to some port on the Black sea, for the purpose of promoting emigration to this country. He says there are eight millions in Italy, two millions in Servia, six millions in Bosnia, two millions in Hungary and about fourteen millions in Austria, able-bodied, industrious, long-lived, hard-working people anxious to come to this country.

A GREAT FRAUD.—The Bank of England has been defrauded of about $2,000,000 by skillful forgeries on several great financial firms of London.

SEE TO IT that doors and gates are provided with proper fastenings, as more than half their wear and tear comes from slamming.

# The Christian Advocate.

THURSDAY, APRIL 10, 1873.


*TRUST IN GOD AND DO RIGHT.*

BY NORMAN M'LEOD, D. D.

Courage, brother! Do not stumble,
Though thy path be dark as night;
There's a star to guide the humble—
Trust in God and do the right.

Let the road be rough and dreary,
And its end far out of sight—
Foot it bravely! Strong or weary,
Trust in God and do the right.—

Perish policy and cunning!
Perish all that fears the light!
Whether losing, whether winning,
Trust in God and do the right.

Trust no party, sect or faction,
Trust no leaders in the fight;
But in every word or action,
Trust in God and do the right.

Trust no lovely forms of passion—
Fiends may look like angels bright;
Trust no custom, school or fashion;
Trust in God and do the right.

Simple rule and safest guiding,
Inward peace and inward might,
Star upon our path abiding—
Trust in God and do the right.

Some will hate thee, some will love thee,
Some will flatter, some will slight;
Cease from man and look above thee—
Trust in God and do the right.

## Methodist Finance in Louisiana.

MR. EDITOR: From the date of Paul's epistle to the church in Corinth to the time of "Post Oak Circuit," addressed "to the Methodists and to the Jonathan that is in them," we have had essays and articles without number on the subject of church finance. And from the date of "Post Oak" until the time of this present writing the church papers have literally teemed with plans and schemes and methods by which to raise money to carry forward church operations. That "member of the Red River Conference," whoever he be, laid bare the fact that the church could no longer dispense the "gospel on tick." Since then almost every scribbler has turned Elihu on this important subject, and stood up and said: "Hearken to me; I also will show mine opinion." This writer is inclined to think some of them resemble Elihu in another thing: "*They speak that they may be refreshed.*" Now, Mr. Editor, I do not wish to show "mine opinion," however good that opinion may seem to me, but I desire to show the result of all those essays and articles and epistles, which commenced with Paul and culminated in "Post Oak." I have before me the published "Minutes of the Twenty-seventh Session of the Louisiana Annual Conference of the Methodist Episcopal Church South, held in New Orleans, Louisiana, January 8–13, 1873. Bishop George F. Pierce, presiding; Charles F. Evans, secretary." How much benefit the church has reaped in a financial way, from those various writings, is, as far as Louisiana is concerned, plainly published to the world in these "Minutes." These "Minutes" show the financial operations of the Methodist Church in Louisiana for the year 1872. I apprehend there have been some collections and expenditures made by the church, particularly in the cities, which are not reported here. We have to do now only with the published report of the Conference. In order to make everything plain and easy as we go along, we take the liberty of putting down our figures in round numbers. This will not much alter the general result.

From these "Minutes," then, we learn that the whole amount of money collected for various purposes reaches the large sum of over $88,000. The amount of allowance for preachers is over $58,000, which gives the average salary of $830. The amount of this, collected and paid over to preachers, is over $41,000, of which the average receipts are $580. In the matter of preachers' salaries there is a deficiency of over $17,000—that is, as any accountant would say, the Methodist preachers in Louisiana paid over $17,000 last year for the privilege of preaching the gospel to Louisiana Methodists! Oh, for a few more chapters added to "Post Oak!" I find that out of sixty-five circuits and stations one paid more than it was assessed, nine paid the assessment fully, and the remaining fifty-five came out deficient. Can anybody assign a good reason why *so many* circuits were deficient? In the matter of Sunday schools there is reported collected over $4,900. The average amount to the school, $43. In the matter of church-building and parsonages there was raised over $31,000. There was collected for the poor over $1,700. And it is peculiarly gratifying to learn that the claims of the superannuates, widows, orphans and Bishops were fully met.

The next item in our finance I approach not with temerity, but with timidity. Under the question, "What has been contributed for missions?" we find the answer $4,115. This includes what was collected on the circuits and what was raised at the missionary anniversary in Carondelet Street church. If we take out what was raised at the anniversary, the amount collected on the circuits during the year is about $2,500—that is to say, the Methodists in Louisiana, in the year 1872, contributed for the cause of missions the sum of less than twenty-five cents apiece. Now if we take out the New Orleans district, whose membership contributed about $1.10 per member to this cause, we find the entire church, outside of that district, contributing the sum of $800. Making the average, we find nine thousand six hundred and sixty-five members contributing 800, which is about eight cents apiece. Again, we find out of sixty-five circuits and stations that twenty contributed *nothing at all* to the cause of missions—and that is about as cheap as they could desire. On those twenty circuits there are two thousand eight hundred and thirty-five members.

Mr. Editor, statistical tables contain some very curious things, if we only take the trouble to pry into them. For instance, here is a circuit, in one of the wealthiest portions of the State, numbering nearly one hundred members, and in the report of the missionary treasurer that circuit is credited with $2.50. Those brethren have now the gratification to know that in order to help the grand army of Jesus in its conquest of the world they have contributed two and two-thirds cents apiece! As this is a private matter between us Louisianians, I do hope that Dr. McFerrin won't make a fuss about it in the "great central," and thus call the attention of the whole church to our unparalleled liberality! Looking at this missionary matter by districts, we have this result:

| | Per member. |
|---|---|
| New Orleans district paid | $1 06 |
| Lake Providence district paid | 16 |
| Shreveport district paid | 15 |
| Opelousas district paid | 5 |
| Ouachita district paid | 5 |
| Minden district paid | 4 |
| Alexandria district paid | 3 |

Mr. Editor, if Louisiana Methodists don't believe in a "cheap missionary gospel" it is hard to tell what these figures mean. I wonder if our people have transposed Paul's words so as to read: "The abundance of their joy and their deep riches abounded unto the *poverty* of their liberality." If Paul were now on earth and had to send us an epistle, would he not leave out Second Corinthians ix, 1? Looking at these figures, we see some of the fruits of the many essays and articles on church finance. This is what those essays and articles have done for Louisiana. I expect they have done equally as much for the other portions of the church. Brother scribblers, "suffer the word of exhortation." Quit excoriating the church on the subject of finance. "Husband your resources." Save your paper and your time. Have some regard for the editor's patience and the printer's eyes and the people's feelings.

OUTIS.

## Ministerial Support.

MR. EDITOR: This subject seems to be the all-absorbing one in the quarterly conference, district meeting, Annual and General Conference. It was the troublesome question in the Jewish Church. The Apostle Paul was not appreciated by his brethren and supported. Think of an apostle working with his needle to get bread while preaching at Rome, the metropolis of the world. If the church was enlightened on this subject certainly she would act more consistently. It certainly would be a very great relief not only to the real wants of the preachers, but to their feelings. Humility is a great virtue, but to be humbled by those who ought to hold us up is degrading. God has in all ages of his church made special arrangements for the support of his ministers, and given specific directions to the church to take care of and support their preachers. The Jews were made an example to mankind by receiving the law, service and ministry of God. They were required to give a definite part of their labor to the priest—one-tenth. If the crop was full the preacher fared as the people; if the crop was short the priest had to live on short fare, as well as the people. One-tenth seems to have been settled from the beginning as the share of the preacher. Abraham gave it, Jacob vowed it. But there is no statute requiring that amount in the New Testament, nor is there any express statute requiring that men should give one-seventh of their time to rest. The Old Testament is the Christian's common law, and what is not repealed by statute in the New Testament is of full force in the Christian church. Who ever doubted the force of the Ten Commandments? No one ever doubts Abraham's faith as a proper example in the Christian church. Then why ignore his support of the priest as a good example? No one doubts Jacob's agonizing effort in prayer as a good example. Then why doubt his vow to God to give one-tenth of his income as a good example under the Christian dispensation? If the faith and prayer of those ancient lights in the church are held up to us as proper examples of imitation, why ignore their example when they give, under all circumstances, one-tenth of their income to God? The Christian dispensation is superior to the Jewish dispensation in all respects, except in giving. To the patient Bible student the history of God's dealing with his church affords abundant information for our guidance, "furnished entire." When the Jews kept their law, and acted honestly with God, they were the richest and most prosperous people in the earth. The Lord never gave the Jews a title in fee to the land of Canaan. The Lord said: "The land is mine." God took them in as partners, and clearly defined the contract. He was to furnish seed, land, seasons, etc. They were to cultivate, fertilize and rest the land, and give God one-tenth of all they made. The earth is the Lord's; and what was his law then, unrepealed, is his law now. Nearly all the troubles of a temporal character that cursed the Jewish Church grew out of their thieving propensities. The Almighty labored with them for two thousand years. He cured them of idolatry, but he never cured them of stealing, and at last drove them off of his land and out of his country. Read the third chapter of Malachi, etc.

And now take your seat as presiding elder in quarterly meeting. "Question.—What has been collected for the support of the Levites and their families?" Call the churches, beginning at Hebron; nothing from Hebron. Mount Zion; nothing from Mount Zion. Eighty members at Hebron, and over one hundred at Mount Zion. Why no collection? Land and stock all mortgaged; the caterpillar has eaten up the cotton. Will men rob God and prosper in their theft? They did not in the days of the Prophet Malachi. Now, brethren, bring all the tithes into the storehouse, that there may be meat in my house, and prove me herewith, *saith the Lord*. It is useless to move to the West, for a man who is dishonest in the East will steal after he gets even to Texas. Stay here in Alabama, and be just with God, and he will open the windows of heaven, and barns and storehouses shall be filled. How can God prosper a people who are enlightened and live under the benefits of the gospel, and starve their preacher? I saw a noble man going to his circuit, crying and weeping, and when asked what was the matter he said: "I am called to preach, and have been sent to that circuit. No parsonage; the preacher and his family get less than $400, and it will cost nearly half that amount to move."

Now, Mr. Editor, I am sick and worn out on the subject of finance—the many plans, envelopes, assessments, etc. The church ought to support their pastors, and do it at once, and like Christian men and women; not in balls and parties and auctions. God save the mark. The church needs the truth of God, enlightenment from the Bible, driven by the Spirit home to the conscience and life. The ministry complain too much and preach too little. Our circuits are generally going down all over the country—I mean comparatively. We must do something to keep on the advanced line. We change too often the boundaries of our circuits. We need more permanency. Parsonages, better churches, school-houses, etc., would go far to make our circuits more permanent. We need staves in the churches. Souls will be lost all over this land for want of fire in the churches. The people have money to purchase snuff, tobacco, and some members even whisky, and then let their Sabbath school die out in winter for want of a stove. Much remains to be done.

Very truly,

S. P. RICHARDSON.

GREENVILLE, ALA., March 18, 1873.

## Who Art Thou?

"Where art thou, God? Who art thou?" Drearily, amid the din and strife, the cry wells up from the depths of despairing hearts. From poverty-stricken dens of wretchedness, where body and soul are famishing; from hearts bowed down with unmerited agony of shame; from hearts vainly seeking truth, alone, helpless, drifting wearily toward an unknown, unseen futurity, with none to stretch out an aiding hand—ah, how bitterly the soul cries: "Where art thou? Who art thou?" Art all-powerful, all-beneficent? Why, then, permit so much misery? All love? Why create and preserve capability for suffering? Where is the soul that has not vainly striven to grapple with these mysteries? Alas! how many have sunk, with white, despairing faces, beneath the cold, silent waters of speculation.

Life's problem can only be solved by the development of years. With the incarnation of Christ as the key, these baffling mists will be purged away in the furnace of affliction, the soul-vision becoming clearer as it rises, step by step, up the painful steep, until it attains the nobler life for which it is destined, and with clear, reverential vision beholds the wisdom of the Infinite unfolded in all its grandeur.

The union of the divine and finite, as demonstrated in the life of Christ; the inconceivable love that cheerfully endured a suffering life and shameful death; the reason why God, in his knowledge of all future events, permitted the creation, fall and redemption of humanity, and the evils arising from sin's influence, are unfathomable mysteries beyond the conception of finite nature. Enough for us to know that God is all purity and truth; that in Christ and through him all sin is eradicated, and perfect peace and love creating a heaven in the believer's heart.

Is the incomprehensibility of divine life an excuse for unbelief? "Every one believes that somewhere and somehow all things are justified, contradictions reconciled, mysteries explained, and the upward path made clear and straight. The soul reports faithfully of its own transcendent origin and destiny, and at times her voice is heard above the noise and din of the conflict on the battle-field of this outer world. There are intervals when the pursuit of fame, wealth, pleasure, or any merely selfish end, seems the cheat it really is—when men would give all that they promise or can bring for the priceless pearl of a soul-satisfying good. At least he thinks he would. Yet how many of us can bear the test, voluntarily accept the sacrifice, and rise to the level we aspire to? Not many. Trial, disappointment, failure—these are the golden gates through which the soul escapes her bondage to nature, and draws the whole being up into a higher, purer atmosphere."

Therefore, O man, face thy soul. In that stern presence thou knowest thy Redeemer liveth; that divine love is yearning to encompass thee. "Who art thou?" The embodiment of a love which encircles the universe. "Who art thou?" Lord of all—right worthy to be praised. Holy, holy, holy; heaven is full of the majesty of thy glory.

LITTLE BEVERLY.

## Golden Wedding.

MR. EDITOR: We had the pleasure, a few days since, of attending the celebration of the golden wedding of Mr. and Mrs. William Griffin, two of our most respected citizens. For fifty long years this worthy couple have traveled together life's varied journey, and now in the evening of their days they enjoy a competency which their own prudence and care has accumulated. They have reared a large family of children, among the most honorable and honored in our State. This joyous event was celebrated as an occasion of family reunion and congratulation, and without pomp and parade. Unknown to the aged father and mother, the daughters had prepared a bountiful and elegant repast, and to the wondering surprise of the old people they were suddenly surrounded by their sons and daughters, and troops of grandchildren, full of joy and glee—one family, living at a distance, alone being absent. It was amusing to witness how much the little ones enjoyed the perplexity of dear old grandma. For days her *good things* had mysteriously disappeared, and the good lady could give no possible account of the way they went. The quiet, serene smile resting upon their countenances told full well how deeply their hearts had been touched by the delicate compliment thus offered them. The occasion was made delightful by the dedication in baptism to almighty God of three of their little grandchildren. This ordinance was most feelingly and impressively performed by the pastor, the Rev. P. H. Napier.

We retired from the happy circle feeling how beautiful it is, in our times of rejoicing, to acknowledge that the universal Father is the bestower of every blessing.

A FRIEND.

MOSS POINT, Mississippi.

*BEYOND.*

BY H. WALTER FEATHERSTON.

When day begins to fade away before the gloom of night,
And twilight robes the world in gray,
And sunset's glow best reeks the western sky with amber light,
And writes there, 'thwart the doom of day,
A glorious thought comes sweeping 'cross my mind on fairy wings,
And lifts my soul with high delight;
As Sol, beneath where earth meets heaven, his flood of luster flings
Back 'ward the fast-approaching night,
And tells us of a land of light beyond the hazy line
Where his effulgencies all beam,
So heaven-glories 'gainst the Christian's moral sky oft shine
From 'cross the line—Death's darkling stream;
And tell us thus that, far out there, there is a land of light,
Where Jesus, from his burnished throne,
Sheds forth such ceaseless floods of luster that there is found no night,
But day eternal rules alone.
How oft athwart our gloom-wrapt souls, in times of sorrow, beams
A sunset-like reflected ray
Of heaven's light, reminding us that *there* forever streams
The luster of a darkless day!

## Regeneration and Baptism of Infants.

The *Methodist Quarterly Review* for January contains an interesting discussion, from the pen of its learned and able editor, of the topic above indicated, to which we wish to call the attention of our readers. The occasion of the discussion to which we allude was the publication of an article in the *Bibliotheca Sacra* for October, in which the writer affirms that "infant baptism" and "a regenerated church-membership" are irreconcilable. The theory of that writer is, that the practice of baptizing infants must be unscriptural and wrong, because none but regenerate persons can be members of the visible church, and infants are not regenerate. The editor utterly rejects as the "most unscriptural, most dangerous and most un-Methodistic of all the views proposed," that of the late Dr. Nadal, who sustained infant baptism "on the ground that the church did not require regeneration in her membership." The editor adds:

"The Christian church, in our view, aims, however imperfectly the aim is accomplished, to be the church of the regenerate. Dr. Nadal's view, we think, contradicts our thirteenth article of faith, which declares that 'the visible church of Christ is a congregation of *faithful* men.' In regard to which it may be affirmed: 1. That the unregenerate are not 'faithful' men; 2. That in the view of the church, the baptized infant is a 'faithful' man. If 'seekers' have in former times been admitted by our church to the 'class,' it is not properly as members of the church. We never knew a 'seeker' to be baptized; he can be dropped by the pastor without trial; and all such should be, so soon as they cease to be sincere 'seekers.' They are received into the 'class' simply in order to receive the aid of a spiritual adviser so long as they feel the need of advice and are disposed to profit by it. The present reviewer, as a Baptist, of course agrees with us in rejecting the doctrine of an unregenerate church. He differs from us in inferring therefrom the impropriety of infant baptism."

The indefiniteness of opinion in regard to the relation of infants to the church, and consequently in regard to infant baptism, is accounted for on the ground that a majority of our church-members have "unconsciously varied from our own standards. A large majority have, if we mistake not, contrary to Arminius, to Wesley, to Fletcher, to Fisk and to our articles of faith, come to hold that *the living infant is neither justified nor regenerated, and becomes so only on condition of death.*" The editor thus states the theory of infant baptism, which, in his opinion, most nearly accords with our best standards: "Infants are to be baptized because, under the atonement, they are born regenerate."

It is not to be inferred from this statement that the "standards" referred to—Arminius, Wesley, Fletcher and Fisk—held that infants are not born into the world depraved; but rather, in the language of Dr. Fisk, "that the atonement meets them with its provisions at their entrance." This point Dr. Whedon thus elaborates:

"Their justification or regeneration, so far as it exists, is not *congenital*, but *post-genital*. The atonement fills this probationary world with its influence, and the human being receives his atoning justification consequent upon his having entered into it. It is as if a room were filled with a purifying influence, and a leper is cleansed by entering within its walls. The question is not as to the genuineness or the depth of the depravity as derived from Adam, or from the immediate parent. That depravity is done up in all the elements of the fetus man. Nor does regeneration, infant or adult, absolutely remove it until completed at the glorification; for both infant and adult still retain susceptibility to temptation and sin, mortality, disease and death, until the final renovation. * * * * * *

"Our inherent depravity is not entirely removed by regeneration until the regeneration is completed at the resurrection. For the best of us, the maintenance of our saved or regenerate state is a work of care, skill and firm volition. These qualities the unnurtured child does not possess, and hence falls an easy victim to sin. The nurtured child may retain an unforfeited Christian character. It is at this age, indeed, that docility to truth, conscientiousness and simple piety often unfold themselves."

The words *congenital* and *post-genital*, in the foregoing extract, must be understood as used not in relation to physical birth, but to the period of generation, or mere fetus existence. As Dr. Whedon says in a note now before us: "There must be an instant when an immortal person has come into existence, so that if both mother and child should die, the child's spirit is as deathless as the mother's. That, I think, is the true birth in question." Whatever element has, prior to that time, been wrought into the child's nature, is *congenital;* and whatever is added to or wrought upon it, either forthwith upon or subsequent to its taking a complete, an immortal existence, is *post-genital*. The justification or regeneration of the infant's spiritual nature is necessarily subsequent to generation and to a more fetus existence; it is therefore post-genital. According to our best theological writers, and, in their opinion, according to Scripture teaching, it is prior to physical birth, and forthwith upon the coming of a new immortal—personality—into existence and into the moral government of God.

Whoever will turn to "Fletcher's Checks," volume 1, page 461, will find the proof that he held the doctrine of the justification and regeneration of all living infants. He also insists that this is a doctrine of the Church of England, in accordance with which her clergy are directed to say in the baptismal service: "We yield thee hearty thanks, most merciful Father, that it has pleased thee to regenerate *this infant*." In his view this regeneration is prior to baptism, is not contingent or conditional, and is universal. The baptismal Scripture lesson (Mark x, 13, etc.) is explained by Mr. Fletcher to teach this doctrine. Judging from his comment on this passage, Mr. Wesley held the same view. Dr. Fisk says: "Through the grace of the gospel all are born free from condemnation;" and then he immediately adds, "So the Apostle Paul: 'As by the offense of one, judgment came upon all men to condemnation, so by the righteousness of one, the free gift came upon all men unto justification of life.'" On the language of Fisk the *Quarterly* thus forcibly comments:

"Here we are told that all are born 'free from condemnation;' and this freedom from condemnation is identical with the 'justification' named by St. Paul. And this freedom from condemnation or justification (not merely a title to contingent prospective justification) is at birth upon each living individual infant; and universal, being in spite of our depravity derived from the atonement. The infant does not wait for death before he is justified. Death, actual or approaching, is no condition of salvation."

That the infant dying is justified and made regenerate, while the one living remains unjustified and unregenerate, seems to us wholly absurd. It is the grace of God, through the atonement, which determines for all infants their moral relation and condition. That grace deals with all alike; it is all-comprehending and impartial.

In regard to Mr. Fletcher's doctrine of infant regeneration the *Quarterly* remarks:

"1. No one affirms that the regeneration of an infant, as taught by Fletcher, is psychologically absurd, or contrary to human or Christian consciousness. *The doctrine of infant regeneration, either unconditional or conditional upon baptism, is no new doctrine, but has been a dogma in all the great sections of the church, whether Greek, Roman or Protestant.* * * * The regeneration of the infant is nothing different in nature from that in the adult, except as modified by its subject; and the use of the term is, in both cases, equally proper, involving no innovation in theology of either thought or language. If an infant can be depraved, it can also be undepraved; *if it can be positively unregenerate, it can also be regenerate.* In the infant nature, as truly as in the adult, there may exist all the potencies, predispositions and predeterminate tendencies, natural or gracious, for an actual though not responsible moral nature, good or bad.

"2. The doctrine of depravity is neither invalidated in nor modified by the doctrine of infant regeneration, whether unconditional or conditional upon birth, baptism or death, actual or approaching. In either case the depravity comes from Adam, is by nature, and is equally complete; and in either case regeneration comes from Christ and is by grace, being extra to and above nature. The unborn John the Baptist was "filled with the Holy Ghost" (Luke i, 15,) and "leaped" at the approach of the mother of the unborn Savior. The unborn Jesus was "that holy thing." And such cases at once explode the objection of the "manifest absurdity" of "regeneration between conception and birth." Nor is there any more absurdity in the infant being *regenerated* between conception and birth than in his being *depraved* at conception, or between conception and birth. And this would seem to finish, too, all the argument about the absurdity of regeneration and regeneration being simultaneous."

If this doctrine of infant regeneration be true, all adult sinners have "fallen from grace." They have sinned away the justification they once had; they have made "the depravity of their nature the object of their choice," and consequently sin is imputed to them. They are guilty and condemned.

Moreover, if this doctrine is true, it is also true, as is well stated by Dr. Whedon, that "the state of the saved living infant is essentially the same for an infant as the state into which regeneration brings the adult. And so infant justification is, for the infant, the same as that justification into which faith brings the adult believer."

If we accept this view the baptism of infants is, in our opinion, placed on an impregnable basis. They have as valid a claim to that ordinance as adults. The latter are entitled to it because of their acceptance and reception of justification and regeneration on the condition of faith in Christ. The former having, through the grace of God, been placed in the same state of salvation, are also to be baptized. Since "of such is the kingdom of heaven," who can forbid water?—*Western Christian Advocate.*

THE TINKER'S CRY.—The *American Bibliopolist* gives the following:

"Work for the tinker, O (or all?) good wives!
For we are men of metal;
'Twere well if you could mend your lives,
As we can mend a kettle."

## OBITUARIES.

EMELINE HAWKINS, daughter of Pleasant and Mary Hawkins, was born in Smith county, Mississippi, April 3, 1872, and departed this life February 16, 1873, aged ten months and thirteen days.

The deeply-afflicted parents have our sympathy. They buried their oldest son in December last. Now they are called to deposit their youngest daughter in the cold grave. O may God sustain them and may they meet in heaven.

R. A. SIBLEY.

TRENTON, Miss., March 24, 1873.

WILLIAM S. WESTBERRY was born in Colleton district, South Carolina, January 28, 1832. In the second year of his age his father moved with his family to Rankin county, Mississippi, and settled in the neighborhood of old Shiloh church and camp ground, at which place, during a camp meeting in October, 1857, he was converted and joined the Methodist Episcopal Church South. From the time of his conversion he advanced in divine life, even up to his death. He was a member of Lodi church, one of the leaders and a licensed exhorter.

Bro. Westberry was married to Miss Renoa Myers, December 7, 18[illegible], who, with six children, survive him. He called his family to his bedside just before he departed, and said to them that the time had full come and he was ready; told them not to weep for him. Bro. Westberry was a very useful man to the church and to the neighborhood in which he lived. His seat in the church militant is now vacant (it was rarely so during his lifetime;) but he now occupies a seat in paradise. Our brother departed this life January [illegible], 1873, in the forty-first year of his age. May God sanctify this afflictive dispensation to the good of the heart-stricken widow, children, friends and neighbors of our departed brother. May they all so live that they may meet him in heaven.

R. A. SIBLEY, Pastor.

TRENTON, Miss., March 24, 1873.

CAROLINE D. DUDLEY was born February 7, 1830, and died January 13, 1873. Sister Dudley was the daughter of Rev. Jacob Crumbly, local preacher in the Methodist Episcopal Church South, who died some years ago. Sister Dudley was the wife of Bro. John M. Dudley, who survived her only fourteen days, for on the twenty-seventh of January, 1873, he also departed this life. He was born in Putnam county, Georgia, February 14, 1831. They were married January 23, 1851. Bro. Dudley was the son of Bro. E. and M. Dudley, who still survive, though old and ripe for heaven. Bro. and Sister Dudley enjoyed the advantages of an early religious education and training. They were brought up in the nurture and admonition of the Lord. In their youth they united with the church of their fathers, in which they lived acceptably until summoned to join the church triumphant. Bro. Dudley held for years the office of steward or class-leader in the church. They both died suddenly of congestion, as we suppose. The circumstances of their sickness and death precluded the possibility of giving those evidences of acceptance with God so desirable by surviving friends. We have, however, consolation in believing that, as their lives were godly, their end was peace. They left five children and many friends and relatives to mourn their loss. Their two eldest children are members of the church; three of them are small. May the Lord bless the orphans, may the church be the guardian of their morals, and at last may they, with their parents, be saved—a family in heaven.

JOSEPH M. SCOTT, P. C.

FARMERSVILLE, ALA., March 21, 1873.

THE following tribute of respect was adopted at a Quarterly Conference held at Mount Zion church, Taylorville mission, Brandon district, on the fifteenth of March, A. D. 1873:

It has pleased almighty God to take from our midst our dearly-beloved brother, EBENEZER HAYS, who departed this life on the twenty-fourth of November, 1872, in the full hope of a blessed immortality. The subject of this obituary was born in Marion district, South Carolina, on the eleventh of June, A. D. 1[illegible], joined the Methodist Episcopal Church in 1833, and obtained a license to preach in 1836. He was married to Miss Nancy Lowe in 1[illegible], by whom he had seven children. He removed to the State of Mississippi in 1837, and located in Smith county. He lost his wife, and married Mrs. S. A. Jones in 1851, by whom he had one son. After losing his second wife he married Mrs. Martha Young, by whom he had one son. She survives to mourn her irreparable loss. Bro. Hays, as a minister of the gospel, was close, earnest and heart-searching, and decidedly popular. To know him was but to love him, for he had the meekness of the Christian and urbanity of the gentleman. Bro. Hays was long apprised of his approaching dissolution, and kept his inner man swept and garnished, to welcome his Lord and Savior's mandate from high heaven. While languishing upon a bed of sickness he was ever cheerful and resigned, and ever ready to counsel, advise and exhort those around him. A few hours before his death he sung a hymn in a sweet, dulcet and melodious voice, and continued to shout praises to God for his redeeming love until his happy soul took its everlasting flight to the mansion where God and the Lamb reign to receive the weary and heavy laden, that their joys may be full.

J. O. NAPIER,
T. J. FEAZELL,
Committee.

WE ARE all obliged to love heaven for Christ's sake. He graceth heaven and all his Father's house with his presence. He is a rose that beautifieth all the upper garden of God. A leaf of that rose of God for smell is worth a world.

SWITZERLAND exports annually more than $4,000,000 worth of cheese.

The Christian Advocate.

THURSDAY, APRIL 10, 1873.

*SONG OF THE SEASONS.*

Gaunt Winter flinging flakes of snow,
Deep-burdening field and wood and hill;
Dim days, dark nights, slow-trailing fogs,
And blackened air severe and chill.
And swift the seasons circling run—
And still they change till all is done.

Young Spring with promise in her eyes,
And fragrant breath from dewy mouth,
And magic touches for the nooks
Of budding flowers when wind is south.
And swift the seasons circling run—
And so they change till all is done.

Then Summer stands erect and tall,
With early sunrise for the lawn,
Thick-foliaged woods and glittering seas,
And loud bird-chirpings in the dawn.
And swift the seasons circling run—
And so they change till all is done.

Brown Autumn, quiet with ripe fruits,
And haggards stacked with harvest gold,
And fiery flushes for the leaves,
And silent cloud-skies soft and cold.
And so the seasons circling run—
And still they change till all is done.

Swift speeds our life from less to more—
The child, the man, the work, the rest,
The sobering mind, the ripening soul,
Till yonder all is bright and blest.
For so the seasons circling run—
And swift they change till all is done.

Yes, yonder—if indeed the orb
Of life revolves round central Light,
Forever true to central force,
And steadfast, come the dusk or bright.
And so indeed the seasons run—
And last is best when all is done.

*Chambers' Journal.*

## Dr. Guthrie's Last Days.

Dr. Guthrie left Edinburg on the twenty-ninth of January. He travelled in one day to London, and stood the journey well. The following day he went to St. Leonards, and was much fatigued by the journey. He became slowly weaker. It was not till Sunday, February 16, however, that any immediate apprehension was felt. On Sunday night he was restless, and had several attacks of fainting. On Monday he became so alarmingly ill that the different members of his family were summoned. There were five sons and three daughters present. On Tuesday morning he was pronounced sinking, and it was not expected that he could survive more than a few hours. Gradually, however, he rallied, and completely emerged out of the state of partial insensibility into which he had fallen. Notwithstanding this rally, his strength steadily decreased until the close; his voice, once so rich and powerful, became gradually reduced to a whisper. The massive frame lay helpless like a child in the arms of his attendants, and the eyes so full of expression became dim and insterless, but the mind remained clear and powerful to the close.

His conversation during the last week of his life was full of affection, wisdom and joy. He was frequently under great bodily distress from breathlessness, but he never murmured, although he often prayed that he might have a speedy deliverance. Toward the close he longed to depart, and viewed with no feelings of dread, but rather of thankfulness, the signs of approaching dissolution. One day his sight was somewhat confused, and when one of his family remarked that this was of little significance," he said: "Ah, no; it is just like the land-birds coming lighting on the mast, which presage to the weary mariner the nearness of his desired haven." On Saturday Admiral Baillie Hamilton, an Episcopalian, who visited him daily and whose kindness he greatly valued, told him he thought he was looking better. "Ah," said he, "a good man comes with evil tidings." He delighted to talk of heaven, and of the many friends gone before who would welcome him there. In particular he pictured to himself his son John, who died in infancy and whose memory he always fondly cherished, running to the golden gate to meet him. He had no doubt of the recognition of friends in heaven, and in reference to this quoted the saying of an old woman: "Do you think we shall be more foolish in heaven than we are here?" On Thursday the Rev. Thomas Vores, incumbent of St. Mary-in-the-Castle, prayed with him. Dr. Guthrie was too weak to speak directly to him, but whispered to one of his sons: "Tell him my journey is nearly ended; ask him to pray that I may have a speedy entrance into heaven, and that we may have a happy meeting there, where we shall no longer have to proclaim Christ, but where we shall enjoy him for ever and ever." Yet he never lost his interest earthward. He spoke to each member of his family with the most overflowing affection. They were all, with the exception of two, able to be present, and he often thanked God for the comfort he had had in them all without exception. To those absent he sent loving messages, saying to one of them: "Stand up for Christ in all circumstances." These words, "Stand up for Christ," he repeated twice, and very emphatically. To many of his many friends he also desired to be remembered, and always asked an interest in their prayers.

One of the most touching incidents of his illness was the affection he displayed toward one of his grandchildren, Anita Williamson, a little child of four years of age. When she was taken into the sick-room and shown to Dr. Guthrie, a smile full of the old sweetness, but such as suffering had almost banished, at once lit up his face. He flung his arms around the little child's neck, kissed her and called her endearing names. It was very affecting to see his grandchild thereafter sitting on the bed fanning him or rubbing his often chilly hands. On the day before he died she came into the room, as usual, in the morning. His eyes by this time were very much changed, but the moment he saw her he said: "Put her up;" and when lifted to the bed she crept up to him and kissed him; he nodded to her and whispered: "My bonnie lamb." His hope and confidence never wavered, and nothing was more striking than the calm way in which he expressed them. The mingling of reason with faith was as noticeable in his death as in his life; yet his trust was as simple as that of a child. During his illness he was often soothed by singing, and of no hymns was he more fond than such as are called "children's hymns," such as:

"Jesus, tender Shepherd, hear me;
Bless my little lamb to-night;"

and,

"There is a happy land."

On Friday night he asked his family to sing, and on being asked what he would like he said: "Give me a bairn's hymn." He often thanked God he had not left his preparation to a dying hour, and remarked on the folly of those who leave "to the mercies of a moment the vast concerns of an eternal scene." He placed his whole confidence in Christ, and when asked on Tuesday morning, at a time when he was thought to be sinking: "You have that Savior now?" "Yes," he said, "I have none else." Even when unable to speak many words, and in bodily distress, his ejaculations showed how peaceful was his mind. On the same morning he was heard to say, "On the other side," and again, with a sweet smile on his face, "Happy, happy!"

Within an hour before death he made by signs an intelligible answer to a question put to him. He then passed into a very sound sleep, from which he never woke. About ten minutes before he breathed his last his nurse—his Highland nurse, to whom he was much attached—remarked that the wrinkles on his forehead were smoothing out. The members of the family not present were at once called, and, without a struggle or sigh, and so peacefully that it was impossible to tell the exact moment of departure, he passed away.—*New York Observer.*

## Convictions Not to be Trifled With.

Many of you have convictions. Do not stifle them. If you do you may never have them again. To think you may yet go down to hell, and be lost forever! Yes! go to hell from a solemn scene like this! How dreadful to think of!

A sad story I will tell you. But first I will tell you of a gentleman gambler, a trophy of divine grace.

One night, as he sat at the gambling-table, the thought flashed across his mind, "If I were to die now I should be damned," and he fell. Some of you do not believe in stricken cases; but in this instance there could have been nothing *said* to excite his mind about eternal things. Not a word was spoken about the Lord Jesus, except it may have been that his sacred name was mixed up with the profane oath. But the strong man fell from his gambling into an alarm about his soul. His fellow-gamblers looked on affrighted. He was brought to his bed, as he thought, to die. He wished his servant would leave the room, for he felt that he must pray; but he said: "What matter about a servant, when I may die and be damned?" He prayed most earnestly; God heard him—God saved him. God has since used him in the awakening and conversion of many souls.

A young lady one day went home from the preaching of the gospel deeply troubled about her soul. She told her mother how anxious she felt; but the mother wished her to enjoy the world, and to appear at the concert and the ball. Do not suppose that I am forbidding the ball-room or the concert; all I want to say is, that if I got a watch worth thirty pounds I would not care much for the one that cost thirty pence. And just so, when a man gets Christ, he gets a golden treasure, and he will not care for the tinsel of the world.

"'Tis the treasure I've found in his love
That has made me a pilgrim below."

Why do you never find the *true* Christian in the ball-room, and seldom in the concert-room? There is no chain on our limbs. Why, just because he has got the golden thing, and does not want the tinsel. I repeat:

"'Tis the pleasure he's found in Christ's love
That has made him a pilgrim below."

Not that Christianity puts a man into bondage, or would have you offer a *dead* work to God. But I am straying from the subject. The young lady's mother tried to have Christ in one hand and the world in the other; and when her daughter told her the state of her mind, she made her think lightly of it, saying that religion was never intended to make people morbid or gloomy; that she *must* go into society. Accordingly into *society* she went. Meanwhile

"Death with his arrow soon laid her low."

As she lay on her dying bed she called her mother and said: "Dear mamma, when I am dead and in my coffin, when my coffin is put down into the grave, do not let any tombstone be placed over me; neither let there be any epitaph chiseled on my gravestone, but let me be simply buried. * * * And when I am in my coffin and covered up under the sod, and you are in this room, open that wardrobe, dear mamma, and you will see my last ball-dress; and when you look upon that dress you will see the sign of your sin and of my doom." Thus she died. Alas for the child! Alas for the mother!

Do I say that there is any harm in a ball-dress? No; go as often as you like to the ball; it is quite natural to the flesh to go after such things. But what I want to say is, that when a man gets Christ he does not care for the poor, empty things of this world. Thus Abraham could leave his country and his father's house, when the God of glory was set before him; and Rebecca could go over the desert, from her kindred and friends, because of Isaac.

Ah, my dear friend, I wonder if thou hast got Christ like that. I wonder where you are now as to eternity; for remember, the tree is growing, or perhaps cut, which is to be made into a coffin for *thee;* and there is the empty space in the family vault for *thy* coffin; and you have, for your immortal soul, either a dark, dreadful cave in the regions of the damned, or a golden mansion which Jesus is preparing for thy reception in heaven. Oh, may my God awaken you to a solemn sense of where you are for eternity!

"Lo! on a narrow neck of land,
'Twixt two unbounding worlds you stand;
Yet how insensible!
A moment's time, a point in space,
Removes you to your heavenly place,
Or shuts you up in hell."

Or shuts you up in hell!—in hell—in hell!

Ah, my friend, you are at this moment either a candidate for heaven or a candidate for hell. Do you want to be saved? I know many of you do. Well, have I not shown you Christ your Savior, and that you may be saved *now*. There is salvation at your feet—salvation purchased for you by another—that is, it is a vicarious sacrifice, Jesus having satisfied all demands.

Christ is now the end of the law to every one that believeth. When that poor convict now lying in jail is hung, the law of the realm will be satisfied. It will have exhausted its power, and not an atom will be left to descend further. The law has an end in the death of the offender. And thus, when man had to die, Jesus takes him to the accursed tree, and hangs him upon the cross, and there the law spent itself; and there is now no condemnation to him that believeth. "Believe in the Lord Jesus Christ, and thou shalt be saved," and "let God be true, and every man a liar." "He that hath the Son hath life." Believest thou this? "Verily, verily," says Jesus, "he that heareth my word and believeth on him that sent me, hath everlasting life, and shall not come into condemnation, but is passed from death unto life."

Oh, then, believe in Jesus *now!* He is the same now that he was when hanging on the tree; the same in love, and in his willingness and power to save. Behold him where he is—a Prince and a Savior—to give repentance and remission of sins.—*Mornings in Dublin.*

## Luther's Childhood and Youth.

From an interesting article on the childhood and youth of Luther, which appeared in a late number of the *Penn Monthly*, and in which the attempt is made to let Luther tell his own story, by extracts from his various letters and biographies, we compile the following brief sketch of his very early life:

"I was born at Eisleben, November 10, 1483, between eleven o'clock and midnight, and was baptized next day, being St. Martin's day, in St. Peter's church of that town." This I do not remember, but I take it on the word of my parents, Hans and Margaretha Luther, and of my townsmen. My parents had come from the village of Mohra, my father's birthplace, near Eisenach, to that town; for Eisenach contains nearly all my kindred by the mother's side chiefly, and there I am acknowledged and known to this day, because I was at school there four years. In no town am I better known. I trust that they would not be such fools as to think me the son of Hans Luther, and to regard me—one as his nephew, another as his uncle, yet another as his cousin—if they knew that my father and mother were Bohemians, and not their own flesh and blood.

"The rest of my life, after those four years, I passed in the University of Erfurt, and then in its monastery, until I came to Wittemberg as a professor; but was first of all at school at Magdeberg a year, my fourteenth."

"Luther is indeed a very common name among us, especially in Saxony, and means a lord (*Herr*) of the people (*Leute.*) The name is rightly spelled with a *u* or a *y*, followed by a *th*, instead of the weak *d*, as was once used, and the Saxons to this day call the worthy Kaiser Lothaire *Kaiser Lydher.* Scaliger writes his name *Lutherius* or *Lutherus.* From this name comes *Lotharingia, Ladheringen,* French *Lorraine—i. e.,* Luther's abode, so called after the uncle of Karl the Great, whom the historians call Lothaire."

"I have often, in talking with Philip about astrology, told him my whole life in its order, how one thing came after another, and how I passed it. I am a boor's son. My father, grandfather and forefathers were simple boors. Then he tells me by astrology that I would have become a head-man, magistrate, bailiff, and filled whatever other offices they have in the villages, or at any rate a man higher in place than the rest. Then I tell him my father was brought to Mansfield and became a miner there; therefore I am. But that I was to become a baccalaureus, a magister, a monk and so forth, that is not in the stars. * * * That I was to take to wife a runaway nun, and beget of her several children—who hath seen that in the stars?

"My father was a poor miner, and my mother used to carry fagots on her back, while she had us children to bring up. She led a very toilsome—*bulsaner*—life of it, beyond anything that we see among people nowadays."

"People should not flog their children too hard. My father once flogged me so sorely that I fled from him, and had an aversion to him, until he accustomed me to himself again."

"My parents dealt very severely with me, so that I thereby was made timid. My mother once flogged me, for a sorry nut, until the blood came. It was her severe and earnest life that was the cause of my entering the monastery. However, at heart she meant well, *sed non potuerunt discernere ingynia, secundum quaecessent temperandae correctiones. Quia* people should so punish that the apple go with the rod."

"She had (says Matheslus) many virtues befitting an honorable matron, and in especial she was of notable modesty and piety, and given to earnest prayer, so that other honorable women looked upon her as an ensample of virtue and propriety."

"AFTER THAT HE PRAYED."—At a certain religious service the minister said if parents had the love of God in their hearts they would teach their children of Christ—they would have a family altar in the house, or else they were not Christians. A little child who heard it went home. That night, when she sat on her father's knee, she said: "Papa, you are not a Christian—the minister told all the people that you were not a Christian!" "Why not?" "Because you don't pray with us." After that he prayed; now he has a family altar—he saves souls and awakens sinners.

## How to Keep Big Boys in the Sabbath School.

The girls are not so likely to slip out as the boys. Account for it as you please, this is a conceded fact. Now what can we do to keep the larger boys in the Sabbath school? There are many other means which may be suggested, but we shall in this article only advert to four things:

1. *Seek their conversion.* Let us have more faith in the conversion of little children, and labor for this result. God will bless such efforts, and then we shall not mourn over the departure of the big boys. They will all stay in the Sabbath school if they are true disciples of Jesus.

2. *Make all the exercises intensely interesting.* Let superintendents, in the opening and closing exercises, and in the entire conduct of the school, keep their eyes upon these youths. Let teachers study to illustrate the lesson, and in every way to interest these restless, but very important people who are just entering manhood. Never ridicule them. This they cannot endure. Don't treat them like children. This they regard as an unpardonable offense. A little effort may keep them in school, and thus, perhaps, secure their future welfare and usefulness. But let the effort be very easy and natural. These big boys require effort, but they don't want to *see* you put forth a special effort to interest them. The truth is, no one relishes this.

Talk to them about reading. Recommend to them some good book. Draw out their knowledge. Ask them occasionally to come and see you, and be sure, when they do come, to receive them cordially. When you meet them in the street or elsewhere recognize them, and give them a real hearty shake of the hand.

3. *Give them something to do.* This is a very important injunction, and it is not easy to say just what the work should be. This each teacher or superintendent must determine for himself. Some of the manly boys can do good service in the library. One might be secretary. Each class should have a treasurer, and the most restive boy in the class, perhaps, could fill this office efficiently. There is nothing like work to sober fractious horses or fast-growing young men.

4. Not forgetting the other points, let us add a fourth. *Every church should have an adult department.* There is very much in a name. The word adult is small, but it represents a large thing. It means grown up. It is true the boys are not mature in mind, but they are large in body. Their voices are changed. They are strong and active, and it is as well to encourage them in their reaching out to manliness as to put a stone on their heads and try to keep them back in their boyhood. The Bible class does not always attract these young men. The fact is, all the classes in the Sabbath school are Bible classes. Even in the primary department the children who cannot read are taught the Bible, and in the intermediate department the Bible is the great text-book. So, to distinguish the older ones, let there be an adult department.

In our church school we have about one hundred persons connected with the adult department. They hold their session in the body of the church. One of the best teachers in the intermediate department lately informed the superintendent that his big boys were getting very restless. They liked him, but they did not like their surroundings. The fact was they felt that they were among little people. So we had them transferred to the adult department. Now they are quite contented, and the class of six or seven has increased to twelve, and will very likely soon roll up to twenty.—*Sunday School Times.*

## Life—A Spring.

Let us look at spring as the emblem of human life. The Bible so regards it. "He cometh up like a flower," etc.

1. *Both in spring and human life there are vast capabilities of improvement.* Spring is the season when Providence submits to the agriculturist what sort of harvest he shall have. With skill and industry he may, during the spring days, make nature yield him wonderful results. The cloud, the sky, the dew, the shower, the soil of spring, have *special* powers for the future. So is human life. Out of the human soul *now* seraphic powers and forms and faculties may grow.

2. *Both in spring and human life there is remarkable changeableness.* No season so changeable as spring; alternate cloud and sunshine, storm and calm, cold and heat, "make up the April day." What a sense of vicissitudes! What an emblem of human life!

3. *Both in spring and human life there are many fallacious promises.* Spring is the season of promise. The rich bud and blossom of fruit-trees, the strong green stalks of the cornfields, have often created bright hopes, which in autumn have been terribly disappointed. So in life. Look at youths, etc.

4. *Both in spring and human life there is nothing that can substitute for the present.* No other season can do the work of spring. The man who neglects his field in the spring may toil on it to the utmost in summer in effect. So it is with life. There is no period that can be substituted for the present.

IN THE *American Journal of Science* Prof. Gray quotes Karl Koch as authority to show that the *Garab,* upon which, according to the psalmist, the captive Jews at Babylon hung their harps, is not the weeping willow named *Salix Babylonica* by Linnæus, in view of the current tradition; and is not a willow at all, but a poplar. Indeed, Rauwolf had long ago concluded that it was not a willow. And the *Salix Babylonica,* the hardiness of which attests a cooler climate than that of Mesopotamia, is now regarded as of Chinese or Japanese origin; so that its Linnæan specific name gives place to that of *Salix pendula,* Mœnch.

## Religious Intelligence.

BAPTISMS.—In 1872 there were in round numbers 100,000 additions to the Baptist churches.

MINNESOTA has eight Protestant Episcopal churches composed of Indians, and four of the rectors are Indians.

DR. STUART ROBINSON'S congregation in Louisville, Kentucky, are building a new church edifice to cost $30,000.

RICHMOND, VIRGINIA.—At the Grace Street church there have been more than 125 professions of conversion, fifteen restorations and 100 baptisms.

A BAPTIST congregation in Philadelphia have put up a tent of canvas to worship in. It is provided with cushioned pews for 500 people, and cost $1,500. It is crowded every week, and is the scene of a revival.

AMHERST COLLEGE, and the Congregational church of the town, have generously undertaken to support Rev. Mr. Constantine at Athens, Greece, where he has been laboring for many years as a missionary for the American Board.

A CONGREGATIONAL PASTOR in New Hampshire has tried the Methodist plan of a six months' probation for young converts, and believes in it. The *Christian Union* favors some such disciplinary method before admitting young converts to full membership.

A ROYAL DECREE has been issued formally taking possession, in whole or in part, of the property of sixteen convents in Rome for purposes of public utility, and placing the equivalent of the value of the property in the great book of the Rente at five per cent.

WOMAN'S WORK.—The Woman's Baptist Missionary Society of the West, which is now in the second year of its enterprise, has sent out four missionaries, and has also assumed the support of two others, and is supporting three Bible women, and rendering aid to two schools.

THE founder of Methodism in America, Rev. Philip Embury, who died a hundred years ago, is to be gratefully remembered by the denomination, through its National Association of Local Preachers, which is now taking steps to erect a suitable monument over his grave in Cambridge.

THE Swiss Council of State has stopped the salaries for three months of all priests who read from their pulpits an unauthorized papal brief establishing a separate bishopric for Geneva. The Conference at Basle has determined to create a grand Swiss bishopric of dissidents from Rome.

THE mission of the American Board in Ceylon, two years ago, committed the care of their common schools to a board of education, composed chiefly of natives. Since that time the schools have nearly doubled, and the number of scholars has more than doubled. There are now eighty-eight schools, 109 teachers and 4,797 scholars.

DEACONESSES.—There are now forty-eight training-houses for deaconesses in Europe, thirty of which are in Germany. From 1863 to 1871 the number of inmates had increased from 2,056 to 2,659, and the institutions where they labored from 474 to 648. More than 3,000,000 florins were disbursed in charity in 1871 by these Christian women.

THE Sunday school museum-room of the Methodist Episcopal Church, 805 Broadway, New York, is pronounced one of the coziest, most tastefully arranged, most complete in Sunday school material, of any room of the kind, either in Great Britain or America. "Once in," said a pastor the other day, "there is such a charm in the surroundings that you scarcely know how to tear yourself away."

A MAN whom Dr. Chalmers engaged to manage a disorderly Sunday school kept his eyes wide open during praying, and, when one boy thrust a pin into another, he marched up the aisle, still praying, and cuffed that boy's ears, and went back again, praying all the way. After that he was master of the situation, for the boys thought that a man who could watch and pray like that was not to be put down.

ONE of the Brooklyn papers says the receipts of Plymouth church, Rev. H. W. Beecher, pastor, last year were $76,000—$60,318.46 from pews. Of this sum $14,000 went to the Navy mission. The ordinary expenses of the church for the ensuing year are thus stated: Mr. Beecher's salary, $20,000; Mr. Halliday's salary, $3,000; Mr. Weld (first sexton,) $3,500; Mr. Raynor (second sexton,) $1,200; music, $8,000; Insurance, $500; current expenses, $7,000; Plymouth library, $7,000.

THE *Working Church* tells of "a church in New York city with 135 families without a single child," and thinks it a pity that "God would not from its stones raise up children unto Abraham.'" It may be added that another church with a large number of children appropriates never a dollar from its large revenues for the religious culture of its little ones; but leaves the Sunday school workers to pay their own expenses. It is sad to see a childless church. It is not less sad to see the children of a church neglected.—*Independent.*

IN 1842 the English treaty with China opened the five ports of Canton, Amoy, Fah Chau, Ningpo and Shanghai to merchants as a residence. Immediately missionary societies in Europe and America sent out missionaries to all of these five cities. In 1845 the Emperor issued an edict abolishing death as a penalty for professing Christianity in China. Now the treaties with Western nations are such that missionaries may reside at seventeen of the most important cities of China, including the capital of the empire and the capitals of six of the provinces. Missionaries can have passports by which they can travel throughout the empire, under the protection of the Western treaty powers. These treaties virtually open the whole of China, an area of 5,500,000 miles, to missionaries. Out of the Chinese population of 400,000,000 there have been gathered into Protestant Christian churches 9,000 communicants. The various Protestant religious societies are represented in China by less than 150 ordained missionaries. There are eight provinces where no missionary is yet at work, the laborers being concentrated upon a few important points, such as Canton or Peking. The principal centers thus occupied by various British, American and German societies are only about twenty. In the Canton province, whose population is over 20,000,000, there are fifteen missionaries and four lady teachers, employed by six different societies, making less than one foreign teacher for a million natives.

JAPAN.—Most important and interesting intelligence reaches us from Japan. Christianity is rapidly advancing, and the prospect is that at no distant day the nation will become Christian. The Bible is being translated into Japanese. The gospel by Mark is completed and published, a copy of which has been received by the American Bible Society at New York. The other three gospels will soon be published. This is the first attempt to print any part of the Bible in that language. Rev. S. R. Brown, who, with Dr. Hepburn, is engaged in this noble work, writes to the *Bible Society Record* that he had had opportunities for thirty years to observe the progress of events in Eastern Asia, "and I am persuaded that no heathen nation at the present day offers more encouragement to the friends of Christ as a sphere for evangelistic operations. It looks as if the set time had come, God's set time, for the nation to be brought to Christ." In speaking of the law of the government against Christianity, he says: "Although the government has not revoked its old law against Christians, nor granted religious liberty to the people of Japan, yet there does appear to be a hesitation to proceed further in the policy of persecution. Doubtless the officers of government near the throne feel that it would be impolitic to persecute men for their religious opinions. To persecute Christians now might be detrimental to the hopes of the government."—*Zion's Herald.*

AS AN Italian work on Assyrian antiquities, lately reviewed in the *Academy,* repeats the mistake based on Oppert's erroneous translation, in 1857, of the inscription of Nebuchadnezzar, that the confusion of tongues is mentioned by Nebuchadnezzar as the cause of the reason why the Tower of Babel was not completed, it may be well to give a translation of that portion of Nebuchadnezzar's inscription based on the latest authorities. Nebuchadnezzar is speaking of the great tower or temple of seven spheres in Borsippa, west of Babylon, which is generally identified with the Tower of Babel. He says: "I built and completed the temple of the foundation of the earth, the tower of Babylon. With tiles and copper plates I covered the top thereof. Thus saith the king: The temple of the Seven Lights of the Earth, the tower of Borsippa, which an early king had built to the height of forty-two cubits, but had not set up the top of it, had been from ancient days in ruins; and there was no proper drainage of its water. The showers and thunderstorms had washed away its unburned bricks, the tiles of its roof were broken through, the unburned bricks composing its mass were reduced to rubbish. The great god Merodach moved my heart to rebuild it. I did not change its place or alter its foundation. In a month of peace, on an auspicious day, I renewed the unburned stone of the body of it and the tiles of its roof. I raised its walls and renewed its timbers. I inscribed the writing of my name on the cornice of the rebuilt walls. I lifted up my hand to complete it and place upon it its summit. As it was of old, I built its foundation and I set up its summit." This inscription proves that the tower must have had the appearance of an incomplete and ruined building as late as the time of Nebuchadnezzar. But there is no reference to the early builders "without order uttering words," as Oppert once imagined. The ruins are now 153½ feet high.

THE London *Times'* correspondent at Rome writes: "On the last page of the first number of *La Roma Evangelica,* a semi-monthly periodical just started, I find advertisements of no less than ten evangelical churches of various denominations now open in Rome. These are the evangelical church in the Vicolo Soderini, with a supplementary establishment in the Piazza Firenzi; the Evangelical Methodist church, the Italian Evangelical church, the Apostolic church of Christ in Trajan's Forum, the Free Christian church, at which Conti and Gavazzi officiate; the Evangelical Conferences in the Via Borgo Vecchio, where Mr. Von Meter had his principal school, which he hopes soon to reopen. The ministers of all these establishments seem to be Italians. Then we have the Chiesa Apostolica di Christo, at which Mr. James Wall officiates; another of the same name, where Messrs. Nelson, Cote and Giojia are the ministers; a Presbyterian church, and a new English church. From a fly-sheet that has been sent to me, and which I am requested to read and pass on, I learn that a 'free social parlor' has been opened in the heart of the foreign quarter of Rome, where English, American and other strangers are invited to pass their evenings, and where 'informal social Christian conferences' are daily held. The Evangelical Methodist committee has purchased a palace in the immediate vicinity of that of the cardinal vicar, and its representative, Mr. Piggott (now in Rome,) has written a letter to a newspaper disclaiming an aggressive or defiant intention, which it seems had been attributed to his society on account of the choice of the situation. Finally, Admiral Fishbourne, also in Rome, and in his capacity of president of the Italian Bible Society, has just published, in a small pamphlet, an address to the Christians of Italy. There are now at least three shops open in Rome for the sale of Bibles in a great variety of languages, and of Protestant religious publications."

## The Christian Advocate.

Organ of the Alabama, Mississippi and Louisiana Conferences of the M. E. Church South.

THURSDAY, APRIL 10, 1873.

REV. LINUS PARKER, D. D., Editor.

ROBT. J. HARP, PUBLISHER.

OFFICE—112 CAMP ST., NEW ORLEANS.

Address, on all matters of business, Rev. R. J. HARP, 112 Camp street, New Orleans.

Address all communications designed for publication to Rev. LINUS PARKER, 112 Camp street, New Orleans.

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### By Faith.

If we look at the frequent mention of faith in the Bible we shall find that nearly all great achievements are set down to its account. In that record of notable persons given in the Hebrews, what each one did was by faith. Thus over and over again is it written of the elders, of Abel, Enoch, Noah and the rest, "by faith." Whatever it was that they did or suffered, or whatever they are represented as undertaking or accomplishing, it is, in every instance, "by faith." This faith had direct reference to God. There is a lower aspect of faith as popularly apprehended, in which men are strong in themselves, believe in themselves and in their enterprises, and seem to reach success by dint of a courageous and confident spirit. Frederick the Great and Napoleon were in this sense men of faith, so was Stephen Girard and thousands of other successful men in different pursuits. Self-reliance, natural energy and the promptings of avarice and ambition, when connected with talent, will lead to great achievements. There is, therefore, something very powerful in that confidence which men may have in themselves and in their undertakings, even where, in a religious point of view, they are no better than infidels or atheists.

But the faith of the patriarchs, and of all the illustrious characters celebrated in holy writ, was faith in God. In this it differed from the natural energy and self-reliance which the world understands and appreciates. There is this difference between what men are pleased to call faith and the faith of the Bible: the one has self, nature, circumstances for its object, and self supremely for its end; the other has God for its object, while the end embraces principles which are spiritual and eternal in their nature. Abraham believed God, and it was counted to him for righteousness. So of the entire list of heroes and heroines, of whom the world was not worthy. They did grand things, they lived most sublime lives, they suffered, conquered, died; but not as natural men have lived, suffered, succeeded and triumphed. It was by faith in God, in a personal God, and "as seeing him who is invisible."

Out of their faith in God flowed every stream of influence, and out of it branched forth and blossomed everything which faith embraces. Grace and glory unfolded from it as the tree comes out of the root and stem, and as the flower opens out of the bud. Faith in God is the genus, and all specific forms and objects are embraced in it. Precisely how much of Christ was apprehended by Noah and Moses we cannot tell, but the faith which was in them would have received him when manifested to the world. And when Christ came it was the same faith that took in the divine Son with the Father, and looked savingly to "the Lamb of God, which taketh away the sin of the world." In its Christian aspects faith is the same principle of power and of life.—"And the life of faith of the Son of God, who loved me and gave himself for me."

It is noticeable, however, that as Christ comes into prominent view as the object of faith, the love element is constantly associated with it. There may have been much love in the faith of Abraham and of Moses, but it does not appear in the mention of their wonderful faith, nor is it once alluded to in any other instances of faith belonging to the old-time dispensation. When we reach the period of faith in a manifested and crucified Christ, love stands out prominently. Now it is faith which worketh by love, and love constrains to the highest activity and deepest sufferings in the service of God. Always the condition of justification, even as far back as Abel's time, the ground and cause in the death of Christ is clear to the Christian, as it might not always have been to the Old Testament saints. Love is therefore more intense in our faith, or it should be, because we have before us the greatest expression of the divine love to us, and the more active should our faith be because of the love connected with it. Still is all work, all true religious enterprise, all godly living by faith—faith working in a loving way, and from that highest impulse which love supplies. And this direct faith in God and in Christ touches and consecrates all the common affairs of the Christian's life. It is by faith that he stands, by faith that he is pardoned, by faith that all is consecrated, and by faith that he plans, undertakes and labors for Christ.

### Ignorance of the Future and Spiritual.

BY J. B. WALKER, D. D.

The prophets and apostles were only officially inspired. They had to pass through a probation and walk by faith, just as other men. St. Paul had desires which God did not grant, because he did not see it best for Paul, or because the desires could not be granted without interfering with the moral freedom of others. It is noteworthy that no interventions of divine power ever take place to invade the laws of spiritual being. Paul was ignorant of his personal future, save that the Spirit gave general intimations that he might expect from the ignorance, the bigotry and malevolence of men, bonds and persecutions in every city. He tells the Philippians that he was waiting to see how his trial at Rome would terminate, and he tells Timothy he did not know whether he would go to Ephesus "shortly," or whether he would "tarry long." No doubt there are various reasons, and good, why a knowledge of the future of this life and of the spiritual state is withheld.

A knowledge of the future of this life would make us most unhappy, unless miraculous power was communicated with the knowledge. If we knew that at such a time we should sustain some great injury to our estate, our health or our reputation, we could not shake off the thought of the impending calamity; it would throw a shadow upon our lives. If we knew the day some loved one would die, how it would haunt and oppress. If we knew that our plans would fail, that losses great and irreparable would befall us, how it would dampen the ardor of enterprise and blight the pleasure of pursuit. Blindness to the future has been kindly made our lot.

A knowledge of the future of our present life would go far toward defeating the great end of our probationary relation. The great purpose of the gospel is to recover our alienated affections. Man's constant aim and constant sin and peril is to be independent of God. This was the sin and ruin of Adam and Eve. To come back to God we must walk by faith and continually trust in God; but absolute knowledge of our future would be incompatible with a life of reliance upon God.

Another reason why, in the present state, a knowledge of spiritual things is not communicated is that in our present state we cannot comprehend spiritual things. Without some analogous apprehension we cannot understand new revelations. If we write our views of the various harmonies of sound to one totally deaf, we give him no idea—he cannot comprehend. If we talk to a blind man of blueness, brownness or grayness, we give him no idea whatever. What is spirit? Who can tell? Who has the slightest conception? To attempt to tell us in our present state would be clearly vain and impossible. Paul, whether in the body or out of the body, could not tell what he heard in paradise—unspeakable, impossible things for man to utter. Now "we know in part; we see through a glass darkly; it doth not yet appear what we shall be;" because in our present state it cannot be otherwise.

Another reason why more information has not been given in regard to the future and the spiritual is, that God has already revealed amply sufficient for all our present needs. In regard to our present state the laws that govern our physical and spiritual being are fully revealed, either in God's works or in his word. And in regard to spiritual things we have Moses and the prophets—the Scriptures; and if we hear not them, neither will we be persuaded though one rose from the dead. No man can conceive or add a new perfection to God. No man can imagine a higher standard of virtue or a brighter example of goodness than we have in the life of Jesus. No man can conceive of stronger motives to prompt to virtue or deter from sin. The Bible is already so large that many will not read it all; and, no matter how much it might be enlarged, it would leave countless possible questions unanswered.

A search into the unrevealed future and spiritual state has been forbidden, because it is an act of distrust toward God, and because it leads from the Creator to the creature, who can neither instruct nor save us.

### The Great Question.

Man is a complex being—the physical and intellectual, the material and spiritual. These are closely joined, yet essentially distinct. His one business is to subordinate the lesser to the greater. Now it is abnormally in the ascendant. His first wants are physical, not intellectual; his first assays material, not spiritual. This ascendency of the material over the spiritual was attained in the garden. Appetite was gratified at the expense of principle. Obedience to the essential law of higher being became irksome in the presence of tempting fruit temptingly presented. This first man was representative—a type of man in all ages. In the same way does the material retain the mastery now—through the appetites and passions. The cravings of the lesser, lower are gratified in the presence of and at the expense of the higher nature; nay, more—against its vehement appeals. Yet the physical rules the intellectual, the material the immaterial, the lesser the greater. "And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit." The fall is complete. The unnatural antagonism between the material and spiritual comes to the birth. Now man has appetites. They are natural and necessary to his state. He must eat wholesome food; he must drink pure water. He has intellectual appetites. So he has spiritual appetites. They are normally co-ordinate powers, each to act in its sphere. When the lower is subordinate to the higher there is no antagonism—there is harmony. But when he seeks the lower, to the neglect of the higher, the enmity begins, the conflict rages; and that which was designed a blessing becomes a curse. The material and spiritual cross blades. The animal nature is to be fed, but not at the expense of the spiritual—not on illegitimate food, as in the Garden of Eden. Such feeding may give temporary ease and prosperity, but it is only temporary. Pain, disgust, cupty *satiety* eventually succeed. Therefore the appetite demanding forbidden pasturage is an unhealthy one. There is food sufficient to meet all legitimate demands, and more easy of access too, for the forbidden fruit is "in the midst." "Of all these trees thou mayst freely eat." Now the eating of this forbidden fruit is irreligion, unbelief, the neglect of spiritual things—is the giving of time, thought, energy, talent to worldly considerations. It is the seeking and enjoying worldly, purely material things supremely. In a word, it is exalting the temporal and perishing over the spiritual and eternal—the subjugation of the higher to the lower nature. Here begins the antagonism. That even which is absolutely necessary becomes the occasion of sin; for the rule is: "Whether you eat or drink, it is to be done with an eye single to the glory of God." The unspiritual fall short of this line. When the animal predominates the eating will be simply to the maintenance of the animal—simply because the grosser nature (animal appetite,) held in common with other animals, demands it; and *not* that the body may continue a healthy, strong abode of the spirit, for the soul to labor in and glorify God. We ask: Where is the difference, then, between man, thus living by his animal appetites, and the ordinary animal upon which he looks down? The only difference is this: Man becomes the more complete animal, as he has intellect and reason, far above instinct, to direct him in animal acquisitions. Herein the antagonism continues. The temporal burdens, pains and curses; whereas, if properly subjugated, it would be as great a blessing in its kind as the chiefest of spiritual gifts. Hence "the great question:" "What shall it profit a man if he gain the whole world and lose his own soul?" *What?* A strong negative! Not only no profit, but brings an incalculable loss. In one sense the world is gained when the animal appetite is satiated. In slumberous ease digestion proceeds. But what gain, what profit?

Oh! there is supreme, consummate folly in thus animalizing life—seeking the perishable to the neglect of the imperishable; in gratifying the mortal and dwarfing the immortal; rejoicing in a moment's uncertain, transient light, and gaining an eternity of darkness.

"What profit?" This is jumping from a precipice for a *mite*, when glittering diamonds lie at the feet.

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### Temperance.—No. II.

The position the present writer occupies in life enables him to see a good deal of all kinds of society. From this position I see a disturbing element at work—an element whose disturbing qualities are continually growing and spreading. The thing is at work and doing mischief everywhere. We see the disastrous effects in the legislative enactments of the country's law-makers, in the clouded intellect of the barrister, in the biased ruling of the judge. We see this evil putting a grave suspicion upon the opinion of the physician, and placing errors in the ledger of the merchant. We see it unsteadying the brawny arm of the smith, and dimming the correct eye of the mechanic. Wherever we go, to whatever point we look, there stands this evil spirit, breathing into the faces of young and old a breath more withering and deadly than the hot siroccos of Sahara. We shall look in vain to find any good in this thing. We see that its tendency "is evil, only evil, and that continually."

We will look at some of the workings of this spirit. Here is a beautiful family circle. The current of love flows around that hearthstone without a ripple to disturb its surface. Under that roof domestic happiness waves her scepter without a rival. Family peace cements the bonds of confidence. The father is noble, generous and kind. The mother is patient, cheerful, trusting and hopeful. The children are happy and contented. This evil spirit is introduced into this family. He brings the best of references. Legislators and lawyers, physicians and merchants, farmers and mechanics, teachers and clergymen, secular and religious newspapers, all indorsed him. He came as the panacea for trouble—as the curer of heartaches, as the balm for physical ills, as the bearer of joy! But what a blight came over that happy home! Soon unkind words began to grate harshly on ears accustomed only to "love's soft tones." Strife and divisions broke the bands of confidence. Domestic happiness took her flight. Family peace was frightened from the hearthstone. The bitter, unavailing tear scalded the cheek of the once happy mother. The father reeled home from the tippling-shop, full of the spirit of the infernal regions. Here is a beautiful home in ruins. Here is a family whose prospects have been blighted, whose hopes have been crushed, whose love has been consumed, whose happiness has been destroyed! Here is a loving wife upon whose heart has been laid the burden of an unbearable woe! Here are children who can never look back into the past without shame! Here is a noble man being dragged to the pit by this spirit who came under his roof so well recommended! We see no good in the workings of this evil.

Look at another life-picture. See the life-painter putting it upon the canvas. The first touches of the pencil are as beautiful as the blushes of aurora when she opens the dawn by unveiling her glowing cheek. There are hues as brilliant as those in which nature dips her brush when she gives the finishing touches to her magnificent sunsets. There are colorings as soft as tints of moonlight on a bank of roses. There are bright lines pointing to fame and glory. But as the picture progresses the pencil begins to tremble, and the crooked lines begin to appear. The shadings grow darker and heavier and more dismal. Clouds of blackness chase each other, and now overtake each other and commingle their dark dyes, and the picture is finished, with not one ray of light to relieve the gloom. Let me explain this picture. I saw a young man start out in life. He was my personal friend. He started poor, but by the generosity of a friend he was enabled to start as a lawyer in a neighboring State. Endowed by nature with an intellect of the first order, and possessed of popular and winning manners, and an affability that could adjust him perfectly to any circumstances and to any circle, he rose rapidly in public favor. With an eloquence seldom equaled at the bar or on the hustings, he was listened to by all classes with rapt attention. All the avenues to public favor were open to him, and by the force of his intellect and legal lore in a few short years he pushed himself up to the position of vice-chancellor of his State. But this evil spirit, in one of its most beautiful disguises, crossed his path and he was enamored—charmed, bewitched, poisoned to death. He did not turn away his eyes from the fascinating tempter, and he "bit like a serpent and stung like an adder." We see no good in the workings of this evil.

Vox.

### New Orleans District Conference.

In another column will be found some account of the New Orleans District Conference, which convened at Baton Rouge on the fourth and adjourned on the seventh instant. The steamer Pargoud took the brethren up from the city at half fare, and the Robert E. Lee brought us back at the same rate. Many thanks to the gentlemanly officers of the Pargoud and the Lee. The District Conference was a very pleasant one. This was the universal testimony of the entertainers and the entertained. It was a time of refreshing, and it was hard to break up and separate when the time came to adjourn. President Andrews, from Centenary, was with us, and contributed not a little to the interest of the occasion by his talk in conference and by his Sunday labors. The district owes Centenary College at least a dozen new students for this visit. The laymen in attendance were few, but the quality of those who were there in some sort compensated. Such men as Magruder, Fuqua and others are a host in themselves, and to be weighed rather than counted. There were large congregations and unctuous preaching. The social intercourse with this delightful people was pleasant exceedingly. Bro. Goodwyn, the pastor, seemed to enjoy the meeting, and helped to make it enjoyable to the rest of us. The church appeared much revived. The chief regrets were that the conference could not continue, or at least come back again next year. Never did Baton Rouge look brighter or more beautiful than in this season of flowers, and never was a more graceful hospitality dispensed.

Delegates elect to the Annual Conference—J. O. Fuqua, W. H. N. Magruder, W. H. Foster, J. L. Dunnica. Alternates—S. K. Russ, W. H. Goodale, Rev. J. C. Miller, Edward Booth.

The next District Conference is to meet at the Carondelet Street church, New Orleans.

The following persons were elected trustees of the Lake-shore camp ground: W. H. Foster, J. L. Dunnica, R. L. Moore, Philip Hallaran, Dr. J. J. Lyons, Dr. J. W. Adams, J. H. Keller, Benj. O. L. Rayne, Christian Gerdlug.

IT IS WITH GREAT SADNESS that we announce the death of Dr. B. H. Moss. He died, at his residence in this city, on the seventh instant, aged fifty-five years. He was a native of South Carolina, and came to New Orleans twenty-five years ago. He has been for many years one of our first physicians, and among our most prominent and influential citizens. From the time of his arrival he has been identified with the Southern Methodist Church, and especially with the Carondelet Street charge of New Orleans. He was most efficient as trustee and steward, and the interests of the church were ever near to his heart. Although a physician of very extensive practice, he was rarely absent from the regular weekly meetings of the official board, and nearly always in his seat at the hours of service in the church. A most urbane gentleman, he was a Christian of great purity of character and most exemplary in his life. His career as a professional man was eminently successful, but in the midst of prosperity and wealth his uniform kindness, benevolence and generosity abounded. Nearly two months ago Dr. Moss sustained an attack of paralysis, under which he finally succumbed. A suitable obituary will be prepared for publication as soon as practicable.

THE General Conference of the Colored Methodist Episcopal Church in America, which recently convened in Augusta, Georgia, elected three new bishops, to wit: Joseph A. Beebe, L. H. Holsey and Isaac Lane. The *Chronicle and Sentinel* gives the following items concerning them:

Joseph A. Beebe was born in Fayetteville, North Carolina; ordained deacon by Bishop J. J. Clinton, of the A. M. E. Zion Church, in 1865; ordained elder in 1866, and joined the Colored Methodist Episcopal Church in America in 1871. He is at present presiding elder of the Edenton district. Age, forty years.

L. H. Holsey was born in Sparta, Georgia; ordained deacon by Bishop Pierce, of the Methodist Episcopal Church South, in 1869, and ordained elder in the latter part of the same year. He is a bright mulatto, quite intelligent, and aged thirty-three years. He is at present pastor of Trinity church in this city, and is widely popular among his race.

Isaac Lane was born in Madison county, Tennessee; was ordained deacon by Bishop Paine, of the Methodist Episcopal Church South, in 1866, and ordained elder in 1867. His age is thirty-nine years, and he is at present pastor of Jackson station, Jackson, Tennessee.

A STARTLING INNOVATION.—A party of gentlemen, by favor of the official authorities at Pekin, have left China for England to purchase the rolling stock and all necessary material for the construction of a hundred miles of railroad in the celestial empire.

### Our Work in Mexico.

We are gratified to note that the movement to establish missions of the Methodist Episcopal Church South in Mexico is receiving the hearty approval of our people. We take the following letter from the Richmond *Christian Advocate*:

OUR WORK IN MEXICO.

DR. BENNETT: Bishop Keener telegraphed from the City of Mexico to the Baltimore Conference, then in session: "I have bought a church in this city," etc. When this was stated by Bishop Pierce, five brethren gave $100 to help to pay for it. I doubt not the sum would have been much larger if it had been put to the Conference and pressed. The Conference was thrilled with this intelligence, for there is much more in it than the mere fact of the purchase or erection of a church. It is a grand fact to know that in the capital of a nation, hitherto inaccessible to us as Protestants, we have gone. Not only so; but we have, under the very eaves of their great cathedral, and surrounded by churches and priests, convents and nuns, monasteries and all the vast machinery of Roman power and propagandism, planted a Southern Methodist church, and, in the name of God, set up our banners. The announcement should send a thrill through every Christian heart. Why? Because it is another added link in the grand chain of God's great purpose to rule the nations of the earth in righteousness. It is "the handful of corn in the top of the mountain." It must and will spread and germinate until the whole land shall be covered with the knowledge of God. Here is a chance, brethren, for "revelling" around, if not "in the halls of the Montezumas." I tried once, years ago, the inside "revelings," and found it a very poor business, and not by any means what it was supposed to be by those who remained on this side of the Gulf of Mexico. But I am now ready to rejoice at the prospect of an invasion of Mexico of a very different character from any that has preceded it—an invasion of peace and good will, of light to the benighted, of life to the dead.

Some of our people seem to be alarmed lest the poor old man of the Vatican should come or send and take this American continent for himself and his, and bring us under the iron rule of popery. I doubt not he is very willing for such an arrangement. But there is a lion in the way. Liberated mind is across the path. Enlightened conscience, quickened by the Spirit of God, confronts his emissaries. The spirit of inquiry after truth, that now pulsates in every Roman Catholic country, and that is causing the very foundations of error to tremble, stands before him. In a word, God and his church are here. God must withdraw and his church must die before the powers of darkness can prevail. But, on the contrary, while they plan, let us work, and while the Pope sends one emissary here, let us put ten Christian ministers in the home field, and send ten into his own dominions. And to no better place can we send, and at no more vital point can we strike, than at the very heart of this sister American republic. Bishop Keener means business, and so do others of our Bishops with whom I have conversed on this subject. They will want men and means. They say they must have both, and when *they say* they are fearfully in earnest. You know the temper of our preachers and people. Can they get them?

We have one appointed to this work from Texas—Bro. Hernandez, a Mexican, educated, converted and preaching. Bro. John, of the Texas *Christian Advocate*, urges that each of the other four Conferences send one and support him. How do you like that plan? Very good, so far as it goes. If Texas can do this, and she can, why cannot Virginia send one at least, and Tennessee one or more, and North Carolina one or more? And, so of all the Conferences. But stop, say some, these men must be educated in the language before they go. That sounds well, but I hope we may not make the mistake being made by our Northern brethren, of educating men in New York and Massachusetts for duties in Mexico. After they have learned in college to read the Spanish language, as there taught, they will find it of but little service to them when they come in contact with the provincialisms of Mexico. Besides, the manners and customs of the people with whom we are to be associated are almost as important as the language. I believe a man fitted for this work will learn more solid, useful things to the furtherance of his purposes in six months, by studying there on the ground, than he can learn in three times six away from there. I do hope, if we found a school for the prophets, it will be in the land where they are to prophesy, and in the *spoken* language of the people they are to bless. This is my notion. AMIGO.

MARCH 17, 1873.

THE EXCELLENT ADDRESS of Rev. W. E. M. Linfield, made to the Sunday school during the meeting of the Mississippi Conference at Brandon, last December, will appear in next week's ADVOCATE. Bro. Linfield, in a private note, speaks most hopefully of the work in the bounds of the Brookhaven district. He says:

"Church work on our district is advancing. A general improvement is everywhere apparent. The spirit of the preachers is good, and a 'smile is on the face of the church.'"

ANOTHER CABLE.—The Great Eastern has on board two thousand five hundred and sixty-seven miles of telegraph cable, to be laid across the Atlantic between Great Britain and Halifax in June. It is expected to be in working order in July.

FLORIDA ships weekly to Cuba a thousand head of cattle.

## Books and Periodicals.

AN AMERICAN DICTIONARY OF THE ENGLISH LANGUAGE. By Noah Webster, LL. D. Thoroughly revised, and greatly enlarged and improved, by Chauncey A. Goodrich, D. D., late professor of rhetoric and oratory, and also professor of the pastoral charge in Yale College, and Noah Porter, D. D., LL. D., president of Yale College. Springfield, Massachusetts: Published by G. & C. Merriam, 1873.

From the publishers, through R. J. Harp, of our Depository, we have received a copy of "the great unabridged," with name, date and everything handsomely put on the back in gold letters. This is the latest and completest edition, pictorial, and contains everything that a dictionary well can. Our old dictionary, about worn out by twenty-five years' use and abuse, though the best in its day, is not comparable to this of 1873. By pleeing them side by side we are surprised to find how immeasurably superior is this last edition. The appendix, containing explanatory and pronouncing vocabularies, pictorial illustrations and other valuable matters, is a most important feature of the work. Every professional man should have it ever at his elbow, and every family should have a copy. No one can afford to be without it as a constant companion for reference and consultation. Nothing short of the latest unabridged will do. R. J. Harp, of the Depository, 110 and 112 Camp street, keeps a large stock, and can supply the work on the most reasonable terms.

BAPTISM IN A NUTSHELL; by Charles Taylor, M. D., D. D., is a sixteen-page tract, issued by our Publishing House at Nashville. It is first-rate, and about as much as we should ever cure to read on the subject if it were not for the Philistines. We do wish that baptism might be put in a nutshell, instead of some other hard shells, and kept therein world without end.

WE HAVE RECEIVED the Southern Methodist Home Altar, devoted to Christian perfection, published at McMinnville, Tennessee; the Sunday Magazine and Good Things for March, both excellent numbers of these popular magazines; the American Sunday School Worker, the American Educational Monthly, Morton's Monthly Home and School, Philips' Southern Farmer and the Southern Cultivator for April; Good Health and Mental Bliss for April contains the usual amount of valuable information on medical topics.

OLD AND NEW for April contains the following: Old and New; Scrope, or the Lost Library; What the Oak Thinks; Concerning Language and Gold; Country Sights and Sounds; My Time, and What I've Done with It; Red Tape; The Abuse of Reading; Murray's Little Sister; The Two Monks; Some Cats I have Known; Spain a Republic; Before Westminster. *The Examiner*—American Journalism; Germany and France as Military Powers; Other New Books. *Record of Progress*—General Di Cesnola's Cyprian Antiquities; Better Government for Ireland.

## "God's Men" Wanted in China.

A Mr. Cooper, an English gentleman of culture and enterprise, undertook, in 1867, to go from Shanghai westward through China to India. But he found the people of Thibet so hostile that he turned southward to the headwaters of the Irrawadi, hoping to reach Prome, eight hundred miles distant. At the first village to which he came on the Irrawadi he was brought to the chief, a noble, athletic and almost gigantic specimen of the mountaineers of that region. The chief at once said: "You are a white man. Are you one of God's men?" Mr. Cooper, astonished to hear such a question asked in such a place, replied a little evasively; he was not, he acknowledged, in any evangelical sense, a Christian. The chief went on to say: "If you are one of God's men I want you to tell me and my people about God. Some of my people have heard from white men down the river about the great God, and I want to know about him myself, that I may become one of God's men." Mr. Cooper told him, as well as he could, the general truths of Christianity, though painfully conscious that he was not himself familiar with them; but the chief did not seem fully satisfied, and, finding that the traveler was desirous of descending the river, he sent him in a boat, with a delegation of his own people, liberally supplying his needs, to Prome, and forwarded an urgent request, both by Mr. Cooper and his own people, to our missionaries there, to send him a teacher who could tell both him and his tribe how they might become "God's men."—*Christian Intelligencer.*

## MARRIED.

HURSEY—ORR.—At the Methodist Episcopal church, Pearlington, Mississippi, March 22, 1873, by Rev. Henry P. Bowen, Mr. Asa Hursey to Miss Laura J. Orr, all of Pearlington.

HOOPER—RICHARDSON.—On the thirteenth of March, 1873, at the residence of the bride's father, Mr. James Richardson, by Rev. David P. Bradford, Mr. Leslie A. Hooper to Miss Leona E. Richardson, all of East Feliciana parish, Louisiana.

ADDISON—STRICKAND.—By the same, at the residence of the bride's mother, on the nineteenth of March, 1873, Mr. John A. Addison, of Livingston parish, to Miss Theodosia Strickand, of Greensburg, St. Helena parish, Louisiana.

ALLEN—NEWSOM.—By the same, on the third of April, 1873, at the residence of the bride's father, Mr. Henry C. Newsom, Mr. William L. Allen to Miss Martha A. Newsom, all of St. Helena parish, Louisiana.

REED—HINES.—By the Rev. W. E. Ballard, of Jackson, Mississippi, at the residence of the bride's father, Rev. William H. Hines, in the city of Meridian, Mississippi, March 5, 1873, Mr. Thomas Reed and Miss M. L. Hines.

WHITE—ALLEN.—By the Rev. A. W. Williams, March 27, 1873, Rev. Benjamin F. White, of the Louisiana Conference, to Miss Carrie H. Allen daughter of W. P. and Caroline Allen, all of Franklin, Louisiana.

NAVRA & OFFNER, dealers in China and crockeryware and household comforts, No. 174 Canal street.

F. BAUER, No. 54 Canal street, dealer in trunks, bags and fancy goods.

## Agent's and Publisher's DEPARTMENT.

### Acknowledgments of Letters and Funds

RECEIVED BY MAIL,

**For the Week Ending April 5, 1873.**

A—Edwin Alden, American News Company, S. D. Aiken, W. T. Ashford $8.50, John Adams $2.10, D. Appleton & Co. two letters, Philip Allen, T. Y. Armstrong $2, A. S. Andrews $30, Alexander Agar & Co.

B—E. H. Butler & Co., H. P. Bowen, Barnes & Wilkinson two letters, Milton Bradley & Co. two letters, Bnorum & Pease, J. W. Boswell, W. Buchanan two letters $8, J. C. S. Baird, J. B. Baldwin, O. H. Brewster, Bible and Publication Society, Bradley & Co.

C—R. Crawford, C. W. Campbell, E. H. Cushing, H. Clegg, S. W. Campbell, J. J. Cassaday, R. Carter & Bros., W. J. Carlton, William Collier, H. J. Carter.

D—I. A. Duncan $2, Dodd & Mead, R. W. Donnell, Downs, Pierce & Co., J. Perry Drake, Dunchamp & Labbe $20, C. B. DuBose, J. T. Daves two letters, R. Davenport $1.25, J. R. Davis $1.

E—A. T. Edwards, F. E. Evans 25 cents, J. F. Evans, Eastorbrook Steel Pen Company, S. R. Ellis 10 cents.

F—W. M. Francis & Co. two letters $14, Robert Fluken, M. C. Field, T. J. Feazell $2, H. Waller Featherstun $57.

G—Thomas Garnett $2.50, Thomas Green $3, W. H. Gill, L. S. Guice $1.50, J. A. Godfrey, C. L. Ouaby $2, C. H. Galloway $8, Joseph Gorton $43.75.

H—Mrs. S. H. Henderson, B. Haynes three letters, D. M. Hudson $1, J. D. Harper $11, T. O. Humble, J. H. Honston, Alexander Hood, H. G. Horton $2.75, Harper & Bros. two letters, W. H. Hartley, George V. Helm.

J—H. F. Johnson two letters, W. J. Joyce $40, Dr. D. Jayne & Son $108.75.

K—Mrs. S. B. Kent, G. W. Kern.

L—J. B. Lippincott & Co. two letters, B. Lewis $28.20, Lee, Shepard & Dillingham, J. R. Lane, M. Littman $2.

M—T. Moody, S. J. Merritt, O. M. Marsh, J. Matthews, T. F. Mangum, A. H. Moss, A. Millspaugh two letters, L. P. Meador, H. H. Montgomery $10, G. W. McDuffie, S. Morris, J. W. Martin, W. A. Montgomery $5.90, Jethro Moore $120, J. H. McLean $15, E. F. Mullins, E. H. Monager $2, Miss S. J. McVay.

N—H. Newman, Daniel Nicholson, C. J. Nugent, J. S. Norton $3, E. Nicholson $1.

O—William Otis.

P—Powers Paper Company, O. J. Penn, R. R. Pickering, E. Philips 75 cents, M. S. Park $28.90, R. H. Porter, U. B. Philips, J. N. S. Pitts, J. W. Poston, R. T. Parish.

R—A. H. Redford, J. H. Rhodes, Geo. P. Rowell & Co., Charles Reading, J. K. Randall $19.20.

S—E. P. Stratton, O. W. Smith, F. M. Stovall, S. S. Scott, Southwestern Book and Publishing Company two letters, J. K. Street, C. M. Shipperson, J. R. Shobe $2.50, J. W. Schermerhorn & Co. two letters, G. S. Sandel $2, H. R. Smith, W. I. Sedberry, H. L. Smith, H. R. Singleton, T. E. Sherwood, Thomas Stanford $10.50.

T—G. W. Thompkins, H. G. Townsend $2, W. V. Taylor, S. D. Terry $1, S. M. Tisbert.

V—F. D. Van Valkenberg.

W—A. R. Winfield $36.72, W. H. Woodruff, J. B. Walker two letters $17.75, H. T. Williamson, W. M. Winn $9.75, T. F. Welsh $2, T. B. White, D. J. Wright, Miss M. C. Wright, O. R. Wilson, John Wilkinson.

SPECIAL AGENT.—Robert Babington, Esq., of Franklinton, Louisiana, who has so faithfully served the ADVOCATE for so many years, will continue to represent the interests of this paper in the parish of Washington, and his receipts will be good to all who take them for the amount of subscription for which they call. He is authorized to act as a special agent wherever he may travel.

READ Messrs. Golsan Bros.' card of the DuBois cotton gin. Remember this: they claim to have sold more for ginning the present crop from this agency, and assert that they can furnish newer and better testimonials of the superiority of the DuBois over all others, than any other, and they charge no more for it.

THE extensive dyeing, cleaning and renovating establishment of Messrs. E. Boorsier & Co. is prepared to accomplish all work intrusted to their care in the best style. Their factory is situated at the corner of Louisiana avenue and Chippewa street, and their office at No. 11 Baronne

AT THE ornamental iron works of William Ehlert, Nos. 164 and 166 Magazine street, purchasers will find all kinds of iron railings, iron shutters, doors, window and door gratings, etc. Orders for fences, verandas and all kinds of iron work executed with neatness and dispatch.

MESSRS. FONSTALL & DELAVIGNE, No. 61 Magazine street, invite the attention of purchasers to their large stock of lime, cement, plaster of Paris, building material, etc. They are subagents of the Blood Fertilizer Manufacturing Company.

FARMERS AND PLANTERS are invited to call and examine Carre's portable plantation cabins, which are made of the best materials, and each piece is numbered, so that they can be put together without the aid of a carpenter.

CHURCHES, country residents and all others in want of chandeliers and safety lamps, trimmings, oils, etc., are requested to notice the advertisement, in another column, of the Septoline Oil Company.

THE advent of musquitoes will render the notice of A. Tessou, No. 106 Chartres street, interesting to all. Mr. Tessou has on hand a large stock of ready-made musquito bars of all sizes.

THE millinery and dressmaking establishment of Mme. Barousse is situated at No. 596 Magazine street, where will be found an elegant assortment of ribbons, laces, flowers, etc.

THE ATTENTION of those interested is called to the advertisement of Joseph B. Wilkinson, Jr., No. 29 Peters street and 4 Clinton street, dealer in hides, skins, moss, wool, etc.

THE METROPOLITAN BOX FACTORY, 112 Magazine street, offers for sale planing machine planes, from three inches to one-eighth inch thick, new and warranted.

DR. A. FOLLEAU advertises a cure for rupture. His office is at No. 8 St. Charles street. Pamphlets on the treatment of rupture furnished on application.

FRANK H. DRAKE, carpenter and builder, No. 278 Magazine street. Cisterns made and repaired. Country and city orders promptly attended to.

## BUSINESS NOTICES.

CHILLS AND FEVERS, in all forms,

"Fold their tents like Arabs,
And as silently steal away,"

under the magic influence of Kress' Fever Tonic. A few doses will start the procession promptly, and leave in the place of these unwelcome guests sunshine, health, happiness and joy in the household. A box of pills, free of charge, is contained in each wrapper, and when this chill remedy is taken according to the directions around each bottle the proprietors warrant it to cure. Fredericksen & Harle and E. J. Hart & Co., New Orleans, supply the remedy. mh20 2m

PIERSON & HEWS, fine Clothing, Shirts and Furnishing Goods, 13 and 15 Camp street, opposite City Hotel, New Orleans, Louisiana. We invite visitors from the interior to examine our stock and prices. We claim to sell first-class goods as low as can be afforded and live. We sell the celebrated Shoulder-Seam Shirts, warranted to fit, wear and give satisfaction. Liberal deduction made to Clergymen, and their trade solicited. fe27 1y

BEST AND OLDEST FAMILY MEDICINE.—SANFORD'S LIVER INVIGORATOR, a purely Vegetable Cathartic and Tonic, for Dyspepsia, Constipation, Debility, Sick Headache, Bilious Attacks and all derangements of liver, stomach and bowels. Ask your druggist for it. Beware of imitations mh27 1yeow

## BUSINESS NOTICES.

PHYSICIANS all admit that quinine only effects a temporary suspension of the attacks of Fever and Ague, unless its use is accompanied by a reliable anti-bilious medicine.

The testimony of grateful thousands establishes beyond a doubt that Dr. TUTT'S LIVER PILLS, followed by quinine, are a positive and permanent cure for Chills and Fever and all bilious diseases.

COMMON SENSE.—Our bodies need repairing and strengthening as much as the houses we live in. Constant use gradually wears them out, and we must renew them when they exhibit signs of decay. In Dr. Tutt's Liver Pills the dyspeptic, the bilious, the debilitated and the nervous will find the most genial restorative ever offered to the suffering invalid.

Dyspepsia or Indigestion, Headache, Pain in the Shoulders, Dizziness, Sour Eructations of the Stomach, Bad Taste in the Mouth, Bilious Attacks, Palpitation of the Heart, Pain in the region of the Kidneys, Tightness of the Chest, despondency and gloom and forebodings of evil are all the offsprings of Dyspepsia. For these complaints Dr. Tutt's Liver Pills have no equal. A single dose will convince any one. ap10 1t

RUPTURE CURED by Dr. A. Folleau, of the Paris Medical Faculty. Specialty for the treatment of all deformities of the body. No. 8 St. Charles street, New Orleans, Louisiana. Pamphlet and circular of Dr. Folleau's method of treatment can be obtained by sending postage stamp to P. O. Box 2012. ap10 3m

I THINK Simmons' Liver Regulator one of the best medicines ever made for the Liver. I have seen it used by my wife and by many others, who were sick and afflicted, with wonderful effect. It seems to always cure.
ap10 2t E. H. SPARKS, Athany, Ga.

THE EQUITABLE LIFE ASSURANCE SOCIETY, New York.

Assets ..... $21,000,000
Income ..... 11,000,000

Branch office—33 CAMP STREET.

A. P. CLEVELAND,
fe13 1y General Agent.

USE DR. HENRY'S WORLD'S TONIC AND BLOOD PURIFIER.—It is the great household remedy, pleasant to take, yet potent for the prevention and cure of diseases. It is better than Bitters, Cordials, Bucku or Sarsaparilla. Sold by druggists. jy18 1y

DR. HENRY'S ROOT AND PLANT PILLS.—Mild yet thorough; no nausea or griping; entirely vegetable; great Liver remedy.—Price, 25 cents. Sold by druggists. jy18 1y

MRS. WHITCOMB'S SIRUP.—The great soothing remedy. Price only 25 cents. Gives rest to the mother and health to the child. Sold by druggists. jy18 1y

TWELVE SAMPLES (postage free) for fifty cents. Sells for $10. R. L. WOLCOTT, 18 Chatham square, New York. se26 1y

## NEW ADVERTISEMENTS.

SPECIAL
—TO THE—
CHURCHES,
COUNTRY RESIDENCES,
AND ALL OTHERS IN WANT OF

Chandeliers and Safety Lamps.



We would announce that in addition to our large trade in Lamps and Lamp Trimmings, Oils, etc., we have established a

CHANDELIER MANUFACTORY,

which enables us to offer a fine and safe article at less than three-fourths their former prices notwithstanding the continued rise in materials.

We are also sole agents for the PATENT SAFETY LAMP, the fount of which we attach to Chandeliers, rendering an explosion with any kind of oil impossible.

SEPTOLINE OIL COMPANY,
No. 62 Camp and 15 Dauphine street,
ap10 1m New Orleans.

IMPORTANT TO THE PEOPLE

OF

THE CITY AND COUNTRY.

We beg to inform the people of the city and country of the Southern States that we are prepared to receive orders for

**Cleaning, Dyeing, Dressing and Renovating**

all kinds of fine and coarse goods, such as Silks, Velvets, Satins, Crepe de Chene, Laina, Cashmere and Woolen Shawls, and woolen and oilved goods for ladies, gentlemen, children and merchants.

Packages can be sent by rail or river, directed to our factory. Goods promptly returned to owners by river or rail, and charges collected when goods are delivered. Any enquiries made by mail will be answered immediately. Send write instructions.

Our works are the most extensive in the South. Great superiority of finish on goods intrusted to us. Prices moderate.

Spots of grease, lemon, paint, etc., taken out of silk and other goods without wetting.

Hoping to be favored with your orders, we remain, very respectfully,

E. BOURSIER & CO.

Office—No. 11 Baronne street, near Canal.
Factory—Corner of Louisiana avenue and Chippewa street. ap10 3m

OCTAVE FONSTALL. ALFRED DELAVIGNE.

FONSTALL & DELAVIGNE,

61 MAGAZINE ST., NEW ORLEANS,

DEALERS IN

**Lime, Cement, Plaster of Paris,**

Fire-Bricks, Paints, Oils, Brushes, Naval Stores, Kettle Tiles, Fertilizers, etc. Sub-agents of Blood Fertilizer Manufacturing Company. ap10 3m

F. BAUER,

DEALER IN TRUNKS AND BAGS,

**Accordeons and Fancy Baskets,**

54 ..... CANAL STREET ..... 54

Opposite the Customhouse,
ap10 3m New Orleans.

MME. BAROUSSE,

MILLINER AND DRESSMAKER,

596 ..... **Magazine Street** ..... 596

An elegant assortment of Ribbons, Laces, Flowers, Jewelry, etc., always on hand. ap10 2m

JOS. B. WILKINSON, JR.,

DEALER IN

HIDES, SKINS, MOSS, WOOL, ETC.,

**No. 29 Peters and 4 Clinton Street,**

Near the Customhouse, New Orleans, La.

Highest market rates paid for above, or consignments will be sold on commission to the best advantage, in this or Northern markets, for benefit of shipper. ap10 1m

FRANK H. DRAKE,

CARPENTER AND BUILDER,

278 ..... **Magazine Street** ..... 278

Near Calliope, New Orleans.

Jobbing and repairing. CISTERNS made and repaired. ap10 2m

FOR SALE,

PLANING MACHINE PLANES,

twenty-four inches wide, from three inches to one-eighth thick, new and warranted. Price, $175.

METROPOLITAN BOX FACTORY,
ap10 1m 112 Magazine street.

READY-MADE MUSQUITO BARS.

All sizes, well sewed and in good order, for sale by the undersigned. City and country buyers are requested to come and examine my assortment and prices before buying elsewhere.

A. TESSOU,
No. 106 Chartres street,
ap10 1m Between St. Louis and Conti streets.

WILLIAM EBERT,

ORNAMENTAL IRON WORKS,

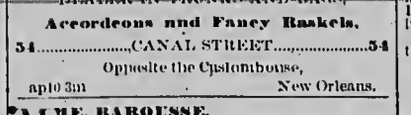
*AND GENERAL HOUSESMITH.*

Iron Railings, Tomb Railings, Fences and Verandas of all kinds made to order; also Iron Shutters, Doors, Window and Door Gratings.

**164 and 166 Magazine St., New Orleans.**

Box 233, Mechanics' Exchange. ap10 6m

WHITE FOR A PRICE LIST TO J. H. JOHNSTON,




179 Smithfield St., Pittsburg, Pa.

Breech-Loading Shot-Guns, $40 to $300. Double Shot-Guns, $7 to $150. Single Guns, $3 to $20. Rifles, $8 to $75. Revolvers, $6 to $25. Pistols, $1 to $8. Gun Material, Fishing Tackle, etc. Large discounts to dealers or clubs. Army Guns, Revolvers, etc., bought or traded for. Goods sent by express C. O. D. to be examined before paid for. au15 1yeow

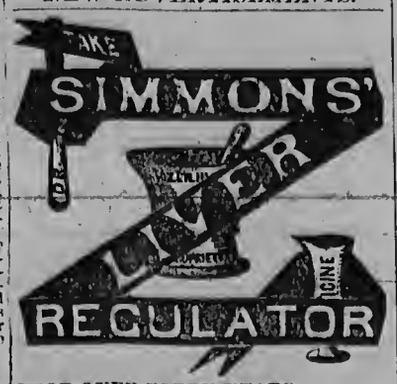
HAVANA AND DOMESTIC CIGARS,

HAVANA AND DOMESTIC CIGARETTES,

and a full assortment of Chewing and Smoking Tobacco, constantly on hand and for sale cheap by

ED. L. ZELL & CO.,
Corner Canal and Carondelet streets,
de19 1y New Orleans, La.

## NEW ADVERTISEMENTS.




FOR OVER FORTY YEARS

THIS

PURELY VEGETABLE

LIVER MEDICINE

HAS PROVED TO BE

THE GREAT UNFAILING SPECIFIC

for LIVER COMPLAINT and its painful offspring, Dyspepsia, Constipation, Jaundice, Bilious attacks, Sick Headache, Colic, Depression of Spirits, Sour Stomach, Heartburn, Chills and Fever, etc.

After years of careful experiments, to meet a great and urgent demand, we now produce from our original Genuine Powders

THE PREPARED,

a liquid form of SIMMONS' LIVER REGULATOR, containing all its wonderful and valuable properties, and offer it in

ONE-DOLLAR BOTTLES.

The Powders (price as before).....$1 00 per package.
Sent by mail..... 1 04 per package.

**☞ CAUTION! ☜**

Buy no Powders or Prepared Simmons' Liver Regulator unless in our engraved wrapper, with Trade-mark, Stamp and Signature unbroken. None other is genuine.

J. H. ZEILIN & CO.,
Macon, Georgia, and Philadelphia.
Sold by all Druggists. se9 1y

A GREAT OFFER!—HORACE WATERS & SON, 481 Broadway, New York, will dispose of One Hundred PIANOS, MELODEONS AND ORGANS, of first-class makers, including Waters', at very low prices for cash, or part cash and balance in small monthly instalments. New Seven-Octave first-class Pianos, modern improvements, for $275 cash. The Waters Concerto Parlor Organs are the most beautiful in style and perfect in tone ever made. Illustrated catalogues mailed. mh13 tf

NATIONAL LINE.



This splendid and first-class line of new Iron Steamships, the largest, cheapest and most comfortable in the passenger business, sails weekly between New York, Queenstown and Liverpool.

Tourists visiting Europe, or persons sending for their friends in the Old Country, would do well to consult their comfort and advantage by purchasing their Passage Tickets from

P. F. GOGARTY, Agent,
mh27 1m 151 Camp street, New Orleans.

SOUTHERN MATTRESS

AND BEDDING HOUSE.

**Spring, Hair, Cotton, Palm-Leaf, Moss**

*AND EXCELSIOR MATTRESSES,*

Feathers, Comforts, Blankets, Sheets, Slips, Tickings, Hair Cloth, Musquito Bars, Enameled Cloth, Bed Lace, Springs, Burlaps, Curled Hair, Twine, etc., etc.

Country merchants will find it to their interest to order direct. Prices twenty-five per cent. less than St. Louis manufacturers. Work guaranteed superior. Orders respectfully solicited. Send for price list.

M. D. GLEASON,
Manufacturer and Dealer,
ap3 3m 32 Royal street, New Orleans, La.
Factory—93 New Levee street.

TO THE PUBLIC.

Those who contemplate giving up housekeeping this summer, and desire to leave their FURNITURE carefully packed for shipping or storing, will do well to call on

J. BOLL,
No. 201 Camp street.
N.B.—Furniture repaired and bought. Carpets taken up and cleaned. ap12m

EPIZOOTY COLD!—EPIZOOTY COUGH!

IF NEGLECTED,

**Will Result in Consumption.**

YOUR REMEDY IS

ALLEN'S LUNG BALSAM.

**What the Doctors Say.**

Amos Woolly, M. D., of Kosebusko county, Indiana, says: "For three years past I have used Allen's Lung Balsam extensively in my practice, and I am satisfied there is no better medicine for lung diseases in use."

Isaac A. Doran, M. D., of Logan county, Ohio, says: "Allen's Lung Balsam not only sells rapidly, but gives perfect satisfaction in every case within my knowledge. Having confidence in it, and knowing that it possesses valuable medicinal properties, I freely use it in my daily practice, and with unbounded success. As an expectorant it is most certainly far ahead of any preparation I have ever yet known."

Physicians do not recommend a medicine which has no merit. What they say about Allen's Lung Balsam can be taken as a fact. Let all afflicted test it at once, and be convinced of its real merits.

It is harmless to the most delicate child. It contains no Opium in any form.

Directions accompany each bottle.

☞ Call for Allen's Lung Balsam.

J. N. HARRIS & CO., Proprietors,
Cincinnati, Ohio.
For sale by all Medicine dealers. fe13 6m

LIGHT ..... LIGHT ..... LIGHT.

IMPROVED BARHAMIN GAS MACHINES.

**No Fire—No Acids Used.**

Having purchased the entire stock of Material, Tools, etc., of the Barhamin Gas-Lighting Company of Louisiana, whose Machines have been in use throughout the country and city for the past two years, we are prepared to offer the IMPROVED Apparatus at greatly reduced prices, under a full guarantee that they will operate successfully in any climate.

For simplicity, cheapness of light and safety the IMPROVED Machines are unsurpassed. For further particulars call at our Factory and Salesroom, No. 2 Triangle Building, and 255 Peters street, New Orleans, or by letter to Lock Box 748, Postoffice.

F. ROBERTS,
mh27 2m Superintendent.

MENEELY'S BELLS.

The genuine TROY CHURCH BELLS, known to the public since 1826, which have acquired a reputation unequaled by any, and a sale exceeding that of all others—including more than seventy chimes and peals. One thousand testimonials received during the last six years. Every Bell made of the best Copper and Tin, and formally warranted. New Patent Rotary Fixtures. Catalogues free. No agencies.

Postoffice address, either Troy or West Troy, New York.
Jel3 1y E. A. & O. B. MENEELY

NEW ORLEANS STENCIL WORKS

AND

MAGIC BATTERY MANUFACTORY.

*AGENCY OF THE GOLDEN WONDER.*

GEORGE E. TEETZEL & CO.,

ENGRAVERS, STENCIL CUTTERS, STAMP AND SEAL-MAKERS,

115 ..... **Gravier Street** ..... 115

New Orleans, Louisiana.

Manufacturers of all kinds of Cotton Brands, Stencil Plates, Ribbon Stamps, Seal Presses, Burning Brands, Door Plates, House Numbers, etc. etc. ja30 1y

EDUCATIONAL.—THE SOUTHERN EDUCATIONAL AGENCY has applications from a large number of "A. M.'s" and graduates of first-class colleges, of long and successful experience in teaching, who wish situations.

Colleges, schools and families needing competent teachers, and teachers desiring situations, are requested to apply at once to the undersigned.

G. W. TERRELL & CO.,
ap16 3m Proprietors, New Orleans, La.

$5 to $20 PER DAY.—AGENTS Wanted.—All classes of working people, of either sex, young or old, make more money at work for us in their spare moments, or all the time, than at anything else. Particulars free. Address G. STINSON & CO., Portland, Maine. se12 1y

FITS CURED.—The worst cases of longest standing, by using DR. HERBARD'S CURE. A trial bottle sent free to all addressing

T. H. SAYRE, Druggist,
mh6 13t 814 Sixth avenue, N. Y.

## NEW ADVERTISEMENTS.

AMERICAN

MUTUAL INSURANCE ASSOCIATION

*OF NEW ORLEANS.*

25 ..... COMMERCIAL PLACE ..... 25

Between Camp and St. Charles streets.

Capital ..... $500,000

STRICTLY FIRE.

Parties desirous of insurance have the privilege of making two half-yearly assessments, and are entitled to an equal portion of the dividends at the end of the year, or, in lieu thereof, to the usual rebate. Insures against Fire Risks exclusively, in city or country, at the lowest rates of premiums.

D. LEURITE, President.
B. MEYER, Secretary.
O. S. ASCH, Superintendent of Agencies.

TRUSTEES.

| | | |
|---|---|---|
| J. Alt, | H. Weber, | William Swan, |
| F. Heling, | M. Pokorny, | B. Bruderick, |
| James Buckley, | H. Hafner, | P. S. Anderson, |
| H. Marquart, | F. Robbert, | William Hipper, |
| S. E. Loeb, | A. S. Cutler, | P. Blaise, |
| J. B. Vergez, | L. Schurman, | W. Leonard, |
| M. Azema, | E. Pippo, | C. Tolselmann, |
| Hugo Redwitz, | Wm. Ebert, | F. Hollander. |

ap13m

MADAME SOPHIE,

13 BARONNE ST. (LATE 152 CANAL,)

has the honor to announce to the Ladies of New Orleans her return from the East with a very elegant assortment of SPRING GOODS, consisting of

**Bonnets, Flowers, Feathers, Ribbons,**

Straw Bonnets, trimmed or untrimmed, Costumes of the latest and most elegant style, all selected by Madame Sophie's artistic taste.

Prices reduced in consequence of the rent being considerably lessened. Dresses made at short notice and at reasonable prices. Madame Sophie's Opening commenced this week, and she hopes to receive city and country patronage. ap3 1m

SECOND SEMI-ANNUAL STATEMENT

—OF—

THE MUTUAL NATIONAL BANK

*OF NEW ORLEANS,*

NO. 106 CANAL STREET,

At close of business, Tuesday, December 31, 1872.

RESOURCES.

| | |
|---|---|
| Cash—Currency | $732,744 45 |
| Cash—Gold Coin | 101,372 38 |
| Loans and Discounts | 1,919,981 65 |
| U. S. Bonds to secure Circulation | 466,000 00 |
| Other Stocks, Bonds and Mortgages | 3,000 00 |
| Due from Redeeming and Reserve Ag'ts. | 261,957 14 |
| Due from other Banks and Bankers | 10,619 80 |
| Banking House | 7,670 80 |
| Furniture and Fixtures | 10,354 60 |
| Premiums on United States Bonds | 72,217 50 |
| Premium on Gold | 1,528 51 |
| Total | $3,725,876 84 |

LIABILITIES.

| | |
|---|---|
| Capital Stock paid in | 500,000 00 |
| Surplus Fund | 10,583 76 |
| Circulation | 419,000 00 |
| Dividends unclaimed | 391 81 |
| Individual Deposits | 1,746,410 97 |
| Due to other Banks and Bankers | 2 01 |
| Profit and Loss | 49,455 24 |
| Total | $3,725,876 81 |

All Depositors Participate in the Profits.

SECOND SEMI-ANNUAL DIVIDEND,
Declared December 31, 1872:

6½ Per Cent. to Stockholders,
1½ Per Cent. to Depositors.

PAUL FOURCHY, President.
ALBERT BALDWIN, Vice President.
JOSEPH MITCHEL, Cashier.

DIRECTORS.

| | |
|---|---|
| P. Maspero, | John T. Hardie, |
| John D. Cobb, | Charles Lafitte, |
| Adolph Meyer, | P. Poursine, |
| Albert Baldwin, | Paul Fourchy, |
| Ernest Miltenberger. | |

ja16 3m

BABCOCK SELF-ACTING

FIRE ENGINE,

FOR CITY, TOWN AND VILLAGE USE.



The Babcock Fire Extinguisher, Hook and Ladder Trucks, with Portable Fire Extinguishers attached. The Fire Departments in the principal cities of the Union use them daily. They are safe and simple, and a powerful protection. Forty-six railroads use them. Insurance companies reduce rates where it is introduced.

A. M. GRANGER, General Agent,
mh6 1y Exposition Building.

J. G. BERMEL,

121 ..... CANAL STREET ..... 121

New Orleans.

THE CHEAPEST HUMAN HAIR MANUFACTORY.

WHOLESALE AND RETAIL.

Gloves, Fans, Perfumery, Brushes, Combs, Fancy and Jet Jewelry, Pocket-Books, Opera Glasses, Bronze and Gilt Ornaments, Walking Canes, Crutches, Umbrellas, Parasols, etc.

A FULL ASSORTMENT OF LADIES' HAIR.

Commission House—No. 3 Boulevard Magenta, Paris. mh6 2m

CABINS ..... LUMBER ..... CABINS.



PLANTATION CABINS, manufactured in the city and shipped to the country, all framed, fitted, and each piece marked and numbered, so that a common hand can put them up without the aid of a carpenter.

The above represents a double Cabin of two rooms, each 14x15, built with boards placed upright and the joints stripped. Price, delivered to boat, including all hardware, nails, shingles, etc., $135. We make them of all sizes. Cost in proportion.

We also keep a large stock of LUMBER, SASH, etc., on hand, and make a specialty of sawing bills to order. W. W. CARRE & CO.,
ja23 1y 350 Delord street, New Orleans.

PROCTER & GAMBLE'S

EXTRA OLIVE SOAP

is made from the Best Material and Nicely Perfumed. Sold at price of ordinary Soaps. Buy it; you will use no other. Grocers buy it.

New Orleans Jobbers are Wholesale Agents. ja2 6m

A GOOD BUSINESS.

$30 TO $50 per week easily made. AGENTS WANTED. To all persons, of either sex, needing permanent work we guarantee employment which will yield them larger profits than at anything else. Send for circulars.

GULF STATES PUBLISHING CO.,
mh20 3m 112 Camp street, New Orleans, La.

BARGAINS.—CLOSING OUT.

I am about retiring from the CLOTHING Trade, and will offer the entire stock of Clothing and Furnishing Goods, Ladies' Saratoga Trunks, Men's Sole-Leather Canvas-Covered Trunks, Leather Satchels, Umbrellas, etc., at COST, wholesale or retail, FOR CASH, commencing on Monday, March 17. N. C. FOLGET,
mh20 1m 71 Camp street.

## NEW ADVERTISEMENTS.

PHILIP WERLEIN'S

PIANO, ORGAN

—AND—

MUSIC WAREROOMS,

**Nos. 80, 82 and 00 Baronne Street,**

*NEW ORLEANS.*



We occupy almost one-half of an entire block frontage. Our stock consists of the largest collection of first-class PIANOS, Square and Upright, comprising the world-renowned Weber's, Ingraham's, Hale's, Ziegler's, Mathushek's, Colibri, Gravesteen's, Pleyel's, etc., which we will sell at low prices for cash, and on monthly payments, if preferred, with full guarantee.

**ORGANS.**

Our stock consists of NEEDHAM'S WORLD-RENOWNED ORGANS, which are the best manufactured, and are sold at prices not higher than those of many inferior Organs.

Whoever purchases a Piano or Organ without first calling or writing to us for our prices and terms acts without reasonable prudence and care.

We have second-hand Pianos, guaranteed, at $125 to $225. New Pianos, a dozen different grades, in price from $230 to $600.

fe21 1y PHILIP WERLEIN.

B. J. WEST,

DEALER IN

AGRICULTURAL IMPLEMENTS,

**Plantation Hardware and Machinery,**

**115 AND 117 MAGAZINE STREET,**

AGENT FOR

Poole & Hunt (Baltimore) Steam Engines, Saw Mills, etc.
H. & F. Blandy (Zanesville, Ohio) Steam Engines, Saw Mills, etc.
B. W. Payne & Sons' (Corning, New York) Steam Engines, Saw Mills, etc.
George L. Squier & Bro. (Buffalo, New York) Sugar Mills, Horse Powers, etc.
E. Ball & Co. (Canton, Ohio) "World" and "Ohio" Mowers, and Mowers and Reapers combined.
D. M. Osborne & Co., "Kirby" Mowers, etc.
B. C. Taylor, Hay Rakes.
"Nishwitz" and "Monroe" Pulverizing Harrows.
"Excelsior" Lawn Mower.
H. Ball & Co. (Worcester, Massachusetts) Wood-Working Machinery.
H. B. Smith (Smithville, New Jersey) Wood-Working Machinery.
American Saw Company, New York.
Hubbard, Lippincott, Bakewell & Co., Saws.
"Gunpowder" Copper Works, Baltimore.
Mulling Plow Company, Plows and Cultivators.
Winship & Bro. (Atlanta, Georgia) Cotton Gins.
"Stafford" Cultivator and "Sattley" and "Friel" Gang Plows.
"Buckeye" Fanning Mills.
H. J. West's Cotton Seed Huller.
B. J. West's "Improved Felton Patent" Grist Mill and Corn-Cob and Shuck Crusher combined.
T. C. Nisbet (Macon, Georgia) Cotton Press Screws, etc. mh27 8m

DANIEL & JAMES D. EDWARDS,

NOS. 22, 24, 26 AND 28 FRONT ST.

AND

NOS. 21, 23, 25 AND 27 DELTA ST.,

*NEW ORLEANS, LOUISIANA,*

MANUFACTURERS OF

Copper, Brass, Iron and Sheet Iron

WORK OF EVERY DESCRIPTION.

ALSO OF

**Best and Most Improved Steam Trains for Making Sugar.**

DEALERS IN

Wrought Iron Pipe and Fittings, all sizes,
Brass Work for Steam, Water and Gas,
Boiler Tubes, Bolts, Nuts and Washers,
Well and Cistern Pumps, Drove Well Pumps, and Well Points, Steam Syphon Pumps,
Rubber Hose, Steam Packing, Steam and Water Gauges, Fine Brushes, Sheet Copper,
Brass and

## The Child's Corner.

*LITTLE LUCY.*

BY DR. WILLIAM H. HOLCOMBE.

Little Lucy, sweet and mild,
Half a fairy, half a child,
Slowly, softly laid away
Underneath the fearful clay:
Kisses on her little brow:
Ah, the angels kiss her now!
Roses on her little bosom—
Her sweet sell a broken blossom!

Oh, the world is cold and lone!
Little Lucy dead and gone!
Little playthings put away—
Things for tears, and not for play;
Little cradle rocked no more—
All the little prattling o'er.

Kiss her—leave her, fold away
Underneath the fearful clay:
Leave the roses on her bosom!
Kiss and leave the broken blossom!
Anee—Lucy, sweet and mild!
Beauteous angels, love my child!

## The Ship of the Desert.

This is the name given in the East to the camel, which is one of the greatest blessings the bountiful Creator has bestowed upon the oriental nations. Designed for a country where it can find little nourishment, it is extremely spare in the whole of its formation. The head is small; the body covered with a soft and rather long hair of a reddish color. Its legs and thighs seem to be deprived of every muscle but such as are wanted for the purposes of motion; and its withered frame seems furnished only with the vessels and tendons necessary to hold it together. The camel is provided, moreover, with a strong jaw, that he may grind the hardest food; but, lest he should eat too much, his stomach is contracted, so that, like cows and sheep, he is obliged to chew the end. There are two toes on his hoof, which, however, is not fully divided. He has often to cross deserts of loose and deep sand, in which a hoof quite divided would have sunk too far, while the one which he has, being entire in the under part, enables him to move over the surface with more ease. His foot is lined with a lump of flesh, which fits him only for a dry, level and sandy soil.

Without any sort of defense against his enemies, the camel is obviously intended for a domesticated state, like that in which the sheep and some other animals live; but the wise Creator has placed his home in the depth of vast deserts, where the want of vegetation can attract no game, and where, in consequence, voracious creatures, such as lions, tigers, leopards and wolves, can have no inducement to prowl. The fugitives from Babel found this invaluable beast of burden wandering on the edge of the wilderness, and by its assistance peopled the most barren regions on the face of the globe. No animal employed by man for the purposes of traffic equals it in size, in strength, in activity; and in docility, patience and power of endurance it is surpassed by none. Like the ass, it is pleased with the coarsest food, and a very little even of that satisfies its moderate appetite. The labor and fatigue which it is capable of enduring, on the poorest and scantiest means of subsistence, almost exceed belief. It will travel four or five days without water; while half a gallon of beans and barley, or else a few balls made of the flour, will sustain it a whole day. Before drinking it disturbs the water with its feet, and then, after the manner of pigeons, takes several successive draughts.

In traveling over the deserts of Arabia a full-sized camel will carry a weight of more than a thousand pounds; he receives this load kneeling, but if his driver lays more on him he refuses to rise till the burden is lessened.

The animal has sometimes been yoked to a chariot, and forced to contend in the race. The Emperor Nero sent to certain games chariots drawn by four camels; and another Roman Emperor, Heliogabalus, is reported to have amused himself in his private circus with chariots drawn by the same number. To this custom the Prophet Isaiah alludes, in his prophecy of the fall of Babylon: "He saw a chariot with a couple of horsemen, a chariot of asses and a chariot of camels."

In time of war, too, these useful creatures have been pressed into the service of conflicting hosts; they then groaned under the cumbrous baggage of oriental armies, or mingled in the tumult of battle. Many of the Amalekites, who burned Ziklag (First Samuel xxx, 1,) were mounted in this manner, for we are told (verse 17) that not a man of the whole army escaped the furious onset of David, "save four hundred young men, which rode upon camels and fled." The Arabians used to set two warriors upon each animal, back to back, of whom one opposed the advancing enemy, and the other repelled the pursuer. All the Arabians in the army of Xerxes, the ancient historian Herodotus says, were mounted on camels that equaled in speed the swiftest horses. The people called Bactrians, from the name of the province in Persia in which they lived, also fought in the same manner; and the Parthians, in their wars with the Romans, threw incessant showers of arrows from their horses and camels on the legions of their terrible foe.

Mounted on this "ship of the desert," the traveler in the East pursues his way over vast and trackless regions with ease and safety. For his convenience a couple of round baskets are slung on each side with covers, which hold all his necessaries, and between which he is seated. Sometimes two long chairs, like cradles, are hung on each side, with a covering, in which he may sit, or, stretched at his ease, resign himself to sleep, without interrupting his journey. These covered baskets or chairs are the "camel's furniture," where Rachel put the images which she stole from her father.—Genesis xxxi, 34.

That species called the dromedary is chiefly remarkable for its swiftness; the Arabs say that "it will run over as much ground in one day as one of their best horses will do in eight or ten." No doubt this is an oriental exaggeration, but the Prophet Jeremiah had good reason (Jeremiah ii, 23) to call it the "swift dromedary." Dr. Shaw, who traveled much in the East, had several opportunities of verifying the estimate of the Arabs in relation to the speed at which their "ships" can perform a journey. The sheik, or chief, who conducted the party to Mount Sinai, rode a camel of this kind, and would often favor them with a display of its abilities—"he would leave their caravan, reconnoiter another just in view, and return to them in less than a quarter of an hour." The dromedary has but one hump on its back; the common camel has two.

These creatures are not only of great importance in the East as beasts of burden, but also as a means of subsistence in the inhospitable desert. Their flesh and their milk supply their owners with food, and their hair is woven into stuffs for his clothing. This hair is not shorn off, but is plucked off about the time it is naturally shed. It was raiment of this kind that John the Baptist wore, made of the shaggy hair of which we have above spoken.

When a caravan of camels arrives at a resting or baiting-place they kneel, and, the cords sustaining the load being untied, the bales slip down on each side. They generally sleep on their bellies, crouching beneath the bales they have carried; the load is therefore easily replaced when they recommence their journey. Those which are used for speed alone are capable of traveling sixty or even ninety miles a day.—*New York Observer.*

## The Boy that Could not Afford to Swear.

A boy stood near the entrance of a large hotel with a box of blacking and a pair of brushes in his hand, thus showing to the passers-by that he was ready to black their boots for a copper. Patiently he waited, as one after another passed by without heeding his proffered services, until at last two young men, fashionably dressed, and each with a cigar in his mouth, stopped before him.

"Here, Boots," said one rudely, "let me see if you are master of your trade;" and he put his foot on the boy's knee. Charlie, the bootblack, worked with a will, and soon the polish grew under his skillful touch. The two young men amused themselves meanwhile by trying to frighten the boy, urging him to hurry, threatening to cane him, and swearing profanely at every other word. Charlie stood it as long as he could; one boot was finished, and the other blacked, preparatory to polishing, when he quickly rose and prepared to put up his brushes.

"What now?" asked the young man.

"I would rather not finish them, sir," replied Charlie.

"Not finish them!" said the gentleman, with an oath; "then you don't see the color of my money."

"I don't want your money, sir, and I will not stand here and listen to your swearing;" and he turned to move away.

"Let the boy alone, and have him finish his work," said the other youth.

"Very well! Here, boy, finish this boot, and tell me what you mean. A bootblack afraid of swearing! This is a good joke!"

"I am afraid of it, sir; I don't want to hear it, or go where it is, and I won't work for a man who swears at me."

"And you want to make me believe that you don't swear? Why, there is not one of your trade that wouldn't both swear and steal."

"O, you are much mistaken; many of the boys neither steal nor swear. I am sure nothing could make me steal, and I cannot afford to swear."

"Cannot afford to swear! Come, now, do you mean to say that it costs anything to swear?"

"Yes, sir; it would cost me more than a million of pounds."

"What, a million of pounds! In what way is your money invested?"

"In the pearl of great price. If I lost it my soul would be the forfeit; so, you see, I cannot afford to swear. My Sunday school teacher teaches me that it is wicked, and my mother forbids me to do it. I should disobey all of them if I did it, and lose my soul; so, you see, sir, I cannot afford to swear."

"The boy is right," said the young man who had listened to the conversation in silence. "But how happens it that you are different from your companions? They do not think it a sin to swear; and I suppose some of them go to Sunday school too."

"Perhaps they have no mother," said Charlie, "or not such a good one as mine."

"Well, here's your money, Boots. I suppose I do swear a little, but I am only one out of many."

"But always one more, sir. And then the little boys hear you, and they see you dressed up so fine they think it must be smart, and they learn to swear too. I thought so myself at first. Thank you, sir," as he took the money, which was silver instead of copper; "and please, sir, do not swear any more."

"I will think of it," said the youth as he passed on; and he did think of it, though he felt rather sore at learning his duty from a shoeblack.

HOW TO BECOME A CHRISTIAN.—Hattie and Donald were looking one day at some silk-worms which were feeding on some mulberry leaves in a little box which they called "Silky's work-room." Their mother had told them that, as the pretty golden-winged butterflies came from the crawling caterpillars, so their new bodies would one day come forth bright and beautiful from their dead ones, which would first molder in the grave. Donald said:

"It's very wonderful, Hattie; and O! I do wish I were a Christian."

Hattie earnestly gazed into his eyes as she replied:

"Donald, it is very easy to become a Christian. A great many little children come to Christ. All you have to do is *to knock, and the door opens.*"

Hattie was right. It is easy for a child who really wishes to be a Christian to be one. Jesus says to all: "Ask and it shall be given you, seek and ye shall find, knock and it shall be opened unto you."

Try it, my dear child. Knock. Jesus listens, and waits to open the door—that is, to make you his disciple.

## Farm, Garden and Household.

### Thoughts for the Month.

COTTON-PLANTING.

The yield of a crop is very largely dependent upon the stand secured. Again, success often depends upon getting a stand at a particular time. A difference of a few days or a week, in time of planting, often makes a wonderful difference of results; especially is this true in the case of cotton, and as this crop will be planted during the present month, we venture a few suggestions as to *time* and *mode* of planting, for the benefit of young farmers more especially. First—time for planting cotton. The earlier the better. Plant just as soon as the danger of frost is over. Our observation is that taking the *average* of seasons early-planted cotton *fruits* better than late-planted. A certain degree of maturity (which age alone can give) is a condition precedent to fruiting. A stalk must be formed before the fruit can be. At first the forces of the plant are all directed to making weed; afterward these are diverted into fruit-making channels. But nature will have its course, and time must be given for the first to complete its work ere the tide turns.

Certain peculiarities of our climate must also be considered in this connection—drought rarely fails to occur in July or August. The result is a suspension of vegetable activity—growth and fruiting are both arrested. Previous to this the conditions for making fruit are generally favorable. With an early start, therefore, a good "bottom" crop is almost certain, much more so than either a "middle" or "top" crop. As young plants are not so much affected by drought as old ones, a *very late*-planted crop may sometimes pass unchecked through a drought and make a good late crop, but the chances are inferior to those of an early-planted one.

MODE OF PLANTING.

Two dangers to be avoided—lack of sufficient moisture to make the seed germinate, and the formation of a crust which may prevent the young plant from getting above the surface. April is often very dry, and unless the seed is planted immediately after a shower it frequently fails to come up well. The old plan of opening a furrow with a plow, sowing seed and listing on them with two furrows, and afterward knocking off the top of list with a board, just as the seed is ready to come up, is one of the surest methods of securing a stand in dry weather. The objection to it is the large amount of time and labor involved. As formerly practiced it required four hands and three mules to each row—one to open the furrow, one to drop the seed and two to cover. Few can afford to adopt such an expensive process. The "cotton-planter," which opens the furrow, drops the seed and covers it, makes one hand and one mule do the work of four hands and three mules under the old plan described above. But, while thus saving labor, it does not insure against drought.

To remedy this defect we made the suggestion in a former number, and repeat it here, to cut off the *top* of the bed with a drag or smoother just in advance of the "planter," so as to have a *moist, fresh surface* in which to plant. Seed will rarely fail to come up if thus planted, and the increase of labor required will be quite small. A smoother five feet wide will dress off two beds at a time, and, not weighted, can be drawn by one horse. The whole labor, therefore, under this plan, would be one hand and a half and one horse and [illegible] each row.

A suggestion in the connection was made by a correspondent last year which struck us so favorably we beg to repeat it here. It is, where the top of the bed is not cut off, to place a board behind the plow-hoe—that is, between the plow-hoe and the helve, having the point of the former project just enough beyond the board to open a furrow of desired depth. This arrangement not only secures *uniformity* and gauge of depth (very important matters,) but frees the top of the bed from clods and removes the crust, if one has formed. It also throws on each side the dry top earth, and leaves fresh, moist earth with which to cover the seed.

ROLLING THE SEED.

For reasons discussed above, it is highly desirable that cotton should come up *quickly* after being planted, otherwise the ground might dry off too soon for it to appear above the surface until it rains again. Wetting the seed and keeping it in moderate bulk for a day and then rolling it facilitates greatly its germination. Rolling is so easily done with the "barrel-roller," described in former volumes of the *Cultivator*, that no one need be deterred from doing it by the labor required. In addition to making the seed come up before the ground can dry off, rolling economizes the seed and insures regularity of distribution. The addition of some fertilizer, while the rolling is being done, is also of great value in giving an impetus to the young plant. Peruvian guano is the best for this purpose. It may be mixed with some plaster—say two of guano to one of plaster—and just as much used as will adhere to the seed. The addition of superphosphate would be desirable were it not for the *danger of killing the seed thereby.* Quite small quantities of an acid phosphate in contact with cotton-seed will entirely destroy their germinating power. Bear that in mind. Pure Peruvian guano used in rolling will not kill cotton-seed, but superphosphates will.

Cotton-planting being finished, and corn hardly ready for its first working, time will be afforded to look after the "side" crops, such as sweet potatoes, drilled corn, millet, etc.

MILLET.

Millet stands drought and neglect better than corn, but, like it, requires rich soils to produce best results. Sow in drills the same distance apart as corn—a half bushel to one bushel of seed per acre will be ample. The "cat-tail" is one of the best varieties. *Southern Cultivator.*

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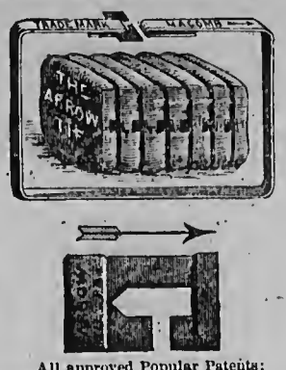
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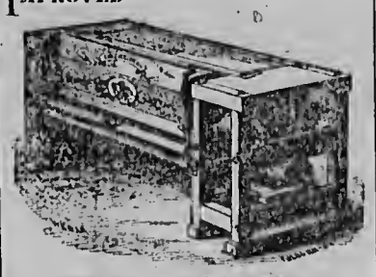

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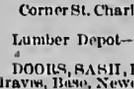
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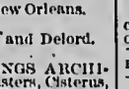
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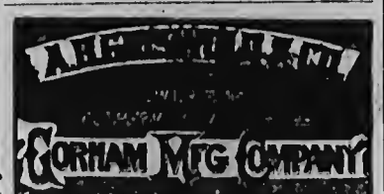
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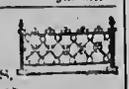
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EVERY ONE SOLD IS FULLY WARRANTED.

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**IT CONSUMES LESS SOAP, LESS TIME AND LESS FUEL THAN THE USUAL** method. It saves Labor, Wear and Tear, and the Annoyance of Wash-day. It requires no attention while the process of cleansing goes on. It will do the Washing of the Family while you are eating breakfast and doing up dishes.

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This is to certify that I am using the Steam Washer called the "Woman's Friend," and consider it the best invented Washing Machine in use. It saves labor, soap, fuel and clothes, and I fully indorse all Mr. Hayes claims for it. (Signed) MRS. G. H. W. LEHDE, No. 81 St. Charles street.

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I am using the Steam Washer called the "Woman's Friend," and consider it the best invented Washing Machine in use. It saves labor, soap, fuel and clothes.

(Signed) N. MILLER, No. 86 Gravier street.

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This is to certify that I have tried the Washing Machine known as the "Woman's Friend," and find it all that it is claimed to be. I gave it a fair and honest trial, and I take great pleasure in recommending it to every housekeeper. It is very simple. A small child can use it. There is no rubbing necessary, and consequently no damage to clothes. Very respectfully,

(Signed) MRS. N. JENKINS, No. 100 Baronne street.

NEW ORLEANS, January 30, 1873.

I have used the Steam Washer called the "Woman's Friend," and am perfectly satisfied that it will do all that Mr. Hayes claims for it. It is truly a labor-saving invention.

(Signed) FRANK SCHAEFFER, corner First and St. Denuis streets.

NEW ORLEANS, January 30, 1873.

This is to certify that I have purchased from Mr. Hayes the Steam Washer called the "Woman's Friend," and I find it to be a great invention. It saves labor, soap, fuel and clothes, and I can fully recommend the same. No family should be without one.

(Signed) MRS. J. F. ROHRBACHER, No. 237 Camp street.

NEW ORLEANS, January 31, 1873.

E. B. HAYES, Esq., NEW ORLEANS, LA.—*Dear Sir:* The Steam Washer I bought of you, called the "Woman's Friend," I find, does all that you promised for it, and ought to be in every family.

(Signed) MRS. R. M. WALMSLEY.

NEW ORLEANS, January 31, 1873.

MR. E. B. HAYES, NEW ORLEANS, LA.—*Dear Sir:* It gives me pleasure to say to you that my wife has tried your Steam Washer, and pronounces it a perfect success, so far as she can judge. Wishing you much success in introducing it generally, I remain Your friend, truly,

(Signed) S. HENDERSON.

NEW ORLEANS, February 1, 1873.

The Washing Machine called the "Woman's Friend" is well named. It has been used in my family, and found to come up to all that has been claimed for it by the patentee. We can cheerfully recommend it to all as a complete success. (Signed) DR. E. D. BEACH, 333 Canal street.

NEW ORLEANS, February 5, 1873.

MR. E. B. HAYES—*Sir:* I have tried your Steam Washer and find it a great saving of labor, and would recommend it to all housekeepers. (Signed) MRS. A. P. CLEVELAND, 117 Philip St.

NEW ORLEANS, LA., February 5, 1873.

MR. E. B. HAYES: After a thorough test of your Steam Washer, or Woman's Friend, I pronounce it the most wonderful invention of the age. It was with much difficulty that I succeeded in getting my washerwoman to try it, being opposed to washing machines generally; but she is perfectly delighted with this, and I can cheerfully recommend it to every family.

(Signed) MRS. W. W. CARRE, 360 Rampart St., corner Clio.

NEW ORLEANS, February 4, 1873.

MR. E. B. HAYES, NEW ORLEANS, LA.—*Sir:* I take pleasure in testifying to the superior merits of your Steam Washer, or Woman's Friend. From the use I have made of it I feel sure that all you claim for its performance is a success. Every family ought to have one.

(Signed) MISS E. C. WINGATE,

Principal Trinity Church Girls' School, Jackson street.

NEW ORLEANS, February 4, 1873.

This is to certify that I have purchased from Mr. Hayes the Steam Washer known as the "Woman's Friend," and must say I consider it the best Washing Machine I have ever seen. In fact there is nothing equal to it. It saves labor, soap, fuel and clothes, and I fully recommend it to every family as the best and most perfect Washing Machine inside. (Signed) MRS. S. P. RUSS.

NEW ORLEANS, February 5, 1873.

I have used the Steam Washer, or Woman's Friend, sold by Mr. Hayes, general agent, and fully indorse all he claims for it. Every family ought to possess one.

(Signed) E. B. ROTH, 406 Josephine street.

NEW ORLEANS, February 8, 1873.

MR. E. B. HAYES—*Sir:* The Washing Machine known as the Woman's Friend, or Steam Washer, purchased from you, has proven all you say of it. I cheerfully recommend it to all.

Yours truly, (Signed) MRS. S. BOULLETMET.

NEW ORLEANS, March 11, 1873.

MR. E. B. HAYES—*Sir:* I am delighted with your Washing Machine. It is indeed most happily called the Woman's Friend. I fully indorse every word of praise accorded by all who have given it a trial. Respectfully, (Signed) MRS. F. W. GUSTIN.

NEW ORLEANS, March 10, 1873.

MR. E. B. HAYES, GENERAL AGENT—*Sir:* I have used your Steam Washer, or Woman's Friend, and find that it performs satisfactorily all that you claim for it as a labor-saving machine—saving time, fuel, soap and, more particularly, the clothes. I cheerfully recommend it to all my friends and all housekeepers. (Signed) MRS. R. J. MONROE, widow of Ex-Mayor Monroe.

☞ Parish and County Rights for sale. Agents in the country wanted. Send for circular and special terms.

E. B. HAYES, General Agent.

☞ Manufactured and for sale by G. W. W. GOODWYN, NO. 52 GRAVIER STREET, NEW ORLEANS. Ja23 3m

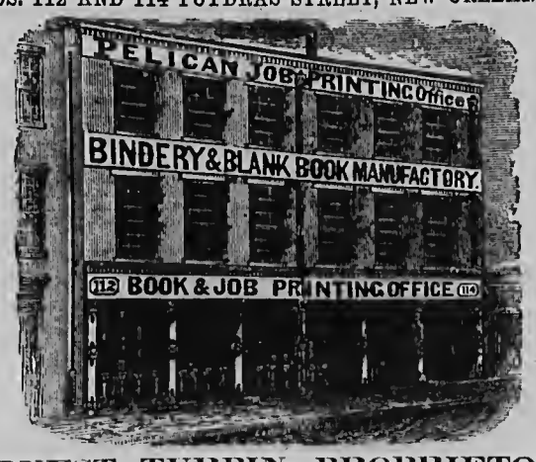
**ESTABLISHED.....NOVEMBER, 1866.**

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A TWELVE-PAGE WEEKLY PAPER,

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Ja2 3m SCOTT & BERRY, Proprietors.

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mh6 1y

**WANTED**—MEN WHO WANT TO MAKE Money. Here is an opportunity for making money rarely presented in a lifetime. We have got the best and surest-selling article ever invented, that every housekeeper buys on sight. It is a small Furnace, weighing only six pounds, that can be used with or without a stove. It will fit in the holes of any sized stove or range, and will do as much work with one quart of fuel—charcoal, chips, coke, corncobs, wood or soft coal—as can be done on any stove with one-half bushel. It will boil, broil, roast, toast, bake and stew. It is the best draft-iron heater in the world. Its economy in saving fuel is marvelous. You have no smoke, gas or heat in the room. It sells the year round. Retail price only $2. Thousands are sold every week. Any man with a small capital can clear from $50 to $80 per day by owning the right of any good county, and a whole state is of incalculable worth to a man of enterprise. We will send a sample Furnace to any part of the United States on receipt of $2. Address, for circular,

LYON MANUFACTURING CO.,

fe13 2m No. 180 Canal street.

**$10 TO $20 PER DAY.**—AGENTS WANTED everywhere. Particulars free.

fe6 1y A. H. BLAIR & CO., St. Louis, Mo.

## MEDICAL.

**PHŒNIX OIL.**—PREPARED BY L. J. LANK, New Orleans.—This valuable Liniment has no equal, and can be depended on as one of the best offered to the public. The proprietor, therefore, leaves it to them to judge of its merits, feeling satisfied that its virtue will speak for itself. This Liniment will cure the following diseases if the directions are strictly followed, viz.: Piles or hemorrhoids; cases of twenty-five years standing have been cured with this Liniment. What will suffer with this painful disease any longer, when so cheap and easy a remedy is offered? For burns or scalds the proprietor challenges the world to produce its equal; it will instantly give relief. For old indolent sores it has effected cures where the most scientific failed. For fresh cuts, sprains, bruises, tetterworm, ringworm, scald head, erysipelas, sting of a wasp, spider or snake-bite, chapped lips, chapped hands, sore mouth, sore throat, sore or caked breast, rheumatism, and pain in the side, breast or back. In cases of pneumonia it will give great relief, where there is much pain in the side or breast, by rubbing the patient with it. For warts and corns it is good, and will remove them if the directions are strictly followed. This Liniment will be found a certain cure for the following diseases in Stock: For foot-evil it is a sovereign remedy; fistula, poll-evil, galls, scratches, spraids, bruises, sweeny, and mange on dogs. In fact no plantation or family will be without this valuable preparation after it becomes generally known. Liberal discount to retailers. For sale by

WILLIAM COX,

fe13 1y No. 18 Peters street, New Orleans.

**METZ'S ARMENIAN HAIR VIGOR** contains no lead or other corrosive mineral substance. The cheapest and best preparation for preserving, restoring and beautifying the Hair ever invented. It gives new vigor and vitality to the hair follicles, prevents its turning gray or falling off, and completely eradicates dandruff, etc. Try it! Price, 75 cents. Ask for Metz's. Take no other! Also ZOZODONTZ, or Botanic Specific Cure for Toothache, Headache, etc. Never known to fail in giving instant relief in one minute, without danger. Will eradicate Pimples, Tetter, Freckles, Moth Patches, Tan, Sunburn, Black-heads or Grubs, Ringworm and all Cutaneous affections and discolorations of the Skin, so harassing and disagreeable to a beautiful complexion. It contains no prussiate, chloroform, corrosive sublimate, or any material injurious to health or beauty. Can be taken internally for Sick Stomach, Cramps and pains in the Bowels. LOUIS S. METZ, proprietor. Laboratory, corner of Bienville and Prieur streets. WHEELOCK, FINLAY & Co., Agents, New Orleans. For sale by druggists and perfumers everywhere. oc31 6m

**CONSUMPTION.....CONSUMPTION.**

NEW TREATMENT BY

**DUCRO'S ALIMENTARY ELIXIR.**

Prepared with Raw Meat and Alcohol. Recommended by the highest medical authority in Paris. A Radical Cure, and in desperate cases

**A CERTAIN RELIEF.**

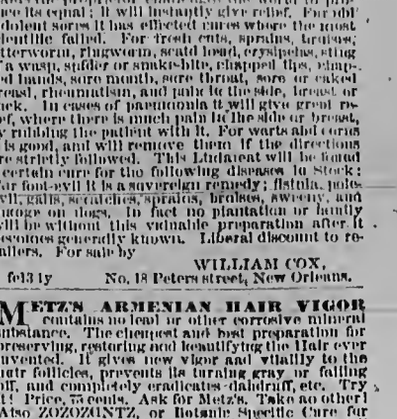
A greeable to the taste. Incontestably superior to Cod Liver Oil, the Hypophosphites and other preparations. This Elixir, the basis of which is Raw Meat and Alcohol, is moreover one of the most powerful tonics for persons convalescing or feeble, for chlorotic young girls, debilitated old persons, etc. Depot in New Orleans at

MR. P. CUSACHS',

Corner St. Philip and Royal streets,

fe13 6m Sole Agent for the United States.

**THE GREAT HOUSEHOLD REMEDY.**




AS AN INVIGORATOR, LIVER CORRECTOR

AND BLOOD RENOVATOR

Is superior to all the Bitters, Elixirs, Cordials Sarsaparillas in use.

It is so adapted to the whole system that every organ and function in the body is brought under its exhilarating influence. It gives tone and strength to the digestive apparatus, dispels languor and debility, invigorates the Liver, regulates the Kidneys and Bowels, removes the effect of excess or over-taxation of any kind, and gives vitality and richness to the blood.

Its curative powers alter and completely reorganize the entire mass of fluids, and even the solids of the human system, thereby preventing and curing Dyspeptic and Consumptive symptoms, Fever and Ague, Bilious diseases, Fevers of all kinds, Nervous Debility, Affections of the Stomach and Bowels, etc. As a mild and delightful Invigorant for delicate females it has no superior.

By its use new life and vigor is given to both body and mind, sending a glow of vitality through every part, which is, PERMANENT AND LASTING.

It is the most effectual remedy for the relief of human suffering ever discovered, and is pleasant to the taste.

X WE CHALLENGE X

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X WORLD X

to produce a more delicious medicine to take, yet so potent for the prevention and cure of diseases, than

**Dr. Henry's World's Tonic and Blood Purifier.**

**Price, $1; or Six Bottles for $5.**

PREPARED BY THE

GRAFTON MEDICINE COMPANY,

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**REVERSE YOUR PLANS.**

Leave off purgative and violent medicines that prostrate the vital powers, and for a BLOOD PURIFIER try

**HAMILTON'S**

**BUCHU AND DANDELION,**

which acts on the KIDNEYS, LIVER and BOWELS, and removes impurities of the system by opening its outlets.

W. C. HAMILTON & CO., Cincinnati, Ohio.

**Kress Fever Tonic.**

Ask your druggist for this Remedy. A box of Pills with each bottle, and is sold: NO CURE NO PAY. ☞ Take no other Ague Cure. Ask for KRESS FEVER TONIC. It is the safest. Don't forget the Warrant. If it fails to cure you, get your money back.

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**PILES CURED.**

HAMILTON'S BUCHU AND DANDELION promotes digestion of the food by its influence on the stomach. It promotes the healthy action of the Kidneys. It secures activity of the Liver and regularity of the Bowels, and Prevents Constipation, which causes Piles. Try it.

W. C. HAMILTON & CO., Cincinnati, Ohio.

**NINETY-NINE PER CENT.**

L. W. Faulkner, of Champaign, Illinois, says "I have been selling KRESS FEVER TONIC two years under a warrant, and have had but one bottle returned as failing to cure. This is what I see of it as a rule. I believe that it will cure. Ninety-nine cases in every one Hundred."

W. C. Hamilton & Co., Cincinnati, Ohio, warrant it to speedily cure Ague in all its forms. A box in Pills FREE with each bottle.

**Rational Treatment of all Kidney, Urinary and Liver Diseases**

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HAMILTON'S BUCHU AND DANDELION

It acts directly on these organs, enabling them to remove those wastes in the blood which cause Gravel, Diabetes, Bright's Disease, Jaundice, Rheumatism, Scrofula, etc.

W. C. HAMILTON & CO., Cincinnati, Ohio.

## New Orleans Markets.

From the New Orleans Price Current.

Nothing of any importance has transpired with egard to the crops.

The river is 4 feet 6 inches below high water mark.

COTTON.—The following are the arrivals since the fourth instant:

| | | |
|---|---|---|
| Louisiana and Mississippi | bales... | 7,980 |
| Lake | | 149 |
| Arkansas | | 653 |
| Mobile | | 1,095 |
| Florida | | 5 |
| Texas | | 479 |
| Total | | 10,361 |

On Saturday the market opened with a moderate demand but a poor assortment, with small supplies of the better qualities, which checked the movement, and only a limited business was done during the morning, at about previous rates, and although later in the day, under an improvement at New York of ⅛c. in spots and 3 16@¼c. in futures, buyers came forward with more spirit, and the advantage was more on the side of the factors, without their being able to establish a quotable improvement. The sales summed up 4,900 bales, not including 250 bales omitted in Friday's report. Strict ordinary, slightly dusty, sold at 14½c., do. clean and of good style, 15c., strict ordinary to good ordinary, dusty, at 14⅞@14¾c., good ordinary at 16⅛c., strict good ordinary at 17⅛@17⅜c., strict good ordinary to low middling at 17⅝@17¾c., strict low middling to middling at 18¼c., and middling at 18@19¼c. On Monday the movement was less active, and the business was confined to 3,300 bales, at firm prices for desirable lots of all grades, while other descriptions were irregular and rather easier, without any quotable falling off. On Tuesday the market opened with only a moderate inquiry and continued inanimate throughout the day, the demand being checked by a decline of ⅝ cent. in sterling exchange, 1-16d. at Liverpool, and 1-16@⅛c. in futures at New York. Factors, however, although willing to meet the demand freely on the general run of the stock, were reluctant to make sufficient concessions to bring out buyers, and while prices were weaker, and in exceptional cases offers were accepted a fraction under Monday's figures, yet the closing rates showed no quotable variation. Cottons with good staple, being scarce and in request, commanded full prices. The sales were confined to 2,650 bales.

The above makes an aggregate for the past three days of 16,850 bales, against 18,050 for the corresponding time last week and 19,681 the week before.

The receipts proper at this port since the first of September, exclusive of the arrivals from Mobile, Florida and Texas, are 1,045,427 bales, against 868,674 bales to the same date last year, and the increase in the receipts at all the ports up to the latest dates, as compared with last year, is 599,416 bales. In the exports from the United States to foreign countries, as compared with the same date last year, there is an increase of 140,424 to Great Britain, of 56,778 to France, and of 110,619 to other foreign ports. We quote:

| | | |
|---|---|---|
| Inferior | 10 | @ 11 |
| Low ordinary | 12 | @ 13 |
| Ordinary | 13½ | @ 14⅝ |
| Good ordinary | 16⅞ | @ 17¼ |
| Low middling | 17⅝ | @ 18⅜ |
| Middling | 19 | @ 19⅝ |
| Strict middling | 19¾ | @ 19⅞ |
| Good middling | 20⅛ | @ 20⅜ |

COTTON STATEMENT.

| | | |
|---|---|---|
| Stock on hand Sept. 1, 1872...bales | | 6,259 |
| Arrived past three days | 10,361 | |
| Arrived previously | 1,177,743 | 1,188,104 |
| | | 1,194,363 |
| Exported past three days | 21,481 | |
| Exported previously | 989,285 | 1,010,776 |
| Stock on hand and on shipboard | | 183,587 |

SUGAR.—The market has shown very little animation since our last review, and the sales on Saturday and Monday were confined to a few small lots, comprising 50 hhds., at 7c. for common, 8¾c. for good fair, 9¼c. for strictly prime, and 10¾c. for yellow clarified.

MOLASSES.—The receipts of Louisiana consist of small and irregular lots, which were sold on Saturday and Monday at 35@40c. for common fermenting, 54c. for prime fermenting, and 60c. for strictly prime fermenting.

CORN.—On Tuesday 3,700 sacks sold at 55c. for yellow mixed, 56c. for mixed, and 58c. for white.

OATS.—On Saturday 900 sacks sold at 47@48c. On Monday 1,100 sacks sold at 45@46c. ₱ bushel.

HAY.—On Saturday 1,710 sacks sold at 75@77½c. for inferior, 82½@89c. for choice. On Monday 750 sacks sold at 80c. ₱ 100 lbs. On Tuesday the supply was fair, but the sales were confined to 200 sacks at 85c. ₱ 100 lbs.

PORK.—The market is very dull, but the stock on hand is small. Mess is held in round lots at $17.50 ₱ bbl. It is retailing at $17.75 ₱ bbl. On Tuesday 200 bbls. mess sold on private terms, and 50 bbls. at $17.50 ₱ bbl.

BACON.—On Saturday there was quite a fair demand, and 279 hhds. sold, in lots, at 7¼@7¾c. for shoulders, 9¾c. for clear rib sides, and 10@10¼c. for clear sides. But on Monday the sales were confined to 81 casks at 7¼@7¾c. for shoulders, and 10@10¼c. for clear sides.

### MONETARY.

Gold opened on Tuesday at 117¾@118 (against 118¼ at New York,) and, after a moderate business, closed at 117¾@117¾ (against 118¼ at New York.)

The sales of silver have been confined to recall transactions. American half dollars are quoted at 110@111, and Mexican dollars at 2¼ ₱ cent. premium in gold for new and 5 ₱ cent. for old.

## New Orleans Wholesale Prices.

REVISED AND CORRECTED WEEKLY.

*Made up from Actual Sales as they Transpire*

| ARTICLES. | FROM | TO |
|---|---|---|
| AGRICULTURAL IMPLEMENTS: | | |
| Cotton scrapers | $5 00 | $7 00 |
| Cotton sweeps | 5 00 | 7 00 |
| Cultivators, Diam. and shovel-tooth | 5 00 | 18 00 |
| Cultivators, riding and walking | 20 00 | 45 00 |
| Shovels and spades | 7 50 | 15 50 |
| Axes | 12 00 | 17 50 |
| Shovel plows | 6 00 | 9 00 |
| Half do., with cutters | 8 00 | 9 00 |
| Manly's double-shovel plow | 6 00 | 9 75 |
| Corn mills, Coleman's | 120 00 | 425 00 |
| Bradford's grist mills | 150 00 | 235 00 |
| BRICKS, ₱ M: | | |
| Lake | 13 00 | 16 00 |
| Country | 12 00 | 14 00 |
| English fire | 45 00 | 50 00 |
| American fire | 35 00 | 43 00 |
| CANDLES, ₱ lb.: | | |
| Sperm, New Bedford | 33 | 36 |
| Tallow | 16 | 18 |
| CHOCOLATE, ₱ lb.: | | |
| Cocoa | 38 | 60 |
| No. 1 | 50 | 52 |
| Sweet | 25 | — — |
| COAL, ₱ ton: | | |
| Anthracite | 12 50 | 13 50 |
| Western, ₱ bbl | — — | — — |
| COFFEE, ₱ lb.: | | |
| Mexican | 21 | 23 |
| Java | 25 | 27 |
| COTTON SEED: | | |
| Rough, ₱ ton | — — | — — |
| In sacks | — — | 13 00 |
| EGGS, ₱ dozen: | | |
| Western | 22 | 24 |
| FERTILIZERS, ₱ ton: | | |
| Stern's raw-bone superphosph'e | — — | 65 00 |
| Stern's fine-ground bone | — — | 45 00 |
| FLOUR, ₱ bbl.: | | |
| Double extra | 6 25 | 6 50 |
| Superfine | 5 25 | 5 50 |
| Fine | 5 12½ | 5 25 |
| GLASS, ₱ box of 50 feet: | | |
| French, 8 by 10 | 3 50 | 3 75 |
| French, 10 by 12 | 3 75 | 4 00 |
| French, 10 by 14 to 12 by 20 | 4 00 | 4 75 |
| French, 14 by 18 to 18 by 20 | 4 50 | 5 00 |
| HAY, ₱ ton: | | |
| Prime | 25 00 | 26 00 |
| Choice | 27 00 | 28 00 |
| IRON, ₱ ton: | | |
| English, ₱ lb | 6 | 7½ |
| Swedes, assorted | 7 | 8 |
| Hoop | 6½ | 19 |
| Sheet | 7 | 10 |
| Nail rods | — — | 9½ |
| Castings, American | — — | 6 |
| LEATHER, ₱ lb.: | | |
| Sole, hemlock | 32 | 36 |
| Sole, oak | 40 | 44 |
| Harness | 40 | 45 |
| Calf-skins, ₱ dozen | 42 00 | 70 00 |
| Texas, rough, ₱ lb | 24 | 29 |
| LIME, ₱ bbl.: | | |
| Western | 1 70 | 1 75 |
| Cement | 2 75 | 2 80 |
| Plaster Paris | — — | 4 00 |
| LUMBER, ₱ M feet: | | |
| Boards, yellow pine | 14 00 | 15 00 |
| Boards, cypress | 20 00 | 25 00 |
| Flooring, dressed | 22 00 | 25 50 |
| Flooring, rough | 15 00 | 18 00 |
| Ceiling, dressed | 18 00 | 20 00 |
| Weatherboards, dressed | 12 00 | 16 00 |
| Weatherboards, rough | 13 00 | 14 00 |
| Scantling | 12 00 | 13 00 |
| Shingles, ₱ M | 2 50 | 4 00 |
| Lathe | 2 50 | — — |
| OILS: | | |
| Lard, ₱ gallon | — — | — — |
| Coal oil, in barrels | 21 | 23 |
| Linseed, raw | — — | 1 05 |
| SUGAR, ₱ lb.: | | |
| Havana, white | 12 | 12½ |
| Havana, yellow | 10¾ | 11 |
| Havana, brown | 10 | — — |
| Crushed | 12¾ | — — |
| Pulverized | 12¾ | — — |
| TEAS, ₱ lb.: | | |
| Imperial | 45 | 1 30 |
| Gunpowder | — — | 1 60 |
| Hyson | 70 | 1 30 |
| Young Hyson | 70 | 1 40 |
| Pouchong | 80 | — — |
| Oolong | 40 | 1 10 |
| WAGONS, CARTS, ETC.: | | |
| Wagon, two-horse | 85 00 | 100 00 |
| Wagon, four-horse | 110 00 | 125 00 |
| Wagon, two-horse, Dem. skein | 85 00 | 90 00 |
| Wagon, four-horse | 100 00 | 115 00 |
| Cane wagon | 180 00 | 225 00 |
| Ox wagon | 100 00 | 125 00 |
| Ox cart, complete | 115 00 | 120 00 |
| Cane cart | 85 00 | 125 00 |
| Tongue cart, complete | 120 00 | 125 00 |
| Plantation cart | 45 00 | 70 00 |

### CATTLE MARKET.

NEW ORLEANS, April 8, 1873.

| | | |
|---|---|---|
| Texas beeves, choice, ₱ head | $— — | @ (95 00 |
| Texas beeves, first quality, ₱ head | 75 00 | @ 80 00 |
| Texas cattle, second quality, ₱ head | 60 00 | @ 70 00 |
| Texas cattle, third quality, ₱ head | 50 00 | @ 55 00 |
| Western beeves, ₱ lb. net | 11 | @ 12 |
| Sheep, first quality, ₱ head | 5 00 | @ 7 00 |
| Sheep, second quality, ₱ head | 3 00 | @ 4 00 |
| Milch cows, choice, ₱ head | 80 00 | @ 90 00 |
| Milch cows, second | 70 00 | @ 75 00 |
| Calves, ₱ head | — — | @ — — |
| Yearlings, ₱ head | 12 00 | @ 14 00 |

## Business Directory

OF THE

NEW ORLEANS CHRISTIAN ADVOCATE.

**Agencies.**
A. G. Blair & Co., St. Louis, Missouri.
Mrs. H. Mogridge, purchasing agent, 80 Canal st.
G. Stinson & Co., Portland, Maine.
R. L. Wardell, 181 Chatham square, New York.
J. Worth, St. Louis, Missouri.

**Architects.**
S. B. Haggart, 5 Commercial place.

**Banks.**
Citizens' Bank, cor. Royal and Customhouse sts.
The Mutual National Bank, 106 Canal street.

**Bee-Hives.**
The Buckeye Bee-Hive, J. W. Walker, Nashville, Tennessee.

**Bells.**
Blymyer Manufacturing Company, Cincinnati, Ohio.
Buckeye Bell Foundery, Cincinnati, Ohio.
E. A. & G. H. Meneely, Troy, New York.

**Books and Stationery.**
Robert J. Harp, agent, 110 and 112 Camp street.
Continental Publishing Co., St. Louis, Missouri.
J. W. Goodspeed, New Orleans.
Gulf States Publishing Co., 112 Camp street.
Miller's Bible and Publishing House, Philadelphia, Pennsylvania.
National Publishing Co., Memphis, Tennessee.
Nettleton & Co., Cincinnati, Ohio.
J. Hale Powers & Co., Cincinnati, Ohio.

**Boots and Shoes.**
Hathorn & Batchelor, 143 Gravier street.
William Hogan, 99 and 101 Canal street.
Everett Lane & Co., 72 Canal street.

**Butchers.**
L. P. Des Moisseaux, 535 St. Charles street.
Murt. Lannes, stalls 7, 8 and 38, Magazine market.

**Carpets.**
A. Brousseau & Co., 17 Chartres street.

**Carpenters and Builders.**
J. H. Durand, box 174, Mechanics' Exchange.
William A. Jordan, 238 Erato street.

**Carriages.**
W. E. Clark, 131 Rampart street.
J. A. Lunn & Co., 152 Gravier and 13 Union street.

**Caterers.**
R. Broderick, 132 Julia street.
F. A. Zarsler, 437 St. Charles street.

**Clothing.**
Darcy & Wheeler, 70 Canal street.
H. Davis, 200 Poydras street.
N. C. Folger, 71 Camp street.
Pierson & Hews, 13 and 15 Camp street.

**Cooperage.**
William A. Beirne, 28 and 29 Front street.
LeBlanc & Beck, 21 and 24 Front street.

**Cotton Ties.**
Bartlett & Rayne, 48 Carondelet street.

**Cotton Seed.**
William M. Pinckard, corner of Common and Tchoupitoulas streets.
R. H. Smith, 11 Peters street.

**Coal and Wood.**
John D. Maclin, 31 Carondelet street.
Wm. Yehlen, cor. Jackson and Prytania streets.
B. D. Wood & Bros., 100 Common street.

**Croquet.**
Bradley's Patent Croquet, Robt. J. Harp, agent, 110 and 112 Camp street.

**Crockery, China, Etc.**
McCandlish, Christian & Co., 36 Camp street.
Navra & Offner, 174 Canal street.
W. C. Shepard & Co., 55 Camp street.

**Dentists.**
Dr. John G. Angell, 152 Julia street.
Dr. N. P. Godfrey, 183 Canal street.
Dr. J. M. Magee, 11 Baronne street.

**Dry Goods.**
D. H. Holmes, 155 Canal and 15 Bourbon street.

**Educational.**
Pleasant Hill High School, Pleasant Hill, La.
Southern Education Agency, New Orleans.

**Engravers and Lithographers.**
John Gibson, New York.
George E. Teeter & Co., 115 Gravier street.

**Factors and Commission Merchants.**
Aiken & Watt, 60 Carondelet street.
G. M. Bayly & Pond, 31 to 42 Canal and 59 and 61 Common street.
J. L. Dunnica & Co., 66 Tchoupitoulas street.
H. F. Given & Co., 51 Baronne street.
J. U. & H. M. Payne & Co., 61 and 63 Baronne st.
H. E. Shropshire & Co., 16 Tchoupitoulas street.

**Fancy Goods.**
J. G. Bernel, 121 Canal street.

**Fire Engines.**
Babcock Self-Acting Fire Engine, A. M. Granger, general agent, Exposition building.

**Furniture.**
The Mitchell & Rammelsberg Furniture Co., 103 and 105 Camp street.
Joseph Patzell, 172 Camp street.
Sampson & Bros., 33 and 35 Royal street.

**Gas and Steam-Pipe Fitters.**
Barbarin Gas Machines, F. Roberts, superintendent, 2 Triangle building and 255 Peters st.
Jas. N. Quin, 118 and 120 Tchoupitoulas street.

**Grocers.**
John L. Adams & Co., 43, 45 and 47 Peters street.
Hillman & Manard, 159 Poydras street.
A. W. Skardon & Co., corner of Jackson and Rousseau streets.

**Gun Works.**
Great Western Gun Works, Pittsburg, Pa.

**Hardware and Builders' Material.**
Kursheedt & Bienvenu, 114 Camp street.
Rice Bros. & Co., 89 and 91 Camp street.

**Hair Goods.**
J. G. Bernel, 121 Canal street.
Jules Delmonay, 230 Canal street.
James Heaney, 228 Baronne street.
George T. Shilling, 381 Dryades street.

**Hotels.**
Bingham House, Philadelphia, Pennsylvania.
McAllister's House, cor. Carondelet and Julia.
Ocean Springs Hotel, Ocean Springs, Miss.

**Insurance.**
American Life Insurance Co., John D. Scott, general agent, 10 Carondelet street.
American Mutual Insurance Association, D. Lemle, president, 25 Commercial place.
Equitable Life Assurance Co., 51 Camp street.
Louisiana Equitable Life Insurance Co., corner Carondelet and Gravier streets.
Piedmont and Arlington Life Insurance Co. of Virginia, G. W. Terrell, general agent, 31 Carondelet street.
Southern Life Insurance Co., 48 Carondelet st.
Sun Mutual Insurance Co., 61 Camp street.

**Jewelry.**
A. B. Griswold & Co., cor. Canal and Royal sts.

**Lamps and Oil.**
W. A. Kowalski, 103 Tchoupitoulas street.

**Lumber.**
W. W. Carre & Co., 350 Delord street.
George Purves, cor. St. Charles and Clio streets.
Roberts & Co., 301 to 307 Gravier street.

**Machinery.**
George A. Barnard, 12 Union street.
W. L. Cushing, 61 St. Charles street.
The Dubois Fauge Cotton Gin, Golsan Bros., general agents, 31 Perdido street.
Daniel & James D. Edwards, 27 to 29 Front and 21 to 27 Delta street.
Jos. Walker, cor. St. Joseph and Constance sts.
R. J. West, 115 and 117 Magazine street.

**Manufactures.**
Lyon Manufacturing Co., 180 Canal street.
New Orleans manufactory of liquid blueing, 114 Carondelet street.

**Marble.**
George Stroud, 158 to 164 St. Charles street.

**Mattresses, Etc.**
M. D. Gleason, manufacturer and dealer, 32 Royal street.

**Medical.**
Allen's Lung Balsam, J. N. Harris & Co., Cincinnati, Ohio.
Mrs. M. G. Brown's Poor Richard's Eye-Water, New York.
Diarrhea cure, Rev. P. M. Goodwyn, Soulat st., near Coliseum.
Duers's Alimentary Elixir, P. Cusachs, corner St. Philip and Royal streets.
Great Medical Discovery, J. C. Norwood, 501 Magazine street.
Hamilton's Buchu and Dandelion, W. C. Hamilton & Co., Cincinnati, Ohio.
Dr. Henry's World's Toule, Grafton Medicine Co., St. Louis.
Metz's Armenian Hair Vigor, corner Bienville and Prieur streets.
New Orleans Water Cure, 9 Prieur street.
Dr. Roesch's Hair Regenerator, 141 Thalia st.
Simmons' Liver Regulator, J. H. Zeilin & Co., Philadelphia, Pennsylvania.

**Mineral Water.**
Bethesda Mineral Water, H. D. Huff, agent, glass box 825, New Orleans.

**Millinery.**
Miss A. E. Barrett, 134 Prytania street.
Mrs. Carl's Brown, 176 Canal street.
Mme. A. Emery, 66 Royal street.
Madame Sophie, 14 Baronne street.
Mrs. M. Toorman's, 246 Prytania street.

**Musical Instruments, Publications, Etc.**
Robert J. Harp, 110 and 112 Camp street.
S. Brainard's Sons, Cleveland, Ohio.
John Church & Co., Cincinnati, Ohio.
Horace Waters & Son, New York.
Philip Werlein, 80, 82 and 90 Baronne street.

**Newspapers.**
Southern Organ, 130 Poydras street.

**Painters.**
Johnson & Hillsman, 141 Magazine street.

**Pens.**
Joseph Gillott & Sons, New York.

**Printing.**
Pelican Job Office, 112 and 114 Poydras street.

**Professional.**
Dr. C. J. Bickhaus, office, 680 Magazine street.
Dr. J. L. Lemann, office, 242 Bourbon street.
W. Winder Mott, law office, 88 Common street.
Payne, Fearn & E. T. Merrick, law office, corner Carondelet and Commercial place.

**Real Estate Agents.**
Henry V. Boisdoré, 76 Carondelet street.

**Steel and Flanges.**
Lewis Langdon & Son, Philadelphia, Pa.

**Sewing Machines.**
J. Booth, 24 St. Andrew street.
The Singer Improved Family Sewing Machine, William E. Cooper, agent, 80 Canal street.

**Soap.**
J. M. Keller, 110 Gravier street.
Procter & Gamble, Cincinnati, Ohio.

**Steamships and Shipping.**
Cromwell Line New York Steamers, Alfred Mc Clung, agent, 41 Carondelet street.
Merchants' Line New York Steamers, John H. Brousseau, agent, 130 Common street.
Nicholas Line, Pratt, Doherty, agents, 151 Camp st.
For Central American ports, Schooner Line, J. Noetzel & Co., agents, 129 Old Levee street.

**Stoves.**
J. H. Campman, 122 Poydras street.
H. Hafner, 201 Camp street.
Rice Bros. & Co., 89 and 91 Camp street.

**Turpentine.**
Bateau brook, 84 New Levee street.

**Tobacco and Cigars.**
122, L. Zell & Co., cor. Canal and Carondelet sts.

**Umbrella Store.**
T. W. Rathick, 271 Camp street.
P. Wiert, 249 Royal street.

**Upholstery.**
T. J. Brown, 263 Camp street.
Heath & Lara, 91 Canal street.

**Washing Machines.**
Ringen Washer H. Haller, 40 Camp street.
Woman's Friend and Steam Washer, E. B. Haynes, general agent, 37 Gravier street.

**Wire Railing, Etc.**
De Saar & Co., Baltimore, Maryland.
Hudson River Wire Co., New York and Chicago.

## Appointments for Quarterly Meetings.

### MISSISSIPPI CONFERENCE.

WOODVILLE DIST.—SECOND ROUND.

| | |
|---|---|
| Jackson station | Apr. 5, 6 |
| Clinton, at Pine Grove | 19, 20 |
| Bayou Sara, at Tunica | 26, 27 |
| Buffalo | May 3, 4 |
| Meadville | 10, 11 |
| Amite | 17, 18 |
| Woodville station | 24, 25 |
| Wilkinson, at Pisgah | 31, June 1 |
| East Feliciana, at Pipkin's chapel | June 7, 8 |
| East Union Bouge, at Blackwater | 28, 29 |

The District Conference will be held at Woodville, May 23, 24 and 25, in accordance with Bishop Kavanaugh's plan, as published in the Nashville *Christian Advocate* of February 23, 1873. The Bishop is to be with us. Glad of it.

J. L. FORSYTH, P. E.

SEASHORE DIST.—SECOND ROUND.

| | |
|---|---|
| Rankin circuit, at Shiral | Apr. 5, 6 |
| Mount Carmel circuit, at Santee | 12, 13 |
| Columbia circuit, at Bird's chapel | 19, 20 |
| Pearlington circuit, at Union | May 3, 4 |
| White Plains circuit, at Poplar Head | 10, 11 |
| Ocean Springs circuit, at Handsboro | 17, 18 |
| W. Pascagoula miss., at Pleasant Mount | 24, 25 |
| East Pascagoula circuit | 31, June 1 |
| Chickasawha and Greene mission | June 14, 15 |

The District Conference will meet at Ocean Springs, June 6. Bishop Kavanaugh will preside. A full attendance is earnestly solicited.

C. F. GILLESPIE, P. E.

P. S.—In the published Minutes White Plains circuit has no credit on behalf of the presiding elder. Her assessment was $60, all of which she paid. Enon was assessed $60, $17 of which she paid.

SUMMIT DISTRICT.—SECOND ROUND.

| | |
|---|---|
| Holmesville, at Sartin's church | Apr. 5, 6 |
| Greensburg, at Greensburg | 12, 13 |
| Amite, at Tangipahoa | 19, 20 |
| Summit, at Magnolia | 26, 27 |
| St. Helena, at Smyrna | May 3, 4 |
| Livingston | 10, 11 |
| Pontchatoula, at Pontchatoula | 17, 18 |
| Covington, at Roquechitto | 24, 25 |
| Franklinton, at Franklinton | 30, June 1 |
| Big Creek | June 7, 8 |

A. B. NICHOLSON, P. E.

BROOKHAVEN DIST.—SECOND ROUND.

| | |
|---|---|
| Zion, at Bethel | Apr. 5, 6 |
| Crystal Springs | 12, 13 |
| Terry, at Bear Creek | 19, 20 |
| Brookhaven | 26, 27 |
| Raymond, at Raymond | May 3, 4 |
| Georgetown, at Mount Pleasant | 10, 11 |
| Bogue Chitto, at Ebenezer | 17, 18 |
| Providence, at Providence | 24, 25 |
| Brandywine | 31, June 1 |
| Scotland, at New Hope | June 7, 8 |
| Beauregard, at Beauregard | 14, 15 |
| Monticello | 21, 22 |

Bishop Kavanaugh will hold the District Conference at Beauregard, beginning June 13. The trustees elect for the Crystal Springs camp ground will hold a meeting at the place of the District Conference.

W. E. M. LINFIELD, P. E.
Hazlehurst, Mississippi.

MERIDIAN DIST.—SECOND ROUND.

| | |
|---|---|
| Spring Hill circuit | Apr. 5, 6 |
| DeKalb circuit, at Prairie chapel | 12, 13 |
| Shuluta station | 19, 20 |
| Meridian station | 26, 27 |
| Paulding circuit, at Pleasant Hill | May 3, 4 |
| Wayne circuit, at Enon | 10, 11 |
| Clarke circuit, at McGowen's chapel | 17, 18 |
| Enterprise station | 24, 25 |
| Marion circuit | 30, June 1 |
| Enterprise circuit | 7, 8 |
| Tompsaha circuit | 15, 16 |

The Meridian District Conference will meet at Meridian, Mississippi, on the twenty-fourth day of April, 1873. Bishop H. H. Kavanaugh will preside.

WILLIAM B. HINES, P. E.

JACKSON DIST.—SECOND ROUND.

| | |
|---|---|
| Yazoo City station | Apr. 5, 6 |
| Mount Olivet circuit, at Satartia | 11-13 |
| Jackson station | 19, 27 |
| Brownsville circuit, at Bolton | 26, 27 |
| Madison circuit, at Madison station | May 3, 4 |
| Dover circuit, at Mount Carmel | 10, 11 |
| Yazoo circuit, at Benton | 17, 18 |
| Sharon circuit, at Sharon | 24, 25 |
| Canton station | 24, 27 |
| Clarden circuit, at Soule chapel | 28, 29 |
| Sulphur Springs circuit, at Madisonville | 31, June 1 |
| Carthage circuit, at Liberty | June 11, 15 |
| Thomastown circuit, at Shady Grove | 21, 22 |

Special appointment at Scotland chapel to preach on Unity of the Church, Infant Baptism and the Mode of Baptism, June 17, 18 and 19. The District Conference will be held at Yazoo City, June 5-8. The preachers, local and traveling, and the delegates are respectfully urged to be prompt in attending.

H. H. MONTGOMERY, P. E.

VICKSBURG DIST.—SECOND ROUND.

| | |
|---|---|
| Vicksburg station | Apr. 4, 5 |
| Vicksburg, Grove street | 5, 6 |
| Cayuga, at Cayuga | 19, 20 |
| South Warren, at Redbone | 26, 27 |
| Kingston, at Kingston | May 3, 4 |
| Natchez | 10, 11 |
| Fayette, at Cane Ridge | 17, 18 |
| Clover Hill, at Clover Hill | 24, 25 |
| Rolling Fork | 31, June 1 |

JOHN A. B. JONES, P. E.,
Port Gibson, Mississippi.

BRANDON DIST.—SECOND ROUND.

| | |
|---|---|
| Fannin circuit | Apr. 5, 6 |
| Morton circuit | 12, 13 |
| Hillsboro circuit and Union mission | 19, 20 |
| Walnut Grove circuit | 26, 27 |
| Philadelphia circuit | May 3, 4 |
| Trenton circuit | 10, 11 |
| Taylorville mission | 17, 18 |
| Raleigh circuit | 24, 25 |
| Lake and Forest circuit | 31 |
| Carthamsville circuit | June 7, 8 |

F. M. WILLIAMS, P. E.

### ALABAMA CONFERENCE.

MARIANNA DIST.—SECOND ROUND.

| | |
|---|---|
| Ozark | Mar. 29, 30 |
| Newton | Apr. 12, 13 |
| Big Creek | 19, 20 |
| Columbia | 26, 27 |
| Calhoun mission | May 3, 4 |
| Marianna | 10, 11 |
| Greenwood | 17, 18 |
| Holmes' Valley | 24, 25 |
| Geneva | June 7, 8 |
| Cerro Gordo mission | 14, 15 |
| 10 | |

ELISHA PHILIPS, P. E.

MOBILE DISTRICT.—SECOND ROUND.

| | |
|---|---|
| St. Paul's | Apr. 5, 6 |
| Pollard circuit, at Pollard | 12, 13 |
| St. Stephen's, at Andrew chapel | 19, 20 |
| Franklin street | 26, 27 |
| St. Francis street | May 3, 4 |
| Mount Pleasant circuit, at Bayou Inette | 10, 11 |
| Citronelle circuit, at Citronelle | 17, 18 |
| Milton | 24, 25 |
| Pensacola | 31, June 1 |
| Grand Bay mission | June 7, 8 |

The District Conference will meet at Pensacola, May 28. All the delegates are earnestly requested to attend, and to be prepared to make full reports.

H. URQUHART, P. E.

DEMOPOLIS DIST.—SECOND ROUND.

| | |
|---|---|
| Belmont, at Wesley chapel | Apr. 5, 6 |
| Demopolis | 12, 13 |
| Forkland, at Trinity | 19, 20 |
| Cuba, at Reed's chapel | 26, 27 |
| Gainesville, at Soule chapel | May 3, 4 |
| Gaston, at Bethlehem | 10, 11 |
| Butler, at Brightwater | 17, 18 |
| Greene, at Palmetto | 24, 25 |
| Eutaw | 31, June 1 |
| Bladen, at Isney | June 7, 8 |

S. H. COX, P. E.

SELMA DISTRICT.—SECOND ROUND.

| | |
|---|---|
| Uniontown | Apr. 12, 13 |
| Dayton and Spring Hill, at Dayton | 19, 20 |
| Jefferson and Linden, at Jefferson | 26, 27 |
| Jackson, at Jackson | May 3, 4 |
| Coffeeville, at Coffeeville | 10, 11 |
| East Selma and Johnson, at Benton | 17, 18 |
| Choctaw Corner, at Palmetto chapel | 24, 25 |
| Rembert Hills | 31, June 1 |
| Orrville | June 7, 8 |

Delegates to the District Conference, to be held in June, will be elected this round. Let every official member be present.

ANDREW J. BRIGGS, P. E.

### LOUISIANA CONFERENCE.

DELHI DIST.—SECOND ROUND.

| | |
|---|---|
| Delhi and Floyd, at Delhi | Apr. 26, 27 |
| Monroe station | May 3, 4 |
| Bayville, at Girard | 10, 11 |
| Trenton, at Colony | 17, 18 |
| Oak Grove, at Vista Ridge | 24, 25 |
| St. Joseph, at Wesley chapel | 31, June 1 |
| Waterproof, at Vidalia | June 7, 8 |
| Providence and Pecan Grove, at Providence | 14, 15 |
| Oak Ridge, at Oak Ridge | 21, 22 |
| Lind Grove, at Bartholomew | 28, 29 |
| Bastrop, at Bastrop | July 5, 6 |
| Winnsboro | 12, 13 |
| 3 | |

JOEL T. DAVIS, P. E.,
Delhi, Louisiana.

OPELOUSAS DIST.—SECOND ROUND.

| | |
|---|---|
| Opelousas | Apr. 5, 6 |
| Washington | 12, 13 |
| St. Landry | 19, 20 |
| Teche | 26, 27 |
| Vermilionville | May 3, 4 |
| District Conference, at Franklin | 8-11 |
| Franklin, Quarterly Meeting | 17, 18 |
| Patterson ville | 24, 25 |
| New Iberia | 31, June 1 |
| Abbeville | June 7, 8 |
| Grand Cheniere | 14, 15 |
| Lake Charles | 21, 22 |
| Calcasieu and Sugartown | 28, 29 |

B. F. WHITE, P. E.
Opelousas, La.


**BINGHAM HOUSE, PHILADELPHIA,**

Corner of Eleventh and Market Sts.

CARLIS DAVIS, PROPRIETOR.

This popular Hotel being centrally located and accessible by street cars from all depots, makes it a desirable stopping place for travelers. It will be conducted in the same liberal manner as heretofore, it being the intention of the proprietor to maintain the reputation it has always enjoyed, of being in all respects a first-class hotel.

Terms, $3 a day. au9 1y

*HOUSE-FURNISHING GOODS.*

COMPETITION IS

THE LIFE OF TRADE.

TRY US!

McCANDLISH, CHRISTIAN & CO.,

36 CAMP STREET, NEW ORLEANS.

CROCKERYWARE,

CHINA, GLASS,

QUEENSWARE,

HOUSE-FURNISHING GOODS,

SILVER-PLATED AND BRITANNIAWARE,
WOOD, WILLOW, JAPAN AND TINWARE,
CLOCKS of all kinds and prices,
BASKETS of every description,
LANTERNS, LAMPS, BIRD-CAGES,
BROOMS, BRUSHES, COFFEE-MILLS,
Etc., etc., etc., etc., etc., etc., etc.

Our stock is the newest and most complete in this city. It is TOO LARGE, and we wish very much to REDUCE IT. To all who wish to buy FRESH NEW GOODS AT BOTTOM FIGURES we say:

CALL AND SEE US!

WE CAN SATISFY YOU.

no23 6m

THE PLACE TO BUY

HOUSEHOLD COMFORTS

IS AT

W. C. SHEPARD & CO.'S,

No. 55 Camp Street, New Orleans, La.

Their motto is: LIVE AND LET LIVE, BUT DON'T BE UNDERSOLD!

Apropos—Now that cold weather has come to stay, go and see the fine display they make of

| | |
|---|---|
| Coffee and Tea Urns, | Toddy Kettles, |
| Chafing Dishes, | Punch Jugs, |
| Chop Dishes, | Coal Oil Stoves, |
| Hot Water Plates, | Gas Stoves, |

and Alcohol-heating apparatus for home use or for traveling.

| | |
|---|---|
| Coal Vases, | Fire Irons, |
| Coal Hods, | Fire Iron Stands, |
| Plate Warmers, | Blower Stands, |
| Fire Screens, | Brass and Iron Trivets, |
| Wire Fenders, | Foot Scrapers, |
| Spark Guards, | and Door Mats. |

Rival Sievers for coal, calculated to save you twenty per cent. of your coal bills.

Housekeepers will please remember that we have the largest, most varied and best selected stock of

House-Furnishing Goods,

AND ARE

HEADQUARTERS IN THAT LINE

FOR THE WHOLE SOUTHWEST.

Remember that whatever you want in your household, SHEPARD has it.

DO YOU WANT A

| | |
|---|---|
| Dinner Set, | Liquor Set, |
| Tea Set, | Tete-a-Tete Set, |
| Toilet Set, | Glass Set, |
| Chamber Set, | or Cologne Set? SHEPARD has it |

DO YOU WANT A

| | |
|---|---|
| Raisin Seeder, | Apple Corer, |
| Cocoanut Grater, | Knife Cleaner, |
| Patent Nutmeg Grater, | Coffee Roaster, |
| Patent Egg Beater, | Syllabub Churn, |
| Bottle Corker, | Kitchen Grindstone, |

or any other labor-saving little machinery in the housekeeper's department? SHEPARD has it.

PLEASE NOTE that our orders for these goods were given to the Europe manufacturers before the recent great advance in metals, and hence we can

LIVE AND LET LIVE,

and sell as CHEAP AS THE CHEAPEST, and not HALF THY.

Don't forget that if there is anything whatever that you want and don't know where to find it, SHEPARD has it,

no21 6m 55 Camp street.

C. T. T. C. C. T. T. C.

Cheaper than the Cheapest

IS THE MOTTO OF

NAVRA & OFFNER,

174.....*CANAL STREET*.....174

OPPOSITE VARIETIES THEATER,

IMPORTERS OF

CHINA, GLASS

—AND—

CROCKERY WARE,

PLATED, BRITANNIA, WOOD AND WILLOW WARE,

COAL HODS AND FIRE IRON SETS.

We are compelled to sell our immense stock of goods at Further Reduced Prices, in order to make room for eighty-four casks and one hundred and seventy-eight cases of China and Glassware, expected to arrive from Europe daily.

To convince yourself how low you can buy House Furnishing Goods, call at

NAVRA & OFFNER'S,

no7 6m5p No. 174 Canal street.

THE FRUIT-GROWERS' AGENTS.

THE FARMERS' COMMISSION MERCHANTS.

The People's Grocers.

Have always on hand and every facility to furnish at short notice

THE CHOICEST GROCERIES,

and all kinds of FRUITS, NUTS, etc., domestic or imported.

Western Produce and Farm Products of every description received, sold, and prompt returns made at the highest market rates.

Fruit Boxes and Baskets furnished to our regular customers, and those who ship to us, at the lowest rates and on the best possible terms. Send your orders, and don't let your fruit spoil for want of boxes.

Agents for Rue's Hand Cultivator.

Shippers of Fruit can consign to us without prepaying freight.

HILLMAN & MANARD,

mh27 2m 157 Poydras street, New Orleans.

INTEREST ON DEPOSITS.

CITIZENS' BANK OF LOUISIANA.

This Bank will issue Time Certificates of Deposit, bearing interest at the rate of FOUR per cent. per annum for SIX months or longer, and THREE per cent. per annum for a shorter period, not less than two months. fe27 3m

*DRY GOODS, CLOTHING, ETC.*

D. H. HOLMES,

155.....CANAL STREET.....155

—AND—

15.....BOURBON STREET.....15

WH

# The Christian Advocate.

PUBLISHED BY ROBT. J. HARP, FOR THE ALABAMA, MISSISSIPPI AND LOUISIANA CONFERENCES, METHODIST EPISCOPAL CHURCH SOUTH.

VOL. 19. NEW ORLEANS, THURSDAY, APRIL 17, 1873. NO. 16.


## News of the Week.

### DOMESTIC.

ALBANY, N. Y., April 9.—The flood on the Central railroad west of here is causing much damage to business interests. No trains have reached this city since yesterday morning.

NEW YORK, April 10.—The insurance on Horace Greeley's life, amounting to $100,000, has been collected. The policy was the largest paid within the last decade.

ST. LOUIS, April 10.—The Lawrence (Kansas) *Journal* learns that the Kiowa, Cheyenne and Arrapahoe Indians are preparing for war, and that the government is reinforcing all the forts in western Kansas and south of that section, and that extra troops are ordered to the front. Two companies of cavalry have already arrived, and two more are on the road. There is every prospect of Indian troubles on the frontier this spring.

GALVESTON, April 10.—Telegrams and private intelligence from twenty-three counties report heavy frosts, which have killed the crops and fruit. Replanting has commenced. The following is a list of the counties heard from, which embrace a large portion of the cotton-growing district: Fort Bend, Colorado, Dallas, Washington, Brazos, Grayson, Navarro, Harris, McLennan, Robertson, Grimes, Liberty, Bexar, Collin, Lyon, Anderson, Houston, Cherokee, Walker, Trinity, Falls, Limestone and Ellis.

WASHINGTON, April 11.—The official returns received at the Bureau of Statistics show that during the quarter ended March 31, 1873, there arrived at the port of New Orleans 1,521 immigrants of various occupations, the greater number being laborers. Of the total number arrived 482 hailed from Germany; England and Wales, 110; Ireland, 67; France, 213; Spain, 63; Italy, 121; Austria, 76, and all other countries, 50.

NEW YORK, April 11.—Mr. Sparks, agent of the White Star line, announces that in conformity with the wishes of the contributors to the fund of $2,000 collected in Chicago, a sum is to be set aside for the purchase of suitable rewards for the officers and crew of the Atlantic conspicuous in saving life; also for rewarding Rev. Mr. Ancient and the fishermen who so nobly assisted.

The Warren Street Methodist church of Brooklyn refuses to receive the new pastor, Mr. Saunders, who has just been appointed by the New York East Conference, claiming to have the promise from the presiding elder to appoint Mr. Johns, who has been preaching since the death of Mr. Hadley, and have decided to close the church on Sunday and notify Mr. Saunders that he is not wanted. The official board say that in the event of Mr. John's removal they will sell the church or make a Congregation church of it. It is rumored that another church is threatening to adopt a similar course.

A *World* special from Rome says: "The pope is suffering from rheumatic fever and ulceration of the leg."

A factory in Rome was destroyed by fire during. Forty were buried in the ruins. Five killed and seventeen wounded.

PHILADELPHIA, April 11.—Brigham Young telegraphs to a paper that his resignation of the secular offices does not affect his position as president of the Mormon Church, in which capacity he will still exercise the control.

SAN FRANCISCO, April 12.—A courier has arrived here from the lava beds and reports that Major General Canby and Dr. Thomas were murdered by the Modocs yesterday, while holding a peace conference.

NEW YORK, April 12.—City of Mexico advices say that the Juaristas and Portiristas parties have formed a powerful opposition to the government, and have adroitly seized upon the general dissatisfaction at the administration for its railroad policy.

Kerlio Hirnsawa, a young Japanese nobleman studying in Brooklyn Polytechnic Institute, died on Wednesday, and will be buried in Greenwood Cemetery, at his own request.

SAN FRANCISCO, April 13.—On the eleventh of March a huge band of Apaches killed three men. Troops followed them. Lieutenant Rice reports killing seventy-nine warriors and capturing twenty-six women and children. Captain Ramhill reports killing seventeen warriors and capturing seven women.

WASHINGTON, April 14.—The President leaves on Wednesday for St. Louis.

General Jeff. C. Davis succeeds General Canby.

HEADQUARTERS ARMY OF UNITED STATES,
Washington, D. C., April 12, 1873.

To General Gillem, Modoc Camp, via Yreka, California:

Your dispatch announcing the terrible loss to the country of General Canby by the perfidy of the Modoc band of Indians has been shown to the President, who authorizes me to instruct you to make the attack so strong and persistent that their fate may be commensurate with their crime. You will be fully justified in their utter extermination.

W. T. SHERMAN, General.

### FOREIGN.

CITY OF MEXICO, April 1.—The country is quiet. The revolution in Tepic is rapidly subsiding.

The epizootic prevails to an alarming extent, the fowls, horses and cattle being all affected.

MADRID, April 9.—General Saballes, the Carlist chieftain, with a force of insurgents, is within six millometers of the town of Puigcerda, in the province of Gerona. An attack was expected, and the women were fleeing from the town. The men were preparing to defend the place against an assault of the insurrectionists.

The inhabitants of Salamanca have expelled the Jesuits from that city.

There has been rioting at Port Mahon, in Balearic Islands. The rioters demand the release of a number of soldiers who have been placed under arrest.

BRUSSELS, April 10.—The quarrymen of the Enghien district, in Hainila, to the number of two thousand, have struck for higher wages. They attempted to make a demonstration, but the gensd'armes dispersed all their gatherings.

TRIESTE, April 10.—The United States steamer Brooklyn arrived today, with the storeship Supply in tow. The Supply brings the American contributions to the Vienna Exposition.

ASPINWALL, via Havana, April 11. The city of San Salvador, the capital of the Central American republic of that name, has been destroyed by an earthquake, causing terrible loss of life. Eight thousand persons perished, and property valued at $12,000,000 was destroyed. The earthquake was followed by a conflagration, and many buildings were burned.

PERPIGNAN, April 11.—A dispatch from Puigcerda, dated at noon to-day, says: "After the failure of their final attack, last night, the entire Carlist force withdrew before daylight, leaving three hundred dead and wounded on the field. We lost eight killed and have many wounded."

MADRID, April 12.—The force of Carlists under Saballes, which attacked Puigcerda, was one thousand strong, while the defenders of the town numbered five hundred, of whom only fifty were soldiers, the remainder being citizens. After a fusilade of twenty-four hours the ammunition of the Republicans became exhausted, and the alcalde of Puigcerda sent for reinforcements, which arrived too late to participate in the fight, as the Carlists ceased their attack, and had withdrawn from before the town. The insurrectionists carried their wounded with them and buried the bodies of their dead.

ROME, April 13.—A *World* special says the pope, after suffering many hours of great pain, is now in a lethargic state. His physicians have forbidden the issue of bulletins, and clerical papers have been ordered to abstain from making reports. It is feared his recovery is impossible. It is believed his death will be kept a secret until the conclave has elected a successor, to avoid the interference of Germany and Italy. All cardinals save two are now at the Vatican. There are four hundred papal troops inside, and orders have been given to allow none to enter.

ROME, April 14.—The condition of the pope has so far improved that his holiness was able to-day to give audience to several visitors.

ROME, April 15.—The condition of the pope is unchanged to-day.

Cardinal de Anglis, chamberlain of the Roman Church, has been summoned to Rome.

## Serious Riot.

Riot and bloodshed at Colfax, Grant parish, Louisiana, are reported. It appears that the negroes took forcible possession of the courthouse and claimed the parish offices. They were armed and committed many outrages upon the people, and, fortifying themselves, bid defiance to the legitimate authorities. Colfax is on Red river, we believe, about midway between Alexandria and Natchitoches. On Sunday, the thirteenth, a body of white citizens gathered from the surrounding country, attacked the negroes, dispersed them and took possession of the place. The *Picayune* gives the following statement of Captain Jacobs, of the steamboat Southwestern:

We arrived at Colfax on Sunday evening, about eight o'clock, and found that the white people, and the sheriff, I suppose, at their head, had captured the town, after having had a conflict with the negroes. It was reported to me that about one hundred negroes had been killed and many others wounded.

We saw from the boat about eighteen or twenty lying around on the banks dead. One white man was reported killed, whose name I did not learn, and two very seriously wounded, Messrs. Hadnot and Harris. Mr. Hadnot was shot through the bowels, and it is supposed that he is mortally wounded. We brought Messrs. Harris and Hadnot down from Colfax to Alexandria. Three or four other white men were slightly wounded.

About one hundred negroes escaped, but it was reported that the whites were still pursuing them. All of the leaders of the riot escaped, especially the white men. The negroes ambuscaded themselves in the courthouse, and the whites, finding that there was no other mode of attack left them, set fire to the building. The whites numbered in the neighborhood of one hundred and fifty men. The fight lasted from about twelve o'clock M. until nearly five o'clock P. M. The whites are now in possession of Colfax, and when I left, late last Sunday night, everything was very quiet.

AN IRISH PAPER concludes a biography of Robespierre with the following sentence: "This extraordinary man left no children except his brother, who was killed at the same time."

## The General Minutes.

We have had no little trouble in procuring returns from the Annual Conferences to make up the General Minutes. We have taken great pains to secure correctness—writing letters to procure statistics—adding up, correcting and verifying all the figures, so that they may be depended upon as far as the returns are trustworthy.

We are sorry to say that some of the reports are imperfect—*e. g.*, those of baptisms, especially of infants; we hope our pastors will pay more attention to this subject; and report not only all they baptize themselves, but all who are baptized by others within the bounds of their respective pastoral charges. There were moneys contributed to the cause of missions which passed into the treasury, besides what went through the Annual Conferences, which are not reported in the General Minutes. We hope the figures will be tripled next year. We must put forth greater efforts in the cause of missions. We hope all our friends—especially all our ministers—will procure copies of this highly suggestive annual. We thank God most devoutly for the gratifying increase in the ranks of the ministry and membership of the church. We append

### THE GENERAL RECAPITULATION.

| CONFERENCES. | Traveling preachers. | Supernumerary preachers. | Local preachers. | White members. | Colored members. | Indian members. | Total ministers and members. | Increase. | Decrease. | Infants baptized. | Adults baptized. | Sunday schools. | Sunday school teachers. | Sunday school scholars. | Collection for Conference claimants. | Collection for missions. |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| 1. Baltimore | 163 | 8 | 102 | 23,095 | 163 | ..... | 23,171 | 938 | ..... | 1,305 | 988 | 383 | 3,475 | 19,291 | $3,018 00 | $5,670 37 |
| 2. Virginia | 130 | 6 | 63 | 11,279 | 80 | ..... | 11,359 | 1,901 | ..... | 1,010 | 2,008 | 553 | 5,020 | 29,456 | 5,321 18 | 7,173 20 |
| 3. Western Virginia | 46 | 3 | 21 | 11,303 | 21 | ..... | 11,324 | 906 | ..... | 956 | 1,010 | 120 | 1,313 | 7,962 | 119 50 | 355 67 |
| 4. Holston | 129 | 6 | 235 | 33,603 | 168 | 120 | 34,030 | 3,115 | ..... | 1,958 | 2,911 | 309 | 2,508 | 19,210 | 969 31 | 2,165 15 |
| 5. North Carolina | 138 | 11 | 202 | 48,102 | 362 | ..... | 49,105 | 1,932 | ..... | 1,302 | 1,595 | 378 | 3,377 | 25,014 | 3,330 50 | 3,375 50 |
| 6. South Carolina | 137 | 8 | 157 | 30,760 | 653 | ..... | 30,965 | 628 | ..... | 1,842 | 1,240 | 240 | 2,810 | 17,295 | 1,752 03 | 4,172 62 |
| 7. North Georgia | 148 | 15 | 413 | 46,447 | 176 | ..... | 47,198 | 1,893 | ..... | 1,228 | 2,611 | 503 | 5,165 | 29,937 | 5,303 00 | 7,228 68 |
| 8. South Georgia | 113 | 16 | 201 | 26,075 | ..... | ..... | 26,417 | 1,629 | ..... | 903 | 1,703 | 276 | 1,950 | 11,479 | 3,542 97 | 6,015 88 |
| 9. Florida | 35 | 5 | 80 | 6,939 | ..... | ..... | 7,059 | ..... | 132 | 436 | 312 | 76 | 129 | 2,493 | 861 45 | 921 79 |
| 10. Alabama | 197 | 15 | 228 | 26,088 | 252 | ..... | 26,604 | 1,805 | ..... | 1,167 | 1,462 | 279 | 1,738 | 12,011 | 5,367 70 | 5,523 50 |
| 11. North Alabama | 113 | 6 | 122 | 25,021 | 50 | ..... | 25,111 | 3,486 | ..... | 644 | 2,214 | 351 | 1,535 | 11,551 | 1,528 00 | 2,410 00 |
| 12. Goldsboro | 70 | 5 | 53 | 11,127 | 82 | ..... | 11,379 | ..... | 802 | 256 | 931 | 114 | 809 | 5,141 | 2,023 68 | 4,115 80 |
| 13. Mississippi | 111 | 12 | 166 | 17,982 | 69 | ..... | 18,337 | 495 | ..... | 987 | 1,162 | 283 | 1,000 | 6,251 | 2,220 05 | 1,550 50 |
| 14. North Mississippi | 128 | 8 | 223 | 25,081 | ..... | ..... | 25,431 | 1,045 | ..... | 876 | 2,140 | 257 | 1,351 | 9,082 | 2,617 80 | 2,858 40 |
| 15. Memphis | 113 | 8 | 235 | 28,254 | ..... | ..... | 28,660 | 425 | ..... | 701 | 1,962 | 297 | 2,025 | 11,925 | 1,859 00 | 4,131 00 |
| 16. Tennessee | 154 | 6 | 307 | 38,591 | 53 | ..... | 39,131 | 2,036 | ..... | 1,114 | 2,950 | 351 | 2,107 | 17,598 | 2,587 85 | 5,520 21 |
| 17. Kentucky | 98 | 9 | 160 | 19,181 | 122 | ..... | 19,510 | 661 | ..... | 314 | 1,135 | 158 | 1,135 | 7,725 | 1,751 86 | 2,561 05 |
| 18. Louisville | 118 | 4 | 125 | 28,560 | 70 | ..... | 28,821 | 1,107 | ..... | 821 | 1,530 | 295 | 1,458 | 10,830 | 1,067 15 | 3,196 10 |
| 19. St. Louis | 47 | 4 | 45 | 9,981 | ..... | ..... | 10,130 | 35 | ..... | 524 | 630 | 71 | 618 | 3,006 | 955 18 | 1,510 80 |
| 20. West St. Louis | 37 | 4 | 125 | 13,432 | 26 | ..... | 13,603 | 995 | ..... | 407 | 811 | 105 | 765 | 5,149 | 1,320 00 | 1,540 80 |
| 21. Missouri | 114 | 4 | 125 | 12,578 | 40 | ..... | 12,861 | 705 | ..... | 402 | 1,250 | 230 | 1,728 | 12,000 | 2,225 30 | 4,236 45 |
| 22. Western | 82 | 1 | 93 | 8,747 | ..... | ..... | 8,922 | 453 | ..... | 605 | 160 | 41 | 257 | 1,931 | 90 25 | 380 00 |
| 23. Indian Mission | ..... | 3 | 32 | 172 | 45 | 4,590 | 5,321 | 318 | ..... | 506 | 516 | 36 | 0 | 475 | ..... | 488 35 |
| 24. Arkansas | 48 | 12 | 131 | 10,795 | 12 | ..... | 10,998 | 1,358 | ..... | 440 | 883 | 108 | 308 | 4,451 | 302 35 | 498 60 |
| 25. White River | 45 | 1 | 105 | 9,413 | 13 | ..... | 9,582 | 891 | ..... | 293 | 800 | 100 | 388 | 1,621 | 723 35 | 769 20 |
| 26. Little Rock | 68 | 5 | 176 | 15,091 | ..... | ..... | 15,253 | 1,032 | ..... | 702 | 1,291 | 291 | 1,291 | 6,708 | 2,370 50 | 3,780 35 |
| 27. Trinity | 70 | 8 | 168 | 14,577 | ..... | ..... | 14,820 | 2,425 | ..... | 449 | 1,502 | 74 | 1,439 | 5,233 | 1,185 00 | 1,966 95 |
| 28. East Texas | 45 | 2 | 102 | 9,110 | ..... | ..... | 9,253 | ..... | 172 | 325 | 788 | 18 | 121 | 2,159 | 910 70 | 1,495 10 |
| 29. Texas | 32 | 9 | 77 | 6,075 | ..... | ..... | 6,213 | 372 | ..... | 407 | 310 | 49 | 306 | 2,551 | 850 00 | 3,522 10 |
| 30. Northwest Texas | 73 | 4 | 177 | 11,425 | ..... | ..... | 11,579 | 1,436 | ..... | 550 | 1,360 | 84 | 823 | 3,711 | 703 00 | 1,500 68 |
| 31. West Texas | 32 | 4 | 38 | 3,561 | ..... | ..... | 3,635 | ..... | 98 | 185 | 419 | 34 | 191 | 1,783 | 671 55 | 1,068 45 |
| 32. Los Angeles | 19 | ..... | 15 | 757 | 5 | ..... | 771 | 196 | ..... | 70 | 61 | 12 | 56 | 458 | 420 77 | 143 30 |
| 33. Pacific | 45 | 2 | 53 | 3,885 | 7 | ..... | 3,392 | 85 | ..... | 206 | 151 | 81 | 861 | 2,389 | 702 00 | 1,021 00 |
| 34. Columbia | 34 | ..... | 11 | 1,048 | ..... | ..... | 1,059 | 29 | ..... | 35 | 36 | 0 | 47 | 276 | ..... | 192 05 |
| 35. Illinois | 62 | 1 | 66 | 5,671 | ..... | ..... | 5,740 | 239 | ..... | 191 | 311 | 89 | 573 | 1,049 | 107 58 | 495 07 |
| China Mission | ..... | ..... | ..... | 79 | ..... | ..... | 79 | 5 | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... |
| Bishops | 9 | ..... | ..... | 9 | ..... | ..... | 9 | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... |
| Total in 1872 | 3,013 | 219 | 5,130 | 637,526 | 3,557 | 4,710 | 651,159 | 33,947 | 972 | 22,784 | 39,355 | 6,901 | 45,998 | 312,779 | $85,382 01 | $91,139 95 |
| Total in 1871 | 2,858 | 199 | 4,911 | 600,960 | 7,841 | 4,130 | 621,181 | ..... | ..... | 20,221 | 0,230 | 6,720 | 17,017 | 300,523 | 69,082 51 | 75,815 58 |
| Increase | 155 | 20 | 60 | 36,617 | ..... | 277 | 32,975 | ..... | ..... | ..... | 380 | 581 | 12,236 | $5,679 93 | $15,256 37 | |
| Decrease | ..... | ..... | ..... | ..... | 3,284 | ..... | ..... | ..... | 437 | 1,961 | ..... | ..... | ..... | ..... | ..... | |

There are defects in the Minutes of some of the Conferences, which the editor vainly endeavored to supply. The number of Sunday school teachers in the White River Conference was not reported this year; we take the figures of last year, though they are absolutely too low. The reports of baptisms, especially of infants, are very imperfect. The transferred preachers are reckoned with those of the Conferences to which they now belong. The preachers who located this year (57) are not counted; on the other hand, the preachers who were admitted on trial (214) and those who were readmitted (38) are counted among the traveling preachers, though many of them are also reckoned with the local preachers. The colored members, for the most part, have left our connection for the Colored Methodist Episcopal Church in America, organized by our Bishops under the authority of the General Conference. They are reported in their own Minutes; hence the apparent decrease in that department.—*Nashville Christian Advocate.*

## From the Work.

RAYMOND, MISSISSIPPI.—*Mr. Editor:* Let me say to you and to all the lovers of our Lord Jesus Christ that the Lord has met with his people in Raymond.

Bro. A. B. Stewart, our pastor, came to his appointment on the first Sunday in March, and concluded, as he intended to spend a few days with his charge at this place, to preach at night and have prayer meeting every day at eleven o'clock. From the very first of the meeting God manifested himself most graciously. In the prayer meetings showers of blessings came down upon the members. Every time an invitation was given some of the children of the Sabbath school came forward to the altar for the prayers of God's people. Nor did they come in vain; for there were some as clear conversions as I ever witnessed.

On the Friday night of the week the meeting commenced the sacrament of the Lord's Supper was administered, previous to which Bro. Stewart formally received into the church fifteen persons, all members of our Sabbath school, from the ages of seven years and eight months to fifteen years, many of whom had found the pearl of great price. All of these partook of the sacrament.

While I looked on their bright and beaming faces I thought of a sermon I heard preached some twenty years ago in Felicity Street church by—I will not say whom—from these words: "Those that be planted in the house of the Lord shall flourish in the courts of our God. They shall still bring forth fruit in old age. They shall be fat and flourishing." O that this were the motto of every Christian: "Plant them in the courts of our God."

Bro. Stewart thought it best to go up to Clinton on the second Sabbath and fill his regular appointment at that place. He requested us at eleven o'clock on that day to hold a class meeting. We accordingly did so, conducting it on the general class style, making the speaking voluntary. We had a feast of fat things. After a few of the old members had related their religious experience, several of the young converts spoke, who had mothers in glory whose prayers had been heard. Allusion to these facts by these young persons brought tears from many eyes.—Among others an orphan girl (one of those brought over from England by Miss Rye, and who was happily converted during our meeting) spoke. With tears of joy she said: "I thank God that I was brought to this Christian land, and although I have no father or mother to pray for me, I have found those who have prayed for me." And, as it were, to crown all, a dear little girl, eight years old, rose up to testify that she loved Jesus and was going to heaven. No wonder a sister praised God and said: "Out of the mouth of babes and sucklings has God perfected praise."

The meeting was continued from the first Sabbath in March until Monday night after the third Sabbath in the same month.

During this time five very interesting sunrise prayer meetings were held by Bro. Stewart, more particularly for the children, as they were attending school during the week. It was a most interesting sight to see the children of our town pouring out to the church at that early hour in response to the ringing of the bell. These sunrise prayer meetings will never be forgotten by the children.

The Methodist church at this place has been wonderfully strengthened and revived. There were between fifteen and twenty conversions before the close of the meeting.

The Presbyterian preacher, Bro. Bingham, assisted greatly, part of the time, by his sermons, talks and prayers. Bro. New preached once, and was with us several times.

Two persons who joined during the meeting were received into the church last Sunday night. Two more are to be received on the third Sabbath.

Very affectionately, yours in Christ,

T. J. HUNTER.

AUGUST 9, 1873.

## Protestant Episcopal Mission in Mexico.

The *Register* says: The first congregation that the executive committee of the American Church Missionary Society has resolved to aid in Mexico is the congregation formerly ministered to by that faithful, holy, earnest, prayerful and most eloquent Christian preacher, the late Manuel Aguas, for some time Bishop-elect of the Church in Mexico. This congregation now meets in a beautiful but small chapel adjoining the grand church of the ex-convent of San Francisco. It is now proposed to make an effort to raise the funds needed to finish the repairs on the large church of San Francisco, in order that the congregation now meeting in the small chapel by its side may soon move into that grand and beautiful church of San Francisco, and there press forward in their work for Jesus and his precious gospel.

That large church of San Francisco needs a floor; it also requires to be painted and furnished. What now remains of that grand church are its massive walls and magnificent stone domes. This property is now owned by Protestants for the preaching of the pure gospel, and has been placed at the disposal of the American Church Missionary Society for their work. This church is two hundred and fifty feet in length, and can accommodate over three thousand persons. It is expected to cost at least $10,000 to put a floor in this church, and to paint, repair and furnish it so as to make it ready for Christian worship.

THE circulation of Methodist periodicals (North,) as officially stated in the last exhibit of the Book Concern, is: *Christian Advocate*, 40,000; *Western Advocate*, 22,032; *Northwestern Advocate*, 15,873; *Central Advocate*, 13,967; *Methodist Advocate*, 3,100. The circulation of the *Northern* and *Pittsburg Advocates* is not included in the exhibit. According to these figures, the *Methodist* is the second weekly in point of circulation, 25,000. This, for not quite thirteen years, is rapid progress. The circulation of the *Quarterly Review*, we are glad to see, is 5,029; of the *Ladies' Repository*, 26,850.—*Methodist.*

A SPECIAL DISPATCH from Salt Lake City says that Brigham Young has made a will dividing his immense property equally among his sixteen wives and sixty children, and carefully stipulating the method of division. It is believed that the old Mormons will follow the changed fortunes of their self-deposed leader, and that so far as Utah is concerned the Mormon problem may be considered solved.

FUNERAL NOTICE.—The funeral and memorial sermon of Mrs. Mary A. Brewer will be preached by Rev. J. A. Ivy, on Sunday, April 27, 1873, in the church at the corner of Louisiana avenue and Magazine street, at eleven o'clock A. M.

KEROSENE is said to be more fatal than smallpox.

## Bible Meeting in Rome.

On Monday, the seventeenth of February, the first public meeting in behalf of the British and Foreign Bible Society was held in Rome, the right honorable the Earl of Chichester presiding; and the sight of placards on the Porta del Popolo announcing the meeting was a striking proof of the new state of things now prevailing in that venerable city. The noble earl, in opening the business of the meeting, expressed the gratification he felt in presiding on so interesting an occasion, and urged upon those engaged in evangelistic work in Rome to labor in a spirit of love and forbearance, avoiding needless and irritating controversy, and seeking rather to displace error by the earnest and loving enunciation of the great truths of the gospel and the spreading of the word of God.

Mr. Edwards, one of the district secretaries of the society from England, gave an interesting account of the work now carried on in every country on the continent, especially illustrating the remarkable way in which the recent wars and revolutions of Europe have opened fresh doors for the entrance of the sacred Scriptures—Rome itself having been opened by the late Franco-German war. Admiral Fishbourne, Rev. T. Hamilton, chaplain of Trinity church, Rome; Rev. Dr. Bacon, of New York; Rev. Dr. Macgregor, of the Established Church of Scotland; Rev. J. Burchall, of the London Jews' Society, laboring among the Jews in the Ghetto; and Rev. H. J. Piggott, of the Wesleyan mission, Padua, took part in the proceedings, which will long be remembered by all present as marking a new era in the history of the Bible Society's work in Italy. It was stated that since 1860 nearly half a million of copies of the word of God have been circulated over the Italian peninsula—good seed, which it may well be hoped will bear fruit in years yet to come.—*New York Observer.*

ST. JAMES.—The opening services in the basement-room of St. James church, Galveston, March 30, were conducted by Rev. N. A. Cravens, of the Louisiana Conference, who preached from First Chronicles xxix, 5. The congregation was very large, and deep and serious feeling was manifest under the earnest words of the preacher. In the afternoon an experience meeting was conducted by Rev. J. W. Whipple, and at night Dr. Alexander preached. It is the purpose to protract the services for some days, and it is to be hoped that the deep feeling manifest at all the opening services of St. James may develop into a glorious revival of religion.—*Galveston Christian Advocate.*

THE services at the Elm Street church, Nashville, have been protracted during the past week. The religious interest has increased from the beginning. The visible result of the first week's labor was the addition of fourteen members to the church. Preaching every evening this week. We hope the work will go forward without abatement of interest. The pastor is greatly encouraged.—*Nashville Advocate, April 12.*

THE *Missionary Advocate*, published monthly by the Methodist Episcopal Church, is a handsome little sheet, and filled with the latest intelligence and all matters pertaining to missions. The engravings and maps are particularly interesting and instructive.

THE Southern Baptist convention will be held at Mobile, Ala., May 8.

## Vanderbilt University.

The board of trust met March 25, and was in session until A. M. of the twenty-seventh. Much work was done and many valuable suggestions brought out. Colonel L. Q. C. Lamar, a new member of this board, with us for the first time, we found a most opportune and valuable addition. The proposition of Mr. Vanderbilt, with the action of the board upon it, is as follows:

COMMODORE VANDERBILT'S OFFER.

"NEW YORK, March 17, 1873.

"*To Bishop H. N. McTyeire, of Nashville:* I make the following offer, through you, to the corporation known as the Central University of the Methodist Episcopal Church South:

"*First.* I authorize you to procure suitable grounds, not less than from twenty to fifty acres, properly located, for the erection of the following work:

"*Second.* To erect thereon suitable buildings for the uses of the university.

"*Third.* You to procure plans and specifications for such buildings and submit them to me, and when approved the money for the foregoing objects to be furnished by me as it is needed.

"*Fourth.* The sum included in the foregoing items, together with the endowment fund and the library fund, shall not be less in the aggregate than five hundred thousand dollars ($500,000); and these last two funds shall be furnished to the corporation so soon as the buildings for the university are completed and ready to be used.

"The foregoing being subject to the following conditions:

"*First.* That you accept the presidency of the board of trust, receiving therefor a salary of $5,000 per annum and the use of a dwelling house, free of rent, on or near the university grounds.

"*Second.* Upon your death or resignation the board of trust shall elect a president.

"*Third.* To check hasty or injudicious appropriations or measures, the president shall have authority, whenever he objects to any act of the board, to signify his objections in writing, within ten days after its enactment, and no such act is to be valid unless, upon reconsideration, it be passed by a three-fourths vote of the board.

"*Fourth.* The amount set apart by me, as an endowment fund, shall be forever inviolable, and shall be kept safely invested, and the interest or revenue only used in carrying on the university. The form of investment which I prefer, and in which I reserve the privilege to give the money for the said fund, is in seven per cent. first mortgage bonds of the New York Central and Hudson River Railroad Company, to be "registered" in the name of the corporation, and to be transferable only upon a special vote of the board of trust.

"*Fifth.* The university is to be located in or near Nashville, Tennessee.

"Respectfully submitted,

"C. VANDERBILT."

ACCEPTANCE BY THE BOARD OF TRUST.

Action of the board of trust, taken at a meeting in Nashville, Tennessee, March 26:

"WHEREAS, Mr. C. Vanderbilt, of New York, has offered, through Bishop McTyeire, to the Central University of the Methodist Episcopal Church South, the magnificent sum of $500,000; AND WHEREAS, The Bishop has this day presented to this board, duly convened, the offer of Mr. Vanderbilt in writing; therefore,

"*Resolved, first,* That we accept with profound gratitude the donation, with all the terms and conditions specified in said proposition.

"*Second.* That as an expression of our appreciation of this liberality, the Hon. Milton Brown, Judge E. H. East and Rev. Dr. Keiley be and they are hereby authorized and requested to ask the honorable Chancery Court to change the name and style of our corporation, from the Central to the Vanderbilt University; and that the institution be henceforth known and called by this name.

"*Third.* That we instruct the above-named committee to obtain such modifications of our charter as will enable this board to conform its future operations to the conditions aforesaid.

"*Fourth.* That the secretary is requested to convey to Mr. Vanderbilt the sincere thanks of this board, with a copy of these resolutions.

In the afternoon session of the same day the board adopted the following resolutions:

"*Resolved,* That the munificent contribution of Mr. Vanderbilt to the university ought to stimulate the liberality of our brethren and friends throughout the Annual Conferences in its behalf.

"*Resolved,* That as Mr. Vanderbilt's offer of $500,000 accepted by the board contemplates the location of the university in or near Nashville, we earnestly hope that the citizens here will promptly signify their appreciation of this fact by giving largely to the university—as largely as it is reasonable to suppose would be given by any other city for the location.

"*Resolved,* That our agents now in the field are hereby urged to renewed diligence in their work, and to special efforts with the view of obtaining a fund for the support of the university of young men studying for the ministry.

"D. C. KEILEY, Sec."

IOWA employs 15,193 teachers, 9,305 of whom are women.

**The Christian Advocate.**

**THURSDAY, APRIL 17, 1873.**

*THROUGH LIFE.*

We slight the gifts that every season bears,
And let them all unheeded from our grasp;
In our great eagerness to reach and clasp
The promised treasure of the coming years;

Or else we mourn some great good passed away,
And, in the shadow of our grief shut in,
Refuse the lesser good we yet might win—
The offered peace and gladness of to-day.

So through the chambers of our life we pass,
And leave them one by one, and never stay,
Not knowing how much pleasantness there was
In each, until the closing of the door
Has sounded through the house, and died away,
And in our hearts we sigh: "For evermore."

*Chambers' Journal.*

## The Sunday School Address

**Made to the Sunday School in the Presbyterian Church in Brandon, on Sunday, December 15, 1872, and Ordered to Be Published by the Conference.**

BY REV. W. E. M. LINFIELD.

The proper place in Christian regard the Sunday school should hold is the subject we propose to present. The value we place upon the Sunday school must depend upon the use we can make of it. If we take it for what it is not—an educational institute, which its name seems to indicate—we shall misuse it, be disappointed in its results, and eventually lose all interest in it. It cannot rank high for educational purposes when either its facilities—one hour in every seventh day—are considered, or the literary results produced. No contrivance will ever heighten its educational importance. One hour in every seven days, however economically and diligently used, is of small worth; and the course of study, with the necessary programme of instruction and recitation adapted to such a narrow space, must be unsatisfactory and of small profit. Society has outgrown the emergency of using a Sabbath hour and voluntary teachers for literary ends merely.

But if we employ it to promote the conversion of our children, and to afford a religious culture suited to their childhood, we shall not be in danger of exaggerating its importance.

But are we agreed that children require to be converted in order to become Christians and heirs of eternal life? Do we not sometimes speak of them as if they were in some essential sense good without having experienced conversion, and need only to be educated—that is, developed into genuine Christian character?

There are certain qualities of childhood which please us, and excite in us very tender sentiments toward children, but it will not do to confound those qualities with goodness. In their higher stages and most brilliant forms they are but evanescent—do not survive childhood—and are puerile after childhood is passed. Besides, those qualities are not associated always with childhood. A depressed condition of life may suppress and altogether extinguish them. A group of Sunday school children, well dressed and in the graceful attitudes of practiced behavior, may appear beautiful, and exemplify in their manners and sprightliness many traits of moral excellence. But to form a correct judgment and obtain the proper direction for our conduct toward children we must make up a view. Place in the midst of these Sunday school children a group of London city Arabs, in their habitual squalor and viciousness, and a group of Parisian Gamini, with all their hideous precocity in crime and uncleanness, or, without going so far, make up the spectacle with importations from the Five Points of New York or any other city. The romance of sentiment may not bear the disgusting confusion, the heart may sicken as the illusions of natural child-goodness fade away, but it will be all the better for us that we shall find out where to begin to inculcate goodness. Child-character in the sight of God should not be estimated by us from individual cases or select occasions, but through the ever-present exponents of restraint and coercion of family and school government, and the police regulations of municipalities. These do not proceed upon the assumption that children are naturally good. No encouragement could be gathered from these sources to employ the Sunday school to prolong to a larger growth and later age the qualities that shine in childhood. As a mere association for children, an occasion for competitive display, the Sunday school must be left behind by the natural growth of the child, which, on examination after every Sunday labor, will be found to be a true growth of nature, not a product of grace.

Conversion is the necessary start in and means to a holy life. It brings to us the help that is in Jesus toward the formation of Christian character, the endurance of allotted sufferings, and the achievement of the end for which man was created. Child-life needs this start, and can obtain it in no other way. Child-character needs the same support and quickening. Those who have gained the most advantage in conversion well know that childhood especially needs the advantage which conversion affords. The inexorable condition of life for all humanity is to overcome or perish. The long retrospect of human life-history supplies an unbroken chain of evidence that we can overcome only by the help of Christ. Conversion puts us in fellowship with Christ, and makes available to us his fullness of grace and strength.

The need of conversion being thus manifestly universal, the possibility of conversion must be as favorable to the child as to the adult. The end in conversion, whether in the view of Christ or of man, is the same—the formation of human character upon the model of Christ's. What grace can do toward this end is given for the asking. A child can ask as well as a man, is as much an individual, has a work as important as the other. In no respect can we appreciate a difference so as to destroy the equality of possibility.

The effect of conversion is as beneficent in childhood as in adult age, and for the improvement of society can in no calculation be made of secondary importance. The Sunday school, as a means to promote the conversion and religious culture of children, is commended to our gravest consideration by the report of the government Bureau of Statistics, which estimates that one-fourth of our nation consists of children of proper Sunday school age. The prospect is as exciting as the statement was unexpected. The great activity among the evangelical churches in the Sunday school cause gives ground for the supposition that a large proportion of these children are in attendance upon the Sunday school exercises. In the next fifty years our nation must show the effect of this work, for more than a full half of the people will have passed through the Sunday school. Whether the effect will compensate the labor and present outlay, and encourage future effort, may not be predicted with infallible certainty, owing to the indefiniteness of the end in view in Sunday school work. If, however, the conversion of the children was the end sought, and the methods conformed to that end, the prospect would be as assuring as it would be pleasing. We need no other picture of the future than our own imagination can supply to excite us, beyond measure, over the possible effect upon an entire nation of early conversion, habitualized, in the churches. The bare possibility of turning the common life of a people into Christian activities, charities and experiences, is sufficiently stimulating to the affections to enthrone in highest regard the means that lead thereto, and to establish it in the mind as the most practical result of Sunday school work.

## The Alabama Conference and the Southern University.

MR. EDITOR: I do not propose to take part in the discussion between Bro. Shores and Kappa; but the article over the signature of Kappa contains some assertions which call for notice, and I am unwilling that they shall go unanswered.

I will quote first from Kappa and then from the Conference. Kappa asserts:

1. "Had the Conference done in the premises what Bro. Sheres says it should have done, it would *have betrayed a most sacred trust.*"

2. "They (the funds) came into the hands of the Conference as a bequest, to be so directed by the Conference as to *promote the cause of religion.*"

3. "As well might the managers of the American Bible Society claim the bequests made to that noble institution for their personal benefit."

4. "It was with surprise and pain that the writer heard the claim set up, at the late session of our Conference, to a *personal interest* in those funds—surprise that any one failed to discriminate promptly between funds held by the Conference *in trust* and funds held for the *benefit of its members.*"

I will now quote from the Minutes the action of the Conference in reference to these funds. The Committee on Education submitted this resolution:

"That the Legal Conference be and are hereby instructed to invest the sum of $10,000, now in their hands, in good and profitable securities, and annually to turn over the interest accruing upon the said $10,000 to the treasurer of the Southern University, *to pay for the tuition of the sons of itinerant preachers of the Alabama Conference*, and of such young men preparing for the ministry as may need assistance."

Bro. M. S. Andrews offered a substitute, which was adopted by the Conference, which in part reads:

"*Resolved*, That the Legal Conference be and they are hereby instructed to invest the sum of $13,000, now in their hands, in good and productive securities.

"*Resolved*, That ten-thirteenths of the interest be paid annually to the treasurer of the Southern University, to be applied *to the payment of the tuition of the sons of the ministers of the Alabama and North Alabama Conferences*, and of such young men preparing for the ministry as may be prosecuting their studies there, and who require such assistance; and that three-thirteenths be paid annually to the treasurer of the Tuskegee Female College, to be applied to the *payment of the board of the daughters of the members of the Conference* who may attend and board in the college."

Now let us note the facts, if facts they are, which we learn from Kappa and the Conference:

1. Certain funds "came into the hands of the Conference," "to be so directed by the Conference as to *promote the cause of religion.*" Of course, then, the Conference held these funds "in trust, and not for the *benefit of its members.*"

2. Though this fund *did not belong to the Conference*, but was held *in trust*, to "be so directed by the Conference as *to promote the cause of religion*," yet one or more members of the Alabama Conference "set up a claim to a *personal interest* in them," and even now Bro. Shores is pressing this *personal interest claim.*

3. We are glad, however, to learn that these brethren who set up this *personal claim* did so not from any motive of dishonesty, but that they "failed to discriminate promptly between funds held by the Conference *in trust* and funds held for the *benefit of its members.*" We are glad the error was not of the heart; however, that is rather a suspicious mistake. I know Bro. Shores, and I will go security that he will forever withdraw all personal claim as soon as he comes to understand that the Conference held these funds *in trust, and not for the benefit of its members, but to promote the cause of religion.*

4. We further learn that the majority of the Conference—that part which could discriminate between trust funds to be used to promote the cause of religion and funds held by proprietary interest—did prevent the minority from applying said religious trust funds to the benefit of the members of the Conference.

5. We further learn that in order best to promote the cause of religion, and that no member of the Conference might receive *benefit*, ten-thirteenths of the interest was ordered to be handed over annually to the treasurer of the Southern University, to be applied *to the payment of the tuition of the sons of the ministers of the Alabama and North Alabama Conferences*, etc., and three-thirteenths of the interest was "to be *applied to the payment of the board of the daughters of the members of the Conference*" who might attend the Tuskegee Female College. What a happy thing that these discriminating brethren saw the point promptly, and prevented the perversion of this religious trust fund to the benefit of themselves! How well they did in putting this fund so far away that neither directly nor indirectly, neither personally nor illally they should receive benefit!

Who Kappa is I know not. He may be right in his assertion that this money was held in trust for the promotion of religion. Whether he is right or no I cannot say, having never seen the will of the deceased. But I will make a statement or two:

1. It was understood by those who opposed the action of the Conference that this money was a bequest to the Conference, and not a trust held to promote religion. I so understood it, and I can discriminate the difference between a trust and bequest, if the facts are stated. I heard no one represent this as a trust, but supposed, from the representations made, that the donor, in consideration of his love for the members of the Alabama Conference, had bequeathed them this money.

2. Those who opposed the action of the Conference did so not through ill will to the university, but thought such action not the best way to carry out the purpose of the donor.

3. I feel justified in asserting that if Kappa is correct in saying the Conference held this fund in trust for the promotion of religion, there is no member of the Alabama Conference who would not scorn to receive from it benefit in the way of tuition or board for his child. The Conference is not so dull to the finer instincts as to appropriate a known trust fund in this manner. Kappa is mistaken in his assertion, or the Conference had an erroneous view of the matter.

4. I am certain there are many members of the Alabama Conference who cannot discriminate between the moral wrong involved in applying the interest of this bequest to the payment of tuition of all children of itinerant ministers, and the moral right of applying it to pay the board and tuition of those sons and daughters who may be at Greensboro and Tuskegee.

5. Though Kappa would make the impression that a claim to personal interest in these funds was set up at the late session of our Conference, I doubt if any one who opposed the action taken had any expectation of ever receiving the least personal benefit from them. I am certain it was not from selfish motives the action was opposed.

And now, as a friend to the university, I will just drop a hint in reference to a point Kappa seems puzzled at. If members of the Conference do not all see as clearly as Kappa, and understand as well the tenure by which the Conference holds its lands and moneys, let them have information, without raising the cry of "hostility to our colleges," want of prompt discrimination, breach of sacred trust, etc.

W. SHAPARD.

## The Finger of God.

This is the finger of God.—Exodus viii, 19.

MR. EDITOR: The children of Israel had long been oppressed by the Egyptians. They were persecuted by the tyrannical Pharaoh, King of Egypt. Their groans had been heard by the mighty God of Israel, who had through Moses commanded Pharaoh to let them go free. Hard-hearted and unbelieving, he had seen Aaron convert a rod into a serpent, all the fish killed in the rivers, the rivers converted into blood, and the land covered with frogs. All of which being done by his own magicians, as well as by Aaron, at the command of God through Moses, Pharaoh still hardened his heart. "And the Lord said unto Moses, Say unto Aaron, stretch out thy rod and smite the dust of the land, that it may become lice throughout all the land of Egypt. And they did so, for Aaron stretched out his hand with his rod and smote the dust of the earth, and it became lice in man and beast; all the dust of the land became lice throughout all the land of Egypt. And the magicians did so with enchantments, to bring forth lice; but they could not. Then the magicians said unto Pharaoh, This is the finger of God." The finger of God is seen first, in creation; and second, in Providence.

1. In creation.—Go back to a time when there was no day, no night, no earth, no air, no water and no living creature, but all was dark chaos. God's voice said, "Let there be light, and there was light," from sun and moon and stars and all the planetary worlds. His finger held the sun in his orb to light the day, and the pale-faced moon to illume the night. His finger touched the plastic clay and Adam became a human form, in whom his Maker breathed the breath of life. His finger but moved, and lo! continents, lakes and rivers appeared below, towering mountains high above, and higher still ten-thousand stars twinkling with radiant brightness, as if to say: "The hand that made us is divine." "Truly the heavens are the work of thy fingers; the moon and the stars thou hast ordained." We may truly say there is not a star that shines, not a river that flows, not a breeze that blows, not a flower that blooms, and not a bird that sings, but what was created by the finger of God.

2. The finger of God is seen in Providence. It looks strange to see the gentle David a wanderer from home and almost a beggar for bread, yet he becomes at last King of Israel; to see the pious Joseph sold by his own brethren to Ishmaelites, carried down to Egypt, sold to Potiphar as a slave, and thrown in prison for a crime he had never committed, yet ere long he was next to the king in power, and greater than he in prosperity; to see the faithful Job bereft of wealth, houses and children, in agony from boils, scraping himself with a potsherd, ready to die from bodily suffering, yet his latter end was better than his former; to see three holy men thrown into a fiery furnace because they refused to worship any god save the only true and living God, yet they were delivered and their tormentors were destroyed. In short, to see Jesus himself, who went about doing good, causing the blind to see and the deaf to hear, the lame to walk and the dumb to sing—to see him scoffed and persecuted, beaten and crucified for the good he did, is very strange. But let us remember that the finger of God made his sufferings the only road to our salvation. Revolutions may occur in a land, driving the king from his throne; empires, powers and principalities may tremble, totter and fall; the storm-cloud of war may lay waste all that is lovely and beautiful; grim-visaged death, the king of terrors, may sweep away many of our race; individuals may rise up who shall tyrannize over their fellows, lord it over God's heritage, Herod-like exalting themselves, or desecrating their holy profession like Belshazzar desecrated the holy vessels; yet in all this we see but the finger of God, that brings changes for the best, destroys to purify. God hurls his own storm, with thunders, lightnings and dangerous breakers, upon the ship of state to test her timbers; permits her to have a weak helmsman like Jeroboam, that her crew may behold their pilot's weakness in the storm, and, turning from him to God, may cry: "Lord, save us, else we perish." Then, indeed, will "man's extremity be God's opportunity." Then pride shall be consumed as by worms, and the uplifted finger of God shall trace on the walls of falsehood, injustice and oppression: *Mene, mene, Tekel.* Truly does the poet exclaim:

"The Providence on high
Stretches above us like the arching sky;
As o'er the world that broad empyrean field,
So o'er the nation God's protecting shield.
Do they not tell us that his hand is seen
In all that is, in all that yet hath been?
The falling sparrow and the shooting light,
Which throws its rays across the shades of night?
With such strange splendor that we wonder how
This gem was shaken from some angel's brow?
Each follows some decree of his, some law,
Which in dead bird or shooting light we saw.
His the great will that sways the tides of earth,
His the will that giveth empires birth.
And this grand truth is written out in characters sublime,
In every nation and in every clime."

P. S. P. CORBIN.

## Half Fare.

MR. EDITOR: In your issue of the twenty-seventh of March Rev. James E. Bradley, in a letter from Pleasant Hill, says: "It vexed your correspondent much to meet with Mississippi preachers, on the New Orleans, Jackson and Great Northern railroad, with half-fare and free tickets, while he had to pay full fare each way."

He had reference to going to and from Conference last winter.

Now I dislike very much to see a preacher vexed; and when I find one in that state I feel it my duty to relieve him if I can; and in so doing I am only doing to others as I would have others do to me.

I think in this instance I can afford relief by a statement of facts.

It has been customary, ever since I became a member of the Mississippi Conference, for the various railroads of our State to transport members of Conference to and from the place of session at half-fare. At our last session it was generally understood that the preachers paying full fare coming would be returned free of charge on presenting a certificate from the secretary. So we passed the following complimentary resolution:

"We most cheerfully render our acknowledgments to the various railroad companies * * * who have favored us in the matter of transportation."

Obtaining our certificates at the close of Conference in Brandon, we started home. The Vicksburg and Meridian railroad honored our certificates, but when we got on board the New Orleans, Jackson and Great Northern railroad the conductor *did* condescend to *look* at them, and that was all. It was really amusing to see the preachers presenting their certificates, and then with a long breath and a deep sigh, and with evident reluctance, answering to the call for greenbacks. We all felt like taking back that complimentary resolution so far as it related to *that* railroad. I am sure, if Bro. Bradley could have been there, he would not afterward have been vexed.

A MISSISSIPPI PREACHER.

GREATNESS OF THE LOVE OF CHRIST.—It is an axiom of biblical truth: "Greater love hath no man than this, that a man lay down his life for his friend;" and we have here and there a beautiful, though dim, legend of some heroic wife who, for the love which they bore to each other, did literally die for each other. There are, in the facts of profane history, a few dim, shadowy outlines, a few scanty, disheveled notices of such occurrences as these—that when the oracle gave any individual the alternative of dying for another, some such individuals have counted it a sweet and sacred thing to die, and have died for their love of another—for their wife, for their husband. Such are the tales of profane history (and there are not half a dozen of them in the six thousand years of this world's history,) such are the stories that have come down to us of the triumphs of human love, of the achievements of human affection. But there is not one recorded of a person dying for his *enemy*. We have instances of a person dying for his friend, an attached friend! No doubt David or Jonathan would have died the one for the other. David would have died for Jonathan, or Jonathan would have died for David, if there had been occasion; such was the love they bore one to another. But the love of Christ was not for his friends, but for his adversaries; not for his lovers, but for his enemies. "Herein is love, not that we loved God, but that God loved us."

A POPULAR DOCTOR in Oswego gave a prescription with directions to take a teaspoonful every three years. The patient recovered.

## OBITUARIES.

DIED, near Brookhaven, Mississippi, on the twenty-ninth of March, 1873, of meningitis, Mrs. AMANDA M. SHARBROUGH, wife of Rev. F. M. Sharbrough, of the Mississippi Conference. She was born in Claiborne county, Mississippi, November 9, 1832; joined the Methodist Episcopal Church South in 1851, and became an earnest seeker of religion, which she openly professed in 1866. She continued a faithful and active member of the church till her death.

She was married to Bro. Sharbrough November 3, 1852. Understanding the vows of a Methodist minister, she was never in the way of her husband, but was always willing for him to go where duty called him, never murmuring nor complaining. When asked how she could endure privations so patiently, she would reply that she had made up her mind on that point before she was married.

During her sickness, which was of short duration, Sister Sharbrough was not in her proper mind. She could not therefore speak any word of comfort, or give her dying advice to her husband and children. Still we are comforted, for, as she lived the Christian's life, she died the Christian's death.

H. F. JOHNSON.

CARON H. WOODHAM, daughter of John and Mary Riley, was born in Darlington district, South Carolina, about 1810, and was married to Ariss Woodham, in the same district, December 25, 1831.

In early life she professed religion and joined the Methodist Church. From that time forth she lived a member of the same church till death, with the exception of a few years she was a member of the Missionary Baptist Church, as there was no Methodist Church within reach; but as soon as the church of her childhood and of her fathers was within reach her membership was transferred thereto. In 1833 Bro. and Sister Woodham moved from South Carolina to Henry county, Alabama, and in 1834 to Dale county, of the same State, in which she lived till summoned to the church above, which event took place March 18, at ten o'clock P. M. Some five years before her death she and her husband agreed upon a sign—which should be given by the one who should first die—if all being well, if unable to speak. As Sister Woodham was dying, being unable to speak, and without being reminded of the promise, she raised her finger twice, and then grasped the hand of her husband, and passed to heaven. May the blessing of God rest upon the surviving husband and children.

A. DOWLING.

OZARK, ALA., April 2, 1873.

DEPARTED THIS LIFE, at about half-past six o'clock A. M., February 7, 1873, at his residence in Catahoula parish, Louisiana, JESSE P. HOLLOMAN, Esq., in the fifty-fifth year of his age.

The subject of this notice was born in the year 1818, in the State of North Carolina, where he resided until 1841, at which time he emigrated to this State and settled in the parish of Catahoula.

Bro. Holloman was possessed of a vigorous intellect and well-cultivated mind, and in his decease society has lost one of its brightest ornaments and most useful members; and, although he lived for many years out of the pale of the church, he was ever an admirer of the truly pious, and a constant and cheerful supporter of the religion of the Bible.

In 1872 Bro. Holloman joined the Methodist Episcopal Church at Castor Springs, and lived a consistent member of the same until his decease. The church and his large circle of friends and acquaintances can cheerfully agree with the writer in asserting that those who knew him best esteemed him most.

For about eighteen months prior to Bro. Holloman's death he suffered much bodily pain from cancer, yet amid all his afflictions and sufferings he ever looked with an eye of faith to that haven of rest where sickness and pain are felt and feared no more. To his bereaved companion and family we would say: "Weep not as those who have no hope, for in the inspired volume it is written, 'Blessed are the dead who die in the Lord.'" We are confident there is not one of the many who stood around the dying couch of Bro. Holloman, and heard him in his very last moments say, "Meet me in heaven," who can doubt that his departed spirit is now enjoying the rest prepared for the people of God. That all—the heart-stricken companion, the bereaved children, the mourning relatives and friends who stood around the dying couch of Bro. Holloman, and those that were absent—may meet him in that better land is the sincere prayer of the writer.

R. L. E.

BIOGRAPHICAL SKETCH.

DR. PEYTON KING was born at Halifax Courthouse, Virginia, on the seventh day of June, 1795. Early in life he left Virginia and settled in Franklin county, Georgia. Here he entered school, and ultimately finished his education at Athens, in that State. Soon after he studied medicine, and, passing through a regular course, was graduated by the University of Pennsylvania, and entered upon the practice of his profession in Jefferson county, Alabama. Here, by skill in his profession, and his integrity and nobility of character, he soon acquired a large and lucrative practice, and gathered about him many warm and devoted friends. His popularity soon diverted him from his profession and sent him to the State Legislature, to represent, for several years, his constituents in that law-making body. During his residence in Jefferson county Dr. King met Miss Jane E. Finley, of that county, daughter of W. B. Finley, and on the seventh of March, 1824, they were united in marriage. This was a happy union for nearly half a century, but is now dissolved by the hand of death.

Dr. King removed to Pickens county, Alabama, from Jefferson. Here he retired from his profession and devoted himself to planting. But his intelligence, integrity, moral rectitude of character and popularity were such as to indicate his suitableness for position in the highest law-making department of the State. Consequently his fellow-citizens elected him to the State Senate of Alabama, where he served them faithfully many years. Contact with politicians and public life in legislative halls is often deleterious to piety and moral uprightness; but, unlike many, Dr. King maintained an irreproachable character and led a useful life even amidst such antagonizing influences.

In the year 1835 the doctor and his wife united themselves to the Methodist Episcopal Church in Pickens county, Alabama, and became consistent followers of Christ. He served the church as steward for many years, contributed to the support of its institutions and its ministers, and loved its ordinances.

In 1854 he removed from Pickens county, Alabama, to Lauderdale county, Mississippi. In this county he spent the evening of his life—a beautiful and useful life-evening. It is said he grew old gracefully and cheerfully. The shining qualities of head and heart in earlier and vigorous manhood now ripened and mellowed into Christian virtues, and shed their fragrance upon the evening air. In social life he was genial and companionable, as a husband and father devoted and tender, in Christian character pure and guileless.

But "death enters, and there's no defense." He loves a shining mark, and his fatal shafts were truly aimed; and our beloved friend and brother has been gathered to his reward, and doubtless now rejoices with the great throng who have washed their robes and made them white in the blood of the Lamb. He died on the twenty-third of October, 1872, at his home in Lauderdale county, Mississippi, and was buried in the city burying ground of Meridian. We "sorrow, but not as those who have no hope." "But in the sweet by-and-by we shall meet on that beautiful shore."

WILLIAM B. HINES.

MERIDIAN, MISS., April 2, 1873.

ON THE night of the fourth of March, while all nature seemed wrapped in sleep, the store, dwelling and warehouse—all under the same roof—of Messrs. Ring & Co., at Rolling Fork landing, near Rolling Fork, was robbed, its inmates murdered, and the building burned with the murdered bodies. The victims of the dark tragedy were Mr. Jesse Moore, a clever gentleman, about thirty-five years of age; his wife, Mrs. Martha E. Moore, about twenty-five years of age, and a member of our church at Rolling Fork; Mr. Joseph Gouchatt, a German Hebrew; Mr. Joseph Ring, a brother of Mr. Ring, of the firm above named; and little Willie Jenns, an orphan of eleven summers, or thereabout. Little Willie was a member of our Sunday school; hence the subjoined *in memoriam* from his school-fellows, prepared by his teacher and others, which the Sunday school wishes published in your paper, Mr. Editor. We dislike to contemplate such horrid tragedies as the above; so we turn from it—we refrain further remarks.

H. WALTER FEATHERSTUN.

IN MEMORIAM.

Since it has pleased almighty God to take unto himself, on angel wings, WILLIE JEANS, one of the little flock of God's lambs, it becomes his fellow-members of Rolling Fork Sunday school—a pleasure that renders it sadly sweet—to offer this sad tribute to his memory. And since we look upon his death as a calamity to our Sunday school, we bemoan the sad fact that ere eleven summers had stamped their signet upon his brow, and before he had arrived at sufficient age to reflect the moral training of his Sunday school from his holy works and example, the cruel hand of death had laid him low in the grave. Wishing to express our great sorrow, we render this last tribute of his Sunday school:

*Resolved*, That while we readily acquiesce in the will of a kind Providence, and believe Heaven's decrees to be just, righteous and good, yet we deplore the sad fact that grim death has again appeared in our midst, and claimed a victim from our little band.

*Resolved*, That although we believe that the dear little lamb is now on angel wings, sweetly wafting, yet it is hard to reconcile his loss, and we cannot help mourning for him, and expressing feelings of the deepest sympathy to his bereaved friends and relatives. To his dear little sister and brother we extend our heartfelt sympathy, and lend our best wishes that this sad bereavement may not seem to them a punishment or a sacrifice, but that they may reflect that little Willie "is not dead, but sleepeth"—he is eternally happy.

*Resolved*, That since it is the will of high Heaven that our little Willie should depart this earthly tabernacle thus soon, we would not recall him from realms of happiness to this world of misery, nor reinstate in mortal frame he who must now, in angel's garb, be reveling in bliss around the throne of God. Let it be! However hard the burden to us, let us with humble hearts exclaim: "God's will be done."

*Resolved*, That while we feel depressed at the thought of losing Willie, and shocked at his horrid death, yet we must console ourselves with the thought that he has fled a world of sorrow, trouble and misery; and, having ascended to the paradise of eternal happiness, is now realizing the benefits of our Savior's command: "Suffer little children, and forbid them not, to come unto me, for of such is the kingdom of heaven."

MARY S. FOOTE,
ANNIE F. CLEMENTS,
THOMAS FOOTE,
Committee.

ROLLING FORK, MISS., March 23, 1873.

FROM its very inaction, idleness ultimately becomes the most active cause of evil—as a palsy is more to be dreaded than a fever.—*Fuller.*

The Christian Advocate.

THURSDAY, APRIL 17, 1873.

### WILLIE'S BOOKS.

BY MRS. VIRGINIA FRANTZ.

"I'm in Fourth Reader now, mamma!
And I most have a book to-day;
And I have lost my spelling book;
May I not get them? Mamma, say?"
I did not answer her at first;
My thoughts went backward o'er the years
To one who now is safe at rest,
Whose eyes were almost just like hers.

"Oh, tell me, mamma! Please mamma, quick!"
Pleaded the child with earnest looks.
But I kept saying, down in my heart:
Oh, can I take out Willie's books?
But why not? If my Willie sees
And knows what we are doing here,
To have his sister use his books,
I'm very sure, he would prefer.

I must be weak about these things,
For I could only make reply:
"You have not time this morning, dear;
You see the hour for school is nigh."
In silent thought I took my keys,
And said, "Stay here," in solemn tone;
For when I open Willie's trunk
I'd always rather be alone.

In prayerful mood I went up stairs,
And slowly, softly turned the key;
For Willie's trunk and all therein
Are like to sacred things to me.
I never can look at his clothes
Unless for inward strength I pray,
And there were marbles, pencils, nails,
Found in his pocket on that day.

The upper part was full of books—
School-books and story-books and toys.
The reader and the spelling-book
Were there; but then they were my boy's!
I took them out, and turned the leaves
His childish hand had written o'er,
And fell to dreaming of my boy,
Who would no need them any more.

No, he'll no need them any more;
He's learning now from angel hands;
But, ah! my heart would always ache
To see those books in other hands.
So one by one I put them back,
And softly turned the key again,
Resolving that all Willie's things
Should sacred ever to him remain.

My little daughter does not know
The struggle I that morn went through;
But she has now the wished-for books,
Well pleased with them, so bright and new.
But most I love those half-worn ones,
Because no more those dear black eyes
Will look in them; they're reading now
Eternal words beyond the skies.

BRANDON, Miss., April 2, 1873.

### My Frozen Flowers.

I had a little tiff with one of my neighbors this morning; Everybody calls me a good Baptist sister, and here I forget and have ill-natured spells often, and that's not what would be expected of a woman professing godliness. It came about in this way:

Some of my house-plants froze last night, and it nearly broke my heart for a little while. It seemed so hard to go right on and cook breakfast in a worldly way—broil steak, bake potatoes, and have the aroma of the coffee filling the kitchen, and the loaf lying on the white cloth, and the bread-knife beside it—all as if nothing had happened, when only a dozen steps away stood my darlings, cold and still in death.

A jeweled Madame Lemoine, with dazzling flowers shooting up like red flames through the mass of green, touched me sorest. On the night before, the last thing before I went to bed, I stood with bared feet and hanging hair beside her in the treacherous white moonlight, and tenderly gathered her crowned head in my softest touch, and kissed her, saying: "Oh, you old darling, you're too beautiful!"

Yes, she was too beautiful for the fate that so cruelly awaited her.

A rose geranium, three years old, that stood beside her, was bristling like a pointed bayonet. It looked as though it meant "war to the knife."

Just after breakfast my neighbor, Uriah, came in. I kept my back toward him, and tried to talk as usual. At last he caught a glimpse of my face and blurted out: "Been a-cryin'? What's the fraction now?"

"Why, my finest plants froze—last—night—and—I—I—" and here I leaned my arm and my head on the table and cried aloud.

"Why, you old goose, you, would you bawl over a few paltry, worthless weeds, that have already lived past the season of green things? I'm astonished at you, Pipsey Potts," and he came up and laid his big hand on my head as gentle as its avoirdupois weight would allow.

Touched? I guess I was! All the blood of the Broady's was boiling.

"Go 'way, you old virago!" said I, starting up; "I only know of one green thing living past its time, and that's you. You had no right to ask me what was the matter; you're impertinent, calling me a goose, when I'm a member in good standing in the reg'lar Baptist Church. If you'd one spark o' kindness about you, you would have said you were sorry for me, and pitied me. That would have cost you nothing, and would have done me good. I don't think you have much religion, old meanness!"

I looked up at my neighbor, supposing that he would be standing there almost annihilated.

What was my surprise to see him doubling over with his hands resting on his knees, quite convulsed with laughter.

I stared at him as cold as granite.

"I declare, Pip," said he, "it does you good to get angry. I wish old Elder Nutt, over at Bloody Run church, could see you; with your bright eyes and red cheeks and scarlet lips, you'd make a conquest, sure. Let me see, you're five feet seven, ha! ha! ha! Well, I declare, if you didn't look like six feet seven!"

Would you believe it? His laugh was so full of magnetism that I got to laughing too. Uriah is such a droll fellow, one has to laugh at him.

After it was all over and he had wiped his eyes, he said: "One thing, Pipsey, I don't just know what you meant when you said I hadn't much religion. What did you mean by that?"

"I can soon tell you what I meant. I had been thinking all day yesterday that what we most need in our everyday life is more religion.

"Not that kind that shows itself in going to church regularly and wearing our Sunday clothes, and sitting up straight in our pews, and singing hymns, and dropping something into the contribution-box, and discussing regeneration and sanctification with long faces—not that kind.

"We want a religion that comes right into the heart of the family, and keeps the father from saying spiteful things if dinner is late, or his coat or boots have been moved, or if the pigs get into the grain-field, or if a neighbor's cattle throw his fences—a religion that keeps the wife from fretting over unkind words, or grease-spots or tattle or a cross baby. We want a religion that will make us speak kind words and think kind thoughts, and cherish charity instead of malice—a religion that will make us withhold unloving words, and give pity and gentle and generous words instead."

"Yes, yes; well, that's all right," said Uriah, and after telling me how to wrap up the pots and plunge the frozen plants into cold water, and partially save them, he left me with a laugh, that sounded down the path like the gurgle of a jug.—*Pipsissiway Potts, in Arthur's Home Magazine.*

### Transmitted Alcoholism.

From an able paper on "Hereditary Physical Transmission," contributed to the *Cotemporary Review*, by Dr. W. B. Carpenter, we extract the following on the hereditary results of alcoholic excess:

"There is one class of cases in which a particular abnormal form of nutrition that is distinctly acquired by the individual exerts a most injurious influence upon the offspring—that, namely, which is the result of habitual alcoholic excess. There can be no reasonable question that the continual action of what have been termed 'nervine stimulants' modifies the nutrition of the nervous system; for in no other way can we account for the fact—unfortunately but too familiar—that it not only comes to tolerate what would have been in the first instance absolutely poisonous, but that it comes to be dependent upon a repetition of the dose for the power of sustaining its ordinary activity, and that the want of such repetition produces an almost unbearable craving, which is as purely physical as that of hunger or thirst. Now all these 'nervine stimulants' further agree in this, that while they excite or misdirect the automatic activity of the mind, they weaken the controlling power of the will; and this is exactly the condition which, intensified and fixed into permanence, constitutes insanity. We have a larger experience of the results of habitual alcoholic excess than we have in regard to any other 'nervine stimulant;' and all such experience is decidedly in favor of the hereditary transmission of that acquired perversion of the normal nutrition of the nervous system which it has induced. That this manifests itself sometimes in congenital idiocy, sometimes in a predisposition to insanity, which requires but a very slight exciting cause to develop it, and sometimes in a strong craving for alcoholic drinks, which the unhappy subject of it strives in vain to resist, is the concurrent testimony of all who have directed their attention to the inquiry. Thus Dr. Howe, in his report on the statistics of idiocy in Massachusetts, states that the habits of the parents of three hundred idiots having been learned, one hundred and forty-five, or nearly one-half, were found to be habitual drunkards. In one instance, in which both parents were drunkards, seven idiotic children were born to them. Dr. Down, whose experience of idiocy is greater than that of any other man in this country, has assured me that he does not consider Dr. Howe's statement as at all exaggerated. Sir W. A. F. Browne, the first medical lunacy commissioner for Scotland, thus wrote when himself in charge of a large asylum: 'The drunkard not only injures and enfeebles his own nervous system, but entails mental disease upon his family. His daughters are nervous and hysterical; his sons are weak, wayward, eccentric, and sink under the pressure of excitement, of some unforeseen exigency, or the ordinary calls of duty. Dr. Howe remarks that the children of drunkards are deficient in bodily and vital energy, and are predisposed by their very organization to have cravings for alcoholic stimulants. If they pursue the course of their fathers, which they have more temptation to follow, and less power to avoid, than the children of the temperate, they add to their hereditary weakness, and increase the tendency to idiocy or insanity in their constitution; and this they leave to their children after them. The experiences of those who, like Hartley Coleridge, have inherited the craving for alcoholic excitement, together with the weakness of will which makes them powerless to resist it, while all their better nature prompts the struggle, must satisfy any one who carefully weighs them, how closely connected their psychical state is with the physical constitution which they inherit. As I heard Robert Collyer, of Chicago, well say in an admirable sermon on 'The Thorn in the Flesh:' 'In the far-reaching influences that go to every life, and away backward as certainly as forward, children are sometimes born with appetites fatally strong in their nature. As they grow up the appetite grows with them, and speedily becomes a master, the master a tyrant, and by the time he arrives at his manhood the man is a slave. I heard a man say that for eight-and-twenty years the soul within him had to stand, like an unsleeping sentinel, guarding his appetite for strong drink. To be a man at last under such a disadvantage, not to mention a saint, is as fine a piece of grace as can well be seen. There is no doctrine that demands a larger vision than this of the depravity of human nature.' Old Dr. Mason used to say that as much grace as would make John a saint would barely keep Peter from knocking a man down.'"

FAITH acted supports. Food nourisheth not by having it, but by eating and digesting it. So it is the using and acting of faith that strengthens and comforts the soul. As there is always hunger and want, there should ever be a feeding or taking in.—*Symond.*

A CLERGYMAN said the other day that modern young ladies were not the daughters of Shem and Ham, but the daughters of Hem and Sham.

### Advice to Young Ladies.

FOLLY ON THE WING.

First, you are perfect idiots to go on in this way. Your bodies are the most beautiful of God's creation. In the continental galleries I always saw groups of people gathered about the pictures of women. It was not a passion; the gazers were just as likely to be women as men; it was because of the wonderful beauty of a woman's body.

Now stand with me at my office window and see a lady pass. There goes one! Now isn't that a pretty looking object? A big hump, three big lumps, a wilderness of crimps and frills, a hauling up of the dress here and there, an enormous, hideous mass of false hair or bark piled on top of her head, surmounted by a little flat, ornamented with bits of lace, birds' tails, etc. The shop windows tell you all day long of the padding, whalebones and steel springs which occupy most of the space within that outside rig.

In the name of all the simple, sweet sentiments which cluster about a home, I would ask, how is a man to fall in love with such a piece of compound, double-twisted, touch-me-not artificiality as you see in that wriggling enclosity?

Secondly, with a wasp-waist, squeezing your lungs, stomach, liver and other vital organs into one-half their natural size, how can any man of sense, who knows that life is made up of use, of sense, of service, of work, take to such a partner? He must be desperate, indeed, to unite himself for life with such a fettered, half-breathing ornament.

Thirdly, your bad dress and lack of exercise lead to bad health, and men wisely fear that instead of a helpmate they would get an invalid to take care of. This bad health in you, just as in men, makes the mind as well as the body faded and effeminate. You have no power, and use big adjectives, such as "splendid." No magnetism! I know you giggle freely, "awful," but then this don't deceive us; we can see through it all. You are artificial, affected, silly; you have none of that womanly strength and warmth which are so assuring and attractive to man. Why, you become so childish and weak-minded that you refuse to wear decent names even, and insist upon baby names. Instead of Helen, Margaret and Elizabeth, you affect Nellie, Maggie and Lizzie. When your brothers were babies you called them Bobby, Dicky, Johnny; but when they grow up to manhood, no more of that silly trash, if you please. But I know a woman of twenty-five years, and she is as big as both my grandmothers put together, who insists upon being called Kitty, and her real name is Catherine, and although her brain is big enough to conduct affairs of state, she does nothing but giggle, cover up her face with her fan, and exclaim, once in four minutes: "Don't now; you are real mean."

How can a man propose a life partnership to such a silly goose? My dear girls, you must, if you get husbands, and decent ones, dress in plain, neat, becoming garments, and talk like sensible, earnest sisters.

You say that the most sensible men are crazy after these butterflies of fashion. I beg your pardon, it is not so. Occasionally a man of brilliant success may marry a silly, weak woman, but as I have heard women say a hundred times that the most sensible men choose women without sense, is simply absurd. Nineteen times in twenty sensible men choose sensible women. I grant you that in company they are very likely to chat and toy with these overdressed and forward creatures, but they don't ask them to go to the altar with them.

Fourthly, among the young men in the matrimonial market, only a small number are independently rich, and in America such very rarely make good husbands. But the number of those who are just beginning in life, who are filled with a noble ambition, who have a future, is very large. These are worth having. But such will not, they dare not, ask you to join them, while they see you so idle, silly and so gorgeously attired. Let them see that you are industrious, economical, with habits that secure your health and strength, that your life is earnest and real, that you would be willing to begin at the beginning in life with the man you would consent to marry, then marriage will become the rule, and not, as now, the exception.—*Bible Banner.*

### The Door Test.

A correspondent of the *Scientific American* gives the following novel manner for measuring men's characters:

"During the last ten years, in the winter season, according to our daily record, we have noticed the manner in which one thousand persons who called for work have opened, shut or not shut our store-door. This, you may say, is a futile and useless undertaking; but we entertain a very different opinion. What are the facts, and what are the deductions?

"1. Out of one thousand persons recorded, three hundred and thirty-five opened the door and shut it carefully, when they came in and when they went out, without much noise.

"2. Two hundred and twenty-six opened it in a hurry, and made an attempt to shut it, but did not, and merely pulled it to when they went out.

"3. Three hundred and two did not attempt to shut it at all, either on coming in or going out.

"4. Ninety-six left it open when they came in, but, when reminded of the fact, made ample apology, and shut it when they went out.

"5. One hundred and two opened it in a great hurry, and then slammed it to violently, but left it open when they went out.

"6. Twenty came in with, 'How do you do, sir?' or 'Good-morning!' or 'Good-evening, sir!' and all of these went through the operation of wiping their feet on the mat, but did not shut the door when they came in nor when they went out.

"Remarks: We have employed men out of all the above classes, and during that time have had an opportunity of judging of their merits, etc. The first class—of three hundred and thirty-five—were those who knew their trade, and commenced and finished their work in a methodical manner; were quiet, and had little to say in their working hours, and were well approved by those for whom they did the work. They were punctual to time, and left nothing undone which they were ordered to do. They did not complain about trifles, and in all respects they were reliable men, and were kind and obliging in their general conduct."

IN THE *Bibliotheca Sacra* for January Dr. W. M. Thomson, author of "The Land and the Book," gives some fresh explanations of the figurative language of Scripture. Thus the oft-repeated petition, "Lord, lift thou up the light of thy countenance upon us," is best understood and illustrated by picturing to one's self a royal sovereign and judge in his hall of audience, seated upon a low cushion, rug or mat, according to oriental custom. In this position the accused or the suppliant, standing before him, could not see his face, especially when bent down in displeasure, as implied in the form of the petition. This relative attitude can be seen any day in the audience-room of Turkish pachas and judges. The petitioners are not allowed to sit down, but must stand, with hands humbly clasped together, and thus wait the pleasure of him whose will is law. If the petition is accepted, the favor granted, or the suppliant pardoned, the man of doom and destiny lifts up his head, and with a benignant smile dismisses the rejoicing suppliant. But to turn aside the face, look down, and thus hide the countenance, has always been and still is in this Eastern world an alarming omen, foreboding rejection, imprisonment or death, as the case may be. Moreover, these orientals can and do, when they choose, wonderfully darken the countenance. I have seen it, says Dr. Thomson, gather absolute blackness, like a portentous cloud, ready to explode in death-dealing thunderbolts. And, on the other hand, when greatly delighted, the whole face is overspread with a warm, brilliant glow, very beautiful and fascinating. This is what suggested the petition so oft repeated in the eightieth Psalm: "Turn us again, O God; and cause thy face to shine, and we shall be saved." Imagine a suppliant for mercy standing in an agony of doubt and fear before his offended sovereign, who hides his frowning face, and refuses to give one glance toward the trembling wretch, and you have the exact conditions which may have originated the peculiar costume of the prayer: "Lift thou up the light of thy countenance. Cause thy face to shine upon us."

CARICATURES OF RELIGIOUS MEN. Many are the friends of the late Mr. Dickens who have lamented most deeply the unfair representations of the religious world which are met with in his writings. Whenever any one is introduced professing to belong to a "serious" circle, we commonly find a noisy, fussy, coarse, repulsive being, selfish and false to the last degree, cunning and crafty in the accomplishment of his aims, wanting in every gentle and estimable feature—a being to be hated and abhorred. On the other hand, those that win our regard and affection, as model men or model women, have no special religious views, merely a touch of natural religion. The thing has become so common in other writers of fiction as to amount to a nuisance, even in a literary point of view. Thackeray has his Mrs. Hobson or Newcome in "The Newcomes," and in "The Virginians" Mr. Whitefield himself is exposed to his detracting sarcasm. Mr. Kingsley has his New Zealand missionary in "Alton Locke;" Mrs. Oliphant has a weakness for the dissenting minister; Miss Braddon can at least give to the religious character a passing fling. When names of such authority set the example, it is no wonder if the smaller fry of authorship most readily follows in their wake. No one denies that such characters are to be found; to the upright portion of the religious community they are a source of daily and bitter lamentation. But they are not the rank and file of the religious world, the fair average specimens of its membership. It is in representing them in this light that the great injustice of our fictitious writers lies. They are to the rest of the community as spurious half-crowns are to the true coin, or as pretended unfortunates, begging at our door, are to the really needy. And unfortunately it is not difficult to find a motive for the effort of novelists to give them the position of representative men, and virtually say to their readers: *Ex uno disce omnes.*—*Sunday Magazine.*

SLEEP is the Sabbath of the day. It is the periodical wind-up of the weary mechanism of flesh, which else would run down and stop. It is a new baptism of the fainting powers, as in waters of renovating energy. It is the grave in which tired nature sleeps, to spring to life by a fresh resurrection on the morrow. Of its inestimable value we may form some faint idea when we consider what inroads on the health and spirits its absence, even for one or two successive nights, will make on the strongest frame; and that to be a stranger to its gentle visitations for months together is recognized as among the most terrible of all conceivable afflictions, issuing in an entire disorganization of the whole physical and mental frame, and not seldom in madness. Ah! we little know what a priceless boon we have to thank God for every day we can say: "I laid me down and slept."—*Sunday Magazine.*

DRIFTING.—Most people drift. To do this is easy. It costs neither thought nor effort. On the other hand, to resist the tide one must have principle and resolution. He must watch and pray and struggle continually. And yet no thoughtful person who cares for his own soul will dare to drift.

### Religious Intelligence.

EIGHT hundred Presbyterian ministers have no regular employment.

THE Presbyterian ministers and churches in southern California are to be constituted into a new presbytery, to be known as "the presbytery of Los Angeles."

THE relief fund for the windows and orphans of deceased ministers of the Presbyterian Church South amounts to $3,000 at the end of the first year, just closed.

THE *Watchman and Reflector* says that of six missionaries sent to Asia since July, 1865, only three have died. Of the forty-six sent to Burmah not one had died in seventeen years.

THE corner-stone of St. Paul's Protestant Episcopal church in Rome was laid on January 25. The church is expected to cost $60,000, of which $33,000 have been collected in this country.

THE trustees of Talmage's Tabernacle think that the new church will be ready for dedication on the last Sunday in September. The subscriptions are nearly full; $1,075 was collected two weeks ago.

THE venerable Bishop Richardson, of the Canadian Methodist Episcopal Church, though in his *eighty-third year*, is still engaged in ministerial and episcopal work. He is universally esteemed by his churches.

REV. D. MCDONALD, late pastor of the Wesleyan Methodist church at Seaton, Canada, has been appointed missionary to Japan, and will soon go out under the auspices of the Canadian Wesleyan Missionary Society.

THE Bishop of Ely has "admitted" two lay readers, the Bishop of Peterboro two, and the Bishop of London eight, at a public service, with the form, "Take thou authority to read the word of God," etc., delivering a Bible to each.

THE oldest Methodist church on the continent is known as St. George's, on Fourth street, Philadelphia. It was built by a German Reformed congregation, and when partly finished was purchased by the Methodists.

ANOTHER CHINESE TESTAMENT.—The New Testament in the Foochow colloquial dialect has been just published. The translation was by a joint committee of the missionaries of the American and the Methodist Episcopal Boards. A hymn-book has also been published.

IN THE recent revival in Salem, Oregon, a Catholic lady, the sister-in-law of a Romish priest, was converted, and renounced Romanism. She is now a zealous member of the Methodist Episcopal Church. The total number received into that church since October is 140.

THE family of the late Dr. Lowell Mason has presented his valuable library of books relating to sacred music to the theological department of Yale College. Only one thing more is needed, and that is a competent professor of music to teach the students to appreciate the gift.

AN EDITION of the New Testament in the Russian language, under the sanction of the Greek Church, is going into circulation. The agent of the British and Foreign Bible Society at Odessa reports the sale of 40,000 copies within the first six months of 1871, and hopes to sell 100,000 annually.

THE Dublin *Catholic Union* has forwarded to Gladstone a formal demand that Parliament shall establish a Catholic university, conducted on entirely Catholic principles; and all other "honors and emoluments shall be accessible to Catholics equally with their Protestant fellow-subjects!" Modest, isn't it?

INFLAMMATORY PREACHING IN ITALY.—The curate of Pollein (Aosta) has been sentenced by the Court of Assizes of Ivrea to fifteen days' imprisonment and 300 francs fine, for having preached from his pulpit an inflammatory sermon against the government of the country, condemning it to all eternity for interfering with the property of the church.

THE HOTTENTOTS.—A more discouraging field of missionary labor could not be found than among the Hottentots, probably, next to the New Hollander, the most degraded tribe of savages on the earth. Dr. Vanderkemp began a mission among them because they were the most unpromising race. But many thriving, industrious and honest communities have been established among this people.

NEW ZEALAND.—Missions were commenced in this island in 1815. The natives were utterly savage, cruel and untrustworthy. In order to obtain scholars it was necessary to hire boys and girls to come, by feeding them. Now there are 6,500 communicants, representing 30,000 or 35,000 converts. The church is well supplied with clergy, both native and foreign, and the church is aiming at self-support.

AT THE late meeting of the Convocation of Canterbury, England, that body, on motion of Bishop Selwyn, adopted a resolution for the appointment of a committee to report upon the practicability of a general council of the Anglican Church in 1875; this council to have representatives from the Canadian, the United States, the New Zealand and Australian churches, and is to be held in Canterbury. The committee are also to report upon the advisability of inviting the Lord Archbishop of Canterbury to undertake the office of patriarch of the church.

THE board of managers of the American Bible Society have resolved that hereafter its agents shall be styled and commissioned as "district superintendents." This title is far more appropriate to the many official duties which are discharged by these men of all work. In pursuance of the plan which was adopted some years ago, the powers and fields of a number of the most important agencies have been greatly enlarged. Nearly the whole of New England now constitutes one district, under the care of the Rev. W. H. Gilbert. California, Nevada, Oregon and Washington have been consolidated into one department, and the Rev. John Thompson, now the agent for Indiana, has been appointed district superintendent for the Pacific coast. The Rev. Frederick Buel, who has been the agent for California for many years, and is now in poor health, will remain associated with Mr. Thompson as an advisory superintendent.—*Christian Intelligencer.*

THE CHURCH OF THE WASHINGTONS.—The rector of Washington parish, Westmoreland county, Virginia, wishes to build a brick chapel on the site of "Old Pope's Creek church," where he officiates, in a school-house, and asks assistance for his object. It was near this old church, which is now in ruins, that General Washington was born. It was in this that he was baptized. Here it was that he received those early religious impressions which, instead of being effaced by age, seemed to grow with his growth and strengthen with his strength. * * * Many years ago Bishop Meade wrote of it: "Trees and shrubs have been growing up, over and around the old site, rendering it more difficult each year to the passing traveler to find out where 'Old Pope's Creek church' once stood. * * * I could not but ask the friend that was with me if it were not possible that a simple but durable monument could be placed on the roadside, with the name of 'Pope's Creek church' upon it to inform posterity that on this spot stood the church of the Washingtons."

A STREET OF CHURCHES.—Broad street, Philadelphia, writes a correspondent of the *Watchman and Reflector*, which is destined to be not only the grandest thoroughfare in our city, but in any city of the world, is not forgotten by the churches. Here are most of our costliest edifices, and here others of equal expensiveness are in contemplation. It would seem that Broad street and vicinity is regarded as missionary ground, or that the battle of Armageddon is to be fought somewhere thereabouts. All denominations are pressing in that direction, and are locating there their strongest church organizations. The Jews, not to be rivaled by their Gentile neighbors, have erected on this street one of the finest synagogues they have on the continent, costing $250,000. Besides the elegant Methodist edifice about to be erected on this street, they have one costing $300,000. The Lutherans are erecting one immediately opposite the latter, and also the First Baptist, to cost fully as much. The Episcopalians as yet have but one church edifice on this street.

THE National Bible Society of Scotland has just held its annual meeting at Edinburg, presided over by the Earl of Kintore. The Rev. Dr. Gould, the principal secretary, in reporting the society's operations for the past year, stated that the free contributions had amounted to £13,025, and the returns for Scriptures sold to £10,025. The number of Bibles and Testaments issued was 280,005, besides 78,040 gospels, or portions, which had been circulated. A new impression of the Erik Scriptures had been granted to Dr. Robb, for circulation in Calabar, and application had been made for help in printing a version in the High Malayan tongue. The Rev. Dr. Williamson is the society's principal agent in China, and it was stated that their work was making great progress there. The claims of Japan had engaged the attention of the directors, and they had arranged to invite special subscriptions for that purpose. Altogether the report was a satisfactory one, and shows the good which has resulted from the amalgamation many years ago of the two Bible societies which existed for many years in the North.

THE Christian Church of native believers in Yokohama is quietly and steadily growing, and becoming a center of marked influence among the Japanese people. On Sunday afternoon, December 15, in the fine new school-house attached to the American Mission Home, under the care of Mrs. Pruyn, three Japanese converts were baptized, and the communion was partaken of by the native believers and the foreign Christians present. The aspects of the work in Yokohama is, at present, from all points of view, very encouraging. How the tide is beginning to ebb from heathenism and to flood toward Christianity is notable in Yeddo, under the very eyes of a government most severely determined "not to interfere with the private religious belief of its subjects." The minister of education, who is now also minister of religion, is a man of advanced opinions, and believes in the "liberty of unlicensed printing," the freedom of the press, and of the people to inquire into religion. The freest and fullest discussion of religious and moral questions is allowed and encouraged in the Imperial College. A sadly significant fact is found in this, that in the Union church in Yeddo the number of Japanese present frequently exceeds the number of foreigners present. The very few foreigners in the interior of Japan who are willing to speak of Christianity to inquiring natives have a sort of circulating library, composed of two books—Gospels of Matthew and Mark, translated in Japanese. Copies of these, sent out to several teachers in the interior, are in almost constant circulation among intelligent readers who wish to learn about *Yaso*, and to know whether the "criminal god" and once accursed sect of the "Kiristans" are really good things, after all. As surely as the truth of Christ can leaven a nation, so surely is that truth leavening Japan; and the fruit of a professed and practiced religion must follow. From present appearances, as in almost all past history, the cities will be the centers of Christian influence; while the country and the village will be the last strongholds of idolatry and perverted truth. Just as the inhabitants of the pagi and the heaths of old, in Europe, held on to their old superstitions longest, and were named from their places of habitation, so we predict that either of the Japanese words "*inakamono*" or "*hyaku-sho*" (farmer, peasant, countryman,) will in course of time come to be synonymous with an equivalent to our word "heathen" or "pagan."—*Independent.*

## The Christian Advocate.

Organ of the Alabama, Mississippi and Louisiana Conferences of the M. E. Church South.

THURSDAY, APRIL 17, 1873.

REV. LINUS PARKER, D. D., Editor.
ROBT. J. HARP, PUBLISHER.

OFFICE—112 CAMP ST., NEW ORLEANS.

Address, on all matters of business, Rev. R. J. HARP, 112 Camp street, New Orleans.

Address all communications designed for publication to Rev. LINUS PARKER, 112 Camp street, New Orleans.

AGENTS—All the members of the Patronizing Conferences.

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## Learning How Too Late.

We have been much impressed with the letter of Dr. Pierce, which we publish this week, and especially with this declaration: "But, alas! for me, I have learned how to preach when it is too late." After preaching sixty-seven years the venerable man, who for the most of that time has ranked among the first of pulpit men, tells us that he has but just learned how to preach. Doubtless he means just what he says, and, with his highest ideal barely reached in extreme age, it is now too late to reap the fruits which might have been gathered in his more vigorous days. His experience is probably that of nearly all preachers of the gospel. It takes long to learn how. Many never learn at all, but those who make proof of their ministry, attain to the greatest excellence and achieve the best results are ever seeking for improvement, and attain to their highest conceptions and qualifications when the infirmities of age put a restraint upon their efforts.

It is not true of preaching alone, but of nearly everything else, that men learn how when it is too late to reap the full benefits of the knowledge acquired. In every calling the healthful mind advances toward a certain perfection which death or infirmity arrests. In farming, in mechanical and scientific pursuits, in literature and commerce, in the art of money-making, and in the affairs of ambition and political aspiration, the golden lessons of a life-long experience come too late to be of practical value in their complete and highest application. The physician is old before he is really prepared to assume the responsibilities of the healing art, and by the time the lawyer grasps the principles of jurisprudence, in any tolerable degree, his head is white. It is broadly true of life, its duties and purposes, that men learn how to live when for some things it is too late. "If I had my life to go over again" is the preface of many a sage but impotent chapter of regrets and reflections on the past. We have some adequate idea of time and life just as our active days are gone and death is at the door. In short, we learn to live not till life is over, and the learning would seem to be a mockery, and the last contribution to the vanity and dissatisfaction of human existence. This learning to do when the strength and capacity to do are gone, whether it be in preaching or in anything else, is the common experience, and is the fact even where the confession and the consciousness of it are wanting.

It is not the confession, however, of negligence and sinful trifling that we are considering. There are multitudes who reach the end of life, or extreme old age, who have recklessly wasted and lost all, and will receive the condemnation of wicked and slothful servants. But the conscientious, the painstaking, the comparatively successful reach this conclusion of having attained the true knowledge of usefulness when its practical application is forever out of the question; as if, when the artist truly comprehends his art, whether of painting or sculpture, he can no longer wield either brush or chisel. When the servant of God, with rich stores of experience and treasures of knowledge long in gathering, feels himself just ready for his best work, he is laid aside. Whatever his calling or mission be, he has learned to fill it only as he is dismissed from it. Is there a mistake in this estimate of our earlier and later qualifications? or is it a part of the divine plan to achieve the greatest results with the most imperfect instruments? And is not the lesson of immortality intimately connected with the sense of inefficiency which the devoted Christian feels in old age? This preparation and readiness for the greatest usefulness would be a vanity and a perplexing mystery but for the life to come. Nothing good is learned too late, nothing good is acquired in vain, since the heavenly glory opens out of the present state of existence.

As with our qualifications for active and most successful effort, so it is in reference to the means of earthly enjoyment. The knowledge which brings entertainment and the widest range of thoughtful pleasure is reached only when the shadows of death begin to gather. The competence or wealth which makes men masters of their time, and places all desirable things within their grasp, is usually attained at a period when the journey of life is nearly at an end. It would seem that everything is too late—not only how to do this or that, but how to enjoy and to be happy in this world. This vanity of vanities points to immortality. If not too late in our repentance to secure that, we may be sure that all we have learned here will somehow follow and surround us in the future life. Just prepared for the highest usefulness, and just possessed of the best conditions for enjoyment, death comes. Such is the testimony of the best and noblest spirits of earth; and what is it but the strongest assertion of the life and immortality which we have in Jesus Christ. If this were the end it would be a sad and fearful declaration, coming from the experience of the good, as it does, that they have learned the most important lessons too late. Nothing is to satisfy, nothing is to be completed here, but eternity is to crown and glorify all.

## Temperance.—No. III.

TO THE FRIENDS OF SOCIAL PEACE.

You see the spirit of intemperance, with insatiable maw, eating away the peace of families everywhere, and everywhere devouring the hard earnings of toil. You see it tracking the innocent to their bowers of bliss and seating at the firesides of the confiding, "the green-eyed monster." You see it, with busy brush, blackening the character of the pure, and with baser tongue defaming the reputation of the noble. You see it filching away the senses of rational men and undermining the health of robust constitutions. You see that it is the beginner of strife and the loud-mouthed promoter of broils. You see that more than half the divisions in families, more than half the strifes among men, more than half the heartaches of women, more than half the woe and sorrow of the land can be traced to the direct agency of this dark spirit.

You see and know and feel that dram-drinking *is* an evil. You see it is evil in its example, evil in its influences upon the young, evil in its effects upon society, evil in the miseries it engenders in the world, evil in the woes it entails upon posterity. You see that it destroys reputations and breaks down characters, and enervates the bodies and kills the souls of men. Then, as those who desire the welfare of your associates and the happiness of social life and the improvement of your race, it becomes you to "set your faces steadily" against this evil. As those who desire to see just laws equitably executed and honest labor amply remunerated; as those who wish for the end of strife and the bringing in of peace; as those who would delight to see all humanity climbing up to that grand elevation to which God has called it, it is your bounden duty to resist the influences and the agencies which this evil spirit has set to work in the world. In working against the evils which beset the human race the philanthropist cannot find a middle ground. He cannot say which he will resist and which he will not resist. He is bound to contend with anything and everything which entails evil upon men. If he does not settle himself in a firm and unalterable resolution to resist evil of every kind, then his profession as a lover of man is a mere sham.

In all this broad land of ours there is not a greater evil than this dram-drinking. There is not an evil in the land more seductive in its temptations or more pernicious in its influences or more baleful in its effects than this dram-drinking. Under its influences it seems that the whole atmosphere of society is tinged with that peculiar redness which is the sure precursor of the withering, scorching simoom. The whole framework of social life is tottering to pieces from the effects of this practice of dram-driuking, and every hour of the day and night souls are going down to the pit under its fascinating temptations. Then shall any man who regards human good look with complacence upon the impending ruin? Shall any man who loves the peace and happiness of his own domestic circle fail or falter in earnest resistance of this alarming evil? The philanthropist, the lover of order and harmony, not resist this spreading evil! Oh, ye friends of social peace, your example in this matter has done more harm than all the temperance societies have been able to counteract! You have not set yourselves as bulwarks against this evil, and the consequence is that it has swept over the land like a hurricane. Oh, ye lovers of men, wake up from your sleep! Arouse you from your death-like inactivity! Put forth your energies to arrest the progress of this demon! Show the world that you are in deed and in truth the true lovers of your race! "Quit you like men." Parley not with the enemy, but fight him henceforward, forever!

VOX.

## In Memoriam.

DR. B. H. MOSS.

It was whispered among his brethren, for several months before the fatal stroke: "I fear we shall not have Dr. Moss with us long. He is evidently failing; do you not think so?" Thus fond affection followed anxiously his every step. His absence from church or from the stewards' meeting on Monday night always started the inquiry and alarm: "Where is the doctor? Is he sick, I wonder? Have you heard?" Dr. J. B. Walker, his pastor for nearly twenty years, said last January, as he left this city: "I do not expect ever to see Dr. Moss again." The intense and sensitive solicitude with which evidently Mrs. Moss followed every movement of her husband alarmed every sympathizing observer. At last he had been to church, as usual, twice on Sunday, but on Monday night, at the stewards' meeting, it was asked: "Where is the doctor?" "Sick." We did not know it then, but he had already met with the board for the last time. It naturally comes in here to say that, as respects his official relations to the church, it is as the faithful and efficient steward that he will be the most seriously missed among us. The board feels itself bereaved of wise counsel, prompt responsibility and large material help in every time of need. He over bore his full share of the official burdens, and was, in short, a model steward.

In his death the community has lost a valuable, public-spirited and Christian citizen; the medical profession a distinguished and Christian brother; his patients have lost a beloved and Christian physician; friends a sympathizing, genial Christian friend; society has lost a courtly, elegant Christian gentleman; his family an idolized Christian husband and father, and the church an example of pure Christianity.

Dr. Moss was a native of Orangeburg, South Carolina. He came to New Orleans in 1848, at the age of thirty-one, and soon rose to eminence in his profession. He came a Methodist, and for many years and to the day of his death was steward and trustee of the Carondelet Street church. He married an elect lady, the daughter of T. K. Price, Esq., whose name and memory will ever be fragrant in the record of the Carondelet Street church. A son and daughter, almost grown, mourn with their mother a loss irreparable out of God himself. He alone can fill the aching void.

What the doctor was in the familiar intercourse of acquaintance and friendship can be understood only by those who knew him well—his gentle manners, his accomplished style of address, his dignity and humility, his impregnable truth, his refined hospitality.

He was eminently a man of duty, and yet his service of duty was as eminently the freedom of love. He gave of his means largely, liberally, constantly, and he loved to give, for love of God's cause in all its departments. There are poor a plenty that bless his memory, and with tearful eyes look in vain for his coming. He never objected that there were too many collections in the church; he always said there ought to be more, and often said to the writer: "Make the people give; make them give. Preach it; enforce the duty."

His care of the soldiery during the late war, of the naked, sick and suffering, is a matter of distinguished recollection. Provost marshals and generals yielded to his peculiarly urbane and quiet approaches, and gave him access to prisons and hospitals, where he ministered in every way to great numbers of the sick, and on one occasion obtained the privilege of clothing two hundred Confederate prisoners, making himself responsible for the bill.

Disease shook his mortal tabernacle to pieces in a few weeks. In all his illness his deepest experience was: "Not as I will, but as thou wilt." He passed quietly away, like himself—an unostentatious departure for his kingdom, crown and throne. The large concourse which thronged the church at his funeral showed how deeply and truly he was respected, admired and loved. Widely known throughout the whole connection of the Methodist Church South, ministers and laymen everywhere will mention his name with regret and reverence.

We who knew him best, and were most intimately associated with him, part with him only because we must; and yet we ought to be more than resigned, for the change is all gain to him. Affectionate hearts said: "Let us drape the church in mourning for the funeral services;" but the pastor said on the occasion: "Yes, let us not leave one bright spot on wall or ceiling unrelieved of the deepest black, if it be right so to nurse and express our natural grief; but no, let us rather hang the green of the triumphant laurel, and

"Rejoice for a brother deceased—
Our loss is his infinite gain;
A soul out of prison released,
And freed from his bodily chain;
With songs let us follow his flight,
And mount with his spirit above;
Escaped to the mansions of light,
And lodge in the Eden of love."

Bishop Keener said at the funeral: "Our noble friend and beloved brother did not lose sight, no, never, of the great truths of Christianity. No science was to him so great and profound as that of the moral and spiritual life. The mere phenomena of physiology and the organism of the human body did not to his mind include the sum of knowledge; the regular movement of forces did not hide from him the greater question as to the Source of all. Christianity was uppermost with him in practice, in attention to the house of God, in the drudgery of its duties. He was the best steward I ever knew."

He adorned every relation of life which he filled. Who more faithful? He was the joy of the sick-chamber. As a father, husband, friend he was pre-eminent in those qualities of dignity and love which constitute the beauty and strength of a family, and of social life in all its relations.

He had nothing in excess, but a well-ordered moderation, which rounded his character into harmonious and admirable proportions. He was never discomposed, but always thoughtful and urbane; remarkable for decision and a nice sense of propriety, so that his address was in the highest degree pleasing, easy and uniform. Next to his industry, no little of his success may be ascribed to his Christian politeness.

One of the greatest mercies of God is to die at home, in your own bed, surrounded by forms the most precious, voices the sweetest, and to feel the last touch of time in the presence of a life that has shared equally with you life's mingled cup. This was the privilege of our noble friend. He went out gradually.

"So fades a summer cloud away,
So sinks the gale when storms are o'er,
So gently shuts the eye of day,
So dies a wave along the shore."

I prayed with him and read to him; his eyes and his heart were full. His last words to me were asking me to see that a sister who was paralyzed should have a reclining chair, and to visit a merchant, a friend of his, who, like himself, had sustained a stroke of paralysis.

Thus has he passed; and who in this day and city has known a more delightful, purer, stronger character?

The Lord has blessed his wife and children in his company, in his life, and now in his memory forever blessed.

W. V. T.

## Summer and Winter.

THE TOWN AND THE COUNTRY—GOD MADE ALL.

MR. EDITOR: After the longest and persistently the coldest winter within the memory of the oldest inhabitants, spring has reappeared—the time when kings go forth to war and farmers to their fields. The time of the singing of birds has come, and the voice of the turtle is heard in the land. The rivers which stood at flood-tide for many weeks are "sullenly retiring." The woods are lighted up at night with long lines of fires, which come down the sides of the mountains like armies advancing in battle. The little streams in the valleys are flushing in the sunlight, their banks are growing greener, and occasionally a modest flower shows its petals above the protecting foliage. Already the bees are stirring in the orchard blossoms, and the cows come from the pastures with distended udders. Man is rejoicing over the prospect of returning harvest, and is beginning to count over the months that are yet to elapse before he can gather the golden grain. The pious heart may now exclaim, in the language of the psalmist: "O Lord, thou hast made us glad through thy work and through the operation of thy hands." Once more the country people begin going to church on Sundays, and the disbanded congregations are being gathered together. Sunday schools will now revive from their period of suspended animation, and the preacher, like the farmer, will find his work growing upon his hands. New families will make their appearance at church, to be visited by the pastor; the aged and the feeble will resume their accustomed places, and the children will seem to multiply along the paths leading to the house of God.

Winter is a stern disciplinarian, but let us not suppose that his lessons are in vain. Much time has been gained for reading and reflection, social life has glowed into warmth around the bright hearthstone, and our "bearded teacher" has given to each of his children some lessons of mutual help and mutual dependence. Especially has man been brought into closer sympathy with the suffering creatures beneath him, that have received their daily food from his ungrudging hand; and while his tenderness and compassion has been contracted into a narrower circle, it has been thereby intensified and increased.

I write from the country, where men receive most of their impressions from the aspects of surrounding nature, and where each season of the year is a new unfolding of the book of Divine Providence. In the city it is altogether different. There the supply of mental aliment is constant and uninterrupted. The daily papers laid at your door tell you of the changes of the year, but you scarcely perceive them unless you consult your thermometers. Your churches are open day and night, your schools in full attendance, and it is only the recurrence of the fall and spring fashions on the streets or in the churches that remind you of the alternations of summer and winter. In winter you have your busiest season—trading, making money, and even holding long protracted meetings and revivals of religion. When summer comes everything grows dull, and you are off to the springs, to the seashore or the mountains to get another glimpse of the almost forgotten face of nature. But whither does all this tend? Simply to this end—it takes both summer and winter to make the year, and both town and country to make the world. Irving, in his description of the great city of London, tells us that the east and the west end of that city are strangers to each other, and are occupied in seemingly contrary pursuits. In the east end the day is the busy season; in the west it is the night. From about nine to eleven at night the noise and roar of wheels in the east end subsides, till by midnight all there is silent. But about the same time the west end begins to move, and from twelve to one the highways are thronged with passing vehicles, the palaces and theaters are flashing with splendor, and the night is transformed into day. By four in the morning the roll of fashion dies away, and at about the same hour the market wagons and butchers' carts begin to move again in the east. By daylight the west is wrapped in profound repose, and the east is again alive with the feet of the multitude. But it is the wealth of the west end that supports the business of the east, and *vice versa*.

F. M. TRACE.

## Death of Col. H. J. G. Battle.

The Shreveport *Times* of the fourth instant comes to us in mourning, and contains the sad intelligence of the death of its senior proprietor, Colonel Henry John Gray Battle. Our acquaintance with Colonel Battle began more than twenty years ago, since which we have known him intimately and well. A more refined gentleman, a better citizen or a truer and more upright man we have never known. During his long career as a journalist and in other business pursuits he was without fear and, without reproach, and his name was never associated with anything base or dishonorable. He was one of the tenderest of husbands, a most considerate and generous friend, and a model and pattern of every manly virtue in society. He was a writer of much merit, and possessed a mind of rare brilliancy and attainments. To us his death comes as a personal bereavement; and while we condole with the afflicted wife and other kindred, we must also join them in a sorrow which deeply touches a whole community. Colonel Battle was an honor and a blessing to our State, and his death is a loss most deep and irreparable to Shreveport. We quote the following from the Shreveport *Times* of the fourth:

Just as we are going to press the sad, sad intelligence reaches the office that the spirit of the good, the gifted, the noble Henry Battle has winged its flight toward the limitless shores of the eternal!

And as the hushed whisper goes from case to case, the nimble fingers of the compositors are stilled, the click of the types ceases and awful silence reigns in the composing-room; for he who even the little newsboys delighted to reverence and love is dead!

The writer of this would not, if at this late hour he had the time, infringe on the sacred right of another so far as to attempt a suitable notice of the noble dead; suffice it to say, that Colonel Henry John Gray Battle has been a resident of this city for more than thirty years, and in that time no man ever heard aught against his good, irreproachable name.

He was the pioneer of the press in north Louisiana, and died in the harness, being at the time of his death the senior proprietor of this paper.

May the widow's Friend temper the wind of this mighty storm and shield her from its awful shock.

## Testimony of the Aged.

We copy the following letter from Dr. Pierce to the *Southern Christian Advocate* on the occurrence of his eighty-ninth birthday. To us these utterances of the aged preacher are more precious than gold.

DEAR BRO. KENNEDY: Please allow me space in the *Advocate* in which to salute my many friends on this my eighty-ninth birthday.

*Beloved Brethren:* I desire that every one who feels that I have been of any real service to the church join with me in devout thanksgiving to God for having so amazingly spun out my thread of life. It is said that I am the only man who has ever remained effective—as we express it—for sixty-seven years! Through the mercy of God I have. I never felt any actual failure in my capacity for pulpit labor until 1872. But in July of that year my physical powers utterly gave way. In January of this year I commenced trying to preach every Sunday, in order to test by experiment the propriety of announcing a series of appointments for myself. I felt no special encouragement. I got through with no great difficulty, but without any conscious improvement of my vocal power. I felt all the time that it was possible one or two vigorous efforts would produce sudden death. Still I have never felt after preaching that I was materially injured by the effort. My safety has been secured, I think, by a judicious estimate of my strength, which I have endeavored not to overtax. On the second Sunday in March I filled the first appointment of my own making, since preaching at Oxford, in July last. Yesterday I filled my second appointment. It was the last day of my eighty-eighth year, and was crowded with memories. I had been preaching sixty-eight years and three months, and I felt that I could not live and labor much longer. I preached in Macon, at Mulberry street, in the morning, from Deuteronomy viii, 2, 3. My own soul was fed, and friends said the discourse, as to them, was well filled with soul-nourishment. At night I preached again, delivering a discourse to the pupils of Wesleyan Female College. I trust, with good effect, from First John ii, 5. So passed out my eighty-eighth year. This morning, entering upon my eighty-ninth year, I am up, and feel no hurt from the work of yesterday. "Oh! magnify the Lord with me, and let us exalt his name together."

But that which my friends will wish most to know from me is what work I think I shall be able to do. Well, I am not prepared to promise much. I think I could deliver two or three lectures a week, with safety to myself, and I hope with profit to the church, if I could be allowed to do it in day-time. But it is out of the question for me to perform this work at night, as in former times. My information, corroborated by my own observation, is that congregations cannot be gathered in the week days, so I am shut up to one lecture on Sunday. I call my present preaching "lectures," because I am trying plainly and clearly to present to all thinkers my views, which I think are the only safe views with reference to practical godliness. No one, I think, will ever lead a consistent Christian life who entertains false views of what the Scriptures mean by the words "world" and "flesh." I am engaged in endeavoring to pilot bewildered souls through those dangerous defiles. I am much encouraged to believe that I am not laboring in vain. But, alas! for me, I have learned how to preach when it is too late. I am a worn out vessel, yet, blessed be God, worn out standing in my lot.

You will perhaps like to hear something of my experience. Well, my experience is, that age in a religious life renders clearer and more distinct the vision of religious truths. My conviction, from experience, is that he who has most religion feels most the need of more. As to myself I think I now understand what Job meant when he said, in his old age: "I have heard of thee by the hearing of the ear; but now mine eye seeth thee. Wherefore I abhor myself, and repent in dust and ashes." This is my experience. I am trying to get to heaven, but I cherish all the time this wholesome opinion that it will never be too late to be lost until I am actually saved. But, brethren, I confidently expect to get safely through. There is one thing which sadly troubles my spirit, and you will suffer me just to mention it before I close. I see so many who seem to be perfectly satisfied with their religious state, and who seem to cherish confident anticipations of a home in heaven, without any earnest crying to God for full sanctification. Either they are dreaming or I am. Which is it?

I am, as ever, the servant of the church,

L. PIERCE.

MACON, GA., March 24, 1873.

THE venerable Thomas Jackson, of the Wesleyan Methodist connection, died in London, England, on the tenth of March. He was one of the noted men of English Methodism, of a world-wide reputation, and one of the purest and best of men. We believe he had reached the extraordinary age of ninety years.

WE ARE glad to learn, through the Waxahachie *Democrat*, that Marvin College is prospering more and more. We congratulate Bro. Pugh, the excellent president, on the usefulness and success which have attended his labors.

## Letter from Bishop Paine.

The apology due to you and many other friends for not replying to them is, that I have not been able to do so. Shortly after Christmas I was taken with rheumatism, but about February I the symptoms abated; so that I undertook a horseback ride of twenty miles to preach and perform the funeral service of a worthy old Methodist friend. It turned very cold, and the ride greatly fatigued me, insomuch that when I got back home I was utterly exhausted. This brought on a violent attack of inflammatory rheumatism, from which I am now slowly recovering. As yet I can only hobble about the house and write a little. Last March I had a similar attack, although not so violent or protracted. It seems that after the weather gets warm—and, indeed, until midwinter—I am not so liable to this affliction; but during the latter part of the winter and early spring I cannot expose myself with impunity—at least such has been my experience for several years past.

I very much regret that I have not been able to meet my official engagements in several instances, but I have been positively unfit to attempt to attend them. My thanks are especially due to Bishops Pierce and Doggett for holding the Baltimore Conference; and are hereby tendered. I earnestly desire to visit, this spring and summer, the Conferences in my special charge; and, if suitable arrangements can be made, will gladly devote May, June and July to it, beginning in the South Carolina Conference. My physician thinks I ought not to attempt so distant and so long a tour; but if I continue to improve until our meeting in Nashville, May 5, I am disposed to try it. In any event, I am ready to do, to suffer or to die, as the Lord willeth.

R. PAINE.

ABERDEEN, Miss., April 2, 1873.

*Nashville Christian Advocate.*

A BOY'S HIT.—A little boy asked Dr. Burgess, the preacher, if he would have a light. "No, my child," said the doctor, "I am one of the lights of the world." "I wish, then," replied the boy, "you were hung at the end of the alley, for it is a very dark one."

## Agent's and Publisher's DEPARTMENT.

### Acknowledgments of Letters and Funds

RECEIVED BY MAIL,

**For the Week Ending April 12, 1873.**

A—American News Company, W. J. Atwood, Phillip Allen two letters $1.80, American Sunday School Union, R. Abbey, O. M. Addison, American Tract Society.

B—R. H. Beck, Robert Babington, Baltimore Episcopal Methodist, R. S. S. Bull $5.50, Bigbee & Bain, W. C. Black $3, Barnes & Wilkinson two letters, A. A. Batte, H. P. Bowen, Susan M. Bell, James E. Bradley two letters, A. F. Baker, W. P. Barton.

C—Robert Carter & Bros., J. S. Clower, Mrs. M. H. Cain $2, G. W. Carleton & Co., H. J. Carter $1, H. W. Conery $1.50, W. C. Collins, John P. Campbell, R. J. Collins.

D—George I. Dicks, Donaldson & Co., Dodd & Read, D. M. Duney, W. E. Douglass $2, John R. Denton, R. A. Davis, E. S. Drake, W. A. Drodly $1.10, J. J. Dunsont & Co. 50 cents.

E—Charles F. Evans two letters $2, Easterbrook Steel Pen Company two letters, H. Eastland.

F—E. N. Freshman, John S. Frazier, S. P. & H. F. Fullilove, Field & Bell, E. A. Flowers $7.

G—T. U. M. Gothard, Griffin & Huffman two letters, W. Grafton & Co. $60, Gould & Lincoln, H. M. Gillis, G. W. Gilman.

H—Mrs. M. R. Harwell $2, John Hudson, J. C. Hayes, A. J. Holman & Co., Harper & Bros., J. W. Hearn $4, W. C. Hamilton & Co. $26.25, Irl Hicks, William Hardy, Rythell Haynes two letters $90, J. R. Honston, W. L. C. Hunnicutt.

J—H. F. Johnson, Johnson & McGilvory $11.15, L. G. John, R. Jones.

K—R. M. Kirby.

L—S. C. Lockett, J. W. Luter $2, J. S. Longworthy, Longview Sunday School, George R. Lockwood, Longworthy & Clifford, J. C. Littlepage $900, G. M. Laverman, R. Lewis, F. C. Latlolais, B. L. Lorchheimer.

M—A. D. McVoy, Albert Menet, J. H. Murff, J. T. McDonald, J. M. Munn, T. L. Mount, J. F. Marshall, George Mayo $2, A. K. Murchinson, E. N. May, E. G. Malse, W. P. Myers $1.50, John H. McKenzie, W. A. McKenzie, J. M. McKee two letters $5, Jethro Mount, T. F. Maugum $2, J. A. Moody $1.65.

N—W. R. Norris, John C. Nixon $3.50, C. C. Neel, N. G. Nowell, W. C. Newton.

O—N. C. Ogilvie $10, B. F. Orzts.

P—G. J. Penn two letters, R. G. Porter, P. S. Petty $2, S. M. Pettengill & Co. three letters, Powers Paper Company, W. R. Prather $6, J. W. Poston, J. S. Penn $100, W. J. Persell 50 cents, J. H. Packwood, J. M. Pugh, J. M. Pirtle.

R—W. L. Ridout, J. H. Redding, Mrs. M. W. Reed, J. W. Rush $5, W. E. Richardson, A. H. Redford two letters, C. W. Robertson $18, George P. Reeves, A. D. F. Randolph & Co., J. K. Randall.

S—J. H. Stone, Scribner, Welford & Co., James E. Slaytor, W. D. Snuyton $4, S. H. Schroeder, H. D. Sellers, N. M. Skipworth, Alexander S. Schultke, Mrs. T. E. Smedes 25 cents, George S. Seofield, J. R. Stubbs, H. R. Singleton, G. S. Sandell.

T—Tower, Gildersleeve & Co., E. M. Turner, W. H. Thorton, John O. Turner, J. W. Tues $2, F. H. Terrell, E. J. Taylor $1.

V—R. W. Vinson $7, Vernon Bros. & Co., A. J. Vest $1.

W—Price Williams, Dr. V. J. Wroten, P. H. Wade, George Woods & Co., W. T. White Jr., A. J. Wright two letters $5, W. H. Woodruff, G. R. Wilson $10, J. D. Willis, Wilson, Hinkle & Co., J. M. Weems, J. Woodbridge, $3.84, Walker, John F. Wynn $25, R. S. Wilkins, J. C. Wilkinson 25 cents, Mrs. L. E. Williams.

MESSRS. HILLMAN & MANARD, grocers and general commission merchants, No. 57 Poydras street, are the agents of the Ahlen Fruit Preserving Company, and offer a full supply of apples preserved by the Ahlen process.

R. L. DELEA & Co., No. 112 Camp street (up stairs) are the general agents for the sale of the life-size steel engraving of General Lee, for the benefit of the Lee Monumental Association.

AT STALLS Nos. 38, 7 and 8, Magazine market, Martin Lannes will furnish his customers with excellent beef, mutton, pork, and all varieties of vegetables.

WE CALL ATTENTION to the advertisement of Lewis Johnson, engine, lumber and machinist, corner of Julia, Delta and Water streets.

THE Septoline Oil Company, No. 62 Camp and 15 Dauphine street, keeps a large stock of oils, lamps, trimmings, etc.

EXAMINE the stock of dry goods at Raschman & Adams' large establishment, Nos. 586 and 588 Magazine street.

NAVRA & OFFNER, dealers in crockery and household comforts, 174 Canal street.

MATERN WEBER, apothecary, No. 181, corner of Royal and Spain streets.

READ the advertisement, in this issue, of Messrs. Danner & Toomer, No. 288 Delord street, commission merchants in all kinds of lumber, timber, staves and naval stores. Also agents for Blatchley's improved cucumber-wood pumps and Tingley's patent horizontal revolving ice-cream freezers.

MME. LEON DROUET, millinery and variety store, No. 67 Royal street, keeps a fresh stock of goods and the latest styles of bonnets, etc.

WEBSTER'S Unabridged Dictionary, latest edition, at Robert J. Harp's, 110 and 112 Camp street.

## MARRIED.

McALLISTER—WHITE.—At the Carondelet street Methodist Episcopal church, April 9, by Rev. W. V. Tudor, Mr. Jerry S. White to Miss Lizzie M., daughter of J. C. McAllister, Esq., all of this city.

McLIN—COZENS.—At the residence of the bride's mother, by the Rev. Thomas B. Waldin, April 3, 1873, Mr. Hiram McLin to Mrs. J. E. Cozens, both of Livingston parish, Louisiana.

BOURN—PURVUS.—At the residence of the bride's aunt, Pearlington, Mississippi, April 3, 1873, by Rev. Henry P. Bowen, Mr. James Bourn to Miss S. Roxana Purvus.

ROBINSON—SHROPSHIRE.—At the bride's residence in Natchez, Mississippi, April 2, 1873, by Rev. W. L. C. Hunnicutt, Mrs. Labitha A. Robinson and Mr. Wiley Shropshire.

WIGGINS—DUNHAM.—At the residence of Mr. Caleb Wiggins, on the sixth of April, 1873, by Rev. A. W. Moore, Mr. J. H. Wiggins and Mrs. H. A. Dunham, all of Franklin parish.

WOLLENSON—CARLSON.—At the residence of Mr. B. Block, in Winnsboro, on the evening of the tenth of April, by the same, Mr. Peter Wollenson and Miss Caroline Carlson, all of Franklin parish.

POSEY—REED.—At the residence of Mr. J. D. Robinson, on the evening of the tenth of April, by the same, Mr. Dread M. Posey and Miss Virginia Z. Reed, all of Franklin parish.

## Episcopal Visitations

OF THE COLORED M. E. CHURCH IN AMERICA, FOR THE YEAR 1873.

FIRST DISTRICT—BISHOP W. H. MILES.

| *Conference.* | *Place.* | *Time.* |
|---|---|---|
| Kentucky | Lebanon, Ky | Aug. 20. |
| Missouri and Kansas | New Madrid, Mo | Oct. 15. |
| Tennessee | Hollivar, Tenn | Nov. 26. |
| North Mississippi | Sardis, Miss | Dec. 10. |

SECOND DISTRICT—BISHOP J. A. REESE.

| | | |
|---|---|---|
| Virginia | Halifax C. H., Va | Oct 15. |
| North Carolina | Washington, N. C | Nov. 19. |
| South Carolina | New Madlock church, Aiken county, S. C | Dec. 10. |
| Georgia | Macon, Ga | Dec. 17. |

THIRD DISTRICT—BISHOP L. H. HOLSEY.

| | | |
|---|---|---|
| Florida | Tallahassee, Florida | Nov. 5. |
| Arkansas | Washington, Ark | Nov. 26. |
| Mississippi | Brooksville, Miss | Dec. 10. |
| Alabama | Tuskaloosa, Ala | Dec. 17. |

FOURTH DISTRICT—BISHOP ISAAC LANE.

| | | |
|---|---|---|
| Northwest Texas | Waxahachie, Texas | Nov. 5. |
| East Texas | Tyler, Texas | Nov. 19. |
| Louisiana | Homer, La | Dec. 11. |

J. A. BEEBE,
Secretary Episcopal Board.

## *BUSINESS NOTICES.*

FORTIFY THE BODY AGAINST DISEASE.—This is readily done by purifying all the fluids of the system with Dr. TUTT'S SARSAPARILLA AND QUEEN'S DELIGHT. Then there need be no fear of epidemics, Chills and Fever, Bilious attacks, Rheumatism, Skin Disease or Nervous Debility. Buoyant health and elasticity of spirits will be the result.

No one can take Dr. Tutt's Pills and remain long unwell. They increase the powers of digestion, and excite the absorbents to action, whereby all impurities of the system are carried off. The old stereotyped opinion that calomel must be used "to carry off the bile" has given way before the light of science. The vegetable kingdom furnishes a remedy free from all deleterious effects. Such are Tutt's Pills.

"THE BLOOD IS THE LIFE."—How many diseases have their seat in the blood—diseases which have been treated vainly for years. In eight cases out of ten if the blood alone was properly purified how soon would health and happiness return. Dr. Tutt's Sarsaparilla and Queen's Delight is a never-failing cure for all blood, scrofulous or syphilitic diseases. ap17 lt

CHILLS AND FEVERS, in all forms,

"Fold their tents like Arabs,
And as silently steal away,"

under the magic influence of Kress Fever Tonic. A few doses will start the procession promptly, and leave in the place of these unwelcome guests sunshine, health, happiness and joy in the household. A box of pills, free of charge, is contained in each wrapper, and when this chill remedy is taken according to the directions around each bottle the proprietors warrant it to cure. Fredericksen & Harte and E. J. Hart & Co., New Orleans, supply the remedy. mh29 2m

PIERSON & HEWS, fine Clothing, Shirts and Furnishing Goods, 41 and 43 Camp street, opposite City Hotel, New Orleans, Louisiana. We invite visitors from the interior to examine our stock and prices. We claim to sell first-class goods as low as can be afforded and live. We sell the celebrated Shoulderless Sin Shirts, warranted to fit, wear and give satisfaction. Liberal deduction made to Clergymen, and their trade solicited. fe27 1y

Retreat Faculty Dr. A. Follain, of the Paris Medical Faculty. Specialty for the treatment of all deformities of the body. No. 8 St. Charles street, New Orleans, Louisiana.

Pamphlet and circular of Dr. Follain's method of treatment can be obtained by sending postage stamp to P. O. Box 202. ap6 3m

I THINK Simmons' Liver Regulator one of the best medicines ever made for the Liver. I have seen it used by my wife and by many others, who were sick and afflicted, with wonderful effect. It seems to always cure.

ap10 2t H. H. SPARKS, Albany, Ga.

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fe13 1y General Agent.

USE DR. HENRY'S WORLD'S TONIC AND BLOOD PURIFIER.—It is the great household remedy, pleasant to take, yet potent for the prevention and cure of diseases. It is better than Bitters, Cordials, Rhubarb or Sarsaparilla. Sold by druggists. jy18 1y

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Agents wanted to receive subscriptions for the Life-size Steel Engraving of GEN. LEE. Ladies and clergymen will find this a laudable enterprise, which is worthy of their attention. Call on or address R. L. DELEA & CO.,
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Always receiving new Goods and latest style of Shapes and Bonnets. ap17 1m

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*AND SAW MILL AGENTS.*



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**CUCUMBER-WOOD**

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Widely and favorably known for their valuable qualities: Purity, Durability, Efficiency and Cheapness. Every Farm should have them.

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**REVOLVING ICE-CREAM FREEZERS**



are the best and most economical machine of the kind ever made. Send for descriptive catalogue and price lists to

DANNER & TOOMER,
288 Delord street, New Orleans,
General Southern Agents.
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10,000 WORDS AND MEANINGS NOT IN OTHER DICTIONARIES.

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**"OUIDA'S" NEW WORK.**

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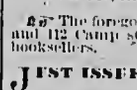
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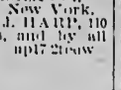
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Iron Railings, Tomb Railings, Fences and Verandas of all kinds made to order; also Iron Shutters, Doors, Window and Door Gratings.

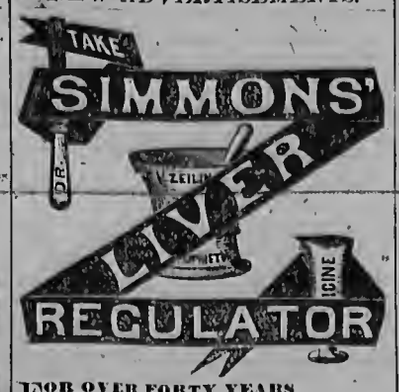
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PURELY VEGETABLE

LIVER MEDICINE

HAS PROVED TO BE

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for LIVER COMPLAINT and its painful offspring, Dyspepsia, Constipation, Jaundice, Bilious attacks, Sick Headache, Colic, Depression of Spirits, Sour Stomach, Heartburn, Chills and Fever, etc.

After years of careful experiments, to meet a great and urgent demand, we now produce from our original Genuine Powders

THE PREPARED,

a liquid form of SIMMONS' LIVER REGULATOR, containing all its wonderful and valuable properties, and offer it in

ONE-DOLLAR BOTTLES.

The Powders (price as before).....$1 00 per package.
Sent by mail..... 1 01 per package.

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Buy no Powders or Prepared Simmons' Liver Regulator unless in our engraved wrapper, with Trade-mark, Stamp and Signature unbroken. None other is genuine.

J. H. ZEILIN & CO.,
Macon, Georgia, and Philadelphia.
Sold by all Druggists. se19 1y

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**No. 181, Cor. Royal and Spain Streets,**

has been practicing as Apothecary since 1851, before the School of Medicine was established in New Orleans. He defies any competition; moreover, there is no chemist in the world who is able to analyze the following articles:

Weber's Spermaturrhœa Pills,
Cough and Sarsaparilla Syrups,
Piles Ointment, Dyspepsia Mixture, Lotion for Sores.

He guarantees all the above compounds free from mercury or any other injurious ingredients. He charges only for his medicine. ap17 2m

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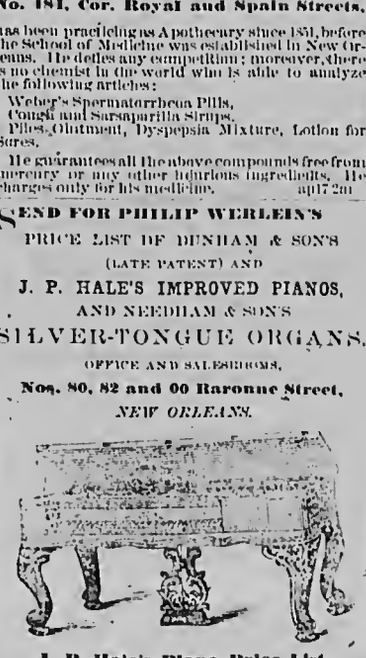
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**J. P. Hale's Piano Price List.**

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| Style 6 | $400 00 | Style 8 | $550 00 |
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These Pianos are the best for tone, touch, durability and price. Send for descriptive circular. They are sold on the following terms: $50 cash, $20 each month during the first year, afterward $12.50 per month until paid for; making a credit extending to 26, 30, 34 and 38 months. If more convenient, the payments can be made every two, three, four or six months, and the time can be shortened and a reduction in price will be made. Organs sold on similar terms.

A discount at the rate of Ten per cent. per annum allowed for cash.

A large stock of new and second-hand Square and Upright American, French and German Pianos, Music, etc. oct1 1y

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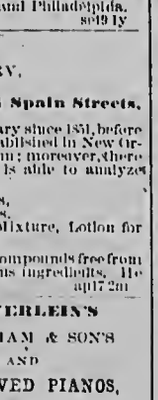
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Chandeliers and Safety Lamps.



We would announce that in addition to our large trade in Lamps and Lamp Trimmings, Oils, etc., we have established a

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FOR SALE,

PLANING MACHINE PLANES,

twenty-four inches wide, from three inches to one-eighth thick, new and warranted. Price, $175.

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HAVANA AND DOMESTIC CIGARETTES,

and a full assortment of Chewing and Smoking Tobacco, constantly on hand and for sale cheap by

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Corner Canal and Carondelet streets,
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TO THE PUBLIC.

Those who contemplate giving up housekeeping this summer, and desire to have their FURNITURE carefully packed for shipping or storing, will do well to call on

J. ROIS,
No. 291 Camp street.
N. B.—Furniture repaired and bought. Carpets taken up and cleaned. ap12 2m

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I am about retiring from the CLOTHING Trade, and will offer the entire stock of Clothing and Furnishing Goods, Ladies' Saratoga Trunks, Men's Sole-Leather Canvas-Covered Trunks, Leather Satchels, Umbrellas, etc., at COST, wholesale or retail, FOR CASH, commencing on Monday, March 17. N. C. FOLGER,
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A GREAT OFFER!—HORACE WATERS & SON, 481 Broadway, New York, will dispose of One Hundred PIANOS, MELODEONS AND ORGANS, of first-class makers, including Waters', at very low prices for cash, or part cash and balance in small monthly installments. New Seven-Octave first-class Pianos, modern improvements, for $275 cash. The Waters Concerto Parlor Organs are the most beautiful in style and perfect in tone ever made. Illustrated catalogues mailed. mh13 tf

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*OF NEW ORLEANS.*

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STRICTLY FIRE.

Parties desirous of Insurance have the privilege of making two half yearly payments, and are entitled to an equal portion of the dividends at the end of the year, or in lieu thereof, to the usual rebate. Insures against Fire Risks exclusively, in city or country, at the lowest rates of premiums.

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np23 3m

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13 BARONNE ST. (LATE 152 CANAL.)

has the honor to announce to the Ladies of New Orleans her return from the East with a very elegant assortment of SPRING GOODS, consisting of

**Bonnets, Flowers, Feathers, Ribbons,**

Straw Bonnets, trimmed or untrimmed, Costumes of the latest and most elegant style, all selected by Madame Sophie's artistic taste.

Prices reduced in consequence of the rent being considerably lessened. Dresses made at short notice and at reasonable prices. Madame Sophie's Opening commenced this week, and she hopes to receive city and country patronage. ap3 1m

SECOND-SEMI-ANNUAL STATEMENT

—OF—

THE MUTUAL NATIONAL BANK

*OF NEW ORLEANS,*

NO. 100 CANAL STREET,

At close of business, Tuesday, December 31, 1872.

RESOURCES.

| | |
|---|---|
| Cash—Currency | $732,741 45 |
| Cash—Gold Coin | 101,372 38 |
| Loans and Discounts | 1,049,981 65 |
| U. S. Bonds to secure Circulation | 400,000 00 |
| Other Stocks, Bonds and Mortgages | 3,000 00 |
| Due from Redeeming and Reserve Ag'ts. | 261,857 11 |
| Due from other Banks and Bankers | 10,019 80 |
| Banking House | 7,570 80 |
| Furniture and Fixtures | 16,351 61 |
| Premiums on United States Bonds | 72,217 50 |
| Premium on Gold | 1,528 51 |
| Total | $2,725,870 81 |

LIABILITIES.

| | |
|---|---|
| Capital Stock paid in | 500,000 00 |
| Surplus Fund | 10,583 76 |
| Circulation | 400,000 00 |
| Dividends unclaimed | 394 81 |
| Individual Deposits | 1,716,140 97 |
| Due to other Banks and Bankers | 2 03 |
| Profit and Loss | 48,355 24 |
| Total | $2,725,870 81 |

**All Depositors Participate in the Profits.**

SECOND SEMI-ANNUAL DIVIDEND,
Declared December 31, 1872:

**6% Per Cent. to Stockholders.**
**1½ Per Cent. to Depositors.**

PAUL FOURCHY President.
ALBERT BALDWIN, Vice President
JOSEPH MITCHEL, Cashier.

DIRECTORS.

| | |
|---|---|
| P. Maspero, | John T. Harile, |
| John D. Cobb, | Charles Lafitte, |
| Adolph Meyer, | P. Poursine, |
| Albert Baldwin, | Paul Fourchy, |
| Ernest Miltenberger. | |

ja16 3m

BABCOCK SELF-ACTING

**FIRE ENGINE,**

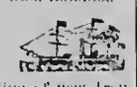
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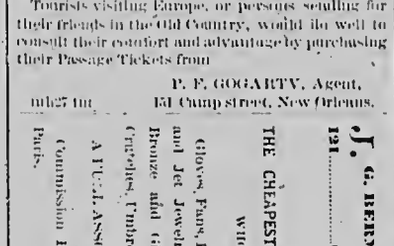
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## The Child's Corner.

### LITTLE THINGS.

One step and then another,
And the longest walk is ended;
One stitch and then another,
And the largest rent is mended;
One brick upon another,
And the highest wall is made;
One flake upon another,
And the deepest snow is laid.

So the little coral workers,
By their slow but constant motion,
Have built up those pretty islands
In the distant, dark blue ocean;
And the noblest undertakings
Man's wisdom hath conceived,
By oft-repeated effort
Have been patiently achieved.

A little!—'tis a little word;
But much may in it dwell;
Then let a warning voice be heard,
And learn the lesson well;
The way to ruin thus begins,
Down, down, like easy stairs;
If conscience suffers little sins,
Soon larger ones it bears.

A little theft, a small deceit,
Too often leads to more;
'Tis hard at first, but tempts the feet
As through an open door.
Just as the broadest rivers run
From small and distant springs,
The greatest crimes that men have done
Have grown from little things.

### Limpety Jack.

Once there was a very stupid fellow whom nearly all the boys of the neighborhood called Limpety Jack for sport. It would have been better if they had pitied him for his stupidity and helped him to his wits as well as they could. But nobody ever thought of that. Probably if the boys had thought of it they would have gone to work and helped him just as heartily as could be. But, at any rate, they didn't. They made, instead, more and more sport of him every day, until at last they thought they would have some very wonderful fun indeed. They worked and conjured with an awful mask and red flannel and pasteboard, and wire and fish-skins, and great big green beads for eyes, until they succeeded in producing a horrid-looking monster—that is, when they found a man named Philligan McDermot, who was willing to put on the mask and all the trappings. Then they took him to a cave by the sea and dressed him up and made him squat down in a damp corner. Such a dreadful-looking object was never seen before, and the man himself, as he sat there, shivered to think of his own appearance. Well, meantime some of the rest who had joined in this cruel plan to frighten Limpety Jack ran to find him, and to tell him that "a gentleman waited to see him *alone* on important business." "Won't it be too jolly!" they whispered to one another in great glee. "We won't let any harm really come to Limpety, but we'll make him *think* he's in a peck of trouble before we get through with him." So they all chimed in: "Oh! yes, Limpety! It's so! The gentleman wants to see you *alone*. Very important business!" "You'll find him in the cave by the sea. And be quick, Limpety Jack!" added their leader. "He's the husband of the beautifulest mermaid that ever lived. She sends you a bag of gold by him. He'll be wanting a sacrifice of you to pay for the gold, but never you mind. Do as he tells you, and all will be right."

"Ay, but I will!" cried Limpety Jack in great glee. "A bag of gold from a mermaid! Bless my lucky stars!" And off he ran to make himself fine for the wonderful person who sat waiting for him in the cave by the sea.

Now it so happened that Limpety Jack had a pretty little boy of his own, and so had Philigan McDermot, the man who sat waiting for him.

"Let me go with you, dad!" cried little Jack.

"No! no!" answered Limpety Jack. "I must go alone to get my bag of gold. Stay where you be."

"Let *me* go with you!" cried little Phil. McDermot.

"No! no!" answered Limpety Jack. "I must go alone to get my bag of gold. Stay where you be."

But Master Phil. was a self-willed little fellow, and he followed Limpety Jack on the sly, not showing himself till they were at the very mouth of the cave. All the mischievous fellows were hidden away in the cave, almost bursting with suppressed laughter, and waiting to see what Limpety Jack would do when he should come upon the monster.

"You can't go in with me," whispered Limpety Jack to Phil., just outside the entrance to the cave.

"But I *will*," insisted the child.

"We'll see," said Limpety Jack, as, catching the boy in his arms, he waded into the water with him and set him down hard upon a great rock that stuck its top out of the waves.

"Sit ye there till I come back with the bag of gold," said Limpety Jack sternly. There was no danger of his being disobeyed, for Phil. knew he must drown if he slid off of the rock. And who could hear him scream through all the wailing of the sea?

"*Now!*" said Limpety Jack, as he entered the cave.

"My stars!" he cried faintly, as his astonished gaze fell upon the terrible figure squatted in the corner, "but the mermaids have a most singular taste in the way of husbands!" Still he was too eager for his bag of gold to back out now.

"Good day, sir," said he, bowing as well as he could, what with his wet legs and the trembling that suddenly came over him.

"Good day to you," croaked a terrible voice. "I have brought you a bag of gold from my wife."

"Many thanks to her, I'm sure, sir," faltered Limpety Jack, bowing again and stepping forward about an inch.

"But," roared the mermaid's husband, "you cannot have it for nothing. There must be a sacrifice. Set your son Jack on the great rock near by, in the sea, and when the waves wash him off and take him to my wife the gold is yours."

Poor Jack's teeth chattered. But he could not quite give up the gold.

"Your mightiness," said he faintly, "couldn't ye think of some other sakeryfice?"

"Not another," bellowed the mermaid's husband, and a low rumbling sound seemed to spring up in the cave (but it was only those wicked jokers trying not to laugh.)

"Well, sir," said Limpety Jack, "I haven't any too much sense. *That* I know as well as the best one. But I like my boy too well to give him up for all the gold of the sea," and with a great sigh he turned to go away.

"Hold!" he cried, suddenly recollecting something. "I *did* leave behind me, on the great rock in the sea, a most beautiful boy. I didn't mind me to do it. The saints forbid! but by this time most like he's washed off and gone to your wife under the sea. (The Lord save him!) A most beautiful boy, your worship, the son of one Philigan McDerm—"

Oh! but you should have seen the monster spring to his feet, cast off his mask, and tear out of the cave, he and all the wicked jokers after him! Limpety Jack ran too, and now he cared far more for finding poor little Phil. than for all the gold that ever was seen.

The tide had nearly covered the rock, and there, on the very, very top, with the water pouring over his two tiny feet, stood little Phil. It seemed as if each wave must throw him off. They rushed into the sea, but Limpety Jack was first. It was knee-high—breast-high—chin-high; and all the while the waves were dashing them against the sharp rocks. The strongest of them drew back discouraged. Then all they could distinguish was Limpety Jack's black head. They saw the frantic little boy leap toward it as if it had called to him, and then Phil. McDermot, who had stood as if turned into stone, fell back on the shore like one dead.

When he opened his eyes there stood his little boy beside him, screaming with terror at his outlandish dress. The men were busy with Limpety Jack, rubbing him, shaking him, pounding him—anything to bring the good fellow to life.

They succeeded at last, and, strange to say, he always seemed to be brighter in his wits from that hour. It might have been owing to the shock, or to his bravery in saving little Phil., or to the fact that at last they thought of helping him. Certain it is he was never again called Limpety Jack.—*Hearth and Home.*

### The Martin-House.

"Father," said George, "we ought to have a bird-house. I will make one if you will help me raise it."

"Very well," said his father.

There were some planed boards in the barn. There were saws and a measuring-rule, and George had a box of excellent tools of his own; and George had a taste for making things.

"I will have a martin-house before Mr. Ellsworth comes back. I told him as much. You will help me, father?"

"I will do my part," said his father.

Almost every day George talked about his martin-house. It was something to talk about it, but talking would not build it, you know.

"You will help me, father?" he said, and as often as he said so his father always promised to do his part.

Two weeks slipped away and Mr. Ellsworth came back.

"Where is your martin-house, George?" he asked, walking into the garden.

"It is not built yet," said George.

"How is that? You thought to finish it before my return. Could you not raise it?"

"Yes, sir," said George, "father promised to do that, only I never got as far as that," and he looked down, a little ashamed.

"Then whose fault was it?" asked Mr. Ellsworth.

"Mine, I suppose," answered George; "father always stood ready to do his part."

"You asked him?"

"O, yes, sir."

"And he promised?"

"Yes, sir."

"Asking his help did not do the work, though; did it, George?"

"No, sir; his help only came in when I had done all I could first. His promise ought to have started me to begin, I suppose."

"In which case he would have done what you could not do—finish it."

"Yes, sir," said George.

Mr. Ellsworth took a turn or two under the apple-trees.

"George, you asked your father's help. He was ready; he was waiting to help you. It is just so with your heavenly Father. He has promised to help you build up a noble Christian boyhood. He is ready, waiting and watching for opportunities to do so. You pray to him, indeed; but are you making effort yourself? are you doing your part, expecting his aid? When you pray, 'Deliver us from evil,' do you shun swearers, do you shut your mouth against bad words, do you act and speak the truth? Remember, my boy, you must do your part."

George listened with a good deal of interest. He got something which he had not before.

"I thank you, sir," said George.

"You are quite welcome, my boy," said Mr. Ellsworth; and George went to the barn to begin his martin-house in good earnest.—*Child's Paper.*

A SNAKE-TEAM.—Did you ever hear of any one driving a pair of snakes? Mr. Frank Stockton, in his Roundabout Rambles, tells us that boys and girls in France sometimes amuse themselves by getting up a snake-team. They tie strings to the tails of two common, harmless snakes, and then they drive them about, using a whip (I hope gently) to make these strange steeds keep together and go along lively.

It is said that snakes which have been played with in this way soon begin to like their new life, and will allow the children to do what they please with them, showing all the time the most amiable disposition. There is nothing very strange in a tamed snake. Toads, tortoises, spiders and many other unpromising animals have been known to show a capacity for human companionship, and to become quite tame and friendly. In fact, there are very few animals in the world that cannot be tamed by man, if man is but kind enough and patient enough.—*Hearth and Home.*

## Farm, Garden and Household.

### How to Build a Bee-House.

As some of the readers of the *Bee Journal* may wish to build a receptacle for their bees to dwell in during the coming winter, I will tell what I know about building such a house so as to secure warmth, darkness and ventilation.

In the fall of 1870 I erected a building 14 by 16 feet, from out to out; posts, 11½ feet; walls, 18 inches thick, filled with sawdust; 2 floors, 10 inches apart with sawdust between; 12 inches sawdust above the ceiling; 1 doorway in south end, facing upiary.

To secure ventilation I placed a continuous tube, 6 by 12 inches, on the east, north and west sides of the room, resting on the floor and against the walls, with outside sliding doors, same size as tube, on the north and south ends of the building. On the inner side of the tube I bored 1-inch holes alternately, near top and bottom, the whole length of it.

Immediately under the ridge-pole I placed a second tube of the same size, extending the length of the building, with an outside opening at each gable end. A third tube of the same size extends from the center of the ceiling to the tube under the ridge-pole.

In the doorway are 2 doors; the inner is 2 inches thick (made of inch boards, nailed together transversely,) and fits closely, opening inside the room. About 14 inches from the top of this door is a 1½-inch hole, which is covered by a piece of glass on the inside, against which is placed in a thermometer, so that the degrees, ranging from 25 to 40 degrees, can be seen through the hole. A slide covers this hole on the outside of this door. The outer door is 1 inch thick, has a six-light 8 by 10 sash in the upper part of it, and swings outside. Four tiers of shelves extend around three sides of the room. The top of the lower ventilating tube, being 7 inches above the floor, will answer for the first shelf. This room will accommodate 100 colonies of bees.

The sawdust prevents frost from entering to any extent, the temperature ranging from 28 to 38 degrees during the winter.

If 50 or more colonies were in, the temperature could be kept at any point desired between these figures by opening or contracting the doors of the ventilating tubes. When the inner door is closed no light can enter the room. When the wind is in the south I open the south ventilating door and close the north; when the wind is in the north I open the north door and close the south door, by which means a current of air is caused to pass in at the ventilating door, through the inch holes, into the room; all impure air, in the meantime, will escape through the upper ventilating tube.

When I wish to use the extractor I close the outer door and open the inner.

No bees can get to me, and the window in the door affords plenty of light.

The temperature of the room can be known at any time, without disturbing the bees, by opening the outer door and moving the slide from the hole through which the thermometer may be seen.

In this room warmth, darkness and ventilation are secured to my perfect satisfaction.

In the winter of 1870 and 1871 20 colonies were in the house during 102 days. By weighing each hive and contents when I placed it in the house, and again in the spring when I took it out, I found the greatest consumption of honey by any one colony to be 13 pounds; the least consumption, 2 pounds; general average, 8½ pounds. Every colony wintered we saved except one, which was queenless when placed in the house.—*Correspondent of American Bee Journal.*

THE vegetable origin of the horse disease is the subject of a paper in the *American Naturalist*, by Mr. Morehouse, of New York. He examined the matter exuding from the nostrils of the affected animals; and, besides the regular pus, found no less than three kinds of vegetable organisms, all in states of vigorous development. One was a species of minute lichen, known as *Urceolaria scruposa*. These were in every form of development, there being hundreds of fragments in a single drop. Another was an unknown species of *Aspergillus*, also giving evidence of propagation and growth. The third form was an unknown species, not hitherto described. In order to prove that these spores were floating in the atmosphere, they were caught on moistened glass in the atmosphere in the vicinity of the disease. This brings the atmospheric and vegetable origin of this disease nearer to a demonstration, but yet does not prove it, as the atmospheric vegetable spores may have simply found a favorable pabus in which to germinate in the mucous matter given off by the disease.

POTATO PONE.—Pare and grate, on a large grater, sweet potatoes enough to make one quart of grated potato. Stir to this one pint of sweet milk, two eggs, two-thirds of a cup of butter and enough sugar to make it pretty sweet; season with ginger. Bake till well done. Eat hot or cold, with butter. If desired to be light-colored, put the potatoes into cold water as soon as pared, and when ready grate them into the milk. If dark-colored pone is preferred, sweeten with molasses and season with allspice. This is very rich made like pound-cake, using one and a half pounds of grated potato in place of flour.

A CURE FOR EARACHE.—There is hardly any ache to which children are subject so bad to bear and difficult to cure as the earache. But there is a remedy never known to fail. Take a bit of cotton batting, put on it a pinch of black pepper, gather it up and tie it, dip it in sweet oil and insert it in the ear. Put a flannel bandage over the head to keep it warm. It will give immediate relief. *Household.*


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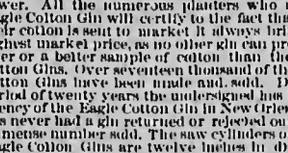
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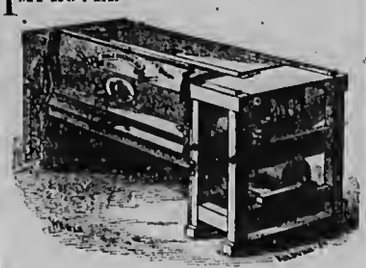
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| 40-Saw Gin | $200 | 65-Saw Gin | $325 |
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**DR. C. J. RICKHAM,**
OFFICE—881 MAGAZINE STREET,
Between Philip and First Streets, New Orleans.
Will call daily at College building, corner Common and Baronne streets, between eleven and twelve o'clock. je29 1y

**NEW ORLEANS WATER CURE,**
NO. 9 PRIEUR ST., CORNER OF CANAL.
DR. KALOW, of Berlin, would most respectfully inform the citizens of New Orleans and the surrounding country that he has opened an establishment at No. 9 Prieur street, corner of Canal, for the cure of all CHRONIC DISEASES. ja23 3m

**THE BUCKEYE**
**BEE-HIVE**
IS THE VERY
*BEST MOVABLE FRAMES*
AND
**MOTH-PROOF HIVE**
IN THE MARKET.

Farm, County and State Rights for sale in Tennessee, North Carolina, South Carolina, Georgia, Florida, Alabama, Mississippi and Louisiana. For circulars, prices, etc., address
J. W. WALKER,
fe20 3m Nashville, Tenn.

# MARBLE
—AND—
# GRANITE WORKS.
**GEORGE STROUD,**
Late of and successor to John Stroud & Co.,
(Established in 1838,)
**158, 160, 162 AND 164 ST. CHARLES ST.,**
Corner of Girod Street, New Orleans,
Every description of Monumental, Cemetery and Building Work done in the best manner.
Particular attention given to all COUNTRY ORDERS.
A long experience in and an aptness at the business enables the proprietor to meet the views and ideas of his country friends by letter, as well as by a visit to the city.
Designs and Sketches will be furnished on application. no28 1y

**BUCKEYE BELL FOUNDRY**

Established in 1837.
Superior Bells of Copper and Tin, mounted with the best **Rotary Hangings,** for CHURCHES, SCHOOLS, FARMS, FACTORIES, COURT HOUSES, FIRE ALARMS, TOWER CLOCKS, CHIMES, ETC. **Fully Warranted.**
*Illustrated Catalogue Sent Free*
*VANDUZEN & TIFT,*
**102 and 104 East Second Street, Cincinnati**
B. J. WEST, Agent,
mh6 1y 115 and 117 Magazine st., New Orleans.

**$72 EACH WEEK.**—AGENTS WANTED everywhere. Business strictly legitimate. Particulars free. Address J. WORTH,
fe6 1y St. Louis, Missouri

## WASHING MACHINES, PORTABLE ENGINES, ETC.

J. C. TILTON, PITTSBURG, PA.

# WOMAN'S FRIEND AND STEAM WASHER

**ONE HUNDRED THOUSAND SOLD.**

**WILL CLEANSE YOUR CLOTHES WITHOUT RUBBING.**

**EVERY ONE SOLD IS FULLY WARRANTED,**

NO FLUIDS OR EXTRA SOAP USED.

**IT CONSUMES LESS SOAP, LESS TIME AND LESS FUEL THAN THE USUAL** method. It saves Labor, Wear and Tear, and the Annoyance of Wash-day. It requires no attention while the process of cleansing goes on. It will do the Washing of the Family while you are eating breakfast and doing up dishes.

Steam has long been known as the most powerful agent in removing dirt, grease and stains from clothing, and bleaching them white. Papermakers have for many years used steam in cleaning and bleaching their rags, and they succeed in making, by its agency, the filthiest picking from the gutter perfectly pure and white. Until the invention of the STEAM-WASHER or WOMAN'S FRIEND, although often attempted, no method had been discovered of applying Steam directly to the clothing, which could be used in a portable manner for domestic purposes. The WOMAN'S FRIEND washes without labor. It will do the washing of an ordinary family in from thirty minutes to an hour. The STEAM WASHER is superior to all other devices for the following reasons:

1. It does its own work, thereby saving a large portion of the time usually taken in a family.
2. It uses much less soap than is required by any other method.
3. It requires no attention whatever while the process of cleaning is going on. A lady can do her washing while she is eating her breakfast and doing up the breakfast dishes.
4. Clothing wears double the time, washed in this Washer, that it will washed by a machine, or by hand-labor or a washboard.
5. Lace Curtains and all fine fabrics are washed in a superior manner. For Flannels this Washer is most desirable, as it will not full them, as a machine or hand-rubbing does. All fabrics, from the finest lace to a bed-blanket, can be washed perfectly and with ease without the rubbing-board.

**IT IS TRULY A LABOR AND CLOTHES-SAVING INVENTION.**

**READ THE FOLLOWING TESTIMONIALS:**

NEW ORLEANS, LA., January 16, 1873.
This is to certify that I have used the Steam Washer sold by E. B. Hayes, General Agent, and fully indorse all he claims for it, having used it four or five weeks.
(Signed) ANN S. BASSETT, 186 Chippewa street.

NEW ORLEANS, LA., January 17, 1873.
This is to certify that I am using the Steam Washer called the "Woman's Friend," and consider it the best invented Washing Machine in use. It saves labor, soap, fuel and clothes, and I fully indorse all Mr. Hayes claims for it. (Signed) MRS. G. H. W. LEHDE, No. 81 St. Charles street.

NEW ORLEANS, LA., January 17, 1873.
I am using the Steam Washer called the "Woman's Friend," and consider it the best thing for washing clothes I have ever seen. (Signed) J. C. McALLISTER, cor. Carondelet and Julia Sts.

NEW ORLEANS, LA., January 17, 1873.
I am using the Steam Washer called the "Woman's Friend," and consider it the best invented Washing Machine in use. It saves labor, soap, fuel and clothes.
(Signed) N. MILLER, No. 86 Gravier street.

NEW ORLEANS, January 21, 1873.
This is to certify that I have tried the Washing Machine known as the "Woman's Friend," and find it all that it is claimed to be. I gave it a fair and honest trial, and I take great pleasure in recommending it to every housekeeper. It is very simple. A small child can use it. There is no rubbing necessary, and consequently no damage to clothes. Very respectfully,
(Signed) MRS. N. JENKINS, No. 100 Baronne street.

NEW ORLEANS, January 30, 1873.
I have used the Steam Washer called the "Woman's Friend," and am perfectly satisfied that it will do all that Mr. Hayes claims for it. It is truly a labor-saving invention.
(Signed) FRANK SCHAEFFER, corner First and St. Dennis streets.

NEW ORLEANS, January 30, 1873.
This is to certify that I have purchased from Mr. Hayes the Steam Washer called the "Woman's Friend," and I find it to be a great invention. It saves labor, soap, fuel and clothes, and I can fully recommend the same. No family should be without one.
(Signed) MRS. J. F. ROHRBACHER, No. 237 Camp street.

NEW ORLEANS, January 31, 1873.
E. B. HAYES, Esq., NEW ORLEANS, LA.—*Dear Sir:* The Steam Washer I bought of you, called the "Woman's Friend," I find, does all that you promised for it, and ought to be in every family.
(Signed) MRS. R. M. WALMSLEY.

NEW ORLEANS, January 31, 1873.
MR. E. B. HAYES, NEW ORLEANS, LA.—*Dear Sir:* It gives me pleasure to say to you that my wife has tried your Steam Washer, and pronounces it a perfect success, so far as she can judge. Wishing you much success in introducing it generally, I remain Your friend, truly,
(Signed) S. HENDERSON.

NEW ORLEANS, February 1, 1873.
The Washing Machine called the "Woman's Friend" is well named. It has been used in my family, and found to come up to all that has been claimed for it by the patentee. We can cheerfully recommend it to all as a complete success. (Signed) Dr. E. D. REACH, 233 Canal street.

NEW ORLEANS, February 5, 1873.
MR. E. B. HAYES—*Sir:* I have tried your Steam Washer and find it a great saving of labor, and would recommend it to all housekeepers. (Signed) MRS. A. P. CLEVELAND, 117 Philip St.

NEW ORLEANS, LA., February 5, 1873.
MR. E. B. HAYES: After a thorough test of your Steam Washer, or Woman's Friend, I pronounce it the most wonderful invention of the age. It was with much difficulty that I succeeded in getting my washerwoman to try it, being opposed to washing machines generally; but she is perfectly delighted with this, and I can cheerfully recommend it to every family.
(Signed) MRS. W. W. CARRE, 360 Rampart St., corner Clio.

NEW ORLEANS, February 4, 1873.
MR. E. B. HAYES, NEW ORLEANS, LA.—*Sir:* I take pleasure in testifying to the superior merits of your Steam Washer, or Woman's Friend. From the use I have made of it I feel sure that all you claim for its performance is a success. Every family ought to have one.
(Signed) MISS E. C. WINGATE,
Principal Trinity Church Girls' School, Jackson street.

NEW ORLEANS, February 4, 1873.
This is to certify that I have purchased from Mr. Hayes the Steam Washer known as the "Woman's Friend," and must say I consider it the best Washing Machine I have ever seen. In fact there is nothing equal to it. It saves labor, soap, fuel and clothes, and I fully recommend it to every family as the best and most perfect Washing Machine in use. (Signed) MRS. S. P. RUSS.

NEW ORLEANS, February 5, 1873.
I have used the Steam Washer, or Woman's Friend, sold by Mr. Hayes, general agent, and fully indorse all he claims for it. Every family ought to possess one.
(Signed) E. B. ROTH, 406 Josephine street.

NEW ORLEANS, February 8, 1873.
MR. E. B. HAYES—*Sir:* The Washing Machine known as the Woman's Friend, or Steam Washer, purchased from you, has proven all you say of it. I cheerfully recommend it to all.
Yours truly, (Signed) MRS. S. BOULLETMET.

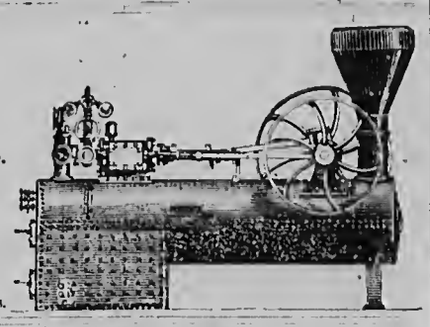
NEW ORLEANS, March 11, 1873.
MR. E. B. HAYES—*Sir:* I am delighted with your Washing Machine. It is indeed most happily called the Woman's Friend. I fully indorse every word of praise accorded by all who have given it a trial. Respectfully, (Signed) MRS. F. W. GUSTIN.

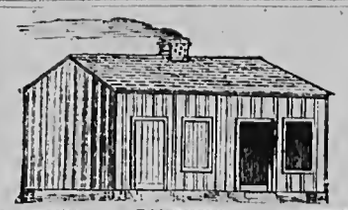
NEW ORLEANS, March 10, 1873.
MR. E. B. HAYES, GENERAL AGENT—*Sir:* I have used your Steam Washer, or Woman's Friend, and find that it performs satisfactorily all that you claim for it as a labor-saving machine—saving time, fuel, soap and, more particularly, the clothes. I cheerfully recommend it to all my friends and all housekeepers. (Signed) MRS. R. J. MONROE, widow of Ex-Mayor Monroe.

☞ Parish and County Rights for sale. Agents in the country wanted. Send for circular and special terms.

E. B. HAYES, General Agent.

☞ Manufactured and for sale by G. W. W. GOODWYN, NO. 52 GRAVIER STREET, NEW ORLEANS. ja23 3m

**THE HOADLEY**
**PORTABLE ENGINE.**

EMERY'S COTTON GINS,
**Horse Powers, Rice Threshers, Etc.**
Rice Cleaners and Scourers,
Cotton Presses, Corn Mills
And Plantation Machinery
Of all kinds.
☞ Send for circulars.
GEO. A. BARNARD, Agent,
ja16 1y 12 Union street, New Orleans.


**CABINS.....LUMBER.....CABINS.**
PLANTATION CABINS, manufactured in the city and shipped to the country, all framed, fitted, and each piece marked and numbered, so that a common hand can put them up without the aid of a carpenter.
The above represents a double Cabin of two rooms, each 12x15, built with boards placed upright and the joints stripped. Price, delivered in boat, including all hardware, nails, shingles, etc., $135. We make them of all sizes. Cost in proportion.
We also keep a large stock of LUMBER, SASH, etc., on hand, and make a specialty of sawing bills to order. W. W. CARRE & CO.,
Ja23 1y 350 Delord street, New Orleans.

**BINGHAM HOUSE, PHILADELPHIA,**
**Corner of Eleventh and Market Sts.**
CARLIS DAVIS, PROPRIETOR.
This popular Hotel being centrally located and accessible by street cars from all depots, makes it a desirable stopping place for travelers. It will be conducted in the same liberal manner as heretofore, it being the intention of the proprietor to maintain the reputation it has always enjoyed, of being in all respects a first-class hotel.
Terms, $3 a day. mn8 1y

**EDUCATIONAL.**—THE SOUTHERN EDUCATIONAL AGENCY has applications from a large number of "A. M.'s" and graduates of first-class colleges, of long and successful experience in teaching, who wish situations.
Colleges, schools and families needing competent teachers, and teachers desiring situations, are requested to apply at once to the undersigned.
G. W. TERRELL & CO.,
mh6 3m Proprietors, New Orleans, La.

**$5 TO $20 PER DAY.**—AGENTS Wanted.—All classes of working people, of either sex, young or old, make more money at work for us in their spare moments, or all the time, than at anything else. Particulars free. Address G. STINSON & CO., Portland, Maine. se12 1y

**AGENTS WANTED $2080 PER YEAR.** | **Yeoman's "DICTIONARY OF EVERY DAY WANTS" a book of 20,000 Receipts.** Every body wants it. Send for 16 page circular and extra terms to CONTINENTAL PUBLISHING Co., St. Louis, Mo.
mh6 1y

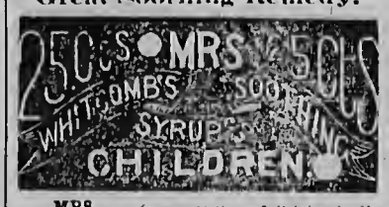
**$10 TO $30 PER DAY.**—AGENTS WANTed everywhere. Particulars free.
fe6 1y A. H. BLAIR & CO., St. Louis, Mo

## MEDICAL.

**PHŒNIX OIL.**—PREPARED BY J. J. LINK, New Orleans.—This valuable Liniment has no equal, and can be depended on as one of the best offered to the public. The proprietor, therefore, leaves it to them to judge of its merits, feeling satisfied that its virtue will speak for itself. This Liniment will cure the following diseases if the directions are strictly followed, viz.: Piles or hemorrhoids; cases of twenty-five years standing have been cured with this Liniment. Who will suffer with this painful disease any longer, when so cheap and easy a remedy is offered? For burns or scalds the proprietor challenges the world to produce its equal; it will instantly give relief. For old indolent sores it has effected cures where the most scientific failed. For fresh cuts, sprains, bruises, tetterworm, ringworm, scald head, erysipelas, sting of a wasp, spider or snake-bite, chapped lips, chapped hands, sore mouth, sore throat, sore or caked breast, rheumatism, and pain in the side, breast or back. In cases of pneumonia it will give great relief, where there is much pain in the side or breast, by rubbing the patient with it. For warts and corns it is good, and will remove them if the directions are strictly followed. This Liniment will be found a certain cure for the following diseases in Stock: For foot-evil it is a sovereign remedy; fistula, poll-evil, galls, scratches, sprains, bruises, sweeny, and mange on dogs. In fact no plantation or family will be without this valuable preparation after it becomes generally known. Liberal discount to retailers. For sale by
WILLIAM COX,
fe13 1y No. 18 Peters street, New Orleans.

**METZ'S ARMENIAN HAIR VIGOR** contains no lead or other corrosive mineral substance. The cheapest and best preparation for preserving, restoring and beautifying the Hair ever invented. It gives new vigor and vitality to the hair follicles, prevents its turning gray or falling off, and completely eradicates dandruff, etc. Try it! Price, 75 cents. Ask for Metz's. Take no other! Also ZOZODONT, or Botanic Specific Cure for Toothache, Headache, etc. Never known to fail in giving instant relief in one minute, without danger. Will eradicate Pimples, Tetter, Freckles, Moth Patches, Tan, Sunburn, Black-heads or Grubs, Roughness and all Cutaneous affections and discolorations of the Skin, so harassing and disagreeable to a beautiful complexion. It contains no creosote, chloroform, corrosive sublimate, or any material injurious to health or beauty. Can be taken internally for Sick Stomach, Cramps and pains in the Bowels. LOUIS S. METZ, proprietor. Laboratory, corner of Bienville and Friendstreets. WHEELOCK, FINLAY & Co., Agents, New Orleans. For sale by druggists and perfumers everywhere. oc31 6m

**CONSUMPTION.....CONSUMPTION.**
NEW TREATMENT BY
**DUCRO'S ALIMENTARY ELIXIR.**
Prepared with Raw Meat and Alcohol. Recommended by the highest medical authority in Paris. A Radical Cure, and in desperate cases
**A CERTAIN RELIEF.**
Agreeable to the taste. Incontestably superior to Cod Liver Oil, the Hypophosphites and other preparations. This Elixir, the basis of which is Raw Meat and Alcohol, is moreover one of the most powerful tonics for persons convalescing or feeble, for chlorotic young girls, debilitated old persons, etc. Depot in New Orleans at
MR. P. CUSACHS',
Corner St. Philip and Royal streets,
fe13 6m Sole Agent for the United States.

**LOOK TO YOUR CHILDREN.**
—THE—
**Great Soothing Remedy.**


MRS. WHITCOMB'S SIRUP. {Cures Colic and Griping in the Bowels, and facilitates the process of Teething. PRICE, 25 CENTS.
Subdues Convulsions and overcomes all Diseases incident to Infants and Children.
MRS. WHITCOMB'S SIRUP. {Cures Diarrhea, Dysentery and Summer Complaint in Children of all ages. PRICE, 25 CENTS.
Relieves Pain, Weakness or Exhaustion in Fifteen or Twenty Minutes, giving tone and power to the system.
It is the Infants' and Children's Great Soothing Remedy in all disorders brought on by Teething or any other cause.
BE PARTICULAR TO CALL FOR
MRS. WHITCOMB'S SIRUP,
AND TAKE NO OTHER.
Prepared by the GRAFTON MEDICINE COMPANY, St. Louis, Missouri.
Sold by druggists and dealers in medicine everywhere. ly25 1yeow

**BUY ME AND I'LL DO YOU GOOD**
**DR. HENRY'S**
**ROOT & PLANT**
# PILLS.
BY CLEANSING THE BLOOD
—AND—
AROUSING THE LIVER AND SECRETIVE ORGANS TO A HEALTHY ACTION,
**DR. HENRY'S ROOT AND PLANT PILL**
Cure many complaints which it would not be supposed they could reach, such as Headache, Pain in the Side, Numbness of the Hands and Feet, Dullness, Chilliness, Rheumatism, Neuralgia, Loss of Appetite, Bilious Dysentery, Kidney Affections, Constipation, Debility, Fevers of all kinds, Dyspepsia, Jaundice and other kindred complaints arising from a low state of the body, or obstruction of its functions.
Being free from mercury and other poisons, they can be taken at all times and under all circumstances, without regard to diet, business or pleasure.
They stimulate the weakened and distempered parts into healthy action, giving them strength to disburden themselves and throw off the obstructions which are the first cause of disease, without producing either nausea or griping.
All heavy and drowsy sensations, which are the forerunners of direful diseases, such as Apoplexy, Paralytic strokes, etc., are effectually warded off by a few doses of these searching Pills.
Full directions around each box, in English, German, French and Spanish. Price—Twenty-five Cents a Box.
Prepared by the GRAFTON MEDICINE COMPANY, St. Louis, Missouri.
Sold by druggists and dealers in medicine everywhere. ly25 1yeow

**EPIZOOTY COLDS—EPIZOOTY COUGHS**
IF NEGLECTED,
**Will Result in Consumption.**
YOUR REMEDY IS
ALLEN'S LUNG BALSAM.
**What the Doctors Say.**
Amos Woolly, M. D., of Kosciusko county, Indiana, says: "For three years past I have used Allen's Lung Balsam extensively in my practice, and I am satisfied there is no better medicine for lung diseases in use."
Isaac A. Duran, M. D., of Logan county, Ohio, says: "Allen's Lung Balsam not only sells rapidly, but gives perfect satisfaction in every case within my knowledge. Having confidence in it, and knowing that it possesses valuable medicinal properties, I freely use it in my daily practice, and with unbounded success. As an expectorant it is most certainly far ahead of any preparation I have ever yet known."
Physicians do not recommend a medicine which has no merit. What they say about Allen's Lung Balsam can be taken as a fact. Let all afflicted test it at once, and be convinced of its real merits.
It is harmless to the most delicate child. It contains no opium in any form.
Directions accompany each bottle.
☞ Call for Allen's Lung Balsam.
J. N. HARRIS & CO., Proprietors,
Cincinnati, Ohio.
For sale by all Medicine dealers. fe13 6m

**LIGHT.....LIGHT.....LIGHT.**
IMPROVED BARRARIN GAS MACHINES.
**No Fire No Acids Used.**
Having purchased the entire stock of Material, Tools, etc., of the Barbarin Gas-Lighting Company of Louisiana, whose Machines have been in use throughout the country and city for the past two years, we are prepared to offer the IMPROVED Apparatus at greatly reduced prices, under a full

## New Orleans Markets.

From the New Orleans Price Current.

Nothing of importance has transpired with regard to the crops. Crop estimates range from 3,500,000 bales to 3,900,000 and 4,000,000 bales, with few putting their figures under 3,750,000.

The river is 3 feet 11 inches below high-water mark.

COTTON.—The following are the arrivals since the eleventh instant:

| | |
|---|---|
| Louisiana and Mississippi | bales... 9,882 |
| Lake | 73 |
| Arkansas | 2,119 |
| Mobile | 1,000 |
| Texas | 51 |
| Total | 13,492 |

On Saturday the sales embraced 3,500 bales. Inferior, dusty, sold at 9c., ordinary, dusty, at 11½c., strict ordinary and very dusty, at 11½c., strict good ordinary at 12½c., strict good ordinary to low middling at 13½c., strict low middling at 15c., and middling to strict middling at 15½c. On Monday, notwithstanding rainy and inclement weather, and there being no market at Liverpool, buyers came forward more freely, but refused to go on unless at lower prices, and it was impracticable to effect sales unless at further concessions of ¼c@¼c. Under those circumstances, with the prospect of more copious arrivals, the ruling rates showed an additional decline of ¼c. in low middling and the better qualities, and ¼c. in good ordinary and the lower grades, inferior to low ordinary selling at from 9 @12½c., and ordinary being quoted at 12½@13½c., good ordinary at 13½@13½c., low middling at 13¾@14¼c., middling at 14¾c., strict middling at 15¼c., and good middling at 15¾c. The sales summed up 4,350 bales. The market was also depressed by the receipt of a telegram which stated that the steamer Exporter had left Pine Bluff with 5,272 bales, which slightly increased below. This will, no doubt, prove to be the largest load this season. The largest previously since the war was 5,018 bales, per Natchez, March 3, 1871, and the largest before the war 4,500 bales, per New Magnolia. The largest exported was 7,049 bales, per Ocean Monarch, for Liverpool. These particulars were posted on the bulletin board of the Exchange. On Tuesday the market opened with a moderate inquiry, and continued quiet throughout the day, but the sales were of fair extent, summing up 3,450 bales at irregular and generally easier prices, especially for the lower grades. At the close, however, although prices had been accepted in several cases indicating a falling off of ¼c@¼c., there was but little quotable variation from the ruling rates of the day previous.

The above makes an aggregate for the past three days of 11,950 bales, against 11,150 for the corresponding time last week and 12,962 the week before.

The receipts proper at this port since the first of September, exclusive of the arrivals from Mobile, Florida and Texas, are 1,068,076 bales, against 893,515 bales to the same date last year, and the increase in the receipts at all the ports up to the latest dates, as compared with last year, is 608,280 bales. In the exports from the United States to foreign countries, as compared with the same date last year, there is an increase of 127,682 to Great Britain, of 63,422 to France, and of 122,657 to other foreign ports. We quote:

| | |
|---|---|
| Inferior | 9 @ 10 |
| Low ordinary | 10½ @ 11½ |
| Ordinary | 12½ @ 13½ |
| Good ordinary | 15½ @ 16½ |
| Low middling | 17½ @ 18½ |
| Middling | 18½ @ 18¾ |
| Strict middling | 19 @ 19¼ |
| Good middling | 20¼ @ 20¾ |

COTTON STATEMENT.

| | | |
|---|---|---|
| Stock on hand Sept. 1, 1872...bales | | 6,259 |
| Arrived past three days | 13,492 | |
| Arrived previously | 1,200,916 | 1,214,408 |
| | | 1,220,667 |
| Exported past three days | 29,178 | |
| Exported previously | 1,024,289 | 1,053,417 |
| Stock on hand and on shipboard | | 167,250 |

SUGAR.—On Tuesday the sales were confined to 2 hhds., at 8¾@9¼c. for good fair, and 9c. for fully fair.

MOLASSES.—The receipts of Louisiana consist of small and irregular lots, which are sold at 35c., 40c. for common fermenting, 42½45c. for fair fermenting, 54c. for prime fermenting, and 60c. for strictly prime fermenting. On Saturday a small lot of fair fermenting sold at 42c. ₱ gallon.

CORN.—On Tuesday the sales embraced 11,000 sacks at 52½53c. for white, 53@54c. for mixed, and 55@57c. ₱ bushel for yellow.

OATS.—The supply has been good and the demand fair, but prices have further declined. On Tuesday 4,000 sacks sold at 40@41c. ₱ bushel for choice.

BRAN.—On Saturday 950 sacks sold at 75c.@$1 00 lbs., small lots commanding 80@85c.

PORK.—It is retailing at $17.75 ₱ bbl. On Tuesday the market opened quiet but very firm at $17.25 ₱ bbl.

BACON.—The market has been quiet but firm, with a better feeling for clear sides, and the stock well held. On Saturday 117 casks were sold at 7½c. for shoulders, 9¼@9¾c. for clear rib sides, and 9¾@10c. ₱ lb. for clear sides.

### MONETARY.

Gold opened on Tuesday at 117¾@118 (against 118¾ at New York), and, after a moderate business, closed at 117@117½ (against 117½ at New York.)

The sales of silver have been confined to retail transactions. American half dollars are quoted at 110@111, and Mexican dollars at 2¼ ₱ cent. premium in gold for new and 5 ₱ cent. for old.

## New Orleans Wholesale Prices.

REVISED AND CORRECTED WEEKLY.

*Made up from Actual Sales as they Transpire.*

| ARTICLES. | FROM | TO |
|---|---|---|
| AGRICULTURAL IMPLEMENTS: | | |
| Cotton scrapers | $5 00 | 07 50 |
| Cotton sweeps | 5 00 | 7 00 |
| Cultivators, Diam. at. shovel tooth | 5 00 | 18 00 |
| Cultivators, riding and walking | 20 00 | 45 00 |
| Shovels and spades | 7 50 | 15 00 |
| Axes | 12 00 | 17 50 |
| Shovel plows | 6 00 | 9 00 |
| Half do., with cutters | 8 00 | 9 00 |
| Manly's double-shovel plow | 6 00 | 9 75 |
| Corn mills, Osborn's | 120 00 | 125 00 |
| Bradford's grist mills | 150 00 | 225 00 |
| BRICKS, ₱ M: | | |
| Lake | 13 00 | 16 00 |
| Country | 12 00 | 14 00 |
| English fire | 45 00 | 50 00 |
| American fire | 35 00 | 43 00 |
| CANDLES, ₱ lb.: | | |
| Sperm, New Bedford | 33 | 34 |
| Tallow | 16 | 18 |
| CHOCOLATE, ₱ lb.: | | |
| Cocoa | 38 | 60 |
| No. 1 | 50 | 52 |
| Sweet | 25 | — — |
| COAL, ₱ ton: | | |
| Anthracite | 12 50 | 13 50 |
| Western, ₱ bbl | — — | — — |
| COFFEE, ₱ lb.: | | |
| Mexican | 21 | 23 |
| Java | 25 | 27 |
| COTTON SEED: | | |
| Rough, ₱ ton | — — | — — |
| In sacks | — — | 13 00 |
| EGGS, ₱ dozen: | | |
| Western | 20 | 21 |
| FERTILIZERS, ₱ ton: | | |
| Stern's raw-bone superphosph'e | — — | 65 00 |
| Stern's fine-ground bone | — — | 45 00 |
| FLOUR, ₱ bbl.: | | |
| Double extra | 6 25 | 6 75 |
| Superfine | 5 50 | 5 75 |
| Fine | 5 40 | 5 50 |
| GLASS, ₱ box of 50 feet: | | |
| French, 8 by 10 | 3 50 | 3 75 |
| French, 10 by 12 | 3 75 | 4 00 |
| French, 10 by 14 to 12 by 20 | 4 00 | 4 75 |
| French, 14 by 18 to 18 by 20 | 4 50 | 5 00 |
| HAY, ₱ ton: | | |
| Prime | 21 00 | 23 00 |
| Choice | — — | — — |
| IRON, ₱ ton: | | |
| English, ₱ lb | 6 | 7½ |
| Swedes, assorted | 7 | 8 |
| Hoop | 6½ | 10 |
| Sheet | 7 | 10 |
| Nail rods | — — | 9¾ |
| Castings, American | — — | 6 |
| LEATHER, ₱ lb.: | | |
| Sole, bemlock | 32 | 36 |
| Sole, oak | 40 | 44 |
| Harness | 40 | 45 |
| Calf-skins, ₱ dozen | 42 00 | 70 00 |
| Texas, rough, ₱ lb | 24 | 26 |
| LIME, ₱ bbl.: | | |
| Western | 1 70 | 1 75 |
| Cement | 2 75 | 2 80 |
| Plaster Paris | — — | 4 00 |
| LUMBER, ₱ M feet: | | |
| Boards, yellow pine | 14 00 | 15 00 |
| Boards, cypress | 20 00 | 25 00 |
| Flooring, dressed | 22 00 | 25 00 |
| Flooring, rough | 15 00 | 18 00 |
| Ceiling, dressed | 18 00 | 20 00 |
| Weatherboards, dressed | 16 00 | 18 00 |
| Weatherboards, rough | 13 00 | 14 00 |
| Scantling | 12 00 | 14 00 |
| Shingles, ₱ M | 3 50 | 4 00 |
| Laths | 2 50 | — — |
| OILS: | | |
| Lard, ₱ gallon | — — | — — |
| Coal oil, in barrels | 21 | 23 |
| Linseed, raw | — — | 1 05 |
| SUGAR, ₱ lb.: | | |
| Havana, white | 12 | 12½ |
| Havana, yellow | 10½ | 11 |
| Havana, brown | 10½ | — — |
| Crushed | 12¾ | — — |
| Pulverized | 12¾ | — — |
| TEAS, ₱ lb.: | | |
| Imperial | 50 | 1 30 |
| Gunpowder | — — | 1 60 |
| Hyson | 70 | 1 40 |
| Young Hyson | 70 | 1 40 |
| Pouchong | 30 | — — |
| Oolong | 40 | 1 10 |
| WAGONS, CARTS, ETC.: | | |
| Wagon, two-horse | 85 00 | 100 00 |
| Wagon, four-horse | 110 00 | 125 00 |
| Wagon, two-horse, Ohio, skein | 85 00 | 90 00 |
| Wagon, four-horse | 100 00 | 115 00 |
| Cane wagon | 190 00 | 225 00 |
| Ox wagon | 100 00 | 125 00 |
| Ox cart, complete | 115 00 | 120 00 |
| Cane cart | 85 00 | 125 00 |
| Tongue cart, complete | 120 00 | 125 00 |
| Plantation cart | 85 00 | 100 00 |

### CATTLE MARKET.

NEW ORLEANS, April 15, 1873.

| | |
|---|---|
| Texas beeves, choice, ₱ head | $— — @$50 00 |
| Texas beeves, first quality, ₱ head | 45 00 @ 45 00 |
| Texas cattle, second quality, ₱ head | 29 00 @ 29 00 |
| Texas cattle, third quality, ₱ head | 15 00 @ 18 00 |
| Western beeves, ₱ lb. net | 11 @ 13 |
| Sheep, first quality, ₱ head | 5 00 @ 7 00 |
| Sheep, second quality, ₱ head | 3 00 @ 4 00 |
| Milch cows, choice, ₱ head | 80 00 @ 100 00 |
| Milch cows, ₱ head | 50 00 @ 80 00 |
| Calves, ₱ head | 8 00 @ 12 00 |
| Yearlings, ₱ head | 10 00 @ 14 00 |

## Business Directory

OF THE

NEW ORLEANS CHRISTIAN ADVOCATE.

**Agencies.**
A. H. Blair & Co., St. Louis, Missouri.
Mrs. H. Mocridge, purchasing agent, 96 Canal st.
G. Stanson & Co., Portland, Maine.
R. L. Wood, 761 Broadway, New York.
J. W. Orr, St. Louis, Missouri.

**Architects.**
T. H. Haggart, 5 Commercial place.

**Banks.**
Citizens' Bank, cor. Royal and Customhouse sts.
The Mutual National Bank, 109 Canal street.

**Bee-Hives.**
The Buckeye Bee-Hive, J. W. Walker, Nashville, Tennessee.

**Bells.**
Blymyer Manufacturing Company, Cincinnati, Ohio.
Buckeye Bell Foundery, Cincinnati, Ohio.
E. A. & G. R. Meneely, Troy, New York.

**Books and Stationery.**
Robert J. Harp, agent, 110 and 112 Camp street.
Continental Publishing Co., St. Louis, Missouri.
J. W. Goodspeed, New Orleans.
Gulf States Publishing Co., 112 Camp street.
Miller's Bible and Publishing House, Philadelphia, Pennsylvania.
National Publishing Co., Memphis, Tennessee.
Nettleton & Co., Cincinnati, Ohio.
J. Hale Powers & Co., Cincinnati, Ohio.

**Boots and Shoes.**
Holborn & Batchelor, 143 Gravier street.
William Horan, 90 and 101 Canal street.
Everett Lane & Co., 72 Canal street.

**Butchers.**
L. P. DesMoisseaux, 535 St. Charles street.
Mark Latimer, stalls 7, 8 and 18, Magazine market.

**Carpets.**
A. Brousseau & Co., 17 Chartres street.

**Carpenters and Builders.**
J. H. Durand, box 174 Mechanics' Exchange.
F. H. Brakes, 278 Magazine street.
William A. Jordan, 248 Erato street.

**Carriages.**
W. F. Clark, 131 Hanpart street.
J. A. Linn & Co., 1624 Gravier and 13 Union street.

**Cisterns.**
L. Breslerick, 132 Julia street.
P. A. Zanzler, 337 St. Charles street.

**Clothing.**
Darcy & Wheeler, 70 Canal street.
H. Davis, 200 Poydras street.
N. Y. Exchange, 71 Camp street.
Pierson & Dews, 13 and 15 Camp street.

**Cooperage.**
William J. Bedrig, 28 and 29 Front street.
Lachlane & Beck, 21 and 23 Front street.

**Cotton Ties.**
Bartlett & Rayne, 48 Carondelet street.

**Cotton Seed.**
William M. Pinckard, corner of Common and Tchoupitoulas streets.
R. H. South, 11 Peters street.

**Coal and Wood.**
John D. Maclin, 34 Carondelet street.
Wm. Velsen, cor. Jackson and Prytania streets.
B. D. Wood & Bros., 109 Common street.

**Croquet.**
Bradley's Patent Croquet, Rubi. J. Harp, agent, 110 and 112 Camp street.

**Crockery, China, Etc.**
McCandlish, Christian & Co., 36 Camp street.
Navra & Offner, 174 Canal street.
W. C. Shepard & Co., 55 Camp street.

**Dentists.**
Dr. John G. Angell, 152 Julia street.
Dr. N. P. Godfrey, 183 Canal street.
Dr. J. M. Magee, 11 Bourbon street.

**Dry Goods.**
D. H. Holmes, 155 Canal and 15 Bourbon street.

**Dyeing, Cleaning, Etc.**
E. Boursier & Co., 10 Baronne street.

**Educational.**
Pleasant Hill High School, Pleasant Hill, La.
Southern Education Agency, New Orleans.

**Engravers and Lithographers.**
John Gibson, New York.
George F. Joetzel & Co., 145 Gravier street.

**Factors and Commission Merchants.**
Aiken & Watt, 101 Carondelet street.
G. M. Bayly & Pond, 31 to 42 Canal and 59 and 61 Common street.
J. L. Damican & Co., 60 Tchoupitoulas street.
H. F. Green & Co., 61 Baronne street.
J. C. & H. M. Payne & Co., 64 and 66 Baronne st.
H. E. Shropshire & Co., 16 Tchoupitoulas street.

**Fancy Goods.**
J. G. Bernel, 121 Canal street.

**Fire Engine.**
Babcock Self-Acting Fire Engine, A. M. Granger, general agent, Exposition building.

**Furniture.**
Tine, Mitchell & Rammelsberg Furniture Co., 161 and 165 Camp street.
Joseph Patzell, 172 Camp street.
Sampson & Bros., 33 and 35 Royal street.

**Gas and Steam-Pipe Fitters.**
Barbarin Gas Machines, E. Roberts, superintendent, 2 Triangle building and 255 Peters st.
Jas. N. Quin, 118 and 120 Tchoupitoulas street.

**Grocers.**
John L. Adams & Co., 43, 45 and 47 Peters street.
Hillman & Maurel, 159 Poydras street.
A. W. Skurdon & Co., corner of Jackson and Rousseau streets.

**Gun Works.**
Great Western Gun Works, Pittsburg, Pa.

**Hardware and Builders' Material.**
Kursheedt & Bienvenu, 114 Camp street.
Rice Bros. & Co., 89 and 91 Camp street.

**Hair Goods.**
J. G. Bernel, 121 Canal street.
Jules Delaunay, 230 Canal street.
James Heaney, 228 Baronne street.
George T. Shilling, 381 Dryades street.

**Hides, Mass, Etc.**
Joseph B. Wilkinson, 20 Peters and 1 Clinton.

**Hotels.**
Hingham House, Philadelphia, Pennsylvania.
McAlister's House, cor. Carondelet and Julia.
Ocean Springs Hotel, Ocean Springs, Miss.

**Insurance.**
American Life Insurance Co., John D. Scott, general agent, 10 Carondelet street.
American Mutual Insurance Association, D. Lembke, president, 25 Commercial place.
Equitable Life Assurance Co., 34 Camp street.
Louisiana Equitable Life Insurance Co., corner Carondelet and Gravier streets.
Piedmont and Arlington Life Insurance Co. of Virginia, H. W. Ferrell, general agent, 31 Carondelet street.
Southern Life Insurance Co., 48 Carondelet st.
Sun Mutual Insurance Co., 61 Camp street.

**Jewelry.**
A. B. Griswold & Co., cor. Canal and Royal sts.

**Lamps and Oil.**
Sebastine Oil Co., 82 Camp and 15 Bonphlue.

**Lime, Cement, Etc.**
Forstall & Delvigne, 61 Magazine street.

**Lumber.**
A. W. Carr & Co., 350 Delord street.
George Purves, cor. St. Charles and Clio streets.
Roberts & Co., 311 to 317 Gravier street.

**Machinery.**
George A. Barnard, 12 Union street.
W. L. Cushing, 61 St. Charles street.
The DuBois Flange Cotton Gin, Gideon Bros., general agents, 30 Perdido street.
Daniel & James D. Edwards, 22 to 28 Front and 21 to 27 Delta street.
Jos. Walker, cor. St. Joseph and Constance sts.
B. J. West, 115 and 117 Magazine street.

**Manufacturers.**
William Eberl, 164 and 166 Magazine street.
New Orleans manufactory of liquid bluelug, 114 Carondelet street.

**Marble.**
George Stroud, 158 to 164 St. Charles street.

**Mattresses, Etc.**
M. D. Gleason, manufacturer and dealer, 32 Royal street.

**Medical.**
Allen's Lung Balsam, J. N. Harris & Co., Cincinnati, Ohio.
Mrs. M. G. Brown's Poor Richard's Eye-Water, New York.
Diarrhœa cure, Rev. P. M. Goodwyn, Soulat st., near Calliope.
Ducros's Alimentary Elixir, P. Casochs, corner St. Philip and Royal streets.
Great Medical Discovery, J. C. Norwood, 501 Magazine street.
Hamilton's Hickia and Dandelion, W. C. Hamilton & Co., Cincinnati, Ohio.
Dr. Henry's World's Tonic, Grafton Medicine Co., St. Louis.
Metz's Armenian Hair Vigor, corner Bienville and Prieur streets.
New Orleans Water Cure, 9 Prieur street.
Dr. Resch's Hair Regenerator, 131 Thalia st.
Simmons' Liver Regulator, ₱. H. Zeilin & Co., Philadelphia, Pennsylvania.

**Mineral Water.**
Bethesda Mineral Water, H. D. Hull, agent, glass box 825, New Orleans.

**Millinery.**
Mme. Duromsse, 536 Magazine street.
Miss A. E. Barrett, 134 Prytania street.
Mrs. Charles Brown, 176 Canal street.
Mme. A. Emery, 86 Royal street.
Madame Sophie, 13 Baronne street.
Mrs. M. Tourneuben, 206 Prytania street.

**Musquito Bars.**
A. Pesson, 100 Chartres street.

**Musical Instruments, Publications, Etc.**
Robert J. Harp, 110 and 112 Camp street.
S. Brainard's Sons, Cleveland, Ohio.
John Church & Co., Cincinnati, Ohio.
Horace Waters & Son, New York.
Philip Werlein, 80, 82 and 91 Baronne street.

**Painters.**
Johnson & Hillsmann, 114 Magazine street.

**Pens.**
Joseph Gillott & Sons, New York.

**Planing Machines.**
Metropolitan Box Factory, 112 Magazine street.

**Printing.**
Peneun Job Office, 112 and 114 Poydras street.

**Professional.**
Dr. C. J. Beckham, office, 630 Magazine street.
Dr. J. J. Lyons, office, 502 Rampart street.
W. W. Edwards, law office, 88 Common street.
Race, Foster & E. T. Merrick, law office, corner Camp and Commercial place.

**Real Estate Agents.**
Henry V. McCall, 3 Carondelet street.

**Seeds and Flowers.**
David Landreth & Son, Philadelphia, Pa.
James E. Waldo & Co., 122 Camp street.

**Sewing Machines.**
J. Booth, 230 St. Andrew street.
The Singer Improved Family Sewing Machine, William H. Cooper, agent, 89 Canal street.

**Soap.**
J. H. Keller, 110 Grovier street.
Procter & Gamble, Cincinnati, Ohio.

**Steamships and Shipping.**
Cromwell Line New York Steamers, Alfred Moulton, agent, 41 Carondelet street.
Merchants' Line New York Steamers, John H. Ludwigsen, agent, 190 Common street.
National Line, P. P. Gogarty, agent, 151 Camp st.
For Central American ports, Schooner Line, J. Machoca & Co., agents, 129 Old Levee street.

**Stoves.**
J. H. Caupman, 133 Poydras street.
H. Hadler, 40 Camp street.
Rice Bros. & Co., 89 and 91 Camp street.

**Trepanning.**
Samuel Brook, 84 New Levee street.

**Tobacco and Cigars.**
Ed. L. Zell & Co., cor. Canal and Carondelet sts.

**Trunks, Etc.**
E. Bauer, 54 Canal street.

**Undertakers.**
T. W. Bollnick, 271 Camp street.
P. Dufort, 219 Royal street.

**Upholstery.**
T. J. Brown, 203 Camp street.
Heath & Lara, 99 Camp street.

**Washing Machines.**
Ritgen Wurster, H. Haller, 49 Camp street.
"Woman's Friend and Steam Washer, E. B. Hayes, general agent, 32 Grovier street.

**Wire Railing, Etc.**
Dufur & Co., Baltimore, Maryland.
Hudson River Wire Co., New York and Chicago.

## Appointments for Quarterly Meetings.

### MISSISSIPPI CONFERENCE.

WOODVILLE DIST.—SECOND ROUND.

| | |
|---|---|
| Jackson station | Apr. 5, 6 |
| Clinton, at Pine Grove | 12, 13 |
| Bayou Sara, at Tunica | 26, 27 |
| Buffalo | May 3, 4 |
| Meadville | 10, 11 |
| Amite | 17, 18 |
| Woodville station | 24, 25 |
| Wilkinson, at Pisgah | 31, June 1 |
| East Feliciana, at Pipkin's chapel | June 7, 8 |
| East Baton Rouge, at Blackwater | 28, 29 |

J. L. FORSYTH, P. E.

SEASHORE DIST.—SECOND ROUND.

| | |
|---|---|
| Hankin circuit, at Sinai | Apr. 5, 6 |
| Mount Carmel circuit, at Santee | 12, 13 |
| Ogbuabba circuit, at Hall's chapel | 19, 20 |
| Pearlington circuit, at Union | May 3, 4 |
| White Plains circuit, at Poplar Head | 10, 11 |
| Ocean Springs circuit, at Handsboro | 17, 18 |
| W. Pascagoula miss., at Pleasant Mount | 24, 25 |
| East Pascagoula circuit | 31, June 1 |
| Chickasawhia and Greene mission | June 14, 15 |

The District Conference will meet at Ocean Springs, June 6. Bishop Kavanaugh will preside. A full attendance is earnestly solicited.

C. F. GILLASPIE, P. E.

SUMMIT DISTRICT.—SECOND ROUND.

| | |
|---|---|
| Holmesville, at Sartin's church | Apr. 5, 6 |
| Greensburg, at Greensburg | 12, 13 |
| Amite, at Tunnelpahoa | 19, 20 |
| Summit at Magnolia | 26, 27 |
| St. Helena, at Smyrna | May 3, 4 |
| Livingston | 10, 11 |
| Pontchartrain, at Pontchatoula | 17, 18 |
| Covington, at Bogueschitto | 24, 25 |
| Franklinton, at Franklinton | 30, June 1 |
| Big Creek | June 7, 8 |

A. B. NICHOLSON, P. E.

BROOKHAVEN DIST.—SECOND ROUND.

| | |
|---|---|
| Zion, at Bethel | Apr. 5, 6 |
| Crystal Springs | 12, 13 |
| Terry, at Bear Creek | 19, 20 |
| Brookhaven | 26, 27 |
| Raymond, at Raymond | May 3, 4 |
| Georgetown, at Mount Pleasant | 10, 11 |
| Bogue Chitto, at Ebenezer | 17, 18 |
| Providence, at Providence | 24, 25 |
| Brandywine | 31, June 1 |
| Scotland, at New Hope | June 7, 8 |
| Beauregard, at Beauregard | 14, 15 |
| Monticello | 21, 22 |

Bishop Kavanaugh will hold the District Conference at Beauregard, beginning June 13. The trustees elect for the Crystal Springs camp ground will hold a meeting at the place of the District Conference.

W. F. M. LINFIELD, P. E.,
Hazlehurst, Mississippi.

MERIDIAN DIST.—SECOND ROUND.

| | |
|---|---|
| Spring Hill circuit | Apr. 5, 6 |
| DeKalb circuit, at Prairie chapel | 12, 13 |
| Sinbuta station | 19, 20 |
| Meridian station | 26, 27 |
| Paulding circuit, at Pleasant Hill | May 3, 4 |
| Wayne circuit, at Enon | 10, 11 |
| Clarke circuit, at McGowen's chapel | 17, 18 |
| Enterprise station | 24, 25 |
| Marion circuit | 30, June 1 |
| Enterprise circuit | 7, 8 |
| Toomsuba circuit | 15, 16 |

WILLIAM B. HAYES, P. E.

JACKSON DIST.—SECOND ROUND.

| | |
|---|---|
| Yazoo City station | Apr. 5, 6 |
| Mount Olive circuit, at Salartia | 12, 13 |
| Jackson station | 19, 20 |
| Brownsville circuit, at Bolton | 26, 27 |
| Madison circuit, at Madison station | May 3, 4 |
| Dover circuit, at Mount Carmel | 10, 11 |
| Yazoo circuit, at Benton | 17, 18 |
| Sharon circuit, at Sharon | 22, 23 |
| Canton station | 24, 25 |
| Camden circuit, at Soule chapel | 28, 29 |
| Sulphur Springs circuit, at Madisonville | 31, June 1 |
| Carthage circuit, at Liberty | June 14, 15 |
| Thomastown circuit, at Shady Grove | 21, 22 |

Special appointment at Scotland chapel to preach on Unity of the Church, Infant Baptism and the Mode of Baptism, June 17, 18 and 19. The District Conference will be held at Yazoo City, June 7, 8. The preachers, local and traveling, and the delegates are respectfully urged to be prompt in attending.

H. H. MONTGOMERY, P. E.

VICKSBURG DIST.—SECOND ROUND.

| | |
|---|---|
| Vicksburg station | Apr. 4, 5 |
| Vicksburg, Grove street | 5, 6 |
| Cayuga, at Cayuga | 19, 20 |
| South Warren, at Redlouse | 26, 27 |
| Kingston, at Kingston | May 3, 4 |
| Natchez | 10, 11 |
| Fayette, at Cane Ridge | 17, 18 |
| Clover Hill, at Clover Hill | 24, 25 |
| Rolling Fork | 31, June 1 |

JOHN A. B. JONES, P. E.,
Port Gibson, Mississippi.

BRANDON DIST.—SECOND ROUND.

| | |
|---|---|
| Family circuit | Apr. 5, 6 |
| Morton circuit | 12, 13 |
| Hillsboro circuit and Union mission | 19, 20 |
| Walnut Grove circuit | 26, 27 |
| Pattonsville circuit | May 3, 4 |
| Fruton circuit | 10, 11 |
| Taylorville mission | 17, 18 |
| Raleigh circuit | 24, 25 |
| Lake and Forest circuit | 31 |
| Garlandsville circuit | June 7, 8 |

F. M. WILLIAMS, P. E.

### ALABAMA CONFERENCE.

CAMDEN DIST.—SECOND ROUND.

| | |
|---|---|
| Lowndesboro and Haynesville, at Haynesville | Apr. 19, 20 |
| South Butler circuit, at Oak [illegible] | 26, 27 |
| Snow Hill circuit, at B. [illegible] | May 3, 4 |
| Farmersville circuit, at [illegible] Hill | 10, 11 |
| Sepulga circuit, at Concord | 17, 18 |
| Montgeville circuit, at Praeyerville | 24, 25 |
| Black's Bend circuit, at Mount Carmel | 31, June 1 |
| Camden circuit, at Camden | June 7, 8 |
| Pineville circuit, at Pineville | 14, 15 |
| Evergreen mission, at Concord | 21, 22 |

The district stewards will meet at Bethlehem, Monroe county, May 3. They are as follows: Lowndesboro, R. W. Russell; South Butler, S. Tisdale; Snow Hill, — Lazenby; Farmersville, J. S. Dudley; Sepulga, W. W. Walker; Monroeville, C. W. Green; Black's Bend, J. Bradley; Camden, A. D. Hart; Pineville, J. M. Herrington; Evergreen, J. Wadsworth.

J. W. SHORES, P. E.

MARIANNA DIST.—SECOND ROUND.

| | |
|---|---|
| Newton | Apr. 12, 13 |
| Big Creek | 19, 20 |
| Columbia | 26, 27 |
| Calhoun mission | May 3, 4 |
| Marianna | 10, 11 |
| Greenwood | 17, 18 |
| Holmes' Valley | 24, 25 |
| Geneva | June 7, 8 |
| Cerro Gordo mission | 14, 15 |

ELISHA PHILIPS, P. E.

MOBILE DISTRICT.—SECOND ROUND.

| | |
|---|---|
| St. Paul's | Apr. 5, 6 |
| Pollard circuit, at Pollard | 12, 13 |
| St. Stephen's, at Andrew chapel | 19, 20 |
| Franklin street | 26, 27 |
| St. Francis street | May 3, 4 |
| Mount Pleasant circuit, at Baymichette | 10, 11 |
| Citronelle circuit, at Citronelle | 17, 18 |
| Milton | 24, 25 |
| Pensacola | 31, June 1 |
| Grand Bay mission | June 7, 8 |

The District Conference will meet at Pensacola, May 29. All the delegates are earnestly requested to attend, and to be prepared to make full reports.

H. URQUHART, P. E.

DEMOPOLIS DIST.—SECOND ROUND.

| | |
|---|---|
| Belmont, at Wesley chapel | Apr. 5, 6 |
| Demopolis | 12, 13 |
| Forkland, at Trinity | 19, 20 |
| Cuba, at Reed's chapel | 26, 27 |
| Gainesville, at Soule chapel | May 3, 4 |
| Gaston, at Bethlehem | 10, 11 |
| Butler, at Brightwater | 17, 18 |
| Greene, at Polsaette | 24, 25 |
| Eutaw | 31, June 1 |
| Bladen, at Isney | June 7, 8 |

S. H. COX, P. E.

SELMA DISTRICT.—SECOND ROUND.

| | |
|---|---|
| Uniontown | Apr. 12, 13 |
| Dayton and Spring Hill, at Dayton | 19, 20 |
| Jefferson and Linden, at Jefferson | 26, 27 |
| Jackson, at Jackson | May 3, 4 |
| Coffeeville, at Coffeeville | 10, 11 |
| East Selma and mission, at Benton | 17, 18 |
| Choctaw Corner, at Palmo chapel | 24, 25 |
| Rembert Hills | 31, June 1 |
| Orrville | June 7, 8 |

Delegates to the District Conference, to be held in June, will be elected this round. Let every official member be present.

ANDREW J. BRIDGES, P. E.

### LOUISIANA CONFERENCE.

DELHI DIST.—SECOND ROUND.

| | |
|---|---|
| Delhi and Floyd, at Delhi | Apr. 26, 27 |
| Monroe station | May 3, 4 |
| Rayville, at Girard | 10, 11 |
| Trenton, at Colony | 17, 18 |
| Oak Grove, at Vista Ridge | 24, 25 |
| St. Joseph, at Wesley chapel | 31, June 1 |
| Waterproof, at Vidalia | June 7, 8 |
| Providence and Pecan Grove, at Providence | 14, 15 |
| Oak Ridge, at Oak Ridge | 21, 22 |
| Lind Grove, at Bartholomew | 28, 29 |
| Bastrop, at Bastrop | July 5, 6 |
| Winnsboro | 12, 13 |

JOEL T. DAVIS, P. E.,
Delhi, Louisiana.

OPELOUSAS DIST.—SECOND ROUND.

| | |
|---|---|
| Opelousas | Apr. 5, 6 |
| Washington | 12, 13 |
| St. Landry | 19, 20 |
| Teche | 26, 27 |
| Vermillionville | May 3, 4 |
| District Conference, at Franklin | 8-11 |
| Frank Du, Quarterly Meeting | 17, 18 |
| Pattersonville | 24, 25 |
| New Iberia | 31, June 1 |
| Abbeville | June 7, 8 |
| Grand Chenière | 14, 15 |
| Lake Charles | 21, 22 |
| Calcasieu and Sugartown | 28, 29 |

E. F. WHITE, P. E.,
Opelousas, La.


*HOUSE-FURNISHING GOODS.*

COMPETITION IS

THE LIFE OF TRADE.

☞ TRY US! ☜

McCANDLISH, CHRISTIAN & CO.,

36 CAMP STREET, NEW ORLEANS.

CROCKERYWARE,

CHINA, GLASS,

QUEENSWARE,

HOUSE-FURNISHING GOODS,

SILVER-PLATED AND BRITANNIAWARE,

WOOD, WILLOW, JAPAN AND TINWARE,

CLOCKS of all kinds and prices,

BASKETS of every description,

LANTERNS, LAMPS, BIRD CAGES,

BROOMS, BRUSHES, COFFEE-MILLS,

Etc., etc., etc., etc., etc., etc., etc.

Our stock is the newest and most complete in this city. It is TOO LARGE, and we wish very much to REDUCE IT. To all who wish to buy FRESH NEW GOODS AT BOTTOM FIGURES we say:

CALL AND SEE US!

WE CAN SATISFY YOU.

no28 6m

THE PLACE TO BUY

HOUSEHOLD COMFORTS

IS AT

W. C. SHEPARD & CO.'S,

No. 55 Camp Street, New Orleans, La.

Their motto is: LIVE AND LET LIVE, BUT DON'T BE UNDERSOLD!

Apropos—Now that cold weather has come to stay, go and see the fine display they make of

| | |
|---|---|
| Coffee and Tea Urns, | Toddy Kettles, |
| Chafing Dishes, | Punch Jugs, |
| Chop Dishes, | Coal Oil Stoves, |
| Hot Water Plates, | Gas Stoves, |

and Alcohol-heating apparatus for home use or for traveling.

| | |
|---|---|
| Coal Vases, | Fire Irons, |
| Coal Hods, | Fire Iron Stands, |
| Plate Warmers, | Blower Stands, |
| Fire Screens, | Brass and Iron Trivets, |
| Wire Fenders, | Foot Scrapers, |
| Spark Guards, | and Door Mats. |

Rival Stoves for coal, calculated to save you twenty per cent. of your coal bills.

Housekeepers will please remember that we have the largest, most varied and best selected stock of

House-Furnishing Goods,

AND ARE

HEADQUARTERS IN THAT LINE

FOR THE WHOLE SOUTHWEST.

Remember that whatever you want in your household, SHEPARD has it.

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| Tea Set, | Tete-a-Tete Set, |
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Shipp

# The Christian Advocate.

PUBLISHED BY ROBT. J. HARP, FOR THE ALABAMA, MISSISSIPPI AND LOUISIANA CONFERENCES, METHODIST EPISCOPAL CHURCH SOUTH.

VOL. 19. NEW ORLEANS, THURSDAY, APRIL 24, 1873. NO. 17.


## News of the Week.

### DOMESTIC.

SAN FRANCISCO, April 16.—Advices from Arizona to April 4 have been received. Major Randall, of the Twenty-third Infantry, had a fight with the Tonto Apaches east of Fork Verde, in which he killed forty-one warriors and captured a number of women and children.

Propositions to surrender have been received from a large number of the worst Apaches in Arizona.

The epizootic is fast coming this way. About half the horses in the upper end of Shasta valley are now down with the disease, though it has only appeared in mild form.

AUSTIN, TEXAS, April 16.—Mr. Ireland introduced the subjoined resolution to-day in the House of Representatives:

WHEREAS, We view with alarm the overthrow of republican and constitutional government in our sister State of Louisiana by a decree of a Federal judge, and inasmuch as her degradation and the overthrow of her government, erected by the people, may be the fate of any other State in the Union; therefore,

*Resolved*, (the two houses concurring,) That we deeply sympathize with the people of our sister State, and we invite the earnest attention of the American people to this fatal blow at republican government.

The resolution was adopted by a vote of 66 to 12.

LITTLE ROCK, April 16.—A graveyard in this city caved in. Seven hundred bodies were washed away by the rapid current.

NEW YORK, April 17.—A *Herald* special from Singapore says that the Atscheer war continues. A second assault was made, with partial success. The Dutch carried two forts, but were repulsed from the principal fort. They are now besieging the sultan's palace. The fighting was desperate. The Dutch commander, Kohlow, was killed, together with two hundred men. The Atscheers were badly armed. The Dutch have called for reinforcements. Great sickness prevails in their ranks. The pepper ports are blockaded.

A Halifax letter says that England will expend half a million pounds sterling on the fortifications of that city.

OMAHA, April 17.—The snow-storm covered a strip of land three hundred miles. It was the worst ever known. The track will be closed to-day.

Three thousand persons are detained at Omaha by the storm.

WASHINGTON, April 18.—The attorney general has instructed United States District Attorney Beckwith to make a thorough investigation of the affair in Grant parish, and if the United States laws have been violated, to spare no pains or expense in causing the guilty parties to be arrested, and, if necessary to execute any United States process, to call upon General Emory for that purpose, as he (General Emory) has been instructed by the acting secretary of war to give him all aid.

WASHINGTON, April 19.—After two days fighting the Modocs fled to the hills southwest of the lava beds. They took but one scalp, while the soldiers took four, including Scarfaced Charlie's.

The Warm Spring Indians fought well, stealing upon the Modocs and ever ready to take and hold any advantage.

Total Federal loss, ten wounded and five killed; eight Indians are known to have been killed.

The Modocs are traveling toward Willow Springs. The cavalry, with their Warm Spring Indian allies, are in pursuit, with three days' rations.

RALEIGH, April 19.—In tearing down an old out-building at the Yarboro House to-day, Nathan Field, a colored waiter, found a package of money rolled up in paper, containing about $20,000 in old State notes, some Confederate money, $500 in gold and several silver watches. There is no clew as to when or by whom they were placed there.

JACKSON, Miss., April 19.—The Mississippi Legislature adjourned *sine die* at noon to-day, after a session of seventy-five days. Governor Powers made a congratulatory address.

Just before the adjournment of the House the members, irrespective of party or color, united in a substantial testimonial to Speaker John R. Lynch, who is a colored man. An elegant gold watch and chain were presented to him, with a very appropriate speech, by a colored member named Pile. Lynch responded gratefully.

NEW YORK, April 20.—Further reports of the earthquake at San Salvador state that fortunately, owing to the first shock having frightened most of the population from living in their houses, the loss of life has not been so great as it would have otherwise been. Out of a population of forty thousand, which the city of San Salvador was said to contain, the number reported killed and wounded varies from fifty to five hundred. In the midst of the dust and consternation a fire broke out in a drug store, but was soon got under. The government functionaries stood to their posts, and did their duty in a highly creditable manner. The president sent his family to Santa Teclear and established himself in the principal square of the capital, repressed all attempts at disorder and robbery, and rendered assistance wherever it was most needed. Any one found carrying away property not his own was shot.

The authorities still persist in rebuilding the city on the same site, although this is the eighth time in one hundred and fifty years that the city has been destroyed. Most people, nevertheless, have removed to Santa Trek. The only building that stood the shocks was of timber. The impulse at present is to import timber from California for the construction of earthquake-proof houses. Aid and money have been tendered and sent from all parts of the republic. Food has risen to exorbitant prices. Prisoners in jail were removed to other places. The Sisters of Charity have been assiduous in their attendance on the sick and wounded.

Captain Kennedy, of the British man-of-war Reindeer, gave all the assistance he could, and offered his ship for use. Biddle, United States minister, under the latter as well as the present government, sent a letter of thanks to Captain Kennedy.

Among the heavy foreign sufferers, doing business in San Salvador, are reported to be Moses Levy & Co., London; Kattenglll & Campbell, Manchester; G. B. Kerford & Co., Liverpool. And among resident merchants are Kerford & Keogh, Carazze & Duke, Durantes & Orjiba, Blanc & Figueros, J. M. Peralta, D. Emelterio Rouana and Jose Rosulis.

Every one has of course suffered more or less. The stoppage of the sewers, the exposure of dead bodies unrecovered from beneath the ruins and other morbific conditions may bring on an epidemic. The fine bridge lately built across the river on the road to Saya Pango was thrown down, and other roads rendered impassable by immense blocks of stone thrown from the heights, some one hundred tons in weight. Owing to the continuance of the shocks, more than forty dead bodies were displaced from out the niches in which they were placed in the cemetery. The earthquake is supposed to have been caused by the suppressed volcano of St. Thomas, one of seven volcanoes within a radius of thirty miles.

Izalco is at present in full blast, throwing down its sides a constant stream of lava, visible at night along the whole coast. Officers of the Reindeer report that the United States consulate was a mass of ruins inside, though the walls were standing. The United States minister, with his family, had a narrow escape. During the two days these officers remained in San Salvador they felt eight shocks. In some places the ground cracked a foot wide and very deep. The crust of earth under the city is evidently a mere shell. The ear, placed close to the ground, hears a noise like running water, and the fall of a heavy stone produces a hollow stone. Indians would never build on this site.

SAN FRANCISCO, April, 20.—Two of the worst bands of Apaches in Arizona have submitted unconditionally. They have defied the government for twenty years, but the loss of two hundred of their warriors during the last campaign dispirited them. General Crook accepted their surrender.

YREKA, April 20.—A courier from the front, on Friday, at three o'clock, reports the Indians still in the lava beds.

The epizootic has not reached the front, but is raging at Butts' place, where the volunteers are rendezvousing.

AMITE, LA., April 21.—About one hundred metropolitan policemen arrived last night, and installed Kellogg's recorder and parish judge of this parish to-day. Forty metropolitans went to Greensburg this morning. All quiet.

SAN DIEGO, CAL., April 21.—Work commenced on the Texas Pacific railroad at San Diego to-day. Director Larris promises that connection will be made with New Orleans in 1876.

LINCOLN, NEBRASKA, April 22.—The first train for a week on the Burlington and Missouri railroad arrived to-day. The storm was the worst ever known. Men were frozen to death within two rods of their houses while trying to get their stock under shelter. Many women and children were frozen. The destruction of horses and cattle was great. The gullies on the railroad are filled with snow hard as ice.

### FOREIGN.

HAVANA, April 16.—General Garcia, commanding the eastern district, says that a reconciliation with Spain, except on the basis of independence, is impossible. The Cubans have no faith in the permanent establishment of the Spanish republic.

Garcia's force numbers seven hundred, of whom one-third are white, and the remainder mixed. Cespedes says: "The Spaniards must go away and leave us in peace, or continue the war until we are all dead."

LONDON, April 17.—A painful rumor comes from Alexandria, Egypt, that Sir Samuel Baker and wife, Lady Baker, have been murdered in the interior of Africa by natives of that country.

Sir Samuel Baker, accompanied by his wife, took an Egyptian expedition up the Nile.

A number of severe thunder-storms occurred yesterday in Wales. The crops were injured and several persons struck by lightning and killed.

The weather throughout England to-day is fair and favorable to crops.

MUNICH, April 18.—Baron Justus Liebig died to-day, after a painful illness, aged seventy.

VIENNA, April 19.—Swindling is reported in connection with the appointment of American commissioners. It is asserted that many commissioners purchased positions for the sake of the honor of appearing in official character. One says he paid $6,000, but the rate generally was in the neighborhood of $2,000. The majority of the commissioners are incapable persons. The more reputable are instituting an inquiry into the swindle.

Papers, contrary to custom, give prominence to reports of prevalence of cholera, and show that four deaths occurred in Vienna. The cholera has been raging in Carinthia all winter. Out of one thousand cases four hundred and sixty-four died. It is supposed that the purpose of this publication is spitefulness against the directors of the exhibition, but the facts are as reported.

LONDON, April 20.—A dispatch from Penang, Straits of Malacca, dated to-day, says: Latest news from Sumatra is that the Dutch forces have retreated to the sea-beach, where they have entrenched themselves behind a stockade. It is doubtful whether they can hold their position there long, as they are vastly outnumbered by Atchinese, whose force is constantly increasing.

Dutch loss in killed and wounded since the beginning of the rebellion is estimated at five hundred. Those of Atchinese unknown, but must be very heavy.

—HAVANA, April 21.—The new captain general, Preltain, has arrived. Not a cheer was uttered even for Spain by the immense crowd which witnessed his debarkation.

The new captain general said he hoped he would soon be able to finish the rebellion. His first measure will probably be to order an election of deputies to the Cortes.

BREST, April 21.—The break in the French Atlantic cable is two hundred and thirty miles hence.

## Something for Married Folks.

The first year of married life is a most important era in the history of man and wife. Generally, as it is spent, so is almost all subsequent existence. The wife and the husband then assimilate their views and their desires, or else, conjuring up their dislikes, they add fuel to their prejudices and animosities forever afterward. "I have somewhere read," says Rev. Mr. Wise, in his Bridal Greeting, "of a bridegroom who gloried in his eccentricities. He requested his bride to accompany him to the garden a day or two after the wedding. He then threw a line over the roof of their cottage. Giving his wife one side of it, he retreated to the other side and exclaimed:

"'Pull the line.'

"She pulled it, at his request, as far as she could. He cried:

"'Pull it over.'

"'I can't,' she replied.

"'But pull with all your might,' shouted the whimsical husband.

"But vain were all the efforts of the bride to pull the line so long as her husband held on to the opposite end. But when he came around, and they both pulled at one end, it came over with great ease.

"'There,' said he, as the line fell from the roof, 'you see how hard and ineffectual was our labor when we both pulled in opposition to each other; but how easy and pleasant it was when we both pulled together. It will be so with us through life, my dear. If we oppose each other it will be hard to work. If we act together it will be always pleasant to live. Let us always pull together.'"

In this illustration, homely as it may be, there is sound philosophy. Husband and wife must mutually bear and concede if they wish to make home a retreat of bliss.

One alone cannot make home happy. There must be unison of action, sweetness of spirit, and great forbearance and love in both husband and wife to secure the great end of happiness in the domestic circle.

THE LAVA BEDS IN OREGON.—Prof. Hayden, in charge of the United States expedition for the geographical survey of the territories, who last year visited the lava beds in Oregon, now occupied by the Modocs, informs a reporter of the *Evening Star* that the lava beds are an overflow of volcanic matter, forming a perfect sea of melted rock, which in gradually cooling became broken. Innumerable little streams have worked their way through, and the whole place is filled with caverns. Often they connect with one another and extend for miles underground, varying in width from fifty to five or six hundred feet. The entrances to them generally are small, and therefore can easily be defended. The lava beds comprise from fifty to one hundred square miles. It will be a difficult thing to surround the Modocs, and there is great danger of their eluding our troops, on account of the familiarity of the Indians with the lava beds. The Modocs are the same as the Digger Indians, and live upon the rabbits, lizards, snakes, mice and all kinds of bugs and insects which are found in the caves.

A BOOK OF THREE LEAVES.—An old minister used to carry about a little book with only three leaves, and no words in it. The first leaf was black, the next scarlet, the last white. Day by day he looked at it, and at last told what it meant, something in this way: "Here is the black leaf that shows my sin, and what it deserves. Then comes the red page to tell me of Jesus' blood. I look at it and weep, and look again. Lastly comes the white leaf—a picture of my dark soul washed in the cleansing fountain and made clean."

AN ARTIST who had painted a portrait of a gentleman noted for his frequent libations invited the gentleman's friends to see it. One of them, who was rather near-sighted, approaching it too closely, the artist, in alarm, exclaimed: "Don't touch it; it isn't *dry*." "No use of looking at it, then," replied the gentleman. "It can't be my friend."

## Woman's Dress.

While in the hospitals of Vienna and North Germany great opportunities were given me of witnessing the *post mortems* of women. Not only those who die in the hospital, but many in private life are brought here for examination; and I have had the occasion to study closely the ill effects of dress upon all classes of women. And my deep feeling upon the subject cannot be called a hobbled zeal; it is founded upon the observation of many hundred women, and I can safely say that not one out of fifty had a natural development of the thorax, and the abdominal organs in their proper position.—I expect, in every new anatomy that appears, that some one equally wise with him who has given it as a physiological law that women breathe differently from men, will say that the ribs of women naturally curve in more than those of men, and their livers are unlike, that the right lobe of that of women extends far below the ribs, and is usually cut in two, as has been the case of many I have seen. The humorous old professor who made the *post mortem* examination always had a joke accompanying the twinkle of his eye, and a standing one used to be: "Here is another weak sister, a victim to vanity." I have seen ribs overlapped, as one can twist the fingers one upon the other. I have seen them doubled under, perforating the liver, and other internal organs atrophied and distorted by pressure; and this not always among women of fashion, but among the working classes. Laboring women in Austria work out of doors, employed in the various ways that men are, doing the same amount of work with a fourth less pay. The winter that I was in Vienna the thin brick walls of a block of houses fell, killing and mangling fifteen women who were employed in their construction.

They were mostly thick-waisted peasants, whose sides had never been screwed into corsets, and yet none presented a normal condition; the heavy skirts worn from childhood, tightly tied about the waist, had displaced the internal organs, and by pressure changed the texture of the tissues. The laying aside of that inquisitorial instrument, the corset, is not all that must be done to render woman's garb less injurious. When I am told by women, as is frequently the case, that they cannot live without this pressure upon them, the acknowledgment bears upon its face an abnormal state of the body, for when our own bones and muscles refuse to support us, it shows plainly that violated nature cannot longer perform the functions belonging to her.

It pains me to say it, but perhaps we may be benefited by seeing ourselves as others see us—the opinions that American girls in Europe have won are anything but creditable and desirable.

While visiting a school near Frankfort-on-the-Maine I asked if there were American pupils, and the proprietor replied: "No, we do not take them; they dress so extravagantly, they think and talk so much of their clothes, that they disturb the quiet, simple ways of our German girls; and we find that their influence does us more hurt than their money does us good." In Dresden I knew an American lady who could not find a private school where they would take her daughter, for similar reasons. Who could have imagined for a moment that when the bondage of trailing street-dresses was once removed, and short ones sanctioned, that you could ever find human beings in the shape of women yielding homage again to that most filthy and abominable of all fashions? But you see, even now, on the ruins of burned cities, trailed offerings of silks and Thibets.

So long as women were kept in idleness, or allowed to do only such work as confined them within doors, there was less need of practicality in dress. Now that she competes with men in most of the activities of life, shall the style of dress not be changed to meet this new dispensation? Or shall we still see her in this bondage of attire, that enslaves her at every step? You will find weeks of labor spent, with each change of season, in making or remodeling clothes that do not stand gauged by the latest ukase of fashion. You are invited to an evening entertainment in Germany, at the house of a professor, perhaps, where you meet with persons the most intellectual and cultivated—persons whose names are known and honored in all lands; the hostess appears in a quaint dress of drab silk, that served as her wedding one fourteen years before; the bodice is long, the sleeves mutton-legged; but dear Mrs. Grundy's presence is not felt; no one seems to scan her from head to foot and exclaim: "How horribly she is dressed, how dowdy she looks!" Six months' time, at least, would have been expended upon that dress had it kept pace all of those years with the ever-recurring changes of fashion; and in that time, with the cares of a family—and they are not few that devolve upon the wife of a scantily-paid German professor—she has learned, with her children, to speak English so well as to be able to entertain those of her guests speaking only that language. You will find as a rule in all lands that the most cultivated and best-bred people are the most simply and unpretendingly dressed. You find in Europe women dressed suited to their occupation; the French shop-girl in a neatly, plainly-made black alpaca. The homespun and woven woolen gown of the German servant-girl meets her necessities for years. The dress of the English and Irish serving-girls is made of some substantial material. But let them emigrate to America, and what do you see? This epidemic rage for dress attacking them immediately. As soon as Bridget has gathered together a few spare dollars she takes her mistress for a protolype and goes forth, prayer-book in hand, to St. Xavier's as gorgeously arrayed as the mistress to St. Paul.—*Dr. Mary J. Safford, in the Herald of Health.*

## Mr. Greeley's Wills.

Now that the excitement over the wills of Mr. Greeley has died out, the facts that were freely mentioned in private circles during the controversy are given to the public. The first notice we saw of it in the newspapers was in the New York correspondence of the Buffalo *Commercial Advertiser*, which says that "the eldest daughter had received her education in the Convent of the Sacred Heart in this city, and has since continued to interest herself openly and warmly in the affairs of her alma mater; drawing with her the minor daughter, over whom her influence was naturally great. Why a will that gave $10,000 to the Children's Aid Society should be supplanted by one that placed the whole property, not excepting that which did not belong morally to the testator, and not only the property, but the person and education of the younger sister, under the absolute control of a graduate of the Sacred Heart, requires no great shrewdness to guess, and it is equally easy to conceive of adequate agencies for effecting the purpose, during the last broken and wandering hours of poor Mr. Greeley's mind. Those to whose judgment I at least must defer, entertain no doubt that the ultimate cause of this famous will controversy was but one of the characteristic intrigues of the Roman priesthood in families where they obtain a footing."

It will be remembered that the last will, which was finally set aside, was written in a few lines on a single piece of paper by the broken-hearted and mentally-shattered father, giving all his property to this Roman Catholic daughter, who was to have the charge of the younger sister, and this younger sister could have nothing except at the discretion of the older. It was a will that, on the face of it, it was evident no sane man would make, and it was the more preposterous as it was well known that the younger daughter, thus disinherited, was the favorite of her father, and he had never favored the education of the elder in the convent. But in the hours of his final conflict, when reason was tottering on its throne, if not actually prostrate, this remarkable will was drawn from him, and his signature appended to it while he was in an "asylum," and about to enter the gates of death.

It requires no great sagacity to discover whence came the influences that extorted from the dying man this surrender of his whole property, and his favorite daughter to the custody of one who had, contrary to his wishes, imbibed the principles of the Romish Church. In the light of this revelation, which should have been made at the time, it is very easy to see that the contest over the will, which seemed ungracious, was a struggle for righteousness and justice. And it finally triumphed in the withdrawal of the paper that would have left the property and the children under the ghostly control of the Romish priesthood.

## Christianity in Japan.

The edict has gone forth abolishing all laws against the Christian religion. It was published on the nineteenth, and can be relied upon as correct. All statements of such an act prior to this date were untrue. Though long expected, it has brought inexpressible joy to all of our hearts. How wonderful are the providences of God in regard to this people!

To the native Christians this is an event of the greatest importance. Their happiness is unbounded. When I told my good teacher, he could find no words to express his delight. As he has been very active and prominent in the translation and publication of the Scriptures he has had special reason to fear the penalty of the law. But he has gone bravely forward with a firm trust in God and a consciousness that he was right. He was sensible that he was in danger, but ready to meet it.

It is probable that this will greatly enlarge our work, and render it necessary to strengthen our force at once. I have more than I can do already, but every day there are new openings which demand my time and strength. It seems that there never was a field so inviting and important as this. We shall have to start a theological class as soon as possible, and send forth the natives to do the work. I have several under my instruction that I trust may yet be trained for the work of the ministry. They know how to interest their own people much better than foreigners.

One of the young men whom I recently baptized has been disowned by his father and left without support. He has found a position in Yeddo, but, as he gets no sympathy from other Christians, it is a great trial for him. But he is still decided and faithful.

It is further proposed by the government to throw the whole country open to foreigners. They are to be subject, however, to the Japanese laws. As there is no published code (nor indeed does there seem to be at present any well-defined system of government,) this will be somewhat difficult to settle. But it will undoubtedly be arranged very soon, so that we shall not be limited, as now, to a certain portion of this town, and a few square acres in one corner of Yeddo. Next in importance to the relict of toleration is this permission to go into the country and reach the whole people.—*H. Loomis, in the Interior.*

YOKOHAMA, Feb. 22, 1873.

## Chinese Visiting Cards.

The Chinese are a sociable people, and their courtesies are of a most laborious and punctilious character. Visiting, for example, is a serious affair, and has to be conducted in accordance with a conventional code, which prescribes all kinds of formalities, varying with the respective positions of the visitor and visited. Cards are extensively used, but of a color and style far different from what we are accustomed to employ as mediums in the interchange of civilities. The shapes and sizes, moreover, vary considerably with the occasion and the individual. The common plain card used between equals consists of a single sheet of crimson paper about twelve inches long by four inches broad, with the surname and name stamped or written in black ink, the more mammoth-like the character the more imposing and respectable. This is generally used among officials pretending to some rank or position. A card of about half the size is used by men of inferior rank and commoners, or even by the higher officials where the parties are on intimate terms. Then there is the "complete card," as it is called, which is only employed on grand occasions, such as New Year calls, visits of congratulation on weddings, births, birthdays, acquirement of literary degrees, and the like; also of condolence on deaths, etc. This card is folded, and must contain ten folds, each sheet of which is as large as that of the first card described. The name of the individual is inscribed on the right-hand lower corner of the first fold, prefixed by the words, "Your stupid younger brother," and followed by the compliment, "bows his head and pays his respects." When the person visited belongs to a generation senior to the visitor, the latter styles himself: "Your stupid nephew;" if to two generations senior, the visitor writes: "Your more than stupid nephew." Should the individual visited belong to a younger generation, the visitor takes to himself the name of "uncle" instead of "nephew;" retaining, however, the depreciatory appellative of "stupid." There are still further varieties of self-designation, according to the particular gradations of relationship; but those I have quoted will suffice to give an idea of the punctilious rules peculiar to Chinese visiting. I may add that the card last described is, as a matter of etiquette, always understood to be returned to the visitor; it being, presumably, expensive to leave such voluminous proofs of regard with a number of friends.—*The Foreigner in Far Cathay, by W. H. Medhurst.*

## God Our Portion.

As the scattered rays of light are all included in the focus, as the fountain contains the streams, as the object reflected is prior to and nobler than the different reflections of it, so all finite and created good is contained in him who is the supreme good; all earthly excellence is but the partial emanation, the more or less bright reflection of the Great Original. To have a portion, therefore, in God is to possess that which includes in itself all created good. The man who is in possession of some great masterpiece in painting or sculpture need not envy others who have only casts or copies of it. The original plate or stereotype is more valuable than any impressions or engravings thrown off from it; and he who owns the former owns that which includes and is capable of producing all the latter. * * * Surveying the wonders of creation, or even with the word of inspiration in his hand, the Christian can say: "Glorious though these things be, to me belongs that which is more glorious far. The streams are precious, but I have the Fountain; the vesture is beautiful, but the Weaver is mine; the portrait in its every lineament is lovely, but that Great Original, whose beauty it but deeply depicts, is mine, my own. 'God is my portion, the Lord is mine inheritance.' To me belongs all actual and possible good, all created and uncreated beauty, all that eye hath seen or imagination conceived; and more than that, for eye hath not seen, nor ear heard, nor hath it entered into the heart of man to conceive what God hath prepared for him. All things and beings, all that life reveals or death conceals, everything within the boundless possibilities of creating wisdom and power are mine; for God, the Creator and Fountain of all, is mine."

## Notice.

To the Pastors of Starkville District, Mississippi Conference:

Please send me the names of the local preachers and lay delegates who are members of the District Conference from your circuits.

J. NICHOLSON,
Ocean Springs, Mississippi.

A GENTLEMAN coming into the room of Dr. Bacon, told him that Mr. Vowel was dead. "What," said he, "Vowel dead? Let us be thankful it was neither a or i."

The Christian Advocate.

THURSDAY, APRIL 24, 1873.

CHRISTMAS HYMN.

BY MRS. M. E. [illegible]

Upon Judea's starlit plain
There broke a sudden glory,
And distant mountains caught the strain
Of an exulting story.
Above the sad and weary earth
Were angel voices ringing,
The blessing of a Savior's birth
The burden of their singing.

O trembled to their harps of gold—
That strain divinely tender;
Along the shining skies it rolled
In grand and choral splendor.
It floated o'er the sleeping world,
A balm for all its sorrow,
Its ring of heavenly peace unfurled,
To greet a brighter morrow.

The shepherds keeping vigil there
Had heard the Advent angel,
Whose word of grace had calmed their fear,
And told the new evangel.
And when the music ceased they went
To Bethlehem's lowly manger,
Where Mary, mother, held, content,
The wondrous infant Stranger.

Still, when the music dies away,
And hearts with grief are breaking,
We take our path from day to day,
And, earthly fields forsaking,
We go to Bethlehem and kneel,
Where mystic incarnation,
In human form, doth God reveal,
Himself our consolation.

And still we lift the glory-song
To meet the raptured chorus
That evermore the ransomed throng
In heaven are lymning o'er us.
Through mingled years of shade and light,
We trust the love that frees us
From fear of death, from evil's blight—
The blessed love of Jesus.

## The Dilemma.

Men claim that they have doubts as to the reality of religion. They question its promises of the present and revelations of the future. If capable, they do not canvass closely the basis of their skepticism. Finding within them a desire not to believe a system that condemns and threatens, they nurture it with care, and cultivate a boldness and vehemence of assertion, frowning upon the silent pleadings of the soul, that cannot be answered by arguments of the lips. The effort is to banish thoughts of the future, that trouble and distress, and enjoy full indulgence in sinful lusts.

As a general thing, it is doubtful whether the Christian has that charity for professed infidels that the case demands. Dishonesty and duplicity must not be charged, by the wholesale, upon men because they boldly proclaim the most horrid unbelief. The Christian must discriminate; and he must possess a real and mellowing sympathy for honesty of purpose and sincerity of desire to know the truth. He may get upon a high plane, and deny the possibility of literal infidelity. The unity of the soul, the essential difference between vice and virtue, between right and wrong, being unquestionable, self-evident truths, he may safely deny the claim of skepticism in its literal signification. At the same time there is a degree of sympathy and broad charity to be exercised toward the professed rejecters of God's truth. In other words, evidences of sincerity, and professions of honesty of inquiry, aught to be freely accepted.

But the object of this paper is more particularly to present a dilemma to the professed unbeliever.

In the first place, no one can object to the results of "pure religion and undefiled." In that, that repentance toward God and faith in Christ makes men virtuous, honest, upright, sober, truthful, faithful, forgiving, forbearing, patient, meek, enduring, cheerful, peaceful, quiet—qualities them for happiness in life and victory in death—it must be accepted as a result most desirable; and this, too, narrowing the view to the infidel's contracted horizon. Admitting that the soul dies with the body, that death is an endless sleep, or, in other words, that man has no soul—is only a superior animal—and then religion, the practice of godliness, is the highest wisdom; is, in fact, man's chief good.

*This cannot be denied.* Nor can it be denied that just in proportion as the individuals, community, state or government is under the benignant influences of the gospel, there is peace, lovableness and prosperity. It cannot be denied that a community is desirable and sought out just in proportion as it is conformed to the sublime teachings of the blessed Jesus; and that therefore, even as a business transaction, the wisest investment men can make is a knowledge of the truth of the Bible, and diligent practice of its precepts and principles. This is looking at the subject from its lowest and grossest standpoint. But it is the plane to which infidelity drives us.

Now all shades of skepticism admitting the above facts—and they cannot be denied—we remark, secondly, that religion is true, wholly true, or is false, wholly false. The Bible is either the word of God, inspired by his Spirit, or it is the production of man. If the production of man, it is a gross imposture, because, though containing grand and sublime lessons, it professes to be a revelation from God, when it is not. If the production of men; it must be the work of bad men, because all our notions of goodness and virtuous actions repudiate the idea of a good man seeking to impose a falsehood upon his fellows. If the work of bad men, then we have the strange anomaly presented of bad, evil-disposed men seeking, through a gross imposture, to make their kind happier by making them better. This we know to be contrary to all principles and practices of evil. A house divided against itself cannot stand.

But taking the skeptic's creed as correct, rejecting the testimony of God's word, and say that the Bible is the work of men, and of bad men necessarily, and that therefore religion is false, a myth and fancy, we find the infidel himself in this dilemma: that a gross imposture, a myth and fancy, is full of virtue and good to man; because he has admitted and must continue to admit that the practice of the religion of the Bible is man's chief good, even as an animal.

Again, *he does not know that the Bible is false.* The Christian world is against him—the wisest and the best, the purity of whose motives cannot be impugned, bear testimony in life and death to its truth. The vagaries of modern science—the absurd premises, and, if possible, the still more absurd conclusions—only serve as a foil to the raggedness and wretchedness of the unbeliever's cause. The miserable shifts to which those are driven who would eliminate God from the creation, are of themselves sufficient proof of the truth of religion. Then the infidel finds himself looking into the face of the dreadful *may be.* "It is a fearful thing to fall into the hands of the living God." Serious doubts, well taken, do not prove the falsity of the Christian's hope; and the greatness of the matter at issue, the solemnity of the *may be*, demands immediate attention—demands that we give the safe side the benefit of the doubt.

If it is good to be religious for *time*, why not all *be* and *do* that good? And then all will be ready for the great change awaiting all. At least it could not be considered *experimentum crucis.* ***

## Foreign Letter.

MR. EDITOR: It has become the fashion among Liberals to say that the House of Lords should be abolished; that the Peers are obstructionists and stand in the way of reforms, and oppose them. Yankees sneer at the English aristocracy, but ape their objectionable characteristics, while unable either to appreciate or imitate their grace of manner and those other qualifications which distinguish the English nobleman throughout the world. You have a New York paper published in the interests of "untrammeled loves." It has been suppressed as too far in advance of Yankee radicalism to be timely; it has been resurrected twice or thrice, as needful in the judgment of some. The House of Lords have just thrown out again the bill for legalizing marriage with a deceased wife's sister. This is the third time that the Peers have refused to pass that bill. Those who desire to marry their wife's sister are happily few in number, and are not likely to increase. The women are opposed to the bill. They are dead against it. For this healthy and wholesome sentiment I would almost allow them some things that are included in the women's rights programme. When this measure is before the House of Commons I would delegate them to supplant the men when a vote is about to be taken, and compel the males to be keepers-at-home for the time being. Before the bill passed up for the consideration of their lordships a deputation waited upon Primate Tait to urge him to support the passage of the bill through the upper house, but his grace refused to comply. The archbishop is latitudinarian in some of his theological views, but on all social and moral questions he is conservative. The deputation represented four thousand Nonconformist ministers—i. e., I suppose all the Baptist, Congregational and Methodist clergy of England. The Presbyterians are not in favor of the bill. Do all these clerics want to marry their wife's sister? It would seem so. If my minister had such a desire I would change my spiritual guide very soon indeed, and seek one whose tastes were more refined and more manly. In this matter the Anglican clergy appear to more advantage than their Nonconformist brethren. Indeed they present quite a contrast to the latter. It may be said such a marriage involves no natural guilt, and is prohibited as but a questionable evil. Granting this, is it seemly? In what had the prohibition its origin? It may be said that sisters-in-law make kinder stepmothers. I believe no such thing. An aunt may be kind and affectionate and all the rest. Let her become a stepmother and her kindness and warmth of affection moderate amazingly. The majority in favor of the bill in the House of Commons is smaller this year than it was last and the year before. The Wesleyans were stirred up to seek the passing of the bill to revenge the enforced expatriation of Punshon; but Providence undertook their cause, and sent the great orator back to them without legalizing such unions. The precedent sought to be established by Punshon was effectually rebuked, and the agitation which it helped to increase is beginning to subside; and if men will marry their sisters-in-law they will do so contrary to British law. And I sincerely hope the day may never come when the existing statute shall be repealed.

The ministry was defeated on the Irish university bill, and Mr. Gladstone resigned the premiership, but has resumed the reins of power again in consequence of the unwillingness of the Conservatives to take office at present.

The Rev. Thomas Jackson is dead. He had outlived nearly all his cotemporaries. One member of the Conference is his ministerial senior by one year. Mr. Jackson's record is a grand one. His was an active life. He was for nearly seventy years a minister. He succeeded Jabez Bunting as connectional editor in 1821, and for nineteen years he filled that office. During this period he published some of his best works. He was appointed the first theological tutor of Richmond College. He was twice president of the Conference. He was a good theologian, and a keen and vigorous polemic. He was one of three brothers who did good service for Methodism, and who were able and successful ministers of Jesus Christ.

Spurgeon delivered a vigorous sermon once against the Established Church. A few days after he received a visit from Dean Stanley, whose object was to expostulate in a friendly way with Spurgeon, and, if possible, to win the Baptist over to his comprehensive views. He was invited to dine with the dean. He accepted the invitation, and met at the deanery another distinguished Broad Church clergyman of the Established Church. We are not told what effect the dean's hospitality had upon the sturdy Baptist, but Spurgeon is not a whit less faithful, earnest and successful now than before this lax and insidious dignitary of the Established Church tried to dissuade him from his fealty to his Master. It would be well if the dean's hospitality were equally powerless and ineffectual in reference to others who are sometimes found at his table, in order that they may be bribed into silence in reference to his dangerous and deadly teaching. There are yet men who will not bow the knee to Baal.

OBSERVER.

## An Urgent Appeal.

FROM MONTANA TERRITORY.

To the Lovers of the Church of God, wherever found:

DEAR BRETHREN—We have a church organization in this growing town of Bozeman, and very recently we have organized a good Sunday school. But we are homeless. We have no house of worship of our own. We are now occupying the district school-house. It is small, inconvenient, out of the way, and wholly unsuited for worship. We need room to grow, and space to spread out, and a chance to develop. We must have a house of our own. It is an absolute necessity to our success here. We are poor and unable to build without help. This is an important point—a kind of central position, or soon will be, as the great Northern Pacific will be here in a year or two. We must be ready for it—have a home for our Methodist brethren who come to this new country, where they can have the benefit of a pure, unmixed and non-political gospel.

We have a fair start here, and we cannot very well afford to give up or abandon this field. It is too important. So far, as to numbers, we are the strongest denomination in the Territory, and the preachers are laboring hard to sustain the cause here. But we must have help. If we had suitable houses of worship our cause would grow and succeed. Those who assist us now, in this our great extremity, may live to see the bright day of our grand success and triumph, and rejoice with us, and be proud of their part in the grand and glorious achievements of Southern Methodism in Montana.

We can raise some money with which to build, but not enough. We must have $3,000 more. Come, brethren, don't be alarmed! This is a very small amount among so many Southern Methodists and their friends. Come, will you help us a little—just a little? Who will come to our assistance and aid us in building a house for God in this far-off Western land? I beseech you all to help us if you can. And I know you can if you will. Who will send me a contribution?

Will you send me twenty-five or fifty cents? Will you send me $1, $2, $5, $10, $20 or $50? And can't some good, liberal, generous soul send me $100? Just send me any amount, from five cents up to $100. Give as you feel able, and as the good Lord hath prospered you. That's the rule, you know.

No more important or worthy object ever appealed to the liberality of a Christian people than this. The truth is, we must have a church here or else much hard labor already expended must be lost.

Brethren, we need help, and help we must have. It is an urgent, pressing necessity. I wish I could beg; I certainly would in this instance. The cause is just. Who will respond? Do, my brethren, this one time help us a little. You will sleep sounder at night and feel more religious by day. That is my opinion. Give us a lift and try the experiment, and if you fail, well, then charge it up to loss and gain. But be sure to help us.

Send all sums under $5 in a letter; from $5 up by postoffice order to

JULIUS T. CURTISS,
Pastor Methodist Episcopal Church South,
Bozeman City, Gallatin Co., Montana Territory.

At a meeting of the official members of the Methodist Episcopal Church South, in Quarterly Conference assembled, the following resolution was unanimously adopted:

*Resolved*, That this Quarterly Conference, now in session, do most heartily indorse and approve the efforts of the Rev. Dr. Curtiss in building a house of worship in this town, and also his efforts to procure funds from abroad for this purpose; and we most heartily unite our voices with him in making this appeal to our friends for aid.

Signed by the entire board of stewards, this eighth day of March, 1873.

J. H. D. STREET.
ARCH. GRAHAM.
G. W. MONROE.
ROBERT GILLISPIE.
H. C. CROWELL.
J. W. CROWELL.

## A Critic Criticised.

MR. EDITOR: In the ADVOCATE of the third instant I find an article most severely criticising another article published in the ADVOCATE of the twentieth of February last, by W., on the subject of Infant Church Membership and Salvation. The article referred to is from Bro. Shanks, of Waynesboro.

I know Bro. Shanks slightly, as Josh Billings would say. He wields a pretty heavy sword sometimes, and, like myself, is on the old fogy order; is perhaps about my age—threescore and seven; has perhaps more of the emblems of purity on his head than I have, and is altogether venerable in appearance, and deserves veneration from all. But I ask whether he is entitled to the liberty he has assumed in the severe denunciation and *paper* castigation he has seen proper to inflict on Bro. W.? Were it not that my own age justifies me in criticising Bro. Shanks, I do not know that I would have undertaken it. But I wrote an article myself, after W.'s, indorsing his. The length of Bro. Shanks' blade, while rapping Bro. W. over the shoulders, has reached me also.

I do not think Bro. Shanks has the right to say, and especially in the acerb style in which he said it, "that preachers among us who believe and preach this doctrine are not born of God themselves, or have forgotten that they were purged from their old sins. They are not called of God to preach the gospel, but are deceivers of the people; they ought not to be heard or believed. They are the blind leading the blind, and all will fall into the ditch together. They are natural men, born of the flesh, but not of the Spirit, and they cannot discern the things of the Spirit, because they are spiritually discerned. They have the 'form,' but deny the power of godliness;" and a good deal more in the same vein, not necessary to quote. He calls them "Simon Magnus," a gentleman I never heard of before, and therefore do not know how to apply the epithet. I have read of one Simon Magus, but Mr. Maguire is a total stranger to me. In the history of Simon Magus I have not read of his having told "penitent mourners that they were converted to God when they were not." Simon offered Peter money to give him the power of communicating the Holy Spirit by the laying on of hands. He seemed to *know* when persons were converted too, and desired to be able to impart that blessing! But Mr. Maguire, it seems, was not so good a judge of those matters as Simon. Does not Bro. Shanks virtually call us hypocrites?

I do not intend to discuss the matter of the truth of Bro. W.'s article with Bro. Shanks, for that, I feel satisfied, would be a useless waste of time, as well as of your valuable paper. Yours truly,

JOHN SAMPLE.

McCALE'S CREEK, Miss., April 11, 1873.

## Centenary Female College.

MR. EDITOR: I am called upon to give information in regard to the present condition of this institution. As it is under the control and direction of the Alabama Conference, all Methodists feel an interest in it and ought to rejoice in its prosperity. In some unaccountable way a rumor has been circulated, in certain sections of Alabama, that by the action of the last Alabama Conference, at Eufaula, the institution had passed out of the control of the Conference. Nothing could be further from the truth. It is the property of the Methodist Church South, and will continue as such as long as one brick stands upon another. The large increase of patronage this session over the increase of last session, with accessions in January, places it upon a solid basis and insures permanent prosperity.

New pianos, a new organ, new fences, a generous use of the paint-brush, general repairs, and a growing, first-class art department show unmistakable signs of prosperity. The very grounds, the pleasing scenery, the imposing buildings are intimately associated with the memories of Methodist men and women. Between four and five hundred young ladies have gone out as graduates from these halls.

This institution has never been closed since it was founded, over thirty years ago. It occupies a position no other institution occupies. So assured is the president of continued success that extensive preparations will be made to accommodate a large increase of boarders. It is a great satisfaction to know that the present patrons of the institution are in cordial sympathy with its management, and are well pleased with the progress of their daughters, and the attention and care given them. Mrs. M. D. Riddle, the matron, has no superior in experience and adaptability to her difficult and responsible position. Under her care, counsel and skillful nursing when sick the student has every advantage. Pupils are under a good, judicious discipline, and a strong moral and religious sentiment prevails among them. During the last revival many were converted and joined the church. The religious meetings in the college are well attended and produce happy results. Notwithstanding the severe winter just passed, no serious sickness has prevailed.

This institution has great advantage in location. A strong faculty, a healthy, invigorating atmosphere and freedom from hurtful influences will attract patronage. Those who come to the commencement, on the twenty-fifth of June, to see the senior class of thirteen young ladies graduate, will have an opportunity to examine the workings of the institution, and can satisfy themselves in regard to its advantages.

A new catalogue will be issued in June, and those who desire to receive one will please address the president,

A. D. McVOY.

SUMMERFIELD, ALA., April 10, 1873.

## Alabama Conference.

MR. EDITOR: In your issue of April 3 a "Member of the Alabama Conference" discourseth upon the subject of statistics and finance, and draws a comparison between the different districts of the Conference by showing the amount paid per capita by the members of the church in each district to the support of the preachers. As all the districts of the Conference do not lie in the rich cotton belt between the two great rivers of the State, and as all have not a $3,000 station to help out the aggregate amount paid in the district, perhaps the following comparison would be more just:

| | *Assessed for preachers.* | *Paid.* | *Per ct.* |
|---|---|---|---|
| Mobile district | $10,430 00 | $8,332 20 | 79.8 |
| Demopolis district | 8,375 00 | 7,592 51 | 90.6 |
| Selma district | 10,558 00 | 8,999 17 | 85.2 |
| Greensboro district | 9,000 00 | 7,688 30 | 85.3 |
| Montgomery district | 12,993 75 | 11,972 55 | 91.3 |
| Eufaula district | 8,765 00 | 7,144 20 | 82 |
| Marianna district | 3,982 00 | 2,822 58 | 70.8 |
| Camden district | 6,834 00 | 4,158 25 | 61.1 |
| Union Springs district | 9,810 00 | 6,612 00 | 67.7 |

ANOTHER MEMBER OF THE ALABAMA CONFERENCE.

THE New York *Observer*, in an editorial on temperance legislation, says: "Prohibition does not seem to have worked well in Boston, and this is the test of the law, for three-fourths of the drinking is done in the large cities of any State; but the friends and advocates of temperance need not be discouraged. They ought not to be hidebound by any theories or favorite plans of staying a gigantic evil. If one thing will not prevent or cure the evil let them try another, and they will yet find a solution of the difficult problem of intemperance and its treatment. We believe that this solution will not be found, however, until measures are adopted which will affect not only the intemperate classes of the community, but all classes, and especially those who manufacture and sell, in large or small quantities, intoxicating liquors."

## OBITUARIES.

MRS. ELIZABETH SHAVER, daughter of Jacob and Elizabeth Masters, and widow of Bro. Sandiford Shaver, was born in Kentucky during the year 1811; joined the Methodist Church in 1827; was married to Bro. Shaver in 1828, with whom she moved to Louisiana in 1839, and died March 31, 1873, aged sixty-two years.

For forty-six years she was a member of the church—an humble, earnest, zealous and consistent Christian. Oh, that there were more such witnesses for Christ. May the departure of such arouse others, and the example encourage them to get nearer to God.

ROBERT RANDLE.

IN MEMORIAM.

THOMAS FORD OWEN was born in Warren county, Mississippi, on the twenty-second of July, 1825, and died, of fever, at his residence near Harrisonburg, Louisiana, on the twentieth of March, 1873, aged forty-seven years, eight months and twenty-eight days.

He was a quiet and useful citizen, a faithful and generous friend and neighbor, a discreet and affectionate husband and father, and, better than all, a Christian. He had been an acceptable member of the Methodist Episcopal Church South about eighteen years, and at the time of his death was a steward of the Harrisonburg and Sicily Island circuit.

The writer of this was with him often during his last sickness, and questioned him particularly about his spiritual condition. His response was: "I am at peace with God."

While he was passing away his youngest child, a lovely daughter, aged about eight months, lay a corpse in the same house. As we gazed upon this child, beautiful, transcendently beautiful in the repose of death, its face aglow with an almost heavenly smile, and then thought of the faith of the dying father, we felt more disposed to rejoice at the manifested mercy of God than to weep with the afflicted ones who stood at the bedside of our dying friend.

It is sad to think we shall never more meet him in the public congregation, nor bow with him at the family altar, nor hear his voice, nor feel the hearty shake of his hand, nor behold his welcome smiles and the radiant glow of his countenance. But we would not call him back, because we believe he is in the brighter and better world. His wife and four children survive. We bespeak for them the prayers of God's people.

J. F. M.

MRS. MARY C. BRADLEY was born in Washington, District of Columbia, August 9, 1801, and died at Mount Airy, her residence in Adams county, Mississippi, March 22, 1873, in the seventy-third year of her age. Her maiden name was DeFrance. When she was about eight years old her parents moved to Mississippi. On the twenty-seventh of June, 1821, she was married to Robert Bradley, who preceded her to the better inheritance about ten years. For almost half a century she was a consistent member of the Methodist church at Natchez, Mississippi.

From many witnesses we have ample testimony as to the purity and faithfulness of her Christian life. As a wife, a mother and a mistress she endeavored to fill her station according to godliness. Previous to the emancipation of her slaves it was her custom to spend a part of every Sunday afternoon in reading the Scriptures and other good books to them, carefully instructing and praying with them.

Truthful, kind, charitable, humble, patient and firm, her life was at once a warning and an example to all about her. Her devotion to reading the word of God, especially in her old age, was as beautiful as it was uncommon. Even after she had passed threescore years she is said to have read the Bible through a dozen times, averaging more than once a year; and so familiar had she become with its contents that she could quote almost any part at will, or tell the place of any passage that might be mentioned.

It is needless to exact testimony of the moments of dissolution in the case of one who had lived such a life. Having frequently declared her freedom from the fear of death, she met it as the appointment of her heavenly Father, and calmly slept in Jesus. It is at once an honor and a satisfaction to her surviving children to have had such a mother. They have but to follow her as she followed Christ. They have no cause to sorrow as those who have no hope, but rather to cherish the comforting assurance that one who so faithfully loved and served her Maker here, now wears the crown of life in the better land.

W. L. C. H.

DIED, of meningitis, at Longview, Upshur county, Texas, on Friday, March 21, 1873, Sister ELIZA THOMPSON, wife of Bro. James R. Thompson.

Sister Thompson was born in Perry county, Alabama, February 21, 1830. While she was yet a child her parents moved to Noxubee county, Mississippi, in 1836, where they lived till she became grown. In 1846, at the age of sixteen years, she professed religion and joined the Missionary Baptist Church. In 1852, while on a visit to her relatives in Perry county, Alabama, she was married to Bro. James R. Thompson. In 1853 they moved to Sumpter county, Alabama. In 1856 Sister Thompson joined the Methodist Episcopal Church South—the church of her husband. In 1864, while Bro. Thompson was in the Confederate army, she moved to her father's, in Noxubee county, Mississippi. In 1866 they moved to Franklin parish, Louisiana, and in 1868 moved to DeSoto parish. In November of 1872 they moved to Longview, Upshur county, Texas, where they remained till her death.

I learn from reliable authority that Sister Thompson was a faithful and devoted Christian from her conversion till death, and in her life and death gave ample proof of the efficacy of the religion of our Lord Jesus Christ, and left an abiding confidence that she is now reaping the reward of the righteous. She was always at her post in the domestic and social circle. She suffered five weeks with that monster of diseases—meningitis. She was patient and resigned in sickness and suffering—uncomplaining, and hopeful of immortality.

She leaves behind a husband, a son and a daughter to mourn the loss of a companion and mother. They will doubtless have the sympathy and prayers of all good people.

"O what are all my sufferings here
If, Lord, thou count me meet
With the enraptured to appear,
And worship at thy feet."

JOHN T. KENNEDY.

DIED, on the tenth of January, 1873, after an illness of five days, Bro. Stephen Williams, of Ouachita parish, Louisiana. Brother was born in Richmond county, North Carolina, July 29, 1813; professed religion, at a camp meeting held at Mount Zion, Montgomery county, North Carolina, in 1836, and joined the Methodist Episcopal Church, in which he remained up to his demise. He held the office of steward more than a quarter of a century, and died in office. He was first married to Miss Jane Thomas, daughter of the Hon. George Thomas, of Richmond county, North Carolina, and moved with his father-in-law in 1840. There he lost his wife and little babe; after which he set out to travel, and made his way, to Ouachita, Louisiana, in 1842. During his stay he became acquainted with Miss Phebe Faulk, daughter of the late venerable John T. Faulk, and was married to her in 1843, with whom he lived happily up to his death, and by whom he had twelve children. Eight preceded him to the glory-land; four are left with their devoted mother to mourn their loss. Brother was not faultless, yet he was candid and upright in all his business transactions. If he erred it was not intentional—his purpose was to do right. By the energy of himself and his now widowed wife she has ample means for their support. Brother was liberal with his means to support all religious and charitable institutions. He never doubted his conversion. As usual, on Sunday night before he died he read a chapter, sang a hymn and offered up prayer. Soon after he was taken very ill. He suffered much for three days and nights, after which he complained but very little. He lay quiet with his eyes shut, apparently asleep most of the time. He talked but little, as it seemed to hurt him to do so. On Friday morning he fell on sleep, and, like Stephen of old, was full of faith and hope. "Let me die the death of the righteous, and let my last end be like his." May God bless the widow and her children. May she live long, and, like Phebe of old, continue her charities, visiting the sick, admonishing the imprudent, and instructing children in the way to heaven.

Farewell, dear brother; thou art four of seven
That have left this earth for a home in heaven;
We too hope to join thee in giving praise to him
Of whom thou did'st so much delight to sing.

R. T. WILLIAMS.

LAURA JANE CHAPMAN, wife of William George Myers, died in Richland parish, Louisiana, on Sabbath afternoon, February 2, 1873. Sister Myers was born in Noxubee county, Mississippi, July 11, 1842, and was married to William George Myers November 2, 1871. She was possessed of an intelligent and cultivated mind. She was afflicted for months previous to her death with lung disease, and had frequent severe attacks of the same, but was always patient and resigned to the will of her heavenly Father, never murmuring, never complaining. She was converted and joined the Methodist Episcopal Church South when but twelve years of age. Being born of strictly pious parents, and blessed with their example and instructions, she grew up to be a steady, consistent and faithful Christian. Her spirit and life commended the religion she professed to those with whom she was associated in life. She was ever ready to converse upon the subject, and talk of the great benefits and advantages of a pious life. She entertained a well-grounded hope of heaven, and was ready to give, to any that would ask, a reason for the hope she entertained. She loved God, loved his ministers and people, and delighted in the worship of the sanctuary. She was always in her place at the house of God when not providentially hindered. Her state of health frequently prevented her attendance upon the regular appointments of the preacher in charge, and she would feel that it was a deprivation, but was nevertheless resigned to the will of God. She was confined to her house and bed for some eight weeks previous to her death. As the last hour approached she was calm and resigned; talked of death without being in the least excited by his near approach, and requested that as she passed away from earth they would sing that beautiful hymn beginning with

"O sing to me of heaven," etc.

that her soul might be wafted with songs of holy ecstasy to realms on high. Thus quietly and calmly, on the holy Sabbath, as one gently falling to sleep, passed away the soul of our beloved sister, leaving an affectionate husband, brothers and sisters, and a number of relatives and friends to mourn the great loss they sustain in her death. Since her death her prayers have been answered in the conversion of her kind husband, who is now a member of the church, and whose purpose is to rejoin his dear departed wife in the kingdom of eternal blessedness.

J. L. WRIGHT.

THE Rev. Hugh Stowell Brown has been lecturing in Liverpool on "The People of America." In speaking of the physique of the American people he said the proportion of tall men was much greater than in England, although it was very rarely that a fresh, jolly-looking face was to be seen in the United States. The people of America, he considered, were distinguished for their sobriety, but among our weaknesses the reverend gentleman particularly specified the love of finery. In personal cleanliness the Americans seemed to him superior to English people. In conclusion, he noticed the extreme affability of Americans.

The Christian Advocate.

THURSDAY, APRIL 24, 1873.

*WHITE AS SNOW.*

ISAIAH 1, 18.

"White as snow!" Oh, what a promise
For the heavy-laden breast!
When by faith the soul receives it,
Weariness is changed to rest.

"White as snow!" Oh, have you watched it
Softly carpeting the ground,
Wreathing with a wreath of silver
Every common thing around?

"White as snow!" Can my transgressions
Thus be wholly washed away,
Leaving not a trace behind them,
Like a cloudless summer day?

Yes, at once, and that completely;
Through the blood of Christ, I know,
All my sins, though red like crimson,
May become as white as snow.

I believe the glorious record
God has given of his Son;
I accept the free salvation
His atoning death has won.

Yet, though free from condemnation,
I am not in heaven yet;
What it cost—this free salvation—
Never let my soul forget!

Much forgiven! Quite forgiven!
Once for all, yet daily too,
Let me live near him who saves me,
Let me keep the cross in view.

Much forgiven! Then let boasting
Be forever cast aside;
Shall a newly-pardoned sinner
Dare to lift his head in pride?

Much forgiven! O my Savior,
If my present state be such,
May the farther words describe me:
'This poor sinner loveth much!'

*Sunday at Home.*

## Death of Rev. Thomas Jackson.

At last the venerable Thomas Jackson is gathered home to his fathers. He was in his ninetieth year, having been born at Saneton, in the East Riding of Yorkshire, December 12, 1783. Yesterday I followed his remains to the grave at Richmond cemetery, where he is buried by the side of his wife.

He was the most beautiful old man ever seen, I should think, since the days of Wesley; of middle height, compactly and strongly built, almost robust, but with little tendency to stoutness, though well to do in personal appearance. His face was his charm; the complexion singularly pure, the color sub-roseate, the lines showing sharp firmness and even traces of hastiness, and singularly and charmingly tempered by sweetness and gentleness; the eyes bright blue, the hair soft, of good quantity, and snowy, silvery white; the forehead open, upright (not high nor low) and round; the whole countenance lighted up with sunny radiance, which varied and was sometimes overcast with sorrowful or indignant emotion, but which never vanished, and was often refulgent. His intelligence, his recollection, his power of unfailingly correct and ready speech, so that every word of his might always have been printed just as spoken, remained with him perfect to the end. He died of old age; "the weary wheels of life at last stood still." His hearing failed him three or four years ago; his sight began to fail about two years since, perhaps less. Up to two years ago his handwriting was clear and beautiful as ever; never did printer compose from better handwriting than his, or cleaner, neater copy than he invariably sent to the press. But the last writing of his I saw was very like the latest signature by Wesley of his name in the Conference journal; it started on the ground-floor, and, within the compass of two or three words, had climbed strayingly up to the second story. He still continued, however, to attend the meetings of the London ministers and of the book committee up to three months ago. It is only twelve months since he finished the revision of his admirable "Life of Charles Wesley" for a new edition; and since that time he has also specially revised the abridgment of the same work. These two editions will soon be published. The last time I met him at the book committee he said to one who stood by him: "You stayed at the Bristol Conference, did you not, with the author of 'The Life and Times of the Countess of Huntingdon?'", (Mr. Hobart Seymour, brother of the Rev. Hobart Seymour, who wrote "Mornings with the Jesuits.") "Yes," was the reply, "I did." "And he sent a message through you to me, to say that he hoped I would, in a new edition of my 'Life of Charles Wesley,' modify some severe things I had said respecting his book in its bearing on the Wesleys?" Assent was given to the query. "I cannot," said the old Wesleyan with his customary emphatic and angular jerk of the head. "I cannot; he did gross injustice to the Wesleys; he misrepresented them; he said things which were untrue. I cannot alter a word. You must let him understand this." It was explained to him that Mr. Seymour had passed to another world. Now Mr. Jackson is gone too. Mr. Seymour was a few years Mr. Jackson's senior; a shrewd, chatty, good, somewhat gossiping old man, of one of the most ancient families in Ireland or England (an English family, originally descended from the same stock as the great Seymour family of Henry the Eighth's reign, of whom came his unhappy queen of that name.) He had spent nearly half a century mostly on the continent, and when, not a great many years ago, he, an old-fashioned Countess-of-Huntingdon-Church Methodist, came back to England to end his days, he did not know well what to call himself, or with whom to identify himself in church fellowship. He did, however, join the Countess of Huntingdon's chapel and congregation at Bristol.

Thomas Jackson conferred two inestimable services on Methodism. One was his correct and complete edition of Wesley's works, a marvel of conscientious care and accuracy; the other was the excellent work to which I have already referred, his "Life of Charles Wesley." His "Life of Watson" also was a valuable work. It is said to be too full of quotations from Watson's "Missionary Reports." I well remember, however, with how much interest I read that life straight through, quotations and all, when I was a youth in my teens. Some of his minor publications in defense of Wesley, such as his "Letter to Dr. Pusey," and his "Letter to Dr. Fitzgerald," and especially his pamphlet entitled "Why are you a Wesleyan Methodist?" are very valuable. Nor must I certainly forget his "Centenary of Wesleyan Methodism," a volume which has been extensively useful, and perhaps more read than anything he wrote.

His "Duties of Christianity," "Institutions of Christianity" and "Providence of God" are three volumes which contain the substance of lectures delivered by him while he was theological tutor at the Richmond Theological Institution. His "Life of John Goodwin," the Arminian Puritan and Independent, which he carefully revised, enlarged and republished not many months ago, is a learned, accurate and valuable contribution to the history of Puritanism and the Puritan age, and does justice to the memory of a very original and able thinker and divine.

Thomas Jackson was the son of an Englishman of low degree—I am not sure whether small farmer or farmer's man. His early boyhood was divided between "field-keeping" (or "bird-keeping") and attending the village school, where he learned nothing but to read, write and cipher a little. He was apprenticed to a carpenter at an early age. But he had an excellent plain understanding, great love of knowledge, especially book knowledge, a good constitution, and indomitable pluck and energy. He was thoroughly awakened under the preaching of Mrs. Barritt, a well-known female preacher of those days, and wife of the Rev. John Barritt—the wife being, it was said, a better preacher than the husband. Thoroughly awakened, he was also soundly converted, and for more than seventy years walked in the unclouded light of God's countenance. Steadfast, unblamable, full of spiritual sensibility, rich in unction, overflowing with tender, child-like emotion, such was Thomas Jackson through all his protracted life; always fresh, simple, guileless and happy, "full of faith and the Holy Ghost."

He was born at Saneton, near Market Weighton, was apprenticed at Shipton, preached his first sermon at Barnby Moor, near Pocklington, was appointed as a traveling preacher to Spilsby in 1801, being in his twenty-first year. He labored in Lincolnshire, Lancashire and Yorkshire, in various circuits, for seventeen years, and then was appointed to London (Spitalfields.) In 1813, being then at Wakefield, he took part in the first public missionary meeting held in the Old Chapel, Leeds. He was appointed to Spitalfields (not City Road, as stated in the *Watchman*) in 1821; and in 1824 was chosen by the Conference to succeed Dr. Bunting as connectional editor. Most diligently and efficiently he did that work for nineteen years, and then in 1843 was appointed theological tutor. That office he held for eighteen years, and then retired to spend the serene, prolonged and warmly sunlit evening of his life in the presence of his brethren of younger generations—more honored than any man since the days of Wesley, and yet more beloved, if possible, than honored.

He was buried yesterday, as I have said, at Richmond. The college chapel, ten miles from London, was crowded with hundreds of lovers, hardly of mourners, who had come to do honor to his memory. He had loved Richmond much, and had lived there in his tutorship for eighteen years. There was a great crowd in the cemetery to see him laid in the grave by the side of his wife. The president (Wiseman,) ex-president (Dr. James) and Mr. Arthur took part in the service at the college chapel, Mr. Arthur delivering the address. The service at the cemetery was read by his grandson, a clergyman of the Church of England, Mr. Bloomfield Jackson. There will, of course, be a full report in our papers. It is, I believe, at this moment uncertain whether Dr. Jobson or Dr. Osborn will preach his funeral sermon. Some account of his later days you will find in the *Watchman*. He had unbroken peace and happiness. No cloud ever overcast his view; no doubt ever troubled his mind.

Indeed he seems, all his life through, to have been unvisited by any serious doubt. His understanding was plain and good; his common sense clear and sound; his memory most retentive; but he had no intellectual subtlety, and little, if any, power of speculation. Perhaps his one failing was that he had so little capability of sympathizing with the honest doubt even of reverent spirits, to whom doubt in itself was a painful and often fearful thing. Doubtless, however, his own happiness was the more serene and untroubled because of his simple and straightforward walk along a safe, sure way, even though his prospect might be large only upward, his insight not profound, and his range of vision somewhat contracted. He is gone, and with him untold stores of Wesleyan lore and old Methodist traditions. He is gone, and I never expect to see another man so pure and happy as Thomas Jackson.—*N. Y. Z., in New York Christian Advocate.*

LONDON, March 15.

## The Bible in France.

A late number of the London *Sunday Magazine* states that the report of M. Monod, the agent in France for the British and Foreign Bible Society, presents us with some interesting particulars—little bright specks of green amid the surrounding desert of infidelity and worldliness. Colportage in France, he admits, is difficult work, and some of the old agents have had to be parted with as not being in all respects equal to the work. In Paris it is particularly difficult; the police forbid sales in thoroughfares; private houses are guarded by porters, and shops are protected by the *genius loci*. To be a colporteur in such circumstances requires no common measure of earnestness, tact and love of the work. Sometimes the colporteur gets help unexpectedly. At Meux, where there are a good many Protestants, a woman took him under her protection, and introduced him to a number of tradesmen, saying: "You Huguenots, here is a Huguenot—you must buy his book!" A man said to him: "This is a good book; the Prussians took the copy I had, and I am very pleased to have you replace it." At another place the Bible is at a great discount; a man is making a fortune by exhibiting a girl in one of whose eyes is to be seen a picture of Notre Dame de Lourdes. (The girl has a false eye of glass, and the picture is painted thereon!) At another place a man wishes a Bible, but he has no money; suddenly he remembers that he has a hen; he runs and sells it, and with the money buys a Bible—reminding one of the parable of the treasure in the field. In another district an old man, when offered the Bible, glanced over it, and then called his children, and said with great emotion: "Children, here is at last the book of which you hear me constantly speaking, and from which are taken all the stories I tell you." In some parts of France we are told that whole villages are thirsting for the gospel; but there, as in other places, the great difficulty is to find suitable agents. Who can doubt that if a sufficient supply of men of the right stamp, spirit-stirred and spirit-stirring, could be obtained, not only for France, but for other countries equally destitute, there would result, with God's blessing, a glorious change? Everything points to the need of prayer to the Lord of the harvest to send forth laborers into his harvest.—*Christian Intelligencer.*

## Latin Pronunciation.

Those who have long been advocating a reform in the system of Latin pronunciation will be glad to note that gradually the obstacles thereto are lessening. Recently college authorities and conventions of educators, in this country, have been moving favorably in the matter. Against all the unanswerable arguments of the advocates of reform, the example of the older colleges and universities of America and England has hitherto been persistently pleaded. Younger institutions, with little prestige and wealth, felt reluctant to institute changes which had not the sanction of those older and wealthier.

For this reason, more than any other, the so-called English system of Latin pronunciation has been retained in general use in this country, for the last quarter of a century, notwithstanding investigation had proved it to be wholly erroneous, and a formidable hinderance to the mastery of the language. But, as we before remarked, the obstacles to the adoption of a more correct pronunciation have been gradually lessening, and the present indications are that not a single one of our colleges and higher seminaries will much longer abuse the public and advertise its own incapacity and lack of progress by retaining the English system.

It now seems that the opponents of reform are soon to be deprived of the support they have hitherto had from the conservatism of the great schools and universities of England. At the conference held in 1871 the head masters of those schools declared the system prevalent in England to be unsatisfactory, and agreed to ask the Latin professors of Oxford and Cambridge "to draw up and issue a joint paper to secure uniformity in any change contemplated." This request was repeated in 1872. Accordingly, Profs. Palmer and Munro, finding themselves "agreed in all essential points," and also that there was "a considerable body of opinion, in the universities and elsewhere, in harmony" with their views, have drawn up and issued the proposed paper, under the title, "Syllabus of Latin Pronunciation."

The changes proposed are substantially those which have already obtained the sanction of the most advanced and exact scholars in this country. This "Syllabus," making a tract of seven pages, has been printed by Deighton, Bell & Co., of Cambridge, and by James Parker & Co., of Oxford.—*Western Christian Advocate.*

## The Jesuits in Europe and America.

In spite of Bismarck's proclamation, the latest Jesuit catalogue, according to the *Pall Mall Gazette*, divides the German province, as usual, among the 22 branches of the Society of Jesus. It records it as containing 750 Jesuit brothers, which is 21 more than either of the great French provinces contains. But in the whole of France the Jesuit force is very large, and this fact gives us a clew to the weakness and ignorance which characterizes a large part of the French nation. There are 2,665 Jesuit brothers in France, and their immense influence with an emotional, uneducated and easily excited people can be well understood. The whole strength of the society is stated at 8,951, and the several provinces are Rome, Naples, Sicily, Venice, Turin, Austria, Hungary, Galicia, Germany, Belgium, the Netherlands, Champagne, Francia, Lyons, Toulouse, Aragon, Castilia, England, Ireland, Mexico. The provinces in this country are New York, Maryland and Missouri. Baltimore is a stronghold of Jesuitism, and a center of operations for the Middle and Southern States. St. Louis is another stronghold, but it is not equal to Cincinnati. In this latter city there are 152 Roman Catholic churches, 18 chapels, 60 stations, and a large number of priests and brothers. But New York is the great American center, and presents a most imposing array of Catholic institutions. Jesuit influence is felt here in politics, where laws are executed in favor of Roman Catholics; where with one hand this sect pulls its own children out of the public schools, and with the other puts Roman Catholic teachers in to instruct Protestant children; and where money and influence and talent are all enlisted upon their side. We shall need a Bismarck here before long, and he will arise when needed.—*New York Observer.*

THE avaricious man is like the barren, sandy ground of the desert, which sucks in all the rain and dews with greediness, but yields no fruitful herbs or plants for the benefit of others.—*Zeno.*

## Scientific.

THE transit of Venus which occurs in 1874 will be a very important event in the astronomical world. From data obtained at the transit of 1769 Encke computed the distance of the sun from the earth to be ninety-five million miles. Other methods of computation have given varying distances. A favorable transit occurs only once in centuries; hence its importance as a means of establishing the correct distance of the sun. The British government will establish five stations of observation, with appropriate instruments; Germany will send out four governmental expeditions; Russia and France will also make authorized observations.

FIRE-PROOF WOOD.—In the general discussion now going on as to rendering buildings proof against fire we are surprised to see that no reference is made to any process for rendering wood less combustible. When the wood pavement in Main and Market streets was put down our readers will remember that we were told the wood was "burnettized," and that it would neither rot nor burn. Being skeptical on this subject, we picked up some pieces, and put them in the furnace under our boiler, where, to our astonishment and satisfaction, we found that they would only smolder and gradually waste under the intense heat, not at any time breaking out into a blaze. A building with timbers burnettized would be more fire-proof than if it had iron beams, for they would not throw down the walls by their expanding and contracting. The process of burnettizing is a well-known one, and comparatively inexpensive. It should be more generally used in preparing timbers for buildings, as well as for other purposes.—*Poughkeepsie Eagle.*

COAL IN CHINA.—According to Baron Richthofen and others, the Chinese coal-fields cover an area of upward of four hundred thousand square miles; twelve thousand miles of coal have sufficed to make Great Britain the greatest workshop of the world. In the province of Hunan a coal-field extends over an area of twenty-one thousand seven hundred square miles. There are two perfectly distinct coal-beds in Hunan, one bearing bituminous and the other anthracite; the latter being most conveniently situated with regard to conveyance by water, easily mined, and covering an area equal to that of the anthracite coal-fields of Pennsylvania. In quality this coal will compare favorably with the best kinds of anthracite known. The coal area of the province of Shansi is of the enormous extent of thirty thousand square miles. This is capable of supplying the whole world, at its present rate of consumption, for thousands of years, and has unrivaled facilities for mining. The beds vary from twelve to thirty feet in thickness, while the system of coal-bearing strata in this province is about five hundred feet in thickness, and contains, besides, an inexhaustible supply of iron ore. Ping-ting-chan is conspicuous for an extraordinary and exceptionally favorable juxtaposition of coal and iron.

HOW SOIL WAS MADE.—Prof. Agassiz says that all the materials on which agricultural progress depends are decomposed rocks, not so much those that underlie the soil, but those on the surface, and brought from a considerable distance, and ground to powder by the rasping of the glaciers. Ice all over the continent is the agent that has ground out more soil than all other agencies put together. The penetration of water into rocks, frost, running water and baking suns have done something, but the glaciers more. In a former age the whole United States was covered with ice several thousand feet thick, and this ice moving from north to south by the attraction of the tropical warmth, or pressing weight of the snow and ice behind, ground the rocks over which it passed into the paste which we call soil. These masses of ice can be tracked as game is tracked by the hunter. He has made a study of them in this country as far south as Alabama, but has observed the same phenomenon in Europe, particularly in Italy, where, among the Alps, glaciers are now in progress. The stones and rocks ground and polished by the glaciers can easily be distinguished from those scratched by running water. The angular bowlders found in meadows and the terraces of rivers not reached by water can be accounted for only in this way.—*Field and Factory.*

COPPER IN THE ANIMAL ORGANISM.—Mr. Church showed, some years ago, that certain coloring matters in the plumage of some kinds of birds contain copper as a constituent. According to the *Mechanics' Magazine*, M. Duclaux has recently found appreciable quantities of copper in cocoa. The highest proportion of copper found in cocoa was two hundred and fifty parts in one million; and the lowest, five parts of copper in one million. The husks are richer in this metal than the kernel, there being about ten times as much copper in the former as in the latter. Statements that minute quantities of copper have been found in different organic structures are by no means rare or new. Thus Devergie (*Medecine Legale*, 1840, tome 3, page 533) states that copper had been found by (among others) Sarzeau, in cinchona, madder, wheat, flour, bran, tea, coffee, barley, oats, rye, etc.; and by Boutigny d'Evreux in wine, cider, wheat. Devergie himself, from a number of experiments, arrived at the conclusion that minute quantities of copper are normally present in the organs of the animal body, being derived from the food. More recently, Blaslus found one part of copper (and lead,) in 1430, in the ashes of the human heart, liver, spleen and kidneys. Others consider that the presence of copper is merely accidental. We (*British Medical Journal*) are almost inclined to believe, however, that traces of copper enter into the animal organism, playing some subordinate part in it.—*Public Opinion.*

## Religious Intelligence.

OVER 2,000 children are in the American Methodist Sabbath schools in Sweden.

IT IS SAID that there are thirteen Roman Catholics in the Cincinnati Board of Education, and forty Roman Catholic teachers in the public schools of that city.

THE United Brethren churches are now enjoying largely of the revival influence. Gracious revivals prevail at Westerville, Ohio, the seat of the Otterbein University, and at Annville, the seat of the Lebanon Valley College.

THE Rev. William Paul Quinn, senior Bishop of the African Methodist Episcopal Church, died at Richmond, Indiana, on the twenty-first ultimo. Of Bishop Quinn's birthplace and parentage nothing is known; but he was supposed to be about seventy years of age, and had been one of the most efficient and influential preachers and organizers in his denomination.

ENGLISH Wesleyan papers have lengthy notices of the late John Fernley, a well-known layman in the Methodist Church. He was very wealthy, and in his later years devoted his property largely to the construction of beautifully-furnished chapels and school-buildings to fill acknowledged wants. He was a man who let his Christian belief and practice show itself in the smallest incidents of every-day life.

THE *Watchman and Wesleyan Advertiser* of London, England, in an article on the Christian missions in British Guiana, says of the Wesleyans that the people of the colony are friendly to them, and the congregations at their meetings always large and attentive. This paper also says that Rev. Willis Nazarey, of the Methodist Episcopal Church in this country, will go to British Guiana early in 1873, to establish a mission.

IN CONNECTION with Mr. Spurgeon's church in London is a Pastor's College, where men are trained for the ministry without the requirements, we infer, of a general collegiate education. It has furnished 183 preachers within a few years, who are doing faithful and successful service in towns and villages throughout England. Arrangements have just been made for the purchase of a piece of ground on which to erect an edifice for the college.

AT A MEETING of the committee of the Anglo-Continental Society, presided over by the Bishop of Ely, a sub-committee was appointed for effecting co-operation with the Old Catholics. A letter was received from the professor of civil law at Bonn, giving an encouraging view of the prospects of the movement. It was suggested that a fund should be raised to assist French and German priests in distress. It was announced that a cheap edition of Bright & Medd's Prayer-Book was ready.

BISHOP HARRIS, of the Methodist Episcopal Church (North) will leave New York early in May, will spend a few days in Chicago, and will embark at San Francisco, on the steamer which leaves that port for Yokohama, Japan, July 1. The *Christian Advocate* says: "Rev. Dr. Waugh will return to his mission-field in India, in company with Bishop Harris. Rev. Ross C. Houghton, of the Northern New York Conference, will also accompany him in his entire tour in visiting our missions in Asia and Europe.

THE American Baptist Missionary Union has 114 faithful men and women working in the several Asiatic fields, with 500 native preachers and assistants, and 350 churches, with an aggregate of nearly 22,000 members. Nearly 30,000 are in fellowship in the 416 mission churches of Europe. They also have a good number of members in Africa, where the work is carried on by native pastors. The scale of appropriations for the current year, ending the thirty-first day of March next, reaches the sum of $250,000.

STILL ANOTHER NOVELTY IN ROME.—A friend writes us from Rome: "A uniform series of Sunday school lessons is being circulated in Italian in pamphlet form, and some of the Italian papers give it place in their columns, and others speak favorably of it. A few days ago a chaplain of one of the regiments now quartered in one of the expropriated convents in Rome came for 100 copies of the printed lessons for use among the soldiers, many of whom are earnest Bible students." Surely there is hope for Italy.

A GREAT REVIVAL is being conducted at Winchester, Virginia, by the celebrated revivalist, Rev. Dr. Leonidas Rosser, of the Virginia Conference. A series of meetings has been in progress about three weeks, during which time, up to Tuesday night, January 28, 150 persons made profession of religion, including a large number of the adult population. On Sabbath last, says the Lynchburg *Republican* of January 31, fifty persons were received into the church, and more than that number nightly occupy the benches set apart for penitents.

THE English Congregational ministers are discussing in the English *Independent* the question of a liturgical service. The majority seem to think that some modification of the old and meager ritual, which shall allow some place for the congregation to participate audibly, would be an improvement. One of the writers says that, with the exception of certain omissions of doctrinal sentiment, the liturgical formulary proposed by the late Dr. Martineau is one of the most perfect he has ever seen. All of the writers insist on leaving a place for extemporaneous prayer, and most of them approve of the use of some portions of the English Prayer-Book.

AT THE last regular meeting of the American Bible Society, among the communications read were those from Rev. S. R. Riggs, missionary to the Dakota Indians, giving a lively description of the joy of that people at the receipt of Scriptures in their language; from Rev. Dr. Martin and others, Peking, stating the completion of the Old Testament in the Mandarin colloquial, by Rev. Dr. Schereschewsky, and asking for funds to print it, which were granted; from Rev. Dr. Brown and others, Yokohama, sending a copy of the gospel by Mark in the Japanese language, stating that the other three gospels are nearly ready, and asking funds to print them granted also.

REPORTS from Turkey show Christian progress. A letter from Bansko, in the European Turkey mission, say that the native pastor from that church had conducted the examination of thirty-one candidates, of whom all but one were admitted to membership. The church now numbers fifty-three members, twenty-three resident in Bansko, and the remainder in Samokov and adjacent towns. The election of a deacon, and the examination of a candidate for approval as a preacher, added to the importance and interest of the occasion. This fact also was full of interest: that a letter received shortly after says that the children, who have all along thrown mud at the house of a missionary bookseller, are now knocking at his gate asking for Testaments!

DURING the last thirty-seven years the publication department of missionary labor in Northern Turkey has issued more than 700,000 bound volumes. More than 150,000 of these are partial or complete copies of the Scriptures. That religion and education might go hand in hand, an equal number of school-books has been published, including reading and spelling-books, text-books on arithmetic, geography, grammar, elementary works on the various branches taught in academies, besides a work on theology for theological students. In addition to these, numerous religious books and tracts make the number of printed pages to amount to more than 280,000,000. A newspaper established in 1855 continues to be published, though it is hoped that native energy will soon assume this enterprise, as it has already begun to undertake that of preparing and issuing educational works.

THE *Provincial Wesleyan* says it is in contemplation by the general committee of the British Wesleyan Missionary Society to urge the formation of an Affiliated Conference in India. The time seems to have fully come for taking such a step as this. An extensive railway system is being developed in Hindoostan, and steamers are plying upon its waters and around its coasts. The Wesleyan missionaries laboring in fields in the Indian peninsula widely distant from each other could easily assemble at some central point in that country. They would be cheered and strengthened by being brought into direct relationship with each other through the medium of a conference, and the work they have at heart could be more effectually promoted by the energetic use of that increased liberty of action which they would enjoy under a conferential organization. The *Wesleyan* thinks there is no doubt the British Conference will approve this project at its next session, and that the Indian Wesleyan missionaries will gladly accept it.

THE MISSIONS OF THE REFORMED CHURCH.—*The Amoy Mission, China.* The chief station of this mission is upon the island of Amoy. The field traversed extends about sixty miles, from east to west, into the interior, and from seven to fourteen miles from south to north, and has upon it a population of over 2,000,000. The mission has seven churches and 497 communicants, viz.: the First church of Amoy, 104 members; Second church, Amoy, 130 members; church of Chioh-be, 101; Okang, thirty-nine; Hongsan, sixty; Tong-an, thirty-three, and Chiangchiu, thirty. The two churches of Amoy have their native pastors, and are self-supporting. The church of Chioh-be has also its native pastor, and pays one-half of its current expenses. Sixty-nine souls were received on confession of their faith during the year. The mission employs eleven native helpers, all of whom are preachers, and has a class of seven theological students. Five out-stations have been regularly visited, but three of them may be vacated and more important centers selected. Seven day-schools for both boys and girls were conducted during the year, and one boarding and day school for girls. These schools had eighty-seven boys and thirty-two girls in attendance. The school for girls is especially regarded with a great deal of interest, because it is an experiment, and because the education of the women is of vital importance. Not one Chinese woman in 10,000 is able to read and write. It is supposed that, besides the few taught by the missions during the past five or six years, there are not twenty women in the large city of Amoy, having a population of over 200,000, who can read and write. Public sentiment has been all one way, and in opposition to the education of women. In these circumstances the girls' school has been a success. A number of girls have learned to read and write the Romanized colloquial, and are now taught geography, arithmetic, composition and biblical subjects. The range of studies will be steadily enlarged. Besides this school, women's meetings, as they are called, have been held, in connection with the two churches of Amoy and the small congregation of Kulangsoo. The chief object of these meetings has been to teach the women to read, and to give particular instruction in the Scriptures, and in regard to the Christian life. About fifty women have learned to read already, and as many more are now in the classes. The Chinese women by these meetings, are brought into very pleasant and profitable relations to the ladies of the mission. These "meetings" are taught exclusively, and the girls' school chiefly, by the ladies of the mission. The Amoy mission is justly regarded as one of the most successful in China. It has always been conducted with wisdom and economy. For the maintenance of this mission, during the year 1873, the board has appropriated $13,500. The missionary force consists of Revs. J. V. N. Talmage, D. D., Daniel Rapalje, Leonard W. Kip, J. H. Van Doren, Mrs. Talmage, Mrs. Kip and Miss Helen M. Van Doren.—*Christian Intelligencer.*

# The Christian Advocate.

Organ of the Alabama, Mississippi and Louisiana Conferences of the M. E. Church South.

THURSDAY, APRIL 24, 1873.

REV. LINUS PARKER, D. D., Editor.
ROBT. J. HARP, PUBLISHER.

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Address, on all matters of business, Rev. R. J. HARP, 112 Camp street, New Orleans.

Address all communications designed for publication to Rev. LINUS PARKER, 112 Camp street, New Orleans.

AGENTS—All the members of the Patronizing Conferences.

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## One Work of the Devil.

"But satan hindered us" is the reason which Paul gave the Thessalonians for his failure to visit them. Once and again he would have come, but something turned up to disappoint. He was kept back apparently by visible and ordinary agencies. The Jews had stirred up the people of Berea against him, and he was compelled to omit Thessalonica in his course and pass on to Athens. It might have been this, and apparently nothing more, but it was satan who hindered. The apostle was needed greatly at that particular point and at that particular juncture. Satan was posted, comprehended the situation, and laid his plans to hedge up the preacher's way.

This is an aspect of the devil's activity, and one of his manifold works, which deserves to be noticed. Hindering is an art and a study by itself, in which diabolical sagacity and malice excel. Satan is ever on the watch, and alert to throw obstructions in the way of those who are intent on doing good. If he can keep the apostle where he is, turn him into a less urgent field, or close the door which invited him, the evil purpose is effected. It is the art of keeping back, of deflecting and of neutralizing the instruments of the gospel. Satan was working against the Thessalonians at long range, and rather indirectly, when he fomented the trouble at Berea. This utterance of the apostle is only one of the frequent mentions which he makes of satan and his baleful machinations, but it is a momentary flash which opens a wide scene.

Looking at religious enterprises and all godly undertakings, we shall find that peculiar and unexpected difficulties arise. Especially is this the case in all aggressive efforts—pushing the gospel standard forward into missionary fields, or strengthening the waste and weak places in the most critical periods of their history. A great missionary enterprise is an object of deep study by him who is set, as the adversary, against the progress of the Redeemer's kingdom. Whatever elements of danger there may be are already grasped by him, and he is certain to develop and set them in array just at the moment when they can be wielded with the most damaging effect. If the preacher can be held when he ought to go, and if the movement upon any given point can be retarded, something is gained for evil, although the good is not hopelessly overthrown. The devil is at the bottom of those embarrassments which are ever coming across the best endeavors of the church. The work of God he may not destroy, nor always avowedly oppose, but he may hinder it in many ways, and especially by hampering and disabling the Christian in his free and individual exertions to strengthen and extend the lines of gospel conquest.

Here is an apostle bent upon a visit to a church which greatly needed his presence, but his plans are baffled, and he is driven widely from the destination where duty and the divine providence seem to have called. He was not utterly overwhelmed, and very far from being destroyed, but he was hindered. He had a cherished object in view—an enterprise to which affection, as well as a sense of duty, pointed. There was something in the circumstances, perhaps in the persecution which was instigated by the unbelieving Jews, or may be it was the penetration of an inspired moment, which detected the agency of satan. It was probably but a little before this that Paul and Silas "were forbidden of the Holy Ghost to preach the word in Asia;" and though they assayed to go into Bithynia, "the Spirit suffered them not." It is well to distinguish what is of God and what of the devil—when the Holy Ghost restrains and when satan hinders. The Spirit was the true guide and is still. The hand of God, in his providence, points to the field of duty, and the way is plain to those who are intent to know the divine will. But Paul recognized the existence and agency of this malicious and most adroit adversary. Satan was the great marplot, running counter to the mind of the Spirit, distorting, distracting and foiling the plans of the devoted preacher. Not here, as in some other places, is he manifested as the seducer, the accuser or the destroyer, but simply as the hinderer. We believe it was Peter Cartwright who sent a message to a camp meeting that the devil had foundered his horse and thus prevented his arrival. Doubtless Dr. Clark would have agreed with the rough pioneer preacher, and Paul might have been of the same mind. In his own experience it was satan that hindered. In spite of all that appeared and that seemed adequate to account for the result, there was a subtle, unseen, malignant and personal agency—a mysterious energy within the natural forces, which the inspired pen characterizes as "the power of darkness."

In how many ways satan may hinder the work of God it would be impossible to tell. How he retards the progress of religion, deters the church from bold aggressive operations, and makes use of all sorts of occasions and instruments to obstruct the progress which he cannot altogether arrest, is more than intimated. It was, however, with Paul a personal besetment. Satan hindered *him*. The thorn in the flesh seems to have been a messenger of Satan to buffet him. Luther had a time of it with the same evil one, and hurled his inkstand at him, as the wall of his chamber testified. Reverently and with instruction let us also remember how the Lord himself was tempted. Certain it is that all great, earnest souls, who are given heart and soul to God and his cause, are more or less painfully conscious of the hinderances of satan. In themselves, in outward circumstances, in social surroundings, these drawbacks appear; but there is an art and a sagacity which lie concealed from view, and which act as a secret spring upon the visible movements that thwart their purposes. In work, in prayer, in privileges, satan hinders. This is one work of the devil, and a very considerable one—to embarrass, to entangle, to hold back the believer from his highest and best undertakings, and to obstruct him in his most useful and essential duties. In our watchings and prayers, and in our estimate of difficulties which are likely to arise both in our personal piety and in the enterprises of religion, we must take these satanic hinderances into the account. The wrestling is not against flesh and blood only, but against a most fearful and persistent array of dark and malignant spirits.

## Temperance.—No. IV.

—TO THE FOLLOWERS OF JESUS:

My brethren, intoxication is an unmixed evil. Whatever produces it is evil. All the liquors common among us will produce it. They are all evil. If wine is not an evil, why are there so many cautions against it in the word of the Lord? If it is not an evil it would not produce evil. Like produces like. Good cannot produce evil, nor can evil produce good. Your Master, whom you profess to follow, came to destroy every form of evil from the world. He is against evil of every kind—against this evil that is growing and spreading so alarmingly. Jesus Christ wants men to be men, not beasts. He wants them to be men whose intellects are unclouded by the fumes of wine, whose sensibilities are not obtunded by drink, whose faculties are not stupefied by intoxication. Are these the men of whom you wish society to be composed? Certainly they are. You like that sort of humanity. Then, in the name of consistency, why do you not set yourselves firmly against this evil? Why do some of you set the example of drinking, and thus help to make the opposite class of men—thus help to make beasts out of rational creatures? Jesus Christ wants society to be bound together by the bands of love and confidence and trust. He wants communities to prosper and progress in good. He wants every family to be a type of heaven. Is this the kind of society you like, my brethren? Of course it is! Then, in the name of consistency, why do some of you keep this murderous liquor in your shops and deal it out to your patrons, and thus sow the seeds of disintegration in society, and produce discord in the community and generate hatred in families? While you profess to be on the Savior's side, you are hindering his cause by helping to spread evil. Don't you see that in this you compromise your Christian character in the eyes of the world, and by your action nullify your profession? Can you afford to do *that* for the sake of a few dollars? Is a Christian man to jeopardize his eternal safety, and impede the progress of good, and bring a reproach upon the church, and cause the lip of the world to curl up in scorn at the very name of religion, and produce sorrow in the great heart of the Savior, and "grieve the Holy Spirit," by becoming a helper in propagating one of the worst evils the world ever saw? While he professes Christ openly in the sanctuary, will he put him to an "open shame" in his shop? Will he with the right hand embrace the religion of Jesus, and, like a left-handed Joab, thrust it through the vitals with this two-edged dagger of inconsistency?

My brethren, Jesus Christ is against evil—evil as evil! Are you with him? "He that is not for me is against me." God has mapped out his magnificent plans, by which the kingdom of evil shall be wrecked; and satan has laid his plan of defense, by which to defeat God's purpose and stop the progress of good. On which side are you, my brethren? God calls on you to help, and, if you do not, when the last battle is fought and the grand victory won there will be a reiteration of the fierce malediction of the prophetess: "Curse ye them bitterly, because they came not to the help of the Lord against the mighty." Brethren, "suffer the word of exhortation." For the sake of a clear conscience, for the sake of the peace of your own firesides, for the sake of the happiness of the community, for the sake of immortal souls, for the sake of the honor of religion, for the sake of the precious blood of Jesus, for the sake of a heaven of unending joy, set yourselves against this evil. Fight this fiend wherever he shall make his appearance. Be in haste to get out of reach of those terrible woes that are denounced, in the word of the Lord, against him "who putteth the bottle to his neighbor's mouth." VOX.

## Meeting of the Publishing Committee.

The Publishing Committee of this paper met on Wednesday, the sixteenth. The members from the Alabama Conference were not present. Dr. W. H. Watkins and Rev. J. G. Jones were in attendance from the Mississippi Conference, and the three representatives of the Louisiana Conference. Dr. Watkins was appointed to prepare a report for publication, but as this has not come to hand we append the resolutions passed and the report of the publisher:

*Resolved*, That we are highly gratified with the report of the publisher, showing an improved financial condition of the paper, and giving evidence of able and successful management.

*Resolved*, That we hope for such an improvement during the ensuing year as to enable the publisher to pay the editor his proper salary in full.

*Resolved*, That the material, type and general appearance of our paper are entirely satisfactory to the committee; and also in our judgment a credit to the enterprise and skill of the publisher.

*Resolved*, That for editorial and other original matter, and for selections and departments judiciously filled, our paper takes rank with the most popular issues of the religious press of the country.

*Resolved*, That the notices of Quarterly Conferences be inserted not more than twice.

PUBLISHING AGENT'S REPORT TO THE COMMITTEE.

To the Publishing Committee of the NEW ORLEANS CHRISTIAN ADVOCATE:

DEAR BRETHREN: For the information of the committee we present the following statement of our financial operations during the year 1872, and from January 1, 1873, to April 15, 1873, as follows:

FROM JANUARY 1, 1872, TO JANUARY 1, 1873.

| | | |
|---|---|---|
| Receipts | | $15,722 37 |
| Expenditures | | 15,613 32 |
| Excess | | $109 05 |

FROM JANUARY 1, 1873, TO APRIL 15, 1873.

| | | |
|---|---|---|
| Receipts: | | |
| Subscription | $2,816 95 | |
| Advertisements | 3,427 72 | |
| | | $6,265 67 |
| Expenditures: | | |
| Composition | $1,358 25 | |
| Presswork | 131 00 | |
| Expense | 874 76 | |
| Paper | 2,147 55 | |
| Clerical expense | 497 50 | |
| | $5,009 06 | |
| Type | 739 31 | |
| | | 5,912 37 |
| Excess | | $226 30 |

We are glad to inform the committee that in the month of January we adopted an entire new dress, except the heading. The type we are now using enables us to put at least one-third more matter in the paper than with the old type.

Extensive repairs have been made on the press and machinery, a new folding-room has been constructed, and other necessary expenditures have been made which will not require to be repeated; and in this respect our expenses will be reduced in future.

Our assets, consisting of amounts due from subscriptions and advertisements, are difficult to definitely estimate, and we have consequently confined ourselves to cash transactions. It is fair to say, however, that we are as well off as we have ever been. Respectfully submitted,

ROBT. J. HARP.

## Our Mexican Mission.

The Nashville *Christian Advocate* says:

Our readers are deeply interested in our new mission in Mexico. We have published several interesting letters from Bishop Keener. We transfer another charming one from the NEW ORLEANS CHRISTIAN ADVOCATE. It will be seen what a strong faith the Bishop has in both God and the church. God will not fail us if the church does not disappoint the expectations of the Bishop. Let us rally with promptitude and liberality to the Mexican mission. We can take no step backward.

In the same paper we find the following golden item:

FIFTY DOLLARS IN GOLD FOR MEXICO.

Rev. J. B. McFerrin, D. D., Secretary of the Board of Missions:

Bishop Keener, before leaving Texas, expressed his purpose, if the way was made clear, to purchase a building-site, if nothing more, in the City of Mexico, as a starting-point for our missionary operations in that republic. Our Sunday school, at the opening of the year, determined to raise $100 toward "clearing the way." I hasten to send you $50 gold—the amount collected in our Sunday school up to date. I hope the Sunday schools of the West will achieve the honor of raising the whole purchase-money. Yours truly,

F. A. MOOD.

CHAPPELL HILL, TEXAS, March 25, 1873.

The *Central Methodist*, published at Catlettsburg, Kentucky, notices the letters of Bishop Keener and the enterprise inaugurated in these terms:

An interesting letter from the City of Mexico, by Bishop Keener, will be found on our second page. Let no one fail to read and ponder over it. This is an enterprise which deserves the united support of the church, and we hope our readers will not be satisfied until they have, each and every one, made a contribution to the Mexican mission. Any one desiring to assist in this noble work, who will send their contributions to this office, we will duly acknowledge the same and forward the amounts at our own expense. Who will be the first to respond?

Bishop Keener is now in Baltimore, and the *Episcopal Methodist* speaks of him and a meeting to be held there in behalf of the Mexican mission. The *Episcopal Methodist* says:

Bishop Keener attended the preachers' meeting on Monday morning, and gave a very interesting account of his mission to Mexico. There will be a meeting of the pastors and official members of the churches on Friday evening, at St. Paul's church, preparatory to a general meeting in behalf of the Mexican mission during the Bishop's visit to Baltimore, his native city. On Sunday, the twentieth, he has engaged to preach at Mount Vernon church, Washington city, and will spend the following week in Baltimore. Due notice of the general meeting will be given in the daily papers.

We trust that the pastors and members of our Methodist churches, and the friends of Protestant Christianity generally, will be present on that occasion. Let there be a grand rally in behalf of this new departure for the cause of Christ. Truly a great and effectual door is now open in that country. The mighty revolutions have left bleeding but wide openings, into which the gospel of the Prince of Peace may now enter to heal and reorganize. The sun does not shine upon a more interesting and inviting field than Mexico presents to the Christian philanthropist.

## Texas Methodism.

The Galveston *Christian Advocate* of April 16 gives the following items:

Bro. Stockton sends good news from his district. Six young men have been licensed to preach within its bounds since Conference. Others are expected to enter the ranks, and some of them will report themselves at the coming Conference for work. If the other districts in that Conference can make a like report, a noble body of recruits will strengthen the army already in the field.

The church should make these young men the subjects of special prayer. The burden of a great responsibility has been placed upon them. They have answered the call of God, and go forth with the promise: "Lo, I am with you"—the grand support of their faith in the glorious strife. They also need the sympathy of the church. May God make them able, faithful and successful laborers in the vineyard!

More are needed. Young men can find an ample field of usefulness in every Conference. Is the church obeying the Master's command, and praying the Lord of the harvest to send laborers into the whitening field?

It will be seen in another column that Rev. F. A. Mood, D. D., regent of the Texas University, has received four thousand acres of land of the ten thousand acres called for, a few weeks back, in our columns. A letter from one of the donors insists upon his extending the call to twenty thousand. What say the remaining sixteen landed Methodists of Texas.

The meeting at St. James church continued through last week. The interest deepened as the work progressed, and not only has the church been much revived, but a number have presented themselves at the altar, and several have found peace in believing.

MEETINGS AT NASHVILLE.—The *Advocate* of April 19 contains the following announcements:

The College of Bishops will meet in their room, in the Publishing House, on the first Wednesday in May (May 7.)

The Book Committee will meet on Tuesday, May 6.

The Board of Missions will meet on May 8.

IT IS inhuman not to feel afflictions, and unmanly not to bear them.

## The College Agent's Note.

Under this head Dr. Fitzgerald writes to the *Pacific Methodist*. The account which he gives of himself and his fortunes makes good reading for anybody. Here is the most of what he says:

The first $500 subscription to the endowment fund was from an old bachelor. Having no children of his own, his unselfish soul felt a desire to do something for the children of other people. Though neither himself nor his own offspring might taste its fruit, his generous hand was ready to assist in planting this tree. Does he not deserve a good wife? These large-hearted, full-grown men are not the ones who ought to remain single.

Another old bachelor gave me a novel reason for not contributing to help our college. I applied to him at an unlucky moment—he had just paid a *security note*. Few things go more against the grain than that, as I too well know. "No," said he in reply to my appeal, "no, I won't give you anything—I don't believe in education just now. I have just had to pay a note for $2,500 which I indorsed. If I had not been able to write my name I would have been ashamed to sign with X mark, and so would have saved my money. Do you see the point?" Yes, I saw the point. I tried to make him see *this* point—that if he had withheld his signature from that note, and given the college one-half the amount, he would have made money by so doing. I think he will yet give me a contribution before he indorses another note. I have his promise to that effect, and will not forget him.

Another gentleman—*not* an old bachelor—declined to give to the endowment fund until the debt on the college building was paid. I told him I would not ask him to pay any part of a subscription until the debt on the building was all paid off. He then subscribed a small sum, which he will be called on in due time to pay.

Another gentleman, belonging to another church, in reply to a note asking a contribution, said: "I have just to-day given $400 to a college belonging to my own church, but your manner of asking so pleased me, and I have so much sympathy for your cause, that in a little while I will show my good will by making you a donation. *He* will not be forgotten by the agent.

The reason for declining to contribute given by a friend in Sonoma county is substantially the one most frequently presented: "*The grass is short.*" This, I need not say, is a figurative expression for hard times. It is current among stock men and ranchers, and is sufficiently significant.

One fellow to whom I made my appeal turned on me with such a statement of his own wants that the matter ended by my loaning him a few dollars. *His* grass was very short indeed.

"Don't you wish you could find a Vanderbilt to endow Pacific Methodist College at once?" asked a friend after the news reached us of the rugged old commodore's magnificent benefaction to the Southern Methodist University in Tennessee. It would be a great thing, and would save a world of trouble. I cannot say that I would raise any objection to such a movement should it be made. But we shall act very foolishly if we stand with mouths open and hands folded waiting for outside aid. We can do this work ourselves, with the aid of our friends. The larger the number of contributors, the better for the college and for them.

The news from the college is good—good health, good behavior, good progress in study. Judge E. W. McKinstry, of San Francisco, will deliver the annual address at commencement. Hon. W. H. Rhodes (Caxton) will "orate" again for the literary societies on the same occasion. Number of students now, two hundred and eight.

THE *Episcopal Methodist* reports a revival in Trinity church, Baltimore. About thirty conversions, and the membership greatly revived. We quote the following paragraphs:

"The work still goes on. Last Sabbath morning Bishop Keener preached an excellent sermon to a large and attentive congregation. Being a native of Baltimore, his presence among us is hailed with delight by his numerous and warm friends, and no doubt will give an additional impetus to the already growing interests of Baltimore Southern Methodism.

At two P. M. the Sunday school monthly missionary meeting was held. The children were earnestly exhorted to give their hearts to Christ, and, the door of the church for admission being opened to them, about forty presented themselves, and were joyously received and welcomed to the bosom of the church. Divine Shepherd, defend and keep these little lambs!

Bro. Hannon delivered at night a very earnest discourse on the rich young man who came running to Christ. There were six penitents and two conversions."

In the *Episcopal Methodist* we find also an account of a great revival in our churches in Petersburg, Virginia:

We rejoice to learn that all our churches in Petersburg are enjoying the presence of the Lord, and that many are being set loose from the bonds of sin and are joining the ranks of their Master to battle against satan. We sincerely hope that the glorious work may deepen and widen, until we shall hear of hundreds more being converted.

At Washington Street church, Rev. W. W. Duncan, pastor, there had been, up to our last advices, eighty-three conversions, seventy-nine of whom have joined the church. Bro. Duncan, together with the members of the church, are hard at work, and are being blessed almost nightly by seeing souls converted.

At Market Street church, Rev. R. N. Sledd, pastor, there has been a glorious season. The meeting has been in progress for five weeks, and the result so far has been eighty-four conversions and seventy-two additions. Bro. Sledd writes as follows, under date of April 11:

"There is still considerable interest—six penitents and two conversions last night. If it should stop now I think I would have eighty additions from it—making just one hundred since Conference. Is it not glorious? Last Sunday was a memorable day with us. In fact, Market Street has never had such a season before. To God be all the glory."

Rev. Mr. Bayley writes to the Richmond *Advocate* from Petersburg, Virginia, April 7, as follows:

"My church in Ettricks is enjoying one of the most gracious seasons I ever witnessed. We have had fifty-seven converts, and thirty-six added to the church. Some were members of different churches before, some have joined other Methodist churches in the vicinity, and we are expecting many more to unite with us shortly. The case of one whom I have received into our church is very remarkable. He is a victim of paralysis, aged seventy-four, and unable to rise from his bed. He was converted at home, and I baptized him by affusion as he lay in bed."

The Raleigh *Christian Advocate* of April 16 says:

An interesting revival of religion is in progress in Goldsboro, North Carolina, under the preaching of Rev. J. E. Mann. Much interest has been manifested, and there are hopes of a continuance of the gracious season and the accomplishment of much good to the church.

The Richmond *Christian Advocate* of April 17 says:

An interesting meeting is in progress at Clay Street church, in this city, under the ministry of the pastor, Rev. B. F. Woodward. Seventeen persons were converted during the past week, and there is great seriousness in the congregations.

CHARLOTTESVILLE, VIRGINIA.—Twenty additions to the Methodist Church are reported.

## Tributes of Respect.

PREACHER'S OFFICE,
Carondelet Street M. E. Church South,
April 11, 1873.

At the regular meeting of the board of stewards the following preambles and resolutions were adopted:

WHEREAS, Our almighty Father, in his sovereign pleasure, has called home to himself our honored and beloved brother, Dr. B. H. Moss; AND WHEREAS, Gracious submission to the will of him who doeth all things well is not inconsistent with that affection which mourns the vacant chair in our board; therefore,

*Resolved*, That we hereby testify and put on record the admiration and love which we ever entertained for our now departed brother, and our sincere condolence with his bereaved and stricken family.

*Resolved*, That in the death of Dr. Moss the church has lost an able and faithful officer, whose memory as such will ever be green and precious with his surviving brethren as long as they shall meet in the board of stewards.

*Resolved*, That these resolutions be spread on the minutes of the board of stewards, and a copy of the same, signed by the chairman and secretary, be delivered to the family of the deceased, and also that a copy, certified as above, be furnished the NEW ORLEANS CHRISTIAN ADVOCATE for publication.

W. V. TUDOR, Chairman.
J. L. DUNNICA, Sec.

At the monthly meeting of the board of stewards of the Dryades Street German church, April 9, the following was unanimously adopted:

WHEREAS, It has pleased almighty God to call our beloved brother, Dr. B. H. Moss, to the mansions of glory; therefore,

*Resolved*, That we hold in grateful remembrance his indefatigable Christian philanthropy in rendering professional aid to the sick in the families of our preachers, and the poor among us, without pecuniary remuneration.

*Resolved*, That we express our sincere sympathy with his bereaved widow, Mrs. Dr. B. H. Moss, and children.

*Resolved*, That the above be published in the NEW ORLEANS CHRISTIAN ADVOCATE and the *Familien-freund*, and that copies of the same be forwarded to Mrs. Dr. Moss.

J. B. A. AUBENS, Presl.
J. H. KELLER, Sec.

## Salaries.

The New York *Christian Advocate* gives the salaries of the Bishops, editors and agents in the Northern Methodist Church, as follows:

BISHOPS.

| | | | |
|---|---|---|---|
| Morris | $3,500 | Foster | $4,000 |
| Janes | 4,000 | Wiley | 4,000 |
| Simpson | 4,000 | Merrill | 4,000 |
| Scott | 4,000 | Andrews | 4,000 |
| Ames | 4,000 | Haven | 4,000 |
| Bowman | 4,000 | Peck | 4,000 |
| Harris | 4,000 | Mrs. Kingsley | 1,200 |

SECRETARIES.

| | | | |
|---|---|---|---|
| R. L. Dashiell | $5,000 | J. M. Reid | $5,000 |
| T. M. Eddy | 5,000 | E. O. Haven | 5,000 |

AGENTS.

| | | | |
|---|---|---|---|
| New York, first | $3,500 | Cincinnati, first | $3,500 |
| New York, second | 1,500 | Cincinnati, second | 1,500 |

EDITORS.

| | |
|---|---|
| Quarterly Review, New York | $4,000 |
| Christian Advocate, New York | 4,000 |
| Sunday School Department, New York | 4,000 |
| Northern Christian Advocate, Syracuse | 4,000 |
| Christian Apologist, Cincinnati | 4,000 |
| German Magazine, Cincinnati | 4,000 |
| Western Christian Advocate, Cincinnati | 4,000 |
| Ladies' Repository, Cincinnati | 4,000 |
| Northwestern Christian Advocate, Chicago | 4,000 |
| Central Christian Advocate, St. Louis | 4,000 |
| Methodist Advocate, Atlanta | 2,500 |

N. B.—These sums, it must be understood, are all that these officers receive from the church—they have in no case any further allowance for house-rent, or other expenses of living.

BISHOP DOGGETT, says the Richmond *Christian Advocate* of April 17, has left the city for a three months' tour of episcopal work in the Conferences under his charge in the Southwest. He was in good health, and will attend a large number of District Conferences, as well as the annual meeting of the Bishops at Nashville, before he returns.

THE board of trust of the Vanderbilt University meets in Nashville on Wednesday, May 7.

## Books and Periodicals.

JERUSALEM, ANCIENT AND MODERN. By Rev. J. P. Warren, D. D. Boston: Estes & Lauriat; Elliot, Blakeslie & Noyes.

A complete and compact history, description and illustration of the Holy City, including the topography, present condition of the city and surroundings, the principal points of interest of both the ancient and modern city, the recent explorations and excavations, and a full description of the temple. It is, in fact, an epitome of reliable information on the subject gathered from many valuable books, not accessible to general readers. For sale by Gresham, New Orleans.

A CRITICAL AND EXEGETICAL COMMENTARY ON THE BOOK OF GENESIS. With a new translation. By James G. Murphy, LL. D., T. C. D. Boston: Estes & Laurint, 1873.

This work deservedly occupies a place in the first rank of recent commentaries. Prof. Murphy is an acute critic, a man of great breadth of view, and abundantly endowed with common sense. His translation and notes are exceedingly valuable. The notes are written in a simple and lucid style, and are calculated to arrest and keep the reader's attention. For sale by Gresham, New Orleans.

QUEENS. By E. B. Emery. Boston: Estes & Lauriat.

The title of the book and of the twenty-one chapters which make it up are all rather taking, and the style has some liveliness and force. It seems to be a story of New England life and society, goodish, moral, somewhat religious. Our readers, if they are so minded, can find out what it is about for themselves. We have not time, and it is not likely that they have. For sale by Gresham, New Orleans.

FOURTEEN WEEKS IN HUMAN PHYSIOLOGY. By J. Dorman Steele, A. M. A. S. Barnes & Co., New York and Chicago, 1873. Price, $1.50 sent by mail.

The author's fourteen weeks' series in philosophy, chemistry, geology, astronomy, etc., is well known and very popular. The present volume is of equal merit with its predecessors, and is a valuable compendium, suited for schools and for general readers. The plates and illustrations are well executed.

WOMAN IN AMERICAN SOCIETY. By Alba Goold Woolson. Boston: Roberts Bros., 1873.

Rather hard on the ladies is the author, but she writes vigorously and truthfully too, so far as we have sampled her pages. John G. Whittier indorses and commends the work, whatever that may be in its favor. For sale by Kain & Co., New Orleans.

WE HAVE RECEIVED the last published Minutes of the North Carolina Conference. The Sanitarian is an excellent monthly journal, just started. A. N. Bell, M. D., editor. Published by A. S. Barnes & Co., New York and Chicago. We have received the first number, and find it replete with entertaining and useful matter. The American Agriculturist for April is a good number of this always valuable publication. The Gardeners' Monthly is an excellent periodical for gardeners and fruit-growers. Published at Philadelphia, at $2 per annum.

HALF-HOUR RECREATIONS IN POPULAR SCIENCE. Nos. 6 and 7 are on peculiarly interesting subjects. No. 6 is on "Unconscious Action of the Brain," by Dr. W. B. Carpenter, F. R. S. No. 7 is on the "Geology of the Stars," by Prof. A. Winchell. Published by Estes & Lauriat, Boston. Twenty-five cents per number.

WE HAVE RECEIVED the Journal of the Second Annual Conference of the Board of Indian Commissioners. The Twenty-third Annual Report of the Southwestern Bible Society is a pamphlet containing much useful information, and, along with other good things, Dr. Taylor's very entertaining address. The Rural Alabamian for April has been received.

## Sunday School Incident in Felicity Street Church.

MR. EDITOR: On the first Sabbath of this month an incident occurred, quite out of the ordinary way, connected with this school. It was of a deeply interesting character to a reflecting mind. Circumstances of a like nature hardly occur in a generation. Simple as they were, they had a weighty bearing upon the past, present and future welfare of the church of Christ. The president, Mr. Foster, had received some money from the Rev. C. Brewer, to be appropriated for the benefit of the school, which had already made him a life member from the interest he had before taken. Mr. Foster proposed to the teachers and scholars, on the reception of the money, to make Dr. Lovick Pierce, of Georgia, a life member, which was highly approved. The giver is in his eighty-seventh year, and Dr. Pierce in his eighty-ninth, and although they were not personally acquainted, yet their ages were in close affinity. Such venerable characters, whose hearts and purposes were united in one cause, and in possession of all their mental faculties, are worthy of observation as early pioneers of the Methodist Church.

Dr. Pierce, we learn, is performing all his ministerial duties as in younger years, and entering with the deepest interest into all the missionary enterprises of the present day to enlighten and evangelize the world. Age is beautiful under such circumstances, and a halo of glory encircles the time-worn brow.

Rev. C. Brewer, my brother, in feeble health stands upon the vestibule of the invisible world, looking by faith into the inward sanctuary, where the glorious Shekinah overshadows the ark of the new covenant of love and mercy, waiting with patience to be called up higher. He has drank deep of the cup of affliction, following all his children to the grave but one, who is now his supporting staff in old age. Early in the winter the companion of his joys and sorrows was taken from his side. His eye kindles with rapture when he spenks of meeting those who have gone before him, and entered into the rest which remains for the people of God. How few of the youth of this Sunday school will ever reach the venerable years of those first mentioned. Now is the time for them to form characters for vast eternity; to be useful on earth, and happy in the world to come; to shine as suns of the first magnitude in the canopy above.

Youth! how beautiful it is!
How full of joy, how full of bliss,
When life divine is given;
And they who higher life pursue,
Keeping the Savior's cross in view,
With moral principles most true,
Will have a home in heaven.

S. B. T.

## To the Friends of Bible Distribution.

We commend the following communication from the general agent of the Southwestern Bible Society to the careful notice of our readers. The cause of Bible distribution is most noble and benevolent, and all should contribute to it.

The Southwestern Bible Society has during the past few years sent forth large quantities of Bibles and Testaments for distribution, by sale and grant, in and around the principal centers of population in their field, which embraces the State of Louisiana and the southern half of the State of Mississippi. In this way, through the efforts of collecting and distributing agents and auxiliary societies, a great destitution, especially of the cheaper copies of the Scriptures, has been supplied.

A greater and more important work remains to be done—that of supplying the destitutions which still exist among the remote frontier and secluded habitations of the land. Thousands of families, residing at greater or less distances from thoroughfares, still have no convenient opportunity of obtaining copies of the Scriptures. These families, including children, are generally deprived of the visits, services and instructions of ministers of the gospel. Their condition of remoteness from convenient places of worship, and often of poverty, excites in the highly-favored Christian's heart the deepest sympathy. The question is asked: "How can one hear without a preacher?" A similar question demands an answer, frequently to our reproach: "How can they read the word of God unless it be placed in their hands?"

Inasmuch as it is the ordering of God's providence that human instrumentality shall be employed to carry on his own work of human redemption, there remains to the Christian the ever-pressing inquiry: "Lord, what wilt thou have *me* to *do*?"

The work of Bible distribution is undoubtedly, next to the preaching of the gospel, the great instrumentality to enlighten and save—both having God's blessing promised to their use. Conjecture fails to picture the loss which may be sustained by our needy and irreligious population in consequence of our neglect; but we know that without the teachings of the word of God there is, there can be no hope of salvation to their souls. As mere citizens, too, of a common country, we know that the instructions of the Scriptures are the best guides to honesty, thrift and social contentment—elements, all these, of individual and general prosperity. In which ever way we view the question of the blessing which attends the dissemination of the words of divine truth, the obligation to benefit our fellow-men, temporally and spiritually, is paramount and binding.

The Southwestern Bible Society is about to engage in a persevering plan of reaching our destitute population by means of colportage, in order that every family and individual in its field, now destitute of a Bible or Testament, may be supplied. The work involves considerable expenditure of money; but the outlay will, by God's blessing, guarantee a rich reward. Your agency in conveying the glad tidings of salvation to the needy and perishing—its consolations to poor and humble Christians living now in solitary neglect, all of whom may be easily reached—will find, we trust, a cheerful manifestation in contributions to the cause now urgently presented. Giving does not impoverish, but withholding may prove disastrous. We ask your help.

Yours very truly,
J. E. C. DOREMUS,
General Agent S. W. B. S.

TO SPEAK and act truth with constancy and precision is nearly as difficult, and perhaps as meritorious, as to speak it under intimidation or penalty; and it is a strange thought how many men there are, as I trust, who would hold it at the cost of fortune or life for one who could hold it at the cost of a little daily trouble.—*Ruskin.*

WE LEARN through a private business note from the pastor, Rev. Dr. B. J. Baldwin, that a meeting of great interest has been in progress at Opelousas, Louisiana, for several weeks past.

SWIFT'S maxim in conversation was: Take as many half minutes as you can get, but never take more than half a minute without pausing and giving others an opportunity to strike in.

HYPOCRISY is folly. It is much easier, safer and pleasanter to be the thing which a man aims to appear, than to keep up the appearance of being what he is not.

WE CALL ATTENTION to the seventh annual statement of the Commercial Insurance Company of New Orleans, which appears in another column.

WE TAKE PLEASURE in calling attention to the card, in this issue, of the great dry goods house of D. H. Holmes, No. 155 Canal and 15 Bourbon street.

HARDWARE.—Our readers will do well to notice the advertisement of A. Roussel, hardware dealer, No. 17 Old Levee street, opposite custom house.

SEPTOLINE OIL COMPANY, No. 62 Camp and 15 Dauphine street, dealers in lamps, trimmings, oils, etc.

NAVRA & OFFNER, No. 174 Canal street, direct importation of China and crockery-ware.

## Agent's and Publisher's DEPARTMENT.

### Acknowledgments of Letters and Funds

RECEIVED BY MAIL,

**For the Week Ending April 19, 1873.**

A—C. G. Andrews $4, E. Alden two letters $105.88, American News Company, E. & H. T. Anthony & Co., Allard, Miller & Veal $81.75, T. B. Applewhite $1.75.

B—D. J. Baldwin $4, D. P. Bradford $2, Milton Bradley & Co., George Brandt Jr. 35 cents, R. Buist Jr. $51, P. B. Bridges $1.25.

C—C. W. Carter, B. Clegg, Robert Carter & Bro., G. W. & C. B. Colton & Co., S. A. Coffin, Coe, Wedderill & Co. $3.75, D. P. Culleu, W. B. Crooks.

D—L. F. Dowdell $4, Dudd & Mead, A. M. L. Douglass two letters $2, Dr. D. M. Duney $3.85, Donaldson & Co., T. S. Dabney, L. S. Deering.

E—J. F. Evans $5.

F—O. Fisher $17.35, E. B. Foust, R. W. Flournoy $2, E. N. Freshman, W. M. Francis & Co.

G—J. A. Grey, Green & Color two letters, David Greenway, George W. Graves, Griffin & Huffman, J. E. Gibbs.

H—Bythell Haynes, A. C. Hundley $2, F. C. Harper, William A. Hall, D. H. Hayes $20, M. R. Hollister, S. Hearn, P. Howard, W. E. Hamberlin $2, O. Hawkins $1.

I—R. S. Isbell.

J—W. F. Johnson, J. N. Jones, H. F. Johnson two letters, W. H. Jones, W. F. Jones.

K—W. P. Kimball.

L—J. L. Lemons $6.75, Lee, Shepard & Dillingham, J. B. Lippincott & Co. two letters, George B. Lockwood, M. Y. Lister $10, H. P. Lewis (two letters $12.55, L. Delfield & Dulue.

M—Dr. J. W. Martin $20, John P. Morton & Co., T. F. Mangum $1, M. C. Manley $20, O. M. Marsh $5, A. Millspaugh, J. A. McNeil, J. M. McKee, Mrs. J. S. Magruder, T. H. McClendon, D. C. Monroe $2, D. Merchant, J. M. Mason $1.

N—J. Nicholson, J. S. Nadal $10, Norris & Jones $2, Evan Nicholson $2.

P—Powers Paper Company two letters, John M. Porter $2, Daw. Perry $1, Miss M. C. Parsons, R. M. Powers, J. W. Poston, W. J. Pulvernt, R. T. Parish, U. B. Phillips.

R—George Routledge & Sons, John Ross Jr. 50 cents, D. M. Rosh, W. E. Richardson, J. K. Randall.

S—E. W. Solomun, J. H. Stone, Robert Smille, J. R. Stobe, R. A. Sibley, J. M. Simpson $2, P. B. Saffold $1, Snider & Holmes, Mrs. S. E. Sims $5, W. D. Shuyton $22, Lilian C. Staples 50 cents, Southwestern Book and Publishing Company, P. Smith, G. M. Sherman, Stimf & Sellers, Joseph M. Scott $2, A. R. Sutherland $20, F. W. Starbrough $27, J. W. Sandell, L. T. Sanders $1, A. L. Slack $5.80, E. P. Stratton $12.50, H. F. Stumpf & Co.

T—O. P. Thomas, W. V. Taylor Jr., J. C. Thomas, Tower, Gildersleeve & Co.

W—H. O. White, J. Woodbridge $25.88, Lucy Wilkins, George D. Wade $11.25, R. W. Wilson, A. J. Wright, W. A. Williams, W. M. Watson, T. B. White, R. S. Wilkins two letters, C. C. Wickins $2, T. C. Weir $2.00, W. S. Wade, J. A. Wesson, G. H. Wilson $1.

Y—W. C. Young.

IT WILL be seen by the advertisement, in another column, that Messrs. Braselman & Adams, corner of Magazine and St. Andrew streets, are offering beautiful spring silks. Pongee silks, black silks and other seasonable dry goods at prices that must command the approbation of all purchasers. Messrs. Braselman & Adams are enabled to offer their customers as fine goods as are to be found in the market, and at as low prices.

ONE of the most valuable inventions of the age is the Babcock fire extinguisher. It can be kept ready for use at a moment's warning, and the scarcity of water does not affect its usefulness. Colonel A. M. Granger, the agent, will take pleasure in explaining this machine to all who favor him with a call at Exposition building.

METZ'S ARMENIAN HAIR VIGOR, also Zozoxentz, or botanic specific cure for toothache, headache, etc., are prepared by Louis S. Metz, corner Bienville and Prieur streets. Wheelock, Finlay & Co. are the agents.

FOR LIVERPOOL.—Mr. Silas Weeks, No. 18 Carondelet street, the agent of the Mississippi and Dominion line, announces the splendid steamship Memphis, Captain James Mellon, to sail on Saturday, April 26.

JAMES MORIARTY, hair-dresser and wig manufacturer, No. 176 Baronne street, near Girod.

DR. G. A. BETANCOURT, dentist, 171 St. Joseph street. See advertisement.

## *BUSINESS NOTICES.*

DR. TUTT'S LIVER PILLS.—They act as kindly on the tender infant, the most delicate female and infirm old age as upon the most vigorous system, eradicating every morbific agent, invigorating the debilitated organs, banishing to the raging pervous sufferer, imparting vigor to body and mind.

WORSE THAN BANKRUPTCY.—A constitution broken down by disease. If it is the result of fast living, the excessive use of whisky, the injudicious use of mercury, exposure in miasmatic regions, sedentary habits, self-abuse or scrofulous taint, a few bottles of Dr. Tutt's Sarsaparilla and Queen's Delight will restore you to health—more desired than gold.

A deadly enemy is Dr. Tutt's Sarsaparilla and Queen's Delight to Fevers, Pimples, Tetters, Secondary Syphilis, Barbers' Itch, Salt Rheum, Glandular Swellings, Worms and Black Specks in the flesh, Ulcers in the throat, mouth and nose, Mercury, Lead and Arsenic. It thoroughly neutralizes the virus in the blood. ap24 lt

CHILLS AND FEVERS, in all forms,

"Foil their feats like Arabs,
And as silently steal away,"

under the magic influence of Kress Fever Tonic. A few doses will start the procession promptly, and leave in the place of those unwelcome guests sunshine, health, happiness and joy in the household. A box of pills, free of charge, is contained in each wrapper, and when this chill remedy is taken according to the directions around each bottle the proprietors warrant it to cure. Frederickson & Harte and E. J. Hart & Co., New Orleans, supply the remedy. mh20 2m

PIERSON & HEWS, fine Clothing, Shirts and Furnishing Goods, Rhad 15 Camp street, opposite City Hotel, New Orleans, Louisiana. We invite visitors from the interior to examine our stock and prices. We claim to sell first-class goods as low as can be afforded and live. We sell the celebrated Shoulder-Seam Shirts, warranted to fit, wear and give satisfaction. Liberal deduction made to Clergymen, and their trade solicited. 6 27 1y

RUPTURE CURED by Dr. A. Follean, of the Paris Medical Faculty. Specialty for the treatment of all deformities of the body. No. 8 St. Charles street, New Orleans, Louisiana. Pamphlet and circular of Dr. Follean's method of treatment can be obtained by sending postage stamp to P. O. Box 2012. ap10 3m

STOP those chills that have been harassing you so long, as they sometimes end in that fatal disease called by some the "Up Country Yellow Fever." They can be very easily stopped by taking Simmons' Liver Regulator. Do not delay. Go at once to your druggist and get a package and be cured. ap24 1t

BEST AND OLDEST FAMILY MEDICINE.—SANFORD'S LIVER INVIGORATOR, a purely Vegetable Cathartic and Tonic, for Dyspepsia, Constipation, Debility, Sick Headache, Bilious Attacks and all derangements of Liver, stomach and bowels. Ask your druggist for it. Beware of imitations mh27 1y ow

THE EQUITABLE LIFE ASSURANCE SOCIETY, New York,

Assets ..... $21,000,000
Income ..... 11,000,000

Branch office—31 CAMP STREET,

A. P. CLEVELAND,
feb13 1y General Agent.

USE DR. HENRY'S WORLD'S TONIC AND BLOOD PURIFIER.—It is the great household remedy, pleasant to take, yet potent for the prevention and cure of diseases. It is better than Bitters, Cordials, Rhubarb or Sarsaparilla. Sold by druggists. jy18 1y

DR. HENRY'S ROOT AND PLANT PILLS.—Mild yet thorough; no nausea or griping; entirely vegetable; great Liver remedy. Price, 25 cents. Sold by druggists. jy18 1y

MRS. WHITCOMB'S SIRUP.—The great soothing remedy. Price only 25 cents. Gives rest to the mother and health to the child. Sold by druggists. jy18 1y

TWELVE SAMPLES (postage free) for fifty cents. Sells for $10. R. L. WOLCOTT, 181 Chatham square, New York. se20 1y

*NEW ADVERTISEMENTS.*

## D. H. HOLMES,

DIRECT IMPORTATION OF

## DRY GOODS,

NO. 155 CANAL STREET AND NO. 15 BOURBON STREET,

NEW ORLEANS, LOUISIANA.

IMPORTER OF

## Silks, Embroidery, Laces, Ladies' and Children's Suits, Hosiery,

HOUSE-FURNISHING GOODS, MATTINGS, ETC.

ap21 1y

## COMMERCIAL INSURANCE CO.,

NEW ORLEANS.

**Seventh Annual Statement.**

In conformity with the requirements of their charter the company publish the following

STATEMENT.

Premiums for the year ending March 31, 1873:

| | | |
|---|---|---|
| Fire | $78,911 65 | |
| Marine | 27,215 93 | |
| River | 4,090 55 | |
| | $109,247 13 | |
| Add unterminated risks, Mar. 31, 1872 | 12,461 79 | |
| | $181,711 92 | |
| Less unearned March 31, 1873 | 16,819 77 | $164,892 15 |
| Paid fire losses | $21,586 21 | |
| Paid marine losses | 3,719 58 | |
| Paid river losses | 15,937 52 | |
| | $41,243 31 | |
| Paid rebate | 27,598 18 | |
| Paid reinsurance | 6,890 25 | |
| Paid return premiums | 599 45 | |
| Paid taxes | 7,513 58 | |
| Paid contingent | 2,651 11 | |
| Paid rent | 4,699 35 | |
| Paid expenses, salaries, etc | 15,398 18 | |
| | $100,981 07 | |
| Less profit and loss and interest | 25,056 12 | 75,927 95 |
| Net profits | | $88,970 20 |

ASSETS.

| | |
|---|---|
| Stock notes | $16,774 10 |
| Bills receivable | 107,889 31 |
| Furniture | 1,093 93 |
| Harbor-boat stock | 851 00 |
| City bonds | 1,320 00 |
| Bills in course of collection, net | 37,978 12 |
| Cash | 227,055 12 |
| Total | $393,756 58 |

NEW ORLEANS, March 31, 1873.

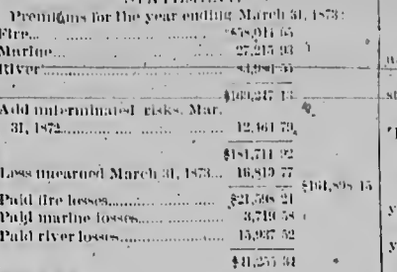
The above is a just and correct transcript from the books of the company.

J. H. OGLESBY, President.
WALTER HUNTINGTON, Secretary.

At a Regular Meeting of the Board of Directors, held on the fourteenth of April, 1873, it was

*Resolved*, That a dividend of TWENTY Dollars per share be declared on the capital stock of the company, and of the profits of the past year, payable at the office of the company, on and after the twenty-first, in cash upon all paid-up stock. Upon unpaid stock TEN Dollars per share to credit of final extinguishment of stock notes, and TEN Dollars in cash, and that interest at the rate of Eight per cent. per annum be allowed on all cash payments upon stock from date of payment to March 31, 1873.

J. H. OGLESBY, President.
JOHN T. HARDEE, Vice Prest.
WALTER HUNTINGTON, Secretary. ap21 1m

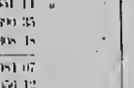


## D. M. HOLLINGSWORTH,

SUCCESSOR TO D. MARSH, DENMAN & CO.,

51 and 56 ..... Baronne St. ..... 51 and 56
ap21 6m ow New Orleans, La.

FOR LIVERPOOL.



DIRECT SATURDAY, April 26.

The steamship

MEMPHIS (2,500 tons),

Captain Mellon,

offers great inducements to Cabin Passengers, having magnificent saloon accommodations, with separate ladies' cabin, bathroom, etc., and extraordinary speed (seventeen days six hours last passage to Liverpool).

Excursion Tickets for return by same line issued at reduced rates, available for six months. For further particulars apply to

SILAS WEEKS,
Agent Mississippi and Dominion Line,
ap21 2m 18 Carondelet street.

TEETH ..... TEETH ..... TEETH.

GREAT REVOLUTION.

$90 ..... Gold Sets ..... $20
Usual price, $100.

$45 ..... Silver Sets and other Material ..... $15
Usual price, $50.

DR. G. A. BETANCOURT,

171 ..... St. Joseph Street ..... 171

Between Camp and St. Charles,

offers to insert Teeth at the above prices, with or without extraction of the roots. Extractions and other operations performed without pain by means of anæsthetic agents. Gold Fillings also greatly reduced. Toothache cured instantaneously. Consultations gratis. ap24 2m

METZ'S ARMENIAN HAIR VIGOR contains no lead or other corrosive mineral substance. The cleanest and best preparation for preserving, restoring and beautifying the Hair ever invented. It gives new vigor and vitality to the hair follicles, prevents its turning gray or falling off, and completely eradicates dandruff, etc. Try it! Price, 75 cents. Ask for Metz's, "Take no other." Also ZOZOXENTZ, or Notable Specific Cure for Toothache, Headache, etc. Never known to fail in giving instant relief in one minute, without danger. Will eradicate Pimples, Tetter, Freckles, Moth Patches, Tan, Sunburn, Blackheads or Grubs, Roughness and all Cutaneous affections and discolorations of the Skin, so harassing and disagreeable to a beautiful complexion. It contains no creosote, chloroform, corrosive sublimate, or any mineral injurious to health or beauty. Can be taken internally for Sick Stomach, Cramps and pains in the Bowels. Louis S. METZ, proprietor, Laboratory, corner of Bienville and Prieur streets. WHEELOCK, FINLAY & Co., Agents, New Orleans. For sale by druggists and perfumers everywhere. ap21 1y

HARDWARE ..... HARDWARE.

BARGAINS TO CASH COUNTRY BUYERS.

The undersigned, desirous of reducing his heavy stock of Hardware, Cutlery, Agricultural Tools, etc., will offer the same at

**Greatly Reduced Prices**

from this day, and solicits cash purchasers to call and examine his great variety of Shelf and Heavy Hardware, all of recent importation and in prime order.

Also a full line of FISHING TACKLE, POLES, etc., unsurpassed in this market. For sale by

A. ROUSSEL, Hardware Dealer,
ap21 2m 17 Old Levee St., opposite Custom house.

JAMES MORIARTY.

HAIR-DRESSER AND WIG MANUFACTURER,

**No. 176 Baronne St., near Girod,**

New Orleans.

Braids, Puffs, Chignons and Water-Falls. Hair-Dressing and Hair Work of all kinds and Styles. All kinds of combed-out hair made over. ap24 2m

TO THE PUBLIC.

Those who contemplate giving up housekeeping this summer, and desire to have their FURNITURE carefully packed for shipping or storing, will do well to call on

J. BOIS,
No. 291 Camp street.
N. B.—Furniture repaired and bought. Carpets taken up and cleaned. ap3 2m

*NEW ADVERTISEMENTS.*

BARGAINS! ..... BARGAINS!

Having too large a Stock on hand for the prevailing Hard Times, we have determined on the following

## REDUCTIONS.

The remainder of those Fancy SILKS at 87½c. are now 62½c.

As well as a large lot of Pongee SILKS new styles at

## THE SAME LOW PRICE.

One $1 Black SILK is reduced to $2 per yard.

A small lot of White PIQUES reduced to 25c. per yard.

A new lot of WHITE GOODS reduced to 25c. per yard.

Plain MOZAMBIQUES reduced to 20c. per yard.

GRENADINES and BAREGES reduced to 15c. per yard.

Japanese CLOTHS reduced to 15c. per yard.

Linen LAWNS, plain, reduced to 15c. per yard.

Figured MUSLINS reduced to 12½c. per yard.

Good CALICOES reduced to 10c. per yard.

Yard-wide CALICOES reduced to 15c. per yard.

Fine Brown COTTON reduced to 10c. per yard.

Heavy Brown COTTON reduced to 10c. per yard.

Sea Island COTTON reduced to 12½c. per yard.

Soft-finished White COTTON reduced to 12½c. per yard.

Bobbinet BARS reduced to $1.50 each.

Cotton BARS reduced to 65c. each.

Honeycomb QUILTS reduced to $1.25 each.

Marseilles QUILTS reduced to $2.50 each.

10-4 Cotton SHEETINGS reduced to 40c. per yard.

Irish LINEN, 21 yards, reduced to $6 per piece.

Irish LINEN, 21 yards, fine, reduced to $7.50 per piece.

Irish LINEN, 21 yards, superfine, reduced to $9 per piece.

Twilled Cotton KILTS, undressed, reduced to 75c. per pair.

Good CORSETS reduced to 75c. per pair.

Children's White SOCKS and HOSE, finished, reduced to 25c. per pair.

Morocco and Patent Leather BELTS reduced to 25c. each.

Ladies' White Lawn SUITS reduced to $2.50 each.

Children's White Piqué SUITS reduced to $1 each.

Black Worsted GRENADINES reduced to 50c. per yard.

Black and White Pineapple GRENADINES reduced to 25c. per yard.

Black Cotton CLOTH reduced to 25c. per yard.

Ladies' Black Alpaca SUITS reduced to $7.50 each.

Black Lace FICHUS reduced to $2.50 each.

Pure Linen SHEETINGS reduced to 87½c. per yard.

Small lot Assorted WHITE GOODS reduced to 15c. per yard.

Needlework EMBROIDERY reduced to 15c. per yard.

Tucked SWISS, two yards wide, reduced to $1 per yard.

Gentlemen's Linen Hem-stitched HANDKERCHIEFS reduced to 25c. each.

Ladies' Linen Hem-stitched HANDKERCHIEFS reduced to 15c. each.

In addition to the foregoing we have made

GENERAL REDUCTIONS

throughout.

OUR IMMENSE STOCK,

And are constantly in receipt of everything that is

**New and Desirable in Our Line,**

Which, being bought for CASH and sold for CASH,

GIVES US GREAT ADVANTAGES,

WHICH IN TURN

WE GIVE TO OUR PATRONS.

BRASELMAN & ADAMS,

**Magazine and St. Andrew Streets.**

ap21 lt CASH HOUSE.

J. G. BERMEL,

121 ..... CANAL STREET ..... 121
New Orleans.

THE CHEAPEST HUMAN HAIR MANUFACTORY,

WHOLESALE AND RETAIL.

Gloves, Fans, Perfumery, Brushes, Combs, Fancy and Jet Jewelry, Pocket Books, Opera Glasses, Bronze and Gilt Ornaments, Walking Canes, Crutches, Umbrellas, Parasols, etc.

A FULL ASSORTMENT OF LADIES' HAIR.

Commission House—No. 8 Boulevard Malesherbes, Paris.

FOR RENT OR SALE—

THE OLD SARATOGA SPRINGS HOTEL,

with the standing Furniture complete. The baths have been thoroughly repaired and painted, and are now as good as new. This Hotel is situated on the Lake Shore at Ocean Springs, Mississippi. The place is noted for its healthfulness. Within easy access of the Hotel are the celebrated springs, so well known for the great medicinal properties. The Hotel is within three hours' ride from New Orleans, and two hours from Mobile, by the New Orleans, Mobile and Texas Railroad. The scenery cannot be surpassed, and the fishing is excellent. The buildings are spacious, and the grounds are extensive, both being now in good repair. For terms and full particulars apply to

SCHMIDT & ZIEGLER,
mh27 1m 60 New Levee street.

THE GEN. R. E. LEE

MONUMENTAL ASSOCIATION.

Agents wanted to receive subscriptions for the Lifesize Steel Engraving of GEN. LEE. Ladies and clergymen will find this a laudable enterprise, which is worthy of their attention. Call on or address

R. L. DELEA & CO.,
General Agents for Louisiana.
ap17 2m 112 Camp St., New Orleans.

FOR SALE.

PLANING MACHINE PLANES,

twenty-four inches wide, from three inches to one-eighth thick, new and warranted. Price, $175.

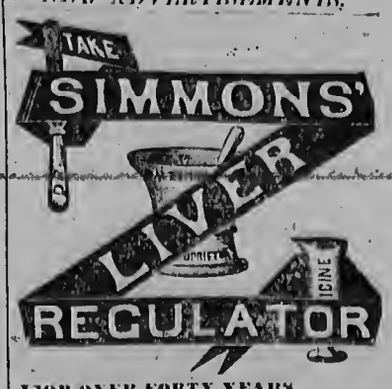
METROPOLITAN BOX FACTORY,
ap10 1m 112 Magazine street.

A GOOD BUSINESS.

$30 TO $50 per week easily made. AGENTS WANTED. To all persons, of either sex, needing permanent work we guarantee employment which will yield them larger profits than at anything else. Send for circulars.

GULF STATES PUBLISHING CO.,
mh20 3m 112 Camp street, New Orleans, La.

*NEW ADVERTISEMENTS.*




FOR OVER FORTY YEARS

THIS

PURELY VEGETABLE

LIVER MEDICINE

HAS PROVED TO BE

THE GREAT UNFAILING SPECIFIC

for LIVER COMPLAINT and it's painful offspring, Dyspepsia, Constipation, Jaundice, Bilious attacks, Sick Headache, Colic, Depression of Spirits, Sour Stomach, Heartburn, Chills and Fever, etc.

After years of careful experiments, to meet a great and urgent demand, we now produce from our original Genuine Powders

THE PREPARED,

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The Powders (price as before) ..... $1 00 per package.
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SEND FOR PHILIP WERLEIN'S

PRICE LIST OF DUNHAM & SON'S

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J. P. HALE'S IMPROVED PIANOS,

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SILVER-TONGUE ORGANS.

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| Style 6 | $400 00 | Style 8 | $550 00 |
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These Pianos are the best for tone, touch, durability and price. Send for descriptive circular. They are sold on the following terms: $10 cash, $20 each month during the first year, afterward $12.50 per month until paid for; making a credit extending to 26, 30, 34 and 38 months. If more convenient, the payments can be made every two, three, four or six months, and the time can be shortened and a reduction in price will be made. Organs sold on similar terms.

A discount at the rate of Ten per cent. per annum allowed for cash.

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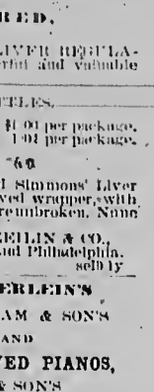
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We would announce that in addition to our large Trade in Lamps and Lamp Trimmings, Oils, etc., we have established a

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We are also sole agents for the UNION SAFETY LAMP, the front of which we attach to Chandeliers, rendering me explosion with any kind of oil impossible.

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Straw Bonnets, trimmed or untrimmed, Costumes of the latest and most elegant style, all selected by Madame Sophie's artistic taste.

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AND

MAGIC BATTERY MANUFACTORY.

*AGENCY OF THE GOLDEN WONDER.*

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has been practicing as Apothecary here 1851, before the school of Medicine was established in New Orleans. He defies any competition; moreover, there is no chemist in the world who is able to analyze the following articles:

Weber's Specific for Fever Pills.
Cough and Sarsaparilla Syrups.
Pure, untinged, Dyspepsia Mixture, Lotion for Sores.

He guarantees all the above-named articles free from mercury or any other mineral ingredients. He refers to any family in the city. ap17 2m

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EXTRA OLIVE SOAP

is made from the Best Material and Nicely Perfumed. Sold at Price of ordinary Soap. Buy it. You will use no other. Grocers have it.

New Orleans Jobbers are Wholesale Agents. ja2 6m

THE MYSTERY OF

METROPOLISVILLE.

The New Story over 8,000 ordered before publication by EDWARD EGGLESTON, author of "The Hoosier Schoolmaster," of which 21,000 have already been published, "The End of the World," of which 18,000 have already been published, etc. Finely Illustrated. Price, post paid, $1.50.

ORANGE JUDD & CO.,
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AFTER TWENTY YEARS' EXPERIence the GREAT MEDICAL DISCOVERY is presented to the public for the cure of Bronchitis and all diseases of the Bronchial Tubes and Lungs, and a positive cure for Consumption if taken before the lungs are entirely wasted. At least three-fourths of all consumptives will be saved by using this great Vegetable discovery. For sale by

J. C. NORWOOD,
fe20 3m 501 Magazine street, New Orleans.

## The Child's Corner.

*INVENTORY OF A DRUNKARD.*

BY ALICE CAREY.

A hut of logs without a door,
Minus a roof, and ditto floor;
A cupboard, every shelf of which
Nine children without shoes or frocks;
A wife (that has no tongue)
With ribbons and strands upon it,
Scolding and wishing to be dead,
Because she has not any bread.

A tea-kettle without a spout,
A meat-cask with the bottom out,
A "comfort" with the cotton gone,
And not a bed to put it on;
A handle without an ax,
A hatchet without a wood or flax;
A pot-lid and a wagon hub,
And two ears of a washing-tub.

Three broken plates of different kinds,
Some mackerel-tails and tobacco-rinds;
A table without leaves or legs,
One chair and half a dozen pegs;
One paken keg with hoops of brass,
One tumbler of dark green glass;
A fiddle without any strings,
A gun-stock and two turkey-wings.

O readers of this lay-ency,
Take warning by a graphic story,
For little any man expects,
Who wears good shirts with buttons in 'em,
Ever to put on cotton checks,
And only have brass pins to pin 'em!
'Tis, remember, little stitches
Keep the rent from growing great;
When you can't tell heels from ditches,
Warning words will be too late.

### The History of a Penny.

In the mint, where pounds, shillings and pence are made, there once were a gold piece and a penny just coined. There they lay, shining and clean, close together on a table, and the bright rays of the sun danced and sparkled on them.

Then said the sovereign to the penny:

"You lump, get away from me. You are only made of common copper, and are not worthy of the sunlight that shines on you. You will soon be lying, all black and dirty, on the ground, and no one will take the trouble of picking you up. I am made of costly gold. I shall travel about in the world with great lords and princes; I shall do great things, and perhaps some day shine in the emperor's crown."

In the same room there lay by the fire an old gray cat. When he heard this he licked his paws thoughtfully, turned himself round on the other side, and said: "Some things go by the rule of contrary."

And so it proved with the pieces of money. It turned out the very contrary of what the gold piece expected.

It fell into the possession of an old miser, who locked it up in a great chest, where it lay idle and useless, with hundreds of others like itself. But when the old miser found that he should not live much longer he buried all his money in the ground, that no one might get it; and there lies the proud ducat to this day, dirty and black, and no one will ever find it.

But the penny traveled far about in the world, and came to high honor. And this is how it happened:

First one of the poor boys at the mint received it in his wages. He carried it home, and, as his little sister was so delighted with the clean, shining penny, he gave it to her.

The child ran out into the garden to show it to her mother, and saw a poor lame beggar passing by, who begged for a bit of bread.

"I have not got any," said the child.

"Then give me a penny to buy some," said the beggar, and the child gave him her new penny.

The beggar limped off to the baker's. Just as he came to the shop an old friend of his passed by, dressed as a pilgrim, with mantle, staff and scrip. He gave to some children, who were standing round the baker's door, pictures of good and holy men; and the children, in return, put some money into the little box he had in his hand.

The beggar asked: "Where are you traveling to?"

The pilgrim answered: "Many hundred miles away to the city of Jerusalem, where the holy Christ dwelt and died. I wish to offer up my prayers at his grave, and redeem my brother, who is a prisoner in the hands of the Turks. It is for this purpose that I beg for money."

"Then take a mite toward it from me," said the beggar, and he gave his penny to the pilgrim, and would have gone away as hungry as he came had not the baker—who saw all that had passed—given him the loaf which he had wished to buy.

And now the pilgrim wandered through many lands, and went in a ship far over the sea to the holy city of Jerusalem. When he arrived there he first offered up his prayers at the sepulcher of the holy Christ, and then went to the Turkish sultan, who kept his brother a prisoner. He offered the Turk a large sum of money if he would set his brother free. But the sultan wanted more.

The pilgrim said: "I have nothing more to offer you but this copper penny, which was given to me by a poor, hungry beggar out of compassion. May you also have pity as he had, and this copper penny will secure you a reward."

Then the sultan took compassion on him and set his brother free, and he received the penny from the pilgrim.

The sultan put the copper penny in his pocket, and after a little while forgot all about it. Now it happened that after a time the emperor of Germany came to Jerusalem to fight against the sultan. So the sultan fought bravely at the head of his army, and was never wounded; but one day an arrow was aimed right at his breast; it struck him, indeed, but glanced off from his clothes without wounding him. The sultan was very much surprised, and when his clothes were examined, after the battle, the penny was found in the pocket, and this had caused the arrow to glance off. So the sultan prized the penny very much, and had it fastened with a golden chain to the hilt of his curved sword. Some time afterward the sultan was made prisoner by the emperor, and had to yield up his sword to his conqueror. So the penny came into the possession of the emperor.

One day when the emperor was sitting at the table, and was just in the act of raising his goblet to his lips, the empress said she was very anxious to see the curved Turkish sword. So it was brought in, and, as the emperor was showing it to the empress, the penny became unfastened, and fell into the goblet of wine. The emperor saw it, and before drinking the wife he took out the penny. But when he looked at it he perceived that the penny had turned quite green. This showed everybody that there was poison in the goblet. A wicked servant had mixed the poison, hoping to kill the emperor. The servant was ordered to execution, but the penny was set in the emperor's crown.

So this penny made a child happy, gave bread to a beggar, delivered a prisoner, saved a sultan from being wounded, and preserved the life of an emperor. It deserved to be set in an emperor's crown. Perhaps it is there to this day. If we could only see the crown.—*Christian Weekly.*

### The Book in the Cradle.

In 1835 the Bible Society's agent at Brussels found that Bibles in Holland were very scarce indeed. He was shown a Bible which ten or twelve persons in the village had subscribed for together, and had sent one of their number into Holland to buy it, where it cost forty-two francs.

The following history is given of a solitary Bible in another village:

"At the time now referred to there was but one Bible in the whole village, for Bibles were not then to be had in the country, and any person who wanted one was obliged to go into Holland to buy it, where Bibles were excessively dear. The Bible excited the rage of the Catholic priests; for it was known to them that it existed, but they could never find it, and many a search was made for it throughout the whole village. The persons to whom it belonged used to hide it away by day, and by night go into the woods with it, and there hang a lantern up to a tree, and read it. At other times they would agree to meet in some old burrow or other secret place for the same purpose. They sang also the Psalms of David to song-tunes, so as not to attract those who might overhear them at any time.

One day, when the men were absent at their work, and the women had gone to the next market town, the priests, who were always on the watch to see when the house was left without any one but the child or some young person, came to the spot, accompanied by the police. They made a regular search, but, like all others up to that moment, in vain; and the priests and police turned to go to their houses; but on the way back one of the policemen said: "I am sure, if we go back, we shall find the Bible." The least possibility of success was enough to rouse the less zealous of them, and they hastened back; for the reasons the policeman gave were so excellent that no one objected. He said: "I observed that in that house the child was in the cradle, and, whether it was asleep or awake, the girl sitting by it continually rocked it."

Arrived at the house, they went direct to the cradle, took up the child, turned out the cradle and found the Bible. The little girl who watched the cradle was only ten years old, and when she saw them approach the cradle she burst into tears. They rejoiced over their success, and walked away in triumph.

The poor men, on their way homeward from their work in the evening, learned the painful news; and so greatly were they afflicted that they all of them could not help crying; and they said that they would rather that they heard that their houses and all their goods were burned to the ground than that their Bible should have been taken from them. They tried to get it again; but this was impossible. The men had left the little girl in charge of their greatest treasure, with strict orders that, if any one entered, she was not to leave the cradle, but constantly to rock it; which had, up to this unfortunate day, succeeded in deceiving the enemy. They used to put the Bible in the bottom of the cradle, on the hook a piece of wood suited to the cradle, and then on the wood the straw and whatever the child lay on.

How happy the change now, when, instead of one Bible for a whole village, and that in danger of being violently abstracted, the Bible has become accessible to every village, and that, too, at less than a tenth part of the price once paid for it!—*Young Reaper.*

CARING FOR SPARROWS.—A little girl, seeing the servant throw the crumbs into the fire, said: "Don't you know that God takes care of the sparrows?"

"If God takes care of them," was the careless reply; "we need not trouble ourselves about them."

"But," said the little girl, "I had rather be like God, and help him take care of the little birds, than scatter or waste the food that he gives us."

So she carefully collected what was left of the crumbs and threw them out of the window. In a short time several little birds flew eagerly to the spot, and picked up the crumbs she had scattered. After this she every day collected, in a little basket, the crumbs and bits of bread that had fallen around the table, and threw them under the window for the little birds; and during all the winter these little creatures came regularly after each meal to partake of the food thus provided for their support. How beautiful it was to see this little girl trying "to help God," as she said, and thus early learning to be kind to the helpless of God's creatures!—*Well-Spring.*

PRIZE the privilege of learning God's word, and hear with meekness, prayer and attention.

Never see any one entering into temptation or indulging in sin without praying for him.

Learn a short passage of Scripture every morning, and often refer to it during the day.

ROBBIE'S NOTION.—Little Robbie went to a show, and saw an elephant for the first time in his life. When he came home his mother asked him what he had seen. Robbie replied: "An elephant, mamma, that gobbled hay with his front tail."

## Farm, Garden and Household.

### Will Ramie-Culture Pay?

A Texas friend, in a private letter to us, requests information in reference to the probability of ramie-culture becoming a profitable branch of industry in these States. He says the plants are very successfully grown in his State, and desires to know what progress has been made toward the perfection of a machine for preparing the fiber for market.

As we have heretofore remarked, the great obstacle in the way of successful ramie-culture is the want of a machine calculated to clean the fiber economically. The genius of the country is certainly equal to the task; but the necessity of the thing has not yet been so impressive as to bring that genius into play, and we seem to be as far from success in this regard as when the ramie-plant was first introduced, some six years ago. There have been frequent attempts to accomplish the desired end, and not a few announcements of success have been proclaimed, but we are still without a machine that will prepare the fiber for market with such efficiency and cheapness as will justify the production of ramie as an agricultural industry.

There is no difficulty in growing the plants. In fact, wherever we have seen its culture tried it grows with the rapidity and luxuriance of noxious weeds. It is free from injurious attacks of insects, its propagation is easy and rapid, and its culture simple, while the annual yield of fiber per acre is enormous. But until a machine is perfected for preparing it for market more economically than has yet been accomplished we cannot commend its culture.—*Rural Southland.*

CHESTNUT-TREES FROM SEED.—There is no difficulty whatever in raising chestnut-trees from the seed, provided the nuts have been suffered to neither mildew nor to become too dry. Planted in February, in well-prepared soil, they vegetate about as readily as corn, and will make a growth of from three to six feet the first season. An exchange thus speaks of the chestnut as a timber-tree:

"The chestnut is valuable both for timber and its fruit. It is well adapted to rough, unfillable land, and there are tens of thousands of acres now producing little which ought to be devoted to chestnut or some other timber. When a tree is cut a half dozen or more good trees from sprouts will take its place, and the growth is very rapid. There is but one objection to the chestnut as a shade-tree, which is the litter made from blossoms and burs, and the disagreeable character of the latter. But prompt attention in cleaning up the rubbish will largely obviate this difficulty."

OLD PLASTER.—A correspondent of the *Maine Farmer* speaks of a man who had some old plaster which he had removed from the walls of his house, and pounded as fine as he could, then sifted it and sowed it on his rye-field. The result was a very large crop of grain, and the next year a heavy growth of grass. His argument was that the plastering on the walls of dwellings absorbed the gases and steam which were given off from the kitchen, sleeping-rooms, etc., and that it thus acquired fertilizing properties of great value, in addition to whatever benefit might accrue from the lime, hair, etc., of which it was composed. He also alluded to the statement that in China people would put on new plastering for the old which they took off, so highly was old plastering prized [illegible] for agricultural purposes.

"ORIENTATION" OF FRUIT-TREES. It has been suggested more than once that in setting out fruit-trees they should be placed in the same position with reference to the points of the compass as before transplanting. The same idea is brought out in a recent article in *Les Mondes*, where the neglect of this precaution is given as explaining why some trees are weak, contorted and stunted. They become so, as the writer believes, in the effort to recover their original "orientation." The theory is certainly a plausible one, and it is well for those who are setting out trees to make a note of it.—*Rural Sun.*

ASPARAGUS.—Plow and harrow the ground well, and then plow out as deep furrows as possible by running the plow both ways, furrows three feet apart. Set the plants in these one foot to fifteen inches apart and cover with an inch or two of soil, and then throw on a liberal lot of manure, after which fill up the furrow with soil.

Every family in the land should have a bed of this delicious esculent, while for marketing nothing is paying better, especially within a reasonable distance of the large cities.—*Farm Recorder.*

BUN LOAF.—Four pounds of flour and a spoonful of salt put into a bread-pan; rub in half a pound of dripping and one pound of stoned raisins and dried currants; beat four eggs, add them to a cupful of yeast and a pint of warm milk. Stir all well together, cover and set before the fire for one hour. Knead well and put in buttered bread-tins. Let it rise before the fire for half an hour and then bake.

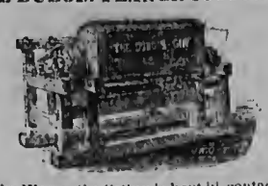
SWEET PICKLES, by some considered superior to the old-fashioned applesauce, are made by partly baking sweet apples and then saturating them in a pickle of vinegar, sugar and spices. This is easier to make than applesauce, which must be smothered in boiled cider, and is full as healthful as the purple cucumber.

HOW TO MAKE A FILTER.—Place on the perforated bottom of a box a piece of flannel, and on this some coarsely-powdered charcoal, then some coarse river-sand, and cover the whole with sandstone broken in pieces.

SOME WOMEN have no memory. When they want to remember a thing they should write it down and stick it on a looking-glass.


*MACHINERY, TIES, ETC.*

THE DUBOIS FLANGE COTTON GIN.



By the Flange the Cotton is kept in contact with the teeth on each side, until the fiber is taken from the seed, without allowing them to be taken up by the return motion of the roll, as in other Gins.

The Flange prevents hulls, stems, sticks and hard substances from being cut, consequently making a better sample out of roughly-picked cotton than other Gins.

We have sold more Gins from this point than any agency of any other Gin for the crop of 1872-73; consequently we can furnish more and better references, and they are warranted to come up to all that is said of them.

We keep constantly on hand all sizes, from 40 to 80-SAW STANDS, left or right. Price, $5 per Saw.

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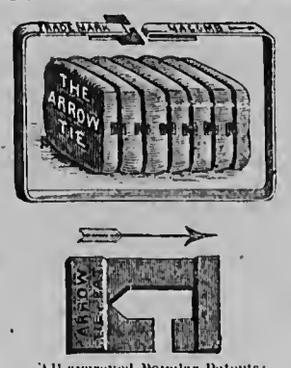
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Moline Plow Company, Plows and Cultivators.
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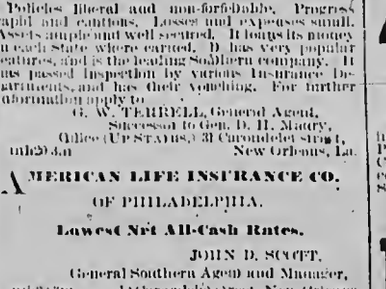
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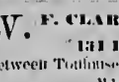
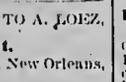
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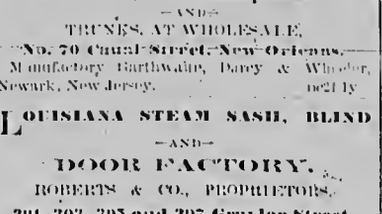
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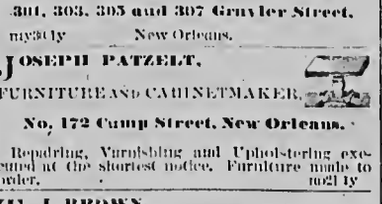
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OLIVER A. PEIRCE, AGENT,
625.....**Magazine Street**.....625
Branch Store—886 Magazine Street.
Sewing Machines, Needles, Oil, Thread, etc., on easy terms. Repairing promptly done. Country orders solicited. ap3 2m

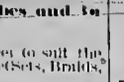
**DRESS AND CLOAKMAKING,**
CUTTING AND FITTING
**At Reasonable Prices, by**
MRS. M. TOURNABEN,
No. 206 Prytania street,
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**WILLIAM HOGAN,**
MANUFACTURER OF AND DEALER IN
**Boots, Shoes, Trunks, Valises and Bags,**
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*AGENT FOR EMPIRE SEWING MACHINE,*
NOS. 99 AND 101 CANAL STREET,
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**NEW ORLEANS MANUFACTORY,**
LIQUID BLUEING,
*FOR FAMILIES AND LAUNDRIES.*
A superior article, at New York prices. Save Freight.
L. WILKINS,
mh27 1m No. 111 Carondelet street.

**L. P. DesMOISSEAUX,**
NO. 535 ST. CHARLES STREET,
Ballojo's Market,
keeps constantly on hand WESTERN BEEF, VEAL, MUTTON, POUK, Poultry, Fish, Eggs, and fresh Vegetables and Fruits.
Orders promptly attended to, and delivered at residence free of charge. mh27 4m

F. HATHORN. T. J. C. BATCHELOR.
**HATHORN & BATCHELOR,**
WHOLESALE DEALERS IN
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113 .....**Gravier Street**.....113
Between Camp and St. Charles,
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AND
ORNAMENTAL WIRE WORKS.

**DEERE & CO.,**
**No. 301 North Howard Street, Baltimore,**
Manufacture Wire Railing for Cemeteries, Balconies, over Sleeves, Fenders, Cages, Sand and Coal Screens, Woven Wire, etc. Also Iron Bedsteads, Chairs, etc. 8s5 1y

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**DENTISTRY WITHOUT PAIN,**
In all its branches, with the greatest care to beauty, durability and economy, by
DR. J. M. MAGEE,
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**DR. JOHN G. ANGELL,**
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All operations in Operative, Mechanical and Surgical Dentistry carefully performed. Nitrous Oxide and other Anæsthetics administered. no28 1y

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DR. N. P. GODFREY, having returned from his summer tour, is prepared to see his friends, as usual, at his rooms, at all business hours. Families requiring his attention will find it advantageous to call early, while he is not so much engaged.
Office—681 Canal Street. no14 1y

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E. T. MERRICK, formerly Chief Justice, Louisiana.
**RACE, FOSTER & E. T. MERRICK,**
ATTORNEYS, COUNSELORS
AND
SOLICITORS,
Corner of Camp Street and Commercial Place,
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COMMISSIONER OF DEEDS,
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**DR. C. J. BICKHAM,**
OFFICE—680 MAGAZINE STREET,
Between Philip and First Streets, New Orleans.
Will call daily at College building, corner Common and Baronne streets, between eleven and twelve o'clock. Je29 1y

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—AND—
## GRANITE WORKS.
**GEORGE STRUTD,**
Late of and successor to John Strond & Co.,
(Established in 1830,)
**138, 160, 162 AND 161 ST. CHARLES ST.,**
Corner of Girod Street, New Orleans.
Every description of Monumental, Cemetery and Building Work done in the best manner.
Particular attention given to all COUNTRY ORDERS.
A long experience in and an aptness at the business enables the proprietor to meet the views and ideas of his country friends by letter, as well as by a visit to the city.
Designs and Sketches will be furnished on application. no28 1y

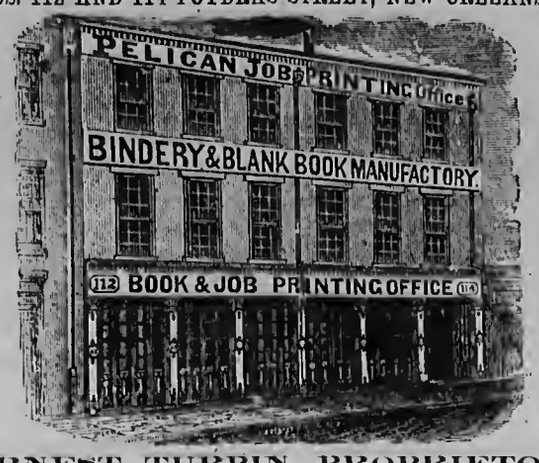
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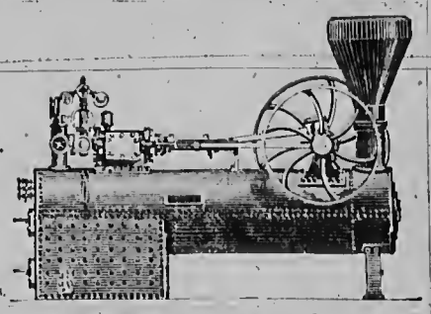
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A BRONZE MEDAL was awarded this office in 1868; also a BRONZE MEDAL AND TWO DIPLOMAS at the Louisiana State Fair, 1872.
Ledgers, Journals, Cash-Books, Check-Books, Time-Books, Music-Books, Ruling, etc. mh9 1yeow

**THE HOADLEY**
**PORTABLE ENGINE.**


EMERY'S COTTON GINS,
**Horse Powers, Rice Thrashers, Etc.**
Rice Cleaners and Scourers,
Cotton Presses, Corn Mills
And Plantation Machinery
Of all kinds.
☞ Send for circulars.
GEO. A. BARNARD, Agent,
Ja16 1y 12 Union street, New Orleans.


**CABINS**.....**LUMBER**.....**CABINS.**
PLANTATION CABINS, manufactured in the city and shipped to the country, all framed, fitted, and each piece marked and numbered, so that a common hand can put them up without the aid of a carpenter.
The above represents a double Cabin of two rooms, each 14x15, built with boards placed upright and the joints stripped. Price, delivered to boat, including all hardware, nails, shingles, etc., $145. We make them of all sizes. Cost in proportion.
We also keep a large stock of LUMBER, SASH, etc., on hand, and make a specialty of sawing bills to order. W. W. CARRE & CO.,
Ja23 1y 350 Delord street, New Orleans.

**EPIZOOTY COLD!**—EPIZOOTY COUGH
IF NEGLECTED,
**Will Result in Consumption.**
YOUR REMEDY IS
ALLEN'S LUNG BALSAM,
**What the Doctors Say.**
Amos Woolly, M. D., of Kosciusko county, Indiana, says: "For three years past I have used Allen's Lung Balsam extensively in my practice, and I am satisfied there is no better medicine for lung diseases in use."
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Physicians do not recommend a medicine which has no merit. What they say about Allen's Lung Balsam can be taken as a fact. Let all afflicted test it at once, and be convinced of its real merits.
It is harmless to the most delicate child. It contains not opium in any form.
Directions accompany each bottle.
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Cincinnati, Ohio.
For Sale by all Medicine Dealers. fe13 6m

**LIGHT**.....**LIGHT**.....**LIGHT.**
IMPROVED BARIARIN GAS MACHINES.
**No Fire No Acids Used.**
Having purchased the entire stock of Material, Tools, etc., of the Barlarin Gas Lighting Company of Louisiana, whose Machines have been in use throughout the country and city for the last 24 years, I am now prepared to put up Machines for Lighting Halls, Churches, Stores, Dwellings, Factories, Gas Works, etc., on the most improved plans; under all guarantee that they will operate successfully in any climate.
For simplicity, cheapness of light and safety the IMPROVED Machines are unsurpassed. For further particulars call at our Factory and Salesroom, No. 2 Triangle Building, and 235 Peters street, New Orleans, or by letter to Lock Box 748, Postoffice.
F. ROBERTS,
mh27 2m Superintendent.

**BINGHAM HOUSE, PHILADELPHIA,**
**Corner of Eleventh and Market Sts.**
CARLIS DAVIS, PROPRIETOR.
This popular Hotel being centrally located and accessible by street cars from all depots, makes it a desirable stopping place for travelers. It will be conducted in the same liberal manner as heretofore, it being the intention of the proprietor to maintain the reputation it has always enjoyed, of being in all respects a first-class hotel.
Terms, $3 a day. my15 1y

**MENEELY'S BELLS.**
The genuine TROY CHURCH BELLS, known to the public since 1826, which have acquired a reputation unequaled by any, and a sale exceeding that of all others—including more than seventy chimes and peals. One thousand testimonials received during the last six years. Every Bell made of the best Copper and Tin, and formally warranted. New Patent Rotary Fixtures. Catalogues free. No agencies.
Postoffice address, either Troy or West Troy, New York.
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**JOHN GIBSON,**
**ENGRAVER**
AND
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**82 BEEKMAN STREET, NEW YORK;**
Checks, Notes, Drafts, Receipts, Bonds, Certificates of Stock and Deposit, Bill, Letter and Note Headings, Business Cards, Envelops, Druggists' Fancy and Perfumery Labels, etc. Druggists wishing Labels, send for Catalogue. Je27 1y

**LANDRETH'S SEEDS**
Have spoken their own praise for upward of three-quarters of a century.
LANDRETH'S RURAL REGISTER AND ALMANAC will be mailed to all who apply.
DAVID LANDRETH & SON,
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**A GREAT OFFER!**—HORACE WATERS & SON, 481 Broadway, New York, will dispose of One Hundred PIANOS, MELODEONS AND ORGANS, of first-class makers, including Waters', at very low prices for cash, or part cash and balance in small monthly installments. New Seven-Octave first-class Pianos, modern improvements, for $275 cash. The Waters Concerto Parlor Organs are the most beautiful in style and perfect in tone ever made. Illustrated catalogues mailed. mh13 1y

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**Young's "DICTIONARY OF EVERY DAY WANTS" a book of 20,000 Receipts.** Everybody wants it. Send for 16 page circular and extra terms to CONTINENTAL PUBLISHING Co., St. Louis, Mo. mh6 1y

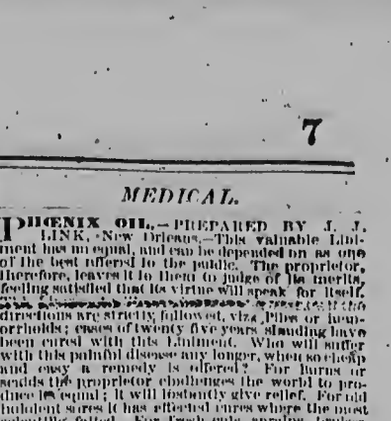
**FITS CURED.**—The worst cases of longest standing, by using DR. HEBBARD'S CURE. A trial bottle sent free to all addressing
T. H. SAYRE, Druggist,
mh6 13t 814 Sixth avenue, N. Y.

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**PHŒNIX OIL.**—PREPARED BY J. J. LINK, New Orleans.—This valuable Liniment has no equal, and can be depended on as one of the best offered to the public. The proprietor, therefore, leaves it to them to judge of its merits, feeling satisfied that its virtue will speak for itself. [illegible] directions are strictly followed, viz., Piles or hemorrhoids; cases of twenty five years standing have been cured with this Liniment. Who will suffer with this painful disease any longer, when so cheap and easy a remedy is offered? For burns or scalds the proprietor challenges the world to produce its equal; it will instantly give relief. For old indolent sores it has effected cures where the most scientific failed. For fresh cuts, sprains, bruises, tetterworm, ringworm, scald head, erysipelas, sting of a wasp, spider or snake-bite, chapped lips, chappel hands, sore mouth, sore throat, sore or caked breast, rheumatism, and pain in the side, breast or back. In cases of pneumonia it will give great relief, where there is much pain in the side or breast, by rubbing the patient with it. For warts and corns it is good, and will remove them if the directions are strictly followed. This Liniment will be found a certain cure for the following diseases in Stock; For foot-evil it is a sovereign remedy; fistula, poll-evil, galls, scratches, sprains, bruises, sweeny, and mange on dogs. In fact no plantation or family will be without this valuable preparation after it becomes generally known. Liberal discount to retailers. For sale by
WILLIAM COX,
fe13 1y No. 18 Peters street, New Orleans.

**CONSUMPTION**.....**CONSUMPTION.**
NEW TREATMENT BY
**DUCRO'S ALIMENTARY ELIXIR.**
Prepared with Raw Meat and Alcohol. Recommended by the highest medical authority in Paris. A radical Cure, and in desperate cases
**A CERTAIN RELIEF.**
Agreeable to the taste. Incomparably superior to Cod Liver Oil; the Hypophosphites and other preparations. This Elixir, the basis of which is Raw Meat and Alcohol, is moreover one of the most powerful tonics for persons convalescing or feeble, for delicate young girls, debilitated old persons, etc. Depot in New Orleans at
M. R. P. CUSACHS',
Corner St. Philip and Royal streets,
fe13 6m Sole Agent for the United States.

**THE GREAT HOUSEHOLD REMEDY.**




AS AN INVIGORATOR, LIVER CORRECTOR
AND BLOOD RENOVATOR
Is superior to all the Bitters, Elixirs, Cordials Sarsaparillas in use.
It is so adapted to the whole system that every organ and function in the body is brought under its exhilarating influence. It gives tone and strength to the digestive apparatus, dispels languor and debility, invigorates the Liver, regulates the Kidneys and Bowels, removes the effect of excess or over-taxation of any kind, and gives vitality and richness to the blood.
Its curative powers alter and completely reorganize the entire mass of fluids, and even the solids of the human system, thereby preventing and curing Dyspeptic and Consumptive symptoms, Fever and Ague, Bilious diseases, Fevers of all kinds, Nervous Debility, Affections of the Stomach and Bowels, etc. As a mild and delightful Invigorant for delicate females it has no superior.
By its use new life and vigor is given to both body and mind, sending a glow of vitality through every part, which is PERMANENT AND LASTING.
It is the most effectual remedy for the relief of human suffering ever discovered, and is pleasant to the taste.

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to produce a more effectious medicine to take, yet so potent for the prevention and cure of diseases, 1y30

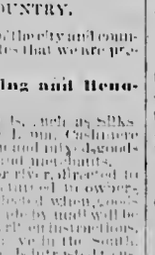
Dr. Henry's World's Tonic and Blood Purifier.
**Price, $1; or Six Bottles for $5.**
PREPARED BY THE
GRAFTON MEDICINAL COMPANY,
St. Louis, Missouri.
Sold by druggists and dealers in medicines everywhere. Jy15 1yeow

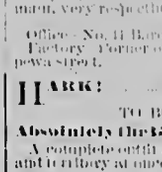
**FASHIONABLE DRESSMAKING.**
MISS A. E. BARRETT
Begs to inform her friends that she has opened her
DRESSMAKING, CUTTING AND FITTING ESTABLISHMENT
AT
**No. 131 Prytania Street,**
*BETWEEN POLYMNIA AND FELICITY STS.,*
where she guarantees entire satisfaction with all kinds of work intrusted to her, and at more reasonable prices than any other similar establishment in the city.
MISS BARRETT is a graduate of Mr. TAYLOR of New York, and Mme. L. DRURY, of Springfield, where she has obtained unusual advantages and has adopted their systems of Cutting and Fitting, which cannot be excelled anywhere, and will be happy to teach their
**Latest Scientific Rules to Pupils.**
Thankful for the former patronage of her many friends, she most respectfully solicits a continuance of the same, and of the public generally, to her new establishment.
MISS A. E. BARRETT,
mh29 4m 131 Prytania street.

**IMPORTANT TO THE PEOPLE**
OF
THE CITY AND COUNTRY.
We beg to inform the people of the city and country of this and neighboring States that we are prepared to receive orders for
**Cleaning, Dyeing, Dressing and Renovating**
all kinds of fine and coarse goods, such as Silks, Velvets, Satins, Crapes de Chine, Lama, Cashmere and Woolen Shawls, and woolen and silk garments for ladies, gentlemen and children.
Packages can be sent by express or otherwise, directed to our factory. Goods are highly returned to owners, by express or mail, and if not called for when goods are delivered. All orders will be duly and promptly attended to. Send for circulars and instructions. Our works are the most extensive in the South. Great superiority of finish, on goods is insisted on.
Hoping to be favored with your orders, we remain, very respectfully,
F. ROCHSTER & CO.
Office—No. 11 Baronne street, 1st Floor.
Factory—Corner of Louisiana avenue and Chippewa street. ap6 3m

**HARK!**.....**HARK!**.....**HARK!**
TO BOOK AGENTS.
**Absolutely the Greatest Work of the Day.**
A complete outfit free. Send for circulars, terms and territory at once, and canvass the field for
**THE VOICE OF GOD.**
an entirely new and most valuable book of over 800 pages, royal octavo. A compendious History of Sacred Literature, Facts and Characters, Bible Witnesses to the Inspiration of Kings, Priests and Reformers, beautifully and profusely illustrated. MILLER'S BIBLE AND
PUBLISHING HOUSE,
mh27 3m 102 and 104 South Sixth St., Philadelphia, Pa.

**JOSEPH GILLOTT'S**
**STEEL PENS,**
OF THE OLD STANDARD QUALITY.
TRADE MARK: **JOSEPH GILLOTT, Warranted.** Dr. Descriptive Name and Designating Number.
The Well-Known Original and Popular Numbers,
303.....**101**.....**170**.....**351,**
having been assumed by other makers, we desire to caution the public in respect to said imitations.
☞ ASK FOR GILLOTT'S.
JOSEPH GILLOTT & SONS,
Je25 1y 91 John street, New York.

**THE BUCKEYE BEE-HIVE**
IS THE VERY
*BEST MOVABLE FRAMES*
AND
**MOTH-PROOF HIVE**
IN THE MARKET.

Farm, County and State Rights for sale in Tennessee, North Carolina, South Carolina, Georgia, Florida, Alabama, Mississippi and Louisiana. For circulars, prices, etc., address
J. W. WALKER,
fe20 3m Nashville, Tenn.

**BUCKEYE BELL FOUNDRY**
Established in 1837.

Superior Bells of Copper and Tin, mounted with the best **Rotary Hangings,** for CHURCHES, SCHOOLS, FARMS, FACTORIES, COURT HOUSES, FIRE ALARMS, TOWER CLOCK CHIMES, ETC. **Fully Warranted.**
*Illustrated Catalogue Sent Free*
*VANDUZEN & TIFT,*
**102 and 104 East Second Street, Cincinnati**
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**ATTENTION,**
LADIES AND GENTLEMEN.
DR. ROESCH'S INFALLIBLE HAIR REGENERATOR. One hundred and fifty certificates shown if required. Dr. Roesch calls the attention of ladies and gentlemen to his recent discovery. His remedy is composed of purely vegetable substances; it contains no obnoxious ingredients and no injurious minerals. In every case, when properly applied, it has restored the hair in a very short time to its former growth. Certificates of persons cured can be shown at the office, No. 134 Thalia street, where the Doctor is found from eight to ten A. M. and six to eight P. M. Per phial bottle, $5. Cures also Consumption, Asthma, Rheumatism, etc. de12 1y

**REVERSE YOUR PLAN!**
Leave off purgative and violent medicines that prostrate the vital powers, and use a BLOOD PURIFIER try
**HAMILTON'S**
**BUCHU AND DANDELION,**
which acts on the KIDNEYS, LIVER and BOWELS and removes impurities of the system by opening its outlets.
W. C. HAMILTON & CO., Cincinnati, Ohio.

**Kress Fever Tonic.**
Ask your druggist for this Remedy. A box of Pills with each bottle, and is sold: NO CURE NO PAY. Take no other Ague Cure. Ask for KRESS FEVER TONIC. It is the safest. Don't forget the Warrant. If it fails to cure you, get your money back.
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**PILES CURED.**
HAMILTON'S BUCHU AND DANDELION promotes digestion of the food by its influence on the stomach. It promotes the healthy action of the Kidneys, it secures activity of the Liver and regularity of the Bowels, and Prevents Constipation, which causes Piles. Try it.
W. C. HAMILTON & CO., Cincinnati, Ohio.

**Cincinnati Treatment of all Kidney, Urinary and Liver Diseases**
IS EFFECTED BY
HAMILTON'S BUCHU AND DANDELION
It acts directly on those organs, enabling them to remove those wastes in the blood which cause Gravel, Diabetes, Bright's Disease, Jaundice, Rheumatism, Scrofula, etc.
W. C. HAMILTON & CO., Cincinnati, Ohio.
☞ These Remedies are for sale by
FRED'K BRUNSON & HARTE,
E. J. HART & CO.,
Jn16 3m New Orleans, La.

**AGENTS WANTED,**
REMARKABLE BUT TRUE!
80. For 86 I send 86.
**A New and Superior Family Bible,**
with a splendid Prospectus of seeing and also for THE WORLD'S HOPE a new book of rare excellence and great popularity, and by a novel method, easily introduced, a large and splendid Steel Engraving for every subscriber. Address
mh27 13t J. W. GOODSPEED, New Orleans.

**EDUCATIONAL.** THE SOUTHERN EDUCATIONAL AGENCY has applications from a large number of "A. M.'s" and graduates of first-class colleges, of long and successful experience in teaching, who wish situations.
Colleges, schools and families needing competent teachers, and teachers desiring situations, are requested to apply at once to the undersigned.
G. W. TERRELL & CO.,
mh6 3m Proprietors, New Orleans, La.

**SEWING MACHINES.**—ALL KINDS, ALL styles and all prices, both new and second-hand, sold on the easiest possible terms at the Fourth District Sewing Machine Depot, 239 St. Andrew street, opposite Magazine Market.
Needles, Findings and Attachments for all kinds of sewing machines. Old machines thoroughly repaired or exchanged.
J. BOOTH,
ap3 2m 239 St. Andrew St., New Orleans, La.

**$10 TO $20 PER DAY.**—AGENTS WANTED everywhere. Particulars free.
fe6 1y A. H. BLAIR & CO., St.

## New Orleans Markets.

From the New Orleans Price Current.

The weather has been clear and pleasant. We noticed in our last report that a severe frost had been reported on Wednesday night as far down as Port Hudson on the Mississippi, and Sunnyhill on the Jackson railroad some distance, or within all the cotton that was up much of which is to require replanting; indicating a late instead of an early crop, as many had anticipated. The accounts received since show that this frost was quite general, and that not only the cotton that was up, but that also which had merely sprouted, has been so much injured as to require replanting. The result can hardly fail to sensibly decrease the yield.

The river is 3 feet 6 inches below high-water mark.

COTTON.—The following are the arrivals since the eighteenth instant:

| | | |
|---|---|---|
| Louisiana and Mississippi | bales | 6,933 |
| Lake | | 244 |
| Arkansas | | 3,693 |
| Mobile | | 237 |
| Florida | | 3 |
| Texas | | 1 |
| Total | | 11,310 |

On Saturday a considerable portion of the business was in dusty cotton, which sold at prices ranging from 7⅝@13c., the bulk of the business in these kinds being at about 11c. Ordinary sold at 12c., strict ordinary at 13c., good ordinary at 14c., strict good ordinary at 16⅛@16¾c., and strict good ordinary to low middling at 17½c. The sales embraced 11,000 bales. On Monday the movement was animated—6,500 bales changed hands at firmer prices for most descriptions, without any quotable improvement, except in strict ordinary and strict good ordinary, which ruled more in favor of factors. Under the demand for strict both ordinary and good ordinary exhibited a still wider range, ordinary ruling at 12½@13c. and strict at 13⅝@14c., and good ordinary at 15⅝@16c. for average lots and 16¼@16c. for strict. On Tuesday the market opened with a fair inquiry, but only a moderate business was done during the morning, after which the movement became more animated, and resulted in sales at 4,300 bales, at steady prices, with the exception of strict good ordinary, which, being in less active request, would not command the extreme rates realized on Monday.

The above makes an aggregate for the past three days of 15,200 bales, against 11,000 for the corresponding time last week and 11,450 the week before.

The receipts proper at this port since the first of September, exclusive of the arrivals from Mobile, Florida and Texas, are 1,076,222 bales, against 901,-965 bales to the same date last year, and the increase in the receipts at all the ports up to the latest dates, as compared with last year, is 631,256 bales. In the exports from the United States to foreign countries, as compared with the same date last year, there is an increase of 151,056 to Great Britain, of 81,611 to France, and of 131,236 to other foreign ports. We quote:

| | | |
|---|---|---|
| Inferior | 9 | @ 10 |
| Low ordinary | 10⅝ | @ 11⅝ |
| Ordinary | 12⅞ | @ 14 |
| Good ordinary | 15⅞ | @ 16⅞ |
| Low middling | 15⅞ | @ 18⅛ |
| Middling | 18⅞ | @ — |
| Strict middling | 19 | @ 19¼ |
| Good middling | 20⅛ | @ 20¼ |

COTTON STATEMENT.

| | | |
|---|---|---|
| Stock on hand Sept. 1, 1872...bales | | 6,259 |
| Arrived past three days | 11,310 | |
| Arrived previously | 1,231,166—1,242,476 | |
| | | 1,248,735 |
| Exported past three days | 15,511 | |
| Exported previously | 1,074,245—1,089,756 | |
| Stock on hand and on shipboard | | 158,979 |

SUGAR.—The sales on Saturday and Monday were confined to 109 hhds. at 7¾c. for low fair, 8¼c. for good fair, 8¾c. for good fair to fully fair, and 8¾c. for fully fair.

MOLASSES.—Only a few small lots have been received from plantation, and sold on Saturday and Monday at 32c. for inferior and common fermenting, and 40@42c. for good fermenting. On Tuesday some fully fair to prime sold at 50c. ₱ gallon.

CORN.—On Tuesday 8,500 sacks sold at 50@52c. for mixed, 58c. for white in burlaps, and 60c. for white.

OATS.—On Saturday 500 sacks sold at 42½@43c. ₱ bushel for choice white. On Monday the sales comprised 1,800 sacks at 42c. ₱ bushel. On Tuesday 3,300 sacks sold at 42c. ₱ bushel.

BRAN.—On Saturday 2,500 sacks sold at 67½@72½c. ₱ 100 lbs., while on Monday the sales comprised 1,500 sacks at 75@80c. ₱ 100 lbs. On Tuesday 1,500 sacks sold at 75@80c. ₱ 100 lbs.

PORK.—On Tuesday the market was excited under the influence of Western advices, and round lots of mess were held at the advanced price of $18.75 ₱ bbl., with offers of $18.50 refused. 35 bbls. prime pork sold in two lots, at $11@14.75 ₱ bbl. It is retailing at $14.75 ₱ bbl.

BACON.—On Tuesday the demand was active, and the sales embraced 440 casks at 8½@8¾c. for shoulders, 10¾c. for clear rib sides, and 10¾@10¾c. ₱ lb. for clear sides. Clear sides were held at 10¾c. ₱ lb.

### MONETARY.

Gold opened on Tuesday at 117½@117¾ (against 117¼ at New York,) and, after a moderate business, closed at 117¾@117⅞ (against 117⅝ at New York.)

The sales of silver have been confined to retail transactions. American half dollars are quoted at 110@111. Mexican dollars are entirely nominal, and for the present we omit quotations.

## New Orleans Wholesale Prices.

REVISED AND CORRECTED WEEKLY.

*Made up from Actual Sales as they Transpire.*

| ARTICLES. | FROM | TO |
|---|---|---|
| AGRICULTURAL IMPLEMENTS: | | |
| Cotton scrapers | $5 00 | $7 00 |
| Cotton sweeps | 5 00 | 7 00 |
| Cultivators, Diam. or shovel tooth | 5 00 | 18 00 |
| Cultivators, riding and walking | 20 00 | 45 00 |
| Shovels and spades | 7 50 | 15 50 |
| Axes | 12 00 | 17 50 |
| Shovel plows | 8 00 | 9 00 |
| Half do., with cutters | 8 00 | 9 00 |
| Manly's double-shovel plow | 6 00 | 9 75 |
| Corn mills, Coleman's | 150 00 | 225 00 |
| Bradford's grist mills | 150 00 | 225 00 |
| BRICKS, ₱ M: | | |
| Lake | 13 00 | 16 00 |
| Country | 12 00 | 14 00 |
| English fire | 45 00 | 50 00 |
| American fire | 35 00 | 45 00 |
| CANDLES, ₱ lb.: | | |
| Sperm, New Bedford | 33 | 36 |
| Tallow | 16 | 18 |
| CHOCOLATE, ₱ lb.: | | |
| Cocoa | 38 | 60 |
| No. 1 | 50 | 52 |
| Sweet | 25 | — — |
| COAL, ₱ ton: | | |
| Anthracite | 12 50 | 13 50 |
| Western, ₱ bbl | — — | — — |
| COFFEE, ₱ lb.: | | |
| Mexican | 21 | 23 |
| Java | 25 | 27 |
| COTTON SEED: | | |
| Rough, ₱ ton | — — | — — |
| In sacks | — — | 13 00 |
| EGGS, ₱ dozen: | | |
| Western | 16 | 18 |
| FERTILIZERS, ₱ ton: | | |
| Stern's raw bone superphosphate | — — | 65 00 |
| Stern's fine ground bone | — — | 45 00 |
| FLOUR, ₱ bbl.: | | |
| Double extra | — — | 6 50 |
| Superfine | 5 00 | 5 75 |
| Fine | 4 50 | 5 50 |
| GLASS, ₱ box of 50 feet: | | |
| French, 8 by 10 | 3 50 | 3 75 |
| French, 10 by 12 | 3 75 | 4 00 |
| French, 10 by 14 to 12 by 18 | 4 00 | 4 75 |
| French, 11 by 15 to 14 by 20 | 4 50 | 5 00 |
| HAY ₱ ton: | | |
| Prime | 22 00 | — — |
| Choice | — — | — — |
| IRON, ₱ ton: | | |
| English, pig | 6 | 7½ |
| Swedes, assorted | 7 | 8 |
| Hoop | 6¾ | 10 |
| Sheet | 7 | 10 |
| Nail rods | — — | 9½ |
| Castings, American | — — | 6 |
| LEATHER, ₱ lb.: | | |
| Sole, hemlock | 32 | 36 |
| Sole, oak | 40 | 41 |
| Harness | 40 | 45 |
| Calfskins, ₱ dozen | 42 00 | 70 00 |
| Texas, rough, ₱ lb | 24 | 26 |
| LIME, ₱ bbl.: | | |
| Western | 1 70 | 1 85 |
| Cement | 2 75 | 2 80 |
| Plaster Paris | — — | 4 00 |
| LUMBER, ₱ M feet: | | |
| Boards, yellow pine | 11 00 | 15 00 |
| Boards, cypress | 20 00 | 25 00 |
| Flooring, dressed | 22 00 | 25 50 |
| Flooring, rough | 15 00 | 18 00 |
| Ceiling, dressed | 18 00 | 20 00 |
| Weatherboards, dressed | 16 00 | 18 00 |
| Weatherboards, rough | 13 00 | 14 00 |
| Scantling | 12 00 | 14 00 |
| Shingles, ₱ M | 3 50 | 4 00 |
| Laths | 2 50 | — — |
| OILS: | | |
| Lard, ₱ gallon | — — | — — |
| Coal oil, in barrels | 21 | 24 |
| Linseed, raw | — — | 1 05 |
| SUGAR, ₱ lb.: | | |
| Havana, white | 12 | 12 |
| Havana, yellow | 10½ | 11 |
| Havana, brown | 10½ | — — |
| Crushed | 12½ | — — |
| Pulverized | 12 | — — |
| TEAS, ₱ lb.: | | |
| Imperial | 70 | 1 30 |
| Gunpowder | — — | 1 50 |
| Hyson | 70 | 1 40 |
| Young Hyson | 70 | 1 40 |
| Pouchong | 80 | — — |
| Oolong | 90 | 1 10 |
| WAGONS, CARTS, ETC.: | | |
| Wagon, two-horse | 85 00 | 100 00 |
| Wagon, heavy use | 110 00 | 125 00 |
| Wagon, two-horse, to Shell Rd. | 85 00 | 90 00 |
| Wagon, four-horse | 100 00 | 115 00 |
| Cane wagon | 180 00 | 225 00 |
| Ox wagon | 100 00 | 125 00 |
| Ox cart, complete | 115 00 | 120 00 |
| Cane cart | 85 00 | 125 00 |
| Tongue cart, swamper | 120 00 | 125 00 |
| Plantation cart | 55 00 | 70 00 |

### CATTLE MARKET.

NEW ORLEANS, April 22, 1873.

| | | |
|---|---|---|
| Texas beeves, choice, ₱ head | — — | @ $50 00 |
| Texas beeves, first quality, ₱ head | 35 00 | @ 45 00 |
| Texas cattle, second quality, ₱ head | 20 00 | @ 28 00 |
| Texas cattle, third quality, ₱ head | 15 00 | @ 18 00 |
| Western beeves, ₱ lb. net | 10 | @ 12½ |
| Sheep, first quality, ₱ head | 5 00 | @ 7 00 |
| Sheep, second quality, ₱ head | 3 00 | @ 4 00 |
| Milch cows, choice, ₱ head | 80 00 | @ 100 00 |
| Milch cows, ₱ head | 35 00 | @ 50 00 |
| Calves, ₱ head | 8 00 | @ 12 00 |
| Yearlings, ₱ head | 10 00 | @ 14 00 |

## Business Directory
OF THE
## NEW ORLEANS CHRISTIAN ADVOCATE.

**Agencies.**
A. H. Hair & Co., St. Louis, Missouri.
Mrs. H. McGridge, purchasing agent, 96 Canal st.
G. Stinson & Co., Portland, Maine.
D. L. Widnell, 181 Chatham square, New York.
J. Wright, 82 Lee st., Atlanta, Ga.

**Apothecary.**
Materia Medica, corner Royal and Spain streets.

**Architects.**
S. H. Hagaru, 5 Commercial place.

**Banks.**
Citizens' Bank, cor. Royal and Custom-house sts.

**Bee-Hives.**
The Buckeye Bee-Hive, J. W. Walker, Nashville, Tennessee.

**Bells.**
Blymyer Manufacturing Co., Cincinnati, Ohio.
Buckeye Bell Foundery, Cincinnati, Ohio.
E. A. & G. H. Meneely, Troy, New York.

**Books and Stationery.**
Robert J. Harp, agent, 110 and 112 Camp street.
Confidential Publishing Co., St. Louis, Missouri.
J. W. Goodspeed, New Orleans.
Gulf States Publishing Co., 112 Camp street.
Orange Judd & Co., New York.
Miller's Bible and Publishing House, Phila., Pa.
National Publishing Co., Memphis, Tennessee.
Nettleton & Co., Cincinnati, Ohio.
J. Hole Powers & Co., Cincinnati, Ohio.

**Boots and Shoes.**
Hathorn & Batchelor, 143 Gravier street.
William Hogan, 99 and 101 Canal street.
Everett Lane & Co., 72 Canal street.

**Butchers.**
L. P. the Moisseaux, 535 St. Charles street.
Mart. Laumes, Stalls 7, 8 and 38, Magazine market.

**Carpets.**
N. Brunswaw & Co., 17 Chartres street.

**Carpenters and Builders.**
J. H. Durand, box 174, Mechanics' Exchange.
F. H. Hacke, 278 Magazine street.
William A. Jordan, 238 Erato street.

**Carriages.**
W. F. Clark, 131 Rampart street.
L. A. Lanu & Co., 162 Gravier and 13 Union street.

**Cisterns.**
H. Broderick, 132 Julia street.
E. A. Zanzler, 137 St. Charles street.

**Clothing.**
Darcy & Wheeler, 70 Canal street.
D. Davis, 200 Poydras street.
Pierson & Hows, 33 and 35 Camp street.

**Cooperage.**
William J. Behrns, 28 and 29 Front street.
LeBlanc & Beck, 23 and 24 Front street.

**Cotton Ties.**
Barthold & Bayuis, 18 Carondelet street.

**Cotton Seed.**
H. H. Smith, 11 Peters street.

**Coal and Wood.**
John D. Martin, 31 Carondelet street.
Wm. Veldey, cor. Jackson and Prytania streets.
H. D. Wood & Bros., 106 Common street.

**Croquet.**
Bradley's Patent Croquet, Robt. J. Harp, agent, 110 and 112 Camp street.

**Crockery, China, Etc.**
McCandlish, Christian & Co., 36 Camp street.
Navra & Offner, 174 Canal street.
W. C. Shepard & Co., 55 Camp street.

**Dentists.**
Dr. John H. Angell, 152 Julia street.
Dr. N. P. Godfrey, 183 Canal street.
Dr. J. M. Magee, 11 Baronne street.

**Dry Goods.**
D. H. Holmes, 155 Canal and 15 Bourbon street.

**Dyeing, Cleaning, Etc.**
E. Boursher & Co., 11 Baronne street.

**Educational.**
Pleasant Hill High School, Pleasant Hill, La.
Southern Education Agency, New Orleans.

**Engravers and Lithographers.**
John Gibson, New York.
George E. Tooker & Co., 115 Gravier street.

**Factors and Commission Merchants.**
Aiken & Watt, 64 Carondelet street.
G. M. Hoyle & Pond, 31 to 42 Canal and 30 and 31 Camp street.
J. L. Dunnica & Co., 66 Tchoupitoulas street.
H. F. Gaven & Co., 61 Baronne street.
J. T. & H. M. Payne & Co., 61 and 63 Baronne st.
H. E. Shropshire & Co., 70 Tchoupitoulas street.

**Fancy Goods.**
J. G. Bernard, 121 Canal street.

**Fire Engine.**
Babcock Self-Acting Fire Engine, A. M. Granger, general agent; Exposition building.

**Furniture.**
The Mitchell & Rannuesberg Furniture Co., 103 and 105 Camp street.
Joseph Patzell, 172 Camp street.
Sampson & Bros., 33 and 35 Royal street.

**Gas and Steam-Pipe Fitters.**
Barcarlu Gas Machines, E. Roberts, superintendent, 2 Triangle building and 235 Peters st.
Jas. N. Quin, 118 and 120 Tchoupitoulas street.

**Grocers.**
John L. Adams & Co., 43, 45 and 47 Peters street.
Hillman & Manard, 159 Poydras street.
A. W. Skardon & Co., corner of Jackson and Rousseau streets.

**Gun Works.**
Great Western Gun Works, Pittsburg, Pa.

**Hardware and Builders' Material.**
Kursheedt & Bienvenu, 114 Camp street.

**Hair Goods.**
J. G. Bernard, 121 Canal street.
James Heaney, 225 Baronne street.

**Hides, Mass, Etc.**
Joseph B. Wilkinson, 29 Peters and 4 Clinton.

**Hotels.**
Bingham House, Philadelphia, Pennsylvania.
McAllister's House, cor. Carondelet and Julia.
Ocean Springs Hotel, Ocean Springs, Miss.

**Insurance.**
American Life Insurance Co., John D. Scott, general agent, 10 Carondelet street.
American Mutual Insurance Association, D. Lenbrie, president, 25 Commercial place.
Equitable Life Assurance Co., 33 Camp street.
Louisiana Equitable Life Insurance Co., corner Carondelet and Gravier streets.
Piedmont and Arlington Life Insurance Co. of Virginia, G. W. Terrell, general agent, 31 Carondelet street.
Southern Life Insurance Co., 18 Carondelet st.
Sun Mutual Insurance Co., 31 Camp street.

**Jewelry.**
A. B. Griswold & Co., cor. Canal and Royal sts.

**Lamps and Oil.**
Septoline Oil Co., 62 Camp and 15 Dauphine.

**Lime, Cement, Etc.**
Furstall & Delvigne, 81 Magazine street.

**Lumber.**
W. W. Carre & Co., 350 Delord street.
Danner & Toomer, 288 Delord street.
George Purves, cor. St. Charles and Clio streets.
Roberts & Co., 301 to 307 Gravier street.

**Machinery.**
George A. Barnard, 12 Union street.
W. L. Cushing, 61 St. Charles street.
The Buffalo Flange Cotton Gin, Gulsan Bros., general agents, 36 Perdido street.
Daniel & James H. Edwards, 22 to 28 Front and 21 to 27 Delta street.
Lewis Johnson, corner Julia, Delta and Water.
Jos. Walker, cor. St. Joseph and Constance sts.
B. J. West, 115 and 117 Magazine street.

**Manufacturers.**
William Ebert, 161 and 166 Magazine street.
New Orleans manufactory of liquid blueing, 111 Carondelet street.

**Marble.**
George Stroud, 158 to 161 St. Charles street.

**Mattresses, Etc.**
M. D. Gleason, manufacturer and dealer, 32 Royal street.

**Medical.**
Allen's Lung Balsam, J. N. Harris & Co., Cincinnati, Ohio.
Mrs. M. G. Brown's Poor Richard's Eye-Water, New York.
Diarrhea cure, Rev. P. M. Goodwyn, Soulat st., near Coliseum.
Dieuve's Alimentary Elixir, P. Cusachs, corner St. Philip and Royal streets.
Great Medical Discovery, J. C. Norwood, 501 Magazine street.
Hamilton's Balm and Dandelion, W. G. Hamilton & Co., Cincinnati, Ohio.
Dr. Henry's World's Tonic, Grafton Medicine Co., St. Louis.
Mott's Arimenthia Hair Vigor, corner Bienville and Prieur streets.
Opium-Eating Antidote, Dr. W. B. Squire, Worthington, Indiana.
Deformities of the body, Dr. A. Foltean, 8 St. Charles street.
Dr. Rosch's Hair Regenerator, 131 Tinilla st.
Simmons' Liver Regulator, S. H. Zeilin & Co., Philadelphia, Pennsylvania.

**Mineral Water.**
Bethesda Mineral Water, H. D. Huff, agent, glass box 827, New Orleans.

**Millinery.**
Mme. Baronsse, 536 Magazine street.
Miss A. E. Barrett, 131 Prytania street.
Mme. Leon Brunet, 37 Royal street.
Madame Semple, 13 Baronne street.
Mrs. M. Pontrabem, 206 Prytania street.

**Mosquito Bars.**
A. Tesson, 100 Chartres street.

**Musical Instruments, Publications, Etc.**
Robert J. Harp, Hamil 112 Camp street.
S. Brainard's Sons, Cleveland, Ohio.
John Church & Co., Cincinnati, Ohio.
Horace Waters & Son, New York.
Philip Werlein, 80, 82 and 84 Baronne street.

**Painters.**
Johnson & Hillsman, 141 Magazine street.

**Pens.**
Joseph Gillott & Sons, New York.

**Pictures.**
R. L. DeLee & Co., 112 Camp street.

**Planing Machines.**
Metropolitan Box Factory, 142 Magazine street.

**Printing.**
Pelican Job Office, 112 and 114 Poydras street.

**Professional.**
Dr. C. J. Bickham, office, 684 Magazine street.
Dr. J. J. Lyons, office, 92 Bourbart street.
W. W. Howard, law office, 88 Common street.
Race, Foster & E. T. Merrick, law office, corner Camp and Commercial place.

**Seeds and Flowers.**
David Landreth & Son, Philadelphia, Pa.
James E. Waldo & Co., 132 Camp street.

**Sewing Machines.**
J. Beath, 220 St. Andrew street.
The Singer Improved Family Sewing Machine, William E. Cooper, agent, 89 Canal street.

**Soap.**
J. H. Keller, 110 Gravier street.
Procter & Gamble, Cincinnati, Ohio.

**Steamships and Shipping.**
Cromwell Line New York Steamers, Alfred Moulton, agent, 11 Carondelet street.
Merchants' Line New York Steamers, John H. Ladwigsen, agent, 190 Common street.
National Line, P. F. Gogarty, agent, 151 Camp st.

**Stoves.**
J. H. Campman, 131 Poydras street.
H. Haller, 49 Camp street.

**Tarpaulins.**
Caulfield Brook, 81 New Levee street.

**Tobacco and Cigars.**
Ed. L. Zell & Co., cor. Canal and Carondelet sts.

**Trunks, Etc.**
F. Haller, 51 Canal street.

**Undertakers.**
T. W. Bohlick, 271 Camp street
P. Dufort, 249 Royal street.

**Upholstery.**
T. J. Brown, 263 Camp street.
Heath & Lara, 49 Camp street.

**Washing Machines.**
Ringen Washer, H. Haller, 49 Camp street.

## Appointments for Quarterly Meetings.

### MISSISSIPPI CONFERENCE.

WOODVILLE DIST.—SECOND ROUND.

| | |
|---|---|
| Jackson station | Apr. 5, 6 |
| Clinton, at Pine Grove | 12, 13 |
| Bayou Sara, at Tunica | 26, 27 |
| [illegible] | May 3, 4 |
| Meadville | 10, 11 |
| Amite | 17, 18 |
| Woodville station | 24, 25 |
| Wilkinson, at Pisgah | 31, June 1 |
| East Feliciana, at Pipkin's chapel | June 7, 8 |
| East Baton Rouge, at Blackwater | 28, 29 |

J. L. FORSYTH, P. E.

SEASHORE DIST.—SECOND ROUND.

| | |
|---|---|
| Hanklo circuit, at Sinai | Apr. 5, 6 |
| Mount Carmel circuit, at Santee | 12, 13 |
| Columbia circuit, at Bird's chapel | 19, 20 |
| Pearlington circuit, at Union | May 3, 4 |
| White Plains circuit, at Poplar Head | 10, 11 |
| Ocean Springs circuit, at Hand-boro | 17, 18 |
| W. Pascagoula mission, at Pleasant Mount | 24, 25 |
| East Pascagoula circuit | 31, June 1 |
| Chickasawha and Greene mission | June 14, 15 |

The District Conference will meet at Ocean Springs, June 6. Bishop Kavanaugh will preside. A full attendance is earnestly solicited.

C. F. GILLASPIE, P. E.

SUMMIT DISTRICT.—SECOND ROUND.

| | |
|---|---|
| Hazlewville, at Sartin's church | Apr. 5, 6 |
| Greensburg, at Greensburg | 12, 13 |
| Amite, at Tangipahoa | 19, 20 |
| Summit, at Magnolia | 26, 27 |
| St. Helena, at Smyrna | May 3, 4 |
| Livingston | 10, 11 |
| Pontchatoula, at Pontchatoula | 17, 18 |
| Covington, at Bogueschitto | 24, 25 |
| Franklinton, at Franklinton | 30, June 1 |
| Big Creek | June 7, 8 |

A. B. NICHOLSON, P. E.

BROOKHAVEN DIST.—SECOND ROUND.

| | |
|---|---|
| Zion, at Bethel | Apr. 5, 6 |
| Crystal Springs | 12, 13 |
| Terry, at Bear Creek | 19, 20 |
| Brookhaven | 26, 27 |
| Raymond, at Raymond | May 3, 4 |
| Georgetown, at Mount Pleasant | 10, 11 |
| Bogue Chato, at Ebenezer | 17, 18 |
| Providence, at Providence | 24, 25 |
| Brandywine | 31, June 1 |
| Scotland, at New Hope | June 7, 8 |
| Beauregard, at Beauregard | 14, 15 |
| Monticello | 21, 22 |

Bishop Kavanaugh will hold the District Conference at Beauregard, beginning June 13. The trustees elect for the Crystal Springs camp ground will hold a meeting at the place of the District Conference.

W. E. M. LINFIELD, P. E.
Hazlehurst, Mississippi.

MERIDIAN DIST.—SECOND ROUND.

| | |
|---|---|
| Spring Hill circuit | Apr. 5, 6 |
| DeKalb circuit, at Prairie chapel | 12, 13 |
| Shubuta station | 19, 20 |
| Meridian station | 26, 27 |
| Paulding circuit, at Pleasant Hill | May 3, 4 |
| Wayne circuit, at Enon | 10, 11 |
| Clarke circuit, at McGowen's chapel | 17, 18 |
| Enterprise station | 24, 25 |
| Marion circuit | 30, June 1 |
| Enterprise circuit | 7, 8 |
| Tomnsuba circuit | 15, 16 |

WILLIAM B. HINES, P. E.

JACKSON DIST.—SECOND ROUND.

| | |
|---|---|
| Vazoo City station | Apr. 5, 6 |
| Mount Olivet circuit, at Saturtia | 11-13 |
| Jackson station | 19, 20 |
| Brownsville circuit, at Bolton | 26, 27 |
| Madison circuit, at Madison station | May 3, 4 |
| Dover circuit, at Mount Carmel | 10, 11 |
| Vazoo circuit, at Benton | 17, 18 |
| Sharon circuit, at Sharon | 24, 25 |
| Canton station | 24, 25 |
| Camden circuit, at Satartia | 28, 29 |
| Sulphur Springs circuit, at Madisonville | 31, June 1 |
| Carthage circuit, at Liberty | June 11, 12 |
| Thomastown circuit, at Shady Grove | 21, 22 |

Special appointment at Scotland chapel to preach on Unity of the Church, Infant Baptism and the Mode of Baptism, June 17, 18 and 19. The District Conference will be held at Vazoo City, June 5-8. The preachers, local and traveling, and the delegates are respectfully urged to be prompt in attending.

H. H. MONTGOMERY, P. E.

### ALABAMA CONFERENCE.

CAMDEN DIST.—SECOND ROUND.

| | |
|---|---|
| Lowndesboro and Haynesville, at Haynesville | Apr. 19, 20 |
| South Butler circuit, at Oakey Streak | 26, 27 |
| Snow Hill circuit, at Bethlehem | May 3, 4 |
| Farmersville circuit, at Hickory Hill | 10, 11 |
| Sepulga circuit, at Concord | 17, 18 |
| Mourneville circuit, at Pruneyerville | 24, 25 |
| Black's Bend circuit, at Mount Carmel | 31, June 1 |
| Camden circuit, at Camden | June 7, 8 |
| Pineville circuit, at Pineville | 14, 15 |
| Evergreen mission, at Concord | 21, 22 |

The district stewards will meet at Bethlehem, Monroe county, May 3. They are as follows: Lowndsboro, H. W. Russell; South Butler, S. Tisdale; Snow Hill, — Lazenby; Farmersville, J. S. Dudley; Sepulga, W. W. Walker; Mourneville, C. W. Green; Black's Bend, J. Bradley; Camden, A. D. Hart; Pineville, J. M. Herrington; Evergreen, J. Wadsworth.

J. W. SHIRES, P. E.

MARIANNA DIST.—SECOND ROUND.

| | |
|---|---|
| Newton | Apr. 12, 13 |
| Big Creek | 19, 20 |
| Columbia | 26, 27 |
| Calhoun mission | May 3, 4 |
| Marianna | 10, 11 |
| Greenwood | 17, 18 |
| Holmes' Valley | 24, 25 |
| Geneva | June 7, 8 |
| Cerro Gordo mission | 14, 15 |

ELISHA PHILLIPS, P. E.

MOBILE DISTRICT.—SECOND ROUND.

| | |
|---|---|
| St. Paul's | Apr. 5, 6 |
| Pollard circuit, at Pollard | 12, 13 |
| St. Stephen's, at Andrew chapel | 19, 20 |
| Franklin street | 26, 27 |
| St. Francis street | May 3, 4 |
| Mount Pleasant circuit, at Bayouheto | 10, 11 |
| Citronelle circuit, at Citronelle | 17, 18 |
| Milton | 24, 25 |
| Pensacola | 31, June 1 |
| Grand Bay mission | June 7, 8 |

The District Conference will meet at Pensacola, May 28. All the delegates are earnestly requested to attend, and to be prepared to make full reports.

H. URQUHART, P. E.

DEMOPOLIS DIST.—SECOND ROUND.

| | |
|---|---|
| Belmont, at Wesley chapel | Apr. 5, 6 |
| Demopolis | 12, 13 |
| Forkland, at Trinity | 19, 20 |
| Cuba, at Reed's chapel | 26, 27 |
| Gainesville, at Soule chapel | May 3, 4 |
| Gaston, at Bethlehem | 10, 11 |
| Butler, at Brightwater | 17, 18 |
| Greene, at Palmetto | 24, 25 |
| Eutaw | 31, June 1 |
| Bladen, at Isney | June 7, 8 |

S. H. COX, P. E.

SELMA DISTRICT.—SECOND ROUND.

| | |
|---|---|
| Uniontown | Apr. 12, 13 |
| Dayton and Spring Hill, at Dayton | 19, 20 |
| Jefferson and Linden, at Jefferson | 26, 27 |
| Jackson, at Jackson | May 3, 4 |
| Coffeeville, at Coffeeville | 10, 11 |
| East Selma and mission, at Benton | 17, 18 |
| Choctaw Corner, at Palne chapel | 24, 25 |
| Bembert Hills | 31, June 1 |
| Orrville | June 7, 8 |

Delegates to the District Conference, to be held in June, will be elected this round. Let every official member be present.

ANDREW J. BRIGGS, P. E.

### LOUISIANA CONFERENCE.

NEW ORLEANS DIST.—SECOND ROUND.

| | |
|---|---|
| Algiers | Apr. 13 |
| Morgan street | 20 |
| Carondelet street | 27 |
| Cadiz street | May 4 |
| Plaquemine and Grosse Tete, at Plaquemine | 11 |
| Lafourche and mission, at Houma | 18 |
| Felicity street | 25 |
| Louisiana avenue | June 1 |
| Germantown charge | 8-15 |
| Baton Rouge | 21, 22 |

LEWIS PARKER, P. E.

SHREVEPORT DIST.—SECOND ROUND.

| | |
|---|---|
| Knuckle circuit, at Liberty | May 4, 5 |
| Mansfield circuit, at Union | 11, 12 |
| Springville circuit, at Springville | 18, 19 |
| Pleasant Hill circuit, at Bethel | 25, 26 |
| Shreveport station | June 1, 2 |
| North Bossier circuit, at Collingsburg | 8, 9 |
| Many circuit, at Fort Jessup | 15, 16 |
| Caddo circuit | 29, 30 |
| Amacoco circuit, at Oak Grove | July 13, 14 |

JOHN PITTS, P. E.

HOMER DIST.—SECOND ROUND.

| | |
|---|---|
| Arcadia, at Salem | May 3, 4 |
| Hunter, at Tulip | 10, 11 |
| Haynesville, at White Hall | 17, 18 |
| Vernon, at Vienna | 24, 25 |
| Minden, at Pindlick | 31, June 1 |
| Castor and Louisville, at Siloam | June 7, 8 |
| South Bossier, at Pleasant Valley | 14, 15 |
| Omachita, at Chapel Hill | 21, 22 |
| Sparta and Ringgold | July 5, 6 |
| Farmerville | 12, 13 |

S. S. SCOTT, P. E.

DELHI DIST.—SECOND ROUND.

| | |
|---|---|
| Delhi and Floyd, at Delhi | Apr. 26, 27 |
| Monroe station | May 3, 4 |
| Rayville, at Girard | 10, 11 |
| Trenton, at Cohoy | 17, 18 |
| Oak Grove, at Vista Ridge | 24, 25 |
| St. Joseph, at Wesley chapel | 31, June 1 |
| Waterproof, at Vidalia | June 7, 8 |
| Providence and Pecan Grove, at Providence | 14, 15 |
| Oak Ridge, at Oak Ridge | 21, 22 |
| Lind Grove, at Bartholomew | 28, 29 |
| Bastrop, at Bastrop | July 5, 6 |
| Winnsboro | 12, 13 |

JOEL T. HAYES, P. E.,
Delhi, Louisiana.

OPELOUSAS DIST.—SECOND ROUND.

| | |
|---|---|
| Opelousas | Apr. 5, 6 |
| Washington | 12, 13 |
| St. Landry | 19, 20 |
| Teche | 26, 27 |
| Vermillionville | May 3, 4 |
| District Conference, at Franklin | 8-11 |
| Franklin, Quarterly Meeting | 17, 18 |
| Pattersonville | 24, 25 |
| New Iberia | 31, June 1 |
| Abbeville | June 7, 8 |
| Grand Chenière | 14, 15 |
| Lake Charles | 28, 29 |
| Calcasieu and Sugartown | |

E. F. WHITE, P. E.,
Opelousas, La.


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BASKETS of every description,
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BROOMS, BRUSHES, COFFEE-MILLS,
Etc., etc., etc., etc., etc., etc., etc.

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No. 55 Camp Street, New Orleans, La.

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Apropos—Now that cold weather has come to stay, go and see the fine display they make of

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|---|---|
| Coffee and Tea Urns, | Toddy Kettles, |
| Chafing Dishes, | Pancheons, |
| Chop Dishes, | Coal Oil Stoves, |
| Hot Water Plates, | Gas Stoves, |

and Alcohol heating apparatus for home use or for traveling.

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|---|---|
| Coal Vases, | Fire Irons, |
| Coal Hods, | Fire Iron Stands, |
| Plate Warmers, | Flower Stands, |
| Fire Screens, | Brass and Iron Trivets, |
| Wire Fenders, | Foot Scrapers, |
| Spark Guards, | and Door Mats. |

Rival Stoves for coal, calculated to save you twenty per cent. of your coal bills.

Housekeepers will please remember that we have the largest, most varied and best selected stock of

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AND ARE
HEADQUARTERS IN THAT LINE,
FOR THE WHOLE SOUTHWEST.

Remember that whatever you want in your household, SHEPARD has it.

DO YOU WANT A

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| Dinner Set, | Liquor Set, |
| Tea Set, | Tete-a-Tete Set, |
| Toilet Set, | Glass Set, |
| Chamber Set, | or Cologne Set? |

SHEPARD has it

DO YOU WANT A

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|---|---|
| Raisin Seeder, | Apple Corer, |
| Cocoanut Grater, | Knife Cleaner, |
| Patent Nutmeg Grater, | Coffee Roaster, |
| Potato Egg Beater, | Syllabub Churn, |
| Bottle Corker, | Kitchen Grindstone, |

or any other labor-saving little machinery in the housekeeper's department?

SHEPARD has it.

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and sell as CHEAP AS THE CHEAPEST, and not HALF TRY.

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SHEPARD has it,
55 Camp street.

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CROCKERY WARE,

PLATED,
BRITANNIA,
WOOD
AND WILLOW WARE,

COAL HODS AND FIRE IRON SETS.

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To convince yourself how low you can buy House Furnishing Goods, call at

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PUBLISHED BY ROBT. J. HARP, FOR THE ALABAMA, MISSISSIPPI AND LOUISIANA CONFERENCES, METHODIST EPISCOPAL CHURCH SOUTH.

VOL. 19. NEW ORLEANS, THURSDAY, MAY 1, 1873. NO. 18.


## News of the Week.

### DOMESTIC.

BROWNSVILLE, TEXAS, April 23.—The Secretary of War, General Belknap, General Sheridan and party left Ringgold barracks, one hundred and twenty miles above here, for this place yesterday morning, and are expected here to-morrow evening. The City Council have tendered the freedom of the city to them, and have appointed a committee to meet and escort them into town. Preparations are being made to extend a hearty welcome to these distinguished persons by our people generally, without distinction of party.

NEW YORK, April 25.—The *Herald's* Vienna special, dated to-day, says: "Twenty cases of sporadic cholera were brought to the hospital yesterday, five of which proved fatal. An effort is being made to conceal the appearance of the disease in the city."

The *World's* London special says the gravest apprehensions prevail, in the highest circles of Paris, of immediate civil war. The Monarchists are determined to oust Thiers at any cost.

A cannon weighing one thousand nine hundred and fifty pounds has arrived here from Berlin, as a present from the emperor to the Lutheran church of Titusville, Pennsylvania. The cannon was captured at Sedan, and will be cast into a bell for the church.

COLUMBIA, S. C., April 26.—Heavy frost and ice this morning. The young cotton and vegetables are killed in this vicinity. Cold weather is reported in the up-country.

GOLDSBORO, N. C., April 26.—There was frost last night throughout the State, which damaged the crops and fruits generally. It is feared the cotton planted is entirely ruined.

SAN FRANCISCO, April 27.—Indians appeared in the Lewis river settlements with war-paint. A general outbreak in eastern Oregon is feared. Settlers are asking for arms.

BATON ROUGE, April 27.—A detachment of one hundred and twenty-five metropolitan police, under command of Colonel Flanagan, armed with Winchester rifles and one piece of artillery, arrived here from New Orleans last evening, and left early this morning for Port Vincent, Livingston parish, for the purpose of installing appointees of Kellogg. They were met at Harrall's Ferry, on the Amite river, at noon to-day, by a committee of three persons, representing the Port Vincent party, and it is presumed that matters will be adjusted without bloodshed. Nothing definite received up to this hour.

CHARLESTON, April 27.—Advices from the neighboring coast section report disastrous results to the crops from killing frosts of yesterday morning. Much of the cotton will have to be replanted and the injury to early vegetables is irreparable. No frost ever known to be so late has occurred in this region for fifty years.

SAN FRANCISCO, April 28.—A special courier arrived at Yreka late last night from the lava beds. The opinion prevailed at headquarters that the Modocs will not make another stand, but break up in small parties.

If so they must be hunted in detail, making it an all-summer work for the cavalry.

FRANKLIN, LA., April 28.—Henry Trahn, the usurping judge of the third judicial district, reopened court here this morning after an adjournment of two weeks. The Franklin bar again refused to appear to practice before him.

WASHINGTON, April 29.—The Supreme Court, in the case of the collision between the schooner Champion and the steamer Lucille, confirms the judgment that the steamer is responsible for all the damages. A sailing vessel must keep on her course; a steamer must avoid her.

Governor W. L. Sharkey, of Mississippi, died this morning, at the Imperial Hotel, of pneumonia, aged eighty-three years.

SAN FRANCISCO, April 29.—A courier from Yreka reports that a battle has just taken place, in which nineteen Federal soldiers were killed, including Captain Thomas and Lieutenants Howe and Wright, and twenty-three wounded, including Lieutenant Harris. Others are missing.

LAVA BEDS, April 29.—A reconnoitering party of artillery and infantry proceeded in the direction of the present Modoc stronghold. Captain Thomas, commanding a dozen Warm Spring Indians, expected a company to operate on reaching the bluff. The Modoc fire drove the troops to shelter. As usual, the foe was unseen. The Indians delivered a cross and incessant fire. Two of the Federal wounded reached camp, when four companies were sent to their rescue. They carried stretchers for the wounded, but could not reach them.

Colonel Green reports that the surprise was complete and terrible.

Lieutenant Cranston, of the Fourth Artillery, is missing.

The wounded and killed have been collected, and are waiting conveyance to camp. Sixteen killed, including Captain Thomas, Lieutenant Howe, Lieutenant Wright, and eight additional wounded. The Modocs had Spencer and breech-loading rifles. Some are known to have two or more rifles. The Indians numbered twenty-one when the soldiers took refuge in the hollow, every egress from which the Indians commanded. The soldiers could not show head or hand without certainly being wounded. Very few escaped. The rest were either killed or wounded. The number wounded of the Modocs is unknown. Captain McKay reports his Warm Spring Indians took three scalps.

### FOREIGN.

CITY OF MEXICO, April 13.—The Juarist and Portirist parties propose to unite on the nomination of Palacios for president of the Congress.

Iglesias' prospects for the office of supreme judge are better than those of the other candidates.

The proposal to prolong the term of the United States and Mexican mixed commission has not yet been ratified by Congress.

The railway question will be decided this month.

BERLIN, April 23.—The Japanese embassadors have just returned from St. Petersburg. They had a lengthy conference with an eminent German professor of jurisprudence regarding the propriety of endeavoring to establish Christianity in the state religion of Japan.

The professor earnestly dissuaded them from the project. The embassadors had already come to regard the change as probable and favorable. They listened eagerly to the reasons of the professor, who adduced facts from the history of Christendom to show that this religion cannot be enforced by governments.

He said it was only vital when it grows among the people and from the people. He counseled the granting of full religious liberty as the most desirable course to pursue. Embassadors expressed satisfaction with the advice.

LONDON, April 23.—The cable tolls have been increased to $1.50 gold per word, commencing May 1; cause, failure of the French cable.

Weather favorable to crops.

LONDON, April 25.—Owing to the troubled condition of Spain, a great number of families are leaving that country. The steamers arriving here and at the French ports are crowded with refugees.

MADRID, April 26.—The *Official Gazette* announces that Don Alfonso, brother of Don Carlos, accompanied by his staff, crossed into France from Spain on Wednesday last.

The Carlists have been defeated several times lately in encounters with the republican forces. In one engagement over a hundred of the insurrectionists were wounded.

THE HAGUE, April 26.—The government of Holland has ordered fourteen steam naval vessels to proceed immediately to Sumatra for the purpose of co-operating with the Dutch troops now on that island, in the movement against the Atcheneese. The vessels will carry a large quantity of ammunition and arms for the troops.

ST. PETERSBURG, April 27.—The German emperor arrived in this city to-day, and was received with extraordinary honors. He was met at Gatschina, thirty miles hence, by the Czar and the grand dukes, who accompanied him to the city.

The two emperors made their way in the presence of immense crowds of people, who manifested great enthusiasm. Emperor William the First reviewed the regiment of which he has been made honorary colonel, and was then conducted to Winter Palace, where he was formally received by the court with the most imposing ceremonies.

The Czar presented to him his portrait and a sword of honor, the cross of St. George, the iron cross for merit, with the additional inscription for valor, and an inkstand and vases in lapis lazuli.

LISBON, April 28.—A club has been formed in this city, having for its object a union of the Portuguese republicans.

MADRID, April 28.—A band of five hundred Carlists entered Capaledez, thirty miles northwest of Barcelona, and demanded a contribution, but fled at the approach of the troops.

ROME, April 28.—The Pope passed a restless night. Anxiety regarding his condition is renewed.

PARIS, April 28—The total result of the voting in Paris and other parts of France yesterday, to fill vacancies in the Assembly, was the election of three radicals, four republicans and one legitimist.

TORONTO, April 28.—Fort Garry (Manitoba) dispatches report heavy firing between the Americans and the Blackfeet Indians; a large number of Americans were killed. There is trouble in the Blackfeet country in consequence. Eight thousand Indians have crossed the line, and threaten the interior settlements and Manitoba.

PARIS, April 29.—M. Thiers was greatly discouraged by the Count de Remusat's defeat. When the result of the election was announced he remained alone for an hour.

The Bonapartist journals declare that the conservative republic is dead.

A white frost has destroyed the vines in the vicinity of Lyons. A similar disaster occurred in 1812.

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ONE of our presbyteries, says the *Interior*, passed a resolution that as fast as possible Sabbath school libraries should be abolished within their bounds. This seems a radical measure, but can any one suggest a better way of getting rid of the frothy, trashy novels which are flooding our Sabbath schools and ruining the taste and capacity of our children for solid and wholesome intellectual and moral food? The appetite created by them will find satiety in Marryatt, Bulwer, Cooper and the perfect deluge of paper-covered trash and flash newspapers which pours from swift printing-presses.

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TALK about the falling off of home affections! Our wives are becoming dearer every day.

## An Extraordinary Spectacle.

Early in October, 1872, a cable dispatch from Paris appeared in all the dailies, announcing that fifty thousand pilgrims were then journeying through France toward Lourdes. Their object was to assemble at the grotto of Massabielle to pray for the salvation and regeneration of France, so lately desolated by war. A large proportion of the pilgrims came from Paris, where their journey had been inaugurated by services at Notre Dame des Victoires. Indeed it may be said that their entire journey was one long religious service, for litanies were chanted unceasingly upon the route. The grand service at the grotto took place October 6, when five bishops conducted mass and vespers at five altars reared among the rocks; and other services were conducted at numerous chapels and shrines among the mountains for miles around by various pilgrim priests. A sermon was delivered to the great host by the Bishop of Tarbes, the subject being the disasters of the nation. He closed by exhorting them to patriotism. Raising his arms to the multitude, he asked: "Will you promise to serve and love your country as I mean?"

"Yes! yes! yes!" answered the vast host in thunderous response.

"Will you cry 'Vive la France' as children should who have been nurtured from the breast of a cherishing mother?"

"Vive la France!" resounded from rock and valley.

Then turning toward the statue of the Virgin, the bishop cried: "Vive the church, the Rock of Ages!" Again the mighty voice of the crowd responded, and with the final cry of "Vive the holy father, Pius the Ninth!" the assemblage broke up.

Probably there were no scenes incidental to the pilgrimage more imposing than its processions, formed in the public square of Lourdes. One of them was a mile long, and the van had entered the meadow before the rear had left the square. It was composed of people of all classes, who sang hymns as with one mighty voice. It bore banners of violet, green, rose, blue and other colors, magnificently decorated with gilding, paintings and embroidery. These banners numbered nearly three hundred, and came from various parts of the country. Even far-off Algeria was represented. The banner of Alsace and Lorraine was in mourning, and was borne by girls in white. As it passed many persons pressed forward to kiss its hanging tassels. The banner from Nantes was so profusely embellished with gold and other decorations that six strong men labored to support it; and those from Paris, Bordeaux, Rheims, Lille, etc., were not greatly inferior to it in elegance. The sun shone brightly, and with the grandeur of the banners and the pomp of the prelates in their rich sacerdotal robes formed a scene of indescribable splendor.

At the farther end of the meadow or valley an altar had been erected. Here the banners drew up in a vast semicircle inclosing the great audience, and vespers were sung, after which the fifty thousand worshipers knelt and received the benediction, which was pronounced by eight bishops simultaneously. The services before the altar being thus concluded, the bearers of the banners again formed in procession for the purpose of carrying them to the church upon the rock, in which they were to be placed. At this time the sun was sinking behind the blue Pyrenean peaks, and as it threw its last red gleams upon the splendid train that wound in and out along the craggy mountain-path it lighted up a picture of resplendent glory. As fast as the banners arrived at the church they were placed upon its walls, which were soon completely covered with their gorgeous hangings. Owing to the length of the procession it was after sunset when the last banner had been placed in the church, which, with its brilliant adornments flashing in the blaze of wax tapers, was one grand glow of glittering splendor. After a brief service of thanksgiving the congregation withdrew, and descended the mountain in the light of bonfires that burned upon numerous cliffs.

A spectacle of equal brilliancy, though less pompous, was presented by the grand torchlight procession which formed one evening in the square of Lourdes, where all were provided with candles. Thirty thousand persons were in this procession. They marched to the grotto of Massabielle and to the church upon the rock, moving slowly and singing hymns. As they moved they formed a great stream of glittering light, which rolled on and on, and up and up, across the meadow, and up the sinuous mountain-path. This impressive display lasted until midnight, when the greater number of the lights had died out and their bearers retired. But a goodly company still remained in the crypt of the church at prayer, in some instances fighting off sleep by marching up and down in companies, chanting night prayers.

Thus a nation's ardent worshipers assembled in devotion at the spot sanctified by the visions of Bernadette Soubirous. And what shall we say of her? Her professed visions cannot be set aside as impostures against the voice of thousands whose skepticism, as great as ours, has been abashed. It could not have been in the nature of this artless child, unencouraged and alone, to have been an impostor. Such would have been a role thoroughly foreign to her character. —*William D. Wood, in Lippincott's Magazine.*

## Sandals.

We have often thought, considering how much we lose by shoes and how very little we gain, that it is a thousand pities women do not bring in sandals—*not* the foolish ribboned pumps of the last century, but the real Greek sandal. Without the hard and deforming shoe every muscle of the foot is in motion and visible at every step. It is quite wonderful how pretty the feet appear even when not very small. In reality we lose nearly as much by the shoe as the face loses by a mask; how much we could see by covering the hands with patent leather or lined French kid, and then expecting them to entrance the spectator. We *never* see a woman's foot. We only see its leathern case, which is about as much a part or an expresser of her foot as a violin case is of a fine violin; and if women only knew the fascinations of a neat, delicate foot, whose outlines have not been impaired by corns, nor whose bones by generations of deformity, no shoe would be worn again forever.

But the truth is, just as the pace of an army must be regulated by the slowest man in it, so the beauties of the community must be disguised according to the plainness of the plainest member. A deformed foot is hidden by a shoe, so all the pretty feet must be hidden in shoes. An imperfect figure is disguised by a hoop or a bustle, so all the sylphs must be huddled into hoops and bustles. And probably, if any graceful little sylph refused to be disguised, she would be called "vain," "shameless" and other pretty names.

Every artist knows that any foot that has ever worn a shoe is deformed. The great toe is bent in toward the rest of the toes, instead of being boldly parted. The other toes are crushed and shortened. How seldom in real life does one find the second toe longer than the great one, its *natural* length! If an artist wishes to make studies of a beautiful foot, does he choose out the smallest-footed lady of his acquaintance, and copy those "little mice" of hers? No; he goes off to the East, or to the fish-women on the shores of Italy, who have never worn a shoe. There he studies the free, practical muscles, the firm steps, the ineffably graceful movements.

What do we lose by the shoe? Form, firmness of tread, charm of appearance. And what have we gained by the shoe? Perhaps cleanliness, and a certain amount of protection for the foot against cold, wet and friction—this in the case of men, at least. Before shoes people existed well enough without them, though there were still fragile ankles and tender toes. Stockings would be as useful as shoes if the great toe were separated from the first, and the sole protected by a sole of leather, wood or any other material, which, while being in itself twice as serviceable as our "paper soles," could be padded with silk, inlaid with ivory, or colored in any way at once more beautiful and more useful. The straps might also be ornamented. Where warmth was needed the stocking, of kid, India rubber, worsted or even velvet, would be quite as warm and serviceable as ordinary ladies' boots. The only difference would lie in their shape, and the absence of corns. And what a dangerous arrow might be added to our quiver of charms!

As it is our want of appreciation of the real beauty of the body, or our ignorance of how to make the best use of our materials, reconciles us to all kinds of foot diseases, and disease little behind the proverbial Chinese victim to fashion; and if our sufferings have caused the medical profession to advance with rapid strides from the leech of old, we may just hint that prevention is as good as, if not better than, cure.

There is only one kind of shoe—which we may just name, *en passant*—that is of a proper and sensible form. It is that wide-ending shoe worn in the time of Henry the Eighth, in whose capacious front the toes might spread and be at ease. But its ugliness will probably hinder its restitution, and nothing really equals the sandal.—*M. E. Haweis, in St. Paul's Magazine.*

## Mission of the Northern Church in Mexico.

The *Western Christian Advocate* of the sixteenth gives the following account of Bishop Haven's measures and prospects in Mexico:

On Saturday afternoon last Bishop Haven walked unexpectedly into our office. Bishop Haven is sanguine that Dr. Butler and his coadjutors are entering a most promising field, and that, with a sufficient outlay of men and means, our church can there achieve much greater success than she has hitherto in the most successful of her missions.

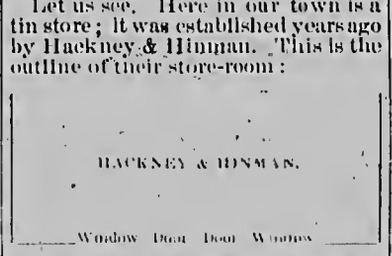
It will encourage the church to know that already a firm basis has been given to our mission there, by the purchase of most desirable property, both in the City of Mexico and in Puebla. In the former city the edifice which has been secured, the cloisters of the Convent of San Francisco, is, in situation and all other respects, quite eligible.

In the report made in April, 1871, by the United States minister to the Department of State, on the "Spread of Protestantism in Mexico," we found the following allusion to this edifice: "In this city, through the efforts and personal liberality of Mr. Reilly, the Protestants have acquired two fine churches of those which were secularized and sold by the government some years since; one of these is the former Convent of San Francisco, the most magnificent as well as the first one erected in Mexico. It is now being repaired for its new use." We understand that it is the cloisters of this convent which Bishop Haven has purchased. The edifice has been roofed over, and is capable of seating two thousand persons.

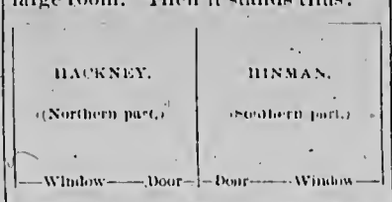
The Bishop also entered into negotiations for the purchase of a church at Puebla. These were consummated after he left, and thereby our mission comes into possession of a portion of the Convent of Santo Domingo. The cost was $10,000, and, by the expenditure of $5,000 additional, the interior of the building can be so far remodeled as to furnish a commodious place of worship, a school-room and a missionary residence. These premises were formerly occupied by the Inquisition, and the places or holes are shown in one of the walls where some of its helpless victims were put, and walled in and left to die. We may thank God that a place once used for the practice of inhuman tortures will now be consecrated to teach the true religion of Jesus, which Romanism so caricatures and degrades and blasphemes.

## Which is "the Old Church?"

Let us see. Here in our town is a tin store; it was established years ago by Hackney & Hinman. This is the outline of their store-room:




Now suppose they dissolve partnership, by mutual consent, and divide the stock in trade, store and all; each to continue the same business by himself. So they agree to run a partition through the middle of their large room. Then it stands thus:




Which is the "old stand?" Which is the original store? Which is the parent concern? Is not Hinman's as much as Hackney's? But suppose Hackney should claim to be the old concern *exclusively*—the parent establishment—and should so publish to the world? Would it not be an unfair and untrue assumption? Is not Hinman's just as fully and truly the "old stand," the original house, the parent concern, as his? Now apply it. The case of the Methodist Episcopal churches in the North and South is precisely parallel. In 1844 they divided, by mutual consent, property, members and church-buildings, and agreed upon a line between. Now is not the exclusive claim of that part of the church north of the line to be the "old church," the "parent church," the "original Methodist Episcopal Church," unfounded, unfair, unjust and untrue? Look again at the diagrams.—*Charles Taylor, in Nashville Christian Advocate.*

DANVILLE, KY., March 25, 1873.

## From Brazil.

We are permitted, says the Richmond *Christian Advocate*, through the kindness of W. W. Newman, Esq., to give our readers an extract from another letter from Rev. Mr. Newman, in Brazil. Under date of February 13 he writes to his brother:

"In filling my 'appointments' I have recently seen most of our people in this section, and still we have the same bright prospects for all our crops. About seventy families who planted cotton will likely make an aggregate of $120,000 worth of cotton, with ample supplies of meat and bread; this gives an average of fourteen bales for each family, and those families will hardly average two hands per family. With ordinary seasons the same families will double this in two years more. They are getting lands cleared, and are getting command of more labor. In all our material interests we are prosperous, and in morals and religion I am persuaded we would compare well with the best sections in the United States.

"Ten days ago I was in Campinas, and spent a day and night with my good friends, Revs. Horton and Lane, missionaries of the Scotch Presbyterians. I enjoyed it very much, and I am glad I can say they are getting to work in the right way, and are having a good degree of success. We talked over the great interests of the mission work in all lands, and our hearts were warmed and cheered by mutual converse, our Christian hopes were brightened and our joys were multiplied. We are far away from our native land, but God is often very near to us, and the love of God is as precious here as in the land of our birth, and communion with those who love the Savior is sweet, and we rejoice in hope.

"'With all your toils and sufferings o'er,
What joy to meet on the other shore!
Shall it ever be part no more?'

"I am a good deal engaged in preaching and visiting, and I find my greatest pleasure in this work. We still continue to have some comfort in our meetings and some accessions to the church.

"What about that box of books? Is it ever coming? We have a church of thirty-nine members, with six or eight hymn-books and two copies of the Discipline. We would try and get an edition, revised, of the hymn-book printed here, but we are few and feeble, and book-making is very expensive here. If you can give me the *address* of the missionary secretary of the Wesleyan Methodists of England, I will be very glad. The editor of the Richmond *Advocate*, or the venerable Dr. L. M. Lee, can aid you.

"The only hope religiously for this country is by emigration and missionary work continued. If we could get a few thousands of our people to this beautiful and lovely country we could soon get missionary work started here, and it would be sustained by us. I am sometimes very much inclined to propose a union with our Presbyterian brethren in Brazil. I think such a union practicable, and we would be readily supplied with all the books and publications we need; but they are Calvinistic and we are Methodists; and yet, as our own people in America and England seem to think of China, Mexico, Africa, and of all other lands on earth except South America, as suitable for missionary work, I think we shall yet have to unite with our Presbyterian brethren who are here, and who think that the gospel is as necessary to the inhabitants of South America as the negroes in Africa, or any other of the dark-skinned races.

"I have written to two or three Methodist preachers in the South about this country and its wants, but so far have received no response from them, although they first requested letters from me."

## Greetings from Fort Smith, Ark.

DEAR ADVOCATE: I herewith send you my hearty greeting once more. I willingly confess that your fair, intelligent face has become very necessary to my weekly comfort. Your first page gives me, in a condensed manner, valuable information in regard to Church and State in all parts of the world, which draws the mind out and sets it a thinking in spite of itself, and in doing that warms the sympathies and causes the eye to look with more eager interest on all passing events. The ADVOCATE is a real live newspaper. Things are transpiring now that will be looked back to, in time to come, as Ebenezers. Children yet unborn will look upon the great towering walls of Central University and tell their children of the generous gift of Vanderbilt. His body will then be resting in dreamless sleep, but his memory will live in the grateful minds of generations to come.

And when the spires of legions of Southern Methodist churches shall point to God and heaven on the mountain-crowned plains of far-off Mexico, I hear some aged sire saying, as he holds the hand of some sweet little grandchild that looks up with a wondering face and questioning eyes: "I remember, little one, the very first Methodist church that Bishop John C. Keener established in this grand old City of Mexico." Oh, is it not delightful to think of! Oh, on, with the great work is my prayer! May the Spirit of the living God give it impetus.

And then, dear ADVOCATE, besides the news and the pleasing and profitable family department, you are a real means of grace. Often have you cheered my drooping faith, urged me on earnestly and tenderly in the path of Christian duty and endurance. And I know that you have gone to many other hearts, like the angel to Elijah, as he slept beneath the juniper-bush. My earnest prayer is that the hand that furnishes your editorial department may long retain its unskilled skill, and that in the great day of accounts it may render up its five talents with the joyful exclamation: "I have gained other five talents!"

Our church in Fort Smith, Arkansas, is in the aggressive movement, spiritually and financially. Our pastor, Rev. S. H. Babcock, is, in every sense of the word, a faithful preacher of the gospel, "giving to each his portion in due season." My husband is earnestly at work in part of the vineyard, striving, by the grace of God, to do all he can for the Master's cause throughout the district, and frequently brings good news from the churches.

Oh! may we all with joy do our part of the Master's work, whether it be to go or stay, to struggle or endure, to move on or to stand guard on the outposts of the church. May the language of the faithful old soldier be ours at last: "I have fought a good fight, I have finished my course, I have kept the faith." I am, dear ADVOCATE, your true friend,

ANNA P. GRANADE.

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THE POPISH Catholics of the Canton of St. Gall have adopted a new style of argument against the Old Catholics. A number of young women have resolved that they will not dance with any young men who incline to the new heresy of denying the infallibility of the Pope. This must be to the young men worse than excommunication by the Pope.

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MONTGOMERY DISTRICT CONFERENCE.—The District Conference for Montgomery district, Alabama Conference, will be held at Tuskegee, beginning on Wednesday night, June 4, Bishop Doggett presiding.

WM. A. MCCARTY, P. E.

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A GENEROUS MAN can use sarcasm—it is the scorn felt by a true nature for what is base; but a sneer has always a vein of the ignoble in it, and a sneer at a fallen accomplice belongs to natures of the lowest grade.

The Christian Advocate.

THURSDAY, MAY 1, 1873.

*FELLOW SUFFERERS.*

Alas, poor tree,
Had I thy bravery,
Or could'st thou weep in concert to my sighing
Snow fall, thy leaves lie dead;
I wail, but thou dost spread
Bare arms of benediction o'er the lying.

Thou their first stay, and last—from bud to leaf:
And this thy thanks, poor tree,
That they all fell from thee.
Like summer friends when summer days are over:
Thus thou dost stand alone,
While all thy greenness gone,
For winds to rock and winter snows to cover.

Lightly the zephyr came, as lightly lifted:
But those, while first he wooed,
Forsook their real good,
Knowing thee faithful and the wind untrue.
Reproach them; they will heed;
Their graves are very near—
Close at thy roots thy prodigals abide.

Ah, not reproach, but rather dirge and prayer!
They, as they lie and die,
So low, who late were high,
Fare worse for loss of thee than thou canst fare;
The wind that whispered lied,
Kissed once, and flung aside,
And scent of death soon filled the autumn air.

Alas, poor tree!
Thy fate and mine agree;
All desolate, but we will not despair:
A thousand leaves left thee,
Accordingly hope left me—
Yet another spring may clothe our branches, cold and bare. *Sunday Magazine.*

## The Pastor in the Sunday School.

MR. EDITOR: He who faithfully writes up the history of our country for the nineteenth century will devote some of his brightest pages to the subject of Sunday schools. God grant that the closing paragraphs in this momentous chapter may be even more joyous than the introductory sentences!

Viewing the Sunday school movement as it looms up before us in all its grandeur and promise, we "rejoice with trembling." While men slept the enemy sowed tares; while Christians were, with one consent, eulogizing the Sunday school cause, scarcely imagining that evil could be brought out of it, or coexist with it, the adversary was busy; and, before we were aware, the seeds of degeneracy were sown.

By means of the Sunday school satan would prevent the instruction of the children by the minister. The pastor has promised, it is true, to "diligently instruct the children in every place;" but "are not many of our disciplinary requirements now neglected?" "Are not good Sunday school books, periodicals and lesson papers rapidly multiplying?" "Are not the children properly and successfully taught in the Sunday school?" It is to be feared that preachers have but too often yielded to suggestions like these made by the tempter.

There is no point in the Methodist Discipline upon which greater stress is laid than the religious instruction of children by the minister. From heaven a voice is still heard uttering, in staccatoed accents, those thrilling words: "Feed my lambs!"

By means of the Sunday school satan would also prevent the instruction of the children by the parents. "Is not the Sunday school teacher better qualified to instruct the children than I am?" "Am I not oppressed with cares and toils, often away from home, the children absent at school?" "Will not my good friends, the Sunday school people, do all things well?"

But the articulate thunder of Sinai still publishes the command: "Honor thy father and thy mother." The voice of inspiration, which is the voice of God, still syllables the injunction: "Ye fathers, provoke not your children to wrath, but bring them up in the nurture and admonition of the Lord." While divine law remains in full force and virtue, while the relation of parent and child is recognized in the Scriptures, so long will it be the bounden duty of parents to instruct their children in the science of salvation—the great redemption scheme.

Should ministers and Sunday school teachers be multiplied a thousandfold, and should they all be as faithful as Abraham, the obligation upon parents to give their children "the sincere milk of the word" would remain unimpaired.

Satan would destroy the efficiency of the Sunday school itself. He who had the fiendish effrontery to ask Christ to be his devotee does not hesitate to claim Sunday school workers as his allies. God being their helper, will they resist the devil as promptly and successfully as did their great Teacher and Exemplar?

To separate the Sunday school from the church—is not this one of the enemy's devices? Is it not his policy to divide and then destroy? He is after the lambs of the flock, and would fain get them away from the fostering care of the shepherd, that he may the more easily capture them. To this end is he not industriously endeavoring to make the Sunday school independent of the church—an organization which can move on in the absence of pastoral and church supervision with celerity and ease?

It is with diffidence that we speak of the failure of many of our preachers to occupy that position in the Sunday school to which they are assigned by the Discipline.

The pastor is made responsible for the organization of Sunday schools; and, if he is the most suitable person to establish them, it is reasonable to suppose that he is best qualified to superintend them.

The pastor is required, as we have seen, to take particular care of the children. Have not the lambs, on account of their ignorance and feebleness, an especial claim to the shepherd's care?

The Quarterly Conference not only has charge of all the Sunday school societies, but is to be deemed a board of managers, having supervision of all the Sunday schools. The pastor is a member of this body, and is with the rest an overseer of the important interest which we are now considering; yea, he is mainly to furnish the information upon which the Quarterly Conference acts—"a written report of the number and state of Sunday schools, and of the pastoral instruction of children."

The "supervision" of the Sunday school by the Quarterly Conference seems naturally to charge that conference with the duty of electing the superintendent. On this point, says the Manual of Discipline, there is no law, but analogy would teach us that the pastor should nominate, and the Quarterly Conference confirm or reject the nominations for Sunday school superintendent.

The preachers are annually appointed, and the stewards of the church annually elected, the superintendents of Sunday schools should certainly be annually chosen.

How much is devolved upon the pastor? He is to have full and personal knowledge of the condition and workings of all the Sunday schools in his charge, that he may be able to make a satisfactory report, and he is to be so well informed as to the capabilities and acceptability of the brethren that he will not be likely to make a mistake in his nomination for superintendent. He should know the wishes of scholars and teachers, and should reflect them in the Quarterly Conference whenever it can consistently be done.

The pastor is required to preach on the subject of Sunday schools in all his congregations; he is to impress upon the Sunday school teachers the importance of religiously instructing their scholars, and he is to see that a definite statistical report of all the Sunday schools in his charge be made to the Annual Conference of which he is a member.

Most of our preachers are eligible to seats in the General Conference, which legislates for the church on Sunday schools, as well as on other interests.

The pastor is required to visit the Sunday school as often as practicable, manifestly for the purpose of exercising pastoral oversight, just as he would conduct or superintend any other department of his work.

In the light of the foregoing considerations it is not difficult to determine the relation of the pastor to the Sunday school. He is the *pastor*—the shepherd or overseer of it. He will be cordial and kind to all, and he and the superintendent will be true yoke-fellows in the great work which calls so loudly for their united and persevering efforts.

Now suppose the pastor fails to occupy the position in the Sunday school to which the church has called him; suppose he is very infrequent in his attendance; and that, when he is present, he simply acts as a teacher of a class, or looks on as a mere spectator; the entire control of the school must, of course, fall into the hands of the superintendent and teachers.

These, we may suppose, are at the outset governed by correct views, and desirous of the pastor's counsel and labors. But, in the absence of the supervision which the pastor was expected to exercise, the officers and teachers soon learn to do without him; their own plans are carried out, and, having become supreme in the enterprise, the pastor's place is but imperfectly recognized or ignored.

In the course of a year or two a preacher is sent to that work who, in the fear of God, proposes to take hold of Sunday school interests after the Methodistic fashion. He enters the Sunday school room ready to work, but probably soon finds that there is nothing for him to do. The teachers elected the superintendent, it may be, and have given him to understand that they wish the school to be conducted in the way which they have indicated, perhaps, in the teachers' meeting.

There has been no intention to do harm—no set purpose to crowd the pastor out. The difficulty is that his place, not having been filled, has grown up as an unraveled path.

How can a preacher who has promised to mind every point in the Discipline, great and small, thus ignore his duties, privileges and responsibilities? When the children and youth of his charge are gathered into the Sunday school room, how can he get his own consent to stay out or to remain comparatively inactive? What a cheering and inspiring sight! What a time for songs and prayers and scriptural readings! What an opportunity for winning the affections of both young and old! What a field, fresh, fertile, already broken up, in which to sow the good seed of the kingdom! What an opportunity to increase his congregation by bringing into it the Sunday school scholars! What a fountain of inspiration to fit him for his pulpit labors!

A faithful pastor in the Sunday school, overlooking all, encouraging all, helping all, casting in the salt of spirituality on every hand, is certainly acting in accord with the teachings and example of the Chief Shepherd. There is here opened to him a well-spring of joy; from these scenes of more than earthly interest the thoughts and feelings are carried away to the New Jernsalem, with its hallowed employments and rapturous joys.

That the want of supervision and pastoral influence to which we have alluded exists in but too great a degree, we cannot doubt.

In many Quarterly Conferences nothing of importance is said or done in regard to the Sunday school further than the mere hearing of the pastor's report.

It is a fact that not a few of our preachers fail to exercise pastoral oversight in the Sunday school. Opportunity for this only as the preacher presses his way in and makes it, is, in many of our Sunday schools, *exceedingly limited.*

It is probable that not one-half of the Sunday school scholars in the Methodist Episcopal Church South are regular hearers of the preached word. All will admit that there are in our Conferences tens of thousands of children of Methodist parents who habitually neglect public worship on Sunday.

The effect of this is to make the impression on the children that the Sunday school is sufficient, thus in their minds separating the Sunday school from the church. The mournful fact which we would record just here is that many parents, and many superintendents and teachers in our Sunday schools do not seem to think it very important that the children should attend at public worship, and do not earnestly urge the children and young people to take their places in the church with the congregation.

As to the argument that the children are not able to endure the confinement and fatigue of both the Sunday school and the sermon, there are many of us who never heard of it in *our* boyhood days; it followed, as a matter of course, that we went to church. The children spend six hours a day in day schools.

We favor the plan of holding the Sunday school in the afternoon, wherever it can conveniently be done. The children are fresh and free then to attend the forenoon service, and the afternoons afford ample time for the exercises of the Sunday school. The conclusion of the whole matter is that the church, through her ministers, should embrace the Sunday school and press it to her heart. The children should constitute a large and important element in her great congregations. The Sunday school, to be efficient, must be the school of Christ. As it is the child of the church, let this honored mother guard, govern and nourish this her rising progeny with affectionate and watchful care. A. G. STAFF.

PALESTINE, TEXAS.

## Rev.(?) W. P. Miller Again.

MR. EDITOR: In the *Methodist Advocate*, Atlanta, Georgia, of March 12, Mr. Miller undertakes to answer an article of mine which appeared in the NEW ORLEANS ADVOCATE of November 7, 1872. He heads his answer thus: "A Slanderous Article Answered." From the title of his answer it would seem manifest that he would take up every item of complaint, and utterly set the whole aside. But he sees fit to pass some in total silence which involve the want of consistency in his character; and some he answers by flat denials, coupled with the word "lie;" and others he answers by equivocation and prevarication. Hence his answer is a failure. Upon the whole, however, his answer shows that he was greatly excited, or else he is *radically* defective in accurate statements.

Mr. Miller says that the "old Alabama Conference that he joined was the same as that to which he now belongs." To me this is a very strange statement. However, it may be intelligible to one who wears "green glasses" with which to look at greenbacks. Let's look at the statement a little. The "old Alabama Conference" that Mr. Miller joined was part and parcel of the Methodist Episcopal Church South. The one to which he now belongs is part and parcel of the Methodist Episcopal Church (North.) The "old Alabama Conference" recognized the institution of slavery, as it existed in this country, as of scriptural authority. The one to which he now belongs holds that slavery, as it existed in the South, was the "sum of all evil." The "old Alabama Conference" that he joined did not believe the church had any right to intermeddle with politics and elections. The one to which he now belongs holds to the Stanton-Ames orders and the effects, and to the right of intermeddling with State and United States conventions and elections. And yet, in the face of all this, Mr. Miller says that his "church never descends to low-down measures—has no need to. With the pure all things are pure." No wonder he used to make such war-speeches, and denounce the North and Northern Methodists. No wonder he used to hunt up local Methodist preachers to keep them from being Union men; as in the case particularly of Rev. C. C. Sullivan, who happened to make a remark in jest against the Union, in Marianna, Florida, and Mr. Miller happened to hear of it while he was presiding elder of the Marianna district, and rode clear from Marianna to Bro. Sullivan's, a distance of ten or more miles, just for the purpose of lecturing Bro. Sullivan. Now I wonder if Mr. Miller can remember Mr. Sullivan? I wonder if Mr. Miller can remember the town of Marianna, Florida, and his war-sermons and war-talks in that place?

Mr. Miller denies seeking for the colonelcy of the Thirty-third Alabama Regiment. This regiment was organized just below the navy-yard, Pensacola, Florida, during the last of April and first of May, 1862. I was there at the time and heard Mr. Miller's friends advocate his claims to the colonelcy of the regiment, and they said they were authorized to use his name. Last year I saw and conversed with the lieutenant colonel of that regiment, who was present at the time of its organization, and he said that Mr. Miller's name was used by his friends for the colonelcy of said regiment.

Again, Mr. Miller denies getting the $100 from the Methodist Episcopal Church before he joined it. Now I say that he told the Rev. John Dowling, of Dale county, Alabama, that he did receive $100 from a friend of the Methodist Episcopal Church. Concerning the same matter Miller told J. T. Law, of Coffee county, Alabama, that he wrote to Bishop Clark, in 1866, stating his condition and asking what could be done for him in the way of admitting him into that church, and that the Bishop replied and sent him $100. I wonder if Mr. Miller can remember these brethren and his statements to them?

But there is a very heavy charge against him, which he *denies not*, except by prevarication, and that is the counterfeit money affair at Evergreen, Alabama. He says this "was gotten up by political enemies."—"Political enemies?" The statement, as I have it in this case, is from one of the oldest ministers in the Alabama Conference, who says he gets it from the lips of the express agent in Evergreen, Alabama; and he further says that there are five witnesses of this fact besides the agent. Now, while such a charge as this is spread abroad against an authorized minister of a church, how can that church be respected when she refuses to have it officially examined? She becomes *particeps criminis.*

With all of Mr. Miller's sins and crimes attaching to him, and vitiating his mind and spirit, he attempts to say that he is slandered! He declares "that there is a great factory in the South," and vast resources of prejudice, malice and ill will as material to manufacture falsehoods against my good man." This certainly is a truth upon which Mr. Miller happened to blunder; and in confirmation thereof I would refer the reader to the Rev. (?) A. S. Lakin, of the Alabama Conference of the Methodist Episcopal Church (North,) who was before the Kuklux committee in Washington city, and was proven guilty of falsehood by the testimony of Judge Busteed, himself a Radical. I would also refer to pages 32 and 58 of the Fifth Annual Report of the Church Extension Society of the Methodist Episcopal Church for the year 1870, in which the effort is made to identify the Methodist Episcopal Church South with the Kuklux Klan. Now, sir, if that does not prove that there is a factory of falsehoods and lies in the South, under the control of the Methodist Episcopal Church (North,) it is difficult to conceive what is susceptible of proof. And yet these are our dear brethren *who desire fraternal relations with us!*

While looking up some of Miller's "airy" declarations, it may be proper to notice the following: "The opposition is principally with the preachers. They labor assiduously to keep us out of sight, or they black us over, so that the people may not look on us in our true light." This he says touching the relations of the churches North and South. Now, sir, I have heard laymen in the Church South make stronger declarations of opposition to the Church North than I have ever heard ministers make. I can give the names of laymen who say that if ever the Methodist Episcopal Church North and South unite they will leave the Methodist connection.

The "black-us-over" remark seems to indicate one of the hobbies of Mr. Miller's church, and it would seem that he would like to be "blacked over," so that he might exhibit Bishop Haven's ideal of great beauty: "Egyptian beauty upon the Grecian brow."

But, after all, the "blacking over" does not come from the South, but from the North. There was "blacking over" when Bishop Haven refused to sleep with the negro parson. There was more "blacking over" when all the white sisters in Chicago, in 1868, refused to board the negro delegates from the Baltimore Conference. There was a right smart "blacking over" when the General Conference of the Methodist Episcopal Church, in 1868, snubbed Bishop Jones, of the African Methodist Episcopal Church; and there was a great deal of "blacking over" when the General Conference of the African Methodist Episcopal Church adjourned its session from New York, in 1872, to keep from uniting with the Methodist Episcopal Church (North.)

After all, Mr. Miller tells another truth concerning some portions of the Methodist Episcopal Church South when he says: "They think their craft is in danger." With all the facts full in view from Tennessee, Virginia, Louisiana and Alabama, and in other places where the Methodist Episcopal Church (North) robbed us of our lawful rights, how could we be otherwise exercised than with apprehension?

A. DOWLING.

OZARK, ALA., April 2, 1873.

*ASK WHAT YE WILL.*

Give me light, my Father, give me light
Through this dark world to travel without fear,
And give my soul a robe of spotless white,
And let me know that thou art ever near.

Give me hope, my Father, give me hope
To wrest me from temptations lurking here;
Nerve my weak, faltering soul with strength
And let me know, my Savior, thou art near.

Give me faith, my Father, give me faith
To pierce beyond the clouds of black despair
That shade my thorny pathway with their wrath,
And let me know, my Father, thou art near.

Give me love, my Father, give me love;
My heart is melting and the way is drear;
Help me to lift my mind to Heaven above,
And let me know forever thou art near.

BOGUE CHITTO, MISS. NARCISSA.

## An Old Fight.

Almost as old as time itself is the fight that has been going on between Christ's followers and those of satan; and though the weapons of our warfare are "mighty to the pulling down of the strongholds of sin," it seems far from a termination. Conquerors at last must be those who are contending on the right side; but alas! for the many that have ceased to fight. Such seems to be the case with the majority in one little village that shall here be nameless. In it are four churches, the pious pastors of which deeply lament their want of spiritual life. One of these churches calls itself Methodist, but its method has always been to get along with as little religion as possible, never to pay their minister his full salary, and to ignore most of the benevolent objects of the day. Its present pastor is one who fears not to declare the whole counsel of God faithfully, and the non-professing part of his congregation always seem impressed; but the precious seed of the word is scattered by professors to the four winds of heaven at the very church-door, instead of being fostered into goodly plants, bearing fruit to eternal life. Then let him attempt to form a Bible class, class or teachers' meeting, or any of those social gatherings by which spiritual life thrives, and where is his church? "Lo, I sought them, but they could not be found."

The women, too, have gone over to the enemy; not those alone too feeble for warfare, but Amazons. Joan de Arcs there are, not afraid to act in Thespian societies before a crowded house—experts at church suppers, Christmas-trees and county fairs, but all too modest to lead in prayer or give a relation of Christian experience. Indeed, if they ever had an experience, one article of our faith is palpable to the most casual observer. Perhaps at times their sickly imagination loves to explore a kind of Swedenborgian heaven, with gates ajar; but the New Testament heaven, with its high and holy Potentate, and sinless multitudes continually praising him, has for them no attractions.

Many are the Delilahs and Jezebels in this church, but no Deborahs; here and there a Martha, but no Mary; Judases and Demases, but no Peters or Johns. Would that it had even a form of godliness! What but the Spirit of God can cause this valley of dry bones to rise up an exceeding great army. C.

## OBITUARIES.

DIED, at Marion Station, Lauderdale county, Mississippi, on the fourth of March, 1873, WILLIAM H. MOORE, son of Dr. James V. and Paulina H. Moore, aged six months and twenty days. J. C. BROGAN.

DEATH has again visited the happy home of our dear brother and sister, Prof. W. C. and Mary M. Day, of Marion High School, Lauderdale county, Mississippi, and laid his icy hand upon their sweet little boy, ALGERNON SIDNEY. He died on the third of April, 1873, aged two years and eleven months.

J. C. BROGAN.

JOHN W. CAZEY was born in Franklin parish, Louisiana, and died at the residence of his uncle, John Ganger, Esq., in Richland parish, February 11, 1873, aged thirty-five years. His disease was consumption. Bro. Cazey was converted and joined the Methodist Church about A. D. 1850. He lived a pious and an exemplary life. His companions in arms during the late war speak of him as a model Christian while in the army; being attentive to his religious duties amidst the bustle and confusion of the camp, and even on the field of battle; holding prayer meetings with his fellow-soldiers, urging upon them the importance of religion and a preparation for death. He did not fear death. The writer had a conversation with him some little time before his death, in which he stated that he felt himself ready and prepared to die whenever it was the will of God to call him away. His departure was so quiet and calm that those present around his bed, and who were administering to him remedies for his relief, did not know when the spirit left its clay tenement. He was the last of his father's family, save an only brother, who still remains, hoping for immortal life in heaven. J. L. WRIGHT.

LOUISA A. KNIGHT, daughter of William and Mary Knight, was born in Natchez, Mississippi, August 6, 1806. She was married to Colonel W. H. D. Denny November 23, 1828, and removed to Port Gibson, Mississippi. Colonel Denny died in 1842. In the summer of 1845, during a revival which occurred in Port Gibson under the pastorate of Rev. James L. Forsyth, Mrs. Denny was converted and received into the Methodist Church. She continued a faithful member till death. She was an exemplary Christian. Meek and lowly of heart, consistent in her daily walk and conversation, patient in tribulation, she was a bright example of Christian piety.

Her health had for some time been precarious, and it was thought early in the spring that a trip to New Orleans would be beneficial; but she returned rather worse, and soon afterward took her bed. She had finished her course, and the Master called, and it was not in the power of human means to postpone the summons. From that time she rapidly declined. The writer visited her frequently during her last illness, and always found her sustained by a good hope of everlasting life. On the night of the thirty-first of March, 1873, she breathed her last, and on Wednesday, April 2, we laid her body in the silent grave, to await the final resurrection.

W. B. LEWIS.

MRS. TEMPIE M. SCRUGGS, daughter of General Joseph and Mary J. Arrington, was born in Nash county, North Carolina, September 29, 1817. In childhood she removed to Sumter county, Alabama, where she was married to Josiah L. Scruggs, May 17, 1838. She professed religion and joined the Methodist Episcopal Church in October, 1844, and died, of pneumonia, at her residence in Livingston, Alabama, March 31, 1873.

A life such as hers deserves particular and honorable notice. It is seldom that death at one stroke wounds so many hearts, or leaves a vacant place so hard to fill in a family, in a community or in a church. Her husband is bereaved of a wife who was a helpmate indeed, and who for thirty-five years made the nuptial vow of her young womanhood to "obey him, serve him, love, honor and keep him in sickness and in health," the rule of her life. She was devoted to his interests, and by her cheerful and affectionate disposition she increased his joys, and lighted up the darkness of adversity and affliction when they came.

Into his dark and companionless grief no heart can enter but one which has suffered a similar loss.

Her children have lost a kind and affectionate mother, whose hand administered to their wants, whose heart rejoiced in their joys and wept at their griefs, and whose Christian example is their richest legacy.

The community has lost a member who, by her hospitality at home, and her unfailing presence and ministration at the bedside of the sick and in the house of mourning, as well as her cheerful companionship in the house of rejoicing, had won for her a place in all hearts.

The church has lost a pious and exemplary Christian, who, while eminently liberal in her love for all Christians, reserved her dearest love for the fold of her choice, and whose Christian profession was adorned with deeds of Christian usefulness.

Her family, the community and the church have gained in her death the testimony of another soul to the verity of the promises of God. She faced the king of terrors without one fear or the quiver of a muscle. Strong in the Lord, and in the power of his might, she leaned upon his rod and staff, and they comforted her. A few moments before her death she repented the lines:

"Jesus, lover of my soul,
Let me to thy bosom fly."

Then she

"Laid her head on Jesus' breast,
And breathed her life out sweetly there."

On Monday evening, March 31, we carried her to the last resting-place, and in the midst of a large concourse of weeping friends committed her body to the earth and her spirit to God, who gave it, hoping in the resurrection of the last day to meet her again in the home of the redeemed.

J. M. MASON.

DIED, after a painful and protracted illness, at her residence in New Orleans, on the eighteenth of March, 1873, MARY A. LANGLEY, wife of George Brewer, aged about forty-six years.

The subject of this notice was born in New York, on the twenty-seventh of March, 1827. She embraced religion, when but a child, among the Presbyterians, and united with that branch of the Christian church to which she ever entertained strong predilections and the most kindly feelings. In 1841 she removed to New Orleans, and during the following year was united in marriage to George Brewer, who, having been converted about the same time under the ministry of Dr. William H. Watkins, they together united with a little band of Methodists by whom was subsequently erected the Morgan Street church, and with which the most of her religious history and labors are identified. She removed her membership to the Louisiana Avenue station only a year or two before it was transferred to the edifice triumphant.

As a Christian she was charitable, devout, self-sacrificing, zealous and spiritual. While she loved and distinguishing doctrines and usages in the peculiar usages of the church of her choice, she appears to have never entertained unkind feelings or to have indulged uncharitable reflections toward others. While she exhibited the most ardent attachment and the most demonstrative regard for her friends, she never allowed herself to be betrayed into the utterance of unkind or uncharitable remarks for any, but was always ready with excuses and extenuations for all. Her devotion and self-sacrificing zeal for the church and cause of Christ knew no bound, except as imposed by the imperative demands of duties devolved upon her by the cares and responsibility of a large family. In the class meeting, prayer meeting, with the public congregation for preaching, when circumstances favored or obstacles opposed, whether propitious weather invited or disagreeable weather interfered, whether near by or far away, she was found constantly, devoutly at her post, and cheerfully and efficiently bearing her part, praying, praying, speaking to and heartily encouraging all around her, praising and shouting the praises of God in a manner that she will not soon be forgotten by the churches, and few seem capable of imitating. In all the commendable enterprises of the church her hands were ever ready to work and her purse open to give. Nor did she confine her labors and donations to the church with which she held her membership, or to the minister who was her pastor. She was a ready, cheerful worker wherever she could promote the cause of Christ or the welfare of her fellow-creatures. If the disease which carried her off was not brought on by labors in behalf of the Algiers church it attacked her while engaged in that work, for it was while returning across the river late at night, after an entertainment for its benefit, that she felt the first symptoms.

Then there was a deep current of spirituality running through all her conversation and conduct in all the relations of life. I never knew a person who more uniformly turned the conversation into the current of Christian experience, or who appeared more at home in the relation of giving deep experiences of personal piety. That depth of spirituality which characterized her talk in love-feasts was not peculiar to such occasions, but exhibited itself in her daily conversation. And with this profound spirituality, devoutly and self-sacrificingly zealous and unfailingly amiable Christian character was beautifully blended the practical duties growing out of her various relations in life. As a wife she was respectful, discreet, dutiful and affectionate. As a mother she was diligent but faithful, gentle but firm. While she cheerfully allowed her children any gratification which did not think incompatible with the principles of piety, she faithfully instilled into their minds the importance of virtue and godliness, and firmly insisted on that course of conduct which is in conformity to the requirements of consistent piety.

In her last illness, which was protracted and severe, it was the writer's privilege frequently to be with her, and the same cheerful resignation, spirit and confident and joyous hopefulness which she so often expressed in class meetings and love-feasts characterized her there. She spoke of death with perfect calmness and composure; frequently expressed the sentiment and on one occasion adopted the language of the apostle: "For to me to live is Christ, and to die is gain. I cannot choose. He will do what is best." On another occasion, while her surviving children, who constitute but a little over half of her family, stood around her, she, looking around on them, exclaimed: "Oh, what a group have I to meet on the other shore?" Her last end was one of calm peace and holy triumph.

EX-PA-TE.

NEW ORLEANS, LA., April 10, 1873.

"HUMBUG" is a corruption of the Irish words *uim bog*, pronounced oombug, signifying soft copper, pewter or brass or worthless money such as was made by James the Second at the Dublin mint, twelve shillings of which was worth only two pence sterling. At first applied to worthless coin, the words became the general title of anything false or counterfeit.

TEACH your children to sing. When troubles come, go at them with songs. When griefs arise, sing them down. Lift the voice of praise and the cares. Praise God by singing; he will lift you above trials. Angels do it. They sing in heaven. Let it among God's people on earth sound the appropriate language of Christian feeling.

NEVER fear people thinking you are infallible; for you are so, whether they think so or not.

The Christian Advocate.

THURSDAY, MAY 1, 1873.

### OLD AND NEW.

New little feet
Patter on the floor;
New little faces
Peep through the door;
New little souls
Have entered into life;
New little voices
Speak in love or strife;
New little fingers
Tightly clasp our own;
New little tendrils
Round our hearts have grown.

Still the old voices
Echo in our ear,
And the old faces
Hallowed are and dear;
Still the old friends,
Who have passed away,
Live in our affection—
Love has no decay;
And the old words,
Spoken long ago,
Keep the heart tender—
Make the tears flow.

Thus New and Old
Mingle by one;
Each has its blessing;
And when life is done,
Old faces, old friends
Will meet us again—
Treasures long buried
We shall regain—
All that is lovely,
All that is true,
Will live on forever,
The Old and the New.

*Sunday Magazine.*

## Sermon by Rev. Dr. Punshon.

The Toronto *Daily Globe* brings the following report of a sermon delivered in that place by the Rev. Dr. Punshon, who took as his text the fifteenth and seventeenth verses of the third chapter of Malachi: "Then they that feared the Lord spake often one to another, and the Lord hearkened and heard it, and a book of remembrances was written before him for them that feared the Lord, and that thought upon his name. And they shall be mine, saith the Lord of hosts, in that day when I make up my jewels, and I will spare them as a man spareth his own son that serveth him."

The old rabbis, the preacher said, loved to call Malachi the seal of the prophets, but so sad were his words, and so stern, that it had been well said that he was most like a mourning seal. The last of the seer's noble line flourishing alone in the midst of a perverse and ungodly generation, destined to have no successor for the long period of four hundred years, there was a melancholy suggestiveness both about his person and his book. He seemed to stand as one who saw his fellow on the brink of a cliff that yawned beneath him, and whose prophecy was a wailing for pity and help across the chasm. He seemed to have derived his only consolation from the gaze into the sunless darkness, and his heart grew strong as he caught a glimpse, first of the forerunner and then of the hope of Israel. In the chapter before us his heart groaned out his anguish about the iniquity of the people around him. How glad they ought to be that they had not been left the Old Testament alone. The Old Testament closed with a curse which went rolling along on the hat-hearted of the world for four hundred years, but the New Testament was the later will by which the first was reversed. One prime thought of the text was the necessity and obligation of communion. "Then they that feared the Lord spake often one to another," lest any of them should expect an inheritance that was not theirs, and from which their unbelief had expressly excluded them. He reminded them that the fulfillment to them of this promise was made in the text was conditional upon their attainment of the character of those to whom it was made. The fear of the Lord was the Old Testament expression for true religion. To some the idea that the feeling of apprehension—the feeling of vassal for the despot, or the prisoner for his captor, of the slave for his taskmaster with his lash and his goad—should be a source of pleasure, was beyond comprehension. The fear with which such persons thought of God was the inevitable result of their alien nature and of their sinful practices; it was impossible for them to regard their Maker, whom they had offended and against whom their life was one long rebellion, otherwise than with apprehension and dread. The fear of terror was the natural expression of the carnal mind; but if a person came under the power of the Holy Ghost, if he realized the wonderful transformation of a Christian's life, the passion of fear would share in that transformation. The heirs of the promise they could not be unless they feared the Lord and thought upon his name. If they found that their fear was that of terror, and not that of reverence, they should haste out of that condition.

There were four thoughts in the text that he would consider. The first was the Lord's hearing. It was a favorite practice of infidelity to represent Jehovah as distant, as in unmeasurable remoteness, as altogether beyond the supplications of men. God had been careful, however, in his word to vindicate his omniscience and his omnipresence. What was the history of nations and of the world's successive progress but a development of God in action, asserting ever and anon his own supremacy, and binding circumstances the most uncompromising to his own will? Some of the modern Sadducees, who have banished God from all personal connection with the world, had complained of his distance and his silence in what they have considered circumstances which have called for his interference. Wrongs of gigantic enormity had been perpetrated for generations. The slaveholder had gorged himself with the price of blood, and the victim of his oppression had long lifted his voice in the despairing cry: "How long, O Lord, how long?" Voltaire had blurted out his blasphemy, and yet no hand had been raised to strike him down; a poet had written what, if it had not been insanity, would have been blasphemy, and yet his hand had not withered; scoffers had sneered and said: "Where is the promise of his coming?" and pious men had become perplexed and hesitating. But God did not slumber, after all. He was patient. He knew the end from the beginning, and reposed in the conscious progress of his plans. It would but give importance to some blatant infidel if nature were to be disturbed or if God were to be roused in his wrath to punish him. The prayers of God's people were not forgotten. Though he forebare to answer them, they were not lost; no [illegible] was turning from mourning or despairing hearts was unrecorded.

It was said that a Sicilian tyrant had once had a large ear constructed in his palace by means of which he could hear every word the captives in a dungeon beneath might say. No tyrant, but a tireless and fatherly governor, an upright and unerring judge, God sat in his palace with the Babel sounds of the world going up before him; the wail of orphan hearts, the cry of imprisoned freedom, the blasphemy of the scoffer, the drunkard's ribald song, the widow's cry, the penitent's groan, the believer's prayer went up before the Lord, and he hearkened to them. And the Lord was one by whom actions were weighed; he took all the circumstances into account, the presence or the lack of opportunity, the immediate yielding to temptation, or the yielding only after long resistance and subsequent reluctance. Passing on to the next thought suggested by the text, they found that God not only heard, but he also recorded; in his book of remembrance their whole life would be written. The next thought was that God would vindicate his recorded estimate concerning good and evil, a period when the moral forces now undefined on the same arena should be separated each into its own fellowship forever. True to the spirit of the passage, the judgment-day was represented on its merciful side. It was the day when the Lord would make up his jewels; for the comfort of his people he took away the terror from the judgment. It was the day when he would smile upon those who had sincerely but imperfectly followed him, when he would gather from his churches in the world, as from so many treasure-caves, the jewels for his diadem. What a scene of solemnity and grandeur would be presented on that day; a summoned world, and not an individual absent from the gathering; a complete disclosure, and not a solitary secret hidden; nothing adventitious, nothing simulated, but there standing in his naked realness, just as he is; man! Who might abide it? The sinner with his load of sin? the hypocrite with his painted faith? the backslider, after his second crucifixion of his Lord and Savior? "And they shall be mine, saith the Lord of hosts, on that day when I make up my jewels, and I will spare them as a man spareth his own son that serveth him."

Here were the two great thoughts of recognition and salvation. Those who fear the Lord now would not fear on the judgment-day, because the fear of him would have bathed them as in a fountain of life, and they would have come from the fountain clothed in an asbestus garment, so to speak, which would preserve them from the consuming fires. The thought of recognition was one of the sweetest in life. Desolate indeed was the person who was utterly homeless and friendless, without any one on whom to put the hand and say: "This heart is mine; it cares for me, thinks of me, dreams of me, suffers for me, plans for me." But "they shall be mine, saith the Lord of hosts, in that day when I make up my jewels." Here was a promise in all its fullness, and it was for his people that the Lord presented the judgment on the merciful side. It was not for him (the speaker) to do otherwise, but he warned them that there was a judgment coming, and he besought them to be ready for it.

## The Sailor's Return.

The cottage in which lately lived a widow and her little son is situated near the seashore. She had seen better days, and had hoped for a happy future when her husband would give to another the command of his own ship, and remain at home with her and her two dear boys.

Her hopes, however, were all crushed by the sad intelligence of his loss at sea, by which she was made a widow and her children fatherless. She had to leave her large house, to part with her servants, and to retire to a pretty, small cottage by the seashore. Although she had less of this world's riches, yet she would often talk to her fine boys of her treasures in heaven as never fading and ever increasing. She had given her heart to God, and knew the happiness of sins forgiven by faith in Jesus Christ. Her great desire and earnest prayer was that her children might be partakers of the same saving grace. For this she lived, and, if needful, for this she felt ready to die.

To impress the young minds of her sons with the frailty of life, she would sometimes take them to the seaside sands, when the sun was setting deep in the west, tinging the smooth, clear waters with his last yellow tints, and there would she tell them of their father, and with her finger write his name in the sand. Then they would watch the rising wave removing every trace of the name. From this she would call their attention to the writing of the names of God's children in the Lamb's Book of Life, from which they could never be erased.

A few years thus passed in the seaside cottage, where the little family lived, much respected and beloved by the villagers, till the elder of the boys was seized with an irresistible desire to go to sea and become a captain. The kind entreaties of a tender mother, and the tears of an affectionate little brother, availed not to alter his purpose. At last his mother gave a reluctant consent, and to sea he went. On leaving home he took a Bible, as his mother's last present, and promised daily to read some portion of it. A few tears fell, and some heavy sighs escaped the young sailor as he gave his last look toward his native land, and thought of his mother and of his brother. His promise to read a portion of his Bible every day he kept for some weeks, but at last the book found its way to the bottom of the chest, and there it remained undisturbed for many months.

He had gone round the globe, and transacted business in most of the great countries in both Asia and America, and, having been very successful, he returned home much richer than he anticipated. His heart seemed set upon making riches, for he thought little of his mother, and still less of God. He had neglected to write home, and his mother could not send to him, not knowing his whereabouts. The best feelings of his nature he thus blunted; and he lost the happy satisfaction he would have felt had he written home and by his letters made his mother happy.

It was a lovely autumn when the ship hove in sight of Britain, and it was not long after his landing that the son set off to see his long-neglected mother. As the sailor drew near to the scenes of his boyhood his memory recalled many happy days and many pretty faces. His eye fell on the well-known distant hills, and the well-known running stream, and the well-known village church steeple, and the still better-known cottage of his youthful home, at the door of which he stopped. All seemed strangely quiet. No one noticed the stranger's arrival. His heart seemed to fail him just when he thought he should have been elated; and he could not tell why. He knocked, and knocked again, but no answer was given. He tried to peep in the window, but the inside blinds prevented. "I wonder where she is," somewhat loudly said the sailor. With a mind agitated by fear and hope, he again laid hold of the knocker. Its loud and irregular raps attracted the attention of the inmates of the nearest cottage, who asked what he wanted. "Where," cried he, with a tremulous voice, "is my mother? I hope she is—"

"Your mother! Do you mean the widow who lived in that cottage, and had a little boy?"

"I do."

"Ah! I recollect she used to talk of a son that went to sea, but did not know whether he was dead or alive, for he never sent her a letter, and she always wept when she talked about him. Are you that son?"

"I am;" and now the big tears began to roll down his brown cheeks. "Where is my mother, good woman? Pray tell me where she is. And my little brother, where is he?"

She invited him to her cottage, and told him that "about a twelvemonth ago the little boy was taken ill of a fever, and although the principal doctors attended him for some time, yet it was of little use, for he died, and lies buried in the village churchyard. His mother was the best and kindest woman I ever knew. She watched and attended her sick son night and day, which, with her painful anxiety for her absent son, seemed too much for her strength, for she gradually became weaker, till about a week since, when she died, and was buried yesterday in the same—"

Here the feelings of the returned prodigal became intense, and he shrieked out: "Oh! have I stayed away just long enough to kill my mother? Oh! what a wretch I am, never to write to broken-hearted mother! Oh! show me her grave, that there I may die, for I cannot—I will not live!"

"Stop! stop! my friend; your mother gave me a letter to give you, if you should ever return."

On obtaining a light the letter was found. On opening it he read:

"MY DEAREST, ONLY SON: When this reaches you I shall be no more. Your brother has gone before me, and I cannot but believe he was prepared. I had fondly hoped that I should once more have seen you on the shores of mortality, but I must now give up this. I have never forgotten you in my prayers. Often, perhaps when you little expected it, even in the cold, dark winter night have I long and earnestly prayed for my dear lost son. There is only one thing that gives me pain at dying, and that is, my dear William, that I must leave you in this wicked world, as I fear, an enemy to God and your own soul. I am too weak to write more. As you visit my grave, oh! remember that you, too, must follow. Farewell. The last breath of your mother will be sent in praying for you, that we may meet above. Your dying mother."

William was not satisfied with reading this letter once or twice, but for some time continued reading it, and every time he had a fresh remembrance of a kind, prayerful and affectionate mother, which seemed to impress his soul with a deeper sense of his vileness. Lessons she had taught him, and which had for years been lying dormant in his mind, now came with a freshness and a power he never before felt. No rest could William obtain for his troubled soul, though he sought it day after day. He was often at his mother's grave, weeping; but he found no rest, no forgiveness of sins, till he turned to God and saw what he had provided in Jesus for those who are weary and heavy laden, for those who are troubled about their sins; not only sins against their parents or friends, but who see and know in their hearts that they have sinned against God himself. This poor, heart-broken, returned sailor at last found peace by accepting Jesus as his Savior, and he is now rejoicing in the Lord, and doing all he can to get little boys and girls to come to the same blessed Savior. Often did he weep tears of sorrow at his dear mother's grave. Now he knew himself a sinner—lost, lost! but Jesus' precious blood, which cleanseth from all sin, cleansed away his sin and gave him peace with God; so this sailor became a Christian simply by trusting the blood of Jesus, God's dear Son.—*Labor of Love.*

A CLERGYMAN who sent a notice to be read by the preacher who exchanged with him, neglected to denote carefully a private postscript, and the congregation were astounded to hear the stranger wind up by saying: "You will please come to dine with me at the parsonage."

## Varieties in Literature.

There are some writings in which force shows itself, as it were, naked, and it is obviously the secret of the influence which they exert over us. Such, for example, is that masculine and nervous prose of which we have so many masters in English literature, and which sometimes looks so easy when it is really so difficult. The clear, compressed reasoning of Hobbes, the manly common sense of Locke, the incomparable energy of Swift, and the comparatively coarse dogmatizing of Cobbett, have all a kind of family or rather national likeness; and, fortunately, we are not without some modern examples of the same style. Lovers of a more florid rhetoric are apt to despise the simple downright vernacular of the writers we have named, and even to fancy that it must be easy to express such plain thoughts in plain words. Nothing can, in fact, be further from the truth; because the quality which makes such writings possible is just that intensity of mind which belongs only to powerful natures. The direct expression of the thoughts of a feeble person is simply insipid. On the other hand, the gorgeous rhetoric of Burke or Milton, or Jeremy Taylor is also good so far as it is a symptom of force taking a different direction. The energy which in one case displays itself by a strong grasp of a few leading principles displays itself in the other by overlaying them with a vast variety of illustrations and applications. The same amount of intellectual power may be displayed in Swift's attack upon Wood's copper coinage, and in Burke's on a regicide peace. Swift's power appears in the kind of bull-dog tenacity with which he throttles his antagonists; and Burke's in the versatility with which he perplexes them by every conceivable mode of assault. To decide which is the greater, we must wait for that new calculus of the future which will enable us to estimate the proper expenditure of force in either case. Hasty critics, as a rule, happen to find one variety of expression more congenial to them than the other, and fail to observe that it is a question not of the essential power, but of the mode of application. In some cases a concentration, and in others a diffusion of force may be most appropriate, and it is a great, though a very common mistake, to apply the same measure to all. There is another variety of literature in which the principle does not seem to apply at first sight. Many of our poets, for example, appear to owe their success to a weakness rather than to strength. The more accurate statement, however, would appear to be that great strength of any one faculty is apt to throw a man off his balance. The very greatest men, the Dantes, Shakespeares or Goethes are men of thoroughly healthy and equable development. But the second-rate men, the Popes or Shelleys, are apt to be morbid, because some of their talents are developed at the expense of the rest. Pope, for example, had, as Atterbury said, a *mens curva in corpore curvo*. But his greatness was owing not to the distortion, but to the marvelous quickness and keenness of his intellect. He abounds in the most brilliant flashes of thought, but is unable to maintain a steady pressure. He is a poet therefore by fits and starts, and has composed innumerable couplets of wonderful merit, but scarcely one satisfactory poem. He is an example therefore of intermittent power, which is to the sustained power of healthier writers what a series of explosions by gunpowder is to the continuous expansion of steam.—*Saturday Review.*

THE POOR.—Moore, of the *Rural New Yorker*, was sitting in his office one afternoon, some years ago, when a farmer-friend came in and said:

"Mr. Moore, I like your paper, but times are so hard that I cannot pay for it."

"Is that so, friend Jones? I'm very sorry to hear you are so poor; if you are so hard run, I will give you my paper."

"Oh no! I can't take it as a gift."

"Well, then, let's see how we can fix it. You raise chickens, I believe."

"Yes, a few; but they don't bring anything hardly."

"Don't they? Neither does my paper cost anything hardly. Now I have a proposition to make to you. I will continue your paper, and when you go home you may select from your lot of chickens one, and call it mine. Take good care of her, and bring me the proceeds, whether in eggs or chickens, and we shall call it square."

"All-right, Bro. Moore," and the fellow chuckled at what he thought a capital bargain. He kept the contract strictly, and at the end of the year found that he had paid four prices for his paper. He often tells the joke himself, and he says he never had the face to say he was too poor to take a paper from that day.

NEW RECIPE FOR SLEEP.—The story is told of a young dominie who was restlessly tossing on his pillow one night recently, half dreaming, half waking, when, imagining himself closing a religious meeting, he pronounced the "benediction," which dismissed all his restlessness, and he turned over and went to sleep.

A MINISTER making a pastoral call at a house where the children were kept pretty quiet on Sunday, was confidentially informed by one of the little girls that she would like to be a minister. "Why?" said the gratified but somewhat puzzled shepherd. "So I could holler on Sunday," was the reply.

AN unsophisticated Roman Catholic woman of Paris, Kentucky, who felt it to be her duty, bought a "roman candle," and sent it to the church to decorate the altar. When the candles were lighted there was trouble.

"HOW MUCH did he leave?" inquired a gentleman of a wag, on learning of the death of a wealthy citizen. "Everything," replied the wag; "he didn't take a dollar with him."

## Religious Intelligence.

INDIA has 1,600 Methodist Sabbath school scholars—800 of them in Lucknow.

THE churches of Maine are enjoying a general revival influence, commencing on the week of prayer.

A PRESBYTERIAN CHURCH has been organized in Denison, Texas, being the first Northern Presbyterian church in northern Texas.

THE representatives of the late F. W. Robertson, of Brixton, England, have received upward of £30,000 for the various volumes of sermons left at his death.

THE 65,000 Protestant clergymen in the United States receive salaries on the average as follows: Of the Presbyterian Church, about $650; of the Protestant Episcopal, about $600; of the Baptist, about $600; of the Lutheran and German Reformed, still lower; of the Reformed Dutch, about $650; of the Methodist, about $700. These salaries, which are only about one-half what our mechanics earn, are the salaries of refined and educated persons.

A NEW Protestant journal has appeared in Rome under the title *La Roma Evangelica*, and representing all the evangelical denominations. The sixth number contains a warm protest by Gavazzi against those who would have Evangelicals to be Deists or Rationalists; an address by Salvatore Ferretti, and the commencement of the Lives of the Popes, by Sciarelli; also several notices. The new journal is bi-monthly, edited by Prof. N. Nardi-Greco, and printed in Borgo Vecchio, "near the Vatican."

SPURGEON, a free communion Baptist, is again at work with renewed health. The quarterly meeting of the Pastors' College was a joyful session on account of his presence and the cheering report of work done. During the past year the 169 pastors sent out by this college have baptized 1,738 believers. In seven years they have baptized 13,029. A new college-building is to be erected, for which $25,000 have been quietly collected by Mr. Spurgeon, almost unknown to the public—free-will offerings from very dear friends of the cause.

A CORRESPONDENT of the *Episcopal Register* from New York city mentions quite a number of Episcopalian clergymen in that city who are able extemporaneous speakers. Among them are the names of Stephen H. Tyng, D. D., rector of St. George's church, Rev. Dr. Haight, Rev. H. C. Potter, Rev. Dr. Smith, Rev. Dr. Montgomery and Rev. Dr. Heber Newton. In respect to extemporaneous speaking, the writer says the day of intellectual buckram has well-nigh passed away. The church has been mobilized, and with a loss of some dignity has made a solid gain in freedom of speech.

THE *Catholic Almanac* gives us the Roman Catholic statistics of the United States. According to this authority there are at present in this country seven archbishops, fifty-eight bishops, besides four episcopal sees or positions vacant, 4,398 priests, a very large number of clerical students, 5,368 churches built, besides 867 chapels, and 133 churches building. The Catholic population of all the dioceses except eighteen amounts to 3,539,000, which the *Pilot* says "is probably less than half the Catholic population of the country." But these "populations" are all given in round numbers, and are probably greatly exaggerated, as all ecclesiastical estimates are.

ITALY is now placed upon the list of the mission-fields of the American Board. We learn from the *Congregationalist* that Rev. W. S. Alexander is to be transferred from Austria to the new mission, and that another missionary is to be sent there as soon as possible to take hold of the work with him. "This is an opportune moment to take this step, and if judiciously conducted, by avoiding the sectarian differences and jealousies that unhappily exist among the Protestants in Rome, the board's move into Italy will have the pillar of promise before it. The American and Foreign Christian Union has withdrawn from that field, leaving it clear to its sister society.

"THE JEWS AND PALESTINE.—*A New Departure.*—We find in the *Jewish Times* a report of the Jewish commission sent out from this city to Jerusalem. The report discourages all emigration thither, a fact which the London *Times* says "is an additional argument against the folly of encouraging the emigration of the Jews to a country which has no other claim than that of a venerable monument of the past." The report suggests "the general elimination from all Jewish prayer-books of the portions referring to the hopes of Israel in the restitution of the Holy Land to the possession of Israel, and the rebuilding of the temple by Divine Providence."—*Methodist.*

THE General Theological Library of Boston, though less than eleven years old, numbers 600 members. Its increase of books has been on the average 1,000 a year, and they are now circulating in forty-two towns and villages of Massachusetts and New Hampshire. Books are taken to any distance. It was founded for the benefit of all the religious denominations, is managed, supported and used by all. About half of the persons using the library and reading-room are clergymen, while the other half are laymen and females. The rooms are open ten hours every secular day, and all religious readers and students will do well to visit them, and learn how valuable is the sacred literature there to be found.

THE "SANTHALS" OF INDIA.—Since last May a spirit of inquiry has pervaded this wild tribe of northern India. Two hundred and twenty adults have been baptized. Seven villages have, in whole or in part, embraced Christianity, and the interest is spreading widely in all directions. Many inquirers are coming to the missionaries, and these excellent men are greatly straightened for help. The most hopeful thing about this movement is that it is being mainly pushed forward by the people themselves. Not a single man among the converts is put upon mission pay. A few teachers are paid very small salaries, and of the former native helpers the highest salary paid to any one is six rupees, and that to an ordained native preacher! All the converts are learning to read, and the best spirit prevails among them.

THE Woman's Methodist Episcopal Missionary Society (American,) which is but three years old, had the first year about 100 auxiliary societies. This year over 1,000, with a membership of over 10,000. The receipts for the first year were $7,000, the second year $22,000, this year $48,500. The society support five missionaries in India, four in China, 100 girls at the Bareilly Orphanage and has purchased a Ladies' Home at Lucknow. It has also done much Zenana and school work in both India and China. Miss Clara A. Swain, M. D., of Bareilly, besides treating 950 patients at the mission house, has made during the year 325 professional visits. Sixteen girls are studying medicine with Miss Swain. A fine location has been given the society, by the Nawab of Rampore, for hospital purposes.

THE number of the Nazarenes, a Baptist sect known in Wurtemburg and Switzerland as *Frolichianer*, who believe in regeneration by baptism, has been greatly increased of late throughout Hungary. As they refuse to do military service, as well as to swear in court, although their moral reputation is good, they have been exposed to a great deal of opposition, if not absolute persecution. Some of this persuasion in the southern district of Hungary have suffered severely in the way of fines and imprisonment on account of their faith. In particular a man and his son are instanced in a communication from Tregh, who were imprisoned a year since, on account of their religious convictions, whose imprisonment was occasionally varied by their being compelled to march around the market-place with a Bible suspended from their necks.

ACCOUNTS of the great Conference of Missionaries from all parts of India, held at Allahabad during Christmas week, are just reaching us. It was a notable gathering—the first of its kind—representing all the evangelical missions now established in that empire, both English and American. The meeting-place was the spacious Park of the American Presbyterian mission, on the banks of the Jumna, where a camp of fifty tents was pitched for the accommodation of the missionaries, who numbered over 130. As for the exercises, the programme was a weighty one—forty papers having been read and discussed during the six days' sessions, embracing every subject of interest to the Conference, as "Preaching to the Hindoos," "State of the Churches," "The Christian Village System," "Brahma Somaj," etc. How much work was done may be inferred from the length of the sessions, which began at seven o'clock in the morning with a prayer meeting, and ended at nearly ten in the evening. Altogether, it was an impressive and inspiring Conference—a union of Christians such as India has probably never witnessed before. Perhaps the most refreshing meeting of the entire week, says one paper, was the united communion service on the last Sabbath of the old year, when almost every section of the Christian church had a representative, and almost every country—at least Europe, Asia and America. "English Episcopalians and American Methodists sat side by side; Irish Presbyterians and Scotch Free Churchmen united in the same service; German Lutherans and English Baptists took the same cup, and all felt how much nearer they were drawn to Christ and one another, by fellowship in his death, than they were separated by denominational differences and theological controversies."—*Christian Union.*

IT IS NOT OFTEN, says the *Christian Union*, that we hear anything from that vast stretch of territory lying north of us in the cold front of the continent, where Esquimaux, stunted Indians and the Hudson's Bay Company alone are supposed to thrive; and what intelligence does come is generally far from being of a religious character. But that region has a colonial bishop over it; and he has lately been to England, and given, in his public addresses, some interesting facts respecting his bleak and extensive charge. The headquarters of this mission (called Moosonee) is Moose, which is seventeen days' journey from the head of Lake Superior, and the bishop's diocese is so large that he can visit all the stations but once in four years, and then only by traveling over 2,000 miles a year. The people in the charge are mixed, settlers, besides Indians and Esquimaux. The Indians are not the warlike rovers of our Western prairies, but a quiet race, and three-fourths of them are now Christians. Among the Esquimaux but little missionary work has been done, and Bishop Horden calls for one or two laborers for this department of his field; and he gives assurance that of all the people with whom he has come in contact, he has not met any more docile or more desirous of receiving instruction than the poor Esquimaux living on the borders of Rupert's Land, on the Littlewhale river. If any man who wishes to engage in that work should consider the cost, he would be 600 miles from Moose Factory, and entirely secluded from pleasant intercourse. The bishop has been there himself at the beginning of August, when it was quite impossible to find the river in consequence of the vast masses of ice which lay at its mouth. Nevertheless, says the bishop, the Esquimaux are a most interesting people, and labor among them is sure to be rewarded. In fact the whole field is encouraging, and one interesting feature of it is that the Hudson's Bay Company gives the work a liberal support, having erected no less than five churches in the diocese without any expense to the Church Missionary Society. Bishop Horden has been blessed in the prosecution of his work, or he could not, he says, have remained in this field for twenty-two years; and he expects to return to his diocese soon to continue his labors.

# The Christian Advocate.

Organ of the Alabama, Mississippi and Louisiana Conferences of the M. E. Church South.

THURSDAY, MAY 1, 1873.

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AGENTS—All the members of the Patronizing Conference.

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## The Wisdom of the Preacher.

Preaching is something more than mere teaching, and, it may be also, something higher. If it were only teaching, the Bible class, and not the pulpit, would be the field of the preacher's labors. Beyond piety and facility in imparting instruction, he would require no other qualification, and there would be no distinctive and special call of God. But, after all, the teaching is essential, and should have prominence in our ministrations. It is written: "And because the preacher was wise, he still taught the people knowledge." Paul was after the same style, "warning every man, and teaching every man in all wisdom." Thus testifies the Old Testament and the New—the author of Ecclesiastes, and the great apostle to the Gentiles. The advice to Timothy to "give attendance to reading, to exhortation, to doctrine," exhibits the teaching element to be developed in the labors of the evangelist. And Jesus himself, in addition to his own example and character as "the great Teacher," declares: "Therefore every scribe which is instructed unto the kingdom of heaven is like unto a man that is a householder, which bringeth forth out of his treasure things new and old." The notion of teaching as a feeding is here probably in the old store and the new. The flock of God must be fed, "nourished up in the words of faith and of good doctrine." The food must not only be appetizing, but it must be nutritive and wholesome. Whatever the dressings and flavorings may be, there must be a substantial provision to build up and perfect every man in Jesus Christ.

It is a noticeable fact that doctrine and exhortation have declined together. Although the hortatory and the didactic are usually regarded as scarcely compatible in the same mind, and are considered as belonging to very different temperaments and orders of intellect, still they seem strangely enough to decay or to flourish together. If the exhorter is almost obsolete in some quarters, so also is the doctrinal and expository preacher. The common opinion on this subject is doubtless wrong.—"Reading, exhortation, doctrine" are put together by Paul. The fathers, especially in Methodism, preached habitually what would be called doctrinal sermons, and their exhortations were like the march of a tornado. A revival of this kind of preaching would doubtless awaken the old-time hortatory gifts and power. We once asked a brother to exhort after another had preached. In a very perplexed way he replied that "he saw no point to splice on." It is not difficult to see that the exhortation must have a good foundation, and that a clear and forcible exhibition of Scripture truth is the very life and inspiration of an appeal to move men to repentance and holiness. We imagine that Wesley exhorted with terrific force after one of his clear and conclusive expositions. Whitfield, whom we usually think of as delivering those wonderful orations, and as existing in an atmosphere of emotion, habitually read and expounded the Scriptures, verse by verse and chapter by chapter, to the people. The pulpit power of Jonathan Edwards has probably never been excelled; but the weapons of his warfare were doctrinal discourses, which he wielded and hurled with the fire and force of thunderbolts. His own explicit testimony is that doctrinal preaching was most successful in promoting and carrying forward the remarkable revival which prevailed in his day.

Robert Hall somewhere says, in substance, that while expository is less exciting than topical preaching to the preacher, it is more instructive to the people. Paushon is a model preacher for the richness and fullness of scriptural matter, and for the inimitable manner in which he unfolds the meaning of his text. Let it be said to the credit of Spurgeon that he gives good gospel measure, and usually explains what he takes in hand. He may indeed be set down as a doctrinal and expository preacher, and, wonderful to tell! one of the most popular and useful. Dr. McClintock, all in all the best of American preachers, made his sermons out of his texts. He sought for no quaint and far-fetched topical titles, but gave the mind of the Spirit, as exhibited in what he took in hand. The sermon is rooted in the text even as the shrub, laden with foliage and blossoms, is rooted in the soil of the garden. We might mention examples of eminent preachers among us, as the Pierces, Bishop Doggett, Bishop Kavanaugh and others, not a few, we are glad to say, who preach "the word." Our young men have the purest and best models in their chief pastors; but the sermon literature of the period, as it teems from the press, is full of pernicious examples. They are often exceedingly thin and vapory—moral speculations and sentimental twaddle. We fear this evil is spreading. The Brooklyn sensationalists are multiplying followers to the great damage of the church, and to the serious detriment of the pulpit. We are in danger of getting away from the inspired models, and from the wisdom of the preacher. "He still taught the people knowledge."

The people are ignorant exceedingly of religious truth. In general they are mere smatterers in science and philosophy, and worse smatterers still in the things of God. They may know more than they practice; but do they understand? General intelligence and high civilization do not necessarily imply religious knowledge. The people need to be taught; and without this kind of preaching, while the world is full of churches and Sunday orations are plentiful, there will be "a famine of the hearing of the words of the Lord." A good old-fashioned sermon now-a-days on repentance, justification, the new birth or the future punishment of the wicked would be a refreshing novelty in some sections. If the preacher is a fisher, he must also be a feeder of men; and, after all, it is the gospel net rather than the baited hook to which the Savior referred. A distaste for instruction there may be, and many may be repelled by the preacher's method, but results will justify the course adopted. It is not the drawing but the saving of the people to which we must look. And yet why may not the attractive and the saving be united? "Because the preacher was wise, he still taught the people knowledge," but it is added most suggestively that he "sought to find out acceptable words"—words of delight, as the margin has it—"and that which was written was upright, even words of truth." Let all imitate, as they may, this wisest of the ancients, and put their "apples of gold in pictures of silver."

## A Good Rule.

Boswell said to Dr. Johnson: "It appears to me, sir, to be very difficult to unite a due attention to this world and that which is to come; for if we engage eagerly in the affairs of this life we are apt to be forgetful of a future state; and, on the other hand, a steady contemplation of the awful concerns of eternity renders all objects here so insignificant as to make us indifferent and negligent about them?" To this Dr. Johnson replied: "Sir, Dr. Cheyne has laid down a rule to himself on this subject which should be imprinted on every mind: 'To neglect nothing to secure my eternal peace, more than if I had been certified I should die within the day; nor to mind anything that my secular obligations demand of me, less than if I had been insured to live fifty years more.'" This certainly is a wise rule. Dr. Johnson was right when he said that it ought to be imprinted on every mind. It is not only the teaching of purest religious wisdom, but the highest expression of true philosophy. It is very certain that our heavenly Father does not wish his children to be gloomy and dark-minded. There is an inheritance of sunshine in a bright countenance, and a fountain of comfort in a cheerful heart. To think too much and too constantly of our own frailty, and look always upon the dark side of death, would have a tendency to gloom the heart and cover the face with shadows. Therefore, to a certain extent, man wisely forgets his own mortality, and loses sight of the useful concerns of eternity. There is no wisdom, however, but the supremest folly, in man in becoming so forgetful and so absorbed in his earthly surroundings as to render him indifferent or forgetful of the approach of death. His rule should be the one laid down by the pious Scotchman: "To neglect nothing to secure my eternal peace, more than if I had been certified I should die within the day: nor to mind anything that my secular obligations demand of me, less than if I had been insured to live fifty years more."

Yet this wisdom is not in man. He can turn his eye to no single object about him in the world of nature but that contains reminders of the slight tenure he has upon life. An exhaustive effort is being made continually to teach him wisdom, but he is deaf to the pleading voice and blind to the legible words. An eccentric friend, at whose house we were once visiting, complained of a little fancy brass-mounted clock that he said was knowingly and wickedly ticking away his life. Certainly there are tones of warning even in these insensate tickings—a constant outcry of Time's swift flight. But who are properly arrested by the certain fact of his passage? Alas! but few. To husband our resources, to attend faithfully to all secular obligations, and at the same time make just as due preparation for our eternal interest, is the only true wisdom. Men live as though life was only a hollow laugh—a ray of sunshine, to last for a moment, and then go out in perpetual blackness. In point of earthly duration it is but a moment—a dream. But in point of fact man is as undying as the great God that made him.

"It is not all of life to live,
Nor all of death to die."

Man is to live forever. He does not die with the body. There is life in the bare grain, though the parent stock, the body, perisheth. It dies in order to life. Much more so with man. Temporal death is only the gate opening to life proper—the life of eternity. Now, with the certainty of this fact staring him in the face, is it not strange beyond all expression that man should forget his own frailty? that its seriousness should be trifled with? that its paramount interests should be crushed down and smothered up in the petty, transitory things of earth?

Among many others, we may assign three reasons for this incongruous action on the part of man: First. The fact *that dissolution is gradual in its coming*—that time moves stealthily along in velvet slippers, and the end comes as a thief in the night. Then, in earnest harmony with this, we find a strong auxiliary to forgetfulness *in the exciting pursuits of the world*. There is rivalry and opposition to be met at every turn in life, so that in the very act of *living* men forget the opposite, death. As in the constant strain for wealth, pleasure and honor men not unfrequently disqualify themselves for their enjoyment when possessed, they as frequently disqualify themselves for dying. But, after all, perhaps the main reason is found in the fact that *men do not like to think of death*, and would not like to think about it if the way was never so clear. So the two reasons above are strengthened, and thoughts of death are banished.

We would not act so foolish a part in secular matters. Preparation would be made, in the midst of other claims, for a long journey. A wise man will not permit "seed-time" to pass before getting ready to plant, neither will he wait for death to get ready for eternity.

## For Mexico.

The preachers should be stirring up the people on the subject of missions, and especially calling for money for the Mexican mission. The following letter to Bishop Keener indicates a right spirit and an excellent method.

BISHOP J. C. KEENER—*Dear Bro.:* Last Sunday, after reading the last part of your letter to Dr. McFerrin to my congregation, I took up a collection, and the result is here—$45 in currency and $10 in gold. It is no use for me to wish that this was ten times as much as it is, unless the wishing would be a sort of multiplication, which it is not. We *pray* that this contribution may do as *much good* as any other of the same amount. Our little ones contribute twenty-five cents apiece. My wife sends you the $10 in gold.

We earnestly pray the Lord to bestow upon the churches the "grace of liberality" toward the Mexican mission, so that we may be able to plant the gospel in the City of Mexico, and from that center its roots may spread through the whole land.

Your friend, C. W. CARTER.

MANSFIELD, La., April 7, 1873.

OUR old and esteemed friend and brother, Moses U. Payne, says in a private note:

"I see Dr. Moss is dead. He was a valuable member. Since I was in your city old Bro. Price too, and William H. Dameron, the oldest and most substantial members of that charge. I hope the good Lord will raise up others in their stead, and the work will still go on. Your paper with me is always a welcome visitor, and I believe it is not a whit behind the other *Advocates*."

## Great Bible Meeting in Rome.

*La Roma Evangelica* of March 15 says: "On the tenth instant took place in the Argentina Theater the great meeting which had been announced by large placards posted all over the city. What an imposing spectacle! The whole place was crowded with the most cultivated citizens, Roman and foreign. Pit, gallery and boxes, the latter for payment, were crammed with persons of both sexes and distinguished position. We remarked several deputies members of Parliament. It was one of those scenes which never will be obliterated from memory, and which religious history will proudly register in her ever-living pages.

"Here in Rome, once mother of the republic, then servant of the Cæsars, and afterward slave of the Popes, who swathed her in ignorance and superstition during centuries of religious despotism, and at last smothered every effort toward political or religious liberty under infallibility; here in Rome, so humiliated, so degraded, under sacerdotal servitude, where the Index poisoned every holy work, and the Inquisition extinguished every throb of generous endeavor; in this Rome, fabricated on the spoils of a conquered world, into an immense sacristy hung with saints and Madonnas, or rather into a huge confessional for the Catholic universe; here, where the vicar of the Vatican had made for himself a god of silver and gold, and given up to temporal cares, amid the barbaric luxuries and delights of the Vatican, full of Falernian and Bolsenor eels, and finest grapes, preaching to credulous throngs the words of Christ: 'Sell what ye have and follow me;' here, in fine, where a couple of years ago the possession of a Bible had been a crime which the Loyolaites of the Vatican had punished by *at least* the stake—here was held such a splendid Bible meeting as may lead to those reforms and transformations necessary to make the church Christian once more. Ideas are marching; the mist of the papacy is dissipating at the breath of heaven, and the gospel of Christ even here shall break the fetters of the Pope.

"At half-past seven o'clock prayer was offered and a hymn sung, accompanied by the harmonium. Admiral Fishbourne took the chair and read an address. Mr. Wall read the report. Prof. Comba delivered a speech which was hailed with reiterated plaudits. Mr. Hoare spoke in English, and Signor Meille interpreted. Signor Rosetti next spoke; then followed a hymn; and next came Gavazzi, hailed with three cheers of applause. He began: 'I am like God, because I am infallible,' and on this terrible text delivered a speech of which the conclusion was, we must clasp the Bible to our breasts and push the syllabus away from us. Mr. Piggott was the next speaker, who closed by saying that the quotations which the Italians praised in the English were beneficial effects of the Bible.

"Then another hymn was sung, and Mr. Stoare, apparently a Scotchman, spoke, Mr. Wall translating. Signor Cocordo followed, remarking on the unrest of nations which have not the Bible. The secretary read the names of the committee, and the assembly of two thousand was dismissed amid enthusiastic applause, but in perfect order."

An ordinary political journal, *La Liberta*, on the twelfth said: "We should never have supposed that in a single year the Protestant propaganda would have made such great progress. In ten years of such labor who can say what may result?"

## Missionary Notes.

The *Old School Presbyterian* says the children of the Southern Presbyterian Church have been doing wonderfully liberal things for foreign missions. A little while ago they provided the means to build a boys' school-house at Hangchow, China. After that, as the letter of Secretaries Wilson and McIlwaine informs us, they quickly furnished money to put up a decent building for Mrs. Randolph's girls' school, at the same place. And now they are to contribute to the erection of a school-house at Campinas, Brazil. We have no doubt they will respond nobly to the appeal in behalf of this very important enterprise.

The foreign mission office at Columbia, South Carolina, have received a letter from Rev. J. Rockwell Smith, who had reached his field of labor at Pernambuco, Brazil. On the way out, the vessel in which he was a passenger had a narrow escape from destruction by fire. He reports that no difficulties present themselves in the way of establishing a mission in Brazil that would not be found in connection with any new position that might be taken in any other part of the evangelized world.

From Taos, New Mexico, we learn that progress is being made in the establishment of the mission by Rev. J. M. Roberts, although many hinderances are interposed by the Roman Catholic priest.

It illustrates the endurance of woman that of the first company of missionaries who went to the Sandwich Islands in 1819, the three that survived latest were the widows of Thurston, Whitney and Ruggles. Two of these have recently died, leaving only Mrs. Thurston to tell the story of that wonderful year.—*Christian Intelligencer.*

A GENTLEMAN, well known for his large benefactions, was asked what part of his income he was in the habit of contributing to the Lord's treasury. "I do not know," said he; "I do very much as the woman did who was famous for the excellence of her rhubarb pies. She put in as much sugar as her conscience would allow, and then shut her eyes and put in a handful more. I give all my conscience approves, and then add a handful without counting it."

REV. CHARLES WILSON, of the South Carolina Conference, died at the parsonage of the Eastern Orange circuit, April 13, aged seventy-one years.

## Woman's Work—China.

In a letter from our devoted missionary in China, Mrs. M. J. Lambuth, dated February 27, 1873, her heart seems greatly aroused to the field of usefulness open to Christian women in China, and the help that may be afforded them by the women of the church at home. She thus refers to the words of cheer and substantial aid recently sent her from a society of ladies organized for the Methodist Episcopal Church South, Baltimore:

"We have longed for such societies, feeling sure that by them our hands would be more strongly upheld, and we be better enabled to work among women and children. Last mail brought us a letter from Mrs. Juliana Hayes, president of 'The Woman's Bible Mission at Home and Abroad,' of the Methodist Episcopal Church South in Baltimore, and who inquires what they can do for us. A greater pleasure has not been ours for many days and weeks—yes, years you might say.

"The women and children of China are especially the objects to which America's Christian women should turn their hearts at this time (of course, after the wants of home have, in a measure, been met.) I feel to thank and carry with me a spirit of thanksgiving for this most acceptable letter of Mrs. Hayes, and I do trust that other churches will organize the same kind of societies. You may remember Mrs. Hayes as being the wife of a merchant living in Richmond nineteen years ago, and with whom Mrs. Lambuth and I stopped when we were all there, previous to leaving for China. She speaks of that time—says, too, that she has been a widow for fifteen years. She says: 'The vicissitudes common to our beloved Southern people brought me to Baltimore.' And now she comes to form a link in the great chain of woman's mission in China. Would that I could lead you, my dear friend, to know, in heart, how I rejoice over this good news. Tell it to all your good, pious mothers, sisters and daughters, and invite them to come up to the help of ignorant, degraded heathen women in China. Are there not some to support a school—provide means whereby these women can be gathered into classes and taught? Can there not be a pious woman found to come and live among and work for them? Let us ask God for such a prize—such a blessing."

Are there not many churches and women who will follow the good example of the Baltimore churches and Mrs. Hayes?—*Mrs. M. L. Kelly, in Nashville Christian Advocate.*

## College Items.

Some gentleman who withholds his name has bequeathed $25,000 to the Massachusetts Institution of Technology.

The trustees of Hamline Methodist University have accepted the eighty acres offered to them half way between St. Paul and Minneapolis for a site, and good Minnesotians are busy raising money for the institution. The land is worth about $80,000.

The centenary of Hampden Sydney College, Virginia, occurs in 1875, and its friends are moving to raise $200,000 by that time as a permanent endowment fund to commemorate the completion of the hundredth year of the institution.

The trustees of Girard College, Philadelphia, propose to create a working department, to carry out still more fully the design of Mr. Girard, who desired that the orphans should be instructed in facts and things, and so trained as to acquire habits of industry. The work is to be limited to manufacturing paper boxes and tinware, until it is found expedient to add other departments of productive industry. Experts to be employed to conduct the business for a percentage of the profits; the boys to have moderate wages, to give zest to their labor. The Lawrence Todd legacy, hitherto unused, now amounting to $28,000, will provide buildings and appliances for the department.—*New York Observer.*

THE spontaneous manner, says the *Christian Union*, in which a worthy object is often taken up by our Methodist brethren was happily illustrated the other day at the New York Conference in Hudson City. Among the preachers put on the retired list was Rev. Philip Hoyt, who had been forty years in the ministry; and in referring to his case, a speaker, Mr. Wakely, said, in some feeling remarks, that Dr. Hoyt was positively worn out in the service, and was now leaving it without money and without a home, and the Conference ought to give him one. Mr. Wakely added that he would give as much as any present toward buying such a home, whereupon Dr. King responded: "I'll meet you with $500." Mr. Wakely then grasped his hand with the words: "Very well, I meet you, and that makes $1,000. Now who will help along?" Voices immediately shouted out sums of $5, $10, $25, etc., until in less than twenty minutes enough was raised to buy a small house, and the veteran preacher's heart was made glad accordingly.

THE REVIVAL SPIRIT IN MEMPHIS. The good word of God preached, and prayer offered in faith, God is blessing unto the salvation of souls. At Central the protracted services are increasing in interest. Six conversions were reported on Tuesday last, the first, we understand, that have occurred in the new house. The Rev. S. B. Surratt and the brethren of his charge are encouraged. He informs us that he has received seventy-one members during this year. At First church Dr. Rosser continues his zealous labors, and much good has been done. Congregations are large and deeply interested in the earnest and able ministrations of Dr. Rosser, whose faith is unabated; and with the continued co-operation of the pastor, Dr. Slater, and his people, it is hoped that a great work of grace will yet be accomplished.—*Western Methodist, April 26.*

SUSTAINING grace supplies a richer blessing than the removal of affliction.

## New Orleans Dist. Camp Meeting.

The trustees of the camp ground, at a recent meeting, resolved to hold another camp meeting at the ground near Biloxi, beginning on Friday, August 1. A meeting of all interested in the camp meeting is called to be held at the Carondelet Street church on Monday night, May 5, at half-past seven o'clock. The object of the meeting is to confer in reference to ways and means, and to enlist our people in the support of the enterprise. There is a debt at present of over $1,300 to be met, and the trustees will be compelled to expend about $1,500 more to make adequate preparations for the meeting in August. This amount of say $2,500 should be raised or pledged at once in order that the trustees may go forward without embarrassment. We would suggest that persons or parties who intend to tent communicate at once with the president of the board, W. H. Foster, of this city. We suppose there will be a public boarding-tent, and lodging-tents also, for the accommodation of visitors; but it will be well for all who purpose attending to make their own arrangements beforehand. This will prevent disappointment and inconvenience, and insure their comfort. The friends of the camp meeting, whether in New Orleans or at a distance, who wish to contribute toward meeting the expenses can remit to J. L. Dunnica, of this city, treasurer of the board of trustees. There are now three months of preparation, and by moving thus early we hope to have everything fully ready before rather than a little after the time.

## Rev. Greenberry Garrett.

MR. EDITOR: The article in the ADVOCATE of April 8, from the pen of the Rev. A. D. McVoy, giving an account of the death of my much loved cousin, Greenberry Garrett, and incidentally of his positions in the councils of the church, omits some items that should be added in justice to the memory and services of the faithful minister, and the trusts that were reposed in him by his brethren of the ministry.

Bro. McVoy says he was a member of the General Conference of 1844. This is true, but it should be added that he was also a member of the convention of the Southern division of the church, which met in Louisville, Kentucky, in 1845, to provide for the complete organization of the Methodist Episcopal Church South, a delegate to the first General Conference of that church, which met in Petersburg, Virginia, in 1846, also of that held at St. Louis in 1850, and of that which met in Columbus, Georgia, in 1854, at which session the work of organization was fully consummated by the establishment of the Book Concern at Nashville.

Such a record of service, running through a decade so full of interest to Southern Methodism, is no small distinction in the history of these stirring times. Bro. McVoy will pardon this addition of facts, which he would no doubt have furnished cheerfully if before him when he wrote his kind and just tribute to this good man and minister.

Truly yours, W. GARRETT.

BRADFORD, COOSA CO., ALA., April 21, 1873.

THE death of Judge W. L. Sharkey of Mississippi, is announced in our news column. He died in Washington on the morning of April 29, aged eighty-three. For some years the judge has been in the habit of spending a part of the winter in New Orleans, so that we have of late rather claimed him and his excellent wife as citizens of New Orleans. In intellect, and as a lawyer and jurist, Judge Sharkey was the peer of the first minds in the nation. He was a gentleman of spotless honor and integrity, and we believe he had been for many years a member of the Methodist Church.

## Sunday School Anniversary.

The twenty-seventh anniversary of the New Orleans District Sabbath School Union of the Methodist Episcopal Church South will take place on Sunday, the eleventh day of May, 1873, in Carondelet Street Methodist Episcopal church. Exercises by the children will commence at four o'clock P. M. On Saturday, May 10, the schools will meet at the same place, at half-past three o'clock P. M., for rehearsal.

W. H. FOSTER, Prest.

DR. GREEN informs us, says the Nashville *Christian Advocate*, that General Whitthorne, of Columbia, Tennessee, subscribed last week $4,200 to the endowment fund of the Vanderbilt University. We should like to hear of a good many more cases of the same sort.

IT IS beyond contradiction that unsanctified men never have communion with God; they never have what in Scripture is so termed; and it is undeniable that the saints do realize what is meant by this phrase when they are engaged in the exercises of religion.—*Flavel.*

## Ancient Assyrian Inscriptions.

We learn from the *Book-Buyer* that Mr. George Smith, of the oriental department of the British Museum, has published the Chaldean account of the deluge, to which attention has recently been called, with two photographs, translation and text. The photographs are the size of the original, and comprise front and back views of the fragments, some twenty in number, from which the three different copies of the text are derived. These fragments were brought together during a search through several thousands of smaller pieces. "It is difficult," says the *Book-Buyer*, "to conceive anything more hopeless to an uninitiated eye than the attempt to decipher these almost indistinguishable scratches; yet, from Mr. Smith's account, it is clear that he is able not only to read, but to critically weigh and estimate the correctness of their texts. He shows that, though written in the Semitic-Assyrian language of Nineveh, they must have been translated from originals in the Babylonian language current in Lower Mesopotamia, and even then of so old a date as not always to be intelligible to the Assyrian translator. They are clearly due, in fact, to the race who founded the first oriental empire at the head of the Persian gulf, and in whose language, Semitic and Hamitic or Ethiopian elements are largely mixed. The very existence of this community, from whence human history begins, has only been known to us for a few years."

The appearance of the fragments is thus described by the London *Telegraph*: "All around lie—on table, chair and shelf—shaped or shapeless fragments of potsherd, yet with an evident care in their arrangement, for all are symmetrically grouped, and some are carefully cradled in cotton-wool. These bits of pantile are the oldest known books in the world's circulating library. Look closer and it will be seen that, while some are black, others white or cream-colored, others again red or pink, every piece, large or small, bears on one side a neat, close inscription in the cuneiform character. Some are as large as a boy's slate, others as small as a Barcelona nut. But the tiniest portion bears the Royal Assyrian Scripture, and may contain, for aught the visitor knows, the record of an invaluable date, fact or declaration. What astonishes the visitor, innocent of Babylonian lore, is the precision of the script. Its lines are packed together nearly as close as those of the leading columns in this journal; and each character is impressed with a delicacy and exactness of touch almost equal to type. Familiar with the large and rough style upon the Ninevite bulls, one wonders at this proof of perfect mastery over the arrow handwriting. The Mage, by long practice, can even recognize individual autographs among his precious rubbish; he knows where one scribe left off and another took up the reed or stylum. Vertically, the lines are as near as they can be 'spaced;' horizontally, the letters are often prolonged, with fine, slight dashes where the writer has wished to fill up a gap or terminate a paragraph. It is plain how they were inscribed—the ancient copyist took a fresh slab of wet clay, rolled it neatly, picked out every smallest speck or grain of grit, and, having fined off the edges and trimmed his clay page nicely, he then marked the words with a point of hardened wood or bronze, if bronze were then invented. This done, the 'copy' went to the potter's oven, where it was tenderly cooked 'to a turn,' and, having been drawn forth, was stereotyped with a vengeance, for that same page was good for thousands of years, given the protection of the warm desert-sand. We examine the 'proof,' and find each little line as clear and fine-cut as when the literary baker brought home the 'new number' of the King's Historical Magazine. There is a cunning museum chemist below stairs, who cleans these little tablets for the Mage as carefully as a jeweler 'brushing up my lady's diamonds;' and they come back to the cell where the decipherer sits, with exquisitely clean faces, every bit as new and finished as when Assurbanipal looked them over, and gave them, with a royal sign of approval, to the chief secretary of the archives to put away in the palace-cylinder. The print of an Assyrian thumb and the nib of an Assyrian pen might be found upon one or other of them—nothing is more immortal than pottery—and these have lain in the library of Nineveh for at least four thousand years without light, air or rain to mar them."

The key by which these inscriptions are deciphered was discovered twenty years ago in a sculptured rock found at Behistun, Persia, which bore inscriptions in three distinct characters. One of these characters was the arrow-headed; the others were Persic and Median or Scythian respectively, and, like the Rosetta stone in Egypt which divulged the hieroglyphics, this carved crag became the lithographed lexicon for cuneologists. Guided by the Persian writing, Sir H. Rawlinson constructed a vocabulary for arrow-headed scripture, and, though the sound of these Assyrian letters is no more known than that of hieroglyphical signs, their signification is now thereby easily and surely obtained. Only four men living, it is said, can read them. Mr. Smith has labored at his work of deciphering fourteen years. The London *Telegraph* has made a contract with Mr. Smith to visit Assyria and spend six months in exploring among the monuments.—*Methodist.*

## Romulus and Remus in India.

The Amherst *Student* contains a letter from Prof. J. H. Seelye, dated Allahabad, India, November 23, 1872, detailing a strange fact which came under his observation in his recent travels. The letter is as follows:

"Not far from Agra, in Northern India, is a mission station of the Church Missionary Society, connected with which is an orphanage with several hundred children, now under the efficient care of the Rev. E. G. Erhardt. The region around is infested with wolves, by which, every year, numbers of children are carried off and devoured. But in two instances at least, instead of being killed and eaten, the children have been kept alive and nourished with, if not by, these beasts. Whether the story of Romulus and Remus be a myth or not, this is an actual reality, for the children themselves have been captured from among the wolves and brought to the orphanage above mentioned. They were both boys, and apparently of some seven or eight years of age when taken. They were found at different times, the last one in March of the present year.

"Some hunters, smoking wolves out of a cave, were startled when the wolves appeared by the appearance among them of a creature looking strangely human, but running rapidly on all fours like the wolves, though not so rapidly as they. He was caught with difficulty, and there was no mistaking that he was a child of human parentage, but with the habits and actions and appetites of a wild beast. The hunters brought him to the orphanage, where he was received and cared for. Though his physical form and features were sufficient to show that he was a Hindoo child, there were no other indications about him of anything human. In all other respects, in the language of Mr. Erhardt, 'a perfect animal.' He had no speech, but a whine. He would wear no clothes, tearing from him everything of the sort whenever put on. He would eat nothing but raw flesh, and when he drank he lapped the water with his tongue. Left to himself he would hide in some dark spot during the day, from which he would come out at night, and prowl about the inclosure, picking up bones, if any were to be found, and ravenously gnawing them. It at first seemed impossible for him to walk erect, but after much difficulty he was taught to do so, and also to use a fork and a spoon, and to drink like a human being. Though treated with the utmost care and with great patience and kindness by the Christian hands and hearts which received him, he pined away and died, after he had been in the orphanage a little over four months. In all this time he could not be made to utter a word; he was never seen to smile, nor show any signs of joy or shame or gratitude. But Mr. Erhardt, who gave me this account, assured me that his face looked more intelligent than the average Hindoo children, and that his color and features indicated that his parentage must have been of a family of high caste. The other boy I saw myself, a few days since, at the orphanage, where he was brought about six years ago, having been then captured, much as was the first-mentioned boy, and having shown precisely the same habits as belonged to him. He has not yet spoken a word, but has exchanged the whine, which was his only utterance, for sounds expressive of pleasure, and apparently also of gratitude. He no longer prefers raw flesh for food, but eats bread and fruits with ravenous avidity. He walks erect, but with a strangely awkward gait, throwing out his hands with every step. His hands are perfectly formed, but he uses them awkwardly. A piece of bread tossed to him from a little distance, which he was eager to get, he could not catch, but let it fall clumsily to the ground. He wears clothes, to which he was at first as adverse as the other boy. His forehead is low, but his face would hardly be called dull, and certainly not idiotic. His eyes have a wild and restless but not an inquiring look. His jaws are not protruding, and his teeth are well formed and thoroughly human. On his left cheek are scars bearing plainly the marks of teeth, which he must have been fearfully bitten. He has been taught to do some kinds of work, but not faithfully. He seems to have lost all desire to escape; he mingles freely with the other children, among whom he has his favorites. When the boy first mentioned was brought to the orphanage this one was made to understand that he must teach the other how to eat and drink and walk, and much of the improvement of the younger one in these respects seemed due to the efforts of the older one.

"The inference from these extraordinary instances is strangely at variance with many affirmations now current. It does not point in the least to man's derivation from the lower creation, but exactly the reverse. If we only look accurately and think closely, we shall find much more evidence, both in nature and in history, that the lower creation is man's descendant rather than his ancestor."

## Books and Periodicals.

CLINICAL LECTURES ON VARIOUS DISEASES. By Nathan S. Davis, A. M., M. D. Edited by Frank H. Davis, M. D. Chicago: J. J. Spalding & Co., 1873.

This is a handsome 12mo, 262 pages, cream-tinted paper. The volume contains eighteen lectures, and embraces a large amount of practical information in reference to the nature and treatment of the principal diseases. Dr. Davis has long been at the head of his profession, and his large experience and attainments make these lectures peculiarly valuable.

THE LOGIC OF ACCOUNTS. By E. G. Folsom, A. M. A. S. Barnes & Co., New York and Chicago, 1873. 128 pages.

The work purports to be a new exposition of the theory and practice of double-entry book-keeping, based in value as being of two primary classes, commercial and ideal, and reducing all the exchanges to nine equations and thirteen results. Price, $2, sent by mail.

MEMOIR OF SAMUEL JOSEPH MAY. Boston: Roberts Bros., 1873.

Mr. May was a preacher of liberal Christianity, a great anti-slavery champion, and, in spite of both, apparently a good man. The most of his ministerial life was spent in Connecticut. He was born in 1797, and died in 1871. From Knin & Co., New Orleans.

## MARRIED.

TALLICHET—COMPTON.—January 7, 1873, by Rev. R. H. Crawford, Mr. A. C. Tallichet to Miss Kate R. Compton, all of Demopolis, Alabama.

ROYAL—QUINNEY.—By the same, March 25, Mr. Henry S. Royal to Miss Maggie Quinney, of Marengo county.

WAIT—SHELLEY.—By the same, on the tenth of April, at Easonville, St. Clair County, Alabama, Mr. Jesse G. Wait to Miss H. M. Shelley.

JOHNSON—HUDSON.—By Rev. B. F. Alexander, at Tensas chapel, in the parish of Tensas, Louisiana, on the ninth of April, 1873, Mr. Joseph E. Johnson, of Concordia parish, to Miss Amanda J. Hudson, of Tensas parish.

## Agent's and Publisher's DEPARTMENT.

### Acknowledgments of Letters and Funds

RECEIVED BY MAIL,

**For the Week Ending April 26, 1873.**

**A**—Applegate, Pomsford & Co., American Tract Society three letters, B. F. Alexander four letters, J. E. Andrews $5.95, W. P. Andrews $2, Edwin Allen, John C. Adams, J. S. Adams.

**B**—J. H. Bruner $1, J. R. Bellamy, Barnes & Wilkinson, J. E. Burton $8, Charles E. Bowman, T. B. Buckingham, J. B. Bowman $17, S. G. Burks, H. Bishop, E. H. Beck $1.75, George W. Brown two letters $10.80, H. G. Brooks $2, A. A. Batte $1, Brower & Tillottson, A. M. Barrington $2, W. Buchanan, E. L. Blanton, W. Neithner, J. M. Brown.

**C**—S. W. Campbell $1.75, Charles S. Clarke, G. W. Chatfield $1, J. T. Cunningham $5.35, S. H. Cooper, Cassell & Vaughn, Asa Coleman $1, J. S. Clower, R. H. Crawfield, Coe, Wetherell & Co., R. Colton $2.

**D**—Joel T. Davis two letters, C. B. DuBose, J. P. Drake $7.10, A. B. Davis 85 cents, L. F. Dowhell, D. W. Doom $2.50, H. D. Daskiel, D. M. Dunlap $1, H. Doty, W. R. Dennis, R. B. Bowmer.

**E**—L. Ercanbruck, Sarah Ezell $2, C. F. Evans $2.

**F**—E. N. Frishmun, M. C. Field, Alf. Freeman $1, R. W. Freeman $1.50, W. Grafton & Co.

**G**—R. Griffith, H. H. Gray, W. W. Graham $5.95, J. M. Gann.

**H**—High L. Hopper $2, T. W. Harris $2, J. W. Hall, W. C. Hamilton & Co., Mrs. J. T. Hall $2, J. D. Hudson, Harper & Bros., A. P. Harrell, J. H. Holland $9.50, Asa Holt $8, J. H. Houston $2.50, S. J. Hawkins, Bethell Haynes two letters.

**J**—I. G. John, P. A. Johnston.

**K**—Kilbrell & Purnell.

**L**—W. H. Leith $3.50, George B. Lynch $9.15, J. G. Lewis, J. T. Lattin, R. M. Lenton $19.75, C. T. Lanuben, D. C. Lowber, Lee, Shepard & Dillingham, J. B. Lippincott & Co.

**M**—J. W. Martin, Samuel Morris $9.21, J. T. McDonald $1.80, D. Merchant, H. Moore $6, E. H. Montager $1, C. McDonald $6, J. W. Mosllack, 16, L. Mitchell $15, George Mayo $1.30, D. Morgan $2, J. P. Morton & Co., E. N. May $1.

**N** & **O**—H. Noblin, R. D. Norsworthy, National Newspaper Union.

**P**—Perry & Hood, G. J. Penn two letters $7.04, B. M. Powers $1, Pierce & Terry, Powers Paper Company, J. H. Parke $2, J. H. Pierce, R. F. Perhine $1.

**R**—J. K. Randall, George P. Rowell & Co., J. H. Redding $7, A. H. Ferdinand & Co., J. C. Read, A. H. Bolton two letters.

**S**—J. L. Skipper $1, W. D. Smith, H. L. Smith, R. L. Selman, W. W. Shepard $8, W. A. Sadut $2.1, W. Schermerhorn & Co., Sheffield & Stone, H. R. Singleton.

**T**—Charles Taylor, J. W. Taylor, J. T. Turnipseed, J. H. Tucker $2.25, M. M. Thomas $18.25, R. P. Thompson $1.

**U**—W. H. Utley.

**V**—Vernon Bros. & Co., F. Vonderbie.

**W**—Western Methodist Book Concern, John Wilkinson two letters $100, John F. Wynn $11.5, Geo. Woods & Co., A. W. Williams, Charles R. Williamson, J. M. Weems, W. M. Winn, Woodworth, Ainsworth & Co., J. M. Wade $2.50.


DYEING, RENOVATING, DRESSING AND CLEANING.—The establishment of Messrs. E. Boursier & Co. propose to renew as near as possible to making old clothes new. They can certainly make a vast improvement in the appearance of soiled suits, and at a time when every one should exercise the most careful economy. We refer to see their factory, on the corner of Louisiana avenue and Chippewa street, assuming such proportions. See their advertisement elsewhere.

THE life-size steel engraving of General R. E. Lee is sold in the interest of the Lee Monumental Association. Messrs. H. L. DeLea & Co., No. 112 Camp street, the agents for this State and Mississippi, report that only $4,536.25 are now needed to complete the original plan. Messrs. DeLea & Co. have yet a large portion of their territory to dispose of to reliable canvassers, and we recommend their advertisement to the attention of our readers.

PLUMS.—A most useful and important article to householders and plantations is the improved Blatchley cucumber-wood pump, for which our worthy fellow-citizens, Messrs. Danner & Tessmer, 288 Toland street, are general Southern agents, as they are also for Tingley's patent horizontal ice-cream freezers, and commission merchants in lumber, staves, naval stores, etc. See advertisement in another column.

EAGLE COTTON GINS.—We call the attention of planters and others to the advertisement of W. L. Cushing, No. 61 St. Charles street, the sole agent for the Southern States of the Eagle cotton gin. Mr. Cushing is an extensive dealer in all kinds of machinery, and obtained many premiums, medals, etc., for the articles on exhibition at the present State Fair.

MACHINIST AND ENGINE BUILDER. We take pleasure in directing attention to the advertisement of Mr. Lewis Johnson, engine and machine builder, corner of Julia, Delta and Water streets. Mr. Johnson is ready to receive and execute orders for repairing and building engines and machines, and will fill orders for castings of all kinds.

MINERAL WATERS ON DRAUGHT. Aleix & Gaudet, corner of Bourbon and Customhouse streets, advertise Vichy, Kissengen, Seltzer, Bhalon and other mineral waters on draught at five cents per glass.

TRAVELERS by rail or river via Cairo can obtain full information of Mr. James T. Tucker, No. 26 Carondelet street, general Southern agent of the Illinois Central Railroad Company.

MATTRESSES.—Messrs. Watson & Phillips, manufacturers of the unique machine-filled mattress, 135 Peters street, claim for this mattress a superiority over those made by hand.

COAL, wholesale and retail, delivered by boat-load or less on the coast, and shipped in casks or bulk, at the lowest market rates, by B. D. Wood & Bros., 106 Common street.

THE National line of iron steamships sails weekly between New York and Queenstown and Liverpool. For information apply to P. F. Gogarty, agent, 151 Camp street.

PERIQUE TOBACCO.—Mr. E. Bourgeois is the agent in this city of the celebrated Grand Point Perique tobacco, and has always on hand a large stock, for sale in lots to suit.

OIL, LAMPS, TRIMMINGS, etc., at the two stores of the Septoline Oil Company, No. 82 Camp and 15 Dauphine street.

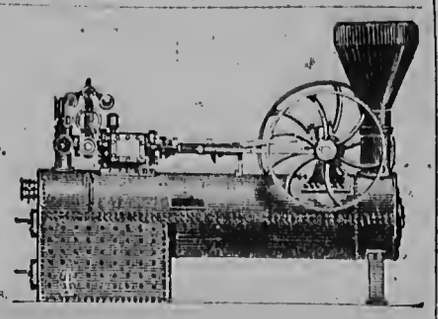
NAVRA & OFFNER, No. 174 Canal street, offer a complete line of China and crockery-ware at reasonable prices.

SEE ADVERTISEMENT, in another column, of the New Orleans manufactory of liquid bluing.



*NEW ADVERTISEMENTS.*

THE HOADLEY PORTABLE ENGINE.



EMERY'S COTTON GINS,

Horse Powers, Rice Thrashers, Etc.

Fibre Cleaners and Scourers,
Cotton Presses, Cane Mills
And Plantation Machinery
Of all Kinds.

☞ Send for circulars.

GEO. A. BARNARD, Agent,
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DRY GOODS,

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NEW ORLEANS, LOUISIANA.

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Silks, Embroidery, Laces, Ladies' and Children's Suits, Hosiery,

HOUSE-FURNISHING GOODS, MATTINGS, ETC.

ap21 1y

*BUSINESS NOTICES.*

NO POISONOUS DRUG.—Dr. Tutt's Liver Pills are prepared, with great care and study, in exact accordance with the principles of chemical compatibility. They are not a "cure-all" for all diseases. They are safe. They contain no dangerous drug, and require no change of diet or occupation.

DR. TUTT'S SARSAPARILLA AND QUEEN'S DELIGHT.—Under the influence of this compound the eye grows clear and sparkling, and the complexion like pearl. Unsightly blotches, pock-marks, worms in the flesh, pimples and roughness of the skin disappear, and the entire human organization grows resident with health.

The proper time to use Dr. Tutt's Liver Pills is when you have nausea, loss of appetite, yellow cast of the skin, rush of blood to the head, cold extremities, ringing in the ears, pain in the back, side and shoulders, bilious colored urine, vertigo and biliousness. They afford prompt relief. myt 1t

CHILLS AND FEVERS, in all forms,

"Fold their tents like Arabs,
And as silently steal away,"

under the magic influence of Kross Fever Tonic. A few doses will start the process in a prompt manner, and leave in the place of these unwelcome guests sure shine, health, happiness and joy in the household. A box of pills, free of charge, is contained in each wrapper, and when this chill remedy is taken according to the directions around each bottle the proprietors warrant it to cure. Frederickson & Harle and E. J. Hart & Co., New Orleans, supply the remedy. mh29 2m

PIERSON & HEWS, fine Clothing, Shirts and Furnishing Goods, 151 Camp street, opposite City Hotel, New Orleans, Louisiana. We invite visitors from the interior to examine our stock and prices. We obtain to sell first-class goods as low as can be afforded and live. We sell the celebrated Shoulder-Seam Shirts, warranted to fit, wear and give satisfaction. Liberal deduction made to Clergymen, and their trade solicited. fe27 1y

RUPTURE CURED by Dr. A. Folleau, of the Paris Medical Faculty, specialty for the treatment of all deformities of the body. No. 8 St. Charles street, New Orleans, Louisiana.

Pamphlet and circular of Dr. Folleau's method of treatment can be obtained by sending postage stamp to P. O. Box 2012. ap19 3m

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A. P. CLEVELAND,
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COME OUT OF THE JAWS OF DEATH. Throw off that despondent spirit, crash that feeling of despair, be cheerful, happy and well. Take Simmons' Liver Regulator. It is no humbug. Its virtues can be proved by hundreds right here at home. Examine the certificates. It has cured the worst cases of dropsy and dyspepsia, and prevents chills, fever, etc. myt 1t

USE DR. HENRY'S WORLD'S TONIC AND BLOOD PURIFIER.—It is the great household remedy, pleasant to take, yet potent for the prevention and cure of diseases. It is better than Bitters, Cordials, Bucku or Sarsaparilla. Sold by druggists. jy15 1y

DR. HENRY'S ROOT AND PLANT PILLS.—Mild yet thorough; no nausea or griping; entirely vegetable; great Liver remedy. Price, 25 cents. Sold by druggists. jy15 1y

WE ADVISE those wanting to buy carriages, buggies or harness not to do so until they examine H. M. Hollingsworth's stock, at 51 and 56 Baronne street. my1 1t

MRS. WHITCOMB'S SYRUP.—The great soothing remedy. Price only 25 cents. Gives rest to the mother and health to the child. Sold by druggists. jy15 1y

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*NEW ADVERTISEMENTS.*

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*FOR FAMILIES AND LAUNDRIES.*

A superior article, at New York prices. Save Freight.

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Have constantly on hand a large stock, for sale in lots to suit. E. BOURGEOIS,
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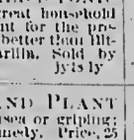
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No. 135 Peters St., New Orleans.

☞ These Mattresses are far superior to the best Hand-made work. Orders are respectfully solicited. myt 1m

BEAUTIFUL INVENTIONS for marking Clothing and printing Cards, etc. One will do for a whole family. Movable Type. Profitable, amusing and instructive for the young. Jet Printer, $1; Silver, $1.25, with Ink. Type and neat case, delivered by mail any where. Three Alphabets extra, sixty cents. Agents wanted. GOLDING & CO., myt 1t 11 Kilby street, Boston.



COAL.....COAL.....COAL.

B. D. WOOD & BROS.,

106 Common St., opposite City Hotel,

Wholesale and Retail Dealers in all kinds of COAL. Pittsburg Coal delivered by boat-load or less on the coast, and shipped in casks or in bulk at lowest market rates. City trade supplied. myt 1y

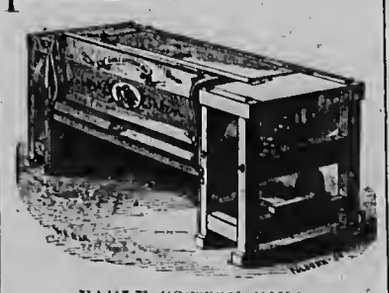
T. W. BOTHICK, UNDERTAKER,

No. 271 Camp Street, New Orleans.

Metallic, Mahogany, Black Walnut and Rosewood COFFINS always on hand. Black, Satin, Brown and White Merino Ladies' and Children's Shrouding. Embalming and Disinterring. Bodies carefully shipped. Hearses, Carriages and Cabs for hire. Funerals attended to in person by the proprietor, who hopes, by strict attention, to obtain a share of public patronage. no28 1y

*NEW ADVERTISEMENTS.*

IMPROVED



EAGLE COTTON GINS.

The great popularity of the EAGLE COTTON GINS is established from the well-known fact that they are the most reliable, strongest and best built Cotton Gins ever made. The Eagle Cotton Gin runs lighter than any other gin, thus having a great advantage for planters who wish to run by horse power. All the prominent planters who use the Eagle Cotton Gin will certify to the fact that when their cotton is sent to market it always brings the highest market price, as no other gin can produce a finer or a better sample of cotton than the Eagle Cotton Gins. Over seventeen thousand of the Eagle Cotton Gins have been made and sold. During a period of twenty years the makers and has had the agency of the Eagle Cotton Gin in New Orleans. He has never had a gin returned or rejected out of the immense number sold. The saw cylinders of all the Eagle Cotton Gins are twelve inches in diameter, which is two inches larger than most other kinds of gins, thus giving one forty-saw gin more teeth, and they are more than equal to the fifty-saw gins of other makers, who use only a ten-inch cylinder, and the same great advantage of the twelve-inch cylinder in larger-sized gins can be easily estimated. Planters who wish a reliable cotton gin, with an established reputation, can purchase an Eagle Cotton Gin with a certainty that they are not making an untried experiment, but will obtain a cotton gin which is indorsed by the oldest and largest planters in the country as the best in use. A large stock of the Eagle Cotton Gins are always kept on sale in New Orleans, ready for immediate shipment. Planters should be particular to state if they want right or left-hand motion gins.

PRICES.

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|---|---|---|---|
| 40-Saw Gin | $200 | 65-Saw Gin | $325 |
| 45-Saw Gin | 225 | 70-Saw Gin | 350 |
| 50-Saw Gin | 250 | 75-Saw Gin | 375 |
| 55-Saw Gin | 275 | 80-Saw Gin | 400 |
| 60-Saw Gin | 300 | | |

All orders should be addressed to

W. L. CUSHING,
No. 61 St. Charles street,
Sole Agent for the Southern States.
Agents wanted. myt 3m

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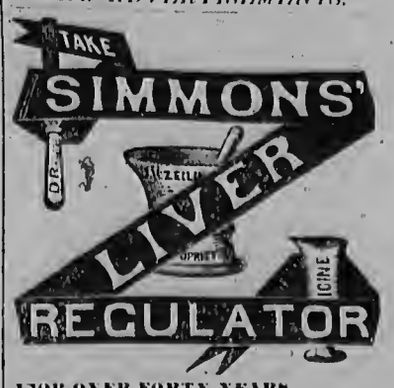
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## The Child's Corner.

*DEEDS, NOT WORDS.*

Bonny says he'll be a soldier;
**He will march to fife and drum,**
With a tomahawk on his shoulder;
Keen slender sword; a [illegible]
Where the shots the thickest come.
(Ye) I've seen the speckled hen
But to rout brave Captain Bond)

Willie longs to be a sailor;
He will cross the farthest seas;
Mid the terror and commotion
Of the dark, tempestuous even
He will recklis deck with vigor.
(Storms are rife in [illegible] when we scrub
Willie in his bathing-tub.)

Nellie hears with awe and wonder
Of the perils they will seek;
Weeps at the sight of cruel slaughter;
Prays for seamen on the water;
Blushes for her courage weak.
(Yet the best thing, Nellie dear,
Is to do the duty near. *The Nursery.*

## The Humpbacked Maiden.

A GERMAN STORY.

There lived once a poor woman with an only child, a little daughter, who was so pale and small that she was quite different from all other children. When this poor woman went out with her little girl people would turn round to look after them and then whisper to each other. And when the little girl asked her mother why every one stared at them so, the mother would tell her, "Perhaps it is because you have such a pretty new frock," and so the child was satisfied. But when they got back home the mother would clasp her little one in her arms and cry, kissing her over and over again: "My child, my darling! what will become of thee when I am gone? No one knows what an angel she is; no, not even her father."

Not long after the poor mother was taken suddenly ill, and on the ninth day she died. The father of this little girl was in despair; he threw himself on his dead wife and vowed he would be buried with her. His friends, however, persuaded him to be comforted at last, and he consoled himself at the end of the year by taking another wife, younger, prettier and richer than the first; but, alas! not half so good!

As for the child, since her mother's death she had done nothing but sit in the window-seat and look up into the sky from morning till night, for nobody troubled themselves now to take her out. So she became paler than ever, and never grew a bit the whole year.

But when the new mother came she said to herself: "Now, then, I shall go about again outside the town, into the merry sunshine and along the beautiful roads with the green hedges, where the lovely flowers and bushes grow, and where all the fine ladies and gentlemen walk." For this poor little girl lived in a narrow street into which the sun never shone, and it was only when you sat in the window-seat that a bit of blue sky could be seen, and then it was not bigger than a pocket-handkerchief!

The new mother began very soon to go out every day, morning and afternoon, and dressed herself always in a lovely dress of brilliant colors, which was much finer than any the old mother had ever worn; but she never took the little girl with her.

At last she took heart, this poor child, and begged hard to be allowed to go at least just once. But the new mother sharply told her: "No. For what would the people say," she exclaimed, "if I were to show myself about with such an object? Why, bless the child, don't you know you're a perfect hunchback, and who ever heard of humpbacked children going out walking? They're always left at home!"

The little girl said not another word, but as soon as the new mother had gone out she jumped up on a chair before the looking-glass and looked at herself a long time. Yes, she was humpbacked; there it was, a regular round hump between her shoulders; there was no mistake about it. She got quietly down and mounted into her place in the window-seat, looking into the street beneath, and thinking of the days when that old mother had taken her out—and then she thought of her hump.

"I wonder what there is inside," she said to herself; "there must be something inside such a hump."

And the summer passed and winter came, and the little girl was paler and thinner still, and at last, when the snow-drops began to peep from the hardened earth, the old mother came one night and told her how lovely the golden heavens above were, and in the morning the little maiden lay dead.

"Don't take on so, husband," said the new mother; "it's much the best that could happen to such a child." But the husband said not a word, only shook his head mournfully and thought of his dead wife and child.

As soon as they had buried her an angel with wings of snow came flying from heaven and sat himself down close to the little grave, and knocked upon it gently as though it had been a door, and presently the child came forth from her grave and listened as he told her he had come to take her home to her mother in heaven. But the little maiden looked shyly into the shining face, and asked if humpbacked children might go to heaven, since everything there was so fine and grand and beautiful.

"My little one," the angel answered, "thou art no longer humpbacked," and, striking his white hand across her shoulders, the old hump fell away like an empty nutshell, and—what was in it? Two beautiful swan-like angel's wings; and, spreading them wide, as if she had been always used to flying, away she sped with the angel-guide through the blinding sunshine—on, on, into the blue heavens above, and in the highest place of all sat that good mother of old, with arms outstretched toward her, and with one more sweep of her swan-like wings she flew straight to that old mother's breast, never to be parted more.—*Good Things.*

I HAVE read a story of a child who was on a California steamer. The vessel was on fire, and one of the passengers was buckling a belt filled with gold around his waist, ready to plunge into the water. The child said:

"Please, sir, can you swim?"

"Yes, child," the man replied, "I can swim."

"Won't you please to save me, then?" the child continued.

"[illegible]" gold if he saved the child, and he did not hesitate long, but threw the belt into the water and took the child to the shore. Why did he not hesitate? It was because he knew a life was worth more than gold. The body is worth more than money, though it must die and be left behind when we go to the next world. But how much more valuable is the soul, that will not die at all! Let us be very careful not to sell our souls for gold. The whole world is not worth so much as one soul.

## Cookies on the Lower Shelf.

Some one asked Charlie whom he liked to visit best—Aunt Jane or Aunt Mary.

"Oh, Aunt Mary, of course," said he, "'cause she keeps her cookies on the lower shelf."

Last Sabbath, when I heard the Rev. Dr. S. preach, I thought of dear little Charlie's longing for cookies, and they put away on the upper shelf, or locked securely up. Dr. S. never took out one. The sermon and the prayer were all for grown-up people. Not a sentence was meant for the lambs, and nothing that would find them. Some of them looked, oh! so hungry and tired. They were so weary—kept looking at the clock and wishing the meeting would stop. "He never even prayed for little boys and girls," said Charlie when he got home, "and I don't like him a bit."

Ah, reverend doctor, you missed a chance to please the Master and feed the lambs!

Last Sabbath I sat near a Sunday school class of bright boys, and I think their teacher must have been one of the Aunt Janes. I know that her cookies, if she had any, were on the upper shelf. She asked questions from a book. (They didn't believe in the uniform series there.) Then she told what Scott and Henry and others thought; and when she had gone over all the questions in the book she took Barnes' Notes (I know the dear old man would feel sorry, even in heaven, if it were possible, to see his book used this), and she filled up the time by reading from that. Such a rustling and looking into Sunday school books and looking at the clock, and playing and nodding, I never want to see again.

Aunt Jane, let me advise you a bit. Make plenty of cookies—good, simple, healthy ones—and put them on the lower shelf. Give the children liberty to help themselves; or, better still, pass the cookies round. Give them lessons they will love to hear—precepts for them, stories they can understand and enjoy. No more gaping and looking at the clock. They will lean forward to hear better. No matter—yes, all the better—if they smile once in awhile. Smile back. Don't carry that doleful face into your class again. Some children think religion is a gloomy thing. Don't let them read this in your face.

Be earnest, be faithful, be serious, but be cheerful and wide-awake. Love those dear little fellows, and let them know it. Please next Sunday give them cookies, or something fresh and good, and not any more dry, stale bread.—*Sunday School Times.*

## Sowing Discord.

"Aunt Allee, I think Sarah Lee is the most disagreeable girl in our school; she is always making mischief. Now I have helped her ever so many times in her lessons, and lent her my history, but she is not in the least grateful. She told Mabel that I was very proud of my curly hair, and that my composition was not half as good as Mary Gray's."

"Were not both statements true?" quietly asked her aunt.

Laura blushed, but presently said: "I think it is very bad of her to talk about me in that way. I suppose she was provoked because I got above her in spelling. I am sure it was not my fault that she missed. I told Mabel I thought that was what made her so spiteful."

"You never talk against her, do you, Laura?"

"No, indeed; I am sure I never did."

"Take care, my child; I think I can convince you that you said she was the most disagreeable girl in school, that she was always making mischief, that she was ungrateful, and spiteful because you got above her. Now did she ever say anything half as bad about you? How would it sound if what you have just said was told her, exactly as you have said it? Would you not be very sorry indeed to have her hear it?"

Laura looked, as she felt, very much confused, and she had no apology to offer.

"Always look carefully within, when one speaks ill of you, and see if you do not deserve it, and cannot learn a lesson from it. Then, before you allow yourself to get angry, ask if you have not said quite as bad things about the other person. There are a great many hasty words spoken, which hurt nobody but the speaker, unless they are repeated. To do this is a tale-bearer's business; that is strictly forbidden in the Bible.—'Thou shalt not go up and down as a tale-bearer among my people.' It was wrong for Mabel to repeat the words that gave you so much pain, and it is quite likely that she reported your answer also. Of all seed-sowing, it is the poorest to sow discord among those who should be good friends. I think the true course for you, dear, is to repent truly of your unkind words, and seek, by constant kindness, to be at peace with your friend. As you are much the greatest offender, it is proper that the first step toward peace-making should come from you."

JUST as the leaven, by its mere presence, changes the particles of meal in the midst of which it is hid, so does each human being, by his mere presence, affect for good or evil those with whom he associates.

## Farm, Garden and Household.

### Buying Poultry.

Few housekeepers, and fewer cooks, are as good judges of the age of poultry as they ought to be. We all know, when poultry comes upon the table, whether it is tender or tough; and there should be no difficulty of knowing just as certainly whether a chicken, duck, goose or turkey is old or young, when it is offered for sale. Now the following is offered as a rule by which poultry can be safely judged, which, if read over for a few times, and then laid away for ready reference when needed, no person need purchase old, tough poultry unless from choice.

If a hen's spur is hard, and the scales on the legs rough, she is old, whether you see her head or not, but the head will corroborate your observation. If the under bill is so stiff that you cannot bend it down, and the comb thick and rough, believe her, no matter how fat and plump, for some one less particular. A young hen has only the rudiments of spurs; the scales on the legs are smooth, glossy and fresh-colored, whatever the color may be; the claws tender and short, the nails sharp, the under bill soft, and the comb thin and smooth.

An old hen turkey has rough scales on the legs, callosities on the soles of the feet, and long, strong claws; a young one is the reverse of all these marks. When the feathers are on the old turkey-cock has a long tuft or beard, a young one has only a sprouting one; and when they are off, the smooth scales on the legs decide the point, besides the difference in size of the wattles of the neck and in the elastic shoot upon the nose.

An old goose when alive is known by the rough legs, the strength of the wings, particularly at the pinions, the thickness and strength of the bill, and the fineness of the feathers; and when plucked, by the legs, the tenderness of the skin under the wings, by the pinions and the bill and the coarseness of the skin.

Ducks are distinguished by the same means, but there is this difference—that a duckling's bill is much larger in proportion to the breadth of its head than the old duck. A young pigeon is discovered by its pale colors, smooth scales, tender, collapsed feet, and the yellow long down interspersed among its feathers. A pigeon that can fly has always red-colored legs and no down, and is then too old for use.—*Germantown Telegraph.*

### Bees—Swarming.

When a swarm issues from a hive it is generally the cause of some excitement. This is not necessary.—Have your apiary located at some point near the house, so that the home folks can see when a swarm is coming out, but don't let them call all hands, and ring bells and gongs like the Chinese in battle. Go quietly among them, watch them, and when you see them near a place you would like them to settle, or they show signs of going away, pick up a handful of fine dirt and throw among them, or throw among them the sunrays from a looking-glass. Throwing the dirt will generally settle them. If they settle on the end of a limb of a tree, shake them down on a sprea[illegible] sheet, on which the hive is placed. Brush some in to start them, and they will all soon go in. Should they settle on the trunk of a tree, or a thick limb, don't cut the tree or limb off, but place your hive convenient. Get a flat oyster-can, and bend one side of it to lit; [illegible] the can up among the bees till it is filled, then empty it in or in front of the hive. Continue to do so till all are in. My wife carried a swarm of bees three hundred yards to a hive in this manner. After the bees are hived give plenty of ventilation until night, then close up." "Why, you talk as if bees do not sting," I hear some one say. I always wear a vail to protect my face. When bees are full of honey they will not sting, unless you pinch or bruise them. If you smell of whisky or tobacco, I'll not be responsible for them, or you, as they hate bad odors. Move quietly among them; no quick movements. When brushing them into the hive use a feather or bunch of broom-straw.—*A. J. Murray, in Rural Alabamian.*

HOW TO CLARIFY HONEY.—A good way to clarify honey is to add two pounds of a mixture of equal parts of honey and water, one drachm of carbonate of magnesia. After shaking occasionally during a couple of hours, the residue is allowed to settle and the whole filtered, when a beautiful, clear filtrate is obtained, which may be evaporated in a water bath to the proper consistency. The only drawback to this method is the length of time it takes to filter the solution; and this may be much abbreviated by taking the same amount of white clay instead of magnesia, when a nearly equally good article is obtained in much less time.—*Druggists' Circular.*

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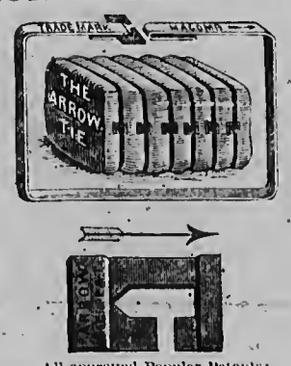
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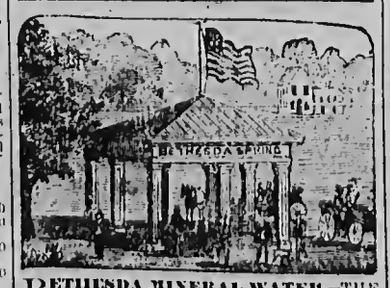
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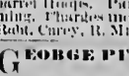
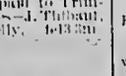
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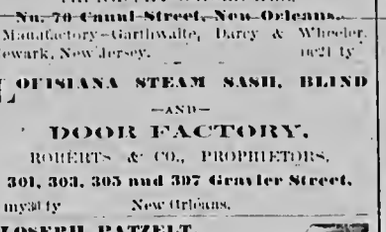
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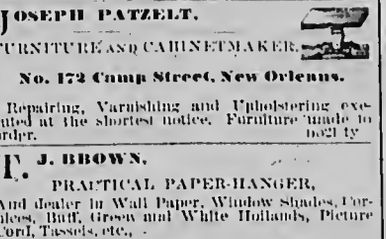
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Second-hand Cisterns always on hand. All work guaranteed.
All orders left at Box 30, Mechanics' and Dealers' Exchange, will meet with prompt attention. my2 1y

**McALLISTER'S HOUSE,**
COR. CARONDELET AND JULIA STS.,
NEW ORLEANS.
Has large, well-ventilated rooms, wide halls and galleries, making it pleasant for families. Day boarders wanted at $25 per month. Transient, $2 per day for board and lodging. no7 1y

## BUSINESS CARDS.

**SOUTHERN MATTRESS**
AND BEDDING HOUSE.
**Spring, Hair, Cotton, Palm-Leaf, Moss**
*AND EXCELSIOR MATTRESSES,*
Feathers, Comforts, Blankets, Sheets, Silps, Ticklings, Hair Cloth, Mosquito Bars, Enameled Cloth, Tent Lace, Springs, Burlaps, Curled Hair, Twine, etc., etc.
Country merchants will find it to their interest to order direct. Prices twenty-five per cent. less than St. Louis manufacturers. Work guaranteed superior. Orders respectfully solicited. Send for price list.
M. D. OLEASON,
Manufacturer and Dealer,
32 Royal street, New Orleans, La.
ap3 3m Factory—99 New Levee street.

**MME. LEON DHOUET,**
MILLINERY AND VARIETY STORE,
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New Orleans, Louisiana.
Always receiving new Goods and latest style of Shapes and Bonnets. ap17 1m

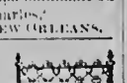
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**Hair-Work in all its Branches and in the Latest Styles.**
Braids, Curls, etc., at lowest prices to suit the times. Repairing at short notice. Jet Sets, Braids, Nettons and Fancy Goods.
OLIVER A. PEIRCE, AGENT,
625.....Magazine Street.....625
Branch Store—881 Magazine Street.
Sewing Machines, Needles, Oil, Thread, etc., on easy terms. Repairing promptly done. Country orders solicited. ap3 2m

**DRESS AND CLOAKMAKING,**
CUTTING AND FITTING,
**At Reasonable Prices, by**
MRS. M. TOURNABEN,
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**Boots, Shoes, Trunks, Valises and Bags,**
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NOS. 99 AND 101 CANAL STREET,
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ORNAMENTAL WIRE WORKS.
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Manufacture Wire Railing for Cemeteries, Balconies, etc.; Sieves, Fenders, Cages, Sand and Coal Screens, Woven Wire, etc. Also Iron Bedsteads, Chairs, etc. se5 1y

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DENTAL SURGEON,
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All operations in Operative, Mechanical and Surgical Dentistry carefully performed.
Nitrous Oxide and other Anæsthetics administered. no28 1y

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DR. N. P. GODFREY, having returned from his summer tour, is prepared to see his friends, as usual, at his rooms, at all business hours. Families requiring his attention will find it advantageous to call early, while he is not so much engaged.
Office—183 Canal Street. no11 1y

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E. T. MERRICK, formerly Chief Justice, Louisiana.
**RACE, FOSTER & E. T. MERRICK,**
ATTORNEYS, COUNSELORS
AND
SOLICITORS,
Corner of Camp Street and Commercial Place,
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**W. W. EDWARDS,**
COUNSELOR AT LAW
AND
COMMISSIONER OF DEEDS,
**No. 88 Common Street.**
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OFFICE—680 MAGAZINE STREET,
Between Philip and First Streets, New Orleans.
Will call daily at College building, corner Common and Baronne streets, between eleven and twelve o'clock. Je21 1y

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(Established in 1830,)
**138, 160, 162 AND 361 ST. CHARLES ST.,**
Corner of Girod Street, New Orleans.
Every description of Monumental, Cemetery and Building Work done in the best manner.
Particular attention given to all COUNTRY ORDERS.
A long experience in and an aptness at the business enables the proprietor to meet the views and ideas of his country friends by letter, as well as by a visit to the city.
Designs and Sketches will be furnished on application. no28 1y

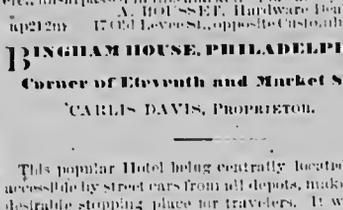
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We beg to inform the people of the city and country of this and neighboring States that we are prepared to receive orders for
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Our works are the most extensive in the south. Great superiority of finish on goods intrusted to us. Prices moderate.
Spots of grease, lemon, paint, etc., taken out of silk and other goods without wetting.
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Office—No. 11 Baronne street, near Canal.
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MISS A. E. BARRETT
Begs to inform her friends that she has opened her
DRESSMAKING, CUTTING AND FITTING ESTABLISHMENT
AT
**No. 134 Prytania Street,**
*BETWEEN POLYMNIA AND FELICITY STS.,*
where she guarantees entire satisfaction with all kinds of work intrusted to her, and at more reasonable prices than any other similar establishment in the city.
MISS BARRETT is a graduate of Mr. TAYLOR of New York, and Mme. L. IRIBERY, of Springfield, where she has obtained unusual advantages and has adopted their systems of Cutting and Fitting, which cannot be excelled anywhere, and will be happy to teach their
**Latest Scientific Rules to Pupils.**
Thankful for the former patronage of her many friends, she most respectfully solicits a continuance of the same, and of the public generally, in her new establishment.
MISS A. E. BARRETT.
mh20 1m 131 Prytania Street.


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PLANTATION CABINS, manufactured in the city and shipped to the country, all framed, fitted, and each piece marked and numbered, so that a common hand can put them up without the aid of a carpenter.
The above represents a double Cabin of two rooms, each 11x15, built with boards placed upright and the joints stripped. Price, delivered to boat, including all hardware, nails, shingles, etc., $135. We make them of all sizes. Cost in proportion.
We also keep a large stock of LUMBER, SASH, etc., on hand, and make a specialty of sawing bills to order. W. W. CARRE & CO.,
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**LIGHT.....LIGHT.....LIGHT.**
IMPROVED HARHARIN GAS MACHINES.
**No Fire—No Acids Used.**
Having purchased the entire stock of Material, Tools, etc., of the Harharin Gas-Lighting Company of Louisiana, whose Machines have been in use throughout the country and city for the past two years, we are prepared to offer the IMPROVED Apparatus at greatly reduced prices, under a full guarantee that they will operate successfully in any climate.
For simplicity, cheapness of light and safety the IMPROVED Machines are unsurpassed. For further particulars call at our Factory and Salesroom, No. 2 Triangle Building, and 255 Peters street, New Orleans, or by letter to Lock Box 715, Postoffice.
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BARGAINS TO CASH COUNTRY BUYERS.
The undersigned, desirous of reducing his heavy stock of Hardware, Cutlery, Agricultural Tools, etc., will offer the same at
**Greatly Reduced Prices**
from this day, and solicits cash purchasers to call and examine his great variety of Shelf and Heavy Hardware, all of recent importation and in prime order.
Also a full line of FISHING TACKLE, POLES, etc., unsurpassed in this market. For sale by
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**Corner of Eleventh and Market Sts.**
CARLIS DAVIS, PROPRIETOR.
This popular Hotel being centrally located and accessible by street cars from all depots, makes it a desirable stopping place for travelers. It will be conducted in the same liberal manner as heretofore, it being the intention of the proprietor to maintain the reputation it has always enjoyed, of being in all respects a first-class hotel.
Terms, $3 a day. my6 1y

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The genuine TROY CHURCH BELLS, known to the public since 1826, which have acquired a reputation unequaled by any, and a sale exceeding that of all others—including those cast seventy chimes and peals. One thousand testimonials received during the last six years. Every Bell made of the best Copper and Tin, and fully warranted. New Patent Rotary Fixtures. Catalogues free. No agencies.
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**ENGRAVER**
AND
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Checks, Notes, Drafts, Receipts, Bonds, Certificates of Stock and Deposit, Bill, Letter and Note Headings, Business Cards, Envelops, Druggists' Fancy and Perfumery Labels, etc. Druggists wishing Labels, send for Catalogue. Je27 1y

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Have spoken their own praise for upward of three quarters of a century.
LANDRETH'S RURAL REGISTER AND ALMANAC will be mailed to all who apply.
DAVID LANDRETH & SON,
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**A GREAT OFFER!**—HORACE WATERS & SON, 81 Broadway, New York, will dispose of One Hundred PIANOS, MELODEONS AND ORGANS, of first-class makers, including Waters', at very low prices for cash, or part cash and balance in small monthly installments. New Seven-octave first-class Pianos, modern improvements, for $275 cash. The Waters Concerto Parlor Organs are the most beautiful in style and perfect in tone ever made. Illustrated catalogues mailed. mh13 1y

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REMARKABLE BUT TRUE!
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**A New and Superior Family Bible,**
with a splendid Prospectus of same; and also for THE WORLD'S HOPE, a new book of rare excellence and great popularity, and by a novel method, easily introduced, a large and splendid steel Engraving for every subscriber. Address
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Colleges, schools and families needing competent teachers, and teachers desiring situations, are requested to apply at once to the undersigned.
G. W. TERRELL & CO.,
mh6 3m Proprietors, New Orleans, La.

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Needles, Findings and Attachments for all kinds of sewing machines. Old machines thoroughly repaired or exchanged.
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ap13 2m 220 St. Andrew St., New Orleans, La.

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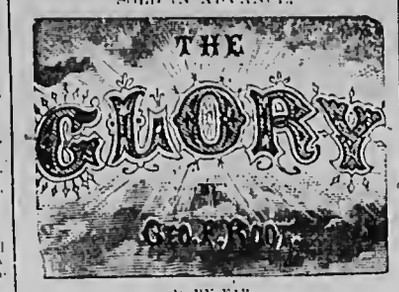
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**REVOLVING ICE-CREAM FREEZERS**

are the best and most economical machine of the kind ever made. Send for descriptive catalogue and price-lists to
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FOR CITY, TOWN AND VILLAGE USE.

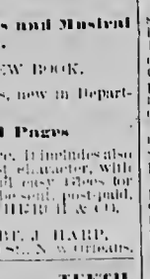
The Babcock Fire Extinguisher, Hook and Ladder Trucks, with Portable Fire Extinguishers attached. The Fire Departments in the principal cities of the Union use them daily. They are safe and simple, and a powerful protection. Forty-six railroads use them. Insurance companies reduce rates where it is introduced.
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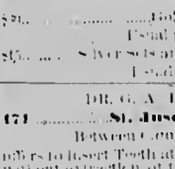
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Now in Method, now in Lessons, now in Departments, now in Music.
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filled with New and Fresh Music. It includes also an Elementary course of the best character, with interesting Exercises, Tunes and easy Pieces for practice. A specimen copy will be sent, post-paid, on receipt of $1.25. &c. JOHN CHURCH & CO.
For sale by
ROBT. J. HARP,
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**TEETH.....TEETH.....TEETH.**
GREAT REVOLUTION.
$20..... .....1000 Sets ..... $20
Dental price-list.
$15..... .....Sets and other Machine Work ..... $15
Dental price-list.
DR. G. A. BETANCOURT,
171.....St. Joseph Street.....171
Between Camp and St. Charles.
Offers to insert Teeth at the above prices, with or without extraction of the roots. Extractions and other operations performed without pain by means of anæsthetic agents. Dental Fillings also greatly reduced. Toothache cured instantaneously. Consultations gratis. ap21 2m

**JOSEPH GILLOTT'S**
**STEEL PENS,**
OF THE OLD STANDARD QUALITY.
TRADE MARK: JOSEPH GILLOTT, Warranted. Or Descriptive Name and Designating Number.
The Well-known Original and Popular Numbers,
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having been assumed by other makers, we desire to caution the public in respect to said imitations.
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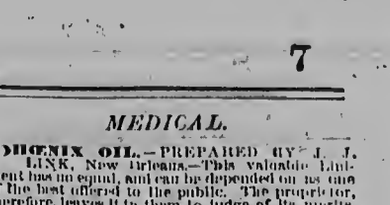
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A. BROUSSEAU & CO., Importers and Dealers, at Wholesale and Retail, in English and American Carpetings; Floor Oil Cloths; Table and Enameled Oil Cloths; Window Shades; Table and Piano Covers; Crumb Cloths, in squares or pieces; Curtain and Furniture Materials; Brocatelles, Poniennes, Terries, Reps, Lace and Nottingham Lace Curtains; Hair-cloth Ticking; Springs; Burlaps; Step Covers, etc.
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**PHŒNIX OIL.**—PREPARED BY J. J. LINK, New Orleans.—This valuable Liniment has no equal, and can be depended on as one of the best offered to the public. The proprietor, therefore, leaves it in them to judge of its merits, feeling satisfied that its virtues will speak for itself. This Liniment will cure the following diseases if the directions are strictly followed, viz.: Piles or hemorrhoids; cases of twenty-five years standing have been cured in [illegible]. Who will suffer with this painful disease any longer, when so cheap and easy a remedy is offered? For burns or scalds the proprietor challenges the world to produce its equal; it will instantly give relief. For old indolent sores it has effected cures where the most scientific failed. For fresh cuts, sprains, bruises, tetter-worm, ringworm, scald head, erysipelas, sting of a wasp, spider or snake-bite, chapped lips, chapped hands, sore mouth, sore throat, sore or caked breast, rheumatism, and pain in the side, breast or back. In cases of pneumonia it will give great relief, where there is much pain in the side or breast, by rubbing the patient with it. For wounds and cuts it is good, and will remove them if the directions are strictly followed. This Liniment will be found a certain cure for the following diseases in Stock: For foot-evil it is a sovereign remedy; fistula, poll-evil, galls, scratches, sprains, bruises, sweeny, and mange on dogs. In fact no plantation or family will be without this valuable preparation after it becomes generally known. Liberal discount to retailers. For sale by
WILLIAM COX,
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**CONSUMPTION.....CONSUMPTION.**
NEW TREATMENT BY
**DUCRO'S ALIMENTARY ELIXIR.**
Prepared with Raw Meat and Alcohol. Recommended by the highest medical authority in Paris. A Radical Cure, and in desperate cases
**A CERTAIN RELIEF.**
A remedy to the taste. Incontestably superior to Cod Liver Oil, the Hypophosphites and other Preparations. This Elixir, the basis of which is Raw Meat and Alcohol, is moreover, one of the most powerful tonics for persons convalescing or feeble, for chlorotic young girls, debilitated old persons, etc. Depot in New Orleans at
MR. P. CESACHS',
Corner St. Philip and Royal streets.
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**LOOK TO YOUR CHILDREN.**
—THE—
**Great Soothing Remedy.**


MRS. WHITCOMB'S SIRUP, Cures Colic and Griping in the Bowels, and facilitates the process of Teething. Subdues Convulsions and overcomes all Diseases incident to Infants and Children. PRICE, 25 CENTS.
MRS. WHITCOMB'S SIRUP, Cures Diarrhœa, Dysentery and Summer Complaint in Children of all ages. Relieves Pain, Weakness or Exhaustion in Fifteen or Twenty Minutes, giving tone and power to the system. PRICE, 25 CENTS.
It is the Infants' and Children's Great Soothing Remedy in all disorders brought on by Teething or any other cause.
BE PARTICULAR TO CALL FOR
MRS. WHITCOMB'S SIRUP,
AND TAKE NO OTHER.
Prepared by the GRAFTON MEDICINE COMPANY, St. Louis, Missouri.
Sold by druggists and dealers in medicine everywhere. fe27 1y sow

**BUY ME AND I'LL DO YOU GOOD**
**DR. HENRY'S ROOT AND PLANT PILLS.**
BY CLEANSING THE BLOOD
—AND—
AROUSING THE LIVER AND SECRETIVE ORGANS TO A HEALTHY ACTION.
**DR. HENRY'S ROOT AND PLANT PILL**
Cure many complaints which it would not be supposed they could reach, such as Headache, Pain in the Side, Numbness of the Hands and Feet, Dullness, Chilliness, Rheumatism, Nettrigh, Loss of Appetite, Bilious Dysentery, Kidney-Affections, Constipation, Debility, Fevers of all kinds, Dyspepsia, Jaundice and other kindred complaints arising from a low state of the body, or obstruction of its functions.
Being free from mercury and other poisons, they can be taken at all times and under all circumstances, without regard to diet, business or pleasure.
They stimulate the weakened and distempered parts into healthy action, giving them strength to disorder themselves and throw off the obstructions which are the first cause of disease, without producing either pain or griping.
All heavy and dull nervous sensation, which are the forerunners of direful diseases, such as Apoplexy, Paralytic Strokes, etc., are effectually warded off by a few doses of these refreshing Pills.
Full directions around each box, in English, German, French and Spanish. Price—Twenty-five Cents a Box.
Prepared by the GRAFTON MEDICINE COMPANY, St. Louis, Missouri.
Sold by druggists and dealers in medicine everywhere. fe25 1y sow

**REVERSE YOUR PLAN!**
Leave off purgative and violent medicines that prostrate the vital powers, and form BLOOD PURIFIER try
**HAMILTON'S**
**BUCHU AND DANDELION,**
which acts on the KIDNEYS, LIVER and BOWELS, and removes impurities of the system by opening its outlets.
W. C. HAMILTON & CO., Cincinnati, Ohio.
**Kress Fever Tonic.**
Ask your druggist for this Remedy. A box or Pills with each bottle, and is sold: NO CURE, NO PAY. ☞ Take

## New Orleans Markets.

From the New Orleans Price Current.

The weather has been clear and pleasant. Later accounts confirm the previous reports of the injury to the new crop from the recent frosts, which in some districts prevailed for five nights, and state that it only left enough unscathed, which had merely sprouted, has been so much injured as to require replanting. With a late crop much more than usual will depend on favorable fall weather. Estimates of the present crop range from 3,500,000 bales to 4,000,000 bales.

The river is 3 feet 2 inches below high-water mark.

COTTON.—The following are the arrivals since the twenty-fifth ultimo:

| | |
|---|---|
| Louisiana and Mississippi | bales... 7,428 |
| Lake | 2,377 |
| Tennessee | 700 |
| Arkansas | 2,820 |
| Mobile | 171 |
| Texas | |
| Total | 13,576 |

On Saturday the market opened with a moderate demand and light supply of the kinds wanted. The business during the morning was consequently of limited extent, but the movement subsequently exhibited more animation, and 4,900 bales changed hands at prices showing some unsteadiness, but hardly any quotable decline, low ordinary, only slightly dusty, selling at 11@11¼c., good ordinary as low as 15½c., strict good ordinary at 16¼c., and low middling at 17 3/16@17½c., all showing a decline, but at the close the weight of opinion was in favor of no reduction in quotations. On Monday both the supply and the demand were limited, staple cottons being offered sparingly and commanding previous rates, while other kinds were irregular and easier, showing a falling off of ¼@¾c. On Tuesday the market opened with a fair inquiry, but mostly from buyers who claimed further concessions. A decline of ¼@¾c. in futures at New York and of 1-16d. in middling uplands at Liverpool, combined with a falling off of ¼ cent. in sterling exchange to express prices. The sales, however, were of fair extent, summing up 1,700 bales. Low ordinary sold at the 11c., ordinary at 12¾c., strict ordinary, clean, with good staple, at 14c., strict good ordinary, at 15@15½c., strict good ordinary to low middling at 16¾c., and low middling at 16¾@17 3/16c. for high style.

The above makes an aggregate for the past three days of 12,000 bales, against 15,220 for the corresponding time last week and 11,900 the week before.

The receipts proper at this port since the first of September, exclusive of the arrivals from Mobile, Florida and Texas, are 1,115,235 bales, against 998,973 bales to the same date last year, and the increase—in the receipts at all the ports up to the latest dates, as compared with last year, is 555,894 bales. In the exports from the United States to foreign countries, as compared with the same date last year, there is an increase of 167,455 to Great Britain, of 57,294 to France, and of 112,000 to other foreign ports. We quote:

| | | |
|---|---|---|
| Inferior | 9 | @ 10 |
| Low ordinary | 10¾ | @ 11¾ |
| Ordinary | 12½ | @ 14 |
| Good ordinary | 15¾ | @ 16½ |
| Low middling | 17¾ | @ 17¾ |
| Middling | 18½ | @ — |
| Strict middling | — | @ 19 |
| Good middling | — | @ 20 |

COTTON STATEMENT.

| | | |
|---|---|---|
| Stock on hand Sept. 1, 1872 | bales | 6,259 |
| Arrived past three days | 13,576 | |
| Arrived previously | 1,251,569 | 1,265,145 |
| | | 1,271,404 |
| Exported past three days | 20,727 | |
| Exported previously | 1,102,978 | 1,123,705 |
| Stock on hand and on shipboard | | 147,699 |

SUGAR.—The demand is confined to dealers, and the sales on Saturday and Monday comprised 232 hhds., in lots, at 6¾@7c. for common, 7¾@8c. for fair to good fair, 8⅜@8¾c. for strictly good fair, and 9¼c. for choice.

MOLASSES.—On Tuesday a few small sales were made at 56c. for prime, and 58c. for strictly prime fermenting.

CORN.—On Saturday 4,000 sacks sold at 57c. for mixed, 57c. for white in burlaps, 58c. for yellow, and 60c. for white. On Tuesday 1,500 sacks sold at 57c. for mixed, and 59@60c. for white.

OATS.—There were sales on Saturday and Monday of 1,550 sacks at 45c. ₱ bushel. On Tuesday the demand was good, but at prices showing a decline of 1@2c. ₱ bushel; 3,000 sacks sold at 43@44c., some small lots commanding 45c. ₱ bushel.

BRAN.—The sales on Saturday and Monday were confined to 400 sacks at 85c. ₱ 100 lbs. On Tuesday prices were lower, when 250 sacks sold at 80@82½c. ₱ 100 lbs.

PORK.—There were some small sales at $18.75 ₱ bbl. on Monday.

BACON.—On Tuesday 50 casks shoulders sold, to arrive, at 8¾c., 25 do., on the spot, at 9¼c., and 5 casks clear sides at 10¾c. ₱ lb.

HAMS.—On Tuesday 50 tierces sugar-cured sold, to arrive, at 15¼c., and 35 tierces, on the spot, at 15 @15¼c. ₱ lb.

LARD.—On Saturday 300 tierces refined sold, to arrive, at 9¼c., and 50 kegs kettle-rendered, on the spot, at 10¾c. ₱ lb.

### MONETARY.

Gold opened on Tuesday at 117⅛@117¾ (against 117⅝ at New York), and closed at 116⅞@117⅛ (against 116⅛ at New York).

The sales of silver have been confined to retail transactions. American half dollars are quoted nominal at 109¾@110¾, and Mexican dollars at 1 ₱ cent. premium in gold for new and 3 for old.

## New Orleans Wholesale Prices.

REVISED AND CORRECTED WEEKLY.

*Made up from Actual Sales as they Transpire*

| ARTICLES. | FROM | TO |
|---|---|---|
| AGRICULTURAL IMPLEMENTS: | | |
| Cotton scrapers | $5 00 | $7 00 |
| Cotton sweeps | 5 00 | 7 00 |
| Cultivators, Dixon, at, shovel tooth | 5 00 | 18 00 |
| Cultivators, riding and walking | 20 00 | 45 00 |
| Shovels and spades | 7 50 | 15 50 |
| Axes | 12 00 | 17 50 |
| Shovel plows | 6 00 | 9 00 |
| Half do., with cutters | 8 00 | 9 00 |
| Manly's double-shovel plow | 6 00 | 9 75 |
| Corn mills, Coleman's | 120 00 | 225 00 |
| Bradford's grist mills | 150 00 | 250 00 |
| BRICKS, ₱ M: | | |
| Lake | 12 00 | 15 00 |
| Country | 12 00 | 14 00 |
| English fire | 45 00 | 50 00 |
| American fire | 35 00 | 40 00 |
| CANDLES, ₱ lb.: | | |
| Sperm, New Bedford | 33 | 35 |
| Tallow | 16 | 18 |
| CHOCOLATE, ₱ lb.: | | |
| Good | 38 | 40 |
| No. 1 | 30 | 32 |
| Sweet | 25 | — |
| COAL, ₱ ton: | | |
| Anthracite | 12 50 | 13 50 |
| Western, ₱ bbl | — | — |
| COFFEE, ₱ lb.: | | |
| Mexican | 21 | 25 |
| Java | 25 | 27 |
| COTTON SEED: | | |
| Rough, ₱ ton | — | — |
| In sacks | — | 13 00 |
| EGGS, ₱ dozen: | | |
| Western | 15 | 18 |
| FERTILIZERS, ₱ ton: | | |
| Stern's raw-bone superphosphate | — | 65 00 |
| Stern's fine-ground bone | — | 45 00 |
| FLOUR, ₱ bbl.: | | |
| Double extra | 6 12½ | 6 50 |
| Superfine | — | 5 25 |
| Fine | 4 50 | 5 00 |
| GLASS, ₱ box of 50 feet: | | |
| French, 8 by 10 | 3 50 | 3 75 |
| French, 10 by 12 | 4 25 | 4 50 |
| French, 10 by 14 to 12 by 20 | 4 00 | 4 75 |
| French, 14 by 16 to 18 by 24 | 4 50 | 4 00 |
| HAY, ₱ ton: | | |
| Prime | 24 00 | 25 00 |
| Choice | — | 28 00 |
| OIL, ₱ ton: | | |
| English, ₱ lb | 6 | 7½ |
| Swedes, assorted | 7 | 8 |
| Hoop | 6½ | 10 |
| Sheet | 7 | 10 |
| Nail rods | — | 9½ |
| Castings, American | — | 8 |
| LEATHER, ₱ lb.: | | |
| Sole, hemlock | 30 | 33 |
| Sole, oak | 40 | 44 |
| Harness | 38 | 45 |
| Calf-skins, ₱ dozen | 60 00 | 70 00 |
| Texas, rough, ₱ lb | 24 | 26 |
| LIME, ₱ bbl.: | | |
| Western | 1 70 | 1 85 |
| Cement | 2 25 | 2 50 |
| Plaster Paris | — | 4 00 |
| LUMBER, ₱ M feet: | | |
| Boards, yellow pine | 14 00 | 15 00 |
| Boards, cypress | 20 00 | 22 00 |
| Flooring, dressed | 25 00 | 28 00 |
| Flooring, rough | 15 00 | 18 00 |
| Ceiling, dressed | 18 00 | 20 00 |
| Weatherboards, dressed | 16 00 | 18 00 |
| Weatherboards, rough | 13 00 | 14 00 |
| Scantling | 12 00 | 14 00 |
| Shingles, ₱ M | 3 00 | 4 00 |
| Laths | 2 50 | — |
| OILS: | | |
| Lard, ₱ gallon | — | — |
| Coal oil, in barrels | 50 | 54 |
| Linseed, raw | — | 1 07 |
| SUGAR, ₱ lb.: | | |
| Havana, white | 12 | 12 |
| Havana, yellow | 11 | 11 |
| Havana, brown | 10 | — |
| Crushed | 12½ | 12 |
| Pulverized | 12½ | 12 |
| TEAS, ₱ lb.: | | |
| Imperial | 70 | 1 50 |
| Gunpowder | — | 1 00 |
| Hyson | 70 | 1 00 |
| Young Hyson | 70 | 1 00 |
| Pouchong | 50 | — |
| Oolong | 40 | 1 00 |
| WAGONS, CARTS, ETC.: | | |
| Wagon, two horse | 87 00 | 100 00 |
| Wagon, four horse | 110 00 | 125 00 |
| Wagon, Dearborn, thimble-skein | 85 00 | 90 00 |
| Wagon, four-horse | 100 00 | 115 00 |
| Cane wagon | 150 00 | 225 00 |
| Ox wagon | 100 00 | 125 00 |
| Ox cart, complete | 115 00 | 130 00 |
| Cane cart | 85 00 | 125 00 |
| Tongue cart, complete | 120 00 | 125 00 |
| Plantation cart | 55 00 | 70 00 |

### CATTLE MARKET.

NEW ORLEANS, April 29, 1873.

| | | |
|---|---|---|
| Texas beeves, choice, ₱ head | — | @ $50 00 |
| Texas beeves, first quality, ₱ head | 35 00 | @ 45 00 |
| Texas cattle, second quality, ₱ head | 20 00 | @ 28 00 |
| Texas cattle, third quality, ₱ head | 15 00 | @ 18 00 |
| Western beeves, ₱ lb. net | 10 | @ 12½ |
| Beef, first quality, ₱ head | 5 00 | @ 6 00 |
| Beef, second quality, ₱ head | 3 00 | @ 4 00 |
| Milch cows, choice, ₱ head | 80 00 | @ 100 00 |
| Milch cows, ₱ head | 25 00 | @ 50 00 |
| Calves, ₱ head | 8 00 | @ 12 00 |
| Yearlings, ₱ head | 10 00 | @ 15 00 |

## Business Directory

OF THE

NEW ORLEANS CHRISTIAN ADVOCATE.

**Agencies.**
A. H. Blair & Co., St. Louis, Missouri.
Mrs. H. Moerridge, publishing agent, 36 Canal st.
[illegible] Maitland, Maine.
R. L. Wright, 581 Chatham Square, New York.
J. Worth, St. Louis, Missouri.

**Apothecary.**
Matern Weber, corner Royal and Spain streets.

**Architects.**
S. B. Haggart, 5 Commercial place.

**Banks.**
Citizens' Bank, cor. Royal and Customhouse sts.

**Bee-Hives.**
The Buckeye Bee-Hive, J. W. Walker, Nashville, Tennessee.

**Bells.**
Blymyer Manufacturing Co., Cincinnati, Ohio.
Buckeye Bell Foundery, Cincinnati, Ohio.
E. A. & G. B. Meneely, Troy, New York.

**Books and Stationery.**
Robert J. Harp, agent, 110 and 112 Camp street.
Continental Publishing Co., St. Louis, Missouri.
J. W. Goodspeed, New Orleans.
Gulf States Publishing Co., 112 Camp street.
Orange Judd & Co., New York.
Miller's Bible and Publishing House, Phila., Pa.
National Publishing Co., Memphis, Tennessee.
Nettleton & Co., Cincinnati, Ohio.
J. Hale Power & Co., Cincinnati, Ohio.

**Boots and Shoes.**
Hathorn & Batchelor, 140 Gravier street.
William Hogan, 99 and 101 Canal street.
Everett Lane & Co., 72 Camp street.

**Butchers.**
L. P. DuMoissenix, 535 St. Charles street.
Mart. Lannes, stalls 7, 8 and 38, Magazine market.

**Carpets.**
A. Brousseau & Co., 17 Chartres street.

**Carpenters and Builders.**
J. H. Durand, box 154, Mechanics' Exchange.
F. H. Drake, 278 Magazine street.
William A. Jordan, 258 Erato street.

**Carriages.**
W. P. Clark, 134 Rampart street.
J. A. Lum & Co., 162 Gravier and 13 Union street.

**Cisterns.**
H. Broderick, 142 Julia street.
F. A. Zansler, 437 St. Charles street.

**Clothing.**
Dorsey & Wheeler, 70 Canal street.
B. Davis, 201 Poydras street.
Pierson & Hews, 13 and 15 Camp street.

**Cooperage.**
William Helme, 28 and 29 Front street.
Leithane & Beck, 23 and 24 Front street.

**Cotton-Ties.**
Bartlett & Rayne, 48 Carondelet street.

**Coal and Wood.**
John D. Marlin, 30 Carondelet street.
Wm. Velden, cor. Jackson and Prytania streets.

**Croquet.**
Bradley's Patent Croquet, Robt. J. Harp, agent, 110 and 112 Camp street.

**Crockery, China, Etc.**
McCandlish, Christian & Co., 36 Camp street.
Navra & Offner, 174 Canal street.
W. C. Shepard & Co., 55 Camp street.

**Druggists.**
Dr. John G. Angell, 152 Julia street.
Dr. G. A. Betancourt, 171 St. Joseph street.
Dr. N. P. Godfrey, 183 Canal street.

**Dry Goods.**
D. H. Holmes, 155 Canal and 15 Bourbon street.

**Dyeing, Cleaning, Etc.**
E. Boursier & Co., 11 Baronne street.

**Educational.**
Pleasant Hill High School, Pleasant Hill, La.
Southern Educational Agency, New Orleans.

**Engravers and Lithographers.**
John Gibson, New York.
George E. Teetzel & Co., 145 Gravier street.

**Factors and Commission Merchants.**
Aiken & Watt, 69 Carondelet street.
G. M. Bayly & Pond, 34 to 42 Canal and 59 and 61 Common street.
J. L. Davidson & Co., 66 Tchoupitoulas street.
H. F. Hiven & Co., 64 Baronne street.
J. T. & H. M. Payne & Co., 64 and 66 Baronne st.
H. E. Shropshire & Co., 16 Tchoupitoulas street.

**Fancy Goods.**
J. L. Bernard, 121 Canal street.

**Fire Engine.**
Babcock Self-Acting Fire Engine, A. M. Granger, general agent, Exposition building.

**Furniture.**
The Mitchell & Rammelsberg Furniture Co., 103 and 105 Camp street.
Joseph Patzell, 172 Camp street.
Sampson & Bros., 33 and 35 Royal street.

**Gas and Steam-Pipe Fitters.**
Barbarin Gas Machines, F. Roberts, superintendent, 2 Triangle building and 255 Peters st.
Jas. N. Quin, 118 and 120 Tchoupitoulas street.

**Grocers.**
John L. Adams & Co., 43, 45 and 47 Peters street.
Hillman & Manard, 159 Poydras street.
A. W. Skardon & Co., corner of Jackson and Rousseau streets.

**Gun Works.**
Great Western Gun Works, Pittsburg, Pa.

**Hardware and Builders' Material.**
Kursheedt & Bienvenu, 134 Camp street.
A. Rousset, 17 Old Levee street.

**Hair Goods.**
J. G. Bermel, 121 Canal street.
James Heaney, 226 Baronne street.
James Moriarty, 176 Baronne street.

**Hides, Moss, Etc.**
Joseph B. Wilkinson, 29 Peters and 4 Clinton.

**Hotels.**
Bingham House, Philadelphia, Pennsylvania.
McAllister's House, cor. Carondelet and Julia.

**Insurance.**
American Life Insurance Co., John D. Scott, general agent, 10 Carondelet street.
American Mutual Insurance Association, D. Leuling, president, 25 Commercial place.
Commercial Insurance Company, New Orleans, J. H. Oglesby, president.
Equitable Life Assurance Co., 33 Camp street.
Louisiana Equitable Life Insurance Co., corner Carondelet and Gravier streets.
Piedmont and Arlington Life Insurance Co. of Virginia, G. W. Terrell, general agent, 31 Carondelet street.
Southern Life Insurance Co., 48 Carondelet st.
Sun Mutual Insurance Co., 61 Camp street.

**Jewelry.**
A. B. Griswold & Co., cor. Canal and Royal sts.

**Lamps and Oil.**
Sequoline Oil Co., 42 Camp and 15 Dauphine.

**Lime, Cement, Etc.**
Forstall & Delvigne, 61 Magazine street.

**Lumber.**
A. W. Pierre & Co., 351 Delord street.
Danner & Toomer, 286 Delord street.
George Purves, cor. St. Charles and Clio streets.
Roberts & Co., 301 to 307 Gravier street.

**Machinery.**
George A. Barnard, 12 Union street.
The DuBois Plunge Cotton Gin, Golsan Bros., general agents, 39 Perdido street.
Daniel & James D. Edwards, 22 to 28 Front and 21 to 27 Delta street.
Lewis Johnson, corner Julia, Delta and Water.
Jos. Walker, cor. St. Joseph and Constance sts.
H. J. West, 115 and 117 Magazine street.

**Manufacturers.**
William Ebert, 161 and 166 Magazine street.

**Marble.**
George Stroud, 158 to 164 St. Charles street.

**Mattresses, Etc.**
M. D. Gleason, manufacturer and dealer, 32 Royal street.

**Medical.**
Allen's Lung Balsam, J. N. Harris & Co., Cincinnati, Ohio.
Mrs. M. G. Brown's Poor Richard's Eye-Water, New York.
Diarrhœa cure, Rev. P. M. Goodwyn, Sonhat st., near Colleseum.
Dyer's Alimentary Elixir, P. Cusachs, corner St. Philip and Royal streets.
Great Medical Discovery, J. C. Norwood, 501 Magazine street.
Hamilton's Buchu and Dandelion, W. C. Hamilton & Co., Cincinnati, Ohio.
Dr. Henry's World's Tonic, Grafton Medicine Co., St. Louis.
Mege's Armenian Hair Vigor, corner Bienville and Prieur streets.
Opium-Eating Antidote, Dr. W. B. Squire, Worthington, Indiana.
Deformities of the body, Dr. A. Follem, 8 St. Charles street.
Dr. Rosell's Hair Regenerator, 134 Thalia st.
Simmons' Liver Regulator, J. H. Zeilin & Co., Philadelphia, Pennsylvania.

**Mineral Water.**
Bethesda Mineral Water, H. D. Huff, agent, glass-box 825, New Orleans.

**Millinery.**
Mme. Baroussse, 594 Magazine street.
Miss A. E. Barrett, 134 Prytania street.
Mme. Leon Prouet, 67 Royal street.
Madame Sophie, 13 Baronne street.
Mrs. M. Tannenbein, 206 Prytania street.

**Mosquito Bars.**
A. Tessoy, 161 Chartres street.

**Musical Instruments, Publications, Etc.**
Robert J. Harp, 110 and 112 Camp street.
S. Brainard's Sons, Cincinnati, Ohio.
John Church & Co., Cincinnati, Ohio.
Horace Waters & Son, New York.
Philip Werlein, 81, 83 and 85 Baronne street.

**Painters.**
Johnston & Williman, 111 Magazine street.

**Pens.**
Joseph Gillott & Sons, New York.

**Pictures.**
R. C. Dolson & Co., 112 Camp street.

**Planing Machines.**
Metropolitan Box Factory, 112 Magazine street.

**Printing.**
Peirson & Brother, 112 and 114 Poydras street.

**Professional.**
Dr. C. Beckham, office, 680 Magazine street.
Dr. Dyer, office, 92 Rampart street.
W. W. Ellis's law office, 58 Common street.
Rice, Cotton & Howell's law office, corner Carondelet and Commercial place.

**Seed and Flowers.**
David Landreth & Son, Philadelphia, Pa.
James L. Wilde & Co., 12 Camp street.

**Sewing Machines.**
J. Beech, 128½ Chartres street.
The Singer Improved Family Sewing Machine, William H. Cooper, agent, 80 Canal street.

**Soap.**
J. L. Kohn, 149 Gravier street.
Procter & Gamble, Cincinnati, Ohio.

**Steamships and Shipping.**
Cromwell Line New York Steamers, Alfred Moulton, agent, 41 Carondelet street.
Merchants' Line New York Steamers, John H. Ludwigsen, agent, 100 Common street.
Memphis and Hudson Line of Liverpool Packets, Silas Weeks, agent, 8 Carondelet.
New Orleans and P. F. Company, agent, 161 Carondelet.

**Stoves.**
J. H. Campbell, 132 Poydras street.
H. Nelter, 4 Camp street.

**Tarpaulins.**
Samuel Brock, 81 New Levee street.

**Tobacco and Cigars.**
Ed. L. Zellner & Son, cor. Canal and Carondelet sts.

**Trunks, Etc.**
F. Bayer, 1 Canal street.

**Undertakers.**
T. W. Dolliole, 271 Canal street.
P. Lehart, 210 Royal street.

**Upholsterers.**
W. J. Routh, 26 Carondelet.
Heath & Lord, 70 Camp street.

**Washing Machines.**
Rogers Washing Machine Co., 3 Carondelet st.

## Appointments for Quarterly Meetings.

### MISSISSIPPI CONFERENCE.

WOODVILLE DIST.—SECOND ROUND.

| | |
|---|---|
| Jackson station | Apr. 5, 6 |
| Clinton, at Pine Grove | 19, 20 |
| Rayon Sara, at Tunica | 26, 27 |
| Bovina | May 3, 4 |
| Monticello | 10, 11 |
| Meadville | 17, 18 |
| Amite | 24, 25 |
| Woodville station | 31, June 1 |
| Wilkinson, at Pisgah | June 7, 8 |
| East Feliciana, at Pipkin's chapel | 28, 29 |
| East Baton Rouge, at Blackwater | |

J. L. FORSYTH, P. E.

SEASHORE DIST.—SECOND ROUND.

| | |
|---|---|
| Franklin circuit, at Sinai | Apr. 5, 6 |
| Mount Carmel circuit, at Sardine | 12, 13 |
| Columbia circuit, at Bird's chapel | 19, 20 |
| Pearlington circuit, at Pisbon | May 3, 4 |
| White Plains circuit, at Poplar Head | 10, 11 |
| Ocean Springs circuit, at Handsboro | 17, 18 |
| W. Pascagoula miss., at Pleasant Mount | 24, 25 |
| East Pascagoula circuit | 31, June 1 |
| Chickasawha and Greene mission | June 14, 15 |

The District Conference will meet at Ocean Springs, June 6. Bishop Kavanaugh will preside. A full attendance is earnestly solicited.

C. F. GILLASPIE, P. E.

SUMMIT DISTRICT.—SECOND ROUND.

| | |
|---|---|
| Holmesville, at Smith's church | Apr. 5, 6 |
| Greensburg, at Greensburg | 12, 13 |
| Amite, at Tangipahoa | 19, 20 |
| Summit, at Magnolia | 26, 27 |
| St. Helena, at Smyrna | May 3, 4 |
| Livingston | 10, 11 |
| Pontchatoula, at Pontchatoula | 17, 18 |
| Covington, at Bogueschitto | 24, 25 |
| Franklinton, at Franklinton | 30, June 1 |
| Big Creek | June 7, 8 |

A. B. NICHOLSON, P. E.

BROOKHAVEN DIST.—SECOND ROUND.

| | |
|---|---|
| Zion, at Bethel | Apr. 5, 6 |
| Crystal Springs | 12, 13 |
| Terry, at Bear Creek | 26, 27 |
| Brookhaven | May 3, 4 |
| Raymond, at Raymond | 10, 11 |
| Georgetown, at Mount Pleasant | 17, 18 |
| Bogue Chitto, at Ebenezer | 24, 25 |
| Providence, at Providence | 31, June 1 |
| Scotland, at New Hope | June 7, 8 |
| Beauregard, at Beauregard | 14, 15 |
| Monticello | 21, 22 |

Bishop Kavanaugh will hold the District Conference at Beauregard, beginning June 13. The trustees elect for the Crystal Springs camp ground will hold a meeting at the close of the District Conference.

W. E. M. LINFIELD, P. E.,
Hazlehurst, Mississippi.

MERIDIAN DIST.—SECOND ROUND.

| | |
|---|---|
| Spring Hill circuit | Apr. 5, 6 |
| DeKalb circuit, at Prairie chapel | 12, 13 |
| Shubuta station | 19, 20 |
| Meridian station | 26, 27 |
| Paulding circuit, at Pleasant Hill | May 3, 4 |
| Wayne circuit, at Enon | 10, 11 |
| Clarke circuit, at McGowen's chapel | 17, 18 |
| Enterprise station | 24, 25 |
| Marion circuit | 30, June 1 |
| Enterprise circuit | 7, 8 |
| Toomsuba circuit | 15, 16 |

WILLIAM B. HINES, P. E.

JACKSON DIST.—SECOND ROUND.

| | |
|---|---|
| Yazoo City station | Apr. 5, 6 |
| Mount Olivet circuit, at Satartia | 11-13 |
| Jackson station | 19, 20 |
| Brownsville circuit, at Bolton | 26, 27 |
| Madison circuit, at Madison station | May 3, 4 |
| Dover circuit, at Mount Carmel | 10, 11 |
| Yazoo circuit, at Benton | 17, 18 |
| Sharon circuit, at Sharon | 24, 25 |
| Canton station | 31, June 1 |
| Canton circuit, at Scott chapel | 28, 29 |
| Sulphur Springs circuit, at Madisonville | 31, June 1 |
| Carthage circuit, at Liberty | June 14, 15 |
| Thomastown circuit, at Shady Grove | 21, 22 |

Special appointment at Scotland chapel to preach on Unity of the Church, Infant Baptism and the Mode of Baptism, June 17, 18 and 19. The District Conference will be held at Yazoo City, June 5-8. The preachers, local and traveling, and the delegates are respectfully urged to be prompt in attending.

H. H. MONTGOMERY, P. E.

### ALABAMA CONFERENCE.

CAMDEN DIST.—SECOND ROUND.

| | |
|---|---|
| Lowndesboro and Hayneville, at Hayneville | Apr. 19, 20 |
| South Butler circuit, at Oakey Streak | 26, 27 |
| Snow Hill circuit, at Bethlehem | May 3, 4 |
| Farmersville circuit, at Hickory Hill | 10, 11 |
| Sepulga circuit, at Concord | 17, 18 |
| Monroeville circuit, at Pruneyerville | 24, 25 |
| Black's Bend circuit, at Mount Carmel | 31, June 1 |
| Camden circuit, at Camden | June 7, 8 |
| Pineville circuit, at Pineville | 14, 15 |
| Evergreen mission, at Concord | 21, 22 |

The district stewards will meet at Bethlehem, Monroe county, May 3. They are as follows: Lowndesboro, R. W. Russell; South Butler, S. Tisdale; Snow Hill, ——Lazenby; Farmersville, J. S. Dudley; Sepulga, W. W. Walker; Monroeville, C. W. Green; Black's Bend, J. Brolley; Camden, A. M. Hart; Pineville, J. M. Herrington; Evergreen, J. Wadsworth.

17 J. W. SHORES, P. E.

MARIANNA DIST.—SECOND ROUND.

| | |
|---|---|
| Newton | Apr. 12, 13 |
| Big Creek | 19, 20 |
| Columbia | 26, 27 |
| Calhoun mission | May 3, 4 |
| Marianna | 10, 11 |
| Greenwood | 17, 18 |
| Holmes' Valley | 24, 25 |
| Benevo | June 7, 8 |
| Cerro Gordo mission | 14, 15 |

10 ELISHA PHILLIPS, P. E.

MOBILE DISTRICT.—SECOND ROUND.

| | |
|---|---|
| St. Paul's | Apr. 5, 6 |
| Pollard circuit, at Pollard | 12, 13 |
| St. Stephen's, at Andrew chapel | 19, 20 |
| Franklin street | 26, 27 |
| St. Francis street | May 3, 4 |
| Mount Pleasant circuit, at Baynhamette | 10, 11 |
| Citronelle circuit, at [illegible] | 17, 18 |
| Milton | 24, 25 |
| Pensacola | 31, June 1 |
| Grand Bay mission | June 7, 8 |

The District Conference will meet at Pensacola, May 29. All the delegates are earnestly requested to attend, and to be prepared to make full reports.

H. UNQUHART, P. E.

DEMOPOLIS DIST.—SECOND ROUND.

| | |
|---|---|
| Belmont, at Wesley chapel | Apr. 5, 6 |
| Demopolis | 12, 13 |
| Forkland, at Trinity | 19, 20 |
| Cuba, at Reed's chapel | 26, 27 |
| Gainesville, at Scale chapel | May 3, 4 |
| Gaston, at Bethlehem | 10, 11 |
| Butler, at Brightwater | 17, 18 |
| Greene, at Palmetto | 24, 25 |
| Eutaw | 31, June 1 |
| Bladen, at Isney | June 7, 8 |

S. H. COX, P. E.

SELMA DISTRICT.—SECOND ROUND.

| | |
|---|---|
| Uniontown | Apr. 12, 13 |
| Dayton and Spring Hill, at Dayton | 19, 20 |
| Jefferson and Linden, at Jefferson | 26, 27 |
| Jackson, at Jackson | May 3, 4 |
| Coffeeville, at Coffeeville | 10, 11 |
| East Selma and mission, at Benton | 17, 18 |
| Choctaw Corner, at Palmetto chapel | 24, 25 |
| Rembert Hills | 31, June 1 |
| Orrville | June 7, 8 |

Delegates to the District Conference, to be held in June, will be elected this round. Let every official member be present.

ANDREW J. BRIGGS, P. E.

### LOUISIANA CONFERENCE.

NEW ORLEANS DIST.—SECOND ROUND.

| | |
|---|---|
| Algiers | Apr. 13 |
| Morgan street | 20 |
| Carondelet street | 27 |
| Cadiz street | May 4 |
| Plaquemine and Grosse Tete, at Plaquemine | 11 |
| Labourche and mission, at Houma | 18 |
| Felicity street | 25 |
| Louisiana avenue | June 1 |
| German charges | 8-15 |
| Baton Rouge | 21, 22 |

24 LEWIS PARKER, P. E.

SHREVEPORT DIST.—SECOND ROUND.

| | |
|---|---|
| Keachie circuit, at Liberty | May 4, 5 |
| Mansfield circuit, at Union | 11, 12 |
| Springville circuit, at Springville | 18, 19 |
| Pleasant Hill circuit, at Bethel | 25, 26 |
| Shreveport station | June 1, 2 |
| North Louisiana circuit, at Calhoun Stark | 8, 9 |
| Many circuit, at Fort Jessup | 15, 16 |
| Caddo circuit | 29, 30 |
| Arkansas circuit, at Oak Grove | July 13, 14 |

21 JOHN PIPES, P. E.

HOMER DIST.—SECOND ROUND.

| | |
|---|---|
| Arcadia, at Sulem | May 3, 4 |
| Homer, at Philip | 10, 11 |
| Haynesville, at White Hall | 17, 18 |
| Vernon, at Vernon | 24, 25 |
| Minden, at Flatlick | 31, June 1 |
| Castor and Lenny Ile, at Stiboup | June 7, 8 |
| South Bossier, at Pleasant Valley | 14, 15 |
| Douchita, at Chapel Hill | 21, 22 |
| Sparta and Ringgold | July 5, 6 |
| Pinemeyville | 12, 13 |

21 S. S. SCOTT, P. E.

DELHI DIST.—SECOND ROUND.

| | |
|---|---|
| Delhi and Floyd, at Delhi | Apr. 26, 27 |
| Monroe station | May 3, 4 |
| Rayville, at Girard | 10, 11 |
| Trenton, at Colony | 17, 18 |
| Oak Grove, at Vista Ridge | 24, 25 |
| St. Joseph, at Wesley chapel | 31, June 1 |
| Waterproof, at Vidalia | June 7, 8 |
| Providence and Pecan Grove, at Providence | 14, 15 |
| Oak Ridge, at Oak Ridge | 21, 22 |
| Land Grove, at Bartholomew | 28, 29 |
| Rustrup, at Island Desolid | July 5, 6 |
| Wilmsboro, at Bayou Prairie | 12, 13 |

JOEL T. DAVIS, P. E.,
Delhi, Louisiana.

3

OPELOUSAS DIST.—SECOND ROUND.

| | |
|---|---|
| Opelousas | Apr. 5, 6 |
| Washington | 12, 13 |
| St. Landry | 19, 20 |
| Teche | 26, 27 |
| Vermillionville | May 3, 4 |
| District Conference, at Franklin | 8-11 |
| Franklin, Quarterly Meeting | 17, 18 |
| Pattersonville | 24, 25 |
| New Iberia | 31, June 1 |
| Abbeville | June 7, 8 |
| Grand Chenière | 14, 15 |
| Lake Charles | 21, 22 |
| Calcasieu and Sugartown | 28, 29 |

B. F. WHITE, P. E.,
Opelousas, La.


*HOUSE-FURNISHING GOODS.*

COMPETITION IS

THE LIFE OF TRADE.

TRY US!

McCANDLISH, CHRISTIAN & CO.,

36 CAMP STREET, NEW ORLEANS.

CROCKERYWARE,

CHINA, GLASS,

QUEENSWARE,

HOUSE-FURNISHING GOODS,

SILVER-PLATED AND BRITANNIAWARE,
WOOD, WILLOW, JAPAN AND TINWARE,
CLOCKS of all kinds and prices,
BASKETS of every description,
LANTERNS, LAMPS, BIRD-CAGES,
BROOMS, BRUSHES, COFFEE-MILLS,
Etc., etc., etc., etc., etc., etc., etc.

Our stock is the newest and most complete in this city. It is TOO LARGE, and we wish very much to REDUCE IT. To all who wish to buy FRESH NEW GOODS AT BOTTOM FIGURES we say:

CALL AND SEE US!

WE CAN SATISFY YOU.

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HOUSEHOLD COMFORTS

IS AT

W. C. SHEPARD & CO.'S,

No. 55 Camp Street, New Orleans, La.

Their motto is: LIVE AND LET LIVE, BUT DON'T BE UNDERSOLD!

Apropos—Now that cold weather has come to stay, go and see the fine display they make of

Coffee and Tea Urns, Toddy Kettles,
Chafing Dishes, Punch Jugs,
Chop Dishes, Coal Oil Stoves,
Hot Water Plates, Gas Stoves,

and Alcohol-heating apparatus for home use or for traveling.

Coal Vases, Fire Irons,
Coal Hods, Fire Iron Stands,
Plate Warmers, Blower Stands,
Fire Screens, Brass and Iron Trivets,
Wire Fenders, Foot Scrapers,
Spark Guards, and Door Mats.

Rival Stoves for coal, calculated to save you twenty per cent. of your coal bills.

Housekeepers will please remember that we have the largest, most varied and best selected stock of

House-Furnishing Goods,

AND ARE

HEADQUARTERS IN THAT LINE

FOR THE WHOLE SOUTHWEST.

Remember that whatever you want in your household, SHEPARD has it.

DO YOU WANT A

Dinner Set, Liquor Set,
Tea Set, Tete-a-Tete Set,
Toilet Set, Glass Set,
Chamber Set, or Cologne Set?
SHEPARD has it

DO YOU WANT A

Raisin Seeder, Apple Corer,
Cocoanut Grater, Knife Cleaner,
Patent Nutmeg Grater, Coffee Roaster,
Patent Egg Beater, Syllabub Churn,
Bottle Corker, Kitchen Grindstone,

or any other labor-saving little machinery in the housekeeper's department?

SHEPARD has it.

PLEASE NOTE that our orders for these goods were given to the Europe manufacturers before the recent great advance in metals, and hence we can

LIVE AND LET LIVE,

and sell as CHEAP AS THE CHEAPEST, and not HALF TRY.

Don't forget that if there is anything whatever that you want and don't know where to find it, SHEPARD has it,

no21 6m5p No. 174 Canal street.

THE FRUIT-GROWERS' AGENTS.

THE FARMERS' COMMISSION MERCHANTS.

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Have always on hand and every facility to furnish at short notice

THE CHOICEST GROCERIES,

and all kinds of FRUITS, NUTS, etc., domestic or imported.

Western Produce and Farm Products of every description received, sold, and prompt returns made at the highest market rates.

Fruit Boxes and Baskets furnished to our regular customers, and those who ship to us, at the lowest rates and on the best possible terms. Send your orders, and don't let your fruit spoil for want of boxes.

Agents for Blue's Hand Cultivator.

Shippers of Fruit can consign to us without prepaying freight.

HILLMAN & MANARD,
mh27 2m 157 Poydras street, New Orleans.

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CITIZENS' BANK OF LOUISIANA.

This Bank will issue Time Certificates of Deposit, bearing interest at the rate of FOUR per cent. per annum for SIX months or longer, and THREE per cent per annum for a shorter period, not less than two months. fe27 3m

*MISCELLANEOUS.*

SEND FOR PHILIP WERLEIN'S

PRICE LIST OF DUNHAM & SON'S

(LATE PATENT) AND

J. P. HALE'S IMPROVED PIANOS,

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SILVER-TONGUE ORGANS.

OFFICE AND SALESROOMS,

Nos. 80, 82 and 90

# The Christian Advocate.

PUBLISHED BY ROBT. J. HARP, FOR THE ALABAMA, MISSISSIPPI AND LOUISIANA CONFERENCES, METHODIST EPISCOPAL CHURCH SOUTH.

VOL. 19. NEW ORLEANS, THURSDAY, MAY 8, 1873. NO. 19.


## News of the Week.

### DOMESTIC.

ST. LOUIS, April 30.—The round-house of the St. Louis and Kansas City railroad was burned. Loss, $60,000.

Arrangements for the Congressional convention, to be held on the fifteenth of May, are nearly completed.

The Governors of all the States are invited.

The railroad excursion to Galveston starts on the sixth of May.

SAN FRANCISCO, April 30.—A Yreka dispatch says that the people of that place and Scott's valley are arriving, fearing a general Indian war.

The citizens in the valleys of Oregon above the lakes and lava beds are moving away with their cattle and property.

WASHINGTON, May 1.—The reason for the postponement by the Supreme Court to-day of the application of counsel for Warmoth, for the allowance of an appeal from Judge Durell, in the Louisiana case, was that the court had nothing but the application before it, and therefore could not act. Counsel was granted leave to file the record and other papers in the case, preliminary to its consideration.

Several eminent lawyers, practicing before this court, are of the opinion that the Supreme Court will not immediately act upon the subject at the fall term—to which it has adjourned—but will delay it in order to give Congress another opportunity to act upon the subject of the Louisiana complications as a political question, thus removing it from judicial review.

BRENHAM, TEXAS, May 2.—The sleeping-car and rear coach ran off the track within half a mile of Brenham last evening, the rail breaking and the engine and three cars passing over safely.

Mr. Magill, of the firm of Magill & Spencer, Austin, Texas, was terribly hurt in the head, and but for the timely aid of Dr. Beaumont would now be dead.

Mr. S. F. Nichols, of Texas, in addition to many severe cuts, had his collar-bone broken.

ST. LOUIS, May 3.—Advices from Cloud county, Kansas, state that another fearful storm had occurred in that region, by which a number of lives were lost and much property destroyed. The roof of the house owned by Mr. Snyder was blown off, and Mr. Snyder, his wife, five children and a farm laborer were buried in the snow and frozen to death within a few miles of neighbors' houses. A family named Uricher shared a similar fate, all being frozen to death.

SALT LAKE CITY, May 4.—At a special conference of the Mormon Church assembled to-day it was rumored that Brigham Young will resign the presidency of the church during the session.

A conference application has been made upon the commander at Camp Douglas for two companies of troops to protect the settlers in the Sanpete valley in south Utah.

The Indians assumed a threatening attitude and the settlers were greatly alarmed.

RICHMOND, VA., May 5.—Dr. William H. McGuffey, professor of moral philosophy at the University of Virginia, and author of the well-known McGuffey's school-books, died in Charlottesville, Virginia, to-day, after a long illness.

NEW IBERIA, LA., May 6, 11 A. M.—The metropolitans took quiet possession of St. Martinsville on Sunday at twelve M. On Sunday night two metropolitan scouts were dangerously wounded in the suburbs of that town, one of whom has since died. Skirmishing has been constant since.

A conference between General Badger and a representative of the citizens was held yesterday. The former desired to know which of the officers he was about to install were objectionable to the people, and what they wanted. He was answered that the men were satisfactory if commissioned by McEnery, and the citizens only wanted the metropolitans to leave the town and not interfere with their local affairs.

The women and children are yet in town.

Judge Train went to-day, in company with District Attorney Beiden and Congressman Darrall, to open court.

The citizens' force is variously estimated from two hundred to four hundred men, and two pieces of small artillery.

It was reported this morning that the Kelloggites are organizing the negroes, and in consequence the entire population is anxious and watchful.

No general light up to last accounts.

Business is generally suspended.

A severe storm has prevailed since noon yesterday.

MONROE, LA., May 6.—At two A. M. a fire broke out in Jethro Moore's drug store, at Tronton, Louisiana, and, spreading rapidly in all directions, destroyed the entire business portion of the town in a very short time. Only two business houses escaped total destruction; these were the establishments of S. Hirsch and Picard & Spiro. The total loss will probably exceed $300,000.

ST. LOUIS, May 6.—The twenty-fourth annual meeting of the American Medical Association occurred here to-day. Three hundred and fifty delegates were present.

BOSTON, May 6.—Oakes Ames is insensible from paralysis. The symptoms are extremely dangerous.

### FOREIGN.

CITY OF MEXICO, April 27.—The press reports as to whether Roscerns or Plum have proved successful in the railroad project are contradictory. The *Diarez* asserts that the government has rejected the narrow gauge offer, and consequently Roscerns has nothing now pending before the government. The *Diarez* is known to be in the Plum interest.

The importation of coffee from Mexico to the United States is beginning to assume large proportions.

Merchants expect great advantages from the line of steamers to be established between Vera Cruz and New Orleans.

Congress is discussing amendments to the constitution, and is making further reforms.

Gangs of workmen on the Texas and Pacific railroad have reached El Paso.

The Associated Press of the capital has proposed the establishment of an asylum for superannuated indigent journalists.

BERLIN, April 30.—Provincial correspondence says: The visit of the Emperor of Germany to St. Petersburg confirms the peace policy agreed upon by the Emperors of Germany, Russia and Austria. It is especially significant at this time because the prospects of quiet in western Europe were growing gloomier.

Two cases of cholera were reported to-day in Magdeburg.

LONDON, April 30.—The sharp shock of an earthquake is reported in Doncaster.

Jerusalem advices state that the Latin and Greek monks are fighting at Bethlehem. Five Latin and six Greeks hurt.

RIO DE JANEIRO, April 30.—The ministry are divided upon the proper course in the dispute between the clergymen and the Free Masons.

The yellow fever has almost disappeared from Rio and from other seacoast towns.

HALIFAX, April 30.—The wreck of the Atlantic has been blown up. No bodies were recovered.

VIENNA, May 1.—The exhibition was inaugurated to-day by the Emperor, in the presence of the members of the imperial family, royal and illustrious guests and State and civil dignitaries. The weather was unfavorable, but the crowds of people, from all parts of the world, who witnessed the splendid and imposing ceremonies were immense, filling the rotunda and terraces of the building and that portion of the grounds surrounding it. At noon the Emperor entered the rotunda, with the Crown Princess Victoria, of Germany, on his arm. He was followed by the German Crown Prince Frederick William, who escorted the Empress Augusta. After these came the eldest son of the prince, accompanied by the prince imperial of Austria. The Emperor took his seat on the throne, when the combined bands, numbering several hundred musicians, performed the Austrian hymn, which was succeeded by the Prussian anthem and the cheers of the multitude.

The Archduke Charles then rose and, addressing the Emperor, said: "*Sire*—Filled with gladness, I salute your majesty in these halls, donated to progress and peace. Your participation has fully brought to completion the work which now draws upon Austria the eyes of the world. May it please your majesty graciously to receive this catalogue, and to declare the exhibition open."

The Emperor, on receiving the casket containing the catalogue, replied with lively satisfaction:

"I behold the completion of this undertaking, the importance and significance of which I appreciate in the highest degree. My confidence in the patriotism and capabilities of my people, and the sympathy and support of friendly nations, has accompanied the development of this great work. My well-wishes and grateful recognition are devoted to its termination. I declare the Universal Exhibition of 1873 opened."

Prince Von Auersperg, president of the Council of the Empire, advancing to the foot of the throne, addressed the Emperor as follows:

"With feelings of modesty, and at the same time of pride, the people of Austria gaze on the work which testifies to the increasing power of and growing esteem for the Fatherland, and to its active participation in the great task of culture. We owe this work entirely to you. It is the embodiment of your motto: 'Power and respect come from union, which is strength.' We therefore lay our efforts at the foot of the throne."

The prince was followed by Dr. Felder, the burgomaster of Vienna, who expressed the gratitude of the people of the capital to his majesty, and added:

"Under your government Vienna has become a metropolis. You now confer the highest consecration upon an undertaking whose noble purpose is to show what the human mind in every zone is capable of achieving in mechanics, science and art, so that progress may become common property, and be fostered and furthered by the co-operation of all the rivalries of invention and dexterity, with the blessing of peace among nations. This sublime creation has arisen, immortalizing the history of culture in Austria. The city of Vienna, whose lot it is to welcome hospitably visitors from all quarters of the globe, feels proud and elated under your imperial protection, and, inspired with gratitude, rings forth the words: 'God protect your majesty; long live the Emperor.'"

The cry was taken up by thousands of voices and re-echoed from all parts of the building. The ceremonies closed with the chorus, "See the Conquering Hero Comes," sung by the united musical societies and choirs of the city.

The Emperor and Empress, followed by the distinguished personages, then traversed the western and eastern wings of the exhibition building, being received everywhere with thunders of applause.

Having completed the circuit of the exhibition they departed, amid thunders of artillery and the cheers of the immense crowds gathered outside the building.

PARIS, May 2.—Cardinal Alexis Billiet, Archbishop of Cambrey, is dead.

LONDON, May 3.—The steamer Hibernian leaves on Monday to repair the French cable. The Great Eastern and Edinburg leave the latter part of this month to lay the cable from Valentia to Heart's Content. The Great Eastern will then return to repair the broken Anglo-American cable, and the Edinburg will proceed to lay two new cables between Placentia, Newfoundland, and Sydney, Cape Breton. It is expected that four cables will be working across the Atlantic and five across the Gulf of St. Lawrence before the first of September.

ST. PETERSBURG, May 3.—Fifty thousand Russian troops, stationed in and near this city, were reviewed yesterday evening by the Emperor of Germany and the Czar.

Last evening St. Petersburg was illuminated in honor of the imperial visitor.

ST. PETERSBURG, May 5, via London, May 6, 5.30 A. M.—Hon. James L. Orr, embassador of the United States, died in this city to-night of inflammation of the lungs. He had been ill from cold some time, but his death was wholly unexpected.

GENEVA, May 5.—Pere Hyacinthe said mass in a private building in the presence of twelve thousand persons. A decree of excommunication has been pronounced against those who attended the ceremonies.

PARIS, May 6.—The idea of the formal proclamation, at an early day, of a conservative republic as a permanent form of government in France absorbs public attention, and is gaining ground everywhere.

## Napoleon's Will.

A *Herald* London special gives the following text of the will of the late Emperor Napoleon, under which letters of administration are now applied for. The estate is sworn to under £120,000, and this sum is subject to claims which will reduce it one-half.

"This is my will. I commend my son and wife to the high authorities of the State, to the people and the army.

"The Empress Eugenie possesses all the qualities requisite for capably conducting the regency, and my son displays the disposition and judgment which will render him worthy of his high destiny. Let him never forget the motto of the head of our family: 'Everything for the French people.' Let him fix in his mind the writings of the prisoner of St. Helena. Let him study the Emperor's deeds and correspondence; and finally let him remember, when circumstances permit, the cause of the people is the cause of France.

"Power is a heavy burden because one cannot always do all the good one could wish, and because cotemporaries seldom render justice, so that in order to fulfill one's mission one must have faith in and conscientiously appreciate his duty. It is necessary to consider that from heaven above those whom you have loved regard and protect you. It is the soul of my illustrious uncle that has always inspired and sustained me.

"The like will apply to my son, for he will always be worthy of his name. I leave the Empress all my private property. I wish, at the majority of my son, she shall live at the Elysee and Biarritz. I trust that my memory will be dear to her, and that after my death she will forget whatever unhappiness I may have caused her. With regard to my son, let him keep as a talisman the seal I wore attached to my watch, and which comes from my mother. Let him carefully preserve everything that came to me from the Emperor, my uncle, and let him be convinced that my heart and my soul remain with him. I make no mention of my faithful servants, as I am convinced the Empress and my son will never abandon them. I shall die in the Catholic, Apostolic and Roman religion, which my son will always honor by his piety.

"Done and signed with my hand at the Palace of the Tuileries, the twenty-fourth of April, 1865.

"NAPOLEON."

THE Montgomery (Alabama) *Advertiser* has been making an estimate of the last cotton crop. It says:

"The incoming cotton crop is, or will have been by September 1, the most valuable crop ever raised in the United States. The average price has been better sustained and higher than ever before. The money paid for it in its raw state will not fall far short of $330,000,000.

"Of this sum about $35,000,000 have gone to the speculators and first purchasers, leaving $295,000,000 to the producers. Alabama's share of this magnificent sum is nearly $35,000,000, estimating her crop at four hundred thousand bales. Events have shown that the disasters to the crop in Alabama last season were more numerous and extensive than any other cotton-producing State."

## From the Work.

LIND GROVE CIRCUIT, LOUISIANA CONFERENCE.—*Mr. Editor:* Lind Grove circuit lies along both sides of Bayou Bartholomew, from a short distance above the town of Bastrop, in Morehouse parish, extending northward to the State line, embracing both swamp and hill lands. It is about eighteen miles in length and ten in width, mostly a fine farming country. A little labor properly expended, removing the already cut timber that lies along its winding way in drifts, etc., would be a decided advantage to our country—so much of this fertile land would not be idle.

We have on this circuit three organized churches, with tolerably good buildings (not all ours,) with a membership comparatively small. We have six appointments, with prospects of preaching to large numbers who are not members of any church. Our church is almost the sole representative of the Redeemer's kingdom in the above-given area. There are a few scattered members of other denominations, but all without a pastor. Our congregations are in the main of good size, the people orderly, intelligent, courteous, and give strict attention to the preaching of the gospel. We have some good and faithful members; but alas! I find quite a number of gentlemen, who ought to be occupying prominent positions in the church, outside of its pale. "Other sheep (said our Lord) I have which are not of this fold." So we, as the ministers of Christ, claim these as his "lawful heritage," praying that they may soon be made to feel and realize the power of his sanctifying Spirit. O what a pity it is that men possessing talent, intelligence, refinement, influence and wealth should thus unintentionally bury their Lord's money.

The Sabbath school interest is looking up. The ADVOCATE is taken, though not as extensively as it should be. We expect to send the names of some new subscribers ere long. Others are indebted to the ADVOCATE, but do not know how much. Suppose you send us a list.

T. H. MCCLENDON.

PLANTERSVILLE, LA., April 23, 1873.

FLOYD AND DELHI CIRCUIT, LOUISIANA CONFERENCE.—*Mr. Editor:* After the adjournment of the Mississippi Conference at Brandon, last December, having obtained my transfer, I set out, in company with wife and two little boys, for a new field of labor, I knew not where—only it would be in the Louisiana Conference. None but those who have experienced it can tell what one feels on severing the ties of Christian association, especially when the best of feelings have always prevailed. Finding no parsonage on the circuit, we were at some inconveniences not necessary to repeat, as they are of common occurrence in an itinerant's life. We say no parsonage. Perhaps it is just to all to state that there have been two excellent ones destroyed on this circuit since 1863—one by the Federal army in the town of Floyd, the other by accident in Delhi. We pass, as these are not pleasant things to dwell on.

Our first Quarterly Conference came off in February, at which time we agreed to make up money and buy another parsonage for the circuit. We have succeeded admirably so far—bought the house and lot, and furnished everything necessary for convenience. So, you see we are snugly domiciled in the parsonage, surrounded with as kind people as live in north Louisiana or anywhere else. The cloud is being lifted, God's blessings begin to attend our labors, and we thank Heaven that our lot has been cast among these kind-hearted people.

Bro. Daves, our beloved presiding elder, has just closed his second Quarterly Conference for this circuit at Delhi, thirty-five miles west of Vicksburg, on the North Louisiana and Texas railroad. We commenced preaching on Wednesday night before conference; large audience, good order and attention. Bro. Wright, from the Rayville circuit, was with us, preaching with great power and acceptability. On Saturday the conference convened. Under the head of miscellaneous business we took up and discussed the propriety of having a camp meeting on the circuit this summer or the early part of the fall. After some discussion on the subject they unanimously passed resolutions to have one in or near Midway, ten miles north of Delhi, on Bayou Macon, and appointed a committee to select and lay off the ground, fix the time, etc., of which due notice will be given to the editor and publisher of the ADVOCATE, as we would be pleased to see them in the northern part of Louisiana during the summer.

I cannot close without referring to our love-feast on Sabbath evening. To be sure, it was a feast of love to many. I do not recollect that I ever witnessed just such an one before. I thought of the one hundred and thirty-third Psalm, especially the first verse. O for the time when class meetings and love-feasts shall occupy their old position in our church! What a means of grace to the juvenile members. I fear their neglect is the cause of the low degree of piety in many of our congregations. Brethren, if we be lights of the world, let us show forth that light in all meekness and humility. The meeting is over, and we feel to-day as if we had been with Jesus.

GEORGE M. LIVERMAN.

FLOYD, LA., April 29, 1873.

He liveth long that liveth well;
All else is life but flung away;
He liveth longest who can tell
Of true things truly done each day.

## Wit Made Easy.

A HINT TO WORD-CATCHERS.

A.—Here comes B., the liveliest yet most tiresome of word-catchers. I wonder whether he'll have wit enough to hear good news of his mistress. Well, B., my dear boy, I hope I see you well.

B.—I hope you do, my dear A., otherwise you have lost your eyesight.

A.—Good. Well, how do you do?

B.—How? Why, as other people do. You would not have me eccentric, would you?

A.—Nonsense. I mean, how do you find yourself?

B.—Find myself? Where's the necessity of finding myself? I have not been lost.

A.—Incorrigible dog. Come, now, to be serious.

(*B. comes closer to A. and looks very serious.*)

A.—Well, what now?

B.—I am come to be serious.

A.—Come, now; nonsense, B.; leave off this. (*Laying his hand on his arm.*)

B.—(*Looking down at his arm.*) I can't leave off this. It would look very absurd to go without a sleeve.

A.—Ah, ha! You make me laugh in spite of myself. How's Jackson?

B.—Nonsense! How's Jackson! Well, I never should have thought that. How can I owe be Jackson? "Surname and arms," I suppose, of some rich uncle. I have not seen him gazetted.

A.—Good by (*Going*)—I saw Miss M. last night.

B.—Ah! What's that? Where was it?

A.—(*To himself.*) Now I have him, and will revenge myself. Where was it, eh? Oh, you must know a great deal more about *it* than I do!

B.—Nay, my dear fellow, do tell me. I'm on thorns.

A.—On thorns! very odd thorns, I never saw a thorn look so like a pavement.

A.—Come, now, to be serious.

(*A comes close to B. and looks tragic.*)

B.—He, he! very fair, very. But do tell where was she? How did she look? Who was with her?

A.—O, ho! Hoo was with her, was he? Well, I wanted to know his name. I could not tell who he was. But I say, Jack, who's Hoo?

B.—Good. He, he! Very fair! But now, my dear Will, you know how interested I am.

A.—The shovel you are! I always took you for a disinterested fellow. I always said of Jack B.: Jack's apt to overdo his credit for wit; but a more honest, disinterested fellow I never met with.

B.—Well, then, as you think so, be merciful. Where is Miss M.?

A.—This is more astonishing news than any. *Ware* is Miss M. I know her passion for music; but this is wonderful. Good heavens! To think of a delicate young lady dressing herself in man's clothes and going about as a musician under the name of Ware.

B.—Now, my dear Will, consider. I acknowledge I have been tiresome; I confess it is a bad habit, this word-catching; but consider my love.

(*A. falls into an attitude of musing.*)

B.—Well.

A.—Don't interrupt me. I am considering your love.

B.—I repent; I am truly sorry. What shall I do? (*Laying his hand on his heart.*) I'll give up this abominable habit.

A.—You will? Upon honor?

B.—Upon my honor.

A.—On the spot?

B.—Now, this instant. Now and forever!

A.—Strip away, then.

B.—Strip! For what?

A.—You said you'd give up that habit.

B.—Now, my dear A., for the love of everything that is sacred, for the love of your *own* love.

A.—Well, you promise me sincerely?

B.—Heart and soul!

A.—Step over the way, then, into the coffeehouse, and I'll tell you.

Street Sweeper.—Please, your honor, pray remember the poor swape.

B.—My friend, I'll never forget you, if that will be of any service. I'll think of you next year.

A.—What, again?

B.—The last time. Here, my friend, there's a shilling for you. Charity covers a multitude of bad jokes.

Street Sweeper.—God send your honor thousands of them.

B.—The jokes or the shillings, you rascal?

Street Sweeper.—Och, the shillings. Divil a bit the bad jokes: I can make them myself, and a shilling's no joke, anyhow.

A.—What? Really silent? And in spite of the dog's equivocal Irish face? Come, B., I now see you can give up a jest, and are really in love; and your mistress, I will undertake to say, will not be sorry to be convinced of both. Women like to begin with merriment well enough; but they think ill of a man who cannot come to a grave conclusion.—*From advance sheets of "Wishing-Cap Papers," by Leigh Hunt.*

"I CHALLENGE any man who understands the nature of ardent spirits, and yet for the sake of gain continues to be in the traffic, to show that he is not involved in the guilt of murder."

WE HAVE RECEIVED a complimentary ticket to the Nashville Industrial Exposition. The exposition opened May 1, 1873.

## Items.

WHAT hinders the success of your school?

HAVE you visited that scholar whom you missed from his place in the class last Sabbath?

THE advice of a preacher in Brooklyn to young men preparing to preach Christ is: "Get warmed up in the Sunday school."

MANY pastors are making the current International Lesson the basis of their Sunday morning's discourse.

A SUPERINTENDENT should know by name and by sight every child as well as every teacher in his school.

How many teachers forget to take the hand of their scholars, as they come into the class each Lord's day morning?

SOMETHING must be wrong, some one says, when a large church, with a flourishing Sabbath school to feed it, has none but old and middle-aged people in its community.

TEACHERS should, if possible, guard against affording occasions for the awakening of social antagonisms in their classes. Even among children they may prove irreconcilable.

LOT lingered and came near being lost. There are many lingering Lots in our schools—teachers who are always a little late. They will probably enter heaven among the last ones.

IT IS SAID that a man whom Dr. Chalmers had engaged to manage a disorderly Sunday school kept his eyes wide open during praying, and, when one boy thrust a pin into another, he marched up the aisle, still praying, and cuffed the boy's ears, and went back again, praying all the way.

THERE is a demand for sunshiny teachers. Be sure you always go to your class with a smile on your lips. By this we do not mean that artificial light which plays over the face for awhile, and then gives place to a settled gloom or seriousness. But we mean the sweet, genuine reflection of the settled joy and peace of the heart. A smile of this description is the charm by which you secure your children.—*Sunday School Times.*

## Letter from Texas.

MR. EDITOR: An item or two from Texas may not be unwelcome to your favored readers. So to the task. We are having a very unusual spring in Texas. Weather rather dry, with continued cold winds, and often white frosts. The farmers and horticulturists are much discouraged. Some pieces of land have been planted the third time in corn, and destroyed each time by frost. Gardens are almost destitute of vegetables. In the far west the grasshoppers have appeared, eating up what the frost left.

This is truly a gloomy picture; but we are not without hope yet. It may be, and I think will be, that the succeeding portion of the season may be adapted to that which is past, so that good crops may yet follow. I have seen good corn raised in Texas which had been planted in May and June. Our wheat is pretty good, and will doubtless afford a fair yield at harvest-time.

The health of our people is not so good as we are accustomed to enjoy, but still it could not be justly complained of, especially considering the inclement weather.

Railroads are traversing our great State rapidly, and population is slowly but steadily flowing in.—Farmers and citizens are giving more attention to fruit-growing of various kinds than heretofore. This is well.

Religiously we are doing something, but ought to do more. We need more earnest Christian zeal and greater devotedness to God's good cause. "O for a terrible sinking among the dry bones!" We ought to have weeping penitents and happy conversions all over the land. Success to you and the ADVOCATE. More anon. Yours truly, G.

WAXAHACHIE, TEXAS, April 25, 1873.

## A Correction.

MR. EDITOR: Mistakes will occur sometimes with the most accurate calculators and best business men.

In justice to myself and the Franklinton circuit, Summit district, I make the following correction: Franklinton circuit paid last year $24 missionary money, $8 of which was for the Mexican mission exclusively. I so reported to the secretary of the Annual Conference, yet Franklinton is reported blank so far as missions are concerned. H. P. LEWIS,

Mississippi Conference.

THE *Western Methodist* of May 3 says: "The blessed work of grace is progressing in this city. At Central conversions are occurring from day to day—the number we are not able to state with accuracy. The pastor, Rev. S. B. Surratt, has been assisted in the pulpit by the Rev. S. A. Steel. It was announced that the Rev. J. A. Heard, of Jackson, would preach on Wednesday evening—after we go to press. At the First church the work has increased in interest and power. There were nine conversions on Tuesday evening last, and many are serious about their souls. We give place again to Dr. Rosser, whose letters we trust will be blessed of God not only to people in our city, but to many other readers.

THERE is a great famine in Java. No rain has fallen since last August. The rice crop has failed and the people in some parts of the island are perishing of hunger.

# The Christian Advocate.

THURSDAY, MAY 8, 1873.


THE THREE LAST CALLS.

O slumberer! rouse thee; despise not the truth,
But give thy Creator the days of thy youth;
Why standeth thou idle? The day breaketh. See!
The Lord of the vineyard is waiting for thee.

Holy Spirit, by thy power
Grant me yet another hour;
Earthly pleasures I would prove,
Earthly joys and earthly love;
Scarcely yet has dawned the day;
Holy Spirit, wait, I pray.

SIXTH AND NINTH HOUR.

O loiterer! speed thee, the morn wears apace;
Then squander no longer the moments of grace;
But haste while there's time, to thy Master agree;
The Lord of the vineyard stands waiting for thee.

Gentle Spirit, stay, oh, stay!
Brightly beams the early day;
Let me linger in these bowers—
God shall have my noontide hours.
Chide me not for my delay;
Gentle Spirit, wait, I pray.

ELEVENTH HOUR.

O sloner, arouse! arouse thee, thy morning is past,
Already the shadows are lengthening fast.
Escape for thy life, from the dark mountains flee;
The Lord of the vineyard yet waiteth for thee.

Spirit, cease thy mournful lay,
Leave me to myself, I pray;
Earth hath flung her spell around me,
Pleasure's silken chain hath bound me;
When the sun his path hath trod,
Spirit, then I'll turn to God.

(Tolling bell.)

Hark! borne on the wind is the bell's solemn toll,
'Tis mournfully pealing the knell of a soul.
The Spirit's sweet pleadings and strivings are o'er;
The Lord of the vineyard stands waiting no more.

## Infant Church-Membership and Salvation.

MR. EDITOR: It were good for us and the world if our theological phraseology was so defined as to rid it of its ambiguous perplexity. From unintelligible definitions of original sin with its fearful sequences, I fear many have been driven into the dark labyrinth of fatalism as a subterfuge, while others have taken shelter under the milder sway of universalism, and the remaining adherents are so poorly versed in metaphysical ethics as to be unable to "give a reason for their faith."

Our idea of original sin is this: We are born into this world totally incapable of any good, independent of the blood of Christ and the sanctifying influence of the Holy Ghost. It would be vain jangling and ignorance to ask if by this I mean total depravity? I mean such a depravity as renders us totally incapable of any good, unaided by Christ and unenlightened by the Holy Ghost.

But that we are not the recipients of these blessings until we reach a majority that holds us responsible for overt acts is alike contrary to Scripture and reason, and is therefore unintelligible. The idea that prevails is that we are saved by "grace through faith," and that infants are incapable of understanding the one or exercising the other; therefore they are not and cannot be recognized as Christians. Yet all agree, if they die in infancy, that God recognizes them as the redeemed of Christ cleansed by the Holy Ghost, and takes them home to heaven.

Glory to God in the highest! *The little ones can say:* "If God be for us, who can be against us?"

Let no one inquire why it is that all men are not Christians? When Christ wept over Jerusalem he said: "But ye would not." Again; "If any man *will* be my disciple," etc.; "Whosoever *will*, let him take the water of life freely," etc.; thus plainly showing that God charges the whole matter to the *will*. Indeed if all men but *willed so*, with a true heart, the love of God would flow from heart to heart like a river, and nations would be born into God in a day. Now it is evident that little babes make no such resistance to the Holy Ghost, whereby we are sealed heirs of heaven through Jesus Christ our Lord.

Dr. Summers' first argument in favor of infant baptism, whether so intended by him or not, is a powerful and unanswerable argument to this point. He says: "They (infants) are all the subjects of redeeming grace, and they do not place any bar to the blood-bought privileges of the gospel to exclude themselves from participation in them."

If they place no bar, Christ does not. Hear him (Matthew xviii, 1-6:) "At the same time came the disciples unto Jesus, saying, Who is the greatest in the kingdom of heaven? And Jesus called a little child unto him, and set him in the midst of them, and said, Verily, I say unto you, except ye be converted and become as little children, ye shall not enter into the kingdom of heaven. Whosoever, therefore, shall humble himself as this little child, the same is greatest in the kingdom of heaven. And whosoever shall receive one such little child in my name receiveth me. But whosoever shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea."

There are three points in this text that are of weighty importance. 1. The apostles wanted to know who was greatest in the kingdom of heaven or church. Now if we were asked who was the greatest man in the Mississippi Conference, we would not feel at liberty to go into the Louisiana or Alabama Conferences to find him. We should feel bound to make a selection out of the Conference designated, for that alone would answer the question propounded. Now Christ was not asked who was the greatest person *out* of the kingdom of heaven, but who was the greatest *in* the kingdom.

If Christ and the apostles had not recognized the child as a member of the church, and therefore in the kingdom, it would have been an inappropriate illustration. The apostles would have said: We did not ask thee who was greatest in the world, but who was greatest in the kingdom of heaven; and thou hast gone into the world and got one that is neither of us nor our kingdom to illustrate by. Such a course on the part of our Savior would have been absurd, and *Christ did no such a thing.*

2. "Except ye be converted and become as little children, ye shall not enter into the kingdom of heaven. Whosoever, therefore, shall humble himself as this little child, the same is the greatest in the kingdom of heaven."

Are little children humble, and are they converted? If not, our becoming humble and converted would make us *unlike* little children. But Christ says we will be like them. If, then, our becoming humble and converted make us like the child, what is its spiritual condition? Is it not humble and converted too? It must be, or else there would be no similarity between us.

3. "And whosoever shall receive one such little child in my name receiveth me." What is the consequence of our rejecting Christ in these little ones? He declares it were better for us if a millstone were hanged about our neck and we drowned in the depth of the sea. There is nothing obscure about this text; neither is it an allegory. It simply means, if we do not do our duty toward these little ones that we ourselves cannot be saved. Some may think this strong language. Be it so; it is Christ's, not ours.

But perhaps the next strongest text is Romans v, 17, 18. It requires no critical analysis nor metaphysical application of this text to arrive at its real purport; it is so plain that "he who runs may read and understand."

1. "By the offense of one judgment came upon all men to condemnation." Here we give the *all-men* its broadest scope, so as to include each individual person under this *condemnation.*

2. "So by the righteousness of one the free gift came upon all men unto justification of life." Now shall we so limit the scope of the *all-men* as to deny that all are justified through Christ? We cannot without taking from the word of God. Now we do not believe that this text teaches the expurgation of depravity from our nature; this is the office of the Holy Ghost.—John iii, 5. This is a personal work that has to be accomplished in the heart of each individual, so that it is not a holiness to be transmitted from parent to child. Hence as we find it in the goodness of Christ to be "born under the law," and to die to satisfy the demands of the law that we had transgressed in our federal Head, we conclude that we are no longer held guilty for the transgression, but that we are justified. Then, as Christ justifies universally from its guilt, the Holy Ghost purifies us personally of its effects.

The cause of our being cleansed from the guilt of original sin, we presume, is not a subject of controversy. None can be so ignorant of the teachings of inspiration as to deny it. All those texts that represent Christ as the second Adam, and tasting death for us, indubitably demonstrate this fact. If, then, infants are in a justified state, they are also regenerated; otherwise every system of theology falls to the ground. Calvinists make justification and regeneration one and the same thing. If, according to this system, infants are justified, they are also regenerated. Arminians distinguish between the two, but agree that they take place at the same instant. If, then, there be a distinction, and yet both take place at the same time, if the infant is justified, it is also regenerated.

Neither does this theory fall with any weight against those numerous texts that call upon us to repent and be saved; for if every person in the world was to-day an adult, with the "Spirit of God witnessing with his spirit that he was a child of God," those texts would not be less pertinent than they are; for when the Lord "shall say to the righteous that he shall surely live; if he trust to his own righteousness, and commit iniquity, all his righteousness shall not be remembered; but for his iniquity that he hath committed, he shall die for it."—Ezekiel xxxiii, 13. Let it be remembered that we are not writing for the perseverance of saints, but for the conversion of sinners.

But some may ask, If all this be true, why is it that our Savior was not more explicit in his declarations on this point? Do you not hear our Savior say it were better for us if a millstone were hung about our necks and we drowned in the depth of the sea than we should offend one of these little ones that believe in him? In what sense could we offend them as to so stir the ire of God against us? Surely none other than a spiritual sense. When God declares a truth, is it necessary to reiterate it ofttimes to induce us to believe it? If so, we may question whether "God so loved the world as to give his Son to die for us." But you say there are numerous corroborative texts that place this truth beyond the bounds of question. And are there not corroborative texts attached to Christ's declarations in regard to infants? But suppose there was not one to be found that did corroborate, if there are none to explain it away, what is our duty in the premises? Shall we strike it out and pass on? If so, we do it at our own peril.—Revelations xxii, 19.

But will any contend that these declarations are a mere *nodum pectus* till children come to years of discretion? What, then, is to become of all idiots and dying infants? Are they saved independent of faith? Then they are regenerated without it; for no one can get to heaven without regeneration: "Ye must be born again."—John iii, 7. "Whatever is true of a whole is true of a part."

Others may think us too liberal in our idea of God's mercy. Do you not preach that God wills the salvation of all men? Do you not urge all to come to the fountain of life, wash and be clean? Or do you contend that because the little ones cannot pronounce the adult Shibboleth they cannot be regenerated? Show us the Scripture, and it sufficeth us. We do not contend that everybody gets to heaven, but we do contend that all are regenerated in infancy.

While others may contend that our theory savors rather of fatalism, as it necessitates the conversion of infants without their asking for it, we contend that it *uproots* fatalism, as it gives the Holy Ghost to all savingly. But if it be urged that it destroys their personal agency to convert them in infancy, the same objection falls with equal weight against saving them in heaven when they die. If they cannot ask for one, they cannot ask for the other; and if one destroys their agency, so does the other. But we contend that neither affects the agency of man nor the principle upon which God deals with adults. But as they offer no resistance, the goodness of God has compassion on them. God would rend every heart but for the rebellious will.

W**.

## Manner of Keeping the Sabbath.

The commandment begins with: "Remember the Sabbath day to keep it holy." The word remember is intended to secure the necessary preparation beforehand, that we may have no occasion to work when the day comes: "Six days shalt thou labor and do all thy work; but the seventh (now first) day is the Sabbath of the Lord thy God; in it thou shalt not do any work, thou nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattle, nor the stranger that is within thy gates." This commandment is exceedingly broad. Whoever works on the Sabbath himself, or suffers his children for him or for themselves to work, or allows his servants to labor in doors or out, or his animals to be employed to carry on any temporal business, or the stranger that sojourns with him for a season, to work on his premises, is a Sabbath-breaker. But are there no exceptions to this rule? Yes; works of necessity, such as cannot be done before, and cannot be put off until after, may be done on the Sabbath. We must eat on the Sabbath, but our food may and should be prepared beforehand; we must kindle our fires, but the wood should be cut previously; we must dress, but our garments should be washed, ironed and made ready for use before Sabbath; we must feed and water our animals, but not work them; we may pull the sheep out of the mire, but may not mark the lambs; and though we loose the ox and lead him to the watering, we may not hunt strays or train young horses or cattle to lead, ride or work on the Sabbath. Works of humanity are also excepted. Thus we may visit and nurse the sick, bury the dead, and impart spiritual instruction on the Sabbath day. Preaching the gospel to save souls is a work of charity; and, if need be, we may employ our animals in going to and from places of religious worship on the Lord's day; all of which is implied in the commandment which requires preachers to go into all the world and preach the gospel to every creature, and the one which requires the people to "forsake not the assembling of themselves together." To keep holy the Sabbath day is not only to abstain from all temporal business thereon, but to spend it in God's service—to employ the day, not a part thereof, in spiritual improvement by reading the Bible and other religious books, secret prayer, holy meditation, attending places of religious worship, and so on, that we may make "a Sabbath day's journey" in the way to heaven. This, and this only, is keeping the Sabbath. But if we have not mistaken the subject, how will many, alas! too many, answer for the abuse thereof?—some of whom employ their Sabbaths in idle or fashionable visits, either made or received; others in reading political papers and talking on politics; some in expeditions of gallantry or other kinds of pleasure, such as jaunts from town to country, or country to town; others in reveling and dissipation at public houses; some in journeying upon temporal business; others in posting up their books. One party of children is seen at swings, mill-ponds or playing in the fields or streets, and others hunting nuts or fruits. In the domestic circle we see the servants cooking and men shaving; in social circles we see people employed on the Lord's day in routes and voyages, parties of popular amusements and vain carousals; in circles of business we see men employed to make money on the Sabbath by opening shops and groceries, running hacks and stages, steamboats and steamcars. The smoke from these furnaces on the Sabbath day should remind them of the smoke of their torment, which will ascend forever unless they repent, and that speedily.

These are but a few of the many ways which men have to break the Sabbath.

J. H. H.

## Ministerial Change.

MR. EDITOR: The two communications in the ADVOCATE of April 10, 1873, viz.: Methodist Finance in Louisiana and Ministerial Support, have developed facts which are worthy of the consideration of those who lead in the onward march of Southern Methodism. I accept the statements contained in the articles mentioned as a correct representation of the subjects treated therein: "I am sick and worn out on the subject of finance." But let us examine the figures of "Ontis." Speaking of the contributions for the cause of missions, he says: "Now if we take out the New Orleans district, whose membership contributed about $1.10 per member to this cause, we find the entire church, outside of that district, contributing the sum of $800. Making the average, we find nine thousand six hundred and sixty-five members contributing $800, which is about eight cents apiece." Now there must be some cause of this great difference in favor of the New Orleans district. Will it be said that it is ability to contribute, and nothing else? I grant that some districts are abler to pay than others, and that New Orleans may be blessed in that respect; but I think there is another cause, Mr. Editor. Is it not possible for this wholesome state of church finance in New Orleans to be the result of an exception that has required but few changes in the ministry there? The long-continued labors of the same ministers among the same people endeared them to the church, and the members have learned to respond to the calls of their pastors. Is it not so? The ministry of such men as the author of "Post Oak," in New Orleans, has perhaps done far more to improve the finances of the church than "Post Oak Circuit" and all the rest of the articles on church finance.

Now listen to what S. P. Richardson says in his article on Ministerial Support: "I saw a noble man going to his circuit, crying and weeping, and when asked what was the matter, he said: 'I am called to preach, and have been sent to that circuit—*no parsonage, the preacher* and his family get less than $100, and it will cost nearly half that amount to move.'" It is easy to see that two such moves as this will cost what the preacher gets in one year to support himself and family. If he needs $100 to support his family on the circuit, $600 will be necessary if he moves, and anybody who views it properly will see that moving often, under such circumstances, is ruinous to the preacher. It also increases the burden of supporting the ministry; and the uncertainty about keeping the same pastor for a longer term than one year serves as an excuse for not satisfying his claims. "We need more permanency." Yes, and let us have it in the direction I have hinted at; and then, if the premises are sound from which this conclusion has been drawn, "parsonages, better churches, school-houses" and a better-supported ministry may be expected. "We must do something to keep on the advanced line." We have tried to raise the people up to our scriptural view of Christian liberality before they were ready for it. Let us adjust ourselves to the situation. I have touched this subject gently, yet thoughtfully. My thoughts run on in this field, but perhaps this is more than will get into the ADVOCATE.

J. W.

ALL THE SONS OF GOD SHOUTED FOR JOY.

BY H. WALTER FEATHERSTUN.

For many rounds of ages, ere the earth
Was spoken from th' abyssmal depths of naught,
The sons of God, in admiration high
Of His unmeasured attributes sublime—
His boundless knowledge, omnipresence and
Omnific pow'r, with love for them supreme—
Had rolled a never-ceasing flood of song,
Now trilling sweetly low, soft cadences,
Now quivering plaintive strains, not sad but sweet,
Then rolling grandly deep and swelling high,
From glittering, golden lyres, various-toned,
And seraph voices unrestrained and full;
Until when they saw a new design divine
Unfolding with this mundane sphere, as it
Emerged from nothing into chaos, and
From chaos into beauteous symmetry,
All clothed with verdure robes bestud with life,
They saw Omnific Power's new display,
And love for them, in making for their love
And guardian care a fellow-creature like
Themselves somewhat, and love for man which
they
Discovered in his grand designs, deep-laid;
And, seeing this, their admiration swelled
Too high to be expressed in fettered song,
By rhythmic rule prescribed, and so they raised
Their voices higher still to *shouts* of joy.
A rapturous hallelujah burst from that
Vast choir of worshipers seraphic, and
Hurl'd upward through the depths ethereal,
Commingling with th' unwritten "music of
The spheres," and echoing 'mongst remotest
worlds.

ROLLING FORK, Mississippi.

## Ministerial Support.

MR. EDITOR: I read a great deal in our *Advocates* and hear a great deal said upon this subject; and many plans are suggested as a remedy. I am persuaded that there is no remedy which will ever succeed but that laid down by Christ. "Seek first the kingdom of God and his righteousness, and all these things shall be added unto you. If God so clothe the grass that to-day is in the field, and to-morrow is cast into the oven, will he not much more clothe you? *O ye of little faith!*"

As long as the preacher tries to drive the church to its duty, he will fail. As long as the preacher tells the church he is dependent upon them for a living, and tries to beg a support out of them, he will fail. He will get their contempt for his trouble. If he grumbles at them, he will get their ill-will. If he urges the stewards to more zealous exertions in his behalf, he soon finds it difficult to get stewards.

If God has called me to preach, he has also pledged himself for my support. If I discharge my duty as a faithful minister, then God will fulfill his promise as a faithful steward. I have just as much right to believe God will support me and my family, while I am faithfully engaged in his service, as I have to believe I am called to preach. "Trust in the Lord and do good; so shalt thou dwell in the land, and verily thou shalt be fed." (Read the entire thirty-seventh Psalm.)

Are not the promises as pointedly made by our Savior who has promised to be with his servants always? (Read Matthew vi, 19 to the end.) Are these idle words? God will crush this world to atoms before these promises shall fail.

Never will the ministry succeed until they withdraw their hopes from churches, stewards, financial schemes and all other worldly appliances, and, in humble supplication before a throne of grace, go to God and ask for daily bread. Has he not taught us to be careful for nothing, but in everything, with supplication and thanksgiving, make our requests known to God? Why did he tell us that if he expected us to go to begging men. "It is not begging, though." That is what it is commonly called, and the evil is the same. Put off the very appearance of evil; show the church you are not dependent upon them, that you expect your support from God, and that you are not afraid to trust him for it.

Teach them that giving is a privilege, and not a mere duty. Teach them that they are all stewards of God, and he will require of them an account; and if they have been unfaithful, they will be charged with robbing God. But be sure to tell them God will feed you, whether they help or not. And to show our people that we are willing to trust in God, we have had our Quarterly Conference to adopt this resolution: "That stewards do not ask anybody for anything for the preacher."

I used to be ashamed to speak about my claim under our rule; but now I can stand up and preach about my support with as much grace as I can preach salvation to a ruined world.

H. B. SMITH.

STEPHENSVILLE, TEXAS, April 21, 1873.

"MARY, MY DEAR," said a doting husband to the lady that owned him, "if ever I turn Mormon and marry another helpmate she shall be a Mary, too, for your own dear sake!" "Be content with one Mary, my duck," said the loving wife. "In my opinion another would be a super-new-mary."

## OBITUARIES.

LOU. PEARCE, daughter of Rev. P. and Mrs. M. E. Howard, was born in Carroll county, Mississippi, on the tenth of November, 1868; was baptized by Rev. George W. Brooks, of the North Mississippi Conference, May 30, 1869, and fell asleep in Jesus March 28, 1873.

Her funeral was preached by the writer at old Bethel camp ground, March 29, after which we laid her away until the song of the resurrection shall arouse her from her slumbers.

"Asleep in Jesus! blessed sleep!
From which none ever wake to weep;
A calm and undisturbed repose,
Unbroken by the last of foes."

WILL. H. LEITH.

JACKSON, LA., April 22, 1873.

DIED, January 31, 1873, after a few days' painful sickness with pneumonia, MRS. MARY MOORER, wife of Nelson J. Moorer. Her maiden name was Steene. She was born March 10, 1831; was married to Bro. Moorer July 29, 1847, and joined the Methodist Episcopal Church South twenty-two years ago, in which communion she lived acceptably until removed to the church triumphant above. She lived an humble, pious, godly life, and was meek, quiet, patient and kind to all. She had many friends and but few enemies. When asked, just before death, if she was afraid to die, she replied calmly and with much confidence: "Oh, no, I am not afraid to die." After other questions in reference to her prospects being satisfactorily answered, she made her exit from this to the world of spirits, leaving a kind but sorely-grieved and afflicted husband and seven children to mourn their bereavement and loss. May the Lord administer the comforts of his grace to their smitten hearts, and save them in heaven.

J. M. SCOTT.

FARMERSVILLE, ALA., April 13, 1873.

DIED, at her residence near Coffeeville, Clarke county, Alabama, April 6, 1873, Mrs. CHASTE E. TURNER, wife of Abner Turner, and daughter of David and Jane Love. Sister Turner was born in Troupe county, Georgia, in 1788; was married to Abner Turner in 1806, and in 1809 moved to Clarke county, Alabama—then the Mississippi Territory. Here, during the year 1848, she joined the Methodist Episcopal Church. From the hour of her union with the church till the Master called her hence she labored assiduously to advance the Redeemer's cause upon earth.

For twenty-five years or more Sister Turner's house was ever a home for the way-worn itinerant preacher. Doubtless many ministers who read this tribute to her memory will call to mind many pleasant hours spent beneath her hospitable roof. For a long while Sister Turner had been waiting patiently to hear the Master say: "Well done, good and faithful servant; enter thou into the joy of thy Lord." Suddenly the summons came, but found the aged Christian ready to depart and be with the Lord. Having lived an exemplary life, Sister Turner died in the triumphs of a living faith, and has gone to meet her loved ones on the other shore. She rests near the old homestead, and almost in sight of the beautiful little church she erected for the worship of God, and which will long remain a standing monument of her devotion to the cause of Christ. Here let her peacefully repose till the morning of the resurrection:

"Till the trumpet end her rest,
Till the tramp which shakes creation
Through the circling heavens shall roll,
Till the day of consummation,
Till the bridal of the soul."

W. A. R.

DIED, in Jackson, Louisiana, November 6, LEWELLA CAMPBELL, daughter of Rev. L. Campbell, of the Mississippi Annual Conference. Though consecrated to God in holy baptism, and religiously nurtured, she was not a subject of renewing grace until within a short period of her death, although, as she confessed in her sickness, she had often and again resolved to seek the salvation of her soul. But the allurements of gay society interfered, and the admonitions of conscience were repelled. During the early part of her illness of five months she thought to recover, at least measurably, and said but little concerning her spiritual state; but as time wore on, and she became weaker day by day, she turned her thoughts within. At this time she awoke me one night and said: "My ma, what do you reckon will become of me?" I hesitated, not knowing certainly to what she referred; and she presently added: "If I die?" I said: "I think you will recover, darling; but, if not, are you afraid to die?" She replied, after a pause: "I am not ready." I then urged upon her to seek a preparation for heaven, adding: "You knew the way." She replied that she had been a great sinner, a neglecter of salvation, so long that she would not be accepted; that could she recall her misspent life she would live very differently—would be a church-member, a teacher in the Sabbath school, and do good in various ways; but that it seemed a mockery, when she could no longer enjoy the world, to offer the poor remnant of life to God, after she had spent so many years in sin and folly. She was despondent, discouraged, and feared to be rejected. I referred her to Christ's beautiful parable of the master of the vineyard, who went into the market-place to hire laborers, and called some at the eleventh hour, but that when the time for payment came those who had wrought but one hour and those who had borne the heat and burden of the day received every man a penny; that it was all of grace, and that this parable was given for our encouragement in just such a case as hers. She eagerly wished to read it; said she had often read it, but that it seemed in a new light; that it just suited her, for she too had been standing all the day idle. About this time she sent for the Rev. J. L. Forsyth on business; but when that had been talked over, true to his high mission, he spoke of the concerns of her soul, gave her religious counsel, and asked her to promise to pray for herself every day, especially at a certain hour named, when he would meet her at a throne of grace. She told me of this, and added that he seemed so interested for her it looked as though she ought to feel some interest for herself; that it was a great task, but she had promised. To this promise and its fulfillment I have no doubt she was deeply indebted for that religious peace which soon flowed in upon her soul. From this time she seemed deeply engaged, and kind friends counseled and aided her. She regretted she was not enrolled in the church. I told her she could join at home; that I had long wished her name on the church record; that she might recover and do much good; but that, whether for life or death, she ought to be in Christ's fold. So it was done. She ripened rapidly for heaven. She knew the way, and had only to believe; and, as she expressed it, faith was easy. She said she had never been troubled with doubts; had always believed in the efficacy of prayer, except under one long temptation to doubt. This was her brother's death. He fell at Gettysburg, and she told me she had prayed so much and so fervently for his safety that when he fell she thought either God did not answer prayer or her prayers would not be heard; but that two years since she had recommenced praying. She read the Bible herself till too weak to hold it. Then I read frequently at her request, often repeating both Scripture and hymns to her in the hours of the night. Her humility was very marked, and in striking contrast to her high-toned, independent character before the renewing grace of God had touched her soul. Once, when I repeated

"Nearer my Father's house, where the many mansions be,"

she replied that it would be a very humble mansion which she could claim. She was visited several times by the Rev. Mr. Andrews, pastor of the church here, and enjoyed his religious counsel and prayers very much. But his duties as president of Centenary College prevented his calling as often as she wished, or as he otherwise would have done. She was passionately fond of music, and now wished to hear our beautiful hymns sung, and he sung several of her selection.

A few days before her death she received the sacrament of the Lord's Supper, in company with a few dear friends. It made a deep impression on her, and the next day she asked for the hymn used on the occasion: "According to thy gracious word," etc. She read it several times, saying it was so beautiful. A few nights before she left us, as she saw me kneel for my evening prayer before retiring, she said: "My ma, pray for me." I told her I always did—that thousands of prayers had gone up to heaven on her behalf, that were now being answered. She suffered greatly, at times, from difficulty of breathing, but was always patient, resigned and uncomplaining. She sank very rapidly toward the close; none of us, not even she, thinking death so near. A dear friend arrived a few days before she left us. Her greeting was: "Your prayers are answered; I love the Savior." The day before her death I had left her, at her request, to get some things she needed. I returned just before dark, and asked how she felt. She said: "The same as when you left me." Later in the evening she seemed sinking, but we imputed her condition to the morphine she had taken. She called me to her bedside and said she could not move a bone in her body. This surprised and alarmed me, and I asked: "Can you not move your fingers?" She said: "Yes; but no other part of my body." We sent for her physician and other friends, and for her pastor, who prayed with her, conversed with her, and repeated portions of Scripture, which she repeated word for word with him. He also sung, at her request, "The Sun-bright Clime" and other hymns, among them the beautiful one, "O sing to me of Heaven." When he commenced this she turned her eyes toward him, her countenance irradiated with a heavenly smile, and while the stanzas were being sung she listened with clasped hands, and made low responses. After this she said but little, except in readily replying to questions as to her state, etc. When passing through the dark valley I asked: "Is the Savior still precious?" She replied, just audibly: "Very precious;" and thus passed calmly and peacefully to her heavenly rest.

To us she will never more return,
But her blissful home we can gain;
To rejoin her *there* our fond hearts yearn,
Where is no more sorrow and pain.

S. R. C.

THE chapel-oak of Allouville (Pays de Caux,) France, is a specimen of the common oak which is believed to be about one thousand years old, and is the object of a considerable amount of veneration to the inhabitants of the district, from the circumstance that its hollow trunk has long been used as a chapel. Properly speaking, it contains two chapels, one above the other, access to the upper one being obtained by means of a spiral staircase on the outside. The tree is now about fifty feet high, its top having been broken by the wind or cut off, at some remote period, and in its place a sort of bell-tower has been erected, the top of which is about on a level with the highest branches. The lower part of the trunk is more than eleven feet in diameter.

CIRCUMSPECTLY.—The Rev. Mark Wilkes was, in his day, one of the marked men in the dissenting ministry of England. He had a quaint and striking method of illustrating scriptural truth. An American minister of our acquaintance once heard him introduce his text in this manner: "My hearers! did you ever see a cat? Did you ever see a cat walk? Did you ever see a cat walk upon the top of a wall? Did you ever see a cat walk upon a wall covered with broken glass? How carefully she lifted each foot! How slowly and cautiously she set it down again! So would the text from which I propose to speak have you act. 'See that ye walk circumspect-ly.'"

The Christian Advocate.

THURSDAY, MAY 8, 1873.

*ANYWHERE.*

Any little corner, Lord,
In thy vineyard wide,
Where there toilest maidens
Where there would I abide;
There would I labor
Mid the sowing grace
Anywhere.

Where we pitch our nightly tent
Surely matters not;
If the day for thee is spent,
Blessed is the spot;
Quickly we the tent may fold;
Cheerful, march through storm and cold
With thy care.

All along the wilderness,
Let us keep our sight
On the moving pillar fixed,
Constant day and night;
Then the heart will make its home,
Willing, led by thee, to roam
Anywhere. *Evangelist.*

## The Judgment-Seat.

"We must all stand before the judgment-seat of Christ." The colossal dimensions of that assemblage utterly stagger me. I try to imagine all the present population of the American republic—forty millions strong—convened in one vast meeting. To them I add all the existing people on the globe. Then I begin to add the generations of the dead. But the tremendous total breaks me down. There is not room in one little finite mind to put the bare idea. But there is room in God's mind; and there will be room enough too for them all "before the judgment-seat of Christ." He who telleth all the stars of heaven by name will recognize every individual so closely that not even a beggar child will be missed. Each person will stand distinct and alone before the eye of the Judge. No one must imagine that he will be "lost in the crowd," or escape that flame-bright eye.

Upon that throne of judgment Jesus shall sit; for the Father hath committed all judgment to the Son of Man. The despised Nazarene shall then come in his glory to that great white throne, and all his holy angels with him. Is it a violent supposition that he will then bear the marks of the nails and the spear of Calvary on his glorified form? We judge not. Sinners shall then look upon him whom they have pierced, and shall wail because of him. The heirs of glory shall see in those scars of the cross their title to an everlasting inheritance. It will be upon the brow that once wore the crown of thorns that the imperial diadems will then be placed. John in his vision saw "on his head many crowns."

Before that dazzling tribunal, we are told that "the books shall be opened," and that every man shall be judged out of those things which are written in the books, according to his works. The wonder grows. All the myriad millions of the globe in one assemblage! And every act of all these innumerable myriads brought out and weighed, and passed upon with the most infallible equity! Yet we must accept this statement, or reject the whole revelation. For we are distinctly told that God "will bring every work into judgment, with every secret thing, whether it be good or evil." Fasten your mind to that fact. Just consider that you will be called to give account for every mercy and every moment, every talent and every trust, for every Sabbath and every sermon, for every line and letter of God's law, and every token of God's love. For all these the Omniscient Judge will "reckon with you." And, for nothing may you expect a closer and more searching inquiry than of your use or abuse of your influence. And suppose that your influence may have thrown some fellow-creature off the track that leads to life! Are you sure you will be admitted to the realms of bliss from which you have helped to keep another out? Think about this a moment before you sing again those self-assuring lines about "reading your title clear to mansions in the skies." It will certainly require an infinite wisdom in the Supreme Judge to unravel the tangled thread of daily life in which so many good men have been instrumental in producing so many bad sets of their fellow-creatures. Will all these sins of God's people, which lead them into iniquity, go entirely unpunished? I tremble at the very question.

"There's pity for the hardened knave,
And mercy for the thief that stole;
But God in justice ne'er forgave
The murder of a human soul."

At that august judgment-seat every one will be dealt with in the impartial spirit of "a justice that cannot err a hair's breadth." There can be no bribery in that court. No titled sinner will reap any favors from his rank. No cunning sinner can take advantage of the technicalities of law. No appeal can be made to a higher tribunal. No wily advocate can befog the case, or move for an arrest of judgment. For once the universe will behold a tribunal on which Infinite Justice will preside, and dispense decisions with a spirit of unspeakable love.

We learn beforehand that in that Supreme Court, those who "knew their Master's will, and did it not," shall be "condemned to "many stripes." Oh, it will be a terrible thing to go up to that judgment-seat of Christ from before some pulpits, and out of some communities! It will certainly fare better with the poor wretch who stumbles headlong into perdition from the heathenish haunts of Sodom, than with the cultured sinner who tramples on ten thousand gospel truths in his guilty road to the judgment-seat. To topple over into hell at the very summit of the hill of Zion will be a frightful fall. If faithful pastors ever shudder at that judgment-seat, it will be when they see what is becoming of some of their own congregations. The very people who once melted and wept under revival sermons may then be calling for the rocks and mountains to fall on them, and hide them from the wrath of the rejected Lamb. Perhaps the reader of this paragraph may be one of those very people.

There is another thought which always weaves itself into every conception I ever form of the judgment scene. And that is the excruciating separations which that day will make. All the heart-breaking farewells of earth melt into nothing when compared with those leave-takings for eternity. Who dares to conceive of them? How well I remember the shudder with which in early childhood I used to listen to that homely but thrilling hymn:

"O there will be parting, parting, parting—
All the judgment-seat of Christ;
Brothers and sisters there will part,
Parents and children there will part,
Will part to meet no more!"

If we would but run that dividing line—even in our imagination—more often now, it would make us more tenderly faithful to the souls of those we love. God save us from the agony of breaking away from our own children then—and forever!

Such are a few of the thoughts which crowd into my mind as I sit to-night alone and let the light of that tremendous judgment scene break in upon me. It is an awful mystery; but through the mystery I see clearly a righteous Savior on his throne—a heaven of glory—a lake of fire—and every single human being bound either to the one or to the other. With the "fierce light" of that judgment-seat beating upon our path, let us all pass on, remembering that every year brings us the nearer toward it.—*Dr. Cuyler, in the Evangelist.*

## The Temple at Jerusalem.

No spot on the surface of the planet can appeal more powerfully to the imagination than the Great Altar Mountain of Moriah; no place is so luminous in historic association. It is the very mooring-stone of monotheistic faith. On the rocky crest of its lofty summit, in the belief alike of the Jew, the Christian and the Moslem, the vail that shrouds the invisible world has been most often and most evidently raised. Here, according to the oral tradition handed down by eighty-eight successive occupants of the dignity of high priest, the common ancestor of all the Arabian tribes laid the wood in order for the meditated sacrifice of his son. Here the shepherd who won the throne on which, as reigning over an undivided people, only three kings sat, saw the angel stand between the earth and the heaven, with a drawn sword in his hand stretched out over Jerusalem. Here was believed to dwell, at least for the 428 years of the first temple, if not for the full millennium during which sacrifice was offered on the altar, the shadow of the cloud and the glory of the Shekina, and to whisper the small still voice of the Bath Col. Here again, according to a second group of sacred traditions, to the priest Zacharias, at the Feast of Lights in the thirty-fifth year of Herod the Great (when the course of Abia was in attendance,) appeared an angel of the Lord standing on the right side of the altar of incense. In one of the numerous chambers within that colossal wall sat the divine Child, in the midst of the elders of the Sanhedrim, both hearing them and asking them questions. Under the royal cloister, cresting the great southern wall, twenty years later, the Son of Mary walked in the winter, at the Feast of the Dedication. Here again, in the belief of the present guardians of the sanctuary, from the very place where Abraham and David and Solomon had prayed, the great Arabian prophet took his upward journey, in a vision more momentous to the world than either of those in which Isaiah, Amos and Ezekiel had been rapt to the same place. No spot so consecrated by sacred legend exists on the surface of the earth.

The skill, the art, the mighty toil that have been devoted to the adornment, and to the desecration of this most ancient place of worship, have been of extraordinary magnitude. The grandest legacy of Egyptian antiquity, the Great Pyramid, demanded, indeed, a larger amount of naked human labor; but in Moriah there is a compulsion of the features of nature herself to the service of the builder. In actual bulk the Great Pyramid is to the temple rock as five is to nine, if we descend but as far as the sills of the five double gates of the Mountain of the House. If we carry the comparison down to the level at which the lowest foundation of the walls is inlaid in the rock at the angles of the inclosure, the bulk is three times that of the Great Pyramid. The cubic contents of the mason's work may not amount to a tenth part of that piled up by Souphis. But the hill has been honeycombed with chambers and galleries; and the declining part to the south covered with vaults and arches, to which Gizeh can show no parallel. No merely artificial structure could have so successfully resisted the resolute efforts of the two greatest military nations of the ancient world to destroy its existence and to obliterate its memory. No other monument long surviving the era of Asiatic and Italian power can ever, like the Noble sanctuary, mark by its very ruins the successive periods of its glory and its fall.

If we regard not so much the evidence of the labor devoted to the work of the temple as the effect produced on the mind by its apparent magnitude, we may suggest the following comparisons: the length of the eastern wall of the sanctuary is rather more than double that of one side of the Great Pyramid. Its height from the foundation on the rock at the south and near the northern angles was nearly a third of that of the Egyptian structure. If to this great height of one hundred and fifty-two feet of solid wall be added the descent of one hundred and fourteen feet to the bed of the Kedron, and the further elevation of one hundred and sixty feet attained by the pinnacle of the temple portal, we have a total height of four hundred and twenty-six feet, which is only fifty-nine feet less than that of the Great Pyramid. The area of the face of the eastern wall is more than double that of one side of the pyramid. Thus the magnitude of the Noble sanctuary of Jerusalem far exceeded that of any other temple in the world. Two amphitheaters of the size of the Coliseum would have stood within its colossal girdle and left room to spare. The Coliseum is said to have seated eighty-seven thousand spectators, and accommodated twenty-two thousand more in its arena and passages. For such a number to have been crammed within its circle, the space for each person must have been limited to seventeen inches by twenty inches. Allowing *in parallelogram way*, or four square cubits for each worshiper in the temple, the sanctuary would have contained thirty thousand; the Chel, excluding the Priests' Court, twenty-six thousand more; and there would yet have been room in the Great Court and the cloisters to make the total reach to more than two hundred and ten thousand.—*Edinburg Review.*

## Dress in Church.

In ancient and in comparatively modern times various States have attempted to establish sumptuary laws for the regulation of the styles and cost of clothes, but with little success. The question of clothes seems one of most difficult adjustment. The early Methodists, who were nearly all persons belonging to the less opulent classes, and the Quakers made strenuous efforts to check display and extravagance in dress. The modern Methodists seem to have given up any effort to control the question of dress. The Quakers still adhere to a peculiar costume as to cut and color, but wear clothes proverbial for their fineness and high price.

The dress of males throughout Christendom has been reduced to the minimum of plainness. Lace, feathers and ruffles have entirely disappeared, and jewelry nearly so, save may be a watch-chain or a pin or a few buttons. There is in most youths and young men a *jewelry period* that passes away with the coming of soberer years.

But this cannot be said of female attire; ornamentation still forms a distinguishing feature of their style, and a large item of the expense of their dress. We know not that this will be or can be changed, but we most ardently desire to see one reform in the matter of female dress or fashion, and it is this: *let church-going cease to be a dress occasion.*

In the Catholic countries of southern Europe it is not fashionable, and is not considered in good taste to be gay in dress at church. We were pleased to read that the ladies of a large and wealthy congregation of Baptists, in Nashville, Tennessee, had resolved to dress in calico at church. Now we do not care or desire that ladies should confine themselves to calico—though it is neat and pretty—but we do most sincerely and religiously desire to see our lovely and beautiful women adopt a plainer style of dress at church than that which now prevails. "But," says some fair lady reader, "why do you wish us to be plainer at church than at other public or social assemblies?" For more reasons than one, but our chief reason is that you may not dress poor women out of church and away from church, as we, alas! have too much reason to believe that you are now doing. Now we know that this is no part of your design or desire; indeed we doubt not you will hear with regret that this is the effect of your fine dressing at church. But you will ask: "Why does our finery effect for harm the poor at church more than elsewhere?" For this simple reason: the church is the only place where the poor and rich meet together. The poor do not visit in the circle of the rich—do not attend grand dinings, parties and places of public gayety. It is only in church that they are brought in contact, and the poor made to feel the contrast between their cheapness and plainness, and the costliness and splendor of the well-to-do. Now it ought not to be so, but so it is. This contrasting is humiliating to the poor, and they shrink away from it, and will not go to church at all, or, if they do, go with a feeling of mortification or else with an effort at display beyond their means.

Many poor women are kept from church in the morning, and some at night, because they shrink from contrasting their poverty and plainness with the wealth and show of the richer classes. We cannot hope to correct this feeling in the poor. What, then, can be done? This: let it become fashionable and be regarded as a matter of good taste to be plain at church. If the ladies who are the leaders in society will take this in hand, it can be carried through and be the means of great good. Now cannot sensible and godly women be persuaded, for Christ's sake, and the sake of the poor, to make this effort of self-denial?

Those who now spend so much of the Sabbath morning in elaborate toilets will have time for better Sabbath service. At church their thoughts will be less tempted to stray in the direction of dress. Instead of examination and criticism of costumes, they can give their hearts to praise and prayer, and careful attention to the sermon, so that they may apply its lessons to their spiritual needs.

Sisters beloved in the Lord, when you read this, will you think, talk and act in regard to it? May the spirit of all grace help you!—*Galveston Christian Advocate.*

FOLLOWING THE LORD FULLY.—Walking once in a pitch-dark night, in company with a friend who knew the road well, I said to him: "I shall follow you, so as to be right." After a little I stumbled into a ditch. "You have led me into a ditch," I said. "Then you have not followed me exactly," was the reply, "for I have kept free." I had to acknowledge that I had gone a *little* to one side, thinking that of no consequence. So it is, thought I, with the Christian following Christ; as long as he follows him exactly he is safe; but when he turns aside, however little, he is liable to stumble into the ditch.

PROF. AGASSIZ says that "trilobites are not more closely related to the phyllopods than to any other entomostracha or to the isopod." Of course not.

## Long Sermons.

The speaker's time should be measured out by wisdom. If he is destitute of discretion, and forgets the circumstances of his auditors, he will annoy them more than a little. In one house the pudding is burning, in another the child is needing its mother, in a third a servant is due in the family; the extra quarter of an hour's prosiness pits all out of order. A country hearer once said to his pastor: "When you go on beyond half-past four in the afternoon service do you know what I always think about?" "No," said the orator. "Well, then, I will tell you plainly; it is not about what you are preaching, but about my cows. They want milking, and you ought to have consideration for them, and not to keep them waiting. How would you like it if you were a cow?" This last remarkable inquiry suggested a good deal of reflection in the mind of the divine to whom it was proposed, and perhaps it may have a similar beneficial effect upon others who ought to confess their long preachings as among the chief of their shortcomings.

In general, a great sermon is a great evil. Length is the enemy of strength. The delivery of a discourse is like the boiling of an egg; it is remarkably easy to overdo it and so to spoil it.—You may physic a man till you make him ill, and preach to him till you make him wicked. From satisfaction to satiety there is but a single step; a wise preacher never wishes his hearer to pass it. Enough is as good as a feast, and better than too much.—*Spurgeon.*

THY KINGDOM COME.—A poor, wounded boy was dying in a hospital. He was a soldier, but a mere boy for all that. The lady who watched by his bedside saw that death was coming fast, and, placing her hand upon his head, she said to him: "My dear boy, if this should be death that is coming upon you, are you ready to meet your God?"

The large dark eyes opened slowly and a smile passed over the young soldier's face as he answered: "I am ready, dear lady, for this has long been his kingdom," and as he spoke he placed his hand upon his heart.

"Do you mean," questioned the lady gently, "that God rules and reigns in your heart?".

"Yes," he answered, but his voice sounded far off, sweet and low, as if it came from a soul already well on his way through the "dark valley and shadow of death."

And still he lay there with his hand above his heart, even after that heart had ceased to beat, and the soldier-boy's soul had gone up to its God.

God doth plead with us all: "Give me thine heart." O let us all be quick to answer: "Father, thy kingdom come."

FOOLSCAP PAPER—ITS ORIGIN.—The term "foolscap," to designate a certain size of paper, no doubt has puzzled many an anxious inquirer. It appears that Charles the First, of England, granted numerous monopolies for the support of the government, among others the manufacture of paper. The water-mark of the finest sort was the royal arms of England. The consumption of this article was great, and large fortunes were made by those who purchased the exclusive right to vend it. This, among other monopolies, was set aside by the Parliament that brought Charles the First to the scaffold; and by way of showing contempt for the king, they ordered the royal arms to be taken from the paper, and a fool with his cap and bells to be substituted. It is now over two hundred years since the fool's-cap was taken from the paper, but still the paper of the size which the Rump Parliament ordered for their journals bears the name of the water-mark placed there as an indignity to King Charles.

THE WAY TO THE POORHOUSE.—A physician was walking along a road in the country one day. An old man met him, who had a bottle of whisky sticking out of his coat pocket. "Is this the way to the poorhouse, sir?" asked the old man, pointing in the direction in which he was walking. "No, sir," said the physician; "but this is," laying his hand on the bottle of whisky.

THE first act of divine justice in the infant church at Jerusalem was to punish covetousness. And yet the church has never dealt with this sin as it should. Who ever heard of a man being disciplined for covetousness? For other sins men are cast out of the church; but in this sin, which the Bible calls idolatry, they live and die without one honest rebuke.—*Hall.*

HANDEL happened once to be presiding over the oratorio of "Israel in Egypt." The first tenor began entirely out of tune: "I am an Israelite." Handel, who was at the organ, turned around, and glaring upon the offender, in a voice of ten thousand thunders exclaimed: "You are von great beast!"

GENERAL BLOCKER, of the Indiana Legislature, recently went to get a preacher for a funeral sermon. He found one in the woods cutting hoop-poles for a living, and "with nit enough clothes on his back to wad a shot-gun." The general forthwith introduced a bill to pay clergymen for officiating at funerals.

"SOME of the domestic evils of drunkenness are houses without windows, gardens without fences, fields without tillage, barns without roofs, children without clothing, principles, morals or manners."

"IS THAT MARBLE?" said a gentleman, pointing to a bust of Kentucky's great statesman. "No, sir; that's Clay," quietly replied the dealer.

WE SHOULD stand with our eye on the land of promise, but with our feet in the land of uprightness.

## Religious Intelligence.

LOUISVILLE, KY.—The Baptists have ten Sunday schools and 1,200 scholars.

SYRIA.—The Presbyterian Board have made Zahleh a permanent station. It is a town of 10,000 souls related to a promising field.

A [illegible] Presbyterian church was organized in Brooklyn last month, at which forty members were received by letters and confession.

THE latest stretch of ritualism in England is the strenuous advocacy, by some of its clergymen, of prayers for the dead, while the introduction of the confessional is also agitated.

THE Methodist Episcopal Church in India has seventeen churches and seven parsonages, an increase for the year of three churches and one parsonage. Total valuation, $66,590.

EARL RUSSELL'S book on Christianity, soon to appear, is "The Rise and Progress of the Christian Religion in the West of Europe, from the reign of Tiberius to the end of the Council of Trent."

MISSIONS.—Dr. Shuver, in a vigorous editorial on missions, says that American Baptists contribute, for all forms of missionary work, an average of thirty-one cents per member, and only $1 for $89 worth of church property.

MR. WOODROW, Inspector of schools in Bengal, says that "only two and a half to three per cent. of the people in that presidency can read and write their mother tongue. And yet lakhs and lakhs of rupees are being spent on the higher education."

CORNWALL, the scene of many gracious revivals since Wesley's day, is again being visited in several places with "times of refreshing." Services are held almost nightly, and large numbers attend the word, and the prayer meetings which are afterward held.

THE Archbishop of Canterbury, England, has addressed a pastoral to his suffragans, calling attention to the spread of intemperance, and urging them to get their people to support the Church Temperance Society, lately formed in Lambeth Palace under his auspices.

TENNESSEE.—The agents of the American Sunday School Union, in the last six years, have organized in Tennessee 280 schools, with 1,600 teachers and 14,700 scholars; have visited 941 schools, have distributed 5,000 Bibles or Testaments, and delivered 1,400 addresses.

THE decision of the committee of arrangements of the Evangelical Alliance, to dispense with the service of the Lord's Supper at the approaching meeting, out of regard for the feelings of the Baptist brethren, is exciting considerable comment in some of the religious journals.

THE first marriage ceremonial in any Presbyterian Church, Paisley, Scotland, recently had a large attendance. The clergyman was dressed in plain clothes. Marriages are generally celebrated in the house of the bride's parents or relatives, and there are no "canonical" hours.

IN BRAZIL.—A Baptist church, composed of emigrants from the South, has been organized in Brazil. Elder R. Ratcliff, formerly of Louisiana, is pastor, and William H. Meriwether clerk. It began with twenty-three members. Three more have been baptized, and others await the ordinance.

THE edict against Christianity, which has been in force in Japan for centuries, under which thousands of professed Christians were put to death, has been formally revoked by proclamation. The mikado has also released the Christians who have been imprisoned since 1870, in whose behalf repeated efforts have been made by Christian nations.

THE Mount Vernon Place Methodist Episcopal Church, Baltimore, is pronounced the most elegant Methodist church edifice in the United States. It is lighted by electricity. The organ cost $10,000, and is worked by water-power. The cost of the lot and building was $300,000. The ordinary Sabbath morning congregation is 1,500.

THE revival connected with Mr. Hammond's labors in Denver, Colorado, has been a powerful and beneficent one. The number of conversions reported in the Denver *Leader* of March 27 was upward of 400. The whole city has been stirred by the movement. Scores of hardened and reckless men have professed conversion, and the character of the town will be greatly altered in the future. Results like these are certainly beyond all criticism.

THE revision of the Scriptures, now in progress under the superintendence of English and American scholars and divines, moves slowly. Bishop Ellicott, of the British and Foreign Bible Society, says the new translation cannot be completed for many years, and after that the printing and proving would occupy a long time. The Bishop is of the opinion, moreover, that the English public will hesitate before they accept the revised translation, and that probably this generation will pass away before its general adoption, if, indeed, the present edition of the Bible is ever given up.

THERE has been a large diminution in the number of the Episcopal clergy of Ireland since the disestablishment of the Irish national church. In the year 1869 there were in Ireland 2,380 incumbents and curates, and, according to the Clerical Directory, just published, there are at the present time only 1,971 clergymen of all ranks. The difference is partly accounted for by the fact that large numbers have commuted and compounded, the elders retiring from work, and the juniors leaving for more promising or more congenial spheres of duty in England.

IN CONNECTION with the opening of Mr. Hepworth's Tabernacle on last Sunday, the following from the New York *Examiner* will not be uninteresting: The audience-room is an immense place, capable of seating, it is said, 3,500 people. It is semi-circular, the seats radiating from the platform, and gently rising to the door. There are 347 pews, which are reached by ten aisles. The organ is behind the platform, and it is enough to take a man's breath away to look at the immense area to be filled with the human voice. The audience-room is a slight improvement on the Tabernacle of Talmage and the Iron-clad of Scudder. The cost of the building is over $100,000. The singing will be purely congregational.

THE TOBACCO WAR. The New York Methodist Conference, at its recent session, unanimously adopted the following preamble and resolution: "WHEREAS, The practice of using tobacco in its various forms has become an evil of great magnitude, and the moral sense of the church is becoming more and more decided as to its evil nature and tendency; therefore, be it *Resolved*, That we deplore its existence among our brethren in the ministry, and most affectionately and solemnly advise all our people, both the ministers and laity, and especially the former, to refrain from indulgence in what we deem a useless and pernicious habit."

THE Russian Church is reported to be rapidly spreading in Japan. Paul Sarvate, a Japanese bonze, or former priest of one of the oriental sects, is its active apostle. In Hakodadi recently the Bishop of Kmutschatka received ninety-five Japanese into the communion of the church, and 500 persons asked baptism. The government has taken active measures against the spread of the new religion, but without avail. It has imprisoned the catechists and dismissed all Christian officials. Notwithstanding these persecutions, however, the work has spread, and at length, after the energetic protest of the Russian consul at Hakodadi, the imprisoned Christians have been released.

IN THE Eastern Turkey mission, which embraces a wide range of country, the churches are now twenty-eight, pastors twenty-three, members 1,181; added within the year, on profession, 107; licensed native preachers, twenty-seven; registered Protestants, 6,686; pupils in theological schools and classes, seventy; in female boarding schools, eighty-four; in 115 common schools, 2,083. "The Protestant churches and communities are growing more stable, better educated, and more capable of self-government; and sifting processes are going on, which may *seem* like retrogression, but which are really important agencies of progress." The happy influence of the women of the mission, in their work for women, is abundantly manifest.

MORE GRIEF FOR THE POPE.—The Young Men's Christian Association, which we recently reported as just organized in Rome, is prospering beyond anticipation. The headquarters are nearly opposite the Propaganda, in the heart of the city. Two branches have been formed, one of English and one of Italian young men. Both are full of zeal, and are working with a will. It is announced that a number of gentlemen in London have agreed to pay the rent of suitable rooms for them, and also to employ and send out a young Italian, now in London, who can assist them very much in their work. A free reading-room has been opened, and about twenty periodicals are already on file there for use. Among the recent visitors to Rome, whose gifts to the cause were of special service, was Philip Phillips. He contributed a most delightful service of song.

THE American and Foreign Christian Union has just decided upon an important change in its policy, by which it gives up its entire foreign department. This step has become necessary in view of the fact that the three leading denominations that have hitherto supported the society have commenced a religious work of their own in almost all the papal countries. They have entered those very fields where the success of the Union has been most conspicuous; and even into Mexico, where its most hopeful and remarkable work has been prosecuted, they have sent not less than fourteen missionaries within the last six months. The work of the society in Italy has been assumed by the American Board, and the missions in Chili by the Presbyterian Board. There is no intention to dissolve the Union; on the contrary, the home operations will be advanced especially toward resisting Catholic aggression.—*Christian Union.*

MISSIONS OF THE M. E. CHURCH, PEKING.—All will read with interest, says the *Methodist*, the following letter from Rev. L. N. Wheeler, written at Peking, near the first of the year, but received too late for the March *Missionary Advocate:* "We have just purchased from the Presbyterian mission in Peking their chapel premises on one of the great streets of the city. This arrangement has been effected in consequence of the intention of our Presbyterian brethren to change their location to the northern part of Peking. We have thus secured a first-class position within convenient distance of our compound. We are receiving new encouragement in our labors. The Sunday services in our domestic chapel are still well attended. There are several inquirers, who will probably soon be received into the Tartar City class. All the members of the mission are devoting themselves to their work. Bro. Lowry keeps up daily preaching in the southern city, with very encouraging prospects, and he is now no longer disturbed by unfriendly official influence. Bro. Pitcher has also been doing an important work in the southern city, and is preparing for a protracted tour through his circuit. Bro. Davis has rented and opened a chapel in Tientsin, where many hear the word preached. We hope to see him speedily reinforced, for it would be suicidal to occupy so important a center with but a feeble force. Misses Brown and Porter are laboring in their department with zeal and fidelity. They have a promising school of young girls, and are making their impression on the women of the neighborhood."

OUR SCHOOL-BOY remarks that when his teacher undertakes to show him what is what, he only finds out which is switch.

## The Christian Advocate.

Organ of the Alabama, Mississippi and Louisiana Conferences of the M. E. Church South.

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AGENTS—All the members of the Patronizing Conferences.

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| Six Months | 1 75 |
| Three Months | 75 |

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## Condition and Prospects.

The political and business state of the country has its effect upon the church. In several of the Southern States the people are passing through trials even graver than those which they encountered during the war. The sequel of subjugation is now manifesting itself far more clearly and terribly than they apprehended at the time of the surrender. The recent effort in Louisiana to obtain a better government, although fairly successful at the polls, has been rendered vain by the intervention of Federal power. A state of oppression and wrong more galling to the spirit, and more destructive to the material interests of the people, does not exist anywhere than here in our State. The taxation of property, on a just cash valuation as it was before the war, is not less than ten per cent. This is the worst form of confiscation. Better for the people if they had been all sold out for rebellion and treason at once, as this course would have been understood and have given them an opportunity to take a fresh start.

The recent bloodshed in Grant parish grew out of violence and usurpation, initiated and prosecuted by negroes, incited by white political emissaries. However much to be deprecated, we cannot see how the conflict could have been avoided on the part of the white citizens. It was not merely the parish offices, but their own lives and the safety of their families were at stake. That this unfortunate affair has been widely misrepresented to and by the Northern press is not strange. Here is the mildest paragraph in a long article of the New York *Christian Advocate* on "The Louisiana Outrage:"

> The government and people of this country have been trying very hard to believe, and to persuade others to believe, that the Southern rebels have become very good and loyal and law-abiding citizens, but the wolf persists in displaying his real nature in spite of the fleecy covering laid upon him. We have done a good deal of "shaking hands over the bloody chasm," but in spite of the fraternal hand-grasping there seems still to be among those who first made the chasm, and rendered it bloody, a persistent purpose that it shall be neither narrower nor less crimson. How long is this course of self-deception to be pursued, with its natural sequences of "Kukluxing" and wholesale massacres of negroes? A peril scarcely less fearful than that encountered when armed rebellion was clutching at the nation's vitals is now upon us. That same spirit of rebellion is still rampant through all the South, and waits only the opportunity of probable success to again inaugurate a reign of terror. It will be criminal in the national government to ignore these facts; and though occasional outbreaks may not be entirely avoided, yet by proper precautions they may be rendered very few in number, and when they do occur true clemency not less than justice will demand their exemplary punishment. In the name of right, of good government, of peace and of safety to all law-abiding citizens of the South, the country, we demand severe and exemplary chastisement for these assassins of Grant parish.
>
> We hope the real assassins—the miscreants who instigated the whole affair, and those who murdered men whom they had decoyed by a flag of truce—may receive "severe and exemplary chastisement." But this we do not expect. If the Northern Methodist Church were to judge in the matter, the white people of the South would have nothing but utter ruin to expect. The *Nation*, a secular paper of New York, is capable of taking a juster view of the subject than its religious neighbor. Says the *Nation*:
>
> There is now a great outcry for the punishment of these "demons," [illegible] outcry, or at least no adequate outcry, over the disgraceful connivance at Washington at the state of things which has converted Louisiana into a South American republic, and destroyed all confidence on the part of all classes, not only in the law, but in a popular vote which produces the law. How can any people put any confidence in anything but rifles who see men like Casey and Packard not only kept in office, but put back into office when their term has expired; and the majority in Congress refusing to do their duty in the settlement of the local difference, and going calmly home with their pockets full of stolen money, without one word of rebuke or disapproval from the President?

Since the South surrendered, and in good faith accepted her fate as a subjugated section, we have expected the troubles and wrongs which now prevail. We are entirely at the mercy of the conquerors, and must accept such treatment at their hands as they choose to bestow. It will be a good while yet before the North will be capable of doing us justice, or of truly understanding things here as they really are. As a section, the North has the power to crush us altogether, and to Africanize the best portion of the country. If we are to be delivered from the present oppression and the prospective disasters which many now anticipate, the relief must come from those who have brought these calamities upon us. We believe that a considerable majority of the white people in Louisiana and in some of her sister States would leave for Texas or the West if they were able to get away. They wish for peace, and for so much liberty as may enable them to support their families and educate their children. To secure these moderate ends they must seek a white man's country, where the voters have a common interest and where a war of races is impossible. Such, however, is the depreciation in the value of property, and so utterly depressed is business of nearly every kind, that the most of our people are unable to move.

Sagacious men differ in their estimate of the condition and prospects. Of the present there can hardly be any difference of opinion. The fruits of negro and carpet-bag legislation, supported by Federal bayonets, are manifest. But what hope is there of better times? Some are disposed to look upon the present as a transition state, and that a few years of patient endurance will bring about a change for the better. Others look forward to increased depression and misfortune, until the property goes into other hands, and until white emigration sets in sufficiently to be felt in the political and industrial affairs of the country. The work of the church, amidst these disturbing and discouraging circumstances, is more or less hindered. Where many are moving away, and the minds of the people are diverted to other subjects, the increase in membership will probably be small. Then there is danger to the piety of the church while subjected to the heaviest and most irritating provocations. The wrongs, insults and robberies we are compelled to endure will try our faith to the uttermost. The weak may be tempted to doubt, and they may even be led to distrust God. Many will find it difficult to keep themselves in the love of God while they are the witnesses and victims of injustice and tyranny. They may find it more difficult to keep aloof from the prejudices, passions and excitements of the hour. People and pastors should be guarded, and walk circumspectly. Our feelings and sympathies must be more or less enlisted, and our temporal interests are of course involved, but we are as much as possible to live peaceably with all, and to promote all the graces and charities of the Christian life. Patience and love under oppression and misrepresentation are the highest indications of our faith.

We must commit our country and ourselves to God. There will be much straitness, no doubt, in church finances. It has been so for years past, and things just now are harder than ever. More effort will be required to bring up the collections, and every one must do his part or there will be distress. The duty of the preachers is plain. The country never needed the gospel more. They must be faithful, live nearer to God than ever, and look for reviving power. Despite the times, we hear of awakenings at a few points in the Southwest. Let us pray for more refreshing manifestations of divine grace. For, after all, our help for State and Church, for the country and for Zion, is in God. Great difficulties, by toning up the faith and by increasing the effort of the church, sometimes lead to the largest blessings. Let us pray for the reviving power. We hope, from this time to the end of the year, to keep more than one column filled with bulletins from the front, glowing with accounts of spiritual victories.

## The Mexican Mission.

BALTIMORE PAYS FOR THE CHAPEL.

BY BISHOP KEENER.

BALTIMORE, May 1, 1875.

MR. EDITOR: After an absence of six years I found myself in the place of my birth, and among relatives and connections by the score. Some of my father's friends still remain, but the greater part have fallen asleep. In the places of those merchants, public men and ministers of Christ who were the admiration of my youth, another generation has come into active life. Boys I once knew are now presidents and cashiers of banks, deep in stocks, or the heads of firms whose agents, ships and lines of traffic are reaching out toward the ends of the earth. Baltimore, always beautiful, looks larger and fairer than ever. Her houses are the perfection of neatness. The smooth-faced brick for which this city is so famous is relieved with white marble from Baltimore county. Nothing can be finer than the general effect of this combination; for these materials retain their freshness for a long time, and it is not easy to distinguish between a new house and an old one. On every side streets are piercing the fields, and whole rows of four-story houses now stand where a few years back boys wandered in search of birds'-nests and berries. But it is specially in the luxury of costly and imposing churches that this city has, during the past decade, surprised itself. A plain Methodist society worships in a house that cost, with the ground on which it stands, $400,000, and vies in expression with the most sublimely beautiful of all monuments—that raised by Maryland in honor of the great Virginian. The Presbyterians have a red sandstone structure, just now about to be finished, which is even richer in architectural merit, though not so costly as Mount Vernon. The Baptists have a white marble church of surpassing grace. The spire is of marble up to the point of its finial. It stands on an elevation. I saw the clouds passing slowly over it. The Episcopalians, low-church, have a structure as white as the top of Ixtaccihuatl, with a spire that rises nearly two hundred feet. Besides these there are many more unpretending houses of worship, and I know of no city with so large sitting accommodation for Sabbath audiences.

Our own Methodist E. Church South has several capital houses, well located and well attended. In one of these we held, last week, a meeting of all our people to see what could be done for Mexico. It was the very first one of the kind held since my return. As new brooms are said to sweep clean, you may be sure it yielded something quite handsome. The members of the Madison Avenue Methodist Episcopal Church took the very graceful method of recognizing the loan of the Capilla de San Andres to Dr. Butler by contributing $170 toward the result. The proposition was that our churches in Baltimore should pay for the "Capilla." This they responded to promptly, and $2,029.90 were contributed, some of it in "futures," but all by very responsible parties. On the following Sabbath, after the sermon at St. Paul's, a lady (Mrs. Gault) and her two daughters contributed $30 more, and at night, after the sermon at Bethany, the pastor secured a collection of $110. The Chatsworth Independent Methodist church also was represented in the good work, as will be seen by the following detailed statement of the several contributors at the Trinity meeting:

| | |
|---|---|
| Trinity church | $708 00 |
| Sunday School Teachers' Association | 100 00 |
| St. Paul's church | 300 00 |
| Central church | 150 00 |
| Emanuel church | 205 00 |
| Hookstown | 20 00 |
| Monument Street M. E. Church | 5 00 |
| Madison Avenue church | 170 00 |
| Chatsworth | 70 00 |
| Bethany (C. J. Baker) | 100 00 |
| Collection in hands of Bro. Stepley, for Mexico | 140 00 |
| Cash | 61 90 |
| | $2,029 90 |

To this add:

| | |
|---|---|
| Lady and daughters, at St. Paul's | 30 00 |
| Bethany, at night | 110 00 |
| Making a total of | $2,169 90 |

which I have in cash and subscriptions as a token of the good will and favor with which our churches here look upon this mission. The ladies of Southern Methodism enter heartily into the good work. They have organized a society—"Woman's Bible-Reading Mission"—and are collecting funds to support female Bible distributors and missionaries in foreign fields. Mrs. Hayes and Miss Melissa Baker are prominent in this good work. The object is to form auxiliary societies, which shall collect money for missions. It was my privilege to meet with them twice, and they awakened a responsive purpose in my heart to further, as far as I may be able, their noble designs.

Our preachers here are doing good work and they are true men. Our church is stronger and healthier than at any time before in Baltimore. The pastor at Trinity has of late had some sixty conversions and accessions to its membership. The troubles through which our cause has passed have been overruled for good.

I leave here to-day for Louisville. Shall spend the next Sabbath there.

## Report of Publishing Committee.

The Publishing Committee of the NEW ORLEANS CHRISTIAN ADVOCATE met in New Orleans on the sixteenth of April. The Conferences confide to us a general supervision of the financial and editorial departments of the ADVOCATE, and the committee imposed upon the undersigned the summing of results. The series of resolutions already made public are our indorsement of the editor and publisher of the paper.

The entire expense of publication is assumed by Rev. R. J. Harp, the committee, upon conditions mutually agreeable, relinquishing in his favor all interest in the revenue arising from subscriptions, advertisements, etc.

The report of the publisher convinces us that the income of the paper, with the most rigid economy, is not adequate to its support. The regular weekly issue does not exceed eight thousand, and the reduction of the price of subscription to $2 per annum has failed to effect any material increase of its circulation.

In material and mechanical execution the publisher has performed his part of the contract to the full satisfaction of the committee; and although a large portion of the paper is occupied with advertisements, we are convinced that this cannot be reduced without such pecuniary loss as would seriously peril its existence.

It is not necessary that we should incorporate the balance-sheet of the publisher in our report to convince the church that the present arrangement for the publication of the ADVOCATE has abated nothing from the struggle for financial existence.

Fortunately for the readers of the ADVOCATE, the official duality of the editor entitles him to a partial support as presiding elder, although it imposes upon him burdens grievous to be borne. With his department the readers of the ADVOCATE are approvingly familiar, and we think we but utter the opinion of the church when we say that his work is well done. A more economical and judicious appropriation of the columns devoted to reading matter cannot be made. The editorials are timely, well thought, clearly expressed and eminently suggestive; and the selections are made with a view to the interest and profit of his readers.

That portion of the paper which the editor proposes to have occupied with current thought is not always filled to his satisfaction; but the fault is not his, for no forces he has yet been able to apply have stimulated a class of writers whose contributions might enhance their abundance, and add greatly to the intellectual and moral value of the paper.

These facts being given, how may we most certainly and speedily place the paper upon a self-supporting basis? becomes a question of grave import, and we appeal to the church for an answer. We do not question its importance as a means of communicating information; as the repository of the dying testimony of our people to the truth and the power of the gospel to save from sin and fear; as the expositor and advocate of the doctrine and polity of the church; nor do we give place, no not for a moment, to the thought that the ministry or membership of the church in the patronizing Conferences will hesitate to make any reasonable sacrifice for its support. We believe that its subscription could be doubled within the year if its agents and friends would obey the dictate of conscience and duty. The eagerness with which we wait for it, our impatience if it is delayed, and the delight and profit we derive from its perusal, are the proofs of our appreciation. Its weekly visits, wisely distributing its full supplies to all classes and ages of its readers, is hailed by the household. Shall we appropriate its benefits to our selfish greed, or shall we condemn it to an inferior rank by a timid commendation? As we love the church and love the truth, and love the cause of our Redeemer, we should promptly and steadily endeavor to promote its more general circulation.

W. H. WATKINS, Chairman.

## The Reign of Grace.

The religion of Jesus proposes to control the whole being and the whole life. Religion is simply a consecration to God. The effect of this consecration is that the whole nature is brought under the dominion of grace. The man who is wholly religious is the man in whom grace not only exists and manifests itself, but in whom "grace reigns." Man is necessarily under government. The constitution of his being places him under law. Whether as a sinner or as a Christian, this is evidently true. In the one case he is under the government of satan and the law of sin. In the other he is under the government of God and the law of grace. The object of religion is to deliver man from the rule of the devil, and to abrogate the law of sin under which he groans. Now if religion is not competent to this work, it is defective and does not answer the purpose for which it was given. Religion must overthrow the dominion of satan and abolish the law of sin, or it can do man no good. In place of these it must set up the government of God and promulgate the law of grace, or it is merely a negative thing. The province of religion, then, is to rule the whole man, and if it does not rule the whole man it is defective somewhere. The whole man has felt the effects of sin. The mind and soul and body have all felt the dire results of transgression. Religion is the cure for these effects, and to exert its proper healing and counteracting influences it must go wherever the disease has gone. It must run through all the emotions of the soul. It must course along all the faculties of the mind. It must lay its healing hand upon every member of the body. If it does not do this its full work is not done. The man is not what he ought to be. Grace does not reign without a rival. The piety of the man who has this sort of religion is defective—it is one-sided. The light which he "lets shine" is a reflection, not a radiation. The side opposite the light is in "gross darkness." But where "grace reigns," where "the law of the Spirit of life in Christ Jesus" is obeyed, the "true light shines" in every direction. In such a person there is no darkness at all. In such an one religion operates according to God's law and the human constitution, and the consequence is such an one is brought into harmony with God and with God's universe. "Grace reigns," and the life is but a faint expression of the power of grace, and does more to show forth the beauty of piety than a score of people whose religion is one-sided. "Grace reigns," and the actions and feelings and thoughts are brought under her peaceful sway, and the man is happy simply because his life is in accord with the will of the Lord. One great difficulty with people trying to be religious lies in the fact that, instead of permitting grace to reign supreme in and over their lives, they are continually seeking to control and govern it. Human nature has ever been impatient of control. It delights to rule everything within its reach. It tries to rule religion, and when it does, of course, grace does not reign. People often bend their religion to suit their desires and hopes, when those desires and hopes should be subordinated to the sceptre of grace. The man who leads this sort of a life must have a great many "ups and downs," and not a few "ins and outs." The current of his being must be a troubled current. There is not that placid flow, that noiseless hope which characterizes the current of the life where "grace reigns." Nothing this side of heaven can equal the quiet enjoyment, the peaceful happiness of a life in which "grace reigns." Nothing can equal the beauty of a life in perfect harmony with the teachings of religion and subordinated entirely to her control. Such beauty as is found where "grace reigns" excels all other beauty. Like the orange of a Southern clime, a life where "grace reigns" is all the time flowering and shedding its sweet perfumes and dropping its golden fruits. "The beauty of holiness" can be excelled by no beauty of earth. The glories of an early morn fade before the glories of a young life consecrated to God!

> "The clouds that float around the setting sun,
> Like crimson drapery o'er a monarch's throne,"

are dull in comparison with the beautiful radiance that sheds itself over the evening of a life spent in devotion to God and humanity. There is no harmony so enchanting as that which grace establishes between the aspirations of the soul and the will of God. There is no philosophy so sound as that which demonstrates that the mind is working in its proper sphere when its highest hopes and most restless activities are seeking to accomplish the will of the Lord.

My brother, let "grace *reign* through righteousness unto eternal life by Jesus Christ our Lord." Then the deepest desire of the soul will be fulfilled and the highest aspiration of the nature realized. Then the great calm which Jesus only can produce will fill every chamber of the being, and the light of the Lord's love will shine away the darkness, and life will become "a thing of beauty and a joy forever."

OUTIS.

OUR brethren in Lebanon, Tennessee, says the *Western Methodist*, are enjoying a season of revival. President Stark, of Corona Female College, writes: "We have a good meeting in progress here. The Rev. S. M. Merrill, of Nashville, is helping us. Already every unconverted person of the Corona household has been brought to the Savior. I thank God that nearly every boarding pupil who has been in Corona during the last three years has become a Christian. The result arrived at in Corona is a highly cultivated Christian woman."

## Bereaved.

Bro. H. J. Harris, of the Mississippi Conference (Crystal Springs,) writes us of a double sorrow. We deeply sympathize with him [illegible] family in their heavy trial. Bro. Harris says:

Our sweet daughter, Nannie Early, died of consumption on Friday morning last, May 2, at five minutes before three o'clock. For six months to a day we had waited and watched with her. Except for four days, I have not felt at liberty to leave home, because of her condition, for the last four months.

God was with her and gave her a glorious victory over death. As she neared the gates of death, just recovering from a dreadful paroxysm peculiar to the last stage of her disease, she said: "Pa, I'm almost over—almost home. Jesus is precious. Glory!"

On Thursday morning last, at five o'clock, my precious mother (Mrs. H. P. Moseley, of Clinton, Mississippi) died. When the telegram reached me, announcing this fact, I did not hesitate to tell my dying child that her grandmother had just gone before her. She exclaimed: "Glory to God!" One more cause for me to be happy. I will soon meet her in heaven."

My dear brother, I have experienced more of the power of God under this bereavement than in all past experience. As parents we feel and can say through grace: "The Lord gave and the Lord hath taken away; blessed be the name of the Lord."

## Revival in Augusta, Georgia.

Rev. C. W. Key writes to the *Southern Christian Advocate*, April 23, of the remarkable work in Augusta:

It has been the most extraordinary revival that has visited this charge since its organization. It has taken hold of all classes of the people, old and young, and stirred the church from its center to the circumference. Up to this time there have been *one hundred and fifty* members added to the church by profession, and still the work goes on with but little abatement; and what will be the final result we cannot say, but hope and pray that many scores more may yet be brought in. The conversions have been clear and powerful. The influence of these meetings at St. James and Asbury is felt at other points. The tide of feeling is rising at old St. John's, and there are clear indications of the coming shower. It is earnestly desired and prayed for that the right and left wing of this sacramental host may be directed to the center, and that the greatest of all the victories may be won. Taking the state of all these charges together, and I hesitate not to say that there is a more powerful religious influence felt and a better religious feeling enjoyed in the Methodist Church in Augusta than has been manifest in over thirty years past.

There have been over two hundred and fifty members added to the three charges here by profession during the last eight weeks, and it is hoped, from the present prospect, that as many more may be reported during the next eight weeks.

## Camp Meeting.

We are requested to state that the meeting which was to have been held at the Carondelet Street church on Monday night last, and which was prevented by the rain, will be held on Monday night, the twelfth instant, at half-past seven o'clock. All are invited to be present. The object is to confer on the subject of the approaching camp meeting, and to raise money to pay a debt already incurred, and to secure the needed means to provide for the meeting in August.

SAD BEREAVEMENT.—It was with emotions of profound sadness, says the *Southern Christian Advocate*, that we learned, a few days since, that Rev. Henry D. Moore, president of Tuskegee Female College, had passed through Macon, attending the remains of his beloved wife to Marshallville, Georgia, for interment. Sister Moore, we learn, died of pneumonia, in Tuskegee, Alabama, on the twentieth of April. Bro. Moore will have, in this deeply afflictive season, the warm sympathies of his ministerial brethren, and of a very wide circle of friends, to whom he is greatly endeared.

WE HAVE, says the Raleigh *Christian Advocate*, cheering news from the church at Goldsboro, which is under the efficient charge of Rev. J. E. Mann. A revival has been in progress for some time and still continues with fine effect. The Goldsboro *Messenger* says:

"The revival at the Methodist church is still progressing, and the interest manifested seems to increase daily. About fifty persons have professed conversion, and the altar is still thronged with penitents."

THE Rev. J. J. Engle, says the Baltimore *Episcopal Methodist*, writes to us as follows, under date of April 21: "It affords me great pleasure to inform you that the Lord is doing great things for us at Bridgewater, Virginia. About forty-five have professed saving faith in Christ, and still the work goes on. To God be all the glory. We have been favored with the valuable services of Rev. W. R. McNeer, who has labored with great zeal and efficiency."

THE faithful labors of Dr. Cravens at the meeting at St. James, says the Galveston *Christian Advocate*, have been crowned with signal results. The interest of the meeting increased every night. Nearly a score were converted, while the church has been much strengthened. The old friends of Bro. Cravens gave him a cordial welcome, and he left bearing the warmest feelings of Christian affection from those who were benefited by his labors.

## Books and Periodicals.

LECTURES ON LIGHT. Delivered in the United States in 1872-73. By John Tyndall, LL. D., F. R. S. New York: D. Appleton & Co., 1873.

These lectures, during their delivery the past winter, have been highly praised by the New York press, and were perhaps the most popular and successful of any course of lectures ever delivered on scientific subjects in America. In their delivery Mr. Tyndall indulged in some uncalled-for strictures upon the views and belief of orthodox Christians. We do not know that these have been put into the book, and we hope not. The author, when he keeps to science, is without a living superior, but his materialistic and skeptical suggestions are most foolish and pernicious. For sale by R. J. Harp, Methodist Depository, 110 and 112 Camp street, New Orleans.

SOUND. A course of eight lectures delivered at the Royal Institution of Great Britain. By John Tyndall, LL. D., F. R. S. New York: D. Appleton & Co., 1873.

This is the latest exposition of the phenomena of sound. The style is as simple and popular as possible, and the illustrations are both numerous and well executed. Prof. Tyndall says in the preface: "In the following pages I have tried to render the science of acoustics interesting to all intelligent persons, including those who do not possess any special scientific culture." We think he has tried and succeeded. For sale by R. J. Harp, Southern Methodist Depository, 110 and 112 Camp street, New Orleans.

FOURTEEN WEEKS IN HUMAN PHYSIOLOGY. By J. Dermann Steele: A. S. Barnes & Co., New York.

Received through A. H. Wilkins, agent, 112 Camp street, New Orleans. Noticed some time ago.

THE SOUTHERN REVIEW for April has reached us rather late. We have found time to read through scarcely more than half of the articles, but we have dipped into all here and there. We are more than ever impressed with the ability and value of the publication. The present number is surpassingly good. We give the contents, as follows: 1. The Apostolical Succession; 2. Peggy O'Neal, or the Doom of the Republic; 3. A Methodist in Search of the Church; 4. Lamon's Life of Lincoln; 5. The Moral Effects of a Free Justification; 6. Demonism; 7. The Virginia Springs and Mountains; 8. De Natura Gemmarum; 9. The Model Republic, Credit Mobilier; 10. The German; 11. Notices of Books.

THE SUNDAY MAGAZINE for April, besides the usual readable articles, contains an engraving and biographical sketch of the late senior editor, Rev. Thomas Guthrie. Dr. W. G. Blaikie is now sole editor, and will probably keep the magazine up to its past standard of excellence.

THE FUTURE OF SHREVEPORT is the title of a well-written pamphlet of thirty-three pages, prepared by A. D. Battle and H. J. Hearsey, editors of the Shreveport Times. Shreveport is the most flourishing city in the Southwest, and evidently has a bright and growing future.

WE HAVE RECEIVED from those well-known and enterprising music publishers, Oliver Ditson & Co., Boston, and C. H. Ditson & Co., New York, twenty-two choice pieces of sheet music.

THE ALDINE for May devotes several fine engravings to the most valuable buildings of new Chicago. The Seashore and the Unbidden Guests are both very fine engravings.

OF OTHER May periodicals we have received the Southern Methodist Monthly, Old and New, Lippincott's, Scribner's, the Southern Magazine, Arthur's Home Magazine, the Children's Hour and the Galaxy.

GOOD WORDS for April is unusually varied and entertaining. Devotional readings from the manuscripts of the late Norman McLeod are continued in this number.

THE CHRISTIAN VOICE is a very handsome monthly paper, published in Chicago, at sixty cents per annum.

OUR Sunday school publications for May have been received. A most delightful and edifying lot they are.

STEAM PLOWING is an interesting pamphlet, by D. D. Williamson, New York.

POWER OF INFLUENCE.—The stone, flung from my careless hand into thy lake, splashed down into the depths of the flowing water, and that was all. No, it was not all. Look at those eccentric rings, rolling their tiny ripples among the sedgy reeds, dipping the overhanging boughs of young willow, and producing an influence, slight but conscious, to the shores of the lake itself. That hasty word, that word of pride or scorn flung from my lips in casual company, produces a momentary depression, and that is all. No, it is not all. It deepened that man's disgust at dulliness, and it sharpened the edge of that man's sarcasm, and it shamed that half-converted one out of his penitent misgivings, and it produced an influence, slight but eternal, on the destiny of an immortal life. Oh, it is a terrible power that I have—this power of influence—and it clings to me. I cannot shake it off. It is born with me; it has grown with my growth and strengthened with my strength. It speaks, it walks, it moves; it is powerful in every look of my eye, in every word of my lips, in every act of my life. I cannot live to myself. I must either be an Abel who, by his immortal righteousness, being dead yet speaketh, or an Achan, the saddest continuance of whose otherwise forgotten name is the fact that man perishes not alone in his iniquity. O brethren, this necessary element of power belongs to you all. Thy sphere may be contracted, thine influence may be small, but a sphere and influence you have.

A LONDON PAPER states that more than one hundred thousand pounds of human hair was imported into Marseilles in 1872, principally from China.

## Gentile and Jew.

A correspondent in Buffalo writes to the New York *Observer*, under date of January 19: Yesterday the Rev. Frederick Frothingham, of the Unitarian church in this city, preached in the Jewish synagogue and to-day the Rabbi Falk preached in the Unitarian church. The rabbi's sermon was a grand, and to most of us an enlightening one, for it pointed out the attitude of modern Judaism toward the world and Christianity as few had understood it before. "Reformed Judaism," he said, "had ceased to expect a Messiah and the restoration of political power, but looked to the final salvation and union of all people under one God." All the service beautifully befitted the occasion. The first hymn given out by Mr. Frothingham was:

"O thou to whom in ancient time
The lyre of Hebrew bards was strung,
Whom kings adored in song sublime,
And prophets praised with glowing tongue.

"Not now on Zion's height alone
Thy favored worshipers may dwell," etc.

The next hymn, the rabbi's own selection, was equally significant:

"All-seeing God! 'tis thine to know
The springs whence wrong opinions flow;
To judge from principles within,
When frailty errs, and when 'we sin.

"Who among men, great Lord of all,
Thy servant to his bar shall call?
Judge him, for modes of faith, thy foe,
And doom him to the realms of woe?" etc.

Certainly this is a remarkable sign of the times. That a preacher of Unitarian views should acknowledge the Christ as one "whom ancient kings adored," and that the Jewish rabbi should cease to look for the coming of the Messiah, are significant facts, showing plainly that both of them have made progress toward the truth. The movement is in the right direction, and we will hope that both Jew and Gentile will yet be one in Christ Jesus.

HORSE-TALK.—We read that Blondin is dead, and that Socrates has recovered from the epizootic; but, stranger still, that the "sire of Mr. Steel" has also had the epizootic, and is doing well. There is much about horse-talk that makes it necessary for an ordinary person to think twice before he understands it.

## MARRIED.

DAVIS—CHUNN.—On the eighth of April, at the residence of the bride's father, on Diamond Island, Mississippi, by the Rev. E. D. Langdon, Miss Florence A. Davis to Mr. A. R. Chunn, all of Warren county.

JORDAN—VAN RENSSELAER.—In Port Gibson, Mississippi, April 23, 1873, by Rev. John A. B. Jones, Mr. James R. Jordan and Miss L. M. Van Rensselaer.

HARGROVE—LIPSCOMB.—At the residence of Dr. W. L. Lipscomb, Columbus, Mississippi, on the fourth of February, 1873, by Rev. T. C. Wier, Mr. Thomas Hargrove to Miss Mary Lipscomb.

## Agent's and Publisher's DEPARTMENT.

### Acknowledgments of Letters and Funds

RECEIVED BY MAIL,

**For the Week Ending May 3, 1873.**

**A**—William T. Ashford, Edwin Alden two letters, American Sunday School Union, D. M. Addison, American News Company, D. Appleton & Co., Adams Express Company.

**B**—William N. Bonner $19.40, R. P. Briton $1, D. Bentley, M. W. Bledsoe.

**C**—W. H. Cook, E. H. Cushing, A. W. Campbell $1.70, J. Crowson, T. Cameron, Baxter Clegg, G. W. & C. B. Cotton & Co., C. W. Carter.

**D**—H. A. Day 75 cents, A. M. L. Douglass $5, D. M. Dancy, Davis & Everson, Donaldson & Co., W. B. Dennis, John Dorchester.

**E**—J. F. Evans, A. T. Edwards, F. E. Evans, Charles F. Evans $2.

**F**—E. N. Freshman three letters, E. H. Foust $6, A. J. Foster $3, J. H. Freeman.

**G**—James Grant, George W. Graves, W. W. Graham $3.05, Miss S. Guice, R. H. Graves, Joseph Gorton $5.25, Gould & Lincoln.

**H**—Hitchcock & Walden, P. W. Heathman, Hubbard & Bros., E. E. Hamilton, Josiah Haigler, James K. Hamblin, W. N. Hagan $2, M. J. Hamilton $1.25, Hythell Haynes, John W. Hall, F. Howarth, W. A. Hall, J. D. Harper, J. Hillsmann.

**I**—Ivison, Blakeman, Taylor & Co., R. S. Isbell.

**J**—W. H. Jones, H. Jones, T. W. & A. S. Johnson $125.10, H. F. Johnson.

**K**—B. T. Kavanaugh $1, M. H. Kemp.

**L**—A. W. Langley $1, Lee, Shepard & Dillingham, J. A. Light, W. J. Linn.

**M**—John P. Morton & Co., F. F. Mullins $20.80, H. H. Montgomery two letters $15, W. H. McGowan, L. H. Montanye $10, J. W. McNeil $2, James N. McDuffie, W. A. Montgomery, A. H. Moss $20, E. H. Monnger $25, D. Morgan $2, I. Miller.

**N**—J. Norsworthy & Co. $25.30, J. D. Newsom, Daniel Nicholson, A. G. Norrill, G. R. Nelson two letters, Y. L. Norris.

**O**—M. J. Owens $31, Oils & Worrell.

**P**—S. Paxson, Robert Parvin, Thomas Price, G. J. Penn two letters, Julia P. Pitts, Powers Paper Company, L. C. Poole, S. M. Pettengill & Co., D. A. J. Parker $2, Pierce & Lyle, L. M. Porter, M. U. Payne, S. F. Pilley.

**R**—J. E. Richardson, Julia C. Ritchey $5, Raguet & Fry, A. H. Redford two letters.

**S**—J. H. Stone two letters, H. R. Smith, H. R. Smith, S. R. Sproles, J. K. Seale $2, Moses Spirey, A. P. Sage, George S. Scofield, C. W. Swofford two letters $24.50, M. M. Stokes, H. R. Singleton, E. Steiger, A. L. Slack, J. L. Skipper, Smith & Co., S. H. Schroeder, J. B. K. Smith.

**T**—W. Turner, John R. Taylor, Jesse Thompson, A. Townsend, Samuel Tisdale.

**W**—M. D. Wickersham two letters, Laurn M. Wathen, W. G. Woodbridge, James L. Wright $12.75, J. M. Wade two letters, George H. Wells $1.50, W. H. Watkins, Wells Publishing Company.

MR. LEWIS LOCKWOOD, manufacturer of Dr. Ely's patent artificial legs and arms, guarantees satisfaction, and will allow the patient to practically test the leg. Further information can be obtained at the manufactory, No. 59 Camp street.

BOOTS AND SHOES.—Every description of articles in the boot and shoe line can be found at the establishment of George John Wagner, corner of Ursulines and Dauphine streets, sign of the red boot.

HOUSE AND SIGN PAINTING.—A. S. Cutler, 136½ Camp street, is prepared to execute orders for house and sign painting, graining, gilding, glazing, etc. Box 35, Mechanics' Exchange.

SEE THE advertisement of Navra & Offner, No. 174 Canal street, importers and dealers in China and crockeryware, ornaments and housefurnishing goods of every description.

HARRISON'S CANNED MEATS.—Mr. R. L. Bruce, No. 62 Lafayette street, is the sole agent in this city for Harrison's canned meats.

MESSRS. LEWIS & HEDRICK, at No. 103 Canal street, manufacture and keep for sale a large stock of ladies' suits and underwear.

RICHARD BRODERICK, No. 132 Julia street, cistern-maker. Second-hand cisterns always on hand.

WE QUOTE from the New Orleans *Picayune*: "The crowd of visitors were much pleased with the courtesy and attention of Mr. J. R. Alcee Gauthreaux, agent for the Victor scales, who not only weighed all comers, but issued to them neatly-printed certificates of their weights. The Victor scales carried off all the premiums, and were pronounced by all not only correct in balance, but elegant in finish."

HAIR FACTORY.—Mr. J. G. Bermel, whose manufactory gives employment to about forty young girls, exhibited at the Fair specimens of work showing enterprise and skill highly creditable to home manufactories. He was awarded a gold medal for the largest display, and a silver medal for the best fancy goods in his line. See advertisement elsewhere.

WASHBURN'S ART GALLERY, No. 113 CANAL STREET.—Mr. Washburn says: "The demand for copies from old daguerreotypes, photographs and other pictures of deceased friends has been so great that I have made copying and enlarging a specialty." Persons desiring this kind of work would do well to examine the specimens at Washburn's.

MARBLE AND GRANITE WORKS.—There is no better place in the city or Southwest so far as our information extends, to get any work done in marble and granite more satisfactorily than at the large establishment of George Stroud, who is well and favorably known as prompt, faithful and reliable, and keeps that class of workmen in his works.

TEA AND PAPER.—The China and Japan Tea and Paper Company exhibited at the recent State Fair one hundred samples of tea, ranging in price from fifty cents to $1, and for the excellent quality of the flavor of their teas were awarded the blue ribbon, with certificate. Their advertisement will be found in another column.

BABCOCK FIRE EXTINGUISHER.—We are assured by eye-witnesses that the trial of the extinguisher at the State Fair, which has just closed, was a complete success, extinguishing the flames which completely enveloped the building provided for the occasion, composed of highly combustible material.

PHOTOGRAPHS.—Mr. T. Lilienthal, No. 131 Poydras street, whose advertisement appears in this issue of the ADVOCATE, has been awarded silver medals and blue ribbons by the Louisiana Agricultural and Mechanics' Fair for the superiority of the photographs taken at his gallery.

HARDWARE.—Bargains are offered to those wishing to purchase hardware, cutlery, agricultural tools and fishing tackle at the large establishment of Mr. A. Rousset, No. 17 Old Levee street. See advertisement elsewhere, and give him a call.

GROCERIES.—B. F. Yates, No. 175 Poydras street, dealer in fancy and staple groceries. All orders delivered to steamboats and railroads free.

## *BUSINESS NOTICES.*

CHILLS AND FEVERS, in all forms,

"Fold their tents like Arabs,
And as silently steal away,"

under the magic influence of Kress Fever Tonic. A few doses will start the procession promptly, and leave in the place of these unwelcome guests sunshine, health, happiness and joy in the household. A box of pills, free of charge, is contained in each wrapper, and when this chill remedy is taken according to the directions around each bottle the proprietors warrant it to cure. Fredericksen & Harte and E. J. Hart & Co., New Orleans, supply the remedy. mh29 2m

PIERSON & HEWS, fine Clothing, Shirts and Furnishing Goods, 13 and 15 Camp street, opposite City Hotel, New Orleans, Louisiana. We invite visitors from the interior to examine our stock and prices. We claim to sell first-class goods as low as can be afforded and live. We sell the celebrated Shoulder-Seam Shirts, warranted to fit, wear and give satisfaction. Liberal deduction made to Clergymen, and their trade solicited. fe27 1y

RUPTURE CURED by Dr. A. Follean, of the Paris Medical Faculty. Specialty for the treatment of all deformities of the body. No. 8 St. Charles street, New Orleans, Louisiana. Pamphlet and circular of Dr. Follean's method of treatment can be obtained by sending postage stamp to P. O. Box 2012. ap10 3m

BEST AND OLDEST FAMILY MEDICINE.—SANFORD'S LIVER INVIGORATOR, a purely Vegetable Cathartic and Tonic, for Dyspepsia, Constipation, Debility, Sick Headache, Bilious Attacks and all derangements of liver, stomach and bowels. Ask your druggist for it. Beware of imitations. mh27 1yeow

AN INVALUABLE REMEDY for emigrants and persons traveling or temporarily visiting malarious districts is to be found in Simmons' Liver Regulator. If taken occasionally it claims to prevent chills, fevers and injurious effects from change of water. mys 1t

THE EQUITABLE LIFE ASSURANCE SOCIETY, New York.

Assets ..... $21,000,000
Income ..... 11,000,000

Branch office—33 CAMP STREET,

A. P. CLEVELAND, General Agent.

fe13 1y

USE DR. HENRY'S WORLD'S TONIC AND BLOOD PURIFIER.—It is the great household remedy, pleasant to take, yet potent for the prevention and cure of diseases. It is better than Bitters, Cordials, Buchu or Sarsaparilla. Sold by druggists. ap18 1y

DR. HENRY'S ROOT AND PLANT PILLS.—Mild yet thorough; no nausea or griping; entirely vegetable; great Liver remedy. Price, 25 cents. Sold by druggists. jy18 1y

MRS. WHITCOMB'S SYRUP.—The great soothing remedy. Price only 25 cents. Gives rest to the mother and health to the child. Sold by druggists. jy18 1y

TWELVE SAMPLES (postage free) for fifty cents. Sells for $10. R. L. WOLCOTT, 181 Chatham square, New York. se26 1y

## *NEW ADVERTISEMENTS.*

F. O. LEWIS. M. S. HEDRICK.

**LEWIS & HEDRICK,**

MANUFACTURERS OF AND DEALERS IN

LADIES' SUITS AND UNDERWEAR,

**No. 103 Canal Street,**

mys 2m New Orleans.

**T. LILIENTHAL'S**

PHOTOGRAPHIC GALLERY,

131 ..... **Poydras Street** ..... 131

Between St. Charles and Camp Streets,

mys 1t New Orleans, La.

**B. F. YATES,**

DEALER IN

FANCY AND STAPLE GROCERIES,

175 ..... **Poydras Street** ..... 175

Corner Carondelet, New Orleans.

Teas and Coffee a specialty. All orders delivered to steamboats and railroads free of charge. mys 2m

**LEWIS LOCKWOOD,**



MANUFACTURER OF

DR. D. ELY'S PATENT ARTIFICIAL LEGS AND ARMS,

**59 Camp Street, New Orleans.**

Prices from $75 to $180. Satisfaction guaranteed. No advance payment required. The patient can put on the Leg and practically test it as long as desired. Pamphlets sent free. my8 1y

**A. S. CUTLER,**

HOUSE AND SIGN PAINTER,

136½ ..... **Camp Street** ..... 136½

Rel. Girod and Lafayette, New Orleans.

Graining, Gilding, Glazing, Kalsomining and Wall-coloring. my8 1y

Box 35, Mechanics' and Dealers' Exchange.

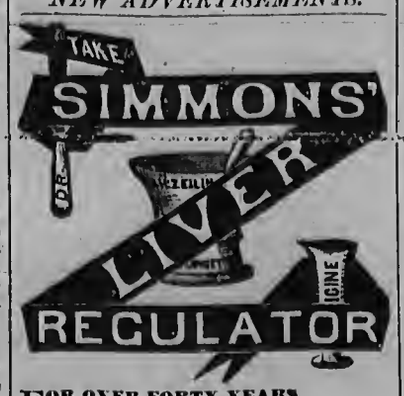
**HARRISON'S CANNED MEATS,**

Fresh Green Turtle, Roast Beef,
Fresh Green Turtle Soup, Boiled Beef,
Beef Soup, Ox-Tail Soup,

prepared in two, four and six-pound cans, warranted to keep in any climate, which I offer for sale at reduced prices, at 62 Lafayette street.

mys 2m R. L. BRUCE, Sole Agent.

## *NEW ADVERTISEMENTS.*




FOR OVER FORTY YEARS

THIS

**PURELY VEGETABLE**

LIVER MEDICINE

HAS PROVED TO BE

**THE GREAT UNFAILING SPECIFIC**

for LIVER COMPLAINT and its painful offspring, Dyspepsia, Constipation, Jaundice, Bilious attacks, Sick Headache, Colic, Depression of Spirits, Sour Stomach, Heartburn, Chills and Fever, etc.

After years of careful experiments, to meet a great and urgent demand, we now produce from our original Genuine Powders

**THE PREPARED,**

a liquid form of SIMMONS' LIVER REGULATOR, containing all its wonderful and valuable properties, and offer it in

ONE-DOLLAR BOTTLES.

The Powders (price as before)..... $1 00 per package.
Sent by mail..... 1 01 per package.

**CAUTION!**

Buy no Powders or Prepared Simmons' Liver Regulator unless in our engraved wrapper, with Trade-mark, Stamp and Signature unbroken. None other is genuine.

J. H. ZEILIN & CO., Macon, Georgia, and Philadelphia.

Sold by all Druggists. se19 1y

**VICTOR SCALES**

OF EVERY DESCRIPTION.

**COAL SCALES,**

Hay, Stock, Dormant, Warehouse, Depot, Portable Platform, etc.

J. R. ALCEE GAUTHREAUX,

Special Agent for the South,

**Office—26 St. Charles St., New Orleans.**

Depot at C. S. Hunt & Co.'s, 183 and 185 Gravier street, New Orleans, La. my8 3m

**THE CHINA AND JAPAN TEA COMPANY,**

IMPORTERS AND

**Special Dealers in Teas and Coffees,**

NO. 392 MAGAZINE STREET,

JUST ABOVE THE MARKET,

*NEW ORLEANS, LOUISIANA.*

Has no connection with any house in this city. my8 1t

**GEORGE JOHN WAGNER,**

DEALER IN ALL KINDS OF

**Boots, Shoes and Brogans,**

**Corner Ursulines and Dauphine Sts.,**

(*SIGN OF THE RED BOOT.*)

NEW ORLEANS.

Every description of articles in the Boot and Shoe line, for Ladies', Gentlemen's and Children's wear, constantly on hand, and offered at the LOWEST PRICES. my8 1m

**W. W. WASHBURN,**

ARTISTIC PHOTOGRAPHER,

**113 Canal Street, New Orleans, La.**

The demand for copies of Deceased Friends from old Daguerreotypes, Photographs or other Pictures has been so great that I have made

COPYING AND ENLARGING

a special branch of our Art. We now have two first-class German Artists engaged exclusively for this branch of the arts. Persons having old Pictures of deceased friends, and wishing them Enlarged, will do well to call and examine our specimens.

W. W. WASHBURN, my8 1m 113 Canal street, New Orleans.

**RICHARD BRODERICK,**

CISTERN MAKER,

132 ..... **Julia Street** ..... 132

Between Camp and Magazine, New Orleans.

Second-hand Cisterns always on hand. All work guaranteed.

All orders left at Box 30, Mechanics' and Deniers' Exchange, will meet with prompt attention. my8 6m

**BUCHU AND DANDELION**

Acts on the Urinary and Biliary organs. Nature has provided these outlets or sewers through which the wastes or impurities of the organism may be eliminated. When these organs are torpid and inactive these wastes are retained in the circulation, become fruitful causes of disease and clog up the whole machinery, producing congestion and general derangement of the health.

BUCHU AND DANDELION, directly affecting the Kidneys and Liver, invigorates them to a healthy action and promotes the expulsion from the system of the exciting cause of Gout, Rheumatism, Dropsy, Scrofula, Diabetes, Gravel, Brick-dust Deposits, Inflammatory Diseases, Skin Diseases, Congestion of Kidneys and Liver, Cancer and similar diseases that make life hateful. Remove the cause, you cure the disease. Buchu and Dandelion does this by direct action on the Kidneys and Liver. This action is sure, but it is also gentle. There is no shock to the system, no prostration, no severe cathartic effect, but a mild and certain relief from congestion, consequent on the clogging up of the blood with impurities.

BUCHU AND DANDELION contains an ingredient that neutralizes that acid in the blood which causes Rheumatism, and then drives out of the system the neutralized matter.

This medicine cures unhealthy mucous discharges from the urinary canal, from whatever cause arising. It does the work claimed for any Buchu, and does it better than any other preparation in the market. It is the best and surest remedy offered to the public. It is based on common sense ideas. It acts mildly, but surely and beneficially. Try it.

Ask for Hamilton's Buchu and Dandelion. For sale by

R. F. GEORGE, Galveston, Texas, and E. J. HART & CO., New Orleans, La.

**CAST OUT THE DEVILS**

of malarial poison in the blood, which cause the bones to ache, the teeth to chatter, the head to burn and throb with fever, the stomach to writhe in an agony of unassisted effort to eject from the system the nauseous presence of the Prince of devils—the ALCE.

Those remedies which suddenly check the chills do not bring permanent relief from this fearful disease. There is in the blood a poison that must be met, overcome and ejected before a permanent cure can be effected. In accomplishing this plain, common sense idea no remedy has ever yet been offered that so fully meets the case as

**KRESS FEVER TONIC.**

It enters the circulation, meets the foe, grapples him, overcomes his powers and ejects him from the system. A box of Liver Pills (free) inclosed with each bottle. Removing the cause of Chills and Fever, it effects permanent cures, and leaves the system in a healthy and vigorous condition. Ten years of competitive service justifies its claims to regal honors as

*THE KING OF AGUE CURES,*

and also justifies Messrs. W. C. HAMILTON & CO., of Cincinnati, Ohio, the proprietors of this remedy, in warranting a cure in every case where KRESS FEVER TONIC is used as directed. The trade supplied by

R. F. GEORGE, Wholesale Druggist, Galveston, Texas, and ap17 3m E. J. HART & CO., New Orleans, La.

**A MAN OF A THOUSAND.**

A CONSUMPTIVE CURED.

When death was hourly expected from Consumption, all remedies having failed, accident led to a discovery whereby Dr. H. James cured his only child with a preparation of *Cannabis Indica*. He now gives this recipe free on receipt of two stamps to pay expenses. There is not a single symptom of Consumption that it does not illesipate—Night Sweats, Irritation of the Nerves, Difficult Expectoration, Sharp Pains in the Lungs, Nausea at the Stomach, Inaction of the Bowels and Wasting of the Muscles. Address CRADDOCK & CO., 1032 Race street, Philadelphia, Pa., giving name of this paper. my8 3m

## *NEW ADVERTISEMENTS.*

FOR CASH.....FOR CASH.

# FOR CASH

IN CASE OF

## NAVRA & OFFNER,

174 ..... **CANAL STREET** ..... 174

*OPPOSITE VARIETIES THEATER,*

| | |
|---|---|
| Best French China DINNER SETS for | $25 00 |
| Best French China TEA SETS for | 6 75 |
| Stone China DINNER SETS for | 14 50 |
| Stone China TEA SETS for | 4 50 |
| Stone China CHAMBER SETS for | 4 50 |
| French China Gold Band (guaranteed fire-gilt) DINNER SETS, bought at auction, for | 10 00 |
| 1,000 WATER-COOLERS, at | 2 00 |
| Flint GOBLETS, per dozen | 1 00 |

**ORNAMENTS**

AND

HOUSE-FURNISHING GOODS.

The largest and best stock in the city, which will be sold this month at

LESS THAN WHOLESALE PRICES.

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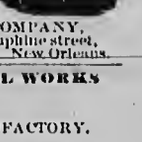
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## The Child's Corner.

*THE CHILD AND THE RILL.*

CHILD.

Beautiful rill,
Sparkling and bright,
Gliding so still
From morn to night,
Who taught thee to flow?
Who ordered thy course?
And thy fount feeds whence?

RILL.

'Twas God, my dear child,
Who gave me my source
He taught me to flow,
And ordered my course
'Neath the shade of the trees,
By the side of the hills,
'Mid the grass and the flowers,
So gentle and still.

And this is the place
For me to do good:
At the foot of the hill,
In the shade of the wood,
I water the herbs;
I refresh the tall trees;
I nurture the flowers,
And cool every breeze.

And if, my dear child,
God o'er fixes your lot
At the foot of the hill,
Come, oh, come to this spot!
Hear the beautiful birds
Sing among the thick bowers,
And see the blithe bees
Sipping sweets from the flowers.

See what beauty and love,
And what happiness too,
Spring up by my side,
And your pathway pursue;
Nor sigh to be great,
Like the ocean or flood;
But, like the small rill,
Be content to do good.

## Poor Little Sandie.

Away off, I believe, in Edinburg, two gentlemen were standing at the door of a hotel, one very cold day, when a little boy, with a poor, thin, pine face, his feet bare and red with the cold, and with nothing to cover him but a bundle of rags, came and said: "Please, sir, buy some matches?" "No, I don't want any," the gentleman said. "But they are only a penny a box," the little fellow pleaded. "Yes; but you see we do not want a box," the gentleman said again. "Then I will give you two boxes for a penny," the boy said at last. "And so to get rid of him," the gentleman who tells the story in an English paper says, "I bought a box. But then I found I had no change; so I said: 'I will buy a box to-morrow.' 'Oh! do buy them the nicht, if ye please,' the boy pleaded again. 'I will rin and get ye the change; for I am verra hungry.' So I gave him the shilling and he started away; and I waited for him, but no boy came. Then I thought I had lost my shilling; but still there was that in the boy's face that I trusted, and I did not like to think bad of him. Well, late in the evening a servant came, and said a little boy wanted to see me. When he was brought in I saw it was a smaller brother of the boy that got my shilling, but, if possible, still more ragged and poor and thin. He stood a moment, diving into his rags, as if he was seeking for something, and then said: 'Are ye the gentleman that bought the matches frae Sandie?' 'Yes.' 'Weel, then, here's fourpence oot o' yer shillin'. Sandie canna come; he's no weel. A cart ran over him and knocked him doon, and he lost his bonnet and his matches, and your sevenpence; and both his legs are broken, and he's no weel at a', and the doctor says he'll dee. And that's a' he can gie ye the noo,' putting fourpence down on the table; and then the poor child broke down into great sobs. So I fed the little man," the gentleman goes on to say, "and then I went with him to see Sandie. I found that the two little things lived with a wretched, drunken stepmother; their own father and mother were both dead. I found poor Sandie lying on a bundle of shavings; he knew me as soon as I came in, and said: 'I got the change, sir, and was coming back; and then the horse knocked me doon, and both my legs are broken. And, O Reuby, little Reuby! I am sure I'm deein'! and who will take care o' ye, Reuby; when I am gane? What will ye do, Reuby?' Then I took the poor little sufferer's hand, and told him I would always take care of Reuby. He understood me, and had just strength to look at me as if he would thank me, then the light went out of his blue eyes, and in a moment

"'He lay within the light of God,
Like a babe upon the breast;
Where the wickest cease from troubling,
And the weary great rest.'"

Come, children, listen to me, and I will teach you there is but one way; it is to be tender, trusty and true. Whenever you are tempted to tell what is not true, or to be hard on other little boys and girls, or to take what mother has said you must not take, I want you to remember little Sandie. This poor little man, lying on a bundle of shavings, dying and starving, was tender, trusty and true; and so God told the gentleman to take poor little friendless Reuby, and be a friend to him. And Sandie heard him say he would do it—just the last thing he ever did hear, and then, before I can tell you, the dark room, the bad stepmother, the bundle of shavings, the weary, broken little limbs, all faded away, and Saudie was among the angels. And I think the angels would take him and hold him until one came with the sweetest, kindest face you ever saw; and that was Jesus. And he said: "Suffer the little child to come unto me;" and then he took him in his arms and blessed him. And then Saudie's own father and mother would come and bear him away to their own home; for in our Father's house there are many mansions, and Sandie lives there now. And I think that the angels who have never known any pain, who never wore rags or sold matches, or were hungry or cold, came to look at Saudie in his new home, and wonder, and say to one another: "That is the little man that kept his word, and sent back fourpence, and was tender and trusty and true when he was hungry and faint, and both his legs were broken, and he lay a-dying." And Sandie would only find out what a grand, good thing he had done when he was right at home there in heaven. But I tell you to-day, little children, because, whether it be hard or whether it be easy, I want you to be as tender and trusty and true as Sandie, every time.—*Monthly Journal.*

AN EASTERN FABLE.—An ant laden with a grain of corn, which he had acquired with infinite toil, was breasting a current of his fellows, each of whom, as is the etiquette, insisted upon stopping him, feeling him all over, and shaking hands. It occurred to him that an excess of ceremony is an abuse of courtesy. So he laid down his burden, sat upon it, folded all his legs tight to his body, and smiled a smile of great grimness. "What is the matter with you?" exclaimed the first insect whose overtures were declined.

"Sick of the hollow conventionalities of a rotten civilization," was the rasping reply. "Relapsed into the highest simplicity of primitive observances. Go to grass!"

"Ah, then, we must trouble you for that corn. In a condition of primitive simplicity there are no rights of property, you know. There are 'hollow conventionalities.'"

A light dawned upon the intellect of that plsmire. He shook the reels out of his legs; he scratched the reverse of his ear; he grappled that cereal, and trotted away like a giant refreshed. It was observed that he submitted with a wealth of patience to manipulation by his friends and neighbors, and went some distance out of his way to shake hands with strangers on competing lines of traffic.

Nevertheless, this fable does *not* teach that social observances are always—or even commonly—grounded in good sense. If it did, that would make it true.

## What an Army for Christ.

I can't help thinking about it again and again, what a host of children read the *Child's Paper!* I suppose there may be a *million* of them, and perhaps more. A million! You can't understand how large that number is. It would take you ever and ever so long to count it. You who live in a city, sometimes, it may be, at a Sabbath school anniversary, have seen five thousand children together; and what a crowd they made! But it would take two hundred such crowds to make a million! Some of you may be in a Sabbath school that has two hundred children in it; but it would take five thousand such schools to make a million!

As often as I think of this great host, I think what an army for Christ these dear children would make if they all truly loved him! A million of children, all trusting in Jesus and enlisting under his banner! What battles they might fight for him! what victories they might win! To how many of their schoolmates and playmates they might tell "the old, old story," and persuade them to join the army; and so, in a little while, they would get so many recruits that the million would become two millions, and then the two millions might grow to four millions! Would not that be glorious?

This million boys and girls who read the *Child's Paper*, all for Jesus? Why not? Jesus wants you all. Not one of you would he reject. There is not one of you whom he would not be glad to see in his grand army. He loves you all; he has died for you all; and he invites you all to come and take him for your Leader and Savior.

And you all would be safer and happier by doing so. You would have an almighty Friend, the great Captain of our salvation. Your conscience would tell you that you had done right; your friends who love Jesus would be ever so happy; and there would be joy among the angels in heaven.

I can't tell you how large a work you might do for Jesus if you began thus early, nor how much you would enjoy it, for nothing makes us so happy as working for Jesus. Neither can I tell you how many snares and troubles you would escape, nor how glad you would be, when your work here is all done, and you stand before the great white throne, to see Christ, the Judge, smile upon you, and hear him say: "Well done, good and faithful servant; enter into the joy of thy Lord;" nor how blessed you would be forever and ever.

It is the very best thing you can do to join Christ's army; there is no mistake about it. Ask your minister if it is not so. Ask your Sabbath school teacher if it is not so. It is a most beautiful sight to see a little child come and give himself or herself to Jesus, and begin to serve him. And you will not lose by doing so, but will gain more than all the world can give. Oh, it is ever so much better to be on Christ's side than to be against him.

How can all this million of children be brought to join Christ's army? It is a very large number, and it seems a very great work to undertake.

But suppose each boy or girl should say: "Whatever other children may do, I will give my heart to Christ; I will take him for my Savior; I will join his army. I will not wait; I do it now. Here, blessed Jesus, who didst die for me, take me and make me wholly thine!" If each one would do this, the great work would be done, and it would be the gladdest day the world has ever seen.

Won't you do this, my dear little friend; won't you give your heart to Christ *now?* I know many children who have done it, and they are right glad. They tell me they love Jesus, and love to be in his army, and wouldn't leave it for all the world. They love to think about him and talk about him, and they expect to live with him in heaven forever. But if you don't belong to Christ's army here, you can't live with him there. Blessed are all they that put their trust in him. Won't *you* be one of that number? I invite you; I urge you. I can't wish for you any other blessing so great. You'll be right glad when you have done it, and glad forever and ever.—*Child's Paper.*

SEVERAL little girls were in my study, seeking counsel to aid them in becoming Christians. One of them, a dear child, not much more than eleven years old, said:

"I haven't been to two or three of the meetings lately."

Desiring to test her, I answered:

"It don't make us Christians to attend meetings, Lizzie."

"I know that," she replied at once, "*but it keeps it in mind.*"

## Farm, Garden and Household.

### Culture of the Irish Potato.

Mr. Walter Raleigh writes to the *Southern Farm and Home* to the effect that he has discovered the true plan of cultivating the Irish potato in this latitude. He says: "I plant always under straw, using plenty of it, and the deeper I cover the seed the more abundant the yield. I plant at any time from now until March. I break the potato land as deep as I can, manure it well, not too heavily, with well-rotted stable manure or cotton seed, open furrows four or five inches deep, two feet apart, fill the furrows nearly full of cotton seed, and then plant the sets on the manure, cut side down, about ten inches or a foot apart. I cut my seed a week or ten days before planting. When the sets are planted the furrows should be covered with earth, forming a ridge over the seed, and then I cover the whole with straw of any kind—pine straw is as good as any—and as deeply as I can afford. The advantage of this mode of culture is that the straw is beaten down by rain, moisture is kept up near the soil, the temperature is even, the potato is kept cool, and it thus acquires that dry, mealy quality which is so desirable. No matter how deeply you may strew the straw, be sure the tops make their way through it in search of light, and the potatoes will form and mature as high as the moisture reaches."

HARD AND SOFT-BOILED EGGS.—It is well known that a soft-boiled egg is more easily digested than a hard-boiled one, but the difficulty is in the white, not in the yelk. Experiments have shown that the gastric juice will not act readily on the tough, tenacious structure of firmly-congulated white of egg, even when cut in pieces as small as peas—or as fine as people usually chew their food—while it acts with facility on the more brittle yelk. To cook eggs so that they will be more easily digested, put them into boiling water sufficient to cover them, and let them remain ten or fifteen minutes; keep the water nearly up to the boiling point, but do not let it reach that point. Fresh eggs will cook sooner than old ones, and small ones sooner than large ones. By this process the yelks will be well cooked, while the white does not become tough and hard to digest.—*Journal of Chemistry.*

DESTRUCTIVE BIRDS.—C. V. Riley, in a paper read before the Alton Horticultural Society, names the following birds as enemies of the gardener and farmer, although much may be said in favor of some of them: Blue-jay, crow, blackbird, robin, oriole, cedarbird and kingbird. We should reduce the list, and place among our friends, under proper restrictions, the crow and kingbird. The former destroys many noxious animals, and corn-fields may be readily protected from him. The kingbird does but little if any harm, and destroys many of the farmers' pests. Prof. Riley thinks the Baltimore oriole sometimes eats the curculio, and that the codling moth is occasionally devoured by the titmouse and downy woodpecker. The tent caterpillar is greedily taken by the American cuckoo and jay. The warblers and bluebird eat the canker-worm.—*Country Gentleman.*

BEST TIME FOR PAINTING HOUSES. The best time for painting the exterior of buildings is late in autumn or during the winter. Paint then applied will endure twice as long as when applied in early summer or in hot weather. In the former it dries slowly and becomes hard, like a glazed surface, not easily affected afterward by the weather, or worn off by the beating storms. But in very hot weather the oil in the paint sinks into the wood at once, as into a sponge, leaving the lead nearly dry and nearly ready to crumble off. This last difficulty, however, might in a measure be guarded against, though at an increased expense, by first going over the surface with raw oil. By painting in cold weather one annoyance might certainly be escaped, namely, the collection of small flies on the fresh paint.

EXTRACTING HONEY FROM THE HIVE.—In France honey is extracted from the hive by "smoking" the bees. Dr. Chairou's system is now coming into general use. Select a bright, clear, sunny day; place a large table-cloth under the hive, and introduce inside a quarter of an ounce of chloroform in a pocket-handkerchief; then knot the tablecloth on the top of the hive so as to exclude the air; a loud buzzing will be heard similar to when the bees are about swarming, and at the end of four minutes a complete silence will ensue. Untie the tablecloth, raise the hive, the bees will be found in a lethargic heap on the cloth, and the few remaining inside will prove too drowsy to interfere with the removal of the combs. On exposing the bees to sun and air they will wake up and return to their hives.—*Farmers' Home Journal.*

A WRITER in the *Rural New Yorker* says to those who wish to keep their fences in good repair as possible, with small cash: "When you find a post rotted off at the ground, instead of trying to remove it and put in another in its stead, take a post, even if it be shorter and smaller than would do for a new fence, and set it in the ground strong enough to hold the old post close by its side. Bore a hole through both, large enough to drive an inch or an inch and a quarter oak pin, or, if you choose, dress off the top so that a large nail or two will hold as well and will be at less cost and labor. Now it will cost you less to make the trial than to go all the way to Madison to see a farm that has as many posts as you will care to count upheld in this way, three great gate-posts included."

GREEN CORN FRITTERS.—Grate corn from six ears; add one tablespoonful of cream or butter, one of flour, pepper and salt. Fry in *hot* lard. Fritters of any kind are good, but only admissible when cooked in boiling lard.


*MACHINERY, TIES, ETC.*

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By the Flange the cotton is kept in contact with the teeth on each side, until the fiber is taken from the seed, without allowing them to be taken up by the return motion of the teeth, as in Gidder Gins.

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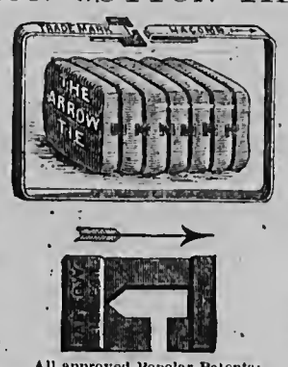
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T. J. BROWN,

PRACTICAL PAPER-HANGER,

And dealer in Wall Paper, Window Shades, Cornices, Buff, Green and White Hollands, Picture Cord, Tassels, etc.,

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All orders from the country promptly attended to. oct9 1y

P. A. LEBLANC. T. A. BECK.

LeBLANC & BECK,

COOPERS,

Nos. 23 and 21 Front street, between Customhouse and Bienville streets, Sugar Landing, New Orleans, have constantly on hand Sugar Hogsheads, Molasses Barrels, Half Barrels, Kegs, Hoop Poles, etc. Orders promptly attended to. Particular attention paid to trimming. no28 1y




de6 1y




fe27 1y

RICHARD BRODERICK,

CISTERN MAKER,

132.....**Julia Street**.....132

Between Camp and Magazine, New Orleans.

Second-hand Cisterns always on hand. All work guaranteed.

All orders left at Box 30, Mechanics' and Dealers' Exchange, will meet with prompt attention. my2 1y

McALLISTER'S HOUSE,

COR. CARONDELET AND JULIA STS.,

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Has large, well-ventilated rooms, wide halls and galleries, making it pleasant for families. Day boarders wanted at $25 per month. Transient, $2 per day for board and lodging. no7 1y

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SOUTHERN MATTRESS

AND BEDDING HOUSE.

**Spring, Hair, Cotton, Palm-Leaf, Moss**

*AND EXCELSIOR MATTRESSES,*

Feathers, Comforts, Pillows, Bolsters, Excelsior, Curled Hair Cloth, Mosquito Bars, Enameled Cloth, Red Lace, Springs, Burlaps, Curled Hair, Twine, etc., etc.

Country merchants will find it to their interest to order direct. Prices twenty-five per cent. less than St. Louis manufacturers. Work guaranteed superior. Orders respectfully solicited. Send for price list.

M. D. GLEASON,

Manufacturer and Dealer,

32 Royal street, New Orleans, La.

ap13 3m Factory—61 New Levee street.

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MILLINERY AND VARIETY STORE,

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New Orleans, Louisiana

Always receiving new Goods and latest style of Shapes and Bonnets. ap17 1m

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**Hair-Work in all its Branches and in the Latest Styles.**

Braids, Curls, etc., at lowest prices to suit the times. Repairing at short notice. Jet Sets, Braids, Notions and Fancy Goods.

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Sewing Machines, Needles, Oil, Thread, etc., on easy terms. Repairing promptly done. Country orders solicited. ap3 2m

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MRS. M. TOURNABEN,

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**Boots, Shoes, Trunks, Valises and Rags,**

French and American; also

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ORNAMENTAL WIRE WORKS.

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**No. 36 North Howard street, Baltimore.**

Manufacture Wire Railing for Cemeteries, Balconies, etc.; Sieves, Fenders, Cages, Sand and Coal Screens, Woven Wire, etc. Also Iron Bedsteads, Chairs, etc. my5 1y

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TEETH.....TEETH.....TEETH.

GREAT REVOLUTION.

$30.....Gold Sets.....$50

Usual price, $100.

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Usual price, $50.

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Between Camp and St. Charles,

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All operations in Operative, Mechanical and Surgical Dentistry carefully performed.

Nitrous Oxide and other Anesthetics administered. no28 1y

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ATTORNEYS, COUNSELORS

AND

SOLICITORS,

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AND

COMMISSIONER OF DEEDS,

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Between Philip and First Streets, New Orleans.

Will call daily at College building, corner Common and Baronne streets, between eleven and twelve o'clock. je29 1y

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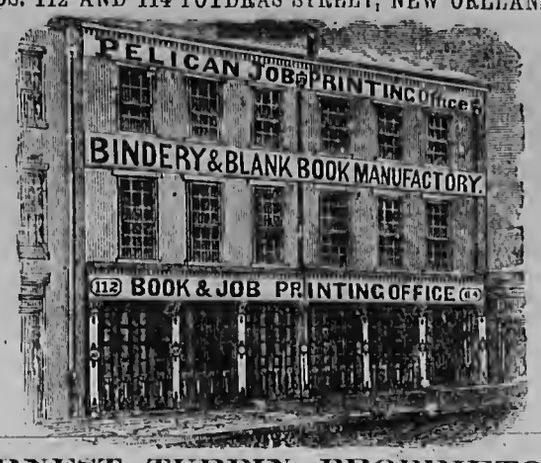
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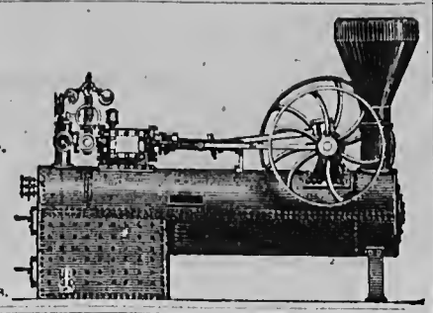
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Rice Cleaners and Scourers,

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Of all kinds.

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This popular Hotel being centrally located and accessible by street cars from all depots, makes it a desirable stopping place for travelers. It will be conducted in the same liberal manner as heretofore, it being the intention of the proprietor to maintain the reputation it has always enjoyed, of being in all respects a first-class hotel.

Terms, $3 a day. au8 1y

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The genuine TROY CHURCH BELLS, known to the public since 1826, which have acquired a reputation unequaled by any, and a sale exceeding that of all others—including more than seventy chimes and peals. One thousand testimonials received during the last six years. Every Bell made of the best Copper and Tin, and formally warranted. New Patent Rotary Fixtures. Catalogues free. No agencies.

Postoffice address, either Troy or West Troy, New York.

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Checks, Notes, Drafts, Receipts, Bonds, Certificates of Stock and Deposit, Bill, Letter and Note Headings, Business Cards, Envelops, Druggists' Fancy and Perfumery Labels, etc. Druggists wishing Labels, send for Catalogue. je27 1y

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OF THE OLD STANDARD QUALITY.

TRADE MARK: **JOSEPH GILLOTT, Warranted.** Or Descriptive Name and Designating Number.

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having been assumed by other makers, we desire to caution the public in respect to said imitations.

☞ ASK FOR GILLOTT'S.

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SEEDS

Have spoken their own praise for upward of three quarters of a century.

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$80. For $80 I send $80.

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Colleges, schools and families needing competent teachers, and teachers desiring situations are requested to apply at once to the agency.

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OPIUM-EATING ANTIDOTE. DISCOVERED and compounded by a sufferer. Cures without pain. Send stamp for treatise "On Opium-Eating and its Cure" to

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ap17 1t Worthington, Greene county, Ind.

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**158, 160, 462 AND 164 ST. CHARLES ST.,**

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Particular attention given to all COUNTRY ORDERS.

A long experience in and an aptness at the business considers the proprietor to meet the views and ideas of his country friends by letter, as well as by a visit to the city.

Designs and Sketches will be furnished on application. mp28 1y




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H. B. HUFF,

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We beg to inform the people of the city and country of this and neighboring States that we are prepared to receive orders for

**Cleaning, Dyeing, Dressing and Renovating**

all kinds of fine and coarse goods, such as Silks, Velvets, Satins, Crepe de Chine, Lawn, Cashmere and Woolen Shawls, and woolen and mixed goods for ladies, gentlemen, children and merchants.

Packages can be sent by rail or river, directed to our factory. Goods promptly returned to owners by river or rail, and charges collected when goods are delivered. Any inquiries made by mail will be answered immediately. Send written instructions. Our works are the most extensive in the South. Great superiority of finish on goods intrusted to us. Prices moderate.

Spots of grease, lemon, paint, etc., taken out of silk and other goods without wetting.

Hoping to be favored with your orders, we remain, very respectfully,

E. BOURSIER & CO.

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Factory—Corner of Louisiana avenue and Chippewa street. ap10 3m

THE BUCKEYE

BEE-HIVE

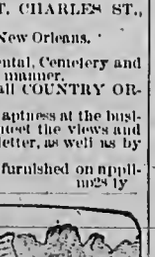
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*BEST MOVABLE FRAMES*

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**MOTH-PROOF HIVE**

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Farm, County and State Rights for sale in Tennessee, North Carolina, South Carolina, Georgia, Florida, Alabama, Mississippi and Louisiana. For circulars, prices, etc., address

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fe20 3m Nashville, Tenn.

BUCKEYE BELL FOUNDRY

**Established in 1837.**



Superior Bells of **Copper and Tin,** mounted with the best **Rotary Hangings,** for CHURCHES, SCHOOLS, FARMS, FACTORIES, COURT HOUSES, FIRE ALARMS, TOWER CLOCK CHIMES, ETC. **Fully Warranted.**

*Illustrated Catalogue Sent Free*

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$5 TO $20 PER DAY.—AGENTS Wanted.—All classes of working people, of either sex, young or old, make more money at work for us in their spare moments, or all the time, than at anything else. Particulars free. Address O. STINSON & CO., se12 1y Portland, Maine.

## MEDICAL.

PHŒNIX OIL.—PREPARED BY J. J. LINK, New Orleans.—This valuable Liniment has no equal, and can be depended on as one of the best offered to the public. The proprietor, therefore, leaves it to them to judge of its merits, feeling satisfied that its virtue [illegible] directions are strictly followed, viz.: Piles or hemorrhoids; cases of twenty-five years standing have been cured with this Liniment. Who will suffer with this painful disease any longer, when so cheap and easy a remedy is offered? For burns or scalds the proprietor challenges the world to produce its equal; it will instantly give relief. For all virulent sores it has effected cures where the most scientific failed. For fresh cuts, sprains, bruises, tetterworm, ringworm, scald head, erysipelas, sting of a wasp, spider or snake-bite, chapped lips, chapped hands, sore mouth, sore throat, sore or caked breast, rheumatism, and pain in the side, breast or back. In cases of pneumonia it will give great relief, where there is much pain in the side or breast, by rubbing the patient with it. For warts and corns it is good, and will remove them if the directions are strictly followed. This Liniment will be found a certain cure for the following diseases in Stock: For foot-evil it is a sovereign remedy; fistula, poll-evil, galls, scratches, spavins, bruises, sweeny, and mange on dogs. In fact no plantation or family will be without this valuable preparation after it becomes generally known. Liberal discount to retailers. For sale by

WILLIAM COX,

fe13 1y No. 18 Peters street, New Orleans.

CONSUMPTION.....CONSUMPTION.

NEW TREATMENT BY

DUCRO'S ALIMENTARY ELIXIR.

Prepared with Raw Meat and Alcohol. Recommended by the highest medical authority in Paris. A Radical Cure, and in desperate cases

**A CERTAIN RELIEF.**

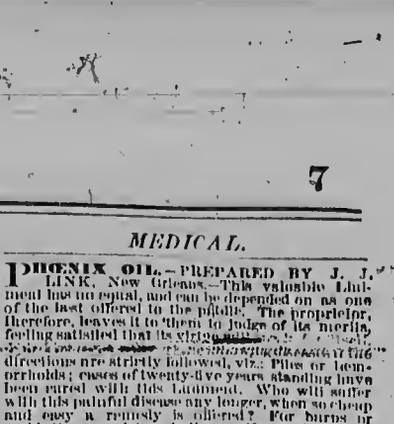
Agreeable to the taste. Incontestably superior to Cod Liver Oil, the Hypophosphites and other preparations. This Elixir, the basis of which is Raw Meat and Alcohol, is moreover one of the most powerful tonics for persons convalescing or feeble, for chlorotic young girls, debilitated old persons, etc. Depot in New Orleans at

MR. P. CUSACHS',

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THE GREAT HOUSEHOLD REMEDY.




AS AN INVIGORATOR, LIVER CORRECTOR

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Is superior to all the Bitters, Elixirs, Cordials Sarsaparillas in use.

It is so adapted to the whole system that every organ and function in the body is brought under its exhilarating influence. It gives tone and strength to the digestive apparatus, dispels languor and debility, invigorates the Liver, regulates the Kidneys and Bowels, removes the effect of excess or over-taxation of any kind, and gives vitality and richness to the blood.

Its curative powers alter and completely reorganize the entire mass of fluids, and even the solids of the human system, thereby preventing and curing Dyspeptic and Consumptive symptoms, Fever and Ague, Bilious diseases, Fevers of all kinds, Nervous Debility, Affections of the Stomach and Bowels, etc. As a mild and delightful Invigorant for delicate females it has no superior.

By its use new life and vigor is given to both body and mind, sending a glow of vitality through every part, which is PERMANENT AND LASTING.

It is the most effectual remedy for the relief of human suffering ever discovered, and is pleasant to the taste.

X WE CHALLENGE X

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to produce a more delicious medicine to take, yet so potent for the prevention and cure of diseases, than

Dr. Henry's World's Tonic and Blood Purifier.

**Price, $1; or Six Bottles for $5.**

PREPARED BY THE

GRAFTON MEDICINE COMPANY,

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Sold by druggists and dealers in medicines everywhere. Je18 1yeow

EPIZOOTY COLDS.—EPIZOOTY COUGH

IF NEGLECTED,

**Will Result in Consumption.**

YOUR REMEDY IS

ALLEN'S LUNG BALSAM.

**What the Doctors Say.**

Amos Woodly, M. D., of Kosciusko county, Indiana, says: "For three years past I have used Allen's Lung Balsam extensively in my practice, and I am satisfied there is no better medicine for lung diseases in use."

Isaac A. Doran, M. D., of Logan county, Ohio, says: "Allen's Lung Balsam not only sells rapidly, but gives perfect satisfaction in every case within my knowledge. Having confidence in it, and knowing that it possesses valuable medicinal properties, I freely use it in my daily practice, and with unbounded success. As an expectorant it is most certainly far ahead of any preparation I have ever yet known."

Physicians do not recommend a medicine which has no merit. What they say about Allen's Lung Balsam can be taken as a fact. Let all afflicted test it at once, and be convinced of its real merits.

It is harmless to the most delicate child. It contains no Opium in any form.

Directions accompany each bottle.

☞ Call for Allen's Lung Balsam.

J. N. HARRIS & CO., Proprietors,

Cincinnati, Ohio.

For sale by all Medicine dealers. fe13 6m

ATTENTION.

LADIES AND GENTLEMEN.

DR. ROESCH'S INFALLIBLE HAIR REGENERATOR. One hundred and fifty certificates shown if required. Dr. Roesch calls the attention of ladies and gentlemen to his recent discovery. His remedy is composed of purely vegetable substance; it contains no obnoxious ingredients and no injurious minerals. In every case, when properly applied, it has restored the hair in a very short time to its former growth. Certificates of persons cured can be shown at the office, No. 131 Thalia street, where the Doctor is found from eight to ten A. M. and six to eight P. M. Per pint bottle, $5.

Cures also Consumption, Asthma, Rheumatism, etc. de12 1y

PLEASANT HALL HIGH SCHOOL,

AT PLEASANT HILL, LA.

The Trustees of this school, situated in a very healthy location, with every advantage of a moral community, having selected H. A. MORSE as Principal and J. W. POSTER as Assistant Principal of the same, give notice that the sessions of said school were resumed on MONDAY, FEBRUARY 24, 1873.

**Tuition, Invariably in Advance.**

| | |
|---|---|
| Primary branches, per month | $3 00 |
| Greek, Latin and Algebra, per month | 4 00 |
| The same, with Geometry, Surveying, Navigation or Book-keeping, per month | 5 00 |
| The same, with French and Spanish, or these alone, per month | 6 00 |

Board in private families, $12 to $15 per month.

Address

mh6 3m H. A. MORSE, Principal.

LIGHT.....LIGHT.....LIGHT.

IMPROVED BARBARIN GAS MACHINES.

**No Fire—No Acids Used.**

Having purchased the entire stock of Material, Tools, etc., of the Barbarin Gas-Lighting Company of Louisiana, whose Machines have been in use throughout the country and city for the past two years, we are prepared to offer the IMPROVED Apparatus at greatly reduced prices, under a full guarantee that they will operate successfully in any climate.

For simplicity, cheapness of light and safety the IMPROVED Machines are unsurpassed. For further particulars call at our Factory and Salesroom, No. 2 Triangle Building, and 255 Peters street, New Orleans, or by letter to Lock Box 78, Postoffice.

F. ROBERTS,

mh27 2m Superintendent.

$72 EACH WEEK.—AGENTS WANTED everywhere. Business strictly legitimate. Particulars free. Address J. WORTH, St. Louis, Missouri.

## New Orleans Markets.

From the New Orleans Price Current.

The present indications are that a considerable part of the cotton crop will be late, and therefore more exposed to damage from worms and from early frosts.

The river is 3 feet below high-water mark.

COTTON.—The following are the arrivals since the second instant:

| | |
|---|---|
| Louisiana | [illegible] |
| Lake | 48 |
| Arkansas | 1,254 |
| Mobile | 433 |
| Florida | 10 |
| Texas | 80 |
| Total | 6,143 |

On Saturday the sales were confined to 1,750 bales at irregular and easier prices. A considerable portion of the business showing a reduction of ⅛ cent, even of ¼c., but the rest at about previous rates, the closing figures requiring only a slight modification in quotations. Strict ordinary sold at 15c., good ordinary at 15⅛@15¼c., strict good ordinary to low middling at 16⅛@16¼c., low middling at 16⅝@16¾c., middling at 16¾@16¾c., low middling to middling at 16⅞@16⅞c., the latter for high style, and strict low middling at 17@17⅛c. On Monday prices ruled ⅛@¼c. lower. The sales summed up 4,200 bales. On Tuesday the market opened with a fair inquiry, but the actual demand was limited, and only a limited business was done during the morning, mostly at easier rates, without any quotable decline, but later in the day parties came together more freely and the business summed up 3,75 bales. Prices showed continued irregularity, good staple kinds maintaining their previous position, but mixed lots, and to meet the general run of the offerings, ruling more in favor of buyers, showing a falling off in some cases of ⅛@⅜c. Strict ordinary to good ordinary sold at 14c., good ordinary at 15⅛, 15⅛@15⅜c., the last for good style, strict good ordinary, high style, at 15c., strict good ordinary to low middling at 15⅛c., low middling at 16⅛, 16⅛@16¼c., high style do. at 17c., strict do. at 17@17⅛c., strict low middling to middling at 17⅜c., and middling at 18c.

The above makes an aggregate for the past three days of 9,650 bales, against 12,550 for the corresponding time last week and 15,250 the week before.

The receipts proper at this port since the first of September, exclusive of the arrivals from Mobile, Florida and Texas, are 1,145,067 bales, against 916,567 bales to the same date last year, and the increase in the receipts at all the ports up to the latest dates, as compared with last year, is 577,175 bales. In the exports from the United States to foreign countries, as compared with the same date last year, there is an increase of 164,415 to Great Britain, of 60,164 to France, and of 147,223 to other foreign ports. We quote:

| | |
|---|---|
| Inferior | 9 @ 10 |
| Low ordinary | 10⅝ @ 10⅞ |
| Ordinary | 12¾ @ 13⅜ |
| Good ordinary | 15⅜ @ 15⅞ |
| Low middling | 16⅛ @ 17⅛ |
| Middling | 18 @ 18⅛ |
| Strict middling | 18⅞ @ 18⅝ |
| Good middling | 19⅛ @ — |

COTTON STATEMENT.

| | | |
|---|---|---|
| Stock on hand Sept. 1, 1872...bales | | 6,250 |
| Arrived past three days | 10,139 | |
| Arrived previously | 1,277,196— | 1,287,325 |
| | | 1,293,584 |
| Exported past three days | 4,898 | |
| Exported previously | 1,138,055— | 1,142,953 |
| Stock on hand and on shipboard | | 150,631 |

SUGAR.—The demand is confined to dealers and grocers, and only 250 hhds. were sold on Saturday and Monday at 6¾@6c. for inferior, 7c. for common, 7⅛c. for low fair, 8@8¼c. for good fair, 8⅛c. for fully fair, and 8⅝@8¾c. for prime. On Tuesday only 50 hhds. sold at 7⅛@7⅜c. for fair to good fair, and 8¾c. for yellow clarified.

MOLASSES.—Only small and irregular lots are coming in from plantation, and there is no movement worthy of note. Some common fermenting sold on Saturday at 35@42½c. ₱ gallon.

CORN.—On Tuesday the demand was active, and prices advanced 2c. ₱ bushel, when 68,000 sacks sold at 56@58c. for mixed, 55c. for white and yellow mixed, 56@57c. for white, and 57c. for yellow.

OATS.—On Saturday 2,200 sacks sold at 43@44c., while on Monday 1,500 sacks sold at 43c. ₱ bushel.

BRAN.—The sales on Saturday and Monday were confined to 400 sacks at 75c. ₱ 140 lbs. On Tuesday 650 sacks sold at 72½@75c. ₱ 140 lbs.

HAY.—There were sales on Saturday and Monday of 1,250 bales, at $23@23 for prime, and $20@$20 for choice.

PORK.—On Monday 500 bbls. mess sold, in several lots, at $18.50 ₱ bbl., cash. On Tuesday the market was quiet but firm, with mess held at $18.75 ₱ bbl. Mess is retailing at $18.75@19 ₱ bbl.

BACON.—On Tuesday 30 casks sold at 8¾c. for shoulders, and 10¾c. for clear sides.

LARD.—On Monday 500 tierces refined sold, in two equal lots, at 9¼c. ₱ lb.

BREAKFAST BACON.—Is in fair supply and moderate demand at 12c. ₱ lb. for Western.

### MONETARY.

Gold opened on Tuesday at 117¼@117⅝ (against 117¾ at New York), and closed at 116¾@117¼ (against 118¼ at New York.)

The sales of silver have been confined to retail transactions. American half dollars are quoted nominal at 109¾@110½, and Mexican dollars at 1 ₱ cent. premium in gold for new and 3 for old.

## New Orleans Wholesale Prices.

REVISED AND CORRECTED WEEKLY.

*Made up from Actual Sales as they Transpire.*

| ARTICLES. | FROM | TO |
|---|---|---|
| AGRICULTURAL IMPLEMENTS: | | |
| Cotton scrapers | $5 00 | $7 00 |
| Cotton sweeps | 5 00 | 7 00 |
| Cultivators, Blair, 1 shovel tooth | 5 00 | 18 00 |
| Cultivators, riding and walking | 20 00 | 45 00 |
| Shovels and spades | 7 50 | 16 50 |
| Axes | 12 00 | 17 50 |
| Shovel plows | 6 00 | 9 00 |
| Half do., with centers | 8 00 | 9 00 |
| Mauly's double-shovel plow | 6 00 | 9 75 |
| Corn mills, Coleman's | 120 00 | 225 00 |
| Bradford's grist mills | 150 00 | 255 00 |
| BRICKS, ₱ M: | | |
| Lake | 13 00 | 16 00 |
| Country | 12 00 | 14 00 |
| English fire | 45 00 | 50 00 |
| American fire | 35 00 | 43 00 |
| CANDLES, ₱ lb.: | | |
| Sperm, New Bedford | 33 | 36 |
| Tallow | 16 | 18 |
| CHOCOLATE, ₱ lb.: | | |
| Cocoa | 38 | 60 |
| No. 1 | 50 | 52 |
| Sweet | 25 | — — |
| COAL, ₱ ton: | | |
| Anthracite | 12 50 | 13 50 |
| Western, ₱ bbl | — — | — — |
| COFFEE, ₱ lb.: | | |
| Mexican | 21 | 23 |
| Java | 25 | 27 |
| COTTON SEED: | | |
| Rough, ₱ ton | — — | — — |
| In sacks | — — | 13 00 |
| EGGS, ₱ dozen: | | |
| Western | 15 | 17 |
| FERTILIZERS, ₱ ton: | | |
| Stern's raw-bone superphosph'e | — — | 65 00 |
| Stern's fine-ground bone | — — | 45 00 |
| FLOUR, ₱ bbl.: | | |
| Double extra | 6 00 | 6 25 |
| Superfine | 5 12½ | 5 50 |
| Fine | 4 50 | 5 00 |
| GLASS, ₱ box of 50 feet: | | |
| French, 8 by 0 | 3 50 | 3 75 |
| French, 10 by 12 | 4 00 | 4 25 |
| French, 10 by 14 to 12 by 20 | 4 25 | 4 50 |
| French, 14 by 18 to 18 by 20 | 4 50 | 5 00 |
| HAY, ₱ ton: | | |
| Prime | 21 00 | 26 00 |
| Choice | — — | 28 00 |
| IRON, ₱ ton: | | |
| English, ₱ lb. | 6½ | 7 |
| Swedes, assorted | 7½ | 8 |
| Hoop | 7 | 9 |
| Hilees | 7 | 10 |
| Nail rods | — — | 9¾ |
| Castings, American | — — | 6 |
| LEATHER, ₱ lb.: | | |
| Sole, hemlock | 30 | 31 |
| Sole, oak | 40 | 44 |
| Harness | 38 | 45 |
| Calf-skins, ₱ dozen | 35 00 | 100 00 |
| Texas, rough, ₱ lb | 24 | 26 |
| LIME, ₱ bbl.: | | |
| Western | 1 70 | 1 85 |
| Cement | 2 75 | 2 80 |
| Plaster Paris | — — | 4 00 |
| LUMBER, ₱ M feet: | | |
| Boards, yellow pine | 14 00 | 15 00 |
| Boards, cypress | 20 00 | 25 00 |
| Flooring, dressed | 22 00 | 25 50 |
| Flooring, rough | 15 00 | 18 00 |
| Ceiling, dressed | 18 00 | 20 00 |
| Weatherboards, dressed | 16 00 | 18 00 |
| Weatherboards, rough | 13 00 | 14 00 |
| Scantling | 12 00 | 14 00 |
| Shingles, ₱ M | 3 50 | 4 00 |
| Laths | 2 50 | — — |
| OILS: | | |
| Lard, ₱ gallon | — — | — — |
| Coal oil, in barrels | 23 | 25 |
| Linseed, raw | — — | 1 07 |
| SUGAR, ₱ lb.: | | |
| Havana, white | 12 | 12½ |
| Havana, yellow | 11½ | 12 |
| Havana, brown | 10½ | — — |
| Crushed | 12½ | 12½ |
| Pulverized | 12½ | 12½ |
| TEAS, ₱ lb.: | | |
| Imperial | 90 | 1 30 |
| Gunpowder | — — | 1 60 |
| Hyson | 70 | 1 80 |
| Young Hyson | 70 | 1 40 |
| Pouchong | 80 | — — |
| Oolong | 40 | 1 10 |
| WAGONS, CARTS, ETC.: | | |
| Wagon, two-horse | 85 00 | 100 00 |
| Wagon, four-horse | 110 00 | 125 00 |
| Wagon, two-horse, thim. skein | 85 00 | 10 00 |
| Wagon, four-horse | 100 00 | 115 00 |
| Cane wagon | 180 00 | 225 00 |
| Ox wagon | 100 00 | 125 00 |
| Ox cart, complete | 115 00 | 130 00 |
| Cane cart | 85 00 | 125 00 |
| Tongue cart, complete | 120 00 | 125 00 |
| Plantation cart | 55 00 | 70 00 |

### CATTLE MARKET.

NEW ORLEANS, May 6, 1873.

| | |
|---|---|
| Texas beeves, choice, ₱ head | —@$50 00 |
| Texas beeves, first quality, ₱ head | 35 00 @ 45 00 |
| Texas cattle, second quality, ₱ head | 30 00 @ 34 00 |
| Texas cattle, third quality, ₱ head | 15 00 @ 18 00 |
| Western beeves, ₱ lb. net | 10 @ 12½ |
| Sheep, first quality, ₱ head | 5 00 @ 6 00 |
| Sheep, second quality, ₱ head | 3 00 @ 4 00 |
| Milch cows, choice, ₱ head | 80 00 @100 00 |
| Milch cows, ₱ head | 35 00 @ 50 00 |
| Calves, ₱ head | 8 00 @ 12 00 |
| Yearlings, ₱ head | 10 00 @ 14 00 |

## Business Directory

OF THE

NEW ORLEANS CHRISTIAN ADVOCATE.

**Agencies.**
A. G. Blair & Co., St. Louis, Missouri.
M. H. Mecridge, purchasing agent, 96 Canal st.
G. Stinson & Co., Portland, Maine.
R. L. Wolcott, 181 Chatham square, New York.
J. Worth, St. Louis, Missouri.

**Apothecary.**
Mather Weber, [illegible]

**Architects.**
A. B. Baegart, 5 Commercial place.

**Banks.**
Citizens' Bank, cor. Royal and Customhouse sts.

**Bee-Hives.**
The Buckeye Bee-Hive, J. W. Walker, Nashville, Tennessee.

**Bells.**
Blymyer Manufacturing Co., Cincinnati, Ohio.
Buckeye Bell Foundery, Cincinnati, Ohio.
E. A. & G. R. Meneely, Troy, New York.

**Books and Stationery.**
Robert J. Harp, agent, 110 and 112 Camp street.
Continental Publishing Co., St. Louis, Missouri.
J. W. Hoodspeed, New Orleans.
Gulf States Publishing Co., 122 Camp street.
Orange Judd & Co., New York.
Miller's Bible and Publishing House, Phila., Pa.
National Publishing Co., Memphis, Tennessee.
Nettleton & Co., Cincinnati, Ohio.
J. Hale Powers & Co., Cincinnati, Ohio.

**Boots and Shoes.**
Holburn & Batchelor, 140 Gravier street.
William Hogan, 96 and 101 Canal street.
Everett Lane & Co., 72 Canal street.

**Butchers.**
L. P. DesMoisseaux, 535 St. Charles street.
Mari. Lanuss, stalls 7, 8 and 38, Magazine market.

**Carpets.**
A. Bronsseau & Co., 17 Chartres street.

**Carpenters and Builders.**
J. H. Durant, box 174, Mechanics' Exchange.
F. H. Drake, 278 Magazine street.
William A. Jordan, 238 Erato street.

**Carriages.**
W. F. Clark, 134 Rampart street.
J. A. Lunn & Co., 162 Gravier and 13 Union street.

**Cisterns.**
H. Broderick, 132 Julia street.

**Clothing.**
Darcy & Wheeler, 70 Canal street.
H. Davis, 200 Poydras street.
Pierson & Hewes, 13 and 15 Camp street.

**Coal and Wood.**
John O. Macfin, 41 Carondelet street.
Wm. Velden, cor. Jackson and Prytania streets.
R. D. Wood & Bros., 106 Common street.

**Cooperage.**
William J. Beirne, 28 and 29 Front street.
LeBlanc & Beck, 23 and 24 Front street.

**Cotton Ties.**
Bartlett & Rayne, 48 Carondelet street.

**Croquet.**
Bradley's Patent Croquet, Robt. J. Harp, agent, 110 and 112 Camp street.

**Crockery, China, Etc.**
McCandlish, Christian & Co., 36 Camp street.
W. C. Shepard & Co., 55 Camp street.

**Dentists.**
Dr. John G. Angell, 152 Julia street.
Dr. G. A. Retaincourt, 171 St. Joseph street.
Dr. N. P. Godfrey, 183 Canal street.

**Dry Goods.**
D. H. Holmes, 155 Canal and 15 Bourbon street.

**Dyeing, Cleaning, Etc.**
E. Boorster & Co., 11 Baronne street.

**Educational.**
Pleasant Hill High School, Pleasant Hill, La.
Southern Educational Agency, New Orleans.

**Engravers and Lithographers.**
John Gibson, New York.
George E. Teetzel & Co., 145 Gravier street.

**Factors and Commission Merchants.**
Aiken & Watt, 60 Carondelet street.
H. M. Bayly & Pond, 34 to 42 Canal and 59 and 61 Common street.
J. L. Bunnica & Co., 66 Tchoupitoulas street.
H. F. Given & Co., 61 Baronne street.
J. T. & H. M. Payne & Co., 64 and 66 Baronne st.
H. E. Shropshire & Co., 16 Tchoupitoulas street.

**Fancy Goods.**
J. H. Bernel, 121 Canal street.

**Fire Engine.**
Babcock Self-Acting Fire Engine, A. M. Granger, general agent, Exposition building.

**Furniture.**
The Mitchell & Rammelsberg Furniture Co., 603 and 605 Tchoupitoulas street.
Joseph Potzel, 152 Camp street.
Sampson & Bros., 33 and 35 Royal street.

**Gas and Steam-Pipe Fitters.**
Barbarin Gas Machines, F. Roberts, superintendent, 2 Triangle building and 255 Peters st.
Jas. N. Quin, 118 and 120 Tchoupitoulas street.

**Grocers.**
John I. Adams & Co., 43, 45 and 47 Peters street.
Hillman & Manard, 153 Poydras street.
A. W. Skerdon & Co., corner of Jackson and Rousseau streets.

**Gun Works.**
Great Western Gun Works, Pittsburg, Pa.

**Hardware and Builders' Material.**
Kursheedt & Bienvenu, 114 Camp street.
A. Roussel, 17 Old Levee street.

**Hair Goods.**
J. O. Bermel, 121 Canal street.
James Heaney, 226 Baronne street.
James Moriarty, 176 Baronne street.

**Hides, Moss, Etc.**
Joseph B. Wilkinson, 29 Peters and 4 Clinton.

**Hotels.**
Bingham House, Philadelphia, Pennsylvania.
McAllister's House, cor. Carondelet and Julia.

**Insurance.**
American Life Insurance Co., John D. Scott, general agent, 10 Carondelet street.
American Mutual Insurance Association, D. Leubrie, president, 25 Commercial place.
Commercial Insurance Company, New Orleans, J. H. Oglesby, president.
Equitable Life Assurance Co., 33 Camp street.
Louisiana Equitable Life Insurance Co., corner Carondelet and Gravier streets.
Piedmont and Arlington Life Insurance Co. of Virginia, G. W. Terrell, general agent, 31 Carondelet street.
Southern Life Insurance Co., 48 Carondelet st.
Sun Mutual Insurance Co., 51 Camp street.

**Jewelry.**
A. B. Griswold & Co., cor. Canal and Royal sts.

**Lamps and Oil.**
Septolline Oil Co., 62 Camp and 15 Dauphine.

**Lime, Cement, Etc.**
Farstall & Delavigne, 64 Magazine street.

**Lumber.**
W. W. Carre & Co., 350 Delord street.
Hanner & Toomer, 248 Delord street.
George Purves, cor. St. Charles and Clio streets.
Roberts & Co., 301 to 307 Gravier street.

**Machinery.**
George A. Barnard, 12 Union street.
W. L. Cushing, 61 St. Charles street.
The Buffalo Pitnge Cotton Gin, Golsan Bros., general agents, 39 Perdida street.
Daniel & James D. Edwards, 22 to 28 Front and 21 to 27 Delta street.
Lewis Johnson, corner Julia, Delta and Water.
Jos. Walker, cor. St. Joseph and Constance sts.
B. J. West, 115 and 117 Magazine street.

**Manufacturers.**
William Ebert, 164 and 166 Magazine street.
Liquid Blueing, L. Wilkins, 114 Carondelet st.

**Marble.**
George Stroud, 158 to 164 St. Charles street.

**Mattresses, Etc.**
M. D. Gleason, manufacturer and dealer, 32 Royal street.
Watson & Phillips, 135 Peters street.

**Medical.**
Allen's Lung Balsam, J. N. Harris & Co., Cincinnati, Ohio.
Mrs. M. G. Brown's Poor Richard's Eye-Water, New York.
Diarrhea cure, Rev. P. M. Goodwyn, Soniat st., near Colseum.
Ducro's Alimentary Elixir, P. Cusachs, corner St. Philip and Royal streets.
Great Medical Discovery, J. C. Norwood, 501 Magazine street.
Hamilton's Buchu and Dandelion, W. C. Hamilton & Co., Cincinnati, Ohio.
Dr. Henry's World's Tonic, Grafton Medicine Co., St. Louis.
Metz's Armenian Hair Vigor, corner Bienville and Prieur streets.
Opium-Eating Antidote, Dr. W. B. Squire, Worthington, Indiana.
Deformities of the body, Dr. A. Folleau, 8 St. Charles street.
Dr. Resch's Hair Regenerator, 134 Thalia st.
Simmons' Liver Regulator, J. H. Zeilin & Co., Philadelphia, Pennsylvania.

**Mineral Water.**
Alex & Gandet, corner Bourbon and Customhouse streets.
Bethesda Mineral Water, H. D. Huff, agent, glass box 825, New Orleans.

**Millinery.**
Mme. Baronsse, 59; Magazine street.
Miss A. E. Barrett, 134 Prytania street.
Mme. Leon Dronet, 67 Royal street.
Mrs. M. Tourmaben, 206 Prytania street.

**Musquito Bars.**
A. Pesoni, 91 Chartres street.

**Musical Instruments, Publications, Etc.**
Robert J. Harp, 110 and 112 Camp street.
S. Brainard's Sons, Cleveland, Ohio.
John Church & Co., Cincinnati, Ohio.
J. Estey & Co., Organs, Brattleboro, Vermont.
Horace Waters & Son, New York.
Philip Werlein, 80, 82 and 90 Baronne street.

**Painters.**
Johnson & Hillsman, 141 Magazine street.

**Pens.**
Joseph Gillott & Sons, New York.

**Pictures.**
H. L. DeLea & Co., 122 Camp street.

**Planing Machines.**
Metropolitan Box Factory, 112 Magazine street.

**Printing.**
Family Printer, Goulding & Co., Boston, Mass.
Pelican Job Office, 62 and 64 Poydras street.

**Professional.**
Dr. C. J. Bickham, office, 680 Magazine street.
Dr. J. J. Lyons, office, 302 Rampart street.
W. W. Edwards, law office, 58 Gravier street.
Race Foster & E. T. Merrick, Law office, corner Camp and Commercial place.

**Railroads.**
Illinois Central Railroad, James T. Tucker, agent, 26 Carondelet street.

**Seeds and Plowers.**
David Landreth & Son, Philadelphia, Pa.
James E. Wyche & Co., 122 Camp street.

**Sewing Machines.**
J. Booth, 220 St. Andrew street.
The Singer Improved Family Sewing Machine, William E. Cooper, agent, 80 Canal street.

**Soap.**
J. H. Keller, 170 Gravier street.
Procter & Gamble, Cincinnati, Ohio.

**Steamships and Shipping.**
Cromwell Line New York Steamers, Alfred Morton, agent, 41 Carondelet street.
Merchants' Line New York Steamers, John H. Ludwigsen, agent, 190 Common street.
Mississippi and Dominion Line of Liverpool Steamers, Silas Weeks, agent, 48 Carondelet.
National Line, P. F. Gogarty, agent, 151 Camp st.

**Stoves.**
J. H. Campman, 133 Poydras street.
H. Haller, 49 Camp street.

**Tarpaulins.**
Samuel Brook, 80 New Levee street.

**Tobacco and Cigars.**
Perique Tobacco, E. Boarregale, 9 Conti street.
Ed. L. Zell & Co., cor. Canal and Carondelet sts.

**Trunks, Etc.**
F. Bauer, 54 Canal street.

**Undertakers.**
T. W. Bothick, 271 Camp street, New Orleans
P. Imfort, 249 Royal street.

**Upholstery.**
T. J. Brown, 263 Camp street.
Heath & Lara, 99 Camp stree

**Washing Machines.**
Rincon Washer, H. Haller, 49 Camp street.

**Wire Railing, Etc.**
Tudor & Co., Baltimore, Maryland.
Hudson River Wire Co., New York and Chicago

## Appointments for Quarterly Meetings.

### MISSISSIPPI CONFERENCE.

WOODVILLE DIST.—SECOND ROUND.

| | |
|---|---|
| Jackson station | Apr. 5, 6 |
| Clinton, at Pine Grove | 19, 20 |
| Bayou Sara, at Tunica | 26, 27 |
| Buffalo | May 3, 4 |
| Meadville | 10, 11 |
| Amite | 17, 18 |
| Woodville station | 24, 25 |
| Wilkinson, at Pisgah | 31, June 1 |
| East Feliciana, at Pipkin's chapel | June 7, 8 |
| East Baton Rouge, at Blackwater | 28, 29 |

J. L. FORSYTH, P. E.

SEASHORE DIST.—SECOND ROUND.

| | |
|---|---|
| Rankin circuit, at Sinai | Apr. 5, 6 |
| Mount Carmel circuit, at Samlee | 12, 13 |
| Columbia circuit, at Bird's chapel | 19, 20 |
| Pearlington circuit, at Union | May 3, 4 |
| White Plains circuit, at Poplar Head | 10, 11 |
| Ocean Springs circuit, at Handsboro | 17, 18 |
| W. Pascagoula miss., at Pleasant Mount | 24, 25 |
| East Pascagoula circuit | 31, June 1 |
| Chickasawha and Greene mission | June 14, 15 |

The District Conference will meet at Ocean Springs, June 6. Bishop Kavanaugh will preside. A full attendance is earnestly solicited.

C. F. GILLASPIE, P. E.

SUMMIT DISTRICT.—SECOND ROUND.

| | |
|---|---|
| Hinnesville, at Sartin's church | Apr. 5, 6 |
| Greensburg, at Greensburg | 12, 13 |
| Amite, at Tangipahoa | 19, 20 |
| Summit, at Magnolia | 26, 27 |
| St. Helena, at Smyrna | May 3, 4 |
| Livingston | 10, 11 |
| Pontchatoula, at Pontchatoula | 17, 18 |
| Covington, at Boguechitto | 24, 25 |
| Franklinton, at Franklinton | 30, June 1 |
| Big Creek | June 7, 8 |

A. B. NICHOLSON, P. E.

BROOKHAVEN DIST.—SECOND ROUND.

| | |
|---|---|
| Zion, at Bethel | Apr. 5, 6 |
| Crystal Springs | 12, 13 |
| Terry, at Bear Creek | 19, 20 |
| Brookhaven | 26, 27 |
| Raymond, at Raymond | May 3, 4 |
| Georgetown, at Mount Pleasant | 10, 11 |
| Bogue Chitto, at Ebenezer | 17, 18 |
| Providence, at Providence | 24, 25 |
| Brandywine | 31, June 1 |
| Scotland, at New Hope | June 7, 8 |
| Beauregard, at Beauregard | 14, 15 |
| Monticello | 21, 22 |

Bishop Kavanaugh will hold the District Conference at Beauregard, beginning June 13. The trustees elect for the Crystal Springs camp ground will hold a meeting at the place of the District Conference.

W. E. M. LINFIELD, P. E., Hazlehurst, Mississippi.

MERIDIAN DIST.—SECOND ROUND.

| | |
|---|---|
| Spring Hill circuit | Apr. 5, 6 |
| DeKalb circuit, at Prairie chapel | 12, 13 |
| Sinshita station | 19, 20 |
| Meridian station | 26, 27 |
| Paulding circuit, at Pleasant Hill | May 3, 4 |
| Wayne circuit, at Enon | 10, 11 |
| Clarke circuit, at McGowen's chapel | 17, 18 |
| Enterprise station | 24, 25 |
| Marion circuit | 30, June 1 |
| Enterprise circuit | 7, 8 |
| Toomsuba circuit | 15, 16 |

WILLIAM B. HINES, P. E.

JACKSON DIST.—SECOND ROUND.

| | |
|---|---|
| Yazoo City station | Apr. 5, 6 |
| Mount Olivet circuit, at Satartia | 11-13 |
| Jackson station | 19, 20 |
| Brownsville circuit, at Bolton | 26, 27 |
| Madison circuit, at Madison station | May 3, 4 |
| Beaver circuit, at Mount Carmel | 10, 11 |
| Yazoo circuit, at Benton | 17, 18 |
| Sharon circuit, at Sharon | 22, 23 |
| Canton station | 24, 25 |
| Camden circuit, at Sunie chapel | 28, 29 |
| Sulphur Springs circuit, at Madisonville | 31, June 1 |
| Carthage circuit, at Liberty | June 14, 15 |
| Thomastown circuit, at Shady Grove | 21, 22 |

Special appointment at Scotland chapel to preach on Unity of the Church, Infant Baptism and the Mode of Baptism, June 17, 18 and 19. The District Conference will be held at Yazoo City, June 5-8. The preachers, local and traveling, and the delegates are respectfully urged to be prompt in attending.

H. H. MONTGOMERY, P. E.

### ALABAMA CONFERENCE.

CAMDEN DIST.—SECOND ROUND.

| | |
|---|---|
| Lowndesboro and Hayneville, at Hayneville | Apr. 19, 20 |
| South Butler circuit, at Onkey Streak | 26, 27 |
| Snow Hill circuit, at Bethlehem | May 3, 4 |
| Farmersville circuit, at Hickory Hill | 10, 11 |
| Sequiga circuit, at Concord | 17, 18 |
| Monroeville circuit, at Pineyerville | 24, 25 |
| Black's Bend circuit, at Mound Chrmel | 31, June 1 |
| Camden circuit, at Camden | June 7, 8 |
| Pineville circuit, at Pineville | 14, 15 |
| Evergreen mission, at Concord | 21, 22 |

J. W. SHORES, P. E.

MARIANNA DIST.—SECOND ROUND.

| | |
|---|---|
| Newton | Apr. 12, 13 |
| Big Creek | 19, 20 |
| Columbia | 26, 27 |
| Calhoun mission | May 3, 4 |
| Marianna | 10, 11 |
| Greenwood | 17, 18 |
| Holmes' Valley | 24, 25 |
| Geneva | June 7, 8 |
| Cerro Gordo mission | 14, 15 |

ELISHA PHILLIPS, P. E.

MOBILE DISTRICT.—SECOND ROUND.

| | |
|---|---|
| St. Paul's | Apr. 5, 6 |
| Pollard circuit, at Pollard | 12, 13 |
| St. Stephen's, at [illegible] chapel | 19, 20 |
| Franklin street | 26, 27 |
| St. Francis street | May 3, 4 |
| Mount Pleasant circuit, at Baynhiette | 10, 11 |
| Citronelle circuit, at Citronelle | 17, 18 |
| Milton | 24, 25 |
| Pensacola | 31, June 1 |
| Grand Bay mission | June 7, 8 |

The District Conference will meet at Pensacola, May 29. All the delegates are earnestly requested to attend, and to be prepared to make full reports.

H. URQUHART, P. E.

DEMOPOLIS DIST.—SECOND ROUND.

| | |
|---|---|
| Belmont, at Wesley chapel | Apr. 5, 6 |
| Demopolis | 12, 13 |
| Forkland, at Trinity | 19, 20 |
| Cuba, at Reed's chapel | 26, 27 |
| Clairesville, at Soule chapel | May 3, 4 |
| Gaston, at Bethlehem | 10, 11 |
| Butler, at Brightwater | 17, 18 |
| Greene, at Palmetto | 24, 25 |
| Eutaw | 31, June 1 |
| Bladen, at Isney | June 7, 8 |

S. H. COX, P. E.

SELMA DISTRICT.—SECOND ROUND.

| | |
|---|---|
| Uniontown | Apr. 12, 13 |
| Dayton and Spring Hill, at Dayton | 19, 20 |
| Jefferson and Linden, at Jefferson | 26, 27 |
| Jackson, at Jackson | May 3, 4 |
| Coffeeville, at Coffeeville | 10, 11 |
| East Selma and mission, at Benton | 17, 18 |
| Choctaw Corner, at Pulne chapel | 24, 25 |
| Hembert Hills | 31, June 1 |
| Orrville | June 7, 8 |

ANDREW J. BRIGGS, P. E.

### LOUISIANA CONFERENCE.

ALEXANDRIA DIST.—SECOND ROUND.

| | |
|---|---|
| Spring Creek and Bayou Boeuf circuits | May 3, 4 |
| Big Cane circuit | 10, 11 |
| Bayou DeGlaize and Bayou Jack | 17, 18 |
| Rapides circuit | 24, 25 |
| Alexandria station | 31, June 1 |
| Simsport circuit, at Wesley chapel | June 7, 8 |
| Harrisonburg and Sicily Island circuit | 14, 15 |
| Trinity circuit | 18, 19 |
| Centerville circuit | 21, 22 |
| Evergreen circuit | 28, 29 |
| Columbia circuit | July 12, 13 |
| Caldwell circuit | 15, 16 |
| Athuta circuit | 19, 20 |

FRED. WHITE, P. E.

NEW ORLEANS DIST.—SECOND ROUND.

| | |
|---|---|
| Algiers | Apr. 13 |
| Moreau street | 20 |
| Carondelet street | 27 |
| Cadiz street | May 4 |
| Plaquemine and Grosse Tete, at Plaqueur's | 11 |
| Labarche and mission, at Houma | 18 |
| Felicity street | 25 |
| Louisiana avenue | June 1 |
| German charges | 8-15 |
| Baton Rouge | 21, 22 |

LINUS PARKER, P. E.

SHREVEPORT DIST.—SECOND ROUND.

| | |
|---|---|
| Keachie circuit, at Liberty | May 4, 5 |
| Mansfield circuit, at Union | 11, 12 |
| Springville circuit, at Springville | 18, 19 |
| Pleasant Hill circuit, at Bethel | 25, 26 |
| Shreveport station | June 1, 2 |
| North Bossier circuit, at Collingsburg | 8, 9 |
| Many circuit, at Fort Jessup | 15, 16 |
| Cadio circuit | 29, 30 |
| Amoero circuit, at Oak Grove | July 13, 14 |

JOHN PIPES, P. E.

HOMER DIST.—SECOND ROUND.

| | |
|---|---|
| Arcadia, at Salem | May 3, 4 |
| Homer, at Tullu | 10, 11 |
| Haynesville, at White Hall | 17, 18 |
| Vernan, at Vienna | 24, 25 |
| Minden, at Flatlick | 31, June 1 |
| Castor and Louisville, at Siloam | June 7, 8 |
| South Bossier, at Pleasant Valley | 14, 15 |
| Dimedita, at Chapel Hill | 21, 22 |
| Sparta and Ringgold | July 5, 6 |
| Farmerville | 12, 13 |

S. S. SCOTT, P. E.

DELHI DIST.—SECOND ROUND.

| | |
|---|---|
| Delhi and Floyd, at Delhi | Apr. 26, 27 |
| Monroe station | May 3, 4 |
| Bayville, at Girard | 10, 11 |
| Trenton, at Colony | 17, 18 |
| Oak Grove, at Vista Ridge | 24, 25 |
| St. Joseph, at Wesley chapel | 31, June 1 |
| Waterproof, at Vidalia | June 7, 8 |
| Providence and Pecan Grove, at Providence | 14, 15 |
| Oak Ridge, at Oak Ridge | 21, 22 |
| Lind Grove, at Bartholomew | 28, 29 |
| Bastrop, at Island DeSadrl | July 5, 6 |
| Winnsboro, at Bouf Prairie | 12, 13 |

JOEL T. DAVIS, P. E., Delhi, Louisiana.




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# The Christian Advocate.

PUBLISHED BY ROBT. J. HARP, FOR THE ALABAMA, MISSISSIPPI AND LOUISIANA CONFERENCES, METHODIST EPISCOPAL CHURCH SOUTH.

VOL. 19. NEW ORLEANS, THURSDAY, MAY 15, 1873. NO. 20.


## News of the Week.

### DOMESTIC.

NEW YORK, May 7.—Chief Justice Chase died this morning of paralysis. Both his daughters and Senator Sprague were at his bedside.

Chief Justice Chase left Washington last week for New York and Boston. He expected to remain in the latter city two or three weeks, then return to Washington, and after a short stay there to go to Colorado, where he proposed to locate for the summer, with a view of restoring his health by the pure and bracing air of the mountain region.

The chief justice was in unusually good health and spirits, and continued so during Sunday and Monday. On Tuesday morning, before rising, he was stricken with paralysis, and remained unconscious until this morning at eleven o'clock, when he peacefully died, surrounded by his sorrowing relatives.

LOUISVILLE, May 7.—The entire business portion of Paris, Tennessee, burned. Loss, $100,000.

LAVA BEDS, May 7.—The Modocs captured a quartermaster's train, consisting of three wagons, eleven mules and three horses. Three soldiers also were wounded.

NEW YORK, May 8.—Judicial business was generally suspended to-day in respect to Judge Chase. He leaves about $200,000.

The receipts of the American Bible society for the year were $369,607, including $139,897 from legacies and $125,897 from donations.

ST. LOUIS, May 8.—The American Medical Association this morning adopted a resolution providing for a committee of three to confer with the Royal Medical Society of England regarding American representation in the revision of the English system of nomenclature and classification of diseases, with the view to its adoption in this country.

A resolution was adopted favoring the establishment of a national medical bureau.

SANTA FE, May 8.—The El Paso *Sentinel* of April 26 says: In that section and north from there up the Rio Grande the most severe snow-storms ever known have prevailed during the last few days. Fruit crops of all kinds, including grapes, are completely ruined. The same is true of this section. Heavy snows now cover all the mountains surrounding Santa Fe, and the fruit is ruined.

The great scarcity of water is severely felt here, and the agricultural prospects are very gloomy.

BOSTON, May 8.—Oakes Ames died at 9.33 to-night.

LAVA BEDS, May 8.—The remains of Lieutenant Cranston and other missing soldiers have been found among the rocks. Lieutenant Harris is sinking.

All the available horses will now be employed in hunting the Modocs in the country. A guerrilla war has commenced, and as the Modocs are well mounted it may continue all the summer.

MONROE, LA., May 9.—The Ouachita *Telegraph* has the following: At a quarter past one this morning a fire was discovered in the Club Room saloon, on Desiard street. The building being a wooden one, the whole house was soon in flames, and the fire, fanned by the breeze, advanced down and across the street, destroying in its route fourteen buildings.

NEW YORK, May 9.—A special to the *Herald*, dated London, to-day, says that John Stuart Mill died of phlegmonous erysipelas. It terminated fatally the third day after its appearance, closing the passage of the throat. Mill left his autobiography ready for the press, and several other completed works.

The *Herald* special, dated Madrid, says: "The government army in Biscay is in a state of mutiny in consequence of not having received their pay."

NEW YORK, May 10.—A special from St. Johns, Newfoundland, dated the ninth, says that the steamer Walrus arrived from seal-fishing, at St. Johns this morning, bringing news that the steamer Tigress had come into Roberts' bay, eighteen miles from here, having on board nineteen survivors of Hall's arctic expedition.

The correspondent immediately started to Roberts' bay to learn full particulars. The Tigress was at anchor, and the rescued men were assembled on deck. They furnished the following deeply thrilling narrative of the adventures of the expedition, the death of Captain Hall, and the final escape of the survivors, who were taken off from the ice by the Tigress, on the thirtieth of April last, in latitude fifty-three degrees thirty minutes, after having spent one hundred and ninety-six days on the floe. The following are the names of the rescued: H. C. Tyson, assistant navigator; Frederick Meyer, meteorologist; John Heron, steward; W. C. Kruger, seaman; Frederick Jnika, seaman; William Lindemann, seaman; Frederick Anthig, seaman; Gustavus T. Lingulst, seaman; P. Johnston, seaman; William Jackson, cook; Esquimaux Joe, the interpreter, Hannah and child (Esquimaux,) Haus Christian, of Kane's expedition, and Hans Christian's wife and four children, the youngest being only eight months old. This party, which had been landed from the Polaris, were driven from her by a gale, which burst her moorings, on the fifteenth of October, 1872, in latitude seventy-two degrees thirty-five seconds.

When they last saw the Polaris she was under steam and canvas, making for a harbor on the east side of Northumberland island. She had no boats left; of the six which she brought with her from New York two were lost in the northern expedition, two were landed on the ice with Captain Tyson's party, one was burnt as fire-wood to obtain water for the crew, and the other is on board the Tigress.

The Polaris was in command of Captain Buddington, who had thirteen of the crew along with him, and a plentiful stock of provisions. She was making a good deal of water, but Captain Tyson informed our correspondent that she was not more leaky than when he was on board all the previous fall and winter.

The Polaris was somewhat damaged, and it is the opinion of the survivors that she will be unable to get clear until July, and even then, if the ship is unseaworthy, they should have to make new boats to effect their escape.

On the eighth of October, 1871, in latitude eighty-one degrees thirty-eight minutes, longitude sixty-one degrees forty-four seconds, Captain Hall died of apoplexy, and was buried on shore, where they erected a wooden cross to mark his grave.

He had recently returned from a northern sledge expedition, in which he had attained the latitude of thirty-one degrees sixteen seconds. He seemed in his usual health, and had called the men into the cabin to encourage them with hopes of future rewards and stimulate them to renewed exertions, when he was suddenly stricken down and expired, to the grief of those around, to whom he had endeared himself by his kindness and devotion.

In September, 1871, the Polaris entered winter quarters, and left August 12, 1872. The ice was very heavy and set in a southern direction. She was forced south, and so continued drifting until Captain Tyson and party were driven from her.

The sledge party crossed Kane's polar sea, which they pronounced to be a strait about fifteen miles wide. There was an appearance of open water to the north.

The rescued party suffered very much during their dreary drift from hunger and cold.

For the last two months they ate raw seal and polar bear as they could get it. When met by the Tigress they showed evident signs of their great suffering, but during the nine days they have been on board they have improved vastly and are now in fair health. The party is in charge of the United States consul, and will arrive in St. Johns on Monday next.

NEW IBERIA, May 11.—A lieutenant and ten United States soldiers, accompanied by Mr. DeKlyne, United States marshal, left St. Martinsville to-day, at twelve o'clock, to meet Colonel DeBlanc and friends at General DeClonet's residence. Colonel DeBlanc will surrender to the United States troops. He positively refuses to have anything to do with the Kellogg army of invasion.

The great storm of excitement has passed over, and the terror created among the people quieted by the arrival of the United States troops.

Kellogg's new way of governing Louisiana is on the decline in Attakapas.

SAN FRANCISCO, May 11.—A dispatch from Yreka states that the Modocs are known to be out of the lava beds and fleeing toward the Goose Lake country. The Warm Spring Indians and several scouting parties are in close pursuit of them. Six men from Yreka are on the track of Boston Charley.

ST. LOUIS, May 11.—About one hundred and thirty members of Congress accepted invitations to attend the congressional conference, to be held here next week. Every State in the Union but one or two will be represented.

HOUSTON, TEXAS, May 12.—The fourth annual State fair of Texas was opened to-day. The day has been devoted to getting goods in position by exhibitors. To-morrow the formal opening will take place, Colonel D. C. Shannon delivering the annual opening address. The display of goods will more than equal last year's exhibition.

NEW YORK, May 13.—A special from the lava beds says that Captain Hasbrouck, with his scouting party, was attacked by the Modocs and completely surprised. Four soldiers and one Warm Spring Indian killed, and six soldiers and one Warm Spring Indian wounded. Captain Hasbrouck rallied his men and charged, when the Modocs scattered through the woods.

Several volleys were fired among them, but it is not known whether any Modocs were hurt. The troops captured twenty-five horses. Captain Jack wore General Canby's uniform. Thirty-three Modocs were engaged.

NEW IBERIA, May 13.—Two companies of United States troops remain at St. Martinsville, of whom ten men and one officer are at the service of the deputy United States marshal.

Colonel DeBlanc and several of his friends have surrendered, and are on parole until Friday, when they will leave for New Orleans.

The names of the eleven for whom the deputy United States marshal has warrants have not been ascertained.

Quiet now reigns in St. Martinsville, Colonel DeBlanc having accomplished his object in showing to the world the inability of Kellogg to sustain his usurped power without the aid of United States bayonets.

MONTGOMERY, May 13.—Daniel Pratt, the pioneer manufacturer of Alabama, died at his home in Prattville, fourteen miles from this city, at four o'clock this morning.

His death is universally regretted. He was seventy-three years of age.

### FOREIGN.

CITY OF MEXICO, April 30.—The police have been ordered to prohibit the Jesuits from living in societies in Oaxaca. Several Jesuits preached disobedience to the laws and constitution, and their arrest was ordered, but, being advised of the movement against them, they fled.

ST. PETERSBURG, May 9.—Official dispatches state that the Khan of Khiva offers an unconditional surrender to the Russian demands.

LONDON, May 10.—The weather is favorable to the crops.

A dispatch from Rome says the Pope was too ill yesterday to receive a party of pilgrims from France.

HAVANA, May 10.—The factions in Panama are still fighting.

At Port-au-Prince, on the fourth instant, one hundred and fifty houses were burned and six persons killed.

MADRID, May 11.—Returns of the voting in Madrid and the provinces for the electoral bureau, as far as received, are in favor of the federal republicans.

ROME, May 11.—During the sitting of the Chamber of Deputies yesterday the crowd, numbering two hundred persons, marched to Querinal, making riotous demonstrations on the way and shouting for complete abolition of religious corporations.

The police made a stand against the mob and prevented it from entering the palace.

ROME, May 12.—The Japanese embassy has arrived here.

The city is quiet since the riotous attempts to intimidate Parliament yesterday. The demonstration is strongly condemned by a large majority of the deputies, and the government promises vigorous measures to prevent its recurrence.

STOCKHOLM, May 12.—The coronation of Oscar the Second and Sophie Wilhemine as King and Queen of Sweden and Norway took place to-day. The weather was unfavorable, but immense crowds witnessed the royal procession and cheered with enthusiasm as the new King walked to the church in a pouring rain. The ceremonies at the church were imposing.

ROME, May 13.—The Pope was very feeble yesterday; he had a fainting fit of an hour's duration. His condition is rather worse to-day. He is still excessively feeble. To-day is the eighty-first birthday of his holiness.

GENEVA, May 13.—Mme. Laysen, wife of Pere Hyacinthe, has given birth to a boy.

## Steam in the East.

From different parts of the Eastern world we hear that steamships and railways are working great revolutions.

Accounts from Egypt and Arabia state that the pilgrims, who formerly went to Mecca by caravans, are now crowding the steamers on the Red sea, and since the opening of the Suez canal enables them to embark for Jeddah directly from almost any port on the Eastern Mediterranean, multitudes avail themselves of this easy method of reaching Mecca. The business of transporting the pilgrims is becoming so lucrative that great suffering from over-crowded steamers on the Red sea often occurs.

The company which has undertaken to build the railway from Jaffa to Jerusalem has at length received the concession of the Sultan, under the condition that the railway be completed before the expiration of three years, and that the harbor of Jaffa be improved by a secure pier. This latter enterprise, the construction of a harbor or something of the sort at Jaffa, as a shelter for steamers and other craft, is one of great importance, the landing often being impracticable in rough weather. Travelers are frequently subjected to long delays at this port, and others desiring to land are taken past. One cannot avoid a feeling of regret at the thought that the plains of Sharon and the hills of Judea will have their quiet and sacredness disturbed by the shrill whistle of the locomotive.

India is not only extending her railways, now more than five thousand miles in length, but the improvements of American cars are introduced. In the meanwhile the natives pack the trains like cattle, and are carried, some on pilgrimages and some on business, almost as cheap as freight. It is a very erroneous idea that the Orientals are not travelers. In Japan and China and India and all over the East they have been accustomed to make long journeys, and the highways often swarm with travelers. The railway system suits their fancy precisely, and wherever it is introduced it finds a people ready to avail themselves of its advantages. The Japanese are rejoicing greatly in the saving of foot-travel by the railway between Yokohama and Yeddo.

Steam is a great civilizer. It has already wrought great changes, and is destined to work still greater in the world. It is one of the mighty forces which are subsidized for the advancement of the kingdom of Christ, and we rejoice in all the evidences that it is preparing the way for the speedy coming of that kingdom in the lands of the East.—*New York Observer.*

## Yazoo District Conference.

The District Conference for Yazoo district, North Mississippi Conference, will convene at Durant on the twenty-sixth day of June, at eleven o'clock. Sermon by Rev. J. D. Newsom.

K. A. JONES.

## From the Work.

JACKSON CIRCUIT, ALABAMA CONFERENCE.—*Mr. Editor:* We have just closed our second Quarterly Conference for the Jackson circuit at this place. Our presiding elder, Bro. Briggs, remained with us four days. The membership of the church at this place has been wonderfully strengthened and revived. There were eleven accessions. On Tuesday, the last day of the meeting, the weather was very unfavorable, and we did not have any service during the day. Our prospect so far is flattering. Affectionately yours in Christ,

J. S. FRAZER.

JACKSON, ALA., May 7, 1873.

YAZOO CITY, MISSISSIPPI.—*Mr. Editor:* I send you a note of the good work which has been wrought in Yazoo City. We have had a gracious season of refreshing from the presence of the Lord. Our meeting, which was protracted through two weeks, closed last night, resulting in twenty-eight accessions to the church. About sixteen of these were members of the Sabbath school. On yesterday, when the large class of candidates surrounded the altar in presence of a crowded congregation, some to receive baptism, and all to be formally admitted to church-membership according to our beautiful and impressive ritual, many hearts were deeply affected, and many tears of joy and gratitude were shed. A more solemn yet sweetly impressive service I never witnessed. "What a beautiful sight!" was the happy exclamation of every one who had a heart to appreciate the joy of the church militant and the rejoicings of angels at the return of prodigals and the rescue of the lost. We are all much revived and encouraged, and yet look for larger results and a greater ingathering of souls.

CHAS. B. GALLOWAY, P. C.

MAY 5, 1873.

RAYMOND CIRCUIT, MISSISSIPPI CONFERENCE.—*Mr. Editor:* In this vicinity recently we have had a most pleasant, interesting and profitable time.

On last Thursday, the first instant, we had a delightful time at Mississippi Springs. The young people met to crown a May queen. Your correspondent does not claim to be competent to criticise, but gives it as his opinion that, considering the short time to practice and the inexperience of most of those who participated, not only in singing but in other respects it was as complete a success as it has ever been his pleasure and privilege to witness. After our minds had been delighted and feasted, there was an ample feast of good things for our bodies. Dr. R. A. New deserves the thanks of all who were present for the prominent part he took in getting up and executing the thing. He drilled the children in singing and in other matters.

Five miles from Mississippi Springs is Raymond; and I wish, doctor, that you could have been on its streets and in the Methodist church last Friday evening. Allow me to speak briefly of the thirty-ninth anniversary of the Raymond Methodist Sunday school. A little after sundown the school assembled about half a mile from the church and took up the line of march. The house was filled to overflowing—many could not get seats. Bro. Linfield was expected, but, owing to a misapprehension of his about the railroad connection, he failed to get here. The church was most beautifully decorated. The speeches and dialogues were well spoken. The singing was most excellent—just such as this school, led by your old friend, Thomas J. Hunter, will give you any day that you may call in and see them.

Last Saturday was the first day of our second quarterly meeting, which was held at this place. So far as Bro. Linfield's preaching is concerned, it is not necessary to speak. He preached on Saturday morning, Saturday night, Sunday morning and Sunday night. Besides preaching on Sabbath at nine o'clock, he delivered a Sunday school address. I hope he will reproduce it in many places; therefore I will not even attempt a synopsis. Of the communion after the sermon, on Sabbath morning, I must speak. I have communed oftentimes, at Conference and elsewhere, but I do not remember ever to have enjoyed, or to have seen others enjoy, so feelingly a communion. Bro. Bingham, the Presbyterian preacher in this place, helped in the administration of the Lord's Supper. The congregation was very large, many persons being present from a distance. Methodists and Presbyterians, old and young (the youngest a little girl seven and a half years old,) commemorated the death of their Savior.

In the evening there were fifty or sixty persons out at our love-feast meeting, and we had a time of refreshing from the presence of the Lord. Bro. Linfield will long be remembered by this people, and if in the providence of God he should ever come here again, he will be welcomed as few men have ever been. On Sabbath night we received three persons into the church. One of them is an old citizen of this place.

Allow me, in conclusion, to speak of another matter. Would it not be a good plan for the District Conferences, which will soon convene within the bounds of the Mississippi Conference, to direct the preachers to raise from each member of the church, and from each outsider who wishes a copy of the Minutes of our Conference, say five cents, in order that we may get them immediately after the adjournment of the Conference?

Truly in Christ,

A. B. STEWART.

RAYMOND, MISS., May 7, 1873.

## Mr. Spurgeon's Reasons.

At a recent meeting of his college for ministers Mr. Spurgeon gave his reasons for not accepting an invitation to lecture in this country. He said: "I will just tell you one little thing which happened to me this afternoon. I had a letter from a gentleman very well known in America, giving me this offer: $25,000 for twenty-five lectures—that is £200 for each lecture. On these terms the twenty-five nights would give me £5,000, and in a hundred nights I should have £20,000. Besides this, I should be allowed to lecture for as many more nights as I chose, so that I might, in the course of a year, be worth £40,000, and no doubt the persons who undertake this would earn ten times the amount. I have nothing to do but leave you for a year and come home with £20,000 or £40,000; while if I stay here I shall have nothing like that. What do you suppose was my answer to this offer? I wrote: 'If you multiply that offer by one hundred times and again by one hundred times, I should feel it just as easy to decline as I do now, when I say that I cannot cross the ocean to lecture upon any subject whatever. I am a minister of the gospel, and never lectured for money, and do not intend to do so now, and if my people cannot support me it is a pity.' Some people would say: Why not go to America and get the money to build the college? I shall not do so, because I would not do one thing to degrade myself nor disgrace you. I shall not make any appeal to another country to do what you can and ought to do. There are two brothers here to-night who have received offers from America. Each man can lecture as well as preach, and there is no harm in their having £500 and a month's holiday. If I were in their position I should do the same thing; but, as I am, I cannot leave you. I cannot leave the college nor the orphanage, not if my house were filled with silver and gold from top to bottom. There are two things which I should feel if I went to America. The first is that I should go not to preach the gospel, but to lecture, and I cannot do that, not for the national debt. If ever I had to choose a place to work in, and had to leave this antiquated old country under the shadow of a state church, I should choose the free country of America. I do not say I want to go there, but if I was not treated well here, or there was any fighting among you, I should leave, for I am not a fighting man, and I hold that if you are persecuted in one country fly to another. But while our dear friends treat me as they have done, no going to America or to heaven either. No, I do not mean to die just yet."

## The Chinese in California.

The Chinese are already in California in large numbers, and are arriving here at the rate of from ten to fifteen thousand a year. We confess that to our mind there is something fearful in these figures. If these people were of a mobile, flexible character, easily brought under the influences of Caucasian civilization, like the negroes of the Southern States, we should not be so much concerned. But the case is not so. They are heathenish to the core, and the gospel has no easy victory to accomplish in gaining admission into their hearts. They erect here their idolatrous temples, celebrate their idolatrous rites, and in all respects form a compact and separate community. In view of these facts, as well as for political and economical reasons, we would stop their immigration if we could. But, as this cannot be done, we must meet the dangers which stare us in the face, and boldly address ourselves to their evangelization. This is to be no child's play. Orations, sermons, resolutions will not accomplish it. We must work, work, work!

There is one phase of the subject which demands instant attention from all right-minded people. We refer to the buying and selling of Chinese women. This ought to be, and must be, stopped. We are glad that some of the city dailies, the *Evening Post* among others, are making a move in this direction. The city, the State, the nation are all being disgraced. Is it not possible to form an association of our best citizens that will take instant steps to rectify the matter?

Our own church should do something toward establishing a Chinese mission here. We understand that, if proper provisions are made, Dr. Cunnyngham is willing to come among us as a missionary. He will be made abundantly welcome. We trust that the Board of Missions, which meets in a few days, will open his way before him.—*Pacific Methodist.*

THE Rev. E. M. Peterson writes to the *Richmond Christian Advocate*, Petersburg, April 9: "God is pouring out showers of blessings upon all our churches in Petersburg and at Ettrick's. We are now in the third week of our meeting at High Street church. Up to this date sixty persons have made a profession of religion. Bros. Duncan, Sledd, Bayley and Wright have been eminently successful in winning souls to Christ. An aggregate of three hundred and twenty souls have made a profession of religion in our churches here during the past seven weeks."

A MONTREAL INDIAN wrote his own epitaph thus:

"Here lies poor Johnny Konkuped;
Have mercy on him, gracious God.
He would do you, if he was (tod)
And you was Johnny Konkuped."

## Worthy of Imitation.

A large number of the leading merchants and bankers of London are engaged in a movement which we commend to the notice of the merchants and bankers of New York. Its object is not to mature plans for the increase of wealth or to establish a new and gigantic moneyed institution, to inaugurate fresh openings for commerce, or to devise new modes of local or international communication. The purpose of the movement is nobler than this. It is for the promotion of vital Christianity among the business classes of that great city. And to this end they have arranged largely-attended nightly meetings at the London Tavern and elsewhere throughout London, which are participated in by the first merchants and financiers, and are addressed by eminent clergymen, who preach Christ crucified to all who will hear. The glad tidings of the gospel are thus brought to thousands who might never otherwise hear the joyful sound. When shall we be able to chronicle a like movement of the leading merchants and bankers of New York? When shall the unwonted sound of the gospel be heard in the hotels of this city, and the equally unwonted sight be witnessed of our merchants and bankers gathered in them, listening to God's word, singing his praises and addressing him in humble prayer?—*Christian Intelligencer.*

## To Help Small Sunday Schools.

Many brethren have said to us: "We want the Uniform Lessons, but we are not able to take *ten Magazines*. If you will only send the Lesson Papers, with *five Magazines*, we can raise the money."

This seems reasonable, and we now propose: Where as many as *five Magazines* are sent to one address we will send *six* Lesson Papers with each *Magazine*. Thus: $5 will pay for *five Magazines* and thirty Lesson Papers for one year; $2.50 will pay for them for six months.

In response to my call for "names and postoffices," last winter, we have received many answers, and have sent out over fifteen hundred specimens. The increase in our subscription list has been so large and prompt this spring that our May issues have run short, although we printed a large extra edition. We will have enough next time. Now let us hear from the small schools.

ATTICUS G. HAYGOOD,
Sunday School Sec.

NASHVILLE, May 3, 1873.

REV. MR. ANCIENT, made famous by the Atlantic disaster, is thus described by a personal acquaintance: "I know this brave man, and know him well—a slight-built person with brown face and hands, and a clear, full eye that looks straight into your face, and knows no fear. Buried among his parishioners—three thousand miles from home, and with a sick wife—working day and night, educating the people, Christianizing, civilizing, ruling them by love, and commanding their respect—and now their admiration, for no class of people better appreciate personal bravery than our hardy fishermen. This is one man of a thousand. Not alone to his own parish does he confine his labors, but to all the neighboring districts. In his little boat, a mere cockle-shell, we have seen him putting out boldly to sea—through fog, by sunken reefs, with crested waves threatening on all sides—to visit his people inhabiting remote portions of the coast, and landing at some friendly cove; also walking miles to some little log hut in the woods, where may assemble a few to hear God's word, who, on account of the distance from the shore, think it too far to walk themselves."

A HEAVENLY-MINDED BISHOP.—Rev. J. B. Wakely, in his "Lost Chapters of Methodism," says of Bishop Whatcoat: "*Holiness was his constant theme.*" His experience of the blessing, as recorded by himself, is thus briefly written: "After many sharp and painful conflicts, and many gracious visitations also, on the twenty-eighth of March, 1761, my soul was drawn out and engaged in a manner it never was before. *Suddenly I was stripped of all that love.* And in this happy state, rejoicing evermore, and in everything giving thanks, I continued years, with little intermission or abatement, wanting nothing for soul or body, more than I received from day to day." Mr. Wakely adds: "For purity of character, for self-denial, for deep devotion, for heavenly-mindedness, for divine unction, none of our preachers have ever surpassed him *Holiness was his constant theme.*"

BISHOP HARRIS, of the Methodist Episcopal Church, will leave New York city for San Francisco about the middle of May, and will take the steamer at San Francisco for Japan, June 1. From Japan he goes to China; thence to India, among the Himalayas, and also to the new mission of Bombay, and perhaps another at Calcutta; thence to Turkey, Germany, Switzerland, Norway, Denmark, Sweden and Italy. He will go around the world to the music of Methodist hymns!

THE VOICE.—"I remember hearing a thoughtful person, of fine moral intuitions, who had been a little tormented by the eccentricities of a man of genius, say that all his annoyances vanished before the marvelously affecting pathos with which his odd visitor spoke the simple word 'good-night.'"

The Christian Advocate.

THURSDAY, MAY 15, 1873.

THE PATTERN IN THE SKIES.

BY MRS. GRACE WEBSTER HINSHAW.

As low I kneel, with lifted face,
A lovely form displays its grace,
And ever floats in light above:
'Tis wondrous sweet—this figure fair,
This glorious shape in heavenly air—
I see it now, its beauty love!

By hand divine some holy thought
Hath to this lovely form been wrought,
And set so high in heaven skies—
A pattern of God's holy will,
Which he will work, with rarest skill,
Oh those who gaze with longing eyes!

Oh, thought of God! take shape in me,
And let my life the motion be
Of every grace which makes complete;
Leave not thy work, heed not my tears;
See how the quick advancing years
Would all thy plan of love defeat!

Deep cut, with finer hand, my heart,
Till sternest love, with utmost art,
Thy perfect thought in me secure,
I will not shrink away from thee,
Lest thou my imperfection see;
Humbly thy strokes I will endure.

Fixed on the vision still my eyes
Shall watch the pattern in the skies,
While thou shalt work its grace in me;—
Then when the beauty of thy thought
Is in my soul's perfection wrought,
I'll praise thee through eternity!

## Education by the State.—No. I.

BY W. A. M'CARTY, D. D.

Ought the State to turn schoolmaster and keep school through governmental machinery? is a question that goes down to the very foundations of government. No one can tell what government ought to do until he knows what government ought to be.

Any philosophical theory of government must be obtained by a generalization so wide as to include and be applicable to all forms of government. It ought to be such a theory as that no other could be substituted for it. The boundary line ought to be so definitely and clearly drawn as that the subject could easily see, and the functionary easily understand, when the limits were reached.

There is one theory, and only one, that meets these conditions. It is this: Government is solely for protection—to protect person and property. That this is the true theory is evident, furthermore, from the fact that *no other theory is safe, and no other theory is capable of a definition.*

If this is not the true theory, it must be because government ought to do more or less than protect. No one will contend that it ought to do less. The issue, then, is: Ought it to do more? If more, how much more? If some are legislated into property, or, what amounts to the same, into special privileges, of course property or privileges must be taken from others. If the government gives to A., B. and C., it must take from D., E. and F. just that amount, plus the friction of governmental manipulation—*i. e.*, the government must always take from one class of subjects more than it can give to another. The want of equity and the waste are palpable. We demand an explanation. We are told it is upon the ground of expediency—for the good of the greatest number, etc. But we do not see the expediency. Political economy has demonstrated the inexpediency. Nevertheless, government enforces it. It is tyranny. If government can tax the grower of cotton for the benefit of the spinner, conversely it can tax the spinner for the benefit of the grower. This power will enable any *de facto* government to take the whole property of one and confer it on another. The monarch covets Naboth's vineyard; the doctrine of expediency will enable him to take it. The Legislature of New York enacts that in a given case the sheriff shall destroy property; or the chief executive of the nation issues a proclamation for the destruction of property. It is justified on the ground of expediency. Under this theory nothing is safe—no one's property, no one's life. Expediency is the fabled pavillon that with equal ease could cover few or many. By it one would limit government here, another there, and another nowhere. Expediency, unsafe as it is, because indefinable, yet includes all other theories except the one we have enunciated. Expediency includes: for the "public good," for the "greatest good of the greatest number," for the "greatest happiness," for the "weal of the commonwealth," and so forth and so on to the end of the chapter.

The doctrine of protection can be objected to only on the ground that it limits legislation to too narrow a compass. But really this is partly its glory. "Masterly inactivity," though expressing, in an indefinite way, merely a half truth, has been enough to immortalize such men as Calhoun and Randolph and Burke, because men who were capable of thinking have seen that danger is mostly on the side of excessive legislation. Whatever other lessons history may teach, this one she emphasizes. Whatever beacon-lights she may erect along the highway of nations, this one she hangs out above and more conspicuously than all others—over faded crowns and fallen banners and wrecked liberties—to tell us that over-legislation is the most dangerous rock in all seas to the ship of State. So long as government confines itself to its one only legitimate function there is no ground of complaint. But so soon as it passes this limit there is discontent—a tendency to revolution.

When government undertakes to do more than it ought, it weakens its capacity to perform its legitimate function. When, for instance, it undertakes to teach a school or preach a religion it loses power to protect. One function for one work is the law of the universe. John Snider and Samuel Phelps had each a mill on Big creek. Both were good men and had good mills, equally distant from a populous neighborhood. Mr. Phelps concluded it might be profitable to run a farm in connection with his mill. Henry Wise sent his son to Mr. Phelps' mill, as usual, but he was delayed. It was so over and again. The delays were easily accounted for—Mr. Phelps was over the creek and had to be called to the mill. Mr. Wise turned his custom to Mr. Snider's mill, and so did most of Mr. Phelps' customers. Too late Mr. Phelps found that he could not do two things successfully at one and the same time. In a savage state a man has to do everything, but as civilization advances he becomes more and more assigned to one definite work. One function for one work is the law, and only by [illegible] can first-rate work be done. I might multiply illustrations, but it is needless. The idea is expressed in that old homely adage: "Jack at all trades and good at none."

I object to taxation for school purposes because it is unjust, and, moreover, opens the door and sets the precedent for the destruction of all property. My neighbor Lazarus is a good citizen. He has a wife, and his parents are old, infirm and partly dependent on him. He has no children, yet it is all he can do to make buckle and tongue meet. Ought he to be taxed to school my children? My neighbor Caelebs has never married. He thinks he cannot afford such luxuries as wife and children. He may have been unwise in his choice. I could say much on that. But he is as much entitled to his choice in that as I or St. Paul or any one else. The government taxes him to school my children.

If government can tax my neighbor to school my children, of course it can tax him to feed and clothe and shelter them. If the government is to educate, because education is good for the child, so is food and clothing and shelter. If government is to take the place of a parent in one respect, why not in all? If it would be good for the child and the country in one respect, it would be so in all respects. But if the government can do so much, it can take all my neighbor's property for my use. By taxation it takes one or two or five per cent. But why do a good thing in decimal fractions? Why not do it in whole numbers? Why take twenty or fifty or a hundred years to transfer his property to me? Why not make the whole transfer at once? It would save all the costly machinery of government, stealage included. The power that can take a part can take all. Thus communism is a corrollary from the power to levy taxes for schooling children. Let those who advocate it face the consequences. Let them see that they are putting leaven in the body politic that must sooner or later leaven the whole lump. They have launched the ship on this stormy sea—have committed her to the mercy of wind and wave. The more steam they raise, the more canvas they spread, the sooner will she run her random course to ruin.

## Infant Church-Membership and Salvation.

MR. EDITOR: The above heading embraces two leading thoughts, namely: Infant church-membership and infant salvation. As it regards infant church-membership, we will simply say that all Pedobaptists believe that infants have the right to church-membership; that the Almighty himself granted them this right in the days of Abraham, and that he has never taken this right from them. The conclusion is that they still retain it. They retained it in the days of Moses, in the days of John the Baptist, in the days of Jesus Christ, in the days of the apostles, in the days of the primitive fathers, and down to the present time. This is the argument for infant church-membership, founded on the identity of the church of God in all ages of the world. This is the argument that never has been nor never will be refuted while the Bible remains as it now is. Therefore we conclude that we have no need for new light to sustain the right of infants to baptism and church-membership.

As it regards infant salvation, there are several different theories, three of which we will here mention, namely: the Calvinistic theory, the Pelagian theory and the Methodist theory. The Calvinistic theory is that all *elect* children dying in infancy will be saved, and as a necessary consequence all the *reprobate* children dying in infancy must be damned. For it is absurd in the extreme to talk of election without reprobation, for they are as inseparably connected as cause and effect. So we see this Calvinistic theory saves a part of the little children dying in infancy, and damns the balance dying in infancy.

The Pelagian theory is "that mankind derives no injury from the sin of Adam, that we are now as capable of obedience to the will of God as he was, and consequently men are born without vice, as well as without virtue." This theory denies the depravity of the human soul, and takes all children to heaven as a necessary consequence. This Pelagian theory, we believe, is rejected by all orthodox Christians. Therefore it does not save the little children that die in infancy, according to what is called the orthodox view. The Calvinistic theory saves only a *part* of the little innocent babes, and hence we need a theory that will save them all, according to the word of God. Methodism professes to be that theory.

Methodism, according to the word of God, holds that all infants are born in sin. Now what does the word of God say on this subject? It says (Psalms li, 5:) "Behold, I was shapen in iniquity, and in sin did my mother conceive me." Again the psalmist says: "The wicked are estranged from the womb; they go astray as soon as they are born, speaking lies." —Psalms lviii, 3. See also Romans v, 12: "Wherefore, as by one man sin entered into the world, and death by sin, and so death passed upon all men, for that all have sinned." These texts of Scripture prove that infants are born in sin, but they are not personal transgressors of God's law as adults are, to make them sinners, but they are made sinners by inheriting the sinful nature of their father Adam, who was a sinner when he begat sons and daughters. But for their sinful nature they are not accountable to God, because they had no agency in it, and could not possibly help it or prevent it, any more than we can prevent cause from producing its effect. And therefore, sustaining a passive relation to the transgression, they sustain a passive relation to the atonement; and as they were made partakers of the transgression without their consent, so also are they made partakers of the atonement of Jesus Christ independent of their volition unto justification of life. "For where sin abounded, grace did much more abound." "Therefore, as by the offense of one judgment came upon all men to condemnation, even so by the righteousness of one the free gift came upon all men unto justification of life."

These citations from the word of God prove two things: First. That all infants are born in sin. Second. That all *unconscious* infants sustain a passive, justified relation to the atonement made by our Lord and Savior Jesus Christ, and if they die in this passive condition they will be saved. What! without regeneration? I did not say that, but I do say they will be regenerated and saved in heaven. This will be done on principles of justice and mercy harmonized. First. Justice has no demand on them, they have never sinned, and they cannot help their fallen nature. Second. Mercy sees this, and stoops to save the dying, unconscious infants through the atonement made by Jesus Christ for their salvation. The just, holy and good Lord is bound to do this by his own infinite attributes. But if some of these unconscious babes live to adult age their relation to the atonement is changed. It is changed from a *passive* relation to an *active* relation, and in order to be regenerated and be saved in heaven they must believe or trust in the atonement made by Jesus Christ. This they may do when they are quite young—just as soon as they are capable of believing and trusting in him. So soon as they do this they are regenerated or born of God; but not before, as Bro. W. would have us believe. Hear what he says: "But does not the Bible teach, when rightly understood, that all infants, irrespective of condition, receive the Holy Ghost *savingly* before they come to the years of discretion? I think it does." Well, Bro. W., I think it does not. If it does I have not seen it, and you would do us a great favor to give us the book, chapter and verse where this new doctrine is written. It seems also that Bro. Sample, in his article written on the same subject, would have us believe this same new doctrine. Hear what he asks: "Can any individual be justified and at the same time be unregenerated?" We answer: Yes; unconscious infants may be justified in the sense above stated, and not be regenerated. He says again: "Certainly no other meaning can be given to the utterance of the Lord than that he intended to convey the idea that little children, *all* little children, are believers." Strange logic indeed—"all little children are believers;" unconscious infants and all. Well might Bro. Sample say: "Here is a great mystery. We are not able to comprehend how it is that they are such believers." Yes, verily, the mystery is so great that nobody will believe it who will read our Lord's words from which this mysterious conclusion is drawn. His words are: "But whoso shall offend one of these little ones that believe in me, it were better for him that a millstone were hanged about his neck, and he were drowned in the depth of the sea." We will note here, first, that this little child Jesus called unto him understood what Jesus said; second, he came to Jesus; third, he believed in Jesus. Can unconscious infants, eight days old, do all this? The answer is: They cannot. Therefore the text has nothing to do with *unconscious* infants, but with children large enough to understand, walk and believe in Jesus. In conclusion we will say that this is not only a *new* and very *mysterious* doctrine, but we believe it also a dangerous doctrine, because it strikes a death-blow at the very root of adult regeneration and the knowledge of sins forgiven. JAMES SHANKS.

## The Power of Truth.

For we can do nothing against the truth, but for the truth.—Second Corinthians xiii, 8.

MR. EDITOR: The weapons of this world are carnal, temporary and feeble. Thus the edge of the finest sword is dulled by conflict, and even the brazen cannon is consumed by the rust of time. But there is a nobler, brighter and surer weapon drawn from the armory of Heaven—the sword of truth—that no conflict can dull, no time can rust, and no tower or fortress can finally withstand. For "truth is mighty and shall prevail."

The whole Bible, from Genesis to Revelation, is but the clear, radiant pathway of truth, as its keen blade fells a huge crime here or snaps asunder a darling sin there. Satan opposed its progress in Eden, and man and woman were banished in consequence. Cain was its enemy on the day he slew his brother, and the vagabond's mark stamped his features. Noah, by its power, outrode the surging billows, while an unbelieving world was swallowed in the flood. The Red sea, by its power, swallowed up Pharaoh and his hosts, but Israel crossed on dry land. A host of Midianites had gathered together against Israel, and Gideon and his three hundred men, by the power of truth, scattered them like autumn leaves. A giant, with a spear like a "weaver's beam," advanced against the stripling David, saying that he would give his flesh to the fowls of the air. Alas! for the cause of truth, is David to fall before this tyrant, before this huge giant, who says he defies the armies of the living God? The two armies are arranged on either side. On one are the Philistines, on the other are the Israelites; the one side representing falsehood, the other representing truth. No doubt this Goliath had often walked over the plains of Gath and elsewhere, boasting of his great strength, making little of other champions. His eyes saw no other heroes than himself in all his marshaled host. There were gray-headed chieftains, who had seen service when he was a child, perhaps. There were those present who may have saved his life in many a hard-fought battle, but they were forgotten, else were afraid of him as the man who ruled their bodies, and darkened their minds by falsehood and tyranny. Such was the man to whom David said: "Thou comest to me with a sword and a spear, but I come to thee in the name of the God of Israel, whose armies thou hast defied. And all this assembly shall know that the Lord saveth not by sword nor spear, for the battle is the Lord's, and he will deliver you into my hands." Then running forward with a tiny pebble in his sling, with a sudden whirl the pebbly messenger was sent on its whizzing way, and a heavy, crashing fall told that its work was done. Goliath was dead, his boasting gone, and truth was triumphant over falsehood.

Truth is obedience to the revealed will of God. It is grasping the lovely life of our Savior while on earth, taking him as an example in our thoughts, deeds and actions. "Ye shall know the truth, and the truth shall make you free." Christ says: "To this end was I born, and for this cause came I into the world: that I should bear witness unto the truth. Every one that is of the truth heareth my voice." Now, this being the case, we find that though Christ was reviled, persecuted and crucified, all these things were nothing against the truth, but for the truth. They to-day stand forth prouder than any rock-hewn monument of man, declaring that God's ways are truth, and truly this was the Son of God. And as for the apostles who were stoned, sawed asunder and devoured by wild beasts in order to oppose the glorious gospel of truth, their blood has sprung up like the choicest seed, bringing forth an abundant harvest of determined Christians. A distinguished martyr, when the fires were rolling and crackling around his burning body, said to another who was also burning: "Be of good courage, my brother. We shall this day kindle such flames in Smithfield as, I trust God, will never be quenched." And so, Christian, I say thy tormentors may imprison and behead thee like Herod did John; they may crucify thee like thy Master; they may burn thee like Latimer and Ridley; they may cast thee to wild beasts as they did Daniel; or, as is more fashionable nowadays, they may say thou art beside thyself: much learning has made thee mad—I say they may do all this, and ostracise thee like the ancient Aristides, because they are tired of hearing you called a just man. Your tormentors after this may take their easy chairs in the sanctum, or be worshiped by their minions or applauded by cowards; still I say your right—truth—shall penetrate their wrong—falsehood—even though they cuirass themselves with ribs of polished steel.

As well might thundering billows,
As they dash upon the sea,
Attempt to drown the sunlight,
That shines far o'er the lea,
As falsehood's puny right arm,
Supported by its friends,
Hope to crush truth forever,
And thus secure its ends.
The sword of truth is mighty,
As it gleams so bright on high,
Lifting up the needy,
And strikes for orphan's cry;
Far mightier than ever
When it circles round thy sight,
Striking down oppression,
First left and then to right.

P. S. P. CORBIN.

## Extract from Carvosso's Experience.

"In the same happy frame of mind which God brought me into at my conversion, I went on for the space of three months, not expecting any more conflicts; but O how greatly was I mistaken! I was a young recruit, and knew not of the warfare I had to engage in. But I was soon taught that I had only enlisted as a soldier to fight for King Jesus; and that I had not only to contend with satan and the world from without, but with inward enemies also, which now began to make no small stir. Having never conversed with any one who enjoyed purity of heart, nor read any of Wesley's works, I was at a loss both with respect to the nature and the way to obtain the blessing of full salvation. From my first setting out in the way to heaven I determined to be a Bible Christian; and though I had not much time for reading many books, yet I blessed God that I had his own word, the Bible, and could look into it. This gave me a very clear map of the way to heaven, and told me that 'without holiness no man could see the Lord.' It is impossible for me to describe what I suffered 'from an evil heart of unbelief.' My heart appeared to me as a small garden with a large stump of a tree in it, which had been recently cut down level with the ground, and a little loose earth strewed over it. Seeing something shooting up I did not like, on attempting to pluck it up I discovered the deadly remains of the carnal mind; and what a work must be done before I could be 'meet for the inheritance of the saints in light!' My inward nature appeared so black and sinful that I felt it impossible to rest in that state. Some, perhaps, will imagine that this may have arisen from the want of the knowledge of forgiveness. That could not be the case, for I never had one doubt of my acceptance. The witness was so clear that satan himself knew it was in vain to attack me from that quarter. I had ever kept in remembrance

"'The blessed hour from above
I first received the pledge of love.'

What I now wanted was 'inward holiness,' and for this I prayed and searched the Scriptures. Among the many promises which I found in the Bible that gave me to see it was my privilege to be saved from all sin, my mind was particularly directed to Ezekiel xxxvi, 25-27, that great and precious promise of the eternal Jehovah, and I laid hold of it, determining not to stop short of my privilege, for I saw clearly the will of God was my sanctification. The more I examined the Scripture the more I was convinced that without holiness there could be no heaven. Many were the hard struggles which I had with unbelief, and satan told me that if I ever should get it I should never be able to retain it; but, keeping close to the word of God, with earnest prayer and supplication, the Lord gave me to see that nothing short of it would do in a dying hour and the day of judgment. Believing this, it was my constant cry to God that he would cleanse my heart from all sin and make me holy, for the sake of Jesus Christ.

"I well remember returning one night from a meeting, with my mind greatly distressed from a want of the blessing. I turned into a lonely barn to wrestle with God in secret prayer. While kneeling on the threshing-floor, agonizing for the great salvation, this promise was applied to my mind: 'Thou art all fair, my love; there is no spot in thee.' But, like poor Thomas, I was afraid to believe, lest I should deceive myself. O what a dreadful enemy is unbelief! Thomas was under its wretched influence only eight days before Jesus appeared to him; but I was a fortnight after this groaning for deliverance, and saying: 'O wretched man that I am, who shall deliver me from the body of this death?' I yielded to unbelief, instead of looking to Jesus and believing on him for the blessing; not having then clearly discovered that the witness of the Spirit is God's gift, not my act, but, given to all who exercise faith in Jesus and the promise made through him. At length, one evening while engaged in a prayer meeting, the great deliverance came. I began to exercise faith by believing: 'I shall have the blessing now.' Just at that moment a heavenly influence filled the room; and no sooner had I uttered or spoken the words from my heart, 'I shall have the blessing now,' than

"'Refining fire went through my heart,
Illuminated my soul,
Scattered it's life through every part,
And sanctified the whole.'

I then received the full witness of the Spirit that the blood of Jesus had cleansed me from all sin. I cried out: This is what I wanted! I have got a new heart. I was emptied of self and sin, and filled with God. I felt I was nothing, and Christ was all in all. Him I now cheerfully received in all his offices—my Prophet to teach me, my Priest to atone for me, my King to reign over me.

"'Amazing love! how can it be
That thou, my Lord, shouldst die for me?'

O what boundless, boundless happiness there is for me in Christ." Years later he says: "Giving glory to God, I can say I am now right; and I trust him for all that is to come; and though all weakness, ignorance, helplessness and unworthiness, yet I have the testimony of my own conscience and the witness of the Spirit that I am wholly and unreservedly his—his in body, spirit, soul—for Christ is in my heart; I dwell in God, and God in me. God is love; and he is all I want for time or for eternity." Again: "To the praise and honor of his grace, who is the glorious Giver of all good, I can say with good Lady Maxwell: 'My evidence for sanctification is as strong as a cable fixed to an immovable rock, and as bright as the sun at noonday. The more I meditate on divine things the more my soul is lost in the immensity of redeeming love. This has an influence so wonderfully attractive that it draws all the powers of my heart and mind into it. Well might the poet say:

"'Who that loves can love enough.'"

A METHODIST.

## OBITUARIES.

DIED, at the residence of Mr. Beverly Chew and Mrs. Bettie Chew, Benton, Mississippi, on the twenty-second of April, 1873, their youngest son, AUGUSTIN CHEW, aged six years.

ASCENITH A., wife of John H. McIntosh, was born near Crystal Springs, Copiah county, Mississippi, February 18, 1842, and died near the same place March 28, 1873.

Sister McIntosh joined the Methodist Episcopal Church South and was converted in the fall of 1863. Her life as a Christian was one of unusual uniformity and consistency. There were no spasmodic expectations; but from the time she became a member of the church until her death it was marked with such deep piety and implicit confidence in God's word and will, that it was the common remark of all who were intimate with her: "Behold an Israelite indeed, in whom is no guile." Her piety was exhibited particularly in her daily duties in the midst of her own family. She loved the church next to her own life, and would frequently attend the same when her health would hardly admit of it. Her greatest enjoyment was among the truly pious, and no one ever took greater pleasure in the company of ministers. Whatever might be said against them, she was one who would always speak in their favor and defend their characters.

As a neighbor and friend there was none more kind and accommodating. She was a stepmother, and in this capacity those same loving traits of character were to be seen. She won the love and esteem of her stepchildren, and they seemingly loved her as a real mother. In every relation of life she was in reality a most exemplary Christian.

It seems she had premonitions of her death, for, several weeks previous to her last illness, she deliberately prepared her own burial apparel. It was my privilege to be with her in her last illness, and to converse freely with her upon the subject of death, and there had been such thorough preparation for that time that she was perfectly calm, and said she had no fears or doubts upon that subject. She said all was clear before her; no dark forebodings, no dread of meeting her Savior, that "not a wave of trouble rolled across her peaceful breast." She was passing away as calm as an evening's sun. I thought if there was anything that mortal man should envy, it was to die such a death.

On several occasions before her death she had times of great rejoicing. At one time she exclaimed: "Oh, that I had strength to express to you all how I feel!"

In her death the church sustains a loss of one of her most faithful, zealous and consistent members. She leaves an affectionate husband, three little children and many friends to mourn her death.

J. W. MCNEIL.

DIED, at his residence in Morehouse parish, Louisiana, on Thursday, March 20, 1873, of an injury received by accident the day before, Bro. WILLIAM J. CHESHIRE. The subject of this sketch was born in North Carolina, July 15, 1816. He emigrated from thence to Monroe county, Georgia, when but a boy. Sojourning here for awhile, he became a member of the Methodist Episcopal Church at the age of sixteen, in which he remained until the transfer was given—signed by Immanuel's hand—to the brighter temple above. From Monroe county he moved to Randolph county, where, in 1842, he was married to Miss [illegible] A. Allen. From thence he came to Early county, where his labors are not forgotten. He acted as class-leader and superintendent of the Sabbath schools for five years with noted success. Thence he moved to Miller county in 1858, where he lived until the close of the Confederate war. Here his labors were abundant, organizing and superintending Sabbath schools with an earnestness that insured success. While here he was a member of the Georgia convention of 1862, and also a Confederate soldier for two years in the Fifty-first Georgia Regiment. After the war he moved to Pleasant Hill, Alabama, where he was the same efficient superintendent, gathering up young and old, and drilling these respective divisions for greater usefulness in the aggressive march of Zion's ever-moving columns.

In 1872 he came to this parish, where he spent the brief period of one year as the chief officer of the Bartholomew Sabbath school, which increased so rapidly that the fame thereof went abroad over the land, and we were predicting a pleasant and prosperous future, when lo! suddenly he "ceases to work and live."

Too much could not be said in his praise in all the various relations of life, all of which he filled in the strictest sense as a Christian gentleman. He leaves a wife and five children mantled in grief, yet it is penetrated with a bright hope—waiting for a glorious reunion beyond the swelling tide of Jordan, where an inheritance among those who are sanctified is looked for.

THOS. H. MCCLENDON.

NANNIE EARLY, daughter of Rev. H. J. Harris, of the Mississippi Conference, was born at Mount Albin, Warren county, Mississippi, April 25, 1853, and died May 2, 1873, aged twenty years and six days.

The deceased, as all children should be, was born, baptized and reared in the church—never knew what it was to be out of the church. She was a most devoted Sunday school scholar and teacher, and loved to teach and to be taught. She was ambitious always to do well in the Sunday school, as well as the day school. Naturally gifted with more than an ordinary intellect, she improved every opportunity for cultivation, read extensively and variously, and was familiar with the standard as well as the popular authors of our language. She possessed rare talents for composition. Many have read emanations from her mind and pen who were not aware of the fact, and such specimens as would have reflected credit upon much older persons.

One year ago last September she was attacked with a sore throat, which defied all treatment, but steadily and slowly progressed until it developed in what was considered bronchitis merely, and it was hoped might be cured; yet, while every remedy known to both the allopathic and homeopathic systems was used, with the most unremitting attention of her physician, the disease terminated in what was apprehended would be the result—that of consumption. Six months to a day she was confined to her room, shut out from the world and facing death all the while. Early in the history of her case her parents and physician were faithful to impress her with the precariousness of her condition. She seemed to be fully aware of this herself, and turned at once to the stronghold in the day of trouble. She laid all her burden upon Jesus, and was assured from that time that her way was clear to heaven. Now and then she would have doubts, and not until a few weeks before her death did she get the complete victory. It was her great desire to be able to shout as she had heard Sister McIntosh, a woman of the most undoubted piety, and who died recently. God granted her desire, and on the fourth of April she claimed the victory and maintained it until the last. Repeatedly after that time she had glorious seasons and bright visions of heaven. She talked of heaven as a place not far off, but near by, and in more than one instance asked the question why it was that God kept her back? She had in reality lost sight of earth in view of the better world. Her father requested that, as she neared the gates of death, if she was in her proper mind, she would give him some token of her final triumph; and about the last intelligent utterance, but a little while before she died, were these words: "Pa, I am almost over—almost home. Glory! Jesus is precious." Her patience in suffering is rarely equaled. She said, however, it was all of grace. She all the time manifested the greatest gratitude for the smallest acts of kindness. All the fruits of the Spirit were hers—love, joy, peace, long-suffering, gentleness, goodness, faith and meekness—against which, says the apostle, there is no law. She gave specific directions about her burial robe, which was made accordingly. She carefully inspected and approved each part. She distributed her wardrobe and keepsakes to brothers and sisters and gave herself up to God. It is true, in this case, that death selected a shining mark upon which to lay his ruthless hand. Sad is it for the aged to die, but sadder still for those of youth, of great promise and usefulness. Let us enter into sincere condolence in behalf of the family who are required to sustain so severe an affliction.

J. W. MCNEIL.

THERE was once an independent old lady who, speaking of Adam's naming all the animals, said she didn't think he deserved any credit for naming the pig—any one would know what to call him.—*Christian Union.*

The Christian Advocate.

THURSDAY, MAY 15, 1873.

SCIENCE AND SUPERSTITION.

A DUET.

Science said to Superstition:
"Get on you and all your fools,
Jugglers and impostion,
Sorcing tables, chairs and stools;

"Mediums floated to the ceiling—
Skyward, as ascends the lark;
Spirit voices heard, and feeling
Spirit-fingers in the dark!

"All this nonsense you believing,
All its humbug, bush and fudge;
Go along, you self-deceiving
Fools, and idiots leaved by 'Sludge!'"

Superstition answered Science:
"You're another! Talk of me
Setting reason at defiance!
Talk of my credulity!

"If my bright imagination
Peoples space with fiery shapes,
What of your dull brain's creation;
Hairier forms—ancestral apes?

"To the mental every being
Visible trace, including man,
More believe in without seeing—
Swallow more than all I can.

"You at my beliefs a scoffer!
Of your own conjectures you
Not one fact in proof can offer;
Would have millions were they true.

"Oh, but all your speculations
Rest, assumptions though immense,
On materialist foundations,
Now so dear to common sense!

"Cease my cackle? Hold your braying!
You crawl. I at least aspire,
If among the clouds I'm scraping,
You, alas, thunder in the mire."

*London Punch.*

## Funeral Address on Rev. Thomas Jackson.

BY REV. WILLIAM ARTHUR.

My beloved brethren and fathers, we feel that this moment is one of very great solemnity, and almost in spite of ourselves we must admit that it is one of sorrow; but that sorrow is undoubtedly mingled in the hearts of us all with thanksgiving for the mercies of ninety years, and sure and certain hope of the coming joy of eternal ages. The sorrow is just such as would best prepare the heart to adore and magnify the great Giver of all good, and more calmly to anticipate those wonderful mercies that turn all human sorrows ultimately into blessings which shall never flee away. We are to-day pained by the death of one whose loss will be felt in the most distant parts of the world, in every region of the Canadian territory, and in Vancouver's Isle, and I have no doubt in many of those distant places it will excite prayer, and the upward turning of men's hearts to God, who gives men grace to live well, and who gave his servant the privilege of living long. How is it that this death will touch the hearts of so many, and touch them all for good? Suppose the child born in a Yorkshire village, well-nigh ninety years ago, had grown up a godless youth, lived a godless man, and spent the whole of his days forgetting his Creator, he might have died long ago, he might have lived till to-day, but when he was buried devout men would have made no lamentation over him, and the future would not have kept him in any remembrance. All the difference has been made by that one mercy of God—an early conversion, the turning of the soul of the youth to his Savior, whereby his life was devoted to the service of the Lord, and the gifts with which God endowed him were consecrated by a course of steady self-culture, culture in private and in public, culture in preparing to do God's work in the world, and that grandest of all culture which comes in doing it—by this double process, continually kept up as life went on and spheres grew wider, and responsibilities multiplied and claims came upon him, so came blessings too; for he that has said that in all labor is profit, seems to attach a special blessing to the silent, loving labor of men who in secret, before God, are searching after the things of wisdom that they may enrich the world with wise thoughts. And that Thomas Jackson was perpetually doing, and he received a blessing for it. The rich powers wherewith God had blessed him seemed steadily to ripen in the sunshine of God's favor, which was never withdrawn. We all remember him in his old age, and many of us remember him before that had come. My first deep impression of him was in City Road Chapel, with a vast multitude surrounding him, all alive, and all earnest, and it seemed as if he were the palpitating heart that thrilled that entire assembly, and made it as one body, responding to every beat that it gave. I shall never forget, among other impressions of that occasion, how he melted all in speaking of his conversion, and the work of God in his native village, and of his hope and peace and joy when he came to allude to his venerable and beloved mother, then lying in a state of threatened death. God grant that some mothers here may be enabled to-day to put up a prayer of faith that God may give them three such sons as he gave to that mother. He who bestowed such a gift on her may do the like for others. Let us ask God's gifts in faith and say: "Thou who hast given one mother in our Israel these three sons to do this work for thee, thou canst give such sons to others." Let us expect that he who raised up these men to work for God will raise others up. In all the interval from that centenary year till this last stage, that bright life, like a very long summer's evening, when the sky is so warm, and everything glows, and yet the sun is going down after all, but you can hardly believe it is sunset, for you have all the glow and joy of the morning; so it was with him continually. When he came into a great multitude of two thousand or three thousand persons, it was rather like a little party to which you brought in a loving child; it was not the chill of old age, or anything depressing, but something to open everybody's heart, and make every one feel like a child at home. Anything like the family feeling that that presence awoke when it entered into our assemblies it would be very difficult in the history of human relations completely to parallel. And then when he used to talk to us or meditate with us, his mind and body engaged, both so much alike—robust, tenacious, buoyant, gentle, simple, strong—when he began to pour out the fullness of his heart, his white hair reflecting the light of the sun, and his countenance radiant with the light of the soul, we felt as we never did feel when any one else was talking. And the last time, so far as I remember, when I heard him deliver anything like a formal address was at a funeral at the house of a friend, surrounded by friends whom he dearly loved. He spoke of his being an old man, and not able to say much, and then, in the midst of Mr. Clubb's friends, he poured out a familiar address, every word of which you might have printed as it fell from his lips; every sentence clear and copious and round, in his own style exactly, without one sign of mental failure, and with every sign of strange moral power, and very bright spiritual life. And so God has kept him and blessed him, and enabled him to the last moment of life to testify to the unbroken peace and consolation and gladness which, from the early days when God called him in his youth, the blessed Comforter has never withdrawn from his believing heart.

We have the double testimony of the man's honest word and of the man's unspotted life. God was with him, and he walked with God, and God has taken him. And now he is speaking to us all. We who are old are not likely to be so old as he lived to be; oh that we may be as happy, as holy, as full of support for the aged, as full of comfort for the young, as full of that which commends the gospel to all! And many of us who are young, I would say to every young brother in the ministry here, how much may be done to crown a life with peculiar blessing by steady, unwearying diligence in the work of God. If every brother will take it to his heart to make the most for God of all that God has intrusted to him, whether it be the one talent or the two, or the five, to do the very utmost with it, the blessing already given will go on, and your work shall abide when you are gone. The labors of Mr. Jackson had a special connection with the place in which we now stand, and his name will be written upon its history and identified with it for all time to come. Many who have studied here are now scattered over every part of the mission-field; let us pray that his death may be made a great blessing to them all. That is one of the privileges of a good man. Having served his generation by the will of God, he has now fallen asleep; the opportunity for action is ended, but, thanks be to God, his influence is not ended. The actions are each seeds that will bear fruit after their kind; and the labor, and the zeal, and the patience, and the perseverance, and the faith, and the hope, and the charity, and the joy—they were all seeds, and those seeds will bear fruit not only in the hearts of those who were his pupils and were trained by him, but in the hearts of many others. God will make the day of his removal the time of causing the seed he sowed to spring up with fresh power. Oh that we might date a connectional revival from this day! I believe there never was a time so favorable as the present for gathering in souls for God, never so many unconverted people sitting under our ministry, never such a number who are what our blessed Master called "not far from the kingdom of God," with religious truth and a certain degree of enlightenment, but who lack the one deciding power; and if that power in a plenary influence of grace came down upon us here we might see such a gathering of souls for God as he has often promised. For oh what glorious words of comfort, what glorious foretelling of good things to Zion, he has many a time cheered us with; and sometimes, in some connectional trial, when others were depressed, and some ready to despair, he would stretch his eye over the future and tell of good days to come, of God's blessing in store, of success and triumph and victory in the work of God. Let us then to-day look to him who blessed him, first to raise up very many to work as he worked; secondly, to make all now in the work far more instrumental than we have ever been; thirdly, to make in every one of the churches, at home or abroad, those proceedings that will take place in connection with this death very fruit-bearing, very full of present and future power, and not forgetting to pray that that God who in all great concerns of public life and the affairs of nations or churches or societies forgets not one smitten heart, let us not forget to pray that divine solace may be applied to those hearts that are now bereaved, remembering that every point of character which enhanced the public benefit augments the private loss. May God, who alone gives immortality and eternal life, give to every one of us to-day the foretaste of his glory, and then lift us up at last and seat us by his side. Amen.

## Altars, Ancient and Modern.

The claim of the Roman Catholic Church to be the apostolic church is constantly confronted by her own altars. For, so far as we can judge from history, not only no parallel but not even any analogous feature is afforded by the primitive church. There is, indeed, no evidence that in the apostolic church any altar, in the proper sense of that term, was known; for the reference in Hebrews xiii, 10 is not to a piece of ecclesiastical furniture, but to the cross of Christ. Bingham assures us that the term altar and table were indifferently used in the primitive church for the article on which the eucharist was placed. This altar or table was, at all events, very simple in its structure, had no images upon or about it, not even the cross, apparently, until the fourth century. There was but one altar or table in each church, sometimes only one in each city. They were at first constructed of wood, but in the sixth century it was decreed that they should be built of stone, the object being to represent Christ the foundation-stone of the church. As, however, the doctrine of transubstantiation came to be more generally accepted, and the mass to be regarded as an actual sacrifice, not as a memorial service, the communion-table came to be regarded more and more as a true altar.

At the present time, in the Romish Church, every altar has three steps [illegible], covered with a cloth. It is decked with natural and artificial flowers, according to the season of the year, and no cost is spared in adorning it with gold, silver and jewels. The tabernacle of the holy sacrament is placed on the holy altar, on each side of which are tapers of white wax, except at all offices for the dead, and during the last three days of passion-week, at which time they are yellow. A crucifix is placed on the altar. There is a copy, written in a legible hand, of the *Te igitur*, a prayer addressed only to the first Person of the Trinity. The altar is furnished with a little bell, which is rung thrice when the priest kneels down, thrice when he elevates the host, and thrice when he sets it down. There is also a portable altar or consecrated stone, with a small cavity in the middle of the front side, in which are put the relics of saints, and it is sealed up by the bishop. Should the seal be broken, the altar loses its consecration. The furniture of the altar consists of a chalice and paten, or holy plate for the bread and wine, both of gold or silver; a pyx or box, for holding the wafer, at least of silver-gilt; a vail in form of a pavilion, of rich white stuff, to cover the pyx; a thurible of silver or pewter for the incense; a holy-water pot, of silver, pewter or tin; also corporals, palls, purificatories, etc. About the time of Charlemagne it became common to have several altars in one church—a custom which has since spread. The side altars were usually erected on pillars, side walls or in chapels, while the main or high altar stands always in the choir. In the Roman Catholic churches of Europe the sides of the church are sometimes lined with these altars, at some of which, built for the purpose, you may almost any hour of any day see the devout Roman Catholic carrying on his or her devotions.

## Why Give Every Week?

1. It tends to increase the *number of givers*. The majority of persons in moderate circumstances will find it much easier to contribute a little sum weekly than to bring eight times that amount for a bi-monthly gathering. If there are some in the congregation who could more easily draw their checks in advance for the donation of a quarter or a year, they are not positively forbidden to do so. Still we hope they will not complain of the "bother" of this weekly method, but will be willing to lend their example to the uniformity of its working. "They that are strong ought to bear the infirmities of the weak, and not to please themselves." That method is most Christian which is best adapted to encourage the giving, the activity, the development in every Christian way, of the largest number. This, too, will be found the wisest in a financial point of view. It is not the sudden thunder-gust, but the *steady rain of little drops* that soaks the ground. So the church of Christ will never muster her grandest aggregates of money for her benevolent enterprises till she learns how to cheer the very *poorest* of her poor with the blessed thought that even *he* can give something for his Master's cause. In this lies the grand power of the weekly plan. It invites and encourages *every one* to give *something*. Without diminishing the gifts of the wealthy, it augments the number of lesser offerings, and so greatly swells the aggregate. Some congregations have been surprised to find their yearly amounts actually doubled in this way; surprised, because they had been conscious of no special effort to secure such a result. The fact, too, that a definite sum is pledged at the beginning of the year will have its influence upon all classes of givers, tending to educate them to regular, systematic habits of giving; to giving on *principle* instead of waiting for the excitement of special appeals.

2. The other important advantage of the weekly plan is that it tends to make giving *an act of worship*. It does this by making it a regular part of the duties of the day and place of worship. "*On the first day of the week*," said an apostle, "let every one of you lay by him in store according as the Lord has prospered him." This inspired direction to Christians of the primitive age harmonized with the original scriptural idea, that "honoring the Lord with our substance," bringing him "the first fruits of our increase," was as truly an act of worship as the offering of prayer or praise. From this view the modern church has too far fallen. Our giving is too commonly done in a secular spirit. Let us restore the ancient idea. Let us give *worshipfully*. Let us regard our money as just as sacred to God as our lip-worship, as it really is. If we give worshipfully, we shall give conscientiously too. No personal solicitation is used. Each one gives as much or as little as he feels able, an offering not to the eyes of the congregation, but *to the Lord*, and equally acceptable to him, whether it be one cent or a thousand, provided the conscience of the giver himself be satisfied. The question of amount is simply one to be answered by the giver himself as in the sight of God. "If there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not."

IN ANCIENT medical phraseology herbs possessed of healing natures were called "simples;" in God's laboratory all things that heal are simple—all natural enjoyments are simple. The spirit of the life of Christ is simple, natural, with power to calm and soothe.

AN IOWA MAN cannot remember where he hid a coffee-pot full of silver during the war, and has scratched nearly every hair out of his head thinking about it.—*Exchange*. Why didn't he tie a knot in his pocket-handkerchief?

## Scientific.

GUTTA-PERCHA decays rapidly, and becomes brittle and porous when dry and exposed to the light, but under water appears to undergo no change whatever. Gutta-percha sunk in the sea for twenty years shows no sign of decay, which must be regarded as a condition in which nature comes to the aid of mechanical and electrical science.

DR. GEORGE STRICKLEY gives an interesting account of the Western mole (*Scalops Townsendii*,) which occurs in the Oregon and Washington Territories. He kept a specimen for some time in a box, at the bottom of which was a quantity of rich black loam. When disturbed it instinctively endeavored to escape by burrowing in the earth of the box, using its long-pointed nose as a wedge to pioneer the way. The excavation was performed by its broad stout hands, which, surmounted with their long sharp claws, seemed admirably adapted for the purpose. The fore paws were worked alternately as in swimming, the hind feet acting as propellers. Although the earth in the box was soft and friable, it was nevertheless a matter of astonishment to see how rapidly the little creature could travel through it. When he slept it was in a sitting posture, with the body curled forward and the neck strongly bent, so that the nose rested between the hind legs. He thus assumed the shape of a ball, evidently his ordinary position when asleep.

AS ILLUSTRATING the projecting power of vegetable fibers when suddenly released from their natural tension, Mr. Thomas Meehan states that, while traveling through a wood, he was struck violently in the face by some seeds of *Hamamelis Virginica*, the common witch-hazel. In order to ascertain the cause of this projecting force, and, if possible, measure its power, he gathered carefully a number of the capsules. Laying these on the floor, and causing them to be suddenly disturbed, he found that the seeds they contained were thrown from four to six, and, in one instance, as much as twelve feet away. The cause of this immense projecting power he found to be simply in the contraction of the horny albumen which surrounded the seed. The seeds were oval, and in a smooth, long envelope, and, when the albumen had burst and expanded enough to get just beyond the middle, where the seed narrowed again, the contraction of the albumen caused the seed to slip out with great force; just as we would squeeze out an apple or orange-seed from between the finger and thumb. Very similar to this action is that by which the pollen of the common New England laurel is projected against the stigma of its own or adjacent blossoms; the stamens being bent outward by the expanding petal until a point is reached where the slender rod is suddenly released, and, flying back to its normal erect position, scatters beyond it the light and delicate pollen-powder.

FLUID MEAT.—The Food Committee of London recently considered Mr. S. Darby's method of preparing a variety of fluid meat containing fibrine, gelatine and coagulable albumen, but no fat, by means of pepsin and hydrochloric acid. Lean meat is finely sliced and digested with pepsin in water, previously acidulated with hydrochloric acid, at a temperature of ninety-six, to one hundred degrees Fahrenheit, until the whole of the fibrine of the meat disappears. The liquor is then filtered, to separate fat, cartilage and insoluble matters, neutralized by carbonate of soda, and carefully evaporated to the consistence of a soft extract. The changes effected, in rendering these nutritious components of meat soluble, coincide precisely with those which occur in the stomach in normal digestion, when food has been acted on and prepared for passing the pylorus, to be mixed with bile and pancreatic juice. A bitter taste, arising from the use of pepsin, is removed by the addition of a small amount of fresh pancreas. Fluid meat thus prepared is plainly ready for immediate assimilation, and does not require the digestive processes of the stomach. It will therefore render good service to dyspeptics, convalescents and the debilitated, as a nourishing food. It is readily soluble in water, possesses the flavor of roasted meat, and therefore is entirely agreeable to the taste. As a moist extract it can either be spread over other food, or, on dilution, be used as a substitute for beef-tea.

CONFIRMATION OF AGASSIZ'S GLACIAL THEORY.—The voyage of the "Hassler" gave the first opportunity for those acquainted with Agassiz's views of glaciers and glacial action to make observations in the south temperate regions. Very few observers or geological writers have even yet learned to distinguish between the effects of local glaciers and of the great glacial sheets, which once moved from the poles toward the equator; and Darwin made his observations in Patagonia and the Pacific coast before the publication of Agassiz's views—views so novel and so grand that it has required thirty years for the general students of geology to rise to their comprehension. From Montevideo, through the straits, to Valparaiso and Santiago de Chili, the party under Agassiz found the most abundant proofs of the correctness of Agassiz's Systeme Glaciaire. At almost every step of the way the evidence was before them that a great sheet of ice had once covered the whole continent, pushing its way irresistibly northward for many centuries, rounding, polishing and scratching the rocks and creating the so-called "drift" deposits; that subsequently to this period great glaciers had descended from all the higher mountains of the continent; that these glaciers are sharply distinguished from the previous great glacial sheet; and that these glaciers have gradually diminished in size until many of them have wholly disappeared, others are just vanishing, others remain of majestic proportions and action.—*Old and New.*

## Religious Intelligence.

LAST Christmas the offering of the American chapel in Rome, amounting to over $110, was appropriated to Bishop Hare, of India.

THE REVIVAL, which is of extraordinary interest, in Bath, Maine, still continues. It is a most wonderful work. In Wesley church alone there have been more than 300 conversions.

THE total number of members of the Methodist Episcopal Church is 1,458,471, and the total number of Sunday school scholars is 1,278,171, leaving an excess of members over scholars of 179,867.

QUITE a number of the churches of Chicago are substituting the Bible-reading service for the second sermon on the Sabbath. One church is said to have had the service both morning and evening recently.

THE Maryland Annual Conference of the Methodist Protestant Church has almost unanimously recommended the next Conference to expunge the word "white" from the Discipline and law of the church.

THE report of the Jewish Persian relief committee, of which Sir Moses Montefiore is president, was recently published, and will be found of much interest. The relief distributed amounted to £18,000, or, in round numbers, $100,000.

TELEGRAMS from Denver, where Mr. Hammond has recently been at work, report a great revival in progress in that city. Several hundred conversions have been made, and many of these are among prostitutes, thieves and criminals of the lowest class.

THE statistics of the Methodist Episcopal Church in Germany are: Probationers, 1,727; members, 6,230; total of members and probationers, 7,957; local preachers, 27; traveling preachers, 60; Sunday schools, 229; officers and members, 931; scholars, 10,071.

MADAGASCAR.—The great movement continues, and the peril is that nominal conversions may be accepted for real. In 1869 18,000 persons announced their change to Christianity, increasing the rolls of communicants to 10,516; in 1871 the roll contained 18,000 names.

A DEPUTATION, representing 4,000 Nonconformist ministers in England, recently waited upon the Archbishop of Canterbury and asked him to support the bill legalizing marriage with a deceased wife's sister. The archbishop promised to take the subject under consideration.

THE *Religious Telescope* (United Brethren) says: "Our revival columns this week contain reports of about 1,200 accessions to the church, not counting those supposed to have been reported heretofore. Last week the number was about 1,250. These reports indicate a degree of the divine favor for which our people ought to be very thankful."

THE British minister at Peking, evidently forgetful of the message which the Lord Jesus sent by the disciples of John the Baptist to their Master, and its glorious climax, has advised British missionaries in China to forsake their labors among the poor, as a great waste of labor, and to give up their property in the interior and retire to the ports.

THE corner-stone of a new church of the Presbyterian body (South) was laid at Austin, Texas, March 11. The procession consisted of the Odd Fellows, the Knights Templars, the Masons; cadets and firemen, and moved to the music of a brass band, to the site of the church. After the singing of a hymn the corner-stone was laid with masonic ceremonies. Rev. Dr. Palmer, of New Orleans, delivered an eloquent address on the occasion.

DEACONESSES FOR CHURCHES.—Plymouth church, Minneapolis, have elected three of their lady members deaconesses. The term of office is three years, and their duties are to care for the sick and poor, especially among the women, and to look after the spiritual interests of the girls, the young ladies and the female members of the church generally. Responsive reading by the congregation has been adopted as a part of the morning service. Rev. Dr. Budington's church in Brooklyn have also elected two women as deaconesses in their congregation.

DR. M. C. RICHARDSON tells in the *Congregationalist* the story of an old church in Freehold, New Jersey, now 143 years old, wearing still its original covering of cedar shingles and receiving its light through the original window-sashes, whose panes are six by eight inches. A table which was used by Brainard in administering the communion to the Indians is in the church, and there is a bloodstain on one of the pews in which a wounded soldier was laid during the battle of Monmouth. The two Tennents, Gilbert and William, formerly preached here, and the desk was also occupied by George Whitefield.

THERE have many small Protestant congregations sprung up in Mexico in towns near to the capital, where the people meet and are led in their public services by some layman of the congregation. To meet the lack of preachers, thirteen laymen in the City of Mexico have been appointed to preach in the surrounding villages. Rev. Maxwell Phillips, Presbyterian, writes of a visit to Toluca, a city southwest of Mexico, where he found a congregation gathered and ministered to by an English layman in his own house. Mr. Phillips has taken measures to establish a church in the place. The congregation of Rev. H. C. Thompson in San Luis Potosi has been recently mobbed, but the police have showed every disposition to punish the instigators of the outrage.

A CORRESPONDENT of the *Churchman* from Rome contradicts the report that Bishop Strossmayer has made submission to the dogma of infallibility. He did have published some months ago, in the official journal of his diocese, the acts of the Vatican Council, as a part of the news of the day, which his people had a right to receive, but without giving a word of his own to enforce them. He visited Rome for the sake of his health, on business connected with the decorations of his cathedral in Agani, and to see how matters stood at the ecclesiastical capital as between the Old Catholics and the New Catholics, and his visit to the Pope was one of ceremony only; and that the subject of infallibility or the conclave was not once mentioned during the interview. Such is the correspondent's version of affairs.

MISSIONARY TRIUMPHS. The missionary enterprise of the church accomplishes feats in philology, as well as in liberality and self-sacrifice. The New Testament in the Russian language is circulating by the 100,000 at Odessa. On the coasts of Labrador the Moravians have distributed the complete Bible among the heads of families, translated into the Esquimaux tongue. A Japanese English dictionary has just been published, and the gospel of Mark in Japanese is being read in the land of the Mikado. In other places, different in climate and people, devoted missionaries are declaring, in the various languages, the wonderful works of God. And in the schools, and even theological seminaries, Bibles and other books are being studied in versions suited to those who use them. The achievements being thus wrought are valuable, even apart from their religious character. Learning, scholarship, the zeal of hard study and diligent application; all help to illustrate the Christian faith and devotion. *United Presbyterian.*

MR. ALBERT REVILLE, in a paper on the progress of the ardent forms of Catholicism in France, shows that it has, in particular, reconquered a notable part of the aristocracy. Catholic devotion is fashionable, while it has diminished among the working classes and the bourgeois. The Protestants form only about a thirty-second of the population, but they are socially a select body. They belong for the most part to the class of citizens in easy circumstances. They are numerous in the magistracy and in the army. A large share of the commerce and industry, and almost the whole banking business of the country, is in their hands. In the Versailles chamber, notwithstanding its clerical character, there are seventy Protestants. A number of men belonging to the literary and scientific *elite* of the country, without themselves adopting Protestantism, cause their children to be brought up in the Protestant church. Mr. Taine is not nominally a Protestant, but his only child was baptized by M. Coquerel, and is at this moment being trained as a Protestant.

THE report that the Japanese edicts against Christianity have been abolished is confirmed in a letter from S. R. Brown, of Yokohama, to the *Christian Intelligencer*. The act, however, has not been done in a formal way, by imperial proclamation, but in a tacit fashion, which is thus described by Mr. Brown: "The Emperor has given his sanction to an order that all the prohibitions of our religion that are posted throughout the land, and have been so for more than two hundred years, shall be removed, and no more appear in country town and village, to deter his subjects from embracing it. It seems that the government, while desiring to place itself right in its relations to the Christian powers in respect to this matter, deemed it wise to annul the old law in the way least tending to produce excitement among the ignorant and superstitious, and so took this method to accomplish its object. I regard it as a very clever stroke of policy." The brethren of the native church in Yokohama, when informed of the action of the government, held a meeting of thanksgiving on February 22.

BISHOP COXE writes a letter to Bishop Smith, of Kentucky, proposing that the next General Convention of the Episcopal Church call a constitutional congress, "to meet somewhere, before the year 1876, with power to adjourn from time to time, to be charged with the duty of maturing such changes" in the organic law of the church as may be referred to them. The time has come, Bishop Coxe thinks, when the constitution of the Episcopal Church greatly needs reconstructing. He says: "It is not the matter of provinces merely; we must confront the question whether we are to be fossilized as an Anglican exotic or whether we are to rise to our proper sphere, and become a mother to all the immigrant tribes that are pressing into our borders from Europe and from Asia. The question of suffragan bishops for such tribes; the question as to the see system; the question as to liturgies in foreign tongues and as adapted to foreign peoples—these and others, which I will not now enumerate, press upon us as the great problems to be solved, and which *never will be solved* under the machinery and routine of our existing conventions."

MORE MISSIONARIES FOR CHINA. Bishop Wiley has appointed Rev. S. D. Harris, of the graduating class of Drew Theological Seminary, missionary to Peking, China; also Rev. A. Strittmater, of the Ohio Conference to Kiuklang, China; and Rev. I. H. Corell, of the Philadelphia Conference, to Foochow, China. These brethren will sail for their new field of labor June 1, from San Francisco. Their wives will accompany them. The Bishops and missionary secretaries are looking out for additional men for the foreign work. Bishop Bowman's services being greatly needed in some of the Western Conferences, it was arranged that Bishop Foster should visit South America in his stead. The latter, who is to leave for Europe in May, will, after presiding at the Conference of Germany and Switzerland, proceed to Buenos Ayres and make inspection of our work in that city and vicinity. This arrangement will be economical both as to time and money, as in any case, in view of the prevalence of yellow fever in many of the South American ports, an American Bishop visiting South America would find it better to go by way of England.—*New York Christian Advocate.*

THOUGHT engenders thought. Learn to think and you will learn to write; the more you think the better you will express your ideas.

# The Christian Advocate.

Organ of the Alabama, Mississippi and Louisiana Conferences of the M. E. Church South.

THURSDAY, MAY 15, 1873.

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ROBT. J. HARP, Publisher.

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Agents—All the members of the Patronizing Conferences.

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## The Lost Sheep.

The lost sheep of the house of Israel were to be the first objects of solicitude with the newly-commissioned apostles. Christ declared to the Syrophenician that "I am not sent but unto the lost sheep of the house of Israel." We suppose that these wanderers had a peculiar and prior claim upon the compassion of Jesus, and he certainly exhibits a deep and remarkable interest in them. Our lost sheep are the children of the church, those baptized at our altars, and reared in our homes and Sunday schools, who have strayed away. And beyond this are those who have been received on their own profession, and have perhaps run well for a season.

In the Methodist Episcopal Church, during a period of ten years, the statistics show that less than one-third of their probationers were received into full connection. The two-thirds were not all lost, as many died, many perhaps joined other churches, and the loss of old members by death, removal and transfer to other denominations must be taken into account. As many as one-third, however, at a moderate estimate, must have gone back to the world before the expiration of the six months' probation. As we have no probationary term, there are no means of ascertaining the proportion of the new accessions which is lost. The additions are, we believe, in proportion to our membership, greater than in the Northern Methodist Church, and we think the plan of receiving applicants at once into full membership gives us as many new members as the old system gave us probationers, and the proportion of those who fall away is probably less than under the old probationary arrangement. Last year our increase was about thirty-seven thousand white members, but the number received must have been as many more than this as would cover the losses in the entire membership by death and other causes.

The statements referred to in reference to Northern Methodist probationers indicate that the great loss is within a few months of their reception. We have no statistics to determine this point in reference to our own people, but it is probably true of nearly all churches. Our new members must be nursed with great care. The crisis is in the early experience, and before habits of piety have been formed, and before there has been time for thorough instruction in righteousness. Some are disposed to think that the falling off of young converts is largely owing to the exciting influences under which they are brought in. The *Christian Intelligencer* enters a moderate caveat against the Methodist revival, high-pressure ways on this ground. But the objection is not valid, if it is true, that with all our losses our gains are greater than those who work in a calmer and, as they believe, in a surer method. As fishers of men we cast the gospel net broadly and deeply, and if the result is of every sort, still the good predominates, and the total saved is more than a timid and feeble course would have gathered.

The losses, however, though chiefly, are not all from the ranks of the young converts. One fruitful source is in the moving of the people. They fail perhaps to take letters, or, taking them, neglect to deliver them, or, delivering them, they wither and die in the process of transplanting. Among strangers they are not taken up and nursed as they should be, and the influences in a strange church are less favorable, at best, than in the old sanctuary where they were converted and where many tender ties and associations contributed to keep them steadfast. Another occasion of loss is in the change of pastors. Many more are doubtless gained by it, but some are frequently sent astray. The old pastor had a hold upon them, knew them, and while he remained they were kept in the church; but from dissatisfaction, or from a backslidden condition, they slip away before the new pastor has fairly found them out. And besides these there are occasions of backsliding and wandering which need to be carefully studied. We have not space to point them out—the worldly and fashionable pleasures, the vices of drunkenness and licentiousness, and many other shoals and rocks on which souls are wrecked.

However lost, they are many, and they abound in every community. The pastor and the faithful members should canvass their fields with reference to them. They must not be left out of the sermon, the prayer, the hymn and the exhortation. The lost sheep of the house of Israel! We write this word for them. Let us take pains to hunt them up and to bring them back. And not altogether by scolding and by denunciation. Who can tell their trials, their sore conflicts, their sorrows and discouragements? Inspire them with hope, reach out to them a helping hand, and give them a brotherly and sympathetic greeting. Prevention is the best. If we have found the leaks, by all means let us stop them as thoroughly as we can. Watch and nurse the young converts, bring the children forward to the recognition of their membership before they have had time to stray, and by faithful pastoral vigilance anticipate the dangers from the change of homes and of preachers. But still the lost sheep are everywhere about us. Many have wandered far, and all are in danger of death. It is both Christ-like and apostolic to seek them and lead them back to the fold. "Brethren, if any of you do err from the truth, and one convert him, let him know that he which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins."

## Infant Salvation.

Our second page has for several weeks contained articles on the subject of the religion of childhood. These we have admitted, on different sides, as we regard the question one of interest and practically important. We have several articles on hand about this same thing, some, if not all, of which will probably appear sooner or later. We cannot, however, give an undue space to this discussion. We would advise, by the way, that our friends discuss the subject—and not the contributors, and that they leave all personal allusions and charges of heterodoxy out of the account. There is, no doubt, much misunderstanding and confusion in the use of terms. Pelagianism and infant regeneration are not the same thing necessarily; and when the matter is sifted our brethren may not be very far apart in their views of the actual spiritual condition of little children.

Regeneration in the unconscious infant may be something different from this experience in the believing adult. What one class of writers contends for is that the child that dies and the child that lives are in precisely the same spiritual condition. Both, in reference to character and acceptance, are of the kingdom of heaven. Both are alike sanctified, and that neither in death nor by virtue of it is any change wrought in the moral character. Dr. Hibbard, in his "Religion of Childhood," has written a volume maintaining the doctrine of infant salvation. Dr. Whedon holds this view throughout his commentary, and wrote an elaborate article, in the January number of the *Methodist Quarterly*, vindicating it. We suppose that neither our Baptist nor Calvinistic friends can consistently accept the doctrine, but its establishment would overthrow their peculiar notions regarding election, and that of the former concerning infant baptism. So far as we can gather, the advocates of infant grace mean that they are in a *saved* condition, without insisting upon the application of the terms justification and regeneration as they are used in reference to adult believers.

All we intended in this allusion to the discussion was to ask those who have written on the subject to be patient, and to remind them that it is not needful to indulge in personal reflections. We publish much that we do not ourselves assent to, but "let every man be fully persuaded in his own mind." We clip the following paragraph from the Nashville *Christian Advocate*. Dr. Summers has, perhaps, struck the nail on the head. He says:

We are asked if we consider infants in a justified and regenerate state. We do not use the terms justified and regenerate of infants; we reserve them for believers. Infants are in a state of acceptance with God through the atonement, and they are the subjects of preventing grace, which determines their growing and sanctifying grace on their removal by death, or their voluntary acceptance of the atonement if they survive the state of infancy. This is the teaching of Watson's Institutes, the Wesleyan Catechism, Ralston's Elements, and our divines generally.

## Calling for Vengeance.

The virus of abolition fanaticism has taken such entire possession of our Northern Methodist brethren that they are incapable of a just view of affairs in the South. They are utterly deaf and blind to truth, and willingly lend themselves to multiply and disseminate lies and misrepresentations. Why is it that the Methodists of the North are so much more malignant and mendacious than others? This has been to us a problem of long standing: why they should be so much worse than the people of other denominations, and, beyond comparison, worse in their invincible prejudices than the worldlings of their section. In comparison with Northern Episcopalians, Presbyterians or sinners, their tender mercies toward us would be most cruel and vindictive. It is impossible to enlighten them, as they persist in reading but one side, and in viewing everything through the distorted and vicious medium of a fanatical bias. Their color-blindness is so perverse and incurable that it amounts to a most singular and lamentable delusion. They are bound with unfailing instinct to take the part of the negro and the administration, let the circumstances and facts point to whatever conclusion they may.

In the late troubles in Grant parish, after all the statements, *pro* and *con*, and after making due allowance for human passion and error, we believe that the negroes and their miscreant leaders were responsible for the whole. The whites and the better class of colored people were acting in the interests of law and social order, and for the peace and protection of the community. The following statement of Sheriff Nash to the commander of the United States troops sent to the scene of the riot is substantially true, and unchallenged, so far as we have heard, by any respectable authority:

STATEMENT OF SHERIFF NASH.

Major J. H. Smith, Commanding Nineteenth United States Infantry:

As the duly elected and legal sheriff of this parish I would make this statement, that you may judge for yourself relative to the legality of the action taken. I received for sheriff the largest number of votes, and as such was duly commissioned both by Messrs. McEnery and Kellogg. Previous to my election there had been bodies of riotous persons in the country, who had no fear of the law, and who made frequent threats of outlawry and incendiarism.

On the twenty-sixth of March last these persons, both white and colored, marched in a body to the courthouse and thence ejected the legally elected and installed parish officers, myself among the number. I at that time ordered them to disperse, but they fired upon myself and others, compelling us to flee for our lives. I accordingly, seeing no other course, procured from Judge Regan, the police magistrate, commissioned by Kellogg, a warrant for the arrest of the ringleaders, and with it, and a deputy constable, proceeded to Colfax, where I arrived in time to learn that an assemblage of peaceable citizens had been broken up and fired upon by the rioters.

Even then I desired to make a compromise; and, before executing the warrant, rode up and endeavored to preserve peace, but was again fired upon, and threats made by the rioters, who said they would any how drink my blood. Seeing no course then left, I, at the order of the judge, summoned a *posse comitatus* of citizens, both white and colored, and with these (one hundred and twenty-five in number) succeeded on Easter Sunday in dispersing the two hundred and fifty rioters and preserving peace. The warrant for their arrest and the order I still hold in my possession. I deemed that it was necessary to preserve peace at all hazards, and therefore I resorted to the measures taken. Very respectfully,

C. C. Nash, Sheriff.

D. W. Shaw, who also claimed to be sheriff under an appointment of Kellogg, testifies under oath:

I, however, ran for the office of sheriff, and Nash was elected. I do not claim to have been elected, and am satisfied I was not, Nash receiving the largest number of votes. I was appointed by Mr. Kellogg as the Republican receiving the largest number of votes.

Republicans here claim that this man Shaw is the legal sheriff, and that he had summoned the negroes as a posse. And yet in a statement made under oath he denies that he summoned them, alleging that he had no power or control over them, and that they were only an infuriated mob, "deserving to be killed" for their misdeeds. He also states that repeated efforts of compromise were made by Sheriff Nash and posse, who were executing a warrant for the arrest of several robbers, who had broken into and plundered Judge Rutland's house.

Last week we gave a specimen of Northern Methodist truth and fairness from the New York *Christian Advocate*. Here is an extract from *Zion's Herald*, breathing the same spirit of love for the truth:

The negroes of Grant parish, in this Red river township, were called together at first to defend the public offices. They were deliberately attacked by well-armed and officered bands of men. They fortified their quarters. When these were inflamed, and they proposed to surrender themselves, they were deliberately shot down like wild beasts, and their bodies left unburied upon the ruins, along the streets as they fell under murderous bullets. Now such bloodshed as this calls upon God and upon established human government for vengeance. It is an unequal controversy, in the long run, between wrong and right. God will conquer. The "bloody chasm" has not yet closed, but the country cannot endure to have it open much longer. It will be a hopeful hour when the religious press of the South does its full duty in developing a purer moral sentiment.

All who have taken pains to inform themselves know well enough that every possible effort was made to effect a peaceable dispersion of the rioters, and that the final conflict took place after a most cruel and shameful violation of a flag-truce on the part of the negroes.

It is fair, however, and to our purpose to give the paragraph from the *Herald* which introduces the one we have just quoted. It betrays an animus so exceedingly bitter, and a loyalty to presidential authority and despotism generally, that can hardly fail to edify. Saith the *Herald*:

The virus of slavery still lingers in the veins of many Southern men. The Colfax massacre is simply the outward symptom of the inward fever still inflaming the bad blood of unreconstructed men. We are the most pained with the sneering, apologetic or deliberately false statements made in reference to this horrible act by portions of the Southern Democratic press. The official examination now made fully confirms the worst view of the case that has been presented. We are not defenders of the political party in power in Louisiana. We have little doubt that it is corrupt. We lamented the failure of Congress to finally settle the strife between the contending State governments. But the Kellogg administration now holds the State offices. The President has recognized it, and must sustain it if it cannot defend itself. It is gaining strength and collecting the public taxes.

The most hopeless indication of the persistent injustice and outrage to which our people are to be subjected is the tone of the Northern Methodist press. We are glad to believe that a spirit of greater moderation prevails among the other denominational journals, and that many of the ablest secular papers have been sufficiently candid to publish the facts as they are. Our people have endured patiently, and are still enduring an amount of oppression and wrong to which no Northern State would submit. We take some comfort from the *Herald's* wisdom: "It is an unequal controversy, in the long run, between wrong and right. God will conquer." We are disposed to think so; but the greatest achievement of Omnipotence will be to so reconstruct a Yankee Methodist that he can deal justly and truly with the white people of the South. "In the long run!" It will be very long, we fear, before, in this unequal controversy, right will triumph. In our day we do not expect it, but some time God, in his providence, will bring it to pass.

## Holiness the Want of the Ministry and the Church.

THE "HOME ALTAR."

Mr. Editor: No thoughtful man, I think, can feel that the church in general, and the Methodist Church in particular, is doing the work for and in the world that the world has a right to expect from its claims and pretensions, and that Christ demands. That it should find itself, at the end of more than eighteen centuries after its institution and endowment "with power from on high," and the Holy Ghost, which was purchased especially for it by its Founder and Head, all this time available and at its command, so to speak, in a world eight-tenths of which are not even nominally Christian, and confronted by men, reared in its midst, who challenge it to show that prayer is ever answered by a divine power, or that it is an appreciable force or agency in the world, is a phenomenon that should arrest attention, and demands serious thought. Something is wrong. Either the church was not designed and charged to enlighten and bring the world to Christ, or she did not understand her mission, or she has failed to avail herself of the powers and resources placed at her disposal, and so has not done her work. Upon which of these alternatives shall we stand? If upon either of the two first, we charge amazing misapprehension, if not ignorance, upon the cotemporaries and first followers of Christ, for they, without exception, so understood his charge and their duty. If we are compelled to take the third, as I believe all candid men admit, then a question of momentous importance arises: What prerogative or grant has the church failed to employ in her work? We need adopt no philosophical or metaphysical methods to reach the answer to this inquiry. It is clearly manifest to all Christian minds that the great desideratum, in order to succeed in the work to which the church is called, [illegible] to Christ—holiness; this is wisdom, power, success.

For want of this the ministry is feeble, and the church languid and ineffective. How much preaching is done, how much money contributed, how much machinery employed, and how few souls saved, how little glory brought to Christ, and how slowly the conversion of the world advances! Thousands feel and readily acknowledge the weak point; but alas! how little is said in the pulpit, how little by the church press, and how little in the private circle, upon this great want of the church.

Our religious papers, Mr. Editor, hardly give us an article per quarter upon what was a grand and the great theme with the Wesleys, Fletcher and other great lights of early Methodism—sanctification, holiness. Who among us points out its nature, and explains clearly and simply the method of its attainment?

How singular that there should be a need for periodicals especially devoted to the explanation and defense of this doctrine and experience! And yet, as things are, and as I fear they will be for a long time to come, such publications are more needed than any other class. And I am glad that there is found among us a man who was willing to take the risk, and whose heart impelled him to attempt such a work. Rev. William Baker, as some of your readers know, publishes the *Southern Home Altar*, at McMinnville, Tennessee, at $1.25 a year. It is a work well worthy of the aid and patronage of all lovers of primitive Methodist doctrine and religion. The publisher is toiling to sustain this work from a love of the doctrine and the cause of Christ. Let preachers subscribe for and read and circulate it among their people, and it will help both.

J. Hamilton.

## Good News from Mobile.

Mr. Editor: We have had a gracious time in our churches in this city. Brother Shapard has received more than thirty into the St. Francis Street church. We have received nearly as many in Franklin Street, and will receive more. Bro. Foust has received five or six into St. Paul's. The meetings were held in St. Francis Street church, and under the general supervision of Bro. Shapard, though all the pastors and members felt that it was a joint meeting, and in all my life I never attended anywhere a meeting of more harmony and good feeling.

There were more than seventy conversions, and the church was greatly refreshed. Oh, it was delightful to see the tears and hear the shouts of penitents and members and converts!—to see the brethren, and sisters too, from all our churches in the same altar, kneeling in sympathy and prayer with mourners!—to hear the old-time choruses swell out from happy souls, and the earnest "amens" from hearts burdened with a sense of obligation to sinners and to God!

The older men of the church say there has not been such a time here in twenty years. But we hope it is but the beginning.

Bro. Foust is now in a meeting. There is much interest. We will all join, as far as possible. I think our church is looking up. May God help us to look only to Christ.

Yours, etc., J. W. Rush.

Mobile, May 8, 1873.

The Sixth Anniversary of the Presbyterian Sunday schools of New Orleans was held in Dr. Palmer's church on Sunday afternoon, the eleventh instant. The gathering was large, and the exercises are represented to have been very interesting. The report read showed that our Presbyterian brethren are doing a great work, and that they are spending money and labor most wisely and zealously in their Sabbath school enterprises. They have ten church and four mission schools, three hundred and seventy teachers and three thousand scholars. These figures, if correct, exhibit a most gratifying and encouraging state of affairs.

Thanks to the brethren for invitations to attend their District Conferences. For our own pleasure and for the sake of the Advocate we would be glad to come, but the tripod and district keep us steadily and inexorably at our own work. Please do not forget the Advocate at your good meetings. Not to be with you is to us a regret and a self-denial, but if possible we will. May the Lord pour out his Spirit, revive the church and save the people.

"Education by the State," on our second page, will receive a careful perusal from all our thoughtful readers. The question which Dr. McCarty discusses is one of profound interest and importance to the country and to the church.

## Letter from Bishop Marvin.

I have just finished up the District Conference work for this year in Illinois. I attended the conference in each district, and made strict inquiry into every particular item of the work in hand. Every interest passed under careful review, and each circuit and station was subjected to a close examination. I was determined to know the exact condition of the work in this field, and have no doubt that I have now a good general knowledge, from actual inspection, of the state of facts and the prospects of the work.

If I were to say that every particular charge is in a high tide of success, I should not be a true witness. Indeed in the most prosperous times there are always particular places which form exceptions. But I have brought away from Illinois the conviction that the church is making progress—not rapid, but decided, solid, healthy.

In some particulars they are doing better than the average Conferences. A larger proportion of the charges than on this side of the river report class meetings regularly maintained. According to the reports of the pastors, family worship is more generally observed.

Particular inquiry was made in most of the districts as to the maintenance of godly discipline, and for the most part with a very satisfactory result. Good progress, all things considered, has been made in the acquisition of real estate. Much was done in this way last year, and several good houses are going up this year. The one at Pana especially is a very substantial brick, spacious and tasteful. The preachers, with perhaps one or two exceptions, are in good heart. The people, so far as my observation extended, are uniformly so.

The finances generally are low. Some of the preachers are well supported, but most of them are on short rations. Some are actually in distress. The charges generally have a membership too limited for good financial results. This is the case especially in the northern part of the Conference. But the membership is increasing, and a little more growth will make them comfortably self-sustaining.

The finances are managed mostly without any special system, each steward generally doing what seemeth good in his own eyes. According to my observation no considerable result is ever attained in a haphazard way. There must be *method* before any satisfactory condition of finances can be obtained. There was much wise talking done in some of the District Conferences on this subject, but whether anything will come of it remains to be seen.

The year opens auspiciously for the Methodist Episcopal Church South. Three remarkable and significant events have occurred: 1. The church has acquired real estate in the City of Mexico. 2. One man has contributed $500,000 to build and endow a great university of the church. 3. The little town of Lewistown, in Illinois, has donated to the church a handsome school property worth $20,000. "Truly God is good to Israel."

My tour in Illinois has been an occasion of much Christian fellowship, both with the preachers and the people. Our love-feasts especially have been seasons of grace. To me this fellowship of saints grows more and more precious as I grow older.

I cannot conclude without mentioning that at the conference of the Rushville district, held at Detroit, I found two children from the Methodist Orphan Home. Happy are the children that get such homes as these two have. E. M. Marvin.

St. Louis, April 30, 1873.

*St. Louis Christian Advocate.*

## Death of Daniel Pratt.

Our news dispatches of Wednesday morning, the day we go to press, announce the death of Daniel Pratt. He died at his home in Prattville, near Montgomery, Alabama, on the thirteenth, at four o'clock A. M. Mr. Pratt was a member of the Southern Methodist Church, a generous contributor to its institutions, and a man of exemplary piety. He was a business man of great ability and enterprise, and had done much to develop the industrial interests of his State. A public-spirited and most valuable citizen, and an active Christian, ever devising liberal things for the church, his death will be universally regretted, and his loss deeply and widely felt. He had reached the ripe age of seventy-three, and in the fullness and maturity of a well-spent life he has been gathered to his fathers, "in a full age, like as a shock of corn cometh in in his season."

We regret that a quarterly service out of town prevented us from attending the anniversary of our New Orleans district Sunday schools, which occurred on Sunday afternoon, the eleventh. The reports we have heard are exceedingly flattering. The Carondelet Street church was filled, and the exercises, consisting chiefly of singing and speaking by the children, were very fine. We regret that no report of the Sunday school operations of the district was furnished. The exercises of an anniversary indicate something, but a few brief statements and statistics are desirable.

Rev. L. R. Dennis, presiding elder of the Palestine district, East Texas Conference, died, at his residence in Tylor, on the twenty-sixth of April. Rev. R. S. Finley, writing to the Galveston *Christian Advocate*, says: "His end was peace."

The Rev. John T. Baskervlle, M. D., of the Memphis Conference, died May 1, at his residence in Fayette county, Tennessee, in his seventy-first year.

## Faithful Words.

The *Jewish Messenger*, in an editorial on the Mission of Israel, exhorts the people to greater fidelity. The paragraphs which we quote will be heard. Says the *Messenger*:

Let us remember we are living in an age when inquiry as to our religious belief is most general. We stand prominent before non-Israelites; and, when they behold us adhering to the principles of our faith, they are impressed with the truth of revelation. When they behold this remarkable faithfulness in Israel—after centuries of persecution still holding fast to the principles enunciated from Mount Sinai—they become instructed; but when, to the reverse, they observe the Israelite violating the essential principles of what they know to be his religion, independent of the fact that the Jew thus tarnishes his soul with sin, their religion, too, is weakened. Observing him faithless, they will naturally say: "If the custodian of the Bible refrains from acting as the law directs, he cannot be a believer in its truth, and therefore all religion must be a bugbear."

How essential, then, does it become, from every point of view, that we should faithfully adhere to the principles of our religion, although many of the duties may be considered a tax on our time, a load on our shoulders. Why should such considerations influence us to betray our trust? Must all our time be devoted to this world, all our energies be directed to the accumulation of wealth, and no thought directed heavenward, no means employed to secure wealth in the world to come? We call upon all Israelites to arrest the course of indifference which so generally prevails. Let them reflect on their mission; it is: "To learn and to teach, to observe and to do."

How many are there to be found in Israel who will neither learn nor teach; they seldom appear in God's house to pour forth their words in a building localized for prayer and instruction; they rarely instruct their children by their example, that they act as they profess, nor do they impart instruction to others. Let these moribund Israelites reflect on their mission, that they must be aroused from their indifference, and become faithful instructors of the word of God; not by a day of atonement, praise and prayer, but by a life of practical religion. Thus they will become faithful missionaries, securing salvation for their own souls, impressing all within their sphere by their piety and worth, and teaching even non-Israelites that, as Jews, hope has not deserted them. They believe in the God of their fathers, and fortify that belief by observing his commandments, his laws and his testimonies.

## To Be Pondered.

The following, from the pen of Dr. Rosser, in the *Western Methodist*, is to us most seriously suggestive. Close and searching preaching to the church is the directest way to the salvation of sinners. Dr. Rosser says:

April 27, Sunday—Preached twice. Our church in the West and Gulf States has in its membership large numbers who joined as *seekers*, "desiring to flee the wrath to come, and to be saved from their sins." I am more than ever convinced that we cannot have a great revival, wherever this is the case, till these are converted; and sure am I that the first step we should take in revival efforts is to concentrate the strength of the church on their immediate conversion. With most of them awakening grace has subsided into indifference, if not dead formality. Here is work unfinished in the church; they are pledged to seek conversion, and the church is pledged to help them. Call these, therefore, first to the altar everywhere in time of revival, and their conversion will add incalculably to the spiritual strength and influence of the church, and you may expect consequently greater revivals in the world in any place. Had we *begun* at this point in Memphis, by this time, from the efforts already made, and the promise that has cheered us on, this city would now be in a light blaze of revival. It is a grave opinion with me that I *cannot* be instrumental in a great revival *wherever* this step is not first taken, and carried out to the end, as with the awakened in the world elsewhere.

WE ARE INDEBTED to Mr. S. T. Goodwyn, of the Gulf States Publishing Company, 112 Camp street, New Orleans, for three popular engravings, to wit: The Good Part, Cross and Crown, and Christ Weeping over Jerusalem. These are large and well-finished steel engravings, and while we do not regard the conception and execution as in the highest style of art, the designs are not without considerable merit. The pictures will attract the popular eye, and the moral effect cannot be otherwise than salutary.

The Good Part, or the Two Sisters of Bethany, represents the memorable scene recorded in St. Luke x, 38-42. The conversation between the Savior and the two sisters of Bethany is vividly portrayed in the picture. Martha is represented bearing a tray containing food for the table. Mary sits at Jesus' feet, hearing the words of truth, joy and peace as they proceed from his lips. Christ appears as addressing Martha in the words of the text. In the distance, two miles away, the city of Jerusalem is visible.

Cross and Crown represents, in the words of Rev. Stephen H. Tyng, D. D., "impressively and affectionately" man's acceptance and rejection of the cross of Christ. It is a sermon to the eye, and, as Rev. John Hall, D. D., remarks, "conveys a vivid idea of practical religious truth."

Christ Weeping over Jerusalem represents one of the most touching events in the life of our Savior. The central group of the engraving represents the disciples listening with thoughtful countenances to the words expressed by the Master. The foreground figure presents the noble and venerable figure of Peter, anxiety being depicted in his entire demeanor. Standing immediately above him, with hands uplifted and joined, is John, the beloved disciple, with sweet and placid, yet mournful expression of countenance. Accompanying the same, and making the group complete, is James and other disciples, and our blessed Savior sitting with hands clasped, looking down upon the beautiful city and expressing the sorrowful language of his heart.

The engravings are sold only by subscription. Price, $2 each, sent postpaid by mail. Framed and sent by express at $4.50 each. Gulf States Publishing Company, 112 Camp street, New Orleans, Louisiana.

## One Prayer More.

In our little praying circle we have always one person whom we try to pray for, both when we are together and when we are in our closets. God has been very good to us, and heard our prayers for these persons many times; but Henry said to-night: "It seems as if God didn't hear our prayers for Edwin. I'm almost discouraged about him. He appears further from being a Christian than when we commenced. What if we should drop him awhile and pray for another. We can pray for him too, but I feel as though I wanted our especial prayers to be for somebody else."

"Don't be impatient," said John; "God is trying us. He wants to see if we will hold on. Giving up and taking another isn't the way the widow prayed; it isn't the way Jacob prayed, or any that we read of where prayers were answered. What do you think, William? Could we pray more earnestly for somebody else?"

"I think," said William, solemnly, "we had better try one prayer more. Let us pray now."

So we tried once more to pray for Edwin. We prayed for faith to pray more earnestly for him.

As we rose, one said: "God surely heard us then."

"Yes," said another with beaming eyes, "I know he heard, and he will answer in his own good time. We won't give up praying for Edwin yet."

There's nothing that will revive our faith like "one prayer more."

EXISTENCE OF GOD.—Basil called the world a school wherein reasonable souls are taught the knowledge of God. In a musical instrument, when we observe diverse strings meet in harmony we conclude that some skillful musician tuned them. When we see thousands of men in a field, marshaled under several colors, all yielding exact obedience, we infer that there is a general whose commands they are all subject to. In a watch, when we take notice of great and small wheels all so fitted as to concur to an orderly motion, we acknowledge the skill of an artificer. When we come into a printing-house, and see a great number of different letters so ordered as to make a book, the consideration hereof maketh it evident that there is a composer, by whose art they were brought into such a frame. When we behold a fair building, we conclude it had an architect; a stately ship, well-rigged, and safely conducted to the port, that it hath a pilot. So here. The visible world is such an instrument—army, watch, book, building, ship—as undeniably argueth a God, who was and is the framer, general and artificer, the composer, architect and pilot of it.

A GOOD CONFESSION.—Lord, I confess this morning I remembered my breakfast, but forgot my prayers. And as I have returned no praise, so thou mightest justly have afforded me no protection. Yet thou hast carefully kept me to the middle of this day, intrusted me with a new debt before I have paid the old score. It is now noon, too late for a morning, too soon for an evening sacrifice. My corrupt heart prompts me to put off my prayers till night; but I know it too well, or rather too ill, to trust it. I fear if till night I defer them, at night I shall forget them. Be pleased, therefore, now to accept them. Lord, let not a few hours the later make a breach; especially seeing (be it spoken not to excuse my negligence, but to implore thy pardon) a thousand years in thy sight are but as yesterday. I promise hereafter, by thy assistance, to bring forth fruit in due season. See how I am ashamed the sun should shine on me, who now newly start in the face of my devotions, when he, like a giant, hath run more than half his course in the heavens.

DEFINITIONS OF CONSCIENCE.—There is a principle of reflection by which they distinguish between, approve and disapprove, their own actions. We are plainly constituted such sort of creatures as to reflect upon our own nature. The mind can take a view of what passes within itself, its propensions, aversions, passions, affections, as respecting such objects and in such degrees; and of several actions consequent thereupon. In this survey it approves of one and disapproves of another, and toward another it is affected in neither of these ways, but it is quite indifferent. This principle in man, by which he approves or disapproves his heart, temper and actions, is called *conscience;* and this is the strict sense of the word, though sometimes it is used to take in more.—*Bishop Butler.*

HE WHO rejoices in God shall never be confounded or ashamed, world without end. It is an abiding joy. If I rejoice in the sun, it sets; if in the earth, it shall be burnt up; if in myself, I shall die; but to triumph in One who never fails and never changes, but lasts forever—this is a lasting joy.—*Spurgeon.*

REV. J. T. DAVIS, presiding elder of Delhi district, Louisiana Conference, in a private note makes this incidental mention of the work:

I have held the second quarterly meeting of the second round. The outlook is encouraging. Left an interesting meeting in progress at Monroe this week. Bro. Cobb, and, in fact, nearly all my preachers, are doing well. The largest crowd perhaps that has ever been assembled in our church met on Sunday night. Brethren thought that no such congregation of citizens were assembled any time during the Annual Conference.

A MAN who was unexpectedly called upon to address a Sunday school, after several desperate but vain attempts to say something appropriate, hoarsely muttered: "Dear children, never fool with powder." Very sound advice.

## Agent's and Publisher's DEPARTMENT.

### Acknowledgments of Letters and Funds

RECEIVED BY MAIL,

**For the Week Ending May 10, 1873.**

A—M. S. Andrews $2. D. Ayers $105, N. C. Allen, E. H. Allen, W. P. Andrews $5.

B—J. B. Baldwin, B. F. Blow $10, D. P. Bradford, H. Bishop, F. T. Barnes two letters, Barnes & Wilkinson two letters $53.55, E. Burnham Jr. $2, T. L. Boswell, A. M. Barrington $2, Milton Bradley & Co.

C—Peter Casey, D. C. Crook, C. W. Carter, T. Coleman, E. H. Cushing two letters, William Collier, Cutter, Tower & Co., George G. Childs, Coe, Wetherill & Co. $1.50, J. S. Clower $102.31, J. W. Cooly.

D—A. S. Dickerson, Dunn & McCain, J. A. Duncan $1.25, R. A. Davis two letters, R. W. Donnell, J. B. Denton, W. C. Drew $13.10, W. B. Dennis $4.30, D. M. Dancy $2.45, H. L. Davis, H. B. Denham 75 cents, John Dasher.

E—J. F. Evans.

F—W. M. Francis & Co., Mrs. E. A. Ford, R. S. Finley, Mrs. E. A. Fullilove, E. A. Flowers $2, L. T. Fitzhugh, H. Foote, J. M. Franklin $2, R. W. Flournoy $2.

G—Green & Cator, M. H. Gillis, James Graham, Gould & Lincoln, W. H. Germany, J. E. Gildes $4.70.

H—Mrs. M. J. Hays, Bythell Haynes, S. J. Hawkins, V. F. Horton, W. W. Hurst $1.50, J. Hamilton two letters, W. H. Hallcman $2, G. Hawkins $8, J. S. Honston.

J—K. A. Jones, M. F. Judge, George Jackson.

K—Louis Kendall $17, William Keller $5, H. T. Kavanaugh, J. C. Keener, C. Keener, M. A. C. Kelsh $19.

L—George M. Liverman $33, C. J. Lane $9.50, J. M. Lyon, Lee, Shepard & Dillingham four letters, C. M. Liddle 25 cents, J. B. Lewis $2, J. B. Lippincott & Co.

M—O. M. Marsh $4, H. H. Montgomery, E. McKinstry, E. H. Mounger $2, John P. Morton & Co., N. A. Moore, J. A. Miller, L. P. Meador two letters $10.50, J. R. Millspaugh, J. W. McCann $14, J. D. Murff, J. G. Miller $5.50, Bart. Miller 25 cents, T. Morton, E. C. McCaskell, W. H. Moss, R. F. Mountain, W. A. McKenzie, D. Morgan, J. M. McKee.

N—D. Nicholson.

O—Oulds & Warrell two letters $2.25.

P—Miss M. G. Parsons, G. J. Penn, P. B. Phillips, E. P. Porter, Poole & Bird, W. H. Perry, Pierce & Lyle $5.17, W. J. Purcell, H. P. Poole, S. M. Pettengill & Co.

R—J. T. Roper, A. H. Redford three letters, Mrs. M. W. Read $1.40, J. P. Richardson, J. W. Rush, James Russell, R. Randle, P. A. Robertson.

S—J. H. Shelton $2, J. W. Sandell, Snider & Holmes two letters, T. C. Spencer, A. L. Shuck $4.50, Scribner, Welford & Armstrong two letters, J. H. Stone.

T—F. G. Correll $1.50, W. V. Taylor Jr., John Talley $5, G. L. Thompson, Jesse Thompson $7.50, C. Taylor, M. N. C. Taylor.

V—W. G. Veal.

W—Fred. White, J. M. Weems two letters, John Wilkinson $15, J. Weaver & Co., J. S. Williams, S. P. Ward $9.50, John F. Wyatt, D. J. Wright, W. J. Woodbridge, J. Wilson, C. C. Watkins $2, A. W. Williams, R. T. Walkley $6, Jared Watts, G. R. Wilson, E. Wadsworth, Price Williams & Co. $19.20.

Y—C. D. Yiven $1.25.

F. HEFER, Nos. 948 and 950 New Levee street, dealer in all kinds of lumber—oak, ash, poplar, cedar, walnut, etc. Also a large supply of hay, corn, oats, bran, etc.

WANTED.—We call attention to the advertisement, in another column, of the responsible firm of G. W. Terrell & Co., proprietors of the Southern educational agency.

THE CONVERSATION FAN prompts an idea, breaks the ice of conversation, and is an indispensable parlor companion.

COUNTRY MERCHANTS should send their orders immediately for conversation fans.

FRAMES of all descriptions made to order by F. Wagener, agent, 13 Baronne street. Pictures and window shades put up. Cords, tassels and shade fixtures for sale.

THE CONVERSATION FAN has over two hundred questions and as many answers.

SEE ADVERTISEMENT, in another column, of the Septoline Oil Company, dealers in lamps, trimmings, oils, etc., No. 62 Camp and 15 Dauphine street.

THE CONVERSATION FAN should be every lady's and gentleman's companion.

COOPERAGE.—At the establishment of William J. Behne, 28 and 29 Front street, will be found all kinds of cooperage and iron-bound work.

THE CONVERSATION FAN affords an agreeable pastime for your visitors.

DELICIOUS SODA WATER and fresh fruit sirups, at Eckleburg's, corner of Washington avenue and St. Charles street.

ONLY TEN CENTS for a conversation fan.

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GEORGE JOHN WAGNER, sign of the red boot, corner of Ursulines and Dauphine streets, dealer in boots and shoes.

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PIERSON & HEWS, fine Clothing, Shirts and Furnishing Goods, 13 and 15 Camp street, opposite City Hotel, New Orleans, Louisiana. We invite visitors from the interior to examine our stock and prices. We claim to sell first-class goods as low as can be afforded and live. We sell the celebrated Shoulder-Seam Shirts, warranted to fit, wear and give satisfaction. Liberal deduction made to Clergymen, and their trade solicited. fe27 1y

## *BUSINESS NOTICES.*

HOME INDUSTRY.—The New Orleans *Times* says: We take pleasure in translating from the original French, in the *Bee*, the following communication, knowing, as we do, from a personal acquaintance with the worthy citizen whose name is thus brought prominently forward, how well his energy, enterprise, perseverance and skill merit the compliments paid him by his zealous friend in the *Bee*—compliments that are endorsed by the handsome and costly display distinguish the object of the eulogium.

(Communicated.)

"To develop our city's resources by increasing its industrial pursuits is to insure its strength and its prosperity.

"Mr. Bermel, at No. 121 Canal street, has done his full share in putting this axiom into practical execution. His house's exquisite taste in the selections of articles of vertu was already well known; and his magnificent exhibition of art bronzes at the late State Fair was justly awarded the silver medal. But what there attracted general and undivided attention and admiration was his Hair Factory, which won for him the gold medal. Beyond a doubt, no other establishment can be compared to his, and he has surpassed in this exhibition all that has been shown to the same line in the United States.

"Mr. Bermel is an active and intelligent business man; it may truthfully be said of him that he is a self-made man. Coming to New Orleans when quite young, he has risen to his present prominent position by the most assiduous industry. Kind-hearted and sincere in all his intercourse, his many employes are all attached to him by warmer ties than those of mere interest. At present he is unceasing in his efforts to place his factory on a successful basis. It is but eighteen months since he established it, and he now gives steady work, at No. 121 Canal street, to fifty persons, employes and work-hands, not including a number of others who work at their own homes.

"What a pretty sight his elegant Hair Factory presented at the Fair! He had transferred it there in its entirety. Though rapidly put together, under his personal supervision, and in a limited space, it was complete throughout. The forty young girls who, under the control of a skillful foreman, were busy, day after day, in all the various details and elegancies of their art, and who, though for the most part of tender age, assist already by their liberal earnings in supporting their families, presented to the observant spectator a tableau as interesting as it was morally encouraging.

"May the public appreciate the merit of this enterprise, and by their patronage give it assured strength. Others will be stimulated thereby. May the example given by Mr. Bermel be followed by a host of others; so that, in all branches of industry, we may no longer be compelled to rely on importation to add to our city's prosperity and fame.

"We tender our best thanks to Mr. Bermel, and in this we but follow the example of observing and sensible citizens, who understand and admire the spirit of progress. We will be joined by them in wishing him abundant results from his enterprise.

"To desire that his efforts may be crowned with ample success is to wish also that our working population may, following his example, learn to draw from intelligent industry a permanent competency."
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under the magic influence of Kress Fever Tonic. A few doses will start the procession promptly, and leave in the place of these unwelcome guests sunshine, health, happiness and joy in the household. A box of pills, free of charge, is contained in each wrapper, and when this chill remedy is taken according to the directions around each bottle the proprietors warrant it to cure. Frederickson & Hakte and E. J. Hart & Co., New Orleans, supply the remedy. mh29 2m

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Pamphlet and circular of Dr. Folleau's method of treatment can be obtained by sending postage stamp to P. O. Box 2012. ap6 1m

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MRS. WHITCOMB'S SIROP.—The great soothing remedy. Price only 25 cents. Gives rest to the mother and health to the child. Sold by druggists. jy18 1y

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It will afford agreeable pastime for your visitors, and serve all the ordinary uses of the article. It prompts an idea, breaks the ice of conversation, and is therefore intended to be an attractive parlor companion. It is sold at the moderate price of TEN CENTS EACH.

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| Fresh Green Turtle, | Roast Beef, |
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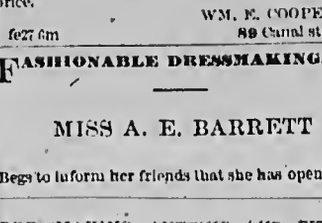
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W. W. WASHBURN, ARTISTIC PHOTOGRAPHER, 113 Canal Street, New Orleans, La.

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TASTELESS MEDICINES.—CASTOR OIL and many other nauseous medicines can be taken easily and safely in Dundas Dick & Co.'s Soft Capsules. No taste. No smell. Sold by your druggist. Ask him for our little book. my3 6m

## The Child's Corner.

*OUT IN THE SNOW.*

BY S. M. WALSH.

Morris dogs to dun the dreary gray clouds
Darken the festive fly snow,
Trimming with dew a the stiff green hedge,
And the frozen ground below.

The evergreens catch on their bristling arms
The snow flakes soft and pure,
And little brown birds come fluttering down,
Like leaves around the door.

But hark to the laughter and joyous shout
That ring through the falling snow,
As troops of merry-eyed boys and girls
Go skipping to and fro.

How eager the fingers that gather up
The treasures from the sky!
No matter how stiff and cold they grow—
The snow-balls merrily fly.

And the very sleds, as they skim along,
Seem to feel the rampant glee
That brightens the eyes of my tiniest boy
As he bounds away from me.

But I put down the ear-laps, soft and warm,
And button the little coat,
Press into their mittens the restless hands,
And muffle the fair white throat.

And out goes my baby—a baby no more,
But a "great big boy" is he,
And the little red mittens scoop up the snow
And toss it back to me.

And I think the snow not a whit more fair
Than the brow on which it falls,
Or the tiny hands that gather it up
And shape it into balls.

Oh, the dancing eyes! may they ever flash
With as clear a light as now!
And the eager hands—the treasures they grasp
Be ever as pure as snow!

*Christian Union.*

## Kant and the Robbers.

John Kant was professor and doctor of divinity at Cracow. He was a pious man, with a spirit peculiarly gentle and guileless, and he at all times would have preferred to suffer injustice rather than exercise it. For many years he had conscientiously followed his duties as spiritual teacher of the place to which he had been appointed by God. His head was covered with the snows of age when he was seized with an ardent desire to revisit the scenes of his youth in his native country, Silesia. The journey appeared fraught with peril to one at his advanced age; but he set his affairs in order, and started on his way, commending himself to the care of God. He rode slowly along, attired in his black robe, with long beard and hair, according to the fashion of the time. Then he pursued his way through the gloomy woods of Poland, which scarcely a sunbeam could pierce; but there was a light in his soul, for God's Spirit irradiated it.

One evening, as he was thus journeying along, holding communion with God, and taking no heed of objects beside him, on reaching an opening in the thick forest, a tramping noise was suddenly heard, and he was instantly surrounded by figures, some on horseback and some on foot. Knives and swords glittered in the moonlight, and the pious man saw that he was at the mercy of a band of robbers. Scarcely conscious of what passed, he alighted from his horse and offered his property to the gang. He gave them a purse filled with silver coins, unclasped the chain from his neck, took the gold lace from his cap, drew a ring from his finger, and took from his pocket his book of prayer, which was clasped with silver. Not till he had yielded all he possessed, and seen his horse led away, did Kant intercede for his life.

"Have you given us all?" cried the robber chief threateningly. "Have you no more money?"

In his alarm and terror the trembling doctor answered that he had given them every coin in his possession, and, on receiving this assurance, he was allowed to proceed on his journey.

Quickly he hastened onward, rejoicing at his escape, when suddenly his hand felt something hard in the hem of his robe. It was his gold, which, having been stitched within the lining of his dress, had thus escaped discovery. The good man, in his alarm, had forgotten the secret store. His heart, therefore, again beat with joy, for the money would bear him home to his friends and kindred; and he saw rest and shelter in prospect, instead of a long and painful wandering, with the necessity of begging his way. But his conscience was a peculiarly tender one, and he suddenly stopped to listen to its voice. It cried in disturbed tones: "Tell not a lie! tell not a lie!" These words burned in his heart. Joy, kindred, home, all were forgotten. Some writers on moral philosophy have held that promises made under such circumstances are not binding, and few men certainly would have been troubled with such scruples on the occasion. But Kant did not stop to reason. He hastily retraced his steps, and entering into the midst of the robbers, who were still in the same place, said meekly:

"I have told you what is not true; but it was unintentional—fear and anxiety confused me; therefore pardon me."

With these words he held forth the glittering gold; but, to his surprise, not one of the robbers would take it! A strange feeling was at work in their hearts. They could not laugh at the pious man. "Thou shalt not steal," said a voice within them. All were deeply moved. Then, as if seized by a sudden impulse, one went and brought back his purse, another restored the book of prayer, while still another led his horse toward him, and helped him to remount it. Then they unitedly entreated his blessing; and, solemnly giving it, the good old man continued his way, lifting up his heart in gratitude to God, who brought him in safety to the end of his journey.—*Angel of Peace.*

## How to Get the Best Places.

There are in society a great many good places, but the best places are few, and not easily reached. Who shall have the best places? Let any boy look about his school-room and ask which of these boys are to have the best places, and he will find it hard to decide. In all the schools there are many thousands of boys, and some of them will get the best places. Who are they? That is the question.

I wish to speak to the boys of one trait which often decides which of two boys, who want the same place, gets it. I refer to accuracy in scholarship and practice. I do not refer to absolute accuracy, which belongs to the all-knowing Mind, but to that habit which strives to think the thought and do the act as nearly accurate as possible. Some boys use the word "about" too often. "The area of a certain field is *about* so much," or a certain city is "*about* on such a line of latitude," or "the sum of certain quantities is *about* so much," or a certain sentence in a translation or composition is "*about* thus and so." If they spell a word, or solve a problem, or keep an engagement, that pestilent little word pushes itself into notice. The second class of boys cultivate the habit of accuracy. They try to "hit the nail on the head," and do it every time. If they add up a column or multiply or spell, or make a promise, they aim to do the thing precisely right.

Let two boys of these two kinds apply for a position as book-keeper or superintendent's clerk, or any other office of trust. The one is *about* right, the other *is* right; the one does his work *about* right, the other does his right; the one may be *about* accurate in his business, the other *is* accurate. The accurate boy, other things being equal, will surely get the place, while the other one will *about* not get it.

I saw a young man in the office of a Western railway superintendent. He was occupying a position that four hundred boys in that city would have wished to get. It was honorable and "it paid well," besides being in the line of promotion. How did he get it? Not by having a rich father, for he was the son of a laborer. The secret was his beautiful accuracy. He began as an errand-boy and did his work accurately. His leisure time he used in perfecting his writing and arithmetic. After awhile he learned to telegraph. At each step his employer commended his accuracy, and relied on what he did, because he was sure it was just right.

And it is thus with every occupation—the accurate boy is the favored one. Those who employ men do not wish to be on the constant lookout, as though they were rogues or fools. If a carpenter must stand at his journeyman's elbow to be sure his work is right, or if a cashier must run over his book-keeper's columns, he might as well do the work himself as employ another to do it in that way; and it is very certain that the employer will get rid of such an inaccurate workman as soon as possible.

I knew such a young man. He had a good chance to do well; but he was so inaccurate and unreliable that people were afraid to trust him. If he wrote a deed or a mortgage or a contract he was sure either to leave out something or put in something to make it an imperfect paper. He was a lawyer without business, because he lacked the noble quality of accuracy. Just across the street from him was another young lawyer, who was proverbial for accuracy. He was famous for searching titles; and when he wrote out the history of a title to a piece of property it was taken for granted as just so. His aim was absolute accuracy in everything. If he copied a conveyance, or cited a legal authority, or made a statement, he aimed to do it exactly. The consequence is, he is having a valuable practice at the bar and is universally esteemed.

"But," says some boy, "when I become a man that is the way I shall do. I mean to be very accurate." Perhaps so. I could tell better if I knew just how you do your work now. There are several ways of getting a lesson. One is to get it "tolerably well," which does not cost much labor. The other way is to get it faultlessly well, which costs a great deal of labor. A boy can get a general idea of his lesson "in a jiffy," but to get it with accuracy is very hard, and requires both time and industry. If you, my boy, to-day are getting your lesson in the slip-shod way, you will grow up a slip-shod man; but if to-day your habit is to get every lesson with perfect accuracy, I will warrant you will do that way when you become a man. How is it?—*Little Chief.*

## Who Took Him on the Other Side?

"Who took him on the other side?"

A pair of soft blue eyes, full of tenderness and tears, looked up into mine. Sorrow lay on the lips that questioned me.

"On the other side! What do you mean, my darling?" And I looked wonderingly at the child.

"Baby, I mean." The little one's voice trembled. "He was so small and weak, and had to go all alone. Who took him on the other side?"

"Angels," I answered, as steadily as I could speak, for the child's question moved me deeply; "loving angels, who took him up tenderly, and laid his head softly on their bosoms, and sang to him sweeter songs than he had ever heard in this world."

"But every one will be strange to him. I'm afraid he'll be grieving for mother and nurse and me."

"No, dear. The Savior, who was once a baby in this world, is there; and the angels who are nearest to him take all the little children who leave our side, and love and care for them just as if they were their own. When baby passed through to the other side one of these angels held him by the hand all the way, and he was not in the least afraid; and when the light of heaven broke upon his eyes, and he saw the beauty of the new world into which he had entered, his little heart was full of gladness."

"You are sure of that?" The grief had almost faded out of the child's countenance.

"Yes, dear, very sure. The Lord who so tenderly loves little children—who took them in his arms and blessed them when he was on earth—who said that their angels 'do always behold the face of my Father,' is more careful of the babes who go to him than the tenderest mother could possibly be."

"I am so glad," said the child. "And it makes me feel so much better. Dear baby! I didn't know who would take him on the other side."—*Children's Hour.*

## Farm, Garden and Household.

### Labor-Saving Invention for Honey-Bees.

Most labor-saving inventions have for their object the direct benefit of the human race. Some indirectly benefit animals; for instance, the introduction of steam on street railways would greatly benefit horses. Improvements in machines impelled by animals benefit them sometimes by enabling them to do a given amount of work with less fatigue. Mr. Joseph Williams, of Bean's Station, Tennessee, has invented a labor-saving device for honey-bees, which is intended to directly reduce the labors of these industrious insects, or rather to give them opportunity to render their labors more profitable.

The gathering of honey seems to be rather a pleasant occupation, not merely because it is a product delicious to the taste, but because it is found in the throats of fragrant flowers, beautiful to sight as well as agreeable to smell. We have often thought, when exhausted by long toil at the editorial desk, we should like to exchange our occupation for that of the honey-bee. But the honey-bee's labor is not altogether the collection of honey—he has some drudgery, as well as an editor. Before he can store up his food he has to provide for it a great many little cells of wax, over which he doubtless sometimes pauses to wipe the sweat from his honest brow, and wearily sighs for their completion.

To remove this labor is the object of Mr. William's invention. He makes an artificial comb from fine, clean wax, which, placed in a hive, will be used by the bees, not only saving them the labor of constructing combs, but enabling them to spend more time in gathering honey; and thus to reward the artificial comb-builder by a larger surplus of honey than he could otherwise obtain.—*American Artisan.*

COAL-ASHES IN POULTRY-HOUSES.—The following is from the *Poultry World:* "Dry earth is unquestionably the best thing in the world for the dusting-bin. It may be procured with very little trouble during a dry spell in summer. But if not attended to at the proper season, or if the supply gives out, then coal-ashes are a very good substitute. One great merit which they possess is that, as taken from the stove or furnace, they are so very dry. The dust-bin in the fowl-house should be so arranged as not to gather dampness from the ground, for the drier its contents can be kept the better. Coal-ashes should be furnished in a separate box, in case the dust-bin is filled with dry earth, for the ashes contain bits of burnt slate and other earthy matter greedily devoured by fowls in winter, and which serve to promote appetite and digestion, and contain materials for the formation of egg-shells. Wood-ashes have been recommended for fowls to roll in, as it is said the potash they contain is noxious to vermin. No doubt but it is too caustic for the feet and skin of the fowls, and in wet weather forms a biting lye. Hens will not wallow in wood-ashes when dry earth is accessible, and they ought to have something to say in the matter."

IT IS a remarkable fact that the early history of many of our cultivated plants is involved in mystery. Many of them are not found wild anywhere, and it is clear that one or the other of two propositions must be true—that either the wild plants have all died out, or that what we have are "improvements" (evolutions is the modern phrase) from some wild kinds which have been left so far behind in the "race of progress" that no one can tell clearly from which or from what they sprung. The history of the orange is one of these mysteries. China is believed to be the early cradle of the orange family. It is believed to have gradually spread from southern Asia through Persia to Arabia, and by the Arabs introduced into those parts of Europe where it has now found a welcome home. At a recent meeting of the Berlin Geographical Society Dr. Sangerback read a paper on orange history. The *Citrus Medica*, still found wild in some parts of India, is the original stock from which the improved orange sprang. The orange is one of the most profitable products of Sicily. The fruit does not thrive well in Europe beyond latitude forty-one degrees.

CANNING CORN.—Shave the corn from the cob, fill the cans as full as you can with corn, then pour in cold water until even full, make a small hole in the cover and solder on the cover, place the cans in a boiler with cold water about half the height of the can, place the boiler on the stove, let them boil four hours, then remove them from the boiler, and drop a little solder on the hole in the cover. I canned mine this way last year, and they were as white and tender as when picked.

AMMONIA FOR VERBENAS.—The sulphate of ammonia is an excellent manurial liquid to apply to verbenas or any other flower, giving to the foliage a dark green luxuriant and healthy appearance. It is economical, clean and easily applied. Prepare it, in the evening before using, by dissolving one ounce of ammonia in two gallons of water. It may be applied once a week with safety.

TO FASTEN shells on picture-frames take an inch board and make a rough frame of any shape you like and cover with good white-lead putty, and then commence with your largest shells and place the putty about as thick as will about half bury the shells; then fill in with small ones according to taste; let them dry and then varnish, and the frame will be as solid as if made of stone.

WISTARIA VERSUS FLIES.—The wistaria creeping-plant will keep out house-flies. The pestiferous insects will not enter a window where one of them is growing.


*MACHINERY, TIES, ETC.*

THE DUBOIS FLANGE COTTON GIN.



By the Flange the Cotton is kept in contact with the teeth on each side, until the fiber is taken from the seed, without allowing them to be taken up by the return motion of the roll, as in other Gins.

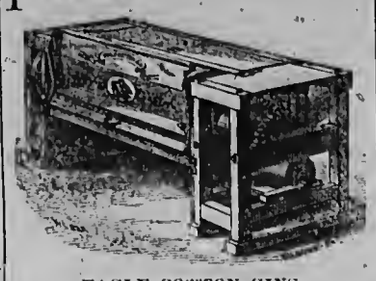
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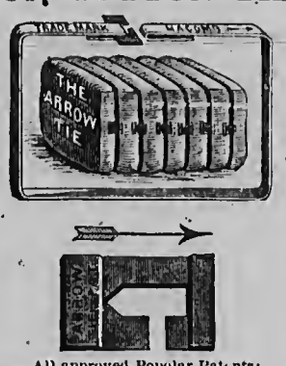
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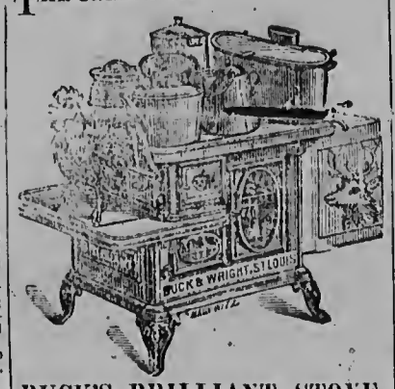
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ap3 3m

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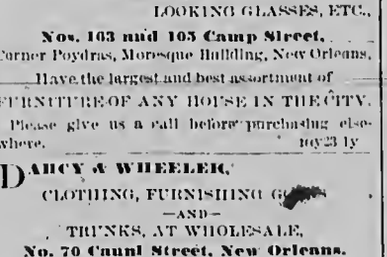
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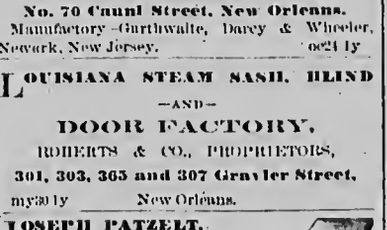
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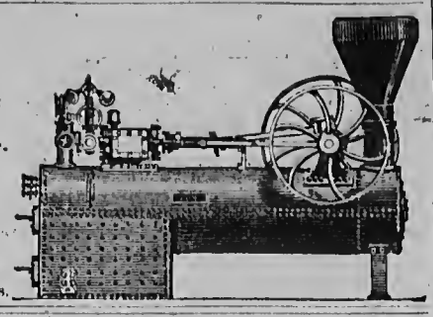
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**Will Result in Consumption.**
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## New Orleans Markets.

From the New Orleans Price Current.

The weather was clear and pleasant until Tuesday, when it was cloudy, dark and rainy.

The river is 3 feet below high-water mark.

The receipts of cotton at this port since the commencement of the season, and for the week ending with the ninth instant:

| | | |
|---|---|---|
| Louisiana and Mississippi | bales... | 7,470 |
| Lake | | 181 |
| Arkansas | | 1,393 |
| Mobile | | 1,620 |
| Texas | | 255 |
| Total | | 10,129 |

On Saturday, the supply of saleable cottons having been materially reduced by the liberal movement of the day previous, the market exhibited less activity, but there was, nevertheless, a fair demand, and 4,850 bales changed hands at irregular prices, a part of the business being at previous rates, but the rest showing an advance of ⅛c., and in some instances ¼c., the closing rates showing a pretty general improvement of ⅛c. Strict good ordinary and the better qualities were in special request and commanded very full prices. The supply of low middling in particular was extremely limited. Low ordinary sold at 11¾c., strict good ordinary at 12⅝c., strict good ordinary to low middling at 13⅝@13¾c., strict low middling at 15¼c., and good style middling at 15⅞c. On Monday prices ruled still more in favor of factors, showing a further improvement in the medium and better grades of about ⅛c., but the sales were confined to 2,050 bales. Ordinary sold at 11@11⅝c., according to dust, strict ordinary at 12⅝@13c., strict ordinary to good ordinary at 14⅛c., good ordinary at 15c., good ordinary to strict good ordinary at 15⅞c., low middling at 16⅞@17c., the latter for high style, and strict middling to good middling at 18¼c. On Tuesday operations were restricted by dark and rainy weather, and the sales were confined to 2,300 bales. Nothing transpired to indicate any change in prices. Factors adhered to their previous pretensions, and most of the business was at Monday's figures, the principal exceptions being in low cottons, on which buyers obtained some concessions.

The above makes an aggregate for the past three days of 8,700 bales, against 9,650 for the corresponding time last week and 15,450 the week before.

The receipts proper at this port since the first of September, exclusive of the arrivals from Mobile, Florida and Texas, are 1,150,663 bales, against 933,-841 bales to the same date last year, and the increase in the receipts at all the ports up to the latest dates, as compared with last year, is 183,466 bales. In the exports from the United States, to foreign countries, as compared with the same date last year, there is an increase of 201,814 to Great Britain, of 62,355 to France, and of 118,820 to other foreign ports. We quote:

| | |
|---|---|
| Inferior | 8½ @ 9½ |
| Low ordinary | 10⅝ @ 11⅝ |
| Ordinary | 12⅝ @ 13⅝ |
| Good ordinary | 15⅛ @ 15⅝ |
| Low middling | 16⅞ @ 17⅜ |
| Middling | 18⅛ @ 18¾ |
| Strict middling | 18⅞ @ 19 |
| Good middling | — @ 19¼ |

### COTTON STATEMENT.

| | | |
|---|---|---|
| Stock on hand Sept. 1, 1872...bales | | 6,250 |
| Arrived past three days | 10,129 | |
| Arrived previously | 1,294,565 | 1,304,694 |
| | | 1,310,953 |
| Exported past three days | 17,144 | |
| Exported previously | 1,156,913 | 1,174,057 |
| Stock on hand and on shipboard | | 136,896 |

SUGAR.—The demand is confined to dealers for the local trade, and only 145 hhds. sold on Saturday and Monday at 7¾c. for fair to good fair, 8¼c. for good fair to fully fair, 8⅝c. for fully fair, 9c. for prime, and 10¼c. for yellow clarified.

MOLASSES.—No sales have been reported. There is now a stock in the sheds of 1,445 hhds., and 133 half hhds., and 300 hhds. Cuba.

CORN.—On Tuesday the demand was fair and the market firm, when 4,500 sacks sold at 54@55c. for mixed, 56c. for yellow, and 56@58c. ₱ bushel for white.

OATS.—On Saturday 3,100 sacks sold at 41c., while on Monday 1,750 sacks sold at 45c. ₱ bushel. On Tuesday prices ruled higher, owing to an advance in the West, and 2,800 sacks sold at 46¾-47c. ₱ bushel.

HIAN.—The market has been inactive, with a good supply, and prices have declined. On Saturday 1,900 sacks sold at 70@72½c., while on Monday 1,800 sacks sold at 70c. ₱ 100 lbs.

PORK.—On Tuesday a lot of 50 bbls. brought $18.12½c. ₱ bbl. It is retailing at $18.25@18.50 ₱ bbl.

BACON.—On Tuesday the sales were confined to 65 casks at 8¾c. for shoulders, and 10¼c. ₱ lb. for clear sides.

HAMS—Are dull at 14¼@14½c. ₱ lb. for choice sugar-cured. On Saturday 50 tierces choice sugar-cured sold at 14¾c. ₱ lb.

LARD.—Tierce is quoted at 9c. for kettle, and 9¼c. for refined; keg 10¼c. for kettle-rendered, and 10¾c. for refined. On Tuesday 150 kegs refined sold, in three lots, at 10¼c. ₱ lb.

BREAKFAST BACON—Is in fair supply and dull at 11½@12c. ₱ lb. for Western.

### MONETARY.

Gold opened on Tuesday at 117½@117⅝ (against 117⅛ at New York,) and closed at 117⅛@117⅜ (against 117⅜ at 3.30 P. M. at New York, where it was subsequently quoted at 117¼.)

The sales of silver have been confined to retail transactions. American half dollars are quoted nominal at 109@110, and Mexican dollars at 1 ₱ cent. premium in gold for new and 3 for old.

## New Orleans Wholesale Prices.

REVISED AND CORRECTED WEEKLY.

*Made up from Actual Sales as they Transpire*

| ARTICLES. | FROM | TO |
|---|---|---|
| AGRICULTURAL IMPLEMENTS: | | |
| Cotton scrapers | $5 00 | $7 00 |
| Cotton sweeps | 5 00 | 7 00 |
| Cultivators, Diam. st. shovel-tooth | 5 00 | 18 00 |
| Cultivators, riding and walking | 20 00 | 45 00 |
| Shovels and spades | 7 50 | 16 50 |
| Axes | 12 00 | 17 50 |
| Shovel plows | 6 00 | 9 00 |
| Half do., with cutters | 8 00 | 9 00 |
| Manly's doubleshovel plow | 6 00 | 9 75 |
| Corn mills, Coleman's | 120 00 | 425 00 |
| Bradford's grist mills | 150 00 | 250 00 |
| BRICKS, ₱ M: | | |
| Lake | 13 00 | 16 00 |
| Country | 12 50 | 14 00 |
| English fire | 45 00 | 50 00 |
| American fire | 35 00 | 43 00 |
| CANDLES, ₱ lb.: | | |
| Sperm, New Bedford | 33 | 36 |
| Tallow | 16 | 18 |
| CHOCOLATE, ₱ lb.: | | |
| Cocoa | 38 | 60 |
| No. 1 | 50 | 52 |
| Sweet | 25 | — — |
| COAL, ₱ ton: | | |
| Anthracite | 12 50 | 13 50 |
| Western, ₱ bbl | — — | — — |
| COFFEE, ₱ lb.: | | |
| Mexican | 21 | 23 |
| Java | 25 | 27 |
| COTTON SEED: | | |
| Rough, ₱ ton | — — | — — |
| In sacks | — — | 13 00 |
| EGGS, ₱ dozen: | | |
| Western | 15 | 17 |
| FERTILIZERS, ₱ ton: | | |
| Stern's raw-bone superphosph'e | — — | 65 00 |
| Stern's fine-ground bone | — — | 45 00 |
| FLOUR, ₱ bbl.: | | |
| Double extra | 0 00 | 0 25 |
| Superfine | — — | 5 00 |
| Fine | — — | 4 50 |
| GLASS, ₱ box of 50 feet: | | |
| French, 8 by 10 | 3 50 | 3 75 |
| French, 10 by 12 | 4 00 | 4 25 |
| French, 10 by 14 to 12 by 20 | 4 25 | 4 50 |
| French, 14 by 18 to 18 by 20 | 4 50 | 5 00 |
| HAY, ₱ ton: | | |
| Prime | — — | 24 00 |
| Choice | — — | 26 00 |
| IRON, ₱ ton: | | |
| English, ₱ lb | 6½ | 7 |
| Swedes, assorted | 7½ | 8 |
| Hoop | 7 | 8 |
| Sheet | 7 | 10 |
| Nail rods | — — | 9½ |
| Castings, American | — — | 6 |
| LEATHER, ₱ lb.: | | |
| Sole, bemlock | 30 | 33 |
| Sole, oak | 40 | 44 |
| Harness | 38 | 45 |
| Calf-skins, ₱ dozen | 35 00 | 100 00 |
| TIMS, rough, ₱ lb | 24 | 28 |
| LIME, ₱ bbl.: | | |
| Western | 1 70 | 1 85 |
| Cement | 2 75 | 2 80 |
| Plaster Paris | — — | 4 00 |
| LUMBER, ₱ M feet: | | |
| Boards, yellow pine | 14 00 | 15 00 |
| Boards, cypress | 20 00 | 25 00 |
| Flooring, dressed | 22 00 | 25 50 |
| Flooring, rough | 16 00 | 18 00 |
| Ceiling, dressed | 18 00 | 20 00 |
| Weatherboards, dressed | 16 00 | 18 00 |
| Weatherboards, rough | 13 00 | 14 00 |
| Scantling | 12 00 | 14 00 |
| Shingles, ₱ M | 3 50 | 4 00 |
| Laths | 2 00 | — — |
| OILS: | | |
| Lard, ₱ gallon | — — | — — |
| Coal oil, in barrels | 23 | 25 |
| Linseed, raw | — — | 1 07 |
| SUGAR, ₱ lb.: | | |
| Havana, white | 12 | 12½ |
| Havana, yellow | 10½ | 11 |
| Havana, brown | 10½ | — — |
| Crushed | 12½ | 12¾ |
| Pulverized | 12½ | 12¾ |
| TEAS, ₱ lb.: | | |
| Imperial | 50 | 1 30 |
| Gunpowder | — — | 1 60 |
| Hyson | 70 | 1 40 |
| Young Hyson | 70 | 1 40 |
| Pouchong | 30 | — — |
| Oolong | 40 | 1 10 |
| WAGONS, CARTS, ETC: | | |
| Wagon, two-horse | 85 00 | 100 00 |
| Wagon, four-horse | 110 00 | 125 00 |
| Wagon, two-horse, thim. skein | 85 00 | 90 00 |
| Wagon, four-horse | 100 00 | 115 00 |
| Cane wagon | 180 00 | 225 00 |
| Ox wagon | 100 00 | 125 00 |
| Ox cart, complete | 115 00 | 120 00 |
| Cane cart | 85 00 | 125 00 |
| Tongue cart, complete | 120 00 | 125 00 |
| Plantation cart | 55 00 | 70 00 |

### CATTLE MARKET.

NEW ORLEANS, May 13, 1873.

| | |
|---|---|
| Texas beeves, choice, ₱ head | — @$50 00 |
| Texas beeves, first quality, ₱ head | 35 00 @ 45 00 |
| Texas cattle, second quality, ₱ head | 20 00 @ 28 00 |
| Texas cattle, third quality, ₱ head | 15 00 @ 18 00 |
| Western beeves, ₱ lb. net | 10 @ 12½ |
| Sheep, first quality, ₱ head | 5 00 @ 6 00 |
| Sheep, second quality, ₱ head | 3 00 @ 4 00 |
| Milch cows, choice, ₱ head | 80 00 @100 00 |
| Milch cows, ₱ head | 35 00 @ 50 00 |
| Calves, ₱ head | 8 00 @ 12 00 |
| Yearlings, ₱ head | 10 00 @ 14 00 |

## Business Directory

OF THE

NEW ORLEANS CHRISTIAN ADVOCATE.

**Agencies.**
A. H. Blair & Co., St. Louis, Missouri.
Mrs. H. Merridge, per'sonal agent, 96 Canal st.
Mrs. H. Wolcott, 181 Chatham square, New York.
J. Worth, St. Louis, Missouri.

**Apothecary.**
Mahern Weber, corner Royal and Spain streets.

**Architects.**
S. H. Haggart, 5 Commercial place.

**Artificial Legs and Arms.**
Lewis Lockwood, 59 Camp street.

**Banks.**
Citizens' Bank, cor. Royal and Custombouse sts.

**Bee-Hives.**
The Buckeye Bee-Hive, J. W. Walker, Nashville, Tennessee.

**Bells.**
Blymyer Manufacturing Co., Cincinnati, Ohio.
Buckeye Bell Foundery, Cincinnati, Ohio.
E. A. & G. H. Meneely, Troy, New York.

**Books and Stationery.**
Robert J. Harp, agent, 110 and 112 Camp street.
John B. Alden, Chicago, Illinois.
Continental Publishing Co., St. Louis, Missouri.
J. W. Goodspeed, New Orleans.
Gulf States Publishing Co., 112 Camp street.
National Publishing Co., Memphis, Tennessee.
Nettleton & Co., Cincinnati, Ohio.
J. Hale Powers & Co., Cincinnati, Ohio.

**Boots and Shoes.**
Hathorn & Batchelar, 143 Gravier street.
William Hogan, 99 and 101 Canal street.
Everett Lane & Co., 72 Canal street.
George John Wagner, corner Ursulines and Dauphine streets.

**Butchers.**
L. P. DesMoisseaux, 535 St. Charles street.
Mart. Lannes, Stalls 7, 8 and 38, Magazine market.

**Canned Meats.**
R. L. Bruce, 62 Lafayette street.

**Carpets.**
A. Brousseau & Co., 17 Chartres street.

**Carpenters and Builders.**
J. H. Dorand, box 171, Mechanics' Exchange.
F. H. Brake, 278 Magazine street.

**Carriages.**
W. F. Clark, 134 Rampart street.
J. A. Lum & Co., 102 Gravier and 13 Union street.

**Cisterns.**
H. Broderick, 132 Julia street.

**Clothing.**
Darcy & Wheeler, 70 Canal street.
R. Davis, 200 Poydras street.
Pierson & Hews, 13 and 15 Camp street.

**Coal and Wood.**
John D. Macfin, 34 Carondelet street.
B. D. Wood & Bros., 100 Common street.

**Cooperage.**
William J. Beirne, 28 and 29 Front street.
LeBlanc & Beck, 23 and 24 Front street.

**Cotton Ties.**
Bartlett & Raynr, 48 Caroudelet street.

**Croquet.**
Bradley's Patent Croquet, Robt. J. Harp, agent, 110 and 112 Camp street.

**Crockery, China, Etc.**
McCandlish, Christian & Co., 36 Camp street.
Navra & Offner, 174 Canal street.
W. C. Shepard & Co., 55 Camp street.

**Dentists.**
Dr. John G. Angell, 152 Julia street.
Dr. G. A. Betancourt, 171 St. Joseph street.
Dr. N. P. Godfrey, 183 Canal street.

**Dry Goods.**
D. H. Holmes, 155 Canal and 15 Bourbon street.

**Dyeing, Cleaning, Etc.**
E. Bonnsler & Co., 11 Baronne street.

**Educational.**
Pleasant Hill High School, Pleasant Hill, La.
Southern Education'l Agency, New Orleans.

**Engravers and Lithographers.**
John Gibson, New York.
George E. Teetzel & Co., 145 Gravier street.

**Factors and Commission Merchants.**
Aiken & Watt, 60 Carondelet street.
H. M. Hayly & Pond, 34 to 42 Canal and 59 and 61 Common street.
J. L. Tunnicliff & Co., 65 Tchoupitoulas street.
H. F. Given & Co., 61 Baronne street.
J. G. & H. M. Payne & Co., 81 and 96 Baronne st.
H. E. Shropshire & Co., 16 Tchoupitoulas street.

**Fire Engine.**
Babcock Self-Acting Fire Engine, A. M. Grainger, general agent, Exposition building

**Furniture.**
The Mitchell & Rammelsberg Furniture Co., 103 and 105 Camp street.
Joseph Patzell, 172 Camp street.
Sampson & Bros., 33 and 35 Royal street.

**Gas and Steam-Pipe Fitters.**
Barbarin Gas Machines, F. Roberts, superintendent, 2 Triangle building and 255 Peters st.
Jas. N. Quin, 118 and 120 Tchoupitoulas street.

**Grocers.**
John I. Adams & Co., 43, 45 and 47 Peters street.
Hillman & Manard, 159 Poydras street.
A. W. Skardon & Co., corner of Jackson and Rousseau streets.
B. F. Yates, 175 Poydras street.

**Gun Works.**
Great Western Gun Works, Pittsburg, Pa.

**Hardware and Builders' Material.**
Kursheudt & Illenveau, 114 Camp street.
A. Rousset, 17 Old Levee street.

**Hair Goods.**
James Heaney, 226 Baronne street.
James Moriarty, 176 Baronne street.

**Hotels.**
Bingham House, Philadelphia, Pennsylvania.
McAllister's House, cor Carondelet and Julia.

**Insurance.**
American Life Insurance Co., John D. Scott, general agent, 10 Carondelet street.
American Mutual Insurance Association, D. Leubrie, president, 25 Commercial place.
Commercial Insurance Company, New Orleans, J. H. Oglesby, president.
Equitable Life Assurance Co., 33 Camp street.
Louisiana Equitable Life Insurance Co., corner Carondelet and Gravier streets.
Piedmont and Arlington Life Insurance Co. of Virginia, H. W. Terrell, general agent, 31 Carondelet street.
Southern Life Insurance Co., 48 Carondelet st.
Sun Mutual Insurance Co., 61 Camp street.

**Jewelry.**
A. H. Griswold & Co., cor. Canal and Royal sts.

**Ladies' Suits.**
Lewis & Hedrick, 104 Canal street.

**Lamps and Oil.**
Septoline Oil Co., 62 Camp and 15 Dauphine.

**Lime, Cement, Etc.**
Forstall & Delavigne, 64 Magazine street.

**Lumber.**
W. W. Carre & Co., 350 Delord street.
Danner & Toomer, 248 Delord street.
George Purves, cor. St. Charles and Ella streets.
Roberts & Co., 351 to 367 Gravier street.

**Merchants.**
George A. Barnard, 12 Union street.
W. L. Cushing, 81 St. Charles street.
The DuBois Flange Cotton Gin, Colsan Bros., general agents, 39 Perdido street.
Daniel & James H. Edwards, 22 to 28 Front and 21 to 27 Delta street.
Lewis Johnson, corner Julia, Delta and Water.
Jos. Walker, cor. St. Joseph and Constance sts.
H. J. West, 115 and 117 Magazine street.

**Manufacturers.**
William Ebert, 164 and 166 Magazine street.

**Marble.**
George Stroud, 158 to 164 St. Charles street.

**Mattresses, Etc.**
M. D. Gleason, manufacturer and dealer, 32 Royal street.
Watson & Phillips, 135 Peters street.

**Medical.**
Allen's Lung Balsam, J. N. Harris & Co., Cincinnati, Ohio.
Mrs. M. G. Brown's Poor Richard's Eye-Water, New York.
Cure for Consumption, Craddock & Co., Phila.
Diarrhœa cure, Rev. P. M. Goodwyn, Soulat st., near Coliseum.
Dueru's Abuentary Elixir, P. Casachs, corner St. Philip and Royal streets.
Great Medical Discovery, J. C. Norwood, 501 Magazine street.
Hamilton's Buchu and Dandelion, W. C. Hamilton & Co., Cincinnati, Ohio.
Dr. Henry's World's Tonic, Grafton Medicine Co., St. Louis.
Metz's Arsenical Hair Vigor, corner Bienville and Prieur streets.
Ophua-Eating Antidote, Dr. W. B. Squire, Worthington, Indiana.
Deformities of the body, Dr. A. Folleau, 8 St. Charles street.
Dr. Rosch's Hair Regenerator, 134 Thalia st.
Simmons' Liver Regulator, J. H. Zeilin & Co., Philadelphia, Pennsylvania.

**Mineral Water.**
Aleix & Landet, corner Bourbon and Customhouse streets.
Bethesda Mineral Water, H. D. Huff, agent, glass box 825, New Orleans.

**Millinery.**
Mme. Barousse, 596 Magazine street.
Miss A. E. Barrett, 231 Prytania street.
Mme. Leon Brocot, 67 Royal street.
Mrs. M. Tourmaben, 206 Prytania street.

**Musical Instruments, Publications, Etc.**
Robert J. Harp, 110 and 112 Camp street.
S. Brainard's Sons, Cleveland, Ohio.
J. Estey & Co., Organs, Brattleboro, Vermont.
Horace Waters & Son, New York.
Philip Werlein, 80, 82 and 90 Baronne street.

**Palmers.**
A. S. Fuller, 126½ Camp street.
Johnson & Hillaman, 141 Magazine street.

**Pens.**
Joseph Gillott & Sons, New York.

**Photographs.**
T. Lienfrid, 131 Poydras street.
W. W. Washburn, 143 Canal street.

**Pictures.**
L. L. DeLea & Co., 112 Camp street.

**Printing.**
Estally Printer, Golding & Co., Boston, Mass.
Pelican Job Office, 122 and 1111 Poydras street.

**Professional.**
Dr. C. J. Buckman, office, 683 Magazine street.
Dr. J. J. Lyons, office, 52 Rampart street.
W. W. Ellsworth, law office, 88 Common street.
Race, Foster & E. T. Merrick, law office, corner Camp and Commercial place.

**Railroads.**
Illinois Central Railroad, James T. Tucker, agent, 23 Carondelet street.

**Seeds.**
Victor Seeles, J. R. Alcee Gauthreaux, No. 20 St. Charles street.

**Seeds and Flowers.**
David Landreth & Son, Philadelphia, Pa.
James F. Waldo & Co., 122 Camp street.

**Sewing Machines.**
J. Booth, 23 St. Andrew street.
The Singer Improved Family Sewing Machine, William E. Cooper, agent, 80 Canal street.

**Soap.**
J. M. Keller, 116 Gravier street.
Procter & Gamble, Cincinnati, Ohio.

**Steamships and Shipping.**
Cromwell Line New York Steamers, Alfred Moulton, agent, 41 Carondelet street.
Merchants' Line New York Steamers, John H. Ludwigsen, agent, 190 Common street.
Mississippi and Dominion Line of Liverpool Steamers, Silas Weeks, agent, 48 Carondelet.
National Line, P. F. Gogarty, agent, 151 Camp st.

**Stoves.**
H. Haller, 49 Camp street.

**Tarpaulins.**
Samuel Brock, 81 New Levee street.

**Trunks, Etc.**
F. Bauer, 51 Canal street.

**Tobacco and Cigars.**
Perique Tobacco, E. Bourgeois, 19 Conti street.
Ed. L. Zell & Co., cor. Canal and Carondelet sts.

**Undertakers.**
T. W. Bothick, 271 Camp street, New Orleans.

**Upholstery.**
T. J. Brown, 233 Camp street
Heath & Lara, 93 Camp stree

**Washing Machines.**
Thomas Crocker, 11 Hatter, 49 Camp street.

**Wire Railing, Etc.**
Dunlir & Co., Baltimore, Maryland.
Hudson River Wire Co., New York and Chicago

## Special Notices.

TO THE PREACHERS OF THE SELMA DISTRICT, ALABAMA CONFERENCE.—He pleased to forward the names of the delegates to the District Conferences from your respective charges to Dr. William A. Johnson, Uniontown, Alabama, and much oblige the committee of arrangements, of which he is chairman.

ANDREW J. BINNS, P. E.

SCHOOL NOTICE.—Miss Louis will open a school at Ocean Springs on the first of June, 1873. References—Rev. J. Hamilton, Alabama; Rev. James A. Heard, Tennessee; Rev. J. Wilkinson, Louisiana; Dr. H. M. Dunlap, Mississippi.

## Appointments for Quarterly Meetings.

### MISSISSIPPI CONFERENCE.

WOODVILLE DIST.—SECOND ROUND.

| | |
|---|---|
| Jackson station | Apr. 5, 6 |
| Clinton, at Pine Grove | 19, 20 |
| Bayou Sara, at Tunica | 26, 27 |
| Buffalo | May 3, 4 |
| Meadville | 10, 11 |
| Amite | 17, 18 |
| Woodville station | 24, 25 |
| Wilkinson, at Pisgah | 31, June 1 |
| East Feliciana, at Pipkin's chapel | June 7, 8 |
| East Baton Rouge, at Blackwater | 28, 29 |

J. L. FORSYTH, P. E.

SEASHORE DIST.—SECOND ROUND.

| | |
|---|---|
| Rankin circuit, at Sinai | Apr. 5, 6 |
| Mount Carmel circuit, at Santee | 12, 13 |
| Columbia circuit, at Bird's chapel | 19, 20 |
| Pearlington circuit, at Union | May 3, 4 |
| White Plains circuit, at Poplar Head | 10, 11 |
| Ocean Springs circuit, at Handsboro | 17, 18 |
| W. Pascagoula miss., at Pleasant Mount | 24, 25 |
| East Pascagoula circuit | 31, June 1 |
| Chickasawha and Greene mission | June 4, 15 |

The District Conference will meet at Ocean Springs, June 6. Bishop Kavanaugh will preside. A full attendance is earnestly solicited.

C. F. GILLASPIE, P. E.

SUMMIT DISTRICT.—SECOND ROUND.

| | |
|---|---|
| Holmesville, at Sartin's church | Apr. 5, 6 |
| Greensburg, at Greensburg | 12, 13 |
| Amite, at Tangipahoa | 19, 20 |
| Summit, at Magnolia | 26, 27 |
| St. Helena, at Smyrna | May 3, 4 |
| Livingston | 10, 11 |
| Pontchatoula, at Pontchatoula | 17, 18 |
| Covington, at Boguechitto | 24, 25 |
| Franklinton, at Franklinton | 30, June 1 |
| Big Creek | June 7, 8 |

A. H. NICHOLSON, P. E.

BROOKHAVEN DIST.—SECOND ROUND.

| | |
|---|---|
| Zion, at Bethel | Apr. 5, 6 |
| Crystal Springs | 12, 13 |
| Terry, at Bear Creek | 19, 20 |
| Brookhaven | 26, 27 |
| Raymond, at Raymond | May 3, 4 |
| Georgetown, at Mount Pleasant | 10, 11 |
| Bogue Chitto, at Ebenezer | 17, 18 |
| Providence, at Providence | 24, 25 |
| Brandywine | at, June 1 |
| Scotland, at New Hope | June 7, 8 |
| Beauregard, at Beauregard | 14, 15 |
| Montbello | 21, 22 |

Bishop Kavanaugh will hold the District Conference at Beauregard, beginning June 14. The trustees elect for the Crystal Springs camp ground will hold a meeting at the place of the District Conference.

W. E. M. LINFIELD, P. E., Hazlehurst, Mississippi.

MERIDIAN DIST.—SECOND ROUND.

| | |
|---|---|
| Spring Hill circuit | Apr. 5, 6 |
| DeKalb circuit, at Prairie chapel | 12, 13 |
| Chunkatu station | 19, 20 |
| Meridian station | 26, 27 |
| Paulding circuit, at Pleasant Hill | May 3, 4 |
| Wayne circuit, at Eaton | 10, 11 |
| Clarke circuit, at McGowen's chapel | 17, 18 |
| Enterprise station | 24, 25 |
| Marion circuit | 30, June 1 |
| Enterprise circuit | 7, 8 |
| Toomsuba circuit | 15, 16 |

WILLIAM B. HINES, P. E.

### ALABAMA CONFERENCE.

CAMDEN DIST.—SECOND ROUND.

| | |
|---|---|
| Lowndesboro and Hayneville, at Hayneville | Apr. 19, 20 |
| South Butler circuit, at Onkey Streak | 26, 27 |
| Snow Hill circuit, at Bethlehem | May 3, 4 |
| Farmersville circuit, at Hickory Hill | 10, 11 |
| Sepulga circuit, at Concord | 17, 18 |
| Monroeville circuit, at Prueyerville | 24, 25 |
| Black's Bend circuit, at Mount Carmel | 31, June 1 |
| Camden circuit, at Camden | June 7, 8 |
| Pineville circuit, at Pineville | 14, 15 |
| Evergreen mission, at Concord | 21, 22 |

17 J. W. BRUNER, P. E.

MARIANNA DIST.—SECOND ROUND.

| | |
|---|---|
| Newton | Apr. 12, 13 |
| Big Creek | 19, 20 |
| Columbia | 26, 27 |
| Calhoun mission | May 3, 4 |
| Marianna | 10, 11 |
| Greenwood | 17, 18 |
| Holmes' Valley | 24, 25 |
| Geneva | June 7, 8 |
| Cerro Gordo mission | 14, 15 |

10 ELISHA PHILIPS, P. E.

MOBILE DISTRICT.—SECOND ROUND.

| | |
|---|---|
| St. Paul's | Apr. 5, 6 |
| Pollard circuit, at Pollard | 12, 13 |
| St. Stephen's, at Andrew el | 19, 20 |
| Franklin street | 26, 27 |
| St. Francis street | May 3, 4 |
| Mount Pleasant circuit, at Baymimette | 10, 11 |
| Citronelle circuit, at Citronelle | 17, 18 |
| Milton | 24, 25 |
| Pensacola | 31, June 1 |
| Grand Bay mission | June 7, 8 |

The District Conference will meet at Pensacola, May 23. All the delegates are earnestly requested to attend, and to be prepared to make full reports.

H. URQUHART, P. E.

DEMOPOLIS DIST.—SECOND ROUND.

| | |
|---|---|
| Belmont, at Wesley chapel | Apr. 5, 6 |
| Demopolis | 12, 13 |
| Forkland, at Trinity | 19, 20 |
| Cuba, at Reed's chapel | 26, 27 |
| Gainesville, at Soule chapel | May 3, 4 |
| Gaston, at Bethlehem | 10, 11 |
| Butler, at Brightwater | 17, 18 |
| Greene, at Palmetto | 24, 25 |
| Eutaw | 31, June 1 |
| Bladen, at Isney | June 7, 8 |

S. H. COX, P. E.

SELMA DISTRICT.—SECOND ROUND.

| | |
|---|---|
| Valontown | Apr. 12, 13 |
| Dayton and Spring Hill, at Dayton | 19, 20 |
| Jefferson and Linden, at Jefferson | 26, 27 |
| Jackson, at Jackson | May 3, 4 |
| Collierville, at Collierville | 10, 11 |
| East Selma and mission, at Benton | 17, 18 |
| Choctaw Corner, at Paine chapel | 24, 25 |
| Rembert Hills | 31, June 1 |
| Orrville | June 7, 8 |

ANDREW J. BINNS, P. E.

### LOUISIANA CONFERENCE.

ALEXANDRIA DIST.—SECOND ROUND.

| | |
|---|---|
| Spring Creek and Bayou Beuf circuits | May 3, 4 |
| Big Cane circuit | 10, 11 |
| Bayou DeLutize and Bayou Jack | 17, 18 |
| Rapides circuit | 24, 25 |
| Alexandria station | 31, June 1 |
| Simsport circuit, at Wesley chapel | June 7, 8 |
| Harrisonburg and Sicily Island circuit | 14, 15 |
| Trinity circuit | 18, 19 |
| Centerville circuit | 21, 22 |
| Evergreen circuit | 28, 29 |
| Columbia circuit | July 12, 13 |
| Caldwell circuit | 15, 16 |
| Atlanta circuit | 19, 20 |

FRED. WHITE, P. E.

NEW ORLEANS DIST.—SECOND ROUND.

| | |
|---|---|
| Algiers | Apr. 13 |
| Morgan street | 20 |
| Carondelet street | 27 |
| Cadiz street | May 4 |
| Plaquemine and Grosse Tete, at Plaquem'e | 11 |
| Lafourche and mission, at Houma | 18 |
| Felicity street | 25 |
| Louisiana avenue | June 1 |
| German churches | 8–15 |
| Baton Rouge | 21, 22 |

24 LINUS PARKER, P. E.

SHREVEPORT DIST.—SECOND ROUND.

| | |
|---|---|
| Keachie circuit, at Liberty | May 4, 5 |
| Mansfield circuit, at Union | 11, 12 |
| Springville circuit, at Springville | 18, 19 |
| Pleasant Hill circuit, at Bethel | 25, 26 |
| Shreveport station | June 1, 2 |
| North Bossier circuit, at Collinsburg | 8, 9 |
| Many circuit, at Fort Jessup | 15, 16 |
| Caddo circuit | 29, 30 |
| Anacoco circuit, at Oak Grove | July 13, 14 |

24 JOHN PIPES, P. E.

HOMER DIST.—SECOND ROUND.

| | |
|---|---|
| Arcadia, at Salem | May 3, 4 |
| Homer, at Tulip | 10, 11 |
| Haynesville, at White Hall | 17, 18 |
| Vernon, at Vienna | 24, 25 |
| Minden, at Batlick | 31, June 1 |
| Castor and Louisville, at Sloan | June 7, 8 |
| South Bossier, at Pleasant Valley | 14, 15 |
| Gonzella, at Chapel Hill | 21, 22 |
| Sparta and Ringgold | July 5, 6 |
| Farnerville | 12, 13 |

24 S. S. SCOTT, P. E.

DELHI DIST.—SECOND ROUND.

| | |
|---|---|
| Delhi and Floyd, at Delhi | Apr. 26, 27 |
| Monroe station | May 3, 4 |
| Bayville, at Otjard | 10, 11 |
| Trenton, at Colony | 17, 18 |
| Oak Grove, at Vista Ridge | 24, 25 |
| St. Joseph, at Wesley chapel | 31, June 1 |
| Waterproof, at Vidalia | June 7, 8 |
| Providence and Pecan Grove, at Providence | 14, 15 |
| Oak Ridge, at Oak Ridge | 21, 22 |
| Lind Grove, at Bartholourew | 28, 29 |
| Bastrop, at Island Desidrd | July 5, 6 |
| Winnsboro, at Beuf Prairie | 12, 13 |

JOEL T. DAVIES, P. E., Delhi, Louisiana.


## HOUSE-FURNISHING GOODS.

FOR CASH.....FOR CASH.

FOR CASH

YOU CAN PURCHASE OF

NAVRA & OFFNER,

174.....CANAL STREET.....174

*OPPOSITE VARIETIES THEATER,*

| | |
|---|---|
| Best French China DINNER SETS for | $25 00 |
| Best French China TEA SETS for | 6 75 |
| Stone China DINNER SETS for | 14 50 |
| Stone China TEA SETS for | 4 50 |
| Stone China CHAMBER SETS for | 4 50 |
| French China Gold Band (guaranteed 1lrg-gilt) DINNER SETS, bought at auction, for | 40 00 |
| 1,000 WATER-COOLERS, at | 2 00 |
| Flint GOBLETS, per dozen | 1 00 |

ORNAMENTS

AND

HOUSE-FURNISHING GOODS.

The largest and best stock in the city, which will be sold this month at

LESS THAN WHOLESALE PRICES.

Examine our stock before purchasing elsewhere, and be satisfied that the CHEAPEST CROCKERY STORE in the city is

NAVRA & OFFNER'S,
No. 174 Canal street,
my8 6m5p Opposite Varieties Theater.

COMPETITION IS

THE LIFE OF TRADE.

TRY US!

McCANDLISH, CHRISTIAN & CO.,

36 CAMP STREET, NEW ORLEANS.

CROCKERYWARE,

CHINA, GLASS,

QUEENSWARE,

HOUSE-FURNISHING GOODS,

SILVER-PLATED AND BRITANNIAWARE,

WOOD, WILLOW, JAPAN AND TINWARE,

CLOCKS of all kinds and prices,

BASKETS of every description,

LANTERNS, LAMPS, BIRD-CAGES,

BROOMS, BRUSHES, COFFEE-MILLS,

Etc., etc., etc., etc., etc., etc., etc.

Our stock is the newest and most complete in this city. It is TOO LARGE, and we wish very much to REDUCE IT. To all who wish to buy FRESH NEW GOODS AT BOTTOM FIGURES we say:

CALL AND SEE US!

WE CAN SATISFY YOU.

ap26 6m

THE PLACE TO BUY

HOUSEHOLD COMFORTS

IS AT

W. C. SHEPARD & CO.'S,

No. 55 Camp Street, New Orleans, La.

Their motto is: LIVE AND LET LIVE, BUT DON'T BE UNDERSOLD!

Apropos—Now that cold weather has come to stay, go and see the fine display they make of

| | |
|---|---|
| Coffee and Tea Urns, | Toddy Kettles, |
| Chafing Dishes, | Punch Jugs, |
| Chop Dishes, | Coal Oil Stoves, |
| Hot Water Plates, | Gas Stoves, |

and Alcohol-heating apparatus for home use or for traveling.

| | |
|---|---|
| Coal Vases, | Fire Irons, |
| Coal Hods, | Fire Iron Stands, |
| Plate Warmers, | Blower Stands, |
| Fire Screens, | Brass and Iron Trivets, |
| Wire Fenders, | Foot Scrapers, |
| Spark Guards, | and Door Mats. |

Rival Sleeves for coal, calculated to save you twenty per cent. of your coal bills.

Housekeepers will please remember that we have the largest, most varied and best selected stock of

House-Furnishing Goods,

AND ARE

HEADQUARTERS IN THAT LINE

FOR THE WHOLE SOUTHWEST.

Remember that whatever you want in your household, SHEPARD has it.

DO YOU WANT A

| | |
|---|---|
| Dinner Set, | Liquor Set, |
| Tea Set, | Tete-a-Tete Set, |
| Toilet Set, | Glass Set, |
| Chamber Set, | or Cologne Set? |

SHEPARD has it

DO YOU WANT A

| | |
|---|---|
| Rubber Seeder, | Apple Corer, |
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# The Christian Advocate.

PUBLISHED BY ROBT. J. HARP, FOR THE ALABAMA, MISSISSIPPI AND LOUISIANA CONFERENCES, METHODIST EPISCOPAL CHURCH SOUTH.

VOL. 19. NEW ORLEANS, THURSDAY, MAY 22, 1873. NO. 21.


## News of the Week.

### DOMESTIC.

SAN FRANCISCO, May 14.—Dispatches from the lava beds represent great activity, but so far without results. The soldiers are harassed by rattlesnakes and scorpions, upon which Captain Jack and his braves feed.

Firing is heard in the direction of Colonel Mason's scouts, but the result is unknown.

BOSTON, May 15.—The Episcopal convention, on the first ballot, failed to elect. A second ballot was similar in result, and the convention adjourned.

The convention, upon reassembling, elected Benjamin H. Paddock, of Brooklyn, Bishop.

BALTIMORE, May 15.—The eighty-fifth annual General Assembly of the Presbyterian Church convened to-day. The church was crowded. The preliminary ceremonies were very impressive. Three hundred and seventy-nine delegates were present.

Rev. Howard Crosby was elected moderator. Assembly adjourned.

NEW YORK, May 17.—A *Herald* special says: "A letter was received here to-day from Sir Samuel Baker, on the White Nile. He reports that all is well; that the passage through to the end was effected with great difficulty, and that he hopes that the obstructions will be entirely removed during the present summer."

BALTIMORE, May 17.—The General Assembly, which reassembled this evening, received Dr. Baird, the representative from the Presbyterian Church, standing.

Dr. Baird said he hoped the day would come when there would be but one Presbyterian Church. He tendered a committee to heal the differences. The committee suggested by him was appointed by the conference.

Dr. Baird, who is one of the committee on publication, then read the secretary's annual report. It is printed and is very voluminous. It refers to the publication of the works of the church, and contains a long dissertation in relation to the benevolent institution for printing religious tracts and books, located at Richmond, Virginia, under the management of the Presbyterian Committee of Publication. Columbus, Mississippi, was selected as the next place of meeting. The Assembly then adjourned.

WASHINGTON, May 19.—George Williamson, of Shreveport, Louisiana, was to-day appointed minister resident to the Central American States, in conformity with the act of Congress of May 22, 1872, which provides that "from and after the thirtieth of June, of this year, there shall be but one minister resident accredited to those places, to reside at some place therein to be selected by the President."

BALTIMORE, May 19.—The Presbyterian General Assembly met at nine o'clock. The special order—the report of the Centennial Committee as to whether the Presbyterian Church of the United States should take part in celebrating the centennial anniversary of American independence at Philadelphia—was taken up.

The Centennial Committee was continued and a further committee of five, to be appointed by the moderator to co-operate with the Centennial Committee, was authorized: Drs. Herrick, Johnson, Backus and Ebenezer Erskine, and Elders J. Charlton Henry and Robert Carter were named as such committee. Dr. Backus being, at his own request, excused from serving, the Assembly appointed its moderator chairman of the committee.

MARSHALL, TEXAS, May 19.—Heavy rains from Friday until Sunday noon along the upper Red river, extending as far east as Shreveport. The river had risen twenty-five feet at Red River City up to this morning, and was still rising rapidly.

Clarksville reports a thirty-feet rise in Red river, and all its tributaries overflowed.

Several bridges have been washed away on the Marshall and Sherman stage route.

The Texas and Pacific road commenced track-laying from Jefferson toward Marshall to-morrow.

On the southern division the track is being laid at the rate of two miles a day. They expect to have the line completed to Dallas on or before the first of July.

WASHINGTON, May 20.—A special from Austin, Texas, says that the grasshoppers in that section are devastating vegetation. They are moving northward and threaten Missouri, Illinois, Kansas and Nebraska.

BALTIMORE, May 20.—The Presbyterian Assembly convenes at the First Presbyterian church, St. Louis, next year.

### FOREIGN.

ST. PETERSBURG, May 14.—Dispatches from Kasalink bring the intelligence that detachments and reconnoitering parties from the Russian expeditionary columns report the Khivers are throwing up entrenchments at Klytzh and Dunkara. They are also sending out a vanguard to meet the Russians at Minbulakn.

There has been an engagement at Igda between the Russians and a force of Tarcomans, in which the latter were defeated. Twenty-two of the Tarcomans were killed, and one thousand of their camels were captured by the Russians.

MADRID, May 14.—The voting throughout Spain, on Saturday and Sunday last, for deputies to the Constituent Cortes, resulted in the election of three hundred and ten ministerial Federalists, thirty extreme Radicals, eight Internationalists, ten independent Republicans and thirty Monarchists.

NEW GLASGOW, N. S., May 14.—The fire at the Drummond colliery continues to burn briskly, but is slowly abating. Men who have escaped with great difficulty from the slope report that on their way up they passed the bodies of their comrades, who had probably become stupefied by the smoke. The number of victims will probably reach seventy-five.

PARIS, May 15.—It is rumored that the Legitimists and Orleanists have combined to overthrow Thiers, and will ask Chambord to authorize the Legitimists to nominate D'Aumale in place of Thiers.

VIENNA, May 15.—The Turkish provinces of Bozaria are flooded. A number of persons have been drowned, and the destruction of crops and property is heavy.

HALIFAX, May 15.—The fire and explosions in the Drummond mine continue. Four men who attempted to descend, in hopes of rescuing those below, were blown to atoms by another explosion; one was driven into the air a hundred feet and landed in the adjoining woods.

Forty-five of the lost were married men.

The manager, Mr. Dunn, lost his life by descending after the first explosion.

ODESSA, RUSSIA, May 15.—The Vienna panic has extended to the bourse here. Business is stopped. Discounts nine per cent.

LONDON, May 16.—A dispatch from Vienna says two hundred additional failures were announced on the bourse yesterday. No important bank has yet suspended. The protracted panic has created consternation in all branches of business.

The son of a wealthy banker committed suicide yesterday.

The managers of Cunard steamers have determined to adopt a "lone" line across the Atlantic, to avoid collisions.

BERLIN, May 16.—The German government has resolved to expel the Redemptorists, Lazarists, Congregations of the Holy Ghost and Sacred Heart, and the occupants of close convents, from the country within the coming six months.

ROME, May 17.—The Chamber of Deputies to-day approved the first clause of the bill suppressing religious bodies in Rome, by a vote of 385 against 13. Fifteen deputies were absent from the chamber when the vote was taken.

The second clause, with an amendment offered by Signor Ricasoli granting the Pope four hundred thousand liards annually for the maintenance of generals of orders, was adopted by a vote of 221 against 193.

HAVANA, May 17.—The vomito is increasing.

PERPIGNAN, May 18.—A Carlist paper announces that Don Carlos entered Navarre on the fourteenth instant, and took command of fifteen thousand men, who were resolved to conquer or die.

LONDON, May 19.—A telegram to the London *Times*, from St. Petersburg, states that the Russians reached the Khivan territory without a serious encounter.

There is talk in St. Petersburg now of the annexation of Bajhard and Khakord as well as Khiva.

The Russian press represents Turkey as tottering with misgovernment, and predicts that the time is coming when her troubles will culminate, and Russia will then be able to vindicate her interests.

ST. PETERSBURG, May 20.—The Shah of Persia is at Moscow. An immense concourse enthusiastically welcomed him. The statement that three of his wives accompany him is untrue.

## The Copeland Clan.

MR. EDITOR: This was the designation of an organized band of murderers, robbers and counterfeiters which, a few years ago, extended from the Alabama to Pearl river, and committed a series of the most fearful crimes. An intensely interesting pamphlet, from the pen of Dr. Pitts, of Waynesboro, Mississippi, appeared soon after, giving an account of the clan, its origin and its crimes, which was extensively circulated, but is now out of print. The author, we understand, has been called on for a new edition, and will shortly issue it in a more imposing form, giving a more detailed account of the operations of the clan, an enlarged list of the names of those concerned, and more full and accurate details of the awful tragedy that ended its career. Dr. Pitts is a strong writer, thoroughly acquainted with his subject and its various ramifications, and his work will be looked for with much interest.

J. F. H. C.

THE TIPSY GOAT.—People sometimes speak of a man being "drunk as a beast," but we rarely hear of a drunken beast, and who ever heard of a beast which got drunk a second time?

There is a story of a Welshman who was for some time fearfully intemperate, but was at length restored to sobriety by the following singular incident:

He had a tame goat which would follow him to the ale-house he frequented. One day, by way of frolic, he gave the animal so much ale that it became intoxicated. What particularly struck the Welshman was that from that time, though the creature would follow him to the door, he could never afterward get it to enter the house.

He was thereby led to see how much his sin had sunk him beneath a beast, and from that period became a sober man.

## From the Work.

PRATTVILLE, ALABAMA CONFERENCE.—*Mr. Editor:* We have just closed a series of meetings in this place, continuing over three weeks, resulting in twenty-eight accessions to our church and about the same number of conversions. Among the accessions are several heads of families, who at once erected the family altar. There is quite a religious interest in the community, principally in the Sunday schools, in which our sister churches are sharing. Dr. Mitchell, our presiding elder, has labored with us a week, entering into the battle with youthful ardor. To God, who hath heard our prayers, be endless praises. E. S. SMITH.

NEW IBERIA, LOUISIANA.—*Mr. Editor:* I have been purposing for more than a week to write you the intelligence, which I know will be gratifying to your heart, that we have had a season of "refreshing from the presence of the Lord," for which "my soul doth magnify the Lord." In the use of the ordinary means of grace, but put forth with *confidence*, we have been in a gradual revival influence, having penitents at the altar and conversions and additions to the church from time to time for six weeks, until our meeting culminated in a definite, heaven-sent revival. Services continued every evening for a week. Several brethren came to my help during the week's services, rendering valuable and highly appreciated service. Some twenty souls entered into covenant relationship with God as church-members, while we rejoice at several clear cases of spiritual regeneration. The church is greatly edified and built up. There are several other applications for church-membership.

"Praise God, from whom all blessings flow!"

I have just returned from the district meeting at Franklin, where we had a delightful time with the brethren, notwithstanding the intense agitation in our fair country at the time. "Behold, how good and how pleasant it is for brethren to dwell together in unity!" Quite a revival—conversions and accessions there.

Yours in the gospel of Jesus,

T. B. WHITE.

PARSONAGE, NEW IBERIA, May 13, 1873.

OPELOUSAS DISTRICT CONFERENCE. *Mr. Editor:* This conference held its session at Franklin, Louisiana, May 8 to 11 inclusive. Notwithstanding the untoward political excitement with which we were surrounded, still the conference was well attended by the brethren in the ministry, and was in all respects a complete success.

The various interests of the church within the bounds of the district were thoroughly considered and ably discussed. The result of these considerations, we are happy to say, indicates a faithful and earnest ministry, and promises abundant success.

The following resolutions were adopted with regard to these various interests:

EDUCATION.

WHEREAS, The importance of education to the interests of the church in the bounds of this district is patent to all; therefore,

*Resolved*, By the District Conference of the Opelousas district, Louisiana Conference, Methodist Episcopal Church South, that we do all we can to establish and maintain schools in every society, if possible, under the patronage and control of our own church.

*Resolved*, That we do all in our power to induce those of suitable age and preparation to enter our colleges with a view to graduation. We cordially recommend Centenary College, Mansfield Female College and Homer College as worthy the confidence and patronage of all our people.

*Resolved*, That the presiding elder be and is hereby requested to present the subject of education to every Quarterly Conference in the district, and urge the establishment of schools in every society.

On the subject of camp meetings the following resolutions were adopted:

*Resolved*, That we have a camp meeting, together with the District Conference of this district, next year.

*Resolved*, That a committee of seven be appointed to ascertain the most suitable location for a permanent camp ground, and the terms upon which grounds can be purchased, and report the same to the next District Conference for their action.

MEMORIAL TO ANNUAL CONFERENCE.

*Resolved*, That this District Conference memorialize the Annual Conference to change the mode of representation in the District Conference.

The following-named gentlemen were elected lay delegates to attend the next Annual Conference: Thomas H. Lewis, J. D. Saint, David Riggs, Joseph Knight. Alternates—Wm. Lieser, T. M. Johnson, Claudius Mayo, W. M. Richardson.

A meeting is still being protracted here, and its effect is bright and encouraging to all, foreshadowing a result of abundant good.

A. C. ALLEN, Sec.

THE new Methodist Episcopal Church South at Durant, Mississippi, will be dedicated June 29. The Rev. C. K. Marshall will (D. V.) preach the dedicatory sermon. The Yazoo District Conference will convene at Durant, June 26.

GEO. W. BROWN, Pastor.

WHEN the hour of death drew near, the late Bishop McIlvaine asked his friend, Dr. Carus, to offer prayer. When asked if he desired the form of the prayer-book to be used, he replied: "No, make the prayer yourself."

## Letter from Bishop Pierce.

MR. EDITOR: Since I wrote you last I have made quite a circuit. The labors of the year began with the Louisiana Conference, in New Orleans, on the eighth of January. We had a short and pleasant session. Bishop Keener was with me. Then and there the Mexican mission was inaugurated, with a missionary collection and the strong indorsement of the Conference and the church. Our people are expected to respond favorably, not merely by verbal approval, but by large contributions. This enterprise ought to stimulate our missionary zeal. It is our field—near to us. The door is open. Providence has furnished a native preacher to begin with. Others are in training. Say not: "There are yet four months and then cometh harvest!" Let the church lift up her eyes and see; all things are ready. I expect to hold Conference in Mexico, perhaps in the halls of the Montezumas.

After my return to Georgia, the extremely cold weather and the abundance of rain shut me in more than usual. A few short trips to the neighboring towns, and two or three sermons a week, made up my labors for a month. The home fireside was enjoyed thankfully.

It was my purpose to be present at the Baltimore Conference for a time, but the sickness of Bishop Paine made it necessary for me to hold it for him. I was glad to serve the brethren and oblige the Bishop. Bishop Doggett was present also, and added greatly by his presence and labors to the interest of the occasion. The session was more than pleasant. It was delightful, socially and religiously. The great Head of the church was near unto us. It was my privilege to dedicate the Bond Street church, on the Sunday before Conference, and thus I was in the city altogether about two weeks. From all I saw and heard I am hopeful of the future in Baltimore. In the territory of the Conference the church has more than doubled its membership in seven years. All this under many discouragements, hinderances and disabilities. The vital force is strong and enduring, and, now relieved of the pressure under which it has struggled, I look for increasing prosperity. The reports to me since Conference are very cheering. The Lord grant a large ingathering, as well as an effective organization in every department of labor.

I left a day and night before the Conference adjourned. The business of the session was all done up, save the report of the committee on the Hudson case and the reading of the appointments. Sad tidings from home, as well as other engagements at hand, made it necessary for me to leave. Bishop Doggett kindly consented to remain and wind up for me.

A day or two at home and I went to Augusta to attend the General Conference of the Colored Methodist Episcopal Church in America. Eleven years of my ministerial life, as station preacher and presiding elder, were spent in and around Augusta, and I love to go there still. It is a dear old place to me. This visit was fortunate as to time and attending circumstances. A very glorious work was in progress in Bro. Evans' charge (St. James,) and I was allowed to help him without stint. My old friend Evans and myself have been yoke-fellows a long time, and it was a pleasure to relieve him and rejoice with him. What a boon to a preacher is a revival of religion; how refreshing, how strengthening; how a man can live without one I never knew. The three preachers in Augusta are a unit. They work together. They have planned a regular campaign and are going on from victory to victory. Already hundreds have been gathered in. The Lord add unto them a thousand-fold.

The colored Conference was a called one, assembled for a specific purpose. The death of Bishop Vanderhorst and the growth of the church made it necessary to strengthen the episcopacy. After conferring together with great unanimity, they elected three Bishops. As to the future fortune of this organization I am hopeful. They have made great progress. The signs of improvement are obvious. It is commanding public confidence and respect. Free, independent, conservative—if the preachers are faithful to their principles and policy, this church will be a blessing to the colored race and to the country. If ambitious bad men, "grievous wolves," do not enter in to corrupt them by divisions and factions, the Colored Methodist Episcopal Church in America will be strong and useful and enduring.

My agency for Emory College has been greatly interrupted by other calls of duty, primary and official, which I do not feel at liberty to push aside. But I work the interests of the college in as well as I may, and improve every interest for her benefit. After leaving Augusta I visited Thompson and Warrenton, preached three times, raised some money by the kindness of the few, not from the liberality of the many. Well, it is ever thus. All places are very much alike as to giving. Glad to say the work is going on, and pay ments regularly made. No debt is contracted. If we must be slow, we mean to be sure and easy. If I were free to work in this field, in five months the whole amount needed could be raised. But my main work is ministerial. By the blessing of God and the good will of the people, I expect to succeed anyhow. Let no man croak or fear. *The buildings are going up* and *will be finished.*

During this month I have held three District Conferences—one at Americus, one at Camilla and one at Blakeshear. I made a chain of the work by preaching on the way at Smithville, Albany, Thomasville and Savannah. At all these places I saw signs of interest—soft, tender, joyous emotions in the church—penitents at the altar—some conversions and some admissions to membership. The chief meetings were continued. Hope to hear of good results. What a blessing to the church these district meetings have been, and still are! What a work they have to do in reviving experimental religion, restoring practical godliness, reinstating the administration of discipline, and damming back the flood of worldliness!

The church is suffering everywhere from the same class of evils. Bad in themselves, they have grown worse by toleration. By long sufferance they defy authority and claim impunity. I take one crying sin for example: the neglect of family worship. It is very general; so common that family prayer is the exception, not the rule. What surprises me most is that the preachers report their charges as spiritual and prosperous, with the certain knowledge that hardly three in ten discharge this important duty. What a loose idea of religion is this! Are these delinquents in the favor of God? Is God well pleased with the neglect of duty? Does he compound, commute, compromise with any man? Can children be trained in the way they should go without the Bible, without prayer, religious conversation and social worship? I know a great many clever people are guilty in this matter. With all due respect, they are poor Christians—very loose examples. Nay more, after proper time and effort, kindness, entreaty, patience, if they will not be reformed, they ought to be cut off.

Is there a member always at preaching, class, love-feasts, Quarterly Conference, everywhere the church appoints and expects him? Mark it, *that man* prays in his family. All this he promised when God converted him. The obligation of a covenant is upon him, and he does not mean to forfeit it by infidelity. He stands to his bargain. As a citizen of Zion he is law-abiding. He means to please God and keep a good conscience.

Is there a member very irregular; frequently absent; rarely in his place, personal or official; worldly in his tastes, lax in his morals? *He* does not pray in his family. This is not the cause, perhaps, of his errors. It may be an effect. But the man's ideas are low. His religion is loose, and the looser because he has no conscience as to one of the leading duties of Christian life. No man can leave out of his religious life anything which essentially belongs to it, without damage and grievous peril as to final results. "I stand in doubt" of all these delinquents. They may be clever, liberal—be free from sin—never reproach the church with disorderly conduct, but they do not enjoy religion; the root of the matter is not in them; there is no oil in the vessel; they bring no fruit to perfection. Wells without water. They do not dig deep enough to strike the vein. Clouds without rain. Light, fleecy, vagrant, they drop no fatness upon the earth beneath. "Ephraim," said God, "is a cake not turned"—baked on one side only; neither bread nor dough. So with these people. They are not cooked. Their religion is not done. It is not thorough. They must be salted and turned and baked over. Let the preachers go to work gently, but in earnest. Amen.

G. F. PIERCE.

SUSSDINE, April 29, 1873.

*Southern Christian Advocate.*

## Sunday School Anniversary.

MR. EDITOR: The New Orleans District Sunday School Union of the Methodist Episcopal Church South celebrated the twenty-seventh anniversary of its organization, in Carondelet Street church, on Sunday evening, May 11, 1873.

The origin of the association and the object of the meeting were gracefully presented by Master Willie Mathews, of Felicity Street Sunday school. When we say that Algiers was represented by seven young ladies, it is needless to add that it was ably represented.

"Be a Man" was the theme of Master Julius Blecker, of Dryades Street German school. If Diogenes measured men by Master Blecker's standard, we do not wonder that he sought for them with a torch. Existence is not living, and physical growth is not manly development. We trust the young orator will grow up to the full stature of manhood.

Carondelet Street showed its appreciation of the "fitness of things" by selecting Miss Annie Oliver to recite that beautiful poem, "No Sects in Heaven." Controversy ends at the brink of the river. Come by what path they will, all must cross at the same ford, and on the other side

> "No forms or crosses or books had they,
> No gowns of silk or suits of gray;
> No creeds to guide them, or Mass,
> For all had got on Christ's righteousness."

After a dialogue, entitled "The Bevy of I's," by seven little girls from Felicity Street, with seven pairs of eyes so sparkling and bright, we are sure they must be always looking about for some good to do, the chairman announced "The Child's Wish," by Richard W. Jay, of Louisiana Avenue. We could just see his bright, earnest face above the crowd, but, though small, he was determined to make his wishes known, and his childish tones were distinctly heard in every part of the crowded house.

The country parishes were represented by Masters J. S. Fuqua and A. S. J. Magruder, of Baton Rouge. These young gentlemen reflected great credit upon the school which sent them as its delegates to the great metropolis. This is the first time Baton Rouge has taken any part in our anniversary exercises, but we hope that a school which does its part so well will never again be wanting.

Of the singing we are not competent to speak critically, but we are satisfied that Carondelet Street church was *full* of music. If children can do so well on special occasions, why can they not be trained to do their full share of our congregational singing?

Z. Z.

## An Interesting Letter.

We are indebted to Colonel J. F. H. Claiborne for the following suggestive letter from General McCulloch. We hope our religious readers who have a liking for balls and the like will read it to profit.

Messrs. H. Mayer, Dr. H. P. Howard, I. P. Sampson and J. R. Sweet:

GENTLEMEN—The ticket to the complimentary ball given to General Van Dorn, which you had the kindness to present me by Dr. Howard, was received and properly appreciated by me; but, as a man who professes to be governed by principle in religion, as well as all other things, I am constrained to decline attending the ball. As a military man, if I were to disobey an order, or fail to do my duty to the best of my ability, I would be censured by my government and would be condemned by my fellow-men. I am a member of a church whose rules preclude its members from attending such parties, and, in my opinion, I would not be more justifiable in violating one of the rules of my church any more than disobeying an order in the army. I am a soldier from necessity, and a Christian from choice and principle, and shall ever endeavor to do my duty in both relations according to the convictions of my mind and conscience, and, if I fail in either, it will be for want of judgment, and not from inclination. My personal relations with General Van Dorn, as well as our official intercourse, has been of so kind a character that I know he will not regard my absence as any intended disrespect to him, either personally or officially, and, when informed by you gentlemen of the reasons that control my action in the matter, I am satisfied that he, with all his nobleness of soul, will fully and heartily approve my course. I beg leave, through you, to assure him that he carries with him my very best wishes for his happiness and success as a gentleman and an officer, with the utmost confidence that whenever he may be called to sustain our flag upon the battle-field, that it will be nobly and gallantly done.

If I were sure it would wound the feelings of no one, I might kindly intimate to those who tender such festivities, at times like these, that our country and her cause may need every dollar that her citizens can control, and that all our feelings, sympathies and prayers should be with her armies that are battling for our rights, and all our energies should be exerted to provide for and sustain them. Very truly yours,

H. C. MCCULLOCH

SAN ANTONIO, TEXAS, September 4, 1861

## An Appeal for Help

The members of the Belles Lettres Society, Southern University, Greensboro, Alabama, having resolved to raise $2,600, and appointed the undersigned as a committee to carry out this resolution, deem it proper to make the following appeal to the public:

We will state, then, at the outset that we as a society stand greatly in need of at least the above sum. Our hall is but imperfectly furnished, and our library—the formation of which was interrupted by the war, and since then no attempt has been made to complete it—is inadequate to meet the constantly-growing wants of our society. Like most of the young men in the South at the present day, we are poor, and hence, unless the friends of Christian education, especially the lovers of Methodism and well-wishers of our growing university, liberally aid us in this undertaking, we must still behold our bare walls and empty shelves. To such, then, we urgently appeal for help. Every one, at a moment's thought, must perceive the great importance of a well-stocked library to a literary society. It is their mental pabulum; and, insufficiently supplied with it, they must suffer. We feel this want *greatly* feel it, but without your assistance cannot supply it. A small amount from comparatively few will raise the sum for which we ask.

We will thankfully receive anything which the generous may be pleased to give for this purpose. In this enterprise we shall rely greatly upon the sympathy and assistance of our ex-members. All who contribute to this object will please send their gifts to O. J. Joyner, Tirensboro, Alabama, until the first of July next, and after that time to any one of the committee whose names and addresses are given below.

REV. J. R. ALLEN, Brooksville, Miss.
O. J. JOYNER, Columbus, Miss.
A. J. SMITH, Jr., Montgomery, Ala.
REV. O. P. FITZGERALD, Mineral Springs, Ark.
R. W. LOVEN, Huntsville, Tenn.

Secular papers favorable to this will please copy.

OUR brother's all against us is nothing compared with our all against God.

The Christian Advocate.

THURSDAY, MAY 22, 1873.

### UNTO THEE.

No, not despairingly
Come I to thee;
No, not distrustingly
Bend I the knee.
Sin hath gone over me,
Yet is this still my plea:
Jesus hath died.

Oh, mine indignity
Crimson hath been!
Infinite, infinite
Sin upon sin!
Sin of not loving thee,
Sin of not trusting thee,
Infinite sin.

Lord, I confess to thee
Sadly my sin;
All I can tell I thee,
All I have been.
Purge thou my sin away,
Wash thou my soul this day—
Lord, make me clean.

Faithful and just art thou,
Forgiving all;
Loving and kind art thou
When poor ones call.
Lord, let the cleansing blood—
Blood of the Lamb of God—
Pass o'er my soul.

Then all is peace and light
This soul within;
Thus shall I walk with thee,
The loved unseen;
Leaning on thee, my God,
Guided along the road,
Nothing between. *Bonar.*

## Education by the State.—No. II.

BY W. A. M'CARTY, D. D.

But is not education necessary to make good citizens? If by education is meant mere intellectual training, it may be denied. An uneducated man, who is industrious and moral, is a better citizen than an educated man who is idle and immoral. The State cannot manufacture good citizens by any process of mere mental culture. History, with concentful voice, has been making this utterance from the beginning.

There is culture, but not a godly man, in the line of Cain. They live in a city, while the righteous seed dwell in tents. Jubal is the father of shepherds; Jubal invents the organ and harp; Tubal-Cain is an artificer in brass and iron; and Lamech sings his song (the first poetry on record) of hate and murder. They have agriculture and cattle and music and poetry all dedicated to the old serpent, while their more godly kinsfolk, on the other side of Eden, are comparatively poor and illiterate.

Egypt of old was governed by her magi. The wisest and most learned men of that learned nation were assembled around the King as his ministers and counselors; so that Egypt was ruled by an oligarchy of wise and learned men. If learning could have secured good government, Egypt should have had such. But what are the facts? They are recorded in Exodus. And if more be needed, the pyramids stand as so many monumental witnesses of oppression.

Greece and Rome almost monopolized the civilization of their times. The art-culture of the first and the literature of both have never been surpassed. The age of Pericles and about thirty years after—from 360 to 400 B. C.—was the golden age. No people before nor since could boast of such culture in architecture, in sculpture, in painting, in poetry and in philosophy as the Athenians during this period. Socrates, who was cotemporary with Pericles, and was murdered 399 B. C., because Athens could not endure longer so much virtue, lived to see a time of universal skepticism—all faith in religion, in political institutions, in social life, dead. This epoch of skepticism, of terror and of blood finds its only parallel in the French revolution.

The reign of Augustus Cæsar was the golden age of Roman literature. Cicero had just shed imperishable glory on her literature and government, and had been murdered for his love of liberty by the order of Antony and young Cæsar. Julius, the greatest of the Cæsars, himself a classic writer, yet a libertine, and suspected by Cato, the censor, of implication in the Catuline conspiracy, was the unscrupulous agent in the overthrow of Roman liberty. The citizens and leading men, with few exceptions, had become utterly corrupt. The time had come for Rome to have a master. Brutus loved liberty—murdered his friend and fought and died for it. But still we believe it was better for Rome that he failed. Since Cicero was dead there was no man, even in his own party, like-minded with himself. The tyranny of the Cæsars was the best government Rome could have. Such a time came to France in the days of Napoleon the Third. And in this country good and patriotic men—some, at least—are ready for a Cæsar or Napoleon to save us from the mingled force of Yankee and negro mobocratic rule.

It was when French literature had reached its culminating point that reason and philosophy took charge of the State, and shaped her destiny. Voltaire, as is conceded by his friends, a libertine and a liar, had been crowned as a god in a playhouse, with the exclamation: "Vive Voltaire!" Diderot is an adulterer and atheist. Rousseau, himself a criminal, had preached his gospel—the native goodness of the human heart. And Robespierre, the truest and most admiring disciple of Rousseau, has given us a practical commentary of his master's gospel in the Reign of Terror. These and their fellows are the great apostles of reason and philosophy. They stressed and relied on mere mental culture. The result is visible—tornadoes and earthquakes that overturn and shake to pieces everything great and good and venerable.

It is noteworthy, and I commend the fact to the attention of those who would make good citizens by mere intellectual training, that Greece, Rome and France were most immoral and lost their liberties about the time of their greatest literary glory.

Moreover, the figures show that at the present time in France the most immoral districts are those of the best mental culture; and that in England those districts that have the least school culture are freest from crime. Cicero had read history to some purpose. Hear him, as quoted by Watson (Institutes, part I, chapter 3:). "Who is there, of all the philosophers, whose mind, life and manners were conformable to right reason?" Cato, the censor, probably the best man of his age, opposed the introduction of the Grecian philosophers into Rome.

Now what is the meaning and significance of all this?

1. It means that man is not naturally good, according to the gospel of J. J. Rousseau, but that the "heart is deceitful above all things, and desperately wicked," according to the gospel of Jesus Christ.

2. That mere mental culture has in it no moral power; that moral power is not of the earth, but comes down from the highest heavens.

3. That man is made worse by mere mental culture, because education is a great power; and like all other great powers, when turned loose at random, and under wrong impulses, it has in it a mighty force for mischief. Herein also the teachings of history and Scripture are unified.

## The Bible Cause in Alabama.

MR. EDITOR: In retiring from the agency, after seven and a half years' connection with the Bible work in Alabama and west Florida, I would say that I have visited again and again all parts of this large and important district. Many have been the obstacles to be overcome. No department of Christian enterprise is more difficult to manage. All the Protestant churches profess to be allied to this great society; all are the beneficiaries, both at home and abroad. There is not a mission in foreign lands that is not more or less blessed by the American Bible Society. The Bible cause is inseparably connected with all the hopes and labors of Protestant Christianity in the conversion of the world to God. And yet the churches South, in the aggregate, have never done anything outside of their own limits to aid the Bible cause. Before and since the war the South has always received more from the parent society than they have given. They have given; but with a few exceptions books have always been returned at cost prices to the auxiliaries. All the moneys given have been a financial saving. The whole South has been supplied with the word of God for about one-third less expense than they could have been supplied from any other source.

Since the war the parent society has made large grants to all parts of the South, paid agents, and sustained the cause in all the States. Whatever politicians may have said or done, the Bible Society has done us good, and only good, all the time. As an agent, I have never asked for aid but it was granted. I have traveled and preached by day and by night, not only on railroads, but in wagons and on mules, in rain and sunshine, in summer's heat and winter's cold. I have urged the claims of the Bible cause for all men.

I have succeeded in organizing and reorganizing about eighty auxiliaries, and yet I have accomplished, in seven years of unceasing labor, what ought to have been done in one year. When will the church of God learn what is her privilege to accomplish in her day and generation? The church smokes, chews and snuffs, to say nothing of strong drink and wine, enough to give the Bible to every human being on earth. Thousands of men and women in Alabama are without the Bible. We have the Bibles, and the men to carry them to every destitute family in this large field, but we cannot induce the people to give the money. The parent society has made large grants to auxiliaries, and they pass from year to year, and never meet or take the slightest interest in looking after the interests of the societies. Well may the Catholics smile at Protestant devotion to their Bible. If only the Southern people would stop praising, and look their avarice and delinquencies full in the face, there might be hope; but if a man has moral courage to speak out, a thousand voices rise up to condemn. Alabama ought to give to the Bible cause, instead of $5,000, $50,000. There are over two hundred thousand professing Protestants in Alabama, who commune at the Lord's table, and they have not paid $200 in seven years to give the Bible to the millions who are perishing in heathen lands. If Christians would only learn the first lesson in their religion they would have something to give. Cross-bearing and self-denial are positive terms of discipleship.

Rev. Mr. Rutledge has been appointed agent in Alabama and west Florida, and I hope he will meet a hearty welcome among all Christians. I would say to the ministry: Give him your hearty sympathy and co-operation. When he comes in your midst do not put off the Bible meeting to some unimportant hour. Is there any subject that can be brought before your people on Sabbath morning of more importance than the Bible and its circulation? There are many ways to treat an agent kindly, and yet fail to aid his enterprise. We as preachers sometimes are too much alarmed about our people giving too much, and that is one of the substantial reasons why we get so little ourselves. I can in all safety and good conscience recommend the Bible Society not only as the best institution in the world, but the best-managed Christian enterprise on the earth, worthy of all praise and confidence. I can safely say, after nine years' connection with it, that it has my full and entire confidence. I shall miss the many kind greetings from many of my own brethren all over the State. While the church has failed to come up to the full measure of her duty, I am glad to say, in all candor, that but in a very few instances they have always been kind to the Bible agent. I have met with more consideration than I deserved. May Heaven reward all such with blessings in this life, and heaven in that which is to come.

S. P. RICHARDSON.

GREENVILLE, April 1, 1873.

A DARKEY who witnessed the explosion of a bombshell for the first time, exclaimed: "Se dar! hell hab laid an egg."

## Family Prayer.

MR. EDITOR: Permit me, through the ADVOCATE, to say a few words to our membership on this very important subject. It has been written on and preached about a great deal already, I know; but it is a subject of so much importance, and the duty is so much neglected, that it is necessary to keep it before our people continually, and to give them "line upon line and precept upon precept." It is a matter of astonishment and grief to find, upon strict inquiry, how few of our heads of families attend to this duty. I know a church containing over one hundred members, *only two* of whom hold family prayer. How can we expect our church to prosper, to grow in grace and usefulness, to be a really healthy, vigorous, fruit-bearing vine, without the use of this means of grace? Where family religion is kept up, and the duty and importance of serving God and attending to the interests of the soul, as the great business of life, are daily brought before the minds of our children, and impressed upon their hearts, they will almost certainly be converted and brought into the church earlier in life than where they are brought up under a different regimen. Then, too, when they come into the church with this kind of training, they are more apt to make *useful* members than when they have been reared without this training. They are much more ready to pray in public, to fill the various offices in the church, and to pray in their own families, when they become heads of families, than those who have been brought up without family prayer. I was once urging a brother, who had been deprived of this advantage in his childhood, to pray in his family and in public; he plead the want of such training as an excuse, and said he would not begrudge all he was worth if he had had such training. Though the cross may be heavy, we should take it up, that our children may not have to indulge in these regrets, and be thus kept from taking the part which they ought to take in pushing on the conquests of the Redeemer's kingdom. Again, I am satisfied that those young people whose parents do not have family prayer, when converted, do not rise to so high a plane of Christian experience as those who have this advantage. They are but "babes in Christ;" they need constant nursing; they need all the help they can get to lead them onward and upward toward God and heaven. If God is worshiped formally and regularly in the family, they have this help; if he is not thus worshiped, they are deprived of that which is almost essential to their religious well-being. They are almost sure to sink down into the same state of carelessness and lukewarmness with their parents. If we are ever to have a really healthy state of the church, and have the fruits of our revivals to be permanent, there must, absolutely *must*, be a revival of family prayer. Let us as ministers not cease to urge this thing on our members. M.

AUTAUGAVILLE, Alabama.

## Non-Payment of Ministers the Chief Drawback of the Church.

MR. EDITOR: Nehemiah says (xlii, 10, 11:) "And I perceived that the portions of the Levites had not been given them; for the Levites and the singers that did the work were fled every one to his field. Then contended I with the rulers and said, Why is the house of God forsaken?" In every enterprise, on land or sea or air, laborers are necessary, and the laborer must be paid, for the "laborer is worthy of his hire." You see giant cities, under the carpenter's hand, rise to heaven; ocean steamers, under the sailor's, plow the billows; magnetic messages flashing from pole to pole under the skillful hand of the telegraph operator—you have seen all this, and your have seen them paid their just wages too; but just suppose; for a moment, that you stop their hard-earned wages or dole them out a scanty pittance, and I tell you your cities will soon be a wilderness, the ocean will soon be shipless, and your telegraph a bare line of decaying wood; and the workmen fleeing from such unpaid fields would cross mountains, prairies and deserts in search of wages. Turning their backs on civilization, they would hunt with the Bushman for his prey, or the Indian for a portion of his buffalo or bear. Professing to live in a land of civilization, refinement and ease, where the iron horse thunders, where the telegraph stretches, where the school dots the hill and the church towers to heaven; where almost every one professes some faith in God, and very few are avowed infidels, have we not considered, have we not read: "Take heed that thou forsake not the Levite so long as thou shalt live upon the earth."—Deuteronomy xii, 19.

Hezekiah commanded the people to give the portion of the priests and the Levites, that they might be encouraged in the law of the Lord.—Second Chronicles xxxi, 4.

Jesus said: "The workman is worthy of his meat."—Matthew x, 10. Paul said (First Corinthians ix, 11, 13, 14:) "If we have sown unto you spiritual things, is it a great thing if we reap your carnal things? Do ye not know that they which wait at the altar are partakers with the altar? Even so hath God ordained that they which preach the gospel should live of the gospel." (See verses 4-9.) Galatians vi, 6: "Let him that is taught in the word communicate to him that teacheth in all good things."

I have thus been particular in quoting these passages of Scripture in order to convince church-members that it is as much their duty to pay the minister they employ as it is his duty to preach; that they commit as great a sin in failing to pay him as he does in failing to feed them with the word of God; that if they will not pay him, it is his right and duty to labor at tent-making, farming, merchandising, the practice of medicine or any other pursuit by which he may gain an honorable living for himself and family. I have seen the church of God moving onward and forward like some beautiful vessel over the dark blue waters—the shouts of the redeemed have ascended to heaven, and the long-lost prodigal has returned to his father's bosom; the man of God, with a joyous heart and contented mind, has directed the church like an earthly pilot, when lo! I see brekers ahead, in miserable covetousness saying: "Ministers should not preach for money." Stinginess: "I am not able to give anything." Meanness: "We can't pay him what we agreed." Oh, how the noble vessel staggers and falls as these miserable breakers beat in her sides! Oh, how patiently, tearfully, prayerfully the man of God struggles against destruction! But alas! sometimes in vain. The vessel strikes. Stinginess prevails over godliness, the church is a miserable wreck, and the minister, with a heavy heart, an empty pocket and a poverty-stricken family, looks for bread elsewhere.

Who would not rather a thousand times proclaim the gospel from the seven hills of Rome, unthanked though he was; to the red man, like John Elliot, though threatened for his message; or even cross the ocean, and, amidst desert sands and burning heat, declare the goodness of God to the Arabs, and have wild dates for his food—the best the poor Arab could give him—and heaven, a glorious heaven, at last for his home, than to have no thanks and no reward from a church.

P. S. P. CORBIN.

## Launched at Last.

Have you ever walked through a picture gallery and fixed your eye upon one particular picture, and tried to think of all that went on before it came to hang up there so still and quiet, as if it had always been there? Did you not make a picture to yourself, in your own mind, of how the artist first thought of his subject? Then he sketched it; then he painted it, bit by bit, over and over again, hour after hour, week after week.

Then did you think of his doubts as to what people would think of it? whether they would understand what he meant to say by it? whether he should ever see it where he wished to see it? till at length, after wakeful nights and laboring days, the picture hung indeed on the exhibition-walls. It was launched at last.

Have you ever watched a ship being built? Have you seen timber after timber, and plank after plank, laid one upon the other? How exactly each must fit into its neighbor! How careful the master must be that there are no flaws! How slowly the work grows, as month by month passes away! But it is done now; the water is let in; and, with one plunge into its native element, the noble ship is launched at last.

Well, I doubt whether painter or ship-builder had half the anxious thoughts of Tom Cheesman over his boat; and, now that it was fairly launched at last upon the make-believe sea of his mother's washing-tub, the triumph of either of them could hardly have been greater than his. How long it had taken him! How eagerly he had worked at it in his play-hours, scooping it out with his knife—all himself! What consultations he and Jem had had together as to the best place for the launch! The matter was so difficult to decide, it had nearly ended in a quarrel. The pond in the field was so shallow, Tom had serious doubts whether she (as he always called his boat) would ever get afloat at all; or, if she did, whether she might not be stranded directly. There was the water-butt; but it was so high to clamber up to it, the ceremony would be rather wanting in effect. But mother's washing-tub seemed a bright idea. It was not often used on a Saturday; and, that being the children's holiday, things would fit in nicely.

So the washing-tub, instead of clothes and soap-suds, was filled with clear spring-water, and had the privilege of representing the ocean. The sisters were called together as spectators; and the bellows were reached down from the peg in the corner to supply the breeze to fill the sails.

And was there ever a more honored washing-tub, or a happier company, or a more successful ship-launch?

Ah! it puts me in mind of how we are all of us launched, not on a still and quiet pool, but on a wide and stormy ocean. If you only knew how stormy, you would tremble to think how your weak vessel is ever to get to the other side; for there is a shore where, strange to say, there is no more sea to toss and roar, and never a storm to ruffle the clear bright summer air.—*The Life-Boat.*

"WE SHALL EAT THE FRUIT."—A blacksmith had in his possession, but under mortgage, a house and piece of land. Like many others, he was at one time fond of the social glass, but was happily induced by a friend to join the temperance society. About three months after he observed his wife one morning busily employed planting rose-bushes and fruit-trees.

"Mary," said he, "I have owned this cot for five years, and yet I have never known you before to care to improve and ornament it in this manner."

"Indeed," replied the smiling wife, "I had no heart to do it until you gave up the drink. I had often thought of it before, but I was persuaded that, should I do it, some strangers would pluck the roses and eat the fruit. Now, with God's blessing, this cot will be ours, and we and our children may expect to enjoy the produce. We shall pluck the roses and eat the fruit."

A SCOTCH LAW LORD was seated one day on the hillside of Boually with a Scotch shepherd, and, observing the sheep reposing in what he thought the coldest situation, he observed to him: "John, if I were a sheep I would lie on the other side of the hill." The shepherd answered: "Ay, my loard, but if ye had been a sheep ye wad have had mair sense."

THE value of life is only realized in the knowledge and service of God.

## OBITUARIES.

DIED, at her residence in Clarke county, Alabama, on the fifteenth of March, 1873, Sister MARGARET I. MCVEY, daughter of John and Nancy Steward, whose parental roof she had only left about twelve months before to become the companion of Matthew Y. McVey.

When about fifteen or sixteen years of age she professed religion and joined the Methodist Episcopal Church South, which she ever adorned afterward by her well-ordered walk and godly conversation. Notwithstanding her illness was long and painful, she surely bore it with Christian-like fortitude and patience. She made her home lovely by her amiable disposition. Therefore she expressed a desire that her life might be prolonged, yet was ever ready to submit to the will of God, often saying she was not afraid to die. With this submissive will she fell asleep in the arms of Jesus. Then weep not, husband, mother, brother and sisters, as those who have no hope. Imitate her examples, so that when you shall have crossed the stormy waters of Jordan you may meet her where parting shall be no more forever.

J. P. C.

TRIBUTE OF RESPECT.

The following preamble and resolutions were passed by the first Quarterly Conference of Lind Grove circuit, April 5, 1873. The names of Bros. R. J. KNOX and W. J. CHESHIRE being called—they having been removed from the conference by death—Rev. T. H. McClendon was appointed a committee of one to draft a suitable preamble and resolutions expressive of the sense of the conference.

WHEREAS, God's ways are not as our ways, nor his thoughts as our thoughts, and as he is mysterious to us in the mode of his existence, so is he in the administration of his providences; and while we believe "the steps of a good man are ordered by the Lord," yet his death is sometimes so sudden as to render the whole inscrutable; and as it has pleased him to remove from our midst by death (January, 1873) Bro. R. J. Knox and (March 20, 1873) Bro. W. J. Cheshire, who were members of this body; therefore,

*Resolved*, That while we bow with humble submission to the will of almighty God, yet are our hearts smitten and we deeply deplore our loss, while we rejoice to believe that God has said to them: "It is enough; come up higher."

*Resolved*, That by the death of Bros. Knox and Cheshire our church and this Quarterly Conference have sustained a great loss; yet are we glad to cherish their memory and devotedness to Christ as the greatest legacy they could have bequeathed to us.

*Resolved*, That the families and relatives of the deceased have our heartfelt sympathies in the great loss which they have sustained and the deep affliction they suffer, praying that the blessings of God may rest upon and his grace sustain them.

*Resolved*, That a copy of the above be furnished the families of the deceased, and one also sent to the NEW ORLEANS CHRISTIAN ADVOCATE for publication.

JOEL T. DAVES, P. E.
L. N. RENWICK, Sec.

HENRY D. HOLMES, Sr., was born in Franklin county, North Carolina, August 6, 1801, and died, at his residence in Autauga county, Alabama, March 4, 1873.

Bro. Holmes removed from North Carolina, when about twenty-one years old, to Shelby county, Alabama. He lived there six or seven years, and then removed to Autauga county, where he spent the remainder of his life. In 1829 he was united in marriage with Miss Sarah W. Taylor, who from that time to the close of his earthly pilgrimage did all in her power to smooth the rough places in his pathway, and is now left to pursue her journey alone. The fruits of this marriage were ten children, five of whom preceded their father to the spirit-land, and, we trust, to heaven. Bro. Holmes became a member of the Methodist Church in 1831, and professed religion about two years afterward. In his religious character and conduct he was not as decided, positive and demonstrative as many are, and as perhaps he ought to have been. He did not take as active a part in church affairs as his abilities qualified him to take; and, while he admitted the duty of holding family prayer, he never discharged that duty. We wish he had taken a higher stand, and had come out more fully on the side of God and religion. He preferred, however, to move along a more quiet and unobtrusive path. He did "justly" in his dealings with his fellow-men, and "loved mercy" toward the unfortunate. His house was ever open to both friends and strangers. He often entertained travelers without charge. He was perhaps too generous for his own pecuniary interests. His house was the preacher's home. He was not free from infirmities, and perhaps faults; but over these we would throw the mantle of charity, and "let him that is without sin cast the first stone." When he came down to the river's brink, and had to bid adieu to earth and time, he left a dying testimony which enables his friends to cherish the hope that he has gone to the home of God's people, and that if they are faithful they shall be permitted to sing with him the "new song." W. A. MONTGOMERY.

DIED, at the residence of her son-in-law, Christian Miller, Esq., in Wilkinson county, Mississippi, Mrs. PAMELIA TABOR, relict of William Tabor, in her seventy-fifth year.

Mother Tabor was a native of Georgia. Her maiden name was Newton. She moved in childhood with her parents to Mississippi. About the age of twenty she joined the Methodist Church, and I think about the same time was married to William Tabor, Esq., whose name is familiar to the old Methodists of this region. She was a member of the church fifty-five years. She lived to see the children of her great grandchildren—"even to the fourth generation." Though death came stealthily by night, and without a noise, and before the watchers were aware, she was ready and waiting to go and be with the Lord, and to "be like him." She was of a meek and quiet spirit, and set a godly example before her family, who "rise up and call her blessed." She knew the power of love, and failed not generally to exercise it. During her wifehood she saw that she reverenced her husband, while she was the good angel that assisted him under temptations to be patient and to keep the faith. She had an uncommonly even temper. Her kind look was the severest rebuke to undue passion, and her soft answer would invariably turn away wrath.

The shock of corn was gathered ripe in its season. Most of her associates in the church had preceded her to the better land; a few only are waiting still. How delightful it must be for these scarred and war-worn heroes and heroines—these veterans of the cross—to reunite above and recount, amidst hallelujahs and praises, the battles of the past! How instructive to see them die! What an exhibition of the truth and its power to save to see it clung to after a half century's trial! We have a long list of their names hung on memory's walls. They are a large share of our inheritance. We love to call over the constantly-lengthening roll so familiar once, about which there is now a hush of death. There is a savor of life in their recollection, and we can almost call them to mind as we shall see them, radiant with the Savior's glory and full of his praises, in heaven.

THOS. W. BROWN.

IN MEMORIAM.

SUSIE EMILY WOOLSEY, daughter of B. M. Woolsey, Esq., and Mrs. Luelinda Woolsey, was born in Dallas county, March 31, 1850, and was educated at the "Centenary," where she graduated June 27, 1866. She professed faith in Christ, and united with the Methodist Church September 19, 1869. She was married to S. W. John, Esq., April 27, 1870, and died, at her residence in Selma, March 8, 1873.

These few dates and simple facts—the brief summary of the earthly history of one who has become immortal—though so soon recorded, are linked with memories that can never die, and give the epitome of a career brief but beautiful, the prelude of a joyful forever "in the sweet by-and-by." The death of this lovely young woman brings home to us, with great force, the truth that life in its best estate is but vanity—that we have time here only to say: "Hail and farewell." "Time, like an ever-rolling stream, bears all its sons away." Less than three short years have passed since the deceased stood at the bridal altar, in the beauty and loveliness of dawning womanhood, admired and congratulated by a crowd of friends assembled on the occasion. Many who read this brief tribute will vividly recall the joyousness and greetings of the occasion. To the eye of even discerning and inquiring friendship and affection, that sought the highest earthly blessings for its object, none had a brighter future in prospect. Beloved by a wide circle of friends, esteemed by the whole community for her many virtues and lovely qualities, the cherished idol of the home circle, bestowing her virgin affections upon one equally esteemed, who fully reciprocated them—one every way worthy of her highest regards—settling in the midst of her friends and kindred with every prospect of never knowing care or want, life and the world seemed to have little more to offer to complete her happiness. To graces of person, charms of disposition and virtues of heart—those lovable elements and traits that make up a character and life that commend themselves to all, and attract everybody to them—grace added its beautifying work, the highest finish of man or womanhood: an unostentatious and sincere piety. But alas! these and a thousand other joys and virtues, added to the affectionate solicitude of a devoted husband, and the tender assiduities of a doting mother, could furnish no immunities from the approach of disease and death. Though so well fitted by nature and grace to adorn and shed sunshine through the domestic and social circles, and though the center of affection there, the insatiate archer stole insidiously upon her, and, despite the prayers and tears of those who would have detained her, this beautiful life, radiant with hope and so full of promise, has been brought to a close, or rather merged in a higher—the Father of mercies has called her home. But "at the evening-time" it was "light." The affectionate tenderness that hardly dared to breathe the word "death" in the presence of the sick was joyfully surprised to find that neither the word nor the idea had any terrors for the gentle sufferer. The faith she had embraced and professed, and the grace it brought, proved equal to the demands of the dying hour. With her mind bright and clear to the last, perfectly conscious that she could live but a short time, she called to her bedside the loved ones and calmly bade them adieu, pledging each one of them to meet her in heaven, and only regretting that it was not the Father's will that they might go with her. Thus, with so much to live for and so much to bind her here, earth-ties were severed without a struggle or a groan, and softly as the wavelet dies upon the shore her young life ebbed out, and gently as the softest music quits the string her spirit left for immortality.

J. HAMILTON.

A TRAVELER in a steamboat, not particularly celebrated for its celerity, inquired of a gentleman who stood next to him what the boat was called, upon which the latter replied: "I think, sir, it should be the *Regulator*, for I perceive all the other steamboats *go by it*."

A CRUSTY old bachelor says he thinks it is women, and not her wrongs, that ought to be redressed

The Christian Advocate.

THURSDAY, MAY 22, 1873.

TO YE LITTEL SYNGYNG BYRDES IN YE WOODE OF THEDDEN.

BY A. L. WADING.

Blythe be your lyfe, ye byrdes of song,
So sweete to bleare, so fayre to see!
And may the bendyes blesse you long
That safelye a lyttel while for me.

Sweete is ye stylnesse of ye woode
Which ye have made so full of cheare,
And my feyned harte hath found it goode
To joyn your joyfulle worshippe here.

Soone shall my feete be farr awaye,
Straunge worldlye shapes will greete my syte;
But here no manly a restlesse dinye
Ye spyrit of my mynde shall lyte.

Far from ye worlde of stryfe and care
Here shall my soule lyfe oft abyde,
Peace rayning in ye fragraunte ayre,
And gentel myrth on every syde.

Your pleasaunce wyll be alwayes balme
When noysie songs were harde to brooke;
And ye warme mynde that seeketh calme
On your abode shall love to looke.

Blythe be your strayns, ye lyttel byrds;
Eat not ye merryth notes aparte,
And I will bind some lovyng wordes
To lytte your unsigne to my harte.

Ye need not thynk, because I goe
Withouten wyngs my feete to rayse,
That I am all too earthlye lowe
To meete you in your nerle wayes.

There is a soule whose nestle is highe
Within this straunge and leovyle frame,
And it can syng and it can flyye
To hint from whose ryte hande it came.

Your glorying in this shadye grove
Hath made me thinke what mynde should be
In ye highe herytage of love
That God hath made soe sure to me.

And to compaire ye heavenlie joyes
Layd up for fruistye myndes and true,
I'll quitte this world's confusyng noise
And worshippe in ye woodes with you.

## Creation In Genesis and Geology.

BY REV. D. A. WHEDON, D. D.

The two records of God's work in creation, as found in Scripture and in nature, cannot contradict each other. In this belief Christian scholars have heartily accepted both, never doubting that when they shall come to be rightly read and interpreted their entire harmony will appear, while the rationalistic school generally pronounce the difficulties to be so many and so great that their reconciliation is impossible. Few persons of intelligence can now be found who believe that in six literal days of twenty-four hours each the whole work of creation was accomplished, from the first calling of matter into existence to the placing-time of man. That God could in six days, or in one day, or instantly, have made the world as we find it, is certainly possible, but the evidences that he did not are multiplied, and the notion that he formed by his that the several systems of rocks with their imbedded fossil remains of plants and animals that never lived, belongs to a past generation.

Various hypotheses have been suggested for reconciling the first chapter of Genesis with the ascertained facts of geology, of which that is probably the most widely accepted which finds a parallel between the two, reckoning the six days of the one as identical with the vast and indefinite periods of the other. They who hold the agreement to be ideal rather than literal are compelled to a very free interpretation of the words of Moses; and while they are content with the substantial assertion that God produced his works in a certain succession, they would seem to have overlooked the remarkable precision and definiteness of the narrative. There is an exact order of succession in the works of the several days, and the days are carefully numbered, each having its appropriate work begun and finished, with no overlapping of one upon another.

But how do our geologists of the literal school succeed in their task at harmony? The first difficulty is to find the six great geologic periods, and it would be more easy to find a dozen than six. The great changes by which the earth became ultimately prepared for the abode of man were doubtless for the most part effected slowly, so that in defining the six periods we are obliged to sometimes divide them at ideal points rather than by lines of convulsion and widespread ruin. Moses' "days," on the other hand, are sharply defined. But, secondly, when they have arbitrarily distributed their periods, there is as yet a failure to make the stages of creative progress, as traced in the rocks, tally with the order given in Genesis. For instance, Moses tells us that plant life belongs to the third day, and animal life to the fifth and sixth; but Prof. Dana's scheme introduces both in the third period, as do also those of Profs. Hitchcock and Winchell, the last gentleman finding the Protozoan in the Laurentian rocks.

In the third period Prof. Dana finds life "introduced under its simplest forms;" and Prof. Winchell says that in it "sea-weeds appeared," and Prof. Hitchcock follows with the lowest orders of vegetation. But Moses expressly assigns to the third day the highest orders of land vegetation; "grass and herb-yielding seed, and the tree yielding fruit, whose seed is in itself." There is a wide difference between fruit-trees on dry land and marine plants. Moses puts the appearance of the sun and moon on the fourth day, a matter that Prof. Winchell alone of the three finds a place for, and he is compelled to it by Scripture, while Prof. Hitchcock substitutes for them the amphibians and fishes. According to Moses, animal life does not appear at all until the fifth day, to which birds and fishes belong, and land animals not until the sixth, the same day with man; but in the geological strata fishes flourish in the period preceding that of the bird-tracks and even of plants, animals and plants are called into being cotemporaneously, and "the animal and vegetable kingdoms go on in parallel progression through the rocky cycles; and their relative order of appearance is, if anything, rather the reverse of that given by Moses, while as little coincidence appears in the order of land and water products." These discrepancies are important, and show that our latest science has failed to bring itself into harmony with the account in Genesis.

Is there not, after all, a mistake in supposing that the Mosaic record was intended to present *the same series of events* which the geologist finds in the revelations of the rocks? May they not be accounts of *different periods* and *different creations*, and both be absolutely, literally true? Dr. Chalmers was the first to suggest that the six days' creation belongs to the present *order of things*, leaving ample space between the first and second verses for all the phenomena of geology, even though they filled the entire hundred millions of years which Dr. Thompson fixes as the longest allowable period since the original creation. And now, after the lapse of near seventy years, in which our scientific men have done their best to establish the identity of the geologic periods with the six days, and have not succeeded, it begins to look as though we shall be driven to full back upon the Restitution theory. It will then appear that there is a great similarity in the outlines of God's successive creations, indicating a uniformity in the divine plan from the beginning.

It is doubtful if Moses intended to outline the various geologic era from the birth of chaos to the creation of man. It would hardly have been consistent with his purpose to pause so long upon ages that had so little to do with his apparent design. His purpose was to record the law of God for his people, and Genesis is the simple introduction to his work. He would show that the God who claimed sovereignty over Israel was the God who originally brought the universe into being, who created the present races of vegetable and animal life, who delivered his law to Adam, and who had maintained his relations of supremacy over the world until the revelation from Sinai. Would it not be exceedingly consistent for him, after having asserted that God was the original Creator, to leap over all the revolutions preceding the last great cataclysm, and come at once to that which is most directly connected with human history? Again, the moral argument is of some weight. The fact that "in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day," is made a reason for our working six days and keeping sacred the seventh. There is a beauty and force in it if they be definite days; but who has not felt a sort of breaking down in the argument when it is made to mean that because God worked during six long, indefinite periods, probably of unequal length, and rested in the seventh, which is yet in progress, and equally indefinite, *therefore* a definite and exact one-seventh of our time is to be set apart as holy?

The first verse of Genesis, on this theory, asserts the bringing into existence of the whole universe. All that follows relates to our earth. Let geology tell us, if it can, what occurred between this verse and the second. There is ample room for its chaos, its strata, its creations, its successions of life and death, and its fossils. By some great catastrophe the earth was then once more thrown into fearful disorder; "and the earth had become a waste and a void, and darkness was upon the face of the deep; and the Spirit of God was brooding upon the face of the water."—Murphy. Thus it would have appeared to a spectator, when God took in hand the work of reconstruction as described in the third and following verses. On the first day he brought light into that dense darkness; on the second he reduced the turbid waters to order and established the expanse between the lifted clouds and the earth; on the third he brought the water on the earth into limits, made the dry land appear, and created grass, herbs and trees in full growth; on the fourth the sun and moon, which the chaos of the catastrophe had hidden, are made again to appear; on the fifth, fish and birds are created; and on the sixth, first, the land animals, and finally man. These are six days of twenty-four hours. The narrative is thus simple, clear and intelligible. It connects the vegetable and animal kingdoms with man. It does not conflict with the known facts of science, and after the second verse deals only with the present great geologic period.—*New York Christian Advocate.*

## Are Missions a Failure?

There is one objection to missions which we are constantly compelled to: Why do they not succeed faster? Why the slow results from such vast expenditure of men and means? The very inquiry contains a logical fallacy. It is assumed that the results are meager. The assumption is a "begging the question." We are a frequent attendant at missionary services, and we must confess that too many of the sermons and addresses which we hear contain admissions that seriously compromise the popular support of our preachers in foreign fields. We hear it said that all evangelizing agencies succeed slowly at the outset; that our missionaries must have time; that their difficulties are very great, and that they can be overcome only by many long years of incessant toil.

The truth is, missions are successful. They may be tested by all the ordinary *criteria*, and it will be found that they do not suffer by comparison with any moral or purely secular enterprises. With the progress of mechanical science, political knowledge and esthetic culture, the missions of Protestantism have advanced with rapid strides, and are so securely planted in heathen countries that, if all support were withdrawn, they would in many cases be continued by the native ministry and membership alone. But to the facts. Missions to foreign and pagan lands were commenced at the beginning of the eighteenth century, and little Denmark, then much larger than now, deserves the credit of being the organizer of the first one. One century and three quarters, therefore, cover all the time that Protestant missionaries have been laboring for the evangelization of the pagan world. As to what has been done during this period, and particularly during the last few years, we will listen to the carefully-prepared statement of Rev. George Hood, who, in the *Home and Abroad*, gives a rapid survey of the entire field.

"The foreign field," he says, "for the past ten years has yielded more converts, in proportion to the labor expended, than the home field. Not much less than 300,000 Christian converts [illegible] 1,151,721, have renounced heathenism, and testify to the eminent success of Christian missions. In more than 300 islands of the Pacific, in Northern Turkey, in Persia, in Hindostan, in Burmah, in China, in Madagascar, South Africa, Liberia and Sierra Leone, a great multitude have been won to Christ. The largest church in the world, numbering 4,500 members, is in Hilo, on the island of Hawaii, not yet fifty years removed from the most debased savagelsm. Over 90,000 Fijians gather regularly for Sabbath worship who, within a score of years, feasted on human flesh. In 1860 Madagascar had only a few hundred scattered and persecuted converts. Now the Queen and her prime minister, with more than 200,000 of her subjects, are adherents to Christianity. The Island is Christian. Fifty years ago there was not a native Christian in the Friendly Islands. Now 30,000 regularly meet for worship, and $15,000 are yearly contributed to religious objects. On the western coast of Africa 'are found over 100 organized churches and some 15,000 converts. In Sierra Leone 50,000 civilized Africans worship God every Sabbath.' Two thousand miles of coast have been wrested from the slave-trade, and the church and school-house substituted for the slave-pen. In China, so recently opened to the gospel, missions have been established in forty walled cities and 360 villages, making a total of 400 stations and out-stations which constitute centers of Christian light and knowledge to regions adjacent. Over 400 native preachers have been raised up, who are constantly employed in preaching the gospel to their countrymen. About 10,000 converts have been received into the churches, of whom some have already gone home to be with Jesus, while some 7,000 are at present communicants."

This brief revital of the success of missions in heathen countries might be amplified to a great extent. The field is enlarging all the time, and calls are made for increased benefactions. Let there be no discouragement. Now that the hand is to the plow, let there be no looking back. By the end of this century, we fully believe, there will be triumphs far surpassing our most flattering anticipations. The revival spirit in some of the distant stations has already become intense, and we have reason to hope that it will pervade them all, and in time overspread the earth, reacting most wholesomely upon the countries and churches that now sustain this work.—*New York Christian Advocate.*

## The Stuff that Dreams are Made of.

We find in an old medical journal an interesting compilation of accounts of remarkable dreams. Not all, nor nearly all dreams are produced by impressions made upon the mind during sleep, but this is a frequent exciting cause. A story is told of an officer on board a transport, whose companions could produce in him any kind of dream by whispering in his ear. They often amused themselves in this manner. Once they conducted him through the whole process of a quarrel which ended in a duel. When the parties were supposed to have met, a pistol was put in his hand, and he fired it off. The report awoke him. At another time they found him asleep on a locker, and made him believe that he must swim for his life. They then pretended that a shark was pursuing him, and he must dive. In attempting this he fell off the locker and woke up.

A physician, who was sleeping in a room that smelt strongly of cheese and was swarming with rats, dreamed that he was imprisoned for a political offense, in a huge cheese, that the cheese was attacked by an army of rats, and that the rats had begun to gnaw at him.

A young woman, who had the habit of sucking her thumb while asleep, tried to break herself by covering the thumb with aloes before she went to bed; when she awoke the aloes were all sucked off. She had dreamed that she was crossing the ocean in a steamer made of wormwood, with plates, dishes, chairs and everything of wormwood, and that there was a bitter smell all over the ship. There was so strong a bitter taste in her mouth that on her arrival at Havre she asked for a glass of water; but the attendant brought her an infusion of wormwood, which she gulped down. On her requesting a Paris physician to extract the wormwood from her body, he told her that the only remedy was oxgall, which he gave her by the pound. The bitter taste of the remedy was as bad as that of the wormwood; and to get rid of it she applied to the Pope, who told her that she must make a pilgrimage to the plain where the pillar of salt stood which was formerly Lot's wife, and must eat a piece of salt as large as her thumb. She reached the object of her journey, and then deliberated as to what part of the figure she should break off. The result was that, as she had a bad habit of sucking her thumb, she should break off and suck that part of the statue. On putting the broken fragment into her mouth she awoke and found that she was sucking her own thumb.

A Mr. Maury caused a series of experiments to be performed on himself when asleep, which afforded very satisfactory results.

First experiment: He caused himself to be tickled with a feather, on the lips and inside of the nostrils. He dreamed that he was subjected to a horrible punishment. A mask of pitch was applied to his face, and then torn roughly off, taking with it the skin of his lips, nose and face.

Second experiment: A pair of tweezers was held at a little distance from his ear, and struck with a pair of scissors. He dreamed that he heard the ringing of bells. This was soon converted into the tocsin, and this suggested the days of June, 1848.

Third experiment: A bottle of eau de Cologne was held to his nose. He dreamed that he was in a perfumer's shop. This excited visions of the East; and he dreamed that he was in Cairo, in the shop of Jean Marie Farina. Many [illegible] adventures occurred to him there, the details of which were forgotten.

Fourth experiment: A burning lucifer-match was held close to his nostrils. He dreamed that he was at sea (the wind was blowing in through the windows,) and that the magazine of the vessel blew up.

Fifth experiment: He was slightly pinched on the nape of the neck. He dreamed that a blister was applied. And this recalled the recollection of a physician who had treated him in his infancy.

Sixth experiment: A piece of red-hot iron was held close enough to him to communicate a slight sensation of heat. He dreamed that robbers had got into the house, and were forcing the inmates, by putting their feet to the fire, to reveal where their money was. The idea of the robber suggested that of Madam d'Abrantes, who, he supposed, had taken him for her secretary, and in whose memoirs he had read some account of bandits.—*Methodist.*

## The Uses of the Spectroscope.

A very interesting series of papers has lately been published in *Nature*, on the "Spectroscope and its Applications." From them the lay reader may gain a clear understanding of the construction of the instrument and the methods of using it, and a marvelous revelation of what has been accomplished by its aid. The delicacy and accuracy of the spectroscope are truly wonderful. It will detect substances the existence of which was unsuspected under any other method of analysis, and which exist in an almost inconceivable degree of minuteness. Thus, if there is the eighteen-millionth part of a grain of sodium in any mixture to be examined, the spectroscope will find it. Sodium is almost invariably found in any flame burning in air, for every particle of dust is impregnated with it, in the form of salt. This is not to be wondered at, as two-thirds of the earth's surface is covered by sea, which contains a considerable amount of sodium salts, and the fine spray, which is continually caused by the dashing of the waves, evaporates and leaves *minute* specks of salt which, are carried over the whole land, and make themselves visible in our spectroscopes.

Lithium is a substance which was supposed to be very rare until this instrument told of its general diffusion. It is detected if the six-millionth part of a grain of it is present. Chemists formerly knew it to exist in only four minerals. It is now found almost everywhere—in the ashes of cigars, of milk, of blood, grapes, sugar, etc. The spectroscope will detect these substances not only when they exist in simple combinations, but also in any degree of complexity. It will find lithium when it is mixed with ten thousand times its bulk of sodium compounds.

The spectroscope has shown us several metals the existence of which was quite unknown before. With it Bunsen, in 1860, found cesium in the waters of a German mineral spring. Rubidium, thallium and indium were discovered in a similar way. Thallium is so named from the Greek word for a twig, on account of the beautiful green color of its single spectrum line.

The most important practical application which has yet been made of spectrum analysis is in the Bessemer process for making steel, in which the instant at which the process is finished is determined by observation of the spectrum lines, thus:

"Steel is only cast iron minus some carbon. It is clear, therefore, that the process depends upon getting rid of the carbon. How, then, can the spectroscope aid us in determining the time at which the carbon is got rid of? Nothing is more easy. The heat from the incandescent iron is so intense that the vapor of the different substances mixed with it is visible above the retort in which the metal is placed, and we get, so to speak, an atmosphere of incandescent vapor surrounding the cast iron. When we examine these incandescent vapors by means of a spectroscope it is found that the spectrum changes very considerably at different times during the combustion of this cast iron. Now it so happens that the process of conversion is such a delicate one that a mistake of ten seconds either way spoils the whole five tons which are being operated upon. You will see in a moment, therefore, that this is a case in which any rule-of-thumb or very rough method might now and then lead to a mistake; but when the spectrum of these incandescent vapors thrown out by the cast iron is examined very carefully by means of a spectroscope, it is found that at the first the spectrum of carbon is quite visible, but at the right moment, which has been found by practice, that spectrum disappears, the combustion having been sufficient. All we have to do now, to insure the charge being properly turned out, is, therefore, by means of the spectroscope, simply to watch certain lines in the spectrum, and when they show signs of disappearance say 'Now,' and the thing is done without any possibility of error."—*Methodist.*

NOT SUITED.—A Presbyterian minister was going out of church and there was a shower of rain falling outside, and the people were therefore detained at the doors, and did not pass out as rapidly as usual, and he said to a distinguished Baptist, who was walking out with him: "What is the reason of this delay?"

"I think," answered the other, "there is a shower outside."

"Ah!" answered the doctor, "there are quite a number of your persuasion here; they ought not to be afraid of the water."

"No," said the brother; "it is not the water, but the sprinkling that they are afraid of."

"Ah!" said the Presbyterian, "I know they are afraid of that; and yet it comes from heaven."

## Religious Intelligence.

THE Baptists of Louisville, Kentucky, have organized a committee of women to labor for the evangelization of the German population of that city.

REV. DR. H. H. JESSUP, of the Syrian mission, [illegible] reports twenty-eight Sunday schools in that mission, comprising 893 scholars.

THE Colonial *Church Chronicle* says: "A missionary in Utah states that of the Mormons he found fifty-seven per cent. had belonged to the Church of England, eleven to the Methodists, and eight to Presbyterianism; only six per cent. had Mormon parents.

THREE MISSIONARIES and three teachers are connected with the Presbyterian Chinese mission in San Francisco. The mission also employs one Chinese preacher and one Chinese assistant teacher. During the past year four have been added to the church.

OVER $2,500 were contributed to the treasury of the Home Missionary Society last year from the Women's One Cent Societies of the New Hampshire churches. Some $6,000 have already been raised from this source, the interest of which goes to aid needy congregations in the State.

THE *Methodist Recorder* understands that the Wesleyan Missionary Society have had a prosperous and successful year. Although exact items cannot yet be furnished, it is ascertained that the income is the largest ever realized in one year from ordinary sources; the debt is cleared off, and the treasurers will have a balance in hand.

SINCE the great fire, Chicago's Swedish population has increased so rapidly that its church accommodation (Lutheran) proves wholly inadequate. Both ministers and meeting-houses are needed, and the question of supply is not readily solved. The three or four churches that have been rebuilt are flourishing, one of them having more than 1,200 communicants.

THE Old Testament revisers have finished their second revision of the Pentateuch. The Rev. Dr. Angus, one of the committee, said, in a recent speech, that at the present rates of progress the New Testament would be finished in seven years, and the Old Testament in twelve years. The New Testament revisers were at work at last advices upon the second chapter of the Acts.

FATHER HYACINTHE, in his second discourse at Geneva, attacked the modern practice of confession, which admitted the priest into the family, where the husband should be supreme. He instanced Belgium as an example of its abuse, where, through the influence of the confessional, the elections were determined by the priests. These sentiments were loudly applauded by his crowded audience.

THE statistics of the Wesleyan Methodist Society in Germany for 1872, as published in *Der Methodisten Herald*, are as follows: Number of halls and preaching places, 165; increase during the year, 9. Preachers, assistants and agents, 19; increase, 2. Local preachers and exhorters, 58; increase, 14. Sunday schools, 18; increase, 9. Sunday school teachers, 65; increase, 33. Sunday school scholars, 854; increase, 352. Full members, 1,895; increase, 88. Members on trial, 49; increase, 6. Hearers, 6,278; increase, 347.

THE Governor of Hang Chau, having discovered that the daughters of wealthy citizens were led into sin by nuns of the Buddhist faith in that city, determined to put a stop to the evil, and announced his intention to the Governor of the province of Che Kiang. The result has been that the Buddhist nunneries throughout the province are to be suppressed. The younger nuns are to be expelled, and no young girls taken hereafter to be trained as nuns. Older nuns left homeless may remain; but their worship is to cease, and the buildings hitherto occupied by the nuns are to be opened to beggars and cripples.

PROGRESS OF THE BIBLE REVISION. Prof. Day, of Yale College, a member of the American committee for the revision of the Bible, writes that they are working quietly but very steadily. The members meet in New York two days on the last week of every month for united study and consultation. The company on the Old Testament and that on the New meet in separate rooms. The British committee, who have already finished the first revision of the Pentateuch and the three first Gospels, furnish each member of the American companies with a printed copy of their work as fast as it progresses, and when the judgment of the American revisers on any further changes which they may propose shall be received in England, a provisional result will be reached, subject only to the final decision of the united body in London at the close.

AT A MEETING of the central committee of the North German Old Catholics, held at Cologne, March 2, the chairman stated that the Emperor of Germany had expressed his thanks for the transmission of the report of the proceedings of the Old Catholic congress. The publication of the *German Mercury* as the organ of the Old Catholics is to be continued. The election of bishops, one for the north and another for the south of Germany, and the drawing up of synodal statutes, is to be prepared by the commission elected by the congress. Old Catholicism (a German correspondent writes) is quietly and steadily progressing all through Germany, even among the Westphalian nobility. North Germany counts already 100 congregations. It was resolved to enter into communication with the Armenian patriarch and bishops and the Swiss Old Catholics. The judicial committee of the German council of State has been charged with the preparation of a special measure directed against the Jesuits and all societies affiliated to their body throughout the empire; and it is understood that jurisconsults of special reputation in ecclesiastical matters have been summoned to assist the members in drawing up the scheme.

THE *Cronstadt Gazette* notices the spreading of the Russian orthodox creed in Japan. A former bronze, Paul Survate, is one of its most active apostles. In Hakodadi there is a Russian church in which divine service is held in Japanese. The Bishop of Kamtschatka received during the present year [illegible] five Japanese into the communion of the church, and 500 persons demanded baptism. As the law promulgated 200 years ago, which forbids the embracing of Christianity, is not yet abolished, the government of Japan has taken measures against the neophytes, imprisoned all catechists, and dismissed all officials who had become Christians. In Nipon, which is situated in the (to Europeans) inaccessible district of Sendai, 120 Christians were brought before the courts. Notwithstanding these persecutions, the spread of Christianity, especially of the Russian communion, is continuously increasing in Japan. To the energetic efforts of the Russian consul at Hakodadi it is due that the Japanese government has restored to liberty the imprisoned Christians, and will henceforth take no action against the Japanese converted by the Russian mission.

THE ANNUAL STATISTICS.—The *Congregational Quarterly* publishes the statistics of the denomination, showing its strength and condition at the beginning of the present year. There is a total of 3,366 Congregational churches, of which 3,263 are within the limits of the United States, eighty-three in Canada, five in New Brunswick, nine in Nova Scotia and six in Jamaica. The total number of ministers is reported as being 3,201 in the United States; of these 2,252 appeared to be engaged in pastoral work. The net increase of churches from last year is sixty-one; there being a total of new churches formed of 128, while the names of sixty-seven have been dropped, largely, it is presumed, by the change of centers of population. The total reported number of church-members is 318,916, a net increase from last year of 6,862. The total number reported in Sabbath schools is 371,100, a net increase of 2,145. The total reported amount of benevolent contributions is $1,305,872.58, a net increase of $155,889.98; but only 2,426 churches have reported their contributions. It is the opinion of the compiler of these statistics that there are a few more than 400 Congregational ministers who are without charge, and available for the pastorate. On the other hand, we have 642 churches actually vacant, and 134 more supplied by licentiates and ministers of other denominations.

MADAGASCAR.—Never did Christianity achieve a more glorious triumph than in Madagascar. The people there seemed to take Christianity as it it was the only religion suited to their circumstances. They have passed through terrible persecutions—the bloodiest in history—but they came out of them triumphantly. The following, from the last *Chronicle of the London Missionary Society*, will show briefly the progress of the good work there: "The Christians preached even in their prisons; but all the sufferers preached more eloquently by their lives, their holiness, by that patient language which never cursed their persecutors, but blessed them. The whole population of the central provinces and of many secluded districts were silently taught the power of Christianity; as the years went by, knowledge grew, convictions ripened. When the new King mounted the throne, those most advanced at once professed their faith. Every subsequent year made a large increase in their number. When the great revival came, at the illness of the late Queen, the people crowded to the churches. And when at length the idols were burned, all hesitation was flung aside; city and country, nobles and commons, poured like a mighty stream into the churches, asking to be taught this new faith. During the year 1870 78,752 persons were added to our congregations; during last year 63,000 others followed them. In 1870 the members were 20,051; at the close of 1871 they were 38,000."—*Christian Intelligencer.*

REV. MR. BENOLIEL, of Cadiz, in a communication to *Evangelical Christendom*, modifies the statement made in a recent number of that periodical that his schools and church are in a flourishing condition. That they have been very successful heretofore is evident from the fact that in July last 347 boys and girls were in attendance at the evangelical schools under Mr. Benoliel's charge, while the attendance at the three weekly evening services of his church was rarely less than 300. Owing to various disturbing causes, but especially to the treachery of an ex-priest, who for a season was employed as an evangelist by those who were ignorant of his true character, not only the work of Mr. Benoliel, but that of Senor Hernandez, of the Edinburg Society, has been greatly hindered. In his letter Mr. Benoliel argues strongly in favor of the primitive apostolic fashion of itinerant evangelization in Spain. The towns which he enumerates as having been occupied with some measure of success as permanent mission stations are Madrid, Seville, Cordova, Malaga, Granada, Cadiz, Saragossa, Carthagena, Barcelona, Valladolid, Alicante, Jodar, Huelva, Mahon, Cannnas, La Seca, Gracia, Barceloneta, Vallehermosa, Linares and Santander. In some of these cities there are two or three or more congregations; but it, instead of being tied down to particular towns, the missionaries had spent the first few years of their missionary labors scattering the seeds of evangelical truth throughout Spain, and in setting apart lay helpers or acting pastors in every city or congregation, who should gather up the fruits of the missionary's sowing, according to Mr. Benoliel's belief, instead of twenty towns where evangelical churches now exist, there would be hundreds. This plan would make the most experienced and gifted preachers evangelists, instead of confining them to the congregations now under their charge, and would discover where the gospel would be most welcome with greater certainty, and would also train helpers most effectually.—*Independent.*

## The Christian Advocate.

Organ of the Alabama, Mississippi and Louisiana Conferences of the M. E. Church South.

THURSDAY, MAY 29, 1873.

REV. LINUS PARKER, D. D., Editor.
ROBT. J. HARP, PUBLISHER.

OFFICE—112 CAMP ST., NEW ORLEANS.

Address, on all matters of business, Rev. R. J. HARP, 112 Camp street, New Orleans.

Address all communications designed for publication to Rev. LINUS PARKER, 112 Camp street, New Orleans.

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## Grace to Conquer.

The promise of final blessedness is to him that overcometh. The conflict is taken for granted. A stout battle is to be waged with sin in us and out of us. In some form the enemy is likely to assail the soul until its final deliverance from earth. A common misconception exists in reference to the direct effects of spiritual help. To suppose that it does away with the necessity of further effort is a most serious error. The young convert may be surprised to find that the appetites must still be held under control, and that in the regenerated heart the tempers are still strong and treacherous, and must be kept under constant watch. Here is a man who has unfortunately a love of drink. It may be natural, or it may be the result of indulgence. The demon is planted in him somehow, and to repress and overcome it is the battle of his life. Conversion will help him, beyond measure, as nothing else can. New and powerful motives will be supplied, the highest sources of true happiness will be opened, and the will, hitherto almost impotent, will be strengthened and braced. The affections also will be enlisted, and fixed on Christ and heavenly objects.

But the taste and craving for the dreadful stimulant is not taken away. God helps to will and to do, but there must be a fight for liberty and salvation. Grace does not take the baneful appetite away, as a surgeon would cut out a cancer that is eating the flesh, but it comes to aid the endeavor, and to sustain us in resisting and in opposing the terrible temptation. In time the appetite subsides or is comparatively quiescent, and long abstinence, in connection with increasing knowledge and experience in religion, places the former inebriate in a state of comparative peace and safety. In reference to other fleshly lusts, or easily-besetting sins of temper and passion, grace does not release us from a fierce and often prolonged struggle. Although pardoned and born of the Spirit, there is to be a crucifixion of the flesh, with its affections and lusts. Self-denial is demanded after conversion, and anguish and intense suffering may be required before the victory is gained. God helps the earnest soul effectually if he is willing to be helped in self-renunciation, and in the sharp pains of crucifixion. Some people conceive of grace as an irresistible tide, which rises and sweeps away these evil tendencies and appetites, while the hitherto troubled heart only submits passively to the divine and blissful sway. They appear to think of God's help as a sort of anæsthetic, under the operation of which the evil propensities are rooted out without pain; and that conversion is a spell—a mysterious ether—from which they awake to find that the offending limb has been lost by an easy and painless amputation.

Certainly Paul did not so regard the matter when he speaks of being crucified unto the world, and when he expressly says: "Mortify, therefore, your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness which is idolatry." The bad temper will not disappear mysteriously and suddenly without any effort or vigilance, neither will the bodily appetites and the inordinate affections yield without a struggle. Religion is able to right our perverse nature, and grace is adequate to save, but not without a fight. Let those who are oppressed by the appetites, or are under the foul dominion of covetousness or envy, or any other base passion, cry unto God for help, and he will help them, and help them effectually, but only as they are ready to undergo inward crucifixion and to be made perfect through suffering. "Let him deny himself and take up his cross" is a part of Christ's direction to him who would be his disciple. If the slave of the flesh, the victim of vice, groans under the body of death, and comes to Christ for help, he may surely believe with the heart unto righteousness, and thank God "through Jesus Christ our Lord." But the deliverance from bondage and from this vile slavery will not come as by some mystic and magical art. Will he cut off the offending hand or pluck out the offending eye? There be those who are burdened with these uncleannesses of the flesh and of the spirit, and they are praying to be cleansed. But they love softness, and are not willing to endure hardness. They are waiting for these propensities to

> "Fold their tents like the Arabs,
> And as silently steal away."

The battle must be fought, and the grace to conquer is given when men gird up their loins, and are content to suffer and to die daily, that their strength may be made perfect in weakness. If God, by a single stroke, should take away the drunkard's burning thirst, reformation would be an easy thing indeed. But this he does not do. Help him he will, but the grace which aids must be received by the struggling spirit. The thing prayed for, be it deliverance from any vice or from any infirmity of temper, cannot be obtained in a passive way. If a believer wants patience, it will hardly come for the asking, unless he is at the same time ready to submit to provocation, and to suffer that he may be patient. The victory that overcomes the world is our faith, but this faith involves an effort of giving up and of self-renunciation. Every soul has this warfare to encounter and this battle to fight. The promise is to him that overcometh, to him who knows the meaning of crucified affections and lusts, and who is willing to be saved not in inglorious ease and self-indulgence, but by the grace which helps the heart to peace and victory after the severest conflicts.

## Mexico in Louisville and Nashville.

BY BISHOP KEENER.

NASHVILLE, May 13, 1873.

MR. EDITOR: I inclose you the plan of episcopal visitations for 1873. After leaving Baltimore I came to Louisville, and on Sabbath evening addressed the three principal congregations, assembled in Walnut Street, on the Mexican mission, with the following result:

| | |
|---|---|
| Walnut Street | $125 00 |
| Walnut Street Sunday school | 100 00 |
| Broadway | 122 00 |
| Chestnut Street | 46 00 |
| Chestnut Street Sunday school | 86 00 |
| Cash | 18 75 |
| Shelby Street | 5 00 |
| J. Gill | 5 00 |
| R. B. Kent, paid | 5 00 |
| Total | $512 75 |

These amounts were subscribed, for the most part, payable in three or six months. A collection had been taken in the morning for church repairs, which greatly abridged the one for Mexico; but I expect to hear of liberal things being done in the Louisville Sabbath schools in behalf of this mission.

Arriving at Nashville, I caught a glimpse of the Publishing House. It is a grand building; the finest storeroom I ever saw—over two hundred feet long. It is the most imposing house in Nashville, and is as large, I believe, as that of the Methodist Episcopal Church in New York. All its appointments are eminently satisfactory—the Bishops' room, the rooms of the several editors and the missionary secretary. Much credit is due the agent for the completion of this vast house in the period of only twelve months. It is all that the church could ask or wish as an exponent of its publishing interests. The taste displayed in furnishing the Bishops' room and the office of the book-room is admirable.

Quite a number of the ministers of our church have been present during the past week—members of the book committee, the missionary committee and the Vanderbilt trustees. It is unfortunate that the Bishops' meeting occurs during the time of the annual exposition. The two are rather much for Nashville. The locating of the "Vanderbilt" resulted in the selection of a beautiful site in the west end of the city. On Friday night a mass meeting of citizens was called at McKendree, and was addressed by Bishops Marvin and Doggett, and Dr. Winfield, of Arkansas. The speaking was in the very best style of the platform, and some $10,000 were given toward paying for the ground on which the university is to be erected; making in all some $45,000. This has been increased since the meeting, and probably the entire sum ($65,000) will have been contributed before this is published.

On Saturday night a somewhat exhausted audience again assembled, and listened to [illegible] Mexican mission. The result was:

| | |
|---|---|
| McKendree church Sunday school | $50 00 |
| Miss Elliston | 50 00 |
| R. M. Woodward, $5; Mrs. Erwin, $10; J. W. Berry, $20 | 35 00 |
| W. C. Dibrell, $5; T. H. Woodward, $5 | 10 00 |
| | $125 00 |
| Dr. Hunter, of Little Rock Conference | 50 00 |
| Bishop Marvin, for a friend in Indiana | 100 00 |
| Dr. A. R. Winfield, of Little Rock Conference | 50 00 |
| Rev. G. A. Dannelly, of White River Conference | 50 00 |
| Judge Morgan, of Memphis | 100 00 |
| Cash collection | 20 35 |
| | $495 35 |
| There is also a cash item to be added, which Mr. W. Morrow, of Nashville, handed me in the street, unsolicited, for Mexico, of | 50 00 |
| Total | $545 35 |

On last night about one-third of a meeting was held at Tulip Street. Something was the matter: either the notice or the speaker did not draw. There was, however, an inspiring proportion of appreciative doctors of divinity and editors in the house, and that gave no little spice to the occasion. It was a beautiful moonlight night. The villas of this lovely "Auburn" were bathed in silver. But the collection added up only $177. The following are the items:

| | |
|---|---|
| North Edgefield, by Dr. Haygood | $100 00 |
| Cash from do. (F. A. Sorrell, $2; T. J. Atwell, $5) | 7 00 |
| Tulip Street Sunday school, pledged by the pastor | 50 00 |
| Bro. Morrow, for two Sabbath schools | 20 00 |
| Total | $177 00 |

The parties who have subscribed these amounts for Mexico, it is understood, will send the money to me direct, at 112 Camp street, New Orleans.

The Missionary Board appropriated some $21,000 for the Mexican mission. It fully indorses the steps already taken in this direction, as I believe the whole church does. I shall proceed at once to collect this sum, so far as I may be able, and call upon all the members and ministers of our church to aid me in the good work. I am glad to report very favorable omens of success. The secretary informed me of the receipt of $100 this morning, for the Mexican mission, from a gentleman residing in Indiana.

## The Immovable Kingdom.

To the sincere lover of his kind there is much comfort in the thought that "the mountain of the Lord's house is established in the top of the mountains." Thus is the kingdom of the blessed Savior raised above all successful competition and rivalry, in the sight and hearing of all of every nation, kindred, tongue and people, and also beyond the reach of the most determined attack.

To whom shall we go? Thou hast the words of eternal life. The only name given among men whereby we can be saved. No man cometh to the Father but by me. Behold the Lamb of God, that taketh away the sin of the world. A wayfaring man, though a fool, shall not err therein. Ho, every one that thirsteth, come ye to the waters. Come unto me, all ye ends of the earth, and be ye saved.

Why do the heathen rage and the people imagine a vain thing? The kings of the earth set themselves, and the rulers take counsel together.

Thy kingdom is an everlasting kingdom. The gates of hell shall not prevail against it. The prophet's "last days" are upon us—"the fullness of time," when "God sent forth his Son, made of a woman, made under the law." The dawn was ushered in eighteen hundred years ago. "The mountain of the Lord's house is established in the top of the mountains." *Is established!* There is a special thought of comfort just here—"*established* in the top of the mountains." Thus firmly settled, *fixed*, in the top of the mountains, *beyond the reach of all successful attack.* This truth is demonstrated in the strong efforts of eighteen centuries. From the date of the decree of a bloody and heartless tyrant, slaying helpless innocents from two years old and under, to the present moment, infidelity, hatred and enmity have exhausted their resources in attempts upon the kingdom of God and his Christ. It stands to-day as immovable as the everlasting hills. The arguments of cruel hatred—strange as cruel—are in substance the same to-day that they were in the days of Herod. Fire and sword have burned and flashed about the cradle and the cross, and to as little purpose. The heathen rage and the people imagine a vain thing.

It seems a little strange that infidelity will not learn lessons of wisdom from its own manifest weakness. Even when in swaddling clothes and bandages our blessed religion laughed to scorn the vain efforts of man to overthrow it. And if the skill of an infant was proof against the strong arm of an armored king, well may defloured, helpless humanity hesitate to attack the strong man in his castle. In the presence of eighteen hundred years of combined effort, and eighteen hundred years of disastrous failure, well may infidelity be assured of the helpless impotency of its rage now.

The question will arise, even occupying their own standpoint—a rejection of the testimony of God's word: [illegible] the religion of the Bible? Allowing it to be of human origin, and the benefits confined to this world, is there any good reason in seeking its overthrow? Can there be, has there been anything better offered to the world? Is there any other testimony so full of satisfaction to the desolate, stricken human heart? Does the religion of the Bible bring evil to individuals, States or governments? Is there anything essentially evil in it? Is it not a comfort to the soul of man? Is it not this very religion, the sublime teachings of him "who spake as never man spake," the only substratum of all of civil, social, domestic and intellectual prosperity? All of every age and tongue—the infidel himself the judge—bear testimony to the fact that godliness is the highest wisdom. None can object to the *results* of righteousness, limiting the view to this life. "Righteousness exalteth a nation, but sin is a reproach to any people," is a truth as palpable to the skeptic as to the believer. Then if there is no harm, but all of good in it; if by it we have peace and prosperity, national and personal; if it hallows and softens the heart of man, restrains him from beastly appetites, and ennobles and exalts him in the scale of being; if it cheers the soul in seasons of affliction, sorrow and pain, and alone qualifies for the darkness of death and the gloom of the grave, why, *why* not at once yield to its rule and be sanctified by its precepts? ***

## Prayer.

> "Prayer is the soul's sincere desire,
> Uttered or unexpressed."

So sings the poet Montgomery, and a truer or more beautiful definition of prayer has not been given. The truth and beauty and force of this definition lie in the word "sincere." This word means, "being what it appears to be." The appearance corresponds exactly with the reality. The thing and the appearance of the thing are the same. A sincere desire, then, is a real desire. It is a desire that is *really* and *truly* a desire. It is not an imitation. It is not a copy. It is the thing itself. It is opposed to the feigned and the artificial. It is the true and the real. Hence we can see how appropriate is the poet's definition of prayer. It is nothing but the unfeigned, unaffected, inartificial, hearty, honest wish of the soul. When this wish is fostered and cherished, and kept in the soul, it is a silent prayer. When it is uttered, by means of language, it becomes a vocal prayer. In both cases, however, it is true prayer. The silent, unuttered wish does not look so much like true prayer as the expressed desire, because we have been so accustomed to regard prayer as an utterance of our wishes. It is evident that the wish must be the foundation of the utterance. Hence the silent, sincere desire is the beginning of the uttered, sincere prayer. Vocal prayer, then, is simply making known the sincere desire of the soul by means of language. It flows naturally and necessarily from the earnest, sincere wish of the heart. The honest, deep wish of the soul naturally seeks an outlet, and must necessarily find one. That outlet is language. The sincere desire naturally searches for its own fulfillment. It feels after an object to satisfy its longings. As that object cannot be found within the soul, the desire comes out on the wings of language, seeking outside of the soul for that object.

This, then, is the second phase of true prayer. It is desire on the wing, exploring and searching after its own fulfillment. A sincere desire is evidence of a void, an emptiness, a realized blank in the soul. True prayer is this sincere desire seeking for the object that alone can fill that void. When this object is found the void is filled. The desire is accomplished and ceases to exist; or, rather, it is transformed into humble gratitude because the object of its search has been found. In seeking for a realization of its wishes the soul of man naturally and instinctively turns to the Fountain whence all good flows. The desire of the heart utters itself in appropriate language to him who alone can fulfill it. In fitting words the attention of the Lord is sought to be drawn to the sincere desire of the heart. The fulfillment of that desire is left to his love and wisdom. The earnest wish of the soul is laid down at Jehovah's feet, and, feeling that "the Lord of all the earth will do right," the soul waits in calm patience for the answer. This is the philosophy of true prayer!

OUTIS.

THE *Central Methodist* of May 10 informs us that the senior editor, Rev. Zephaniah Meek, is very ill of inflammatory rheumatism. We sincerely hope that he may soon be restored to health.

## Whither they Tend.

If the *Catholic Register* is to be credited, the work of converting Anglican churchmen into Roman Catholics is going forward briskly. Anglican Ritualists need but little to make them papists. High-Church Episcopacy is popery in the chrysalis. It is more than embryonic or germinant—it is nearly the complete thing. The *Register* says:

In England the work of conversion has continued during the past year with steady and not very slow steps. To name or even indicate individuals who have been received during the past twelve months would be foreign to our purpose. This much we may say (and say with truth, the fact being known to many Catholics in London,) that the number of converts in London alone has been upward of two thousand during the past year, and has during the last few weeks increased very much. Many, as we are informed, have joined us who are all but Catholics, and who have little need of instruction before they make up their minds to take the final, the long-deferred, but the all-needful step. From every ritualistic congregation in London there is a continual stream of converts drifting toward us, and the number would be increased had we priests sufficient to look after those who are hesitating as to this future step in the right direction. In various ports of the country different Anglican clergymen have been received into the church, to the number of some ten or a dozen, and at least as many ladies connected with the various Anglican sisterhoods have followed in the same direction. Out of every twenty Anglicans who joined the Catholic Church, not less than seventeen have been prepared for the step by the teaching they have heard from ritualistic pulpits, and by the practices they have got accustomed to in ritualistic churches. * * * Not only laymen, but Anglican clergymen, have been seen devoutly hearing mass at Catholic churches, rather than go to their own places of worship, where what they considered heresy was taught.

## Evil Fruits.

Mr. Talmage, of Brooklyn, not long ago, at a fair, married several couples who were dressed in the costumes of the olden time. The marriages were *bona fide*, but much exception has been taken to the affair. We have had our surfeit of Talmage long since, but we still hoped that he might do good to somebody and in some directions. However, when a man sets up for a marvel, and counts chiefly on the sensational and the eccentric for success, there is no telling whither he will drift. That theatrical exhibition of a marriage service was certainly making light of holy things, and highly irreverent, if not sacrilegious, but not a whit more so than some of the sermons which Mr. Talmage preaches and publishes. We agree with the *Central Christian Advocate* in the following paragraph which we find in its columns:

Rev. Dr. Talmage's religious buffoonery has already begun to bear unwholesome fruit. In different parts of the country concerts, fairs and exhibitions in the costumes of two or three centuries ago are the sensation; advertised in the uncouth spelling of the period, and the names of the performers in the fictitious, grotesquely biblical style of the old Puritanic times. When a man of some genius or reputation makes a clown of himself, especially if his antics have a religious turn, there is no end to his imitators. So this diving, who has many admirers, becomes responsible for a great deal of harm through the ill example which in an excess of zeal he has given to the church. For it will do less harm to go to the theater and masquerade openly than to make our houses dedicated to the worship of God a means to satisfy the unquiet thirst for theatrical display which seems to consume some partially religious people.

OUT OF DEBT.—At a late meeting of the board of trustees of the New Orleans Methodist Depository building, 112 Camp street, we were much gratified to learn that the indebtedness which for some years has been hanging over the property was entirely canceled. For this fortunate result much is owing to the donation made by the Conference, last winter, of about $1,000, and which covered nearly one-third of the debt. Two thousand or thereabouts was raised by collections and subscriptions in our city congregations. The balance due to the Depository by the book and ADVOCATE publishers was met by those interests. We have now a very good property, well located, in good repair, and without encumbrance.

DISTRICT CONFERENCES.—We are glad to get items, briefly stated, from these meetings, exhibiting the condition of the church and the interest at the conferences; but it will be usually out of our power to publish reports of committees on the various interests represented. We hope the secretaries or other brethren will continue to send us the items of living interest, and most tersely and compactly expressed; but, as a rule, do not send us elaborate reports on finance, Sunday schools and temperance, as these reports from forty different District Conferences are about the same in matter and style, and not of much interest to the general reader.

## A Fine Instrument.

The organ so highly commended below is kept on sale by R. J. Harp, 110 and 112 Camp street, New Orleans:

"There is nothing in which a person not experienced or an expert can be more readily led astray than in judging of the tone or quality of parlor organs. Heard at first within a limited space, it, by reason of its novelty and susceptibility to nice manipulations of effect, immediately captivates the inexperienced ear. Later, when the same ear has had the misfortune to hear a superior instrument, it discovers a thin rediness of tone and a monotony of shading that speedily grow, and day by day increase in distastefulness, until the unhappy thing is left untouched. We have known in our experience more than one instance of this. But a good parlor organ is as productive of pleasure in a house as it is possible to conceive that anything can be. We knew a gentleman who, having a fine taste for music, bought a George Woods & Co. organ from Mr. Sutro, the agent here, and who for three weeks never got down to business before eleven o'clock. He spoke of it as the most fascinating thing he had ever been in contact with, and said his family took more delight in it than he had thought it possible for anything of the sort to inspire. The permanent value in a refined and cultivated household of one of these instruments cannot be overestimated. And then on Sunday evening the tones of an organ have in them so much that is devotional, so much that is in harmony with the sacred spirit of the Sabbath, that it becomes an incentive to seek in befitting channels an occupation and a pleasure alike proper to the day and the observance of it. The George Woods organ is one that we can confidently recommend on account of its superior quality, the exquisite softness and delicacy of its tone, and the delicious effects which combinations of its stops enable one to produce.—*Baltimore Bulletin.*

## Selma Items.

The *Counselor* is an excellent monthly journal, published by the Young Men's Christian Association of Selma, Alabama. In the April number we find the following among other items of interest:

The Young Men's Christian Association of Selma was organized April 11, 1870. The third anniversary was celebrated, not on the eleventh, but on Monday evening, April 21.

The membership met at the rooms, and at about eight o'clock proceeded in a body to the Presbyterian church, where was assembled a large audience of ladies and gentlemen, friends of the association.

The report showed that there had been a degree of activity in some branches of the association work, and was therefore encouraging.

Short addresses were delivered by the following members of the association: P. G. Wood, Judge W. M. Byrd and James W. Lapsley.

The choir of the church contributed very greatly to the enjoyment of the occasion by the excellence of the music. The voluntaries and anthems were beautifully rendered.

The church was tastefully decorated with flowers and evergreens—the work of some of the lady friends of the association.

Prayer meetings have been held in the Methodist church daily, at eight o'clock in the morning, since Tuesday, April 22. The attendance has been good—members of several of the city churches taking part in the exercises. The indications are favorable for a revival.

Daily services were held in the Methodist church in East Selma from the sixth to the twentieth of April—preaching at night and prayer meeting in the morning. The principal part of the labor was performed by the pastor, Rev. James W. Glenn, though he was aided by Rev. A. J. Briggs, Rev. S. M. Thames, Rev. P. R. McCrary and Rev. M. S. Andrews. About thirty persons professed conversion, and about as many joined the church.

The membership of the church is now about seventy, an increase of about fifty during the present year.

A MEETING was held in McKendree church, says the Nashville *Christian Advocate*, on Friday evening, May 9, in the interest of the Vanderbilt University. Bishop Pierce presided, and appropriate and excellent addresses were delivered by Bishops Marvin and Doggett and Dr. Winfield. At the close a subscription of $11,300 was taken to aid in the purchase of the site for the university, of which amount $4,000 was subscribed by Colonel Reynolds, of Giles county, Tennessee, and $250 by Judge Morgan, of Memphis—the rest by citizens of Nashville.

THE PHOTOGRAPH FAMILY RECORD, published by J. Hulo Powers & Co., Fraternity publishers, Cincinnati, will strike the attention of many and please their taste. It is a large colored engraving with scenes suited to a family record, and with places for the insertion of card photographs. Handsomely framed and filled up with the photographs, it will be an ornament and a gratification.

BISHOP KEENER reached home on Friday, the sixteenth instant, and expects to leave again for Texas some time during the present week. We shall expect occasional letters from him during his Texas tour.

PITY the distressed, and hold out a hand to help them; it may be your case, and as you mete to others God will mete to you again.

## The Board of Missions.

The Board of Missions held its meeting in the mission-room at the Publishing House, May 8-10. The Bishops were in attendance a good part of the time. The business coming before the board was never discharged in a more thorough and satisfactory manner. The board took an advanced position, and is determined, by God's blessing, to maintain it. The movement in Mexico, so auspiciously begun by Bishop Keener, has given a great impulse to the cause. He has thrown his whole soul into the enterprise, and is determined to make special efforts to procure the means necessary to carry forward the undertaking. By reference to our missionary department it will be seen that this new departure finds favor in the eyes of the people, who are rallying to the support of the mission. On Saturday night the Bishop delivered an interesting address on Mexico at McKendree church, at the close of which some $500 was contributed toward the undertaking. We hope that everywhere special contributions will be made for this interest, so that when the Bishop in January next repeats his visit to Mexico he may carry cheering and encouraging accounts of sympathy and support to our brethren who have been and who may be assigned to that important field. Our readers will be much interested in the secretary's report of the proceedings of the board:

The Missionary Board held its annual meeting in its new room in the Southern Methodist Publishing House, commencing on Thursday morning, May 8. In addition to the resident members, we were favored with the presence of the Rev. Drs. N. H. Lee, J. Hamilton, W. M. Rush, W. G. E. Cunnyngham, and all the Bishops, except Bishop Early. The meeting was continued from day to day till Saturday evening, when the board finally adjourned. There was much business transacted, and all with the utmost harmony and good feeling. One spirit—aggressive—pervaded the whole board, and every member seemed to feel that the time had come for an advanced movement in our missionary work. New missions were projected and old fields enlarged; and all this stimulated by what is regarded as a spirit of increased liberality among the members and friends of our church, as well as an increase in their ability to meet the wants of the connection. Hence, on the first day it was resolved: "That it is the sense of this board that it needs *one hundred thousand dollars* for its work the ensuing year, and that we will proceed to raise that amount." This involves the collection of $250,000, inasmuch as sixty per cent. is under the control of the Annual Conference boards, and may be used, if needed, for domestic missions. In accordance with this resolution, the amount was distributed among the various Annual Conferences, and each Conference is expected to raise what is assessed. The following are the assessments:

Baltimore Conference, $12,000; Virginia, $15,000; Western Virginia, $2,000; North Carolina, $15,000; South Carolina, $9,000; North Georgia, $14,000; South Georgia, $11,500; Florida, $1,000; Alabama, $13,000; North Alabama, $10,000; Louisiana, $7,000; Mississippi, $8,000; North Mississippi, $10,000; Memphis; $13,500; Tennessee, $15,000; Holston, $8,000; Louisville, $13,000; Kentucky, $11,500; St. Louis, $6,000; West St. Louis, $7,000; Missouri, $8,000; Western, $1,000; Little Rock, $6,500; White River, $3,500; Arkansas, $3,000; Indian Mission, $1,000; Texas, $5,000; Trinity, $5,000; East Texas, $4,000; West Texas, $2,500; Northwest Texas, $4,000; Columbia, $800; Pacific, $2,500; Los Angeles, $800; Illinois, $1,200.

This surely is not impossible, nor the sum unreasonable, for a membership of more than *six hundred thousand*. Fifty cents each will more than meet this urgent demand of the church.

APPROPRIATIONS FOR THE ENSUING YEAR.

| | | |
|---|---|---|
| China, from June 1, 1873, to June 1, 1874 | | $7,000 |
| Contingent | | 3,000 |
| Mexico | | 21,000 |
| Key West, a mission among the Cubans | | 500 |
| German work: In Virginia and Maryland | | 2,000 |
| Louisiana | | 1,000 |
| For German Sunday school paper, New Orleans | | 200 |
| For German tune-book | | 150 |
| German work in Texas | | 3,000 |
| Indian Mission Conference | | 13,000 |
| Columbia Conference | | 2,500 |
| Pacific | | 5,000 |
| Los Angeles | | 5,000 |
| Western Conference: | | |
| Montana | $2,000 | |
| Colorado | 2,000 | |
| Kansas | 4,000 | 8,000 |
| Western Virginia | | 500 |
| Florida | | 2,000 |
| Illinois | | 1,000 |
| Incidentals | | 1,000 |
| Total | | $79,650 |

This does not quite reach the $100,000 provided for in the first resolution; but there are other mission doors open which will be entered just so soon as the board can be assured that the means will be contributed for the support of those who will engage in the Master's work.

PREMIUM ESSAY.

The board resolved to offer a premium of $100 for the best essay setting forth the principles, facts and obligations of the church on missions; the work to contain not more than forty-eight pages 12mo. The premium to be paid by the treasurer of this board. The president, secretary and treasurer were appointed a committee to supervise the publication and circulation of said work. Bishops Keener and McTyeire and Dr. Summers were appointed a committee of adjudication to determine the merits of the manuscripts submitted. The manuscripts are to be forwarded to Dr. Summers, at the Southern Methodist Publishing House, by the first of October next.

RESOLUTIONS.

*Resolved*, That a committee of three be appointed to memorialize the General Conference at its next session on behalf of this board, praying for such changes in our missionary system as shall require all collections for missions to be paid to the treasurer of the Parent Board, and giving all authority in the matter of appropriations, both for the domestic and foreign fields, to the Parent Board.

*Resolved*, That the Bishops be and hereby are requested to issue an earnest address upon the subject of missions, laying before the church the increased appropriations made by the board, the pressing necessity of meeting these appropriations, and urging upon the church the solemn duty of sustaining this advanced movement of the board.

*Resolved*, That in the opinion of this board no moneys contributed by our congregations directly to the support of their pastors is to be reported as missionary money, notwithstanding the appointment may be called a mission.

*Resolved*, That this board recommend the formation of Women's Foreign Missionary Societies by the ladies of the church throughout our bounds, under the direction of the Board of Missions of the Methodist Episcopal Church South.

Measures were adopted to organize missionary societies in the Sunday schools of the church. The board recommend the adoption of the following constitution of a Sunday school missionary society:

1. We, profoundly impressed with the duty of sending the gospel throughout the world, and of systematic giving in order to accomplish this end, do hereby organize this Sunday school into a missionary society, our collections to be made monthly. The dues from each child to be *five cents* per month, and from members of Bible classes, officers and teachers, *ten cents*.

2. The regular officers of the Sunday school shall control the business of the society; the only officer to be added being a missionary treasurer, whose duty it shall be to collect the dues and pay them out on the order of the superintendent of the school.—*Nashville Christian Advocate.*

## The Meeting of the Bishops.

All the Bishops, except the venerable Bishop Early, were in attendance at the annual meeting in Nashville last week. Bishop Paine was in improved health, though still feeble; and we protest against his doing much work until he has regained his usual strength. We take occasion to state that his medical advisers, colleagues and others forbid his attendance at any District Conferences remote from his home. Bishop Pierce was annoyed with a cold, which, however, was a greater affliction to others than to himself, as they were deprived of the pleasure and profit of hearing him preach. However, his place at McKendree, on Sunday morning, was filled by his venerable father, who, though nearly a nonagenarian, preached over an hour to a vast assembly. He had been sick at Dr. Morgan's during the week, but he believes, with Mr. Wesley, that preaching is the most healthful exercise a man can take, and in his case health-restoring as well as health-preserving.

This grand specific will prevail,
When all the doctors' medicines fail.

His sermon last Sunday will not soon be forgotten. His counsels and warnings were given forth as from the lips of a dying patriarch; but we trust that he may live through another decade, that he may repeat them here and elsewhere for the greater edification of the church. Bishops Wightman and Kavanaugh preached to large and delighted audiences at Elm Street. Bishop Doggett cried for more than an hour at Tulip Street: "Behold the Lamb of God!" We were greatly edified by that gospel sermon, as we were by Bishop Marvin's at night in McKendree, on the Unjust Steward, which we wish him to repeat, and at suitable times expand, all over the connection. Bishop Marvin preached at Hobson's in the morning. Bishop Keener preached at Trinity and Claiborne's. These labors of our chief pastors, we trust, will result in great good.

The Bishops, in their annual review, are much encouraged, and they go forth to their last episcopal visitations for this quadriennium full of faith and hope and zeal. The churches approve of their faithful labors, and have shown their approval by paying them their salaries in full, and they will "follow with a glad mind and submit to their godly admonitions, and submit to their godly judgments."—*Nashville Christian Advocate.*

MORAVIAN.—"It is not generally known," says the New York *Times*, "that the Moravians have had a settlement on Staten Island, possibly for a century. The location is near New Dorp, four miles from the steamboat landing. More than sixty years ago there was a Moravian church at New Dorp, 'a simple wooden structure,' with the novelty of having the parsonage and the church under the same roof. The new church is about twenty-five years old, to which, at the time of its erection, was added, by Mr. Vanderbilt, large cemetery grounds, the donor at the same time erecting a family vault. We understand that Mr. Vanderbilt has recently decided to endow the church and society with the princely sum of $500,000, to be expended upon the erection and support of a young ladies' seminary, under the charge of the Moravians, and also for the carrying on of a large farm of some five hundred acres."

MILK AND RUM.—In a recent discourse Rev. Dr. Waugh, of the Methodist Episcopal Mission Conference, India, referred to the fact that the Hindoos and Mohammedans almost universally concede the depravity of the race. Among illustrative examples, he gave this from one of the chief men in Lucknow: "The sinfulness of man," said he, "is easy enough understood when we remember that in disposing of a good thing—for instance, milk—we have *to carry it* to men's doors; but when we wish to furnish that which is evil—that is, sell rum—we have but to open a shop, and *they come to us*. That is," continued the man, "we will make sacrifices to destroy ourselves, but none to help ourselves." The Hindoo mind, Dr. Waugh stated, was keen, alert, critical, incisive. Preaching to them required self-possession, good temper, and an ability to probe and answer the subtlest of objections.

## Episcopal Visitations for 1873.

FIRST DISTRICT—BISHOP WIGHTMAN.

| Conference. | Place. | Time. |
|---|---|---|
| Western | Atchison | Sept. 3. |
| Missouri | Carrollton | Sept. 10. |
| West St. Louis | Springfield | Oct. 1. |
| St. Louis | Charleston | Oct. 15. |
| Mississippi | Vicksburg | Oct. 22. |

SECOND DISTRICT—BISHOP MARVIN.

| | | |
|---|---|---|
| Illinois | Pana | Sept. 3. |
| Western Virginia | Ashland | Sept. 17. |
| North Alabama | Talladega | Nov. 19. |
| Alabama | Selma | Dec. 3. |
| Louisiana | Baton Rouge | Jan. 7, 1874. |

THIRD DISTRICT—BISHOP KEENER.

| | | |
|---|---|---|
| Louisville | Princeton | Oct. 1. |
| Holston | Marion | Oct. 15. |
| Virginia | Norfolk | Nov. 26. |
| North Carolina | Goldsboro | Dec. 10. |

FOURTH DISTRICT—BISHOP M'TYEIRE.

| | | |
|---|---|---|
| Kentucky | Lexington | Sept. 3. |
| Tennessee | Franklin | Oct. 8. |
| Memphis | Memphis | Nov. 19. |
| South Carolina | Sumter | Dec. 10. |

FIFTH DISTRICT—BISHOP PAINE.

| | | |
|---|---|---|
| North Mississippi | Grenada | Dec. 3. |
| North Georgia | Newman | Dec. 10. |
| South Georgia | Macon | Dec. 17. |

SIXTH DISTRICT—BISHOP PIERCE.

| | | |
|---|---|---|
| Indian Mission | Tallequah | Oct. 23. |
| Arkansas | Dardanelle | Oct. 29. |
| White River | Forest City | Nov. 12. |
| Little Rock | Camden | Nov. 26. |
| Florida | Jacksonville | Jan. 7, 1874. |

SEVENTH DISTRICT—BISHOP KAVANAUGH.

| | | |
|---|---|---|
| Northwest Texas | Waco | Oct. 15. |
| Trinity | Dallas | Oct. 29. |
| East Texas | Palestine | Nov. 12. |
| West Texas | Lockhart | Nov. 26. |
| Texas | Austin | Dec. 10. |

EIGHTH DISTRICT—BISHOP DOGGETT.

| | | |
|---|---|---|
| Columbia | Brownsville | Sept. 3. |
| Pacific | Colusa | Oct. 8. |
| Los Angeles | Spadra | Oct. 23. |
| Baltimore | Baltimore | March 6, 1874. |

Bishop Early, being superannuated, is not assigned to any specific work.

Bishop Keener expects to visit the mission in Mexico January, 1874.

THE slothful servant is justly condemned as deceitful, because he pretends to serve his master, when in truth he does nothing.

WHAT you keep by you you may change and mend; but words once spoken can never be recalled.—*Roscommon.*

ANGER begins with folly and ends with repentance.

## MARRIED.

CORDILL—SNYDER.—At the residence of the bride's brother, C. H. Snyder, on the ninth of April, 1873, by Rev. J. M. McKee, Mr. Stephen H. Cordill and Miss Rosa K. Snyder, all of Franklin parish.

CASTON—BREXLER.—At the residence of the bride's uncle, Thomas N. Sisson, on the twenty-third of April, 1873, by the same, Mr. William Caston and Miss Olive M. Brexler, all of Franklin parish.

## Agent's and Publisher's DEPARTMENT.

### Acknowledgments of Letters and Funds

RECEIVED BY MAIL,

**For the Week Ending May 17, 1873.**

A—J. B. Alden, D. Appleton & Co. two letters, L. B. Aldridge Receipts, A. C. Allen, S. D. Aiken, Advocate Publishing Company, American News Company, H. C. Armstrong, Edwin Alden two letters, Alex. Agar, American Sunday School Union, B. Albridge Jr.

B—Brenmaker, Moore & Co., J. L. Borden, H. Bishop, C. F. Bailey, John C. Breegan, Bragg & Kirk, D. A. Britt, Barnes & Wilkinson, W. A. Brown, M. E. Bull $4, Bigbow & Main, R. Babbington, L. Barnhart $2.

C—G. W. & C. B. Colton & Co., Colton, Zahm & Roberts, L. Carley $2.50, D. T. Chamberlin, J. C. Crawford, A. J. Coleman, John Chambers, B. G. Cravens, C. W. Carter, Mrs. P. Chase $4.

D—Donaldson & Co., E. A. Davis, George I. Dicks & Sons, L. T. Dewhill, J. T. Davis, R. B. Downer $10, M. Dalrose, T. S. Delaney Jr. $3.80, W. A. Brodley $5, William P. Dorr.

E—L. Ercanbrack $5.50, B. G. W. Ellis, J. W. Ellison $2.

F—E. N. Freshman, L. F. Fitzhugh $1.50, E. A. Flowers $5, J. M. Fulton $1, J. A. Frazier, A. J. Foster $2, M. C. Field.

G—W. A. Gill $1.50, Griffin & Hoffman, J. Gorton, T. Garrison.

H—Alfred Haynes three letters $62, W. H. Holton, T. J. Hutson $13, Alex. Hood $15.75, J. C. Huckabee, John Hoey, Harrison & McLauren $2, W. C. Hallsip, D. M. Hudson $1, Hubbard & Bros., Hurd & Houghton.

J—J. F. Jorr 50 cents, R. K. Jayne.

L—C. M. Laverman, Miss Lizzie Lewis $2, M. J. Law $2, J. B. Lippincott & Co. two letters, J. Litchfield $2, Lee, Shepard & Dilliugham.

M—W. T. Melaugh $1.25, W. W. Millsaps, T. Moody $1.50, Thomas Mallett $2, G. W. Millsaps, A. H. Moss, J. & J. W. Merchant, H. K. Miles, J. M. Mayo $1.25, N. A. Moore, J. B. McFerrin, A. Menet.

N—C. D. Nicholson, A. B. Nicholson, J. T. Norrell.

P—Pierce & Lyle, S. M. Pettengill & Co., E. F. Powell, S. E. Pilley, J. Hale Powers & Co., Mrs. M. V. Perin, Powers Paper Company, W. C. Pope.

R—A. H. Redford three letters, J. K. Ramlall, A. D. F. Randolph, A. Riser $15.

S—H. L. Smith $1.10, H. L. Selman $5, A. L. Slack, E. W. Sedoman $2, D. L. Smith 50 cents, J. W. Sandell $1.25, I. C. Spencer, W. H. Scales, Z. Swift, I. N. Soper & Co. $2.25, John H. Shockley, A. H. Smith $1.25, S. S. Scott.

T—C. Taylor $6.25, J. C. Thoms, W. B. Tornagle, E. M. Turner, George Thomas, J. R. Thompson, W. S. Turner $1, J. J. Thomasson, R. A. Timmons $1.

V—George T. Vickers $2.50.

W—John Watts, W. G. Woodbridge two letters, J. L. Wright $10.75, T. F. Webb, T. B. White, A. J. Wright $5.68, H. O. White $14, P. Wadsworth $12, George Woods & Co., W. S. Wade $2, Woolworth; Ainsworth & Co.

NEW ORLEANS, JACKSON AND GREAT NORTHERN RAILROAD.—As this community is largely interested in the New Orleans, Jackson and Great Northern railroad, it affords us pleasure to say that in our opinion the affairs of the road were never at any time under more competent and efficient management than at present. We have observed in our latest trips over the road the great improvement resulting from the thorough repairs which it has been undergoing for the past several years, at great expense to the company. Colonel E. D. Frost, the general manager, has for a number of years stood second to none in efficiency of railroad management, and is withal a courteous and refined gentleman. A more sober, urbane, genteel and attentive set of officers than those in the office of the Jackson Railroad Company (only three doors from us) we have not observed in any office. We make these statements, believing that they will be gratifying to those whose lives and property are intrusted to them, and as a means of encouragement to which, in our opinion, they are entitled. We are indebted to the politeness of Mr. A. D. Sheldon for a copy of the schedule, which appears elsewhere.

THE ATTENTION of our readers is directed to the advertisement of J. G. Bermel, manufacturer of human hair goods, No. 121 Canal street, who received gold and silver medals at the late Louisiana State Fair.

WE CALL the attention of our lady readers to the card of Messrs. Lewis & Hedrick, 103 Canal street, who have established a successful business in the manufacture of ladies' ready-made suits and underwear.

SOPHIE, No. 13 Baronne street (late 152 Rue du Canal,) New Orleans. Robes, confections, modes, nouveautes, broderies, dentelles, lingeries, trousseaux and fourrures.

SEPTOLINE OIL COMPANY, No. 62 Camp and 15 Dauphine street.

A SUBSTITUTE FOR PLASTERING, OIL-CLOTH AND CARPETING.—This issue contains an advertisement of a hard, compact paper board, expressly prepared and designed for the above purposes. There is the plain and the ornamental. The former can be whitewashed or kalsomined, as one's taste may desire. The latter, being finished in a variety of colors and designs, serves the purpose of plastering and wall paper combined. Thus the rooms of a house can be finished in a very comfortable and tasty manner at a very small cost comparatively. The same company makes a paper board finished in designs suitable for oil-cloth and carpeting, as a covering for floors. This paper board was awarded the premium at our recent State Fair, and is destined, we think, to become a popular article for the purposes for which it is made.

SEE ADVERTISEMENT of Messrs. G. W. Terrell & Co., who are in want of a lady teacher of drawing and painting.

THE PREMIUM SHERWOOD STEAM WASHER.—A. Harry Granger, general Southern agent, 103 Canal street.

## BUSINESS NOTICES.

HAMILTON'S BUCHU AND DANDELION is taking the place of all other diuretic remedies. The intrinsic merit of the preparation has gained for it a deserved reputation as the best remedy for all diseased conditions of the kidneys and liver ever presented to the public. Any physician can tell you that the ingredients in this preparation form a valuable alterative and blood purifier, removing, through the healthy action of the kidneys, liver and bowels, the impurities of the blood. Buy the remedy of Frederickson & Harte and E. J. Hart & Co., New Orleans. my22 2m

PIERSON & HEWS, fine Clothing, Shirts and Furnishing Goods, 13 and 15 Camp street, opposite City Hotel, New Orleans, Louisiana. We invite visitors from the interior to examine our stock and prices. We claim to sell first-class goods as low as can be afforded and live. We sell the celebrated Shoulder-Seam Shirts, warranted to fit, wear and give satisfaction. Liberal deduction made to Clergymen, and their trade solicited. fe27 1y

THE EQUITABLE LIFE ASSURANCE SOCIETY, New York.

| | |
|---|---|
| Assets | $21,000,000 |
| Income | 11,000,000 |

Branch office—33 CAMP STREET.

A. P. CLEVELAND, General Agent.

fe13 1y

RUPTURE CURED by Dr. A. Folleau, of the Paris Medical Faculty. Specialty for the treatment of all deformities of the body. No. 8 St. Charles street, New Orleans, Louisiana. Pamphlet and circular of Dr. Folleau's method of treatment can be obtained by sending postage stamp to P. O. Box 2012. ap19 3m

BEST AND OLDEST FAMILY MEDICINE.—Sanford's Liver Invigorator, a purely Vegetable Cathartic and Tonic, for Dyspepsia, Constipation, Debility, Sick Headache, Bilious Attacks and all derangements of liver, stomach and bowels. Ask your druggist for it. Beware of imitations. mh27 1yeow

USE DR. HENRY'S WORLD'S TONIC AND BLOOD PURIFIER.—It is the great household remedy, pleasant to take, yet potent for the prevention and cure of diseases. It is better than Bitters, Cordials, Rhum or Sarsaparilla. Sold by druggists. jy18 1y

DR. HENRY'S ROOT AND PLANT PILLS.—Mild yet thorough; no nausea or griping; entirely vegetable; great Liver remedy. Price, 25 cents. Sold by druggists. jy18 1y

THOUSANDS attest its virtues, and from all quarters of the globe come testimonials of wonderful cures performed by Simmons' Liver Regulator. my22 1t

MRS. WHITCOMB'S SYRUP.—The great soothing remedy. Price only 25 cents. Gives rest to the mother and health to the child. Sold by druggists. jy18 1y

TWELVE SAMPLES (postage free) for fifty cents. Sells for $10. Address H. L. WOLCOTT, 181 Chatham square, New York. se26 1y

## NEW ADVERTISEMENTS.

GREAT JACKSON ROUTE.

Trains depart and arrive as follows (from Depot foot of Calliope street:)

DEPART.

| | |
|---|---|
| Express | 7.50 A. M. |
| Mail | 5.35 P. M. |
| Accommodation | 4.00 P. M. |

ARRIVE.

| | |
|---|---|
| Express | 11.05 P. M. |
| Mail | 9.40 A. M. |
| Accommodation | 8.50 A. M. |

This line is many miles the shortest and many hours the quickest to all points North and East, and the only line running Pullman's Palace Sleeping-Cars to Louisville, Humboldt and Memphis without change. Only one change to principal cities North and East. Tickets for sale and all information given at corner of Camp and Common streets, under City Hotel, New Orleans.

A. B. SHELDON, Agent.
E. D. FROST, General Manager. my22 6m

HOME INDUSTRY.

GOLD AND SILVER MEDALS
AWARDED TO
J. G. BERMEL
FOR THE
LARGEST AND BEST DISPLAY OF HAIR.
Cheapest Human Hair Manufactory.
WHOLESALE AND RETAIL,
121 CANAL ST. (TOCRO BUILDING.)
my22 1m New Orleans.

THE PREMIUM
SHERWOOD STEAM WASHER.

It washes and bleaches clothes at the same time. No wash-boards and no fluids are needed, and clothes will last as long again when washed by this Washer. It is cheap and durable, and

Will Pay for Itself in Two Months.

This Washer is made to fit any kettle or boiler. Price, only $5. Send size and height of kettle. Kettles furnished at market prices.

Agents wanted in every county and State. State and county Rights for sale. Apply to or address
A. HARRY GRANGER,
General Southern Agent,
103 Canal street, New Orleans, La.

NEW ORLEANS, May 18, 1873.

MR. A. HARRY GRANGER: I have been using the Sherwood Steam Washer—bought of you—every day for six weeks. The clothes get whiter every time they are steamed. The "Woman's Friend," so called, sold by Mr. Hayes in this city, I used for over four months. I prefer the Sherwood Steam Washer, as it costs less money, takes less fuel to run, and takes less time to cleanse the clothes.

J. C. McALLISTER,
my22 1t Cor. Carondelet and Julia streets.

PATENT ALUMINOUS PLAIN AND ORNIMENTAL BUILDING PAPER, OIL CLOTH AND CARPTING.

Designed especially as a substitute for Plastering at one quarter the cost, also, for the Sheathing and Lining of houses.

The Ornamental has a fine wall paper finish and serves the purpose of plastering and wall paper combined.

Paper Oil Cloth and Carpeting is prepared and furnished in designs suitable for Oil Cloth and Carpeting. Its cost is a trifle compared with Oil Cloth, while it serves a better purpose.

We also have the Tarred Paper Board for Roofing purposes—samples and descriptive circular sent on receipt of postage stamp.

Address, EDWARD THOMPSON,
*Agent Bodger State Paper Co.*
181 PETERS STREET, New Orleans.
my22 1f

SOPHIE,
NO. 13 BARONNE STREET,
(Late 152 Rue Du Canal,) New Orleans.

| | | |
|---|---|---|
| Robes, | Confections, | Modes, |
| Nouveautes, | Broderies, | Dentelles, |
| Lingeries, | Trousseaux, | Fourrares. |

my22 1m

EDUCATIONAL.—THE SOUTHERN EDUCATIONAL AGENCY has applications from a large number of "A. M.'s" and graduates of first-class colleges, of long and successful experience in teaching, who wish situations.

Colleges, schools and families needing competent teachers, and teachers desiring situations, are requested to apply at once to the undersigned.

G. W. TERRELL & CO.,
mh16 3m Proprietors, New Orleans, La.

## NEW ADVERTISEMENTS.




FOR OVER FORTY YEARS
THIS
PURELY VEGETABLE
LIVER MEDICINE
HAS PROVED TO BE
THE GREAT UNFAILING SPECIFIC

for LIVER COMPLAINT and its painful offspring, Dyspepsia, Constipation, Jaundice, Bilious attacks, Sick Headache, Colic, Depression of Spirits, Sour Stomach, Heartburn, Chills and Fever, etc.

After years of careful experiments, to meet a great and urgent demand, we now produce from our original Genuine Powders

THE PREPARED,

a liquid form of SIMMONS' LIVER REGULATOR, containing all its wonderful and valuable properties, and offer it in

ONE-DOLLAR BOTTLES.

The Powders (price as before).....$1 00 per package.
Sent by mail..... 1 01 per package.

CAUTION!

Buy no Powders or Prepared Simmons' Liver Regulator unless in our engraved wrapper, with Trade-mark, Stamp and Signature unbroken. None other is genuine.

J. H. ZEILIN & CO.,
Macon, Georgia, and Philadelphia.
Sold by all Druggists. se29 1y

SPECIAL
—TO THE—
CHURCHES,
COUNTRY RESIDENTS,
AND ALL OTHERS IN WANT OF
Chandeliers and Safety Lamps.



We would announce that in addition to our large trade in Lamps and Lamp Trimmings, Oils, etc., we have established a

CHANDELIER MANUFACTORY,

which enables us to offer a fine and safe article at less than three-fourths their former prices notwithstanding the continued rise in materials.

We are also sole agents for the UNION SAFETY LAMP, the fount of which we attach to Chandeliers, rendering an explosion with any kind of oil impossible.

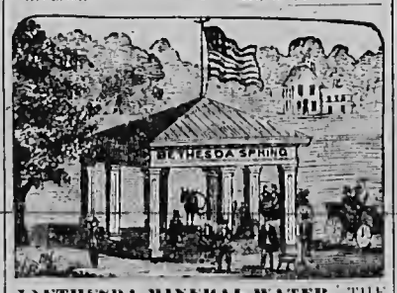
SEPTOLINE OIL COMPANY,
No. 62 Camp and 15 Dauphine street,
my15 1m New Orleans.

SWAIM'S
CELEBRATED
PANACEA

THE STANDARD REMEDY FOR SCROFULA,

and all diseases arising from IMPURITY OF THE BLOOD, such as Eruptions, Pimples, Boils, Ulcers or Sores, Abscesses, White Swellings, Hip-Joint Disease, etc., and all affections of the Eyes, Ears, Throat or Lungs occurring in scrofulous constitutions. For pamphlet, illustrating cases, send to

SWAIM'S LABORATORY,
1338, Seventh st., below Chestnut, Philadelphia.
W. H. SCHIEFFELIN & CO.,
Agents, New York.
my15 6m




BETHESDA MINERAL WATER.—THE acknowledged cure for Bright's Disease, Diabetes, Liver and Bilious Affections, Kidney and Urinary diseases. Sold, wholesale or retail, at 35 Magazine street.

H. D. HUFF,
Sole Southern Agent.
Address Glass Box 825. mh6 1y

PROCTER & GAMBLE'S
EXTRA OLIVE SOAP

Is made from the best Material and Nicely Perfumed. Sold at price of ordinary Soap. Buy it; you will use no other. Grocers have it.

New Orleans Jobbers are Wholesale Agents. ja2 6m

MINERAL WATERS ON DRAUGHT,
AND AT FIVE CENTS.

| | |
|---|---|
| Vichy, | Seltzer, |
| Kissengen, | Blue Lick, |
| Bitter Kissengen, | Bladon. |

ALSO IMPORTED IN BOTTLES,

| | |
|---|---|
| Vichy, | Frederickshall, |
| Bitter Water, | Seltzer, Congress, etc., |

At ALEIX & GAUDET'S,
Pharmaceutists and Chemists,
my1 1m Bonrbon street, cor. Customhouse.

ILLINOIS CENTRAL RAILROAD.
GENERAL SOUTHERN AGENCY,
26 Carondelet Street, New Orleans.

Travelers by rail or river via Cairo can get full information by applying as above.

JAMES T. TUCKER,
my1 1m General Southern Agent.

PERIQUE TOBACCO.

Agency of the celebrated Grand Point (Parish of St. James, Louisiana)

PERIQUE TOBACCO.

Have constantly on hand a large stock, for sale in lots to suit.

E. BOURGEOIS,
my1 2m No. 49 Conti street.

WRITE FOR A PRICE LIST TO J. H. JOHNSTON,




179 Smithfield St., Pittsburg, Pa.

Breech-Loading Shot-Guns, $40 to $300. Double Shot-Guns, $8 to $150. Single Guns, $3 to $20. Rifles, $8 to $75. Revolvers, $6 to $25. Pistols, $1 to $8. Gun Material, Fishing Tackle, etc. Large discounts to dealers or clubs. Army Guns, Revolvers, etc., bought or traded for. Goods sent by express C. O. D. to be examined before paid for. ap15 1yeow

DELICIOUS SODA WATER
AND
FRESH FRUIT SYRUPS,
At Eckleburg's,
Corner Washington street and St. Charles avenue,
New Orleans. my15 3m

WANTED.....WANTED.

A Lady to teach DRAWING AND PAINTING in a first-class Female Seminary; also one to teach Music on Piano. Apply at once to

G. W. TERRELL & CO.,
Proprietors Southern Educational Agency,
my15 2t New Orleans La.

## NEW ADVERTISEMENTS.

A. P. DANNER & CO., MOBILE, ALA.
WILLY G. TOOMER, NEW ORLEANS.

DANNER & TOOMER,
COMMISSION MERCHANTS



Lumber, Timber, Staves and Naval Stores,

AND SAW MILL AGENTS.

BLATCHLEY'S IMPROVED
GENUINE
CUCUMBER-WOOD
PUMPS.

Widely and favorably known for their valuable qualities: Purity, Durability, Efficiency and Cheapness. Every Farm should have them.

TINGLEY'S PATENT HORIZONTAL
REVOLVING ICE-CREAM FREEZERS



are the best and most economical machine of the kind ever made. Send for descriptive catalogue and price lists to

DANNER & TOOMER,
288 Belord street, New Orleans,
General Southern Agents.
Postoffice address—Lock Box 921. ap17 3m

THE SINGER IMPROVED
FAMILY
SEWING MACHINE.

OVER 1,000,000 SINGER MACHINES
*HAVE BEEN SOLD*
AND ARE IN DAILY USE.

They are perfectly Simple, Reliable and Durable, and every Machine sold is FULLY GUARANTEED to give ENTIRE SATISFACTION on every description of work.

They have been before the public for over a quarter of a century, and are continually growing in popular favor.

Send for circular and samples of sewing.

E. BUTTERICK & CO.'S
CELEBRATED PAPER PATTERNS
—FOR—
LADIES' AND CHILDREN'S GARMENTS.

Thousands of Ladies in this city will attest their usefulness and economy. They are indispensable to every family, and are particularly serviceable to Ladies in the country. Call or send for catalogues. Patterns sent by mail, to any address, on receipt of price.

WM. E. COOPER,
fe27 6m 89 Canal street.

BABCOCK SELF-ACTING
FIRE ENGINE,
FOR CITY, TOWN AND VILLAGE USE.



The Babcock Fire Extinguisher, Hook and Ladder Trucks, with Portable Fire Extinguishers attached. The Fire Departments in the principal cities of the Union use them daily. They are safe and simple, and a powerful protection. Forty-six railroads use them. Insurance companies reduce rates where it is introduced.

A. M. GRANGER, General Agent,
mh6 1y Exposition Building.

IMPORTANT TO THE PEOPLE
OF
THE CITY AND COUNTRY.

We beg to inform the people of the city or country of these and adjoining States that we are prepared to receive orders for

Cleaning, Dyeing, Dressing and Renovating

all kinds of fine and coarse goods, such as Silks, Velvets, Satins, Crepe de Chine, Lamas, Cashmeres and Woolen Shawls, and woolen and mixed goods for ladies, gentlemen, children and merchants.

Packages can be sent by rail or river, directed to our factory. Goods promptly returned to owners by river or rail, and charges collected when goods are delivered. Any inquiries made by mail will be answered immediately. Send written instructions.

Our works are the most extensive in the South. Great superiority of finish on goods intrusted to us. Prices moderate.

Spots of grease, lemon, paint, etc., taken out of silk and other goods without wetting.

Hoping to be favored with your orders, we remain, very respectfully,

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## The Child's Corner.

*WHAT THE SPARROW CHIRPS.*

I am only a litt'e sparrow,
A bird of low degree;
My life is of little value,
But the dear Lord cares for me.

He gave me a coat of feathers;
It is very plain, I know,
With never a speck of crimson,
For it was not made for show.

But it keeps me warm in winter,
And it shields me from the rain.
Were it powdered with gold and purple
Perhaps it would make me vain.

By and by, when the spring time cometh,
I will build me a little nest,
With many a chirp of pleasure,
In the spot I like the best.

And He will give the wisdom
To build it of leaves most brown;
Warm and soft it must be for my birdie,
And so I will line it with down.

I have no barn or storehouse,
I neither sow nor reap;
God gives me a sparrow's portion,
With never a speck to keep.

I know there are many sparrows;
All over the world we are found;
But our heavenly Father knoweth
When one of us falls to the ground.

Though small, we are never forgotten;
Though weak, we are never afraid;
For we know the dear Lord keepeth
The life of the creatures he made.

I fly through the thickest forests,
I light on many a spray;
I have no chart or compass,
But I never lose my way.

And I fold my wings at twilight,
Wherever I happen to be,
For the Father is always watching,
And no harm will come to me.

I am only a little sparrow,
A bird of low degree,
But I know the Father loves me;
Have you less faith than me?

### Short Sight and Long Sight.

I.

"Now, you know," said the mother, who understood a great many things, "I am forced to go on a journey, and to leave you for a little time; but you must all travel due west and keep each other company, and not let anything tempt you from the straight path, and then we shall all meet at last."

"I will not," said the eldest.

"Nor I," said the next.

"Nor I," said the next.

"Nor I," said they all, one by one.

At last they all cried out in chorus: "We will none of us be tempted."

"Very good," said the mother. "Now let us have some bread and milk for supper, before we part for a time."

So they did. Nothing is more innocent than bread and milk.

II.

The seven brothers started on their journey due west, as their mother had told them. They had not gone far when a damsel peeped forth from a side-path and beckoned the elder brother. He shook his head and turned away his eyes. But then she began to sing a very beautiful song, and at last the eldest brother plunged aside after the fair damsel. She ran like a deer, so that it seemed as if he would never catch her; and the last the six brothers saw of him was a mere dot of a figure flying in pursuit of the damsel.

III.

"I would never let a damsel get the better of me like that," said the next eldest brother; and he stepped out ahead in a very determined way. But just then he happened to catch sight of the white sail of a little boat that was nestling in a creek that lay at a little distance aside from the path. Now he was very fond of boating, and thought he would just run down the by-path for a little way and look at this vessel. When he got alongside of her he thought he must just get on board, to have a nice close look at her. So he did; but no sooner did he set foot on deck than a brisk wind sprang up, and just there the river took a sudden bend, and he was soon out of sight.

IV.

"What a fuss about a boat!" said the next eldest brother. "You will not catch me disobeying our mother and breaking up the company for a paltry boat. Hallo! whatever is that?"

It was a beautiful young pony, that stood grazing a little way down a side-path.

"I am so fond of horses, and it cannot hurt me to look," said he; and off he ran to have a look at the pony. But no sooner had he got quite close than the pretty creature seemed to say: "Come, mount me!" and he could not resist the temptation. The moment he was on the pony's back it went off with him at a gallop, and he was soon lost to sight.

V.

Thus it was. Each brother in succession felt sure that he would not be tempted from the straight path; and yet each brother went astray except the last, who went plodding straight on till he came to the end of the path that ran due west. There he found his mother waiting for him; with his six brothers all in a row, looking ashamed of themselves.

"Well, my darling," says the mother, "here you are. You have not let any pretty thing tempt you into a side-path!"

"Mother," cried all the other six in chorus, "you will find, if you look, that he is short-sighted, and could not see a pretty thing in a side-path!"

"You are very clever at explaining things," said the kind mother; "but perhaps you can explain how it is that you six, who left the straight path, have all found your way back to me, though you were all so far-sighted that you could see to do wrong?"

Then the six brothers held their tongues, and they kissed all around, with very loud smacks, and had bread and milk for supper, because that is so innocent.

Many things happen that we cannot explain.—*Good Words.*

### A Long Tongue.

BY OLIVE THORNE.

Wouldn't you think yours was a long tongue if it was as long as your whole body? Well, odd as it seems, there is a little fellow, who lives in Africa, with just such a tongue, and you can't imagine how useful it is to him.

You see he is a dignified, slow-moving little fellow, and he lives on insects and such lively game. He could never catch them, and might starve to death, only that he can dart out his tongue, as quick as a flash, and as long as his body. The end of this droll weapon is sticky, and holds fast any unfortunate bug or fly it touches.

The little animal I speak of is a chameleon, and his tongue isn't the only droll thing about him. His eyes are very curious. To begin with, they are very large and round, and stick out like big beads on the side of his head. And the funniest thing is that he can turn them different ways, so as to see all around him. He can turn one up and the other down, or he can turn one forward and the other back, and thus see everywhere. It must be a very small bug which can escape these sharp eyes.

And that isn't all about them. These eyes are covered with eyelids all the time. To be sure, there is a hole in the middle, where the bright eye looks out, and he can contract or expand it, as he likes, but he can't uncover his eyes, as we can.

But his tongue and his eyes are not the only odd things about him—his feet are droll as the rest. He has five toes, just as you have, though they are more like a bird's claws than like your toes. They are all long and have claws on the ends, and then they are fastened together by skin in a curious way. Three of them are fastened into one sort of bundle, and the other two into another.

You can see how nicely this arrangement enables him to hold on to the branches of trees, where he lives. All four of his feet are fixed in the same way. And, as if four such hands and feet were not enough, his long, slim tail is as good as another foot. He can curl it around a branch, as a monkey can his, and hold on with it. Even when he walks on the ground—which he don't much like to do—he steadies himself with this useful tail.

Everything about this fellow is odd. His skin is not fastened tight to him, as it is to most animals. It is more like a loose bag, and he can swell it out into queer shapes, or rather into a shapeless mass, by filling it with air. And another oddity about the skin is that, by a peculiar arrangement of the coloring matter, he sometimes looks one color and sometimes another, according to the way the light strikes him. It is something like what you have seen in changeable silks.

Strange stories were told about this curious little fellow in old times. It was really believed that he had no regular color of his own, but that he took the color of the thing he was near, being green among the leaves and brown on the ground. That error was caused, of course, by the changes of color I spoke of.

Another error was the effect of his curious habit of blowing himself up like a bladder. It was said that he had no particular shape. In fact, he had no character of his own any way—neither color nor shape!

The wisest men of old times believed these stories, and it seems droll enough to read of it in serious, wise books. Even the name of the honest little fellow got to mean one who changes his opinions to suit everybody and has no fixed ideas of his own.

You see it has taken hundreds of years, and hundreds of men watching them, to find out about these curious little fellows; and you can learn it all in five minutes.

### Henry and His Habit.

Henry Town is a good enough boy in some respects. He is amiable and truthful and pleasant in his manners, but in matters where he is required to take upon himself any burden of responsibility or trust he is a broken reed.

"Henry," says his sister, "will you be sure to put this letter in the postoffice for me?"

"Oh! certainly."

"Now, you won't forget it?"

"No, really I won't."

"It is to Uncle Thomas about meeting me in New York, and if he doesn't get it and come to the station for me I shall hardly know what to do."

"Oh! I'll be sure to put it in," and Henry takes the letter and goes off. He really intends to go to the postoffice the first thing, but on the way down he meets a companion, who has something to say about a sailing party, and Henry forgets the letter entirely, until about three hours after the mail. Then he drops it in, and thinks no more about it, only to answer, "Oh! yes," when asked if he has done his errand.

The consequence is that when his sister gets to New York, where she has never been before, there is no one to meet her. She has to find her way to the other side of Brooklyn alone, takes the wrong car, and only finds her friends at the end of a very troubled, distressed, anxious day. She is not well or strong, the fatigue and the worry make her ill for a week, and the whole pleasure of her visit is spoiled because Henry could not take the trouble to keep his mind on one subject long enough to post a letter.

I might multiply instances of the worry, disappointment and wear-and-tear of the tempers and feelings of others occasioned by Henry's habits, but one is enough.

Henry is always very sorry, and never *means* to do so again, but the trouble is he does not *mean not* to do so, and I fear he will never reform unless he takes to heart the lesson: "What thy hand finds to do, do with thy might."—*Child's World.*

"COME into my yard and see my new top spin," said Tommy to Willie.

"I shall do no such thing," answered Willie. "I never play Sundays. I am a man Sundays." And he marched off with his Sunday school books under his arm, with the air of one who had made up his mind.

"THE sluggard looks for prosperity without diligence; the practical atheist from diligence alone; the Christian from the blessing of God in the exercise of diligence.

## Farm, Garden and Household.

### The Laughing-Plant.

Palgrave's work on central and eastern Arabia furnishes something new for botanists. A plant is described under the name of laughing-plant, the seeds of which produce effects very much like laughing-gas, familiar to those who have attended Dr. Colton's exhibition of it at the Cooper Institute. It grows only in Arabia, attaining a height of only about six inches at Kaseem, while at Oman it rises to three or four feet, with wide-spreading branches, being woody and the leaves green. Its flowers, in tufts, are yellow. Two or three black seeds, much like French beans in size and shape, are produced in a soft woolly kind of capsule. They have a sweetish taste, with a slight flavor of opium. The odor from them is rather offensive, producing a sickening sensation. The essential property of this extraordinary plant is in the seed, which, pulverized and administered cautiously, soon begins to operate in a way to create astonishment. The person begins to laugh boisterously; then he dances, sings and cuts fantastic capers of a ludicrous character. Such extravagance of manner was never witnessed from any other dosing. It is uproariously funny for about an hour. It is a common amusement to charge food with the powder for an unsuspecting individual, for the harmless enjoyment of his capering antics. When the excitement subsides the exhausted exhibitor falls into a profound slumber. In another hour, on awaking, he is totally unconscious of what has occurred. It is a common expression that there is nothing new under the sun. Surely to men of science this is something new, demanding the careful investigation of such extraordinary properties of a vegetable growth that exercises such potent influence over the brain. But it is morally certain that this recently-discovered vegetable growth, so extraordinary in its potent influence on the human brain, is something new to science, demanding the attention of dispensatory-makers, as well as those professors of materia medica who are supposed to know all that is to be known of plants, from the cedars of Lebanon to the hyssop that springeth out of the wall. *American Artisan.*

EFFECT OF THOROUGH CULTURE ON WHEAT.—In 1869 I had a field of sixteen acres of like fertility. I expected to plant half the field in corn, but for some reason I did not. In the half that had been plowed for corn, after the ground had been broken, the weeds grew more rapidly. Consequently I broke it again on the twentieth of June. On the first of September following I plowed the entire field and sowed in wheat.

The result was as follows: The half which had only received a single plowing yielded per acre thirteen bushels and eighteen pounds; the half that received three breakings yielded per acre twenty-three bushels and forty pounds, which made a difference of more than ten bushels per acre! At $1 per bushel this would pay for the extra plowing and leave a net extra profit of $6 per acre besides.—*Cincinnati Gazette.*

LOSS OF FERTILIZERS BY LEACHING.—Prof. Voelcker reports as follows on experiments made during a course of years at Rothamsted on the loss of nitrogen and other fertilizing elements by drainage: It is found that, in whatever form [illegible] is applied to the soil, a considerable percentage is carried off in the drainage. Nitrate of soda especially is readily removed through the action of rains, and should therefore be applied late in the spring—in the middle of March, in England. Sulphate of ammonia and ammoniacal manures may be applied a fortnight earlier, at less risk of being washed away. Fresh farm-yard manure, on the other hand, should be applied in autumn. Potash and phosphoric acid, the most important mineral constituents of soils and manures, are almost wholly retained in the soil.—*American Rural Home.*

EATING THE BANANA.—There is a way we have of eating them in the East which is worth knowing, thus: Take a soup-plate, strip half a dozen bananas, and, with a silver fork, mash them up, adding sufficient sherry and sugar to make the whole of about the consistency of a thick soup. When so treated there is a flavor which may almost vie with that of the most delicious fruit in the world—the mangosteen. There is a great difference in bananas abroad; the best I remember eating were at Singapore. They were also particularly good at the Cape de Verd Isles; in China and Japan not so good, the slightly pink always preferred.—*Screw Propeller.*

SALT FOR PEAR-TREES.—The result of an experiment is thus reported by a horticulturist: "Last spring I put a shovelful of the refuse material from the salt works, which is composed, I believe, of salt, lime and ashes, around a four-year-old pear-tree. It has made a very thrifty growth, and the leaves are all free from blight or spot, and have a very glossy, healthy look; while others of the same lot, manured with barn-yard manure, have grown but little, and the foliage is spotted and dull. Now, if no ill effect may be attributed to the barn-yard manure, it would seem that the difference in these trees was owing to the salt."

KEEPING HAMS.—After your meat is well smoked procure some clean, dry ashes, and have some water handy; take down the hams, moisten them a little, so that the ashes will stick, put the ashes on them, and give them a good rubbing, and hang them up again. Any person trying this will find that the meat will keep sweet and nice, and will not be troubled with any insects on the hams. I have put mine up in this way for three seasons, and find that it does well.

SIN is self-destruction.


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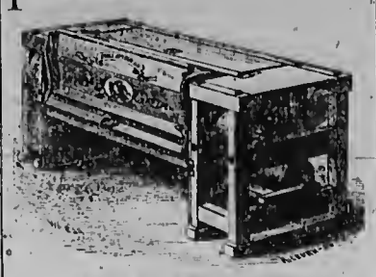
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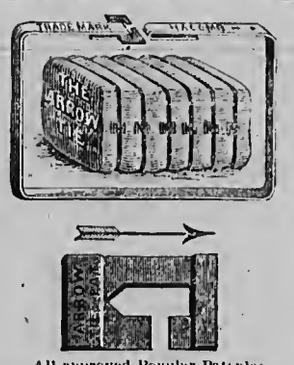
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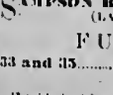
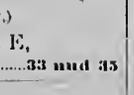
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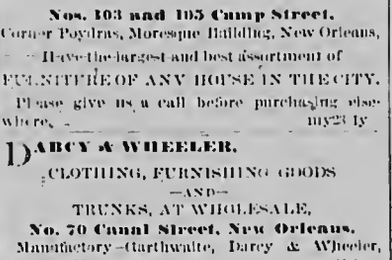
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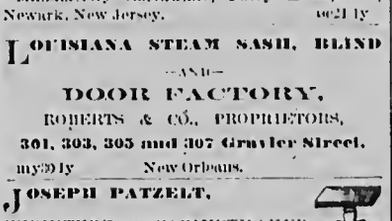
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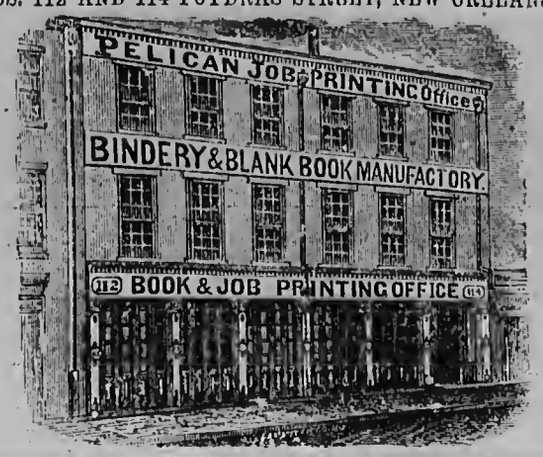
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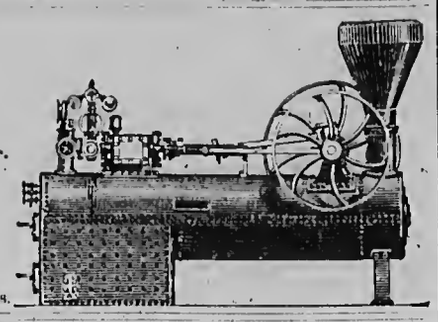
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**ESTABLISHED.....NOVEMBER, 1866.**

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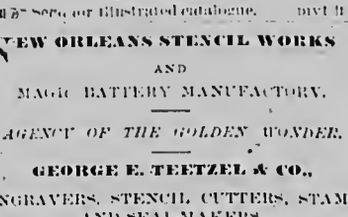
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**Corner of Eleventh and Market Sts.**
CARLIS DAVIS, PROPRIETOR.
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Terms, $3 a day. au8 1y

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The genuine TROY CHURCH BELLS, known to the public since 1826, which have acquired a reputation unequaled by any, and a sale exceeding that of all others—including more than seventy chimes and peals. One thousand testimonials received during the last six years. Every Bell made of the best Copper and Tin, and formally warranted. New Patent Rotary Fixtures. Catalogues free. No agencies.
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PLANTATION CABINS, manufactured in the city and shipped to the country, all framed, fitted, and each piece marked and numbered, so that a common hand can put them up without the aid of a carpenter.
The above represents a double Cabin of two rooms, each 16x16, built with boards placed upright and the joints stripped. Price, delivered to boat, including all hardware, nails, shingles, etc., $135. We make them of all sizes. Cost in proportion.
We also keep a large stock of LUMBER, SASH, etc., on hand, and make a specialty of sawing bills to order. W. W. CARRE & CO.,
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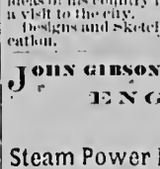
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GRANITE WORKS.
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Late of and successor to John Stroud & Co.,
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Corner of Girod Street, New Orleans.
Every description of Monumental, Cemetery and Building Work done in the best manner.
Particular attention given to all COUNTRY ORDERS.
A long experience in and an agitness at the business enables the proprietor to meet the views and ideas of his country friends as well as by a visit to the city.
Designs and Sketches will be furnished on application. no28 1y

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Steam Power Lithographic Printer,
**82 BEEKMAN STREET, NEW YORK.**
Checks, Notes, Drafts, Receipts, Bonds, Certificates of Stock and Deposit, Bill, Letter and Note Headings, Business Cards, Envelopes, Druggists Fancy and Perfumery Labels, etc. Druggists wishing Labels, send for Catalogue. Je27 1y

**JOSEPH GILLOTT'S**
STEEL PENS,
OF THE OLD STANDARD QUALITY.
TRADE MARK. **JOSEPH GILLOTT.** Or Descriptive Name and Designation Warranted. naming Number.
The Well-known Original and Popular Numbers,
**303.....404.....170.....351.**
having been assumed by other makers, we desire to caution the public in respect to said imitations.
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**Absolutely the Greatest Work of the Day.**
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**THE VOICE OF GOD.**
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Superior Bells of Copper and Tin, mounted with the Latest Rotary Hangings, for CHURCHES, SCHOOLS, FARMS, FACTORIES, COURT HOUSES, FIRE ALARMS, TOWER CLOCK CHIMES, ETC. Fully Warranted
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Have spoken their own praise for upward of three-quarters of a century.
LANDRETH'S RURAL REGISTER AND ALMANAC will be mailed to all who apply.
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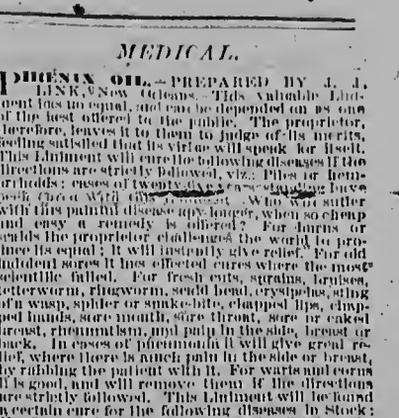
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**PHŒNIX OIL.**—PREPARED BY J. J. LINK, New Orleans. This valuable Liniment has no equal, and can be depended on as one of the best offered to the public. The proprietor, therefore, leaves it to them to judge of its merits, feeling satisfied that its virtue will speak for itself. This Liniment will cure the following diseases if the directions are strictly followed, viz.: Piles or hemorrhoids; cases of twenty years' standing have been cured with this. Why will suffer with this painful disease any longer, when so cheap and easy a remedy is offered? For burns or scalds the proprietor challenges the world to produce its equal; it will instantly give relief. For old indolent sores it has effected cures where the most scientific failed. For fresh cuts, sprains, bruises, tetterworm, ringworm, scald head, erysipelas, sting of a wasp, spider or snake-bite, chapped lips, chapped hands, sore mouth, sore throat, sore or caked breast, rheumatism, and pain in the side, breast or back. In cases of pneumonia it will give great relief, where there is much pain in the side or breast, by rubbing the patient with it. For warts and corns it is good, and will remove them if the directions are strictly followed. This Liniment will be found a certain cure for the following diseases in Stock: For foot-evil it is a sovereign remedy; fistula, poll-evil, galls, scratches, sprains, bruises, sweeny, and mange on dogs. In fact no plantation or family will be without this valuable preparation after it becomes generally known. Liberal discount to retailers. For sale by
WILLIAM COX,
fe13 1y No. 18 Peters street, New Orleans.

**CONSUMPTION.....CONSUMPTION.**
NEW TREATMENT BY
**DUCRO'S ALIMENTARY ELIXIR.**
Prepared with Raw Meat and Alcohol. Recommended by the highest medical authority in Paris. A Radical Cure, and in desperate cases
**A CERTAIN RELIEF.**
Agreeable to the taste. Incontestably superior to Cod Liver Oil, the Hypophosphites and other preparations. This Elixir, the basis of which is Raw Meat and Alcohol, is moreover one of the most powerful tonics for persons convalescing or feeble, for chlorotic young girls, debilitated old persons, etc. Depot in New Orleans at
MR. P. CUSACHS',
Corner St. Philip and Royal streets,
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**THE GREAT HOUSEHOLD REMEDY.**


AS AN INVIGORATOR, LIVER CORRECTOR
AND BLOOD RENOVATOR
Is superior to all the Bitters, Elixirs, Cordials Sarsaparillas in use.
It is so adapted to the whole system that every organ and function in the body is brought under its exhilarating influence. It gives tone and strength to the digestive apparatus, dispels hungnor and debility, invigorates the Liver, regulates the Kidneys and Bowels, removes the effect of excess or over-taxation of any kind, and gives vitality and richness to the blood.
Its curative powers alter and completely reorganize the entire mass of fluids, and even the solids of the human system, thereby preventing and curing Dyspepsia and Consumptive symptoms, Fever and Ague, Bilious diseases, Fevers of all kinds, Nervous Debility, Affections of the Stomach and Bowels, etc. As a mild and delightful Invigorant for delicate females it has no superior.
By its use new life and vigor is given to both body and mind, sending a glow of vitality through every part, which is PERMANENT AND LASTING.
It is the most effectual remedy for the relief of human suffering ever discovered, and is pleasant to the taste.

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X $ X THE X $ X
X WORLD X

to produce a more delicious medicine to take, yet so potent for the prevention and cure of diseases, than
**Dr. Henry's World's Tonic and Blood Purifier.**
**Price, $1; or Six Bottles for $5.**
PREPARED BY THE
GRAFTON MEDICINE COMPANY,
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Sold by druggists and dealers in medicines everywhere. jy18 1yeow

**EPIZOOTY COLD:**—EPIZOOTY COUGH IF NEGLECTED,
**Will Result in Consumption.**
YOUR REMEDY IS
ALLEN'S LUNG BALSAM.
**What the Doctors Say.**
Amos Woodly, M. D., of Kosciusko county, Indiana, says: "For three years past I have used Allen's Lung Balsam extensively in my practice, and I am satisfied there is no better medicine for lung diseases in use."
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Physicians do not recommend a medicine which has no merit. What they say about Allen's Lung Balsam can be taken as a fact. Let all afflicted test it at once, and be convinced of its real merits.
It is harmless to the most delicate child. It contains no Opium in any form.
Directions accompany each bottle.
☞ Call for Allen's Lung Balsam.
J. N. HARRIS & CO., Proprietors,
Cincinnati, Ohio,
For sale by all Medicine dealers. fe13 6m

**ATTENTION,**
LADIES AND GENTLEMEN.
DR. ROESCH'S INFALLIBLE HAIR REGENERATOR. One hundred and fifty certificates shown if required. Dr. Roesch calls the attention of ladies and gentlemen to his recent discovery. His remedy is composed of purely vegetable substance; it contains no obnoxious ingredients and no injurious minerals. In every case, when properly applied, it has restored the hair in a very short time to its former growth. Certificates of persons cured can be shown at the office, No. 134 Thalia street, where the Doctor is found from eight to ten A. M. and six to eight P. M. Per pint bottle, $5.
Cures also Consumption, Asthma, Rheumatism, etc de12 1y

**PLEASANT HILL HIGH SCHOOL,**
AT PLEASANT HILL, LA.
The Trustees of this school, situated in a very healthy location, with every advantage of a moral community, having selected H. A. MORSE as Principal and J. W. FOSTER as Assistant Principal of the same, give notice that the sessions of said school were resumed on MONDAY, FEBRUARY 24, 1873.
**Tuition, Invariably in Advance.**
Primary branches, per month ..... $3 50
Greek, Latin and Algebra, per month..... 4 00
The same, with Geometry, Surveying, Navigation or Book-keeping, per month..... 5 00
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**LIGHT.....LIGHT.....LIGHT.**
IMPROVED RAILROAD GAS MACHINES.
**No Fire—No Acids Used.**
Having purchased the entire stock of Material Tools, etc., of the Barbarin Gas-Lighting Company of Louisiana, whose Machines have been in use throughout the country and city for the past two years, we are prepared to offer the IMPROVED Apparatus at greatly reduced prices, under a full guarantee that they will operate successfully in any climate.
For simplicity, cheapness of light and safety the IMPROVED Machines are unsurpassed. For further particulars call at our Factory and Salesroom, No. 2 Triangle Building, and 235 Peters street, New Orleans, or by letter to Lock Box 78, Postoffice.
F. RIBERTS,
mh27 2m Superintendent.

**FITS CURED.**—The worst cases of longest standing, by using DR. PEEBLES'S CURE. A trial bottle sent free to all addressing
T. H. SAYRE, Druggist,
mh6 13t 811 Sixth avenue, N. Y.

## New Orleans Markets.

From the New Orleans Price Current.

Apprehensions of damage have been excited by the accounts of unusual floods in the Red river and its tributaries.

The river is 2 feet 7 inches below high-water mark.

COTTON.—The following are the arrivals since the sixteenth instant:

| | | |
|---|---|---|
| Louisiana and Mississippi | bales... | 4,461 |
| Lake | | 0 |
| Arkansas | | 1,165 |
| Mobile | | 350 |
| Florida | | 2 |
| Texas | | 61 |
| Total | | 6,057 |

On Saturday the favorable influence of a material advance in foreign exchange was neutralized by gloomy financial accounts from the Continent and the advance in the Bank of England rate to 6 per cent. The better qualities, however, from their light supply, maintained their previous position, but good ordinary and the lower grades were a good deal demoralized and unsaleable unless at liberal concessions. Average good ordinary sold at 15¼@15¾c., and in exceptional cases down to 14¾c., while strict commanded 16c. The figures indicated a falling off of ¼c. in all but low middling and the better qualities, which from their scarcity were comparatively steady at previous rates. The sales embraced 2,500 bales. On Monday the market opened with a fair inquiry, but the subsequent violence of the storm suspended operations until the afternoon, when a few buyers came at Saturday's decline, and the sales embraced 1,850 bales. On Tuesday the market opened with a moderate inquiry, and a limited business was done during the morning, partly at previous rates and partly at figures indicating a decline of ⅛@¼c., after which the movement was interrupted by a heavy rain-storm, and the entire business of the day summed up only 1,300 bales. Nothing transpired to indicate any change in middling and the better qualities, but low middling could be bought at concessions of ¼c., and good ordinary and the lower grades of ⅛@¼c. We have modified our quotations accordingly. We heard general complaints of the unsatisfactory character of the offerings.

The above makes an aggregate for the past three days of 5,650 bales, against 8,700 for the corresponding time last week and 9,650 the week before.

The receipts proper at this port since the first of September, exclusive of the arrivals from Mobile, Florida and Texas, are 1,184,150 bales, against 830,998 bales to the same date last year, and the increase in the receipts at all the ports up to the latest dates, as compared with last year, is 710,718 bales. In the exports from the United States to foreign countries, as compared with the same date last year, there is an increase of 240,900 to Great Britain, of 62,298 to France, and of 150,747 to other foreign ports. We quote:

| | | |
|---|---|---|
| Inferior | 8 | @ 9 |
| Low ordinary | 10 | @ 11 |
| Ordinary | 12 | @ 13¼ |
| Good ordinary | 15 | @ 15¾ |
| Low middling | 16¼ | @ 17⅝ |
| Middling | — | @ 18¼ |
| Strict middling | 18¾ | @ 19 |
| Good middling | — | @ 19½ |

COTTON STATEMENT.

| | | |
|---|---|---|
| Stock on hand Sept. 1, 1872..bales | | 6,259 |
| Arrived past three days | 6,057 | |
| Arrived previously | 1,313,013 | 1,319,070 |
| | | 1,325,329 |
| Exported past three days | 19,421 | |
| Exported previously | 1,195,124 | 1,214,545 |
| Stock on hand and on shipboard | | 110,784 |

SUGAR.—The market continues dull, with the demand confined to dealers and jobbers. Only 138 hhds. were sold on Saturday and Monday at 7⅞@8c. for fair to good fair, 8⅞c. for fully fair, and 9⅛c. for prime. There is now a stock in the sheds of 3,132 hhds.

MOLASSES.—Only a few bbls., poor in quality, are coming in from the coast, and there is no movement worthy of note. On Saturday 9 bbls. Inferior sold at 25c. ₱ gallon.

CORN.—On Tuesday 4,300 sacks sold at 56c. for yellow, 59c. for white mixed, and 60c. for white.

OATS.—The supply has been good, with a fair demand, at firm prices. On Saturday 350 sacks choice sold at 50c. ₱ bushel. On Monday, owing to rainy weather, only 300 sacks choice sold at 50c.

BRAN.—On Saturday 450 sacks sold on private terms, and 450 at 75c. ₱ 100 lbs. On Monday there were no sales, owing to rainy weather. On Tuesday 1,040 sacks sold, part on private terms and part at 75c. ₱ 100 lbs.

PORK.—On Saturday 250 bbls. mess sold at $17.75 ₱ bbl. On Monday 500 bbls. mess, unmerchantable, sold by auction, on the landing, at $16.75@16.87½ ₱ bbl.

BACON.—The sales were confined to 39 casks, on the spot, at 8c. for shoulders, 9¼c. for clear rib sides, and 9½c. ₱ lb. for clear sides. For future delivery, 200 casks clear sides sold, seller's option, June, at 10c. ₱ lb.

HAMS.—Are in supply and dull. Choice sugar-cured are quoted at 14½@14¾c. ₱ lb., as in brand. On Monday 20 tierces sold at 14¼c., and on Tuesday 10 tierces sold at 14¼c. ₱ lb.

### MONETARY.

Gold opened on Tuesday at 117⅛@117¼ (against 117¼ at New York,) and closed at the opening rates in both markets.

The sales of silver have been confined to retail transactions. American half dollars are quoted nominally at 108@110, and Mexican dollars at 2 ₱ cent. premium in gold for new and 3 for old.

## New Orleans Wholesale Prices.

REVISED AND CORRECTED WEEKLY.

*Made up from Actual Sales as they Transpire.*

| ARTICLES. | FROM | TO |
|---|---|---|
| AGRICULTURAL IMPLEMENTS: | | |
| Cotton scrapers | $7 00 | $7 00 |
| Cotton sweeps | 5 00 | 7 00 |
| Cultivators, Diam. at. shovel tooth | 5 00 | 18 00 |
| Cultivators, riding and walking | 20 00 | 45 00 |
| Shovels and spades | 7 50 | 16 50 |
| Axes | 12 00 | 17 50 |
| Shovel plows | 6 00 | 9 00 |
| Half do., with cutters | 8 00 | 9 00 |
| Manly's double-shovel plow | 6 00 | 9 75 |
| Corn mills, Coleman's | 120 00 | 125 00 |
| Bradford's grist mills | 150 00 | 235 00 |
| BAGGS, ₱ M: | | |
| Lake | 13 00 | 16 00 |
| Country | 12 00 | 14 00 |
| English fire | 47 00 | 50 00 |
| American fire | 35 00 | 43 00 |
| CANDLES, ₱ lb.: | | |
| Sperm, New Bedford | 33 | 36 |
| Tallow | 16 | 18 |
| CHOCOLATE, ₱ lb.: | | |
| Cocoa | 38 | 40 |
| No. 1 | 50 | 52 |
| Sweet | 25 | — — |
| COAL, ₱ ton: | | |
| Anthracite | 12 50 | 13 50 |
| Western, ₱ bbl. | — — | — — |
| COFFEE, ₱ lb.: | | |
| Mexican | 21 | 23 |
| Java | 25 | 27 |
| COTTON SEED: | | |
| Rough, ₱ ton | — — | — — |
| In sacks | — — | 13 00 |
| EGGS, ₱ dozen: | | |
| Western | 15 | 17 |
| FERTILIZERS, ₱ ton: | | |
| Stern's raw-bone superphosphate | — — | 65 00 |
| Stern's fine-ground bone | — — | 45 00 |
| FLOUR, ₱ bbl.: | | |
| Double extra | 6 00 | 6 25 |
| Superfine | 5 00 | 5 25 |
| Fine | — — | 4 50 |
| GLASS, ₱ box of 50 feet: | | |
| French, 8 by 10 | 3 50 | 3 75 |
| French, 10 by 12 | 4 00 | 4 25 |
| French, 10 by 14 to 12 by 20 | 4 25 | 4 50 |
| French, 14 by 18 to 18 by 20 | 4 50 | 5 00 |
| HAY, ₱ ton: | | |
| Prime | 23 00 | 26 00 |
| Choice | 27 00 | 28 00 |
| IRON, ₱ ton: | | |
| English, ₱ lb. | 6½ | 7 |
| Swedes, assorted | 7½ | 8 |
| Hoop | 7 | 9 |
| Sheet | 7 | 10 |
| Nail rods | — — | 9¾ |
| Castings, American | — — | 6 |
| LEATHER, ₱ lb.: | | |
| Sole, hemlock | 30 | 33 |
| Sole, oak | 40 | 44 |
| Harness | 38 | 45 |
| Calf-skins, ₱ dozen | 85 00 | 100 00 |
| Texas, rough, ₱ lb. | 24 | 26 |
| LIME, ₱ bbl.: | | |
| Western | 1 70 | 1 85 |
| Cement | 2 75 | 2 80 |
| Plaster Paris | — — | 4 00 |
| LUMBER, ₱ M feet: | | |
| Boards, yellow pine | 14 00 | 15 00 |
| Boards, cypress | 20 00 | 25 00 |
| Flooring, dressed | 22 00 | 25 50 |
| Flooring, rough | 15 00 | 18 00 |
| Ceiling, dressed | 18 00 | 21 00 |
| Weatherboards, dressed | 16 00 | 18 00 |
| Weatherboards, rough | 12 00 | 14 00 |
| Scantling | 12 00 | 14 00 |
| Shingles, ₱ M | 3 50 | 4 00 |
| Laths | 2 50 | — — |
| OILS: | | |
| Lard, ₱ gallon | — — | — — |
| Coal oil, in barrels | 21 | 24 |
| Linseed, raw | — — | 1 07 |
| SUGAR, ₱ lb.: | | |
| Havana, white | 12 | 12½ |
| Havana, yellow | 10½ | 11 |
| Havana, brown | 10½ | — — |
| Crushed | 12½ | 12¾ |
| Pulverized | 12½ | 12¾ |
| TEAS, ₱ lb.: | | |
| Imperial | 50 | 1 20 |
| Gunpowder | — — | 1 60 |
| Hyson | 70 | 1 40 |
| Young Hyson | 70 | 1 10 |
| Pouchong | 30 | — — |
| Oolong | 40 | 1 10 |
| WAGONS, CARTS, ETC.: | | |
| Wagon, two-horse | 85 00 | 100 00 |
| Wagon, four-horse | 110 00 | 125 00 |
| Wagon, two-horse, thim. skein | 85 00 | 90 00 |
| Wagon, four-horse | 100 00 | 115 00 |
| Cane wagon | 180 00 | 225 00 |
| Ox wagon | 100 00 | 125 00 |
| Ox cart, complete | 115 00 | 120 00 |
| Cane cart | 85 00 | 125 00 |
| Tongue cart, complete | 120 00 | 125 00 |
| Plantation cart | 55 00 | 70 00 |

### CATTLE MARKET.

NEW ORLEANS, May 20, 1873.

| | | | |
|---|---|---|---|
| Texas beeves, choice, ₱ head | — — | @ | $50 00 |
| Texas beeves, first quality, ₱ head | 35 00 | @ | 45 00 |
| Texas cattle, second quality, ₱ head | 20 00 | @ | 28 00 |
| Texas cattle, third quality, ₱ head | 15 00 | @ | 18 00 |
| Western beeves, ₱ lb. net | 10 | @ | 14 |
| Sheep, first quality, ₱ head | 5 00 | @ | 6 00 |
| Sheep, second quality, ₱ head | 3 00 | @ | 4 00 |
| Milch cows, choice, ₱ head | 80 00 | @ | 100 00 |
| Milch cows, ₱ head | 35 00 | @ | 50 00 |
| Calves, ₱ head | 8 00 | @ | 12 00 |
| Yearlings, ₱ head | 10 00 | @ | 14 00 |

## Business Directory

OF THE

NEW ORLEANS CHRISTIAN ADVOCATE.

**Agencies.**
Mrs. H. Mogridge, purchasing agent, 96 Canal st.
G. Stinson & Co., Portland, Maine.
H. L. Widdett, 181 Chatham square, New York.

**Apothecary.**
Materia Medica, corner Royal and Spain streets.

**Architects.**
S. B. Hugnet, 5 Commercial place.

**Artificial Legs and Arms.**
Lewis Lockwood, 59 Camp street.

**Banks.**
Citizens' Bank, cor. Royal and Customhouse sts.

**Bells.**
Blymyer Manufacturing Co., Cincinnati, Ohio.
Buckeye Bell Foundery, Cincinnati, Ohio.
E. A. & G. R. Meneely, Troy, New York.

**Books and Stationery.**
Robert J. Harp, agent, 110 and 112 Camp street.
John B. Alden, Chicago, Illinois.
Continental Publishing Co., St. Louis, Missouri.
J. W. Goodspeed, New Orleans.
Gulf States Publishing Co., 112 Camp street.
National Publishing Co., Memphis, Tennessee.
Nettleton & Co., Cincinnati, Ohio.
J. Hale Powers & Co., Cincinnati, Ohio.

**Boots and Shoes.**
Holburn & Batchelor, 143 Gravier street.
William Hogan, 99 and 101 Canal street.
Everett Lane & Co., 72 Canal street.
George John Wagner, corner Ursulines and Dauphine streets.

**Butchers.**
L. P. DesMoisseaux, 535 St. Charles street.
Mart. Lannes, stalls 7, 8 and 38, Magazine market.

**Canned Meats.**
R. L. Bruce, 62 Lafayette street.

**Carpets.**
A. Broussean & Co., 17 Chartres street.

**Carpenters and Builders.**
J. H. Berard, box 174, Mechanics' Exchange.
F. H. Drake, 278 Magazine street.

**Carriages.**
W. F. Clark, 134 Rampart street.
A. A. Lamp & Co., 162 Gravier and 13 Union street.

**Cisterns.**
R. Broderick, 132 Julia street.

**Clothing.**
Darcy & Wheeler, 70 Canal street.
D. Davis, 260 Poydras street.
Pierson & Hews, 13 and 15 Camp street.

**Coal and Wood.**
John D. Maelin, 34 Carondelet street.
B. D. Wood & Bros., 106 Common street.

**Cooperage.**
William J. Behrne, 28 and 29 Front street.
Lelthaeg & Beck, 23 and 24 Front street.

**Cotton Ties.**
Bartlett & Rayne, 48 Carondelet street.

**Croquet.**
Bradley's Patent Croquet, Robt. J. Harp, agent, 110 and 112 Camp street.

**Crockery, China, Etc.**
McCandlish, Christian & Co., 36 Camp street.
Navra & Offner, 174 Canal street.
W. C. Shepard & Co., 55 Camp street.

**Dentists.**
Dr. John G. Angell, 152 Julia street.
Dr. G. A. Betancourt, 171 St. Joseph street.
Dr. N. P. Godfrey, 183 Canal street.

**Dry Goods.**
D. H. Holmes, 155 Canal and 15 Bourbon street.

**Dyeing, Cleaning, Etc.**
E. Boursier & Co., 11 Baronne street.

**Educational.**
Pleasant Hill High School, Pleasant Hill, La.
Southern Education al Agency, New Orleans.

**Engravers and Lithographers.**
John Gibson, New York.
George E. Teetzel & Co., 145 Gravier street.

**Factors and Commission Merchants.**
Aiken & Watt, 60 Carondelet street.
G. M. Bayly & Pond, 31 to 42 Canal and 59 and 61 Common street.
J. L. Dunnica & Co., 66 Tchoupitoulas street.
H. F. Given & Co., 64 Baronne street.
J. V. & H. M. Payne & Co., 64 and 66 Baronne st.
H. E. Shropshire & Co., 16 Tchoupitoulas street.

**Fire Engine.**
Babcock Self-Acting Fire Engine, A. M. Granger, general agent, Exposition building.

**Fruits.**
F. Wagener, 13 Baronne street.

**Furniture.**
The Mitchell & Rammelsberg Furniture Co., 103 and 105 Camp street.
Joseph Pulzelt, 172 Camp street.
Sampson & Bros., 31 and 35 Royal street.

**Gas and Steam-Pipe Fitters.**
Barbarin Gas Machines, F. Roberts, superintendent, 2 Triangle building and 255 Peters st.
Jas. N. Quin, 118 and 120 Tchoupitoulas street.

**Grocers.**
John I. Adams & Co., 43, 45 and 47 Peters street.
Hillman & Manard, 159 Poydras street.
A. W. Skirdon & Co., corner of Jackson and Rousseau streets.
H. F. Yates, 175 Poydras street.

**Gun Works.**
Great Western Gun Works, Pittsburg, Pa.

**Hardware and Builders' Material.**
Kursheedt & Blenvenu, 114 Camp street.
A. Roosset, 17 Old Levee street.

**Hair Goods.**
James Moriarty, 176 Baronne street.

**Hotels.**
Bingham Hoose, Philadelphia, Pennsylvania.
McAllister's House, cor. Carondelet and Julia.

**Insurance.**
American Life Insurance Co., John D. Scott, general agent, 19 Carondelet street.
American Mutual Insurance Association, D. Lemble, president, 25 Commercial place.
Commercial Insurance Company, New Orleans, J. H. Oglesby, president.
Equitable Life Assurance Co., 33 Camp street.
Louisiana Equitable Life Insurance Co., corner Carondelet and Gravier streets.
Piedmont and Arlington Life Insurance Co. of Virginia, G. W. Terrell, general agent, 31 Carondelet street.
Southern Life Insurance Co., 18 Carondelet st.
Sun Mutual Insurance Co., 61 Camp street.

**Jewelry.**
A. B. Griswold & Co., cor. Canal and Royal sts.

**Ladies' Suits.**
Lewis & Hedrick, 103 Canal street.

**Lamps and Oil.**
Septolline Oil Co., 62 Camp and 15 Dauphine.

**Lime, Cement, Etc.**
Forstall & Delavigne, 61 Magazine street.

**Lumber.**
W. W. Curre & Co., 350 Delord street.
Danner & Poomer, 288 Delord street.
F. Heuer, 948 and 950 New Levee street.
George Purves, cor. St. Charles and Ulio streets.
Roberts & Co., 301 to 307 Gravier street.

**Machinery.**
George A. Barnard, 12 Union street.
W. L. Cushing, 61 St. Charles street.
The Buffalo Flange Cotton Gin, Odgan Bros., general agents, 39 Perdido street.
Daniel & James B. Edwards, 22 to 28 Front and 21 to 27 Delta street.
Lewis Johnson, corner Julia, Delta and Water.
Jos. Walker, cor. St. Joseph and Constance sts.
H. J. West, 115 and 117 Magazine street.

**Manufacturers.**
William Ebert, 161 and 163 Magazine street.

**Marble.**
George Stromi, 158 to 164 St. Charles street.

**Mattresses, Etc.**
M. D. Gleason, manufacturer and dealer, 32 Royal street.
Watson & Phillips, 125 Peters street.

**Medical.**
Allen's Lung Balsam, J. N. Harris & Co., Cincinnati, Ohio.
Mrs. M. G. Brown's Poor Richard's Eye-Water, New York.
Cure for Consumption, Craddock & Co., Phila.
Diarrhea cure, Rev. P. M. Goodwyn, Soulat st., near Coliseum.
Dicro's Alimentary Elixir, P. Cusachs, corner St. Philip and Royal streets.
Hamilton's Buchu and Dandelion, W. C. Hamilton & Co., Cincinnati, Ohio.
Dr. Henry's World's Tonic, Grafton Medicine Co., St. Louis.
Metz's Amerinan Hair Vigor, corner Blenville and Prieur streets.
Opium-Eating Antidote, Dr. W. B. Squire, Worthington, Indiana.
Deformities of the body, Dr. A. Folleau, 8 St. Charles street.
Dr. Rusch's Hair Regenerator, 134 Thalia st.
Simmons' Liver Regulator, J. H. Zeilin & Co., Philadelphia, Pennsylvania.
Swaim's Panacea, W. H. Schieffelin & Co., New York.

**Mineral and Soda Water.**
Alex. Gaudet, corner Bourbon and Customhouse streets.
Bethesda Mineral Water, H. D. Huff, agent, glass box 825, New Orleans.
Eckelberg, corner St. Charles street and Washington avenue

**Millinery.**
Mme. Baronesse, 536 Magazine street.
Mrs. M. Tournabien, 256 Prytania street.

**Musical Instruments, Publications, Etc.**
Robert J. Harp, 110 and 112 Camp street.
S. Brainard's Sons, Cleveland, Ohio.
J. Estey & Co., Organs, Brattleboro, Vermont.
Horace Waters & Son, New York.
Philip Werlein, 80, 82 and 90 Baronne street.

**Painters.**
A. S. Culber, 139½ Camp street.
Johnson & Hillsman, 144 Magazine street.

**Pens.**
Joseph Gillott & Sons, New York.

**Photographic.**
T. Lafontaine, 131 Poydras street.
W. W. Washburn, 54 Canal street.

**Pictures.**
R. L. DeLea & Co., 112 Camp street.

**Printing.**
Beauty Printer, Gobbling & Co., Boston, Mass.
Pelican Job Office, 112 and 114 Poydras street.

**Professional.**
Dr. C. J. Bickham, office, 680 Magazine street.
Dr. J. J. Lyons, office, 302 Dumpart street.
W. W. Edwards, law office, 88 Common street.
Race, Porter & E. T. Merrick, law office, corner Champ and Commercial place.

**Railroads.**
Illinois Central Railroad, James T. Tucker, agent, 240 Carondelet street.

**Scales.**
Victor Scales, J. R. Alcee Gauthreaux, No. 26 St. Charles street.

**Seeds and Flowers.**
David Landreth & Son, Philadelphia, Pa.
James U. Walsh & Co., 122 Camp street.

**Sewing Machines.**
J. Bradt, 22 St. Andrew street.
The Singer Improved Family Sewing Machine, William E. Cooper, agent, 89 Canal street.

**Soap.**
J. H. Keller, 110 Gravier street.
Procter & Gamble, Cincinnati, Ohio.

**Steamships and Shipping.**
Cromwell Line New York Steamers, Alfred Moulton, agent, 41 Carondelet street.
Merchants' Line New York Steamers, John H. Ludwigsen, agent, 190 Common street.
Mississippi and Dendnion Line of Liverpool Steamers, Silas Weeks, agent, 48 Carondelet.
National Line, P. F. Gogarty, agent, 151 Camp st.

**Stoves.**
H. Haller, 49 Camp street.

**Tarpaulins.**
Samuel Brook, 81 New Levee street.

**Tobacco and Cigars.**
Perique Tobacco, E. Bourgeois, 19 Codi street.
Ed. L. Zeit & Co., cor. Canal and Carondelet sts.

**Trunks, Etc.**
P. Bauer, 51 Canal street.

**Undertakers.**
T. W. Bothick, 271 Camp street, New Orleans.

**Upholstery.**
T. J. Brown, 253 Camp street
Heath & Lara, 199 Camp stree

**Wants.**
C. W. Terrell & Co., 31 Carondelet street.

**Washing Machines.**
Ringen Washer, H. Haller, 49 Camp street.

**Wire Railing, Etc.**
Imhr & Co., Baltimore, Maryland.
Hudson River Wire Co., New York and Chicago

## Special Notices.

MONTGOMERY DISTRICT CONFERENCE.—The District Conference for Montgomery district will convene at Tuskegee, Alabama, on the fifth of June. I have been requested by the church to extend an invitation to any and all who may have a desire to do so to attend. The people here have large houses and larger hearts, and will take great pleasure in entertaining all who feel sufficient interest in the welfare of the church to attend. Those who are at the head of our colleges and schools, and all the editors of the *Advocates*, are specially invited to attend. Bishop Doggett will be here. Dr. McCarty, the presiding elder, will give particulars. We desire and hope to have a full attendance. T. F. MANGUM.

SUMMIT DISTRICT CONFERENCE.—The District Conference of Summit district, Mississippi Conference, will be held in the town of Summit, beginning on the tenth of July.

A. B. NICHOLSON.

TO THE PREACHERS OF THE SELMA DISTRICT, ALABAMA CONFERENCE.—Be pleased to forward the names of the delegates to the district Conferences from your respective charges to Dr. William A. Johnson, Uniontown, Alabama, and much oblige the committee of arrangements, of which he is chairman.

ANDREW J. BIGGS, P. E.

SCHOOL NOTICE.—Miss Lohis will open a school at Ocean Springs on the first of June, 1873. References—Rev. J. Hamilton, Alabama; Rev. James A. Heard, Tennessee; Rev. J. Wilkinson, Louisiana; Dr. D. M. Bunlop, Mississippi.

## Appointments for Quarterly Meetings.

### MISSISSIPPI CONFERENCE.

BRANDON DIST.—THIRD ROUND.

| | |
|---|---|
| Brandon station | June 14, 15 |
| Fannin circuit | 21, 22 |
| Morton circuit | 28, 29 |
| Hillsboro circuit | July 5, 6 |
| Walnut Grove circuit | 19, 20 |
| Union mission | 26, 27 |
| Philadelphia circuit | Aug. 2, 3 |
| Trenton circuit | 9, 10 |
| Raleigh circuit | 16, 17 |
| Taylorville mission | 23, 24 |
| Lake and Forest circuit | 30, 31 |
| Garlandsville circuit | Sept. 13, 14 |

The District Conference will be held at Morton, July 10. A camp meeting will be held at Pilgrim's Rest, on the Philadelphia circuit, commencing September 5, 1873.

F. M. WILLIAMS, P. E.

WOODVILLE DIST.—SECOND ROUND.

| | |
|---|---|
| Jackson station | Apr. 5, 6 |
| Clinton, at Pine Grove | 19, 20 |
| Bayou Sara, at Tunnel | 26, 27 |
| Buffalo | May 3, 4 |
| Meadville | 10, 11 |
| Amite | 17, 18 |
| Woodville station | 24, 25 |
| Wilkinson, at Pisgah | 31, June 1 |
| East Feliciana, at Pipkin's chapel | June 7, 8 |
| East Baton Rouge, at Blackwater | 28, 29 |

J. L. FORSYTH, P. E.

SEASHORE DIST.—SECOND ROUND.

| | |
|---|---|
| Rankin circuit, at Sinai | Apr. 5, 6 |
| Mount Carmel circuit, at Santee | 12, 13 |
| Columbia circuit, at Burl's chapel | 19, 20 |
| Pearlington circuit, at Union | May 3, 4 |
| White Plains circuit, at Poplar Head | 10, 11 |
| Ocean Springs circuit, at Handsboro | 17, 18 |
| W. Pascagoula miss., at Pleasant Mount | 24, 25 |
| East Pascagoula circuit | 31, June 1 |
| Chickasawha and Greene mission | June 14, 15 |

C. F. GILLESPIE, P. E.

SUMMIT DISTRICT.—SECOND ROUND.

| | |
|---|---|
| Holmesville, at Sarth's church | Apr. 5, 6 |
| Greensburg, at Greensburg | 12, 13 |
| Amite, at Tangipahoa | 19, 20 |
| Summit, at Magnolia | 26, 27 |
| St. Helena, at Smyrna | May 3, 4 |
| Livingston | 10, 11 |
| Pontchatoula, at Pontchatoula | 17, 18 |
| Covington, at Bogue Chitto | 24, 25 |
| Franklinton, at Franklinton | 30, June 1 |
| Big Creek | June 7, 8 |

A. B. NICHOLSON, P. E.

BROOKHAVEN DIST.—SECOND ROUND.

| | |
|---|---|
| Zion, at Bethel | Apr. 5, 6 |
| Crystal Springs | 12, 13 |
| Terry, at Bear Creek | 19, 20 |
| Brookhaven | 26, 27 |
| Raymond, at Raymond | May 3, 4 |
| Georgetown, at Mount Pleasant | 10, 11 |
| Bogue Chitto, at Ebenezer | 17, 18 |
| Providence, at Providence | 24, 25 |
| Brandywine | 31, June 1 |
| Scotland, at New Hope | June 7, 8 |
| Beauregard, at Beauregard | 14, 15 |
| Monticello | 21, 22 |

Bishop Kavanaugh will hold the District Conference at Beauregard, beginning June 13. The trustees elect for the Crystal Springs camp ground will hold a meeting at the place of the District Conference.

W. E. M. LINFIELD, P. E.
Hazlehurst, Mississippi.

MERIDIAN DIST.—SECOND ROUND.

| | |
|---|---|
| Spring Hill circuit | Apr. 5, 6 |
| DeKalb circuit, at Prairie chapel | 12, 13 |
| Shubuta station | 19, 20 |
| Meridian station | 26, 27 |
| Paulding circuit, at Pleasant Hill | May 3, 4 |
| Wayne circuit, at Lloyd | 10, 11 |
| Clarke circuit, at Mesley chapel | 17, 18 |
| Enterprise station | 24, 25 |
| Marion circuit | 30, June 1 |
| Enterprise circuit | 7, 8 |
| Tuscumbia circuit | 15, 16 |

WILLIAM R. HINDS, P. E.

### ALABAMA CONFERENCE.

GAMDEN DIST.—SECOND ROUND.

| | |
|---|---|
| Lowndsboro and Hayneville, at Hayneville | Apr. 12, 13 |
| South Junior circuit, at Dukey Streak | 26, 27 |
| Snow Hill circuit, at Bethlehem | May 3, 4 |
| Farmersville circuit, at Hickory Hill | 10, 11 |
| Sepulga circuit, at Concord | 17, 18 |
| Montevello circuit, at Prueyerville | 24, 25 |
| Black's Bend circuit, at Mount Carmel | 31, June 1 |
| Camden circuit, at Camden | June 7, 8 |
| Pineville circuit, at Pineville | 14, 15 |
| Evergreen mission, at Concord | 21, 22 |

J. W. SHORES, P. E.

MARIANNA DIST.—SECOND ROUND.

| | |
|---|---|
| Newton | Apr. 12, 13 |
| Big Creek | 19, 20 |
| Columbia | 26, 27 |
| Calhoun mission | May 3, 4 |
| Marianna | 10, 11 |
| Greenwood | 17, 18 |
| Holmes' Valley | 24, 25 |
| Geneva | June 7, 8 |
| Cerro Gordo mission | 14, 15 |

ELISHA PHILLIPS, P. E.

MOBILE DISTRICT.—SECOND ROUND.

| | |
|---|---|
| St. Paul's | Apr. 5, 6 |
| Pollard circuit, at Pollard | 12, 13 |
| St. Stephen's, at Andrew chapel | 19, 20 |
| Franklin street | 26, 27 |
| St. Francis street | May 3, 4 |
| Mount Pleasant circuit, at Blymire tie | 10, 11 |
| Citronelle circuit, at Citronelle | 17, 18 |
| Milton | 24, 25 |
| Pensacola | 31, June 1 |
| Grand Bay mission | June 7, 8 |

The District Conference will meet at Pensacola, May 29. All the delegates are earnestly requested to attend, and to be prepared to make full reports.

H. UHLHORST, P. E.

DEMOPOLIS DIST.—SECOND ROUND.

| | |
|---|---|
| Belmont, at Wesley chapel | Apr. 5, 6 |
| Demopolis | 12, 13 |
| Forkland, at Trinity | 19, 20 |
| Cuba, at Reed's chapel | 26, 27 |
| Gainesville, at Soule chapel | May 3, 4 |
| Gaston, at Bethlehem | 10, 11 |
| Butler, at Brightwater | 17, 18 |
| Greene, at Pacinette | 24, 25 |
| Eutaw | 31, June 1 |
| Bladen, at Piney | June 7, 8 |

S. H. COX, P. E.

SELMA DISTRICT.—SECOND ROUND.

| | |
|---|---|
| Uniontown | Apr. 12, 13 |
| Dayton and Spring Hill, at Dayton | 19, 20 |
| Jefferson and Linden, at Jefferson | 26, 27 |
| Jackson, at Jackson | May 3, 4 |
| Coffeeville, at Coffeeville | 10, 11 |
| East Selma and mission, at Benton | 17, 18 |
| Choctaw Corner, at Palue chapel | 24, 25 |
| Rendert Hills | 31, June 1 |
| Orrville | June 7, 8 |

ANDREW J. BIGGS, P. E.

### LOUISIANA CONFERENCE.

ALEXANDRIA DIST.—SECOND ROUND.

| | |
|---|---|
| Spring Creek and Bayou Beuf circuits | May 3, 4 |
| Big Cane circuit | 10, 11 |
| Bayou Dechutze and Bayou Jack | 17, 18 |
| Rapides circuit | 24, 25 |
| Alexandria station | 31, June 1 |
| Shopsart circuit, at Wesley chapel | June 7, 8 |
| Harrisonburg and Shelly Island circuit | 14, 15 |
| Trinity circuit | 18, 19 |
| Centerville circuit | 21, 22 |
| Evergreen circuit | 28, 29 |
| Columbia circuit | July 12, 13 |
| Caldwell circuit | 19, 20 |
| Atlanta circuit | 19, 20 |

FRED. WHITE, P. E.

DELHI DIST.—SECOND ROUND.

| | |
|---|---|
| Delhi and Floyd, at Delhi | Apr. 26, 27 |
| Moorde station | May 3, 4 |
| Leesville, at Girard | 10, 11 |
| Trenton, at Colony | 17, 18 |
| Oak Grove, at Vista Ridge | 24, 25 |
| St. Joseph, at Wesley chapel | 31, June 1 |
| Waterproof, at Vidalia | June 7, 8 |
| Providence and Pecan Grove, at Providence | 14, 15 |
| Lind Grove, at Bartholomew | 21, 22 |
| Oak Ridge, at Oak Ridge | 28, 29 |
| Bastrop, at Island Desdrd | July 5, 6 |
| Winnsboro, at Beauf Prairie | 12, 13 |

JOEL T. DAVIES, P. E.,
Delhi, Louisiana.


*HOUSE-FURNISHING GOODS.*

FOR CASH.....FOR CASH.

FOR CASH

YOU CAN PURCHASE OF

NAVRA & OFFNER,

171.....CANAL STREET.....171

*OPPOSITE VARIETIES THEATER,*

| | |
|---|---|
| Best French China DINNER SETS for | $25 00 |
| Best French China TEA SETS for | 6 75 |
| Stone China DINNER SETS for | 14 50 |
| Stone China TEA SETS for | 4 50 |
| Stone China CHAMBER SETS for | 4 50 |
| French China Gold Band (guaranteed fire-gilt) DINNER SETS, bought at auction, for | 40 00 |
| 1,000 WATER-COOLERS, at | 2 00 |
| Flint GOBLETS, per dozen | 1 00 |

ORNAMENTS

AND

HOUSE-FURNISHING GOODS.

The largest and best stock in the city, which will be sold this month at

LESS THAN WHOLESALE PRICES.

Examine our stock before purchasing elsewhere, and be satisfied that the CHEAPEST CROCKERY STORE in the city is

NAVRA & OFFNER'S,
No. 174 Canal street,
my8 6m5p Opposite Varieties Theater.

COMPETITION IS

THE LIFE OF TRADE.

TRY US!

McCANDLISH, CHRISTIAN & CO.,

36 CAMP STREET, NEW ORLEANS.

CROCKERYWARE,

CHINA, GLASS,

QUEENSWARE,

HOUSE-FURNISHING GOODS,

SILVER-PLATED AND BRITANNIAWARE,

WOOD, WILLOW, JAPAN AND TINWARE,

CLOCKS of all kinds and prices,

BASKETS of every description,

LANTERNS, LAMPS, BIRD-CAGES,

BROOMS, BRUSHES, COFFEE-MILLS,

Etc., etc., etc., etc., etc., etc., etc.

Our stock is the newest and most complete in this city. It is TOO LARGE, and we wish very much to REDUCE IT. To all who wish to buy FRESH NEW GOODS AT BOTTOM FIGURES we say:

CALL AND SEE US!

WE CAN SATISFY YOU.

my28 6m

THE PLACE TO BUY

HOUSEHOLD COMFORTS

IS AT

W. C. SHEPARD & CO.'S,

No. 55 Camp Street, New Orleans, La.

Their motto is: LIVE AND LET LIVE, BUT DON'T BE UNDERSOLD!

Apropos—Now that cold weather has come to stay, go and see the fine display they make of

| | |
|---|---|
| Coffee and Tea Urns, | Toddy Kettles, |
| Chafing Dishes, | Punch Jugs, |
| Chop Dishes, | Coal Oil Stoves, |
| Hot Water Plates, | Gas Stoves, |

and Alcohol-heating apparatus for home use or for traveling.

| | |
|---|---|
| Coal Vases, | Fire Irons, |
| Coal Hods, | Fire Iron Stands, |
| Plate Warmers, | Blower Stands, |
| Fire Screens, | Brass and Iron Trivets, |
| Wire Fenders, | Foot Scrapers, |
| Spark Guards, | and Door Mats. |

Rival Stoves for coal, calculated to save you twenty per cent. of your coal bills.

Housekeepers will please remember that we have the largest, most varied and best selected stock of

House-Furnishing Goods,

AND ARE

HEADQUARTERS IN THAT LINE

FOR THE WHOLE SOUTHWEST.

Remember that whatever you want in your household, SHEPARD has it.

DO YOU WANT A

| | |
|---|---|
| Dinner Set, | Liquor Set, |
| Tea Set, | Tete-a-Tete Set, |
| Toilet Set, | Glass Set, |
| Chamber Set, | or Cologne Set? |

SHEPARD has it

DO YOU WANT A

| | |
|---|---|
| Raisin Seeder, | Apple Corer, |
| Coconut Grater, | Knife Cleaner, |
| Patent Nutmeg Grater, | Coffee Roaster, |
| Patent Egg Beater, | Syllabub Churn, |
| Bottle Corker, | Kitchen Grindstone, |

or any other labor-saving little machinery in the housekeeper's department?

SHEPARD has it.

PLEASE NOTE that our orders for these goods were given to the Europe manufacturers before the recent great advance in metals, and hence we can

LIVE AND LET LIVE,

and sell as CHEAP AS THE CHEAPEST, and not HALF TRY.

Don't forget that if there is anything whatever that you want and don't know where to find it, SHEPARD has it.

au21 6m 55 Camp street.

THE FRUIT-GROWERS' AGENTS.

THE FARMERS' COMMISSION MERCHANTS.

The People's Grocers.

Have always on hand and every facility to furnish at short notice

THE CHOICEST GROCERIES,

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# The Christian Advocate.

PUBLISHED BY ROBT. J. HARP, FOR THE ALABAMA, MISSISSIPPI AND LOUISIANA CONFERENCES, METHODIST EPISCOPAL CHURCH SOUTH.

VOL. 19. NEW ORLEANS, THURSDAY, MAY 29, 1873. NO. 22.


## News of the Week.

DOMESTIC.

NEW YORK, May 21.—The following is published by the survivors of the Polaris: The prevailing impression of the nineteen unfortunates when left on the ice was that Buddington had wilfully abandoned them. They also believe that Captain Hall was poisoned. They lived principally upon seals, occasionally indulging in roast dog. They attribute their wonderful preservation to the sagacity and perseverance of Captain L. N. Tyson.

The latter says that while the scientific results of the expedition amount to nothing, yet it is demonstrated that it is possible to penetrate farther in that mysterious region of sea and ice than Franklin, Hayes or any other explorer proceeded, and that it furnished the probable existence of a polar sea. On the tenth of October Captain Hall started on a sledge expedition north, to renew his vigorous efforts in the direction of the polar sea. The sleds, two in number, were drawn by Esquimaux dogs, purchased at Holsteinburg.

Captain Hall was accompanied by Joe, Hans Christian and Chester, the mate. The party was absent two weeks, and returned to Polaris bay on the twenty-fourth of October, 1871. No authentic information can be procured of the events that occurred on the two weeks' trip, but it appears that after his return to the ship Captain Hall was almost immediately taken sick.

Of Captain Hall's sickness and death John Heron, the steward, makes the following statement:

"Captain Hall had good health up to the time of returning from the sledge expedition. He was not sick when he came on board, but complained soon after, and said that the heat of the cabin affected him. He got water to wash and put on clean underclothing. I asked him what he would have; was anxious to get him something. He did not care about anything but a cup of coffee, and did not drink even that. I had no conversation with Captain Hall, except to ask him if he was better, or how he was, and such like. He was sick a fortnight and talked very little. He was perfectly delirious for the last four days. I think he was paralyzed. Heard no one say so, however; it is my own opinion.

"There was nothing sudden about his death. He was attended by Dr. Bessels and Mr. Norton, who did everything in their power to alleviate his sufferings, but without effect. His illness cast a gloom over the entire company, and was the first discouraging circumstance which had occurred in the expedition. His death made us all feel very sad."

Captain Tyson, speaking of Captain Hall's death, says:

"Hall was sick fifteen days. At first he was paralyzed and then delirious. He was insensible when he died. On the eighth of November he died, and was buried on the eleventh. His grave bore south southeast and about five hundred paces distant from the observatory in Polaris bay, which was in latitude eighty-one degrees thirty-eight minutes, longitude sixty-one degrees forty-four minutes, on the shore. We erected a board over his grave with an inscription cut, giving his name, age (fifty years,) date of death, and commander of the North Polar expedition.

"All hands, except the cook, attended his funeral. It was a dark, dismal, cold, windy and disagreeable day. The wind was mournfully howling, and the hearts of all were enveloped in the deepest sadness, and the sailors, whose faces had been bronzed by summer suns and frozen in arctic seas, wept aloud. Captain Hall was universally beloved, and his death, at a time when the enterprise promised so hopefully, was felt by his survivors to be an irretrievable loss. These thoughts were uppermost in the minds of all, and when the funeral returned to the ship there was a hushed silence attending the presence."

"Every day," Esquimaux Joe says, "some of the sledge party and those left on the Polaris used to quarrel. Captain Hall told me, when sick, that somebody gave him something bad. Buddington did not take care of him. His throat was swelled and he could not drink."

Joe further states that Buddington had been anticipating the breaking up of the ice for some time, and if he had wished to have Tyson and his companions on board he could easily have represented matters to them in such a light that they would not have ventured to have been absent at so critical a juncture; but no such intimation was given to the men on the ice. The vessel did not drift away so suddenly that the men on the ice could not have been rescued from their perilous position.

Tyson says: "I could have got aboard the vessel that night and been there now, but I would not leave the women and children. My duty was on the ice. I thought he (Buddington) would get back to us the next day, which he could have done."

Captain Tyson thinks the ill feeling of Buddington and a few others, who were his accomplices, had continued from the first, on account of Captain Hall's determination to go as far north as possible, and Buddington's determination, from fear or some other cause, that he should not. At Hall's death most of the others were in favor of continuing and pushing north, and Tyson says that Buddington several times expressed his determination to send them (Tyson and his party) "on the road to hell" as soon as an opportunity offered.

He characterizes Buddington as a great scoundrel, and declares that he purposely abandoned them. He gives Myers the character of being energetic, but thinks he was not sufficiently aware of the condition of affairs at the time of the separation, and the possibility of getting rescued, to be able to give any opinion upon it. The Germans, according to his account, ruled the ship after Hall's death, and there was neither law nor system on board, every one working entirely on his own account. Bissell and Bryant were anxious to get as far north as possible. Myers had worked hard and lost all his labor.

ATLANTA, May 21.—The gubernatorial convention to-day adopted a memorial to Congress urging its aid to the three great water lines from the West to the Atlantic. Addresses were delivered by Governors Woodson, of Missouri, and Brown, of Tennessee. The convention declined to accept the excursion tendered them. They adjourned sine die. A grand banquet will be given at the Kimball House to-night.

SAVANNAH, GA., May 21.—The Georgia semi-centennial Episcopal Church convention held a meeting to-day. Bishop Beckwith preached the opening sermon. Bishop Stevens, of Pennsylvania, and Bishop Howe, of South Carolina, were present. Bishop Stevens presented a resolution from the Pennsylvania diocese, tendering its congratulations, sympathy and hearty co-operation.

SAN ANTONIO, May 22.—Colonel McKenzie, commanding at Fort Clark, failing to stop raiders, crossed the Rio Grande and attacked the Kickapoos on Mexican soil—killed nineteen warriors, captured forty squaws and much plunder. There is much indignation across the Rio Grande on account of this incursion. McKenzie lost one killed and two fatally wounded.

WASHINGTON, May 23.—Official dispatches received here to-night from General Schofield say Colonel Davis reports that about half the Modocs, being whipped and hard pressed by Hasbrouck, have surrendered unconditionally. Davis says he will push the pursuit of Captain Jack and his party, and hopes to end the war soon.

PRAIRIE CITY, ILL., May 23.—A fearful tornado passed a mile and a half north of this place yesterday, about twenty minutes before six P. M., the extent of which is not yet known here, though it has been heard from ten to fifteen miles east and west. The storm traveled eastward, sweeping nearly everything with it half a mile in width, blowing down houses, barns, outhouses, fences and telegraph lines, killing and injuring several persons. A number of horses and cattle were killed and injured.

KEOTA, IOWA, May 23.—The most terrific storm ever known in this part of the State passed through here yesterday, about three P. M.

It started, as far as heard from, ten miles southwest, on Skunk bottom, traveling in a southeasterly direction to within two and a half miles of this city, sweeping everything before it.

BOSTON, May 24.—The board of trial of the Massachusetts Medical Society, which recently tried certain members of the society for practicing homeopathy on the ground that such practice violated their right to membership, rendered a decision to-day expelling seven physicians from membership in said society.

WASHINGTON, May 24.—A special says the Mexican minister anticipates no trouble between the two countries over the invasion into Mexico after the Kickapoos.

SAN FRANCISCO, May 25.—The British steamer Lord of the Isles, from Hong Kong, arrived this evening, and brought nine hundred Chinese passengers, including the crew of a wrecked junk found in the China sea, numbering nineteen. On May 15 she broke her crank-shaft, and lay to four days and a half. She came to this port working one engine. The steamer brought no China papers. Eighteen hundred Chinese arrived during the week.

NEW YORK, May 27.—Yellow fever patients are commencing to arrive at the quarantine station.

TOPEKA, KANSAS, May 27.—A dispatch from Emporia says the Neosho river has overflowed its banks, thereby causing extensive damage to the crops. Trains on the Missouri, Kansas and Texas railroad are delayed at the bridge across Big John creek, south of Council Grove.

The water is running around both ends of the bridge, destroying the embankment. Cottonwood valley is completely overflowed, and the railroad track is inundated. The bridge at Cedar Grove is gone. Damage immense.

FOREIGN.

CITY OF MEXICO, May 15.—Congress adjourns in a fortnight to September.

The act allowing religious manifestations outside of churches has been repealed.

Nothing done in the railroad matter.

The rebellion in the town of Juchitan, near Tehuantepec, resulted in thirty being killed and many wounded.

LONDON, May 22.—The *Standard* this morning publishes a dispatch from Shanghai, announcing that the palace of the Mikado of Japan, at Yeddo, was destroyed by fire on the fifth instant.

GENEVA, May 22.—Pere Hyacinthe, in a sermon, attacks the confessional and celibacy; urges the election of priests by the people and the use of the Bible in the national language.

ST. PETERSBURG, May 22.—The Shah of Persia reached this city to-day. He met with a brilliant reception at the railway station.

ROME, May 23.—Count Alexander Mazenl, poet and novelist, is dead. He was eighty-nine years of age.

PARIS, May 24.—The resignation of President Thiers and election of Marshal McMahon to succeed him causes immense excitement here. The streets have been crowded all the evening with people who were discussing the events of the day, but no disturbance is expected.

VERSAILLES, May 25.—The ministry have resigned. Thiers accepted their resignation, and resigned himself when McMahon was elected President. There were some cries around the hall, but no violence was manifested.

PARIS, May 25, Evening.—The change in the presidency has been accomplished without the slightest disturbance. Perfect order prevails throughout France. Troops have been confined to their barracks since yesterday morning, but all is quiet in Paris, and there are no signs of disorder in the departments. Radical journals to-day are calm in tone; they recommend prudence and wisdom on the part of the Republicans, and urge peace and strict adherence to law.

Gambetta has issued a manifesto calling on Republicans to respect the law.

Marshal McMahon has sent a communication to Buffet, president of the Assembly, acknowledging the receipt of an official notification of his election to the presidency, and accepting the office in the following words:

"I will obey the will of the Assembly, the depository of the national sovereignty. It is a heavy responsibility; but, with God's aid and the devotion of the army, I will continue the work of liberating the territory and restoring order, and I will maintain tranquillity and the principles on which it rests. To this I pledge my word as an honest man and soldier."

LONDON, May 25.—Advices from Montevideo, April 23, say yellow fever prevails to such extent that people are flying from that city, and business is suspended.

PARIS, May 26.—The Orleans princes were present in the Assembly when the question was taken on the acceptance of Thiers' resignation. They voted in the affirmative.

Thiers has informed the members of the Left Center that he will resume his seat in the Assembly tomorrow, and will take his place on their benches, accompanied by late Ministers Dufaure, Perier and Leon Say. The whole Left has decided upon a policy of constitutional opposition to the new government.

No disturbance in any portion of the country in consequence of the change in the government. Dispatches from all sections report tranquility. Only half of the troops are held in their barracks.

ROME, May 27.—The Pope in a speech yesterday declared that he had ever prayed for France, but would now pray with greater confidence. The election of Marshal McMahon, he said, was a guarantee of order and justice which had been threatened on all sides.

The Chamber of Deputies finally passed the bill abolishing religious corporations.

MISSION OF ROMAN CATHOLICS.—A correspondent writes to us: "It may be well to place before your readers the following testimony to the value of Roman Catholic missions. It is given, as the result of personal observation, by Rev. E. S. Ffoulkes, and it may serve to show the worthlessness of that commendation which Dr. Littledale wishes the Christian world to bestow upon the work done by the missionaries of the Romish Church. Mr. Ffoulkes says: 'During the Middle Ages, when the Romish Church was richest, it had no missions at all of any kind but one, the Franciscan to China. Roman Catholic missions to the heathen really date from the Reformation. Test them, as I have, on the spot by strict observation, and you will soon estimate them at their proper worth. Where, I ask, is the country converted to Christianity by Roman Catholic missionaries in which a native church exists? I never could find, never could read of any such.'"—*London Record.*

RESTITUTION.—Rev. Father Boland, of Malden, Massachusetts, formerly of Charlestown, has returned to the latter city the sum of $80 which he received through the confessional as restitution. It is not long since $80 was returned to the same city by the late Father Purcell, of Boston. No other institution but the Catholic confessional can induce conscience-stricken pilferers to make restoration.—*Catholic paper.*

True; for no other church tolerates thieves within its fold. Protestants prefer a religion that keeps people from stealing to one that experiments in securing the return of stolen goods.

J. H.

A LAWYER and a parson were talking about which way the wind was. The former said: "We go by the courthouse vane." "And we," replied the parson, "go by the church vane." "Well," said the lawyer, "in the matter of wind that is the best authority." And the parson went to cogitate.

WHEN we feel ourselves to be nothing, and are well-nigh ashamed of our noblest efforts, then are we strong if ever.

## A Proclamation by the President.

WHEREAS, Under the pretense that William P. Kellogg, the present executive of Louisiana, and the officers associated with him in the State administration, were not duly elected, certain turbulent and disorderly persons have combined together with force and arms to resist the laws and constituted authorities of said State;

AND WHEREAS, It has been duly certified by the proper local authorities, and judicially determined by the inferior and Supreme Courts of said State that said officers are entitled to hold their offices respectively, and execute and discharge the functions thereof;

AND WHEREAS, Congress at its late session, upon a due consideration of the subject, tacitly recognized the said executive, and his associates then as now in office, by refusing to take any action with respect thereto;

AND WHEREAS, It is provided in the constitution of the United States that the United States shall protect every State in this Union, on application of the Legislature, or of the executive when the Legislature cannot be convened, against domestic violence;

AND WHEREAS, It is provided in the laws of the United States that in all cases of insurrection in any State, or of obstruction to the laws thereof, it shall be lawful for the President of the United States, on application of the Legislature of such State, or of the executive when the Legislature cannot be convened, to call forth the militia of any State or States, or to employ such part of the land and naval forces as shall be judged necessary for the purpose of suppressing such insurrection, or causing the laws to be duly executed;

AND WHEREAS, The Legislature of said State is not now in session, and cannot be convened in time to meet the present emergency, and the executive of said State, under section four of article four of the constitution of the United States, the laws passed in pursuance thereof, has therefore made application to me for such part of the military force of the United States as may be necessary and adequate to protect the State and the citizens thereof against domestic violence, and to enforce the due execution of the laws;

AND WHEREAS, It is required that whenever it may be necessary, in the judgment of the President, to use the military force for the purpose aforesaid, he shall forthwith, by proclamation, command such insurgents to disperse and retire peaceably to their respective homes within a limited time;

Now, therefore, I, Ulysses S. Grant, President of the United States, do hereby make proclamation and command said turbulent and disorderly persons to disperse and retire peaceably to their respective abodes within twenty days from this date, and hereafter to submit themselves to the laws and constituted authorities of said State; and I invoke the aid and co-operation of all good citizens thereof to uphold law and preserve the public peace.

In witness whereof I have hereunto set my hand and caused the seal of the United States to be affixed.

Done at the city of Washington, this twenty-second day of May, in the year of our Lord one thousand eight hundred and seventy-three, and of the independence of the United States the ninety-seventh.

U. S. GRANT.

By the President:
J. C. BANCROFT DAVIS,
Acting Secretary of State.

## From the Work.

FRANKLIN STATION, LOUISIANA CONFERENCE.—*Mr. Editor:* It affords me very great pleasure to inform you, and all others who may feel interested in my charge, that the Lord is graciously reviving the membership of this church. Quite a number have been converted, and sinners everywhere seem quite concerned.

Our District Conference has just closed here, the exercises of which seemed to give an impetus to all the interests of the church. There were sixteen additions to the membership. After continuous, persistent efforts we now feel that we are fully under way; and a spiritual momentum having been given to all of the machinery—to class meetings, weekly prayer meetings, Sunday schools and the finances—we expect to move grandly on, steadily plying the weapons of our warfare, till we witness the surrender of all the rebellious, and hear them sing: "I love Jesus. He is my Savior." God is with us; therefore our expectations are large. Brethren, pray for us.

Your brother in Christ,
AMOS W. WILLIAMS.

FRANKLIN, LA., May 20, 1873.

OCEAN SPRINGS, MISSISSIPPI CONFERENCE.—*Mr. Editor:* You are aware that my health was such, last fall, that my physician and friends concluded that my work was nearly done; but by a providential necessity this work (Ocean Springs,) just at the close of the Conference, was deprived of ministerial labor, and I consented to come. Although I could not see how it was possible that I could get here, God opened the way, and I have been here since the first of January. My health has improved beyond my most sanguine expectations. I am now better than I have been—for so long a time together—for twenty years. The affection of my throat does not trouble me now, and my cough has disappeared entirely, although preaching twice on Sunday, besides holding class meeting the same day and weekly prayer meeting. We have sacrament and church conference monthly. We have had no special revival, but a gradual improvement—good prayer meetings, class meetings, sacramental occasions, and a very interesting Sunday school. We have received into the church seven persons, and baptized two adults and two infants. We are trying to get the church in the proper tone of mind and spirit to receive the crowd of visitors who are said to come here for health, so that, if possible, the church at Ocean Springs may be a help to them, and not a curse, and that we may be ready to enter upon the exercises of our District Conference in the spirit of God. We are praying and expecting a good time on the sixth of June.

This is a kind, intelligent community. There are several first-class boarding-houses and hotels. There is but one organized Protestant church (Methodist,) but there are a number of persons of other churches. Some of our best helpers are Presbyterians. God bless them for their charity and fellowship. May we be a mutual help.

Mr. Editor, can you come over to our district meeting on the sixth of June? We should be glad to see you and the publisher of the ADVOCATE.

Yours in Christ Jesus,
J. NICHOLSON.

MERIDIAN DISTRICT CONFERENCE, MISSISSIPPI.—*Mr. Editor:* By resolution of the District Conference, at its recent session in this city, the secretary was instructed to furnish the ADVOCATE, for publication, the reports of the committees on finance and Sunday schools; also to furnish you a "suitable account of the proceedings and services of this conference occasion." I inclose the reports, which please publish. Hope they will prove interesting and valuable to the readers of the ADVOCATE. The latter report and resolutions were prepared by Chancellor Christian, the very efficient superintendent of the Sabbath school, whose whole heart (and he has a big Methodist one) is in the cause. The report on finance, submitted by Bro. D. G. W. Ellis, and adopted by the conference, shows a condition of affairs in the district that should not exist, and which, I hope, will not much longer, if the resolutions are observed and carried out by those having in hand the temporal affairs of the church. I lay down this proposition, and stand by it: that our failure to pay our preachers—and they ought to be the best-paid, instead of the poorest-paid of any other class—is not so much a want of education in that particular matter, nor of money, but of system. A systematic plan for collecting, and a little industry on the part of stewards, will secure the pastor's living, and he will be happy and more useful.

Well, I must get back to that resolution about the "proceedings and services of the conference." You see, Mr. Editor, I refer to that resolution as my authority for imposing this communication on you.

The conference met at nine A. M. on the twenty-fourth of April, and remained in session three days, Bishop Kavanaugh presiding. Wonderfully does the Bishop contribute to the interest and usefulness of the District Conference. With a fair discrimination, large experience and excellent judgment, he is ever ready with apt suggestions and useful advice as the various interests of the church come under review. Thanks to the committee on religious worship, the Bishop preached three successive days for us. His sermons were remarkable for lucid exposition of doctrine, graphic illustration and spiritual power. They will be long remembered, and the impressions made will surely ripen into practical, permanent good. Our people are improved in spirit, and we hope for yet greater good.

The attendance on the conference, both of preachers and laymen, was good, and much interest was manifested in the proceedings. The reports from the work discovered a great want, in most places, of system and promptness in the management of the temporal interests of the church, especially in providing for the preachers' support—which I have before referred to—and in securing titles to church property. Trustees of church property should be at least as particular about such matters as they are about their own private property.

Some good reports on the spiritual condition of the churches were made. Very properly the Methodist preachers and people make this the great concern of the church. There seems to be increased interest in the Sunday school cause in the district. Lack of teachers is a general complaint—efficient teachers, who will sacrifice ease to be regular, prompt and *prepared*. In many country places the want of comfortable houses is an obstacle to success, especially in the winter season. Our Sunday school literature is highly approved.

The Bible cause was brought before the conference by Mr. Thomas, superintendent of colporlage for the Southwestern Bible Society. Rev. Mr. Bardwell, of the Presbyterian church of this city, addressed the conference on the subject of the Bible cause in a short, pointed and eloquent talk, calling attention to the original doctrine of the Reformation, that the Bible is the only standard of faith and practice. Dr. Doremus, the general agent, came to confer with the conference about the Bible work in this portion of the field, but, having missed some railroad connection, did not arrive till Saturday evening, after the adjournment. The Bishop and all the preachers are cordial in their co-operation with the society.

East Mississippi Female College came in for its share of attention. This institution, which has sprung up in Meridian within the last two years, was seen to be in a flourishing condition, growing in favor with the people of this section, and increasing the number of its pupils. Prof. Rice has shown himself a first-class educator. Discarding popular clap-trap, and opposed in nature to superficiality, he labors to give his pupils not polish alone, but true mental culture as well. "Thoroughness" is his motto. He is seconded in his views and efforts by his accomplished assistants, Mrs. Rice, Misses Annie Williams and Edmonia Pendleton. The Mississippi Conference has reason to rejoice in its adoption of this as one of its own institutions of learning. It promises to be and is becoming the center of a large and useful influence in this portion of the work. The trustees intend, as soon as may be practicable, to enlarge the building.

Dr. C. R. Rencher, George McCormick, J. M. Floyd and S. B. Watts were elected as lay delegates to the next Annual Conference. Thomas P. Bell and John West, alternates.

Lauderdale Station was selected as the place for our next District Conference. Yours in Christ,

S. B. WATTS, Sec.

MERIDIAN, MISS., May 18, 1873.

REPORT OF COMMITTEE ON FINANCE.

Your committee, to whom was referred the subject of finance, beg leave to report the following preamble and resolutions:

WHEREAS, It appears from the reports from the different pastoral charges in this district that there is a want of system in collecting the amounts due the pastors; AND WHEREAS, We believe that this defect may be remedied by a well-digested plan, we, your committee, would recommend the adoption of the following resolutions:

*Resolved*, That the board of stewards have a meeting as early as practicable after the Annual Conference, when they shall ascertain the amount necessary for the support of the pastor, which amount, except in case of stations, they shall divide fairly and equitably between the several churches.

*Resolved*, That the steward or stewards of the different churches proceed to assess each member of his or their church, without regard to age, sex or condition, and that he or they may, if necessary, call to his or their aid two or more judicious members of the church to assist him or them in making such assessment, and that the members be urged to pay the amounts assessed them quarterly or monthly.

*Resolved*, That after such assessment is made it shall be the duty of the steward or stewards to read or cause to be read out publicly, at his or their church, the name of each member, with the amount so assessed to him or her. If, after such assessment, there is a deficiency, or if any member shall refuse to pay the amount assessed him or her, the stewards shall proceed to raise the deficiency in any way that may seem practicable.

D. G. W. ELLIS, Chairman.

## The Voice of History.

The London *Quarterly*, in reviewing a recent publication, has the following deliberate statement in regard to the teachings of history in connection with the Romish Church:

"The last remark we have to make is one which constantly presses itself on the historian's mind, but which political leaders and writers in our country seem as if they could not possibly realize or lay to heart. It is forced upon our attention in nearly every page of this volume. It is this: that the Catholics, wherever they are numerous and powerful in a Protestant nation, compel, as it were by a law of their being, that nation to treat them with stern repression and control. The very essence and primary doctrine of the Romish Church involve undying and unwalvable pretensions, which are incompatible with the freedom or equal rights of the rest of the community. The experiment has been tried many times and in many countries, and always with the same result. Even in this age it is still the crux of the strong empire of Germany, of the new kingdom of Italy, of the critically-placed and much-menaced state of Belgium. Catholicism, if it be true to itself and to its mission, cannot allow State, mixed or secular, to educate its flocks; cannot permit free voting to a Catholic electorate; cannot tolerate that its votaries should prefer the welfare of their country to the interests of their church—the good of Ireland to the sway of Rome; cannot allow the congregations of the faithful to think or act for themselves in matters of the greatest importance to human progress; cannot, wherever and whenever the opportunity is afforded it, abstain from claiming, working for and grasping that supremacy and paramount influence and control which it conscientiously believes to be its inalienable and universal due. By the force of circumstances, by the inexorable logic of its claims, it must be the latestine foe or the disturbing element of every State in which it does not bear sway; and from the position which the Romish Church has always held, and recently avowed with more decision and nakedness than usual, of direct enmity to the chief agencies and achievements of modern civilization and progress, it must now stand out in the estimate of all Protestants, patriots and thinkers, of the *hostis humani generis* (the enemy of the human race) it has been for so many centuries."

The Christian Advocate.

THURSDAY, MAY 29, 1873.

For THE ADVOCATE.

## MAY TIME.

BY PERDITA.

Green earth, green trees and blooming flow'rs,
Have you come once more to men?
Once more, sweet, smilt April show'rs,
That I thought could ne'er have been?
Oh, glad young world! oh, joyous spring!
What happy thoughts your blossoms bring!

Earth grows so fair, so sweet, serene,
Now in this morn of the year,
And down among her glades of green
The same wild songs are ringing clear,
While high above and over all
The happy sunbeams glimge and fall!

Again the old-time splendor fills
The woods and fields with enr'rald light;
Again the sweet wild songster thrills
A thousand leaves, in sudden flight;
And kindly thoughts like blossoms spring;
We are so glad we too would sing,

And thank our Father for this gift
Of spring-time blossoms sweet and white,
From winter's cold and snows now shrift
By the kiss of the glad, warm light.
Awake, my snow-bound soul! and sing,
And e'en *thine* incense-off'ring bring!

Lo! sunlight shines on the widespread plains,
Where morning-glories wreathe the cord;
And golden arrows gild the lanes,
Where linger yet the dews of morn.
Take all these fair gifts and be glad;
God never meant us to be sad.

At least this is the child's glad creed,
(Would that we all would learn it thus!)
Whose young heart is content to feed
On trust—which is the best for us.
How much God's love each blossom shows—
Each golden beam, each wind that blows!

Our hearts grow tender in the spring,
Like all the soft-green things we see,
And, if put tuned aright, could sing
As well, sweet birdie wild, as thee!
There is no life so lost or old
But hath its spring, to warm the cold.

Only look for it far below,
As in the early, bleak March days
We find sweet crocus-bells 'neath snow,
Frost-pale, but sweet always.
And so, beneath the heart's deep snows,
Some precious bud of good still grows.

And so, 'neath sorrows deep and great,
And heavy crosses, hard to bear,
Some great result oft doth but wait
To spring to light, with fruitage fair.
*This* doth God's boundless *mercy* show—
That out of sorrows blessings grow.

## Education by the State.—No. III.

BY W. A. M'CARTY, D. D.

There is no reason for teaching a school by the State, that will not apply with greater force to preaching a religion by the State. If the State must educate because occupying the place of a parent, then it ought to discharge all parental duties. If it would be good for the State that he should have mental training, it would be better that he should have religious training. If it would be good for the child that he should have mental culture, it would be infinitely better that he should have religion. It is religious culture, mingled with mental culture, that we need—must have—to make good citizens. We have proved that mere mental culture cannot make good citizens.

We now propose to show that State schools cannot make the pupils religious. Romanists and infidels oppose reading the Bible in State schools. This opposition is natural, unavoidable. I would not like to have the Douay version or the Age of Reason read to my children. But is not our good old English Bible better than the Douay version? It is. With all its defects, it is the best version extant. But the question is: Shall we force people to pay taxes to have their children taught contrary to their views? Emerson says: "The man is yet to be born who can look on both sides of a question." We "look on both sides," and thus prove Emerson in the wrong. Wherever Romanists and Protestants are mixed there is no chance to teach religion. The school fund may be divided among denominations, as has been in New York, and as is proposed in Georgia. But the mingling of schools, politics and religion, on the hustings and at the ballot-box, would be bad for all the interests involved—worst of all for religion. But even where all are Protestants, religion cannot be taught. Baptists watch Presbyterians and Methodists and Episcopalians, so that if one of these should become so earnest as to have the students converted the cry would be raised: "The school is becoming sectarian." What is true of the Baptists, in this respect, is true of the others. If there should be a revival in one of the churches the teachers would fear even to let the students attend, or, at all events, to strive to have them converted. Because of these mutual jealousies there can be no religion taught in a State school. Was there ever a revival in a State school? I suppose not, unless the State school was also denominational, or else the revival was promoted by outside influences.—Most religious men in State schools become so afraid of being charged with sectarianism that they fear to exert any direct, effective religious influence. State schools cannot so press religion as to have the student converted. Unless you do this, all the so-called religious instruction will be harmful rather than beneficial. Herbert Spencer could see that the emotional nature needed culture, and that State schools could not reach that: "Only by repeatedly awaking the appropriate emotions can character be changed. Mere ideas received by the intellect, meeting no response from within—having no roots there—are quite inoperative upon conduct. * * * But from all legislative attempts at emotional education may Heaven defend us!" Religion is not merely history and doctrine; it is also life and power. Scripture is medicine for the soul. It is not a quack remedy, that will do no harm if it does no good. It is a heroic remedy. It will cure or kill. The letter killeth, but the Spirit maketh alive. It is the Spirit-pervaded word that quickeneth into life. It is a schoolmaster to lead us to Christ. Not leading us to Christ, it increases our responsibility and condemnation. In this it is not peculiar. Death is also one of God's schoolmasters. But the soldier or the surgeon who becomes familiar with it may be hardened by it. "Experience keeps a school"—sometimes a "dear" one—for "the world, well known, will make us saints or devils long before we die." Those instructed in, and those who were teachers of the law received not the great Teacher. So general and notorious was this that he cried: "The publicans and harlots enter into the kingdom before you." You may read the Bible in the State schools, but you must also, by earnest personal effort, bring them to the truth as it is in Jesus—must have them converted. Dead Scripture is as dead as dead science, or dead philosophy, or any other dead thing. It is not the new light in Christian ethics, so much as the new power in conversion and sanctification, that turns the world upside down. If you would reform society you must have something more than science or philosophy or doctrine. You must have a new nature, inwrought by the Spirit. Short of this there is not salt enough in all your teachings to save society from moral putrefaction. But of all things this is the very thing State schools cannot accomplish.

Finally, we hold that *the State cannot educate.* Society is an organism, not a mechanism. Men are not ground out, are not woven together to form society; they grow as individuals, and into societies. But this being conceded, it may nevertheless be supposed that legislative hot-house forcing may hasten the growth. It may, indeed, at first increase the bulk, but inevitably to the damage of the hardiness of the plant and the diminution of the flavor of the fruit. Nature develops by inward life-power, not by outward forcing. The "boy-gardener" grew impatient because his flowers did not open so soon as he wished. He "pulled open the calyx." He had flowers a little sooner, but they would have been better flowers had he left them to open of themselves.

The State education theory proceeds upon the hypothesis that the organism is all head—that there are no members. God has established the relation of parent and child. The State proposes to thrust herself between them by assuming the highest, most difficult and delicate parental responsibility. Whoso violates God's order will do mischief. It is not difficult to see some of the mischief that will be done in this instance. The State need not educate the rich man's child. Why should the State put into operation so much costly machinery to do for a man what he can do for himself? It is the poor man then, if any, that needs State intervention. The objections here may not be so patent, but if we look steadily we perceive them come out distinctly and swell like mountains. Industry, frugality and self-denial are qualities of such importance that they need to be tempted out and developed by all the inducements that God and man can set before us. Now God has established the parental relation, in part, to encourage these virtues. But the State comes in, and assumes the parental responsibility by granting him an insurance policy for the education of the child; thus taking away one of the strongest motives for the cultivation of these essential virtues. At the same time it takes from the child the gratitude that would have sprung up in his heart for the parental labor, frugality and self-denial that bought his education. So we perceive that the best the State can do is to educate individuals by uneducating families. It can give a smattering of reading, writing and arithmetic, at the cost of weakening the character of parents and children—in removing the strongest inducements to industry, frugality, self-denial and gratitude. God's plan is to purify, strengthen and ennoble the family. The tendency of State education is to weaken the family relation. We have seen that its corrollary is communism. We now see that it comes from the same infidel spirit that originated free love and its comate errors. It is the ungodly idea fighting against the godly. It is man's wisdom erecting itself above the wisdom of God. No one comprehends this better than Henry Ward Beecher; hence in his address on compulsory education he "cries havoc, and lets slip the dogs of war" against the Christian churches—in effect against the Christian religion.

AUBURN, ALA., May 16, 1873.

## Work for the General Conference.

MR. EDITOR: Among the many things to be brought before and accomplished by our approaching General Conference, I think the following should have prominence:

First. The status of the Sunday school superintendents should be fixed. I know it has been thought of and discussed, and attempts made to settle it, but as yet nothing has been done. The only light we have on the subject now is found in Bishop McTyeire's Manual of the Discipline. He says (page 60:) "No specific rule has been laid down for the election of this church officer, but analogy and the reason of things indicate that the election should be under the control of the pastor and the Quarterly Conference." "Analogy and the reason of things" is not law. Law is what the church needs now—a specific rule. The matter as it now stands, to say the least of it, is unsatisfactory, if not prejudicial, in a high degree to our interests. The Discipline says: "Each Quarterly Conference shall be deemed a board of managers, having supervision of all Sunday schools and Sunday school societies within the limits." And yet the superintendent of any given school may not only not be a member of our church, but in no sense whatever be in harmony with its doctrines, government and general economy. An enemy of the church may work his way (not much work, either, for it is an open way) right into the very heart of the church, through the popular election of forty or fifty children to the superintendency of the Sunday school, for the express purpose of alienating our children, and clogging church operations in that direction. Enough upon this point. I do not intend arguing these points now.

Again, if the superintendent is a member of the church, he is by virtue of his office a member of the Quarterly Conference. To be a member of the Quarterly Conference, of course he is amenable to it for his official life. How can one be responsible, in any sense, to a body from which he does not derive his official being? And suppose that he, by common consent or usage, is held responsible in this irregular, illegitimate way—what good is to come of it? He may be grossly negligent and officially dishonest, and in answer to question 2, Quarterly Conference proceedings, be dismissed; the same vote that elevated him in the beginning might on the next Sabbath re-elect him, virtually placing a Sabbath school, in this particular at least, above the mature wisdom of a Quarterly Conference.

Again, as a member of the church, knowing his strength and irresponsibility, except to the school over which he presides, he may and sometimes does exercise his influence, get in the way of the pastor, and hinder the gospel of Christ. I have known a superintendent to deprive a congregation of the love-feast service, for an entire season, by refusing the church on Sabbath morning, the only hour in which it could have been held. Now, sir, that brother ought to have held his office by the nomination of the pastor and election of the Quarterly Conference, his resignation moved by the pastor, and accepted by the conference. In time it may be he would have learned that Methodism is "union all over."

The status of this church officer should by all means be settled. We have the power, and the interest of all demands immediate action. To be at sea, on as important a matter as this, is not wisdom, not prudent. But enough on this point at present.

Second. I think the licensing power (to preach,) and granting recommendations of local preachers for deacon's or elder's orders, as well as recommendations to be admitted into the traveling connection, ought to be relegated to the District Conferences. The reasons for this change are so many and so obvious that, even if I had the space, I lack the inclination to argue the point. Let the same rule now governing the Quarterly Conferences in these matters be transferred to the District Conferences, with perhaps this exception: the examinations to be in the hands of a competent committee, carefully selected.

Again, I think all Quarterly Conference records should be inspected by a District Conference committee for correction, improvement, etc. Or, in other words, the same rule prevailing now in the General Conference relative to Annual Conference minutes should prevail in our District Conferences relative to Quarterly Conference proceedings. This would have a fine influence over all concerned in the matter, and tend to carefulness in the selection of secretaries, and healthful reformation in the item of recording.

And yet again, I think if it is the duty of the recording steward to record Quarterly Conference minutes, the Discipline ought to say so. Among the duties of Quarterly Conferences, it says very plainly that one is "to see that all its proceedings be faithfully recorded, by a secretary chosen for the purpose, in a book to be kept by the recording steward." The law in this makes the recording steward the custodian only of conference records. Yet we have high authority declaring that it is the duty of this church officer to record the minutes. And so it would seem from his designation, etc., but the plain letter of the law is against it. ***

## Biographical.

DANIEL PRATT, of Prattville, Alabama, died in Prattville, May 13, 1873, at half-past four A. M. He was born in Temple, New Hampshire, July 20, 1799, of highly respectable parentage, remarkable for their industry, love of order and piety. His early educational advantages were circumscribed, having gone only ten months to school, and that at intervals between the planting and reaping seasons. At the age of sixteen he went as an apprentice to the carpenter's trade. In 1819, at the expiration of his apprenticeship, he made up his mind to come South, and landed in Savannah, Georgia. Shortly after his arrival there the yellow fever broke out. He changed his location to Milledgeville, Georgia, the seat of government. When he landed in Savannah he had a chest of tools and $25. He had, however, what was better than money—strong arms and a willing mind. In the vicinity of Milledgeville he put up several fine houses, and gained quite a reputation for faithful work and prompt attention to business. From thence he moved to Macon, Georgia, which was then being built up. In 1831 he moved to Clinton, Georgia, though while near Macon he formed the acquaintance of Miss Esther Ticknor, to whom he was married—a lady worthy of his hand and heart—and who still survives him. At Clinton he contracted with Mr. Samuel Griswold to superintend his gin-shop for five years, at $500 per annum. At the expiration of one year Mr. Griswold was so much pleased with his services that he proposed a copartnership. In 1833 he moved to Autauga county, and fitted up a temporary shop at General Elmon's, in which he put together a few gins, the materials for which he wagoned. Having fitted up these gins, he found ready sale and prompt pay. He then leased a water privilege of Colonel McNell, near Washington, on the Autanga creek, for five years. Here he put up a shop and operated successfully until the expiration of his lease. Not being able to procure a further lease on living terms, he proposed to Mrs. Pratt that, if she wished, they would go back to their native State and settle themselves permanently. She, knowing his mind, and likely preferring the South herself, preferred remaining in the South to assist him in carrying out his plan of building up a manufacturing village for the purpose of diversifying labor and giving employment to as many as his means would admit. In order to accomplish this he bought of Joseph May one thousand acres of land, three miles above McNell's mills, on the same creek, valuable for its water privilege and pine timber. Here he permanently established himself, and was eminently successful in business. In 1846 he commenced a cotton factory, the original capital of which was $110,000. This is still in operation, giving employment to about one hundred and eighty operatives, from whose labor more than five hundred men, women and children get their support.

Such success in business could not have been attained without superior business qualities and qualifications. These he possessed to a high degree. For the benefit of the young I will mention some of the most prominent traits of his character.

He was raised to business, and consequently was a competent judge of how business should be done. He was untiring in his industry. He knew no such word as fail. His habits of economy and frugality were of the right kind; not of that sort that stooped to pick up dimes when dollars could be reached. He never thought it good economy to put up work out of poor material because that material was cheap. Money was no object when material for building was wanted. He worked for posterity as well as for himself. This trait in his character is fully demonstrated in all the buildings which he superintended in Prattville. He possessed a well-balanced mind, was cautious in all his plans, and never undertook an enterprise without first counting up the cost; hence his judgment was seldom at fault. He rarely ever divulged his plans until they were fully matured and ready to commence operations. He had full reliance on his own judgment; so much so that he never consulted with others as to the propriety of undertaking this or that job. He was always ready to back his judgment by his money and labor. Notwithstanding he relied so confidently on his own judgment, he seldom or never volunteered advice to others unasked; and then, if given, it was with great caution.

Order and arrangement were largely developed in him, having a place for everything and everything in its place. Although seemingly in a hurry in prosecuting his business, he never got things tangled up. System was observed through all his operations. In putting up a building his workmen never had to wait for material, this being furnished in due time and at the proper place; nor did his mason have to wait for his carpenter, nor the carpenter for the mason. All went on harmoniously. He possessed the art, too, of managing his help to a very high degree, never familiarizing himself with them during the hours of business, unless on matters pertaining to business; yet as guests in his parlor or at his table he treated them as honored guests, thereby dignifying labor by honoring the laborer. He was always punctual to pay off the laborer as per contract. This enabled him always to procure good workmen of good character. His manner was courteous to all, yet he never let himself down to undue familiarity with any man. He was slow to make acquaintances in a crowd of strangers, yet his bearing was such as to leave him accessible to all who approached him in a becoming manner.

He was decidedly a religious man, possessing the power as well as the form of godliness, carrying his religious principles into all his business operations and intercourse with others; hence the unbounded confidence which others had in his integrity. In religious as well as temporal matters he believed in work. While others were resolving to work he was *at work;* hence the secret of his having accomplished so much during his life-time. He did much for the church of his choice—the Methodist Episcopal Church South. Some years before his death he donated a block of buildings, which cost him $20,000, to this church—the upper rooms for a church and Sabbath school, library and preacher's study, and the lower rooms for stores; the rent of which he assigned to support the pastorate of the church. He was not only liberal to his own church, but contributed liberally to other churches in his village. He gave largely to the building of a fine academy in his village, also liberally to the building of a fine courthouse. He also gave a building and lot to the colored people, which cost $1,500, furnished with pulpit and seats, the upper story for a church and Sabbath school room, and the lower for a day school. He was not only liberal to his own village, but assisted in building churches and aided enterprises of learning in various portions of the South. His liberality was not of a spasmodic kind. Whenever and wherever he met an object he gave assistance; it flowed in a constant stream. His bookkeeper once remarked to me that he could not keep a cash account for Mr. Pratt as he wished, showing for what use his money was expended—a great deal went that Mr. Pratt did not see proper to tell him for what purpose it was spent. It is truly astonishing how much he gave away. Could he himself have seen a correct aggregate of the amount it would no doubt have astonished him; but he acted on the scriptural rule of not letting his left hand know what his right did.

He joined the Methodist Episcopal Church in 1832, and was ever afterward a consistent and orderly member. His promptness in his religious duties was as remarkable as his promptness in secular affairs—never so busy but that he could find time to attend to his religious duties during the week. He seemed to possess the happy faculty of dropping his secular matters suddenly at the sound of the bell, and concentrating his thoughts, feelings and affections on his devotional exercises. He was passionately fond of church music. It seemed to exert a happy influence upon him in his devotional exercises. He looked with much interest on the Sabbath school, and as long as his health would admit he instructed a class. He loved the young people of his village, and used all his influence to get them to attend Sabbath school and church, knowing and feeling that they were the hope of the church.

During his last illness much of the time his sufferings were intense, so that his friends could not converse with him as satisfactorily as they wished. Enough, however, was elicited from him to satisfy them that all was well. He died as he had lived, firmly trusting in God through the Lord Jesus Christ. He had arranged his secular affairs to his notion several months before he was stricken down, even to finishing up the vault which was to contain his earthly remains. S. MIMS.

## Faithfulness in Little Things.

We suppose that every man who is capable of cherishing high and holy purposes has now and then been afflicted with the overwhelming conviction that by far the most of his time is frittered away in trifling occupations. We resolve to consecrate ourselves to the accomplishment of some grand end, and so we find ourselves constantly engaged in trivial affairs. We frame high ideals of what we ought to be and to do, but we never reach them. Ten thousand cares press upon us, dividing our time and distracting our energies, and leaving us but limited opportunities to engage in any single work. Of late we have thought much of this subject, and we are free to confess that many of our former opinions have undergone quite a revolution. For, after all, character is better developed and the end of our existence is better accomplished by our attending to whatever comes upon us than by our neglecting these things to pursue some imaginary good of our own. God has circumstanced us so as we are, and not otherwise, and while he has endowed us with a self-determining capacity which makes it possible to select this or that particular work, he has, nevertheless, imposed many daily duties upon us from which we dare not attempt to escape. It is by performing these that we prepare ourselves for greater responsibilities. He that is faithful in little things will be faithful in great things. All the fretful cares of our existence have in view our perfection as immortal beings. If properly used they produce this result. Let us not despise the day of small things, but rather accept the situation, and make the best out of it we can. Our ministerial brethren have much to encounter at this point. They are often perplexed by the multiplicity of their duties. Mothers also feel this fact most forcibly. Who has so many trivial duties as they? And yet who dares to say that there is any grander life in this world than theirs? Instead of vainly trying to accomplish great things, let us all faithfully attend to our little duties, and our life will become great, if not before men, yet before God.—*Pacific Methodist.*

## Obituaries.

DIED, near Vienna, Louisiana, April 16, 1873, B. W. WILSON. He was born in Missouri, July 5, 1813; removed to Arkansas at ten years of age, and was married to Mrs. Nancy Burnham in 1836. Bro. Wilson's parents were primitive Baptists, and his early training was not favorable to the Methodist Church. But he said that, laying aside prejudice and reading the Scriptures for the sake of truth, he became a Methodist in doctrine, and joined the Methodist Episcopal Church South. He made the Bible his constant companion through life. He was an official member—steward and class-leader—most of the time during his religious life of twenty years. He died in great peace, which is the certain result of a life of constant piety.

S. S. SCOTT.

MRS. SARAH E. MARTIN died in New Orleans, May 1, at the age of fifty-three years. For about forty years Sister Martin had been a member of the Methodist Church, first in Maryland, her native State, and for the last sixteen years resident in New Orleans. Her declining health deprived her of the public services of the church for the last three years of her life; but her sick-chamber was a sanctuary. Sister Martin was indeed an exemplary and lovely Christian. A widow for fifteen years, with five children, she answered to Paul's description in First Timothy v, 5: "Now she that is a widow indeed, and desolate, trusteth in God, and continueth in supplications and prayers night and day." She lived to see all her children members of the church, and she could not have left them at a happier period to do without a mother's care. These she esteemed to be distinguished mercies, and enjoying, besides, the most blessed faith, the strongest assurance and perfect peace, it only remained for her to depart, praising God, as she did with her latest breath, shouting: "Hallelujah! Hallelujah! I go to see that lovely face of the Man of Sorrows, and acquainted with grief!" W. V. TUDOR.

DIED, at the residence of E. J. Ellis, Esq., in Jefferson City, March 5, 1873, ELLEN OLIVIA, youngest daughter of Hon. E. P. and Mrs. E. Ellis, of Amite City, Louisiana.

The subject of this notice, while on a visit to her brother, was seized with that terrible disease, meningitis, and was a great sufferer for six weeks, with an occasional relaxation of the severer symptoms, during which hopes were entertained of her recovery. While these hopes, however, were clouded and finally blasted by the renewed progress of the disease, the intervals of ease and consciousness were improved by the patient sufferer in communion with God, and affording to her near relatives, who were summoned to her bedside, assurances of her spiritual safety.

For some time before her affliction she was an earnest seeker of religion, and had formed the resolution to continue seeking until the Lord should bless her. She was impressed with the thought that she would die young, and experienced a change in her mind with regard to the vanities and pleasures of the world. As her preceptor, the writer can say that he never had a pupil more willing to comply with all the requirements of the school-room, or one more loved by her associates for her equable temper, gentle manners and kindness of heart.

Loved and petted in her household, she was always the same obedient and loving daughter and sister, and needed only regeneration to perfect her moral and social character, as far as such perfection can be attained in this life. Doubtless to lend her to the attainment of this inestimable treasure was the purpose of Infinite Wisdom in her affliction. Surely, then, we may bow in humble resignation, and relinquish to our Father's keeping the saved spirit of our Ollie. T. P.

DIED, at the residence of his son-in-law (the writer,) in Newbern, Alabama, on the twenty-eighth of April, 1873, EDMUND GOFF. He lacked three days of being seventy-nine years old. He was born in North Carolina. His parents moved to Georgia while he was young. They then moved to Jackson county, Mississippi. He embraced religion and joined the Methodist Church when a young man. His walk was ever the walk of the Christian. He was united in matrimony, about 1824, to Miss Lucretia Wells, who was truly a helpmate and a friend to the preachers, and who preceded him to the glory-land seven years. His house was a home for Methodist preachers. He broke up housekeeping and moved to my house in 1866. His health was feeble for years. He was taken with a dumb chill on the seventeenth of March, from which he never recovered. He has left a good report in this community. They all believe that one more has been added to the family above. He told me he was resigned to the will of God. He survived all of his family but his youngest daughter, the wife of the writer. May she have grace to sustain her. J. W. MCCANN.

TRIBUTE OF RESPECT.

WHEREAS, It hath pleased the great Shepherd to take to himself one of the members of his flock within the bounds of Homer circuit—Bro. MARSHALL S. KINNAIREW—known to us all as a devout Christian; therefore, be it

*Resolved*, By the Quarterly Conference of Homer circuit, Louisiana Conference, convened at Tullp, on this the tenth day of May, 1873, that while we realize the heavy loss that the church, community and bereaved family have sustained in the death of our beloved brother, we feel that our loss is more than compensated by his eternal gain.

*Resolved*, That while we deeply sympathize with his feeble wife and greatly-afflicted children, we bow submissively to the will of God.

*Resolved*, That we will endeavor to follow his example by living consistently with our religious profession, die in Christian triumph, and wear a crown of glory.

*Resolved*, That a copy of the above preamble and resolutions be furnished the NEW ORLEANS CHRISTIAN ADVOCATE for publication, and that the bereaved family also be furnished with a copy of the same.

THOS. J. UPTON, Sec.

DIED, at his father's residence, Clarke county, Alabama, on the fifteenth of December, 1872, GEORGE DAVIDSON, son of Samuel P. and Judith C. Davidson, aged twenty years.

The subject of this memoir was raised in Clarke county, and from youth up to manhood had noble traits of character. He was convicted and converted under the ministry of that good man, George T. Ellis. He joined the Methodist Episcopal Church South during a revival at Tallahatta church, in the fall of 1870. After his connection with the church of his choice he lived a consistent member, and was fully prepared for death when "Jesus bid him come up higher." During his protracted illness, while kind hands administered to all his earthly wants, we watched him, with the heetic glow upon his cheek, fade like the golden tint from the rainbow or the dews of morn. He was the stay of an aged father and the pride of a fond mother. He was a kind and affectionate son and a devoted brother. He was loved by all who knew him. In his death the church has suffered an irreparable loss, and Clarke county one of her most promising young men.

He talked calmly of death as he neared the last river. He said he would like to live if it was his Master's will, but committed all things into the care of him who numbers the very hairs of our heads, and without whose cognizance the sparrow cannot fall to the ground. When he was passing through the dark valley and shadow of death, and the cold, clammy sweat gathered upon his forehead, he called loved ones to his bedside, and entreated them to meet him in heaven, "where no farewell tears are shed." A.

## Christmas Evans.

The following Welsh anecdote of Christmas Evans has been translated into the French, Italian and other European languages. On one occasion, while speaking at a Bible Society meeting over which the Marquis of Anglesea presided, he turned and personally addressed the marquis thus: "I imagine, my lord, that you have died, and that the angel of death has taken your soul to the portals of the holy city. Only a few are admitted into paradise; the entrance is narrow and jealously watched. 'Open!' shouts the angel of death as he presses forward to secure a place in heaven worthy of your lordship.

"'Who to?' asks the guardian of paradise with an authoritative voice.

"'To the honorable the Marquis of Anglesea.'

"'Who is he?'

"'An old officer in the army of the Duke of York.'

"'In that capacity,' says Peter, 'he is not on my list.'

"'But he has filled the office of high master of the ordnance.'

"'That may be possible, but we know him not.'

"'He has been several times lord lieutenant of Ireland.'

"'I say nothing to the contrary, but he is to us a total stranger.'

"'He was the leader of the horse guards at the battle of Waterloo.'

"'I repeat that we know nothing of him.'

"'Besides that, he was for many years president of the Bible Society.'

"'He!' shouts Peter; 'that alters the case. He can enter in; indeed, I see his name recorded among the blessed on the books of my Father.'".

THE most effective methods of imparting religious instruction may be learned from the example of the great Teacher.

The Christian Advocate.

THURSDAY, MAY 29, 1873.

### FLOWERS OR FRUIT.

BY EMILY E. FORD.

In Ulm's Domkirche high there stands
An altar carved by master hands;
The loveliest forms of leaf and flower
Are wrought in wood with cunning power.

Twined with the linden tassel-blows
In one spring wreath, wave bud and rose;
The freshness and fair promise sweet
Of all June mornings in it meet.

But quainter emblems, curves as fair,
The left side of the altar share;
A wreath festooned of seed capsules,
Where loving skill held gruver's tools.

The pea-pod and the shepherd's purse,
The crowned row of the henbane's bearse;
The rose hip and the moonwort's shield,
The poppy's star-cup from the field.

Which is the fairer garland, say—
The beauteous blossoms of a day,
Or the seed-vessels, which but mask
Long floral generations? Ask

The craftsman to what thought his choice
Of either wreath, his tools gave voice?
Which looks the brighter in the duller,
When wrought in monotone of color?

Which is the sweeter, flower or fruit?
Which is most precious? You are mute—
The dewy morning, before strife;
The glory of completed life!

## Textual Helps from Bible Lands.

BY C. S. ROBINSON, D. D.

### THE DRAW-NET.

In the heading to the chapter of Matthew's gospel the name is applied which most accurately describes the sort of net employed. It is there called "the draw-net cast into the sea." All along the Italian shores of the Mediterranean, off the banks at Messina, near the landing at Haifa, and at last during our three days' encampment at the Sea of Galilee (storm-stayed,) we witnessed, even to the most minute detail, the entire operations rehearsed by our Lord in his story.

PROPHECY FULFILLED.

These seines were exceedingly large, sometimes several hundred feet long, and required a score of men to work them. We saw them lying along the beach at Tyre for more than a mile. The rough shore was so widely covered that we kept quoting the familiar prophecy, uttered long ago, concerning this most desolate city: "I will make thee like the top of a rock; thou shalt be a place to spread nets upon."

There they lay by the hundred, high and low, drying in the sun. In a few instances the boats were drawn up on the narrow line of sand, and the fishermen sat in them mending the strands as they were broken. In general shape these draw-nets were like those in use the world over. Some of them were in narrow strips, fifteen or twenty feet across, made of cords knotted and woven curiously together. The upper edge was fastened to floats, and the lower to sinkers. Stretched out at the ends of long ropes, they swept a vast surface of the water at once. When a heavy haul was made the men would call for the help of each other, in order to draw it safely in. Indeed all the imagery of these fisher-stories of the Bible was under our eyes in plainest portraiture.

"GATHERED OF EVERY KIND."

It seems hard to awake the oriental mind from its indolent repose; but when an event occurs to arouse the greed of those people, they exhibit an excitement almost frantic. A more enthusiastic picture can hardly be conceived than that of a hundred of these half-clad creatures, at the supreme moment when a seine comes in through the waters, and the lively load shows by its flashing and flopping that the yield is going to be large. The cries of the men are deafening; the villagers run down to the beach; everybody catches hold of the ropes, and when the great bulk is within reach, in the shallow waters, the eager interest with which all peer in sudden silence through the meshes to see what is caught, is as amusing as it is impressive.

Now it happens that the word in the parable rendered "bad" is not the usual term opposing "good." It is a peculiar expression. It means anything but bad fishes. It includes unclean sea-monsters, wild, uncouth creatures, sometimes dangerous and most uncomfortable to handle. Nobody has any notion of the contents of the ocean, unless he has seen one of these seine-loads emptied. Of all the shapes of marine things, I am sure the Mediterranean must contain the most dreadful menagerie. I have seen the men overturn a whole net-ful in order to quickly dispossess some awful creature of its hold on it. They were just glad to "cast the bad away."

MEANING OF THE PARABLE.

The net represents the church. Its purpose is essentially active and aggressive. It says always with Simon Peter: "I go a-fishing." Its office is to catch souls.

It sweeps in what lies before it. Of course there is no way of keeping "the bad" out, and letting "the good" in. You must catch before you can discriminate. Fishermen are just to go on fishing; they cannot always see what they are going to pull in, and are not to blame if they get a shark with the rest.

It would seem that "the good" would be worse off with "the bad" than anybody else. But there is no help for that now. If Christians are in the net, they need not be alarmed that they are in the sea for a little while. If worldlings are in the net, they need not be elated, for they are yet in the sea. If these all ever reach the shore there will be some discriminating questions asked and answered.

The shape of the net hardly counts for much. It is the good fishes which are wanted. When the season is over, and the call comes, fishermen will be ready to leave their nets and follow Jesus. It will be a sight never to be seen in heaven, that of a Christian looking to see what has become of his church.

The immeasurable repose with which fishermen commence the sorting of the fish, after the seine is emptied, is not to be described. They labor in a quiet, business-like operation of most imperturbable calm. They take what is right, they cast away what is not. They "sit down" to that choice, and if anybody supposes that the tumultuous confusions of this life will be perpetuated on the calm shores of eternity, so that he, being "bad," will be gathered with the "good," he will be mistaken to his hurt.—*Christian Weekly.*

## The Terrible Chain.

It has been related by a French writer that the captain of a vessel was one day walking carelessly along by the side of a river not far from its mouth, at low water. As he looked about him, not minding his steps, he did not perceive extended before him a great chain, one end of which was fastened to a ring fixed in a stone on the bank, the other to an anchor sunk in the river. Not seeing it, he stumbled against it, and his foot passing through one of the links of the chain, he could not draw it back again. He struggled violently to extricate himself; he turned his foot first on one side, then on the other, but all in vain. He then called out for help, and some men who were passing heard him and hastened to his assistance.

They strained every nerve to drag the foot through the chain, but it was beginning to swell, and all their efforts were in vain. What was to be done? To unfasten or take away the chain was impossible. It was a mass of iron which could only be moved with the help of a capstan, and there was no time to be lost; for the tide was coming in, and the water rose every moment. "Let us call a smith to saw the chain," said the men to each other, and one of them was dispatched for one to the nearest village, which was at a distance of two or three miles from the spot. The smith came, but it was found that the tools he had brought with him were not powerful enough, and he was obliged to go back to the village for others. At last he returned, but in the meantime the tide had risen, the mighty waves were rolling in, and the water, which at first had barely wet his feet, had now reached the unfortunate man's waist; and the men who had come to his assistance had been forced to get into a boat, and the smith saw he could do nothing for him. What was to be done? Oh, the agony of that moment! There is one last resource, only one, but it is a terrible one. He must sacrifice his leg to save his life. Will he do it? Yes, he will sacrifice anything, everything to escape death. A surgeon is sought without a moment's delay; he comes in hot haste, bringing his case of instruments and everything necessary for the operation. The unhappy man sees him approaching. "Oh! do not lose a moment," he cries; "cut off my leg, doctor, and save my life." But when the doctor reached the spot he was obliged to get into a boat, and it was only by strong strokes of the oars that he could get near the man; the water had reached his neck, and with great trouble they kept his head above water. "It is too late," cried the doctor, and in a few moments the waves rolled over the unhappy man's head—he was lost!

Reader, this terrible story may be useful to us as a comparison. You, like this man, go forth in the morning of life light-hearted and happy. The chain, which through carelessness he does not see, is the snare satan spreads for you. The ring in which his foot is caught is your sin. He believes that he will easily free himself from it, but he deceives himself. The rising tide is death, which is approaching. There is not a moment to be lost; every passing hour renders the chain of sin stronger, salvation more uncertain. What will become of you? No boat in the world can save you; no smith has power to sunder that chain; there is no surgeon skillful enough to sever that which binds you to your sin. What will become of you? There is a Savior, one only—Jesus is his name. He can save you, deliver you, set you free. Turn unto him, call upon him for help; do not delay, for time is passing, and now is the day of salvation. Cast on him but one look of faith; he is worthy of all your trust and all your love. "He became obedient unto death, even the death of the cross," that you might live forever. Do not delay to come to him. Whosoever believeth in him shall not be confounded. Jesus will be with you in the hour of suffering, of danger and of death, and he will deliver you from them all. Come to him at once, for now is the day of salvation.

## Sensational.

It is very convenient to keep on hand a few words of good size, full sound and sharp edge, which can be used when we desire to be severe without being definite: *Enthusiast, fanatical, romantic, ultra*, are veterans in this service. Some readers will remember John Foster's fine essay on one of these words. There are strong historical reasons why a Methodist should be quite indifferent to these words when used by others, and rather cautious in using them himself. *Sensational* is now kept on active duty. Applied to the pulpit, this word is not likely to accomplish much good in the way of wholesome criticism. It is too wide and vague. It has too many good and bad shades of meaning strangely blended in it. If a man now should collect a large congregation at five or six o'clock in the morning, and preach, it might be considered sensational. Wesley and Whitefield, if history can be trusted, made a sensation. Nor was this result of their ministry unexpected. It was the very thing they resolved and aimed to produce. The earnest preachers of that day tried to turn to some good purpose every current of public feeling or interest. Let an earthquake, a fire, a riot, an execution occur, and it was very likely to be "said or sung" on the following Sabbath. Every wave of public feeling can be turned to religious use, unless the feeling is plainly an outbreak of sinful passion or depravity, and then the pulpit's work is to rebuke and stop it.

It is at least a negative virtue when a minister says: "I never produce, or aim to produce, the slightest sensation in my hearers."

When used as an epithet of blame against others, it is too vague and ambiguous. If a man prostitutes or degrades the pulpit, let the decisive charge be made in clearer words. *That* is not a question of degree. It is wrong in kind. The minister who takes a step in that direction, who even lets a deliberate wish or aspiration go in that direction, is wrong.

It may be well to make a distinction between the means taken to secure attention, and the message delivered when attention is secured. The former is more directly a matter of taste. Richard Cecil once was preaching to a languid, summer afternoon audience. In his desperation he thought, "*I must and will be heard*," and suddenly called out: "On last Friday morning a man was hanged at Tyburn!" This gave him their attention, which he kept, and doubtless rewarded. Was this sensational? James Hamilton, of London, regretted, when delivering a course of lectures to his people on Acts, that pulpit propriety would not allow him to have a blackboard or map before him, on which he could trace the routes of the apostle. The very anxiety which one man may feel, to religiously impress his hearers, will lead him to do things which a man of more exacting taste, or perhaps only of a colder temperament, would not do. There is a margin here, within which one may not judge another.

When a preacher by any means, common or uncommon, has secured the attention of his own people, or on a wider scale has gained the public ear, what does he say? A full and well-proportioned view of his teaching will be a fair test of his work as a professed embassador of Christ.

Perhaps nothing will be gained by allowing the word "sensational" to become decidedly an epithet of censure. Words and things have often a closer connection than is supposed. Such habitual use of the word might amount to a tacit roller on the part of the sermon-hearing public to our ministers: "You may fill up an hour on Sunday morning if you wish, and we will listen respectfully. But, remember, you are not to stir, excite or disturb us."

Paul's ministry produced a sensation. And so, in his individual measure, will that of any follower of Paul who combines, as Paul did, purity of motive and life, unselfish zeal, knowledge of human nature and good sense.—*Correspondent of Southern Christian Advocate.*

## Wife's Prayer Answered.

One dear lady, as the Syrophenician woman, repeated her petition, resolved that she would take no denial for the salvation of her husband. He is one of the leading lawyers in the town, and a neglecter of salvation. The answer was delayed till within three days of our leaving Geneva, when, as she was weeping and pleading for its immediate fulfillment, her little one, an interesting boy of about nine years, entered the room and, observing that she had been weeping, exclaimed:

"Ma, why do you cry?"

"Because neither you nor your pa will love Jesus."

"Yes, ma, I *will* love Jesus!"

"No, you *will not*, because you will not give your heart to him."

"But, ma, I *will* love Jesus, and *will* give my heart to him."

"*When*, my son? You know I have long been trying to get you to do it. *When* will you do it?"

"I will do it *now*," said the little son.

And together mother and son wept, waited and prayed, till the little one was enabled in joyful confidence to say: "I *do* love Jesus; I have given my heart to him."

The little son, now ardent in the bliss of his first love, went to his father and exclaimed: "Father, won't you love Jesus?"

The affectionate father, surprised and affected with such a question from his little son, seemingly unable to resist such a plea, said: "Yes, my son, I *will* love Jesus."

"Pa, *when* will you love Jesus? Will you love him *to-day*?"

Surely, out of the mouth of babes and sucklings God hath ordained strength.

The will of the strong man was bowed. Then and there the decision was formed: "I will love Jesus *to-day*."

Father, wife and little son all together on the evening of that day knelt in the presence of the multitude at the altar of prayer. How sweet the privilege of pointing the seeking sinner to the Savior! And this was the bliss of the writer that evening. Scarcely a half hour had passed when Jesus revealed himself, and the man of massive form arose, and testified before the congregation that he did now indeed love Jesus, and had given his heart to him. Would that I could picture on paper the joy-illumined countenance of that happy wife, who now looked on her husband as he was standing beside her, newly won to Jesus, and the beaming face of the little son, through whose instrumentality she had been so sweetly aided in bringing her husband to Jesus.

God answers our prayers not according to our wishes, but our wants; not as in our ignorance we may have asked, but as an enlightened regard to our best interests would have led us to ask.

PREJUDICES, it is well known, are most difficult to eradicate from the heart whose soil has never been loosened or fertilized by education. They grow there firm as weeds among rocks.

INTELLECT in a weak body is like gold in a spent swimmer's pocket—the richer he would be under other circumstances, by so much the greater his danger now.

SO FEARFULLY do sensual pleasures darken the understanding that the tempter, from the very habit of deceiving, becomes the victim of his own delusion.

## Scientific.

Wood may be rendered nearly as capable of resisting fire as brick or stone, without great labor or expense, by soaking the dried timber a short time in a solution of soluble glass, a silicate of soda or potash, and afterward immersing it in lime-water, by which the pores of the wood are filled with a silicate of lime. This substance is fire-proof, and cannot be dissolved in water, and its presence and effect in the fiber of the wood are therefore permanent.

AT A late sitting of the French Academy an important paper was read on the results of M. Pasteur's long and patient researches into the causes and the best mode of extirpating that terrible disease of the silk-worm, the *pebrine*. His efforts appear to have been eminently successful in checking the epidemic by the simple means of destroying the eggs from all moths which can by any possibility have become tainted. The yield of healthy eggs is now again increasing rapidly in the south of France; and in a few years the disease will probably be all but exterminated.

A NEW ART.—Painting on tin-foil has reached so high a degree of perfection as to constitute a new and beautiful decorative art. The tin-foil is stretched on a moistened plate of thick glass and carefully smoothed, the design is painted in oils on the tin, and when perfectly dry is varnished. The foil is then removed from the glass and transported on wooden rollers to the surface or object to which it is to be attached; this is covered with a non-hygrometic gum, and the decoration applied. The flexibility of the tin-foil enables the artist to attach it in the most perfect manner even to surfaces which are very irregular.

AT ITS last session Congress set aside $162,300,000 for defraying the expenses of the national government for the year beginning July 1, 1872. In the detailed report of these appropriations we notice the following special grants made in the interest of science, or for the furtherance of scientific research: "Preparing elements and tables of new planets discovered by American astronomers, $3,000; illustrations, etc., for Hayden's United States Geological Survey of the Territories, $10,000; to make astronomical observations at the highest point on the Pacific railroad, $2,000; observation of the transit of Venus across the disk of the sun, $5,000." In addition to the above are the regular appropriations for the signal service and agricultural bureaus, the collection of mining statistics, the continuance and improvement of the Botanical Gardens, and the care and enlargement of government collections at the Smithsonian Institute and elsewhere, amounting in the aggregate to about $350,000.

IN ADDRESSING the British Association on the geology of Moab, Rev. Dr. Tristram said that the southern end of the Jordan valley is in reality a great synclinal depression. The lowest rocks exposed are those of the new red sandstone. These occur only on the east side of the Jordan, and there are capped by tertiary limestone, resembling that of the backbone of Palestine. Many springs break out at the junction of this lime-tone and the new red sandstone, rendering the eastern shores of the Dead sea very fertile. On the west side only three springs occur, and the country is barren, save near these fountains. Great deposits of marl are heaped against the western banks, but only a little of this occurs on the eastern side. A number of basaltic areas exist on the eastern side of the Dead sea, overlying the tertiary limestone, and are therefore of a later age. The origin of these lava streams is unknown, no craters having been observed in this district. To the northeast of the Dead sea, on the east of the new red sandstone plain, there occurs a range of hills, also of tertiary limestone. Eastward of this again the Arabs tell of a vast volcanic tract, covered with ruined cities, as yet wholly unexplored. The great deposits of salt at the southern end of the Dead sea are of the new red sandstone age. The great saltness of the sea itself is mainly due to this salt washed out and downward by rains and streams. Salt occurs wherever this rock is developed, particularly again in the desert of Sahara.

CARBOLIC ACID has occupied the minds of physicians and health boards ever since its properties were known. As a disinfectant and preventive of contagion its effects are widely acknowledged, and yet many observers prefer other remedies. Its poisonous properties, when taken into the system, are generally known, but only recently has it been accused of having produced poisonous effects by absorption when used as a dressing for amputations or other wounds. Dr. Mary C. Putnam, of New York, has recently called attention to this subject in an address before the Medical Library and Journal Association. In her remarks she referred to her experience in the hospitals of Paris, where she spent several years, and where she observed many examples which proved its use to be injurious, rather than in its favor. In these, for wounds, carbolic acid dressings are commonly used to prevent the absorption of putrid matter into the circulation, but this treatment has often resulted unsatisfactorily. Dr. Laidlee's paper, giving his experience in English hospitals, is cited to prove her views, in which, notwithstanding all his care, all his amputated patients, to whom carbolic acid dressings had been applied, had died. Dr. Putnam further remarks: "This lugubrious statement corresponds entirely with the facts I have had an opportunity of observing closely. For at least three years the use of carbolic or phenic acid has been almost universal in the great surgical wards of the Paris hospitals; but the mortality has not been notably modified, and remains higher than that of London."

GOD has always blest those efforts most of which I most despair.

## Religious Intelligence.

A TESTIMONIAL of the value of $20,000 has been presented to Rev. Dr. Moffat, in recognition of his services as a missionary in Africa.

ONE million three hundred thousand children are in the schools in India, supported by the British government. The whole population of British India is now 241,000,000.

THE Old Catholics, anti-infallibilists, with a bishop at their head, will be on stronger ground than ever. They are showing more pluck than they did at first, and promise to hold out.

THE Congregational churches of southwestern Missouri have decided to establish a denominational college in that part of the State, and have selected Springfield as the location for it.

THE foul blot of Mormonism, although originating in this country, long since ceased to be American. It is well known that for many years the recruits have come from England and the north of Europe.

THE English High Churchmen are still laboring to have a bishop appointed for Madagascar. Their movement is opposed by the British government and the Church Missionary Society, out of courtesy to the London Missionary Society, under whom the island has been converted.

THE missionary bodies at Peking, China, have started a magazine, printed in the Chinese characters, of a less religious character than the usual publications of these societies. It has had articles on the Mont Cenis Tunnel, the Suez Canal, telegraphs and like articles, illustrated by rough wood cuts.

A CONFERENCE of upward of 400 Friends (Quakers) has been held in London. Among other things they resolved to enter upon the work of foreign missions. This is a valuable testimony to the practical worth of missions, as this same fraternity, a few years since, sent a delegation of their own to inspect the missions of Asia.

IN IRELAND the Baptists have about thirty-five settled churches, and a large itinerating evangelical agency. Every Irish Baptist missionary is an itinerant preacher, and scatters the seed of the gospel by the wayside and in the streets, and the number of preaching stations is more than five-fold the number of the settled congregations.

THE Chinese Sunday school connected with the Third Congregational church in San Francisco recently celebrated its anniversary. The programme included Scripture recitations, original pieces, letters, dialogues and singing by the Chinese boys, besides other interesting exercises. The boys showed much proficiency, and interested the audience by their speaking.

A MAGNIFICENT illuminated copy of Buddha's works is being executed for a mongol prince in the language of Thibet. The whole consists of the usual 108 volumes, eighty of which are completed. They are printed in letters of gold, and bound in embroidered silk, with silver clasps. The copyist is to receive $25,000 for the work. There are but very few copies of these works in existence.

THE number of converts in the Protestant missions of the world is computed at 1,309,638; of this number 256,879 are communicants. This calculation does not include the 4,355 communicants of the native church at Sierra Leone, nor the 21,000 communicants of the "Baptist Jamaica Union." The number of missionaries and native clergy in the mission-field is 2,176.

ONE of the subjects discussed at the recent meeting of the Oswego Congregational Association of the State of New York was the plan of making weekly offerings for benevolent purposes, and the fact was brought out that in one instance a church which had adopted the system found its collections increase from an average of $3,000 to something like $9,000, while another church reported its receipts doubled.

AN APPEAL is made in the Jewish papers for contributions toward building a synagogue in Washington city. Twelve thousand dollars are asked for. The collection committee consider the establishment of a metropolitan synagogue in that city, with a school of theology which will be considered competent American authority, "merely a question of time;" for the present a synagogue on a less pretentious scale will do.

THE fidelity of the Jew to the faith of his fathers was perhaps never more strikingly demonstrated than by the last report of the society for their conversion, in Philadelphia. Its local missionary states that during the past year he made 334 visits, officiated on 264 occasions, preached seventy-six times, distributed 22,000 pages of tracts at a large expense, and yet he cannot rejoice in the conversion of a single Israelite to Christianity.

AN IMPORTANT BILL.—The Roman correspondent of the *True Catholic* writes: "A bill has just passed the Italian Senate, decreeing that Christians of all denominations may be candidates for the vacant chairs in the universities." This is a great blow to the Church of Rome; and a strong protest is daily expected from the Vatican against the Italian legislators who enacted and carried by majority this daring attack against the religion of the State.

THE *Catholic Review* says that Bishop Vaughan's mission to the negroes of the South is prospering, and that at the College of St. Joseph, in England, twenty-three students are preparing for it, six of whom are Americans, five English, six Irish, three Germans, two Hollanders and one Belgian. These all "bind themselves to chastity and obedience to ecclesiastical superiors," as usual; but, in addition, "bind themselves for life to the negro mission as fathers and servants of the blacks." The article closes by saying "many prayers are offered" for them.

THE Sunday school cause is gaining ground and friends in Germany. The London *Sunday School Teacher* reports of a recent meeting of ladies interested in this cause assembled at Darmstadt: "Twenty-five ladies were present, among them Princess Elizabeth, the mother-in-law of our Princess Alice. Half of the number were already Sunday school teachers, and had passed through much persecution from the public authorities and the clergy, who were opposed to the movement. At this meeting it was resolved that the pastor who conducts the teachers' preparation class should in future question the teachers upon the subject, and encourage them to make inquires of him, that the teachers should regularly visit their scholars, and that the elder girls should be trained so as in time to be qualified for teachers. These are new features in German Sunday schools."

THE last report of the Roman Catholic Association for the Propagation of the Faith claims for 1872 (the association's fiftieth year) native Christians as follows: In China, 108,500; Tonquin, 210,000; Cochin China and Cambodia, 102,538; Siam and Malacca, 18,000; Pondicherry, Mysore and Columbaten, 170,000; Japan, some thousands persecuted; Coren, 18,000 before the persecution; Mantchonia, 8,000; Kouangtong, 15,000 to 20,000; Birmah, 9,350; Thibet and Kouangsi, each some hundreds. These missions contain thirty-two seminaries and colleges, and 446 schools. The association gives in its summary a total of twenty-three bishops, 440 missionaries, 320 native priests and 700,000 native Christians. Its receipts for 1871 were £200,835 13s. 11d., or about $1,004,178 gold.

THE religious intensity which has followed Mr. Hammond's preaching in Denver, Colorado, has never before been witnessed to such a marked degree in that section of the country. A clergyman writes from that point that, very soon after Mr. Hammond arrived, the usual places of worship would not hold all who came out to hear him; and a public hall, capable of holding 2,000 persons, was engaged, which has been crowded every day. Very many have come in from the surrounding country, and have manifested a sincere desire to hear the living word, whether from the lips of a speaker, or from a young convert, or from those who lead in the songs of the sanctuary. It was estimated that on Sunday, March 22, there were assembled at the street meeting not less than 1,000 hearers, while on Sunday there were 5,000.

THE Woman's Foreign Missionary Society of the Presbyterian Church has under its care the Sidon school in Syria. It has been in operation nine years as a training school for native female helpers in the mission. It is an industrial school, the pupils performing the household labor in the building. They are thus fitted to elevate domestic life in Syria by being taught how to keep house, a most important step in the march of civilization. The girls in this school are plainly but thoroughly educated, and are also carefully instructed in religious truth and the doctrines of Christianity. Many of the graduates of the institution are teaching village schools in various parts of Syria, and some are similarly employed in Egypt. Six thousand dollars are wanted to furnish it with a suitable building.

THE condition and prospects of the first and only native Christian church in Japan form the subject of the deepest interest to all the Protestant missionaries in Japan, and will be anxiously watched by those at home who pray for the people of that country. On Sunday, March 2, the first anniversary of this church was celebrated in Yokohama. The Lord's Supper was partaken of by all the members then present in Yokohama. Five persons were admitted to the membership of the church, which now consists of thirty-five souls. There were present at the services about 120 persons, about 100 being natives. The church has two native elders, who are men of more than usual ability and who possess the scriptural requirements. The unanimous desire of the native Christians expressed itself strongly for pure Christianity, with no admixture of sectarianism. Of their own will, and without the instigation of their missionary teachers, they meet nightly for prayer and the study of the Scriptures. On Sabbath morning and evening they are taught by the missionaries—Rev. Dr. S. R. Brown and Rev. J. H. Ballagh. The missionaries in Yokohama seem united in the belief that the native Christians should be interfered with as little as possible in the formation and perfection of their church organization, and regard themselves as advisers and helpers, and not as leaders or dictators. Their first year's history and experience have led them to hope for the future, to thank God and take courage; and, though full and avowed toleration of the religion which they profess is scarcely granted, yet it is evident to those who know the stuff of which the first native church in Japan is built that neither toleration nor persecution will have much effect upon their character as Christians. Already it becomes necessary to examine carefully those who desire to call themselves Christians, and to check some who are in haste to join the native church without fully realizing what they are doing. One of the most cheering facts connected with this first native Japanese Christian church is that all those who have been thus far received have thoroughly satisfied their foreign teachers and native Christian brethren that they were in deed and in truth Christians. It may be mentioned here that the first edition of 1,000 copies of the Gospel of Mark in the Japanese vernacular has been exhausted. A new edition has been struck off. The first edition of 1,000 copies of the Gospel of John in Japanese has also been printed and is being sold, while the translation of Luke is being revised preparatory to publication.—*Independent.*

THE Lord has so arranged his work that every one has something to do. If we love him we shall find abundant opportunities of doing him service. Can it be said of us: "They have done what they could."

# The Christian Advocate.

Organ of the Alabama, Mississippi and Louisiana Conferences of the M. E. Church South.

THURSDAY, MAY 29, 1873.

REV. LINUS PARKER, D. D., Editor.
ROBT. J. HARP, PUBLISHER.

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Address, on all matters of business, Rev. R. J. HARP, 112 Camp street, New Orleans.

Address all communications designed for publication to Rev. LINUS PARKER, 112 Camp street, New Orleans.

AGENTS—All the members of the Patronizing Conference.



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## The Pilgrimage.

The earthly life has this peculiar character and significance. The venerable patriarch, in the presence of Pharaoh, speaks of "the days of the years of my pilgrimage." The faith of the patriarchs apprehended the present as rapidly passing, and the future life as the home. To them the world was a strange land, and they were as strangers in it: "For I am a stranger with thee, and a sojourner, as all my fathers were." This was the confession made in word and deed. They "confessed that they were strangers and pilgrims on the earth." This pilgrim-tone pervades the most ancient piety. The promised Canaan was "the land of their pilgrimage." David declares: "My statutes have been my songs in the house of my pilgrimage." This conception of the earthly life sprang from no morbid state, nor was it a gloomy and despairing estimate of the experience and destiny of man. It was simply the truth and the reality, and, to the believing, it was far from sad. The house of their pilgrimage was not without its songs, and the conviction of their pilgrim-lot here was connected with the vivid hope of "a city which hath foundations, whose builder and maker is God."

This is ever the counterpart of those sentiments of mortality and transitoriness in reference to temporal things. To say and to feel that we are simply sojourners here, passing through, tarrying but never settling, is the strongest assertion of our faith in the heavenly goal. In the olden time and now "they that say such things declare plainly that they seek a country." Our character as sojourners is made the ground of careful and holy living. It is as strangers and pilgrims that Christians are besought to "abstain from fleshly lusts which war against the soul." As a reason for going forth unto him without the camp, bearing his reproach, the apostle adds: "For here have we no continuing city, but we seek one to come." Life as a pilgrimage, therefore, is connected with the clearest and most cheering conceptions of a future and an abiding home, and contains the most powerful motives to holy and useful living. Very different indeed is this conviction of faith from those dark and repulsive speculations of the atheistical mind, and the cold and refined conclusions of materialism. To be thus unworldly is not to lose interest in the affairs of time, but it is rather to put a true estimate upon them, and to "do with thy might what thy hand findeth to do."

It is, however, a type or phase of faith which is more in the ascendant in certain periods. It is not often in these days that we hear that beautiful hymn, once most popular and frequent:

How happy is the pilgrim's lot,
How free from every anxious thought,
From worldly hope and fear!
Confined to neither court nor cell,
His soul disdains on earth to dwell,
He only sojourns here.

It may be that only John Wesley and Paul, and the like of them, could truthfully appropriate every stanza, but the general sentiment is not altogether in harmony with the piety of our times. Our songs and confessions have to some extent lost this quality of separateness from the world, and of intimate thought and converse about the unseen and the eternal. The earthly garment, wrought of the fabrics of gain and pleasure and ambition, is not worn loosely, as it should be, but has become a closely-fitting habit, girded and fastened as if it were to be a permanent investment. Instead of conceiving of the earth as the house of our pilgrimage, the tendency is to regard it as a home and as the place of our rest. Instead of realizing that we are strangers, hurrying on to the city which hath foundations, we are stopping to build and plan and enjoy, as if this were "the be-all and the end-all" of human existence.

Religion is a practical, every-day matter, touching all living relations and all human concerns with a healing and sanctifying power; but its purpose is at the same time to lift men out of the merely sensuous, and to raise them above the drudgery of the world. If we are Christians in the best sense of the word, our conversation or citizenship is in heaven, and our affections are set on things above and not on things on the earth. Except as a matter of comparison, the term "long life" is bitterly ironical. While life is really a vapor, a mere puff of smoke, a flower of the field, we talk of *long* life and think complacently of attaining to old age! Our faith and piety are probably tinged with the prevalent materialism of the world, and we grasp its fleeting shadows and unsubstantial bubbles as if they were all. Men move amidst these illusions, busied and absorbed, and become rooted in the temporal, and only awake to a sense of life's brevity when their trembling spirits are being torn from the earthly anchorage.

To the worldly mind and to the unbelieving heart the pilgrim idea is certainly repulsive. But to the eye of faith it is the true and the glorious. Life as a pilgrimage is attended by the guiding hand of the divine Shepherd, and its fading brevity leads the mind to the amaranth of the skies. It is not a lackadaisical and sickly sentimentality, but it belongs to the most wholesome and sturdy type of religious thought and feeling. If it belongs to the Old Testament pictures of saintly life, with its surroundings of tents and the shiftings of pastoral and nomadic habits, it is the more needful to enforce the idea now, when human pursuits and enterprises have assumed a more substantial form. We may build cities, push inventions, perfect the sciences, and crown the achievements of art, but we are not here to stay.

## The Law of Kindness.

In that beautiful description which the wise man has given us of a good wife, not the least among the praises bestowed upon her is this: "In her tongue is the law of kindness." The rule by which the talk is governed, the law by which the tongue is controlled, the line which hedges in the conversation on all sides, is kindness. The design of the gospel is to control every part of man, and it has a special rule or law for every part by which every part shall be controlled. This shows the adaptedness of the gospel to enrich the happiness and to augment the pleasures of life. Where each of these laws is allowed to exert its full force, the person so operated upon realizes more real pleasure in living than if only one or two of them exerted an influence. The law for the control of the tongue—for the guidance of the conversation—is the law of kindness. Now kindness is that "temper which delights in contributing to the happiness of others." When this law controls the tongue, the conversation becomes a literal and a liberal contribution to the stock of other people's happiness. This law, governing and guiding the tongue, does more for the happiness of man, adds more to the general bulk of the world's peace, than the mighty deeds of heroes or the schemes of statesmen. The exercise of this law is quiet and unobtrusive. Kindness never makes a noise. It is not a thing that babbles. It does not recommend itself by blowing trumpets. It falls as gently and as brightly as the rays of the sun, and acts as powerfully. The sun-rays make no noise, though they come down with inconceivable rapidity. In nature there is not a more powerful thing than a sunbeam, and yet there is not a thing that works more gently. Quiet power is the highest type of power. This law of kindness is as quiet in its operations as the law of light, and just as powerful. A kind word will melt its way into the depths of a heart of stone. No resistance can avail to stop its progress. It turns away wrath. It dissipates clouds of melancholy. It pours into the gloomy soul floods of beautiful light. The apostolic precept, "Be kind to one another," touches a chord of the human soul and evokes therefrom a most delightful music. There is no purer pleasure, no sweeter peace, no calmer joy this side of heaven than that which is produced by the practice of this law of kindness. It works both ways. While it flashes a pure light upon the pathway of others, it sends a deep peace down into the heart of the man who exercises it.

Kindness is not generally made up of grand actions. It shows itself in all its beauty and glory in what we are pleased to call "the little things" of life. But by a few strokes of its quiet power it transforms these "little things" into the "greatest of all." Great actions make life a wonder to look at—kindness makes it the most beautiful picture outside of the kingdom of beauty. Now if this law of kindness is specially adapted to human nature, and if the keeping of it develops a quiet power for the accomplishment of good which nothing can successfully resist, and if the practice of it enlarges the domain of happiness by removing the limits which selfishness has set up, then why do we so often hear sharp, cutting, stinging words from those who profess to be governed by gospel law? Why are the followers of the meek One as snappish as wild wolves? Why do they sometimes carry the thunder-cloud on their brows and the fierce lightning-flash in their eyes and the sharp sword in their tongue? How unlike him whom they profess to follow! How unlike him who had "the tongue of the learned, that he should know how to speak a word in season to the weary!" Oh, how appropriate is the prayer of David: "Set a watch, O Lord, before my mouth; keep the door of my lips." How calm and peaceful would our world be if men would persistently practice this gospel precept: "Be kind to one another!" The quiet, sunny days of paradise would beautify the earth with their brightness again, and man would walk upon its surface, always breathing the sweet-scented perfumes that float from the flowers which religion plants along the wayside of life.

"Little deeds of kindness,
Little words of love,
Make our earth an Eden
Like the heaven above."

OUTIS.

## Letter from China.

TO THE CHILDREN.

The following letter from Brother Lambuth, of the China mission, is addressed to the children of the Felicity and Moreau Street Sunday schools of this city. We advise the children and the grown-up people to read it.

SHANGHAI, CHINA, April 10, 1873.

My Dear Young Friends of Felicity and Moreau Sunday School Societies:

You no doubt think it a long time before my next letter about the wicked man who pretended to turn himself into a god called Buddha, by enduring much bodily suffering. This man Buddha pretended to make people happy. How do you think he proposed to do so? He told them they must think of nothing, and then they would become perfectly happy. Many stories are told of attempts made by such men to be happy.

One man fixed his eyes for nine years steadily looking upon a blank wall, hoping thereby to become perfectly happy.

Another one set himself gazing upon the wall belonging to a foreign consul, and all entreaties for him to abandon his position having no effect, the consul ordered men to build a brick wall around him. He did not move until the men had built up the wall to within a few feet of the top of his head, when he raised himself up, leaped over the wall and ran off like a deer.

The introduction of the Buddhist religion into China was not very readily received by the people. It is said the prime minister warned the Emperor against receiving it, and for this he was censured by his sovereign and banished to the southern confines of China. It was many years before it became the religion of the people. Now the country is full of temples, and there are thousands of these lazy priests who are constantly telling lies and deceiving the people. It is in this way they make their living, and not by instructing the people or doing them good. They renounce their families when they enter the order, shave their heads, take a vow to eat no animal food, and remain in the temples day and night. They will not step upon any insect, or do them harm, lest they should destroy the lives of some of their relations—it may be a father or mother, brothers or sisters.

We have seen recently in Shanghai much of the stupidity of these priests. About once a month we see one of these men shut up in a kind of box or cage in or near a temple. On the outside of this box are large characters, stating that the occupant has taken a vow not to come out or eat anything for seven days, until such an amount of money is given him to erect or repair a temple in some distant place. They have been so successful that the number has greatly increased in our midst.

One man shut himself up in such a box with a vow not to come out for three years unless he received a certain amount of money, to be devoted to some religious purpose.

At another place in the settlement another priest had shut himself up in one of these boxes, and was then elevated about ten feet on some poles. The box was about five feet high and about three feet in width. He determined to remain in that position until some one would come to his assistance with contributions sufficient to build him a temple for his god. It seems he was not the only one who was trying to get away from this wicked world by getting into a box and being elevated. Not far from my house, near one of their temples, there was a frame of bamboo or wood erected, rising some forty feet in height, and visible all around. Inside of this frame of wood is a cage of split bamboo, separated a few inches. This cage seems to be nearly square, and measures about two feet and a half on each side, and about three and a half feet high. There were ropes attached to the cage, and by means of a pully it was drawn up some forty feet in the air. *In this cage there was a man*, who, on account of the smallness of the cage, was drawn up into a very close place, and hundreds of people were standing gazing at it from morning till night. This man was determined to remain there some days without food or drink. His object was to get about $3,000 for the building of a temple in Hangchow, the great city of Idolatrous worship, for it was there Idolatry was first established in China. Day and night while this man was suspended in his bird-cage the people were pouring in with their money, until it was reported that he had succeeded in getting the amount. It rained one day and night during the seven days, and turned quite cold, yet he remained swung up in the air in this cage, exposed to all the weather of the season.

These are the kind of men Buddhist priests are, who ought to be the teachers of good things to the people, but who, owing to their modes of life, become very idiotic, and care nothing for the good of the people in this life or in the world to come. I will send a photograph of it for each school, that you may all more readily realize that it is so.

Pray for us that our faith fail not. We have difficulties with which to contend that our dear Christian friends know not of. Pray for us that God would be with us, and that our blessed Savior may dwell with us and increase our faith, and that we may be baptized afresh with the Holy Spirit. And remember that we pray for you that God would bless your efforts, and that great good may be the result. O what a joy it would be to me to see some of you yet laboring among these dying heathen. Thousands and multiplied thousands are at our doors who know not God and who have not the word of life, and but few to tell them of Jesus and a free salvation. How many of you, in these two devoted schools in the city of New Orleans, who have determined, if it be God's will, to help in this glorious work? Are there not some in our own Christian land who would like to give themselves up to this work of God in a heathen land? Certainly there is great need that we should all pray the Lord to send more laborers into his vineyard, and especially to the ends of the earth, that these dry bones may have life.

Praying the Lord to be with you and us, even to the ends of the earth and at all times, I remain

Yours in the love of Christ,
J. W. LAMBUTH.

## From Mexico.

MR. EDITOR: The following letter I have just received from a young friend, the daughter of one of the missionaries to Mexico, which will be of interest to our Sunday schools. I had requested her to write me all about the opening of our chapel.

CITY OF MEXICO, April 20, 1873.

REV. BISHOP KEENER—*Dear Sir:* It will be "con muchisimo justo" that I try to give you a description, as well as I am able, of the first Sunday in the Capilla de San Andres. Well, it was a beautiful sunshiny day, and that was a great deal. The chapel looked very pretty indeed. The altar has a dark crimson carpet on it, and a nice wooden railing at the front, and the pulpit, I thought, looked exceedingly handsome and suitable (as it was trimmed by mamma, could it be otherwise?) The floor was matted and we had good rush-bottomed chairs. The front door was nice; it is painted and finished very well. I liked the walls very much indeed. They are colored blue on a buff ground, with a narrow red trimming. The pillars are buff, and the ceiling done with very nice frescoing. There were a great number at the Spanish service in the morning—not less than eighty or eighty-five; so it was quite full. The music went well. They all sang, and all sang with spirit. I had my organ there and played for them. At the afternoon (English) service there were about the same number as in the morning. Everybody said they were much pleased with the appearance of the capilla and with the services held there. In the evening it looked better, I thought, than at any other time. We had splendid lights, and the church was as full as it could be. The lamps were suspended from the ceiling, and two were hung on the wall in the middle of the building.

We had no disturbances to speak of. In the afternoon a lottery-ticket woman came in to offer a chance of "cuatro mil pesos" ($4,000.) We invited her to stay to Sunday school, which she did not do, but graciously declined by walking out. I am sure we all enjoyed the services very much. The large window over the door has been put in, which well ventilates the church. But now I must close. I hope I have given you a satisfactory account. We should be very happy to see you here again. Do you ever think of returning? * * *

I remain yours respectfully,
J. B.

## One More Appeal.

MR. EDITOR: Your readers have seen the action of the Board of Missions in its appropriations for the ensuing year, and its assessments to the various Annual Conferences. I hope that the same spirit that urged the board to an advanced movement will actuate the whole church. The period has arrived in our history when our church must put on her beautiful garments and march forward, "fair as the moon, clear as the sun, and terrible as an army with banners." God has given us prosperity at home and among our own people. Thousands multiplied have been added to our numbers. In material interests there has likewise been a vast improvement. In the building of houses of worship, parsonages and schools the church is doing well, and in the support of the ministry they are making praiseworthy progress. For all these things we should be devoutly thankful. And now, God having crowned the labors of his servants with signal success, it becomes them to make a bold but humble step forward in their missionary enterprises. The Father above having been so kind and bounteous in his provision for us, we must work in his vineyard. He commands that we go into the hedges, ditches and highways, and compel the people to come, that his house may be filled. The maimed, the halt, the blind, the poor and the outcast must be brought in. A church without a missionary spirit will soon perish. To make war on sin and satan's kingdom is the legitimate work of the church, and woe to that people who lay down their arms and cease to fight the battles of our great Captain.

Without a figure, allow me to urge the brethren to double their collections, where assessments have been made on the old estimates. We *want*, we *must have*—or suffer loss—large collections this summer and the approaching autumn to carry out the plans of the Bishops and the board. All our Bishops are fully in the spirit; the board is in solemn earnest, and we pray that the preachers may catch the inspiration, and the membership everywhere experience a new and burning zeal.

One country station in the Tennessee Conference has already more than doubled its assessment since the late meeting of the board, and will add still more to the cause of Christ. This is enlarged liberality, and we hope to see it everywhere exhibiting itself in noble contributions to the glorious work of sending the gospel to the poor and the outcast. Let not our members wait to be called upon by the preachers. Send your contributions to the secretary or treasurer. Make special gifts if you choose—select Mexico or China, or some one of the domestic fields, and all will be right. Make haste! Give while you have a mind and a heart to give, and while you have the means. Small contributions are as thankfully received as large ones, where the giver is not able to cast into the treasury costly gifts. God loves the cheerful giver. Let every man give as God prospers him.

J. B. MCFERRIN, Sec.

## New Tracts.

The tracts referred to below by Dr. Summers are well written, suitable for general circulation, and we hope will have a very wide and rapid spread. Dr. Summers says:

The agent has issued in a neat tract, uniform with Dr. Taylor's "Baptism in a Nutshell," the articles which recently appeared in the *Advocate*, entitled "Why I am not an Episcopalian." Many expressed a desire that they should be issued in this form, as furnishing a convenient answer to those bigoted "Episcopalians" who are always trying to proselyte our members. It makes a neat 18mo tract of thirty-one pages. Uniform with it he has also published a little work, by the editor, on Confirmation, designed to answer a similar purpose. It is a tract of twenty pages. Works of this sort are in demand, and we hope they will be circulated wherever there is need for them. "Why I am not an Episcopalian" is sold at forty cents per dozen net; "Confirmation," thirty cents per dozen net.

THE Carondelet Street Sunday school had a strawberry gathering on Friday night, May 23. The occasion was a very pleasant one, the ladies had everything tastefully arranged, and children and older people enjoyed themselves very much. The superintendent, R. M. Walmsley, is indefatigable in his attention to his duties, and the school flourishes under his care.

IT IS said that Nepotian, by daily reading and meditating on the sacred volume, had made his soul a library of Christ.

IMPORTANT EVENTS are taking place in France. During the past week Thiers has resigned under the pressure of the vote of the Assembly, and Marshal McMahon has been elected in his place. Thiers seems to have lost his place because of his recently-assumed position and declaration in favor of the establishment of a permanent republican government. McMahon was elected by the Right—that is, by the monarchists of all shades and factions—and we suppose that the change in presidents, therefore, means an empire. The regency of Eugenie may be at hand, and the prince imperial, as Napoleon the Fourth, may soon be announced. The Left, the republican side of the Assembly, is in the minority, and although ex-President Thiers is now identified with that party, still it cannot hope to gain control of the government. A monarchy of some kind would seem inevitable, and General McMahon, with the army under his command, is the arbiter of the fate of France. Will he decide for a Bourbon, an Orleanist or a Napoleon? If the prince imperial were grown, the last would be the choice of the soldier President; but with a long regency under Eugenie he would himself be Emperor in all except the name, and this offers a strong inducement for him to declare for the Napoleonic dynasty. McMahon was elected by the most intense anti-republicans, and of course with the single view of bringing about an imperial regime of some sort. The army is devoted to him, and with the bayonets, and the support of a powerful though somewhat divided party, he is in a position to dictate to the nation and to establish a monarchy.

OUR MISSIONARY TO MEXICO, Rev. A. Hernandez, reached this city on Saturday, the twenty-fourth, and was expected to sail for Vera Cruz on Wednesday of this week. A gracious Providence seems to have raised up the very man who is wanted to enter this field, and to occupy the church which has been purchased and neatly fitted up in the City of Mexico. Mr. Hernandez is represented, by those who are acquainted with him and his preaching, as a most humble and devoted Christian, and a man of great eloquence. He is likely to secure a full house anywhere among Spanish-speaking people, and will doubtless build up a flourishing church in the Mexican capital. At present he neither speaks nor understands English, and communicates with his American brethren here through an interpreter. He is a Mexican of the Mexicans—dark skin, dark hair, bright eyes, well formed, in the prime of life, and apparently a live man, soundly converted, and every way qualified for the important work to which he has been assigned.

NOTICE. The Publishing Committee of the ADVOCATE gave it as their opinion that the insertion of the notices of Quarterly Conferences once or twice was sufficient, and, as the space of the paper is valuable, they passed a resolution recommending that they be "*not inserted more than once or twice.*" Our friends who are interested in these appointments *will take due notice thereof*, as we propose to be governed by the resolution in future.

THE WEEKLY WATCHMAN, LITTLE ROCK, ARKANSAS.—Under contract with E. B. Hotchkiss, editor and proprietor, the subscribers of the *Watchman* will be furnished with the NEW ORLEANS CHRISTIAN ADVOCATE during the time of the suspension of said paper, being *thirty-six weeks* further, as agreed upon, or until notice thereafter.

THE MEMOIR of Mr. Daniel Pratt, which we publish on our second page, will be read with interest by thousands to whom his name and good deeds have long been familiar.—Neither the country nor the church is often called to mourn the loss of so useful or so good a man.

IMPORTANT NOTICE.—The members of the board of trustees of Homer College will please be in attendance at the next annual meeting, beginning on Monday, the sixteenth of June next, as business of special importance will be presented for their consideration.

THOS. J. UPTON, Fin. Sec.

IN BUSINESS, in politics, in society, there comes the time when a man stands for his integrity or is swayed by inexpediency or by cowardice, by the popular voice. Then character crystallizes into granite, or disintegrates into sand. Then loyalty, it may be common honesty or morality, or a holy reverence for God, makes a man shine.

SNEER not at old clothes. They are often made holy by long sacrifices, by careful foldings away, that they may last until the dear ones are provided for. If many an old coat could speak, what tales it would tell of the noble heart beating underneath!

## The Vanderbilt University.

The board of trust of the Vanderbilt University met last week in Nashville, and adopted important measures for the establishment of that institution. The board, in company with the Bishops, visited several sites offered, on both sides of the river, for the location of the university. Liberal propositions were made by the citizens of Edgefield and vicinity, but the Bishops, with the approval of the board, decided that a site in the west end of Nashville was, on the whole, the most eligible. It is indeed a fine location—situated south of the Broad street railroad, about a mile and a half from the capitol, in full view of that noble edifice and of the city generally, as well as of the surrounding country. We can well imagine what a magnificent panorama will be spread out before the eye of the spectator looking out from the lofty towers of the university when it shall be built. There are at least seventy acres in the plat; the soil is deep and rich, gently sloping in all directions from the center, on which, we presume, the main building will be erected. The Nashville, Chattanooga and St. Louis railway will be extended to the site for the transportation of all building materials. This is very generous on the part of the company. The gas company have promised to lay gas-pipes to the buildings free of cost. Water-works also will be extended to the site. There are two brick residences on the ground, which can be utilized for the university. There is also a native grove of forest-trees, besides a great many ornamental trees that have been planted, with shrubs, flowers, etc. The site is susceptible of any amount of improvement and ornamentation, and when the university buildings, professors' houses, etc., are erected, and the landscape gardener shall have expended his labors upon it, it will be "a thing of beauty and a joy" for many future generations. On one of its commanding eminences we hope an observatory will be erected, in which shall be placed a telescope that shall as far transcend that being constructed for Cambridge as that is to transcend the teleseope of Lord Rosse.

It will be perceived by the report of the proceedings of the board that Dr. Young has been elected secretary. A better selection could not have been made. The doctor is in full sympathy with the enterprise, he is a first-rate scribe and financier, he is proverbially punctual and exact in all his business transactions, and is too prudent and far-seeing to enter on any undertaking which he is not likely to make a success. He has courteously handed to us the following important papers. The first has reference to the location—being a letter to the board from the College of Bishops:

BISHOPS' ROOM, May 9, 1873.

To the Board of Trust of Vanderbilt University:

BRETHREN—The College of Bishops returned to their room on yesterday at half-past eleven o'clock, after having viewed the proposed locations of the university in West Nashville and Edgefield. After some general conversation and interchange of views it was unanimously

*Resolved*, That it is the sense of the College of Bishops that the Vanderbilt University be located west of Nashville, on that parcel of ground situated between the Hillsboro pike and the extension of Broad street, and known as the Litton or Taylor Hill, adjoining Boyd's Hill.

A true extract from the minutes.

H. N. McTYEIRE,
Sec. College of Bishops.

On the reception of this communication the following resolution was unanimously adopted by the board:

*Resolved*, That we learn with entire satisfaction of the decision of the College of Bishops as to the site for the university.

The annual election required by the by-laws resulted in the choice of the following officers:

Bishop McTyeire, president; Hon. E. H. East, Hon. R. J. Morgan, Hon. L. Q. C. Lamar, Rev. Andrew Hunter, D. D., Rev. John M. Steel, Rev. H. R. Withers, vice presidents; Rev. A. L. P. Green, D. D., treasurer; Rev. R. A. Young, D. D., secretary.

*Executive Committee*—D. C. Kelley, D. D., Tennessee Conference; W. C. Hearn, Little Rock Conference; G. A. Dannelly, White River Conference; S. H. Babcock, Arkansas Conference; L. C. Garland, L. L. D., North Mississippi Conference; W. C. Johnson, Memphis Conference.

The following are the duties of the secretary:

The secretary shall keep a faithful and permanent record of all the acts of the board, and of the executive committee; shall also have supervision of all soliciting agents, who shall report to him; shall receive all moneys collected, all notes and deeds; collect the notes or the interest thereon; look after all real estate and other subscriptions, donations and bequests; shall keep an entry in a well-bound book of all notes, deeds, subscriptions and bequests; shall pass all moneys over to the treasurer, taking his receipt therefor; and do all other acts required of him by the board. His salary, after the first day of October next, shall be determined by the executive committee.

The duties of the treasurer are:

To receive of the secretary all moneys collected, receipting for the same, and paying them out on the order of the board; to visit all such sections of the country and church convocations as he shall be able to work in behalf of the endowment fund of the university.

The following resolutions were adopted by the board:

*Resolved*, That after the meeting of the respective co-operating Conferences of the university, no agents shall be employed for the different Conferences, but the duties of such agents shall be performed by the secretary and treasurer.

*Resolved*, That the Bishop presiding at the Tennessee Conference be requested to appoint Dr. R. A. Young and Dr. A. L. P. Green secretary and treasurer of the Vanderbilt University.

*Resolved*, That the board pledges itself that so soon as sufficient funds are realized, and put at our disposal, that we will set apart $200,000, the interest of which, or a sufficient amount thereof, shall be forever devoted to aid in the support at the university of young preachers, and the sons of preachers in the traveling ministry, of the co-operating Conferences, under such rules as the board may prescribe.

*Resolved*, That a building committee of three be appointed for the university, to act in connection with the president of the board.

The chair appointed Dr. Green, Judge East and Colonel Reynolds as the building committee.—*Nashville Christian Advocate.*

## Drink and its Cost in 1872.

We copy the following, by the Rev. Dawson Burns, from the London *Primitive Methodist*. We fear a showing not much better could be made for the United States. It is appalling.

Some facts and figures in relation to the comparative consumption and cost of intoxicating liquors in the United Kingdom in 1871 and 1872 may be valuable to those who do not regard the struggles of party as of higher interest than the social and moral condition of the realm.

Official statistics relating to British spirits and malt enable us to make an exact comparison between the years named, and though the statistics concerning foreign and colonial spirits and foreign wine have yet to be revised as to 1872, a very close approximation to the true state of the case may be attained.

First, then, as to ardent spirits:

| | 1871. | 1872. |
|---|---|---|
| British spirits consumed, gallons | 24,163,644 | 26,872,183 |
| Foreign and colonial spirits, gallons | 8,926,733 | 9,030,835 |
| Total gallons | 33,090,377 | 35,903,018 |
| Alcohol in ardent spirits, gallons | 16,545,188 | 17,951,509 |
| Cost to the consumer | £33,983,050 | £36,856,101 |

Secondly, as to malt, the quantities used for home-consumed beer, together with the amount of sugar used for the same purpose, enable us to compute the barrels of beer and other malt liquor produced:

| | 1871. | 1872. |
|---|---|---|
| Beer of all kinds consumed, barrels | 25,176,122 | 28,591,826 |
| Alcohol consumed, gallons | 45,317,019 | 51,467,826 |
| Cost to the consumer | £60,422,693 | £68,620,302 |

Thirdly, the foreign wine retained for home consumption is known for 1871, and may be approximately stated for 1872:

| | 1871. | 1872. |
|---|---|---|
| Wine consumed, gallons | 16,144,559 | 16,773,955 |
| Alcohol consumed, gallons | 2,421,683 | 2,516,092 |
| Cost to the consumer | £12,108,419 | £12,580,460 |

In the absence of any official statistics relating to British wines, elder and perry, it may be assumed that the consumption of each was not less in 1872 than in 1871; and it will be a moderate estimate which assigns to these liquors a consumption of 11,000,000 gallons yearly, at an alcoholic strength equal to 650,000 gallons, and at a cost to the consumer of £1,500,000.

We are now prepared for drawing together these lines of figures:

| | 1871. | 1872. |
|---|---|---|
| Ardent spirits consumed, gallons | 33,090,377 | 35,903,018 |
| Wine consumed, gallons | 16,144,559 | 16,773,955 |
| Malt liquors consumed, barrels | 25,176,122 | 28,591,826 |
| Other liquors consumed, gallons | 11,000,000 | 11,000,000 |
| Alcohol consumed, gallons | 64,333,889 | 72,582,879 |
| Cost to consumer | £108,011,162 | £119,550,949 |

We may therefore conclude that, despite the powerful checks put upon the national indulgence in strong drinks, there was an increase in the consumption of such liquors in 1872 over 1871 represented by 7,648,990 gallons of alcohol, and involving an increased expenditure of £11,536,787.

What the after-costs were, in the way of waste of time and capital, in the loss of property and life, in the production of pauperism, crime and disease, and in the taxation and other burdens inevitably resulting, must to a large extent be conjectured; but it admits of little doubt that the pecuniary valuation would barely fall short, if at all, of the direct expenditure upon alcoholic liquors.

The proper effect of such disclosures is not to induce indifference or despair. Remedial measures may be found if diligently sought, and they may be applied, if those who have the power show themselves possessed of the desire.

CHARLES DICKENS wrote in a letter, which is given in Forster's life of him, that he "believed the dissemination of Catholicity to be the most horrible means of political and social degradation left in the world." He wrote this emphatic opinion while observing the effects of popery in a journey through Switzerland and Italy. "In the valley of the Simplon," he continues "hard by here, where (at the bridge of St. Maurice, over the Rhone) this Protestant canton ends and a Catholic canton begins, you might separate two perfectly distinct and different conditions of humanity by drawing a line with your stick in the dust on the ground. On the Protestant side, neatness, cheerfulness, industry, education, continual aspiration, at least, after better things. On the Catholic side, dirt, disease, ignorance, squalor and misery. I have so constantly observed the like of this since I first came abroad that I have a sad misgiving that the religion of Ireland lies as deep at the root of all its sorrows even as English misgovernment and Tory villainy."

This theory of the Irish degradation is obviously the true one. Father Burke is entirely on a wrong track.—*Methodist.*

WATERPROOF, LOUISIANA.—*Mr. Editor:* We are in the midst of a gracious revival. Some thirty penitents at the altar last night. Ten have applied for membership in the church.

Bro. Mathews is here, and working with zeal and success.

B. F. ALEXANDER.

WATERPROOF, May 28, 1873.

A CERTAIN religious paper has for the heading of one of its departments: "Religion in General." Somebody says: "Religion in particular is what is wanted among the people."

## Episcopal Visitations for 1873.

FIRST DISTRICT—BISHOP WIGHTMAN.

| Conference. | Place. | Time. |
|---|---|---|
| Western | Atchison | Sept. 3. |
| Missouri | Carrollton | Sept. 10. |
| West St. Louis | Springfield | Oct. 1. |
| St. Louis | Charleston | Oct. 15. |
| Mississippi | Brandon | Dec. 10. |

SECOND DISTRICT—BISHOP MARVIN.

| | | |
|---|---|---|
| Illinois | Pana | Sept. 3. |
| Western Virginia | Ashland | Sept. 17. |
| North Alabama | Tullahoma | Nov. 19. |
| Alabama | Selma | Dec. 3. |
| Louisiana | Baton Rouge | Jan. 7, 1874. |

THIRD DISTRICT—BISHOP KEENER.

| | | |
|---|---|---|
| Louisville | Princeton | Oct. 1. |
| Holston | Marion | Oct. 15. |
| Virginia | Norfolk | Nov. 26. |
| North Carolina | Goldsboro | Dec. 10. |

FOURTH DISTRICT—BISHOP M'TYEIRE.

| | | |
|---|---|---|
| Kentucky | Lexington | Sept. 3. |
| Tennessee | Franklin | Oct. 8. |
| Memphis | Memphis | Nov. 19. |
| South Carolina | Sumter | Dec. 10. |

FIFTH DISTRICT—BISHOP PAINE.

| | | |
|---|---|---|
| North Mississippi | Grenada | Dec. 3. |
| North Georgia | Newman | Dec. 10. |
| South Georgia | Macon | Dec. 17. |

SIXTH DISTRICT—BISHOP PIERCE.

| | | |
|---|---|---|
| Indian Mission | Tallequah | Oct. 23. |
| Arkansas | Dardanelle | Oct. 29. |
| White River | Forest City | Nov. 12. |
| Little Rock | Camden | Nov. 26. |
| Florida | Jacksonville | Jan. 7, 1874. |

SEVENTH DISTRICT—BISHOP KAVANAUGH.

| | | |
|---|---|---|
| Northwest Texas | Waco | Oct. 15. |
| Trinity | Dallas | Oct. 29. |
| East Texas | Palestine | Nov. 12. |
| West Texas | Lockhart | Nov. 26. |
| Texas | Austin | Dec. 10. |

EIGHTH DISTRICT—BISHOP DOGGETT.

| | | |
|---|---|---|
| Columbia | Brownsville | Sept. 3. |
| Pacific | Colusa | Oct. 8. |
| Los Angeles | Santana | Oct. 24. |
| Baltimore | Baltimore | March 9, 1874. |

Bishop Early, being superannuated, is not assigned to any specific work.

Bishop Keener expects to visit the mission in Mexico, January, 1874.

BRITISH INDIA contains a population of 241,000,000. Schools are established in this population, and supported by the British government, containing 1,300,000 children.

KANSAS GIRLS, in great numbers, are signing a pledge not to marry a man who drinks. There is a great temperance revival going on in nearly all of the Western States.

MR. MORGAN, of Denver, Colorado, has shot a white buffalo, the first one of that color ever shot by a white man, though the Indians find them occasionally.

## MARRIED.

CONSTANTINE—MULLER.—By Rev. J. Pipes, April 30, Mr. J. Constantine to Mrs. F. Muller.

HUTTERWORTH—RICHARDSON.—By the same, on the eighth of May, Mr. J. Hutterworth to Miss F. Richardson.

## Agent's and Publisher's DEPARTMENT.

### Acknowledgments of Letters and Funds

RECEIVED BY MAIL,

**For the Week Ending May 21, 1873.**

**A**—W. T. Ashford $22.50, American News Company, American Tract Society, D. Appleton & Co., E. & H. T. Anthony & Co.

**B**—J. M. Brown, Boorum & Pease, J. H. Bowen $5.40, W. A. Brown, George Brandt Jr. 35 cents, J. E. Bradley two letters $20, J. M. Barrington $1.50, G. W. Brown, E. W. Barber, Bates & Lock, W. N. Bonner, E. S. Briggs 35 cents, R. P. Bruton $2.

**C**—W. J. Carlton two letters, C. W. Carter, Cassell & Baughn $2, J. G. Carlisle $12, T. J. Compton, E. H. Cushing two letters $2.18, W. W. Chandler, W. Collins, C. S. Clark, G. W. Collins.

**D**—J. W. DeVilbiss $50.40, P. B. DuBose two letters, R. W. Donnell, George W. Day, J. D. Dunnevant, R. B. Downer, A. M. L. Douglass $1, S. W. Douglass $1.

**E**—J. A. Ellis $2, A. Engell $1.75, L. Ernenbrack, H. Easterbrook & Co., Charles F. Evans.

**F**—J. R. Ferguson, L. T. Fitzhugh, D. W. Foster $2, C. S. Fowler $2.

**G**—T. Garrison, T. Garnet two letters $3, B. J. Godbold, J. M. Gann, W. H. Hill.

**H**—T. J. Hutson three letters $16.40, H. G. Horton, Miss M. Hopkins, W. Headen, Joel Hedgepeth, A. C. Hundley, D. W. Harris, T. W. Harris 50 cents, E. B. Hotchkins, P. Howard, Hubbard Bros. two letters, William Hart $2, W. B. Hines, J. D. Harper, A. H. Hollaner $5, T. W. Hines, Harper & Bros.

**I**—Ivison, Blakeman, Taylor & Co.

**J**—J. A. B. Jones $2, J. F. Jorr, H. Jones, Stephen Johnson, W. H. Judson, George Jackson.

**K**—C. Keener.

**L**—J. B. Lippincott & Co. two letters, J. A. Light $53.50, H. P. Lewis, N. M. Lowry $1, Lee, Shepard & Dillingham, B. Lewis.

**M**—Thomas Moody $1, J. D. Murff, A. H. Moss, J. A. Miller, M. C. Manley, J. S. Mathis, E. R. Meyers, H. H. Montgomery two letters $10, L. Menlon, A. C. Monroe, Irvin Miller, T. F. Mangum $2, J. M. McKee, Miss S. M. Mackay.

**N**—J. C. Ninio.

**P**—J. W. Perry $2, O. Peyton $5, D. Pogues $19.70, G. J. Penn, R. T. Parish two letters $8, Miss A. Persons, J. M. Patton, D. A. J. Parker, U. H. Phillips.

**R**—A. H. Redford two letters, Roberts & Bros., C. A. Robertson $3.90, J. C. Richardson, Mrs. J. P. Rembert $2.

**S**—P. H. Saffold $10, H. L. Selman $5.90, M. Shurkey, J. W. Samuell, S. E. Sims, Street & Smith, J. H. Stough $4, P. Smith, J. W. Schermerhorn & Co., H. R. Singleton, A. P. Sage $2, Miss L. V. Shaw $1.50, J. L. Skipper, J. D. Saint, A. A. Staples $1, A. L. Slack.

**T**—N. Y. Taylor, W. V. Taylor Jr., F. B Terrell $1.

**V**—J. W. Vest.

**W**—G. P. Welford, J. Weaver & Co. two letters, H. P. Wells $8, W. Wood $2, Mrs. W. J. Woods, W. M. Winn, J. G. Worley, Fred. White, W. H. Watkins, A. R. Williield.

**Y**—J. G. Young $2.

THE GREAT JACKSON ROUTE.—We learn with much pleasure that Major S. E Carey has been appointed general passenger and ticket agent of the above line. In our opinion these duties could not be imposed on a more worthy and competent person, or one in whom urbanity and discretion are more evenly balanced. Judging from our own experience, we are satisfied that he will most favorably impress those whose business bring them in contact, and that his appointment will lure to the popularity of the line.

CARRIAGES.—The firm of Messrs. J. A. Lum & Co., whose advertisement of carriages and harness appears in our columns, is in every respect a first-class firm. Their assortment is large and well selected. They have extensive experience in this market, and know its demands. They have been long and favorably known in this city as clever and reliable dealers.

THREE PREMIUMS were awarded at the late State Fair to D. Berlin, proprietor of the New Orleans wagon manufactory, No. 120 First street.

THE conversation fan, manufactured by Ernest Turpin, 112 and 114 Poydras street, is for sale at all the book stores in the city.

NAVRA & OFFNER, No. 174 Canal street, dealers in China and crockeryware, cutlery, etc.

THE Fisher dry-air refrigerator is for sale by M. R. Pittman, 170 Camp street.

CONSTANT'S PHOTOGRAPHIC GALLERY, No. 21 Hospital street

WE take pleasure in calling the attention of our readers to the advertisement, in this issue, of Messrs. W. C. Shepard & Co., 55 Camp street, who always keep on hand a complete assortment of household comforts, China and crockeryware, etc.

FURNITURE.—At Nos. 103 and 105 Camp street will be found the extensive establishment of the Mitchell and Rammelsberg Furniture Company, manufacturers and dealers in all kinds of furniture, mattresses, looking-glasses, etc.

MESSRS. ED. L. ZELL & CO., corner of Canal and Carondelet streets, have just received a large assortment of the finest brands of cigars, including the "Panelas," a nice summer cigar, which they are selling for ten cents.

OCEAN SPRINGS HOTEL.—Parties visiting Ocean Springs, Mississippi, the most desirable of our lake watering-places, will find the large hotel open this summer, under the management of Mr. M. Ainslee.

WE CALL ATTENTION to the advertisement, in another column, of the improved Barharin gas machines. The office of the company is at No. 2 Triangle building.

MRS. DUPUY, No. 68 Royal street, importer of feathers, flowers and linen goods. Feathers cleaned and dyed in any color desired.

MESSRS. HILLMAN & MANARD, 157 Poydras street, have always on hand a complete stock of fresh groceries.

## *BUSINESS NOTICES.*

HAMILTON'S BUCHU AND DANDELION is taking the place of all other diuretic remedies. The intrinsic merit of the preparation has gained for it a deserved reputation as the best remedy for all diseased conditions of the kidneys and liver ever presented to the public. Any physician can tell you that the ingredients in this preparation form a valuable alterative and blood purifier, removing, through the healthy action of the kidneys, liver and bowels, the impurities of the blood. Buy the remedy of Fredericksun & Harte and E. J. Hart & Co., New Orleans. my22 2m

PIERSON & HEWS, fine Clothing, Shirts and Furnishing Goods, 13 and 15 Camp street, opposite City Hotel, New Orleans, Louisiana. We invite visitors from the interior to examine our stock and prices. We claim to sell first-class goods as low as can be afforded and live. We sell the celebrated Shoulder-Seam Shirts, warranted to fit, wear and give satisfaction. Liberal deduction made to Clergymen, and their trade solicited. fe27 1y

THE EQUITABLE LIFE ASSURANCE SOCIETY, New York.

| | |
|---|---|
| Assets | $21,000,000 |
| Income | 11,000,000 |

Branch office—33 CAMP STREET.

A. P. CLEVELAND,
fe13 1y General Agent.

RUPTURE CURED by Dr. A. Folleau, of the Paris Medical Faculty. Specialty for the treatment of all deformities of the body. No. 8 St. Charles street, New Orleans, Louisiana. Pamphlet and circular of Dr. Folleau's method of treatment can be obtained by sending postage stamp to P. O. Box 2012. my10 3m

USE DR. HENRY'S WORLD'S TONIC AND BLOOD PURIFIER.—It is the great household remedy, pleasant to take, yet potent for the prevention and cure of diseases. It is better than Bitters, Cordials, Buchu or Sarsaparilla. Sold by druggists. jy18 1y

NO ONE should buy a carriage, buggy or harness, or a child's carriage, until they first examine the extensive stock of D. M. Hollingsworth, 54 and 56 Baronne street, which he is selling cheaper than the cheapest. my29 1t

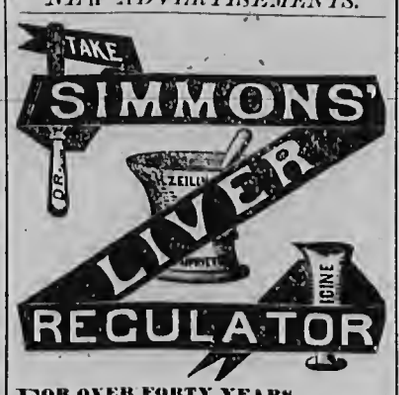
"Such horrid feelings as I experience no one can imagine. I feel despondent, as though something awful was going to happen." Use Simmons' Liver Regulator if you would avoid such feelings. my29 1t

DR. HENRY'S ROOT AND PLANT PILLS.—Mild yet thorough; no nausea or griping; entirely vegetable; great Liver remedy. Price, 25 cents. Sold by druggists. jy18 1y

MRS. WINTCOMB'S SIRUP.—The great soothing remedy. Price only 25 cents. Gives rest to the mother and health to the child. Sold by druggists. jy18 1y

TWELVE SAMPLES (postage free) for fifty cents. Sells for $10. R. L. WOLCOTT, 181 Chatham square, New York. se26 1y

## *NEW ADVERTISEMENTS.*




FOR OVER FORTY YEARS
THIS
PURELY VEGETABLE
LIVER MEDICINE
HAS PROVED TO BE
THE GREAT UNFAILING SPECIFIC

for LIVER COMPLAINT and its painful offspring, Dyspepsia, Constipation, Jaundice, Bilious attacks, Sick Headache, Colic, Depression of Spirits, Sour Stomach, Heartburn, Chills and Fever, etc.

After years of careful experiments, to meet a great and urgent demand, we now produce from our original Genuine Powders

THE PREPARED,

a liquid form of SIMMONS' LIVER REGULATOR, containing all its wonderful and valuable properties, and offer it in

ONE-DOLLAR BOTTLES.

The Powders (price as before)..... $1 00 per package.
Sent by mail..... 1 04 per package.

CAUTION!

Buy no Powders or Prepared Simmons' Liver Regulator unless in our engraved wrapper, with Trade-mark, Stamp and Signature unbroken. None other is genuine.

J. H. ZEILIN & CO.,
Macon, Georgia, and Philadelphia.
Sold by all Druggists. se09 1y

HOME INDUSTRY.

GOLD MEDAL AWARDED TO
J. G. BERMEL
FOR THE
LARGEST AND BEST DISPLAY OF HAIR.
*ALSO SILVER MEDAL*
FOR
THE BEST ASSORTMENT OF FANCY GOODS.
**Cheapest Human Hair Manufactory.**
WHOLESALE AND RETAIL,
121 CANAL ST. (TOURO BUILDING,)
my22 1m New Orleans.

THE CELEBRATED
FISHER DRY-AIR REFRIGERATOR,
Of all sizes, for sale by
M. R. PITTMAN,
my22 1t No. 170 Camp street, New Orleans.

THREE PREMIUMS
AT THE STATE FAIR AWARDED TO
**The New Orleans Wagon Manufactory,**
NO. 120 FIRST ST.
*D. BERLIN, PROPRIETOR.*
Plantation Wagons, Carts, etc., etc., made to order. my29 3m

*NEW ADVERTISEMENTS.*

## THE CONVERSATION FAN.

THE LAST AND MOST ABSORBING SENSATION OF THE DAY IS, TO USE A theatrical phrase, "a great take." Everybody, to be en regle for the season, and to avoid the proscription of imperious fashion, must have

A CONVERSATION FAN.

No family circle is complete in social diversions and entertainments without one, and in order to enjoy the pastime it should be distinctly understood that the answers do not numerically follow the questions, but to spice the amusement an answer must be looked for that will afford a biting response to an interrogatory.

Where a direct answer is not to be found to a direct question, it will be discovered that it furnishes the sequel to a sustained conversation, so that couples can carry on a tete-a-tete, which they may not wish to make audible, by silent indications of numbers.

THE CONVERSATION FAN

is an infallible remedy against dullness, breaking the spell of silence by a suggestive inquiry, furnishing congenial pleasures for an evening's entertainment, and opening up a novel and ingenious method of whiling away agreeable hours at home, in the promenade, at a party or private gathering.

ONLY TEN CENTS A FAN.

To be had at Gresham's, Ellis & Bro.'s, Haley's, Kain & Co.'s, and all the Book Stores in the city, and issued by

ERNEST TURPIN,
**Nos. 112 and 114 Poydras Street, New Orleans,**
Inventor and Patentee of the celebrated Conversation Fans.

Parties ordering Fifty or more Conversation Fans can have their cards printed on both sides without extra charge. ap10 1y

THE PLACE TO BUY

HOUSEHOLD COMFORTS

IS AT

W. C. SHEPARD & CO.'S,

No. 55 Camp Street, New Orleans, La.

Their motto is: LIVE AND LET LIVE, BUT DON'T BE UNDERSOLD!

Apropos—Now that cold weather has come to stay, go and see the fine display they make of

| | |
|---|---|
| Coffee and Tea Urns, | Toddy Kettles, |
| Chafing Dishes, | Punch Jugs, |
| Chop Dishes, | Coal Oil Stoves, |
| Hot Water Plates, | Gas Stoves, |

and Alcohol-heating apparatus for home use or for traveling.

| | |
|---|---|
| Coal Vases, | Fire Irons, |
| Coal Hods, | Fire Iron Stands, |
| Plate Warmers, | Flower Stands, |
| Fire Screens, | Brass and Iron Trivets, |
| Wire Fenders, | Foot Scrapers, |
| Spark Guards, | and Door Mats. |

Rival Stoves for coal, calculated to save you twenty per cent. of your coal bills.

Housekeepers will please remember that we have the largest, most varied and best selected stock of

HOUSE-FURNISHING GOODS,

AND ARE

HEADQUARTERS IN THAT LINE

FOR THE WHOLE SOUTHWEST.

Remember that whatever you want in your household, SHEPARD has it.

DO YOU WANT A

| | |
|---|---|
| Dinner Set, | Liquor Set, |
| Tea Set, | Tete-a-Tete Set, |
| Toilet Set, | Glass Set, |
| Chamber Set, | or Cologne Set? |

SHEPARD has it

DO YOU WANT A

| | |
|---|---|
| Raisin Seeder, | Apple Corer, |
| Cocoanut Grater, | Knife Cleaner, |
| Patent Nutmeg Grater, | Coffee Roaster, |
| Patent Egg Beater, | Syllabub Churn, |
| Bottle Corker, | Kitchen Grindstone, |

or any other labor-saving little machinery in the housekeeper's department?

SHEPARD has it.

PLEASE NOTE that our orders for these goods were given to the Europe manufacturers before the recent great advance in metals, and hence we can

LIVE AND LET LIVE,

and sell as CHEAP AS THE CHEAPEST, and not HALF TRY.

Don't forget that if there is anything whatever that you want and don't know where to find it,

SHEPARD has it,
my29 6m 55 Camp street.

UNIVERSITY OF VIRGINIA.

THE SESSION

**Begins on the First of October,**

and continues till the Thursday before the fourth day of July ensuing.

The Institution is organized in separate schools on the eclectic system, embracing

FULL COURSES OF INSTRUCTION

in Literature and Science, and in the professions of Law, Medicine, Engineering and Agriculture.

**The Expenses of the Student,**

(except such as enter the practical laboratories,) exclusive of the cost of text-books, clothing and pocket-money, are from $156 to $231, according to schools selected; or, for those who economize by messing, these expenses are from $260 to $390. No charge for tuition to candidates for the ministry unable to meet the expense.

Apply for catalogues to WILLIAM WERTENBAKER, Secretary, P. O. University of Virginia, Albemarle county, Virginia.

CHARLES S. VENABLE,
my29 1t Chairman of the Faculty.

THE MITCHELL & RAMMELSBERG FURNITURE CO.,

MANUFACTURERS AND DEALERS IN ALL KINDS OF

FURNITURE,
MATTRESSES,
LOOKING-GLASSES, ETC.

**Nos. 103 and 105 Camp Street,**

Corner Poydras, Moresque Building, New Orleans,

Have the largest and best assortment of FURNITURE OF ANY HOUSE IN THE CITY.

Please give us a call before purchasing elsewhere. my29 1y

OCEAN SPRINGS HOTEL,

OCEAN SPRINGS, MISSISSIPPI.

The undersigned, having leased the above well-known and old-established Hotel, respectfully informs the public that he opened the house for the reception of guests on THURSDAY, MAY 22. The house has recently been repaired and refurnished, and placed in complete order in all its departments, and offers the finest inducements to persons wishing to spend the summer months at any of the watering-places, either for health or pleasure; has the finest bathing and fishing grounds on the coast, and there is no healthier place in the United States, and free from all epidemics. The table will always be supplied with the best the city and country afford. The proprietor will spare no pains or expense in making it an attractive summer resort. Liberal contracts made with families for the season. Also the Carondelet House, situated at the corner of Carondelet and Poydras streets, in this city, will be kept open throughout the season by Mrs. A. Ainslee, and the guests of the house will have the privilege of visiting the Ocean Springs Hotel without any extra charge.

M. AINSLEE, Proprietor,
my29 3m Ocean Springs Hotel, Miss.

J. A. LUM. FRANK H. ROOKER.

J. A. LUM & CO.,

MANUFACTURERS AND DEALERS IN

CARRIAGES, HARNESS, ETC.,

**162 Gravier and 13 Union Street.**

A SPECIALTY MADE OF CHILDREN'S CARRIAGES. my29 9m

FOR THE HOUSEWIFE.—HOFMANN'S London (England) WASHING CRYSTAL. Saves time, labor, money and soap. Makes hard water soft. For washing linen and heavy goods it is unequaled. Washes flannels and colored goods perfectly, without injury to colors. Try it. Samples sent free by mail. One gross (144 packages) $3. Also

**Hofmann & Webber's London Citrate of Magnesia,**

a useful and agreeable beverage for summer use. Will be found very suitable for administration to ladies and children. Lady Agents wanted. Address HOFMANN & CO., General Agents, my29 13t 41 Cedar street, New York.

THE FRUIT-GROWERS' AGENTS.

THE FARMERS' COMMISSION MERCHANTS.

**The People's Grocers.**

Have always on hand and every facility to furnish at short notice

THE CHOICEST GROCERIES,

and all kinds of FRUITS, NUTS, etc., domestic or imported.

**Western Produce and Farm Products**

of every description received, sold, and prompt returns made at the highest market rates.

Fruit Boxes and Baskets furnished to our regular customers, and those who ship to us, at the lowest rates and on the best possible terms. Send your orders, and don't let your fruit spoil for want of boxes.

Agents for Rue's Hand Cultivator.

Shippers of Fruit can consign to us without prepaying freight.

HILLMAN & MANARD,
my29 2m 157 Poydras street, New Orleans.

LIGHT.....LIGHT.....LIGHT.

IMPROVED BARHARIN GAS MACHINES.

**No Fire—No Acids Used.**

Having purchased the entire stock of Material Tools, etc., of the Barharin Gas-Lighting Company of Louisiana, whose Machines have been in use throughout the country and city for the past two years, we are prepared to offer the IMPROVED Apparatus at greatly reduced prices, under a full guarantee that they will operate successfully in any climate.

For simplicity, cheapness of light and safety the IMPROVED Machines are unsurpassed. For further particulars call at our Factory and Salesroom, No. 2 Triangle Building, and 255 Peters street, New Orleans, or by letter to Lock Box 718, Postoffice.

F. ROBERTS,
my29 2m Superintendent.

ROYAL DIADEM.

*NOW READY.*

THE NEW SONG-BOOK,

ROYAL DIADEM,

**For the Sunday School,**

BY REV. ROBT. LOWRY AND W. H. DOANE,

is the best and most attractive Sunday School Song-Book ever issued.

The large orders already received are being filled as rapidly as possible. Examine

**ROYAL DIADEM**

if you want the brightest and best, for every Song in ROYAL DIADEM is worth the price charged for the book.

Price, 35 cents, retail; $30 per 100 copies, in board covers.

One copy (paper cover) sent on receipt of 25 cents.

BIGLOW & MAIN,
No. 76 East Ninth street, New York,
my29 1t No. 145 State street, Chicago.

CONSTANT'S PHOTOGRAPHIC GALLERY, No. 21 HOSPITAL ST., bet. Old Levee and Chartres. Being the successors of the above establishment, which we have had in charge for the last five years, we are prepared to do all work in the line of PHOTOGRAPHY—Photographs, Porcelains, Crayons, India Ink, Water or Oil Paintings, either from life or copy; Enlargements from small to life-size. All work intrusted to us will be neatly executed at very moderate prices.

my29 1m CHAFFER & SIMON.

MRS. DEPPY,

IMPORTER OF

FEATHERS, FLOWERS AND LINEN GOODS,

**No. 68 Royal Street,**

Bet. Canal and Customhouse, New Orleans.

Receives by every steamer from Europe the latest styles of Fancy Millinery Articles. Feathers Cleaned and Dyed in any color desired. my29 1m

THE PREMIUM

SHERWOOD STEAM WASHER.

It washes and bleaches clothes at the same time. No wash-boards and no fluids are needed, and clothes will last as long again when washed by this Washer. It is cheap and durable, and

**Will Pay for Itself in Two Months.**

This Washer is made to fit any kettle or boiler. Price, only $5. Send size and height of kettle. Kettles furnished at market price.

Agents wanted in every county and State. State and county Rights for sale. Apply to or address

A. HARRY GRANGER,
General Southern Agent,
103 Canal street, New Orleans, La.

NEW ORLEANS, May 18, 1873.

MR. A. HARRY GRANGER: I have been using the Sherwood Steam Washer—bought of you—every day for six weeks. The clothes get whiter every time they are steamed. The "Woman's Friend," so called, sold by Mr. Hayes in this city, I used for over four months. I prefer the Sherwood Steam Washer, as it costs less money, takes less fuel to run, and takes less time to cleanse the clothes.

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## The Child's Corner.

### WILLIE'S BREECHES.

BY ETTY O. SALISBURY.

I'm just a little boy, you know,
And scarcely can remember,
When people ask how old I am,
To tell 'em four last 'vember.
And yet for all I am so small,
I made so many stitches
For mamma's fingers that she put
Her little boy in breeches.

You may be sure that I was glad—
I marched right up and kissed her,
Then gave my bibs and petticoats,
And all, to baby sister.
I never whine, now I'm so fine,
And don't get into messes;
For mamma says, if I am bad,
She'll put me back in dresses!

I'd like to tell you how I look,
And will, if I am able:
My eyes are black, my hair is white,
I'm taller than the table.
Sometimes I pass the looking-glass,
And, peeping in, I see there
A round-faced, rosy, roguish boy,
And mamma says it's me there.

There's buttons up and down my legs,
I'd count 'em all, but baby makes,
Just now, an awful racket.
She's sitting there, behind the chair,
With blocks and dolls and Kitty,
A-playing "go to mamma's house,"
Alone, and that's a pity.

I think I'll go and help her some,
I'm sure it would amuse me;
So I won't bother any more
To talk—If you'll excuse me.
But first I'll stand before the glass—
From top to toe it reaches;
Now look! there's head and hands and feet,
And all the rest is breeches!

### The Lighthouse.

William Grey was staying a week in the month of November with his uncle, by the seaside. One stormy night he took him outside the front door, when the waves were dashing against the cliff, and the foam from them was driven before the wind. The clouds were thick and dark, and the wind was howling.

It was ten o'clock at night, but William did not like to go to bed, because of the storm.

"What is that?" his uncle said, pointing out to the sea.

"It is a light," the boy answered.

"Yes, it is the lighthouse, and I will tell you what it is placed there for; it is placed there to warn the poor sailors that there are rocks all around. If they pay attention to the light they will keep away from danger. The one who is in the lighthouse is safe, and he it is who puts the light there, and knows all about the danger.

"When I look at the lighthouse it reminds me of God's word. Christ points us to the Scripture, which is spoken of as a light unto my feet, and a lamp unto my path. If you attend to this light, William, it will point out all the dangers of this life; and though storms may arise, and satan may try to keep you in darkness, yet, if you take God's word as your guide, you will be steered safely into the harbor. And what does the Bible say? To whom does it point you?"

"To Jesus, uncle."

"Yes, to Jesus Christ, who gave his life a ransom for many.

"The poor sinner without him must sink into a gulf of darkness and woe, but the one who goes to Jesus, feeling his need of such a Savior, and trusting in his power and willingness to save, will find peace and happiness in him in a world where sorrow and trial are sure not to come.

"Come in-doors and I will tell you what I once heard of a wicked, cruel captain, who was sailing in a vessel on the seas, when he heard a bell. He asked his men what it was, and they told him that a good old man had fastened the bell on to a dangerous rock, and that it floated and swung on the waves, and whenever sailors heard the sound they knew they were near to it, and steered their vessels another way.

"Now this wicked man was in the habit of robbing vessels on the seas. He was very glad when there was a storm, for he hoped ships would be driven on the rocks and wrecked; so when he heard about the bell he laughed, and told his men to put out one of the small boats and row him to the rock. Then he leaned over and cut the bell from the float, and down it went to the bottom of the sea.

"The captain went back to his vessel, and said that the old man who had had the bell tied to the rock would not get many more thanks from the sailors, for they would no longer hear its warning sound, and some of the vessels would be dashed to pieces there.

"After awhile the wicked man sailed away, and for many years he carried on his wicked ways, but at last he came back to that very part again.

"So thick a mist overspread the sky that neither he nor his men could see which way to go; and although they hoped the moon would rise, and the fog clear off, it did not do so, but became thicker and thicker.

"At last all on board felt a dreadful shock, and with a wild cry of despair their captain told them that the vessel had struck upon the rock from which he had cut the bell. A great hole was made in the bottom of the ship, the waters rushed in, and down she went, and all on board were drowned."

What a dreadful end for the captain, and yet he deserved it. He had delighted in bringing others into danger, and had tried to worry and torment one who wanted to save his fellow-creatures, and it is a true picture of many in our day. They do not own the Savior of the world as their Lord, and they try to keep others from finding the way of peace and safety.—*The Life-Boat.*

### Bonnie Christie.

Two boys were in a school-room alone together, when some fireworks, contrary to the master's express prohibition, exploded. The one boy denied it; the other, Bonnie Christie, would neither admit nor deny it, and was severely flogged for his obstinacy. When the boys got alone again:

"Why didn't you deny it?" asked the real delinquent.

"Because there were only we two, and one of us must have lied," said Bonnie.

"Then why not say I did it?"

"Because you said you didn't, and I would spare the liar."

The boy's heart melted—Bonnie's moral gallantry subdued him.

When school resumed the young rogue marched up to the master's desk and said, "Please, sir, I can't bear to be a liar—I let off the squibs," and burst into tears.

The master's eye glistened on the self-accuser, and the unmerited punishment he had inflicted on his schoolmate smote his conscience. Before the whole school, hand in hand with the culprit, as if they were paired in the confession, the master walked down to where Christie sat, and said aloud, with emotion:

"Bonnie, Bonnie, lad—he and I beg your pardon; we are both to blame."

The school was hushed and still, as older schools are apt to be when anything true and noble is being done—so still they might have heard Bonnie's big boy-tear drop proudly on his copy-book, as he sat enjoying the moral triumph which subdued himself as well as the rest; and when, for the want of something else to say, he gently cried, "Master forever!" the glorious shout of the scholars filled the man's eyes with something behind his spectacles, which made him wipe them before he resumed the chair.

### A Tame Bear.

Mr. Goodrich, in his Animal Kingdom, when referring to bears, says:

"Some years ago a boy of New Hampshire found a very young cub near Lake Winnepeg, and carried it home with him. It was fed and brought up about the house of the boy's father, and became as tame as a dog.

"Every day its youthful captor had to go to school at some distance, and by degrees the bear became his daily companion. At first the other scholars were shy of the creature's acquaintance; but ere long it became their regular playfellow, and they delighted in sharing with it the little store of provisions which they brought for their sustenance in small bags. After two years of civilization, however, the bear wandered to the woods and did not return. Search was made for him, but in vain.

"Four succeeding years passed away, and in the interval changes had occurred in the school alluded to. An old lady had succeeded the ancient master, and a new generation of pupils had taken the place of the former ones. One very cold winter day, while the schoolmistress was busy with her humble lessons, a boy chanced to leave the door half-way open on his entrance, and suddenly a large bear walked in.

"The consternation of the old lady and her boys and girls was unspeakable. Both schoolmistress and pupils would fain have been abroad; but the bear was in her path, and all that could be done was to fly off as far as possible behind the tables and benches. But the bear troubled nobody. He walked quietly up to the fireplace and warmed himself, exhibiting much satisfaction in his countenance during the process.

"He remained thus about a quarter of an hour, and then walked up to the wall where the provender-bags and baskets of the pupils were suspended. Standing on his hind feet he took hold of these successively, put his paws into them, and made free with the bread, fruit and other eatables therein contained. He next tried the schoolmistress' desk, where some little provisions usually were; but, finding it firmly shut, he went up again to the fire, and, after a few minutes' stay before it, he walked out by the way he came in.

"As soon as the schoolmistress and her pupils had courage to move, the alarm was given to the neighbors. Several young men immediately started after the bear, and, as its track was perfectly visible upon the snow, they soon came up with it and killed it. Then it was that by certain marks upon its skin some of the pursuers recognized the old friend of their school-days. Great regret was felt at the loss of the creature. It was like killing a human friend rather than a wild animal."—*New York Observer.*

THE MILL-HORSE AND THE RACER. "What a dull life yours is!" said a racer to a mill-horse.

"Dull enough," said the mill-horse.

"You must feel uncommonly stupid!"

"Stupid enough," said the mill-horse.

"Round and round—round and round, and that day after day! No wonder your head hangs down—why, you're just a piece of machinery, and no better."

The mill-horse didn't answer, but continued going his round; but the racer, who was tethered near, repeated his remarks every time he came within hearing.

"I'm afraid I've offended you;" said the racer.

"Oh! no," answered the mill-horse; "but my quiet life has this advantage in it—it gives me time to think before I speak."

"And have you been thinking while I have been talking?"

"Yes," answered the mill-horse; "and I'll tell you what I've been thinking: You're a very fine fellow, and I'm contemptible in your sight; but I know which of us would be the most missed. Depend on this, if I and my breed were to take our departure, and no other substitutes could be found, folks would do without racing, and take you and your breed into our places."

"THE STING OF DEATH IS SIN."—I once met a little boy in Wales, crying bitterly at his father's door, afraid to go in. I asked him what made him cry. He told me that his mother had sent him out clean in the morning, but that he had got into some water and made his clothes dirty. So he *feared* to go in, because his father would punish him.

Seek at once, through Jesus, to be reconciled to him. We have soiled our characters by sin, and therefore it is that we fear death—dread the meeting with our Father.

"MOTHER," said Johnny, running into the house when the thunder was sounding heavily, "it's going to rain, for don't you hear the pump going."

## Farm, Garden and Household.

### Hardy Flowers.

It will be good news to that numerous class—old-fashioned people—to know that the old-fashioned flowers are to come up again. At least the horticultural papers tell us that they are "coming up" in English estimation, and what English and French do in these things it seems a matter of course that we must imitate. No one can ever go into an old-fashioned farm-garden, of which the German and Quaker element in Pennsylvania affords many illustrious examples, without a thrill of delight at the sight of so many of the floral acquaintances of twenty to forty years ago, which have since that time been banished from the gay and pretentious "beds" of highly aristocratic people. What, for instance, can afford more real delight than a dense mass of the old-fashioned crimson peony, or, as we used to pronounce it, "piney?" The most brilliant bed of the modern improved red geraniums will not begin to compare in beauty with a mass of these. And yet the florists tell us, if we ask for this good old plant, that they do not keep it any more, but offer you instead a lot of "improved" kinds under the names of Pottsii and Whiteii, and a lot of other "eyes," as we see in a long list in a catalogue before us, which are neither red nor white, nor anything decided, but simply "novelties of the latest introduction." Glad shall we be to see the lot of motley intruders give place to the rich crimson kind of our old gardens and young days.

We scarcely need any more charming flowers than our old bergamot, the sweet william, the fringed pink, ragged robins, perennial phlox, double catchfly, Canterbury bells, and so forth, although they have not Latin names which can be reeled off to the length of a moderate garden line; and it will give all of our old-fashioned people who have kept them in their glorious old gardens, through good report and through ill report, unfeigned pleasure to know that for some time to come—at least until some new freak of fashion upsets the programme—they are to be just *the* thing.

The culture of hardy flowers is so easy, and the satisfaction they give so great, that it is no wonder they are again growing into people's good graces. The only wonder is that people should have ever ran after strange gods, and left these innocent little flowers to the care of the good old farming people in the country districts, who, after all, have as fine a taste for the beautiful as those of far greater conceit.—*Germantown Telegraph.*

DAIRY NOTES.—At this season of the year, when roots, especially turnips, are fed to milch cows, there is frequent complaint of the flavor they transmit to the butter. A correspondent of the *Agriculturist* states that last winter he fed turnips in the usual way at milking-time to five cows, until the milk and butter became so strong that it could not be used. He then commenced feeding immediately after milking, and found that "there was not a particle of turnip-flavor in the milk or butter." After a time the taste returned. On investigation he found that one of the cows was nearly dry, and was milked only once a day, while she was fed with turnips twice a day. She gave but a pint of milk per day, so that when fed in the morning she could have had only about half a pint of milk in her bag; yet this received so much taste from the turnips that it spoiled the milk of four other cows in full flow. To make the test complete he had her milked twice a day, when the difficulty at once ceased, and did not recur. Evidently a very small amount of milk in the udder will suffice to do the mischief, and if drying-off cows are milked only once a day while on turnip feed their milk should not be mixed with that of the rest of the herd.—*Rural Alabamian.*

STRAWBERRY ICE-CREAM is liked by many, and it allows the fruit to be used in a form which presents a pleasing variety. A quart of berries is sprinkled over with half a pound of fine white sugar. After standing for three hours the berries are mashed and the juice strained. Add another half pound of sugar to the juice, and a quart of fresh cream stirred in gradually. Freeze in the usual manner. This may be varied by adding to the cream, when it is partly frozen, a pint of unsugared berries, and when this is done it is necessary to add an extra cupful of sugar to the juice that is pressed from the first berries and mixed with the cream.

ORANGE AND COCOANUT MERINGUE.—In cases where it is not convenient to have a cooked pudding, a simple and delicious meringue may be made as follows: Take one dozen sweet oranges, peeled and sliced, one grated cocoanut and half a pint or more of powdered sugar. Spread a layer of the orange in a glass dish, scatter the cocoanut thickly over this. Then put on another layer of oranges, with cocoanut and sugar, as before. Fill up the dish in this way, having cocoanut and sugar for the top layer. Cut through in sections with a sharp knife when serving.

THE catalogue of fruits of the American Pomological Society gives a list of ninety-one varieties of pears, with their adaptation to different parts of the country. The Bartlett leads the list, with votes from thirty States and Territories. Beurre d'Anjou comes next, with twenty-six votes; the Seekel third, with twenty-five votes. Flemish beauty, Duchess d'Angouleme and Bloodgood stand nearly as high.

A PROFITABLE TREE.—W. H. Ragan has pears of the Flemish beauty variety, grown by his father at Fillmore, Putnam county, Indiana, which grew upon a tree that has for the last seven years yielded fruit, the average sales of which amounted to $201 per year, besides what was required for family use.—*Northwestern Farmer.*


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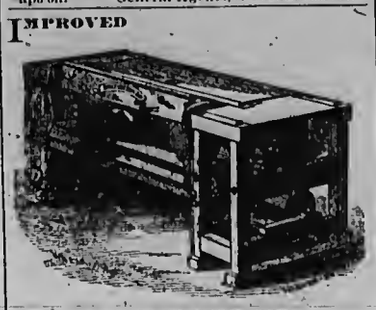
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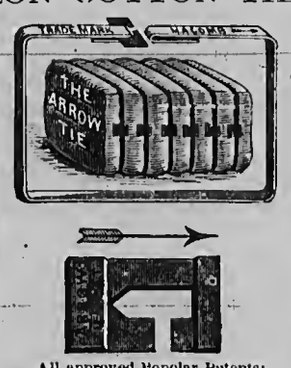
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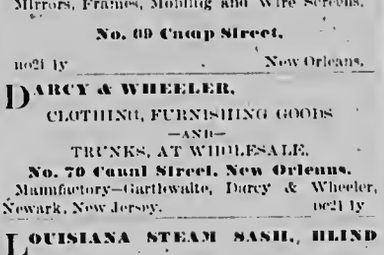
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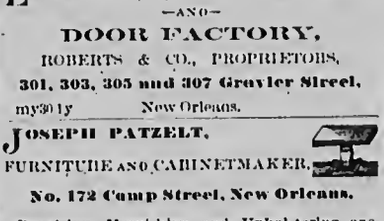
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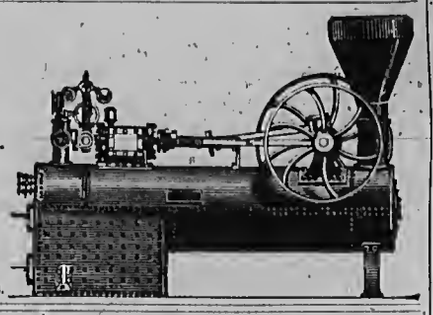
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IMPORTER OF
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HOUSE-FURNISHING GOODS, MATTINGS, ETC.
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**EMERY'S COTTON GINS,**
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Rice Cleaners and Scourers,
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Of all kinds.
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**BETHESDA MINERAL WATER.**—THE acknowledged cure for Bright's Disease, Diabetes, Liver and Bilious Affections, Kidney and Urinary diseases. Sold, wholesale or retail, at 38 Magazine street. H. D. HUFF,
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**SPECIAL**
—TO THE—
CHURCHES,
COUNTRY RESIDENTS,
AND ALL OTHERS IN WANT OF
**Chandeliers and Safety Lamps.**



We would announce that in addition to our large trade in Lamps and Lamp Trimmings, Oils, etc., we have established a

CHANDELIER MANUFACTORY,

which enables us to offer a fine and safe article at less than three-fourths their former prices notwithstanding the continued rise in materials.

We are also sole agents for the UNION SAFETY LAMP, the front of which we attach to Chandeliers, rendering an explosion with any kind of oil impossible.

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The Ornamental has a fine wall paper finish and serves the purpose of plastering and wall paper combined.

Paper, Oil Cloth and Carpeting is prepared and furnished in designs suitable for Oil Cloth and Carpeting, its cost is a trifle compared with Oil Cloth, while it serves a better purpose

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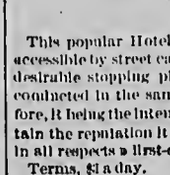
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—AND—
**GRANITE WORKS.**
**GEORGE STROUD,**
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(Established in 1830,)
**158, 160, 162 AND 164 ST. CHARLES ST.,**
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Every description of Monumental, Cemetery and Building Work done in the best manner.

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A long experience in and an aptness at the business enables the proprietor to meet the views and ideas of his country friends by letter, as well as by a visit to the city.

Designs and Sketches will be furnished on application. no28 1y

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OF
THE CITY AND COUNTRY.

We beg to inform the people of the city and country of this and neighboring States that we are prepared to receive orders for

**Cleaning, Dyeing, Dressing and Renovating**

all kinds of fine and coarse goods, such as Silks, Velvets, Satins, Crepe de Chine, Lama, Cashmere and Woolen Shawls, and woolen and mixed goods for ladies, gentlemen, children and merchants.

Packages can be sent by rail or river, directed to our factory. Goods promptly returned to owners by river or rail, and charges collected when goods are delivered. Any inquiries made by mail will be answered immediately. Send written instructions.

Our works are the most extensive in the South. Great superiority of finish on goods intrusted to us. Prices moderate.

Spots of grease, lemon, paint, etc., taken out of silk and other goods without wetting.

Hoping to be favored with your orders, we remain, very respectfully,
E. BOUBSIER & CO.
Office—No. 11 Baronne street, near Canal.
Factory—Corner of Louisiana avenue and Chippewa street. ap16 3m

**NEW ORLEANS STENCIL WORKS**
AND
MAGIC BATTERY MANUFACTORY.
*AGENCY OF THE GOLDEN WONDER.*
**GEORGE E. TEETZEL & CO.,**
ENGRAVERS, STENCIL CUTTERS, STAMP AND SEAL-MAKERS,
115.....**Gravier Street**.....115
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Manufacturers of all kinds of Cotton Brands Stencil Plates, Ribbon Stamps, Seal Presses, Burning Brands, Door Plates, House Numbers, etc., etc. Ja30 1y

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ENGRAVER
AND
**Steam Power Lithographic Printer,**
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Checks, Notes, Drafts, Receipts, Bonds, Certificates of Stock and Deposit, Bill, Letter and Note Headings, Business Cards, Envelops, Druggists' Fancy and Perfumery Labels, etc. Druggists wishing Labels, send for Catalogue. Je27 1y

**JOSEPH GILLOTT'S**
**STEEL PENS,**
OF THE OLD STANDARD QUALITY.
TRADE MARK: **JOSEPH GILLOTT.** Or Descriptive Name and Designation Number. **Warranted.**

The Well-known Original and Popular Numbers,
303.....401.....170.....351,
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☞ ASK FOR GILLOTT'S.
JOSEPH GILLOTT & SONS,
Je25 1y 91 John street, New York.



**CABINS.....LUMBER.....CABINS.**

PLANTATION CABINS, manufactured in the city and shipped to the country, all framed, fitted, and each piece marked and numbered, so that a common hand can put them up without the aid of a carpenter.

The above represents a double Cabin of two rooms, each 14x15, built with boards placed upright and the joints striped. Price, delivered to boat, including all hardware, nails, shingles, etc., $135. We make them of all sizes. Cost in proportion.

We also keep a large stock of LUMBER, SASH, etc., on hand, and make a specialty of sawing bills to order. W. W. CARRE & CO.,
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**SEEDS**
Have spoken their own praise for upward of three-quarters of a century.

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DAVID LANDRETH & SON,
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G. W. TERRELL & CO.,
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Needles, Findings and Attachments for all kinds of sewing machines. Old machines thoroughly repaired or exchanged.

J. BOOTH
ap3 2m 220 St. Andrew St., New Orleans, La.

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**PHŒNIX OIL.**—PREPARED BY J. J. LINK, New Orleans.—This valuable Liniment has no equal, and can be depended on as one of the best offered to the public. The proprietor, therefore, leaves it to them to judge of its merits, feeling satisfied that its virtue will speak for itself. This Liniment will cure the following diseases if the directions are strictly followed, viz.: Piles or hemorrhoids; cases of twenty-five years standing have been cured with this Liniment. Who will suffer with this painful disease any longer, when so cheap and easy a remedy is offered? For burns or scalds the proprietor challenges the world to produce its equal: it will instantly give relief. For old indolent sores it has effected cures where the most scientific failed. For fresh cuts, sprains, bruises, tetterworm, ringworm, scald head, erysipelas, sting of a wasp, spider or snake-bite, chapped lips, chapped hands, sore mouth, sore throat, sore or caked breast, rheumatism, and pain in the side, breast or back. In cases of pneumonia it will give great relief, where there is much pain in the side or breast, by rubbing the patient with it. For warts and corns it is good, and will remove them if the directions are strictly followed. This Liniment will be found a certain cure for the following diseases in Stock: For foot-evil it is a sovereign remedy; fistula, poll-evil, galls, scratches, sprains, bruises, sweeny, and mange on dogs. In fact no plantation or family will be without this valuable preparation after it becomes generally known. Liberal discount to retailers. For sale by

WILLIAM COX,
fe13 1y No. 18 Peters street, New Orleans.

**SWAIM'S**
**CELEBRATED**
**PANACEA**

**THE STANDARD REMEDY FOR**
**SCROFULA,**

and all diseases arising from IMPURITY OF THE BLOOD, such as Eruptions, Pimples, Boils, Ulcers or Sores, Abscesses, White Swellings, Hip-Joint Disease, etc., and all affections of the Eyes, Ears, Throat or Lungs occurring in scrofulous constitutions. For pamphlet, illustrating cases, send to

SWAIM'S LABORATORY,
1138 Seventh St., below Chestnut, Philadelphia.
W. H. SCHIEFFELIN & CO.,
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**CONSUMPTION.....CONSUMPTION.**
NEW TREATMENT BY
**DUCRO'S ALIMENTARY ELIXIR.**

Prepared with Raw Meat and Alcohol. Recommended by the highest medical authority in Paris. A Radical Cure, and in desperate cases

**A CERTAIN RELIEF.**

Agreeable to the taste. Incontestably superior to Cod Liver Oil, the Hypophosphites and other preparations. This Elixir, the basis of which is Raw Meat and Alcohol, is moreover one of the most powerful tonics for persons convalescing or feeble, for chlorotic young girls, debilitated old persons, etc. Depot in New Orleans at

MR. P. CUSACHS',
Corner St. Philip and Royal streets,
fe13 6m Sole Agent for the United States.

**LOOK TO YOUR CHILDREN.**
—THE—
**Great Soothing Remedy.**




MRS. WHITCOMB'S SIRUP. { Cures Colic and Griping in the Bowels, and facilitates the process of Teething.

Subdues Convulsions and overcomes all Diseases Incident to Infants and Children. PRICE, 25 CENTS.

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Relieves Pain, Weakness or Exhaustion in Fifteen or Twenty Minutes, giving tone and power to the system. PRICE, 25 CENTS.

It is the Infants' and Children's Great Soothing Remedy in all disorders brought on by Teething or any other cause.

BE PARTICULAR TO CALL FOR
MRS. WHITCOMB'S SIRUP,
AND TAKE NO OTHER.

Prepared by the GRAFTON MEDICINE COMPANY, St. Louis, Missouri.
Sold by druggists and dealers in medicine everywhere. Jy25 1yeow

**BUY ME AND I'LL DO YOU GOOD**
**DR. HENRY'S**
**ROOT & PLANT**
**PILLS.**
BY CLEANSING THE BLOOD
—AND—
AROUSING THE LIVER AND SECRETIVE ORGANS TO A HEALTHY ACTION,

**DR. HENRY'S ROOT AND PLANT PILLS**

Cure many complaints which it would not be supposed they could reach, such as Headache, Pain in the Side, Numbness of the Hands and Feet, Dullness, Chilliness, Rheumatism, Neuralgia, Loss of Appetite, Bilious Dysentery, Kidney Affections, Constipation, Debility, Fevers of all kinds, Dyspepsia, Jaundice and other kindred complaints arising from a low state of the body, or obstruction of its functions.

Being free from mercury and other poisons, they can be taken at all times and under all circumstances, without regard to diet, business or pleasure.

They stimulate the weakened and distempered parts into healthy action, giving them strength to disburden themselves and throw off the obstructions which are the first cause of disease, without producing either nausea or griping.

All heavy and drowsy sensations, which are the forerunners of direful diseases, such as Apoplexy, Paralytic Strokes, etc., are effectually warded off by a few doses of these searching Pills.

Full directions around each box, in English, German, French and Spanish. Price—Twenty-five Cents a Box.

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Sold by druggists and dealers in medicine everywhere. Jy25 1yeow

**ATTENTION,**
LADIES AND GENTLEMEN.

DR. ROESCH'S INFALLIBLE HAIR REGENERATOR. One hundred and fifty certificates shown if required. Dr. Roesch calls the attention of ladies and gentlemen to his recent discovery. His remedy is composed of purely vegetable substance; it contains no obnoxious ingredients and no injurious minerals. In every case, when properly applied, it has restored the hair in a very short time to its former growth. Certificates of persons cured can be shown at the office, No. 134 Thalia street, where the Doctor is found from eight to ten A. M. and six to eight P. M. Per pint bottle, $5.

Cures also Consumption, Asthma, Rheumatism, etc. de12 1y

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AT PLEASANT HILL, LA.

The Trustees of this school, situated in a very healthy location, with every advantage of a moral community, having selected H. A. MORSE as Principal and J. W. FOSTER as Assistant Principal of the same, give notice that the sessions of said school were resumed on MONDAY, FEBRUARY 24, 1873.

**Tuition, Invariably in Advance.**

| | |
|---|---|
| Primary branches, per month | $3 00 |
| Greek, Latin and Algebra, per month | 4 00 |
| The same, with Geometry, Surveying, Navigation or Book-keeping, per month | 5 00 |
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Board in private families, $12 to $15 per month.
Address
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**BLYMYER MANUFACTURING CO'S**
**BELLS.**
SCHOOL CHURCH FIRE ALARM

FINE-TONED, LOW-PRICED, WARRANTED. Circulars sent free.
BLYMYER MANUFACTURING CO.,
(Successors to Blymyer, Norton & Co.) Cincinnati, O.
ap3 1yeow Office and Works, 664-692 W. Eighth St.

**$30** PER WEEK AND EXPENSES paid. We want a reliable Agent in every County in the United States. Address
HUDSON RIVER WIRE COMPANY,
No. 130 Maiden Lane, New York, or Chicago, Illinois.

## New Orleans Markets.

From the New Orleans Price Current.

We have but little change to notice in the general market, which continues quiet.

The river is 2 feet 5 inches below high-water mark.

COTTON.—The following are the arrivals since the twenty-third instant:

| | | |
|---|---|---|
| Louisiana and Mississippi | bales... | 4,913 |
| Tennessee | | 2,462 |
| Arkansas | | 230 |
| Mobile | | 1,008 |
| Texas | | 52 |
| Total | | 8,665 |

On Saturday, not including 400 bales withheld on Friday, the sales embraced 3,050 bales, at prices indicating no quotable variation, but with the advantage, if any, on the side of the buyers. On Monday the movement continued with a moderate degree of spirit, but operations were restricted by scant supplies of the kinds wanted, and the business did not exceed 2,900 bales. All desirable kinds were held more firmly, but on the whole nothing transpired to indicate any quotable variation. On Tuesday the market opened with a fair inquiry, and although operations were restricted by scant supplies of the kinds most in request and the demand checked by the want of freight-room, yet about 1,500 bales changed hands during the morning, mostly at steady prices, after which the movement exhibited only a moderate degree of spirit, and the entire sales of the day did not exceed 2,550 bales. Prices were generally steady, but in exceptional cases buyers obtained the advantage. Ordinary, good style, sold at 12½c., strict ordinary to good ordinary at 13⅜@13¾c., good ordinary at 15c., strict good ordinary at 16c., and strict low middling to middling at 18c. Strict ordinary has commanded rather stiffer prices than last week, and we revise our figures for that grade accordingly. Styles between strict ordinary and good ordinary have been in some request at intermediate rates.

The above, not including 400 bales omitted on Friday, makes an aggregate for the past three days of 8,500 bales, against 5,650 for the corresponding time last week and 8,700 the week before.

The receipts proper at this port since the first of September, exclusive of the arrivals from Mobile, Florida and Texas, are 1,174,565 bales, against 942,809 bales to the same date last year, and the increase in the receipts at all the ports up to the latest dates, as compared with last year, is 734,555 bales. In the exports from the United States to foreign countries, as compared with the same date last year, there is an increase of 247,256 to Great Britain, of 68,299 to France, and of 166,019 to other foreign ports. We quote:

| | | | |
|---|---|---|---|
| Inferior | 8 | @ | 9 |
| Low ordinary | 10 | @ | 11 |
| Ordinary | 12¼ | @ | 13⅜ |
| Good ordinary | 15 | @ | 16 |
| Low middling | 16¾ | @ | 17⅜ |
| Middling | 18 | @ | 18¼ |
| Strict middling | 18⅝ | @ | 19 |
| Good middling | 19⅛ | @ | 19⅝ |

COTTON STATEMENT.

| | | |
|---|---|---|
| Stock on hand Sept. 1, 1872...bales | | 6,259 |
| Arrived past three days | 8,665 | |
| Arrived previously | 1,323,322 | 1,331,987 |
| | | 1,338,246 |
| Exported past three days | 14,214 | |
| Exported previously | 1,221,724 | 1,235,938 |
| Stock on hand and on shipboard | | 102,308 |

SUGAR.—The market is very dull, with the demand confined to dealers and jobbers. There were sales on Saturday and Monday of 86 hhds., at 5c. for inferior, 7¾c. for common, 8¾c. for good fair, 9@9¼c. for fully fair, 8c. for seconds, and 9½c. for low fair. There is now a stock in the sheds of 3,314 hhds.

MOLASSES.—On Saturday 12 hhds. reboiled sold at 40c., and on Monday 30 hhds. cistern bottom and reboiled sold on private terms.

CORN.—On Tuesday 9,250 sacks sold at 56c. for mixed, and 57@58c. for white.

OATS.—The market has been dull, with a fair supply, and prices have declined 2@3c. ₱ bushel. On Saturday there were no sales, but on Monday 850 sacks sold at 45@46c. ₱ bushel.

BRAN.—The supplies have been so small that prices have advanced about 10c. ₱ 100 lbs., although the demand is limited. There were sales on Saturday and Monday of 321 sacks at 75c. ₱ 100 lbs. On Tuesday 450 sacks sold at 75c. ₱ 100 lbs.

PORK.—There has been a fair inquiry, and prices have improved. On Saturday 450 bbls. sold at $17@17.25 ₱ bbl., while on Monday and on Tuesday the stock was held at $17.25@17.50 ₱ bbl., but there were no sales. It is retailing at $17.75 ₱ bbl.

BACON.—On Tuesday 5 casks clear sides sold, on the spot, at 9¾c., and 60 do. at 9⅞c., and 40 casks shoulders, to arrive, at 7½c. ₱ lb.

HAMS—Have continued dull, and the market is more depressed. Choice sugar-cured are now quoted at 13@13½c. ₱ lb. On Tuesday 25 tierces sold at 13½c. ₱ lb.

LARD—Is very dull, and there is little or no movement at wholesale. Tierce is quoted at 9c. for steam and kettle, and 9¼c. for refined; keg 10c. for steam and kettle-rendered, and 10¼c. for refined.

### MONETARY.

Gold opened on Tuesday at 117⅜@118 (against 118¼ at New York,) and closed at 117⅜@118 (against 118⅛ at New York.

The sales of silver have been confined to retail transactions. In fact no transactions of any magnitude have been reported for several weeks. American half dollars are quoted nominally at 109@110, and Mexican dollars at 1½ ₱ cent. premium in gold for new and 4½ for old.

## New Orleans Wholesale Prices.

REVISED AND CORRECTED WEEKLY.

*Made up from Actual Sales as they Transpire.*

| ARTICLES. | FROM | TO |
|---|---|---|
| AGRICULTURAL IMPLEMENTS: | | |
| Cotton scrapers | $5 00 | $7 00 |
| Cotton sweeps | 5 00 | 7 00 |
| Cultivators, Dixon's shovel-tooth | 5 00 | 18 00 |
| Cultivators, riding and walking | 20 00 | 45 00 |
| Shovels and spades | 7 50 | 16 50 |
| Axes | 12 00 | 17 50 |
| Shovel plows | 6 00 | 9 00 |
| Half doz. with cutters | 8 00 | 9 00 |
| Manly's double-shovel plow | 6 00 | 9 75 |
| Cora mills, Coleman's | 120 00 | 225 00 |
| Bradford's grist mills | 150 00 | 255 00 |
| BRICKS, ₱ M: | | |
| Lake | 13 00 | 16 00 |
| Country | 12 00 | 14 00 |
| English fire | 45 00 | 50 00 |
| American fire | 35 00 | 43 00 |
| CANDLES, ₱ lb.: | | |
| Sperm, New Bedford | 33 | 36 |
| Tallow | 16 | 18 |
| CHOCOLATE, ₱ lb.: | | |
| Cocoa | 38 | 00 |
| No. 1 | 50 | 52 |
| Sweet | 25 | — — |
| COAL, ₱ ton: | | |
| Anthracite | 12 50 | 13 00 |
| Western, ₱ bbl | — — | — — |
| COFFEE, ₱ lb.: | | |
| Mexican | 21 | 23 |
| Java | 25 | 27 |
| COTTON SEED: | | |
| Rough, ₱ ton | — — | — — |
| In sacks | — — | 13 00 |
| EGGS, ₱ dozen: | | |
| Western | 15 | 16 |
| FERTILIZERS, ₱ ton: | | |
| Stern's raw-bone superphosph'e | — — | 65 00 |
| Stern's fine-ground bone | — — | 45 00 |
| FLOUR, ₱ bbl.: | | |
| Double extra | 6 00 | 6 25 |
| Superfine | 5 01 | 5 25 |
| Fine | — — | 4 50 |
| GLASS, ₱ box of 50 feet: | | |
| French, 8 by 10 | 3 50 | 3 75 |
| French, 10 by 12 | 4 00 | 4 25 |
| French, 10 by 14 to 12 by 20 | 4 25 | 4 50 |
| French, 14 by 18 to 18 by 20 | 4 50 | 5 00 |
| HAY, ₱ ton: | | |
| Prime | — — | 32 00 |
| Choice | — — | 35 00 |
| IRON, ₱ ton: | | |
| English, ₱ lb | 6½ | 7 |
| Swedes, assorted | 7¾ | 8 |
| Hoop | 7 | 9 |
| Sheet | 7 | 10 |
| Nail rods | — — | 9¾ |
| Castings, American | — — | 6 |
| LEATHER, ₱ lb.: | | |
| Sole, hemlock | 30 | 33 |
| Sole, oak | 40 | 44 |
| Harness | 38 | 45 |
| Calf-skins, ₱ dozen | 35 00 | 100 00 |
| Texas, rough, ₱ lb | 24 | 26 |
| LIME, ₱ bbl.: | | |
| Western | 1 70 | 1 85 |
| Cement | 2 75 | 2 80 |
| Plaster Paris | — — | 4 00 |
| LUMBER, ₱ M feet: | | |
| Boards, yellow pine | 14 00 | 15 00 |
| Boards, cypress | 20 00 | 25 00 |
| Flooring, dressed | 22 00 | 25 00 |
| Flooring, rough | 15 00 | 18 00 |
| Ceiling, dressed | 18 00 | 20 00 |
| Weatherboards, dressed | 16 00 | 18 00 |
| Weatherboards, rough | 13 00 | 14 00 |
| Scantling | 12 00 | 14 00 |
| Shingles, ₱ M | 3 50 | 4 00 |
| Laths | 2 50 | — — |
| OILS: | | |
| Lard, ₱ gallon | — — | — — |
| Coal oil, in barrels | 23 | 25 |
| Linseed, raw | — — | 1 07 |
| SUGAR, ₱ lb.: | | |
| Havana, white | 12 | 12¾ |
| Havana, yellow | 10¾ | 11 |
| Havana, brown | 10 | — — |
| Crushed | 12¾ | 13 |
| Pulverized | 12 | 12¾ |
| TEAS, ₱ lb.: | | |
| Imperial | 50 | 1 30 |
| Gunpowder | — — | 1 60 |
| Hyson | 70 | 1 40 |
| Young Hyson | 70 | 1 60 |
| Pouchong | 50 | — — |
| Oolong | 40 | 1 10 |
| WAGONS, CARTS, ETC.: | | |
| Wagon, two horse | 85 00 | 100 00 |
| Wagon, four horse | 120 00 | 125 00 |
| Wagon, two-horse, trim. skein | 85 00 | 90 00 |
| Wagon, four-horse | 100 00 | 115 00 |
| Cane wagon | 180 00 | 225 00 |
| Ox wagon | 100 00 | 125 00 |
| Ox cart, complete | 115 00 | 130 00 |
| Cane cart | 85 00 | 125 00 |
| Tongue cart, complete | 120 00 | 125 00 |
| Plantation cart | 55 00 | 70 00 |

### CATTLE MARKET.

NEW ORLEANS, May 27, 1873.

| | | | |
|---|---|---|---|
| Texas beeves, choice, ₱ head | — | @ | $50 00 |
| Texas beeves, first quality, ₱ head | 35 00 | @ | 45 00 |
| Texas cattle, second quality, ₱ head | 20 00 | @ | 28 00 |
| Texas cattle, third quality, ₱ head | 15 00 | @ | 18 00 |
| Western beeves, ₱ lb. net | 10 | @ | 14 |
| Sheep, first quality, ₱ head | 5 00 | @ | 6 00 |
| Sheep, second quality, ₱ head | 3 00 | @ | 4 00 |
| Milch cows, choice, ₱ head | 80 00 | @ | 100 00 |
| Milch cows, ₱ head | 35 00 | @ | 50 00 |
| Calves, ₱ head | 8 00 | @ | 12 00 |
| Yearlings, ₱ head | 10 00 | @ | 14 00 |

## Business Directory

OF THE

NEW ORLEANS CHRISTIAN ADVOCATE.

**Agencies.**
Mrs. H. Mogridge, purchasing agent, 90 Canal st.
G. Stilgoe & Co., Portland, Maine.
R. L. Wolcott, 131 Chatham square, New York.

**Apothecary.**
Martin Weber, corner Royal and Spain streets.

**Architects.**
S. B. Haggarl, 5 Commercial place.

**Artificial Legs and Arms.**
Lewis Lockwood, 59 Camp street.

**Banks.**
Citizens' Bank, cor. Royal and Customhouse sts.

**Bells.**
Blymyer Manufacturing Co., Cincinnati, Ohio.
Buckeye Bell Foundery, Cincinnati, Ohio.
E. A. & G. H. Meneely, Troy, New York.

**Books and Stationery.**
Robert J. Harp, agent, 110 and 112 Camp street.
John B. Ahlen, Chicago, Illinois.
Continental Publishing Co., St. Louis, Missouri.
J. W. Goodspeed, New Orleans.
Gulf States Publishing Co., 112 Camp street.
National Publishing Co., Memphis, Tennessee.
Nettleton & Co., Cincinnati, Ohio.
J. Hale Powers & Co., Cincinnati, Ohio.

**Boots and Shoes.**
Hathorn & Batchelor, 143 Gravier street.
William Hogan, 99 and 101 Canal street.
George John Wagner, corner Ursulines and Dauphine streets.

**Butchers.**
L. P. DesMoisseaux, 535 St. Charles street.
Mart. Lannes, stalls 7, 8 and 38, Magazine market.

**Canned Meats.**
R. L. Bruce, 82 Lafayette street.

**Carpets.**
A. Braussean & Co., 17 Chartres street.

**Carpenters and Builders.**
J. H. Durant, box 174, Mechanics' Exchange.
F. H. Drake, 278 Magazine street.

**Carriages.**
Geo. Clark, 134 Rampart street.
J. A. Lum & Co., 162 Gravier and 13 Union street.

**Cisterns.**
R. Broderick, 132 Julia street.

**Clothing.**
Darcy & Wheeler, 70 Canal street.
D. Davis, 209 Poydras street.
Pierson & Hews, 13 and 15 Camp street.

**Coal and Wood.**
John D. Maclin, 34 Carondelet street.
B. D. Wood & Bros., 106 Common street.

**Cooperage.**
William J. Helrne, 28 and 29 Froot street.
LeBlanc & Beck, 23 and 24 Front street.

**Cotton Ties.**
Bartlett & Rayne, 48 Carondelet street.

**Croquet.**
Bradley's Patent Croquet, Robt. J. Harp, agent, 110 and 112 Camp street.

**Crockery, China, Etc.**
Navra & Offner, 174 Canal street.

**Dentists.**
Dr. John O. Angell, 152 Julia street.
Dr. G. A. Betancourt, 171 St. Joseph street.
Dr. N. P. Godfrey, 183 Canal street.

**Dry Goods.**
D. H. Holmes, 155 Canal and 15 Bourbon street.

**Dyeing, Cleaning, Etc.**
E. Boursier & Co., 11 Baronne street.

**Educational.**
Pleasant Hill High School, Pleasant Hill, La.
Southern Education al Agency, New Orleans.

**Engravers and Lithographers.**
John Gibson, New York.
George E. Teetzel & Co., 145 Gravier street.

**Factors and Commission Merchants.**
Aiken & Watt, 60 Carondelet street.
G. M. Bayly & Pond, 34 to 42 Canal and 59 and 61 Common street.
J. L. Dunnica & Co., 66 Tchoupitoulas street.
H. F. Given & Co., 64 Baronne street.
J. U. & H. M. Payne & Co., 64 and 66 Baronne st.
H. E. Shropshire & Co., 16 Tchoupitoulas street.

**Fire Engine.**
Babcock Self-Acting Fire Engine, A. M. Granger, general agent, Exposition building.

**Frames.**
F. Wagener, 13 Baronne street.

**Furniture.**
The Mitchell & Rammelsberg Furniture Co., 103 and 105 Camp street.
Joseph Patzett, 172 Camp street.
Sampson & Bros., 33 and 35 Royal street.

**Gas and Steam-Pipe Fitters.**
Barbarin Gas Machines, F. Roberts, superintendent, 2 Triangle building and 255 Peters st.
Jas. N. Quin, 418 and 120 Tchoupitoulas street.

**Grocers.**
John I. Adams & Co., 43, 45 and 47 Peters street.
Hillman & Manard, 159 Poydras street.
A. W. Skarlon & Co., corner of Jackson and Rousseau streets.
H. F. Yates, 175 Poydras street.

**Gun Works.**
Great Western Gun Works, Pittsburg, Pa.

**Hardware and Builders' Material.**
Kursheedt & Blenvenu, 114 Camp street.
A. Rousset, 17 Old Levee street.

**Hair Goods.**
James Moriarty, 176 Baronne street.

**Hotels.**
Bingham House, Philadelphia, Pennsylvania.
McAllister's House, cor. Carondelet and Julia.

**Insurance.**
Americus Life Insurance Co., John D. Scott, general agent, 10 Carondelet street.
American Mutual Insurance Association, D. Leubrie, president, 25 Commercial place.
Equitable Life Assurance Co., 33 Camp street.
Louisiana Equitable Life Insurance Co., corner Carondelet and Gravier streets.
Piedmont and Arlington Life Insurance Co. of Virginia, G. W. Terrell, general agent, 31 Carondelet street.
Southern Life Insurance Co., 48 Carondelet st.
Sun Mutual Insurance Co., 61 Camp street.

**Jewelry.**
A. H. Griswald & Co., cor. Canal and Royal sts.

**Ladies' Suits.**
Lewis & Hedrick, 103 Canal street.

**Lamps and Oil.**
Septoline Oil Co., 62 Camp and 15 Dauphine.

**Lime, Cement, Etc.**
Forstall & Delavigne, 64 Magazine street.

**Lumber.**
W. W. Carre & Co., 350 Delord street.
Danner & Toomer, 288 Delord street.
F. Heuer, 598 and 650 New Levee street.
George Purves, cor. St. Charles and Clio streets.
Roberts & Co., 301 to 307 Gravier street.

**Machinery.**
George A. Barnard, 12 Union street.
W. L. Cushing, 61 St. Charles street.
The Dulbis Flange Cotton Gin, Golsan Bros., general agents, 39 Perdido street.
Daniel & James D. Edwards, 22 to 28 Front and 21 to 27 Delta street.
Lewis Johnson, corner Julia, Delta and Water.
Jos. Walker, cor. St. Joseph and Constance sts.
B. J. West, 115 and 117 Magazine street.

**Manufacturers.**
William Ehert, 164 and 166 Magazine street.

**Marble.**
George Stroud, 158 to 161 St. Charles street.

**Mattresses, Etc.**
M. D. Gleason, manufacturer and dealer, 32 Royal street.
Watson & Phillips, 135 Peters street.

**Medical.**
Allen's Lung Balsam, J. N. Harris & Co., Cincinnati, Ohio.
Mrs. M. G. Brown's Poor Richard's Eye-Water, New York.
Cure for Consumption, Craddock & Co., Phila.
Diarrhea cure, Rev. P. M. Goodwyn, Soulat st., near Coliseum.
Ducru's Alimentary Elixir, P. Cusachs, corner St. Philip and Royal streets.
Hamilton's Buchu and Dandelion, W. C. Hamilton & Co., Cincinnati, Ohio.
Dr. Henry's World's Tonic, Orufton Medicine Co., St. Louis.
Metz's Armenian Hair Vigor, corner Bienville and Prieur streets.
Opium-Eating Antidote, Dr. W. B. Squire, Worthington, Indiana.
Deformities of the body, Dr. A. Folleau, 8 St. Charles street.
Dr. Rosell's Hair Regenerator, 134 Thalia st.
Simmons' Liver Regulator, J. H. Zeilin & Co., Philadelphia, Pennsylvania.
Swaim's Panacea, W. H. Schieffelin & Co., New York.

**Mineral and Soda Water.**
Aleix & Gaudet, corner Bourbon and Customhouse streets.
Bethesda Mineral Water, H. D. Huff, agent, glass box 825, New Orleans.
Eckleburg, corner St. Charles street and Washington avenue.

**Millinery.**
Mme. Barousse, 596 Magazine street.
Sophie, 13 Baronne street.
Mrs. M. Tourmaben, 206 Prytania street.

**Musical Instruments, Publications, Etc.**
Robert J. Harp, 110 and 112 Camp street.
S. Brainard's Sons, Cleveland, Ohio.
Horace Waters & Son, New York.
Philip Werlein, 80, 82 and 90 Baronne street.

**Painters.**
A. S. Cutler, 130½ Camp street.
Johnson & Hillsman, 144 Magazine street.

**Parcel Building Paper.**
Edward Thompson, 184 Peters street.

**Pens.**
Joseph Gillott & Sons, New York.

**Photographs.**
T. Lilienthal, 131 Poydras street.
W. W. Wurtzburn, 113 Canal street.

**Pictures.**
H. L. DeLea & Co., 112 Camp street.

**Printing.**
Pelican Job Office, 112 and 114 Poydras street.

**Professional.**
Dr. C. J. Beckham, office, 650 Magazine street.
Dr. J. J. Lyons, office, 502 Hampart street.
W. W. Edwards, law office, 88 Common street.
Race, Foster & E. T. Merrick, law office, corner Camp and Commercial place.

**Railroads.**
Great Jackson Route, E. D. Frost, general manager; A. D. Sheldon, agent.
Illinois Central railroad, James T. Tucker, agent, 26 Carondelet street.

**Scales.**
Victor Scales, J. R. Alcee Gauthreaux, No. 26 St. Charles street.

**Seeds and Flowers.**
David Landreth & Son, Philadelphia, Pa.
James E. Waldo & Co., 122 Camp street.

**Sewing Machines.**
J. Booth, 220 St. Andrew street.
The Singer Improved Family Sewing Machine, William E. Cooper, agent, 89 Canal street.

**Soap.**
J. H. Keller, 110 Gravier street.
Procter & Gamble, Cincinnati, Ohio.

**Steamships and Shipping.**
Cromwell Line New York Steamers, Alfred Moulton, agent, 41 Carondelet street.
Merchants' Line New York Steamers, John H. Ludwigsen, agent, 190 Common street.
Mississippi and Dominion Line of Liverpool Steamers, Silas Weeks, agent, 48 Carondelet.
National Line, P. F. Gogarty, agent, 151 Camp st.

**Stoves.**
H. Haller, 49 Camp street.

**Tarpaulins.**
Salmond Brook, 81 New Levee street.

**Tobacco and Cigars.**
Perique Tobacco, E. Bourgeois, 19 Conti street.
Ed. L. Zell & Co., cor. Canal and Carondelet sts.

**Trunks, Etc.**
F. Bauer, 51 Canal street.

**Undertakers.**
T. W. Bothick, 271 Camp street, New Orleans.

**Upholstery.**
T. J. Brown, 263 Camp street.
Heath & Lara, 99 Camp street.

**Washing Machines.**
Ringen Washer, H. Haller, 49 Camp street.

**Wire Railing, Etc.**
Dufur & Co., Baltimore, Maryland.
Hudson River Wire Co., New York and Chicago

## Special Notices.

MONTGOMERY DISTRICT CONFERENCE.—The District Conference for Montgomery district will convene at Tuskegee, Alabama, on the fifth of June. I have been requested by the church to extend an invitation to any and all who may have a desire to do so to attend. The people here have large houses and larger hearts, and will take great pleasure in entertaining all who feel sufficient interest in the welfare of the church to attend. Those who are at the head of our colleges and schools, and all the editors of the *Advocates*, are specially invited to attend. Bishop Doggett will be here. Dr. McGarty, the presiding elder, will give particulars. We desire and hope to have a full attendance. T. F. MANGUM.

THE Selma District Conference will convene at Uniontown on Thursday, June 12. Introductory sermon at eleven A. M.
ANDREW J. BRIGGS.

THE Jackson District Conference will be held at Yazoo City, June 5–8.
H. H. MONTGOMERY, P. E.

SUMMIT DISTRICT CONFERENCE.—The District Conference of Summit district, Mississippi Conference, will be held in the town of Summit, beginning on the tenth of July.
A. B. NICHOLSON.

TO THE PREACHERS OF THE SELMA DISTRICT, ALABAMA CONFERENCE.—Be pleased to forward the names of the delegates to the District Conferences from your respective charges to Dr. William A. Johnson, Uniontown, Alabama; and much oblige the committee of arrangements, of which he is chairman.
ANDREW J. BRIGGS, P. E.

SCHOOL NOTICE.—Miss Louis will open a school at Ocean Springs on the first of June, 1873. References—Rev. J. Hamilton, Alabama; Rev. James A. Heard, Tennessee; Rev. J. Wilkinson, Louisiana; Dr. D. M. Dunlap, Mississippi.

## Appointments for Quarterly Meetings.

### MISSISSIPPI CONFERENCE.

VICKSBURG DIST.—THIRD ROUND.

| | |
|---|---|
| South Warren, at Ashury | June 7, 8 |
| Rocky Springs, at Steele chapel | 14, 15 |
| Shiloh and Grand Gulf | 22 |
| Port Gibson | 28, 29 |
| Kingston | July 12, 13 |
| Vicksburg station and Grove street | 18–20 |
| Cayuga, at Spencer chapel | 26, 27 |
| Natchez | Aug. 2, 3 |
| Fayette, at Belle Grove | 16, 17 |
| North Warren, Mildale and Suntlower, at Bell Hill | 23, 24 |
| Clover Hill | Sept. 6, 7 |
| Rolling Fork | 13, 14 |

The District Conference will be held in Port Gibson, June 26–29.
JOHN A. R. JONES, P. E., Port Gibson, Mississippi.

BRANDON DIST.—THIRD ROUND.

| | |
|---|---|
| Brandon station | June 14, 15 |
| Fannin circuit | 21, 22 |
| Morton circuit | 28, 29 |
| Hillsboro circuit | July 5, 6 |
| Walnut Grove circuit | 19, 20 |
| Union mission | 26, 27 |
| Philadelphia circuit | Aug. 2, 3 |
| Trenton circuit | 9, 10 |
| Raleigh circuit | 16, 17 |
| Taylorville mission | 23, 24 |
| Lake and Forest circuit | 30, 31 |
| Harlandsville circuit | Sept. 13, 14 |

The District Conference will be held at Morton, July 10. A camp meeting will be held at Pilgrim's Rest, on the Philadelphia circuit, commencing September 5, 1873.
F. M. WILLIAMS, P. E.

WOODVILLE DIST.—SECOND ROUND.

| | |
|---|---|
| Jackson station | Apr. 5, 6 |
| Clinton, at Pine Grove | 19, 20 |
| Bayou Sara, at Tunica | 26, 27 |
| Buffalo | May 3, 4 |
| Woodville | 10, 11 |
| Amite | 17, 18 |
| Woodville station | 24, 25 |
| Wilkinson, at Pisgah | 31, June 1 |
| East Feliciana, at Pipkin's chapel | June 7, 8 |
| East Baton Rouge, at Blackwater | 28, 29 |

J. L. FORSYTH, P. E.

SEASHORE DIST.—SECOND ROUND.

| | |
|---|---|
| Pearlington circuit, at Union | May 3, 4 |
| White Plains circuit, at Poplar Head | 10, 11 |
| Ocean Springs circuit, at Handsboro | 17, 18 |
| W. Pascagoula miss., at Pleasant Mount | 24, 25 |
| East Pascagoula circuit | 31, June 1 |
| Chickasawha and Greene mission | June 14, 15 |

C. F. GILLASPIE, P. E.

SUMMIT DISTRICT.—SECOND ROUND.

| | |
|---|---|
| Holmesville, at Smith's church | Apr. 5, 6 |
| Greensburg, at Greensburg | 12, 13 |
| Amite, at Tangipahoa | 19, 20 |
| Summit, at Magnolia | 26, 27 |
| St. Helena, at Smyrna | May 3, 4 |
| Livingston | 10, 11 |
| Pontchatoula, at Pontchatoula | 17, 18 |
| Covington, at Bogueschitto | 24, 25 |
| Franklinton, at Franklinton | 30, June 1 |
| Big Creek | June 7, 8 |

A. B. NICHOLSON, P. E.

MERIDIAN DIST.—SECOND ROUND.

| | |
|---|---|
| Paulding circuit, at Pleasant Hill | May 3, 4 |
| Wayne circuit, at Enon | 10, 11 |
| Clarke circuit, at McGowen's chapel | 17, 18 |
| Enterprise station | 24, 25 |
| Marion circuit | 30, June 1 |
| Enterprise circuit | 7, 8 |
| Toomsuba circuit | 15, 16 |

WILLIAM B. HINES, P. E.

### ALABAMA CONFERENCE.

CAMDEN DIST.—SECOND ROUND.

| | |
|---|---|
| Lowndesboro and Hayneville, at Hayneville | Apr. 19, 20 |
| South Butler circuit, at Oakey Streak | 26, 27 |
| Snow Hill circuit, at Bethlehem | May 3, 4 |
| Farmersville circuit, at Hickory Hill | 10, 11 |
| Sepniga circuit, at Concord | 17, 18 |
| Monroeville circuit, at Pineyerville | 24, 25 |
| Black's Bend circuit, at Mount Carmel | 31, June 1 |
| Camden circuit, at Camden | June 7, 8 |
| Pineville circuit, at Pineville | 14, 15 |
| Evergreen mission, at Concord | 21, 22 |
| 17 | J. W. SHORES, P. E. |

MARIANNA DIST.—SECOND ROUND.

| | |
|---|---|
| Newton | Apr. 12, 13 |
| Big Creek | 19, 20 |
| Columbia | 26, 27 |
| Calhoun mission | May 3, 4 |
| Marianna | 10, 11 |
| Greenwood | 17, 18 |
| Holmes' Valley | 24, 25 |
| Geneva | June 7, 8 |
| Cerro Gordo mission | 14, 15 |
| 10 | ELISHA PHILIPS, P. E. |

MOBILE DISTRICT.—SECOND ROUND.

| | |
|---|---|
| St. Paul's | Apr. 5, 6 |
| Pollard circuit, at Pollard | 12, 13 |
| St. Stephen's, at Andrew chapel | 19, 20 |
| Franklin street | 26, 27 |
| St. Francis street | May 3, 4 |
| Mount Pleasant circuit, at Baymichette | 10, 11 |
| Citronelle circuit, at Citronelle | 17, 18 |
| Milton | 24, 25 |
| Pensacola | 31, June 1 |
| Grand Bay mission | June 7, 8 |

The District Conference will meet at Pensacola, May 29. All the delegates are earnestly requested to attend, and to be prepared to make full reports.
H. URQUHART, P. E.

DEMOPOLIS DIST.—SECOND ROUND.

| | |
|---|---|
| Belmont, at Wesley chapel | Apr. 5, 6 |
| Demopolis | 12, 13 |
| Forkland, at Trinity | 19, 20 |
| Cuba, at Reed's chapel | 26, 27 |
| Gainesville, at Soute chapel | May 3, 4 |
| Gaston, at Bethlehem | 10, 11 |
| Butler, at Brightwater | 17, 18 |
| Greene, at Palmetto | 24, 25 |
| Eutaw | 31, June 1 |
| Bladen, at Isney | June 7, 8 |

S. H. COX, P. E.

SELMA DISTRICT.—SECOND ROUND.

| | |
|---|---|
| Uniontown | Apr. 12, 13 |
| Dayton and Spring Hill, at Dayton | 19, 20 |
| Jefferson and Linden, at Jefferson | 26, 27 |
| Jackson, at Jackson | May 3, 4 |
| Coffeeville, at Coffeeville | 10, 11 |
| East Selma and mission, at Benton | 17, 18 |
| Choctaw Corner, at Palue chapel | 24, 25 |
| Rembert Hills | 31, June 1 |
| Orrville | June 7, 8 |

ANDREW J. BRIGGS, P. E.

### LOUISIANA CONFERENCE.

ALEXANDRIA DIST.—SECOND ROUND.

| | |
|---|---|
| Spring Creek and Bayou Boeuf circuits | May 3, 4 |
| Big Cane circuit | 10, 11 |
| Bayou Dechaize and Bayou Jack | 17, 18 |
| Rapides circuit | 24, 25 |
| Alexandria station | 31, June 1 |
| Simsport circuit, at Wesley chapel | June 7, 8 |
| Harrisonburg and Sicily Island circuit | 14, 15 |
| Trinity circuit | 18, 10 |
| Centerville circuit | 21, 22 |
| Evergreen circuit | 28, 29 |
| Columbia circuit | July 12, 13 |
| Caldwell circuit | 15, 16 |
| Athanta circuit | 19, 20 |

FRED. WHITE, P. E.

DELHI DIST.—SECOND ROUND.

| | |
|---|---|
| Delhi and Floyd, at Delhi | Apr. 26, 27 |
| Monroe station | May 3, 4 |
| Rayville, at Girard | 10, 11 |
| Trenton, at Colony | 17, 18 |
| Oak Grove, at Vista Ridge | 24, 25 |
| St. Joseph, at Wesley chapel | 31, June 1 |
| Waterproof, at Vidalia | June 7, 8 |
| Providence and Pecan Grove, at Providence | 14, 15 |
| Lind Grove, at Bartholomew | 21, 22 |
| Oak Ridge, at Oak Ridge | 28, 29 |
| Bustrup, at Island Desdrd | July 5, 6 |
| Winnsboro, at Boeuf Prairie | 12, 13 |

JUEL T. DAVIES, P. E., Delhi, Louisiana.

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|---|---|---|---|
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# The Christian Advocate.

PUBLISHED BY ROBT. J. HARP, FOR THE ALABAMA, MISSISSIPPI AND LOUISIANA CONFERENCES, METHODIST EPISCOPAL CHURCH SOUTH.

VOL. 19. NEW ORLEANS, THURSDAY, JUNE 5, 1873. NO. 23.


## News of the Week.

### DOMESTIC.

WASHINGTON, May 28.—The Presbyterian Assembly were received by the members of the cabinet, in the blue room, at the White House, at noon to-day.

Secretaries Fish, Belknap, Delano and Richardson, and Attorney General Williams welcomed them on behalf of the President.

Rev. Dr. S. J. Niccolls, of St. Louis, the former moderator of the Assembly, in the absence of Dr. Crosby, addressed the cabinet.

LAWRENCE, KANSAS, May 28.—The excessive rains all over Kansas have raised the streams to flood height. The Kansas river is higher than it has been for the past five years.

WEST STATION, MISS., May 28.—The business portion of Vaiden was destroyed by fire last night at half-past one o'clock. Loss about $75,000; insurance, $35,000.

BOSTON, May 30.—It is impossible to give at once all the losses, or even the names of the losers, by the fire to-day; but it can be said that from Avery street to Boylston street, on the west side of Washington street, is nearly or quite destroyed. On the other side, from Hayward place to Essex street, little is left to show what existed there at eight o'clock this morning. The Globe Theater saved nearly all the wardrobes. Two persons are known to be killed by falling walls so far.

SAN FRANCISCO, May 30.—An unknown Chinaman was murdered last night. There are apprehensions of further murders and rioting. The Chinese are greatly alarmed, and have closed their theaters and stores. The law-abiding citizens of all classes denounce in strong terms the efforts of unprincipled demagogues to incite the murder of these people. There is a general determination that the laws shall be maintained at all hazards.

CINCINNATI, May 30.—The ministerial conference of the New Jerusalem Church of the United States met here to-day. Rev. George Field, of Toronto, Canada, read a paper on the proper form and order of public religious worship. The conference will continue several days.

NEW YORK, May 30.—Twelve new cases of epizootic among the horses on the Coney Island railroad yesterday, making eighty-four now sick, and several new cases reported on other Brooklyn city roads.

CINCINNATI, May 31.—At the morning session of the ministerial conference of the New Jerusalem Church, now in session here, a committee was appointed to prepare a new liturgy. The annual address was delivered by the Rev. W. H. Benade, of Pittsburg, an authority of Swedenborg. The afternoon was principally devoted to the discussion of the address.

NEW YORK, June 1.—The Brooklyn *Eagle* says that Mr. Beecher and his friends have determined to take definite action on the whole matter of the Bowen-Tilton-Beecher scandal, and that at a meeting of the deacons of Plymouth church, held on Friday evening, it was resolved to proceed at once with the investigation. Mr. Bowen is said to be now in Indianapolis.

APPLEGATE'S MANSION, CLEAR LAKE, CAL., June 1.—A series of prolonged yells and cheers aroused this camp from a pleasant siesta half an hour after the departure of the last courier. Generals Davis and Wheaton and other officers, with all the men, rushed from the house and tents to find out the cause of the uproar, and at once the whole camp was in a state of commotion. Down the level plain north of the house was a grand cavalcade of mounted horsemen.

The steeds rushed forward at a furious rate, and soon reached the group of spectators scattered about the premises. "Captain Jack captured!" shouted a sturdy sergeant, and again the valley re echoed with cheers and yells. The mounted command was Perry's. He had returned from a scout of twenty-three hours. Three miles above the mouth of Yellow creek, at half-past ten this morning, the Warm Spring scouts struck the trail, and, after a brief search, the Modocs were discovered. Colonel Perry surrounded the Indians. His men were bound to fight. Suddenly a Modoc shot out from the rocks with a white flag. He met the Warm Spring Indians and said that Jack wanted to surrender. Three scouts were sent to meet Captain Jack. He came out cautiously, glanced about him a moment, and then, as if giving up all hope, came forward and held out his hand to his visitors. Immediately two of his warriors, five squaws and seven children started forth and joined him in the surrender.

Captain Jack is about forty years old; is five feet eight inches high, and compactly built. He has a large and well-formed face, and, although dressed in old clothes, he looks every inch a chief. He does not speak to any one.

The Modocs are grouped in a field near the house, and are surrounded by a guard.

The spectators peer into Jack's face with eager interest, but he heeds them not. He is as still as a statue.

WASHINGTON, June 3.—The Department of State has received information from Mr. Delong to the effect that religious toleration in Japan has not been decreed. The laws and edicts against Christianity have not been abolished, but orders have been issued for the return of the banished Christians to their homes, and for the removal of offensive proclamations against Christianity therein. The government councils favoring religious toleration were said to be still in the minority, but it was thought that the time was not far distant when the decrees against the freedom of thought upon all subjects would be abolished. Any attempt to hasten such reforms faster than they were being accomplished would, it was supposed, result in defeat.

### FOREIGN.

MILAN, May 29.—The funeral of Manzoni, poet and historian, took place to-day. The town is draped in mourning. Prince Humbert, the Duke of Aosta and the ex-King of Spain were among the pall-bearers. One hundred thousand persons were on the streets to witness the procession.

PARIS, May 31.—The Orleanists in the Assembly are seeking an alliance with the Left Center, having refused to form a coalition with the Legitimists and Bonapartists. The Left Center, however, refused to entertain their proposition.

BERLIN, May 31.—The Shah of Persia arrived to-day, and was received at the railway station by the Emperor William.

CONSTANTINOPLE, May 31.—Another disastrous conflagration has occurred in this city. Fifty houses were destroyed before the flames were checked.

MADRID, June 1.—The Constituent Cortes assembled yesterday. The session was formally opened by Senor Figueras, the president of the ministry, with a speech in which he maintained the right of the Spanish people to choose their own government. The republic, he said, would pursue the policy of order at home. It had no concern with revolutions in the European States, and was not ambitious of territorial aggrandizement. He promised to abolish slavery in Cuba as in Porto Rico, and advocated the separation of Church and State. The Cortes then organized by electing Senor Orenz, a Federal Republican, its president.

LONDON, June 2.—The *Times* of this morning publishes a special dispatch from Berlin, which says the German government is dissatisfied with President McMahon's address to the French Assembly, and will not enter into regular diplomatic relations with his government until satisfied that France will faithfully adhere to the treaty of Frankfort.

HALIFAX, June 3.—News is received of the total wreck of the missionary ship Day Spring in the New Hebrides. The vessel was built in New Glasgow, ten years ago, by the Presbyterians of these provinces, for missionary service in the South seas.

## How It Is Done.

The statement made a day or two since that "an electrician would leave London to ascertain at what point the Atlantic cable had been broken," has naturally enough excited the curiosity of all people of an inquiring turn of mind to know how the thing can be done. To an unscientific person it would seem utterly impossible to accomplish such a feat, but to one who knows how, it is the easiest thing in the world. A telegraphic wire will transmit an electromagnetic wave or "current" in proportion to the square of its diameter. The resistance to the transmission of the wave diminishes in proportion as the square of the diameter is increased. This is one law for the electrician. The second is that the resistance to the transmission of the wave increases in direct proportion to the length of the wire or cable over which it is sent. These two laws furnish the bases for the electrician's observations, calculations and results. He knows, to start with, the precise amount of resistance that a mile of the cable will oppose to the transmission of a given quantity of electro motive force. He has delicate and wonderful instruments, made by expert mechanics, that enable him to measure this with accuracy for half a mile or for ten thousand miles. Having this knowledge and these measuring instruments, and having control of the quantity of electricity he is putting on the wire, he is able to calculate to a nicety how many miles of the cable it is transmitted over before it encounters a greater resistance than that which is due to the length and diameter of the cable itself. At or near the end of that number of miles of cable, though it be a thousand miles from land, and two miles under the surface of the sea, the "fault" or break the electrician is in search of will be found. *Cincinnati Times, May 25.*

HOW WOULD it do for us to say to-day some of the things we intend to say in our last illness? Honor bright! are you not saving up several fine, generous, pathetic little speeches to be made on your death-bed—all the scenery set, full company on the stage, grand final tableau? Ten chances to one you'll forget them then, or have a rattling in your throat that will shake them out of shape. Forth with them now, like men: "My dear boy, you have been the light and comfort of my life;" "My dear girl, without you I would have been nothing in this world."—*Scribner's Monthly.*

A DICTIONARY of twelve hundred old artists contains the names of more than eight hundred who lived beyond sixty-nine years. Titian was ninety-nine years old, and died of the plague then. Bellini was ninety years old, and Murillo seventy-two years old at death.

## From the Work.

A BIBLE COLLECTION.—*Mr. Editor:* We rejoice that Rev. S. P. Richardson has such an efficient successor in the superintendency of the work of the American Bible Society as Rev. T. J. Rutledge. Bro. Rutledge spent last Sabbath a week in Marion, and held a very profitable meeting of the Perry County Bible Society in the Baptist church here. After addresses from the superintendent, Dr. E. T. Winkler, pastor of the Baptist church, and Rev. W. B. Raymond, of the Presbyterian church, a collection was taken up amounting to $103.

It is scarcely necessary to ask for our Bro. Rutledge a *hearty* welcome from the members of the Alabama Conference. His is a work precious and vital to us all, and Bro. Rutledge is proving himself "the right man in the right place."

Yours fraternally,

J. BANCROFT.

MARION, ALA., May 28, 1873.

HARRISBURG DISTRICT, WHITE RIVER CONFERENCE.—*Mr. Editor:* The church has suffered much in our bounds through the winter and spring. The winter was long and very severe. Our church-houses are open and unpleasant, so that we could not devote as much time to preaching as usual. The spring, so far, has been remarkably wet, so that the streams and wet weather have often prevented attendance. But, all things considered, I suppose we could not expect more than we have realized. We have had some conversions and accessions at our quarterly meetings, and a good feeling and indications for better times in all our work as the season advances. Money is remarkably scarce, which delays the finishing of several new church buildings that were commenced months past, but cannot be completed till we realize the proceeds of the incoming crop, if then, as our country is financially embarrassed. J. M. STEEL.

HARRISBURG, ARK., May 29, 1873.

SHARON, MADISON COUNTY, MISSISSIPPI.—*Mr. Editor:* In the midst of dilapidation and depression we occasionally meet with something refreshing and encouraging, and in the right direction. Old Sharon is not quite dead. We are here doing what we can for the church and school. The institution is Conference property—has at least a nominal connection. Has the Conference forgotten it? But this is not our subject now. Our Sabbath school is the encouraging feature. It numbers about seventy scholars, with one of the most energetic and industrious superintendents, and punctual and conscientious teachers. Everything is in good working order. We are making good headway in this department. We had a celebration last Saturday. There were bright faces and banners. An address was delivered by young Dr. N. McKie. Everything passed off pleasantly. May the Lord bless this and all the Sabbath schools of our land—make them the great nurseries of the church and the stability of our institutions and government.

W. S. WINGFIELD.

SHARON, MISS., May 5, 1873.

WOODVILLE DISTRICT, MISSISSIPPI CONFERENCE.—*Mr. Editor:* The session of the Woodville District Conference has just been held here, Bishop Kavanaugh presiding. I glean a few items. The attendance was fair. No committees appointed.

1. The churches, except in a few instances, were not satisfactorily reported spiritually. There was a fearful lack of family worship. How dreadful to think so many professing to be journeying heavenward refuse to furnish wife, children and servants with so valuable a means of grace. The Bishop, with eloquent and burning words, warned the churches. He said that prayer was the best-paying business in the world. He would rather the Methodists would cease to be than cease to pray. If there was one present who will not, after that talk, institute family worship, I am sorry for him. Bishop Pierce reports a similar state of things from his observation. O for a spirit of prayer among the churches! Class meetings were not reported common. Prayer meetings much neglected. I hope the investigation made us all sorry after a godly sort.

2. The reports from Sabbath schools were quite encouraging. A little spirited debate took place on the "uniform lessons." The fact was brought to light that they had taken the place of our catechisms and denominational question-books to a dangerous extent. The subject was vital. The brethren cried aloud for the old landmarks. The "lessons" were attacked, were called "wishy-washy" by men of eminence. One said they would not do. He knew his head might come off if he published himself, but his head would have its opinions. Our eyes began to open, they expanded, and I think Dr. Haygood's eyes and the eyes of some other doctors would have expanded too had they been there. What have we been about? Is the discovery too late? What does the Bishop say? His duties had been so pressing that he had not examined them carefully. What a pity! We wanted to hear him on that subject. If I had been a boy studying the lessons I would have felt like taking a moral emetic. I hope really the church is not hurt by the poison getting into the homes. I hope our Bishops and doctors will make a careful diagnosis and report speedily and emphatically. In our district, at least, the uniform lessons have received wounds which must be bound up, or the poor things will be "put out of their misery" some other way. Some one wanted to know why it would not do to appoint ladies to be superintendents of Sunday schools, and I understood the Bishop rather squinted at it, if it *did* make them members of Quarterly Conferences, etc. Why not?

3. Financially there were indications of improvement. Special investigation as to the system of raising the revenue of the church showed: First. That where there was no system there was but little done. Second. That the plan of assessment, allowing members the privilege of accepting or refusing their assessments respectively, was pre-eminently the best. Third. That next to that plan that of subscriptions was best, allowing the members opportunity to promise on paper and pay when in hand.

4. We missed among the lay brethren that venerable and godly man, Judge E. J. McGehee, the praise of whose liberality is in all the churches. His health is quite feeble, rendering him unable to attend conference. He is now well advanced in the ninth decade of his life. His pastor, Dr. Watkins, reports him patient, devout, ready, with his house in order, waiting for the Master's call. Apparently he must soon leave us. Many shall call him blessed, and many be the works that will follow him.

Dr. Watkins reports himself as nearly quite restored to health. We hear that his congregations at this place are large and increasing in size, and that his sermons were never better.

We heard the Bishop preach on Saturday, Sunday and Monday night. He begins on his texts and ends with them, and draws with wonderful effect upon the Scriptures to elucidate his subject. He "preaches the word" emphatically. We heard one say he would ride forty miles to hear him. What simple, plain illustrations! What graphic painting! What majestic flights! What appreciation of immortality! T. W. B.

WOODVILLE, MISS., May 27, 1873.

## Volcano Discovered.

Moleje is the name given to a town in Lower California, situated on a bay of the same name, opening into the Gulf of California, about midway between the mouth of the Colorado river and Cape San Lucas. The distance to Moleje from this city, by the old Spanish mission road leading to Cape San Lucas, is six hundred and seventy miles. We are in receipt of information from Moleje to the effect that recently a volcano was discovered within a distance of about twenty-five leagues from the town, and between two and three leagues from the gulf coast, and about the same distance from the old Spanish mission road. On the mountain side, within an area of about two hundred yards, there are over twenty vent-holes, from which smoke is emitted in jets a yard or more above the surface. Lower down the side of the mountain than these vent-holes streams of water issue forth. The discovery was made by two natives while out on a prospecting tour for mines. The surrounding country is rugged and barren. Although the land is claimed and has been occupied for years, it is utterly worthless, not even affording pasturage for cattle. Earthquakes have been of common occurrence in Moleje for several years. At times the shocks were unpleasantly heavy, threatening to overthrow the buildings of the town. Last year twenty distinct shocks were felt on different occasions, but they were all of a slight character. During 1870 five earthquake shocks were felt at Moleje, which created considerable alarm, shaking the houses to their very foundations.

It is now believed that these earthquakes have had their sources in the newly-discovered volcano, the eruption of which has apparently taken place at a comparatively recent date, for although the district has been inhabited at least two centuries, earthquakes have never been known to occur until the last few years, not even by the Indians. A recent number of *El Golfo de Cortes*, a Spanish paper published at Guaymas, Mexico, corroborates the above statement.—*San Diego Union.*

DR. ANDREW COMBE.—Dr. Combe is an instance of what may be done under the most disadvantageous circumstances even by a hapeless invalid. He was well educated in medical science, and for many years he practiced as a physician. Then he was compelled, by disease of the lungs, to withdraw himself from the active duties of his profession. He had now to watch his own health with the utmost discipline and caution. He knew that he was suffering from a fatal disease, from which there could be no hope of cure; but he knew that, with the utmost care and self-control, his life might be indefinitely prolonged, though always with a feeble and uncertain tenure. He fully acted up to the conditions which he saw imposed on him, and his life was spared during ten years. In this period of extreme ill health, caused by extensive organic disease, he addressed himself to literary labor, which had wide usefulness and popularity. He issued volume after volume, in which he made important knowledge intelligible to almost every order of mind. His long experience as an invalid was useful to many invalids, on whom he urged the necessity of moderation and self-discipline. With all his weakness, there was hardly any healthy man who lived so active and beneficial a life.—*Leisure Hours.*

## Early Settlers in Alabama.

Only three miles from Demopolis, on French creek, a ferry was once kept by a gentleman whose elegant manners, commanding appearance and splendid eyes attracted the attention of all who passed that way. This man was Colonel Nicholas Raoul, who had accompanied the Emperor Napoleon in his banishment to Elba. When the Emperor left that island, it is said that Colonel Raoul commanded his advance guard of two hundred grenadiers. He was an eye-witness to a thrilling scene in the life of his beloved chieftain.

The grenadiers were about to fire upon the King's troops, who had come forth to meet and capture the great man whose return was agitating the very heart of France. The Emperor rode rapidly forward to the front of the lines and gave the command: "Order arms!" He then advanced, and, baring his breast to the opposing battalion, he exclaimed: "Do you know me, my children?" "Yes, sire!" answered a tumult of voices. "I am your father. Fire upon me! If I ever have injured a French soldier, fire upon me!" cried Napoleon. Almost instantaneously the tri-colored cockade appeared on the breast of every man in the King's ranks, and the air rang with glad shouts of "*Vive l'Empereur!*" Thus he whom they had been sent out to capture marched at their head through the gates of the city a conqueror, without shedding one drop of blood, amid the wildest demonstrations of joy. And fickle France banished Raoul for loving such a man!

In Alabama Colonel Raoul was so poor that he ferried passengers over French creek himself. In sight of this scene of his daily toil, in an humble cabin, lived his wife and children. Madam Raoul, who had once been a marchioness, and once maid of honor to Queen Caroline, under King Murat, was a brilliant Italian beauty. From the glitter of royalty, with its robes of velvet and its beds of down, she had turned aside to share her husband's fate. No wonder the traveler gazed upon her queenly form with reverence, or that one felt honored by being ferried across the stream by the illustrious Colonel Raoul.—*Home and School.*

A SINGULAR CASE, illustrating our almost pagan superstition in the very blaze of the most liberal Christianity, is reported from California—of course with the usual array of evidences and witnesses of strictest impartiality and shrewdest observing faculty. A young lady of conspicuous devoutness and virtue, Miss Collins by name, a resident of San Francisco, has been suffering from bleeding wounds on the hands and feet, "corresponding with those on the person of our Savior at the time of his crucifixion." At the present moment, indeed, the "correspondence" must be exceedingly slight, and scarcely worth the "thorough scientific examination" with which the appearances are threatened. A Dr. Morse seems to have discovered dark spots "about two lines in diameter," even with the naked eye; and several others "with the assistance of a large hand magnifying-glass." The young lady being afflicted with some heart disease, and with hyperesthesia, seems to suffer every *Friday*—even though comforted by the ministrations of Father Pendergast, *who seems to be in constant attendance*—a perfect agony of pain, relieved only by a critical oozing of what is supposed to be blood from the spots on her feet and hands. These marks are dignified by the name of Stigmata, and supposed to have some miraculous relation to the wounds of our Savior. And this is in America!

What are we all about—pulpit and press—that this kind of blasphemous folly can be possible? That anybody should believe in the existence of these "Stigmata" is a comparatively trifling delusion; the real marvel is that nearly twenty centuries after the Ascension, any Christian man can be found who can be persuaded to attach the slightest mystical or spiritual significance to them.—*Church and State.*

JAPAN.—The Japanese papers state that the edicts against Christianity have been withdrawn from all the public notice boards in the empire. An edict has been issued for the suppression of hereditary blood feuds. An embassy to the Pope has, it is said, been sanctioned. The interior is to be opened to foreigners who submit to native law. The government continues to issue edicts concerning social reforms of various kinds. Notifications had been posted in Nagaski, warning all natives who still persist in shaving their heads that they will be severely punished if they do not discontinue the practice. Girls are forbidden to sing or play on the samisong and other musical instruments, while riding in the jinrikishas. The wearing of swords, which has been for some time optional for gentlemen, has now been forbidden, and none will be allowed to keep them, except by a special permission of the local officials. The temple of Monseki, destroyed in the last great fire at Yeddo, is to be rebuilt in accordance with European ideas of ecclesiastical fitness; under the superintendence of a foreign architect. The governments propose to hold a universal exhibition in Japan in four years from this time. Commissioners have been appointed to visit the Vienna Exhibition, whose special duty it will be to study the way of carrying out such a scheme in the best manner possible.—*Church and State.*

## Dedication of the German Chapel in Petersburg, Virginia.

The interesting services of the dedication of the new German chapel, on Sycamore street, Petersburg, Virginia, took place on Sunday, May 11. There was a large attendance, notwithstanding the inclement weather. The house is quite a neat and beautiful one, and the interior had been tastefully decorated with flowers for the occasion. The pulpit and altar had been elegantly and appropriately furnished. Upon the altar there were a magnificent German Bible and hymn-book, which had been presented by the ladies.

After the usual services the Rev. E. N. S. Blogg, superintendent of the German missions of the Virginia Conference, preached the dedicatory sermon in German, taking for his text Genesis xxviii, 16, 17. He spoke of the history connected with the text, and then gave an account of the struggle occasioned and the efforts the people had made to erect this edifice. "But here it stands to-day like a bride in her bridal attire, a wreath-crowned warrior rejoicing over his victory." The sermon was one of characteristic beauty, and we hope the good advice given will be fully carried out.

Immediately after the sermon Rev. Dr. J. E. Edwards delivered an eloquent and impressive address in English. A collection was then taken up to liquidate the debt on the chapel, and reached nearly $100. The exercises were concluded by sentence of dedication and dedicatory prayer by Rev. Mr. Blogg, after which the doxology was sung, and the benediction pronounced by the Rev. Dr. Edwards.

The pastor of the congregation, Rev. E. H. Ebers, is a young minister of fine talents, and is not only loved by his own flock, but is held in esteem by a large number of the citizens of Petersburg. May God abundantly bless him in his labor of love.

A mass meeting, made up of all the Methodist congregations of the city, was held at night in the Washington Street Methodist Episcopal church. Rev. Dr. Edwards delivered a sermon, the object of which was to promote the cause of the German mission work in Petersburg. The effort was remarkable for its beauty of thought, chastity and elegance of conception. About $200 were collected, making in all nearly $300 during the day.—*Baltimore Episcopal Methodist.*

## M. E. Church in Mexico.

A portion of the old convent building of Santo Domingo, in the city of Puebla, Mexico, has been purchased for purposes of Protestant worship. The following information respecting this property is thus given by Dr. Butler, in a letter to the *Christian Advocate:*

"The part of the convent that we have secured was originally the Inquisition! Mr. Blumenkrow, the present owner, and who bought it from the government of Mexico, showed Bishop Haven and myself the narrow holes in the great wall where these ecclesiastical furies put in the men whose arguments for freedom and evangelical truth they could not answer or silence, and they built up around them, covering the top over the head with a large stone, and then left them to die for want of air or food! Mr. Blumenkrow showed us their remains, and, to make this more real to you, I inclose a photograph of four of such skeletons, which, after the triumph of the republican party in Mexico, and the sale and breaking up of these convents, were lifted out of these narrow dens just as they were, and set up on stands (as here) for the men of Mexico to see what their priests had done.

"And now, in the judgment of that God who saw all this diabolical cruelty, and heard the sighing of these martyred men, it has come to pass that our Methodism has come into possession of the very premises where the tribunal was held that doomed them to such deaths, and the very walls that echoed their dying groans are henceforth to resound to the themes and songs of liberty and salvation. Hallelujah!"

Dr. Butler is hard at work, as will be seen by the following extract from one of his letters: "My own work is divided into three points, one of which is one hundred and sixteen miles off, and the other sixty miles, and I have been away from the city a good deal, so that my six weeks have been crowded with duties. God has, however, sent me some help. We are four in number now, and have organized five congregations, three day and Sunday schools, two classes and a prayer meeting. But Romanism has so perverted the morals and consciences of this people that it will need the entire gospel of God to liberate and save them."—*Zion's Herald.*

DREW SEMINARY.—The past week at Madison, New Jersey, has been devoted to the commencement exercises of the fifth graduating class of Drew Seminary. The first three days were devoted to the final examinations of the class of 1873, and on Tuesday evening Bishop Foster, president of the seminary, delivered the annual sermon before the members of the graduating class. On Wednesday evening the alumni held their reunion, and on the same day Dr. Hurst, formerly professor at Drew, and at one time president of the Mission College at Frankfort, Germany, was elected president in place of Bishop Foster. The graduates number eighteen.

The Christian Advocate.

THURSDAY, JUNE 5, 1873.

SATAN'S ADDRESS TO THE FRIGHTENED RUMSELLER.

BY WILLIAM H. BURLEIGH.

Do you think I have come for you?—never fear:
You can't be spared for a long time here:
There are hearts to break, there are souls to win
From the ways of peace to the paths of sin.
There are homes to be rendered desolate;
There is trusting love to be changed to hate;
There are hands that murder must crimson red;
There are hopes to crush, there is blight to shed
Over the young, the pure and the fair,
Till their lives are crushed by the fiend Despair—
This is the work you have done so well,
Cursing this earth and peopling hell;
Quenching the light on the inner shrine
Of the soul till you make it mine.
Want and sorrow, disease and shame,
And crimes that even I shudder to name,
Dance and howl in their hellish glee
Around those spirits you've marked for me.
Oh, the selling of grog is a good device
To make a hell of a paradise!
Wherever may roll that fiery flood,
It is swollen with tears, it is stained with blood,
And the voice which was heard just now in prayer,
With its muttered curses, stirs the air.
And the hand that shielded the wife from ill,
In its drunken wrath is raised to kill.
Hold on your course; you are filling up
With the wine of the wrath of God your cup.
And the fiends exult in their homes below,
As you deepen the pangs of human woe;
Long shall it be, if I have my way,
Ere the night of death shall close your day.
For to pamper your lust for the glittering pelf,
You rival in mischief the Devil himself.

## The Alabama Conference and the Southern University.

KAPPA ANSWERED.

MR. EDITOR: In your issue of April 3 is a communication over the signature of Kappa, written as a reply to my article found in your paper of February 13. But for the duties and labors of an extensive district I would have noticed said communication before now.

My present purpose is to answer the objections of Kappa, and thereby show the correctness of my views and vindicate my position on this subject; and in doing so I will notice his objections in the order in which they are presented.

1. He objects because my "protest" in the ADVOCATE makes it "an *ex parte* statement of the case." How so? *Ex parte* statements and testimony can be such only when they are made *where* and *when* they cannot be called in question or the testimony rebutted. Have I done that? By no means. The organ of the Conference is open to both sides of the question. My statement contained the action of the Conference, and there was no distortion, but a simple declaration as to what was done. There was no wish or design to keep from the public the facts in the case.

2. Kappa objects to the spirit of my article because I saw fit to say that "I have ever taken more interest in this institution than any of its special guardians or custodians have in me," etc. Well, that is truly refreshing, that a mere criticism upon the bearing of the managers of this institution toward me should be regarded as so objectionable *in spirit*. Indeed I must have indulged in *a very bad spirit* from the way the sympathy and pity of my "reviewer" are drawn out, as the following will clearly show: "One who esteems Bro. Shores as his present reviewer does, cannot but regret, *for his sake*, that he sent it abroad," etc. O unfortunate man that I am, that I should speak thus of those who are specially set for the defense and management of said institution. How much better to have submitted with cringing, sycophantic acquiescence to the action of the Conference, and not dared to allude to "the spirit" and bearing of "the guardians and custodians" of so noble an institution. The truth is, I made the allusion I did, in connection with myself, from the fact that those who were set on having these funds for the University were ready to thrust it in the teeth of all who questioned the propriety of said action, "that it was because of hostility to the institution, sectional feeling," etc., that they were opposed to the appropriation. If not "for their sakes," at least "for the sake" of the institution some of us could but "regret" that any such bearing and "spirit" should be manifested.

3. He objects to my article on account of its putting "the action of the Conference in a wrong point of view." He contends that if the Conference had done what I insisted it should, that, "it would have betrayed a most sacred trust;" that "it is not for the benefit of its members," but "to promote the cause of religion." Suppose this be true, would it not be "to promote the cause of religion" to help educate all the sons of the members of the Conference? Kappa contends that it would not, but to have used the funds thus would "have betrayed a most sacred trust," because that would have given to the members of the Conference *a personal interest* in these funds. But to "serve the cause of sanctified learning," in that it is "applied to the payment of the tuition of the sons of the members of the Alabama and North Alabama Conferences, and of such young men, preparing for the ministry, as may be prosecuting their studies" in the University, does not, directly or remotely, give the members of the Conference any *personal interest* in these funds, but that it simply "promotes the cause of religion." Well, it is truly fortunate that the astuteness of "a large majority" of the Conference enabled them to make such a wise discernment, else some of us might have caused the body to "have betrayed a most sacred trust."

Now I wish to say, just here, that since writing my first article I have learned something more definite about this money. The object of the donor in making the bequest was to afford the means of assisting those preachers who might serve hard works on small pay. He was very anxious that it should be used *exclusively* for their *benefit*. But in giving it to the Conference it could not be done without in some sense leaving it to the judgment and discretion of that body as to *how* and to *whom* its benefit should be applied. Thus it came into the hands of the Conference; and, while it may not be the *expressed*, it is the *implied* condition that the interest is to be used so as to inure to the personal benefit of the most needy preachers in the itinerant work. If that be so, then it is a "trust to promote the cause of religion," in helping a *class* of preachers who will hardly ever reap *any benefit* from it as it is now disposed of. The information to which I refer I have from an old member of the Alabama Conference, who was largely instrumental in securing the bequest to the church, and of course he knows well what was the wish, purpose and object of the donor.

In this connection I will answer the questions of Bro. West, as propounded by him in your issue of March 6. He asks:

1. "Why does the Alabama Conference propose to pay the tuition of the sons of the preachers of the North Alabama Conference?" I suppose it is because that said Conference has a claim upon these funds. But just here I would ask: What right has the Alabama Conference to say *how* the interest the North Alabama Conference has in these funds shall be appropriated? For one I would say: None whatever.

2. "Is the Alabama Conference so generous as to educate, out of its funds, the sons of the preachers of another Conference?" Of course it is not, for the reason that it is not able to educate all the sons of its own members, and we ought to be just before we are generous.

3. He objects to my "scheme," both from principle and policy. Truly he seems to be alarmed at the idea of creating a fund of $25,000 or $30,000, to be used for the education of preachers' children, and wants to know "what sanction does God's word give to the Christian ministry to create large endowments for their personal benefit." God's word has "ordained that they who preach the gospel shall live of the gospel." As to *how* the living shall be secured is an open question, or a prudential regulation, as all Christendom will show. If the endowment of the ministry, or providing a fund to help them in their holy vocation, is dangerous because it may "tend to invite unworthy men into the ministry," etc., then it is equally so to institutions of "sanctified learning" for the same reason. Indeed if there is any cogency in his reasoning, it is against any emolument for the ministry, as the principle is the same, no matter what "form the endowment takes" or the "amount" involved.

If Kappa will just carry out his reasoning to its logical sequences, it will make him a regular "hard-shell," and he will be down on "a paid ministry." One with such astuteness and logical acumen as he seems to possess ought to be able to discriminate between a *principle* and the *abuse* of one. If he expects to have no plan except one that cannot be abused by "unworthy men" using it, then let him turn "hard-shell" at once, and take a bold stand against all "paid preachers."

As to his objection on account of its policy, that is very much akin to the line, run by a number, it is true, of not paying the preacher because "he has means of his own," or "receives something from some other source," just as if the incumbents of the ministry were to be supported or helped as if they were paupers. It is only an *excuse*, made by some, for not doing what *they will not do under any circumstances*. Your "man of ordinary intelligence and information, who reads our papers and congratulated you in view of the deficit in salary being made up at Conference," was but covering a retreat he intended to make at all hazards. No, Kappa, if you expect to reach such persons by cutting off all helps or aids, except a direct support, you are engaged in a fruitless enterprise, for they are not the supporters of the ministry. Away with all temporizing with such people.

In conclusion I will define my position upon this subject in a few words:

1. I lay no personal claim to these funds. The scheme that I proposed is, to my mind, more just and equitable—as *all* might have *some benefit*—than to appropriate it, as the Conference has, where only a few can have the benefit, and that few of the class who could do better without it than those who cannot reach where it is.

2. The good that the funds will do the University is liable to be more than overbalanced by the prejudice and opposition, and consequently the support thereby diverted, that the action of the Conference *may* superinduce.

3. But as I now understand the bequest, I would prefer to my own scheme that the Conference invest the funds, and use the interest for the benefit of that class of preachers for whom the donor really intended it; the application of it to be made according to the judgment and discretion of the Conference, provided that the *implied* object of the bequest be carried out.

One thing more, and that is that I object to my "reviewer," inasmuch as he "esteems me as he does," writing over a fictitious name. I do not like to be ambushed, even by a friend. Will he throw off the mask?

J. W. SHORES.

GREENVILLE, ALA., May 8, 1873.

## Selma District, Clarke County, Ala.

MR. EDITOR: Our long and gloomy winter has at last passed away, and nature has again put on her glorious apparel and sprung forth with new life and beauty under the genial influences of vernal showers and summer sunshine; and our district, which a few weeks since wore the chilling semblance of death, is now, from the Alabama to the Tombigbee river, one flowery bank and blooming grove. It is beautiful to look upon; on the one hand, the forest clothed in the richest foliage and flowers; on the other, the mellow earth yielding to the tiller's toil. Oh, this lovely spring, faint picture of that unfading and eternal spring of bliss and immortal glory to which all the faithful shall come forth after the winter of death shall have passed.

"Oh, heaven, sweet heaven,
I hope to get there!"

And to this end I am toiling and enduring heavier burdens than ever before. I have served missions, circuits and stations, large and small, but in none of these have I experienced the labors, physical and mental, that I have and am now passing through on the district. "Who is sufficient for these things?" Sometimes I think I must desist, and ask the Bishop for relief; but the hope of heaven, the goodly manna that falls around my tent, wherever pitched for the night, and the refreshing stream from the smitten rock, cheer up my flagging spirits and strengthen me for another round. Oh, brethren of the ministry, let us strive for a full and more complete consecration, to become more holy, and get more of the image of God stamped upon our souls. Oh, for more of that faith which casts out sin, purifies the heart, conquers and puts to flight all our enemies, and enables us to pull up and swing out as itinerants indeed, and not merely in name, trusting to the God of our fathers for home and peace and rest at last.

During the past four months I have been deeply impressed with the importance of "working while it is called to-day." After a long absence from home, on my return I passed through Cahawba, where sleeps in a new-made grave the very prince of preachers, Dr. J. L. Cotton, my last presiding elder. Peace to his ashes, honor to his memory and bliss to his soul! Arriving home I found that the chariot had come, and my dear old friend, Bro. Garrett, had gone, and ere this doubtless has received the welcome plaudit: "Well done, good and faithful servant." And thus one after another we pass away. Let us be up and about our Master's work, for "Behold, the bridegroom cometh." Four other appointments, and this my second round shall have been accomplished without the loss of one. It has been a round of light and shade, of grief and joy.

At Uniontown we were deeply pained to find our pastor, Dr. Spangler, suffering with paralysis, having received the stroke in his pulpit, while holding up the cross to his deeply-interested congregation. The doctor for awhile thought the Lord was going to confer great honor upon him by calling him to pass joyously from the pulpit to his seat above, but supposes his work not yet done, and cheerfully awaits the decision of his Master. His intellect and speech are clear, while his left arm hangs lifeless by his side. Hopes are entertained of his speedy recovery. The gospel, however, which he preached to others is fully sustaining him in this severe affliction and through divine grace he is prepared for any event.

Passing on to Dayton to fill an engagement with the church there, at Bellevue, on the Central road, I met with quite a shock. My dear brother, Dr. Briggs, of Mississippi, whom I had not seen for a dozen or more years, came aboard of the cars with the remains of his daughter, Mrs. Bethea, bearing it home to his family burial ground. For awhile it seemed as if the good Lord had almost broken my heart and dried up the fountain of my tears. Oh, how I longed to follow the remains of my dear niece to their final resting-place, and comfort my brother in his sore bereavement. But no; Jesus said: "Let the dead bury their dead; but go thou and preach the kingdom of God."—Luke ix, 60. The congregation at Dayton is awaiting my arrival, and at Farmsdale we separated, perhaps to meet no more on earth. May the God of all comfort and grace attend on his journey, and support him in his troubles.

Elmina P. Bethea, my dear niece, has been gathered with her mother on high, and now shares in the blessedness promised to the dead who die in the Lord. The Lord grant that when Elmina died may be the beginning of the pilgrimage to all the family yet out of the ark of safety.

In all our trials we are glad to say the Lord is with us and our people in convicting and converting power. Bro. Glenn has just closed an interesting meeting at East Selma, with thirty-one accessions. Bro. Thames, at Dayton, is enjoying a precious season. I left him with five accessions and eleven at the altar. Bro. Andrews, at Selma, and Bro. Harris, at Summerfield, were protracting their services when I left home. From them I hope to receive good news on my return. The last two days I have spent at Jackson and this place. In this county for a long while we have had only a respectable minority, but are now gradually and surely gaining the ascendancy.

Methodism is on the march, and taking deep root in the hearts of the good people of Clarke, which is generally the case where the people are well read and intelligent. Ignorance and superstition have no home here in *these* pine-woods. From the palatial residence down to the humble cottage may be found the book of books, the Holy Bible, Clarke's Commentaries, Webster and Cruden, while the humble walls, which were once hung with circus bills and patent medicine almanacs, are now decorated with files of the NEW ORLEANS CHRISTIAN ADVOCATE and the Mobile *Weekly Register*, to aid and strengthen which the Nashville *Christian Advocate* is threading its way in, and entwining itself around the hearts of the people. Who can study these books without being intelligent and good? Who can read these weeklies without knowing it all? In this county we have three circuits and one mission. "And herein is that saying true, One soweth and another reapeth."—John iv, 37. Here we find the footprints of Bros. Hudson, Shores, Hood, Philips, Butt and A. J. Coleman on the Suggsville circuit. The last-named brother traveled this work in 1871. Being anxious to spread "Scripture holiness over these lands," he extended his work by making an appointment at Amity, a community entirely under the control of a denomination of Christians that commune not with us. Here he gathered round him some fifteen or twenty, whom he turned over to his successor in 1872. The Lord abundantly blessed the labors of his servant in this part of the vineyard, and Bro. Thames turned over to his successor for 1873 an organized church, with a handsome membership, and one of the strongest points of the circuit.

There are four other appointments, covering a membership of two hundred, among whom are many of the leading families of the county. Here Methodism has a stronghold for all time to come, and the present pastor, Dr. Turner, is gradually "lengthening her cords and strengthening her stakes."

JACKSON CIRCUIT.

Here we find the way well "blazed out" by those old pioneers, Bros. Thomas Abernathy and A. S. Dickerson, followed by M. M. Graham, A. M. Jones, W. H. Morris and others. "Union" is the strong church here. From its membership we received our Evans and Calhoun, now earnest workers in the Conference. Some of the first settlers of the country, and the very bone and sinew of the county, are numbered with us on this circuit, whose membership is over three hundred. At Jackson we had a precious meeting last week—eleven accessions, which will be increased through the labors of their stirring young pastor, John S. Frazer.

CHOCTAW CORNER CIRCUIT.

For years after the war-whoop of the red man had died away from this his home, we had hardly a name among this people, the ground being occupied by a denomination of a very *exclusive* character. But the light of the gospel, as dispensed by Bros. Powers, Kirk, Ellis and others has penetrated the minds and hearts of this people, until now Methodism is being enthroned in nearly every household. Here sleeps the sainted Carter, whose influence for good still lingers, and "who, being dead, yet speaketh." We have a membership of about four hundred, which is being added to, strengthened and built up by their earnest pastor, W. S. Wade.

COFFEEVILLE MISSION,

from where I now write, was formed at the last session of the Alabama Conference, and is truly missionary ground. From this section the men, almost to a man, I learn, went out at the call of their country, and scarcely a third returned. The strong arms upon which these families leaned for support have been palsied by death, and they must slumber in the fields of Shiloh, Chickamauga and Seven Pines

"Till wrapt in flames the realms of ether glow,
And heaven's last thunder shakes the world below."

It now falls to our church to bring them the gospel as it is in Jesus, and we will do it. Here we have no churches with their glittering spires pointing heavenward, but rejoice together worshiping our God in the rude log-cabin and the grand old woods. We have established five appointments, have sixty members, and four Sabbath schools, numbering about one hundred scholars, which is being daily increased by the pastor, N. A. Rice, a young man of solid piety and deep devotion to his work.

Upon the whole, we may safely say to the brethren heretofore mentioned, and others who may have labored in this field, that old Clarke is about redeemed, and I send forth this greeting: "That both he that soweth and he that reapeth may rejoice together."—John iv, 36. We closed our second quarterly meeting yesterday at this place, with seven accessions, administering the ordinance of baptism to four in the apostolic way by pouring.

May the Lord preserve these lambs of the fold from the prowling wolf of hell.

ANDREW J. BRIGGS.

COFFEEVILLE, May 12, 1873.

*MEMORIAL DAY—APRIL 26, 1873.*

We bless the dear memory of heroes to-day
Who fought for our cause and fell in the fray;
Their lives and their labors to some may seem lost,
Yet for martyr's devotion we honor them most.

They died to maintain what they felt to be just;
Let us weep o'er their tombs and hallow their dust:
For it was nobler far to die for the right
Than to live in the wrong that's supported by might.

Had victory but crowned the cause they defended,
With pæans of glory their names had been blended;
They yielded, o'erwhelmed in life's last endeavor:
Shall our hearts not enshrine them lamented forever?

'Tis a pleasure—how mournful! a duty—how sad!
This adorning of graves—bedecking death's bed:
All gemmed with our tears, we'll strew the fresh flowers,
For the lives of the sleepers were ransom for ours.
*Victor.*

## Obituaries.

DEPARTED THIS LIFE, on the eighth of March, 1873, at his residence in Sabine parish, JOHN CARROLL. He was born in North Carolina, May 16, 1816, and removed to this State in 1836, where he finished his pilgrimage on earth. He was a kind neighbor, a good citizen, a faithful husband and an affectionate father. He leaves a wife and three children to mourn his loss.

J. M. F.

DIED, at Mr. Cooks', in Sabine parish, Louisiana, on the fourth of April, 1873, after an illness of three months, JOHN J. WATKINS. Bro. Watkins was a son of the venerable Greenberry Watkins. He was a brother of the late Daniel Watkins, of this Conference. He was known to many of the Louisiana preachers, who only knew him to love him. He died in the triumphs of a living faith, and leaves a wife and two children to mourn his loss.

J. M. F.

ROBERT FAGAN was born in Winchester county, Virginia, about the year 1782, and died, at his residence in the city of Natchez, Mississippi, on the thirteenth of May, 1873, aged about ninety-one years.

Having grown up to manhood in his native State, and having there learned a useful trade, he came to Natchez in 1806 with the expedition of Aaron Burr. Deciding to make the place a permanent home, he married, a few years after his arrival, Amelia C. Ratlif, a native of Charleston, South Carolina, who, having shared with him life's joys and sorrows for more than half a century, still lives, and in trembling age, blindness and widowhood awaits her summons hence. About the year 1854 Mr. Fagan professed faith in Christ and joined the Methodist Episcopal Church South, under the ministry of Rev. A. T. M. Fly. For many years he was a regular attendant upon the ordinances of the church, until the infirmities of age and increasing dullness of hearing disqualified him for filling his seat in the sanctuary. He reared a family of children, the youngest of whom, Mrs. Sheridan, was living with him and watched by his dying bed. He was a man of stalwart frame and strong constitution. He was rarely sick. When at last the springs of life seemed rapidly losing their activity, being asked by his pastor if he could still trust in God, he replied: "Certainly I can." Without apparent suffering he lingered for a day or two, and then so quietly ceased to breathe that not even his daughter, who sat by him, perceived any dying struggle.

H.

LAURA E. RIGGS met death tranquilly, in New Iberia, after a protracted illness with consumption. She was born in Little Rock, Arkansas, November 20, 1852; married William A. Riggs, Jr., in New Iberia, May 21, 1872, and died April 10, 1873. This is a life's epitome. From childhood to a bride (but a step!) from a bride to a corpse (how brief!) from a corpse to a crown (how soon, and yet delightful transition!)

Our young sister faltered not as she gradually, for nearly a year, came down to the brink of the last river. "Tranquil amid alarms," she breathed her blood-washed soul out "to God who gave it." How beautiful thus to die, whispering of the loved and gone before!

Sister Laura had been a member of the church for years, and was one of those admirable characters who meekly "exemplify the doctrines of God our Savior." She has gone to join her sainted mother, "where the wicked cease to trouble and the weary are at rest," while her stricken husband mourns his absent mate, but looks forward to that happy reunion

"Where all the ship's company meet,
Who have sailed with the Savior beneath."

A large concourse attended the funeral obsequies at the church.

T. B. WHITE, Pastor.

M. D. KIMBROUGH, the subject of this notice, was born in Surry county, North Carolina, August 26, 1806; married in South Carolina, December 28, 1826, to Miss Elizabeth Douthit; moved to Macon county, North Carolina, and there resided three years; then removed to Anderson county, South Carolina, lived there five years, and from there he emigrated to Greene county, in Alabama.

The writer first made his acquaintance in the year 1845. In the year 1846 he was violently attacked with a disease which was protracted for about seven long years, and under the painful influence of which he was confined nearly the whole of that time to his sick-chamber. He was not a professor of our holy Christianity at the time he was thus, in the wisdom of God's providence and grace, suddenly stricken down, but in the year 1848, under the very efficient ministry of Bro. D. B. Lyne, he was converted, joined the Methodist Episcopal Church South, in which he continued a plain, consistent member until summoned to his final resting-place. When at last his race was run and his work was done, he quietly, calmly and peacefully sunk into the icy embrace of the monster death, exclaiming: "My way is clear; there is not an intervening cloud between me and home." He died on the seventeenth of February, 1873, aged seventy-two years, five months and twenty-one days. The deceased was plain and unassuming in all the business transactions of life, and though unostentatious as a Christian, still he was a warm and zealous advocate for consistency in matters of religion.

In conclusion allow us to say that in the death of Bro. M. D. Kimbrough the community in which he has so long lived has sustained a great loss, and the church one of her firm and warm members.

ISRAEL G. SMITH.

MRS. MARGARET MCCOMBS, widow of William Dunbar, died in the parish of East Feliciana, Louisiana, on Monday, the nineteenth of May, aged seventy-five years. Mrs. Dunbar was a resident of New Orleans for many years, and we believe had been absent but a few months before her death. She had been a member of the Methodist Church for more than forty years, and a most consistent and devoted Christian during all that time. Her membership was, for nearly twenty years past, with the Felicity Street church, and during much of this time the writer was her pastor. She was a model of patience and cheerfulness in suffering, and of remarkable attainments in religious experience. Her love for the church of her choice, though free from bigotry, was enthusiastic, and she was never happier than when dwelling upon the history and progress of her beloved Methodism, as it had developed within her own observation and remembrance. When not hindered by physical infirmity she was usually in her place at class and prayer meetings, and to miss any of the public services was counted by her as little short of a calamity. During the last few years she passed through severe afflictions and great bodily sufferings. She was a great deal confined to her house and room, but she maintained the utmost composure and serenity of mind, and seemed nearly always ready to shout for joy. Her experience of divine things was very deep, her communion with God most intimate, and her hope was both sure and steadfast. We learn that her last hours were eminently peaceful and happy. It is in accordance with her dying request that I have prepared this brief memorial of an elect lady, whose exemplary Christian intercourse have been to me a source of enjoyment and spiritual benefit beyond anything that words can tell. Her suffering but unspeakably beautiful life has been withdrawn from the world, but her memory is as ointment poured forth. She has reached the goal for which she was striving so long—gathered, in the fullness of years, and in the ripeness of faith and holiness, to the home of the good.

LINUS PARKER.

DIED, at Walnut Grove, Mississippi, April 22, 1873, Miss MOLLIE, daughter of Robert and Elizabeth Lindsey, in her twenty-sixth year.

The subject of this memoir joined the Methodist Episcopal Church South, at this place, in 1863, under the ministry of Bro. T. W. Hines, and remained an honored member of the same until the Master called her to the church triumphant above. She was of that noble, kind-hearted disposition that shed a halo of gladness around the circle in which she moved. She was a faithful and constant attendant at the bedside of the suffering, and in all probability the constant watching and fatigue at the bedside of a sick brother was the primary cause of the disease (pneumonia) that so soon swept her away. She was taken with a chill on Sunday night, and died on the morning of the tenth day thereafter. This brings us to the closing scenes of her life.

I have never witnessed a more calm, peaceful and happy death. Never at any time during her sickness did her mind seem to be in the least impaired, and reason held her supremacy almost up to the very moment when her glorified spirit took its flight to heaven. She called her weeping mother, sisters, brothers and friends around her bedside, and bid them "not to weep for her, but to meet her in heaven." Being perfectly aware that she was dying, she inquired of her physician and friends how much longer it would be before she would go. Being told that it might be several hours, she said: "Oh, I want the time to be short; yes, right now." Calling her mother closer to her, she said: "Kiss me, mamma;" and with her cold and clammy hands she smoothed down the furrowed and tear-tricked face of her weeping mother, and requested her to "remain close by her side until the struggle was over." Speaking of the coldness of her limbs, which was produced by the fast approach of death, she said her "Savior would meet her and not let the stream of death be so cold, as she crossed over." Thus did she talk for several hours preceding the last moment, while a smile, such as the presence of Jesus alone can impart, lighted up her countenance. It seemed to the Christian friends around that it "was good to be there," and so much was the Christian heart of her physician affected that he could not refrain from speaking of the power of a firm faith in the hour of death. About three minutes before the spirit took its flight, when all was darkness to the natural vision, she said: "I am going up to heaven; it won't be dark there;" and without a struggle she fell asleep in Jesus. "And the ransomed of the Lord shall return and come to Zion with songs, and everlasting joy upon their heads; they shall obtain joy and gladness, and sorrow and sighing shall flee away."

IRVIN MILLER.

CATHERINE GOLSON, relict of the late Emanuel Golson, died of pneumonia, at her home in Autauga county, Alabama, April 17, 1873, aged nearly eighty-four years, having been born April 26, 1789. Her maiden name was Stoudenmire. She was a native of Orangeburg district, South Carolina; was married March 28, 1809; moved to Alabama in 1819, and professed religion and joined the Methodist Episcopal Church when about nineteen years old. Her conversion was clear and powerful. In the early part of her career as a Christian she had much to contend with. Her parents and other members of the family were at that time irreligious. They were fond of dancing and other worldly amusements, and were disposed to treat her with ridicule because of her becoming a Christian and a Methodist. A good deal of courage was therefore necessary upon her part. But this she possessed, and pressed on in spite of all difficulties. She possessed the spirit of meekness and forgiveness in an eminent degree. She has often been heard to say that she was never so angry with any one as not to be able to speak to him with feelings of kindness. Another thing worthy of note was the regularity with which she attended to her private devotions. As long as she was able to retire to her closet she kept up the old Methodist custom of praying in secret about the close of the day. She was not perhaps altogether so demonstrative in her religious character as some; but she was consistent—she carried her religion everywhere and into everything. She was emphatically an every-day Christian. While able to go no one was more faithful in attending church. And in revival meetings she was a diligent worker, inducing many to go to the anxious seat, and going with them, that she might assist them in seeking salvation. One who has known her intimately all his life says she was the best woman he ever saw. She was afflicted for many months with what was termed by her physician a chronic boil on the side of her face and neck. She suffered much with this; but she bore it all with great patience. In my visits to her I always found her strong in faith and calmly awaiting the time of her departure. A short time before she died she said she saw some of her family who had died, particularly her daughter, Mrs. Stoudenmire, who had been dead only a few weeks. She often spoke of the happy meeting she expected to have with these friends on the other shore. Thus after sixty-five years of service in the Master's vineyard below she has gone to reap the fruit above.

W. A. MONTGOMERY.

FIVE LIVING SEA-FISH were recently sent by mail from Naples to London, the journey consuming over four days. The fish were each about two inches in length, and were packed in damp sea-weed, from which all but one came out in good condition, and, soon after being placed in their natural element, became as lively as ever.

THE death of Prince Massimo, the head of one of the oldest and noblest families in Rome, and a firm adherent and champion of the temporal power of the papacy, is announced. So ancient, indeed, was his pedigree that he is said to be descended from Q. Fabius Maximus, the "Cunctator" of the Punic wars.

WHEN a man lives with God his voice shall be as sweet as the murmur of the brook and the rustle of the corn.—*Emerson.*

The Christian Advocate.

THURSDAY, JUNE 5, 1873.

### MY LITTLE BABY.

BY MRS. DINAH MULOCK CRAIK.

My little baby is buried to-day;
Gone down in the depths of the church-yard clay,
Up in the sky so dim and gray.
Who will take care of my little baby?

Who will kiss her?—her waxen feet,
That have never walked, and her small hands sweet,
Where I left a white lily as was meet—
Who, who will kiss my little baby?

Who will teach her?—her wings to ply,
Her tiny limbs their new work to ply,
Her soft, dumb lips to sing gloriously—
O who will teach my little baby?

I have a mother who long ago died—
We speak of her now with our tears all dried;
She may know my pretty one, come to her side,
And be glad to see my little baby.

Christ, born of woman, hear, O hear!
Thine angels are far off—she seems near;
Give them my child to my mother dear,
And I'll weep no more for my little baby.

Surely in heaven thy saints, so blest,
Keep a mother's heart in a mother's breast;
Give her my lamb, and I shall rest
If my mother takes care of my little baby.

### A Blessed Old Soul.

"Father Tutwiler!"

It is the moderator of a Western presbytery who calls this name in its order upon the roll. "Father Tutwiler, please state whether you have been paid by the churches under your care." For, by standing rule of presbytery, this is the next thing in order upon the docket; no minister present exempt from the screw of this inquisition.

Father Tutwiler arises. He has risen since; indeed, stands this moment, if man does, in the general assembly and church of the first-born on high. He looks solemnly around him upon the brethren, then at the moderator, then moistens his poor dry lips by a preliminary movement before speaking, for presbytery is a leading event of the year to him. I do not think it makes a penny's difference to him, clothed to-day in white, that his clothing, his very best then, is a suit of very brownish black, old-fashioned, exceedingly worn and shiny about the knees from frequent kneeling, wearing this instant, if ever king did, a glorious crown. I think he rather rejoices than not in remembering the old felt hat he wore to presbytery, bronzed by a score of summers, battered and soaked by all the accompanying whiters. Nor do I believe he is disposed to weep while I write, recalling his age, then weather-beaten by treble twenty years of this world, every step of which has been as in the teeth of a gale. I have him before me now, fastening the focus of his blue spectacles upon the moderator as he draws his enormous yellow handkerchief from his coat-pocket behind. Pity, for the sake of some of the rest of us left here, I cannot see and fully describe how, at this very instant, think of it! with open face, Father Tutwiler beholds, and without a glass, the glory of the Lord!

"Father Tutwiler, please state what compensation you have received for your services during the year past."

The person addressed clears his throat. "Yes, Mr. Moderator, I preached this last year, first Sabbath of the month, at Limestone Ridge; second Sabbath, Boggy Bottom; third Sabbath, Plum Creek; fourth Sabbath, Smith's Hollow; fifth Sabbath, when there was one, at Jackson's Crossing or wherever was opportunity. It has been rather a hard year, brethren. I had to travel late Saturday night several times getting to Boggy Bottom. The mud was so very deep. Smith's Hollow, the church is on the other side. I had to swim twice, past fording Plum Creek. I had to camp out one night until it ran down. I managed to get over the rheumatism before next Lord's day."

"But, Father Tutwiler," the moderator urges, "the question is now upon compensation. What salary did you receive from all these various charges?"

"Compensation! Yes, I know, Mr. Moderator. I left it to the people. There was no written agreement. The people are poor and few and scattered. Five Points, Limestone Ridge, Boggy Bottom, Plum Creek, Smith's Hollow, Jackson's Crossing, are important centers. My horse gave out, brethren."

That old, old white horse. You could have known he was a minister's horse wherever you saw him tied to a post or tree, he was so serious an animal. If we but knew completely what is meant by the groaning and travailing together until now of the whole creation, as well as we ourselves. No fondness have I for speculative reasoning, much less anything so absurd; yet I almost wish I could imagine that faithful old horse could be recompensed somewhere, somehow, for his many years of service for that Master who, surely, despises nothing his hands have made. Never think I have forgotten all that about the Israelites upon the free fields of another life and how "his faithful dog shall bear him company;" but where the realities are so pressing, I have not the least taste for such fancies.

"Father Tutwiler, your compensation—"

"Left it to the people, moderator. I never missed a single Sabbath at any point. At the end of the year the only compensation I received—"

Now what that minister said then and there is literal fact. The writer, being pressed at a certain synod to make remarks during the hour set apart to home missions, stated the fact in question as portion of said remarks. He almost regretted doing so. Possibly the hearers thought the speaker mistaken. One excellent brother was exasperated into making a speech denouncing Father Tutwiler and all laborers like him for submitting to such treatment, degrading themselves and spoiling the churches. Very likely. But the dear old Father Tutwiler has been in the receipt for some years now, and will be forever, from the hands of Christ in person, of ample reward. If it is any satisfaction to know it, every individual of those failing to do his and her duty in the matter shall give due account to the same Master.

Besides, Father Tutwiler *was* very dull, extremely uninteresting, listened to merely because it was he or no minister at all. "We would rather pay that blessed old soul so much *not* to preach," good Christians remarked who felt it a duty to attend. Yet many a field where it is just such a messenger or none. Father Tutwiler (of course that is not his real name) had received a thorough collegiate and theological training; must have been, at least, a much stronger preacher in his earlier days. Yet poverty, care, work upon his fragment of a farm, mortification until it became his life-long bread, association chiefly with the unlettered in his rounds, and the like, had slowly de-educated the man! His grammar as well as his mathematics had deteriorated, his English suffering only less than his Latin, Greek, Hebrew; for, in a positive sense, a man can be *un*educated as well as educated. All he ever knew has come back, however, to Father Tutwiler in heaven. And there was his spotless religion too—doctrine and practice. If his sermon was nothing, what of his hymns, Scriptures, prayers at every service? What of his baptisms, breaking the bread and giving the cup? Frankly, I do believe the Master has meaning in leaving as long as he does every such a servant; do believe Jesus rates such more highly, here and hereafter, than many a minister with a thousand-fold the talent and the salary. The practical wisdom of admitting young men, merely because pious, to the ministry, is not the question here; it is of the actual Father Tutwiler I am speaking.

"Compensation? For the year? I was quite sick, moderator," he said, "at Smith's Hollow, in consequence of my wetting. Considerable tendency to diarrhea. The friends with whom I stayed let me have their vial of paregoric. Monday, before leaving, I offered to return it. 'Oh! no, Father Tutwiler,' they said, 'you may need it again. Keep it, Father Tutwiler, keep it, keep it, *keep it!*' And that, moderator, is all the compensation I have received from the points I have mentioned for my labors during the year." Your incredulity, reader, may spoil your smile. But I cannot help that; it is simple fact.—*Independent.*

### Almanacs.

The origin of the modern word almanac is variously accounted for. By some it is supposed to have been derived from the Arabic *al manach*, to count, while others again assign it an Anglo-Saxon origin. The Anglo-Saxons were in the habit of carving the annual courses of the moon on a square piece of wood, which they called "almonaught" (al-moon-heed,) from which word Verstegan, who has written on the antiquities of our country, derives our word almanac—the German origin being "almonat." These wooden almonaughts were succeeded by the manuscript almanacs of the fourteenth century, very splendid specimens of which exist in the British Museum. There is also a very remarkable specimen of them in the library of Corpus Christi College, Cambridge.

On the invention of printing, almanacs were rapidly multiplied. One of the earliest printed books with the date annexed is the "Astrological and Medical Calendar," supposed to have been issued from the press of Gutenberg in 1457. The earliest English almanacs were printed in Holland on small folio sheets, and some of these have been preserved by having been pasted on the covers of old books.

With "Old Moore's Almanac" still in existence, we cease to wonder at the singular mixture of truth and falsehood which filled the early calendars. Astrology was accepted as a real science, and its predictions were naturally united with the astronomical portions of the almanacs. These prophecies from their diffusion became so dangerous in imaginative France that, in 1579, Henry the Third promulgated an edict forbidding any predictions in them relating to civil affairs, whether of the state or of private individuals.

No law of the kind was found necessary in England, though the belief in the calendar prophets was singularly strong, and was shared by the educated classes, even as late as 1661 (or later;) for the greatest almanac-maker of the seventeenth century, William Lilly, was had up before Parliament to explain a hieroglyphic in a previous Ephemeris, which was supposed to have foretold the great fire. The commissioners appointed to examine him gravely accepted his explanation on the subject. Of course he "had read it in the stars." "Did you foresee the year?" asked one of the commissioners. "I did not," replied Lilly, "nor was desirous; of that I made no scrutiny." But using his own good sense, he assured them that the fire was "from God"—that is, accidental, not kindled, as the people were willing to believe, by the Roman Catholics. Lilly began to print his Ephemeris in 1644, during the greatest heat of the civil wars. He uses much Latin and many astrological terms in his predictions, and constantly invokes the divine assistance in his art. The year 1677 was distinguished by the appearance of a comet, which afforded him much matter for speculation. He says that comets "produce very hard and ulping weather; frosty, dark, cloudy, much snow and wind, strange or unusual hail and tempest. Moreover, they portend change of kingdoms, pestilence, wars, tempests and drought." This scandal about comets was, however, a mere echo from the past, as the venerable Bede, more than eight hundred years before him, had imputed the like evil character to the Bohemian stars, who have only within the last two hundred years been recognized as respectable luminaries obeying the laws of the universe, much as their more sober neighbors, the planets, do.

Lilly's cotemporary, John Lord, in 1678, gave the same account of "eclipses." "The fourth eclipse of the moon," he says, "on October nineteenth day. This threatened great and rich men with loss of goods or decay of substance, likewise death and diseases among cattle, beasts and sheep, and such as chew the cud; also dearness of corn and seed sown upon the earth; this will or may chiefly belong to Ireland, Russia, Polonia the Great, and such others as are under Taurus."

The weather prophecies were very singular in those days. They were decided by its state on certain festivals. New Year's day (*not* New Year's day then, by-the-bye, but the circumcision) was supposed to present a type of the weather which would ensue throughout the opening year. The following lines, translated from Latin rhymes of the middle ages, were used by the almanac-makers of the seventeenth century with regard to this ominous day:

If St. Paul's day be fair and clear,
It doth betide a happy year;
But if by chance it then should rain,
It will make dear all kinds of grain;
And if the clouds make dark the sky,
The neat and fowle this year shall die;
If blustering winds do blow aloft,
Then wars shall trouble the realm full oft.

St. Swithin's day is still regarded as ominous of the weather by the peasantry. "Forty days' rain more or less" is expected if it rains on that day.

A famous almanac-maker in the early part of the eighteenth century gave birth to one of the best jokes of the wits of Queen Anne's reign. His name was Partridge, a shoemaker, quack doctor and astrologer, who, in his "Merlinus Redivivus," foretold coming events in the usual style. Swift, for a frolic, wrote his "Predictions for the year 1708—written to prevent the People of England from being further imposed on by Vulgar Almanac-makers." In this pamphlet he attacked Partridge as the chief of them, wondering how this foolish pretender should be ignorant that he—Partridge—was doomed to die on the following twenty-ninth of March, about eleven at night, of a raging fever.

Partridge was enraged; still more so when, after the twenty-ninth, an account of Partridge's decease appeared by the same hand. The poor almanac-maker, infuriated, published a denial of his death. But it was in vain. The *Tatler* assumed that he was in error. Dead he had been declared, and dead he should be; and very funny are the mock reproaches of Steele to the poor man for his willful pertinacity in denying his own decease. A paper was next written in his name, called "Bickerstaff Detected," by the Rev. Dr. Yalden, preacher at Bridewell; the almanac-maker's neighbors giving a most amusing account (whether true or untrue) of the progress of the jest. The passing bell tolled; Partridge sends his servant to ask for whom it is ringing. The answer is: "For Dr. Partridge, who died to-night." The undertaker comes for orders, the sexton to know if a funeral sermon is required. "Sirrah," says Partridge, "you know me well enough; you know I am not dead. How dare you affront me after this manner?" "Alack-a-day, sir," replies the fellow, "why, it is in print, and the whole town knows that you are dead. * * * It is strange, sir," says he, "that you should make such a secret of your death to us that are your neighbors; it looks as if you had a design to defraud the church of its dues; and let me tell you that, for one who has lived so long, by the heavens, it is unhandsomely done."

Partridge became the butt at which all the wits discharged their shafts. The *Tatler* buried him! They all turned a deaf ear to his remonstrances. Swift answered his somewhat confused assertion, that he was not only now alive, but was also alive upon that very twenty-ninth of March, by declaring that Mr. Partridge had announced it as his opinion that a man may be alive now who was dead a twelvemonth previously, which, he adds, is mere sophistry. The almanac with Partridge's name long survived the real death of its originator, thus fulfilling the Dean's mocking words, which we quote in conclusion of this story: "It is the privilege of authors to live after their deaths; almanac-makers are alone excluded, because their dissertations, treating only upon the minutes as they pass, become useless as these go off. In consideration of which Time, whose registers they are, gives them a lease in reversion to continue after their deaths."—*Chambers' Journal.*

### Teaching Pastors Needed.

The best *preaching* gift is the *teaching* gift. An aptness to teach is an evidence of a call to the ministry, which no church or ordaining council ought under any consideration to dispense with. Without this the understanding of all mysteries and the possession of all knowledge will only produce weighty dullness, to be shared—and with nearly equal profit—between empty pews and sleepy remnants of the faithful. Without this the richest endowments of piety, all the graces of the Spirit, may furnish a model Christian character very creditable indeed to Christianity, but not a successful pastor, any more than the perfection of a marble statue makes it fit to become a professor of sculpture. Both models would need for higher service the gift of speech, an aptness to tell others the processes by which such work can be performed. Without this shrewdness, tact, agreeable manners and winning ways will only stock our churches with refuse material, which can neither be used nor disposed of at first cost; and yet it is perhaps too valuable to be thrown away, and must be involved year after year for associational reports, to be levied on by the proper authority for raising the means to carry on the great enterprises of the kingdom. Without this all gifts of gesticulation, intonation and lachrymation, all crafty manipulation of revival measures, ordinary and extraordinary means of grace, and mean graces, will only supply sensational revival reports for the papers, and fickle, inconsistent and unreliable additions to the membership of our churches.

This aptness to teach, concerning which so seldom any inquiry is made by ordaining councils—this *aptness to teach*, in some small measure at least—is absolutely indispensable for any service in the ministry. In proportion to its union in symmetrical harmony with other gifts and graces, is it possible for one to do good work for Christ in the Christian ministry, and just in the same proportion can he labor in and with the Sunday school in the fitting relation of leader there as anywhere else in the church. *G. E. Leonard.*

### WORKING WITH GOD.

FROM THE GERMAN OF SPITTA.

Forth in God's name gladly going
To thy work, with zeal begun,
In good time thy seed be sowing!
Whatsoe'er is done is done.

Leave the discont to his keeping,
With the nearest did thy best!
Who doth sowing is no reaping:
Only busy hands shall rest.

Danger lies in idly living,
Health to labor freely done;
Sweat of toil is honor-giving
To the brow at set of sun.

Know'st thou not, whate'er the ending,
Whether failure or success,
That God's favor, still attending,
All good deeds of thine will bless?

### The Ascent of Cotopaxi.

Cotopaxi, which is the highest active volcano in the world, had never been scaled until recently, when that great feat was accomplished by Dr. Reiss, who has made a report of the circumstances attending this ascent to the President of Ecuador. He commenced the ascent early in the morning, and reached the snow-line in the afternoon. Here he encamped for the night. It snowed during the evening and night, and the next morning the sand and lava were covered by a coating of ice as smooth and hard as glass, and they were forced to wait until the sun had melted it. Dr. Reiss then pushed forward with the greatest ardor and arrived a little after ten o'clock at the base of the rocks which crown the summit of the mountain. He turned to wait for his companions, and found that all had fallen discouraged by the way except his major-domo and his dog, who were toiling painfully after him. The rocks among which he had now arrived were the huge relics of former lava deposits, from the fissures of which came occasional gusts of sulphuric acid, while the climbing was made dangerous by the fall of dislodged fragments, one of which actually struck the doctor, inflicting a troublesome wound. But he and his faithful attendant clambered on and upward through the mist, until about noon they found themselves suddenly and unexpectedly upon the southwest point of the rim of the crater, which, stretching fifteen hundred feet below them, revealed itself probably for the first time to human eyes. Its form was elliptical, its longer axis running from north to south. From all its circumference, rocky slopes descended in broken lines to meet in the center, there being no plane of any extent. The northeast portion was thickly covered with snow, from which the rest of the crater was free. The air was filled with the roar of falling fragments from the sides, and with white jets of sulphurous vapor from the southwest portion of the crater. The barometer gave a height of five thousand nine hundred and ninety-three meters, an estimate considerably larger than that of former writers. A noticeable observation of Dr. Reiss is that chlorides are found among the deposits of this crater; thus contradicting the statement of Humboldt that the absence of this acid was characteristic of South American volcanoes.

The intrepid savant did not finish his observations, however, for while he was examining a handful of earth a gust of wind filled his eyes with dust impregnated with sulphuric acid, causing immediate and acute inflammation, and driving him at once down the cone. He thinks that the tremendous floods which often devastate the neighboring valleys have their origin in the sudden melting of the ice and snow in the high ravines by bursts of lava and hot air from the crater, and his explanation seems as probable as it is ingenious. Dr. Reiss adds another to the many refutations of the exploded fiction about respiration being impossible at these great altitudes, and blood gushing from noses and ears. There is a little difficulty of breathing at twelve thousand feet, but it does not appear to increase above that height. The doctor's dog appeared to suffer more than the peons; but though his lungs were weak, his conscience was strong, and he followed his master, grumblingly, to the summit.—*New York Tribune.*

THE late Dr. Guthrie was equal to any emergency, physically or otherwise. While engaged in pastoral visitation he came one day to the door of an Irish papist, who was determined that the doctor should not enter his house. "You cannot come in here," said he; "you're not needed nor wanted." "My friend," said the doctor, "I'm only visiting round my parish to become acquainted with my people, and have called on you—only as a parishioner." "It don't matter," said Paddy, "you shan't come in here;" and with that, lifting the poker, he said: "If you come in here I'll knock yer down." Most men would have retired, or tried to reason; the doctor did neither, but drawing himself up to his full height, and looking the Irishman fair in the face, he said: "Come now, that's too bad! Would you strike a man unarmed? Hand me the tongs, and then we shall be on equal terms." The man looked at him for a little while in great amazement, and then said: "Och, sure, yer a quare man for a minister! come inside;" and, feeling rather ashamed of his conduct, he laid down the poker. The doctor entered and talked, as he could well do, in a way so entertaining and instructive as to win the admiration of the man. Patrick, when he rose to go, shook his hand warmly and said: "Be sure, sir, don't pass my door without giving me a call."

THE income of the Society for the Propagation of the Gospel (High Church Episcopal) for 1872 was £113,125, an increase of £15,522 from the previous year.

### Religious Intelligence.

MEMORIAL RELICS.—The Yale Divinity School is becoming rich in mementoes of distinguished theologians, such as the writing-desk, bookcase and Concordance of President Edwards (the latter presented by one of his descendants); the pulpit of Dr. Dwight, presented to Yale College when his old church on Greenfield Hill was taken down; and a copy of "Cartwright on Proverbs," printed at Leyden in 1617 by Elder Brewster, one of the "pilgrim" settlers of Plymouth.

A GREAT MISSION-FIELD.—A great field is now opened to missionary labor in the Austrian empire. Rev. Mr. Schaufler, who has recently entered that field, gives its extent as follows: "Think of the 35,500,000 of Germans, Bohemians, Silesians, Gallicians, Hungarians, Rumanians, Servians, Croatians and Dalmatians to whom the Lord gives us the privilege of carrying the gospel, all accessible to the missionary." He calls for a reinforcement of eight men to enter the field, and is greatly encouraged with the prospect of success.

ACCORDING to the *Watchman and Recorder*, the condition of English Methodism indicates a good degree of spiritual prosperity. Encouraging revivals are reported in many parts of the country. On one circuit 500 members had been added to the societies within two years. There is a general improvement in regard to financial matters, and the efforts being put forth for the erection of more commodious and convenient places of worship, the occupation of new ground, and the employment of additional ministers, are signs full of promise.

FROM the half-yearly report of the Alliance Israelite Universelle we learn that eleven schools are in operation under its auspices: at Aleppo, Adrianople, Bagdad, Shumla, Jaffa, Larissa, Safil, Tangiers, Tetuan, Volo and Widdin. At Paris the Alliance maintains a training school for teachers frequently recruited from the most promising pupils in the Eastern schools. The Bischoffsheim Institute at Paris, on the same principle, trains governesses for work in the East. New schools are on the point of being established at Beirout, Salonica and Smyrna.

IMPORTANT union projects are meditated both by the Presbyterian and Methodist bodies in Canada. The former are represented by four branches, which have now succeeded, through a joint committee, in adopting a basis of union, which remains to be ratified finally by the several general assemblies. There seems to be no doubt that their action on the subject will be favorable. As to the Methodists, the Wesleyan and the New Connection Conferences—both of them influential—have taken such steps as to render their union a certainty, and that speedily.

METHODIST WORK IN INDIA.—The Methodist Episcopal Church work in India never seemed as vigorous and hopeful as now. In Lucknow the church-membership numbers 117, of whom sixty-nine are natives. In Allahabad, about 150 miles from Lucknow, a powerful revival has taken place and a Methodist church has been organized. Rev. William Taylor, whose work there has been very successful, has just opened a campaign in Calcutta. Three periodicals are published by them in Lucknow. Various tracts and other publications are also issued.

STRANGE RELIGIOUS QUARREL.—In the quaint old church which is supposed to stand on the spot where stood the manger in which Christ was laid at his birth, the chief of the Roman Catholics has hung a new tapestry curtain across the "Grotto of the Nativity," in the place of the one burnt in 1871, and which the Ottoman government was to have replaced in order to end the traditional dispute between the Greek and Latin churches relative to the proprietary rights in said curtains. Both parties have now agreed to refer the question to the French embassador at Constantinople.

REV. V. BOUHON, of the English Baptist mission, has established a mission station in the town of St. Brieuc, in the department of Cotes du Nord, Brittany. Mr. Boulon, who is the only Protestant minister for miles around, has found it somewhat difficult to establish himself and secure a suitable place for worship. The place in which he holds service is, he writes, "only a room over stables." Mr. Bouhon notices that even among a Breton-speaking population a French tract is usually preferred to a Breton. This is the result of the public school teaching, in which the old Breton is disused.

AN URGENT CALL for more missionaries comes from Japan. Rev. J. D. Davis, of the American Board, writes from Kobe that since the whole empire has been opened to foreigners, and Christianity is to be tolerated, a large force of missionary laborers should enter that field at once. "We wish," he says, "we had to-day workers enough to put a station in each station of a million souls. We need the twenty men asked for last summer. All the arguments then presented are now upon us with increasing power. To all human appearances, unless we are speedily and largely reinforced, the golden opportunity for Japan will be lost. Now, when we seem to need a score of well fully trained and ready, we have only five on the ground, and most of as beginners only."

ORIGIN OF MISSIONARY LABOR IN THE SANDWICH ISLANDS.—Rev. Joseph Harvey, who died recently in Michigan at the age of eighty-six, is reported to have been the first man to suggest the establishment of American missions in the Sandwich Islands. In 1809, while Mr. Harvey was pastor at Goshen, Connecticut, a whaler brought to New Haven the first Sandwich Islander ever seen on this coast. He was placed in Mr. Harvey's family to be educated, and under the latter's teaching he embraced Christianity. The American Board, then just starting in Boston, took an interest in the case, and the result was the sending out of missionaries to the Islands. From such beginning, "behold what hath God wrought!"

THE Rev. Dr. Jessup writes privately to the editor of the *Congregationalist* from Beirut, Syria: "The year 1872 was one of the most prosperous in the history of our (the Syrian) mission. Sixty were added to the nine churches, making the present number of members 381. We received 28 to our Beirut church; we have 38 preaching places, and average congregations of 2,055; also 28 Sabbath schools, with 898 pupils. These 1,913 Protestants gave last year to benevolent objects $1,328 in gold. We have 46 common schools, with 1,535 male pupils and 572 female—in all 2,107. We have two female seminaries, with 125 pupils; two boys' high schools, with 62 pupils, and one college, with 86 students. There are 89 native agents, of whom three are ordained pastors, 12 licensed preachers and 60 teachers. The prospects of growth and enlargement are greater than ever before."

ACCORDING to the Calcutta correspondent of the London *Times*, the Lieutenant Governor of Bengal announces the abandonment on the part of government of its plans for the education of women in purely secular schools. The reason assigned for the failure of Miss Carpenter's schools is that "natives will not have their daughters taught without the moral safeguards given by religion, whether Hindooism or Christianity." Government also hesitates about graduating at such an expense so many young people whose "own faith has been destroyed, while no moral or spiritual substitute has been given for it." It is now intimated that the public policy will be to make use of the means provided by the various religious societies for the popular education of India. The native Christians also, in the Bengal *Christian Herald*, tell an English lady who is endeavoring to open a purely secular school for native girls that she makes a great mistake in attempting to found a "godless" institution. "A day school for females without religious instruction is bad enough; it is a thousand times worse to have a boarding school without religion."

THE MENNONITES.—The *Herald of Truth*, organ of the Mennonites in the United States, says: "The emigration of the Mennonites from Russia is beginning to assume a more serious aspect. Since the Russian authorities have prohibited the preaching of the doctrine of non-resistance, the people begin to feel the burden of oppression, and to comprehend that there is really a meaning to the restraints laid upon them by their government. From recent letters received from there we learn that about twenty families are ready with the opening of the spring to come over. These families possess considerable means and intend to go to Minnesota. A deputation has also been chosen, and is no doubt at this time already upon the way to this country, and will shortly arrive here, to examine this country and make final choice of a place for settlement. The necessity of emigrating seems to gain ground. Many who, till recently, were strongly opposed to emigrating are now favoring the project, and we have no doubt that in the course of another year we will see a very large number of them coming to this country."

THE *Christian Times* (London,) organ of the Ritualists, gives the following figures, which illustrate the growth of Ritualism in the English metropolis: "While in 1870, out of every hundred churches in London and its neighborhood, there were only 15.1 where the surplice was used in the pulpit, there are now 46.1. Historically speaking, preaching in the surplice was the first step toward Ritualism, and it is well known that most of the members of the Church Association hold it still in utter abomination. Take another thing which made a great figure in the Tractarian revival, and which the *Record* has not even yet ceased to denounce—the choral service. In 1868 there were only 33.3 per cent. of the London churches where the psalter was chanted, and only 18.8 where the service was sung throughout; whereas in 1873 the proportions are 52.6 and 25.8. Surpliced choirs have risen from 17.9 per cent. to 30.9. But to come to more important matters. Choral celebration, it will be allowed, is distinctively Ritualistic. Well, in 1868 the per centage was but 5.1; it is now 11.9. Weekly communion has risen in the four years from 23.6 to 34.2 per cent.; daily communion from 2 to 3.4 per cent.; early communion—which connotes fasting reception—from 22.9 to 40.4 per cent.; free and open churches from 8.8 to 16.7 per cent.; and eucharistic vestments from 2 per cent. to 3.4."

SOME explorations beyond Old Calabar, on the West African coast, were made last fall by Rev. Samuel H. Edgerly, of the United Presbyterian (Scotch) mission. Journeying from 80 to 100 miles north of Creek Town, his station on the Calabar river, Mr. Edgerly found a group of villages, the headquarters of the Ibami and Uyanga clans. It had been supposed in the region of Calabar that the Ibami people came from Akuna-Riuu, about a day's journey westward of Ibami and Uyanga; but the king of these clans asserts that there is no blood connection between the tribe of Akuna-Riuu and his own, nor do they understand each other's language. The Ibami and Uyanga lie between the Inokon colony to the west and Ikpofia to the east. Next to the Ikpofia are the Gedi, a branch of the Ibami. The Ikpofia were entirely distinct, disowned by the Gedi, who lived nearest them, as well as by the Inokon and the Ekol, who lie south. Mr. Edgerly found the natives eager to welcome white men, and he proposes that Uyanga be occupied as a central station by a European missionary, and that teachers be scattered about the neighboring villages. Three children of the king alluded to accompanied the missionary to Urvet, about forty miles south of their home, there to live with the teachers; and the king promised at a future day to send children from his tribe to the mission in Calabar.

# The Christian Advocate.

Organ of the Alabama, Mississippi and Louisiana Conferences of the M. E. Church South.

THURSDAY, JUNE 5, 1873.

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ROBT. J. HARP, PUBLISHER.

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Address all communications designed for publication to Rev. LINUS PARKER, 112 Camp street, New Orleans.
AGENTS—All the members of the Patronizing Conferences.

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## The Higher Life.

There are probably differences of opinion in our Southern Methodism about the definitions of Christian perfection. As a distinct work, and attended by a distinct witness, there are many who stand in doubt of it; but as a higher degree of the grace received at conversion, and attended by the same spirit of adoption which was given at first, our people as a body believe in it. There is, however, an aversion to it as a specialty, because they have seen this form of religious specialism associated in the Northern Methodist Church with fanaticism and other elements of mischief. The aversion may not be well founded, but the people who do most affect entire sanctification, and hold camp meetings especially for its promotion, have shown themselves to be most bitter, malignant and blood-thirsty in their temper and utterances toward us. Then this special advocacy and profession of perfection have led to more or less trouble in the Northern Church itself, threatening at one time a most serious disruption, and is still an element of disquiet that may result in great damage in the future. It is often asserted that the profession of this higher state of grace is frequently associated with a censorious and uncharitable spirit, and that "sour godliness" is the particular type of piety which those who profess the experience of perfect love usually exhibit.

And, again, the charge is perhaps not altogether groundless that the advocates of this doctrine often exhibit the experience of regeneration as something comparatively insignificant. Rev. John Inskip declares that the difference between a regenerated person and a sanctified one is as great as that between an unconverted sinner and a justified soul. This has doubtless been the tendency in certain quarters: to make light of that tremendously important experience of the new birth or regeneration, and to establish a sort of caste in religion, which very naturally runs into the self-righteousness of the Pharisee. Judging from these things, the doctrine may be easily perverted, and the experience may readily run into the extremes of fanatical folly, and the most uncharitable judgments and estimates concerning the attainments of others. It may be also that these circumstances have brought the doctrine, as expounded by Inskip and others, somewhat into disfavor with many of our people. As stated by Wesley and Watson, it may be that there is a disposition to diverge somewhat from these old Methodist standards, but we believe that our people and preachers are sound, for the most part, in their acceptance of Christian perfection as exhibited, for instance, in Wesley's sermon on the text: "Not as though I had already attained, either were already perfect." Watson's treatment of the subject in the Institutes is brief but judicious, and certainly free from the extravagances which some modern perfectionists have indulged. Our preachers do not make a specialty of the doctrine, neither do our writers, but it is presented in connection with all the doctrines and experiences, and in harmony with the whole system of revealed truth.

There is probably a call for more direct experimental preaching to the church. There is much beyond conversion, in the way of building up and in promoting the grace of God as a growth, and a complete victory over sin. There should be no relaxation in reference to the import of regeneration, and the privilege of every one that is born of God to live without sin. To be a Christian at all is to be holy, to be accepted in Christ, and prepared for death and eternity. Mr. Wesley expressly says that "even babes in Christ are in such a sense perfect, or born of God (an expression taken also in divers senses,) as first, not to commit sin." But while we insist on the greatness of the blessing of conversion, progress should be insisted on as a condition of spiritual health, and as a source of indescribable usefulness and happiness. There is a great deal of fallow ground in the church and in the hearts of professed Christians that needs to be broken up. Backsliding has resulted from the neglect of this doctrine of higher blessings and a completer sanctification. The new-born spiritual babe must be nursed and pressed forward to adult experience—to the manhood of the spiritual life. The high standard of privilege and attainment, as set up in the gospel, should be kept steadily before the church, and all motives and encouragements should be urged to stimulate to diligence in advancing and ascending in the divine life. If we have become negligent in reference to the duty of perfecting holiness in the fear of God, it is time to awake to righteousness in this special sense, and to direct the attention of believers more to the clean heart and the right spirit. It will be always profitable to examine ourselves with reference to the inspired exhibition of religious consecration, and no professed follower of Christ should be content for a moment to live below the mark of purity as enjoined by the word of God.

## The Pastor in Society.

A correspondent, whose opinions are of more value than ours, writes as follows:

MR. EDITOR: Please to give us your opinion of the following, from Vinet's Pastoral Theology, page 133:

"The pastor is a social man—not a man of society, still less a man of the world. He should make himself scarce, unless prohibited by charity, which alone is allowed to make him common. A man who is seen everywhere cannot inspire respect. The judgment we form of a pastor who goes much into society is not very favorable. We suspect him of not being sensible of his duties, and of the need of solitude. Society multiplies the occasions for doing good, but much more the temptations to do evil."

We have not Vinet's work at hand, and therefore do not know what light the connection might throw upon this extract. Going into society is, of course, a different thing from pastoral visiting. Of this latter the preacher must do a great deal ordinarily. This and the work of the study are the two important branches of his labor outside of the church and pulpit. When all is thoroughly attended to there will be little time for mere society. And yet for relaxation, and also as a means of doing good, social intercourse is desirable and necessary.

To be a man of society, however, in the fashionable sense of the term—in such sense as Chesterfield and the Countess of Blessington would have understood it—would be scarcely expedient for a minister of the gospel. Vinet probably referred to the fashionable society of his day, and his views are equally applicable to the worldly companies of the present time. There are few gatherings of this sort in which the card-table, the wine-bottle and the dance are not present, and of course neither consistency nor self-respect would allow of a minister's presence under such circumstances.

For such society as is open to no objections on moral grounds, and which involves no compromise of religious principle, and especially for occasions of social intercourse with intelligent and refined religious people, we cannot conceive that any scruples should be entertained. To enter such circles is often a duty, and may contribute to our enjoyment and to the furtherance of our ministerial usefulness. The preacher ought, as much as possible, to avail himself of all legitimate social influences, to be a man among men, and to contribute to the chastened vivacity and cheerfulness of the social circle. The art of conversation is worth cultivating by ministers, and will often prove a powerful reinforcement to their pastoral and pulpit influence. Dr. Johnson testifies that Wesley talked well on any subject, and we are assured that he was the delight and ornament of the society in which he moved. The preacher who wastes his time in frivolous gossip, in lounging about livery-stables, whittling sticks on the public street, or loafing about generally, has greatly abused, if he has not mistaken, his calling.

There is such a thing as degradation to character and to the religious profession, but there is also a social intercourse and an acquaintance with the people which may be made available to the best ends. Good social qualities in a preacher are indeed of great importance, and often determine his acceptability and success. The absence of them cannot always be overcome by the highest pulpit ability and by the most unquestioned piety. The ascetic model of John the Baptist is not for the Christian ministry. We would rather turn to the great Teacher himself who went about doing good, adorning and beautifying the society of his day, and embracing these opportunities to instruct the ignorant and to unfold the mysteries of his kingdom.

## Under Way.—The Collections.

Our annual connectional departure is from the May meetings of the Bishops and the Board of Missions. The episcopal districts are now fixed, the time of the Conferences is announced, and the amount needed for our mission work is set before the people. The church is now in harness, and the preachers have gone forth sowing precious seed. Their work is before them, the time to do it in is determined, and, with the goal in view, all have entered on the race.

The proceedings and action of our Board of Missions, we hope, were most carefully considered. One hundred thousand dollars is the figure set, but the board ventured to appropriate only $79,050. Each Conference is assessed a definite amount, its *pro rata* of the sum total. Alabama is to raise $10,000, Mississippi $8,000, Louisiana $7,000. Will the preachers begin early to work up to these amounts? This is a heavy advance on what was done last year, and to realize the amount assessed we must begin at once to preach on missions and to plan for the largest possible results.

It is gratifying to know that the Bishops' fund was adequate to pay their claims in full. Let us resolve that this shall ever be the case for the future. Every member should make it a point of conscience to contribute something to the support of our Bishops—ours and theirs; and every preacher should give his congregations the best of opportunities to meet this demand. The salary allowed our effective Bishops ($3,000) is less than it should be. This amount covers house-rent, furniture and everything except traveling expenses, and in some localities is inadequate to the comfortable support of a family. From $4,000 to $4,500 are the salaries of the effective Bishops of the Church North. We believe that our Bishops are not paid enough, and it is not much to boast of that their annual allowance is met. No class of men in our ministry do as much hard work as they, and the value of their labors to the church, in all of its enterprises and interests, is not to be put in comparison with the meager support accorded them. The people will more than meet the demand every year if they are afforded the opportunity of giving.

Then let us not forget the widows, orphans and worn-out preachers. When their claims are not met at the Annual Conference, somebody is to blame. The pastors who come up empty-handed in this collection have surely failed to plead for them before their congregations. It is little, comparatively, that they are allowed, but that little should be regarded as a sacred debt. No part of this price should be kept back. It is one of the gravest defects of our system that no adequate provisions are made for our aged and disabled preachers, and that the dependent families of those who have died in the work are left, for the most part, to take care of themselves as they best can. The allowance to these beneficiaries of the Conference collection should at least be doubled in every Conference, and then the last penny of it should be raised and paid over.

Other matters are of course to be looked after, but these three collections should be specially kept in view, and taken at *different* times through the year. If they are all crowded together toward the end of the year, as the unfortunate manner of some is, or if they are all taken at once, as the still more unfortunate manner of a few is, the amount raised will be much less than if taken separately and at different seasons. It is not uncommon to reach the beginning of the third round of Quarterly Conferences, or even of the fourth, and not a collection taken. Everything has to be brought up at once—preacher's salary, perhaps church repairs, missions and everything—and, as might be expected, the result is anything but satisfactory. Various circumstances may affect the collections, as the state of the country, crops and claims for church improvements and building enterprises; but still they should be taken as regularly as April, July and October come. Our church has perhaps fewer stated collections for connectional objects than the most of our neighbors, and these should be presented with vigor, and urged zealously.

## Take Heed.

Mrs. Chapin writes in the *Southern Christian Advocate* on children's rights. We commend the following from her pen to our Sunday school workers:

"Before me, on my desk, is a book which was taken by a scholar from the library of one of the most flourishing Sunday schools in this city. It is written by Miss Alcot, the author of "Little Men," "Little Women and Old-Fashioned Girls." The book is coarse and vulgar in the extreme, and there is scarcely one single page that would not offend the taste of any decent, well-raised Southern child.

"Jane Amanda," said a colored woman to her daughter the other day, "I tell you now, don't you give up the inside of the pavement to nobody, for if you don't think nothing of yourself, nobody ain't a gwine to think nothing of you," and Jane Amanda's maternal head is not very far wrong. I often wonder what those authors who cannot write a book without throwing out some slur against the South must think of us for buying their books, and what our children will think after they have read them, and had their minds poisoned by the demoralizing stuff.

In the story of the "Blue and the Gray," Miss Alcot gives us a specimen of what she is pleased to call in derision, "Southern chivalry." In the person of a Confederate officer she pictures an incarnate fiend, who was wounded and a prisoner in a Federal hospital, where he received the utmost kindness and attention through the influence of a wounded Federal soldier. Ungrateful for all the favors the noble Yankee showed him, the "fiend" stealthily creeps up in the night and pours from a gold locket, containing his mother's hair, a deadly poison into the tumbler of the brave man who lay dying at his side.

Upon another page Miss Alcot speaks of "picking up a funny little negro baby, and, with the blood of two generations of abolitionists in her veins, kissing the little black, shining toad with ardor." Well, there is no accounting for taste any more than there is for the vagaries of these "strong-minded females." Mrs. Harriet Beecher Stowe, the priestess at the shrine of Uncle Tom, picked up herself after the war, soul and body, and moved down South, where she could enjoy the society of her sable pets *ad libitum*. I think, from a recent letter of the fanatical lady's in the *Christian Union*, that she has seen too much of Uncle Tom, and the familiarity has bred contempt. She writes: "With suitable instruction we may yet see alligators in the Legislature, and they would not be any more voracious and grasping than many who are there." This is certainly very flattering to the alligators, but how about the Uncle Toms, of whom the Legislature down there is so largely composed? I have no doubt if Mrs. Stowe gains the right of suffrage for the alligators they will reward her by voting for Grant; but I don't like to see people go back on their friends so. Now I do not begrudge poor Miss Alcot the little drop of comfort it affords her to kiss negro babies (if she can get to kiss nothing better,) but I do not think either the morals or the manners of our children will be improved by reading any of her miscegenation views. She says, "I feel decidedly more interest in the black man than in the white," and dwells at large on "the delight she felt in washing, nursing and fondling the negro men" wounded at Battery Wagner. I have not selected the most repulsive examples from her book, because of their delicate suggestions. This carelessness in selecting our libraries cannot be excused. There are many good books written by Southerners which cannot be found upon the shelves of any of our libraries. Miss Alcot's books are bought, while those of Mrs. G. H. McLeod (a lady whose talents warrant her selection as editress of a department in one of the principal papers in Baltimore) are entirely ignored. A few months ago, at a horticultural exhibition in one of our Northern cities, a poem was read on "The Sense of the Beautiful." The author's name was not given. It was listened to by a number of Southerners, upon whom it created quite an impression. Upon their return they were speaking of it enthusiastically as one of the rare treats to be enjoyed North. "Is it possible," I said, "that you did not recognize in it the last utterance of our own Simms?" They had not.

Let us be true to ourselves, to our children, to our literature.

## Experience the Same.

What a demonstration of the truth and divinity of Christianity there is in the uniform effects produced upon men of all nations and tongues when they experimentally embrace it! No matter how unlike in everything else they may be, the grace of Christ stamps them with a divine uniformity—they speak one language, they have one spirit. Here is an East Indian, one of a race that we are accustomed to look upon as almost incurably barbarian, and yet his language and spirit have "the true ring."

NATIVE INDIA PREACHER.—Many a missionary friend will be glad to read the experience of one of them. He is at a distance from one of our missionaries, an old associate, and writes: "I miss those blessed seasons of social and Christian communion. I will never forget our happy conferences and camp meetings, especially the one held at Tilhur. I can never forget the mango-tree, under whose branches I found the Lord, and beheld the face of the Father beaming with smiles of reconciliation. I have repeated the story over and over again, and yet it is the more pleasant to me. I will tell the angels, who rejoiced when I wept tears of joy, how I found the Lord at Tilhur.

"The happy associations of past times now and then come up before my mind, and make my separation from you, my brethren, somewhat more painful. But as I remember that I am here in obedience to the Master's call, I feel quite reconciled. My desire is that we may not forget one another. It is possible that, as we are separated by several hundred miles, and the distance will increase as you go to America, your home associations and enjoyments may cause you to forget me. I wish you to allot me a little corner in your heart. You will no doubt often think of your orphan boys; you may then think of the Bengalee head-master they had for some time. When the associations of our camp meetings and conferences come up before your mind, I trust you will think of me, and when you do so turn me in thought to the throne of grace, and pray for a blessing upon me and my work here."

The brother who wrote the above letter is a Bengalee. He became a Christian while attending school in Calcutta. Nearly six years ago he came to the mission as a schoolmaster. Two years later he learned the difference in Tilhur between being a nominal and real Christian; was afterward received on probation in Conference. At the end of two years, which have just expired, he goes to take the charge of a native self-supporting congregation.

## The Presidency of Drew Seminary.

The trustees of Drew Seminary have just elected Dr. J. F. Hurst to the presidency just vacated by Bishop Foster. Though comparatively a young man, Dr. Hurst has shown his fitness for the position by his success as the head of the Martin Mission Institute in Frankfort, Germany. Since his return home he has occupied the chair of church history in Drew Seminary, where his affable manners and scholarly spirit have made him hosts of friends. Dr. Hurst has been an industrious author. His History of Rationalism was published nearly ten years since. While in Germany he put to press a translation of Hagenbach's History of Christianity in the Eighteenth and Nineteenth Centuries. He also translated the Commentary of Lange on the Epistle to the Romans, a part of the complete commentary now appearing under the supervision of Dr. Schaaf. He has besides these written several smaller works. His administration will, we have no doubt, fully meet the expectations of the church.

In literary productiveness Drew Seminary has already borne rich fruit. The Biblical and Theological Cyclopedia, begun by Drs. McClintock and Strong, and now in process of completion by the latter, is an honor to American literature. In its plan, one of the most comprehensive cyclopedias ever undertaken, it will be, when completed, a condensed library. The care, the patience, the research involved in the execution of such a work can be fully appreciated only by those who have been engaged in similar undertakings. For Dr. Strong it will be his *magnum opus*. It is, indeed, his life-task, and will remain an enduring record of his and Dr. McClintock's scholarship. Dr. Kidder has been for years a prolific author. Bishop Foster is preparing, we understand, a complete work on dogmatic theology. Dr. Miley, his successor, will no doubt turn his opportunities to good account.

Thus the seminary, both in the number and progress of its students, and the literary fruitfulness of its teachers, is meeting the expectations of its founder and the church. May we not hope that these are only first fruits?—*Methodist.*

THE *Interior* says of the death of John Stuart Mill:

"Few men of this generation have been more widely known than Mr. John Stuart Mill, whose death, at Avignon, France, on the eighth instant, has been announced by telegraph. His mind was of a high order; he was a prolific writer; his style was clear and incisive, and this, united with a fearless logic, made him capable of presenting, in its strongest light, whatever side in controversy he espoused. As he was, for the most part, on the wrong side, his influence has been very injurious, and it is a melancholy fact that his splendid intellect should have been made subservient to the work of shaking the faith of England in the verities which lie at the bottom of sound morals and true religion.

"In early life he was devoted to physical science, and contributed something, we believe, to the literature of botany. He has been a hard worker, pursuing his literary studies during intervals of business, in this respect reminding us of the late Mr. Grote. Until 1853 he held an appointment as chief examiner of the accounts of the East India Company, resigning his position when the affairs of the company were transferred to the English government.

"He first adopted as a disciple, and afterward defended as a master, the sensational philosophy of which his father was an advocate. His Logic is his greatest book, and will probably live longest.

"He adopted the utilitarian theory of ethics, as indeed he was required to do by his Psychology, and has given the ablest defense of that theory which we have in our language.

"Mr. Mill has borne a conspicuous part in the fight against those intuitions which lie at the foundation of our religious experience. When we lose faith in these we lose faith in God, religion and moral obligation. If Mill was right, Bentham was not wrong when he penned the contradictory statement that the word *ought* ought not to be in the dictionary. But the battle is not over, though the leader is dead."

THE commencement exercises of the Alabama Conference Female College, Tuskegee, will be held June 25. The commencement sermon is to be preached by Rev. A. S. Andrews, D. D., on Sunday, the twenty-second. They are sure to have a good time at Tuskegee. Wish we could be there.

## Texas University.

At a meeting of the board of trustees of the Texas University, held in Galveston, May 16, 1873, the following resolutions were adopted:

*Resolved*, That the board of trustees are now prepared to permanently locate the Texas University at either of the following points, to wit: Corsicana, Waco, Waxahachie, Fort Worth, Fairfield or Georgetown.

*Resolved*, That the board will award the location within ninety days from this date to either one of the above-named places offering the highest subsidy; provided that the subsidy shall aggregate in value not less than $150,000.

*Resolved*, That W. B. Norris, M. C. McLemore and J. R. Henry are hereby constituted an executive committee to examine the bids, estimate their value, give and receive information relative to the particulars of location and report to the board from time to time, and they are hereby empowered to take such other action as they may deem advisable to secure immediate settlement of the question of location.

*Resolved*, That the foregoing resolutions be published in the daily papers and the Texas *Christian Advocate*.

W. B. NORRIS,
President Board of Trustees.
GEO. F. ALFORD, Secretary.
*Galveston Christian Advocate.*

THE site for the Vanderbilt University, says the Nashville *Christian Advocate* of May 31, covers sixty-six acres and a half, of which sixteen acres were given to the board, and the rest costs $59,500, of which more than half has been subscribed in Nashville, and the remainder will be forthcoming in due time. There are two good houses and other valuable improvements on the premises. A contract has been closed with the architect, and the ground will soon be broken for the foundation of the main edifice. The architect is now visiting the most prominent institutions of the country, to secure the best plans for the university buildings. The committee having the work in charge will let no grass grow under their feet. The titles to the property are secured, and everything betokens a prosperous enterprise.

HIWASSEE COLLEGE, Tennessee, is located seven miles from Sweetwater, in a very pleasant and healthful region, and offers great inducements to parents who have boys to educate. The institution is under the care of the Holston Conference. Rev. J. H. Brunner is president, and is assisted by competent and experienced professors. The college reopens on the fourth of August. We notice that a law department has been established to meet the wants of young men who purpose entering the legal profession. The total expense of the collegiate term is put down at $150, which includes everything.

WE REGRET exceedingly to hear of the bereavement of our brother, Rev. T. W. Hines, of Waxahachie, Texas. His little son, Henry Hunter Price, died on the twelfth of May, aged seven years. He was a child of great promise, and remarkably for his clear and mature religious experience. "Of such is the kingdom of heaven." The bereaved family have our deepest sympathies in this great sorrow which has overtaken them.

MANY THANKS to our "little friends" for an invitation to attend the fourth annual celebration of the Euterpean Society, Martha Washington College, which is to be June 23. In the order of exercises we notice the names of Miss M. H. Werlein and Miss M. B. Parham, of New Orleans. Sorry that we cannot be there. We hope the young ladies of Martha Washington College may have a pleasant commencement.

THE controversy about the Alabama Conference and the Southern University, with reference to the appropriation of funds, must be settled on the Conference floor. We have published an article *pro* and *con*, but doubt the utility of continuing the discussion in the ADVOCATE. One or two articles on hand may appear, but not any more.

WE NOTICE with great pleasure that our confrere of the *Southwestern Presbyterian*, Rev. H. M. Smith, D. D., was chosen moderator by the General Assembly which met at Little Rock, Arkansas, on the fifteenth of May. It was a well-merited honor, and we observe that Dr. Smith filled the important position most admirably.

THE announcement of the commencement exercises of the Wesleyan Female Institute, Staunton, Virginia, will be found in another column. This institution is among the best, and is located in the most salubrious region of Virginia. Parents in the South who wish a change of climate for their daughters cannot fail to be pleased with the Wesleyan Female Institute.

HOMER COLLEGE.—The commencement sermon will be preached June 15, by Rev. John Wilkinson. Annual meeting of board of trustees on the sixteenth. Address to the Polytechnic Society, by Mr. Drayton B. Hayes, on the seventeenth. On Wednesday, the eighteenth (commencement day,) Rev. Charles F. Evans will deliver a literary address.

J. LANE BORDEN.

## Books and Periodicals.

A COMMENTARY, CRITICAL, EXPERIMENTAL AND PRACTICAL, ON THE OLD AND NEW TESTAMENTS. By the Rev. Robert Jamieson, D. D., St. Paul's, Glasgow; Rev. A. R. Fausset, A. M., St. Cuthbert's, York, and Rev. David Brown, D. D., professor of theology, Aberdeen. Volume 5, Matthew-John. By the Rev. David Brown, D. D. Philadelphia: J. B. Lippincott & Co.

We have had occasion already to notice several volumes of this commentary on the Old Testament, and to commend the work highly. This volume on the Four Gospels is, we think, even better than those. We have examined it here and there, and find the notes fresh and instructive; the latest results of criticism and of discovery are embodied in them, and they are written in a vigorous and popular style. We are indebted to the publishers, through Kain & Co., of this city, for a copy.

THE NATURE AND UTILITY OF MATHEMATICS. With the best methods of instruction explained and illustrated. By Charles Davies, LL. D. New York: Published by A. S. Barnes & Co., 1873.

Prof. Davies' text-books have been long in use, and he is widely known as an author and teacher. This work embodies the views of the author after a long experience. It contains, indeed, the results of a life of labor and study on a subject of first importance to the thinkers and educators of the age. The volume is handsomely printed on cream-tinted paper, 419 pages, 12mo, with a fine lithograph likeness of the author. Price, $1.50 sent by mail.

SELF-HELP. With illustrations of character, conduct and perseverance. By Samuel Smiles. Revised by Atticus G. Haygood, D. D., Sunday school secretary. Nashville, Tennessee: Published by A. H. Redford, agent, for the Methodist Episcopal Church South, 1873.

Samuel Smiles is among the most pleasing and instructive writers of our times, and we are heartily glad that Dr. Haygood has revised this volume especially, and that the Publishing House at Nashville sends it forth for the instruction of our youth. Self-Help is especially valuable to the young, but it is also a work full of interest to all. It is now a good time for the young people of the South to read it and profit by it to the utmost.

THE HUGUENOTS. Their settlements, churches and industries in England and Ireland. By Samuel Smiles.

This is another interesting volume, revised by our Sunday school secretary, Dr. Haygood, and published by our Publishing House at Nashville. It is a 12mo of 332 pages, well printed and handsomely bound. We need not say that this most exciting and celebrated passage of history is here told with truthful power. Our Sunday school and family libraries should by all means have the book. The Huguenots and Self-Help can be ordered from the Southern Methodist Publishing House, Nashville, or from the Depository, 110 and 112 Camp street, New Orleans.

A FAIR SAXON. A novel. By Justin McCarthy. New York: Sheldon & Co., 1873.

The author is one of the best of magazine writers, especially in the line of essays and sketches. We know nothing of his merits as a writer of fiction. Kain & Co., New Orleans.

AMONG the May periodicals not heretofore acknowledged are the American Agriculturist, the Household, the Rural Alabamian, Southern Cultivator, the American Educational Monthly, the Gardeners' Monthly, Revue de la Mode, the Southern Magazine, Old and New—a very fine number.

OUR Sunday school publications for June reached us some time ago. All are exceedingly good. The Magazine opens with "The City of Mexico," a fine article by Bishop Keener. The Sunday schools must rally to the Mexican mission, while they do not forget the Chinese missionaries who are battling and suffering for Christ in that distant land. We say once more what we have said before, that Dr. Haygood gets up the best Sunday school magazine in the country.

OF THE June publications we have received the Galaxy; Scribner's Monthly, illustrated and filled with entertaining articles; Tlio Aldine, with its eleven beautiful engravings; Haus und Herd, a family magazine, published in German, by the Publishing House of the Methodist Episcopal Church; a very handsome magazine in appearance and illustrations. Lippincott, with "A New Atlantis," and "The Roumi in Kabylia," illustrated, besides other articles of interest. Old and New has: "My Time and What I've Done With It," "A Good Appetite," "The Iconoclast of Sensibility," "Scrope, or the Lost Library," and other articles.

THE SOUTHERN CULTIVATOR for June is an excellent number of this always excellent agricultural journal. The June number of the Southern Magazine has: Jasmin, the Troubadour, a fine article by Prof. J. A. Harrison, of Randolph Macon College; A Story of Gettysburg; General Lee at Appomattox, and other articles of merit.

WE HAVE RECEIVED the catalogue of Randolph Macon College for the collegiate year 1872-3. We notice with pleasure that this institution shows increasing prosperity. It has two hundred and thirty-four matriculates, and not less than three hundred are expected at the opening of the next session.

WE ARE INDEBTED to Mr. Louis Grunewald, music dealer, of this city, for the last composition of Mr. Theodore Von La Huche, entitled "Veni Creator," and accompanying the words, "How pleasant, how divinely fair."

WE HAVE RECEIVED "Address and other Exercises at the Inauguration of Alexander Winchell as Chancellor of the Syracuse University, Thursday, February 13, 1873."

LA MODE ELEGANTE, published by S. T. Taylor, New York, is a very handsome monthly journal of fashions, containing patterns, fashion plates, etc.

ROYAL DIADEM.—A tune-book for the Sunday school. Published by Biglow & Main, Chicago, Illinois.

A WRITER in the *Penn Monthly* gives the following summary of results in regard to the practical working of the system of elective studies:

"The plan of study at Harvard is substantially this: In the freshman class all the studies, which differ very little from those pursued in all colleges (and certainly do not differ in being more difficult,) are pursued by the whole class.

"In the sophomore class each student spends four hours a week on physics, rhetoric, history and elementary French; but he must devote, in addition, eight hours a week to any four courses of study selected from the list given in the table below, giving two hours a week to each course.

"In the junior class the required studies are logic, political economy, physics and rhetoric, which occupy six hours a week. In like manner as the sophomore, the junior selects from the list referred to such subjects as he prefers, the only restriction being that he shall take three courses from that list and devote three hours a week to each.

"In the senior class the only required exercise appears to be four 'forensics' (written arguments,) and the student must select from the list four courses of study, each occupying three hours a week."

The sophomore, junior and senior classes contain respectively one hundred and sixty-six, one hundred and sixty-two and one hundred and thirty-one students. The following figures show the numbers of students in these three classes who have "elected" various studies—the figures belonging to the classes in the order above named:

| | | | |
|---|---|---|---|
| Greek | 146 | 43 | 31 |
| Latin | 151 | 87 | 63 |
| Mathematics, pure | 36 | 11 | 8 |
| Mathematics, applied | 41 | 8 | 3 |
| English language and literature | 3 | 10 | 30 |
| Logic, metaphysics or philosophy | 21 | 11 | 12 |
| History | 16 | 75 | 124 |
| Chemistry | 79 | 35 | 15 |
| Physics | — | 15 | 21 |
| Mineralogy | — | 1 | 2 |
| Physical geography, botany or natural history | 28 | 35 | 58 |
| Political economy | — | 1 | 2 |
| German | 119 | 86 | 25 |
| French | 35 | 42 | 8 |
| Italian | 10 | 2 | 3 |
| Spanish | 3 | 3 | 3 |

"This is a very significant statement. The following, among other deductions, may be made from it, viz.:

"*First.* That it is possible for a young man to remain four years at Harvard and graduate with the degree of bachelor of arts without any more knowledge of Latin, Greek or mathematics than he gains during freshman year.

"*Second.* That, as a matter of fact, the study of the classics has grown into disfavor at Harvard, nearly four-fifths of the senior class having given up Latin and Greek.

"*Third.* That the study of the mathematics—the only true basis of scientific or technical training—seems to have been in like manner almost abandoned by the higher classes, only nineteen juniors out of one hundred and sixty-two and twelve seniors out of one hundred and thirty-one choosing either pure or applied mathematics as an 'elective' study.

"*Fourth.* That even that sort of practical instruction which is given in applied science in the chemical and physical laboratories attracts comparatively few of the advanced students—sixty-three of the juniors and thirty-six of the seniors.

"*Fifth.* That the students are permitted to change their electives at the beginning of each college year, with this result: that no continuous, systematic plan of study, with a definite view, is followed by the large majority of their number.

"*Sixth.* That the favorite 'electives' of the two higher classes are: History (seventy-five juniors, one hundred and eighteen seniors,) political economy (sixty-five seniors,) botany (sixty-six juniors,) natural history (fifty-eight seniors,) German (eighty-six juniors, forty-seven seniors,) philosophy (forty-three seniors.)

"This is a sad and discouraging result to those who have been firm in the belief that the American 'young man,' if given absolute freedom of choice, would select those studies which would be best suited for his special training."

BARON ADOLPHE DE ROTHSCHILD, who spends some months of the summer at his splendid villa in the neighborhood of Geneva, intends to endow and build there at his own expense a hospital for the treatment of diseases of the eye. He will give for that purpose about £20,000, £8,000 to be devoted for the ground, buildings and fittings, and the revenue of the remaining £12,000 to be devoted to its yearly support. Very suitable grounds were purchased a few days ago at the cost of £12,000, and the new building will be completed and opened in the middle of the next summer. The hospital is to be fitted for twenty in-door patients, with a room for out-patients, and a room for clinical demonstrations. The medical direction of the hospital has been intrusted to Dr. Barde, of Geneva.

IN A recent lecture on the "Constitution of the Sun," Prof. Young made use of the following curious illustration in order to aid his hearers in forming an idea of the sun's distance. "You know," he states, "that, if you touch a part of the body, one does not feel it instantly. If you touch the hand of any one with a pin, it will be an appreciable part of a second before he will feel it and draw his hand back. Now, if I had an arm long enough to reach to the sun, and should put my fingers into the solar flame, and burn them there, it would be a hundred years before I would find it out, and another hundred years before I could remove my hand. Such is the distance of the sun, and yet, across that space, the earth responds to every impulse of the solar surface."

THE General Assembly of the Presbyterian Church met in Baltimore, May 15. Rev. S. J. Niccolls, of St. Louis, the retiring moderator, delivered the opening sermon. Rev. Howard Crosby, D. D., chancellor of the College of New York, was elected moderator, and on taking the chair made an elegant speech. Rev. W. E. Moore, of Ohio, J. D. Crum, of New York, Samuel Conn, of Indiana, and J. R. Miller, of Philadelphia, were chosen secretaries. The chair occupied by the moderator is an heirloom of the church in which the Assembly is held. It was used in the Synod of Dort, in 1618; a Dutch family that emigrated brought the chair to Albany, New York, in 1650, and it was finally bequeathed to Rev. Dr. Chester, of Albany, about sixty years ago. It is a handsome straight-back chair, made of cherry, not very massive and but slightly carved. The committee on the Centenary of American Independence recommended that Presbyterian churches take part in the celebration, and invite the co-operation of all Presbyterian churches. The anniversary to be celebrated by a general fast-day, to be held on the first Sabbath in July, 1876, and that for the occasion historical essays be prepared, comprising a history of the church prior to and since the revolution, and all historical events pertaining thereto up to the present time.

A PAPYRUS, discovered a short time since in a tomb in Egypt by the editor of the *Hieroglyphical Standard*, has since been thoroughly examined by Dr. Eisenlohr, of Heidelberg, who is a first-rate Egyptian scholar. He has made a full translation of the "hieratic" characters inscribed on the scroll, which is discovered to be an allocution of Rameses the Third "to his people and all men on earth," recounting the great deeds that were done in the days of his father Sebnecht and his grandfather Maneptah the Second Seti. In the days of those monarchs the religious feelings of Egypt were much disturbed, for Moses had brought in or restored monotheistic worship; but when the author of the chronicle ascended the throne he restored the old religion, rebuilt the temples, and gained the favor of Ashtaroth and her suite. He details at length all the causes which led to the downfall of the Mosaic reform and the exodus of the Jews. This discovery is therefore of the greatest interest and importance to biblical students, and the time when a translation will be published will be looked forward to with eagerness. The scroll is further "the finest, largest, best-written and best-preserved of all that have hitherto been discovered in the country of the Pharaohs." There seems, happily, to be no doubt about its authenticity.

DEATH OF REV. NICHOLAS TALLEY. Rev. Nicholas Talley, the oldest member of the South Carolina Conference, and probably the oldest minister in that State—being in his eightieth year—died at his residence in Columbia, South Carolina, on Saturday morning, May 10. His life had been one of constant usefulness, and he had been long identified with all the important movements of his country. He was worthily loved and honored by all with whom he came in contact on account of true Christian character. At the earnest solicitation of friends he preached on the Sabbath previous to his death, and his strength immediately thereafter began to fail, and continued in a gradual decline until death relieved him, and he now rests from his labors.—*Baltimore Episcopal Methodist.*

THE General Assembly of the Presbyterian Church of the United States met at Little Rock, Arkansas, and was opened with a sermon by Rev. T. R. Welch, moderator of the last Assembly. H. M. Smith, D. D., of New Orleans, was elected moderator, and Rev. R. H. Smoot secretary. Some eighty delegates answered to roll-call.

THE commencement of Whitworth College, Brookhaven, is July 1. See special notices for the details.

## Agent's and Publisher's DEPARTMENT.

### Acknowledgments of Letters and Funds

RECEIVED BY MAIL,

**For the Week Ending May 31, 1873.**

**A**—D. Appleton & Co., B. Albertson Jr. $1.20, E. Alden two letters, B. F. Alexander.

**H**—James E. Bradley, J. H. Bruner $5, J. C. Brogan $6, W. L. Baker, R. P. Britton $3.

**C**—E. H. Cushing, B. Copeland, J. C. Crawford $5, B. Clegg $10, T. W. Castle, W. H. P. Connerly, O. W. Chatfield $2, J. F. Cook.

**D**—P. H. Dieffenwierth $10, S. W. Doughass $6, R. A. Davis, J. W. DeVilbiss, R. W. Dunnell two letters $30, W. D. Davis $2, M. Dallose $19.75, J. C. DeLauch, D. W. Dillehay $3, Joel T. Daves, M. E. Daniels, John Dasher.

**E**—C. F. Evans.

**F**—Mrs. A. E. Fullilove, O. Fisher, J. E. Foust $2, L. Felts, E. N. Freshman, T. M. Favre, M. C. Field two letters.

**G**—D. A. Givens, C. R. Godfrey $15, J. Gorton.

**H**—W. A. Harris, S. R. Hyde $2, Hubbard Bros., W. Hart, W. B. Hines, J. E. Houston, J. H. Houston, F. O. Hocitt, Hitchcock & Walden, Hurd & Houghton $16, W. N. Holton, W. W. Hardinge, W. L. C. Hunnicutt, J. F. Helmolz $50, Mrs. M. M. Hayes $1.

**J**—A. W. Jones, M. Johnson, J. H. Jones.

**L**—W. H. Leith, L. Lloyd & Co., D. C. Langford $1.50, L. C. Lackett $19.60, Lee, Shepard & Dillingham, J. J. Link, J. Lewis $3, G. M. Liverman, M. J. Laster, L. M. Lee, H. R. Lynch.

**M**—E. F. Mullins $15.40, H. H. Montgomery two letters $7, E. B. McLeroy, W. G. Millsaps $10.50, R. C. Mason, S. Morris, T. H. McClendon, D. Merchant, J. H. Millspaugh, L. Z. T. Morris, W. M. Moody $4.10, J. W. McNeil $2, J. M. McKee, L. Minor $1.50.

**N**—A. G. Norrell, National Publishing Company, J. A. Norsworthy & Co. $5.70, John F. Neal $10, J. C. Nunn.

**O**—Mrs. M. M. Oliver.

**P**—I. N. Pipes 25 cents, S. A. Pilley, Powers Paper Company, Phillips & Garrett $72.25, U. B. Phillips, E. F. Powell two letters 75 cents, J. R. Pickle Sr. $2.

**R**—Mrs. M. W. Read, T. C. Handle, W. B. Raiford, A. Riser.

**S**—W. D. Stayton $11, J. W. Sandell, W. T. Shayton $10.50, C. R. Stuart, C. M. Siddle $3.15, J. L. Skipper two letters, H. R. Shugleton, J. M. Steel, S. H. Schroeder two letters, N. M. Skipworth $7.85.

**T**—E. J. Taylor $5, C. Taylor, H. O. Tyler, N. Y. Taylor $1.55.

**V**—J. A. Vance.

**W**—H. Waters, H. P. Wells, E. L. Woodward, T. F. Webb, H. J. Wright, J. L. Wright $61.50

THE WEEKLY WATCHMAN, LITTLE ROCK, ARKANSAS.—Under contract with E. H. Rolchklss, editor and proprietor, the subscribers of the *Watchman* will be furnished with the NEW ORLEANS CHRISTIAN ADVOCATE during the time of the suspension of said paper, being *thirty-six weeks* further, as agreed upon, or until notice thereafter.

TRAVELING WEST AND NORTH.—Mr. James T. Tucker, general Southern agent of the Illinois Central railroad, can give full and satisfactory information to travelers going North or West via Cairo, Illinois, either by river or rail. We take pleasure in assuring our readers that they will find Mr. Tucker a competent agent and an urbane and accomplished gentleman, and he represents one of the best and safest lines of travel on the continent.

WE CALL ATTENTION to the advertisement of Messrs. Britton & Eppler, steamboat agents and receiving and forwarding merchants, 135 Gravier street. Any of our readers who wish to make consignments of freight to be forwarded, or to obtain information in reference to the movements of boats on the Mississippi or its tributaries, will receive prompt attention by calling at their office or writing to them.

RIVER TRAVEL.—We call special attention in the advertisement of the Kountz line of Mississippi steamers. The Great Republic and James Howard will run through the entire season, as per advertisement elsewhere. These boats are unsurpassed in their accommodations and appointments for the comfort of passengers. Plans of their cabins may be seen at the office of Mr. John Janney, 62 Common street.

L. GIMBEL.—Our readers of the Fourth District should bear in mind that Mr. Gimbel has a very fine assortment of ladies' and gentlemen's boots, shoes, gaiters, etc. Mr. Gimbel has been very fortunate in securing the services of Mr. Phillips, formerly with the house of Glynn & Wintz. Mr. Phillips will be glad to see his old friends, and will do everything in his power to give them satisfaction.

WILLIAM HOGAN.—It is with pleasure that we direct the attention of our friends and the readers of the ADVOCATE to the old and established house of William Hogan, than whom a more reliable dealer cannot be found anywhere. He has a full assortment of ladies' and gentlemen's shoes, boots and slippers.

CRESCENT MUTUAL INSURANCE COMPANY.—The above company, during the twenty-four years of its active operations, has fully established itself in the confidence of the people. Its officers are men of experience and integrity, and its annual statement, to be found in our advertising columns, shows the healthy state of its finances.

LUMBER, SASH, BLINDS AND DOORS.—We could not direct our readers to a better factory or to a more clever and honorable firm than that of Roberts & Co., 301 to 307 Gravier street, whose card appears among our new advertisements. They keep good lumber and do superior work.

THE NATIONAL LINE of first-class iron steamships sails weekly between New York, Queenstown and Liverpool. Arrangements for passage can be made with the agent in this city, P. F. Gogarty, 151 Camp street.

WE CALL ATTENTION to the advertisement of A. Harry Granger, No. 103 Canal street, general Southern agent for the premium Sherwood steam washer.

TARPAULINS, kept expressly for use at picnics, camp meetings, etc., hired on reasonable terms by Samuel Brook, 81 New Levee street.

SEPTOLINE OIL COMPANY, No. 62 Camp and 15 Dauphine street, has for sale lamps, fixtures, oils, etc., in great variety.

WILLIAM VELDEN, corner of Philip and Prytania streets, has for sale coal and wood in quantities to suit purchasers.

THE commencement exercises of the Mansfield Female College will be held on Saturday, June 22.

WILLIAM EHEIT, Nos. 164 and 166 Magazine street, ornamental iron works and general blacksmith.

NAVRA & OFFNER, No. 171 Canal street, dealers in China and crockeryware and household comforts.

J. BOIS, No. 291 Camp street, renders assistance in moving furniture, house-cleaning, etc.

## MARRIED.

CLINE—YOES.—At the residence of the bride's stepfather, Mr. Childster, on the seventeenth of April, 1873, by Rev. Wm. H. Leith, Benjamin F. Cline and Miss M. L. Yoes, all of East Baton Rouge parish, Louisiana.

CASON—HIGGINBOTHAM.—At the residence of the bride's father, Rev. J. B. Higginbotham, of the Mississippi Conference, on the fifteenth of May, 1873, by Rev. Wm. H. Leith, Benjamin H. Cason and Miss Lou. M. Higginbotham, all of East Feliciana parish, Louisiana.

## *BUSINESS NOTICES.*

THE EQUITABLE LIFE ASSURANCE SOCIETY, New York.

Assets ..... $20,000,000
Income ..... 10,000,000

Branch office—33 CAMP STREET.

A. P. CLEVELAND,
General Agent.
fe13 ly

RUPTURE CURED by Dr. A. Follenu, of the Paris Medical Faculty. Specialty for the treatment of all deformities of the body. No. 8 St. Charles street, New Orleans, Louisiana. Pamphlet and circular of Dr. Follenu's method of treatment can be obtained by sending postage stamp to P. O. Box 2012. ap10 3m

BEST AND OLDEST FAMILY MEDICINE.—SANFORD'S LIVER INVIGORATOR, a purely Vegetable Cathartic and Tonic, for Dyspepsia, Constipation, Debility, Sick Headache, Bilious Attacks and all derangements of liver, stomach and bowels. Ask your druggist for it. Beware of imitations mh27 1yeow

FOR FIFTEEN YEARS I suffered from disordered liver; but since I used one package of Simmons' Liver Regulator, to this day, which is now several years, I have been comparatively a sound man.

MAJ. A. F. WOOLEY,
Kingston, Georgia.
Je5 tt

USE DR. HENRY'S WORLD'S TONIC AND BLOOD PURIFIER.—It is the great household remedy, pleasant to take, yet potent for the prevention and cure of diseases. It is better than Bitters, Cordials, Buchu or Sarsaparilla. Sold by druggists. jy18 1y

FARMERS can get full information, free, about California Tule Lands from L. C. McAfee, a resident on them, care Buchanan & Rogers Real Estate Agents, Louisville, Kentucky. Je5 tt

DR. HENRY'S ROOT AND PLANT PILLS.—Mild yet thorough; no nausea or griping; entirely vegetable; great Liver remedy. Price, 25 cents. Sold by druggists. jy18 1y

MRS. WHITCOMB'S SIRUP.—The great soothing remedy. Price only 25 cents. Gives rest to the mother and health to the child. Sold by druggists. jy18 1y

TWELVE SAMPLES (postage free) for fifty cents. Sells for $10. R. L. WOLCOTT, 181 Chatham square, New York. se26 1y

## *BUSINESS NOTICES.*

WESLEYAN FEMALE INSTITUTE, STAUNTON, VIRGINIA.—The commencement exercises of the Wesleyan Female Institute, Staunton, Virginia, will occur as follows:

Sunday, June 15, 11 A. M. Commencement sermon by Rev. Bishop D. S. Doggett, D. D., of Virginia. 8 P. M.—Final exercises of the Young Ladies' Christian Association.

Monday, June 16, 11 A. M.—Baccalaureate address by Dr. Thomas S. Powell, of Atlanta, Georgia. 8 P. M.—Annual address before the Lee and Jackson Literary Society, by Rev. W. P. Harrison, D. D., of Georgia.

Tuesday, June 17, 8 P. M.—Annual concert.

Wednesday, June 18, 8 P. M.—Closing commencement exercises—conferring distinctions, awarding gold medals, conferring diplomas on graduates in schools, conferring full diplomas on full graduates. Commencement essays—Salutatory essay by Miss Lizzie H. East, of Austin, Texas; class essay by Miss Mary Eakin, of Virginia; valedictory essay, in behalf of full graduates, by Miss Louie Doggett, of Richmond, Virginia.

WILLIAM A. HARRIS,
President.
Je5 tt

HAMILTON'S BUCHU AND DANDELION is taking the place of all other diuretic remedies. The intrinsic merit of the preparation has gained for it a deserved reputation as the best remedy for all diseased conditions of the kidneys and liver ever presented to the public. Any physician can tell you that the ingredients in this preparation form a valuable alterative and blood purifier, removing, through the healthy action of the kidneys, liver and bowels, the impurities of the blood. Buy the remedy of Frederickson & Hartenand E. J. Hart & Co., New Orleans. my22 2m

PIERSON & HEWS, fine Clothing, Shirts and Furnishing Goods, 13 and 15 Camp street, opposite City Hotel, New Orleans, Louisiana. We invite visitors from the interior to examine our stock and prices. We claim to sell first-class goods as low as can be afforded and live. We sell the celebrated Shoulder-Seam Shirts, warranted to fit, wear and give satisfaction. Liberal deduction made to Clergymen, and their trade solicited. fe27 1y

## *NEW ADVERTISEMENTS.*




FOR OVER FORTY YEARS
THIS
PURELY VEGETABLE
LIVER MEDICINE
HAS PROVED TO BE
THE GREAT UNFAILING SPECIFIC

for LIVER COMPLAINT and its painful offspring, Dyspepsia, Constipation, Jaundice, Bilious attacks, Sick Headache, Colic, Depression of Spirits, Sour Stomach, Heartburn, Chills and Fever, etc.

After years of careful experiments, to meet a great and urgent demand, we now produce from our original Genuine Powders

THE PREPARED,

a liquid form of SIMMONS' LIVER REGULATOR, containing all its wonderful and valuable properties, and offer it in

ONE-DOLLAR BOTTLES.

The Powders (price as before).....$1 00 per package.
Sent by mail..... 1 01 per package.

☞ CAUTION! ☜

Buy no Powders or Prepared Simmons' Liver Regulator unless in our engraved wrapper, with Trade-mark, Stamp and Signature unbroken. None other is genuine.

J. H. ZEILIN & CO.,
Macon, Georgia, and Philadelphia.
Sold by all Druggists. se19 1y

NATIONAL LINE.



This Splendid and first-class line of new iron Steamships, the largest, cheapest and most comfortable in the passenger business, sails weekly between New York, Queenstown and Liverpool.

Tourists visiting Europe, or persons sending for their friends in the Old Country, would do well to consult their comfort and advantage by purchasing their Passage Tickets from

P. F. GOGARTY, Agent,
151 Camp street, New Orleans.
Je5 1m

GOOD NEWS.....GOOD NEWS

FROM OUR

UPPER CITY BLUE SHOE STORE,

**No. 578 Magazine Street, New Orleans.**

MR. PHILLIPS, formerly with the house of Messrs. Glynn & Wintz, having recently taken charge of my department for the manufacture of

**Ladies' and Children's Shoes,**

will be happy to meet his old friends and customers, satisfied of his ability to convince them that in quality of material, excellence and taste of workmanship, and reasonableness of price, his stock is unsurpassed in the city. Also Men's and Boys' HATS, and TRUNKS.

LOUIS HUMBEL, Agent.
Je5 1m



ILLINOIS CENTRAL RAILROAD.

GENERAL SOUTHERN AGENCY,
**26 Carondelet Street, New Orleans.**

Travelers by rail or river via Cairo can get full information by applying as above.

JAMES T. TUCKER,
General Southern Agent.
Je5 1m

H. F. BRITTON. H. H. EPPLER.

BRITTON & EPPLER,



STEAMBOAT AGENTS
AND FORWARDING MERCHANTS,
**No. 135 Gravier Street, New Orleans, La.**

Forwarding done free of commission. Je5 6m

LOUISIANA STEAM SASH, BLIND —AND— DOOR FACTORY,

ROBERTS & CO., PROPRIETORS,
**301, 303, 305 and 307 Gravier Street,**
Je5 1y New Orleans.

WOOD.....COAL.....WOOD.

Families supplied with the best Wood at $8 per cord, and Coal at the lowest price. Full measure guaranteed. Call and be convinced that I can sell cheaper than the cheapest.

WILLIAM VELDEN,
Je5 2m Cor. Philip and Prytania Sts., New Orleans.

MANSFIELD FEMALE COLLEGE.

COMMENCEMENT OF 1873.

Exercises as usual, commencing JUNE 21. Sermon to the Graduating Class, on Sunday, June 22, by Rev. N. M. Skipworth, of the Louisiana Conference. Annual Address on Commencement Day, June 25, by Captain T. F. Bell, of Shreveport. The public are invited to attend.

Je5 2t CHAS. H. STUART, President.

TO THE PUBLIC.

Those who contemplate giving up housekeeping this summer, and desire to leave their FURNITURE carefully packed for shipping or storing, will do well to call on

J. BOIS,
No. 291 Camp street.

N. B.—Furniture repaired and bought. Carpets taken up and cleaned. Je5 1m

WILLIAM EHEIT,

ORNAMENTAL IRON WORKS,
*AND GENERAL HOUSESMITH.*

Iron Railings, Tomb Railings, Fences and Verandas of all kinds made to order; also Iron Shutters, Doors, Window and Door Gratings;

**164 and 166 Magazine St., New Orleans.**

Box 213, Mechanics' Exchange. ap10 1y

## *NEW ADVERTISEMENTS.*

CRESCENT MUTUAL INSURANCE COMPANY.

**Twenty-Fourth Annual Statement.**

ENDING APRIL 30, 1873.

| | | |
|---|---|---|
| Total Fire, Marine and River premiums | | $305,111 52 |
| Net earned premiums, less reinsurance and return premiums | | 226,152 72 |
| Less Fire, Marine and River losses | $178,108 98 | |
| Taxes, discount in lieu of participation, expenses, etc., less discount, interest, etc. | 65,158 10 | 243,266 08 |
| Net profits | | $82,886 64 |
| Total assets | | $292,133 39 |

The Board of Trustees resolved that, after paying the fourth quarterly interest of two and one-half per cent., making ten per cent. on the capital stock of the company, a dividend of THIRTY-THREE AND ONE THIRD PER CENT. be paid in cash, on and after the sixteenth day of June next, to those parties insuring with the company entitled to receive the same.

The assured are not obliged to become stockholders to participate in the dividend.

**Trustees.**

| | |
|---|---|
| Thomas A. Adams, | R. T. Turlan, |
| Samuel H. Newman, | John E. King, |
| Samuel H. Kennedy, | John M. Sandidge, |
| C. T. Buddecke, | Edward J. Day, |
| John Phelps, | C. E. Shaybach, |
| A. G. Ober, | F. Camerden, |
| Adam Thomson, | J. L. Harris, |
| P. N. Strong, | Edward Pilsbury, |
| Henry Abrahman, | Simon Forchelmer, |
| Victor Meyer, | H. B. Post, |
| Joseph Bowling, | David Wallace, |
| Simon Hernsheim, | Thos. Henderson, |
| Joseph B. Wolfe, | E. H. Summers. |

Je5 3m

KOUNTZ LINE.



**New Orleans and St. Louis Packets.**

FOR ST. LOUIS, CAIRO, MEMPHIS, VICKSBURG and way landings. The following magnificent passenger steamers will leave as follows:

**JAMES HOWARD,**
B. B. Pegram, Master,
Leaves WEDNESDAY, June 11, at 5 P. M.

**GREAT REPUBLIC,**
W. H. Thorwegan, Master.

**H. C. YAEGER,**
I. H. Van Hook, Master.

Passage and freight can be engaged by applying to the company's office. A plan of the cabin of each boat can be seen.

Through bills over the Illinois Central Railroad and its connections signed by

J. T. TUCKER,
No. 26 Carondelet street.

Through tickets, in connection with railroads for all points North, East and West, can be procured on each of the above passenger steamers.

Plans of the cabins of the above steamers can be seen and passage secured by applying at the office of JOHN JANNEY, 62 Common street.

Round trip tickets to Boston will be issued, and be good on either boat, Great Republic, James Howard or Thompson Dean, until November 1, for $100.

JAMES MELLON, Agent.
Je5 tf Kountz Line, Office 31 Gravier St.

HOWASSEE COLLEGE,

UNDER CARE OF

**The Holston Conference, M. E. Church South.**

Founded in 1849. Full Faculty. Instruction thorough. In the quiet country, seven miles from Sweetwater, on the East Tennessee, Virginia and Georgia Railroad. Fare generous, to suit Southern boys. Expenses for board, lodging, washing and tuition less than $150 per year.

For circular or other information address

REV. J. H. BRUNNER,
Sweetwater, Tenn.
Je5 1m

P. S.—This College is advancing rapidly.

THE PREMIUM

SHERWOOD STEAM WASHER.

It washes and bleaches clothes at the same time. No wash-boards and no fluids are needed, and clothes will last as long again when washed by this Washer. It is cheap and durable, and

**Will Pay for Itself in Two Months.**

This Washer is made to fit any kettle or boiler. Price, only $5. Send size and height of kettle. Kettles furnished at market price.

Agents wanted in every county and State. State and county Rights for sale. Apply to or address

A. HARRY GRANGER,
General Southern Agent.
103 Canal street, New Orleans, La.

NEW ORLEANS, May 1st, 1873.

MR. A. HARRY GRANGER: I have been using the Sherwood Steam Washer—bought of you—every day for six weeks. The clothes get whiter every time they are steamed. The "Woman's Friend," so called, sold by Mr. Hayes in this city, I used for over four months. I prefer the Sherwood Steam Washer, as it costs less money, takes less fuel to run, and takes less time to cleanse the clothes.

A. C. McALLISTER,
my22 1m Cor. Carondelet and Julia streets.

HOME INDUSTRY.

GOLD MEDAL AWARDED TO

J. C. BERMEL

FOR THE

LARGEST AND BEST DISPLAY OF HAIR,

*ALSO SILVER MEDAL*

FOR

THE BEST ASSORTMENT OF FANCY GOODS.

**Cheapest Human Hair Manufactory.**

WHOLESALE AND RETAIL.

121 CANAL ST. (TOURO BUILDING.)

my22 1m New Orleans.

AGENTS WANTED FOR THE

UNDEVELOPED WEST,

**Or Five Years in the Territories.**

With a full account of Texas, its climate, products, resources, etc.

BY J. H. BEADLE,

Western correspondent of Cincinnati Commercial.

The only complete history of that vast region between the Mississippi and the Pacific; its resources, climate, inhabitants, natural curiosities, etc., with life and adventure on prairies, mountains and the Pacific coast. Mr. Beadle has spent five years traveling in the new States and Territories, and knows more about their resources, etc., than any other writer. The book is illustrated with 234 fine engravings of the scenery, cities, lands, mines, people and curiosities of the Great West. Send for specimen pages and circulars with terms. Address

NATIONAL PUBLISHING CO.,
fe20 6m Memphis, Tenn.

PROCTER & GAMBLE'S

EXTRA OLIVE SOAP

is made from the Best Material and Nicely Perfumed. Sold at price of ordinary Soap. Buy it; you will use no other. Grocers have it.

New Orleans Jobbers are Wholesale Agents. ja2 6m

WHITE FOR A PRICE LIST TO J. H. JOHNSTON,




179 Smithfield St., Pittsburg, Pa.

Breech-Loading Shot-Guns, $40 to $300. Double Shot-Guns, $8 to $150. Single Guns, $3 to $30. Rifles, $8 to $75. Revolvers, $6 to $25. Pistols, $1 to $8. Gun Material, Fishing Tackle, etc. Large discounts to dealers or clubs. Army Guns, Revolvers, etc., bought or traded for. Goods sent by express C. O. D. to be examined before paid for. mh27 1yeow

LIGHT .....LIGHT.....LIGHT.

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## The Child's Corner.

*A CRADLE SONG IN THE FIFTEENTH CENTURY.*

FROM A BOOK OF TRANSLATIONS FROM THE GERMAN.

Sweet Jesus Christ, my Lord most dear,
As thou wast once an infant here,
So give this little child, I pray,
Thy grace and blessing day by day;
O Jesus, Lord divine,
Guard me this babe of mine!

Since in thy holy heaven, O Lord,
All things obey thy slightest word,
Do thou thy mighty succor give,
And shield my child by morn and eve;
Sweet Jesus, Lord divine,
Guard thou this babe of mine!

Thy watch let angels round it keep
Where'er it be, awake, asleep;
Thy holy cross now let it bear,
That it thy crown with palms may wear;
O Jesus, Lord divine,
Guard thou this babe of mine!

Now sleep, oh sleep, my little child!
Jesus will be thy playmate mild;
Sweet dreams he soaleth thee, I trow,
That full of goodness thou mayest grow;
O Jesus, Lord divine,
Guard me this babe of mine!

### Suited to a "T."

"How did your wristbands suit you, Frank?" said Fanny Grey to her brother Frank, a young man just home in his first college vacation. "I stitched them every bit myself on the machine. Were they nice? Did they fit?"

"They were splendid, Fan. I told the fellows they were done by an old lady of seven years. Fit? I guess they did. Fitted to a T. Thank you!"

And Frank Grey pulled his coat-sleeve up a little and showed the shining linen, fitting his shapely wrist, much to his little sister's admiration.

"Frank," said Fanny, a few moments after, "may I ask you something?"

"Of course you may, little one; I'll answer if I can." And Frank clasped his hands over his head, tilted back his chair, and put his feet upon the table, and looked down into his sister's eyes, that were saying just then: "As if there was anything you didn't know, you splendid old fellow."

But aloud she said: "What did you mean by 'fitted to a T?' I'm sure *I* don't know; and I want to."

"Whew!" whistled the young man. "What do I mean, sure enough. Well, I mean suited exactly, fitted perfectly, I suppose."

"Yes," said the little girl, in a disappointed tone; "I know that; but I thought perhaps it came from something. I don't see the sense of it, *I'm* sure. 'Suited to a T.' It meant something else in the first place, I know."

"Well, I guess it did, pet," said Frank. "I'll look it up for you some time."

"He'll never think of it again," said Fanny to herself, "but I do wish I knew. 'Suited to a T.' It is so funny."

The next day Frank came in with a strange sort of ruler in his hand. It had a cross-piece at one end which gave it the shape of a capital T.

"See here, Fanny," said he, "I've been to the carpenter shop in your behalf. I hope I'll get you 'suited to a T' this time. I failed to satisfy you yesterday, you know."

So Frank placed the cross-piece against a perpendicular line which he had drawn, and laid the arm along a horizontal line that formed the right angle.

"You see," said he, "this rule is called a T square, and is often used to test the accuracy of lines and angles, as I have just tested mine. For a wonder it fits exactly. I never *did* hit it so well before. And so, you see, it is fitted or 'suited to a T.' And it is altogether probable that the proverbial phrase, 'suited to a T,' originated in this instrument."

"O Frank! how much you *do* know! I'm so glad I asked you! I can see the sense of it now," said little Fan, hugging him tight, to the great damage of his flowing necktie.

Frank looked as wise as an owl, but he didn't "let on" that he couldn't have told, to save him, till he asked somebody else. That's how *I* found out what is meant by "suited to a T."

### Babies that Live in a Ball.

Is not that a droll place to live in? And the ball no bigger than the one you play with, and six or eight babies inside!

Of course they're not so big as your baby brother. In fact their mother is not half so big as a little brown mouse, and the babies themselves are tiny bits of mice.

This airy nursery of theirs is a curious affair, made of narrow grasses woven together into a beautiful, snug ball, and hung on the stems of two or three stout grasses or wheat straws. There it hangs all summer, rocked by every breeze, and when men come to cut down the wheat they find the cunning little ball and say they have found a harvest-mouse's nest. Funny as it seems, the mother don't go into the house herself; indeed it isn't big enough—it is just stuffed full of babies.

I don't suppose any place was ever so full of babies, unless it is the tin boxes packed full of little fishes (which we buy, and call sardines,) and they are dead before they are packed and don't mind being crowded.

The harvest-mouse's ball is made very open; and, although you and I couldn't find any door to it, Mamma Mouse manages to feed and take good care of the little ones inside, while good Mr. Mouse is quite ready to do his own marketing in the grass near by. How she does it not even the wise men have found out yet; for she is very shy, and does not like to be watched.

These curious little creatures are no common brown mice. Their coat is reddish brown on the back, and white on the under side. As I said before, when full-grown they're not half so large as a common mouse; so you can imagine how very little the babies in the ball must be. Often those nests, babies and all, are carried into the barn with the harvest, and then the babies grow and thrive as well as in the field, though of course the open-air nursery is far more pleasant.

Mr. and Mrs. Micromys Minutus—that is their name in the big books, you must know—have a very nice way of getting up to the nest, though they have neither stairs nor ladder. They just run up a straw or grass-stem as easily as you run up stairs. Besides the long, finger-like toes which they have on all of their fore-feet, they have a very useful tail, which is as good as a hand to hold on with. When they want to go down they curl this little tail around a straw and slide down before you can wink.—*Olive Thorne, in Hearth and Home.*

### The Rhyming Game.

One person thinks of a word, and gives a word that will rhyme with it. The players, while endeavoring to guess the word, think of those that will rhyme with the one given, and, instead of speaking, define them. Then the first person must be quick in guessing what is meant by the description, and answers, whether it is right or not, giving the definition to the question. Here are two examples:

"I have a word that rhymes with bun."

"Is it what many people call sport or merriment?"

"No; it is not fun."

"Is it a troublesome creditor?"

"No; it is not a dun."

"Is it a kind of firearm?"

"No; it is not a gun."

"Is it a religious woman who lives in retirement?"

"No; it is not a nun."

"Is it the act of moving very swiftly, or what one does when in great haste?"

"No; it is not to run."

"Is it a quibble or play upon words?"

"No; it is not a pun."

"Is it a word that we often use to denote that a thing is finished?"

"No; it is not done."

"Is it a weight?"

"No; it is not a ton."

"Well, is it that luminary that shines by day, and brightens everything it shines upon?"

"Yes; it is the sun."

The one who guesses the word will then perhaps say:

"I've thought of a word that rhymes with sane."

"Is it a native of Denmark?"

"No; it is not a Dane."

"Is it used by an old gentleman?"

"No; it is not a cane."

### The Lord's Day.

A PARABLE.

"O dear, I am so very tired of the Sunday!"

So said Willie, a playful little fellow, who was longing for the Sabbath to be over, that he might return to his play.

"Who wants to hear a story?" said a kind friend who was present.

"I, sir," "and I," "and I," said the children, as they gathered around him. Then he told them a parable.

Our Savior, when he was on earth, often taught the people by parables. The parable now told to the little boys was of a kind man who had some very nice apples hanging upon the tree. A poor man was passing by the house of the owner, and he stopped to admire this beautiful apple-tree. He counted the golden pippins. There were just *seven* of them. The rich owner could afford to give them away, and it gave him so much pleasure to make this poor man happy that he called him and said: "My friend, I will give you part of my fruit." So the man held out his hand and received six of the apples. The owner had only kept one for his own use.

Do you think the poor man was grateful for this kindness? No, indeed! He wanted the seven pippins all for himself; and at last he made up his mind that he would watch his time, and go back and steal the other apple.

"Did he do that?" said Willie, very sorry. "He ought to have been ashamed of himself! I hope he got well punished for stealing that apple."

"How many days are there in the week, Willie?" said his friend.

"Seven," said Willie, blushing deeply; for now he began to understand the parable, and he felt very uneasy. Conscience began to whisper to him: "And should not a boy be ashamed of himself who is unwilling on the seventh day to lay aside his play? Ought he not to be punished if he will not 'remember the Sabbath day, to keep it holy?'"

### Trifles.

"For the want of a hatchet of small value the wicket of a barn-yard leading to the fields was often left open. Every one who went through drew the door to; but, as there was nothing to fasten the door with, it was always left flapping, sometimes open, sometimes shut. So the cocks and hens and the chickens got out and were lost. One day a fine pig got out and ran off into the woods; and after the pig ran all the people about the place—the gardener and the cook and the dairymaid. The gardener first caught sight of the runaway, and, hastening after it, sprained his ankle, in consequence of which the poor man was not able to get out of the house again for a fortnight. The cook found, when she came back from pursuing the pig, that the linen she had left before the fire had fallen down and was burning; and the dairymaid having, in her haste, neglected to tie up the legs of one of the cows, the cow had kicked a colt, which was in the same stable, and broken its leg. The gardener's lost time was worth $20, to say nothing of the pain he suffered; the linen which was burned and the colt which was spoiled were worth as much more. Here was a loss of $40, as well as much trouble and vexation; for the want of a latch which would not have cost three cents."

"That story," says Mr. Short, "reminds me of the old proverb: 'For want of a nail the shoe was lost, for want of a shoe the horse was lost, for want of a horse the man was lost.'" *Methodist.*

A LETTER from an India missionary says: One hundred and twenty-six young men have just graduated and received the degree of A. B. at Calcutta University.

## Farm, Garden and Household.

GETTING PLENTY OF FRESH EGGS. "Thirty years ago I was troubled just as my neighbor now is. I fed my hens plenty of corn and got but few eggs. I reasoned upon the matter, and happened to think that the constituent parts of milk and the white of eggs were much alike. Now it has long been known to milkmen that wheat middlings and bran are about the best of any food to make a cow give milk; why not, then, the best to make the hens lay eggs? I tried it, and since then have had no trouble. My mode of preparing the feed is to mix about five parts of bran with one of middlings. In the morning I wet up with water about four quarts of the mixture in a large tin pan, taking pains to have it rather dry, though all damp. This I set in a warm, sunny spot, south of their shed, and they walk up, take a few dips, don't seem to fancy it like corn, and start off on a short hunt for something better, but always coming round in a short time for a few more dips from the dish of bran. There is little time during the whole day but what one or more are standing by the pan and helping themselves. I am careful to mix for them just as much as they will consume during the day. At night, just before they repair to the roost, I usually throw them about a pint of shelled corn, well scattered, so that each one can get but a few kernels. If your hens don't incline to eat this feed at first, sprinkle a little Indian meal on it. I would like all who complain of not getting eggs to try my plan, and I think they will never be sorry."—*Correspondent of Germantown Telegraph.*

FOWLS IN ORCHARDS.—The public has yet to learn the full advantage of keeping poultry. Few seem to appreciate what they may do among trees in an orchard. Let any one try them in an orchard of a quarter of an acre, where they may be kept by a picket fence four or five feet high; put in say one hundred and twenty-five fowls, and observe the result. They will avoid annoyance in the garden, of which so many complain, while they work among the trees, doing just what is needed, and destroying everything that can injure the fruit-trees in the shape of bugs, worms or other insects, and lay a large number of eggs, which are a cash article, to say nothing of the chickens, which pay well for raising at the present time. I have tried it, and know it is so. I have about one hundred fowls, which have worked admirably among my trees, keeping the ground in good condition, keeping off the insects, and promoting the growth of the orchard. I am satisfied that we have yet to learn the full benefit which may be derived from the proper management of fowls; and it is quite possible that the method I have suggested may offer the best way of getting our apple-orchards in good bearing condition.—*Farmers' Home Journal.*

THREE BEST ROSES.—Fifteen of the most distinguished rose-growers in England having been asked to name thirty-six roses, and out of the thirty-six to name twelve which they considered the best twelve, they answered that, of all the roses which were named, only three were on the record named by all as worthy to be placed on the first twelve. These three roses ought to be universally known, as every one who cultivates flowers wants the best roses as a matter of course. These three are: 1. Maréchal Niel; 2. Baroness Rothschild; 3. Marie B[illegible]. The selection of roses thus made is worthy of being particularly mentioned, as the rose-growers who made the lists are men who have a high standard of excellence, and are not likely to be deceived about the qualities of a plant which they have made a study, and have had opportunities for observing that are unequaled at the rose shows of England and of France.—*Cottage Gardener, England.*

FREEZING APPLES.—A Canada paper says some of the apple-raisers on the hills of western Massachusetts are about to test a new process for the preservation of that fruit. The experiment will consist in freezing the apples solid as soon as the temperature will insure that result, and then packing them in dry sawdust, or some other non-conductor of heat or cold, free from moisture, as security against untimely thawing before they are needed for use. The parties feel confident that, by some peculiar process not yet known to the public, they can extract the frost from the apples, whenever demanded for use, without injuring the fruit, leaving it, in fact, as fresh and sound as when gathered from the trees. Apples will always retain the appearance of soundness if the frost is very gradually withdrawn from them, but their flavor is injured, becoming more insipid and flat.

SALT AND THE AGUE.—The following appears in a leading editorial in the Cleveland *Herald:* "We wish to give a simple remedy for fever and ague, and wish to emphasize it by saying that it has to our knowledge proved very efficacious. It is simply common salt. A teaspoonful taken in water, and a teaspoonful deposited inside each stocking, next the foot, just as the chill is coming on. That's all there is of it; but knowing that it has been very efficacious in 'breaking' a chill and perfecting a cure, we put it in our editorial columns, where no humbug remedy shall ever find a place if we know it."

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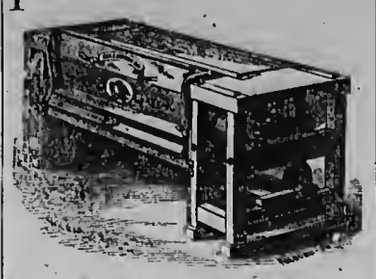
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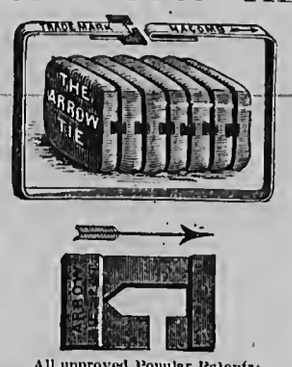
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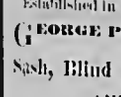
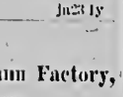
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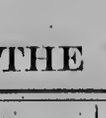
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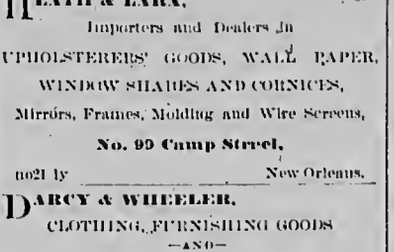
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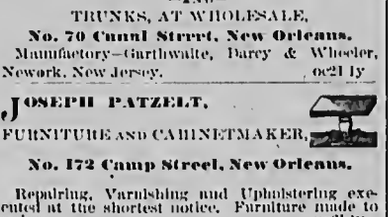
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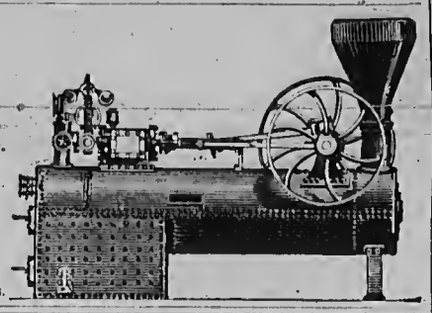
J. L. DUNNICA, NEW ORLEANS.
T. A. HAMILTON, MEMPHIS.
G. P. HARRISON, NEW ORLEANS.
J. L. DUNNICA & CO.,
FLOUR, PRODUCE AND PROVISION COMMISSION MERCHANTS,
50 ..... Tchoupitoulas Street ..... 50
oc22 1y New Orleans, Louisiana.

ANDREW J. AIKEN. JOHN W. WATT.
AIKEN & WATT,
COTTON FACTORS AND COMMISSION MERCHANTS
60 Carondelet Street, New Orleans, La.
Special attention given to orders for the purchase of all descriptions of Produce, Agricultural Implements and Plantation Supplies. no2 1y

OCEAN SPRINGS HOTEL,
OCEAN SPRINGS, MISSISSIPPI.
The undersigned, having leased the above well-known and old-established Hotel, respectfully informs the public that he opened the house for the reception of guests on THURSDAY, MAY 22. The house has recently been repaired and refurnished, and placed in complete order in all its departments, and offers the finest inducements to persons wishing to spend the summer months at any of the watering-places, either for health or pleasure; has the finest bathing and fishing grounds on the coast, and there is no healthier place in the United States, and free from all epidemics. The table will always be supplied with the best the city and country afford. The proprietor will spare no pains or expense in making it an attractive summer resort. Liberal contracts made with families for the season. Also the Carondelet House, situated at the corner of Carondelet and Poydras streets, in this city, will be kept open throughout the season by Mrs. A. Alosilee, and the guests of the house will have the privilege of visiting the Ocean Springs Hotel without any extra charge.
M. AINSLEE, Proprietor,
my29 3m Ocean Springs Hotel, Miss.

## MISCELLANEOUS.

D. H. HOLMES,
DIRECT IMPORTATION OF
DRY GOODS,
NO. 155 CANAL STREET AND NO. 15 BOURBON STREET,
NEW ORLEANS, LOUISIANA.
IMPORTER OF
Silks, Embroidery, Laces, Ladies' and Children's Suits, Hosiery,
HOUSE-FURNISHING GOODS, MATTINGS, ETC.
ap21 1y

THE HOADLEY
PORTABLE ENGINE.

EMERY'S COTTON GINS,
Horse Powers, Rice Thrashers, Etc.
Rice Cleaners and Scourers,
Cotton Presses, Corn Mills
And Plantation Machinery
Of all kinds.
Send for circulars.
GEO. A. BARNARD, Agent,
Ja16 1y 12 Union street, New Orleans.



BETHESDA MINERAL WATER.—THE acknowledged cure for Bright's Disease, Diabetes, Liver and Illness Affections, Kidney and Urinary diseases. Sold, wholesale or retail, at 38 Magazine street. H. D. HUFF,
Sole Southern Agent.
Address Glass Box 825. mh18 1y

SPECIAL
—TO THE—
CHURCHES,
COUNTRY RESIDENTS,
AND ALL OTHERS IN WANT OF
Chandeliers and Safety Lamps.

We would announce that in addition to our large trade in Lamps and Lamp Trimmings, Oils, etc., we have established a
CHANDELIER MANUFACTORY,
which enables us to offer a fine and safe article at less than three-fourths their former prices notwithstanding the continued rise in materials.
We are also sole agents for the
UNION SAFETY LAMP,
the fount of which we attach to Chandeliers, rendering an explosion with any kind of oil impossible.
SEPTOLINE OIL COMPANY.
No. 62 Camp and 15 Dauphine street,
my15 1m New Orleans.

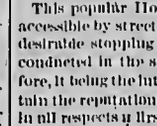
BABCOCK SELF-ACTING
FIRE ENGINE,
FOR CITY, TOWN AND VILLAGE USE.

The Babcock Fire Extinguisher, Hook and Ladder Trucks, with Portable Fire Extinguishers attached. The Fire Departments in the principal cities of the Union use them daily. They are safe and simple, and a powerful protection. Forty-six railroads use them. Insurance companies reduce rates where it is introduced.
A. M. GRANGER, General Agent,
mh1 1y Exposition Building.

BINGHAM HOUSE, PHILADELPHIA,
Corner of Eleventh and Market Sts.
CARLIS DAVIS, PROPRIETOR.
This popular Hotel being centrally located and accessible by street cars from all depots, makes it a desirable stopping place for travelers. It will be conducted in the same liberal manner as heretofore, it being the intention of the proprietor to maintain the reputation it has always enjoyed, of being in all respects a first-class hotel.
Terms, $3 a day. au8 1y

PATENT ALUMINOUS PLAIN AND ORNIMENTAL BUILDING PAPER, OIL CLOTH AND CARPTING.
Designed especially as a substitute for Plastering at one quarter the cost, also, for the Sheathing and Lining of houses.
The Ornamental has a fine wall paper finish and serves the purpose of plastering and wall paper combined.
Paper Oil Cloth and Carpeting is prepared and furnished in designs suitable for Oil Cloth and Carpeting, its cost is a trifle compared with Oil Cloth, while it serves a better purpose
We also have the Tarred Paper Board for Roofing purposes—samples and descriptive circular sent on receipt of postage stamp.
Address, EDWARD THOMPSON,
*Agent Badger-State Paper Co.,*
181 PEARS STREET, New Orleans.
my22 1f

MENEELY'S BELLS.
The genuine TROY CHURCH BELLS, known to the public since 1826, which have acquired a reputation unequaled by any, and a sale exceeding that of all others—including more than seventy chimes and peals. One thousand testimonials received during the last six years. Every Bell made of the best Copper and Tin, and formally warranted. New Patent Rotary Fixtures. Catalogues free. No agencies.
Postoffice address, either Troy or West Troy, New York.
je13 1y E. A. & G. R. MENEELY

BUCKEYE BELL FOUNDRY
Established in 1837.

Superior Bells of Copper and Tin, mounted with the best Rotary Hangings, for CHURCHES, SCHOOLS, FARMS, FACTORIES, COURT HOUSES, FIRE ALARMS, TOWER CLOCK CHIMES, ETC. Fully Warranted
*Illustrated Catalogue Sent Free.*
VANDUZEN & TIFT,
102 and 104 East Second Street, Cincinnati
H. J. WEST, Agent,
mh6 1y 115 and 117 Magazine st., New Orleans.

AGENTS WANTED.
REMARKABLE BUT TRUE!
$6. For $6 I send $6.
A New and Superior Family Bible,
with a splendid Prospectus of same; and also for THE WORLD'S HOPE, a new book of rare excellence and great popularity, and by a novel method, easily introduced, a large and splendid Steel Engraving for every subscriber. Address
mh27 13t J. W. GOODSPEED, New Orleans.

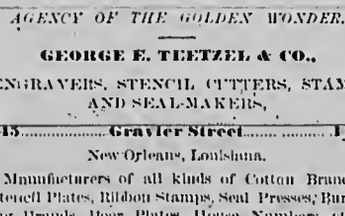
## MARBLE
—AND—
GRANITE WORKS.
GEORGE STROUD,
Late of and successor to John Stroud & Co.,
(Established in 1830,)
158, 160, 162 AND 164 ST. CHARLES ST.,
Corner of Girod Street, New Orleans.
Every description of Monumental, Cemetery and Building Work done in the best manner.
Particular attention given to all COUNTRY ORDERS.
A long experience in and an aptness at the business enables the proprietor to meet the views and ideas of his country friends by letter, as well as by a visit to the city.
Designs and Sketches will be furnished on application. no28 1y

IMPORTANT TO THE PEOPLE
OF
THE CITY AND COUNTRY,
We beg to inform the people of the city and country of this and neighboring States that we are prepared to receive orders for
Cleaning, Dyeing, Dressing and Renovating
all kinds of fine and coarse goods, such as Silks, Velvets, Satins, Crepe de Chine, Lama, Cashmere and Woolen Shawls, and woolen and mixed goods for ladies, gentlemen, children and merchants.
Packages can be sent by rail or river, directed to our factory. Goods promptly returned to owners by river or rail, and charges collected when goods are delivered. Any inquiries made by mail will be answered immediately. Send written instructions.
Our works are the most extensive in the South. Great superiority of finish on goods intrusted to us. Prices moderate.
Spots of grease, lemon, paint, etc., taken out of silk and other goods without wetting.
Hoping to be favored with your orders, we remain, very respectfully,
E. BOURSIER & CO.
Office—No. 11 Baronne street, near Canal.
Factory—Corner of Louisiana avenue and Chippewa street. ap16 3m

NEW ORLEANS STENCIL WORKS
AND
MAGIC BATTERY MANUFACTORY.
*AGENCY OF THE GOLDEN WONDER.*
GEORGE E. TEETZEL & CO.,
ENGRAVERS, STENCIL CUTTERS, STAMP AND SEAL-MAKERS,
115 ..... Gravier Street ..... 115
New Orleans, Louisiana.
Manufacturers of all kinds of Cotton Brands Stencil Plates, Ribbon Stamps, Seal Presses, Burning Brands, Door Plates, House Numbers, etc. etc. Ja21 1y

JOHN GIBSON,
ENGRAVER
AND
Steam Power Lithographic Printer,
82 BEEKMAN STREET, NEW YORK.
Checks, Notes, Drafts, Receipts, Bonds, Certificates of Stock and Deposit, Bill, Letter and Note Headings, Business Cards, Envelops, Druggists' Fancy and Perfumery Labels, etc. Druggists wishing Labels, send for Catalogue. je27 1y

JOSEPH GILLOTT'S
STEEL PENS,
OF THE OLD STANDARD QUALITY.
TRADE MARK: JOSEPH GILLOTT. Or Descriptive Name and Designating Number. Warranted.
The Well-known Original and Popular Numbers,
303 ..... 101 ..... 170 ..... 351,
having been assumed by other makers, we desire to caution the public in respect to said imitations.
ASK FOR GILLOTT'S.
JOSEPH GILLOTT & SONS,
Je25 1y 91 John street, New York.


CABINS.....LUMBER.....CABINS.
PLANTATION CABINS, manufactured in the city and shipped to the country, all framed, fitted, and each piece marked and numbered, so that a common hand can put them up without the aid of a carpenter.
The above represents a double Cabin of two rooms, each 16x15, built with boards placed upright and the joints stripped. Price, delivered to boat, including all hardware, nails, shingles, etc., $155. We make them of all sizes. Cost in proportion.
We also keep a large stock of LUMBER, SASH, etc., on hand, and make a specialty of sawing bills to order. W. W. PARRE & CO.,
Ja23 1y 350 Delord street, New Orleans.

LANDRETH'S
SEEDS
Have spoken their own praise for upward of three-quarters of a century.
LANDRETH'S RURAL REGISTER AND ALMANAC will be mailed to all who apply.
DAVID LANDRETH & SON,
au29 1y Philadelphia

EDUCATIONAL.—THE SOUTHERN EDUCATIONAL AGENCY has applications from a large number of "A. M.'s" and graduates of first-class colleges, of long and successful experience in teaching, who wish situations.
Colleges, schools and families needing competent teachers, and teachers desiring situations, are requested to apply at once to the undersigned.
G. W. TERRELL & CO.,
mh6 3m Proprietors, New Orleans, La.

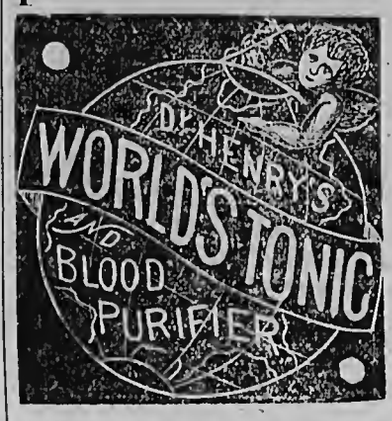
A GREAT OFFER!—HORACE WATERS & SON, 481 Broadway, New York, will dispose of One Hundred PIANOS, MELODEONS AND ORGANS, of first-class makers, including Waters', at very low prices for cash, or part cash and balance in small monthly installments. New Seven-octave first-class Pianos, modern improvements, for $275 cash. The Waters Concerto Parlor Organs are the most beautiful in style and perfect in tone ever made. Illustrated catalogues mailed. mh13 6f

## MEDICAL.

PAIN!.....PAIN!.....PAIN!
WHERE IS THY RELIEVER?
Readers, you will find it in that Favorite Home Remedy,
PERRY DAVIS' PAIN-KILLER.
It has been tested in every variety of climate, and by almost every nation known to Americans. It is the almost constant companion and inestimable friend of the missionary and traveler, on sea and land, and no one should travel on our lakes or rivers without it.
Its Merits are Unsurpassed.
If you are suffering from Internal Pain, twenty to thirty drops in a little water will almost instantly cure you. There is nothing equal to it. In a few moments it cures Colic, Cramps, Spasms, Heartburn, Diarrhea, Dysentery, Flux, Wind in the Bowels, Sour Stomach, Dyspepsia and Sick Headache. It cures Cholera when all other remedies fail. It gives instant relief from Aching Teeth.
In sections of the country where FEVER AND AGUE prevails there is no remedy held in greater esteem.
Directions accompany each bottle. Price, 25 cents, 50 cents and $1 per bottle.
For sale by
WHEELOCK, FINLAY & CO., New Orleans,
H. F. GEORGE, Galveston, Texas,
and by medicine dealers generally. fe13 6m

SWAIM'S
CELEBRATED
PANACEA
THE STANDARD REMEDY FOR
SCROFULA,
and all diseases arising from IMPURITY OF THE BLOOD, such as Eruptions, Pimples, Boils, Ulcers or Sores, Abscesses, White Swellings, Hip-Joint Disease, etc., and all affections of the Eyes, Ears, Throat or Lungs occurring in scrofulous constitutions. For pamphlet, illustrating cases, send to
SWAIM'S LABORATORY,
1135, Seventh St., below Chestnut, Philadelphia.
W. H. SCHIEFFELIN & CO.,
my15 3m Agents, New York.

CONSUMPTION.....CONSUMPTION.
NEW TREATMENT BY
DUCRO'S ALIMENTARY ELIXIR.
Prepared with Raw Meat and Alcohol. Recommended by the highest medical authority in Paris. A Radical Cure, and in desperate cases
A CERTAIN RELIEF.
Agreeable to the taste. Incontestably superior to Cod Liver Oil, the Hypophosphites and other preparations. This Elixir, the basis of which is Raw Meat and Alcohol, is moreover one of the most powerful tonics for persons convalescing or feeble, for chlorotic young girls, debilitated old persons, etc. Depot in New Orleans at
MR. P. CUSACHS',
Corner St. Philip and Royal streets,
fe13 6m Sole Agent for the United States.

THE GREAT HOUSEHOLD REMEDY.


AS AN INVIGORATOR, LIVER CORRECTOR
AND BLOOD RENOVATOR
Is superior to all the Bitters, Elixirs, Cordials, Sarsaparillas in use.
It is so adapted to the whole system that every organ and function in the body is brought under its exhilarating influence. It gives tone and strength to the digestive apparatus, dispels languor and debility, invigorates the Liver, regulates the Kidneys and Bowels, removes the effect of excess or over-taxation of any kind, and gives vitality and richness to the blood.
Its curative powers alter and completely reorganize the entire mass of fluids, and even the solids of the human system, thereby preventing and curing Dyspeptic and Consumptive symptoms, Fever and Ague, Bilious diseases, Fevers of all kinds, Nervous Debility, Affections of the Stomach and Bowels, etc. As a mild and delightful Invigorant for infants females it has no superior.
By its use new life and vigor is given to both body and mind, sending a glow of vitality through every part, which is PERMANENT AND LASTING.
It is the most effectual remedy for the relief of human suffering ever discovered, and is pleasant to the taste.
X WE CHALLENGE X
X S X THE X S X
X WORLD X
to produce a more delicious medicine to take, yet so potent for the prevention and cure of diseases, than
Dr. Henry's World's Tonic and Blood Purifier.
Price, $1; or Six Bottles for $5.
PREPARED BY THE
ORAFTON MEDICINE COMPANY,
St. Louis, Missouri.
Sold by druggists and dealers in medicines everywhere. jy15 1yeow

ATTENTION,
LADIES AND GENTLEMEN.
DR. ROESCH'S INFALLIBLE HAIR REGENERATOR. One hundred and fifty certificates shown if required. Dr. Roesch calls the attention of ladies and gentlemen to his recent discovery. His remedy is composed of purely vegetable substances; it contains no obnoxious ingredients and no injurious minerals. In every case, when properly applied, it has restored the hair in a very short time to its former growth. Certificates of persons cured can be shown at the office, No. 131 Thalia street, where the Doctor is found from eight to ten A. M. and six to eight P. M. Per pint bottle, $5.
Cures also Consumption, Asthma, Rheumatism, etc. de12 1y

PLEASANT HILL HIGH SCHOOL,
AT PLEASANT HILL, LA.
The Trustees of this school, situated in a very healthy location, with every advantage of a moral community, having selected R. A. MORSE as Principal and J. W. FOSTER as Assistant Principal of the same, give notice that the sessions of said school were resumed on MONDAY, FEBRUARY 24, 1873.
Tuition, Invariably in Advance.
Primary branches, per month ..... $4 00
Greek, Latin and Algebra, per month ..... 4 00
The same, with Geometry, Surveying, Navigation or Book-keeping, per month ..... 5 00
The same, with French and Spanish, or these alone, per month ..... 6 00
Board in private families, $12 to $15 per month.
Address
mh6 3m R. A. MORSE, Principal.

What Next? What Next? What Next?
WONDERFUL! GREAT JUVENILE Magazine. Modest reading. Charming pictures. Thirty cents a year. A magnificent $1 Chromo, free, by first mail. Splendid prizes for clubs. Agent's outfit, including Chromo, 25 cents. Specimen, 3 cents. Send at once.
JOHN H. ALDEN, Publisher,
may8 Reow Chicago, Illinois.

FOR THE HOUSEWIFE.—HOFMANN'S London (England) WASHING CRYSTAL. Saves time, labor, money and soap. Makes hard water soft. For washing linen and heavy goods it is unequaled. Washes flannels and colored goods perfectly, without injury to colors. Try it. Samples sent free by mail. Per gross (144 packages) $3. Also
Hofmann & Webber's London Citrate of Magnesia,
a useful and agreeable beverage for summer use. Will be found very suitable for administration to ladies and children. Lady Agents wanted. Address HOFMANN & CO., General Agents,
my29 13t 41 Cedar street, New York.

## New Orleans Markets.

From the New Orleans Price Current.

The weather continued unsettled and showery until Tuesday, when it was clear and warm.

The river is 2 feet 3 inches below high-water mark.

COTTON.—The following are the arrivals since the thirtieth ultimo:

| | | |
|---|---|---|
| Louisiana and Mississippi | bales... | 4,811 |
| Arkansas | | 344 |
| Mobile | | 131 |
| Texas | | |
| Total | | 6,602 |

On Saturday the market opened with a moderate inquiry, and continued quiet throughout the day, only seven brokers participating in the business. The movement was restricted by scant supplies of the kinds wanted, as well as by the slack demand. Clean, even-running lots of all grades commanded full prices, but the general run of the offerings and especially the lower grades were irregular and in some cases sold at easier prices. Upon the whole, however, nothing transpired to indicate any quotable variation. Not including 100 bales omitted on the day previous, the sales were confined to 1,450 bales. On Monday buyers came forward with more spirit, and took 3,400 bales at full prices for the better qualities, while mixed lots and the lower grades were irregular, and, if anything, ruled more in favor of buyers; factors in many cases accepting offers which they had refused on Saturday. Nothing transpired, however, to require any change in quotations. On Tuesday the market presented no material change. The demand was moderate, and, with scant supplies of clean and even-running lots, the movement at no time exhibited much activity and the sales did not exceed 2,000 bales. The neglected descriptions continued to rule in favor of buyers, but without any quotable falling off, while those the most in demand, and especially the better qualities, exhibited, if anything, increased firmness.

The above, not including 100 bales omitted on Friday, makes an aggregate for the past three days of 6,850 bales, against 8,500 for the corresponding time last week and 5,650 the week before.

The receipts proper at this port since the first of September, exclusive of the arrivals from Mobile, Florida and Texas, are 1,183,311 bales, against 965,388 bales to the same date last year, and the increase in the receipts at all the ports up to the latest dates, as compared with last year, is 756,543 bales. In the exports from the United States to foreign countries, as compared with the same date last year, there is an increase of 236,897 to Great Britain, of 64,134 to France, and of 167,814 to other foreign ports. We quote:

| | | |
|---|---|---|
| Inferior | 8 | @ 9 |
| Low ordinary | 10 | @ 11 |
| Ordinary | 12 | @ 13¼ |
| Good ordinary | 15 | @ 16 |
| Low middling | 16¾ | @ 17¼ |
| Middling | 18 | @ 18¾ |
| Strict middling | 18¾ | @ 19 |
| Good middling | 19⅛ | @ 19⅝ |

### COTTON STATEMENT.

| | | |
|---|---|---|
| Stock on hand Sept. 1, 1872...bales | | 6,259 |
| Arrived past three days | 6,602 | |
| Arrived previously | 1,335,292 | 1,341,901 |
| | | 1,348,153 |
| Exported past three days | 15,852 | |
| Exported previously | 1,246,653 | 1,262,505 |
| Stock on hand and on shipboard | | 85,648 |

SUGAR.—Fresh receipts from plantation sell readily, although the demand is confined only to dealers and jobbers. There were sales on Saturday and Monday of 75 hhds., in lots, on the landing, at 8¼@8⅝c. ₱ lbs, for fully fair. On Tuesday 40 hhds. fully fair sold at 8c. ₱ lb. There is now a stock in the sheds of about 3,100 hhds.

MOLASSES.—There is very little or none coming in from plantation. Good rebodied and fermenting is in request and would sell readily.

CORN.—The supply is moderate and the demand fair, and prices have advanced. On Monday 4,000 sacks sold at 55c. for yellow mixed, in second-hand bags, 56c. for yellow, and 57@58c. for white; while on Monday 5,000 sacks sold at 57@58c. for white mixed, 58c. for yellow, and 59@60c. for white, and on Tuesday 4,950 sacks sold at 57c. for mixed, 59@60c. for yellow and 58c. for white.

OATS.—On Tuesday the supply was fair and the demand good, at firm prices. There were sales of 3,700 sacks at 44@45c. ₱ bushel.

BRAN.—There were sales on Saturday and Monday of 400 sacks at 75c., and 600 sacks ship's stuff at 55c. ₱ 100 lbs. On Tuesday 400 sacks sold at 70@75c. ₱ 100 lbs.

PORK.—The market has continued dull, but the stock is held strongly at $17.50 ₱ bbl. for mess. On Monday 200 bbls. mess sold, in four lots, at $17.50 ₱ bbl.

BACON.—On Tuesday the sales were confined to 232 casks, in lots, at 9⅛@9¾c. for clear rib sides, and 9⅜@9¾c. for clear sides. Shoulders were quoted at 7½c., clear rib sides 9½c., clear sides 9¾c. ₱ lb. For future delivery, 100 casks clear sides sold, seller's option, July, at 10c. ₱ lb.

BREAKFAST BACON.—Is dull and depressed. Western is quoted at 10½c. ₱ lb. On Monday 10 boxes sold at 10½c. ₱ lb.

### MONETARY.

Gold opened on Tuesday at 117⅛@117⅜ (against 117⅛ at New York,) and closed at 117⅛@117⅜ (against 117⅜ at New York.)

The sales of silver have been confined to retail transactions. In fact no transactions of any magnitude have been reported for several weeks. American half dollars are quoted nominally at 109@110, and Mexican dollars at 1½ ₱ cent. premium in gold for new and 4½ for old.

## New Orleans Wholesale Prices.

REVISED AND CORRECTED WEEKLY.

*Made up from Actual Sales as they Transpire*

| ARTICLES. | FROM | TO |
|---|---|---|
| AGRICULTURAL IMPLEMENTS: | | |
| Cotton scrapers | $5 00 | $7 00 |
| Cotton sweeps | 5 00 | 7 00 |
| Cultivators, Diam. ar.' shovel tooth | 9 00 | 18 00 |
| Cultivators, riding and walking | 25 00 | 45 00 |
| Shovels and spades | 7 50 | 16 50 |
| Axes | 12 00 | 17 50 |
| Shovel plows | 6 00 | 9 00 |
| Half do., with cutters | 8 00 | 9 00 |
| Manly's double-shoved plow | 6 00 | 9 75 |
| Corn mills, Cane mills | 120 00 | $25 00 |
| Bradford's grist mills | 150 00 | 235 00 |
| BRICKS, ₱ M: | | |
| Lake | 13 00 | 16 00 |
| Country | 12 00 | 14 00 |
| English fire | 45 00 | 50 00 |
| American fire | 35 00 | 43 00 |
| CANDLES, ₱ lb.: | | |
| Sperm, New Bedford | 33 | 36 |
| Tallow | 16 | 18 |
| CHOCOLATE, ₱ lb.: | | |
| Cocoa | 38 | 00 |
| No. 1 | 50 | 52 |
| Sweet | 25 | — — |
| COAL, ₱ ton: | | |
| Anthracite | 12 50 | 13 00 |
| Western, ₱ bbl | — — | — — |
| COFFEE, ₱ lb.: | | |
| Mexican | 21 | 23½ |
| Java | 25 | 27 |
| COTTON SEED: | | |
| Rough, ₱ ton | — — | — — |
| In sacks | — — | 13 00 |
| EGGS, ₱ dozen: | | |
| Western | 15 | 16 |
| FERTILIZERS, ₱ ton: | | |
| Sieru's raw-bone superphosph'e | — — | 65 00 |
| Sieru's ground bone | — — | 45 00 |
| FLOUR, ₱ bbl.: | | |
| Double extra | 6 87½ | 6 25 |
| Superfine | 5 00 | 5 25 |
| Fine | 4 50 | 4 62½ |
| GLASS, ₱ box of 50 feet: | | |
| French, 8 by 10 | 3 50 | 3 75 |
| French, 10 by 12 | 4 00 | 4 25 |
| French, 10 by 14 to 12 by 20 | 4 25 | 4 50 |
| French, 14 by 18 to 18 by 26 | 4 50 | 5 00 |
| HAY, ₱ ton: | | |
| Prime | 24 00 | 25 00 |
| Choice | 26 00 | 27 00 |
| IRON, ₱ ton: | | |
| English, ₱ lb | 6½ | 7 |
| Swedes, assorted | 7½ | 8 |
| Hoop | 7 | 9 |
| Sheet | 7 | 10 |
| Nail rods | — — | 9½ |
| Castings, American | — — | 6 |
| LEATHER, ₱ lb.: | | |
| Sole, hemlock | 30 | 33 |
| Sole, oak | 40 | 41 |
| Harness | 38 | 45 |
| Calfskins, ₱ dozen | 35 00 | 100 00 |
| Texas, rough, ₱ lb | 24 | 28 |
| LIME, ₱ bbl: | | |
| Western | 1 70 | 1 85 |
| Cement | 2 75 | 2 80 |
| Plaster Paris | — — | 4 00 |
| LUMBER, ₱ M feet: | | |
| Boards, yellow pine | 14 00 | 15 00 |
| Boards, cypress | 20 00 | 25 00 |
| Flooring, dressed | 22 00 | 25 50 |
| Flooring, rough | 15 00 | 18 00 |
| Ceiling, dressed | 18 00 | 20 00 |
| Weatherboards, dressed | 18 00 | 18 00 |
| Weatherboards, rough | 13 00 | 14 00 |
| Scantling | 12 00 | 14 00 |
| Shingles, ₱ M | 3 50 | 4 00 |
| Laths | 2 50 | — — |
| OILS: | | |
| Lard, ₱ gallon | — — | — — |
| Coal oil, in barrels | 24 | 25 |
| Linseed, raw | — — | 1 10 |
| SUGAR, ₱ lb.: | | |
| Havana, white | 12 | 12½ |
| Havana, yellow | 10½ | 11 |
| Havana, brown | 10 | — — |
| Crushed | 12¾ | 12¾ |
| Pulverized | 12¾ | 12¾ |
| TEAS, ₱ lb.: | | |
| Imperial | 50 | 1 30 |
| Gunpowder | — — | 1 60 |
| Hyson | 70 | 1 30 |
| Young Hyson | 70 | 1 40 |
| Pekoe | 30 | — — |
| Oolong | 40 | 1 10 |
| WAGONS, CARTS, ETC.: | | |
| Wagon, two-horse | 85 00 | 100 00 |
| Wagon, four horse | 110 00 | 125 00 |
| Wagon two-horse, thin skein | 85 00 | 90 00 |
| Wagon, four-horse | 100 00 | 115 00 |
| Cane wagon | 180 00 | 225 00 |
| Ox wagon | 100 00 | 125 00 |
| Ox cart, complete | 115 00 | 125 00 |
| Cane cart | 85 00 | 95 00 |
| Tongue cart, complete | 120 00 | 125 00 |
| Plantation cart | 55 00 | 70 00 |

### CATTLE MARKET.

NEW ORLEANS, June 3, 1873.

| | |
|---|---|
| Texas beeves, choice, ₱ head | — — @ $50 00 |
| Texas beeves, first quality, ₱ head | 35 00 @ 45 00 |
| Texas cattle, second quality, ₱ head | 30 00 @ 28 00 |
| Texas cattle, third quality, ₱ head | 15 00 @ 18 00 |
| Western beeves, ₱ lb. net | 10 @ 12½ |
| Sheep, first quality, ₱ head | 5 00 @ 6 00 |
| Sheep, second quality, ₱ head | 3 00 @ 4 00 |
| Milch cows, choice, ₱ head | 80 00 @ 100 00 |
| Milch cows, ₱ head | 35 00 @ 70 00 |
| Calves, ₱ head | 8 00 @ 12 00 |
| Yearlings, ₱ head | 10 00 @ 11 00 |

## Business Directory

OF THE

NEW ORLEANS CHRISTIAN ADVOCATE.

**Agencies.**
Hofmann & Co., New York.
Mrs. H. Mogridge, purchasing agent, 96 Canal st.
G. Stinson & Co., Portland, Maine.
R. L. Wolcott, 181 Chatham square, New York.

**Apothecary.**
Malern Weber, corner Royal and Spain streets.

**Architects.**
S. H. Haggard, 5 Commercial place.

**Artificial Legs and Arms.**
Lewis Lockwood, 58 Camp street.

**Banks.**
Citizens' Bank, cor. Royal and Customhouse sts.

**Bells.**
Ilyinyer Manufacturing Co., Cincinnati, Ohio.
Buckeye Bell Foundery, Cincinnati, Ohio.
E. A. & G. R. Meneely, Troy, New York.

**Books and Stationery.**
Robert J. Harp, agent, 110 and 112 Camp street.
John B. Alden, Chicago, Illinois.
Continental Publishing Co., St. Louis, Missouri.
J. W. Goodspeed, New Orleans.
Gulf States Publishing Co., 112 Camp street.
National Publishing Co., Memphis, Tennessee.
Nettleton & Co., Cincinnati, Ohio.
J. Hale Powers & Co., Cincinnati, Ohio.

**Boots and Shoes.**
Holborn & Hutchelor, 143 Gravier street.
William Hogan, 99 and 101 Canal street.
George John Wagner, corner Ursulines and Dauphine streets.

**Butchers.**
L. P. DesMoisseaux, 535 St. Charles street.
Mart. Lannes, stalls 7, 8 and 38, Magazine market.

**Canned Meats.**
R. L. Bruce, 62 Lafayette street.

**Carpets.**
A. Braussemn & Co., 17 Chartres street.

**Carpenters and Builders.**
J. H. Morand, box 171, Mechanics' Exchange.
F. H. Drake, 278 Magazine street.

**Carriages, Wagons, Etc.**
H. Berth, 120 First street.
W. F. Clark, 131 Rampart street.
J. A. Lum & Co., 162 Gravier and 13 Union street.

**Cisterns.**
R. Broderick, 132 Julia street.

**Clothing.**
Darcy & Wheeler, 70 Canal street.
D. Davis, 201 Poydras street.
Pierson & Hews, 14 and 15 Camp street.

**Coal and Wood.**
John H. Macfin, 31 Carondelet street.
H. H. Wood & Bros., 106 Common street.

**Cooperage.**
William J. Beirne, 28 and 29 Front street.
LeBlanc & Beck, 23 and 24 Front street.

**Cotton Ties.**
Bartlett & Rayne, 48 Carondelet street.

**Croquet.**
Bradley's Patent Croquet, Robt. J. Harp, agent, 110 and 112 Camp street.

**Crockery, China, Etc.**
Sayre & Dither, 154 Canal street.
W. C. Shepard & Co., 55 Camp street.

**Dentists.**
Dr. John G. Angell, 152 Julia street.
Dr. G. A. Betancourt, 171 St. Joseph street.
Dr. N. P. Godfrey, 183 Canal street.

**Dry Goods.**
D. H. Holmes, 155 Canal and 15 Bourbon street.

**Dyeing, Cleaning, Etc.**
E. Bonrsier & Co., 11 Baronne street.

**Educational.**
Pleasant Hill High School, Pleasant Hill, La.
Southern Education Agency, New Orleans.

**Engravers and Lithographers.**
John Gibson, New York.
George F. Teutzel & Co., 145 Gravier street.

**Factors and Commission Merchants.**
Aiken & Watt, 91 Carondelet street.
G. M. Bayly & Pond, 31 to 42 Canal and 59 and 61 Common street.
J. L. Bunnica & Co., 66 Tchoupitoulas street.
H. F. Given & Co., 64 Baronne street.
J. C. & H. M. Payne & Co., 64 and 66 Baronne st.
H. E. Shropshire & Co., 16 Tchoupitoulas street.

**Fire Engine.**
Hallock Self-Acting Fire Engine, A. M. Granger, general agent, Exposition building

**Frames.**
F. Wagener, 13 Baronne street.

**Furniture.**
The Mitchell & Rammelsburg Furniture Co., 167 and 169 Camp street.
Joseph Patzelt, 172 Camp street.
Sampson & Bros., 33 and 35 Royal street.

**Gas and Steam-Pipe Fitters.**
Barbarin Gas Machines, F. Roberts, superintendent, 2 Triangle building and 255 Peters st.
Jas. N. Quin, 118 and 120 Tchoupitoulas street.

**Grocers.**
John I. Adams & Co., 43, 45 and 47 Peters street.
Hillman & Manard, 159 Poydras street.
A. W. Skardon & Co., corner of Jackson and Rousseau streets.
B. F. Yates, 175 Poydras street.

**Gas Works.**
Great Western Gas Works, Pittsburg, Pa.

**Hardware and Builders' Material.**
Kursheedt & Blenvenu, 114 Camp street.
A. Rousset, 17 Old Levee street.

**Hair Goods.**
James Moriarty, 176 Baronne street.

**Hotels.**
Bingham House, Philadelphia, Pennsylvania.
McAllister's House, cor. Carondelet and Julia.
Ocean Springs Hotel, Ocean Springs, Miss.

**Insurance.**
American Life Insurance Co., John D. Scott, general agent, 10 Carondelet street.
American Mutual Insurance Association, D. Leurlie, president, 25 Commercial place.
Equitable Life Assurance Co., 33 Camp street.
Louisiana Equitable Life Insurance Co., corner Carondelet and Gravier streets.
Piedmont and Arlington Life Insurance Co. of Virginia, G. W. Terrell, general agent, 31 Carondelet street.
Southern Life Insurance Co., 48 Carondelet st.
Sun Mutual Insurance Co., 61 Camp street.

**Jewelry.**
A. B. Griswold & Co., cor. Canal and Royal sts.

**Ladies' Suits.**
Lewis & Hedrick, 103 Canal street.

**Lamps and Oil.**
Septoline Oil Co., 62 Camp and 15 Dauphine.

**Lime, Cement, Etc.**
Forstall & Deluvigne, 64 Magazine street.

**Lumber.**
W. W. Carre & Co., 350 Delord street.
Danner & Toomer, 288 Delord street.
F. Heuer, 948 and 950 New Levee street.
George Purves, cor. St. Charles and Clio streets.
Roberts & Co., 301 to 307 Gravier street.

**Machinery.**
George A. Barnard, 12 Union street.
W. L. Cushing, 61 St. Charles street.
The DuBois Plunge Cotton Gin, Gaisan Bros., general agents, 39 Perdido street.
Daniel & James D. Edwards, 22 to 28 Front and 21 to 27 Delta street.
Lewis Johnson, corner Julia, Delta and Water.
Jos. Walker, cor. St. Joseph and Constance sts.
B. J. West, 115 and 117 Magazine street.

**Manufacturers.**
William Ebert, 161 and 166 Magazine street.

**Marble.**
George Stroud, 158 to 164 St. Charles street.

**Medical.**
Allen's Lung Balsam, J. N. Harris & Co., Cincinnati, Ohio.
Mrs. M. G. Brown's Poor Richard's Eye-Water, New York.
Cure for Consumption, Craddock & Co., Pulla.
Diarrhea cure, Rev. P. M. Goodwyn, Soniat st., near Coliseum.
Ducro's Alimentary Elixir, P. Cusachs, corner St. Philip and Royal streets.
Hamilton's Buchu and Dandelion, W. C. Hamilton & Co., Cincinnati, Ohio.
Dr. Henry's World's Tonic, Grafton Medicine Co., St. Louis.
Metz's Armenian Hair Vigor, corner Bienville and Prieur streets.
Opium-Eating Antidote, Dr. W. B. Squire, Worthington, Indiana.
Deformities of the body, Dr. A. Folleau, 8 St. Charles street.
Dr. Tassi's Hair Regenerator, 131 Thalia st.
Simmons' Liver Regulator, T. H. Zeilin & Co., Philadelphia, Pennsylvania.
Swaim's Panacea, W. H. Schieffelin & Co., New York.

**Mineral and Soda Water.**
Bethesda Mineral Water, H. D. Huff, agent, glass 1 ox 82c, New Orleans.
Eckloh rg, corner St. Charles street and Washington avenue

**Milliners.**
Mme. Parousse, 591 Magazine street.
Mrs. Dupuy, 88 Royal street.
Sophie, 13 Baronne street.
Mrs. M. Tournuben, 206 Prytania street.

**Musical Instruments, Publications, Etc.**
Robert J. Harp, 110 and 112 Camp street.
Bigelow & Main, New York.
S. Brainard's Sons, Cleveland, Ohio.
Horace Waters & Son, New York.
Philip Werlein, 80, 82 and 90 Baroone street.

**Painters.**
A. S. Cutler, 136½ Camp street.
Johnson & Hillsman, 144 Magazine street.

**Patent Hallding Paper.**
Edward Thompson, 184 Peters street.

**Pens.**
Joseph Gillott & Sons, New York.

**Photographs.**
Constant's Gallery, 21 Hospital street.
W. W. Washburn, 113 Canal street.

**Pictures.**
R. L. DeLee & Co., 112 Camp street.

**Printing.**
Pelican Job Office, 112 and 114 Poydras street.

**Professional.**
Dr. C. A. Buckham, office, 680 Magazine street.
Dr. J. J. Lyons, office, 5d Rampart street.
W. W. Edwards, law office, 88 Common street.
Race, Foster & E. T. Merrick, law office, corner Camp and Commercial place.

**Railroads.**
Great Jackson Route, E. D. Frost, general manager; A. D. Sheldon, agent.
Illinois Central Railroad, James T. Tucker, agent, 26 Carondelet street.

**Scales.**
Victor Scales, J. R. Alcee Gauthreaux, No. 26 St. Charles street.

**Seeds and Flowers.**
David Landreth & Son, Philadelphia, Pa.
James E. Widdo & Co., 122 Camp street.

**Sewing Machines.**
The Singer Improved Family Sewing Machine, William E. Cooper, agent, 89 Canal street.

**Soap.**
J. H. Keller, 110 Gravier street.
Procter & Gamble, Cincinnati, Ohio.

**Steamships and Shipping.**
Cromwell Line New York Steamers, Alfred Moulton, agent, 41 Carondelet street.
Merchants' Line New York Steamers, John H. Ludwigsen, agent, 190 Common street.
Mississippi and Dominion Line of Liverpool Steamers, Silas Weeks, agent, 48 Carondelet.
National Line, P. F. Dogarty, agent, 151 Camp st.

**Stoves.**
H. Haller, 49 Camp street.

**Tarpaulins.**
Samuel Brock, 81 New Levee street.

**Tobacco and Cigars.**
Perique Tobacco, E. Bourgeois, 19 Conti street.
Ed. L. Zell & Co., cor. Canal and Carondelet sts.

**Trunks, Etc.**
P. Bauer, 54 Canal street

**Undertakers.**
T. W. Bothick, 271 Camp street, New Orleans.

**Upholstery.**
T. J. Brown, 263 Camp street.
Heath & Lara, 99 Camp street.

**Washing Machines.**
Ringen Washer, H. Haller, 49 Camp street.
Sherwood Steam Washer, 103 Canal street.

**Wire Railing, Etc.**
Dufur & Co., Baltimore, Maryland.
Hudson River Wire Co., New York and Chicago

## Special Notices.

ALABAMA CONFERENCE FEMALE COLLEGE.—*Calendar for* 1873.—June 18 to 20—Annual written examination.

Friday, June 20, 8 P. M.—Anniversary exercises of the Palhollan Society.

Saturday, June 21, 10 A. M.—Board of managers meet.

Sunday, June 22, 10½ A. M.—Commencement sermon by Rev. A. S. Andrews, D. D.

Monday, June 23, 10 A. M.—Sophomore select readings. 8 P. M.—Art festival, and address by G. R. Glenn, of Columbus, Georgia.

Tuesday, June 24, 10 A. M.—Junior original compositions, and address by Captain Robert E. Park 3 P. M.—Alumnæ meeting. 8 P. M.—Original compositions by the senior class.

Wednesday, June 25, 10 A. M.—Closing commencement exercises, and address by Major General E. M. Law. 8 P. M.—Annual concert.

Thursday, June 26, 9 P. M.—Social reunion of the alumnæ.

Tuesday, September 16, 1873—Opening of the eighteenth annual session.

THE FOLLOWING is the programme of closing exercises at Whitworth Female College, Brookhaven, Mississippi, for the term 1872-3:

June 27, 8 P. M.—Exhibition by Calliopean Society.

June 29, 11 A. M.—Commencement sermon by Rev. W. V. Tudor, D. D.

June 30, 9 A. M.—Anniversary of Calliopean Society. Literary exercises by the members. Address by Rev. W. E. M. Linfield. 2 P. M.—Meeting of board of trustees. 3 P. M.—Anniversary of Alumnæ Association. Address by ——. 8 P. M.—Concert, vocal and instrumental, by the music pupils. There will be six pianos in use, besides other musical instruments.

July 1—Commencement day. Salutatory by Miss Julia N. Wallace. Essay by Miss Addie V. Marshall. Annual address by Rev. Whitfield Harrington. Delivery of medals and conferring degrees by the president. Valedictory by Miss Bertha Brownley.

Ministers who expect to attend will please notify me, that homes may be provided for them. All are cordially invited.

I earnestly solicit all ministers and other friends of the college to send me the names and postoffices of persons to whom I may mail catalogues.

H. F. JOHNSON.

VERONA FEMALE COLLEGE.—*Commencement Exercises.*—Sunday, June 29.—Annual sermon by Rev. W. C. Johnson.

Monday, June 30, 7½ P. M.—Musical entertainment.

Tuesday, July 1, 9 to 12 A. M.—Junior exhibition and address. 8 P. M.—Essays by graduating class, address, and diplomas conferred.

T. C. WIER.

THE Union Springs District Meeting will be held at Union Springs, commencing on Wednesday night, the ninth of July. The opening sermon will be preached by Bro. Briggs, of the Selma district. Ample preparations have been made to accommodate all visitors, and the brethren from all parts are invited.

S. P. RICHARDSON, P. E.

THE Selma District Conference will convene at Uniontown on Thursday, June 12. Introductory sermon at eleven A. M.

ANDREW J. BRIGGS.

SUMMIT DISTRICT CONFERENCE.—The District Conference of Summit district, Mississippi Conference, will be held in the town of Summit, beginning on the tenth of July.

A. B. NICHOLSON.

TO THE PREACHERS OF THE SELMA DISTRICT, ALABAMA CONFERENCE.—Be pleased to forward the names of the delegates to the District Conferences from your respective charges to Dr. William A. Johnson, Uniontown, Alabama, and much oblige the committee of arrangements, of which he is chairman.

ANDREW J. BRIGGS, P. E.

SCHOOL NOTICE.—Miss Louis will open a school at Ocean Springs on the first of June, 1873. References—Rev. J. Hamilton, Alabama; Rev. James A. Heard, Tennessee; Rev. J. Wilkinson, Louisiana; Dr. H. M. Dunlap, Mississippi.

## Appointments for Quarterly Meetings.

NOTICE.—The Publishing Committee of the ADVOCATE gave it as their opinion that the insertion of the notices of Quarterly Conferences once or twice was sufficient, and, as the space of the paper is valuable, they passed a resolution recommending that they "*be not inserted more than once or twice.*" Our friends who are interested in these appointments *will take due notice thereof*, as we propose to be governed by the resolution in future.

### MISSISSIPPI CONFERENCE.

JACKSON DIST.—THIRD ROUND.

| | |
|---|---|
| Yazoo City station | June 7 |
| Jackson station | 28, 29 |
| Mount Olivet circuit, at Kelley's school-house | July 5, 6 |
| Brownsville circuit, at Brownsville | 12, 13 |
| Madison circuit, at Pearl River | 19, 20 |
| Sharon circuit, at Sharon | 26, 27 |
| Dover circuit, at New Hope | Aug. 2, 3 |
| Yazoo circuit, at Locust Grove | 9, 10 |
| Camden circuit | 16, 17 |
| Sulphur Springs circuit | 20, 21 |
| Canton station | 23, 24 |
| Thumastown circuit | 30, 31 |
| Carthage circuit | Sept. 6, 7 |

H. H. MONTGOMERY, P. E.

MERIDIAN DIST.—THIRD ROUND.

| | |
|---|---|
| DeKalb circuit, at Scooba | June 21, 22 |
| Spring Hill circuit, at Union | July 5, 6 |
| Shubuta station | 12, 13 |
| Wayne circuit, at Enon | 19, 20 |
| Meridian station | 26, 27 |
| Paulding circuit, at Paulding | Aug. 2, 3 |
| Clarke circuit, at Desoto | 9, 10 |
| Enterprise station | 16, 17 |
| Marion circuit | 23, 24 |
| Enterprise circuit | 30, 31 |
| Toomsuba circuit | Sept. 6, 7 |

WILLIAM B. HINES, P. E.

VICKSBURG DIST.—THIRD ROUND.

| | |
|---|---|
| South Warren, at Asbury | June 7, 8 |
| Rocky Springs, at Steele chapel | 14, 15 |
| Shiloh and Grand Gulf | 22 |
| Port Gibson | 28, 29 |
| Kingston | July 12, 13 |
| Vicksburg station and Grove street | 18-20 |
| Cayuga, at Spencer chapel | 26, 27 |
| Natchez | Aug. 2, 3 |
| Fayette, at Belle Grove | 16, 17 |
| North Warren, Hildale and Sunflower, at Bell Hill | 23, 24 |
| Clover Hill | Sept. 6, 7 |
| Rolling Fork | 13, 14 |

The District Conference will be held in Port Gibson, June 26-29.

JOHN A. H. JONES, P. E., Port Gibson, Mississippi.

BRANDON DIST.—THIRD ROUND.

| | |
|---|---|
| Brandon station | June 14, 15 |
| Family circuit | 21, 22 |
| Morton circuit | 28, 29 |
| Hillsboro circuit | July 5, 6 |
| Walnut Grove circuit | 19, 20 |
| Union mission | 26, 27 |
| Philadelphia circuit | Aug. 2, 3 |
| Trenton circuit | 9, 10 |
| Raleigh circuit | 16, 17 |
| Taylorville mission | 23, 24 |
| Lake and Forest circuit | 30, 31 |
| Carlandsville circuit | Sept. 13, 14 |

The District Conference will be held at Morton, July 10. A camp meeting will be held at Pilgrim's Rest on the Philadelphia circuit, commencing September 5, 1873.

F. M. WILLIAMS, P. E.

### ALABAMA CONFERENCE.

SELMA DIST.—THIRD ROUND.

| | |
|---|---|
| Uniontown station | June 14, 15 |
| Summerfield station | 21, 22 |
| Selma station | 28, 29 |
| Coffeeville mission, at Mount Pleasant | July 5, 6 |
| Peachtree circuit, at Air Mount | 12, 13 |
| Clayton and Spring Hill, at Spring Hill | 19, 20 |
| Jefferson and Linden mission, at Linden | 26, 27 |
| Orrville, at Center chapel | Aug. 2, 3 |
| Jackson, at Ropewell | 9, 10 |
| Sugarville, at Gosport | 16, 17 |
| Choctaw Corner, at Choctaw Corner | 23, 24 |
| Rembert Hills | 30, 31 |
| East Selma | Sept. 6, 7 |

ANDREW J. BRIGGS, P. E.

## MISCELLANEOUS.

SEND FOR PHILIP WERLEIN'S PRICE LIST OF DUNHAM & SON'S (LATE PATENT) AND J. P. HALE'S IMPROVED PIANOS, AND NEEDHAM & SON'S SILVER-TONGUE ORGANS.

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J. P. Hale's Piano Price List.

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|---|---|---|---|
| Style 6 | $400 00 | Style 8 | $550 00 |
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These Pianos are the best for tone, touch, durability and price. Send for descriptive circular. They are sold on the following terms: $40 cash, $20 each month during the first year, afterward $12.50 per month until paid for; making a credit extending to 26, 30, 34 and 38 months. If more convenient, the payments can be made every two, three, four or six months, and the time can be shortened and a reduction in price will be made. Organs sold on similar terms.

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A large stock of new and second-hand Square and Upright American, French and German Pianos, Music, etc.

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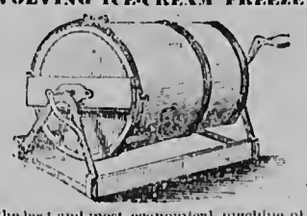
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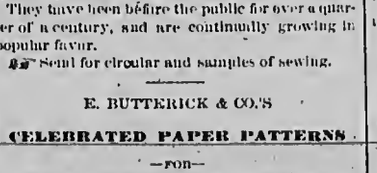
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One copy (paper cover) sent on receipt of 25 cents.

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Steamers of this Line leave New Orleans for New York EVERY SATURDAY, at 5 P. M.

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| Cabin Passage | $50 00 |
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|---|---|
| Cabin Passage | $50 00 |
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Through tickets to Liverpool and the Continent.

New Orleans wharf—Foot of Jefferson street.

New York wharf—Pier No. 4, North River.

JOHN H. LUDWIGSEN, Agent, fe13 1y No. 190 Common street.



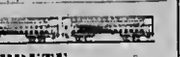
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Excursion Tickets for return by same line issued at reduced rates, available for six months. For further particulars apply to

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| Express | 7.50 A. M. |
| Mail | 5.55 P. M. |
| Accommodation | 4.00 P. M. |

ARRIVE.

| | |
|---|---|
| Express | 11.30 P. M. |
| Mail | 9.40 A. M. |
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Their motto is: LIVE AND LET LIVE, BUT DON'T BE UNDERSOLD!

Apropos—Now that cold weather has come to stay, go and see the fine display they make of

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| Coffee and T

# The Christian Advocate.

PUBLISHED BY ROBT. J. HARP, FOR THE ALABAMA, MISSISSIPPI AND LOUISIANA CONFERENCES, METHODIST EPISCOPAL CHURCH SOUTH.

VOL. 19. NEW ORLEANS, THURSDAY, JUNE 12, 1873. NO. 24.


## News of the Week.

### DOMESTIC.

WASHINGTON, June 4.—It is said by the highest military authorities that the Modocs could not surrender as prisoners of war, in the sense known to nations where war is declared in accordance with constituted forms. Not having been so served, they are not entitled to consideration as prisoners of war.

The order issued to the commanding general, directly after the assassination of General Canby and Dr. Thomas, was not to exterminate the Modocs, but it was said their conduct had been such that their extermination would be justifiable, thus leaving the matter to the discretion of General Davis. Therefore, if he had ordered the killing of these Indians, he would not have been censured by the authorities. As to their final disposition, no one questions that they will be delivered to the government of Oregon for trial.

A private dispatch from Montgomery, Alabama, says that Governor Lewis, Republican, has appointed Robert C. Breckell, Democrat, chief justice of the Supreme Court of that State, vice Peck, resigned.

MEMPHIS, June 4.—For the past ten days a disease at first pronounced by the physicians cholera morbus, or malarial fever, has prevailed here, but no alarm was felt until yesterday, when the physicians generally agreed that it was cholera, some classing it sporadic and others Asiatic.

Thus far its ravages have been chiefly confined to negroes and the laboring classes, and, in the absence of an organized board of health, it is difficult to estimate the number who have died. The doctors say the disease, if promptly attended to, yields readily to treatment. Among the latest victims was George Moore, of the Memphis and Louisville Transfer Company, who died last night.

During the war he was provost marshal of this city under the Federals, and was highly esteemed.

Reports from the towns below here on the river say the disease prevails there also. There is but little excitement in regard to it.

CINCINNATI, June 4.—At the ministerial conference of the New Jerusalem Church, to-day, two papers were read by the Rev. W. H. Hinckley, of New Orleans, the first being upon the most efficient and practical method of propagating the doctrines of the new church. The second was upon the conduct of the ministers of the new church toward those of other denominations.

Papers were also read by Rev. George Field, of Toronto, Canada, upon the distinction between the symbols of the Jewish and Christian churches.

ST. PAUL, June 4.—The following dispatch has been received here:

*Bismarck, Dakota*, June 4.—The track of the Northern Pacific railroad reached the Missouri river at this place to-day, and the entire division of four hundred and fifty miles, from Duluth to Bismarck, is open to business. The people are celebrating the event. Connection is made here with the navigation of the upper and lower Missouri.

A line of steamers is established between this point and Fort Benton, in western Montana, and shipments of both government and private freight are being made by this new route to the Northwest.

The railroad surveying expedition, with a military escort under command of General Stanley, will start west on the sixteenth instant, with the intention of making a definite location of the line of road from the crossing of Yellowstone, and along that river to central Montana, this being the only portion of route not yet determined.

NEW YORK, June 5.—The steamer Frolic was hailed off Sandy Hook, to-day, with the rescued crew of the Polaris. The Frolic was ordered direct to Washington.

The Grand Lodge of Free and Accepted Masons to-day had under consideration the proposed new constitution. Among the amendments adopted was one providing that the warrant of a lodge can be surrendered only when there cannot be found among its members seven qualified brethren desirous of retaining the same. An unaffiliated Mason shall not be allowed to visit any lodge, or join any Masonic procession, or receive Masonic relief or burial. No member shall be permitted to sever his connection from the lodge of which he is a member until he shall present a ticket from some warranted lodge that he has petitioned for membership therein.

WASHINGTON, June 6.—The Polaris people rescued by the Frolic are virtually prisoners until Secretary Robeson finds out all about it. Journalists are excluded.

KEY WEST, June 7.—Intelligence of the safety of the steamship George Cromwell, from New York to New Orleans, whose non-arrival at the latter port has caused so much anxiety, reached here to-day. Her engines broke down May 21; she made for Abaco, in the Bahamas, where she now lies in safe anchorage awaiting assistance from New York. All on board are well.

NASHVILLE, June 7.—The excitement about the presence of cholera here is increasing. Several deaths have been reported on the authority of the best physicians; but the mortality to-day shows no increase, and physicians report some abatement. The deaths by cholera, which some pronounce sporadic and others Asiatic, have not on any one day during the week exceeded seven.

NASHVILLE, June 8.—The disease here, which some call cholera, is subsiding, fewer cases reported, and these are of a milder type.

CINCINNATI, June 8.—A fire doing $150,000 damage occurred in this city to-day, burning fourteen hundred barrels of coal oil, twenty-five freight cars, mostly loaded, a lumber yard with three million feet chiefly of hard lumber, and seventeen dwellings, most of them small frame structures.

NEW YORK, June 10.—Stokes was greatly delighted upon receiving the information that a new trial had been granted him, and there was a good deal of rejoicing among those interested at the favorable decision of the appellate court. His counsel say: Upon the next trial we will prove to the satisfaction of the New York public that there has been gross misapprehension of the case from the day of the tragedy, and we will be able to establish his innocence by evidence of an overwhelming character.

MEMPHIS, June 10.—The cholera is undoubtedly increasing. The interments to-day were eighteen, against eleven yesterday, while the undertakers had received, at six o'clock, orders for fourteen more to-morrow.

Hon. Jacob Thompson, Secretary of the Interior under Buchanan, is dangerously ill with cholera.

SAN FRANCISCO, June 10.—General Schofield telegraphs General Davis, at Boyle's Camp, to appoint a commission on the spot for the trial of the Modocs.

### FOREIGN.

CITY OF MEXICO, June 1.—Mr. Foster, the new American minister, arrived here on the twenty-seventh ultimo.

The foreign priests who were held in custody have been expelled from the country, the government styling them as pernicious foreigners. The American minister interfered in behalf of two naturalized Irishmen, but President Lerdo de Tejada refused to allow them to remain.

The arrest of these priests is considered a clear indication of the unwillingness of the President to protect the church party. He has hitherto been considered as having a leaning in favor of the priests. Three sick foreign priests were allowed to remain temporarily upon giving bail to leave the country immediately upon their recovery.

The nuns found an asylum in private houses. Nearly all of them are very old.

LONDON, June 5.—It is reported that Eugenie has been in Paris two days.

The *Pall Mall Gazette*, in its issue of this afternoon, published an appeal of the ex-Empress Eugenie to the President of France in favor of her son.

ROME, June 5.—The death of Urbano Ratazzi took place at Frosinone, forty-eight miles from this city.

Signor Lausa, president of the council and minister of the interior, was at his bedside when he breathed his last. The death of this eminent statesman has produced a profound sensation.

LISBON, June 5.—The steamship Cordillera, from Rio Janeiro, May 17, arrived here this evening. The yellow fever had entirely disappeared from Rio Janeiro and the cities on the Rio de la Plata. The number of cases in Bahia was also daily growing less.

The insurrection in the province of Entre Rios, Argentine Republic, continued, notwithstanding the vigorous efforts of the government to crush it.

LONDON, June 6.—Dispatches from Melbourne report that a panic prevails in New Zealand over the frequent and terrible assassinations by the mountaineers. The settlers are organizing for defense, and another Maori war is probable.

MADRID, June 8.—The Constituent Cortes reassembled at ten o'clock this morning, and passed a resolution definitively proclaiming the Federal republic by a vote of 210 yeas against 2 nays. The motion to make the day a national holiday was rejected.

LONDON, June 9.—Alexandria Palace, in north London, is burning. Additional fire brigades were called, but it is feared they will not arrive in time to save it from entire destruction.

*Later.*—Alexandria Palace is entirely destroyed. Seven lives lost.

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A FAMISHING TRAVELER who had run down a salamander made a fire and laid him alive upon the hot coals to cook. Wearied with the pursuit which had preceded his capture, the animal at once composed himself and fell into a refreshing sleep. At the end of half an hour the man stirred him with a fagot, remarking: "I say! wake up and begin toasting, will you? How long do you mean to keep dinner waiting, eh?" "Oh, I beg you will not wait for me," was the yawning reply. "If you are going to stand upon ceremony, everything will get cold. Besides, I have dined. I wish, by the way, you would put on some more fuel; I think we shall have snow." "Yes," said the man, "the weather is like yourself—raw and exasperatingly cool. Perhaps this will warm you." And he rolled a ponderous pine log atop of that provoking reptile, who flattened out and "handed in his checks."

> The moral thus doth gibly run:
> A cause its opposite may brew;
> The sun shade is unlike the sun,
> The plain unlike the plumber Loo;
> A salamander underdone
> His impudence may overdo.

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DANIEL LEE says, in the *Plantation*, that "a great deal of land is fertilized in New York by plaster alone in the way of purchased plant-food, and at a cost of not over thirty cents per acre."

## Hurry-Upers.

I have just been reading Olive Thorne's trials with a Put-offer, and I cannot resist putting in a word on the other side of the question, and telling something of life with a Hurry-uper.

If the "habit of putting off is frightfully common," the other extreme is frightfully dangerous. For while a slow, easy person usually enjoys a long life, one of those go-ahead drivers will hurry himself into the grave and drive his friends there before him. For the last eight years I have been daily, yes, hourly, prompted by such precepts as "Take time by the forelock," "Procrastination is the thief of time," "Delays are dangerous," "Time is money," etc., by a husband who is a model in every respect, except that he is always in a hurry. Some of you may sigh with envy, perhaps, at the thought of a husband with only *one* fault; but if there is anything else so wearing to both body and soul as being constantly hurried, I do not know what it is.

"Hurry up, hurry up, Em., it's almost seven o'clock, time breakfast was ready," is often the first greeting I have in the morning. But long ago I learned that "most seven o'clock" means from five to ten minutes after six, and as David always keeps our clock a half hour ahead of the right time, why, I gain still another half hour, and reckon that the real time is only half-past five. I do protest against the idea of gaining time by having the clock too fast. When our clock is ahead of time I am always thinking, Well, the clock is too fast, I need not hurry so; and I go a little slower, and then am too late; when, if the clock had been right, I would have planned accordingly.

Now I hope no one will think I am one of the Put-offers, for I am not. I never am late to church, and in my school days I used to pride myself on my punctuality—would go term after term without getting a single tardy mark—never used to miss a train of cars, though I never had to sit an hour on the hard seats in the depot waiting for a train, as I have sometimes done since David the hasty became my guide.

Shall I ever forget the last time that we went to visit grandma? I am certain the worry and hurry and excitement of that one trip must have shortened the span of my earthly career by some hours at least.

I was in a very happy frame of mind that morning, thinking how pleased grandma would be to see us, and how she would admire baby Bennie (her only grandchild,) and whether she would agree with me in thinking it best not to cut his gums to let the little teeth through, etc. With a great many such things running through my mind, I was very leisurely getting Bennie ready for his bath, stopping to admire his dimpled shoulders, and give him a hug and kiss, when I heard the front door open and shut hastily. The next moment David called up the stairs: "Emma, how near are you ready? It is time we were off."

Now I knew better. I knew the train did not leave for a good hour at least, but somehow, when David gets in one of his hurrying fits, it is always contagious, and in a few minutes I was flying around the house at a rate that was a caution to all slow folks.

Bennie's bath, of course, must be omitted. I would only have time to wipe off his face and hands a little, which, of course, he resisted with all his force of fist and foot. A regular bath in his bath-tub he always enjoys, but a wash-rag! he'll fight it to his last breath. Under the circumstances I did not wait to put much of a polish on the chubby cheeks, but hurried his clothes on, and to keep him out of mischief seated him in the middle of my nice clean bed. He must have something to amuse himself, anything to keep him still, I thought, as I crowded the cover tight in the pomade jar, and handed it to him, greatly to his delight, for it was a new plaything.

Bennie disposed of, I hurried to get myself ready. I had just taken down my hair when another call came from below. "Come, Em., hurry up." Now Nature has given me a switch only a yard and a quarter long, and thick proportionately—not like a chignon that can be pinned on at a moment's notice, but with shaking fingers (for the hurry was already beginning to tell on my nerves) I twisted it up in about two minutes, and was hurrying on my clothes when again from the lower regions came a call. "Why, wife, what are you about? You surely will be left; do hurry!" Oh, wasn't that exasperating! When every nerve and muscle I possessed were strained to their utmost in my efforts to move fast, to be told to "hurry." My emotions were indescribable, but certainly my strongest desire was to get my fingers around that man's throat, and, if possible, choke off, for five minutes at least, that everlasting "hurry up."

A noise from Bennie attracted my attention, and I turned to him to find the little mischief had taken the cover off the pomade jar, and with his little fingers had taken out dabs of pomade and spread them all over the counterpane, pillows and everything else within his reach. Never mind, we must not wait now to fix things, for just then came another call. "Do hurry, Em.; are you never coming?" and I hurried down stairs, wiping Bennie's fingers as I went, and we hurried into the carriage; and the horse hurried to the depot at a rate that sent people flying across the street crossings, for David always will keep a horse that goes like the wind; he can't wait for a slow horse.

When we reached the depot I trembled, so that Bennie's heavy weight fairly dragged me down, but we were there in time, surely, for no train came for forty-five minutes. Weary minutes they were to me, for I was ashamed of my dirty baby, and tears of vexation *would* come into my eyes when I thought of the room I left in such disorder, when there was plenty of time to make it neat and tidy.

And yet, my dear, old, kind David, I am already conscience-smitten to think I have been complaining at his having even *one* fault.—*Elinor Brooks, in Christian Union.*

## The President's Proclamation.

The proclamation of the President in regard to the difficulties in Louisiana, containing seven recitals in its preamble, commands "certain turbulent and disorderly persons" in that State, alleged to "have combined together with force and arms to resist the laws and constituted authorities of said State," "to disperse and retire peaceably to their respective abodes within twenty days from" the date thereof. This supposes an armed insurrection in the State against the authority of William P. Kellogg, recognized by the President as its lawful executive, and that, too, so strong as to demand the interposition of the Federal power for its suppression. If no such fact existed at the date of the proclamation, then we do not see how it can apply to the actual condition of things in Louisiana. It is true that there have been local disturbances of the public peace in two instances, which have already subsided; yet these are very far from constituting what the law terms an insurrection. And, so far as the public are informed, there were no turbulent and disorderly persons "combined together with force and arms to resist the laws and constituted authorities of the State," who can, according to the President's command, "disperse and retire peaceably to their respective abodes." There is not and there has not been at any time an organized and armed rebellion against the *de facto* government of Kellogg. The state of things in Louisiana may be perilous; yet the constitution and laws of the United States contemplate an *actual* insurrection, and not simply one that may be, as the condition precedent to the interposition of Federal force. It is absurd to command insurgents to disperse and retire peaceably to their homes when there are no such insurgents "combined together with force and arms" and actually engaged in resisting the laws and authorities of the State.

The practical import of the proclamation is that of a technical, formal and official notice given beforehand that the President intends, if in his judgment it shall be necessary, to employ Federal troops for the purpose of sustaining Kellogg as the executive of Louisiana and putting down all insurrectionary resistance to his authority. He recognizes him as the lawful Governor of the State and means that his authority shall be maintained. He means that the public peace shall be preserved by submission to what more than half the people regard as an outrageous usurpation, and what, moreover, the Senate Committee on Privileges and Elections declared to be such upon the most ample array of evidence. He tells the people that, if Kellogg cannot sustain his own authority by State power, he will sustain it by the use of Federal troops. This is a foregone conclusion. So far and so long as the question of Kellogg's authority rests with him there can be no resistance to it which he will not promptly put down.

Such being the President's position, whether right or wrong, nothing is clearer than that the people of Louisiana must submit to the *de facto* government of Kellogg. Forcible resistance by any portion of the people would not only put them in the wrong, but result in their certain defeat. While we believe that the Kellogg government is a monstrous usurpation of power, and that the President is entirely incorrect in the view which he takes of its legitimacy, we nevertheless advise every person in Louisiana to submit to it. It is the only government which the State can now have, and it is certainly better than none. There is practical sense in the motto that "what can't be cured must be endured."

The action of the President is, however, not the final solution of the question, unless Congress chooses to make it so. When it meets, next December, the whole subject will come before it; and it will necessarily be compelled to decide whether the present government of Louisiana, recognized and sustained by the President, is a lawful one. This point ought to have been settled by the last Congress. Its attention was called to it by the President, while the whole merits of the question were fully presented in the voluminous report of the Senate Committee on Privileges and Elections, with the recommendation that Congress should take measures to provide for a new election. It was a most shameful omission on the part of Congress that it did not at once meet the issue and correct the wrong in the manner recommended. The duty that was then dodged still remains to be performed; and when the next Congress assembles it will find itself faced by the same duty, not at all changed in its character or modified by the President's action.

Louisiana cannot be represented in either house of Congress without a lawful State government, and it is the business of Congress to decide whether it has such a government, and, if in its judgment it has not, then to provide for a new election. The President will, of course, keep the peace until Congress meets, and then we hope to see an end put to this Kellogg-McEnery muddle by a special election under national authority. Both the facts and the law of the case point to this course as the only proper remedy to secure a final settlement of the question. The spectacle of a State government neither elected nor legally declared to be elected, yet sustained by Federal power, is possible only by an enormous blunder. Congress ought not to allow such a blunder to become a precedent.—*New York Independent.*

## Sir Samuel Baker's Expedition.

A correspondent writes from Alexandria (on April 26) as follows:

That England should feel great interest in the probable fate of Sir Samuel Baker's expedition is most natural. The expedition, consisting in all of three thousand men, well equipped, was at first most successful. Its commander pushed on into the heart of Africa with only a few trifling encounters with badly-armed savages, who might harass, but could not offer any serious opposition to his advance. Disease and desertion, however, soon thinned his ranks, and when he reached Darfur he had only with him one hundred and sixty-eight men of his original forces. In his former travels in Central Africa Sir Samuel Baker had met with much kindness from the Sultan of this place, but he found now that the old man was dead, and that the new sovereign was like the Pharaoh who knew not Joseph. Sir Samuel Baker asked for provisions and porters. "Only in exchange for arms and ammunition," was the reply. Baker refused, and joined some of the revolted tribes whom the Sultan was endeavoring to reduce to submission. There was a battle, disastrous to the allies of the Englishman, who with great difficulty succeeded in gaining the town of Gondokoro with only thirty-two men. Here, however, he was in comparative safety; his force was augmented by the rear guard and by some convalescents whom he had left behind, and some defensive works were constructed, which sufficed to check the assaults of the hostile Africans. But there was no great supply of provisions and ammunition — a siege. Still Sir Samuel Baker's agent telegraphed about October, 1872, that the position could be held for six months; at the same time he earnestly begged that supplies should be dispatched without delay.

After this communication everything connected with the fate of Sir Samuel Baker and his companions is mere surmise based upon reports circulating in the Soudan. At one time certainly it was greatly feared that all the survivors of the expedition were massacred in their attempts to cut their way to Egyptian territory from Gondokoro, which Sir Samuel Baker had left in despair at the non-arrival of succor. Why something was not done is a question much debated. There were and are twelve battalions of regular troops in the beleaguered garrison; but they do not appear to have moved. But it is only just to the Khedive to state that immediately upon the receipt of Sir Samuel Baker's last dispatch an expedition was to be sent out with supplies of all sorts, by way of Zanzibar, to Gondokoro. Three American officers of known energy and intelligence were selected for the command, and these were to be accompanied by a contingent of native commissioned and non-commissioned officers, who were to organize a land transport service, with Mombas as a place of supplies. Colonel Purdy and Lieutenant Colonels Long and Mason were ready in October last; they were ordered to hold themselves in readiness to start at a day's notice. Provisions, clothing, sporting guns and ammunition, and costly presents for the native chiefs, were purchased and stored, and the members of the expedition are still here, and are likely to remain, as the season is so far advanced that a journey south would be death to the foreign officers. Every one wonders at the delay, yet not one voice blames either the Khedive or his ministers.

To whomsoever the blame may fall at last, it certainly seems strange that when the lives of Sir Samuel Baker and his companions depended upon the dispatch with which relief should be afforded them, so much time was lost in sending to Europe for instructions and chronometers and all the appliances of a strictly scientific voyage of discovery. With the innumerable matters of importance coming under the Viceroy's immediate attention, it is by no means strange that he should forget whether he had or had not given the final orders for the departure of the expedition which was to revictual Gondokoro nearly seven months ago, meanwhile the Americans chafe at the delay and at the increase to their expense by an enforced life at the New Hotel. Sir Samuel and Lady Baker, if not dead, are enduring all the agonies of suspense, and the chief of staff is preparing Prince Hassan Pasha for the future position of minister of war and commander-in-chief, by a daily course of military, of which the Campaigns of Hannibal and the Parisian au Caire are the text-books.—*Boston Globe.*

## From the Work.

WOODVILLE DISTRICT CONFERENCE.—Last week we gave an account of the conference, furnished by Bro. Brown. Since we have received a communication from the secretary, G. H. Wiley. From his report we take the following items:

"The claims of Centenary College were briefly but ably set forth by its excellent president, Rev. C. G. Andrews, and the interest of the brethren enlisted in its support. The following resolutions were adopted:

*Resolved*, That it is the sense of this conference that our regular Wesleyan Catechism should be used in all our Sunday schools, and that no other publication should be allowed to supersede said book.

*Resolved*, That we are thankful to Providence for the preservation of the life and health of Bishop Kavanaugh, so that he has been able to visit our district, so remote from his home, and to inspirit us by his presence and ministry.

The following-named brethren were elected lay delegates to the next Annual Conference: John McVea, Josiah Nettles, J. E. Jagers, L. K. Barber. Alternates—W. G. Longmeyer, Isaac Pipes, B. W. Sewall, G. H. Wiley.

The thanks of the conference were voted to the citizens of Woodville for their generous hospitality during its session.

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MADAM, allow me to prescribe for you. I have had a long experience in the management of delicate women, and believe I can give you some important advice. For the present I prescribe only for your feet.

1. Procure a quantity of woolen stockings—not such as you buy at the stores under the name of lambs' wool, that you can read a newspaper through, but the kind that your Aunt Jerusha, in the country, knits for you, thick as a board, that will keep your feet dry and warm in spite of wind and weather.

2. If you want to be really thorough, change them every morning, hanging the fresh ones by the fire during the night.

3. Procure thick calf-skin boots, double uppers and triple soles, and wear them from the first of October till the first of May. Make frequent applications of some good oil-blacking.

4. Avoid rubbers altogether, except a pair of large rubber boots, which may be worn for a little time through snow-drifts or a flood of water.

5. Hold the bottoms of your feet in cold water half an inch deep, just before going to bed, two or three minutes, and then rub them hard with rough towels and your naked hands.

Now, madam, go out freely in all weathers, and, believe me, not only will your feet enjoy a good circulation, but as a consequence of the good circulation in the lower extremities your head will be relieved of all its fullness, and your heart of its palpitations. Your complexion will be greatly improved, and your health better in every respect.—*Dio Lewis, in To-day.*

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PÈRE HYACINTHE presented to the large congregation in Geneva, recently assembled to hear him, three plans for building up a Reformed Catholic Church. The first, on a basis of simple Deism, he rejected, because Deism is a philosophy and not a religion, its abstract God not being the sympathetic God of the gospel. The second plan was to accept Protestantism as a solution of the problem. He acknowledged Protestantism to be a religion and not simply a philosophy; but it was not sufficiently a church for him; symbols were necessary. He wanted the efficacious sacraments of the church, which embraced the whole life of man from baptism to extreme unction. He wanted an historic hierarchy and a visible center of unity, such as was now at Rome, but which might at some future time be elsewhere. The third plan, therefore, was to reform the church without separating from it. To separate from the church at once would be to repeat the harm which the Protestant Reformation inflicted upon Catholics by withdrawing from them all the elements of liberty and deepening the tendency to narrow centralization.

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RETURN OF DR. PUNSHON TO ENGLAND.—Rev. Dr. Punshon, president of the Canada Wesleyan Conference, sailed for England on the twenty-fourth ultimo. He is announced to preach in London, on behalf of the new Westminster chapel, on the tenth of June. The presentation of the "testimonial," gotten up by his numerous Canadian friends, took place at a farewell meeting held in the lecture-room of the Metropolitan Wesleyan church, Toronto, on Monday evening, May 19. Dr. Punshon's administration in Canada seems to have been one of remarkable usefulness and success from the beginning, and he leaves his brethren of the Dominion enjoying their fullest confidence. His great ability, manifested everywhere, in the pulpit, on the platform, and in the executive chair, has won for him the admiration of the whole people without respect of denomination.

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ENGLAND raises a revenue of $50,000,000 a year in India from her monopoly of opium and the excise on spirits. This revenue is the price of the spiritual and temporal ruin of hundreds of thousands of Chinese and English subjects.

The Christian Advocate.

THURSDAY, JUNE 12, 1873.

### PRAYER AND POTATOES.

"If a brother or sister be naked, and destitute of daily food, and one of you say unto them, Depart in peace, be ye warmed and filled; notwithstanding ye give them not those things which are needful for the body, what doth it profit?"—James ii, 15, 16.

An old lady sat in her old arm-chair,
With wrinkled visage and dishevelled hair,
And hunger-worn features;
For days and for weeks her only fare,
As she sat there in her old arm-chair,
Had been potatoes.

But now they were gone—of bad or good
Not one was left for the old lady's food,
Of those potatoes;
And she sighed and said: "What shall I do?
Where shall I send and to whom shall I go
For more potatoes?"

And she thought of the deacon over the way—
The deacon so ready to worship and pray,
Whose cellar was full of potatoes.
And she said: "I will send for the deacon to come;
He'll not mind much to give me some
Of such a store of potatoes."

And the deacon came over as fast as he could,
Thinking to do the old lady some good,
But never, for once, of potatoes;
He asked her at once what was her chief want,
And she, poor soul, expecting a grant,
Immediately answered: "Potatoes."

But the deacon's religion didn't lie that way;
He was more accustomed to preach and to pray
Than to give of his hoarded potatoes;
So, not hearing, of course, what the old lady said,
He rose to pray, with uncovered head,
But she only thought of potatoes.

He prayed for patience and wisdom and grace;
But when he prayed, "Lord, give her peace,"
She audibly sighed, "Give potatoes;"
And at the end of each prayer which he said,
He heard, or thought that he heard, in its stead
That same request for potatoes.

The deacon was troubled—knew not what to do;
'Twas very embarrassing to leave her so
About "those carnal potatoes,"
So, ending his prayer, he started for home;
But as the door closed he heard a deep groan:
"O give to the hungry potatoes!"

And that groan followed him all the way home—
In the midst of the night it haunted his room:
"O give to the hungry potatoes!"
He could bear it no longer—arose and dressed—
From his well-filled cellar taking in haste
A bag of his best potatoes.

Again he went to the widow's lone hut;
Her sleepless eyes she had not yet shut;
But there she sat, in that old arm-chair,
With the same wan features, the same sad air,
And, entering in, he poured on the floor
A bushel or more, from his goodly store,
Of choice potatoes.

The widow's heart leaped up for joy,
Her face was haggard and wan no more.
"Now," said the deacon, "shall we pray?"
"Yes," said the widow, "now you may;"
And he kneeled him down on the sanded floor,
Where he had poured his goodly store,
And such a prayer the deacon prayed
As never before his lips essayed;
No longer embarrassed, but free and full,
He poured out the voice of a liberal soul,
And the widow responded aloud: "Amen!"
But said no more of potatoes.

And would *you*, who hear this simple tale,
*Pray for the poor*, and, praying, *prevail?*
Then prelude your prayers with alms and good deeds;
Search out the poor, their wants and their needs;
Pray for peace and grace and spiritual food,
For wisdom and guidance, for all these are good;
*But don't forget the potatoes.*

## Regeneration and Salvation of Infants.

MR. EDITOR: I saw in a recent number of your paper a communication concerning the regeneration and salvation of infants. Reference was made to an article by W., the sentiments of whom were not only acquiesced in, but heartily approved.

The ground taken by both gentlemen we believe to be erroneous. The Scriptures nowhere reveal that *all infants are born into the world regenerated.* And so to teach opens the door to most dangerous and fatal errors.

In order to clear the way for a brief examination of the subject let us say:

1. This is an entirely new doctrine. None of the great students of the Bible and instructors of the church, in things pertaining to eternal life, have, as far as we know, made this great discovery. And though ordinarily new things are not necessarily suspicious, a new doctrine purporting to be discovered in the Bible should be received with the greatest caution, and not believed except in view of most incontrovertible evidence. "Be not carried away by every wind of doctrine." If Wesley, Whitby, Watson and Adam Clarke, by the most diligent and patient study of the word, never heard of nor taught that all infants come into the world regenerated, the presumption against it is very strong indeed.

2. Methodist ministers have heretofore been conspicuous for urging upon all, both young and old, that they *must be born again;* and the immense power which has always attended such preaching seems to have obtained the divine sanction. But if this doctrine be true they have been laboring under a most egregious error, and should no longer frighten men, women and children with the tremendous thought that they "must be born again."

3. If all children have been regenerated, they have a very faint recollection of it. Dr. Edward Beecher, in his Conflict of Ages, sprang the absurd idea that we had an existence anterior to our birth, and in that pristine and happy sphere we fell, and so became "totally depraved." The great difficulty of establishing this theory was that memory fails to carry us back to a period so remote. So the same difficulty presses with equal force upon the theory now under discussion. Methodist preachers have always insisted upon the fact that they do know or ought to know the day, if not the hour, of this great transaction. But this doctrine not only does away with the necessity of this knowledge, but it actually impeaches the veracity and sincerity of those who claim to know the very day and hour of their new birth.

4. Regeneration in young or old is always attended by appropriate fruits. A good tree bringeth forth good fruit, but a corrupt tree bringeth forth evil fruit. This is just as true of the infant as of the old. If there be any difference, it is largely in favor of the infant, because it is comparatively uncorrupted by actual transgression.

Now what are the facts of the case? Do children always or ever exhibit the meekness, sweetness, purity, amiability, sincerity, faith, humility, patience and love of Christ? There may be a few very notable exceptions; but the universal law is an exhibition of the very opposite of these virtues and graces. I have been a teacher of children for ten or fifteen years, and have had them therefore with me almost day and night, and my experience is that they are depraved—they are cruel, unjust, selfish, full of hate, revengeful, disobedient, unthankful, lying, thievish, blasphemous, proud, deceitful, treacherous, full of envy, not lovers of God, implacable and unmerciful. I do not affirm that this hideous list is found catalogued in every child's heart, but several or more are always found. Neither are these sins seen all at once, but each new year develops some new sin. The inevitable conclusion is that if children bring forth such fruit they must be corrupt, and so born; for Christ declares that a "corrupt tree bringeth forth evil fruit."

Let us now pass to an examination of those passages of Scripture quoted to prove this doctrine. Reference is made to Romans v, 17, 18: "For if by one man's offense death reigned by one, much more they which receive abundance of grace and the gift of righteousness shall reign in life by one, Jesus Christ." The eighteenth verse is only a new statement of the same thought, ending with: "The free gift came upon all men unto justification of life."

It seems to me to require extraordinary powers of mental vision to discover the regeneration of all infants in these words. Paul in this chapter is stating the influence of Adam's "one offense"—that is, one sin—and fall upon the human family in contrast with the abundant provision of redemption and righteousness secured to this same fallen and sinful race by the one man Christ Jesus. By one man's sin and fall we all fell and became corrupt, infants and all; but by the abundance of grace and the merits and righteousness of Jesus all true believers in him are made to "reign in life." And when it is said, in the eighteenth verse, that free pardon came upon "all men unto justification of life," we are to understand the pardon to be granted only to those who repent and believe. Elect infants dying in infancy are pardoned and saved, but this question is not touched upon here, the apostle alluding to adult believers. The proof of this is from the fact that he declares such as receive this abundant grace "reign in life"—that is, reign in eternal life.

This is the idea Paul always attaches to such expressions as "reign in life" and "justification unto life." And lest he might be misinterpreted here he recurs to the same thought in the twenty-first verse, adding: "So might grace reign unto eternal life by Jesus Christ." Again, unless we so limit the phrase "all men," we make Paul teach that justification is universal to the whole race, and not confined to believers; and this is the ground the Universalists take—a gross and shameless perversion of the teaching of Paul.

The other passage relied upon is from Matthew, where Christ takes a child in his arms and pronounces a malediction upon those who offend one of these little ones "that believe in me." The act of believing is here urged as evidence of the child's regeneration. Three interpretations may be put upon these words:

1. That such little believers arrive at the age of responsibility, and the obligations of faith are laid upon them and accepted.

2. That such believers are only the baptized children of the church who have been carefully trained up in the nurture and admonition of the Lord.

3. That they are truly regenerated and their faith cometh from the Holy Ghost.

Either of these interpretations may be adopted without at all establishing the doctrine that all children are regenerated by the Holy Ghost. We are to judge of the regeneration of infants as we do that of adults. They are *believers* in Christ, they are lovers of God and his holy word, they are meek, gentle, merciful, patient, pure-minded, truthful, obedient to parents, thankful, and in fact adorned with all the Christian graces found in adults, only heightened and beautified.

From the regeneration of one infant or a hundred we can no more make the sweeping deduction that all are regenerated than from the salvation of one man, by a free justification, we can bring the whole world into heaven.

We must add, even at the risk of wearying the patience of the editor, that this new doctrine represents God as doing a vast amount of foolish and useless labor. All infants (and more) born of heathen parentage, except those "elect dying in infancy," are regenerated, justified and sanctified with the certain knowledge, on God's part, that they will grow up in sin and die in sin. To use the horticultural figure: suppose you were to see a man planting ten thousand fruit-trees with roots so *injured* as to make it morally certain that every single tree would die before the summer ended, would we not come to the inevitable conclusion that he was an idiot? And suppose, further, that he were to go to the same labor and expense year after year, with the same anticipated result, this conclusion would be fastened in our mind past all doubt. And yet this has been the employment of the great and holy God for thousands of years. We are disposed to think the "crude notions of the Calvinists" far preferable to such unmitigated nonsense.

But again, it is not the weakness of this new theory which stirs our pen; it is the distillation of a *deadly poison* from high places. Already it has blotted out of the mind of one writer the "crude" notion of original sin. We thought the Discipline compelled all preachers to believe and to preach the doctrine of original sin. He quotes that old saw, "Just as the twig is bent," etc., and tells us this applies to "infant-culture" as well as to tree-culture. The old Arians and Socinians have been telling the world the same thing from time immemorial. They boast that sin is only a mental disease, and good cultivation will entirely eradicate it, but Methodists have heretofore held that it was a fatal heart disease, and nothing but the omnipotent power of the Holy Ghost was an effectual remedy. The denial of original sin leads inevitably to the denial of regeneration and the necessity of Christ's blood. If infants have no corrupt nature they have no actual sin, and hence are entirely sinless, and sinless beings do not need the Holy Ghost. What need have infants of the blood of Christ if sinless? This blood "cleanseth from sin," but where there is no sin it is of no value. Paul represents the unrenewed as being in the flesh, in darkness, dead, carnal, etc., and the old man as corrupt, sinful and in a state of condemnation, and the great transition from sin and death to a state of spirituality and life is wrought by the Holy Ghost.

"They that are in the flesh cannot please God." But ye are not in the flesh, but in the spirit; for "if any man have not the spirit of Christ he is none of his." All this is as clear as sunlight, if by flesh we mean our inherited sinful nature as applicable to infants as to men; otherwise we plunge "into a labyrinth" not only "dreary as Hades," but leading us headlong into the bottomless gulf itself.

In conclusion we would say that the force of prejudice should never lead us to tamper with the word of God. Fools rush in where angels stand aghast. The senseless prayer of a preacher should be: "O Lord, help me to believe all of thy precious word, and just as it stands, however much it may conflict with my stupid notions or evil heart of unbelief." There is nothing that I have so little respect for as the ecclesiastical shams and humbugs of the day. Preachers had better stick to the old crudities of their fathers. They have proved the wisdom of God and the power to the salvation of millions, and the infinite wisdom of the nineteenth century will give us nothing better.

ONE WHO IS A CONSTANT READER OF THE ADVOCATE.

## The Alabama Conference Appropriates Its Funds.

MR. EDITOR: In the ADVOCATE of March 6 I ask Bro. Shores:

"1. Why does the Alabama Conference propose to pay the tuition of the sons of the preachers of the North Alabama Conference? 2. Is the Alabama Conference so generous as to educate, out of its funds, the sons of the preachers of another Conference?"

Bro. Shores has not yet answered these questions. Kappa reviews Bro. Shores' article, and discriminates between funds held in trust by the Conference and funds held for the benefit of its members, and says: "This, by the way, answers Bro. West's inquiries in your issue of March 6. The Alabama Conference does not propose to give any portion of the funds it holds in trust to the preachers of the North Alabama Conference. But, having settled the interest of $10,000 on the Southern University, the faculty of that institution and the Alabama Conference are willing that it should be considered an equivalent for the tuition fees of the sons of the members of both Alabama Conferences. * * * * No offense was intended to our North Alabama brethren by extending to them this privilege."

I cannot see that this answers my questions. I cannot see how the Alabama Conference could extend to the members of the North Alabama Conference "this privilege" in funds held "in trust." At any rate, there are a few other points which I wish to bring out. There is a point in connection with the funds of the North Alabama and Alabama Conferences which I think may be involved in the matter. Upon this point I wish information. In the formation of the North Alabama Conference and the Alabama Conference out of the territory of the Montgomery Conference and a part of the territory of the Mobile Conference, the funds which belonged to the Montgomery and Mobile Conferences were to be divided pro rata between the North Alabama and Alabama Conferences. The North Alabama Conference appointed Bro. Roberts its agent to settle with the agents of the Alabama Conference, and receive the funds coming to the North Alabama Conference. The Alabama Conference had all the funds in hand. I have never heard that the Alabama Conference has settled with the agent of the North Alabama Conference. I have never heard that they have paid over to him the pro rata of the funds. I have never heard that they have taken steps to do so. But I find them instructing "the Legal Conference to invest the sum of $13,000, in their hands, in good and productive securities," and I find them appropriating the interest accruing from these invested funds to the Southern University and the Tuskegee Female College. I want to know if these are the funds in which the North Alabama Conference has a share, and, whether they are or not, why does not the Alabama Conference take steps to pay to the North Alabama Conference that part of the funds which does belong to her? If these funds are the funds which belong in part to the North Alabama Conference, she certainly will object to her part of them being invested by the Alabama Conference, and will object to the Alabama Conference directing and appropriating the proceeds. The North Alabama Conference would like to have her own funds in her own hands, and to have the disposition of them under her own control, especially as the Alabama Conference seem to differ so widely about their own investment. If the Legal Conference of the Alabama Conference has so much money to invest it could certainly pay over to the appointed agent of the North Alabama Conference whatever amounts are due her out of the funds which belonged to and were held by the Montgomery and Mobile Conferences. Will those concerned give us information upon these points?

ANSON WEST.

MAY 19, 1873.

## A Plea for Centenary College.

MR. EDITOR: For the information of any who may not know, we will first say that Centenary College is located in the instep of the boot-like picture of Louisiana presented to the eye on the map of the United States, twelve miles east of the Mississippi river, leaving the river at Bayou Sara or at Port Hudson. It is situated in the town of Jackson, among the first rolling hills or high lands as you come north from the gulf. This location is retired, beautiful and healthy.

It is true that Jackson, Louisiana, is but a small inland town; but this is all the better for the site or location of the college—all the better for several reasons that will suggest themselves to all reflective minds. The massive college buildings stand upon the gentle elevation north of the town.

Before the war, as many know, the college was in a most flourishing condition; but the buildings were rifled and racked by time and by the times of this fearful scourge, until its doors were closed, and the silence of death reigned in its heretofore thronging halls. But God has put it into the hearts of its surviving friends and liberal others to resuscitate this useful institution. Large-hearted men gave money, the preachers and people gave prayers, kind words and their sons, and the result is that the main college building is repaired, the wings are going through the process of renovation, and more than a hundred students pursue their daily and nightly studies on and around these consecrated grounds.

The college has a president, the Rev. C. G. Andrews, who is indefatigable in his teaching, traveling, toiling and care, and who is every way the man for the place. Let all the readers of this get acquainted with him, and send their sons to be under his instruction.

The college has also a worthy, laborious faculty; but it needs more men of the same stamp to fill up their ranks, and teach the many more who will in all probability come to receive instruction in coming years. In order to do this all should give their countenance, patronage and money. Now that the spring-time of the college has come, and it is reviving, who will not give it a helping hand? Will not all the preachers of the two Conferences do their best? Will not all the fathers and all the mothers take this subject into consideration for their sons and future generations?

Shall we not do something for the college in memory of the past? Shall we not remember the labors of its founders—a Winans, a Drake, a Lane, a Campbell, among those who are gone?

Come to its next commencement, and thus give it your countenance and support. The Rev. C. K. Marshall is to address the two literary societies. Come and hear him. He delivered the address when the corner-stone of the college was laid. Many of you who read this heard him then. Come and hear him again. Fathers and mothers, move to Jackson and educate your sons. Many have done this, and now their children occupy useful positions in all the honorable professions and callings of life. Have you daughters? Bring them along. They may be educated here too, for Jackson has two good female colleges. And last, but not least, let editors continue to speak often and well of the college, for Centenary deserves it, and your "say so" has power and influence in it. Use it for the college.

AN OLD FRIEND.

## Cicero's Views of the Creation of the World.

"For what purpose," says he, "was the fabric of this world constructed? Was it merely for the purpose of perpetuating the various species of trees which are not endowed with sensation? The supposition is absurd. Was it for the exclusive use of animals? It is not at all probable that the Deity would have produced so magnificent a structure for the sake of beings which, though endowed with sensation, possess neither speech nor intelligence. For whom, then, was this world produced? Doubtless for those beings endowed with reason."

MR. EDITOR: There is something so beautiful in the above remarks of Cicero that we might infer that the light of revelation had dawned upon his soul. How wonderful that this accomplished scholar and unrivaled statesman and orator, the model of all schools in every generation, enveloped in heathen darkness, should draw such wise conclusions! What great, what noble thoughts! throwing into the shade a certain class of modern scientific men, whose false views permeate minds absorbed in the strange philosophy of the Darwinian and other atheistical schools, while the whole civilized world is receiving the benefit of the gospel dispensation, giving an impetus to science and literature in every department of social life.

It is true that great discoveries have been made in the physical sciences which facilitate the improvements of the present age. But are they not the results of an investigating principle imparted by the divine mind, designed by God to increase our admiration of that creative power developed by the efforts of skill and genius in man? to shine with a brighter and intenser light from the attributes of divine wisdom? How great, how glorious is his power! The infidel cannot detract from it. It comes with the purple tints of the dawning day, the sunlight, and the ocean's breeze, which undulates upon the tepid air; the budding of the lovely flower, whose fragrance regales our senses and whose beauty charms the eye; in the storm-cloud and the rain, in the bow which arches the heavens. He pencils with a touch of beauty every inanimate and living thing. He not only sustains the universe, but imparts to intelligent beings the capacity of appreciating and tracing him out in all the varieties of his noble design,

"Though dimly seen in these his lower works;"

all of which are calculated to increase our knowledge of his goodness—to adore and contemplate the perfections of his character.

If Cicero could form such wise conclusions of the object of creation without the light of revelation, what responsibilities rest upon us who have the word of God in our hands with his revealed will!—a brief account of the creation of the world, and of man and his fallen state, and his redemption through Jesus Christ and faith in the blood of atonement, and the resurrection from the grave, to come forth more glorious than the first creation. What a prospect the Christian has above the infidel!

The Bible is the book of books, suited to all ages, from youth to gray hairs—every capacity of mind. Yes,

"Mind, mind alone, bear witness earth and heaven,
The living fountain in itself contains
The beauteous and sublime."

This divine book has survived the anathemas of the infidel, and it still lives. Its light emanates from an inexhaustible fountain of invisible glory. It stands out in bold relief from all others, like a magnificent constellation in the heavens, where every thought shines like a star of the first magnitude, to guide the soul to the inward sanctuary near the throne of God. Every word is expressive and full of meaning—expansive, opening to a storehouse of treasures which increase in value the more they are used—a

"Golden vein running through vast eternity;"

durable riches which never fail.

Give me the Bible in life's darkest hour,
I then would clasp it closer to my breast,
And with its hallowed, true, immortal power,
My faith in its divine assurance rest.

S. B. T.

## Obituaries.

REV. JOHN D. LOFTIN was born in North Carolina, July 7, 1807, and died May 13, at one o'clock A. M., at his home in Montgomery county, Alabama.

He moved to Georgia when about twelve years old, was converted when very young and joined the Methodist Episcopal Church, and was ever a very acceptable member until his death. He was licensed to exhort on the Monticello circuit, State of Georgia, October 26, 1833, by Rev. W. N. Sears, preacher in charge. Soon after he was licensed to preach, and moved to Alabama and was admitted into the Alabama Conference. He was ordained deacon at Columbus, Mississippi, by Bishop Andrews, January 7, 1838, and elder at Tuskaloosa, January 5, 1840, by Bishop Andrews. He remained in the Alabama Conference about twelve years, and occupied some of the most prominent places in the Conference, as well as a high position in the estimation of its members.

During his last illness he was not able to converse with kindred and friends; but why wish for any token of Christian comfort when a long life of usefulness in the Master's cause is evidence sufficient?

He traveled a part of last year on the Rocky Mount circuit, on which he has lived and from time to time preached for thirty-five years. His wife preceded him to heaven about ten years. He leaves no children, having lived with his sister since the death of his wife.

B. L. SELMAN.

TRIBUTE OF RESPECT.

Preparatory to entering upon the business of the second Quarterly Conference of Kenchie circuit, Shreveport district, Louisiana Conference, the roll was called, and lo! one was not—Bro. JOHN HOLMES having gone to his reward in heaven. Bro. Holmes was called from the walks of this life on the fifth of April, 1873. He died at his own residence, in DeSoto parish, Louisiana, surrounded by an interesting and affectionate family, and many heart-stricken friends. He was a man universally beloved by those who knew him. He exemplified in his daily walk and conversation the religion which he professed.

During his illness he gave the most satisfactory evidence of his acceptance with God. Living or dying, he was resigned to the will of the Master, and, when the mortal conflict came, he died as he had lived—a Christian hero; therefore, be it

*Resolved*, That we sorrow not as those who have no hope.

*Resolved*, That as a Quarterly Conference and church we earnestly condole with the bereaved and afflicted family.

*Resolved*, That a suitable obituary be prepared and forwarded to the editor of the NEW ORLEANS CHRISTIAN ADVOCATE for publication.

*Resolved*, That a copy of the above proceedings be furnished the family, and that the same be spread upon the book of record for this Quarterly Conference.

N. M. SKIPWORTH, Pastor.

MAY 3, 1873.

DIED, at her home in East Baton Rouge, April 2, 1873, Mrs. LIZZIE A. VANCE, wife of James A. Vance.

In 1860, under the pastorate of Rev. W. E. M. Linfield, she became a member of the Methodist Episcopal Church South. Previous to this time she had been, from early childhood, an efficient worker in the Sabbath school, as pupil and teacher. Indeed we cannot better epitomize her whole life and character than in the words: "She was an *efficient* worker." She looked upon the world not as a place in which to stand "all the day idle," but as the Lord's vineyard, wherein there was somewhat for her to do. Reverently she accepted life's responsibilities, and faithfully fulfilled its trusts. Her whole life was a noble work of filial obedience, of wifely devotion, of maternal tenderness and Christian charity.

With womanly softness and tenderness she combined, in a wonderful degree, a strong, practical sense, which rarely erred in the management of her domestic affairs and the government of her household, and made her an invaluable assistant to her husband in matters of business. At a time when her husband was managing extensive estates, and charged with the direction of large pecuniary interests, she kept his books, and by practical suggestions and counsels aided him in the most intricate and complicated transactions. She did him good, and not evil, all the days of her life. Yet in the midst of business she never lost sight of the claims of friendship, the duties of a mother or the obligations of society. All these were fully met and conscientiously discharged.

A few weeks before her last illness she found in her neighborhood a family sick and destitute, the wife and mother dying. All were conveyed to her own home, nursed, clothed and fed. "Verily I say unto you, inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto me."

For months before her death her failing health and the nature of her disease warned her that the end was not far off. Submissively and cheerfully she awaited the issue. She was conscious up to the last, and counseled her husband as to the disposition of his business and the rearing of her children.

DIED, at her residence in New Orleans, on the ninth of May, ARMILDA WEAVER, consort of [illegible], deceased, aged fifty-[illegible] years and three months.

The subject of this notice was born in Indiana, in 1818, from where, while but a child, she removed to the State of Illinois, where she grew up. It was there she was united in marriage to Robert Morris, with whom she lived happily until [illegible] years ago, when he preceded her to the better world. It was there she embraced religion and united with the Methodist Church, and subsequent to her marriage. She came to this city about thirteen years since, and joined the Cadiz Street station, where they continued in membership until it was transferred to the church triumphant.

For twenty-five years Sister Morris had been a consistent and useful member of the church. She was very demonstrative in her religious character, but decisive and exemplary; modest and retiring in disposition, but full of gentleness, kindness, goodness and love, confidence and discretion, zeal and devotion, and all the virtues and graces of the Christian spirit.

During the acquaintance of the writer, which has been intimate and social, her delicate health, notwithstanding her robust appearance, interfered much with her religious privileges. But when able to be present she seemed highly to appreciate and greatly to enjoy the services of the sanctuary. The inconveniences and sufferings she endured in availing herself of such opportunities exhibited the strong faith she felt in them. She was a model of domestic economy, energy, prudence, a dutiful wife, an affectionate mother, a good neighbor, and in all the relations she sustained commanded not only the highest respect, but the warmest regard.

In her last illness the expression of her faith in God, her resignation to his will, and her hopes of heaven were characterized by the same modesty and calm firmness previous to her in health. She died in peace and rests in Jesus, in full hope of the resurrection and a blissful immortality. Three surviving daughters remain to lament their loss. May the mantle of the sainted parents fall on their shoulders, and may they be inspired with grace to follow in the footsteps until the reunions of heaven renew their associations in bliss forever. Amen.

PASTOR.

IN MEMORIAM.

Died, in Port Gibson, Miss., March 24, 1873, Mrs. M. KATE [illegible] ETTS, in the twentieth year of her age.

The deceased was reared and educated in the town where she died and now sleeps in the grave. Thoughtful as a child, and with a bright, grasping mind, her mental development and development was far beyond her age. Her fondness for books and eagerness to learn made her a diligent and accurate student. In her studies, as in everything, her ruling trait was ever prominent—conscientious honesty and sincerity. Quick to discern the right, she was scrupulously exact in the discharge of every duty. She connected herself with the church in [illegible] beautifully exemplified the principles of our holy religion up to the hour of her peaceful death in [illegible]

In November, 1871, she was [illegible] married to Mr. R. S. Ricketts, who now mourns the untimely loss of a pure and faithful wife. But [illegible] knew the wealth of her affection, the depth and sincerity of her piety. As her pastor in 1871, the writer found in her a sweet, sympathetic spirit, ever anxious for the welfare of the church, and modestly yet zealously bearing every burden placed upon her. In private discipline, too, duly she was no less earnest and faithful. Her bereaved husband writes: "On the morning after our marriage she brought the Bible to me and reminded me of my promise that I would hold family prayers. We never omitted it, even when her father had already prayed with the family; and many precious hours were spent by us under the influence that surrounded our little family altar."

When the dread hour of death came she was ready—"waiting by the river." Her faith was unfailing, and her hopes as bright as the burnished throne of God. Again I quote from the above letter: "It will be grateful to you, I know, as it was inexpressibly comforting to me, to hear her readiness for death was not postponed till the dying hour. Her last days were full of suffering—were passed in almost continued unconsciousness; but she was getting ready for the change for months before it came. After our last communion service at the church she was taken alarmingly ill; and as I bent over her, trembling with fear, she spoke words so full of faith and trust in God that I shall never forget them. She said that her doubts were gone, that God had blessed her, and that she was ready to go if he willed it. And thus, buoyant with hope, her spirit winged its flight to her happy eternal home. While we are weeping and sorrowing, she rejoices amid the saints in glory. Then let me comfort the bereaved ones; for while you have lost a loving companion, a devoted daughter and an affectionate sister, she has gained the companionship of angels, and sits beneath the throne of our Father, God. Blessed be his name! May we follow her as she followed Christ.

"The soul of our sister is gone
To heighten the triumphs above;
Exalted to Jesus' throne,
And clasped in the arms of his love."

CHAS. B. GALLOWAY.

A LITTLE GIRL remarked to her mamma, on going to bed: "I am afraid of the dark." "No, of course you are not," replied her mamma, "for it can't hurt you." "But, mamma, I was a little afraid once, when I went into the pantry in the dark to get a tart." "What were you afraid of?" asked her mamma. "I was afraid I could not find the tarts."

he Christian Advocate.

THURSDAY, JUNE 12, 1873.

### A ROCKING HYMN.

BY GEORGE WITHERS—A. D. 1630.

eet baby, cease to cry?
What ails my darling thus to cry?
still, my child, and lend thine ear
o hear me sing thy lullaby:
pretty babe, forbear to weep;
still, my dear; sweet baby, sleep.

hilst thus thy lullaby I sing,
or thee great blessings ripening be;
he Eldest brother is a king,
nd hath a kingdom bought for thee.
eet baby, then forbear to weep;
still, my babe; sweet baby, sleep.

ittle infant once was He;
nd strength in weakness then was laid
n his virgin mother's knee,
hat power to thee might be conveyed;
eet baby, then forbear to weep;
still, my babe; sweet baby, sleep.

hin a manger lodged thy Lord,
here oxen lay and asses fed;
rm rooms we do to thee afford,
n easy cradle or a bed;
eet baby, then forbear to weep;
still, my babe; sweet baby, sleep.

n last—yet more to perfect this—
promise and an earnest got
aining everlasting bliss,
ough thou, my babe, perceivest it not.
eet baby, then forbear to weep;
still, my baby; sweet baby, sleep.

## a Jewish Rabbi Was Converted.

ABRAHAM JEAGER'S EXPERI-E, AS GIVEN BEFORE THE CON-TION AT MOBILE.

who were in the Southern Bap-onvention on the tenth instant deeply interested in the address n. Jeager (pronounced Yeager,) was recently converted from sm to Christianity, in Mobile. a member of the St. Francis church, in which the con-on met. We are indebted to teemed young brother, George ger, for a report of the address, ken down by him while Bro. r spoke. It will be read with st, and the more so as Bro. r has been greatly persecuted Jewish brethren since his con-n to Christianity.

ccordance with a generally ex-d desire, Mr. Jeager was in-ed to the convention, and be-crowded house of eager listen-proceeded, after some becoming ssions of embarrassment at ap-ng before such a body on such asion, in substance as follows: give thanks to the living God el that I am to-day permitted tch forth my arms to this Bap-nvention and say: 'Ye are my ren!'"

n, with a dignity and power of er and thought that have left a nd impress upon all who heard e proceeded to enforce the im-ce of labor for the conversion Jews. He claimed that all the ents urged the night before, alf of European missions, up-with greater, sublimer force to orld-neglected enterprise, and ore might be added. Said he: y are at your own doors; they your own language; they take n your own enterprises; but, all, they worship the same Jehovah—and yield credence same Scriptures of truth. Is ted that the Jews will not re-the gospel? *Show me an un-r that will!* You have not them. You have sent mission-others—oh! why not to these? ll you why. It is for lack of n God. You do not believe the ne and immutable promises of ah; you disobey the commis-f your Lord: 'Go preach the to *every* creature?' You preach Chinese, but not to the Jews. Chinese don't know the Bible; ews do. I tell you, brethren, name of God, only teach the their own Bible, and they will the gospel themselves. They know their own Scriptures. them into, first, the law, then ophets, then readily will they you into the gospel, and y will they see the Holy One el in the despised Jesus! The is full of assurances to this end. s not assure us of the conver-of *all* the *Gentiles;* but we do *'All Israel shall be saved.'* Is conversion *hard?* So is that of heathen. Is their conversion *de?* Appeal to facts. In Great in there are two hundred Jews hing the gospel of the Messiah, everal thousands trusting in Christ; and why? Because have *missionaries.* In Berlin are two thousand converted bankers, officers of State, doc-of universities—of all classes of y; and not for *money*, else why it not so before? but *because have missionaries!* Christians, ren, you do not trust, you do bey the word of your Master. do you not *'begin at Jerusalem'* and ever dare go to a city and h the gospel without preaching the synagogue?—to the Jew then; *not till then*, to the . Imitate him. Oh, brethren rist! preach the good news to or, neglected, but still beloved d!)

Jeager then left the stand, saying his heart was "too full ell on the state of his people." e was called back and requested e his experience of conversion ristianity. He then proceeded as follows:)

was brought up a Jew, to look word of God—the *law*—as my hope. I expected salvation from her source than my own obe-e—the works of the law. To *do* w I must *know* it. Then *'know w* and be saved' was my motto. eligion was *in the brain.* But e course of my searchings I was led to feel that I had just as try to love the *air* in breath or eam that moves the locomotive el (now I do not mean Christ,) s is a Spirit. *You can't love es a Spirit!* Now, to find *satis-n*—peace in doing the will of that was my constant longing effort. But never, never could it. It was like trying to fill a without a bottom. Man is just a thing, with no good *motive*—inciple of *love*—as *bottom* for orks. At last I became wearied, tired out of this. My resolu-and my works were all in vain. ceived a distaste, a disgust, for ewish law, as unable to meet my wants. Here, brethren, let me say, the law—the Pentateuch—is surrounded by wrappings and warpings of traditions which not only conceal but often go contrary to the will of God. So I soon found no reason for not rejecting the law of the rabbis. I lost all respect for this, and so also for the law of God. But at the same time a voice within—the voice of eternal truth—told me it was still the word of God. I could not blot out or get over the history of Israel—that wonderful, wonderful history of God's dealing with his chosen race. This confirmed the voice within. I was perplexed; I was sorely troubled; I knew not what to do. I tried to master and explain it all—all the wonderful history and the sublime doctrines of the Scriptures. But there were mysteries too high for me. I couldn't reconcile the freedom of man and the sovereignty of God. I tried to make it out: 'God does it all, and hence I am not responsible.' But oh! the mysteries, the impossibilities, that met me! And right here, brethren, let me say, nothing now seems to me more inconsistent than Judaism is holding, that nothing is to be *believed* that cannot be *comprehended.* I tried rationalism—that curse of Germany today; tried to make out the New Testament (for I had read it and found it a difficulty) and the whole Bible a legend, a myth or a series of myths; but I couldn't—I couldn't force myself to believe it. I tried to silence my heart in this way, arguing that the spirit of the times was above and ahead of the Bible; that the science of the world had outstripped it. But this failed me. I turned to the history of civilization—to the history of the nations of earth. I saw that the golden age of Greece and of Rome had come, had shed its glory and had been acknowledged by the world to have departed. Not so with Israel—God's nation. *Its* golden age was *yet to come.* Its only and acknowledged teachers; the prophets, still declared: *'The golden age of Israel is yet to come.'* I saw that notwithstanding Israel is a small, despised people, yet their God is to be the God of all the earth, and they the glory of the world. I turned again to the Bible with the new zest and relish of abstinence. But I found it still a stubborn thing and full of difficulties. I tried to spiritualize it away; I studied and wrote extensively to this end, but I soon found myself failing. I was weak, and was warring against my highest interests. I found *I had no greater enemy than Mr. Jeager himself.* I thought I would thus become happy—compel myself to be happy. But God deliver any man from such happiness as I found. I went to a Christian in this city—a lady teacher—to talk with her. I told her I was miserable; that while I was the recognized rabbi of the Jews here, I was the meanest and most miserable of them all. Shortly after I saw a dog lying tranquilly in the sunshine. I wept and wished myself a dog. Oh, the agony of that period! I can't tell it to you. Still the idea strangely clung to me that *a man must be good of himself*—that the *will* was everything; *the will* was my only salvation. I still looked, longed and labored for happiness. If happy once in fancy I was soon miserable again. I grew loathsome to myself. I hated myself. However terrible I thought hell was, I thought it *not enough of hell for me!* And, O brethren in Christ, believe me, this is no exaggeration! The more I tried to be good the more I couldn't, and the more wretched it made me. Had Pharaoh hardened his heart? I thought I was worse than a Pharaoh. 'Surely, surely,' I thought, 'there is no chance for me.' I cried to God. I prayed: 'Lord, *thou* art all right, but I—*I* am all wrong. Lord, there is no hope for me, but let me not, oh! let me not sin against thee any more! Surely the past will suffice!' Do you ask why I did not embrace Christ? Ah! I looked upon embracing Christ as *idolatry.* There had not dawned upon me any light from above to see him as he is. But here I must revert several years. I had read the New Testament; I had studied history, and from its very foundation I found Christianity ruling in history—a sublime world-power. I had studied the character and work of Christ. I had been forced to conclude that the fifty-third chapter of Isaiah predicted no other than the Christ. I read the rabbinical commentaries; *they* applied it to the Jewish people. 'But how *can* they?' I asked. 'No, it cannot be! A *man* is there predicted.' Some said it was Jeremiah. 'But how?' I asked. 'Was Jeremiah wounded for *our* transgressions and bruised for our iniquities? Is it with *his* stripes that we are healed? It cannot be. It can't be predictive of any but *Christ.*' I said this to my brother-in-law. He told me I was crazy. We turned to the chapter. I explained it to him. He turned pale before me; was frightened almost to death. 'What shall we do?' he cried. 'Why, nothing; do nothing,' I replied, for I was still too proud to acknowledge; I was not wise enough to devise means of escape from the difficulty. 'If *this* chapter speaks of Christ,' I continued, 'then all the Bible speaks of the same Christ. What then?' 'Why, reject *this*—reject *all!* It is all an imposture.' Up to this time I say I had only seen in Christianity something that exercised a sublime influence on human character and human civilization—nothing more; but now I saw more. I turned to the New Testament for comfort. Before I read it as I read a novel, for its interest. I always admired the character of Jesus. Years ago a rabbi in San Francisco rebuked me for this. But now, I say, I went to it for soothing, for peace; yet not with intent to *believe* it. But its truths forced themselves upon me. I began to feel that Jesus was not only *good*, but *holy*, and that the holiness of Jesus was the holiness of God, and the power of Jesus the power of the living God of Israel. A few weeks of this earnest reading of the New Testament wrought a great change in me. My mother saw it and spoke of it—a great change in my character and life; everybody saw it, but little did they know the cause. I had at last been brought mysteriously but surely to the conclusion that nothing could help us up to God but Jesus. One evening I went home tired out—so tired of seeking—and sighing for rest. I lay down in this state of mind, and began thinking of Jesus, when suddenly and involuntarily I exclaimed: *'Jesus Christ, my Redeemer!'* I was startled. My soul had at last declared its faith. The scales fell from my eyes. A burden bigger than the house rolled from my shoulders. My brethren, I can't describe *here.* It was as a sweet, strange dream. I began to think of Elijah and the still small voice. Light fell from heaven upon that wonderful story. I had realized what it was to hear God speak in the storm, but now, for the first time, to hear him in the still small voice. Like Elijah, I bowed with my head between my knees before God—the God of Israel. I felt, I understood, I believed. I knew it was the sacrifice of all things—almost my death—the disgrace and more than death of my poor mother and family; but I couldn't hesitate. God called me! I went forward; I fell at the feet of Jesus; I called him *my* Savior. Oh, that my people would follow me! Oh, that they might see Jesus as the promised Messiah—the Holy One of Israel! Thank God they *must* some day, for he has promised it."

As Mr. Jeager closed, tears were seen trickling down the cheeks of many a war-worn veteran of the cross. It was a solemn moment—such as the world has seldom known. With a voice tremulous with emotion, the Rev. J. M. Wood, of Georgia, moved that the convention engage in prayer for that people of whom the Master declared, "Salvation is of the Jews," after which Rev. M. B. Wharton offered the following resolution:

*Resolved*, That we have heard with great interest the address of Bro. A. Jenger on missions to the Jews, and the relation of his Christian experience, and that we recommend his appointment through the Board of Domestic Missions as a missionary to the Jews in this country.

A substitute was offered, and afterward the whole matter referred to a committee of five. This committee made a report before the close of the session, assuring him of countenance and co-operation if he should at any time feel it to be his duty to preach to his Jewish brethren.

## Conversion of the Santals.

The Lucknow *Witness* says: "We rejoice to hear that a gracious and indeed glorious work of grace is going forward among the Santals (devil-worshipers) in connection with the Indian Home Mission, best known to the public as Mr. Boerresen's mission. Since May last a spirit of inquiry has been spreading among the people, and two hundred and twenty adults have been baptized. Seven villages have, in whole or in part, embraced Christianity, and the interest is spreading widely in all directions. Many inquirers are coming to the missionaries, and these excellent men are greatly straitened for help. The most hopeful thing about this movement is that it is being mainly pushed forward by the people themselves. Not a single man among the converts is put upon mission pay. A few teachers are paid very small salaries, and of the former native helpers the highest salary paid to any one is six rupees, and that to an ordained native preacher! All the converts are learning to read, and the best spirit prevails among them. One of the most successful assistants in this work is a woman about sixty years of age. She has been known to go on foot seven miles to talk—if she were a man we would call it preach—to the people, and her word is attended with power. Mr. Boerresen, who is a Dane, is assisted by a Norwegian brother, the only representatives of their respective nationalities, we believe, in India. They are connected with no missionary society, and depend chiefly on friends in India for their support. The work among the Santals mentioned above began in connection with a man whose conversion was brought about in a singular way. He had been for some time somewhat anxious about his spiritual state, when about midnight he dreamed that he should go and sit in the midst of a certain field and wait until an order was sent to him as to what he should next do. He awoke from his dream, and at once rose and went out to the field, where he patiently sat till morning. As it became clear he noticed a tiny scrap of paper lying at his feet, and, picking it up, he concluded that this must be his *'hukm,'* and, not knowing where else to go with it, he carried it to the missionaries and told his story. He was more perfectly instructed in the way, and soon after baptized. He then left, but in three weeks returned with half a village of inquirers, and he has since brought over an entire village of devil-worshipers. He is still full of zeal, and doing a great work for his Master."

PERMANENT EFFECT OF A SHOCK. We have all read in our history how one of the Brunal presses burst when raising the middle span of the Britannia bridge, and how triumphantly the enormous span bore the shock of falling several inches. Recent investigations into the magnetic condition of the Britannia and Conway bridges show that although the strength of the structure was apparently unaffected by the accident, there are still indelible marks of the occurrence remaining after a quarter of a century. The magnetic condition of the span in question is different from that of the others. The shock produced molecular mobility for a moment, and permanent magnetization was the result. Similar results can be produced in a small way with a hammer and a bar of iron; but the striking fact disclosed by the examination of the Britannia bridge is the permanence of the impression made by the one accident in the bridge's history—a permanence that may fairly give rise to the supposition that whatever could produce such a fixed change in the structure of the iron may one day prove to have been a greater injury than was supposed.

## Scientific.

PETERS, of Hamilton College, is responsible for two more asteroids—Nos. 129 and 130—discovered respectively on February 5 and 17.

THE ascent of Fuzi Yama, the highest mountain in Japan, was made September 9, by a British military captain, a civilian and a lady. They climbed through the snow, reached the summit, and made—what has not been made before—as far as possible, a perfectly scientific measurement of its height. It was found, after all necessary corrections were made, that the summit of Fuzi is thirteen thousand and eighty feet above the sea-level. The next highest mountain in Japan is Hakusar, or Shiro Yama, in Kaga and Yetsizen provinces, which was first ascended by the correspondent of the *Independent*, Prof. William E. Griffis, in August, 1871, and its height calculated to be nine thousand two hundred feet. Like Fuzi, Hakusar (White mountain) is an extinct volcano and its crater always contains snow. No other foreigner has yet made a second ascent.

A HONEY-PLANT.—We extract the following from a recent discussion in the National Bee-Keepers' Convention: "Is the Rocky mountain bee-plant profitable, and how should it be cultivated?" Mrs. Tupper said she planted one-half acre in the fall. It blossomed in May, and continued till frost. It came up again the next year. Its botanical name is *Polanisia purpurea.* It is an annual, but reseeds the ground each year. She considered it valuable, even as an ornamental plant. She planted it in drills, and also broadcast, with equal success. She had planted borage, and could say as much in its favor as a honey-plant, but it is a bad weed. M. L. Dunlap—The plant is *Polanisia purpurea* of the Western plains. In Colorado it grows from three to four feet high; has large seeds, and makes good chicken feed. He had sent out seeds all over the country. It blooms all summer, from the middle of May till frost. It promises to be more valuable for honey than any other plant. It is native to the dry plains, and in favorable situations the stalk attains a diameter of one inch. It would be a bad weed if so used, but can be easily eradicated. It grows best in damp locations, and grows vigorously all along the waterways in Colorado. It is described in the botanies as only growing a foot high. A. J. Pope has had it growing for two years. Cattle will browse on it. Is easily eradicated, and is not dangerous as a weed. It produces an abundance of seed.

A NEW PROCESS OF GRAINING OR IMITATING WOOD.—According to a patent recently issued to Mr. John Johnston, of New York, graining or imitating wood may be accomplished in the following manner: "A glass plate, preferably a thick even plate, has wrought upon it with a pencil or brush, with asphaltum, wax, grease or fatty substances, such figures and configurations as shall form the design seen on the surface of planed wood. The glass is then etched by the use of hydrofluoric acid. When the etching is sufficiently deep the plate is cleaned with spirits of turpentine, and the whole surface is spread over evenly with oil-graining color. The plate is then scraped with a scraper of soft wood, which, drawn over the surface of the plate, leaves the colors only on the etched spots. A printer's roller of the proper circumference and width is then passed over the whole surface of the prepared plate, by which the design is transferred to the roller. Then this roller is rolled over the surface of the wood to be grained. It is claimed that the method is equally applicable to metal, paper or any substance or composition, and that any desired number of impressions can be taken quicker, cheaper and more readily even by inexperienced hands, and that therefore the skill of the experienced grainer can be expended on a series of plates, without requiring his time or services in copying, thus making the process cheap, rapid and perfect. In adapting the process to printing on paper, the plates are etched out in the places not desired to be transferred. The plate is then mounted on the wood and is printed from it in the ordinary manner."—*American Artisan.*

CHLOROFORM.—The history of chloroform illustrates the value in science of seemingly isolated and unimportant discoveries. In 1774 Scheele, of Sweden, discovered chlorine. In 1796 an association of Dutch chemists mixed chlorine gas with an equal volume of heavy carburetted hydrogen (olefiant gas—ethylene) over water, and found that the volume of the mixed gases rapidly diminished, with a notable elevation of temperature and the appearance of a dense oily-looking liquid, collecting on the sides of the bell-jar and the surface of the water, and sinking quickly to the bottom. This oily liquid, of highly agreeable ethereal odor and sweetish aromatic taste, was long called the "oil of the Dutch chemists," and afterward chloric ether. It is properly the chloride of olefiant gas; and it is not the same as chloroform, which was accidentally produced in attempts to manufacture the former substance more cheaply and conveniently, by distilling together alcohol and chloride of lime (bleaching powders.) This was done by Mr. Samuel Guthrie, of Sackett's Harbor, New York, in 1831; but the name chloroform was not bestowed by Dumas until 1834; and it was not till about 1849, when chloroform had long been known and manufactured in large quantities, that its use as an anæsthetic practically began. Ether was a still older name in the *materia medica.* It is believed to have been known to Raymond Lully in the thirteenth century. But in 1846 Dr. Morton was the first to administer it by inhalation up to the point of insensibility to pain. Nitrous oxide has come still more recently into use. The reader will find much interesting information of this kind in a lecture delivered last year by Prof. B. Silliman, M. D., to the medical class in Yale College, entitled A Century of Medicine and Chemistry.

## Religious Intelligence.

THE first wedding according to evangelical rites, which has been celebrated in Rome, was solemnized at the Wesleyan place of worship.

THERE are now nearly 600 children in the six Sunday schools of Cawnpore, India. Five of the schools are native, and the sixth is English.

THE *Herald of Truth*, Elkhart, Indiana, reports the arrival of a deputation of Mennonites from Russia, who come to this country to select a home for their people.

THE Board of Missions of the Cumberland Presbyterian Church have decided upon South America and the West Indies as the best fields for beginning the work of establishing missions.

AT THE late meeting of the convention of the Episcopal Church in the State of Florida, the constitution of the diocese was so altered that wherever the word presbyter occurs it was stricken out, and the word priest substituted.

THE Baptist Union for Ministerial Education, which held its meeting at Rochester, New York, May 15, has an endowment fund of $250,000, soon to be increased to $300,000. John M. Bruce, of New York, has just given $25,000 for a library.

THE Presbyterian General Assembly at Baltimore, on Monday, resolved to take part in the celebration of the centennial anniversary of American Independence at Philadelphia, and appointed a committee of arrangements for the purpose.

THE Board of Foreign Missions of the Reformed Church in the United States have decided to establish a mission in Japan. They will immediately endeavor to select a suitable base of operations, and take steps to secure proper persons to engage in the missionary work.

MANY small Protestant congregations have sprung up in Mexico, near the capital, where the people meet and are led in their public service by some layman of the congregation. Thirteen laymen in the City of Mexico have been appointed to preach in the surrounding villages.

TEN million one hundred and fifty-four thousand pounds represents the annual sum required to sustain the Church of England, including the maintenance of the clergy, education of the poor and miscellaneous expenses. These figures have just been published, with the approval of the Archbishop of Canterbury.

AT THE fifty-seventh anniversary of the American Bible Society, held in Philadelphia, May 15, Prof. Allen, who presided, stated in his address that there were 3,000 auxiliary societies in the United States, and that more than 30,000,000 of Bibles had been distributed through the agency of the society, which is printing and distributing 3,000 Bibles every day.

BISMARCK seems to have no intention of discontinuing his proscription of the Roman Catholics in Germany. The government of the empire, it is said, has resolved to expel the Redemptorists, Lazarists and the Congregations of the Holy Ghost and Sacred Heart, as well as the occupants of close convents, from the country within the coming six months.

A LAYMAN, for the first time in its history, presided at the recent anniversary of the Baptist Union in London, which is one of the largest and most influential of the May meetings held in the metropolis. This gentleman was Dr. Underhill, who in his younger days was a merchant, but gave up his business and devoted himself to religious literature, in which he gained distinction. He subsequently became secretary of the Baptist Foreign Mission Society, visited the various fields and stations in India, Ceylon, Africa, Jamaica, the United States and Canada, and now, by reason of his labors and treatises, his high character and great prudence, he stands "among the foremost leaders of his denomination."

The *Methodist Recorder* (London,) in an editorial on the sermon preached by Mr. Spurgeon at one of the Wesleyan missionary meetings in Great Queen Street chapel, London, Friday, May 2, says: "His sermon was singularly characteristic—earnest, practical, appropriate and soul-stirring. In his early ministry he gave great prominence to the more rigid peculiarities of Calvinism, and sometimes denounced rather mercilessly the peculiarities of Arminianism; but now he has become an eclectic, and takes the common essentials of the two systems. We can forgive a Calvinist who finds the marrow of the gospel in 'Christ crucified.' Methodists repudiate merit in every form, but they believe in good works. We hail these pulpit interchanges on public occasions with devout thankfulness. They are the signs and precursors of closer unity and fellowship among the churches."

THE *Catholic Review* represents that the mission founded for the conversion of the Southern negroes to Roman Catholicism is in a growing and healthy condition. "At present there are six American students at the College of St. Joseph, at Mill Hill, Middlesex, England, making the preparatory studies for this mission, besides five Englishmen, six Irishmen, three Germans, two Hollanders and one Belgian. The Americans are: John H. Green, Washington, District of Columbia; Dennis Hurley, Baltimore, Indiana; Theophilus Meyer, Syracuse, New York; John R. Slattery, New York city; Michael M. Walsh, Boston; Edward Delaney, Pennsylvania. Like all other priests, these young men bind themselves to chastity and obedience to their ecclesiastical superiors; but they add another obligation, which binds them for life to the negro mission, where they will be 'the fathers and the servants of the blacks.'"

THE eleventh General Conference of the Seventh-Day Adventists was held in Battle Creek, Michigan, March 11. This denomination reports for 1872 51 ministers, 239 churches, 5,875 members, and an increase over the preceding year of 11 ministers, 37 licentiates, 35 churches, 1,074 members, and of $4,731.07 in its systematic benevolence funds. It prosecutes mission work actively in various Northern States, among the French, German and Scandinavian settlers, and in Switzerland. A denominational school is talked of, with chairs for instruction in the languages of the people to whom the missionaries will preach. The preachers were advised to avoid controversy. "Health reform" is one of the moral principles of this people. They exhibit a strong tendency to make Battle Creek a denominational headquarters. So many families are moving to that place that the attention of the General Conference has been drawn to the subject.

YOUNG PREACHERS IN OUR SEMINARIES.—The late New Hampshire Conference adopted a measure for the relief of young preachers who are preparing for the ministry in our theological seminaries. These young brethren have now to pursue two courses of study—that of the seminaries and that of the Conference. Of course the former is much more comprehensive than the latter; but the latter has peculiar or technical forms, which render it a superadded and somewhat laborious task. The New Hampshire Conference proposed to exempt them from it. Its resolution is also important in another respect. It reads thus:

"*Resolved*, That it is the sense of this Conference that a three years' satisfactory connection with either of our theological seminaries, which are recognized as such by the General Conference, should be an equivalent and substitute for the first three years in the Conference course of study; and further, be it

"*Resolved*, That it is the sense of this Conference that those who desire to attend said schools of theology for one or more years should, if already members of an Annual Conference, receive to those schools a regular appointment, as in the traveling connection; and we hereby humbly petition the next General Conference to make such changes in its rules and regulations as shall secure these results."

It can hardly be doubted that the Conference has thus initiated a relief for our theological students which will be generally adopted. It is said that two of the Bishops present at the session approved the resolution.—*Methodist.*

REV. R. H. MORETON, of Oporto, Portugal, an English Wesleyan minister, writes that the work of evangelization in that country is not at a standstill. The number of Protestant places of worship in that city is the same as at the beginning of the year, since additional rooms which had been occupied during the year were at length abandoned, through the pressure of violent persecution. At the two principal places of Protestant worship the congregations average 65; but the mission feels greatly the want of a suitable chapel, with rooms for classes and schools. Their church-membership is 78, with nine on trial, an advance of 25 per cent. on the preceding year. Mr. Moreton records a disgraceful scene as having occurred during the past year at the burial of a member of his church, whose body was followed to the preaching hall by a crowd, hooting, shouting and throwing stones. The same scene was repeated as the burial train left the cemetery. The Ultramontane papers which took notice of this outrage hinted their approval, though the insult was strongly deprecated by the Liberals. Other instances of persecution were cited, such as the arrest of peaceful worshipers on their way from chapel and their temporary detention in ward, which shows that Portugal is yet without a free gospel. Through the agency of the Wesleyan Missionary Society (English) and the Portuguese Reformation Society a boys' and girls' day-school have been kept in operation in Oporto the past year, besides a night school. In Lisbon the Presbyterians have purchased at public sale the "convent" of a suppressed religious body, and, in spite of some threats of violence, they have already, under protection of government, taken possession and held services in the building. Thus the *quasi* legal status of a Protestant church has been recognized, though full religious liberty has not yet been granted by the government.—*Independent.*

THE protracted debate in the English House of Commons over what is known as the "burials bill" has not been without interesting and significant speeches, the interest being heightened by the religious character of the question. The bill is a measure of the Dissenters, and simply provides that when a Dissenter is buried in a graveyard belonging to a parish of the Church of England, the burial service may be conducted by a Dissenting minister and not by a clergyman of the national church, as now required by law. The whole debate appears to have turned upon the point whether the great nonconforming body in England has any rights which the Established Church is bound to respect. Some members were evidently of the opinion that they had none. Sir H. Croft declared, in a somewhat amusing speech, that, for his part, he did not wish to keep the Dissenters out of the churchyard. He agreed with a clerical friend of his, who, being asked if he would bury a Dissenter, said that he would bury them all. (Laughter.) But the majority of the House have been found upon the side of equal rights, as the bill has passed to a second reading by a considerable majority. Among the notable speeches thus far has been Mr. Disraeli's, who places himself against the bill, and appeals to his Dissenting fellow-countrymen not to make war upon the ecclesiastical institutions of the land. He tells them that in spite of the superficial aspects of the religious life of the people of England, they are essentially a religious people and full of reverence and affection for the church. He wishes the Dissenters to desist in their opposition to the national establishment, and find in it a faithful and sound ally. He would leave both sides united against the common enemy of infidelity and irreligion that is marching boldly over the continent, and whose poisonous distillations have already found their way into Great Britain. This speech was received with great cheering, but it did not turn a vote against the measure.

# The Christian Advocate.

Organ of the Alabama, Mississippi and Louisiana Conferences of the M. E. Church South.

THURSDAY, JUNE 12, 1873.

REV. LINUS PARKER, D. D., Editor.

ROBT. J. HARP, PUBLISHER.

OFFICE—112 CAMP ST., NEW ORLEANS.

Address, on all matters of business, Rev. R. J. HARP, 112 Camp street, New Orleans.

Address all communications designed for publication to Rev. LINUS PARKER, 112 Camp street, New Orleans.

AGENTS—All the members of the Patronizing Conferences.

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## How It Is To Be Done.

One source of weakness and inefficiency in our missionary operations grows out of the fact that we do not expect to spread the gospel by the ordinary means and instrumentalities. Many are looking for some mighty demonstration out of the usual course—something that shall overcome all opposition, and bring the Jews, heathen and infidels at once to the faith of Christ. Some great thing is looked for—a personal advent and millennial reign, a coming of the kingdom with observation, a startling crash of some sort, a breaking forth of forces miraculous and spiritual, and an extraordinary power dispensed in a sovereign manner. It is perhaps thought that God can convert the world when he pleases, and that when the set time comes he will open the eyes of the Gentile and tear the vail from the heart of the Jew. We have occasionally detected a sentiment of this kind: that when God is fully ready the thing will be brought about, and that he is keeping back a reserve of grace and power for this final and complete overthrow of the unbelief of the world. If we do not expect that Christ's kingdom is to be extended and established by the means now exhibited, it is natural and almost inevitable that they should be wielded with a feeble hand and with a languid faith. It is, in fact, an *ad interim* arrangement—a holding and preparing, or a condition of waiting for that sweeping and irresistible cataclysm. There is much of this enthusiasm of expectancy in the minds of Christians. They are looking for signs and wonders, for the trumpets and vials, for the breaking loose of elements hitherto restrained, and for some startling outburst of forces which have not as yet been brought into action.

We believe this to be a most damaging delusion, especially in its bearings upon the work of missions. The spiritual forces and the material instrumentalities are to be the same to the end. They were all exhibited at the beginning of the gospel, they were present at Pentecost, and they have continued to the present day. The preaching of the gospel and the work of the Spirit are the real dependence. Christ, as presented to a sinful world, was to be glorified by the spirit, and not by a personal *parousia*. "He shall glorify me, for he shall receive of mine, and shall show it unto you." The gospel is the power of God unto salvation, and the world, as far as it is ever saved, must be saved by the foolishness of preaching. We have no warrant to look beyond the means already recognized, nor to suppose that other processes than those now going on will be developed. The Spirit is given, the volume of revealed truth is completed, and the church, with the promised presence of the ascended Savior, has been qualified and commissioned to proclaim the gospel to every creature. As the kingdom has been in the past, so will it be in the future. The same means, the same Spirit, the same truth, the same faith and consecrated zeal which have gained past victories must secure the triumphs yet to be achieved. There is ever an augmented impetus as the church advances, and the discoveries of science, and all the elements of human progress and civilization contribute to the greater momentum and the more rapid spread of the gospel. And as the number of believers increases, and the assimilating leaven widens its sphere among the nations, the more powerful is the march of Christianity. Every century adds its millions to the household of faith, and brings its store of knowledge and consecrated material to the aid of the gospel. The evangelization of the world may—in the last times advance with wonderful rapidity, compared with the slow and partial conquests of the past. But there will be no new means, no power, no demonstrations in kind differing from those already given.

The responsibility of giving the gospel to the world rests upon believers. With the Spirit already abroad, the atonement made, it remains with them to carry and send the glad tidings to the ends of the earth. It is to be done by hard work, generous and self-denying giving, and by agonizing prayer, and a faith which looks to the cross as the fountain of all life and power. The valley of death, as seen by the prophet, was awakened and revivified by the word of prophecy and by the breath of the Holy Spirit. All the divine forces are already operating, all the human are in hand, and with these the grand result must be reached. We are not to wait, under the fatal delusion that other and more potent means are held in reserve for the appointed hour; but to labor with our might and in the might of God to save the world, with the assured conviction that it can and will be done in no other way.

## The National Centennial.

The centennial celebration of American Independence in 1876 is already occupying the attention of the country. Congress has taken action, commissioners from the several States have been appointed, and there is a plan on foot to have a grand national and popular demonstration at Philadelphia. The churches are invited to take part in the festival, and several of the leading denominations, through their highest representative bodies, have decided to do so. The General Conference of the Methodist Episcopal Church and the General Assembly of the Northern Presbyterians have taken measures to be represented and to participate. The Baptist National Anniversary Convention, which met at Albany, New York, in May, also took action in the same direction.

In these several bodies the matter was discussed, and there was more or less opposition. Some opposed on the ground that it involved the church in politics, and that it was calculated to lead to further entanglements. The dissent, however, was in the minority, and the two leading denominations, Methodists and Presbyterians, besides others, probably, who have not yet acted on the subject, are to co-operate and participate in the celebration of the national independence. That there was considerable sharp opposition to this meddling of the church in State affairs shows that there is some conscience left, and that there is a certain amount of misgiving about this patriotism which easily runs into partisan and political perversion. The subject, we believe, has not been brought before the Southern churches and perhaps will not be. It would perhaps be well, where no scruples about the political drift of the course exists, to consider whether we have any liberties left worth talking about; and whether, if the churches act at all, it would not be more appropriate to observe the Fourth of July, 1876, as a day of fasting, humiliation and prayer.

Such is the national degeneracy, the fearful extremes of political corruption, and the obliteration of constitutional restraints on the lustful tyranny of the majority, that it looks like a farce, at best, to commemorate an event which in a hundred years has led to the utter loss of honesty and civil liberty. Possibly it may exert a wholesome influence upon the nation to recall the political deliverances of 1776, and to revive the memory of principles which have practically lost their hold upon the public mind. It is doubtful, however, whether the people who are most zealous in the centennial will either see the lesson or apply it. They are judicially blinded, hardened, we fear, beyond the hope of recovery. Think of the old Continental Congress, from whom the Declaration issued, and then call to mind the late Congress voting themselves back pay, and the President signing the bill which doubled his own salary, and gave an extra $5,000 to the members! Seventy-six and seventy-six, with a hundred years between! Look on this picture and then on this. It will be well to compare the "lives of the signers" with the lives of these plundering patriots, who, in making provision for the centennial demonstration, did not forget to provide most handsomely for themselves.

What are they to do with the utterances of that old document about freedom, "the consent of the governed," taxation without representation, and the like strange-sounding heresies? It looks very much like honoring treason and rebellion, for the Declaration was a most treasonable paper, and the signers were rebels all. The difference between the attempt in Philadelphia and that afterward made by the Confederate States was in the success that attended the one and the failure which followed the other. In the one case truth was crushed to earth, and in the other it triumphed, and flourished for awhile, however much it has become eclipsed of late. So far as we can see, the South alone has any right to celebrate that day. Their liberties are gone, but they still love the cause which was asserted and vindicated by the statesmen and soldiers who threw off the comparatively mild oppression of the English crown. Their presence there would be at least consistent with their principles and conduct, and would be above the suspicion of a hypocritical sham or a blind delusion. It would be also a protest against the degrading despotism to which some of the once sovereign States are now subjected. The contrast might serve to awaken a feeling of shame, and possibly revive a sense of justice and right in those who have sold the national birthright for power and gain.

The Southern churches will be consistent with their non-political record, and leave to those who choose, in their capacity of citizens, to contribute to the grandeur and impressiveness of the great national centennial.

## The Southern Review and Politics.

The relation which the *Review* sustains to the Methodist Episcopal Church South is certainly misunderstood, and out of this misunderstanding have grown complaints regarding its political character. We imagine no exceptions are taken to the political utterances *per se* of the *Review*, and for ourselves we should not wish them to be suppressed. The objection, so far as we can gather, is founded upon the supposition that these articles appear in a *church* publication, and that they are sent forth indorsed and approved by us as a church. The conditions of the General Conference that political articles should be excluded, and that the articles published should be submitted to a committee appointed by the Conference, were rejected by Dr. Bledsoe, and the *Review* is to all intents and purposes his personal property and conducted on his own individual responsibility. This is the fact, but the matter has not been so understood by many. Hence the complaints.

The *Review* contains nothing to indicate that it is a church organ except the single sentence on the cover: "Published under the auspices of the Methodist Episcopal Church South." This may be misleading to some people. We do not know precisely what meaning Dr. Bledsoe attaches to the words, but as generally implying protection, favor, influence, patronage, they might be so construed as to involve the church in a responsibility which neither the General Conference nor Dr. Bledsoe intended. It is certain that the country wants the *Review*, and wants it very much as it is. The masterly exhibition of political principles, and the able discussion and defense of the great religious doctrines which lie at the foundation of our faith, are needed. The independent position which Dr. Bledsoe assumes is best for all concerned. Let it be understood that it is an independent publication, and in no sense an official organ, and the offense complained of ceases at once. As we understand the position of the editor in reference to the action of the General Conference, neither the General Conference nor the church are considered as indorsing either the theology or the politics of the *Review*. It is the work of an individual Methodist, who holds no appointment from the church, and is subject to no other church control than that which is extended over every member. Believing that this exposition of the case is calculated to enlarge the circulation, and to conciliate those who have taken exceptions, we ask for the following statements a candid perusal. Dr. Bledsoe, in the last number of the *Review*, says:

We shall improve the present occasion to make known one thing, which does not seem to be understood by all the readers and critics of the *Southern Review*. Some readers and critics, for example, complain that politics are not excluded from the *Southern Review*. This, we reply, is no longer an open question, having been frankly, freely and definitely settled long ago.

The *Southern Review* is edited by one who is now known as a Methodist, and even before he was so known his humble labors received a more generous support from individual Methodists than from the members of any other Christian denomination. But the Methodist Episcopal Church South has never, *as such*, adopted the *Southern Review* as one of its periodicals, or become in any way responsible either for its teachings or for its pecuniary support. The General Conference which met at Memphis did, it is true, recommend the *Review* to the confidence and support of Methodists, but they still left it to the private enterprise of the editor, and to such other friends as might be willing to contribute to its success. All those objections, then, which proceed on the ground that as this is a church periodical, so it should cut loose from all the great political questions and issues of the day, fall to the ground. The premise is false, and therefore the conclusion falls.

The General Conference which recommended the *Review*, also recommended the exclusion of all "party politics" from its pages. This recommendation was respectfully declined by the editor and owner of the *Review*, and he did so on the two following grounds: First, he did not believe, as he asserted in his published response, that there ever had been any "party politics," properly so called, "in the pages of the *Southern Review*." He was not then, and he is not now, a party man. If, indeed, he belongs to any of the political parties of the country, the fact is wholly unknown to himself. He has determined, once for all, to "leave the dead to bury their dead," and devote all his energies, such as they are, to the great moral, social, political and religious questions which have a deep and vital connection with the issues of time and eternity. If, in the execution of this design, he cannot avoid the use of every phrase or illusion which may be construed into a party sense or bearing, he must submit to the inconvenience and bear the criticism, but he cannot change his course or design.

In the second place, he explicitly declined to exclude from his *Review* the discussion of the great questions pertaining to the late war. He had made these great questions the study of more than ten years of severe and unrequited toil. He had, moreover, in spite of poverty, inexpressible difficulties and trials, started the *Southern Review*, unaided and alone, to advocate his convictions in regard to these very questions—convictions which were and still are infinitely dearer to him than life itself. Hence he respectfully declined to abandon their advocacy, no matter by whom such desertion might be demanded, preferring to fall with such loyalty to his convictions to any earthly success that might attend a different course. All this was freely and fully made known at the time, for his principles did not cave in with the Confederacy. When this determination was made known he was not deserted by Southern Methodists. On the contrary, leading Methodists, from all parts of the South, applauded the resolution, and greeted him with letters of approval. Nothing has since happened to change his purpose; all things have, on the other hand, conspired to confirm and establish it in his mind. It is, then, he repeats, a settled question that the great issues relating to the late sectional war are to have a place in the *Southern Review* so long as it exists, or, at least, so long as it is under his editorial control. If, by this means, the *Review* should lose any support from Southern men, he can only regret, he can only deplore the evil; he cannot alter his course.

The Northern press is at this moment teeming with productions of all sorts and sizes—books, quarterlies, monthlies and other periodicals—which advocate the other side of the great controversy, and denounce our heroes and martyrs as "rebels and traitors." Shall we, then, remain silent? Shall we look on and listen, "like the dumb dogs of Israel," and say never a word in reply? Shall we bury, in the grave of the grandest cause that has ever perished on earth, all the little stores of history and philosophy which not an altogether idle life has enabled us to amass, and so leave the just cause, merely because it is fallen, to go without our humble advocacy? We would rather die. May our right hand forget its cunning, and our tongue cleave to the roof of our mouth, if we forget the great cause in which our Lees, our Johnstons and our Jacksons have suffered and died. The grave, and the grave alone, can impose silence on our tongues or pens. The question is settled. Some of our readers may, and no doubt will, continue to agitate the question, but, in so far as our course is concerned, it is settled. However deeply we may deplore all differences of opinion among the friends of the South, and however anxious we may be to conciliate the views, or even the prejudices, of any of them, we must be permitted to speak the thing that is in us. We are Methodists, it is true, but yet are we "the organ" of no church, sect or party. We are Methodists, and it is *as such* that we exult in the glorious privilege of giving free, full and unrestrained utterance to the convictions of our own individual minds. Although, in other words, we are Methodists, we are our own organ, bound only to observe the Twenty-five Articles and the Discipline, which we believe, and which we have *ex animo* subscribed. Beyond this no church and no critic has any right to dictate the course we shall pursue, much less any fragment of any church or any fraction of a critic. This glorious freedom, however, shall never induce us to forget the beautiful precept of the great apostle to "honor all men," nay, to "become all things to all men," except in essentials, as the faithful servants of all; and, as far as possible, to "live peaceably with all men." This is our programme—this is our philosophy—this is our religion.

THE Methodist church, says the Brandon *Republican* of June 5, has been completed in all its details, inside and out, and is pronounced by all to be the neatest church, in all its appointments, in the State. No pains has been spared to render it comfortable and attractive, and, having been built of the best and most substantial materials, it will long remain an ornament to the town, as well as being most useful to that communion.

Funds are yet needed to pay the balance due on it, and it is hoped they can be raised so as to pay off the debt and dedicate it at an early day. The committee gladly receive notes payable in the fall, which they use in paying the debt.

## Fraternal.

The Northern Presbyterians are a shrewd set. They still pursue their Southern brethren with the proposals of reunion. Their ugly deliverances during the war afforded the Southern Assembly good reasons for declining to consider the question until those deliverances should be retracted. But see how the Yankee duplicity and moral crookedness crops out. The Old and New School (North) have united lately, and here was a chance for a dodge. Instead of a manly retraction they proclaim that the union has rendered the action touching the Southern Assembly null and void, and therefore it cannot longer be in the way. We know, of course, that the Southern Church will not be caught with this godly trick, and that its only effect will be to expose the character of those who, in the garb of love and devotion to Christ, seek to further their own policy of absorption and power. This action was taken by the recent Northern General Assembly:

1. In view of the reunion of the two branches of the Presbyterian Church in the North, neither of which was responsible for the conduct of the other, all action before the reunion touching the Southern Assembly, or the Old School Synod of Missouri, is now null and void.

2. The Assembly expresses confidence in the soundness of the doctrine and character of these brethren, and hopes that more intimate communion will tend to remove the barriers that time has established between us and them.

3. With regard to civil magistrates and the relation of Church and State, the committee set forth the declarations contained in the "confession of faith" and form of government of the church.

4. Recommend the appointment of two committees to confer with similar committees from the General Assembly of the Church South, and the Old School Synod of Missouri.

## The Good Chaplain.

We make the following extract from a recent letter of Bishop McTyeire to the *Pacific Methodist*:

Bishop Doggett goes to the Pacific this year, and I greet the church there on this account. I doubt not he will come to you in the fullness of the blessing of the gospel of Christ in answer to your prayers. Toward him I have borne a relation that perhaps makes me incapable of impartial judgment, else I would hint to you my estimate of him as a preacher of righteousness. You might suspect it of some undue bias and extravagance, even without having been put on your guard. When in 1841 I went to Randolph Macon College he was chaplain, and so continued for a year and a half afterward. His pastoral and pulpit influence was most happy in effect upon the students. His Sunday homilies and prayer meeting talks were in the line of our exercitations in English literature and rhetoric, and that was their least merit. Two years afterward, when Prof. Sims retired, Dr. Doggett was elected to that chair in the college, and filled it with eminent ability. A passage in the chaplaincy will be forever memorable to me. I had made a profession of religion at twelve years old, and went up to college with a church letter in my pocket. But satan had well-nigh got advantage of me at this juncture. The temptation was this: "You began too soon. You are young, wavering, undignified, unstable, inconstant and do no credit to the cause. Don't say anything about belonging to the church. You are in a new place. Behave well, be moral, pray in secret, but make no profession. By-and-by, when you are older and wiser, renew your connection with the church, and *then* you may be of some use to it, and there will not be so many faults in you and so many failures." That snare may be transparent to others, but to me it was specious, and I was actually revolving the dreadful experiment of a suspension of spiritual life. How careful satan is of the *reputation* of the church, when it can be turned into a temptation for our souls! In this state of mind, and keeping my own secret, I went into the chapel one Sunday morning (it was made our *duty* to attend) and the preacher announced this text: "It is good for a man that he bear the yoke in his youth." From that he showed the reasonableness and benefits of youthful piety and its exceeding great rewards. The thoughts of my heart were disclosed. My steps were established when they had well-nigh slipped. I did not try the experiment upon my soul of suspended animation. Do you wonder that I love Bishop Doggett, and that I promise much edification to those who are to be blessed with his ministry and his superintendency?

THE eleventh commencement season of Pacific Methodist College, says the *Pacific Methodist*, which closed on Thursday, was of a character to arouse the pride and stimulate the zeal of its friends. It closed the most prosperous year of the existence of the college, and gave promise of a still more prosperous future. Two hundred and fifty-nine matriculates were entered on the roll of the college, and most perfect discipline has been maintained. Indeed the *esprit de corps* has been remarkable. The catalogue before us indicates a widening of the influence of the college. Students have come from Sacramento, San Joaquin, Solano, Santa Clara, San Mateo, Colusa, Los Angeles, Napa and Lake counties. Two of the matriculates hail from Sonora, Mexico; two from Missouri; two from Nevada, and one from Arizona.

We are gratified to learn that over $5,000 were raised on commencement day, which leaves a debt on the college of only about $3,000. We add one more paragraph from the *Methodist*:

The board of trustees was out in strong force—twenty-one of the twenty-four being present. Much important business was discussed. The honorary degree of doctor of divinity was conferred upon Rev. Dabney Ball, of Baltimore, whom we all delight to honor. The degree of A. M. was conferred on J. H. Seawell and Lewis Thomas, two graduates of the college, and upon Rev. Joseph Emery, of Corvallis, Oregon. The utmost harmony and good feeling existed during all the session of the board. The preacher in charge of Santa Rosa station was elected chaplain of the college.

THE Galveston *Christian Advocate* of June 4 says:

Bishop Keener passed through our city last week *en route* for Jefferson and other points in our State. The Bishop, we are glad to note, makes the mission in Mexico the leading object of his labors this year. He expects to raise the $21,000 the Mission Board has apportioned to this work. We need not exhort our brethren in Texas to co-operate in so important a work. Providence has broken down the barriers which have resisted the establishment of evangelical Christianity among that people. The way is open, and if our church is deaf to the Macedonian cry, which comes to us by the way of the West, the work will be committed to others more worthy of the trust. The conversion of a nation is a grand undertaking. The Bishop feels the inspiration of the mission, and we trust he will be able to impart a portion of his zeal to the entire church in the South.

DEATH OF REV. MARK W. GRAY. Mr. Gray was half-brother of R. J. Harp, publisher of this paper and Depository agent. We find the following announcement in the Nashville *Christian Advocate* of the seventh instant:

We are pained to record the death of the Rev. Mark W. Gray, preacher in charge of Middleton circuit, Tennessee Conference. He died in triumph, May 28, and his remains were taken the next day to Columbia for interment. Dr. McFerrin promises a memoir of this excellent minister. Bro. Shaw, supernumerary on the circuit, takes the pastoral charge of Middleton circuit.

CENTENARY COLLEGE COMMENCEMENT.—By reference to our special notice column it will be seen that the commencement exercises are to be of an unusually interesting character. The regular examination of classes begins on Wednesday, July 2. The annual sermon, by Dr. Whitfield, on Sunday, the sixth. Meeting of the board of trustees on Monday, the seventh. On Wednesday, the tenth, Dr. Marshall delivers the literary address, the graduating class will speak, degrees will be conferred, and the president will deliver the baccalaureate. We doubt not an immense crowd will be there.

OUR READERS are referred to the special notice column, on the eighth page, for notices of college commencements, District Conferences, and Quarterly Conference rounds. It is understood that everything in that column is published *conspicuously*. We call special attention to that column, that our readers may know where to find some of the most important announcements.

MERIDIAN FEMALE COLLEGE advertises for a teacher to take charge of that institution. Prof. Rice, the former principal, has been elected to the presidency of the Alabama State Normal School. Meridian is a growing place, the college is under the patronage of the Mississippi Conference, and the opening is a good one for a man of enterprise and capacity.

IT WILL BE SEEN from the order of the exercises that the commencement of Centenary Female College, Summerfield, Alabama, promises a most attractive entertainment. We wish Bro. McVoy and all concerned a most happy and successful time. We learn that thirteen young ladies are about to graduate from this old and most excellent institution.

BISHOP KAVANAUGH and wife, on their way from the District Conference at Ocean Springs, reached the city on Tuesday, the tenth instant, and left on Thursday for Beauregard, Mississippi, where the District Conference for the Brookhaven district meets on Friday, the thirteenth.

WE STILL RECEIVE occasional communications without the name and address of the writers. The name and postoffice must be sent, though not published, if such be the wish of the writer.

REV. R. ALEXANDER, D. D.—We are instructed by Bishop Keener to announce that Dr. Alexander has been placed in charge of St. James church, Galveston. The numerous friends of Dr. Alexander will rejoice that his health has been so far restored that he is able still to render efficient service to the church he has served so long and so faithfully. "Faint, yet pursuing," he maintains his course till the Master sends him his release.—*Galveston Christian Advocate.*

"A PRUDENT MAN," says a witty Frenchman, "is like a pin—his head prevents him from going too far."

## Periodicals.

GOOD WORDS for May has: The Prescotts of Pamphilion; Devotional Readings from the Manuscripts of the Late Norman Macleod, D. D.; The Faithful Sayings of the Pastoral Epistles; William the Silent; Spectrum Analysis; and other articles.

THE SUNDAY MAGAZINE for May has a number of excellent articles, among which we note: On Maintaining a High Ideal; Keep thy Foot; Mrs. Mary Fletcher; The Future of the Working Classes, and The Leper's Lesson.

GOOD THINGS FOR THE YOUNG OF ALL AGES is filled with articles adapted to young people, some of them amusing, some instructive, and some not altogether wholesome. The illustrations add to the attractiveness of this sprightly periodical.

THE RURAL ALABAMIAN for June is an excellent number, and abounds in information adapted to the season and climate.

THE Methodist Episcopal Church Missionary Advocate for May contains a large amount of the latest intelligence from the mission-fields. We are glad to welcome the Little Corporal to our table. The June number is excellent. Published by John E. Miller, Chicago, at $1.50 per annum. Appleton's Journal is not to be commended for some things which appear in its pages; but for freshness, variety, and, in the main, for instructiveness, there are no literary publications of the lighter and more popular order to be compared with it.

WINTER IN THE WHITE MOUNTAINS.—The winter at this favorite summer resort has been long and dreary. The older people say it has been the toughest here among the mountains for over a quarter of a century, and only equaled in severity by the experience of the lamented Kane in his sledge journeys among the ice fields of the arctic. In some localities in this section the thermometer has ranged for several days forty degrees below zero, and several instances are related of the freezing of springs that were never before known. The quantity of snow fallen during the winter has been almost unprecedented, and is estimated by some of the observing farmers to have been no less than one hundred and forty-four inches. There can be but little doubt of this from the fact that even now the snow is four feet and six inches on the level, and the sleighing is done on an elevation nearly equal to the top of the fences and walls. The winter months here are dull and monotonous, but very little doing save what is barely necessary to keep the wheels in motion, and prepare for the army of tourists and pleasure-seekers who make their annual visits to this most beautiful mountain resort. The proprietors of the various hotels are brushing up and making preparations for the reception of their guests. The Portland and Ogdensburg railroad company are pushing with commendable energy the completion of their road through the White Mountain Notch. The road will be completed and trains running as far as Sawyer's Rock, about twelve miles above North Conway, in season to accommodate summer travel, which continues to increase in the same proportion as railroad facilities are extended.—*Correspondence of the Boston Journal.*

A CORRESPONDENT of the Missouri *Republican*, writing from Galveston, Texas, gives us the following:

Rev. Francis A. Morris, D. D., the distinguished Methodist clergyman of St. Louis, and son of the venerable Bishop Thomas A. Morris, of Ohio, was in 1832 attorney-general of the republic of Texas, in President Mirabeau B. Lamar's cabinet. At that time Mr. Morris was a brilliant and eloquent lawyer, but shortly afterward abandoned the practice and he entered the ministry. Had he continued in his first profession there is no doubt but that he would have been the recipient of the highest honors that the people of the State could have bestowed. Mr. Morris should attend the next annual meeting of Texas veterans, which takes place at Houston in May, 1874.

The first Methodist meeting for religious worship held in the State of Texas was at the residence of Mrs. Lucy Kerr, in Washington county. The services were conducted by her brother, Alexander Thompson, who had been a class-leader and steward before moving here.

The Texas Conference was organized in 1840, the late Beverly Waugh, D. D., the presiding Bishop, and Rev. Thomas O. Summers, D. D., now at Nashville, secretary. They are now the largest denomination in the State, and the *Christian Advocate*, their church paper published in this city, is one of the ablest papers of the denomination in the United States.

DEATH OF A VETERAN PREACHER. The Rev. T. G. Rundle writes from Prairie Station, Mississippi, May 25, and announces the death of the Rev. John Young, the oldest member of the North Mississippi Conference. The venerable man of God, long superannuated, died at the residence of his son-in-law, Mr. John Campbell, Calfax county, Mississippi, May 23, aged ninety-three years—a member of the Methodist Church seventy-one years, and a traveling preacher fifty-nine years. He died as he lived, in the faith. A memorial of the old patriarch, we are assured, will appear in due time. The church on earth may now say: "Servant of God, well done!" The great Head of the church will say in the last day: "Well done, thou good and faithful servant!"—*Western Methodist.*

CHIEF JUSTICE CHASE left an estate of nearly $200,000. Among the bequests in his will are $10,000 to Dartmouth College, and the same amount to Wilberforce University, Ohio.

WE CAN all see at sunset the beautiful colors streaming all over the western sky, but no eye can behold the final hand that overturns the urns whence these streams are poured.

THE GREATER FOOL.—In a sermon preached by Bishop Hall upon his eightieth birthday he relates the following story: "There was a certain lord who kept a fool in his house, as many a great man did in those days for their pleasure. The lord gave him a staff, and charged him to keep it till he should meet with one who was a greater fool than himself; and if he met with such an one to deliver it over to him. Not many years after his lord fell sick, and indeed was sick unto death. His fool came to see him, and was told by his sick lord that he must now shortly leave him. 'And whither wilt thou go?' said the fool. 'Into another world,' replied the lord. 'And when wilt thou come back again—within a month?' 'No.' 'Within a year?' 'No.' 'What then?' 'Never.' 'Never! and what provision hast thou made for thy entertainment there, whither thou goest?' 'None at all.' 'No?' said the fool, 'not at all? Here, take my staff then; art thou going away forever, and hast taken no order whence thou shalt never return? take my staff, for I am not guilty of any such folly as this.'"—*Penny Post.*

IF YOU perceive that anything in your ways makes your parents unhappy, you ought to have no peace until you have corrected it; and if you find yourself indifferent or insensible to their will and wishes, depend upon it yours is a carnal, disobedient, ungrateful heart. If you love them, keep their commandments, otherwise love is a mere word in the mouth, or a notion in the fancy, but not a ruling principle in the heart. They know much of the world, you very little; trust them, therefore, when they differ from you, and refuse compliance with your desire. They watch over you for God, and are entitled to great deference and cheerful obedience. You may easily shorten the lives of affectionate and conscientious parents by misconduct, bad tempers and alienation from their injunctions. Let not this sin be laid to your charge.—*Leigh Richmond.*

A DASHING FELLOW, who seemed to think he manifested his superiority by the disdain he exhibited of anything like courtesy to the humble, was driving his gig one rainy day, when he came to a toll-bar, and haughtily asked what he was to pay. "Ten cents, if you please," said the civil gate-keeper. Instead of handing the money to him, our grandee threw a quarter of a dollar carelessly on the wet and muddy ground. "There, take your change out of that." The keeper stooped for the silver, and, placing the change exactly on the same spot, walked coolly into his cottage.

TIME is the prologue to eternity; the great weight of eternity hangs upon the small wire of time; whether our time here be longer or shorter, upon the spending of this depends either the bliss or the bane of body and soul to all eternity. This is our seed-time, eternity is the harvest. Whatsoever seed we sow, whether of sin or grace, it cometh up in eternity. "Whatsoever a man soweth, the same shall he reap."—Galatians vi, 7, 8.—*Brooks.*

MR. FELKER, who was forcibly ejected from a railway car between Norwalk and New York because he had stopped over at the former place on a through ticket which the conductor (though requested to do so) had omitted to indorse, has been awarded $500 damages by a Bridgeport court on account of the excessive force used in ejecting him, the judge declining to decide whether it was lawful under the circumstances to eject him at all.

THERE are men in Amoy whose regular profession it is to murder female infants for a small fee. There is a place there filled with water, called the "Girl's Ditch," where the dead bodies are thrown. A dozen or more have been seen in it at one time. Few families in Amoy have more than two girls alive.

## Agent's and Publisher's DEPARTMENT.

### Acknowledgments of Letters and Funds

RECEIVED BY MAIL,

**For the Week Ending June 7, 1873.**

**A**—Edwin Aldey, C. G. Andrews two letters, H. Albertson Jr., D. Ayers, American News Company two letters, B. Appleton & Co. two letters, American Sunday School Union, S. D. Aiken $9.

**B**—Boorum & Pease, Milton Bradley & Co., H. Bishop $5, L. Barnhardt, T. N. Banner $1.80, M. H. Bradley & Son $2, Barnes & Wilkinson, S. H. Brown, W. A. Brown $6.75, Harris & Gilbide, M. C. Blackburn, R. Burnip, J. E. Bradley $15.

**C**—H. Clews & Co.; C. H. Cushing, M. A. Cobb, F. Curran, J. C. Cunningham, W. J. Carlton, C. W. Carter $20, John W. Cameron.

**D**—J. F. Drake & Co., C. B. DuBose $25.25, H. H. Downs & Co., D. W. Dilleny, W. A. Broddy, J. T. Daves, W. B. Dennis, A. M. L. Doughass, Dodd & Mead, G. J. Dicks & Son $2.

**E**—T. C. Evans, Mrs. E. M. Ellis 50 cents, G. S. Ellis, Mrs. S. E. Edwards.

**F**—O. A. Fisher $1; Jesse Fulton $14.80, J. M. Franklin $1, E. N. Freshman three letters.

**G**—Orcutt & Cator $50, A. C. Gillespie, Gould & Lincoln.

**H**—A. C. Hundley, A. J. Holman & Co., J. C. Huckabee $13, J. D. Harper $3.50, R. B. Head, G. H. Howard $1.50, B. Haynes, J. Hamilton $2.

**J**—R. K. Jayne $17.60, W. Jenkins.

**K**—George Kraft, Kittrell & Purnell.

**L**—J. B. Lippincott & Co., Lee, Shepard & Dillingham, Lindenmeyer & Bro., B. Lewis.

**M**—J. W. Medlock, Miss S. M. McKay, J. C. Mallin $2, W. W. Millsaps, A. D. McVoy, R. A. Miers $1, H. D. Moore, A. H. Moss $75, A. V. Montgomery, Mrs. E. L. McCoy, J. M. McKee.

**N**—Nemo $10.

**P**—Powers Paper Company, W. A. Persel $1.20, H. Puckett $2, R. O. Porter, D. C. Pratt, G. Peyton.

**R**—J. W. Rush, E. M. Russell, A. H. Redford six letters, W. B. Rowe.

**S**—Scribner, Welford & Armstrong two letters; T. M. Smith, A. O. Stewart, Miss Sallie Simpson $2, A. W. Stewart, A. H. Smith, Scribner & Co. $1, J. W. Schermerhorn & Co., S. P. Stringer 50 cents, W. T. Sutherland $2.25, E. B. Strickland, R. L. Selman.

**T**—E. J. Taylor $9.50, C. Taylor, John Taylor & Co., G. Thomas $2.75, J. M. Turman $2, E. W. Thomas.

**Q**—Quin & Hill $7.20.

**V**—F. Vonderhide.

**W**—George Woods & Co., J. Woodbridge, J. W. Wesley $1.65, Wilson, Runkle & Co. two letters, G. R. Wilson $40, H. Wright 85 cents, W. J. Williams $2, W. H. Watkins, S. Weaver $2.85, A. W. Williams.

**Y**—J. Y. Young.

MR. E. E. F. ROSS, our resident advertising agent, is now on a brief tour through the West and North, and we commend him to the attention of our patrons, and shall be thankful for courtesies extended to him. They are assured that Mr. Ross has no other business, but devotes his entire time to the paper, and is entitled in all the consideration of one of its business corps.

THE WEEKLY WATCHMAN, LITTLE ROCK, ARKANSAS.—Under contract with E. H. Rotchkiss, editor and proprietor; the subscribers of the *Watchman* will be furnished with the NEW ORLEANS CHRISTIAN ADVOCATE during the time of the suspension of said paper, being *thirty-six weeks* further, as agreed upon, or until notice thereafter.

MERCHANTS' MUTUAL INSURANCE COMPANY.—The nineteenth annual statement of the above most excellent company appears in our issue to-day. The results of the business of the past year are highly encouraging, and evince the confidence of the community in the incorporation. Those acquainted with the board of directors and the officers of the Merchants' could not expect otherwise than that it would be prosperous under their management.

NEW ORLEANS, MOBILE AND TEXAS RAILROAD.—The schedule of the above-mentioned road will be found in another column. It is one of the best roads over which we have ever traveled. Those wishing to travel frequently over the road or to the watering places will find that liberal arrangements are provided for their accommodation by calling at the office, corner of Camp and Common streets.

KOUNTZ LINE NEW ORLEANS AND ST. LOUIS STEAMBOATS.—The traveling public will find the steamers of the above line the most desirable now running. The magnificent and palatial steamer James Howard, Captain B. B. Pegram, leaves this day at five o'clock P. M. Plans of the cabin can be seen and passage secured at the office of Captain James Mellon, 34 Gravier street, agent of the company.

COTTON TIES.—Elsewhere will be found the advertisement of that excellent firm Messrs. Bartlett & Rayne, whose ties have created such a revolution in the manner of packing cotton. They are worthy and excellent gentlemen, and we commend them to all who may need ties.

AT THE establishment of Messrs. Lewis & Hedrick, No. 83 Canal street, will be found a full assortment of ladies' suits and underwear.

SEPTOLINE OIL COMPANY, No. 62 Camp and 15 Damaldine street, has for sale lamps, fixtures, oils, etc., in great variety.

FRAMES of all descriptions made to order, at short notice and low prices, by F. Wagner, agent, 31 Baronne street.

NAVRA & OFFNER, No. 174 Canal street, dealers in China and crockeryware and household comforts.

## MARRIED.

BENNETT—PATTERSON.—By Rev. R. A. Sibley, at the residence of Mr. D. K. Patterson, near Morton, Mississippi, on the eighteenth of May, 1873, Dr. J. W. Bennett to Miss M. E. Patterson, all of Scott county, Mississippi.

RAGAN—HIRD.—By Rev. W. J. Atwood in the Atlanta Institute, on the twenty-second of May, Mr. H. M. Ragan, late of Crockett county, Tennessee, to Miss Josie C. Bird, of Atlanta, Winn parish, Louisiana.

*Western Methodist* please copy.

FARLEY—HORN.—On Sunday, May 11, 1873, at Midway church, by Rev. George M. Liverman, Mr. D. P. Farley and Mrs. M. F. Horn, all of Richland parish, Louisiana.

FINNY—HANNER.—On Thursday, June 5, near Midway, by the Rev. George M. Liverman, Samuel G. Finny to Mrs. C. A. Hanner, all of Richland parish, Louisiana.

## *BUSINESS NOTICES.*

PROFESSIONAL and amateur musicians should examine the Combination Solo Stops, found only in GEORGE WOODS & CO.'s ORGANS.

THE ÆOLINE.—A most delicate, soft or breathing stop.

THE VOX HUMANA.—A baritone solo, not a fan or tremolo.

THE PIANO.—A beautifully-toned piano, which will never require tuning. See advertisement in another column. je12 3m

HAMILTON'S BUCHU AND DANDELION is taking the place of all other diuretic remedies. The intrinsic merit of the preparation has gained for it a deserved reputation as the best remedy for all diseased conditions of the kidneys and liver ever presented to the public. Any physician can tell you that the ingredients in this preparation form a valuable alterative and blood purifier, removing, through the healthy action of the kidneys, liver and bowels, the impurities of the blood. Buy the remedy of Frederickson & Harte and E. J. Hart & Co., New Orleans. my22 2m

PIERSON & HEWS, the Clothing, Shirts and Furnishing Goods, 13 and 15 Camp street, opposite City Hotel, New Orleans, Louisiana. We invite visitors from the interior to examine our stock and prices. We claim to sell first-class goods as low as can be afforded and live. We sell the celebrated Shoulder-Seam Shirts, warranted to fit, wear and give satisfaction. Liberal deduction made to Clergymen, and their trade solicited. fe27 1y

THE EQUITABLE LIFE ASSURANCE SOCIETY, New York.

Assets ..... $21,000,000
Income ..... 11,000,000

Branch office—33 CAMP STREET.

A. P. CLEVELAND, General Agent.

fe13 1y

RUPTURE CURED by Dr. A. Folleau, of the Paris Medical Faculty. Specialty for the treatment of all deformities of the body. No. 8 St. Charles street, New Orleans, Louisiana. Pamphlet and circular of Dr. Folleau's method of treatment can be obtained by sending postage stamp to P. O. Box 2412. ap19 3m

MESSRS. ZEILIN & CO., MACON, GEORGIA—*Gentlemen:* Simmons' Liver Regulator has been used in my family many years with great success. I regard it an invaluable family medicine, and take pleasure in recommending it to the public. Very respectfully,

REV. J. RUFUS FELDER.

HOUSTON COUNTY, Ga., Dec. 22, 1868. je12 1t

COLGATE & CO.'s new perfume for the handkerchief, "CASHMERE BOUQUET," will be appreciated by all who have enjoyed the delicate and peculiar fragrance of their toilet soaps of the same name, which is so universally popular. je12 1y

USE DR. HENRY'S WORLD'S TONIC AND BLOOD PURIFIER.—It is the great household remedy, pleasant to take, yet potent for the prevention and cure of all diseases. It is better than Bitters, Cordials, Bucku or Sarsaparilla. Sold by druggists. jy18 1y

DR. HENRY'S ROOT AND PLANT PILLS.—Mild yet thorough; no nausea or griping; entirely vegetable; great Liver remedy. Price, 25 cents. Sold by druggists. jy18 1y

MRS. WHITCOMB'S SIRUP.—The great soothing remedy. Price only 25 cents. Gives rest to the mother and health to the child. Sold by druggists. jy18 1y

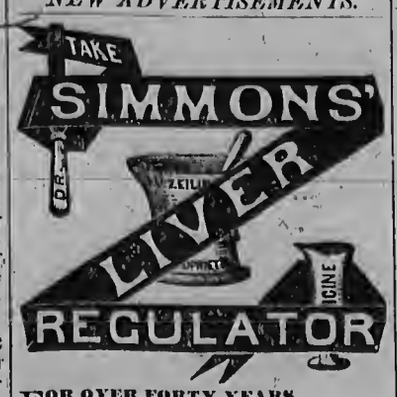
TWELVE SAMPLES (postage free) for fifty cents. Sells for $10. R. L. WOLCOTT, 181 Chatham square, New York. se29 1y

FOR THE HOUSEWIFE.—HOFMANN'S London (England) WASHING CRYSTAL. Saves time, labor, money and soap. Makes hard water soft. For washing linen and heavy goods it is unequaled. Washes flannels and colored goods perfectly, without injury to colors. Try it. Samples sent free by mail. One gross (144 packages) $3. Also

**Hofmann & Webber's London Citrate of Magnesia,**

a useful and agreeable beverage for summer use. Will be found very suitable for administration to ladies and children. Lady Agents wanted. Address HOFMANN & CO., General Agents, my29 13t 11 Cedar street, New York.

## *NEW ADVERTISEMENTS.*




FOR OVER FORTY YEARS

THIS

PURELY VEGETABLE

LIVER MEDICINE

HAS PROVED TO BE

THE GREAT UNFAILING SPECIFIC

for LIVER COMPLAINT and its painful offspring, Dyspepsia, Constipation, Jaundice, Billous attacks, Sick Headache, Colic, Depression of Spirits, Sour Stomach, Heartburn, Chills and Fever, etc.

After years of careful experiments, to meet a great and urgent demand, we now produce from our original Genuine Powders

THE PREPARED,

a liquid form of SIMMONS' LIVER REGULATOR, containing all its wonderful and valuable properties, and offer it in

ONE-DOLLAR BOTTLES.

The Powders (price as before).....$1 00 per package.
Sent by mail..... 1 00 per package.

☞ CAUTION! ☜

Buy no Powders or Prepared Simmons' Liver Regulator unless in our engraved wrapper, with Trade-mark, Stamp and Signature unbroken. None other is genuine.

J. H. ZEILIN & CO., Macon, Georgia, and Philadelphia.

Sold by all Druggists. se19 1y

MERCHANTS' MUTUAL INSURANCE CO. OF NEW ORLEANS, NO. 104 CANAL STREET.

**Nineteenth Annual Statement.**

In conformity with the requirements of their charter the company publish the following statement:

Premiums received during the year ending May 31, 1873, including unearned premiums of the previous year:

| | |
|---|---|
| On fire risks | $741,893 30 |
| On marine risks | 92,630 18 |
| On river risks | 182,563 11 |
| Total premiums | $1,017,086 92 |
| Less unearned premiums | 202,675 00 |
| Net earned premiums, May 31, 1873 | $814,411 92 |

Losses paid:

| | | |
|---|---|---|
| On fire risks | $472,708 38 | |
| On marine risks | 48,119 47 | |
| On river risks | 63,511 24 | |
| Taxes | 23,862 92 | |
| Reinsurances and return premiums | 61,061 61 | |
| | $629,256 61 | |
| Deduct interest, less expenses | 17,775 31 | 611,491 30 |
| Profit | | $192,922 59 |

The company have the following assets:

| | |
|---|---|
| Real estate | $128,371 45 |
| City bonds | 367,650 00 |
| Bank and railroad stocks | 21,488 00 |
| Notes secured by mortgage | 441,292 30 |
| Notes secured by pledge | 153,408 72 |
| Bills receivable | 46,673 79 |
| Premiums in course of collection | 101,908 36 |
| State bonds | 1,500 00 |
| Insurance stocks | 1,800 00 |
| Stock of Vallette Dry Dock Company | 19,800 00 |
| Stock of Levee Steam Cotton Press | 2,500 00 |
| Stock of Marine Dry Dock and Ship Yard Company | 4,000 00 |
| Harbor Protection Company | 1,500 00 |
| St. Louis Hotel Association | 5,000 00 |
| Mortgage bonds Turners' Association | 2,000 00 |
| Mortgage bonds Odd Fellows' Hall | 5,000 00 |
| Judgment on mortgage notes | 6,000 00 |
| Cash on hand | 171,417 14 |
| New Orleans, Florida and Havana Steamship Company | 3,000 00 |
| Total | $1,586,520 46 |

The above statement is a just, true and correct transcript from the books of the company.

PAUL FOURCHY, President.

G. W. NOTT, Secretary.

STATE OF LOUISIANA,
Parish of Orleans, City of New Orleans.

Sworn to and subscribed before me the ninth day of June, 1873. P. CHS. CUVELLIER, Notary Public.

At a meeting of the Board of Directors, held on the ninth day of June, 1873, it was resolved to declare a Cash Dividend of FIFTEEN PER CENT. on the net earned participating premiums for the year ending May 31, 1873, payable on the third Monday of July next.

Also to pay to the stockholders, on demand, interest at the rate of ten per cent. per annum on their stock.

**Directors.**

| | |
|---|---|
| P. Maspero, | David McCoard, |
| S. Z. Relf, | L. F. Generes, |
| M. Pulg, | P. Fourchy, |
| P. S. Wiltz, | J. J. Fernandez, |
| D. A. Chaffraix, | J. M. Allen, |
| | Charles Laffite. |

je12 2m

GEORGE WOODS & CO.'S

ORGANS.

The most remarkable instrument ever perfected; capable of the most beautiful musical effects, and in the most elegant cases.

ALL LOVERS OF MUSIC

SHOULD SEE THEM, AND HEAR

THEIR COMBINATION SOLO STOPS.

ROBERT J. HARP,

110 and 112 Camp St., New Orleans.

has them for sale. je12 3m

NOW IS YOUR TIME TO TRAVEL!

VIA

BOSTON AND MAINE RAILROAD.

The only line between Boston and Portland which runs in sight of Wells and Old Orchard Beaches.

The only line connecting with Portland and Ogdensburg Railroad for North Conway and the White Mountains, passing up the beautiful Valleys of the Presumpscot and Saco Rivers, and in full view of Sebago Lake.

☞ Boston Depot in Haymarket square. Portland Temporary Depot in the Walker House.

☞ Trains leave Boston for Portland at 8.30 A. M.; 12.30, 3.30 and 6 P. M. Trains leave Portland for Boston at 6 and 9 A. M., and at 3.30 and 6.15 P. M.

Be sure and get your tickets via BOSTON AND MAINE RAILROAD for all points East, and avail yourself of the opportunity afforded for a view of the beautiful scenery along this old and reliable line.

Information in regard to the transportation of Passengers or Freight will be promptly furnished on application at any of the company's offices in Boston, or to PAYSON TUCKER, General Agent at Portland.
JAS. T. FURBER, Gen. Superintendent.

je12 1f

Agents Wanted for

SAINTS AND SINNERS

OF THE BIBLE.

Dissected, analyzed and portrayed as real men and women, just like Saints and Sinners of our own day. Original, racy, striking and popular. Reads like a Novel. Send for circular.

ZIEGLER & M'CURDY,
503 North Sixth street, St. Louis, Mo.

je12 1t

## *NEW ADVERTISEMENTS.*

THE CONVERSATION FAN.

THE LAST AND MOST ABSORBING SENSATION OF THE DAY IS, TO USE A theatrical phrase, "a great take." Everybody, to be en regle for the season, must be supplied by [illegible] fans.

A CONVERSATION FAN.

No family circle is complete in social diversions and entertainments without one, and in order to enjoy the pastime it should be distinctly understood that the answers do not numerically follow the questions, but to spice the amusement an answer must be looked for that will afford a fitting response to an interrogatory.

Where a direct answer is not to be found to a direct question, it will be discovered that it furnishes the sequel to a sustained conversation, so that couples can carry on a tete-a-tete, which they may not wish to make audible, by silent indications of numbers.

THE CONVERSATION FAN

is an infallible remedy against dullness, breaking the spell of silence by a suggestive inquiry, furnishing congenial pleasures for an evening's entertainment, and opening up a novel and ingenious method of whiling away agreeable hours at home, in the promenade, at a party or private gathering.

ONLY TEN CENTS A FAN.

To be had at Gresham's, Ellis & Bro.'s, Haley's, Kain & Co.'s, R. J. Harp's, and all the Book Stores in the city, and at Piffet's, and issued by

ERNEST TURPIN,

Nos. 112 and 111 Poydras Street, New Orleans.

Inventor and Patentee of the celebrated Conversation Fans.

☞ Parties ordering Fifty or more Conversation Fans can have their cards printed on both sides without extra charge. mh16 1y

IMPORTANT TO PLANTERS.

IRON COTTON TIES.

THE ARROW TIE




AND ALL OPEN-SLOT TIES.

All approved Popular Patents:

ARROW,
ANCHOR,
WALLIS
ALLIGATOR
AND DUNN.

For sale by all dealers in New Orleans, Mobile and Memphis, and by country merchants generally throughout the Cotton States.

BARTLETT & RAYNE,

GENERAL AGENTS,

48 CARONDELET STREET, COR. UNION,

je12 6m New Orleans.

NEW ORLEANS, MOBILE AND TEXAS RAILROAD.

**Passenger Depot, Foot of Canal Street.**

On and after MAY 25, 1873, trains leave daily at 8 A. M. and 5 P. M. Trains arrive at 1 A. M. and 1 P. M. 5 P. M. Express Train stops only at regular stations. Coast Train for Ocean Springs and intermediate stations leaves New Orleans daily, Sunday excepted, at 5.15 P. M. Returning, leaves Ocean Springs at 6 A. M.; arrives at New Orleans at 9.50 A. M.

This is the only line running Pullman Palace Sleeping-Cars, without change, to Louisville, St. Louis, Lynchburg and Virginia Springs.

For tickets and information apply at office corner of Camp and Common streets, opposite City Hotel, and at Depot.

E. P. SMITH, Gen. Ticket Agent.
S. H. SCRANTON, General Supt.

je12 1m

EDUCATIONAL.—A TEACHER IS WANTED to take charge of the Female College at Meridian, under the patronage of the Mississippi Conference.

Persons desiring such a place will please correspond with the Secretary, giving references, by the tenth of July.

THOMAS CHRISTIAN, Prest. Board of Trustees.

S. B. WATTS, Secretary.
MERIDIAN, Miss., June 7, 1873. je12 4t

SWAIM'S CELEBRATED PANACEA

HAS LONG ATTRACTED THE NOTICE of the most eminent physicians by its great efficacy in curing what were considered incurable cases of disease, where the patients have been almost destroyed by SCROFULA, etc., and Prof. Valentine Mott, of the New York University, Profs. Gibson, Dewees and Chapman, of Philadelphia, and many other physicians of celebrity, gave, over their own signatures, letters certifying to its great merits. It has been occasionally advertised, and thousands of families recommend and use it. The Laboratory is under the direction of Dr. FRANKLIN STEWART, who has devoted his attention and skill in its careful preparation during the past twenty-five years, and not a bottle put up that is not worth many times its cost to the patient. It is perfectly safe for the most diseased and debilitated, and in all cases where the Blood is not pure it should be used freely.

Prepared only at SWAIM'S LABORATORY, 115 South Seventh street, below Chestnut, Philadelphia.

W. H. SCHIEFFELIN & CO., General Agents, 170 William St., N. Y.

Je12 2m

DO YOU wish to read a book that will delight and instruct you? that will hold you SPELL-BOUND from beginning to end? Buy BELDEN The WHITE CHIEF. Not a romance, but the record of an actual experience during a voluntary residence of 12 years, by an intelligent, educated Ohioan, among the Wild Indians of the Plains.

AGENTS WANTED. OUTFIT FREE! *Freight prepaid!* Send for circulars, with 20 sample illus., full particulars, copious extracts, and a brief account of the *Cruelest Life and Tragic End.* C. F. VENT, Pub., Cincinnati.

je12 1y



D. M. HOLLINGSWORTH,

SUCCESSOR TO R. MARSH, DENMAN & CO.,

54 and 56 .....Baronne St.....54 and 56

ap21 6mcow New Orleans, La.

PROCTER & GAMBLE'S

EXTRA OLIVE SOAP.

Is made from the Best Material and Nicely Perfumed. Sold at price of ordinary Soap. Buy it; you will use no other. Grocers have it.

New Orleans Jobbers are Wholesale Agents. ja2 6m

CHOCTAW FIRE ALARM BLYMYER MANUFACTURING CO.'S BELLS.

FINE-TONED, LOW-PRICED, WARranted. Circulars sent free.

BLYMYER MANUFACTURING CO., (Successors to Blymyer, Norton & Co.) Cincinnati, O. ap13 1yeow Office and Works, 661 to 691 W. Eighth St.

$30 PER WEEK AND EXpenses paid. We want a reliable Agent in every County in the United States. Address

HUDSON RIVER WIRE COMPANY, No. 130 Malden Lane, New York, or Chicago, Illinois. oct9 1yeow

CRESCENT MUTUAL INSURANCE COMPANY.

**Twenty-Fourth Annual Statement,**

ENDING APRIL 30, 1873.

| | |
|---|---|
| Total Fire, Marine and River premiums | $405,111 52 |
| Net earned premiums, less reinsurance and return premiums | 321,152 52 |
| Less Fire, Marine and River losses | $178,108 18 |
| Taxes, discount in lieu of participation, expenses, etc., less discount, interest, etc. | 55,158 10 — 243,266 83 |
| Net profits | $80,885 61 |
| Total assets | $392,333 20 |

The Board of Trustees resolved that, after paying the fourth quarterly interest of two and one-half per cent., making ten per cent. on the capital stock of the company, a dividend of THIRTY-THREE AND ONE-THIRD PER CENT. be paid in cash, on and after the sixteenth day of June next, to those parties insuring with the company entitled to receive the same.

The assured are not obliged to become stockholders to participate in the dividend.

**Trustees.**

| | |
|---|---|
| Thomas A. Adams, | R. T. Torlan, |
| Samuel B. Newman, | John E. King, |
| Samuel H. Kennedy, | John M. Sandidge, |
| C. T. Buckbeche, | Edward J. Gay, |
| John Phelps, | C. E. Shaylack, |
| A. G. Ober, | F. Comerden, |
| Adam Thomson, | J. L. Harris, |
| P. N. Strong, | Edward Pilsbury, |
| Henry Abraham, | Simon Forchheimer, |
| Victor Meyer, | R. H. Post, |
| Joseph Bowling, | David Wallace, |
| Simon Hernsheim, | Thos. Henderson, |
| Joseph H. Wolfe, | E. H. Summers. |

je5 3mo

A. C. DANNER & CO., MOBILE, ALA. WILEY G. TOOMER NEW ORLEANS.

DANNER & TOOMER,

COMMISSION MERCHANTS

IN ALL KINDS OF

Lumber, Timber, Staves and Naval Stores,

AND SAW MILL AGENTS.



RUATCHLEY'S IMPROVED

GENUINE

CUCUMBER-WOOD

PUMPS.

Widely and favorably known for their valuable qualities: Purity, Durability, Efficiency and Cheapness. Every Farm should have them.

TINGLEY'S PATENT HORIZONTAL

REVOLVING ICE-CREAM FREEZERS



are the best and most economical machine of the kind ever made. Send for descriptive catalogue and price lists to

BANNER & TOOMER,
28 Belord street, New Orleans,
General Southern Agents.

☞ Postoffice address—Lock Box 924. ap27 3m

THE SINGER IMPROVED

FAMILY

SEWING MACHINE.

OVER 1,000,000 SINGER MACHINES

*HAVE BEEN SOLD*

AND ARE IN DAILY USE.

They are perfectly Simple, Reliable and Durable, and every Machine sold is FULLY GUARANTEED to give ENTIRE SATISFACTION on every description of work.

They have been before the public for over a quarter of a century, and are continually growing in popular favor.

☞ Send for circular and samples of sewing.

E. BUTTERICK & CO.'S

CELEBRATED PAPER PATTERNS

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## The Child's Corner.

*MATTIE'S TROUBLES.*

My Hepsey's got the measles
The very worstest kind;
And Cæsar's in the closet,
Because he wouldn't mind.
*By playing Marbles Taylor,*
And spoiled her waterfall,
And spilled out all the sawdust,
And wasn't sorry 'tall.

I'll spank Miss Rose this evening,
And tell her papa too;
She poured her cup of coffee
Right into Mabel's shoe.
Fred, bit his tongue so awful—
I don't know what I'm 'bout—
I'll send for Dr. Scissors,
And let him cut it out.

To-morrow's Topsy's birthday—
She's twenty-five, I guess—
I'll have to go to Boston
And buy her 'ception dress.
I haven't any pennies, though—
I threw 'em down the well:
I wish I had n pocket full,
Like Tom 'n' Sister Nell.

I went down in the kitchen
To make poor Hepsey's tea,
And Bridget wouldn't let me—
She's cross as she can be.
I wish she'd get the measles,
And whoopin' cough, 'n' chills;
I wouldn't give her nothing
But peppersauce 'n' pills.

My finger's hurting dreffful—
I pinched it in the door;
I wish they'd get my needle—
I dropped it on the floor.
There's Topsy's dress to finish,
And heaps of work to do;
I guess I'll collect my family
And move in grandpa's shoe.

*Youth's Companion.*

### Idle Words.

"Come to me, Edin, my boy," said Mrs. Ashworth to her son. "I want you to listen to me for a few minutes while I speak to you about your besetting sin. Almost unconsciously you are daily guilty of falsehood."

"Oh, mamma," exclaimed Edin, "I am sure I could not be so mean as to tell an untruth."

"You say things sometimes that are not *strictly true*, my son, and mimic actions in a very exaggerated manner. Who can ever say how much mischief has been caused in the world by such *idle* words. Many homes have been rendered miserable, many true friends separated simply on account of words spoken at random."

At that moment Mrs. Ashworth was called away, and the conversation thus interrupted was not renewed. Edin had the gift of mimicry to an extraordinary degree, and in this amusement he was encouraged by his schoolfellows. There was, however, one of Edin's companions who used to expostulate with him on the danger of the habit he had acquired. Little Charlie Elmore was an only son. Early in life he had lost his father, and it was only by exercising the strictest economy that Mrs. Elmore was able to provide the means for sending Charlie to school. Owing to an accident he was crippled for life. A gentle, quiet, diligent little fellow was Charlie Elmore; and yet with all his gentleness and yielding disposition he could be very firm in the cause of right. Not the gay, high-spirited Edin could resist temptation nearly so well as did his little companion. Between the two boys had sprung up a friendship that was encouraged by Dr. and Mrs. Ashworth, for they wisely judged that Edin could not have a better companion. The school clock was striking twelve as the boys came rushing out into the playground attached to Dr. Graham's house. Edin was among the number of those who were about to enjoy an hour's recreation.

"Here, Edin," cried Harry Frier, "do come and tell us what Charlie Elmore was saying to you before school."

"Do tell us what he said," repeated Harry. "Here, boys, Edin is going to act Elmore."

If Edin had paused a moment to reflect, that which followed would never have happened. As it was, he gazed at the little group around, "waiting for the performance to begin," as Harry remarked, and his pride was gratified. There were boys much older than himself there who wished to be entertained by him. Urged on by the merriment of the thoughtless group around him, Edin forgot every other consideration, and exceeded far beyond the bounds of truth as he caricatured Charlie, putting himself into the most ridiculous postures and bobbing about in imitation of the little cripple. Suddenly the shouts of applause that greeted him on every side died away, and a dead silence followed. Edin looked up hastily to ascertain the cause, and encountered the fixed, strong gaze of Charlie Elmore himself. He stood just opposite to him. One glance at the little boy's pale, agitated face told Edin but too truly that he had been a witness to the whole scene.

For a moment Edin stood silent, then he cried: "Charlie, don't look like that; speak to me, do speak to me!"

The strange, unnatural expression vanished from Charlie's countenance, but he shook off the hand that Edin laid on his arm, and, merely casting one sad, reproachful look, he moved hastily on. Long afterward that look followed Edin; there had been no anger depicted there, only intense surprise and grief. In the secret retirement of his own room Edin called to mind his mother's words, and wept many and true tears of repentance. On the morrow he determined to seek Charlie and implore his forgiveness; surely when he knew how Edin grieved for his misconduct he would overlook his fault, great though it had been. With these reflections Edin fell asleep. Charlie Elmore did not make his appearance at school the following day, and the next he did not come. As Charlie was a delicate boy, and was often kept away from school by illness, his non-appearance did not occasion Edin much uneasiness, though he longed very much to see his friend and make his peace with him. A week had passed away. Edin knew that his father attended Charlie, but he did not believe him to be very ill, until he was startled one evening by Dr. Ashworth observing that "it was a bad case with little Elmore this time."

"I cannot account at all for this last illness; he appears to me to have received a severe shock to his nervous system. I questioned him about it, but he seemed to wish to avoid the subject, and I was afraid of agitating him."

"Papa," said Edin the next morning at breakfast, "it is a holiday today; may I go and see Charlie Elmore?"

"Yes; I do not think it will do him any harm, only let your visit be a short one, and do not talk too much."

With a very troubling heart an hour later Edin knocked at the door of Rose Cottage. Mrs. Elmore herself let him in, and thanked him, with tears in her eyes, for coming to see her boy. "How is he this morning?" Edin asked.

"Not much better, thank you," the widow sorrowfully replied. "It is Dr. Ashworth's opinion, and my own too, that he has something on his mind. I have no doubt he will be delighted to see you; he often mentions your name in his sleep."

Ah! little did Mrs. Elmore think why the vision of Edin troubled her boy. Edin followed the widow noiselessly to Charlie's room. They opened the door and softly entered. Edin was deeply shocked at the alteration that had taken place in his friend's appearance in that one short week. His pale cheeks were almost as spotlessly white as the pillow on which his head rested. As Edin walked to his bedside Charlie opened his eyes languidly. He immediately recognized Edin, and a faint flush rose to his cheeks, his lips trembled, but he held out his thin hand. Edin seized it eagerly, and, bending over it, burst into tears.

"Oh, Charlie, Charlie," he cried, "do you really forgive me? You cannot think that I ever intended to grieve you so. I know how wicked and cruel it was, but I never thought, until I saw you, how wrong I had been."

It was a long, long time before Charlie Elmore got strong again; but his illness had not been without at least one good effect—it effectually cured Edin Ashworth of his sinful habit of indulging in heedless conversation, and *giving way to exaggeration*. And he who had once been the first to amuse himself at the expense of others was always after remarkable for his consideration for the feelings of his companions.

"Yes, mamma," he exclaimed, when Charlie was better, and he was giving his mother a relation of the whole affair, "yes, mamma, you were quite right when you said that no one could ever tell the misery caused by the utterance of a few idle words."

*Church and State.*

### "How Much Do I Cost?"

A little daughter, ten years old, lay on her death-bed. It was hard parting with the pet flower of the household. The golden hair, the loving blue eyes, the bird-like voice, the truthful, affectionate, large-hearted, pious child! How could she be given up? Between this child and her father there had always existed not a relationship merely, but the love of congenial natures. He fell on his knees by his darling's bedside and wept bitter tears. He strove to say, but he could not: "Thy will be done!" It was a conflict between grace and nature, such as he had never before experienced. His sobs disturbed the child, who had been lying apparently unconscious. She opened her eyes, and looked distressed.

"Papa, dear papa," said she at length.

"What, my darling?" answered the father, striving for composure.

"Papa," she asked in faint, broken tones, "how much—do I cost you—every year?"

"Hush, dear, be quiet," he replied in great agitation, for he feared delirium was coming on.

"But please, papa, how much do I cost you?"

To soothe her he replied, though with a shaking voice:

"Well, dearest, perhaps £10. What then, darling?"

"Because, papa, I thought may be you would lay it out this year in Bibles, for the poor children to remember me by."

With what delicate instinct had the dying child touched the strings of comfort! A beam of heavenly joy glanced in the father's heart, the bliss of one noble, loving spirit mingled with its like. Self was forgotten, the sorrow of parting, the lonely future. Naught remained but the mission of love, and a thrill of gratitude that in it he and his beloved were co-workers.

"I will, my precious child," he replied, kissing her brow with solemn tenderness.—*The Child's Paper.*

WHY HE SMOKED.—George Coleman, in his Random Records, tells a comical story of school-boys, in the time of James the First, of England, who smoked to excess:

"This, of course, was concealed, as much as one can conceal a smell, from the dominie, till one luckless evening, when the imps were all huddled together round the fire of their dormitory, involving each other in vapors of their own creation, lo! in burst the master, and stood in awful dignity before them.

"'How now?' quoth the dominie to the first lad; 'how dare you be smoking tobacco?'

"'Sir,' said the boy, 'I'm subject to headaches, and a pipe takes off the pain.'

"'And you?—and you?—and you?' inquired the pedagogue, questioning every boy in his turn.

"One had a raging tooth, another the colic, the third a cough, the fourth—in short, they all had something.

"'Now, sirrah,' bellowed the doctor to the last boy, 'what disorder do *you* smoke for?'

"Alas! all the excuses were exhausted, when the interrogated urchin, putting down his pipe after a farewell whiff, and looking gravely in the dominie's face, said in a whining, hypocritical tone: 'Sir, I smoke for *corns*.'"

A LITTLE BOY, reading to his mother about the lion, in a book on natural history, said: "Mamma, the lion is a noble animal, but I love the lamb better, and I will tell you why; because Jesus Christ is called the Lamb of God which taketh away the sins of the world."

## Farm, Garden and Household.

### Thoughts for the Month.

The principal work for the present month will be to keep the land in good *tilth*. In the cotton fields particularly these ep, cultivator or harrow should be run as frequently as possible. It is especially important that cotton should make "weed" very rapidly now. There is no danger of overgrowth or shedding in June, and the plant ought to have every facility for growing and making "forms." The bottom crop is in some respects the *surest*, and the sooner the plant acquires size the larger that crop will be. It has better chances to escape drought, and is never cut off by caterpillars. It is useless to add that keeping the surface stirred and free from crusts promotes continuous healthy growth. Under the old *extensive* system so large a number of acres were allotted to each plow that it was impossible to "get around" the crop very often. He was regarded as an excellent manager who did not allow more than three weeks to elapse before beginning over again. Let it be remembered, however, that that interval was not fixed upon as the *shortest* which would benefit the crop, but the result of *necessity* when such large crops were planted. No rule can be laid down, but the *oftener* the better.

PLOW SHALLOW.

Where land has been properly prepared and cultivated up to this time there is little danger of its "running together" again, and all deep-running plows may be laid aside in the cultivation of the crop. A plow running *one inch* deep will answer every purpose, all that is necessary being to kill grass and weeds and keep the surface well pulverized. Keeping open the pores of old mother earth is all that is needed now. Let in the air and the dew, and permit the roots to go everywhere without being disturbed; these are the leading considerations.

GETTING THE CROP CLEAN.

Now is the time to get rid of grass. The earlier workings may with safety be done rapidly; those in the early part of June ought to be done *thoroughly*. Every pains should be taken to get rid of grass now. This done and enough dirt may hereafter be thrown to the plants by the plow to do away almost entirely with the use of the hoe. All old farmers know that if the "May grass" is conquered the battle is easily won.

Early in this month—if not already done—cotton should be brought to "its final stand." No superfluous plant should be allowed to remain any longer, to withdraw food from those which are to make the crop. What a proper stand is each one must decide for himself. The wider the rows the greater the crowding in the drill possible.

LAYING BY CORN.

More or less of this will be done during the present month. Where corn has had proper cultivation, and the land is clean and in good tilth, it may receive its last plowing when in the "bunch." It is well to throw some dirt to the plants, that the "spur" roots may be well buried in the soil. These roots play a very important part in the final development of the plant, penetrating the soil to considerable depths and sending off immense quantities of fibrous roots to act as feeders. Late, deep and close plowings injure many of these and do great harm.

Where corn is laid by early, it is particularly important that it should be perfectly clean, as once it is likely to become very foul before the close of summer. The best plan is to sow peas broadcast (one to two bushels per acre,) and let these keep down the grass and weeds. They injure the corn less than grass, give some return for the seed and labor of sowing, and greatly benefit the land. This last consideration alone ought to make the practice general.

PEAS.

The main crop of these should be planted this month, whether among corn or by itself. We have always warmly advocated the planting of a large crop of peas to themselves, regarding it as one of the best and cheapest crops grown. The seed may be drilled by a planter very rapidly, and one hoeing, and at most two plowings with sweep, will make the crop. It may follow oats or wheat, or may be planted even in an old sedge field. Stock may harvest the crop, or scythe or reaper may cut it down, and the seed be gotten out with a thresh. With oats and peas the stock on a farm may be kept in the best condition without corn, and at greatly less expense than when fed on corn alone. Oats are rapidly gaining in public favor; would that we could give a similar impulse to peas. The speckled or whippoorwill pea, planted early in June, may be taken off the ground in time to sow oats in September, leaving the land in splendid condition for the latter crop. Moreover, the roots, stems and leaves of the pea will furnish nitrogenous matter, the very thing which, above all else, the oat-plant needs in most of our soils.

HARVEST.

It requires great judgment and energy to harvest small grain crops well (if of any size) without interfering seriously with the corn and cotton crops. Many a farmer has gotten badly "in the grass" by stopping the plows and hoes to cut small grain. Work should be arranged weeks in advance in reference to the harvest. As hands are in unusual demand at that time, it is best to hire extra hands *in advance* and get the crops in such condition that the regular hands on the farm may do the harvesting. No exorbitant prices will then have to be paid. Cut and shock, and as soon as well dried stack or house; it is extremely bad policy to let grain remain in the shocks for weeks or months after it is cut. Remember that oats to be fed to stock make best feed when cut some time before it is fully ripe; that for seed should be allowed to mature perfectly.—*Southern Cultivator.*

MEANS are good only in the order of God. They injure us if we rest in them.


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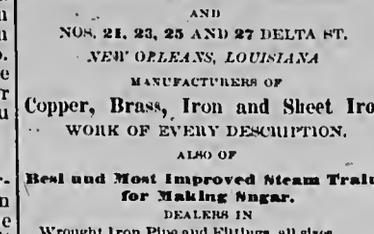
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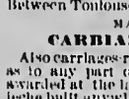
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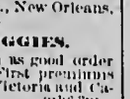
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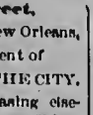
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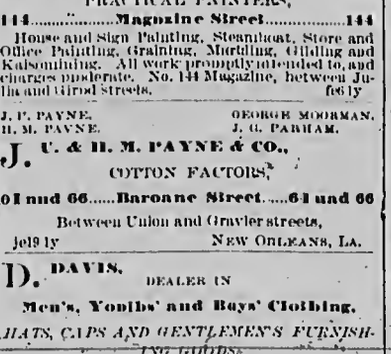
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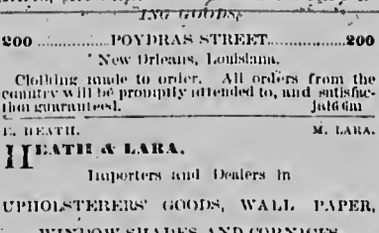
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COMMISSIONER OF DEEDS,

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**DR. C. J. RICKHAM,**

OFFICE—680 MAGAZINE STREET,

Between Philip and First Streets, New Orleans.

Will call daily at College building, corner Common and Baronne streets, between eleven and twelve o'clock. je29 1y

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**G. M. BAYLY & POND,**

WHOLESALE GROCERS AND COMMISSION MERCHANTS,

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—AND—

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Special attention given to orders for the purchase of all descriptions of Produce, Agricultural Implements and Plantation Supplies. no2 1y

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OCEAN SPRINGS, MISSISSIPPI.

The undersigned, having leased the above well-known and old-established Hotel, respectfully informs the public that he opened the house for the reception of guests on THURSDAY, MAY 22. The house has recently been repaired and refurnished, and placed in complete order in all its departments, and offers the finest inducements to persons wishing to spend the summer months at any of the watering-places, either for health or pleasure; has the finest bathing and fishing grounds on the coast, and there is no healthier place in the United States, and free from all epidemics. The table will always be supplied with the best the city and country afford. The proprietor will spare no pains of expense in making it an attractive summer resort. Liberal contracts made with families for the season. Also the Carondelet House, situated at the corner of Carondelet and Poydras streets, in this city, will be kept open throughout the season by Mrs. A. Ainslee, and the guests of the house will have the privilege of visiting the Ocean Springs Hotel without any extra charge.

M. AINSLEE, Proprietor,

my29 3m Ocean Springs Hotel, Miss.

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DIRECT IMPORTATION OF

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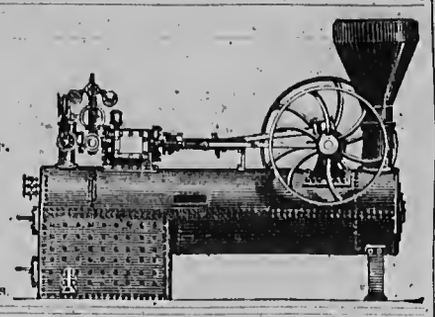
**Silks, Embroidery, Laces, Ladies' and Children's Suits, Hosiery,**

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ap21 1y

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**PORTABLE ENGINE.**



EMERY'S COTTON GINS,

**Horse Powers, Rice Thrashers, Etc.**

Rice Cleaners and Scourers,

Cotton Presses, Corn Mills

And Plantation Machinery

Of all kinds.

☞ Send for circulars.

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**BETHESDA MINERAL WATER.**—THE acknowledged cure for Bright's Disease, Diabetes, Liver and Bilious Affections, Kidney and Urinary diseases. Sold, wholesale or retail, at 38 Magazine street. H. D. HUFF,

Sole Southern Agent,

Address Glass Box 825. mh6 1y

**SPECIAL**

—TO THE—

CHURCHES,

COUNTRY RESIDENTS,

AND ALL OTHERS IN WANT OF

**Chandeliers and Safety Lamps.**



We would announce that in addition to our large trade in Lamps and Lamp Trimmings, Oils, etc., we have established a

**CHANDELIER MANUFACTORY,**

which enables us to offer a fine and safe article at less than three-fourths the former prices notwithstanding the continued rise in materials.

We are also sole agents for the UNION SAFETY LAMP, the fount of which we attach to Chandeliers, rendering an explosion with any kind of oil impossible.

SEPTOLINE OIL COMPANY,

my15 1m No. 62 Camp and 15 Dauphine street, New Orleans.

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**FIRE ENGINE,**

FOR CITY, TOWN AND VILLAGE USE.



The Babcock Fire Extinguisher, Hook and Ladder Trucks, with Portable Fire Extinguishers attached. The Fire Departments in the principal cities of the Union use them daily. They are safe and simple, and a powerful protection. Fortysix railroads use them. Insurance companies reduce rates where it is introduced.

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**Corner of Eleventh and Market Sts.**

CARLIS DAVIS, PROPRIETOR.

This popular Hotel being centrally located and accessible by street cars from all depots, makes it a desirable stopping place for travelers. It will be conducted in the same liberal manner as heretofore, it being the intention of the proprietor to maintain the reputation it has always enjoyed, of being in all respects a first-class hotel.

Terms, $3 a day. au8 1y

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Designed especially as a substitute for Plastering at one quarter the cost, also, for the Sheathing and Lining of houses.

The Ornamental has a fine wall paper finish and serves the purpose of plastering and wall paper combined.

Paper Oil Cloth and Carpeting is prepared and furnished in designs suitable for Oil Cloth and Carpeting, its cost is a trifle compared with Oil Cloth, while it serves a better purpose.

We also have the Tarred Paper Board for Roofing purposes—samples, and descriptive circular sent on receipt of postage stamp.

Address, EDWARD THOMPSON,

*Agent Bulger State Paper Co.*

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The genuine TROY CHURCH BELLS, known to the public since 1826, which have acquired a reputation unequaled by any, and a sale exceeding that of all others—including more than seventy chimes and peals. One thousand testimonials received during the last six years. Every Bell made of the best Copper and Tin, and formally warranted. New Patent Rotary Fixtures. Catalogues free. No agencies.

Postoffice address, either Troy or West Troy, New York.

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Superior Bells of Copper and Tin, mounted with the Improved Rotary Hangings, for CHURCHES, SCHOOLS, FARMS, FACTORIES, COURT HOUSES, FIRE ALARMS, TOWER CLOCKS, CHIMES, ETC. **Fully Warranted.**

*Illustrated Catalogue Sent Free.*

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B. J. WEST, Agent,

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**$6.** For **$6** I send **$6.**

**A New and Superior Family Bible,**

with a splendid Prospectus of same; and also for THE WORLD'S HOPE, a new book of rare excellence and great popularity, and by a marvel method, easily introduced, a large and splendid Steel Engraving for every subscriber. Address

mh27 13t J. W. GOODSPEED, New Orleans.

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—AND—

**GRANITE WORKS.**

**GEORGE STROUD,**

Late of and successor to John Stroud & Co.,

(Established in 1830,)

**158, 160, 102 AND 161 ST. CHARLES ST.,**

Corner of Girod Street, New Orleans.

Every description of Monumental, Cemetery and Building Work done in the best manner.

Particular attention given to all COUNTRY ORDERS.

A long experience in and an aptness at the business enables the proprietor to meet the views and ideas of his country friends by letter, as well as by a visit to the city.

Designs and Sketches will be furnished on application. no28 1y

**IMPORTANT TO THE PEOPLE**

OF

THE CITY AND COUNTRY.

We beg to inform the people of the city and country of this and neighboring States that we are prepared to receive orders for

**Cleaning, Dyeing, Dressing and Renovating**

all kinds of fine and coarse goods, such as Silks, Velvets, Satins, Crepe de Chine, Lama, Cashmere and Woolen Shawls, and woolen and mixed goods for ladies, gentlemen, children and merchants.

Packages can be sent by rail or river, directed to our factory. Goods promptly returned to owners by river or rail, and charges collected when goods are delivered. Any inquiries made by mail will be answered immediately. Send written instructions.

Our works are the most extensive in the South. Great superiority of finish on goods intrusted to us. Prices moderate.

Spots of grease, lemon, paint, etc., taken out of silk and other goods without wetting.

Hoping to be favored with your orders, we remain, very respectfully,

E. BOURSIER & CO.

Office—No. 11 Baronne street, near Canal.

Factory—Corner of Louisiana avenue and Chippewa street. ap10 3m

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*NOW READY.*

THE NEW SONG BOOK,

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**For the Sunday School,**

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is the best and most attractive Sunday School Song-Book ever issued.

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If you want the brightest and best, for every Song in ROYAL DIADEM is worth the price charged for the book.

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No. 76 East Ninth street, New York,

my29 4t No. 145 State street, Chicago.

**NEW ORLEANS STENCIL WORKS**

AND

MAGIC BATTERY MANUFACTORY.

*AGENCY OF THE GOLDEN WONDER.*

**GEORGE E. TEETZEL & CO.,**

ENGRAVERS, STENCIL CUTTERS, STAMP AND SEAL-MAKERS,

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Manufacturers of all kinds of Cotton Brands, Stencil Plates, Ribbon Stamps, Seal Presses, Burning Brands, Door Plates, House Numbers, etc., etc. Ja30 1y

**JOHN GIBSON,**

**ENGRAVER**

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Checks, Notes, Drafts, Receipts, Bonds, Certificates of Stock and Deposit, Bill, Letter and Note Headings, Business Cards, Envelops, Druggists' Fancy and Perfumery Labels, etc. Druggists wishing Labels, send for Catalogue. Je27 1y

**JOSEPH GILLOTT'S**

**STEEL PENS,**

OF THE OLD STANDARD QUALITY.

TRADE MARK: JOSEPH GILLOTT. Numbering designated. Warranted. ding Number.

The Well-known Original and Popular Numbers,

303 .....101 .....170 .....351,

having been assumed by other makers, we desire to caution the public in respect to said imitations.

☞ ASK FOR GILLOTT'S.

JOSEPH GILLOTT & SONS,

Je25 1y 91 John street, New York.

**LANDRETH'S**

**SEEDS**

Have spoken their own praise for upward of three quarters of a century.

LANDRETH'S RURAL REGISTER AND ALMANAC will be mailed to all who apply.

DAVID LANDRETH & SON,

au29 1y Philadelphia

**A GOOD BUSINESS.**

**$30 TO $50** per week easily made. AGENTS WANTED. To all persons, of either sex, needing permanent work we guarantee employment which will yield them larger profits than at anything else. Send for circulars.

GULF STATES PUBLISHING CO.,

mh20 3m 112 Camp street, New Orleans, La.

## MEDICAL.

**PAIN!.....PAIN!.....PAIN!**

WHERE IS THY RELIEVER?

Readers, you will find it in that Favorite Home Remedy,

**PERRY DAVIS' PAIN-KILLER.**

It has been tested in every variety of climate, and by almost every nation known to Americans. It is the almost constant companion and inestimable friend of the missionary and traveler, on sea and land, and to one should travel on our lakes or rivers without it.

**Its Merits are Unsurpassed.**

If you are suffering from Internal Pain, twenty to thirty drops in a little water will almost instantly cure you. There is nothing equal to it. In a few moments it cures Colic, Cramps, Spasms, Heartburn, Diarrhea, Dysentery, Flux, Wind in the Bowels, Sour Stomach, Dyspepsia and Sick Headache. It cures Cholera when all other remedies fail. It gives instant relief from Aching Teeth.

In sections of the country where FEVER AND AGUE prevails there is no remedy held in greater esteem.

☞ Directions accompany each bottle. Price, 25 cents, 50 cents and $1 per bottle.

For sale by

WHEELOCK, FINLAY & CO.,

New Orleans,

R. F. GEORGE, Galveston, Texas,

and by medicine dealers generally. fe13 6m

**CONSUMPTION.....CONSUMPTION.**

NEW TREATMENT BY

**DUCRO'S ALIMENTARY ELIXIR.**

Prepared with Raw Meat and Alcohol. Recommended by the highest medical authority in Paris. A Radical Cure, and in desperate cases

**A CERTAIN RELIEF.**

Agreeable to the taste. Incontestably superior to Cod Liver Oil, the Hypophosphites and other preparations. This Elixir, the basis of which is Raw Meat and Alcohol, is moreover one of the most powerful tonics for persons convalescing or feeble, for chlorotic young girls, debilitated old persons, etc. Depot in New Orleans at

M. E. P. CUSACHS',

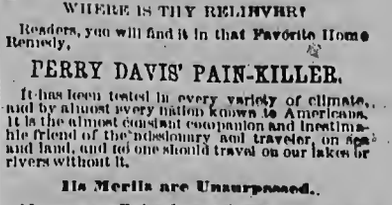
Corner St. Philip and Royal streets,

fe13 6m Sole Agent for the United States.

**LOOK TO YOUR CHILDREN.**

—THE—

**Great Soothing Remedy.**




MRS. WHITCOMB'S SIRUP. {Cures Colic and Griping in the Bowels, and facilitates the process of Teething. PRICE, 25 CENTS.

Subdues Convulsions and overcomes all Diseases incident to Infants and Children.

MRS. WHITCOMB'S SIRUP. {Cures Diarrhea, Dysentery and Summer Complaint in Children of all ages. PRICE, 25 CENTS.

Relieves Pain, Weakness or Exhaustion in Fifteen or Twenty Minutes, giving tone and power to the system.

It is the Infants' and Children's Great Soothing Remedy for all disorders brought on by Teething or any other cause.

BE PARTICULAR TO CALL FOR MRS. WHITCOMB'S SIRUP, AND TAKE NO OTHER.

Prepared by the GRAFTON MEDICINE COMPANY, St. Louis, Missouri.

Sold by druggists and dealers in medicine everywhere. jy25 1y6w

**BUY ME AND I'LL DO YOU GOOD**

**DR. HENRY'S**

**ROOT & PLANT**

**PILLS.**

BY CLEANSING THE BLOOD

—AND—

AROUSING THE LIVER AND SECRETIVE ORGANS TO A HEALTHY ACTION,

**DR. HENRY'S ROOT AND PLANT PILLS**

Cure many complaints which it would not be supposed they could reach, such as Headache, Pain in the Side, Numbness of the Hands and Feet, Dullness, Tiredness, Rheumatism, Neuralgia, Loss of Appetite, Bilious Dysentery, Kidney Affections, Constipation, Debility, Fevers of all kinds, Dyspepsia, Jaundice and other kindred complaints arising from a low state of the body, or obstruction of its functions.

Being free from mercury and other poisons, they can be taken at all times and under all circumstances, without regard to diet, business or pleasure.

They stimulate the weakened and distempered parts into healthy action, giving them strength to discipline themselves and throw off the obstructions which are the first cause of disease, without producing either nausea or griping.

All heavy and drowsy sensations, which are the forerunners of painful diseases, such as Apoplexy, Paralytic Strokes, etc., are effectually warded off by a few doses of these searching Pills.

Full directions around each box, in English, German, French and Spanish. Price—Twenty-five Cents a Box.

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**ATTENTION,**

LADIES AND GENTLEMEN,

DR. ROESCH'S INFALLIBLE HAIR REGENERATOR. One hundred and fifty certificates shown if required. Dr. Roesch calls the attention of ladies and gentlemen to his recent discovery. This remedy is composed of purely vegetable substances; it contains no obnoxious ingredients and acts upon its principles. In every case, when properly applied, it has restored the hair in a very short time to its former growth. Certificates of persons cured can be shown at the office, No. 131 Thalia street, where the doctor is found from eight to ten A. M. and six to eight P. M. Per pint bottle, $5. Cures also Consumption, Asthma, Rheumatism, etc. de12 1y

**NEW ORLEANS**

**PURCHASING BUREAU.**

**To the Ladies of the South.**

A Purchasing Agency has been established in New Orleans, Louisiana, for the benefit of those residing at a distance from the city, and who have not the facilities for obtaining just what they require.

MRS. H. MOGRIDGE

respectfully offers her services in selecting, purchasing and forwarding any article of apparel or personal adornment for ladies' and children's use, including MILLINERY, DRY GOODS, JEWELRY, BRIDAL TROUSSEAUX, Fancy and Toilet Articles, Trimmings, Underwear, Sewing Machines, etc., etc.

Scrupulous care with reference to the price and quality, and fidelity to the interest and fulfillment of the wishes of correspondents, will be sedulously carried out.

MRS. H. MOGRIDGE,

At Mrs. Doherty's Elegant Millinery and Dressmaking Establishment, 98 Canal St., Over Zimmerman's Jewelry Store, New Orleans.

☞ Send for circular 3t6 1y



**CABINS.....LUMBER.....CABINS.**

PLANTATION CABINS, manufactured in the city and shipped to the country, all framed, fitted, and each piece marked and numbered, so that a common hand can put them up without the aid of a carpenter.

The above represents a double Cabin of two rooms, each 16x16, built with boards placed upright and the joints stripped. Price, delivered in boat, including all hardware, nails, shingles, etc., $135. We make them of all sizes. Cost in proportion.

We also keep a large stock of LUMBER, SASH, etc., on hand, and make a specialty of sawing bills to order. W. W. CARRE & CO.,

Ja23 1y 350 Delord street, New Orleans.

**HARRISON'S CANNED MEATS.**

Fresh Green Turtle, Roast Beef,
Fresh Green Turtle Soup, Bo

## New Orleans Markets.

From the New Orleans Price Current.

The accounts from the interior continue discouraging. In many instances planters have been unable to work their bottom lands, and have ploughed them in to the grass. In the hills the prospect is [illegible] weeks since.

The river is 2 feet 5 inches below high water mark.

COTTON. The following are the arrivals since the 5th instant:

| | bales |
|---|---|
| Louisiana and Mississippi | [illegible] |
| Lake | [illegible] |
| Mobile | [illegible] |
| Texas | 9 |
| Total | 3,017 |

On Saturday the market exhibited very little animation, but no [illegible] buyers took 2,200 bales the sales, not including 90 bales withheld on Friday, summed up 2,850 bales at prices showing no improvement, good ordinary being still quoted at [illegible], but with sales of average lots shown to 14¾c., and even 14¾c., and at street at 15⅛@15¼c., the outside rate of [illegible] being regarded as extreme. At the same time the quotations of low middling were reduced to 16⅜@16½c., that is, ⅜@⅝c. for average, and 1⅞@⅛c. for street, while the former had sold as low as 16½c. On Monday buyers came forward with more spirit, and the demand being stimulated by more encouraging dispatches from Liverpool and an advance at New York of ⅛c. in spots, the first change quoted on intermediate deliveries there for five weeks, while futures have been subject to daily fluctuations. The movement became quite active and resulted in sales of 5,[illegible] bales. A part of the business during the morning was at previous rates, but later in the day the advantage was manifestly on the side of the factor, and while at the close the quotations of low middling were raised to 16⅞@17⅛c., and of middling to 17@17½c., there was none to be had of either grades at less than previous inside figures. On Tuesday the demand continued good throughout the day, and although the movement was checked by the supply on sale having been unfavorably reduced, especially of the better qualities, which are becoming scarce, yet the business summed up 4,[illegible] bales, at prices still more in favor of factors, reporting a further advance of ⅛@⅛c. in low middling, and a revision of the other grades, as given below.

The above, not including 2,[illegible] bales omitted on Friday, makes an aggregate for the past three days of 11,[illegible] bales, against 4,800 for the corresponding time last week and 8,500 the week before.

The receipts proper at this port since the first of September, exclusive of the 11,[illegible] from Mobile, Florida and Texas, and 15,[illegible] since August 30th, 185 bales in the same date last year, and the increase in the receipts at the ports up to the latest dates, as compared with last year, is 789,228 bales. In the exports from the United States to foreign countries, as compared with the same date last year, there is an increase of 355,962 to Great Britain, of 95,126 to France, and of 170,940 to other foreign ports. We [illegible]:

| | | | |
|---|---|---|---|
| Inferior | [illegible] | [illegible] | 9 |
| Low ordinary | 10 | 10 | 11 |
| Ordinary | 12 | 12 | 13 |
| Good ordinary | 14 | 14 | 14½ |
| Low middling | 17 | 16 | 17¼ |
| Middling | 18 | 17 | 18¼ |
| Strict middling | [illegible] | [illegible] | 19 |
| Good middling | 19⅞ | 19 | 19⅝ |

COTTON STATEMENT.

| | | |
|---|---|---|
| Stock on hand Sept. 1, 1872 | bales | 6,238 |
| Arrived past three days | 3,017 | |
| Arrived previously | 1,311,271 | 1,317,288 |
| | | 1,323,526 |
| Exported past three days | [illegible] | [illegible] |
| Exported previously | 1,277,[illegible] | 1,[illegible] |
| Stock on hand and on shipboard | [illegible] | [illegible] |

SUGAR. Open kettle sugar is in good demand, and the stock of that description is becoming small. There were sales on Saturday and Monday of 225 hhds at 6 c. for prime to choice, 5c. for common to fair, 5¾c. for choice, and 6¼c. for [illegible] added.

MOLASSES. Holders are coming in from plantation. On Monday 7 hhds fermenting sold at 35c. gallon. There is a stock in the stores of 5,[illegible] half bbls, 1,[illegible] hhds, 2,[illegible] tierces and [illegible] barrels, and [illegible] New York and [illegible] hhds and 500 hhds, Cuba molasses.

COFFEE. On Saturday 1,000 sacks sold at 18c. for mess, and no rice for sale and on Monday 1,500 sack sold at 18c. for prime, 16c. for yellow, 20c. for white, and some lots on private terms. On Tuesday 3,000 sacks sold at 18c. for mixed, and 19c. for white.

HAY. The sales on Saturday embraced 1,[illegible] sacks at [illegible], on Monday 1,200 sacks sold at 46@47½c. per bushel. On Tuesday 1,000 sacks sold at 48c. per bushel.

BRAN. There were sales on Saturday and Monday of [illegible] sacks at 75c. per bale. On Tuesday 500 sacks sold at 80c. per bale.

PORK. On Saturday 25 and 50 bbls, sold, on the spot, at $17.50, and 500 bbls, seller's option, July, at $17.50 per bbl. On Monday 250 bbls, mess sold, seller's option, July, at $17.75 per bbl., and on Tuesday 175 bbls, mess sold, in three lots on the spot, at $17.25@17.62½ per bbl. It is retailing at $18 per bbl.

### MONETARY.

Gold opened on Tuesday at 117¾@117⅞ (against 117¾ at New York) and closed at 117⅝@117⅞ (against 117⅛ at New York).

The sales of silver have been confined to retail transactions. In fact no transactions of any magnitude have been reported for several weeks. American half dollars are quoted nominally at 108a110, and Mexican dollars at 1[illegible] per cent. premium in gold for new and 1[illegible] for old.

## New Orleans Wholesale Prices.

REVISED AND CORRECTED WEEKLY.

*Made up from Actual Sales as they Transpire.*

| ARTICLES. | FROM | TO |
|---|---|---|
| AGRICULTURAL IMPLEMENTS: | | |
| Cotton scrapers | 45 00 | 47 00 |
| Cotton sweeps | 5 00 | 7 00 |
| Cultivators, Thum. m.' shovel tooth | 9 00 | 18 00 |
| Cultivators, riding and walking | 25 00 | 45 00 |
| Shovels and spades | [illegible] | [illegible] |
| Axes | 12 00 | [illegible] |
| Shovel plows | 6 00 | 9 00 |
| Half do., with cutters | 8 00 | 8 00 |
| Manly's double shovel plow | [illegible] | [illegible] |
| Corn mills, Coleman's | 120 00 | 125 00 |
| Bradford's grist mills | 150 00 | 225 00 |
| BRICKS, ₱ M: | | |
| Lake | 13 00 | 16 00 |
| Country | 12 00 | 14 00 |
| English fire | 40 00 | 50 00 |
| American fire | 35 00 | 44 00 |
| CANDLES, ₱ lb: | | |
| Sperm, New Bedford | 32 | 36 |
| Tallow | 16 | 18 |
| CHOCOLATE, ₱ lb: | | |
| Caracas | 58 | 60 |
| No. 1 | 50 | 52 |
| Sweet | 25 | — |
| COAL, ₱ ton: | | |
| Anthracite | 12 50 | 13 00 |
| Western, ₱ bbl | — | — |
| COFFEE, ₱ lb: | | |
| Mocha | 24 | 25 |
| Java | 23 | 25 |
| COTTON SEED: | | |
| Rough, ₱ ton | — | — |
| In sacks | — | 13 00 |
| EGGS, ₱ dozen: | | |
| Western | 14 | 15 |
| FERTILIZERS, ₱ ton: | | |
| Stern's raw bone superphosphate | — | 65 00 |
| Stern's fine ground bone | — | 45 00 |
| FLOUR, ₱ bbl: | | |
| Double extra | 6 50 | 6 75 |
| Superfine | 5 50 | 6 25 |
| Fine | 4 50 | 4 75 |
| GLASS, ₱ box of 100 ft: | | |
| French, 8 by 10 | 3 50 | 3 75 |
| French, 10 by 12 | 4 00 | 4 25 |
| French, 10 by 14 to 12 by 18 | 4 50 | 4 90 |
| French, 11 by 15 to 13 by 20 | 5 00 | 5 00 |
| HAY, ₱ ton: | | |
| Prime | [illegible] | [illegible] |
| Choice | [illegible] | [illegible] |
| IRON, ₱ ton: | | |
| English, ₱ lb | 6 | 7 |
| Swedes, assorted | 7 | 8 |
| Hoop | [illegible] | [illegible] |
| Sheet | [illegible] | [illegible] |
| Nail rods | — | — |
| Castings, American | — | — |
| LEATHER, ₱ lb: | | |
| Sole, hemlock | 34 | 36 |
| Sole, oak | 36 | 41 |
| Harness | 38 | 45 |
| Calf skins, ₱ dozen | 90 00 | 100 00 |
| Texas, rough, ₱ lb | 24 | 26 |
| LIME, ₱ bbl: | | |
| Western | 1 70 | 1 85 |
| Citrate | 2 25 | 2 50 |
| Plaster Paris | — | 4 00 |
| LUMBER, ₱ M ft: | | |
| Boards, yellow pine | 12 00 | 15 00 |
| Boards, cypress | 20 00 | [illegible] |
| Flooring, dressed | [illegible] | [illegible] |
| Flooring, rough | [illegible] | [illegible] |
| Ceiling, dressed | [illegible] | [illegible] |
| Weatherboards, dressed | [illegible] | [illegible] |
| Weatherboards, rough | [illegible] | [illegible] |
| Scantling | [illegible] | [illegible] |
| Shingles, ₱ M | [illegible] | [illegible] |
| Laths | [illegible] | [illegible] |
| OILS: | | |
| Lard, ₱ gallon | [illegible] | [illegible] |
| Cod oil, crude | [illegible] | [illegible] |
| Linseed, raw | [illegible] | [illegible] |
| CEDAR, ₱ ft: | | |
| Havana, white | [illegible] | [illegible] |
| Havana, yellow | [illegible] | [illegible] |
| Spanish | [illegible] | [illegible] |
| Crushed | [illegible] | [illegible] |
| Pulverized | [illegible] | [illegible] |
| TEAS, ₱ lb: | | |
| Imperial | [illegible] | [illegible] |
| Gunpowder | [illegible] | [illegible] |
| Hyson | [illegible] | [illegible] |
| Young Hyson | [illegible] | [illegible] |
| Oolong | [illegible] | [illegible] |
| WARES, (TABLE) ₱ set: | | |
| White granite | [illegible] | [illegible] |
| White granite, flint | [illegible] | [illegible] |
| White granite, gilt | [illegible] | [illegible] |
| White granite, colored | [illegible] | [illegible] |
| China, white | [illegible] | [illegible] |
| China, colored | [illegible] | [illegible] |
| China, gilt | [illegible] | [illegible] |
| China, decorated | [illegible] | [illegible] |
| Common ware | [illegible] | [illegible] |

CATTLE MARKET.

NEW ORLEANS, June 10, 1873.

| | | |
|---|---|---|
| Texas beeves, choice | [illegible] | [illegible] |
| Texas beeves, fair to good | [illegible] | [illegible] |
| Texas cattle, second class | [illegible] | [illegible] |
| Texas cattle, third class | [illegible] | [illegible] |
| Western beeves | [illegible] | [illegible] |
| Sheep, first quality | [illegible] | [illegible] |
| Sheep, second quality | [illegible] | [illegible] |
| Milch cows, per head | [illegible] | [illegible] |
| Mules, 3 years old | [illegible] | [illegible] |
| Mules, 4 years old | [illegible] | [illegible] |
| Calves, per head | [illegible] | [illegible] |
| Yearlings, per head | [illegible] | [illegible] |

## Business Directory

OF THE

NEW ORLEANS CHRISTIAN ADVOCATE.

**Agencies.**
Hotchkin & Co., New York.
G. Sellstrom & Co., Portland, Maine.
R. J. Walcott, 181 Chatham square, New York.
**Apothecary.**
Mathew Weber, corner Royal and Spain streets.
**Architects.**
S. B. Haggard, 3 Commercial place.
**Artificial Legs and Arms.**
Lewis Lockwood, 59 Camp street.
**Bells.**
Blymyer Manufacturing Co., Cincinnati, Ohio.
Buckeye Bell Foundery, Cincinnati, Ohio.
E. A. & G. R. Meneely, Troy, New York.
**Books and Stationery.**
Robert J. Harp, agent, 110 and 112 Camp street.
John B. Alden, Chicago, Illinois.
Continental Publishing Co., St. Louis, Missouri.
J. W. Goodspeed, New Orleans.
Gulf States Publishing Co., 112 Camp street.
National Publishing Co., Memphis, Tennessee.
Nettleton & Co., Cincinnati, Ohio.
J. Hale Powers & Co., Cincinnati, Ohio.
**Boots and Shoes.**
Louis Gimbel, 57 Magazine street.
Hathorn & Batchelor, 141 Gravier street.
William Hogan, 90 and 101 Canal street.
**Butchers.**
L. P. Des Moisseaux, 535 St. Charles street.
Mart. Lanines, stalls 7, 8 and 38, Magazine market.
**Canned Meats.**
R. L. Bruce, 62 Lafayette street.
**Carpets.**
A. Bronsseau & Co., 17 Chartres street.
**Carpenters and Builders.**
J. H. Durand, box 171, Mechanics' Exchange.
**Carriages, Wagons, Etc.**
D. Berlin, 120 First street.
W. F. Clark, 141 Rampart street.
J. A. Linn & Co., 162 Gravier and 13 Union street.
**Cisterns.**
R. Broderick, 132 Julia street.
**Clothing.**
Darcy & Wheeler, 70 Canal street.
De Davis, 200 Poydras street.
Person & Hews, 13 and 15 Camp street.
**Coal and Wood.**
John D. Machin, 31 Carondelet street.
Wm. Veldon, cor. Prytania and Phillip streets.
B. W. Wood & Bros., 100 Common street.
**Cooperage.**
William [illegible] & Bro., 2 and 21 Front street.
LeBlanc & Beck, 20 and 21 Front street.
**Cotton Ties.**
Bartlett & Bayne, 48 Carondelet street.
**Croquet.**
Bradley's Patent Croquet, Robt. J. Harp, agent, 110 and 112 Camp street.
**Crockery, China, Etc.**
Navra & Offner, 174 Canal street.
W. C. Shepard & Co., 55 Camp street.
**Dentists.**
Dr. John G. Angell, 152 Julia street.
Dr. G. A. Betancourt, 171 St. Joseph street.
Dr. N. P. Godfrey, 181 Canal street.
**Dry Goods.**
H. H. Holmes, 455 Canal and 15 Bourbon street.
**Dyeing, Cleaning, Etc.**
E. Boerner & Co., 11 Baronne street.
**Educational.**
Hiwasee College, Sweetwater, Tenn.
Mansfield Female College, Mansfield, La.
**Engravers and Lithographers.**
John Gibson, New York.
George E. Teetzel & Co., 115 Gravier street.
**Factors and Commission Merchants.**
Aiken & Watt, 30 Carondelet street.
G. M. Bayly & Pond, 31 to 42 Canal and 59 and 61 Common street.
A. L. Bummel & Co., 66 Tchoupitoulas street.
H. E. Girod & Co., 54 Baronne street.
J. C. & H. M. Payne & Co., 61 and 63 Baronne st.
H. E. Sarpolshire & Co., 16 Tchoupitoulas street.
**Fire Engine.**
Babcock Self Acting Fire Engine, A. M. Grunger, general agent, Exposition building.
**Femmes.**
C. Wagener, 61 Baronne street.
**Furniture.**
Th. Mathieu & Hammelsburg Furniture Co., 161 and 165 Camp street.
Joseph Patzell, 172 Camp street.
Sampson & Burr, 33 and 35 Royal street.
**Gas and Steam-Pipe Fitters.**
Barbarin Gas Machines, F. Roberts, superintendent, 2 Triangle and ditg and 255 Peters st.
Jas. N. Quinn, 118 and 120 Tchoupitoulas street.
**Grocers.**
John L. Adams & Co., 13, 15 and 17 Peters street.
Hillmann & Menard, 159 Poydras street.
A. W. Skurlock & Co., corner of Jackson and Thomson streets.
B. F. Yates, 175 Poydras street.
**Gun Works.**
Great Western Gun Works, Pittsburg, Pa.
**Hardware and Builders' Material.**
Kursheedt & Bienvenu, 111 Camp street.
A. Rausseel, 17 Old Levee street.
**Hair Goods.**
James Moriarty, 158 Baronne street.
**Hotels.**
Bingham House, Philadelphia, Pennsylvania.
McAllister's House, cor. Carondelet and Julia.
Ocean Springs Hotel, Ocean Springs, Miss.
**Insurance.**
American Life Insurance Co., John D. Scott, general agent, 30 Carondelet street.
American Mutual Insurance Association, D. Lenfant, president, 25 Commercial place.
Crescent Mutual Insurance Company.
Equitable Life Assurance Co., 34 Camp street.
Louisiana Equitable Life Insurance Co., corner Carondelet and Gravier streets.
Piedmont and Arlington Life Insurance Co. of Virginia, G. W. Terrell, general agent, 31 Carondelet street.
Southern Life Insurance Co., 58 Carondelet st.
Stuyvesant Insurance Co., 61 Camp street.
**Jewelry.**
A. H. Griswold & Co., cor. Canal and Royal sts
**Ladies' Suits.**
Lewis & Hedrick, 104 Canal street.
**Lamps and Oil.**
Septolline Oil Co., 62 Camp and 15 Dauphine.
**Lime, Cement, Etc.**
Forstall & Delavigne, 61 Magazine street.
**Lumber.**
C. W. Carre & Co., 350 Delord street.
Danner & Fuemmer, 288 Delord street.
E. Hoffpauir and Bro's, New Levee street.
George Purves, cor. St. Charles and Thomas streets.
Roberts & Co., 301 to 307 Gravier street.
**Machinery.**
George A. Barnard, 12 Union street.
W. L. Cushing, 61 St. Charles street.
The Buffalo Flange Cotton Gin, Gidson Bros., general agents, 33 Perdido street.
Daniel & James B. Edwards, 22 to 28 Front and 21 to 27 Delta street.
Louis Johnson, corner Julia, Delta and Water.
Jos. Walker, cor. St. Joseph and Constance sts.
B. J. West, 115 and 117 Magazine street.
**Manufacturers.**
William Ebert, 161 and 163 Magazine street.
**Marble.**
George Stroud, 48 to 161 St. Charles street.
**Medical.**
Allen's Liver Balsam, J. N. Harris & Co., Cincinnati, Ohio.
Mrs. M. G. Brown's Poor Richard's Eye-Water, New York.
Cure for Consumption, Craddock & Co., Phila.
Diarrhœa cure, Rev. P. M. Goodwyn, Soulat st., near Coliseum.
Dupuy's Alimentary Elixir, P. Cusachs, corner St. Philip and Royal streets.
Hamilton's Buchu and Dandelion, W. C. Hamilton & Co., Cincinnati, Ohio.
Dr. Hungry's World's Tonic, Grafton Medicine Co., St. Louis.
Metz's Arrowina Hair Vigor, corner Bienville and Prieur streets.
Opium-Eating Antidote, Dr. W. B. Squire, Washington, Indiana.
Preparations of the body, Dr. A. Folleau, 8 St. Charles street.
Dr. Rosch's Hair Regenerator, 134 Thalia st.
Simmons' Liver Regulator, J. H. Zeilin & Co., Philadelphia, Pennsylvania.
Sozodont Powder, W. H. Schieffelin & Co., New York.
**Mineral and Soda Water.**
Peters's Mineral Water, H. D. Hirt, agent, 174 Canal street, New Orleans.
Eckel Bros., corner St. Charles street and Washington avenue.
**Millinery.**
Mrs. Dupuy, 65 Royal street.
Eugenie, 51 Baronne street.
Mrs. M. Todtmann, 200 Prytania street.
**Musical Instruments, Publications, Etc.**
Robert J. Harp, 110 and 112 Camp street.
Hedian & Mayo, New York.
S. Brainard's Sons, Cleveland, Ohio.
Philip Werlein, 80, 82 and 90 Baronne street.
**Painters.**
A. S. Cutler, 150, Camp street.
Johnson & Hallenbeck, 141 Magazine street.
**Patent Building Paper.**
Caswell Thompson, 181 Peters street.
**Pens.**
Joseph Gillott & Sons, New York.
**Pictographs.**
Pictographic Gallery, 27 Hospital street.
W. W. Washburn, 141 Canal street.
**Pictures.**
E. L. Seeler & Co., 112 Camp street.
**Printing.**
Post Job Office, 112 and 114 Poydras street.
**Professional.**
Dr. C. L. E. Thum, office, 66 Magazine street.
Dr. L. J. Evans, office, 42 Rampart street.
W. W. Fulweiler, Law office, 88 Common street.
Rice, Dreyfous & E. C. Mercier, Law Office, corner Carondelet and Common streets.
**Railroads.**
Office Jackson Route, E. D. Frost, general passenger agent, A. B. Sheldon, agent.
Illinois Central Railroad, James H. Tucker, general agent, 26 Carondelet street.
**Seeders.**
A. Roy Seeders, J. B. Alcee Gauthreaux, No. 26 St. Charles street.
**Seeds and Plants.**
Thomas Landreth & Sons, Philadelphia, Pa.
James P. Wilcox & Co., 12 Camp street.
**Sewing Machines.**
The Singer Improved Family Sewing Machine, William L. Cooper, agent, 88 Canal street.
**Soaps.**
J. H. Rose, 110 Gravier street.
Procter & Gamble, Cincinnati, Ohio.
**Steamboat Agents.**
Rutherford, Johnson & Co., 6 Gravier street.
James McCormick and Koontz Line, St. Louis and New Orleans Steamers, 34 Gravier street.
**Steam Dispatch Shipping.**
Cromwell Line New York Steamers, Alfred Mc Holland, 11 Carondelet street.
Mississippi Valley Transportation Line of Liverpool Steamers, [illegible] Carondelet street.
Montgomery and Eufaula Packet Co., Agent, 151 Camp st.
**Stoves.**
Dick Carr, 39 Camp street.
**Tinsmiths.**
Samuel Jarrett, 81 New Levee street.
**Tobacco and Cigars.**
Peter Tobin, 14 Camp street.
Emil L. Zollikoffer, corner Canal and Carondelet sts.
**Tombs, Etc.**
[illegible]
**Undertakers.**
T. W. Collins, 274 Camp street, New Orleans.
**Upholstery.**
T. J. Brown, 263 Camp street.
Heath & Lara, 99 Camp street.
**Washing Machines.**
Ringen Washer, H. Haller, 49 Camp street.
Sherwood Steam Washer, 103 Canal street.
**Wire Railing, Etc.**
Butler & Co., Baltimore, Maryland.
Hudson River Wire Co., New York and Chicago.

## Special Notices.

COMMENCEMENT AT SUMMERFIELD, ALABAMA. The thirty-first annual commencement of the Centenary Female College and Centenary Male Institute will take place in the following order:

June 22, Commencement sermon by Rev. M. S. Andrews.

June 23, 10 o'clock A. M. Exercises of the Male Institute. 8 o'clock A. M. Board of trustees meet. 8 o'clock P. M.—Art exhibition and entertainment.

June 24, 10 o'clock A. M.—Junior exhibition of the young ladies. 11 o'clock A. M.—Literary address by Captain F. S. Ferguson, of Montgomery, Alabama. Subject, "Our Mother Tongue." 8 o'clock P. M.—Grand concert. 3 o'clock P. M.—Alumni meeting.

June 25, 10 o'clock A. M.—Commencement exercises and graduation. 8 o'clock P. M. Palisthene exhibition and college levee.

JOHN MASSEY,
A. D. MCVOY.

CENTENARY COLLEGE—*Commencement Exercises.*—The regular examination of classes will begin on Wednesday, July 2, 1873.

The annual sermon will be preached on Sunday, July 6, by Rev. Dr. A. R. Winfield, of Camden, Arkansas.

The board of trustees will meet on Monday, July 7, at nine A. M.

On Monday night will be the exhibition of the preparatory school.

On Tuesday evening, at three P. M., will be the annual meeting of the alumni of the college. A full meeting is earnestly desired. Judge S. W. Richardson, of Monroe, and Brainerd Spencer, Esq., of Vidalia, are expected to make addresses.

On Wednesday, at half past ten o'clock, Rev. Dr. P. K. Marshall, of Vicksburg, will deliver an address to the literary societies; after which the graduating class will speak and receive the degree of bachelor of arts, and the baccalaureate address will be delivered. C. G. ANDREWS, President.

ALABAMA CONFERENCE FEMALE COLLEGE.—*Calendar for 1873.*—June 16 to 20—Annual written examination.

Friday, June 20, 8 P. M.—Anniversary exercises of the Palhallan Society.

Saturday, June 21, 10 A. M.—Board of managers meet.

Sunday, June 22, 10½ A. M.—Commencement sermon by Rev. A. S. Andrews, D. D.

Monday, June 23, 10 A. M.—Sophomore select readings. 8 P. M.—Art festival, and address by H. R. Glenn, of Columbus, Georgia.

Tuesday, June 24, 10 A. M.—Junior original compositions, and address by Captain Robert E. Park. 3 P. M.—Alumnæ meeting. 8 P. M.—Original compositions by the senior class.

Wednesday, June 25, 10 A. M.—Closing commencement exercises, and address by Major General E. M. Law. 8 P. M.—Annual concert.

Thursday, June 26, 3 P. M.—Social reunion of the alumnæ.

Thursday, September 16, 1873—Opening of the eighteenth annual session.

THE FOLLOWING is the programme of closing exercises at Whitworth Female College, Brookhaven, Mississippi, for the term 1872-3:

June 27, 8 P. M.—Exhibition by Calhoupean Society.

June 29, 11 A. M.—Commencement sermon by Rev. W. V. Tudor, D. D.

June 30, 9 A. M.—Anniversary of Calhoupean Society. Literary exercises by the members. Address by Rev. W. E. M. Lhulleld. 2 P. M. Meeting of board of trustees. 3 P. M.—Anniversary of Alumnæ Association. Address by ——. 8 P. M.—Concert, vocal and instrumental, by the music pupils. There will be six pianos in use, besides other musical instruments.

July 1—Commencement day. Salutatory by Miss Julia N. Wallace. Essay by Miss Addie V. Marshall. Annual address by Rev. Whitfield Harrington. Delivery of medals and conferring degrees by the president. Valedictory by Miss Bertha Brownley.

Ministers who expect to attend will please notify me, that homes may be provided for them. All are cordially invited.

I earnestly solicit all ministers and other friends of the college to send me the names and postoffices of persons to whom I may mail catalogues.

H. F. JOHNSON.

VERONA FEMALE COLLEGE.—*Commencement Exercises.* Sunday, June 29.—Annual sermon by Rev. [illegible] son.

Monday, June [illegible], 8 P. M.—Musical entertainment.

Tuesday, July 1, 9 to 12 A. M.—Junior exhibition and address. 8 P. M.—Essays by graduating class, address, and diplomas conferred.

T. C. WIER.

THE District Conference of the Camden district, Alabama Conference, will be held at Pleasant Hill, Dallas county, Alabama, August 6 to 10. The opening sermon will be preached by the Rev. A. M. Jones, of Camden, Alabama, on Wednesday night, August 6. A full attendance is solicited. Ample accommodations for all.

J. W. SHORES, P. E.

SHARON FEMALE COLLEGE EXAMINATION.—Sermon by Rev. R. A. Jones, Sunday, June 29. Examination on Monday and Tuesday. Literary address on Wednesday.

W. S. WISDHELD.

THE Union Springs District Meeting will be held at Union Springs, commencing on Wednesday night, the ninth of July. The opening sermon will be preached by Rev. Briggs, of the Selma district. Ample preparations have been made to accommodate all visitors, and the brethren from all parts are invited.

S. P. RICHARDSON, P. E.

SUMMIT DISTRICT CONFERENCE.—The District Conference of Summit district, Mississippi Conference, will be held in the town of Summit, beginning on the tenth of July.

N. B. NICHOLSON.

TO THE PREACHERS OF THE SELMA DISTRICT, ALABAMA CONFERENCE. Be pleased to forward the names of the delegates to the district conferences from your respective charges to Dr. William A. Johnson, Pinedowlh, Alabama, and much oblige the committee of arrangements, of which he is chairman.

ANDREW J. BIGGS, P. E.

### Appointments for Quarterly Meetings.

NOTICE.—The Publishing Committee of the ADVOCATE gave it as their opinion that the insertion of the notices of Quarterly Conferences once or twice was sufficient, and, as the space of the paper is valuable, they passed a resolution recommending that they "*be not inserted more than once or twice.*" Our friends who are interested in these appointments *will take due notice thereof*, as we propose to be governed by the resolution in future.

**ALABAMA CONFERENCE.**

MOBILE DIST.—THIRD ROUND.

| | |
|---|---|
| Whistler | June 14, 15 |
| St. Paul's | 21, 22 |
| Franklin street | July 5, 6 |
| St. Stephen's, at New Hope | 12, 13 |
| Mount Pleasant circuit, at Stockton | 19, 20 |
| Citronelle circuit, at Mount Vernon | 26, 27 |
| St. Frapers street | Aug. 9, 10 |
| Pensacola | 16, 17 |
| Milton | 23, 24 |
| Pollard circuit, at Blind Springs | 30, 31 |
| Grand Bay mission | Sept. 6, 7 |

H. DEGRAFFREID, P. E.

SELMA DIST.—THIRD ROUND.

| | |
|---|---|
| Tuskegee station | June 14, 15 |
| Summerfield station | 21, 22 |
| Selma station | 28, 29 |
| Pleasant Hill circuit | July 5, 6 |
| Providence circuit, at A. P. Mount | 12, 13 |
| Cahaba and Spring Hill, at [illegible] Hill | 19, 20 |
| Johnson and Linden, at Johnson and Linden | 26, 27 |
| Greville, at Pepper chapel | Aug. 2, 3 |
| Jackson, at Hopewell | 9, 10 |
| Summerville, at Gosport | 16, 17 |
| Uniontown Corner, at Cherokee Corner | 23, 24 |
| Rembert Hills | 30, 31 |
| Bethel station | Sept. 6, 7 |

ANDREW J. BIGGS, P. E.

## MISSISSIPPI CONFERENCE.

JACKSON DIST.—THIRD ROUND.

| | |
|---|---|
| Yazoo City station | June 7, 8 |
| Jackson station | 28, 29 |
| Mount Olivet circuit, at Kelley's school-house | July 5, 6 |
| Brownsville circuit, at Brownsville | 12, 13 |
| Madison circuit, at Pearl River | 19, 20 |
| Shiloh circuit, at Shiloh | 26, 27 |
| Bovina circuit, at New Hope | [illegible] |
| Yazoo circuit, at Locust Grove | 9, 10 |
| Camden circuit | 16, 17 |
| Sulphur Springs circuit | 20, 21 |
| Canton station | 23, 24 |
| Thomastown circuit | 30, 31 |
| Carthage circuit | Sept. 6, 7 |

H. H. MONTGOMERY, P. E.

MERIDIAN DIST.—THIRD ROUND.

| | |
|---|---|
| DeKalb circuit, at Scooba | June 21, 22 |
| Spring Hill circuit, at Union | July 5, 6 |
| Shiloh station | 12, 13 |
| Wayne circuit, at Enon | 19, 20 |
| Meridian station | 26, 27 |
| Paulding circuit, at Paulding | Aug. 2, 3 |
| Clarke circuit, at Desoto | 9, 10 |
| Enterprise station | 16, 17 |
| Marion circuit | 23, 24 |
| Enterprise circuit | 30, 31 |
| Toomsuba circuit | Sept. 6, 7 |

WILLIAM B. HINES, P. E.

VICKSBURG DIST.—THIRD ROUND.

| | |
|---|---|
| South Warren, at Asbury | June 7, 8 |
| Rocky Springs, at Steele chapel | 14, 15 |
| Shiloh and Grand Gulf | 22 |
| Port Gibson | 28, 29 |
| Kingston | July 12, 13 |
| Vicksburg station and Grove street | 18, 20 |
| Payuna, at Spencer chapel | 26, 27 |
| Natchez | Aug. 2, 3 |
| Fayette, at Belle Grove | 16, 17 |
| North Warren, Mildale and Smallower, at Bell Hill | 23, 24 |
| Clover Hill | Sept. 6, 7 |
| Rolling Fork | 13, 14 |

The District Conference will be held at Port Gibson, June 26-29.

JOHN A. B. JONES, P. E.
Port Gibson, Miss.

BRANDON DIST.—THIRD ROUND.

| | |
|---|---|
| Brandon station | June 14, 15 |
| Pelahatchie circuit | [illegible] |
| Morton circuit | [illegible] |
| Philadelphia circuit | July [illegible] |
| Walnut Grove circuit | [illegible] |
| Union mission | [illegible] |
| Philadelphia circuit | Aug. [illegible] |
| Preachville circuit | [illegible] |
| Raleigh circuit | 16, 17 |
| Taylorsville mission | [illegible] |
| Lake and Forest circuit | 30, 31 |
| Garlandsville circuit | Sept. 13, 14 |

The District Conference will be held at Morton, July 16. A camp meeting will be held at Pilgrim's Rest on the Philadelphia circuit, commencing September 5, 1873.

F. M. WILLIAMS, P. E.


*HOUSE-FURNISHING GOODS.*

THE PLACE TO BUY

HOUSEHOLD COMFORTS

IS AT

W. C. SHEPARD & CO.'S,

No. 55 Camp Street, New Orleans, La.

Their motto is: LIVE AND LET LIVE, BUT DON'T BE UNDERSOLD!

Apropos: Now that cold weather has come to stay, go and see the fine display they make of

| | |
|---|---|
| Coffee and Tea Urns, | Toddy Kettles, |
| Chafing Dishes, | Punch Jugs, |
| Soup Dishes, | Coal Oil Stoves, |
| Hot Water Plates, | Gas Stoves, |

and Alcohol-heating apparatus for home use or for traveling.

| | |
|---|---|
| Coal Vases, | Fire Irons, |
| Coal Hods, | Fire Iron Stands, |
| Plate Warmers, | Blower stands, |
| Fire Screens, | Brass and Iron Trivets, |
| Wire Fenders, | Foot Scrapers, |
| Spark Guards, | and Door Mats. |

Rival Stoves for coal, calculated to save you twenty per cent. of your coal bills.

Housekeepers will please remember that we have the largest, most varied and best selected stock of

HOUSE-FURNISHING GOODS,

AND ARE

HEADQUARTERS IN THAT LINE

FOR THE WHOLE SOUTHWEST.

Remember that whatever you want in your household, SHEPARD has it.

DO YOU WANT A

| | |
|---|---|
| Dinner Set, | Liquor Set, |
| Tea Set, | Tetera Tete Set, |
| Toilet Set, | Glass Set, |
| Chamber Set, | or Cologne Set? |

SHEPARD has it.

DO YOU WANT A

| | |
|---|---|
| Raisin Seeder, | Apple Corer, |
| Cocoanut Grater, | Knife Cleaner, |
| Patent Nutmeg Grater, | Coffee Roaster, |
| Patent Egg Beater, | Syllabub Churn, |
| Bottle Corker, | Kitchen Grindstone, |

or any other labor-saving little machinery in the housekeeper's department?

SHEPARD has it.

PLEASE NOTE that our orders for these goods were given to the European manufacturers before the recent great advance in metals, and hence we can

LIVE AND LET LIVE,

and sell as CHEAP AS THE CHEAPEST, and not HALF TRY.

Don't forget that if there is anything whatever that you want and don't know where to find it, SHEPARD has it,

my23 6m 57 Camp street.

FOR CASH ... FOR CASH.

FOR CASH

YOU CAN PURCHASE OF

NAVRA & OFFNER,

174 ... CANAL STREET ... 174

*OPPOSITE VARIETIES THEATER.*

| | |
|---|---|
| Best French China DINNER SETS for | $25 00 |
| Best French China TEA SETS for | 6 75 |
| Stone China DINNER SETS for | 14 50 |
| Stone China TEA SETS for | 4 50 |
| Stone China CHAMBER SETS for | 4 50 |
| French China Gold Band (guaranteed fire-gilt) DINNER SETS, bought at auction, for | 40 00 |
| 1,000 WATER GOBLETS, at | 2 00 |
| Flint GOBLETS, per dozen | 1 00 |

ORNAMENTS

AND

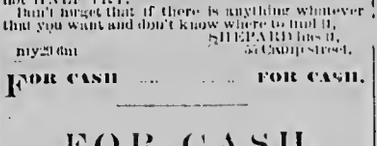
HOUSE FURNISHING GOODS.

The largest and best stock in the city, which will be sold this month at

LESS THAN WHOLESALE PRICES.

Examine our stock before purchasing elsewhere, and be satisfied that the CHEAPEST CROCKERY STORE in the city is

NAVRA & OFFNER'S,
No. 174 Canal street,
Opposite Varieties Theater.




VICTOR SCALES

OF EVERY DESCRIPTION.

COAL SCALES,

Hay, Stock, Furnace, Warehouse, Depot, Portable Platform, etc.

J. R. ALCEE GAUTHREAUX,

Special Agent for the South.

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# The Christian Advocate.

PUBLISHED BY ROBT. J. HARP, FOR THE ALABAMA, MISSISSIPPI AND LOUISIANA CONFERENCES, METHODIST EPISCOPAL CHURCH SOUTH.

VOL. 19. NEW ORLEANS, THURSDAY, JUNE 19, 1873. NO. 25.


## News of the Week.

### DOMESTIC.

NEW YORK, June 11.—Imposing honors were paid this morning to the remains of the late Minister Orr. The remains arrived at eleven o'clock and were escorted by a cordon of police, together with the deputation appointed to receive them. Flags on all the public buildings were at half mast during the procession. The streets were crowded, and as the hearse passed up Broadway nearly every head was uncovered. The remains are in a magnificent rosewood casket, silver mounted, with wreaths on the top composed of laurel leaves and white roses. The roses are faded.

MEMPHIS, June 11.—One of the severest rain and thunderstorms ever known here raged about ten o'clock last night, accompanied by immense sheets of electricity. In an hour and a half 2 17-100 inches of rain fell.

It is feared that great damage has been done the planting interests in the adjacent country, but the sanitary condition of this city is greatly improved.

The Hon. Jacob Thompson is recovering from his attack of cholera.

There were twenty-four interments to-day, against eighteen yesterday. But little excitement prevails in regard to cholera, and few persons have left the city. It is generally believed that the severe rain of last night will have a beneficial effect.

A painter, named E. A. Jackson, committed suicide to-day by taking laudanum. It is said that fear of the cholera was the cause.

SAN FRANCISCO, June 12.—A band of Apaches have started south, probably to invade Sonora. Another band is reported five miles over the border, besieging Santa Cruz, in Sonora.

Advices from General Davis' camp report only three or four Modocs at large.

The Pitt river Indians delivered eleven Modoc refugees to-day to General Davis.

WASHINGTON, June 12.—Governor Davis, of Texas, telegraphs that he will send Santanta and Big Tree, the two Kiowa chiefs, to Fort Sill, to be released in accordance with the request of Secretary Delano; but hopes that the Indians will be held by the military until after he can make an official visit to Washington, which will be in a very few days.

WASHINGTON, June 13.—A dispatch says the refugees from the Polaris were sent north with instructions to make no communications. The dispatch states that enough has been hinted around the navy-yard to indicate that the report of the Secretary of the Navy will show that jealousy and intrigue prevailed on the Polaris from the day she sailed. Captain Hall found that Buddington opposed him; and when the Polaris reached the farthest point north, with everything favorable in prospect, Buddington requested to go farther, when Hall became discouraged. Buddington, after Hall's death, was constantly drunk.

Hall's widow arrived at Washington yesterday from Cincinnati, and was surprised to find the crew gone, as she desired to talk with them about her husband's death.

NEW YORK, June 13.—At two o'clock this afternoon the municipal offices were closed as a mark of respect to the memory of the late Minister Orr. Among those who called at the Governor's rooms to-day to view the remains were Major General Hancock and staff, who accepted the invitation to participate in the funeral ceremonies.

President Grant telegraphed from West Point regretting that his engagements would not permit him to be present. Wilmot DeSaussure, ex-grand master of the Masonic fraternity of South Carolina, telegraphed that he was on the way to this city to attend the funeral.

Twenty Masonic lodges reported at the City Hall this morning that they will join in the funeral and escort, and about forty more lodges from this city, Brooklyn and Jersey City will participate. As the City Hall clock struck high noon to-day the band of the New York Commandery played a dirge from "Lucia de Lammermoor."

The funeral took place this afternoon at half-past two. The arrangements for the procession to the church with the remains were perfect. The City Hall park was crowded to excess, looking for a sight at the splendid coffin which inclosed the body. The band played some solemn and mournful dirges. The pall-bearers, with uncovered heads, took up the coffin and carried it down to the hearse. The Sir Knights formed on either side as the coffin was borne past and then filed into marching order. Mayor Havemeyer and the Common Council, with crape rosettes and wand of office draped in mourning, occupied carriages in the rear of the procession.

The Knights made a most imposing spectacle drawn up in the park, five deep, with their gorgeous uniforms, the sun brilliantly reflecting from their swords and other ornaments. Henry Clay Preston, grand marshal, headed the procession, accompanied by Major Edward H. Kent, chief of staff. The procession started up Broadway to Twenty-third street, then up Madison avenue to the church of Dr. Hepworth, where the funeral services were performed. The Fifth and Seventh Regiments and the Washington Grays were already at the church in full uniform. After the services were over the cortege moved down Fifth avenue to Fourteenth street, where the remains were placed on board a steamer and taken to Jersey City and put on the train for the South. The eldest son of the deceased accompanied the remains, also many friends and brother Knights. The remains will reach Charlotte on Tuesday morning.

GALVESTON, June 14.—The fire at Navasota, this morning, laid in ashes the larger portion of the business part of the town. Originating in the rear of Smith's saloon, it swept Washington avenue from Brossig's to the postoffice.

WASHINGTON, June 15.—At St. Petersburg the war office has received dispatches from Central Asia, which report the division of the expedition advancing on Khiva by way of the Sea of Aral has made satisfactory progress. General Weremkir occupied Kungrad, one hundred miles north of Khiva, on the twentieth of May. The Khivan forces had abandoned the place. General Weremkir continued his march along the line of the Oxus to Khajalli and Kunia, the enemy flying before him.

An Aral flotilla had entered the Bay of Alogir, the southern arm of the Sea of Aral, and sailed as far as Kungrad, where its progress was stopped by the shallows. Efforts would be made to reach Kizil Kala, at the southern extremity of the bay, where a depot of supplies was to be established for the troops advancing under General Weremkir.

The Secretary of the Navy does not hesitate to say, in advance of his official report, that the testimony elicited shows that Captain Hall died a natural death, and that the separation of those on the ice-floe from the Polaris was accidental. He is desirous, however, of having the story of Captain Buddington and his party, so that both sides of the story may be fully known.

NASHVILLE, June 16.—Thirty-two interments are reported from cholera since Saturday. A large percentage of those attacked have recovered. The deaths were for the most part among the colored population.

MEMPHIS, June 16.—The weather to-day was very unfavorable for the improvement of the health of the city, as during last night the mercury fell twelve degrees, and to-day was rainy and hot.

The interments to-day were nineteen, fifteen of whom died of cholera and cholera infantum.

The City Council this afternoon passed an ordinance to establish a Board of Health.

NEW YORK, June 17.—The sanitary police were clearing out the dwellers from the cellars in the fourth ward to-day; the women are indignant, but the authorities are inexorable.

WASHINGTON, June 17.—The total amount of back pay returned to the United States Treasury is $192,021.34, and the number of senators and representatives who declined to receive it is forty-six.

BALTIMORE, June 17.—The graves of the Confederate soldiers at Loudon Park Cemetery were profusely decorated to-day, and a formal address made by James Franklin, of Annapolis; after which ex-Senator Wigfall, of Texas, delivered an address. During the ceremonies the statue of a Confederate soldier, by the artist Valcke, standing in the center of the Confederate graves, was unveiled. Generals George H. Stuart and Trimble, and Commodore Rollins, of the Confederate service, took an active part in the ceremonies.

NASHVILLE, June 17.—There were fifty deaths to-day, thirty-five being from cholera. The disease is evidently spreading. Dispatches from Gallatin, Lebanon, Greenville and other points show that the scourge is carrying off a great many at those places.

CINCINNATI, June 17.—A case of sudden death of a woman with cholera symptoms is reported in this city to-day. The old cases mentioned in last night's dispatch are improving. No new ones have been reported, except the one above mentioned.

SAN FRANCISCO, June 17.—It is stated that there are twenty-seven steamers in China waters waiting to bring Chinese, to the number of twenty-nine thousand, to California.

MEMPHIS, June 17.—The weather continues bad, with almost incessant rain.

There were fifteen interments to-day, of which ten were from cholera.

### FOREIGN.

HAMBURG, June 13.—The band of the Prince George Regiment of the Saxon army sailed from this port on the steamship Vandalia, for a concert tour through the United States.

MADRID, June 14.—During the session of the Cortes last night it was announced that the separation of Church and State is part of the programme of the government.

ALDEN, via London, June 14.—The Sultan of Zanzibar has signed the treaty with Great Britain for the suppression of the slave trade, which was negotiated by Sir Bartle Frere.

LONDON, June 17.—The second cable from the coast of Cornwall to Spain has been opened for business. This increase in facilities for the transmission of dispatches between England and Spain has led to a reduction of tariff.

ROME, June 17.—The Senate to-day passed a bill for the suppression of religious corporations, by a vote of 68 to 20. The measure now awaits the royal sanction to become law.

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"Why," asked a governess of her little charge, "do we pray God to give us our daily bread? Why don't we ask for four days or five days or a week?"

"We want it fresh," replied the ingenious child.

## The Spiritualists' Convention.

On Friday, May 16, there assembled at Thoms' Hall, in this city, about fifty people, to consult as to the means of organizing Spiritualism into a working force. Some were from remote sections of the country, but five-sixths of the assemblage were from Cincinnati and its immediate vicinity, though the call was for a mass convention of the Spiritualists of America. The plan was to adopt a platform of principles upon which all "true Spiritualists"—a favorite phrase with the convention—could unite. The movement was designed by most of its initiators to be in opposition to the "American Spiritualists' Association," at whose head stands the scarlet woman, Woodhull; but it was soon developed that Woodhull had earnest sympathizers, if not followers, in the convention itself, and that one, at least, of the signers of the call for the convention was an open-mouthed, zealous advocate of that notorious woman and her abominations.

The first day was occupied principally in conference. The speeches made were all rampant with the idea of liberty, which, to some of the speakers, and to the majority of the convention, apparently meant unrestrained license. A bitter antagonism to the Lord Jesus Christ characterized the speeches, which, with a few exceptions, were, to a wonderful extent, free from logical coherence, free from rhetorical excellence, free from the tyranny of grammatical rules, and free from the trammels of purity and religion. Many of the ideas paraded were better suited to infidel clubs and candidates for Botany Bay, than for the people of a city in a Christian land. They talked with an audacity of wickedness proportionate to their weakness and ignorance.

One young man, with the first down barely off his cheeks, announced that no religion, from that of Confucius to that of Christ, sufficed for him. The blood of Christ had no power to keep him. Only an angel mother and a sainted daughter could work such a miracle! A woman, in whose speech and bearing was noticeably apparent the lack of that refinement and purity without which woman is repulsive, advocated, with great vehemence, the cause of George Francis Train and Woodhull, and denounced the action of the Young Men's Christian Association in causing the incarceration of those individuals for sending obscene literature through the mails. This speaker also said: "Those members of the Spiritualistic party who suppose that table-turning and rapping and seeing faces come out of dark curtains, is Spiritualism, are wholly mistaken. The spirit of Spiritualism is freedom. Some of the sympathizers of the movement are too anxious to be respectable, to remember to be manly and womanly. While you are trying to make Spiritualism respectable, to put white garments on it, you are letting human sympathy and the dear objects whom the spirit friends commend to your love, suffer. Free thought allows us to ascend to the full bent of our aspiration, and to descend as low as a desire to confer happiness on others will permit." Of course this address closed with an apostrophe to freedom!

On the second day the Spiritualists elected the officers of the convention, and passed several resolutions:

*Resolved*, That freedom of speech, both from the platform and through the press, is the only basis upon which we hope for a permanent advancement of all reforms.

*Resolved*, That any or every violation of the liberty of speech, as defined by the foregoing resolution, in any part of the country, shall receive, as it merits, our entire disapprobation.

This was all that was accomplished at the three sessions on Saturday, the time being mainly spent in wrangling and profitless debates.

We learn that on Sunday morning addresses were made by two speakers, one of them the woman mentioned above, who seemed to be quite an authority among the clan. Here is her meaningless definition of the religion of Spiritualism:

"Our religion, then, is this: The grand ultimate of all thought to bring all to a higher ultimate. Hence we are brothers."

In the course of her remarks she made the following fatal admission: "*If I stood on the sill of Spiritualism, and looked down into the vortex and saw things I have seen, in positions where I have been behind the scenes, and wished to oppose Spiritualism, I could tell things which are worse than any of our opponents have dared to dream of.*"

In the afternoon a lyceum meeting was held—the Spiritualistic substitute for an evangelical Sunday school. The programme of exercises consisted of songs, musical readings, recitations, dialogues, lyceum discussions, piano solos, lyceum budget and a march. The "march" was probably the most interesting part of the exercises. Old and young, each with flags, marched through different figures, following file-leaders, while some one played a lively tune on the piano. In the evening the hall was crowded to witness an advertised seance by Miss Lizzie Keyser. A spectator furnishes us the following particulars:

"After an address or two, a collection was taken up, after which the séance began. The seance was, of course, the main feature of the evening's exercises. The front of the stage was cleared for action, and Miss Lizzie Keyser advanced to the front. She is a tall, masculine-looking woman, with a large neck, in which the cords are very apparent. Her complexion is dark and sallow, and her large eyes have a strained, unnatural, unhealthy look, as though seeing spirits were bad for them. She was dressed plainly, in a mouse-colored dress with a cape, the *tout ensemble* being intended to be decidedly Quakerish. She held in her hand a handkerchief, limp with moisture, and was continually fingering it during the seance. She walked nervously about, and often her neck and shoulders twitched convulsively as she walked.

"As I gazed at the remarkable scene it brought forcibly to mind another, which, in the days of my earlier Bible-reading, took a strong hold on my young imagination. The ragged, dreary outlines of a wilderness can be dimly seen, half wrapped in the murky darkness of a wild Judean night. Ever and anon the lurid lightnings cleave through the storm-clouds a brilliant path, along which roll the thunders. The vanishing light of the lightnings at once reveal and give a weird appearance to a group of four gathered before the mouth of a cave. A woman with long, tattered hair streaming back on the wind, like a nest of writhing serpents, is stretching out her bony arm toward three men standing immediately before her. This is Endor; and the gray-haired man, close-wrapped in a mantle and leaning on the other two, is Saul, the King of Israel. 'And the woman said unto Saul, I saw gods ascending out of the earth. And he said unto her, What form is he of? And she said, An old man cometh up, and he is covered with a mantle. And Saul perceived that it was Samuel.' Precisely after this fashion did Miss Keyser describe the spirits which she pretended to see. Here is an example: 'I see yonder, by that old man standing in the back part of the house by the pillar, the spirit of a young man. He is tall, well knit, with brown hair and blue eyes. He has been in the spirit-world about ten years. He gives his name as ——. Do you recognize such a spirit?'"

It is sufficient to say that the so-called "spirit manifestations" on this occasion were, as usual, utterly aimless and senseless. An observer could, however, but be impressed with the evidence before him that the minds which discard true religion become the victims of superstition; those who reject God as Creator and Sovereign will people earth and air with demons. They who disbelieve in an Infinite Spirit can yet believe in the existence and manifestations of earth-born spirits! Unbelief and superstition alike have their birth and home in an impure heart.

On Monday, after a good deal of discussion, the convention adopted the following action; thus bringing itself into fitting relationship with the Woodhull wing:

WHEREAS, It is the earnest desire of this convention to promote harmony among the Spiritualists of America, and at the same time accord to every one the entire right of private judgment on all matters of faith; therefore, be it

*Resolved*, That it is not our right or duty to persecute individuals or associations because of a difference of opinion, and hold that Spiritualism or Spiritualists, as a whole, are in no way responsible for the opinions of such individuals or associations.

*Resolved*, That this convention appoint ten delegates to represent us at the next annual meeting of the American Association of Spiritualists.

A crazy man from Philadelphia, who seemed to be the only one there who had any respect for the Lord Jesus Christ, tried to get a resolution passed recognizing Christ, but it was hooted down. When the convention was tired out with speeches, he managed to get the following passed:

*Resolved*, That this convention recognize the Golden Rule as the best embodiment of all the codes of morals which the world has yet known, and should be practiced by all Spiritualists; and that this rule recognizes charity for all honest difference in opinion among men.

The following, from the committee on resolutions, were also passed:

*Resolved*, That the co-operative method of distributing papers, pamphlets, books, etc., in the interest of Spiritualism and free thought should be established.

*Resolved*, That we most heartily oppose, and shall use our united efforts to defeat, the present and any and all efforts that may be inaugurated to insert a recognition of God in the Constitution of the United States. (Received with applause.)

WHEREAS, We believe that capital punishment is an evil, a relic of barbarism, is dangerous to society, is only legal murder and fraught with a thousand other objectious; therefore,

*Resolved*, That we most heartily oppose its continuance as a law of the land.

*Resolved*, That this convention invite all societies and organizations of Spiritualists throughout the country, and urge upon them the necessity of sending delegates to the next annual meeting of the American Association of Spiritualists.

The convention wound up with a social entertainment and a dance in the evening—a *finale* in harmony with the previous proceedings.—*Western Christian Advocate.*

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BEWARE of slander in its every form. There is much of stern and wholesome reproof as well as sarcasm in the remark:

"A slanderer felt a serpent bite his side;
What followed from the bite? The *serpent* died!"

## The Japanese Act of Toleration.

The following is the text of the charter of Japan, giving religious liberty to the people of that empire:

WHEREAS, In matters of conscience and religious faith it has been justly observed that the manner of exercising them can be properly determined only by reason and conviction, not by force or violence; and

WHEREAS, No man or society of men has any right to impose his or its opinions or interpretations on any other in matters of religion, since every man must be responsible for himself; and

WHEREAS, We have no other purpose than that of avoiding for our nation the misery which the experience of the world shows has followed the patronage by the State of any particular religion;

It is now solemnly resolved and declared that the imperial government of Dai Niphon will make no law prohibiting, either directly or indirectly, the free exercise of conscience or religious liberty within its dominions.

And it is further solemnly resolved and declared that the organization of any religious order shall not be interfered with by either local or national authority, so long as such organization does not conflict with the laws of the State.

And it is further solemnly resolved and declared that the law of the empire shall recognize no religious institution as special or different from any other kind of social institution.

And it is further solemnly resolved and declared that no special privilege or favor shall be granted by either local or national authority to any particular sect or religious denomination without extending the same at once to every other.

And it is further solemnly resolved and declared that no religious or ecclesiastical title or rank shall be conferred by the State upon any person belonging to any religious association.

And it is further, and in conclusion, solemnly resolved and declared that no action which may promote religious animosity shall be permitted within the realm.

## Strange Revelations.

Bishop Coxe, of the Protestant Episcopal Church, has recently visited Hayti, and he reports strange things which he found there. The Episcopal mission there is now devoting its energies to the evangelization of the natives of the island, five hundred thousand of whom are heathens, though nominally Roman Catholics. The condition of most of the natives is like that in Central Africa—that of barbarism of the lowest type. They take their children to the Romish priests for baptism, and worship the spirit of evil. In many parts of the island the cannibalism of religious superstitions very largely prevails. Children are stupefied by giving them a root or bark, and thus prepared for the rite. After being fattened for the sacrifice, the deluded worshipers feast upon their bodies. Both the Episcopal and Wesleyan missionaries testify that this practice is systematic, not occasional. The government has attempted to suppress the practice, but failed. Bishop Coxe met the excited President Gefrard in Jamaica, and reports some conversation with him on the subject. "I did my best," said the president, "to put down this cursed bandon worship." In answer to the question of the Bishop, whether they thus sacrificed children to their heathen god, the president replied: "Alas, I was obliged to shoot eight men for cannibalism to strike terror into those whom I could not reach. Cannibalism is strong there; and it was for that reason I am here an exile, because I made war upon it." As might be expected, marriage is almost entirely neglected. Is it not time that the Protestant Church should give special attention to civilization and Christianization in Hayti?

## From the Work.

FLOYD AND DELHI CIRCUIT.—*Mr. Editor:* This is a beautiful country, made pleasant by the many happy faces of its cheerful citizens, and the bright smiles of the many children as they enter the Sabbath school every Sunday morning, with bright hopes of soon being rewarded for an excellent lesson.

We have a Sabbath school at each appointment, well officered and in a very thriving condition. Perhaps never before has there been so much interest manifested by parents and children in the use of our own Sabbath school literature, instead of the union books. We do not particularly oppose the union books, but simply prefer our own, as we think they are far superior. We have long desired to see a small hymn and tune-book for the use of our Sabbath schools in patent or shaped notes. Our desire is more than realized in the Gem, published at Nashville. Hope it will meet with great success.

G. M. LIVERMAN.

FLOYD, LA., June 12, 1873.

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"BURLEIGH" writes to the Boston *Journal* that Commodore Vanderbilt's donation of half a million to the Southern University does not please his family. They think it is too much money to send down South, and that the commodore would have done better for his own fame, and better for the cause of education, to have founded a university in New York, where he made his money.

## New England and the South.

It is the strictly received opinion in certain quarters that, when the South has improved in religion and morality up to the New England standard, a wonderful revolution will have passed over the character and lives of the Southern people. It is assumed that gambling, drinking and dueling make up a large share of Southern life. Its people are supposed to be given over to horse-racing, card-playing, chicken-fighting and other abominations; the pistol and bowie-knife are considered emblems of the character of the people; while the church and the schoolhouse are accepted as the representatives of the moral and religious States of New England.

The New York *World* calls attention to certain facts brought to light by the census of 1870, which do not harmonize with this theory, so pleasing to our Northern friends. The following, for instance, discovers the fact that the New England States, in point of churches, are far behind the older Southern States. The six New England States have a white population of 3,445,043. These are furnished with 5,421 churches, containing 2,202,677 sittings. The States of Delaware, Maryland, Virginia, West Virginia, North Carolina, South Carolina and Georgia, with a white population of 3,440,903, have 11,567 churches, containing sittings for 3,660,984 persons. When the churches of New England look over the map of the world to select a field for their missionary labors, they turn instinctively toward the benighted South, which already has more than double the number of churches that New England has built for her own people. The churches in these Southern States provide sittings equal to the entire population, while New England has over 1,000,000 of inhabitants for whom no provision whatever has been made.

These same New England States return 12,673 paupers, or one in every 217; and 2,097 criminals, or one in 1,330; while the white population of these same Southern States return 7,062 paupers, or only one in every 468; and 1,174 criminals, or one in every 2,816. Here, again, the balance is decidedly in favor of the South.

From the same source we learn that among the negroes in the South there is one pauper in each 656, and one criminal in each 716 of their number; while among the negroes of the North there is one pauper in 143, and one criminal in each 204 of their number. From these figures we may conclude that the moral influences surrounding the colored people in the South, and the religious privileges provided for them, are far better than those which surround their race in the North.

If figures will not lie, then our friends in the North will have to reconstruct their estimate of Southern character, and the church-going people of New England must provide missionaries and church accommodations for over 1,000,000 of her own people, before they can resume their former tone when speaking of the moral degradation of their Southern neighbors.—*Christian Observer.*

## A Stringent Civil Damage Law

The New York State Legislature, before adjourning, a few weeks ago, passed a bill which, if signed by the Governor, as it probably will be, will produce a sensation. It is aimed less to punish drunkards than the landlords whose premises are used to sell liquor, and the parties who sell liquor. Here is the text of the act now before the Governor:

SECTION 1. Every husband, wife, child, parent, guardian, employer or other person who shall be injured in person or property or means of support by any intoxicated person, or in consequence of the intoxication, habitual or otherwise, of any person, shall have a right of action in his or her name against any person or persons who shall, by selling or giving away intoxicating liquors, cause the intoxication in whole or part of such person or persons, and any person or persons owning or renting or permitting the occupation of any building or premises, or having knowledge that intoxicating liquors are to be sold therein, shall be liable, severally or jointly with the person or persons selling or giving away intoxicating liquors aforesaid, for all damages sustained, and for exemplary damages, and all damages recovered by a minor under this act shall be paid either to such minor, or to his or her parent, guardian or next friend, as the court shall direct; and the unlawful sale or giving away of intoxicating liquors shall work a forfeiture of all rights of the lessee or tenant under any lease or contract of rent upon the premises.

SECTION 2. In any action arising for violation of the provisions of this act, any justice of the peace in the county where the offense is committed shall have jurisdiction to try and determine the same, providing the amount of damages claimed does not exceed $200, in which case, and where the damages claimed do not exceed $500, the justice of the peace before whom the action is commenced shall associate with himself any other two justices of the peace in the same county, who shall have jurisdiction to try and determine the same.—*Christian Advocate.*

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THE University of Virginia has recently been presented by Mr. Isaac L. Cary, of Richmond, with a tract of land in that city having a present valuation of $10,000, which is likely to be greatly enhanced in value by the rapid growth of the city.

The Christian Advocate.

THURSDAY, JUNE 19, 1873.

I GO.

Dost thou call me, Jesus, Master,
Forth to go and preach thy word?
Buckling on the Christian's armor,
Battling with the Spirit's sword,
Wouldst thou have me tell to sinners
All the meaning of thy birth?
Tell to men the blessed story
Of thy sojourn on our earth?

Why sufferedst thou, the sinless,
All that human hate could bring?
Why wast crucified, thou pure One?
Why thus died high heaven's King?
Ah! fathom, could I, all its depth,
Height or breadth—its measure take—
My tongue were double then to speak,
Swift the bread of life to break!

Jesus, born 'neath Bethlehem's star,
Jesus, on the sacred tree,
Jesus, ever for us pleading,
Thou, O Savior! art the Key
That unlocks the heart of Him
Whose love flows round us as a flood,
And, changing rebels into sons,
Gives us *all* things *through thy blood*.

This leading sinners to the cross,
'Tis indeed a blessed task!
Holy Spirit, come in power;
Jesus, *save the souls I ask!*
Yes, dear Lord, I'll work for thee,
Constant in thy grace abide,
Preaching Jesus all my days,
Guiding souls across the tide.

MOREAU.

NEW ORLEANS, June 10, 1873.

## The Southern Review and the Temperance Cause.

MR. EDITOR: Those of your readers who also read the *Southern Review*, and who are advocates of total abstinence from the use of intoxicating liquors as a beverage, have no doubt seen with surprise and sorrow the extraordinary charges preferred against the class to which they from principle belong by the writer of the ninth article in the April number of that periodical for the current year. Since the *Review* has been published under the auspices of our church, many of our people who are also identified with the temperance movement have become subscribers to it, and have read with pleasure and profit many of the articles which it contained. But certainly they never expected to find within its pages a bitter assault upon principles which they hold dear, and upon themselves as the promoters thereof; and they claim the privilege to be heard in their defense, and to repel an attack which seems to them groundless and out of place.

The article in which the objectionable paragraphs are found is entitled "The Model Republic—Credit Mobilier," and seems designed in its main purpose to expose the venality and corruption which prevail among the public men of the country, especially as these were developed in the investigations made in relation to the Credit Mobilier. With this object of the writer we can all sympathize and wish him the fullest success in his undertaking, for certainly the political atmosphere seems to be tainted, and those who occupy public stations exhibit far too often a deficiency in that stern virtue and unbending integrity which are essential elements in all true statesmanship. It is, then, to be lamented that our reviewer descended from his high purpose to disparage men who are the peers of any in the land, and that he turned aside from the true path of his discussion to asperse a movement which he must excuse us for considering among the noblest and most philanthropic of the age.

It so happens that two of the prominent individuals implicated by the developments made through the Congressional committee appointed to investigate the affairs of the Credit Mobilier—Schuyler Colfax, the late Vice President of the United States, and Henry Wilson, the present Vice President—have been staunch and active supporters of the temperance cause for many years. It was this circumstance which seems to have given occasion to the fearful tirade pronounced by the reviewer. Now the simple fact of the connection of these men with the total abstinence enterprise, though they were guilty of all that has been charged, cannot create any legitimate presumption against that enterprise in the judgment of any fair-minded man. They are but two; the temperance host, thank God, numbers its thousands and its tens of thousands. To condemn and repudiate a cause on account merely of the sins of the smallest fragment of its supporters is out of the question. By such a test the noblest enterprises in which men have ever embarked could be proved to be wicked and worthless. Where would Christianity itself stand in such a trial? Every year, and in every country of Christendom, men who occupy the highest places in the church, and have even secured a reputation for piety, are excluded from its pale for immorality and crime. The mere connection of a few bad men with the church cannot create a presumption against its principles, and subject it to suspicion and aspersion. Messrs. Colfax and Wilson are both members of the church, it is presumed, and of course are prominent in its councils; then, if a connection with any system and an active interest in it are sufficient to render that system responsible for the moral obliquities of its adherents, then Christianity must take from the temperance cause a part of the burden which has been placed upon it by our reviewer.

It is not necessary to that defense which we wish to make to question the guilt of the parties implicated; we do not appear as their apologists in any respect. Yet this much may be due to justice: the committee of investigation, if I remember correctly, exonerated Mr. Wilson from blame in connection with the Credit Mobilier affair; and since the adjournment of Congress the editor of the Louisville *Courier*, a man of great mental vigor and acumen, and of unquestioned integrity, and a political opponent of Mr. Colfax, has declared in a double-leaded article in his journal that he had given to the testimony affecting Mr. Colfax, and to his explanations and defense, the most thorough analysis of which he was capable, and that he had no hesitation in expressing the conviction of his entire innocence in reference to the matters alleged to his detriment before the Congressional committee.

The writer of the article in the *Review* to which objection is made, at the conclusion of what he has to say of temperance men and their cause, affirms that "the precepts and practice of any sect which can so blunt the moral sense of its members as to cause them to accept as teachers such men as Harlan and Wilson and Pomeroy and Colfax, must be inherently wrong in their nature, vicious in their tendencies, and inevitably lead to harm." In this quotation there are several assertions made which it will be well to notice. It is declared that Messrs. Harlan, Wilson, Pomeroy and Colfax are teachers in the temperance movement, that their being such is proof that its supporters are blunted in their moral sense, and that this is the result of precepts and practice inherently wrong in their nature and vicious in their tendencies. Until recently there was nothing material alleged affecting the moral character of these men. They occupied high places in the councils of the country, they were beloved and honored in their respective States, they were accredited and influential members of the Christian church, and moved in the best society of the land. In addition they were men of talent and speaking ability, and consistent in their adhesion to temperance principles. Where was the harm in their advocating before the public any cause which they might choose to adopt, or in others listening to the arguments which they might present? There is no cause in the land, it is to be supposed, which would object to having among its advocates vice presidents and senators, especially if they were men of unimpeached character and fine ability. No conclusion can be drawn, then, as to the effect of temperance principles upon the moral sense of men from the fact that before the investigations of the Credit Mobilier committee certain men implicated thereby were recognized and honored advocates of those principles.

Where is the evidence that since the recent developments these men have been received as teachers in the temperance cause? Is it found in the fact that Mr. Colfax was invited to address a temperance meeting in the city of Baltimore and was "received with rapturous applause?" Well, it must be admitted that Baltimore is a great city, and I trust that it has many temperance men of character and influence within its limits; but it is only one city out of very many, and it is not to be presumed that it arrogates to itself authority to represent and speak for the temperance hosts of the world. It does seem to be a violation of all the rules of common sense to judge of the views of temperance men and the tendencies of the temperance cause by the action of one meeting in one city, and toward one man.

But our writer tells us in the same article that, after the facts affecting Mr. Colfax had been brought to light, he went to Philadelphia "to lecture on morality before a *Christian* association," and was received there also with "rapturous applause." Shall we judge of the tendencies of Christianity or of the views of its followers from the action of this one association in one city, and in regard to one man? We are also informed that, in the midst of these developments, Mr. Wilson was invited to deliver an address before the *Christian Union* of New York, but was prevented from attending by having to appear before the committee; and that the Rev. Dr. Tyng, the eminent Episcopalian clergyman of New York, in representing Mr. Wilson on the occasion, said that "to stand in the place of that honored layman was a great honor, as well as surprise. Such laymen as Henry Wilson, Schuyler Colfax and General Howard were entitled to all honor." Our reviewer himself, it is presumed, would scarcely affirm that, because Dr. Tyng and the Christian Union indorsed Mr. Wilson as a teacher of religion, all Christians received him as such, and that Christianity has a tendency to so blunt the moral sense of its professors as to make them receive as teachers loose and impure men; yet such is the legitimate result of the reasoning presented in the quotation made from the article under consideration.

Mr. Editor, temperance men are not ashamed of their cause or of their associates. They are perfectly willing to be judged by the general effects of their principles, and by the character and standing of the great body of those who profess and practice them. It may happen, as it has often happened to the church and to all benevolent institutions, that a man here and there, who has been prominent as a temperance advocate and has occupied high position in the temperance communities, may dishonor his profession and turn out to be a thief, or a receiver of bribes, or the perpetrator of some other offense; but we declare that all such are exceptional cases, and that neither our principles nor ourselves are responsible for them, and we do protest against any judgment founded thereupon.

It will be ascertained, I think, upon inquiry, that a majority of those enlisted in the temperance organizations, and who profess the temperance principles, certainly the most active and effective among them, are members in good standing of the various evangelical Christian denominations. This the writer of the present communication gives as the result of his observation after thirty years' connection with temperance societies in different States of the South. At this time, in the presiding elder's district of the Louisiana Conference, Methodist Episcopal Church South, in which this is written, every preacher in charge of a work is a pronounced temperance man, and in connection, I presume, with some temperance organization; and the same can be said of very many of the official and other members of the church. And a similar state of things, to a greater or less extent, prevails, doubtless, wherever the temperance reformation has made any substantial headway.

I will not here dwell upon the great names in Church and State who lived and died in the temperance faith. Stuart, Nott, Beecher and Potter, Walworth, Frelinghuysen, O'Neal and Greeley were certainly among the purest and most illustrious of their day and generation, and their memories will be honored and cherished in all the circles of the good to the latest day of the republic; yet they were not ashamed of the precepts and practice of the temperance cause, and consecrated their great talents to its promotion. If the identification of great and good men with any enterprise, if their cordial and energetic support through long years be any proof of the deservedness thereof, then temperance occupies the highest ground.

In conclusion, it is a matter of surprise that in the present day, with its light and knowledge, in view of the gigantic evils entailed by intemperance, and the imperative call made upon good men to combine and labor for their arrest and removal, a writer should be found, as intelligent as the one in question, to give utterance to the allegations contained in his article, and that *our Review* should give them currency.

With your permission, Mr. Editor, I will resume the subject in another communication. S.

MANSFIELD, Louisiana.

## Ministerial Support.

MR. EDITOR: It is amazing to contemplate the quantity of ink and paper that is expended to enlighten the people on this subject. And when we have the patience and *fortitude* to read what is written, we frequently come to the same conclusion at which a certain young man arrived after having listened to a certain Bishop's sermon: we conclude the writers do not know what they are about. The light they cast on this subject is as bewildering as any *ignis fatuus* that ever misled a belated traveler. The last deliverance on this subject is in the ADVOCATE of May 8, and signed H. B. Smith.

The article of this Bro. Smith is a pretty fair sample of the articles generally published on this theme. I think it may be classed "strict middling." Let us look at this article. Bro. Smith commences thus: "I read a great deal in our *Advocates* and hear a great deal said upon this subject, and many plans are suggested as a remedy." That is a luminous beginning, and gives promise of luminosity all the way through. In my ignorance I always thought, before that sentence was indited by Bro. Smith, that it was the *lack* of ministerial support which needed doctoring. To apply the remedy to the thing itself is a new feature of this interesting subject. Our financial doctors have been diagnosing the wrong body, and of course have been physicking a system perfectly sound and well. After this they will see to it that they apply their remedies to the right thing.

Bro. Smith says: "As long as the preacher tells the church he is dependent upon them for a living, and tries to beg a support out of them, he will fail." This is a hard sentence to construe. What will he fail in? It seems to be clear that if a man tells the church he is dependent on it for a living, that there is no failure. The people can certainly understand such plain talk as that. If a man "tries to beg a support," how can that trial be called a failure? We have heard men beg, and it never entered our minds that their begging was anything else than a most glorious success. Bro. Smith says: "If he urges the stewards to more zealous exertions in his behalf he soon finds it difficult to get stewards." I have a secret notion that every man who writes on the subject of church finance gives us a chapter from his own personal history. And I am fearful Bro. Smith's stewards have not been men who "both know and love the Methodist doctrine and discipline." Why, sir, I have known stewards to listen to these "urgings to more zealous exertions in behalf of the preacher" with as much delight beaming on their faces as they ever exhibited when he was thrilling their souls with his pulpit eloquence. This is *the thing* they take pleasure in, and no preacher ever had a sleepy listener in a board of stewards when he dilated on this absorbing theme. Bro. Smith looked through the wrong medium when he wrote that sentence. It is not the appeal of the preacher for "exertions in his behalf" that causes stewards to quit their office, for *that* they like. It is the injustice of the people who refuse to pay the preacher for services rendered that disgusts them so much; hence they vacate the office.

Bro. Smith says: "Never will the ministry succeed until they withdraw their hopes from churches, stewards, financial schemes and all other worldly appliances, and, in humble supplication before a throne of grace, go to God and ask him for daily bread." "How great minds will differ." A few years ago Bishop Keener, in an article in the ADVOCATE, said that the conversion of the world was simply and purely a question of stewards! And now comes Bro. Smith and says that the ministry will never succeed with them. As he has shown our financial doctors their error in doctoring the wrong subject, it was reasonable that, after showing them the right subject, he should point out the remedy to be applied. This he has done in the plainest words. The success of the gospel depends upon the ministers "withdrawing their hopes from *churches*, stewards, financial schemes and *all other worldly* appliances," etc. Here is an item worthy of the gravest consideration of the next General Conference. "In humble supplication before a throne of grace, go to God and ask for daily bread!" Here Bro. Smith touches the core of the question. So that "the conversion of the world" is, after all, a mere question of bread. But the difficulty lies in the stubborn fact that preachers will not be satisfied with bread. "Bread alone" is exceedingly dry eating. A little butter occasionally makes it very palatable. This writer knows whereof he affirms when he says that bread is dry eating when taken by itself, and he don't believe that it is in the human stomach to be satisfied with it. It is a narrow view of human nature even to think so. I believe that Bro. Smith has pointed out the true remedy; but can he prevail on the patient to take it? If he can, then the problem that has puzzled the brains of nineteen centuries is solved. If the ministry resolves to live on bread alone, the support will never again be deficient.

Bro. Smith says: "If God has called me to preach, he has also pledged himself for my support." It is true I never heard of a preacher starving, though I have heard of one who had only clabber for breakfast! I think this statement of Bro. Smith's is too strong. It seems to me the history of Paul contradicts it flatly. He was evidently called to preach, yet he frequently worked with his own hands to support himself. In Paul's case, what became of the Lord's pledge? The Lord made no pledge for his support. On the contrary, the Lord said: "I will show him how great things he must suffer." Paul himself said: "Even unto this present hour we both hunger and thirst, and are naked, and have no certain dwelling-place, and labor, working with our own hands." In regard to support, the Lord has given no pledge to ministers which he has not given to others.

Bro. Smith says: "We have had our Quarterly Conference to adopt this resolution: 'That the stewards do not ask anybody for anything for the preacher.'" That resolution is a gem, and should be placed by the General Conference among the duties of the stewards.

Now why does Bro. Smith, after giving us these views, say: "I used to be ashamed to speak about my claim under our rule, but now I can stand up and preach about my support with as much grace as I can preach salvation to a ruined world?" After that "resolution" the pertinency of this last remark is on the wrong side. Having withdrawn all his hopes from churches, stewards, etc., what does he mean by his "claim under our rule?" Having taken the burden of his support from churches, stewards, etc., and laid it upon the Lord, what does he mean "by preaching about his support" to the people? Why talk to people about a thing in which they can have no interest?

Now, Mr. Editor, as I said, Bro. Smith's article is a good sample of the articles that are published on this subject. They are full of contradictions and inconsistencies, and false deductions from still falser premises. My dear brethren, take the advice of one who has thought much on this subject. Read carefully all the Bible says on it; then read all you can find that has been written since the canon of Scripture was closed; then write down with great care your matured thoughts; then do with that writing as Jehoiakim did with the writing of Jeremiah. I am satisfied this course will be very beneficial. OUTIS.

## Romish Reasons.—Beards.

MR. EDITOR: Bishop Jewel, in his "Defense of the Church of England," thus gives the reasons alleged by Romanists for withholding the cup from the laity:

"The danger of shedding" (spilling;) "the carrying from place to place;" "the fouling of the cups;" "the *trouble of men's beards*;" "the turning of the wine into vinegar;" "the corruption or putrefaction;" "the impossibility of providing one cup that may be sufficient for all people," etc.

Most of the above objections, as will be perceived, are based on Romish notions respecting the condition of the wine after consecration, it having taken on such sacredness that it must be treated entirely out of the ordinary course. Others are very frivolous. But there is one that deserves more than passing attention—that is, the one that relates to beards.

Who is there that administers the holy communion nowadays that does not witness things that are highly repulsive? No man who wears a mustache of any length can well avoid dipping it into the wine when he partakes; and that is a very *slovenly and indecent act*; it is *impious*. No man has any right, human or divine, to sop his unclean appendage in the "cup of the Lord," and especially when others are to drink after him. Thousands would not take the cup after seeing such a thing. I would not. Perhaps one of the last things done by the bearded brother before approaching the altar was to pass a quantity of tobacco-juice out through his mustache, without either time or opportunity to wipe it dry before he dips it in the consecrated wine! I protest against this whole thing. It is unbecoming the sacredness of divine things, and due reverence to God and his worship. It is bad enough for clean men to have to take the sacred symbol after lips soiled and scented by tobacco; but to add this enormity is too much.

I see but one relief at hand. Let those who will wear a long, unclean mustache, and still wish to take this sacrament, wait until the last, and take it by themselves. The cups will be washed before the service. H.

NOW WHEN we are told by a scientific magazine that "the temperature of the pole is equal to the freezing-point of mercury," and we have found that mercury has frozen very recently in Minnesota, why is not an expedition organized to seek the pole in our own territory? It would be greatly cheaper and less dangerous than these trips up the Greenland coast, and besides the thing might be done in the summer-time, when linen coats are very pleasant in the Northwest.—*Hearth and Home.*

"AN UNKNOWN one among the crowd
That thronged the busy mart,
Let fall a word of hope and love,
Unstudied from the heart;
A whisper on the tumult thrown—
A transitory breath,
It raised a sister from the dust,
And saved her soul from death.
Oh, word! oh, germ! oh, fount of love!
Oh, thought at random cast,
Ye were but little at the first,
Yet mighty at the last."

MEN plant prayers and endeavors, and go next day looking to see if they have borne graces. Now God does not send graces as he sends light and rain, but they are wrought in us through long days of discipline and growth. Acorns and graces sprout quickly, but grow long before ripening.

## Obituaries.

MRS. ANN M. P. ROGERS, *nee* Vincent, was born in Lunenburg county, Virginia, February 3, 1814, and died, at the residence of her son-in-law, Mr. William Whitsbue, Autauga county, Alabama, April 4, 1873.

Sister Rogers came from Virginia to this State some time in her youth. She professed religion and joined the Methodist Episcopal Church South in 1836, and from that time until her removal to the church triumphant she continued a faithful member of the same. She was married to Mr. Mills Rogers, January 16, 1840, and he is now left to travel life's journey alone. I did not get to see Sister Rogers during her sickness, but from her life and the testimony of her friends I feel confident that "all is well." God grant that her husband and only daughter may follow in her footsteps and meet her in heaven.

W. A. MONTGOMERY.

DIED, at the residence of Mr. James Duncan, near Covington, Louisiana, on the twenty-fourth of April, 1873, MOLLIE A. ARTHUR, wife of Captain E. Burns, and daughter of Jonathan Arthur, late of New Orleans.

She is gone—one more lost to the community in which her life was a testimony for truth and peace and gentleness. One more beloved friend—one whose kindness cheered the poor and lowly; one more that shed the light of love on the household, and made it a home indeed to all who entered it. Yet not altogether lost, for the thought of her will be a pleasant memory, and the remembrance of her cheerful and gentle virtues, and the example of her courtesy and goodness, will not soon cease to be a power with those who knew her. Not altogether lost, for her pure and gentle spirit at once winged its flight to the eternal God who gave it. She was the victim of a lingering and painful disease, that dread emissary of death—consumption—having long marked her for his own. Throughout her protracted illness she bore her suffering with that meekness, humility and patience characteristic of the true Christian, murmuring not, but submissively bowing her head to the will of that supreme Being in whom she had placed her faith.

A FRIEND AND SCHOOLMATE.

MRS. MARTHA WEATHERLY was born in Elbert county, Georgia (date unknown;) removed with her father, John Heathcock, to Madison county, Alabama, where she grew up, and was married to her first husband, Granville Glaze, who died A. D. 1828, leaving her an afflicted widow with a family. She was married in 1836 to her now aged and bereaved husband, A. H. Weatherly, who is left in his old age to tread life's pathway without her, who had been his companion for nearly forty years.

Soon after her first marriage she embraced religion, and united with the Methodist Church, in which she continued (with the exception of a few years, when she had no settled home) to live an acceptable and faithful member. In the relations of life, as wife, mother and neighbor, she tried to perform with fidelity all her duties. She was industrious and frugal, kind and charitable to the poor. In her old age, pressed down with many infirmities, she willingly consented to have a tent at the Bethel camp-ground, where she cheerfully entertained those who went up to worship God. For many years she had been a child of affliction, but with Christian fortitude endured her sufferings. On Sunday evening, April 24, 1873, after sitting up in bed and talking cheerfully with the family, she suddenly and without a struggle ceased to live.

A. P. SAGE.

ATTALA COUNTY, MISS., May 19, 1873.

DIED, of consumption, in Smith county, Mississippi, May 22, 1873, Miss NANIE MALICA LINGLE, aged twenty-one years, eleven months and two days. She was born in Smith county, Mississippi, June 20, 1851. Sister Nanie was converted when about ten years of age. As she had been taught or instructed by her mother and by the Sabbath school in the way in which she should go, she early embraced the truth—walked in the way to the end of life. She joined the Methodist Protestant Church in September, 1868, at Caney Creek church, during a protracted meeting conducted by Bro. C. McDonald; at which time and place she was again established in the faith once delivered to the saints. She became a member of the Methodist Episcopal Church South by the union of the Methodist Protestant Church and the Methodist Episcopal Church South. She was confined to her room for a long period, but appeared patient and resigned—so expressed herself to the writer. When the last hour had come she called each one, and bade them all farewell, saying to her father that she was thankful to her friends for kindness received from them during her sickness. Her mother, two brothers and a sister had preceded her to the glory-land. She leaves a father, a brother, five sisters and a stepmother behind her, who were very kind and loving to her. They mourn, but not as those who have no hope. We believe that while her seat in the church and family circle here below is vacant, she occupies a position in that multitude that no man can number. May Heaven's blessings rest upon and abide with the father and family, heart-stricken as they are. May they follow her as she followed Christ. R. A. SIBLEY.

BRO. M. S. KINABREW was born on the twenty-fourth of October, 1815, in Amite county, Mississippi, and was reared by pious parents. He was married to Miss Clemantine Haines in 1830, and moved to Claiborne parish, Louisiana, in 1851, where he professed religion and joined the Methodist Episcopal Church South in 1853, and died April 23, 1873, at the residence of his son-in-law, J. C. Morton. He was a man of feeble constitution, but, being a man of extraordinary prudence, he lived to see all of his children, who survive him, grown, having been blessed with all the advantages of his Christian counsel and example, as well as his prudence, wisdom and frugality. No community was ever blessed with a more consistent, upright, tone Christian gentleman; no ally with a kinder father or better provider. Although of a urally nervous temperament, so tious and watchful was he in deportment that even his intimate acquaintances regarded him as urally lamb-like. He was so sen lously honest that he was styled straight-edged Methodist. No standing his natural timidity quiring more than ordinary effort make any public demonstration, tremblingly, wherever duty moned, he was always found, forgetting that he should so live to exercise an influence for good those around him. So exemplary he that a brother who for years has been intimately acquainted with him remarked that from time he embraced religion until death he never heard him speak word or saw him do an act he could condemn. Many of the members of the Louisiana Conference remember his kindness. His sufferings were long and severe, continued to his bed for three months, yet not a murmur escaped his lips. He talked much of future prospects. Frequently his soul filled with peace and joy few days before his death he was told by the doctor that if he had any directions or counsel to give as to his worldly affairs, or to his family, was advisable for him to do so, whereupon he calmly made known disposition of his effects as he wished. He then called his family around him, spoke of the way he had lived to live, claimed to have been active, and begged them to imitate what was good in his life and improve by his errors. During this conversation he was so filled with the love of God that he overflowed with rejoicing. As the lamp of life grew dim he occasionally became bewildered, but even then I never whispered a word of promise into his ear, which frequently did, but that instantly the mind became rational, and he would whisper back, or, if unable, would aloud. J. H.

DIED, at her residence near Woodville, on the twentieth of November, 1872, Mrs. VERONA R. HOARD, widow of the late Colonel Daniel Hoard, in the seventy-third year of her age.

It is something gained in a world of selfishness to have enjoyed the society and friendship of one in whom piety had subdued nature's rebellious downments into obedience to the laws of Christ; and although, while living, a seeming ostentation would have grieved the spirit of this noble Christian woman, it is not fit that she should permit her silently to pass from her place in the church militant to her place in the church triumphant. The memory of a character so Christian, of a life so affluent of good works and of godly counsel, ought to be cherished by the church.

Sister Hoard was born in Brecknock June 17, 1800, and in early womanhood sought a home in the better world. Nature had endowed her with strength of will, ease of manner and amiability of disposition, so that could be neither a stranger nor the sport of chance. Worth gave her social position and multiplied her friends. In 1822 she became a member of the Methodist Episcopal Church in New Orleans. She sought the forgiveness of sin and the witness of acceptance with God, and in a short but long experience realized peace with God through Jesus Christ. She was married in 1827 to Baker Trieber, was widowed in 1835. In 1838 she was married to Colonel Hoard. At that time was at that time superintendent of the New Orleans and Nashville railroad. Of her first marriage a single daughter was born; of the latter two sons, William Winans and Daniel Steele, both of whom preceded her to the grave. The chastisements of a Father's hand were grievous, but his grace was sufficient for her. The family subsequently removed to Woodville, where Colonel Hoard died in 1869, honored and loved by the community.

Sister Hoard's religious character controlled her whole life. It was manifest in the varied fortunes which befell her—in domestic and in social life; in her zeal for the church, in the adornment of her home; in her kindly offices to the poor, and in her liberal hospitality to her guests. The gentle spirit which won the confidence and love of the young, in the meek remonstrance which checked the resentment of the old. Never were guests more welcome than at her door, and never were they mind more at ease than in her presence. Stately in her mien, generous in her spirit, generous in her sympathies and in the multitude of her good deeds, her face was as the face of the sunshine of heaven had rested upon it. In the season of prosperity she had indulged her benevolent nature in generous giving, and in the adversity came her lavish hand bestowed as God gave her all. Frugal, thoughtful, prayerful, she of life's relations—mother, friend—she was an example to others. As a Christian she had the good word of God, and had the power of the world to come. In the cheerful, joyous assurance of the divine favor she had learned to be patient, forgiving and true. Decided in her preferences for her own church, she had cultivated generality toward others. In deed, earnest sympathy with every interest of the church, the weight of years abated nothing from her. A light shone upon her path, and she hastened forward until her journey ended. God seemed to have granted her prayer, that she should be spared the agony of a lingering death. She slept softly and sweetly to the fruition of her long-sought heaven.

To the writer she was a mother and a friend. Her gentle hand bathed his fevered brow in boyhood, and her cordial hospitality had cheered him when he was a mid gray-headed.

WOODVILLE, Miss., May 21, 1873.

## ...e Christian Advocate.

...THURSDAY, JUNE 19, 1873.

### MY DAUGHTER.

...han Folly when Folly is fair,
...e with a wisdom that comes unaware;
...e a hazel-bough after a shower;
...t free, like a fling up a lower;
...a cupful of innocent milk;
...ly gay, like the shot by the silk;
...conspicuous, sheltered and shy,
...a star in a gulf of the sky;
...the grass that we tread with our feet;
...the admiral-ship by a fleet;
...han flute-music, floating and faint;
...a rose on the brow of a saint—
...my daughter. She stands by my chair,
...sily pondering the gray in my hair;
...the chinks of the glory that lies
...with the triumphing, on-looking eyes,
...laod of the promise beneath the new skies;
...ith a thought like a gon falon furled,
...waits for the hour when the bells shall be
...—
...ering the gleam on the brow of the world,
...d from the fields that forever are young!
*Good Things.*

## ...he Fisherman's Prayers.

...little craft left astern the gray
...and tawny beaches of Loch
...n, with their memories of "A
...and Question-Day," formerly
...ed in these pages. Round the
...ds of Skye!" we drifted to an
...rage in Loch Pooltiel, open to
...linch and the wild sea that
...s that strait from Barra Head
...pe, Wrath. Through the sum-
...ay the breathless deep plashed
...y about the shores, but the
...west betokened changing
...er. Beyond Ben Eval and the
...of Benbecula the sunset dark-
...while about the verge of Har-
...ches brightened the northern
...ing; the Hebrides lay a violet
...etween the sapphire of the
...ns and the sea; and the Minch
...umbling and fretting in the
... It was freshening for a blow
... the west, and squalls were
... our little craft at her chains.
...her in the midnight we should
...or Canna, weather Dunvegan
... or drive upon the beach in
...left no long debate. The chain
...hortened, the reefed canvas set,
...e yacht got under weigh, but
...a lifted us shoreward in the
...wind. With a blast the yacht
...ed speed, and we fetched out
... the dusky land. Black and
... the sea swept from Harris,
...ering in the darkness and lash-
...ite along the cliffs. From far
...e smoke of the kelp fires was
...g the air, but the westering
...would lift us round Dunvegan
... We stayed and headed for
...int. Into our low canvas the
...was sweeping; but we were
...g the Head, and it might blow
...ted.
...denly the yacht lifted, a squall
...the shore brought the wind
... we were laying for the Sound
...ris with the head-sea coming
...across the windlass. With no
...all the sky it was freshening
...and a harbor must be made at
...ards.
...r three nights there's been a
...star near the moon," said the
...r; "and I niver knowed that
...n gale. I wish we were in
...or tho Kallin, for we winna
... Dunvegan Head this night!
...s a sail!" and he pointed
...h the darkness. The black
... of a low-set sail drove across
...w; we could hear shouts as
...g lumbering skiff lifted with
... and left a cloud of spindrift
... wake. "Up helm!" cried
...ipper, and with our sail eased
...re in the wake of the fishing-
...unning for shelter to the lochs
...t. We had its shifting trail
... the dim canvas to guide us,
...h anxious hearts we hurried
...land. The wind was again
...ng round with the hills and
...g off the Harris shore. "This
... bad!" said the skipper. "I
... if we'll fetch Loch Maddy,
...e'll get the boom aboard and
... into some berth about the
...of Ronay or the Kallin, for
...east-countrymen are handy at
...n' lades to shove into and dis-
...like tho craws when the
...r breaks." The wind and the
...re gaining, and an hour sped
... before we caught the loom of
...nd. With lowered canvas the
...ung for us, and beam to beam
...t through the narrow sound.
...gh a turmoil of foam we were
...g, with the black rocks about
...d the roar of the sea in our
... With a sudden luff the skiff
...der a wall of rock, and, follow-
...e fishermen's shout, our an-
...tched us up. The spent pulse
...sea lapped all about our haven,
...pond within hearing of the
... And down the stony sides of
...Eval came the north wind,
...g the sea into flying drift, but
...ess to hurt us. Lights were
...g in the skiff; we forged along-
...and spoke to our friends.
...bad night, but far be ye frae,"
...ur salutation, spoken in the
...w tongue of the Moray coast;
...he speaker added: "We were
...r passage home, through the
... when it came in a lump upon
...d we ran back for a'ken't hur-
... We told our own trouble, and
...nvited aboard the fishing-boat.
...ust the dusky sky the fishing-
... mast, some forty feet, loomed
...igher; how she carried her
...s in such weather was wonder-
... The rough dockling was tum-
...bout; the sea had been sweep-
...er the gunwale from stem to
...ost. The broken water had
...d the rough ballast as clean as
...ones in a hill-burn; nets, can-
...hatever lay about was drench-
...one of the crew pumped con-
...y, while another—the water
...with his sea-boots—bailed with
...ket. They had taken the sea
...r their bow as badly as it had
...over the stern—they had not
...y stitch" in all tho boat.
...s long before the dump matches
... light the lamp under the fore-
...deck, the only safety for the
...craft. When the glimmer of
...ght brightened we crawled into
...recastle, where the crew slept.
...en was blackened with tar,
...hrough it the sea had been
...ng. Wet sacks, filled with wet
...er, lay against the planks, and
...these some of the men rested.
... were mostly fair, sandy-beard-
...en, with blue eyes and sharp
... Under an old "southwester"
... softer eyes—the hazel eyes of a
...ooking lassie, drenched and
dripping like the men. Further from the light, another girl turned to look; she was fair, and freckled with the sun, and had her wet yellow hair bound not ungracefully about her head. A red cravat, a yellow oilskin jacket, a white handkerchief, gave dashes of color to the limp figure. No art could have hit the chastened touches that faded into the blackness. At our surprise the girls smiled. Why they were there was soon explained. They were sisters to two of the crew, and had been to "keep house" for two crews at the Bolsdale fishing. For a couple of months they had lived in the boat or in the peat-built hut on shore, cooking and working for the toilers absent on the deep. Living without comfort or motherly care, their gentle voices had only softened the ways of those about them. There was no shelter in the boat but what was theirs; they had the coats and cravats of the mindful men about them; they were cared for as the gently-nurtured never are cared for, since they never risk such danger.

Chilled and cold as all the crew were, our whisky flask was handed out. "Nae, thanks," said the fisherman, in return, handing back the flask; "nane here drink whisky, and we get on brawlies without it." The temptations of a "dram" could not be stronger, but they would not be tempted. Among the wet ballast, the fire-place—an old broken pot—was set up, and with trouble the wet pents were kindled. A kettle for coffee was set over the fire, and a slender store of sea biscuit was divided. Before the meal was begun one of the men said: "We'll take the books."

From crannies behind boarding small hymn-books were brought out by the girls and the men. The books were drenched, were without boards, and the wet leaves were difficult to turn. The hymn was named and the first line sung. "Your owre heich, Wullie!" said one of the girls; to which Willie answered: "I'm nane owre heich, Mary!" and he continued to lead the tune. Under the lamp, in his red night-cap he sat, with the dull light falling on his weather-beaten cheeks, his tawny beard and worn oilskin. Beside him sat, as they best could, the other fishermen and the two girls leaning toward the light. They were but rugged people to vulgar eyes.

While they sang, through their thin music broke the storm, deadening its pathos in the thunder of the squalls. And the stricken worshipers paused betimes to listen, with their voices silenced in the blasts from Ben Eval, blanching the Minch into spray.

With fervor the old man prayed their sins might be forgiven, and their hearts softened to God and to one another. He prayed thankfully for the mercies shown to themselves; and it seemed as if that humble service, amid peril and hardship elsewhere unknown, bore another sense from the tutored words spoken in carpeted mansions.

The hot coffee was handed round in tin cans and such dishes as remained unbroken. It was some comfort in the cold and the wet, and the meal was further helped by timely supplies of bread and butter handed from the yacht by our own skipper. The fishermen laughed over the unexpected succor, and had pleasantries with the girls over their good appetites. There was no want of mirth among these Christian men; but their laugh was neither straightened nor boisterous; they were in all their ways as other men.

When their pipes were lighted we could tell them of later news than they had heard; of scant fishing at Campbelton, and of a heavy fishing at Dunbar. "That's what we have been waiting to hear," said one of the crew. "What say ye, lads, to take the Grangemouth Canal, and send the lassies home with the steamer?" "But fat ken ye of the road?" said one of the men. "Some o' us hae been to Lismore afore," he was answered. "But what about the gulf?" said the dubious speaker, referring to the whirlpool of Corryvrecken, known as the "Gulf" all about the West Coast. "It is a bad place to fa' in wi'," one said. "It's no' to be recommended;" our own skipper hinted, with some humor in his voice.

We offered them a chart; but a hand-sketch would better suit their purpose. Not a bit of paper could be found but the blank leaf of the Bible; and not without doubt of irreverence was it torn out, to prevent the sketch being made while the paper was part of the volume. But the touch was not without its own suggestiveness.

At the forecastle stove of the yacht the two girls dried their clothes and warmed themselves. It was proposed they should keep the cabin for the night. "Nae, nae," said the captain of the crew; "the lassies are well enough in their ain boat." And to press the invitation further would have been rude. But wet soldiers in the trenches were not in poorer shelter than the sisters of these fishermen, who were without thought of repining. In their own homes these fishermen's daughters are spoken of as exemplary, and we were ready to believe the fact. Hardship mates nearer with virtue than vice, and a life of fortitude grows fearless of temptation.

On their wet sacks, in their oil-skins and sea-boots, the fishermen lay down to rest with the feeble lamp swinging over their bronzed faces, and the stars of the clearing heavens shining through the open seams of their shelter.—*J. D. Bell, in Sunday Magazine.*

## Decaying Friendships.

The friendships formed by people after they have passed their thirtieth year are by no means so sentimental, so ostentatiously thorough, as those contracted when people are younger. Middle-aged men make little if any attempt at being confidential toward each other. Their converse, instead of being of a personal character, is principally upon politics, theology and business, seasoned by a certain amount of gossip. Matured women, on the other hand, are more confidential, but they are not, so demonstrative and gushing as girls just out of their teens. They do not make protestations of eternal affection. Still, they tell as much as they know and learn as much as they can about their neighbors and their affairs, and discuss matrimony and dress in a manner which shows how much they relish doing so. Properly prompted, they will, too, enlarge upon their own affairs. Into sympathetic ears they will pour the story of how their first-born, as fine a youth as ever lived, is developing certain characteristics calculated to cause their guardians serious inconvenience; how their husband is one of the most extraordinary men in existence, and possesses the rare virtue of entertaining due affection and respect for his wife; and other similar matters of an equally important and interesting character. But these elderly friends make no pretense of being bound up in one another; they steer clear of lengthy correspondence; and they do not mourn—that is to say, beyond indulging in a few hackneyed conventionalities—when they fail to see each other except at rare intervals. Having their own families and interests to look after, they virtually concede that they have no time for elaborate friendships. This is, of course, when they are married. When they are single the case is slightly different, and it not unfrequently happens that spinsters knock up a species of lasting friendship. They go nowhere except in each other's company, and they co-operate in each other's schemes, whether it be one for the founding of a blanket club or one for the advancement of the principles of the Women's Rights Association. They perhaps say hard things of each other, they probably repeat these matters, with sundry elaborations, behind each other's backs, but they never regularly quarrel. If Miss A. is maligned, Miss B. is quick to resent the affront, and let Miss A. know what has been said of her, which last act is, however, a somewhat questionable kindness. The two keep together, and that is the main thing. It is a small matter that their motives for so doing are found, when fairly analyzed, not to be purely disinterested, but that they cultivate each other's society for the want of better, and because it is among the necessities of their nature that they should have some willing ear to pour scandal into, and some ready tongue to amuse them in like manner.

There is, then, very little really genuine friendship. The present constitution of society is unfavorable to its growth. When everything is artificial, and everything is conducted upon the high pressure principle, it is impossible for it to flourish. We may regret this, but the best thing is at once to admit the truth.—*Liberal Review.*

## Age an Element of Strength in the Christian Ministry.

In almost all the churches the cry is: "Give us a young man." And so in the economy of to-day the old men, the fathers of experience, are put in by-places, or quietly shelved, while young men fresh from the schools, with soft fiber, minus the ripeness of experience, crude and unbalanced, are pushed into the focal light of prominent places, and burdened, and broken oftimes with what hardened manhood must carry with trembling.

This is a double mistake. It dwarfs the young; it prematurely sends the fathers into the "lean and slippered pantaloon." In these prominent places, amid these multiplied demands, the young man ripens at once. Growth is arrested, and dwarfing is almost certain. Indeed, if a man start at the top, where can he go, unless it be down? Yet this is the way the church of to-day is treating her young men.

The church also suffers. She cannot afford to put from her chief places the men of years and experience. Her situation is critical. Her demands wondrous. Her Von Moltkes, her Garibaldis, her graybeards, must lead her armies; her Farraguts must tramp her quarter-decks, lash themselves to her mast-heads, till the purple of the morning of triumph is followed by the blazing day of the world's redemption. But it is said that age brings feebleness, is juiceless and fruitless. Here ministers are faulty, though this may be partially a result of the folly of starting from the top for which the church clamors. This feebleness is not the result of continued activity; it is the result of indolence.

Dry rot begins in any man as soon as he ceases to go forward. The ministry are not exempt. As soon as one rests on accumulated sermon material, and ceases to originate, that moment he begins to die. Old sermons are good, and need not, should not always at least, be thrown away. But fresh, better things must be. It is not the secret of oratory to carry each fresh effort higher than the one that preceded it? Must not the orator always surpass himself, or suffer in reputation? This is pre-eminently true of the Christian minister. Each year must be better than the last; each year he must develop more creative power in sermon effort, more life and fire in utterance, more power of personality, more piety, more spirituality, more of every element essential to grandest success in the ministry. Living according to this rule, age would be recognized as a noble thing, and the clamor of the churches would be for the men whose silver locks are the symbols of age and power. Then the necessary limits of human life would be the only opportunity for retirement from an active, success-crowned ministry. And who can tell but here might rise a succession of Elijahs who should spurn the shroud and the cypress at the ending of their labors and days, and ride in chariots of fire into the heavens of God?—*Zion's Herald.*

THREE good reasons why it is best to plant small instead of large trees: They cost less at the nursery, expense of packing and transportation is less, and, losing but few roots, they are more certain to live.

## Eastern Bottles.

The "bottle" is a necessary article in the tent of Arabian shepherds. It holds water and other liquids, and is frequently used as a pitcher. The Eastern bottle is made of a goat or kid skin, stripped off whole, [illegible] ling the belly; the openings made by cutting off the tail and legs are sewed up, and when filled it is tied about the neck.

The Arabs and Persians never go a journey without a small leathern bottle by their side like a scrip. These skin-bottles preserve their water, milk and other liquids in a fresher state than any other vessels they can use. The people of the East, indeed, put into them everything they mean to carry to a distance, whether dry or liquid, and very rarely make use of boxes and pots, unless to keep such things as are liable to be broken. They inclose these leathern bottles in woolen sacks, because their beasts of carriage often fall down under their load, or cast it down on the sandy desert. This method of transporting the necessaries of life has another advantage: the skin-bottles not only preserve them fresh, but defend them against the ants and other insects, which cannot pierce the skin; and they also prevent the fine dust, of which immense quantities are constantly moving about in the arid regions of Asia, from reaching them. It is for these reasons that provisions of every kind are inclosed in vessels made of the skins of animals.

These bottles are liable to be rent, when old or much used, and at the same time are capable of being repaired. In the book of Joshua we are informed the Gibeonites "took wine-bottles, old and rent, and bound up." This is perfectly according to the custom of the East; and the manner in which they mend their old and rent bottles is various. Sometimes they sew in a piece; sometimes they gather up the torn place in the manner of a purse; sometimes they put in a round flat piece of wood, and by that means stop the hole.

The liability of skin-bottles to rend will explain a figure used in one of our Lord's discourses: "Neither do men put new wine into old bottles; else the bottles break, and the wine runneth out, and the bottles perish; but they put new wine into new bottles, and both are preserved." Being made of raw hide, they are, when new, capable of accommodating themselves to the swelling of the liquor as it ferments. But when they have been once stretched out in this way, and have become old and shriveled through use, they do not admit of any further enlargement, and will therefore give way if new wine is poured into them.—*Early Days.*

ROBERT HALL'S OPINION OF SERMONS.—The late Rev. Robert Hall and the late Rev. D. White, of Cirencester, were fellow-students at Bristol College. Mr. Hall always cherished a high regard for Mr. White. A little before his own death Mr. Hall visited Cirencester, and renewed the associations of college days. On finding that his friend was in the habit of preaching *three* sermons every Sabbath; he remonstrated with him in his own characteristic style. On a former occasion, when some one said the same to the peerless preacher, who had been demurring to three pulpit engagements on the Sabbath, he is reported to have answered: "True, sir, quite true, sir; a *great* man may preach three times, but a *wise* man won't." On this occasion, just as Mr. Hall was stepping into his carriage, on shaking hands with his old fellow-student, he exclaimed: "Now, Bro. White, don't preach three times, sir—don't, sir. I wouldn't preach three sermons, sir, if I could *spit* sermons." Not the number, but the length of sermons seems to be the question of the hour; but it is not recorded how often the preacher was in the habit of holding possession of the pulpit, who one evening addressed a rather crowded assembly, in which the late Rev. W. Jay and Mr. Hall sat side by side. This gentleman was descanting with an interminable volubility on the different horses in Revelation—the "white horse," and the "red horse," and the "black horse," and the "pale horse." Mr. Jay says he did so "to little purpose," and he adds: "Mr. Hall sat very impatiently, and when the sermon closed he pushed out toward the door, saying: 'Let me out of this horse-fair.'"

THERE are good men of large means and large hearts who love to respond to every really deserving call. To them I go with perfect confidence that they will meet cheerfully any demand that I make in the name of the common Father of us all. They are his stewards, and they use their means as his. A gentleman in this city has again and again, within the last twenty years, sent me $25 and $50 and $100 at a time for special objects of charity, and, though he is not fifteen minutes' walk from me, *I have never seen him;* he is an Episcopalian, and I have $50 from him now in my pocket for a poor and sick Presbyterian home missionary, whose wants I brought to his notice. Another friend travels much, but if I write a letter to him at his store, it is forwarded to him anywhere, and the mail brings back the help that is needed. Such givers are the almoners of God. There is a spiritual affinity of such givers with the great Giver. They are governed by that principle of religious faith which makes the believer a partaker of the divine nature. Far more holy than monks or ascetics of any name, active in business, enjoying the gifts of Providence themselves, they are thankful when a genuine case of want is put before them to be relieved. And this is my idea of a religious life; it is a life unspotted from the world, and filled up with deeds of charity.—*Irenæus, in Observer.*

MULTIFARIOUS reading weakens the mind more than doing nothing, for it becomes a necessity at last, like smoking; and is an excuse for the mind to lie dormant while thought is poured in, and runs through a clear stream over unproductive gravel, on which not even mosses grow. It is the idlest sort of idleness, and leaves more of impotency than any other.—*F. W. Robertson.*

## Religious Intelligence.

THE United Presbyterian Church in Great Britain has raised about $40,000 for the establishment of missions in Japan.

THE Paris correspondent of the London *Guardian* laments the fact that Michaud does not co-operate with Pere Hyacinthe, but seems inclined toward the Greek Church.

HON. WILLIAM STRONG, associate justice of the Supreme Court of the United States, has been elected president of the American Tract Society, in place of Bishop McIlvaine, deceased.

THE Vienna *Monday Review* states that the Jesuit settlement at Tramin, in the Tyrol, has been entirely evacuated by its inmates, at the stringent order of the government to the Jesuits to quit Austrian territory.

PERE HYACINTHE said mass at Geneva, on Sunday, May 4, in a private building, in the presence of a congregation numbering 1,200 persons. A decree of excommunication has been pronounced against those who attended the ceremonies.

THE Earl of Derby has consented to lay the foundation-stone of Rev. Newman Hall's new chapel at the south side of Westminster Bridge, in June. The chapel is to cost over £30,000, most of which has been subscribed by English and American contributors.

IN SEVERAL of the large cities in this country the Jewish churches, finding that Sunday schools have been making inroads on their flocks, have established Sunday schools of their own. The rabbi himself takes charge of the school and instructs the children.

M. SAMUEL ROLLAND, the oldest of the three first missionaries sent out by the Protestant churches of France to preach the gospel to the heathen, entered upon his work at the Cape of Good Hope, Africa, in 1829, and died at Hermon, among the Basutos, on the eighteenth of last January.

AN EDITION of the New Testament in the Russian language, under the sanction of the Greek Church, is going into circulation. The agent of the British and Foreign Bible Society, at Odessa, reports the sale of 40,000 copies within the first six months of 1871, and hopes to sell 100,000 annually.

NINE hundred and ninety-three home missionaries were employed last year by the Presbyterian Home Mission Board, at average salaries of $275. This was supplemented by people on the home fields, but it shows that Presbyterian missionaries are working largely by faith and not by sight.

IN THE General Assembly, Baltimore, May 21, a resolution recommending the appointment of two commissioners to confer with similar commissioners from the General Assembly of the Presbyterian Church South, and the Old School Synod of Missouri, was adopted without debate and unanimously.

LAST YEAR the Presbyterians of the United States reported 35 synods, 166 presbyteries, 767 candidates, 323 licentiates, 4,441 ministers, 4,730 churches, 28,758 added upon examination, 21,616 added on certificate, 468,164 communicants, 485,762 members of Sunday school, and a total of $10,086,526 contributions.

THE newly-consecrated Bishop, Auer, of Cape Palmas, Africa, was educated as a missionary in the celebrated mission house at Basle, and has labored several years in Africa. It is his intention to secure artisans and mechanics, as well as ministers, for his new field, who will assist him in his work of Christian civilization.

THE late Episcopal Convention of the Diocese of Florida passed a resolution condemning most emphatically all fairs, balls, festivals, concerts, lotteries, theatrical representations, and all such methods of obtaining money for religious purposes, as lowering the standard of Christianity, and contrary to the teachings and spirit of the gospel.

THE Divinity School of Yale College graduated twenty-two young ministers several weeks ago, six of whom have already received calls from churches, two intend to become foreign missionaries, and a number will complete their studies abroad. At the meeting of the alumni Prof. Day stated that the number of students in the school was ninety-nine—a number larger than in any other Congregational seminary in the country. The school has furnished 851 ministers during the last half century, of whom about 540 are still alive.

OF THE 40,000 inhabitants of Sierra Leone 14,000 are professedly members of the Church of England. The pastoral care of these is conducted by two chaplains, ten native pastors and two European missionaries, with two native curates, all under the superintendence of an active and devoted European Bishop. The pastors are supported from a church fund, aided by the society and the local government, to which the native Christians contributed last year about £950. This is an increase of more than £200 on the year previous; and the local committee attribute the advance to the Bishop's influence and exertions.

AT THE last stated meeting of the managers of the American Bible Society, May 1, communications were received from Mr. Andrew M. Milne, Montevideo, giving a favorable report of his year's labors; Mr. H. J. Maneche, Puerto Plato, as to the Bible in San Domingo; Bible agency in St. Petersburg, proposing enlarged work for the Bible cause in that country; from Rev. Dr. Henry Blodget, Peking, stating progress in printing the Old Testament in Mandarin Colloquial, the New Testament being already through the press. Grants of books were made to the amount of $2,838.15, and foreign appropriations of $6,000.

ACCORDING to the late report of the Arcot mission, referred to in this week's account of the Congregational Union, and mainly manned by the Scudders, there are in the Arnee field belonging to this mission 201 communicants and 42 catechumens. In several congregations there has been a falling off, on account of the renewed activity of the Roman Catholics and the withdrawal of some who found themselves disappointed in expected worldly advantages by joining the Christians. There has, notwithstanding, been a total gain of 43 members. One station has been abandoned, and three new ones established. In one town, where preaching had been kept up for some time after the names of adherents had been obtained, another mission society stepped in and stole the sheep.

THE *Italian News* notices a rumor in Rome that unless new cardinals are created any election of the new Pope made by the actual college of cardinals will be contrary to ecclesiastical laws. The present number of cardinals is 45, and it ought to be at least 70, and the twenty-fourth session of the Tridentine Council prescribes that the cardinals should be possibly chosen in equal number from all nationalities. Of the 45 cardinals, 33 are Italians, five French, three Spaniards, two Austrian, one German, one Irish. The 26,000,000 of Italian Catholics are represented by more than half the number of cardinals, while the 180,000,000 of Catholics have a number of representatives much less in proportion than the Italians.

ON TUESDAY, May 6, at five P. M., says the *Methodist*, Bishop Harris left the depot in Jersey City, bound for New York, by way of Japan, China, India and Europe. Drs. Eddy and Reid, on the part of the Mission Rooms, and J. M. Phillips, Esq., of the Book Concern, accompanied him to the train and bade him good-by. The Bishop was impressed with the magnitude and possible dangers of his expedition, but goes in good health and spirits. This is the third episcopal visit to the oriental missions. First was that of Bishop Thomson, the story of which he told so admirably. Next went Bishop Kingsley, to die in Beirut, on his homeward way. Bishop Harris has, of course, an intimate acquaintance with the previous history of the missions, and we believe his business inspection will be worth all the tour will cost the church.

THE toleration of converts from Mohammedanism, though nominally conceded after the Crimean war, does not practically exist in the Turkish empire. Movements toward inquiry, and even toward embracing the gospel—things scarcely known in former times—are increasing perceptibly among the Moslem population. But the same story is repeated again and again; inquirers come forward and for a time show signs of attention and interest, when suddenly they are drawn back by some invisible influence and visit the missionary no more. At Smyrna the missionaries mention proofs that the gospel is studied in many a Turkish home, and that not a few are secretly impressed with its paramount excellence. In Palestine Mr. Klein speaks of the spirit of fanaticism gradually giving way, and of Moslems inquiring into Christianity with some degree of fairness and earnestness.

THE Primitive Methodists held a great anniversary meeting in Mr. Spurgeon's Tabernacle, London, in April last. Before the meeting a social reunion took place, to which a numerous company sat down. The treasurer's report, which was read during the evening, showed that a total of about $140,000 had been contributed for missions during the year. This, with the amount raised for the building of mission chapels and schools, will raise the amount to $160,000, which is the largest amount realized by the society in one year. The progress of the church during the past twenty-two years has been as follows: 57,000 members; 443 ministers; 5,000 local preachers; 2,155 chapels; 187,000 scholars; 2,800 teachers. The increase in the number of chapels for twenty-two years has been at the rate of nearly two per week. The denomination have 6,000 places of worship, 1,000 traveling preachers, 15,000 local preachers, and nearly 300,000 children in Sunday schools, taught by over 48,000 teachers.

THE Baptists in Sweden now number about 220 churches and 9,000 communicants. The advance in that direction has been so rapid (since twenty years ago there was not a Baptist minister in the kingdom) that Mr. Wiberg, missionary to Stockholm, writes to the new Baptist Mission Rooms in Tremont Temple, Boston: "May your society long be allowed to flourish there and extend its beneficial influence all over the world. Why should not, in time, the whole world come under the influence of the Baptists? Why not, indeed? And under the influence of the Episcopalians, Presbyterians, Congregationalists, Methodists and of all good people, of whatever name, who love our Lord Jesus Christ?" From Orebo, Sweden, Mr. Backman writes that hundreds within the last few months have been converted in that vicinity. There have been 49 members admitted to the church of which Mr. Backman is pastor since New Year's, most of them young people. A remarkable revival is also reported from the north of Sweden as being in progress in January.

THE work carried on by the American United Presbyterians in their Syrian mission is reported as follows by Dr. Patterson, who has recently joined the mission: In the church at Damascus two public services are held each Sunday—one in Arabic, the other in English—with an average attendance of from 60 to 80 hearers. In the afternoon an Arabic Sunday school and Bible class meet, numbering respectively from 60 to 80 and from 15 to 20 scholars. A graded day school is also supported in Damascus by the mission, with 60 boys in attendance, the senior department serving as a normal school to fit teachers for the out-stations. There are eight schools in the other mission stations, training 244 pupils. This mission numbers 350 adherents, recognized as Protestants, 95 of whom have been received as communicants. Of this number 17 have removed to other Protestant churches in Syria or Egypt, 10 have died, three been suspended from church fellowship. The present special need of the mission is a girls' school in Damascus and a competent lady superintendent.

# The Christian Advocate.

Organ of the Alabama, Mississippi and Louisiana Conferences of the M. E. Church South.

THURSDAY, JUNE 12, 1873.

REV. LINUS PARKER, D. D., Editor.

ROBT. J. HARP, Publisher.

OFFICE—112 CAMP ST., NEW ORLEANS.

Address, on all matters of business, Rev. R. J. HARP, 112 Camp street, New Orleans.

Address all communications designed for publication to Rev. LINUS PARKER, 112 Camp street, New Orleans.

AGENTS—All the members of the Patronizing Conferences.

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The New Orleans Christian Advocate will be furnished to subscribers hereafter at the following rates:

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|---|---|
| One Year | $2 00 |
| Six Months | 1 75 |
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## A Strong Delusion.

We are not sure but Paul had modern spiritualism in his mind when he wrote: "And for this cause God shall send them strong delusion, that they should believe a lie: that they all might be damned who believe not the truth, but had pleasure in unrighteousness." There is not at this hour so great and fatal an error as this one of spiritualism. It is a "mystery of iniquity" which works everywhere, and its coming "is after the working of satan, with all power and signs and lying wonders, and with all deceivableness of unrighteousness in them that perish." This mystery of iniquity is organized, as will be seen by refereuce to the proceedings of a convention of spiritualists, which will be found on our first page. Societies are in nearly all the larger towns and cities, and a considerable literature, in the shape of papers, books and tracts, exists, and obtains an extensive circulation. It has assumed the form of a religion, which attracts to its singular communion skeptics, infidels, sensualists, and the unstable and ignorant of every creed, "who are tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive."

We doubt of the supernatural in spiritualism, as exhibited in any of the phenomena of table-rappings, writing mediums, planchette and the *scances*. The mysteries connected with a thousand other things within our daily observation are as inexplicable as those which have arrested the credulous attention of these victims of superstition and fanaticism. The advance of science will, doubtless, in time explode the supposed supernatural character of the phenomena, and show that they are owing to certain mental and material laws, which operate uniformly, and without the interposition of disembodied spiritual agents. Allowing, however, that such interposition takes place, and that the dead are permitted in some way to communicate, it is a wickedness to invoke them, which, as witchcraft and necromancy, are denounced by the Bible in the severest terms. In any case it is a delusion, a wile of satan, a snare of the devil, by which thousands are entrapped and ruined. We have seen none but evil fruits connected with it. It sends many to the madhouse; of Christians who have been engulfed in this dark and diabolical whirlpool, it makes sensualists, monomaniacs and infidels. It leads no unbelievers to Christ, it does not reform the life, it does not purify the heart. The shipwreck of faith wrought by this most pestilent error is truly alarming, while the effects on the morals and welfare of society are such as to excite the gravest apprehension. The legitimate results are seen in the abominations of free love, as in the Woodhull-Claflin development. Left to work out its full and matured harvest of results, it would bring about a state of society as imbruted and degraded as that of Sodom and Gomorrah, and make of our already sufficiently corrupt society a complete hell.

An evil of this magnitude, apparently increasing, and insinuating itself into every community, should be carefully watched and exposed.—There are many of the ignorant and unwary, and especially many of the young, who by timely warning may be kept from the abyss which yawns before them. Not with all, but with some, this insane and absurd credulity does look like a judicial visitation. After living long and rioting in sin, resisting the Holy Spirit, neglecting and opposing the gospel, and rejecting Christ, this "strong delusion" has been sent, and they have been abandoned to the refuge of lies. There is nothing more dangerous than to tamper with this snare of the evil one; and there can be nothing more offensive to God than to turn from him and from his truth to this shallow but most deceiving form of error. It is a leaven worse than that of the Pharisees, and more insidious and deceptive in its approaches.—Much of the popular literature of the day is tinged with it, and a regularly organized propagandism is at work to spread the poison.

Swedenborgianism, although the probable source, is not the vile and degraded thing which this spiritualism is, but it is a near neighbor, combining mysticism and spiritism with more culture, and usually with more Christian faith and experience. The influence and tendencies of this system—the New Jerusalem Church—are doubtless to swell and feed this lower form of error, and they are perhaps the more dangerous because of their more respectable and *quasi* Christian sources. We know many estimable and intelligent people who have been perverted from the gospel, and have been brought under the power of the New Jerusalem doctrines. It is sad to think of the thousands who are being carried away by this fascinating mysticism. This is the more refined of the two, is advocated by educated and refined people, and commands many graceful pens, both in prose and verse, in its propagation and defense. Swedenborgian doctrines are held in connection with many of the teachings of the Bible, and their greatest power to damage is owing to this fact. They come in this disguise as a higher and truer exposition of the gospel, and are pervaded by a subtle and most seducing plausibility. Spiritualism pure and simple, with its absurd seances, and the foolish deliverances of its mediums, draws to itself, for the most part, the coarse elements of infidelity and vice; Swedenborgianism operates upon another class, and addresses itself more to men of Christian opinions, deceiving the very elect by its affectation of regard for the Bible.

The literature of this school is already extensive, and is found in many captivating books in which there is no direct avowal of sympathy with the New Jerusalem mode of thought. Tares are being sown broadcast, and often in places where we look for no such manifestations of error. It behooves our preachers to be more on the alert, to study these peculiarly dangerous phases of false doctrine, and to administer the antidote of gospel truth with reference to this fatal spell which the powers of darkness are casting over the people. In order to silence these "wizards that peep and that mutter," the supreme authority of the law and the testimony must be invoked, and the deep and purifying spirituality of gospel doctrines and experience must be vigorously exhibited and enforced. The mystery of iniquity doth already work—it pervades the thought of the times, and, serpent-like, is creeping into our churches, and twining itself around the pillars of the sanctuary.

## The Southern University.

MR. EDITOR: This institution, located at Greensboro, Alabama, with a faculty consisting of A. S. Andrews, D. D., president; Prof. Casey, ancient languages; Prof. Moore, mathematics; Prof. Summers, chemistry and natural philosophy; Dr. Peterson, medical department; and Judge Coleman, Mr. Garrett and Mr. Seag, law department, with adjunct professors, has had a most prosperous career during the present session, having matriculated one hundred and fifty-one students. Forty-five of these have been young preachers and the sons of ministers, who have been taught *free of tuition* in all the departments. Twenty-seven are in training for the ministry and eighteen are licentiates. The students have been industrious and dutiful to an unusual and commendable degree, and not a single one has been dismissed the last two years. Their moral deportment has been highly praiseworthy.

The annual commencement will begin on Sunday, the twenty-ninth instant. There will be eight graduates in the literary department and one in the medical, and quite a number who will receive diplomas in schools. Dr. Wheat, of Mississippi, will preach the commencement sermon; Bishop Keener will preach to the theological students; Mr. Benners, of Greensboro, will deliver the address to the alumni; General John T. Morgan, of Selma, will deliver the annual address, and President Andrews the baccalaureate. The public and all the patrons of learning, and of the University especially, are earnestly invited to attend the exercises.

It may be a matter of interest to the public to know that forty young men have boarded themselves, in a fitness department, at a cost of from $8 to $10 each per month. The education of students for the ministry free of tuition is mainly done at the cost of the faculty, for which they are entitled to the cordial and Christian commendation of the church. If the sum of $25,000 could be added to the endowment fund this burden could be removed, and the University be placed on a firm and enduring foundation—that is, if the boys and young men in this State alone, of Methodist parentage, who go to colleges, were sent to the University; and the $25,000 could easily be raised within the bounds of the Conferences which patronize the University, or by some liberal capitalist, who would as soon build up what has been almost overthrown by political convulsions as to found another University in the South under his own name. We should build up and utilize institutions which, in the providence of God, have been left to us. This a liberal and generous people will do.

This appeal is made in behalf of our beloved Southern University in the spirit of charity to all institutions of learning, and with the hope and faith that the Methodists of Alabama will see to it that the Southern University is first made self-sustaining and placed on a sure foundation before they turn their attention and means to other like institutions. Let us build on the foundations that be, and have stood the tests of war and bankruptcy.

I cannot close this report without expressing the highest commendation of the energy and efforts displayed and made by Dr. Andrews, the president, since his connection with the University, in improving the buildings and grounds, and more particularly in sustaining its character and prosperity, and principally at his own expense. The church should sustain him, and at least divide the burden. The other members of the faculty are deserving and worthy of like commendation. I make this report without consultation with the trustees, and am alone responsible for it.

WILLIAM M. BYRD,
President Board of Trustees.

## Our Missionary Plan.

The *Southern Christian Advocate* regards our present plan as unwise, enfeebling, embarrassing. The plan already tried of two boards, and an entire separation of the foreign and domestic missions, did not give satisfaction. The present plan may be abused, and has its points of friction, but any other would perhaps be open to some objections. The *Southern* says:

A palpable embarrassment to our missionary efficiency as a church has been, and unless remedied must continue to be, the failure to provide a plan which commends itself to our people as equitable and judicious. The "forty per cent. plan," which has been in operation for the past four years, works with friction, and meets with an amount of opposition which tells unfavorably upon the collections. There is an element in it which alienates the Conferences from the general board, and creates between them a spirit of antagonism rather than the sympathy and concord which ought to exist, and which are essential to the best results. We look forward with solicitude to the next General Conference for the institution of some system in the management of our missionary interests more in harmony with the general sentiment of the church than the present plan. Part of the action of the board at its late meeting shows that its members feel the necessity of some change. The remedy they propose, however, will not, it seems to us, reach the difficulty, and we venture to predict will find but limited favor with the General Conference. The proposition is to give the board absolute control over all the money raised for missions throughout the several Conferences. Unless we misinterpret the reluctance with which two-fifths of their collections is yielded to such direction, there is little hope of securing their assent to the relinquishment of the whole amount. If those charges in the older Conferences which are not self-supporting are to be continued as pensioners upon the missionary fund there must always be strong opposition to surrendering any portion of the collections until the claims from this quarter are paid off in full. But would it not be better to separate this *quasi* missionary work from that which is so in fact, and provide for its maintenance in some other way? We believe that the self-respect of a large proportion of our so-called "domestic missions" would be so invigorated by relieving them of the name of "missions" that in a comparatively short time they would assert for themselves a self-sustaining position among the circuits or stations of the Conferences. To effect so desirable a result, the inconvenience of an additional collection, distinct from that for missions, might be submitted to for a few years. Let the domestic work be provided for by the several Conferences in such way as their wisdom may decide, and let the subject of missions proper be urged upon the Christian liberality of the church. In this way the spirit of missions, which has been rather enfeebled than fostered among our people by the present policy, will be stimulated, and the general treasury liberally supplied with funds for foreign work.

## Proselyting the Converted Heathen.

We have noticed before this miserable bigotry which exhibits itself even in the foreign missionary fields. The following statements are taken from a recent number of the *Independent*:

From the Mahratta mission, in charge of the American Board, there comes a protest like that which has arisen again and again from the Kolapur and Madura mission in India, from the Dakota mission in the West, from Hawaii and from Madagascar, against the entering in of one missionary society to reap the fruits of another's labors. This intrusive policy, so at variance with that of the great apostle of foreign missions, whose strife was "to preach the gospel not where Christ was named," to avoid building on another's foundation, has found advocates in more than one missionary organization; but the Society for the Propagation of the Gospel, the oldest Protestant missionary organization, it may be because of its advanced age, seems more than any other society to feel unable or disinclined to break and plant new ground for its own reaping or to lay foundations for its own building. To a looker-on the aim of this society would seem to be not to Christianize heathen, but to proselyte Christian converts; and the devout Bishop of Bombay is perhaps one of the most successful and indefatigable apostles of this order. It is but a few months since Mr. Wilder, of the American Presbyterian mission, read a paper at the Allahabad Conference, called forth by the Bishop of Bombay's unwarrantable interference at Kolapur, and the representatives of twenty different societies there assembled passed the following resolution:

"The Conference desires to put on record their sense of the grave importance of the principle of the mutual non-interference of missionary societies. They are of opinion that, with certain well-recognized exceptions, such as the large centers of population, it is expedient that the agents of different missionary societies should occupy different fields of labor. Without calling in question the right of every missionary to exercise his ministry wherever God may give him opportunity, it is their solemn conviction that the progress of the gospel in a heathen land can only be retarded by the missionaries of one communion receiving the converts of another church, who are as yet imperfectly acquainted with divine truth, and unable to enter intelligently into questions which separate the minor sections of Christendom, especially these who are under discipline."

And now from the region of Ahmednuggur, where for forty years the missionaries of the American Board have labored, organizing seventeen churches, containing about five hundred members, we hear that Bishop Douglas has followed up his action of 1871, when he sent a native catechist and teacher there, by at length stationing a missionary at Ahmednuggur. This catechist is one, says the *Missionary Herald*, "who less than four years before was dismissed from the service of our mission and excommunicated from the church for unchristian conduct. He was afterward restored to the communion of the church in Bombay. He then applied to the Bishop for employment, and was sent to Ahmednuggur on double the pay he had formerly received from us and more than double the allowance to catechists of equal ability and education now employed by us in that district. Such a fact needs no comment. Its demoralizing tendency is obvious to every one." No wonder that on another page of the same magazine we read: "We almost dread to mention the success that may crown our labors in any part of the field, lest the Philistines be upon us."

## An Extract.

Dr. A. H. Redford writes to the Nashville *Christian Advocate* from Washington city, May 28. We extract as follows:

The claim, as you are aware, of the Methodist Episcopal Church South against the United States government, for the use, etc., of the Publishing House during the war, has already been presented to both houses of Congress.

At the recent session of the Book Committee I was requested to take charge of this claim, and give it my personal attention, and hence my business in this city.

I leave here this evening, after spending but a single day, much pleased with my brief visit, and cheered with the hope of a speedy and honorable settlement of our claim.

Whatever else, however, I have denied myself, I was unwilling to forego the pleasure of calling at Vernon Place—our church in Washington. I was anxious to see Dr. Wilson, the pastor, as well for the high esteem in which I hold him as a brother as for the desire I had to examine the church, in which my heart feels so deep an interest. He was absent, however, on pastoral duty, and I had not the opportunity of taking him by the hand, and was only permitted to examine the exterior of the church. In passing I saw other houses of worship more costly and attractive to the indifferent passer-by; but to me Vernon Place had a charm that no other in the city could claim. As I looked upon the edifice, plain but beautiful, I thanked God that energy and enterprise, under his blessing, had erected it, and wondered why any incubus should remain upon it. The preacher who conceived its erection, and the membership here who so liberally came to his aid, have done nobly, and yet a debt, though not heavy, but embarrassing, rests upon this church. Agents have been sent out; Annual Conferences have been solicited, and Bishops have appealed, and yet the debt is not paid. A small contribution from each member of our widespread connection would give all the relief that is needed, or a liberal contribution from a few men of wealth would meet every demand.

REV. E. E. HOSS, pastor of the Minna Street church, San Francisco, California, writes to the *Pacific Methodist* of the prospects and plans of a new church as follows:

*Mr. Editor:* I wrote to you some [illegible] time ago relative to our prospects for a new church in this city. Since then they have brightened very much. We are now on the ground of certainty. From a quarter which need not be mentioned we have received a donation of $5,000, conditioned upon our procuring an additional $5,000 from other sources.

Our plan is as follows: We expect to sell our present edifice, with the lot on which it stands, for enough to procure a new lot in one of the most eligible parts of the city. After that we will build at a cost of $15,000, so that it is necessary for us to raise $10,000. One-half of this $5,000 ought to be in hand by the first of October next. The congregation at Minna Street will give to the very utmost of their ability. As far as in them lies, they have a ready mind. But they are not rich. I therefore do not hesitate to come before the Methodists of California and ask them for aid. Are there not five hundred or even one thousand of your readers who will contribute each $5 for so laudable a purpose? Circulars setting forth the above-mentioned designs, and containing personal appeals, will be widely circulated. But a failure to receive one of these should not produce any hesitation about contributing.

In connection with the Colusa District Conference, proceedings the *Pacific Methodist* says:

Things look well on Colusa district. There is a healthy sentiment all over the work. A greater degree of permanence is felt than ever before. That perplexing "if" is almost forgotten. The financial reports were encouraging. Old debts were being canceled, new enterprises projected, and preachers' and presiding elder's salaries looked after with solicitude by the stewards. We are glad to note that all over this Conference there has been a wonderful advance in this direction during the past year.

THE Raleigh *Christian Advocate* of June 11 comes to us in mourning for Rev. Numa F. Reid, D. D., presiding elder of the Greensboro district, North Carolina Conference, who died in Wentworth on the sixth instant. We quote a paragraph from the *Advocate's* notice of this eminent and useful preacher:

Rev. Numa F. Reid was the son of Rev. James Reid, who died November 8 of the past year. He was educated at Emory and Henry College, Virginia, and was at one time a tutor in that institution. The early part of his life was devoted to the work of teaching, and he entered the traveling connection in 1830, at the session of our Conference held at Salisbury. His first pastoral charge was the Tar River circuit, his second was Front Street church, Wilmington, his third Raleigh City station, his fourth Greensboro station. From Greensboro he was appointed presiding elder, which office he held to the time of his death. He was a model presiding elder, as the preachers who were under him and the people he served will bear testimony. As a preacher he had no superior in the Conference, and but few equals in the church. He was earnest, pathetic, original, striking, impressive, and at times he would thrill his audience with his eloquence. His preaching was of the highest order. He had the wonderful faculty of gaining the attention of his congregation at the commencement of his sermon, and holding it to the close.

The Conference loved to honor him. He was four times chosen as a delegate to the General Conference, in 1862, 1866 and 1870 he stood at the head of our list. He was an able representative. In the death of Dr. Reid the Conference has sustained an irreparable loss. He was a warm friend to and a strong supporter of all our institutions and Conference enterprises.

WE TAKE the following notice of Rev. M. W. Gray from the Fayetteville *Express*, published at Fayetteville, Tennessee:

Rev. M. W. Gray, formerly pastor of the Methodist church at this place, died near Versailles, Rutherford county, a few days ago, with dropsy of the heart. Mr. Gray was one of the oldest ministers in the Tennessee Conference, having connected himself with that body in 1836. He was licensed to preach in 1828, and from that time until a few weeks previous to his death was actively engaged in performing the duties of his high calling. Profound piety, great benevolence, catholic charity, lofty Christian deportment and unmistakable zeal in the service of his Master were the distinguishing attributes of this truly good man. He was a fine representative of the pioneers of Southern Methodism, and in him might have been recognized that indefatigable zeal, that untiring industry and patient abnegation of self which characterized that noble race of men who braved calmly and uncomplainingly the heat of summer, the rigors of winter and the pangs of poverty to plant more firmly on the battlements of Zion the banners of their Lord. The place made vacant by such a man is not easily filled, and few are they who may wear his mantle deservingly.

MONTGOMERY DISTRICT.—Rev. Dr. E. Wadsworth writes as follows, June 9, from Montgomery:

Rev. Bishop Doggett, on his way from Eutaw to Tuskegee, stopped two days in Montgomery, Alabama. He preached to the people with much ability. He closed the District Conference in Tuskegee yesterday. This is the last he will hold in Alabama. The conference was large. The Bishop presided and preached to the satisfaction of the people. Montgomery district is doing well. The report on Sunday schools, as respects number and condition, was wonderful.

## Letter from Bishop Doggett.

I desire to obtain, for our work on the Pacific coast, six or seven young preachers, to accompany me, if possible, on my trip, early in the month. I will pay two single preachers for Oregon, and will pay their traveling expenses to the Columbia Conference. I wish two for the Pacific Conference, either single or with small families; and not less than three for Los Angeles. These last should be single, or with small families. I cannot promise to pay the traveling expenses of any except of those for Oregon, as the appropriations for the other Conferences are not sufficient for that purpose. I am assured, however, that the prospect for their support, after their arrival, is encouraging. Certain it is that here is a loud call for laborers in the Lord's vineyard; in a region, though distant, perfectly accessible, and where the fields are already ripe unto the harvest. I call upon young men to volunteer for this inviting service. Those who may be moved to obey this call will correspond with me at Richmond, Virginia, from the fifteenth of June to the fifteenth of July. I propose to start from the tenth to the fifteenth of August. Let none apply who do not intend to devote themselves wholly to the itinerant work. I have reason to hope that the passage will be expeditious and pleasant.

D. S. DOGGETT.

EUTAW, ALA., June 2, 1873.
*Nashville Christian Advocate.*

MEMORIAL SERVICE.—On Sunday last, says the *Western Methodist* of June 14, at Friendship, Bishop Wightman preached a memorial sermon—a tribute to the late Rev. G. W. D. Harris, D. D. It was a noble discourse on the character, qualifications and rewards of the Christian minister—the Lord's steward, wise and faithful. A vast throng of people, many of whom had been converted, and many trained under the ministry of our revered and beloved father in Israel, listened with eager attention and profound feeling while the Bishop unfolded his subject and applied its truths to him who was so wise and so faithful in his great work. The occasion demanded a discourse of no common character, and the preacher was equal to the occasion.

## Attention to This!

We are requested to say to the preachers of the Louisiana Conference that there is no money to meet the missionary drafts of the Conference Board for July and October. Will the brethren take up their collections at once and remit to R. J. Harp, New Orleans? The missionaries are suffering for the barest necessaries, and must have relief. We regret that the policy of overdrawing was permitted by the board; but, as it was done, the only present help is to take up collections and forward the money. The money cannot be advanced on the matured drafts by the publishing agent. The money must be collected.

BY THE communication which we publish this week it will be seen that the annual commencement of the Southern University begins on Sunday, June 29. Dr. Wheat is to preach the commencement sermon, and Bishop Keener preaches to the theological students. We cannot say too much in favor of this institution. The president, Dr. Andrews, and his able assistants are doing a noble and a thorough work for education and religion. We expect to be at the commencement in spirit, but in body shall be compelled to be elsewhere. We shall expect a good account of the occasion. Let all Alabama and the South rally to this center of learning and piety.

DEATH OF L. R. DAVIS.—Rev. Joshua T. Heard sends us the following note announcing the death of a prominent and useful Methodist layman:

VICKSBURG, MISS., June 12, 1873.

The many friends of L. R. Davis, Esq., formerly of Alabama, will regret to learn that he died at his residence on Deer creek, in Issaquena county, Mississippi, on the thirteenth ultimo. An obituary notice will appear.

HEALTH OF THE CITY.—The health of New Orleans was never better than at present. There were a few cases of cholera several weeks ago, but there is none at this time. There is neither cholera nor yellow fever here, so far as we can learn. We regard the city as perfectly safe for unacclimated persons and visitors.

WE ARE REQUESTED to give notice that there will be preaching at the church, corner of Louisiana avenue and Magazine street, every night during the week, beginning on Sunday, June 22. The members of the other Methodist charges are solicited to attend and aid in the meeting.

THE General Synod of the Reformed Church in America convened in the Second Reformed church of New Brunswick, New Jersey (Rev. C. D. Hartranft's,) on Wednesday, June 4, 1873.

The synod was called to order at three o'clock by the Rev. Joachim Elmenderf, D. D., of Poughkeepsie, New York, the retiring president.

Rev. A. P. Van Gieson, D. D., of Poughkeepsie, was elected president, and Rev. J. V. N. Talmage, D. D., of Amoy, China, assessor. Revs. W. W. Halloway, Jr., and Marshal B. Smith were elected clerks.

Rev. Dr. Baldwin, pastor of the Methodist Episcopal Church South at Opelousas, Louisiana, writing to the *Southern Christian Advocate*, says:

"There are ninety traveling and seventy-five local preachers therein, seventy-one hundred and twenty-seven members, six districts and an increase of membership last year of thirteen hundred and fifty-seven. "The harvest truly is plenteous, but the laborers are few." The Opelousas district embraces the southwestern portion of the State, with a membership of seventeen hundred and thirty, thirteen traveling and fourteen local preachers, twenty-two Sabbath schools, one hundred and forty-six officers and teachers, and eight hundred and eighty-five scholars. The District Conference was held in Franklin, beginning on the eighth ultimo. The attendance upon the part of the clerical members was good, but owing to the political disturbances just at that time, and excessive rains, the lay members were not well represented. Rev. B. F. White, presiding elder, presided. The different interests of the church were carefully reviewed and the reports were generally of an encouraging character, evincing a degree of fidelity and consecration upon the part of the pastors truly commendable. Class meetings are kept up in most of the appointments. They are paying especial attention to the establishment of schools, endeavoring to educate the children, and with gratifying results. The German mission is prospering; at Lake Charles they are building a church. The conference decided to employ a Creole layman, a man of gifts and solid piety, as a missionary to visit, read the Bible, sing and pray in French with the Creole families. Our meeting resulted in a most gracious revival. This station is served most efficiently by Rev. Amicus W. Williams, transferred from the North Georgia Conference. Our church in this district exists under the shadow of Catholicism. A very large proportion of the people are of French descent and all are Catholics. The land is swayed by their influence. I find them kind as friends and neighbors, and some of them are members of our Sabbath school and attend our church.

We have here in Opelousas about three thousand inhabitants, with three churches—Catholic, Methodist and Episcopalian. The latter has a feeble existence. There are some Presbyterians and Baptists without pastors or church organization; the most of them worship with us. Our congregations are large; have one hundred and sixteen members, have had a revival and twenty accessions to our membership. There is a very commendable feature in this charge: they believe that their pastor should live as themselves. The parsonage lot, in point of eligibility, comfort and outfit, will compare favorably with their own; and it is also supplied with a large lot of poultry, a good cow and a Creole pony.

## Our German Fields in Texas.

Mr. Editor: Our German fields in Texas, composed of thirteen circuits and missions, are distributed over the territory of three of the Texas Annual Conferences, and are, organized as a German district, part of but one (namely, the Texas) Conference. This consolidation of the work has resulted in much good. Germans being able best to judge of Germans, we have now none but good men in the ministry.

On the fifth instant their District Conference was held at Houston. Being cordially invited, I attended; and that the more readily because it afforded me an opportunity to hold sweet intercourse with our beloved Bro. Pauly, the Nestor of German Southern Methodism, than whom there is none more devoted to the cause of our blessed Redeemer. He is stationed at Houston, is sixty-five years of age, and is half blind and lame; but, being "fervent in spirit, serving the Lord," his youth, as it seems, is "renewed like the eagle's."

The presiding elder, Rev. F. Vordenbaumen, everywhere known as a man of sound mind and unsuspected devotion to our cause, has perhaps the largest field to traverse of any of his official colleagues, his district extending from Llano county to Galveston, and from Victoria to Bastrop.

From the reports I gleaned that during the past year two large stone churches had been built and dedicated; that the spiritual state of the district is good—a revival had lately taken place on the New Fountain work, during which nineteen souls had been converted; that the Sunday schools are prosperous, our own catechism and child's paper, the *Kinderfreund*, giving universal satisfaction; that the missionary spirit is not dormant among them—the missionary collections of last year summing up to nearly $1 per member; that our church organ, *Der Familienfreund*, is a power in the land, the editor receiving praise beyond measure, etc.

In Galveston I met with Drs. Walker and Alexander, Dr. Walker appearing physically and mentally as elastic as ever. Dr. Alexander, the boast of Methodism in Texas, has been assigned by Bishop Keener to St. James (Ayers) church, preaching every Sunday, notwithstanding bodily infirmities, to a newly-gathered and appreciative congregation. I could not refrain from seeing that monument of Bro. Ayers' liberality—St. James church—the first story of which has been completed and prepared for worship, and must confess that both exterior and interior bespeak very good taste. Rev. I. G. John, A. M., editor of the Texas *Christian Advocate*, I found on his tripod. Having, with Dr. Walker, attended to the laying of the corner-stone of a new church in Houston, preaching twice on Sunday, he seemed overworked and feeble. He makes an excellent paper, wields a powerful pen, and is acknowledged to be a skillful guardian of our church interests in the Lone Star State.

Thousands of former residents of New Orleans are found doing business in Galveston and Houston. Industrially there seems to be much more activity in Texas than in our downtrodden Louisiana.

Alpha.

## Books and Periodicals.

An Exposition of the Prophecies of the Apocalypse. By the Rev. James DePui, A. M. Philadelphia: Claxton, Remsen & Haffelfinger, 1873.

A 12mo of 296 pages. The author was a Protestant Episcopal minister, for a long time chaplain in the United States army. We have neither time nor nerve to examine the book. We simply announce the publication for the benefit of those who may wish to study the Book of Revelation.

Tides and Tendencies of Religious Thought. By J. L. Dudley. Philadelphia: Claxton, Remsen & Haffelfinger, 1873.

A handsomely-printed duodecimo, containing twenty sermons, lively in their style, and of the liberal and broad school of doctrine.

Southern Methodist Home Altar.—A guide to Christian perfection. By Rev. William Baker. Published monthly at McMinnville, Tennessee, at $1.25 per annum. The June number has been received, and contains a considerable amount of useful reading matter, original and selected.

The American Agriculturist for June is splendidly illustrated and filled with valuable information.

Anson D. F. Randolph & Co. will publish early in September the third series of lectures under the auspices of the Christian Evidence Society, London. This series, known as "The People's Course," and designed to meet in more popular form some of the phases of modern unbelief, was delivered in the new Hall of Science, City Road, to large audiences, and attracted much attention. The lecturers were George Henslow, John Gritton, Dr. Gladstone, R. B. Girdlestone, Rev. A. C. Row and other well-known writers; and among the subjects treated are the following: "The Moral Teaching of the Old Testament Vindicated;" "Christianity not the Invention of Impostors or of Credulous Enthusiasts;" "Science and Scripture not Antagonistic because disturbed in their Spheres of Thought;" "The Facts of Christianity Historically True," etc.

The Will of Chief Justice Chase.—The will of the late Chief Justice Chase was filed, May 21, in the office of the register of wills for the District of Columbia. It is dated the nineteenth of November, 1870, and is as follows:

"I nominate H. D. Cooke, of the District of Columbia, to be sole executor of this my last will and testament. After the payment of all just debts, I make the following bequests: The interest on $6,000, at seven per cent., to my niece, Jane Auld, during her life, and if her daughters survive her, the principal thereof to be paid to them equally. Ten thousand dollars to Wilberforce University; $10,000 to Dartmouth College. Whatever sum may be due to me from my late brother, Edward J. Chase, of Lockport, New York, to be remitted to his widow and administratrix. The picture of Chief Justice Marshall, presented by members of the bar and other citizens of New York, to the United States for the use of the Supreme Court. The residue of my estate to be distributed in equal parts to my two daughters. I commit my soul to God in Christ Jesus, our Savior, through the Holy Spirit.

"S. P. Chase."

Witnessed by R. C. Parsons and Jacob Schuckers.

The estimated value of the personal property of the late Mr. Chase is $100,000. The remainder of the estate, consisting of real property, is estimated to be worth $150,000.

Our Chicago Book Concern, on Monday noon, June 2, was put in peril by fire. A fire broke out in the large building erected on the corner of Wabash avenue and Van Buren street, immediately adjoining the Book Concern. For a time destruction seemed certain; the roof was on fire and the building filled with smoke. But the fire department was on hand and by vigorous action and abundant help the danger was averted. Everything was turned upside down for awhile, but a few hundred dollars will cover our damages. We congratulate our brethren on their escape.—*Central Christian Advocate.*

The telegraph brings us the meager announcement that the Old Catholic Congress at Constance has elected to the bishopric Prof. Reinkens. The last news was that the witty and devout Munich professor was restrained by a feeling of diffidence from undertaking the responsible task; but it would seem that his scruples have been overcome.—*Independent.*

Dr. A. H. Reppetoe, of Brenham, Texas, who is general agent for Royall's cotton-worm destroyer, gave us a call last week. The cotton-worm destroyer is certified and indorsed by many reliable parties. Those who wish for information or who desire to test the matter for themselves can address W. B. Royall & Son, Brenham, Texas.

## MARRIED.

Hoon—Chew.—By Rev. W. P. Barton, assisted by Revs. K. A. Jones and T. A. S. Adams, in Black Hawk, Mississippi, May 8, A. D. 1873, Rev. James M. Hoon, of the North Mississippi Conference, and Miss S. E. Chew, daughter of Dr. W. S. Chew.

To the travelling public the route to the North and East, via river or rail to Cairo, thence over the Illinois Central railroad, presents many advantages. Full information can be obtained from the excellent agent of the company Colonel J. T. Tucker, No. 26 Carondelet street.

Our readers will observe with interest the advertisement, elsewhere, of Messrs. W. C. Shepard & Co., No. 55 Camp street, dealers in China and crockeryware and household comforts.

We call attention to the advertisement of Mr. W. H. Reynolds, corner of South Market and Fulton streets, manufacturer of the Reynolds cotton press.

## Agent's and Publisher's Department.

### Acknowledgments of Letters and Funds

RECEIVED BY MAIL,

**For the Week Ending June 14, 1873.**

A—D. Appleton & Co. three letters, American News Company, B. F. Alexander, W. F. Alexander, Alex. Agar, W. F. Ashley.

B—W. P. Barton, J. M. Black, William M. Byrd, G. W. Brown, R. Bonham, T. H. Buckingham, Bates & Locke, T. L. Boswell, Bigbow & Main, G. S. Boyd.

C—C. W. Carter two letters, S. H. Cox $8, J. G. Carlisle, Annie E. Currie 10 cents, Mrs. H. Carre, Cotton, Zahm & Roberts, J. E. Cobb.

D—O. E. Dodge, J. T. Daves, H. L. Davis $1.75, T. F. Dean $1.

E—Mrs. S. E. Edwards, H. Ellison $1.25, C. F. Evans.

F—A. H. Ford 50 cents, T. P. & H. P. Fullilove, A. Fisher, E. N. Freshman two letters, L. T. Fitzhugh 50 cents, E. A. Flowers $5, J. Ford $5, A. J. Fosler.

G—Joseph Gillott & Son, D. H. Gumby $1.25, T. J. Gray, J. Graham 15 cents.

H—W. W. Harding, J. D. Harper, J. T. Heard, A. S. Helmick, William Hart $2, W. C. Halslip, W. A. Hall $25, A. Hernandez, W. F. Howell, B. Haynes, J. Hamilton, J. C. Huckabee.

I—Ivison, Blakeman, Taylor & Co.

J—J. H. Jordan, George Jackson, H. F. Johnston, I. G. John.

K—Mrs. M. A. Keener, Kindrel & Mullen $12.

L—J. A. Light $1, Lee, Shepard & Dillingham, B. Lewis, John J. Lytle & Co., H. P. Lewis 75 cents.

M—E. A. & G. R. Mengely, W. H. McKay, A. G. McCormack, J. M. McKee two letters $20, M. C. Mmiley, T. Moody, Joseph Miller, Miss Sallie M. McKay $7, A. H. Moss $1,152.90, Mrs. M. H. McGehee, W. R. Miller, C. & G. Merriam $62.

N—A. G. Norrell, Mrs. W. J. Norris 23 cents, C. D. Nicholson.

P—G. J. Penn, Thomas Price $1.

R—A. H. Redford two letters, L. G. Rhymes two letters $6, J. P. Redwine, J. K. Randall $1.50, J. C. Richardson, R. E. Rankin Jr., Richardson, Below & Co., J. Ripley, A. D. F. Randolph & Co.

S—H. R. Singleton, H. L. Smith $6, J. L. Skipper $5, T. Stanford, H. Smillie, H. C. Sellers, G. S. Scofield, Snider & Hoole, I. N. Soper & Co., J. J. Smylie, Snider & Holmes, W. H. Stayton $12.50, E. W. Storey $1, A. Stephens $13, T. C. Spencer.

T—John R. Taylor, Jesse Thompson, James M. Twiner $2, S. T. Taylor, J. J. Thomasson $1.

V—John A. Vance.

W—Wilson, Hinkle & Co., J. Weaver & Co., J. F. Wynn, J. Woodbridge, E. R. White, E. Wadsworth, A. R. Winfield, A. C. West & Co., W. H. Willey $15.

Z—J. R. Zellin & Co.

Mr. E. E. F. Ross, our resident advertising agent, is now on a brief tour through the West and North, and we commend him to the attention of our patrons, and shall be thankful for courtesies extended to him. They are assured that Mr. Ross has no other business, but devotes his entire time to the paper, and is entitled to all the consideration of one of its business corps.

The Weekly Watchman, Little Rock, Arkansas.—Under contract with E. H. Hutchkiss, editor and proprietor, the subscribers of the *Watchman* will be furnished with the New Orleans Christian Advocate during the time of the suspension of said paper, being *thirty-six weeks* further, as agreed upon, or until notice thereafter.

When people make up their minds to travel their first idea is where they are to go to find the greatest share of pleasure and comfort, and how to reach that much-desired resting-place by the cheapest and most comfortable route, whether by rail or steamship. We would say to all who have any desire to cross the Atlantic and visit Europe that the largest, cheapest and most magnificent steamships leaving New York weekly for Queenstown, Liverpool and London are those of the National line, and that our respected and popular fellow-citizen, Mr. P. F. Gogorty, is passenger agent in this city. His office is at No. 151 Camp street.

We see that Procter & Gamble's Extra Olive Soap is becoming very popular in our city. Its quality, we know, is superior, and being nicely perfumed, we are not surprised that consumers prefer it, and that it has a large sale.

Colgate & Co.'s new perfume for the handkerchief, "Cashmere Bouquet," will be appreciated by all who have enjoyed the delicate and peculiar fragrance of their toilet soap of the same name, which is so universally popular. jel2 ly

Navra & Offner, No. 174 Canal street, wholesale and retail dealers in China and cutlery and house-furnishing goods.

### *Business Notices.*

Professional and amateur musicians should examine the Combination Solo Stops, found only in George Woods & Co.'s Organs.

Toe Æoline.—A most delicate, soft or breathing stop.

The Vox Humana.—A baritone solo, not a fan or tremolo.

The Piano.—A beautifully-toned piano, which will never require tuning. See advertisement in another column. jel2 3m

Hamilton's Buchu and Dandelion is taking the place of all other diuretic remedies. The intrinsic merit of the preparation has gained for it a deserved reputation as the best remedy for all diseased conditions of the kidneys and liver ever presented to the public. Any physician can tell you that the ingredients in this preparation form a valuable alterative and blood purifier, removing, through the healthy action of the kidneys, liver and bowels, the impurities of the blood. Buy the remedy of Frederickson & Harte and E. J. Hart & Co., New Orleans. my22 2m

Pierson & Hews, fine Clothing, Shirts and Furnishing Goods, 13 and 15 Camp street, opposite City Hotel, New Orleans, Louisiana. We invite visitors from the interior to examine our stock and prices. We claim to sell first-class goods as low as can be afforded and live. We sell the celebrated Shoulder-Seam Shirts, warranted to fit, wear and give satisfaction. Liberal deduction made to Clergymen, and their trade solicited. fe27 ly

The Equitable Life Assurance Society, New York.

| | |
|---|---|
| Assets | $21,000,000 |
| Income | 11,000,000 |

Branch office—33 Camp Street.

A. P. CLEVELAND,
General Agent.
fe13 1y

I am thoroughly satisfied that Simmons' Liver Regulator is all it claims to be for indigestion and billious complaints. I have also heard many of my friends speak of it, and all agree that it possesses the virtues claimed for it.

A. B. RIGHTOWER,
Conductor M. and W. Railroad.
Jel9 1t

Rupture cured by Dr. A. Folleau, of the Paris Medical Faculty. Specialty for the treatment of all deformities of the body. No. 8 St. Charles street, New Orleans, Louisiana.

Pamphlet and circular of Dr. Folleau's method of treatment can be obtained by sending postage stamp to P. O. Box 2012. ap10 3m

Best and Oldest Family Medicine.—Sanford's Liver Invigorator, a purely Vegetable Cathartic and Tonic, for Dyspepsia, Constipation, Debility, Sick Headache, Billious Attacks and all derangements of liver, stomach and bowels. Ask your druggist for it. Beware of imitations mh27 1yeow

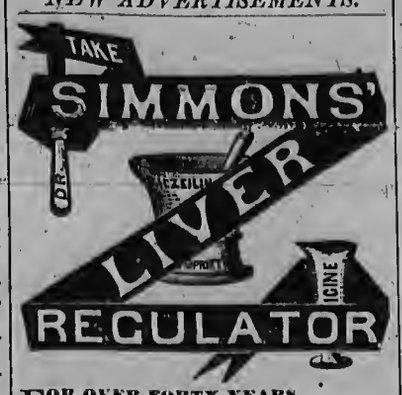
Use Dr. Henry's World's Tonic and Blood Purifier.—It is the great household remedy, pleasant to take, yet potent for the prevention and cure of diseases. It is better than Bitters, Cordials, Bucha or Sarsaparilla. Sold by druggists.

Dr. Henry's Root and Plant Pills.—Mild yet thorough; no nausea or griping; entirely vegetable; great Liver remedy. Price, 25 cents. Sold by druggists. jy16 1y

Mrs. Whitcomb's Sirup.—The great soothing remedy. Price only 25 cents. Gives rest to the mother and health to the child. Sold by druggists. jy16 1y

Twelve Samples (postage free) for fifty cents. Sells for $10. R. L. Wolcott, 181 Chatham square, New York. se28 1y

*NEW ADVERTISEMENTS.*




For Over Forty Years

this

Purely Vegetable Liver Medicine

has proved to be

The Great Unfailing Specific

for Liver Complaint and its painful offspring, Dyspepsia, Constipation, Jaundice, Billious attacks, Sick Headache, Colic, Depression of Spirits, Sour Stomach, Heartburn, Chills and Fever, etc.

After years of careful experiments, to meet a great and urgent demand, we now produce from our original Genuine Powders

The Prepared,

a liquid form of SIMMONS' LIVER REGULATOR, containing all its wonderful and valuable properties, and offer it in

One-Dollar Bottles.

The Powders (price as before).....$1 00 per package.
Sent by mail..... 1 00 per package.

Caution!

Buy no Powders or Prepared Simmons' Liver Regulator unless in our engraved wrapper, with Trade-mark, Stamp and Signature unbroken. None other is genuine.

J. H. ZEILIN & CO.,
Macon, Georgia, and Philadelphia.
Sold by all Druggists. se19 1y

Make your home attractive

by replenishing your

Table-Ware

—at—

W. C. Shepard & Co.'s,

55.....Camp Street.....55

New Orleans, Louisiana.

See What a Little Money Will Buy.

An elegant White Granite DINNER SET, comprising 136 pieces, for..... $15 00
to wit:

| | |
|---|---|
| 12 Dinner Plates, | 1 Soup Tureen, |
| 12 Breakfast Plates, | 1 Sauce Boat, |
| 12 Tea Plates, | 1 Salad Dish, |
| 12 Soup Plates, | 2 Covered Dishes, |
| 12 Preserve Plates, | 2 Vegetable Dishes, |
| 12 Butter Plates, | 4 Meat Dishes, |
| 12 Tea Cups and Saucers, | 2 Pickle Shells, |
| | 12 Dinner Coffee Cups and Saucers. |

A Porcelain DeTerre DINNER SET (equal to French China in appearance, and much more durable,) same assortment as above.. $18 00
A French China (best quality) DINNER SET, same assortment, 136 pieces..... 30 00
Decorated Porcelain DeTerre and French China DINNER SETS, from..... $30 up.
White Granite CHAMBER SETS, 11 pieces.. $4 00
White Granite TEA SETS, 44 pieces..... 4 00
French China TEA SETS, 44 pieces..... 6 50
French China Decorated TEA SETS, 44 pieces..... 7 50
Good Table GOBLETS, from 50 cents per set up.
Granite Dinner Plates, per dozen..... 1 40
Granite Breakfast Plates, per dozen..... 1 25
Granite Tea Plates, per dozen..... 1 15
French China Dinner Plates, per dozen..... 3 00
French China Breakfast Plates, per dozen... 2 75
French China Tea Plates, per dozen..... 2 25

Mason's Fruit Jars.—The Best in Use.

| Porcelain-lined Tops. | Glass Tops. |
|---|---|
| Pints, per dozen .....$2 00 | Pints, per dozen .....$2 00 |
| Quarts, per dozen..... 2 50 | Quarts, per dozen..... 2 50 |
| Half gallons, p. doz. 3 25 | Half gallons, p. doz. 3 25 |

Agents for the Celebrated

Blanchard Churns,

and the largest dealers in

Housekeeping Novelties

in the Southwest.

W. C. SHEPARD & CO.,
my22 6m No. 55 Camp street, New Orleans.




Je19 6m

Offer Extraordinary!

To any person sending me the address of ten or more men who want to make from $3,000 to $5,000 per year sure (farmers' names preferred,) I will send a Census Book of 1870, and an engraving entitled "The Old and the New," 10x12½ inches. Address

J. C. TILTON, Pittsburg, Pa.
Je19 4t

Victor Scales

of every description.

Coal Scales,

Hay, Stock, Dormant, Warehouse, Depot, Portable Platform, etc.

J. R. ALCEE GAUTHREAUX,

Special Agent for the South,

Office—26 St. Charles St., New Orleans.

Depot at C. S. Hunt & Co.'s, 183 and 185 Gravier street, New Orleans, La. my8 3m

For the Housewife.—Hofmann's London (England) Washing Crystal. Saves time, labor, money and soap. Makes hard water soft. For washing linen and heavy goods it is unequaled. Washes flannels and colored goods perfectly, without injury to colors. Try it. Samples sent free by mail. One gross (144 packages) $9. Also

Hofmann & Webber's London Citrate of Magnesia,

a useful and agreeable beverage for summer use. Will be found very suitable for administration to ladies and children. Lady Agents wanted. Address Hofmann & Co., General Agents,
my29 13t 41 Cedar street, New York.

Agents Wanted.

Remarkable but true!

$6. For $6 I Send $6.

A New and Superior Family Bible,

with a splendid Prospectus of same; and also for The World's Hope, a new book of rare excellence and great popularity, and by a novel method, easily introduced, a large and splendid Steel Engraving for every subscriber. Address
mh27 13t J. W. GOODSPEED, New Orleans.

*NEW ADVERTISEMENTS.*

Merchants' Mutual

Insurance Co.

of New Orleans,

No. 101 Canal Street.

Nineteenth Annual Statement.

In conformity with the requirements of their charter the company publish the following statement:

Premiums received during the year ending May 31, 1873, including unearned premiums of the previous year:

| | |
|---|---|
| On fire risks | $731,895 30 |
| On marine risks | 92,630 18 |
| On river risks | 182,563 11 |
| Total premiums | $1,007,088 02 |
| Less unearned premiums | 262,675 00 |
| Net earned premiums, May 31, 1873 | $801,113 02 |
| Losses paid: | |
| On fire risks $432,708 38 | |
| On marine risks 18,149 47 | |
| On river risks 93,511 21 | |
| Taxes 23,802 92 | |
| Reinsurances and return premiums 61,064 63 | |
| $629,236 61 | |
| Deduct interest, less expenses 17,575 31 | 611,491 33 |
| Profit | $192,922 59 |

The company have the following assets:

| | |
|---|---|
| Real estate | $128,371 15 |
| City bonds | 307,050 00 |
| Bank and railroad stocks | 21,188 00 |
| Notes secured by mortgage | 464,292 50 |
| Notes secured by pledge | 153,408 72 |
| Bills receivable | 46,673 79 |
| Premiums in course of collection | 101,908 36 |
| State bonds | 1,500 00 |
| Insurance stocks | 1,800 00 |
| Stock of Vallette Dry Dock Company | 19,800 00 |
| Stock of Levee Steam Cotton Press | 2,300 00 |
| Stock of Marine Dry Dock and Ship Yard Company | 1,000 00 |
| Harbor Protection Company | 1,500 00 |
| St. Louis Hotel Association | 5,000 00 |
| Mortgage bonds Turners' Association | 2,000 00 |
| Mortgage bonds Odd Fellows' Hall | 5,000 00 |
| Judgment on mortgage notes | 6,000 00 |
| Cash on hand | 171,117 14 |
| New Orleans, Florida and Havana Steamship Company | 3,500 00 |
| Total | $1,386,220 46 |

The above statement is a just, true and correct transcript from the books of the company.

Paul Fourchy, President.
G. W. Nott, Secretary.

State of Louisiana,
Parish of Orleans, City of New Orleans.

Sworn to and subscribed before me the ninth day of June, 1873. P. Chs. Cuvellier,
Notary Public.

At a meeting of the Board of Directors, held on the ninth day of June, 1873, it was resolved to declare a Cash Dividend of FIFTEEN PER CENT. on the net earned participating premiums for the year ending May 31, 1873, payable on the third Monday of July next.

Also to pay to the stockholders, on demand, interest at the rate of ten per cent. per annum on their stock.

Directors.

| | |
|---|---|
| P. Maspero, | David McCloskey, |
| S. Z. Relf, | L. F. Generes, |
| M. Puig, | P. Fourchy, |
| P. S. Wiltz, | J. J. Fernandez, |
| D. A. Chatfraix, | J. M. Allen, |
| Charles Lalitte. | |

Je12 2m

George Woods & Co.'s

Organs.

The most remarkable instrument ever perfected; capable of the most beautiful musical effects, and in the most elegant cases.

All Lovers of Music

should see them, and hear

their Combination Solo Stops.

Robert J. Harp,

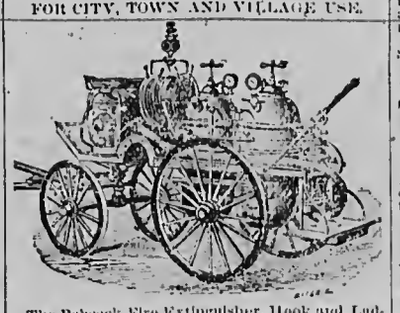
110 and 112 Camp St., New Orleans,

has them for sale. Je12 3m

Babcock Self-Acting

Fire Engine,

for City, Town and Village Use.



The Babcock Fire Extinguisher, Hook and Ladder Trucks, with Portable Fire Extinguishers attached. The Fire Departments in the principal cities of the Union use them daily. They are safe and simple, and a powerful protection. Forty-six railroads use them. Insurance companies reduce rates where it is introduced.

A. M. Granger, General Agent,
mh8 1y Exposition Building.

Procter & Gamble's

Extra Olive Soap

is made from the Best Material and Nicely Perfumed. Sold at price of ordinary Soap. Buy it; you will use no other. Grocers have it.

New Orleans Jobbers are Wholesale Agents. Ja2 6m

Do you wish to read a book that will delight and instruct you? that will hold you SPELLBOUND from beginning to end? Buy

The White Chief. Belden

Not a romance, but the record of an actual experience during a voluntary residence of 12 years, by an intelligent educated Ohioan, among the Wild Indians of the Plains.

Agents Wanted, or Text Free

Sent for circulars, with 20 sample illus., full particulars, copious extracts, and a brief account of his *Sorrowful Life and Tragic End.* C. F. Vent, Pub., Cincinnati. Je2 1y

What Next? What Next? What Next?

Wonderful!—Great Juvenile Magazine, Oldest reading, Charming pictures, Thirty cents a year. A magnificent $1 Chromo, Free, by first mail. Splendid prizes for clubs. Agent's outfit, including Chromo, 25 cents. Specimen, 3 cents. Send at once.

John B. Alden, Publisher,
my3 8eow Chicago, Illinois.

Agents Wanted for

Saints and Sinners

of the Bible.

Dissected, analyzed and portrayed as real men and women, just like Saints and Sinners of our own day. Original, racy, striking and popular. Reads like a Novel. Send for circular.

Ziegler & McCurdy,
Je12 4t 561 North Sixth street, St. Louis, Mo.

Sophie,

No. 13 Baronne street,

(Late 152 Rue Du Canal,) New Orleans.

| | | |
|---|---|---|
| Robes, | Confections, | Modes, |
| Nouveautes, | Broderies, | Ipentelles, |
| Lingeries, | Trousseaux, | Fourrures. |

my22 1m

Carpet Warehouse.

17.....CHARTRES STREET.....17

A. Broussseau & Co., Importers and Dealers, at Wholesale and Retail, in English and American Carpetings; Floor Oil Cloths; Table and Enameled Oil Cloths; Window Shades; Table and Piano Covers; Cramts Cloths, in squares or pieces Curtain and Furniture Materials; Brocatelles, Cotelenes, Terries, Reps, Lace and Nottingham Lace Curtains; Haircloth Ticking; Springs; Burlaps; Step Covers, etc.

no21 1y A. Broussseau & Co.

*NEW ADVERTISEMENTS.*

A. C. Danner & Co., Mobile, Ala.
Wiley G. Toomer New Orleans.

Danner & Toomer,

Commission Merchants

in all kinds of

Lumber, Timber, Staves and Naval Stores,

*and Saw Mill Agents.*

Slatchley's Improved

Genuine

Cucumber-Wood

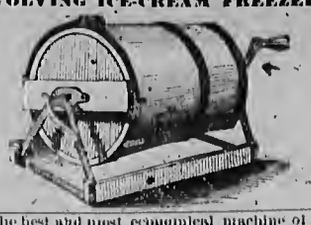
PUMPS.



Widely and favorably known for their valuable qualities: Purity, Durability, Efficiency and Cheapness. Every Farm should have them.

Tingley's Patent Horizontal

Revolving Ice-Cream Freezers



are the best and most economical machine of the kind ever made. Send for descriptive catalogue and price lists to

Danner & Toomer,
288 Delord street, New Orleans,
General Southern Agents.
Postoffice address—Lock Box 921. ap17 3m

The Singer Improved

Family

Sewing Machine.

Over 1,000,000 Singer Machines

*have been sold*

and are in daily use.

They are perfectly Simple, Reliable and Durable, and every Machine sold is FULLY GUARANTEED to give ENTIRE SATISFACTION on every description of work.

They have been before the public for over a quarter of a century, and are continually growing in popular favor.

Send for circular and samples of sewing.

E. Butterick & Co.'s

Celebrated Paper Patterns

—for—

Ladies' and Children's Garments.

Thousands of Ladies in this city will attest their usefulness and economy. They are indispensable to every family, and are particularly serviceable to Ladies in the country. Call or send for catalogues. Patterns sent by mail, to any address, on receipt of price

Wm. E. Cooper,
fe27 6m 89 Canal street.

Swaim's Celebrated Panacea

Has long attracted the notice of the most eminent physicians by its great efficacy in curing what were considered incurable cases of disease, where the patients have been almost destroyed by Scrofula, etc., and Prof. Valentine Mott, of the New York University, Profs. Gibson, Dewees and Chapman, of Philadelphia, and many other physicians of celebrity, gave, over their own signatures, letters certifying to its great merits. It has been occasionally advertised, and thousands of families recommend and use it. The Laboratory is under the direction of Dr. Franklin Stewart, who has devoted his attention and skill in its careful preparation during the past twenty-five years, and not a bottle put up that is not worth many times its cost to the patient. It is perfectly safe for the most diseased and debilitated, and in all cases where the blood is not pure it should be used freely.

Prepared only at Swaim's Laboratory, 113 South Seventh street, below Chestnut, Philadelphia.

W. H. Schieffelin & Co.,
Je12 2m General Agents, 170 William St., N. Y.

The Premium

Sherwood Steam Washer.

It washes and bleaches clothes at the same time. No wash-boards and no fluids are needed, and clothes will last as long again when washed by this Washer. It is cheap and durable, and

Will Pay for Itself in Two Months.

This Washer is made to fit any kettle or boiler. Price, only $5. Send size and height of kettle. Kettles furnished at market price.

Agents wanted in every county and State. State and county rights for sale. Apply to or address

A. Harry Granger,
General Southern Agent,
163 Canal street, New Orleans, La.

New Orleans, May 18, 1873.

Mr. A. Harry Granger: I have been using the Sherwood Steam Washer—bought of you—every day for six weeks. The clothes get whiter every time they are steamed. The "Woman's Friend," so called, sold by Mr. Hayes in this city, I used for over four months. I prefer the Sherwood Steam Washer, as it costs less money, takes less fuel to run, and takes less time to cleanse the clothes.

J. C. McAllister,
my22 1m Cor. Carondelet and Julia streets.

Royal Diadem.

*NOW READY.*

The New Song-Book,

Royal Diadem,

For the Sunday School.

By Rev. Robt. Lowry and W. H. Doane,

is the best and most attractive Sunday School Song-Book ever issued.

The large orders already received are being filled as rapidly as possible. Examine

Royal Diadem

If you want the brightest and best, for every Song in ROYAL DIADEM is worth the price charged for the book.

Price, 35 cents, retail; $30 per 100 copies, in board covers.

One copy (paper cover) sent on receipt of 25 cents.

Biglow & Main,
No. 76 East Ninth street, New York.
my29 4t No. 145 State street, Chicago.

Home Industry.

Gold Medal Awarded to

J. G. Bermel

for the

Largest and Best Display of Hair,

*Also Silver Medal*

for

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Persons desiring such a place will please correspond with the Secretary, giving references, by the tenth of July.

Thomas Christian,
Pres't. Board of Trustees.

S. B. Watts, Secretary.
Meridian, Miss., June 7, 1873. Je12 3t

## The Child's Corner.

### JACK IN THE PULPIT

BY J. G. WHITTIER.

Just over the way,
Jack in the pulpit
Preaches to-day;
Squirrel and song-sparrow,
High on their perch,
Hear the sweet lily-bells
Ringing to church.

Come hear what his reverence
Rises to say,
In his queer little pulpit,
This fine Sabbath day,
Fair is the canopy
Over him seen,
Painted by Nature's hand
Black, brown and green.
Green is his pulpit,
Green are its hands;
In his queer little pulpit
The little priest stands.

In black and gold velvet,
So gorgeous to see,
Comes with his bass voice
The chorister bee;
Green fingers playing
Unseen on wind lyres,
Bird voices singing,
These are his choirs.
The violets are deacons,
I know by this sign:
The cups that they carry
Are purple with wine.
The columbines bravely
As sentinels stand
On the lookout, with
All their red trumpets in hand.

Meek-faced anemones
Drooping and sad,
Great yellow violets
Smiling out glad,
Buttercups' faces
Beaming and bright,
Clovers with bonnets,
Some red, some white;
Daisies, their fingers
Half clasped in prayer,
Dandelions, proud of
The gold of their hair;
Innocents, children,
Guileless and frail,
Their meek little faces
Upturned and pale;
Wild-wood geraniums
All in their best,
Languidly leaning,
In purple gauze dressed;
All are assembled,
This sweet Sabbath day,
To hear what the priest
In his pulpit will say.

Lo! while Indian pipes
On the green mosses lie;
Who has been smoking,
Profanely, so nigh?
Rebuked by the preacher,
The mischief is stopped,
But the sinners in haste
Have their little pipes dropped;
Let the wind with the fragrance
Of fern and black birch
Blow the smell of the smoke
Clear out of the church.

So much for the preacher:
The sermon comes next;
Shall we tell how he preached it,
And where was the text?
Alas, like too many
Grown-up folks, who worship
In churches man-builded, to-day,
We heard not the preacher
Expound or discuss;
We looked at the people,
And they looked at us;
We saw all their dresses,
Their colors and shapes,
The trim of their bonnets,
The cut of their capes;
We heard the wind-organ,
The bee and the bird,
But of Jack in the Pulpit
We heard not a word.

### The Fly.

A CHILDREN'S LECTURE.

Let us put a fly under the microscope, and see how beautifully it is made. There is the head, small and round, with a large round bunch of eyes on each side; not single eyes, like ours, but having many thousands in each bunch, so that the fly can see in all directions at the same time. The trunk is long enough to reach to the ground when the fly stands, because its neck is so short it cannot bend it, and, like the elephant, it has a trunk or proboscis, by which to lift its food to its mouth. The fly's trunk folds back on itself, as you would fold your arm when you touch your hand to your shoulder, or your leg when you draw your feet behind you up to your body. The trunk may be seen in full length by pressing the sides of the living fly with the thumb and finger. It will drop the trunk, so that with the naked eye or a microscope it can be seen distinctly. The lips of the proboscis are large and covered with coarse black hairs, and when the fly sips liquids it covers the liquid with its lips and draws it up into the tube of its trunk, as the pump draws up the water when we pull down the handle—that is, it sucks it up, or, as we may say, it draws it up by suction. When it eats solid food it first throws out a liquid from its trunk to dissolve it, and then it can suck it up. It is the pinching with these lips that causes the fly to tease and tickle us in warm weather, as if we were to take up a small portion of our skin between the thumb-nail and the finger-nail. The fly does not breathe through its mouth and nostrils and by lungs, as we do; but it has little breathing-holes or pores all along down its sides, covered with a network of little fibers—*i. e.*, threads of flesh—to keep out the dust, and one of these little openings is located under each wing, which, as you see, is made of little black horny threads, covered with a very thin skin or membrane above and below them. These horny threads are tubes filled with air, which makes the fly lighter and helps it to fly with more ease and swiftness. The upper surface of the wings is covered with black horny hooks or curved spines; and these, too, may be and doubtless are hollow tubes and filled with air. Then the fly has two little thread-like wings, called balances, under the broad wings, which help it to balance and swing from side to side, in the same way that you would use your arms if you were walking a crack or the fence, or as rope-walkers use the long pole to balance themselves and keep from falling. The foot is a curious piece of workmanship, and shows with every other part how God has adapted every part to the wants of the fly and the fly to circumstances around it. Each foot has a little cushion of hairs upon the bottom, which excludes the air when the fly sets it down, causing the foot to stick to the wall, the ceiling or the window-glass, precisely as the "sucker" sticks to the table or the pavement when it is wet and slapped down, and this cushion of "tenent hairs" enables it to walk upon polished surfaces without slipping; but if you throw flour or chalk or dust upon the window-glass the fly cannot walk upon it, and it is to keep the foot free from dust and to enable the fly to walk easily that it so often rubs the flat faces of the feet together and upon the body. All flies are covered with hairs, and these serve as combs and brushes for the pulvilli, as the cushions of the feet are called. The eggs of the house-fly are generally deposited upon the leaves and stems of plants, where the larvæ will find food when they are hatched. A single one is called a larva. In a few days after the eggs are laid the larvæ, or caterpillars, are hatched, and begin to eat as soon as they are born. In a few days more the body is too large for the old skin, and it throws [illegible] there is a new and larger one prepared. The skin is not a part of the body, like ours, but is thrown off three or four times during three weeks of the caterpillar's life, as we would drop off our dress or as our new teeth push out the little old ones.

After about three weeks the larva wraps itself up in its last skin, stops eating, and goes to sleep for a few days. This is called the pupa or sleeping state, because the insect is wrapped up like a baby in swaddling clothes. During this time the antennæ or feelers, the legs, the wings and the proboscis grow out; so that when the fly comes out from its old skin it has six long legs, two wings, two little balancers, a proboscis, and many thousand eyes. Before it had a large mouth, now it has a small mouth and a long trunk; then it had short legs and large feet, now it has long, slender legs and feet, with cushions on them; then it had two small eyes, now it has many thousand; then it had no wings, now it has two broad wings and two little thread-like wings beneath them. This makes the round of the fly's life. First an egg; then a larva or grub or maggot or skipper—for we give all these names to it, as we find it in wood or in meat or in cheese; then the pupa or sleeper; then the fly or perfect insect. Flies are found all over the earth, and you will be surprised to know that in some countries of South America they lay their eggs in the nose and mouth of some poor, dirty, miserable people while they sleep, and when the larvæ are hatched they cause great suffering and death to the poor wretches. In Africa one kind of fly stings the cattle, causing them to die in a few hours. In this country the bot-fly deposits eggs under the skin of cattle, and the gad-fly lays its eggs in the nostrils of the sheep; and when the larvæ are hatched the poor animals suffer and sometimes die from the effects. But the house-fly does no harm to man. It does us good when it picks up the crumbs and other waste particles that would decay and make the air of our rooms less pure and healthful; and when they come in great numbers it is because there is much there for them to eat.—*Mrs. L. M. Petersella, in Independent.*

### Jim Smith's Menagerie.

A party of boys at Jim Smith's house were playing a game that they called *menagerie*. All the boys who never played it before were turned into the hall, and then, being called into the sitting-room one by one, asked to tell what particular animal they most wished to see. One boy wished to see a hippopotamus, another an elephant, others tigers and lions; but they were one and all led up to the looking-glass and pointed to their own reflection, and told that there was the animal they had expressed a desire to see. This game the boys thought very funny; and they laughed heartily at the last boy who was admitted into the menagerie; for he had asked to see a monkey, and looked very much "taken down" when shown his own self.

"Out here is old drunken Tom Cathbone," said one of the boys, looking from the window; "let's call him in, and let him have a peep at an ugly-looking animal."

So poor old Tom, the drunkard, was called into the room, and told to tell what animal he wanted to see.

"Oh! show me the worst-looking wild beast you've got," said he. "Come, show it to me; show me the beast!"

"All right, then!" said the boys, and pushed Tom right in front of the looking-glass. He stood for a moment looking into the glass with a silly drunkard's smile; but presently such a look of horror and sorrow passed over his face that the laughter of the boys was checked, and they could not help but pity him as he sank into a chair and covered his face with his hands.

"We didn't mean to hurt your feelings," said Jim, "We did the same thing to all the boys. And, just before you came in, Dick Willoughby asked to see a monkey, and we showed him himself."

But the poor fellow looked up with a mournful look in his bleared eyes, and said: "I am worse than a beast; worse than a beast!"

And, after he had left them, the boys watched him going down the street, and from their hearts did pity poor old Tom Cathbone; and so do we; and much we hope that none of the dear boys whom we now know and love may ever come to be such as he is to-day.—*The Gem.*

TOO COMMON PHRASES.—"Oh! it is perfectly lovely!" "It's the most perfectly beautiful thing I ever saw!" "It is the sweetest bonnet in the world!" "It's the handsomest dress I ever saw!" "It's a perfect fright!" "It's the most unbecoming thing I ever looked at!" "Perfectly absurd!" "The most disagreeable person in the world!" "I thought I should die!" "He was pleased to death!" "I am nearly dead!" "I am freezing to death!" "I was scared almost to death!" "Isn't that nice!" "What splendid potatoes!" "She is horrid ugly!" "She is real hateful!" "Isn't it awful jolly!"

How unmeaning these phrases are! I feel sorry for the helpless adjectives which are so abused. If every little thing is "awful" or "splendid," girls, what will you say when these words can properly be used? If you are "ready to die" at the slightest alarm, I fear when really in danger no one will believe you. Do you remember the boy in the fable who cried "wolf" to frighten the shepherds? After awhile they ceased to notice his cries; so when the wolf really came, no one believed the boy's alarm, and the sheep were all killed.

"HOW GREEDY you are!" said one little girl to another, who had taken the best apple in the dish; "I was going to take that."

## Farm, Garden and Household.

### Pruning Forest-Trees.

In recently examining the state of a number of different kinds of forest-trees, with a view to forming a collection illustrative of the effects of various methods of pruning, several points occurred for observation which possibly may be of some interest.

Considering the timber in the mass, it appeared that in a large proportion of cases where the branches had been removed close to the trunk of the parent tree, the wounded surface had either healed over completely, or had been preserved in a state so far sound and healthy as not to injure the wood of the tree for economic purposes.

Reversely, where the branches had been cut at a short distance from the tree, so as to leave a lealless stump, this stump had in a large proportion of cases died, and, rotting back, had either formed a decayed mass, penetrating into and materially injuring the previously sound timber, or in less marked cases, where the decay did not spread to such an injurious extent, had left a decayed place sometimes on the surface of the tree, sometimes concealed by a growth of bark, fair and sound to superficial observation, but really only hiding a permanently hollow spot in what would otherwise have been sound timber.

The gradual growth and progress of the injury in these cases may be easily traced. The branch having been cut back to a lealless stump, the circulation of the sap through it ceases, the tissues die, decay commences, and, gradually spreading, infects the sound wood in contact with the decaying mass.

A good illustration of this is sometimes given in detail by small branches which, on being trimmed back, have had a single shoot left at the cut extremity. In the case of a larch, where a small bough had been thus treated, the stump remained alive on the side on which the leafy shoot had been left, and bark began to form over the cut end close to the base of the shoot, while on the other side of the cut end of the stump, where there was no shoot to draw the sap, the wood died, and was continuing to die back toward the parent tree.

Where the branches to be removed are cut away close to the trunk the circulation is preserved by the action of the upper part of the tree, and thus the sap, passing through or close by the wounded surface, the bark usually forms healthily, and advances regularly and steadily; and the cut portion, even when from its great extent it is long exposed, is thus preserved alive, or free from such decay as may affect the value of the timber.

Of this an excellent example was given by a Scotch fir, from which many years ago a large lower limb had been removed close to the trunk. Here the growth of the bark had from some unknown cause been chiefly from one side, so that a portion of the cut surface was still exposed; yet though the date of the pruning must have been about eight-and-twenty years back (as appeared by counting the subsequent rings of growth when the specimen was cut from the tree,) this exposed wood was still firm, and in sound condition, and only affected to somewhat less than an eighth of an inch in depth by discoloration from exposure to weather.—*Gardeners' Chronicle and Agricultural Gazette.*

### Small Fruits.

1. Strawberry plants should be trimmed before setting, removing the dead leaves, and especially the dried, wiry runners. This can be done with the thumb-nail or a sharp knife. If planted with these left on, the hoe is liable to catch them, and tear the plants out, when hoeing them. Many plants are destroyed by careless workmen in this way. A broad, flat dibber should be used in setting them, making a hole in which the roots may be readily spread out flat, so that rootlets can start from every one. The hole made by the dibber should be entirely filled, so as not to leave any vacant space around the roots. This can be done by thrusting in the dibber obliquely, the point directed toward the points of the roots, and then pressing the handle toward the crown of the plant. This fills the hole, and at the same time presses the soil firmly against the roots. It is very important that the soil should be compacted around the roots of all kinds of plants. We have frequently gone over plantations a few days after they were made by employees, and nine times out of ten, when we found plants dying, we found that they were set so loosely in the earth that we could easily pull them up by a single leaf-stem. We always strictly charge our workmen to press the earth around the roots, but find that they are very apt to disregard the injunction.

2. In planting raspberries and blackberries be sure to cut off all of the old cane. If any portion of the cane is allowed to remain branches will start out and grow, making a feeble effort to produce fruit, all of which will exhaust the nutriment that should go to the support of new canes for bearing the next year's fruit. This is a point that is continually disregarded by those inexperienced in fruit-culture, and is a prime cause of the failure of so many plants. Many seem to think that all of the cane that it is possible to plant with the roots is so much of a start, forgetting that it will die in the autumn, and then, if there are no new canes started, fruit is impossible the next year. But cut the cane off entirely before or soon after transplanting, and new shoots will start from the roots, or their crown under ground, and the efforts of the roots will be wholly directed to the support of the new canes.—*Rural Home.*

IT IS SAID that a poultice of onions applied morning, noon and night, for three or four days, will cure a felon. No matter how bad the case, lancing will be unnecessary if the poultice is applied. The remedy is a sure, safe and speedy one. So says some one who pretends to know. If a genuine remedy, it is worth circulating.


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The Flange prevents hulls, stems, sticks and hard substances from being cut, consequently making a better sample out of roughly-picked cotton than other Gins.

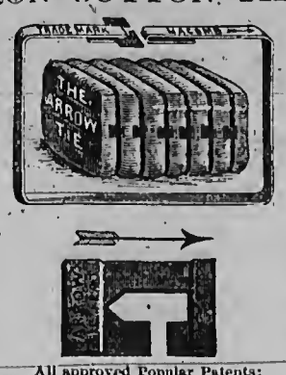
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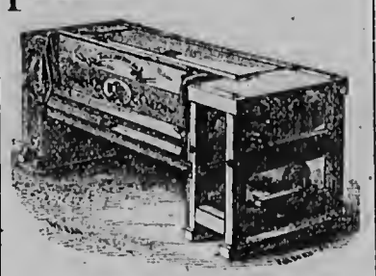
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| Net earned premiums, less reinsurance and return premiums | | 324,152 52 |
| Less Fire, Marine and River losses | $178,168 48 | |
| Taxes, discount in lieu of participation, expenses, etc., less discount, interest, etc. | 55,158 40 | 233,326 88 |
| Net profits | | $90,825 64 |
| Total assets | | $892,231 20 |

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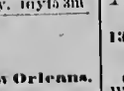
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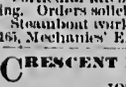
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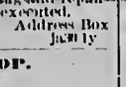
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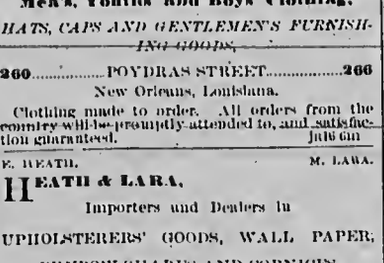
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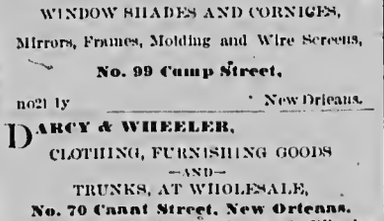
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**Nos. 31, 36, 38, 40 and 42 Canal, and 59 and 61 Common Street.**

Je23 1y New Orleans, La.

H. F. GIVEN. LUCIEN J. BOUZE.

**H. F. GIVEN & CO.,**

**COTTON, TOBACCO AND SUGAR FACTORS,**

—AND—

GENERAL COMMISSION MERCHANTS,

**No. 61 Baronne Street,**

oc5 1y New Orleans.

J. L. DUNNICA, NEW ORLEANS.

T. A. HAMILTON, MEMPHIS.

G. P. HARRISON, NEW ORLEANS.

**J. L. DUNNICA & CO.,**

FLOUR, PRODUCE AND PROVISION COMMISSION MERCHANTS,

50.....**Tchoupitoulas Street**.....50

oc22 1y New Orleans, Louisiana.

ANDREW J. AIKEN. JOHN W. WATT.

**AIKEN & WATT,**

COTTON FACTORS AND COMMISSION MERCHANTS

**60 Carondelet Street, New Orleans, La.**

Special attention given to orders for the purchase of all descriptions of Produce, Agricultural Implements and Plantation Supplies. no2 1y

**OCEAN SPRINGS HOTEL,**

OCEAN SPRINGS, MISSISSIPPI.

The undersigned, having leased the above well-known and old-established Hotel, respectfully informs the public that he opened the house for the reception of guests on THURSDAY, MAY 22. The house has recently been repaired and refurnished, and placed in complete order in all its departments, and offers the finest inducements to persons wishing to spend the summer months at any of the watering-places, either for health or pleasure; has the finest bathing and fishing grounds on the coast, and there is no healthier place in the United States, and free from all epidemics. The table will always be supplied with the best the city and country afford. The proprietor will spare no pains or expense in making it an attractive summer resort. Liberal contracts made with families for the season. Also the Carondelet House, situated at the corner of Carondelet and Poydras streets, in this city, will be kept open throughout the season, by Mrs. A. Alnslee, and the guests of the house will have the privilege of visiting the Ocean Springs Hotel without any extra charge.

M. AINSLEE, Proprietor,

my29 3m Ocean Springs Hotel, Miss.

## MISCELLANEOUS.

# THE CONVERSATION FAN.

*THE PERFECTED MOST ALGEBRINE SENSATION OF THE DAY IS,* TO USE A theatrical phrase, "a great lake." Everybody, to be en regle for the season, and to avoid the proscription of imperious fashion, must have

## A CONVERSATION FAN.

No family circle is complete in social diversions and entertainments without one, and in order to enjoy the pastime it should be distinctly understood that the answers do not numerically follow the questions, but to spice the amusement an answer must be looked for that will afford a fitting response to an interrogatory.

Where a direct answer is not to be found to a direct question, it will be discovered that it furnishes the sequel to a sustained conversation, so that couples can carry on a tete-a-tete, which they may not wish to make audible, by silent indications of numbers.

## THE CONVERSATION FAN

Is an infallible remedy against dullness, breaking the spell of silence by a suggestive inquiry, furnishing congenial pleasures for an evening's entertainment, and opening up a novel and ingenious method of whiling away agreeable hours at home, in the promenade, at a party or private gathering.

## ONLY TEN CENTS A FAN.

To be had at Gresham's, Ellis & Bro.'s, Haley's, Kain & Co.'s, R. J. Harp's, and all the Book Stores in the city, and at Piffet's, and issued by

ERNEST TURPIN,

**Nos. 112 and 114 Poydras Street, New Orleans.**

Inventor and Patentee of the celebrated Conversation Fans.

☞ Parties ordering Fifty or more Conversation Fans can have their cards printed on both sides without extra charge. mh6 1y

# D. H. HOLMES,

DIRECT IMPORTATION OF

# DRY GOODS,

NO. 155 CANAL STREET AND NO. 15 BOURBON STREET,

NEW ORLEANS, LOUISIANA.

IMPORTER OF

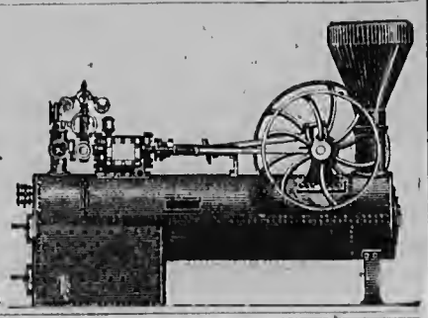
**Silks, Embroidery, Laces, Ladies' and Children's Suits, Hosiery,**

HOUSE-FURNISHING GOODS, MATTINGS, ETC.

ap21 1y

**THE HOADLEY**

**PORTABLE ENGINE.**



EMERY'S COTTON GINS,

**Horse Powers, Rice Thrashers, Etc.**

Rice Cleaners and Scourers,

Cotton Presses, Corn Mills

And Plantation Machinery

Of all kinds.

☞ Send for circulars.

GEO. A. BARNARD, Agent,

Ja16 1y 12 Union street, New Orleans.




**BETHESDA MINERAL WATER.**—THE acknowledged cure for Bright's Disease, Diabetes, Liver and Bilious Affections, Kidney and Urinary diseases. Sold, wholesale or retail, at 38 Magazine street. H. B. HIFF,

Sole Southern Agent.

Address Glass Box 825. mh18 1y

**BINGHAM HOUSE, PHILADELPHIA,**

**Corner of Eleventh and Market Sts.**

CARLIS DAVIS, PROPRIETOR.

This popular Hotel being centrally located and accessible by street cars from all depots, parks, it a desirable stopping place for travelers. It will be conducted in the same liberal manner as heretofore, it being the intention of the proprietor to maintain the reputation it has always enjoyed, of being in all respects a first-class hotel.

Terms, $3 a day. au8 1y

**PATENT ALUMINOUS PLAIN AND ORNIMENTAL BUILDING PAPER, OIL CLOTH AND CARPTING.**

Designed especially as a substitute for Plastering at one quarter the cost, also, for the Sheathing and Lining of houses.

The Ornamental has a fine wall paper finish and serves the purpose of plastering and wall paper combined.

Paper Oil Cloth and Carpeting is prepared and furnished in designs suitable for Oil Cloth and Carpeting, its cost is a trifle compared with Oil Cloth, while it serves a better purpose

We also have the Tarred Paper Board for Roofing purposes—samples and descriptive circular sent on receipt of postage stamp.

Address, EDWARD THOMPSON,

*Agent Badger State Paper Co.,*

181 PETERS STREET, New Orleans.

my22 tf

**MENEELY'S BELLS.**

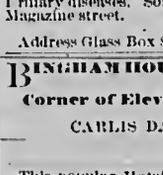
The genuine TROY CHURCH BELLS, known to the public since 1826, which have acquired a reputation unequaled by any, and a sale exceeding that of all others—including more than seventy chimes and peals. One thousand testimonials received during the last six years. Every Bell made of the best Copper and Tin, and formally warranted. New Patent Rotary Fixtures. Catalogues free. No agencies.

Postoffice address, either Troy or West Troy, New York.

je13 1y E. A. & G. R. MENEELY

**BUCKEYE BELL FOUNDRY**

Established in 1837.



Superior Bells of Copper and Tin, mounted with the best Rotary Hangings, for CHURCHES, SCHOOLS, FARMS, FACTORIES, COURT HOUSES, FIRE ALARMS, TOWER CLOCK CHIMES, ETC. Fully Warranted

*Illustrated Catalogue Sent Free*

*VANDUZEN & TIFT,*

102 and 104 East Second Street, Cincinnati

mh6 1y

B. J. WEST, Agent,

115 and 117 Magazine st., New Orleans.

**HIWASSEE COLLEGE,**

UNDER CARE OF

**The Holston Conference, M. E. Church South.**

Founded in 1849. Full Faculty. Instruction thorough. In the quiet country, seven miles from Sweetwater, on the East Tennessee, Virginia and Georgia Railroad. Fare generous, to suit Southern boys. Expenses for board, lodging, washing and tuition less than $150 per year.

For circular or other information address

REV. J. H. BRUNNER,

je5 1m Sweetwater, Tenn.

P. S.—This College is advancing rapidly.

**AGENTS WANTED.**

REMARKABLE BUT TRUE!

**86. For $6 I send 86.**

**A New and Superior Family Bible,**

with a splendid Prospectus of same; and also for THE WORLD'S HOPE, a new book of rare excellence and great popularity; and by a novel method, easily introduced, a large and splendid Steel Engraving for every subscriber. Address

mh27 13t J. W. GOODSPEED, New Orleans.

# MARBLE

—AND—

## GRANITE WORKS.

**GEORGE STROUD,**

Late of and successor to John Stroud & Co.,

(Established in 1839,)

**158, 160, 162 AND 164 ST. CHARLES ST.,**

Corner of Girod Street, New Orleans.

Every description of Monumental, Cemetery and Building Work done in the best manner.

Particular attention given to all COUNTRY ORDERS.

A long experience in and an aptness at the business enables the proprietor to meet the views and ideas of his country friends by letter, as well as by a visit to the city.

Designs and sketches will be furnished on application. no28 1y

**IMPORTANT TO THE PEOPLE**

OF

THE CITY AND COUNTRY.

We beg to inform the people of the city and country of this and neighboring States that we are prepared to receive orders for

**Cleaning, Dyeing, Dressing and Renovating**

all kinds of fine and coarse goods, such as Silks, Velvets, Satins, Crepe de Chine, Lama, Cashmere and Woolen Shawls, and woolen and mixed goods for ladies, gentlemen, children and merchants.

Packages can be sent by rail or river, directed to our factory. Goods promptly returned to owners by river or rail, and charges collected when goods are delivered. Any inquiries made by mail will be answered immediately. Send written instructions.

Our works are the most extensive in the South. Great superiority of finish on goods intrusted to us. Prices moderate.

Spots of grease, lemon, paint, etc., taken out of silk and other goods without wetting.

Hoping to be favored with your orders, we remain, very respectfully,

E. BOURSIER & CO.

Office—No. 11 Baronne street, near Canal.

Factory—Corner of Louisiana avenue and Chippewa street. ap10 3m

**NEW ORLEANS STENCIL WORKS**

AND

MAGIC BATTERY MANUFACTORY.

*AGENCY OF THE GOLDEN WONDER.*

**GEORGE E. TEETZEL & CO.,**

ENGRAVERS, STENCIL CUTTERS, STAMP AND SEAL-MAKERS,

115.....**Gravier Street**.....115

New Orleans, Louisiana.

Manufacturers of all kinds of Cotton Brands Stencil Plates, Ribbon Stamps, Seal Presses, Burning Brands, Door Plates, House Numbers, etc., etc. Je30 1y

**JOHN GIBSON,**

**ENGRAVER**

AND

**Steam Power Lithographic Printer,**

**82 BEEKMAN STREET, NEW YORK.**

Checks, Notes, Drafts, Receipts, Bonds, Certificates of Stock and Deposit, Bill, Letter and Note Headings, Business Cards, Envelops, Druggists' Fancy and Perfumery Labels, etc. Druggists wishing Labels, send for Catalogue. Je27 1y

**LANDRETH'S SEEDS**

Have spoken their own praise for upward of three-quarters of a century.

LANDRETH'S RURAL REGISTER AND ALMANAC will be mailed to all who apply.

DAVID LANDRETH & SON,

au29 1y Philadelphia

**JOSEPH GILLOTT'S**

**STEEL PENS,**

OF THE OLD STANDARD QUALITY.

TRADE MARK: **JOSEPH GILLOTT. Warranted.** Or Descriptive Name and Designating Number.

The Well-known Original and Popular Numbers,

303.....**461**.....**170**.....**351,**

having been assumed by other makers, we desire to caution the public in respect to said imitations.

☞ ASK FOR GILLOTT'S.

JOSEPH GILLOTT & SONS,

je25 1y 91 John street, New York.

## MEDICAL.

**PAIN!.....PAIN!.....PAIN!**

WHERE IS THY RELIEVER?

Readers, you will find it in that Favorite Home Remedy,

**PERRY DAVIS' PAIN-KILLER.**

It has been tested in every variety of climate, and by almost every nation known to Americans. It is the almost constant companion and inestimable friend of the missionary and traveler, on sea and land, and no one should travel on our lakes or rivers without it.

**Its Merits are Unsurpassed.**

If you are suffering from Internal Pain, twenty to thirty drops in a little water will almost instantly cure you. There is nothing equal to it. In a few moments it cures Colic, Cramps, Spasms, Heartburn, Diarrhea, Dysentery, Flux, Wind in the Bowels, Sour Stomach, Dyspepsia and Sick Headache. It cures Cholera when all other remedies fail. It gives instant relief from Aching Teeth.

In sections of the country where FEVER AND AGUE prevails there is no remedy held in greater esteem.

☞ Directions accompany each bottle. Price, 25 cents, 50 cents and $1 per bottle.

For sale by

WHEELOCK, FINLAY & CO., New Orleans,

R. F. GEORGE, Galveston, Texas,

and by medicine dealers generally. fe13 4m

**CONSUMPTION.....CONSUMPTION.**

NEW TREATMENT BY

**DUCRO'S ALIMENTARY ELIXIR.**

Prepared with Raw Meat and Alcohol. Recommended by the highest medical authority in Paris. A Radical Cure, and in desperate cases

**A CERTAIN RELIEF.**

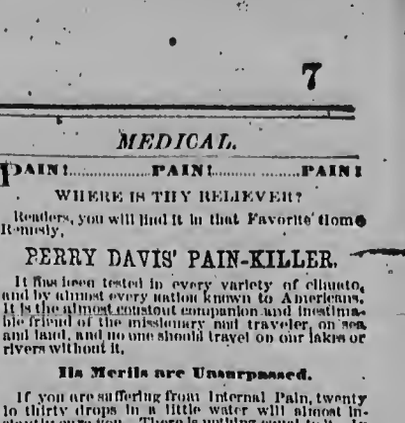
Agreeable to the taste. Incontestably superior to Cod Liver Oil, the Hypophosphites and other preparations. This Elixir, the basis of which is Raw Meat and Alcohol, is moreover one of the most powerful tonics for persons convalescing or feeble, for chlorotic young girls, debilitated old persons, etc. Depot in New Orleans at

MR. P. CUSACHS',

Corner St. Philip and Royal streets,

fe13 6m Sole Agent for the United States.

**THE GREAT HOUSEHOLD REMEDY.**




AS AN INVIGORATOR, LIVER CORRECTOR

AND BLOOD RENOVATOR

Is superior to all the Bitters, Elixirs, Cordials Sarsaparillas in use.

It is so adapted to the whole system that ev organ and function in the body is brought under its exhilarating influence. It gives tone and strength to the digestive apparatus, dispels languor and debility, invigorates the Liver, regulates the Kidneys and Bowels, removes the effect of excess, or over-taxation of any kind, and gives vitality and richness to the blood.

Its curative powers alter and completely reorganize the entire mass of fluids, and even the solids of the human system, thereby preventing and curing Dyspepsia and Consumptive symptoms, Fever and Ague, Bilious diseases, Fevers of all kinds, Nervous Debility, Affections of the Stomach and Bowels, etc. As a mild and delightful Invigorant for delicate females it has no superior.

By its use new life and vigor is given to both body and mind, sending a glow of vitality through every part, which is PERMANENT AND LASTING.

It is the most effectual remedy for the relief of human suffering ever discovered, and is pleasant to the taste.

X WE CHALLENGE X

X S X THE X S X

X WORLD X

to produce a more delicious medicine to take, yet so potent for the prevention and cure of diseases, than

**Dr. Henry's World's Tonic and Blood Purifier.**

**Price, $1; or Six Bottles for $5.**

PREPARED BY THE

GRAFTON MEDICINE COMPANY,

St. Louis, Missouri.

Sold by druggists and dealers in medicines everywhere. Jy18 1yeow

**ATTENTION,**

LADIES AND GENTLEMEN,

DR. RESCH'S INFALLIBLE HAIR REGENERATOR. One hundred and fifty certificates shown if required. Dr. Resch calls the attention of ladies and gentlemen to his recent discovery. His remedy is composed of purely vegetable substance; it contains no obnoxious ingredients and no injurious minerals. In every case, when properly applied, it has restored the hair in a very short time to its former growth. Certificates of persons cured can be shown at the office, No. 134 Thalia street, where the Doctor is found from eight to ten A. M. and six to eight P. M. Per phial bottle, $5.

Cures also Consumption, Asthma, Rheumatism, etc de12 1y

**NEW ORLEANS**

**PURCHASING BUREAU.**

**To the Ladies of the South.**

A Purchasing Agency has been established in New Orleans, Louisiana, for the benefit of those residing at a distance from the city, and who have not the facilities for obtaining just what they require.

MRS. H. MOGRIDGE

respectfully offers her services in selecting, purchasing and forwarding any article of apparel or personal adornment for ladies and children's use, including MILLINERY, DRY GOODS, JEWELRY, BRIDAL TROUSSEAUX, Fancy and Toilet Articles, Trimmings, Underwear, Sewing Machines, etc., etc.

Scrupulous care with reference to the price and quality, and fidelity to the interest and fulfillment of the wishes of correspondents, will be sedulously carried out.

MRS. H. MOGRIDGE,

At Mrs. Doherty's Elegant Millinery and Dressmaking Establishment, 96 Canal St., Over Zimmerman's Jewelry Store, New Orleans.

☞ Send for circular fe6 1y



**CABINS.....LUMBER.....CABINS.**

PLANTATION CABINS, manufactured in the city and shipped to the country, all framed, fitted, and each piece marked and numbered, so that a common hand can put them up without the aid of a carpenter.

The above represents a double Cabin of two rooms, each 14x15, built with boards placed upright and the joints stripped. Price, delivered to boat, including all hardware, nails, shingles, etc., $135. We make them of all sizes. Cost in proportion.

We also keep a large stock of LUMBER, SASH, etc., on hand, and make a specialty of sawing bills to order. W. W. CARRE & CO.,

Ja23 1y 350 Delord street, New Orleans.

**HARRISON'S CANNED MEATS,**

Fresh Green Turtle, Roast Beef,

Fresh Green Turtle Soup, Boiled Beef,

Beef Soup, Ox Tail Soup,

prepared in two, four and six-pound cans, warranted to keep in any climate, which I offer for sale at reduced prices, at 62 Lafayette street.

may8 2m R. L. BRUCE, Sole Agent.

**TASTELESS MEDICINES.**—CASTOR OIL and many other nauseous medicines can be taken easily and safely in

**Dundas Dick & Co.'s Soft Capsules.**

No taste. No smell. Sold by your druggist. Ask him for our little book, or send for circular to 83 Wooster street, New York. may8 6m

## New Orleans Markets.

From the New Orleans Price Current.

The weather has been seasonable, with daily showers.

The river is 2 feet 4 inches below high-water mark.

COTTON.—The following are the arrivals since the thirteenth instant:

| | | |
|---|---|---|
| Louisiana and Mississippi | bales... | 4,098 |
| Lake | " | 6 |
| Arkansas | " | 137 |
| Mobile | " | 256 |
| Total | | 4,499 |

On Saturday the market was strengthened by a rally in futures in New York, and while some factors were stringent in their pretensions, prices generally assumed some steadiness, but any tendency to stiffer rates was checked by a decline in foreign exchange, and the closing rates showed no quotable variation. Strict ordinary to good ordinary sold at 15c., good ordinary, good style, at 15½c., strict good ordinary at 15⅝c., and low middling at 17⅛c. The sales summed up 3,400 bales, including a list of 1,300 bales, the negotiation for which was pending during the day, but not closed until toward evening. On Monday the inquiry continued fair, but the movement being checked by scant supplies of the kinds wanted, and in many cases factors being more stringent in their pretensions, the sales were confined to 1,900 bales. Prices were strengthened by an improvement at Liverpool of 1-16d. in uplands, and at New York of ⅛c. in spots and 3-16@¼c. in futures, but partly neutralized by a decline of ⅛c. in sterling; strict ordinary sold at a fraction under 14c., and strict ordinary to good ordinary at 14¾c. On Tuesday, under a further advance at New York of ⅛c. in spots and 1/16@⅛c. in futures, and discouraging crop accounts from the country, factors were disposed to be more stringent in their pretensions, but the tendency to an improvement was checked by a decline of ⅛ @ cent. in sterling exchange and a moderate demand. Under these circumstances the market continued quiet throughout the day, but as two buyers took together upward of 1,800 bales the sales summed up 2,200.

The above, not including 1,200 bales omitted on Friday, makes an aggregate for the past three days' of 6,400 bales, against 11,300 for the corresponding time last week and 6,850 the week before.

The receipts proper at this port since the first of September, exclusive of the arrivals from Mobile, Florida and Texas, are 1,094,250 bales, against 918,035 bales to the same date last year, and the increase in the receipts at all the ports up to the latest dates, as compared with last year, is 771,099 bales. In the exports from the United States to foreign countries, as compared with the same date last year, there is an increase of 309,824 to Great Britain, of 64,812 to France, and of 170,277 to other foreign ports. We quote:

| | | |
|---|---|---|
| Inferior | 8 | @ 9 |
| Low ordinary | 10 | @ 11 |
| Ordinary | 12¼ | @ 14 |
| Good ordinary | 15⅛ | @ 16⅜ |
| Low middling | 17⅛ | @ 18⅛ |
| Middling | | @ 18⅞ |
| Strict middling | 19 | @ 19⅝ |
| Good middling | 19⅝ | @ 19¾ |

COTTON STATEMENT.

| | | |
|---|---|---|
| Stock on hand Sept. 1, 1872...bales | | 6,259 |
| Arrived past three days | 1 199 | |
| Arrived previously | 1,350,296 | —1,354,795 |
| | | 1,361,054 |
| Exported past three days | 14,437 | |
| Exported previously | 1,296,915 | —1,311,352 |
| Stock on hand and on shipboard | | 49,702 |

SUGAR.—The market has shown very little animation since our last review, and the sales were confined to 15 bhds. on Monday at 8c. for good fair, and 10¼c. for yellow clarified. On Tuesday only 22 bhds. sold at 6¾c. for inferior, 7¾c. for good common, and 8c. for good fair.

MOLASSES.—There is none coming in from plantation. On Monday 29 bbls. fair plantation reboiled sold at 44c. ₱ gallon. There is a stock in the sheds of 74 half bbls. Louisiana molasses, 1,071 bbls. New York strup and reboiled molasses, and 537 hhds. Cuba molasses.

CORN.—On Tuesday the supply was light, but the demand was only moderate. The sales were confined to 3,000 sacks at 58c. for yellow mixed, 60c. for white mixed, and 64c. for white; a small lot of white commanded 62c. ₱ bushel.

OATS.—There were sales on Saturday and Monday of 1,300 sacks 30 @ 34c. ₱ bushel. On Tuesday the market was dull; 1,000 sacks sold at 33@34c. ₱ bushel.

BRAN.—There were sales on Saturday and Monday of 400 sacks at 75c. ₱ 100 lbs.

PORK.—On Monday 25 bbls. mess sold at $17.75 ₱ bbl. On Tuesday 25 and 50 bbls. mess sold at $17.75 ₱ bbl. It is retailing at $18@18.25 ₱ bbl.

BACON.—On Tuesday there were sales of 98 casks, in lots, at 7½c. for shoulders, 9¾c. for clear rib sides, and 9¾@9¾c. for clear sides, on the spot, and 9¾c. ₱ lb. for clear sides to arrive. Shoulders are quoted at 7½c., clear rib sides 9¾@9¾c., clear sides 9¾c. ₱ lb.

HAMS.—Choice sugar-cured are quoted at 13½@14c. ₱ lb. On Saturday 10 tierces choice sugar-cured sold at 13½c. ₱ lb. On Tuesday, however, 25 tierces choice sugar-cured sold, in lots, at 13¼@13½c. ₱ lb.

BREAKFAST BACON.—Western is quoted at 10@10½c. ₱ lb.

### MONETARY.

Gold opened on Tuesday at 116¼@116¾ (against 115¾ at New York,) and closed at 116@116⅛ (against 115⅜ at New York.)

The sales of silver have been confined to retail transactions. American half dollars are quoted nominally at 108@109, and Mexican dollars at 1½ ₱ cent. premium in gold for new and 4 for old.

## New Orleans Wholesale Prices.

REVISED AND CORRECTED WEEKLY.

*Made up from Actual Sales as they Transpire.*

| ARTICLES. | FROM | TO |
|---|---|---|
| AGRICULTURAL IMPLEMENTS: | | |
| Cotton scrapers | $5 00 | $7 00 |
| Cotton sweeps | 5 00 | 7 00 |
| Cultivators, Diam. at shovel tooth | 9 00 | 10 00 |
| Cultivators, riding and walking | 25 00 | 45 00 |
| Shovels and spades | 7 50 | 10 50 |
| Axes | 12 00 | 17 50 |
| Shovel plows | 6 00 | 9 00 |
| Half do., with cutters | 8 00 | 9 00 |
| Manly's double-shovel plow | 6 00 | 9 75 |
| Corn mills, Coleman's | 120 00 | 425 00 |
| Bradford's grist mills | 150 00 | 225 00 |
| BRICKS, ₱ M: | | |
| Lake | 13 00 | 16 00 |
| Country | 12 00 | 14 00 |
| English fire | 45 00 | 50 00 |
| American fire | 35 00 | 43 00 |
| CANDLES, ₱ lb.: | | |
| Sperm, New Bedford | 33 | 36 |
| Tallow | 16 | 18 |
| CHOCOLATE, ₱ lb.: | | |
| Cocoa | 38 | 60 |
| No. 1 | 50 | 52 |
| Sweet | 25 | — — |
| COAL, ₱ ton: | | |
| Anthracite | 12 50 | 13 00 |
| Western, ₱ bbl | — — | — — |
| COFFEE, ₱ lb.: | | |
| Mexican | 21 | 23½ |
| Java | 25 | 25 |
| COTTON SEED: | | |
| Rough, ₱ ton | — — | — — |
| In sacks | — — | 13 00 |
| EGGS, ₱ dozen: | | |
| Western | 15 | 16 |
| FERTILIZERS, ₱ ton: | | |
| Steru's raw-bone superphosph'e | — — | 65 00 |
| Stero's fine-ground bone | — — | 45 00 |
| FLOUR, ₱ bbl.: | | |
| Double extra | 5 75 | 6 00 |
| Superfine | 5 12½ | 5 50 |
| Fine | 4 50 | 4 75 |
| GLASS, ₱ box of 50 feet: | | |
| French, 8 by 10 | — — | 4 00 |
| French, 10 by 12 | 4 00 | 4 25 |
| French, 10 by 14 to 12 by 24 | 4 25 | 4 50 |
| French, 11 by 18 to 18 by 20 | 4 50 | 5 00 |
| HAY, ₱ ton: | | |
| Prime | 24 00 | 25 00 |
| Choice | 23 00 | 24 00 |
| IRON, ₱ ton: | | |
| English, ₱ lb | 6½ | 7 |
| Swedes, assorted | 7¾ | 8 |
| Hoop | 7 | 9 |
| Sheet | 7 | 10 |
| Nail rods | — — | 9½ |
| Castings, American | — — | 6 |
| LEATHER, ₱ lb.: | | |
| Sole, hemlock | 30 | 33 |
| Sole, oak | 40 | 44 |
| Harness | 38 | 45 |
| Calfskins, ₱ dozen | 35 00 | 100 00 |
| Texas, rough, ₱ lb | 24 | 26 |
| LIME, ₱ bbl.: | | |
| Western | 1 70 | 1 85 |
| Cement | 2 75 | 2 80 |
| Plaster Paris | — — | 4 00 |
| LUMBER, ₱ M feet: | | |
| Boards, yellow pine | 14 00 | 15 00 |
| Boards, cypress | 20 00 | 25 00 |
| Flooring, dressed | 22 00 | 25 50 |
| Flooring, rough | 15 00 | 18 00 |
| Ceiling, dressed | 18 00 | 20 00 |
| Weatherboards, dressed | 16 00 | 18 00 |
| Weatherboards, rough | 13 00 | 14 00 |
| Scantling | 12 00 | 14 00 |
| Shingles, ₱ M | 3 50 | 4 00 |
| Laths | 2 50 | — — |
| OILS: | | |
| Lard, ₱ gallon | — — | — — |
| Coal oil, in barrels | 23 | 25 |
| Linseed, raw | — — | 1 10 |
| SUGAR, ₱ lb.: | | |
| Havana, white | 12 | 12¾ |
| Havana, yellow | 10½ | 11 |
| Havana, brown | 10½ | — — |
| Crushed | 12¾ | 12¾ |
| Pulverized | 12¾ | 12¾ |
| TEAS, ₱ lb.: | | |
| Imperial | 80 | 1 30 |
| Gunpowder | — — | 1 60 |
| Hyson | 70 | 1 40 |
| Young Hyson | 70 | 1 40 |
| Pouchong | 30 | — — |
| Oolong | 40 | 1 10 |
| WAGONS, CARTS, ETC.: | | |
| Wagon, two-horse | 85 00 | 100 00 |
| Wagon, four-horse | 110 00 | 125 00 |
| Wagon, two-horse, final skein | 85 00 | 90 00 |
| Wagon, four-horse | 100 00 | 115 00 |
| Cane wagon | 180 00 | 225 00 |
| Ox wagon | 100 00 | 125 00 |
| Ox cart, complete | 115 00 | 120 00 |
| Cane cart | 85 00 | 125 00 |
| Tongue cart, complete | 120 00 | 125 00 |
| Plantation cart | 55 00 | 70 00 |

### CATTLE MARKET.

NEW ORLEANS, June 17, 1873.

| | | |
|---|---|---|
| Texas beeves, choice, ₱ head | $— — | @ $50 00 |
| Texas beeves, first quality, ₱ head | 35 00 | @ 45 00 |
| Texas cattle, second quality, ₱ head | 30 00 | @ 32 50 |
| Texas cattle, third quality, ₱ head | 15 00 | @ 18 00 |
| Western beeves, ₱ lb. net | 10 | @ 12½ |
| Sheep, first quality, ₱ head | 5 00 | @ 6 00 |
| Sheep, second quality, ₱ head | 3 00 | @ 4 00 |
| Milch cows, choice, ₱ head | 80 00 | @ 100 00 |
| Milch cows, ₱ head | 35 00 | @ 50 00 |
| Calves, ₱ head | 7 00 | @ 10 00 |
| Yearlings, ₱ head | 8 00 | @ 12 00 |

## Business Directory

OF THE

NEW ORLEANS CHRISTIAN ADVOCATE.

**Agents.**
Hofmann & Co., New York.
Mrs. H. Mogridge, purchasing agent, 96 Canal st.
G. Stinson & Co., Portland, Maine.
R. L. Wolcott, 181 Chatham square, New York.

**Architects.**
S. B. Haggart, 5 Commercial place.

**Artificial Legs and Arms.**
Lewis Lockwood, 59 Camp street.

**Bells.**
Blymyer Manufacturing Co., Cincinnati, Ohio.
Buckeye Bell Foundery, Cincinnati, Ohio.
E. A. & G. R. Meneely, Troy, New York.

**Books and Stationery.**
Robert J. Harp, agent, 110 and 112 Camp street.
John B. Alden, Chicago, Illinois.
Continental Publishing Co., St. Louis, Missouri.
J. W. Goodspeed, New Orleans.
Gulf States Publishing Co., 112 Camp street.
National Publishing Co., Memphis, Tennessee.
Nettleton & Co., Cincinnati, Ohio.
J. Hale Powers & Co., Cincinnati, Ohio.
C. F. Vent, Cincinnati, Ohio.
Zeigler & McCurdy, St. Louis, Mo.

**Boots and Shoes.**
Louis Gimbel, 578 Magazine street.
Hathorn & Batchelor, 143 Gravier street.
William Hogan, 99 and 101 Canal street.

**Butchers.**
L. P. DesMoisseaux, 535 St. Charles street.
Mart. Lanoes, stalls 7, 8 and 38, Magazine market.

**Canned Meats.**
R. L. Bruce, 62 Lafayette street.

**Carpets.**
A. Bronsseau & Co., 17 Chartres street.

**Carpenters and Builders.**
J. H. Perand, box 174, Mechanics' Exchange.

**Carriages, Wagons, Etc.**
D. Berlin, 120 First street.
W. F. Clark, 134 Rampart street.
J. A. Lum & Co., 102 Gravier and 13 Union street.

**Cisterns.**
R. Brederick, 132 Julia street.

**Clothing.**
Darcy & Wheeler, 70 Canal street.
H. Davis, 293 Poydras street.
Pierson & Hews, 13 and 15 Camp street.

**Coal and Wood.**
John J. Machin, 34 Carondelet street.
Wm. Veiden, cor. Prytania and Philip streets.
B. H. Wood & Bros., 106 Common street.

**Cooperage.**
William J. Beirne, 28 and 29 Front street.
LeBlanc & Beck, 23 and 24 Front street.

**Cotton Ties.**
Bartlett & Rayne, 48 Carondelet street.

**Croquet.**
Bradley's Patent Croquet, Robt. J. Harp, agent, 110 and 112 Camp street.

**Crockery, China, Etc.**
Navra & Offner, 174 Canal street.
W. C. Shepard & Co., 55 Camp street.

**Dentists.**
Dr. John G. Angell, 152 Julia street.
Dr. G. A. Betancourt, 171 St. Joseph street.
Dr. N. P. Godfrey, 183 Canal street.

**Dry Goods.**
D. H. Holmes, 155 Canal and 15 Bourbon street.

**Dyeing, Cleaning, Etc.**
E. Boursier & Co., 11 Baronne street.

**Educational.**
Hiwassee College, Sweetwater, Tenn.
Teacher wanted, Thomas Christian, Meridian, Mississippi.

**Engravers and Lithographers.**
John Gibson, New York.
George F. Teetzel & Co., 145 Gravier street.

**Factors and Commission Merchants.**
Aiken & Walt, 80 Carondelet street.
G. M. Bayly & Pond, 31 to 42 Canal and 59 and 61 Common street.
J. L. Bunnell & Co., 66 Tchoupitoulas street.
H. F. Given & Co., 64 Baronne street.
J. U. & H. M. Payne & Co., 54 and 56 Baronne st.
H. E. Shropshire & Co., 16 Tchoupitoulas street.

**Fire Engine.**
Babcock Self-Acting Fire Engine, A. M. Granger, general agent, Exposition building

**Frames.**
F. Wagener, 13 Baronne street.

**Furniture.**
The Mitchell & Rammelsberg Furniture Co., 101 and 105 Camp street.
Joseph Patzelt, 172 Camp street.
Sampson & Bros., 33 and 35 Royal street.

**Gas and Steam-Pipe Fitters.**
Barbarin Gas Machines, F. Roberts, superintendent, 2 Triangle building and 255 Peters st.
Jas. N. Quin, 118 and 120 Tchoupitoulas street.

**Grocers.**
John I. Adams & Co., 43, 45 and 47 Peters street.
Hillman & Menard, 159 Poydras street.
A. W. Skardon & Co., corner of Jackson and Rousseau streets.
H. F. Yates, 175 Poydras street.

**Gun Works.**
Great Western Gun Works, Pittsburg, Pa.

**Hardware and Builders' Material.**
Kursheedt & Bienvenu, 114 Camp street.
A. Rotureau, 17 Old Levee street.

**Hair Goods.**
James Moriarty, 176 Baronne street.

**Hotels.**
Bingham House, Philadelphia, Pennsylvania.
McAllister's House, cor. Carondelet and Julia.
Ocean Springs Hotel, Ocean Springs, Miss.

**Insurance.**
American Life Insurance Co., John D. Scott, general agent, 10 Carondelet street.
American Mutual Insurance Association, D. Leubrie, president, 25 Commercial place.
Crescent Mutual Insurance Company.
Equitable Life Assurance Co., 53 Camp street.
Louisiana Equitable Life Insurance Co., corner Carondelet and Gravier streets.
Merchants' Mutual Insurance Company, 104 Canal street.
Piedmont and Arlington Life Insurance Co. of Virginia, G. W. Terrell, general agent, 31 Carondelet street.
Sun Mutual Insurance Co., 61 Camp street.

**Jewelry.**
A. B. Griswold & Co., cor. Canal and Royal sts.

**Ladies' Suits.**
Lewis & Hedrick, 104 Canal street.

**Lime, Cement, Etc.**
Forstall & Delavigne, 64 Magazine street.

**Lumber.**
A. W. Carre & Co., 350 Delord street.
Danner & Toomer, 288 Delord street.
F. Heyer, 918 and 950 New Levee street.
George Purves, cor. St. Charles and Clio streets.
Roberts & Co., 301 to 307 Gravier street.

**Machinery.**
George A. Barnard, 12 Union street.
W. L. Cushing, 61 St. Charles street.
The DuBois Flange Cotton Gin, Golsan Bros., general agents, 33 Perdido street.
Dardel & James D. Edwards, 22 to 28 Front and 21 to 27 Delta street.
Lewis Johnson, corner Julia, Delta and Water.
Jos. Walker, cor. St. Joseph and Constance sts.
B. J. West, 115 and 117 Magazine street.

**Manufacturers.**
William Ebert, 164 and 166 Magazine street.

**Marble.**
George Stroud, 158 to 164 St. Charles street.

**Medical.**
Allen's Lung Balsam, J. N. Harris & Co., Cincinnati, Ohio.
Mrs. M. G. Brown's Poor Richard's Eye-Water, New York.
Citrate of Magnesia, etc., Hofmann & Co., N. Y.
Cure for Consumption, Craddock & Co., Philia.
Diarrhœa cure, Rev. P. M. Goodwyn, Soulat st., near Coliseum.
Ducro's Alimentary Elixir, P. Cusachs, corner St. Philip and Royal streets.
Hamilton's Iberian Dandelion, W. C. Hamilton & Co., Cincinnati, Ohio.
Dr. Henry's World's Tonic, Grafton Medicine Co., St. Louis.
Metz's Armenian Hair Vigor, corner Bienville and Prieur streets.
Opium-Eating Antidote, Dr. W. B. Squire, Worthington, Indiana.
Deformities of the body, Dr. A. Follean, 8 St. Charles street.
Dr. Resch's Hair Regenerator, 134 Thalia st.
Simmons' Liver Regulator, H. Zeilin & Co., Philadelphia, Pennsylvania.
Swaim's Panacea, W. H. Schieffelin & Co., New York.

**Mineral and Soda Water.**
Bethesda Mineral Water, H. D. Huff, agent, glass box 825, New Orleans.
Eckleburg, corner St. Charles street and Washington avenue

**Millinery.**
Mrs. Dupuy, 68 Royal street.
Sophie, 13 Baronne street.
Mrs. M. Tournubeu, 206 Prytania street.

**Musical Instruments, Publications, Etc.**
Robert J. Harp, 110 and 112 Camp street.
Biglow & Main, New York.
S. Brainard's Sons, Cleveland, Ohio.
Philip Werlein, 80, 82 and 90 Baronne street.

**Patniers.**
A. S. Cutler, 136½ Camp street.
Johnson & Hittleman, 64 Magazine street.

**Patent Building Paper.**
Edward Thompson, 151 Peters street.

**Pens.**
Joseph Gillott & Sons, New York.

**Photographs.**
Constant's Gallery, 21 Hospital street.

**Pictures.**
R. L. DeLea & Co., 112 Camp street.

**Printing.**
Pelican Job Office, 112 and 114 Poydras street.

**Professional.**
Dr. C. J. Buckham, office, 680 Magazine street.
Dr. J. J. Lyons, office, 502 Rampart street.
W. W. Edwards, law office, 88 Common street.
Race, Foster & E. T. Merrick, law office, corner Camp and Commercial place.

**Railroads.**
Boston and Maine Railroad.
Great Jackson Route, E. D. Frost, general manager; A. D. Sheldon, agent.
Illinois Central Railroad, James T. Tucker, agent, 26 Carondelet street.
New Orleans, Mobile and Texas Railroad.

**Scales.**
Victor Scales, J. R. Alcee Gauthreaux, No. 26 St. Charles street.

**Seeds and Flowers.**
David Landreth & Son, Philadelphia, Pa.
James E. Waldo & Co., 122 Camp street.

**Sewing Machines.**
The Singer Improved Family Sewing Machine, William E. Cooper, agent, 89 Canal street.

**Soap.**
J. H. Keller, 110 Gravier street.
Procter & Gamble, Cincinnati, Ohio.

**Steamboat Agents.**
Britton & Eppler, 135 Gravier street.
James Mellon, agent Kountz Line St. Louis and New Orleans Steamboats, 31 Gravier street.

**Steamships and Shipping.**
Cromwell Line New York Steamers, Alfred Moulton, agent, 41 Carondelet street.
Merchants' Line New York Steamers, John H. Ludwigsen, agent, 120 Common street.
Mississippi and Dominion Line of Liverpool Steamers, Sibus Works, agent, 18 Carondelet.
National Line, P. F. Gogarty, agent, 151 Camp st.

**Sloyes.**
H. Haller, 49 Camp street.

**Tarpaulins.**
Samuel Brook, 81 New Levee street.

**Tobacco and Cigars.**
Perique Tobacco, E. Bourgeois, 19 Conti street.
Ed. L. Zell & Co., cor. Canal and Carondelet sts.

**Trunks, Etc.**
F. Bauer, 54 Canal street.

**Undertakers.**
T. W. Bothick, 271 Camp street, New Orleans.

**Upholstery.**
T. J. Brown, 263 Camp street.
Heath & Lara, 99 Camp street.

**Washing Machines.**
Hugen Washer, H. Haller, 49 Camp street.
Sherwood Steam Washer, 107 Camp street.

**Wire Railing, Etc.**
Bufur & Co., Baltimore, Maryland.
Hudson River Wire Co., New York and Chicago

## Special Notices.

COMMENCEMENT AT SUMMERFIELD, ALABAMA.—The thirty-first annual commencement of the Centenary Female College and Centenary Male Institute will take place in the following order:

June 22—Commencement sermon by Rev. M. S. Andrews.

June 23, 10 o'clock A. M.—Exercises of the Male Institute. 8 o'clock A. M.—Board of trustees meet. 8 o'clock P. M.—Art exhibition and entertainment.

June 24, 10 o'clock A. M.—Junior exhibition of the young ladies. 11 o'clock A. M.—Literary address by Captain F. S. Ferguson, of Montgomery, Alabama. Subject, "Our Mother Tongue." 8 o'clock P. M.—Grand concert. 3 o'clock P. M.—Alumni meeting.

June 25, 10 o'clock A. M.—Commencement exercises and graduation. 8 o'clock P. M.—Calisthenic exhibition and college levee.

JOHN MASSEY,
A. D. MCVOY.

CENTENARY COLLEGE—*Commencement Exercises.*—The regular examination of classes will begin on Wednesday, July 2, 1873.

The annual sermon will be preached on Sunday, July 6, by Rev. Dr. A. R. Winfield, of Camden, Arkansas.

The board of trustees will meet on Monday, July 7, at nine A. M.

On Monday night will be the exhibition of the preparatory school.

On Tuesday evening, at three P. M., will be the annual meeting of the alumni of the college. A full meeting is earnestly desired. Judge R. W. Richardson, of Monroe, and Brainerd Spencer, Esq., of Vidalia, are expected to make addresses.

On Wednesday, at half past ten o'clock, Rev. Dr. C. K. Marshall, of Vicksburg, will deliver an address to the literary societies; after which the graduating class will speak and receive the degree of bachelor of arts, and the baccalaureate address will be delivered.

C. G. ANDREWS, President.

THE FOLLOWING is the programme of closing exercises at Whitworth Female College, Brookhaven, Mississippi, for the term 1872-3:

June 27, 8 P. M.—Exhibition by Calliopean Society.

June 29, 11 A. M.—Commencement sermon by Rev. W. V. Tudor, D. D.

June 30, 9 A. M.—Anniversary of Calliopean Society. Literary exercises by the members. Address by Rev. W. E. M. Linfield. 2 P. M.—Meeting of board of trustees. 3 P. M.—Anniversary of Alumnæ Association: Address by ——. 8 P. M.—Concert, vocal and instrumental, by the music pupils. There will be six pianos in use, besides other musical instruments.

July 1—Commencement day. Salutatory by Miss Julia N. Wallace. Essay by Miss Addie V. Marshall. Annual address by Rev. Whitfield Harrington. Delivery of medals and conferring degrees by the president. Valedictory by Miss Bertha Brownley.

Ministers who expect to attend will please notify me, that homes may be provided for them. All are cordially invited.

I earnestly solicit all ministers and other friends of the college to send me the names and postoffices of persons to whom I may mail catalogues.

H. F. JOHNSON.

VERONA FEMALE COLLEGE.—*Commencement Exercises.*—Sunday, June 29.—Annual sermon by Rev. W. C. Johnson.

Monday, June 30, 7½ P. M.—Musical entertainment.

Tuesday, July 1, 9 to 12 A. M.—Junior exhibition and address. 8 P. M.—Essays by graduating class, address, and diplomas conferred.

T. C. WICK.

BRANDON DISTRICT CONFERENCE.—JULY 10, 1873.—The preachers and delegates, on their arrival at Morton, will meet the committee at the depot and be assigned to their homes during the session.

R. A. STILEY, P. C.

THE District Conference of the Camden district, Alabama Conference, will be held at Pleasant Hill, Dallas county, Alabama, August 6-10. The opening sermon will be preached by the Rev. A. M. Jones, of Camden, Alabama, on Wednesday night, August 6. A full attendance is solicited. Ample accommodations for all.

J. W. SHORES, P. E.

SHARON FEMALE COLLEGE EXAMINATION.—Sermon by Rev. R. A. Jones, Sunday, June 29. Examination on Monday and Tuesday. Literary address on Wednesday.

W. S. WINGFIELD.

THE Union Springs District Meeting will be held at Union Springs, commencing on Wednesday night, the ninth of July. The opening sermon will be preached by Bro. Briggs, of the Selma district. Ample preparations have been made to accommodate all visitors, and the brethren from all parts are invited.

S. P. RICHARDSON, P. E.

SUMMIT DISTRICT CONFERENCE.—The District Conference of Summit district, Mississippi Conference, will be held in the town at Summit, beginning on the tenth of July.

A. B. NICHOLSON.

TO THE PREACHERS OF THE SELMA DISTRICT, ALABAMA CONFERENCE.—Be pleased to forward the names of the delegates to the District Conferences from your respective charges to Dr. William A. Johnson, Uniontown, Alabama, and much oblige the committee of arrangements, of which he is chairman.

ANDREW J. BRIGGS, P. E.

### Appointments for Quarterly Meetings.

NOTICE.—The Publishing Committee of the ADVOCATE gave it as their opinion that the insertion of the notices of Quarterly Conferences once or twice was sufficient, and, as the space of the paper is valuable, they passed a resolution recommending that they "*be not inserted more than once or twice.*" Our friends who are interested in these appointments *will take due notice thereof*, as we propose to be governed by the resolution in future.

### ALABAMA CONFERENCE.

DEMOPOLIS DIST.—THIRD ROUND.

| | | |
|---|---|---|
| Livingston | June | 21, 22 |
| Belmont, at Brewersville | | 28, 29 |
| Demopolis | July | 5, 6 |
| Forkland, at Wesson's | | 12, 13 |
| Gainesville, at Pumpkinville | | 19, 20 |
| Cuba, at Chestnut Grove | | 26, 27 |
| Gaston, at Coke's chapel | Aug. | 2, 3 |
| Butler, at Pleasant Valley | | 9, 10 |
| Eutaw | | 23, 24 |
| Greene, at Sardis | | 30, 31 |
| Bladen, at Zion | Sept. | 6, 7 |
| 19 | S. H. COX, P. E. | |

MARIANNA DIST.—THIRD ROUND.

| | | |
|---|---|---|
| Newton, at Newton | July | 5, 6 |
| Big Creek, at Millville | | 12, 13 |
| Ozark, at Pleasant Hill | | 19, 20 |
| Columbia, at Smith's chapel | | 26, 27 |
| Greenwood, at Prospect | Aug. | 2, 3 |
| Calhoun mission, at Pleasant Grove | | 9, 10 |
| Marianna | | 16, 17 |
| Holmes' Valley, at Salem | | 23, 24 |
| Gobeyu | | 30, 31 |
| Cerro Gordo | Sept. | 6, 7 |
| 19 | ELIJAH PHILLIPS, P. E. | |

MOBILE DIST.—THIRD ROUND.

| | | |
|---|---|---|
| Whistler | June | 14, 15 |
| St. Paul's | | 21, 22 |
| Franklin street | July | 5, 6 |
| St. Stephen's, at New Hope | | 12, 13 |
| Mount Pleasant circuit, at Stockton | | 19, 20 |
| Citronelle circuit, at Mount Vernon | | 26, 27 |
| St. Francis street | Aug. | 2, 3 |
| Pensacola | | 16, 17 |
| Milton | | 23, 24 |
| Pollard circuit, at Bluff Springs | | 30, 31 |
| Grand Bay mission | Sept. | 6, 7 |
| 12 | H. URQUHART, P. E. | |

SELMA DIST.—THIRD ROUND.

| | | |
|---|---|---|
| Uniontown station | June | 14, 15 |
| Summerfield station | | 21, 22 |
| Selma station | | 28, 29 |
| Cottonville mission, at Mound Pleasant | July | 5, 6 |
| Pencutaw circuit, at Air Mount | | 12, 13 |
| Dayton and Spring Hill, at Spring Hill | | 19, 20 |
| Jefferson and Linden mission, at Linden | | 26, 27 |
| Orrville, at Center chapel | Aug. | 2, 3 |
| Jackson, at Hopewell | | 9, 10 |
| Suggsville, at Cosport | | 16, 17 |
| Choctaw Corner, at Choctaw Corner | | 23, 24 |
| Rembert Hills | | 30, 31 |
| East Selma | Sept. | 6, 7 |
| 5 | ANDREW J. BRIGGS, P. E. | |

### MISSISSIPPI CONFERENCE.

BROOKHAVEN DIST.—THIRD ROUND.

| | | |
|---|---|---|
| Brookhaven | June | 27, 28 |
| Georgetown, at Bethesda | July | 6, 6 |
| Crystal Springs | | 12, 13 |
| Terry, at Dry Grove | | 19, 20 |
| Hazlehurst | | 26, 27 |
| Zion, at [illegible] | | 2, 3 |
| Raymond, at Pine Ridge | | 9, 10 |
| Bogue Chitto, at Johnson's | | 16, 17 |
| Providence, at Bahala | | 23, 24 |
| Brandywine, at Burlington | | 31, Sept. 1 |
| Scotland, at Galatia | Sept. | 6, 7 |
| Beauregard, at Pleasant Valley | | 13, 14 |
| Monticello, at Topsaw | | 20, 21 |
| 19 | W. E. M. LINFIELD, P. E., Hazlehurst, Mississippi. | |

WOODVILLE DIST.—THIRD ROUND.

| | | |
|---|---|---|
| Jackson, Louisiana | June | 22, 23 |
| Clinton | July | 12, 13 |
| Bayou Sara, at Laurel Hill | | 19, 20 |
| Woodville station | | 26, 27 |
| Buhalo, at Smyrna | Aug. | 2, 3 |
| Meadville, at Nebo | | 9, 10 |
| Homo Chitto mission, at Beulah | | 13, 14 |
| Amite, at Oak Grove | | 16, 17 |
| Wilkinson, at Macedonia | | 23, 24 |
| East Baton Rouge | | 30, 31 |
| East Feliciana, at Olive Branch | Sept. | 6, 7 |
| 19 | J. L. FORSYTH, P. E. | |

SEASHORE DIST.—THIRD ROUND.

| | | |
|---|---|---|
| Enon circuit, at Augusta | June | 21, 22 |
| Mount Carmel circuit, at Dry Creek | | 28, 29 |
| Franklin circuit, at Clear Creek | July | 5, 6 |
| Columbia circuit, at Hopewell | | 12, 13 |
| Pearlington circuit, at Gulfesville | | 19, 20 |
| White Plains circuit, at Ramsey's church | | 26, 27 |
| Ocean Springs circuit, at Biloxi | Aug. | 2, 3 |
| West Pascagoula mission, at Red Creek | | 9, 10 |
| East Pascagoula circuit, at Antioch | | 16, 17 |
| Chickasawha and Greene mission | | 23, 24 |
| 19 | C. F. GILLASPIE, P. E. | |

JACKSON DIST.—THIRD ROUND.

| | | |
|---|---|---|
| Yazoo City station | June | 7 |
| Jackson station | | 28, 29 |
| Mount Olivet circuit, at Kelley's school-house | July | 5, 6 |
| Brownsville circuit, at Brownsville | | 12, 13 |
| Madison circuit, at Pearl River | | 19, 20 |
| Sharon circuit, at Sharon | | 26, 27 |
| Rover circuit, at New Hope | Aug. | 2, 3 |
| Yazoo circuit, at Locust Grove | | 9, 10 |
| Camden circuit | | 16, 17 |
| Sulphur Springs circuit | | 23, 24 |
| Canton station | | 27, 31 |
| Thomastown circuit | | 30, 31 |
| Carthage circuit | Sept. | 6, 7 |
| 12 | H. H. MONTGOMERY, P. E. | |

MERIDIAN DIST.—THIRD ROUND.

| | | |
|---|---|---|
| DeKalb circuit, at Scooba | June | 21, 22 |
| Spring Hill circuit, at Union | July | 5, 6 |
| Shubuta station | | 12, 13 |
| Wayne circuit, at Enon | | 19, 20 |
| Meridian station | | 26, 27 |
| Paulding circuit, at Paulding | Aug. | 2, 3 |
| Clarke circuit, at Desoto | | 9, 10 |
| Enterprise station | | 16, 17 |
| Marion circuit | | 23, 24 |
| Enterprise circuit | | 30, 31 |
| Toonsuba circuit | Sept. | 6, 7 |
| 12 | WILLIAM B. HINES, P. E. | |

VICKSBURG DIST.—THIRD ROUND.

| | | |
|---|---|---|
| South Warren, at Asbury | June | 7, 8 |
| Rocky Springs, at Steele chapel | | 14, 15 |
| Shiloh and Grand Gulf | | [illegible] |
| Port Gibson | | 28, 29 |
| Kingston | July | 12, 13 |
| Vicksburg station and Grove street | | 19, 20 |
| Cayuga, at Spencer chapel | | 26, 27 |
| Natchez | Aug. | 2, 3 |
| Fayette, at Belle Grove | | 16, 17 |
| North Warren, Mildale and Sandhower, at Bell Hill | | 23, 24 |
| Clover Hill | Sept. | 6, 7 |
| Rolling Fork | | 13, 14 |

The District Conference will be held in Port Gibson, June 26-29.

JOHN A. B. JONES, P. E.,
5 Port Gibson Mississippi.

BRANDON DIST.—THIRD ROUND.

| | | |
|---|---|---|
| Brandon station | June | 14, 15 |
| Fannin circuit | | 21, 22 |
| Morton circuit | | 28, 29 |
| Hillsboro circuit | July | 5, 6 |
| Walnut Grove circuit | | 19, 20 |
| Union mission | | 26, 27 |
| Philadelphia circuit | Aug. | 2, 3 |
| Trenton circuit | | 9, 10 |
| Raleigh circuit | | 16, 17 |
| Taylorville mission | | 23, 24 |
| Lake and Forest circuit | | 30, 31 |
| Garbandsville circuit | Sept. | 13, 14 |

The District Conference will be held at Morton, July 10. A camp meeting will be held at Pilgrim's Rest, on the Philadelphia circuit, commencing September 5, 1873.

F. M. WILLIAMS, P. E.

### LOUISIANA CONFERENCE.

OPELOUSAS DIST.—THIRD ROUND.

| | | |
|---|---|---|
| Washington | June | 21, 22 |
| St. Landry, at Prudhomme | | 28, 29 |
| Franklin | July | 5, 6 |
| New Iberia, at Jeanerettes | | 12, 13 |
| Pattersonville | | 19, 20 |
| Opelousas | Aug. | 2, 3 |
| Vermilionville | | 9, 10 |
| Abbeville, at Prairie Gregg | | 23, 24 |
| Teche, at Armandville | | 30, 31 |
| Lake Charles | Sept. | 6, 7 |
| Calcasieu | | 13, 14 |
| Grand Chenière | | 20, 21 |
| 19 | B. F. WHITE, P. E., Opelousas, La. | |

## HOUSE-FURNISHING GOODS.

FOR CASH.....FOR CASH.

## FOR CASH

YOU CAN PURCHASE OF

## NAVRA & OFFNER,

171.....CANAL STREET.....174

*OPPOSITE VARIETIES THEATER,*

| | |
|---|---|
| Best French China DINNER SETS for | $25 00 |
| Best French China TEA SETS for | 6 75 |
| Stone China DINNER SETS for | 14 50 |
| Stone China TEA SETS for | 4 50 |
| Stone China CHAMBER SETS for | 4 50 |
| French China Gold Band (guaranteed fire-gilt) DINNER SETS, bought at auction, for | 40 00 |
| 1,000 WATER-COOLERS, at | 2 00 |
| Flint GOBLETS, per dozen | 1 00 |

## ORNAMEN

# The Christian Advocate.

PUBLISHED BY ROBT. J. HARP, FOR THE ALABAMA, MISSISSIPPI AND LOUISIANA CONFERENCES, METHODIST EPISCOPAL CHURCH SOUTH.

VOL. 19. NEW ORLEANS, THURSDAY, JUNE 26, 1873. NO. 26.


## News of the Week.

### DOMESTIC.

NASHVILLE, June 18.—The cholera is unabated. Considerable exodus of people from the city. To-day three draymen were attacked on the street. Ninety convicts are down with disease, mostly cholera. There were thirty deaths from cholera to-day, of which eight were whites and twenty-two colored. Business almost totally suspended, and commercial interests are suffering badly.

CANANDAIGUA, June 18.—Under instructions from the court the jury in the case of Susan B. Anthony, indicted for voting in violation of law, returned a verdict of guilty. The court refused to poll the jury.

WASHINGTON, June 19.—Secretary Robeson has made his statement from the evidence of the rescued crew of the Polaris. He does not know whether Captain Hall died a natural death; thinks the abandonment of part of the crew on the ice-floe was accidental. He has no doubt that Buddington was frequently drunk; but as the liquor was exhausted at that time, and as Buddington, when sober, was a most excellent seaman, feels sure that the Polaris was managed to the best advantage. He will charter the Tigress to go in search of the Polaris. Cross purposes undoubtedly existed on the Polaris.

NEW YORK, June 19.—The heat to-day has been excessive, the mercury reaching ninety-four. There were several cases of sunstroke.

General Horatio G. Stevens was buried to-day. He commanded the fort at Castle Garden in the war of 1812. He was the first militia general appointed in this State. The order of the Cincinnati attended his funeral.

NASHVILLE, June 19.—The number of deaths from cholera to-day was twenty negroes and four whites. The weather is considered much more favorable than on Wednesday.

MEMPHIS, June 19.—The weather is again hot and sultry, and, contrary to general expectation, the cholera is again increasing. There were thirty-three deaths to-day, nineteen of which were from cholera.

NASHVILLE, June 20.—The cholera is worse. The deaths to-day were forty-nine colored and twenty-four white. Every sanitary measure is being observed, but the indications are discouraging.

NEW YORK, June 20.—Horace F. Clark, president of the Lake Shore and Union Pacific railroad companies, and son-in-law of Commodore Vanderbilt, died in this city yesterday, of rheumatism of the heart, in the fiftieth year of his age. He was a member of the Thirty-Fifth and Thirty-Sixth Congress, and since his retirement from politics has been identified with the business interests of this city, railroad progress and the development of the West.

MEMPHIS, June 20.—The weather to-day was hot and clear until about six o'clock this evening, when a heavy rain and thunder storm came from the west. There was considerable excitement to-day in regard to the cholera, owing to the publication of the mortuary report of yesterday, which was the largest number that have died in one day since the cholera epidemic of 1866. There were twenty-four interments to-day, against thirty-three yesterday. Of this number seventeen died of cholera.

SAN FRANCISCO, June 20.—The sale of the interest of Messrs. Huntington and Hopkins in the Central Pacific railroad is so nearly consummated that it is given out that the new board of directors will take charge of the road on July 1. Huntington and Hopkins retain one share each and remain for the present in the board.

NEW YORK, June 21.—Meacham says, in his report of the Modoc fighting during the war, the Modocs killed and wounded about three soldiers for every warrior in their force, at that time numbering not more than sixty-five, and that during the first three days' fight this band not only held out against eight hundred troops, armed with every appliance of modern warfare, but kept a passage open for retreat, which even the Warm Spring Indian scouts could not close.

Meacham's idea of the best policy for the future is that all lines for tribes be abolished; that the Indians be made amenable to the laws, and be placed on the same footing with other murderers.

There were seven sunstrokes yesterday.

The steamer Juniata expected to sail to-day through Hellgate, but her crew was reduced from two hundred and ten to one hundred and thirty. She will take two thousand five hundred tons of coal for the use of the Tigress, when the latter reaches Disco. The Juniata also takes two steam launches. The Tigress is expected to reach Brooklyn navy-yard on Monday, when the work of fitting her out will be immediately commenced, in order that she may leave here for her cruise on the fourth or fifth of July. The Tigress will be provisioned for two years.

NASHVILLE, June 21.—The mortuary list from cholera shows fifty-nine deaths, of which forty-eight were colored. The weather is rainy, with occasional sunshine.

MEMPHIS, June 21.—Weather clear and hot to-day. There were only nineteen interments to-day, against twenty-four yesterday. Of these fourteen died of cholera. Reports from the surrounding country state that the disease still prevailed, but in the country has rarely proved fatal.

NEW YORK, June 22.—The *Herald* has a letter from Khartoum, dated April 30, confirming the news of the safety of Sir Samuel Baker's family. They were at Fatuka in February, and had been reinforced by two hundred soldiers and the troops of a mercantile establishment, and would at once renew the march to Albert Nyanza.

KANSAS CITY, Mo., June 22.—An attempt to rob the People's Bank, at Chillicothe, on Friday night, was made by Smith Rambo, a wealthy but notoriously bad character, who planned with confederates to seize the cashier of the bank and hold him as hostage, and compel his wife to open the bank and vault.

The design was disclosed, and when Rambo went to the cashier's house, late on Friday night, he was confronted by a party of citizens, and after a short parley riddled with bullets and instantly killed. Two confederates, arrested yesterday morning, are now in jail.

NASHVILLE, June 22.—The mortality from cholera is fifty-two, against fifty-nine yesterday. Clear and apparently healthy weather all day.

MEMPHIS, June 22.—There has been a marked decrease in deaths from cholera. The whole number of interments is nineteen, of which nine were from cholera. It is the general belief that the epidemic has run its course here, and will rapidly disappear; but the reports from the surrounding country along the railroad are still very gloomy.

ATLANTA, June 23.—The Atlanta *Sun* has been merged into the Atlanta *Constitution*. Hon. A. H. Stephens becomes the corresponding editor of the *Constitution*.

NASHVILLE, June 23.—Thirty-seven deaths from cholera to-day, against fifty-five yesterday. Of the deaths to-day twenty-nine were colored. The weather to-day was considered favorable to the disease.

CINCINNATI, June 23.—Five deaths from cholera reported at the health office to-day.

MEMPHIS, June 23.—There were eight interments from the cholera to-day. The weather is hot and dry, and the disease is rapidly abating.

EVANSVILLE, June 24.—The report of the health officers shows that thirteen cases of cholera have occurred in this city since the disease first appeared.

An investigation shows that there have been several deaths out of the above number.

CINCINNATI, June 24.—Four deaths from cholera reported to-day at the health office.

NASHVILLE, June 24.—There were twenty-nine deaths to-day from cholera, of which eight were white. Every one is much more hopeful and business is improving.

COLUMBUS, OHIO, June 24.—In the case of the exclusion of the Bible from the public schools in Cincinnati, the Supreme Court to-day decided that the School Board had the right to pass a resolution to exclude not only the Bible and singing, but religious instruction, and the court has no authority to interfere with their decision in the exercise of this power.

### FOREIGN.

LONDON, June 18.—The Shah of Persia crossed the channel to-day in the royal yacht, accompanied by a fleet of iron-clads, and arrived at Dover at half-past two P. M. The city was gayly decorated and crowded with visitors, and the shipping in the harbor was covered with flags and streamers. As the royal visitor landed a salute was fired from the fleet and shore. He was received by the Duke of Edinburg and Prince Arthur. The mayor and corporation of Dover presented an address, to which the Shah replied by thanking them for his kind reception on entering her majesty's dominions—a reception, he said, which made him feel he was among friends.

The Shah and suite, accompanied by the royal princes, then took a special train for London. They arrived at Charing Cross at six o'clock. The building was decorated with flags and flowers, and the platform covered with crimson cloth. There was a heavy rain previously, but immense crowds surrounded the place and filled the adjacent street. On alighting the Shah was met by the Prince of Wales, Prince Teck, Prince Christian and the Duke of Cambridge, who cordially welcomed him to England. The entire party then entered a carriage and drove slowly to Marlborough House.

Notwithstanding the inclement weather, which somewhat marred the splendor of the spectacle, the streets, windows and house-tops along the line of the procession were filled with people, who kept up a most enthusiastic cheering.

The Shah dined at the Marlborough House to-night with the Prince of Wales.

LONDON, June 19.—A dispatch from on board the ship Great Eastern, dated noon yesterday, reports that up to that hour four hundred and forty-three miles of cable had been paid out. The Great Eastern was in latitude fifty-three degrees twenty minutes, and longitude twenty degrees and thirty-six minutes.

PARIS, June 21.—Executions have been issued against the goods of Gustave Courbet, and they are to be sold to-day, to assist in defraying the expenses incurred in reconstructing the Column Vendome.

CITY OF MEXICO, June 22.—The Mexican press, discussing the question of the new ministry, say they consider the change urgent, in view of the recent necessity which has arisen for protection of Protestant clergymen in Mexico. The interference of the military is especially demanded for the defense, in Orizaba, from the fury of Catholic fanatics, a Protestant bishop there having been compelled to leave the place because his life was threatened.

A riot occurred in Morelia, on account of the expulsion of the Jesuits.

PARIS, June 22.—The *Union* publishes a rumor from Berlin that the Emperor William is incapacitated for further duty, and the Crown Prince Frederick William will soon be proclaimed regent.

The municipal election in Strasbourg resulted in the triumph of anti-German candidates.

ROME, June 22.—The Pope is to deliver an allocution on Monday. The personal excommunication of King Victor Emanuel is expected to be pronounced.

ST. PETERSBURG, June 23.—General Kaufman's column of the Khivan expedition captured a strong fortress within sixty miles of the capital of Khanath.

LONDON, June 24.—A review of seven thousand troops was held by Queen Victoria at Windsor Park this afternoon, in honor of the Shah of Persia. The weather was showery, but the crowds of spectators were enormous. After a series of brilliant maneuvers, the troops formed in line and marched by the Queen and Shah. Among the distinguished persons who assisted at the review were the Prince and Princess of Wales, the Duke of Edinburg, Prince Leopold, Duke of Cambridge, Princess Beatrice, the Czarowitch and his wife, Princess Dagmar.

PARIS, June 24.—A stormy debate occurred in the Assembly to-day on the order issued by the prefect of the Department of the Rhine, prohibiting civil burials after the hour of seven in the morning. A motion made by the Left, condemning the prefect's acts, was rejected by a large majority.

## The Catholic World.

The "situation" in the Catholic world becomes decidedly interesting. The Old Catholics at their Cologne assembly, held June 4, elected Prof. Reinkens bishop, thus completing their organization; the Pope is in declining health, and speculation is all alive as to his successor, and finally the bill suppressing religious corporations in Rome has passed the Italian Parliament. Events truly move with swiftness.

By the election of a bishop, the separation between the Old Catholics and the Ultramontanes becomes final. The reform movement may now assume continental proportions. By the application of its ecclesiastical law to Rome, Italy has struck a final blow at the political power of the church. The suppression of monastic establishments, and the conversion of their revenues to the uses of the State, begun by Cavour, and followed up by Ratazzi and Ricasoli, is complete; the same law is now applied to the whole of Italy. The heads of the religious houses of Rome have protested against the action of the State, but protests are in vain. For the sake of its own preservation the State has been compelled to exercise its sovereign power, and to rescue its domain from the all-grasping church.

Thus history repeats itself all over Europe. The church, holding the keys of the kingdom of heaven, compels her subjects, out of whom money can be extracted, to pay her price for the opening of the gates. Pardons, indulgences, the repose of the soul hereafter, have been purchasable commodities. Enriched by such means, and grasping all, the church has, throughout western Europe, lost all. State after State has confiscated her ill-gotten wealth. Her greed of land, through the possession of which she has tried to control the State, has again and again brought on her a terrible retribution. Mexico has followed the old-world precedent; three hundred years of Latin Christianity had made the existence of a free Mexican State well-nigh impossible. So Rome builds, but does not keep; adds acre to acre and league to league, but cannot hold. Scheming to smother modern civilization, her corporate possessions are confiscated in State after State, that civilization may live. The wise are overtaken in their craftiness, and the schemers scheme for naught.

Will it be so here in the United States? We answer, Yes, inevitably, if Rome pursues here her ancient policy. The safety of the State will be with us as it has been with other nations—the supreme law. Any corporation, religious or secular, that threatens the safety of the State will meet with a swift doom from the American people. The liberty of worship will never be disputed, but the right to suppress the State is not granted in the American Constitution.—*Methodist.*

FIRST IMPRESSIONS.—I think we may assert that, in a hundred men, there are more than ninety who are what they are, good or bad, useful or pernicious to society, from the instruction they have received. It is on education that depend the great difference observable among them. The least and most imperceptible impressions received in our infancy have consequences very important and of a long duration. It is with these first impressions as with a river, whose waters can be easily turned by different canals in quite opposite courses; so that, from the insensible direction the stream receives at its source, it takes different directions, and at last arrives at places far distant from each other; and with the same facility we may, I think, turn the minds of children to what direction we please.

KINDNESS is stronger than the sword.

## From the Work.

SELMA DISTRICT CONFERENCE, ALABAMA.—*Mr. Editor:* We have just closed our District Conference at this place. The attendance was large, and the sessions of the conference were entertaining and profitable. The preaching was good and of great benefit to the church and community. Delegates to the Annual Conference: Warren E. Kennedy, John W. Portis, Levi W. Reeves and Euclid Johnson. Alternates—P. G. Wood and J. A. Groves. Next conference to be held at Rehoboth. Yours, etc.,

ANDREW J. BRIGGS.

UNIONTOWN, ALA., June 16, 1873.

MOBILE DISTRICT CONFERENCE.—*Mr. Editor:* The third session of the Mobile District Conference of the Methodist Episcopal Church South was held at Pensacola, Florida, May 29-31, 1873. Rev. Henry Urquhart, presiding elder, of the district, was president, and J. E. Foust was chosen secretary.

Four of the charges within the district were not represented, either by clerical or lay members, and from this fact we are unable to make out a correct statistical report of the district. We gather the following summary from the reports made:

The church throughout the district is in good condition spiritually. There have been revivals in almost every charge, and more especially in the stations of the district. The churches in Mobile have received on application nearly one hundred members since the beginning of the year. At Milton there has been a most gracious revival. Pensacola was enjoying a season of refreshing when the conference closed. The reports from the circuits were very encouraging, several of them having received quite a number into the church during the year. We expect, by the blessing of God, to be able to report a large increase at our next Annual Conference. Justice requires us to say, in this connection, that much of our spiritual prosperity is owing to the faith, prayers and labors of our beloved presiding elder. The missions within the district were reported as being in a hopeful condition. The missionaries labor under some embarrassments, owing to the scarcity of funds to supply their temporal wants; but the cry of the people for the bread of life impels them to endure these privations in preaching the gospel to them. All the missions, except one, are supplied with preachers, and arrangements are being made to send a minister to that place at the earliest possible time.

The Sunday schools are doing well throughout the district. Every charge seems to be fully awake to this interest of the church. A large proportion of the accessions to the church is from the Sabbath schools. The uniform lesson system is the one adopted in all our schools. A want of suitable superintendents and punctual teachers is a hinderance to this interest of the church in many of the country places, but efforts are being made to improve in these particulars.

The finances, with a few exceptions, are considerably in arrears. Several of the pastors reported very small receipts up to date, and the prospects in the future are rather gloomy. The ministers that were absent excused themselves because funds were short. The old plan of deferring payment till the end of the year, and then only receiving a per cent. of the assessment, bears heavily upon the preacher, and more especially when his family is large. Some of the preachers are going in debt constantly, hoping to pay at the end of the year. When will the church adopt the plan of paying up monthly? This is the easiest and best for all concerned.

There are about six parsonages in the district, most of which are comfortable, but the houses of worship, especially on the circuits, are in many instances very uncomfortable, and, that which is worse, in most instances we have no titles to the places where we worship. This carelessness ought not to be longer indulged. Our preachers and people should see to it that we have the legal right where we worship.

The following brethren were elected delegates to the next Annual Conference: R. P. Baker, John Hargrove, John Chain and L. A. Pou. Alternates—Price Williams, Rev. B. G. Fleming, W. Briggs and R. H. Turner.

During the session of the conference the religious exercises were interesting and productive of good. Our Presbyterian friends joined with us, and we all felt that it was pleasant for brethren to dwell together in unity. The members of the conference were well entertained by the citizens of Pensacola, and will not soon forget the kindness and courtesies shown them by that good people.

By order of the conference.

J. E. FOUST, Sec.

MOBILE, June 18, 1873.

## The Walworth Parricide.

Of this horrible affair the New York *Observer* says:

Chancellor Walworth's grandson has become a deliberate murderer of his own father. It is, and probably always will be, one of the unsolved mysteries of Providence that the son of such a parent should become such a man as the victim is reputed to have been, and that in the third generation a murderer should be! The crime, which is a stain on our civilization as a people, is also an expression of that want of reverence and subjection which domestic life in our day exhibits.

Nor would the outside world have all the facts on which to form a judgment on this extraordinary history unless it is stated that in the latter part of his life this quiet Protestant elder, having been deprived by death of the mother of his children, married the widow of General Hardin, of Kentucky, a Roman Catholic lady with one daughter. This was the beginning of a total revolution in the household of the chancellor. His own domestic habits underwent a transformation so extraordinary that it would be scarcely credited if we should describe it. His two sons became Roman Catholics. One of them developed into a Romish priest. The other married his stepmother's daughter, became a libertine, a traitor to his country, a profligate; then followed separation of husband and wife, then enmity of the children to the father, and finally the murder of the father by his oldest son.

And the crime is without a parallel in modern annals. The old Greeks are said to have had no law to punish this crime because it was not considered possible that such a monster as a parricide could be. All theories of education, culture and association as restraints fail in presence of such a tragedy. We see a youth in his teens, yet old enough to feel all social influences, with his mental and moral faculties in perfect exercise, deliberately planning the murder of his father in a distant city; he conceals his purpose, travels a hundred and seventy miles, procures and loads a revolver; calls at the house of his father prepared to kill him if he found him there; leaves a note to decoy his unsuspicious victim into his room in a public house; and then, standing up before his defenseless parent, shoots him down like a dog—shoots him four times to make his savage vengeance sure! We repeat it, the crime, for malignity, baseness, meanness, cowardice, cold-blooded atrocity, is without a parallel in modern annals.

## Changing Clothing.

Health is often lost, and sometimes life itself, by laying aside winter clothing too early. Laying flannels aside in the spring is a most pernicious practice. They are as necessary in July as in January. We can better do without woolens next the skin in midwinter than in midsummer. We do not get over-heated in winter; we do in summer; and the most frequent exciting cause of coughs, colds and consumption is a rapid falling of the temperature of the body. All are familiar with the fact that a sudden checking of perspiration is always dangerous; very little exercise causes us to perspire in summer, and a very slight draught of air checks the perspiration; hence eminent French physicians have stated, after a long series of observations, that colds taken in summer excite the most incurable forms of consumption. White woolen flannel is a most efficient guard against these sudden changes, because it keeps the heat of the body in while it repels the excessive heat from without; it conveys the water of perspiration to its outside, while the surface next the skin is drier. We all know that silk, cotton and linen next the skin get saturated with water, and if, for an instant, the slightest draught of air gets between the skin and the material there is a chamel-like chill when that material touches the skin again, reminding us of the damps of death. The rule should be to wear white woolen flannel next the skin all the year round; thick in winter, a little thinner in April, a gauze material on the first day of July. On the first of October resume what was laid aside in July; on the first of December put on the thickest, extending to ankles and wrists.

These rules of change are especially necessary to all old people, to all invalids and young children; day-laborers and all out-door workers would be incalculably benefited by the same observances. These suggestions are of an importance which would justify their being read in the spring and fall to every household until the youngest child has passed the threshold to return no more as a member of the family.—*Hall's Journal of Health.*

WHY IS IT that callow preachers marry so quickly? Most of them have the arrangements all made before they get their parchments, and start upon their life-work, carrying a double burden, which usually increases with periodic regularity. It is not so in other professions and lines of labor. The young lawyer, physician, editor, merchant and mechanic look forward to marriage as a reward to be won by some years of hard work and economy, but the young preacher no sooner slips the leading-strings of his theological professor and draws his last dollar from the beneficiary board, than he doubles himself and becomes a family. Would it not be well to do a little rough pioneer work, and gather a congregation first? The *Church Journal* (Episcopal,) speaking for that denomination, says there exists among their sucking clergy a "widely-prevailing, unwise, imprudent, and, both personally and for the church, a most injurious, all-absorbing passion for matrimony."—*Interior.*

GOD doth not willingly afflict any of his children. They always stand in absolute need at that *very* time of that *very* affliction he sends. It could not be laid aside nor delayed longer, or altered for another, without hurt to their souls.—*Charles of Bola.*

## Southern Methodist Bishops.

We take the following from a Nashville paper:

As the College of Bishops has been so much talked about of late, relative to the location of the Vanderbilt University, and as most of them will preach this morning at the various Methodist churches, brief sketches of their history and those who have been laid away with their fathers will not be uninteresting to our readers.

### DECEASED BISHOPS.

Joshua Soule, the senior Bishop, was born in Maine, in 1781; entered the itineracy in the New York Conference, 1799; was ordained deacon, 1801; elder, 1803; was ordained Bishop in Baltimore, 1824, and died near Nashville, Tennessee, March, 1867, aged 86 years.

James Osmond Andrew was born in Georgia, 1794; joined the South Carolina Conference in 1812; was ordained deacon, 1814; elder, 1816; was ordained Bishop in Philadelphia, 1832, and died in Mobile, Alabama, March 2, 1871, aged 77 years.

William Capers was born in South Carolina, 1790; entered the itinerancy in the South Carolina Conference, 1808; was ordained deacon, 1810; elder, 1812; was elected Bishop in Petersburg, Virginia, 1846; and died in South Carolina, January, 1855, aged 65 years.

Henry B. Bascom was born in New York, 1796; joined the Ohio Conference, 1803; was ordained deacon, 1815; elder, 1817; was elected Bishop at St. Louis, 1850; and died in Kentucky, September, 1850, aged 54 years.

From the foregoing it will be seen that since the organization of the Methodist Episcopal Church South death has claimed four members of the College of Bishops. There are now nine

### LIVING BISHOPS.

John Early was born in Virginia in 1786; joined the Virginia Conference, 1807; was ordained deacon in 1809; elder, 1811; was elected Bishop at Columbus, Georgia, 1854. He is now 87 years old, and is confined to his room most of his time. He resides at Lynchburg, Virginia, but will not be able to attend the present meeting of his colleagues.

Robert Paine was born in North Carolina, 1799; joined the Tennessee Conference in 1818; was ordained deacon, 1822; elder, 1824; was elected Bishop at Petersburg, Virginia, 1846. He is now 74 years of age, and lives in Aberdeen, Mississippi. He is present, and presides over the deliberations of the College of Bishops.

George Foster Pierce was born in Georgia, 1811, and is now in his sixty-second year. He joined the Georgia Conference, 1830; was ordained deacon, 1832; elder, 1834; was elected Bishop at Columbus, Georgia, 1854. His residence is Sparta, Georgia. He is also present at this meeting.

Hubbard Hinde Kavanaugh was born in Kentucky, 1802; joined the Kentucky Conference, 1823; was ordained deacon, 1825; elder, 1827; was elected Bishop at Columbus, Georgia, 1854. He is now 71 years old, and resides in Louisville, Kentucky.

William May Wightman was born in South Carolina, 1808; joined the South Carolina Conference, 1828; was ordained deacon, 1830; elder, 1832; was elected Bishop at New Orleans, 1866. His home is Charleston, South Carolina. He is 65 years old, and is present at this meeting.

Enoch M. Marvin was born in Missouri, 1823; joined the Missouri Conference, 1841; was ordained deacon, 1843; elder, 1845; was elected Bishop at New Orleans, 1866. He is now 50 years old, and resides at St. Louis, Missouri. He is in attendance.

David Seth Doggett was born in Virginia, 1810; joined the Virginia Conference, 1829; was ordained deacon, 1832; elder, 1833, and was elected Bishop at New Orleans, Louisiana, 1866. He is 63 years old, and lives in Richmond, Virginia. He is present also.

Holland Nimmons McTyeire was born in South Carolina, 1824; joined the Virginia Conference, 1845; was ordained deacon, 1848; elder, 1849, and was elected Bishop at New Orleans, Louisiana, 1866. Bishop McTyeire is therefore 49 years old, and is the youngest one of the nine, while Bishop Early is the oldest. He is secretary of the College of Bishops, and is in his place.

John Christian Keener was born in Maryland, 1819; he joined the Alabama Conference, 1842; was ordained deacon, 1844; elder, 1846, and was elected Bishop at Memphis, Tennessee, 1870. He is 54 years old, and resides in New Orleans. He is present also.

It may be noted that Virginia has furnished 2, Georgia 2, South Carolina 3, Maine, North Carolina, New York, Kentucky, Missouri and Maryland 1 each of the thirteen that have been elected Bishops. Tennessee has not as yet furnished the Church South with a Bishop, but if we are not mistaken there is some first-class "Bishop timber" here.

THE first steamer that crossed the Atlantic was the Savannah. She sailed from Savannah, Georgia, on the twenty-second of May, 1819, used up all her fuel in ten days, and reached Liverpool under canvas on the twenty-second of June. She went on soon after to St. Petersburg and Stockholm, and returned in December following. The first voyages by steamships were made by the Sirius and Great Western in 1838, the Sirius coming from London to New York in seventeen days, and the Great Western from Bristol in fifteen days. They arrived at this port on the same day, April 23.

The Christian Advocate.

THURSDAY, JUNE 26, 1873.

THE MANY AND THE ONE.

BY W. M. L. JAY.

In the sky a cloud hung high,
And it said: "How blest am I!
All my breast is full of dew,
And my home is in the blue,
And the sunbeams dint me through."
"Give me!" wailed the earth.
Melted by the pleons cell,
Gave the cloud itself—its all.
Where it hung the sunbeams fall.

In the garden rose a tree,
And it laughed: "Oh, fair to see
Is this fruit so ripe and fine,
Red and golden, that doth shine
Through these bright green leaves of mine!"
"Give me!" said the man.
Low it bend its gracious head,
All its gold and all its red
Meekly in his hands it shed.

At her humble cottage door
Sat a woman old and poor,
Thinking: "Thus far am I led;
Never yet I wanted bread;
Need I now the future dread?"
"Give me!" begged the "tramp."
And she gave—the best she could—
Cup of water, bits of food,
Kindly smile and counsel good.

On his throne, the Lord most high
Said, serene: "What joy have I,
With the glory that was mine,
Ere the planets knew to shine,
Or the clay held breath divine!"
"Give me!" moaned the world.
And he gave—himself—entire,
Passed through suffering as through fire,
So to meet the world's desire.

In his hall the rich man stands,
Saying: "Lo! these heaped-up hands!
I have all that I can hold;
I have houses, I have gold,
Lands and treasures manifold."
"Give me!" sighs the poor.
He—he only—calm and cold,
Shuts within a tighter hold
Houses, lands and store of gold.

*City Mission Leaf.*

## An Increase of Troublers.

A distinctive, clear-faced experience is common to all spiritual Christians. "Therefore, being justified by faith, we have peace (experience peace) with God, through our Lord Jesus Christ; by whom also we have (or experience) access by faith into this grace wherever we stand, and rejoice in hope of the glory of God. And not only so, but we glory in tribulations also, knowing (experiencing) that tribulation worketh patience, and patience experience, and experience hope, and hope maketh not ashamed." This Christian experience is knowledge, trial, test. It is a species of soul-history, containing an account of the influences and forces moving to a knowledge of sin, followed by repentance, faith, an acceptance of Christ, to conversion, to a full and satisfactory sense of God's love shed abroad in the heart. It is the life of contrast. It reveals to the Christian the difference between his present and former states, his present and former loves, his present and former desires and enjoyments, his present and former propensions. "Ye were some time in darkness, but now are ye light in the Lord." "Old things are passed away, and behold, all things are become new."

There is a striking, arresting oneness in Christian experience. From the days of the first Christian to the present moment this harmony exists. Let conversion, the new birth, come when and how and where it may—in this or that country, in Europe or America, in town or city, in the crowd or alone—this significant cognation is found, this bond of similarity, a oneness of influences and forces, bringing life and salvation to the heart, is manifest. Well may we ask: How can it be otherwise when it is the same salvation, the same fallen, unclean human nature purified and made glad? Kindred forces recognize each other, in immediate and perfect union, meet where they may. To say the least of it, this fact gives potency to Christian experience. It is an inspiration to faith and effort. It is a safe guide and mature counselor. To find that others have passed these sloughs, and safely over rocky ledges, and escaped yawning chasms, and to know how they did it, becomes a chart and compass to others following after.

Great prominence is given in the Bible to Christian experience. The parties speaking, or spoken of, tell of the dealings of God with them—of their hopes, fears, temptations and trials, of their falls and recovery. Of the printed sermons given us from Paul, much space is occupied with his experience. He enters into detail as to his surroundings—what he saw, heard and felt. Some of the sublimest and most eloquent passages in God's word are found in the experience of his servants. David tells us of the horrible pit and deep, miry clay; of how he waited patiently for the Lord; how the Lord hearkened and heard. Then he calls upon the world to listen to the story of his conversion—of what great things the Lord had done for his soul. Where is the Christian whose heart is not joined to David's in a similar experience?

And, by the by, the special object of this paper, from which we have greatly wandered, is to call attention to a particular phase in the experience of this man of God. At a time when he was deeply spiritual; at a period in his life when he could correctly and justly estimate the depth of the pit, and the horribleness of the mire and clay, brought in contrast with the firmness and safety of the rock; at an hour when he knew the fullness of the difference between the despairing cry of a helpless sinner, and the new song, the triumphant shout, of the redeemed, he experienced what all Christians have experienced—a strange increase of troublers: "Many rising up against him." The heart weeps as it listens to his sad complaint: "Lord, *how* are they increased that trouble me!" He was fleeing, as some suppose, from the anger, murderous anger, of either Saul or his own son, Absalom. Yet he was the chosen of God, in earnest harmony with his Maker. His subsequent triumph shows the friendship of Heaven. His quick recognition of the source of his help indicates his spiritual wisdom. There is something in the spirit of the complaint intensely significant of an increase of troublers in seeming ratio with the approach of deliverance. He seems to say: "Instead of a cessation of hostilities, a weakening of the foe, and lessening of difficulties, they gather their forces, and assault me with redoubled fury." "Lord, *how* are they *increased* that trouble me!"

The patriarch found an increase of trouble as his deliverance from famine and as the crowning joy of his life approached. He cried out: "All these things are against me." The demand of Moses, made in the name of God, for their deliverance from bondage increased the troubles of the Israelites. The same toil of bricks was required, in addition to supplying their own straw. When relieved of this, they have the mountains on either side, the Red sea in front, and an angry host in the rear. Delivered here, they find water, but it is bitter; in the wilderness a dry rock—not even bitter water to quench their thirst. The Savior passed from the temptation to the garden of agony; from the garden to cruel scourgings, mockery and crown of thorns; from the crown of thorns to the nails, the spear and the agony of the cross. The disciples, tossed from wave to wave, and threatened with instant death, were evidently more frightened at the approach of deliverance than all the concentrated fury of the storm. "They cried out with fear, saying, It is a spirit." In their first experience in a storm they had the Master with them. Asleep in the hinder part of the ship, they had but to awake him to their help. "The darkest hour," says the old adage, "is just before day." The deep agony of the heart, the throes and travail of the soul, culminates in the moment of new life. The Christian, growing in grace, finds with increased strength an increase of troublers. He is the better prepared, however, to overcome them and fly to God in prayer. The evil spirit, in vicious habits and neglect of duty, makes one final and mighty effort as deliverance draws nigh. "As he was yet coming the devil threw him down and tare him."

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## The River of Death.

The River of Death has always been a terror to frail mortality. Only one voyage upon its waters is expected. This theory may not be altogether correct, as on the thirty-first of May, 1873, duty called me to leave the treasures of my heart while I went to a place where souls were in bondage, there to tell of freedom and salvation from sin. I desired to tarry there, but duty bid me hasten toward the River of Death. O how the flesh craved exemption! None came. I soon found the power of steam accelerating the speed that lessened the distance toward the sepulchral shores.

Before launching upon the dark waters, as I walked the crowded streets of a great city—made famous during the late war—a ministering angel, hunting for souls, met me. Seeing me in haste to move on, he earnestly requested me to turn aside at twelve M., and for an hour meet a band of faithful pilgrims, who at that hour daily turn aside from life's paths for refreshment at a throne of grace. I was anxious to bid a few friends farewell; also desired to feast with the pilgrims. At twelve M. I was in the courts of the Lord's house, and for an hour enjoyed the fellowship of saints. O how pleasant to hear the testimony of strangers, telling about *their* love to *my* Jesus! While there I forgot about my death-voyage.

Toward night I wended my way down, down. Down the steep hillside, at the water's edge, in waiting for me was a nondescript-looking creature, but a line and plank holding it to the shore. My heart trembled with fear as I looked at it. Must I go on? "Yes," responded the voice of duty. "But look up. See on high there is carried a mystic letter; solve it, and take courage." I obeyed. Sure enough, the letter P was plainly visible. Did it mean "Power to cross the water?" Every heave of its trembling bosom indicated sufficient power. P stands for patience; and it is said: "In patience possess ye your souls." Yet I turned on the shore. I tried again, satisfied that I had not solved the problem. P stands for providence. Then I remembered the promise: "Trust in the Lord with all thy heart; lean not to thine own understanding; in all thy ways acknowledge me, and I will direct thy paths."

I felt I could now walk on that plank, quivering with the vibrations of this monster's breathing, shaking every nerve in my body.

O how lonely I felt as we parted from the shore. Truly there were others bound on the same voyage, but all strangers to me. None appeared to love my Savior, as the staple of their conversation was profanity. God's name was often called, but only to curse their souls. Sad I indeed was as I looked upon the receding shore and beheld, possibly for the last time, the beautiful residences of friends nestling on the hill-sides, amidst enchanting groves and fairy bowers. On, on I was borne. I looked at them till sight failed me. Soon darkness settled around us, shutting me up to the sense of feeling—and feel I did—the trembling, jarring, breathing of the monster beneath me; and soon symptoms of weakness—a pressure upon the valves of life—closed my eyes. I became calm—not to sleep, as I could hear the diabolical sounds of clanking chains, fierce oaths, and occasionally a bellow from the huge Leviathan as he warned all the weak to keep out of his way. After a time quiet reigned in my heart. I opened my eyes. Amidst the surrounding gloom I discerned something like the stars, seen from the home I had left; yea, I persuaded myself that they were the same. Then I felt calmer. Brightly they shone, bidding me look up. Then the associations of a lifetime passed my mental vision, as in review. After a time the moon and stars passed from sight, as we approached a light of greater magnitude and brilliancy. Whence comes this light? for glorious it is, I thought, as an orb appeared coming apparently out of the bosom of the River of Death, looming up in majestic splendor. Birds of snow-white and golden-colored plumage flitted across and over our path, bringing to mind fond remembrances of childhood's hours. The birds seemed to say: "No death here."

I looked upon the water. Its color was changing from dark, turbid hues to a lighter color. I ventured to ask my guide: "How near is the city?" (not that I was unwilling to continue longer on the stream, for, while a stranger among strangers, I received naught but *kindness*; but anxiety to see the glittering walls of the royal city, and meeting of loved ones there, evoked the inquiry.) My guide replied: "See in the distance that range of hills; around that bend in the river we must go; then, if you will look up, the city can be seen."

I had often heard that there was a city, but had never seen it. Obeying my guide, I looked and beheld the beautiful city. I strained my eyes to see if any loved one was on the other shore, expecting, looking for me. "Would I be known, or must my guide introduce me?" O painful thought, not to be recognized! As my eyes became accustomed to the new atmosphere I felt sure that one face of the crowd, standing on the shore, I recognized as that of a brother. Looking toward us as we approached, my eyes were upon him. As our eyes fixed upon each other my heart was thrilled to see him give a smile of recognition. "I *was* expected; I *was* known; he was waiting *only for me*." "Now we see through a glass darkly, but then face to face; now I know in part, but then shall I know even as also I am known." Leviathan's breath became easier, his limbs began to relax, trembling, more faint; but lo! a most unearthly bellowing, repeated three times, assured us that he died, the monarch of the waters.

The haven of rest is reached, the hand of a brother grasped mine, and by him I was led to the home prepared for me amidst the many mansions of this beautiful city. I looked around and exclaimed: "How lovely! How charming, even beyond conception!" Never did I dream of its dimensions, its glories, its generous inhabitants. "Behold, the half was never told me" of the beautiful city of Yazoo, near the River of Death.

R. B. DOWNER.

## Report of the Sunday School Committee,

ADOPTED BY THE MERIDIAN DIST. CONFERENCE, APRIL 25, 1873.

We, the undersigned committee, appointed by this District Conference to introduce resolutions for consideration on the subject of Sabbath schools, would respectfully report that we have given the subject such thought as our limited time would permit.

We conceive that the importance of the subject cannot be overestimated, but we cannot suppose that the members of this conference need light on a subject so often and so ably enforced in all our religious periodicals, and so thoroughly enjoined by all the authority of the church, from the General Conference to the society meetings. Yet our appointment as a committee must mean something, and we suppose that the object can only be to stir up your minds, by way of remembrance, to a well-known and a well-understood duty.

In our opinion the Sabbath school was never intended to supersede home or family religious instruction. We think no parent is justified in leaving the religious culture of his children to a Sabbath school teacher, superintendent, or even to his spiritual adviser or preacher. We think it a duty personal in its character—a trust which the Almighty has confided to the parent alone, and which can never be delegated to another.

In the code of laws—and the only code of laws framed by Almighty wisdom—parents are commanded to instill into the minds of their children the statutes and ordinances of God—to teach them to their children and their children's children throughout all their generations; to make them the topic of conversation in the family circle; to talk about them when they come in and when they go out; to talk about them along the wayside; to bind them as bracelets on their arms, and as frontlets between their eyes. When parents attempt to relieve themselves from this duty by sending their children to the Sabbath school, in our opinion they greatly err. We conceive that Sabbath schools can be but auxiliaries to home instruction in Christian households. The greatest blessing of the institution is that it is calculated to give this religious culture to the children of ungodly parents, and, unfortunately, to that numerous class of professing Christians in whose houses no family altar has ever been erected, and who act as if religion was confined to the public places where God is worshiped; who neither act like nor claim to be priests in their own households.

Your committee think that the ministry should make it a sacred duty to enforce with all fervor upon the membership the necessity of family religion for the salvation of their children. The Bible should be the family book, and the children instructed therein long before they are able of themselves to read its sacred pages.

If the church was educated to this family religion we would have flourishing Sabbath schools, and no lack of competent teachers. The best Sunday school scholars are those who receive the best religious instruction at home.

Your committee have not time to go into any detailed plan upon which a Sabbath school should be conducted, and, had we time, we think it doubtful whether any general plan could be adopted—so much has to be left to circumstances.

To make a Sabbath school a success, we think, greatly depends upon the pastor. We look upon him as the starting-point—the motive power. The shepherd should feed the lambs of the flock; they should know his voice, and he be able to call them all by name. This was the case with the Good Shepherd, and so, we think, it should be with the under-shepherds. We think they should do all in their power to root out that evil, so prevalent with many professing Christians, who let their children grow up like the wild ass' colt, with the hope that at a camp meeting or at a revival they will be captured and broken to the yoke. It is better, say the Scriptures, to bear the yoke while young, for the youthful Christian makes the most faithful soldier of the cross.

The pastor should take the lead in all Sunday school enterprises—should select the superintendent, and assist him in the selection of the teachers, choosing those who, like Timothy, have known the Scripture from their youth; and then they should endeavor to enlist the parents in the cause. We think, without the earnest zeal and abiding interest of the pastor, there can be no assurance of a strong, vigorous and successful Sabbath school.

We would therefore recommend for adoption the following resolutions:

*Resolved*, By this District Conference, that as preachers and laymen we will use all our influence for the advancement of household and family religious instruction, and for the establishment and proper management of Sabbath schools.

*Resolved*, That we recommend all our preachers having charge of circuits or stations to organize Sunday schools at their preaching-places, and in all our churches where they can get ten pupils, as soon as they possibly can.

*Resolved*, That all these Sunday schools be organized as Methodist Sunday schools, and that our church literature be used in said schools.

All of which is respectfully submitted.

THOMAS CHRISTIAN,
JAMES SHANKS,
C. R. RENTHER,
Committee.

## Our Sunday School Literature.

MR. EDITOR: While it is far from our intention to undervalue the efforts of our indefatigable Sunday school secretary to perfect and secure the universal adoption of the system of uniform lesson papers in our schools, yet in our humble judgment they largely fail to secure the great end of Sunday school instruction.

Owing to the constitution of the youthful mind and heart, requiring them, as it were, to be written upon with the engraver's pen, as well as the axiomatic nature of many of the great facts to be taught, it occurs to us that a modification of the catechism system, with its oft-recurring impression and stamping of the truth, is still the plan to be pursued.

All of us are aware of the necessity of repetition and review in study, even among adults—of the necessity of laying line upon line, precept upon precept; and while the fundamental principles of morality and piety are inculcated in a general way in the lesson papers, yet, from the fact that they pass so hastily from one subject to another, these truths do not become fixed with the pupil, as is desired, thus to become the guide and rule of life.

Conscious, perhaps, of these defects, our secretary has already introduced catechism questions, but as yet they have not been such as to accomplish much. Youth is the time for fixing historic truths and fostering a love of the same. He who grows to maturity without becoming instructed in the great facts of history, be they sacred or profane, has misapplied the most valuable time of life. And what more effective way of learning the great truths of religion than are to be found in the study of the lives of the patriarchs and prophets, as well as all the burning and shining lights of the Old Testament Scriptures? It was in and by them that God taught his chosen people, while the great plan of the redemption and salvation of the human race was in its infancy. By analogy we must thus teach the youth of to-day. Facts thus learned and fixed, from the study of these characters, become the nuclei around which the great principles of morality will accumulate through the remainder of life. In the exclusive adoption of these lesson papers we lose the advantage thus to be derived, for in them scriptural history and biography is largely wanting.

To this it may be said that our libraries furnish all that is necessary. Perhaps true, but these books, nowadays, for the most part, are idle on the shelves, and the *Visitor* but imperfectly supplies their place.

Without attempting to pursue this important subject further, we will close by expressing the hope that by its discussion and investigation among the Sunday school conventions, and among the great army of its workers, light may dawn upon us, and we may be wisely guided in the adoption of the most effective plan and means of securing this great end, namely, leading children to Christ.

H.

YAZOO CITY, MISS., June 10, 1873.

## Those Evil Words.

MR. EDITOR: It has often been unpleasant to me, by accident or through necessity, to be thrust into a company of persons who, regardless of themselves or of that great and holy One who cannot look upon sin with the least degree of allowance, use his name irreverently, or give vent to many useless and foolish words. How little do they think of the heinousness of this crime, and how abominable it is in the sight of God, especially when we consider that he cannot look upon sin with the least degree of allowance. Our Savior himself tells us that for every idle word that men shall speak they shall give account thereof in the day of judgment. And, since by our words we are to be justified and by our words be condemned, how careful ought we to live.

With what religious care,
Who such a strict account must give
For our behavior here.

And again Christ says: "Let your communication be yea, yea, nay, nay, for whatsoever is more than these is evil." Let each of us adopt the following prayer and try to profit by its precepts: "Let the words of my mouth and the meditation of my heart be always acceptable in thy sight, O Lord, my strength and my redeemer." JOSEPH Q. HICKS.

SHARON, MISS., May 31, 1873.

HE WHO lives wisely to himself and his own heart looks at the busy world through the loop-holes of retreat, and does not want to mingle in the fray.

## Obituaries.

DIED, at Marion Station, Lauderdale county, Mississippi, on the second of May, 1873, JOSEPH MADISON, son of Rev. John A. Graham, aged five years, six months and sixteen days; on the third of May, 1873, in the same house and buried in the same grave, ALBERT WILFRED, aged nine months and three days; and on the nineteenth of May, 1873, SARAH ALVADA GRAHAM, aged two years, ten months and twenty days. WILLIE MARION GRAHAM died some time before the others.

J. C. BROGAN.

DIED, in Henry county, Alabama, June 1, 1873, RADFORD E. MCKISSACK, aged sixty-three years. He had been a member of the Methodist Episcopal Church for more than forty years. He was received by the first itinerant Methodist preacher that ever traveled in this county, and was a consistent member, most of the time filling the office of class-leader. The writer has known him for twenty years, and during that time he never heard any one say but that they believed Radford McKissack was a Christian. Though poor in the things of this world, he was rich in faith, and was finally called to that rest that awaits the faithful. May God bless his seven fatherless children.

J. Z. S. CONNELLY.

TRIBUTE OF RESPECT.

Died, at his residence in Marengo county, Alabama, on Saturday, the fifteenth of March, 1873, Bro. WILLIAM RENTZ.

The subject of this sketch was born in Wilcox county, Alabama, October 18, 1834. He was dedicated to God by baptism in infancy. Bro. Rentz professed religion and joined the Methodist Episcopal Church South in 1857, and the same year was married to Miss Jane Kelley, daughter of Rev. John Kelley. Bro. Rentz was an industrious and working man, making all around him comfortable and pleasant. From the time he joined the church to the day of his death he was a zealous and active member of the same. In his death his family have lost their strong help and support, the community one of its best citizens, and the church one of its most faithful stewards. He leaves a wife and four children, a father and a large family of brothers and sisters to mourn his loss. May God be a husband and a father to the widow and orphans, and administer the comforts of his grace to their smitten hearts, and finally save them all in heaven, where parting will be no more.

Done by order of the Quarterly Conference.

R. D. HUDSON,
THOS. C. WOODWARD,
WM. S. WADE,
Committee.

TRIBUTE OF RESPECT.

Whereas, Divine Providence has removed from our midst and taken to himself on high SARAH ELNORA CHAPMAN, who has been for several years connected with the Franklin Methodist Sunday school, and who departed this life May 25, 1873, it becomes us, the members of this school, to offer this sad yet sweet tribute to her memory. Although she was taken away from this world at the early age of sixteen, yet she had not failed to reflect the moral and religious benefits of Sunday school training. Wishing to express our sorrow, we render this the last tribute of our school by making known that we believe our loss is her eternal gain; therefore,

*Resolved*, That while we bow in meek submission to the will of an all-wise and kind Providence, and believe Heaven's decrees to be righteous and good, yet we do deplore the sad fact that death has visited our midst and claimed for its victim one of our little band.

*Resolved*, That we hereby tender her bereaved parents and little brothers and sisters our sincerest sympathy and best wishes in this their hour of trial, and would assure them that we believe that Nora is not dead, but sleepeth; and, instead of listening to our songs to-day, she is listening to the songs of the angels in the paradise of God.

FRANKLIN METHODIST S. S.

TRIBUTE OF RESPECT.

Whereas, It has pleased almighty God to remove from our midst our much-esteemed and beloved brother, WILLIAM P. THOMAS, who died at his home in Bibb county, Alabama, March 19, 1873, in the seventy-fifth year of his age:

From the days of his youth to his death he was faithful to his God. For more than forty years his house was a home for the itinerant preacher, who always met with an encouraging smile and a hearty welcome. His family religion was of a pure and biblical character. He taught his children to fear God and keep his commandments, which is the whole duty of man. The result was most satisfactory, as shown in the deep piety of his family. He loved his church and highly esteemed its privileges. As a steward of the circuit he did his duty and magnified his office. He died without a moment's warning, leaving no expressed testimony of the excellency of the knowledge of Christ Jesus our Lord; yet a long life of deep piety assures us of his rest in heaven; therefore,

*Resolved*, That while we deeply feel his absence from the board of stewards, and the loss of his pious example to the church, we bow submissively to the will of him who does all things well, knowing that our loss is his infinite gain.

*Resolved*, That we truly sympathize with his aged companion and family in their bereavement.

*Resolved*, That a copy of the above be sent to the NEW ORLEANS CHRISTIAN ADVOCATE for publication, and also a copy to the family.

A. H. MITCHELL, P. E.
J. S. HANSBERGER, Sec.

CLARA HUGHES LINDSAY was born February 1, 1837, at Grand Gulf, Mississippi; was married to Colonel William C. Crow, of Vermillion parish, Louisiana, December 13, 1855; embraced religion, received baptism and united with the Methodist Episcopal Church South under my ministry in October, 1868; was the mother of three children, two whom preceded her to the home of the blest; and died March 22, 1873, at the residence of her sister-in-law, Mrs. Irvin, in Lafayette, Louisiana. "Blessed are the dead who die in the Lord." Hence she is blessed, for her end was the calm, enabling triumph of a devoted Christian life. It is seldom the pen has such a character to portray, and seldom indeed that death's barbed arrow lands such a shining mark.

Sister Crow was a truly beautiful woman, possessing a queenly grace, a most lovely face, together with the most dignified yet gentle, winning manners, added to earnest piety which beamed in her smiles, burned in her conversation and glowed in her life. Truly the "beauty of the Lord our God was upon her," and she was beautiful. Her bodily afflictions were long and severe, yet fortitude and Christian resignation demonstrated her faith in God through all. She leaves a large circle of relatives and friends, who sorrow—truly, deeply sorrow—but in hope; for though she may not return to us and again lead us in our songs of praise to God in our soleum assemblies for worship, we *can* go to her, and with her again join in sweet anthems of praise to him who led the way, smoothed the path, and strewed with the blossoms of hope her road to death; then, extracting his sting and throwing a halo of joyous light into the tomb, cleft the air and opened the gates of the heavenly city, that in deathless triumph she (and all who trust in Jesus) might

Upward rise, to paradise,
Join the throng, the notes prolong,
On earth begun; and 'yond the sun,
'Mid heaven's light, with angels bright,
Forever bring, to Christ the King,
Sweet-sounding praise, through endless days.

B. F. WHITE.

OPELOUSAS, LA., June 4, 1873.

DIED, on the thirteenth of December, 1872, near Rocky Spring, Claiborne county, Mississippi, LAWRENCE W. LONG, aged eighteen years, six months and seven days.

Surrounded, while in the tender years of childhood, by the holy influences of Christianity, Lawrence developed into youth with that character beautifully illustrative of the good and good influence exercised upon the whole of the future career of one raised from the mother's lap to love and trust its God. Germinating in the genial soil of Christian influence, cultivated by the means of Christian grace, and nourished by the gentle showers of the Holy Spirit, the germ of Christian life buds and grows on earth, and blossoms and bears its richest, ripest clusters of fruit in the paradise of God. From the first dawn of discretion Lawrence appears to have been a Christian. He could not be induced, either by the persuasion, flattery or ridicule of the young, to engage in diversions he thought to be wrong. He ever manifested an unusual degree of moral firmness. He seemed to live with a good conscience, and ready to meet his God. This was truly tested about two years before he united with the church. Being ill to that extent that caused all to despair of hope, and when at every moment he was expected to breathe his last, he was not only resigned, but even rejoiced in the hope of heaven through Christ.

Not long since he publicly acknowledged himself a follower of Christ by uniting with the Methodist Episcopal Church South. Such a character, of course, made a good church-member. But in the all-wise providence of God he was not long allowed to the church militant, but according to his own prediction, he was soon called hence, and the last act of his life was in testifying to a living faith and lively hope. While yet too ill to speak his anxious mother asked him if he was still confident and thought he was going to heaven, and, if so, to give her a token by pressing her hand. Immediately a bright smile lit his face, and with the last remaining strength he gave the token so much desired.

Thus in another family circle is left a vacant place, and in many loving hearts an aching void. In the church there is one true member less, and from our country has gone one of her truest sons. These have lost, yet lost but to swell the number of those whom Christ has pitied, pardoned, loved, and whom he has exalted from the depths of despair and raised to the heights of heaven, gifted with kingly honor, royally fed, clothed and attended, and finally royally crowned in the courts of heaven. Lawrence is lost to us, yet with him we may go to swell the numbers of those who, from this vale of tears, sorrow and sin, by angels are conveyed and ushered into the eternal mountain, to glory and bask beneath the fountain of uncreated light.

H. RIVERS SINGLETON.

A BIG CLOCK.—The large clock in the English Parliament House is the largest clock in the world. The four dials of this clock are each twenty-two feet in diameter. Every hand minute the point of the minute-hand moves nearly seven inches. The clock will go eight and a half days, but it only strikes for seven and a half, so as to indicate, by its silence, any neglect in winding it up. The mere winding up of the striking mechanism occupies two hours. The pendulum is fifteen feet long; the wheels are of cast iron; the hour bell is eight feet high and nine feet in diameter, weighing nearly fifteen tons. The weight of the hammer alone exceeds four hundred pounds.

SAMMY was reading the Bible very attentively, when his father came into the room and asked him what he had found that was so interesting. The boy, looking up, eagerly exclaimed: "I have found a place in the Bible where they were all Methodists." "How so?" inquired the father. "Because," said he, "all the people said 'Amen.'"

IT IS SAID that out of 2,410 students in 11 Western colleges, only 144 are contemplating entering the ministry.

The Christian Advocate.

THURSDAY, JUNE 26, 1873.

### THE NEW CHURCH ORGAN.

BY W. CARLTON.

They've got a brun-new organ, Sue,
For all their fuss and search;
They've gone just as they said they'd do,
And fetched it into church.
They're gonna the critter shall be seen,
And on the preacher's right
They've hoisted up their new machine,
In everybody's sight.
They've got a chorister and choir,
Ag'in my voice and vote;
For it was never my desire
To praise the Lord by note!

I've been a sister good an' true
For five-an'-thirty year;
I've done what seemed my part to do,
An' prayed my duty clear;
I've sung the hymns both slow and quick,
Just as the preacher read,
And twice, when Deacon Tubbs was sick,
I took the fork an' led!
And now their bold, new-fangled ways
Is comin' all about,
And I, right in my latter days,
Am fairly crowded out!

To-day the preacher, good old dear,
With tears all in his eyes,
Read: "I can read my title clear
To mansions in the skies."
I always liked that blessed hymn—
I 'spose I always will;
It somehow gratifies my whim,
In good old Ortonville;
But when that choir got up to sing
I couldn't catch a word;
They sung the most dog-goadest thing
A body ever heard!

Some warbly chaps was standin' near,
An' when I see them grin,
I shet farewell to every fear,
And boldly waded in.
I thought I'd chase their tune along,
And tried with all my might;
Although my voice is good and strong,
I couldn't steer it right;
And when they was high, they I was low,
An' also contrawise;
I was too fast, or they too slow,
To "mansions in the skies."

Nor after every verse, you know,
They play a little tune;
I didn't understand, an' so
I started in too soon.
I pitched it pretty middlin' high,
I fetched a lusty tone,
But oh, alas! I found that I
Was singin' there alone!
They laughed a little, I am told;
But I had done my best,
And not a wave of trouble rolled
Across my peaceful breast.

And Sister Brown—I could but look—
She sits right front of me;
She never was no singin'-book,
An' never went to be;
But then she al'ays tried to do
The best she could, she said;
She understood the time right through,
An' kep' it with her head;
But when she tried this mornin', oh,
I had to laugh or cough!
Kep' her head a-bobbin' so,
It come a'most came off!

An' Deacon Tubbs—he all broke down,
As one might well suppose;
He took one look at Sister Brown,
And meekly scratched his nose.
He looked his hymn-book through and through,
And laid it on the seat,
And then a pensive sigh he drew,
And looked completely beat.
And when they took another bout
He didn't even rise,
But drawed his red bandanner out,
An' wiped his weepin' eyes.

I've been a sister good an' true
For five-an'-thirty year;
I've done what seemed my part to do,
An' prayed my duty clear;
I reckon death will stop my voice, I know,
For he is on my track;
And some day I to church will go,
And never more come back;
And when the folks gets up to sing—
Where'er that time shall be—
I do not want no *patent* thing
A-squallin' over me!

*Farm Ballads.*

## Keep Thy Foot.

A WORD FOR WORSHIPERS.

BY THE LATE ISLAY BURNS, D. D.

Keep thy foot when thou goest into the house of God and be more ready to hear than to give the sacrifice of fools; for they consider not that they do evil.—Ecclesiastes v, 1.

It is possible that the opening clause of this text bears a special allusion to the words spoken of old to Moses from the midst of the bush: "Put off thy shoes from thy feet, for the place whereon thou standest is holy ground." In that case the sacrificial duty they enjoin is reverence. We are to draw near to God in his house of prayer with the same sentiments of holy awe and fear with which he turned aside to behold that great sight. We are to recognize Christ as really present here, even as he was present there, and tread softly and heedfully as feeling that we too stand on holy ground. We are to remember ourselves, alike in the inward worship of our hearts and in the outward posture of our bodies, as in the presence of the august majesty of heaven. We are to cast off the shoes from our feet, leave all our worldly thoughts and feelings and habits of soul behind us, nor dare to tread the cloth of gold before the eternal throne with sandals soiled with the dust of earth. "We are to worship," in short, "and fall down, and kneel before the Lord our Maker." In this way the words would not express the whole of that state of mind and heart which God requires in his worship here, but only a part of it. They would inculcate the fear only, not the love; the reverence, not the confidence; the spirit of the servant rather than the spirit of the child. They would thus breathe a more exclusively Old Testament spirit, and bring home to our trembling souls the thought of the great and terrible God rather than the God and Father of our Lord Jesus Christ. But we may take the expression in a more general and comprehensive sense. We may regard the words "keep thy foot" as simply expressing the sense they would bear in the everyday language of life. To keep our feet, to take heed to our feet, is just to walk heedfully, carefully—to mind what we are about, to remember where we are, and take care that we do not stumble. So, to keep our feet when we go to the house of God, is just to go about the sacred business seriously, thoughtfully, circumspectly, as those who realize the solemnity and importance of the occasion, and are resolved by God's grace not to miscarry therein. It includes, therefore, everything that belongs to a right approach to God. The serious preparation beforehand, the earnest attention at the time, and the prayerful improvement afterward; the attitude and behavior, in short, throughout, of a man in earnest, in contradistinction with one who heedlessly trifles with holy things. "Keep thy foot"—realize the nature of the business in which you engage; deal with it as a serious and weighty affair. Remember the momentous issues that hang upon it; the joy, the peace, the strength, the victory on the one hand, it may bring you, and the withering and deadly blight which, on the other, it may entail; and, as you remember this, draw near with anxious heed and holy fear, praying the while as you think of the manifold snares and stumbling-blocks in your way.

"Hold up my goings in thy paths, that my footsteps slip not." "O send out thy light and thy truth; let them lead me, and bring me to thy holy hill, even unto thy sanctuary."

1. "Keep thou thy foot." Take heed lest thou stumble in thy soul's damage and hurt, and to the dishonor of thy God on the very threshold of the holy place; for there are many stumbling-blocks. Satan, who is at all times watching and waiting for our halting, has his eye specially on those who are drawing near to God, the fountain of life and salvation. He would fain trip us as we go in, or, failing in that, when we are coming out. One stumbling-block is thoughtlessness: a heedless forgetfulness of the grandeur and awful importance of the occasion; rushing lightly and without fear where angels fear to tread. Another is formality: going through the whole as a matter of mere custom and lifeless form in which the heart and soul have no share. Then there is unbelief: blotting out from before our eyes the whole spiritual world with which the soul in its sacred moments has to deal, and making the living God himself but a shadow and a name. Then there is a distractedness of thought, carrying our hearts away in chase of a thousand vanities, while our bodies perform their miserable automaton service before the Lord. Alas! by how many dangers are we encompassed! What a crowd of enemies and betrayers throng around the holy place! What need of watchfulness and fear and strenuous earnestness, and above all of continual prayer, if we would not have our holiest duties turned to vanity and shame—the most golden moments of blessed opportunity snatched from our hands! Oh, then, let us give the more earnest heed to these things, lest by any means we should let them slip. "Keep thy foot when thou goest into the house of God."

2. "And be more ready to hear than to give the sacrifice of fools." The best and most effectual way to avoid the dangers which beset us in sacred duties is to keep clearly before our eyes the real nature of the work in which we are to be engaged, and the attitude of soul which it requires. Of this we have a brief but comprehensive statement in this second clause: "Be more ready to hear." In approaching to the Most High, our great business is to hear. In entering the audience chamber of the great King, our part is not to listen to our own voice, but to his. "I will hear what God the Lord will speak;" "I will stand upon my watch and set me upon the tower, and will watch to see what he will say unto me, and what I shall answer when I am reproved." "Speak, Lord, for thy servant heareth." "My sheep hear my voice, and I know them, and they follow me." Such passages as these unveil to us the deepest springs of the new nature and of the rule and exercise of holy living. The listening heart; the waiting heart whose ears are stretched to catch the least whisper of the voice of God; that is the secret and starting-point of all spiritual and acceptable worship. Wherever it ends, *here*, at least, it must begin. Man in his higher, as well as in his lower nature, lives not by bread alone, or by what men may call bread, but by every word that proceedeth out of the mouth of God. By that word he gave us life at first, and by the same word he sustains that life, and strengthens it more and more unto the end. Therefore we must listen for that word, for listening is to that food of the soul what eating is to the food of the body; therefore, if we would thrive in our souls, and grow strong within, we must have ever a sharp appetite, and a keen relish for that heavenly food; we must "be more ready to hear than to offer the sacrifice of fools." Not, indeed, that our intercourse with God is to be all hearing. If God is not to be silent to us, no more must we be dumb. If he graciously speaks, he as graciously listens. He is the hearer of prayer, and to him shall all flesh come, with their confessions, their petitions and all the sad detail of their sorrows and their sins. It is ours, oh, blessed and priceless privilege! to lay our petitions on the steps of the throne, as well as wait and hear the answer of the King. But even then it becomes us to demean ourselves as those who are coming to a king. If our petitions may be large, let our words be few and well weighed. Let them not outrun the sense, outrun and overshoot the real conviction and inward feeling of our souls. Here, of all places in the world, let us beware of words that are mere words—meaningless, hollow words. Better be silent altogether than thus to trifle with the holy majesty of heaven. "Be not rash with thy mouth, and let not thine heart be in haste to utter anything before God; for God is in heaven, and thou upon earth; therefore let thy words be few." In short, say only what is true; say only what you feel; pour not out words from your lips which have no corresponding reality and meaning in your heart. Do not utter raptures you feel not; contrition and heart-grief you know not; vows of holy obedience you mean not, and never intend to pay. Such prayers are nothing better than an hypocritical pretense and impious mockery of heaven! Yet what else can we do, if we are resolved to speak in many and inflated words to God? If we feel little and yet speak much, what else can the greater part be but such meaningless, soulless words as these I have described? Therefore let thy words be few. Let them be like the prayer of the publican—of the Syrophenician, of the dying thief—swift arrows of the heart, piercing the heavens. Let them be the fruit of much thought, much meditation, much searching of the divine word, much silent waiting upon God, and listening to his voice; but let the words themselves be few. Better one spark of living fire than a whole heap of ashes. Better a single grain of genuine wheat than a whole mountain of chaff. Better to utter even one word of real heart-prayer once in our life than walk amid a cloud of empty words all our days. Still the primary element in all true communion with God is hearing. This must be the groundwork of the whole. By it faith lives, hope gathers fresh courage, and devotion receives at once its sustaining aliment, and its quickening breath sustains its flame. *Hearing*, I say; but not in any narrow sense. Hearing, but not by any means mere hearing. In Scripture language, hearing implies obedience. It is hearing, not of the mind only, but of the heart; not of the speculative reason or curious fancy, but of the loyal, loving will. The true worshiper hears that he may believe, hears that he may follow, hears that he may obey. He listens to God's words that he may make them his own, and makes them the very life of his life by carrying them into action and by turning them into prayer. "My sheep *hear* my voice, and I know them, and they *follow* me." "As the eye of a servant looketh unto the hand of his master"—looketh! for what end? Surely that he may catch by every slightest sign or token his master's will, and promptly follow it. In this spirit let us go to the house of God, and wait upon every means of grace which he hath appointed for bringing us nearer to him. Let our language be the language not of our lips only, but of our hearts; their feeble, broken utterance, it may be, finding vent rather in sighs and unuttered groanings than in any articulate words, but still the utterance of our very hearts. "Speak, Lord, and open mine ears to hear thy voice. Show me thy ways, make me willing in the day of thy power; not only to know, but to do thy will; not only to hear, but to love, to obey, to trust, to follow." Then, "not being forgetful hearers, but doers of the word, we shall be blessed in our deed."—*Sunday Magazine.*

## Dr. Guthrie's Early Ministry.

Dr. Arnold, of Rugby, said: "There are moments that are worth more than years. We cannot help it; there is no proportion between spaces of time in importance nor in value. A stray unthought-of five minutes may contain the event of a life. And this all-important moment, this moment disproportionate to all other moments, who can tell when it will be upon us?"

We are seldom conscious of the vital importance of these critical moments, which make or unmake us. Yet all human biographies and all national histories are full of them. A striking instance occurs to us in the life of the late Rev. Dr. Guthrie. For more than two years after his theological studies were finished he was unable to obtain a call to any church. Discouraged, he went to the continent and studied medicine for a time. Then he came home and entered his father's banking-house. His biographer says that at this time "he had not the knack of making friends either in or out of the pulpit." After one of his trial discourses, one of his critics called him 'a bullerin blockhead'"—the word "bullerin" being probably a coarse synonym for "bellowing," for he always gave full play to his great voice in preaching. Something, whatever it was, kept him from reaching the popular ear and heart. At last Lord Panmure presented him the living of the little church of Arbirlot. Things went on smoothly enough among his quiet farmers, but he made little impression either by thundering the laws or piping peace. So it went on until one day he observed that an anecdote which he ventured to tell in his racy way woke up his sleepy hearers, and kept them awake to the close of his sermon. From that moment he changed his style of preaching, giving full play to his wonderful genius for splendid illustration. After ten years in the country he moved to Edinburg, where for thirty years more he preached the gospel with a popularity that never waned and to crowds that never failed to throng his church. The turning-point in his ministry was that brief pulpit experiment upon his country audience.—*Christian Intelligencer.*

## Choosing an Occupation.

In any event, let every young man choose his own occupation in life. If he have no particular bias or bent, let him find something to do all the same. A parent or guardian may say, "My son, it appears to me that your walk in life lies this way," and point out the advantages likely to accrue or that can be absolutely given him if he adopts the suggestion, but this is all that should be done. If he revolts or objects and says, "I cannot," do not retort with "You shall, or you're no son of mine." You will live to repent it. You will wear sackcloth and ashes for it. Humble yourself a little before you overthrow him. A boy has a right to his choice. He has an inalienable, natural right—yea, a constitutional one—to "life, liberty and the pursuit of happiness." Words mean something, and the choice of an occupation embraces all of these. How can you force a boy into a workshop to learn a trade when he has no aptness whatever for it, except that he has been seen to make boats or kites, things that a child naturally amuses himself by? You cannot; you have no right. Consider the matter somewhat. If he is a tractable, affectionate and docile boy, so much the worse; you use his natural affection as a vehicle to work your will with him, not seeing that in after-life he will become a listless, moody, inefficient laborer in the vineyard, because you have trained him to a stake, or spread him on a wall, instead of allowing him to grow free and unfettered as he should. Consider this matter in some other light than your own inclinations. He will doubtless live many years after you are gone. How shall he best perpetuate your name and family? By following his own natural inclinations, or by trying to force his nature to run on a track too wide or too narrow for him? Think over it!—*Zell's Monthly.*

"HOW SHALL we settle the labor question?" exclaimed a member of the Georgia Legislature, in the midst of his speech. "By all going to work and earning your living honestly!" thundered an irreverent spectator in the gallery.

## Scientific.

CONCERNING the huge fossil animals found in the tertiary deposits of Wyoming, Prof. O. C. Marsh remarks: They nearly equaled the elephant in size, and their limbs were also similar to those of the great Proboscidians. The skull, however, presents a most remarkable combination of characters. It is long and narrow, and supported three separate pairs of horns. Its top was very concave, and along the back there was an enormous crest. Anteriorly it was armed with enormous tusks like those in the walrus. He adds: Several species of these remarkable creatures have already been named, but at present they cannot all be distinguished with certainty.

PROF. YOUNG, of Dartmouth College, says of Saturn's rings that the "innermost ring looks like a smoke-wreath, but as to the outer rings, no one looking at them with a telescope would ever imagine them to be anything but solid. It is certain, however, that they are not solid, or even liquid, but are probably made up of separate, independent bodies, or little satellites, which move like a flock of birds, a shower of stones or a cloud of dust, in thin, flat sheets around the planet. Of their size we have no knowledge; they may be as large as houses, or as small as the finest particles of dust. One writer calls them clouds of meteors, and to this there is no objection, if one bears in mind that a meteor is only such a particle moving in the planetary spaces."

AMONG the losses to science, through the destruction of the Chicago Academy of Sciences, were 2,000 mammals, 30 mounted skeletons, including 2 mastodons, an African elephant, sea-otter, elephant-seal, etc., 10,000 birds, 1,000 nests of eggs, and a great quantity of eggs without nests, 1,000 reptiles, 5,000 fishes, including many large sharks and rays, 15,000 species of insects and other articulates, 5,000 species of shells with immense numbers of duplicates, 1,000 jars of mollusks in alcohol, 3,000 jars or "lots" of radiates, including several hundred corals, 8,000 species of plants, 15,000 specimens of fossils and 4,000 minerals. In archæology there were about 1,000 specimens, all American; and the ethnological collection embraced a very fine series of the clothing and implements of the Esquimaux of Anderson river, collected by Robert Kenicott and his arctic friends, and presented by the Smithsonian Institution. The academy desires to announce that, although now laid prostrate by the terrible disaster it has suffered, it will soon rise to refill its place among its sister institutions.

THE FOSSIL MAN OF MENTONE.—The recent discovery of a fossil man in one of the caves of Mentone, Italy, is producing considerable discussion in scientific circles. For the following details concerning it we are indebted to the *Journal of Applied Chemistry*. The skeleton is of large size and nearly complete. Some of the bones of the feet are wanting, and also the lower extremity of the left tibia. Owing to the fractured state of the skull, it was impossible to ascertain the exact dimensions. The remains of many species of animals were found near the skeleton; among them the tiger, cave-bear, dog, rhinoceros, horse, cow and deer. The reindeer has not been found in the caves of Mentone, and its remains appear to be wanting also in the other caverns of Italy. Among the principal objects found near the skeleton were two flint knives, and a bone pin worked from the radius of a stag. The interment of the man had taken place without any disturbance, on a soil formed of cinders, charcoal and calcined stones, and among the remains of the rhinoceros, tiger and cave-bear, which constituted the life of the period. It appears to be settled that man was cotemporaneous with animals which are now extinct, and have been so long extinct that no record or tradition of their existence has come down to us. This indicates a great antiquity for the human race.

THE EARTH A MAGNET.—The auditors of Prof. Tyndall will recollect the logical completeness and beauty of that one of his lectures in which he demonstrated the nature of the dark heat rays, by successively performing with them all the experiments of reflection, combustion, etc., which he had just exhibited with the full beam from the electric lamp. A similar argument, and one not less lucid and conclusive, is given on the subject of terrestrial magnetism, in the lecture by Prof. A. M. Mayer, of Hoboken, delivered at New Haven. This is a model scientific lecture, in which learning and rhetoric and brilliant experiment are focused upon the single thought which is made to glow from beginning to end as the center of attention. The lecturer temporarily magnetized a bar of soft iron by pointing it toward a pole of a large magnet; and repeating this experiment with the earth's magnetic pole as a magnetizer, obtained the same result. An iron bar, directed toward the pole of a magnet, or toward the pole of the earth, and struck in that position with a hammer, became, in either case, permanently magnetized. The action of a small magnetic disk on iron filings, placed around and above it, was shown to correspond with the action of the earth on the beams of the aurora. The action of the disk on a freely-suspended magnetic needle was demonstrated to obey the same laws as are indicated by the varying declination of the compass-needle, under terrestrial influence. A current of electricity was evolved from a magnet by cutting with a closed conductor across the lines of magnetic force; and the same result was obtained from the earth, the lecturer actually being able to telegraph in this way by terrestrial magneto-electricity, without a battery. By this series of close analogies, many of which have been precisely established by the ingenuity and original research of Prof. Mayer himself, he demonstrated his thesis—the Earth a Great Magnet.—*Christian Union.*

WRANGLERS never want words.

## Religious Intelligence.

PRINCETON THEOLOGICAL SEMINARY graduated 42 students recently, who are said to be in ability and scholarship considerably above the average.

AT AN Episcopal Convention, May 15, at Boston, Rev. Dr. B. H. Paddock, of Brooklyn, New-York, was elected Bishop of the diocese of Massachusetts.

A MISSION of monks and nuns, who have in view the establishment of schools for boys and girls, and the propagation of their religion in Upper Egypt, have arrived at Khartoum.

THE Southern General Assembly of Presbyterians reported last year 11 synods, 912 ministers and licentiates, 1,545 churches, 91,208 communicants, and a total amount contributed for all purposes of $1,083,709.

IT IS SAID that important improvements are to be made in the buildings of the Auburn Theological Seminary, and it is to be made one of the most important Presbyterian theological seminaries in the country.

WOULD-BE Archbishop Mermillod, of Germany, has settled at Ferney, France, in the former home of a niece of Voltaire's. He is said to have written to the Pope: "Your holiness sent me to Calvin, Calvin sent me to Voltaire; I hope to inter them both."

IT IS reported that the students of the Methodist Episcopal Theological Seminary at Boston, Massachusetts, have requested that the funds for their support be considered as a loan, to be repaid by them at some future time. This spirit of independence is certainly to be commended, and is an augury of good.

THE EVANGELICAL ALLIANCE.—The *Evangelical Sontagsblatt*, published in Stuttgart, Germany, expects the delegates to the Evangelical Alliance in New York to use their influence with that body, that the Methodists be compelled either to withdraw from Germany, or be expelled from the Alliance!

MORE THAN £9,000 have been subscribed for the establisment of the proposed mission to Japan by the United Presbyterian Church (Scotland.) As the dimensions of the mission must, of course, be determined by the amount of the subscriptions, this remarkable liberality at the outset gives promise of vigorous and successful operations in Japan by the United Presbyterians.

THE *Missionary Herald* (American) reports that Mr. Bingham, of Honolulu, Sandwich Islands, wrote on the tenth of April that his translation of the New Testament into the language of the Gilbert Islands and the printing of it would be completed on the day following, and that in the evening the Hawaiian Board would meet with him for a service of thanksgiving that he had been enabled to finish this work for Christ and Micronesia.

THE General Conference of the Church of the United Brethren met at Dayton, Ohio, May 15. The missionary work of the body was shown to be in a prosperous condition; the publication agency is making money; and the board of education reports that one-quarter of the $100,000 proposed by the last Conference to be raised for a biblical seminary has been secured. The seminary has been opened with two professors and one assistant, and a large number of students are in attendance.

THE Wesleyan educational system in Great Britain comprehends day as well as Sunday schools. At the annual May meeting there were reported to be 920 day schools, with 107,000 scholars—an increase of 174 schools and 38,000 scholars since 1870. The training school at Westminster has 233 students. There are 5,612 Sunday schools, with 107,727 teachers and 654,577 scholars. Of the Sunday school scholars, 117,637 are over fifteen years of age. The Wesleyans have determined to work the Sunday school system more energetically, and they will find great profit in doing so.

MR. MIALL'S motion for the disestablishment of the churches of England and Scotland was rather curtly debated—the mover and Mr. McLaren, of Edinburg, speaking in the affirmative, the premier and Mr. Vernon Harcourt in the negative—and was defeated by a vote of 61 to 356. This is a smaller vote than Mr. Miall secured last year; which is partly due to the uncertain condition of English politics and a determination on the part of the Liberals to avoid all unnecessary complications, and partly, perhaps, to the Ultramontane disturbances and the example of Prince Bismarck's vigorous policy in controlling them. There is a growing party in England, represented by the *Pall Mall Gazette*, which favors more stringent instead of more liberal measures in regulating religious affairs by the State.

THE fifty-seventh annual meeting of the American Bible Society was held in the city of New York, Thursday, May 8. The total receipts for the year, including the rent of the Bible House ($39,870.74,) were $669,607.06; general payments, $656,419.77; special and temporary investments, $62,622.55; balance in treasury, April 1, $18,789.30. Bible visitors, to the number of 16,564, have worked gratuitously during the year. Six new translations and revisions are in progress in the Arabo-Turkish, Armeno-Turkish, Hebrew-Spanish, Azerbijan-Turkish, Chinese (Mandarin and Colloquial) and Japanese. There have been 780,850 volumes manufactured at the Bible House, and 273,366 purchased abroad. In all 1,201,245 have been issued in 60 different languages and dialects. The circulation during the year was 426,700. The gratuitous expenditures for the year amount to $263,855.32.

REV. EDWARD EGGLESTON, D. D., in a protest to the New York *Christian Advocate*, respecting the allegation that he had "dropped the clerical prefix and suffix," says: "I have not used the clerical prefix or suffix on the title pages of any of the eight books, big and little, which I have written, esteeming it more modest in literature as in life to eschew class distinction, and leave it to others to give me titles if they choose. As to giving up the work and obligations of the Christian ministry, that I will never do. My ecclesiastical standing is exactly the same as your own, as the General Minutes will show. I am only out of the pastorate because ten years of suffering, toil, and three disastrous shipwrecks of health, proved that my constitution would not bear it; but I am still abundant in pulpit labors, the leading Methodist churches of New York and Brooklyn seeming quite ready and anxious to hear me preach the gospel, notwithstanding the cry of horror uttered over my theology."

THE receipts of the Society for the Propagation of the Gospel for the past year were £113,124. This sum is the largest ever received by the society in a single year. The society supported during the year, wholly or in part, 418 ordained clergymen, of whom 35 were natives, 855 catechists, and about 300 students in various foreign colleges. Reference was made to the great progress of the society's missions in British America; emphasis was laid upon the need of help in the West Indies, in consequence of "the continuance of the process of disestablishment and disendowment." A church has been erected in Norfolk Island, and a missionary ship has been provided in memory of the late Bishop Patteson. The report stated that, in answer to the special prayers offered in behalf of missions on the day set apart in December last by the Church of England, funds had been provided for the opening of new missions in China and Japan, and two clergymen were about to proceed to each of these countries.

A MEMORIAL against Romish practices in the Church of England, signed by upward of 60,000 persons, has been presented to the archbishops of the church. The memorialists asked that the bishops of the church should exercise their authority for the entire suppression of ceremonies and practices adjudged to be illegal; to take care that no form of architectural arrangements and no ornaments be allowed that might facilitate the introduction of superstitious practices and erroneous doctrines which the church at the Reformation did disown and reject; to protect them and their families in the admission of candidates to holy orders, in the licensing of curates and the distribution of patronage, from the preaching which, when taken in its plain and obvious meaning, is subversive of those truths to which their Protestant Church, as keeper and witness of holy writ, had ever borne its faithful testimony. The archbishops undertook to draw up and circulate a reply, and further promised that everything in their power should be done to prevent infractions of the law.

ACCORDING to the *Friend of India*, the statistics of the Burmese Baptist Missionary Convention (American) show that there are 18,546 baptized Christians in 356 churches, with 82 ordained and 329 reordained preachers. There are 85 schools, with 4,874 pupils, including those in the theological seminary. The contributions of the Sgau Karens were unusually large. The numbers baptized during the year, exclusive of the Tonghoo churches, not connected with the convention, was 777. The convention adopted Dr. Mason's suggestion that efforts be made "to secure the manuscripts of missionaries of the Union who have labored or who may labor among tribes who are destitute of a printed literature, so far as they pertain to the languages of these tribes." They resolved also to memorialize government against the increase of the liquor, ganja and opium traffic in Burmah. Dr. Wade, who died last year, after nearly forty-nine years' service in Burmah and publishing many works in its vernaculars, left his little savings to print papers or books in Sgau Karen, or in that language and English combined.

FROM the annual report of the Wesleyan Missionary Society (English) it appears that the total income for the year was over $750,000, an increase of $40,000 over that of the previous year. During the past year 35 missionaries have been sent out to the West Indies, China, Africa, India and New Zealand, and nine missionaries have died. The mission now occupies 835 stations, with 6,654 chapels and preaching places, 1,130 missionaries, 4,779 paid catechists and teachers, 22,650 unpaid Sabbath school teachers, 109,807 church-members, 1,563 on trial for membership, 245,155 Sunday and day school scholars, and seven printing establishments. Of the missions in papal countries, that in Italy is of especial interest, where, besides two English ministers, they now have 17 native Italians engaged in preaching the gospel, in addition to catechists and others. At Rome there are already suitable buildings for preaching and educational purposes, at Naples the new chapel and schools are advancing toward completion, and at Padua their school is in efficient operation.

TEHERAN, the capital of Persia, has a population which is estimated by foreign residents to be not less than 130,000; the Jews numbering about 2,000, the Armenians 1,000, and the Europeans not more than 100. As the capital of Persia, Teheran is in closer communication with other important centers of commerce than any other city of Persia. It also seems to mark the point of division between the two principal languages of Persia and of Central Asia—to the north the Turkish being prominent, to the south the Persian or Iranian. It has been deemed advisable by the American Presbyterian mission in Persia to occupy Teheran as a mission station; and Rev. J. Bassett, of that mission, writes from Teheran heartily advocating the movement. There is no station in Persia west of Teheran nearer than Tabreez, more than 400 miles distant; none to the eastward nearer than India; and Teheran is the only tenable ground for missionary labor designed to reach either Eastern Persia or the Tartars of Turkestan. For the evangelization of Central Asia the establishing of this station seems very important, since by its relations to some of the most inaccessible portions of the continent it affords the best facilities for reaching many remote and neglected regions.

# The Christian Advocate.

Organ of the Alabama, Mississippi and Louisiana Conferences of the M. E. Church South.

THURSDAY, JUNE 26, 1873.

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REV. JOHN MATHEWS.
REV. LINUS PARKER, D. D.

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## Commencement.

The name as applied to the *ending* of school and college terms would seem to be a misnomer; and also as the occasion of graduating it might seem at first blush to be the reverse of what is true or appropriate. It is, however, suggestive when we reflect that the title was originally appropriated with special reference to the time when the degrees were conferred. Graduation is a beginning rather than an ending; the degrees received are the starting-point for something beyond. To finish school is to commence life, and to enter upon a new path of progress and responsibility. It is also but the beginning in learning. The very name of the occasion, derived from the usage of the old English universities, when masters of arts and doctors received their degrees, is at once a warning and a charge. It is as much as to say to those who are rewarded by diplomas, and have been honored by degrees, that they are *not learned*, and that they have only entered the field of knowledge. The real achievements are before them, the genuine attainments are yet far in advance. The years of study and instruction have been strictly preparatory. Like the athletes who spent so much time and pains in getting ready for wrestlings and racings, the student has, during his college life, been in training for the work of life.

There is danger that our young people, flushed with the honors and successes of their school history, will go forth with a very high opinion of themselves, and with the foolish egotism and vanity which a little knowledge sometimes inspires. Let them remember that they commence with their classic honors, and that the harness is just put on, while the battle is yet to be fought and the victory to be gained. They have done well if they have learned how to study, and if they have invigorated their minds, and developed the power of patient investigation and careful thought. As the life is more than meat and the body more than raiment, so is the intellect and its thorough culture more than the literary dress which it puts on. In all the true elements of education and in all of its ultimate purposes and ends the close of school life is the beginning. Many who are now bidding farewell to our halls of learning will study no more. They may have got through the curriculum creditably, and taken their degrees, but their text-books will be forsaken henceforth, and all systematic study will be abandoned. The mental discipline which has been begun will now cease, and the vantage ground on which years of training has placed them will be surrendered to idleness, or to negligence and mental dissipation. They will not commence, but they will conclude. What has been most philosophically styled "the commencement" will prove to them a final dismissal from the pursuit of knowledge and the nurture of intellectual power. All the golden fruits of their college course may not be lost, but much will be thrown away, and, instead of a full harvest, an untimely blight will mark the result. They have been trained for the race, which they now refuse to run; they have with much ado and with flourish of trumpets entered the arena, only to decline the contest and to forfeit the proffered prize. As in religion, so in intellectual pursuits, the bane of all true merit, the death of all real progress, lies in this complacent deception that we have already reached the goal. In both respects would we commend the noble words of Paul to our youthful friends: "Not as though I had already attained, either were already perfect." And again: "Brethren, I count not myself to have apprehended; but this one thing I do: forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus."

We cannot think of the hundreds of young men and young women who are leaving school at this season without feeling a profound interest in their welfare. This tide of young life flowing in upon society will soon be lost and swallowed up in the great ocean of human affairs and pursuits. The commonplaces, the drudgery, the struggles and the trials of the world will rapidly succeed the routine of study and recitations. In another sense than the merely intellectual is the end a commencement. The beginning of self-making, the dawn of responsibility and maintenance it is to the most. How will these new relations and circumstances be met, and how will the tyro adjust himself to the situation? Here is the beginning of work indeed, and the beginning of study. The degrees to be won can be obtained only by the highest qualities of soul, and by the grandest attributes of character. He who can humble himself is in the path to exaltation, and the victory is sure, in some sort, to the industrious and patient toiler. The spring blossoms are wonderfully numerous compared with the fruit which blushes in the summer sun. Nature is prolific in the seeds and germs, and she can afford to waste the most of her buds and flowers, and still the boughs in autumn are weighed down with an ample store. Not so with human life and accountability. The individual soul cannot afford to be lost, and society cannot spare one bud or blossom of capacity and intelligence.

The question of importance with our young graduates is not that they shall be heard from by the great world, and that their names shall be placed with the notable and famous men and women of the age, but it is rather that they shall live to purpose, and contribute in any measure to the mental light and the moral beauty of society. Shall it be a commencement of real, hearty, honest living, an upward flight of all the powers and gifts of God, and an improvement of the education attained? Or shall it be a downward plunge into the vortex of selfish pleasure, and the abyss of dissipation? Shall it be the commencement of a noble and useful life—a life braced by purpose and animated by faith, a life "like the shining light, shining more and more to the perfect day?" Or shall it be a history of mental stagnation and spiritual darkness—a mere existence so inane and fruitless as to be beyond the reach of apology or excuse? An auspicious commencement, then, to all—to the beautiful and radiant who go out thrice adorned, because invested with the charms of young womanhood and the accomplishments of intellect and the graces of religion; to the young men who by hard study and high moral aspirations are prepared to grapple with the times in which they live, and to improve the talent which God has committed to their trust.

Honor and fame from no condition rise;
Act well your part; there all the honor lies.

## The Rage for Killing.

The frightful prevalence of murder throughout the country is calculated to arrest the attention of the thoughtful. During the last few weeks the newspapers have teemed with accounts of murders, many of which have been of the most appalling character. The Walworth parricide is perhaps not worse than many other instances of killing; but the position of the family and attendant circumstances gave to the event an unusually startling and terrible aspect. For a week past we have been impressed with the frequency of the crime, committed with horribly aggravating circumstances, as recounted in the daily papers—women poisoning whole families of kindred, men slaughtering wives and children, young men taking the lives of young women who have declined their addresses, children killing parents, parents killing their children. Besides these forms of shedding blood are the homicides which result from rencontres, duels, and collisions which arise from quarrels and conflicts where the parties have been suddenly betrayed into violence. It would seem that at this time a rage for killing prevails, and is especially rampant in the Northern States, as witness the murder of the Gordon family in Maine, the Walworth tragedy in New York, and the recent confessions of Mrs. York in Kansas, who poisoned husband, children, son-in-law, and finally died from a potion, taken through mistake, which she had prepared for her son.

These are only samples that occur to us of crimes which are taking place with alarming frequency. They do not belong to the lawless violence of frontier life, and to communities where the institutions of education and religion have not been established, but they occur in what is called good society, in old and established communities, and in the midst of a Christian civilization. Human life was never so cheap, even in pagan times and countries, and the character of the murders, in some instances, is such as was unknown among the enlightened heathen of ancient times. The old Greeks are said to have had no law to punish parricide, because the crime to them was not conceivable. Does this thirst for blood grow out of anything peculiar to American civilization, and the tendencies of our society? Is there a cause in our psychology, the mental development and morbid thought which result from the high-pressure life of the day? It looks like a species of insanity, at times, which might result possibly from undue cerebral development, or from the enormous drain of nervous force which the stimulated and excited conditions of business and pleasure demand. Mixed up with the matter these mental and physical perversions may be, but the moral and religious influences are the points which chiefly invite investigation.

We can well believe that the materialistic forms of unbelief which largely leaven society, and the liberal Christianity so much in vogue, may be more to blame than anything else. A religion that does not place the law of God and the penalty of its violation prominently before the people cannot restrain vice. A religion that does not demand and secure the conversion of the soul and a sanctified heart cannot overcome the malevolence, selfishness and sensuality of men. We verily believe that this one-sided religion, which is so much preached in the North, is one cause of the terrible tendency to bloodshed which the country now deplores. There is an atheistic element, but more than this is the defective doctrine and preaching of Universalism, and the fatherhood of God so presented and distorted as to banish all thought of divine justice and future retribution. This diluted Christianity, so far from deterring and restraining, acts rather as an encouragement to vice. Criminal law and its enforcement are to be considered in connection with the present state of society. But these are affected by the moral and religious convictions of the people.—Where the Ten Commandments are measurably set aside, and God's law against murder is regarded as obsolete, it will be more and more difficult to convict and punish offenders.

It is marvelous how crime prevails among the young. A ten-year-old boy kills his fellow; a youth of nineteen shoots his father dead; mere children are old in their knowledge and practice of lewdness, gambling and debauchery, and murder follows. Early religious training is the preventive, and the remedy must be sought in the spread of religious truth. But there must be sound doctrine, and not those perversions which promise impunity or ultimate release from the consequences of evil-doing. God the law-giver, as well as God the Savior, must be proclaimed, and the declaration must be emphasized that "it is a fearful thing to fall into the hands of the living God." In this prevalence of bloodshed most horrible and most unnatural, and in the manifest diabolism which characterizes much of it, are largely the fruits of false religious teachings. This, at least, is one impressive lesson which the present rage for killing suggests.

## The Mission to Mexico.

When Bishop Keener started, last winter, to the new missionary field in Mexico he had a few pledges of money from some members of the Louisiana Conference, and the loan of a few hundred dollars from a Methodist merchant in New Orleans, and his own trust in God, upon which to lean. The church generally did not take a very absorbing interest in the enterprise, and looked with considerable doubt upon the success of the Bishop's "first missionary journey." Doubtless the Bishop was acquainted with this state of feeling and thought. But, like one of old, "against hope he believed in hope," and to Mexico he went. Having some little knowledge of him, we say: "That was just like him." "He is just that sort of a man. When he determines upon a line of action he persistently pursues it, through all its windings, to the end. And so in a short time he sends back his first letter from the ancient city of Vera Cruz. To a man of his mental aptitudes and moral intuitions the very name of this old city must have sounded in his ears like a prophecy of success in Mexico. The first time he set foot on Mexican soil, no doubt, he felt that it was *his* empire! So he began to survey his new possessions, and to send back to the church at home charming descriptions of beautiful scenes and grand sights. These descriptions, sketched by the Bishop's inimitable pencil, awakened the interest and drew the attention of the church in that direction. And as he went on, surveying and sketching and sending home his pictures, the whole church was aroused. It just seemed as if a new world had been laid down at our doors. Nobody ever dreamed of such things in Mexico as the Bishop saw and described. By the time his third letter reached us everybody was talking about "Bishop Keener and the Mexican mission." And when the telegraph flashed the intelligence through the land that he had actually bought a church-house and lot in the City of Mexico, everybody was delightfully astounded. It was what very few expected him to do. The majority simply supposed that he had gone over to "spy out the land," and would return and report what sort of a land it was. The report he sent back so far exceeded the most sanguine expectations that we came near having a crisis on the Mexican question.

No wonder the church was awakened and interested. Here she was made conscious of the possession of a grand fact, which consciousness ought to cause her "to stir up the gift of God that is in her." That fact is this: "What a grand man we have in this new Bishop?" She saw that there was one man who had faith in the church. While the discontents at home were popping their squibs and lampooning the church for her covetousness, here was a man giving the world a practical demonstration of his faith in the church's liberality. While the croakers were trying to dampen missionary zeal and destroy missionary effort, here was a man exhibiting a missionary zeal and showing forth a missionary faith not unworthy of Paul himself. While the timid ones were speculating as to the probabilities of missionary success generally, and prophesying of the failure of this enterprise in particular, here was a man boldly contradicting these speculations by showing that he had passed all the probabilities of the case, and utterly overthrowing their prophecies of failure by telegraphing to the world: "I have bought a church in the City of Mexico." No wonder *that* telegram should send a thrill of pleasurable emotion through the souls of the people of God. Here was a Bishop whose faith in the church was simply immense!

Now the exhibition of this faith has already resulted in very large benefits to the church. It has reacted, so as to develop in the church a deeper, broader faith in herself. It seems strange that a man should have to go to Mexico in order to awaken in the church at home a larger faith in her own power; yet this is not the least benefit which this missionary journey of Bishop Keener has conferred upon the church. "Like produces like." The Bishop has sown faith that works; the church will produce a grand harvest of faith that works. Some one has said that "a man's self-trust is enormously increased the moment he finds that others believe in him." The church knows now that at least one man believes in her liberality, and she will honor that faith by a heavy reproduction. She will not, she cannot refuse her hearty co-operation to the man who puts such a hearty faith in her. We are confident that the missionary collections of this year will largely exceed those of any former year. The Missionary Board have expressed this same confidence by making larger appropriations for this year. Here, then, is another exhibition of a growing faith in the willingness of the church to "come up to the help of the Lord." The missionary secretary has sent out his first appeal, and the key-note is: "Brethren, double your collections this year."

The sum of $21,000 has been appropriated to the Mexican mission. Now as this new Bishop is very closely connected with us Louisianians, so this mission, which he has set on foot, feels like *our* mission. What say you, my brethren, to "down-trodden Louisiana" raising one-half of this amount? Last year, without any such incentive to spring us, we raised $4,000. Last year there were twenty circuits, containing two thousand eight hundred and thirty-five members of the church, that did not contribute one cent. Now, this year, let those who worked last year double their energies and *harden their faces* to bring up $8,000. Let those delinquent circuits open their eyes to the immense losses which their spirituality and temporality have sustained by neglect of duty, and go to work with all the power of a new-awakened zeal to bring up the balance. We Louisianians now have an opportunity thrust upon us which does not come upon a people more than once in a century. We now have the opportunity to show the world that there are still people in the church of God "*whose deep poverty abounds unto the riches of their liberality.*" My brethren, let no man in the church escape without showing him this grand opening and urging him to enter it. Give the rich the chance to double their heavenly treasures. Give the poorest in the church the chance to plant a fragrant flower in the "fair fields of Eden." The missionary secretary says: "Small contributions are as thankfully received as large ones, when the giver is not able to cast into the treasury costly gifts." Pass nobody by unsolicited. Don't depend on public collections exclusively. You may gather much in your pastoral visitations. Bishop Keener has shown his faith in us; let us bring up to the next Conference a contribution for this mission which will show him that his faith was not misplaced. Let us work earnestly and faithfully to bring up a contribution that will gladden his heart, and send him forth on his "second missionary journey" rejoicing in the goodness of the Lord, manifested through the liberality of the Louisiana Methodists. OUTIS.

## My Servant.

Our blessed Redeemer, the Father's elder son, comes to us in the form and character of a servant. "Behold my servant, whom I uphold; mine elect, in whom my soul delighteth." Again: "By his knowledge shall my righteous servant justify many."

From a human standpoint this is indeed a strange thought of one who is the equal of the Highest, aye, who *is* the Highest himself. A strange thought of one who is not only the equal of the Master, but who is most emphatically *the* Master himself—the Son, yet one with the Father; the Son, yet *the* Father. "Unto us a child is born; unto us a son is given, and his name shall be called Wonderful, Counselor, the mighty God, the everlasting Father, the Prince of Peace." And then, as if to reach the very incarnation of paradox—to bring the heart and brain of struggling humanity up on a higher plane—right in the face of the prophet's declaration we hear this Servant, this Master, this Son, this Father, crying out to his almost bewildered disciples: "My Father is greater than I." Humanity stands astonished in the presence of a mystery so profound. Human intellect is thrown back upon itself, and faith comes to the rescue. It finds a refuge in a realization of the *fact*, without reference as to the *how*, the *mode* of the divine existence. It is impossible for the finite to comprehend the infinite—for the smaller to contain the larger. Thank God, man is not called on to attempt an unreasonable, an impossible thing. These are the things "angels desire to look into." "Secret things belong unto God; revealed things unto us and our children." Nevertheless, to him that feareth the Lord will God reveal his secret. This mystery, this incomprehensibility of the divine habitudes, and his manifestation in the flesh, is the only basis, the only outlook for the faith, by which we are saved.

Now as a servant, in the form and character of a servant, Jesus was manifest. For a purpose did he thus come. To this end his service possessed strong, clearly-defined characteristics. As a servant his life was fully, most emphatically outlined. There were no blurs, erasures or interlineations. His term of service, his earthly, fleshly existence, formed a finished picture. The colors are unfading. Time can make no impression upon it, except, perhaps, if possible, to more fully develop the fineness and finish of the work. It is as fresh and even more inviting today that it was eighteen hundred years ago.

The special object of this paper, however, is to refer more particularly to the characteristics of this servant's work, reserving, it may be, for a subsequent mention, the specific end and blessed fruits thereof. In the first place, it may be remarked that it was a voluntary service—a contribution laid upon his own resources, at his own option. It is a type, the highest type, of service, capable of being conceived only by the divine mind. He saw from the beginning the work and sacrifice necessary, and of his own choice—deliberate, untrammeled, free choice—he entered into the bondage, submitting his will, time, strength, resources to the will of another—became a servant in the fullness of its significance.

His service was therefore characterized by completeness, by perfectness. Toward his Master he was a servant, full of candor and honesty. He obeyed God in *all* things, and that, too, to the extreme of death. "And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross." Such fullness of completeness, such wholeness of perfection, is found nowhere else, in no other character.

In addition, his was not the service of slavish fear. It was no irksome task, for it was pre-eminently the service of cheerfulness. Though a servant, his heart was full of smiles and sunshine and love toward his Master. It was a gladly willing service. It was not given with a spirit of grudging. It was the rule, the law, the *habit* of his being. It was the delight of his life. "Then said I, Lo! I come; in the volume of the book it is written of me, I delight to do thy will, O my God; yea, thy law is within my heart."

And it may be added that while his was a voluntary service, and complete in the sense of doing *all* that was commanded, and rendering that obedience with a glad and cheerful heart, that it was likewise characterized by constancy and faithfulness. He *continued* to do that *all*. He was "faithful unto" the end. His was not an eye-service. There was no intermission, no laying aside of the armor to-day and gathering it to-morrow, no recess-hours. Recreation was found in work. There were no moments of hesitation, there were no periods of compromise. The line of duty was not more fully and clearly defined than it was fully and closely followed. "And he that sent me is with me; the Father hath not left me alone, for I do *always* those things that please him."

And, in addition still, it may be added that it was a service unattended by the almost certain fruit of sustained service—that is, of *weariedness*. Service may be voluntary, cheerful, constant, faithful, and yet performed with weariedness—the servant grow tired and weary of the burden. Not so with God's servant. He worked on, wrought on, until the task was accomplished—worked on until he could say: "I have finished the work thou gavest me to do: I have glorified thee on the earth." Amid all possible discouragements, pressed around, above, beneath with opposing influences and panoplied difficulties, wrought on, undismayed, uncomplaining, unwearyingly, constant, faithful, cheerful, meek and submissive, until the Master came and relieved him of duty.

What a grand life is here opened up to the world! How perfect the impersonation of redeemed and saved and glorified humanity! How the burdens of life are lightened! How the shadows are silver-lined! How sweet and strong and binding to the renewed heart become the obligations and directions of duty!

WE ARE INDEBTED to Miss Sallie E. Johnson and Miss Katie Tyler for a copy of the programme of the anniversary celebration of the Calliopean Literary Society, Whitworth Female College. The exercises take place on Monday, June 30, and promise to be of an exceedingly interesting character. Among other things there is to be a debate by the young ladies on the subject: "Should Woman be Allowed the Elective Franchise?" We hope both sides will get the best of it. Rev. W. E. M. Linfield delivers the address.

## The Frozen Ship.

In the year 1775 the captain of a Greenland whaling-vessel found himself at night surrounded by icebergs, and "lay to" until morning, expecting every moment to be ground to pieces. In the morning he looked about and saw a ship near by. He hailed it, but received no answer. Getting into a boat with some of his crew, he pushed out for the mysterious craft. Coming alongside the vessel he saw through the port-holes a man at a table, as though keeping a log-book. He hailed him, but got no answer. He went on board the vessel, and found the man sitting at the log-book frozen to death. The last date in the log-book was 1762, showing that the vessel had been drifting for thirteen years among the ice. The sailors were found, some frozen among the hammocks, and others in the cabin. For thirteen years this ship had been carrying its burden of corpses—a drifting sepulcher, manned by a frozen crew. There had been life in that ship once, and courage and activity and zeal and promptness and ready obedience to the word of command; but all this was past. The arctic chill had come upon them, the stupor of death had touched them one by one, until the last solitary watcher yielded to his fate and all were dead.

Are there not churches that are in a somewhat similar plight? They have sailed away from the open sea of blessing and prosperity, and the sunny latitudes of faith and humility; they have drifted into the frozen regions of pride and worldliness and sin, impelled by love of gain, or by a vain curiosity to explore the secrets of divine wisdom; they have passed the realms of warmth and life, and floated into the icy wastes of death and desolation.

Christian voyager, beware of the arctic regions of pride and worldliness and dead formality—beware of the deadly slumbers of the frigid zone. Speed away to summer climes; live near the Lord, who is the sun and a shield, and whose favor is life, and whose loving kindness is better than life.—*The Christian.*

IT IS SAFER to be humble with one talent than proud with ten; yea, better to be a humble worm than a proud angel.

## The Neglect of Biblical Study.

The *Jewish Messenger* complains of the neglect of the Bible by the Jews. The reference is, of course, to the Old Testament. We quote as follows:

In our age eduention is so popular, science so dazzling, and learning so attractive that the cultivation of these subjects has become, as it were, a vital necessity for the young in Israel, and parents have zealously labored to perfect their children in these branches of knowledge. While this is being accomplished, regardless of expense, it must not be withheld that, in spiritual matters, we make but little progress; we show something, it is true, of our religion in the Jewish press and pulpit, yet our population are not thoroughly pervaded by true religious zeal. The rich and the poor have no substantial spiritual comfort; even the hearts of those who are punctual and regular attendants upon public worship are not fully impressed with the spirit of their faith. Even the female part of our community do not generally cherish piety in their domestic sphere, or feel the glow arising from true religion. This unsatisfactory state may in part be owing to the neglect of studying the holy word.

The psalmist, in the very commencement of that volume which has given comfort to the world, defines happiness to be the portion of those who study God's holy word, assuring them of prosperity in all their doings. If such be the beneficial result of studying the Bible, we ask, Where is our banner, the very charter of our faith, the holy Scriptures of which our people have been the depositaries, and for maintaining the truth of which they suffered the most dreadful persecutions? We regret to say that the Bible is little read by us, its history of our nation is little known to us, its consolatory predictions are little cared for; yet by its perusal we might be inspired with zeal for our national glory, and feel full of enthusiasm to carry out the grand purposes for which we were designed.

Let it not be urged, in extenuation of our neglect, that portions of the Bible, and extracts from the prophets, are read at stated periods in our various shrines, so that all who wish may receive proper instruction. Need we answer that such reading confers but a partial benefit. Numbers are absent from worship; and if even all were present it would not accomplish the object we desire to foster—Biblical knowledge. We are aware that in nearly every Jewish family a Bible may be seen in the library, a very handsome volume kept in most beautiful order, but, alas! it is hermetically sealed. While this is the condition of the sacred word of God in the dwellings of the rich, there are hundreds in Israel who are content with having a prayer-book; a Bible they do not covet, and, if they do, they have not the means to obtain it. Is it not, then, of the utmost importance that we should give a better tone to our feelings, that the wealthy who have the Bible should not be satisfied to see it moldering on the shelves of oblivion, but should open its pages at stated periods, for the moral instruction of the young, the consolation of the afflicted, or the comfort of the aged? Ought not the poor Israelite, who requires God's word to afford him comfort on his wayworn pilgrimage, but who has not the means to purchase a Bible, be supplied with it on this condition only, that he might profit by its perusal?

The English version should be in the hands of every Israelite, that it may be read with advantage, and that all may obtain a proper knowledge of its contents, ponder on them continually, and make them the guide of their lives. True it is that we would prefer for the Israelite to understand enough of Hebrew to read the Bible in the holy tongue, but as this blessing—the raising of Hebrew scholars—appears to be very slow work, we need not retard the study of the Scriptures until the holy language be generally understood.

## Proof of the Existence of God.

When we examine a watch, or any other piece of machinery, we instantly perceive marks of design. The arrangement of its several parts, and the adaptation of its movement to one result, show it to be a contrivance; nor do we ever imagine the faculty of contriving to be in the watch itself, but in a separate agent. If we turn from art to nature, we behold a vast magazine of contrivances; we see innumerable objects replete with the most exquisite design. The human eye, for example, is formed with admirable skill for the purpose of sight, the ear for the function of hearing. As in the productions of art we never think of ascribing the power of contrivance to the machine itself, so we are certain the skill displayed in the human structure is not a property of man, since he is very imperfectly acquainted with his own formation. If there be an inseparable relation between the ideas of a contrivance and a contriver, and it be evident in regard to the human structure that the designing agent is not a man himself, there must undeniably be some separate, invisible being who is his former. This great Being we mean to indicate by the appellation of Deity.

This reasoning admits of but one reply. Why, it will be said, may we not suppose the world has always continued as it is—that is, that there has been a constant succession of finite beings appearing on the earth from all eternity? I answer, whatever is supposed to have occasioned this constant succession, exclusive of an intelligent cause, will never account for the undeniable marks of design visible in all finite beings. Nor is the absurdity of supposing a contrivance without a contriver diminished by this imaginary succession, but rather increased by being repeated at every step of the series.

Besides, an eternal succession of finite beings involves in it a contradiction, and is therefore plainly impossible. As the supposition is made to get quit of the idea of any one having existed from eternity, each of the beings in the succession must have begun in time; but the succession itself is eternal. We have then a succession of beings infinitely earlier than any being in the succession; or, in other words, a series of beings running on *ad infinitum* before it reached any particular being, which is absurd.

From these considerations it is manifest there must be some eternal being, or nothing could ever have existed; and since the beings which we behold bear in their whole structure evident marks of wisdom and design, it is equally certain that he who formed them is a wise and intelligent agent.

To prove the unity of this great Being, in opposition to a plurality of gods, it is not necessary to have recourse to metaphysical abstractions. It is sufficient to observe that the notion of more than one author of nature is inconsistent with that harmony of design which pervades her works; that it explains no appearances, is supported by no evidence, and serves no purpose but to embarrass and perplex our conceptions.

Such are the proofs of the existence of that great and glorious being whom we denominate God; and, it is not presumption to say, it is impossible to find another truth in the whole compass of morals which, according to the justest laws of reasoning, admits of such strict and rigorous demonstration.—*Robert Hall.*

## Why She Refused.

You say you went to the party last night and you saw Mrs. Smith, an old friend, whom you had not seen since she and your sister were at school together. You had a very pleasant talk until supper, when you gave her your arm and took her to supper. When some one came along with a few glasses of wine on a waiter and offered her a glass, you saw her shudder as she said "No!" and you wondered why Mrs. Smith, who didn't used to be so particular about such things, not only refused, but shuddered when she said No! You cannot tell why! I can tell why. You went on with your talk, and a little flirtation, did you? I won't say you didn't. She was very gay, and seemed very glad to forget herself, did she? Very well, I am very glad you gave her that hour of the evening. I can tell you where she went after the party was over. She went home—the latest person from the party. She was glad it was late, for her husband had not come home. She sat and read for an hour and her husband did not come. She wrote for an hour and her husband did not come. She sat at the piano for an hour, but he did not come. At length, between three and four o'clock, there was a noise at the door, and two policemen held him in their arms. She knows them both well by this time. It happens so often that she knows every policeman on the beat. They bade her good-night. She had locked her child's room, that he might not abuse him. She took the abuse as he flung himself on the bed. She dragged off his neck-cloth and coat, and sat there until he should fall into a stupid sleep. She is the woman who refused the glass of wine with a shudder. You thought she was gay and bright. I know her story, because I am her minister. They have a sort of skeleton in the closet, which we are permitted to see and you are not. And when we see that skeleton, do you wonder that we sometimes say pretty sharp things about moderate drinking, and the temptations offered at parties?—*Rev. E. E. Hale.*

TALKING ABOUT ONE'S HEALTH. If there is anything in the world to destroy one's health it is the perpetual consideration of it. In much that relates to body, mind, heart and soul we must let things take their own way. The stomach resents being talked about, we find, and refuses to digest for a man who continually gossips about it. It was put into the darkness so that we might not see it. If it had only been made as transparent as glass, and we could have seen the special effect of every article put into it, we should have become so "nervous" about its operations that shortly the whole human race would have died off. Doubtless the physiologist and the student of dietetics will give us some knowledge and wisdom; but they will sacrifice many victims by their minute inquiries and cautions. One of the best of them all that we ever knew had one fundamental principle to impress upon his disciples—"eat your victuals and go about your business." A valetudinarian, long suffering, refusing this and that, and cutting down year by year the list of wholesome articles for his food, at last bethought himself it were as well to die of fullness as starvation; and went to his accustomed restaurant at dinner-time, and ordered a full meal like any other man, to the amazement and incredulity of the attendant that always waited on him; and on inquiry of the results of his boldness he replied he was as well after a full and various meal as after all the littleness he had been accustomed to practice.—*Christian Register.*

UNPURCHASABLE COMFORTS.—The evening is a profitable season of mental culture, social happiness and rest. Books, conversation, music—these fit well the evening. Happy now are they who have homes. A bed to sleep in and a table to eat from do not constitute a home. Any old bachelor, with a salary, can purchase so much of the world's comforts. But the magnetic fireside circle, the smiles of mother or wife, the talk of the sensible old folks, the songs of the sweet-voiced sisters, the affectionate good-night of children, the wholesome occupation of heart and mind in social and intellectual enjoyment—these are the unpurchasable comforts of home.

WHEN our souls are moved with the "groanings which cannot be uttered" for the salvation of men, we may hope to gather some golden sheaves.

## Camp Meeting.

The camp meeting on Seashore camp ground will commence on Friday, the first day of August next.

The camp ground is beautifully situated upon the coast, two miles west of Biloxi, Mississippi, and lies open to and fronts directly upon the gulf, enjoying the delightful sea-breeze. Persons visiting the camp ground will leave the New Orleans and Mobile railroad at Seashore station, whence a walk of a few hundred feet brings them to the encampment.

The trustees have laid the grounds off in avenues and lots suitable for the erection of permanent tents. Several parties erected their own permanent tents last year, and the trustees are pleased to learn that a greater number intend doing the same this year—some as family tents, others by church association. Both these are desirable.

The trustees have set apart Thursday, the third day of July next, for the selection of lots and positions for the location of tents; and all persons desiring to build a tent, or even to hire, are requested to be present on that day to select their lot and position upon the ground.

The trustees have made provision for good boarding, and lodging accommodations to a limited extent, at reasonable prices.

Several small, plain tents will be erected, to rent to persons or families desiring to hire, either furnished plainly or entirely unfurnished.

They recommend to all who desire to attend the meeting to address either of the undersigned and make arrangements for their comfort before the date of the camp meeting.

Brethren of the Methodist Church and of other churches, and the communities of the adjacent cities and country, are invited to attend the camp meeting.

Ministers of talent and distinction, from far and near, are expected to be present and assist in conducting the exercises.

W. H. FOSTER, President.
PHILIP HALLARAN, Sec.

THE late John Stuart Mill was, as everybody knows, the son of James Mill, the philosopher. It is not so generally known that the father of James Mill was a Scottish peasant—one of that class from whom so many of the later leaders have come to English thought and action, and in whom are found a self-dependent and aspiring spirit greatly fostered by the fact of their community of blood with their lairds, the custom of long leases and education. The father of James Mill was a cotter near the North Water bridge, in the parish of Logie, in Forfarshire. Dr. Peters, the minister of the parish, observed the genius of the cotter's son, assisted him in his education, and gave him an introduction to his relative, Mr. Stuart, of Inchbreck, then professor of Greek in the University of Aberdeen. By Mr. Stuart James Mill was introduced as a tutor to Mr. Stuart's relative, Mr. Burnett, of Elrick, and afterward in the same capacity to Sir John Stuart Forbes. Sir John was a helpful and constant friend, and after him James named his son John Stuart Mill.

## Agent's and Publisher's DEPARTMENT.

### Acknowledgments of Letters and Funds

RECEIVED BY MAIL,

**For the Week Ending June 21, 1873.**

A—Edwin Alden, C. G. Andrews, David Ayers, Mark Andrews, D. Appleton & Co., American Sunday School Union, E. & H. T. Anthony.

B—A. S. Barnes & Co., L. Barnhardt, J. P. Bagged, H. J. Baldwin $2, James E. Bradley, J. W. Bryan, G. S. Boney, A. E. Baker, G. W. Buchman $1.25, W. J. Birdsal, Biglow & Main, Barnes & Williamson.

C—W. J. Carleton, G. W. & C. B. Colton & Co., G. W. Chatfield $4, H. Clegg, T. J. Campbell 50 cents, Miss Jennie Chuck 50 cents, Claxton, Remsen & Haffelfinger, H. G. Carter & Co., S. C. Collins.

D—C. B. DuBose, Dodd & Mead, Donaldson & Co. Two letters, W. G. Dennis $13, W. A. Dunnington.

E—Charles E. Evans, Easterbrook Steel Pen Company.

F—H. S. Finley, L. W. Fairchild & Co., E. N. Freshman three letters.

G—Richard Griffin, Griffin & Hoffman, J. Gillott & Sons $15, Thomas Garnett, R. B. Graham & Bros.

H—J. H. Hargrove, P. Howard $1, T. J. Hutson $10, M. Hilot, Mrs. M. M. Hayes $1, D. M. Hudson, W. C. Ruisip $20, W. W. Harding, G. S. Hoffman.

I—Ivison, Blakeman, Taylor & Co., R. S. Isbell.

J—J. M. Johnson $1, B. P. Johnson, R. B. Johnson, E. W. Jones $5.

K—Bishop J. C. Keener two letters $155, A. A. Killough $18, P. J. Key, Kittrell & Purnell.

L—W. F. Laster, W. B. Lewis two letters $1.95, B. Lewis $21.81, W. J. Linn, Moses H. Lack, J. B. Lippincott & Co., Lee, Shepard & Dillingham.

M—A. C. McDougal, T. M. Mann $19, J. M. McKee, Samuel Morris, H. H. Montgomery, D. D. Moore, L. McAlpine, J. R. McLean, R. H. Mills, E. H. Monger, W. H. Moss $6.15.

N—J. W. Newsom, G. A. Norrell 30 cents, R. J. Nugent, Thomas Nelson & Sons.

O—James Ormond.

P—James A. Pritchard, Powers Paper Company N. S. Park, S. M. Pettingill & Co. $5.25, Potts & Emery, John E. Potter & Co.

R—John Roberts, A. H. Redford two letters, C. A. Robertson $10, Joseph Ripley $6, J. K. Randall, W. B. Home, John Rogers.

S—J. H. Stone, Sharp & Lord $1.55, Southwestern Book and Publishing Company, Sulder & Ronte, J. W. Sandell $4, J. Shanks $8, J. L. Skipper $1, Miss L. V. Shaw 75 cents, W. D. Stayton, G. S. Sandell $22.20, George S. Scofield, W. T. Slaton, Scribner, Welford & Armstrong two letters.

T—Tower, Gildersleeve & Co., D. Thurman, R. S. Trippett $25, N. Y. Taylor, W. P. Thomasson.

U—H. Urquhart.

V—W. G. Veal $55.50.

W—C. P. Wellons, C. T. Wood 75 cents, George Woods & Co., C. C. Watkins $16, W. H. Wilby $10, A. R. Whitfield, J. W. Wesley 50 cents, R. S. Walcot $13, J. M. Weems $13.20, T. B. Wheeler $11.40, Wilson, Hinkle & Co., Woolworth, Ainsworth & Co.

Y—N. B. Young.

Z—J. H. Zellin & Co.

THE steamship New Orleans, Captain E. V. Gager, leaves New Orleans for New York this day, at eight o'clock A. M. Alfred Moulton, agent, 41 Carondelet street.

THE WEEKLY WATCHMAN, LITTLE ROCK, ARKANSAS.—Under contract with E. H. Rotchkiss, editor and proprietor, the subscribers of the *Watchman* will be furnished with the NEW ORLEANS CHRISTIAN ADVOCATE during the time of the suspension of said paper, being *thirty-six weeks* further, as agreed upon, or until notice thereafter.

MR. E. E. F. ROSS, our resident advertising agent, is now on a brief tour through the West and North, and we commend him to the attention of our patrons, and shall be thankful for courtesies extended to him. They are assured that Mr. Ross has no other business, but devotes his entire time to the paper, and is entitled to all the consideration of one of its business corps.

WE SEE that Procter & Gamble's EXTRA OLIVE SOAP is becoming very popular in our city. Its quality, we know, is superior, and being nicely perfumed, we are not surprised that consumers prefer it, and that it has a large sale.

COLGATE & CO.'S new perfume for the handkerchief, "CASHMERE BOUQUET," will be appreciated by all who have enjoyed the delicate and peculiar fragrance of their toilet-soap of the same name, which is so universally popular. je12 2t

## MARRIED,

STEVENS—CARNES.—At Rolling Fork Landing, near Rolling Fork, Mississippi, June 11, by the Rev. H. Waller Featherston, Captain J. O. Stevens, of the steamer Lizzie, and Miss Mollie F. Carnes.

TAYLOR—WALKER.—Near Maeville, Mississippi, June 10, by the Rev. H. Waller Featherston, Mr. N. C. Taylor and Mrs. Sarah Walker.

## *BUSINESS NOTICES.*

PROFESSIONAL and amateur musicians should examine the Combination Solo Stops, found only in GEORGE WOODS & CO.'S ORGANS.

THE ÆOLINE.—A most delicate, soft or breathing stop.

THE VOX HUMANA.—A baritone solo, not a fan or tremolo.

THE PIANO.—A beautifully-toned piano, which will never require tuning. See advertisement in another column. je12 3td

HAMILTON'S BUCHU AND DANDELION is taking the place of all other diuretic remedies. The intrinsic merit of the preparation has gained for it a deserved reputation as the best remedy for all diseased conditions of the kidneys and liver ever presented to the public. Any physician can tell you that the ingredients in this preparation form a valuable alterative and blood purifier, removing, through the healthy action of the kidneys, liver and bowels, the impurities of the blood. Buy the remedy of Frederickson & Harte and E. J. Hart & Co., New Orleans. my22 2m

PIERSON & HEWS, fine Clothing, Shirts and Furnishing Goods, 13 and 15 Camp street, opposite City Hotel, New Orleans, Louisiana. We invite visitors from the interior to examine our stock and prices. We claim to sell first-class goods as low as can be afforded and live. We sell the celebrated Shoulder-Seam Shirts, warranted to fit, wear and give satisfaction. Liberal deduction made to Clergymen, and their trade solicited. fe27 1y

THE EQUITABLE LIFE ASSURANCE SOCIETY, New York.

Assets ..... $21,000,000
Income ..... 11,000,000

Branch office—31 CAMP STREET.

A. P. CLEVELAND,
General Agent.
fe13 1y

RUPTURE CURED by Dr. A. Folleau, of the Paris Medical Faculty. Specialty for the treatment of all deformities of the body. No. 8 St. Charles street, New Orleans, Louisiana. Pamphlet and circular of Dr. Folleau's method of treatment can be obtained by sending postage stamp to P. O. Box 2012. ap10 3m

USE DR. HENRY'S WORLD'S TONIC AND BLOOD PURIFIER.—It is the great household remedy, pleasant to take, yet potent for the prevention and cure of diseases. It is better than Bitters, Cordials, Uychu or Sarsaparilla. Sold by druggists. jy18 1y

YOU WHO LEAD sedentary lives—printers, tailors, shoemakers, etc.—will find a great relief for the Constipation from which you so often suffer by taking Simmons' Liver Regulator. It is a simple, harmless vegetable compound, sure to relieve you, and can do no injury. je26 1t

DR. HENRY'S ROOT AND PLANT PILLS.—Mild yet thorough; no nausea or griping; entirely vegetable; great Liver remedy. Price, 25 cents. Sold by druggists. jy13 1y

MRS. WHITCOMB'S SIRUP.—The great soothing remedy. Price only 25 cents. Gives rest to the mother and health to the child. Sold by druggists. jy13 1y

TWELVE SAMPLES (postage free) for fifty cents. Sells for $10. R. L. WOLCOTT, 181 Chatham square, New York. se26 1y

## *NEW ADVERTISEMENTS.*

A FINE PIANO,
FOR SALE CHEAP.
Address ROBT. J. HARP, Agent,
Je26 2t 110 and 112 Camp St., New Orleans.

SUNSHINE..... SUNSHINE.
Close to the Bible! Close to the heart!
Close to the musical and religious needs of the Sunday School.

SUNSHINE,
THE NEW
SUNDAY SCHOOL SINGING-BOOK,
BY P. P. BLISS,
**For 1873, Now Ready.**
**100,000 COPIES SOLD IN TWO MONTHS!**

A novelty for every Christian worker. Hymns and Tunes that never "wear out," for family worship and the prayer meeting. A few pages of practice and pieces suitable for Saturday afternoon and Concert occasions.

Price, single, 35 cents; per dozen, $3.60. A single specimen copy of SUNSHINE sent by mail on receipt of 30 cents by the publishers.

JOHN CHURCH & CO.,
Cincinnati, Ohio.

SUNSHINE..... SUNSHINE
Contains great variety, Deep feeling,
Unusual melodies. pe31 1y

6 1/4 DOLLARS
Vent's Unabridged Illustrated Family Bible. 10x12½in., over 1,000 pp., profusely and very elegantly illustrated. Over 300 pp. extra matter. Bible Aids, etc. Elegant and durable leather bindings. PRICES.—No. 1, paneled, richly embossed, $4.25. No. 2 do. 54 gilt, fancy, $4.50. No. 3, full gilt, 2 clasps $5. 25 per ct. cheaper than any other, and rapidly superseding more costly, but less desirable editions. AGENTS WANTED. HITCHCOCK & WALDEN, Pub. CINCINNATI, O. Je26 3m

A BOX OF
INITIAL PAPER
mailed to any address on receipt of TWENTY-FIVE CENTS by
ROBT. J. HARP, Agent,
Je26 1m 110 and 112 Camp St., New Orleans.

PAIN!.....PAIN!.....PAIN!
WHERE IS THY RELIEVER?
Healers, you will find it in that Favorite Home Remedy,
PERRY DAVIS' PAIN-KILLER.

It has been tested in every variety of climate, and by almost every nation known to Americans. It is the almost constant companion and inestimable friend of the missionary and traveler, on sea and land, and no one should travel on our lakes or rivers without it.

**Its Merits are Unsurpassed.**

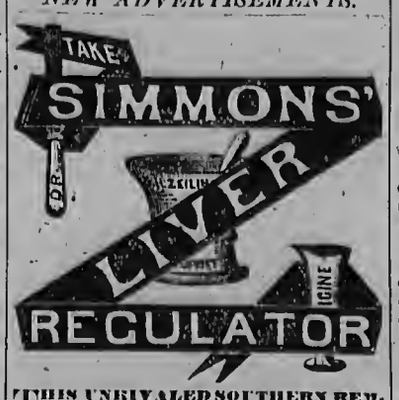
If you are suffering from Internal Pain, twenty to thirty drops in a little water will almost instantly cure you. There is nothing equal to it. In a few moments it cures Colic, Cramps, Spasms, Heartburn, Diarrhea, Dysentery, Flux, Wind in the Bowels, Sour Stomach, Dyspepsia and Sick Headache. It cures Cholera Infantum and other remedies fail. It gives instant relief from Aching Teeth.

In sections of the country where FEVER AND AGUE prevails there is no remedy held in greater esteem.

☞ Directions accompany each bottle. Price, 25 cents, 50 cents and $1 per bottle.

For sale by
WHEELOCK, FINLAY & CO., New Orleans,
R. F. GEORGE, Galveston, Texas,
and by medicine dealers generally. fe13 6m

## *NEW ADVERTISEMENTS.*




THIS UNRIVALED SOUTHERN REMEDY is warranted not to contain a single particle of MERCURY, or any injurious mineral substance, but is

PURELY VEGETABLE,

containing those Southern Roots and Herbs which an all-wise Providence has placed in countries where Liver Diseases most prevail. It will cure all diseases caused by Derangement of the Liver.

THE SYMPTOMS of Liver Complaint are a bitter or bad taste in the mouth; pain in the back, sides or joints, often mistaken for Rheumatism; sour stomach; loss of appetite; bowels alternately costive and lax; headache; loss of memory, with a painful sensation of having failed to do something which ought to have been done; debility; low spirits; a thick, yellow appearance of the skin and eyes; a dry cough, often mistaken for Consumption. Sometimes many of these symptoms attend the disease, at others very few; but the Liver, the largest organ in the body, is generally the seat of the disease, and, if not regulated in time, great suffering, wretchedness and death will ensue. This

**GREAT UNFAILING SPECIFIC**

will not be found the least unpleasant. For Dyspepsia, Constipation, Jaundice, Bilious attacks, Sick Headache, Colic, Depression of Spirits, Sour Stomach, Heart-Burn, etc.,

**Simmons' Liver Regulator or Medicine**

is the cheapest, purest and best Family Medicine in the world. Manufactured only by
J. H. ZEILIN & CO.,
Macon, Georgia, and Philadelphia.
Price, $1. Sold by all Druggists. se8 1y

OCEAN SPRINGS HOTEL,
SITUATED AT THE
CELEBRATED OCEAN SPRINGS, MISS.

This house is now open and in complete order for the reception of guests. The bathing and fishing is the best of any place on the coast, and persons seeking either health or pleasure cannot do better than to visit the Ocean Springs Hotel, where they will receive every attention during their stay at the hotel. The table will always be supplied with the delicacies of the season.

I would refer invalids seeking health to the pamphlets (to be had at the Hotel, or at Messrs. Schmidt & Zeigler's, New Orleans, Louisiana,) containing an analysis of the waters of the Springs and their wonderful cures, which are certified to by some of the most eminent physicians of our country.

Terms are more reasonable than at any of the other watering-places on the coast for the same accommodations. Liberal arrangements made with families and those wishing to remain during the season.

There are also connected with the house a Ten-Pin Alley and Billiard Saloon; also fine Croquet grounds for the guests of the house.

The proprietor has made arrangements for a Band of Music, which will be in attendance during every evening of the week, besides a fine Piano for the use of the guests of the Hotel.

M. AINSLIE,
my29 3m Proprietor Ocean Springs Hotel.

WATERS' CONCERTO PARLOR ORGANS



Are the most beautiful in style and perfect in tone ever made. The

**Concerto Stop**

is the best ever placed in any Organ. It is produced by a third set of Reeds peculiarly voiced, the effect of which is most charming and soul-stirring, while its imitation of the human voice is superb. Terms liberal.

A GREAT OFFER.

HORACE WATERS & SON, 481 Broadway, New York, will dispose of One Hundred PIANOS and ORGANS, of first-class makers, including Waters', at extremely low prices for cash, or part cash and balance in small monthly payments. New Seven-Octave first-class Pianos, all modern improvements, for $275 cash. Organs, $55, $75. Double-Reed Organs, $100; Four-Stop, $110; Eight-Stop, $125 and upward. Illustrated catalogues mailed for one stamp. A large discount to Ministers, Churches, Sunday Schools, Temperance Societies, Lodges, etc., etc. Agents wanted. Je26 1t

JOSEPH GILLOTT'S
STEEL PENS,
OF THE OLD STANDARD QUALITY.
TRADE MARK: JOSEPH GILLOTT. Warranted. Or Descriptive Name and Designating Number.

The Well-known Original and Popular Numbers,

303.....101.....170.....351,

having been assumed by other makers, we desire to caution the public in respect to said imitations.

☞ ASK FOR GILLOTT'S.
JOSEPH GILLOTT & SONS,
Je26 1y 91 John street, New York.

AGENTS WANTED.—CAST ADRIFT! CAST ADRIFT!—A companion to the famous "Three Years in a Man-Trap" and "Ten Nights in a Bar-Room," by T. S. ARTHUR. The latest and greatest book of this celebrated author—splendidly illustrated, elegantly bound, and will sell at sight by thousands. Is highly indorsed by the most prominent people and papers of the country. A story of crime and outrage in our midst which will appall the stoutest heart. Will do more for the cause of temperance and morality than the law. Agents who have sold "Man-Trap" cannot fail to sell double the number of this book. A Life of the Author, with steel portrait, presented to every subscriber. Descriptive circulars and terms sent free on application to
J. M. STODDART & CO., Publishers,
Je26 4t 723 Sansom St., Philadelphia, Pa.

AGENTS WANTED FOR THE GREATest SUBSCRIPTION Books.
THE POPULAR FAMILY BIBLE.—Numerous and splendid Illustrations, with Bible Dictionary, Steel Plate Illustrations, Photograph Albums, Bible History, etc.
THE VOICE OF GOD.—An elegant and most valuable work of 800 pages royal 8vo, Illustrated. A compendious history of sacred literature, facts and characters; with anecdotes of eminent patriarchs, kings and priests.
Terms and descriptive circulars free.
MILLER'S BIBLE AND PUBLISHING HOUSE,
Je26 13t 1102 and 1104 Sansom St., Philadelphia.



D. M. HOLLINGSWORTH,
SUCCESSOR TO B. MARSH, DENMAN & CO.,
51 and 53.....Baronne St.....51 and 53
ap21 3m&eow New Orleans, La.

PROCTER & GAMBLE'S
EXTRA OLIVE SOAP
is made from the Best Material and Nicely Perfumed. Sold at price of ordinary Soap. Buy it; you will use no other. Grocers have it.
New Orleans Jobbers are Wholesale Agents. Ja2 6m

MOTHERS—MOTHERS—MOTHERS!
Don't fail to procure MRS. WINSLOW'S SOOTHING SYRUP for all diseases incident to the period of Teething in children. It relieves the child from pain, cures Wind-Colic, regulates the bowels, and, by giving relief and health to the child, gives rest to the mother.
Be sure and call for Mrs. Winslow's Soothing Sirup. For sale by all druggists. Je26 1ye&w

## *NEW ADVERTISEMENTS.*

MECHANTS' MUTUAL
INSURANCE CO.
OF NEW ORLEANS,
NO. 101 CANAL STREET.

**Nineteenth Annual Statement.**

In conformity with the requirements of their charter the company publish the following statement:

Premiums received during the year ending May 31, 1873, including unearned premiums of the previous year:

| | |
|---|---|
| On fire risks | $731,805 30 |
| On marine risks | 92,650 18 |
| On river risks | 182,563 19 |
| Total premiums | $1,007,088 92 |
| Less unearned premiums | 202,675 00 |
| Net earned premiums, May 31, 1873 | $804,413 92 |
| Losses paid: | |
| On fire risks | $482,708 38 |
| On marine risks | 18,140 47 |
| On river risks | 63,511 24 |
| Taxes | 25,802 92 |
| Reinsurances and return premiums | 61,961 63 |
| | $652,286 64 |
| Deduct interest, less expenses | 17,775 31 |
| | 611,501 33 |
| Profit | $192,912 59 |

The company have the following assets:

| | |
|---|---|
| Real estate | $128,371 15 |
| City bonds | 307,050 00 |
| Bank and railroad stocks | 21,188 00 |
| Notes secured by mortgage | 104,292 30 |
| Notes secured by pledge | 153,108 72 |
| Bills receivable | 46,873 70 |
| Premiums in course of collection | 101,908 38 |
| State bonds | 1,500 00 |
| Insurance stocks | 1,800 00 |
| Stock of Vallette Dry Dock Company | 19,800 00 |
| Stock of Levee Steam Cotton Press | 2,300 00 |
| Stock of Marine Dry Dock and Ship Yard Company | 4,000 00 |
| Harbor Protection Company | 1,500 00 |
| St. Louis Hotel Association | 5,000 00 |
| Mortgage bonds Turners' Association | 2,000 00 |
| Mortgage bonds Odd Fellows' Hall | 5,000 00 |
| Judgment on mortgage notes | 6,000 00 |
| Cash on hand | 171,117 14 |
| New Orleans, Florida and Havana Steamship Company | 3,000 00 |
| Total | $1,386,260 46 |

The above statement is a just, true and correct transcript from the books of the company.

PAUL FOURCHY, President.
H. W. NOTT, Secretary.

STATE OF LOUISIANA,
Parish of Orleans, City of New Orleans.

Sworn to and subscribed before me this ninth day of June, 1873. P. CHS. CUVELLIER, Notary Public.

At a meeting of the Board of Directors, held on the ninth day of June, 1873, it was resolved to declare a Cash Dividend of FIFTEEN PER CENT. on the net earned participating premiums for the year ending May 31, 1873, payable on the third Monday of July next.

Also to pay to the stockholders, on demand, interest at the rate of ten per cent. per annum on their stock.

**Directors.**

| | |
|---|---|
| P. Maspero, | David McCourd, |
| S. Z. Relf, | L. F. Generes, |
| M. Pulg, | P. Fourchy, |
| P. S. Wiltz, | J. J. Fernandez, |
| D. A. Chaffraix, | J. M. Allen, |
| Charles Laillte. | Je12 2m |

A. E. DANNER & CO., MOBILE, ALA. WILEY S. TOOMER, NEW ORLEANS.

DANNER & TOOMER,
COMMISSION MERCHANTS
IN ALL KINDS OF
Lumber, Timber, Staves and Naval Stores,
AND SAW MILL AGENTS.



BLATCHLEY'S IMPROVED
GENUINE
CUCUMBER-WOOD
PUMPS.

Widely and favorably known for their valuable qualities: Purity, Durability, Efficiency and Cheapness. Every Farm should have them.

TINGLEY'S PATENT HORIZONTAL
REVOLVING ICE-CREAM FREEZERS.



are the best and most economical machine of the kind ever made. Send for descriptive catalogue and price lists to
DANNER & TOOMER,
288 Broadway, New Orleans,
General Southern Agents.
Push the address—Lock Box 921. ap17 3m

THE SINGER IMPROVED
FAMILY
SEWING MACHINE.

OVER 1,000,000 SINGER MACHINES
HAVE BEEN SOLD
AND ARE IN DAILY USE.

They are perfectly Simple, Reliable and Durable and every Machine sold is FULLY GUARANTEED to give ENTIRE SATISFACTION on every description of work.

They have been before the public for over a quarter of a century, and are continually growing in popular favor.

☞ Send for circular and samples of sewing.

E. BUTTERICK & CO'S
CELEBRATED PAPER PATTERNS
—FOR—
LADIES' AND CHILDREN'S GARMENTS.

Thousands of Ladies in this city will attest their usefulness and economy. They are indispensable to every family, and are particularly serviceable to Ladies in the country. Call or send for catalogues. Patterns sent by mail, to any address, on receipt of price
WM. E. HOOPER,
fe27 6m 811 Canal street.

GEORGE WOODS & CO.'S
ORGANS.

The most remarkable instrument ever perfected capable of the most beautiful musical effects, and in the most elegant cases.

ALL LOVERS OF MUSIC
SHOULD SEE THEM, AND HEAR
THEIR COMBINATION SOLO STOPS.

ROBERT J. HARP,
110 and 112 Camp St., New Orleans,
has them for sale. Je12 3m

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## The Child'z Corner.

*A MOTHER'S MORNING PRAYER.*

Up to me sweet childhood looketh.
Heart and mind and soul awake;
Teach me of thy ways, O Father!
For sweet childhood's sake.

In their young hearts, soft and tender,
Guide my hand good seed to sow,
That its blossoming may praise thee
Wheresoe'er they go.

Give to me a cheerful spirit,
That my little flock may see
It is good and pleasant service
To be taught of thee.

Father, order all my footsteps;
So direct my daily way
That, in following me, the children
May not go astray.

Let thy holy counsel lead me—
Let thy light before me shine,
That they may not stumble over
Word or deed of mine.

## The Deaf Mute's Question.

BY MARY P. HALE.

"Are you acquainted with Jesus?" The large blue eyes looked up to me with an earnest, longing look, while around the mute lips there seemed a beseeching expression, as much as to say: "If not, I would make you so if I could."

It was the dumb boy's own question, after a pleasant interview and conversation, by finger language. And when I gave the answer, such a radiance of joy overspread his whole countenance as is impossible to describe—the joyous smile, the beaming eyes, the clasping of the hands for a few moments, then grasping of my own, I shall not soon forget.

And while he joyed I mused in wonder at the power which had taught the soul that dwelt in utter silence, and had revealed to him a love and reverence for the name which his mortal ears had never heard. And I marveled, too, at the power of that name and the knowledge of that divine Being, as a mutual friend to unite so strongly two hearts hitherto strangers, or nearly so, to each other.

He has passed from earth, but his words remain. That question has in it an inexhaustible power. "Are you a Christian?" or "Have you been regenerated?" would not have moved me so. How beautiful the idea, "acqualuted with Jesus!" Unlike some other questions of a kindred class, it directs the soul not to itself, but Christ; not to its own eternal safety, but to "the excellency of the knowledge of Christ Jesus our Lord." Never till then did I so intensely feel the impressiveness of these words of the apostle—an excellency of knowledge beyond all comparison; a boundless source of glory and beauty and soul-satisfying delight.

Often, on my way to Sabbath school, have I asked myself: "Am I acqualnted with Jesus?" If so, I have a knowledge which will never fail to interest if imparted with the divine Spirit's aid, and from which I may draw endless themes for instruction; for the source is so illimitable that there will ever be something new to say about it.

"Acqualnted!" Look at the significance of the term, for it is scriptural. We are told to "grow in the knowledge of Christ;" and do you not often realize what pertinency there is in this Bible phrase? Have you not sometimes felt, when about to leave your little sanctuary to commence the duties of the day, as if you could turn and say, as to a real presence: "O my Savior, I never saw thee in such beauty, or such glory, or such attractiveness before?" And when you go from such communings to your class, have you not evidence of his presence and his power in the hearts of those before you?"

"Acqualnted!" Who does not love to listen to one who had been a familiar friend of some well-known and beloved individual as he portrays his excellences of character or narrates incidents of his goodness or benevolence? You seem to see that person before you, and to enter into the delight and admiration of the one who so vividly portrays it all to you. Seek, then, such intimate acquaintance with the best of friends that you cannot help speaking of his graces, and that others cannot help being moved by the relation.

Of a human friend have you not sometimes said: "I never knew her till I saw her on such an occasion, or beheld her conduct under such an emergency?" Or of another: "I have known her several years, in the common acceptation of the word, but never felt acquainted till I passed those few days with her at her own home, and observed those nameless thoughtful acts and delicate kindnesses which showed such a constant regard for others." Character, in its minute detail of goodness, is more attractive than a more general view of greater excellencies, so called. So with Christ—If you have him in the house not as a guest, but as a family friend, to whom you speak of all your cares and trials, or plans and endeavors, you will grow in the knowledge of his character, and will have precious evidences that he thinks of you. How many delicate kindnesses will you receive from him! "How was I helped in that extremity!" will often be your thankful utterance. Or, "In that time of perplexity, when I sent up a hurried petition, how beautifully was it answered!" Thus will you be continually receiving messages from him and tokens of love; yea, presents, so to speak, from his own hand. For there is such a thing as taking all our blessings in this way; particularly the special ones, which seem more impressive though not more truly blessings than the most common ones.

Said a venerable Christian: "I have never read the New Testament with so much zest till in these later years of comparative quiet. Jesus seems to go with me through all these scenes, and sometimes I almost forget that he is not personally present."

Blessed knowledge! And if we will but seek seasons of "quiet" we need not wait till life's decline before we realize this blissful companionship and fellowship with the Father and his beloved Son.—*Christian at Work.*

## The Old Fisherman's Story.

A little bright-faced boy had just put a match to the kindling wood of the grate, and was watching the flame as it forced its way among the crackling coals, when, half in thought and half aloud, he said: "Who would think a little match would make so big a fire?"

"Ah, yes, my little man," said his father, "a little match, like other little things, may do great good or great harm. A good apostle once said: 'Behold, how great a matter a little fire kindleth!' And now, as our fire is burning, I will tell you a story about a little match, and the good that it did.

"Far away down on the shore of the Bristol channel stands a small fisherman's cabin. It is just far enough from the water to be out of the reach of the great waves that come rolling in from the Irish channel; and near it is a creek, or little river, in which the fisherman used to shelter his boat. At the time of my story the man happened to have left his little cabin and gone to Tenby. It was market day there, and, as the weather was rough and wintry, he had stayed away from home. It was desolate and dreary about that little house on the cold December day of which I am speaking. A dull, leaden sky; a cold, keen blast, sweeping up clouds of sand along the shore; the moaning of the sea-birds, and the regular beat of the waves upon the shore, formed the total of the sights and sounds on the coast that day.

"A strong wind had been blowing for three days, and all who thought of the sailor at sea prayed God to keep him from its dangers. A good brig had just made the entrance of the channel, and was beating up toward Bristol. She had a captain, mate and six sailors for her crew. Their voyage had been a pleasant one, and was now nearly over. They were thinking of their homes and friends when the fierce storm came on. The rigging was stiff with ice, and it was hard to handle the ropes or manage the ship. The men did their duty, as all true English sailors will do; but it was in vain. The wind and the waves and the bitter cold were too strong for them, brave as they were, and carried the poor brig steadily toward the shore. Soon they heard a sound terrible to seamen; it was the noise of the breakers. The captain called all hands about him, and raised his voice in prayer. He prayed for their safety, if God so willed it, that they might have strength to meet the fierce waves, and that, if they could not be saved from shipwreck, they might be safe in the mercy of God.

"The brig soon struck, and as she lay with her side to the shore the water for a little space was so calm that the small boat was safely launched, and every man seated in it. But, alas! before they could reach the shore a great wave struck the little boat, and the poor men were cast into the boiling sea. Four of them, with the captain, reached the land, and, though scarcely able to move, dragged themselves forward to find a shelter. They raised a shout when they came in sight of the little cabin; but, alas! there was the creek between it and them. 'We must go through or die,' said the captain; and after a great struggle, in their tired state, they reached the other side; but the brave captain could go no farther. 'Leave me, my men,' said he; 'get help for yourselves, and then come back if you can.' The men gained the house, but were horrified to find it empty. One man only took heart, as he looked at the fireplace and the wood near it. But, alas! there was neither flint nor steel to strike a light. A moment he stood in agony; but as he raised his head he saw upon the rude mantel a small box marked 'matches.' With trembling haste he seized it, and found one single little match. Oh, how much depended on that little match! Here were four sailors; a little way off lay their brave captain. All their lives depended, one might say, upon that single match. If it failed all must die; for cold and hunger were fast doing their work upon the poor men. With a trembling hand and a silent prayer he drew the match; and as the little feeble flame broke out, 'Thank God!' burst from the men.

"They soon managed to make the wood catch fire; and as the bright blaze shot up the glare brought relief to the poor captain, who lay on the beach too weak to crawl.

"The feeling that now he should be saved helped to keep him alive. When the sailors came to where he lay he was nearly gone; but they carried him in, and gradually he revived.

"Remember how much good a thing that seems so insignificant as a match can do."

I CANNOT PRAY FOR FATHER ANY MORE.—A child knelt at the accustomed time to thank God for the mercies of the day, and pray for his care through the coming night. Then, as usual, came the "God bless dear mother and ——"

But the prayer was stilled, the little hands unclasped, and a look of sadness and wonder met the mother's eye as the words of hopeless sorrow came from the lips of the kneeling child: "I cannot pray for father any more."

Since her little lips had been able to form the dear name she had prayed for a blessing upon it. It had followed close after mother's name. But now he was dead. I waited for some moments and then urged her to go on.

Her pleading eyes met mine, and with a voice that faltered she said:

"O mother! I cannot leave him all out; let me say, 'Thank God that I had a dear father once;' so I can still go on and keep him in my prayers."

And so she still continues to do, and my heart learned a lesson from the loving ingenuity of my child. Remember to thank God for mercies past, as well as to ask blessings for the future.—*The Christian.*

A LITTLE GIRL'S IDEA OF A PARABLE.—A little girl once said that a parable is "an earthly story with a heavenly meaning."

## Farm, Garden and Household.

### Pruning Roses.

"Ruralist" writes to the *Rural New Yorker* as follows: "As soon as the frost is out of the ground in spring, and hard-freezing weather is past, I commence to prune my roses. I suppose that every one who has noticed the varying habits of roses knows the different species or classes require different treatment with the pruning-knife. All kinds of summer or June roses, as they are usually termed, such as Damask, Prairie, Moss and French, should have the old canes occasionally removed—that is, those that have produced flowers one, two or three years. Also all weak, slender branches and canes may be removed, allowing only sufficient to give the plant a good form. The largest and most perfect flowers are usually produced upon the strongest one-year-old canes, and these may be shortened with benefit. Hybrid Perpetuals should also have their canes shortened, and the weak, feeble branches cut away, and, as a rule, the weaker the shoot the more severely it should be pruned. Six to twelve inches is long enough for side branches on Hybrid Perpetuals grown as tree or half standards. With the Tea-scented, Noisettes and Bourbons there is little danger of pruning too severely, because it is the young shoots that produce the flowers, and the more vigorous these start and grow the more abundant will be the blooms. There is little use to leave a quantity of long, slender shoots upon a plant, expecting that they will produce as many or as perfect flowers as a few strong ones. After monthly roses have produced their first crops of flowers in summer a second may be hastened by cutting back the blooming shoots.

"The rose is one of the few cultivated plants that will withstand almost any amount of stimulating manure, provided it is not too fresh and rank. Let it be old and fine, and then apply as liberally as the supply will warrant. All roses do better in a rather heavy and compact soil than in one that is very light, containing too much sand or vegetable matter. The rose being a thirsty plant, it should be planted in a deep, moist soil, or where water can be freely given artificially. Those who plant single specimens of roses in sod, or upon raised mounds in the garden, usually learn their mistake in July and August."

COLT-BREAKING.—Having occasion recently to move a colt one hundred miles, I found he would not follow, lead or drive. Said a boy: "Turn him out with his halter on dragging, and he will break himself to lead." Stopping for the Sabbath, I left his halter on with the end trailing. He was terribly spunky. I said to him: "You may get mad at that rope, and scold and shake your head at it as long as you choose; the rope can stand it as long as you can." He found out that it was so, and on Monday he walked close to the leader. The best way to break a colt is to let him break himself. A letter A, two poles twenty feet long, and a crossbar, with the angle and wagon-wheels at the ends, makes a machine into which a colt can be harnessed and permitted to run around until he is broken. A colt with his whiffletree hitched to one pole and his halter to the other soon learns what he needs to know to permit himself to be driven. Such a machine, costing half a day's work and a pair of old wagon-wheels—or the essential use of a pair—would often double the saleable value of a colt. A farmer, having a gang of blooded colts too small and spirited for his use, sold them, full grown, at from $50 to $100 each. One pair was resold this spring at $775. Others proved worth far more to use than was evident when they were wild; a colt should at least be accustomed early to the halter, headstall and girth. Then, when he must be used, he begins more like a horse and less like a mustang.—*A., in Rural World.*

COVER YOUR HORSE'S BREAST.—A correspondent of the Philadelphia *Evening Star* makes the following sensible remarks, which we copy as being particularly pertinent at this juncture:

"I am surprised that no one has called attention to the want of protection to the most important part of the horse—the breast. You will see horses on the street with covering on the back, and the breast exposed. Every one who owns a horse should be aware that the lungs and throat of his animal require as much protection in this climate as the breast of a man.

"When we breast the cutting easterly winds, or the cold, clear wind of the west, we, as rational beings, cover well the breast, protecting the most important organ of the body—the lungs.

"Let every one who owns a horse have an apron made to come from the collar to near the knees, and not sweat one part of the body that can nearly protect itself to the expense of the all-important part—the breast of the animal."

CASHMERE GOATS IN TENNESSEE. A Davidson county, Tennessee, correspondent of the *Rural Sun*, who has these goats for sale, says:

"Cashmere goats have been and are now raised as successfully in Tennessee as in the mountains of Thibet or valleys of Hindoostan. The hair of the first cross on the common goat is of but little value. The second cross will produce hair worth from fifty to seventy-five cents a pound. Hair from the thorough-bred is worth from $1 to $1.50 a pound. It is quoted as "mohair." The annual yield is about three pounds. The skins, when dressed with the long, glossy hair on, are used for many purposes, and are in demand at $5 each."

TO SOFTEN KID BOOTS.—Melt a quarter of a pound of tallow, then pour it into a jar, and add to it the same weight of olive oil, stir, and let it stand; apply a small quantity occasionally with a piece of flannel. Should the boots be very dirty, cleanse with warm water. It will soften any leather.


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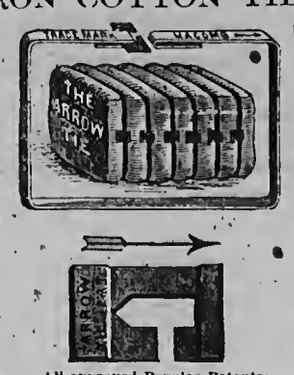
We have sold more from this point than any agency of any other Gin for the crop of 1872-73; consequently we can furnish more and better references, and they are warranted to come up to all that is said of them.

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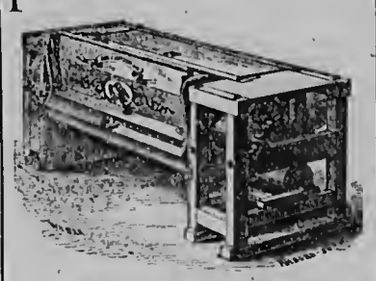



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| Total Fire, Marine and River premiums | | $405,411 52 |
| Net earned premiums, less reinsurance and return premiums | | 324,152 52 |
| Less Fire, Marine and River losses | $178,108 48 | |
| Taxes, discount in lieu of participation, expenses, etc., less discount, interest, etc. | 55,158 40—233,266 88 | |
| Net profits | | $90,885 64 |
| Total assets | | $282,133 20 |

The Board of Trustees resolved that, after paying the fourth quarterly interest of two and one-half per cent., making ten per cent. on the capital stock of the company, a dividend of THIRTY-THREE AND ONE-THIRD PER CENT. be paid in cash, on and after the sixteenth day of June next, to those parties insuring with the company entitled to receive the same.

The assured are not obliged to become stockholders to participate in the dividend.

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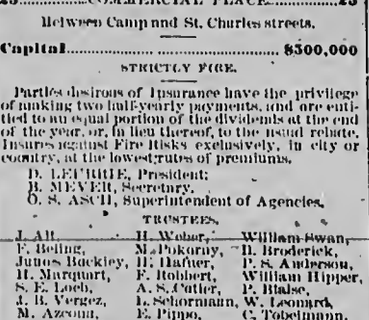
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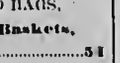
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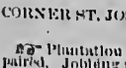
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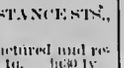
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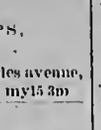
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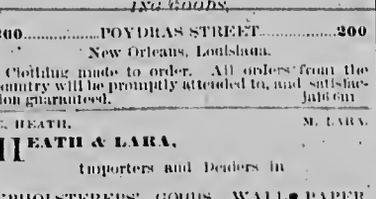
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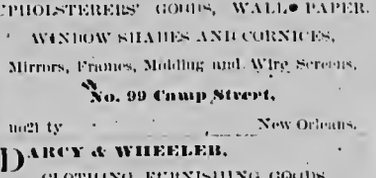
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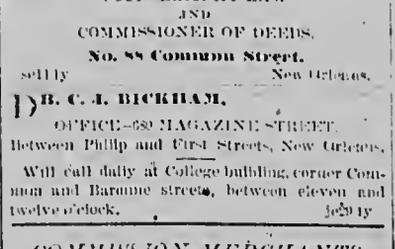
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The Babcock Fire Extinguisher, Hook and Ladder Trucks, with Portable Fire Extinguishers attached. The Fire Departments in the principal cities of the Union use them daily. They are safe and simple, and a powerful protection. Forty-six railroads use them. Insurance companies reduce rates where it is introduced.
A. M. GRANGER, General Agent,
mh6 1y Exposition Building.

**EDUCATIONAL.**—A TEACHER IS WANTED to take charge of the Female College at Meridian, under the patronage of the Mississippi Conference.
Persons desiring such a place will please correspond with the Secretary, giving references, by the tenth of July.
THOMAS CHRISTIAN,
Prest. Board of Trustees.
S. H. WATTS, Secretary.
MERIDIAN, Miss., June 7, 1873. Je12 3t

## MISCELLANEOUS.

## THE CONVERSATION FAN.

**THE LAST AND MOST ABSORBING SENSATION OF THE DAY IS, TO USE A** theatrical phrase, "a great take." Everybody, to be en regle for the season, and to avoid the proscription of imperious fashion, must have

### A CONVERSATION FAN.

No family circle is complete in social diversions and entertainments without one, and in order to enjoy the pastime it should be distinctly understood that the answers do not numerically follow the questions, but to spice the amusement an answer must be looked for that will afford a fitting response to an interrogatory.

Where a direct answer is not to be found to a direct question, it will be discovered that it furnishes the sequel to a sustained conversation, so that couples can carry on a tete-a-tete; which they may not wish to make audible, by silent indications of numbers.

### THE CONVERSATION FAN

is an infallible remedy against dullness, breaking the spell of silence by a suggestive inquiry, furnishing congenial pleasures for an evening's entertainment, and opening up a novel and ingenious method o whiling away agreeable hours at home, in the promenade, at a party or private gathering.

### ONLY TEN CENTS A FAN.

To be had at Tiresham's, Ellis & Bro.'s, Haley's, Kuhn & Co.'s, R. J. Harp's, and all the Book Stores in the city, and at Piffet's, and Issued by
ERNEST TURPIN,
**Nos. 112 and 111 Poydras Street, New Orleans.**
Inventor and Patentee of the celebrated Conversation Fans.
Parties ordering Fifty or more Conversation Fans can have their cards printed on both sides without extra charge. mh6 1y

## D. H. HOLMES,

DIRECT IMPORTATION OF

## DRY GOODS,

NO. 155 CANAL STREET AND NO. 15 BOURBON STREET,

NEW ORLEANS, LOUISIANA.

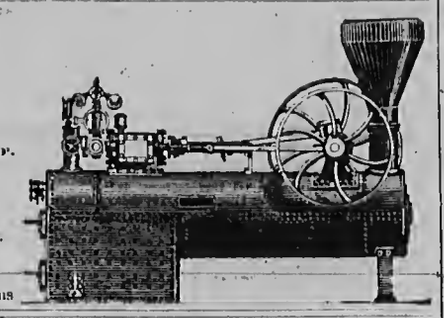
IMPORTER OF

**Silks, Embroidery, Laces, Ladies' and Children's Suits, Hosiery,**

HOUSE-FURNISHING GOODS, MATTINGS, ETC.

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**THE HOADLEY**
**PORTABLE ENGINE.**



EMERY'S COTTON GINS,
**Horse Powers, Rice Thrashers, Etc.**
Rice Cleaners and Scourers,
Cotton Presses, Corn Mills
And Plantation Machinery
Of all kinds.
Send for circulars.
GEO. A. BARNARD, Agent,
Ja16 1y 12 Union street, New Orleans



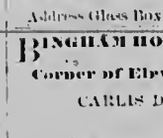

**BETHESDA MINERAL WATER.**—THE acknowledged cure for Bright's Disease, Diabetes, Liver and Ulitous Affections, Kidney and Urinary diseases. Sold, wholesale or retail, at 38 Magazine street.
H. D. HUFF,
Sole Southern Agent.
Address Glass Box 825. no6 1y

**BINGHAM HOUSE, PHILADELPHIA,**
**Corner of Eleventh and Market Sts.**
CARLIS DAVIS, PROPRIETOR.
This popular Hotel being centrally located and in close proximity to street cars from all depots, makes it a desirable stopping place for travelers. It will be conducted in the same liberal manner as heretofore, it being the intention of the proprietor to maintain the reputation it has always enjoyed, of being in all respects a first-class Hotel.
Terms, $3 a day. ja28 1y

**PATENT ALUMINOUS PLAIN AND ORNIMENTAL BUILDING PAPER, OIL CLOTH AND CARPTING.**
Designed especially as a substitute for Plastering at one quarter the cost, also, for the Sheathing and Lining of houses.
The Ornamental has a fine wall paper finish and serves the purpose of plastering and wall paper combined.
Paper Oil Cloth and Carpeting is prepared and furnished in designs suitable for Oil Cloth and Carpeting, its cost is a trifle compared with Oil Cloth, while it serves a better purpose
We also have the Tarred Paper Board for Roofing purposes—samples and descriptive circular sent on receipt of postage stamp.
Address, EDWARD THOMPSON,
*Agent Bedford Slate Paper Co.*
181 Peters Street New Orleans.
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**MENEELY'S BELLS.**
The genuine TROY CHURCH BELLS, known to the public since 1826, which have acquired a reputation unequaled by any, and a sale exceeding that of all others—including more than seventy chimes and peals. One thousand testimonials received during the last six years. Every Bell made of the best Copper and Tin, and formally warranted. New Patent Rotary Fixtures. Catalogues free. No agencies.
Postoffice address, either Troy or West Troy, New York.
Je13 1y E. A. & G. R. MENEELY

**BUCKEYE BELL FOUNDRY**
Established in 1837.



Superior Bells of Copper and Tin, mounted with the Improved Rotary Hangings, for CHURCHES, SCHOOLS, FARMS, FACTORIES, COURT HOUSES, FIRE ALARMS, TOWER CLOCKS, CHIMES, ETC. Fully Warranted
*Illustrated Catalogue Sent Free*
*VANDUZEN & TIFT,*
102 and 104 East Second Street, Cincinnati
R. J. WEST, Agent,
ja16 1y 115 and 117 Magazine st., New Orleans.

**TWASSEE COLLEGE.**
UNDER CARE OF
**The Holston Conference, M. E. Church South.**
Founded in 1849. Full Faculty. Instruction thorough. In the quiet country, seven miles from Sweetwater, on the East Tennessee, Virginia and Georgia Railroad. Fare generous, to suit Southern boys. Expenses for board, lodging, washing and tuition less than $150 per year.
For circular or other information address
REV. J. H. BRUNNER,
Je5 1m Sweetwater, Tenn.
P. S.—This College is advancing rapidly.

**CARPET WAREHOUSE,**
**17.....CHARTRES STREET.....17**
A. BROUSSEAU & CO., Importers and Dealers, at Wholesale and Retail, in English and American Carpetings; Floor Oil Cloths; Table and Enameled Oil Cloths; Window Shades; Table and Piano Covers; Crumbs Cloths, in squares or pieces Curtain and Furniture Materials; Brocatelles, Cotenes, Terries, Reps, Lace and Nottingham Lace Curtains; Hatcloth Ticking; Springs; Burlaps; Stop Covers, etc.
no21 1y A. BROUSSEAU & CO.

## MARBLE
—AND—
## GRANITE WORKS.

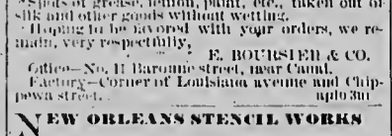
**GEORGE STROUD,**
Late of and successor to John Stroud & Co.,
(Established in 1830,)
**158, 160, 102 AND 164 ST. CHARLES ST.,**
Corner of Girod Street, New Orleans.
Every description of Monumental, Cemetery and Building Work done in the best manner.
Particular attention given to all COUNTRY ORDERS.
A long experience in and an aptness at the business enables the proprietor to meet the views and ideas of his country friends by letter, as well as by a visit to the city.
Designs and sketches will be furnished on application. no28 1y

**IMPORTANT TO THE PEOPLE**
OF
THE CITY AND COUNTRY.
Wishing to inform the people of the city and country of this and neighboring States that we are prepared to receive orders for
**Cleaning, Dyeing, Dressing and Repairing**
all kinds of fine and coarse goods, such as Silks, Velvets, Satins, Crepe de Chine, Lama, Cashmere and Woolen Shawls, and woolen and mixed goods for ladies, gentlemen, children and merchants.
Packages can be sent by rail or river, directed to our factory. Goods promptly returned to owners by river or rail, and charges collected when goods are delivered. Any inquiries made by mail will be answered immediately. Send written instructions.
Our works are the most extensive in the South. Great superiority of finish on goods intrusted to us. Prices moderate.
Spots of grease, lemon, paint, etc., taken out of silk and other goods without wetting.
Hoping to be favored with your orders, we remain, very respectfully,
E. BOURSIER & CO.
Office—No. 11 Baronne street, near Canal.
Factory—Corner of Louisiana avenue and Chippewa street. ap10 3m

**NEW ORLEANS STENCIL WORKS**
AND
MAGIC BATTERY MANUFACTORY.
*AGENCY OF THE GOLDEN WONDER.*
**GEORGE E. TEETZEL & CO.,**
ENGRAVERS, STENCIL CUTTERS, STAMP AND SEAL-MAKERS,
**145.....Gravier Street.....145**
New Orleans, Louisiana.
Manufacturers of all kinds of Cotton Brands Stencil Plates, Ribbon Stamps, Seal Presses, Burning Brands, Door Plates, House Numbers, etc. etc. Ja30 1y

**JOHN GIBSON,**
**ENGRAVER**
AND
**Steam Power Lithographic Printer,**
**82 BEEKMAN STREET, NEW YORK.**
Checks, Notes, Drafts, Receipts, Bonds, Certificates of Stock and Deposit, Bills, Letter and Note Headings, Business Cards, Envelops, Druggists' Fancy and Perfumery Labels, etc. Druggists wishing Labels, send for Catalogue. je27 1y

**LANDRETH'S SEEDS**
Have spoken their own praise for upward of three-quarters of a century.
LANDRETH'S RURAL REGISTER AND ALMANAC will be mailed to all who apply.
DAVID LANDRETH & SON,
au29 1y Philadelphia




**FINE-TONED, LOW-PRICED, WARranted.** Circulars sent free.
BLYMYER MANUFACTURING CO.,
(Successors to Blymyer, Norton & Co.) Cincinnati, O.
ap3 1yeow Office and Works, 661-691 W. Eighth St.

**$30 PER WEEK AND EXpenses paid.** We want a reliable Agent in every County in the United States. Address
HUDSON RIVER WIRE COMPANY,
No. 130 Malden Lane, New York, or Chicago, Illinois. oc10 1yeow

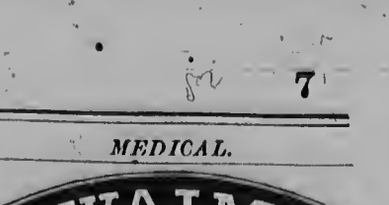
## MEDICAL.

**SWAIM'S CELEBRATED PANACEA**

**HAS LONG ATTRACTED THE NOtice of the most eminent physicians by its great efficacy in curing what were considered incurable cases of disease, where the patients have been almost destroyed by SCROFULA, etc., and Prof. Valentine Mott, of the New York University, Profs. Gibson, Dewees and Chapman, of Philadelphia, and many other physicians of celebrity, gave, over their own signatures, letters certifying to its great merits. It has been exceptionally advertised, and thousands of families recommend and use it. The Laboratory is under the direction of Dr. FRANKLIN STEWART, who has devoted his attention and skill in its careful preparation during the past twenty-five years, and put up bottle put up that is not worth many times its cost to the patient. It is perfectly safe for the most diseased and debilitated, and in all cases where the blood is not pure it should be used freely.**
Prepared only at SWAIM'S LABORATORY, 113 South Seventh street, below Chestnut, Philadelphia.
W. H. SCHIEFFELIN & CO.,
Je12 2m General Agents, 170 William St., N. Y.

**CONSUMPTION.....CONSUMPTION.**
NEW TREATMENT BY
**DUCRO'S ALIMENTARY ELIXIR.**
Prepared with Raw Meat and Alcohol. Recommended by the highest medical authority in Paris.
A Radical Cure, and in desperate cases
**A CERTAIN RELIEF.**
Agreeable to the taste. Incontestably superior to Cod Liver Oil, the Hypophosphites and other preparations. This Elixir, the basis of which is Raw Meat and Alcohol, is moreover one of the most powerful tonics for persons convalescing or feeble, for chlorotic young girls, debilitated old persons, etc. Depot in New Orleans at
M. R. P. CUSACHS',
Corner St. Philip and Royal streets,
fe18 6m Sole Agent for the United States.

**LOOK TO YOUR CHILDREN.**
—THE—
**Great Soothing Remedy.**




MRS. WHITCOMB'S SIRUP. { Cures Colic and Griping in the Bowels, and facilitates the process of Teething. Subdues Convulsions and overcomes all Diseases Incident to Infants and Children. } PRICE, 25 CENTS.

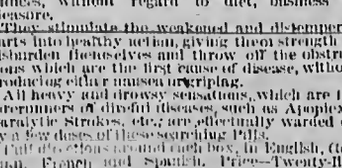
MRS. WHITCOMB'S SIRUP. { Cures Diarrhœa, Dysentery and Summer Complaint in Children of all ages. Relieves Pain, Weakness or Exhaustion in Fifteen or Twenty Minutes, giving tone and power to the system. } PRICE, 25 CENTS.

It is the Infants' and Children's Great Soothing Remedy in all disorders brought on by Teething or any other cause.
BE PARTICULAR TO CALL FOR
MRS. WHITCOMB'S SIRUP,
AND TAKE NO OTHER.
Prepared by the GRAFTON MEDICINE COMPANY, St. Louis, Missouri.
Sold by druggists and dealers in medicine everywhere. Jy25 1yeow

**BUY ME AND I'LL DO YOU GOOD**
**DR. HENRY'S ROOT AND PLANT PILLS.**
BY CLEANSING THE BLOOD
—AND—
AROUSING THE LIVER AND SECRETIVE ORGANS TO A HEALTHY ACTION,
**DR. HENRY'S ROOT AND PLANT PILLS**
cure many complaints which it would not be supposed they could reach, such as Headache, Pain in the Side, Numbness of the Hands and Feet, Dullness, Chilliness, Rheumatism, Neuralgia, Loss of Appetite, Bilious Dysentery, Kidney Affections, Constipation, Debility, Fevers of all kinds, Dyspepsia, Jaundice and other kindred complaints arising from a low state of the body, or obstruction of its functions.
Being free from mercury and other poisons, they can be taken at all times and under all circumstances, without regard to diet, business or pleasure.
They stimulate the weakened and distempered parts into healthy action, giving them strength to disburden themselves and throw off the obstructions which are the first cause of disease, without producing either nausea or griping.
All heavy and drowsy sensations, which are the forerunners of direful diseases, such as Apoplexy, Paralytic Strokes, etc., are effectually warded off by a few doses of these vegetable Pills.
Full directions in and each box, in English, German, French and Spanish. Price—Twenty-five cents a Box.
Prepared by the GRAFTON MEDICINE COMPANY, St. Louis, Missouri.
Sold by druggists and dealers in medicine everywhere. Jy25 1yeow

**ATTENTION,**
LADIES AND GENTLEMEN.
DR. ROSCH'S INFALLIBLE HAIR REGENERATOR. One, hundred and fifty certificates shown if required. Dr. Rosch calls the attention of ladies and gentlemen to his recent discovery. His remedy is composed of purely vegetable substance; it contains no obnoxious ingredients and malignarious minerals. In every case, when properly applied, it has restored the hair in a very short time to its former growth. Certificates of persons cured can be shown at the office, No. 134 Chartres street, where the Doctor is found from eight to ten A. M. and six to eight P. M. Per pint bottle, $5.
Cures also Consumption, Asthma, Rheumatism, etc. de12 1y

**NEW ORLEANS**
**PURCHASING BUREAU.**
**To the Ladies of the South.**
A Purchasing Agency has been established in New Orleans, Louisiana, for the benefit of those residing at a distance from the city, and who have not the facilities for obtaining just what they require.
MRS. H. MOGRIDGE
respectfully offers her services in selecting, purchasing and forwarding any article of apparel or personal adornment for ladies' and children's use, including MILLINERY, DRY GOODS, JEWELRY, BRIDAL TROUSSEAUX, Fancy and Toilet Articles, Trimmings, Underwear, Sewing Machines, etc., etc.
Scrupulous care with reference to the price and quality, and fidelity to the interest and fulfillment of the wishes of correspondents, will be sedulously carried out.
MRS. H. MOGRIDGE,
At Mrs. Doherty's Elegant Millinery and Dressmaking Establishment, 96 Canal St., Over Zimmerman's Jewelry Store, New Orleans.
Send for circular fe6 1y



**CABINS.....LUMBER.....CABINS.**
PLANTATION CABINS, manufactured in the city and shipped to the country, all framed, fitted, and each piece marked and numbered, so that a common hand can put them up without the aid of a carpenter.
The above represents a double Cabin of two rooms, each 14x16, built with boards placed upright and the joints stripped. Price, delivered to boat, including all hardware, nails, shingles, etc., $135. We make them of all sizes. Cost in proportion.
We also keep a large stock of LUMBER, SASH, etc., on hand, and make a specialty of sawing bills to order. W. W. CARRE & CO.,
Ja23 1y 350 Delord street, New Orleans.

**FOR THE HOUSEWIFE.**—HOFMANN'S London (England) WASHING CRYSTAL. Saves time, labor, money and soap. Makes hard water soft. For washing linen and heavy goods it is unequaled. Washes flannels and colored goods perfectly, without injury to colors. Try it. Samples sent free by mail. One gross (144 packages) $3. Also
**Hofmann & Webber's London Citrate of Magnesia,**
a useful and agreeable beverage for summer use. Will be found very suitable for administration to ladies and children. Lady Agents wanted. Address HOFMANN & CO., General Agents,
no29 13t 11 Cedar street, New York.

## New Orleans Markets.

From the New Orleans Price Current.

The accounts from the interior are still discouraging. From Texas we learn that the lower part of the State has been flooded and cultivating rendered impracticable, but from the upper part the accounts are more encouraging. In Mississippi the reports continue highly discouraging.

The river is 2 feet 7 inches below high-water mark.

COTTON.—The following are the arrivals since the twelfth instant:

| | |
|---|---|
| Louisiana and Mississippi, bales | 2,073 |
| Arkansas | 125 |
| Mobile | 4 |
| Texas | 417 |
| Total | 2,619 |

On Saturday the sales were confined to 300 bales, mostly at easier prices, but with nothing in the limited business to justify any reduction of quotations. Prices were depressed and the movement checked by indications of a spell of dry weather and a decline of 1-16d. at Liverpool and of 1-16c. at New York. On Monday the sales embraced 450 bales consisting mostly of irregular and low kinds, which could not be used as a criterion for quotations. Good cottons were held at about previous rates, but the poorer qualities were manifestly easier. On Tuesday the market exhibited more vitality, and the demand being better, holders of all desirable lots assumed increased confidence, which prevented buyers from obtaining any concessions, except in mixed lots or the lower grades, especially when dusty or sandy, which exhibited a good deal of irregularity. Inferior sold at 9¼c., dusty and sandy lots at ⅛c. below our inside figures, strict ordinary to good ordinary at 14¾@15c., good ordinary, part stained and dusty, as low as 13¾c., strict good ordinary to low middling at 17⅛c., low middling at 17 15-16c., middling at 18¼c., and strict middling at 18c.

The above makes an aggregate for the past three days of 1,800 bales, against 6,600 for the corresponding time last week and 11,300 the week before.

The receipts proper at this port since the first of September, exclusive of the arrivals from Mobile, Florida and Texas, are 1,187,828 bales, against 946,130 bales to the same date last year, and the increase in the receipts at all the ports up to the latest dates, as compared with last year, is 779,622 bales. In the exports from the United States to foreign countries, as compared with the same date last year, there is an increase of 362,243 to Great Britain, of 64,932 to France, and of 173,076 to other foreign ports. We quote:

| | | |
|---|---|---|
| Inferior | @ | |
| Low ordinary | 10 | @ 11 |
| Ordinary | 11 | @ 14¾ |
| Good ordinary | 15¾ | @ 16⅞ |
| Low middling | 17⅛ | @ 18 |
| Middling | 18¼ | @ 18⅝ |
| Strict middling | 19 | @ 19¼ |
| Good middling | — | @ 19⅝ |

COTTON STATEMENT.

| | | |
|---|---|---|
| Stock on hand Sept. 1, 1872, bales | | 6,276 |
| Arrived past three days | 2,619 | |
| Arrived previously | 1,187,128—1,189,747 | |
| | | 1,196,023 |
| Exported past three days | 1,800 | |
| Exported previously | 1,187,695—1,189,495 | |
| Stock on hand and on shipboard | | 36,528 |

SUGAR.—There is very little coming in. There were sales on Saturday and Monday of 35 hhds. at 8¼c. for fair and 9c. for good fair. On Tuesday only 10 hhds. fair sold at 8½c. ₱ lb. There is a stock in the sheds of 2,585 hhds.

CORN.—The supplies have exceeded the demand, which is slack, and prices have ruled in favor of buyers. The sales on Saturday and Monday were confined to 4,700 sacks at 50c. for mixed to mixed yellow, and 55c. for white. On Tuesday there was a good supply, but very little demand. The sales were confined to 1,600 sacks at 49c. for mixed, and 55c. for choice.

OATS.—There were sales on Saturday and Monday of 4,400 sacks at 41@42c. ₱ bushel. On Tuesday the market was dull, and 1,000 sacks were confined to 900 sacks at 41c. for mixed.

BRAN.—On Saturday 600 sacks sold at 65@70c. ₱ 100 lbs.

POTATOES.—The stock of new on hand is small, and, though there is very little offering, there are buyers for round lots, and offers are solicited. On Saturday 50 bbls. mess sold at $3.50, and 50 at $3.75 ₱ bbl. It is reliable at $3 ₱ bbl.

BACON.—On Tuesday 45 sacks sold, in lots, at 7½c. for shoulders, 9c. for clear rib sides, and 9½ @9¾c. ₱ lb. for clear sides.

HAMS.—Choice sugar-cured are quoted at 13½@ 15c. ₱ lb. as to brand. On Saturday 3 tierces choice sugar-cured sold at 13c., and on Monday 10 tierces at 13c. and 30 at 13c. ₱ lb.

LARD.—On Monday 50 tierces choice refined sold at 9½c. ₱ lb.

DRY SALT MEAT.—There is little or no demand. On Monday 25 casks clear rib sides sold at 8½c. ₱ lb. Shoulders are quoted nominally at 7c. ₱ lb. Clear rib sides are offering at 8½c. and clear sides at 8½c. ₱ lb.

BREAKFAST BACON.—Western is quoted at 10@10½c. ₱ lb.

BUTTER.—Choice Western is selling at 25c. Choice Goshen at 32c. ₱ lb.

### MONETARY.

Gold opened on Tuesday at 113@113¼ (against 113¼ at New York,) and closed at 113¼@113⅝ (against 113¾ at New York.)

With more liberal supplies there has been some movement in silver, the sales including $1,800 in American half dollars on Monday at 104@104½, $1,500 at 105, and $10 00 at 108. We quote American half dollars at 104@105, and Mexican dollars at 97 cent. per ounce in gold for new and 4½ for old.

## New Orleans Wholesale Prices.

REVISED AND CORRECTED WEEKLY.

*Made up from Actual Sales as they Transpire.*

| ARTICLES. | FROM | TO |
|---|---|---|
| AGRICULTURAL IMPLEMENTS: | | |
| Cotton scrapers | $5 00 | $5 00 |
| Cotton sweeps | 5 00 | 7 00 |
| Cultivators, Dunn, 37 shovel teeth | 9 00 | 11 00 |
| Cultivators, riding and walking | 35 00 | 45 00 |
| Shovels and spades | 2 50 | 3 00 |
| Axes | 12 00 | 15 00 |
| Shovel plows | 9 00 | 9 00 |
| Half do., with cutters | 8 00 | 8 00 |
| Manly's double-shovel plows | 4 00 | 6 75 |
| Corn milling, alternate 1 | 125 00 | 175 00 |
| Bradford's grist mills | 175 00 | 250 00 |
| BRICKS, ₱ M: | | |
| Lake | 11 00 | 11 00 |
| Country | 12 00 | 14 00 |
| Empire, fire | 45 00 | 50 00 |
| American, fire | 35 00 | 42 00 |
| CANDLES, ₱ lb.: | | |
| Sperm, New Bedford | 32 | 32 |
| Tallow | 14 | 15 |
| CHOCOLATE, ₱ lb.: | | |
| Cocoa | 30 | 40 |
| No. 1 | 25 | 27 |
| Sweet | 15 | — |
| COAL, ₱ ton: | | |
| Anthracite | 12 50 | 14 00 |
| Western, ₱ bbl | — | — |
| COFFEE, ₱ lb.: | | |
| Mexican | 19½ | 22 |
| Java | — | — |
| COTTON SEED: | | |
| Round, ₱ ton | — | — |
| Inferior | — | 11 00 |
| EGGS, ₱ dozen: | | |
| Western | 15 | 20 |
| FERTILIZERS, ₱ ton: | | |
| Stern's raw-bone superphosphate | — | 67 50 |
| Stern's bone-ground bone | — | 45 00 |
| FLOUR, ₱ bbl: | | |
| Double extra | 5 75 | 6 00 |
| Superfine | 5 00 | 5 25 |
| Fine | 4 50 | 4 75 |
| GLASS, ₱ box of 50 feet: | | |
| French, 8 by 10 | — | 4 00 |
| French, 10 by 12 | 4 00 | 4 25 |
| French, 10 by 14 to 14 by 20 | 4 50 | 4 75 |
| French, 16 by 18 to 18 by 22 | 4 50 | 4 75 |
| HAY, ₱ ton: | | |
| Prime | 25 00 | 28 00 |
| Choice | 27 00 | 30 00 |
| IRON, ₱ ton: | | |
| English, ₱ lb | 6½ | 7 |
| Swedes, assorted | 7 | 8 |
| Hoop | 6 | 6 |
| Sheet | 10 | 10 |
| Nail rods | — | 8½ |
| Castings, American | — | 6 |
| LEATHER, ₱ lb.: | | |
| Sole, hemlock | 38 | 38 |
| Sole, oak | 40 | 44 |
| Harness | 36 | 37 |
| Calfskins, ₱ dozen | 85 00 | 100 00 |
| Texas, rough, ₱ lb | 24 | 28 |
| LIME, ₱ bbl: | | |
| Western | 1 75 | 1 85 |
| Cement | 2 75 | 3 00 |
| Plaster Paris | 4 00 | 4 75 |
| LUMBER, ₱ M feet: | | |
| Boards, yellow pine | 14 00 | 15 00 |
| Boards, Cypress | 25 00 | 25 00 |
| Flooring, dressed | 25 00 | 28 50 |
| Flooring, rough | 15 00 | 18 00 |
| Cedar, dressed | 25 00 | 28 00 |
| Weatherboards, dressed | 16 00 | 18 00 |
| Weatherboards, rough | 13 00 | 14 00 |
| Scantling | 12 00 | 14 00 |
| Shingles, ₱ M | 3 50 | 4 00 |
| Laths | 2 50 | — |
| OILS: | | |
| Lard, ₱ gallon | — | — |
| Coal oil, in barrels | 32 | 32 |
| Linseed, raw | — | 1 10 |
| SUGAR, ₱ lb: | | |
| Havana, white | 12 | 12½ |
| Havana, yellow | 10½ | 11 |
| Havana, brown | 10½ | — |
| Crushed | 12½ | — |
| Pulverized | 12½ | 12¾ |
| TEAS, ₱ lb.: | | |
| Imperial | 85 | 1 20 |
| Gunpowder | — | 1 05 |
| Hyson | 70 | 1 00 |
| Young Hyson | 70 | 1 00 |
| Peaconing | 35 | — |
| Oolong | 60 | 1 10 |
| WAGONS, CARTS ETC.: | | |
| Wagon, two-horse | 85 00 | 100 00 |
| Wagon, four horse | 110 00 | 125 00 |
| Wagon, two-horse, Texas | 90 00 | 95 00 |
| Wagon, four-horse, Texas | 100 00 | 125 00 |
| Cane wagon | 190 00 | 225 00 |
| Ox wagon | 100 00 | 125 00 |
| Ox cart, complete | 110 00 | 125 00 |
| Cane cart | 85 00 | 125 00 |
| Tongue cart, complete | 125 00 | 125 00 |
| Plantation cart | 65 00 | 70 00 |

### CATTLE MARKET.

NEW ORLEANS, June 24, 1872.

| | |
|---|---|
| Texas beeves, choice, ₱ head | @ |
| Texas beeves, first quality, ₱ head | 45 00 @ 48 00 |
| Texas cattle, second quality, ₱ head | 30 00 @ 35 00 |
| Texas cattle, third quality, ₱ head | 12 00 @ 21 00 |
| Western beeves, ₱ lb. net | 11 @ 12½ |
| Sheep, first quality, ₱ head | 4 00 @ 5 00 |
| Sheep, second quality, ₱ head | 3 00 @ 4 00 |
| Milch cows, choice, ₱ head | 80 00 @100 00 |
| Milch cows, ₱ head | 35 00 @ 45 00 |
| Calves, ₱ head | 7 00 @ 10 00 |
| Yearlings, ₱ head | 5 00 @ 7 00 |

## Business Directory

OF THE

NEW ORLEANS CHRISTIAN ADVOCATE.

**Agencies.**
Hofmann & Co., New York.
Mrs. H. Mogridge, purchasing agent, 95 Canal st.
Stinson & Co., Portland, Maine.
E. L. Wolcott, 189 Chatham square, New York.

**Architects.**
S. B. Haggart, 5 Commercial place.

**Artificial Legs and Arms.**
Lewis Lackyard, 59 Camp street.

**Bells.**
Blymyer Manufacturing Co., Cincinnati, Ohio.
Buckeye Bell Foundery, Cincinnati, Ohio.
E. A. & G. R. Meneely, Troy, New York.

**Books and Stationery.**
Robert J. Harp, agent, 110 and 112 Camp street.
Continental Publishing Co., St. Louis, Missouri.
National Publishing Co., Memphis, Tennessee.
Northcott & Co., Cincinnati, Ohio.
J. Hale Powers & Co., Cincinnati, Ohio.
C. F. Vent, Cincinnati, Ohio.
Zeigler & McCurdy, St. Louis, Mo.

**Boots and Shoes.**
Louis Gimbel, 52½ Magazine street.
Hathorn & Batchelor, 143 Gravier street.
William Hogan, 99 and 101 Canal street.

**Butchers.**
L. P. Dos Moisseaux, 535 St. Charles street.
Mart. Landes, stalls 7, 8 and 8, Magazine market.

**Canned Meats.**
R. L. Bruce, 62 Lafayette street.

**Carpets.**
A. Brousseau & Co., 17 Chartres street.

**Carpenters and Builders.**
J. H. Durand, Box 174, Mechanics' Exchange.

**Carriages, Wagons, Etc.**
D. Berlin, 130 First street.
J. A. Lum & Co., 162 Gravier and 13 Union street.

**Cisterns.**
R. Broderick, 122 Julia street.

**Clothing.**
Jarvy & Wheeler, 70 Canal street.
D. Hirsh, 240 Poydras street.
Pierson & Heywill and 15 Camp street.

**Coal and Wood.**
John D. Maclin, 34 Carondelet street.
Wm. Velden, cor. Pryiania and Philip streets.
B. D. Wood & Bro., 136 Common street.

**Cooperage.**
William J. Beirne, 28 and 29 Front street.
Le Blanc & Beck, 23 and 24 Front street.

**Cotton Ties.**
Bartlett & Rayne, 48 Carondelet street.

**Croquet.**
Bradley's Patent Croquet, Robt. J. Harp, agent, 110 and 112 Camp street.

**Crockery, China, Etc.**
Navra & Offner, 174 Canal street.
W. C. Shepard & Co., 55 Camp street.

**Dentists.**
Dr. John G. Angell, 152 Julia street.
Dr. N. P. Godfrey, 183 Canal street.

**Dry Goods.**
D. H. Holmes, 135 Canal and 35 Bourbon street.

**Dyeing, Cleaning, Etc.**
E. Bourjat & Co., 11 Baronne street.

**Educational.**
Hiwassee College, Sweetwater, Tenn.
Teacher wanted, Thomas Christian Meridian, Mississippi.

**Engravers and Lithographers.**
John Gibson, New York.
George L. Tweites & Co., 145 Gravier street.

**Factors and Commission Merchants.**
Aiken & Watt, 40 Carondelet street.
G. M. Bayly & Pond, 34 to 42 Canal and 35 and 41 Common street.
J. L. Dennick & Co., 66 Tchoupitoulas street.
H. F. Given & Co., 64 Baronne street.
J. U. & H. M. Payne & Co., 64 and 66 Baronne st.

**Fire Engine.**
Babcock Self-Acting Fire Engine, A. M. Grandger, general agent, Exposition building.

**Frames.**
F. Wagener, 91 Baronne street.

**Furniture.**
The Mitchell & Rammelsberg Furniture Co., 103 and 105 Camp street.
Joseph Patorni, 176 Camp street.
Snipes, Jones & Bro., 31 and 33 Royal street.

**Gas and Steam-Pipe Fitters.**
Barbarin Gas Machines, F. Roberts, superintendent, 1 Triangle building and 27 Peters st.
Jas. N. Quin, 119 and 121 Tchoupitoulas street.

**Grocers.**
John T. Adams & Co., 42, 44 and 47 Peters street.
Hallman & Manfred, 159 Poydras street.
A. W. Swanton & Co., corner of Jackson and Rousseau streets.
R. F. Yates, 179 Poydras street.

**Gun Works.**
Central Western Gun Works, Pittsburg, Pa.

**Hair Goods.**
J. G. Bertuol, 121 Canal street.

**Hardware and Builders' Material.**
Kursheedt & Beerman, 114 Camp street.

**Hotels.**
Bingham House, Philadelphia, Pennsylvania.
McAllister's House, cor. Carondelet and Julia.
Ocean Springs Hotel, Ocean Springs, Miss.

**Insurance.**
American Mutual Insurance Association, D. Ledoux, president, 25 Commercial place.
Crescent Mutual Insurance Company.
Equitable Life Assurance Co., 27 Camp street.
Louisiana Equitable Life Insurance Co., corner Carondelet and Gravier streets.
Merchants' Mutual Insurance Company, 106 Canal street.
Sun Mutual Insurance Co., 51 Camp street.

**Jewelry.**
A. B. Griswold & Co., cor. Canal and Royal sts.

**Ladies' Suits.**
Lewis & Hedrick, 104 Canal street.

**Lime, Cement, Etc.**
Fossati & Delavigne, 64 Magazine street.

**Lumber.**
W. Carre & Co., 116 Dedord street.
Danner & Toomer, 296 Dedord street.
F. Heine, 185 and 186 New Levee street.
George Purves, cor. St. Charles and Clio streets.
Roberts & Co., 33 to 37 Gravier street.

**Machinery.**
George A. Bienvard, 12 Union street.
W. L. Cushing, 61 St. Charles street.
The DeBeers Flange Cotton Gin, Gossan Brothers, agents, 39 Perdido street.
Dunne & James D. Edwards, 27 to 29 Front, and 21 to 27 Levee street.
Lewis Johnson, corner Julia, Delta and Water streets.
W. H. Reynolds, corner Fulton and South Market streets.
Jos. Walker, corner St. Joseph and Constance streets.
B. J. Wood, 115 and 117 Magazine street.

**Manufacturers.**
William Bierd, 184 and 186 Magazine street.

**Marbles.**
George Sproul, 158 to 164 St. Charles street.

**Medical.**
Allen's Lung Balsam, J. N. Harth & Co., Cincinnati, Ohio.
Mrs. M. G. Brown's Poor Richard's Eye-Water, New York.
Citrate of Magnesia, etc., Hofmann & Co., N. Y.
Cure for Consumption, Craddock & Co., Phila.
Diarrhea cure, Rev. P. M. Goodwyn, Soniat st., near Coliseum.
Dyer's Alimentary Elixir, P. Cusachs, corner St. Philip and Royal streets.
Hamilton's Balm and Dandelion, W. C. Hamilton & Co., Cincinnati, Ohio.
Dr. Henry's World's Tonic, Grafton Medicine Co., St. Louis.
Mott's Armenian Hair Vigor, corner Bienville and Prieur streets.
Opium-Laine Antidote, Dr. W. B. Squire, Westfield, Indiana.
Deformities of the body, Dr. A. Follenius, 81 St. Charles street.
Dr. Roesch's Hair Regenerator, 194 Thalia st.
Sanipodine Liver Regulator, J. H. Zeilin & Co., Philadelphia, Pennsylvania.
Swaim's Panacea, W. H. schieffelin & Co., New York.

**Mineral and Soda Water.**
Bethesda Mineral Water, H. D. Hinz, agent, cor. 8th, New Orleans.
Excelsior, corner St. Charles street and Washington avenue.

**Millinery.**
Mrs. Tapsey, 62 Royal street.
Mrs. M. Pomphrey, 238 Prytania street.

**Musical Instruments, Publications, Etc.**
Robert J. Harp, 110 and 112 Camp street.
S. Brainard & Sons, Cleveland, Ohio.
Paine, Warerooms, 80, 82 and 84 Baronne street.

**Painters.**
A. S. Collier, 176 Camp street.
Johnson & Hitchman, 144 Magazine street.

**Patent Building Paper.**
Edward Thompson, 184 Peters street.

**Pens.**
Joseph Gillott & Sons, New York.

**Perfumery.**
Colgate & Co.'s Cashmere Bouquet.

**Photographs.**
Constant's Gallery, 21 Hospital street.

**Pictures.**
E. L. DeLee & Co., 112 Camp street.

**Printing.**
Pelican Job Office, 112 and 114 Poydras street.

**Professional.**
Dr. C. J. Bickham, office, 640 Magazine street.
Dr. J. J. Lyons, office, 56 Rampart street.
W. W. Edwards, law office, 58 Common street.
Place, Foster & E. T. Merrick, law offices, corner Camp and Commercial place.

**Railroads.**
Boston and Maine Railroad.
Great Jackson Route, E. D. Frost, general manager; A. D. Sheldon, agent.
Illinois Central Railroad, James T. Tucker, agent, 26 Carondelet street.
New Orleans, Mobile and Texas Railroad.

**Scales.**
Victor scales, J. R. Aloes Gauthreaux, No. 26 St. Charles street.

**Seeds and Plants.**
David Landreth & Son, Philadelphia, Pa.
James L. Waldo & Co., 121 Camp street.

**Sewing Machines.**
The Singer Improved Family Sewing Machine, William E. Cooper, agent, 48 Canal street.

**Soap.**
J. H. Keller, 40 Gravier street.
Procter & Gamble, Cincinnati, Ohio.

**Steamboat Agents.**
Brittin & Lippert, 125 Gravier street.
James Mellon, agent Kountz Line St. Louis and New Orleans Steamboats, 34 Gravier street.

**Steamships and Shipping.**
Crescent Line New York Steamers, Alfred Mansur, agent, 61 Carondelet street.
Merchants' Line New York Steamers, John H. Ludwigsen, agent, 190 Common street.
National Line, P. F. Gogarty, agent, 121 Camp st.

**Stoves.**
H. Haller, 46 Camp street.

**Turpentine.**
Calumet Brook, 84 New Levee street.

**Tobacco and Cigars.**
Perique Tobacco, L. Rodriguez, 48 Conti street.
Ed. L. Zeh & Co., cor. Camp and Carondelet sts.

**Trunks, Etc.**
J. Bauer, 56 Camp street.

**Undertakers.**
T. W. Bodnick, 271 Camp street, New Orleans.

**Upholstery.**
T. J. Brown, 265 Camp street.
Heath & Lark, 40 Carondelet street.

**Washing Machines.**
Rainey Washer, H. Haller, 46 Camp street.

**Wire Railing, Etc.**
Imray & Co., Baltimore, Maryland.
Hudson River Wire Co., New York and Chicago.

## Special Notices.

THE JACKSON DISTRICT SUNDAY SCHOOL CONVENTION, M. E. CHURCH SOUTH.—This convention, which embraces the ministers, traveling and local, the superintendents and teachers of this district, as well as others interested in this great cause, will be held in Canton, Mississippi, beginning on Wednesday, the twenty-seventh of August next.

The committee appointed by the Jackson District Conference to secure speakers for the above occasion, without attempting to prescribe a programme for the same, would respectfully suggest the examination and discussion of the following subjects: What is the great end of Sunday school instruction? Is our literature adapted to meet the end of the Sunday school? What is the best mode of securing attendance on Sunday schools? What are the true relations of children and of Sunday schools to the church? Are denominational schools important to success? Can our Sunday school music be improved?

THOS. F. HOBTS'S
Chairman of Committee.

CENTENARY COLLEGE.—*Commencement Exercises.*—The regular examination of classes will begin on Wednesday, July 3, 1872.

The annual sermon will be preached on Sunday, July 6, by Rev. Dr. A. R. Winfield, of Camden, Arkansas.

The board of trustees will meet on Monday, July 7, at nine A. M.

On Monday night will be the exhibition of the preparatory school.

On Tuesday evening, at three P. M., will be the annual meeting of the alumni of the college. A full meeting is earnestly desired. Judge R. W. Richardson, of Monroe, and Brainerd Spencer, Esq., of Vidalia are expected to make addresses.

On Wednesday, at half past ten o'clock, Rev. Dr. C. K. Marshall, of Vicksburg, will deliver an address to the literary societies; after which the graduating class will speak and receive the degree of bachelor of arts, and the baccalaureate address will be delivered. C. G. ANDREWS, President.

THE FOLLOWING is the programme of closing exercises at Whitworth Female College, Brookhaven, Mississippi, for the term 1872-3.

June 27, 8 P. M.—Exhibition by Calhoupean Society.

June 28, 11 A. M.—Commencement sermon by Rev. W. V. Tudor, D. D.

June 30, 9 A. M.—Anniversary of Calhoupean Society. Literary exercises by the members. Address by Rev. W. E. M. Linfield. 2 P. M.—Meeting of board of trustees. 8 P. M.—Anniversary of Alumnæ Association. Address by ——. 8 P. M.—Concert, vocal and instrumental, by the music people. There will be six pianos in use besides other musical instruments.

July 1—Commencement day. Salutatory by Miss Julia N. Whitney. Essay by Miss Addie V. Marshall. Annual address by Rev. Whitfield Harrington. Delivery of medals and conferring degrees by the president. Valedictory by Miss Bertha Brown, '72.

Ministers who expect to attend will please write me that homes may be provided for them. All are cordially invited.

I earnestly request all ministers and other friends of the college to send me the names and post offices of persons to whom I may mail catalogues.

H. F. HARRISON.

VERONA FEMALE COLLEGE.—*Commencement Exercises.*—Sunday, June 23.—Annual sermon by Rev. W. C. Johnson.

Monday, June 24, 7½ P. M.—Musical entertainment.

Tuesday, July 1, 9 to 12 A. M.—Junior exhibition and address. 8 P. M.—Essays by graduating class, address, and diplomas conferred.

T. C. WIER.

BRANDON DISTRICT CONFERENCE.—July 16, 1872.—The preachers and delegates on their arrival at Morton, will meet the committee at the depot and be assigned to their homes during the session. R. A. SHELEY, P. C.

THE District Conference of the Camden district, Alabama Conference, will be held at Pleasant Hill, Dallas county, Alabama, August 6-10. The opening sermon will be preached by the Rev. A. M. Jones, of Camden, Alabama, on Wednesday night, August 6. A full attendance is solicited. Ample accommodations for all.

J. W. SHOLES, P. E.

SHARON FEMALE COLLEGE EXAMINATION.—Sermon by Rev. F. A. Jones, Saturday, June 29. Examination on Monday night and day. Literary address on Wednesday.

W. S. WINSTEAD.

THE Union Station District Meeting will be held at Spring Hill on Wednesday night, the 3d of July. The opening sermon will be preached by Bro. Brown of the Selma district. Ample preparations have been made to accommodate all visitors, and the preachers from all parts are invited.

S. F. RICHARDSON, P. E.

SUMMIT DISTRICT CONFERENCE.—The District Conference of Summit district, Mississippi Conference, will be held in the town of Summit, beginning on the tenth of July.

A. B. NICHOLSON.

TO THE PREACHERS OF THE SELMA DISTRICT, ALABAMA CONFERENCE.—Be pleased to forward the names of the delegates to the District Conferences from your respective charges to Dr. William A. Johnson, Uniontown, Alabama, and much oblige the committee of arrangements, of which he is chairman.

ANDREW J. BIGGS, P. E.

### Appointments for Quarterly Meetings.

NOTICE.—The Publishing Committee of the ADVOCATE give it as their opinion that the insertion of the notices of Quarterly Conferences once or twice was sufficient, and as the space of the paper is valuable, they passed a resolution recommending that they be not inserted more than once or twice." Our friends will be interested in these appointments only for the time, and we propose to be governed by the resolution in future.

### ALABAMA CONFERENCE.

DEMOPOLIS DIST.—THIRD ROUND.

| | | |
|---|---|---|
| Livingston | June | 22, 23 |
| Belmont, at Brewersville | | 29, 30 |
| Hemingford | July | 1, 4 |
| Portland, at Walker's | | 13, 14 |
| Forkland, at Wilson's | | 20, 21 |
| Gaines Store, at Shiloh, postville | | 26, 28 |
| Cuba, at Cuba Hill's | | 27, 28 |
| Gaston, at Cedar Chapel | Aug. | 3, 4 |
| Butler, at Pleasant Valley | | 9, 10 |
| Enfaw | | 10, 11 |
| Greene, at Salem | | 16, 18 |
| Linden, at Zion | Sept. | 6, 7 |

H. H. MONTGOMERY, P. E.

MARIANNA DIST.—THIRD ROUND.

| | | |
|---|---|---|
| Newton, at Newton | July | 5, 6 |
| Big Creek, at Mainville | | 12, 13 |
| Ozark, at Pleasant Hill | | 19, 20 |
| Columbia, at Smith's chapel | | 26, 27 |
| Greenwood, at Prospect | Aug. | 2, 3 |
| Chatham Hinson, at Pleasant Grove | | 9, 10 |
| Marianna | | 16, 17 |
| Holmes Valley, at Salem | | 23, 24 |
| Geneva | | 30, 31 |
| Cerro Gordo | Sept. | 6, 7 |

H. HUMPHREYS, P. E.

MOBILE DIST.—THIRD ROUND.

| | | |
|---|---|---|
| Whistler | June | 14, 15 |
| St. Paul's | | 16, 17 |
| Franklin street | July | 5, 6 |
| St. Stephen's, at New Hope | | 12, 13 |
| Mount Pleasant circuit, at Shubuta | | 19, 20 |
| Chickasaw circuit, at Mount Vernon | | 26, 27 |
| St. Francis street | Aug. | 2, 3 |
| Pensacola | | 10, 11 |
| Milton | | 16, 17 |
| Pollard circuit, at Blue springs | | 30, 31 |
| Grand Bay mission | Sept. | 6, 7 |

H. UHLHART, P. E.

### LOUISIANA CONFERENCE.

OPELOUSAS DIST.—THIRD ROUND.

| | | |
|---|---|---|
| Washington | June | 22, 23 |
| St. Landry, at Prudhomme | | 29, 30 |
| Franklin | July | 6, 7 |
| New Iberia, at Jeanerette | | 13, 14 |
| Patterson Valley | | 20, 21 |
| Opelousas | Aug. | 3, 4 |
| Vermilionville | | 10, 11 |
| Abbeville, at Prairie Grove | | 17, 18 |
| Jeanerette, at Armandville | | 24, 25 |
| Lake Charles | Sept. | 7, 8 |
| Calcasieu | | 14, 15 |
| Grand Chenier | | 20, 22 |

E. F. WEITZEL, P. E.
Opelousas, La.

### MISSISSIPPI CONFERENCE.

SUMMIT DIST.—THIRD ROUND.

| | | |
|---|---|---|
| Amite City circuit, at Tangipahoa | June | 21, 22 |
| Holmesville | | 28, 29 |
| Greensburg, at Pine Grove | July | 5, 6 |
| Summit | | 12, 13 |
| St. Helena, at Pipkin's chapel | | 19, 20 |
| Livingston, at Port Vincent | | 26, 27 |
| Clarkston, at West Pearl | Aug. | 9, 10 |
| Big Creek, at Salem | | 23, 24 |
| Franklinton, at Waterboles | Sept. | 6, 7 |
| 26 | A. B. NICHOLSON, P. E. | |

BROOKHAVEN DIST.—THIRD ROUND.

| | | |
|---|---|---|
| Brookhaven | June | 27, 28 |
| Georgetown, at Bethesda | July | 5, 6 |
| Crystal Springs | | 12, 13 |
| Terry, at Dry Grove | | 19, 20 |
| Hazlehurst | | 26, 27 |
| Zion, at Bethel | Aug. | 2, 3 |
| Raymond, at Pine Ridge | | 9, 10 |
| Bogue Chitto, at Johnson's | | 16, 17 |
| Providence, at Bahala | | 23, 24 |
| Brandywine, at Burlington | | 31, Sept. 1 |
| Scotland, at Gaskin | Sept. | 6, 7 |
| Beauregard, at Pleasant Valley | | 13, 14 |
| Monticello, at Topisaw | | 20, 21 |
| 15 | W. E. M. LINFIELD, P. E. Hazlehurst, Mississippi. | |

WOODVILLE DIST.—THIRD ROUND.

| | | |
|---|---|---|
| Jackson, Louisiana | June | 22, 23 |
| Clinton | July | 12, 13 |
| Bayou Sara, at Laurel Hill | | 19, 20 |
| Woodville station | | 26, 27 |
| Buffalo, at Smyrna | Aug. | 2, 3 |
| Meadville, at News | | 9, 10 |
| Homo Chitto mission, at Beulah | | 13, 14 |
| Amite, at Oak Grove | | 16, 17 |
| Wilkinson, at Macedonia | | 23, 24 |
| East Baton Rouge | | 30, 31 |
| East Feliciana, at Olive Branch | Sept. | 6, 7 |
| 15 | J. L. FORSYTH, P. E. | |

SEASHORE DIST.—THIRD ROUND.

| | | |
|---|---|---|
| Union circuit, at Augusta | June | 21, 22 |
| Mount Carmel circuit, at Dry Creek | | 28, 29 |
| Franklin circuit, at Clear Creek | July | 5, 6 |
| Columbia circuit, at Hopewell | | 12, 13 |
| Pearlington circuit, at Gainesville | | 19, 20 |
| White Plains circuit, at Ramsey's church | | 26, 27 |
| Ocean Springs circuit, at Biloxi | Aug. | 2, 3 |
| West Pascagoula mission, at Red Creek | | 9, 10 |
| East Pascagoula circuit, at Agricola | | 16, 17 |
| Chickasawha and Greene mission | | 23, 24 |
| 15 | C. F. GILLASPIE, P. E. | |

JACKSON DIST.—THIRD ROUND.

| | | |
|---|---|---|
| Yazoo City station | June | 22, 23 |
| Jackson station | | 29, 30 |
| Mount Olivet circuit, at Kelley's school-house | July | 5, 6 |
| Brownsville circuit, at Brownsville | | 12, 13 |
| Madison circuit, at Pearl River | | 19, 20 |
| Sharon circuit, at Sharon | | 26, 27 |
| Dover circuit, at New Hope | Aug. | 2, 3 |
| Yazoo circuit, at Locust Grove | | 9, 10 |
| Camden circuit | | 16, 17 |
| Sulphur Springs circuit | | 23, 24 |
| Canton station | | 30, 31 |
| Thomastown circuit | Sept. | 6, 7 |
| Cartledge circuit | | 13, 14 |
| 17 | H. H. MONTGOMERY, P. E. | |

MERIDIAN DIST.—THIRD ROUND.

| | | |
|---|---|---|
| DeKalb circuit, at Scotia | June | 21, 22 |
| Spring Hill circuit, at Union | July | 5, 6 |
| Shubuta station | | 12, 13 |
| Wayne circuit, at Enon | | 19, 20 |
| Meridian station | | 26, 27 |
| Paulding circuit, at Paulding | Aug. | 2, 3 |
| Clarke circuit, at Desoto | | 9, 10 |
| Enterprise station | | 16, 17 |
| Macon circuit | | 23, 24 |
| Enterprise circuit | | 30, 31 |
| Tuscumbia circuit | Sept. | 6, 7 |
| 17 | WILLIAM B. HINDS, P. E. | |


*HOUSE-FURNISHING GOODS.*

MAKE YOUR HOME ATTRACTIVE

BY REPLENISHING YOUR

TABLE-WARE

—AT—

W. C. SHEPARD & CO.'S,

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NEW ORLEANS, LOUISIANA

**See What a Little Money Will Buy.**

An elegant White Granite DINNER SET comprising 130 pieces for ..... $15 00

to wit:

| | |
|---|---|
| 12 Dinner Plates. | 1 Soup Tureen. |
| 12 Breakfast Plates. | 1 Sauce Boat. |
| 12 Tea Plates. | 1 Salad Dish. |
| 12 Soup Plates. | 2 Covered Dishes. |
| 12 Preserve Plates. | 2 Vegetable Dishes. |
| 12 Butter Plates. | 4 Meat Dishes. |
| 12 Tea Cups and Saucers. | 2 Pickle Stands. |
| 12 Dinner Coffee Cups and Saucers. | |

A Porcelain DeVergy DINNER SET equal to French China in appearance, and as much whiter, stone and chinaish as above ..... $25 00

A Toilet China Set, consisting DINNER SET to match, of 130 pieces ..... 30 00

Decorated Porcelain DeTerre and French China DINNER SETS from ..... $30 up.

White Granite CHAMBER SETS, 10 pieces ..... $4 00

White Granite TEA SETS, 44 pieces ..... 4 00

French China TEA SETS, 44 pieces ..... 6 50

French China Decorated TEA SETS, 44 pieces ..... 7 50

Gilded Tables GOBLETS from 40 cents per set up.

Granite Dinner Plates, per dozen ..... 1 00

Granite Breakfast Plates, per dozen ..... 1 25

Granite Tea Plates, per dozen ..... 1 25

French China Dinner Plates, per dozen ..... 3 00

French China Breakfast Plates, per dozen ..... 2 75

French China Tea Plates, per dozen ..... 2 25

**Mason's Fruit Jars.—The Best in Use.**

| *Incandescent Tops* | *Glass Tops* |
|---|---|
| Pints, per dozen ..... $2 40 | Pints, per dozen ..... $2 60 |
| Quarts, per dozen ..... 2 50 | Quarts, per dozen ..... 2 70 |
| Half gallons, per doz. ..... 3 25 | Half gallons, per doz. ..... 3 60 |

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IN THE SOUTHWEST.

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FOR CASH

YOU CAN PURCHASE OF

NAVRA & OFFNER,

174 CANAL STREET ..... 174

*OPPOSITE VARIETIES THEATER.*

| | |
|---|---|
| Best French China DINNER SETS for | $25 00 |
| Best French China TEA SETS for | 6 75 |
| Stone China DINNER SETS for | 14 50 |
| Stone China TEA SETS for | 4 50 |
| Stone China CHAMBER SETS for | 4 50 |
| French China Gold Band (guaranteed fresh) DINNER SETS, bought at auction, for | 40 00 |
| Line WATER-GOBLETS at | 2 00 |
| Plain GOBLETS per dozen | 1 00 |

ORNAMENTS

AND

HOUSE-FURNISHING GOODS.

The largest and best stock in the city, which will be sold this month at

LESS THAN WHOLESALE PRICES.

Examine our stock before purchasing elsewhere, and be satisfied that the CHEAPEST CROCKERY STORE in the city is

NAVRA & OFFNER'S,
No. 174 Canal street,
Opposite Varieties Theater.

DO YOU want to read a book that will delight and instruct you? that will hold you SPELL-BOUND from beginning to end? Bu

# The Christian Advocate.

PUBLISHED BY ROBT. J. HARP, FOR THE ALABAMA, MISSISSIPPI AND LOUISIANA CONFERENCES, METHODIST EPISCOPAL CHURCH SOUTH.

VOL. 19. NEW ORLEANS, THURSDAY, JULY 3, 1873. NO. 27.


## News of the Week.

### DOMESTIC.

NEW YORK, June 25.—A Little Rock letter, dated the twentieth, says that rains have fallen incessantly for forty-six days, inundating the low lands and prairies, and utterly ruining the cotton crop along the Memphis and Little Rock railroad.

Henry Bowen, accompanied by H. B. Claflin, Judges Wood and Reyment, and several other persons, called upon Victoria Woodhull last evening, and requested the letters written to her by Henry Ward Beecher and Theodore Tilton. Judge Reyment said they had come to obtain this and other documantary evidence in order to vindicate Mr. Bowen. Victoria declined, on her lawyer's advice, to loan the documents until the conclusion of her present trial on the charge of obscenity.

BOSTON, June 25.—The necrology of Harvard College gives the number of deaths during the past year at fifty-nine.

The Nestor of Harvard College is now Harnee Binney. He is ninety-three years old and graduated in 1798.

Next on the list is Judge Willard Hall, who graduated in 1799. He is ninety-three years old. Both of these gentlemen have been members of Congress.

Samuel Dunn Parker, the oldest living member of the Boston bar, a graduate of 1799, is next on the list.

There are now no representatives left of 1798, 1800, 1801, 1802 or 1803.

The annual commencement exercises at Harvard take place to-day.

NASHVILLE, June 26.—Twenty-four deaths from cholera reported to-day. The disease seems to attack different parts of the city at different times, and while it is prevalent in one portion it is scarcely present in another.

NEW YORK, June 27.—The commencement exercises of the General Theological Seminary of the Protestant Episcopal Church was held to-day in St. Peter's church. The Bishop of Illinois delivered the commencement address, after which the diplomas were presented. No addresses were delivered by the graduates.

An address has been sent to President Grant and Governor Dix, by Italian-born citizens, expressing the belief that some prompt, effectual remedy is absolutely necessary to put down the infamous traffic in Italian children, now carried on between Italy and America, and asking that certain laws may be framed to that end.

A special to the *Herald*, from Florence, says that Hiram Powers died this morning.

SAN FRANCISCO, June 27.—The China brings Japan dates to June 6. The plan of an elective parliament, analogous to that of England, failed. A legislative congress takes its place.

The Mikado wants the rebuilding of his palace suspended, on account of the embarrassments of the government.

The native papers are calling for the establishment of a lunatic and foundling asylum.

The farmers throughout the country are advised to adopt American labor-saving machines.

WASHINGTON, June 28.—A dispatch from Fort Rice, Dakota Territory, says of the Yellowstone expedition, now under way for explorations through central Montana: It comprises one thousand nine hundred men and two hundred and fifty wagons, under the supreme command of Major General Stanley, General Custar commanding the cavalry. Sixty days' subsistence and forage will be taken up the Missouri and Yellowstone rivers, and meet the command at the mouth of Powder river.

The officers and men are limited to the smallest possible quantity of baggage. Each soldier carries two hundred rounds of ammunition. Thirty Indian scouts and eight half-breeds as guides accompany the expedition. Its objects are, first, to serve as an escort for the survey and location of the Northern Pacific road. Second, to intimidate and subdue the Indians who are hostile to the introduction of this road. Third, to make a thorough scientific investigation of the traversed region, which has never yet been explored, and which, it is expected, will furnish a rich field for study and research, especially in its zoological and geological features.

A Heart's Content special says the shore end of the cable was spliced to-day. A *Herald* special from Heart's Content says the Great Eastern, having paid out all the deep-sea cable to within eighty miles of Heart's Content at nine o'clock this morning, cut and buoyed it. A heavy west-southwest gale made it imprudent to pass it to the Hibernia for splicing to the shore end. It will be spliced and run in as soon as the weather moderates.

The Great Eastern arrived here at eight o'clock this evening, having left the convoys standing by the buoy. She lies with her broadside toward the village, presenting, with her hundreds of lights, a splendid appearance. But few visitors are here to witness the event, now thrice repeated, and the apathy displayed seems all the more marked when the enthusiasm of seven years ago is remembered.

NASHVILLE, June 28.—There were eight deaths from cholera to-day—four white and four colored. Scarcely any new cases are reported.

CINCINNATI, June 28.—There were fourteen deaths from cholera to-day, including that of Dr. C. P. Divar.

MARSHALL, TEXAS, June 28.—The connection with Jefferson was opened to-day by the Texas and Pacific railroad. Through trains from Jefferson to Shreveport will run daily.

Work on the Dallas division has been delayed by the heavy rains. The road will be completed by July 10.

CINCINNATI, June 29.—Hon. Jesse R. Grant, father of President Grant, died at his residence, in Covington, Kentucky, of general debility, about seven o'clock to-night.

President Grant, although expected on a special train, had not arrived at the hour of death.

CINCINNATI, July 1.—There were seven deaths from cholera to-day. Mayor Johnston is nearly well.

There was a very large attendance at the funeral of Jesse R. Grant, at the Union Methodist church, Covington, Kentucky, this afternoon. A large number accompanied the corpse to the grave at Spring Grove Cemetery. The Rev. J. S. Chadwick preached the funeral sermon. President Grant, Orville Grant and Mrs. Kramer, with the children of the deceased, were present.

BAY ST. LOUIS, July 1.—A duel was fought at Montgomery station, at ten o'clock this morning, between ex-Judge W. H. Cooley and Colonel R. B. Rhett. The weapons used were double-barreled shot-guns, distance forty yards. Cooley was killed at the second fire.

ST. LOUIS, July 1.—Three cholera deaths were reported yesterday. They were traced to impure well water, imprudence of diet and dissipation. There is no excitement.

NASHVILLE, TENN., July 1.—Cholera deaths to-day, six. Weather favorable. No new cases reported.

### FOREIGN.

BERLIN, June 25.—Bismarck to-day closed the session of the German Parliament. He said he was commissioned to express the regret of the Emperor at his absence, through indisposition, from which, however, he was glad to say his majesty was surely recovering.

ROME, June 25.—The French and Austrian governments have addressed friendly observations to Italy with reference to the execution of the law abolishing religious corporations.

The *Opinione* denies the truth of the current rumor that Austria and France have formed an alliance against Italy, but declares Italy will seek alliances, should they become necessary for the defense of her national independence.

MADRID, June 26.—There were serious disturbances in Malaga yesterday. The populace rose against the authorities and killed the mayor of the city. Order was restored in the evening.

The government publishes a denial of the reported defeat of General Nouvillas by the Carlists.

The extreme radicals have risen in Seville and thrown up barricades in the streets. The latest dispatches from that city state that it was expected the outbreak would be suppressed before night is over.

ROME, June 26.—Ex-Queen Isabella has taken her departure from this city. She expressed herself as highly gratified with her reception at the Vatican, where she made lavish presents and contributions.

ST. PETERSBURG, June 26.—The *Yirmir* newspaper publishes a dispatch from Lashkend, announcing that the Khan of Khiva had capitulated to the Russian forces, and that the capital of the Khan is now occupied by the Czar's troops.

BAYONNE, June 27.—The Carlists in Bilboa are impressing able-bodied men into their ranks, and seizing all the arms they can find. Reinforcements are landing, and a general rising in their favor is anticipated in Biscay next Sunday.

BERLIN, June 28.—The Emperor William has recovered.

A new Prussian court for the administration of ecclesiastical law has been formed by a royal decree. It is composed of eleven judges, five of whom are Roman Catholics.

The Archbishop of Cologne and his suffragans have been summoned to explain their reasons for excommunicating two priests who joined the Old Catholic organization.

VIENNA, June 28.—Anarchy prevails in the Turkish province of Bosnia, caused by the persecution of the Christians by the Mohammedans. In one district of the province two hundred and seventy Christians have been murdered within the past six weeks, and the perpetrators of the crimes remain unpunished; no efforts have been made to secure their arrest. Foreign representatives to Turkey demand an investigation, and call upon the authorities to afford protection to the persecuted people. These murders have greatly alarmed the Christians in the province, and many of them are emigrating.

FLORENCE, June 29.—Strong shocks of an earthquake were felt in the north of Italy at five o'clock this morning. The motion was severe in Venice and Verona, and caused a panic. There were several accidents in those cities, but no serious damage to persons or property. At other points shocks were more violent, and their effect disastrous.

A dispatch from Treviso reports that at Pelleto, near Conegliano, about thirty-five miles north of Venice, a church was destroyed by an earthquake, thirty-eight persons were killed, and in four villages near Vittoria fourteen persons were killed and many injured. Great damage was also done in the town of Zeltuno, on the river Piavi, fifty miles north of Venice.

LONDON, June 30.—The government has received a dispatch from Sir Charles Baker, dated Khuatroom, May 28, where he safely arrived with the Europeans of his command. He reports that the country as far south as the equator has been annexed to Egypt. The slave trade has been suppressed, and all rebellious movements and secret intrigues checked. The country is quiet and its government is perfectly organized. A road has been opened to Zanzibar free from interruption. He won a victory on the sixth of May, with only one hundred and five men, over the army of the African chief Onieso. His mission has been completely successful.

LONDON, July 1.—A meeting was held here last night at which resolutions were passed protesting against the introduction of the confessional into the Church of England. The Earl of Shaftsbury presided, and the meeting was large and influential.

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POLYTECHNIC AND INDUSTRIAL INSTITUTE OF LOUISIANA.—At a regular meeting (held in New Orleans, June 20) of the board of directors, the following faculty was unanimously elected to organize a summer course of lectures, free to all:

Prof. C. G. Forshey, C. E., steam and mechanical engineering.

Prof. Thomas Nicholson, M. D., L. L. D., general and applied chemistry, metallurgy, magnetism, electricity, telegraphy and photography.

Prof. J. R. Warker, D. D. S., geology, geography and mining.

Prof. Newton Richards, drawing, designing, engraving and artisan sketching.

Prof. C. G. Forshey, C. E., mechanics, theoretical and practical.

Prof. William M. Burwell, commercial and political economy.

The faculty held a meeting on the twenty-fifth, at the law office of Colonel W. B. Krontz, vice president of the board of directors, for the purpose of selecting some distinguished gentleman to introduce the course of lectures by an inaugural address.

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JUDGE COLTON supplies this epigram on the marriage of William Green to Margaret Pigg:

"What various tastes do men display
In the affairs of life;
And odd and many are their freaks
In choosing out a wife.
And thus my friend, 'a little GREEN,'
As if to run some rig,
Chose for his own sweet bosom friend
A pretty *little* PIGG."

## From the Work.

OLUSTEE CIRCUIT, ALABAMA CONFERENCE.—*Mr. Editor:* We have just closed our second quarterly meeting. Bro. Richardson, our working and efficient presiding elder, is doing good work. He carries the fire of the Holy Ghost with him. Sinners tremble while he preaches. At Helicon, where our quarterly meeting was held, we had on Monday night quite a revival in the church, and four conversions and as many accessions.

I preached last Sabbath (the second in June) at Hill's chapel, to a congregation of nearly three hundred persons. At the close we invited penitents to the altar, and over forty presented themselves for the prayers of the church, and some thirty or forty bowed at their seats; among them were gray hairs. The Lord is with us on Olustee circuit, and we expect great things, whereof we are glad. Among other good things we expect to hold a camp meeting, this fall, at Hill's camp ground, commencing on Friday night before the second Sabbath in September, to which we invite preachers and people. We expect to be well prepared to care for all who may come.

J. M. JOHNSTON, P. C.

JUNE 2, 1873.

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NATCHEZ STATION, MISSISSIPPI CONFERENCE.—*Mr. Editor:* The object of our labors and the prayer of our heart has been that the church under our care might be as a fruitful vine. Nay, we have desired that it might not only be fruitful, but might be like the tree which grows by the river of the waters of life, bearing many kinds of good fruits, and producing them at all seasons of the year. Like those tropical plants upon which may be seen at once foliage and fruits and flowers, we would have our church exhibiting the gladdening indications of fruit-bearing life at all times and in every stage of development. We would see childhood's young affections aspiring heavenward, youth assuming the forms and appropriating the elements of a higher life, adults strengthening and expanding with the abundance of the divine nutriment of the word and Spirit, and the aged joyfully ripening for garners in the sky, at all seasons, in every church of the Lord's planting. To this end we direct our efforts.

We have added to our number of members during the last five months, by restoration, certificate, baptism and confirmation, about forty souls, some applying almost every Sunday.

Our Sunday school is in good condition, increasing somewhat, and operating beautifully and usefully. Some time since we had the crowning of a May queen by the female pupils and their friends, by which about $200 was procured to assist in purchasing seats for the Sunday school room in the basement of the new church edifice. Our new patent reversible and non-reversible settees, of mingled walnut and maple, are, we think, as comfortable, convenient and elegant as are anywhere to be found.

The Ladies' Aid Society of the church is a constant worker and an efficient helper in every movement toward the completion of the church. They have given several entertainments, which were profitable pecuniarily and pleasant socially, and with which there was nothing connected to which the most scrupulous Christian could object.

Preaching and prayer meetings are well attended, and class meetings are not wholly neglected. Upon the whole, we think we have cause to thank God, take courage and labor on.

W. L. C. HUNNICUTT, P. C.

NATCHEZ, MISS., June 23, 1873.

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WATERPROOF, LOUISIANA.—*Mr. Editor:* We have this evening closed the meeting which we began May 22.

Rev. John Mathews, of Felicity Street church, was with us at the beginning, and delivered eleven discourses in six days. His ministrations were highly appreciated by our people, and were a great blessing to us all. Long will he be remembered here with kind and loving thoughts.

Bro. Diellenwierth and Bro. J. G. Miller were with us most of the time, leading in the service of song and in the prayers with penitents at the altar.

On the second Sabbath of the meeting Rev. Dr. Doremus, general agent of the Southwestern Bible Society, preached two excellent sermons, and took up our annual collection for the Bible cause. He thought the result quite satisfactory. It seemed eminently suitable that in the midst of a great revival of religion the people should be called upon to help the Bible cause.

Three days ago Bro. Daves, our presiding elder, came to our assistance and preached with great acceptability and with good effect each day until the close.

Our dear brother, Albert M. Wailes, was not at the meeting. He had no opportunity of recalling his appointments, and he would not disappoint his congregations.

Twenty-five persons professed to find the peace of Jesus and joined the church—among them one venerable grandfather of threescore years and ten, and one whole family, father, mother and two sons. Seven adults were baptized. The entire membership of the church are greatly comforted and built up on their most holy faith.

On to-morrow we set off for quarterly meeting at Vidalia.

B. F. ALEXANDER.

WATERPROOF, LA., June 5, 1873.

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SEASHORE DISTRICT CONFERENCE.—*Mr. Editor:* Our meeting commenced on Thursday evening, June 4. Opening sermon by Rev. J. Nicholson. Conference was opened for business on Friday morning, at nine o'clock, by Bishop Kavanaugh, who instituted searching inquiry upon all matters legitimately brought up before a District Conference. In response thereto it appeared:

1. That the spiritual condition of the churches was good, except in a few localities. This was represented as arising from neglect of family prayer, class meetings, ordinances, support of the ministry and other enterprises of the church. The conference resolved to insist upon a better observance of all these duties.

2. Sabbath schools were generally in a flourishing state. Our Sabbath school literature has a good and increasing circulation.

3. Financially the district, with few exceptions, is not in a prosperous condition, and the very general backwardness to sustain the preachers, and other objects deemed important by the church, needs prompt and efficient correction. The little church here has by much effort erected a neat and comfortable house of worship, and seems to be in a healthy and growing condition.

The brethren present were highly edified by the preaching, ordinances, sacraments and ordination, and much gratified with the cordial and fraternal hospitality extended them by the citizens of Ocean Springs. On Sabbath we had prayer meeting at sunrise, a most glorious love-feast at nine o'clock, an eloquent and impressive sermon by the Bishop at eleven, followed by the ordination of Rev. W. G. Evans, local elder. At four o'clock the Sabbath school, under the leadership of Mr. and Mrs. Parks, gave us some of their delightful music, and were eloquently addressed by Rev. P. H. Napier. At night the eucharist was administered by the Bishop, assisted by several of the brethren. Our meetings were marked with deep solemnity. There were several penitents and three additions to the church. The continued rains much interfered with and finally compelled us to close the meeting.

G. WOOD, Secretary.

OCEAN SPRINGS, June 8, 1873.

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DEMOPOLIS DISTRICT CONFERENCE.—*Mr. Editor:* The District Conference for Demopolis district, Alabama Conference, met at Eutaw, Alabama, May 30, and continued in session two days. All the preachers were present, which we note as a great improvement. The attendance of laymen was good, but smaller than it would have been if the railroad had been in operation. The Alabama and Chattanooga railroad was at the time on one of those periodical *strikes* which have made it a chronic nuisance to the traveling public, and which, it seems, cannot be permanently abated. The conference was an occasion of great interest. The reports of the preachers show improvement in the spiritual state of the church and in the Sunday schools. There was also reported a very general temperance movement throughout the district, from which much good is expected to result.

Bishop Doggett, who was to preside, did not arrive until the last day, having been much hindered by the railroad trouble and forced to travel almost twice the distance to get to the conference. He arrived in time to preside on the last day, and his presence infused a great deal of interest into the conference. He inquired very closely into the condition of each charge as to class meetings, Sunday schools, family religion, etc., and his earnest exhortations to the preachers to give more attention to these matters led to the adoption of very forcible resolutions, which, if faithfully carried out, can but result in prosperity to the church. He also preached two sermons to large and attentive congregations, and his sermon on Sunday morning, on the text, "It is finished" (John xix, 30,) in which he showed the nature, the relations and the results of the atonement, will be long remembered by those who heard it. This sermon was addressed not only to the intellects, but to the hearts of the hearers, and was blessed of the Spirit to the good of many.

Steps were taken by the conference for the purchase or erection of a district parsonage at Livingston, that station offering to raise $800 for that purpose.

A. K. Ramsey, Henry Ware, Richmond Allen and Rev. Israel J. Smith were elected lay delegates to the Annual Conference. Reserves—J. L. Scruggs and G. H. Cole. The conference will hold its next session at Gainesville. J. M. MASON, Sec.

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BROOKHAVEN DISTRICT CONFERENCE.—*Mr. Editor:* You have perhaps already received a synopsis of the proceedings of this District Conference—Bishop Kavanaugh presiding, Rev. H. J. Harris, secretary. The conference opened, on the thirteenth instant, in an entire new house, completed in six weeks from its commencement. The spirit exhibited by the people in this regard is highly praiseworthy. Beauregard, the seat of the conference, is a young and thriving town on the New Orleans, Jackson and Great Northern railroad, one hundred and thirty-eight miles north of your city, and has many very enterprising and worthy citizens. The constant sounds of the hammer and saw, accompanied with the music of the "Variety Works," could make no other impression on the mind of the visitor than that improvement and go-ahead was the object of the community. While there some three and a half days I did not see a drunken individual; but I saw more than one of the devil's dish-washers—one white, the other black; their hearts, perhaps, both of a color. If the people of Beauregard and its surroundings would put their influence against such traffic it would still be more inviting.

The conference, taken as a whole, was very interesting as well as profitable. I was told by Bro. Linfield that the membership comprised ninety-two: I did not count them, but I think that nearly that number were in attendance.

Judging from externals, as well as mentals, it is a pretty *big* thing to be a Bishop. Bishop Kavanaugh did some of the *biggest* preaching that it has been my fortune to hear. And oh, how meek, plain and child-like, social, courteous, and every inch a Christian!

On the last evening of the conference some resolutions were offered (but lost) to the following effect: That all applications for license to preach and recommendations for admission into the traveling connection should pass through the District Conferences; and also that the records of each Quarterly Conference should be sent up to the District Conferences, to be investigated by committees appointed for that purpose. This was regarded by some as a death-blow directed against Quarterly Conferences. Some who favored the resolutions contended, in effect, that Quarterly Conferences were incapable of judging the merits of applicants for license to preach, and often recommended men for the itinerant work who were wholly unqualified. This was, I think, a gratuitous and heavy fling at that humble organization. Young America, I perceive, is desirous of begetting a young Methodism. And if old Methodists are not watchful over the old landmarks they will find themselves working in a different kind of harness to that to which they have been accustomed, and will suffer many galls and chafes from unaccustomed friction. A memorial to the above effect, I fear, will get into the General Conference; but I hope it will meet the fate it met in our District Conference—defeat. The devil always hated Methodism, and so do some others.

We had a genuine, old-fashioned love-feast—a feast of love. The power and presence of the Spirit was there fully demonstrated. The Holy Ghost overshadowed the crowded congregation, and evidently manifested his approbation of such occasions. Oh, how I delight in such meetings! Can't we all work back into the "old ways," approved of God, instead of looking out new ones that may terminate in a squirrel-track and go up a tree? Yours, VISITOR.

JUNE 20, 1873.

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SELMA (ALABAMA) DISTRICT CONFERENCE.—*Mr. Editor:* This District Conference was held at Uniontown, commencing on the twelfth of June and closing on the succeeding Saturday evening. No Bishop being present, our elder, Rev. Andrew J. Briggs, presided, Thomas Fowler acting as secretary. Despite the flood of waters, and the great scarcity of public traveling facilities for which this district is so noted, every charge was represented, and the majority of them by full delegations. All the interests of the church were thoroughly investigated, and the business of the conference transacted with promptness and harmony. Rev. Dr. Andrews and Rev. J. S. Moore, of the Southern University, were present and made suitable representations in behalf of their college, to which the conference responded by a resolution indorsing its faculty and administration, and recommending it to the patronage of our church and of the entire South. A special committee of five laymen submitted a report on finance, which was unanimously adopted, and is herewith sent to you for publication. The conference passed a resolution requesting you to publish these reports, the first in connection with this letter, the finance report when it shall be converted. Euclid Johnson, of Selma; W. R. Kennedy, of Uniontown; Levi W. Reeves, of Dayton, and John W. Portis, of Suggsville, were elected delegates to the Annual Conference; and Judge P. G. Wood, of Selma, and Dr. Joseph Groves, of Athens, alternates. Special prominence was given to religious exercises, and the preaching was with power and acceptability. It is the universal sentiment of our people of this district that the Alabama Conference has no abler or more faithful or more successful presiding elder than Bro. Briggs.

Yours truly, L. W. R.

DAYTON, ALA., June 20, 1873.

### REPORT OF COMMITTEE ON THE CONDITION OF THE CHURCH.

The committee appointed to consider the condition of the church within the bounds of this district, having carefully listened to and examined the facts presented in the reports from the various charges, beg leave to make the following report. They represent that the spiritual condition of the church is much better than at this time last year, with strong and reliable indications everywhere of still further improvement. As evidences of this advancement they refer to the following well-attested facts:

1. The manifest abatement in those evils and irregularities, such as the sale and intemperate use of spirituous liquors, dancing, etc., which so often prevent the growth of grace in the hearts of many Christians. They recommend, however, that the pastors of our church continue their exertions in this direction until these evils are entirely removed.

2. The general revival of the disciplinary and social meetings of the church, such as prayer meetings, class meetings and the minor conferences, and the prompt attendance of the membership thereupon.

3. The increase of our membership, both by the conversion of sinners and affiliation from the ranks of other Christian denominations, while our own church has suffered no material loss from change of church relations.

4. The multiplication and better management of Sabbath schools, furnishing the church a corps of qualified reserves from which to recruit her ranks whenever the disability or death of her veterans or the greater development of her necessities shall demand their service.

But while we praise God and congratulate each other for these glorious fruits of his goodness and of our labors, we must briefly notice some of the more prominent wants of the church, as shown by these same reports. We need:

1. Family worship—the erection of family altars—by which our heads of families may offer their sacrifices of thanksgiving to God for family blessings and their petitions for family wants, and set a good example to their children. Every Christian parent should dedicate his family to God afresh, day by day, by open, formal prayer and praise; and no amount of private or public prayer will excuse the neglect of this duty. In addition to the accumulation of religious power gained by such practice, there is no other means by which a parent can so appropriately discharge his obligation to his household, or so seriously impress them with a proper sense of their dependence upon God.

2. A more accurate knowledge of the rules and doctrines of our church, and of its chronological and biographical history. The former of these may be found in our Discipline, while the latter may be learned from the lives and writings of our Christian fathers, and the papers and publications of our church. Let *all our people* understand the doctrines, and become familiar with and love the literature of our church, that they may be qualified to defend our faith and usages against the attacks of the popular heresies and infidel theories of the present day.

3. More attention by pastors and parents to the ordinance of infant baptism. As "children are an heritage of the Lord," we should return him thanks, *early after their bestowment*, by committing and commending them to his favor and dedicating them to his service through the means of this scriptural ordinance. The committee would urge the preachers to pay more attention to that article of religion which teaches that "the baptism of young children is to be retained in the church."

For a knowledge of the financial condition of the district the committee refer you to the report on finance.

They cannot close this report without expressing their satisfaction with the able and energetic administration of our presiding elder, Rev. A. J. Briggs, the patient toil and consecration of our ministry, and the sympathetic co-operation of our laity, and commending both our cause and laborers to God, who alone "giveth the increase."

J. W. GLENN,
R. H. HARRIS,
G. F. ELLIS,
LEVI W. REEVES,
H. A. STOLLENWERCK,
Committee.

The Christian Advocate.

THURSDAY, JULY 3, 1873.

*PADDY'S FAREWELL TO THE PRIEST.*

The priest of the parish got up in the morn,
And he ordered his clerk all the people to warn;
Before his tribunal that each should appear,
Where he sat as a god their confessions to hear!
Then Paddy got up, and he sent him word
That his soul had escaped from the snare, like a bird
From the net of the fowler, and now he would tell
His reasons for bidding his priest farewell.

"Farewell, and forever, to teachers of lies,
The word of the Lord has enlightened mine eyes;
I see your impostures as plain as the light—
You only can flourish in darkness and night.
Your merchandise now has no value for me,
For the pearl of truth in the scriptures I see;
The joys that you fill me no language can tell;
So, priest of the parish, I bid thee farewell.

"Farewell to your worship of pictures and stones,
Your rags and your relics, and rotten old bones;
Your images winking—your bleeding impostors—
Your ten Ave Marias for two Paternosters;
The second commandment you cunningly hide—
A service of sense for the true one provide;
The word of the Lord by your rubbish deceives,
And cheat all the world with your refuge of lies.

"Farewell to the mass—'tis a lie and a cheat;
What! worship a wafer, the vermin may eat!
It grew in a field; it was threshed with a flail;
'Twas winnowed and sifted; it was ground into meal;
'Twas boiled in a sauce-pan and made into paste;
'Twas clipped with the scissors—the mice eat the waste;
'Twas stamped with a figure—a cross and a man;
'Twas put on a fire and baked in a pan;
The offspring of Satan—invention of hell;
So, gods made of wafers, forever farewell.

"Farewell to your worship with muttering tone—
An offering of fools in a jargon unknown;
Your antics and turnings, your bowings and scrapings,
Your postures and twistings, your grimaces and gapings,
That make one believe, if you had but the hunch,
You're acting the burlesque of Judy and Punch!
A service where folly and nonsense combine—
A mock and a mimic of worship divine!

"Farewell to the cursings, the bludgeons and sticks—
The Mother of Harlots, with Jezebel's tricks;
Go stand on the necks of your minions and fools,
Go blow out your candles on asses and stools;
'Tis fit that the slave who allows your control
Should have all the weight of your chains on his soul!
By the power of the truth I have broken your spell;
Now, priest of the parish, I bid you farewell."

## The Southern Review and the Temperance Cause.

MR. EDITOR: The writer of the ninth article of the last number of the *Review*, in his arraignment of the temperance movement, affirms that it has not tended to strengthen the cause of religion: that it has relied too much on mere human means, and neglected too much the Bible scheme for the reformation of man; that its sole object is the destruction of one single vice, while that of the Bible is to destroy all; that it is calculated to endanger the Bible scheme, to bring that holy book into contempt, and to lessen faith in the Christian religion.

The temperance movement does not claim to be, in any shape or form, a substitute for Christianity; it does not pretend to direct men to heaven; it nowhere affirms that total abstinence will relieve men from the necessity of "being born again." The gospel furnishes the only ground of salvation and teaches the only means of securing it, and this position temperance men, as such, never gainsay or contest. They do not declare their enterprise, in the strict sense of the term, to be a church institution; but they do say that it is conceived in the spirit of our holy religion, that it is in harmony with the teachings of Christ and his apostles, and that its success will ever tend to give efficiency to a preached gospel. It is true that the Bible aims to destroy every species of vice, while the temperance movement is directed specifically against one; but where is the harm of that, in an institution which does not claim in any sense to supplant the church or to rival it, or to do its work in accomplishing the regeneration of men? It occupies a subordinate position to the gospel, and hopes to act some humble yet efficient part in promoting the intelligence, the morality and the material prosperity of individuals and of communities, and in removing obstacles or preventing their formation which are oftentimes fatal to the legitimate effects of the divine word. It does not teach that *intemperance is the only evil*, or, if men are free from that, they can indulge in whatever other form of vice they may choose; and the reviewer or any other enemy of the cause is challenged to point out, in any creed or recognized exponent, a sentiment which can bear such a construction.

The reviewer seems to regard it as a crime in the temperance movement that it aims to diminish and extirpate *only one evil*. We do not see it in that light. If an evil becomes paramount and overwhelming in a country; if it is the pregnant and prolific source of poverty, ignorance, prostitution, profligacy and bloodshed; if it is at the same time peculiarly deceptive and attractive in its character; if it is, in fact, corrupting and debasing a large portion of the people, and sapping the very foundations of society, it would seem to be the imperative duty of all good men, without respect to sect or party, of all lovers of their country and lovers of their race, to rise up, unite and put forth every exertion suitable to the case to effect its restraint and suppression. There are some wise and true men, sincere patriots and well-wishers to their race, who unfortunately are not connected with the church, yet who are oftentimes able and willing to assist in some movement calculated to deliver and bless their fellow-men. It is not usual to refuse to such association with benevolent enterprises under the immediate control of the church, and the temperance movement has presented unto such a field "white unto harvest," in which many have entered and labored unto their own profit and that of others. It is sound policy to enlist unconverted men of position and influence in benevolent enterprises, as it associates them with the pious, accustoms them to doing good, and may lead them to seek the higher good in the conversion of their own souls. Especially is it desirable to enlist such in the temperance movement, as it will save them from the formation of a frightful habit, and bring their influence to bear in a practical direction for the benefit of others.

Why should there not be a combination of men and women to suppress one special and powerful evil? It is often done. Ignorance is a calamity of grave consequence, and it is important to the public weal and to individual happiness that knowledge should be disseminated, that institutions of learning should be established, and the means of securing at least an elementary training should be furnished to the youth of the land. Good and patriotic men unite and form societies to promote their own mental improvement, to foster an educational spirit, and to influence the legislation of the country. No objection is made to this course.

Poverty prevails in a community; attention and assistance must needs be rendered to the suffering, and perhaps many individuals of means are backward or niggardly in their contributions, while others withhold those personal services which are often more effective than money. Good men and women unite and form a charitable association, systematize and enlarge the gifts of the people, encourage personal effort, and thus cultivate the benevolence of the rich and relieve the wants of the poor. This is deemed all right.

The Scriptures—the source of life and truth—have but a limited circulation in the world. Individuals and families are found in vast numbers, even in the most enlightened countries of Christendom, who possess not a copy of the sacred word, and are unacquainted with its saving and precious truths. Good men unite and form a society for the special circulation of the Scriptures, known as the Bible Society, fix their terms of membership, and invite all, without respect to creed or denomination, whether in the church or out, to join them, to give their money and to exert their influence for the success of the enterprise. All bid such association God-speed.

Ignorance upon religious subjects is known to exist to an alarming extent among the masses, not only in our own but in every land; and it is believed that treatises—short, simple, clear, and often in narrative form—illustrative of the precepts and principles of Christianity, will be eagerly read by all classes, and will produce a profound impression for good. Practical men unite, form a society known as the Tract Society, invite the co-operation of all who love their race, accumulate funds, and send forth thousands of little treatises, pointed, touching and intelligible, calculated to arrest the attention, to interest and to enlighten. All approve and cheer the movement.

Intemperance "peoples the hospital, the lunatic asylum and the jail;" "it poisons the bodies, emasculates the minds, cripples the pockets of its victims, whose self-wrought destruction of body and soul adds enormously to the burdens of sober and decently-conducted taxpayers;" and "the homes which it has desolated may be counted by thousands, and the imagination shudders at the contemplation of the large army of immortal beings hurried by it to perdition." The suppression of an evil of such huge proportions is not only a religious question, but one social and political, and presents a problem that demands prompt and careful consideration for its solution. Shall not men and women be permitted, without subjecting themselves to severe animadversion, to unite and form a society, pledging themselves to personal abstinence, and striving to relieve the world of the false estimate placed upon the beneficial properties of alcoholic liquids, to disseminate reliable information in regard to the great and pervading evils which attend upon their use as a beverage, and thus to arrest the fearful tide in its onward and wasting progress? Is not this a case demanding precisely this form of action? Thus it seems to us.

Our reviewer asks: "When we single out a particular vice for denunciation, may not men in time come to look with indifference on others?" In reply we say that no such result naturally or necessarily follows. It would seem that the diminution and suppression of one great evil would contribute to the virtue of society, and to the diminution of other evils with which that is connected. Now it may be admitted that men devoting themselves entirely to any special enterprise naturally take an exaggerated view of its consequence. This is not peculiar to the advocates of temperance. The man connected with institutions of learning and specially interested in the diffusion of knowledge, in a public address or published essay, would perhaps present a *highly colored* view of the advantages of education. The minister specially appointed to promote the missionary enterprise, in his platform addresses and written communications, will place too high a value upon that department of the church's work, so strong are his own convictions. In the pulpit we not unfrequently hear an undue relative importance given to specified Christian virtues. In common life the lawyer magnifies his vocation, and the physician his, while the farmer contends that they are both dependent upon and inferior to that which he pursues. No particular harm results from this. Suppose some enthusiastic temperance man did say that "intemperance, if not the sum of all wickedness, is at least the source of all evil"—who was damaged? If it is not the source of *all* evil, it is the source of *very much* evil, even the reviewer himself must admit; and no speaker or writer, after all, will succeed in impressing more upon the public mind.

How will the effort to diminish one vice lead to a culpable indifference to others? There is no repugnance between the virtue temperance men advocate and other virtues; there is, indeed, between them an intimate connection, and the promotion of the one will rather tend to enhance the others. The practice of total abstinence in respect to one source of evil will lead to abstinence in respect to other sources, and to the development of a purer and higher moral character. On the other hand, there is no repugnance between intemperance and other vices, but a close relation and alliance, and the denunciation and rejection of the former will lead to a disregard and hatred of the others, rather than to an indifference and an embrace. Moreover, the practice of total abstinence from alcoholic liquors tends to keep the head clear, the passions cool, the reason unimpaired, the conscience pure, the will free, and all the avenues to divine truth open and unobstructed, while the associations of life are of a higher character, and all the influences for good have better material upon which to work. Further, to prevent this obliquity of moral judgment by which the advocacy of one virtue and the denunciation of one vice leads to an undue exaltation of that virtue and an indifference to other vices, there are common sense, experience, the word of God and his church, the writings of the wise and the examples of the good in the generations of the past, proclaiming the importance of all the virtues and the heinousness of all the vices, and the folly of any improper discrimination, or neglect in respect thereto. Contrary to the opinion of our reviewer, the experience of the world and the nature of things seem to teach that the conscientious practice of one virtue leads to a higher appreciation of other virtues, and the conscientious abandonment of one vice leads to a deeper detestation of other vices. The prevalence of temperance principles in a community largely promotes industry, economy, honesty, fidelity, chastity, good will and harmony, and often results in a gracious and extensive revival of religion.

If we "imagine a community in which distilled spirits were unknown and where the grape had never been pressed," and in which the gospel is preached in its simplicity and purity, and all the usual means of grace are enjoyed, not only should we not have "a pandemonium which Milton's great genius only was capable of conceiving," but we should have a state of society infinitely more stable and virtuous than that in which we now live; for Parkes, the eminent English professor, tells us, in a purely scientific treatise, that "if alcohol were unknown, half the sin and three-fourths of the poverty and unhappiness of the world would disappear."

No doubt there has been much of infirmity in the temperance movement—many unhappy things have been spoken and many unwise steps taken. This has been inevitable. It is a treasure, but a "treasure in earthen vessels"—a treasure administered by human agents. What intelligent Christian has not blushed at the ideas and expressions which he has heard from the pulpit, or at the manners which he has seen therein exhibited? Who for this would be justified in casting reproach upon Christianity or in affixing a stigma upon all its followers?

The temperance movement is an outgrowth of Christianity, is founded upon the great laws of *self-preservation and charity*, and commenced when the condition of the world specially needed it. About the time of the Reformation of the sixteenth century associations of the kind were formed in some of the German States, and were patronized by those high in authority, but they were "lax and indefinite" in their principles, and therefore "limited in their usefulness" and "transitory in their existence." The first societies established in this country and in England were based upon "a mutual agreement to abstain from the use of distilled spirits;" but experience soon demonstrated that the remedy did not reach the full measure of the disease, for wine, cider and malt liquors constitute in themselves powerful sources of intemperance. Hence an advanced step became necessary, and *total abstinence from all intoxicating liquors as a beverage* became the fundamental principle of the societies in both countries. This is a remedy sure and practical, and if it be faithfully and perseveringly administered, and if it be upheld by a legal prohibition of the *unholy traffic*, as in fact it should be, it will to a great extent eradicate the fearful disease which preys upon so many thousands of our fellow-men. Its conception and application in the premises seem an *inspiration*, and is one of the happiest of this age, distinguished for its new ideas.

One other communication will close this series. S.

MANSFIELD, Louisiana.

## The Alabama Conference and the Southern University.

REPLY TO BROS. SHORES AND SHAPARD.

MR. EDITOR: I trust the utility of this article will so far commend itself to you as to find a place in your columns. In spirit it shall be an offering to brotherly love and to the prosperity of the Southern University. I shall notice such points only in controversy as I regard important.

And first, I disclaim any purpose of charging wrong motives upon brethren who differed from the majority of the Conference in its action in disposing of the funds in question. If the fact was not clearly and emphatically stated upon the Conference floor that these are *trust funds*, I suppose the reason is that it was thought that all understood their nature.

The main point in the rejoinders to my former article may be put, if I understand Bros. Shores and Shapard, in these words: 1. The Conference had the disposition of certain funds, claimed to be funds held in trust. 2. It is stated by "Kappa" that it made, or aimed to make, a disinterested disposition of those funds for the cause of religion. 3. But it so applied them as to benefit the members of the Conference; and, worse, that class of its members least needy. 4. That such an application of the funds was as much a diversion of them from their original purpose as would have been the direction these brethren advocate.

Now they take for granted the point in controversy: that the Conference *did* so dispose of those funds as to benefit its members. Here are the facts: By a certain compromise—wise or unwise is not the question—the Southern University is the only male institution of learning of high grade belonging to the Conference. Every consideration urges us to sustain it. Let it go down, and the Alabama Conference will soon lose the high position it holds among the Conferences. *We cannot, in view of our obligations to God and man, afford to let it go down.* For years it has been kept going by an amount of self-sacrifice on the part of the faculty that nothing but love for Christ's kingdom could sustain. In the absence of an endowment fund they cannot be expected to continue the struggle much longer. During all this time they have been teaching *gratuitously* (mark this) the sons of itinerant preachers and young men preparing for the ministry. A liberal subscription has been made by the citizens of Greensboro to create an endowment fund, binding when, through Conference agency, it shall be increased to $50,000. This condition has not been complied with yet. Brethren may be assured that the perpetuity of the institution depends upon securing this amount. Now, if "Kappa" understood the purpose of the Conference, it was to help forward this endowment fund, and not to pay the tuition of preachers' sons. Observe, the faculty had never charged preachers' sons tuition fees. They never purposed doing so. So far as the faculty is concerned, that class of patronage stands now just as it did before. And it is relatively a large class. The income from the amount set apart by the Conference for the University cannot exceed $800 *per annum*—perhaps not one-third the sum that the tuition fees of preachers' sons *now* in school amount to, were it charged up. But under the financial pressure upon the University some preachers hesitate to receive the tuition of their sons gratis. The Conference says by its action, now in controversy: "Send them along. The faculty will take this $50 interest as an equivalent for the tuition fees of every preacher's son in *both* Alabama Conferences, and of every young man preparing for the ministry." Does the reader not see that no benefit is secured to the members of the Conference that they did not enjoy before? In no case would they have paid tuition fees. I repeat, the object of the Conference was to save the University, not to benefit any class of preachers.

All that Bro. Shores says in advocacy of endowments to aid in the support of the active pastorate finds, I think, a sufficient answer in the dissatisfaction caused by this disposition of a few thousand dollars. Human nature—and all preachers have enough of it—will be on the *qui vive* when money is to be distributed in which it has, or claims to have, an interest. May I never belong to a Conference that has the management of such funds on its hands! The question of such an endowment does not at all involve the question of ministerial support. "As to how a living shall be secured is" *not* "an open question," if I read the word correctly. "Let him that is taught in the word communicate unto him that teacheth in all good things." That is the rule—a "living" directly from those who are "taught."

I see in your issue of the twelfth instant that Bro. West still presses inquiries from the North Alabama side of the line. He states a number of things he has "not heard," and does it in a way that intimates, without declaring it in so many words, that the Alabama Conference is not disposed to act cleverly toward her twin sister. Now that is all gratuitous. If Bro. Roberts is the agent to settle claims with the Alabama Conference, I dare say he will find her ready to negotiate in a fair and Christian manner. When she refuses to do so then there will be something to justify the tone of Bro. West's article. If he is not the agent, why thrust his inquiries into the current of negotiation? I submit to him that the duly appointed agent of his Conference is the proper medium through which to seek information as to the state of the negotiations, and not the ADVOCATE. KAPPA.

## The Uniform Lessons.

MR. EDITOR: In the ADVOCATE of June 5 you published the reported proceedings of the Woodville District Conference. In that report I was surprised to see a bitter denunciation of the uniform lessons now so generally used in our Sabbath schools. In fact "T. W. B." says "men of eminence" called them "wishy-washy." It is with due deference to those "men of eminence" that I ask permission to say a few words in behalf of the uniform lessons. An experience of eight years as a teacher, and an almost constant attendance since my fifth year as pupil, in the Sabbath school may be a set-off to the "eminence" of those critics of the Woodville District Conference.

My experience justifies me in saying that I have seen no better system of instruction in the Sabbath school than that which Bro. Haygood so auspiciously inaugurated, and has so successfully carried on during the past thirty months. I hesitate not to say that wherever those lessons have been *properly taught* you will find the pupils *thoroughly* and *understandingly* instructed in all Wesleyan doctrine—in all sound doctrine. The system avoids the old, dry metaphysical language and monotonous manner of teaching, and in a pleasing and interesting style addresses the children's intellect, holds their attention, wins their hearts, and does much, very much, to convince them of the truth as it is in Jesus. If they do this—all this—it is well that the old system has been superseded. If there is any failure connected with the uniform lesson system, the fault is with the teachers, and not with the lessons. The lessons are arranged in excellent order, the questions are divided with extreme care and in a suitable way, and the notes furnished the teachers and Bible students, in the *Magazine*, are replete with information and apt illustrations, gathered with diligence and discretion from the ablest theological writings. He who pronounced these things "wishy-washy" certainly did not weigh his words, or else had not examined with due attention the system he so bitterly denounced. I have seen and examined many plans for religious instruction, but I have yet to see one equal to that which our church has adopted for its youth. Let the teachers *use* the system aright, study the lessons, and even those "men of eminence" must change their opinions. L.

FAYETTE, MISS., June 20, 1873.

## Infant Salvation and Regeneration.

MR. EDITOR: In your issue of the twelfth instant an article appears over an anonymous signature—"A Constant Reader of the ADVOCATE." He appears to be somewhat select in his reply, if reply it is. The language quoted and the scriptural quotations referred to show that his thrusts are personal, and that I am the object aimed at. This is Modoc or guerrilla warfare. I am disposed, however, to take it coolly, and would not, if I certainly knew him, say a word to mar his feelings, though I am called a fool! ("Fools rush in where angels dare not intrude.") The Savior says (Matthew v, 22:) "But whosoever shall say to his brother, Thou fool, shall be in danger of hell-fire." The brother, in his haste and high condemnation of the position taken by myself and others, has overleaped the boundary marked out by Jesus. I have ever found this to be the case with those who have been *floored* in argument—they leave the point in contest and resort to crimination and harshness.

Bro. W. (who is supposed by some to be Dr. Walker) has left the field, it appears, but not gloriously, and is resting under his laurels. Unless "Constant Reader" appears under a more charitable spirit I shall do the same, believing that an impartial public will generously award them to me also. With this, for the present, I take my exit.

Yours truly, JOHN SAMPLE.

MCCALL'S CREEK, MISS., June 19, 1873.

## What the Leaf Does.

It pumps water from the ground, through the thousands of tubes in the stem of the tree, and sends it into the atmosphere in the form of unseen mist, to be condensed and fall in showers; the very water that, were it not for the leaf, would sink in the earth and find its way, perchance, through subterranean channels to the sea. And thus it is that we see it works to give us the "early and the latter rain." It works to send the rills and streams, like lines of silver, down the mountain and across the plain. It works to pour down the larger brooks, which turn the wheels that energize the machinery which gives employment to millions—commerce stimulated and wealth accumulated, and intelligence disseminated through the agency of this wealth. The leaf does it all. It has been demonstrated that every square inch of leaf lifts 0.035 of an ounce every twenty-four hours. Now a large forest-tree has about five acres of foliage, or 5,272,630 square inches. This being multiplied by 0.035 (the amount pumped by every inch) gives us the result—2,252 ounces, or eight barrels.

The trees on an acre give 800 barrels in twenty-four hours. An acre of grass or clover or grain would yield about the same result. The leaf is a worker, too, in another field of labor, where we seldom look—where it works for the good of man in a most wonderful manner. It carries immense quantities of electricity from the earth to the clouds, and from the clouds to the earth. Rather dangerous business, transporting lightning; but it is particularly fitted for this work. Did you ever see a leaf entire as to its edges? It is always pointed, and these points, whether they be large or small, are just fitted to handle this dangerous agent. These tiny fingers seize upon and carry it away with ease and wonderful dispatch. There must be no delay; it is "time-freight." True, sometimes it gathers up more than the trunk can carry, and in the attempt to crowd and pack the baggage the trunk gets terribly shattered, and we say that lightning struck the tree; but it had been struck a thousand times before. This time it was overworked.—*American Entomologist.*

## Obituaries.

DIED, of consumption, at Greenwood, Louisiana, May 3, Dr. A. E. HAMITER, aged thirty-one years. Dr. Hamiter was a comparative stranger in our midst, but we believe he had the confidence of all who knew him as an honest, upright man, and we have good hope that he is in "the better country." May we see him there. R. H. A.

SISTER IVANONAH C. SMITH was born on the fifth of September, 1844, in Coweta county, Georgia, and departed this life March 29, 1873, near Dallas, Texas. She was the daughter of C. W. and Mary E. Arnold. She professed religion and joined the Methodist Episcopal Church South in 1857, at Jones' camp ground, near Palmetto, Georgia; moved to Louisiana with her parents in 1858; was married to Thomas H. Smith on the ninth of November, 1871, and removed with her husband to Texas in January, 1873. Sister Smith was a devoted Christian, wife and daughter. For four years I was her pastor, and found the Scripture fulfilled: "Train up a child in the way he should go, and when he is old he will not depart from it." She having been trained and educated from early childhood in the ways of Christianity, when she became of riper years she was steadfast in the faith, and has now laid down the cross and taken up the crown.

H. O. WHITE.

MRS. MARTHA D. WETHERILL, consort of John Wetherill, died, on the Island of Grand Chenière, June 8, 1873.

Sister Wetherill was the daughter of Milledge and Sarah B. McCall, and was born in Hinds county, Mississippi, December 18, 1836. In June, 1840, her parents removed to Grand Chenière, where they and she have ever since resided. In her seventeenth year she united with the Methodist Episcopal Church South, of which she remained a consistent member until death removed her to the church above. She was united in marriage to her now bereaved husband on the eighteenth of November, 1866, to whose care she leaves four motherless ones to share with him an irreparable loss. A dutiful daughter, an affectionate sister, a loving and beloved wife, an indulgent and doting but faithful mother, and an exemplary Christian now slumbers in the dreary chamber of the tomb. She slumbers—"not dead, but sleepeth." But from that "sleep profound" she will awake to share in the blessedness of those who "have part in the first resurrection." "Blessed are the dead who die in the Lord."

M. R. H.

DIED, in Sharon, Madison county, Mississippi, of congestion of the stomach, Miss BETTIE K. D., daughter of William and Anna M. Ford, in her twenty-fourth year. She was sick but a short time—about one week—and was once thought to be convalescent; but it was soon evident that she was called from earth. She herself thought, from the beginning of her sickness, that she would never recover. I called to see her the day she died, and administered the sacrament and received her into the church at her request. She had joined the church and professed religion in the year 1868, but had been led off by the fascinating amusement—dancing. On partaking of the sacrament and being received into the church, peace and joy sprang up in her heart, and she praised the Lord aloud, and sang with us the hymn "How firm a foundation"—something she had never done before, her father informed me, having had no voice for singing. From this time until her mortal tabernacle was dissolved there was no shadow of doubt. More unwavering faith it has never been my privilege to witness.

She begged her father and mother not to weep for her; thought it was best for her to go; that her dying testimony would do good; exhorted her little sister not to dance, and her brothers to live in the service of God, and all to meet her in heaven. Her mother requested her, if she became speechless, to give her a sign if all was right. This she did just before she died, leaving this last testimony that God was her strength in death.

W. S. WINGFIELD.

CHRISTIANA RAST, *nee* Hunkapiller, relict of Frederick Rast, deceased, was born in Orangeburg district, South Carolina, about the last of June, 1793, and died at her home in Autauga county, Alabama, of dropsy of the heart, April 29, 1873. She and her husband were both of Dutch descent, their parents having come to America in early life. She was married to Mr. Rast March 7, 1815, he having been married before, and having several children by his former marriage. Mother Rast was reared by Presbyterian parents, but never attached herself to that church. She professed religion in early life, and she and her husband joined the Methodist Church, of which they continued faithful members until death. She was a quiet, unobtrusive Christian, but none the less firm, true, faithful, persevering, patient and courageous. She loved the church devotedly, loved the Bible, and was regular in reading it, and in attending to private prayer. She was not a merely nominal member of the church, but was a genuine, thorough, living Christian. So gentle, kind, loving and patient was she that it is not known that she ever had an enemy—everybody loved her. For several years she had been having chills, and for two years had been suffering with the disease which terminated her life. This caused her at times very great suffering, but during the whole time she was never heard to utter a single murmur; her patience seemed to be perfect. She had no fear of death, but looked upon it only as the gate to endless joys. Frequently during the latter part of her sickness she would become quite happy, and rejoice in God her Savior. When the last hour came she fell asleep without a struggle or a groan. W. A. MONTGOMERY.

DIED, at the residence of his daughter, Mrs. Mayo, in Washington, St. Landry parish, Louisiana, May 8, 1873, JOHN SMITH, aged eighty-nine years and three days. He was born and reared to manhood in Pennsylvania, but moved to Louisiana when a young man, and was married to Miss Elizabeth Lee, of the parish of St. Landry, June 10, 1812. He was converted on Bayou Boeuf nearly fifty years ago, under the ministry of a preacher named Graves, and joined the Methodist Episcopal Church, of which he lived a faithful member till his death. The testimony of those who knew him for many years is that in his daily walk he was a consistent and humble Christian. The writer knew and often visited him during the three last months of his life, and he can truthfully say that he was one of the most patient and devoted Christians that he has ever known. Though unable to speak audibly for some time before his death, yet he seemed to be calmly resting in the peaceful assurance of acceptance with his God. There did not seem to be a cloud to darken his spiritual sky, or a doubt to disturb the serenity of his peace for a moment. Thus our father in Israel has peacefully passed away from the toils, sorrows and cares of this life, and, we trust, has gone from this sin-smitten earth to a brighter and better world beyond. He died at seven o'clock P. M., and his little great granddaughter, ISABELLA, daughter of Claudius and Susan Mayo, died at fifteen minutes past twelve the same night, aged four years, ten months and twenty-eight days. The friends now mourn their loss, but not without hope, for, thank God, they can by faith look beyond the sorrows of earth to the Christian's future home, and anticipate a reunion with the loved ones that have gone before on the celestial plains of eternal light.

J. D. H.

GREATNESS stands upon a precipice, and if prosperity carry a man never so little beyond his poise, it overhears and dashes him to pieces. *Colton.*

IF THERE were no other arguments for the corruption of our nature, the cold and indifferent way that we praise God for Christ is a demonstration of it.

The Christian Advocate.

THURSDAY, JULY 3, 1873.

*THE OLD HOME.*

BY MRS. E. M. DUTCHER.

My thoughts all wander back to-night
To days long past and gone;
To the old farm where I, a child,
Sported with laugh and song.

That dear old farm! a sunny spot—
'Twill live in memory ever;
I'll ne'er forget my childhood's home
Beside the restless river.

As memory takes me back, far back,
All other days have fled,
And I'm a little girl once more,
At play with Brother Ned!

Once more, through woods and meadows green,
We roam the long, long day;
Or 'neath the orchard's fragrant shade
We pass the hours in play.

In the old home we meet again
With loved ones, as of yore;
And the gay laugh and music sweet
Sound on the air once more.

Around the table I can see
Each well-remembered face;
They all are there—a happy group
Each in his own old place.

Those happy times! they could not last.
One calm, sweet summer's day
The golden gates were opened wide,
And father passed away!

He passed away—the gates were closed;
But 'long the path he trod
A bright and shining light was cast,
To guide us home to God.

The noble river still flows on
Past that old homestead door,
But strangers stand within it now—
We'll meet there nevermore!

For times are changed—old friends are gone—
And childhood's fled forever;
But we shall all soon gather home,
Beyond the rolling river.

*Ballou's Monthly.*

## Short Roads to Greatness.

BY WILLIAM M. TAYLOR, D. D.

When, after having shown him all the kingdoms of the world and the glory of them," satan said unto Jesus, "All these things will I give thee if thou wilt fall down and worship me," the temptation which he offered was more insidious than is commonly supposed. The archfiend knew that the Lord had come to the world to set up a kingdom which was designed to be universal in its extent and eternal in its duration. He knew also that on the principles on which Jesus sought to establish that kingdom it would be a work of the most arduous description, involving in it much hardship and self-sacrifice. Hence he came offering a short and easy way to that which Christ on his own plan could reach only through difficulty and death. He might not, indeed, know quite what these difficulties were; but the very offer which he made would bring them all before the mind of the Messiah. "All the kingdoms of the world and the glory of them"—that was precisely what he wanted, and, with the prescient eye of his divinity, he saw that thorny path of tribulation by which alone he could reach it. There were poverty, reproach, and treachery, and desertion, the anguish of Gethsemane, and the agony of the cross, all to be endured by him before he could step up and on to his throne; and even after that there were long centuries of conflict to be passed through ere yet the world would be converted unto him and own his sway. But here the object on which his heart was set is offered him at once on the simple condition of doing homage to the adversary. The kingdom without the cross; the crown without the conflict; the goal without the race—this was the essence of the temptation which the devil's offer constituted. Of course it was at once rejected. The dark suggestion found no entrance into, much less a resting-place in the heart of Jesus; and, with one thrust of the sword of the Spirit, the enemy was repelled, as he replied: "It is written, thou shalt worship the Lord thy God, and him only shalt thou serve."

But the same insidious temptation is, in one form or other, repeated in the case of every man; and for the most part in the commencement of his career he has to resist the assault or own himself a captive. God's way to honor and wealth and power is still steep and arduous and rugged; and to the man who is wearifully exerting himself to overmaster its difficulties satan comes offering his short and easy road to the summit of his ambition—in how many instances, alas! with complete success! Does a man want wealth? Then, as things are now, and, indeed, as they have for the most part always been, it is a hard thing, involving many days of earnest waiting, to achieve honest success; and oftentimes in his contendings with difficulty he is tempted to say: "It is impossible for me to live and to be honest." Just then satan comes and says: "Are you seeking gold? Then fall down and worship me, and forthwith you shall have it in abundance." He yields and falls upon his knees to the devil. Then, through dishonesty and deceit and trickery and double-mindedness of every kind, so plain that men cannot but see it, and yet so cunningly contrived that it is hard to prove it, he rises by quick and rapid stages to the height of riches. But woe's me for the continuance of his prosperity. By and by his true character comes out, and men who erewhile bowed obsequiously before his gold now shun him as they would shun the plague. Amazed, he betakes himself anew to his master, and cries: "What is this? Didst thou not promise me riches and honor? And where now is the fulfillment?" "I did," is the reply; "and thou hast had all I promised, for there was no word of continuance in the bond." This is no fancy sketch. I am sure that many names must rise to the remembrance of my readers, as they peruse these lines, illustrious examples of the truth of the proverb, "Lightly come, lightly go," and showing how fleeting and evanescent the gifts of satan always are.

Years ago, when spending a summer holiday in one of the most romantic of the Western Isles of Scotland, we were accompanied by a beloved friend, who in our wanderings had the habit of leaving the beaten track and striking out for himself in search of what he called "short cuts." We followed him a few times; but invariably, before we got to the point at which he aimed, we found ourselves imbedded to the knees in some dismal peat swamp! So, warned by sad experience, we afterward allowed him to take his own course, and preferred for ourselves the well-trodden path, believing that it was well trodden just because it was the best. Now the lesson which we may learn from this particular temptation which was addressed to Christ is (I give it common phrase that it may be the better remembered) *to avoid the devil's short cuts.* If we take them we shall be inevitably entangled in some sluking morass, from which, if we ever emerge at all, we shall come out all covered with mud, our character and reputation gone. Let us make the words of our Lord the motto of our lives: "Thou shalt worship the Lord thy God, and him only shalt thou serve." In the observance of this rule let there come to us as much wealth and honor and power as there may; but otherwise let us have none. Be not in haste to be rich, or to be famous, or to be admired. "Make haste slowly," says the proverb—that is, make haste in God's way. Accept everything that comes to you from the hand of God; take nothing whatever as a gift from satan. Admirably was this principle acted upon by one of the best generals whom the British army ever possessed. For many long years Havelock struggled against the arbitrary character of official patronage and the odious abuses of that system of purchase which has only recently received its death-blow; and he who was at length the savior of the Indian empire was for a dreary while only a lieutenant. Yet how did he bear himself under it all? He bore himself as a Christian soldier. After the pattern of the Lord, he placed his allegiance to God uppermost, and he would not renounce that for anything that man could name. Here are his own words. Would that they might stir every reader up to emulate his integrity! "Let me ask, my good friend," says he, in one of his letters, "what is it you mean by prejudices against me? Tell me plainly. I am not aware of any. Old —— and others used to tell me that it was believed at the Horse Guards and in other quarters that I professed to fear God as well as to honor the Queen, and that Lord Hill and others had made up their minds that a man could not be at once a saint and a soldier. Now I dare say such great authorities must be right, notwithstanding the example of Colonel Gardiner and Cromwell and Gustavus Adolphus; but, if so, all I can say is that their bit of red ribbon was very ill bestowed upon me, for I *humbly trust that in that great matter I should not change my opinions and practice though it rained garters and coronets as the reward of apostasy.*" The man who could write and act thus was already a hero, even if no other deed had been performed by him. Yet see how in the end God revealed his greatness, and how his name will be remembered and blessed long after those of the puppets who had snubbed him and the nonnies who had purchased over him are buried in deserved oblivion.

Are we prepared, each in his own sphere, to act on these principles? Is not this the question which every day is forcing itself, in one form or other, upon our attention: Shall we adopt the devil's plan and accept the devil's conditions, and so vault at once to what looks like success? Or shall we follow the example and imbibe the spirit of the Lord Jesus, and be content to wrestle with difficulties and to wait with patience until God shall crown us with what *he* accounts success?

Merchant, wilt thou be true to thy God, even though it should rain gold around thee to seduce thee from thy fidelity? Legislator, wilt thou, as in the sight of God, be true to thy country, though liberal largess should be offered thee to win thee from thine integrity? Judge, wilt thou administer justice with impartial hand, remembering that thou shalt thyself be judged at last, even although the magnificent fortune may be in thy immediate reach if thou wilt favor the powerful suitor? Workman, wilt thou be true to thy Savior, even although easy advancement should seem to be the reward of forsaking his ways? Minister of the gospel, wilt thou preach the preaching which thy Master bids thee, diminishing not a word through fear or flattery, even although popularity and position may appear to be the reward of thy time-serving? Are not these the questions which we have to face every day? And, as the devil is thus laying the kingdoms of the world at our feet, on the old condition that we shall worship him, what better answer can we give than that which Jesus made: "Thou shalt worship the Lord thy God, and him only shalt thou serve?"—*Independent.*

## Hebrew Immigration.

Few things in the religious statistics of the census are of more interest than the progress of the Hebrews in the republic. They have more than doubled in numbers in the last decade. They have nearly quadrupled in twenty years. They have doubled the number of their synagogues in each decade. And in point of value they nearly trebled the account in the decade between 1850 and 1860, and nearly quintupled it in the last decade. In 1850 they counted only 18,371 members in the whole republic, and in 1870 they had 73,265. In 1850 they had but 36 synagogues, and in 1870 they had 152. In 1850 the value of their synagogues was $418,000, and in 1870 it was $5,155,234. Such progress as this speaks volumes for the attraction this country has offered this long-oppressed people. In Philadelphia they have 8 synagogues, and in New York 26. Metropolitan centers appear to be their favorite fields, and they will be found strong relatively in all the leading cities of the nation. Their advanced mercantile training makes them a valuable element of population.

It is obvious that such an increase could not have come from the natural increment of population. It must be largely the result of immigration from Europe, and the rapidity of the growth indicates that the influx is increasing. Still the numbers, as measured by this standard, are much smaller in the United States than many have supposed, as they are also smaller in England than on the continent. It is only of late years that they have been treated fairly by the press and public sentiment of America, and we see the result in their growing importance and the large investments in elegant synagogues, which no longer seek obscure places, but are to be found conspicuous and ornamental. Regarding the race as a beneficial feature in our national development, we have endeavored to encourage their immigration as fraught with great benefits to foreign and domestic trade, commerce and finance. The remarkable prosperity of the Hebrews in America will, however, do more to incite emigration from the old world than anything that can be said or written.

There can be no doubt that the activity of trade in New York is largely due to this element, the number of the synagogues telling the story unmistakably. And the same activity seems to be generated wherever they settle. They not only make business active, but they live generously, are friends and patrons of art and amusements, and surround themselves in their houses with all the elegancies of modern taste. Under such circumstances it cannot be charged that they make money only to hoard it, for, in fact, they spend their money as freely as any people do. Looking at the record of the past twenty years, we may undoubtedly expect a large increase of the Jewish immigration, chiefly from Germany and Austria, where the requirements of military service are becoming onerous to all classes alike. Only to a very limited extent do they come hither from other countries.

There are estimated to be about five millions of Hebrews in all parts of the world. Regarding them as a desirable accession to our population, the question arises as to the best method of reaching them, for a large majority of them are in countries from which none of the present immigration ever come—that is, on both sides of the Mediterranean and in the Turkish and oriental countries nearest to Palestine. They are still objects of such persecution and oppression in all these regions, as well as in Russia, Poland and parts of Austro-Hungary, that it would be an act of humanity to encourage their immigration to America, where they can be upon a perfect equality of citizenship and rights with people of all other religions.

We do not know what means can be adopted of reaching these remote Hebrews. No doubt if the emigration goes on from Germany it will gradually extend to Russia, Turkey, etc., but that must be a slow process. Every regular wave of German emigration to America carries with it the usual proportion of migratory Hebrews, and that is the most that can be said on the subject. But in the meantime the religious statistics show that the comparatively few who are here prosper remarkably, and this fact will induce the migration of relatives and friends in the old world, just as the Irish exodus has been going on. Will there be a Jewish exodus to America? Unless there should be a great social revolution in Europe we think there will.—*Philadelphia American.*

## Tools Great Men Work With.

It is not tools that make the workman, but the trained skill and perseverance of the man himself. Indeed it is proverbial that the bad workman never had yet a good tool. Some one asked Opie by what wonderful process he mixed his colors. "I mix them with my brains, sir," was his reply. It is the same with every workman who would excel. Ferguson made marvelous things—such as his wooden clock that accurately measured the hour—by means of a common penknife; a tool in everybody's hands, but then everybody is not a Ferguson. A pan of water and two thermometers were the tools by which Dr. Black discovered latent heat; and a prism, a lens and a sheet of pasteboard enabled Newton to unfold the composition of light and the origin of colors. An eminent foreign *savant* once called upon Dr. Wollaston and requested to be shown over his laboratories, in which science had been enriched by so many important discoveries, when the doctor took him into a little study, and, pointing to an old tea-tray on the table containing a few watch-glasses, test-papers, a small balance, and a blow-pipe, said: "There is all the laboratory I have!" Stothard learned the art of combining colors by closely studying butterflies' wings; he would often say that no one knew what he owed to these tiny insects. A burnt stick and a barn-door served Wilkie in lieu of pencil and canvas. Bewick first practiced drawing on the cottage-walls of his native village, which he covered with his sketches in chalk; and Benjamin West made his first brushes out of the cat's tail. Ferguson laid himself down in the fields at night in a blanket, and made a map of the heavenly bodies by means of a thread with small beads on it, stretched between his eye and the stars. Franklin first robbed the thunder-cloud of its lightning by means of a kite made with two cross-sticks and a silk handkerchief. Watt made his first model of the condensing steam engine out of an old anatomist's syringe, used to inject the arteries previous to dissection. Gifford worked his first problem in mathematics, when a cobbler's apprentice, upon small scraps of leather, which he beat smooth for the purpose; while Rittenhouse, the astronomer, first calculated eclipses on his plow.

CULTIVATE an humble, willing and docile mind, or desire to be instructed in the ways of God; for persuasion enters like a sunbeam, gently and without violence. And open but the window and draw the curtain, and the sun of righteousness will enlighten your darkness.

## Appearance of Schiller.

Schiller's age was forty-five years and a few months when he died. Sickness had long wasted his form, which at no time could boast of faultless symmetry. He was tall and strongly-boned, but unmuscular and lean; his body, it might be perceived, was wasting under the energy of a spirit too keen for it. His face was pale, the cheeks and temples rather hollow, the chin somewhat deep and slightly projecting, the nose irregularly aquiline, his hair inclined to auburn. What his countenance was attractive, and had a certain manly beauty. The lips were curved together in a line expressing delicate and honest sensibility; a silent enthusiasm, impetuosity not unchecked by melancholy, gleamed in his softly-kindled eyes and pale cheeks, and the brow was high and thoughtful. To judge from his portraits, Schiller's face expressed well the features of his mind; it is mildness tempering strength; fiery ardor shining through the clouds of suffering and disappointment, deep but patiently endured. Pale was its proper tint; the cheeks and temples were best hollow. There are few faces that affect us more than Schiller's; it is at once meek, tender, unpretending and heroic.

In his dress and manner, as in all things, he was plain and unaffected. Among strangers something shy and retiring might occasionally be observed in him; in his own family or among his select friends he was kind-hearted, free, and gay as a little child. In public his external appearance had nothing in it to strike or attract. Of an unpresuming aspect, wearing plain apparel, his looks as he walked were constantly bent on the ground; so that frequently, as we are told, he failed to notice the salutation of a passing acquaintance; but if he heard it he would catch hastily at his hat and give his cordial "Guten Tag." Modesty, simplicity, a total want of all parade or affectation were conspicuous in him. These are the usual concomitants of true greatness, and serve to mitigate its splendor. Common things he did as a common man. His conduct in such matters was uncalculated, spontaneous, and therefore natural and pleasing.—*Carlyle's Life of Schiller.*

THE WIFE.—Only let a woman know she is precious to her husband, not useful, not valuable, not convenient simply, but lovely and beloved; let her be the recipient of his polite and hearty attention; let her feel that her cares and love are noted, appreciated and returned; let her opinion be asked, her approval sought, and her judgment respected in matters of which she is cognizant; in short, let her only be loved, honored and cherished in fulfillment of the marriage vow, and she will be to her husband, her children and society a well-spring of happiness. She will bear pain and toil and anxiety, for her husband's love to her is a tower and fortress. Shielded and sheltered therein, adversity will have lost its sting. She may suffer, but sympathy will dull the edge of sorrow.

A house with love in it—and by love I mean love expressed in words and looks and deeds, for I have not a spark of faith in love that never crops out—is to a house without love as a person to a machine: one is life, the other is mechanism; the unloved woman may have breath just as light, a house just as tidy as the other, but the latter has a spring of beauty about her, a joyousness, a penetrating brightness to which the former is an entire stranger. The deep happiness to her heart shines out in her face. She gleams over. She is airy and graceful, and welcome and warm with her presence; she is full of devices and plots and sweet surprises for her husband and family. She has never done with the romance and poetry of life. She herself is a lyric poem, sitting herself to all pure and gracious melodies. Humble household duties and ways have for her a golden significance. The prize makes her calling higher; and the end sanctifies the means. "Love is Heaven, and Heaven is love."

MODERN ISCARIOTS.—We do great injustice to Iscariot in thinking him wicked above all wickedness. He was only a money-lover; did not understand Christ; could not make out the worth of him. He did not want him to be killed. He was horror-struck when he found that Christ would be killed, threw his money away instantly and hanged himself. How many of our present money seekers, think you, would have the grace to hang themselves whenever they killed? But Judas was a common, selfish, muddle-headed fellow, his hand always in the bag of the poor, not caring for them. He didn't understand Christ, yet he believed in him much more than most of us do: had seen him do miracles, thought he was strong enough to shift for himself, and he might as well make his own by-perquisites out of the affair; Christ would come out of it well enough, and he have thirty pieces.

Now that is the money-seeker's idea all over the world. He does not hate Christ, but he can't understand him; he does not care for him, sees no good in that benevolent business, but takes his own "little job" of it at all events, come what may. And thus, out of every class of men, you have a certain amount of bagmen, men whose main object is to make money, and they do make it in all sorts of unfair ways, chiefly by weight and force of money itself, or what is called capital—that is to say, the power which money once obtained has over the labors of the poor, so that the capitalist can take all the produce to himself except the laborer's feed. This is the modern Judas' way of "carrying the bag" and bearing what is put therein.—*Ruskin.*

LOWLINESS of mind is not a flower that grows in a field of nature, but is planted by the finger of God in a renewed heart, and learned of the lowly Jesus.

OIL and truth will get uppermost at the last.

## Religious Intelligence.

THE Presbyterian Church of Great Britain is to establish a mission in Japan, and is raising funds for the purpose.

THERE are 27 Baptist churches among the Creeks and Seminoles, with 28 native preachers and 2,000 members. Their converts manifest a high type of piety.

ANOTHER life of Jesus is put forth in Germany, this time by Dr. Keim, a professor at Giessen University. The book attracts much attention in theological circles abroad.

TWO MEMBERS of the Canadian Wesleyan Conference have just left to establish a mission in Japan. Revs. A. Strittmater and S. D. Harris left New York, May 19, for our mission in China.

A COMMITTEE of Boston ladies recently examined about 5,000 volumes in several Sunday school libraries, and came to the conclusion that about four-fifths ought *not* to be in the libraries.

BY A LAW of the State of Pennsylvania, passed at the last session of the Legislature, "all parsonages owned by any church or religious society, with the lands attached thereto, not exceeding five acres," are exempted from taxation.

OF ALL THE churches gathered in Boston prior to the year 1700, the King's chapel is the only one whose place of worship is on the original site. Some of the early Boston churches have moved three or four times, to suit the convenience of worshipers.

THE organic union of the various presbyteries of British America is now assured. The committees, which met at St. John, New Brunswick, have agreed upon terms of union, and nothing remains but the ratification of their work by the several assemblies.

THE Presbyterians are represented in Canada by four branches which have now succeeded, through a joint committee, in adopting a basis of union which will doubtless be ratified by the several General Assemblies, and the union become an accomplished fact.

A REGULAR Presbyterian service will be maintained in Vienna, during the Exposition, at No. 11 Esthenbach strasse. Clergymen of the Church of Scotland will conduct the afternoon services, at three P. M.; and Rev. Dr. Moore, a minister of the Irish Church, will officiate in the morning.

THE Sunday school cause, heretofore discountenanced, is gaining ground and friends in Germany. At a recent meeting of the interested in this cause, assembled at Darmstadt, 25 ladies were present, among them the Princess Elizabeth, mother-in-law of the Princess Alice, of England.

AT THE New England Conference, recently held in Lynn, Massachusetts, an attempt was made to establish a free Methodist church in Boston of the largest size, in which the term of the pastor's service should be limited to his usefulness. It was considered an innovation, and the proposition was tabled.

THE London Missionary Society has a most prosperous mission on the Island of Amoy, on the lower portion of the coast of China, with a population of 300,000. The mission has 26 out-stations, at each of which there is preaching regularly by native evangelists. The native church is very strong, and increasing rapidly. Christianity is triumphing here greatly.

THE General Assembly of the United Presbyterian Church, in session in Philadelphia, does not look with favor on the Evangelical Alliance. On June 3 the Committee on Union reported that, "while cherishing a kind and Christian regard to all evangelical churches, yet the Assembly does not deem it expedient or important that it make any appointment of delegates and representatives to attend a meeting of the Alliance to be held in New York city in October."

THE Scandinavians are moving in a body in New York to see that hereafter there shall be as much attention and care bestowed upon their countrymen coming into the port of New York as are bestowed upon other nationalities. For many years Pastor Hedstrom has labored to secure this end. An amount of obligation has been incurred and toil endured by this Christian pastor for these immigrants, through twenty five years past, which have been unequaled by any other individual.

THE General Assembly of the United Presbyterian Church closed their session at Philadelphia on the fourth, and adjourned to meet at Monmouth, Illinois, on the last Wednesday in May next. The report of the Committee on Statistics shows the following: Synods, 8; presbyteries, 56; ministers, 591; congregations organized during the year, 23; costly houses of worship reported, $133,050; members, 73,452; Sunday school scholars, 47,507; total contributions, $873,078.

THE Wesleyan Missionary Society held its annual meeting in Exeter Hall, London, on the fourth of May, and it was a meeting of extraordinary interest, continuing several hours, the interest continuing during the whole time. Mr. Spurgeon preached in Great Queen Street chapel, a sermon of great power and of wonderful effect. The society was never in a better state. Its receipts have increased £115,910, 12*s.* 4*d.*—larger than ever before. All of its missions were doing a great work, and were fully meeting the expectations of its friends.

THE total receipts of the American Baptist Home Missionary Society were $246,593.44; its expenditures, $245,733.99. Three hundred and thirty-seven ministers were supported in the Northern department, of whom 167 labored west of the Mississippi river, and 32 are beyond the Rocky mountains. They reported 2,117 baptisms, 25,538 Sunday school scholars, and $11,146.37 contributions from churches assisted. The number of missionaries supported in the Southern States and Mexico were 103; churches organized, 41; baptisms, 2,977; freedmen students under instruction, between 700 and 800. The church department fund was increased about $100,000. It had the care of funds, already in possession, amounting to over $200,000, and in the hands of more than 200 churches in 26 States and Territories, and had given loans during the year to 90 churches. The special attention of the society was directed to the French-speaking population, who are immigrating to this country from Canada. They do not take well to the Irish priests they find here, and seem to offer a promising opening to Protestant effort. Measures were taken to look after them more carefully. There appears to have been a hitch in the workings of the society, arising out of the complications of its departments. A paper was adopted defining more fully its objects, and prescribing the manner of appropriating undesignated gifts. A committee was appointed also to look after the expenses of management.

AT THE late anniversary of the Baptist Missionary Society (English) Rev. Thomas Evans, of Allahabad, speaking of the methods of work in India and of the difficulties and defects of missionary operations there, and alluding to the smallness of their missionary force, stated it as his conviction that one-half of the people of India had never as yet heard the gospel preached. With an average of nearly a half million of natives to one missionary, it could hardly be otherwise, even if every available missionary had been engaged in preaching. But of this staff of preachers, utterly inadequate to the wants of the country, many are engaged in necessary literary work, in translating the Scriptures and in giving a Christian literature to the natives, and still more are engaged in teaching, so that the preaching force is greatly weakened. At the late Allahabad Conference there was much warm discussion of the question whether it was right for missionaries to devote so much time to the education of the natives and so little to vernacular preaching; and, while the parties for and against were pretty equally divided, it was, says Mr. Evans, a curious fact that, while most of the younger missionaries were in favor of preaching exclusively, most of the elder missionaries advocated education. After the Conference Mr. Evans endeavored to gather some statistics on this question from various missionaries, and reports that "the Society for the Propagation of the Gospel had in India 41 European missionaries, all of whom are engaged in educational work, and a few of them only do anything in the way of vernacular preaching to the heathen. The Church Mission Society has 102 European missionaries, and fully two-thirds of that number are engaged in colleges and schools. Some are engaged in bazar preaching, as well as teaching in schools; but very few, indeed, are wholly given to vernacular preaching. In the presidency of Bengal alone there are 52 European missionaries in connection with the Church Mission Society; and only seven of the 52, I learned, are entirely engaged in bazar preaching and itineration. The London Missionary Society has 44 missionaries in India, more than one-half chiefly engaged in educational work. The Free Church of Scotland has 19 European missionaries in India; and, as far as I could ascertain, not one of them is fully engaged in vernacular preaching.—The missionaries of the Established Church of Scotland are entirely engaged in education. The Wesleyan Missionary Society has 22 European missionaries in India. None of their men in Bengal are engaged in vernacular preaching, and a majority of those in Madras are occupied in educational work. With the exception of the Orissa mission, the several American societies present a similar array of statistics. Our own society has 29 missionaries in India, only four of whom are engaged in educational work, and three of these preach occasionally in the vernacular, as well as teach in English. The Continental societies follow the same path, having a few vernacular schools taught by native Christian teachers, while the European missionaries give nearly all their time to the preaching of the word. The conclusion of the whole matter is this: of the 488 foreign missionaries in India one-half are fully engaged in educational work, two-thirds chiefly so occupied, while only one-third are entirely free for the simple preaching of the gospel to the masses of the people." Mr. Evans, while not inclined to undervalue the importance of this educational work as a means of propagating Christianity, presented in a forcible way the reasons which have led him to think that undue prominence has been given to it. "Many years ago, when there were but few government schools, the missionaries could introduce a great deal of Christian teaching; but now they cannot. Most of the larger missionary schools and colleges receive government aid, and are therefore subject to government control. The course of study is prescribed by government, and they are obliged to give almost undivided attention to secular subjects. The pupils do not care for the study of the Bible, and the missionaries dare not press it on them, as such a course would soon empty their schools. Many of the missionaries are so fully occupied with teaching in English that they are obliged to neglect the acquisition of the native languages, and hence are unable to preach in the vernacular, even if their other duties would permit. Mr. Evans said, in conclusion: "If we must have schools and colleges, let them be for the children of our native Christians only, who sadly need them; and, as the government of India has taken up the question of education in right good earnest and is establishing schools all over the country, let it do this work, aided, as it is, by the noble efforts of the Christian Vernacular Education Society, and let the missionaries give themselves wholly to the preaching of the word." This question in regard to the wisdom of the present methods of missionary labor in India is of vital importance, and certainly deserves a thorough discussion.—*Independent.*

# The Christian Advocate.

Organ of the Alabama, Mississippi and Louisiana Conferences of the M. E. Church South.

THURSDAY, JULY 3, 1873.

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ROBT. J. HARP, PUBLISHER.

OFFICE—112 CAMP ST., NEW ORLEANS.

Address, on all matters of business, Rev. R. J. Harp, 112 Camp street, New Orleans.
Address all communications designed for publication to Rev. Linus Parker, 112 Camp street, New Orleans.
Agents—All the members of the Patronizing Conferences.

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## Hating Evil.

It is, to say the least of it, rather a singular conjunction of ideas which we find in the Bible where, as in one of the Psalms, it is written: "Ye that love the Lord hate evil;" and, as in a text of the Romans, believers are exhorted to "abhor that which is evil." We can understand how it behooves all men to forsake evil practices, and especially that professors of religion should be consistent by departing from iniquity. There is no true repentance until sin is confessed and given up, and there can be no safety to the Christian who does not constantly study to depart from iniquity, and to avoid all appearance of evil. But why is it that those who love the Lord should be exhorted to hate evil, and that those who are well advanced in religious experience should abhor it? Dr. Arnold, of Rugby, meant something, after all, when he expressed the wish that the young gentlemen under his care should not only love God, but that they should also hate the devil. In general we may suppose that the hatred of evil is connected with the love of God and all goodness, but it may be in an inferior degree. Then, again, the hatred of evil may assist us in ascertaining the genuineness and depth of our love for God. It is doubtful whether we can love the Lord and not hate evil; and it is doubtful whether any believing soul can maintain communion with God and not abhor that which is evil.

Still the hate aspect of religion is prominent in Scripture, and the lovers of the Lord are straitly enjoined to hate evil. We might suppose that this conscious and supreme hatred of sin in all of its forms to be only the negative side of holiness, and the test of a legal rather than of an evangelical experience. But such cannot be the case, inasmuch as it is the lovers of the Lord who are reminded of their business to hate evil, and the apostle appeals to Christians in the midst of the highest privileges and attainments in the life of faith, that they abhor that which is evil. So essential an element is it that Inspiration affirms that "the fear of the Lord is to hate evil." Practically men are to "hate the evil and love the good," and the strongest assertion of fidelity—the means by which the psalmist clears himself of unfaithfulness—is in the hate which he bears to every sort of unrighteousness. "I hate the work of them that turn aside." "I hate every false way." "I hate and abhor lying." We are carried up to the very temper and heart of the eternal Son himself in that description of his majesty and grace wherein it is said: "Thou lovest righteousness and hatest wickedness." This hatred of evil in God is exhibited prominently. He hates putting away, he hates robbery for a burnt offering, he hates idolatry. "For all these are things that I hate, saith the Lord." God is himself a hater as well as a lover, and the hatred of sin in us is after his own mind and in his own likeness.

It is surely something significant that hate is so prominently presented, and that it is enjoined upon those who are supposed to love. It is a good test of our love to see whether hatred of evil is in us, and to inquire whether we hate the devil and all false ways as heartily as we profess to love the Lord. There is a partial and one-sided religious development—a talk exclusively of love, and very sincere perhaps—a continual appeal to this one phase of consciousness and experience, while little is thought or felt or said in reference to evil. It might be well to bring up this side of the balance, and to restore the element which has been too much put aside. The tendency of modern religious thought, especially in the broad and liberal schools, has been to divest God of this hatred of evil, and a corresponding calamity follows in the banishment of the hate of sin from religious convictions and experience. The love taught, and that which is supposed to be felt, is an indifference to evil, and relaxes the sense of human guilt and accountability. It is a false God and a false experience, the offspring of which is immorality and vice. No matter how much a man may think and profess of love for God and all pure and glorious objects, his is a defective if not a deluded religion unless it has this abhorrence of everything that is bad. If in his piety there is not a perfect hatred of all wickedness, he is practicing upon himself a dangerous deception, and is standing in slippery places.

Are there not Christians who are toying with avarice, who are tolerant of libidinous pictures in the chambers of imagery, who are at least complacent rather than shocked at the thought of selfish and envious purposes? Men may be restrained from vice by the fear of retribution, or by the checks of conscience and public opinion, but they do not hate it. Even converted people, loving and professing love to God and their fellow-men, may not be as sensitive to common and popular sins as they should be, and they may have lost that true and fearful conception of sin which the Bible teaches. It is very much, therefore, to hate evil, and much in those that love the Lord to hate it—to hate it under all circumstances, in all its aspects and in all its shapes; to hate it as gilded and worshiped in fashion, as honored in the successful villainies of business and as pursued and panegyrized by the devotees of pleasure; and to hate it whether in others or in ourselves, in our own tempers and lusts, or in the vices of those who surround us.

We point to this subject as indicating a serious defect in the religious doctrine and experience of the day. Love of God and love of the good is but one of the poles of truth and piety; hatred of evil is the other. These are too often divorced, and while love is exalted and distorted, hatred of sin fades more and more from devotional thought. The result is abounding iniquity, a weak and false preaching, and a religious experience which is inferior to the baldest morality. Instead of hating evil professors of Christ are compromising with it, running into it and winking at it. Most adroitly is the devil managing the matter. Talk of love as much as you please, profess it, love God—the devil does not care so long as you do not hate him. To preach against sin, to overcome it in ourselves and triumph over it in the world, we must hate it. It was to establish the true equipoise in our piety, and to guard against a danger never more apparent than now, that we have the inspired warnings: "Ye that love the Lord hate evil," and "Abhor that which is evil." With our love must be this hate—a hate strong, persistent and unswerving, a hate that cannot be overcome by the allurements, the blandishments of a false and shallow theology, nor bought and silenced by the deceitfulness and the artful snares of sin. There is a gospel of hate as well as of love. A good Christian is also a good and desperate hater.

## Many Collections.

The more the better, we have always thought, and this we believe is the opinion of the most experienced and generous observers among the laity. Collections are good, good in themselves, and *public* collections. Let all the people have a chance to do their duty, and let them be instructed in the principle of giving, and informed with reference to the objects. Some there are who take offense at collections, and it will be so until the people are educated and developed in the true spirit and methods of giving. Covetousness as a form of inbred sin, and as a manifestation of hypocrisy, and oftentimes of ignorance, is hard to kill. Let us have the collections, if for nothing else, as a means of manifesting, and, if need be, of weeding out the chaff. If the people do not stand fire at first, they will become seasoned veterans after awhile, and be glad to have the post of honor in the very fore-front of the battle.

It is time the prejudice against public collections, which, we are sorry to see, exists in a considerable degree throughout the church, were done away. The cause of it is in the underlying covetousness of human nature, but it has been countenanced and strengthened by a temporizing and timid method. It is always best to do right, and to insist upon the gospel standard of duty. Some for a time may be offended, some useless elements and dead weights may be thrown off, but after awhile the church will come up to the mark, and there will be a large gain both spiritually and financially. We are not sure but our preachers are often to blame. They have been perhaps much too sensitive and timorous, shrinking from the discharge of their own duty, or performing it in an apologetic manner. A few stingy souls are allowed to deter the pastor from presenting the objects to which the congregation should contribute. It is thought that the collection will keep the people from attending, that this call for money will prejudice them against the church and religion, and that some members, often the richest, will take mortal offense. Covetousness is always playing the bully, and browbeating and opposing all generous devisings, and especially does it cry out against public collections.

Many churches are almost dead—dying of a species of dry rot—because of this fearful aspect of avarice. The older members have not been accustomed to giving, the young people are not instructed, and it has come to pass that collections, instead of being regarded as a privilege and a blessing, are looked upon as an evil. The cure is to *take* the collections, to explain their objects, and to insist upon the absolute necessity of giving often and of giving much.

On this subject we append an extract from the *Northwestern Christian Advocate*. It will be seen that the Methodist Episcopal Church has in fact eight stated public collections, while we are disposed to grumble at three or four. The *Northwestern* says:

We are not talking about what you pay your pastor or for local church support. Those sums are no more benevolences than are your taxes, car-fare or food and clothing bills. For twenty earthly reasons—to say nothing of the heavenly—you have entered into a contract to support your local church, and you are no more entitled to praise for such payments than is your pastor for doing his part of the contract. We are inclined to believe that a Christian's real benevolence does not begin until after he has paid in all of his first ten per cent. of income. The first tithe paid in is bounden, contracted duty; the second and later tenths are benevolences in the proper sense. That first tenth is for your own convenience and blessing; later ones are for others, and their prompt payment brings a blessing brighter than even receiving does.

The Methodist and all genuine churches continue to increase the number of new collections, and the amounts to be paid on the occasion of each old one. That is right. The Lord's capital is well invested, and when he adds his blessing of increased incomes, the divine treasury must, in common honesty, be commensurately enriched. On mere human principles of business it could not be otherwise.

The Methodist Discipline provides for seven kinds of annual collections, and pastors are expected to report something for each when they go to Conference. They are in disciplinary order: 1. Conference claimants. 2. Missions. 3. Tracts. 4. Sunday schools. 5. Church extension. 6. Freedmen. 7. Education. We do not include the collection for support of the Bishops, for that is not benevolence.

## Missionary Tour.

BY BISHOP KEENER.

Steamer Harlan, Gulf, June 25.

Mr. Editor: During the past month I have had opportunity to see a good deal of Texas. The reports which have often reached us of its being drought have not been verified by the weather. Indeed, if I might judge by these few weeks past, I should say Texas is the rainiest region I know of. These rains have impressed me because they have cost the Missionary Society, during this time, not less than $1,000.

"On what a slender thread
Hang everlasting things,"

It would have been well if missions were held responsible only for the weather; but, would you believe it? the Red river raft, which is a chronic ailment, has been charged up, in a measure, to this same innocent party. The raft is about being cut, and when cut *may* leave a country high and dry hitherto accessible to steamers; therefore these regions cannot do as much as otherwise they might for the conversion of the heathen! Now that is going a long way off to find a reason for the absence of hope. Meanwhile the crops look splendid—the corn as good as need be, and the cotton wherever clean. All through east Texas both corn and cotton were very promising. I have yet to believe that there *can* be too much rain for Texas. Should the rains now laid up there will be an immense crop made. It may be laid down as a rule that at some point in the history of every crop the farmer has had a long face. That face is not the least part of the crop. It regulates the market. I am sorry that it should ever have any effect upon the income of our Missionary Society. If men have not faith in a wet season, how will it be in a dry?

These remarks must be taken with discrimination, for some churches have responded without regard to the clouds.

I never expected to see what I have seen both in Tennessee and Texas—that is, official members getting out of the way upon the announcement of a missionary meeting; in several instances scarcely one to be seen. How can the church of Christ prosper with such a timid race in the van? The poor little paltry sum of $100, which with some of them would feebly express their individual obligation to send into the dark places of earth the gospel of God, is swollen by the mist of the atmosphere of the enemy into proportions the most appalling, and all sense of duty is forgotten in the general alarm. Now such men ought either to resign or be resigned as standard-bearers of the church militant.

I am glad to say that the people, even when forsaken of their leaders, have in not a few instances done well; and they give indications of a better state of things. The Sunday schools are displaying a new zeal and a new measure in their estimate of this noble cause. The dear children are the hope of all new eras. They first publicly hailed Christ as Jehovah, and their hearts, tuned and touched by the Spirit of inspiration, were first in harmony with the prophetic numbers of David that long before announced the King. If they may be but organized, so that they can be employed fairly in this purest of all work, we shall soon see it prosper gloriously.

Besides missionary collections and meetings, other matters of interest came to my notice during the trip. For instance, the parsonage at Shreveport is a very creditable achievement both to preacher and people. The city itself is growing apace. So, too, is Marshall. We had there a pleasant district meeting. The brethren are determined to rid the church, if possible, of its incubus of drunkards and dram-sellers—a healthy sign. Another growing trouble in the land is in the Swedenborgians, who have been directed by their General Assembly to stick to every orthodox church so long as the church will allow them. Our preachers ought to feel no delicacy in dealing promptly with such indelicate people, who, denying the Trinity and the atonement, persist in afflicting their hooks, their views and themselves upon the unwary. Then we have a dreadful race of spirit-rappers, who are on the high road to infidelity and mania, scattered about, who should be warned, visited and expelled unless the reformation be immediate and complete. That, too, claims to be a species of religion, and as such, not to say worse things of it, should be expelled from our church. The preacher should take steps, according to the Discipline, for unchristian conduct. Necromancy (the consulting the dead) is set forth as a vice throughout the Scriptures, from Exodus to Revelation. Saul was slain for it. The question as to the truth or the falsehood of the vision did not save the King from the sentence of death. The sin was in the consulting.

At Chappell Hill I found Rev. E. D. Pitts at the head of the female college, which has been newly built and is all paid for. It has in attendance a fine body of young ladies. The school is prosperous; its influences are all decidedly Methodistic, its discipline admirable and its scholarship excellent. I was sorry that I could not remain until the close of the commencement.

The trustees of the Soule University are repairing the building. It is now out of debt. A school has been taught there during the year, and it will be presently fully opened to teach young men Latin, Greek and mathematics as far as they can be advanced at the very best high schools in the State.

The society and Sunday school here were liberal to Mexico. The school had already sent $50 to the treasurer at Nashville for that mission.

The country lying all around Chappell Hill and Brenham is the most fertile and picturesque I have seen in the State. The lands are held at good prices. A good many Germans have found homes there, and are making themselves slowly but surely a wealthy class of farmers.

Houston is thrifty. Her lines of railroad run out like a spider's web. The Germans there gave Mexico a good benefit. Bro. Pauly is training his church, after the gospel style, to be a liberal people, and he says that they are all getting rich at it. Several wealthy members have adopted the tithe system. They give the Lord one-tenth of their income *as it comes in*. Would that we had one such church in every county, by way of example!

In Galveston I took up no collection—have reserved it until just before leaving for Vera Cruz. But there I saw St. James church—built through the indomitable will and zeal of Bro. Ayers, backed by his own and others' liberality. Its school-room is a finer one than that of the Mount Vernon church of Baltimore. I hope that the "old disciple" will live to see this church finished, and then he will die in peace. Dr. Alexander is stationed here and is doing good work.

Of the whole this is the sum:

| | |
|---|---|
| In subscriptions and cash for Mexican mission at | |
| Jefferson | $76 50 |
| Marshall | 201 00 |
| Shreveport | 86 00 |
| Houston, of the Germans | 180 00 |
| Houston, of the Americans | 114 50 |
| Brenham | 76 40 |
| Chappell Hill | 231 20 |
| Total | $971 60 |

A good deal of this is in the hands of the preachers in charge, in the shape of promissory cards, which they will please keep in mind, collect and forward to me at an early day.

## Letter from Rev. Lovick Pierce, D D.

My Dear Brethren of Felicity Street Church Sunday School and Missionary Society, New Orleans:

I have been frequently surprised at unexpected evidences of affection for me, but never more than yesterday, when, on arriving here, I received your letter of May 2 and the certificate of my life membership in this model missionary Sunday school society. Nor was I ever more gratified. At this time of life, when old men like myself are looked upon as a thing worn out and to be laid aside, as a matter of course to receive such a token of love, and receive it from a set of Sunday school children just bursting into life like rose-buds in spring—when rude, untutored children in many places would look upon me as a chronic burden upon their mirthful joys—is doubly pleasant. I have no doubt it will be well for you children to grow up deeply imbued with the belief that a hoary head is a crown of glory, if it be found in the way of righteousness, and only in the way of righteousness. Ask your children whether they voted me this life membership because I am in my eighty-sixth year or because I am living in the way of righteousness? Reflections of this kind become a germ of religious life in many children. Tell them I have been in the church seventy-two years; been preaching sixty-seven years, and so far into the sixty-eighth. Therefore my hoary head is now a crown of righteousness. But suppose I had lived in sin all this time—how abhorred must my name have been! I should have been now one of the miserable old sinners Solomon alludes to, who have lived on until too old to enjoy natural life, and too wicked to have any moral and spiritual comfort. Their funeral dirge is: "I have no pleasure in them."

Tell the children I am delighted at the honor done me in being made a life member of a Sunday school missionary society. I will put it into a handsome frame. And if it was not so hot I would come to New Orleans just to see them; but, as it is, I can promise to pray for them. I want them to pray for me—to pray that the long day of my mortal life may end in the beauty and brightness of a calm summer evening. God hears all prayers that are offered in humble obedience; but I have always felt as if God especially loved to hear children pray when they love him.

I have been a Sunday school agent—have had a great deal to do with Sunday school children. I love them. A Sunday school, properly managed, is offering up our first fruits to the Lord in a way to insure his blessing upon all the future harvest. There must come a time when all will know the Lord—must come, because unerring prophecy says so. I see not how this time can ever come only by Sabbath school instruction and Sabbath school conversions. God's great universal family will have to be raised up. The world can never be saved in old age, after it is corrupted in youth. To make ready a people prepared for the Lord is the appropriate work of Sunday school indoctrinations; and it can be done. To this work I beg to call your attention as superintendent, and the attention of all your teachers. Keep your children's minds right on the subject of regeneration. Never let them even dream of any other idea of religion but the new-creature idea, which is the new-creation idea. Children must be removed, as far as there is any land to stand upon, from all the ensnaring evils of a grand ritualism. This is satan's game-card in his gambling for souls. Herein our pure form of Wesleyan religion will lose its salt and saving efficacy, if it ever utterly fails, in a form of godliness, without its power. We are tending that way all the time. Sunday schools can forestall it.

But there is no end to this thread of my mind's spinning. I will close with a brief address to the children of Felicity Sunday School Missionary Society:

Dear children, you are doing just what Christ meant when he said: "But lay up for yourselves treasure in heaven." The money you are sending to China, to aid in Sunday school benefits there, is treasure laid up in heaven, if you are doing it with pure, Christ-like love. You deny yourselves of the selfish indulgences of which unchristian children will partake. You cultivate that Christ-like love of others which makes itself poor that they may be made rich, not in money, but in saving grace. In a word, my dear children, give your money in honor of Christ, who gave his life for you, and not for the honor of your Sunday School Missionary Society. Your honor will drive from you Christ-like motives. And now, my dear Sunday school missionary children, let us love one another, for God is love. Affectionately yours,

L. Pierce.

Sunshine, June 10, 1873.

## A Word to the Louisiana Preachers on Missions.

Dear Brethren: It is in the fall season that most of our District Conferences, camp meetings and missionary collections take place; and, in advance of some, let me make one or two suggestions. You are aware that our whole church—from Baltimore to Brownsville, from Charleston to San Francisco—is being quickened with new zeal in the cause of missions. Liberal things, you know, were devised at the last annual meeting of the Board of Missions—new tracts of Immanuel's mint were taken in, and large appropriations made for the immediate sowing of the seed of the word of God therein. Therefore ordinary collections for missions will not suffice for the increased demands upon us this year. A very great advance upon former contributions will be needed. Now is the time to prepare to meet these demands, and to lay our plans, and to fix the mark toward which we shall work in this matter. It will never do for Louisiana Methodism to fall short of her full proportion of the missionary estimate. The honor is ours of starting the mission in Mexico, the doing of, which has so sprung the whole church to renewed activity in the great missionary cause. Let us now hold our advanced position as a Conference by contributing more liberally than ever to the success of the same. Let us come up grandly to the help of the missionary treasury this year. Let us do more in this cause than we ever did before—let us put forth more effort to awaken and arouse the Methodists of Louisiana to their duties and their privileges in this matter. Let none of us rest satisfied until our hands are filled with plenty for our missions and missionaries. To this end let me suggest that the subject of missions be well agitated among the laity during the session of each of our District Conferences, and that a sermon on the duty and privilege of supporting missions be preached at the Sunday morning service of every District, Conference and camp meeting within our bounds this fall, taking up a collection at the same time. Times of religious fervor should be times of liberal giving to prosper the work of Christ among men. Further, let every one of our preachers make it his aim to obtain at least $1 for missions from each member of his charge. By all means let the stewards attend to the collecting of what is needed for ministerial support, but let each preacher, as in the case of Paul, attend to the work of collecting for missions. Let us, in connection with our pastoral visits, make a personal application to every member, once a year, for missions; and I have no doubt the result would quadruple the old system of congregational collections.

Brethren, what district and which charge shall rank first among us this year in the Macedonian grace? The "cloud of witnesses" will look eagerly for the answer in the Minutes of the twenty-eighth session of the Louisiana Conference.

John Wilkinson,
Sec. Board of Missions, La. Conf.

Shreveport, La., June 21, 1873.

To Contributors.—We are made to groan under the occasional reception of long articles and serials. We do not like them, but sometimes put them in. Some subjects may require a series, but in that case each number should be exceedingly short. Ordinarily from one to four letter pages is long enough. Beyond four pages foolscap is absolutely unreasonable. Sometimes we receive an obituary signed "A Friend," and other communications without the name of the writer. These will not appear until the name and address are given.

We call attention to the advertisement of that old and excellent college, Emory and Henry, most delightfully located in Washington county, Virginia, and presided over by President Wiley, than whom there are no more experienced or better qualified educators in the whole land. Boys who do not go to Greensboro or Centenary or Homer may go there. We expect it is equal to any of our Southern colleges, and the climate makes it a desirable place for boys who require a bracing atmosphere.

Prefer loss before unjust gain, for that brings grief but once, this forever.

## Christianity in Japan.

Scarcely a week passes without our surprise being excited afresh over the wonderful approaches of Japan toward our religion and civilization. When Mr. de Mori, the late embassador from that country to our government, publicly advocated the introduction of the English language as the tongue for the population and the court, we were greatly amazed, for the language is next to the faith of a people in its hold upon their attachments and prejudices. But we are just now in receipt of direct information from Japan which throws even that gentleman's proposition in the shade as an innovation upon the life of the citizens. An article has appeared from a native author in one of the native papers, the *Minato Shimbun*, under the head of the "Christian Religion," in which there is a full and impartial description of all the religions which have become national in Japan. They are shown to fail in adaptation to the great wants of the mind, and to have certain defects which it is impossible to remedy. He then passes to the Christian religion, and refers to the attempts now made by its adherents to introduce it into the country. Whether it should be resisted or accepted is a question which he handles with much dexterity and vigor. The reader is not long at a loss to know which side he takes. He soon adopts the affirmative, and gives his reasons. The entire paper is a marvel; and, that our readers may judge its scope and quaint style, we give its close:

"In various countries of the West there is the system of worship of the Lord of heaven, which forbids the worship of idols of wood or stone.

"It teaches that which is of daily use to men, and the tendency is toward an increasingly careful observance of its precepts. Its teachers, in proclaiming its doctrines, teach what is for the benefit of all, and thus, slieneing a narrow spirit, they incite to a broader and better, which teaching is the secret of the civilization of the West.

"Since the government of the Tenno has been renovated, the time has come for the abandonment of evil habits. A religion there must be, but if Shintoism is proposed we know not how to teach it. If Confucianism or Buddhism, these will not do.

"If, therefore, despising the foolish charge of changing the national customs and of defiling the country, the religion of Jesus be introduced, it will be well for the people. Nor will such a course involve anything incompatible with the customs of the country or true reverence for our ancestry. If this religion should be tolerated, it would spread like a fire in the dry grass of the plain when lighted at a hundred points. Should some who hate this religion break out in rebellion, this, by the thoughtfulness of the followers of the new religion, might be easily subdued."
*New York Christian Advocate.*

## Wesleyan Methodist Conference in Canada.

The fiftieth annual session of this body opened in London, Ontario, on Wednesday, June 4, under the presidency of Rev. S. D. Rice, with Rev. E. B. Harper as co-delegate. Dr. Rice and Mr. Harper were both cordially greeted. The gratifying announcement was made that during the year there had been a net advance in membership of 1,087.

During the third day's proceedings resolutions highly complimentary to Dr. Punshon, and appreciative of his five years' service as president of the Conference, were adopted.

Rev. W. Scott read the report of the Jubilee Committee, which though not complete, inasmuch as the committee is to meet again and make still further arrangements, still the following items, taken from the report, will be interesting to our readers. During the months of September and October of the present year the jubilee of the Wesleyan Methodist Church in Canada is to be celebrated. That the objects aimed at in the celebration shall be spiritual and financial, the free-will offerings presented shall be applied for the benefit of superannuated ministers and the theological education of probationers, and the erection of suitable missionary premises in Toronto. Deputations shall be sent into the different sections of the country to assist in holding public meetings. A jubilee volume shall be prepared as a memorial of the goodness of God toward the church during these fifty years.

Rev. Dr. Ryerson read a paper relating to the Centennial Conference which is to be held in Philadelphia in July next. Sabbath, July 13, is to be observed in all the Methodist churches on the American continent as the day of celebrating the centenary of Methodism, and the three following days the Conference will be held in the same church as the first Methodist Conference was held one hundred years ago.

On motion of Rev. R. Jones, seconded by Rev. J. Elliott, the Conference resolved to take part in these centennial celebrations, and appointed Dr. Ryerson as our representative to the said Conference. A committee was also to be appointed which shall prepare an address to the said Conference, and consider what is the best mode of celebrating July 13, 1873.

ADVICES from Rio de Janeiro to May 23 have been received. The conflict between the clergy and secret societies continued to agitate Brazil. The ministry had taken strong ground on the subject and were gaining support for their policy. In the Lower House the premier made a speech defending the Free Masons, and promised that energetic measures would be taken to prevent the Bishops and the Jesuits from interfering with the society.

HONORARY DEGREES.—The trustees of Stewart College, at their late meeting, conferred the degree of L. L. D. on Rev. R. L. Dabney, D. D., of Union Seminary; and the degree of D. D. on Rev. Thomas R. Markham, of New Orleans.

MISSIONARY PERILS IN MEXICO.—Rev. Mr. Carter, of our Mexican mission, writes to our secretaries that a young native minister of the Presbyterian Church baptized a child in one of the towns (Capuhac,) and was afterward attacked in the street by a mob of Romanists, who struck him to the ground with a club. As he lay prostrate one of the assailants raised a dagger and struck at his breast. The blow was arrested by a friend, who was struck with him, so that it only tore through his coat; but his friend, who saved him, was turned upon and instantly killed on the spot. Three other Protestants were severely wounded. The native minister, with his wife, four children and his little flock of about a dozen persons have all fled, and are wandering about, not daring to return to their homes.

Mr. Carter adds: "As I left Real del Monto after preaching, April 13, I was myself surrounded by an excited crowd of about seventy or eighty persons, many of them intoxicated, who were displaying the most servile adulation to an itinerant priest who had been preaching among them. A young man who was looking on afterwards told me that he feared for me. I felt that almost the turning of a straw would have set them, drunk as they were, upon me. Happily their attention was not directed toward me, and I escaped unmolested."
*New York Christian Advocate.*

ARE WE WISE?—In looking over the catalogue of one of the largest colleges in the United States, we noted the fact that, while the State where this institution is located sends the largest number of students, Texas stands next on the list. Though among the most remote from that point, yet Texas is extending to it a more liberal patronage than any other. This fact is suggestive. It shows the deep interest our people feel in higher education. We cannot commend them for this too highly. At the same time we could but comment on the absence of forethought which leads our people to contribute so liberally to the support of schools in other States, when we can easily have institutions with better endowments and as able faculties at home. Even when we secure from other States the best talent and culture the land can afford, they are rejected as soon as they offer to teach on Texas soil, and our young men are sent abroad to support and build up the fame of other institutions. Texas will pay to that single institution the present year between $25,000 and $30,000.—*Galveston Christian Advocate.*

WE PUBLISHED last week, says the Galveston *Christian Advocate* of June 18, the charter of the Texas University, which passed both houses of the Texas Legislature; and the intelligence that some two hours before the adjournment, and when no time could be taken upon it, Governor Davis returned it with his veto, did not reach the office until the paper had gone to press. We are not advised as to the reason assigned for this unexpected action, and withhold comment for the present. Those having this important enterprise in charge will not permit this action to arrest their efforts. It will, we doubt not, arouse all the friends of the movement to redoubled zeal.

WE SEE, says the Nashville *Christian Advocate*, that certain Northern Methodist editors are determined to do all they can to prevent the success of our suit for indemnity by the United States government for the use of our Publishing House during the war. While many Northern men, of high position and of different political belongings, favor our claim, and wish us to succeed in securing it, our Northern co-religionists—at least some of them—seem disposed to do all in their power to frustrate it. We have good hope of succeeding, but if there be a failure we shall not be at a loss to assign a cause for it. We know what influences are at work against us.

THE supposed "smallest minister in the world, the Rev. T. Noble," was advertised to preach the other day at the Mission Hall, Grosvenor street, Manchester, England. No doubt he had a good congregation. The smallness of the minister would be a much greater attraction to the multitude than the largeness of his message. A minister with two heads, however, could have preached the benches of this clerical dwarf bare in a fortnight; and a minister who could proclaim the gospel from the flying trapeze would draw far better than either of them.—*Independent.*

A MEETING OF CARDINALS.—A meeting of cardinals has taken place at Rome and was presided over by Cardinal Antonelli. The *Fanfulla* states that among other objects it discussed the measures for preventing any disorders among the numerous inhabitants of the Vatican, in case of the death of the Pope. The same paper states that the council of the Vatican has requested those powers having representatives at that court to take the Vatican under their protection in the event of the Pope's death.

LATEST FROM MEXICO.—Rev. Dr. Butler, says the New York *Christian Advocate*, sends us an interesting communication for insertion in the *Christian Advocate*, which we are compelled to lay over because of its great length. An accompanying private note, dated Mexico, May 31, adds: "We are in the midst of a fearful excitement. The Jesuits are flying from the country, and the government is on their track."

BISHOP EARLY.—We are happy to inform our readers, says the Baltimore *Episcopal Methodist* of June 21, and the many friends of Bishop Early that he has greatly improved in health. A few days since he was able to take a ride out, and on returning went through the ceremony of ordaining a young candidate for the ministry.

A PROVERB is the child of experience.

SEE NOTICE of the lake-shore camp meeting among special notices on the eighth page. Let all who propose to attend the meeting make special arrangements in due time. It is expected that the services of the occasion will be opened promptly by preaching on Friday morning, August 1. Campers and comers should be on the ground on Thursday, July 31, and have all things ready, that they may wait on the Lord without distraction.

HIWASSEE COLLEGE, advertised in the present issue, is entitled to a liberal patronage. For salubrity of location and for economy it has no competitors. Address Rev. J. H. Brunner, Sweetwater, Tennessee. We should remark that Hiwassee is under the patronage of the Holston Annual Conference.

HOMER COLLEGE, Claiborne parish, Louisiana, is the property of the Louisiana Conference, and is fully entitled to the confidence and support of our people. President Borden is a successful educator, and should draw to the institution a large patronage. See advertisement in another column.

CLARKSVILLE FEMALE ACADEMY, Clarksville, Tennessee, is advertised in the present number of the ADVOCATE. This institution, is of long standing, located in the most thriving part of middle Tennessee, and is most ably conducted.

THE venerable David Ayers, formerly of Galveston, wishes us to say that his address will be Ocean Springs, Mississippi, from this date.

THE late Bishop McIlvaine, of Ohio, who was highly revered for his ability and piety, and who died in Europe some weeks since, was one of the two or three liberal-minded Bishops of the Episcopal Church, who recognized other evangelical churches as entitled to respect and consideration. Considering that there were other churches that divided the territory of Ohio with his own; he refused to call himself the Bishop of Ohio, but always subscribed himself "Bishop of the Protestant Episcopal Church of the Diocese of Ohio." He did this in the face of remonstrances from his church, but remained firm to the last. Those, however, in charge of his remains after his death disregarded the feelings and convictions he had entertained, and mocked the dead Bishop by inscribing upon his coffin, "Bishop of Ohio," thus making him wear in death a badge of bigotry which he, living, had discarded and condemned.—*Raleigh Christian Advocate.*

I SUPPOSE that many might have attained to wisdom had they not thought that they had already attained it.—*Saadi.*

## MARRIED.

RICHARDS—MIERS.—In Summerfield, on the twenty-sixth of June, by Rev. A. J. Briggs, Henry J. Richards, Esq., of West Point, Mississippi, and Miss Jessie E. P. Miers, eldest daughter of Pierson D. Miers, of Alabama.

SCOTT—HARRISON.—At the residence of the bride, May 13, 1873, by the Rev. R. H. Adair, Mr. J. W. Scott, of Shreveport, and Mrs. Emily C. Harrison, of Greenwood, Louisiana.

IRVINE—BELL.—By the same, at the residence of the bride's mother, May 28, Mr. Hampton P. Irvine, of Virginia, and Miss Jennie G. Bell, of Greenwood, Louisiana.

## Agent's and Publisher's DEPARTMENT.

### Acknowledgments of Letters and Funds

RECEIVED BY MAIL,

**For the Week Ending June 28, 1873.**

A—W. F. Ashley, American News Company, R. Ahlacy.

B—A. S. Barnes & Co., R. F. Blow, B. M. Booch, N. H. Bradley & Son, T. L. Boswell $54.50, A. B. Booth, H. Brooks $1.25, Gayle S. Boyd, L. Barnhart, M. P. Blanchard, F. H. Benson $6, J. E. Burton, J. B. Brunner $10, T. B. Buckingham.

C—Claxton, Remsen & Haffelfinger, H. Connelly, W. G. E. Cunningham $25, Skipwith Cole $2, Silas Catching, Robert Carter & Bros., W. Campbell, A. J. Coleman $6.85, E. H. Cushing, B. Clegg, W. J. Carleton $54.22, T. R. Carlos, C. W. Carter two letters.

D—W. B. Dennis two letters $5, B. D. Dashiell, J. J. Davis $1, A. Davis 50 cents, Donaldson & Co., Dufur & Co. $20.

E—W. H. Ellison, J. A. Erwin.

F—E. N. Freshman, D. W. Foster.

G—J. M. Goff $5, T. C. Gordon, W. H. Graham $10.40, C. F. Gillespie $1, William K. Gilliam, M. M. Graham, Green & Cator, D. A. Givens, E. B. Gambilin.

H—W. L. C. Hunnicutt $12, W. Hart $6, J. D. Harper, James H. Houston $25, M. B. Hallister $12, John Holland, D. M. Hudson $8.05, Hubbard Bros., W. H. Hogan.

J—J. H. Jones, R. K. Joyne, J. H. Jones, B. F. Johnson $30, J. K. Joyne.

L—George M. Livermun, Charles Lewis $5, J. Latham & Co.

M—T. Moody, A. H. Moss two letters, O. M. Marsh, G. S. Miller, J. L. Meaker, J. M. McKee, Thomas Mallett.

N—E. P. Needham & Son, C. J. Nugent.

O—James Ormand.

P—Pierce, Matthews & Bros., John E. Potter & Co., J. W. Purifoy $5.65, S. A. Pilley, B. A. J. Parker, Henry Price, C. F. Pugh, W. J. Persell, S. M. Pettengill & Co. two letters $15, W. Priestly, Robert Parvin.

R—T. S. Randle $2, G. P. Rowell & Co., E. E. F. Ross, A. H. Redford two letters, Mrs. L. M. Riggs.

S—J. Hardeman Stone, Snider & Holmes, L. Spiller $1, C. B. Stuart $7, Mrs. M. A. Sledge $1.25, J. N. Soper & Co., B. B. Shugleford $1, L. V. Shaw, R. A. Sibley.

T—R. W. Thompson Jr., Tower, Gildersleeve & Co., W. H. Thomas, J. R. Taylor, J. D. Tryor 25 cents, R. P. Thompson.

V—J. A. Vose.

W—Horace Waters & Son, T. F. Webb $3.20, S. B. Watts $5.25, George Woods & Co., E. E. Wiley, J. M. Wright, J. L. Wright three letters $75, Miss Maggie Wroton $2.45, C. L. Watson, W. J. Williams, William F. Wilkinson.

Z—J. H. Zellin & Co. $87.50.

STONEWARE AND CHINA.—We call attention to the surprisingly cheap and extensively varied assortment of China, stone and glassware sold by Messrs. Navra & Offner, at 174 Canal street. Their enterprise in the introduction of cheap and beautiful wares entitles them to the attention of purchasers, and we advise those wishing to invest in their line to give them a call.

THE WEEKLY WATCHMAN, LITTLE ROCK, ARKANSAS.—Under contract with E. H. Hutchkiss, editor and proprietor, the subscribers of the *Watchman* will be furnished with the NEW ORLEANS CHRISTIAN ADVOCATE during the time of the suspension of said paper, being *thirty-six weeks* further, as agreed upon, or until notice thereafter.

MR. E. F. ROSS, our resident advertising agent, is now on a brief tour through the West and North, and we commend him to the attention of our patrons, and shall be thankful for courtesies extended to him. They are assured that Mr. Ross has no other business, but devotes his entire time to the paper, and is entitled to all the consideration of one of its business corps.

GAS AND STEAM-PIPE FITTING.—We call attention to the advertisement of Mr. James N. Quin, who does all kinds of work in the above line, and is also agent for the Challenge Wind Mill, hay cutters and other machinery, No 116 Tchoupitoulas street, New Orleans.

WE SEE that Procter & Gamble's EXTRA OLIVE SOAP is becoming very popular in our city. Its quality, we know, is superior, and being nicely perfumed, we are not surprised that consumers prefer it, and that it has a large sale.

COLGATE & CO.'S new perfume for the handkerchief, "CASHMERE BOUQUET," will be appreciated by all who have enjoyed the delicate and peculiar fragrance of their toilet soap of the same name, which is so universally popular. Jel2 1y

## *BUSINESS NOTICES.*

PROFESSIONAL and amateur musicians should examine the Combination Solo Stops, found only in GEORGE WOODS & CO.'S ORGANS.

THE ÆOLINE.—A most delicate, soft or breathing stop.

THE VOX HUMANA.—A baritone solo, not a fan or tremolo.

THE PIANO.—A beautifully-toned piano, which will never require tuning. See advertisement in another column. Je12 3m

HAMILTON'S BUCHU AND DANDELION is taking the place of all other diuretic remedies. The fortunate merit of the preparation has gained for it a deserved reputation as the best remedy for all diseased conditions of the kidneys and liver ever presented to the public. Any physician can tell you that the ingredients in this preparation form a valuable alterative and blood purifier, removing, through the healthy action of the kidneys, liver and bowels, the impurities of the blood. Buy the remedy of Frederickson & Hartenau & E. J. Hart & Co., New Orleans. my22 2m

OCEAN SPRINGS.—The most pleasant watering-place we have ever found is Ocean Springs. In our travels North or South we have found no place at which we have been so comfortable as there; and we may say to persons visiting the seashore and wishing to find a quiet, home-like house, with an excellent table and moderate charges, that they will find the house kept by Mrs. D. T. Chamberlin to suit them as well as any we know of. Jy4 3

PIERSON & HEWS, the Clothing, Shirts and Furnishing Goods, Hand 15 Camp street, opposite City Hotel, New Orleans, Louisiana. We invite visitors from the interior to examine our stock and prices. We claim to sell first-class goods as low as can be afforded and live. We sell the celebrated Shoulder seam Shirts, warranted to fit, wear and give satisfaction. Liberal deduction made to Clergymen, and their trade solicited. 6t27 1y

CLERGYMEN, bankers, book-keepers, editors, and all others who lead sedentary lives, will find much relief from the frequent headaches, nervousness and constipation engendered from want of exercise by taking Simmons' Liver Regulator. It is a harmless vegetable compound. It can do no injury, and ministers who have tried it will confidently assert that it is the best remedy that can be used. Jy3 1t

THE EQUITABLE LIFE ASSURANCE SOCIETY, New York.

Assets ..... $21,000,000
Income ..... 11,000,000

Branch office—33 CAMP STREET.

A. P. CLEVELAND, General Agent.

fe13 1y

RUPTURE CURED by Dr. A. Folleau, of the Paris Medical Faculty. Specialty for the treatment of all deformities of the body. No. 8 St. Charles street, New Orleans, Louisiana.

Pamphlet and circular of Dr. Folleau's method of treatment can be obtained by sending postage stamp to P. O. Box 2092. ap19 3m

BEST AND OLDEST FAMILY MEDICINE.—SANFORD'S LIVER INVIGORATOR, a purely Vegetable Cathartic and Tonic, for Dyspepsia, Constipation, Debility, Sick Headache, Bilious Attacks and all derangements of liver, stomach and bowels. Ask your druggist for it. Beware of imitations. m27 1y

USE DR. HENRY'S WORLD'S TONIC AND BLOOD PURIFIER.—It is the great household remedy; pleasant to take, yet potent for the prevention and cure of diseases. Use it for them Bitters, Cordials, Tonics or Sarsaparilla. Sold by druggists. jy18 1y

DR. HENRY'S ROOT AND PEARL PILLS. Mild yet thorough; a combination of entirely vegetable; great Liver remedy. Price, 25 cents. Sold by druggists. jy18 1y

MRS. WHITCOMB'S SYRUP.—The great soothing remedy. Price only 25 cents. Gives rest to the mother and health to the child. Sold by druggists. jy18 1y

TWELVE SAMPLES (postage free) for fifty cents. Sells for $10. R. L. WOLCOTT, 181 Chatham square, New York. se26 1y

## *NEW ADVERTISEMENTS.*

**HOMER COLLEGE,**

HOMER, CLAIBORNE PARISH, LA.

COURSE OF EDUCATION

THOROUGH AND PRACTICAL.

**Total Expense Per Annum Only $207.**

☞ Send for a catalogue to

REV. J. LANE BORDEN, President.

Tuition free to children of Preachers in regular work. jy3 6m

**EMORY AND HENRY COLLEGE,**

WASHINGTON COUNTY, VA.

**On the Eleventh of September**

our scholastic year begins, and continues Forty consecutive weeks. It is divided into two sessions of twenty weeks each. The Spring session begins January 29, 1874. Students can enter at any time, though they should, if possible, begin with the session. The entire expenses for the forty weeks, including board, tuition, fuel, room-rent, washing and contingent fees, need not exceed $230. These rates, so remarkably low considering the superior advantages here offered, must commend this institution to the favor of those seeking thorough collegiate training. Before selecting your school consult any of those knowing the college, especially our Alumni and old students, prominent men in the Methodist Episcopal Church South, and professors of the University of Virginia, who have authorized this reference, or send directly to the undersigned for a catalogue or for any information desired.

E. E. WILEY, President,
Emory P. O., Virginia.

jy3 8m

**HIWASSEE COLLEGE.**

UNDER CARE OF

**The Holston Conference, M. E. Church South.**

Founded in 1849. Greatly improved. Boarding-house operated with corps of five hundred nerves. Fare generous. Faculty full. Instruction thorough. Located in the quiet country, seven miles from Sweetwater, on the Knoxville, Virginia and Georgia Railroad. Expenses of tuition, board, fuel, lodging and washing less than $150 a year. Fall session begins AUGUST 4. Conveyance any day. For further information address

REV. J. H. BRUNNER, Sweetwater, Tenn.

jy3 2m

**CLARKSVILLE FEMALE ACADEMY,**

CLARKSVILLE, TENN.

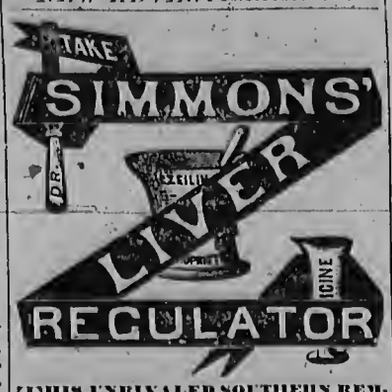
The next session of this institution will begin SEPTEMBER 1. The corps of Teachers numbers twelve, all tried and approved. The Literary, Music and Art Departments are well furnished, the course of study is full, instruction thorough, and every facility will be afforded young ladies for a finished education. The boarding arrangements are complete. For a boarding pupil, with no extra studies, the total expense is about $250. Send for circular containing rates, etc.

REV. J. M. WHOOTT, President.

jy3 3m

AGENTS—ADDRESS COWAN & CO., Eighth street, New York, for best-selling Book published; $90 a week and expenses. Salary or commission. jy3 12t

## *NEW ADVERTISEMENTS.*




THIS UNRIVALED SOUTHERN REMEDY is warranted not to contain a single particle of MERCURY, or any injurious mineral substance, but is

PURELY VEGETABLE,

containing those Southern Roots and Herbs which in all-wise Providence has placed in countries where Liver diseases most prevail. It will cure all diseases caused by Derangement of the Liver.

THE SYMPTOMS of Liver Complaint are a bitter or bad taste in the mouth; pain in the back, side or joints, often mistaken for Rheumatism; sour stomach; loss of appetite; bowels alternately costive and lax; headache; loss of memory, with a painful sensation of having failed to do something which ought to have been done; debility; low spirits; a thick, yellow appearance of the skin and eyes; a dry cough, often mistaken for Consumption. Sometimes many of these symptoms attend the disease, at others very few; but the Liver, the largest organ in the body, is generally the seat of the disease, and, if not regulated, in time, great suffering, wretchedness and death will ensue. This

**GREAT UNFAILING SPECIFIC**

will not be found the least unpleasant. For Dyspepsia, Constipation, Jaundice, Bilious Attacks, Sick Headache, Colic, Depression of Spirits, Sour Stomach, Heart-Burn, etc.,

**Simmons' Liver Regulator or Medicine**

is the cheapest, purest and best Family Medicine in the world. Manufactured only by

J. H. ZEILIN & CO., Macon, Georgia, and Philadelphia, Pa.

Price, $1. Sold by all Druggists. se6 1y

RECONSTRUCTION!

DOWN WITH THE PRICES

TO SUIT THE TIMES.

**French China as Cheap as Stoneware**

NOW, AND

STONE CHINA AS CHEAP AS COMMON WARE.

**300 Casks French China.**

Which will be sold as follows:

French China DINNER SETS, comprising 107 pieces, will be sold during the summer season at ..... $20 00

110 piece, all large and serviceable ..... 25 00

French China Dinner and Soup PLATES, per dozen ..... 2 50

French China Breakfast PLATES, per dozen ..... 2 25

French China Dessert PLATES ..... 2 00

French China Tea PLATES ..... 1 75

French China Ice-cream or Preserve PLATES ..... 1 25

French China Tea CUPS and SAUCERS ..... 2 50

French China After-dinner COFFEES ..... 1 50

**All Other Goods in Proportion.**

White Granite or Stone China DINNER SETS ..... $10 50

White Granite TEA SETS ..... 3 75

White Granite or Stone China CHAMBER SETS ..... 3 75

N. B.—We omitted to mention that our French China TEA SETS, comprising 44 pieces, are only $6 per set.

GOLD-BAND CHINA.

We have the largest and best assortment of any house in the city, which we sell in sets or single pieces. Persons wishing to match up Broken Sets can be accommodated with the same at the ONLY CHEAP CHINA, CROCKERY, GLASS AND HOUSE-FURNISHING EMPORIUM.

NAVRA & OFFNER, No. 174 Canal street.

may6 6m 5p

JAMES N. QUIN, PRACTICAL GAS AND STEAM-PIPE FITTER.

All kinds of Brass Work. General Southern Agent for the celebrated Nichols Patent Challenge Wind Mill; also for Challenge Feed Mills, Hay Cutters, Corn Shellers and Brave Wells. For price list and circulars address J. N. QUIN, Ja3 1y 116 Tchoupitoulas St., New Orleans.

WANTED.—WE WILL GIVE MEN AND Women

**Business That Will Pay**

from $1 to $5 per day, can be pursued in your own neighborhood. It is a rare chance for those out of employment or having leisure time. Girls and boys frequently do as well as men. Particulars free. Address J. LATHAM & CO., 282 Washington St., Boston, Mass. jy3 4t

THE HOUSEHOLD PANACEA AND Family Liniment is the best remedy in the world for the following complaints, viz.: Cramp in the limbs and stomach, pain in the stomach, bowels or side, Rheumatism in all its forms, bilious colic, neuralgia, cholera, dysentery, colds, fresh wounds, burns, sore throat, spinal complaints, sprains and bruises, chills and fever. Purely Vegetable and all-healing. For internal and external use. Prepared by CURTIS & BROWN, No. 215 Pulton St., New York, and for sale by all druggists. Jy3 1y 6t w

A FINE PIANO,

FOR SALE CHEAP.

Address ROBT. J. HARP, Agent, Je26 2t 110 and 112 Camp St., New Orleans.

PAIN! ..... PAIN! ..... PAIN!

WHERE IS THY RELIEVER?

Readers, you will find it in that Favorite Home Remedy,

PERRY DAVIS' PAIN-KILLER.

It has been tested in every variety of climate, and by almost every nation known to Americans. It is the almost constant companion and inseparable friend of the missionary and traveler, on sea and land, and no one should travel on our lakes or rivers without it.

**Its Merits are Unsurpassed.**

If you are suffering from Internal Pain, twenty to thirty drops in a little water will almost instantly cure you. There is nothing equal to it. In a few moments it cures Colic, Cramps, Spasms, Heartburn, Diarrhea, Dysentery, Flux, Wind in the Bowels, Sour Stomach, Dyspepsia and Sick Headache. It cures Cholera when all other remedies fail. It gives instant relief from Aching Teeth.

In sections of the country where FEVER AND AGUE prevails there is no remedy held in greater esteem.

☞ Directions accompany each bottle. Price, 25 cents, 50 cents and $1 per bottle.

For sale by

WHEELOCK, FINLAY & CO., New Orleans,
R. F. GEORGE, Galveston, Texas,

and by medicine dealers generally. fe13 6m

A BOX OF

INITIAL PAPER

mailed to any address on receipt of TWENTY-FIVE CENTS by

ROBT. J. HARP, Agent, Je26 1m 110 and 112 Camp St., New Orleans.

WRITE FOR A PRICE LIST TO J. H. JOHNSTON,




173 Smithfield St., Pittsburg, Pa.

Breech-Loading Shot-Guns, $40 to $300. Double Shot-Guns, $8 to $150. Single Guns, $3 to $25. Rifles, $8 to $75. Revolvers, $6 to $25. Pistols, $1 to $8. Gun Material, Fishing Tackle, etc. Large discounts to dealers or clubs. Army Guns, Revolvers, etc., bought or traded for. Goods sent by express C. O. D. to be examined before paid for. aug5 1y s o w

AGENTS WANTED FOR THE GREATest Subscription Books.

THE POPULAR FAMILY BIBLE.—Numerous and splendid Illustrations, with Bible Dictionary, Steel Plate Illuminations, Photograph Albums, Bible History, etc.

THE VOICE OF GOD.—An elegant and most valuable work of 800 pages royal 8vo. Illustrated. A compendious history of sacred literature, facts and characters; with anecdotes of eminent patriarchs, kings and priests.

Terms and descriptive circulars free.

MILLER'S BIBLE AND PUBLISHING HOUSE
Je26 13t 1102 and 1104 Sansom St., Philadelphia.

## *NEW ADVERTISEMENTS.*

MERCHANTS' MUTUAL

INSURANCE CO.

OF NEW ORLEANS,

NO. 101 CANAL STREET.

**Nineteenth Annual Statement.**

In conformity with the requirements of their charter the company publish the following statement:

Premiums received during the year ending May 31, 1873, including unearned premiums of the previous year:

| | |
|---|---|
| On fire risks | $731,895 30 |
| On marine risks | 92,630 18 |
| On river risks | 182,563 44 |
| Total premiums | $1,007,088 92 |
| Less unearned premiums | 202,077 00 |
| Net earned premiums, May 31, 1873 | $804,011 92 |

Losses paid:

| | | |
|---|---|---|
| On fire risks | $432,708 38 | |
| On marine risks | 48,140 47 | |
| On river risks | 63,541 21 | |
| Taxes | 23,802 92 | |
| Reinsurances and return premiums | 91,961 63 | |
| | $620,200 01 | |
| Indirect interest, less expenses | 17,775 31 | 611,491 33 |
| Profit | | $192,920 59 |

The company have the following assets:

| | |
|---|---|
| Real estate | $128,371 15 |
| City bonds | 307,050 00 |
| Bank and railroad stocks | 24,188 00 |
| Notes secured by mortgage | 401,202 30 |
| Notes secured by pledge | 153,408 72 |
| Bills receivable | 41,073 79 |
| Premiums in course of collection | 101,808 30 |
| State bonds | 1,500 00 |
| Insurance stocks | 1,800 00 |
| Stock of Vallette Dry Dock Company | 19,800 00 |
| Stock of Levee Steam Cotton Press | 2,300 00 |
| Stock of Marine Dry Dock and Ship Yard Company | 4,000 00 |
| Harbor Protection Company | 1,500 00 |
| St. Louis Hotel Association | 5,000 00 |
| Mortgage bonds Turners' Association | 2,000 00 |
| Mortgage bonds Odd Fellows' Hall | 5,000 00 |
| Judgment on mortgage notes | 6,000 00 |
| Cash on hand | 171,417 14 |
| New Orleans, Florida and Havana Steamship Company | 3,000 00 |
| Total | $1,386,269 46 |

The above statement is a just, true and correct transcript from the books of the company.

PAUL FOURCHY, President.

C. W. NOTT, Secretary.

STATE OF LOUISIANA,
Parish of Orleans, City of New Orleans.

Sworn to and subscribed before me the ninth day of June, 1873. P. PHS. CHVELLIER, Notary Public.

At a meeting of the Board of Directors, held on the ninth day of June, 1873, it was resolved to declare a Cash Dividend of FIFTEEN PER CENT. on the net earned participating premiums for the year ending May 31, 1873, payable on the third Monday of July next.

Also to pay to the Stockholders, on demand, interest at the rate of six per cent. per annum on their stock.

**Directors.**

| | |
|---|---|
| P. Maspero, | David McCord, |
| S. Z. Reid, | L. F. Gellers, |
| M. Pulz, | P. Fourchy, |
| P. S. Wiltz, | J. J. Fernandez, |
| D. A. Chalaron, | J. M. Allen, |
| | Charles Laffite. |

Je12 2m

A. P. DANNER & CO., MOBILE, ALA. WILEY G. TOOMER, NEW ORLEANS.

DANNER & TOOMER,

COMMISSION MERCHANTS

IN ALL KINDS OF

**Lumber, Timber, Staves and Naval Stores,**

AND SAW MILL AGENTS.



BLANCHLEY'S IMPROVED

GENUINE

**CUCUMBER-WOOD PUMPS.**

Widely and favorably known for their valuable qualities: Purity, Durability, Efficiency and Cheapness. Every Farm should have them.

TINGLEY'S PATENT HORIZONTAL

**REVOLVING ICE-CREAM FREEZERS**



are the best and most economical machine of the kind ever made. Send for descriptive catalogue and price lists to

DANNER & TOOMER, 288 Delord street, New Orleans, General Southern Agents.

Postoffice address—Lock Box 921. ap17 8m

THE SINGER IMPROVED

FAMILY

SEWING MACHINE.

**OVER 1,000,000 SINGER MACHINES**

*HAVE BEEN SOLD*

AND ARE IN DAILY USE.

They are perfectly Simple, Reliable and Durable and every Machine sold is FULLY GUARANTEED to give ENTIRE SATISFACTION on every description of work.

They have been before the public for over a quarter of a century, and are continually growing in popular favor.

☞ Send for circular and samples of sewing.

E. BUTTERICK & CO.'S

**CELEBRATED PAPER PATTERNS**

—FOR—

LADIES' AND CHILDREN'S GARMENTS.

Thousands of Ladies in this city will attest their usefulness and economy. They are indispensable to every family, and are particularly serviceable to Ladies in the country. Call or send for catalogues. Patterns sent by mail, to any address, on receipt of price

WM. E. COOPER, 81 Canal street.

fe27 6m

GEORGE WOODS & CO.'S

ORGANS.

The most remarkable instrument ever perfected capable of the most beautiful musical effects, and in the most elegant cases.

ALL LOVERS OF MUSIC

SHOULD SEE THEM, AND HEAR

THEIR COMBINATION SOLO STOPS.

ROBERT J. HARP,

**110 and 112 Camp St., New Orleans.**

has them for sale. Je12 3m

$5 TO $20 PER DAY.—AGENTS Wanted.—All classes of working people, of either sex, young or old, make more money at work for us in their spare moments, or all the time, than at anything else. Particulars free. Address G. STINSON & CO., Portland, Maine.

## The Child's Corner.

### A CHILD'S NIGHT MUSING.

From her chamber window peering
Stood a little child, one night
As the deepening shadows nearing
Mingled with the warning light.

Soon the landscape, faint and fainter,
Which she loved to look upon,
Lay a gloomy mass before her—
All its grace and form were gone.

Gazing thus, her eyes grew tearful
When the day's last beam had fled,
While her little heart grew fearful,
To herself she softly said:

"Who will mind the sheep, I wonder?
For the shepherd cannot see
And the cattle roaming yonder,
Oh, how lonely they must be!

"Grandpa says the Savior keepeth
Watch o'er all things here below,
That he slumbers not, nor sleepeth,
Nor doth ever weary grow.

"Are the stars so brightly beaming,
And the moon with silvery light,
O'er the darkened earth now streaming,
Helps to Jesus in the night?

"Does the moon shine round the steeple,
So that he should see the way
To the homes of all his people
When the sun is gone away?

"I love to think he stands beside me
When I say my evening prayer,
And, though all is dark around me,
His watchful love may share."

THE London *Daily Telegraph* thus describes the arrival of some otters at Regent's park:

About noon, on the twelfth instant, the little visitors from the Land's End were presented to their purchaser in Albany street, Regent's park. "On opening the basket," says he, "I found the little things curled up like the babes in the wood, and their pretty little bright eyes looked up at me imploringly, as much as to say: 'Please don't hurt us; we are dreadfully frightened, hungry and sleepy, and we have lost our poor mother.'" It is needless to add that, if the orphans could but have known it, a better substitute for their lost mother than the lover of nature into whose hands they had fallen could not well have been found. He proceeded at once to supply all their wants, and, fearful of trusting "his prizes" to any one but himself, set off to carry them down to Brighton, *in propria persona*. On arriving at Victoria station he took a look at his treasures, and was horrified to find one lying upon his back and apparently dead, while the other seemed far from being in vigorous health. Appealing to the humanity of the guard, Mr. Buckland asked where he could find a fire, as he saw that his two little charges were perishing from cold. He was at once shown into the waiting-room, and the burners of the gas-stove were delighted without delay. "I put," says Mr. Buckland, "the basket with the otters on the top of the gas-stove, and turned up the gas as high as I dared, without burning the animals; but still the poor sick otter did not move, although his companion got better. Just as the train was starting a porter came with foot-warmers. I immediately procured one, and placed the otters in the basket upon it." At Croydon the kind-hearted narrator tells us he was delighted to find the healthiest of the two otters lying half asleep on the foot-warmer, while the sick one opened his eyes, and gave other tokens of reviving vitality. Feeling sure that the invalid wanted more warmth, Mr. Buckland bethought him of his sealskin waistcoat, in which he swaddled the patient. Upon arriving at Brighton he was met by Mr. Lawler, one of the attaches of the aquarium; and, together with their charge, they both jumped into a cab. The next scene must again be told in the narrator's own words. "A few minutes after we left the station," says Mr. Buckland, "I felt something nip my leg. Looking down into the basket I found that both otters were loose in the cab. My foot-warmers had been so effectual that I had made them too lively. I told Lawler to keep perfectly quiet and do nothing, and even if he was bitten not to move his legs." When they read these words many persons will be apt to imagine sensations which they would have experienced had they been in Mr. Lawler's place; but it must be remembered that he and his companion are both naturalists, and that a nip from an otter is "all in the way of business." After describing with much quiet humor the antics by which he got the fugitives back into their basket, Mr. Buckland succeeded in landing them at the aquarium, where it was at first believed that both were in perfect health. We regret, however, to be compelled to add that the sickly otter has since died. Let us hope that his surviving companion will continue for many years to delight the visitors to the Brighton Aquarium with the "grace and elegance" of his swimming, and to remind all who see him of the trouble and tenderness which Mr. Buckland lavished upon his early days.

## Music and Mercy.

The citizens of Antioch, irritated by some exactions which the Emperor Theodosius had imposed on them, broke out into open revolt; and, among other excesses, pulled down the statues of the Emperor and Empress and dashed them to pieces. Shortly after, when the heat of their fury was passed, they began to repent their indiscretion, and to be filled with alarm for the danger into which they had brought themselves and their city. Flavianus, their Bishop, took a journey to Constantinople, in order to appease Theodosius; but the Emperor indignantly repelled all supplications, and vowed that nothing but the most signal vengeance would satisfy him for the insult put upon his crown and dignity.

The good Bishop was in despair at the danger impending over his flock; but being a man of lively fancy, and learning that the Emperor was in the habit, while feasting, of having a number of young boys to sing to him, he conceived the idea of making yet another appeal, through music's powerful influences, to the sensibilities of the Emperor's heart. He prevailed with those who had the charge of the songsters to place them under his direction for a short time, during which he taught them to sing in mournful strains the woes of the Antiochians; the sorrow they felt for their transgressions, and their despair at having fallen under the displeasure of their prince.

A day was at length fixed on which the boys were to try the effect of their lesson on the Emperor. The attention of Theodosius was instantly arrested by the peculiar pathos of the strains addressed to him; he soon discerned the import which they conveyed; yet continued to listen to them with undiminished fascination; and such at last was the effect produced that, watering the cup of wine which he held in his hand with his warm tears, he forgot all the displeasure he had conceived against the Antiochians, and called aloud: "The city of Antioch is forgiven!"—*Percy Anecdotes.*

## The Cherry-Tree's Advice.

The grasses were heartily tired of lying in bed, as they had done all winter, wrapped up in thick coverlids of snow. The south wind had taken the coverlids off, which made them think it was high time to spring up.

"Wait," said the Cherry-tree; "be patient. The wise do not hurry without good reason. It is not quite time for work. Stretch yourselves before you get up. The sun has not yet cooked the air, and April may serve you ill. She will wash you enough, I dare say. Her cisterns are full of rain-water; but she may keep you too long in the wet. There is reason in all things. Wait till you hear May coming."

"Let us wait," said the Dandelions and Buttercups. "The Cherry-tree is better and older than we are, and has had a wider field of observation: she knows."

"Or thinks she does," cried a Clover saucily.

"It seems to me you have lost your sweetness," said a Currant-bush, remembering how people turned from her when she was sour.

The Clover felt ashamed and mortified. "Oh!" she whispered to herself, "I must be a poor dependent thing to be sweet only when the sun kisses me." The reproof was not lost on her. It is sometimes good to see ourselves as others see us.

"How soon will May be here?" asked a Plautain.

"All in good time," said the Cherry-tree pleasantly. "God has an eye on us. He does not forget the least one. He is sometimes slow, but he is very sure. 'Seed-time and harvest' never fail; only let us follow his leadings. Be quiet a little longer, and then—"

"And then, and then!" they all shouted, only it was the wind you heard, and not them.—*The Child's Paper.*

## The Right Way to Begin.

A little girl once said: "Oh, mother, how very hard it is to do right! I don't believe I shall ever be able."

"Have you really tried, my dear?"

"Oh, yes; I try every day. When I awake, before I get up, I say to myself: 'I will be good all the day; I will be gentle and kind; I will obey my parents and teachers; I will not quarrel; I will always tell the truth.' But then, mother, I don't know how it is, I do so often forget. Then, when evening comes, I have to say: 'There, now, what is the use of trying? I have been in a passion; I have been disobedient, and once or twice, mother, you know, I have said what was not true.'" The dear child seemed very much ashamed while saying this, so her mother looked kindly at her, and only said: "My dear, I do not think you have *begun* right." The little girl looked up wonderingly, and her parent went on: "The first thing is to have a new heart; have you asked for this?" "No, mother, I am afraid not." "Then, my child, do so at once. Good fruit, you know, can only come from a good tree. If your heart is wrong your conduct will be wrong. You cannot make it right yourself, with all your good resolutions; but ask God, for Christ's sake, to help you. He will give you his Holy Spirit, and you will not find it any longer impossible to do right." I am glad to say that the child took her mother's advice. That very day she asked God earnestly to change her heart, and help her to do right. She *prayed*, she *watched*, she *strove* hard against her sins, and was able, by God's grace, to lead the life of a lovely young Christian.

THE PRECIOUS LITTLE PLANT.—Two little girls, Bridget and Walburgia, went to the neighboring town, each carrying on her head a basket of fruit, to sell for money enough to buy the family dinner. Bridget murmured and fretted all the way, but Walburgia only joked and laughed. At last Bridget got out of all patience and said vexedly:

"How can you go on laughing so? Your basket is as heavy as mine, and you are not a bit stronger. I don't understand it."

"Oh! it is easy enough to understand," replied Walburgia.

"How so?"

"I have a certain little plant that I put on the top of my load, and it makes it so light that I can hardly feel it. Why don't you do so too?"

"Indeed it must be a very precious little plant. I wish I could lighten my load with it. Where does it grow? Tell me. What do you call it?"

"It grows wherever you plant it, and give it a chance to take root, and there is no telling the relief it gives! Its name is patience!"—*Herder.*

HOW TO OBEY.—Do it at once. Never wait to be told a second time. Do just what you are told to do. Do not try to have your own way, even in part. Do it cheerfully. Do not go about it in a surly, cross, peevish way. Don't fret and grumble and talk back. Only cheerful obedience can be pleasing to God and man.

NO TRIUMPHS are comparable to those of piety, no trophies so magnificent and durable as those which victorious faith erecteth; they do far surpass the most famous achievements of pagan heroes.

## Farm, Garden and Household.

### Sheep Walks.

In parts of Great Britain vast tracts of land are found too poor or too rugged for cultivation, and possess a money value only because they furnish good ranges for sheep. On the other hand, in the best-cultivated and most fertile portions of that country sheep play an important part in agriculture. So in the South I believe we have no lands too rich or too valuable to be advantageously used for sheep—none that are by nature too poor. I say *by nature*, because every farmer unfortunately can remember instances of miscalled "cultivation," the final result of which has been absolute barrenness.

Sheep are indiscriminate feeders, and hardly any green thing comes amiss to them. All the ordinary wild and cultivated grasses, the greater number of weeds, young bushes, shrubs, etc., are eaten with avidity. They are fonder than any other stock of variety in their food, and sometimes show this taste in unexpected ways. For instance, a friend told me lately that his flock had exterminated from his lawn that annoying weed, the narrow-leaved dock. My sheep are devoted to young cockle-burrs, and will never let one "head out," if they can get at it. When a flock is changed from a clean pasture to a weedy one they are apt to eat all the young weeds before touching the grass.

The Bermuda has always seemed to me the most promising of our Southern grasses—valuable alike for sheep and cattle, but, owing to the fact that it does not grow through the winter and remain green like blue grass, it is valuable only for summer grazing. I speak of it as seen two hundred miles south of Memphis—perhaps further South it may live and keep fresh all the year. The short, close turf it makes is exactly what sheep like best. I may add that there is nothing they like better than clover and peavines—green or cured.

The system of keeping sheep practiced at the North and here, depending on a succession of inclosed pastures for them, I take to be generally inapplicable at the South. The "let-them-alone" style has been well tried. The plan of employing a shepherd to remain with them day and night may answer where things are done on a large scale, but its expense and the nature of the country will preclude its general adoption. Where the sheep walk is uninclosed, if a few acres can be fenced off near the owner's dwelling, for folding them on at night, it will probably be found the cheapest and best plan. The folding lot will become extremely rich in a short time, as sheep leave most of their manure where they lie at night. They may be salted in or near it, so as to make them easier to drive up. When the lot becomes dirty they should be changed to a new one, as it is filth, rather than confinement, that injures sheep. Plenty of bells on your sheep are desirable, both to prevent loss by straying away, and as a protection against dogs. One to every ten sheep is a good proportion for a small flock—one to every twenty for a large one.

It is scarcely necessary to mention that by this method of folding you secure in a year a large amount of valuable manure, evenly spread—except, indeed, that it is apt to be thickest on the highest points in the field, just where most needed.

If possible, the folding lot should contain or be convenient to a stream of pure water. It is safe to suppose that sheep can do well without water, and they are very particular as to the quality and cleanliness both of their food and drink. Indeed one great attraction of sheep husbandry is that it compels cleanliness as requisite to success. The dirty stables and pastures which a cow or hog will endure with resignation would soon prove fatal to sheep.—*C. Brown, in Southern Cultivator.*

CUCUMBERS ON TRELLISES.—Everywhere we go we see the cucumber in the open air suffered to run on the ground. This is, no doubt, a relic of European culture. There it is necessary. The climate is not hot enough, and the plants have to be started, if not grown altogether, in low, flat glass frames. But where the cucumber grows wild it spreads over bushes and trees, and the growth and product is enormous. All plants with tendrils prefer to ramble in this way. The grape vine, it is well known, seems fairly to rejoice when it can find a large mass of twiggy brush to ramble over as it wills; and so does the cucumber. No one who has not tried can have any idea of the luxurious growth of a cucumber when trained to a stake which has a set of stubby side branches left along its length. Some which the writer saw had been taken at a distance for some vigorous kind of ornamental gourd, and the crop was enormous.

A great advantage in this style of culture is that the plants occupy far less ground than when permitted to spread over the surface in the usual way. This is a great gain to small gardens, and to large ones, for that matter; for if we have land enough and to spare, few of us have time to waste in preparing more of it than is necessary to the perfection of a crop. *Gardeners' Monthly.*

A PREVENTIVE of the potato disease is found by a French farmer, who for three years has introduced a small quantity of the residue of the bark used in tanning into each hole on planting his potato crop, and each time he has been completely successful in preserving his fields free from the annoying disease.

TO PREVENT the teeth from decaying brush them with lime-water. Even if they are far gone it will cause them to decay with little or no pain. Saturate the brush well, and use with tooth-powder.

CIDER APPLE-SAUCE.—Boil down good cider until it is of the consistency of molasses, then put in the apples, pared, quartered and cored, and boil until the fruit is tender.


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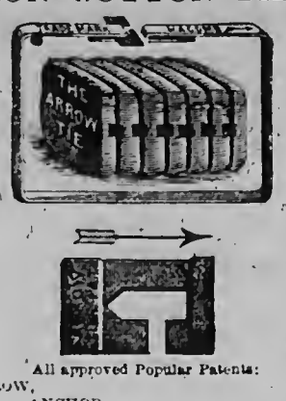
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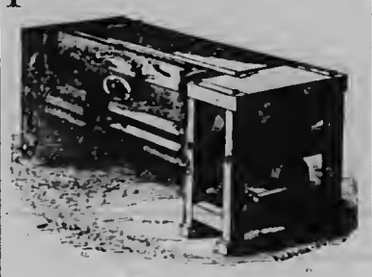



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| Net earned premiums, less reinsurance and return premiums | $24,152 52 |
| Less Fire, Marine and River losses | $178,108 46 |
| Taxes, discount in lieu of par-Ucipation, expenses, etc., less discount, interest, etc. | $5,158 40—$23,266 86 |
| Net profits. | $40,885 66 |
| Total assets. | $82,433 20 |

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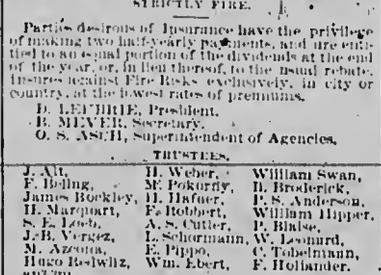
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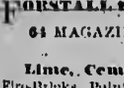
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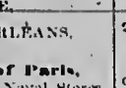
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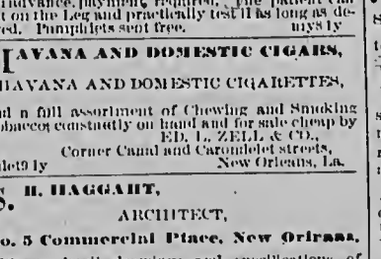
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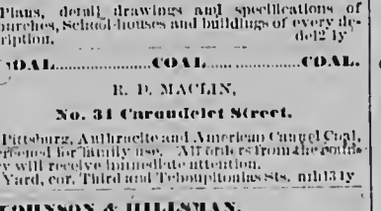
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I would refer invalids seeking health to the pamphlets (to be had at the Hotel, or at Messrs. Schmidt & Zeigler's, New Orleans, Louisiana,) containing an analysis of the waters of the Springs and their wonderful cures, which are certified to by some of the most eminent physicians of our country.

Terms are more reasonable than at any of the other watering-places on the coast for the same accommodations. Liberal arrangements made with families and those wishing to remain during the season.

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M. AINSLIE,

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Persons desiring such a place will please correspond with the Secretary, giving references, by the tenth of July.

THOMAS CHRISTIAN,

Prest. Board of Trustees.

S. B. WATTS, Secretary.

MERIDIAN, Miss., June 7, 1873. je12 4t

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Fresh Green Turtle Soup, Boiled Beef,

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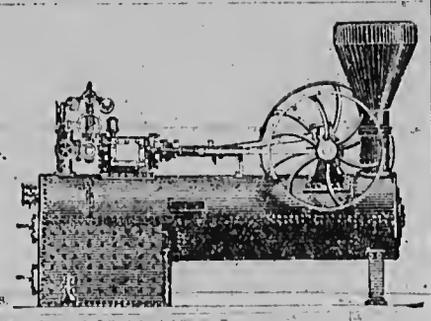
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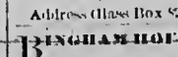
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OF

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Our works are the most extensive in the South. Great superiority of finish on goods intrusted to us. Prices moderate.

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Superintendent.

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HAS LONG ATTRACTED THE notice of the most eminent physicians by its great efficacy in curing what were considered incurable cases of disease, where the patients have been almost destroyed by SCROFULA, etc., and Prof. Valentine Mott, of the New York University, Profs. Gibson, Dewees and Chapman, of Philadelphia, and many other physicians of celebrity, gave, over their own signatures, letters certifying to its great merits. It has been occasionally advertised, and thousands of families recommend and use it. The Laboratory is under the direction of Dr. FRANKLIN STEWART, who has devoted his attention and skill in its careful preparation during the past twenty-five years, and not a bottle put up that is not worth many times its cost to the patient. It is perfectly safe for the most diseased and debilitated, and in all cases where the Blood is not pure it should be used freely.

Prepared only at SWAIM'S LABORATORY, 36 South Seventh street, below Chestnut, Philadelphia.

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**DUCRO'S ALIMENTARY ELIXIR.**

Prepared with Raw Meat and Alcohol. Recommended by the highest medical authority in Paris. A Radical Cure, and in desperate cases

**A CERTAIN RELIEF.**

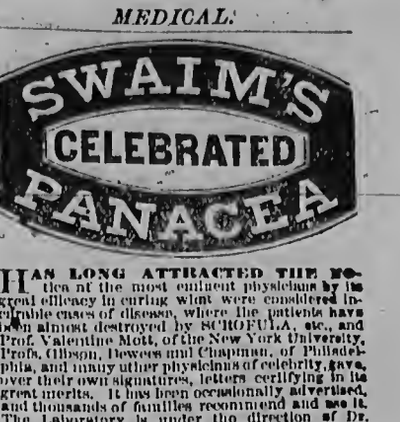
Agreeable to the taste. Incontestably superior to Cod Liver Oil, the Hypophosphites and other preparations. This Elixir, the basis of which is Raw Meat and Alcohol, is moreover one of the most powerful tonics for persons convalescing or feeble, for chlorotic young girls, debilitated old persons, etc. Depot in New Orleans at

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Is superior to all the Bitters, Elixirs, Cordials Sarsaparillas in use.

It is so adapted to the whole system that every organ and function in the body is brought under its exhilarating influence. It gives tone and strength to the digestive apparatus, dispels languor and debility, invigorates the Liver, regulates the Kidneys and Bowels, removes the effect of excess or over-taxation of any kind, and gives vitality and richness to the blood.

Its curative powers alter and completely reorganize the entire mass of fluids, and even the solids of the human system, thereby preventing and curing Dyspeptic and Consumptive symptoms, Fever and Ague, Bilious diseases, Fevers of all kinds, Nervous Debility, Affections of the Stomach and Bowels, etc. As a mild and delightful **invigorant** for delicate females it has no superior.

By its use new life and vigor is **given to both** body and mind, sending a glow of vitality through every part, which is PERMANENT AND LASTING.

It is the most effectual remedy for the relief of human suffering ever discovered, **and is pleasant** to the taste.

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to produce a more delicious medicine **to take, yet** so potent for the prevention and cure of diseases, than

Dr. Henry's World's Tonic and Blood Purifier.

**Price, $1; or Six Bottles for $5.**

PREPARED BY THE

CRAPTON MEDICINE COMPANY,

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We also keep a large stock of LUMBER, SASH, etc., on hand, and make a specialty of sawing bills to order. W. W. CARRE & CO.,

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**Hofmann & Webber's London Citrate of Magnesia,**

a useful and agreeable beverage for summer use. Will be found very suitable for administration to ladies and children. Lady Agents wanted. Address HOFMANN & CO., General Agents,

my29 13t 41 Cedar street, New York.

## New Orleans Markets.

## Business Directory
OF THE
NEW ORLEANS CHRISTIAN ADVOCATE.

## Special Notices.

## Methodist Conferences.

## FOR NEW YORK.

## FOR NEW YORK.

## MEDICAL.



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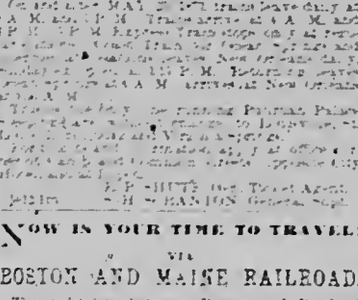
## New Orleans Wholesale Prices.

## Appointments for Quarterly Meetings.

## Obituaries.

## Miscellaneous.

## RAILROADS.



## A GREAT OFFER.



## CATTLE MARKET.
NEW ORLEANS, July 1, 1878.

# The Christian Advocate.

PUBLISHED BY ROBT. J. HARP, FOR THE ALABAMA, MISSISSIPPI AND LOUISIANA CONFERENCES, METHODIST EPISCOPAL CHURCH SOUTH.

VOL. 19. NEW ORLEANS, THURSDAY, JULY 10, 1873. NO. 28.


## News of the Week.

### DOMESTIC.

NEW YORK, July 2.—Walworth has been found guilty of murder in the second degree.

The charge of Judge Davis in the Walworth trial was if the jury were satisfied from the evidence that young Walworth came to New York with the intent to murder his father, then the crime was murder in the first degree; but if the crime was committed in a sudden manner, and in an instant, then it would be murder in the second degree.

The judge also charged that the jury should not regard the fears which the prisoner entertained for the life of his mother, as they could not be regarded as any justification of his crime; that they should only regard those fears which were personal. The law, he said, did not make it justifiable when the killing was done through fear that the life of another was in danger. They could, however, consider whether the fear that his mother's life was in danger did not give point to the fear which he entertained for his own life, on the meeting on the morning of the third of June.

At the conclusion of the judge's charge the jury retired, and after an absence of three hours returned, at ten minutes past eight P. M., with a verdict of guilty of murder in the second degree.

NEW YORK, July 3.—The Senate to-day passed a resolution condemning the back pay bill, and commending the senators or representatives for this State for opposing it. The Senate rejected the bill providing for a constitutional convention.

The heat to-day exceeded any that has been experienced this summer. The thermometer, during the afternoon, ranged between ninety-seven and ninety-eight in the shade.

BOSTON, July 3.—The Anderson School of Natural History, on Penike Island, Buzzard's bay, will be opened on the eighth of July by Prof. Agassiz.

BROWNSVILLE, July 4.—The first bale of cotton raised on the Rio Grande this year was brought to this market yesterday by J. L. Hynes, of Santa Maria, Cameron county. The gentleman on whose farm it was raised arrived too late for the steamer, but it will be dispatched to New Orleans by the first vessel leaving.

NEW YORK, July 5.—There were numerous cases of sunstroke yesterday, including several among the militia during the morning parade.

Frank Walworth was to-day sentenced to the State prison at Sing Sing, at hard labor, for life. Judge Davis, in addressing the prisoner, said he had fearful doubts whether his case did not justify conviction of murder in the first degree. The prisoner stood the trying ordeal without moving a muscle of his features. He left the court with his mother immediately after the judge had concluded.

While on his way to the Tombs, after sentence had been pronounced, young Walworth retained the self-collected appearance by which he was characterized throughout the trial. He remarked to the deputy sheriff: "I am glad that I did not have to endure the long lecture I had anticipated that Judge Davis would inflict on me. I thoroughly understand my position, and did not desire any instruction in relation thereto. I simply wish time to arrange my affairs, and shall then submit myself to my fate with all the equanimity I can command."

Mr. O'Conner, it is understood, intends to move at an early day for a new trial, or for such further proceedings as may give the case a new phase, and in addition to move that Walworth may be permitted to remain in the Tombs until the questions raised shall have been determined.

WASHINGTON, July 5.—The Attorney General has received the following dispatch from New Orleans: Governor Kellogg has called upon Governor Powers, of Mississippi, to prosecute the parties who left the State of Louisiana and participated in the duel which resulted in Judge Cooley's death.

ROCHESTER, N. Y., July 5.—Two men, two women and a boy went over Niagara Falls yesterday. They were sailing in a boat at Chippewa, got into the rapids, and were carried over the falls. The parties are not known. Pieces of the boat have been found.

*Later.*—The young man and woman who went over Niagara Falls were to be married to-day. The bodies have not been recovered.

BUFFALO, July 6.—Three distinct shocks of an earthquake were heard here this morning; one quite strong was heard about five o'clock, another about seven o'clock, and a third, quite strong, at half-past nine o'clock this morning, causing considerable alarm by the rocking of buildings and shipping in the harbor.

NEW YORK, July 6.—Since the abolition of the franking privilege, on the first instant, there has been a marked decrease in the amount of mail matter passing through the New York postoffice. The postmaster says the reform has caused a falling off of eighteen thousand free newspaper exchanges burned this week.

WASHINGTON, July 7.—A dispatch received from Stanley's Yellowstone expedition, dated at camp seventeen miles west of Bismarck, Dakota, June 30, states that the health of the whole command was good. The Indians were offering no serious resistance to the location of the railroad through their hunting grounds. Abundant coal, of good quality, was found twenty-seven miles west of the Missouri river on the surveyed line of the road, and the country thus far traversed by the expeditionary force is an excellent one, well watered and supplied with grass.

MEMPHIS, July 7.—There were twenty-two interments to day; only three from cholera.

CINCINNATI, July 7.—Seven deaths from cholera reported at the health office to-day.

BUFFALO, July 7.—Another shock of an earthquake occurred at six o'clock this morning. The only damage done by the shocks of yesterday was the throwing down of a chimney in the center of the city.

NEW YORK, July 7.—Stokes, Simmons and King will, it is supposed, escape the death penalty, through the new law requiring proof of deliberate intent to kill, for conviction of murder in the first degree.

NASHVILLE, July 7.—Total deaths on Sunday twelve, of which seven were from cholera. Total deaths to-day four, none of which were from cholera.

A special from Chattanooga reports thirty deaths there in the last forty-eight hours, fifteen of which were from cholera.

NEW YORK, July 7.—A letter from Geneva to the *World* gives a conversation with the ex-Empress of France. She says her visit to France is for a political purpose, and it is useless to try to conceal it.

She believes there will soon be a general return of the people to order, and said the government at home, the anti-Christian and pagan court at Berlin and the wild Communists at Madrid are filled with fear at the awakening of Catholic France.

Now that the wretched Thiers is gone, and all the moves of McMahon are prudent, the future, said Eugenie, is ours, and France will lead the reaction against the forces which have seemed to threaten the existence of society and religion throughout Europe.

She saw in the future that France would again be at the head of the nations, the robbers driven out of Rome, the Pope restored, Germany divided into harmless States, and Austria again strong.

NEW YORK, July 8.—A special from London to the *Herald* announces that Sir Samuel and Lady Baker are in the enjoyment of perfect health.

NASHVILLE, July 8.—Not a single case of cholera reported for the past forty-eight hours, and there were only three deaths from other causes to-day. The city was never in a more healthy condition.

### FOREIGN.

MADRID, July 2.—The constitutional committee of the Assembly have completed their draft of a federal constitution. It provides that the president of the republic shall hold office for four years and will not be eligible for a second term; the deputies cannot officiate as ministers; the public powers are divided into the judiciary, legislative and executive departments; the Cortes is to hold two sessions and the members are to receive salaries. Europe, Asia, Spain is divided into eleven States, and Cuba, Porto Rico and the Philippine Islands are constituted territories.

MADRID, July 3.—In consequence of the passage of the bill abolishing constitutional guarantees, the irreconcilable deputies have withdrawn from the Cortes, which action has served to restore quiet in Madrid. Detachments of troops are, however, yet posted at various points throughout the city, and the utmost precautions have been taken by the authorities for the suppression of disturbances.

VIENNA, July 5.—The number of foreign visitors to the exhibition is increasing daily. The great majority are from England. The juries are now hard at work, and it is generally thought that a considerable number of prizes will be awarded American exhibitors.

LONDON, July 7.—True bills have been found against George Bidwell, Austin Bidwell, George McDonnell and Edwin Noyes, the Bank of England forgers. They will be tried at Old Bailey in August.

HALIFAX, July 7.—The Inman steamer City of Washington, from Liverpool, went ashore on Saturday, west of Sambro. All hands saved.

HALIFAX, N. S., July 8.—The City of Washington left Liverpool on the twenty-fourth of June, and saw neither sun nor stars during the passage. It was therefore impossible to make observations. When she struck on Saturday afternoon objects could not be seen three yards ahead. She was going at the rate of about nine knots when she stranded. Perfect order prevailed on board. Twenty-eight cabin and four hundred and eighty-one steerage passengers were safely landed by the ship's boats and the small craft attracted by the steamer's guns. The sea was calm. The distance to the main land was a quarter of a mile. The vessel's escape from total destruction with all on board was truly providential.

It is hoped the City of Washington will get off, if the calm continues. The passengers are supplied with cooked food. The ship has a full general cargo, part of which is very valuable.

LONDON, July 8.—Eighteen Norwegians, belonging to the Tiberman Steam Navigation Company's service, who were left on Spitzbergen, alive were found dead by a party who soon after found to their relief.

BAYONNE, July 8.—Don Carlos has ordered the arrest of the Cure of Santa Cruz.

## From the Work.

REVIVAL.—*Mr. Editor:* Be it known to the praise of divine grace, and for the church's encouragement, that we have entered into a spirit of revival in this (Georgetown) circuit. At each of the four churches believers are quickened. At our last Quarterly Conference, in response to an invitation from the presiding elder—who is the right man in the right place—two ladies and two gentlemen came forward to join the church. Many in the congregation were deeply affected. Yesterday, at the close of our service at Bethesda, six ladies and seven gentlemen came forward and knelt at the altar. On inquiry I found one was a backslider, some were seeking justification, others sanctification. Several of them retired rejoicing in God. We are expecting great things. We intend (D. V.) to commence protracted meetings at Mount Pleasant church, July 19. Will my fellow-laborers help us all they can, and will the churches pray that this stranger may be made a great blessing among them? It is "not by might nor by power, but by my Spirit, saith the Lord of hosts."

E. HICKS, P. C.

CRYSTAL SPRINGS, Miss., June 30, 1873.

MARSHALL (EAST TEXAS) DISTRICT CONFERENCE.—*Mr. Editor:* We have closed an interesting District Conference at Marshall, for the Marshall district, East Texas Conference, made the more so by the presence, counsels and preaching of Bishop Keener, who presided to the entire satisfaction of all. As this was the first time a Bishop has attended a District Conference in the East Texas Conference we highly appreciated his visit. The district was well represented in her ministry and lay delegates. The most of the charges were shown to be in a hopeful condition. There has been a decided improvement in the Sunday school cause; many new schools have been organized since our Annual Conference. Our preachers and members are waking up on the subject of meeting the increased demands of our Missionary Board. Bishop Keener knows how to press this question upon the hearts and *consciences* of our people. His feelers have claws; they lay hold, and don't let go until the purse-strings give way. Departing from us he has carried with him our love and esteem, and left behind his *large* "footprints."

I have held one quarterly meeting since the close of our District Conference. So impressed was the preacher in charge (Bro. William H. Moss) by the Bishop's urgent call for all to rally in support of the cause of missions that he presented the claim in such a manner as to collect in cash and subscriptions $113 at one of the appointments on the Elysian Fields circuit—a good start toward collecting the $200 assessed to this charge. We all feel inspirited, and intend not only to "double our diligence," but also to double former collections. I presume no one would be hurt, on *our side*, if they were quadrupled. We are at a loss to assign a valid reason why our branch of the church should lag behind our sister denominations in supporting her ministry and all the benevolent enterprises of the church. If this cannot be done otherwise, let them be *worried* into a disposition to devise and execute more liberal things.

We are at work with dram-drinkers and liquor-sellers in our church. We propose to take the responsibility in dealing with them as violators of the rules of our Discipline; they may have the benefit of an appeal to the Annual or, if need be, to the General Conference, and ascertain if *there* they can get the "benefit of the clergy." I think it is high time we "show our hands" on this subject, and, if possible, rid our church of these plague-spots; for I assure you whisky is now doing about as much devilment as dancing-masters, clowns and spiritualists, all of whom need the brakes screwed down tight.

Yours truly, DANIEL MOUSE.

MARSHALL, TEXAS, June 23, 1873.

WINNSBORO CIRCUIT, LOUISIANA CONFERENCE.—*Mr. Editor:* I have been thinking for some time past of sending up a report in relation to my circuit. It may seem rather inopportune to refer to the Quarterly Conference at a date so remote from the time of its session, which was on the nineteenth of April. Up to that time nothing worthy of note had transpired, but it was a very impressive occasion. Most of the members of the Quarterly Conference from various parts of the circuit were in attendance, who seemed to be deeply impressed with the importance of the duties assigned them in their official capacity. Their deliberations were full, free and in the spirit of love. I do not hesitate to say that the advent of the presiding elder and the brethren in our midst did much in magnifying the work of a Quarterly Conference, thereby setting forth, in a clearer light, that the object of their assembling was not for the promotion of any secular ends, but fully demonstrating that their labor was a labor of love—for the good of the church and for the conversion of the world.

On Sunday morning of the Quarterly Conference we held a love-feast at nine o'clock, which was to us a season of refreshing.

The presiding elder preached to a large and attentive congregation in our new church, which had been lately finished. The subject was, "The duty of pastors and church-members," in which he gave a clear exegesis of the relation of pastors and members and people, and their relative duties, which we believe resulted in much good in building the waste places of our Zion in these lands. Since that time the brother laboring with me has zealously and effectually assisted me in cultivating the seed that, I trust, was sown on that occasion, and I think I would not exaggerate to say that the church occupies a more prominent position spiritually than ever before since I first took the pastoral care of the work. Notwithstanding this comparative high spiritual state of the church, I have been from a sense of duty necessitated to use the knife of amputation in cutting off branches bearing no fruit, and I believe now that the remaining branches will be more fruitful in the future.

I think it due the charge to say that the recent political excitement in our parish militated greatly against the progress of our church; perhaps this is the reason the knife of excision was applied to the fruitless branches of the vine.

The Sabbath school interest is looking up where we can get superintendents.

The NEW ORLEANS CHRISTIAN ADVOCATE is generally circulated throughout the circuit, there being a copy taken by nearly every Methodist family. I believe the paper is doing us a valuable work in promoting personal piety; therefore I am unwilling that its circulation should be so circumscribed and confined to Methodist families, and I hope to be able to report, at the close of this Conference year, that *all* families in the circuit are the recipients of this weekly messenger that is sowing precious seed.

Your brother,
JAMES M. MCKEE.

JACKSON (MISSISSIPPI) DISTRICT CONFERENCE.—*Mr. Editor:* The District Conference for Jackson district was held at Yazoo City, June 5-7. H. H. Montgomery, presiding elder, in the absence of a Bishop, presided to the entire satisfaction of all present. John T. Cameron was elected secretary, assisted by Rev. R. B. Downer. The district was poorly represented as to numbers, not half of the delegation being present, and three being wholly unrepresented.

The various interests of the church, as laid down in the Discipline, were rightly inquired into as far as the circumstances permitted. The spiritual state of the church was considered generally as hopeful and encouraging, several charges reporting gracious revivals and considerable additions to the church; others are looking forward to better times. The cause of missions is looking up. The Sunday school reports were quite encouraging. The financial interests of the church are improving materially. A large improvement in the building of church-houses and parsonages was reported. Altogether the district is doing well. A historical association was formed for the purpose of collecting and preserving the earlier history of Methodism in the district. A district Sunday school convention is to be held at Canton on Wednesday before the fifth Sunday in August, at which time also the historical association adjourned to meet, when several essays will probably be presented and read.

The following are the delegates to the Annual Conference: E. C. Pastell, Thomas E. Horton, W. L. Nugent and J. T. Cameron. Reserves—J. J. Birdsong, G. W. Galloway, J. W. Ellison and William H. Foster. Canton was selected as the place for holding the next conference.

The following resolutions were adopted, and the secretary directed to forward a copy to the ADVOCATE for publication, viz.:

WHEREAS, It is apparent, from the various reports received from the different charges in the district, that the abuse of intoxicating liquors is an evil that threatens and endangers very greatly the interests and even the very existence of the church in our midst; AND WHEREAS, It behooves the church to give forth no uncertain sound in regard to an evil so pernicious and demoralizing in its effects, and furthermore to use all legitimate and judicious means to counteract and correct this great evil; therefore, be it

*Resolved*, By this District Conference, assembled to consider the spiritual interests of the church, that we regard both the drinking of intoxicating liquors, unless in cases of necessity, and the selling of them otherwise than for medical or sacramental purposes, as clearly a violation of the discipline of our church, and also expressly forbidden in the word of God.

*Resolved*, That we as pastors and as laymen in the church will use all our efforts to suppress these evils and save the church by faithful instruction and earnest admonition, coupled with prayer to God that he will give us success in our efforts to reform the parties engaged in these sinful practices; but if they will not reform, we will be faithful in the administration of discipline, and cut off these dead branches from the church of Christ.

JOHN T. CAMERON, Sec.

FIRST JUDICIAL CONFERENCE.—Bishop Simpson presided over a Judicial Conference at Beaver, Pennsylvania, Wednesday, June 4. It is said to be the first of the kind held since the General Conference instituted this new Court of Appeals. Twenty-one triers of appeal were summoned, seven each from the Erie, Ohio and North Ohio Conferences. Twenty were present. They were called to try the appeal of Andrew Gregg from the decision of the Pittsburg Conference. The action of the Conference was sustained.—*New York Christian Advocate.*

## New Orleans Abroad.

The health officers of Milwaukee and other cities having persistently, in their reports, misstated the facts respecting the yearly rate of mortality in this city, the following letter was recently addressed by Dr. C. B. White, president of the Board of Health in this city, to the editor of the Milwaukee *Sentinel*. It is a just vindication of the reputation of New Orleans against a stereotyped misrepresentation.

NEW ORLEANS, June 21, 1873.

Editor Milwaukee Sentinel:

SIR—On page 24 of the report of the Board of Health of Milwaukee, for the year ending April 1, 1871, occurs a list of American cities and their yearly rates of mortality per thousand of living inhabitants. New Orleans is made to head the list at 54 per thousand.

On page 45 of report of the same body for the year ending April 1, 1872, a similar list occurs, and, as in the former one, New Orleans is put at the beginning of the list as having a yearly mortality per thousand of 54.

On page 47 of the report for the year ending April 1, 1873, the same statement is repeated, death rate 54 to 1,000 inhabitants. During the past four years, the period of my connection with the Board of Health in New Orleans, the rate of mortality per thousand has been: 1869, 29.21; 1870, 36.25; 1871, 29.21; 1872, 30.61 to 1,000 of population. Average death rate for four years, 31.32 per thousand. Of the deaths occurring in 1870, 587 were by yellow fever, and 528 by smallpox.

These rates of mortality are calculated upon the basis of the population as furnished by the United States census of 1870. The large *floating* population present in New Orleans, during the war, somewhat diminishes the value of its vital statistics in determining the health of its population. But for *fifteen* years there has been but *one* year in which its death rate has been 54 per thousand, namely: the great epidemic year of 1867. The *very next year* the death rate was but 27 per thousand.

If the death rate for one year is to be the standard rate for all time, why not select that of 1868?

The average death rate for ten years has been 34.26 per thousand—certainly different from the rate of 54, as given by the Milwaukee Board of Health.

Drainage has been carried forward, and, by reference to the report sent, it will be seen that a fair amount of other sanitary work has been done.

New Orleans should have the credit of the lowest death rate that results from the efforts at improved health.

It may not be improper to inquire if all other figures of the Board of Health of Milwaukee be equally reliable?

I take this method of calling public attention to this subject, as copies of our annual reports are promptly furnished to the sanitary authorities of Milwaukee, and last year by letter their attention was directed to this inaccuracy.

MR. THOMAS M. COOLEY, the author of "Constitutional Limitations," the Jay professor of law in the University of Michigan, formerly one of the justices of the Supreme Court of that State, and editor of the Commentaries of Justice Story on the Constitution of the United States, in an editorial note on the guaranty clause of the Constitution, speaks thus of the Louisiana outrage:

"In the case of Louisiana, in 1873, an inferior Federal judge, without a shadow of authority, and consequently in defiance of law, and for that reason supported by no presumption of correct motives and with scarcely a pretense of observing even the usual forms, by the process of his court, aided by a military force, installed in power a State government which he sided with as against rival claimants, and, in consequence of a pressure of business in Congress precluding prompt attention to the case by that body, has been enabled to sustain this government in power until the present time." Judge Cooley is acknowledged to be one of the ablest lawyers in this country; and here, in the above terse and graphic manner, he characterizes the Kellogg usurpation by the orders of Judge Durell, carried into effect and sustained by the President. He speaks of it as an unparalleled wrong. "What government," he says, "can be more despotic than one elected by an injunction and continued in power by military force under the order of a judge who, having no jurisdiction, is restrained by no law but his own arbitrary will?" Such a precedent, if tacitly assented to, "cannot fail to threaten constant danger to our liberties, especially at those periods of high political excitement when prudence, caution, and the strictest regard for the Constitution and the laws are most important." Every lover of justice and legal order will thank Judge Cooley for these plain and honest words. Congress ought to rip up this Louisiana outrage to the very bottom. It should not be suffered to stand as an unrebuked precedent in our political history.—*Independent.*

A BORE—the man who persists in talking about himself when you want to talk about yourself.

MEN willingly believe what they wish to be true.

CONDEMN no man for not thinking as you think.

## Long Tour in the Indian Country.

MR. EDITOR: By the good providence of God I find myself at home again, after a long tour in the Indian country, leaving home on the sixteenth of April and returning on the fourth of June. During that period I visited most of the towns and some of the prominent settlements in the Indian Territory. I am glad to say that we are holding our own everywhere and in some places we can report progress. I attended two District Conferences, one at Boggy Depot, for the Chickasaw district, and our Creek District Conference at North Fork. I have promised to attend the Cherokee District Conference on the nineteenth and twentieth of July, at Muddy Spring.

I had also the pleasure of attending the grand council of all the tribes, which met at Okmulkee on the seventh of May, and closed on the fifteenth of the same month. The design of Congress in ordering this council was doubtless to influence the tribes to form and adopt a constitution for the Indian Territory. This is the third session they have held; two years ago they did adopt a constitution and sent it round to the local councils, but it was rejected. Twelve of the tribes were represented in the last council, viz.: Choctaws, Creeks, Cherokees, Wyandottes, Ottawas, Senecas, Eastern Shawnees, Absentee Shawnees, Quapaw, Sacs and Foxes, Confederate Peorias, etc., and Miamis. Major Hogne, the superintendent of Indian affairs, presided. In opening the council he urged upon them the importance of adopting for themselves a constitution; that in the event of a failure on their part Congress would in all probability adopt one for them. All they did, however, was to adopt the old constitution and send round to the different tribes, to be ratified or rejected, as the case proper.

The number of Indians present on that occasion gave me the opportunity of preaching to them several nights, and also on the Sabbath. The council house was crowded at every appointment, and on the Sabbath crowds stood round the windows to listen to the story of the cross. I preached all the time through an interpreter. I was disappointed in not seeing the Indians from the plains or grand prairies—none of them came in to the last session.

There were but two Indians present that had a savage appearance, the Sacs and Foxes—hair cut close, faces painted and a red blanket wrapped round them. I felt a desire to converse with them, so the interpreter was called up, when the following questions and answers passed between us, viz.: I said, "Do you believe in the existence of the Great Spirit?" "Certainly I do; everybody believes that." "Do you believe in the immortality of the soul?" "Don't know." "Do you believe there is a heaven for good people to go to when they die?" "Don't know anything about it." "Where do you think bad people go to when they die?" "Down in the ground, I reckon." "Do not all people, good and bad, go down in the ground when they die?" "Yes, for awhile." The other Indian sitting by said to the interpreter that he wished to talk to me some. I answered that I would be glad to hear him. So he commenced interrogating me: "You white people got good book—teach you all good things?" "Yes, we have that book." "Then tell me why it is that you have so many more bad white men among you than we have bad Indians among us?" Now, Mr. Editor, was not that a poser? All that I could say was: "I am sorry to say that we have a great many bad people among us; we also have many good people among us." To which he made no reply—perhaps did not believe it.

The superintendent informed me that a white man some time before made an effort to give one of the tribe a history of the introduction of sin into the world—that it was the devil that tempted Eve to violate God's law—to which the Indian replied: "I know that was a white woman; if it had been an Indian woman she would have gathered a club and run him off." So you see that these red men have strong prejudice against the white race, even charge them with all the wickedness there is in the world. Indeed a large majority have a strong opposition to mixing with the whites. They dislike to give up their nationality.

One of the delegates came to me, and in broken English said: "White man give Indian Bible?" "Yes, we give you the Bible." "Bible say anything about running off land?" "No, nothing at all." "Bible say anything about territorial bill?" "No, not a word on the subject." "Bible good book; territorial bill mighty bad; make Indian pay taxes; if he got no money, take land from him." So you see the opposition these people have to becoming citizens of the United States. Peace to you and yours.—*J. Harrell, in Western Methodist.*

VAN BUREN, ARK., June 16, 1873.

LITTLE ERRANDS.—A good deacon was accustomed to pray, "Lord, make us willing to run on *little* errands for thee," and it is a prayer which it would be well for many persons whom we know to adopt. They want to do some great thing for Christ, we verily believe, but in waiting for the gracious opportunity they, alas, in the meantime do nothing for him. We should do for the Master whatever our hands find to do, and do it with our might—run on little errands as well as great, run as fast as we can, and do them as well as we can.

The Christian Advocate.

THURSDAY, JULY 10, 1873.

*GRIEVE NOT THE SPIRIT.*

Oh, grieve him not away!
That sacred Spirit, inward pleading;
Not always will he stay
If thou resist his holy leading.
He calls thee now;
To Jesus bow;
O soul, for thee the Lord hung bleeding!

A crown is on that brow;
For thee, O sinner, is that dear head wounded!
Canst thou not see it now,
That loving face with thorns surrounded?
Accursed for thee
Upon the tree,
The blessed One in whom all grace abounded.

He knocketh yet once more,
Where many a time, with dewy face and sighing,
He's called to thee before;
Ah! what, O soul, was thy replying?
"Oh, go thy way!
Some far-off day
I'll listen to thy tears, thy groans, thy dying."

A time will surely come
When thou, O soul, thy Lord denying,
Shalt meet him in his home,
And see the throne, the angels lowly lying.
In that sad day
The Judge will say:
"Depart, accursed, thou heedest not my dying."

Then grieve him not away;
Once more those wounds, that dear side riven,
Are calling thee to-day.
Stay not, but seek—implore to be forgiven.
Now he will hear—
His Spirit's near—
The angel waits to write thy name in heaven.

*The Advance.*

## The Desert Island.

TRANSLATED FROM THE GERMAN OF JEAN PAUL RICHTER.

Once a wealthy and benevolent man, wishing to make one of his slaves happy, gave him his freedom, and allowed him to fit out a vessel with costly wares. "Go," said he, "and sail to a foreign land, trade with these wares, and all the profits shall be yours."

The slave departed, but he was scarcely at sea before a violent storm arose, and the ship, dashing upon a rock, was wrecked. The costly wares sunk in the sea, all his crew perished, and he himself arrived, with the greatest difficulty, on the shores of an island.

Hungry, naked, and without any aid, he proceeded farther inland, weeping over his misfortune, when lo! in the distance he saw a great city, out of which a crowd of the inhabitants came to meet him with loud shouts of "Long live our king!" They set him on a magnificent chariot and conducted him into the city. He arrived at the royal palace, where he was clothed in regal robes of purple, with a diadem upon his brow, and was allowed to ascend a throne of gold.

The nobles and people of rank, gathering around him, knelt down and swore, in the name of the whole people, the oath of allegiance to him.

At first the new king believed all this splendor to be only a beautiful dream, until the continuation of his happiness banished all further doubt. "I cannot comprehend," said he to himself, "what has enchanted the eyes of this wonderful people, that they should make a naked stranger their king. They know not who I am, they ask not from whence I come, and yet they place me upon their throne. What is this for a remarkable custom in this land?"

Thus he wondered, and asked one of the nobles at his court, who appeared to be a wise man, for the solution of this riddle. "Vizier," he said, "why have you made me your king? How did you know that I had arrived upon your island? What is to become of me?" "Sire," answered the grand vizier, "this island is inhabited by fairies. They have for a long time prayed to the Almighty to send them a son of Adam to reign over them. He has answered their prayer, and arranges that every year, on the same day, a mortal lands on their island. The inhabitants, as thou hast seen, hasten to meet him, and joyfully receive him for their sovereign. But his reign lasts no longer than one year. When this time has elapsed he is deposed, stripped of his kingly attire, and, clad in poor garments, his servants carry him by force to the shore, where he is placed in a ship which bears him away to another island, barren and desolate. He who but a few days ago was a mighty monarch arrives here naked, and finds neither subjects nor friends. No one can share his unhappy lot, and he must lead a sad and dreary existence on this desert island if he has not spent his year prudently. After the banishment the people go forth joyfully to meet the new king, in like manner as formerly. This, sire, is the immutable law of this realm, which no sovereign can abolish."

"And were my predecessors," the king asks further, "also instructed of the short duration of their power?"

"Not one was ignorant of this unalterable law," answered the vizier; "but some allowed themselves to be dazzled by the splendor that surrounded the throne, so that they forgot the sad future, and trifled away their time. Others became intoxicated with the sweetness of their happiness; they dared not think of the desert island for fear of embittering the delight of their present enjoyment, and so they reeled, like drunkards, from one pleasure to another, until their years were spent, and they were sent away in the vessel. When the unhappy day arrived they all were seen to bewail their lot, and sigh over their blindness, but only when it was too late, and they were without mercy abandoned to that misery which they failed to prevent."

This story filled the king with fear. He shuddered at the fate of the former kings, and wished to avoid their unhappiness. He saw with consternation that already a week of his short year had passed, and that therefore he must hasten to make better use of the remaining days of his reign. "O wise vizier," said he to the fairy, "thou hast revealed to me my future fate and the short duration of my royalty; but tell me also, I pray thee, what I must do to escape the misery of my predecessors."

"Sire," replied the fairy, "remember, naked thou camest to our island, and even so again must thou go hence, and never more return. There is, however, a means to escape the want which follows banishment, viz.; thou must fertilize the island and till it with inhabitants. This is permitted by our law, and your subjects are so perfectly obedient to your will that they will go wherever you send them. Send thither, therefore, a number of workmen, and let the barren fields be changed into fruitful acres; build also cities, magazines, and provide them with all the necessary means of life; in a word, prepare for yourself another kingdom, whose people shall joyfully receive you after your banishment. But hasten, for the time is short, and the more thou dost for the improvement of thy future abode, so much the happier will be thy residence there. Think as if thy year ended to-morrow; use thy freedom like a fugitive who would escape destruction. But if thou despise my advice, or tarriest, thou art lost, and long misery is thy lot."

The king was a prudent man, and the discourse of the fairy gave wings to his resolution and activity. He immediately sent off a number of workmen, who departed willingly and set to work with zeal. The island soon found itself tilled and beautified, and ere six moons were past, behold! already there stood a city among its blooming pastures. But still the king allowed no cessation to his zeal; he continually sent thither more colonists. These last departed yet more willingly than the first, because they went to a cultivated land, where dwelt their friends and kindred.

Meanwhile the end of the year ever drew nearer. The former kings had trembled before this moment, but this one met it with longing, for he would go to a land where, by his industry, he had built for himself a lasting abode. The appointed day came at last. The king was seized in his palace, deprived of his royal robes and crown, and placed in that inevitable ship which was to bear him away to his exile. But hardly was he landed on the shores of the new island when the people hastened toward him with joy, loaded him with honors, and for every diadem of that splendor which lasted but for a year he was crowned with a never-fading wreath of flowers.

The Almighty rewarded him for his wisdom; he gave him the immortality of his subjects, and made him their king forevermore.

MORAL.

The rich and benevolent man represents God; the slave whom his master sent away is mankind by his birth; the island where he landed is the world; the inhabitants who came joyfully to meet him are his parents, anxious concerning him, naked and weeping; the vizier who awaits him and instructs him of his sad destiny is wisdom; the year of his reign is his human life, and the desert island whither he must be carried is the future world; the workmen that he sends thither are his good works, which he performs during his mortal life. But the kings who have passed away before him, not heeding the unhappiness which threatened them, are the foolish men who occupy themselves with mere earthly joys, without ever thinking upon the life which follows death. They must suffer eternal punishment, because they appear before the throne of God with hands empty of good works.

PERDITA.

## Mary and Martha.

All the words of Jesus, whether spoken to friend or foe, have a significance and an applicability to all times. Mary and Martha were his friends in the quiet retreat of Bethany. They had the tenderest regard for him. But there are none perfect, and even with these he finds an occasion to rebuke sin, as well as to reward virtue. Jesus was here on a visit, during which time, the narrative says, "Martha was cumbered about much serving," while Mary "sat at Jesus' feet and heard his words." Martha, becoming worried, came to Jesus with a complaint that she had to serve alone, when he replied in these words: "Martha, Martha, thou art careful and troubled about many things; but one thing is needful, and Mary hath chosen that good part, which shall not be taken away from her."

Martha and Mary are representative characters—Martha, the busy and perplexed worldling; Mary, the devout and venerating Christian. If we scrutinize these characters in the light of the divine penellings we may obtain a most profitable view of the distinctions drawn between them.

Martha was burdened with care. A morbid, worldly anxiety had supplanted entirely the religious sentiment. She had set her heart on accomplishing certain objects pertaining to the reception, without due deference to religious duty. She took an extremely worldly view of what an entertainment of a distinguished guest implied. It is the nature of sin to deceive. It causes us to engage in labor with the wrong spirit. It makes labor a drudgery. It encourages a wrong view of the object for which wealth is acquired. It fosters a mistaken notion of true responsibility.

But add to the toil of her hands the stress of her mind, and you have another of the characteristic evils of sin. Where there is a strong need felt, there is a corresponding anxiety for its accomplishment. There are doubts which harass, disappointments which irritate.

And again, in addition to the mean service and the hardened heart, there are "many things" which rise up for their share of attention, and distract the mind. These claims conflict one with another, and send the effects of their contradictions to the soul, destroying all settled policy, and consequently all peace.

But we turn now to consider the other side of the picture—the beautiful and the blessed. Mary had chosen the good part. Hers was the true entertainment. We do not indorse the opinion now that there is no religion in service, neither will we hold with those who believe that Mary was derelict in any respect in this entertainment. If she was, certainly the discriminating mind of that Guest ought to have pointed it out. There is no general, stereotyped form of entertainment. Entertainment to one guest would not be entertainment to another. The same honor is not honor to every one alike. Although the Son of Man ate and drank, yet that was not the *object* of his coming. A painful solicitude about attending to every little want renders a guest unpleasant. There was much more honor paid to Jesus by listening to his words and receiving blessing from his lips than in looking after his temporal wants. It was his meat and drink to do his Father's will. He who fasted *forty* days, on a different occasion, could fast one day on this.

But the "good part" which Mary had chosen goes further than this occasion of Jesus' entertainment. She *had* obtained the true secret of paying honor to her divine Lord, and, in a merely æsthetical point of view, deserves all the praise. But the question has a practical bearing in every business of life, and it is in this respect that its chief goodness consists. In this blessed office Mary stands as a type of every devoted follower of Jesus. Long before the coming of Christ in human flesh, and ever since, have men known how to entertain him, and have experienced the blessed fruits of such entertainment. It is nothing more than bestowing the greatest honor of which immortal souls are capable—not earthly gifts; not making the path of life smooth (for he must be acquainted with grief;) not even crying, Hosanna to the King! It is giving the heart—surrendering all to him, making him Lord of all. This is the "one thing needful." Jesus demands nothing but the heart. When that is obtained the devil is defeated, the flesh is subdued, angels rejoice, Heaven comes down on earth! And when Jesus says, "which shall not be taken away," we imagine he means, "No good thing will he withhold from them that walk uprightly," for this is a consequence. Solomon prayed for "wisdom," and he received also "riches and honor." David "never knew the righteous forsaken." The Savior says that if we "seek first the kingdom of God and his righteousness all these things shall be added." St. Paul says: "Godliness is profitable for *all things*." M.

## Collegiate Institute, Baton Rouge, Louisiana.

MR. EDITOR: We have just enjoyed another of those rich feasts afforded by the annual exhibition of this excellent institution. I wish I could supply your lack, and that of your readers who were not present, by such a description of the occasion as it merits; but my pen is inadequate to the task of transferring to paper the picture which lies with such enchanting beauty upon my heart. I can at best give but a brief outline of some of its features.

These exercises usually take place in the open air, as no ordinary room could contain the people who attend them; besides, it is more pleasant at this season of the year. It rained up to a late hour of the appointed evening, preventing many, no doubt, from attending, yet the beautifully illuminated grounds were thronged with people, who were comfortably seated in a crescent form, before an ample stage, near which our home band sat and discoursed, ever and anon, delightful music. Upon this stage each young orator stood forth, in his turn, under a beautiful arch of gas-jets, and rendered his piece in a style of elocution that could hardly be excelled. I express not only my own conviction, but also the avowed opinion of men of the first intelligence and best culture among us—some of them ranking high as orators themselves—when I say that the students of our Collegiate Institute exhibited on this occasion a degree of cultivation in the art of elocution rarely reached by the same number of students, of their several ages, in any institution. From the golden-haired little chap who, donning his apron and cap, rendered "I'm a little boy," to the full-grown young man, with his side-whiskers, thundering his appeal as to a spell-bound senate—they each seemed the best; so uniformly excellent were all the efforts, and so manifestly fine the judgment displayed in the selection and assignment of the several parts. Elegant taste was shown in the selections, and wonderful adaptation was manifest in the various assignments. I wish, Mr. Editor, you could have heard the inimitable rendering of "Tell me, ye winged winds," by that little orator—the youngest son of our mutual friend and brother, ——. But I must not go into particulars, as I am not attempting a description. It will not, however, be invidious to mention the two original orations of the occasion: "Louisiana and her Destiny," by J. E. Davis, and "Study of the Classics," by W. H. Magruder. These compositions were of a high order, and were spoken in a style of oratory which inspired the friends of these young men with high hopes of their future. An incident occurred during these exercises, affording an opportunity for a display of generalship of the highest order. You know we were all seated in the open air, beneath the spreading trees and amidst the sparkling light of many brilliant jets, which rendered the scene so fairy-like that even your prosy correspondent was conscious of something like the glow of a poetic fire. This, however, was soon effectually cooled, for about midway of the exercises, without the least wavering and just as a brave young orator was stepping to the front, the rain poured down. In a twinkling the master of ceremonies said to the excited multitude: "Go to the school-room." Never was a military order more promptly obeyed; and never did a general achieve a more masterly retreat, and turn it into a victory more handsomely than Prof. Magruder did on this occasion. But a few minutes elapsed before the band was again dispensing sweet music, and then the orators were on the stage, discoursing, in their turn, to as many as could find standing-room in the large hall of the Institute. The interest was fully maintained to the last, and the large assembly dismissed in order with the benediction. I must say I never saw any one put through a programme as successfully as Prof. Magruder did on this occasion. But this must suffice for the exhibition, as I want to say, in this connection, a few things about this school, which, I think, ought to be more widely known.

The Collegiate Institute is situated in the suburbs of Baton Rouge, on elevated grounds of ample dimensions and delightfully shaded. It is the elegant and pleasant home of Bro. W. H. N. Magruder, where from thirty to forty boys and young men have, during the past year, lived as the children of one family. I never saw a more orderly and gentlemanly set of youths anywhere. They have regularly attended the Sabbath school and church. I have often met them in the social circle, and everywhere they have impressed me with their excellence and good behavior. Every parent who has had to send his son from home to be educated has felt, perhaps, more anxiety about the moral character and habits of his child than anything else. I know of no school where young men would be more under a home-like influence and where they would have more incentives to maintain a high order of moral character than at the Collegiate Institute. Here they live in the midst of a Christian family, and are taught by Christian men, who seem to sacrifice everything to a conscientious discharge of duty.

The well-known capacity and character of Prof. Magruder as a veteran educator renders it unnecessary for me to say anything upon this point. The school is of the highest order, the instruction thorough, and the teachers faithful and laborious. I have spoken particularly of the moral and social advantages of this school, because I have learned to know the value of this feature, and have been impressed with its prominence in connection with this institution. But, lest I weary you and your readers, I leave unsaid much that I would like to say about this school, and close by saying that if I had a son to educate from home I know of no place I had rather send him than into the Christian family of Prof. W. H. N. Magruder, of the Collegiate Institute, Baton Rouge, Louisiana.

A. E. GOODWYN.

## Selling Spirituous Liquors.

MR. EDITOR: The selling or giving away of spirituous liquors, except for strictly medicinal purposes, is a subject frequently discussed in our periodicals, and one, I think, that should be thoroughly investigated. That it is productive of an incalculable amount of evil is too patent to be denied. How shall the evil be removed? This is a question of no small magnitude. One says: "Bring the law of the church to bear upon members engaged in the sale of intoxicating drinks." Here two important questions present themselves:

1. What law?
2. Against what class of dealers?

In answer to the first question some very confidently refer you to our general rules. Let us briefly examine particular heads of the general rules, under which some think such offenders should be arraigned. These are two:

1. "Doing no harm."
2. "Doing what we know is not for the glory of God."

Under these heads several particulars are specified. Under the first: "Taking the name of God in vain, profaning the day of the Lord, drunkenness," etc. Under the second: "Putting on gold and costly apparel, softness," etc. There is certainly here no specific rule under which one may be tried for the offense under consideration.

Do these rules lay down moral principles under which such offenders can be arraigned and tried? Here we may expect a variety of opinion, especially in the application of these principles to different persons in different localities. This brings me to notice the second question. To what class of dealers shall these principles apply? Shall they apply to the distillers; to the wholesale grocer, who sells from one to ten thousand barrels annually; to the commission merchant, who purchases for a hundred retailers, or only to the inferior venders?

I have not yet given my opinion, which I now proceed to do, whether it be regarded as worth anything or not. I will, however, preface my opinion with regard to the proper course to be pursued by saying that it is no new evil that we are combatting, but one under which the church has suffered for more than a century. Our present efforts to free ourselves from the evil show that we are improving, not retrograding. To free ourselves from this sum of all evils let preachers, *all* preachers, speak out plainly upon this subject. Let the trumpet give no uncertain sound. Let our next General Conference either enact a specific law upon this subject, or make a specific declaration of its opinion with regard to the application of the principles of our general rules to the traffic in intoxicating drinks. Let there be no distinction with regard to different classes of dealers.

I do not know but it would be well for prominent men to be required, as the politicians say, to "show their hands" before delegates are elected to our next General Conference.

JOHN C. HUCKABEE.

CANEY, TEXAS, June, 1873.

LIKE most garments, like most carpets, everything in life has a right side and a wrong side. You can take any joy, and, by turning it around, find troubles on the other side; or you may take the greatest trouble, and, by turning it around, find joys on the other side. The gloomiest mountain never casts a shadow on both sides at once, nor does the greatest of life's calamities.

"Descend, O sinner, to the gloom!
Hear the deep judgment-knell
Send forth its terror-shrieking sound,
These walls of adamant around,
And filling to its utmost bound
Thy woeful, woeful hell.

"Depart, O sinner, to the chain!
Enter th' eternal cell;
To all that's good and true and right,
To all that's fond and fair and bright,
To all of holiness and light,
Bid thou thy last farewell."

*Home.*

SATIRE is a glass in which the beholder sees everybody's face but his own.

## Obituaries.

DIED, at his residence in Livingston, Alabama, June 1, 1873, HENRY OTTO VOSS, who was born in Berlinchen, Prussia, March, 26, 1840, and at the time of his death had just completed his thirty-third year. At the age of ten years he came with his parents to America, and settled near Covington, Louisiana, where he resided until the beginning of the late war. Having served through the war as a Confederate soldier, he came soon after its close to Livingston, Alabama, and began business as a merchant. On the eighth of December, 1869, he was married to Miss Bettie Mason, who survives him. About three years before his death he contracted pulmonary consumption, which resulted in his death.

It is the religious life of this estimable man that deserves our notice. He first made a profession of religion in 1861 or 1862, while in the Confederate army, and although he had no opportunity at that time of uniting with the church, yet during all those years of privation, hardship and temptation, such as undermined the religious life of many, he held fast the profession of his faith. In 1867 he joined the Methodist Episcopal Church South at Livingston. From the very first he took a prominent part in all the enterprises of the church. He was a man of marked piety and deep devotion, who carried his religious convictions and principles with him into his business, and was recognized as a citizen of sterling integrity and great worth. As a Sunday school teacher he was in every way efficient, always being punctual in meeting his class, and ready to impart instruction.

Soon after uniting with the church he was elected a steward, which position he held until his death; and in this position none were more faithful than he.

Two years before his death Bro. Voss was appointed a class-leader, and it was here that his purity of spirit always shone brightest. At the first class meeting before his death he bore this testimony, the remembrance of which now comforts our hearts:

"Brethren, I tested the religion of Christ when I was in health, and found it full of enjoyment, and a source of strength when I was tempted. I am now testing it in affliction, and I find it full of comfort and consolation, and it is the will of God for me to die. I have no doubt his grace will be sufficient for me." How valuable this testimony to those who were acquainted with his beautiful and consistent life!

Even to the last he was ever ready to speak of the mercy of God, and when the power of speech had left him his eyes would fill with the tears of joyful anticipation at the mention of heaven and the reward of the righteous. His pastor,

J. M. MASON.

CAPTAIN J. E. HAWKINS was born in Perry county, Alabama, May 1, 1831; united with the Methodist Episcopal Church South when sixteen years of age; was married to Miss Paralee Self at the age of twenty, with whom he lived agreeably nineteen years, when death dissolved the happy union. He died at Canton, Van Zandt county, on the twenty-fifth ultimo, and was brought to the Marshall Cemetery, where, in the presence of a large concourse of people, he was buried with the usual solemnities of Masonic honors. Mr. Hawkins removed from Alabama to Natchitoches parish, Louisiana, where he lived five years; then removed to Mansfield, where he served in the Southern army as post quartermaster until the close of the late war. He then engaged in the mercantile business in that place until August, 1869, when he removed to Hallville, Texas, where, by his untiring effort, he greatly assisted in promoting the early prosperity of the town—was active in her commercial and educational interests. By an honest and upright course he gained the confidence of those who knew him most intimately.

He originated a Sabbath school, numbering but a few scholars at first, which increased, under his fostering superintendency to more than eighty scholars, all of whom were greatly endeared to him. He removed to the city of Marshall in the fall of 1871. A *good man has fallen.* It has seldom fell to the lot of the writer to record a death so much lamented as that of Bro. Hawkins. To say that he was a *good man* simply would not be sufficiently expressive; he was an active, energetic, persevering, good man, with head, heart and hands enlisted in doing good wherever his services were called into requisition to promote the welfare of the public. Such was his philanthropic and enterprising spirit that he at once pushed forward the initiative to the consummation of salutary results.

Whenever the church of his early choice needed his counsels or his financial aid he responded with liberality and without hesitation. The ministers of the gospel of all denominations will not soon forget how cordially they were received and how pleasantly entertained by him. He served the church as steward for many years, setting the members an example of liberality, and pressing the claims of the gospel upon their hearts and purses every way worthy their imitation; he was never too busy to attend his Quarterly Conferences, and always ready to give an account of his stewardship. He had piety enough to pray in his family, and when called upon, in the congregation. The crape worn by his brother Masons, and the resolutions adopted by the fraternity, show how much he was endeared to them and their benevolent order. His greatly bereaved companion reached the room of [illegible] two days before his [illegible] happy spirit took its flight [illegible] clime. He had a strong [illegible] at home in the presence [illegible] children at Marshall, [illegible] than resignation submi[illegible] of his heavenly Fa[illegible] him was not a fallu[illegible] useful; success e[illegible] efforts with a con[illegible] and family. He was of great price".

God in youth. For twenty-three years he exemplified his faith by his works, and died a peaceful, glorious and triumphant death.

He will be missed in the walks of life; his seat will be vacant in the house of God; we are no longer to enjoy his genial smiles, nor to be benefitted by his counsels; most of all will he be missed in his own dear domestic circle by his bereaved companion and sorrowing children. When such a man dies society sustains a heavy loss.

May God bind up the wounds of this stricken family, and prepare the widow and orphans for a happy reunion in heaven.

DANIEL MORSE.

MARSHALL, June 16, 1873.

MRS. MARIA MILLER LOWRY, wife of General Robert Lowry, and daughter of Bartlett V. Gammon, Esq., was born in Dallas county, Alabama, June 20, 1831; was married on the ninth of September, 18[illegible], and died at Brandon, Mississippi, on the eighteenth of June, 1873.

In her childhood her parents moved to Jasper county, Mississippi, near Montrose, where she received the instruction of Chancellor Wardell, who was then the principal of Montrose Academy, under whose direction she acquired the most practical and useful part of her education.

In her religious sentiments she was a Methodist, and was a member of that communion many years.

She was the mother of thirteen children, eleven of whom survive her.

Having briefly given these facts, it is but proper to speak more particularly of her superior intellect and those noble and excellent traits of character which she was known to possess. She possessed an extraordinary mind—it was vigorous and comprehensive. The details of every-day domestic life did not enfeeble nor circumscribe its range. She was always equal to any emergency where sound, discriminating judgment was required, and was capable of taking a just and correct view of all questions of practical life. Her mind seemed at once to comprehend a subject in all its details and bearings.

She was remarkable for energy and industry and force of character. Her qualities of mind and heart shone conspicuously during the late war. Though devoted to her husband, yet when he obeyed his country's call and repaired to the battle-field she indulged in no vain regrets, but yielded to the necessity of the time like a true Southern woman, and throughout the struggle cheered and comforted him, without complaining at the hardship which separated them and devolved the care of the family upon her. Their family was large and all girls, but her remarkable energy, industry and sound judgment enabled her to discharge her duty to them to the fullest extent.

To her family she was devoted. As a wife she was all that a fond and devoted husband could desire. Not only did she perform, with singular tact and ability, all the duties of the household, from the greatest to the least, and study and promote the pleasure and happiness of her husband, but she was his companion and counselor and friend. He confided to her all his plans—from him he concealed nothing—and she rewarded his confidence by her affectionate counsel, based upon sound judgment. No man ever had more confidence in the judgment of his wife than he had in hers, and no woman was ever more entitled to it. As a mother she was assiduous and untiring to promote the comfort and welfare of her children. No woman would have made greater sacrifices for her children.

No lady dispensed a more generous hospitality or made her guests feel more at ease. She was a true friend, a good neighbor, and was kind and charitable to the poor.

Amid the cares and responsibilities of her domestic life she so economized her time as to be able to devote her energies to her church; and the beautiful edifice that has recently been erected in this place will be an enduring monument to the zeal and efforts of the ladies in behalf of the Master, among whom was no more zealous and efficient than the deceased.

In all efforts to promote the interests of her church she was among the first, and labored with zeal and energy. She was religious from principle. She believed in the truths of our holy Christianity, and united with that branch of the church whose doctrines and economy accorded with her views. Yet she had a catholic spirit that loved Christians of all denominations. In her death her church has lost one of its most useful and efficient members, society one of its brightest ornaments, and her family have sustained a loss which is irreparable; yet all are sustained by the assurance that her life gave that she is now in the land of eternal joy and happiness.

She had been in declining health for some weeks, but no one believed she was so dangerously ill; and when the summons came she passed away gently and sweetly without a struggle! If she was not permitted to converse with her family in her last moments, she had by her daily walk and conversation—by precept and example—given them the highest evidence of her life and character, and shown to them the influence which religion exerts upon the dying, and how it soothes and comforts the soul in the dying hour. May God comfort them in their affliction, and may we all remember the

"They mourn the dead who live as they die."

A FRIEND.

NO MAN is so happy as a true Christian; none so rational, so virtuous, so amiable. How little value does he feel, though he believes himself united to God! How far is he from abjectedness when he rates himself with the worms of the earth!

IN PROSPERITY we need moderation; in adversity, patience.

HE THAT speaks ill of others burns his own tongue.

The Christian Advocate.

THURSDAY, JULY 10, 1873.

### NO SECTS IN HEAVEN.

A DREAM FROM AN ENGLISH POEM.

alking of sects till late one eve,
f the various doctrines the saints believe,
hat night I stood to a troubled dream,
y the side of a darkly-flowing stream.

od a "Churchman" down to the river came;
Then I heard a strange voice call his name:
ood father, stop; when you cross this tide
ou must leave your robes on the other side."

et the aged father did not mind,
nd his long gown floated on behind
s down to the stream his way he took,
is pale hand clasping a gilt-edged book.

n bound for heaven, and when I'm there
shall want my Book of Common Prayer;
nd, though I put on a starry crown,
shall feel quite lost without my gown."

hen he fixed his eyes on the shining track,
ut his gown was heavy and held him back;
nd the poor old father tried in vain
single step in the flood to gain.

saw him again on the other side,
ut his silk gown floated on the tide;
nd no one asked, in that blissful spot,
Whether he belonged to "*the* church" or not.

hes down in the river a Quaker strayed;
is dress of a sober hue was made;
coat and hat must be all of gray;
cannot go any other way."

hen he buttoned his coat straight up to his chin,
nd stably, solemnly waded in;
nd his broad-brimmed hat he jerked down tight
ver his forehead so cold and white.

n a strong wind carried away his hat;
moment he silently sighed over that,
nd then, as he gazed on the further shore,
is coat slipped off, and was seen no more.

e entered heaven his suit of gray
ent quietly sailing away, away;
nd name of the angels questioned him
bout the width of his beaver's brim.

nd after him, with his MSS.,
ohn Wesley, the pattern of godliness;
ll he cried: "Dear me, what shall I do?
he water has soaked them through and through."

nd there on the river, far and wide,
way they went down the swollen tide;
nd like saint, astonished, passed through alone,
ithout his manuscripts, up to the throne.

hen gravely walking, two saints by name,
own to the stream together came;
t as they stopped at the river's brink
saw one saint from the other shrink.

rinkled or plunged, may I ask you, friend,
ow you attained to life's great end?"
ne, with a few drops on my brow."
t I have been dipped, as you'll see me now.

nd I really think it will hardly do,
I'm 'close communion,' to cross with you;
on're bound, I know, to the realms of bliss,
e you must go that way, and I'll go this."

hen, straightway plunging with all his might,
way to the left, his friend to the right,
part they went from this world of sin,
t at last together they entered in.

nd now, when the river was rolling on,
Presbyterian Church went down;
women there seemed an innumerable throng,
d the men I could count as they passed along.

nd concerning the road they could never agree;
e Old or the *New* way, which it could be;
or ever a moment paused to think
at both would lead to the river's brink.

nd a song of murmuring long and loud
me up from the moving crowd:
on're in the old way, and I'm in the new;
at is the false, and this is the true."
: "I'm in the old way, and ye n're in the new;
at is the false, and *this* is the true."

t the *brethren* only seemed to speak;
odest the sisters walked and meek,
nd if ever one of them chanced to say
hat troubles she met with on the way,
ow she longed to pass to the other side,
or feared to cross over the swelling tide,
voice arose from the brethren then:
et no one speak but the 'holy men:'
or have ye not heard the words of Paul,
i, let the women keep silence all?"

watched them, in my curious dream,
ll they stood by the border of the stream,
hen, just as I thought, the two ways met;
t all the brethren were talking yet,
nd would talk on till the heaving tide
ried them over side by side:
de by side, for the way was one,
e toilsome journey of life was done,
nd all who in Christ the Savior died,
me out alike on the other side.
o forms or crosses or books had they,
o gowns of silk or suits of gray,
o creeds to guide them, or MSS.,
or all had put on Christ's righteousness.

*Christian Observer.*

## A Petrified Forest.

On the western horizon of the
Lyan Desert, as viewed from the
mmit of the Great Pyramid of
izeh, a conical hill stands in soli-
ry grandeur, far removed from the
ute of desert travelers. This has
g been supposed to be the ruins of
pyramid, yet nowhere is it recorded
have been visited by any but the
edouin tribes who pass within a
w miles of it, on the old caravan
ute to the Faloom. It is enumer-
ed by Lepsius as one of the pyra-
ids of Egypt, and in a recent work
the Great Pyramid it is called Dr.
lder's Pyramid, "until a better
me be found for it," merely from
having been pointed out to the
thor by the late Dr. Lelder, of
iro, who, however, had never
sited it.

The following narrative of a visit
tho eminence by Mr. Waynman
xon, engineer, and Dr. Grant, of
iro, and of their discovery of a
ry remarkable petrified forest near
base, whose gigantic trees lie
ttered about the desert in pro-
sion, has been communicated to us
the former gentleman:

"Leaving the pyramids behind,
d lighted by the clear, silvery
oonlight, we set out into the desert
the caravan route to the Faioom,
ading up a solitary valley, in the
eks of which are cut ancient
gyptian tanks and mummy-pits.
resently we turn off from the regu-
r track and take our way into the
frequented desert, steering straight
estward for the pyramidal hill.
he sand of the desert is here hard
d compact, and traveling easy;
deed, with the exception of one or
o places where the sand is soft and
avy, a wheeled carriage might
ive all the way, and to most trav-
ers would be much preferable to
mel or even donkey-riding.

"After many hours' hard riding
e at last reach the top of a slight
minence, and across the wide valley
front of us is the place of our des-
nation.

"These long valleys, or 'wadys,'
ve much of interest about them;
roughout may be seen the dry
ater-courses where the rare rain-
owers carry down the sand into
e bed, and leave all the little hills
d eminences covered with flints as
g as potatoes, and with surfaces so
ightly polished as to give the desert
silvery look by moonlight, or by
y to cause the appearance of rip-
ed water where they reflect the
nlight. The zoology and botany,
, of the desert are very interest-
g. There are numbers of the little
er boa,' a species of rat, with long
nd legs and long tail with a tuft of
r at its end, which hops about
ke a kangaroo. Now and then may
seen a gazelle or two scampering
f at the unusual sight of a caravan.
few small birds get a precarious
istence, and in the sky an eagle or vulture sometimes wings its way. The insects are few, and the herbage is extremely scant, and it is a marvel what the animals live on. There are here and there in the water-courses small tufts of camel-thorn—a little shrub not unlike a whip—another with a coral-like growth, and now and then a handful of a tough, wiry sort of grass, but what these again subsist on it is hard to say, for there is not a shower more than once or twice a year, and for nine months there is no dew, while the heat of the sand at midday in summer is over one hundred degrees.

"Arrived at our destination before daybreak, we dismount from our camels, and while the Bedouins are unloading the baggage, we hasten as fast as our legs, still with camel-riding, will permit, up the heaps of sand and flints to the summit of the so-called pyramid, to find on attaining it that it is but the conical end of a prism-shaped hill, stretching westward, and standing boldly out of the desert plain.

"Near the top the rock crops out, and appears to be a species of friable sandstone fretted by the weather into curious shapes; but the actual summit is covered with flints and sand, and, what strikes one as being very strange, many fragments of petrified wood.

"Taking a general survey from this point of vantage, we choose the best spot to the north of the hill to pitch our camp, exposed to the slight north wind which blows incessantly here; and, descending its steep sides, at the bottom are surprised to find near the chosen spot three large stone-trees lying prostrate on the sand. The largest is fifty-one feet in length and three feet six inches in diameter at its widest end, and two feet at its smallest; they are branching exogenous trees, apparently a species of pine, and the one before us has the fork of a large branch very complete.

"Wandering on up the wady to the north of the hill, named by us 'Kom el Khashob'—the hill of wood—we find the whole desert littered with fragments of petrified wood, from twigs the size of one's finger to pieces of large branches or trunks of trees; and on the flank of the hill to the north are hundreds of immense trees, lying half buried in the sand, some seventy feet long, and in many instances with part of the bark still attached. All of them are exogenous trees—no single instance of a palm could we discover—and from the absence of roots it may be presumed have been drifted here by the sea. The stratum is apparently sandstone, overlying the limestone of the Nile valley; there are also here and there patches of a dark chocolate-colored, friable mineral with specks of green which looked like copper, but proved, on subsequent analysis, to be carbonate of iron; beds of what the Arabs call 'Gyps' or gypsum, and nodules of an intensely hard black granulated-looking stone—not unlike emery-stone—the whole geological character suggesting the (possibly delusive) suspicion of the existence of coal under the surface.

"Having carefully surveyed this neighborhood, we again climbed the 'Kom el Khashob,' taking instruments to measure its height and determine its position; the former of which we found to be seven hundred and fifty-two feet above the Nile level at Cairo, six hundred and two feet above the northeast socket of the Great Pyramid, and consequently about one hundred and forty feet higher than its summit.

"Having secured one or two skeletons of the hill, and the sun being now near setting, we 'fold up our tents like the Arabs, and silently steal away.' Mounting our camels again, and taking a slightly different route on our return, we pass some ancient solitary well-tombs away in the desert, but without mark or hieroglyphic inscription on them. All the way we notice fragments of petrified wood, and near to the pyramids extensive beds of oyster-shells. This forest may almost be said to be a continuation—doubtless going much farther westward than we penetrated—of the well-known petrified forest in the Abbasieh Desert to the east of Cairo, which extends a long way in the direction of Suez, but is inferior both in extent and in the size and perfectness of the trees to that of the newly-discovered forest. The formation of the land here would lead to the supposition that it has been the ancient coast-line, and that the trees drifted to where they are now found, and were then left in the briny waters of an evaporating sea or salt lake; and, as the fiber of the wood decayed slowly away, the space of each cell has been filled up by the crystallizing silica held in solution in the water.

"Since the discovery of this forest it has been visited by many Europeans in Cairo, and English travelers, and to geologists especially it is well worthy of a visit. It may easily be reached from the Great Pyramid, either by donkey, camel or horse, and is distant under three hours from it—a journey which in the winter may with comfort be accomplished in one day from Cairo. Indeed, if his highness, the Khedive, who has done so much for the comfort of travelers in making a magnificent road to the pyramids, were to extend it for some half mile further through the tract of soft sand, carriages could easily drive all the way to the Kom el Khashob. The locality is now well known to the Pyramid Arabs, and most able and intelligent guides will be found in All Dopree, Omar or others of this Bedouin tribe."—*London Nature.*

"HUMPH!" said an Englishman to a Scotchman, as they were walking over the fields, "oats are all very well in their way, but in England we feed them to our horses, while here they are food for men."

"Ay, ay!" said the Scotchman, "an' just see what fine horses there are in England, and what fine men we have in Scotland!"

IN MEDITATION, those who begin heavenly thoughts and prosecute them not are like those which kindle a fire under green wood, and leave it so soon as it begins to flame.

## The Jesuits Conspirators.

Catholicism is a religion; and under the law of religious equality we are bound as citizens to treat it as we would any other religion, giving it free course and fair share in all the advantages of the State. As Christians we are bound to regard it with charity, and to overcome it not with evil, but with good. But Jesuitism is not religion; Jesuitism is, and always was, conspiracy. It conspired of old with Catholic despots for the overthrow of Protestant governments, and of the liberty in which Protestantism has its being. It conspires with factions for the same purpose now. When Bismarck expelled the Jesuits, we are told that he cruelly banished a set of pious men, entirely engaged in performing the offices of religion, ministering to the sick and educating the poor. In which of these pious offices were the Jesuits engaged when they secured by their intrigues the arms of Philip the Second, and prepared the way in England for the Armada; when they dictated to Louis the Fourteenth the revocation of the Edict of Nantes, and the elimination of the French Protestants; when they instilled into English Catholics the treasonable sentiments which led to the conspiracy of Guy Fawkes; when they filled the Swiss Confederation with malignant jealousies, brought it at last to civil war, and compelled a republic, in which Catholics and Protestants have long dwelt together in peace, to send the order over the frontier; when the other day they instigated the French invasion of Germany, for the purpose of destroying a great Protestant power? Those machinations against German unity which they were continuing to carry on, and which brought down Bismarck's heavy hand upon the authors of them; did they belong to the duty of performing religious offices, or of educating the poor, or of ministering to the sick? Against conspiracy society has a right to guard itself, though it has none to interfere with the exercise or the propagation of any religion. The main object of a Jesuit university would not be education, but intrigue. It would be a center, established by the nation, of conspiracy against the national life. The British Parliament is bound to refuse its sanction to the establishment of a Jesuit university, or a university to which Jesuits are to be admitted; so is any Canadian legislature, and the Dominion Parliament, if the question ever comes before it, as the case of the New Brunswick school act shows that such questions may be.—*Goldwin Smith, in Fortnightly Review.*

## No More Jacobs.

A good story about sermons is told by John Miller Ross, formerly of Edinburg, now pastor of the Chalmers Presbyterian church, Manchester, England. The pastor of a large Edinburg church being unexpectedly called away for three Sabbaths, was unable to do better than engage, as his supply, a young student from the university. Knowing the high standard of his people, and fearing the weakness of the student, he told him that he had laid upon his study-table three of his own earlier sermons, never preached to that people, and that he was welcome to make any use of them he pleased. On the first Sabbath morning the young minister looked the sermons over, and, being much delighted with one on the text, "Jacob was a plain man, dwelling in tents" (Genesis xxv, 27,) resolved, in accordance with the hopes of the absent pastor, to preach it instead of his own. The people were much delighted, and not a little surprised, to get such good food from the young minister, who, leaving the sermon where he found it, went his way to return, as he supposed, and take another from the same pile the next Sabbath. Alas! as Scotland's Burns bemoans, so did it befall our young Scotlander, who, being sick, was in his turn obliged to procure a substitute, to whom he forgot to mention the three sermons. They, however, attracted the eye, and won a careful perusal of the second supply, who, unconsciously acquiescing in the wise judgment of his predecessor, announced to an appreciative audience the text: "Jacob was a plain man, dwelling in tents." Quite pleased with the sensation which he perceived he had made, the young man replaced the sermon and departed. Yet another substitute, on the third Sabbath, following in the footsteps of those who had gone before, again proclaimed as his subject, "Jacob was a plain man, dwell—" when he was silenced by an old woman, who rose near the desk, exclaiming in broadest Scotch: "Awa' with y'r Jacobs—we'll ha' no more of y'r Jacobs!"—*Congregationalist.*

AN OLD APPLE.—In the window of the store of Messrs. E. R. Leighton & Co., on Congress street, is exhibited a genuine curiosity, perhaps the only one of its kind and age extant—an apple one hundred years old—the property of Mr. Henry Shute, of this city. It was picked up in the year 1772, the outside being carefully stuck with whole cloves, so that no part of the fruit could be discovered peeping through. The grandfather of Mr. Shute, who died at the age of eighty-five years, came into possession of this curiosity when quite a youth, and at his decease it descended to the present generation. The flavor of the cloves even is still quite perceptible, while the apple itself is plump and solid. Looking at this remarkable specimen of fruit preservation, we are reminded that a gentleman of this city has a doughnut which is within a few weeks of being twelve years old, kept as a relic of a donation party held in Stratham in 1861. It is in good condition, and with care must last for many years yet.—*Portsmouth Journal.*

LONG-LIVED ARTISTS.—A dictionary of 1,200 old artists contains the names of more than 800 who lived beyond 60 years. Titian was 99 years old, and died of the plague then. Bellini was 90 years old, and Murillo 72 years old at death.

## Simplicity of Nature.

The extreme simplicity of the ultimate elements which constitute all organized beings, and the endless variety of the proximate elements, arising from different combinations of the former, which serve to build up the animal and vegetable tissues, may well be cited as an illustration of the infinite wisdom by which such arrangements were established. The four elements, oxygen, hydrogen, nitrogen and carbon, constitute the bulk of organization. The chief constituents of vegetable tissue are oxygen, hydrogen and carbon, or, it may be said, water and carbon, as the oxygen and hydrogen exist in the same proportion in water; and various proportions of these constitute the proximate elements of vegetable tissue, such as starch, gum, sugar, glucose and lignine, or woody fiber, as may be shown by pouring a little strong sulphuric acid on a small portion of sugar; the acid will, by its stronger affinity, abstract the water and leave a black, spongy mass of carbon behind. Nitrogen enters sparingly into the constitution of the vegetable tissues, but almost universally into that of the animal tissues. The power of vegetable life in combining the inorganic elements, and thus preparing them for a higher state of organization in animal development, may likewise be noticed; but this power is wholly wanting in animals. Thus an important function may be ascribed to some of the humblest members of the animal economy; the despised earth-worm, for example, is employed in continually reclaiming to a higher state of organization the effete vegetable matters on which it feeds, that are fast relapsing to the inorganic world.

One cannot but be struck by the simplicity of the arrangement by which carbon and water—elements of both earth and air—are combined into the various materials of vegetable tissue; and, moreover, that these proximate elements are so readily interchangeable by merely slight variations in the relative proportions of carbon and water; as, for example, the conversion of starch into sugar by the agency of warmth and moisture only, in the process of converting barley into malt, and of acid into sugar in the ripening of fruit. It may also be stated that while animals are incapable of combining for their own nutrition the inorganic elements, they are capable of assimilating and drawing nutriment from those elements when already combined in the formation of vegetable tissues. And the same simplicity of construction, but variety in design, marks the building up of animal tissues; they are mostly slight modifications of a basis called proteln, which is composed of oxygen, hydrogen, nitrogen, and oxygen in certain definite proportions.

As remarkable compensatory actions, it may be stated that the combustion of carbon, or, in other words, its conversion into carbonic acid by combination with oxygen, is the chief source of that heat which is essential to the due discharge of the functions of the higher animals; while, on the other hand, the reduction of carbonic acid, and the corresponding evolution of oxygen, is constantly going on in the development of the vegetable kingdom.—*Charles Brooke, in Faith and Free Thought.*

FACTS IN NATURAL HISTORY.—The rattlesnake finds a superior foe in the deer and black snake. Whenever a buck discovers a rattlesnake in a situation which invites attack, he loses no time in preparing for battle. He makes up within ten or twelve feet of the snake, then leaps forward and aims to sever the body of the snake with his sharp, bifurcated hoofs. The first onset is most commonly successful, but, if otherwise, the buck repeats the trial until he cuts the snake in twain. The black snake is also more than an equal competitor against the rattlesnake. Such is its celerity, both in running and entwining itself around its victim, that the rattlesnake has no way of escaping from its fatal embrace. When the black and rattlesnake are about to meet for battle, the former darts forward at the height of its speed, and strikes at the back of the neck of the latter with unerring certainty, leaving a foot or two of the upper part of the body at liberty. In an instant he encircles him within five or six folds; he then stops and looks the strangled foe in the face, to ascertain the effect produced upon his corseted body. If he shows signs of life, the coils are multiplied and the screws tightened, the operator all the while watching the countenance of the victim. Thus the two remain thirty or forty minutes; the executioner then slackens one coil, noticing at the same time whether any signs of life appear; if so, the coil is resumed and retained until the incarcerated wretch is completely dead. The moccasin snake is killed the same way.

THE following legend relates how a certain Grand Duke of Florence built a bridge without expense to the State: The Grand Duke issued a proclamation that every beggar who would appear in the grand plaza at a certain designated time should be provided with a new suit of clothes free of cost. At the appointed hour all the beggars of the city assembled, whereupon the officers caused each avenue of the public square to be closed, and then compelled the beggars to strip off their old clothes, and gave each one, according to promise, a new suit. In the old clothes thus collected enough money was found concealed to build a beautiful bridge over the Arno, still called the Beggars' Bridge.

TO THE assertion that Buddhism is equal if not superior to the religion of Jesus, Wendell Phillips replied: "To all this the answer is, India, past and present. Asiatic civilization has failed from no lack of intellectual vigor or development. The force wanting was a spiritual one. Body and brain, without soul, Asia rotted away. From Confucius to Cicero there is light enough, but no heat."

## Religious Intelligence.

THE Roman Catholic Seminary of Foreign Missions in Paris sends for 15 missionaries to send to Japan.

NINE hundred and ninety-three home missionaries of the Presbyterian Home Mission Board averaged salaries of $277.

AN ASSEMBLY of Sunday-school teachers was recently held at Nimes, France, when it was reported that there were 950 Sunday schools in the republic.

THE pioneer party of the Oriental Topographical Corps from New York, engaged in the exploration of the Bible lands, have gone from Egypt to Syria and Asia Minor.

BISHOP'S COLLEGE, at Calcutta, belonging to the Society for the Propagation of the Gospel, is giving ten natives a Christian education, at an expense of £2,000 per year.

THE Sunday School Board reports that in the Southern States the Baptists have 4,535 schools, 26,690 officers and teachers, 310,000 scholars, 3,277 scholars baptized, and $30,500 in contributions to the Sunday school work.

THE receipts of the American Board for April were $35,920, and thus far during the present financial year, $248,490.50, an advance of a little more than $5,000 over the receipts of last year during the same period.

AN ALABAMA PAPER.—During the session of the Southern Baptist Convention at Mobile the Alabama delegation had several private meetings, and finally decided to establish a weekly organ to be published in Mobile, with a stock capital of $10,000.

ARCHBISHOP PURCELL, of Cincinnati, has laid down a rule especially aimed at trade unions, that no Roman Catholic can unite with any association requiring an oath as a condition of membership; and the sacrament of communion is refused throughout his diocese to Crispins and all such.

AT COLOGNE, ITALY, the Old Catholics have elected Prof. Reinkens bishop. Eighty-two heads of religious orders in Rome have signed a document protesting against the bill for the suppression of religious corporations, and appealing to "the Pope, the law of nations and to God."

REV. S. S. SCHMUCKER, of the German Reformed Church, has published an elaborate plan of Christian union, the leading feature of which is the formation of a General Assembly, in which each denomination shall be represented by at least five delegates, the authority of the Assembly being simply advisory.

THE Southern Presbyterian General Assembly, at Little Rock, Arkansas, adjourned on Saturday, May 24. No definite action was taken in relation to an organic union, but the general sentiment was clearly in favor of uniting with the Reformed Church in America, rather than with any other body of Presbyterians.

THE London papers state that the clergy and Jesuits of Belgium are making great efforts to organize a pilgrimage into the heart of France to the celebrated shrine at Paray-le-moulal, there to pray for the restoration of the temporal power of the Pope. Each province of the realm is also invited to dedicate a banner to Our Lady of the Sacred Heart.

THE reports from the Liberia Conference, Methodist Episcopal Church, which held its session at Robertsport, January 29, have come to hand. The statistics show 100 probationers, 2,000 members, 44 local preachers, 100 deaths, 25 churches, valued at $11,975; six parsonages, valued at $8,000; 26 Sunday-schools, 221 officers and teachers, 1,200 scholars, 722 volumes in library.—*Missionary Advocate.*

THE budget of benevolence reported to the Presbyterian General Assembly (North) by a committee, of which Mr. John Taylor Johnson is chairman, and unanimously adopted, is as follows: Foreign missions, $600,000; home missions, $352,500; sustentation, $82,500; education, $105,000; church erection, $120,000; freedmen, $75,000; publication, $75,000; ministerial relief, $90,000. Total, $1,500,000.

LARGE CHURCH.—Mr. Spurgeon's church in London now numbers 4,417 members. During the past year it has formed one new church by colonizing. Five hundred and seventy-one members have been added within the year to the present church, and 263 have been removed by death, emigration and change of residence, making the net gain for the year 308. Connected with the church are almshouses for aged women, members of the church.

ABOUT two-thirds of the immense debt of the American Presbyterian Board, $128,695, has been provided for by pledges given at the General Assembly. The entire debt will be divided among the presbyteries, and they expected to meet it. It is greatly to be hoped that the effort to meet this debt will not cripple the regular contributions for current expenses. The debt is probably due to efforts for new causes—jubilee fund, sustentation, etc. We are glad that no other foreign missionary board is now seriously in debt.

CANON LIGHTFOOT made an address at the anniversary of the Society for the Propagation of the Gospel, in which he sought to show, by historical proof, that recent allegations of the failure of missions were "as unreasonable as they were faithless." Comparing the position of Christianity in the middle of the third century with its position now, he contended, upon the basis of various statistics, that whereas, in the middle of the third century, the proportion of professed Christians to the population of the earth was about one in 150, the proportion now was about one in five.

MRS. JENNIE F. WILLING, on the seventh ultimo, closed a series of revival meetings at Springfield, Missouri, which lasted ten days, and resulted in about 40 conversions and 20 persons entering into the higher life. Mrs. Willing is equally felicitous in promoting the spirituality of the church and leading sinners to Christ. Her services were largely attended to the last, and her sermons listened to with marked interest and profit. Mrs. Dr. Boyle, a Southern Methodist of St. Louis, was also there, and rendered efficient service in promoting the revivals.

MISSIONARY ITEMS.—All the educated Japanese can read the Chinese Bible, and there are over 500 copies of that translation already in the hands of the people. The work in Madagascar was never more prosperous. Greatly has the gospel triumphed there; they come to Jesus by thousands. The number of converts in the Protestant missions of the world is computed at 1,334,993. The number of missionaries and native clergy in the mission-field is 2,176. Five new missionaries have been appointed to the foreign field by the American Baptist Missionary Society. Rev. D. W. Thomas, for eleven years a missionary in India, has arrived in this country, where he will stay some time in recruiting his health.

RITUALISM IN MASSACHUSETTS.—In the recent meeting to elect a bishop Dr. DeKovan used the following language: "I believe in (and this will be printed to-morrow, and I will write it down, if necessary, for anybody who wants to use it) the 'real, actual presence of our Lord under the form of bread and wine upon the altars of our churches.' I 'myself adore,' and would, if it were necessary, 'teach my people to adore Christ present in the elements under the form of bread and wine.' And I use these words because they are a bald statement of the doctrine of the real presence." Immediately after making this statement of his faith Dr. DeKovan received 40 clerical and 34 lay votes. Dr. Paddock was finally elected bishop.

IN THE Presbyterian Assembly, Baltimore, a few weeks since, a Dr. Bell offered a resolution to the effect that "the mobility of ministers be founded on system," the occasion of the resolution being a remark from another member of the Assembly that the ministers of the Presbyterians were staying a less time, on an average, in their pastorates than the Methodist preachers. The hit was deemed a good one, and was received with "loud and prolonged laughter." In further explaining his resolution Dr. Bell remarked that he was in serious earnest, and that his resolution was offered in the interest of a numerous corps of mobile ministers who are constrained "to keep one foot in the stirrup," and who "do not look on the subject as an affair for laughter."

THE Episcopal Diocesan Convention of Maryland, at its late session repealed a canon of the diocesan code forbidding theatrical exhibitions and light and vain amusements. Bishop Whittingham, who was not present, wrote a letter to the convention protesting against this action. He says that the existence of that canon, which is a peculiarity of the Maryland code of lay discipline, "had much weight in bringing the undersigned to undertake the responsibility of the episcopate" thirty years ago. He avers that he has found it exceedingly helpful in his administration, and thinks that the currents of the times require a greater stringency, rather than a greater laxness, in matters of this character. On the reception of this protest it was moved to reconsider the vote by which the canon was repealed; but pending the discussion the convention adjourned *sine die*.

THE WORK IN ROME.—There are now within the walls of Rome 14 Protestant Christian churches, and between 20 and 30 preaching places, with good congregations. There is also a Female Bible Readers' Society, the members of which visit regularly from house to house, distributing the word of God. Formerly Bibles were given away, but now they are sold at a small charge. This method is far better, because, under the old arrangement, the priests would secure as many of them as possible and then secretly put them into the fire. To prevent this the small charge is made, and the book is therefore more certainly cared for. Rome is now becoming the center of a powerful scriptural evangelization. Already the change is great. Gavazzi, in a recent lecture in London, referring to the zeal now put forth by the papal authorities in sending abroad the Romish workers, especially the Jesuits, well stated that when Africa sent Hannibal to Italy, Rome replied by sending Scipio to Africa and destroying Carthage. The poor Italian told them that Rome was sending out shoals of prelates, friars, nuns and priests of all kinds to convert them from their glorious Protestantism. He implored them to save their country—to send out their Scipio. Let them send the Bible to Rome, and that book would crush the spiritual power there in its cradle.

THE memorial fund of $300,000 for the endowment of Richmond College, which the Baptists of Virginia have undertaken to raise in connection with their semi-centennial, is nearly all secured. Over $265,000 is already pledged, and arrangements are made which will insure the raising of the remainder at an early day. The following description of the manner in which this fund was increased at the recent jubilee is from the *Richmond Inquirer:* "Dr. Jeter arose amidst a storm of applause, which the gavel of the presiding officer could not control. He said he supposed he was the happiest man in the audience. He proposed to give $500 in addition to what he had already given. Rev. A. E. Dickinson also gave an additional $500. The announcement proved a key-note of liberality, and subscriptions began to pour in from every part of the immense structure. Men, women and children opened their purses; and even articles of jewelry—such as watches, bracelets, ear-rings and breast-pins—were donated. Ladies tore off cherished ornaments without the slightest hesitation; and men were lavish with their heirlooms, piling up their gold and silver watches upon the desk of the secretary, until a pyramid was formed that will ever be a monument in the history of the denomination. $18,000 was raised, and the amount was afterward increased to $40,000."

# The Christian Advocate.

Organ of the Alabama, Mississippi and Louisiana Conferences of the M. E. Church South.

THURSDAY, JULY 10, 1873.

REV. LINUS PARKER, D. D., Editor.
ROBT. J. HARP, PUBLISHER.

OFFICE—112 CAMP ST., NEW ORLEANS.

Address, on all matters of business, Rev. R. J. HARP, 112 Camp street, New Orleans.
Address all communications designed for publication to Rev. LINUS PARKER, 112 Camp street, New Orleans.
AGENTS—All the members of the Patronizing Conference.

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## The True Riches.

Earthly treasures may be regarded as the shadow and image of something supremely desirable, and which the great Teacher has described as "the true riches." The earthly treasure is contrasted with that which is to be laid up in heaven, and in such a manner as to warn against the idolatry of wealth. The unrighteous mammon suggests the true, and the connection is even more intimate as faithfulness in the unrighteous or temporal is followed by the bestowal of the true. Riches are mentioned in many different lights by the inspired writers. In the Old Testament they are enumerated among the benefits of piety, and as the gift of God to his children. Among other excellent things which are affirmed of wisdom it is said that "Length of days is in her right hand, and in her left hand riches and honor." Job, Abraham, David and others were blessed with riches, and their wealth is mentioned as indicating the favor of Divine Providence. In the New Testament we seem to be surrounded by different testimonies, where we hear of the deceitfulness of riches, and, most startling of all, that "It is easier for a camel to go through the eye of a needle than for a rich man to enter into the kingdom of God." These words might derive their force and emphasis from the fact that in espousing the cause of Christ, *then* property as well as reputation would have to be sacrificed, and that under the pressure of persecution the rich man, above others, would be deterred from becoming a disciple. Such was the fact in the case of the young man who went away sorrowful; but he went away, "for he had great possessions."

This, however, explains only in part, since the Savior locates the danger in trusting in riches, and elsewhere points out the deceitfulness of riches, and admonishes against laying up treasure on the earth. Paul's language is also adapted apparently to all times and circumstances: "But they that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition. For the love of money is the root of all evil; which, while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows." Is there any contradiction between the Old Testament and the New? As we move into the Christian dispensation has wisdom been stripped of the riches and honor which were in her left hand? The abuse and danger of riches are often mentioned in the Old Testament: "If riches increase, set not your heart upon them," and "he that trusteth in his riches shall fall." The author of Ecclesiastes saw what has been familiar to every generation: "There is a sore evil which I have seen under the sun, namely, riches, kept for the owners thereof to their hurt." Covetousness is constantly exposed and condemned. The prophets charge the people with it as a great sin; and David, conscious of his peril, utters a prayer which we have never heard repeated in a Christian prayer meeting, when he says: "Incline my heart unto thy testimonies, and not to covetousness."

There is, after all, then a substantial agreement in the deliverances of the two dispensations. The trouble, as pointed out by David, Solomon, Christ and Paul, lies in the trusting, the loving, the idolatry of wealth. Paul asserts that covetousness is idolatry, that the love of money is the root of all evil; and Christ explains, while he does not soften, the figure of the camel and the needle's eye, by saying: "How hard is it for them that trust in riches to enter into the kingdom of God!" The teachings of Christ and of the apostles can scarcely mean that Christians are required to take the vows of poverty, and that to be rich is to be guilty of a great sin under the gospel. The hands of wisdom still come to us full of the same blessings she bore in the ancient times. "Length of days is in her right hand, and in her left hand riches and honor." Riches are to be desired, and to be received as the boon of a beneficent Providence. Without them there would be no capital to forward the enterprises of commerce, and if there were no wealthy men, even our religious and educational and charitable institutions would lack support. The blessings of wealth are indeed, manifold, and it is not wonderful that the desire to be rich is so universal. Can it be wrong, either in the pursuit or in the possession, if the heart is kept from the love of money in an inordinate sense, and the principle of consecration is allowed to govern the entire life? The heavenly treasure is the archetype, of which earthly wealth is the mere reflection, and the true riches stamp the unrighteous mammon with a certain dignity and value.

A great blessing, wealth may be, perhaps generally is, a great curse to its possessors. It is a responsibility of the highest grade, and but few rich men reach it. It is a condition fraught with peculiar temptations, and not many who attain it escape the snares and deceitful enticements to which they are exposed. Hence the warnings which God addresses to rich men, and to those who desire to be rich. There is danger in great possessions—there is peril in the pursuit and in the possession. But there is a power of good in this same wealth which we cannot well overestimate, and the only safety lies in realizing this power and developing it to its utmost capacity. It is a significant circumstance that the Savior connects the bestowal of the true riches with the right use and improvement of the unrighteous mammon. Giving is a means of grace, and the true riches are realized as the earthly are consecrated. In the sense of a heavenly reward, it would seem that the true riches can only be apprehended and enjoyed by those who have been faithful in the use of the temporal.

And then we have in the very name of the spiritual and the heavenly treasure the lesson of duty and of wisdom. Earthly riches are good; certainly in themselves they are not false, nor are they sinful; but they are not the true riches. However desirable the temporal, and however enjoyable, there is something higher and infinitely better. Temporal riches are deceitful, they make to themselves wings and fly away, they are environed with peculiar and fatal perils, and with all their fertility of resources in ministering to the comfort, pleasure and taste, they cannot prevent nor heal the deepest of human troubles. Neither do they satisfy those who trust in them, and make them their idol. Except associated with higher ends and interests, the mammon of unrighteousness is the veriest sham and imposition. But it is related to the true riches, even as this life is to the world to come, and as all transitory and dying forms are in the vestibule of the everlasting. Are we more pursuing the shadow or the substance, and are we absorbed in the love of money, while we have bestowed no thought upon the everlasting habitations?

## A Danger.

That many will fail to educate their children. These are trying times in some sections, and parents who do not fully appreciate the prime importance of a good collegiate course will, under the pressure of poverty, give up the purpose to send their children to college. Our earnest advice is, let nothing hinder but the absolutely impossible. Economize in every other way before you take your sons and daughters from school. Next to their souls' salvation, it is the thing most essential to their happiness and success in life.

We have a number of excellent institutions in the South, male and female, and the cost need not be great. Now is the time to begin to determine that you will send, and where. Get circulars, correspond with the principals of the different schools, advise with your pastors, ascertain all the particulars and details, and devoutly and prayerfully ask God's help and blessing. Our present distress and poverty are very afflictive, but ignorance added to poverty will be a far greater calamity. We would, of course, insist that our people should patronize their own institutions. We would not send to an inferior school simply because it is under our church control. But we would never think of sending a boy where the religious influences are not decided, and where the professors and teachers are not men of exemplary piety. We would give a wide berth to those institutions that claim no special religious character, and whose commencement occasions wind up with dancing and wine-drinking.

In our own choice of schools we should be greatly influenced by the *character* of the teachers. Splendid grounds, and buildings of faultless architecture, costly apparatus, large libraries and elegant halls are nothing without teachers of merit and experience. The best faculty, intellectually and religiously, makes the best school. The mind and character of the student is molded by personal contact with his preceptor, and it is of first importance that our youth be placed under the care of those who, by the greatness, dignity and purity of their natures, are capable of giving the highest and noblest development, and the most perfect finish to the mind and heart. If the teachers are men and women of learning and piety, and models in temper, manners and conduct, we can hopefully commit our children to their care and instruction. In any wise, educate the children, send them to school, and keep them there until they have mastered the entire course of a liberal education. We find in the *Picayune*, of this city, a brief reference to this subject, which we commend to the attention of our readers:

At this season of commencements—when we see and read so much of the interesting exercises and concluding ceremonies at the graduation of the youth of the country, the coming men and women—we cannot but urge upon parents the vast benefit of this training and equipment for the field of active life.

Poverty has overtaken our people and prosperity ins for the time left us. Uncertainty, disappointment and frequent failure attend our labors, however earnest and devoted. We are in the midst of trying times, and the difficulties of giving education to the young are very great and discouraging. But let us fully appreciate the importance of the preparation and do all that may be done, assured that the harvest will certainly be great.

There is no greater or more permanent evil attendant on parents than the failure to educate, and the degradation of ignorance. "Knowledge is power," and the force of the human mind, if exercised, has no limit to its improvement. Honest and systematic labor in the paths of learning and mental achievement often makes men of capacity, at first ordinary, become great. The trained student has the same advantage over the untrained as the practiced pugilist or gymnast has over persons of common physique, without exercise.

One of the greatest dangers of the South is degeneracy and inferiority in the education of the young. We therefore take occasion to impress upon all the grave duty of doing all that is possible in this direction—for the sake of the country, as well as their own posterity.

## Camp Meetings.

The season for these meetings is at hand, and we hear many notes of preparation. While perhaps not now an absolute necessity, they are a well-proved utility, and greatly blessed to the quickening of the church and to the conversion of sinners. We need not inquire too closely into the motives and the attractions of these occasions. Mainly religious, as we believe, the social accessories, the novelty, the fresh and healthful change of air and mode of living, and the love and enjoyment of nature, are not things to be condemned.

The institution, though not wholly of Methodist origin, seems to be given up to us, and is now confined to our church. Well, the Methodists have always had ways and methods of their own, and they have generally flourished most where they have stuck to them. We advise that camp meetings be held wherever practicable. Select good grounds, buy them and improve them, and drive down stakes that are meant to stay. Economy should be consulted, but still the arrangements should be on a generous scale. The camp meeting should be for all—the rich and the poor—and all superfluities of fashion and table luxuries should be discouraged. Have comfortable quarters for the preachers; but it is not absolutely necessary to put them all in one tent.

As for the preaching, we would recommend that the fine sermons be left at home, and only a very few great ones be allowed, while the most shall be plain, strong gospel talks, such as the Holy Ghost can breathe upon, and apply to the hearts and consciences of the people. It may happen that all the preachers may not be called on to preach. Some of the best even may be left out where the supply is abundant. Care not for it, but help in the singing, praying and altar work, enjoy the luxury of hearing sermons, and seek a special blessing and a deeper work of grace. For the rest, may he "that dwellest between the cherubim shine forth," and may the glory of the Lord come down and rest upon all our tabernacles.

## The Promises.

There is nothing more inspiring to a man than a promise that is believed. In this world of strife and toil, of disappointed desire and baffled energy, of weary labor and weak benevolence, a promise of present help and future reward is the best thing a man can have. And when he feels that this promise is made by the All-wise and All-good "one jot or tittle" of whose word can never fail, he knows that there is nothing equal to it. To the humble, devout soul there is nothing in this broad world so full of comfort as the smallest promise of a good heavenly Father. If the Lord had left only one promise on record in relation to the future of his saints, that one promise, coming from Infinite Goodness, would have rendered his people rich forever. How opulent, then, has God made his children, for we see that his promises of good sparkle upon almost every page of his word! How affluent do those children appear, for life is enriched and made doubly valuable by the vitalizing influences of the numerous promises of an ever-faithful Lord, and their pathway glows under the steady light of a most marvelous love!

These promises are the light of the Christian's life. In some form or other they mingle with every duty: in some way or other they are connected with every pleasure and pain; every joy and sorrow of probation. They give freshness to weary energy. They add impulse to flagging zeal. They impart zest to oft-repeated duties. They throw over all religious obligations a sacredness with which no right-thinking man will dare to trifle, and invest them with a beauty which no sane man will desire to mar. To the man whose ear is attuned to catch the harmony of divine love these promises come, mingling their sweet cadences with the discordant notes of this world's strife, and calling to mind the consoling thought that there is One who sits above the billows and holds the storms in his hand. To the man whose eye is opened to see the "beauties of holiness" these promises come, flashing their radiance down the vistas of life, and attracting the attention to the grand things which they reveal. In the darkest sorrow through which the child of God has to pass these promises belt the horizon with a line of light which, to the trusting heart, says that the sun is yet in the heavens, and a world of beauty and glory on the other side of the clouds. To the man whose soul is stayed on God these promises make weakness strong, bring "sweetness out of woe," create bows of enduring encouragement out of the tears of anguish, apply a healing balm to wounded hearts, and produce a calmness the world cannot ruffle.

What a variety of promises there is in the book the Lord has given his children! Every condition of heart, every state of mind, every circumstance of life has its corresponding promise. If the Christian feels himself without strength—destitute of power to persevere in his course through the ills and trials of life—there is the blessed promise, written by the hand of unfailing sympathy: "I will help thee!" If he feels himself friendless—if he has to sit down by the wayside of the world and complain, like the psalmist, "No man careth for my soul"—there comes the promise of infinite and condescending love to cheer his lonely heart: "I will never leave thee!" And we might go through the catalogue of life's circumstances and draw from the Bible a promise of hope and help for each.

The Christian should aim to live among these promises. Here should be his home. As Adam lived among the flowers of Eden, so the regenerated man should live among these promises with which the beneficent hand of the Lord has dotted and fringed the garden of religion. He should open his eyes and look at their marvelous beauty. He should take deep inspirations of the atmosphere which is full of their fragrance. All the sweetness of life is right here, and the Christian should try to extract it. The higher joys of existence begin among these promises and end in their accomplishment. Here, then, let every child of God abide, realizing these joys and qualifying his soul for the enjoyment of higher and yet still higher joys as the years of life run out into the unending cycles of eternity!

OUTIS.

THE late chancellor of the New York University, Rev. Dr. Isaac Ferris, died at Roselle, New Jersey, June 16, at the ripe age of seventy-five years. With him passes away one of the venerable ministers of the Reformed Church before it dropped the word "Dutch" from its title. After filling pastorates in the Dutch churches of New Brunswick, Albany and New York he became, in 1853, the head of the University of the latter city, where for seventeen years his attainments, dignity and personal character brought to him more than a local reputation, and won for him the profoundest respect.

## Los Angeles Correspondence.

MR. EDITOR: As quite a number of my friends in Georgia requested me to give them information relative to the physical features of this portion of California, I ask your permission to do so through the columns of the *Southern Christian Advocate*.

CLIMATE.

After a residence here of five months I can truly say that I consider this the finest clime I ever visited, and I have been in every Southern State south of the Potomac except Arkansas. The climate is unsurpassed for mildness and healthfulness.

The yearly average of temperature is about fifty-five degrees Fahrenheit.

The following tabular statement is the result of actual observation for 1872, showing the monthly average:

| | | | |
|---|---|---|---|
| January | 52° | July | 75° |
| February | 55° | August | 75° |
| March | 59° | September | 75° |
| April | 61° | October | 59° |
| May | 62° | November | 57° |
| June | 73° | December | 50° |

During the winter it seldom becomes cold enough for frost. Vegetables of almost every variety may be raised in winter as well as in summer. I have seen flourishing tomato-vines and beets two and three years old. The same clothing worn in July can be worn with all comfort in December. The nights, however, are sufficiently cool the entire year to require a blanket for comfortable sleeping. The air is exceedingly clear and pure; so pure that frequently the carcasses of dead sheep or cattle literally dry up without putrefaction; while fresh meats can be kept for several days when hung up in the open air. Hogs can be butchered almost every month in the year.

Flowers bloom all the year round. I have been feasting on fine strawberries since January. I sat in my study during January and February without any fire, and felt no inconvenience from the cold. The hills and plains begin to look green in November, and remain so until spring. During the latter portion of spring and all of summer the hills and plains are covered with the best of hay, as the vegetation simply dries and remains as hay upon the ground.

The facts and figures demonstrate the unequaled mildness and purity of this climate.

SOIL.

The soil is unsurpassed for fertility and productiveness, repaying the laborer most abundantly. A crop can be made here with at least one-sixth of the labor necessary to cultivate the same number of acres in Georgia. On five acres one man can make more than a good-sized family can consume. Frequently a fine crop of barley, hay and Irish potatoes are gathered from a volunteer growth. Sometimes a splendid yield of corn is had from a field which was never plowed after it was planted. Some crops are plowed once after planting. As for the mere question of meat and bread, I never saw a country which assures them with more certainty than this. Corn, forty to fifty bushels per acre; potatoes, eight to ten tons per acre; hay (Alfalfa,) ten to fifteen tons per acre; beets, twenty-five to thirty tons per acre; barley, two to four tons per acre; beans, two to three tons per acre; pumpkins by the thousand, weighing from twenty pounds to two hundred pounds each. All kinds of vegetables grow in the greatest profusion.

Lands, however, capable of such productiveness must be situated so as to be irrigated, since it never rains here from April to October.

PRODUCTIONS.

There are raised in this country grapes, oranges, almonds, English walnuts, lemons, limes, olives, peppers, all the fruits grown in the South, and almost every cereal and fruit and berry common to the torrid and temperate zones. The most profitable productions are the orange, lime, lemon, English walnut, grape and barley.

Agriculture, from the absence of a market, does not pay a large per cent. as to actual income. In fact I don't think it ever will be the general avocation, from the fact that fruits pay so much better. For instance, an acre yielding fifty bushels corn, worth $30 or even $50, will yield $500 in oranges or limes. Hence this is no country for a man to attempt to make a fortune rapidly by farming. The advantages, however, in this direction will increase with railroad facilities.

COST OF AN ORANGE ORCHARD.

For instance, I give the following statement, on a basis of ten acres, as to the cost of an orange and lime orchard, from the time of setting out trees up to the time when they begin to yield a profit, some eight years, putting cost of land at $100 per acre:

| | |
|---|---|
| 10 acres, at $100 each | $1,000 00 |
| 5 x 60—300 orange-trees, 3 years old, at $1 each | 300 00 |
| 5 x 120—600 lime-trees, 3 years old, at $1 each | 600 00 |
| Setting out 900 trees | 250 00 |
| Irrigation for 8 years, at $125 | 1,000 00 |
| Outfit, wagon, team, etc | 500 00 |
| Total | $3,650 00 |

At the end of eight years your orchard will be worth at least $30,000. As to the first item I will state that fine orange-growing land can be bought in certain localities for $30 per acre.

By proper management an energetic man can support himself and family from the same ten acres occupied by his orchard, until his trees begin to yield an income. The yield of such an orchard will be from $600 to $1,000 per acre.

For fruit-raising this country surpasses even Florida; and to any one desiring to engage in the business I would unhesitatingly say: Come to Los Angeles.

GENERAL MERE MENTION.

The valleys have no natural timber growth upon them. Timber is confined to the mountains. A large portion of the wood is obtained from the live fences, composed of willow and cottonwood, which surround the farms. Both corn and the cob are often used as fuel. Much of the fuel is hauled from the mountains. Water may be obtained by digging wells from six to sixty feet. Though very good, yet it is not so good as that of middle Georgia, but better than that of southern Georgia.

Dwellings, as a general thing, are small and inferior, owing to the scarcity of building material.

Since servants are not easily obtained, the ladies are compelled, as a general thing, to attend to all their domestic affairs, such as cooking, washing and ironing. Yet Chinamen can be hired to do all these if you are able to pay one.

Owing to the level nature of the land the farmer can use all kinds of improved agricultural implements upon his farm, thus enabling him to accomplish a much larger amount of work than where the lands are broken. Grain may be harvested and left stacked in the fields without fear of detriment until the rainy season comes on.

COST OF LIVING.

For the information of those desiring it I subjoin a list of the leading articles of food, with the prices:

Flour, per barrel, $6@7; barley, $1.45@1.62 per 100 lbs.; potatoes, $1.70@2 per 100 lbs.; beans, $3.75@4 per 100 lbs.; corn meal, 2 cents per lb.; butter, 20@30 cents per lb.; eggs, 25 cents per dozen; hams, Cala., 12@14 cents per lb.; bacon, Cala., 13@14 cents per lb.; cheese, Cala., 15@19 cents per lb.; Eastern, Cala., 20 cents per lb. All these are gold prices.

DISADVANTAGES.

All countries possess their advantages and disadvantages. The universal law of compensation must operate in all localities. Hence this country has its drawbacks. It is sometimes visited by sand-storms, lasting from a few hours to a whole day. They are quite disagreeable while they last. The whole atmosphere becomes charged with dust, and houses must be kept closely shut to keep it out.

Again, there is some trouble as to irrigation. Water must be bought. An irrigator must be employed, or you must do the work yourself. Sometimes your crop may suffer for want of water.

Again, communication with the great outside world is not very good. There is but one short railroad running from this city, and it only goes to the harbor, some twenty-two miles. Hence the market for the productions of this country is at present almost exclusively a home market.

Again, society is not so good as in the older States; but it is improving every day. Churches and schoolhouses are building. A purer moral tone is infusing itself into the people. These are the principal disadvantages of this country. They will largely if not altogether disappear as immigration increases and society grows older.

When I take into consideration the mildness of the climate, the fertility of the soil and the variety of its products I can but have a strong faith in the rapid growth and ultimate prosperity of southern California. In fact I already discover presages of the result. Hundreds of letters, from every portion of the Union, are received here from parties desiring information, while immigrants are continually coming and settling up the lands. I verily believe that in a few years it will be almost impossible to buy a farm here.

Just think of it! How valuable must land become when, with only thirty days' labor, it will yield $600 per acre, as every acre in oranges and limes will? True, a large number of acres perhaps may never grow fruit. These are comparatively few.

Would I advise people in the States to sell out and come here? No, I advise no one to do so without first coming to spy out the land and see for himself. I state facts as I know them. I express opinions formed from observation. If I was not a minister—one whose duty it is to go into all the world and preach—I would never think of leaving this country. I see for it a glorious future prosperity, and I would link my destiny with it.

In conclusion I would say to any of my friends if there is any particular point upon which they desire further information, write me and I will cheerfully give it.—*A. M. Campbell in Southern Christian Advocate.*

LOS ANGELES, June 3, 1873.

ON THE first of July a duel was fought by Colonel J. B. Rhett, editor of the New Orleans *Picayune*, and Judge W. H. Cooley, a member of the New Orleans bar, in which the latter gentleman was killed. Without passing upon the grounds of quarrel, or reflecting upon the general character of the parties engaged, it is our duty to protest against this mode of settling personal difficulties. We do not see that the merits of any question are determined, or that character is vindicated. A certain sort of courage is displayed in the combat, but not the highest type of moral bravery. On religious and moral grounds we think the practice utterly indefensible, and open to unreserved condemnation.

AN INTERESTING COMMUNICATION, in reference to the Baton Rouge Collegiate Institute, will be found on our second page. The Collegiate Institute is the best boys' school we know of, and we commend it most heartily to the patronage of our people. The students there have the refining influences and the comforts and care of a Christian family, and Prof. Magruder will have none but young *gentlemen* in his institution.

REV. A. R. WINFIELD, D. D., gave us a call last week, *en route* to Centenary College, where he was to deliver the annual sermon. The doctor looked well, but evidently worn with much labor, and covered with the dust of three States. We were glad to hear from his lips that Methodism in Arkansas is advancing, and that the general condition of the State is improving.

NATIONS and men are only best when they are gladdest, and deserve heaven when they enjoy it.—*Richter.*

## Turned up Again.

It seems that Horton, "of blessed memory" about Canton, Mississippi, and whose exposure as a "Clerical Confidence Man" appeared in the *Advocate* more than a year ago, has turned up in Wilmington, North Carolina. Under the name of Charles Wesley Warren he was admitted into the North Carolina Conference last winter, and was appointed by Bishop Paine to a church in Wilmington. Having some trouble in his charge, he set up an independent church, and drew after him some followers. Next comes the exposure and flight. Where will he turn up next? We have not as yet received full details. The following, from the Wilmington *Morning Star*, refers to events of which we have as yet no account, but is sufficiently intelligible to the most of our readers:

In our issue of yesterday we gave the particulars of the arrest of C. W. Warren on a warrant issued by Justice Cassidey, his release on his personal recognizance to appear for trial at three o'clock, his flight on the 8.15 Northern train, and the consequent forfeiture of his recognizance when called for trial.

When released by the magistrate he had only about twenty-five minutes to make Union depot; so, after making a very hurried visit to his boarding-house, he put on his best pair of legs, and, by a feat in pedestrianism rarely equaled, he reached the train which was to bear him from the ills he had to others, perhaps, that he knew not of.

He left Wilmington with the ostensible purpose of filling appointments to lecture at Goldsboro and Newbern; but he had his baggage checked to Weldon, having no doubt heard that was the quickest route to Goldsboro. Impressed still further with this reasonable belief, he took the train from Goldsboro for Raleigh, and at the latter point took a freight train over the Raleigh and Gaston road for Weldon, reaching the latter place yesterday morning, where he remained until half-past nine o'clock and took another freight train, over the Seaboard and Roanoke road, for Portsmouth or Norfolk, since which time we have received no intelligence of his movements.

While Charles Warren was aboard the train at Weldon, Captain J. C. Borden, of the Wilmington and Weldon road, saw him sitting at a window in the conductor's car. The sheriff of Halifax county being near at hand, Captain Borden asked him if he would not like to see the preacher who had been creating such a sensation in Wilmington. The sheriff replied in the affirmative, when the two started for the car. The sheriff, being the first to enter, looked around and remarked to Captain Borden that nobody was in the car. Captain Borden replied that he saw Warren in the car but a few moments before, and as he made this remark he opened the water-closet and there stood the redoubtable Charles Wesley Warren. Captain Borden and the sheriff then stepped aside, and the latter said to the former, not intending it seriously: "Well, Jim, if you want anybody arrested, I'm at your service." Warren, hearing the remark, and pale with fright and apprehension, approached Captain Borden and said, in a tremulous tone: "I suppose you have a warrant for my arrest, and intend to take me back to Wilmington?" Captain Borden replied: "No sir; I have no warrant for your arrest;" and with this he and the sheriff stepped from the car, leaving Charles Wesley the best-pleased man that ever wrote a letter from Berlin, or "chained up a dog."

After this interview Captain Borden and Dr. Deems, who was at Weldon *en route* for Everittsville, were standing near the railroad track engaged in conversation, when they saw Warren approaching. Captain Borden asked Dr. Deems if he knew Warren. The doctor replied that he did; had been called on by him in New York; supposed Warren was then coming up to speak with him; and requested Captain Borden to note carefully anything that Warren might say. As soon, however, as Warren approached sufficiently near to recognize Dr. Deems he turned suddenly around and, with commendable alacrity, placed a very large ear between himself and Dr. Deems.

As before intimated, the foregoing narrative includes our latest intelligence as to the whereabouts of Warren the Wanderer.

Concerning the course of this man while in Wilmington, we do not care to go into details at this time further than to publish the annexed copy of the Berlin letter, which has been the theme of very general discussion on our streets. We have seen the original, in Warren's own handwriting, *including the signature of D. Rumley*. The fact that this letter was written by Warren, in the collector's office, will be testified to by several witnesses. The letter is as follows:

CUSTOM-HOUSE, WILMINGTON, N. C.,
Collector's Office, January 21, 1873.

To the American Consul, Berlin, Prussia:

DEAR SIR—I wish to trouble you to do me a favor, which is to deliver the inclosed packet to the person to whom it is addressed (Rev. George E. Reed,) if called for any time previous to February 4, 1873, and if not called for by that time at your office, to use the inclosed cover to prepay the postage on the packet to the address as indicated on the envelope. By doing this you will assist me in remedying an act of carelessness of my own, and greatly oblige

Yours, etc., D. RUMLEY.

We believe it is generally conceded now by those who proved themselves Warren's best friends—those who honestly believed in his integrity—while he was here, that he will never return; that "the place that knew him once will know him no more forever;" that he has "gone glimmering;" "where the woodbine twineth;" "up the spout;" to parts unknown, or words to that effect.

Charles Wesley Warren, *alias* Horton, *alias* "Chain up the Dog," thou art indeed a fraudulent "gem of purest ray serene;" a dead-beat of the first magnitude; a hungry wolf clad in the habiliments of an innocent lamb. You had hosts of friends here who stood up and battled for you with a heroism unparalleled, as long as there was hope; or, as Shakespeare has most beautifully expressed it: "As long as there was a pea in the dish" or "a button left on Gabe's old shirt."

"Old missis married Warren Weaver;
And Warren was a gay deceiver."

But for all that, Charles Wesley, your *retiring* disposition must ever commend you to those who patiently awaited your coming at three P. M., Monday, in the office where justice is dispensed by J. J. Cassidey, J. P.

Farewell, a long, sad farewell, C. W.; many of us will see double before we see C. W.; but your memory will ever be fresh and green with those of us who recklessly deposited our "fractional" in those enormous "tlles" that were passed around whenever you delivered one of your eloquent sermons in the opera house. "Chain up the Dog." Alas! that chain didn't hold worth a cent; and Charles Wesley now runneth at large, the sole occupant of every freight train that he can find, and the announcer of soul-stirring lectures that will never stir any to speak of, as we learn from the inhabitants of Goldsboro and Newbern.

The next lecture by C. W. will be entitled: "Ticket-of-Leave Man," and the time and place of delivery will be duly announced.

## Homer College.

MR. EDITOR: As one of the visiting committee appointed by Bishop Pierce, it has fallen to my province to visit Homer several times since Conference. I must confess being a new man. At first I thought that the condition of the college was deplorable, and I had grave doubts of its final success. It seemed as if it had lost the confidence of the citizens throughout this portion of the State. The new president, Bro. Borden, resolved that he would use every effort to restore the lost confidence and unite the people upon Homer College. In this he has succeeded. Bro. Borden is certainly the man for this people. He is the right man in the right place.

I have just attended the commencement exercises of the college. Bro. Wilkinson preached the commencement sermon to a large and attentive congregation, as I understood. I did not hear it. The sermon was singularly well adapted, and justly received commendation from all quarters. Bro. Evans, owing to sickness in his family, to the deep regret of all, was not present. D. B. Hays, Esq., and B. G. Cravens delivered addresses to the Polytechnic Society—creditable to themselves and well liked by the audience. The latter is a chip of the old block, being a son of the Rev. N. A. Cravens.

The meeting of the board of trustees was most important, as matters and questions of the deepest interest came up for discussion and adoption. Their labors lasted for three days, and with the deepest interest did I attend their proceedings. Truly they are a fine body of men, and seem to have the interests of the college at heart. Their noble president, the Hon. W. F. Moreland, is one of a thousand. The prospects of Homer College are now bright indeed, and flattering. The people, board of trustees and faculty are a unit now; and truly has God blessed us in our labors. The report of the financial secretary, Bro. Upton, was most gratifying, and shows that the finances of the college are steadily improving. Bro. Upton received the hearty indorsement of the board. The faculty was increased, and it is intended to have five well-qualified instructors for the fall session. Most heartily do I indorse the management of Homer College, and I say to all Methodists: Here is the place to send your boys. The total expenses are only $207 per annum.

Brethren, let us rally to the support of our own college. Let us fill its halls with students. I for one shall throw myself, heart and soul, into this good work. Pray, brethren, for the success of Homer College.

R. W. FLOURNOY.
Chairman of Committee.

HAYNESVILLE, June 25, 1873.

THE Toronto *Christian Guardian* contains a report of the fifteenth Annual Conference of the Wesleyan Methodist Church of Canada. From it we learn that the year's death-roll includes the names of E. S. Washington, B. A., the veteran Rev. W. Ryerson, Rev. Rowley Heyland, Rev. Thomas Hurlbut, Rev. J. L. Sanders, Rev. James Thompson and Rev. W. H. Williams. A resolution was offered providing for the constitution of one general Methodist Union in Canada, and the consequent Conference and several Annual Conferences. Several brethren hoped the resolution would be laid over for a year. The president, however, ruled that it was discussible, and the Conference proceeded to its consideration at considerable length. Dr. Jeffers expressed the fear that the smaller Annual Conferences would not be interesting, and would lose the inspiration growing out of large gatherings. Dr. Ryerson hoped time would be taken to deliberate carefully before so important a change in the constitution of Wesleyanism should be made. He was in favor of ascertaining the views of the quarterly meetings first. Rev. E. H. Dewart could not accept the report without amendment. The appointment of three superintendents without any defined work was objectionable. If a division were carried out it should be into more than three Annual Conferences. Rev. J. Gemley objected to the part of the report which favored lay delegation. Dr. Green was not opposed to an amendment of the report. If it could be improved he should be glad to have it done. The resolution mentioned above was, after much more discussion, unanimously adopted. The resolution providing for lay representation, if it should be desired, was adopted. The telegraphic announcement from the New Connection Conference, announcing the adoption of the union resolution, was received with cheers. On the question of church government Rev. E. H. Dewart objected to the episcopal system of the United States, because the power of the bishops was not sufficiently limited. A resolution declaring that each General Conference should elect by ballot, from its ministerial members, without debate, a president to preside at the Conference and over the Conference committees, was adopted.

## Books and Periodicals.

GONE BEFORE. By Henry Southgate. Philadelphia: J. B. Lippincott & Co., 1873.

This beautiful volume purports to be "a manual of consolation for the bereaved, and a well of sympathy for the sorrowing, filled from many sources." The selections are in prose and verse, and from a wide range of authors. An excellent compilation it is, and well adapted to comfort those who mourn the death of friends and kindred.

WORK. A story of experience. By Louisa M. Alcott. Boston: Roberts Bros., 1873.

A work not fit to be read. Miss Alcott seems to be going crazy about the negro. This volume is full of sentimental nonsense and calculated to disgust people of good sense and true refinement. For sale by Kain & Co., New Orleans.

THROUGH Dr. W. G. Austin, of this city, we have received a pamphlet containing an account of Ocean Springs, Jackson county, Mississippi, with an analysis of the waters by Prof. J. Lawrence Smith in 1853, and by Prof. Joseph Jones, M. D., in 1872, with an account of their origin, attributes and the remarkable cures they have accomplished, with the testimony of distinguished physicians and eye-witnesses. Ocean Springs has come to be a pleasant and growing seashore town, with good society, a neat Methodist church, and the usual facilities of bathing, fish and oysters, and sailing. In addition to these recommendations are the medicinal waters, known, it seems, to the Indians long ago, and now celebrated and resorted to by the people far and near. If any doubt of the value of the waters, let them send for the pamphlet.

WE HAVE RECEIVED the first number, volume 1, of the New Orleans Medical and Surgical Journal. It is edited by S. M. Bemiss, M. D., and published bi-monthly, at $5 per annum in advance. James A. Gresham, the enterprising bookseller, 92 Camp street, New Orleans, is proprietor and publisher. It is handsomely printed, ably edited, and the July number contains one hundred and forty-four pages. We are glad to welcome and commend the New Orleans Medical and Surgical Journal. It is a necessity to the profession in the Southwest, and there is no reason why it should not merit and receive a large patronage. Non-professional readers who have a taste for science and useful information will find it a desirable publication.

WE HAVE RECEIVED the catalogue of Emory College, Oxford, Georgia, for 1872-3. The commencement exercises begin on Sunday, July 20, with the annual sermon by Rev. Dr. W. W. Hicks. Rev. Dr. W. P. Harrison delivers the oration before the literary societies, July 23. The number of students in attendance is one hundred and ninety-seven. The total number of alumni is four hundred and ninety-four. We believe that Emory is now about thirty-five years old, and she is second to none of our Southern colleges.

GOOD THINGS FOR THE YOUNG OF ALL AGES for June has reached us. Littell's Living Age of June 21 has: The State of English Painting; The Sons of Ham; The West Coast of Africa, besides other articles and some choice poetry. Of the July magazines we have received: The Southern Magazine, which has an unusually tempting table of contents. Lippincott's Magazine is handsomely illustrated, and contains a number of fresh and instructive articles. Scribner's Monthly has: The Great South, profusely illustrated, and other articles of interest. The Galaxy has: Views Abroad; Three Interviews with President Lincoln; Lafayette's Last Visit to America; Women as Idealists, and other articles. The Sanitarian, published by A. S. Barnes & Co., New York and Chicago, contains much useful matter, scientific, medical and hygienic.

WE ARE INDEBTED to Rev. Dr. Wines for a copy of the Report on the International Penitentiary Congress of London, held July, 1872; to which is appended the second annual report of the National Prison Association of the United States, containing the transactions of the National Prison Reform Congress, held at Baltimore, Maryland, January, 1873.

OLD AND NEW for July is peculiarly rich in educational literature, and one of the best numbers of the volume. We have noted Washington University; Coercion in the Later Stages of Education; The Specialties, and Traces in Print of Daniel Webster's Work in College.

THE CATAHOULA NEWS is an excellent weekly paper, recently started at Harrisonburg, Louisiana. John F. Marshall is editor, and S. D. S. Walker, publisher. We wish the News a prosperous and useful career.

THE Minutes of the General Conference of the Congregational Methodist Churches in the United States, held at Mount Jefferson, Alabama, May, 1873, has been received.

WOODS' HOUSEHOLD MAGAZINE, published in New York and Newburg, is an excellent periodical. We have received the July number.

GOOD WORDS and the Sunday Magazine for June have been received—both excellent numbers of these always superior monthlies.

LA MODE ELEGANTE for July contains the usual liberal supply of fashion plates and patterns.

THE ALDINE gives us fourteen handsome engravings, several of them very fine indeed.

## Camp Meeting.

The trustees visited the Seashore camp ground on Thursday last by appointment. Several parties present and represented selected lots for building tents. The carpenters were actively at work upon the preaching-house, covering it with a good cypress-shingle roof, and others were busy clearing up the ground and getting ready for the erection of tents, for which large piles of lumber are already upon the ground. The trustees are at work as though they anticipated a large and successful camp meeting. May their highest hopes be realized. There is yet room for many who have not reported to do so, and erect their tents before the meeting. Lots can be furnished, of any size desired, to build tents upon. See notice of trustees on eighth page, and correspond with them.

WE KNOW several men and women, says the *Independent*, the excellence of whose character and intentions has little effect on the accuracy of their spelling; and therefore our allowance for slips of the pen and neglect of early opportunities permits us occasionally to admit into our columns contributions from well-known authors and translators who address their letters to the *Independent*. But we have found it necessary to draw a line somewhere; and so we give notice that no person who spells Bible with three Bs will hereafter be permitted to become one of our contributors. This rule has caused the rejection of at least one article during the past week, and we therefore print it for the guidance of the literary public.

## MARRIED.

SUTTON—WARREN.—At the residence of the bride's father, Captain Isaac Warren, Fifth District (Algiers) New Orleans, July 7, 1873, by the Rev. Lewis A. Reed, Charles S. Sutton, Esq., and Miss Suzette L. Warren.

McMILLAN—PENN.—At the residence of the bride's brother-in-law, Mr. Breck, June 22, 1873, by the Rev. D. C. Standley, Mr. James McMillan and Miss Anna Penn, all of Pollard, Alabama.

## Agent's and Publisher's Department.

### Acknowledgments of Letters and Funds

RECEIVED BY MAIL,

**For the Week Ending July 5, 1873.**

A—E. Alden, American News Company, J. H. Ashley, N. W. Ayer & Son $17.77, E. & H. T. Anthony & Co., D. Appleton & Co. (two letters, J. W. Allen, Mrs. K. B. Atchinson 25 cents, R. C. Armstrong.

B—M. G. Brown, Higbee & Main two letters, J. N. Brown, D. P. Bradford, Mrs. M. E. Bowman, J. F. Bradley, Brown & Allen.

C—S. Cole, Colton, Zahm & Roberts, J. M. Connerly, M. A. Croom, J. Church, W. Y. Conner $3, B. Clegg two letters $102.50.

D—R. B. Downer, J. T. Davis.

E—Easterbrook Steel Pen Company, Levin Ellzey 50 cents, A. T. Edwards.

F—J. M. Franklin, W. M. Frances & Co., D. W. Foster.

G—R. H. Griffen two letters, Gould & Lincoln two letters, T. L. Gladney $200, W. W. Graham, W. J. Grant, J. Gay.

H—Hitchcock & Walden, P. Howard $6, J. Halgler $2, W. A. Harris, G. T. Howard, W. P. Hamilton & Co., D. C. Hardie, W. H. Harper $12.50, A. J. Holman & Co., Hall & Gilchrist, H. O. Horton $3.

J—M. W. Joiner, J. D. Johnson, R. W. Jones, C. Johnson.

K—H. B. King, C. W. Keeling, J. C. Keener.

L—A. Ledlinewell, Miss L. Lombard, Miss A. Lamkin 75 cents, J. B. Lippincott & Co., Lee, Shepard & Dillingham, L. C. Lockett.

M—J. G. Miller, A. W. Moore 60 cents, A. A. Mills (each two letters $6, J. M. McKee, J. C. Miller, S. Morris, A. P. Massey.

N—S. S. Norwood, Thomas Nelson & Sons.

O—J. Osmand.

P—Miss E. A. Pearce 32 cents, C. F. Pugh, Peaslee & Co., T. L. Price 25 cents, S. M. Pettengill & Co., P. S. Perry, S. F. Pilley $250, Pittsburg Christian Advocate, Pott, Young & Co., G. J. Penn, J. S. Penn $111.83, J. H. Poe 35 cents.

R—G. Robinson $5, Miss V. Richardson, W. J. Rainey, A. H. Redford two letters, J. Rogers, E. E. Ross, W. W. Richards 35 cents.

S—J. E. Slater $3, J. L. Skipper, R. A. Steele, Miss M. Sullivan 25 cents, Sheldon & Co., B. S. Scofield, J. N. Stearns, W. T. Sutherland, Scofield & Co., D. C. Standley $7, H. Sehe, J. E. Surratt, Miss H. K. Self 25 cents, Scribner, Armstrong & Co., O. A. Shenk, T. C. Spencer $24, O. S. Smith $5, Miss Laura Steel $2.

T—A. Tulliver, Turnbull Bros., J. H. Thomas, M. F. Tucker 50 cents, C. Taylor, E. Tilkpen, William Trotter.

W—J. R. Wilson $6, J. C. Woolum, J. F. Wynn, J. Wolf $1, Mrs. L. M. Wathen, J. R. Weaver, D. M. Womack, John Wilkinson $16, J. M. Wright $1, G. R. Wilson $30, J. T. Williamson.

THE WEEKLY WATCHMAN, LITTLE ROCK, ARKANSAS.—Under contract with E. H. Hutchkiss, editor and proprietor, the subscribers of the *Watchman* will be furnished with the NEW ORLEANS CHRISTIAN ADVOCATE during the time of the suspension of said paper, being *thirty-six weeks* further, as agreed upon, or until notice thereafter.

MR. E. E. F. ROSS, our resident advertising agent, is now on a brief tour through the West and North, and we commend him to the attention of our patrons, and shall be thankful for courtesies extended to him. They are assured that Mr. Ross has no other business, but devotes his entire time to the paper, and is entitled to all due consideration of one of its business corps.

PARTIES traveling in the North this summer will find the Erie railroad the most comfortable and desirable route. A train leaves Chicago for New York at nine A. M., having Pullman drawing-room cars to Detroit, then Pullman sleeping-coaches through to New York without change. The scenery is magnificent the whole route. Another train leaves Chicago for New York at a quarter-past five P. M. Pullman drawing-room coaches through to New York without change; crossing over the Suspension Bridge at noon, affording the best view of Niagara Falls, and arriving in New York at seven o'clock A. M. the second day.

BINGHAM HOUSE, PHILADELPHIA. Those contemplating a visit to Philadelphia this summer will find the above-named first-class in every respect. It is kept by a gentleman who has had long experience in the business, and knows how to cater to his guests. The office department is presided over by gentlemen fully alive to the comforts of those who are under their charge. The hotel is central, and is delightfully situated. We recommend those visiting the Quaker City to go to the Bingham.

THE SHERMAN HOUSE in Chicago, under the management of C. S. Munson, Esq., is one of the best-conducted hotels in the United States. We take pleasure in recommending it to our readers.

THE KENMORE UNIVERSITY HIGH SCHOOL.—We direct the attention of our readers to the advertisement of the above-named school, located near Amherst Courthouse, Virginia.

WE SEE that Procter & Gamble's EXTRA OLIVE SOAP is becoming very popular in our city. Its quality, we know, is superior, and, being nicely perfumed, we are not surprised that consumers prefer it, and find it has a large sale.

COLGATE & Co.'s new perfume for the handkerchief, "CASHMERE BOUQUET," will be appreciated by all who have enjoyed the delicate and peculiar fragrance of their toilet-soap of the same name, which is so universally popular. jel2 1y.

## BUSINESS NOTICES.

PROFESSIONAL and amateur musicians should examine the Combination Solo Stops, found only in GEORGE WOODS & CO.'s ORGANS.

THE ÆOLINE.—A most delicate, soft or breathing stop.

THE VOX HUMANA.—A baritone solo, not a flute or tremolo.

THE PIANO.—A beautifully-toned piano, which will never require tuning. See advertisement in another column. je12 3tu

HAMILTON'S BUCHU AND DANDELION is taking the place of all other illiberal remedies. The intrinsic merit of the preparation has gained for it a deserved reputation as the best remedy for all diseased conditions of the kidneys and liver ever presented to the public. Any physician can tell you that the ingredients in this preparation form a valuable alterative and blood purifier, removing, through the healthy action of the kidneys, liver and bowels, the impurities of the blood. Buy the remedy of Frederickson & Hart and E. J. Hart & Co., New Orleans. my22 2ut

OCEAN SPRINGS.—The most pleasant watering-place we have ever found is Ocean Springs. In our travels North or South we have found no place at which we have been so comfortable as there; and we may say to persons visiting the seashore and wishing to find a quiet, home-like house, with an excellent stable and moderate charges, that they will find the house kept by Mrs. D. T. Chamberlin to suit them as well as any we know of. jy3 3t

PIERSON & HEWS, fine Clothing, Shirts and Furnishing Goods, 13 and 15 Camp street, opposite City Hotel, New Orleans, Louisiana. We invite visitors from the interior to examine our stock and prices. We claim to sell first-class goods as low as can be afforded and live. We sell the celebrated Shoulder-Seam Shirts, warranted to fit, wear and give satisfaction. Liberal deduction made to Clergymen, and their trade solicited. je27 1y

THE EQUITABLE LIFE ASSURANCE SOCIETY, New York.

Assets ..... $21,000,000
Income ..... 11,000,000

Branch office—33 CAMP STREET.

A. P. CLEVELAND,
General Agent.

fe14 1y

RUPTURE CURED by Dr. A. Folleau, of the Paris Medical Faculty. Specialty for the treatment of all deformities of the body. No. 8 St. Charles street, New Orleans, Louisiana. Pamphlet and circular of Dr. Folleau's method of treatment can be obtained by sending postage stamp to P. O. Box 292. ap6 3m

USE DR. HENRY'S WORLD'S TONIC AND BLOOD PURIFIER.—It is the great household remedy, pleasant to take, yet potent for the prevention and cure of diseases. It is better than Bitters, Cordials, Buchu or Sarsaparilla. Sold by druggists. jy18 1y

I HAVE BEEN a dyspeptic for years; began to use Simmons' Liver Regulator two years ago. It has acted like a charm in my case.

REV. J. C. HOLMES,
Clayton, Alabama.

jy16 ll

DR. HENRY'S ROOT AND PLANT PILLS.—Mild yet thorough; no nausea or griping; entirely vegetable; great liver remedy. Price, 25 cents. Sold by druggists. jy6 1y

MRS. WHITCOMB'S SIRUP.—The great soothing remedy. Price only 25 cents. Gives rest to the mother and health to the child. Sold by druggists. jy18 1y

TWELVE SAMPLES (postage free) for fifty cents. Sells for $40. R. L. WOLCOTT, 181 Chatham square, New York. se28 1y

## NEW ADVERTISEMENTS.

JOSEPH B. WOLFE. JOEL WOLFE.

**JOSEPH B. WOLFE & CO.**

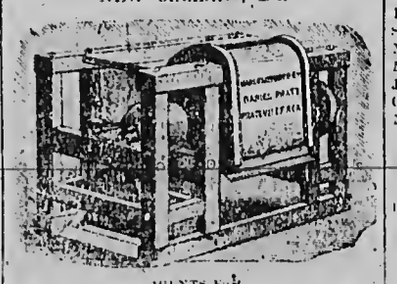
**COTTON FACTORS**

AND

**COMMISSION MERCHANTS,**

59 ..... Chromdelet Street ..... 59

NEW ORLEANS, LA.



AGENTS FOR

Daniel Pratt's Improved Cotton Gin

AND THE

EUREKA COTTON GIN. jy19 3m

**CINCINNATI**

**INDUSTRIAL EXPOSITION.**

THE LEADING

**INDUSTRIAL FAIR**

**OF AMERICA.**

THE FOURTH EXHIBITION

WILL OPEN ON

**WEDNESDAY, SEPTEMBER 3,**

AND CONTINUE UNTIL

**SATURDAY, OCTOBER 4, 1873.**

Goods received from August 4 to 30. Exhibitors should make immediate application for space.

jy10 2teow

**KENMORE UNIVERSITY HIGH SCHOOL,**

NEAR AMHERST C. H., VA.

One of the leading High Schools of the State, and strictly preparatory to the University of Virginia. Session begins SEPTEMBER 15.

H. A. STRODE (Math. Medalist, University of Virginia,) Principal and Instructor in Mathematics, Engineering and Natural Sciences.

H. C. BROCK, B. Let., University of Virginia (recently Assistant Professor of Latin, University of Virginia,) Instructor in Greek, Latin, French and German.

Tuition and boards $300 per session. By boarding in a private family this charge may be reduced forty per cent. For circulars and catalogues address the Principal. jy10 2m

**SHERMAN HOUSE,**

COR. CLARK AND RANDOLPH STS.,

**Chicago, Illinois.**

C. S. MUNSON, MANAGER.

This splendid hotel, rebuilt on its former site, was thrown open for the reception of guests April 10. Its exterior is grand and imposing, its appointments unique and magnificent throughout, and its management unsurpassed. jy10 1f

CANCER! ..... CANCER!

**CANCER!**

A cure warranted or no charge (without the use of the knife.) Office, 362 Chestnut street, or address GEORGE HENNETT, M. D.,
jy10 3m P. O. Box 2497, St. Louis, Mo.

**COLPORTEURS WANTED.**

The Southwestern Bible Society wish to secure the services of six energetic Christian men to distribute the Bible on the line of the Meridian and Vicksburg Railroad.

Apply to the undersigned, at Meridian, Miss.

W. H. THOMAS,
jy10 2t Supt. Colportage, S. W. Bible Society.

## NEW ADVERTISEMENTS.

TAKE SIMMONS' LIVER REGULATOR

THIS UNRIVALED SOUTHERN REMEDY is warranted not to contain a single particle of MERCURY, or any injurious mineral substance, but is

PURELY VEGETABLE,

containing those Southern Roots and Herbs which an all-wise Providence has placed in countries where Liver Diseases most prevail. It will cure all diseases caused by Derangement of the Liver.

THE SYMPTOMS of Liver Complaint are a bitter or bad taste in the mouth; pain in the back, sides or joints, often mistaken for Rheumatism; sour stomach; loss of appetite; bowels alternately costive and lax; headache; loss of memory, with a painful sensation of having failed to do something which ought to have been done; debility; low spirits; a thick, yellow appearance of the skin and eyes; a dry cough, often mistaken for Consumption. Sometimes many of these symptoms attend the disease, at others very few; but the Liver, the largest organ in the body, is generally the seat of the disease, and, if not regulated in time, great suffering, wretchedness and death will ensue. This

**GREAT UNFAILING SPECIFIC**

will not be found the least unpleasant. For Dyspepsia, Constipation, Jaundice, Bilious attacks, Sick Headache, Colic, Depression of Spirits, Sour Stomach, Heart-Burn, etc.,

**Simmons' Liver Regulator or Medicine**

is the cheapest, purest and best Family Medicine in the world. Manufactured only by

J. H. ZEILIN & CO.,
Macon, Georgia, and Philadelphia.

Price, $1. Sold by all Druggists. se19 1y

**MERCHANTS' MUTUAL INSURANCE CO.**

*OF NEW ORLEANS,*

NO. 104 CANAL STREET.

**Nineteenth Annual Statement.**

In conformity with the requirements of their charter the company publish the following statement:

Premiums received during the year ending May 31, 1873, including unearned premiums of the previous year:

| | |
|---|---|
| On fire risks | $731,895 30 |
| On marine risks | 92,630 18 |
| On river risks | 182,563 44 |
| Total premiums | $1,007,088 92 |
| Less unearned premiums | 202,675 00 |
| Net earned premiums, May 31, 1873 | $804,413 92 |
| Losses paid: | |
| On fire risks $432,708 28 | |
| On marine risks 18,149 47 | |
| On river risks 63,541 24 | |
| Taxes 23,802 92 | |
| Reinsurances and return premiums 61,061 63 | |
| $629,266 64 | |
| Deduct interest, less expenses 17,775 31 | 111,491 38 |
| Profit | $102,922 38 |

The company have the following assets:

| | |
|---|---|
| Real estate | $428,371 15 |
| City bonds | 367,050 00 |
| Bank and railroad stocks | 21,488 00 |
| Notes secured by mortgage | 401,292 30 |
| Notes secured by pledge | 153,808 72 |
| Bills receivable | 46,673 79 |
| Premiums in course of collection | 101,908 36 |
| State bonds | 1,500 00 |
| Insurance stocks | 2,800 00 |
| Stock of Vallette Dry Dock Company | 19,800 00 |
| Stock of Levee Steam Cotton Press | 2,300 00 |
| Stock of Marine Dry Dock and Ship Yard Company | 4,000 00 |
| Harbor Protection Company | 1,500 00 |
| St. Louis Hotel Association | 5,000 00 |
| Mortgage bonds Turners' Association | 2,000 00 |
| Mortgage bonds Odd Fellows' Hall | 5,000 00 |
| Judgment on mortgage notes | 6,000 00 |
| Cash on hand | 171,417 14 |
| New Orleans, Florida and Havana Steamship Company | 3,000 00 |
| Total | $1,506,209 46 |

The above statement is a just, true and correct transcript from the books of the company.

PAUL FOURCHY, President.
O. W. NOTT, Secretary.

STATE OF LOUISIANA,
Parish of Orleans, City of New Orleans.

Sworn to and subscribed before me the ninth day of June, 1873. P. CHS. CUVELLIER,
Notary Public.

At a meeting of the Board of Directors, held on the ninth day of June, 1873, it was resolved to declare a Cash Dividend of FIFTEEN PER CENT. on the net earned participating premiums for the year ending May 31, 1873, payable on the third Monday of July next.

Also to pay to the stockholders, on demand, interest at the rate of ten per cent. per annum on their stock.

**Directors.**

| | |
|---|---|
| P. Maspero, | David McCord, |
| S. Z. Hall, | L. F. Oeuvres, |
| M. Pulg, | P. Fourchy, |
| P. S. Wiltz, | J. J. Fernandez, |
| D. A. Chaffraix, | J. M. Allen, |
| Charles Lafitte. | |

je12 2m

CHILDREN often look pale and sick from no other cause than having Worms in the stomach.

**Brown's Vermifuge Comfits**

will destroy Worms without injury to the child being perfectly WHITE, and free from all coloring or other injurious ingredients usually used in worm preparations.

CURTIS & BROWN, Proprietors,
No. 216 Fulton street, New York.

Sold by druggists and chemists and dealers in medicines at Twenty-five cents a box. jy10 1yefw

READY IN ONE WEEK, BY N. TIBBALS & SON, 37 Park Row, New York: "ONE THOUSAND MISTAKES CORRECTED" in Speaking and Writing, by Prof. Larrabee, of New York. A book for Agents only. Every young man and woman and every family will have it. Price, $1.

A few of the subjects treated are: Right and wrong use of verbs, pronouns, adjectives, adverbs, etc; words liable to be confounded, slang and vulgar forms of speech, woman's faults in speech, affectations, cultivation of style, figurative language, italks, poetry, punctuation, French and Latin phrases, how to write letters, essential qualities of style, etc. jy10 1t

AGENTS WANTED FOR

**CAST ADRIFT.**

A Companion to the famous "Three Years in a Man-Trap," by T. S. ARTHUR. The latest and greatest book of this celebrated author. Splendidly illustrated, elegantly bound, and is selling at sight by thousands. Will do more for the cause of temperance and morality than the law. Is highly indorsed by the most prominent people and papers of the country. Agents who have sold "Man-Trap" cannot fail to sell double the number of this book. A life of the Author, with steel portrait, presented to each subscriber. Descriptive circulars and terms sent free by

QUEEN CITY PUBLISHING CO.,
805 1y 187 West Fourth St., Cincinnati, Ohio.

A BOX OF

**INITIAL PAPER**

mailed to any address on receipt of TWENTY-FIVE CENTS by

ROBT. J. HARP, Agent,
je26 1m 110 and 112 Camp St., New Orleans.

**$30** PER WEEK AND EXPENSES paid. We want a reliable Agent in every County in the United States. Address

HUDSON RIVER WIRE COMPANY,
No. 130 Maiden Lane, New York, or Chicago, Illinois. se6d 1y eow

WANTED, BY A YOUNG PERSON, A situation in a plain family to wait on a Lady and make herself generally useful. Address C. M., 333 Howard street, New Orleans, La.
jy10 2t

## The Child's Corner.

### BLIND.

BY C. C. FRASER-TYTLER.

Rests upon his mother's knee,
Patient, with eyes that cannot see.
He hears the soughing of the trees,
He hears the humming of the bees
Among the myrtles and the thyme.

He knows when one has stayed his growth,
Its weeping through the sunny room.
Knows that its velvet body lies
Drawing the sweetness of its prize
Out of the slender lily's chime.

He knows the time for flowers to blow,
What time the first red rose should show,
When the first nest is lined, to hold
Its little eggs; and just how old
The startlings are, beneath the thatch.

But if the trees be green or not;
Or if the bumble-bee have spot
Upon his velvet legs or head;
Or if the eggs the sparrow laid
Be blue or brown, or all to match,

He cannot tell you. God has made
This Willy blind. He lives in shade
Far darker than the yew-trees throw
Over the garden. Yet there grow
Sweet flowers of heaven in his heart.

To us he cannot say: "I see."
Much that we know of, knows not he.
So Willy in a world alone
Keeps 'mid delights that are his own—
He has his garden set apart.

He talks to God, in angel's tongue,
And in his heart such songs are sung
As our dull ears can never hear.
He would not have us drop one tear,
Since he is happy, having God.

Willy in darkness is not sad.
We, who have sight, and all things glad,
Are we as patient as is he?
Father, oh, teach us so to be,
And in the end let Willy see!

*Good Things.*

### I Thought Every One Loved the Bible.

There was once a very clever and learned gentleman, but an infidel—that is, one who did not believe the Scriptures—and he was traveling among the mountains and valleys of Wales. He came to a roadside cottage in a lonely, lovely spot, and, as he was very tired and thirsty, stopped to ask for a drink of water. It was a little girl he spoke to, sitting at the cottage door with a book on her knee. She instantly rose and said: "Will you have a cup of milk, sir? for you are hot, and the cold water would hurt you." He was very much pleased with her kindness, and thought he would like a little chat with her. So when she came out with the milk he said: "I see you are getting your lesson there, my dear." "No, sir," she answered; "I am only reading." "Why, what book?" "The Bible, sir." "What," said he, half smiling to himself, as he gave her back the cup, "do you like that book, then?" For a moment the little maiden did not answer for surprise; then, lifting her bright eyes to his face, she said: "Why, sir, I thought that everybody loved the Bible." And the gentleman bade the child good-by, and slowly rode along. I did not know what he was thinking of then; but years after, when he had become a true and humble Christian, he used to tell of the little Welsh girl, and say: "And I too, now that I understand what the Bible is, am almost as ready to wonder at my question as she was; for every one who really knows it must surely love it too."

WHICH.—"Yes, mother, I know; but then, you see, my good feelings only last half a jiffy."

So said my boy to me last evening, in answer to my appeal.

"I know it, Henry," said I; "but how long does it take to switch off a locomotive on to the wrong track? Once started on the wrong track, no matter how smoothly and swiftly it may run, it is running to destruction. On the other hand, a moment only, and the switch-tender will have put the locomotive on the right track, and the cars will go on safely.

"So with the heart. It takes only a moment to pray sincerely: 'Lord, save me.' It takes only a moment to say: 'Keep me from this sin, O Lord.' It takes only a moment to say from the heart: 'Lord, give me thy Holy Spirit; make me thy child; do not leave me; let me not leave thee.'

"On the other hand, it takes but a moment to say: 'Pshaw! what's the use? I don't care.' It takes but a moment to say: 'I'm not going to be laughed at for being a Christian, I know.' It takes but a moment to drive the Spirit of God away, by simply diverting the mind, which may be done in many ways.

"And so the soul may be switched on to the right track, or on to the wrong track in a moment of time, and either run safely to the end of life by God's grace, or run swiftly and surely to destruction."

Is my soul on the right or wrong track?—*Morning Light.*

THE BOY'S RESOLVE.—I would like to have ruddy cheeks and bright eyes and strong limbs. But they say that strong drink dims the eye and whitens the cheek and enfeebles the frame; therefore I will not drink at all.

I would like to have a clear mind, so that I may be able to think on great things, and serve God and do good to others, and prepare to die. But they say that strong drink clouds the mind and often destroys it; therefore I will not drink at all.

I would like to have a peaceful heart and a quiet conscience, so that I may be happy while I am here. But they say that strong drink fills many a heart with misery and implants in many a conscience a sting; therefore I will not drink at all.

I would like to have a quiet home and happy fireside, where I could rejoice with loving brothers and sisters and parents. But they say that strong drink makes ten thousand homes wretched and miserable; therefore I will not drink at all.

I would like to go to heaven when I die, that I may dwell with Jesus in glory forever. But they say that strong drink keeps many from entering into heaven, and casts them down to hell; therefore I will not drink at all.

HOW ALLEN PUNISHED ALLEN.—"Allen! Where is Allen?" A moment ago he was playing with his little cart in the yard, hauling dirt to the currant-bushes. I cannot tell how many cartfuls he carried. He was busy as a little man. But Allen is gone. Where is his cart?

"Allen! Allen!"

"I'se here!" at last said a small voice from the back parlor.

"What are you there for?" asked his mother, opening the door and looking in.

Allen did not answer at first. He was standing in the corner, with a pretty sober look on.

"Come out to your little cart," said his mother; "it is waiting for another run."

"I'se not been here long null," said the little boy.

"What are you here for at all?" asked his mother.

"I punishing my own self. I picked some green currants, and they went into my mouth," said Allen.

"Oh! when mother told you not to? Green currants will make my little boy sick," said his mother, in a sorry tone.

"You needn't punish me," said Allen; "I punish my own self."

His mother often put him in the back parlor alone when he had been a naughty boy, and, you see, he took the same way himself.

"Are you not sorry for disobeying mother?" she asked Allen.

"I sorry; but sorry is not 'nuff. I punish me. I stay here a good while and have thinks."

FAITH OF A LITTLE GIRL.—A poor woman, who had seen better days, was observed by her daughter weeping, one morning, very bitterly. "Don't cry, mother, don't cry," said the affectionate little child; "I know very well what makes you cry; it is because you have nothing for us to eat; but never mind, mother, God has never permitted a single day to pass yet without sending us one meal at least, and I am sure he will not forsake us now."

Scarcely were these words uttered when a neighbor called to say that a friend of hers wanted a person to do a little work for a couple of hours, and knowing the distress of this poor woman she made the offer to her. Of course it was gratefully and gladly accepted; and when she returned home to her hungry child with some food, purchased out of the produce of her labor, the affectionate little girl exclaimed, while a tear of gratitude started in her eye, and at the same time a smile of pleasure beamed in her little face: "There, mother, did I not say that God would send us one meal to-day? And you see he has been a great deal kinder to us than we expected."

A BRIGHT DOG.—A shepherd once, to prove the quickness of his dog, who was lying before the fire in the house in which we were talking, said to me, in the middle of a sentence concerning something else: "I'm thinking, sir, the cow is in the potatoes." Though he purposely laid no stress on these words, and said it in a quiet, unconcerned tone of voice, the dog, who appeared to be asleep, immediately jumped up, leaped through an open window, and scrambled up the turf roof of the house, from which he could see the potato-field. He then (not seeing the cow there) ran and looked into the barn where she was, and, finding that all was right, came back to the house. After a short time the shepherd said the same words again, and the dog repeated his look-out; but on the false alarm being a third time given, the dog got up, wagged his tail, and looked his master in the face with so comical an expression of interrogation we could not help laughing at him, on which, with a slight growl, he laid himself down in his own warm corner, with an offended air, as if determined not to be made a fool of again.

THE FORTUNE TELLER'S ALMANAC.—To dream of a millstone about your neck is a sign of what you may expect if you marry an extravagant woman.

It is very lucky to dream that you pay for a thing twice over, since ever after you will probably take care to have your bill receipted.

For a person in embarrassed circumstances to dream that he is arrested is very fortunate, for it is a warning to him on no account to accept a bill.

To dream of fire is a sign that, if you are wise, you will see that all the lights in your house are out before you go to bed.

To dream that your nose is red to the tip is an intimation that you had better leave brandy for water.

To dream of having a great number of servants is—madness.

To dream of a bear betokens mischief, which your vision shows you is a bruin.

If you dream of clothes it is a warning not to go to law, for, by the rule of contraries, you will be sure of a non-suit.

NEVER was a better answer made than a poor Irishman made to a Catholic priest while defending himself for reading the Bible. "But," said the priest, "the Bible is for the priests, and not for the likes o' you." "Ah! but, sir," he answered, "I was reading in my Bible, 'You shall read it to your children,' an' sure the priests have got no children." "But, Michael," says the priest, "you cannot understand the Bible. It is not o' you to understand it, my man." "Ah, very well, yer riverence, if I cannot understand it it will do me no harm, and what I can understand does me a heap o' good." "Very well, Mike," said the priest, "you must go to the church, and the church will teach you. The church will give you the milk of the word." "And where does the church get it from but out of the Bible? Ah! your riverence, I would rather keep the cow myself."

A BEAUTIFUL PRAYER.—We hope many little children will learn the following beautiful prayer:

Father, now the day is past,
On thy child this blessing cast;
Near my pillow, hand in hand,
Keep thy guardian angel band;
And throughout the darkling night
Bless me with a cheerful light;
Let me rise at morn again,
Free from every thought of pain;
Pressing through life's thorny way,
Keep me, Father, day by day!

IT IS SAID that short, dumpy people are more humorous than long, lank folks, on the ground that brevity is the soul of wit.

## Farm, Garden and Household.

### Whole Milk Butter Keeps Best.

All other circumstances being the same, butter made from whole milk will keep longer than that made from cream alone. When milk is set for cream to rise the peculiar smell emitted by freshly-drawn milk, and which is termed by dairymen "animal odor," is all the time escaping from the surface of the milk—rapidly at first and afterward more slowly.

This odor, in its influence upon cheese, has been proved to be a highly putrefactive agent, and it is equally so in butter. When the top of the milk becomes coated over with cream the odor in escaping becomes entangled in the cream, and remains in it, so that the cream will taste of it no more than any other part of the milk. When the cream only is churned, it does not all escape—a part of it remains in the butter, modifying its flavor and hastening its decomposition. But when the whole milk is churned the cream, by being agitated in so large a quantity of sour milk, the acid of which is a most effective neutralizer of bad odors, becomes completely cleansed, the odor being absorbed by the milk as it could not be by any other method. There are also volatile oils in milk that are so light as to escape at ordinary temperatures. These are detained in the cream in the same way as "animal odor." They contribute to the aroma and nutty flavor of butter. But, however desirable they may be for heightening the flavor, their presence is a detriment to keeping qualities, as these volatile oils in butter first become rancid, making it difficult to keep sound any butter that contains them.

These oils, like "animal odor," became absorbed by agitation in sour milk. So that while butter from whole milk has less flavor and color than that from cream, it has less tendency to rancidity, is more solid in texture, and has a uniformity and a purity of flavor obtained in no other way.—*B. L. Arnold, in Live Stock, Farm and Fireside Journal.*

### Excessive Improvement in Fruits.

The further improved animals or plants are made to recede from the original type the more their organisms are weakened or rendered more delicate, and, of course, subject to more causes of disease. There must be in all such improvements a point at which it were wise to stop. Over-refinement is debilitating. It follows that more diseases take place—diseases of a more complicated character—in the highly refined products of man's skill. The exceptions do not infringe the rule. It is much the same with fruits and flowers. The most luscious apples, pears and peaches of the old catalogue have virtually died out, or have become so diseased and effete that there is no process of renovation short of reproducing by new seedlings. The bitter orange will withstand climatic influences which the edible orange cannot bear. The double Oleander perishes under circumstances where the common single variety keeps alive. So with all things. The potato-rot was undoubtedly another forcible example of that unerring law of nature. The *vine* probably owes its diseases to that same over-refinement of select varieties; and, what seems to be still a greater evil, those diseases, after some time, attack the more robust organisms of the original types. Artificial means, constant care and improved [illegible] are required to keep up the [illegible] of those products, and thus prevent the scourges of epidemics which often sweep over a district and destroy thousands of animals or plants.—*Farmer and Gardener.*

TO MAKE GREAT LAYING HENS. It is claimed that there is as much advantage gained in paying strict attention in selecting hens with prolific tendencies, from any breed, as in selecting good milkers to improve the dairy stock, and the hypothesis—perhaps established fact—is one that stands to reason. Every one who keeps fowls is well aware certain ones are greater egg-producers than others of the flock, and the eggs of only such as these should be saved for the purpose of increase.

One writer on this subject says that he is perfectly certain that the number of two hundred eggs per annum may be attained in a few years' time with perfect ease should the object be systematically sought. It is a matter within the means of all who feel interested in it, and one that can be easily tested, without any knowledge whatever as to fancy points. If the poultry flock of the farmer can be made to produce double the eggs usually obtained from a certain number of hens the improvement will be a paying one.—*Ohio Farmer.*

FEEDING HORSES.—The Arabs, the most careful of their horses of all people, do most of their horse-feeding at night. They say that feeding in the day-time does not impart so much vigor and elasticity to the animal as night mastication does. Their saying is that "barley at night goes to the buttock—in the morning to the manure." They afford water, too, very sparingly during the day-time.

TO CLEAR WATER.—A tablespoonful of pulverized alum sprinkled into a hogshead of water (the water stirred at the same time) will, after a few hours, by precipitating to the bottom the impure particles, so purify it that it will be found to possess nearly the freshness and clearness of the finest spring water. A pailful, containing four gallons, may be purified by a single teaspoonful of alum.

REMEDY FOR CROUP IN ONE MINUTE.—This remedy is simply alum. Take a knife or grater, and shave or grate off in small particles about a teaspoonful of alum; mix it with about twice its quantity of sugar, to make it palatable, and administer as quick as possible. Its effects will be truly magical, as almost instantaneous relief will be afforded.


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The Flange prevents hulls, stems, sticks and hard substances from being cut, consequently making a better sample out of roughly-picked cotton than other Gins.

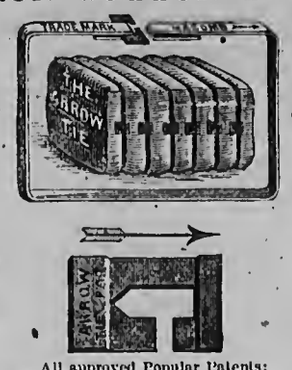
We have sold more from this point than any agency of any other Gin for the crop of 1872-73; consequently we can furnish more and better references, and they are warranted to come up to all that is said of them.

We keep constantly on hand all sizes, from 40 to 80-SAW STANDS, left or right. Price, $5 per Saw.

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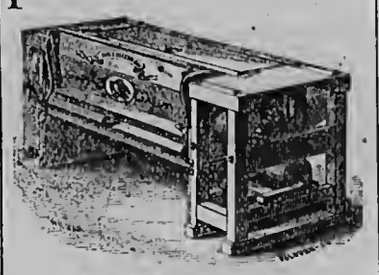



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| Total Fire, Marine and River premiums | | $405,411 52 |
| Net earned premiums, less reinsurance and return premiums | | 324,152 52 |
| Less Fire, Marine and River losses | $178,108 48 | |
| Taxes, discount in lieu of participation, expenses, etc., less discount, interest, etc. | 55,158 10 | 233,266 58 |
| Net profits | | $90,885 94 |
| Total assets | | $682,153 20 |

The Board of Trustees resolved that, after paying the fourth quarterly interest of two and one-half per cent., making ten per cent. on the capital stock of the company, a dividend of THIRTY-THREE AND ONE-THIRD PER CENT. be paid in cash, on and after the sixteenth day of June next, to those parties insuring with the company entitled to receive the same.

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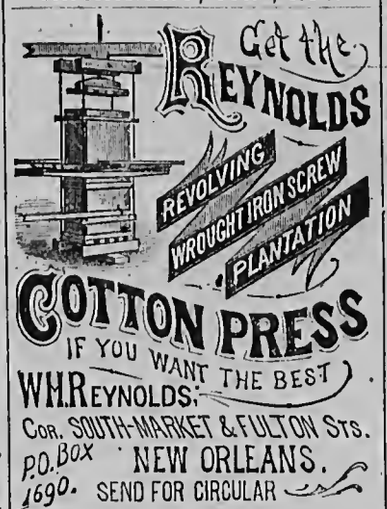
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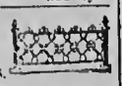
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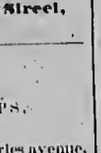
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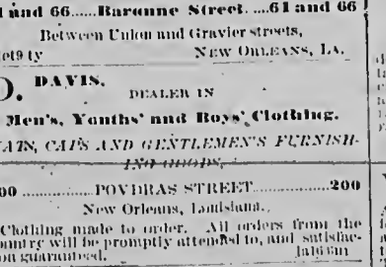
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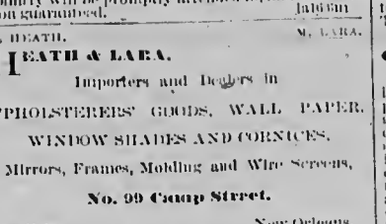
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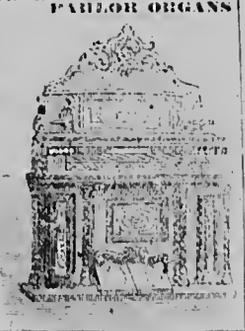
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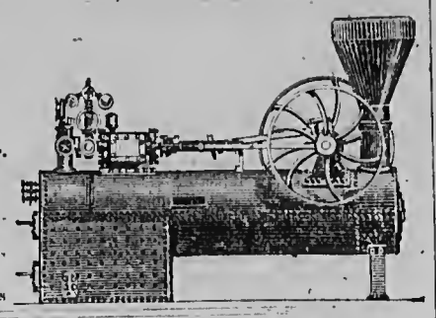
**Silks, Embroidery, Laces, Ladies' and Children's Suits, Hosiery,**

HOUSE-FURNISHING GOODS, MATTINGS, ETC.

ap21 1y

**THE HOADLEY**

**PORTABLE ENGINE.**



EMERY'S COTTON GINS,

**Horse Powers, Rice Threshers, Etc.**

Rice Cleaners and Scourers,

Cotton Presses, Corn Mills

And Plantation Machinery

Of all kinds.

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Ja16 1y 12 Union street, New Orleans

A. C. DANNER & CO., MOBILE, ALA. WILEY G. TOOMER NEW ORLEANS.

**DANNER & TOOMER,**

COMMISSION MERCHANTS

IN ALL KINDS OF

**Lumber, Timber, Staves and Naval Stores,**

*AND SAW MILL AGENTS.*

BLATCHLEY'S IMPROVED

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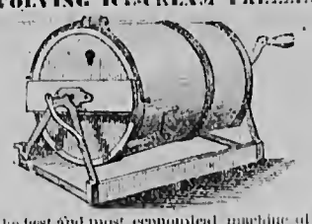
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Widely and favorably known for their valuable qualities: Purity, Durability, Efficiency and Cheapness. Every Farm should have them.

TINGLEY'S PATENT HORIZONTAL

**REVOLVING ICE-CREAM FREEZERS**



are the best and most economical machine of the kind ever made. Send for descriptive catalogue and price list to

DANNER & TOOMER,

288 Delord street, New Orleans,

General Southern Agents.

Postoffice address—Lock Box 921. ap17 3m




**BETHESDA MINERAL WATER.**—THE acknowledged cure for Bright's Disease, Diabetes, Liver and Bilious Affections, Kidney and Urinary diseases. Sold, wholesale or retail, at 58 Magazine street.

H. D. HITE,

Sole Southern Agent.

Address Glass Box 825. mh6 1y

**BINGHAM HOUSE, PHILADELPHIA,**

**Corner of Eleventh and Market Sts.**

CARLIS DAVIS, PROPRIETOR.

This popular Hotel being centrally located and accessible by street cars from all depots, makes it a desirable stopping place for travelers. It will be conducted in the same liberal manner as heretofore, it being the intention of the proprietor to maintain the reputation it has always enjoyed, of being in all respects a first-class hotel.

Terms, $3 a day. no18 1y

**BUCKEYE BELL FOUNDRY**

Established in 1837.



Superior Bells of Copper and Tin, mounted with the best Rotary Hangings, for CHURCHES, SCHOOLS, FARMS, FACTORIES, COURT HOUSES, FIRE ALARMS, TOWER CLOCK CHIMES, ETC. Fully Warranted

*Illustrated Catalogue Sent Free*

*VANDUZEN & TIFT,*

**102 and 104 East Second Street, Cincinnati**

B. J. WEST, Agent,

mh6 1y 115 and 117 Magazine st., New Orleans.

**CARPET WAREHOUSE,**

17.....CHARTRES STREET.....17

A. BROUSSEAU & CO., Importers and Dealers, at Wholesale and Retail, in English and American Carpetings; Floor Oil Cloths; Table and Stand Oil Cloths; Window Shades; Table and Piano Covers; Crumb Cloths, in squares or pieces; Curtain and Furniture Materials; Brocatelles, Cotelines, Terries, Reps, Lace and Nottingham Lace Curtains; Hair-cloth Ticking; Springs; Hurlaps; Step Covers, etc.

no21 1y A. BROUSSEAU & CO.

**MARBLE**

—AND—

**GRANITE WORKS.**

**GEORGE STROUD,**

Late of and successor to John Stroud & Co.,

(Established in 1830,)

**158, 160, 162 AND 164 ST. CHARLES ST.,**

Corner of Girod Street, New Orleans.

Every description of Monumental, Cemetery and Building Work done in the best manner.

Particular attention given to all COUNTRY ORDERS.

A long experience in and an aptness at the business enables the proprietor to meet the views and ideas of his country friends by letter, as well as by a visit to the city.

Designs and Sketches will be furnished on application. no28 1y

**IMPORTANT TO THE PEOPLE**

OF

THE CITY AND COUNTRY.

We beg to inform the people of the city and country of this and neighboring States that we are prepared to receive orders for

**Cleaning, Dyeing, Dressing and Renovating**

all kinds of fine and coarse goods, such as Silks, Velvets, Satins, Tricots de Chine, Lama, Cashmere and Woolen Shawls, and woolen and mixed goods for ladies, gentlemen, children and merchants.

Packages can be sent by rail or river, directed to our factory. Goods promptly returned to owners by river or rail, and charges collected when goods are delivered. Any inquiries made by mail will be answered immediately. Send written instructions.

Our works are the most extensive in the South. Great superiority of finish on goods intrusted to us. Prices moderate.

Spots of grease, lemon, paint, etc., taken out of silk and other goods without wetting.

Hoping to be favored with your orders, we remain, very respectfully,

E. BOURSIER & CO.

Office—No. 11 Baronne street, near Canal.

Factory—Corner of Louisiana avenue and Chippewa street. ap16 3m

**NEW ORLEANS STENCIL WORKS**

AND

MAGIC BATTERY MANUFACTORY.

*AGENCY OF THE GOLDEN WONDER.*

**GEORGE E. TEETZEL & CO.,**

ENGRAVERS, STENCIL CUTTERS, STAMP AND SEAL-MAKERS,

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Manufacturers of all kinds of Cotton Brands Stencil Plates, Ribbon Stamps, Seal Presses, Burning Brands, Door Plates, House Numbers, etc. etc. Ja20 1y

**JOHN GIBSON,**

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AND

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Checks, Notes, Drafts, Receipts, Bonds, Certificates of Stock and Deposit, Bill, Letter and Note Headings, Business Cards, Envelops, Druggists' Fancy and Perfumery Labels, etc. Druggists wishing Labels, send for Catalogue. jy27 1y

LANDRETH'S

**SEEDS**

Have spoken their own praise for upward of three quarters of a century.

LANDRETH'S RURAL REGISTER AND ALMANAC will be mailed to all who apply.

DAVID LANDRETH & SON,

an28 1y Philadelphia

**LIGHT.....LIGHT.....LIGHT.**

IMPROVED BARBARIN GAS MACHINES.

**No Fire—No Acids Used.**

Having purchased the entire stock of Material, Tools, etc., of the Barbarin Gas-Lighting Company of Louisiana, whose Machines have been in use throughout the country and city for the past two years, we are prepared to offer the IMPROVED Apparatus at greatly reduced prices, under a full guarantee that they will operate successfully in any climate.

For simplicity, cheapness of light and safety the IMPROVED Machines are unsurpassed. For further particulars call at our Factory and Salesroom, No. 2 Triangle Building, and 255 Peters street, New Orleans, or by letter to Lock Box 748, Postoffice.

F. ROBERTS,

no29 10m Superintendent.

## MEDICAL.




**HAS LONG ATTRACTED THE NOtice of the most eminent physicians by its great efficacy in curing what were considered incurable cases of disease, where the patients have been almost destroyed by SCROFULA, etc., and Prof. Valentine Mott, of the New York University, Profs. Gibson, Dewees and Chapman, of Philadelphia, and many other physicians of celebrity, gave, over their own signatures, letters certifying to its great merits. It has been occasionally advertised, and thousands of families recommend and use it. The Laboratory is under the direction of Dr. FRANKLIN STEWART, who has devoted his attention and skill in its careful preparation during the past twenty-five years, and not a bottle put up that is not worth many times its cost to the patient. It is perfectly safe for the most diseased and debilitated, and in all cases where the blood is not pure it should be used freely.**

Prepared only at SWAIM'S LABORATORY, 113 South Seventh street, below Chestnut, Philadelphia.

W. H. SCHIEFFELIN & CO.,

Je12 2m General Agents, 170 William St., N. Y.

**CONSUMPTION.....CONSUMPTION.**

NEW TREATMENT BY

**DUCRO'S ALIMENTARY ELIXIR.**

Prepared with Raw Meat and Alcohol. Recommended by the highest medical authority in Paris. A Radical Cure, and in desperate cases

**A CERTAIN RELIEF.**

Agreeable to the taste. Incontestably superior to Cod Liver Oil, the Hypophosphites and other preparations. This Elixir, the basis of which is Raw Meat and Alcohol, is moreover one of the most powerful tonics for persons convalescing or feeble, for chlorotic young girls, debilitated old persons, etc. Depot in New Orleans at

M. H. P. CUSACHS',

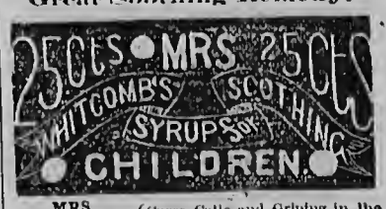
Corner St. Philip and Royal streets,

fe13 6m Sole Agent for the United States.

**LOOK TO YOUR CHILDREN.**

—THE—

**Great Soothing Remedy.**




MRS. WHITCOMB'S SIRUP. { Cures Colic and Griping in the Bowels, and facilitates the process of Teething.

Subdues Convulsions and overcomes all Diseases incident to Infants and Children. } PRICE, 25 CENTS.

MRS. WHITCOMB'S SIRUP. { Cures Diarrhœa, Dysentery and Summer Complaint in Children of all ages.

Relieves Pain, Weakness or Exhaustion in Fifteen or Twenty Minutes, giving tone and power to the system. } PRICE 25 CENTS.

It is the Infants' and Children's Great Soothing Remedy in all disorders brought on by Teething or any other cause.

BE PARTICULAR TO CALL FOR MRS. WHITCOMB'S SIRUP, AND TAKE NO OTHER.

Prepared by the GRAFTON MEDICINE COMPANY, St. Louis, Missouri.

Sold by druggists and dealers in medicine everywhere. jy26 1yeow

**BUY ME AND I'LL DO YOU GOOD**

**DR. HENRY'S**

**ROOT AND PLANT**

**PILLS.**

BY CLEANSING THE BLOOD

—AND—

AROUSING THE LIVER AND SECRETIVE ORGANS TO A HEALTHY ACTION,

**DR. HENRY'S ROOT AND PLANT PILLS**

Cure many complaints which it would not be supposed they could reach, such as Headache, Pain in the Side, Numbness of the Hands and Feet, Dullness, Chilliness, Rheumatism, Neuralgia, Loss of Appetite, Bilious Dysentery, Kidney Affections, Constipation, Debility, Fevers of all kinds, Dyspepsia, Jaundice and other kindred complaints arising from a low state of the body, or obstruction of its functions.

Being free from mercury and other poisons, they can be taken at all times and under all circumstances, without regard to diet, business or pleasure.

They stimulate the weakened and distempered parts into healthy action, giving them strength to disabuse themselves and throw off the disturbances which are the first cause of disease, without producing either nausea or griping.

All heavy and drowsy sensations, which are the forerunners of dreadful diseases, such as Apoplexy, Paralytic Strokes, etc., are effectually warded off by a few doses of these searching Pills.

Full directions around each box, in English, German, French and Spanish. Price—Twenty-five Cents a Box.

Prepared by the GRAFTON MEDICINE COMPANY, St. Louis, Missouri.

Sold by druggists and dealers in medicine everywhere. jy26 1yeow

**ATTENTION,**

LADIES AND GENTLEMEN.

DR. RESCH'S INFALLIBLE HAIR REGENERATOR. One hundred and fifty certificates sixteen if required. Dr. Resch calls the attention of ladies and gentlemen to his recent discovery. His remedy is composed of purely vegetable substances; it contains no obnoxious ingredients and no injurious minerals. In every case, when properly applied, it has restored the hair in a very short time to its former growth. Certificates of persons cured can be shown at the office, No. 134 Thalia street, where the doctor is found from eight to ten A. M. and six to eight P. M. Per pint bottle, $5. Cures also Consumption, Asthma, Rheumatism, etc. de12 1y

**NEW ORLEANS**

**PURCHASING BUREAU.**

**To the Ladies of the South.**

A Purchasing Agency has been established in New Orleans, Louisiana, for the benefit of those residing at a distance from the city, and who have not the facilities for obtaining just what they require.

MRS. H. MOORIDGE

respectfully offers her services in selecting, purchasing and forwarding any article of apparel or personal adornment for ladies' and children's use, including MILLINERY, DRY GOODS, JEWELRY, BRIDAL TROUSSEAUX, Fancy and Toilet Articles, Trimmings, Underwear, Sewing Machines, etc., etc.

Scrupulous care with reference to the price and quality, and fidelity to the interest and fulfillment of the wishes of correspondents, will be sedulously carried out.

MRS. H. MOORIDGE,

At Mrs. Doherty's Elegant Millinery and Dressmaking Establishment, 96 Canal St., Ocer Zimmerman's Jewelry Store, New Orleans.

☞ Send for circular fe6 1y



**CABINS.....LUMBER.....CABINS.**

PLANTATION CABINS, manufactured in the city and shipped to the country, all framed, fitted, and each piece marked and numbered, so that a common hand can put them up without the aid of a carpenter.

The above represents a double Cabin of two rooms, each 16x15, built with boards placed upright and the joints strippedl. Price, delivered to boat, including all hardware, nails, shingles, etc., $135. We make them of all sizes. Cost in proportion.

We also keep a large stock of LUMBER, SASH, etc., on hand, and make a specialty of sawing laths to order. W. W. CARRE & CO.,

Ja23 1y 350 Delord street, New Orleans.

**FOR THE HOUSEWIFE.**—HOFMANN'S London (England) WASHING CRYSTAL. Saves time, labor, money and soap. Makes hard water soft. For washing linen and heavy goods it is unequaled. Washes flannels and colored goods perfectly, without injury to colors. Try it. Samples sent free by mail. One gross (144 packages) $3. Also

**Hofmann & Webber's London Citrate of Magnesia,**

a useful and agreeable beverage for summer use. Will be found very suitable for administration to ladies and children. Trade Agents wanted. Address HOFMANN & CO., General Agents,

ap29 13t 41 Cedar street, New York.

## New Orleans Markets.

From the New Orleans Price Current.

The accounts from the interior are becoming more favorable.

The river is 4 feet 6 inches below high-water mark.

COTTON.—The following are the arrivals since the fourth instant:

| | | |
|---|---|---|
| Louisiana and Mississippi | bales... | 1,690 |
| Lake | " | 3 |
| Arkansas | " | 82 |
| Mobile | " | 85 |
| Texas | " | 1 |
| Total | | 1,861 |

On Saturday the market opened with only a moderate inquiry, and continued quiet throughout the day, seven buyers taking in the aggregate only 580 bales, at prices showing continued steadiness in the better qualities, but increased irregularity in the lower grades and all dusty lots, with a further tendency in favor of buyers. Low middling to strict low middling sold at 10¾c., and ordinary, with about the usual dust, at 11¼c. On Monday the demand continued limited and the sales embraced 670 bales at previous rates for low middling and the higher grades, but still easier prices for other descriptions. Ordinary, with an average amount of dust, sold at 11¼@11¾c., and good ordinary as low as 15c. On Tuesday the market opened with a more general inquiry, which was subsequently developed into a very fair demand, twelve buyers participating in the business, and the sales summed up 1,761 bales, at steady prices for the better qualities, while the medium and lower grades exhibited continued irregularity, and, if anything, ruled still more in favor of buyers. Strict ordinary was reported as low as 12¼c., and good ordinary at 15c., strict good ordinary to low middling, approximating the latter, at 17¼c., and a high style of low middling at 18c. We hear of some shipments by factors, to the extent of nearly 1,000 bales, within the past week, reducing so much the supply on sale.

The above makes an aggregate, in round numbers, for the past three days of 3,051 bales, against 2,980 for the corresponding time last week and 1,800 the week before.

The receipts proper at this port since the first of September, exclusive of the arrivals from Mobile, Florida and Texas, are 1,226,898 bales, against 950,576 bales to the same date last year, and the increase in the receipts at all the ports up to the latest dates, as compared with last year, is 821,433 bales. In the exports from the United States to foreign countries, as compared with the same date last year, there is an increase of 388,513 to Great Britain, of 66,987 to France, and of 178,750 to other foreign ports. We quote:

| | |
|---|---|
| Inferior | 7¾ @ 8¾ |
| Low ordinary | 10 @ 11 |
| Ordinary | 12¼ @ 14 |
| Good ordinary | 15½ @ 16¾ |
| Low middling | 17¼ @ 18¾ |
| Middling | 18¾ @ 18¾ |
| Strict middling | 19 @ 19¼ |
| Good middling | 19¾ @ — |

COTTON STATEMENT.

| | | |
|---|---|---|
| Stock on hand Sept. 1, 1872 | bales | 6,259 |
| Arrived past three days | | 1,861 |
| Arrived previously | | 1,392,310 |
| Made from waste, samples, damaged and flat cotton from city mills, etc | | 24,043—1,388,214 |
| | | 1,391,473 |
| Exported past three days | | 5,363 |
| Exported previously | | 1,341,636 |
| Consumed at Lane Mills | | 877—1,317,876 |
| Stock on hand and on shipboard | | 46,597 |

SUGAR.—Some 32 hhds. sold, in lots, on Saturday and Monday, mostly in the sheds, at 8¾c. for low fair, 9½c. for fully fair, 10c. for strictly prime, and 10¼c. for strictly choice. On Tuesday 30 hhds. sold to dealers at 8¾c. for fair, 10¼c. for yellow clarified, and 10½c. for white clarified. There is a stock in the sheds of 2,615 hhds., nearly all held by dealers.

CORN.—The market is almost bare of choice white, which is in request, and prices for it have advanced. Other qualities are in fair supply and moderate demand at previous prices. On Saturday 1,500 sacks sold at 56c. for mixed, and 60@61c. ₱ bushel for white; while on Monday 5,600 sacks sold at 56@57c. for yellow mixed, 60c. for yellow, and 62@63c. for white. On Tuesday 3,300 sacks sold at 57½c. for mixed, and 61@62c. for white.

OATS.—Are in good supply, but the demand is slack. Prices, however, are unchanged. There were sales on Saturday and Monday of 5,100 sacks at 40@41c. ₱ bushel. On Tuesday 1,650 sacks sold at 40@41½c. ₱ bushel.

BRAN.—There were sales on Saturday and Monday of 850 sacks at 65 cents, a small lot commanding 67c. ₱ 100 lbs. On Tuesday 150 sacks sold at 67½c. ₱ 100 lbs.

PORK.—On Saturday 50 bbls. mess sold at $17.12½, and 50 at $17.25 ₱ bbl. On Monday 350 bbls. sold, in three lots, at $17.25 ₱ bbl. Round lots are now held at $17.25@17.50 ₱ bbl. It is retailing at $17.50@18 bbl.

BACON.—On Tuesday the demand was active and prices were still higher, and 165 casks sold at 9@9½c. for shoulders, 10¼c. for clear rib sides, and 10¾c. for clear sides.

LARD.—On Tuesday 75 tierces refined sold at 8¾c. ₱ lb.

### MONETARY.

Gold opened on Tuesday at 114¾@115¼ (against 115¾ at New York,) and closed at 115¼@115¾ (against 115¾ at New York.)

We have heard of no further sales of silver. We quote American half dollars at 106@107, and Mexican dollars at 2 ₱ cent. premium in gold for new and 4¼ for old.

## New Orleans Wholesale Prices.

REVISED AND CORRECTED WEEKLY.

*Made up from Actual Sales as they Transpire.*

| ARTICLES. | FROM | TO |
|---|---|---|
| AGRICULTURAL IMPLEMENTS: | | |
| Cotton scrapers | $5 00 | $7 00 |
| Cotton sweeps | 5 00 | 7 00 |
| Cultivators, Diam. str. shovel tooth | 9 00 | 18 00 |
| Cultivators, riding and walking | 25 00 | 45 00 |
| Shovels and spades | 7 50 | 16 50 |
| Axes | 12 00 | 17 50 |
| Shovel plows | 6 00 | 9 00 |
| Half do., with cutters | 8 00 | 9 00 |
| Manly's double-shovel plow | 6 00 | 9 75 |
| Corn mills, Coleman's | 120 00 | 425 00 |
| Bradford's grist mills | 150 00 | 235 00 |
| BRICKS, ₱ M: | | |
| Lake | 13 00 | 16 00 |
| Country | 12 50 | 14 00 |
| English fire | 45 00 | 50 00 |
| American fire | 35 00 | 43 00 |
| CANDLES, ₱ lb.: | | |
| Sperm, New Bedford | 33 | 36 |
| Tallow | 17 | — — |
| CHOCOLATE, ₱ lb.: | | |
| Cocoa | 38 | 60 |
| No. 1 | 50 | 52 |
| Sweet | 25 | — — |
| COAL, ₱ ton: | | |
| Anthracite | 12 50 | 13 00 |
| Western, ₱ bbl | — — | — — |
| COFFEE, ₱ lb.: | | |
| Mexican | 21 | 23½ |
| Java | 25 | 27 |
| COTTON SEED: | | |
| Rough, ₱ ton | — — | — — |
| In sacks | — — | 13 00 |
| EGGS, ₱ dozen: | | |
| Western | 15 | 18 |
| FERTILIZERS, ₱ ton: | | |
| Stern's raw-bone superphosph'e | — — | 65 00 |
| Stern's fine-ground bone | — — | 45 00 |
| FLOUR, ₱ bbl.: | | |
| Double extra | — — | 5 50 |
| Superfine | 4 50 | 4 75 |
| Fine | — — | — — |
| GLASS, ₱ box of 50 feet: | | |
| French, 8 by 10 | — — | 4 00 |
| French, 10 by 12 | 4 00 | 4 25 |
| French, 10 by 14 to 12 by 20 | 4 25 | 4 50 |
| French, 14 by 18 to 18 by 20 | 4 50 | 5 00 |
| HAY, ₱ ton: | | |
| Prime | — — | 22 50 |
| Choice | — — | 24 00 |
| IRON, ₱ ton: | | |
| English, ₱ lb. | 6½ | 7 |
| Swedes, assorted | 7¾ | 8 |
| Hoop | 7 | 0 |
| Sheet | 7 | 10 |
| Nail rods | — — | 9¾ |
| Castings, American | — — | 8 |
| LEATHER, ₱ lb.: | | |
| Sole, hemlock | 30 | 33 |
| Sole, oak | 40 | 44 |
| Harness | 38 | 45 |
| Calfskins, ₱ dozen | 35 00 | 100 00 |
| TEXAS, rough, ₱ lb. | 24 | 26 |
| LIME, ₱ bbl.: | | |
| Western | 1 70 | 1 85 |
| Cement | 2 75 | 2 80 |
| Plaster Paris | 3 50 | 4 75 |
| LUMBER, ₱ M feet: | | |
| Boards, yellow pine | 14 00 | 15 00 |
| Boards, cypress | 20 00 | 25 00 |
| Flooring, dressed | 22 00 | 25 50 |
| Flooring, rough | 15 00 | 18 00 |
| Ceiling, dressed | 18 00 | 20 00 |
| Weatherboards, dressed | 16 00 | 18 00 |
| Weatherboards, rough | 13 00 | 14 00 |
| Scantling | 12 00 | 14 00 |
| Shingles, ₱ M | 3 50 | 4 00 |
| Laths | 2 50 | — — |
| OILS: | | |
| Lard, ₱ gallon | — — | — — |
| Coal oil, in barrels | 23 | 25 |
| Linseed, raw | — — | 1 10 |
| SUGAR, ₱ lb.: | | |
| Havana, white | 12 | 12¼ |
| Havana, yellow | 10½ | 11 |
| Havana, brown | 10½ | — — |
| Crushed | 12 | 12½ |
| Pulverized | 12 | 12½ |
| TEAS, ₱ lb.: | | |
| Imperial | 50 | 1 30 |
| Gunpowder | — — | 1 60 |
| Hyson | 70 | 1 40 |
| Young Hyson | 70 | 1 40 |
| Pouchong | 80 | — — |
| Oolong | 40 | 1 10 |
| WAGONS, CARTS, ETC.: | | |
| Wagon, two-horse | 85 00 | 100 00 |
| Wagon, four-horse | 110 00 | 125 00 |
| Wagon, two-horse thim. skein | 85 00 | 90 00 |
| Wagon, four-horse | 100 00 | 115 00 |
| Cane wagon | 180 00 | 225 00 |
| Ox wagon | 100 00 | 125 00 |
| Ox cart, complete | 115 00 | 120 00 |
| Cane cart | 85 00 | 125 00 |
| Tongue cart, complete | 120 00 | 125 00 |
| Plantation cart | 55 00 | 70 00 |

### CATTLE MARKET.

NEW ORLEANS, July 8, 1873.

| | |
|---|---|
| Texas beeves, choice, ₱ head | — — @$50 00 |
| Texas beeves, first quality, ₱ head | 35 00 @ 45 00 |
| Texas cattle, second quality, ₱ head | 20 00 @ 28 00 |
| Texas cattle, third quality, ₱ head | 12 00 @ 15 00 |
| Western beeves, ₱ lb. net | 10 @ 12½ |
| Sheep, first quality, ₱ head | 4 00 @ 5 00 |
| Sheep, second quality, ₱ head | 3 00 @ 4 00 |
| Milch cows, choice, ₱ head | 50 00 @ 60 00 |
| Milch cows, ₱ head | 25 00 @ 50 00 |
| Calves, ₱ head | 7 00 @ 10 00 |
| Yearlings, ₱ head | 6 00 @ 12 00 |

## Business Directory

OF THE

NEW ORLEANS CHRISTIAN ADVOCATE.

**Agencies.**
Cowan & Co., New York.
Hofmann & Co., New York.
Mrs. H. Mogridge, purchasing agent, 96 Canal street.
G. Stinson & Co., Portland, Maine.
H. L. Wolcott, 181 Chatham square, New York.

**Architects.**
S. B. Haggart, 5 Commercial place.

**Artificial Legs and Arms.**
Lewis Lockwood, 59 Camp street.

**Bells.**
Blymyer Manufacturing Co., Cincinnati, Ohio.
Buckeye Bell Foundery, Cincinnati, Ohio.

**Books and Stationery.**
Robert J. Harp, agent, 110 and 112 Camp street.
Continental Publishing Co., St. Louis, Missouri.
Hitchcock & Walden, Cincinnati, Ohio.
Miller's Bible and Publishing House, 1102 and 1101 Sansom street, Philadelphia.
National Publishing Co., Memphis, Tennessee.
Nettleton & Co., Cincinnati, Ohio.
J. Hale Powers & Co., Cincinnati, Ohio.
J. M. Stoddart & Co., 733 Sansom st., Philada.
C. F. Vent, Cincinnati, Ohio.
Zeigler & McCurdy, St. Louis, Mo.

**Boots and Shoes.**
William Hogan, 90 and 101 Canal street.

**Butchers.**
L. P. DesMoisseaux, 635 St. Charles street.
Mart. Lannes, stalls 7, 8 and 38, Magazine market.

**Carpets.**
A. Broussean & Co., 17 Chartres street.

**Carpenters and Builders.**
J. H. Dorand, box 174, Mechanics' Exchange.

**Carriages, Wagons, Etc.**
H. Berlin, 120 First street.
J. A. Lum & Co., 162 Gravier and 13 Union street.

**Chateaus.**
H. Broderick, 152 Julia street.

**Clothing.**
Darcy & Wheeler, 70 Canal street.
D. Davis, 201 Poydras street.
Pierson & Hews, 13 and 15 Camp street.

**Coal and Wood.**
John D. Maclin, 31 Carondelet street.
Wm. Velden, cor. Prytania and Philip streets.
B. D. Wood & Bros., 100 Common street.

**Cooperage.**
William J. Belrne, 28 and 29 Front street.
Lelliane & Reck, 21 and 21 Front street.

**Cotton Ties.**
Bartlett & Rayne, 18 Carondelet street.

**Croquet.**
Bradley's Patent Croquet, Robt. J. Harp, agent, 110 and 112 Camp street.

**Crockery, China, Etc.**
Navra & Offner, 174 Canal street.
W. C. Shepard & Co., 55 Camp street.

**Dentists.**
Dr. John G. Angell, 152 Julia street.
Dr. N. P. Godfrey, 183 Canal street.

**Dry Goods.**
D. H. Holmes, 155 Canal and 15 Bourbon street.

**Dyeing, Cleaning, Etc.**
E. Boursier & Co., 11 Baronne street.

**Educational.**
Clarksville Female Academy, Clarksville, Tennessee.
Emory and Henry College, Washington county, Virginia.
Hiwassee College, Sweetwater, Tenn.
Homer College, Homer, Louisiana.
Teacher wanted, Thomas Christian, Meridian, Mississippi.

**Engravers and Lithographers.**
John Gibson, New York.
George L. Toetzel & Co., 145 Gravier street.

**Factors and Commission Merchants.**
Aiken & Watt, 60 Carondelet street.
G. M. Bayly & Pond, 34 to 42 Canal and 59 and 61 Common street.
J. L. Bunnice & Co., 66 Tchoupitoulas street.
H. F. Given & Co., 61 Baronne street.
J. E. & H. M. Payne & Co., 81 and 83 Baronne st.

**Fire Engine.**
Babcock Self-Acting Fire Engine, A. M. Brinker, general agent, Exposition building.

**Frames.**
F. Wagener, 13 Baronne street.

**Furniture.**
The Mitchell & Rammelsberg Furniture Co. 103 and 105 Camp street.
Joseph Patzell, 172 Camp street.
Sampson & Bros., 34 and 35 Royal street.

**Gas and Steam-Pipe Fitters.**
Barbarin Gas Machines, F. Roberts, superintendent, 2 Triangle building and 255 Peters st.
Jas. N. Quin, 118 and 120 Tchoupitoulas street.

**Grocers.**
John I. Adams & Co., 43, 45 and 47 Peters street.
Hillman & Manard, 150 Poydras street.

**Gun Works.**
Great Western Gun Works, Pittsburg, Pa.

**Hair Goods.**
J. G. Bernel, 121 Canal street.

**Hardware and Builders' Material.**
Kursheedt & Bienveno, 114 Camp street.

**Hotels.**
Bingham House, Philadelphia, Pennsylvania.
McAllister's House, cor. Carondelet and Joliu.
Ocean Springs Hotel, Ocean Springs, Miss.

**Insurance.**
Crescent Mutual Insurance Company.
Equitable Life Assurance Co., 33 Camp street.
Louisiana Equitable Life Insurance Co., corner Carondelet and Gravier streets.
Merchants' Mutual Insurance Company, 104 Canal street.
Sun Mutual Insurance Co., 61 Camp street.

**Jewelry.**
A. B. Griswold & Co., cor. Canal and Royal sts.

**Lime, Cement, Etc.**
Forstall & Delavigne, 61 Magazine street.

**Laundry.**
A. W. Carre & Co., 356 Delord street.
Hamer & Toomer, 288 Delord street.
F. Heuer, 818 and 950 New Levee street.
George Purves, cor. St. Charles and Clio streets.
Roberts & Co., 301 to 307 Gravier street.

**Machinery.**
George A. Barnard, 12 Union street.
W. L. Cushing, 61 St. Charles street.
The Dullois Flange Cotton Gin, Gilsan Bros., general agents, 39 Perdido street.
Daniel & James D. Edwards, 22 to 28 Front and 21 to 27 Delta street.
Lewis Johnson, corner Julia, Delta and Water streets.
W. H. Reynolds, corner Fulton and South Market streets.
Jos. Walker, corner St. Joseph and Constance streets.
R. J. West, 115 and 117 Magazine street.

**Manufacturers.**
William Ebert, 164 and 166 Magazine street.

**Marble.**
George Stroud, 158 to 164 St. Charles street.

**Medical.**
Allen's Lung Balsam, J. N. Harris & Co., Cincinnati, Ohio.
Mrs. M. C. Brown's Poor Richard's Eye-Water, New York.
Citrate of Magnesia, etc., Hofmann & Co., N. Y.
Cure for Consumption, Craddock & Co., Phila.
Diarrhea cure, Rev. P. M. Goodwyn, Soniat st., near Coliseum.
Ducro's Alimentary Elixir, P. Cusachs, corner St. Philip and Royal streets.
Hamilton's Buchu and Dandelion, W. C. Hamilton & Co., Cincinnati, Ohio.
Dr. Henry's Wurld's Tonic, Grafton Medicine Co., St. Louis.
Metz's Armenian Hair Vigor, corner Bienville and Prieor streets.
Opium-Eating Antidote, Dr. W. B. Squire, Worthington, Indiana.
Deformities of the body, Dr. A. Follenu, 8 St. Charles street.
Dr. Resch's Hair Regenerator, 131 Thalia st.
Simmons' Liver Regulator, J. H. Zeilin & Co., Philadelphia, Pennsylvania.
Swaim's Panacea, W. H. Schieffelin & Co., New York.

**Mineral and Soda Water.**
Bethesda Mineral Water, H. D. Huff, agent, glass box $25, New Orleans.
Eckleburg, corner St. Charles street and Washington avenue.

**Mittinery.**
Mrs. M. Tournaben, 206 Prytania street.

**Musical Instruments, Publications, Etc.**
Robert J. Harp, 110 and 112 Camp street.
S. Brainard's Sons, Cleveland, Ohio.
John Church & Co., Cincinnati, Ohio.
Horace Waters & Son, 481 Broadway, N. Y.
Philip Werlein, 80, 82 and 90 Baronne street.

**Painters.**
A. S. Cutler, 136½ Camp street.
Johnson & Hillsman, 144 Magazine street.

**Patent Building Paper.**
Edward Thompson, 184 Peters street.

**Pens.**
Joseph Gillott & Sons, New York.

**Perfumery.**
Colgate & Co.'s Cashmere Bouquet.

**Pictures.**
R. L. DeLea & Co., 112 Camp street.

**Printing.**
Pelican Job Office, 112 and 114 Poydras street.

**Professional.**
Dr. C. J. Bicklumm, office, 680 Magazine street.
Dr. J. J. Lyons, office, 502 Ramparts street.
W. W. Edwards, law office, 88 Common street.
Race, Foster & E. T. Merrick, law office, corner Camp and Commercial place.

**Railroads.**
Boston and Maine Railroad.
Great Jackson Route, E. D. Frost, general manager; A. D. Sheldon, agent.
New Orleans, Mobile and Texas Railroad.

**Seales.**
Victor Scales, J. R. Alece Gauthreaux, No. 26 St. Charles street.

**Seeds and Flowers.**
David Landreth & Son, Philadelphia, Pa.
James E. Waldo & Co., 122 Camp street.

**Sewing Machines.**
The Singer Improved Family Sewing Machine, William E. Cooper, agent, 89 Canal street.

**Soap.**
J. H. Keller, 110 Gravier street.
Procter & Gamble, Cincinnati, Ohio.

**Steamboat Agents.**
Britton & Eppler, 135 Gravier street.

**Steamships and Shipping.**
Cromwell Line New York Steamers, Alfred Moolton, agent, 41 Carondelet street.
Merchants' Line New York Steamers, John H. Ludwigsen, agent, 190 Common street.
National Line, P. F. Gogarty, agent, 151 Camp st.

**Stoves.**
H. Haller, 49 Camp street.

**Tarpaulins.**
Samuel Brook, 84 New Levee street.

**Tobacco and Cigars.**
Ed. L. Zell & Co., cor. Canal and Carondelet sts.

**Trunks, Etc.**
F. Bauer, 54 Canal street.

**Undertakers.**
T. W. Bothick, 271 Camp street, New Orleans.

**Upholstery.**
T. J. Brown, 263 Camp street.
Heath & Lara, 99 Camp street.

**Waits.**
J. Latham & Co., Boston, Mass.

**Washing Machines.**
Ringen Washer, H. Haller, 49 Camp street.

**Wire Railing, Etc.**
Dufur & Co., Baltimore, Maryland.
Hudson River Wire Co., New York and Chicago.

## Special Notices.

CAMP MEETING.—The camp meeting on Seashore camp ground will commence on Friday, the first day of August next.

The camp ground is beautifully situated upon the coast, two miles west of Biloxi, Mississippi, and lies open to and fronts directly upon the gulf, enjoying the delightful sea-breeze. Persons visiting the camp ground will leave the New Orleans and Mobile railroad at Seashore station, whence a walk of a few hundred feet brings them to the encampment.

The trustees have laid the grounds off in avenues and lots suitable for the erection of permanent tents. Several parties erected their own permanent tents last year, and the trustees are pleased to learn that a greater number intend doing the same this year—some as family tents, others by church association. Both these are desirable.

The trustees have made provision for good boarding and lodging accommodations to a limited extent, on reasonable prices.

Several small, plain tents will be erected, to rent to persons or families desiring to hire, either furnished plainly or entirely unfurnished. Unfurnished tents, nine by thirteen feet, at $5, and nine by twenty-five feet, at $10 for the encampment week. For the same plainly furnished with cots, pillows, sheets, etc., a reasonable additional charge will be made.

They recommend to all who desire to attend the meeting to address either of the undersigned, and make arrangements for their comfort before the date of the camp meeting.

Brethren of the Methodist Church and of other churches, and the communities of the adjacent cities and country, are invited to attend the camp meeting.

Ministers of talent and distinction, from far and near, are expected to be present and assist in conducting the exercises.

W. H. FOSTER, President.
PHILIP HALLAHAN, Secretary.

THE JACKSON DISTRICT SUNDAY SCHOOL CONVENTION, M. E. CHURCH SOUTH.—This convention, which embraces the ministers, traveling and local, the superintendents and teachers of this district, as well as others interested in this great cause, will be held in Canton, Mississippi, beginning on Wednesday, the twenty-seventh of August next.

The committee appointed by the Jackson District Conference to secure speakers for the above occasion, without attempting to prescribe a programme for the same, would respectfully suggest the examination and discussion of the following subjects: What is the great end of Sunday school instruction? Is our literature adapted to meet the end of the Sunday school? What is the best mode of securing attendance on Sunday schools? What are the true relations of children and of Sunday schools to the church? Are denominational schools important to success? Can our Sunday school music be improved?

THOS. F. HOBTON,
Chairman of Committee.

THE Enfaula District Conference will be held at Abbeville, commencing on Wednesday night, July 30. Introductory sermon by Rev. F. L. B. Shaver.

W. H. ELLISON, P. E.

THE District Conference of the Camden district, Alabama Conference, will be held at Pleasant Hill, Dallas county, Alabama, August 6-10. The opening sermon will be preached by the Rev. A. M. Jones, of Camden, Alabama, on Wednesday night, August 6. A full attendance is solicited. Ample accommodations for all.

J. W. SHORES, P. E.

## Appointments for Quarterly Meetings.

NOTICE.—The Publishing Committee of the ADVOCATE gave it as their opinion that the insertion of the notices of Quarterly Conferences once or twice was sufficient, and, as the space of the paper is valuable, they passed a resolution recommending that they *"be not inserted more than once or twice."* Our friends who are interested in these appointments *will take due notice thereof*, as we propose to be governed by the resolution in future.

### MISSISSIPPI CONFERENCE.

SUMMIT DIST.—THIRD ROUND.

| | |
|---|---|
| Amite City circuit, at Tangipahoa | June 21, 22 |
| Holmesville | 28, 29 |
| Greensboro, at Pine Grove | July 5, 6 |
| Summit | 12, 13 |
| St. Helena, at Pipkin's chapel | 19, 20 |
| Livingston, at Port Vincent | 26, 27 |
| Covington, at West Pearl | Aug. 2, 3 |
| Big Creek, at Salem | 23, 24 |
| Franklinton, at Waterhouse | Sept. 6, 7 |
| 26 | |

A. L. NICHOLSON, P. E.

### LOUISIANA CONFERENCE.

NEW ORLEANS DIST.—THIRD ROUND.

| | |
|---|---|
| Carondelet street | July 6 |
| Algiers | 13 |
| Moreau street | 20 |
| Cadiz street | 27 |
| Camp meeting | Aug. 3 |
| German charges—Dryades street | 10 |
| Craps street | 17 |
| Felicity street | 24 |
| Lafourche and mission, at Tigerville | 31 |
| Louisiana avenue | Sept. 7 |
| Baton Rouge | 13, 14 |
| Plaquemine and Grosse Tete, at Livonia | 27, 28 |
| 10 | |

LINUS PARKER, P. E.

HOMER DIST.—THIRD ROUND.

| | |
|---|---|
| Arcadia, at Mount Zion | July 19, 20 |
| Vernon, at Douglass | 26, 27 |
| Minden, at Pine Grove | Aug. 2, 3 |
| Castor and Louisville, at Bethel | 9, 10 |
| South Bossier | 16, 17 |
| Ouachita | 23, 24 |
| Homer, at Homer | Sept. 6, 7 |
| Sparta and Ringgold | 13, 14 |
| Farmerville | 20, 21 |
| Haynesville, at Mount Zion | 27, 28 |

There will be a camp meeting held for Haynesville circuit, at Mount Zion, commencing September 25.

The District Conference for Homer district will be held in the town of Homer, September 4-7.

S. S. SCOTT, P. E.

## MISCELLANEOUS.

PAIN!.....PAIN!.....PAIN!

WHERE IS THY RELIEVER?

Readers, you will find it in that Favorite Home Remedy,

PERRY DAVIS' PAIN-KILLER.

It has been tested in every variety of climate, and by almost every nation known to Americans. It is the almost constant companion and inestimable friend of the missionary and traveler, on sea and land, and no one should travel on our lakes or rivers without it.

**Its Merits are Unsurpassed.**

If you are suffering from Internal Pain, twenty to thirty drops in a little water will almost instantly cure you. There is nothing equal to it. In a few moments it cures Colic, Cramps, Spasms, Heartburn, Diarrhea, Dysentery, Flux, Wind in the Bowels, Sour Stomach, Dyspepsia and Sick Headache. It cures Cholera when all other remedies fail. It gives instant relief from Aching Teeth.

In sections of the country where FEVER AND AGUE prevails there is no remedy held in greater esteem.

☞ Directions accompany each bottle. Price, 25 cents, 50 cents and $1 per bottle.

For sale by
WHEELOCK, FINLAY & CO., New Orleans,
R. F. GEORGE, Galveston, Texas,
and by medicine dealers generally. je16m

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AND DEALERS IN
PROVISIONS, LARD, OIL, ETC.,
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All kinds of Brass Work. General Southern Agent for the celebrated Nichols Patent Challenge Wind Mill; also for Challenge Feed Mills, Hay Cutters, Corn Shellers and Drove Wells. For price list and circulars address J. N. QUIN,
jn3 1y 116 Tchoupitoulas st. New Orleans.

EDUCATIONAL.—A TEACHER IS WANTED to take charge of the Female College at Meridian, under the patronage of the Mississippi Conference.

Persons desiring such a place will please correspond with the secretary, giving references, by the tenth of July.

THOMAS CHRISTIAN,
Presd. Board of Trustees.
S. B. WATTS, Secretary.
MERIDIAN, Miss., June 7, 1873. je12 3t

## HOUSE-FURNISHING GOODS.

RECONSTRUCTION!

DOWN WITH THE PRICES

TO SUIT THE TIMES.

**French China as Cheap as Stoneware**

NOW, AND

**STONE CHINA AS CHEAP AS COMMON WARE.**

**300 Casks French China,**

Which will be sold as follows:

French China DINNER SETS, comprising 103 pieces, will be sold during the summer season at ..... $25 00
141 pieces, all large and serviceable ..... 25 00
French China Dinner and Soup PLATES, per dozen ..... 2 50
French China Breakfast PLATES, per dozen ..... 2 25
French China Dessert PLATES ..... 2 00
French China Tea PLATES ..... 1 75
French China Ice-cream or Preserve PLATES ..... 1 25
French China Tea CUPS and SAUCERS ..... 2 50
French China After-dinner COFFEES ..... 1 50

**All Other Goods in Proportion.**

White Granite or Stone China DINNER SETS ..... $11 50
White Granite TEA SETS ..... 3 75
White Granite or Stone China CHAMBER SETS ..... 3 75

N. B.—We omitted to mention that our French China TEA SETS, comprising 41 pieces, are only $8 per set.

GOLD-BAND CHINA.

We have the largest and best assortment of any house in the city, which we sell in sets or single pieces. Persons wishing to match up Broken Sets can be accommodated with the same at the ONLY CHEAP CHINA, CROCKERY, GLASS AND HOUSE FURNISHING EMPORIUM.

NAVRA & OFFNER,
my8 6m5p No. 174 Canal street.

MAKE YOUR HOME ATTRACTIVE

BY REPLENISHING YOUR

TABLE-WARE

—AT—

W. C. SHEPARD & CO.'S,

55 ..... Camp Street ..... 55

NEW ORLEANS, LOUISIANA.

**See What a Little Money Will Buy.**

An elegant White Granite DINNER SET, comprising 136 pieces, for ..... $15 00
to wit:

| | |
|---|---|
| 12 Dinner Plates, | 1 Soup Tureen, |
| 12 Breakfast Plates, | 1 Sauce Boat, |
| 12 Tea Plates, | 1 Salad Dish, |
| 12 Soup Plates, | 2 Covered Dishes, |
| 12 Preserve Plates, | 2 Vegetable Dishes, |
| 12 Butter Plates, | 4 Meat Dishes; |
| 12 Tea Cups and Saucers, | 2 Pickle Shells, |
| 12 Dinner Coffee Cups and Saucers. | |

A Porcelain DeTerre DINNER SET (equal to French China in appearance, and much more durable,) same assortment as above ..... $18 00
A French China (best quality) DINNER SET, same assortment, 126 pieces ..... 20 00
Decorated Porcelain DeTerre and French China DINNER SETS, from ..... $20 up.
White Granite CHAMBER SETS, 11 pieces ..... $1 00
White Granite TEA SETS, 44 pieces ..... 4 00
French China TEA SETS, 44 pieces ..... 6 50
French China Decorated TEA SETS, 44 pieces ..... 7 50
Good Table GOBLETS, from 50 cents per set up.
Granite Dinner Plates, per dozen ..... 1 40
Granite Breakfast Plates, per dozen ..... 1 25
Granite Tea Plates, per dozen ..... 1 15
French China Dinner Plates, per dozen ..... 3 00
French China Breakfast Plates, per dozen ..... 2 75
French China Tea Plates, per dozen ..... 2 25

**Mason's Fruit Jars.—The Best in Use.**

| *Porcelain-lined Tops.* | *Glass Tops.* |
|---|---|
| Pints, per dozen ..... $2 00 | Pints, per dozen ..... $2 00 |
| Quarts, per dozen ..... 2 50 | Quarts, per dozen ..... 2 50 |
| Half gallons, p. doz. 3 25 | Half gallons, p. doz. 3 25 |

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**EMORY AND HENRY COLLEGE,**

WASHINGTON COUNTY, VA.

**On the Eleventh of September**

our scholastic year begins, and continues Forty consecutive weeks. It is divided into two sessions of twenty weeks each. The Spring session begins January 29, 1874. Students can enter at any time, though they should, if possible, begin with the session. The entire expenses for the forty weeks, including board, tuition, fuel, room-rent, washing and contingent fees, need not exceed $230. These rates, so remarkably low considering the superior advantages here offered, must commend this institution to the favor of those seeking thorough collegiate training. Before selecting your school consult any of those knowing the college, especially our Alumni and old students, prominent men in the Methodist Episcopal Church South, and professors of the University of Virginia, who have authorized this reference, or send directly to the undersigned for a catalogue or for any information desired.

E. E. WILEY, President,
jy3 8m Emory P. O., Virginia.

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UNDER CARE OF

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REV. J. H. BRUNNER,
jy3 2m Sweetwater, Tenn.

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CLARKSVILLE, TENN.

The next session of this institution will begin SEPTEMBER 1. The corps of Teachers numbers twelve, all tried and approved. The Literary, Music and Art departments are well furnished, the course of study is full, instruction thorough, and every facility will be afforded young ladies for a finished education. The boarding arrangements are complete. For a boarding pupil, with no extra studies, the total expense is about $250. Send for circular containing rates, etc.

REV. J. M. WRIGHT,
jy3 3m President.




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Leaving New York and New Orleans EVERY SATURDAY.

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| Cabin Passage | $50 00 |
| Steerage Passage | 25 00 |

Through bills of lading to foreign and coastwise ports issued.

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Through tickets to Liverpool and the Continent.

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Tourists visiting Europe, or persons sending for their friends in the Old Country, would do well to consult their comfort and advantage by purchasing their Passage Tickets from

P. F. GOGARTY, Agent,
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**GREAT JACKSON ROUTE.**

Trains depart and arrive as follows (from Depot foot of Calliope street:)

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| Express | 7.50 A. M. |
| Mail | 5.35 P. M. |
| Accommodation | 4.00 P. M. |

ARRIVE.

| | |
|---|---|
| Express | 11.00 P. M. |
| Mail | 9.40 A. M. |
| Accommodation | 8.50 A. M. |

This line is many miles the shortest and many hours the quickest to all points North and East, and the only line running Pullman's Palace Sleeping-Cars to Humboldt and Louisville, without change. Only one change to principal cities North and East. Tickets for sale and all information given at corner of Camp and Common streets, under City Hotel, New Orleans.

A. D. SHELDON, Agent.
E. D. FROST, General Manager. my22 6m

# The Christian Advocate.

PUBLISHED BY ROBT. J. HARP, FOR THE ALABAMA, MISSISSIPPI AND LOUISIANA CONFERENCES, METHODIST EPISCOPAL CHURCH SOUTH.

VOL. 19. NEW ORLEANS, THURSDAY, JULY 17, 1873. NO. 29.


## News of the Week.

### DOMESTIC.

WASHINGTON, July 10.—The Secretary of War has designated commissioners to locate a military prison at Rock Island.

CINCINNATI, July 10.—The delegates to the Jewish Conference reassembled this morning. Resolutions were adopted requesting the co-operation of all the Jewish congregations in the United States for the securing of a more perfect union, that the formation of a Jewish theological institution and other interests of the Jewish religion may be promoted thereby.

The conference adjourned to meet in Cleveland on the second Tuesday in July next year. The executive board met and organized to-night, and prepared for immediate work. It was resolved to invite the formation of co-operative auxiliary societies not members of the union.

NEW YORK, July 11.—Aaron Richardson, proprietor and manager of the Opera House, was placed on trial in the Court of Sessions yesterday afternoon, on an indictment charging him with a misdemeanor in violating the provisions of what is known as the civil rights bill. Anna Lawyer, Margaret Payne, John F. Payne and Michael Meehan were examined on the part of the people, their evidence mainly going to show that Payne's servant, Lawyer, had been sent by him, accompanied by his children, who are almost white, to the box office of the Opera House, and procured seats down stairs, representing that they were for the parents of the children, and that on Payne presenting the tickets at the door they were refused admission and told there was a place for them in the gallery.

The defense claimed that the tickets were procured by false representations. Mr. R. W. Pecham, Jr., appeared for the accused, and Mr. N. C. Mook for the people. The case was given to the jury. About six o'clock in the evening they came in, and, on representing that they were unable to agree, were discharged. They stood ten for acquittal and two for conviction. The latter, it is said, have always been noted as abolitionists.

SAN FRANCISCO, July 11.—The primary elections in this city resulted in favor of the railroad combination.

The trial of the Modocs has closed. Those who attended the trial have no doubt that the commission will find them guilty of the charges and specifications.

NEW YORK, July 12.—A *Herald* special says a marriage is to take place between the Duke of Edinburg and Maria, the Czar's only daughter. The duke thus foregoes his right of succession to the duchy of Saxe-Coburg, which fact involves important political considerations.

NEW YORK, July 12.—The parade of the loyal Orange lodges took place here this morning. The procession was a long one. The members were dressed in new and neat regalias and looked well. A heavy force of policemen were stationed along the route, but thus far there has not been the slightest disturbance.

The Orange parade was dismissed at one o'clock. There were but few persons assembled to witness it, and no disturbance occurred.

ST. LOUIS, July 12.—The number of deaths in this city during the past week was two hundred and forty-one, the same as last week. Of this number sixty-seven were reported as cholera morbus, and forty-three as cholera infantum and summer complaint. One hundred and thirty children under four years of age are included in the list.

NEW YORK, July 12.—Rebecca W. Eastbrook, the magazine writer, is dead.

NASHVILLE, July 13.—No deaths from any cause reported in the city to-day. The city papers have ceased their daily mortuary reports. It is thought that the cholora has disappeared from the city.

GRAND RAPIDS, July 13.—At three o'clock to-day this city was visited with another terrible and devastating fire.

About twenty acres of ground was burned over and two hundred buildings consumed. The loss, it is said, will not be less than $4,000,000. It is impossible at this time to give the amount of insurance, but it will approximate $2,000,000.

WASHINGTON, July 14.—Minister Sickles telegraphs to the State Department that the Spanish government has issued a decree rescinding all embargoes, and ordering the immediate restoration of all property heretofore seized for political offenses in Cuba.

WASHINGTON, D. C., July 15.—A fire at the Navy Department this morning damaged the navy building to the extent of $10,000 or $12,000. It is thought the greatest damage is by water.

The secretary's office is completely flooded and the entire department is unfit for occupancy. There were several valuable records burned, but most of them can be replaced.

SELMA, ALA., July 15.—The caterpillars are appearing generally in the prairie lands west of Selma. The third crop of worms will appear the first week in August, and may strip the plant of its leaves.

### FOREIGN.

LONDON, July 9.—A special dispatch from Vienna to the *Standard* says: An attempt was made by an incendiary to fire the Exhibition building. Correspondents of London journals, and other persons who have returned here from Vienna, hint that the building will probably be burnt soon.

In the House of Commons a motion was made that the government should address the foreign powers with a view to establishing arbitration as a permanent resort for the settlement of differences between nations. The motion was supported by figures showing the cost of standing armies.

Mr. Gladstone opposed the motion. He argued that it would defeat its own object, because the continental nations held widely different views on the subject. He asked the gentleman to withdraw his motion. Mr. Richard declined to withdraw. The House was divided. The division resulted in a tie—98 yeas to 98 noes. The speaker gave the casting vote in favor of the motion, which was adopted.

BRESLAU, July 10.—Eighteen cases of cholera occurred here, whereof fourteen were fatal.

In Landsburg eight persons were stricken; four are dead.

Breslau is on the railway from Berlin to Vienna, one hundred and ninety miles southeast of Berlin.

MADRID, July 11.—The *Imparcial* says the Internationalists in Alcoy have risen against the authorities, shot the mayor, burned sixty houses, and are now besieging the civil guards and volunteers, who had taken refuge in the town hall. They hold a number of prominent citizens as hostages, and threaten to shoot them if the troops attack the town from the outside; that if their demands were not obeyed they must decline all responsibility for the preservation of order.

The minister of war has received intelligence of a battle at Santa Coloma, Province of Barcelona. Fifty insurgents were killed.

MADRID, July 12.—There was serious trouble in Malaga yesterday. While a bull-fight was in progress the people of the city rose against the municipality and many excesses occurred. Among the atrocious acts committed was the assassination of several councilors.

The government has received a telegraphic dispatch from the governor of Malaga, tendering his resignation.

Lieutenant General Sanchez Bregua has received orders to hasten to Navarre and take command of the Army of the North in person.

A report was in circulation this morning that a crisis in the ministry was imminent, but it was soon pronounced to be without foundation. The cabinet is thoroughly united, and determined to repress all disorders.

Upon the assembling of the Cortes to-day Senor Suver, minister of colonies, presented and read a bill applying to the Island of Porto Rico the constitutional clause of 1869 with reference to individual rights; also applying the same clause to the Island of Cuba, with the exception of the territory occupied by the insurgents.

A dispatch has been sent to the Captain General of Cuba authorizing him to adopt the same extraordinary measures against the insurgents in that island as have been resorted to by the government for the suppression of the Carlist insurrection in Spain.

The abolition of slavery in Cuba will be realized by special law.

LONDON, July 14.—In the Chamber of Peers this evening Lord Cranmore read the Archbishop's reply to the Church Association, showing a tendency in the Church of England toward Catholicism, and moved that a committee be appointed to consider what legislation is needed to check the evil. He supported the motion in a long speech, in the course of which he read passages from a petition of four hundred and eighty-three clergymen of the Established Church, asking for the appointment of confessors and the restoration of other papish practices. He wanted to know why it was that clergymen holding such doctrines retained their positions in the church.

The Archbishop of Canterbury said the noble earl had stated the question fairly, and it was no wonder that popular feeling was working upon this subject. There was good cause for alarm. The power of bishops to remedy the abuses should be increased.

The Bishop of Salisbury declared the position taken by Lord Cranmore unassailable, but he thought the motion inopportune. The confessional was contrary to his feelings; that the attempt to introduce it would be only considered wild and visionary.

The four hundred and eighty-three clergymen who signed the petition constituted only one-half of the clerical body of the church. The Archbishop of York expressed the opinion that whatever was done in this matter should come from the church, not from the legislature. He therefore was opposed to the motion, but he declared he would make every exertion to prevent the prayer-book from becoming Romanized. The motion was then negatived and their lordships rose.

LONDON, July 15.—Telegrams from the various points on the Continent where the cholera has been prevalent represent the disease everywhere abating. Dantzic, Breslau and Munich are said now to be entirely free from it.

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AT ONE of the ragged schools in Ireland a clergyman asked the question: "What is holiness?" A pupil in dirty, tattered rags jumped up and said: "Plase, yer rivereuce, it is to be clane inside."

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THE mother's heart is the child's school-room.

## The Ultramontane Controversy in Canada.

MONTREAL, July 3.—One of the most remarkable instances—though not the first—of the intolerance of the ultramontane faction in Canada, whose leader is the Bishop of Montreal, has just transpired. A young French printer named Francois Chabot was drowned last week, and Bishop Bourget refused his body Christian sepulture, on the ground that he had been a member of a secret society, the Typographical Union, and so was without the pale of the church. The presidents of the Montreal and Jacques Cartier Unions, Messrs. Alty and Lacroix, then called on the bishop and endeavored to explain that the International Typographical Union had no connection with the Societe Internationale. A second interview resulted in the declaration by the bishop that the objects of the Typographical Society, like those of all other trades-unions, were inimical to the interests of the church, and that all the members were under the ban of excommunication till they chose to withdraw from the pernicious organizations. He took the constitution and by-laws of the Jacques Cartier Union, and promised to return them with certain amendments which would bring its members within the reach of salvation in the next world and sepulture in this, and said he would allow the body to be buried in that part of the cemetery set apart for the interment of unbaptized infants.

The "Guibord case," where the bishop was sued to accord Christian burial to the remains of a member of a literary society which was under excommunication, is now pending before the Privy Council in England. *Correspondence New York World.*

## From the Work.

ST. JOSEPH CIRCUIT.—*Mr. Editor:* To-day we closed a meeting of a week's duration at Elizabeth chapel, which has resulted in fifteen accessions to the church. Of these nearly all profess to have found a deep and abiding peace with God through our Lord Jesus Christ. Yours in Christ,

J. GORTON MILLER.

ELIZABETH CHAPEL, June 29, 1873.

ALEXANDRIA DISTRICT, LOUISIANA.—*Mr. Editor:* We have just closed a meeting of nine days at Evergreen. There have been twenty-two accessions to the church and a general interest in the community. Rev. Fred. White, presiding elder, was at his post all the time. Rev. E. B. Foust, S. H. Schroeder and William V. Taylor were present. The church at Evergreen is greatly revived and the prospect is very encouraging. S. H. COOPER.

JULY 7, 1873.

SHREVEPORT, LOUISIANA.—*Mr. Editor:* The first week in June we held our second quarterly meeting for the Shreveport station, and for several days had the pleasure of occupying the presiding elder's room in the new parsonage, and an elegant one it is too. This new parsonage has been brought to its completion by the untiring efforts of Bro. Wilkinson, and is a decided success and progress in that line of church development. It is a two-story octagon house, with an observatory which overlooks the city, and two verandas, one above and the other below, running five-eighths of the distance around it. It contains four bed-rooms, parlor, dining-room, library-room, closet for prayer, kitchen and servant's room, and all necessary outbuildings, even to a horse-stable, all of which is neatly inclosed with a substantial and appropriate fence. In shape and color this house differs from any other in the city, the shape being octagon and the color a green drab. It is carpeted and furnished with material of good order, and selected in good taste. We suppose that it would take at least $6,000 or $7,000 to cover the cost of this establishment—this preacher's home. We forgot to mention another and one of the most important appendages to any place, and that is a large underground cistern, which is under a room adjacent both to the kitchen and dining-room, a step from either, and a few jerks at an easy pump, and you have a dipper (which is chained fast to the pump) full of clear, fresh and cold water—the best beverage in the world. J. P.

MANSFIELD, LA., July 4, 1873.

FARMERVILLE CIRCUIT, LOUISIANA CONFERENCE.—*Mr. Editor:* It may be interesting to some of the readers of the ADVOCATE to hear from this circuit. When we arrived we found kind friends and a cordial welcome, but no parsonage and no house to rent in Farmerville. After a few days had passed we attended a sale and bought a house. We found seven appointments and took in four more. We have held two protracted meetings; several bright conversions and the addition of twenty members to the church; baptized, ten; infants, two; church-buildings commenced this year, one at Farmerville, the other at Shiloh. Four camp meetings are being arranged for. If the good Lord is with us we hope for success.

The devil and alcohol have been engaged in their work of death, and we have launched the ship of temperance reform in the organization of four councils in this circuit, with two hundred and thirty members. I belong to the order, and am zealously at work for the cause, which has accomplished a reformation for good in this country in getting some of the old drunkards to be sober, and in uniting the sober for protection, and in stopping and hedging in social drinking, that dreadful plague and curse that is hanging to the United States like a dreadful nightmare. We have interesting Sabbath schools, and separate appointments to preach to the children and catechise them. This is the most successful plan that we have ever tried.

We are having good singing in some of our congregations by inviting all who will try to sing to sit together in the middle block of seats, with one to lead. If the organ is used they manage it so that it does not destroy the sentiment expressed in the hymn.

R. PARVIN.

P. S.—The NEW ORLEANS CHRISTIAN ADVOCATE is very much appreciated, and we are getting subscribers for it all the time where they can get the money. R. P.

ABBEVILLE, MISSISSIPPI.—*Mr. Editor:* We have never before attempted to write anything for publication, but have been a reader of the ADVOCATE for many years, and have sometimes seen notices of Sabbath schools in different portions of the work; and, if you will pardon the presumption, we would like to tell you and your many readers who feel an interest in the Sabbath school cause what we are doing up in the hills of north Mississippi, in the quiet little village of Abbeville. During the winter the school was suspended, but resumed again in the spring, and has been quietly but steadily increasing in interest ever since. We have a most excellent superintendent, who is always at his post, and more than one hundred members, besides the officers and teachers. We have had no convention or celebration, neither have we an organ (some of us would be glad if we had one) to make our school attractive; still the members, old and young, seem deeply interested, and some of the teachers say they have never heard better lessons. Even you, Mr. Editor, who have enjoyed the privilege of attending large Sabbath schools in the cities, would be delighted to hear some of our classes recite; one in particular—a class of young ladies, some of them school girls. On the fourth Sabbath in last month, after reciting their regular lesson, they repeated two hundred and forty-six verses from the Bible, and the next Sabbath they brought up five hundred verses. One of them had one hundred, another one hundred and five, and another one hundred and twenty. The others had not so many, but all recited well, and it is a very interesting class. Don't you think it will do to write about?

A LOVER OF SABBATH SCHOOLS.

ABBEVILLE, MISS., July 1, 1873.

BROOKHAVEN DISTRICT CONFERENCE.—*Mr. Editor:* The conference was held at Beauregard, Mississippi, commencing on Friday, June 13, 1873, at nine o'clock A. M., and adjourning on Saturday evening.—Bishop Kavanaugh was present at the opening, and remained with us to the edification and, I trust, eternal profit of all who attended.

The account of the spiritual condition of the church in the bounds of Brookhaven district is by no means cheering. There is a lamentable falling off from the ancient custom of family prayer and attendance upon the ordinances of the house of God. Class meetings have become obsolete. Still in many places other interests of the church seem to prosper. The reports concerning Sunday schools were specially gratifying. The number of schools and the number of children in attendance were both alike above our calculation. In one place (Raymond, Mississippi) glorious fruits had been gathered from this nursery of the church in a recent revival. There was some diversity of opinion as to the utility of the uniform lessons. The prevailing sentiment, however, was that, if teachers as well as scholars would study the lessons as they should, the system is the best ever used in the church. One brother said he had "been connected with Sunday schools for fifty years, and he believed the uniform lesson system the best that had ever been used in the church."

It is not worth while to say anything about the finances of the church. We are miserably behindhand.—Bishop Kavanaugh told us that the Mississippi Conference had the worst record financially of any in the connection. We are not prepared to controvert this humiliating statement. We did not venture a "financial plan." We only pray our people to follow *some* plan, for really there seems to be none in use. The Discipline furnishes plan sufficient. If the church will fall upon some plan to become truly spiritual, then other things will follow—the ministry will be supported, the missionary and other enterprises of the church will prosper; but not until then.

Our District Conference, I am persuaded, had a good effect. The devotional exercises were delightful. A handsome new church was dedicated by Bishop Kavanaugh on Sunday, the fifteenth, and our esteemed brother, Dr. John Sample, was ordained elder in the local ministry.

The following persons were elected delegates to the Annual Conference, viz.: John H. Thompson, John S. Beasley, W. C. Wilkinson and R. T. C. S. Hilliard. Alternates—W. H. Hartley, R. W. Millsaps, Josiah Hester and Isaac V. Enochs. The next District Conference is to be held at Brookhaven. Yours,

H. J. HARRIS, Secretary.

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THERE is a good deal of sound wisdom in the suggestion of the farmer: "If you want your boy to stay at home, don't bear too hard on the grindstone when he turns the crank."

## Columbus "Played Out."

Ole Bull, Prof. R. B. Anderson, of the Wisconsin University, Senator J. A. Johnson and other prominent Norwegians are raising money to build a monument to Leif Erickson. The first-named gentleman has already given some concerts, and will give a few more before leaving for Norway, the entire proceeds to be devoted to the monument fund. Prof. Anderson, a linguist, thoroughly versed in Scandinavian literature, is to lecture for the benefit of the fund.

The total amount to be raised is $10,000. The monument is to be built in Madison, and dedicated with great ceremony on the one hundredth anniversary of American independence. Ole Bull, Bjornson, the famous Norwegian author and poet, and other celebrities, will be present on the occasion, together with such a host of enthusiastic Norwegians, from this and adjoining States, as were never before seen together outside the borders of Norway.

Leif Erickson, whose name is to be inscribed upon the monument, was a bold navigator who discovered America in the year 1000. That is what the Sagas say, and circumstantial evidence tends to corroborate the Icelandic records. In Washington Irving's valuable Life of Columbus, published in 1827, he says: "If the legends of the Scandinavian voyages be correct, and their mysterious Vinland was the coast of Labrador or the shores of Newfoundland, they had but transient glimpses of the New World, leading to no certain knowledge, and in a little time lost again to mankind."

But at that time there were in Copenhagen untranslated Icelandic manuscripts (Sagas) giving an account of the early discoveries of America. These were translated by the celebrated Prof. Charles Rafn (the best authority on Northern antiquities that ever lived,) and published in 1837. Irving speaks of these Sagas in the appendix to his edition of 1853. But he derived his knowledge of them from Forester's works, and says he had not the means of tracing the story to its original sources. He adds, however: "There is no great improbability that such enterprising and roving voyagers as the Scandinavians may have wandered to the northern shores of America, and, if Icelandic manuscripts can be relied upon as genuine, free from modern interpolation and correctly quoted, they would appear to prove the fact."

We have seen these Sagas, printed in Icelandic, now in the possession of Prof. Anderson, and examined the similes from the original Icelandic manuscript, and can discover no evidences of interpolation. In fact the high character of Prof. Rafn precludes the idea that there is any attempt at imposition. We think the Sagas clearly entitled to be shown in evidence as historical records, and it appears from them that Bjarne Herjulfson, a Norwegian, owner and captain of a vessel, was on his way to Greenland to see his father in 986. The compass was not then invented, and a violent wind drifted him southward through the fog. When it cleared he was in sight of Vinland, but, finding himself too far south, he proceeded northward to Greenland. He subsequently returned to Norway, and was greatly blamed because he did not go ashore at Vinland.

The Norwegians who discovered Iceland in 861, and Greenland in 984, were anxiously looking forward to still more lands in the West. Leif Erickson, son of Erik the Red, who had discovered Greenland, bought Bjarne's ship and enlisted thirty-five men, and, guided by directions from Bjarne, and with the stars for his compass, sailed for America. In the year 1000 he landed at Vinland, and spent the winter at or near Fall river, Massachusetts, where, seven years afterward, Thorlin Karlsevne and his party left the famous "Dighton Writing Rock" inscription. In 1002 there was an expedition to Vinland by Thorwald Erickson, who was pierced by an arrow and died there, and, according to the description of the Saga, it seems that he was buried at Garnet Point. About forty years ago a skeleton in armor was dug up in that vicinity. Longfellow had written a poem about this, and the Archeological Society in Boston sent part of the armor to the celebrated chemist, Berzelius, who analyzed it, finding it to be of the precise composition of Norwegian armor during the tenth century, and it was the same style of manufacture.

The next expedition was under Thorlin, mentioned above, who left the writing on the rock which corresponds with the account in the Sagas. He had his wife and one hundred and fifty-one men, and stayed three years, and Snorre, his son, was born there in 1008. Thorwaldson, the famous sculptor, was a direct descendant of Snorre.

There were various expeditions after this until 1121, when Bishop Erik Upsi was sent to Vinland. The last expedition known was in 1347, when the black plague broke out and reduced the population of Norway from two million to three hundred thousand. This stopped further expeditions.

In addition to the Sagas, "The Dighton Writing Rock," the Newport Tower (which Indians say was built by giants,) and the Skeleton in Armor, we have, in support of the early discovery by Leif Erickson, the writings of Adam of Bremen, an old historian of high authority, who visited the Danish King, Svend-Esthidson, and afterward wrote in Latin an account of the northern nations. He says: "There is a land discovered by many in this ocean (Atlantic) which is called Wineland, because vine which produce very good wine grow there spontaneously; and there grow grain in abundance without being sown. Of this we have knowledge not by fabulous supposition, but by reliable statements of the Danes."

Columbus made a voyage to Iceland in February, 1477, and it is thought by some that he must have learned of Vinland then, as the clergy were Latin scholars, and that he probably knew of the writings of Adam of Bremen.

We understand that a literary gentleman of Minnesota is preparing a work in which he maintains that the three Pinzons, who were with Columbus, had a map of Vinland during the first voyage of Columbus. Leif, the bold Norwegian, deserves a monument. — *Madison (Wisconsin) Journal.*

## To the Board of Trustees of Centenary Female College,

LOCATED AT SUMMERFIELD, ALA.

Your committee, to whom was referred the duty of inquiring into the cause and character of the disease which in June last resulted in suspending the Centenary Female College, at Summerfield, Alabama, beg leave to report that they have performed the duty assigned them, and that they are satisfied that, although several causes, as some suppose, may have contributed to the spread of the disease after it commenced, yet the main cause, together with the prevailing tendency to this disease throughout the country, was the too free use by the young ladies of unmatured fruits, and especially plums. As a precautionary measure, however, the old wooden buildings, which are supposed by some to have contributed to these causes, we have made arrangements to have removed at once, and before the opening of another session. We have also directed that the drainage from the premises be enlarged, and made sufficient to remove all accumulations which would likely infect the premises. The location of Summerfield is high and elevated, and there is no natural local cause of disease, and we feel free to assure the public that they can safely intrust their children to the care and attention of President McVoy, with the perfect assurance that their health and comfort will be as secure as at any other institution in the State. Other institutions were compelled to suspend from a like cause, and still others were greatly embarrassed in their operations; and, to put the matter beyond all contingency, the rooms of the buildings are undergoing thorough renovation and whitewashing at this time, and will be perfectly refitted and dry by the first of September next—a month before the next session opens.

All of which is respectfully submitted. A. H. MITCHELL,
M. CANNING,
WM. M. BYRD,
R. D. JACKSON,
T. W. BARKER,
Committee.

SUMMERFIELD, ALA., July 8, 1873.

## Centenary Female College, Ala.

The following young ladies composed the graduating class of Centenary Female College, Summerfield, Alabama, June 25, 1873, and have received their diplomas:

Miss Mollie B. Nickerson, Latin salutatory; Miss Clara Ellis, English salutatory; Miss Lula Besteder, "Apples of Gold in Pictures of Silver;" Miss Martha Miers, "The Old Live Backward in Memory, the Young Live Forward in Hope;" Miss M. Marcia Pope, "Waiting;" Miss Fanny E. Goff, "The Lamp of Virtue is the Torch of Glory;" Miss Mattie R. Long, "Ministry of Flowers;" Miss M. Belle McConnell, "Something about Nothing;" Miss Mary L. Chamberlain, "Our Sweetest Songs Tell of Saddest Thoughts;" Miss Mary R. Wainright, "The Tempest of the Heart;" Miss Ella S. McCann, "Lotus-Eaters;" Miss Sallie B. Beaird, society valedictory; Miss Florence Fuller, class valedictory.

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THE Washington *Star* says: The President never draws his salary himself, but receives it through the First National Bank, to which he has given a power of attorney, and the money is always drawn from the treasury by the cashier of that bank and placed to the credit of the President in the bank. The warrants for the salary of the President and Vice President are made out at the treasury every month, the former under the new law receiving $4,166.66 per month, and the latter $833.33. Members of the cabinet are paid from the rolls of their respective departments, and receipt therefor the same as all other employees. The President and Vice President do not sign any pay-roll.

## Periodicals.

THE Southern Cultivator for July is an excellent number.

THE Southern Field and Factor for June has been received.

THE Southern Methodist Hour Altar, a guide to Christian perfection, is published by Rev. William Baker, McMinnville, Tennessee, at $1.25 per annum. We have received the July number.

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AN amendment to the Mexican constitution, protecting religious toleration, is now under consideration. It has been approved by all the States which have acted on it. Toleration is already established by law, but the law is liable to repeal.

**The Christian Advocate.**

THURSDAY, JULY 17, 1873.

*THE MASTER'S CALL.*

They tell me a solemn story, but it is not sad to me,
For in its sweet unfolding my Savior's love I see;
They say that at any moment the Lord of life may come
To lift me from this cloud-land into the light of home.

They say I may have no warnings; I may not even hear
The rustling of his garments as he softly draweth near;
Suddenly, in a moment, upon my ear may fall
The summons to leave our homestead, to answer the Master's call.

Perhaps he will come in the noontide of some bright and sunny day,
When, with dear ones all around me, my life seems bright and gay.
Pleasant must be the pathway, easy the shining road,
Up from this dimmer sunlight into the light of God.

Perhaps he will come in the stillness of the mild and quiet night,
When the earth is calmly sleeping 'neath the moon-beam's silvery light;
When the stars are softly shining o'er slumbering land and sea;
Perhaps in the holy stillness the Master will come for me.

I think I would rather hear it, that voice so low and sweet,
Calling me out from the shadows, my blessed Lord to meet;
Up through the glowing splendors of a starry, earthly night,
To "see the King in his beauty," in a land of purer light.

## The Southern Review and the Temperance Cause.

MR. EDITOR: It is proposed to consider in the present communication somewhat in detail the grave accusations made by the writer of the ninth article of the last issue of the *Southern Review* against the adherents of the temperance reform. He first insinuates that they have "debauched" "the moral sense" of the country by "false teaching," and "that political corruption is but one of the consequences which flow from it," and then proceeds to prefer certain charges which, if sustained, would involve them in the contempt of all mankind.

He affirms of temperance teaching that it makes men put the *practice of total abstinence from intoxicating liquors in the place of religion, and regard it as the only ground of salvation.* Witness the following quotations from his article in relation to temperance men: "They have wisdom which is wiser than the wisdom of God;" "Religion is with them a myth;" "There is no royal road to learning, but they have discovered an easy one to heaven;" "There is but one way whereby we can be saved, and that is by drinking cold water." Now it may be asked: Where or what is the foundation of this stern impeachment? In the creed of what temperance society, in the address of what temperance speaker, or in the writings of what temperance author can it be found? Temperance men in their haste and enthusiasm, as have the ardent advocates of every enterprise, may have given utterance to things which had better remained unsaid; but it is scarcely possible that under any circumstances they could have uttered anything upon which a charge like the one in question could with any propriety be based. It does seem that, when a writer prefers a charge so serious and so damaging as the one in this case, against a large number of his fellow-citizens, justice would require that, however respectable and learned he may be, and however dignified the journal in which his criticisms may appear, he should sustain his assertions by quotations from those authorized by position to speak in their behalf, or from those standard works which have been written by men of culture and character, and which set forth with great force and distinctness the true aims of the reform. These allegations made against temperance men, if they were founded in fact, are sufficient to banish them from Christian society, to bring upon them the detestation of good men, and to demand a prompt and united effort to suppress a *vile heresy;* yet they rest simply and solely upon the writer's unsupported assertion. One disposed to retort upon him might say that in making this accusation he exhibited, perhaps, somewhat of that "uncharitableness" which, according to him, temperance men regard as mere "dust in the balance in weighing moral character." If he who prepares this communication were allowed to testify, he could say that he has belonged to many temperance societies, that he has heard many temperance speeches, that he has read many temperance publications, and perhaps most of the standard works on the subject, and that he has to hear it advanced for the first time that *total abstinence* is a substitute for religion, or its duties and requirements. So far from being a substitute for religion, its advocates claim that total abstinence is a real forerunner of religion, that it oftentimes prepares the way for the reception of divine truth, or prevents the obstruction thereof, and that its chief glory lies in this subordinate position. It is in this view that many of the best men in the world have given to it their conscientious and cordial support, and it cannot be shown that they were mistaken in their action. An English prelate of high distinction, Rev. Dr. Stanley, late Bishop of Norwich, made the following important statement on the matter before us: "Few can bear more impartial testimony to the merits of teetotal societies than myself, since for some time I was opposed to them on the supposition that they were visionary and impracticable. I have, however, long since been a convert from conviction, founded on experience and observation, that they are most instrumental in raising thousands and tens of thousands from a degraded profligacy to virtuous and industrious habits, and converting sinners from the ways of vice to those of religion."

Moreover, the writer, in speaking of the temperance movement, says: "It is of New England origin, is infidel in its tendencies, and is calculated to upset the whole Bible scheme for the reformation of mankind;" and of its followers: "The Bible, both in precept and example, they repudiate by acts always, and in their intemperate zeal by words often." Here we have a severe accusation—that the temperance movement is infidel in its tendencies and calculated to upset the Bible scheme of reformation, while temperance men *repudiate* the Bible, and are therefore practical infidels always in *act*, and often in *word*. Does the writer mean to affirm that total abstinence is contrary alike to the precept and example of Scripture, and that the practice of it makes a man outright an infidel, and that to show his belief and confidence in the word of God it is necessary that he should indulge in the use of alcoholic liquors? This seems to be an inference from his remarks far more legitimate than many he has made from the teachings of temperance men. Even he, however, would scarcely go as far as that, especially since he advises a man, if he cannot drink wine *in moderation*, to abstain from it as his own safety requires it. Then does he intend to teach that temperance men show their infidelity by urging upon others the adoption and practice of total abstinence principles? Perhaps he means to affirm that in his opinion the use of wine, at least as a beverage, is justified by the precept and example of Scripture, and that temperance men, in discountenancing such use so justified, repudiate Scripture teaching and place themselves in the ranks of infidelity. It will not, it is presumed, be declared that the Scriptures anywhere enjoin the moderate use of intoxicants, and that a man in declining to use them at all would be violating a divine command; then it can scarcely be construed into infidelity if it is advised that under the present condition of society, and amid its prevailing habits, entire abstinence should be observed.

It may be that, in the opinion of our writer, temperance men repudiate the Bible in that many of them hold that in the present circumstances of mankind, amid their perverted tastes and the means of gratification, it is a man's *Christian duty* to abstain from the use of all intoxicating drinks as a beverage. Even if this view were incorrect, and its advocates misconstrued and misapprehended the Scriptures in deriving it therefrom, yet in the judgment of charitable men this could scarcely be made infidelity. It would be a mere misinterpretation, and not in a hurtful direction either; and with this the various denominations charge each other every day, and yet regard each other as brethren and exchange Christian courtesy. But it is not at all certain that it is a misconstruction of the true spirit and intent of the New Testament to affirm that it requires total abstinence of those who profess to be guided by its teachings. The most eminent commentators of our country—Stuart, Barnes, Summers—have regarded it as a Christian duty that men should abstain from the use of alcoholic liquors as a beverage, since this course they practiced and advocated, and to this opinion a large body of evangelical divines subscribe. It is not pretended that the moderate use of these drinks is forbidden in so many words, or by any positive command of the Scriptures; but that is no reason that such use should not be inconsistent with them, for there are many notorious evils which are not specifically named and denounced. The plan of the sacred writers, while naming and forbidding a few evils, is rather to lay down great general principles, and to leave their application in the affairs of life to the conscience and judgment of those to whom they were addressed. Another thing may be said, and perhaps without successful contradiction: that a custom which was admissible in the apostolic day, in the land of Palestine and among the Jewish people, may become wrong in our day, in our land and among our people, with the discoveries which have been made and the new circumstances which invest us.

The charge of infidel tendencies in the temperance movement becomes extraordinary when it is considered that it numbers among its hosts very largely of Christian people; in fact in almost every community they constitute a controlling majority; that its main public advocates have been Christian ministers; that numerous Christian newspapers of high ability have cordially indorsed and promoted it through their columns; that benevolent enterprises designed for the dissemination of Christianity have given it their support, as, for example, the great American Tract Society, which has published a series of tracts designed to advance it; and that numerous official bodies, representing the various Christian denominations on both sides of the Atlantic, have publicly passed resolutions extending to it their sympathy and pledging to it their patronage. If it be true that the temperance movement is "infidel in its tendencies," and that its followers "*repudiate*" the Bible, then those to whom the oracles of God are specially committed, and who from their positions should always constitute its peculiar champions, have manifested an obtuseness and an infatuation which are truly wonderful. There is not another instance, perhaps, in the records of human society in which men of intellectual vigor, sound learning and high moral worth have so totally misapprehended the nature and bearing of a great movement among the people as, instead of detesting and striving to crush it, cordially to embrace it and energetically to labor in its behalf.

Our writer, in describing the temperance movement, may be regarded as giving the highest expression to his contempt when he declares it to be of "New England origin." Well, New England has been somewhat of a hot-bed for crude notions and fanatic schemes, yet its reputation is scarcely so bad that any enterprise originating there is to be regarded *prima facie* as infidel and pernicious. Many good things have doubtless originated in that "land of steady habits," and it were folly to reject them merely because of their source. In olden times it was asked: "Can any good thing come out of Nazareth?" and yet our Savior spent his youth and early manhood there, and came forth therefrom to bless and redeem mankind. But it is not so certain that the temperance movement can with propriety be said to have had its origin in New England. It is true that Lyman Beecher and other eminent citizens of the Eastern States rendered to it splendid assistance in its infancy, and therefor are entitled to the warm thanks of posterity; but men of other States were equally engaged, and the American Temperance Society, established in 1826, and the first important association of the kind, had its seat, it is believed, in the State of New York. But whatever section of our country or whatever State had the honor of being its birth-place, yet in its theory and in its practical workings it has been one of the most benign of schemes, and has tended largely to conserve and advance the highest interests of society.

In concluding this communication, I beg leave to introduce a quotation from another *reviewer*, the famous Thomas DeQuincey, whose views differ widely from those we have been called to combat. He says as follows: "The most remarkable instance of a combined movement in society, which history perhaps will be summoned to notice, is that which has applied itself to the abatement of intemperance. Two vast movements are hurrying into action by velocities continually accelerated—the great revolutionary movement from political causes, concurring with the great physical movement in locomotion and social intercourse from the gigantic power of steam. At the opening of such a crisis, had no third movement arisen of resistance to intemperate habits, there would have been ground of despondency as to the moralization of the human race." In another communication the subject will be resumed. S.

MANSFIELD, Louisiana.

## Prayer Universal.

When Adam, the first earthly monarch, awoke from the slumber of nonentity, and, gazing around him, realized the truth that he and his kingdom had just been hurled into existence by the omnific fiat of the eternal I Am, and was then suspended in the arena of entity by the same preserving Power, as the purity of his primeval nature demanded, he acknowledged his dependence upon his Creator, and displayed his gratitude to a kind Benefactor by clasping his hands in fervent prayer to the Elohim of the universe. And after earth's first wedding he, with his blooming bride—earth's first queen, beautiful Eve—"duly at morn and night," in their royal palaces, reared by nature's hand, kneeled and fervently supplicated the throne of their Father, imploring his protecting power—thus held sweet communion with their God. "But how do you know that?" says one. Well, I know they were probationers, which implies a need of preparation for heaven; and as probationers, they being weak, need the aid divine to fit themselves for glory celestial, and as creatures must do homage to the Creator (the angels do this,) if they expect aid they must do the homage of self-abasing supplication, or, it is reasonable to suppose, they would not get it. Since then all of their sons and daughters, save the graceless, thankless, godless ones, in every age and clime, have supplicated for blessings necessary to life the throne, shrine or image of some god, "Jehovah, Jove or Lord." If we pierce the oblivion-clouds that wrap the pathway of the past we see the ancient Syriah importunately imploring blessings of Baal and Ashtoreth; the Egyptians praying to Isis, Osiris and Orus; the Greeks and Romans supplicating the numerous gods of classic Olympus; the Persians or Ghebers prostrating themselves beseechingly at the appearance of the "king of day" in the portals of the orient; the Scandinavian pleading with Wodin, Frea or Thor; the Hindoo calling upon his triune Bramah; and men—the wild red men of Columbian forests—breathing orisons to the "Great Spirit." Thus there seems to be connected with the abstract idea of religion a self-abasing acknowledgment of a superior, supreme Power, to whom alone we must apply for all we have. And as Christianity is the sublimest of all religions, it should be characterized in a specially lofty degree by votaries who pray; in consideration of which St. Paul exhorts: "Pray without ceasing!" or, as we may paraphrase: Oftentimes, orally, oftener muttered, and always be found in a praying spirit.

How many glorious examples of prayer have we before us! All along the emblazoned pathway of revelation we see monuments which speak to us by the power of example across the wastes of ages. "Enoch walked with God" by prayer, and on the wings of prayer flew home, all-embodied, to the glory-land. Noah, on the flood-washed earth, rears an altar, and around its smoking sacrifice gathers his little family, and prays to that God whose guiding hand had carried them safely through that awful catastrophe. Abraham prayed, Moses prayed; David and Solomon, Ezekiel and Daniel—who of those worthies did not? In the thronged temple, at the family altar, in the silent grove, let us pray often! In the depths of earnest hearts, with breathings of fervent desire, let us pray always—"without ceasing." Let our hearts beat the measure, all-tireless, of

"Nearer, my God, to Thee!"

H. WALTER FEATHERSTON.

## Summerfield Schools.

MR. EDITOR: The exercises of the male department, under the control of Prof. Massey, came off on Monday, the twenty-third instant, with great credit to this able teacher and his well-trained pupils. Every one nearly acquitted himself well, but the original speeches possessed special merit—popular subjects, well written, well delivered. This department continues under the control of this very able professor and teacher. Massey is a disciplinarian, a scholar, and withal knows how to teach.

We were sadly disappointed in not having the commencement exercises of the Female College, under the management of its distinguished president, Prof. McVoy. About three weeks before the close of the session the college was visited with an attack of bloody flux (the cause of which cannot be accounted for, as it could not possibly have been local,) and it was thought advisable to send the girls home. Two of these beautiful and lovely girls died, however, and exhibited the influence of religious training and culture in their triumphant deaths. One of these belonged to the graduating class—was the first-honor pupil, a distinction that has been exchanged for honor that cometh not of man, at the right hand of God.

The graduating class was composed of fourteen young ladies, who would have reflected honor on any president and any institution. Never was Centenary College, with all of its prestige and glory, better prepared for a commencement than this year, and it would have placed its able, energetic and successful president in the very front rank of female educators, where he deserves to stand, though comparatively a young man. Upon the whole, this session has been one of the most successful, in all respects, that the institution has enjoyed in its long history of over thirty years; and no doubt, through the unabated efforts of President McVoy, its scores of alumni and many friends, its halls will be filled to overflowing at the beginning of its next session, on the twenty-third of September.

The commencement sermon was preached by Rev. M. S. Andrews, of the Alabama Conference. His subject was the fall and restoration of Peter. This he discussed under two propositions: 1. He showed that Peter enjoyed the favor of God. 2. That he lost that favor and was subsequently restored; each of which he "touched with the hand of a master." His method of treating his subject was simple and easy, his style argumentative, his reasoning direct and plain, his delivery a mixture of the conversational and oratorical, a little fanlty, but quite impressive; the whole sermon thoughtful and religious.

Summerfield possesses many superior advantages as a place to educate boys and girls, a few of which I will just mention, and that's all.

It is near Selma, one of the most flourishing inland towns in the State, and in the center of the State, where five or six railroads that traverse every section of the State concentrate, with eight miles of back line to Summerfield.

It is unsurpassed for health, and has a religious and well-cultivated Methodist population, that is in full sympathy with the schools, and is the residence of seven itinerant preachers.

Board is cheaper here, both in the college and private families, than elsewhere, and fewer temptations to vice and immorality.

The schools are out of debt, with good buildings, and under the management of the very ablest men the land affords, who devote their manhood and talents directly to their work.

It is the only point within the bounds of this Conference where we are fully prepared to educate denominationally and exert the exclusive influence of the Methodist Church.

As denominational education is now the grand idea, and for that purpose place is *everything*, may Summerfield not be the concentrated point of all our educational interests, both male and female, at no very distant day? The buildings are here.

WM. A. EDWARDS.

SUMMERFIELD, Ala., June 20, 1873.

## Plain Thoughts on Plain Texts.

"Reckon yourselves, therefore, to be dead indeed unto sin, and alive unto God, through Jesus Christ our Lord." Fletcher says: "I obeyed the voice of God; I now obey it, and I tell you all, to the glory of his grace and praise of his love, 'I am free from all sin.' Yes, I rejoice to declare it, and to bear witness that I am dead unto sin, and alive unto God, through Jesus Christ, who is my Lord and King. As when you reckon with your creditor, or with your host, and as when you have paid all you reckon yourselves free, so now reckon with God. Jesus hath paid all, and he hath paid for thee—hath purchased thy pardon and holiness. Therefore it is now God's command, 'Reckon thyself dead unto sin,' and thou art alive unto God from this hour. O begin, begin to reckon now; fear not; believe, believe, believe, and continue to believe every moment. So shalt thou continue free; for it is retained, as it is received, by faith alone. And whosoever thou art that perseveringly believest, it will be as a fire in thy bosom, and constrain thee to confess with thy mouth the Lord and King Jesus; and in spreading the sacred flame of love thou shalt still be saved to the uttermost. 'Where sin abounded, grace did much more abound.' How did sin abound? Had it not overspread the whole soul? Were not all your passions, tempers, propensities and affections inordinate and evil? Did not pride, anger, self-will and unbelief all reign in you? And when the Spirit of God strove with you, did you not repel all his convictions and put him far from you? Well, my brethren, 'ye were then the servants of sin, and were free from righteousness; but now, being made free from sin, ye become servants to God,' and holiness shall overspread your whole soul, so that all your tempers and passions shall be henceforth regulated and governed by him who now sitteth upon the throne of your heart, making all things new. They shall therefore all be holy. And as you once resisted the Holy Spirit, so now you shall have power as easily to resist all the subtle frauds or fierce attacks of satan; yea, his suggestions to evil shall be like a ball thrown against a wall of brass—it shall rebound again, and ye shall know what that meaneth. 'The prince of this world cometh, and hath nothing in me.' Who will thus be saved? Who will believe the report? You are only in an improper sense called believers who reject this. Who is a believer? One that believes a few things which his God has spoken? Nay, but one that believes all. Here, then, is the word of the Lord: 'As sin abounded, grace shall much more abound.' As no good thing was in you by nature, so now no evil thing shall remain. Do you believe this, or are you a half believer only? Come; Jesus is offered to thee as a perfect Savior. Take him and he will make thee a perfect saint. O ye half believers, will ye still plead for the murderers of your Lord? Which of these will you hide as a serpent in your bosom? Shall it be anger, pride, self-will or accursed unbelief? O be no longer deceived! Bring these enemies to thy Lord, and let him slay them."

A METHODIST.

## Obituaries.

DIED, in Mansfield, Louisiana, June 19, 1873, at the residence of his son-in-law, Rev. John Pipes, Captain M. C. SHAFFER, in the eighty-first year of his age. Long and painful to himself and distressing to his friends was his last illness, but a longer rest hath succeeded. "The righteous hath hope in his death."

C.

DIED, June 12, 1873, COSON GENARD, only child of N. C. and Roxie A. Gibbs, aged thirteen months and twenty-four days.

Thus one of earth's sweetest little buds has withered in disease, as a flower by the untimely frost. And though lost to earth, it blooms again on the shores of life's fair river.

J. E. B.

PLEASANT HILL, La., June 24, 1873.

BRO. JOHN GARROWAY died in Perry county, Mississippi, on the twenty-third of March, 1873. He was a native of South Carolina, and emigrated to this country in its earliest settlement. For more than fifty years he was a member of the church. His house was the home of the itinerant preachers, many of whom, no doubt, will recollect the little house on Black creek, known as the Garroway church. His correct Christian walk elicited this remark from many of his acquaintances: "I never heard anybody say any harm of John Garroway." He lived for fifty years with the wife of his youth in harmony and affection. He was a little more than eighty years old when he died. Peaceful and serene were his last moments. E. J. TAYLOR.

BENJAMIN FRANKLIN PAMELL died in Summit on the second of May, 1873. He was born in Muscova county, Georgia, November 3, 1845; moved to Louisiana in 1867; thence to Texas, and thence to Mississippi, where he died.

In the early days of his life he united with the church. In after life he was driven from the path of piety, perhaps, by the bad influences of a soldier's life and frequent changes of residence. He suffered long from ulcerated sore throat; talked but little during his illness about religion; listened patiently to what his friends said to him on the subject of his soul's salvation; thanked them for their advice and prayers, and bore his suffering toward the last with marked patience. He has left a sad widow, mother and father, whom we pray God may bless and guide to a home of eternal rest. B. JONES.

GEORGIE CROOKS, infant son of Captain James and —— Crooks, died, June 16, after an illness of seventeen days. He was born January 30, 1871. Georgie was a very promising, winsome child—the joy of the household to which God had given him for a little season. How the mother that nursed him and watched over him, day-time and night-time, for the more than two years she was permitted to retain him—oh, how she will miss his waking smile and prattle in the morning, and how, in the evening, her arms will feel after him to nestle him to sleep! But be comforted, mother—it is well with the child. "Not lost, but gone before." Remember who it is that gathers the lambs with his arms and carries them in his bosom. Know you not that Jesus takes our little darlings to himself, that of such he may make a part of the society of heaven, and that where our treasure is there may our hearts be also? J. W.

SHREVEPORT, La., June 21, 1873.

FINAL RECORD.—M. D. KIMBROUGH.—The subject of this notice was born in Surry county, North Carolina, August 26, 1800; married Miss Elizabeth Dowtilt, in the State of South Carolina, December 28, 1826; moved to Macon county, North Carolina, and there resided three years; then removed to Anderson county, South Carolina; resided there five years, and then emigrated to Greene county, Alabama, and, after living here for thirty-nine years, he quietly and peacefully died, in the full triumphs of the Christian's faith, on the seventeenth of February, 1873, aged seventy-two years, five months and twenty-one days. The deceased was for many years the subject of sore and deep affliction; and although not until in the year 1848 a professer of the Christian religion, yet in the wise economy of God's grace, under the efficient ministry of Dennis B. Lyne, he embraced faith in Jesus, and attached himself to the Methodist Episcopal Church South, in which he lived a consistent member until the day of his death. He was most beloved by those who knew him best, and was unassuming, plain and practical in all his dealings with his fellow-men, and conscientious in the discharge of his duties toward God. So at last, when his race was run and his work was done, and his dissolution was inevitable, he said: "There is not an intervening cloud between me and home; my way is as clear as a sunbeam;" and thus he passed away from labor to his eternal home in heaven. J. G. S.

LEWIS R. DAVIS was born in Autauga county, Alabama, November 15, 1829, and died at his home in Issaquena county, Mississippi, May 13, 1873.

He belonged to the best class of our laymen within the bounds of the Alabama Conference. Before the late war he was rich, and held what belonged to him subject to the order of the church and her ministers. He was the brother-in-law of the lamented Robert A. Baker, and his equal in liberality and generous hospitality. In the year 1870 he removed, with the wreck of his broken fortune, to the State of Mississippi. The writer is informed that he changed the place of his location twice, and each time became superintendent of a Sabbath school, which grew and flourished under his management.

It does not need many words to embalm Lewis Davis in the memory of those who knew him. A scholarly Christian gentleman, he met good fortune and adversity with unvarying placidity and self-possession. Out of the deeps and through the darkness he has buffetted the billows to his permanent estate—to his ultimate rest. After a brief but very painful illness, he died in the forty-fourth year of his age, beloved and lamented by very many persons, to whom he was helper and friend and guide. How are the princes "fallen upon their high places!" Baker and Goodman and Pratt and Davis, and a host of others, has God taken lately from the bounds of the old Alabama Conference.

How poor they leave us! How they enrich our inheritance beyond the river! "Absent from the body, present with the Lord."

JOSIAH BARKER.

SARAH ANN PURSER was born in Pulaski county, Georgia, September 14, 1812; was married December 24, 1829; professed religion and joined the Methodist Church July, 1841; died at the residence of her husband, Charles Purser, near Gaston, Sumpter county, Alabama, February 6, 1873, aged sixty years, four months and twenty-two days.

In the life and death of Sister Purser the excellency and power of our holy religion was beautifully and forcibly exhibited. From childhood's tender years her heart desired and sought for "the more excellent way." In all the relations of life she was most exemplary. To her husband she was, in truth, "a helpmate"—"a price far above rubies;" to her children a firm, faithful and loving mother. They "call her blessed." As a neighbor she was scriptural. In brief, she "walked with God." Her life was a triumph, and so, pre-eminently, her death. Several years previous to her death she was a constant sufferer. All her afflictions she bore with Christian resignation. The approach of her dissolution was viewed serenely. No anxiety filled her soul, no trembling shook her feeble frame as she faced the last enemy. I made frequent visits to her sick-room. I asked her definitely of her prospects. She replied: "I am ready, waiting to go when the Master calls;" "The old ship of Zion has carried many thousands home, and, thank God, she will carry me." When she felt the hours of her life numbered she called to her bedside her family, and gave to each a parting word and blessing, beseeching them to be faithful to the end. She requested all present to sing The Old Ship of Zion, and during the singing she kept time with her hands. The last utterance which fell from her lips was: "Praise the Lord." Fit expression for this sacred and solemn hour. As requested, after the power of speech was gone she raised her hands in token that victory was still with her. C. B. DUBOSE.

MARTHA TINSLEY was born in Jones county, Georgia, January 16, 1803; married to John Tinsley September 9, 1817, and died of pneumonia, in Kemper county, Mississippi, March 19, 1873. Her maiden name was Bonner. She was brought up by pious Methodist parents. She was converted and joined the Methodist Episcopal Church. She was consecrated to God, and realized the fulfillment of the promise: "My grace is sufficient for you." She suffered many privations, having moved from Georgia to a new-settled part in Alabama, and from thence to Mississippi, during which time she heard but few sermons; but she was faithful, walking in the fear of the Lord, and lived to see husband, children and many grandchildren converted and on the way to heaven.

The memory of a character so consistent, a life so full of good works and godly counsel, ought to be cherished by the church. Religion controlled her whole life, as seen in the varied fortunes which befell her in domestic and social life, in her zeal for the church, in her kind offices to the poor, and in her hospitalities to those whose privilege it was to visit her—the gentle spirit which won the confidence and love of the young, and the meek remonstrance which checked the resentment of the old. In time of prosperity she indulged her benevolent nature in generous giving. When war and adversity came her lavish hand still bestowed as God gave her ability.

In her last illness, which lasted but five days, she suffered so much that she talked but little, but prayed often for a spirit of resignation, that she might unmurmuringly suffer his will in whose service she had spent upward of seventy years. After an acquaintance of six years in the relation of pastor, I think I risk nothing in saying that she was one of the most holy women I ever knew. I have been encouraged by her counsel, and blessed by her prayers and praises. In the brief sickness that terminated her existence the same expressions of faith in God, a spirit of resignation to his will, and her hope of heaven, were characterized by the same quiet modesty and calm firmness peculiar to her in health. She died in peace; yet, her last words were: "I am happy! I am happy!" JAMES M. GANN.

I KNOW of thousands of parents who have received from God a child, and then they turn the young immortal into a dressmaker's doll! As if God had not made the little creature beautiful enough, they must overload it with silks and laces, and then torture its freedom into the thongs and screws of arbitrary fashion. This overdressing of the body strikes through into the heart. How can a stop be put to the crop of fops and fashionists if children are to be trained into foppery and coxcombry from their cradles? How can our children be taught self-denial and spiritual-mindedness while under the artificial trappings of pride and extravagance?—*Guyler.*

The Christian Advocate.

THURSDAY, JULY 17, 1873.

*SANITARY AND SOCIAL MAXIMS.*

More hints on health we here epitomize,
For youth and age, for wise and otherwise.

Destroy the cause, you cure the evil.

A house without a drain
Is like to be a house of pain.

Neglect your health and you neglect *your* business.

If the room be damp, light a fire;
If always damp, pray retire.

Keep no secret to the injury of your health.

Wearing your broadcloth
Will prevent the moth.

Look up the past character of your home, as you would that of your new servant.

Let the pump run dry
Where a cesspool's nigh.

There is only one natural death; all others are unnatural.

As the crow flies
Should the man rise,
Moving straight to
The goal in view.

The way of right
Is "a right of way."

Captured lock-pickers sometimes plead guilty brain-pickers never.

No broken leather
In any weather.

Clean in home, clean in person.

Never take things for granted;
Provide for what is wanted.

Bad food, bad blood.

Habitually lazy, habitually criminal.

A street crossing, a street danger.

Through jumping at conclusions
Come most of our illusions.

Hogses "built to sell"
Are very seldom built well.

Smile the child, spoil the boi.

A breach of faith
Is a serious scath.

In quenching your thirst don't drown your senses.

Live in a hovel,
You're prone to grovel.

The rich are poor if poor in health;
The poor, if healthy, have real wealth.
*London Builder.*

## Wesley and Episcopal Methodism.

Our Protestant Episcopal brethren are peculiarly unfortunate in construing Methodist history. For some years their leading men in England, and also in this country, have given up the old charge that Wesley did not design the separate and episcopal organization of American Methodism. The proofs that he did so design, and did actually "ordain" a presbyter of the Anglican church (Dr. Coke) to be Bishop in America, and to organize a Methodist episcopate here, are so overwhelming that no student of the facts can gainsay them without sacrificing his self-respect. The only course left to the prelatical critics was to attribute Wesley's conduct to the mental infirmity of his old age. This, however, is silenced by the citation of his own testimony, given years earlier, in favor of the very theory upon which he founded American Methodist episcopacy.

The elder critics stood dumbfounded before these facts, and the subject seemed generally dropped. But a new generation of "churchmen" have come up and have seized upon the old objections as new discoveries, and really seem to be unaware that they have been utterly refuted long ago. For some time Protestant Episcopal journalists and their correspondents have been boldly affirming that Wesley never designed the Methodist episcopate, and quoting his famous letter to Asbury against the *title* Bishop as proof. They appear not to know that, for some five years before this letter was written, American Methodism had borne the legal style of "The Methodist *Episcopal* Church," with Wesley's full sanction; that the "Minutes" or "Discipline" giving it this title was printed, under his own auspices, in London; that this Discipline contained the formula of the Anglican church for the ordination of Bishops (besides those for deacons and elders,) inserted by Wesley himself in the book, changing the personal title Bishop to the synonymous title, "Superintendent;" and that he did not write his objurgatory letter till (after three years) the personal title of Bishop was given to Coke and Asbury. His objections were not to the thing, but to the title, and he objected to this because of the adventitious and arrogant dignities and pretensions which were usually associated with it. Nothing is clearer in Methodist history than that this is the true, the only possible construction of the case. And yet never was this stale and often refuted error more reiterated than just now, mingled also with other and equally egregious blunders. The *Church Journal* says: "Like most other Methodists, Dr. Whedon has accepted the superstition of his denomination that Mr. Wesley 'founded' Methodist episcopacy. He will be a little bewildered, we doubt not, at the discovery in store for him, that the said episcopacy was founded in the city of Baltimore, by a number of preachers who voted Dr. Coke and Mr. Asbury Bishops, under the lead of Dr. Coke himself, and that their next proceeding was to cut the connection with Mr. Wesley altogether by leaving his name 'off the minutes.'"

Now this last alleged fact had nothing whatever to do with the question of Coke's and Asbury's title, or organization of the church. It occurred before Wesley wrote his famous letter, and before the personal title of Bishop was given to the superintendents. So far as it bears at all on the episcopal question, it tends to confirm our preceding statements. Wesley had just designated two new men to the episcopal office as associates with Coke and Asbury. The Conference suspected that this act was in view of Wesley's withdrawing Asbury for the work in England. They were not willing to lose so important a man, and for this reason they declined to confirm or ordain the new men, and rescinded a former declaration of submission to his advice. The following is the record of the case, given in the History of the Methodist Episcopal Church, volume 2, page 496:

"It was also in this year (1787) that Garrettson and Whatcoat were appointed to the episcopal office by Wesley, but not elected by the Conference. The reasons of Garrettson's failure have already been stated. The chief reason for declining the election of Whatcoat was the apprehension of the Conference that if he were elected Wesley would recall Asbury to England. Coke debated the matter, contending that the Conference was bound to obey Wesley by its pledge in 1784, that 'during Mr. Wesley's life we acknowledge ourselves his sons in the gospel, ready, in matters belonging to church government, to obey his commands.' The argument was logical, but the pledge was unfortunate, and the Conference pleaded that 'as they had made the engagement of their own accord, and among themselves, they had a right to depart therefrom when they pleased, seeing it was not a contract made with Mr. Wesley, or any other person, but an agreement among themselves.' It was also contended that Wesley's distance rendered him unable to judge of their wants and men. The Conference wrote him an affectionate letter, inviting him to visit America, but took the precaution to omit their former pledge from the printed minutes, and thereby displaced his name from them."

Here, then, it was not Coke or the Bishops that displaced Wesley's name on account of their antecedent episcopal proceedings. Coke, who is said by Protestant Episcopal critics to have been responsible for our episcopal organization, was actually opposed to the omission of Wesley's name; he favored the new nominations by Wesley; he was the bearer of them from England. We repeat, the *Church Journal* has egregiously blundered, and has made "confusion worse confounded" of the matter.

Wesley's name appeared in the old minutes only in the above pledge; by the elimination of the passage his name disappeared from the book. The fact hurt the good old man's feelings. But one Conference, however, intervened with the omission; at the second after it, the venerable name was reinserted, "though not with the original pledge of the ministry to abide by his authority in matters of church government."

We again appeal to the consciences of our Protestant Episcopal brethren against these continued misrepresentations. It certainly is not too much to demand that they study the recorded facts of such cases before assailing a large and devoted body of their fellow-Christians. If they study them they cannot mistake them. If it is a crime to slander an individual Christian, how much worse is it to falsely accuse a whole Christian communion! Yet for nearly a hundred years these old slanders have, ever and anon, been repeated. *Methodist.*

## Literature and Dogma.*

The above is the title of what may well be regarded as an extraordinary book. We have in these days books written in vindication of the baldest skepticism. We have books the avowed purpose of which is to save men from the tyranny and even demoralization of scriptural text and religious creed. But the above is the first book wherein an attempt is made to save the Bible and religion for men by the denial of a personal God. It is the first time, we venture to say, that man ever thought of appealing to the Bible to vindicate his atheism. But this is just the position of Matthew Arnold in this amazing book of his. He starts out now with the statement that there is now a pretty general rejection of the Bible by the masses of the people. Mr. Arnold greatly regrets this, for with the rejection of the Bible there follows a rejection of religion and a general breaking down of virtue in the individual and the social life. The cause of this universal apostasy is in the current theology of churches and ministers. They start with the assumption "that there is 'a great personal First Cause, the moral and intelligent Governor of the universe,' and that from him the Bible derives its authority." This assumption the people, "rude and hard reasoners" as they are, will never accept. Ministers and churches persist in putting the Bible on this unverifiable basis, and the people reject both the assumption and the Bible itself. Now, to save the Bible, we must recast religion. We must put the Bible on a verifiable basis, and then "the new religion of the Bible the people will receive." Get rid of all dogma and idea looking toward a personal God. Start with the truth that God is simply "the eternal power that makes for righteousness," and you can then get on. "*God* is really, at bottom, a deeply-moved way of saying *conduct* or *righteousness*." "Trust in *God*" is trust in the law of conduct; "delight in *the eternal*" is, in a deeply-moved way of expression, "the happiness we all feel to spring from *conduct*." Here, according to Mr. Arnold, is something verifiable. There is no assumption about this. A man can make trial of it, and prove to himself its reality. And this *God*, as an abstract idea, as an eternal power that makes for righteousness, is just what the Bible teaches. Mr. Arnold says of it that it was "Israel's master-feeling," that it was "Israel's conception of God." And so through two hundred pages he makes use of the language of the Bible, which is "fluid, passing and literary," to give color to this idea. What Mr. Arnold has to say of righteousness, of delight in righteousness, of the reward of righteousness, is often impressive in the extreme, and his most felicitous use of Scripture language gives a mighty and often startling power to his appeals. We say "amen" to it all. "Righteousness tendeth to life." But Mr. Arnold overturns his whole theory of salvation when he adults, what all have to admit, that to know this truth, that righteousness tendeth to life, is easy enough, but to realize it in one's life is the hard, difficult thing.

That is the trouble. It was a difficulty which the Grecian master saw in his far-off day. He spoke of virtue as impressively as Mr. Arnold does. He saw that the mere knowledge of it was worthless. He longed for just that which Mr. Arnold rejects—"for a God who would come to earth and show men how to live it." Mr. Arnold throws aside all supernatural help, all divine interfering and saving grace. He has caught at the absurd idea, exploded long ago, and exploded a thousand times, that a knowledge of the good and true is all that is needed to redeem the race.

We doubt if this book is capable of doing any discriminating reader a bit of harm. It is learned, it is eloquent, it is in places solemn and impressive. It is marred, however, by exhibitions of bad spirit, and its assaults upon some of the most exalted and the most venerated doctrines of the church in the way of satirical witticisms is all unworthy of the son of such a believing, saintly father as this author can recall.—*Watchman and Reflector.*

* "Literature and Dogma." An Essay toward a better apprehension of the Bible. By Matthew Arnold, D. C. L. Boston: James R. Osgood & Co., publishers.

## A Temptation.

Rev. James Gwin, of the Tennessee Conference, and father of United States Senator Gwin, of California, was an able and eloquent preacher, and a man of strong religious convictions. Once, when at a camp meeting, where he was the presiding elder, he came to his wife on Monday morning, some two or three days before the meeting was expected to close, and said: "Wife, get ready; we must go home this morning."

Mrs. Gwin, greatly surprised, said: "Mr. Gwin, go home! Why must we?"

"Because the hogs are in our potato patch, and will soon destroy them, and, with our family, we are not in circumstances to lose our potatoes; we must go home and take care of them."

So, after the fashion of those days, they mounted their horses. Sister Gwin was manifestly reluctant to go; so she rode a little way behind her husband, in a hesitating state of mind. Thus in silence they rode on a mile or two, Sister Gwin still pondering the matter. At last she said: "Mr. Gwin, who told you the hogs were in the potato patch?"

The old gentleman raised up and paused, and pondered a moment, then, as the light seemed to dawn upon him, exclaimed: "The devil, I reckon. Let's go back," and back they went.

He says he does not know whether he ever did more good in any three days in his life than he did at that meeting. He dismissed hogs and potatoes entirely from his mind. When the meeting was over they returned home, and found that the hogs had not been in the potato patch at all. Nothing had gone wrong; nothing had been lost. It taught him a lesson of watchfulness, and increased his trust in the gracious care of God. *Galveston Christian Advocate.*

THE FOXES' TAILS.—A quaint Scotch minister was given somewhat to exaggerating in the pulpit. His clerk reminded him of its ill effects upon the congregation. He replied that he was not aware of it, and wished the clerk, the next time he did it, to give him a cough by way of a hint. Soon after he was describing Samson's tying the foxes' tails together. He said: "The foxes in those days were much larger than ours, and they had tails twenty fut long?" "Ahem!" came from the clerk's desk. "That is," continued the preacher, "according to their measurement; but by ours they were fifteen fut long." "Ahem!" louder than before. "But, as you may think this is extraordinary, we'll just say they were ten fut." "Ahem! ahem!" still more vigorously. The parson leaned over the pulpit, and, shaking his finger at the clerk, said: "You may cough there all the night lang, mon; I'll nae tak' off a fut more. Would ye hae the foxes wid nae tails at a'?"

## Scientific.

THE PROBLEM OF THE DIAMOND. The chemistry and mineralogy of the diamond has for a long time been a subject of great and curious interest. It is one of the familiar facts of science that diamond is composed of the same kind of matter as charcoal, coke, and the substance known under the name of graphite, plumbago or black lead. In fact all of these bodies, when burned in oxygen gas, are converted into carbonic acid and are shown to be pure carbon. The conversion of one of these forms of carbon into the other, and especially of the commoner ones into the precious gem diamond, has long engaged the attention of chemists; but without success so far as the latter is concerned. It has, however, been found possible, by various processes in the laboratory, to convert ordinary charcoal into graphite, but only by indirect means. Thus, for example, when combined with nitrogen and an alkaline metal, to form a cyanid, the decomposition of the latter at a high temperature, in the presence of a fused alkali and an oxydizing agent like niter, liberates the carbon in the form of graphite. Again, molten cast iron holds in solution carbon, derived from the fuel in the furnace, a portion of which sometimes separates from the iron in cooling in the shape of crystalline plates of graphite. The elements boron and silicon, which are closely related to carbon, have been obtained in crystalline forms related to diamond by processes involving a very high temperature; but this, it has long been asserted, destroys diamond, transforming it into graphite or into a coal-like matter, so that the hopes of obtaining diamonds by any such process would seem to be negatived. Not long since, however, it was announced that the change of diamond by heat was only apparent. Diamonds which, by exposure to the prolonged heat of a gas blow-pipe, had apparently been converted into a black, coal-like substance were found to be only coated over with a deposit of carbon from the flame, and, the crust being removed, the gem was found to be still unchanged. Very lately, however, Gustaf Rose, of Berlin, has reinvestigated the matter. A diamond may be partially burned in oxygen gas without changing the remainder. The slow melting or dissolving of the gem which takes place in this process develops, however, on its surface regular depressions, which are related to the crystalline form of the mineral, and represent one of its secondary geometrical forms. If the air be excluded the diamond undergoes no change at the temperature of melting cast iron or in the greatest heat of a porcelain furnace. At a higher temperature, however—such as that produced in a Siemens gas-furnace, where pure wrought iron is molten—the diamond begins to suffer change and is converted into graphite. Rose, moreover, has found that crystalline graphite is a substance less combustible than diamonds. Its resistance to combustion, as is well known, is so great that melting-pots for the steel-maker are made of it. The origin of graphite in nature has been a subject of much speculation. The free carbon of the older crystalline rocks is in almost if not in all cases found in the form of graphite, and Dr. Sterry Hunt, in his studies of these oldest rocks—the so-called Laurentian series of the Adirondacks—has pointed out that the graphite not only occurs in beds, but crystallized in veins under such conditions as to lead to the conclusion that the carbon was taken into solution and deposited again, precisely like the various spars and minerals with which it is associated in the veinstones. The origin and mode of formation of the diamond is, however, a question still involved in doubt and obscurity, and this is increased by the singular fact that it has never yet been found in its original bed or native rix. The ruby, the sapphire, the emerald, the topaz, the hyacinth, and, in fact, every other crystalline mineral known, has been found imbedded in some veinstone or rock, where it was evidently formed; and if we find these gems in sand or gravel, as is the case in India or in Brazil, we have no doubt that they come from the wearing down of these rocks—a process in which the harder crystals have escaped, though often not without a partial abrasion of their surfaces. The most diligent search has, however, failed to detect the diamond in any such rock. The well-known desire of mineralogists and geologists to get some clew to the original associations of the diamond has even stimulated fraud, and diamonds have been ingeniously cemented into cavities among crystals of quartz in such manner as to suggest that the original matrix of the gem had been discovered. In a specimen of this kind from Brazil, which the writer saw, the application of a solvent showed that the diamonds were only held in their place by some artificial cement, and the precious specimen was at once deprived of its scientific value. A year or two since mineralogists were therefore greatly gratified to hear that a Russian mineralogist, Von Jeremejew, had solved the problem. It is well known that diamonds are found in the sands of the Urals, and this observer declared that he had found the matrix of the germ in the mineral known as xanthophyllite, a crystalline foliated mica-like silicate, which is found in that region, and which he declared to be full of microscopic diamonds. There was nothing at first sight improbable in this. Crystals of imbedded minerals are by no means uncommon. Thus the mica of Haddam, Connecticut, sometimes incloses small and beautiful crystals of garnet, and elsewhere tourmaline crystals are found similarly imbedded. Small specimens of the precious mineral were distributed among mineralogists, mounted on slides for the microscope, and the writer was permitted to feast his eyes upon what, under a high magnifying power, seemed to be numerous, well-defined and brilliant crystals of diamond, imbedded in the transparent xanthophyllite. But alas! for the delusions of the microscope when in unskilled hands or when looked into only by uncritical eyes. We have known minute air-bubbles to be mistaken for entozoa by too credulous physiologists, who anxiously sought the latter by the aid of the instrument; and we are now informed that the minute diamonds of Von Jeremejew are not more substantial. Prof. Knop, who has lately submitted the supposed diamond-bearing xanthophyllite of the Urals to a chemical and microscopical examination, asserts that they have no existence, and that the forms supposed to be diamonds are small empty cavities in the mineral, from which previously existing crystals of some other substance than diamond has been removed by solution; and he has, moreover, succeeded in producing the same appearance by submitting what seemed homogeneous portions of the mineral to the action of an acid, which removed the imbedded and soluble crystals. The diamonds of all parts of the world are, as is well known, found in gravel or sand, sometimes recemented into a rocky mass. But they are associated with various other crystalline minerals—such as tourmaline, etc.—evidently derived from the ruins of crystalline rocks; and we may confidently expect that sooner or later the true matrix of the diamond will be found in a crystalline rock. It should be said that, although diamonds have been found in Brazil imbedded in a micaceous sandstone, this is regarded as only a reformed and cemented rock.—*Independent.*

ONE rainy Sunday a number of strangers crowded into Surrey chapel for shelter, whereupon the eccentric Rowland Hill said: "Some people are blamed for making religion a cloak; but I don't think those are much better who make it an umbrella."

HE THAT is contented with just grace enough to get to heaven and escape hell, and desires no more, may be sure he hath none at all, and is far from being made partaker of the divine nature.

A MINISTER having remarked that "there would be a nave in the new edifice the society was erecting," an old lady said "she knew the person to whom he referred."

## Religious Intelligence.

THERE are now nearly 600 children in the six Sunday schools of Cawnpore, India. Five of the schools are native, and the sixth is English.

THE first Young Men's Christian Association in this country was organized less than twenty-five years ago. There are now more than 800 similar organizations.

THE First Presbyterian church at Orange, New Jersey, is going to support a lady missionary in Canton, and the church at Bloomfield will also send one to some point in Africa. Which one of the Reformed churches shall we say are going to do as much for either of the missions of our church?

THE diminution of theological students in Germany has begun to attract serious attention. Berlin, which counted 370 students ten years ago, has only 214 now; the six evangelical faculties of the ancient kingdom, which then counted 1,062 students, now muster only 625.

BRAHMA TOPPLING.—"The Hindoos are learning everywhere that an idol is nothing, and that bathing in the Ganges cannot cleanse away sin. While the vested interests of idolatry are of enormous value, while Brahmin families may be counted by millions, while the Hindoo system dates back long before the coming of Christ, and is a most formidable antagonist; yet even Hindooism, so powerful, so rich, so ancient, is giving way at every point." A recent India statement places the number of communicants in the churches at 50,000, and puts their annual contributions for religious objects as high as $100,000. The number of missionaries in India is 580, and the native helpers more than 2,000.

THE forty-eighth annual meeting of the American Tract Society was held May 7. Reports showed the whole number of volumes issued during the year, 62; other publications, 130. Six periodicals are published regularly, two of which are in German. They are low in price, excellent in matter, and nearly all self-supporting. Receipts for the year, in donations and legacies, $116,873.01; sales, $426,887.55; making with balance in the treasury, and balance from rent fund and building loan, $566,629.42. Expended in manufacturing books and tracts, $234,469.69; manufacturing and issuing periodicals, $148,323.80; colporteurs, agencies and depositories, $107,382.82; district secretaries, $9,671.22; appropriations for foreign and pagan lands, $7,364.06; all other expenses, $57,508.34; total, $564,710.93; balance on the treasury, $1,918.49. Nearly 75,000,000 pages of printed matter have been distributed gratuitously, and 274 colporteurs have been employed.

THE eighteenth meeting of the Southern Baptist Convention was held at Mobile, Alabama, commencing May 8. The Rev. J. P. Boyce, D. D., of South Carolina, was elected president. The receipts of the Board of Foreign Missions were $52,023.82, of which $22,263 were for the chapel in Rome. These receipts were double the average of the last six years. Dr. Jeter had not yet succeeded in buying a mission-house at Rome. Dr. Coote had been dismissed from the mission. The Rev. Dr. G. B. Taylor had been appointed missionary to Italy, and was expecting to sail at an early day. The board have in that country seven missionary stations, with a membership of 277. They have also in China 15 missionaries, 20 native assistants, four churches and 256 members, and in Africa eight stations, ten preachers and teachers. The African missions are, however, suspended now, on account of difficulties among the native tribes.

THE report of the Missionary Society of the Methodist Episcopal Church gives the following summaries of missionaries and members:

FOREIGN MISSIONS.

| Stations. | Missionaries. | Members. | Probationers. |
|---|---|---|---|
| Africa | 26 | 2,065 | 171 |
| South America | 4 | ..... | ..... |
| China | 11 | 1,095 | 710 |
| Germany and Switzerland | 73 | 6,281 | ..... |
| Denmark | 4 | 320 | ..... |
| Sweden | 32 | 1,648 | 1,464 |
| Norway | 8 | 1,054 | 661 |
| India | 30 | 758 | 448 |
| Western India | 6 | ..... | ..... |
| Bulgaria | 3 | ..... | ..... |
| Italy | 2 | ..... | ..... |
| Mexico | 2 | ..... | ..... |
| Total | 207 | 13,170 | 2,957 |

There are, besides the missionaries recorded in this table, 102 assistants and 310 teachers. The number of churches in the foreign mission-field is 111; worth, $396,171; number of parsonages, 55; value, $70,750. The amount of collections at the mission stations was, for missions, $11,710; current expenses, $7,228. The missionary collections are from Africa, Germany and Switzerland, Sweden and Norway; the collections for current expenses are from Sweden, Norway and India. The missions report 180 day schools, with 5,329 pupils, and 426 Sunday schools, with 18,971 pupils. Connected with the China mission are 72 "native male helps", and 13 deaconesses.

DOMESTIC MISSIONS, FOREIGN POPULATIONS.

| Conferences. | Missionaries. | Members. | Probationers. |
|---|---|---|---|
| Indian | 20 | 1,181 | 301 |
| Welsh | 1 | 72 | 6 |
| German | 161 | 28,750 | 4,742 |
| Scandinavian | 55 | 7,075 | 760 |
| Chinese | 2 | 9 | ..... |
| Rocky Mountain Conference | 10* | 201 | 11 |
| New Mexico and Arizona | 2 | ..... | ..... |
| Total | 251 | 39,291 | 5,823 |

* Nine to be supplied.

Among these missions are 439 local preachers; 560 churches, worth $1,944,250; and 253½ parsonages, worth $66,705. The missionary collections were $23,733.47.

REV. JOHN P. WILLIAMSON, missionary of the Presbyterian Board laboring among the Dakotas, urges in his report (received March 2) the necessity for more extended missionary efforts among the Indians. The four largest Sioux agencies have neither missionary nor teacher. These are Whitstone (15,000 Indians,) Fort Peck (8,000 Indians,) Red Cloud (6,000 Indians,) and Grand River (6,000 Indians.) With Episcopal, Methodist and Catholic agents, Mr. Williamson writes that for awhile he quieted his conscience by saying that the denominations nominating the agents were called upon to preach the gospel in these agencies; but the fact that the Presbyterian, in connection with the American Board, is better prepared than other societies to labor among the Dakotas, because both of their books already issued and their greater experience in this particular field, seems to indicate that the work of evangelizing these heathen should be theirs. Two years ago the Catholics sent missionaries to Grand River agency, whose agent they nominate; but closed the mission at the end of a year, asserting that the Indians were too wild to receive the gospel, and that the missionaries must wait until they became more civilized. Mr. Williamson urges that in both Grand River and Fort Peck agencies missionary work should be entered on at once. The Dakotas number 40,000, being the largest Indian tribe in our country; and the Assiniboines, speaking the same language, number from 10,000 to 15,000. So that the advantage of numbers, which is not felt in laboring among other tribes, tells effectually upon the Dakota work.

WOMAN'S FOREIGN MISSIONARY SOCIETY.—*Annual Meeting of the Executive Committee.*—The committee met in St. Paul's church, Cincinnati, on Wednesday, May 14, and was called to order by Mrs. G. E. Dougherty, of Cincinnati. After appropriate religious services by Mrs. Linville, of Washington city, Mrs. L. D. McCabe, of Delaware, Ohio, was elected permanent president. Twenty-one delegates from seven branch societies, the full number allowed, were present. Mrs. R. R. Meredith, of Cincinnati, was chosen secretary, and Miss Belle Leonard, of St. Louis, assistant. The anniversary of the Trinity branch was held in the evening, and Mrs. A. Lowrey, of Cincinnati, Miss Fannie Hillman, of Troy, New York, and Mrs. Skidmore, of New York city, delivered addresses, at the conclusion of which Rev. D. H. Moore, the pastor, asked for a collection, which very soon amounted to $550. Mrs. R. R. Meredith read the report, in substance as follows: "Our society's existence dates only four years back. The first year nearly 100 auxiliaries were organized. The second the number increased to 614. The third 1,083. This year we report 1,307, with an aggregate membership of 38,452. The first year our receipts were $7,000, the second year $22,000, the third year $48,500, and this year $54,920.32. We have six missionaries in India—Misses Thoburn and Tinsley in Lucknow; Misses Swain, Sparkles and Putz in Bareilly; and Miss Blackmer in Moradabad. We support 150 girls at the Bareilly Orphanage, and have erected a hospital building at Bareilly, and sustained schools and Zenana work in 24 stations. In China we have six missionaries. The Misses Woolston at Foochow, Mrs. Porter and Brown at Pekin, and Mrs. Hong and Howe at Kin Kray. We have also supported a large amount of school work in these three cities, and have sent forward money for a new school building at Foochow, and for a missionaries' home and school at Pekin." The following estimates were made for the coming year: New England branch, $10,018; New York, $12,288; Northwestern, $12,850; St. Louis, $4,084; Central, $5,940; Cincinnati, $8,600; Baltimore, $3,280. Total, $57,060.

THE correspondent of the London *Times* who went post-haste to Rome, says the *Independent*, expecting to be present at the election of a new Pope, writes an interesting letter with reference to affairs in that city, both at the Vatican and in the Parliament houses. The Pope's malady is epilepsy, and, though he has recovered from his present danger, his health is evidently precarious. The *Times* correspondent says that his successor will surely be an Italian, and inclines to the opinion that Cardinal Rinio Sforza, Archbishop of Naples, is the coming pontiff. From other sources we get the rumor that the Pope has recommended Cardinal Bonaparte. The religious corporations bill, which has passed the Italian Parliament by a small majority, provides for the secularization of the property of 52 monastic orders in Rome. The government takes possession of the buildings which these orders have occupied hitherto, and compromises by consenting that the "generals" of the orders shall receive a pension from the state, amounting for the whole of them to $80,000 yearly. It is also agreed, by way of courtesy, that these "generals" shall continue to occupy part of their present residences; but this latter provision was only made in favor of the present heads during their lifetime and their continuance in office. The correspondent says: "The 52 monastic orders in Rome are as fully and absolutely suppressed as if all their members had been put to death and their houses burnt to the ground. As one after another the few feeble old men who are now their 'generals' disappear from the world's stage, the orders will have no fixed or known habitation outside the Vatican; and, if they continue to exist, it will only be as part of the Pope's spiritual household. With respect to their pensions, the clause very adroitly provides that the amount is not to be paid to them singly; but that it is to be handed to the Holy See, as an increase of the Pope's own endowment. As, however, the Pope has hitherto consistently refused to receive any endowment at the hands of the Italian government, it has been enacted that the 400,000 francs voted for the support of the generals and other heads of orders shall be intrusted to a board, charged to administer the fund for their benefit till such time as a better understanding with the Court of the Vatican may become practicable."

A MAN once took a piece of white cloth to a dyer to have it dyed black. He was so pleased with the result that after a time he went to him with a piece of black cloth and asked to have it made white. But the dyer answered: "A piece of *white* cloth is like a man's reputation: it can be dyed black, but you cannot make it white again."

COMMAND thy temper, lest it command thee.

**The Christian Advocate.**

Organ of the Alabama, Mississippi and Louisiana Conferences of the M. E. Church South.

THURSDAY, JULY 17, 1873.

REV. LINUS PARKER, D. D., Editor.
ROBT. J. HARP, PUBLISHER.

OFFICE—112 CAMP ST., NEW ORLEANS.

Address, on all matters of business, Rev. R. J. HARP, 112 Camp street, New Orleans.

Address all communications designed for publication to Rev. LINUS PARKER, 112 Camp street, New Orleans.

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## Centenary College Commencement.

The annual sermon was preached by Rev. Dr. Winfield, of Arkansas, in the chapel of the college, on Sunday, July 6, at eleven A. M. As we did not reach Jackson until Monday morning we are unable to speak of the sermon from our own knowledge, but we were informed that it was good, and delivered to a large congregation. On Monday night the exercises of the preparatory department took place. The boys acquitted themselves well in speeches and dialogues, and, although the exercises were long, they grew better and better to the last. An excellent band from Clinton enlivened and varied the exercises on this and on the subsequent occasions.

On Tuesday night we had original speeches from the members of the literary societies. The addresses of the young men evinced considerable thought and cultivation, and their declamation was creditable to all concerned. We reserve our opinion as to which society bore off the palm. On Wednesday, the great day of the feast, the only graduate, Eugene G. Miller, son of our esteemed brother, Rev. A. G. Miller, of Jackson, Louisiana, delivered an address on "The Men the Times Demand," and also the valedictory, performing his rather trying and double duties most handsomely and satisfactorily. We were gratified to learn that this young man, the first fruits of the reuascent college, proposes to enter the traveling ministry at the coming session of the Louisiana Conference. The baccalaureate by President Andrews was a finished production, practical, discriminative and convincing. The last item in the programme was the address to the literary societies, by Rev. C. K. Marshall, D. D., of Vicksburg, Mississippi. Mauger his own protest to the contrary, we thought the doctor came well up to the demands of the hour. The address was characterized by the humor, pathos and wealth of thought and illustration for which he is so widely celebrated. And then when all was done, as we supposed, Dr. Winfield came to the front with a speech, and Dr. Tudor also with another, and Bishop Keener was up for a brief space, and then all dissolved and went out like an aurora that had been growing more bewilderingly bright up to the very point where it fades and melts into the common sky.

There were two sessions daily of the board of trustees. Twelve members, we believe, were present, and the business affairs were carefully attended to. Bishop Keener is president of the board, and he rarely nods when presiding. The condition of the college is every way improving, and, although much remains to be done, it is manifest that a great deal has been accomplished during the past few years toward the restoration of the college to its ancient prosperity. Much is due to Colonel D. C. Hardee, of Clinton, Louisiana, for the vigorous manner in which the repairs on the center building have been carried forward, and, although he retires from the committee on repairs, Bishop Keener and President Andrews will continue to have his valuable counsels and assistance. It is indeed a vast and most valuable property that the church has here, and we cannot afford to throw away what has been gathered not only in material, but in the historical prestige and associations of a long and useful career. The site of the college is beautiful to behold, with the surroundings of rolling surfaces and fine forest-trees: and the lofty center building bursts upon us with a surprise almost startling. Tadmor in the wilderness, and the temple of Jupiter Ammon in the desert, were scarcely more of an astonishment to the ancient traveler. How such a massive building ever got there is the wonder, and its interior capacity is marvelous. The society rooms, the library, the museum, the laboratory and other apartments, for spaciousness and adaptation, are hardly to be found anywhere else. Think, further, of the chapel, with a capacity to seat three thousand persons, whose vaulted and heavily-corniced ceilings are supported by columns the pediments and capitals of which are more than fifty feet asunder. It is the most beautiful and imposing audience-room that we remember to have seen. The best audiences at this commencement nearly filled the body of the hall, and we have no doubt that in a few years the immense galleries will be needed.

The attendance of students during the academical year just closed has been over one hundred and twenty, and if the same ratio of increase should continue we may look for two hundred and fifty during the next session. The faculty needs strengthening by additional members: but the instruction, as reported by the examining committee, has been thorough, and the students have made good progress. It was a most happy and providential thing that President Andrews was sought out and induced to accept the important and onerous position which he fills.—Young men whose characters are formed under the influence of his example and instructions will be Christian gentlemen. Profs. Holcombe and Wiley have a large experience, and are most competent, painstaking and conscientious teachers, who recognize their call to this great work, and who honor and magnify their calling. Rev. R. D. Nor-worthy, principal of the preparatory department, is a graduate of the college, and has labored faithfully. These four men have done the work of six—not as well, it may be, as six could have done it, but as well as any other four men could. It is probable that at least one more professor will be employed during the coming year, and that there will be a general improvement in every respect.

The moral and religious influences which surround a student at Centenary are of the best, and we believe that in point of health and good society Jackson is excelled by few localities in Louisiana or Mississippi. We had intended to say something of the almost boundless hospitality, the generous abandon exhibited by the people in the entertainment of visitors during the recent commencement, but all this is well known, and, besides, we should fail in doing justice to the subject.

## Religious Inconsistencies.

The New Orleans *Times* of Sunday, the sixth instant, noticing the letters of Bishop Keener and of Dr. Lovick Pierce, indulges in some rather severe strictures. We notice and quote the article of the *Times* more for the purpose of exhibiting to our readers the animus of that paper, and the principles which control it, than with any intention to refute the gratuitous and unfounded charges of inconsistency, prejudice and persecution. The Bishop certainly stands upon Bible ground in his views of necromancy, and, if God himself has denounced it as one of the greatest of crimes, the warrant of the church to expel those who are guilty of it would seem to be clear. As to the prompt dealing with Swedenborgians, it is a right and duty which any church may exercise with reference to those whom it regards as enemies to its avowed doctrines, and as inimical to its welfare. We cannot understand how anybody but a Jesuit could get his own consent to remain in a church whose doctrines he does not believe. If not destitute of common honesty and consistency, he would be bound to withdraw and go to his own company, and by so doing he would maintain his self-respect and the respect of those with whom he was formerly associated. It is, in fact, the church and the Bishop who are consistent.

That the *Times* has undertaken to vindicate an indelicacy, an inconsistency and a false profession which Bishop Keener rebukes, only proves that the warning was timely, and that there is reason for vigilance. Some weeks ago we took occasion to call attention to the "strong delusion" which, in the shape of spiritism and the doctrines of the New Church, is pervading the religious thought of the day. That the mischievous error should find an advocate in one of our leading secular journals only shows how fearfully this mystery of iniquity is working. The comments and quotation of the *Times* on that part of Bishop Keener's letter which refers to the Swedenborgians and the necromancers are as follows:

Religious papers, so called, do not always exhibit the spirit of true and undefiled religion. Indeed they not unfrequently show quite as much of carnal-mindedness as the most carnal of the secular press. In the late letters of Bishop Keener to the Methodist CHRISTIAN ADVOCATE of this city we find outcroppings of prejudice which are by no means creditable to the position the Bishop occupies, or to the paper of which he is an editorial correspondent. After speaking of a healthy determination in a certain town of Texas to get rid of "the incubus of drunkard- and dram-sellers," the Bishop says:

"Another growing trouble in the land is in the Swedenborgians, who have been directed by their General Assembly to stick to every orthodox church so long as the church will allow them. Our preachers ought to feel no delicacy in dealing promptly with such indelicate people, who, denying the Trinity and the atonement, persist in afflicting their books, their views and themselves upon the unwary. Then we have a dreadful race of spirit-rappers, who are on the high road to infidelity and mania, scattered about, who should be warned, visited and expelled unless the reformation be immediate and complete. That, too, claims to be a species of religion, and as such, not to say worse things of it, should be expelled from our church. The preacher should take steps, according to the Discipline, for unchristian conduct. Necromancy—the consulting the dead is set forth as a vice throughout the Scriptures, from Exodus to Revelation. Saul was slain for it. The question as to the truth or the falsehood of the vision did not save the King from the sentence of death. The sin was in the consulting."

This, instead of being the voice of enlightened Christianity, has the true favor of the Pharisee about it. "Stand off, I am holier than thou," is the spirit which it breathes; and the persecution it suggests is of kin with that of the Salem Puritans who persecuted old women as witches, and, with the name of the Father on their lips, drowned and burned them.

If all nominal members of the Methodist Church who believe in spiritual influences and communications from the departed were to be expelled therefrom, as practicers of necromancy, little save dry bones and worthless forms would be left.

But then our contemporary takes exceptions to another item—the manner in which the Bishop would deal with the covetous timidity of certain officers in the church. The course indicated commends itself to the generous and reasonable as just and expedient, but the *Times* writer must have a fling at something, and so he vents his spleen on a matter with which he is evidently unacquainted, and with which he has no business. Here it is:

But others beside necromancers—to wit: "official members"—are suggested as worthy of being resigned on compulsion. The Bishop thus effulges concerning them:

"I never expected to see what I have seen both in Tennessee and Texas—that is, official members getting out of the way upon the announcement of a missionary meeting; in several instances scarcely one to be seen. How can the church of Christ prosper with such a timid race in the van? The poor little paltry sum of $100, which, with some of them, would feebly express their individual obligation to send into the dark places of earth the gospel of God, is swollen by the mist of the atmosphere of the enemy into proportions the most appalling, and all sense of duty is forgotten in the general alarm. Now such men ought either to resign or be resigned as standard-bearers of the church militant."

The venom and gall of the *Times* are not yet expended, and the trembling CHRISTIAN ADVOCATE must be cudgeled yet more severely in the person of one of the most venerable and honored of the ministers of Southern Methodism. We are willing that this record shall stand. Considering that the aged preacher intended his words for the children of a Sunday school, they were appropriate, impressive, and their application most obvious and profitable. It was on his part a suitable and happy acknowledgment of a tribute of affection which the children bestowed upon one of the most eminent and venerated men of the church. This criticism upon Dr. Pierce, *clarum et venerabile nomen*, is a fitting conclusion to the article of the *Times*, in which the temper and taste of the whole reaches a most brilliant climax. Says the *Times*:

In the same number of the ADVOCATE which contains the Bishop's letter we find one from Rev. Lovick Pierce, D. D., to his dear brethren of Felicity Street Church Sunday School and Missionary Society. The writer is a very old man, who ought to know the worthlessness of self-righteousness. His letter acknowledges satisfaction on being elected a life member of the society to which it is addressed. In it he thus "vaunteth himself:"

"Ask your children whether they voted me this life membership because I am in my eighty-sixth year or because I am living in the way of righteousness? Reflections of this kind become a germ of religious life in many children. Tell them I have been in the church seventy-two years; been preaching sixty-seven years, and so far into the sixty-eighth. Therefore my hoary head is now a crown of righteousness. But suppose I had lived in sin all this time—how abhorred must my name have been! I should have been now one of the miserable old sinners Solomon alludes to, who have lived on until too old to enjoy natural life, and too wicked to have any moral and spiritual comfort."

In secular life this would be regarded as indelicate; in religious life it should be considered presumptuous. Instead of praising himself the venerable doctor should let his works praise him. If he were to study over this letter he would discover, as saith the preacher, that "all is vanity."

## Millwood.

On Tuesday morning the commencement occasion at Jackson, Louisiana, was varied, and we had nearly said disturbed by the commencement exercises of the Millwood Institute, a school for young ladies. The exhibition took place in the college chapel. It was a sweet and beautiful interlude, but we trust that in future the Millwood commencement will be arranged differently both as to time and place. We doubt the expediency of mixing up any other interests or institutions with the commencement occasion of the college. It was, however, apart from this exception now taken, a most interesting affair. Experts in music pronounced the playing of the young ladies very fine, and we are sure the essays were good as to matter and style, and very well read. The grand central attraction, after the beauty and grace of the young ladies, was the address of Rev. Dr. Tudor, of New Orleans. After a patient sitting of five hours the address came with the refreshing and electrifying effects of a rain in the midst of a languishing drought. A single passage in the address, on the character and achievements of science, will shine as a gem in the memory of those that heard it for long, if not forever. We should have mentioned that the annual sermon of the institute was preached on Sunday night, in the Methodist church, by Rev. A. E. Goodwyn, of Baton Rouge. We heard the sermon spoken of as one of the best of a man who never makes a failure. We may mention, in passing, that this well-known school has passed into the hands of Rev. J. C. Miller, formerly president of Centenary College, and we do not doubt that it will have a prosperous career.

## Superannuated Preachers.

Under this head Bishop McTyeire writes a strong and pointed article for the *Pacific Methodist*. We copy the most of it:

Let us take care of them. And one way to do this is to guard the list of superannuated preachers. Don't put those on it who have no claim, in justice or equity, to be there. The amount annually contributed by the church for their support must not be diverted. A large divisor makes a small dividend; and right here supernnuates, who are superannuates indeed, have cause of complaint.

Men who have not weeded out a short row in the itinerant field are sometimes placed on the superannuated roll, and from that date share equally with laborers who have borne the heat and burden of the day. Is this right?

Perhaps some one will think the reference to the laborers in the vineyard unfortunate, for they who came in at the eleventh hour received a penny also, full as much as those who entered early in the morning and bore the heat and burden of the day.

Verily; but the Master used his *own* money to indulge his bounty. The case is different when a board of distribution, with money contributed by the congregations for *superannuated* preachers in their hands, give it to those who have not been "worn out in the itinerant service." Moreover, that generous Lord did not allow his bounty to the late comers to hinder the fulfillment of his engagement with the first comers. He did not pay the former at the expense of the latter. How is it when a superannuated preacher, who comes fully under that description, receives a $200 dividend from the collection, instead of a $500 dividend, because there are two or three other claimants on the fund who really have no claim?

This inequality has more than once occurred. A. and B. set out in the morning of life as itinerants. They travel from seaboard and mountains, and the Lord works with them. Hardships and sacrifices befall, but they bravely bear them for the kingdom of Christ. B. sees an opening to do better for himself and family—in a worldly sense. His ardor abates and he locates. Tries the law or medicine or merchandise. For years things go on swimmingly with B. By and by he breaks. An old man now, and disappointed, he sees the vanity of earthly treasures and the deceitfulness of riches. His itinerant fire revives. He is readmitted; makes a few turns and superannuates.

Faithful A. stuck to the track. He relied on the promise that his bread and water would be sure, and sometimes had not much else. On the whole, however, he got along better than he feared, and is a wonder to many. Under his persevering, self-denying ministry the church has grown up. Missions have become self-supporting circuits, feeble stations have grown to strength, the membership has multiplied on every hand, and the resources of the church have been developed. In good time, as the evening shadows fall, A. is retired on the superannuated list. Thenceforth he draws a little sum annually from a collection that ought to yield him a comfortable support in old age. Why is this? Is the church at large to blame? Not always, for the congregations have perhaps contributed enough to meet the case of A., and all like him. But the Conference have voted B. a *superannuate*, and two or three others like *him*, and A. must share with them. The Annual Conferences must remedy this: the people cannot.

For years I have been revolving this matter to propose a plan. I have not succeeded to my own satisfaction in working out any *plan*, and hope others may be more successful. Require so many years of labor in the itinerancy before any preacher can be superannuated. Put it at a certain age. Demand a three-fourths or four-fifths vote. These thoughts have come up; but there are difficulties. This suggestion is ventured: the Annual Conferences, in granting the superannuated relation, must vote with more discrimination and firmness. Personal friendship and sympathy for a needy or unacceptable preacher must not be allowed to work a grievous *wrong* upon an old and worn out soldier.

The Methodist Church never promised to *pay* any man for preaching. The engagement is for a *support*, which is sometimes, commercially speaking, full pay; oftener very small and inadequate pay. Support him while he is preaching. But the thought arises in the preacher's mind: "What will become of me when I cannot take the charge of districts and circuits—when I am old and gray-headed? I must begin to lay up something against a rainy day."

"No," says the church, which is being blessed with his labors, "No, don't stop. Go on; and when you are worn out you shall be retired honorably on the superannuated roll and your wants cared for." That is a good promise and reasonable. Accordingly the church arranges to meet this obligation. Besides, the amount assessed to be raised for current expenses and for the support of the pastor who may then be serving, a special collection is ordered, called the "fifth collection" or the "Conference collection." Let no pastor omit that collection. It is a debt incurred before the debt for his own support. It is a sacred claim, antedating his own.

And let not pastor or people regard this collection as a charity, a gift. Who planted this fruitful vineyard? Who first gathered and fed this fat flock? Who blazed the path that is now a highway? Who felled the forest where now is a fruitful field? The superannuated preacher represents those of that class now living.

The list of superannuates ought to be a *roll of honor*. It ought to be counted a privilege to get on it and a security. But I have seen men who had wrought thirty, forty and fifty full years in the itinerancy—men really worn out in it, and by every token entitled to rest. I have seen these worthy men shrink back from it. Why? The outside world talked about "pluck," and the insuperable habit of activity, superinduced by past achievements, etc., but one better acquainted could see that they often shrunk back from want, from poverty. To be superannuated was to be laid on the shelf, to be forgotten, to be neglected. Better than this any little agency or charge that would keep them before the people, and give them a claim to a support from any quarter. My heart has been sorely grieved at this.

What is here said of the superannuated preacher bears with equal force upon the allowance made to the widows and orphans of preachers who die in the work. This list must be better guarded, and can be, I need not say how, in order that the church may keep its engagements to those who really have a claim.

The *retroactive* aspect of this subject is not to be lost sight of. If we would keep valuable men in the itinerancy, keep them there steadily and cheerfully, and so long as they can do good work, we must look to the care of superannuates and widows and orphans. Let the workers of to-day see us doing this thing. I have known a superannuate to draw $700—his annual dividend—equal to an investment for his benefit of $10,000 at seven per cent. He deserved it all. A large number of the members of the Conference to which he belonged had been converted or licensed to preach or trained under his ministry. I have known a preacher's widow draw $500. Well, that looks something like redeeming obligations. It encouraged the heart of every itinerant who saw it. It was calculated to make men stand to their work who had begun to waver. There is no life insurance so reliable as our church economy when faithfully worked. Companies may break, assets be squandered and policies fail; but the church lives and her resources are always increasing. And there is no claim that appeals more strongly to every sense of gratitude and justice than the claim of the superannuated preacher *who is a superannuate indeed*.

## Cheap Education.

In an article on this topic the New York *Christian Advocate* contends that, with all the liberal gifts and endowments of the present day, the cost of education is greater than ever. We quote as follows:

We have made diligent inquiry of students who are still undergraduates in our own and other colleges and universities as to their personal expenses during the scholastic year; and we have also interrogated their parents as to the amount of their remittances; and the answer has uniformly led us to the conclusion that the expense of an education is not less now than it used to be before these great benefactions were made. We know what an average student has needed for quite a number of years, and we know what he now needs, or, at any rate, what he spends, and we see an increase rather than a decrease in the outlay.

A few of the causes are patent to every one who is at all conversant with the inside working of our colleges. When a new building is erected in connection with any one of our educational institutions by a single individual it furnishes a pretext for soliciting money for another of equally fine appearance and expensive materials, as a match for it. Of course the old buildings must all undergo repairs and enlargement, either out of the treasury of the school or by unseemly begging for funds from the alumni and friends. The old laboratory is a miserably dark and dirty place, and there must be a new one. The chapel is puritanical, and that must give place to a light and airy one. The library must be doubled at one breath, instead of made to grow gradually and therefore normally. The magnificent buildings are erected. There is, at last, harmony, and old things have become new. But everybody has been overtaxed. The meeting of the old alumni has been anything but sentimental—it has been only a grand begging occasion. Crushing debts rest on the immense piles of stone and brick, with their imposing turrets and—gingerbread. Then the students get loftier ideas. They must have club-houses and society halls and gay boats and all manner of expensive things.

Their tuition does not cost them much; but still their connection with the school costs them a sum far in excess of propriety. The sweet old simplicity of student life thus takes on a smack of artificiality and hollowness. Luxuries become necessities, and no wonder the bills reach alarming aggregates. A student of meager means does not like to be wanting in gentlemanly liberality, and so he says nothing to the extravagant devisings of his fellows. Or for students who dare to stand alone when they know and feel that they are in the right! Where is the gentlemanliness of a senior at college spending $50 or $100 for non-essentials, when his mother's path would be smoothed, and her table better supplied, by a wiser and more Christian-like application of the same sum?

We hold that the rage for grand educational edifices is in the wrong direction. The universities of Germany were never built up by the masons, but by piling the modest halls with princely minds. Let the money go to getting and exciting brains. The University of Berlin, as a building, is more unattractive than one of our city storage-houses; but what splendid minds are among the two hundred teachers that impart knowledge to the two thousand young men from all the continent and islands! Why care for the brown-stone palaces if only intellectual wealth and royalty be found? Many of the university buildings in Europe are hardly equal to some of our barns; but they have a splendid history behind them, and their foundations are as firm as Ehrenbreitstein or Gibraltar. Let education be cheap, we repeat, and let it be *education*.

CHANGE OF TIME.—Rev. John Pipes, presiding elder of the Shreveport district, writes suggesting a change of time in the Louisiana Conference from the seventh of January to some time in December. We do not propose to open the columns of the ADVOCATE for a discussion of the subject. The brethren can make their representations direct to the Bishop who is to preside, and he will act as his judgment may dictate. As a rule, we doubt the expediency, however, of disturbing the arrangements made as to time or place. As far as the ADVOCATE and publishing interests are concerned, the time appointed suits better than any other.

BY A CARD in another column it will be seen that the next session of the Southern University, Greensboro, Alabama, opens October 1. There is no better place to send our boys than this—an able faculty, the location healthful and accessible, and the social influences refining and religious. It is a Methodist institution, and especially under the control of the Alabama Conference; but it is entitled to our patronage on the ground of its superior merits. Think about it, and get the boys ready and send them. The terms are, if anything, unreasonably low.

WE ONCE MORE call attention to the notice, on our eighth page, of the Lakeshore camp meeting, which opens on Friday, August 1. Be sure and arrange for tents or board beforehand. Meals can be obtained at the public boarding tent on reasonable terms, say $1.50 per day, but lodgings will be more difficult to obtain unless special arrangements are made in advance of the meeting. Abundant provision will be made for the free entertainment of ministers of the gospel, and we hope to see a large company of them there.

WE HAVE RECEIVED the programme of commencement exercises of Chappell Hill Female College, Chappell Hill, Texas. The president is our old friend, Rev. E. D. Pitts, well known in Louisiana and Alabama as an experienced and competent teacher.

WE ARE glad to learn that the commencement exercises of the Wesleyan Female Institute, Staunton, Virginia, were of a very interesting character. Bishop Doggett preached the annual sermon. We believe there were ten graduates.

THE honorary degree of doctor of divinity was conferred upon the Rev. J. B. Cottrell, of the North Mississippi Conference, at the recent commencement of the Washington and Lee University, Virginia. He is worthy of the honor.

NO ONE is so entirely surrounded by labor but that he can talk to God at the same time in his heart.—*Thomas a' Kempis.*

## Morals in Austria.

From "Austrian Notes," by Round, in the *Independent*, we make the following extract:

I have wondered how the Austrians have come to regard life so composedly, and have sought to see cause and effect in the accident of climate and modes of life, in ethnological peculiarities or religious training. I have come to the conclusion that, while all these have affected the character of the people, they have all combined to influence them not to think. The peculiar admixture of races has developed a people of great physical beauty, at the expense of mental deterioration. The mode of life, full of excitement, characterized by existence in crowds, has been precisely of the nature to stifle serious thought, and the prevailing religion has had a similar tendency. The animal part of the man has fed upon the spiritual; and the result is a people of wonderful physical development, with dwarfed understandings—weak in morals, irresponsible, aimless. The system of government seems rather an effect than a cause.

It is surprising what a low state of morals exists here. One sees it in every relation of life, but it is most manifest in the utter disregard of truth and chastity. The Vienna shopman would lie a Yankee peddler out of countenance; which is saying a great deal. Your bootmaker promises you a pair of shoes on Wednesday, and knows all the while he can't get them done till Wednesday week. You remonstrate with him; and he swears that his youngest child has been at the point of death, when it turns out that he is a forlorn and solitary bachelor. Even the superstitions of the church have lost power to make the people truthful. I know of a lad who was bribed with a gold watch to make his first confession; and he openly avows that, to be rid of the trouble of reviewing his whole life, he told the priest that he had been confessed three months before. This with the horrid pains of purgatory sounded in his ears. My servant goes out to buy me cigars, and is furnished with money at the rate of twenty kreutzers each. I find the cigars vile beyond description, and learn that she has never paid more than five kreutzers for them. Wherever you turn you are met with this disregard for truth. Vows are made at the altar in marriage, and forgotten in less than a twelve-month. Adultery is openly and shamelessly practiced. Prostitution is licensed and regarded among the trifling misdemeanors. There are, of course, many noble, chaste women; but their lives only make the general impurity the more conspicuous. The percentage of illegitimate children is enormous—I think only equaled by Rome.

## Southern University—Alabama Conference.

MR. EDITOR: At our last session the Conference pledged itself by vote to raise, during the year, at least $1,000 for the Southern University, referring the matter to the presiding elders for collection, without dividing the amount to the several districts. At the late commencement at Greensboro the board of trustees called attention to the above facts, and requested the presiding elders, several of whom were present, to act as a committee to divide the amount equitably among the several districts, and urge the collection of the same according to the design of the Conference. The following is the assessment to each district:

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|---|---|
| Mobile | $150 00 |
| Demopolis | 120 00 |
| Selma | 150 00 |
| Greensboro | 120 00 |
| Montgomery | 140 00 |
| Union Springs | 120 00 |
| Eufaula | 130 00 |
| Camden | 60 00 |
| Marion | 60 00 |

This amount, the Conference judged, was needed to keep the university in successful operation and further the ends of education within our bounds. The Alabama Conference has now under its patronage no other male college, and surely we have here, as a church and Conference, a very dear interest at stake; yea, I look upon the Southern University as almost essential to our existence and success as a church and Conference in this section of country. If the members of the Conference and membership of the church could have been present at the late commencement exercises, and beheld the array of young men gathered there, pious and promising, twenty-four of whom are either ministers or preparing for the ministry, surely they would rally to the support of this institution with a unanimity and zeal hitherto unknown. We have here a worthy and able faculty, some of whom are actually making sacrifices to serve the church in their present positions, for they are not only in labors abundant, but they are really receiving less compensation than many of us who are in the regular work, and to my certain knowledge they would prefer the ranks of the regular pastorate. Let the church everywhere rally to their support and sympathy; and it is to be hoped that the presiding elders will take hold of this matter with zeal and see to it that the amount is raised, and let us have a university in fact, and one of which the church will be proud. We want next year at least two hundred pupils, and it is only for the church and the preachers of the Conference to will it and the work is done.

A. H. MITCHELL.

DURING the winter the Germans of Cincinnati formed an association called the Acclimatization Society. They contributed money and sent a man to Europe, who has just returned with a cargo of fifteen hundred birds. The cost of importation is a little over $2 for each bird. The finches are the most numerous in the importation. Besides these there are green birds, quails that sing, starlings, larks, blackbirds, thrushes and redbreasts. Nearly all the birds are better singers than our native birds, and they are equally fine in plumage. The society proposes to make a still larger importation this year, with a view of getting enough birds to make them all feel at home.

## Mansfield Female College.

COMMENCEMENT.

MR. EDITOR: The annual examination of Mansfield Female College closed its exercises on Wednesday, the twenty-fifth day of June. The Rev. Robert Randle and the writer of this notice were present from the first day of the exercises until the close; and we feel that it is due the president, Rev. C. B. Stuart, A. M., and his splendid faculty, to say that never did we witness so candid and thorough an examination anywhere. The name of each young lady is drawn by the teachers; and the pupil is required to draw from another box a slip of paper upon which is designated any part of the study upon which she is to be examined. Entirely removed from her class, she is put upon the stand and subjected to a thorough test. It is no superficial work. Each pupil stands wholly upon her acquaintance with the subject. The training and instruction in this institution is so uniform and practical that the pupils familiarize themselves with the principles of science. They evinced great proficiency in various branches of natural science, mathematics, and also in the Latin and French languages.

Poetic recitation, on the part of the undergraduates, was a complete success. The concert, conducted by Madam Poythress, was more than simply an entertainment—it was a fair exhibit of musical training and culture; and it clearly showed that Madam Poythress is not only possessed of a very high order of musical attainments herself, but she possesses the happy art of imparting instruction and training others in the science of music. The audience was large and respectful, and the young ladies acquitted themselves with a great deal of honor.

On Wednesday (commencement day,) long before the hour arrived for the exercises to commence, a stream, as it were, of living human beings was seen moving in the direction of the spacious hall, where there was to be a feast of "fat things." The gray-headed sire and noble matron, manhood, youth and beauty mingled in one vast throng. Five essays from the alumni were delivered, which showed vast and varied research, and for elegance of style and diction each one was complete in itself.

The scene closed by an appropriate address, delivered by Captain T. F. Bell, of Shreveport, Louisiana. His speech was dignified and manly. In the outset he referred to the political condition of the country—its Gethsemane-like suffering, reeling under the weight of exhaustive oppression, its heavy cross, and crown of lacerating thorns. He then turned upon female education, consisting not only in high mental culture, but mental culture itself refined, and completed in imitation of the sublimity of the life and teachings of Christ.

And now, Mr. Editor, from my personal acquaintance with President Stuart and his corps of teachers, the location, situation and character of the institution, permit me to commend it to a generous, patronizing public. No one need send their daughters out of our own State to secure for them a finished education. Mansfield is a home institution—it is our college, under the auspices of the Methodist Episcopal Church South and the Annual Conference of the State of Louisiana. It is the head and center of female education for the State. It affords every facility for a thorough education. The discipline is firm, but mild and generous. The course of instruction is thorough and varied. The moral influence is decidedly wholesome, but not sectarian.

Respectfully submitted.

N. M. SKIPWORTH.

DR. WALKER, of Galveston, attended the recent commencement of Marvin College, Waxahachie, Texas, and writes of it to the Galveston *Advocate*. We congratulate President Pugh. Among other things Dr. Walker says:

Marvin College is a mixed college of boys and girls; but there is no association except in recitation, and no visiting allowed during college terms. The students, male and female, compose a fine-looking and healthy body of young people.

President Pugh is ably assisted by a corps of some five professors. The college numbers over one hundred students. Waxahachie, the site of the college, is in the rich county of Ellis—a most healthy and beautiful location. The college is well located, is ably officered; is judiciously conducted, has a most hopeful future. It may be most safely recommended to the patronage of the good people of Texas.

Our friend, President Pugh, is a ripe scholar and an experienced teacher—the right man in the right place. On the evening of the commencement day we had the pleasure of uniting him in marriage to a most estimable lady, who, we take for granted, is a Methodist and a member of the church; we know, at least, she took a *Pugh*. Long may they flourish, and may their shadows never grow less.

THE Rev. C. C. Goss, says the *Methodist*, threw a flood of light, last Monday, on the question of the decline of Methodism in New York, which has been debated for some time in the Preachers' Meeting of this city. Taking the number of Methodist churches as an index of our position, it appears that we had not in 1870 as many as we had in 1850. The number in 1870 stood at thirty-nine; in 1850 it stood at forty. In 1870 the Protestant Episcopalians reported seventy churches in New York; the Presbyterians fifty-two; the Methodists thirty-nine; the Baptists thirty-eight, and the Catholics thirty-nine. Relatively to population we have certainly declined since 1850, for the city is far more populous now than it was then. The presumption is that we have declined absolutely (a thousand or so) since 1855, but this point must be settled by further examination.

REV. LOVICK PIERCE, D. D.—We were deeply pained a few days ago, says the *Southern Christian Advocate*, by a paragraph from one of the Columbus papers, mentioning the dangerous illness, in that city, of this loved and venerated man. We have anxiously awaited later and more definite information, but up to the time of going to press none has reached us. The wonderful power of resistance to the assaults of disease hitherto displayed by Dr. Pierce's physical frame, and his marvelously rapid recuperation, lead us to hope that we may soon hear of his recovery from the illness which now causes us the deepest solicitude. Our readers will join us in earnest prayer that the grand old man may still be spared many years to bless the church with his presence and pulpit ministrations.

DEATH OF REV. DR. DAWSON.—The *Southern Christian Advocate* announces the death of Rev. Dr. Thomas H. Dawson, at Glennville, Alabama, on the nineteenth of June. He was a local preacher of eminent usefulness, and his death will bring sadness to many hearts.

A LITTLE GIRL, who had great kindness of heart for all the animal creation, saw a hen preparing to gather her chickens under her sheltering wings, and shouted earnestly: "O! don't sit down on those beautiful little birds, you great ugly, old rooster!"

THE North Carolina *Advocate* reports the death, on the eighth ultimo, of Rev. William Holmes, who is said to have been the oldest Methodist minister in North Carolina, having been a Methodist preacher for fifty years.

SOME QUESTIONS very naturally suggest themselves to an inquiring mind. An amateur farmer wonders "why, on all this fair earth, the ground is bottom side up, so that it must be turned over with a plow before corn can be raised?"

AMONG the extraordinary animal remains discovered by Prof. Marsh in the eocene beds of the Rocky mountains are those of an animal nearly the size of an elephant, and furnished with enormous hoofs.

REV. ROBERT FOX, of the Western Virginia Conference, died July 1.

## MARRIED.

PUGH—HASS.—At the Methodist church, on Thursday evening, June 12, 1873, by Rev. J. B. Walker, D. D., of Galveston, Rev. J. M. Pugh, president of Marvin College, and Miss Leonora E. Hass, of Waxahachie.

MASSEY—BALLAS.—In the Methodist church Summerfield, Alabama, July 9, 1873, by Rev. A. D. McVoy, Mr. John Massey to Miss Nanie F. Ballas, both of Summerfield, Alabama.

JACKSON—CRENSHAW.—At the residence of Mr. Mullins, in Grenada, Mississippi, on the ninth of July, by Rev. S. H. Brewer, Mr. Joseph H. Jackson, of Sardis, Mississippi, and Miss Mary E. Crenshaw, of Garner station, Mississippi.

PIPKIN—WILSON.—At the residence of the bride, June 5, 1873, by the Rev. Thomas Clinton, Mr. Henry W. Pipkin and Mrs. Mary J. Wilson, all of St. Helena parish, Louisiana.

TAYLOR—SALTER.—By Rev. W. A. Montgomery, at the house of Mrs. Matilda Howard, Autauga county, Alabama, July 3, 1873, Mr. L. Tyus Taylor and Miss Anna L. Salter.

## Agent's and Publisher's DEPARTMENT.

### Acknowledgments of Letters and Funds

RECEIVED BY MAIL,

**For the Week Ending July 12, 1873.**

A—American News Company, R. C. Armstrong two letters, Applegate, Pomisford & Co., Edwin Alden two letters, W. F. Ashley $10, American Sunday School Union.

B—Bloomin & Pease, J. E. Bradley, Jeneatie M. Barrow $2, B. W. Brown, R. H. Rugby $10, J. M. Black, John Bishop & Co., Henry P. Bowen, Horace Bishop, P. H. Bridges, S. R. Brewer, Milton Bradley & Co. two letters, S. B. Buckingham.

C—W. J. Carlton, J. S. Clower, Thomas S. Collier, Baxter Clegg, W. W. Campbell, B. Cannon $1, M. M. F. Carmichael, S. P. Collins $6.50.

D—J. A. Duncan $175, W. A. Daniels.

E—A. T. Edwards, Leon Ellzey, Mrs. Dr. Ewing $1, J. F. Evans.

F—Ed. Fleicher, E. N. Freshman two letters $151.31, Miss O. L. Fravel $1.50.

G—W. A. Gill, Thomas L. Gladney $10, F. H. Carloss $1.50, Joseph Horton, Gould & Lincoln.

H—George H. Howard, W. O. Hunsley $11, Holloman Bros., W. H. Hill, J. F. Heinatz, Mrs. M. M. Hays, L. E. Hill, Bythel Haynes two letters $17.95, W. E. Hollomon & Co. $5, J. P. Hays 50 cents, Hitchcock & Walden two letters, M. R. Hayes, J. R. Holmes $12, J. E. Hollingsworth.

J—W. H. Jordan, H. F. Johnson, Stephen Johnson.

K—Kittrell & Parnell.

L—M. H. Lack $10.21.

M—J. W. Martin, O. M. Marsh $5, H. K. Miles $1.25, Thomas F. Mangum $3, John S. Moore, Joseph W. Medlock $25, A. H. Moss exchange, Richard H. Martin 75 cents, Elijah H. McKinstry, Jas. M. McKee.

N—Thomas Nelson & Sons, J. Nicholson two letters 25 cents, William Nicholson.

O—James Ormond.

P—E. D. Pitts, Lawson D. Powers, S. A. Pilley, G. J. Penn, Zenas Preston, J. O. Powlis.

R—A. H. Redford, E. E. F. Ross, Joseph Ripley.

S—Scribner, Welford & Armstrong, H. A. Strode, L. R. Simmons & Co., Sloat, Woodman & Co., Sheffield & Stone, J. Shreiner, C. B. Stuart.

T—F. K. Tadson, C. W. Thomas $19, H. H. Thompson.

U—United States Publishing Company.

V—W. G. Veal.

W—Miss A. L. Woodward 35 cents, G. H. Wilson, George Woods & Co., W. H. Willey $10, George Wellans, J. J. Wilks, John D. Wickersham, J. L. Williams, James L. Wright, S. M. D. Webb, J. E. Ward, D. J. Wright, J. M. Wesson.

THE WEEKLY WATCHMAN, LITTLE ROCK, ARKANSAS.—Under contract with E. H. Rotchkiss, editor and proprietor, the subscribers of the *Watchman* will be furnished with the NEW ORLEANS CHRISTIAN ADVOCATE during the time of the suspension of said paper, being *thirty-six weeks* further, as agreed upon, or until notice thereafter.

MR. E. E. F. ROSS, our resident advertising agent, is now on a brief tour through the West and North, and we commend him to the attention of our patrons, and shall be thankful for courtesies extended to him. They are assured that Mr. Ross has no other business, but devotes his entire time to the paper, and is entitled to all the consideration of one of its business corps.

TRAVELERS for the East and North will find the route via the Illinois Central railroad to be one of the best. Colonel J. T. Tucker, at the office of the company, 26 Carondelet street, will furnish all information.

THE GRAND CENTRAL HOTEL, Broadway, New York.

BOSTON AND MAINE RAILROAD.—Travelers going East this season will find an especial attraction in the accommodations of the above-named road. Improved springs for wheel and bolster to annihilate the jolting and thumping of the cars when rolling along at forty miles an hour; patent couplings to prevent the jerking, neck-breaking sensation which used to afflict the passenger when the train started, as well as to insure greater safety; luxurious cushions and easy arm-rests, improved and approved ventilators. The object of the managers has been to attain the greatest amount of comfort possible by the use of modern appliances, and to render the cars cheerful and pleasant. Their elegant parlor cars, built for the present season, are run on eight wheels. They are supplied with the vacuum or air brake, and the Miller platform and coupler. With the latter there is also a double chain coupler to prevent the cars being separated while going around curves at a high rate of speed. The wheel springs are double elliptic, while the bolster springs are a new pattern of spiral-coiled steel. The interior is separated into four apartments for passenger seats—the main saloon, which has twelve chairs, of a most easy pattern, and six small seats; while the three state-rooms have sofas for two, four and six passengers respectively. The windows are of French plate glass, four feet wide and thirty-eight inches high. Howard's patent ventilators are used in the elevated roof and at the ends, and in these is inserted a fine wire netting to keep the apartments free from cinders, and the sides are of ornamented glass. They have built nineteen new passenger cars, four of which are these superb parlor cars, besides which they are adding five hundred freight cars and ten engines to their rolling stock this season.

WESLEYAN FEMALE INSTITUTE, STAUNTON, VIRGINIA.—We take pleasure in directing attention to the advertisement of this popular seminary for the education of young ladies. Located at the city of Staunton, in the center of the far-famed Shenandoah valley, and commanding many facilities that contribute to the mental and physical health of its pupils, it presents great attractions. The buildings are spacious, and situated on an eminence from which can be taken in at a glance the grand and picturesque scenery of mountain and vale on either side, and the beautiful valley stretching out north and south. The grounds are laid off into walks, and ornamented with shrubbery, flowers and trees, constituting a delightful and healthful promenade and pleasure resort for the pupils. We learn that the board of teachers and officers is composed of over twenty, each competent for the position he or she holds. The list of students comprises over one hundred young ladies from fifteen Southern States, who enjoyed the advantages of this institute during the past year. We commend it to the favorable attention of our readers.

THE Practical Pocket Commentary and Bible Dictionary, a reprint in full of the great work of Rev. Robert Jamieson, D. D., Rev. A. R. Fausset, A. M., and the Rev. David Brown, D. D., professor of theology, Aberdeen, is recommended by Bible critics of all denominations, both in Great Britain and this country. A copy of the above work has not been received at this office, but we clip the following commendatory notices:

"The commentary brings together the result of a good deal of modern scholarship, and English readers of moderate means will probably find this the best commentary of the whole Bible within their reach."—*Christian Intelligencer, New York.*

"The authors' names are a pledge for the learning, ability and evangelical orthodoxy of the work."—*Christian Advocate, New York.*

THE WAUKESHA BETHESDA MINERAL WATER.—We call attention to a change in the agency of the Bethesda mineral water. Mr. J. C. McAllister has succeeded Mr. Hull, and is now the sole agent for Louisiana, Mississippi, Alabama, Georgia, South Carolina, Florida, Texas, Arkansas, Mexico and Cuba. Mr. McAllister will supply parties in any of the above-named States with the Bethesda, on liberal terms, at wholesale.

OVER the Iron Mountain and Chicago and Alton railroads passengers can reach Chicago, and the North and East, in as quick time and by as comfortable a route as may now before the public. Tickets for sale at the office in this city, corner of Camp and Common streets.

WE SEE that Procter & Gamble's EXTRA OLIVE SOAP is becoming very popular in our city. Its quality, we know, is superior, and being nicely perfumed, we are not surprised that consumers prefer it, and that it has a large sale.

COLGATE & CO.'s new perfume for the handkerchief, "CASHMERE BOUQUET," will be appreciated by all who have enjoyed the delicate and peculiar fragrance of their toilet soaps of the same name, which is so universally popular. je21 1y

## *BUSINESS NOTICES.*

PROFESSIONAL and amateur musicians should examine the Combination Solo Stops, found only in GEORGE WOODS & CO.'s ORGANS.

THE ÆOLINE.—A most delicate, soft or breathing stop.

THE VOX HUMANA.—A baritone solo, not a fan or tremolo.

THE PIANO.—A beautifully-toned piano, which will never require tuning. See advertisement in another column. je12 3m

HAMILTON'S BUCHU AND DANDELION is taking the place of all other diuretic remedies. The intrinsic merit of the preparation has gained for it a deserved reputation as the best remedy for all diseased conditions of the kidneys and liver ever presented to the public. Any physician can tell you that the ingredients in this preparation form a valuable alterative and blood purifier. Buy the remedy of Frederickson & Harte and E. J. Hart & Co., New Orleans. my22 2m

OCEAN SPRINGS.—The most pleasant watering-place we have ever found is Ocean Springs. In our travels North or South we have found no place at which we have been so comfortable as there; and we may say to persons visiting the seashore and wishing to find a quiet, home-like house, with an excellent table and moderate charges, that they will find the house kept by Mrs. D. T. Chamberlin to suit them as well as any we know of. jy3 3t

PIERSON & HEWS, fine Clothing, Shirts and Furnishing Goods, Rand 15 Camp street, opposite City Hotel, New Orleans, Louisiana. We invite visitors from the interior to examine our stock and prices. We claim to sell first-class goods as low as can be afforded and live. We sell the celebrated Shoulder-Seam Shirts, warranted to fit, wear and give satisfaction. Liberal deduction made to Clergymen, and their trade solicited. je27 1y

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|---|---|
| Assets | $21,000,000 |
| Income | 11,000,000 |

Branch office—33 CAMP STREET.

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fe13 1y

BEST AND OLDEST FAMILY MEDICINE.—SANFORD'S LIVER INVIGORATOR, a purely Vegetable Cathartic and Tonic, for Dyspepsia, Constipation, Debility, Sick Headache, Bilious Attacks and all derangements of liver, stomach and bowels. Ask your druggist for it. Beware of imitations mh27 1ycow

USE DR. HENRY'S WORLD'S TONIC AND BLOOD PURIFIER.—It is the great household remedy, pleasant to take, yet potent for the prevention and cure of diseases. It is better than Bitters, Cordials, Buchu or Sarsaparilla. Sold by druggists. jy18 1y

A PERFECT RENOVATOR of the system, carrying off the vitiated bile without the aid of calomel or any mineral medicine. Simmons' Liver Regulator is entirely vegetable and harmless, and may be taken by any one. jy17 1t

DR. HENRY'S ROOT AND PLANT PILLS.—Mild yet thorough; no nausea or griping; entirely vegetable; great Liver remedy. Price, 25 cents. Sold by druggists. jy10 1y

MRS. WHITCOMB'S SYRUP.—The great soothing remedy. Price only 25 cents. Gives rest to the mother and health to the child. Sold by druggists. jy18 1y

TWELVE SAMPLES (postage free) for fifty cents. Sells for $10. H. L. WOLCOTT, 181 Chatham square, New York. je26 1y

*NEW ADVERTISEMENTS.*

## WHITWORTH FEMALE COLLEGE,

BROOKHAVEN, MISSISSIPPI,



ON THE NEW ORLEANS, JACKSON AND GREAT NORTHERN RAILROAD, one hundred and twenty-eight miles from New Orleans, will reopen on the TWENTY-FOURTH OF SEPTEMBER NEXT.

The health is good, discipline firm but parental, instruction thorough, and economy in dress enforced. The expenses are as low as the advantages given will allow.

The Director of the Music Department, Prof. ECKHARDT, is unexcelled. Madame JULIUS, an accomplished Parisian lady, has charge of French and the ornamental branches.

During the past term there were Thirteen in the Faculty, and Two Hundred and One pupils in attendance, over one hundred of whom boarded in the college.

All the branches of a thorough education are taught, including the Languages, ancient and modern; also the higher mathematics.

Particular attention is paid to Spelling, Writing, Reading and Composition; also to the neatness, good manners and morals of the pupils.

For a catalogue address

REV. H. F. JOHNSON, President, Brookhaven, Mississippi.

jy17 tf

WESLEYAN FEMALE INSTITUTE, STAUNTON, VIRGINIA,

will begin its Twenty-fourth Annual Session SEPTEMBER 25, 1873.

REV. WILLIAM A. HARRIS, President, with an able corps of twenty-three Teachers and Officers. Thus this no college for young ladies ranks higher. Science and Literature are taught by graduates of our first universities and colleges. Modern Languages taught and spoken by European teachers. Music by seven professors and teachers, among whom are two of the most cultivated teachers of vocal music in the South.

This is one of the healthiest climates in the world. Those who come here from the South, with feeble constitutions, chills and climatic diseases, are entirely restored.

Buildings elegant—fanned by the purest breezes, and commanding the most magnificent rural and mountain scenery, making it one of the most delightful college homes in the Union.

The last session One Hundred and Eleven young ladies attended this school as boarding pupils, from fifteen Southern States.

**Extracts from Testimonials.**

*From Bishop D. S. Doggett, D. D.*

The Wesleyan Female Institute, located in Staunton, Virginia, under the presidency of Rev. W. A. Harris, is, in my judgment, one of the best institutions for young ladies in the South. I have occasion to know and appreciate its value by the advantages enjoyed by one of my daughters, now a pupil there. Its course of study is ample, its faculty accomplished, and its instruction both solid and elegant. Its personal accommodations are all that can be desired for health and comfort or taste. No location could be more eligible, no scenery more magnificent, no atmosphere more salubrious. Not the least of its merits is that sacred regard for religious training, without which no female college especially would be a blessing.

D. S. DOGGETT.

*From Bishop E. M. Marvin, D. D.*

The Wesleyan Female Institute is an honor to the church. Instruction is thorough. All classes stand high. In music advantages are offered of a very high order. The most talented professors are employed, and neither pains nor expense are spared to make this department eminent.

E. M. MARVIN.

*From Prof. F. H. Smith, M. A., L. L. D., University of Virginia.*

The Wesleyan Female Institute, at Staunton, deserves the brilliant success it enjoys. It has a good corps of teachers, a beautiful situation and excellent management. Having had a daughter under Mr. Harris' care during the present session, my observation leads me to believe this school to be one of the best of the female seminaries which adorn our State. The halls of the Wesleyan Female Institute should be filled to overflowing with pupils from all our Southern States.

FRANCIS H. SMITH.

**Terms for the Entire Collegiate Year.**

Board and tuition in the Collegiate course, $240. Music and other extras moderate. For catalogue of fifty-four pages address

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jy17 tf

SOUTHERN UNIVERSITY, GREENSBORO, ALABAMA.

The next session of this institution will open OCTOBER 1, 1873.

It offers every facility for the education of young men in the Literary and Scientific department; also in Law, Medicine and Theology.

The entire expense per annum, for board, tuition, etc., is from $160 to $212. For particulars or catalogue apply to

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jy17 6t

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Ten volumes. One Dollar each. Acknowledged to be the best and cheapest Commentary on the whole Bible extant. By the Rev. Drs. JAMIESON, FAUSSET & BROWN. Sold only by subscription. Agents wanting territory address

BLACKALLER & TURNER, jy17 1y Room 9, Lakeside Building, Chicago, Ill.

GRAND CENTRAL HOTEL, *BROADWAY, NEW YORK.*

H. L. POWERS, PROPRIETOR. jy17 1f

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C. S. MUNSON, MANAGER.

This splendid hotel, rebuilt on its former site, was thrown open for the reception of guests April 10. Its exterior is grand and imposing, its appointments unique and magnificent throughout, and its management unsurpassed. jy10 1f

WANTED, BY A YOUNG PERSON, A situation in a plous family to wait on a Lady and make herself generally useful. Address C. M., 369 Howard street, New Orleans, La. jy10 2t

AGENTS—ADDRESS COWAN & CO., Eighth street, New York, for best-selling Book published; $30 a week and expenses. Salary or commission. jy3 12t

$5 TO $20 PER DAY.—AGENTS Wanted.—All classes of working people, of either sex, young or old, make more money at work for us in their spare moments, or all the time, than at anything else. Particulars free. Address G. STINSON & CO., se12 1y Portland, Maine




THIS UNRIVALED SOUTHERN REMEDY is warranted not to contain a single particle of MERCURY, or any injurious mineral substance, but is

PURELY VEGETABLE,

containing those Southern Roots and Herbs which an all-wise Providence has placed in countries where Liver diseases most prevail. It will cure all diseases caused by Derangement of the Liver.

THE SYMPTOMS of Liver Complaint are a bitter or bad taste in the mouth; pain in the back, sides or joints, often mistaken for Rheumatism; sour stomach; loss of appetite; bowels alternately costive and lax; headache; loss of memory, with a painful sensation of having failed to do something which ought to have been done; debility; low spirits; a thick, yellow appearance of the skin and eyes; a dry cough, often mistaken for Consumption. Sometimes many of these symptoms attend the disease, at others very few; but the Liver, the largest organ in the body, is generally the seat of the disease, and, if not regulated in time, great suffering, wretchedness and death will ensue. This

GREAT UNFAILING SPECIFIC

will not be found the least unpleasant. For Dyspepsia, Constipation, Jaundice, Bilious attacks Sick Headache, Colic, Depression of Spirits, Sour Stomach, Heart-burn, etc.,

**Simmons' Liver Regulator or Medicine**

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Price, $1. Sold by all Druggists. se19 1y

MERCHANTS' MUTUAL INSURANCE CO. OF NEW ORLEANS, NO. 101 CANAL STREET.

**Nineteenth Annual Statement.**

In conformity with the requirements of their charter the company publish the following statement:

Premiums received during the year ending May 31, 1873, including unearned premiums of the previous year:

| | |
|---|---|
| On fire risks | $731,695 30 |
| On marine risks | 92,630 18 |
| On river risks | 182,563 44 |
| Total premiums | $1,007,088 92 |
| Less unearned premiums | 202,675 00 |
| Net earned premiums, May 31, 1873 | $804,413 92 |

Losses paid:

| | | |
|---|---|---|
| On fire risks | $132,708 38 | |
| On marine risks | 48,149 47 | |
| On river risks | 63,511 21 | |
| Taxes | 23,802 92 | |
| Reinsurances and return premiums | 61,041 63 | |
| | $329,266 61 | |
| Deduct interest, less expenses | 17,775 31 | 611,191 33 |
| Profit | | $192,922 59 |

The company have the following assets:

| | |
|---|---|
| Real estate | $128,371 15 |
| City bonds | 307,050 00 |
| Bank and railroad stocks | 21,188 00 |
| Notes secured by mortgage | 404,252 30 |
| Notes secured by pledge | 153,408 72 |
| Bills receivable | 46,673 79 |
| Premiums in course of collection | 101,908 36 |
| State bonds | 1,500 00 |
| Insurance stocks | 1,800 00 |
| Stock of Vallette Dry Dock Company | 19,800 00 |
| Stock of Levee Steam Cotton Press | 2,300 00 |
| Stock of Marine Dry Dock and Ship Yard Company | 4,000 00 |
| Harbor Protection Company | 1,500 00 |
| St. Louis Hotel Association | 5,000 00 |
| Mortgage bonds Turners' Association | 2,000 00 |
| Mortgage bonds Odd Fellows' Hall | 5,000 00 |
| Judgment on mortgage notes | 6,000 00 |
| Cash on hand | 171,417 14 |
| New Orleans, Florida and Havana Steamship Company | 3,000 00 |
| Total | $1,390,209 46 |

The above statement is a just, true and correct transcript from the books of the company.

PAUL FOURCHY, President.

H. W. NOTT, Secretary.

STATE OF LOUISIANA, Parish of Orleans, City of New Orleans.

Sworn to and subscribed before me the ninth day of June, 1873. P. CHS. CUVELLIER, Notary Public.

At a meeting of the Board of Directors, held on the ninth day of June, 1873, it was resolved to declare a Cash Dividend of FIFTEEN PER CENT. on the net earned participating premiums for the year ending May 31, 1873, payable on the third Monday of July next.

Also to pay to the stockholders, on demand, interest at the rate of ten per cent. per annum on their stock.

**Directors.**

| | |
|---|---|
| P. Maspero, | David McCoard, |
| S. Z. Rell, | L. F. Generes, |
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## The Child's Corner.

### THE GOAT AND THE SWING.

BY J. T. TROWBRIDGE.

A little story, with a moral
For young folks who are prone to quarrel.
Old folks are wise, and do not need it;
Of course they therefore will not read it.

A widow goat one day had found
His way into her neighborhood.
There, coming to the garden swing,
He spied a most prodigious thing—
A ram, a monster to his mind,
With head before and head behind.

In shape was odd—as heads were most
But without legs it stood between
Two uprights, lofty posts of pine
With footboard ready for a stride.

Though but a harmless ornament
Carved on the seat, it seemed intent
On barring the intruder's way.
While he, advancing, seemed to say
"Who is this early fellow here?
Two heads, no tail—it's ugly, sure!
A most insulting countenance!"
With stamp of foot and angry glance
He curled his threatening neck and stood
Before the pawed-at thing of wood.
"You wriggled as I was going by!
You did not? What? Tell me I lie?
Take that!" And at the swing he sprung
A sounding thump! It looked and swung
And, as he mounted by the blow,
He eyed menacingly to and fro.

"Ha! you will fight?" A quarrelsome chap,
I know you were! You'll get a rap.
I'll crack your skull!" A headlong jump
Another and a louder bump.

The swing, as if with lifelike wrath,
Came running back along the path.
The goat, astonished, shook his head,
Winked hard, turned round, grew mad, and said
Or seemed to say: "You rascal ram,
To pick a fight with me, when I
Do quietly am passing by!
You'll know it soon!" A thundering stroke.
The crashing horns met crashing oak.
Then came a dull and muffled sound.
And something rolled along the ground.
Get up, looked and—appeared to me)
"Your head's too hard!"—and limped away
Quite humbly, in a rumpled coat,
A dunster and a wiser goat.

*Our Young Folks.*

THINGS I WANT TO KNOW.—A boy borrowed his mother's scissors, and left them on the floor when he had done with them, although charged to put them back in their place. He didn't mean to disobey; he merely *forgot*. He went out to spin his top, and when he tired of the sport he put the top in his pocket and ran off. He remembered to pick up the top—I wonder why?

This boy was charged to call at the grocery, on his way to school, and leave an order; but the family waited in vain for their dinner, because the order was not left. The boy was very sorry, but he *forgot*. He remembered, however, to stop on his way home and see about the new skates that were expected at the hardware store. I wonder why that errand was more easily remembered than the other?

I want to know why it is so hard to remember some things and so easy to remember others? I've noticed that the things we remember are the ones we enjoy most, and I wonder if the liking has not something to do with the remembering? And if this is so, are we not to blame for the forgetting? because if we wanted to do right, and meet all our duties, just as much as we want to have a good time, we should not be apt to forget.

Your memory is a sentinel that should be always on duty, and it is a poor excuse for a sentinel to say: "Oh, I was asleep!" He has no business to be asleep, and you should teach him better.—*Little Corporal.*

THE FOOLISH FRIENDS.—In the depths of a forest there lived two foxes who never had a cross word with each other. One of them said one day, in the politest fox language: "Let's quarrel." "Very well," said the other, "as you please, dear friend. But how shall we set about it?" "Oh! It cannot be difficult," said fox number one; "two-legged people fall out; why should not we?" So they tried all sorts of ways, but it could not be done, because each one would give way. At last number one fetched two stones. "There!" said he, "you say they're yours, and I'll say they're mine, and we will quarrel and fight and scratch. Now I'll begin. Those stones are mine!" "Very well," answered the other gently, "you are welcome to them." "But we shall never quarrel at this rate!" cried the other, jumping up and licking his face. "You old simpleton, don't you know that it takes two to make a quarrel any day?" So they gave it up as a bad job, and never tried to play at this silly game again. I often think of this fable when I feel more inclined to be sulky than sweet.—*Children's Hour.*

A CURIOUS WAY OF COUNTING.—Before the missionaries went to Labrador and taught the Esquimaux to use our figures they had a curious way of counting. They only had words for the figures up to 5. Higher figures they expressed in different ways. For the number 6 they would say 2 times 3; for the number 9, 2 times 4 and 1, etc. If a man had caught 20 seals he would say that he had caught a whole man, meaning the 10 fingers and 10 toes, making 20 together. The number 40 would therefore be 2 men, the number 70 would be 3 and a half men.

"FOR THE SAKE OF MY MOTHER." Hooker used to say: "If I had no other motive for being religious I would most earnestly strive to be so for the sake of my mother, that I might requite her care of me, and cause her widow's heart to sing for joy."

ONE of the prettiest of Christmas customs is the Norwegian practice of giving, on Christmas day, a dinner to the birds. On Christmas morning every gable, gateway or barn door is decorated with a sheaf of corn fixed on the top of a long pole, wherefrom it is intended that the birds shall make their Christmas dinner. Even the peasants will contrive to have a handful set for this purpose, and what the birds do not eat on Christmas day remains for them to finish at their leisure through the winter.

IT WAS wittily said that by some Time was thus pictured of old: Time to come had the head of a fawning dog; Time present, the head of a stirring lion; Time past, the head of a biting wolf; so teaching that though silly souls fancy still their best days are to come, yet if they bestir not well themselves in their present ones they will be very miserable, torn and bitten in their future.—*Burgess.*

## Farm, Garden and Household.

### Grafting the Pear on the Hawthorn.

From my earliest advent to the propagating department of the nursery business I have had every facility to discover the reliability of stocks of nearly all kinds. And I would say in regard to the hawthorn *Crataegus Oxyacantha* and buckthorn *Rhamnus Catharticus*, I have worked a few varieties of the pear on both of the above-named stocks with a fair success. But the same varieties worked on the true Angers quince do better, and the trees are far more durable than on either of the thorns named.

The use of the thorn by English nurserymen at one time was more a matter of convenience or economy than for the establishing of a healthy and lasting tree, which it has not the capacity to do. But English nurserymen soon abandoned this practice, and turned their attention to the Angers quince, the only reliable stock for the pear except the pear seedlings themselves. We find many foolish ideas among our brother gardeners on the other side of the big pond, and when they bring these ideas on this side and try to put them into practical operation they themselves become disgusted at their own ridiculous mode of working. This I have seen, and many times laughed heartily when some old brother chip would tell me how he both duped himself and others. I have known a Scotch gardener who persuaded his employer to send to Scotland for one thousand mountain ash (*Pyrus aucuparia*) to graft the pear on. He said that they do it in Scotland to make their pear-trees last forever. The hawthorn and the buckthorn were also tried by this same brother chip. He failed in all. I knew him well, and shall not hesitate to call his name. He was one of the best plantsmen I have ever seen, and practical in almost all the departments of horticulture. His name was Bell. And he often laughed at his own absurdities when he first came to this country. This question of thorn was brought up years ago in the North and West by the most able horticulturists in America; it was discussed at horticultural meetings in Kentucky and elsewhere, and wherever I saw it introduced it was treated lightly. Outside the pear and quince there is no stock adapted to the pear either for vigor or durability.—*James Parker, in Rural Alabamian.*

### Height of Australian Gum-Trees.

The tallest trees growing in the United States east of the Rocky mountains are only about one hundred and fifty feet high. These are some of the pines, among which the white pine (*Pinus strobus*) is conspicuous. The big trees of California (*Sequoia*) are from two hundred to three hundred feet high. None, we believe, exceed three hundred feet, and most of the large trees only have a height of about two hundred and fifty feet.

The Australian gum-trees are still higher, being the highest trees known. The highest of some of these is given by Prof. Mueller, of Victoria, in *Leeman's Journal of Botany*. An *Eucalyptus* (gum-tree) measured by Mr. Pemberton Walcott is about four hundred feet high. This tree is in one of the delightful glens of the Warren river, in western Australia. It is hollow at the base, and it is said that three riders, with an additional pack-horse, could enter and turn in it without dismounting. Mr. D. Boyle measured a fallen gum-tree whose height was four hundred and twenty feet. Mr. G. Klein ascertained the height of an *Eucalyptus* on the Black Spur, ten miles distant from Healesville, to be four hundred and eighty feet. Mr. E. B. Heyne, at Dandenong, found the length of stem of one to the first limb to be two hundred and ninety-five feet, and its diameter at the first branch to be four feet; length of stem from the first branch to where the top was broken off, seventy feet; diameter of the stem where broken off, three feet; total length of stem to where the top portion was broken off, three hundred and sixty-five feet; girth of stem, three feet; from the surface, forty-one feet. Another tree, not far distant, has a circumference of fifty-three feet. Mr. George W. Robinson found one in the back ridges of Berwick with a circumference of eighty-one feet at the distance of four feet from the ground, and he supposes its height to be five hundred feet. This is near the sources of the Yarra and Latrobe rivers.

The Australian gum-trees are of rapid growth, with very valuable wood. A few years ago the French government caused them to be planted largely in Algiers, in northern Africa. Quite recently thousands of them have been planted in California, where, we are informed by Governor Throckmorton, of Texas, they succeed remarkably well. The Governor has lately caused a large number of the seeds of these trees to be sown in Texas, where we shall watch their growth with great interest. The seeds are about the size of a mustard seed, which they resemble. *Prof. S. B. Buckley, in Rural Alabamian.*

SHEEP.—When raised in large flocks they are subject to more diseases than most other kinds of stock, and, when they once become diseased, are harder to cure. We may safely calculate on losing ten per cent. by dogs. Sheep should be kept on dry or upland pasture; they will not do well where the ground is wet. They are hard on grass, eating it down close; should be kept on short pasture, unless it be blue grass. I think every farmer should keep sheep, for I believe in mixed farming. Sheep are now selling at a good price, but five years ago they were hardly worth what the pelts now bring. We must not rush into the business too heavy, and run the thing so far into the ground that all together cannot pull it out. My experience does not agree with the *Rural Sun* in its figures, for my experience proves that they are not re[mu]nerable. I do not believe their dropp[ing] will pay for their feed, unless fed on chips. I would like him to keep a few hundred for us on those terms. I think that keeping sheep on briers and brush is a dear way; they may eat them down if there is nothing else to eat, but to thrive they must have something more substantial. I rather think that the figures in that article are incorrect, unless I am mistaken in my own figures. I say keep sheep, and good ones—but not on brush.—*O. W. W., in Colman's Rural World.*

ROOSTING OUT OF DOOR.—Whether we shall allow our fowls to roost on trees or not depends on the season and also on the bird. In mild, warm weather there can be no objection to allowing those which are healthy and full-feathered to remain out of doors, but they should go in at cold and stormy times. Wet predisposes fowls to various diseases, roup particularly, and exposure to cold requires more animal heat, which must be obtained by additional food. Probably the difference in the amount of aliment required to carry in good condition through a cool autumn two large broods, one of which roosted in the coop and the other in the open air, would be considerable. Again, fowls are creatures of habit, and those permitted to remain out during the favorable weather must be driven in in bad season, entailing much trouble on the breeder. But arrange your houses so that you may throw them all open in the hot nights. This is much less trouble, and, by having buildings that can be made warm in winter and very airy indeed in summer, all the advantages of an out-of-door roost may be secured without its disadvantages.

RENOVATING QUINCE-TREES.—I had in my garden several trees which, for a number of years, had never borne the value of one peck of fair quinces, and I had about made up in my mind to destroy them, when a neighbor called on me and stated that his had been in a similar condition until he took them in hand. First, he trimmed out all dead and useless wood. He then hoed and cleaned away all grass, etc., which tended to retard their growth, giving to them clean cultivation. He then gave them a thorough manuring with fresh horse manure, and from that time his trees had never failed to produce a good crop. I accordingly adopted his course to the letter, and so long as I continued this course I had an abundant supply, and of the finest quality. As mentioned above, it is a very good idea if they would worm them good first before the manure is applied.—*Small Fruit Recorder.*

THINNING FLOWER-BEDS.—As it is an established fact that a thorough thinning out of fruit on a tree causes that remaining to grow to greater perfection, so the same process will apply to plants producing flowers. When the rose-buds are beginning to form, go over the bushes and remove fully one-half, leaving only the largest and best; cut off the bloom as fast as it fades, and you will have finer and larger roses, and the season of bloom be prolonged.

Balsams, started early in heat and planted out when the weather get settled, will begin to bloom in a few weeks. These will bear an unmerciful amount of pruning of their branches, and bloom abundantly for it. When the flowers begin to fade they should be removed, if it is desired to keep up the yield. This process of thinning will apply equally to many other plants.—*Iowa Homestead.*

HOW DUCKS ARE PRODUCED IN ENGLAND.—We find the following statement in an exchange: "The early ducklings that realize such high prices in the London markets are the Aylesbury variety, distinguished by their great size, white plumage and flesh-colored bills. If fed with an unlimited supply of oats, placed in a vessel of water and not allowed much room to swim, the old birds will lay freely in winter; then the eggs should be hatched under hens, and the ducklings liberally fed with slacked oat-meal and fine middlings, and afterward with oats in water. Under this treatment they may be ready for the table in less than two months.

SWEET PEAS.—A skillful cultivator of sweet peas says that if properly grown they will bloom for months; that failure arises from poor soil, sowing too thickly, and not allowing a well-developed and luxuriant growth. The soil should be very rich, and, for a hedge or screen, the peas sown in a row. To keep up the bloom the seed-pods must be promptly removed, as the growth and ripening of seeds will exhaust the strength of the plant. By this process they will bloom all summer and until frost.—*Iowa Homestead.*

CABBAGE WORMS.—Put ten cents' worth of copperas into a sprinkling-pot; put on warm water; let it stand till cold, and sprinkle the cabbage at night before the dew falls. This will do for one hundred or one hundred and fifty heads. Sprinkle the same as you would a floor to lay the dust. The dew at night will wash off the sprinkling water. Sprinkle the cabbages twice or three times a week. Mr. Soudard raised a hundred in this way last year, and I have eaten some of his cabbage, which was nice.

DELICATE CAKE.—One pound of sugar, fourteen ounces of flour, seven ounces of butter, the whites of sixteen eggs, beaten well, two tablespoonfuls of sweet milk, one teaspoonful of cream of tartar rubbed into the flour, one-half teaspoonful of soda dissolved in the milk. Bake in two pans. Put citron in one side if you like. Flavor with bitter almond, or to suit the taste.

KIDNEY WORMS.—*Remedy.*—A correspondent of the *American Farm Journal* says: "Put the diseased hog in a pen by itself. The pen should be warm and furnished with plenty of good, dry straw. Give a dram of pulverized indigo in a bran mash each day until it affords relief. It generally effects a cure in a week or ten days."


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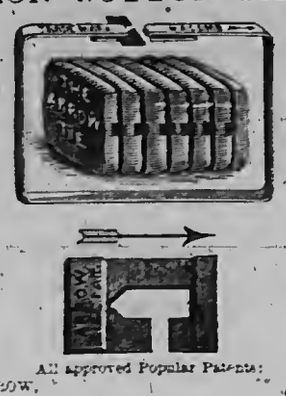
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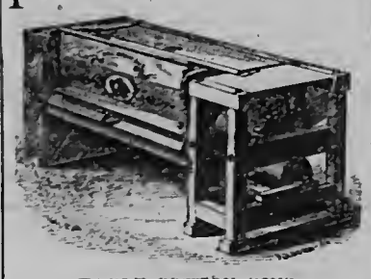
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| Net earned premiums, less reinsurance and return premiums | | 234,152 52 |
| Less Fire, Marine and River losses | $178,139 48 | |
| Taxes, discount in lieu of participation, expenses, etc., less discount, interest, etc. | 55,176 80—233,316 28 | |
| Net profits | | $836 24 |
| Total assets | | $982,423 28 |

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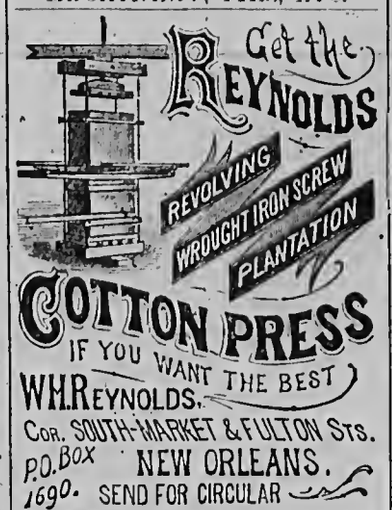
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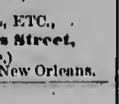
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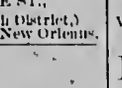
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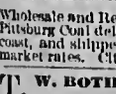
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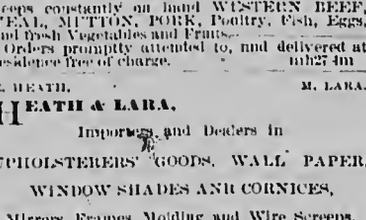
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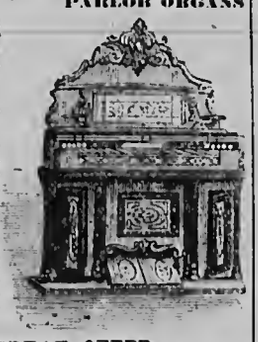
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from $1 to $8 per day; can be pursued in your own neighborhood. It is a rare chance for those out of employment or having leisure time. Girls and boys frequently do as well as men. Particulars free. Address J. LATHAM & CO.,
Jy3 0t 292 Washington St., Boston, Mass.

## MISCELLANEOUS.

# THE CONVERSATION FAN.

**THE LAST AND MOST ABSORBING SENSATION OF THE DAY IS, TO USE A** theatrical phrase, "a great hake." Everybody, to be en regle for the season, and to avoid the proscription of imperious fashion, must have

## A CONVERSATION FAN.

No family circle is complete in social diversions and entertainments without one, and in order to enjoy the pastime it should be distinctly understood that the answers do not numerically follow the questions, but to spice the amusement an answer must be looked for that will afford a fitting response to an interrogatory.

Where a direct answer is not to be found in a direct question, it will be discovered that it furnishes the sequel to a sustained conversation, so that couples can carry on a tete-a-tete, which they may not wish to make audible, by silent indications of numbers.

## THE CONVERSATION FAN

is an infallible remedy against dullness, breaking the spell of silence by a suggestive inquiry, furnishing congenial pleasures for an evening's entertainment, and opening up a novel and ingenious method of whiling away agreeable hours at home, in the promenade, at a party or private gathering.

## ONLY TEN CENTS A FAN.

To be had at Gresham's, Ellis & Bro.'s, Haley's, Kain & Co.'s, R. J. Harp's, and all the Book Stores in the city, and at Piffet's, and issued by

ERNEST TURPIN,
**Nos. 112 and 111 Poydras Street, New Orleans,**
Inventor and Patentee of the celebrated Conversation Fans.
☞ Parties ordering Fifty or more Conversation Fans can have their cards printed on both sides without extra charge. mh6 1y

# D. H. HOLMES,

## DIRECT IMPORTATION OF

# DRY GOODS,

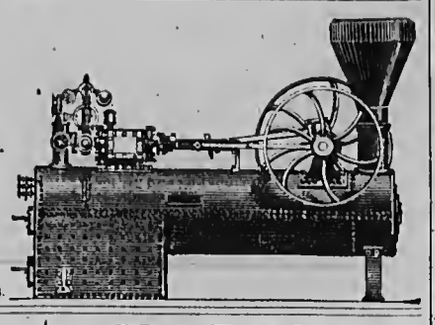
## NO. 155 CANAL STREET AND NO. 15 BOURBON STREET,

## NEW ORLEANS, LOUISIANA.

IMPORTER OF

## Silks, Embroidery, Laces, Ladies' and Children's Suits, Hosiery,

HOUSE-FURNISHING GOODS, MATTINGS, ETC.
mp21 1y

**THE HOADLEY PORTABLE ENGINE.**

EMERY'S COTTON GINS,
**Horse Powers, Rice Thrashers, Etc.**
Rice Cleaners and Scourers,
Cotton Presses, Corn Mills
And Plantation Machinery
Of all kinds.
☞ Send for circulars.
GEO. A. BARNARD, Agent,
ja16 1y **12** Union street, New Orleans.

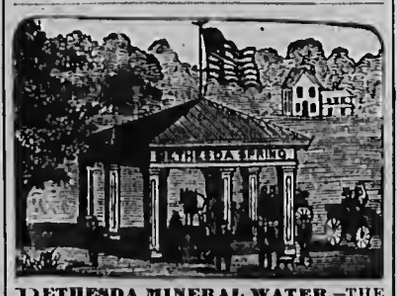
A. C. DANNER & CO., MOBILE, ALA.
WILEY O. TOOMER NEW ORLEANS.

**DANNER & TOOMER,**
COMMISSION MERCHANTS
IN ALL KINDS OF
**Lumber, Timber, Staves and Naval Stores,**
*AND SAW MILL AGENTS.*

RLATCHLEY'S IMPROVED
GENUINE
**CUCUMBER-WOOD PUMPS.**
Widely and favorably known for their valuable qualities: Purity, Durability, Efficiency and Cheapness. Every Farm should have them.

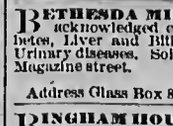
TINGLEY'S PATENT HORIZONTAL
**REVOLVING ICE-CREAM FREEZERS**

are the best and most economical machine of the kind ever made. Send for descriptive catalogue and price lists to
DANNER & TOOMER,
288 Delord street, New Orleans,
General Southern Agents.
Postoffice address—Lock Box 921. ap17 3m




**BETHESDA MINERAL WATER.**—THE acknowledged cure for Bright's Disease, Diabetes, Liver and Bilious Affections, Kidney and Urinary diseases. Sold, wholesale or retail, at 38 Magazine street. H. R. HUFF,
Sole Southern Agent.
Address Glass Box 825. mh6 1y

**BINGHAM HOUSE, PHILADELPHIA,**
**Corner of Eleventh and Market Sts.**
CARLIS' DAVIS, PROPRIETOR.
This popular Hotel being centrally located and accessible by street cars from all depots, makes it a desirable stopping place for travelers. It will be conducted in the same liberal manner as heretofore, it being the intention of the proprietor to maintain the reputation it has always enjoyed, of being in all respects a first-class hotel.
Terms, $3 a day. au8 1y

**BUCKEYE BELL FOUNDRY**
Established in 1837.

Superior Bells of Copper and Tin, mounted with the best **Rotary Hangings**, for CHURCHES, SCHOOLS, FARMS, FACTORIES, COURT HOUSES, FIRE ALARMS, TOWER CLOCK CHIMES, ETC. **Fully Warranted**
*Illustrated Catalogue Sent Free.*
**VANDUZEN & TIFT,**
**102 and 104 East Second Street, Cincinnati**
mh6 1y B. J. WEST, Agent,
115 and 117 Magazine st., New Orleans.

**CARPET WAREHOUSE,**
**17.....CHARTRES STREET.....17**
A. BROUSSEAU & CO., Importers and Dealers, at Wholesale and Retail, in English and American Carpetings; Floor Oil Cloths; Table and Enamelled Oil Cloths; Window Shades; Table and Piano Covers; Crumbs Cloths, in squares or pieces Curtain and Furniture Materials; Brocatelles, Cotelenes, Terries, Reps, Lace and Nottingham Lace Curtains; Hair-cloth Ticking; Springs; Burlaps; Stair Covers, etc.
no21 1y A. BROUSSEAU & CO.

## MEDICAL.

**SWAIM'S CELEBRATED PANACEA**

**HAS LONG ATTRACTED THE NO-**tice of the most eminent physicians by its great efficacy in curing what were considered incurable cases of disease, where the patients have been almost destroyed by SCROFULA, etc., and Prof. Valentine Mott, of the New York University, Profs. Gibson, Dewees and Chapman, of Philadelphia, and many other physicians of celebrity, gave, over their own signatures, letters certifying to its great merits. It has been occasionally advertised, and thousands of families recommend and use it. The Laboratory is under the direction of Dr. FRANKLIN STEWART, who has devoted his attention and skill in its careful preparation during the past twenty-five years, and not a bottle put up that is not worth many times its cost to the patient. It is perfectly safe for the most diseased and debilitated, and in all cases where the Blood is not pure it should be used freely.
Prepared only at SWAIM'S LABORATORY, 113 South Seventh street, below Chestnut, Philadelphia.
W. H. SCHIEFFELIN & CO.,
Je12 2m General Agents, 170 William St., N. Y.

**CONSUMPTION.....CONSUMPTION.**
NEW TREATMENT BY
**DUCRO'S ALIMENTARY ELIXIR.**
Prepared with Raw Meat and Alcohol. Recommended by the highest medical authority in Paris. A Radical Cure, and in desperate cases
**A CERTAIN RELIEF.**
Agreeable to the taste. Incontestably superior to Cod Liver Oil, the Hypophosphites and other preparations. This Elixir, the basis of which is Raw Meat and Alcohol, is moreover one of the most powerful tonics for persons convalescing or feeble, for chlorotic young girls, debilitated old persons, etc. Depot in New Orleans at
MR. P. CUSACHS',
Corner St. Philip and Royal streets,
fe13 6m Sole Agent for the United States.

**THE GREAT HOUSEHOLD REMEDY.**

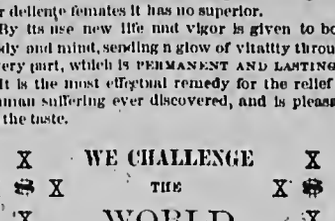

AS AN INVIGORATOR, LIVER CORRECTOR
AND BLOOD RENOVATOR
Is superior to all the Bitters, Elixirs, Cordials Sarsaparillas in use.
It is so adapted to the whole system that every organ and function in the body is brought under its exhilarating influence. It gives tone and strength to the digestive apparatus, dispels languor and debility, invigorates the Liver, regulates the Kidneys and Bowels, removes the effect of excess or over-taxation of any kind, and gives vitality and richness to the blood.
Its curative powers alter and completely reorganize the entire mass of fluids, and even the solids of the human system, thereby preventing and curing Dyspeptic and Consumptive symptoms, Fever and Ague, Bilious diseases, Fevers of all kinds, Nervous Debility, Affections of the Stomach and Bowels, etc. As a mild and delightful Invigorant for delicate females it has no superior.
By its use new life and vigor is given to both body and mind, sending a glow of vitality through every part, which is PERMANENT AND LASTING.
It is the most effectual remedy for the relief of human suffering ever discovered, and is pleasant to the taste.

| | | |
|---|---|---|
| X | WE CHALLENGE | X |
| X S X | THE | X S X |
| X | WORLD | X |

to produce a more delicious medicine to take, yet so potent for the prevention and cure of diseases, than
**Dr. Henry's World's Tonic and Blood Purifier.**
**Price, $1; or Six Bottles for $5.**
PREPARED BY THE
GRAFTON MEDICINE COMPANY,
St. Louis, Missouri.
Sold by druggists and dealers in medicines everywhere. Jy18 1yeow

**ATTENTION,**
LADIES AND GENTLEMEN.
DR. ROESCH'S INFALLIBLE HAIR REGENERATOR. One hundred and fifty certificates shown if required. Dr. Roesch calls the attention of ladies and gentlemen to his recent discovery. His remedy is composed of purely vegetable substances; it contains no obnoxious ingredients and no injurious minerals. In every case, when properly applied, it has restored the hair in a very short time to its former growth. Certificates of persons cured can be shown at the office, No. 134 Thalia street, where the Doctor is found from eight to ten A. M. and six to eight P. M. Per pint bottle, $5.
Cures also Consumption, Asthma, Rheumatism, etc. de12 1y

**NEW ORLEANS PURCHASING BUREAU.**
**To the Ladies of the South.**
A Purchasing Agency has been established in New Orleans, Louisiana, for the benefit of those residing at a distance from the city, and who have not the facilities for obtaining just what they require.
MRS. H. MOGRIDGE
respectfully offers her services in selecting, purchasing and forwarding any article of apparel or personal adornment for ladies' and children's use, including MILLINERY, DRY GOODS, JEWELRY, BRIDAL TROUSSEAUX, Fancy and Toilet Articles, Trimmings, Underwear, Sewing Machines, etc., etc.
Scrupulous care with reference to the price and quality, and fidelity to the interest and fulfillment of the wishes of correspondents, will be sedulously carried out.
MRS. H. MOGRIDGE,
At Mrs. Doherty's Elegant Millinery and Dressmaking Establishment, 98 Canal St., Over Zimmerman's Jewelry Store, New Orleans.
☞ Send for circular fe6 1y


**CABINS.....LUMBER.....CABINS.**
PLANTATION CABINS, manufactured in the city and shipped to the country, all framed, fitted, and each piece marked and numbered, so that a common hand can put them up without the aid of a carpenter.
The above represents a double Cabin of two rooms, each 14x15, built with boards placed upright and the joints stripped. Price, delivered to boat, including all hardware, nails, shingles, etc., $135. We make them of all sizes. Cost in proportion.
We also keep a large stock of LUMBER, SASH, etc., on hand, and make a specialty of sawing bills to order. W. W. CARRE & CO.,
ja23 1y 350 Delord street, New Orleans.

**FOR THE HOUSEWIFE.**—HOFMANN'S London (England) WASHING CRYSTAL. Saves time, labor, money and soap. Makes hard water soft. For washing linen and heavy goods it is unequaled. Washes flannels and colored goods perfectly, without injury to colors. Try it. Samples sent free by mail. One gross (144 packages) $3. Also
**Hofmann & Webber's Loudon Citrate of Magnesia,**
a useful and agreeable beverage for summer use. Will be found very suitable for administration to ladies and children. Lady Agents wanted. Address HOFMANN & CO., General Agents,
my29 13t 41 Cedar Street, New York.

**THE SINGER IMPROVED FAMILY SEWING MACHINE.**
**OVER 1,000,000 SINGER MACHINES**
*HAVE BEEN SOLD*
AND ARE IN DAILY USE.
They are perfectly Simple, Reliable and Durable, and every Machine sold is FULLY GUARANTEED to give ENTIRE SATISFACTION on every description of work.
They have been before the public for over a quarter of a century, and are continually growing in popular favor.
☞ Send for circular and samples of sewing.

E. BUTTERICK & CO.'S
**CELEBRATED PAPER PATTERNS**
—FOR—
LADIES' AND CHILDREN'S GARMENTS.
Thousands of Ladies in this city will attest their usefulness and economy. They are indispensable to every family, and are particularly serviceable to Ladies in the country. Call or send for catalogues. Patterns sent by mail, to any address, on receipt of price
WM. E. COOPER,
fe27 6m **89** Canal street.

**JOHN GIBSON,**
ENGRAVER
AND
**Steam Power Lithographic Printer,**
**82 BEEKMAN STREET, NEW YORK.**
Checks, Notes, Drafts, Receipts, Bonds, Certificates of Stock and Deposit, Bill, Letter and Note Headings, Business Cards, Envelops, Druggists' Fancy and Perfumery Labels, etc. Druggists wishing Labels, send for Catalogue. je27 1y

LANDRETH'S **SEEDS**
Have spoken their own praise for upward of three-quarters of a century.
LANDRETH'S RURAL REGISTER AND ALMANAC will be mailed to all who apply.
DAVID LANDRETH & SON,
ap29 1y Philadelphia

**LIGHT.....LIGHT.....LIGHT.**
IMPROVED BARBARIN GAS MACHINES.
**No Fire—No Acids Used.**
Having purchased the entire stock of Material Tools, etc., of the Barbarin Gas-Lighting Company of Louisiana, whose Machines have been in use throughout the country and city for the past two years, we are prepared to offer the IMPROVED Apparatus at greatly reduced prices, under a full guarantee that they will operate successfully in any climate.
For simplicity, cheapness of light and safety the IMPROVED Machines are unsurpassed. For further particulars call at our Factory and Salesroom, No. 2 Triangle Building, and 255 Peters street, New Orleans, or by letter to Lock Box 748, Postoffice.
F. ROBERTS,
my29 30m Superintendent.

**$5 TO $20 PER DAY.**—AGENTS Wanted.—All classes of working people, of either sex, young or old, make more money at work for us in their spare moments, or all the time, than at anything else. Particulars free.
Address G. STINSON & CO.,
se12 1y Portland, Maine

**MARBLE**
—AND—
**GRANITE WORKS.**
**GEORGE STROUD,**
Late of and successor to John Stroud & Co.,
(Established in 1830,)
**158, 160, 162 AND 161 ST. CHARLES ST.,**
Corner of Girod Street, New Orleans,
Every description of Monumental, Cemetery and Building Work done in the best manner.
Particular attention given to all COUNTRY ORDERS.
A long experience in and an aptness at the business enables the proprietor to meet the views and ideas of his country friends by letter, as well as by a visit to the city.
Designs and Sketches will be furnished on application. no28 1y

**THE SINGER IMPROVED FAMILY SEWING MACHINE.**
**OVER 1,000,000 SINGER MACHINES**
*HAVE BEEN SOLD*
AND ARE IN DAILY USE.
They are perfectly Simple, Reliable and Durable, and every Machine sold is FULLY GUARANTEED to give ENTIRE SATISFACTION on every description of work.
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Address G. STINSON & CO.,
se12 1y Portland, Maine

## New Orleans Markets.

From the New Orleans Price Current.

The accounts from the interior continue favorable. Good progress has been made in cultivating, and the prospect has improved.

The river is 5 feet 7 inches below high-water mark.

COTTON.—The following are the arrivals since the eleventh instant:

| | |
|---|---|
| Louisiana and Mississippi | bales 1,076 |
| Mobile | 287 |
| Total | 1,363 |

On Saturday the market opened with only a limited inquiry, but the demand subsequently showed more spirit, and the sales summed up 923 bales, at steady prices for the better qualities, while the lower grades continued irregular and easy, without either indicating any quotable variation. A considerable part of the business consisted of low cottons at 10½c. Strict ordinary, clean and otherwise desirable, sold at 14c., strict good ordinary as low as 13c., and strict middling at 16@16¼c. On Monday buyers came forward with more spirit and although operations were restricted by the scarcity of the higher grades, which were in good request, yet the business summed up 1,[illegible] bales at previous rates for the poorer qualities, but an advance of ⅛c. and in some cases ¼c. in strict good ordinary and the higher grades. Low ordinary sold at 10¾c., good ordinary as low as 14¼c., strict good ordinary as high as 17c., low middling at 17⅛, 16@16¼c., strict low middling at 18⅛@18¾c., strict middling at 19¼c., and good middling at 19¾c. On Tuesday the market opened with a fair inquiry, but operations being restricted by light supplies of the kinds wanted the business did not exceed 654 bales, at prices showing increased irregularity. Good ordinary, good style, sold at 15c., and high style at 15¾c., but average lots could have been bought as low as 14¾c., if not at 14c., indicating a continued downward tendency in such descriptions, while strict good ordinary sold at 17@17⅛c. Any, in fact, that could be fully expected, to class good ordinary at New York was in demand for contracts, and commanded disproportionably high prices compared with Liverpool classification.

The above makes an aggregate, in round numbers, for the past three days of 2,900 bales, against 2,950 for the corresponding time last week and 2,560 the week before.

The receipts proper at this port since the first of September, exclusive of the arrivals from Mobile, Florida and Texas, are 1,228,814 bales, against 942,499 bales to the same date last year, and the increase in the receipts at all the ports up to the latest dates, as compared with last year, is 831,153 bales. In the exports from the United States to foreign countries, as compared with the same date last year, there is an increase of 257,192 to Great Britain, of 57,250 to France, and of 179,596 to other foreign ports. We quote:

| | |
|---|---|
| Inferior | 7½ @ 8¾ |
| Low ordinary | 9¾ @ 10¾ |
| Ordinary | 11¾ @ 14 |
| Good ordinary | 14¾ @ 17 |
| Low middling | 17¾ @ 18¾ |
| Middling | 18¾ @ 19 |
| Strict middling | 19¾ @ — |
| Good middling | 19¾ @ 20 |

COTTON STATEMENT.

| | |
|---|---|
| Stock on hand Sept. 1, 1872...bales | 6,259 |
| Arrived past three days | 1,265 |
| Arrived previously | 1,365,598 |
| Made from waste, samples, damaged and lint cotton from city mills, etc | 24,043—1,390,913 |
| | 1,397,172 |
| Exported past three days | 10,938 |
| Exported previously | 1,351,322 |
| Consumed at Lane Mills | 877—1,363,137 |
| Stock on hand and on shipboard | 34,035 |

SUGAR.—There were sales on Saturday and Monday of 125 hhds., in lots from first and second hands, at 9¾@9¾c. for good fair, 10@10¼c. for prime, and 10¾c. for yellow clarified. On Tuesday a dealer sold 33 hhds. fully fair at 9¾c. ℔ lb. There is a stock in the sheds of 2,508 hhds., nearly all held by dealers.

MOLASSES.—On Saturday 7 bbls. low common plantation sold at 15c., and on Monday 6 bbls. plantation rebolled at 50c. ℔ gallon.

CORN.—Choice white continues scarce and in demand, and prices for it have advanced. Other grades are in fair supply and good demand, at firm prices. On saturday 4,250 sacks sold at 52½@53c. for mixed, 57c. for yellow mixed, 58c. for yellow and 67c. for white, while on Monday 7,400 sacks sold at 55½@56c. for yellow mixed, 58c. for yellow, 66c. for white mixed and 70c. for white.

OATS.—There were sales on Saturday and Monday of 6,300 sacks at 41@43c. ℔ bushel. On Tuesday 3,250 sacks sold at 41@43c. ℔ bushel.

BRAN.—On Saturday 500 sacks sold at 68@70c., while on Monday 650 sacks sold at 70c. ℔ 100 lbs.

BACON.—On Tuesday the market was quiet but firm, with a small stock in hand; only 75 casks sold, in several lots, at 9¾c. for shoulders, 10¾c. for clear sides, and some clear rib sides on private terms. Shoulders are quoted at 9¼c., clear rib sides 10¼c., clear sides 10½@10¾c. ℔ lb.

HAMS.—Choice sugar-cured continue scarce and higher, with an active demand. They command 15¾@16¾c. ℔ lb.

### MONETARY.

Gold opened on Tuesday at 115⅞@115¾ (against 115¾ at New York,) and closed at 115⅞@115¾ (against 115¾ at New York.)

The only sale of silver reported is $1,000 in American half dollars on Saturday at 107½. We quote American half dollars at 100¾@107¼, and Mexican dollars at 2 ℔ cent. premium in gold for new and 4¼ for old.

## New Orleans Wholesale Prices.

REVISED AND CORRECTED WEEKLY.

*Made up from Actual Sales on the Day Transpire.*

| ARTICLES. | FROM | TO |
|---|---|---|
| AGRICULTURAL IMPLEMENTS: | | |
| Cotton scrapers | $5 00 | $7 00 |
| Cotton sweeps | 5 00 | 7 00 |
| Cultivators, Diam. ar.d shovel tooth | 9 00 | 18 00 |
| Cultivators, riding and walking | 25 00 | 45 00 |
| Shovels and spades | 7 50 | 15 50 |
| Axes | 12 00 | 17 50 |
| Shovel plows | 6 00 | 9 00 |
| Half do., with cutters | 8 00 | 9 00 |
| Manly's double-shovel pluw | 6 00 | 9 75 |
| Corn mills, Coleman's | 120 00 | 225 00 |
| Bradford's grist mills | 150 00 | 235 00 |
| BRICKS, ℔ M: | | |
| Lake | 13 00 | 16 00 |
| Country | 12 00 | 14 00 |
| English fire | 45 00 | 50 00 |
| American fire | 35 00 | 43 00 |
| CANDLES, ℔ lb.: | | |
| Sperm, New Bedford | 33 | 36 |
| Tallow | 17 | — — |
| CHOCOLATE, ℔ lb.: | | |
| Cocoa | 38 | 60 |
| No. 1 | 50 | 52 |
| Sweet | 25 | — — |
| COAL, ℔ ton: | | |
| Anthracite | 12 50 | 18 00 |
| Western, ℔ bbl | — — | — — |
| COFFEE, ℔ lb.: | | |
| Mexican | 21 | 23½ |
| Java | 25 | 27 |
| COTTON SEED: | | |
| Rough, ℔ ton | — — | — — |
| In sacks | — — | 13 00 |
| EGGS, ℔ dozen: | | |
| Western | 5 | 12 |
| FERTILIZERS, ℔ ton: | | |
| Stern's raw-bone superphosph'e | — — | 65 00 |
| Stern's fine-ground bone | — — | 45 00 |
| FLOUR, ℔ bbl.: | | |
| Double extra | — — | 5 50 |
| Superfine | 4 50 | 4 75 |
| Fine | — — | — — |
| GLASS, ℔ box of 50 feet: | | |
| French, 8 by 10 | — — | 4 00 |
| French, 10 by 12 | 4 00 | 4 25 |
| French, 10 by 14 to 12 by 20 | 4 25 | 4 50 |
| French, 14 by 18 to 18 by 20 | 4 50 | 5 00 |
| HAY, ℔ ton: | | |
| Prime | 21 00 | 25 00 |
| Choice | — — | 27 00 |
| IRON, ℔ ton: | | |
| English, ℔ lb | 6½ | 7 |
| Swedes, assorted | 7½ | 8 |
| Hoop | 7 | 9 |
| Sheet | 7 | 10 |
| Nail rods | — — | 9¾ |
| Castings, American | — — | 6 |
| LEATHER, ℔ lb.: | | |
| Sole, hemlock | 30 | 33 |
| Sole, oak | 40 | 44 |
| Harness | 38 | 45 |
| Calf-skins, ℔ dozen | 35 00 | 100 00 |
| Texas, rough, ℔ lb | 24 | 26 |
| LIME, ℔ bbl.: | | |
| Western | 1 70 | 1 85 |
| Cement | 2 75 | 2 80 |
| Plaster Paris | 3 50 | 4 75 |
| LUMBER, ℔ M feet: | | |
| Boards, yellow pine | 14 00 | 15 00 |
| Boards, cypress | 20 00 | 25 00 |
| Flooring, dressed | 22 00 | 25 50 |
| Flooring, rough | 15 00 | 18 00 |
| Ceiling, dressed | 18 00 | 20 00 |
| Weatherboards, dressed | 16 00 | 18 00 |
| Weatherboards, rough | 13 00 | 14 00 |
| Scantling | 12 00 | 14 00 |
| Shingles, ℔ M | 3 50 | 4 00 |
| Laths | 2 50 | — — |
| OILS: | | |
| Lard, ℔ gallon | — — | — — |
| Coal oil, in barrels | 23 | 25 |
| Linseed, raw | 1 08 | 1 13 |
| SUGAR, ℔ lb.: | | |
| Havana, white | 12 | 12¾ |
| Havana, yellow | 10¾ | 11 |
| Havana, brown | 10¾ | — — |
| Crushed | 12 | 12¾ |
| Pulverized | 12 | 12¾ |
| TEAS, ℔ lb.: | | |
| Imperial | 50 | 1 30 |
| Gunpowder | — — | 1 60 |
| Hyson | 70 | 1 40 |
| Young Hyson | 70 | 1 40 |
| Peachong | 30 | — — |
| Oolong | 40 | 1 10 |
| WAGONS, CARTS, ETC.: | | |
| Wagon, two-horse | 85 00 | 100 00 |
| Wagon, four-horse | 110 00 | 125 00 |
| Wagon, two-horse, thim. skein | 85 00 | 90 00 |
| Wagon, four-horse | 100 00 | 115 00 |
| Cane wagon | 180 00 | 225 00 |
| Ox wagon | 100 00 | 125 00 |
| Ox cart, complete | 115 00 | 120 00 |
| Cane cart | 85 00 | 125 00 |
| Tongue cart, complete | 120 00 | 125 00 |
| Plantation cart | 55 00 | 70 00 |

### CATTLE MARKET.

NEW ORLEANS, July 15, 1873.

| | |
|---|---|
| Texas beeves, choice, ℔ head | — — @450 00 |
| Texas beeves, first quality, ℔ head | 35 00 @ 45 00 |
| Texas cattle, second quality, ℔ head | 20 00 @ 28 00 |
| Texas cattle, third quality, ℔ head | 12 00 @ 15 00 |
| Western beeves, ℔ lb. net | 10 @ 12½ |
| Sheep, first quality, ℔ head | 4 00 @ 5 00 |
| Sheep, second quality, ℔ head | 3 00 @ 4 00 |
| Milch cows, choice, ℔ head | 60 00 @ 100 00 |
| Milch cows, ℔ head | 35 00 @ 50 00 |
| Calves, ℔ head | 7 00 @ 10 00 |
| Yearlings, ℔ head | 8 00 @ 12 00 |

## Business Directory OF THE NEW ORLEANS CHRISTIAN ADVOCATE.

**Agencies.**
Lowan & Co., New York.
Hofmann & Co., New York.
Mrs. H. Mogridge, purchasing agent, 86 Canal street.
G. Stinson & Co., Portland, Maine.
R. L. Wolcott, 181 Chatham square, New York.

**Architects.**
S. R. Haggart, 5 Commercial place.

**Artificial Legs and Arms.**
Lewis Lockwood, 56 Camp street.

**Belts.**
Rymyer Manufacturing Co., Cincinnati, Ohio.
Buckeye Bell Foundery, Cincinnati, Ohio.

**Books and Stationery.**
Robert J. Harp, agent, 110 and 112 Camp street.
Continental Publishing Co., St. Louis, Missouri.
Hitchcock & Walden, Cincinnati, Ohio.
Miller's Bible and Publishing House, 1102 and 1104 Sansom street, Philadelphia.
National Publishing Co., Memphis, Tennessee.
Nettleton & Co., Cincinnati, Ohio.
J. Hale Powers & Co., Cincinnati, Ohio.
J. M. Stoddart & Co., 725 Sansom st., Philada.
C. F. Vent, Cincinnati, Ohio.

**Butchers.**
L. P. Des Moiseaux, 535 St. Charles street.
Mart. Lannes, stalls 7, 8 and 38, Magazine market.

**Carpets.**
A. Brousseau & Co., 17 Chartres street.

**Carpenters and Builders.**
J. H. Dorand, box 174, Mechanics' Exchange.

**Carriages, Wagons, Etc.**
D. Berlin, 120 First street.
J. A. Lumi & Co., 142 Gravier and 13 Union street.

**Cisterns.**
R. Brodbrick, 132 Julia street.

**Clothing.**
Darcy & Wheeler, 70 Canal street.
Pierson & Hews, 13 and 15 Camp street.

**Coal and Wood.**
John D. Macfin, 34 Carondelet street.
Wm. Velden, cor. Prytania and Phillip streets.
B. D. Wood & Bros., 106 Common street.

**Cooperage.**
William J. Behrne, 28 and 29 Front street.
De Blanc & Beck, 23 and 24 Front street.

**Cotton Ties.**
Bartlett & Rayne, 48 Carondelet street.

**Croquet.**
Bradley's Patent Croquet, Robt. J. Harp, agent, 110 and 112 Camp street.

**Crockery, China, Etc.**
Navra & Offner, 174 Canal street.
W. C. Shepard & Co., 55 Camp street.

**Dentists.**
Dr. John G. Angell, 152 Julia street.
Dr. N. P. Godfrey, 183 Canal street.

**Dry Goods.**
D. H. Holmes, 155 Canal and 15 Bourbon street.

**Educational.**
Clarksville Female Academy, Clarksville, Tennessee.
Emory and Henry College, Washington county, Virginia.
Hiwassee College, Sweetwater, Tenn.
Homer College, Homer, Louisiana.
Kenmore University High School, near Amherst Courthouse, Virginia.

**Engravers and Lithographers.**
John Gibson, New York.
George F. Tredtel & Co., 145 Gravier street.

**Factors and Commission Merchants.**
Aiken & Watt, 60 Carondelet street.
G. M. Bagby & Pond, 34 to 42 Canal and 59 and 64 Common street.
J. L. Dumnea & Co., 66 Tchoupitoulas street.
H. F. Given & Co., 64 Baronne street.
J. U. & H. M. Payne & Co., 61 and 66 Baronne st.

**Fire Engine.**
Babcock Self-Acting Fire Engine, A. M. Grunger, general agent, Exposition building

**Frames.**
F. Wagener, 13 Baronne street.

**Furniture.**
The Mitchell & Rammelsberg Furniture Co. 103 and 105 Camp street.
Joseph Patzell, 172 Camp street.
Sampson & Bros., 33 and 35 Royal street.

**Gas and Steam-Pipe Fitters.**
Barbarin Gas Machines, F. Roberts, superintendent, 2 Triangle building and 255 Peters st.
Jas. N. Quin, 118 and 120 Tchoupitoulas street.

**Grocers.**
John I. Adams & Co., 43, 45 and 47 Peters street.
Hillmann & Manard, 159 Poydras street.

**Gun Works.**
Great Western Gun Works, Pittsburg, Pa.

**Hair Goods.**
J. G. Bernel, 121 Canal street.

**Hardware and Builders' Material.**
Kursheedt & Bienvenu, 114 Camp street.

**Hotels.**
Bingham House, Philadelphia, Pennsylvania.
McAllister's House, cor. Carondelet and Julia.
Ocean Springs Hotel, Ocean Springs, Miss.
Sherman House, Chicago, Illinois.

**Industrial Exposition.**
Cincinnati Industrial Exposition.

**Insurance.**
Crescent Mutual Insurance Company.
Equitable Life Assurance Co., 53 Camp street.
Louisiana Equitable Life Insurance Co., corner Carondelet and Gravier streets.
Merchants' Mutual Insurance Company, 101 Canal street.
Sun Mutual Insurance Co., 61 Camp street.

**Jewelry.**
A. B. Griswold & Co., cor. Canal and Royal sts.

**Lumber.**
W. W. Carre & Co., 350 Delord street.
Danner & Tourner, 258 Delord street.
F. Hruer, 948 and 950 New Levee street.
George Purvis, cor. St. Charles and Clio streets.
Roberts & Co., 301 to 307 Gruvier street.

**Machinery.**
George A. Barnard, 12 Union street.
W. L. Cushlag, 61 St. Charles street.
The DuBois Flange Cotton Gin, Golsan Bros., general agents, 39 Perdido street.
Daniel & James D. Edwards, 22 to 28 Front and 21 to 27 Delta street.
Lewis Johnson, corner Julia, Delta and Water streets.
W. H. Reynolds, corner Fulton and South Market streets.
Jos. Walker, corner St. Joseph and Constance streets.
B. J. West, 115 and 117 Magazine street.
J. H. Wolfe & Co., 59 Carondelet street.

**Manufacturers.**
William Ebert, 164 and 166 Magazine street.

**Marble.**
George Stroud, 158 to 164 St. Charles street.

**Medical.**
Allen's Lung Balsam, J. N. Harris & Co., Cincinnati, Ohio.
Mrs. M. G. Brown's Poor Richard's Eye-Water, New York.
Cancer cure, George Bennett, M. D., St. Louis, Missouri.
Citrate of Magnesia, etc., Hofmann & Co., N. Y.
Cure for Consumption, Craddock & Co., Phila.
Diarrhea cure, Rev. P. M. Goodwyn, Soniat st., near Coliseum.
Ducro's Alimentary Elixir, P. Cusacha, corner St. Philip and Royal streets.
Hamilton's Buchu and Dandelion, W. C. Hamilton & Co., Cincinnati, Ohio.
Dr. Henry's World's Tonic, Grafton Medicine Co., St. Louis.
Metz's Armenian Hair Vigor, corner Blenville and Prieur streets.
Opium-Eating Antidote, Dr. W. B. Squire, Worthington, Indiana.
Dr. Rosch's Hair Regenerator, 134 Thalia st.
Simmons' Liver Regulator, H. Zeltin & Co., Philadelphia, Pennsylvania.
Swaim's Panacea, W. H. Schieffelin & Co., New York.

**Mineral and Soda Water.**
Bethesda Mineral Water, H. D. Huff, agent, glass box $25, New Orleans.
Eckleburg, corner St. Charles street and Washington avenue

**Millinery.**
Mrs. M. Tourneben, 206 Prytania street.

**Musical Instruments, Publications, Etc.**
Robert J. Harp, 110 and 112 Camp street.
S. Brainard's Sons, Cleveland, Ohio.
John Church & Co., Cincinnati, Ohio.
Horace Waters & Son, 481 Broadway, N. Y.
Philip Werlein, 80, 82 and 90 Baronne street.

**Painters.**
A. S. Cutler, 136½ Camp street.
Johnson & Hillsmann, 144 Magazine street.

**Pens.**
Joseph Gillott & Sons, New York.

**Perfumery.**
Colgate & Co.'s Cashmere Bouquet.

**Pictures.**
R. L. Defies & Co., 112 Camp street.

**Printing.**
Pelican Job Office, 112 and 114 Poydras street.

**Professional.**
Dr. C. J. Beckham, office, 680 Magazine street.
Dr. J. J. Lyons, office, 542 Rampart street.
W. W. Edwards, law office, 88 Common street.
Race, Foster & E. T. Merrick, law office, corner Camp and Commercial place.

**Railroads.**
Boston and Maine Railroad.
Great Jackson Route, E. D. Frost, general manager; A. D. Sheldon, agent.

**Scales.**
Victor Scales, J. R. Alcee Gauthreaux, No. 26 St. Charles street.

**Seeds and Flowers.**
David Landreth & Son, Philadelphia, Pa.
James E. Walsh & Co., 122 Camp street.

**Sewing Machines.**
The Singer Improved Family Sewing Machine, William E. Cooper, agent, 89 Canal street.

**Soap.**
J. H. Keller, 110 Gravier street.
Procter & Gamble, Cincinnati, Ohio.

**Steamboat Agents.**
Britton & Eppler, 135 Gravier street.

**Steamships and Shipping.**
Cromwell Line New York Steamers, Alfred Moulton, agent, 41 Carondelet street.
Merchants' Line New York Steamers, John H. Ludwigsen, agent, 190 Common street.

**Stoves.**
H. Haller, 49 Camp street.

**Tarpaulins.**
Samuel Brook, 81 New Levee street.

**Tobacco and Cigars.**
Ed. L. Zell & Co., cor. Canal and Caron delet sts.

**Undertakers.**
T. W. Bothick, 271 Camp street, New Orleans.

**Upholstery.**
T. J. Brown, 263 Camp street.
Heath & Lara, 99 Camp street.

**Wants.**
Colporteurs wanted, W. H. Thomas, Meridian, Mississippi.
J. Lathani & Co., Boston, Mass.

**Washing Machines.**
Bingen Washer, H. Haller, 49 Camp street.

**Wire Railing, Etc.**
Dufur & Co., Baltimore, Maryland.
Hudson River Wire Co., New York and Chicago.

## Special Notices.

CAMP MEETING.—The camp meeting on Seashore camp ground will commence on Friday, the first day of August next.

The camp ground is beautifully situated upon the coast, two miles west of Biloxi, Mississippi, and lies open to and fronts directly upon the gulf, enjoying the delightful sea-breeze. Persons visiting the camp ground will leave the New Orleans and Mobile railroad at Seashore station, whence a walk of a few hundred feet brings them to the encampment.

The trustees have laid the grounds off in avenues and lots suitable for the erection of permanent tents. Several parties erected their own permanent tents last year, and the trustees are pleased to learn that a greater number intend doing the same this year—some as family tents, others by church association. Both these are desirable.

The trustees have made provision for good boarding, and lodging accommodations to a limited extent, at reasonable prices.

Several small, plain tents will be erected, to rent to persons or families desiring to hire, either furnished plainly or entirely unfurnished. Unfurnished tents, nine by thirteen feet, at $5, and nine by twenty-five feet, at $10 for the encampment week. For the same plainly furnished with cots, pillows, sheets, etc., a reasonable additional charge will be made.

Arrangements have been made with the railroad companies for the conveyance of passengers to the camp ground and back at half the usual price of fare.

Taking the New Orleans, Mobile and Texas railroad, Morgan's Louisiana and Texas railroad, and the Attakapas Mail Transportation Company, at any of their stations, parties will pay full fare and receive return tickets free. By the New Orleans, Jackson and Great Northern railroad parties will pay full fare and *retain their tickets*, which, indorsed at the camp meeting by the secretary, will be good for return fare. Beyond New Iberia, by the stage routes, a liberal deduction on usual fares will be made by the proprietors.

From this city tickets can be purchased at the office, upper corner of Camp and Common streets, or at ticket office at the depot, at the head of Canal street.

The trains from this city will leave the Canal street depot at 8 o'clock A. M., 3.45 P. M. and 5 P. M., the first two trains stopping at all the way-stations, the 5 P. M. train stopping only at the principal stations, but all stopping at camp meeting station during the continuance of the encampment. The freight trains leave the depot, corner of Levee and Girod street, at 8.30 A. M. and 6.30 P. M.

The trustees recommend to all who desire to attend the meeting to address either of the undersigned, and make arrangements for their comfort before the date of the camp meeting.

Brethren of the Methodist Church and of other churches, and the communities of the adjacent cities and country, are invited to attend the camp meeting.

Ministers of talent and distinction, from far and near, are expected to be present and assist in conducting the exercises.

W. H. FOSTER, President.
PHILIP HALLARAN, Secretary.

THE JACKSON DISTRICT SUNDAY SCHOOL CONVENTION, M. E. Church South.—This convention, which embraces the ministers, traveling and local, the superintendents and teachers of this district, as well as others interested in this great cause, will be held in Canton, Mississippi, beginning on Wednesday, the twenty-seventh of August next.

The committee appointed by the Jackson District Conference to secure speakers for the above occasion, without attempting to prescribe a programme for the same, would respectfully suggest the examination and discussion of the following subjects: What is the great end of Sunday school instruction? Is our literature adapted to meet the end of the Sunday school? What is the best mode of securing attendance on Sunday schools? What are the true relations of children and of Sunday schools to the church? Are denominational schools important to success? Can our Sunday school music be improved?

THOS. F. HOUTON,
Chairman of Committee.

CAMP MEETINGS.—Our camp meetings will take place at the following times and places:

Bethel will commence on Friday night before the third Sabbath of September next.

Bentah will commence on Friday night before the first Sabbath of October next.

All are urged to come, but come prepared to take care of yourselves. Of course the preachers and their families will be cared for.

JAMES [illegible] P. C.,
Pleasant Hill Ch[illegible] Conference.

THE new Methodist church in Brandon will be dedicated on the fourth Sunday in July, by Rev. H. F. Johnson, president of Whitworth College, Brookhaven, Mississippi.

O. F. THOMPSON.

THE Eufaula District Conference will be held at Abbeville, commencing on Wednesday night, July 30. Introductory sermon by Rev. F. L. B. Shiver. W. H. ELLISON, P. E.

THE District Conference of the Camden district, Alabama Conference, will be held at Pleasant Hill, Dallas county, Alabama, August 6-10. The opening sermon will be preached by the Rev. A. M. Jones, of Camden, Alabama, on Wednesday night, August 6. A full attendance is solicited. Ample accommodations for all.

J. W. STUDNES, P. E.

### Appointments for Quarterly Meetings.

NOTICE.—The Publishing Committee of the ADVOCATE gave it as their opinion that the insertion of the notices of Quarterly Conferences once or twice was sufficient, and, as the space of the paper is valuable, they passed a resolution recommending that they "*be not inserted more than once or twice.*" Our friends who are interested in these appointments *will take this notice thereof*, as we propose to be governed by the resolution in future.

### LOUISIANA CONFERENCE.

DELHI DIST.—THIRD ROUND.

| | |
|---|---|
| Delhi and Floyd, at Floyd | July 19, 20 |
| Trenton, at Faulk's chapel | 26, 27 |
| Quarterly Conference, at Monroe station | 28 |
| Rayville, at Alto | Aug. 2, 3 |
| Oak Grove, at Antioch | 9, 10 |
| St. Joseph, at Elizabeth chapel | 16, 17 |
| Winterproof, at Texas chapel | 23, 24 |
| Providence and Pecan Grove, at Pecan Grove | 30, 31 |
| Winnsboro | Sept. 13, 14 |
| Land Grove, at Sherman Hact | 20, 21 |
| Bastrop, at Bastrop | 27, 28 |
| Oak Ridge, at New Hope | Oct. 4, 5 |

The District Conference will convene on Wednesday, September 10, at Winnsboro, Louisiana. The preachers will please be prepared to report full statistics, and, as near as possible, missionary and Bishops' collections. Rev. C. P. Evans will preach the Conference sermon on Wednesday night.

JOEL T. DAVIS, P. E.,
17 Delhi, Louisiana.

NEW ORLEANS DIST.—THIRD ROUND.

| | |
|---|---|
| Carondelet street | July 6 |
| Algiers | 13 |
| Moreau street | 20 |
| Cadiz street | 27 |
| Camp meeting | Aug. 3 |
| Germon charge—Dryades street | 10 |
| Crapa street | 17 |
| Felicity street | 24 |
| Lafourche and Raisdell, at Tigerville | 31 |
| Lemaldan avenue | Sept. 7 |
| Baton Rouge | 13, 14 |
| Plaquemine and Grosse Tete, at Livonais | 27, 28 |

10 LINUS PARKER, P. E.

HOMER DIST.—THIRD ROUND.

| | |
|---|---|
| Arcadia, at Mount Zion | July 19, 20 |
| Vernon, at Douglass | 26, 27 |
| Minden, at Pine Grove | Aug. 2, 3 |
| Castor and Louisville, at Bethel | 9, 10 |
| South Bossier | 16, 17 |
| Coushatta | 23, 24 |
| Homer, at Homer | Sept. 6, 7 |
| Sparta and Ringgold | 13, 14 |
| Farmerville | 20, 21 |
| Haynesville, at Mount Zion | 27, 28 |

There will be a camp meeting held for Haynesville circuit, at Mount Zion, commencing September 25.

The District Conference for Homer district will be held in the town of Homer, September 4-7.

3 S. S. SCOTT, P. E.


## HOUSE-FURNISHING GOODS.

RECONSTRUCTION!

DOWN WITH THE PRICES

TO SUIT THE TIMES.

French China as Cheap as Stoneware NOW, AND STONE CHINA AS CHEAP AS COMMON WARE.

300 Casks French China.

Which will be sold as follows:

French China DINNER SETS, comprising 103 pieces, will be sold during the summer season at ..... $20 00
141 pieces, all large and serviceable ..... 25 00
French China Dinner and Soup PLATES, per dozen ..... 2 50
French China Breakfast PLATES, per dozen ..... 2 25
French China Dessert PLATES ..... 2 00
French China Tea PLATES ..... 1 75
French China Ice-cream or Preserve PLATES ..... 1 25
French China Tea CUPS and SAUCERS ..... 2 50
French China After-dinner COFFEES ..... 1 50

All Other Goods in Proportion.

White Granite or Stone China DINNER SETS ..... $14 50
White Granite TEA SETS ..... 3 75
White Granite or Stone China CHAMBER SETS ..... 3 75

N. B.—We omitted to mention that our French China TEA SETS, comprising 41 pieces, are only $8 per set.

GOLD-BAND CHINA.

We have the largest and best assortment of any house in the city, which we sell in sets or single pieces. Persons wishing to match up broken Sets can be accommodated with the same at the ONLY CHEAP CHINA, CROCKERY, GLASS AND HOUSE-FURNISHING EMPORIUM.

NAVRA & OFFNER,
my8 6m5p No. 174 Canal street.

MAKE YOUR HOME ATTRACTIVE BY REPLENISHING YOUR

TABLE-WARE

—AT—

W. C. SHEPARD & CO.'S,

55 ..... Camp Street ..... 55

NEW ORLEANS, LOUISIANA.

See What a Little Money Will Buy.

An elegant White Granite DINNER SET, comprising 136 pieces, for ..... $15 00

In wit:

| | |
|---|---|
| 12 Dinner Plates, | 1 Soup Tureen, |
| 12 Breakfast Plates, | 1 Sauce Boat, |
| 12 Tea Plates, | 1 Salad Dish, |
| 12 Soup Plates, | 2 Covered Dishes, |
| 12 Preserve Plates, | 2 Vegetable Dishes, |
| 12 Butter Plates, | 1 Meat Dishes, |
| 12 Tea Cups and Saucers, | 2 Pickle Shells, |
| 12 Dinner Coffee Cups and Saucers. | |

A Porcelain DeTerre DINNER SET (equal to French China in appearance, and much more durable), same assortment as above ..... $18 00
A French China (best quality) DINNER SET, same as ortment, 136 pieces ..... 30 00
Decorated Porcelain DeTerre and French China DINNER SETS, from ..... $30 up.
White Granite CHAMBER SETS, 11 pieces ..... $1 00
White Granite TEA SETS, 44 pieces ..... 4 00
French China TEA SETS, 44 pieces ..... 6 50
French China Decorated TEA SETS, 44 pieces ..... 7 50
Good Table GOBLETS, from 50 cents per set up.
Granite Dinner Plates, per dozen ..... 1 40
Granite Breakfast Plates, per dozen ..... 1 25
Granite Tea Plates, per dozen ..... 1 15
French China Dinner Plates, per dozen ..... 3 00
French China Breakfast Plates, per dozen ..... 2 75
French China Tea Plates, per dozen ..... 2 25

Mason's Fruit Jars.—The Best in Use.

| *Porcelain-lined Tops.* | *Glass Tops.* |
|---|---|
| Pints, per dozen ....$2 00 | Pints, per dozen ....$2 00 |
| Quarts, per dozen.... 2 50 | Quarts, per dozen.... 2 50 |
| Half gallons, p. doz. 3 25 | Half gallons, p. doz. 3 25 |

AGENTS FOR THE CELEBRATED

BLANCHARD CHURNS,

AND THE LARGEST DEALERS IN

HOUSEKEEPING NOVELTIES

IN THE SOUTHWEST.

W. C. SHEPARD & CO.,
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HOMER, CLAIBORNE PARISH, LA.

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Total Expense Per Annum Only $207.

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President.

Tuition free to children of Preachers in regular work. jy3 8m

EMORY AND HENRY COLLEGE,

WASHINGTON COUNTY, VA.

On the Eleventh of September

our scholastic year begins, and continues Forty consecutive weeks. It is divided into two sessions of twenty weeks each. The Spring session begins January 29, 1874. Students can enter at any time, though they should, if possible, begin with the session. The entire expenses for the forty weeks, including board, tuition, fuel, room-rent, washing and contingent fees, need not exceed $230. These rates, so remarkably low considering the superior advantages here offered, must commend this institution to the favor of those seeking thorough-moderate training. Before selecting your school consult any of those knowing the college, especially our Alumni and old students, prominent men in the Methodist Episcopal Church South, and professors of the University of Virginia, who have authorized this reference, or send directly to the undersigned for a catalogue or for any information desired.

E. E. WILEY, President,
jy3 8m Emory P. O., Virginia.

HIWASSEE COLLEGE,

UNDER CARE OF

The Holston Conference, M. E. Church South.

Founded in 1849. Greatly improved. Boarding-house operated with corps of five hundred acres. Four generous, faculty hill, instruction thorough. Located in the quiet country, seven miles from Sweetwater, on the East Tennessee, Virginia and Georgia Railroad. Expenses of tuition, board, fuel, lodging and washing less than $150 a year. Fall session begins AUGUST 4. Conveyance any day. For further information address

REV. J. H. BRUNNER,
jy12 2m Sweetwater, Tenn.

KENMORE UNIVERSITY HIGH SCHOOL,

NEAR AMHERST C. H., VA.

One of the leading High Schools of the State, and strictly preparatory to the University of Virginia. Session begins SEPTEMBER 15.

H. A. STROBE (Meth. Methodist, University of Virginia,) Principal and Instructor in Mathematics, Engineering and Natural Sciences.

H. C. RIDGE, B. Lit., University of Virginia (recently Assistant Professor of Latin, University of Virginia), Instructor in Greek, Latin, French and German.

Tuition and board, $303 per session. By boarding in a private family this charge may be reduced fifty per cent. For circulars and catalogues address the Principal. jy10 2m

CLARKSVILLE FEMALE ACADEMY,

CLARKSVILLE, TENN.

The next session of this institution will begin SEPTEMBER 1. The corps of Teachers numbers twelve, all tried and approved. The Literary, Music and Art departments are well furnished, the course of study is full, instruction thorough, and every facility will be afforded young ladies for a finished education. The boarding arrangements are complete. For a boarding pupil, with no extra studies, the total expense is about $250. Send for circular containing rates, etc.

REV. J. M. WRIGHT,
jy3 3m President.

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The Cromwell New York and New Orleans Steamship Line.

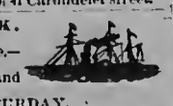
Leaving New York and New Orleans EVERY SATURDAY.

Cabin Passage ..... $50 00
Steerage Passage ..... 25 00

Through bills of lading to foreign and coastwise ports issued.

ALFRED MOULTON,
mh20 1y No. 41 Carondelet street.

FOR NEW YORK.



Merchants' Steamship Line.—Sailing from New York and New Orleans EVERY SATURDAY.

Cabin Passage ..... $50 00
Steerage Passage ..... 25 00

Through tickets to Liverpool and the Continent.

New Orleans wharf—Foot of Jefferson street.

New York wharf—Pier No. 4, North River.

JOHN H. LUDWIGSEN, Agent,
fe13 1y No. 190 Common street.

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GREAT JACKSON ROUTE.

Trains depart and arrive as follows (from Depot foot of Calliope street):

DEPART.

| | |
|---|---|
| Express | 7.50 A. M. |
| Mail | 3.45 P. M. |
| Accommodation | 4.00 P. M. |

ARRIVE.

| | |
|---|---|
| Express | 11.05 P. M. |
| Mail | 9.40 A. M. |
| Accommodation | 8.50 A. M. |

This line is many miles the shortest and nearly hours the quickest to all points North and East, and the only line running Pullman's Palace Sleeping-Cars to Humboldt and Louisville, without change. Only one change to principal cities North and East. Tickets for sale and all information given at corner of Camp and Common streets, under City Hotel, New Orleans.

A. D. SHELDON, Agent.
E. D. FROST, General Manager. my22 6m

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The only line between Boston and Portland which runs in sight of Wells and Old Orchard Beaches.

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☞ Trains leave Boston for Portland at 8.30 A. M., 12.30, 3.30 and 6 P. M. Trains leave Portland for Boston at 6 and 9 A. M., and at 3.30 and 6.15 P. M.

Be sure and get your tickets via BOSTON AND MAINE RAILROAD for all points East, and avail yourself of the opportunity afforded for a view of the beautiful scenery along this old and reliable line.

Information in regard to the transportation of Passengers or Freight will be promptly furnished on application at any of the company's offices in Boston, or to

PAYSON TUCKER,
General Agent at Portland.
JAS. T. FURBER,
Gen. Superintendent.
Je12 1f

## MISCELLANEOUS.

SEND FOR PHILIP WERLEIN'S

PRICE LIST OF DUNHAM & SON'S

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# The Christian Advocate.

PUBLISHED BY ROBT. J. HARP, FOR THE ALABAMA, MISSISSIPPI AND LOUISIANA CONFERENCES, METHODIST EPISCOPAL CHURCH, SOUTH.

VOL. 19. NEW ORLEANS, THURSDAY, JULY 24, 1873. NO. 30.


## News of the Week.

### DOMESTIC.

NEW YORK, July 16.—The engineer and steward of the Meridian died of yellow fever, and were buried at quarantine. Several passengers are sick in the quarantine hospital.

BOSTON, July 16.—Vice President Wilson is partially paralyzed. His face is disfigured and his speech somewhat affected. It is probable that Senator Carpenter, who was elected pro tem., will preside at the opening of the Senate.

JEFFERSON, July 16.—A fire here, last night, consumed three brick buildings fronting on the levee, occupied by Russell, Rainey & Co., Gilham & Chew and Mabry & Aiken. Loss estimated at $165,000; insurance, $60,000.

PHILADELPHIA, July 17.—There was a full meeting of the Peabody trustees. The fund now amounts to $3,000,000.

NEW YORK, July 17.—Alluding to the financial condition of the Peabody educational fund, yesterday, Mr. Winthrop states that about $130,000 from the fund had been expended in co-operation with six or seven times that amount contributed by the Southern people in the cause of education since the last meeting of the board, this making but little more than a million dollars expended during the year for the free common school tariff.

COLUMBUS, OHIO, July 17.—There have been eight deaths in the penitentiary from cholera since last night. Average time of sickness of patients, eight hours. The guards and outside attendants, who are not shut up in cells at night, have been entirely free from the disease.

EVANSVILLE, IND., July 18.—A special dispatch from Mount Vernon, Indiana, states that a panic prevails there on account of the cholera. Forty deaths have occurred within the past week, and eight or ten yesterday. The people are fleeing from the city.

EVANSVILLE, IND., July 18.—Advices from Mount Vernon, Indiana, report that the cholera is believed to be abating in that place.

It almost depopulated the town.

All the people who could get away have left. The banks and business houses are closed, and the town seems without inhabitants.

Rosin, pine, tar and coal have been burned in the streets, and in every house disinfectants have been placed.

The people who cannot leave are removing to the healthier parts of the city. Families are dwelling in warehouses, etc. Every person in the place has had cholera symptoms, and in some large families only two members are left.

There seems no apparent cause for the ravages of the epidemic, as the city is a clean one, and on the highest points between Evansville and Cairo.

LOUISVILLE, July 18.—Advices to the *Courier-Journal* state that the cholera is prevalent in Elizabethtown, Owensboro, Millersburg and several other Kentucky towns.

NEW YORK, July 19.—General Quesada, brother-in-law of President Cespedes, appointed confidential agent of the Cuban republic, arrived here yesterday, bearing dispatches to the Columbian minister at Washington concerning Cuban independence. He states that fifteen hundred troops have been promised from Mexico, and that Peru will soon render assistance. Arrangements are being made for holding at Washington a conference of representatives from all the South American republics to promote Cuban independence.

Deaths for the week, 895. The mortuary report for the week shows an increase of over twenty-nine per cent. in deaths as compared with the last week.

NEW YORK, July 21.—Rev. Charles F. Deems, of the Church of the Strangers, will assume editorial control of a new religious, unsectarian paper, the *Christian Age*, the first number of which appears next week.

Ex-Governor Colby, of New Hampshire, died at Concord last night, aged eighty years.

MEMPHIS, July 21.—An *Appeal* special says the larger part of the business portion of Jackson, Tennessee, including the *Whig and Tribune* office, burned yesterday.

ST. LOUIS, July 21.—A dispatch from Louisiana, in northeastern Missouri, says that eight deaths from cholera occurred there between eight and twelve o'clock last night, and great excitement prevails. Hundreds of citizens are preparing to leave the place.

The disease is also said to prevail at Troy, Hannibal and other places in that part of the State.

ST. LOUIS, July 22.—Further advices from Louisiana, Missouri, say the cholera has abated there, but some fifty persons altogether have died with it since it first broke out, including some of the most prominent citizens.

In Prairieville and Troy the scourge raged fearfully, the towns being almost depopulated, either by the disease or by the people fleeing from their homes. Out of one family of nine persons in the former place, all of whom were well last Friday, only two remain to bury their dead. The disease also prevails in the other neighboring towns. Business is almost suspended, and most of those who are able are fleeing from the infected places.

### FOREIGN.

BAYONNE, July 16.—Don Carlos entered Spain on Tuesday night. He issued a proclamation, invoking the help of God to the armies, declaring that, listening to the voice of suffering Spain, he comes to fight for God and his country, and concluding: "Volunteers, forward and save dying Spain."

There was great enthusiasm among his followers when Don Carlos joined Valdespina and Lizzarno on Spanish soil.

CITY OF MEXICO, July 16.—The yellow fever is spreading on the gulf coast.

The cholera is reported at Vera Cruz.

The elections are progressing quietly. The Liberals claim the judges of the supreme court and the attorney general.

LONDON, July 17.—In the House of Commons, this evening, Right Hon. Lord Otto Fitzgerald, member from Kildare county, produced and had read the Queen's reply to the address of the Commons on the subject of international arbitration, as follows:

"I have received the address of my faithful Commons praying that I would be graciously pleased to instruct my principal secretary to enter into communication with foreign powers with a view to further improve international amity, and establish a general and permanent system of arbitration. I am sensible of the force of the philanthropy of the movement dictating that address, and I have at all times desired to extend the practice of closing international controversies by their submission to impartial friends, and encourage the establishment of rules intended for the equal benefit of all. I shall continue to pursue a similar course, with due regard to time and opportunity, whenever it is likely to be attended with advantage."

The House received the document with hearty cheers.

LONDON, July 18.—In the House of Commons, to-day, Mr. Rylands gave notice that when the civil service estimates came up for consideration he would move to throw out the appropriation for building a house for the British legation at Washington.

The *Gazette* announces that the Queen has given her consent to the marriage of Prince Alfred with the Grand Duchess Maria Alexandrina Christiana.

The coronation of Oscar and Sophia as King and Queen of Norway took place to-day at Drontheim, the ancient capital of the Norwegian Kings. There was a brilliant procession to the cathedral. Prince Arthur represented the Queen of England and Prince Waldemar the King of Denmark. The ceremony of the coronation was performed by the Bishop of Drontheim.

BAYONNE, July 19.—Don Carlos, with ten thousand men, is marching on the city of Bilboa. He has ordered his agents to purchase torpedoes with which to close the port when captured.

LONDON, July 20.—It is positively announced that Parliament will be prorogued the first week in August.

Samuel Wilberforce, Bishop of Winchester, fell from his horse yesterday and was killed. He was riding with Earl Granville, from Leatherhead to Lord Gower's country seat, where Gladstone awaited him. The horse was going at full speed at the time he fell. His neck was broken and death was instantaneous.

VERSAILLES, July 21.—In the Assembly, this afternoon, Jules Favre attacked the home policy of the government. He wanted to know why the government which punished with severity the insulters of the Assembly permitted the journals to insult ex-President Thiers with impunity. He also exposed and denounced the alliance between the Monarchists and Bonapartists.

After a scene of great disorder a vote of confidence in the government was adopted by a vote of 400 ayes to 270 nays.

This large majority on the eve of the recess is regarded as significant, and is contrasted with the vote by which the present government was called into being on the twenty-fourth of May, when President Thiers was defeated by only fourteen majority.

BAYONNE, July 22.—News has been received here, through Carlist sources, concerning the insurrection at Carthagena, which throws additional light on the defection of the Spanish squadron in that port, and which was made the subject of a government decree and a vote in the Cortes yesterday.

The insurgents, after gaining control of the city, seized the Castello de las Galeras, a strong fort on the side of the harbor, less than a thousand yards from the entrance, which it commands completely. This gave them control of the two lower batteries on the shore at the mouth of the harbor. They hoisted the red flag of the Commune over these fortifications, and summoned the squadron lying in the harbor to surrender.

The crews were in sympathy with the insurgents, and the vessels fell into their hands without opposition. The chief command of the squadron is now intrusted to Pasas, who led the insurrection in the naval arsenal at Ferrol, in the province of Corunna, some months ago. The vessels thus taken by the insurgents are the Vittoria, an iron-clad of twenty-four guns; Numancia, an iron-clad of twenty-five guns; Petnan, an iron-clad of forty guns; Almanza, a screw frigate of forty-eight guns; and the steamers Fernando el Catalizo, Ferrolana and Blasco Garay, not classified. The four vessels first named are among the finest in the Spanish navy.

BEAUTY without grace is a hook without bait.—*Talleyrand.*

## From the Work.

COPENHAGEN, LOUISIANA.—*Mr. Editor:* On the twenty-eighth of June I commenced a two-days' meeting at Sardis church, Caldwell circuit, Louisiana Conference. Preached three times, received thirteen into the church and baptized eight. The membership was powerfully and graciously revived. With one or two exceptions the churches on this circuit are in a living condition, and we are expecting a better spiritual and financial condition before the close of the year. C. R. GODFREY.

JULY 9, 1873.

ST. STEPHEN'S AND WASHINGTON MISSION, ALABAMA CONFERENCE.—*Mrs. Editor:* Allow me, through your paper, to send a greeting to my predecessors on this work, and particularly to Bros. A. M. Jones and R. F. Perdue, and to say to them: "Rejoice with me." Our third Quarterly Conference convened July 12, at New Hope. The presiding elder, Bro. H. Urquhart, was at his post, and did some preaching and lecturing which has made a deep and, I trust, lasting impression upon the minds and hearts of almost the entire community. A revival has resulted. The meeting was continued until Tuesday night. On Sunday morning the love-feast was largely attended. A great many made brief statements of their religious experience, and this "feast of charity" deeply affected some who at first were present only as spectators. Our Baptist brethren and sisters participated freely in the meeting, excepting when we commemorated the broken body and shed blood of our Savior, and the meeting was denominated "our meeting" in all the neighborhood. On Monday a profitable and very interesting church conference was held, and the brethren resolved to have more of them. Steps were taken looking to the erecting of a church-building (we held the meeting in a school-house,) and I am confident the house will be ready for dedication before I start for the next Annual Conference. The meeting was in many respects the best I ever attended. For instance, I did not observe any one indulge in a single impropriety. The people generally were punctual in attendance upon and very attentive to the preaching of the word. Nine precious souls, if not more, were converted. Four were received into the church, and there are three other applicants. Many more were refreshed and strengthened; in fact nearly the whole community has been made to rejoice in God. In this community, a few years ago, but three or four participated in the sacrament of the Lord's Supper; now nearly everybody in the neighborhood belongs to the church. I can but say, in conclusion: "Bless the Lord, O my soul!"

WM. H. MORRIS, P. C.

JULY 16, 1873.

BRANDON (MISSISSIPPI) DISTRICT CONFERENCE.—*Mr. Editor:* The District Conference for Brandon district was held at Morton, July 10-12. Rev. F. M. Williams, presiding elder, presided in the absence of a Bishop. W. M. Thornton was elected secretary, assisted by L. T. Fitzhugh. The district was not fully represented as to numbers, not more than half the delegates being present. The various interests of the church, as laid down in the Discipline, were searchingly and rigidly inquired into, particularly as regards pastoral duty, family worship, etc. The spiritual state of the church was considered encouraging. Sabbath schools were generally in a flourishing condition. Our Sabbath school literature has an increasing circulation. Financially the district is not in a prosperous condition. The old plan of deferring payment till the end of the year bears heavily upon the preacher. When will the church adopt the plan of paying monthly? This is the easiest and best for all concerned.

The following brethren were elected delegates to the next Annual Conference: L. M. Horton, T. J. Feazell, W. M. Thornton and W. A. Ray. Alternates—W. D. Wormack, T. C. Tibbs, L. F. Fitzhugh and Benjamin Thompson.

The following report was received and adopted: "Your committee on education beg leave to report as follows: Inasmuch as this District Conference has no school under its immediate care, and as there is a first-class school at Dowdyille, Neshoba county, Mississippi, under the efficient superintendence of Rev. D. W. Dominick; And whereas, The children of itinerant ministers and young men preparing for the ministry are gratuitously taught at that institution; And whereas, The school is offered to this conference; therefore,

"*Resolved*, That this conference accept the offer and adopt the Scotland Male and Female School as a district school, and give it our earnest support.

"*Resolved*, That we pledge ourselves to use our best efforts to raise means in our respective charges for the support of young men studying for the ministry at said institution."

Revs. F. M. Williams, George W. Chatfield and C. McDonald were elected trustees to act in concert with the trustees of said school.

A plan was submitted for the erection of suitable buildings on the lot secured for a camp ground near Morton. A standing committee of arrangements was appointed, with the view of holding a district camp meeting next October, with a fair prospect of success.

The brethren present were highly edified by the preaching, and much gratified with the cordial and fraternal hospitality extended them by the citizens of Morton. Scotland chapel was the place selected for holding the next District Conference.

W. M. THORNTON, Sec.

VICKSBURG DISTRICT CONFERENCE.—*Mr. Editor:* This body held its session for 1873 in the city of Port Gibson, June 26-29, Rev. John A. B. Jones, presiding elder, presiding; W. E. Holloman, secretary.

Of seventy-five members, only twenty-eight were present; three charges were unrepresented, and one unreported. The brethren present manifested interest in the work before them, and the session was a busy one.

The reports from the work blend sunshine and shade. The spiritual condition of the church is certainly improved, though our social and business meetings are not so generally held nor attended as our law and Methodistic usage require. This remark applies especially to class meetings. The eucharistic sacrament is well and eagerly and gratefully attended. The baptism of children is neglected by many; and on this point there seems to be increasing carelessness.

Our Sunday school interest is prosperous. One place—a very important one—which last year reported "no Sunday school," this year (so boasts a delegate) has the best one in the conference. One union school was reported.

The committee on missions recommended the establishment of three new missions; and "as young men, active and willing, are necessary to the carrying out of this recommendation," it was resolved "that we pray the Lord of the harvest to send forth laborers into this part of the harvest." The conference ordered a special day of humiliation and prayer for this purpose. Friday, August 1, is the appointed day.

In this connection it was also resolved "that this District Conference respectfully but most earnestly disapprove of the proposition, suggested recently by the board of managers at Nashville, namely, that of having all our mission money sent to Nashville, to the treasurer of the parent board, to be by them distributed to the various missions, domestic and foreign."

The conference commended the "system, scope and general teaching" of our uniform lessons, but asked for greater simplicity and brevity in the lessons for the very young, especially in the catechetical department.

The members present organized a society, to be called "The Historical Association of the Vicksburg District of the Mississippi Conference." The object is "to procure interesting historical information as to the origin and progress of Methodism within this district."

The delegates elect to the ensuing Annual Conference are: T. R. Holloman, S. L. Gaice, G. L. Record and Thomas Reed. Alternates—E. R. Jones, R. D. Howe, E. S. Drake and W. E. Holloman.

The conference adjourned late on Saturday night, having made a complete and harmonious traverse of all the business brought before it.

The next conference is to meet at Natchez.

W. E. HOLLOMAN, Sec.

## East Tennessee Correspondence.

MR. EDITOR: Among the many readable articles in your issue of July 10 is one copied from the *Southern Christian Advocate*, from the pen of Bro. Campbell, in relation to Los Angeles. Well does he put the *pros* and *cons* of that remarkable land. There is no gainsaying the following sentences: "All countries possess their advantages and disadvantages. The universal law of compensation must operate in all localities."

So have I found, in looking upon some dozen States and upon Canada. The All-Father has made the estates of his children much nearer an equality than most persons imagine. Down your way you have staples that must ever command money; but then the heat and malaria are drawbacks. Here in this "Switzerland of America" we have gushing fountains and a pure atmosphere, but money is hard to obtain—here is our drawback. We cultivate grain and grasses, but the nature of our lands, rolling and often rocky, forbids the general use of the improved labor-saving machines of the prairie region. And then we cannot compete with the Northwest in water transportation, the cheapest in the world. Hence our products sell at little profit after deducting the cost of production. This, on the other hand, makes living cheap. Excellent boarding can here be obtained at from twenty-eight to thirty-five cents a day! That is what the students pay at Hiwassee College. So you see our bad markets make good boarding—and good schools.

From these mountains go down streams to help on the commerce of the great valley; and from these mountains go streams of emigration to help the great West. Holston people are found scattered far and wide. Sam. Houston and Davy Crocket, and scores of others whose names are familiar as household words, in Texas. At St. Louis you have our McAnally; at San Francisco, our E. E. Hoss. Your Prices, of Missouri, and your Clays, of Alabama, are of Holston blood. The late Admiral Farragut was born among us. Yes, you may raise bales of cotton and hogsheads of saccharine, but we rear men. New England and East Tennessee are much alike in this regard; but the former produces colder natures, cool calculators of dollars and cents; the latter warmer hearts, full of sympathy, and ready to do or die—ft. descendants of the patriotic band that in the darkest hour of the American Revolution kindled a light on King's mountain which shed the light of hope over all the colonies—rather over all the earth.

Come up, Mr. Editor, to the session of the Holston Conference. You will here see as devoted a set of preachers as your eyes ever rested on—Methodistic to the core; self-sacrificing as were Methodist preachers in the days of Asbury. Come with the Bishop.

J. H. BRUNNER.

SWEETWATER, July, 1873.

## Plymouth Church Scandal.

During many months past rumors have been in circulation to the injury of the private character of the Rev. Henry Ward Beecher, and it has been felt that the cause of religion, represented by this distinguished teacher, should be vindicated by a thorough investigation. The silence of Mr. Beecher when his own church-members were named as his accusers was regarded as very unfavorable, and the demand to know the truth was at last too loud to be resisted. Although hundreds of newspapers have made the charges public, we have not deemed it proper to speak of them in these columns heretofore; but as Mr. Beecher himself has now come before the world over his own name, we give his card:

"To the Editor of the Brooklyn *Eagle*:

"In a long and active life in Brooklyn it has rarely happened that the *Eagle* and myself have been in accord on questions of common concern to our fellow-citizens. I am for this reason impelled to acknowledge the unsolicited confidence and regard of which the columns of the *Eagle* of late bear testimony. I have just returned to the city to learn that application has been made to Mrs. Victoria Woodhull for letters of mine supposed to contain information respecting certain infamous stories against me. I have no objection to have the *Eagle* state in any way it deems fit that Mrs. Woodhull, or any other person or persons who may have letters of mine in their possession, have my cordial consent to publish them. In this connection, and at this time, I will only add that the stories and rumors which have for some time past been circulated about me are grossly untrue, and I stamp them in general and in particular as utterly false. Respectfully,

"HENRY WARD BEECHER."

Mr. Henry C. Bowen, editor of the *Independent*, is the responsible party now referred to as having made the allegations of gross immoralities against Mr. Beecher. We learn from the papers that the Plymouth church, of which Mr. Beecher is the pastor and Mr. Bowen a prominent member, has appointed a committee of investigation, and that this committee consists of Elmer H. Garbut, D. H. Hawkins, H. B. White, Lysander W. Manchester, George H. Day, Daniel W. Talmage, R. W. Ropes, J. T. Howard, C. C. Duncan, M. K. Moody, R. D. Benedict, Samuel E. Belcher, C. H. Morton, Thomas J. Tilney and George W. Brush.

Mr. Beecher and his assistant, Mr. Halliday, are associated with the committee, who proceed in the form of investigating charges against Mr. Bowen of slandering Mr. Beecher by bringing false accusations against him. This is an awkward way of getting at it, and will not be satisfactory to the public mind unless all the evidence is submitted to the people, that they may judge for themselves whether or not there is any cause for the scandal that has been so rife for two or three years past.—*N. Y. Observer.*

## Historical Convention.

As will be seen by the subjoined notice, an important movement has been inaugurated by the Southern Historical Society, through whose instance a historical convention has been called, to meet on the fourteenth proximo, at the Montgomery White Sulphur Springs, Virginia.

It is due to the noble men who fell martyrs to the "lost cause" that a faithful history of the events of the four years of bloody war be truthfully recorded, and an impartial view of the motives that actuated them be handed down to posterity with the seal of an impartial and unbiased history.

The country has been flooded with partisan histories, in many of which the pretended historian has wandered as far from truth as if he had been writing a work of fiction, and in all of these every incident favorable to Southern character has been suppressed, and the plainest facts so warped that the actors themselves would not recognize them. It is high time steps were taken to record the incidents of those eventful years as they occurred, and we are glad that the Southern Historical Society has taken the initiative in the matter. The convention will be opened with an address by General Jubal A. Early, and will be, we are sure, a most interesting and important meeting.

"A historical convention has been called at the instance of the Southern Historical Society, to meet on the fourteenth of August next, at the Montgomery White Sulphur Springs, Virginia. Arrangements have been made with the proprietors of these springs, and every facility will be afforded. The convention will be opened, by request, with an address from General Jubal A. Early.

"Newspapers throughout the Southern States will further an important and patriotic movement by giving this notice an extended circulation.

"B. M. PALMER,
"Prest. Southern Hist. Society.

"NEW ORLEANS, LA., July 15, 1873."

## The Cholera.

We have good reason to believe that the cholera is subsiding in Nashville and vicinity. The number of deaths reported on Sunday, June 29, was thirty-seven; of these twenty-four were said to be from cholera—eight white and sixteen colored. On Monday, June 30, there were thirty-three deaths reported; ten by cholera—four white and six colored; but three of the cholera cases were in the country. There is a good deal of dysentery and kindred sickness in the community. But July opened bright and fair, giving promise of better times. We are sorry to say that Bishop McTyeire has been annoyed with the chills and fevers he contracted in the malarial regions, but he is better. He is about taking a tour among the high, healthful hills of Holston. We will let our friends *use* him up there, but they must not *abuse* him. Several members of his family have been attacked with cholerine, but they are better now. Dr. Kelley has been disabled from work for a week or two. A trip to the country, we hope, will bring him up. Bishop McTyeire preached for him on Sunday, and the editor at night, to a good congregation, despite the cholera. Dr. Merrill and Bro. Sowell are absent; being quite indisposed. Dr. Young, Bro. Brown, and we believe the other preachers, are at their post, preaching to the well and visiting the sick and burying the dead. Our superintendent, Mr. Spillers, is down with a bilious attack; and our stereotyper, Mr. Kelsea, with cholera, or something of the sort. Only one of our printers has died. He was taken with cholera at Shelbyville, whither he went to escape it. A grandson of Bro. Allsey was attacked with it; but it yielded to prompt and vigorous remedies. The papers report the disease all over the country. It is generally attributed to the excessive wet weather and disregard of sanitary regulations, especially in regard to food and cleanliness. We hope, by God's blessing on the means employed, to be able soon to report the return of rosy health on balmy wings to cheer and revive the community. We may say, in conclusion, that though severe affliction has been in the families of the book agent and editor, no death has occurred, and health is returning to their homes, for which God be praised.—*Nashville Christian Advocate, July 5.*

## Hennington Camp Ground, Crystal Springs, Mississippi.

MR. EDITOR: I have to-day closed up the contract with an experienced caterer for the restaurant and sleeping tents at Hennington camp ground, Crystal Springs, Mississippi, one hundred and sixty miles from your city, on the New Orleans, Jackson and Great Northern railroad. Our specifications itemize that good, plain meals shall be furnished at fifty cents, and that two hundred and eighty running feet of comfortable beds shall be furnished to the public, in two substantial sleeping-tents; fare, fifty cents. The committee on improvements have under contract an extension of the shed, embracing one thousand five hundred and sixty surface feet. We begin our camp meeting on the third of September. The present prospects are very encouraging. Many tents are being built.

We expect this camp ground to bring us in much nearer social relations with the church in New Orleans. We are one mile from the depot, in a picturesque country. More than a score of cool and pure springs of crystal water break out upon our lots, and we feel sure that when your people have prospected them they will come up and build tents, even on a scale that will tempt them to bring their families to them for the two or three hottest summer months in the year, instead of running off to the fashionable watering-places. Send, up your prospectors and bring up your Tudor and Walker and Parker, etc., to preach for us. We trust that we will do you good and receive strength from you.

Yours, J. V. ENOCHS,
Chairman Committee on Tents.

THE IRISH WESLEYAN CONFERENCE.—The one hundred and fourth annual session of the Wesleyan Methodist Conference of Ireland was held this year in Cork. This is a Roman Catholic city, with a population of seventy-eight thousand three hundred and eighty-two, of whom the Protestants number only twelve thousand.

The first committee, that for stationing the ministers, met on Thursday, June 12. The first draft of the appointments was readily made, as there are in Ireland only about one hundred circuits.

The missionary committee met the next evening. Rev. Luke Wiseman, Dr. James and Rev. Prof. W. B. Pope, of the British Conference, were present and participated.

The meeting was a very gratifying one. The treasurer's account was not quite closed, but the income for the year will probably be a little over £3,000, a cheering amount for the Methodists of Ireland to raise on behalf of one department of the Lord's work. Fresh and most encouraging statements were given as to the progress of Christian light and life in various lands; and now, as the parent society has realized a larger income than ever before, and is completely freed from the incubus of debt which for years impeded its efforts, it is hoped the committee in London may see its way to some new extension of the gospel in foreign lands as yet lying in the shadow of death.

The Christian Advocate.

THURSDAY, JULY 24, 1873.

*HOLY SCRIPTURE.*

I have a Garden fair,
With heavenly breezes fanned,
And every morning finds me there—
It is the Lord's command—
To gather fruits and blossoms sweet
Before the dusty world I meet.

I have a Fountain pure,
And of its waters drink,
Morn after morn, for health and cure,
And sit upon the brink
To catch its murmurs, soft and low,
Ere to the noisy crowd I go.

I have a faithful Friend,
Accustomed to advise,
With whom each morn some time I spend,
That I may be made wise
To find and keep the only way
Which leads to eternal day.

I have an Armory bright,
With shield and helm hung round;
Where, duly as the morning light,
The Spirit's sword is found,
With which to overcome the foe
Who harasses the way I go.

I have a Mirror keen,
Which shows me all I am;
But lo! behind me there is seen
One like a dying Lamb;
And as I view his imaged face
My sins are lost in shining grace.

O send thy Spirit, Lord,
To make me wholly thine,
That I may love thy blessed word,
And feel its power divine,
And walk on calmly in its light
Till faith is turned to glorious sight.

## Ministerial Support.

MR. EDITOR: I am very much diverted at the variety of communications on this subject. There must be something of a "Slellian fruitfulness" about it. As every man has a peculiar mental conformation, so every man has his own way of looking at this absorbing question of ministerial support. Some of the articles on this subject sound like dirges, and make us feel as if we were listening to a requiem sung over the grave of Hope. Others have the shriek of a gusty wind of wluter, and, like it, blte and wither everything in their pathway. Then there streams forth a flame of sarcasm about the meanness of church people; and then we have a formal, scholarly, statesman-like protest against ministerial starvation!

These articles form a complete study—a unique study in themselves—and to a man who has a vein of humor in him they afford food for many an hour of pleasing and profitable meditation. The last article on this subject which has come under my notice is in the ADVOCATE of May 22, from the pen of Bro. Corbin. Bro. Corbin begins with several quotations from Scripture, and tells us that he begins in this way "in order to convince church-members that it is as much their duty to pay the minister they employ as it is his duty to preach." Now these quotations may convince people of their duty in this matter, but they will also convince them of another thing, which will completely neutralize the effect intended. These quotations will convince people that the ministers are no worse off now than they have been at other times. This reference to priests and Levites don't have the designed effect, because in these latter days people have learned something in regard to them of which they used to be ignorant. They have learned that the rich support, which the priests and Levites are supposed to have received, was like the support of ministers in the present day—the most of it was on paper! Provision was made in the law for it—heavy denunciations were uttered against those who failed to bring up their quota; but, after all, it frequently happened that the priest and Levite had to hunt bread beyond the precincts of the sanctuary. We have a memorable case in the seventeenth chapter of Judges. The history of the Levites proves that people will dare God's displeasure rather than give a liberal support to his ministers. It won't do, then, to point the present generation to the Levites in order to make it contribute liberally to the support of the gospel. The reference may have the opposite effect.

Bro. Corbin says: "If they will not pay him, it is his right and duty to labor at tent-making, farming, etc." In this every delinquent in this matter will fully agree. We hear it frequently said of a minister: "Let him go to work." And this *will* be said as long as the example of Paul's tent-making stands on the record. People will say: "*You* are no better than Paul. Go to work if you want a better support than the church gives." And so this reference to "tent-making," etc., has an effect opposite to that which was intended.

Bro. Corbin's zeal has run away with his rhetoric, and in the flight his figures have got very much tangled. What a sad picture he draws of the "old ship of Zion" going to pieces on the rocks of covetousness and stinginess and meanness! But then the people, who are invited to "look on this picture," that it may produce shame for the past and a resolution to do better in the future, have looked at a thousand just such pictures, and they see that the "old ship" has not yet been wrecked. They have a secret notion, hid away somewhere in their minds, that this is merely the fancy sketch of an excited mind. And so this terrible picture of the church-wreck will not produce the desired result. In this connection people have the memory of an old saying flitting about in their minds: "The gates of hell shall not prevail against it."

Bro. Corbin closes with a burst of self-denying enthusiasm: "Who would not rather a thousand times proclaim the gospel from the seven hills of Rome, unthanked though he was; to the red man, like John Elliot, though threatened for his message; or even cross the ocean, and amidst desert sands and burning heat declare the goodness of God to the Arabs, and have wild dates for his food—the best the poor Arab could give him—and heaven, a glorious heaven at last for his home, than to have no thanks and no reward from a church." Now this will not make people pay the preacher. The effect of such a strain of eloquence on the delinquents will simply make them say: "If the preacher would rather preach to the Indians or Arabs for nothing, then let the Missionary Board lay hold on him and send him out there. A few such preachers, who can live on dates, will soon do away with the necessity of raising missionary money at all." And so this reference has a very decided effect upon the minds and purses of the people.

When will writers on this subject learn to look at it from all sides? When will they learn that many facts have more than one phase and more than one bearing? The facts which some writers on this subject produce act more like an Australian boomerang than anything else with which they may be compared. We wait with interest for the next communication on this important subject.

OTTIS.

## Woman's Influence.

MR. EDITOR: Much has been written about woman's influence, and thoughtful minds in all ages have perceived the power she wields, and the great importance of its being used in the right direction. In our age, where man has made such rapid strides in scientific and psychological development; when all feel the need of a higher state of society, a fuller demonstration of the Christ-life; when the speculations of scientists and philosophers, the difficulty of reconciling the many inexplicable mysteries in this knotty problem of life renders the realization of Christian profession a seemingly hopeless task, now, as much if not more than at any past age in our republican history, do we feel the need of woman's influence—women with mature judgment, firm principles, high moral rectitude; not the loud, brazen woman as some of the advocates for female suffrage would press upon us, nor the cowed slave of the East, but women willing to do and dare anything to promote the well-being of humanity, yet preserving all the delicate refinement, the domestic capabilities which shine forth in that most endearing of all relationships—the wife and mother.

We want energetic, self-reliant women, ready and willing to guide their own life-bark, should Providence will it so; and, above all, of conscientious, practical Christianity. With such women shedding the genial rays of bright, pure example into the inmost core of society, though some should not extend beyond the hearts of the home circle, our age may yet be the Augustan age of America.

Much is expected, much is being realized from the lives of our women. In the present crisis, when corruption, weak morality permeates high places, how difficult to guide the ship of State through the dangerous shoals everywhere presented! It requires individual effort to send forth characters imbued with moral heroism, justice, firmness—actuated by a desire for the *general* good, not for personal aggrandizement. And how can those characters be molded if not under the influence of woman? If our women are gay, frivolous, spending all their time and strength in pleasure and fashionable adornment, then our men will be careless, dissipated, profligate. Pleasure being the highest good, money, as the all-potent sesame to power and luxury, will be the goal of every struggle; and, every one striving for self, the weal of humanity must inevitably sink into insignificance, power vesting itself in the most wealthy, no matter how low the sense of moral obligation, how debased the intellect.

We all shudder at such a picture of society; but are we striving to avert it from us? Women of America, are you living up to your fullest capabilities? Are you endeavoring to *elevate* as well as adorn the society in which you move and wield such a powerful influence? Does your desire to *attract* crush out the far nobler one to improve? Draw aside the defacing mantle of frivolity from the warm, generous souls God has given you, and let them speak. Ah! rapid is the tide sweeping past you, but potent is that little word or act it bears upon its bosom; not germinating, perhaps, until it reaches the shore this side of the eternal, yet leaving behind an echo loud enough to reverberate to the stream so eagerly pressing toward it! The black, fearful tide of intemperance is rushing past you, daily receiving more impetus. Can you not lay a barrier athwart its downward rush? Can you, seeing the evils arising from its indulgence, countenance, much less stimulate, its progress? Know you not that every encouraging smile, every glass you proffer, every time you place the fatal beverage to your lips, you swell the rapid stream? Remove all intoxicating liquor from the social board, the New Year's calls, the evening's entertainment, discountenance the man who persists in its indulgence, sever the dearest hopes that ever blossomed in the human heart if they are centered upon one who prefers a drunkard's ignominy to your love. Set the *example*, follow uncompromisingly by precept, firm resistance. And in laying the ax at this powerful root of evil you will have strength to exert those other influences which can be used with such incalculable benefit to mankind, and, beginning with an earnest desire to work, with a firm reliance in a higher Power, you will gain a clearer insight into society's needs; and show to the world the power of woman's influence.

LITTLE BEVERLY.

## Herod and John the Baptist.

To behold a man dressed in camel's hair, encircled with a leathern girdle, traversing the solitary desert, with the locusts and wild honey for his food, and nature's sparkling spring for his drink, the star-decked heaven his canopy and the green earth his couch, is a remarkable sight. Still more wonderful is it to behold the crowds swarming in the desert to hear his burning words; while the formalist and infidel forsake the road to death, and journey forth to heaven under the mighty preaching of this effective teacher. Nor could artificial life change him for being transferred from the solitary desert to Herod's thronged, voluptuous court; he will not bow before vice, nor kiss the hand of immorality, though it be a king who offers it, but boldly exclaims: "It is not lawful." And here let me say that so long as John the Baptist made the desert ring with his mighty eloquence, so long as the mighty crowds followed him from afar, so long as the warning shout of repentance was thundered at Pharisees and Sadducees, but did not reach Herod on his sinful coach, so long was John admired, yea, almost worshiped by Herod. "For Herod feared John, knowing that he was a just man and an holy, and observed him; and when he heard him he did many things, and heard him gladly." But strike the flint and sparks are emitted—strike the tyrant and he trembles and becomes enraged. Martin Luther, in ancient times, may thunder from the pulpit; but when he thunders against popery he is summoned for trial to Worms. Pere Hyacinthe may speak the word of God, but woe be to him when he speaks against the Pope. Tyranny, clothing herself as a lamb, but really a wolf, enters the church of God, hypocritically telling us, in the noble words of Scripture, "to obey the powers that be;" while she turns off an old servant of God, leaves him to die like a dog, while the church trembles, totters and may be falls as a consequence. Just so with Herod in his selfishness and depravity. He wishes to do an unlawful thing—he wishes to marry Herodias' (his brother Philip's) wife. But John, as a true Christian, boldly tells him: "It is not lawful for thee to have her." For this cause "Herod had laid hold on John, and bound him and put him in prison. And when he would have put him to death he feared the multitude, because they counted him as a prophet." But when Herod's birthday was kept, the daughter of Herodias danced before them "and pleased Herod;" "whereupon he promised with an oath to give her whatsoever she would ask. And she, being before instructed of her mother, said: 'Give me here John the Baptist's head in a charger.' And the king was sorry; nevertheless, for the oath's sake, and them which sat with him at meat, he commanded it to be given her. And he sent and beheaded John in the prison. And his head was brought in a charger and given to the damsel, and she brought it to her mother. And his disciples came and took up the body and buried it, and went and told Jesus."

Herod was a tyrant; he thought only of himself and his sinful pleasures. The voluptuous beauty of Herodias was more dazzling to his sight than the manly eloquence of John. The dancing of her daughter was more fascinating to him, than the pathway of righteousness. Let the floor shake to the dancers' feet; let the merry bowl pass round; let Herod's golden crown sparkle, and fools and sycophants admire; let them shout as madmen when he speaks, saying: "It is the voice of God." Does this make it so? Does this prevent the gory head of one who had once spoken for God, looming in sight as a bloody, terrible evidence of the rule of tyrants? Does it prevent the disciples of John telling of this terrible murder to the blessed Jesus? Does it prevent the worms from consuming his sinful body?

Rather, far, would I cross the rolling ocean or the waving prairie—trust myself to God for support, like Mungoe Park, among savages in the woods or desert—than to persecute one of the least of God's children. Far sooner would I be clothed in camel's hair and live upon locusts and wild honey than I would exalt myself above all my Christian brethren for piety, and then enrich myself with sordid gold, even at the expense of the life-blood of God's saints.

Herod and John—the first is as a wrecker's crew, that puts out from land when they hear the minute-gun, not to save the lives of the passengers—oh, no!—but, like pirates, to destroy them, and, returning laden with their spoils, make night hideous with their bacchanalian revels, and by to-morrow's sun build a fresh bonfire on shore to allure another vessel on a hidden rock. Thus was Herod, and thus to-day are many of his followers; while John the Baptist was like a noble vessel that put to sea when thunders rolled, lightning flashed, winds whistled through sail and cordage, and the great sea-billows dashed with overwhelming force upon her oaken sides. Nobly she rode the billows, nobly she saved the lives of yonder crew; but the shock was too great, her timbers were warped, and the noble vessel went to pieces after reaching yon blessed shore. So fell the noble head of the martyred saint when his earthly voyage was done, his day was over and his sun had set. The light of his example, shining as a brilliant pathway from earth to heaven, caused Jesus, the greatest and best of all judges, to exclaim: "Among them that are born of woman there hath not risen a greater than John."

P. S. P. CORBIN.

## Commencement of Centenary Male Institute,

SUMMERFIELD, ALA., JUNE 23, 1873.

MR. EDITOR: The exercises of this institution were of great interest. Some thirty young gentlemen were selected to make speeches, a part with selected extracts and a part with original orations. They seemed, as a class, to possess readiness of speech; grace of movement, animation, clearness of expression and forcibleness of delivery. They had evidently been well trained in the school of oratory.

There was quite a striking variety in the music of the occasion. Some of the songs were sung by the boys, and sung with expression, showing how well boys can be trained to sing. Other pieces were rendered by some of the resident pupils of the college.

It was a pleasant ending of another successful year for the institute, adding to the laurels already won by Prof. Massey. He does not make much parade, but moves on steadily and surely, governing his school with an ease and a success that shows a master hand; advancing his pupils as rapidly as necessary, but compelling them to go over the ground thoroughly. If any have not learned this year to meet expectation it has not been the fault of the teacher. He is a safe instructor in whose hands to intrust the training and education of youth, for they are sure to be impressed by his teaching, counsel and example. He will always have a good school and will always do good by teaching. In such a healthy location as this, free from the contaminating influences of larger places, and with such a teacher, those who have sons to educate have all that they can desire. The church ought to feel proud of such a school, and show the right kind of appreciation by patronizing it more liberally.

The exercises of this school closed the festivities of commencement, and there was a feeling of sadness that mingled with the scene that could not be averted. The happy throng that filled these halls two weeks ago were gone, and two of the brightest spirits of that throng had bid adieu to the scenes of earth. President McVoy had looked forward, through one of the most successful years of his life, to the triumphs of what he anticipated would be one of the most brilliant commencements of Centenary. All preparations were far advanced to completion. A large graduating class, that had been well trained and thoroughly taught, would have added to his already growing reputation. The music, selected with care and judgment, had been assigned to the pupils, and Centenary would have shown again that she is unexcelled in this department. The finest display of art this institution has ever had would have been made, showing remarkable success in this line; but unexpectedly the same disease that was prevailing at that time throughout the country, and that was more or less embarrassing other institutions, broke out among the pupils, proving serious only in three cases, and fatal in two. The panic occasioned by it became uncontrollable, and prudence and judgment required immediate suspension, which was promptly done. This disease cannot be attributable to any local cause. It is now as healthy here as it has ever been, and no local cause for any disease exists. Nothing of this character ever manifested itself here before, during more than thirty years this institution has been in existence.

The success of last year shows what can be done by this institution; and now provision having been made by which the daughters of ministers can have the benefit of the Thompson fund, this institution affords advantages to the ministers of the Alabama Conference that no other Conference institution can afford.

T. C. P.

## Mount Sterling High School.

MR. EDITOR: It was enjoined upon me by the examining committee to send you a report of the commencement exercises of the Mount Sterling High School, Choctaw county, Alabama.

This institution, during the last four years, has been under the care of Prof. S. S. Mellen, and numbered during the last term about ninety pupils. Prof. Mellen is well known as one of the best and most distinguished educators of our land.

The commencement exercises were interesting from the beginning. The annual sermon was preached by the Rev. T. F. Mangum, of Tuskegee, Alabama. For profound thought and appropriateness it was in every way worthy of the occasion.

The examination evinced both the ability, energy, fidelity and skill of the teachers, and the proficiency, application and success of the entire school. I was perfectly delighted with the marked order and beautiful system exhibited in its government. The school is kept under strict moral and religious training. In the examination the entire course of study was reviewed, and the student thrown upon his actual attainments, before an intelligent and appreciative audience. Through this examination the students gained much credit for themselves, as well as praise for their laborious and faithful teachers, who had so diligently instructed them, not in the mere verbiage of the text-books, but in the true principles of the studies pursued. On Tuesday night the Rev. T. F. Mangum gave an address on "The Mission of Education," with which all who heard it were greatly delighted. On the last day of the examination we had excellent speaking from the young men, who delivered original orations, and some very amusing speeches from the little boys, with beautiful compositions from the young ladies, all interspersed with delightful music by Mrs. Armstrong, to whom we feel very grateful for the interest manifested in her department.

At the close Prof. Mellen addressed his pupils with most earnest, pathetic and affectionate words of counsel and admonition. At the close of the literary exercises the school and the audience were invited out into the grove, where was spread a most excellent dinner, to which ample justice was done by all.

D. J. WRIGHT.

MOUNT STERLING, ALA., JULY 5, 1873.

THE man who has begun to live and work by artificial stimulant never knows where he stands, and can never count upon himself with any certainty. He gets into his castle a servant who becomes the most tyrannical of masters. He may resolve to turn him out, but will find himself reduced to the condition in which he can neither do with nor without him. The use of stimulant to the brain-power brings on disease in whose paroxysms a man is no more his own master than in the raving of a fever—a disease that few have the knowledge to understand, and for whose manifestations the world has no pity.

A MEDICAL JOURNAL estimates that the people of the United States pay $125,000,000 yearly for physicians' services and for medicines. They spend a good deal more than that for liquors and other things to make them sick.

AN OLD Scotchwoman termed De Quincey "a body wi' an awful sicht o' words," and declared he would make a grand preacher, although "a hantle o' the folk wudna ken what he was drivin' at."

## Obituaries.

EFFIE ELOISE, daughter of Rev. H. O. and E. N. White, was born September 17, 1871, and died at Minden, Louisiana, June 20, 1873.

Like Samuel of old she was consecrated to the Lord, and he who is too wise to err and too good to do wrong has seen proper to take her to himself.

N. M. SKIPWORTH.

ENOCH TYLER was born in Washington county, Georgia, July 10, 1805. He moved to Alabama in 1843, obtained an evidence of the fact that his Redeemer lived, in 1848, and joined the Methodist Episcopal Church South, and died in a triumphant faith, March 18, 1873. Bro. Tyler was a useful member of the church, a kind husband, father and neighbor. He held the mantle of charity ever ready to throw around the erring conduct of human nature. During his illness, which was long and painful, he talked a great deal about our holy religion, and said many good and cheering things. For his faith God gave him a dying grace. When he found himself on the Nebo of death, and looked back and saw what he had been by nature, and what he now was by grace, he involuntarily sang and breathed the sentiment of that old favorite song:

"Amazing grace, how sweet the sound."

And, while stepping from the shores of time to eternity, he repeated back: "All is well."

C. L. KIRKSEY, Ex-Pastor.

MRS. FRANCES ELIZABETH BAGGETT, daughter of Garrison and Mehali Helms, and wife of J. M. Baggett, was born in Talbot county, Georgia, June 9, 1841, and died in Montgomery, Alabama, June 22, 1873. She joined the Baptist Church at fifteen years of age, and several years afterward she connected herself with the Methodist Church.

Sister Baggett was a lady of exemplary piety. There was more sunshine in her life than is found in the lives of many who profess faith in Christ; not because she was more prosperous than others, or had less cause to become "discouraged because of the way," for she knew fully the import of "to pass through the waters" and to "walk through the fires;" but her faith enabled her to say: "Yet the Lord will command his loving kindness in the day-time, and in the night his song shall be with me, and my prayer unto the God of my life." On Sunday morning, a few hours before she died, a lady friend approached her and said: "It is daylight, and we are permitted to see another Sabbath morning." Sister Baggett asked: "Where will we be before another Sabbath?" Expecting to answer her own question, she did not wait for a response, but remarked: "I will be in heaven."

T. K. A.

MRS. SYNTHIA MASTERS, whose maiden name was Ralls, was born March 29, 1824, in Hinds county, Mississippi, and departed this life April 12, 1873, at her residence in Caldwell parish, Louisiana, exemplifying the power and reality of religion and of our holy Christianity. On the seventeenth of April, 1853, while residing in Arkansas, under the ministry of Rev. W. G. Guice, a local preacher, she united with the Methodist Episcopal Church South, and in the fall of the same year made a public profession of religion, and continued to make that profession until her tongue was silenced in death.

One month before she died it was her privilege, with many others, to commemorate the suffering and dying love of her risen and exalted Savior; and while the presiding elder, Fred. White, and her pastor, C. R. Godfrey, were administering the emblems of the broken body and shed blood of our Lord Jesus Christ to her, she shouted praises to God aloud, her face all radiant with the love of God. On Thursday night before her death she had her husband and children around her, and told them that she would not recover; that death had no terrors to her; that it would be sweet to die, exhorting them to meet her in that better world.

C. R. GODFREY.

MISS ELIZA J. JOHNSON was born in Anson county, North Carolina, May, 1834, and died of consumption, February 2, 1873, at the residence of Mr. James Gowen, her brother-in-law, near West station, Holmes county, Mississippi. She was the daughter of Colonel William P. and Eliza Johnson. In 1855 she professed religion and joined the Methodist Church. She took great delight in the services of the sanctuary, and as long as her health permitted her seat was never vacant at the house of God. With her it was not only a duty to profess, but also to practice the duties of religion. In the capacity of Sunday school teacher she labored zealously and efficiently. One of our best members is gone from earth. Like the mellow fruit of summer, her spirit under affliction ripened for heaven. She had been anxiously waiting for the Master's call for several weeks before her death. At ten o'clock on Sunday night, February 2, the summons came. In great peace and in full confidence in God she gladly obeyed the call, and her spirit quietly left earth, and in a moment was with the angels around the throne in the land of eternal Sabbath. A large concourse of serious persons attended her remains to their last resting-place. We most earnestly pray almighty God to sanctify her death to the good of the community.

GEORGE W. BROWN.

TRIBUTE OF RESPECT.

At our quarterly meeting, held on Saturday, the fourteenth instant, the following preamble and resolutions were adopted:

Whereas, It hath pleased almighty God to remove from our midst and take to himself one of our worthy and much-esteemed members, Bro. SETH WAGONER; therefore, be it

*Resolved*, By the Quarterly Conference of Toomsuba circuit, Mississippi Conference, convened at Lockhart on the fourteenth day of June, 1873, That though our hearts are much saddened by the absence of our good brother, yet we will bow in meek submission to the sovereign will of our heavenly Father, who, as we are assured, doeth all things well.

*Resolved*, That in the death of Bro. Wagoner this conference has lost one of its most worthy members, the church one of her purest and most faithful children, and his bereaved wife and children a kind and beneficent husband and father.

*Resolved*, That the family of our brother have our sincere condolence in their sad bereavement, and that we commend them to him who is able to comfort his children in their saddest hour.

*Resolved*, That we will endeavor to follow the worthy example of our dear brother by living consistently with our Christian profession, like as he died—in Christian triumph—and go home to heaven.

*Resolved*, That a copy of these resolutions be spread upon the minutes of this conference, a copy furnished the NEW ORLEANS CHRISTIAN ADVOCATE for publication, and also that a copy be sent the bereaved family.

J. W. MCLAURIN, P. C.
T. W. MYERS, Acting Sec.

OAKSDALE STATION, MISS., June 10, 1873.

EDWIN HAMBLIN was born in Rogersville, Hawkins county, East Tennessee, July 11, 1795; married to Louisiana Smith in 1826; moved to Madison county, Mississippi, in 1835, where he lived till June 8, 1873, when he "was not, for God took him!"

The deceased, being no ordinary man in many particulars, deserves more than a passing notice. In many of the attributes of a noble and dignified manhood he stood peerless among his fellows. Having a highly cultivated appreciation of strict justice, "Do unto others as you would have them do to you" formed the basis of all the social and business relations of his life.

In August, 1854, Edwin Hamblin, with almost his entire family, embraced Christianity and united with the Methodist Episcopal Church South, of which he remained a devoted member till his death. Though advanced in years before uniting with the people of God, he "fought a good fight," and won the crown of life. His Christian character was exemplary rather than demonstrative, marked by beauty and symmetry rather than by paroxysmal ebullitions—not found in the passing storm, but in the still, small voice; not vociferous, like Simon Peter, but patient and confiding as "the beloved disciple." In his latter years he gave much time and study to the word of God, and took great delight in discussing its heaven-appointed problems.

When interrogated in his last moments he gave satisfactory assurances that "over the river" there would be administered unto him an abundant entrance into a higher and holier spiritual life—a life void of sorrows, tears, separations. The mellowness of his Christian character was especially marked around the family hearth. His paternal love and tenderness, his great solicitude and anxiety for the future of his smitten family, his earnest counsel and faithful prayers in their behalf, constitute a moral legacy inestimable in value.

A FRIEND.

MRS. MARY A. POWELL, wife of Colonel R. H. Powell, died at Union Springs, Alabama, June 18, 1873, in the forty-seventh year of her age. She was the daughter of Colonel John P. and Mrs. Mary A. Blackman, and was born in Walton county, Georgia. She was married to her now bereaved husband on the ninth of April, 1844, and for twenty-eight years was the light of his home, the joy and comfort of his heart. She was converted and joined the Methodist Episcopal Church South in 1845, under the ministry of Rev. James Peeler.

The above announcement, already made, in part, through the secular papers of Alabama, tells of an elegant home made desolate. Colonel Powell is just such a man as to have sympathy in such an hour; and the devoted daughter upon whom have devolved the duties of the household for years past, because of the extreme feebleness of the mother, and the manly sons who have so nobly addressed themselves to work and business since the disaster of the war, all claim, in this dark hour, the sympathy of friends. The frail wife and mother, so devoted to those of her home, has regarded the matter of death a mere question of time for years past. As her pastor for two years (1868 and 1870) it was my privilege often to enjoy her society. She was ever simply to be nursed, after she became known to me. Too feeble to be often at church, how she regretted it. But through suffering and weakness God was bringing her fully to realize her dependence, and at the last "quietude! quietude!" was the desire of her heart, expressed with her latest breath. "Del Rosa," the elegant home, was ever open to the itinerant; and the pastor of Union Springs church knew where he would ever find a welcome greeting. Personal friendship prompts me to say more of the affectionate, ardent woman who has at last found her rest, but I forbear. Truly our friends are flitting away as shadows. A faithful, affectionate wife and mother, a generous neighbor and a true friend, her memory is embalmed.

How brief is any season of life and love allotted us below! I drop these lines hurriedly, down by the sea, at the instance of my bereaved brother—heartily, indeed, for he and all of his were my friends unswervingly; and I mingle my sorrows with theirs again, now that another has been called away from the loving throng.

JOSEPH B. COTTRELL.

OCEAN SPRINGS, MISS., June 20, 1873.

LIFE was given for noble purposes, and therefore we must not part with it foolishly. It must not be thrown up in a pet, nor sacrificed to a quarrel, nor whined away in love.—*Heber.*

POLITENESS knows nothing of better and worse; and the polite person never assigns inferiority to any but himself.

The Christian Advocate.

THURSDAY, JULY 24, 1873.

*MEADOW BEAUTY.*

(A flower that bears a little urn of bronze.)

As half-shamed, yet wishing us to see,
The Meadow Beauty stepped h o'er the lea,
An Eastern maiden she in costume seems,
Like those that figure in Arabian dreams:
With purple turban and with jetty braid,
With gems and gold, and mantle of brocade.

Upon her head she bears a brazen urn;
Her little footsteps press the tender fern;
And as she pauses at the crystal springs
Her joyous laughter through the forest rings;
For in the mirror of the brook she spies
An image like her own, with pleased surprise.

How can she sing, within a foreign land,
The words the Gentiles fail to understand?
How comes the merry exile here, in truth?
Is she a sister of the gentle Ruth?
And in our meadows musing but to glean
Some precious herb in Judah yet unseen?

Her silent harp upon the willows hung,
The piteous song of home that she has sung,
Her rippling laughter and her girlish glee,
Speak much of sadness and of fear to me.
And I would gladly soothe the exile's pain,
Or lead her to the Hebrew fount again.

*New York Post.*

## The Transit of Venus,

OR THE INITIAL STEP TOWARD THE MEASUREMENT OF THE UNIVERSE.

BY JACOB ABBOTT.

We hear, and we see in the papers, a great deal in these days about the approaching transit of Venus, and of the preparations which different governments and learned societies are making for observing the phenomenon in various parts of the world. We have a few words to say in respect to the nature and significance of this phenomenon, and of those results depending upon it, which make it an event of so much interest to scientific men among all nations.

The planet Venus, as is well known, is one of the two which lie between the earth and the sun, Mercury, the planet nearest the sun, being the other. The planes in which these planets revolve are different from that in which the earth moves, and thus they very seldom come so directly between the earth and the sun, when passing round on the hither side of their orbits, as to appear to us to pass across his disk. Whenever one of them does thus pass it appears like a small black spot, entering upon one side on the margin of the disk, and passing across the disk to the other side. Such an occurrence forms one of those distinct, exact and precisely defined phenomena, determinable, as to time, within a small fraction of a second, which are the delight of the astronomical observer.

The main purpose for which the transits of Mercury and Venus are available is to determine the *parallax of the sun.*

And what is the parallax of the sun?

One evening a gentleman, standing on the piazza of his house, observed a bright light, like that of a fire, at the side of a house situated on rising ground about a mile away to the eastward. At a little distance from him was another house, where he observed a group of ladies standing on the lawn, whose attention was apparently attracted by the same light. Presently, observing that the gentleman was also looking at it, one of the ladies called out to him—for the distance at which she was standing, though considerable, was not too great for a voice to be heard in the still evening air—"Is that a fire?"

"Where does it appear to be—to you?" asked the gentleman.

"At the corner of the roof of the *church*," said the lady; "and it is increasing."

There was a church a little way from the distant house where the light was seen, and to the right of it, as seen by these parties.

"To me it seems to be at the *house*," said the gentleman; "and if it appears to you to be at the church, I know it is not near those buildings, but far beyond. I think it is no fire, but probably the moon rising."

A few moments' watching of the rising light showed that it really was the moon.

Thus the distance of the source of the light was roughly indicated by the differences of direction in which the light itself and the intervening objects were seen by observers stationed at a certain distance from each other.

The difference of direction in which a heavenly body is seen, as observed from two stations at a known distance from each other, is called its *parallax*, and the parallax being known, and also the distance of the two stations from which the observations are made, there are simple mathematical calculations by which the distance of the heavenly body can be determined—the result being, of course, more or less accurate according to the nicety of the instruments and the accuracy of the observations.

In the case of a transit of Mercury or of Venus the moment of time in which the planet enters upon the sun's disk will, of course, on the principle above explained, vary with the position of the observer upon the earth's surface; and the time which it occupies *in crossing the disk* will also vary if the places of observation are chosen with a view to this difference. Let us suppose that two persons are looking out at windows, one in the first and one in the second story of the same house, at the full moon, when it is rising, and that a telegraphic wire is in such a position and at such a distance from the house as to lie across the disk of the moon as seen by the two observers. It is plain that the place of the dark line, which it will appear to form, will be *higher*, as seen by the observer in the lower story, than as seen from the higher position, and that its length on the face of the moon will be greater or less, according as it traverses the disk through the center, or more or less above or below it. And it is easy to conceive that it would be possible—if sufficiently accurate measurements and calculations could be made—to determine from the different lengths of the line formed on the face of the planet, the difference in height of the two positions from which the two observations were made, and *vice versa*, to determine the relative distances of the wire and the moon from the distances of the two stations of the observers from each other.

Now the track of the planet—whether Mercury or Venus—in its transit across the face of the sun, forms, of course, a line similar to those produced by the telegraph wire in the case supposed, the line being more or less distant from the center of the disk according to the positions of the two stations from which the observations are made. The stations are consequently established in positions as far from each other as possible on the surface of the earth consistently with their being such that the sun shall remain above the horizon for each one through the whole duration of the transit—which is sometimes a period of several hours—so that all the "contacts" can be observed. There are four of these "contacts:"

1. When the forward margin of the plane first touches the outer margin of the sun, called the first *exterior* contact.

2. When the planet has just *fully entered* upon the disk, so that the other margin of the planet—the rear, so to speak, in respect to the line of its march—just leaves the margin of the sun, the first *interior* contact.

3. When the advancing margin just reaches the farther edge of the sun's disk, the second *interior* contact.

4. When the other margin just leaves the disk on the farther side, the second *exterior* contact.

It seems that of these, the two *interior* contacts, as they are called—that is, the second and third—can be most accurately determined, because, just before they take place, a very thin line of light at the margin of the sun in the one case appears and in the other disappears, in such a way as to mark with great precision the moment when the contact takes place.

The transits of Venus are considered of far greater importance than those of Mercury, in respect to furnishing data for astronomical calculations, on account of the former planet being more nearly in an intermediate position between the earth and the sun, and the resulting angles being consequently larger and more susceptible of exact determination. The principles and methods, however, are in both cases substantially the same.

Although all the movements of the planets follow certain fixed and unchangeable laws, such phenomena as the transits only occur when certain coincidences take place, and these coincidences occur only at what are, to our view, irregular intervals. It happens also, curiously enough, that in the case of Venus two of these coincidences occur within a few years of each other, after which a long interval follows during which the planet passes either above or below the sun, as seen from the earth, and consequently no transit occurs.

The two transits which are now approaching, and the first of which is so strongly attracting the attention of the astronomical world, are to take place, the first December 8, 1874, and the second December 6, 1882. After these there will not be another until the year 2004.

At the last transit, which took place in 1769, the celebrated navigator, Captain Cook, had the charge of the observations at one of the stations determined upon by the Royal Society of London, which was at Otaheite. The other was at Hudson Bay. From the results of the observations then made the distance of the sun from the earth was determined to be about ninety-five millions of miles, and this has been the received estimate of the distance until a few years since, when, by some other process, this result was found to be too great, as was supposed, and there seemed to be proof that the true value was nearer to ninety-one millions.

The approaching transit is now looked forward to with special interest as likely to furnish the means of definitely settling the question, and great preparations have been for some time in process, both by learned societies and by the different governments of Europe and America, for observing the phenomena in the most accurate manner possible. The choice of stations, the discussion of the best methods of computation, the construction of instruments, and the selection and appointment of observers, have all been subjects of much discussion for many months. All the preparations are now very far advanced, and the whole scientific world is looking forward with great interest to the result.

The elements to be determined by the observers at the different stations which have been or may be selected at different points on the earth's surface, and which will form the data for the subsequent calculations, are, first, the precise instants at which the several contacts take place, as seen from the several stations, and, secondly, the precise points on the sun's disk at which they severally occur.

As has already been remarked, the observation of a transit of Venus is the best and surest means of ascertaining the distance of the sun from the earth; and as this forms a standard from which all the other magnitudes and distances pertaining to the solar system are ascertained, and as, moreover, the diameter of the orbit of the earth is the only base line by means of which all knowledge of the distances of the stars can be ascertained, the observations about to be made are literally and strictly designed for the purpose of verifying the initial step toward the measurement of the universe—at least of all that portion of it which comes within the range of human vision, and is a subject of human knowledge.—*Christian Weekly.*

SENATOR SCOTT was talking to a Pennsylvania Sunday school, a Sunday or two ago, and asked the scholars why Simon was kept in prison. One of the teachers quietly prompted a boy to say that it was for a hostage, and the youth, not quite catching the words, piped out: "He was detained for postage."

THE finest hair casts a shadow.—*Goethe.*

## Single Text Sermon.

The *English Independent* has a pointed communication enforcing the idea that preaching sermons based on a single text, sometimes containing only a few words, is a grievous mistake, and one of the causes which has taken from the pulpit much of its attraction and power. And the writer points out what he conceives to be a more excellent way, as follows:

"All pastors, I believe, should expound some part of the Scriptures at every service, both morning and evening. By expounding I do not mean what is called a running comment, nor the system of drawing inferences from passages, and far less that dry mode which continually reminds one of the lexicon, and which would coolly devote ten minutes in determining whether the word 'therefore' looked backward or forward. An exposition worthy of the name will bring out in a clear manner all the truths in the passage, and apply these to the people who listen. This was the method adopted by the great Teacher. 'And beginning at Moses and all the prophets, he expounded unto them in all the Scriptures the things concerning himself.' The apostles and other primitive preachers followed the same course. If ever they did preach from single texts and detached sentences, we have no record of such a practice, and for many years after the times of the apostles preaching was almost wholly expository. This method puts far more honor upon the Bible than the sermonic can ever do. In the former the divine element is prominent; in the latter the human. However eloquent and cogent the words of a preacher may be, we cannot say, 'They are quick and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow,' and discerners 'of the thoughts and intents of the heart.' This method is also highly advantageous to the minister. It leads him to study phases of truth which otherwise he might overlook, yea, would overlook. He will therefore have 'a fuller treasure, a richer mind, than if he were to spend all his time in looking out texts, making skeletons, and clothing them in the common way.' It gives him the opportunity, besides, to speak of topics, thoughts and illustrations, which many who listen to him require to know, and which we can speak of without being justly accused of personalities, seeing that they all come in the ordinary course. It enables him, likewise, to secure all that variety of which I wrote in my last letter, a thing which can scarcely be done, except in very skillful hands, by always adhering to the form of didactic discourses from single texts. And while this method is beneficial to the minister, it is most acceptable to his people. They love it because it is so instructive, interesting and varied. They would rather not hear the sermon than be deprived of the exposition, and I am in a position to know that the exposition has been much more influential than the sermon in attracting many to the pulpit, and binding them to it with intense affection."

## Death of Paganini.

His days of speculation and glory were alike numbered. In 1839 he was a dying man. He struggled with indomitable energy against his deadly foe. He now often took up the guitar, which, in the spring-time of his life, had been so intimately associated with his first romantic attachment. He was a great admirer of Beethoven, and not long before his death he played one of that master's sublime quartettes, his favorite one, with great energy. In extreme weakness he labored out to hear a requiem of Chernbini for male voices, and soon afterward, with all but his last energies, he insisted upon being conveyed to one of the churches in Marseilles, where he took part in the solemn mass of Beethoven. His voice was now nearly extinct, and his sleep, that greatest of consolations, was broken up by dreadful fits of coughing; his features began to sink, and he appeared to be little more than a living skeleton, so excessive and fearful was his emaciation. Still he did not believe in the approach of death. Day by day he grew more restless, and talked of spending the winter at Nice, and he did live on till the spring.

On the night of May 27, 1840, after a protracted paroxysm, he suddenly became strangely tranquil. He sank into a quiet sleep, and awoke refreshed and calm. The air was soft and warm. He desired them to open the windows wide, draw the curtains of his bed, and allow the moon, just rising in the unclouded glory of an Italian sky, to flood his apartment. He sat gazing intently upon it for some minutes, and then again sank drowsily into a fitful sleep. Rousing himself once more, his fine ear caught the sound of the rustling leaves as they were gently stirred by some breath of air outside. In his dying moments this sound of the night wind in the trees seemed to affect him strangely, and the summer nights on the banks of the Arno long ago may have flashed back upon his mind, and called up fading memories. But now the Arno was exchanged for the wide Mediterranean sea, all ablaze with light. Mozart, in his last moments, pointed to the score of the Requiem, which lay before him on his bed, and his lips were moving, to indicate the effect of kettledrums in a particular place, as he sank back in a swoon; and it is recorded of Paganini that on that fair moonlight night in May, as the last dimness came over his eyes, he stretched out his hand to grasp his faithful friend and companion, his Guarnerius violin, and, as he struck its chords once more and found that it ceased to speak with its old magic power, he himself sank back and expired, like one broken-hearted, to find that a little, feeble, confused noise was all that was now left of those strains that he had created and the world had worshiped.—*Good Words.*

## Courage.

In Scotland there is a small town called Wick; the great business of the place is herring-fishing, the men earning their living at it, and the boys being brought up to follow the trade of their fathers. Now it happened that rather more than a year ago a lad, thirteen years old, named Sutherland, went out fishing in company with six other boys, and they were in a little boat not far from the shore, when, something in the water catching their attention, they crowded to one side to look over, the boat capsized, and they were all thrown into the sea. In this case many would think only of themselves and eagerly secure their own safety; but our little hero was not so selfish. He directly caught hold of his nearest companion, and, holding him fast, swam with him to the shore. They and another boy were now safe, but, to their horror, the four others, unable to swim, were struggling in the water. Sutherland stayed not a moment, but, dashing into the sea, went back to the boys, and, seizing another, swam again to the shore. And now the brave boy started again and saved another; but there were still two more, and Sutherland was tired—so tired he could hardly spread out his arms and legs to swim—but yet he went, and the sixth boy was saved. Now one more remained, but Sutherland's strength was spent, and it seemed like facing death to start again. He, a brave child of thirteen, had saved the lives of four others, and now must he try for the fifth? Yes, the courageous boy would rather die than neglect his friend. Again he began to swim, but the effort was too great—his strength was all gone, he could no longer stretch out his arms; and his lifeless body sank in the water and lay on its sandy bed.

Now I will tell you another story about courage of a different kind.

Hedley Vicars was a gay young officer in the army, surrounded by all the light and thoughtless; he was a bright, merry fellow, much beloved by his comrades, but he was not a Christian. He and his friends made fun of religion and religious people, and for a man to speak a word for Jesus would be to bring down ridicule upon himself. Hedley Vicars, however, had not long been in the army when God taught him about himself, about his great love for sinners, and for him, yes, even for him, who had cared nothing for God.

Hedley Vicars was now a Christian, and he must confess Christ, for whosoever is ashamed to confess Christ before men, of him will he be ashamed before his Father in heaven. It is a hard thing to subject one's self to the scoffings of all one's companions, but Vicars was no coward. He placed his Bible one morning upon the table and laid the colors of his regiment on the open page. He thought his friends would be calling, and so they did. At first they laughed, and would not believe that their comrade had become a Christian, but he confessed the truth, and, bearing all the jeers of the worldly, Hedley Vicars from that day to the day of his death acknowledged Jesus Christ to be his Lord and Master. I can tell you this, dear boys and girls: it took more courage to lay that open Bible on the table than to go out to the fiercest battle.—*Angel of Peace.*

## Attending Public Worship.

The public men of England set a good example to the people in a uniform attendance on Sunday worship. A capital story is told of the Duke of Wellington, in this connection, by Mr. Gleig, in his memoir:

"Both at Strathfieldsaye and Walmer the duke was a regular attendant at public worship, and received the sacrament as often as it was administered. It was a touching sight to see that great and venerable man kneeling devoutly before the rails of the village church, the sunlight falling through the stained glass upon his head, and his own attention fixed entirely upon the act in which he was participating. He was not always so attentive during sermon-time. Indeed, unless the preacher were eloquent, or the subject out of the common order, he used generally to gather himself up in the corner of the pew and go to sleep, when he sometimes snored audibly. He was very particular also in requiring that his guests should attend divine service somewhere. It happened on one occasion that Count Nugent, an Irish gentleman, but an Austrian general, paid him a visit at Walmer Castle. Sunday morning came, and his excellency said:

"'Duke, do you go to church?'

"'Always'; don't you?'

"'I can't go to church with you, for you know I'm a Catholic.'

"'Oh! very well,' was the answer, and he rang the bell. When the servant entered the duke said:

"'His excellency wants to go to the Roman Catholic chapel; you can show him where it is.'

"And sure enough to the Roman Catholic chapel his excellency was marched. The duke, as he walked to church, observed:

"'I knew he did not want me to go to church, nor to go himself either, but I thought it best that we should both go.'"

UGLINESS LEADING A WOMAN TO BECOME A CHRISTIAN.—My friend, Dr. Buffington, told me (Rev. Dr. Newton) that a young woman came to see him once about joining his church. He asked her what made her first think of wanting to be a Christian. She said it was because she found she was growing so ugly. She looked in the glass one day when she was very angry, and was fairly frightened to see how ugly she looked. She found that the bad tempers that she was giving way to were making ugly marks upon her face. She was afraid to think what this would grow to by-and-by. This led her to think what a dreadful thing sin must be. Then she prayed to Jesus to take away her sin, and make her a Christian. This young woman was right. What she said was true. There is nothing that will help to make us look ugly sooner than giving way to bad temper.—*Evangelist.*

## Religious Intelligence.

LUTHER'S translation of the Bible is said to have had a circulation thus far of 351,000,000.

THE Rev. Messrs. Cochran and McDonald have recently gone out as missionaries of the Canada Wesleyan Church to Japan.

ARCHBISHOP PURCELL, the Roman Catholic primate of Cincinnati, it is said, has forbidden the children of Roman Catholics to read any book from the public library.

THE minister who has been settled the longest without colleague over one congregation in Massachusetts is the Rev. William P. Paine, of Holden, who has been in his present parish forty years.

THE Virginia Episcopalians report 1,100 confirmations during the past year and additions to the communion numbering 1,400. The contributions, as far as heard from, not including current expenses, amount to $150,000.

THE statistics of the Irish Wesleyan Methodists, according to the May district meetings, show 19,976 members, and increase of 203; on trial, 600; emigrants, 442; deaths, 310; candidates for the ministry, 13.

THE first Christian school in Jerusalem was opened in 1817 with nine members; now there are five schools, with upward of 400 scholars. In all Palestine there are twenty-five Protestant schools, with about 1,000 members.

IN 1819 the Baptists had in the United States 430 associations, 2,702 churches, 2,000 ministers, 195,000 members. The American Baptist Year Book gives, for 1873, 853 associations, 19,720 churches, 14,892 ministers, 1,585,212 members.

THE Presbytery of Arkansas sent to the late Southern General Assembly an overture, asking the adoption of the International Text for Sunday School Lessons for 1874. But the question was shelved by referring it to an ex-committee on publications.

THE Lucknow *Witness* says that at Trinity church, Kandy, was lately witnessed the public disrobing of a Buddhist priest, who is prepared to embrace Christianity. He made a formal recantation of his old tenets, and profession of his acceptance of the Christian faith.

AT the Second Presbyterian church, Princeton, New Jersey, on the first instant, Mr. Rioge Koe, of Japan, was baptized on profession of his faith in Christ, and received into membership. He is one of the young men sent to this country by the government of Japan to be educated.

IN AUSTRALIA there are four Wesleyan Conferences, with 361 ministers; 1,948 churches and other preaching places; 3,261 local preachers; 3,821 class leaders; 66,686 members, including probationers; 318,856 attendants on public worship; 112,378 Sunday school scholars, and 104,158 day scholars.

THE Calcutta Missionary Conference has arranged a course of lectures by English-speaking natives in the Cathedral Mission and General Assembly's Colleges alternately. The first lecture, on "Documentary Credentials and Attesting Witnesses of Jesus Christ," will be given in the Cathedral Mission College.

IF CONVERSIONS from Protestantism to Roman Catholicism take place occasionally, it is equally true that conversions from the papal church to the Protestant occur. It is reported that recently an entire congregation of German Roman Catholics in Baltimore requested to be placed under the episcopal oversight of Bishop Huntington.

POPERY finds in Belgium a congenial clime. Pilgrimages like those at Lourdes, in France, are made to the shrine of La Salette, and at Charleroi a miracle takes place every Friday in the bleeding of the hands and feet of a young girl, in imitation of the Savior on the cross, which medical men have succeeded in making the villagers believe to be genuine.

IN JANUARY LAST the cornerstone of an Episcopal church was laid at Rome, and agents are in this country raising funds to complete the structure. It is expected that the new chapel will be completed for divine service on Christmas day. Till Protestant capital entered Italy there was not a mile of railroad, not a foot of canal, not a lighthouse on all the coast. It is fitting that Protestant capital should furnish a place in Rome for Protestant worship.

THE Synod of the Irish Episcopal Church finally refused to expunge the sacramentarian phrases from the baptismal office; but, in imitation of the American Convention, adopted an explanatory rubric, as follows: "Whereas, the language used in the formularies of the church to describe the grace of baptism hath been variously interpreted, it is hereby declared that so far as such language doth denote admission to the visible church of Christ, and a visible signing and sealing of the promises of God, subject to the conditions of the Christian covenant, it is to be understood as expressing the privilege and responsibility of all who receive that sacrament; but, in so far as such language denoteth a further grace, the Church of Ireland doth not require her members to interpret it as determining, either in the case of infants or adults, that such grace is received by all who receive baptism, or that they who receive such grace do of necessity receive it at the time of the administration of that holy ordinance."

FROM the third annual report of the Woman's Foreign Missionary Society of the Presbyterian Church (American) we learn that this society has fifty-nine missionaries actually laboring in foreign fields, while three returned missionaries, supported by the society, are at present in this country, and six recruits are waiting to be sent, besides one lady physician as yet uncommissioned, who has been added in her efforts for obtaining an education by the society. At the close of last year 100 auxiliary societies and eighty mission bands were represented by this board; now 239 auxiliaries and 143 bands are included in its list. The number of laby missionaries representing the Presbyterian Board in India has increased during the past year from eleven to twenty-three, besides whom the society employs eleven Bible-readers and eight native teachers. In China fourteen lady missionaries are employed; in Persia, Africa and Mexico five missionaries are apportioned to each country; three labor in Japan, two in Africa, two in the Chippewa Reservation, one in the Nez Perces station, and one in Siam.

THE *Jewish Messenger* says: "A gratifying success attends the Jewish schools in Asia and Africa, under the patronage of the Alliance Israelite. Seventeen are now established in various localities; are excellently attended by both sexes, with the best results. Besides improving the mental and moral culture of our own co-religionists, these schools make a powerful moral impression on the natives; and the reflection that the Jews have friends in Europe to aid and educate them, deters many a prowling Arab or Moor from attacking the defenseless Israelites. The difficulties encountered by the Alliance in establishing Jewish schools in barbarous lands have been many, but they are fast becoming surmounted. Much has been done, but vastly more is to be accomplished before education is thoroughly diffused in the East, and our brethren are raised in mental culture above the grovelling mediocrity of the nations wherein they dwell on sufferance."

THE Rev. John Gottlieb Auer, D. D., lately consecrated as missionary bishop of Cape Palmas, Africa, and parts adjacent, gives in the June number of the *Spirit of Missions* some forty-two Grebo proverbs to show that the Africans, even in their heathenish degradation, have a rich supply of common sense and ideas similar to those of more civilized nations. From these we quote: "Stopping (hindering) another, thou steppest thyself." "The ox says: Given leaves do not satisfy." "Pull the child out of the water before you punish it." "The snail said: 'I should tell it, but I have no foot for running.'" ("It is not safe to tell a secret if you cannot run away.") "The monkey ate with two hands and fell from the tree." "The (big-headed) fish says: 'Your head must grow before you ascend the river'"—*i. e.*, "You need sense before you travel." "Broken things last long." "If nothing troubles you, you are unborn."

THE Irish Presbyterian General Assembly has had a heated discussion of the question of using organs in the church services. A committee, appointed by the previous General Assembly to consider the subject, reported that the General Assembly of 1866 had declared that organs were already excluded by the law of the church, and that no additional legislation was necessary. This was not satisfactory to the anti-organists, for there were already a half dozen organs in use in the churches under the Assembly's jurisdiction, which they were anxious to turn out. The matter was finally disposed of to everybody's satisfaction, and quite sensibly, under the circumstances, by the unanimous adoption of the following "compromise" resolutions, which were proposed by the moderator: "Having a natural regard for the rights of conscience, and a common desire for the peace and prosperity of our beloved church, we resolve: 1. To abstain from passing any law in relation to the service of praise. 2. To give up and abstain from the use of instrumental music in the public worships. 3. To address ourselves with increased diligence to improve the psalmody of the church."

THE Congregational church at Oakland, California, has a Chinese Sunday school, with a regular attendance of from sixty-five to seventy Chinamen; and at its fourth anniversary, recently held, about 150 Celestials were in attendance. Among other exercises there was an original composition by Dang Hung, an original oration by Hee Gam, and recitations of Scripture by Tear On, Ah Shib, Hoe Tong, Quork Toy, Jew Low, Holng Bark and several other more or less euphonious gentlemen. Hee Gam's address was more or less autobiographical. He told of going, after he had learned to speak English, into a church in San Francisco one day and there hearing a remark from the preacher that the conversion of the Chinese was a hopeless task. Discouraged at this official decree of reprobation, he went no more to church for four years; but, on going to Oakland, found a place where different views were entertained regarding the future of the Chinaman, where he was himself converted and enlisted in the Sunday school work. This church at Oakland has been from the first sagaciously and successfully at work for the Christianization of the Chinese.

THE deaconess and her duties seem to be growing in favor among the Episcopalians. A year ago there was but one in the Diocese of Long Island; now there are eleven, four of whom were admitted to office last week, in Brooklyn, with quite impressive services. Bishop Littlejohn, in receiving them, explained that the order of deaconesses was a corporate body, which could hold property and receive bequests, and the duties of whose members were: to visit the sick, succor the distressed and teach the ignorant. The candidates were to devote themselves to this life for not less than three years. Rev. Dr. Hall, of Holy Trinity, particularly warned the new deaconesses against superstitious notions and habits, probably not wishing them to have the outward resemblance to "Sisters of Charity," and told them that their way would be somewhat difficult, and that they must needs have great heart and enthusiasm in their work. The speaker admitted that, in some respects, the influence of the priesthood was less now than ever before, and that it was for woman to come in and introduce better modes of relieving the sick and needy in the parishes. A fund for the use of the deaconesses has already been started in the diocese, and the Bishop thinks that the candidates for the work will be coming forward more rapidly hereafter.

# The Christian Advocate.

Organ of the Alabama, Mississippi and Louisiana Conferences of the M. E. Church South.

THURSDAY, JULY 24, 1873.

REV. LINUS PARKER, D. D., Editor.
ROBT. J. HARP, PUBLISHER.

OFFICE—112 CAMP ST., NEW ORLEANS.

Address, on all matters of business, Rev. R. J. HARP, 112 Camp street, New Orleans.

Address all communications designed for publication to Rev. LINUS PARKER, 112 Camp street, New Orleans.

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## Heaven a Character.

The most important and practical conception of heaven is that it is a character. It is a state the elements of which are not gained after we get there, but are attained here, and carried with us into those regions of light. The apostle gives thanks unto the Father "which hath made us meet to be partakers of the inheritance of the saints in light." The atoning blood not only delivers from condemnation, and from the curse of the broken law, but it is represented as cleansing from sin. It not only satisfies the divine government and vindicates the holiness of God, but it saves the soul from the dominion and pollution of sin. It declares the righteousness of God, and also through faith purifies the heart. Both as a legal ground of condemnation and judgment, and as a personal defilement, was sin to be taken away by the Lamb of God. Hence the washing and purifying power of the blood. "The blood of Jesus Christ, his Son, cleanseth us from all sin." Of the same import is the inspired exclamation: "Unto him that loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father: to him be glory and dominion forever and ever. Amen."

A present holiness, and a personal, is contemplated in these and in many other exhibitions of the sacrificial death of the Son of God. Pardon is but a part, although the head and fountain of all spiritual life and experience. The work of inward holiness is connected with the remission of sins, and is most emphatically declared to be essential to the heavenly life. It is holiness without which no man shall see the Lord, and the blessedness of the pure in heart consists in this: that "they shall see God." To be saved in heaven we must first be saved from sin on earth. It is true that "it doth not yet appear what we shall be," but there is no uncertainty about what we must be in order to enter the heavenly kingdom. The new birth is absolute, and without this birth of the Spirit no man can either enter or see the beatific inheritance. As to place, in its relation to the present world we inhabit, or in its relation to the vast system of material bodies which stretch beyond the reach of the most powerful telescopic reflectors, it is a matter of curious and unprofitable speculation. What the raised body will be, what the mind in its attainments and powers, and what are to be the splendid and sublime accessories of scenery, employment and society, are pleasing themes, but their practical importance is less than nothing in comparison with the character which constitutes our fitness for the heavenly home.

Christ is the foundation of all our hope, and it is through faith in him that we are to be saved; but then it is through faith in him as a Savior from sin. There is no other way by which his atoning merit can bring a soul to glory except that which regenerates and purifies the heart. He is the ground, the procuring cause, the meritorious means; but there can be no heaven for any unless they have attained to sanctification of the Spirit, and have believed with the heart unto righteousness. It is this conception of a gracious meetness for heaven that stimulates the healthful Christian life, and inspires it with the earnest and heart-searching pursuit of holiness. "And every man that hath this hope in him purifieth himself, even as he is pure." There is nothing more contradictory or absurd than to talk of holiness in heaven, while the attainment here is neglected or ignored, unless it be the thought of the irreligious mind that heaven can be anything conceivable apart from the spirituality of those who compose its society.

The greatest comfort and glory of the gospel are the freeness and fullness of a present salvation from sin which it proclaims. Heaven, as the object of hope and pursuit, is always connected with the purity which the blood of Christ secures to the believing heart. It is needful and profitable that we should look at these subjects as thus related. Holiness and heaven—the work of sanctification, "perfecting holiness in the fear of God," and the city which "had no need of the sun, neither of the moon, to shine in it; for the glory of God did lighten it, and the Lamb is the light thereof."

## Faint Rebuke.

The orthodox (Methodist and Presbyterian, North) are beginning to fall out with the everlasting Beecher. They may quit publishing his sermons and Friday evening lectures for awhile, but the divergence, we fear, will not last. We are somewhat surprised that they express so much love and tenderness for Mr. Beecher personally, while they characterize his theology as emasculated and as pernicious in its tendency. Why so careful and gingerly in their treatment of a man whose power and influence for evil is greater than that of any other man in America? A recent sermon of the Brooklyn preacher, in which he explicitly avows Universalism, is the occasion of this condemnation from his old friends and admirers. But with this heaven, and with other tinctures of false doctrines, his sermons, lectures and books have been largely imbued for a long time. They ought to have spoken out long ago, but their protest is uttered only when further silence became impossible.

The truth of the matter is, Beecher has been too good an abolitionist, radical and war man, and his services to the dominant party may yet be altogether too important to allow of his being cast out as a vile and pernicious fellow. For lang syne, and also for the possible futures, if his theology receives a gentle admonition, the notorious preacher must himself be conciliated. From such a true yoke-fellow and co-laborer in politics, with the memory of Sharpe's rifles and Exeter Hall speeches fresh and fragrant, even the straitest of the orthodox cannot get their consent to part. They know well that his sermons are doing more mischief than any other class of deliverances or publications of the day, leading to the shipwreck of faith of thousands, and undermining the convictions and counterworking the religious education of the young. They know that this man, grandly endowed and of world-wide fame, is a fountain of moral poison, and the fertile propagator of the most serious and destructive religious error. And yet they speak of him with deference, and are most careful to declare their unbroken friendship and high consideration for him. The reasons are obvious. They have pulled together and wrought together in another than the theological harness, and the cords of political ultraism and expediency are stronger than the duties and obligations of religious truth.

It is one of the most significant manifestations of the evils of the political-religious harlotry which pervade the Northern churches. Beecher's eminence as a political preacher for twenty years has told most disastrously not only upon the doctrine and modes of thought of the pulpit, but it has introduced a style of peculiar weakness. The Northern pulpit is most sadly and disgustingly Beecherized, and the younger class of preachers in all the churches are more or less tainted and perverted. Instead of a stout and full gospel which exhibits human depravity, and the perdition of the impenitent, and the necessity of faith in a sacrificial atonement, and the birth of the Spirit, they are talking mere twaddle about "Christian manhood," and a one-sided divine love which excludes the principles of a government of justice and truth. Why does not the Northern religious press more severely denounce his teachings? The reason is a sad one, and the most lamentable aspect of the subject.

What Mr. Beecher may be personally we do not know. He may be pure in his morals and sincere in his theological views; but it is with the character and tendency of these views that we have to do. If they are as false and ruinous in their character as we have reason to suppose, why not say so plainly and put people on their guard? To pat a man on the back and call him a clever fellow, and eulogize him generally, while he is leading the world to hell, is very queer, to say the least. We doubt whether John would have administered rebuke for false doctrine in a tone or in terms liable to an ambiguous meaning. "If there come any man unto you and bring not this doctrine, receive him not unto your house, neither bid him God-speed; for he that biddeth him God-speed is partaker of his evil deeds."

## Methodism Declining.

No small stir has been produced among the Methodists of New York city by the discovery that Methodism at that point is declining. We believe the number of members and of churches is about the same as twenty years ago, while the increase of the city has been immense. Compared with other denominations, the Methodists are falling behind, we believe, not only in New York, but in most of the larger cities. As a denomination the Methodist Episcopal Church counts large gains every year, but these gains are in the rural districts. No other ecclesiastical polity approaches the Methodist in its adaptation to the country, or in its rapid extension; but in the large cities other denominations, as the Episcopalian and Presbyterian, outstrip it. Here is a generally conceded fact, but there is little agreement in the explanation of it. Why not admit at once that while the Methodist system is the most effective of any for the whole work of the church, other systems may be better adapted to large cities? The *Methodist* attributes the decline in the cities to the frequent change of pastors which the law of the church requires, and this is only saying that an itinerant economy is not favorable to the highest success. If this be the cause, the only remedy lies in such a modification of the itinerancy as to make city appointments exceptions to the present rule; but such a change would never work smoothly, and must be given up as impracticable. The New York *Observer*, occupying as Presbyterian a standpoint perhaps different if not more favorable to clear views of the truth, gives its solution of the question as follows:

The zeal with which this question has been discussed recently in this city is somewhat surprising. It seems there has been a falling off in numbers here and in Brooklyn, as compared with some other denominations; not so great a gain, if not a decrease, and this fact has roused inquiry into the cause. We have read the debates in the clerical meetings as reported in the daily papers. But we do not find any substantial agreement among the speakers as to the cause, nor do we find that any of them touch the root of the matter, as it appears to one who has studied the rise and progress of Methodism as one of the most remarkable religious movements of any age of the world.

We do not say that Methodism is declining. But if it be true that its numbers do not increase as rapidly now as they once did, we would look for the cause in the fact that the Methodist Church does not now address itself so directly and so largely to the multitude, to the numbers, to the masses, as it did formerly. With the increase of learning, of wealth and influence it has sought and found its strength less in numbers than in the intelligence, culture and standing of members. Pursuing this track, it has built magnificent temples for worship, conformed in its ceremonials to the fashion of the times, and become in many of its features as prim and pretentious as the proudest Presbyterians in the city.

But the masses of the people are not attracted by such measures. They were met and held by early Methodism. They will be left behind if Methodism loses its early simplicity and fervor. This idea might be followed out at great length and illustrated by facts. But if it is not itself a fact, we could not make it so by any amount of argument.

## Letter from Ireland.

MR. EDITOR: Cork is situated on the beautiful river Lee, and is surrounded with scenery which might gratify the most ardent lover of the picturesque. It has a large number of costly and imposing Romish chapels and convents. These indicate that popery is in the ascendant. The population is decreasing. It is supposed to have eighty thousand inhabitants, ten thousand of whom are Protestants. The Irish Wesleyan Conference assembled there this year, and has just closed its sittings.

The preparatory committees assemble before the Conference and pass in review the financial concerns of the connection. The first of these is the stationing committee. Unlike the others, this is an exclusively clerical committee.

The education committee expressed its approval of the defeat of Mr. Gladstone's university bill, and the success of Mr. Fawcett's for the removal of religious tests from Trinity College, Dublin.

The committee of review for chapel affairs reported that three new church edifices had been erected during the year, furnishing 1,300 additional sittings for worshipers; also one new school-house, accommodating 550 additional scholars; and two new ministers' residences. The trust property of the Conference in Ireland includes 307 churches, with 58,784 sittings, 86 ministers' residences and 69 school-houses. The total debt remaining on all is only £8,773. The numerical strength of the denomination is 19,997; net increase, 91. Attending on public worship, 57,901.

The Rev. Luke H. Wiseman, president, etc., was accompanied from England by Rev. John H. James, D. D., Gervase Smith, A. M., and William B. Pope.

The inevitable Dr. Cather was present and addressed the Conference in behalf of the International Christian League, and obtained the permission of the assembly to continue at his special work.

A leading preacher of the Primitive Wesleyan body addressed a letter to the president, stating that he had been in correspondence with his friends all over the country, and they were all in favor of union with the Wesleyans. A committee was appointed to meet during the year, if necessary.

The following was added to the resolutions of last year on lay delegation: "That the representative to the British Conference be instructed to ascertain whether any steps have been taken by that Conference on this question, and to report to the next Conference."

The report of the Methodist College was hopeful. The Rev. Dr. Scott was appointed president, and the Rev. Dr. Applebe theological tutor.

Four ministers died during the year—Rev. Daniel Macafee, Thomas Waugh, William Hoey and Robert Beauchamp. They were all superannuated ininisters.

Five young men were ordained by the laying on of hands, and twelve were admitted on trial.

The Conference officers were all re-elected. The representatives to the British Conference are: Revs. George Vance, William Guard Price and J. D. Powell.

The next Conference will be held in Dublin. OBSERVER.

## Salvation of Children.

Melchisedec wants to know if there has been "a universal past salvation of all our race." There has not been—a provisional salvation has been made for all our race, but it will be available to the actual salvation of none who reject it. Children are not born in a regenerate state—we do not apply the word "regeneration" to that state of acceptance in which they stand through the redemption by Christ, though some so use the word. As used in our articles of religion, catechism and Institutes, it cannot be applied to the state of infancy. Let us not get into "word-warfare." Infants are incapable of repentance and faith, which are the conditions of justification and regeneration. They are "accepted in the beloved" without any condition on their part. If they die before actual sin they are taken to heaven, being prepared by the Holy Spirit for that region of purity and bliss; if they arrive at years of discretion, the preventing grace of the Holy Spirit is sufficient to keep them from actual sin, but if they do sin—as they are apt to sin—then that grace is sufficient to bring them to repentance and faith, which will result in pardon and regeneration. In what way preventing grace develops into regenerating grace, in the case of children who commit no actual sin, and so do not need repentance, we do not know. It has not pleased God to reveal this, and we have never met with any one whose experience enables us to answer the question, which is more curious than useful. We write this much that our correspondent may see that we have not overlooked his queries. We are, however, getting a little tired of this subject—suppose we get at something else. These questions have exercised the wits of divines in all ages. John Goodwin, in his Redemption Redeemed, has a curious passage on this subject. We cite it without indorsing his views as to the reason why the peculiar term "regenerate" is used instead of the word "convert," used in Matthew xviii, simply remarking that when he speaks of the sin which in children is taken away by the death of Christ, he means that the guilt of inbred sin is not imputed to them—and noting, moreover, Goodwin's *caveat* in regard to Pelagianism, which he shunned as poison. But here is the passage:

"I rather conceive that regeneration, which the Scripture makes appropriable only unto persons living to years of discretion, who generally in the days of their youth degenerate from the innocency of their childhood and younger years, and corrupt themselves with the principles and ways of the world, relates not unto the natural generation as such (I mean as natural,) but unto the spiritual estate and condition of men in respect of their natural generation and birth; in and upon which they are, if not simply and absolutely, yet comparatively innocent, harmless, free from pride, malice, etc., and, in respect of these qualifications, in grace and favor with God, upon the account of the death and sufferings of Christ for them, as we shall, God willing, prove more at large in the second part of this discourse. In the meantime, what we now offer as most probable, touching the reason of the name and relation of regeneration, I conceive our Savior himself implieth in that passage of his with his disciples: 'At the same time came the disciples unto Jesus, saying: Who is the greatest in the kingdom of heaven? And Jesus called a little child unto him, and set him in the midst of them, and said: Verily I say unto you, except ye be *converted, and become as little children*, ye shall not enter into the kingdom of heaven.'—Matthew xviii, 1-3. 'Except ye be turned back,' as Calvin interpreteth—*i. e.*, unless you recover and reinstate yourselves in that estate or interest in the love and favor of God, which you are in danger of losing by your ambition, by returning to such a humility, innocency and simplicity, wherein, while you were children, you were accepted with him, 'ye shall not enter,' etc. Calvin's words in English are these: 'And the conversion whereof he speaks imports that his disciples had at this time too much accustomed themselves to the common course and manners of men' (in the world,) 'and therefore that they might aspire to the mark' at which they aimed; I suppose he meaneth greatness in the kingdom of heaven,) 'they must turn back in their course.' And unless we shall suppose that children—to whom our Savior saith that his disciples must be like, or else never 'enter into the kingdom of heaven'—are in an estate of grace and favor with God, we shall make him to say, in effect, that unless they be like unto those who are in an estate of condemnation they cannot be saved. For, as Musculus upon the place well observes: 'Our Savior doth not say unto them, Except ye be converted, and become as this child; but indefinitely, And become as children,' or little ones,) 'lest they should conceive that there was something singular in this child more than in others which they were to imitate.' Nor doth anything that hath been said upon this last account suppose children to be begotten or born without original sin; only that, indeed, hath been said which supposeth that that sin which is in children is taken away by the death of Christ, so that they are generally, while children, in the favor of God through Christ, notwithstanding that sin which is in them. Neither is this anything more than what Musculus himself upon the place clearly avoucheth in respect of all children, without exception, 'that have been baptized.' But this only by the way."—*Nashville Christian Advocate.*

DR. EDWARDS, in the Richmond *Christian Advocate*, closes his account of the commencement exercises of Randolph Macon College with the following statements:

The public speaking, taken altogether, is without a parallel on any former commencement occasion now remembered. There was nothing that approximated a dull, dry, labored and tiresome speech. Everything was directly to the point, and not one of the addresses was more than fifty minutes in length. The literary societies were never more fortunate in electing speakers for the public exercises. Entertainment, instruction, popular effect and the highest moral sentiment were combined in these addresses. It was a happiness to listen to cultivated, scientific and eloquent men, who came to us from the learned professions and from the private walks of life, without being offended by any of the infidelity and gross materialism which are now so prevalent among scientists and scholars.

The degree of doctor of divinity was worthily conferred on the Rev. J. C. Wills, president of Central College, Missouri; on Rev. Alpheus W. Wilson, of the Baltimore Conference, and on the Rev. John D. Blackwell, of the Virginia Conference.

The report of the president in relation to the behavior and good conduct of the students during the session was highly gratifying.

The college has as well qualified a board of instruction as is to be found in any college in America. The professors, without exception, are thoroughly equipped for their respective departments. But they have too much work to do, and need reinforcement. Additional professors must be furnished. The board of trustees are fully convinced of this need, and have adopted measures looking to this demand.

THE trustees of Boston University have decided to open, the coming autumn, a school of oratory. This is a new thing in our colleges, and probably a very good idea. There is need of instruction in speaking, and special need of an improved system in the most of our literary institutions. The school of oratory in the Boston University is to have a full faculty, of which Prof. Monroe has been elected dean. Chancellor Warren says:

Provision will be made for three varieties of students: 1. Those who have taken their first degree in arts, science or philosophy, or who have an equivalent preparation, and who desire to fit themselves for professorships of oratory in colleges, theological seminaries, law schools or other higher institutions of learning. 2. Students of like scholastic attainments, engaged in theological, legal or other post-graduate studies, or in the active practice of their profession. 3. Under-graduates in colleges, teachers in public schools, and ordinary private pupils.

CORRECTED.—We were misinformed about Charles Wesley Warren, *alias* Horton, as appears from the following in the Raleigh *Christian Advocate:*

*A Mistake Corrected.*—THE NEW ORLEANS ADVOCATE, in its last issue, alluding to Charles Wesley Warren, who recently figured so extensively in Wilmington as a preacher and a lecturer, is mistaken in saying that he joined the North Carolina Conference at its last session. He was not a member of our Conference, nor of our church. He was appointed by Bishop Paine, under the sanction of Dr. Closs, the presiding elder, as a supply at Fifth Street church, Wilmington, but was soon overtaken in his sins and compelled to resign his charge and leave the city.

THE Rev. William Morley Punshon, LL. D., was married at the College chapel, Sheffield, June 17, by the Rev. Gervase Smith, M. A., to Mary, eldest daughter of the late William Foster, Esq., of Broom Bank Mount, Sheffield.

THE catalogue of Mansfield Female College for 1872-3 is a handsome pamphlet, and should have a wide circulation. We commend the college to the patronage of our people. We copy the following announcement for 1873-4:

The fall session will open on Wednesday, the twenty-fourth of September, 1873, and the spring session on Monday, the ninth of February, 1874. Commencement will be on Wednesday, the twenty-fourth of June, 1874.

The Institution never offered greater advantages. It is supplied with ample facilities for instruction, and claims to give a *thorough* and *comprehensive* education. Its teachers were educated in the best schools, have had years of experience, and employ the most approved methods of instruction. It confidently refers for its character and scholarship to its former pupils, scattered all over the adjacent country, many of whom are occupying prominent positions in other institutions, and all of whom are faithfully acting their parts in life.

The friends of the Institution are urged to rally to its support, and thus enable it to maintain its position and wield its highest influence for good.

RANDOLPH MACON stands among the foremost of our Southern colleges, for age and merit. Her alumni are among the eminent and honored in Church and State, and she is still turning out ripe scholars and Christian gentlemen to fill the highest places in society. President Duncan is not only the prince of preachers, but he is a model preceptor and wise in affairs. Louisiana has a representative in the faculty in the person of Prof. Harrison. Boys who must go further than Greensboro, Centenary and Homer will be fortunate to reach the academic shades and classic halls of Randolph Macon. See advertisement in another column, and for information address Rev. James A. Duncan, D. D., president, Ashland, Virginia.

WHITWORTH FEMALE COLLEGE, located at Brookhaven, Mississippi, reopens on the twenty-fourth of September. This is one of the best schools in the country, accessible, well conducted and prosperous. The instruction is thorough, and a full faculty is employed. The best of moral and religious influences are thrown around the pupils, and everything is done to promote their welfare. See advertisement in another column, and send to President Johnson for circulars.

WE HAVE RECEIVED the circular of Millwood Female Institute, Jackson, Louisiana, for the academical year 1872-3. As noticed last week, this institution, formerly under the principalship of Prof. S. S. Norwood, has passed into the hands of Rev. J. C. Miller, who proposes to build up a Methodist female college of high character. President Miller has energy, experience and capacity, and will, we trust, secure a large patronage. The next term opens on the fourth Monday of September.

THE Alabama Conference Female College, Tuskegee, Alabama, is one of the best-known institutions of learning in Alabama. Our readers are referred to the advertisement in this week's paper. President Moore is worthy of all confidence, and will satisfy all who may commit their daughters to his care.

DR. PUNSHON IN LONDON.—We have received from London a complete report of the sermon preached by Dr. Punshon, in City Road chapel, on his return to that city, and shall soon print it in the *Christian Advocate*. Concerning the service the London *Watchman* says:

"An immense crowd gathered to give welcome to the preacher, who, as they hung upon his eloquent lips, were both reminded of past days and filled with grateful emotion. It has been our pleasure to give to the public an extended report of the elaborate and powerful discourse which Dr. Punshon delivered; we simply remark here that it sustained the great reputation of the minister, was made the means of spiritual blessing to many, and very effectually served the object for which it was delivered. Mr. Bowden, with, we dare say, a pardonable pride as the superintendent of City Road chapel, announced the collection to be over £2,025, the largest, we believe, ever made in a Wesleyan chapel in this country. We are told that several small sums have since been forwarded, and several promises have yet to be redeemed."—*New York Christian Advocate.*

THE Rutland (Vermont) *Herald*, in speaking of the late Hiram Powers, the sculptor, says it was a dream in Powers' youth that shaped his destiny. Powers dreamed that he saw, across the river, a female figure in white standing upon a pedestal. At that time Powers had never seen a statue, but soon after he felt the significance of the dream on seeing a rough statue by a green artist. From that time his course was decided.

A SCHOOL commenced four years ago in Mexico, in a twelve by fourteen, flat-roof, dirt-floor adobe building, with ten scholars, now numbers seventy pupils, thirty-six of whom are Mexicans, and thirty-four Americans and half-breeds. Mrs. Harwood and her sister conduct this school, and the reading of the Scriptures is a part of the daily exercises.

## Brahmo-Somaj.

The Brahmo Church of India is making great exertions to spread its faith all over India. They are a body of Deists, very liberal in their faith in their way. All they require people to believe is that there is but *one God*, and that there is *no divine Christ*. Rev. Mr. Dall, the missionary of the New England Unitarians, is connected with them, and they are trying to form a basis upon which all religionists can unite. At their great anniversary meeting, lately held at Calcutta, their paper states that "the three flags were borne by three gentlemen of different nationalities—a Boharee (Hindoo,) a Mohammedan and Mr. C. H. A. Dall. The presence and prominence of the last-named gentleman added to the attractions of the spectacle." In their worship they imitate Christians very closely, having singing, praying and preaching, attended by men and women, exactly after our customs, and directly in opposition to their own former customs. With all their efforts, however, and with the almost universal spirit of reform to aid them, they can make but very little progress. Many express a belief in their faith, and for a time run well; but there is no life in them, and no life-giving power in their creed, and hence they fall. How does the following extract from an editorial by one of their great leaders show their need of Jesus, the *life*, the *truth*, the *way!*

"No fact, perhaps, has so often obtruded itself upon our notice during the last ten years as the inconstant and vacillating disposition of most Brahmos. Such souls flourish and fade with mushroom rapidity. They run post-haste through the infancy, boyhood, youth and manhood of religious life, and in a year or two their vitality altogether ceases. Yesterday they were found preaching fiery sermons to misguided India; to-day they doubt the utility of public worship and religious zeal; to-morrow they quietly sink into worldliness and hypocrisy and infidelity. Such men have become so numerous, and their waverings and inconsistencies are so ridiculous and glaring, that the public have naturally come to suspect the genuineness of Brahmo faith and character, and seem unwilling to believe that any Brahmo is capable of sustained and steady progress. We who have seen a good number of such painful cases of degradation and apostasy have learned to place no confidence whatever in new-born zeal and untried youthful fervor. The fact is evidently of serious importance to our church, and it is desirable that we should carefully inquire into its causes, and, if possible, discover the means of preventing its recurrence. The chief cause seems to us to be the difficulty which attends Brahmo prayer, and the general spiritual culture enjoined by Theism. No religion is so spiritual, none has to deal so much with things unseen and invisible, as Brahmoism. It is true that every Brahmo offers daily prayers, and tries to discipline and regulate his life according to the will of God; but all this worship is in the heart, and involves spiritual exercises of the highest kind. Hence the weak, impatient, half-hearted and worldly-minded faint and falter even before they have gone half way, and ere long manifest an anxiety to leave a dark and uncongenial sphere of life. Some run toward old Hindooism, and fall at the feet of that system which they before execrated, for the fear of man has taken the place of the love of God. Others fall into the vortex of rationalism, skepticism, materialism and utilitarianism in their audacious attempt to justify their apostasy with the aid of false philosophy. Having failed to worship the All-Holy, they ignominiously kneel before Buckle and Comte, Darwin and Mill, and pretend to seek salvation at their hands. They know, however, as little of philosophy as they know of religion, and their high-sounding words are only meant to cover the poverty of their knowledge, both intellectual and spiritual. The third class of renegade Brahmos quietly settle down to a worldly life, and transfer their allegiance from God to mammon, and seek earthly riches in preference to the riches they see not. Our advice to all who have thus apostatized is, Come back, brethren, and be reconciled to God."—*Missionary Advocate.*

## The Cholera.

The mayor of Nashville issued a proclamation, July 5, declaring that as the cholera was rapidly disappearing and business was reviving, the sanitary force was discontinued, as also the gratuitous supply of provisions, medicines, etc., except in extreme cases. He properly cautioned the citizens in regard to diet, etc. The *Banner* of July 6 says: "Nine persons are officially reported as having died in the city of cholera, so called, on the fourth, and three yesterday." The weather for the past week has been most propitious—a clear sky, a brilliant July sun and pleasant breezes have been favorable to the health of the community—for which let us be thankful to a gracious Providence. We devoutly pray, and let all the people pray, that the measures employed here and elsewhere to counteract the ravages of disease may have the divine sanction and blessing. Dr. Kelley said on Sunday that only six of his members had died of cholera, and all of them departed in peace. His health is better, though he is still feeble. He took part in the Sunday school and in the funeral service of Miss Ann W. Lanier in the morning, attended another funeral in the afternoon, and administered the communion at night, when we had a season of refreshing from the presence of the Lord. Dr. Young has attended a number of funerals, but only a few of the members of his charge have died of cholera. A few persons only have died with it in Edgefield. It has been spreading over the State, but we trust it is now passing away. It has appeared in a few places in Kentucky, Ohio and other States, but we do not believe it will become epidemic. The Rev. T. A. Hoyte, pastor of the First Presbyterian church of Nashville, has had an attack, but his physician, Dr. Maddin, informs us that he is getting well, for which we are thankful.—*Nashville Christian Advocate, July* 12.

## Books and Periodicals.

HISTORY OF METHODISM IN TENNESSEE. By John B. McFerrin, D. D. Volume 3. From the year 1818 to the year 1840. Nashville, Tennessee: Southern Methodist Publishing House.

The author, Dr. McFerrin, has given us a most interesting volume. The personal sketches are specially entertaining, and the historical materials are rich and instructive.—Southern and Western Methodists will meet with many familiar and revered names, and with many facts and incidents which they will be glad to recall. This book, and the like of it on denominational history—the history of early times—is a means of grace, and the very thing to stir up and revive the gifts and power of the fathers in the present generation. Volume 3 is dedicated to Bishop Paine, and contains a very good engraved likeness of the venerable senior Bishop. The history is brought down to 1840, and here the author declares his purpose to rest for a season.

REASON AND REDEMPTION, OR THE GOSPEL AS IT ATTESTS ITSELF. By Robert Baker White, D. D. Philadelphia: J. B. Lippincott & Co., 1873.

This is a handsomely bound octavo of 351 pages. It contains a prefatory letter from Rev. W. A. Scott, D. D., a well-known Presbyterian minister, formerly of New Orleans, and now of San Francisco, California. The work is solid, comprehensive and is up to the latest results of biblical criticism and scientific discovery. Bating the Calvinistic views of the author, which, we think, embarrass the subject of reason and redemption, the work is sound and edifying, although written in too severe and heavy a style to be generally read. J. A. Gresham, New Orleans.

THE "SPIRITUAL" DELUSION, Its methods, teachings and effects. The philosophy and phenomena critically examined. By Dyer D. Lum. Philadelphia: J. B. Lippincott & Co., 1873.

The author exhibits the philosophy and the phenomena of this most mischievous delusion. How satisfactory and conclusive his views are we cannot altogether say; but he is right and sound in denying the supernatural in spiritism, and in exposing many of its great and widespread evils. The book may be read with profit by those who are interested about spiritualism. Gresham, New Orleans.

THE NEW THEOLOGY, OR ADVANCED TRUTHS ON SPIRITUAL SUBJECTS. Edited by Henry B. Browning, M. A. Philadelphia: J. B. Lippincott & Co., 1873.

The author tells us that the contents of the book are taken from the works of Kingsley, F. W. Robertson, E. H. Sears, Channey Giles and others of the same class. It is a mass of broad church, Swedenborgian and kindred mysticisms, making up a little volume of great and dangerous errors. Gresham, New Orleans.

THE RECORD OF A HAPPY LIFE. Being memorials of Franklin Whitall Smith, a student of Princeton College. By his mother, H. W. S. Philadelphia: J. B. Lippincott & Co., 1873.

The family seem to have been Quakers, judging from the thees, thous, first days, etc. But the record is a pleasing and profitable one—the life of a religious youth who lived and died well. For sale by Gresham, New Orleans.

WORK, PLAY AND PROFIT, by Anna M. Hyde, is a beautiful volume for children. The subject is gardening for young folks, explained in a story for boys and girls. The work is finely illustrated, and is well calculated to entertain and instruct. Published by Lippincott & Co.

THE METHODIST QUARTERLY REVIEW for July, 1873. D. D. Whedon, LL. D., editor. New York: Nelson & Phillips. Contents: Carey's Social Science; Theodore Parker; The Temperance Reform; The Doctrine of Reprobation; The Dangerous Classes and their Treatment. The editorial department is well sustained—always the best part of the Review—and embraces the usual Synopsis of the Quarterlies, Foreign Religious Intelligence, Foreign Literary Intelligence and Quarterly Book Table.

WE HAVE RECEIVED the annual catalogue of Verona Female College, Verona, Mississippi—Rev. Dr. Wier, president. We are glad to learn that the session recently closed was unusually prosperous.

HOME AND SCHOOL for July has been received. An excellent number of this popular monthly.

THE Bishop of Deventer, one of the Jansenist prelates, has signified his willingness to consecrate Prof. Reinkens, the newly-elected missionary Bishop of the Old Catholics. The Ultramontane journals will therefore need to revise their explanation of the untimely death of Archbishop Loos.

HE ALONE is a man who can resist the genius of the age, the love of fashion, with vigorous simplicity and modest courage.—*Lavater.*

MRS. RICHMOND, relict of the Rev. Leigh Richmond, died lately at Clifton, England, in her ninety-sixth year.

## MARRIED.

BIGGS—YEAGER.—At Masters' chapel, on the eighth of July, 1873, by Rev. C. R. Godfrey, James A. Biggs and Miss Mary S. Yeager, all of Caldwell parish, Louisiana.

AT THE office of the Illinois Central railroad, No. 26 Carondelet street, Colonel James T. Tucker will furnish tickets, at the lowest rates, to all points east and north.

FITS AND EPILEPSY CURED.—Address T. H. Sayre, 311 Sixth avenue, New York.

## Agent's and Publisher's DEPARTMENT.

### Acknowledgments of Letters and Funds

RECEIVED BY MAIL,

**For the Week Ending July 19, 1873.**

A—American Sunday School Union two letters, E. & H. T. Anthony & Co., D. Appleton & Co., American News Company, B. F. Alexander.

B—H. E. Brown, Robert Bahlington, R. W. Barton $1, Milton Bradley & Co., J. H. Brunner, T. B. Buckingham, William L. Burt, O. W. Brown $15.85, Barnes & Wilkinson, J. Bar 75 cents, A. S. Barnes, William N. Bonner.

C—S. R. Cooper, John Cassels, W. C. Collins $8.45, C. M. Calhoun, C. W. Carter $75, John Church & Co., W. S. Cannon.

D—Dodd & Mead two letters, R. B. Downer, A. Dowling $2, Dugan & Mosley, P. Delery, J. T. Daves two letters, R. B. Dovell's Son, Donaldson & Co., J. J. Davis $12 70.

E—T. C. Evans, G. H. Ellis, Aug. Engell $1.75, J. R. Ellison 50 cents, Miss Lelia Ewing 20 cents.

F—M. C. Field, E. A. Flournoy $1, E. N. Freshman, William Francis & Co. $12.42.

G—N. Gillis, R. B. Griffen Jr. two letters.

H—J. E. C. Heidrick, J. Z. Harris, J. D. Harper, Mrs. Mary Hopkins $5.50, Hubbard & Bros., W. A. Harris, J. W. Hounsell, A. B. Holcombe, William Hart $3.50, C. A. C. Hertzog, B. Haynes three letters.

J—Isaac Jones $2.80, T. L. James, Larkin Jamar, F. M. Johnson 75 cents, T. B. Johnson, R. K. Jayne $25.

K—P. J. Key $8.50.

L—J. B. Lippincott & Co., H. B. Lake, H. P. Lewis, G. M. Liverman, Lee, Shepard & Dillingham, S. O. Larebe, A. C. Littlejohn two letters, J. N. Luce, C. J. Lane $8.80, D. C. Langford.

M—J. W. Medbeck, R. W. Millsaps, J. G. Miller J. B. Marshall 60 cents, T. Mullet $15, J. M. Moody 25 cents, A. B. Moss two letters, H. D. Moore, C. H. Moon, C. K. Marshall, W. T. Mehgin, J. H. Millspaugh, J. A. McNeil $67.46, H. R. Miller $17.85, J. P. Morton & Co., Mrs. E. C. Magruder, T. Moody $3.

N—A. G. Norvel, J. O. Napier $1, Thomas Nelson & Sons.

O—J. Oppry, James Ormond.

P—J. S. Pinkston $2, M. E. Park, P. A. Pujo, J. B. Poe 50 cents, U. B. Phillips, Robert Purvin, J. H. Packwood, S. A. Pilley.

R—John Rogers, A. D. F. Randolph & Co., Robinson & Co., Miss Lizzie Robb, W. W. Richards $2, E. E. F. Ross two letters, A. B. Redford four letters.

S—J. H. Stone, H. Sell $3.20, J. L. Skipper, Geo. S. Scofield, Mrs. M. P. Saunders 50 cents, R. R. Singleton $2, W. J. Sedberry $26.28, William Shepard, J. J. Smylie, W. G. Stuart.

T—George F. Thompson, M. P. Tucker, F. R. Tolson 80 cents, E. W. Thompson 25 cents, J. L. Terry.

V—A. J. Vest, G. T. Vickers two letters.

W—R. S. Woodward $2, Fred. White $25, J. C. White $1, T. F. Webb, J. M. Weems, H. C. Wright, A. R. Winfield, T. S. West, D. J. Wright $2, J. L. Wright $14.08, G. B. Wilson, J. F. Wynn, T. C. Walmsley, Wilkinson Bros. & Co., George Woods & Co., H. Waters & Son, G. R. Wilson.

GRAND CENTRAL HOTEL, NEW YORK CITY.—We have just received the announcement of H. Lyman Powers, Esq., proprietor, stating that after two years of incessant labor, and an expenditure of $2,000,000, the above mammoth marble hotel is now completed and open for the reception of guests. The great advantages of this hotel, with reference to its location, its vast size, unsurpassed accommodations and magnificent resources, render a statement of its claims to public patronage appropriate. It is situated on Broadway, opposite Bond, and occupies nearly the entire block between Bleecker and Amity streets. It is eight stories in height, and embraces more area than any hotel on this continent or in the world, and is capable of entertaining one thousand five hundred guests. It contains six hundred and thirty rooms, two hundred of which are a suite of from two to four each suite, provided with large parlors, wardrobes, bath rooms and closets, including hot and cold water in each, the remainder varying in size and location, which only a model of such magnitude could possibly offer. Notwithstanding all the great and unequaled advantages in location, accommodation, and even splendor, the terms for board and rooms are only from $3 to $4 per day, according to the location of apartments. We take pleasure in referring to the card inserted in our present issue.

FIFTH AVENUE HOTEL, NEW YORK.—Among the varied attractions offered to visitors to the great city of New York there is nothing which strikes the stranger with more pleasant surprise, and, we may say, amazement, than the wonder of her hotels. Such are not to be found in any other part of the world. Not only the splendor and vastness of the buildings and costliness of the furniture and equipments, which surpass in their luxuriousness the palaces of the kings, but the almost endless variety of viands, of every domestic production and imported from all parts of the globe, make up bills of fare equal to the demands of the most capricious appetites, and at the same time afford food for reflection upon the skill, enterprise and indomitable energy of those men and companies who erect and conduct them.

Messrs. Darling, Griswold & Co., proprietors of the Fifth Avenue, located at 198 Fifth avenue, are in the front rank of such enterprise. Their house is supplied with all the modern improvements and conveniences, and it seems to us that nothing is wanting that a guest could desire.

THE COMMERCE OF NEW ORLEANS. Messrs. Louis J. Bright & Co., publishers of the *Price Current*, will issue their customary annual statement on Monday, September 1. These yearly resumes of our cotemporary have acquired an enviable reputation in commercial and financial circles, throughout Europe and America, on account of their conceded correctness, ability and impartiality. Commercial houses are requested to hand in orders for the quantities they may desire for transmission to their friends and customers, and communications should be addressed to the New Orleans *Price Current*, Nos. 129 and 131 Gravier street. See advertisement elsewhere in this week's ADVOCATE.

THE WEEKLY WATCHMAN, LITTLE ROCK, ARKANSAS.—Under contract with E. B. Hotchkiss, editor and proprietor, the subscribers of the *Watchman* will be furnished with the NEW ORLEANS CHRISTIAN ADVOCATE during the time of the suspension of said paper, being *thirty-six weeks* further, as agreed upon, or until notice thereafter.

MR. E. E. F. ROSS, our resident advertising agent, is now on a brief tour through the West and North, and we commend him to the attention of our patrons, and shall be thankful for courtesies extended to him. They are assured that Mr. Ross has no other business, but devotes his entire time to the paper, and is entitled to all the consideration of one of its business corps.

WE DIRECT the attention of our readers to the advertisement of Messrs. Navra & Offner, No. 371 Canal street, extensive dealers in China and crockery ware and household comforts.

AGENTS WANTED by W. H. Childester, 267 Broadway, New York.

WE SEE that Procter & Gamble's EXTRA OLIVE SOAP is becoming very popular in our city. Its quality, we know, is superior, and being nicely perfumed, we are not surprised that consumers prefer it, and that it has a large sale.

COLGATE & Co.'s new perfume for the handkerchief, "CASHMERE BOUQUET," will be appreciated by all who have enjoyed the delicate and peculiar fragrance of their toilet soap of the same name, which is so universally popular. jel2 ly

EVERY particle of poisonous matter is carried out of the system, and the pale and sallow will become fresh and vigorous, by using Simmons' Liver Regulator. jy24 1t

TWELVE SAMPLES (postage free) for fifty cents. Sells for $10. H. L. WOLCOTT, 181 Chatham square, New York. se28 ly

## *BUSINESS NOTICES.*

PROFESSIONAL and amateur musicians should examine the Combination Solo Stops, found only in GEORGE WOODS & CO.'S ORGANS.

THE ÆOLINE.—A most delicate, soft or breathing stop.

THE VOX HUMANA.—A baritone solo, not a fan or tremolo.

THE PIANO.—A beautifully-toned piano, which will never require tuning. See advertisement in another column. jel2 3m

HAMILTON'S BUCHU AND DANDELION is taking the place of all other diuretic remedies. The intrinsic merit of the preparation has gained for it a deserved reputation as the best remedy for all diseased conditions of the kidneys and liver ever presented to the public. Any physician can tell you that the ingredients in this preparation form a valuable alterative and blood purifier, removing, through the healthy action of the kidneys, liver and bowels, the impurities of the blood. Buy the remedy of Frederickson & Harte and E. J. Hart & Co., New Orleans. my22 2m

THE EQUITABLE LIFE ASSURANCE SOCIETY, New York.

Assets ..... $21,000,000
Income ..... 11,000,000

Branch office—33 CAMP STREET.

A. P. CLEVELAND, General Agent.
fe13 1y

PIERSON & HEWS, fine Clothing, Shirts and Furnishing Goods, 13 and 15 Camp street, opposite City Hotel, New Orleans, Louisiana. We invite visitors from the interior to examine our stock and prices. We claim to sell first-class goods as low as can be afforded and live. We sell the celebrated Shoulder-Seam Shirts, warranted to fit, wear and give satisfaction. Liberal deduction made to Clergymen, and their trade solicited. fe27 1y

## *NEW ADVERTISEMENTS.*




THIS UNRIVALED SOUTHERN REMEDY is warranted not to contain a single particle of MERCURY, or any injurious mineral substance, but is

PURELY VEGETABLE,

containing those Southern Roots and Herbs which an all-wise Providence has placed in countries where Liver Diseases most prevail. It will cure all diseases caused by Derangement of the Liver.

THE SYMPTOMS of Liver Complaint are a bitter or bad taste in the mouth; pain in the back, sides or joints, often mistaken for Rheumatism; sour stomach; loss of appetite; bowels alternately costive and lax; headache; loss of memory, with a painful sensation of having failed to do something which ought to have been done; debility; low spirits; a thick, yellow appearance of the skin and eyes; a dry cough, often mistaken for Consumption. Sometimes many of these symptoms attend the disease, at others very few; but the Liver, the largest organ in the body, is generally the seat of the disease, and, if not regulated in time, great suffering, wretchedness and death will ensue. This

**GREAT UNFAILING SPECIFIC**

will not be found the least unpleasant. For Dyspepsia, Constipation, Jaundice, Bilious attacks Sick Headache, Colic, Depression of Spirits, Sour Stomach, Heart-Burn, etc.,

**Simmons' Liver Regulator or Medicine**

is the cheapest, purest and best Family Medicine in the world. Manufactured only by

J. H. ZEILIN & CO., Macon, Georgia, and Philadelphia.
Price, $1. Sold by all Druggists. se13 1y

ANNUAL STATEMENT OF THE NEW ORLEANS PRICE CURRENT.

OUR CUSTOMARY

**Annual Statement of the Commerce of New Orleans**

will be published on MONDAY, SEPTEMBER 1. Special attention will be paid to the preparation of the LETTER-SHEET ANNUAL STATEMENT. It will be printed with large, clear, new type, ordered expressly for the occasion, in a compact and convenient form for transmission, and wholly free from irrelevant matter.

We solicit orders from Merchants generally, as well as from our friends and patrons, and we shall be prepared to furnish them with any number of our Newspaper or Letter-Sheet editions they may require for their correspondence, with their business cards or private circulars prominently inserted, if desired. For those who do not deem it necessary to write a private circular, we have a form that will answer every purpose.

Communications should be addressed to the "NEW ORLEANS PRICE CURRENT, Nos. 129 and 131 Gravier street," and our friends will facilitate us by handing in orders at their earliest convenience. Very respectfully, etc.,

jy24 D LOUIS J. BRIGHT & CO.

JOSEPH GILLOTT'S STEEL PENS.

SOLD BY ALL DEALERS.

MANUFACTURERS' WAREHOUSE,

**No. 91 John Street, New York.**

JOSEPH GILLOTT & SON.

HENRY HOE, Sole Agent. jy24 1y

ALABAMA CONFERENCE FEMALE COLLEGE,

TUSKEGEE, ALABAMA.

Location healthful. Society superior. Facilities in all departments excellent. Course of instruction thorough. Teachers able and experienced. Prices for board and tuition moderate. Music and Art taught in best style. Total expense for board and regular tuition, $250. Next session begins first Tuesday in SEPTEMBER, 1873. Send for catalogue, giving full particulars. Address

REV. HENRY D. MOORE, jy24 3m Tuskegee, Alabama.

RANDOLPH MACON COLLEGE,

ASHLAND, VIRGINIA,

offers, on very low terms, the advantages of thorough instruction, a high grade of scholarship, under the best religious influences, in a refined community, and at a location remarkable for healthfulness, just sixteen miles north of Richmond, on the R., F. and P. Railroad.

**One Hundred and Fifteen Dollars**

will pay all necessary expenses per term. Session opens on last Thursday in SEPTEMBER. For catalogue address

REV. JAS. A. DUNCAN, A. M., D. D., jy24 2m President, or REV. ALEX. G. BROWN, Secretary.

WATER WHEEL

NUMEROUS TESTS HAVE PROVED

N. F. Barnham's New Turbine

WATER WHEEL

To be the best ever Invented.

Pamphlet Free. Address—York, Pa. jy24 6m

CALIFORNIA ROYAL WHEAT.—THE best Wheat in the world. One hundred bushels to an acre. Adapted to Fall planting in either warm or cold climates. Samples sent by mail, post-paid, at the following rates: One pound, 50 cents; four pounds, $1.50; by express, $2.50 per peck; $8 per bushel. Address

R. P. HAMILL & CO., jy24 4t Wells, Elko County, Nevada.

OPIUM MORPHINE HABIT speedily cured by Dr. Beck's only known & sure Remedy NO CHARGE or treatment until cured. Call on or addres DR. J. C. BECK, Cincinnati, O. jy24 4t

$57.60.—AGENTS' PROFITS PER week. Will prove it or forfeit $500. New articles just patented. Samples sent free to all. Address W. H. CHICESTER, jy24 2m 267 Broadway, New York.

FITS AND EPILEPSY CURED.—THE worst cases of long standing, by using DR. HEBBARD'S CURE. A free trial bottle sent by express to all addressing T. H. SAYRE, jy24 3m 311 Sixth avenue, New York.

## *NEW ADVERTISEMENTS.*

CENTENARY COLLEGE,

JACKSON, LOUISIANA.

THE NEXT TERM OF THIS VENERABLE INSTITUTION OPENS ON THE FIRST MONDAY IN OCTOBER, 1873.

FACULTY.

REV. C. G. ANDREWS, A. M., President, and Professor of Mental and Moral Science, Political Economy and International Law.
REV. A. R. HOLCOMBE, A. M., Professor of Mathematics and Adjunct Professor of Natural Science.
G. H. WILEY, A. M., Professor of Ancient and Modern Languages.
T. S. JONES, M. D., Professor of Natural Science.
REV. R. D. NORSWORTHY, A. M., Principal of the Preparatory Department.

CHARGES.

| | |
|---|---|
| Tuition, per session of forty weeks, in College | $60 00 |
| Tuition, per session of forty weeks, in Preparatory Department | 40 00 |
| Contingent expenses | 5 00 |

A matriculation fee of $5 must be paid on entering any regular college class. One-half the charges must be paid when the student enters; the other half on the beginning of the second term, March 1.

BOARD.

Board, including lodging, washing, lights and fuel, can be had in the best families for $20 per month. Day-boarding with the same families, $14 per month. Rooms provided in the dormitories free of rent. Board to be paid in advance at least one month.

LOCATION.

This institution is located in the lovely village of Jackson, about twelve miles from Bayou Sara, in a grove of pine, magnolia, oak and beech. The location is remarkable for its beautiful woodlands, its bland and delightful atmosphere, its pure water, its unrivaled healthfulness, and its cultivated and refined society.

WHEN FOUNDED.

The college was established by the State of Louisiana in 1825, and ceded to the Methodist Episcopal Church South in 1845.

ALUMNI.

Its Alumni numbers two hundred and three, and they are to be found in the most honorable and useful stations in the land.

APPARATUS AND CABINET.

The college possesses a valuable set of Philosophical, Astronomical and Chemical Apparatus, and also a well-selected Mineralogical and Geological Cabinet. The apparatus includes a Theodolite, Sextant, Compass, Chronometer, Atwood's Machine, Whirling Tables, Electrical Machine, Air Pump, various combinations of the Mechanical Powers, Batteries, Chemical Tests, etc., sufficient for a thorough and extended course of observations and experiments. Steps have been taken by the Board of Trustees to put these in thorough repair.

LITERARY SOCIETIES.

There are two regular Literary Societies connected with the institution. These are of great utility to young men acquiring a liberal education—improving them in the art of public speaking, making them in some degree familiar with the proceedings of deliberative bodies, and in cultivating systematic business habits. Each Society has a convenient hall and a well-selected Library—about one thousand six hundred volumes each, which, added to the College Library of two thousand volumes, makes over five thousand volumes in the college.

BUILDINGS.

The Trustees are determined to continue the repairs on the buildings till completed. The grand Center Building is a noble specimen of architectural beauty and adaptation to the purposes of its erection. The wings, built of solid brick, present each a front of two hundred feet, with upper and lower galleries the entire length, supported by Tuscan columns, and with the center making in the perspective a continuous front of seven hundred feet.

PREPARATORY DEPARTMENT.

In the Preparatory Department students are fitted for regular college classes, or may obtain a thorough English or commercial education.

ITS FACULTY are men of experience and success in teaching.

BOARD OF TRUSTEES.

Rev. Bishop J. C. KEENER, D. D., President, New Orleans.

Rev. J. A. Godfrey, Clinton.
Hon. John McVea, Clinton.
Hon. and Rev. James H. Muse, St. Helena parish.
Hon. Edward McGehee, Woodville, Mississippi.
Hon. E. T. Merrick, New Orleans.
Prof. W. H. N. Mugruder, Baton Rouge.
Rev. John C. Miller, Jackson.
Rev. R. J. Harp, New Orleans.
Hon. J. O. Fuqua, Baton Rouge.
T. F. Collins, Esq., East Feliciana.
Rev. A. L. Forsythe, Jackson.
Rev. L. Parker, D. D., New Orleans.
D. C. Hardee, Esq., Clinton.
Hon. A. K. Farrar, Adams county, Mississippi.
Hon. Edward J. Gay, parish of Iberville.
Samuel J. Norwood, Esq., Simmsport, Louisiana.
C. C. Mesichee, Esq., Wilkinson county, Miss.
Rev. W. H. Watkins, D. D., Natchez, Mississippi.
Rev. W. G. Millsaps, Jefferson county, Miss.
Rev. J. A. B. Jones, Port Gibson, Mississippi.
Rev. John A. Ellis, Meridian, Mississippi.
R. H. Moss, M. D., New Orleans.
Josiah D. Nettles, Esq., East Baton Rouge, La.
Wilmot H. Goodale, Esq., Baton Rouge.
Rev. C. G. Andrews, Jackson, Louisiana.
Rev. A. E. Goodwyn, Baton Rouge, Louisiana.

THE BEST ROUTE to the college is to leave the Mississippi river at Port Hudson, take the Clinton and Port Hudson Railroad to Midway station, report to Captain F. J. Haynes as a student for Centenary, and he will convey you to the college, a distance of seven miles, for $1.50 for single passengers, or $1 each where several are together. Address

jy24 6m C. G. ANDREWS, President, Jackson, La.

FOR THE COUNTRY!

FOR THE SEASHORE!

CHOICE COLLECTIONS OF BOUND MUSIC!

**"Gems of Strauss."**

Containing all Strauss' best Waltzes, Galops, Quadrilles, Mazurkas, etc. About twenty thousand sold. Price, $2.50.

**"Organ at Home."**

Just out. A new collection of over two hundred of the most popular pieces of the day, arranged for Reed Organs, etc. Price, $2.50.

**"Musical Treasure."**

Filled with the best of new music for the Voice or for Piano. Over one hundred Gems, all established favorites. Price, $2.50.

**"Wreath of Gems."**

Choice Songs, Ballads, etc. Price, $2.50.

**"Piano-Forte Gems."**

Containing the best Piano-Forte Music. Price, $2.50.

☞ The above books are uniform in style and binding, all the pages being of full Sheet Music size. They will be found invaluable for the seashore or country resort, containing bright and pleasing music, all else being carefully avoided.

The coming SABBATH SCHOOL SONG-BOOK, entitled

THE RIVER OF LIFE,

with new music and words by the most distinguished writers in the country, is nearly ready. Specimen pages free.

The above books sent, post-paid, for the retail price. CHAS. H. DITSON & CO., 711 Broadway, New York. OLIVER DITSON & CO., jy24 1y Boston.

MATTHEW AND MARK.

CHEAPEST AND BEST!

WE OFFER

THE WELL-KNOWN COMMENTARY

By Rev. David Brown, D. D., Professor of Theology, Aberdeen College,

TO ALL

SUNDAY SCHOOL TEACHERS, SCHOLARS,

And Bible students generally, for the Low Price of

ONE DOLLAR.

A volume of over 330 pages, containing a copious Index to the Sacred Books, and a concise Bible Dictionary in addition to the Commentary. Printed on finely-tinted paper, handsomely bound in best English cloth, and illustrated with MAPS and Engravings.

"One of the best Bible Commentaries extant."—*Sunday School Times.*

Sent, post-paid, on receipt of $1. Address H. R. THOMPSON & CO., Publishers, 9 Lakeside Building, Chicago, Ill. BLACKALLER & TURNER, Managers. jy17 1m

EMORY AND HENRY COLLEGE,

WASHINGTON COUNTY, VA.

**On the Eleventh of September**

our scholastic year begins, and continues Forty consecutive weeks. It is divided into two sessions of twenty weeks each. The Spring session begins January 29, 1874. Students can enter at any time, though they should, if possible, begin with the session. The entire expenses for the forty weeks, including board, tuition, fuel, room-rent, washing and contingent fees, need not exceed $230. These rates, so remarkably low considering the superior advantages here offered, must commend this institution to the favor of those seeking thorough collegiate training. Before selecting your school consult any of those knowing the college, especially our Alumni and old students, prominent men in the Methodist Episcopal Church South, and professors of the University of Virginia, who have authorized this reference, or send directly to the undersigned for a catalogue or for any information desired.

E. E. WILEY, President, jy3 8m Emory P. O., Virginia.

THE PRACTICAL POCKET COMMENTARY AND BIBLE DICTIONARY.

Ten volumes. One-Dollar each. Acknowledged to be the best and cheapest Commentary on the whole Bible extant. By the Rev. Drs. JAMIESON, FAUSSET & BROWN. Sold only by subscription. Agents wanting territory address BLACKALLER & TURNER, jy17 1y Room 9, Lakeside Building, Chicago, Ill.

MERCHANTS' MUTUAL INSURANCE CO.

OF NEW ORLEANS,

NO. 101 CANAL STREET.

**Nineteenth Annual Statement.**

In conformity with the requirements of their charter the company publish the following statement:

Premiums received during the year ending May 31, 1873, including unearned premiums of the previous year:

| | |
|---|---|
| On fire risks | $731,835 30 |
| On marine risks | 92,639 18 |
| On river risks | 182,563 44 |
| Total premiums | $1,007,038 92 |
| Less unearned premiums | 242,675 00 |
| Net earned premiums, May 31, 1873 | $764,413 92 |

Losses paid:

| | | |
|---|---|---|
| On fire risks | $432,768 35 | |
| On marine risks | 18,140 47 | |
| On river risks | 63,541 24 | |
| Taxes | 23,862 92 | |
| Reinsurances and return premiums | 61,004 63 | |
| | $599,266 61 | |
| Deduct interest, less expenses | 17,775 31 | |
| | | 611,491 33 |
| Profit | | $152,922 59 |

The company have the following assets:

| | |
|---|---|
| Real estate | $128,371 15 |
| City bonds | 307,050 00 |
| Bank and railroad stocks | 21,188 00 |
| Notes secured by mortgage | 404,292 30 |
| Notes secured by pledge | 153,408 72 |
| Bills receivable | 46,073 79 |
| Premiums in course of collection | 101,908 38 |
| State bonds | 1,500 00 |
| Insurance stocks | 1,800 00 |
| Stock of Vallette Dry Dock Company | 19,800 00 |
| Stock of Levee Steam Cotton Press | 2,500 00 |
| Stock of Marine Dry Dock and Ship Yard Company | 1,000 00 |
| Harbor Protection Company | 1,500 00 |
| St. Louis Hotel Association | 5,000 00 |
| Mortgage bonds Turners' Association | 2,000 00 |
| Mortgage bonds Odd Fellows' Hall | 5,000 00 |
| Judgment on mortgage notes | 6,000 00 |
| Cash on hand | 171,417 14 |
| New Orleans, Florida and Havana Steamship Company | 3,000 00 |
| Total | $1,386,209 46 |

The above statement is a just, true and correct transcript from the books of the company.

PAUL FOURCHY, President.
G. W. SCOTT, Secretary.

STATE OF LOUISIANA,
Parish of Orleans, City of New Orleans.

Sworn to and subscribed before me the ninth day of June, 1873. P. CHS. CUVELLIER, Notary Public.

At a meeting of the Board of Directors, held on the ninth day of June, 1873, it was resolved to declare a Cash Dividend of FIFTEEN PER CENT. on the net earned participating premiums for the year ending May 31, 1873, payable on the third Monday of July next.

Also to pay to the stockholders, on demand, interest at the rate of ten per cent. per annum on their stock.

**Directors.**

| | |
|---|---|
| P. Maspero, | David McCuard, |
| S. Z. Relf, | L. F. Generes, |
| M. Pulg, | P. Fourchy, |
| P. S. Wiltz, | J. J. Feriandez, |
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## The Child's Corner.

*WHAT THE CHOIR SANG ABOUT THE NEW BONNET.*

A [illegible] little maiden brought a [illegible] little bonnet,
With a ribbon and a feather and a bit of lace upon it.
And, that the other maidens of the little town might know it,
She thought she'd go to-morrow the next Sunday, just to show it.

But, though the little bonnet was scarce larger than a dimple,
The getting of it settled proved to be a work of time,
So when 'twas fairly tied all the bells had stopped their ringing
And when she came to marching were strength, the folks were singing.

So the foolish little maiden stood and walked at the door,
And she shook her ruffles out behind and shook the folds of them down before,
"Hallelujah! hallelujah!" rang the choir above her head,
"Hardly know you! hardly know you!" were the words she thought they said.

This made the little maiden feel so very, very cross
That she gave her little mouth a twist, her little head a toss;
For she thought the very hymn they sang was all about her bonnet,
With the ribbon and the feather and the bit of lace upon it.

And she would not wait to listen to the sermon or the prayer,
But pattered down the silent street and hurried up the stair,
Till she reached her little bureau, and in a hasty box on it
Had hidden safe from critic's eye her foolish little bonnet.

Which proves, my little maidens, that even of you will find
In every sabbath service but an echo of your mind;
And that little head that's filled with silly little airs,
Will never get a blessing from sermon or from prayers.

## The Tiger.

My papa and mamma lived in India, in a very pretty place among the Himalaya mountains. All round us were the high mountains with their tops white with snow; but down where we lived there was no snow, but beautiful trees, flowers and green grass. A river ran near the house, that always made a roaring noise tumbling over the stones, and we could see the white foam on it a long way up into the hills, until at last it looked like a line of chalk.

Our house was in a compound—a large square inclosed by a thick fence and shaded from the sun by trees. There was a veranda round the house, up to which you went by steps, and all the rooms in the house opened out upon it. There were several other houses in the compound besides the one we lived in. There was one house for cooking in, another for washing; two or three for the servants to live in (for people in India have a great many black servants—it is too hot there for white people to do any hard work.) Then there was the tailor's house, and the shoemaker's (it's a tailor who makes all the ladies' and children's dress in India.) I had a black nurse—ayur they are called there—and I was able to speak Hindostanee before I could speak English. She used to take me up at four o'clock in the morning; and, as soon as I had my bath and was dressed, I went for a drive, sometimes with my papa or mamma, sometimes with only my bearer, a Hindoo man, who took me out to drive and walk, and sometimes to ride on a little pony up through the hills. I was very fond of my bearer. He and I used to go for walks in the evening, and pick flowers and fruit, and sit by the river. He was dressed in a white muslin dress, and a white muslin turban round his head. He often told me stories about himself when he was a little boy. He had been a heathen—that is, one who prays to something else than God. He told me he used to pray to ugly idols made of wood and stone, and thought they were his gods; that he used to think the River Ganges was a god. He used to believe that the little white Brahmin cows with the hump on their backs were nearly gods. He said when he was a little boy in the holy city of Benares, where the cows were allowed to walk through the streets and to eat whatever they liked, the people would not turn them even out of their houses if they chose to go in, nor stop them taking anything they liked; and he told me that these poor people thought that if they could torment themselves a great deal they would please these ugly gods. So some of them would tie up their arms until they became quite useless, or put their bodies into some queer shapes, or stand on one leg until they were quite worn out.

"When I was a little boy," he would say, "I thought these men very good, and thought the gods would like them; but now, Sahib, I know better. I know the true God. I know that those nasty idols are no gods—only wood, ivory and gold, and that they never could hear me pray. And now I pray to the true God, and he hears me and takes care of me."

"Are you afraid of God, Gunda?" I asked.

"Oh! no, Sahib, I am not afraid of God. God loves me very much. He calls himself my Father, and takes care of me as your father does of you. Are you afraid of him?"

"Afraid of papa?" I said. "Oh, no! Papa loves me and is kind to me. Why should I be afraid of him?"

"Well," said Gunda, "God loves me and is kind to me, and I could not be afraid of him. I used to be afraid of everything when I was a heathen. Now I am afraid of nothing. I ask God to take care of me, and I know he will."

"Do you think he would take care of me too, Gunda?" I asked.

"Yes, Sahib, you must ask him to take care of you, and he will."

Gunda was telling me these things one morning, when we were out before breakfast, sitting by the river; and when we had done talking I got on my pony, and we went back to the house, where we were just in time for breakfast. After breakfast the sun was very hot, and every one lay down to take a sleep; and all the doors were open to let in the air through the house. I was lying on a sofa fast asleep, and my bearer was lying on a mat in the room. The only person awake in the house was the tailor; he was sitting out in the veranda working at a dress for mamma. He was sitting near the nursery door; and the baby was left in the cradle just outside, that she might be cool. The tailor was told to mind her. He had been busy for some time, with his head down, looking at his work, when he looked up, and what did he see coming into the compound? A large tiger! It walked slowly in, as you may have seen a cat do, and came toward the house. The tailor gave a scream, and ran in, crying out, "A tiger! a tiger!" but he never thought of the poor little baby, but left it out by itself in the veranda. Everybody jumped up out of their sleep, and ran to make the mats tight; for we had only mats instead of wooden doors, as you have in this country. The noise wakened me, and I was going to cry, when my bearer took my hand in his and said, "Sahib, you must not be afraid. God will take care of us;" and he knelt on his mat, and, holding my hands, said: "Heavenly Father, take care of us. Save us all from the tiger. We ask thee in Jesus' name." Just then mamma came running into the room to see if we were safe. She saw I was there, but not the baby. "Oh, the baby!" she cried; "the baby's outside!"

"Wait," said Gunda, "I'll go for the baby."

"O Gunda! no," cried I, "you'll be eaten," and I caught hold of him to keep him from going; but Gunda said: "Sahib, God will save the baby and me."

Just then some one called out: "The tiger is in the veranda." Gunda pushed aside the mat, and ran out; while I dropped on my knees, as I had seen him do, and asked God to save Gunda and the baby. I had hardly done when Gunda ran in, holding the baby safe in his arms. The tiger was in the veranda; but never looked at Gunda; God saved him; but he had hardly got inside the mat, and made it fast, when he heard the tiger spring upon the baby's cradle and turn it over. We all stayed very quiet, until at last we saw the tiger go slowly out of the compound, as he had come in. When papa came home, and heard how Gunda had saved his baby, he took his hand and said: "Gunda, I will never forget your kindness. You risked your life for my child's. May God bless you."

"Oh!" said Gunda, "it was not a great thing for me to do. I was not afraid. I knew God would take care of me. Did he not shut the mouths of the lions when Daniel was put in their den? and could he not shut the tiger's mouth, and save your child and me too?"

But we could not go out of the compound while there was a tiger near; it would not have been safe; and we thought it very hard to have to stay there always. Papa and some other gentlemen went out every day with guns and dogs to look for the tiger, and at last they came home one day and said they had shot him. They got him skinned, and laid the spotted skin on the floor, where it looked so pretty, and very often poor little baby sat on it, but little thinking how nearly she had been eaten by that same tiger, only that God took care of her.—*Methodist.*

## The Little Mesmerist.

Grave Uncle Nathan was respected as one of the most dignified and decorous men in town. Neat to primness, not a strand of his long straight hair was ever displaced, nor a speck of dust on his glossy black coat.

But five-year-old Gay, one Sunday evening, half an hour before church, climbed up on his knee, and wove her soft fingers in and out among his whiskers, until the good man bowed his head on his breast and went to sleep, dreaming of angels.

On the corner of the mantel near which they sat, and within reaching distance, stood her "dolly's clothes," full of ribbon sashes, two or three inches in length, of every color of the rainbow.

A brilliant idea visited her. Reaching for the basket, she took out the sashes, and forthwith began to separate bunches of her uncle's smooth hair into queer little twists or tails, tying the end of each one with a bit of ribbon, until his head looked as gorgeous and as variegated as a Hollander's tulip-bed. The church-bells rang out their last warning just as she had completed her labors, and consecrated it with a kiss of purest love on his eyelids.

"The bell is ringin' for church, uncle, and you look so sweet!" said the admiring Gay.

"Bless me! I'll be late," said the punctual deacon, seizing his hat and clapping it on his head. "You mesmerized me, you little witch. Now run off to Aunt Tracy," and, kissing her tenderly, he was in another instant on the street.

"I dess I did memri uncle, and he looks splendid," soliloquized Gay, as she sought her aunt, who was in bed with a headache.

The organ was sending out the soft strains of a solemn voluntary as Uncle Nathan, hat in hand, walked slowly and solemnly up the long aisle. The light ends of the ribbons fluttered gently with every motion of his body, and his head looked like a pyramid of butterflies. Those who saw him passing by stared after him amazed. Handkerchiefs were pressed to lips which would laugh because "they had to."

"Why, Bro. Barker, what does all your head?" said his pew chum, in a low whisper.

"Nothing, thank you, but my wife has a severe headache."

"He's gone crazy," thought Mr. Wells; "what shall I do? My dear friend, who fixed your hair?" For by this time the attention of that half side of the church had been attracted.

"My hair? Nobody. What does all this mean?" as, rubbing his pate hurriedly, bit after bit of ribbon descended like snowflakes. Snatching his hat he vanished through the side door like a shadow, and next morning the innocent little mesmerist was sent home.

A new weekly journal, which professes to be the organ of the lowest classes, has just made its appearance in Madrid. The editor announces the programme to be "War to the rich; war to the powerful; war to society; war to the family; war to property; war against God." The police have naturally replied by war to the proprietors, who have made themselves scarce.

## Farm, Garden and Household.

### Thoughts for the Month.

COTTON.

This crop requires very careful management the present month. It is in the midst of its fruiting and still in full growth. These two things are more or less incompatible with each other. Vigorous growth appropriates too much of the organizable material at the command of the plant, and leaves too little to form fruit. Excessive rains, for instance, causing large growth of "weed," almost invariably cause a shedding of fruit.

During this month it is not desirable to check growth *entirely*, but to keep it within moderate bounds—a slow but *continuous* growth is the thing desired. How much is this under the control of the farmer? 1. By shallow in place of deep plowing during cultivation the roots have to extend themselves in a moderately compact mass of earth (that loosened by winter plowing and afterward consolidated by rain,) and rapid growth cannot take place, inasmuch as the growth above ground is commensurate with that underneath the soil. 2. By keeping the *surface* lightly stirred at short intervals a sudden check from hot, dry weather may be warded off. A *hard* soil for the roots to ramify through is, of course, very objectionable, but a *moderately loose* one is exceedingly favorable to the *fruiting* of the cotton-plant. Deep plowing after the plant is six inches high is unfavorable to the formation of fruit. The substitution of a large sweep for the scooter and shovel is one of the most important advances in cotton culture, which has taken place since the war—important because it has brought about a substitution of shallow for deep plowing, and because it has rendered it practicable to cultivate a given area with so much less labor.

As the blooms which open as late as the tenth of September may produce mature fruit, it is desirable to promote some growth up to that period. Therefore, even if the fields are entirely free from grass, light plowings should be given at moderate intervals through this and the next month, if it can be done without breaking the limbs of the plant. Mr. Redding suggests an excellent plan in another column, viz.: plowing on *both* sides of every other row, then going back and plowing those rows skipped. If a large plow is used an approximation is made to a continuously stirred surface.

CORN.

Late corn will be laid by this month. We have already cautioned our readers against cutting the "spur" roots (those large ones which come out from the joints near the surface of the ground.) The last plowings ought therefore to be shallow but *thorough*. On bottom lands, where much of the late corn is planted, it is best to leave a good bed at this last working; by so doing the corn will not be so liable to be "drowned out." A broad-winged sweep, with the right wing set so as to throw dirt, may be used, if the land is not grassy.

PEAS.

If the laying by is done early in the month peas may be sown broadcast in the corn, one to one and a half bushels per acre. This is an old and excellent practice. If the peas do not ripen the vines may be cut for hay. But it would pay well not to harvest or pasture the peas at all, but simply let them remain on the land to enrich it. Especially is this true in the case of bottom lands, which are run year after year in corn.

Seize every opportunity to drill in peas in stubble or other uncultivated land. During next month there will be leisure to work them, and no crop will pay better for the amount of work it exacts. Let your thoughts run forward to the latter part of winter and early spring, and imagine how comfortably you would feel with your barns well filled with pea-vine hay. For hay purposes they may be planted up to the last of this month. We should be glad to have in our next number a discussion of the cheapest and best plan of raising, cutting and curing pea-vine hay. This is a very important matter to the Southern farmer. What say Mr. Phinazee and others to our proposition? Please let us have all the plans ever tried or suggested.

SWEET POTATOES.

Along the gulf slips or vines may still be planted to advantage. In localities where the seasons are shorter slips put out after the tenth of July are not likely to make tubers large enough for the table, but in favorable seasons may make excellent seed potatoes. Give *light* workings as late as possible—*late* workings make the crop. See that not a bunch of grass is left among the vines, and keep the latter from taking root between the beds; this they are very apt to do if covered at all in the workings or if the season is wet.

TURNIPS.

Ruta bagas may be planted from the middle of this to the fifteenth of next month. Other varieties from the latter date to the middle of September. Very rich ground and *repeated* plowings and harrowings are the conditions of success. Nothing is lost in making the effort for a good turnip crop, for if it fails the land will be in charming condition for wheat or oats or barley.—*Southern Cultivator.*

How to Trap Squirrels.—In trapping squirrels set a steel trap on the upper rail of a fence near where they frequent; set a pole with an ear of corn or some other squirrel food fastened on the end of it, up against the side of the fence, leaning in such a position as to spring the bait over the trap at a height of six or nine inches. When the squirrel reaches to get the bait he will get into the trap.

Poultry houses should be warm, light and well ventilated, and yet a majority of them are dark, close and uncomfortable. As a natural consequence the fowls confined in them are generally weak, drooping and diseased.


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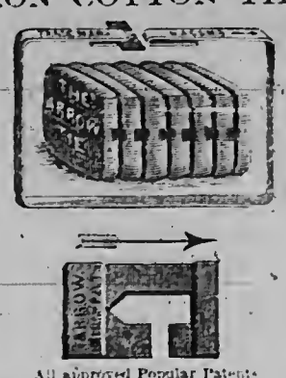
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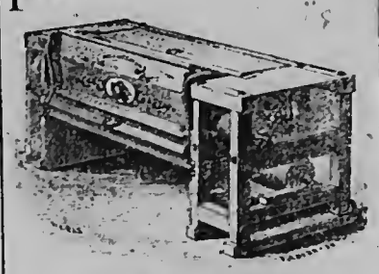
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ENDING APRIL 30, 1873.

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| Total Fire, Marine and River premiums | $850,011 52 |
| Net earned premiums, less reinsurance and return premiums | 324,172 52 |
| Less Fire, Marine and River losses | 175,[illegible] 18 |
| Taxes, discount in lieu of participation, expenses, etc., less discount, interest, etc. | 2[illegible],256 88 |
| Net profits | $82,885 64 |
| Total assets | $82,331 50 |

The Board of Trustees resolved that, after paying the fourth quarterly interest of two and one-half per cent., making ten per cent. of the capital stock of the company, a dividend of THIRTY-THREE AND ONE-THIRD PER CENT. be paid in cash, on and after the sixteenth day of June next, to those parties insuring with the company entitled to receive the same.

The assured are not obliged to become stockholders to participate in the dividend.

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| C. T. Buddecke, | Edward J. Gay, |
| John Phelps, | C. F. Shybock, |
| A. G. Ober, | F. Camerden, |
| Adam Thomson, | J. L. Harris, |
| P. N. Strong, | Edward Pilsbury, |
| Henry Abraham, | Simon Forchheimer, |
| Victor Meyer, | R. H. Post, |
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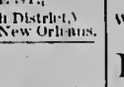
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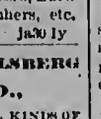
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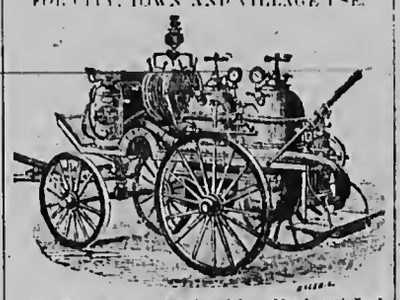
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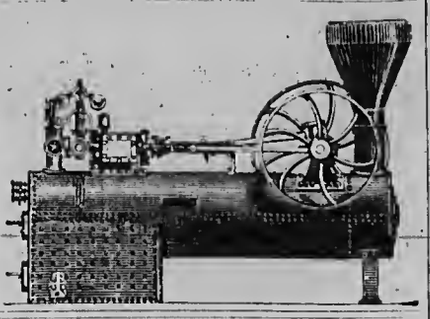
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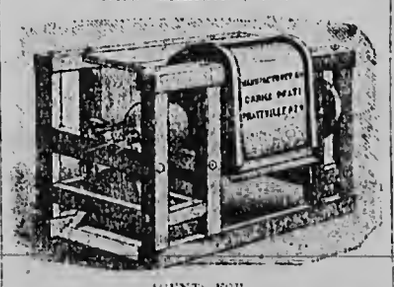
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EUREKA COTTON GIN. Jy16 6m



**BETHESDA MINERAL WATER.**—THE acknowledged cure for Bright's Disease, Diabetes, Liver and Bilious Affections, Kidney and Urinary diseases. Sold, wholesale or retail, at 38 Magazine street. J. C. McALLISTER,
Sole Southern Agent.
Address Glass Box 823. mh6 ly

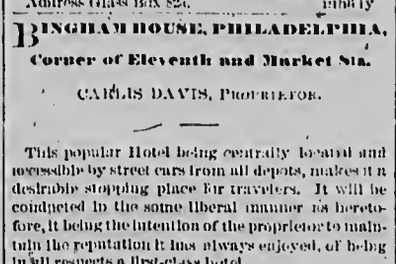
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This popular Hotel being centrally located and accessible by street cars from all depots, makes it a desirable stopping place for travelers. It will be conducted in the same liberal manner as heretofore, it being the intention of the proprietor to maintain the reputation it has always enjoyed, of being in all respects a first-class hotel.
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B. J. WEST, Agent.
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A. BROUSSEAU & CO., Importers and Dealers, at Wholesale and Retail, in English and American Carpetings; Floor Oil Cloths; Table and Enameled Oil Cloths; Window Shades; Table and Piano Covers; Crumb Cloths, in squares or pieces; Curtain and Furniture Materials; Brocateles, Cotelenes, Terries, Rugs, Lace and Nottingham Lace Curtains; Haircloth Ticking; Springs; Burlaps; Step Covers, etc.
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**FINE-TONED, LOW-PRICED, WARranted.** Circulars sent free.
BLYMYER MANUFACTURING CO.,
(Successors to Blymyer, Norton & Co.) Cincinnati, O.
ap3 1yeow Office and Works, 661-691 W. Eighth st.

**AGENTS**—ADDRESS COWAN & CO., Eighth street, New York, for best-selling Book published; $30 a week and expenses. Salary or commission. Jy3 12t

## MEDICAL.

**CANCER!.....CANCER**

**CANCER!**

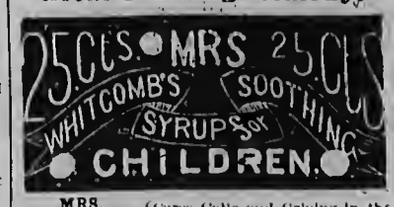
A cure warranted or no charge (without the use of the knife.) Office, 822 Chestnut street, or address HERBERT BENNETT, M. D.,
Jy11 3m P. O. Box 2407, St. Louis, Mo.

**SWAIM'S CELEBRATED PANACEA**

HAS LONG ATTRACTED THE NOtice of the most eminent physicians by its great efficacy in curing what were considered incurable cases of disease, where the patients have been almost destroyed by SCROFULA, etc., and Prof. Valentine Mott, of the New York University, Profs. Gibson, Dewees and Chapman, of Philadelphia, and many other physicians of celebrity, gave, over their own signatures, letters certifying to its great merits. It has been occasionally advertised, and thousands of families recommend and use it. The Laboratory is under the direction of Dr. FRANKLIN STEWART, who has devoted his attention and skill in its careful preparation during the past twenty-five years, and not a bottle put up that is not worth many times its cost to the patient. It is perfectly safe for the most diseased and debilitated, and in all cases where the Blood is not pure it should be used freely.
Prepared only at SWAIM'S LABORATORY, 113 South Seventh street, below Chestnut, Philadelphia.
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Je12 2m General Agents, 170 William St., N. Y.

**CONSUMPTION.....CONSUMPTION.**
NEW TREATMENT BY
**DUCRO'S ALIMENTARY ELIXIR.**
Prepared with Raw Meat and Alcohol. Recommended by the highest medical authority in Paris. A Radical Cure, and in desperate cases
**A CERTAIN RELIEF.**
Agreeable to the taste. Incontestably superior to Cod Liver Oil, the Hypophosphites and other preparations. This Elixir, the basis of which is Raw Meat and Alcohol, is moreover one of the most powerful tonics for persons convalescing or feeble, for chlorotic young girls, debilitated old persons, etc. Depot in New Orleans at
MR. P. CUBACHS',
Corner St. Philip and Royal streets,
fe13 6m Sole Agent for the United States.

**LOOK TO YOUR CHILDREN.**
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**Great Soothing Remedy,**




MRS. WHITCOMB'S SIRUP. Cures Colic and Griping in the Bowels, and facilitates the process of Teething. Subdues Convulsions and overcomes all Diseases incident to Infants and Children. PRICE, 25 CENTS.
MRS. WHITCOMB'S SIRUP. Cures Diarrhea, Dysentery and Summer Complaint in Children of all ages. Relieves Pain, Weakness or Exhaustion in Fifteen or Twenty Minutes, giving tone and power to the system. PRICE, 25 CENTS.
It is the Infants' and Children's Great Soothing Remedy in all disorders brought on by Teething or any other cause.
BE PARTICULAR TO CALL FOR
MRS. WHITCOMB'S SIRUP,
AND TAKE NO OTHER.
Prepared by the GRAFTON MEDICINE COMPANY, St. Louis, Missouri.
Sold by druggists and dealers in medicine everywhere. Jy25 1yeow

**BUY ME AND I'LL DO YOU GOOD**
**DR. HENRY'S ROOT & PLANT PILLS.**
BY CLEANSING THE BLOOD
—AND—
AROUSING THE LIVER AND SECRETIVE ORGANS TO A HEALTHY ACTION,
**DR. HENRY'S ROOT AND PLANT PILLS**
Cure many complaints which it would not be supposed they could reach, such as Headache, Pain in the Side, Numbness of the Hands and Feet, Dullness, Chilliness, Rheumatism, Neuralgia, Loss of Appetite, Bilious Dysentery, Kidney Affections, Constipation, Debility, Fevers of all kinds, Dyspepsia, Jaundice, and other kindred complaints arising from a low state of the body, or obstruction of its functions.
Being free from mercury and other poisons, they can be taken at all times and under all circumstances, without regard to diet, business or pleasure.
They stimulate the weakened and disordered parts into healthy action, giving them strength to disburden themselves and throw off the obstructions which are the first cause of disease, without producing either nausea or griping.
All heavy and drowsy sensations, which are the forerunners of direful diseases, such as Apoplexy, Paralytic strokes, etc., are effectually warded off by a few doses of these searching Pills.
Full directions around each box, in English, German, French and Spanish. Price—Twenty-five Cents a Box.
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**ATTENTION,**
LADIES AND GENTLEMEN,
DR. ROESCH'S INFALLIBLE HAIR REGENERATOR. One hundred and fifty certificates shown if required. Dr. Roesch calls the attention of ladies and gentlemen to his recent discovery. His remedy is composed of purely vegetable substance; it contains no obnoxious ingredients and no injurious minerals. In every case, when properly applied, it has restored the hair in a very short time to its former growth. Certificates of persons cured can be shown at the office, No. 134 Thalia street, where the Doctor is found from eight to ten A. M. and six to eight P. M. Per pint bottle, $5.
Cures also Consumption, Asthma, Rheumatism, etc. de12 ly

**NEW ORLEANS**
**PURCHASING BUREAU.**
**To the Ladies of the South.**
A Purchasing Agency has been established in New Orleans, Louisiana, for the benefit of those residing at a distance from the city, and who have not the facilities for obtaining just what they require.
MRS. H. MOGRIDGE
respectfully offers her services in selecting, purchasing and forwarding any article of apparel or personal adornment for ladies' and children's use, including MILLINERY, DRY GOODS, JEWELRY, BRIDAL TROUSSEAUX, Fancy and Toilet Articles, Trimmings, Underwear, Sewing Machines, etc., etc.
Scrupulous care with reference to the price and quality, and fidelity to the interest and fulfillment of the wishes of correspondents, will be sedulously carried out.
MRS. H. MOGRIDGE,
At Mrs. Doherty's Elegant Millinery and Dressmaking Establishment, 80 Canal St., Over Zimmerman's Jewelry Store, New Orleans.
Send for circular fe6 ly

**OCEAN SPRINGS HOTEL.**
SITUATED AT THE
CELEBRATED OCEAN SPRINGS, MISS.
This house is now open and in complete order for the reception of guests. The bathing and fishing is the best of any place on the coast, and persons seeking either health or pleasure cannot do better than to visit the Ocean Springs Hotel, where they will receive every attention during their stay at the hotel. The table will always be supplied with the delicacies of the season.
I would refer invalids seeking health to the pamphlets (to be had at the Hotel, or at Messrs. Schmidt & Zeigler's, New Orleans, Louisiana,) containing an analysis of the waters of the Springs and their wonderful cures, which are certified to by some of the most eminent physicians of our country.
Terms are more reasonable than at any of the other watering-places on the coast for the same accommodations. Liberal arrangements made with families and those wishing to remain during the season.
There are also connected with the house a Ten-Pin Alley and Billiard Saloon; also fine Croquet grounds for the guests of the house.
The proprietor has made arrangements for a Band of Music, which will be in attendance during every evening of the week, besides a fine Piano for the use of the guests of the Hotel.
M. AINSLIE,
my29 3m Proprietor Ocean Springs Hotel.

**MARBLE**
—AND—
**GRANITE WORKS.**
**GEORGE STROUD,**
Late of and successor to John Stroud & Co.,
(Established in 1839,)
**158, 160, 162 AND 164 ST. CHARLES ST.,**
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Every description of Monumental, Cemetery and Building Work done in the best manner.
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A long experience in and an aptness at the business enables the proprietor to meet the views and ideas of his country friends by letter, as well as by a visit to the city.
Designs and Sketches will be furnished on application. no28 ly

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**OVER 1,000,000 SINGER MACHINES**
*HAVE BEEN SOLD*
AND ARE IN DAILY USE.
They are perfectly Simple, Reliable and Durable, and every Machine sold is FULLY GUARANTEED to give ENTIRE SATISFACTION on every description of work.
They have been before the public for over a quarter of a century, and are continually growing in popular favor.
Send for circular and samples of sewing.
E. BUTTERICK & CO.'S
**CELEBRATED PAPER PATTERNS**
—FOR—
LADIES' AND CHILDREN'S GARMENTS.
Thousands of Ladies in this city will attest their usefulness and economy. They are indispensable to every family, and are particularly serviceable to Ladies in the country. Call or send for catalogues. Patterns sent by mail, to any address, on receipt of price
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fe27 6m 89 Canal street.

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**ENGRAVER**
AND
**Steam Power Lithographic Printer,**
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Checks, Notes, Drafts, Receipts, Bonds, Certificates of Stock and Deposit, Bill, Letter and Note Headings, Business Cards, Envelops, Druggists' Fancy and Perfumery Labels, etc. Druggists wishing Labels, send for Catalogue. Je27 ly

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Have spoken their own praise for upward of three-quarters of a century.
LANDRETH'S RURAL REGISTER AND ALMANAC will be mailed to all who apply.
DAVID LANDRETH & SON,
my29 1y Philadelphia

**LIGHT.....LIGHT.....LIGHT.**
IMPROVED BARBARIN GAS MACHINES.
**No Fire—No Acids Used.**
Having purchased the entire stock of Material Tools, etc., of the Barbarin Gas-Lighting Company of Louisiana, whose Machines have been in use throughout the country and city for the past two years, we are prepared to offer the IMPROVED Apparatus at greatly reduced prices, under a full guarantee that they will operate successfully in any climate.
For simplicity, cheapness of light and safety the IMPROVED Machines are unsurpassed. For further particulars call at our Factory and Salesroom, No. 2 Triangle Building, and 255 Peters street, New Orleans, or by letter to Lock Box 748, Postoffice.
F. ROBERTS,
my29 10d Superintendent.

**$5 TO $20 PER DAY.**—AGENTS Wanted.—All classes of working people, of either sex, young or old, make more money at work for us in their spare moments, or all the time, than at anything else. Particulars free.
Address G. STINSON & CO.,
fe12 ly Portland, Maine

## New Orleans Markets.

From the New Orleans Price Current.

The accounts from the interior are generally favorable. Good progress has been made in cultivating and the prospect has improved.

The river is 5 feet 6 inches below high-water mark.

COTTON.—The following are the arrivals since the eighteenth instant:

| | | |
|---|---|---|
| Louisiana and Mississippi | bales... | 872 |
| Mobile | | 51 |
| Texas | | 69 |
| Total | | 992 |

On Saturday the demand was slack throughout the day, only five buyers coming forward, and the general tendency of the bulk of the offerings was to still easier rates, while strict good ordinary and the better qualities were firm at previous rates. Inferior sold down to 6c., good ordinary as low as 16c. and as high as 45c., and strict good ordinary at 17c., but held higher. The sales were confined to 500 bales. On Monday there was no improvement in the demand, which was confined to five brokers, but as two of them took together 882 bales the business reached 900 bales, strict good ordinary sold at 16c., and middling at 18¾c., while the lower grades were neglected and irregular. On Tuesday the movement was suspended during the morning by a heavy rain-storm, but later in the day several buyers came forward and took 850 bales, at about previous rates. If anything, the market showed more steadiness. The sales included strict ordinary at 18¾c., low middling at 17¾@17¾c., strict do. at 18¼c., and strict middling, high style, at 19½c. Good style low middling was held by some factors at 18c., and high style at 19½c., these descriptions, as well as strict, being scarce and disproportionately dearer than mere average lots. The higher grades are scarce and mostly nominal.

The above makes an aggregate for the past three days of 2,150 bales, against 2,900 for the corresponding time last week and 3,050 the week before.

The receipts proper at this port since the first of September, exclusive of the arrivals from Mobile, Florida and Texas, are 1,220,564 bales, against 953,011 bales to the same date last year, and the increase in the receipts at all the ports up to the latest dates, as compared with last year, is 840,379 bales. In the exports from the United States to foreign countries, as compared with the same date last year, there is an increase of 409,221 to Great Britain, of 65,333 to France, and of 179,566 to other foreign ports. We quote:

| | | |
|---|---|---|
| Inferior | | 7½ @ 8½ |
| Low ordinary | | 9½ @ 10½ |
| Ordinary | | 11½ @ 13½ |
| Good ordinary | | 14½ @ 17 |
| Low middling | | 17¾ @ 18¾ |
| Middling | | 18¾ @ — |
| Strict middling | | 19½ @ — |
| Good middling | | 19½ @ 20 |

COTTON STATEMENT.

| | | |
|---|---|---|
| Stock on hand Sept. 1, 1872 | bales | 6,250 |
| Arrived past three days | | 963 |
| Arrived previously | | 1,369,349 |
| Made from waste, samples, damaged and lint cotton from city mills, etc | | 24,003—1,393,364 |
| | | 1,399,543 |
| Exported past three days | | 1,524 |
| Exported previously | | 1,364,474 |
| Consumed at Lane Mills | | 877—1,366,875 |
| Stock on hand and on shipboard | | 32,758 |

SUGAR.—There are few or no orders coming in, and the market is dull. The stock is small, and is all in the hands of dealers who are holding for higher prices. There were no sales of note on Saturday. On Monday 41 hhds., just received, were sold at 8¼c. for good common, 8¾c. for good fair, 9¾c. for fully fair, and 10c. for prime, and 70 hhds. in second hands sold at 8½@8¾c. for fair to good fair.

MOLASSES.—There is little or none coming in from plantation, and no demand for the stock in the sheds. In the absence of sales we omit quotations. The last sales were low common plantation at 15c., and plantation rebolled at 50c. ₱ gallon.

CORN.—Choice white has continued scarce and in demand. Choice yellow is also in light supply and in demand, while other qualities are in fair supply and good demand. There were sales on Saturday and Monday of 2,100 sacks at 57c. for mixed and yellow mixed, 60c. for yellow, and 75c. for white.

OATS.—Have been in fair supply and demand, with rather firmer prices. On Saturday 1,100 sacks sold at 41c. for ordinary, and 43@44c. for choice. On Monday 2,000 sacks sold at 42½@43c. ₱ bushel.

BRAN.—On Tuesday there was no movement on account of rainy weather.

PORK.—The market has continued dull, and is more depressed. On Saturday 100 bbls. mess sold on private terms, and 100 bbls. at $17, and on Monday 50 bbls. sold at $17 ₱ bbl. Round lots are now offering at $17 ₱ bbl. It is retailing at $17.50 ₱ bbl.

BACON.—The sales on Saturday and Monday were confined to 110 casks, of which 50 casks clear sides on private terms, and the balance, in small lots, at 9½@9¾c. for shoulders, 10¼c. for clear rib sides, and 10¾c. for clear sides.

LARD.—On Tuesday only 20 kegs refined sold at 10½c. ₱ lb. Tierce is quoted at 8¼@8¾c., kegs 10@10½c. ₱ lb.

DRY SALT MEAT.—Shoulders are in demand at 8¼c.; they are jobbing at 8½@8¾c. ₱ lb.

### MONETARY.

Gold opened on Tuesday at 115¾@116¼ (against 116¾ at New York,) and closed at 115¾@116¼ (against 116¾ at New York.)

We have not heard of a sale of silver. We quote American half dollars at 107@108, and Mexican dollars at 2 ₱ cent. premium in gold for new and 4½ for old.

## New Orleans Wholesale Prices.

REVISED AND CORRECTED WEEKLY.

*Made up from Actual Sales as they Transpire.*

| ARTICLES. | FROM | TO |
|---|---|---|
| AGRICULTURAL IMPLEMENTS: | | |
| Cotton scrapers | $5 00 | $7 00 |
| Cotton sweeps | 5 00 | 7 00 |
| Cultivators, Diam. st. shovel tooth | 9 00 | 18 00 |
| Cultivators, riding and walking | 24 00 | 45 00 |
| Shovels and spades | 7 50 | 16 50 |
| Axes | 12 00 | 17 50 |
| Shovel plows | 6 00 | 9 00 |
| Half dn., with cutters | 8 00 | 9 00 |
| Manly's double shovel plow | 6 00 | 9 75 |
| Corn mills, Coleman's | 120 00 | 425 00 |
| Bradford's grist mills | 150 00 | 235 00 |
| BRICKS, ₱ M.: | | |
| Lake | 13 00 | 16 00 |
| Country | 12 00 | 14 00 |
| English fire | 45 00 | 50 00 |
| American fire | 35 00 | 43 00 |
| CANDLES, ₱ lb.: | | |
| Sperm, New Bedford | 33 | 36 |
| Tallow | 17 | — — |
| CHOCOLATE, ₱ lb.: | | |
| Cocoa | 38 | 60 |
| No. 1 | 50 | 52 |
| Sweet | 25 | — — |
| COAL, ₱ ton: | | |
| Anthracite | 12 50 | 13 00 |
| Western, ₱ bbl | — — | — — |
| COFFEE, ₱ lb.: | | |
| Mexican | 21 | 23½ |
| Java | 25 | 27 |
| COTTON SEED: | | |
| Rough, ₱ ton | — — | — — |
| In sacks | — — | 13 00 |
| EGGS, ₱ dozen: | | |
| Western | 5 | 12 |
| FERTILIZERS, ₱ tun: | | |
| Stern's raw-bone superphosph'e | — — | 65 00 |
| Stern's fine-ground bone | — — | 45 00 |
| FLOUR, ₱ bbl.: | | |
| Double extra | — — | 5 50 |
| Superfine | 4 25 | — — |
| Fine | — — | — — |
| GLASS, ₱ box of 50 feet: | | |
| French, 8 by 10 | — — | 4 00 |
| French, 10 by 12 | 4 00 | 4 25 |
| French, 10 by 14 to 12 by 20 | 4 25 | 4 50 |
| French, 14 by 18 to 18 by 20 | 4 50 | 5 00 |
| HAY, ₱ ton: | | |
| Prime | — — | 24 00 |
| Choice | — — | — — |
| IRON, ₱ ton: | | |
| English, ₱ lb | 6½ | 7 |
| Swedes, assorted | 7½ | 8 |
| Hoop | 7 | 9 |
| Sheet | 7 | 10 |
| Nail rods | — — | 9¾ |
| Castings, American | — — | 6 |
| LEATHER, ₱ lb.: | | |
| Sole, hemlock | 30 | 33 |
| Sole, oak | 40 | 44 |
| Harness | 38 | 45 |
| Calfskins, ₱ dozen | 35 00 | 100 00 |
| Texas, rough, ₱ lb | 24 | 28 |
| LIME, ₱ bbl.: | | |
| Western | 1 70 | 1 85 |
| Cement | 2 75 | 2 80 |
| Plaster Paris | 3 50 | 4 75 |
| LUMBER, ₱ M feet: | | |
| Boards, yellow pine | 14 00 | 15 00 |
| Boards, cypress | 20 00 | 25 00 |
| Flooring, dressed | 22 00 | 25 50 |
| Flooring, rough | 15 00 | 18 00 |
| Ceiling, dressed | 18 00 | 20 00 |
| Weatherboards, dressed | 18 00 | 18 00 |
| Weatherboards, rough | 13 00 | 14 00 |
| Scantling | 12 00 | 14 00 |
| Shingles, ₱ M | 3 50 | 4 00 |
| Laths | 2 50 | — — |
| OILS: | | |
| Lard, ₱ gallon | — — | — — |
| Coal oil, in barrels | 23 | 25 |
| Linseed, raw | 1 08 | — |
| SUGAR, ₱ lb.: | | |
| Havana, white | 12 | — — |
| Havana, yellow | 10½ | 11 |
| Havana, brown | 10¼ | — — |
| Crushed | 12 | 12½ |
| Pulverized | 12 | 12½ |
| TEAS, ₱ lb.: | | |
| Imperial | 50 | 1 30 |
| Gunpowder | — — | 1 60 |
| Hyson | 70 | 1 40 |
| Young Hyson | 70 | 1 40 |
| Pouchong | 30 | — — |
| Oolong | 40 | 1 10 |
| WAGONS, CARTS, ETC.: | | |
| Wagon, two-horse | 85 00 | 100 00 |
| Wagon, four-horse | 110 00 | 125 00 |
| Wagon, two-horse, thim. skein | 85 00 | 90 00 |
| Wagon, four-horse | 100 00 | 115 00 |
| Cane wagon | 180 00 | 225 00 |
| Ox wagon | 100 00 | 125 00 |
| Ox cart, complete | 115 00 | 120 00 |
| Cane cart | 85 00 | 125 00 |
| Tongue cart, complete | 120 00 | 125 00 |
| Plantation cart | 55 00 | 70 00 |

### CATTLE MARKET.

NEW ORLEANS, July 22, 1873.

| | | |
|---|---|---|
| Texas beeves, choice, ₱ head | | @$50 00 |
| Texas beeves, first quality, ₱ head | 35 00 | @ 45 00 |
| Texas cattle, second quality, ₱ head | 20 00 | @ 28 00 |
| Texas cattle, third quality, ₱ head | 12 00 | @ 15 00 |
| Western beeves, ₱ lb. net | 10 | @ 12½ |
| Sheep, first quality, ₱ head | 4 00 | @ 5 00 |
| Sheep, second quality, ₱ head | 3 00 | @ 4 00 |
| Milch cows, choice, ₱ head | 80 00 | @ 100 00 |
| Milch cows, ₱ head | 35 00 | @ 50 00 |
| Calves, ₱ head | 7 00 | @ 10 00 |
| Yearlings, ₱ head | 5 00 | @ 12 00 |

## Business Directory

OF THE

NEW ORLEANS CHRISTIAN ADVOCATE.

**Agencies.**
Orwan & Co., New York.
Hofmann & Co., New York.
Mrs. H. Mogridge, purchasing agent, 96 Canal street.
G. Stinson & Co., Portland, Maine.
R. L. Wolcott, 151 Chatham square, New York.

**Architects.**
S. B. Haggart, 5 Commercial place.

**Artificial Legs and Arms.**
Lewis Lockwood, 59 Camp street.

**Bells.**
Blymyer Manufacturing Co., Cincinnati, Ohio.
Buckeye Bell Foundery, Cincinnati, Ohio.

**Books and Stationery.**
Robert J. Harp, agent, 110 and 112 Camp street.
Continental Publishing Co., St. Louis, Missouri.
Hitchcock & Walden, Cincinnati, Ohio.
Miller's Bible and Publishing House, 1102 and 1104 Sansom street, Philadelphia.
National Publishing Co., Memphis, Tennessee.
Nettleton & Co., Cincinnati, Ohio.
J. Hale Powers & Co., Cincinnati, Ohio.
H. R. Thompson & Co., 9 Lakeside building, Chicago, Illinois.
C. F. Vent, Cincinnati, Ohio.

**Butchers.**
L. P. DesMoiseaux, 535 St. Charles street.
Mart. Lantges, stalls 7, 8 and 38, Magazine market.

**Carpets.**
A. Bronsseau & Co., 17 Chartres street.

**Carpenters and Builders.**
J. B. Dorand, box 174, Mechanics' Exchange.

**Carriages, Wagons, Etc.**
D. Berlin, 120 First street.
J. A. Lum & Co., 162 Gravier and 13 Union street.

**Cisterns.**
R. Broderick, 122 Julia street.

**Clothing.**
Darcy & Wheeler, 70 Canal street.
Pierson & Hews, 13 and 15 Camp street.

**Coal and Wood.**
John D. Maclin, 34 Carondelet street.
Wm. Vedden, cor. Prytania and Phillip streets.
R. D. Wood & Bros., 105 Common street.

**Cooperage.**
William J. Beirne, 28 and 29 Front street.
Le Blanc & Beck, 23 and 24 Front street.

**Cotton Ties.**
Bartlett & Hayne, 48 Carondelet street.

**Croquet.**
Bradley's Patent Croquet, Robt. J. Harp, agent, 110 and 112 Camp street.

**Crockery, China, Etc.**
Navra & Offner, 174 Canal street.
W. C. Shepard & Co., 55 Camp street.

**Dentists.**
Dr. John G. Angell, 152 Julia street.
Dr. N. P. Godfrey, 183 Canal street.

**Dry Goods.**
D. H. Holmes, 155 Canal and 15 Bourbon street.

**Educational.**
Clarksville Female Academy, Clarksville, Tennessee.
Emory and Henry College, Washington county, Virginia.
Hiwassee College, Sweetwater, Tenn.
Homer College, Homer, Louisiana.
Kenmore University High School, near Amherst Courthouse, Virginia.
Southern University, Greensboro, Alabama.
Wesleyan Female Institute, Staunton, Va.
Wildworth Female College, Brookhaven, Miss.

**Engravers and Lithographers.**
John Gibson, New York.
George E. Teetzel & Co., 145 Gravier street.

**Factors and Commission Merchants.**
Aiken & Watt, 60 Carondelet street.
G. M. Bayly & Pond, 34 to 42 Canal and 59 and 61 Common street.
J. L. Dunnica & Co., 66 Tchoupitoulas street.
H. F. Given & Co., 64 Baronne street.
J. U. & H. M. Payne & Co., 51 and 53 Baronne st.

**Fire Engine.**
Babcock Self-Acting Fire Engine, A. M. Granger, general agent, Exposition building

**Frames.**
F. Wagener, 13 Baronne street.

**Furniture.**
The Mitchell & Rammelsberg Furniture Co. 103 and 105 Camp street.
Joseph Patzell, 172 Camp street.
Sampson & Bros., 33 and 35 Royal street.

**Gas and Steam-Pipe Fitters.**
Barbarin Gas Machines, F. Roberts, superintendent, 2 Triangle building and 255 Peters st.
Jas. N. Quin, 118 and 120 Tchoupitoulas street.

**Groceries.**
John I. Adams & Co., 43, 45 and 47 Peters street.
Hillman & Maynard, 159 Poydras street.

**Gun Works.**
Great Western Gun Works, Pittsburg, Pa.

**Hair Goods.**
J. G. Bernel, 121 Canal street.

**Hotels.**
Bingham House, Philadelphia, Pennsylvania.
Grand Central Hotel, New York.
McAllister's House, cor. Carondelet and Julia.
Ocean Springs Hotel, Ocean Springs, Miss.
Sherman House, Chicago, Illinois.

**Industrial Exposition.**
Cincinnati Industrial Exposition.

**Insurance.**
Crescent Mutual Insurance Company.
Equitable Life Assurance Co., 33 Camp street.
Louisiana Equitable Life Insurance Co., corner Carondelet and Gravier streets.
Merchants' Mutual Insurance Company, 101 Canal street.
Sun Mutual Insurance Co., 61 Camp street.

**Jewelry.**
A. R. Griswold & Co., cor. Canal and Royal sts.

**Lumber.**
W. W. Carre & Co., 350 Delord street.
F. Heuer, 948 and 950 New Levee street.
George Purves, cor. St. Charles and Clio streets.
Roberts & Co., 301 to 307 Gravier street.

**Machinery.**
George A. Barnard, 12 Union street.
W. L. Cushing, 61 St. Charles street.
The Buffalo Plange Cotton Gin, Golsan Bros., general agents, 39 Perdido street.
Daniel & James D. Edwards, 22 to 28 Front and 21 to 27 Delta street.
Lewis Johnson, corner Julia, Delta and Water streets.
W. H. Reynolds, corner Fulton and South Market streets.
Jos. Walker, corner St. Joseph and Constance streets.
R. J. West, 115 and 117 Magazine street.
J. B. Wolfe & Co., 59 Carondelet street.

**Manufacturers.**
William Ebert, 164 and 166 Magazine street.

**Marble.**
George Stroud, 158 to 164 St. Charles street.

**Medical.**
Allen's Lung Balsam, J. N. Harris & Co., Cincinnati, Ohio.
Mrs. M. G. Brown's Poor Richard's Eye-Water, New York.
Cancer cure, George Bennett, M. D., St. Louis, Missouri.
Citrate of Magnesia, etc., Hoffmann & Co., N. Y.
Cure for Consumption, Craddock & Co., Phila.
Diarrhœa cure, Rev. P. M. Goodwyn, Soniat st., near Coliseum.
Ducro's Alimentary Elixir, P. Cusachs, corner St. Philip and Royal streets.
Hamilton's Buchu and Dandelion, W. C. Hamilton & Co., Cincinnati, Ohio.
Metz's Armenian Hair Vigor, corner Bienville and Prieur streets.
Opium-Eating Antidote, Dr. W. B. Squire, Worthington, Indiana.
Dr. Roesch's Hair Regenerator, 134 Thalia st.
Simmons' Liver Regulator, J. H. Zeilin & Co., Philadelphia, Pennsylvania.
Swaim's Panacea, W. H. Schieffelin & Co., New York.

**Mineral and Soda Water.**
Bethesda Mineral Water, J. C. McAllister, agent, glass box 825, New Orleans
Eckleburg, corner St. Charles street and Washington avenue

**Millinery.**
Mrs. M. Tournaben, 206 Prytania street.

**Musical Instruments, Publications, Etc.**
Robert J. Harp, 110 and 112 Camp street.
S. Brainard's Sons, Cleveland, Ohio.
John Church & Co., Cincinnati, Ohio.
Philip Werlein, 80, 82 and 90 Baronne street.

**Painters.**
A. S. Cutler, 136½ Camp street.
Johnson & Hillsman, 141 Magazine street.

**Pens.**
Joseph Gillott & Sons, New York.

**Perfumery.**
Colgate & Co.'s Cashmere Bouquet.

**Pictures.**
H. L. DeLea & Co., 112 Camp street.

**Printing.**
Pelican Job Office, 112 and 114 Poydras street.

**Professional.**
Dr. C. J. Bickham, office, 680 Magazine street.
Dr. J. J. Lyons, office, 502 Rampart street.
W. W. Edwards, law office, 88 Common street.
Race, Foster & E. T. Merrick, law office, corner Camp and Commercial place.

**Railroads.**
Boston and Maine Railroad.
Great Jackson Route, E. D. Frost, general manager; A. D. Sheldon, agent.

**Scales.**
Victor Scales, J. H. Alcee Gauthreaux, No. 26 St. Charles street.

**Seeds and Flowers.**
David Landreth & Son, Philadelphia, Pa.
James E. Waldo & Co., 122 Camp street.

**Sewing Machines.**
The Singer Improved Family Sewing Machine, William E. Cooper, agent, 89 Canal street.

**Soap.**
J. H. Keller, 110 Gravier street.
Procter & Hamble, Cincinnati, Ohio.

**Steamboat Agents.**
Britton & Eppler, 135 Gravier street.

**Steamships and Shipping.**
Crotuwell Line New York Steamers, Alfred Moulton, agent, 41 Carondelet street.
Merchants' Line New York Steamers, John H. Ludwigsen, agent, 190 Common street.

**Stoves.**
H. Haller, 49 Camp street.

**Tobacco and Cigars.**
Ed. L. Zell & Co., cor. Canal and Carondelet sts.

**Undertakers.**
T. W. Rothlick, 271 Camp street, New Orleans.

**Upholstery.**
T. J. Brown, 203 Camp street.
Heath & Lara, 93 Camp street.

**Wants.**
J. Latham & Co., Boston, Mass.

**Washing Machines.**
Ringen Washer, H. Haller, 49 Camp street.

**Wire Railing, Etc.**
Dafir & Co., Baltimore, Maryland.
Hudson River Wire Co., New York and Chicago.

## Special Notices.

CAMP MEETING.—The camp meeting on Seashore camp ground will commence on Friday, the first day of August next.

The camp ground is beautifully situated upon the coast, two miles west of Biloxi, Mississippi, and lies open in and fronts directly upon the gulf, enjoying the delightful sea-breeze. Persons visiting the camp ground will leave the New Orleans and Mobile railroad at Seashore station, whence a walk of a few hundred feet brings them to the encampment.

The trustees have laid the grounds off in avenues and lots suitable for the erection of permanent tents. Several parties erected their own permanent tents last year, and the trustees are pleased to learn that a greater number intend doing the same this year—some as family tents, others by church association. Both these are desirable.

The trustees have made provision for good boarding, and lodging accommodations to a limited extent, at reasonable prices.

Several small, plain tents will be erected, to rent to persons or families desiring to hire, either furnished plainly or entirely unfurnished. Unfurnished tents, nine by thirteen feet, at $5, and nine by twenty-five feet, at $10 for the encampment week. For the same plainly furnished with cots, pillows, sheets, etc., a reasonable additional charge will be made.

Arrangements have been made with the railroad companies for the conveyance of passengers to the camp ground and back at half the usual price of fare.

Taking the New Orleans, Mobile and Texas railroad, Morgan's Louisiana and Texas railroad, and the Attakapas Mail Transportation Company, at any of their stations, parties will pay full fare and receive return tickets free. By the New Orleans, Jackson and Great Northern railroad parties will pay full fare and *retain their tickets*, which, indorsed at the camp meeting by the secretary, will be good for return fare. Beyond New Iberia, by the stage routes, a liberal deduction on usual fares will be made by the proprietors.

From this city tickets can be purchased at the office, upper corner of Camp and Common streets, or at ticket office at the depot, at the head of Canal street.

The trains from this city will leave the Canal street depot at 5 o'clock A. M., 3.15 P. M. and 5 P. M., the first two trains stopping at all the way-stations, the 5 P. M. train stopping only at the principal stations, but all stopping at camp meeting station during the continuance of the encampment. The freight trains leave the depot, corner of Levee and Girod street, at 8.30 A. M. and 6.30 P. M.

The trustees recommend to all who desire to attend the meeting to address either of the undersigned, and make arrangements for their comfort before the date of the camp meeting.

Brethren of the Methodist Church and of other churches, and the communities of the adjacent cities and country, are invited to attend the camp meeting.

Ministers of talent and distinction, from far and near, are expected to be present and assist in conducting the exercises.

W. H. FOSTER, President.
PHILIP HALLORAN, Secretary.

THE JACKSON DISTRICT SUNDAY SCHOOL CONVENTION, M. E. CHURCH SOUTH.—This convention, which embraces the ministers, traveling and local, the superintendents and teachers of this district, as well as others interested in this great cause, will be held in Canton, Mississippi, beginning on Wednesday, the twenty-seventh of August next.

The committee appointed by the Jackson District Conference to secure speakers for the above occasion, without attempting to prescribe a programme for the same, would respectfully suggest the examination and discussion of the following subjects: What is the great end of Sunday school instruction? Is our literature adapted to meet the end of the Sunday school? What is the best mode of securing attendance on Sunday schools? What are the true relations of children and of Sunday schools to the church? Are denominational schools important to success? Can our Sunday school music be improved?

THOS. F. HORTON,
Chairman of Committee.

CAMP MEETINGS.—Our camp meetings will take place at the following times and places:

Bethel will commence on Friday night before the third Sabbath of September next.

Beulah will commence on Friday night before the first Sabbath of October next.

All are urged to come, but come prepared to take care of yourselves. Of course the preachers and their families will be cared for.

JAMES D. BRADLEY, P. C.,
Pleasant Hill P. C., Louisiana Conference.

THE new Methodist church in Brandon will be dedicated on the fourth Sunday in July, by Rev. H. F. Johnston, president of Whitworth College, Brookhaven, Mississippi.

G. F. THOMPSON.

THE Eufaula District Conference will be held at Abbeville, commencing on Wednesday night, July 30. Introductory sermon by Rev. F. L. R. Shaver. W. H. ELLISON, P. E.

THE District Conference of the Camden district, Alabama Conference, will be held at Pleasant Hill, Dallas county, Alabama, August 6-10. The opening sermon will be preached by the Rev. A. M. Jones, of Camden, Alabama, on Wednesday night, August 6. A full attendance is solicited. Ample accommodations for all.

J. W. SHORES, P. E.

### Appointments for Quarterly Meetings.

NOTICE.—The Publishing Committee of the ADVOCATE gave it as their opinion that the insertion of the notices of Quarterly Conferences once or twice was sufficient, and, as the space of the paper is valuable, they passed a resolution recommending that they "*be not inserted more than once or twice.*" Our friends who are interested in these appointments *will take due notice thereof*, as we propose to be governed by the resolution in future.

### LOUISIANA CONFERENCE.

DELHI DIST.—THIRD ROUND.

| | |
|---|---|
| Delhi and Floyd, at Floyd | July 19, 20 |
| Trenton, at Faulk's chapel | 26, 27 |
| Quarterly Conference, at Monroe station | 28 |
| Bayville, at Alto | Aug. 2, 3 |
| Oak Grove, at Antioch | 9, 10 |
| St. Joseph, at Elizabeth chapel | 16, 17 |
| Waterproof, at Texas chapel | 23, 24 |
| Providence and Pecan Grove, at Pecan Grove | 30, 31 |
| Wimsboro | Sept. 13, 14 |
| Lind Grove, at Shennanhant | 20, 21 |
| Bastrop, at Bastrop | 27, 28 |
| Oak Ridge, at New Hope | Oct. 4, 5 |

The District Conference will convene on Wednesday, September 10, at Wimsboro, Louisiana. The preachers will please be prepared to report full statistics, and, as near as possible, missionary and Bishops' collections. Rev. C. F. Evans will preach the Conference sermon on Wednesday night.

JOEL T. DAVIS, P. E.,
17 Delhi, Louisiana.

NEW ORLEANS DIST.—THIRD ROUND.

| | |
|---|---|
| Carondelet street | July 6 |
| Algiers | 13 |
| Morgan street | 20 |
| Cadiz street | 27 |
| Camp meeting | Aug. 3 |
| German charges—Dryades street | 10 |
| Craps street | 17 |
| Felicity street | 24 |
| Lafourche and mission, at Tigerville | 31 |
| Louisiana avenue | Sept. 7 |
| Baton Rouge | 13, 14 |
| Plaquemine and Grosse Tete, at Livonia | 27, 28 |
| 19 | |

LINUS PARKER, P. E.

HOMER DIST.—THIRD ROUND.

| | |
|---|---|
| Arcadia, at Mount Zion | July 19, 20 |
| Vernon, at Doughass | 26, 27 |
| Minden, at Pine Grove | Aug. 2, 3 |
| Castor and Louisville, at Bethel | 9, 10 |
| South Bossier | 16, 17 |
| Ouachita | 23, 24 |
| Homer, at Homer | Sept. 6, 7 |
| Sparta and Ringgold | 13, 14 |
| Farmerville | 20, 21 |
| Haynesville, at Mount Zion | 27, 28 |

There will be a camp meeting held for Haynesville circuit, at Mount Zion, commencing September 25.

The District Conference for Homer district will be held in the town of Homer, September 4-7.

S. S. SCOTT, P. E.


## HOUSE-FURNISHING GOODS.

RECONSTRUCTION!

DOWN WITH THE PRICES

TO SUIT THE TIMES.

French China as Cheap as Stoneware

NOW, AND

STONE CHINA AS CHEAP AS COMMON WARE.

200 Casks French China.

Which will be sold as follows:

French China DINNER SETS, comprising 103 pieces, will be sold during the summer season at ..... $30 00
141 pieces, all large and serviceable ..... 25 00
French China Dinner and Soup PLATES, per dozen ..... 2 50
French China Breakfast PLATES, per dozen ..... 2 25
French China Dessert PLATES ..... 2 00
French China Tea PLATES ..... 1 75
French China Ice-cream or Preserve PLATES ..... 1 25
French China Tea CUPS and SAUCERS ..... 2 50
French China After-dinner COFFEES ..... 1 50

All Other Goods in Proportion.

White Granite or Stone China DINNER SETS ..... $14 50
White Granite TEA SETS ..... 3 75
White Granite or Stone China CHAMBER SETS ..... 3 75

N. B.—We omitted to mention that our French China TEA SETS, comprising 44 pieces, are only $6 per set.

GOLD-BAND CHINA.

We have the largest and best assortment of any house in the city, which we sell in sets or single pieces. Persons wishing to match up Broken Sets can be accommodated with the same at the ONLY CHEAP CHINA, CROCKERY, GLASS AND HOUSE-FURNISHING EMPORIUM.

NAVRA & OFFNER,
m'y8 6m5p No. 174 Canal street.

MAKE YOUR HOME ATTRACTIVE

BY REPLENISHING YOUR

TABLE-WARE

—AT—

W. C. SHEPARD & CO.'S,

55 ..... Camp Street ..... 55

NEW ORLEANS, LOUISIANA.

See What a Little Money Will Buy.

An elegant White Granite DINNER SET, comprising 136 pieces, for ..... $15 00
to wit:

| | |
|---|---|
| 12 Dinner Plates, | 1 Soup Tureen, |
| 12 Breakfast Plates, | 1 Sauce Boat, |
| 12 Tea Plates, | 1 Salad Dish, |
| 12 Soup Plates, | 2 Covered Dishes, |
| 12 Preserve Plates, | 2 Vegetable Dishes, |
| 12 Butter Plates, | 4 Meat Dishes, |
| 12 Tea Cups and Saucers, | 2 Pickle Shells, |
| 12 Dinner Coffee Cups and Saucers. | |

A Porcelain DeTerre DINNER SET (equal to French China in appearance, and much more durable,) some assortment as above ..... $18 00
A French China (best quality) DINNER SET, same as ortment, 136 pieces ..... 30 00
Decorated Porcelain DeTerre and French China DINNER SETS, from ..... $30 up.
White Granite CHAMBER SETS, 11 pieces ..... $4 00
White Granite TEA SETS, 44 pieces ..... 4 00
French China TEA SETS, 44 pieces ..... 6 50
French China Decorated TEA SETS, 44 pieces ..... 7 50
Good Table OOBLETS, from 50 cents per set up.
Granite Dinner Plates, per dozen ..... 1 40
Granite Breakfast Plates, per dozen ..... 1 25
Granite Tea Plates, per dozen ..... 1 15
French China Dinner Plates, per dozen ..... 3 00
French China Breakfast Plates, per dozen ..... 2 75
French China Tea Plates, per dozen ..... 2 25

Mason's Fruit Jars.—The best in Use.

| Porcelain-lined Tops. | Glass Tops. |
|---|---|
| Pints, per dozen ..... $2 00 | Pints, per dozen ..... $2 00 |
| Quarts, per dozen ..... 2 50 | Quarts, per dozen ..... 2 50 |
| Half gallons, p. doz. 3 25 | Half gallons, p. doz. 3 25 |

AGENTS FOR THE CELEBRATED

BLANCHARD CHURNS,

AND THE LARGEST DEALERS IN

HOUSEKEEPING NOVELTIES

IN THE SOUTHWEST.

W. C. SHEPARD & CO.,
my29 6m No. 55 Camp street, New Orleans.

## MISCELLANEOUS.

SEND FOR PHILIP WERLEIN'S

PRICE LIST OF DUNHAM & SON'S

(LATE PATENT) AND

J. P. HALE'S IMPROVED PIANOS,

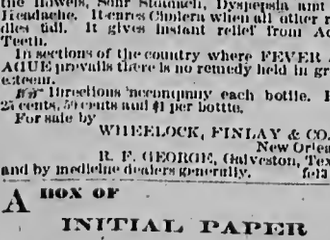
AND NEEDHAM & SON'S

SILVER-TONGUE ORGANS.

OFFICE AND SALESROOMS,

Nos. 80, 82 and 90 Baronne Street,

*NEW ORLEANS.*



J. P. Hale's Piano Price List.

| | | | |
|---|---|---|---|
| Style 6 | $400 00 | Style 8 | $550 00 |
| Style 7 | 450 00 | Style 9 | 600 00 |

These Pianos are the best for tone, touch, durability and price. Send for descriptive circular. They are sold on the following terms: $10 cash, $20 each month during the first year, afterward $12.50 per month until paid for; making a credit extending to 20, 30, 34 and 38 months. If more convenient, the payments can be made every two, three, four or six months, and the time can be shortened and a reduction in price will be made. Organs sold on similar terms.

A discount at the rate of Ten per cent. per annum allowed for cash.

A large stock of new and second-hand Square and Upright American, French and German Pianos. Music, etc. oc24 1y

PAIN! ..... PAIN! ..... PAIN!

WHERE IS THY RELIEVER?

Readers, you will find it in that Favorite Home Remedy,

PERRY DAVIS' PAIN-KILLER.

It has been tested in every variety of climate, and by almost every nation known to Americans. It is the almost constant companion and inestimable friend of the missionary and traveler, on sea and land, and no one should travel on our lakes or rivers without it.

Its Merits are Unsurpassed.

If you are suffering from Internal Pain, twenty to thirty drops in a little water will almost instantly cure you. There is nothing equal to it. In a few moments it cures Colic, Cramps, Spasms, Heartburn, Diarrhœa, Dysentery, Flux, Wind in the Bowels, Sour Stomach, Dyspepsia and Sick Headache. It cures Cholera when all other remedies fail. It gives instant relief from Aching Teeth.

In sections of the country where FEVER AND AGUE prevails there is no remedy held in greater esteem.

Directions accompany each bottle. Price, 25 cents, 50 cents and $1 per bottle.

For sale by

WHEELOCK, FINLAY & CO.,
New Orleans,
R. F. GEORGE, Galveston, Texas,
and by medicine dealers generally. fe23 6m

A BOX OF

INITIAL PAPER

mailed to any address on receipt of TWENTY FIVE CENTS by

ROBT. J. HARP, Agent,
je26 1m 110 and 112 Camp St., New Orleans

## STEAMSHIPS—STEAMBOATS.



FOR NEW YORK.

The Cromwell New York and New Orleans Steamship Line.

Leaving New York and New Orleans EVERY SATURDAY.

Cabin Passage ..... $50 00
Steerage Passage ..... 25 00

Through bills of lading to foreign and coastwise ports issued.

ALFRED MOULTON,
mh20 1y No. 41 Carondelet street.



FOR NEW YORK.

Merchants' Steamship Line.—Sailing from New York and New Orleans EVERY SATURDAY.

Cabin Passage ..... $50 00
Steerage Passage ..... 25 00

Through tickets to Liverpool and the Continent.

New Orleans wharf—Foot of Jefferson street.

New York wharf—Pier No. 4, North River.

JOHN H. LUDWIGSEN, Agent,
fe13 1y No. 190 Common street.

## RAILROADS.

GREAT JACKSON ROUTE.

Trains depart and arrive as follows (from Depot foot of Calliope street):

| DEPART. | |
|---|---|
| Express | 7.30 A. M. |
| Mail | 5.35 P. M. |
| Accommodation | 4.00 P. M. |
| ARRIVE. | |
| Express | 11.00 P. M. |
| Mail | 9.40 A. M. |
| Accommodation | 8.50 A. M. |

This line is many miles the shortest and many hours the quickest to all points North and East, and the only line running Pullman's Palace Sleeping-Cars to Humboldt and Louisville without change. Only one change to principal cities North and East. Tickets for sale and all information given at corner of Camp and Common streets, under City Hotel, New Orleans.

A. D. SHELDON, Agent.
E. D. FAOST, General Manager. my22 6m

NOW IS YOUR TIME TO TRAVEL!

VIA

BOSTON AND MAINE RAILROAD.

The only line between Boston and Portland which runs in sight of Wells and Old Orchard beaches.

The only line connecting with Portland and Ogdensburg Railroad for North Conway and the White Mountains, passing up the beautiful Valleys of the Presumpsent and Saco Rivers, and in full view of Sebago Lake.

Boston Depot in Haymarket square, Portland temporary Depot in the Walker House.

Trains leave Boston for Portland at 8.30 A. M., 12.30, 3.30 and 6 P. M. Trains leave Portland for Boston at 5 and 9 A. M., and at 3.30 and 6.15 P. M.

Be sure and get your tickets via BOSTON AND MAINE RAILROAD for all points East, and avail yourself of the opportunity afforded for a view of the beautiful scenery along this old and reliable line.

Information in regard to the transportation of Passengers or Freight will be promptly furnished on application at any of the company's offices in Boston, or to

PAYSON TUCKER,
General Agent at Portland.
JAS. T. FURBER,
Jel2 tf Gen. Superintendent.

## SCHOOLS AND COLLEGES.

WESLEYAN FEMALE INSTITUTE.

STAUNTON, VIRGINIA,

will begin its Twenty-fourth Annual Session SEPTEMBER 25, 1873.

REV. WILLIAM A. HARRIS, President, with an able corps of twenty-three Teachers and Officers. Thus this no college for young ladies ranks higher. Science and Literature are taught by graduates of our first universities and colleges. Modern Languages taught and spoken by European teachers. Music by seven professors and teachers, among whom are two of the most cultivated teachers of vocal music in the South.

This is one of the healthiest climates in the world. Those who come here from the South, with feeble constitutions, chills and climatic diseases, are entirely restored.

Buildings elegant—fanned by the purest breezes, and commanding the most magnificent rural and mountain scenery, making it one of the most delightful college homes in the Union.

The last session One

# The Christian Advocate.

PUBLISHED BY ROBT. J. HARP, FOR THE ALABAMA, MISSISSIPPI AND LOUISIANA CONFERENCES, METHODIST EPISCOPAL CHURCH SOUTH.

VOL. 19. NEW ORLEANS, THURSDAY, JULY 31, 1873. NO. 31.


## News of the Week.

### DOMESTIC.

NEW YORK, July 24.—Two yellow fever deaths occurred on board the schooner Dinsmore from Havana hither. The captain and one man are now down.

BALTIMORE, July 25.—A little after ten o'clock to-day a fire broke out in the planing mill of Joseph Thomas & Co., on the south side of Clay street, between Liberty and Park. Soon after the general alarm was sounded.

2 P. M.—The fire is still raging. Eight blocks of fine buildings have been burned. The authorities are sending for outside help.

2.40 P. M.—The fire is still raging, but is not expected to extend beyond the blocks named in last dispatch. The Central Presbyterian church, Dr. Smith, southwest corner of Saratoga and Liberty, is a complete wreck, nothing remaining but the walls. With the exception of three brick dwellings on the southeast corner of this block, in the immediate rear of the ruins of the church, not a dwelling remains.

4.10 P. M.—The fire is now completely under control, and many who removed their goods and furniture on blocks adjacent to the fire are now moving back. Reports are still circulated that several children were burned and men killed, but strict inquiry at the marshal's office fails to verify any deaths by burning.

BALTIMORE, July 26.—The *Sun* of this morning estimates the loss by the fire yesterday at $500,000, and remarks that "good judges estimate the damage as low as between $300,000 and $400,000." The *Gazette* estimates the loss at from $500,000 to $600,000; and the *American* says: "The loss will closely approximate $1,000,000."

GETTYSBURG, PA., July 27.—Prof. S. S. Schumacker, the famous Lutheran theologian, is dead, aged seventy-four.

ST. LOUIS, July 27.—Thirty-nine fatal cases of cholera in this city for the week ending yesterday.

NEW YORK, July 27.—The *News* says an application has been made to Governor Dix, and the petition is signed by some of the most prominent men in New York, to grant young Walworth a pardon. The proceedings have been kept very quiet, and Governor Dix has written to Judge Davis, asking him to transmit to him a copy of all the testimony, letters and records in the case.

M. Kristeffy, private secretary of the Pope, is here, having made a year's tour of private inspection of Catholic institutions in this country.

WASHINGTON, July 28.—It is learned from ex-Senator Harris, of Louisiana, who has just returned from San Diego, and is connected with the Texas and Pacific railroad, that work is going on rapidly. Five hundred miles will be completed in Texas by the close of this year. The ten miles required by their charter to be built from the western terminus is all contracted for.

The northern route from San Diego via San Gorgonia pass, has been decided upon, crossing the Colorado at Fort Yuma and the Rio Grande at El Paso. The grades have been found very favorable and the road will be built at less expense than was supposed. The distance from the Pacific ocean to New Orleans by this route will only be about eighteen hundred miles, and to ports on the gulf, in Texas, about fifteen hundred miles. They expect to have the road completed in 1876.

A dispatch from Governor Kellogg to Attorney General Williams says they collected in June, from the city of New Orleans alone, $1,100,000.

The July agricultural report has just been sent to the press. It represents an improvement in winter wheat, but a decline in the prospects of spring wheat on account of unseasonable weather in some quarters, and insects in others. The average in corn is increased in West Virginia and Minnesota, and decreased in all other States except Florida and Arkansas, where it remains the same as last year. Corn-planting was everywhere retarded by the weather, and in many cases has been several times replanted.

The condition of cotton, which had been previously given, the indications up to July 1 indicate the crop as 5.100 per cent. of the average, not including Virginia, where the culture is yet mainly experimental. The prospective yield of oats declined during June in New England, Middle and Northwestern States, except Wisconsin, where it was enhanced. Winter barley generally declined in the South and West, where heavy rains prevailed. The late winter told badly on the fruit crop. The injury to apple-trees was more extensive than was apparent at the last report. A vast number of peach-trees were killed. The condition of grapes ranged from 61 in California to 127 in Nebraska.

NEW YORK, July 29.—Late advices from the City of Mexico state that the government has received dispatches confirming the report that the famous revolutionist, Lozada, had been taken prisoner by the national troops. He was captured on the fourteenth instant.

The Teple revolution is about ended.

The government is arranging to send six thousand troops to reinforce the army on the Rio Grande.

### FOREIGN.

VIENNA, July 23.—The Emperor of Austria will go to St. Petersburg in the autumn. The visit is regarded by the press as of deep political significance.

BAYONNE, July 23.—The Carlists claim that their effective force in Spain now numbers thirty thousand men. They have disembarked a large quantity of arms and ammunition from England at Requleto.

PARIS, July 23.—The Carlists have made a formal demand of France for the recognition of their rights as belligerents. The French government has refused, and declares that it will remain perfectly neutral.

In accordance with this policy it has forbidden the Spanish Republicans from sending succor to Puigcerda by way of Port Vendres, a French town on the Mediterranean.

LONDON, July 24.—The Right Hon. George Carr Glyn, Baron Wolverton, died this morning, in the seventy-seventh year of his ago. His eldest son, Hon. George Grenful Glyn, joint secretary to the treasury, and famous as a parliamentary whip, will succeed to the baronetcy. It is probable that Thomas Brassey, member for Hastings, will become the whip in the House of Commons in place of Glyn, when the latter goes to the House of Lords.

ST. PETERSBURG, July 24.—A dispatch from Khiva says a decree was issued by the Khan, on the twenty-fourth ultimo, totally abolishing slavery in his dominions. He provides that all persons held in bondage shall be made citizens or returned to their native countries.

LONDON, July 25.—The Shah of Persia will embark at Bryndesi for Constantinople.

ST. PETERSBURG, July 25.—The government has received a dispatch from General Kaufman, announcing that the treaty between Russia and Khiva has been signed. The Khan promises to pay Russia two million roubles and abolish capital punishment in his dominions. In return for this Russia guarantees the independence of the Khanate. The Czar's troops will occupy Khiva until the war indemnity is paid. A portion of the territory of the Khan is to be given to Bokhara for assistance rendered the Russian troops.

ROME, July 26.—The King of Italy is represented as having held the following language to the French minister on the occasion of his departure from Rome:

"M. Fournier, you may leave in all assurance that my ministry will be conservative. I want no other; and tell your government I desire to be on good terms with it. I have no taste for a Prussian alliance, and there exists no treaty between the Emperor William and me. Only call the attention of your government to the doings of the church party in France; these doings are a continuous provocation. The cry of 'Sauvez Rome et la France!' is a cry of war against Italian unity. If Marshal MacMahon's government does not succeed in calming this agitation, which is communicating itself to the whole of clerical Europe, he will oblige me to cast myself entirely into the arms of Germany, and I shall do it. At present I represent peace between France and Germany. Do not forget this. Let war be declared against me, and it will be sufficient for me to place an army corps on your frontier in order to paralyze a great part of France, and cause her an invasion and losses of provinces and indemnities more terrible than those of 1870."

BAYONNE, July 29.—Don Carlos has arrived at Seiza, in Navarre, seventeen miles northwest of Pampeluna.

The Carlists are concentrating before Logrono, the capital of the province of that name, and an attack will probably be made soon. One hundred and seventy cures and other clergymen have fled from Spain and sought refuge in France.

LONDON, July 29.—The government proposes, upon the marriage of the Duke of Edinburg with the Grand Duchess Maria, of Russia, to increase his yearly allowance to $125,000.

BERLIN, July 29.—Bismarck has granted permission to the Good Templars to establish lodges in Prussia.

ST. PETERSBURG, July 29.—An official dispatch from General Kaufman reports that tranquility prevails at Khiva. The health of the troops is good. The transportation of the enfranchised slaves to Persia has begun.

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"MAKING CATHOLICS."—"I believe I have divine authority to secure Protestant children from their Protestant mothers and *make* them Catholics. I deny the right of the Protestant minister to do the same."

This statement was made under oath by the Roman Catholic priest on Ward's Island, near this city, on the ninth of July, 1873. Now we ask every and any Protestant parent into whose hands this copy of the New York *Observer* may come: "Will you place your son or daughter in a Roman Catholic school, or one in which by any possibility the influence of a Roman Catholic may be brought to bear upon the youthful mind? What can you expect but that your unsuspecting child will be seduced into the church that does not hesitate to avow such an infamous system as this priest professes? Your child may not admit to you her apostasy. She will be taught to conceal and deny it, if necessary. But she will be ruined by such influences as this shameless priest employs, and you are to be held responsible before God for the destruction of your own child."—*New York Observer.*

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BY FLOWERS, understand faith; by fruit, good works; as the flower or blossom is before the fruit, so is faith before good works; so neither is the fruit without the flower, nor good works without faith.

## From the Work.

GUM SPRING, SOUTH BOSSIER CIRCUIT, LOUISIANA CONFERENCE.—*Mr. Editor:* Bro. John A. Miller began a protracted meeting at this church on Saturday, the twelfth instant, and continued six days. The weather was quite warm and dry, yet the congregations were good and very serious, even to the last service. Bro. Miller was assisted by Bro. Kimball all the time, by Bro. Shea on Sunday, and Bro. H. O. White came in on Monday and did good service to the close. We had two services each day. The preaching was all good and full of the Holy Ghost. The result was a glorious outpouring of the Holy Spirit upon the church. There was not a large number of conversions or accessions to the church. The accessions to the church by application were all of good material, and there was precious gospel seed sown that must yield abundant fruit in the day of eternity.

Your brother, JAMES FORD.

JULY 19, 1873.

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JACKSON CIRCUIT, ALABAMA CONFERENCE.—*Mr. Editor:* A protracted meeting has just closed at Union church. It was a time of great rejoicing to many Christians. The love and power of God at times seemed to fill the place. The influence of the Spirit of the divine Master seemed to be upon every heart while the minister proclaimed the everlasting truth; and amid it all sinners trembled and turned pale, and scarcely none but those who were almost thoroughly dead in their guilt, hardness of heart and unbelief failed to approach the altar. While so many were repenting of their sins, and manifesting a desire to flee the wrath to come, Christians shouted aloud the praises of God, magnifying his holy name for his wonderful works to the children of men. The church here seems to be generally revived. There were nineteen accessions to the church, and it is supposed that there were about the same number of conversions. A meeting was recently held at Bethel church, another appointment of this work, which, we think, resulted in much good. The church there was greatly revived and built up by a number of conversions and eleven accessions. The Lord is prospering his work. The set time to favor Zion seems to be here. O that the good work may go on till all shall awake to righteousness and to the obedience of the truth.

L. C. CALHOUN.

JULY 19, 1873.

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VERMILLIONVILLE, LOUISIANA.—When we separated at Enfaula, last winter, you made me promise to write you, and now I do so. I arrived in time to preach the first Sunday in February—have been at work ever since. We are all greatly improved in health. We find our charge a very pleasant one, and so we are well pleased with the change. I feel very much away from home out of Alabama, and it seemed strange indeed that I was not a member of the Alabama Conference. The preachers, however, gave me a cordial welcome, and the members of my charge soon made me feel at home among them. We have to work here under the shadow of Romanism. In this Attakapas section of the State nearly all of the native population are Roman Catholics; hence Sunday, instead of being kept holy, is devoted to worldly pursuits. Not so, however, with our people. I never saw people more devoted to the interests of Protestantism. My congregations are large, Sunday-school first-class; all things considered, the church in good condition spiritually—indeed, in communities entirely Protestant, with twice and three times the numerical strength, I have not seen so much done. Since I have been here I have been amazed that people are moving to Texas and everywhere else, and yet there cannot be a more inviting section than this Attakapas region. The soil is productive, the climate is healthful, and more pleasant than in Alabama, being moderated by a good sea breeze from the Gulf of Mexico, and Protestant society as good as can be found. Romanism is gradually losing ground, and Protestantism is gaining. Would that Methodists in other States, who want to remove to a fertile soil and healthful climate, would give us a call. Notwithstanding the present political complications, this is the section. Sad to tell, the crops have been well-nigh ruined by two months of continuous rain; and in consequence it would not be well to estimate the fertility of the soil by this year's crop; but corn, cotton and sugar-cane all grow well here, while gardens produce vegetables of the finest quality without fertilizing. Arrangements are being made to have a school in connection with every pastoral charge—this is one important demand of Protestantism. I have found employment here in my former vocation—school-hours so arranged, by consent of all parties, as to allow full time for pastoral work. Aside from finances and politics, all things are encouraging here; but political troubles and unfavorable weather have well-nigh frustrated business; yet in God we trust.—*J. M. Brown, in Nashville Christian Advocate.*

JUNE 30, 1873.

## The Publishing House Suit.

It was supposed that the claim of the Publishing House against the United States might be prosecuted without the further expense of a special agent, but on further consultation with our counsel it is deemed best that the Rev. R. Abbey continue to assist in the business.

A. H. REDFORD, Agent.

## Signs of the Times.

### CROPS, FINANCIAL PRESSURE, ETC.

MR. EDITOR: I desire to make a few suggestions to the people who read your excellent paper, provided it meets your approbation. The crops in this region are very poor, cotton especially. It has been raining here, as far as my knowledge extends, since about the tenth of May. We who believe the Bible believe that God rules the clouds and regulates the seasons, and that "all things work together for our good," provided we love him. I think I can see the good intended to be worked out by the Lord in sending so much rain. Now the people in the cotton-growing region have planted so largely in cotton that, had it not been providentially hindered from producing a full crop, the price would have gone down to seven or eight cents, which would not have brought enough money to keep the people living; but, as it is, they may get more money for the little they make, and at the same time learn a very important lesson, viz.: that they would do better to plant less cotton and more of other things for home consumption. This country is destined to be miserably poor just so long as the people depend on producing cotton with which to buy bread and every other article of food. And what makes a bad matter worse is, that those who produce the cotton have no voice in setting the price upon it, nor upon any article they have to buy with its proceeds. The cotton is generally sold or mortgaged, before it is planted, at any price their unreasonable masters (merchants) see proper to give them when it is carried to market. Then they must give the merchant his own price for his old rags and rotten corn, which is just about one hundred per cent. above its real value, besides the time lost out of the crop to haul it. A majority of farmers are one and two years behind, and will never get any better under the present straining system. I travel about and hear the people talk, and from all I can learn the farming interest in this country is like a heavily laden wagon going up a steep hill with a weak team, the mud getting deeper and the hill steeper the further it goes; the wagon is bound to come to a stand-still. But it may be asked, What is the remedy? What better can be done? I answer, Quit making so much cotton—quit at all hazards. It cannot possibly be any worse. Let the people raise their own bread and meat; raise turnips and sweet potatoes for stock. But, says one, who has time for this? Cut down your cotton to one-third your present crop and then you will have time. Plant a part of your cotton-fields in oats; cut off the crop and then have pasturage. You will then find that you will not need so much corn. As for the meat, it will be almost raised on the pasture. Sow your poor lands that, after hard and close cultivation, will only produce one bale of cotton to four or five acres, in cow peas. This will insure a vast amount of forage for the winter, besides improving the land. Let the planters plant less and manure more and cultivate better. Let them build up their homes by adding home conveniences and home luxuries. The present cotton system is calculated to enslave and impoverish, without any compensation.

If the Southern farmers would adopt this plan they would soon see a great change in their circumstances. One-third the cotton would bring about the same amount of money, and at least half that amount would be clear gain, because there would not be so much to buy. Then, Mr. Editor, you would get more money from your subscribers; then there would be more money to support the several enterprises of the church; then the whole country would blossom as a rose. In my next I will notice the signs of the times in reference to the church. OBSERVER.

HURRICANE RIDGE, MISS., July 17, 1873.

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SPURGEON ON COMMUNION.—The English edition of Mr. Spurgeon's sermon on the text, "These are they who separate themselves," Jude xix, contains some outspoken words against the evil of close communion, from which we quote:

"There is not a Christian beneath the scope of God's heaven from whom I am separated. At the Lord's table I always invite all Christians to come and sit down and commune with us. If any man were to tell me that I am separate from the Episcopalian, the Presbyterian or the Methodist, I would tell him he did not know me, for I love them with a pure heart fervently, and I am not separate from them. * * * * * *

"*The pulse of Christ is communion;* and woe to the church that seeks to cure the ills of Christ's church by stopping its pulse. I think it a sin to refuse to commune with any one who is a member of the church of our Lord Jesus Christ. I should think myself grossly in fault if at the foot of these stairs I should meet a truly converted child of God, who called himself a Primitive Methodist or a Wesleyan or a Churchman or an Independent, and I should say: 'No, sir; you do not agree with me on certain points; I believe you are a child of God, but I will have nothing to do with you.' I should then think the text would bear very hard on me: 'These are they who separate themselves, sensual, not having the spirit.'"

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THE Rev. R. K. Brown writes, says the Nashville *Christian Advocate*, Edgefield, July 17, 1873: "For the Moxleau mission, on Tullp Street Sunday school, $35.55. There will be some more soon."

## Alabama Conference Female College, Tuskegee, Alabama.

We condense from the *Daily News* the following account of the commencement exercises of this popular institution:

The commencement exercises, for this year, of the Alabama Conference Female College were had last week, commencing with the sermon on Sunday morning and ending with the concert on Wednesday evening. The week previous was devoted to an examination of the several classes. This examination was conducted by a committee of gentlemen thoroughly qualified for the work, and who performed it patiently, thoroughly and conscientiously. They "glossed" nothing, extenuated nothing, but proceeded in their labors with rigid and impartial criticism. We give the result of these labors in their report published in this issue by order of the board of managers. Comment is scarcely necessary. The report speaks for itself, and is flattering both to teachers and pupils in its truthful exposition of the condition and management of the institution.

On Friday night preceding commencement exercises proper the Philadian Society, composed of the young ladies of the college, teachers and pupils, and organized for social and literary improvement, held their first public exhibition. This consisted in recitations, music, tableaux and dialogues. The salutatory to the audience, by Miss Leila Griggs, was happily conceived and impressively and elegantly read; and the exercises throughout were highly entertaining. This society desires to collect a library; who will assist them in this laudable undertaking? Contributions in books, or the money to buy them, would, we doubt not, be gratefully received. On Sunday, the twenty-second ultimo, the sermon was preached by Dr. A. S. Andrews, president of the Southern University, from Matthew xxvi, 8. The discourse was an earnest, able and eloquent exposition of the important truths suggested by the text.

The sophomore exhibition on Monday morning consisted of recitations, interspersed with music. The selections were happily made, and the young ladies read with a correctness and clearness of enunciation that evinced at once their talents and appreciation of the teaching they had received.

The art festival took place on Monday evening. The original pieces for the occasion were the salutatory, by Miss Pauline Campbell, an essay on Art, by Miss Julia Dowdell. These young ladies, both of Tuskegee, received the meed of praise which was justly their due, as well for the excellence and appropriateness of their productions as their correctness and beauty of style in reading. The exercises were closed by an appropriate address from Mr. G. R. Glenn, of Columbus, Georgia.

The young ladies of the junior class read original essays on Tuesday morning. The most impressive of these exercises occurred when the name of Miss Mattie Motley was called. This estimable young lady, lately deceased, was a member of the junior class, and, when the time arrived at which she would have read in order, her death was feelingly announced by the president, and Prof. Herz occupied the moments with a solemn requiem for the dead. The vacant chair, hung with a wreath of beautiful flowers and draped in mourning, the impressive stillness and the soft tones of the organ, touched every heart, and drew tears of sympathy and sorrow from eyes not used to weeping. First of the evening exercises was an address by Captain R. E. Park, of Macon, Georgia, which had been announced for the morning, but, which was postponed on account of inclement weather. The exordium of the address was a graceful allusion to the services rendered by President Moore to the Alabama soldiers during the late war, in camp and hospital, and upon the field of battle; and to the eminent fitness that he should have been called to take charge of those to whose fathers and brothers and friends he had so faithfully ministered in their hours of greatest trial. The graduating class then read their essays, and better productions or reading it has not been our fortune to hear on similar occasions.

On Wednesday morning Miss Fannie Felton read "a salutatory to the audience;" Miss Hennie Dill, "a valedictory to the class;" Miss Lelia Griggs, "a valedictory to the faculty and undergraduates," and Miss Kate Smith responded in behalf of the undergraduates. President Moore then delivered diplomas to the young ladies who had completed the course, and gave his parting counsel in words of wisdom, earnestly and feelingly spoken. Next in order came the address of General E. M. Law. We were prepared for an intellectual "treat" and we received it in even greater measure than we expected. The address was indeed a masterpiece. It was pure and elevating in tone of thought, chaste in style, and in its delivery General Law showed himself an adept in the art of graceful oratory.

We have little room for extended notice of the concert on Wednesday evening. It was piquant and charming—such an one as Prof. Herz knows well how to give. We were delighted and refreshed.

We trust and believe there is a bright and prosperous future before the Alabama Conference Female College. Vigilant eyes are watching over its interests, and experienced hands controlling its destiny, and its worth as a first-class institution is widely known. We are gratified to know that a favorable opening is promised for the next term.

## The Decay of Romanism.

What was Rome in 1790, and what is it now? Within these eighty years the church-state and the temporal power of the German episcopate have been dissolved; the possessions of the church in France, Spain and Italy have been sold as national property. Everywhere has Protestant heresy obtained civil rights. Protestant chapels flourish in Rome as well as in Madrid; the Protestant clergyman walks about unmolested, and disseminates his Bible by thousands and tons of thousands. Had not—since Napoleon's consulate in France, and in the other Catholic and Protestant States since the Congress of Vienna—political power steadily stood up for the church; had not, after 1848, political reaction leagued itself with ecclesiastical reaction; had we done what the spokesmen of Ultramontanism now so earnestly, so persistently demand—left the church to herself—the vail of the temple had long since been rent asunder. The German Catholic movement of 1840 by no means foundered on Peter's rock; it was first hindered, then repressed, and finally strangled, through police measures, by State persecution. To the church's advantage, in the very heat of the contest, a Pope pronounced from the pulpit the word "reform"—a Pope who, at that time, loved that his name should be connected with that of Ganganelli. The infallible Pope, Pius the Ninth, was, in the year 1849, the ideal of the Italian Liberals whom to-day he curses. The transformation which the world then hoped for at the hands of the Roman Catholic Church already cast widely before it its majestic shadow. Wherefore secede from a church which intends to make its peace with modern culture and society? so said quiet, thoughtful people—and remained. The Syllabus, the "*Non Possumus*" and the infallibility dogma were necessary to prove that between modern society and Rome nothing real or durable can exist except war. Roman Catholicism is being surely driven to take up that position which, fifteen hundred years ago, perishing heathendom occupied with regard to ambitious Christendom. It is the religion of the uneducated. * * * So long as Rome could dispose of the secular arm in her service, and the night of ignorance beshrouded the world, her mastery was easy. No intelligence was required to burn dissidents. The conflict in which we are now engaged in Germany derives the desperation of its character only from the fact that the State has too long favored and furthered the aggressions of the church. * * * The Liberals overestimate the strength of their adversary. In the end this battle must become a battle of intelligence; and upon that territory the Jesuits, ghostly as well as worldly, with all their dogmas and the miracles of the saints to boot, cannot but quickly come to grief.

Let Roman Catholicism look which way it will, it can claim as its own no great man of learning, no great poet or painter. Its most distinguished theologians have fallen away from it; the absolute contradiction in which, stilly enough, it has set itself against modern discovery and natural science, presses it hardly even upon its own special field—theology. No man of learning can approach the Bible nowadays in the harmlessly *naive* manner with which that book was wont to be interpreted at the beginning of this century. * * * The sorties of Ultramontane journals and orators against the professors of theology are well known; but how much is wanting ere one of the partisans of infallibility shall equal or surpass Dollinger in erudition? When they throw dirt at an artist like Kaulbach they truly manifest a vulgar vigor; but they cannot set up against him a painter of equal eminence. There were once a Catholic erudition, a Catholic poetry, a Catholic school of painting and music; but they exist no longer. The last blossom on the life-tree of Catholicism were Manzoni, Chateaubriand and DeMaistre. And how little in harmony with the priestly ideal of the first is the irritable Bishop Ketteler, or the cursing Pius the Ninth! No! It is in vain you strive to conquer the genius of the eighteenth century through that of the sixteenth.—*Berlin National Zeitung.*

## Pass Him Round.—O. B. Fowler.

We are requested by the Quarterly Conference of Cuba circuit, Demopolis district, Alabama Annual Conference, to give notice to the church and public that the person claiming the above name has in his possession a license to preach, signed by S. H. Cox, presiding elder, and S. Hall, secretary, and a church certificate, signed by George Bancroft, preacher in charge, and that he is wholly unworthy of either. He has abandoned his wife and two children, whom he represents as dead, obtained money under false pretenses, and is guilty of many and repeated falsehoods. We hope the church papers will publish this notice.

S. H. COX, P. E.
GEO. BANCROFT, P. C.

CITRONELLE, ALA., July 29, 1873.

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TO BE ABLE to discern that what is true is true, and that what is false is false, this is the mark and character of intelligence.—*Swedenborg.*

The Christian Advocate.

THURSDAY, JULY 31, 1873.

### THE SUN-BRIGHT CLIME.

I.

Have you heard, have you heard of that sun-bright clime,
Undimm'd by sorrow, unhurt by time,
Where age has no power o'er the fadeless frame,
Where the eye is fire and the heart is flame?
Have you heard of that sun-bright clime?

II.

A river of water gushes there,
'Mid flowers of beauty strangely fair,
And a thousand of forms are hovering o'er
The golden waves and the dashing shore
That are seen in that sun bright clime.
Have you heard, have you heard of that sun-bright clime?

III.

A million of forms all clothed in white,
In garments of beauty clear and bright;
They dwell in their own immortal bowers;
'Mid fadeless hues of countless flowers
That bloom in that sun bright clime.
Have you heard, have you heard of that sun-bright clime?

IV.

Ear hath not heard and eye hath not seen
Their seraph forms and their heavenly mien;
Their ensigns are waving and their banners unfurl'd
O'er the jasper walls and the gates of gold
That are fixed in that sun-bright clime.
Have you heard, have you heard of that sun-bright clime?

V.

But far, far away is that sinless clime,
Undimm'd by sorrow, untouch'd by time;
Where nought is sold, but where all is given—
The home of the just, and its name is Heaven—
That's the name of that sun-bright clime.
Have you heard, have you heard of that sun-bright clime?

## Address

**To the Ministers and Delegates of the Jackson District Conference of the Mississippi Annual Conference.**

BELOVED BRETHREN: Allow me to greet you in the name of our Lord and Savior, Jesus Christ, whom we love and serve, and in whose cause we are united and engaged.

Assembled, as we are on this occasion, to inquire into the condition, and plan for the interests of the church of Christ, as committed to our care and supervision, that we may labor for its welfare and prosperity, it becomes us, with all faith and diligence, to seek for the holy anointing, ever remembering the words of the Savior: "Without me ye can do nothing." May we always have his presence and strength to abide with and help us. Let us on this occasion pray most earnestly for the outpouring of the Spirit upon us and the church in this district, that, being fired afresh with the love of God, we may labor for his glory here, and go to our respective homes and fields with renewed zeal and energy to labor for his glory there.

Having been appointed to the position which requires me "to travel through the district, to superintend the spiritual and financial interests of the church and to take care that every part of the Discipline be enforced," it may be supposed that I see and hear and learn more of the condition of the church—its improvements and wants—than any other person in it. This being so, I have thought it might be proper to call your united attention to some things, the consideration of which by you may be profitable to the whole church in the district.

I.—THE SPIRITUAL CONDITION OF THE CHURCH.

As you are to inquire into this while here, it may be considered to be the prominent question, and the one of most vital interest. It deeply concerns every one of us, our families, and the special communities in which we live. I am happy to inform you that in several of the churches there is a better state spiritually than at the opening of the Conference year. This is evinced by an increased attendance on the ministry of the word, at prayer meetings, other social meetings, and the private means of grace. There have been conversions and additions to the church. The membership have been revived. These improvements, in some of the pastoral charges, have been marked, and have had a very encouraging effect on pastors and members. That such improvements may be universal in the district is the prayer of every sincere Christian in it. That such a state of improvement is not general or universal may be accounted for, I believe, in the facts following, viz.:

1. The family altar is not found in every family, and we fear only in few, comparatively, of the families of our church. God is not worshiped in every house by the household. God is not recognized in such families as their Ruler and Sovereign, as their constant Keeper and Provider, and Giver of all their blessings, and as entitled to their hearts and lives. Hence proper religious influence upon the youth is wanting even in some of the families of our church. We ought to labor to correct this deficiency and dereliction in our members. One of the General Rules of our church requires family prayer.

2. Private prayer is not faithfully and punctually attended to by some members of our church. To have a *place* to pray, and *an hour* for prayer, do not form a part of the daily programme of their lives. Hence they do not love to pray. Hence the spiritual life is not lived nor enjoyed by them. They are destitute of the power to make them felt and useful in the church and world. Instead of being strong to help in the church, they are feeble and weights to be carried, and thus retard the cause.

3. Hence the prayer meetings are but sparsely attended. Those who do not pray in their families and in the closet will not take part in the prayer meetings, either to lead them or to lead in prayer when called on. As prayer meetings are a very efficient means of promoting religion and keeping up the revival and progressive spirit in the church, when they are neglected or but sparsely attended the spiritual state of the church is low. I regret to say there are churches, if not circuits, in this district without a prayer meeting. This has a chilling effect on those who would do better.

4. A worldly spirit controls the minds of many. Not simply in making them more careful and anxious about making and accumulating the goods or riches of the world, so that some use not very honorable means to this end—this would be bad enough, as the deceitfulness of riches and the cares of the world choke the word and prevent spiritual life—but the pleasures of life and the lusts of other things entering in also choke the word. A conformity to those worldly pleasures, amusements and other worldly actions destroys the life of God in the soul. Among these, as destroying the moral and religious life, may be set down wine parties, dancing parties, balls, card-playing, circuses, theaters, whisky-selling, whisky-drinking, dealing in lotteries, attending that saturnalian carnival, *Mardi-gras*. All these things are in direct conflict with the General Rules of the church, and the spirit and genius of Christianity. When members of the church indulge in such the cause of vital godliness will languish. If proper discipline were brought to bear on such members the church might be purged and relieved, and its power felt for good. But when members persist in such things, and will not be admonished by their pastors, and no one will bring charges against them, or when the pastor, as the law directs, appoints a committee to investigate the rumors to see if there is ground for charges, they refuse to act, or, if charges should be brought against them, the persons summoned as a court of trial refuse to serve or have anything to do with the cases, how can we protect the church and preserve its spiritual life? Are members true to themselves and to others, to the church and to God, who pursue such a course?

The pastor meets persons who say: "I would like to join the Methodist Church, but do not see that I would better my condition any by joining here, as you have members here who dance, play cards, go to circuses and theaters, sell whisky and get drunk." Has not the church in such places lost its spirituality and power? The pastor has to explain that he has no power to expell persons for such conduct. He has no vote in any case. He is only the presiding officer to see, when charges are brought, that the parties have a fair trial.

From the observations I have made I believe that if church conferences were held regularly, and the members would deal faithfully with all such persons as to the things alluded to above, many, if not all, of them might be cured and saved. A manfearing spirit keeps the church from doing its duty in that respect. Let the effort be made to reform and save.

Just here we are met by members and ministers who affirm that our church is not against whisky-selling, dancing, card-playing, attending circuses and theaters, and such like things, because they are not *specified* in the General Rules, and therefore we cannot arraign our members for such conduct, nor expell for such, if they do not reform and repent. They forget that a general rule is not a specific rule, so as to mention all the specials that might come under a general rule. The general rule says: "By doing *no* harm, by avoiding evil of *every* kind, that which is most generally practiced, such *as*," and then presents a general catalogue of heads.

If the position taken by these persons were correct we could not discipline one for theft or adultery, because neither of these is specified in the General Rules. But will these persons say such ought not to be dealt with by the church?

It is directed in the Discipline, pages 129–135, that persons may be tried and expelled from the church "for *crime* that is expressly forbidden in the word of God, or for neglect of duties of any kind, imprudent conduct, indulging sinful tempers or words, or disobedience to the orders and discipline of the church, or for sowing dissensions in any of our societies, by inveighing against our doctrines or discipline." These are more specific directions for carrying out the principles of the General Rules of the church.

The General Conference, as the legislative body of our church, has given us some definitions of what is forbidden in the General Rules. In that definition it has asked: "How shall we guard against bribery, dancing, attendance upon circuses and theaters, Sabbath-breaking, and the other evils forbidden in the General Rules?" Among the directions given is this: "3. Let the people be admonished that none who practice any of these evils can remain in our church." See Discipline of 1858, pages 101 and 102.

But because the General Conference of 1866 ordered that section to be published in the Preachers' Manual, so as to have all his specific instructions in a convenient form, many assume that the General Conference has receded from its position on the evils above enumerated. This is their mistake. The General Rules forbid the taking such diversions as cannot be taken in the name of the Lord Jesus Christ.

The General Conference of 1870 sent out, in its pastoral address, no uncertain sound against the evils above alluded to. And every pastor was requested to read that address to his congregation; and that he may do so, at least once a year, it has been published in the Manual of the Discipline for convenient reference and frequent reading. The pastors of the Methodist Episcopal Church South are urged to give heed to these things in the administration of discipline.

To make our church more spiritual and more useful in saving souls, all of our members should be trained up in the idea that every one has a work to do. "He gave to every man his work" is the word of the Master. As every joint and member of the body has its place to fill, and its office and work, so, according to First Corinthians xii and Romans xii, every member of the church has his place, office and work. (Here opens a wide field for labor and usefulness in social meetings, Sunday schools, etc.) The hand that never grasps or works withers and becomes lifeless. To preserve our spiritual life and make vigorous the members of the church they must be active—must work to cultivate the graces of the Spirit in their hearts and exhibit the fruit of the Spirit in their lives. The exercise of every grace tends to its increase. So to labor to build up the church, and advance the cause of Christ in extending the knowledge of Christ in the conversion and salvation of sinners, will develop our powers and make our own religious life more vigorous.

II.—MISSIONS AND MISSIONARY CONTRIBUTIONS.

The cause of missions will claim your attention, and I hope your earnest attention, as there are communities in the boundaries of this district destitute of the gospel and means of grace, which ought to be supplied. Can we do it? Other portions of our Annual Conference are destitute and need the gospel, and pecuniary aid in sustaining the ministry which may be sent to preach to them. The foreign field is opening the door wide to us every day, and in some places the field is ripe to the waiting—waiting for the reapers. China, Japan, South America and Mexico are all calling for help. Shall we decline to have any part in their instruction and salvation? Shall we refuse to gather from them stars to be in our crowns of rejoicing? I believe a better spirit animates you, and that you will give your earnest prayers that the gospel may be given them, and of your substance to support those who may be sent to tell them of Jesus and the resurrection. A missionary church is always a lively, prosperous, aggressive and progressive church; for they that water shall be watered themselves. There is that scattereth and yet increaseth; while there is that withholdeth more than is meet and it tendeth to poverty. If we would have our church all alive spiritually, and interested in the advancement of Christianity, we must seek to have it imbued with the missionary spirit.

Can we occupy any new field or form any new circuits? I think we may. But if this be done we must have more laborers—more ministers at our command. At the last session of our Annual Conference at least eight more preachers could have been assigned to works than we had at our disposal, while the scarcity of preachers made it necessary to appoint very young preachers to the charge of important fields, where the services of more experienced men were needed. Those young preachers are doing the best they can. But if they could have been placed under men of experience they would have been saved many embarrassments. Here is our need. No new work can be undertaken without more preachers. Let us pray the Lord of the harvest to send more laborers into the field. While you pray for this, are you willing to give your sons to this work if God shall call them? to give yourselves if God says: Go?

III.—SUNDAY SCHOOLS, ETC.

Sunday schools, and the manner of conducting them, as well as the cause of education generally, will demand your attention. Of the importance of Sunday schools I trust you are all deeply impressed. We cannot impart truth to the young too early. By occupying the mind with truth error is excluded. But the effort should not cease with the lesson committed to memory, or the theory imparted, but should be carried forward so as to get the child to practice and experience the truth—to be doers of the word, as well as hearers and readers—to become Christians in childhood and youth. And the Sunday school superintendent and teacher who does not direct his labors to that blessed result fails to come up to the dignity, importance and design of his office and the work he has undertaken. The gospel is designed to save all, that they may be in Christ—the children of God. Do not children need all the saving power of this truth? Do they not need salvation? Did not Christ come to seek and to save them? Then the mission of Sunday schools is to instruct children and bring them to Christ to be saved. They are a part of the machinery of the church to effect this great and blessed result. To save souls is the design of such schools. Then it is of great importance to have religious and deeply pious persons to engage in the Sunday school work as officers and teachers. Persons acquainted with the deep things of God are much needed in the Sunday schools. They may lead others to Christ.

IV.—FINANCES, CHURCHES AND PARSONAGES.

I must congratulate you and the church in this district upon the financial improvements in the district since 1870. These improvements have been gradually advancing. The Minutes of the Annual Conference show that more was paid in this district last year for the support of the pastors than in any other district of the Conference. Every pastoral charge in the district has made an advance in the amounts allowed the pastor. The receipts have increased also.

Church-building and repairing have been and are still going on.

One year ago there were but two parsonages in the district; now there are six, worth, with the land attached, about $10,000. They are not large and costly, but are neat and comfortable homes for our ministers and their families. Steps have been taken to secure two others, which I trust will be crowned with success before the year ends. I can but wish and hope that every pastoral charge will not rest till it has a good parsonage, and well furnished for its pastor and his family. It will be a safe and cheap investment for the circuit or station and preacher—saving the expense of rent to the work, and of moving furniture to the preacher. It will make it cheaper and more convenient often to support the pastor by having a parsonage.

Praying the blessing of God may be with and guide us in our deliberations, I am

Your brother in Christ,
H. H. MONTGOMERY.

YAZOO CITY, June 5, 1873.

SOME of us speak words that touch roughly the character or business of our neighbors, and think little of it, when the mere thought of a tune on Sunday quicker than Old Hundred gives us a regular electric shock of horror.

THOSE who go wrong from excess of zeal cannot indeed be approved, but must nevertheless be loved.—*Bacon.*

## The Alabama Conference and the Southern University.

MR. EDITOR: Does Kappa mean to assert for a fact that the $13,000 is held by the Alabama Conference *in trust?* Does he mean to assert that this is a regular trust in law and morals, not held by the Conference for its own use and benefit, but to convey or dispose of the interest at the will or for the benefit of another? Has the Conference no interest in this fund?

Kappa replies to the assertion made that "the Conference did so dispose of this fund as to benefit its members." He denies. This question may be very soon settled by an appeal to the action of the Conference. The Conference resolved: "That ten-thirteenths of the interest be paid annually to the treasurer of the Southern University, to be applied to the payment of the tuition of the sons of the ministers of the Alabama and North Alabama Conferences, etc.; and that three-thirteenths be paid annually to the treasuror of the Tuskegee Female College, to be applied to the payment of the board of the daughters of the members of the Conference." The Conference further resolved: "That the institutions shall, through their respective treasurers, report, through the treasurer of the Legal Conference, to the Annual Conference at each session, the names of all the recipients of the above-named funds, and the amount paid for each." Here the Conference *applies* the interest of this $13,000 to the payment of the tuition of the sons and board of the daughters of the preachers, and yet Kappa denies that the Conference did so dispose of this fund as to benefit its members. He cannot deny that the interest of this fund is applied to the payment of tuition and board of preachers' sons and daughters. The question, then, narrows down to this: Did the Conference, in making provision for the tuition of preachers' sons at Greensboro and the board of preachers' daughters at Tuskegee, thereby benefit the preachers? The Conference so regarded it. If the Conference had no eye to the benefit of its members, why did it further resolve: "That the Conference reserves to itself the sole right of judging whether the moneys herein granted have been expended according to the provisions of the grant, and if in any case it shall be discovered that there has been any abuse of the grant, or misapplication of the funds, then the Conference may, at its own discretion, withdraw the entire sum?" What are the provisions of this grant if not the payment of tuition and board? And if the Conference had no eye to the benefit of its members, why does it give these institutions to understand that "*if in any case*" there shall be a perversion of these funds from the provisions of the grant they may lose the entire grant?

The committee on education intended that the members of the Conference should receive benefit from these funds, for this committee recommended that the interest on $10,000 be turned over to pay for the tuition of the sons of itinerant preachers of the Alabama Conference, etc. This language is not ambiguous, nor was the committee constituted of men ignorant as to the force of language, nor was it constituted of men capable of framing a resolution with the intent of practicing a fraud by making it appear that there should be benefit where none was intended. The mover of the substitute intended that the members of the Conference should receive benefit, for he so worded the substitute that the interest of $13,000 should be applied to paying the tuition of the sons and board of the daughters of its members, etc., and the purpose of the mover of this substitute was to guard more effectually, by additional resolutions, the benefit of the Conference. This substitute was judged to be a clear document. It gives these institutions to understand that the intention of the Conference is that they shall annually receive the interest of $13,000 as long as they in good faith and every case apply said interest according to the provisions set forth.

Kappa does not understand either the Conference or himself. He assumes "that the Conference did so dispose of those funds as not to benefit its members." Yet, according to his own argument, the members of the Conference now have a *right*, when before they had only a *gratuitous favor* from the faculty of the Southern University. What about the benefit in the three-thirteenths! Had the members of the Conference even the gratuitous favor of board at Tuskegee? Have they secured as a right benefit which they did not enjoy as a gratuitous favor?

Kappa understood that it was the purpose of the Conference to help forward the endowment fund of the University, and not to pay the tuition of preachers' sons. The question of endowment is not the question. The Conference could help the University and pay the tuition of preachers' sons with the same money. The interest of the University and the education of preachers' sons are not opposed, so that both may not be secured by one act. It has not been denied that the Conference intended to aid the University. If the Conference did not purpose "to pay the tuition of preachers' sons," why did it say so? I infer that Kappa further understood that the Conference did not purpose that three-thirteenths of this interest should be applied to the payment of the board of daughters of the members of the Conference, and yet this is just what the Conference said it purposed. Why does the Conference purpose one thing and say another? Why don't the Conference just say what it means? If it intended to aid these institutions, and had no other object in view, why was there any mention of board and tuition? why was not the interest handed over annually without providing for tuition and board of preachers' children?

Let Kappa stick to the question. The question is not whether the Southern University and the Alabama Conference Female College have been benefited by this fund, but whether the Conference has so appropriated a trust fund as to benefit the itinerant preachers of the Conference. The question is not as to the extent of the benefit or nature of it. The question is a simple one, and cannot be covered up by a history of the struggles of the University. In Kappa's first article he discriminated between funds held by the Conference in trust and funds held for the benefit of its members, and he was surprised and pained that brethren proposed to appropriate the interest of this fund to pay the tuition of preachers' children, and thereby benefit the preachers. It was replied that the Conference did appropriate this fund for the benefit of the preachers in ordering it to be applied to the payment of tuition and board of their sons and daughters. Kappa denies that the Conference did purpose "to pay the tuition of preachers' sons," and I infer heard of preachers' daughters. He "discriminates" between the true purpose of the Conference and the purpose of the Conference as set forth in its own act, and gives us to understand that the Conference really purposed not to purpose what it did purpose.

Kappa represents the Conference as saying by its action, now in controversy, to the preachers: "Send your sons along to the University. The faculty will take this $800 interest as an equivalent for the tuition fees of every preachers' son in both Alabama Conferences," etc. But according to Kappa's position they so take it that no benefit is secured to the preachers. The faculty has never made any charge for tuition, never will, but will take the $800 as an equivalent. On the same principle the Conference says to these same preachers: "Send your daughters along to Tuskegee. The president will take this $240 interest as an equivalent for a $240 board bill. He will deduct this much from your board bill. If your daughter should be the only preacher's daughter in attendance, the whole amount will be credited to your bill. If there should be another, your bill will be credited by $120. Preachers have heretofore been charged the regular bill for board, and will still be so charged, but this $240 paid out of this fund will be deducted." In the language of Kappa: "Does the reader not see that no benefit is secured to the members of the Conference that they did not enjoy before?" Let Kappa in his next make it a little clearer that there is no benefit in this matter of board, and let me suggest that the "utility" of his next article may be enhanced greatly if he will stick to his text, and argue the purpose of the Conference from the act and language of the Conference.

W. SHAPARD.

(We shall publish no more on this subject for the present.—EDITOR ADVOCATE.)

## Obituaries.

DEPARTED THIS LIFE, on the twenty-ninth of June, 1873, in Floyd, Louisiana, after an illness of two and a half days, of meningitis, GEORGE B. F. LANGFORD, son of Sister W. A. Gaddis, aged seven years, five months and eighteen days. The school has lost one of its regular pupils and the Sabbath school a member. Cheer up, bereft parents and friends! The grave, thank God, is not the goal of human hope. If faithful to our trust, we too will soon anchor in the haven of repose. With the light of the gospel penetrating the tomb, "we sorrow not, even as others who have no hope."

G. M. L.

BRO. JAMES ADAMS, who was a member of the Methodist Episcopal Church South at Montevallo, died April 19, 1873. He was born in East Tennessee, November 9, 1804. He embraced religion and joined the church when quite young. In all his sickness and suffering he was quiet and patient. He moved to Selma in 1851. Here he lived several years; then he moved to Montevallo, where he breathed his last. He was an active, zealous and faithful Christian. He served the church as class-leader, trustee, steward, Sabbath school teacher and superintendent as faithfully as any man ever did. He has left a wife and several children and scores of friends to mourn his death. His children are all grown and married but one—little Bob Lee. May God help the mother to bring him up in the nurture and admonition of the Lord. Bro. Adams was prompt in his attendance at church. His seat was never vacant if he could possibly get there. His seat was in what used to be termed the "amen corner". He loved the ministers of the gospel, and when weary and worn his house was their pleasant home. He had on the whole armor—he was at his post when the Master called. He had fought a good fight, he had kept the faith, and henceforth he has a crown of life.

His pastor, R. G. RAGAN.

DIED, in Summerfield, Alabama, June 10, 1873, of dysentery, Miss ADELIA CHAPMAN, of Grove Hill, Alabama, in the twentieth year of her age.

The deceased was a member of the Methodist Episcopal Church South, and led a consistent Christian life. She endured her sufferings during her painful illness with remarkable patience and fortitude. Early on Sunday morning she became conscious that her end was drawing near, and she looked forward to it with calmness, resignation, and an unusual composure of mind, possible only to those who are sustained by the comforting presence of the Holy Spirit. Her mind was clear and under perfect control. She called for the writer to sing and pray with her. She entered feelingly into the expressions of the prayer, and caught and repeated the words of the hymns as the utterances of her own faith and trust. She summoned her schoolmates and bid them, one by one, farewell, giving each her dying counsel, urging upon all to lead Christian lives and meet her in heaven. To the leading questions asked her to ascertain her spiritual condition, her prospects and her hopes, her answers were prompt, clear and satisfactory. She said that she felt assured of her salvation; that she would soon be with Jesus; that there were no clouds to obscure her sky; that all was bright above and beyond her; that she was in the hands of One "who doeth all things well;" that her Redeemer was precious to her soul, and that she felt she was his child, that her sins were all forgiven—washed away by the cleansing blood of her Savior. We all exclaimed: "What a beautiful death!" "What peace, joy and serenity reigned there!"

At midday, when the sun came out from behind the clouds and brightened the earth with his smiles, she sweetly fell asleep in Jesus, and we could hardly tell when her spirit mounted to worlds on high.

A. D. McVOY.

DIED, in Summerfield, Alabama, June 17, 1873, of dysentery, Mrs. FLORENCE FULLER, of Forkland, Alabama, in the twenty-second year of her age.

The deceased, daughter of Dr. G. C. Taylor, had been married six months, when her husband died. After this sad event she determined to prepare herself by study for greater usefulness, and for this purpose entered, two years ago, as a student, Centenary Female College. Her superior intellectual capacity and earnest application to her studies soon classified her as no ordinary student. She at once acquired a character for faithfulness to duty, correctness of deportment, conscientiousness of action, integrity of character and sincerity of purpose. Her life here displayed all the Christian virtues, and her influence was marked and felt by all. At all religious services her place was never vacant, except from sickness or necessity. When it became evident that she would die, she called for the writer and requested prayer, and that the hymn, "We shall meet beyond the river," should be sung, as she was about to die. She delighted in song, and she entered with all her soul into the sentiments of the hymns that were sung. Now and then her voice could be heard as she caught the strains of "Over there." She bade farewell, one by one, to all her friends and associates around her bedside, giving them her dying counsel. Her resignation, calmness and composure of mind in view of death, her expressions of faith and hope, her realization of the presence of the Savior, made her death-bed impressive beyond description, and illustrated the truth: "My grace is sufficient for you." Here was a happy death, for a glorious immortality awaited her. But from a human standpoint it was sad beyond expression to see her die—just as the hopes and fond anticipations of her life were about to be realized; just as she had gained the highest honor of her class, as the reward of faithful application through two long years of laborious study; just as she was preparing to read the valedictory of her class, within a few days of graduation, with her laurels won, her name honored on every lip and loved in every heart. She did good while living, she did good in dying, and her memory will do good to those who love her.

A. D. McVOY.

DIED, in Lowndesboro, Alabama, June 16, 1873, after an illness of sixty-four hours, WILLIAM GILMER, oldest son of W. D. and C. McCurdy, aged thirteen years and one day.

A "tribute of respect" to the memory of this truly noble boy is herewith forwarded for publication. I know that long obituary notices are sometimes objectionable, and frequently they are only read by the immediate friends and relatives of the deceased. Nevertheless, I venture on your forbearance to allow me to hold up the bright example of a lovely life to all our Sunday school scholars, for such was truly exhibited in the life of Gilmer McCurdy. He was not only the favorite at home, but was universally admired and loved by the entire community. The very large attendance of old and young of all denominations, filling the Methodist church on the day of his burial, fully shows in what high regard he was held by all who knew him. Farmers, merchants, mechanics, doctors, all were ready to lay down business to pay respect to this mere lad. The closed doors of business houses, the Sabbath-like stillness on the streets, and the long procession, composed of three Sunday schools—Methodist, Presbyterian and Episcopalian—in a body, together with many riding in vehicles and on horseback, plainly said that in the opinion of this community a rare character had passed away, inflicting a public calamity. Few there were who did not weep freely as they carried him away. From more than one person was heard the remark: "He was the best boy I have ever known." His teacher, who has been engaged in teaching for a number of years, says: "He was the best pupil I have ever had." The key to his great popularity is found in his *tender regard for the feelings of all—old or young, white or black—and his unflinching truthfulness.* This unlocks his character. I have never known a boy so remarkably considerate of the feelings of others, and especially his parents. As was said in the funeral discourse, "he always seemed to be under the parental eye, and surrounded by the restraints of that home where he was almost idolized. Other boys can and often do throw off all restraints and act regardless of parental wishes, but not so with him." Only a few days before he died his teacher, pointing toward him, said: "There is a boy who has never told me an untruth, or in any way deceived me." Gentle, kind and true, no wonder that he was generally loved, and that the church should be filled with weeping, sorrowing friends at his funeral. He had never formally joined the church, but on the Sunday night before taken sick he went to the church with the intention of doing so, if an opportunity offered; but this not having been presented, he said he would see the pastor of the church and join at the next service. But before then, doubtless, he was admitted into the church triumphant.

E.

The Christian Advocate.

THURSDAY, JULY 31, 1873.

### RETROSPECTION.

I know a green and sunny spot of ground
That formed an island in the early spring;
The brook, with one broad sweep, went circling round,
Along its fringe of alders vines did cling;
'Twas there the blue-bird and the oriole found
A grand old temple when they wished to sing.
I used to find the earliest violets there;
I scarcely knew a place to me so fair.

I wonder if the maple holds aloft
Its keys innumerable, as it did then?
I wonder if the turf is just as soft
To children's feet? If I should know again
The old white thorn where, wont to go so oft,
I gathered garlands? Is it one, or ten,
Or twice ten years since I stood on the bank
Where ferns and willows grew so thick and rank?

I well remember how I dipped my feet,
So bare and brown, beneath the waters cool,
Or sat enthroned upon some mossy seat,
To play the teacher of a rustic school,
And my imaginary pupils bent
With slender twigs, because they missed a rule,
Or idly dropped a book or pencil down—
How well I learned to counterfeit a frown!

Come back, O summer when the days were long!
Take one white garland from the throne, and bring;
Weave in some violets; let the wild bird's song
With all its wonted harmony out-ring;
And let me bury all the grief and wrong
The years have brought me; for I fain would sing
A joyous lay, I weary of the care
And pain and sin that meet me everywhere.

*Watchman and Reflector.*

## Playing at Preaching.

Many a pulpiteer aged fifty is, indeed, not much less obviously playing at preaching than he was at five, when he conducted divine service in the nursery, attired in pinafore for surplice, or in some borrowed black apron or shawl for Genevan gown. The child is father of the man; and the man, like his father, is sometimes uncommonly childish.

Let us glance at some of these nursery preachers in the first instance.

By the time he was ten years old George Whitefield was bent on a clerical career. "I was always," he says, "fond of being a clergyman, and used frequently to imitate the minister's reading, prayers," etc. Part of this ambition a biographer takes to have been no doubt inspired by the pleasure the boy already felt in the exercise of his fine voice and power of declamation. John Wesley, in his teens, had, perhaps for the same reason, a hankering after the stage; his only qualm of conscience being on the vexed question, which he formally submitted to all comers: Pray, can I be a player, and yet go to the sacrament and be a Christian?

Robert Story, of Rosneath, who had an exceptional gift of mimicry, used, as a child, to imitate every minister he heard in his young days at Yetholm; and in after life recalled his frequent anticipation being himself intended for the ministry) of the rapture he should one day inspire by a tone similar to that of an old screeching minister in the neighborhood. He used to take his Bible into the fields with him, fix on some lonely spot, choose a text, and, by his own account, "preach extempore with great energy and pathos." Above all days, a windy one was his delight, for then he could speak loudest. "And after all the notions which I have since gained," he says, "of sublimity and beauty, I cannot help thinking that there was something very interesting and wildly grand in a little boy retiring into a wood during a storm of wind, opening the Bible, or selecting a text from memory, and, with the ardor of his young fancy, launching out into all the earnestness, pathos and piety of a Christian orator." The sister of one of Dr. Chalmers' school-fellows at Anstruther, supplied his biographer with a souvenir sketch of her breaking into a room whither the two boys had retired together, and finding the future great pulpit orator (then a very little boy) standing upon a chair preaching most vigorously to his single auditor below.

"I believe," said Lord Eldon to Mrs. Foster, "I have preached more sermons than any one who is not a clergyman. My father always had the church service read on the Sunday evenings, and a sermon after it. Harry and I used to take it in turns to read the prayers or to preach; we always had a shirt put on over our clothes to answer for a surplice."

When Samuel Rogers and his brother were called in and asked by the father of the family what profession they wished to follow, Samuel avowed his predilection for that of a preacher—a choice which he explained by his admiration for Dr. Price, and which he seems to have asserted by precocious essayings in the doctor's best manner.

Robert Hall, at ten or eleven, was seriously set to preach to a select auditory assembled in the house of Mr. Beeby Wallis, of Ketterling, his gift of ready expression having already signally asserted itself.

Dr. Channing was a very small boy indeed when he earned the title of the Little Minister. He used to arrange a room with seats and a desk, and to summon the family, with blows upon the warming-pan in lieu of a bell, to a religious meeting, where he "preached with much seriousness and energy." At other times he would assemble his playmates for a similar purpose upon the steps of the front door. Did they really come (more than once) at his call? or, if they came, did they, would they, could they stay? Exceptionally good little boys, if so, not to call them goody; and as markworthy in their way as the Little Minister in his.

More literally a mere player at preaching was young Leigh Hunt, who even in his old days avowed: "Indeed I have never been without a clerical tendency;" and who used to declaim in presence of an admiring and astonished maid-servant, who, by his account, when he, otherwise in martial attire, put on his father's bands, and got upon a chair to preach to an imaginary congregation over the back of it, seemed to think the image realized of "heaven and earth coming together!"

John Wilson's biographer, describing his nursery days, and the admiration his "superior intelligence" won from his sisters, tells us that of in-door amusements the most exciting to their youthful minds and his precocious genius was that of pulpit oratory; and that one sermon he used himself to speak of as being a veritable masterpiece—so highly appreciated, indeed, that he was continually called on to repeat it. Standing upon a chair arranged to look as like a pulpit as possible, he would address his juvenile congregation, along with the more mature audience of nurses and other servants assembled to listen to his warning voice. "The text chosen was one from his own fertile brain, drawn from that field of experience in which he was already becoming an adept (angling,) and handled not without shrewd application to moral duties." In this allegory of life he is said to have displayed both pathos and humor, drawing a contrast between good and evil parents, that excited sympathy and laughter, while the sermon was delivered with a "vehemence of natural eloquence that in a boy of five years old may well have entitled him to be looked upon as a genius."

Little Jane Taylor deserves a passing mention among these medley notes in the attitude described by her sister Ann, in her third or fourth year, when "at the baker's shop she used to be placed on the kneading-board, in order to preach, etc., to the great entertainment of his many visitors."

A certain minister who still holds forth to large and admiring audiences showed preaching tendencies at a very tender age. At five he would mount a chair for a pulpit, summon his audience, which usually consisted of a maid of color, Dinah by name, and preach with much earnestness and enthusiasm; one time he began the service thus, "Let us pray: O Lord, have mercy on us poor devils," when he heard a titter from Dinah; he rose from his knees and with much dignity said: "If we can't have better order than this we'll consider our meeting ended." Once when he had been missed for some time from the nursery his mother asked on his reappearance: "Where have you been, my son?" "Been preaching to the lost sheep of Israel," answered our young divine in pinafore.

The sister and biographer of the late Bishop Bowen, of Sierra Leone, is careful to describe some sermons which he preached to his brother and sisters, when playing at church, with his pinafore hind part before for a surplice.

Father Taylor, the sailor-preacher of Boston—our specimens are of all sorts and sizes—used as a small boy to preach funeral sermons in quite a funereal spirit over dead chickens and kittens; he would gather the negro boys and girls about him, his biographers relate, and discourse in most pathetic and forcible language on the life and death of the departed.

Readers of "London Labor and the London Poor" may remember how the "Rev. Mr. Shorthand," as we learn from the biography of that glibly didactic street-seller of the penny sheet, hand-cards, from the earliest dawn of reason manifested a strong predilection for "the church," before he was seven years old had preached to an infant audience, read prayers over a dead animal, and performed certain mimic ceremonies ecclesiastical among his school-fellows; all in perfectly good faith, however imperfect the practice. — *Christian Weekly.*

## Sewing on Buttons.

It is bad enough to see a bachelor sew on a button, but he is the embodiment of grace alongside a married man. Necessity has compelled experience in the case of the former, but the latter has always depended upon some one else for this service, and, fortunately for the sake of society, it is rarely he is obliged to resort to the needle himself. Sometimes the patient wife scalds her right hand, or runs a sliver under the nail of the index finger of that hand, and it is then that the man clutches the needle around the neck, and, forgetting to tie a knot in the thread, commences to put on a button. It is always in the morning, and from five to twenty minutes after he is expected to be down street. He lays the button exactly on the site of its predecessor, and pushes the needle through one eye, and draws the thread after, leaving about three inches of it sticking up for leeway. He says to himself: "Well, if women don't have the easiest time I ever see." Then he comes back the other way, and gets the needle through the cloth well enough, and lays himself out to find the eye, but, in spite of a good deal of jabbing, the needle point persists in buckling against the solid parts of that button, and finally, when he loses patience, his finger catches the thread, and that three inches he had left to hold the button slips through the eye in a twinkling, and the button rolls leisurely across the floor. He picks it up without a single remark, out of respect for his children, and makes another attempt to fasten it. This time, when coming back with the needle, he keeps both the thread and button from slipping by covering them with his thumb, and it is out of regard for that part of him that he feels around for the eye in a very careful and judicious manner, but eventually losing his philosophy, as the search becomes more and more hopeless, he falls to jabbing about in a loose and savage manner, and just then the needle finds the opening, and comes up through the button and part way through his thumb with a celerity that no human ingenuity can guard against. Then he lays down the things, with a few familiar quotations, and presses the injured hand between his knees, and then holds it under his arms, and finally jams it into his mouth, and all the while he prances about the floor, and calls upon heaven and earth to witness that there has never been anything like it since the world was created, and howls and whistles and moans and sobs. After awhile he calms down, and puts on his pants, and fastens them together with a stick, and goes to his business a changed man.—*Danbury News.*

TABLE SALT is a composition of two poisons, either of which alone is fatal.

## Mental Projection.

A number of mysterious manifestations are traceable to the simple fact of recurrence of impressions altogether independently of the will. There are others which are purely volitional, and these constitute a distinct class of hallucinatory phenomena. They are illusions produced by what I should call the faculty of projection of objects that have been received from without by the brain and fixed in it. We exercise this faculty, naturally, when at will we repicture to ourselves, or project what we have seen, heard, felt or otherwise received by the senses. We recall a landscape we have surveyed, a tune we have heard, and the like; and if the impression be correctly fixed in us, and we will it to return, it comes back correctly. In the act we project from us that which we recall, and look at it, or listen to it, as if it were again external to us. This faculty, exalted to an unnatural degree, is a fruitful source of illusion. Wigan supplies a striking illustration of the kind in the case of an eminent portrait painter who followed Sir Joshua Reynolds. The painter in question once produced three hundred portraits from his own hand in one year. When asked on what this peculiar power of rapid work depended, he answered that when a sitter came to him he looked at him attentively for half an hour, sketching from time to time on the canvas; then he put away the canvas and took another sitter. When he wished to resume the first portrait, he said: "I took the man and put him in the chair, where I saw him as distinctly as if he had been before me in his own proper person. When I looked at the chair I saw the man." After awhile the painter began to fail to discover the difference between the real and the imaginary sitters, so that he became actually insane and remained in an asylum for thirty years. Then his mind was restored to him, and he resumed the use of the pencil; but the old evil threatened to return, and he once more forsook his art, soon afterward to die.

Talma, the actor, had a faculty of mental projection equally singular with that possessed by the artist whose history Wigan has related. Talma could project before himself the form of a human skeleton with such perfection of detail that to him the form was a reality, and when he stood before the footlights he had in his presence, in the theater, an audience of skeletons.—*Popular Science Review.*

QUEEN OF THE LAUNDRESSES.—A letter from Paris states that one of the signs of the decay of old customs is the lack of interest shown this year in the election of the Parisian *Reine des Blanchisseuses.* The traditional procession was shorn of all its former glories, and the whole affair was of a very prosaic character. The Queen of the Laundresses is to a great extent the guardian of the young laundresses of Paris, and there is this peculiarity in the election, that the candidate selected is chosen for her virtues as well as her beauty. The present queen is reported to have added to the usual motto of the republic the words "Proprete et Charite," to follow after "Liberte, Fraternite, Egalite." Some of the former queens have terminated their career in a strange manner. Marie Compain, who was elected in 1843, poisoned herself, after a short life of great misery, at the age of twenty, while Blanche Chaulong, a very handsome girl, elected in 1845, who came from Menilmontant, disappeared on the very evening of the regal procession, accompanied by the representative of the god Mercury, who had attended her the whole day, on the triumphal chariot, and she was never heard of again. In 1846 and 1847 the *Reines des Blanchisseuses* were two sisters from the Passage St. Pierre, who died early, one of them having been a dancer at the Theatre des Delassements Comiques. In 1848 no queen was elected, even the very name of royalty being obnoxious; but there was a so-called "Goddess of Liberty," a woman of great beauty, who afterward presided at the *comptoir* of a well-known *cafe* in the Rue de Rivoli. The ancient ceremonies of the procession have been neglected this year, and, although a queen was elected, no ball or banquet took place, as the police refused to allow the traditional *fetes.*

ON THE subject of the "Equality of the Sexes," Wuttke says: "As the final destination of all moral beings is the same, hence a difference of the *moral* worth of the sexes is not conceivable.—Galatians iii, 28; First Peter iii, 7. The inferior position of the female sex in all non-Christian nations is a sign of moral uncultureness, which even the Greeks did not entirely put off. The account of the creation of woman indicates her true dignity; taken from man's heart, she belongs to man's heart, and is not a slave at his feet; she is a part of him—is not merely flesh of his flesh, but also soul of his soul. The antithesis of sex, which is not of a merely bodily character, conditions indeed also very different moral duties; but these duties are absolutely equal in moral worth. The precedency of the woman in the interior of the family is in no respect less than that of the man in the civic sphere; and though, in virtue of this difference, the woman is in many respects—especially in those of the external, public life: that is, of the outward directed activity—properly subject to the man as the natural leader in this sphere (Ephesians v, 22, 23,) yet, as an offset to this, the man is in his turn properly dependent on the woman in the sphere of female activity; it is not to the credit of the man to dominate in the kitchen and nursery. Each rules, by the constitution of nature, in his own sphere; and it is perfectly in order for the woman, in her sphere, to exercise a determining influence on the man. The historical tyrant relation of the man over the woman is *not* the original and true one, and is inconsistent with true confiding love and with the dignity of womanhood, and is expressly explained in the Scriptures as a punishment for sin.—Genesis iii, 16.

## Scientific.

THE disappearance of the fallen leaves is explained by Dr. Eugene Robert by the hypothesis that earthworms drag them into their subterranean habitations by means of the curved appendages by which their anterior rings are armed.

IN THE *Photographic News* Lieutenant Abney directs attention to the remarkable fact that in the carbon printing process, the influence of the solar rays being once established, the action is continued in the dark. After a few moments' exposure the transfer is inked, and in a few hours a perfect result is yielded. Similar phenomena were recorded in 1854 in Hunt's *Researches on Light.* Here is a wide field of inquiry as yet almost untouched.

M. CORUN has recently repeated on a large scale the experiment of Fizeau (first devised in 1849) for determining the velocity of light. He gets as a result 298,500 kilometers, or 185,470 miles per second, with a probable error, as he claims, of less than 1,300. This result agrees very closely with that which Foucault in 1851 obtained by an experiment quite different, viz., 298,200 kilometers, or 185,280 miles. It corresponds to a solar parallax of 8.86 sec., or a distance of 92,260,000 miles. The experiment as first performed by Fizeau indicated a considerably greater velocity of light; but it was not entirely satisfactory in its details.

CUNDURANGO.—After a protracted trial of cundurango in the cancer wards of the Middlesex Hospital, in London, the medical authorities of that institution have arrived at the conclusion that the drug has no effect on cancer. The *British Medical Journal* says that at a recent meeting of the Clinical Society of London, papers were read by the two gentlemen who had been conducting this investigation, in which it was distinctly stated that not one single indication of improvement had been observed in any of the cases treated by the alleged remedy. In fact the disease either ran its usual course, or the patient showed symptoms of derangement of system which might fairly be attributed to the drug. At the same meeting the fact was mentioned that a large number of persons in England, misled by the reports that had come from America, were paying exorbitant prices for the nostrum, and the feeling was strongly expressed that it was desirable that the public should be made aware of its utter worthlessness.

LIGHT AND HEAT.—The two sciences—those that treat of heat and light—which have stood distinct for ages, are now identified. In one sense they must always be distinct: their manifestation must always reach the human consciousness through different channels; but in themselves they are *one.* Our nerves are like the strings of a musical instrument, capable of responding by sympathy to vibrations of certain rates, but mute in the presence of all others. The ether is in a state of perpetual tremor, from the thousands of wave systems which are forever crossing and recrossing it. The optic nerve is so constituted that it responds to some of these vibrations, and the nerves of feeling to others. We might compare the two senses of sight and feeling to the treble and bass of this instrument. The sun sends out a multitude of vibrations of different periods. Our nerves of vision respond to the more rapid of these, and our nerves of feeling to the more sluggish. The former are translated in the seat of consciousness into the sensation of light, the latter into the sensation of heat.—*Home and School.*

THE ENGLISH COAL FAMINE.—The scarcity and high price of coal in the English market appears to be mainly a reaction from over-production and other industrial causes; but there is no doubt that the difficulty will be henceforward chronic. The result of the discussion has been to call public attention particularly to two questions: first, the probable duration of the coal supply in England, and secondly, the possibility of greater economy in the use of fuel for steam-generating and manufacturing purposes. Under both heads the recent address of Sir William Thompson offers many suggestive facts and hints. He makes an interesting statement of the conclusions reached by the late royal commission on the British coal-fields, of which he was a member. That body formed the opinion that under the best-known stems, four thousand feet is the depth to which coal can be worked without absolute stoppage by reason of the terrestrial heat. Adopting this depth as the probable practicable limit, they concluded that the stock of available coal in England represents the consumption of one thousand two hundred and seventy-three years at the present rate, assuming that rate to remain stationary. If, on the other hand, the present *increase* is taken as a basis, then the coal will be exhausted in one hundred and ten years. Sir William Thompson thinks the truth lies between these extremes, but points out the all-important fact that these calculations of supply do not include the element of cost in working, and that long before the British coal-seams are exhausted England will find it cheaper to import her coal. This will necessarily affect her commercial and manufacturing supremacy. In the same address there is an interesting reference to Mr. Warsop's method of increasing the efficiency of the steam engine by pumping heated air into the boiler. This is done by forcing air through a pipe, coiled in the flue, so as to absorb a portion of the waste heat. This pipe enters the boiler, and lies along the bottom. Being perforated with holes, it allows the hot air to bubble up at many points through the water. "The result appears to be," says Sir William, "that, with a given expenditure of fuel, the available power of the engine is considerably increased by the action of the air-pump, notwithstanding that the power for working it is derived from the engine itself." The theory of this gain, if there is any real gain, is not yet understood.

## Religious Intelligence.

OVER $13,000 were disbursed by the stewards to the claimants of the New York Conference at its late session in Hudson.

IT IS SAID the Archbishop of Canterbury has notified the Nonconformists of England that they may set their hearts at rest on one matter, and that is, there will be no disestablishment of the English Church.

THE London papers state that the clergy and Jesuits of Belgium are making great efforts to organize a pilgrimage into the heart of France, to pray for the restoration of the temporal power of the Pope. Each province of the realm is invited to dedicate a banner to Our Lady of the Sacred Heart.

A BOSTON correspondent of one of the daily papers, speaking of the recent anniversaries in that city, writes that a new spiritual life seems to have sprung up among the Universalists of that vicinity, who have been holding prayer and conference meetings, remarkable for depth of feeling and earnest practical application of gospel truths.

THE corner-stone of the Fifth Avenue Presbyterian church, New York city, of which Rev. John Hall, D. D., is pastor, was laid on Monday, June 9. The edifice is to be 200 feet long by 100 in width, and about 120 feet high in the clear to the peak of the ridged roof, with a steeple 286 feet high from the ground. The cost is to be $900,000.

THE Local Preachers' Association, of Philadelphia, propose raising $500 toward the monument to be erected over the remains of Philip Embury. They have already secured $300, and are ready to receive any additional contribution from ministers, traveling or local, or any of the members and friends of the church who may desire to be represented in this good work.

MISS CARPENTER, an English lady, went to India a few years since and endeavored to promote female education on a purely secular basis.—Though receiving liberal government grants from Lord Lawrence for these normal schools, her efforts have utterly failed. The government now recognizes the fact that the instruction of women must be based on religion.

THE late General Assembly (North) met all the expenses of its delegates. The funds were obtained on the following plan: Every presbytery pays into the Assembly's treasury a sum equal to six cents for every one of its communicants, and out of the common fund every claim is met. This year every dollar required from the presbyteries was paid into the treasury, and the aggregate was $27,693.50.

THE gospel is gaining victories throughout the whole extent of Oceanica. From the Pearl Islands in the east to the Friendship Islands in the west, every group of islands, great and small, has been made accessible to the divine truth. The Wesleyans are laboring successfully among the Fejees; the Presbyterians are at work on New Hebrides; the Episcopalians on Solomon's Archipelago.

A NEW Catholic university, giving full classical, theological, scientific and commercial courses, is to be established immediately near St. Joseph, Missouri. One hundred and fifty acres of land have been given for the site, and a delegation of brothers from the famous Notre Dame University, in Indiana, are in St. Joseph making preliminary arrangements. The institution will be opened in September.

THE Rev. Dr. Murry Mitchell, a Scotch missionary in Calcutta, says that "there is a decline in the manufacture of images for the Durga-Poojah, a great Hindoo festival, which is daily falling in the estimation of the natives." He also says there is "a general and deep persuasion in all Northern India that the glory of the divine Ganga, and the efficacy of its waters to purge from sin, are to pass away within a generation."

ON THE subject of free churches, the United Presbyterian Assembly, just adjourned in Philadelphia, recommended its congregations to abolish the system of renting pews "as inconsistent with freedom of worship, as a hinderance to benevolence, and as making merchandise of the house of God." It also urged churches to give their pastors a liberal support, naming $1,000 as the minimum for country pastors, and $2,000 for pastors in towns and cities.

THE census gives some interesting items about the Jews. In 1850 they counted only 18,371 members in the country, and in 1870 73,265. In 1850 they had but 36 synagogues, and in 1870 they had 152. Such progress as this shows the attraction this country has offered this people. In Philadelphia they have eight synagogues, and in New York 26. Metropolitan centers appear to be their favorite fields, and they will be found strong, relatively, in all the leading cities of the nation.

HEREAFTER, according to new rules adopted by the Presbyterian Assembly for its Education Society, no aid is to be given to candidates seeking to enter the ministry, unless they come recommended by the pastor and session of their church, and bring evidences of their worthiness, health, correct habits and probable usefulness. During their seminary course also the professors are required to give a yearly certificate of their present and prospective value, or they will be dropped from the list of beneficiaries.

CENTRAL AFRICA.—Access to the interior of Africa from the west coast is now to be realized. Rev. Albert Bushnell, of the Presbyterian mission at the Gaboon, says that a merchant of that place is to settle in the interior for trade, and has invited the missionaries to establish a station at his post. A son of one of the inland chiefs represents that his people are very anxious that the missionaries should come among them. The place of the proposed new mission is nearly opposite Lake Tanganyika, on the River Ogobai.

THE late Presbyterian General Assembly adopted a resolution in favor of holding a general council or conference, such council to consist of representatives of all Presbyterian churches holding to the Westminster Catechism. A committee of correspondence was appointed to secure, if possible, approving action from other Presbyterian bodies. Dr. McCosh, at whose suggestion the resolution was presented, is a member of the committee.

THE work of the London Missionary Society among the aborigines of Singrowlee, where Mr. Jones fell a martyr to duty, is now beginning to bear fruit. They call themselves Majhuars, and are of a kindred race with the better-known Santhals, Cales and Gonds. The central station of Dordhee is described as one of the prettiest villages in India. "The outward aspect of the neighborhood is in happy union with the blessed effect the gospel is producing in the hearts and lives of the inhabitants."

THE Rev. J. Rockwell Smith writes to the Southern Presbyterian *Missionary* from Pernambuco, Brazil: "One of our papers has recently had a series of articles advocating the separation of Church and State. The feeling against the Jesuits is intense. The papers are very free-spoken. Sometimes, not unfrequently, they contain articles with very liberal sentiments. * * * There is nothing more apparent, even to a casual observer, than that the Brazilians are waking up from a long sleep. There is not a little of the spirit of inquiry and independence of thought evinced by them."

AFTER sixteen years of missionary service in the Gilbert Islands (which lie 2,000 miles southwest from the Sandwich Islands,) Rev. Mr. Bingham and wife, of the American Board, have completed the translation of the whole of the New Testament into the language of those islands. Mr. Bingham lately gave an account of his labors at Honolulu, and had the King among his hearers. What his work has been may be judged from the fact that the Gilbert islanders, when Mr. Bingham went among them, were living in the very lowest state of heathenism, without a written language, reported very cruel and savage, and having no desire to trade except for tobacco.

IT IS reported by the *Baptist Missionary Magazine* (American) that in Kiew, on the Dnieper, Russia, eleven Baptist converts have been in prison for almost a year on account of their faith. The Baptists in Russia have requested that three of their members be chosen to act as missionaries in their own country, and have promised to pay to each of them $75 in gold a year for their support. A brother in Russia writes that he has promised an equal sum, and that an English gentleman has undertaken the support of a Russian missionary at his own expense. It is probable that some of the eleven prisoners will be appointed, on their release, to this missionary service.

WHAT Pere Hyacinthe has accomplished thus far in Geneva is the organization of a society of over 1,200 Liberal Catholics, whose avowed object is "to combat the Ultramontane doctrines," and while acknowledging, in a certain sense, the supremacy of the Pope, they hold themselves at liberty to appoint their own bishop. The pere has not yet accepted the formal charge of this parish, as he considers his mission a higher one, namely, the reformation of the papal church at large. His popularity is great, and the progress of his movement is watched with deep though quiet interest, as it must prove either a humiliating failure or the starting of a sure and successful reaction in the Church of Rome, at least as it exists in Switzerland.

ACCORDING to the twelfth annual report of the foreign missionary operations of the Southern Presbyterian Church, as given in the *Missionary*, the whole missionary force of that church now in the field consists of 18 ordained missionaries (of whom four are natives of the country where they live,) three male assistant missionaries, 14 female assistants, and 19 native assistants; making 45 laborers in all. The receipts for the year amount to $47,875, of which $29,196 are given by the churches, which is $4,000 or $5,000 less than their last year's contribution. Nearly $8,000 are contributed by Sunday schools; over $6,000 are a special contribution for the Caupinas Institute in Southern Brazil. The funds raised for the purchase of a press for the Chinese mission at Han Chau have been turned over to the current fund for the support of that mission, since the mission can get all its necessary printing done at Shanghai at a less expense than with a press of its own. The missions reported are: three missions among the Indian tribes of the Southwestern Indian Territory (the Cherokee,) where the number of communicants is 25; the Creek, where there is a small church and day school; and the Choctaw and Chickasaw mission, of which the Spencer and the Armstrong Academies and Boggy Depot form the centers (57 having been received into the church on profession of faith at Boggy Depot, the capital of the Choctaw Nation, during the year,) besides seven of the pupils of Spencer Academy; the Italian mission, represented by a lady teacher at Milan, who will labor hereafter in connection with the Waldensian mission; two missions in the United States of Colombia, South America; two in Brazil—one in Campinas, in Southern Brazil, where the native membership of the church numbers 26 persons, and one established during the year at Pernambuco, Northern Brazil, through the liberality of the churches of Mobile and New Orleans; and, finally, two missions in China—at Hau Chau and at Su Chau, the latter station having been opened during the year. Besides these, a mission is about to be established in Mexico, and the committee propose undertaking another in Japan. They therefore make an earnest appeal to the 835 Southern Presbyterian churches that have contributed nothing this year to the cause of foreign missions to join their efforts to those of the 634 churches upon whom the whole work has devolved.

# The Christian Advocate.

Organ of the Alabama, Mississippi and Louisiana Conferences of the M. E. Church South.

THURSDAY, JULY 31, 1873.

REV. LINUS PARKER, D. D., Editor.
ROBT. J. HARP, PUBLISHER.

OFFICE—112 CAMP ST., NEW ORLEANS.

Address, on all matters of business, Rev. R. J. HARP, 112 Camp street, New Orleans.

Address all communications designed for publication to Rev. LINUS PARKER, 112 Camp street, New Orleans.

AGENTS—All the members of the Patronizing Conferences.

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## Doctrinal Indifference.

The modern tendency to reduce the essential doctrines of religion to a few comprehensive articles is calculated to advance the cause of Christian unity, and to simplify and commend the truth to those who are seeking it. But this tendency is carried too far when all the cross-fences and boundary lines are pulled down and obliterated, and the position is assumed that it matters not what men believe. Nothing is more dangerous to the general religious and moral well-being of society than these easily announced and popular platitudes about a broad and liberal Christianity. The very foundations of the gospel are being undermined by concessions to the demand for a non-doctrinal bond of organization and fellowship. An upright life and a spiritual experience are mainly important, but these are not likely to be found apart from well-defined doctrinal belief.

That some few upright and devout people were found among the pagans did not disprove the world's need of the gospel, nor does it argue the inutility of sound doctrine that good people are sometimes met with who are under the dominion of religious error. The fact that there are good men among the Jews and the Mohammedans does not establish the conclusion that it is a safe and right thing to reject Christ and to brand the gospel as an imposition. Whether we can account for these exceptional instances of virtue or not, they are exceptional, and we must look to the wider effects of these systems, as compared with the results of Christianity. Epicurus was himself a man of great temperance and purity, and many of his disciples may have been the same, but it is evident that the general tendency of his philosophy was to sensuality and vice. Its practical character is summed up in the words of Paul: "Let us eat and drink, for to-morrow we die." The rich man, described in the parable, was such a character as Sadduceeism made him; and the typical Pharisee of our Lord's time was the legitimate and ordinary development of self-righteousness, or of salvation by legal and ceremonial observances.

Our modern liberal school would find it difficult to explain the emphasis which Paul puts upon the doctrine of justification by faith. What matters it whether men build upon this or that, so they keep the commandments, and, in a general way, profess to recognize Christ as the Son of God? That sharp encounter with the Galatians was on a mere doctrinal quibble, and yet the inspired apostle tells them: "Christ is become of no effect unto you, whosoever of you are justified by the law; ye are fallen from grace." Most harsh and, according to the liberal school, most uncharitable to insist upon such precise definitions, and to charge those who rejected them as graceless reprobates! It is not enough to profess to believe in Christ, but Paul is particular as to *what* we believe concerning him, and insists upon the propitiatory and sacrificial character of his death: "Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God; to declare, I say, at this time his righteousness, that he might be just, and the justifier of him which believeth in Jesus." The popular theology, yielding to the Socinian interpretation so much in vogue with Unitarians, wipes out all this, tells us that there is nothing to propitiate, and that there is no righteousness which must be declared by a substitutional sacrifice.

The Unitarianism of Swedenborg and his followers admits of no such view of the atonement, and hence, in common with all Unitarian views, strikes at the very root of Christianity. A mystical exposition which resolves the trinity into divine love, divine wisdom and divine operation, strips the doctrine of all significance, and takes out the very core of the gospel and throws it away. If there is no three-fold distinction of persons in the godhead, the Father, Son and Holy Ghost are misleading terms, and ought to have no place in the Scriptures. But these, it is contended, are points about which we may differ without impairing fellowship, and which should lead to no practical protest. The resurrection of the body in Paul's day had received a mystical interpretation, but the apostle does not wink at it as of no importance. False doctrine then, as now, was seducing and corrupting. He rebukes a prevalent doctrinal error concerning the resurrection in these terms: "Be not deceived: evil communications corrupt good manners. Awake to righteousness and sin not; for some have not the knowledge of God; I speak this to your shame."

The pastoral epistles abound in such exhortations and admonitions as this: "Take heed unto thyself and unto the doctrine." Among other things which a Bishop must do is this: "Holding fast the faithful word as he hath been taught, that he may be able by sound doctrine both to exhort and to convince the gainsayers." We have also the following significant instructions and warnings, which seem to have been framed especially for these days of doctrinal laxness and latitudinarian notions: "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth. But shun profane and vain babblings; for they will increase unto more ungodliness. And their word will eat as doth a canker; of whom is Hymeneus and Philetus; who concerning the truth have erred, saying that the resurrection is past already; and overthrow the faith of some." Paul is most careful to set forth the importance of holding fast "the form of sound words," and the necessity of preaching "the word," well knowing the danger of substituting mystical speculations and a licentious liberalism for the truth.

Here is another passage which has a most startling fulfillment in the present day: "For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables." Sound doctrine is the bulwark of public morals, and the very life of a genuine, spiritual experience. The growth of modern skepticism and the alarming prevalence of crime are closely related to the doctrinal indifference which prevails in much of the religious teaching and profession of the times. And yet Christian charity is invoked in defense of the tolerance of errors which are at war with the vital truths of the gospel, and are destructive to experimental and practical godliness. Alas for us! that satan should clothe himself as an angel of light, and that so many should be corrupted and seduced by his wiles!

## The Restless Sea.

Never perfectly calm, and always, in some part of its vast surface, is the ocean swept by storms and tossed into wild commotion by the irresistible cyclone. The wild waves are on the top, but deep down, where comparative calms prevail, there are currents and eddys, and mighty streams whose tread shakes the vast globe, and plows unfathomable furrows in the dark depths where no sunlight penetrates. "The wicked are like the troubled sea when it cannot rest, whose waters cast up mire and dirt." As the ocean never rests, so is it with the wicked. Strong, fearful, true, is the declaration, and affirmed by the mouth of Jehovah: "There is no peace, saith my God, to the wicked."

With the righteous it is not so, for the testimony concerning the good is most cheering: "Peace, peace to him that is afar off, and to him that is near, saith the Lord; and I will heal him." And yet the unrest of the sea is illustrative of the believer's experience and privilege. "O that thou hadst hearkened to my commandments! then had thy peace been as a river, and thy righteousness as the waves of the sea." The waves thus speak of the joyous, abundant, triumphant grace of God in the faithful soul. Also the afflictions and sorrows of the good are fitly illustrated by the billows. David often likens his sorrows to the proud waves: "Deep calleth unto deep at the noise of thy waterspouts; all thy waves and thy billows are gone over me." The temptations and buffetings of Christians, and the perils through which they pass, are forcibly pictured in these allusions to tempests and disturbances which are ever occurring in the sailor's history.

But this uneasy, world-wide expanse of waters is also celebrated as the manifestation of the mercy and power of God. He made the sea and governs it; for is it not written of the imperious and encroaching tide: "Hitherto shalt thou come, but no further; and here shall thy proud waves be stayed?" The Spirit of the Lord always moves upon the face of waters, his hand bridles and curbs its rage, and his voice is heard in its roar. The power, the providence, the grandeur and glory of the Creator are all wonderfully exhibited in this part of "the things which are made." And God's deliverances are associated with the sea. The passage of the Red sea was worthy of the muse and timbrel of Miriam, and of the inspired song of Moses and David. God's way is represented to be in the sea, and the salvation of the righteous is a rescue from the flood of great waters.

But, again, the sea is a symbol of people; and how like the restless sea is the world with its ever-turbulent inhabitants! Look at the nations! Glance around the earth and put your finger upon one altogether quiet spot! Russia, Turkey, Italy, France, Spain, China, South America and the rest, and where is there a state of repose? Where there is no actual war, as in England and the United States, society is in a perpetual ferment. Religious, political and social questions shake the very foundations, and threaten to break forth with volcanic violence some day. Nothing continueth in one stay. All is agitation, commotion, unrest and change. Whither is it all tending, and to what point or end is the world driving? What of the Spain and France of the future, and of the Carlists, republicans, monarchists, Catholics and Protestants? And here at home, with all this talk about Cæsarism, centralization, money-power and our terrible local oppressions and abuses, perplexed, we may pause and try to prophesy. And, besides, there are the agitations and the controversies of science, the rapid expansion of discoveries in mechanics, and the very world rocks under the birth-throes of new and almost miraculous inventions, and enlargements in the domain of knowledge. There is, likewise, the struggle for a living in society, growing more and more desperate as the world becomes older, so that "the survival of the fittest" is about all that social economy promises to the toiling multitudes.

But while all is like the restless sea—the world, the drift of society, the condition of the nations, the movement of mind, the temper and constitution of humanity—there is peace and rest in the believing heart, and rest forever when life's fever is over. Christ is on this great deep, seemingly asleep in the hinder part of the ship, but at his rebuke the winds and waves shall be still. And beyond the regions of storm and agitation there is a realm of tranquility most profound. The time will be when the sea shall give up its dead, and make a final surrender of all who have gone down into its hungry and sullen depths; and then we have the vision of a sea of glass, like unto crystal, before the throne; and later in the apocalyptic unfolding we have a sea of glass mingled with fire; and those that had gotten the victory "stand on the sea of glass, having the harps of God." But for our comfort, and as if forever to save from any fear, it is when the new heaven and the new earth have come, and the old are passed away, that we have this very last mention of the type and symbol of disquiet: "And there was no more sea." Here on the frontiers of heaven the restless floods are bound, and the voice of Omnipotence thunders: "Here shall thy proud waves be stayed."

## Death of Rev. Joseph D. Adams.

Rev. Joseph D. Adams, pastor of the Morgan Street Methodist Episcopal Church South of New Orleans, died at Biloxi on the morning of July 26. Bro. Adams had been in failing health for several months, and unable to perform his pastoral and pulpit work for nearly two months past, although able to be about, and occasionally to participate in public worship. About ten days before his death he went to Biloxi, accompanied by his family, to try the effects of a change and the gulf air. It seems that he grew rapidly worse after leaving the city, and his death was unexpected even to those who were acquainted with his failing and feeble condition. The cause of his death was probably disease of the heart.

But a week previous to his death we received from him his quarterly report, prepared for the Quarterly Conference of his charge. The same envelop contained also a communication to the stewards, in which, among other things, he mentioned that, feeling that he might die at any moment, he had carefully examined himself and believed that his acceptance with God was entirely clear; and that for himself he was perfectly resigned to live or die, but that he was anxious about his wife and children. Bro. Adams was admitted on trial in the Georgia Conference, December, 1846, and appointed to Dalonega, Marietta district. He was ordained deacon in January, 1849, and elder, January, 1851. He located at the Conference held at Lagrange, Georgia, December, 1855. He became a member of the Louisiana Conference by readmission at the session held at Mansfield, Louisiana, February, 1858, and was appointed to Waterproof, Tensas parish. From the presiding eldership of the Opelousas district he was, in January, 1872, appointed to the Moreau Street church of New Orleans, and in the second year of this pastorate he has been called to his reward on high.

Of the time and place of his birth and of his early history we have no information at hand. It will be seen, however, that his ministry extended through a period of twenty-seven years, fifteen of which were spent in the Louisiana Conference. From our personal knowledge and estimate we can say that he was one of the purest and best of men—a man of true refinement and spirituality of soul, an Israelite in whom there was no guile, a man who habitually walked with God, and lived and enjoyed the religion which he preached. He was an excellent preacher; his sermons were richly instructive, abounding in solid thought and apt illustrations, and always attended with much unction. In exhortation and prayer he had few equals. In the pastoral work he was diligent, and most careful and solicitous in looking after the afflicted. For more than average qualifications, general effectiveness and availability in the itinerant work, he belonged to that type of Methodist preachers of which no Conference ever has enough. He deservedly held a high place in the love and esteem of his brethren, and his death creates a void in their ranks which may not soon be filled, and entails a loss upon the Conference that it will be difficult to repair. We have been informed that his last hours were eminently peaceful. He was buried at Biloxi, Bishop Keener officiating.

## My Righteous Servant.

In a former paper we had occasion to speak of the prominent characteristics of the service of Jesus as the Father's servant, confining the view to that point alone. There is an interesting thought in connection with this character of a servant that may be briefly referred to before coming to the more specific object of the present article—that is, to notice the particular purpose and blessed fruits of his servant's life.

Jesus is presented to us not only as God's servant, but as God's *righteous* servant. "By his knowledge shall my righteous servant justify many." —Isaiah. Other kindred texts might be produced. This is not the idea of transmitted or acquired righteousness, but of inherent, original righteousness. "This is my beloved Son, in whom I am well pleased." He became God's servant when he assumed human nature and appeared in human flesh. And though thus human, intensely, fully human, he was righteous, perfectly righteous, in all his thoughts, words and ways. He was never justly chargeable with sin. This is the universal testimony borne by friend and foe. The hardened, gross infidel and scholarly scientist involuntarily do homage to the majesty of his spotless purity. If blot or blur could have been found it would have been hunted out. If in the smallest possible degree moral taint had existed, some keen-scented human-flesh fly would surely have made the discovery. The bigoted Pharisee, the unspiritual Sadducee, the keen-eyed scribe—the enemies of Jesus from his own to the present day—have brought all their powers of watchfulness, analysis, spleen and hatred to bear upon him. They have returned from the contest, forced to bear the testimony: "Never man spake so truthfully, never man acted so purely, never man lived so holily as this man." The world to-day bows in homage to the majesty of his truth, as well as to the glorious beauty of his personal purity. Paul says: "For he (the Father) hath made him (Jesus) to be sin for us who knew no sin, that he might be made the righteousness of God in him." John says: "And every man who hath this hope in him purifieth himself, even as he (Christ) is pure." Judas, the betrayer, said in the presence of his foes that he betrayed the innocent blood, and sealed his confession and sin with his own life. Pilate washed his hands in the presence of the multitude in testimony of his acquittal of "the blood of this just person." The centurion, whose soldiers were the agents in his crucifixion, when he saw what was done, "glorified God, saying, Certainly this was a just (pure) man."

Well might the Father say: "My righteous servant." Easily may we look through his transparent life, and see his heart as pure and white as the falling snow-flake! Well may the Christian, the earnest, faithful copyer of his example, draw inspiration from his spotless life, and simple, child-like devotion to his Father's will!

As God's servant he came to us. His was a voluntary, complete, cheerful, faithful, constant and unwearied service. Not only as God's servant, but as God's *righteous* servant, is he revealed unto us; and as such he accomplished two gracious and glorious results. As a "righteous" servant he became an acceptable Mediator between God and man. "For such an high priest became us who is holy, harmless, undefiled and separate from sinners." This was the burden of his work. An acceptable sacrifice for sin, he wrought out the redemption of the soul. He "finished" the grand work, and now mediates between the Father and fallen, sinful and sinning man. "Thou shalt call his name *Jesus*, for he shall save his people from their sins." "Behold the Lamb of God, that taketh away the sin of the world."

But, incidentally as it were, as a faithful, obedient son, servant and elder brother, he accomplished another blessed result—that is, gave to the world *a perfect example*. To the spiritual, close follower of God this bright and beautiful life is a perennial inspiration to faith, zeal and labor. As he walked, so ought we to walk. "Be ye therefore followers of God as dear children, and walk in love," etc. As our elder brother he lessens the distance between us (the younger children) and the Father—brings us nearer the family circle. He has gone before, and we follow after. In his life of temptation, prayer, obedience, submission, meekness, forbearance, forgiveness, heavenly benevolence, and intense sympathy with humanity, we have an open picture looking down upon us, inspiring hope, invigorating the heart, and urging us on, by its sweet colorings and eloquent appeals, to the fullness of effort, of sacrifice and endurance. He renders all the relative duties of life of easier accomplishment—throws light upon and a halo around all the obligations we are under to God, to parents, to ourselves and to our fellow-men.

Apart, however, from its immediate effect on the Christian's experience, there is a wonderful power in this pure example exercised upon the world at large. It is silent but potential; not always, seldom ever, acknowledged, but exercises an influence almost impossible to estimate. "He, being dead, yet speaketh," is eminently true of the blessed Jesus. His spotless life, his pure devotion, his intense sufferings, his final sacrifice upon the tree, is a gracious, beneficent hand, ever stretched out to struggling, torn and incarnated humanity, full of living benedictions. The influence of his example, the power of his unblemished name is the *one* rich boon given to a needy, ruined world. Next to the sacrifice of himself for sin, Heaven could not have more fully blessed the earth than with the breathing picture of his holy, unreproachable earthly existence. The pure life of parents, of a Wesley, of a Washington, of a Fletcher, of thousands and thousands that might be named, is a precious legacy to the world. *That* human life—the very purest and best—is but a faint, imperfect copy of the dear Savior. Blessed Jesus, we thank thee that thou didst learn obedience by the things suffered in this life. ***

## About Whisky.

Under this heading the *Christian Intelligencer* makes the following statements and calculations:

An item in one of our exchanges states that Louisville, Kentucky, has five whisky distilleries, and that during the past six months they have produced nine hundred and fifty-six thousand eight hundred and eighteen gallons of whisky. It does not state how many bright hopes these five distilleries have blasted, how many brilliant young men they have ruined, how many heartaches they have caused, how much crime and misery they have produced, how many drunkards' graves they have filled. The men who manufacture or sell whisky have no fondness for statistics of that kind. And, in truth, it would be an appalling and a difficult investigation to trace out all the thousand evils which these few distilleries in a single one of our cities have rained upon our country and people.

There are some results suggested by this brief item, not of a moral or religious character, which are more easily computed. For instance, how much time has been wasted in the mere act of drinking the product of these five distilleries, and what has been the cost in dollars and cents of the time thus lost? It is fair to presume that all these gallons—nearly a million—have been consumed as a beverage. The average "drink" of a drum-drinker is one gill, and in the six months' production above mentioned there are thirty millions six hundred and eighteen thousand one hundred and seventy-six gills or separate "drinks." Now, on the presumption that each man spends fifteen minutes only in going to and from the place where this beverage is sold and in drinking it when there, the total amount of time consumed in drinking these millions of gills would be seven hundred and sixty-five thousand four hundred and fifty-four days, of ten hours each, which have been worse than thrown away, at a loss to the tipplers, counting their time to be worth no more than $2.50 a day, of $1,913,635, for which, at ten cents a drink, they paid $3,061,817, or an aggregate of $4,975,452, which prodigious amount is just so much abstracted from the productive wealth of the country, and from the means of that portion of our people who drank this six months' product of five whisky manufactories of a single one of our cities. If we multiply these figures by two, we have the wasted time and the cost of it for a year, namely, over one million and a half of days wasted, at a cost of $3,827,270, or a total cost in time and money of nearly $10,000,000. And if to this product of the distilleries of a single one of our cities be added the lost time and money caused by the product of the myriads of distilleries in our country at large, and the cost of time and money occasioned by the offenses committed under the influence of whisky and expiated in jails and prisons; and finally, if we add to all this the sum of all the shame and misery and anguish and broken lives and impaired bodies and early and shameful graves, it makes a total so terrific that we cannot understand how the manufacturer or vender of liquor can contemplate it without horror or without abandoning his infamous occupation, conscience-stricken and in a panic of remorse.

## Everybody's Room.

Not long ago we stopped for an hour at the parsonage of a worthy brother, who was kind enough to insist on displaying to us its various attractions. He had a right to be proud of them, for the design of the parsonage, and the labor of begging the money to build it for his congregation, and the work of superintending it, had all fallen on the pastor's shoulders, as is mostly the case. After taking us through the commodious and well-lighted and well-ventilated apartments he said: "The choicest room of all is yet to be seen." He then opened the door of a neat and pleasant little room just over the hall, which, on looking in, we noticed, contained but three things—a chair, a table and a Bible. "This," said he, "is our room for prayer. Any one, at any time, can retire here for private devotions. It is always here, consecrated to that object, and used for no other—always inviting those who need it to prayer and communion with God. And," said he, "our experience is that it is the most popular and most used room in the whole house." Why not? Such a room would soon become a Bethel to old and young. Hallowed by the most precious associations, the very atmosphere would suggest tranquility and help. It would soon become the dearest spot in the whole house, a reminder of duty, and a help in doing it.

We recommend, whenever any one builds a house hereafter, that a room be provided "for everybody." And it would be a good thing if those whose house is already built should set apart, from common use, some consecrated spot for "*everybody*."—*Southwestern Presbyterian.*

BISHOP PAINE, says the *Western Methodist*, attended the Clarksville District Conference, at Bethel church, Montgomery county, Tennessee, July 11—preached Saturday and Sunday, also Sunday night in Clarksville. Full reports of the District Conference appear in the Clarksville *Chronicle*. The Bishop, in his inquiries as to the state of the work throughout the district, asked one of the preachers: "What sort of preaching do you do? Do you preach the doctrines of our church, and do you find out the wants of your people and indoctrinate them, or do you preach this 'hifalutin' preaching?" The preacher very innocently replied that he was an uneducated man, and therefore he could not do such preaching. Thereupon the Bishop informed him that it was *uneducated* men who did the "hifalutin" preaching. A fact to be borne in mind—no educated man, in the true sense of the phrase, is ever guilty of this abomination.

THE Lakeshore camp meeting near Biloxi, opens on Friday, August 1. It is not a picnic nor a pleasure resort, but a place and occasion for religious worship and edification. We do not like the idea of making an excursion to the camp ground by rail on *the Sabbath*. If you cannot spend the week, by all means go on Saturday and return on Monday. We believe things are in a pretty fair way of readiness, and that the arrangements generally are better than last year. Many more tents have been engaged this year, and all who have had the forethought to arrange for lodging will doubtless be satisfied with their accommodations. Come not only with your beds and hampers of food, but come praying, and intent on the meat which perisheth not.

MR. ALF. H. PIERSON, agent for Marvin College, Waxahachie, Texas, is soliciting subscriptions to liquidate a debt on the buildings of that institution. The object is a worthy one, and we commend Mr. Pierson to the liberality of our friends.

I HAVE often said that all the misfortunes of men spring from their not knowing how to live quietly at home in their own rooms.—*Pascal.*

## Methodism—Old and New.

MR. EDITOR: It is not only interesting but profitable to look back upon the past and review the providences of God; and it is wonderful to observe and trace the influences of education and customs which govern families, as well as nations, giving distinct characteristics to every country and climate. Prejudices of education and custom, how difficult to overcome—so deeply rooted in our natures that it seems almost impossible to eradicate them. Shakespeare saw this with his penetrative eye of genius, and cries out in most impressive language:

"The tyrant custom, most brave semators,
Hath made the flinty and steel couch of war
My thrice-driven bed of down!"

Few analyze such thoughts or fathom their meaning, or make that allowance for human nature under varied circumstances. Lord Bacon, in his Orum Organum, broke the spell of the peripatetic philosophy which held the intellectual world in bondage many centuries, and which the most learned had no power to break, acting like a mythic charm to chasten and limit their imaginative powers. Look at the Puritan fathers. How often they are condemned for their peculiar prejudices; and yet, with all their errors, New England is indebted to them for some of the best principles of education and practical economy the world ever saw; but the epithet of "puritanical" is applied to them, without discrimination, as the most absurd of all people. But how much they suffered for the cause of religious freedom—what sufferings and hardships they endured, and death also! Fifty of their company fell victims the first year of immigration, and were buried in secret, lest the hostile savages should kill the remainder, so small in number; and they have not been able to this day to identify the spot to place a monument over their remains.

Poor human nature! how soon the dogmas of their faith led them to exclude all others. The prejudices of their education tinged the finest feelings of their successors, while bigotry and superstition were grafted upon the old tree. No other sect was tolerated. The Quakers suffered, and episcopalians were driven away.

What did not the pioneers of Methodism have to encounter in consequence? All kinds of persecutions. The Puritans, who had so long monopolized the educational and religious privileges of New England, felt their legal as well as religious rights invaded by the entrance of others, and all possible care and vigilance must be brought into requisition to keep them out; for the Methodist preachers, they said, were like wolves in sheep's clothing—"clouds without water;" "leading about silly women." Their own influence must be kept and their dignity sustained by every effort in their power.

"Take my house when you do take my prop
That doth sustain my house. You take my life
When you do take the means whereby I live."

And the enemy must be kept from their borders to preserve the limbs of the fold. This was followed out to the letter of the law. But, notwithstanding their prior claims, eventually a complete change took place in the ecclesiastical department. The union of Church and State was dissolved through the influence of the itinerant ministers in New England, and the power invested in the hands of the Puritan clergymen melted away like a snow-wreath before the meridian sun.

There were giants in those days—men of more than ordinary talents, chosen of God, from the Southern States, for the work of reformation they had to perform. The gospel banner was unfurled, and the star of Bethlehem shone with invisible power, waving its graceful folds over our land, fanned by the breezes of heaven. Light followed in its pathway. How rich in anecdote was this missionary field chained by the pilgrim fathers! The incident related the last year, while at the North, illustrates the character of the people perfectly, and is very amusing too. A gentleman, whose father entertained the first itinerant preachers in the popular village of Massachusetts, had tried to get a place for one to preach, but in vain. The churches and all other public buildings were closed against him, even the district school-house; but he was not to be defeated, and gave out his appointment on its steps. The schoolhouse on the border of the town was surrounded by trees and small underwood. A few came out boldly to hear him, but many more crept behind the bushes, ashamed to be seen; but, when he had finished his sermon of love and mercy, quite a congregation rose up from behind the trees, who had listened with deep attention to the strange preacher, the Rev. Jesse Lee. He was a man to mark—a household word of many a hearth and home of former days. The person he was gifted with manly dignity and a commanding aspect of superior mental power, with a portion of tact to meet emergencies with ready wit and humor on all occasions. He was followed by persecutions as he passed through New England, but left an impression wherever he went as a pioneer, and laid the foundations of the Methodist church in sapphire. My aged brother remembers him well, and related the following anecdote: On one occasion a learned clergyman and a newly lawyer devised a plan to confound him. Accordingly, after hearing a sermon and seeing him mount his horse, they took theirs and rode on each side, questioning him as they went; but he made them no reply. At length, weary with their efforts, one of them broke out in severe language, saying the man must be a fool or a knave. He turned round with his native dignity, with a ready flash of wit, and replied: "I see that I am riding between two both." They withdrew without any further investigation. On another occasion I have heard my brother relate that a learned minister sought to prove his ignorance in a public place by asking him a question in Greek, and he replied in the Indian tongue, which so confounded the man that he let him pass without further molestation. The first preachers were not ignorant men, nor were they fanatics. They were polished and intelligent, qualified to meet society of all ranks, and adapt themselves to its demands with a zeal according to that knowledge which wins the soul.

What a change has passed over New England since that period! Methodism is rife everywhere, embracing in its circle wealth, talent and education. With all its facilities to compass the globe, it is no longer a cross to unite with the denomination. The anathema has passed away.

A most thrilling incident was related to me by a mother in Israel many years ago. One of the first converts of Methodism—a distinguished family of high position and fashionable life—were greatly opposed to the Methodist meetings. Having three beautiful and accomplished daughters to attract the admiration of the world, they were forbidden to attend their meetings. One, however, had become interested and truly converted, which produced this fear. Her father was determined to break up the charm, and locked her up in a room, to be fed on bread and water. In the meantime the other two sisters started upon a visit to New York city. It was at a period when steamboats were not thought of, and on their passage the packet upon which they sailed was wrecked, and many passengers lost, among them these two sisters. They tied the beautiful tresses of their long hair together, and were seen to sink in the ocean's depth, locked in each other's arms. Oh, what tidings of sorrow were borne back to that once fascinating home, now hung with the drapery of gloom! The father's heart was wrung with anguish, and he cried out in bitterness of soul: "Oh, that I could have the hope for the loved and lost that I should have felt for my persecuted daughter, whom I imprisoned for her faith in Jesus!" Alas! too late! too late!

S. B. T.

## To the Ministers and Members of the M. E. Church South.

REV. AND DEAR BRETHREN: The time of the meeting of your respective Annual Conferences draws near. To these convocations the Board of Missions look with much interest and great concern. Upon the returns you make of missionary collections very much depends. Thousands are dependent upon your liberality for the bread of life. If you devise liberal things they will be fed; if you withhold your contributions they will perish. The board, in consultation with the College of Bishops, have proposed liberal things for you. Relying on your love of the cause of Christ, they have taken a long step forward, and now they confidently look to you to redeem their pledge on your behalf. Knowing you and your resources, they have promised more largely than ever before; and now they expect you to verify their confidence in your liberality. Have you made your collection? Have you doubled your last year's contribution, or have you given five times the amount you did last year? Come, brethren, do not delay. I see the Bishops are making noble efforts. Many presiding elders are working with energy; the preachers are in the spirit, and the membership, in many localities, are alive to the subject. The advanced movement of the board meets favor in every direction. Let there be no faltering, no holding back; every one at his post, and each laboring with a good will, and the work will be done. We have tried you in days of darkness and depression, and nobly did you maintain the honor of the church and the cause of Jesus. We trust you still. You will rally at the voice of your Captain. The Savior calls for men and means to send the tidings of salvation to lost sinners. The church will furnish both.

J. B. McFERRIN, Sec.
MISSION ROOMS, July 25, 1873.

## Periodicals.

SCRIBNER'S MONTHLY for August has a fine table of contents, and the illustrated articles abound in beautiful sketches. The article on modern skepticism will excite attention. It is to be followed by others on the same subject. The August Galaxy has: A Visit to Vienna; Life on the Plains; Casual Cogitations; The Parkman Murder; The Revolution of 1848 in Berlin, and other articles. Good Words and the Sunday Magazine for July are both excellent. These two publications stand at the head of the English religious magazines; J. B. Lippincott & Co., publishers. Lippincott's Magazine for August has a number of fresh and entertaining articles, and is handsomely illustrated, as usual. The New Hyperion is very good hot-weather reading.

THE SOUTHWESTERN ADVOCATE is the title of a semi-monthly, published in New Orleans, in the interests of the Methodist Episcopal Church. Rev. Isaac S. Lenvitt, publisher. Rev. J. C. Hartzell, New Orleans, and Rev. A. C. McDonald, Holly Springs, Mississippi, editors.

WE HAVE RECEIVED the catalogues of Trinity College, North Carolina, the Wesleyan Female College, Georgia, and the Kentucky Military Institute.

HEALTH OF THE CITY.—We have much reason for thankfulness that the health of New Orleans continues good. We are exempt from cholera, which has so afflicted many sections of the West, and the president of the Board of Health assures us that there is no yellow fever, even in a sporadic form.

CRYSTAL SPRINGS CAMP MEETING commences September 3. For particulars see notice on eighth page. This promises to be a very pleasant and profitable meeting. Let all go who can possibly do so.

THE first ingredient in conversation is truth, the next good sense, the third good humor and the fourth wit. *Sir W. Temple.*

## Agent's and Publisher's DEPARTMENT.

### Acknowledgments of Letters and Funds

RECEIVED BY MAIL,

**For the Week Ending July 26, 1873.**

A—O. M. Addison $10, American News Company, T. B. Applewhite, Edwin Alden.

B—L. Barnhart $2.45, M. J. Barnes, Boorum & Pease, Barnes & Wilkinson, J. M. Butler & Co., Milton Bradley & Co., John Bishop & Co. $2.25, J. M. Brown, H. D. Brown & Co., J. W. Bryan $24, Biglow & Main, P. B. Bridges $2.

C—Miss B. Cain, William F. Cnap 50 cents, E. H. Cushing, H. Canapn, H. M. Cook, C. M. Carpenter $5.

D—W. D. Dominick, S. W. Douglass, George J. Dicks & Son, Mrs. T. G. Dixon $2, Joel T. Daves.

E—A. T. Edwards, D. S. Edwards 50 cents, John F. Early, Ellis, Mayo & Temple $.0, L. Ercanbrack 35 cents.

F—R. A. Ford, William Flun, E. N. Freshman three letters, John L. Ferguson.

G—B. H. Griffen two letters, T. Garrison $1.50, Charles B. Galloway, T. Garnett $5, E. Guilliard.

H—Robert Harris $2, N. P. Hathaway, W. C. Raleigh, B. Haynes two letters $30, Holloman Bros. $4, Alexander Hood, F. A. Hutchinson & Co., P. Howard, W. W. Harding, J. D. Hicks, W. A. Hall $4.15, H. F. Hawkins, Mrs. William Hoover, T. H. Hall $2.25, W. H. Howard $2, R. H. Harris $1.80.

I—Ivison, Blakeman, Taylor & Co.

J—B. H. Johner $2, J. W. Jordan 50 cents.

K—J. G. Kelly, J. C. Keener.

L—Lee, Shepard & Dilllingham two letters.

M—E. R. Monnger $4, Charles Miller, L. P. Meador, D. Merchant two letters $101, J. M. McKee, J. H. McFerrin, T. H. McClendon, John Matthews $2.50 gold, Mrs. Mary Morgan, J. W. Medlock $10.

N—W. J. Norris $2, A. Norvell 90 cents.

O—James Ormond.

P—Lawson D. Powers 90 cents, Pott, Young & Co., S. M. Pettengill & Co., Charles H. Packard, M. S. Pierson & Bro., G. J. Penn.

R—A. H. Redford two letters, E. E. F. Ross, G. P. Rowell & Co.

S—Sanitarian, R. L. Smith $10, Scribner & Co., A. Stephens, J. L. Skipper two letters $1.80, G. S. Sandell $6, J. D. Shaw, A. H. Sutherland $1.70, E. L. Smith $1, P. H. Saffold $1.25, J. Schreiner $57.15.

T—J. H. Thompson, T. G. A. Tharp $2.

W—G. P. Wellons, Mrs. Lucy Wilkins, Robert Whately $10, B. P. White $1, J. C. Woodan, E. L. Woodward, H. S. Wilkley $2, Miss A. A. Witter, J. T. Woolf, R. S. Woodward $2, T. B. Wahlen, George Woods & Co., Joshua F. Wilson $1.75, James M. Wade $3, J. E. Ward, G. H. Wilson, T. F. Webb two letters $2.

Y—E. W. Yancey.

THE WEEKLY WATCHMAN, LITTLE ROCK, ARKANSAS.—Under contract with E. H. Hotchkiss, editor and proprietor, the subscribers of the *Watchman* will be furnished with the NEW ORLEANS CHRISTIAN ADVOCATE during the time of the suspension of said paper, being *thirty-six weeks* further, as agreed upon, or until notice thereafter.

MR. E. E. F. ROSS, our resident advertising agent, is now on a brief tour through the West and North, and we commend him to the attention of our patrons, and shall be thankful for courtesies extended to him. They are assured that Mr. Ross has no other business, but devotes his entire time to the paper, and is entitled to all the consideration of one of its business corps.

DANIEL PRATT'S IMPROVED COTTON GINS—an advertisement of which can be seen in another column—have been in general use throughout the Southern country for the past forty-two years, and have earned for the inventor and manufacturer a reputation which has enabled him to compete triumphantly with the many novelties of cotton gin machinery introduced into the Southern markets during the past few years, and are constantly proving their superiority by the perfect satisfaction they constitute to planters in the fields and the hundreds of new patrons secured yearly. The death of Mr. Pratt made [illegible] in the operations of the company, but [illegible] were withdrawn from active participation in the business. Address Messrs. Joseph B. Wolfe & Co., 59 Carondelet street, New Orleans.

THE Practical Pocket Commentary and Bible Dictionary, by the Revs. Jamieson, Fausset & Brown, is sold only by subscription. Agents wanting territory will address Blackaller & Turner, room 9, Lakeside building, Chicago, Illinois.

SEITZ.—We call attention to the advertisement, in this issue, of Richard Frotscher, seed merchant, No. 12 Dumaine street.

FIFTH AVENUE HOTEL, Darling, Griswold & Co., No. 198 Fifth avenue, New York.

NAVRA & OFFNER'S China and crockery emporium, 174 Canal street.

WE SEE that Procter & Gamble's EXTRA OLIVE SOAP is becoming very popular in our city. Its quality, we know, is superior, and being delicately perfumed, we are not surprised that consumers prefer it, and that it has a large sale.

COLGATE & Co.'s new perfume for the handkerchief, "CASHMERE BOUQUET," will be appreciated by all who have enjoyed the delicate and peculiar fragrance of their toilet soap of the same name, which is so universally popular. je21y

## *BUSINESS NOTICES.*

PROFESSIONAL and amateur musicians should examine the Combination Solo Stops, found only in GEORGE WOODS & CO.'S ORGANS.

THE ÆOLINE.—A most delicate, soft or breathing stop.

THE VOX HUMANA.—A baritone solo, not a fan or tremolo.

THE PIANO.—A beautifully-toned piano, which will never require tuning. See advertisement in another column. je12 3m

THOMAS ROUGHTON, of Cincinnati, says: "R. C. *Hamilton & Co.*—I had the ague for two long years, and had tried several remedies of acknowledged or pretended merit without any good result. I finally tried your preparation—Kross Fever Toule. One bottle completely broke up the malady, and I am now perfectly well. I can testify that your medicine does all you claim for it; and it is only due to you that this acknowledgment should be made, especially as so many worthless chill medicines are now offered." This medicine you will find at Frederickson & Harte's and E. J. Hart & Co.'s, New Orleans. jy31 2m

THE EQUITABLE LIFE ASSURANCE SOCIETY, New York.

Assets ..... $21,000,000
Income ..... 11,000,000

Branch office—33 CAMP STREET.

A. P. CLEVELAND,
General Agent.
fe14 1y

PIERSON & HEWS, fine Clothing, Shirts and Furnishing Goods, 13 and 15 Camp street, opposite City Hotel, New Orleans, Louisiana. We invite visitors from the interior to examine our stock and prices. We claim to sell first-class goods as low as can be afforded and live. We sell the celebrated Shoulder-Seam Shirts, warranted to fit, wear and give satisfaction. Liberal deduction made to Clergymen, and their trade solicited. fe27 1y

BEST AND OLDEST FAMILY MEDICINE—SANFORD'S LIVER INVIGORATOR, a purely Vegetable Cathartic and Tonic, for Dyspepsia, Constipation, Debility, Sick Headache, Bilious Attacks and all derangements of liver, stomach and bowels. Ask your druggist for it. Beware of imitations mh27 1yeow

THIS is no apology for whisky-drinking. It is a medicine that cannot be used to intoxicate. It produces a tonic effect, as well as acts as a cathartic. To feel Simmons' Liver Regulator is pronounced to be an unexceptionable medicine. jy31 1t

TWELVE SAMPLES (postage free) for fifty cents. Sells for $10. E. L. WOLCOTT, 181 Chatham square, New York. se26 1y


## *NEW ADVERTISEMENTS.*




THIS UNRIVALED SOUTHERN REMEDY is warranted not to contain a single particle of MERCURY, or any injurious mineral substance, but is

PURELY VEGETABLE,

containing those Southern Roots and Herbs which an all-wise Providence has placed in countries where Liver Diseases most prevail. It will cure all diseases caused by Derangement of the Liver.

THE SYMPTOMS of Liver Complaint are a bitter or bad taste in the mouth; pain in the back, sides or joints, often mistaken for Rheumatism; sour stomach; loss of appetite; bowels alternately costive and lax; headache; loss of memory, with a painful sensation of having failed to do something which ought to have been done; debility; low spirits; a thick, yellow appearance of the skin and eyes; a dry cough, often mistaken for Consumption. Sometimes many of these symptoms attend the disease, at others very few; but the Liver, the largest organ in the body, is generally the seat of the disease, and, if not regulated in time, great suffering, wretchedness and death will ensue. This

GREAT UNFAILING SPECIFIC

will not be found the least unpleasant. For Dyspepsia, Constipation, Jaundice, Bilious attacks Sick Headache, Colic, Depression of Spirits, Sour Stomach, Heart-Burn, etc.,

**Simmons' Liver Regulator or Medicine**

Is the cheapest, purest and best Family Medicine in the world. Manufactured only by

J. H. ZEILIN & CO.,
Macon, Georgia, and Philadelphia.
Price, $1. Sold by all Druggists. se19 1y

GEORGE A. PRINCE & CO.,

ORGANS

AND

MELODEONS.

**The Oldest, Largest and Most Perfect Manufactory in the United States.**

52,000 NOW IN USE.

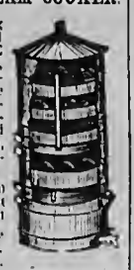
No other Musical Instrument ever obtained the same popularity.

Send for Price Lists. Address

jy31 1t BUFFALO, N. Y.

MULTUM IN PARVO.

HINES' COMBINATION STEAM COOKER.



The most perfect Steam Cooking Apparatus ever invented. Will cook SIX different articles at ONE TIME—MEATS, POULTRY, FISH, VEGETABLES, PUDDINGS, etc.—without one article tainting another without the possibility of over-cooking or burning, and at the same time afford HOT WATER for Tea or Coffee, without interfering with the process of cooking.

No. 1, medium family size.....$10 00
No. 2, large family size, ..... 13 00
No. 3, boarding-house size..... 18 00

Cookers sent to any part of the country on receipt of price, or C. O. D., with full instructions for using.

For sale at No. 52 GRAVIER STREET, New Orleans.

Agents wanted in Alabama, Mississippi, Louisiana and Texas. Send for circulars. Address

GODWYN & CO.,
jy31 6m Lock Box 16, New Orleans, La.

WATERS' CONCERTO

PARLOR ORGANS

are the most beautiful in style and perfect in tone ever made.

**The Concerto Stop**

is the best ever placed in any Organ. It is produced by a third set of Reeds peculiarly voiced, the effect of which is most charming and soul-stirring, while its imitation of the human voice is superb. Terms liberal.

A GREAT OFFER.

HORACE WATERS & SON, 481 Broadway, New York, will dispose of One Hundred PIANOS and ORGANS, of first-class makers, including Waters', at extremely low prices for cash, or part cash and balance in small monthly payments. New Seven-Octave first-class Pianos, all modern improvements, for $275 cash. Organs, $55, $75. Double-Reed Organs, $100; Four-Stop, $110; Eight-Stop, $125 and upward. Illustrated catalogues mailed for one stamp. A large discount to Ministers, Churches, Sunday Schools, Temperance Societies, Lodges, etc., etc. Agents wanted. jy31 1y

JOHN GIBSON,

ENGRAVER

AND

Steam Power Lithographic Printer,

82 BEEKMAN ST., NEW YORK.

Checks, Notes, Drafts, Receipts, Bonds, Certificates of Stock and Deposit, Bill, Letter and Note Headings, Business Cards, Envelops, Druggists' Fancy and Perfumery Labels, etc. Druggists wishing Labels, send for catalogue. jy3 1y

SITUATION WANTED.

A Lady experienced in TEACHING, having filled positions of prominence in several schools of high standing, wishes to secure an engagement in some school in the city or country.

Can give satisfactory references in regard to qualifications, etc. Address

A. B., Christian Advocate Office,
jy31 2t New Orleans, La.

RICHARD FROTSCHER,

SEED MERCHANT,

12.....Dumaine St.....12

Near the French Market, New Orleans.

Dealer in BUIST'S GARDEN SEEDS, which are the most reliable seeds sold in the Southern market. Almanacs and catalogues furnished on application. Prices reasonable. jy31 3m

FASCINATING AND

VERY REMUNERATIVE

BUSINESS

Art of Making Flowers, Birds, Animals,

and all kinds of Ornamental work, from Wax, Shells, Leather, etc. Full instructions for 50 cents. Address H. WILLIAMS,
jy31 1m Gallatin, Tenn.

MENEELY & KIMBERLY,

BELL FOUNDERS, TROY, N. Y.

Manufacture a superior quality of Bells.

Special attention given to CHURCH BELLS.

Illustrated catalogue sent free. jy31 1y

CINCINNATI WESLEYAN COLLEGE.

REV. L. H. BUGBEE, D. D., PRESIDENT.

The Thirty-second Year will open September 17. This is the first chartered college for young women in the United States. Four hundred and twelve young ladies have graduated since organization. It has an magnificent structure, entirely furnished. Departments: 1. Primary; 2. Academic; 3. Collegiate; 4. Modern Languages; 5. College of Music; 6. Academy of Design; 7. College of Accounts; 8. S. S. Normal. Send to the President, Cincinnati, Ohio, for an illustrated catalogue. jy31 3teow

FITS AND EPILEPSY CURED.—THE worst cases of long standing, by using DR. HEDMAN'S CURE. A free trial bottle sent by express to all addressing T. H. SAYRE,
jy24 3m 904 Sixth avenue, New York.

AGENTS—ADDRESS COWAN & CO., Eighth street, New York, for best-selling book published; $20 a week and expenses. Salary or commission. jy3 12t

## *NEW ADVERTISEMENTS.*

WESLEYAN FEMALE INSTITUTE,

STAUNTON, VIRGINIA,

will begin its Twenty-fourth Annual Session SEPTEMBER 25, 1873.

REV. WILLIAM A. HARRIS, President, with an able corps of twenty-three Teachers and Officers. Thus this no college for young ladies ranks higher. Science and Literature are taught by graduates of our first universities and colleges. Modern Languages taught and spoken by European teachers. Music by seven professors and teachers, among whom are two of the most cultivated teachers of vocal music in the South.

This is one of the healthiest climates in the world. Those who come here from the South, with feeble constitutions, chills and climatic diseases, are entirely restored.

Buildings elegant—famed by the purest breezes, and commanding the most magnificent rural and mountain scenery, making it one of the most delightful college homes in the Union.

The last session One Hundred and Eleven young ladies attended this school as boarding pupils, from fifteen Southern States.

**Extracts from Testimonials.**

*From Bishop D. S. Doggett, D. D.*

The Wesleyan Female Institute, located in Staunton, Virginia, under the presidency of Rev. W. A. Harris, is, in my judgment, one of the best institutions for young ladies in the South. I have occasion to know and appreciate its value by the advantages enjoyed by some of my daughters, now a pupil there. Its course of study is ample, its faculty accomplished, and its instruction both solid and elegant. Its personal accommodations are all that can be desired for health and comfort or taste. No location could be more eligible, no scenery more magnificent, no atmosphere more salubrious. Not the least of its merits is that sacred regard for religious training, without which no female college especially would be a blessing.

D. S. DOGGETT.

*From Bishop E. M. Marvin, D. D.*

The Wesleyan Female Institute is an honor to the church. Instruction is thorough. All classes stand high. In music the advantages are offered of a very high order. The most talented professors are employed, and neither pains nor expense are spared to make this department eminent.

E. M. MARVIN.

*From Prof. F. H. Smith, M. A., L. L. D., University of Virginia.*

The Wesleyan Female Institute, at Staunton, deserves the brilliant success it enjoys. It has a good corps of teachers, a beautiful situation and excellent management. Having had a daughter under Mr. Harris' care during the present session, my observation leads me to believe this school to be one of the best of the female seminaries which adorn our State. The halls of the Wesleyan Female Institute should be filled to overflowing with pupils from all our Southern States.

FRANCIS H. SMITH.

**Terms for the Entire Collegiate Year.**

Board and tuition in the Collegiate course, $240. Music and other extras moderate. For catalogue of fifty-four pages address

REV. W. A. HARRIS,
jy17 3t Staunton, Virginia.

JOSEPH B. WOLFE. JOEL WOLFE.

JOSEPH B. WOLFE & CO.,

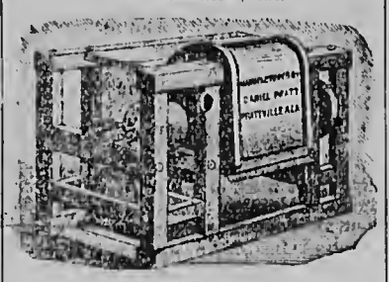
COTTON FACTORS

AND

COMMISSION MERCHANTS,

59.....Carondelet Street.....59

NEW ORLEANS, LA.



AGENTS FOR

**Daniel Pratt's Improved Cotton Gin**

AND THE

EUREKA COTTON GIN. jy10 3m

GEORGE WOODS & CO.'S

ORGANS.

The most remarkable instrument ever perfected capable of the most beautiful musical effects, and in the most elegant cases.

ALL LOVERS OF MUSIC

SHOULD SEE THEM, AND HEAR

THEIR COMBINATION SOLO STOPS.

ROBERT J. HARP,

jy17 110 and 112 Camp St., New Orleans,

has them for sale. je12 3m

JOSEPH GILLOTT'S

STEEL PENS.

SOLD BY ALL DEALERS.

MANUFACTURERS' WAREHOUSE,

No. 91 John Street, New York.

JOSEPH GILLOTT & SON.

HENRY HOE, Sole Agent. jy24 1y

OCEAN SPRINGS HOTEL,

SITUATED AT THE

CELEBRATED OCEAN SPRINGS, MISS.

This house is now open and in complete order for the reception of guests. The bathing and fishing is the best of any place on the coast, and persons seeking either health or pleasure cannot do better than to visit the Ocean Springs Hotel, where they will receive every attention during their stay at the hotel. The table will always be supplied with the delicacies of the season.

I would refer invalids seeking health to the pamphlets (to be had at the Hotel, or at Messrs. Schmidt & Zeigler's, New Orleans, Louisiana,) containing an analysis of the waters of the Springs and their wonderful cures, which are certified to by some of the most eminent physicians of our country.

Terms are more reasonable than at any of the other watering-places on the coast for the same accommodations. Liberal arrangements made with families and those wishing to remain during the season.

There are also connected with the house a Ten-Pin Alley and Billiard Saloon; also fine Croquet grounds for the guests of the house.

The proprietor has made arrangements for a Band of Music, which will be in attendance during every evening of the week, besides a fine Piano for the use of the guests of the Hotel.

M. AINSLIE,
my29 3m Proprietor Ocean Springs Hotel.

WATER WHEEL

NUMEROUS TESTS HAVE PROVED

N. P. Burnham's New Turbine

WATER WHEEL

To be the Best ever Invented.

Pamphlet free. Address—York, Pa.
jy24 6m

THE PRACTICAL POCKET COMMENTARY

AND BIBLE DICTIONARY.

Ten volumes. One Dollar each. Acknowledged to be the best and cheapest Commentary on the whole Bible extant. By the Rev. Drs. JAMIESON, FAUSSET & BROWN. Sold only by subscription. Agents wanting territory address

BLACKALLER & TURNER,
jy17 1y Room 9, Lakeside Building, Chicago, Ill.

WRITE FOR A PRICE LIST TO J. H. JOHNSTON,




179 Smithfield St., Pittsburg, Pa.

Breech-Loading Shot-Guns, $40 to $300. Double Shot-Guns, $8 to $150. Single Guns, $3 to $20. Rifles, $8 to $75. Revolvers, $3 to $25. Pistols, $1 to $8. Gun Material, Fishing Tackle, etc. Large discounts to dealers or clubs. Army Guns, Revolvers, etc., bought or traded for. Goods sent by express C. O. D. to be examined before paid for. an15 1yeow

OPIUM MORPHINE HABIT speedily cured by Dr. Beck's only known & sure Remedy NO CHARGE or treatment until cured. Call on or address DR. J. C. BECK, Cincinnati, O.
jy24 1t

BETHESDA MINERAL WATER.—THE acknowledged cure for Bright's Disease, Diabetes, Liver and Bilious Affections, Kidney and Urinary diseases. Sold, wholesale or retail, at 38 Magazine street. J. C. McALLISTER,
Sole Southern Agent.
Address Glass Box 825. mh6 1y

## *NEW ADVERTISEMENTS.*

MERCHANTS' MUTUAL

INSURANCE CO.

OF NEW ORLEANS,

NO. 101 CANAL STREET.

**Nineteenth Annual Statement.**

In conformity with the requirements of their charter the company publish the following statement:

Premiums received during the year ending May 31, 1873, including unearned premiums of the previous year:

| | |
|---|---|
| On fire risks | $731,895 30 |
| On marine risks | 92,630 18 |
| On river risks | 182,563 44 |
| Total premiums | $1,007,088 92 |
| Less unearned premiums | 202,675 00 |
| Net earned premiums, May 31, 1873 | $804,413 92 |
| Losses paid: | |
| On fire risks | $432,709 38 |
| On marine risks | 48,149 87 |
| On river risks | 63,541 24 |
| Taxes | 23,892 92 |
| Reinsurances and return premiums | 67,964 63 |
| | $620,299 61 |
| Deduct interest, less expenses | 17,775 32 |
| | 611,491 30 |
| Profit | $192,922 59 |

The company have the following assets:

| | |
|---|---|
| Real estate | $128,371 15 |
| City bonds | 307,050 00 |
| Bank and railroad stocks | 21,138 00 |
| Notes secured by mortgage | 401,292 30 |
| Notes secured by pledge | 153,108 72 |
| Bills receivable | 46,873 79 |
| Premiums in course of collection | 101,908 36 |
| State bonds | 1,500 00 |
| Insurance stocks | 1,800 00 |
| Stock of Valpetty Dry Dock Company | 10,800 00 |
| Stock of Levee Steam Cotton Press | 2,300 00 |
| Stock of Marine Dry Dock and Ship Yard Company | 4,000 00 |
| Harbor Protection Company | 1,500 00 |
| St. Louis Hotel Association | 5,000 00 |
| Mortgage bonds Turners' Association | 2,000 00 |
| Mortgage bonds Odd Fellows' Hall | 5,000 00 |
| Judgment on mortgage notes | 6,000 00 |
| Cash on hand | 171,417 14 |
| New Orleans, Florida and Havana Steamship Company | 3,000 00 |
| Total | $1,380,200 46 |

The above statement is a just, true and correct transcript from the books of the company.

PAUL FOURCHY, President.
G. W. NOTT, Secretary.

STATE OF LOUISIANA,
Parish of Orleans, City of New Orleans.

Sworn to and subscribed before me the ninth day of June, 1873. P. CHS. CUVELLIER,
Notary Public.

At a meeting of the Board of Directors, held on the ninth day of June, 1873, it was resolved to declare a Cash Dividend of FIFTEEN PER CENT. on the net earned participating premiums for the year ending May 31, 1873, payable on the third Monday of July next.

Also to pay to the stockholders, on demand, interest at the rate of ten per cent. per annum on their stock.

**Directors.**

| | |
|---|---|
| P. Maspero, | David McCoard, |
| S. Z. Bell, | L. F. Generes, |
| M. Puig, | P. Fourchy, |
| P. S. White, | J. J. Fernandez, |
| B. A. Chatfrila, | J. M. Allen, |
| | Charles Laillie. |

je12 2m

THE SINGER IMPROVED

"FAMILY"

SEWING MACHINE.

OVER 1,000,000 SINGER MACHINES

*HAVE BEEN SOLD*

AND ARE IN DAILY USE.

They are perfectly Simple, Reliable and Durable, and every Machine sold is FULLY GUARANTEED to give ENTIRE SATISFACTION on every description of work.

They have been before the public for over a quarter of a century, and are continually growing in popular favor.

Send for circular and samples of sewing.

E. BUTTERICK & CO.'S

CELEBRATED PAPER PATTERNS

—FOR—

LADIES' AND CHILDREN'S GARMENTS.

Thousands of Ladies in this city will attest their usefulness and economy. They are indispensable to every family, and are particularly serviceable to Ladies in the country. Call or send for catalogues. Patterns sent by mail, to any address, on receipt of price

WM. E. COOPER,
fe27 6m 89 Canal street.

MATTHEW AND MARK.

CHEAPEST AND BEST!

WE OFFER

THE WELL-KNOWN COMMENTARY

By Rev. David Brown, D. D.,
Professor of Theology, Aberdeen College,

TO ALL

SUNDAY SCHOOL TEACHERS, SCHOLARS,

And Bible students generally, for the Low Price of

ONE DOLLAR.

A volume of over 330 pages, containing a copious Index to the Sacred Books, and a concise Bible Dictionary in addition to the Commentary. Printed on finely-tinted paper, handsomely bound in best English cloth, and illustrated with MAPS and Engravings.

"One of the best Bible Commentaries extant."—*Sunday School Times.*

Sent, post-paid, on receipt of $1. Address

H. R. THOMPSON & CO., Publishers,
9 Lakeside Building, Chicago, Ill.
BLACKALLER & TURNER, Managers. jy17 1m

BINGHAM HOUSE, PHILADELPHIA,

Corner of Eleventh and Market Sts.

CARLIS DAVIS, PROPRIETOR.

This popular Hotel being centrally located and accessible by street cars from all depots, makes it a desirable stopping place for travelers. It will be conducted in the same liberal manner as heretofore, it being the intention of the proprietor to maintain the reputation it has always enjoyed, of being in all respects a first-class hotel.

Terms, $3 a day. au8 1y

NEW ORLEANS

PURCHASING BUREAU.

To the Ladies of the South.

A Purchasing Agency has been established in New Orleans, Louisiana, for the benefit of those residing at a distance from the city, and who have not the facilities for obtaining just what they require.

MRS. H. MOGRIDGE

respectfully offers her services in selecting, purchasing and forwarding any article of apparel or personal adornment for ladies' and children's use, including MILLINERY, DRY GOODS, JEWELRY, BRIDAL TROUSSEAUX, Fancy and Toilet Articles, Trimmings, Underwear, Sewing Machines, etc., etc.

Scrupulous care with reference to the price and quality, and fidelity to the interest and fulfillment of the wishes of correspondents, will be sedulously carried out.

MRS. H. MOGRIDGE,
At Mrs. Doherty's Elegant Millinery and Dressmaking Establishment, 96 Canal St.,
Over Zimmerman's Jewelry Store, New Orleans.
Send for circular fe6 1y

## The Child's Corner.

### RARE JUSTICE.

BY S. W. EASTERBROOKS.

A crab and a turtle lived under a myrtle,
Just in the pond at the foot of the hill.
The crab was the hack—sharp, snappy and black;
The turtle was master—fat, poky and still.

The turtle gave orders from off the pond's borders;
The crab did the marketing all by himself,
And worms fat as butter and angels full of splutter
He brought for his master to put on the shelf.

They lived there together through all the fine weather,
And then came the autumn with whirlwind and gale,
The pond grew an ocean, and in the commotion
The turtle imagined his victuals were stale.

"I've pains in my liver!" said he, with a shiver;
"The worms are like shavings, the snails have no meat.
I'm meager and hollow; I was an Apollo;
Go quickly and get me some food I can eat."

They argued together. The crab said the weather
Was much too severe for his delicate frame.
"The wind," said his master, "will blow you the faster."
Then kicked the crab out, with no scruple or shame.

Ten sprawls! he is landed, well watered and sanded;
One groan! and he starts for the inn just ahead.
He's nobody's chicken, to mind for a kicking:
He'll have his revenge on the turtle instead.

"A splendid old turtle lives under the myrtle,"
He cried to the landlord, who came to the door.
"Go get him for dinner, before he grows thinner.
Go quick! I will show you the way to the shore."

The crab went the faster, and reached his old master
In time to inform him of what he had done.
"Oh! whippity-whoop, sir, you'll make a fine soup, sir;
I'll watch while they fix you. Oh! that will be fun."

The landlord looked gently, but very intently
All over the crab who had acted as guide;
Then said: "You are tender and dainty and slender;
You'll do for my supper, well buttered and fried."

The crab cried in terror, perceiving his error;
The landlord walked off with both master and man.
They boiled the fat turtle from under the myrtle,
And fried the false crab in a hot-buttered pan.

*Independent.*

### Buried in a Coal Mine.

Coal, you know, is dug out of the earth. Should you like to visit a coal mine? We come to a great hole in the ground, and get into a big basket hung by stout chains to a windlass. Down, down we go. It grows blacker and blacker, and is quite dark by the time we touch the bottom. Here passage-ways run off in every direction, often crossing each other like the streets of a town. On each side of these are caves, where the coal is dug out. Thick pillars are left between, to hold up the roof. The men who hew out the coal are called "hewers." The coal is put into tubs running on wooden wheels, and dragged to the foot of the shaft. Those who do this are called "putters." It is hard work pulling these heavy loads through the long, low, dark passages. Besides these are the "trappers," whose business is to sit cooped up in little black holes, to open and shut the trap-doors which lead out of the passages. This is boys' work. Often little boys of nine or ten are employed. It is not hard, but very dismal and tiresome. And they have to stay all day long! How should you like it, children, who go to school, and play on the grass in the sunshine?

Then there are dangers down in the mine which do not happen to people above ground. Foul air sometimes chokes the men to death; water sometimes spouts up and drowns them, and sometimes a part of a mine "caves in." This is called "a crush."

One morning, while the pitmen were at work in a mine in the north of England, they heard a noise like thunder. In a moment every lamp was out—for the men work by lamps—there is not a spark of daylight there. "A crush! a crush!" cry the men, and all throw down their tools and run.

It is Tuesday morning. The men gather at the mouth of the pit and count their number. Five are missing—two "hewers," two "putters" and one little "trapper," Robert Lester. People above hear the noise and rush to the pit's mouth. The workmen are taken up. O the agony of the wives and mothers of those who are left behind! Brave men go back to their rescue. They light their candles and reach the "crush." There is nothing but a heap of ruins. Were the poor miners instantly killed, or are they hemmed in to die of starvation? It is a dreadful thought. They called and shouted; but no answer. They begin with pickaxes and shovels to clear the way. It is hard labor and great risk. The news of the accident brings help from far and near. Men flock from all quarters to offer their services. How they work! Toward night they hear something. Listen! It is not a voice, but a tapping. It can just be heard! Clink, clink, clink, clink, clink! five times, and then it stopped. Five more, and then a stop. What does it mean? One man guessed that, as there were five missing, the five clinks showed all five were alive, waiting for deliverance. A shout of joy was raised in and above the pit.

Among the foremost of the workers was the father of little Robert, the "trapper." Night and day he never left the mine, and hardly quitted his work.

"You'll kill yourself, Lester," said a fellow-workman; "go, take a little rest, and trust the work to us."

"No, no, Tom," cried the poor father; "I promised Robert's mother we'd come up together; and so we will, if it please God," he said, wiping the tears from his rough cheek; and he hewed away with all his might.

How does it fare with the poor prisoners? They were frightened, like the rest, by that sudden and awful noise. Little Robert left his dog and ran to the men, who well knew what it meant. Waiting till everything was quiet, they went forward to examine the passage-way Robert left. It was blocked up. They tried another; that, too, was blocked up. O, fearful thought, they were buried alive! The men went back to the boy. "I want to go home; please, do let me go home," said poor Robert.

"Yes, yes, as soon as we find a way out, my little man," said a miner called Truman, in a kind yet husky voice.

The air grew close and suffocating, and they took their oil-cans and food-bags to one of the galleries where it was better.

The two "hewers," Truman and Logan, were pious men. "Well, James, what shall we do next?" asked Truman.

"There is but one thing we can do," said Logan. "God says: 'Call upon me in the day of trouble; I will deliver thee, and thou shalt glorify me.'"

They told the boy their danger. "But we must keep up a good heart," said these believing men; "and the way to do so is to put our trust in the almighty God more than in man. He heard Jonah cry to him from the whale's belly, and he can hear us from the bottom of the coal-pit. Let us pray to him."

They all knelt down, and Robert cried bitterly. But as the pious pitmen prayed, first one and then the other, their hearts grew lighter, and even the little "trapper" dried his tears.

When it was time for dinner they ate sparingly, in order to make the food they had last at least three days, for it might be full that time before they could be dug out. Meanwhile, what should they do for water? A trickling noise was heard. "Water, water!" Yes, it was water, dripping from the rock. "It seems," said Logan, "as if this water was sent on purpose to put us in mind that God won't forsake us; for don't you know the good book says: 'When the poor and needy seek water, and there is none, and their tongue faileth for thirst, I the Lord will hear them, I the God of Israel will not forsake them?'"

Soon the imprisoned men got their pickaxes; but what a hopeless task it seemed to cut through the mass of earth and stones to daylight! Their hearts beat with hope and joy when they first heard the sound of their friends working on the other side. It was then they made the cliuk, cliuk with their pickaxes, which was heard, and so encouraged their deliverers.

Wednesday, Thursday, Friday, and no rescue. What dark and dreadful days! Worse than all, the sounds they had heard did not appear to draw near. And yet prayer and songs of praise might have been heard in that dismal cavern. By Friday morning their food was gone, and by Friday night their oil too.

"Our food is gone, our light is gone, but our God is not gone," said Truman. "He says: I will never leave you nor forsake you." As for little Robert, he was so weak he could not sit up. His mind wandered; he talked about the sun and grass as if he saw them; and once he repeated what he had learned at the Sunday school:

> Sweet fields beyond the swelling flood
> Stand dress'd in living green."

Saturday came—the fifth day—and the men at work outside knew there was not an instant to lose. They were too anxious even to speak. For hours they had heard no signals. Were their poor comrades dead? Suddenly the wall was pierced; a hole was made through it; feeble voices were heard. "Truman, are you there?"

"Yes, all here."

"All living?"

"Yes, thank God, all living."

"All living, all living!" shouted the men; and the shout went up to the top of the pit. When Robert's father heard that his little son was alive the good news was too much for him, and he fell down senseless.

One hour more and the rescuers reached their comrades. Who can describe the meeting? I cannot; nor the joy and gratitude of wives, mothers and friends, as one and another were brought up to the surface. At last came Lester, with Robert in his arms. What a huzza rent the air as they came in sight! "Safe, safe! God be praised!"—*Early Days.*

### Japanese Girls.

How would you like to see a little Japanese girl? She would look very funny to you. But many of the little girls here are very pretty and very polite; and they never seem to get angry at each other; and they always do just what their mamma says. They dress with beautiful silk sashes on them, and have long sleeves, and look very nice and neat. They have no pockets in their dresses like you; but they put apples or candy or oranges in their sleeves, which hang down like little bags. They also put their hands in their sleeves when it is cold; for they have no muffs or mittens. Their hair is done up in so funny a way that I cannot stop to tell you; only it is so queer it would make you laugh; but it is really very pretty. On their feet they wear little wooden shoes, with a strap that goes between their toes. They slip their feet off their shoes whenever they enter the house.

Sometimes I have had little Japanese girls come and see me with their mammas; and you would think it very strange if you could see how polite and pretty they are. When they come into my room they kneel down, and place their faces between their hands close down to the floor; and they keep bowed down before me for a moment or two, just as though I were an idol. At first I used to feel very strange to have people (both young and old) fall down before me; but now I am quite used to it; for it is their way of showing respect.

I wish I could hear you and little brother play "just once" on the piano. Do you think that you could play real loud, so that I could hear you way out here? You would both laugh if you could see me play. I have got a nice and sweet little harmonium here, which is a great comfort to me when I get lonely. Though it is small, yet it can sound very loud sometimes; and it seems something very wonderful and beautiful to my Japanese friends, whom I have come to see me very often. The other evening I played some Sunday school tunes to them, among which was: "I want to be an angel." This they liked very much, and made me play it twice. They could not seem to understand how the notes made such pleasant sounds; and they watched my feet very curiously, to see if the music came out of my toes or not. Then they would try to play for themselves, and were astonished that they could not make any "tune."—*Evangelist.*

## Farm, Garden and Household.

### The Flower Garden.

Beds of roses and handsome shrubs can be put down this month with almost certain success. In putting down roses there should be a tongue cut in the lower part of the limb—from this cut place the roots will most likely start. Dig out a little trench about two inches deep and lay the branch in this, securing it down with small sticks driven down over it. Leave out five or six inches of the top of the branch, cover the stem well with earth, and do not disturb it until winter. A good many of our beautiful native shrubs can be secured for the garden by the same process of layering. For instance, the Kalmia, which grows in great abundance along the banks of the rivers, when cultivated, forms a very handsome evergreen bush, and when covered by its dense heads of beautiful flowers is truly elegant. Also the Rhododendron, which is found near water courses in hilly and mountainous districts, when grown in gardens, becomes an attractive small evergreen tree, with dark, glossy leaves, and in the spring, when its clusters of beautiful rose-colored flowers are produced from the end of every branch, is exceedingly attractive. Equally beautiful are our native Azaleas, with all their varieties of colors. These and many others can be obtained by putting down layers now. Select a limb which grows near the ground and dig a wide enough trench to take in not only the main branch, but all the small branches at the end. These will be the most likely to root, and, instead of only one root, several will be secured, thus rendering it more certain to obtain one or many for the garden.

Hedges and shrubbery should be closely watched, and trimmed as often as needed; it is the summer trimming which gives the neat and symmetrical form. Now is the time to train branches to form arches; while they are growing the selection as to which will answer the purpose best can be made. Vines also should be made to cling closely to their arbors; this gives the garden a neat and tidy appearance. Annuals should be thinned out and not allowed to crowd each other; they never bloom in perfection unless allowed sufficient space to branch out and spread to their full size. All of their seeds should be collected and properly dried and safely put up for another year.

Chrysanthemums should be topped to make them send up bushy heads; this gives a large show of flowers. Cuttings of fine varieties can also be put out if well rooted; they will bloom in the fall. If the Dahlias have finished their first blooming, by cutting back the tops new shoots will spring, which will give a fresh supply of fine flowers in the fall. As they receive their nourishment chiefly from the surface soil a fresh mulching of rotted manure will be found very beneficial. Keep down the weeds and grass, and rake smooth and cover. The stalks should never be neglected, for they form a striking feature in every garden. If their borderings are kept neatly trimmed, and they themselves free from weeds and grass, the entire garden is greatly improved thereby.—*Southern Cultivator.*

HOW TO GET RID OF THE CUT-WORM.—How to get rid of the cut-worm is of much interest to the farmer and gardener, and every one can do it with but little trouble or expense; in fact the simplicity of the plan is very likely the reason why it is not universally adopted. It is to plant one or more China (Pride of India) trees and every fall gather the leaves and berries and mix with all the manure used, taking care to destroy the vitality of the seed by heating or otherwise. If a moderate quantity of the leaves, stems and berries be composted with all manure used and applied to the plants no fear need be felt of the cut-worm. There will be none to trouble plants manured with this compost.

The China-tree grows easily and very rapidly in all the Middle and Southern States, and many persons consider it quite ornamental. I would be obliged to you if you would place this matter before your readers, asking of them a trial, which will prove successful in every case fairly tested. *N. L. Cloud, in Southern Cultivator.*

HENS EATING EGGS.—Some time since I saw an inquiry in your valuable paper in regard to preventing hens from eating their eggs. I am sure people teach their chickens to eat eggs by throwing the egg-shells among the scraps of food that is given them. In this way they get the taste of the cooked egg, and then when sitting they eat them rather than leave the nest to get other food. I have killed many a hen for this when it was really my own or the cook's fault. I now take the shells carefully from the scraps at the table and the slops in the kitchen and throw them in the fire. If not entirely burned when I take the ashes up I throw them back again. Always keep a heap of ashes from the kitchen in the chicken-yard; they like it, and will go to it immediately after eating. This, with an occasional sprinkling of lime, will keep them healthy and make good, firm egg-shells.

CORN CAKE.—One tablespoonful of sour cream or butter, two heaping tablespoonfuls of sugar, one even cup of Indian meal, one even cup of wheat flour, one cup of sour milk, one teaspoonful of soda, and sweet milk or water. Makes it equally good with the addition of two teaspoonfuls of cream of tartar. We like this recipe for corn cake better than any other which we have tried.—*Household.*

STEAMED PUDDING.—Three cups of flour, one cup of suet, one teaspoonful of salt, one and one-half cups of sweet milk, one cup of molasses, one cup of raisins, one cup of currants, one teaspoonful of soda, one nutmeg, one teaspoonful of cinnamon and one-half teaspoonful of cloves. Steam three or four hours in a tin mold, and serve with sauce.—*Household.*


*MACHINERY, TIES, ETC.*

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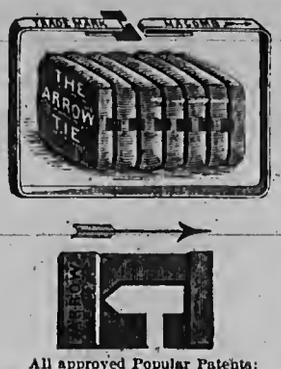
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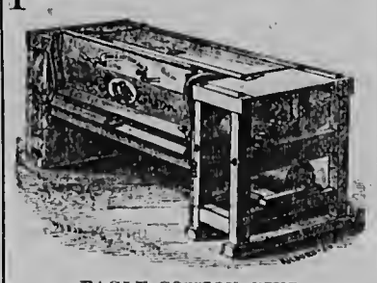
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The college was established by the State of Louisiana in 1825, and ceded to the Methodist Episcopal Church South in 1845.

ALUMNI.

Its Alumni numbers two hundred and three, and they are to be found in the most honorable and useful stations in the land.

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The college possesses a valuable set of Philosophical, Astronomical and Chemical Apparatus, and also a well-selected Mineralogical and Geological Cabinet. The apparatus includes a Theodolite, Sextant, Compass, Chronometer, Atwood's Machine, Whirling Tables, Electrical Machine, Air Pump, various combinations of the Mechanical Powers, Batteries, Chemical Tests, etc., sufficient for a thorough and extended course of observations and experiments. Steps have been taken by the Board of Trustees to put these in thorough repair.

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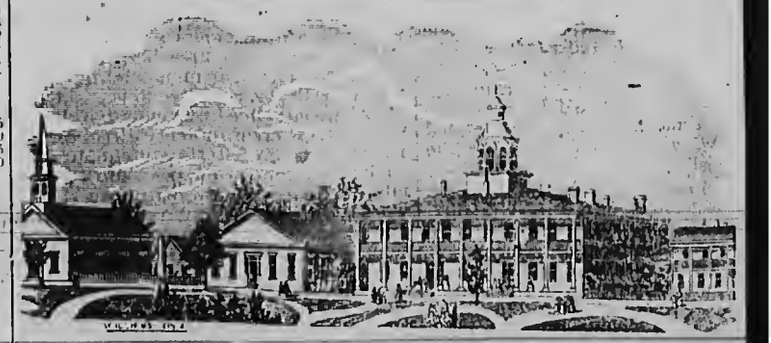
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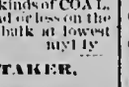
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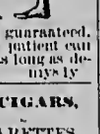
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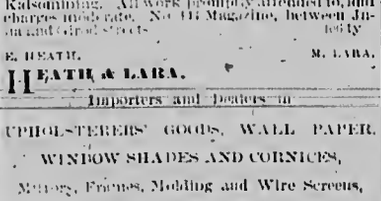
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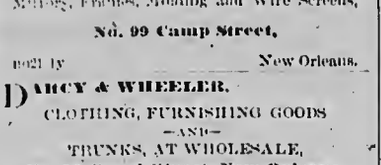
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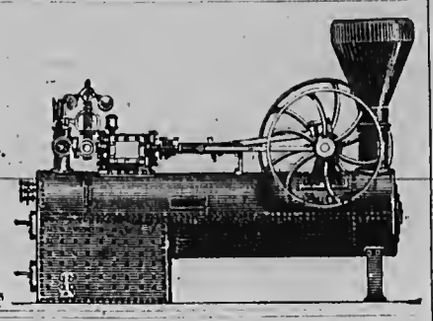
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COMMISSIONER OF DEEDS,

**No. 88 Common Street,**

se14 ly New Orleans.

**DR. C. J. HICKHAM,**

OFFICE—680 MAGAZINE STREET,

Between Philip and First Streets, New Orleans.

Will call daily at College building, corner Common and Baronne streets, between eleven and twelve o'clock. je29 ly

## COMMISSION MERCHANTS.

**G. M. BAYLY & POND,**

WHOLESALE GROCERS AND COMMISSION MERCHANTS,

**Nos. 34, 36, 38, 40 and 42 Canal, and 59 and 61 Common Street,**

Je23 ly New Orleans, La.

H. F. GIVEN. LUCIEN J. BOIZE.

**H. F. GIVEN & CO.,**

**COTTON, TOBACCO AND SUGAR FACTORS,**
—AND—
GENERAL COMMISSION MERCHANTS,

**No. 61 Baronne Street,**

oc3 ly New Orleans.

J. L. DUNNICA, NEW ORLEANS.
T. A. HAMILTON, MEMPHIS.
O. P. HARRISON, NEW ORLEANS.

**J. L. DUNNICA & CO.,**

FLOUR, PRODUCE AND PROVISION COMMISSION MERCHANTS,

**50.....Tchoupitoulas Street.....50**

oc22 ly New Orleans, Louisiana.

ANDREW J. AIKEN. JOHN M. WATT.

**AIKEN & WATT,**

COTTON FACTORS AND COMMISSION MERCHANTS

**80 Carondelet Street, New Orleans, La.**

Special attention given to orders for the purchase of all descriptions of Produce, Agricultural Implements and Plantation Supplies. no2 ly

LANDRETH'S SEEDS

Have spoken their own praise for upward of three-quarters of a century.

LANDRETH'S RURAL REGISTER AND ALMANAC will be mailed to all who apply.

DAVID LANDRETH & SON,
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**FOR THE HOUSEWIFE.**—HOFMANN'S London (England) WASHING CRYSTAL. Saves time, labor, money and soap. Makes hard water soft. For washing linen and heavy goods it is unequaled. Washes flannels and colored goods perfectly, without injury to colors. Try it. Samples sent free by mail. One gross (144 packages) $3. Also

**Hofmann & Webber's London Citrate of Magnesia,**

a useful and agreeable beverage for summer use. Will be found very suitable for administration to ladies and children. Lady Agents wanted. Address HOFMANN & CO., General Agents,
au29 13t 41 Cedar street, New York.

## MISCELLANEOUS.

**MARBLE**
—AND—
GRANITE WORKS.

**GEORGE STROUD,**

Late of and successor to John Stroud & Co.,
(Established in 1830,)

**158, 160, 162 AND 164 ST. CHARLES ST.,**

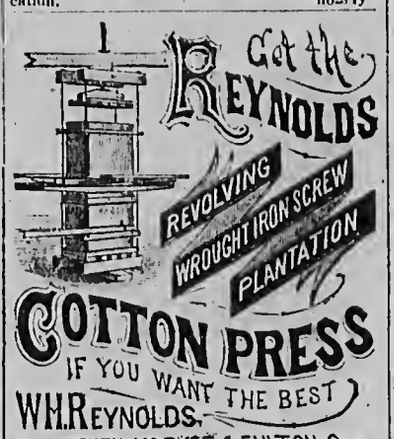
Corner of Girod Street, New Orleans.

☞ Every description of Monumental, Cemetery and Building Work done in the best manner.

Particular attention given to all COUNTRY ORDERS.

A long experience in and no apiness at the business enables the proprietor to meet the views and ideas of his country friends by letter, as well as by a visit to the city.

Designs and Sketches will be furnished on application. no28 ly



Je19 6m

**THE UNRIVALED**




BUCK'S BRILLIANT STOVE.

**Every Brilliant is Fully Guaranteed.**

H. HALLER,

NO. 49 CAMP STREET, NEW ORLEANS,
Sole Agent for Louisiana.

Sole Agent for the

**CELEBRATED RINGEN WASHER**

In the States of Louisiana, Texas and Mississippi. no7 ly

**VICTOR SCALES**

OF EVERY DESCRIPTION.

**COAL SCALES,**

Hay, Stock, Druramt, Warehouse, Depot, Portable Platform, etc.

J. R. ALCEE GAUTHREAUX,

Special Agent for the South,

**Office—26 St. Charles St., New Orleans.**

Depot at C. S. Hunt & Co.'s, 183 and 185 Gravier street, New Orleans, La. ja25 3m

## MEDICAL.

CANCER!.....CANCER!

**CANCER!**

A cure warranted or no charge (without the use of the knife.) Office, 302 Chestnut street, or address GEORGE BENNETT, M. D.,
Jy10 3m P. O. Box 2497, St. Louis, Mo.

**SWAIM'S CELEBRATED PANACEA**

HAS LONG ATTRACTED THE NOtice of the most eminent physicians by its great efficacy in curing what were considered incurable cases of disease, where the patients have been almost destroyed by SCROFULA, etc., and Prof. Valentine Mott, of the New York University, Profs. Gibson, Dewees and Chapman, of Philadelphia, and many other physicians of celebrity, gave, over their own signatures, letters certifying to its great merits. It has been occasionally advertised, and thousands of families recommend and use it. The Laboratory is under the direction of Dr. FRANKLIN STEWART, who has devoted his attention and skill in its careful preparation during the past twenty-five years, and not a bottle put up that is not worth many times its cost to the patient. It is perfectly safe for the most diseased and debilitated, and in all cases where the Blood is not pure it should be used freely.

Prepared only at SWAIM'S LABORATORY, 113 South Seventh street, below Chestnut, Philadelphia.

W. H. SCHIEFFELIN & CO.,
Je12 2m General Agents, 170 William St., N. Y.

CONSUMPTION.....CONSUMPTION.

NEW TREATMENT BY

**DUCRO'S ALIMENTARY ELIXIR.**

Prepared with Raw Meat and Alcohol. Recommended by the highest medical authority in Paris. A Radical Cure, and in desperate cases

**A CERTAIN RELIEF.**

Agreeable to the taste. Incontestably superior to Cod Liver Oil, the Hypophosphites and other preparations. This Elixir, the basis of which is Raw Meat and Alcohol, is moreover one of the most powerful tonics for persons convalescing or feeble, for chlorotic young girls, debilitated old persons, etc. Depot in New Orleans at

MR. P. CUSACHS',
Corner St. Philip and Royal streets,
fe13 6m Sole Agent for the United States.

**ATTENTION,**

LADIES AND GENTLEMEN.

DR. ROESCH'S INFALLIBLE HAIR REGENERATOR. One hundred and fifty certificates shown if required. Dr. Roesch calls the attention of ladies and gentlemen to his recent discovery. His remedy is composed of purely vegetable substance; it contains no obnoxious ingredients and no injurious minerals. In every case, when properly applied, it has restored the hair to a very short time to its former growth. Certificates of persons cured can be shown at the office, No. 134 Thalia street, where the Doctor is found from eight to ten A. M. and six to eight P. M. Per pint bottle, $5.

Cures also Consumption, Asthma, Rheumatism, etc. de12 ly

## INSURANCE.

**CRESCENT MUTUAL**

**INSURANCE COMPANY.**

**Twenty-Fourth Annual Statement,**

ENDING APRIL 30, 1873.

| | |
|---|---|
| Total Fire, Marine and River premiums. | $405,411 52 |
| Net earned premiums, less reinsurance and return premiums | 324,152 52 |
| Less Fire, Marine and River losses | $178,108 48 |
| Taxes, discount in lieu of participation, expenses, etc., less discount, interest, etc. | 55,158 40—233,266 88 |
| Net profits | $90,885 64 |
| Total assets | $892,433 20 |

The Board of Trustees resolved that, after paying the fourth quarterly interest of two and one-half per cent., making ten per cent. on the capital stock of the company, a dividend of THIRTY-THREE AND ONE-THIRD PER CENT. be paid in cash, on and after the sixteenth day of June next, to those parties insuring with the company entitled to receive the same.

The assured are not obliged to become stockholders to participate in the dividend.

**Trustees.**

| | |
|---|---|
| Thomas A. Adams, | R. T. Torian, |
| Samuel B. Newman, | John E. King, |
| Samuel H. Kennedy, | John M. Sandidge, |
| C. T. Ruddocke, | Edward J. Gay, |
| John Phelps, | C. E. Slaybark, |
| A. G. Ober, | F. Camerden, |
| Adam Thomson, | J. L. Harris, |
| P. N. Strong, | Edward Pilsbury, |
| Henry Abrahams, | Simon Forchelmer, |
| Victor Meyer, | H. R. Post, |
| Joseph Bowling, | David Wallace, |
| Simon Hernsheim, | Thos. Henderson, |
| Joseph H. Wolfe, | E. H. Summers. |

Je5 3m

SUN MUTUAL INSURANCE CO.,

61 CAMP STREET.

| | |
|---|---|
| Paid-up Capital | $500,000 |
| Assets at their Cash Value | 659,000 |

Dividends on Stock, TEN per cent.

Dividends on Participating Premiums, THIRTY per cent., paid in cash.

This old and reliable company is issuing Policies on FIRE, RIVER AND MARINE RISKS at the lowest rates. All losses promptly adjusted and settled upon the most favorable terms.

JAMES I. DAY, President.
HORACE CARPENTER, Secretary. fe20 6m

INSURANCE.....INSURANCE.

LOUISIANA

**Equitable Life Insurance Company.**

CHARTERED BY THE STATE OF LOUISIANA.

**Office—Cor. Carondelet and Gravier Sts.**

Parties desiring life insurance are informed that this company issues policies of insurance on all approved plans as low as any other company. All policies are non-forfeitable. Losses adjusted and settled with promptness and liberality.

SAMUEL MANNING TODD, Prest.
WM. HENDERSON, Secretary. se26 ly



CABINS.....LUMBER.....CABINS.

PLANTATION CABINS, manufactured to the city and shipped to the country, all framed, fitted, and each piece marked and numbered, so that a common hand can put them up without the aid of a carpenter.

The above represents a double Cabin of two rooms, each 12x16, built with boards placed upright and the joints stripped. Price, delivered to boat, including all hardware, nails, shingles, etc., $135. We make them of all sizes. Cost in proportion.

We also keep a large stock of LUMBER, SASH, etc., on hand, and make a specialty of sawing bills to order. W. W. CARRE & CO.,
Je23 ly 350 Delord street, New Orleans.

**BUCKEYE BELL FOUNDRY**

Established in 1837.



Superior Bells of Copper and Tin, mounted with the best Rotary Hangings, for CHURCHES, SCHOOLS, FARMS, FACTORIES, COURT HOUSES, FIRE ALARMS, TOWER CLOCKS, CHIMES, ETC. Fully Warranted

*Illustrated Catalogue Sent Free*

VANDUZEN & TIFT,

**102 and 104 East Second Street, Cincinnati**

B. J. WEST, Agent,
mn16 ly 115 and 117 Magazine st., New Orleans.

CARPET WAREHOUSE.

**17.....CHARTRES STREET.....17**

A. BROUSSEAU & CO., Importers and Dealers, at Wholesale and Retail, in English and American Carpetings; Floor Oil Cloths; Table and Enameled Oil Cloths; Window Shades; Table and Piano Covers; Crumbs Cloths, in squares or pieces Curtain and Furniture Materials; Broadelles, Cotelenes, Terries, Reps, Lace and Nottingham Lace Curtains; Buhrcloth Ticking; Springs; Burlaps; Slip Covers, etc.

A. BROUSSEAU & CO.
mr21 ly

## New Orleans Markets.

From the New Orleans Price Current.

We hear of more worm accounts, and from some localities they are of a decidedly threatening character. There can be no doubt that they are spreading to a large district and are attracting more serious attention. With the exception of the Mississippi from the interior have been generally favorable.

The river is 8 feet 5 inches below high-water mark.

COTTON.—The following are the arrivals since the twenty-fifth instant:

| | |
|---|---|
| Louisiana and Mississippi | 88 |
| Lake | 1 |
| Mobile | 190 |
| Total | 279 |

On Saturday several buyers came forward, but not finding the kinds they wanted, or having orders for small lots only, the market was inanimate throughout the day, and, although eight brokers participated in the business, the sales were confined to 650 bales. Owing to there being less competition the better qualities were less buoyant, but without any quotable falling off, while the lower grades exhibited their usual irregularity. On Monday, under the influence of a buoyant and active market at Liverpool, when the sales were 18,000 bales at an advance of 1-16d., factors were stringent in their pretensions, but nothing transpired to indicate any quotable improvement. Operations were restricted by scant supplies and the sales were only 450 bales. Ordinary sold at 11⅝@12¼c., ordinary to strict ordinary at 12¼c., strict ordinary to good ordinary at 14c., strict good ordinary to low middling at 17⅛c., strict low middling at 18⅛@18⅝c., and strict low middling to middling at 18¾c. On Tuesday the market opened with only a moderate inquiry, but buyers subsequently came forward with more spirit, and took 1,350 bales at prices showing more steadiness and firmness, but not without some small sales at less than quotations. To-day's business, in which ten brokers participated, included ordinary at 12c., strict ordinary at 13⅝c., a high style of good ordinary at 15⅝@15¾c., and some small lots of low middling and Liverpool middling at a material reduction from quotations.

The above makes an aggregate for the past three days of 2,450 bales, against 2,150 for the corresponding time last week and 2,800 the week before.

The receipts proper at this port since the first of September, exclusive of the arrivals from Mobile, Florida and Texas, are 1,252,851 bales, against 953,448 bales to the same date last year, and the increase in the receipts at all the ports up to the latest dates, as compared with last year, is 852,884 bales. In the exports from the United States to foreign countries, as compared with the same date last year, there is an increase of 417,781 to Great Britain, of 67,419 to France, and of 179,601 to other foreign ports. We quote:

| | |
|---|---|
| Inferior | 7 @ 8½ |
| Low ordinary | 9½ @ 10¾ |
| Ordinary | 11½ @ 13¾ |
| Good ordinary | 14½ @ 17 |
| Low middling | 17¾ @ 18⅛ |
| Middling | 18¾ @ — |
| Strict middling | 19¼ @ — |
| Good middling | 19¾ @ 20 |

COTTON STATEMENT.

| | |
|---|---|
| Stock on hand Sept. 1, 1872...bales | 6,279 |
| Arrived past three days | 859 |
| Arrived previously | 1,370,589 |
| Made from waste, samples, damaged and lint cotton from city mills, etc | 24,043 |
| | 1,401,780 |
| Exported past three days | 950 |
| Exported previously | 1,374,622 |
| Consumed at Lane Mills | 877 |
| | 1,376,449 |
| Stock on hand and on shipboard | 25,281 |

SUGAR.—The sales on Saturday and Monday were confined to 45 hhds. at 8¼c. for good fair, 9¼c. for fully fair, 10c. for prime, and 10¾c. for yellow clarified. Job sales were made by dealers in the shed at 9¼c. for fully fair, 10c. for prime, 10¾c. for choice, 10¾c. for yellow clarified, and 11@11¼c. for white clarified.

MOLASSES.—There is very little coming in from plantation, and no demand for the stock in the sheds. On Monday 24 bbls. thin reboiled sold at 35c. ₱ gallon.

CORN.—On Monday the sales comprised 2,150 sacks at 58c. for yellow mixed, 60c. for mixed, and 72@73c. for white. On Tuesday 800 sacks sold at 60c. for mixed, and 72c. for white.

OATS.—The demand has been moderate, with a fair supply, at previous prices. There were sales on Saturday and Monday of 1,550 sacks at 42@43c. ₱ bushel. On Tuesday 500 sacks sold at 43c. ₱ bushel.

BRAN—Is in light supply and dull. On Saturday sales were confined to 150 sacks at 85c. ₱ 100 lbs. On Monday and Tuesday there were no sales.

PORK—Is dull, but the market is firm, with a small stock of new mess on hand. On Saturday 300 bbls. mess sold, in three equal lots, at $16.87½, and 25 bbls. at $17 ₱ bbl. On Monday only 50 bbls. sold, in two equal lots, at $17 ₱ bbl.

BACON.—On Tuesday the market was active and very strong. Shoulders were quoted at 9¾c., clear rib sides 11c., clear sides 11¾c. ₱ lb. Some offers of 11¾c. were refused for clear sides to arrive. The sales embraced 170 casks, in lots, at 9¾c. for shoulders, on the spot and to arrive, and 11c. for clear sides, on the spot.

### MONETARY.

Gold opened on Tuesday at 115¼@115⅜ (against 115⅝ at New York,) and closed at 115¼@115⅜ (against 116¼ at New York.)

We have not heard of a sale of silver, but under the limited supply we quote American half dollars at the advanced rates of 108@109, against 107¾@108¾ on Friday. Mexican dollars are still quoted at 2 ₱ cent. premium in gold for new and 4 for old.

## New Orleans Wholesale Prices.

REVISED AND CORRECTED WEEKLY.

*Made up from Actual Sales as they Transpire.*

| ARTICLES. | FROM | TO |
|---|---|---|
| AGRICULTURAL IMPLEMENTS: | | |
| Cotton scrapers | $5 00 | $7 00 |
| Cotton sweeps | 5 00 | 7 00 |
| Cultivators, Diam. str.[s] shovel-tooth | 9 00 | 18 00 |
| Cultivators, riding and walking | 25 00 | 45 00 |
| Shovels and spades | 7 50 | 16 50 |
| Axes | 12 00 | 17 50 |
| Shovel plows | 6 00 | 9 00 |
| Half do., with cutters | 8 00 | 9 00 |
| Manly's double-shovel plow | 6 00 | 9 75 |
| Corn mills, Coleman's | 120 00 | 425 00 |
| Bradford's grist mills | 150 00 | 235 00 |
| BRICKS, ₱ M: | | |
| Lake | 12 00 | 16 00 |
| Country | 12 00 | 14 00 |
| English fire | 45 00 | 50 00 |
| American fire | 35 00 | 43 00 |
| CANDLES, ₱ lb.: | | |
| Sperm, New Bedford | 33 | 36 |
| Tallow | 17 | — — |
| CHOCOLATE, ₱ lb.: | | |
| Cocoa | 36 | 60 |
| No. 1 | 50 | 52 |
| Sweet | 25 | — — |
| COAL, ₱ ton: | | |
| Anthracite | 12 50 | 13 00 |
| Western, ₱ bbl | — — | — — |
| COFFEE, ₱ lb.: | | |
| Mexican | 21 | 22½ |
| Java | 26 | 27 |
| COTTON SEED: | | |
| Rough, ₱ ton | — — | — — |
| In sacks | — — | 13 00 |
| EGGS, ₱ dozen: | | |
| Western | 10 | 15 |
| FERTILIZERS, ₱ ton: | | |
| Stern's raw-bone superphosph'e | — — | 65 00 |
| Stern's fine-ground bone | — — | 45 00 |
| FLOUR, ₱ bbl.: | | |
| Double extra | 5 50 | 5 75 |
| Superfine | 4 25 | 4 50 |
| Floe | — — | — — |
| GLASS, ₱ box of 50 feet: | | |
| French, 8 by 10 | — — | 4 00 |
| French, 10 by 12 | 4 00 | 4 25 |
| French, 10 by 14 to 12 by 20 | 4 25 | 4 50 |
| French, 14 by 18 to 18 by 20 | 4 50 | 5 00 |
| HAY, ₱ ton: | | |
| Prime | — — | 22 00 |
| Choice | — — | 25 00 |
| IRON, ₱ ton: | | |
| English, ₱ lb | 6½ | 7 |
| Swedes, assorted | 7¾ | 8 |
| Hoop | 7 | 9 |
| Sheet | 7 | 10 |
| Nail rods | — — | 9¾ |
| Castings, American | — — | 6 |
| LEATHER, ₱ lb.: | | |
| Sole, hemlock | 30 | 33 |
| Sole, oak | 40 | 44 |
| Harness | 38 | 45 |
| Calfskins, ₱ dozen | 35 00 | 100 00 |
| Texas, rough, ₱ lb | 24 | 26 |
| LIME, ₱ bbl.: | | |
| Western | 1 70 | 1 85 |
| Cement | 2 75 | 2 80 |
| Plaster Paris | 3 50 | 4 75 |
| LUMBER, ₱ M feet: | | |
| Boards, yellow pine | 14 00 | 15 00 |
| Boards, cypress | 20 00 | 25 00 |
| Flooring, dressed | 22 00 | 25 50 |
| Flooring, rough | 15 00 | 18 00 |
| Ceiling, dressed | 18 00 | 20 00 |
| Weatherboards, dressed | 16 00 | 18 00 |
| Weatherboards, rough | 13 00 | 14 00 |
| Scantling | 12 00 | 14 00 |
| Shingles, ₱ M | 3 50 | 4 00 |
| Laths | 2 50 | — — |
| OILS: | | |
| Lard, ₱ gallon | — — | — — |
| Coal oil, in barrels | 23 | 25 |
| Linseed, raw | 1 08 | — — |
| SUGAR, ₱ lb.: | | |
| Havana, white | 12 | — — |
| Havana, yellow | 10½ | 11 |
| Havana, brown | 10¾ | — — |
| Crushed | 12 | 12½ |
| Pulverized | 12 | 12½ |
| TEAS, ₱ lb.: | | |
| Imperial | 50 | 1 30 |
| Gunpowder | — — | 1 60 |
| Hyson | 70 | 1 40 |
| Young Hyson | 70 | 1 40 |
| Pouchong | 30 | — — |
| Oolong | 40 | 1 10 |
| WAGONS, CARTS, ETC.: | | |
| Wagon, two-horse | 85 00 | 100 00 |
| Wagon, four-horse | 110 00 | 125 00 |
| Wagon, two-horse, thim. skein | 85 00 | 90 00 |
| Wagon, four-horse | 100 00 | 115 00 |
| Cane wagon | 180 00 | 225 00 |
| Ox wagon | 100 00 | 125 00 |
| Ox cart, complete | 115 00 | 120 00 |
| Cane cart | 85 00 | 125 00 |
| Tongue cart, complete | 120 00 | 125 00 |
| Plantation cart | 55 00 | 70 00 |

### CATTLE MARKET.

NEW ORLEANS, July 29, 1873.

| | |
|---|---|
| Texas beeves, choice, ₱ head | — — @$50 00 |
| Texas beeves, first quality, ₱ head | 35 00 @ 45 00 |
| Texas cattle, second quality, ₱ head | 20 00 @ 28 00 |
| Texas cattle, third quality, ₱ head | 12 00 @ 15 00 |
| Western beeves, ₱ lb. net | 10 @ 12½ |
| Sheep, first quality, ₱ head | 4 00 @ 5 00 |
| Sheep, second quality, ₱ head | 3 00 @ 4 00 |
| Milch cows, choice, ₱ head | 60 00 @ 100 00 |
| Milch cows, ₱ head | 35 00 @ 50 00 |
| Calves, ₱ head | 7 00 @ 10 00 |
| Yearlings, ₱ head | 8 00 @ 12 00 |

## Business Directory

OF THE

NEW ORLEANS CHRISTIAN ADVOCATE.

**Agencies.**
[illegible]
Cowan & Co., New York.
Hofmann & Co., New York.
Mrs. H. Mogridge, purchasing agent, 96 Canal street.
G. Stinson & Co., Portland, Maine.
B. L. Wolcott, 161 Chatham square, New York.

**Architects.**
S. B. Haggart, 5 Commercial place.

**Artificial Legs and Arms.**
Lewis Lockwood, 59 Camp street.

**Bells.**
Blymyer Manufacturing Co., Cincinnati, Ohio.
Buckeye Bell Foundery, Cincinnati, Ohio.

**Books and Stationery.**
Robert J. Harp, agent, 110 and 112 Camp street.
Continental Publishing Co., St. Louis, Missouri.
Hitchcock & Walden, Cincinnati, Ohio.
Miller's Bible and Publishing House, 1102 and 1104 Sansom street, Philadelphia.
National Publishing Co., Memphis, Tennessee.
Nettleton & Co., Cincinnati, Ohio.
J. Hale Powers & Co., Cincinnati, Ohio.
H. R. Thompson & Co., 9 Lakeside building, Chicago, Illinois.
C. F. Vent, Cincinnati, Ohio.

**Bulkhrs.**
Mart. Lannes, stalls 7, 8 and 28, Magazine market.

**Carpets.**
A. Broussean & Co., 17 Chartres street.

**Carpenters and Builders.**
J. H. Dorand, box 174, Mechanics' Exchange.

**Carriages, Wagons, Etc.**
D. Berlin, 120 First street.
J. A. Lunt & Co., 162 Gravier and 13 Union street.

**Cisterns.**
R. Broderick, 132 Julia street.

**Clothing.**
Darcy & Wheeler, 70 Canal street.
Pierson & Hews, 13 and 15 Camp street.

**Coal and Wood.**
John D. Maslin, 34 Carondelet street.
Wm. Velden, cor. Prytania and Phillip streets.
B. D. Wood & Bros., 106 Common street.

**Cooperage.**
William J. Beirne, 28 and 29 Front street.
LeBlanc & Beck, 23 and 24 Front street.

**Cotton Ties.**
Bartlett & Rayne, 48 Carondelet street.

**Croquet.**
Bradley's Patent Croquet, Robt. J. Harp, agent, 110 and 112 Camp street.

**Crockery, China, Etc.**
Navra & Offner, 174 Canal street.
W. C. Shepard & Co., 55 Camp street.

**Dentists.**
Dr. John G. Angell, 152 Julia street.
Dr. N. P. Godfrey, 183 Canal street.

**Dry Goods.**
D. H. Holmes, 155 Canal and 15 Bourbon street.

**Educational.**
Alabama Conference Female College, Tuskegee, Alabama.
Centenary College, Jackson, Louisiana.
Clarksville Female Academy, Clarksville, Tennessee.
Emory and Henry College, Washington county, Virginia.
Hiwassee College, Sweetwater, Tenn.
Homer College, Homer, Louisiana.
Kenmore University High School, near Amherst Courthouse, Virginia.
Randolph Macon College, Ashland, Virginia.
Southern University, Greensboro, Alabama.
Wesleyan Female Institute, Staunton, Va.
Whitworth Female College, Brookhaven, Miss.

**Engravers and Lithographers.**
John Gibson, New York.
George F. Tretzel & Co., 145 Gravier street.

**Factors and Commission Merchants.**
Aiken & Watt, 20 Carondelet street.
G. M. Bayly & Pond, 34 to 42 Canal and 59 and 61 Common street.
J. L. Dunnica & Co., 66 Tchoupitoulas street.
H. F. Given & Co., 64 Baronne street.
J. U. & H. M. Payne & Co., 64 and 66 Baronne st.

**Fire Engine.**
Babcock Self-Acting Fire Engine, A. M. Granger, general agent, Exposition building

**Frames.**
F. Wugener, 13 Baronne street.

**Furniture.**
Tue Mitchell & Rammelsberg Furniture Co.' 103 and 105 Camp street.
Joseph Patzell, 172 Camp street.
Sampson & Bros., 33 and 35 Royal street.

**Gas and Steam-Pipe Fitters.**
Barbarin Gas Machines, F. Roberts, superintendent, 2 Triangle building and 255 Peters st.
Jas. N. Quio, 118 and 120 Tchoupitoulas street.

**Grocers.**
John I. Adams & Co., 43, 45 and 47 Peters street.

**Gun Works.**
Great Western Gun Works, Pittsburg, Pa.

**Hair Goods.**
J. G. Bermel, 121 Canal street.

**Hotels.**
Bingham House, Philadelphia, Pennsylvania.
McAllister's House, cor. Carondelet and Juna.
Ocean Springs Hotel, Ocean Springs, Miss.

**Insurance.**
Crescent Mutual Insurance Company.
Equitable Life Assurance Co., 33 Camp street.
Louisiana Equitable Life Insurance Co., corner Carondelet and Gravier streets.
Merchants' Mutual Insurance Company, 104 Canal street.
Sun Mutual Insurance Co., 61 Camp street.

**Jewelry.**
A. B. Griswold & Co., cor. Canal and Royal sts.

**Lumber.**
A. W. Curre & Co., 350 Delord street.
F. Heuer, 918 and 950 New Levee street.
George Purves, cor. St. Charles and Clio streets.
Roberts & Co., 301 to 307 Gravier street.

**Machinery.**
George A. Barnard, 12 Union street.
N. P. Barnham's Water-wheel, York, Pa.
W. L. Cushing, 61 St. Charles street.
The DuBois Flange Cotton Gin, Golsan Bros., general agents, 39 Perdido street.
Daniel & James D. Edwards, 22 to 28 Front and 21 to 27 Delta street.
Lewis Johnson, corner Julia, Delia and Water streets.
W. H. Reynolds, corner Fulton and South Market streets.
Jos. Walker, corner St. Joseph and Constance streets.
B. J. West, 115 and 117 Magazine street.
J. B. Wolfe & Co., 59 Carondelet street.

**Manufacturers.**
William Ebert, 164 and 168 Magazine street.

**Marble.**
George Stroud, 135 to 161 St. Charles street.

**Medical.**
Allen's Lung Balsam, J. N. Harris & Co., Cincinnati, Ohio.
Mrs. M. G. Brown's Poor Richard's Eye-Water, New York.
Cancer cure, George Bennett, M. D., St. Louis, Missouri.
Citrate of Magnesia, etc., Hofmann & Co., N. Y.
Cure for Consumption, Braddock & Co., Phila.
Diarrhea cure, Rev. P. M. Goodwyn, Soniat st., near Coliseum.
Dicro's Alimentary Elixir, P. Cusachs, coroer St. Philip and Royal streets.
Fits and Epilepsy cure, T. H. Sayre, New York.
Hamilton's Buchu and Dandelion, W. C. Hamilton & Co., Cincinnati, Ohio.
Metz's Armenian Hair Vigor, corner Bienville and Prieur streets.
Opium-Eating Antidote, Dr. W. H. Squire, Worthington, Indiana.
Opium-eating cure, Dr. J. C. Beck, Cincinnati, Ohio.
Dr. Resch's Hair Regenerator, 134 Thalia st.
Simmons' Liver Regulator, J. H. Zeilin & Co., Philadelphia, Pennsylvania.
Swaim's Panacea, W. H. Schieffelin & Co., New York.

**Mineral and Soda Water.**
Bethesda Mineral Water, J. C. McAllister, agent, glass box 825, New Orleans
Eckleburg, corner St. Charles street and Washington avenue

**Millinery.**
Mrs. M. Tournahen, 206 Prytania street.

**Musical Instruments, Publications, Etc.**
Robert J. Harp, 110 and 112 Camp street.
S. Brainard's Sons, Cleveland, Ohio.
John Church & Co., Cincinnati, Ohio.
Charles H. Ditson & Co., New York.
Oliver Ditson & Co., Boston, Massachusetts.
Philip Werlein, 80, 82 and 90 Baroone street.

**Painters.**
A. S. Cutler, 136½ Camp street.
Johnson & Hillsman, 144 Magazine street.

**Prus.**
Joseph Gillott & Sons, New York.

**Perfumery.**
Colgate & Co.'s Cashmere Bouquet.

**Pictures.**
B. L. Delas & Co., 112 Camp street.

**Printing.**
Pelican Job Office, 112 and 114 Poydras street.

**Professional.**
Dr. C. J. Bickham, office, 650 Magazine street.
Dr. J. J. Lyons, office, 542 Rampart street.
W. W. Edwards, law office, 88 Common street.
Race, Foster & E. T. Merrick, law office, corner Camp and Commercial place.

**Railroads.**
Boston and Maine Railroad.
Great Jackson Route, E. D. Frost, general manager; A. D. Sheldon, agent.

**Scales.**
Victor Scales, J. B. Alcee Gauthreaux, No. 26 St. Charles street.

**Seeds and Flowers.**
David Landreth & Son, Philadelphia, Pa.
James E. Wilde & Co., 122 Camp street.

**Sewing Machines.**
The Singer Improved Family Sewing Machine, William E. Cooper, agent, 89 Canal street.

**Soap.**
J. H. Keller, 140 Gravier street.
Procter & Gamble, Cincinnati, Ohio.

**Steamboat Agents.**
Britton & Eppler, 125 Gravier street.

**Steamships and Shipping.**
Cromwell Line New York Steamers, Alfred Moulton, agent, 41 Carondelet street.
Merchants' Line New York Steamers, John H. Ludwigsen, agent, 190 Common street.

**Stoves.**
H. Haller, 49 Camp street.

**Tobacco and Cigars.**
Ed. L. Zell & Co., cor. Canal and Carondelet sts.

**Undertakers.**
T. W. Bothick, 271 Camp street, New Orleans.

**Upholstery.**
T. J. Brown, 253 Camp street.
Heath & Lara, 49 Camp street.

**Wash.**
J. Latham & Co., Boston, Mass.

**Washing Machines.**
Ringen Wascher, H. Haller, 49 Camp street.

**Wheat.**
California Royal Wheat, R. P. Hamill & Co., Wells, Elko county, Nevada.

**Wire Railing, Etc.**
Hafar & Co., Baltimore, Maryland.
Hodson River Wire Co., New York and Chicago.

## Special Notices.

CAMP MEETING.—The camp meeting on Seashore camp ground will commence on Friday, the first day of August next.

The ground is beautifully located upon the coast, two miles west of Biloxi, Mississippi, and lies open to and fronts directly upon the gulf, enjoying the delightful sea-breeze. Persons visiting the camp ground will leave the New Orleans and Mobile railroad at Seashore station, where a walk of a few hundred feet brings them to the encampment.

The trustees have laid the grounds off in avenues and lots suitable for the erection of permanent tents. Several parties erected their own permanent tents last year, and the trustees are pleased to learn that a greater number intend doing the same this year—some as family tents, others by church association. Both these are desirable.

The trustees have made provision for good boarding, and lodging accommodations to a limited extent, at reasonable prices.

Several small, plain tents will be erected, to rent to persons or families desiring to hire, either furnished plainly or entirely unfurnished. Unfurnished tents, nine by thirteen feet, at $5, and nine by twenty-five feet, at $10 for the encampment week. For the same plainly furnished with cots, pillows, sheets, etc., a reasonable additional charge will be made.

Arrangements have been made with the railroad companies for the conveyance of passengers to the camp ground and back at half the usual price of fare.

Taking the New Orleans, Mobile and Texas railroad, Morgan's Louisiana and Texas railroad, and the Attakapas Mail Transportation Company, at any of their stations, parties will pay full fare and receive return tickets free. By the New Orleans, Jackson and Great Northern railroad parties will pay full fare and *retain their tickets*, which, indorsed at the camp meeting by the secretary, will be good for return fare. Beyond New Iberia, by the stage routes, a liberal deduction on usual fares will be made by the proprietors.

From this city tickets can be purchased at the office, upper corner of Camp and Common streets, or at ticket office at the depot, at the head of Canal street.

The trains from this city will leave the Canal street depot at 8 o'clock A. M., 3.15 P. M. and 5 P. M., the first two trains stopping at all the way-stations, the 5 P. M. train stopping only at the principal stations, but all stopping at camp meeting station during the continuance of the encampment. The freight trains leave the depot, corner of Levee and Girod street, at 8.50 A. M. and 6.30 P. M.

The trustees recommend to all who desire to attend the meeting to address either of the undersigned, and make arrangements for their comfort before the date of the camp meeting.

Brethren of the Methodist Church and of other churches, and the communities of the adjacent cities and country, are invited to attend the camp meeting.

Ministers of talent and distinction, from far and near, are expected to be present and assist in conducting the exercises.

W. H. FOSTER, President.
PHILIP HALLAHAN, Secretary.

CAMP MEETING.—The camp meeting at Crystal Springs camp ground, Copiah county, Mississippi, will commence on Wednesday, the third of September next. Ministers and members of the Methodist Church, with all others who wish to be benefited by the exercises of the occasion, are respectfully and cordially invited to be present. We sincerely hope that Methodist preachers will not wait for further invitation. We cannot think of the names of all whom we would be glad to have with us, and may therefore fail to invite each one personally. But, brethren, come to the help of the Lord. Come and help us with your prayers and exhortations.

The camp ground is within the corporate limits of Crystal Springs, one mile from the depot. Conveyance at hand at a trifling expense, and ample boarding and sleeping accommodations for all who come.

It is understood, of course, that the camp meeting is upon the self-sustaining plan of last year, which is, indeed, the only practicable plan. The Camp Meeting Association expect, of course, to provide accommodations, free of charge, to all ministers coming to labor with us. We hope to make accommodating terms with the railroads for excursion tickets.

Extensive improvements are being made in the boarding department, and the fare is put down as low as it can be afforded.

Let everybody come to the Crystal Springs camp meeting—singers, preachers and all praying people especially.

All who desire to erect tents will please speak soon. The ground is rapidly taken up.

H. A. HARRIS, P. C.,
Crystal Springs Station, Mississippi Conference.

CAMP MEETING.—There will be a camp meeting at the Line Wood camp ground, Spring Hill circuit, Meridian district, commencing on the twenty-sixth of September, 1873, which is Friday before the fourth Sunday in September. We invite all ministers who can do so to assist us. Line Wood is about twenty-two miles from Lauderdale station, Mississippi. Brethren wishing to attend will please address me at Dalcville, Lauderdale county, Mississippi. J. D. HAY, P. C.

THE JACKSON DISTRICT SUNDAY SCHOOL CONVENTION, M. E. CHURCH SOUTH.—This convention, which embraces the ministers, traveling and local, the superintendents and teachers of this district, as well as others interested in this great cause, will be held in Canton, Mississippi, beginning on Wednesday, the twenty-seventh of August next.

The committee appointed by the Jackson District Conference to secure speakers for the above occasion, without attempting to prescribe a programme for the same, would respectfully suggest the examination and discussion of the following subjects: What is the great end of Sunday school instruction? Is our literature adapted to meet the end of the Sunday school? What is the best mode of securing attendance on Sunday schools? What are the true relations of children and of Sunday schools to the church? Are denominational schools important to success? Can our Sunday school music be improved? THOS. F. HORTON,
Chairman of Committee.

CAMP MEETINGS.—Our camp meetings will take place at the following times and places:

Bethel will commence on Friday night before the third Sabbath of September next.

Beulah will commence on Friday night before the first Sabbath of October next.

All are urged to come, but come prepared to take care of yourselves. Of course the preachers and their families will be cared for.

JAMES E. RHADLEY, P. C.,
Pleasant Hill Ct., Louisiana Conference.

### Appointments for Quarterly Meetings.

NOTICE.—The Publishing Committee of the ADVOCATE gave it as their opinion that the insertion of the notices of Quarterly Conferences once or twice was sufficient, and, as the space of the paper is valuable, they passed a resolution recommending that they *be not inserted more than once or twice.* Our friends who are interested in these appointments *will take due notice thereof*, as we propose to be governed by the resolution in future.

### LOUISIANA CONFERENCE.

SHREVEPORT DIST.—THIRD ROUND.

| | |
|---|---|
| Mansfield circuit, at Forest Grove | Aug. 23, 24 |
| Keatchie circuit, at Liberty | 30, 31 |
| Caddo circuit | Sept. 6, 7 |
| North Bossier circuit, at R. R. chapel | 13, 14 |
| Many circuit, at Bayou Lee | 27, 28 |
| Pleasant Hill circuit, at Bethlah | Oct. 4, 5 |
| Springville circuit, at Armstead chapel | 11, 12 |
| Amesco circuit, at Pine Island, on Leesville mission | 25, 26 |
| Shreveport station | Nov. 1, 2 |

There will be preaching at Leesville on Friday, October 24, at eleven A. M.

Bethel camp meeting will commence on Friday evening, September 19.

Beulah camp meeting will commence on Friday evening, October 3.

A three days' basket meeting will be held twenty miles south of Shreveport, in the neighborhood of Mr. A. J. Nelson's, commencing on Saturday, August 16.

The District Conference will meet at Shreveport on Thursday, October 30, at ten A. M. All the official members of each station, circuit and mission are members of the District Conference, and it is their duty to attend it. The recording stewards are requested to bring with them to the District Conference a fair Quarterly Conference book, that they may be compared and revised. There is nothing like keeping a clean record.

The pastors of the respective works will please furnish me with an exact list of their official members at or before the District Conference, that the roll may be called in order, and that the limitation of representatives in the District Conference may be fully realized.

The preachers are invited to attend our protracted and camp meetings.

31 JOHN PIPES, P. E.

DELHI DIST.—THIRD ROUND.

| | |
|---|---|
| Delhi and Floyd, at Floyd | July 19, 20 |
| Trenton, at Faulk's chapel | 26, 27 |
| Quarterly Conference, at Monroe station | 28 |
| Bayville, at Alto | Aug. 2, 3 |
| Oak Grove, at Antioch | 9, 10 |
| St. Joseph, at Elizabeth chapel | 16, 17 |
| Waterproof, at Tensas chapel | 23, 24 |
| Providence and Pecan Grove, at Pecan Grove | 30, 31 |
| Winnsboro | Sept. 6, 7 |
| Lind Grove, at Sheamanhunt | 20, 21 |
| Bastrop, at Bastrop | 27, 28 |
| Oak Ridge, at New Hope | Oct. 4, 5 |

The District Conference will convene on Wednesday, September 3, at Winnsboro, Louisiana. The preachers will please be prepared to report full statistics, and, as near as possible, missionary and Bishops' collections. Rev. G. F. Evans will preach the Conference sermon on Wednesday night.

17 JOEL T. HAYES, P. E.,
Delhi, Louisiana.

NEW ORLEANS DIST.—THIRD ROUND.

| | |
|---|---|
| Carondelet street | July 6 |
| Algiers | 13 |
| Morgan street | 20 |
| Cadiz street | 27 |
| Camp meeting | Aug. 3 |
| German charges—Dryades street | 17 |
| Craps street | 17 |
| Felicity street | 24 |
| Lafourche and mission, at Tigerville | 31 |
| Louisiana avenue | Sept. 7 |
| Baton Rouge | 13, 14 |
| Plaquemine and Grosse Tete, at Livonia | 27, 28 |
| | Oct. |
| 10 | LINUS PARKER, P. E. |

*HOUSE-FURNISHING GOODS.*

RECONSTRUCTION!

DOWN WITH THE PRICES

TO SUIT THE TIMES.

**French China as Cheap as Stoneware**

NOW, AND

STONE CHINA AS CHEAP AS COMMON WARE.

**300 Casks French China.**

Which will be sold as follows:

| | |
|---|---|
| French China DINNER SETS, comprising 103 pieces, will be sold during the summer season at | $20 00 |
| 141 pieces, all large and serviceable | 25 00 |
| French China Dinner and Soup PLATES, per dozen | 2 50 |
| French China Breakfast PLATES, per dozen | 2 25 |
| French China Dessert PLATES | 2 00 |
| French China Tea PLATES | 1 75 |
| French China Ice-cream or Preserve PLATES | 1 25 |
| French China Tea CUPS and SAUCERS | 2 50 |
| French China After-dinner COFFEES | 1 50 |

**All Other Goods in Proportion.**

| | |
|---|---|
| White Granite or Stone China DINNER SETS | $14 50 |
| White Granite TEA SETS | 3 75 |
| White Granite or Stone China CHAMBER SETS | 3 75 |

N. B.—We omitted to mention that our French China TEA SETS, comprising 44 pieces, are only $6 per set.

GOLD-BAND CHINA.

We have the largest and best assortment of any house in the city, which we sell in sets or single pieces. Persons wishing to match up Broken Sets can be accommodated with the same at the ONLY CHEAP CHINA, CROCKERY, GLASS AND HOUSE-FURNISHING EMPORIUM.

NAVRA & OFFNER,
my8 6m5p No. 174 Canal street.

MAKE YOUR HOME ATTRACTIVE

BY REPLENISHING YOUR

TABLE-WARE

—AT—

W. C. SHEPARD & CO.'S,

55.....Camp Street.....55

NEW ORLEANS, LOUISIANA.

**See What a Little Money Will Buy.**

| | |
|---|---|
| An elegant White Granite DINNER SET, comprising 136 pieces, for | $15 00 |

to wit:

| | |
|---|---|
| 12 Dinner Plates, | 1 Soup Tureen, |
| 12 Breakfast Plates, | 1 Sauce Boat, |
| 12 Tea Plates, | 1 Salad Dish, |
| 12 Soup Plates, | 2 Covered Dishes, |
| 12 Preserve Plates, | 2 Vegetable Dishes, |
| 12 Butter Plates, | 4 Meat Dishes, |
| 12 Tea Cups and Saucers, | 2 Pickle Shells, |
| 12 Dinner Coffee Cups and Saucers. | |

| | |
|---|---|
| A Porcelain DeTerre DINNER SET (equal to French China in appearance, and much more durable,) same assortment as above | $18 00 |
| A French China (best quality) DINNER SET, same assortment, 136 pieces | 30 00 |
| Decorated Porcelain DeTerre and French China DINNER SETS, from | $30 up. |
| White Granite CHAMBER SETS, 11 pieces | $4 00 |
| White Ormulte TEA SETS, 44 pieces | 4 00 |
| French China TEA SETS, 44 pieces | 6 50 |
| French China Decorated TEA SETS, 44 pieces | 7 50 |
| Good Table GOBLETS, from 50 cents per set up. | |
| Granite Dinner Plates, per dozen | 1 40 |
| Granite Breakfast Plates, per dozen | 1 25 |
| Granite Tea Plates, per dozen | 1 15 |
| French China Dinner Plates, per dozen | 3 00 |
| French China Breakfast Plates, per dozen | 2 75 |
| French China Tea Plates, per dozen | 2 25 |

**Mason's Fruit Jars.—The Best in Use.**

| *Porcelain-lined Tops.* | *Glass Tops.* |
|---|---|
| Pints, per dozen ....$2 00 | Pints, per dozen .....$2 00 |
| Quarts, per dozen.... 2 50 | Quarts, per dozen..... 2 50 |
| Half gallons, p. doz. 3 25 | Half gallons, p. doz. 3 25 |

AGENTS FOR THE CELEBRATED

BLANCHARD CHURNS,

AND THE LARGEST DEALERS IN

HOUSEKEEPING NOVELTIES

IN THE SOUTHWEST.

W. C. SHEPARD & CO.,
my29 6m No. 55 Camp street, New Orleans.

PAIN!.....PAIN!.....PAIN!

WHERE IS THY RELIEVER?

Readers, you will find it in that Favorite Home Remedy,

PERRY DAVIS' PAIN-KILLER.

It has been tested in every variety of climate, and by almost every nation known to Americans. It is the almost constant companion and inestimable friend of the missionary and traveler, on sea and land, and no one should travel on our lakes or rivers without it.

**Its Merits are Unsurpassed.**

If you are suffering from Internal Pain, twenty to thirty drops in a little water will almost instantly cure you. There is nothing equal to it. In a few moments it cures Colic, Cramps, Spasms, Heartburn, Diarrhea, Dysentery, Flux, Wind in the Bowels, Sour Stomach, Dyspepsia and Sick Headache. It cures Cholera when all other remedies fail. It gives instant relief from Aching Teeth.

In sections of the country where FEVER AND AGUE prevails there is no remedy held in greater esteem.

☞ Directions accompany each bottle. Price, 25 cents, 50 cents and $1 per bottle.

For sale by

WHEELOCK, FINLAY & CO.,
New Orleans,
R. F. GEORGE, Galvestoo, Texas,
and by medicine dealers generally. fe13 0io

$57.60.—AGENTS' PROFITS PER week. Will prove it or forfeit $500. New articles just patented. Samples sent free to all. Address W. H. CHIDESTER,
jy24 2m 267 Broadway, New York.

*STEAMSHIPS—STEAMBOATS.*

FOR NEW YORK.



The Cromwell New York and New Orleans Steamship Line.

Leaving New York and New Orleans EVERY SATURDAY.

Cabin Passage.....$50 00
Steerage Passage.....25 00

Through bills of lading to foreign and coastwise ports issued.

ALFRED MOULTON,
mh20 1y No. 41 Carondelet street.

FOR NEW YORK.



Merchants' Steamship Line.—

Sailing from New York and New Orleans EVERY SATURDAY.

Cabin Passage.....$50 00
Steerage Passage.....25 00

Through tickets to Liverpool and the Continent.

New Orleans wharf—Foot of Jefferson street.

New York wharf—Pier No. 4, North River.

JOHN H. LUDWIGSEN, Agent,
fe13 1y No. 190 Common street.

*RAILROADS.*



GREAT JACKSON ROUTE.

Trains depart and arrive as follows (from Depot foot of Calliope street:)

| DEPART. | |
|---|---|
| Express | 7.50 A. M. |
| Mail | 5.35 P. M. |
| Accommodation | 4.00 P. M. |
| ARRIVE. | |
| Express | 11.00 P. M. |
| Mail | 9.40 A. M. |
| Accommodation | 8.50 A. M. |

This line is many miles the shortest and many hours the quickest to all points North and East, and the only line running Pullman's Palace Sleeping-Cars to Humboldt and Louisville without change. Only one change to principal cities North and East. Tickets for sale and all information given at corner of Camp and Common streets, under City Hotel, New Orleans.

A. D. SHELDON, Agent.
E. D. FROST, General Manager. my22 6m

NOW IS YOUR TIME TO TRAVEL!

VIA

BOSTON AND MAINE RAILROAD.

The only line between Boston and Portland which runs in sight of Wells and Old Orchard Beaches.

The only line connecting with Portland and Ogdensburg Railroad for North Conway and the White Mountains, passing up the beautiful Valleys of the Presumpscot and Saco Rivers, and in full view of Sebago Lake.

☞ Boston Depot in Haymarket square. Portland temporary Depot in the Walker House.

☞ Trains leave Boston for Portland at 8.30 A. M.; 12.30, 3.30 and 6 P. M. Trains leave Portland for Boston at 6 and 9 A. M., and at 3.30 and 6.15 P

# The Christian Advocate.

PUBLISHED BY ROBT. J. HARP, FOR THE ALABAMA, MISSISSIPPI AND LOUISIANA CONFERENCES, METHODIST EPISCOPAL CHURCH SOUTH.

VOL. 19. NEW ORLEANS, THURSDAY, AUGUST 7, 1873. NO. 32.


## News of the Week.

### DOMESTIC.

NEW YORK, July 30.—It is stated that unofficial advice has been received at the War Department that the court has found all the Modocs guilty of murder, and ordered all of them to be shot. General Davis is said to be only waiting for the indorsement of the verdict to carry out the sentence.

WASHINGTON, July 30.—One million postal cards were shipped from the factory at Springfield yesterday. The company is now printing nine hundred thousand daily.

The President has confirmed the pardons of the North and South Carolina Kuklux prisoners, recently recommended by the Attorney General. The papers have been sent to the State Department, and orders for the release of the prisoners will be issued immediately.

FAYETTE, Mo., July 30. There have been fourteen deaths by cholera here since last Saturday, out of a population not exceeding twelve hundred. The disease originated at a picnic of negroes, which occurred last Saturday, and was caused by over-eating unwholesome food and drinking impure water from a small stream near by. Nine negroes died, and a number are still sick. Three white railroad laborers and two citizens have also died. Large quantities of tar, rosin and gunpowder have been burned by the authorities, and other means taken to stay the progress of the scourge.

There was only one death yesterday. It is believed the disease has spent its force.

MARSHALL, TEXAS, July 31. The road through from Marshall to Dallas was completed yesterday at half-past six P. M.

The point of meeting was sixty-four miles west of Longview and sixty east of Dallas.

The road will be turned over by the contractors to the company in a day or two, when through trains will be put on from Shreveport to Dallas; distance, one hundred and ninety miles; running time, twelve hours.

Shreveport gives a barbecue this month in honor of the event.

LOUISVILLE, July 31.—Two deaths by cholera occurred at Lagrange, Kentucky, to-day. The disease has entirely disappeared from the other Kentucky towns; and no case, originating here, has appeared in Louisville for a week.

BOSTON, July 31.—Vice President Wilson is much better than he has been at any time since his illness, and is steadily improving. No operation whatever is or has been contemplated.

SAN FRANCISCO, July 31. Only two hundred and seventy Chinese came by the last steamer. The smallness of the number is significant, showing the effect of the dispatches sent by the six companies here to China, warning their countrymen not to come.

BATON ROUGE, July 31.—The Hon. James E. Elam, son of the late Hon. James Madison Elam, and ex-mayor of this city, died at eleven o'clock this morning. Mr. Elam was frequently elected mayor, and filled other positions of trust.

KEY WEST, FLA., Aug. 1.—Mail advices from Havana of the twenty-ninth ultimo contain the following intelligence:

The government has obtained possession of important documents, revealing clandestine labors of the Carlists in this province, and criminating Quijano, counsel for the Transatlantic Steamship Company, and legal agent for several wealthy merchants of Havana.

Other persons are implicated and are under the surveillance of the courts. The arrest of some prominent men is rumored.

In searching the house of Quijano $500,000 in gold was found, which, it is said, was collected here to be sent to England to further the cause of the Carlists.

TITUSVILLE, PA., August 1.—At half-past six o'clock this morning a northward-bound freight train and a southward-bound oil train on the Alleghany Valley railroad collided near Cunningham. Two brakesmen named Borland and Bonner, and an unknown boy were killed. An engineer had his thigh broken. The oil ignited, and fifteen cars burned, together with the bodies of the persons killed.

PHILADELPHIA, Aug. 1.—A number of delegates from a southern part in Prussia, after a trip over the Northern Pacific railroad, favor a settlement on that line. They number forty thousand. They propose emigration to avoid the military service which their tenets forbid.

NEW YORK, Aug. 3.—It is rumored in the city to-night that three hundred men, chiefly Americans, have been enlisted, by General Quesada for service against the Spanish in Cuba.

The cholera has appeared at Union Hill, opposite New York. Two cases reported, one fatal. One fatal case reported at Pleasantville, on the Harlem railroad.

LOUISVILLE, Aug. 3.—Mrs. West shot her husband in a street car in this city yesterday morning, inflicting a severe wound. The husband asserts that his wife is subject to attacks of emotional insanity, and went her ball. The ball ranged around the hip, and has not yet been found.

SANTA FE, N. M., Aug. 3.—A slight shock of an earthquake was felt in this city about ten o'clock last night.

It is reported that the Southern Apaches have left their reservation, on account of one of their chiefs having been arrested for theft. The troops are after them.

NEW YORK, Aug. 4.—A detective and the deputy surveyor of the port yesterday met the steamer City of Mexico and arrested Antonio Tueri y Alvez, clerk of the Commercial Bank of Havana, who robbed that Institution of bills of exchange to the amount of $67,000 and $20,000 gold. Nearly all the money was recovered. Two others concerned in the robbery were also arrested.

A *Herald* special, dated London, August 4, says advices from Cadiz to-day state that the United States steamer Shenandoah is in that harbor, and has ordered the frigate Ville de Madrid to abstain from hostilities. The frigate remains under the guns of the Shenandoah.

ST. LOUIS, Aug. 1. The Texas cattle plague prevails in northwestern Missouri. Within the past two weeks several thousand have died in Nodaway county alone. Loss estimated at $50,000.

SALT LAKE CITY, Aug. 4.—The territorial election passed off quietly to-day. The Mormon ticket was unanimously chosen, the Gentiles not voting. The usual number of women and children voted.

SAN FRANCISCO, Aug. 4.—The loss by the Portland fire is estimated at $1,125,000. The loss in proportion is greater than those of the fires at Boston or Chicago.

NEW YORK, Aug. 5.—The captain and part of the crew of the schooner Nellie J. Densmore died of yellow fever at quarantine station. The captain's wife died of the same disease on the voyage from Havana.

### FOREIGN.

PARIS, July 30. It is commonly reported that Marshal MacMahon will retain the presidency but six months longer, when he will resign and return to the command of the army. It is considered certain that the republican form of government will be succeeded by a monarchy, and it is deemed essential that MacMahon, who possesses great influence with the army, should be in command on the occasion of the change.

The extreme Left Center are to agitate the question of the dissolution of the Assembly in the provinces during the recess.

VIENNA, July 31.—The international congress, called to discuss the means of the protection of patent rights, will assemble on the fourth of August.

MADRID, Aug. 1.—A dispatch has been received at the ministry of war, announcing that a sharp fight has taken place near Maluga, between the Republicans and insurgents, in which the latter were defeated and driven from the field. Eighty-seven insurrectionists were killed.

PARIS, August 1.—The cities of Nancy and Belfort were evacuated yesterday by the German troops, who burned all the goods which could not be carried off. The inhabitants of both cities remained in their houses while the Germans were leaving.

LONDON, Aug. 2.—A dreadful accident occurred this morning on the Northwestern railway, near Wigan, to the express train from London. Twelve persons were instantly killed and three were wounded. Among the killed is Sir John Anson. Many of the injured persons will die.

PARIS, Aug. 2.—Disturbances are reported at Rouen Letope, in the Department of the Vosges. The subprefect was beaten by the mob, who cried: "Vive Thiers," "Vive Gambetta."

During the evacuation of the Vosges by the Germans there were cries of "Vive la Commune!"

MADRID, Aug. 2.—The Majerra tobacco factory, the last refuge of the insurgents in Seville, has been captured by the troops. A large number of prisoners were taken, among whom are several foreigners, members of the International Society.

A Carlist force one thousand strong attacked Portugalite, seven miles from Bilboa, this morning. The garrison made a vigorous and successful defense. The Carlists were defeated with heavy loss, and driven over the Salindo river.

VIENNA, Aug. 2.—A fire occurred in the Exposition building this morning, and was not extinguished before the Alsace-Lorraine peasant dwelling was destroyed. The agricultural department was threatened with destruction, but was saved by the energy of the firemen.

VIENNA, Aug. 3.—The Shah and suite have arrived here, and have been received by the Emperor. The Shah visited the Exposition to-day.

PARIS, Aug. 4.—There is no longer any doubt that the Count de Paris has gone to visit the Count de Chambord. He arrived at Vienna to-day, and was received by the Emperor Francis.

There is much excitement over these circumstances, in view of the union of the Bourbon and Orleans branches, to which this proceeding points.

BERLIN, Aug. 5.—Captain Werner, who recently seized the Spanish insurgent gunboat Vigilante, will be removed from the command of the German squadron in the Mediterranean.

LONDON, August 5.—Parliament was prorogued to-day. The Queen's speech was read by commission.

The Bishop of Ely succeeds Dr. Wilberforce as Bishop of Winchester.

A PARISH MINISTER in the neighborhood of Dundee, Scotland, announces that he has discontinued studying, and until coals can be got at a cheaper rate he has intimated his intention to preach his old sermons! He alleges that he cannot afford coals for his study fire.

## The Shah of Persia at Home.

BY PROF. WILLIAM WELLS.

While a host of "Our Owns" are doing up the Shah on his travels, and finding a secret enjoyment in exposing his whims and his foibles, we propose to take a peep at the "Mountain of Light"—for this is one of his titles—in the distant regions of his Persian home, where we fear he will be found no more amiable than on his visits to his European cousins of the throne.

Of his height and his weight, of his beard and complexion, of his clothes and his jewels, we need say nothing, for lo! are not these the subject of many epistles to the Occidentals? We propose to sit down and have a chat with the famous Oriental-Hungarian traveler, Vambery, and also with the Austrian doctor, Polnik, who was for some time private physician to the Oriental monarch, and both of whom know a little more about his home than any other living men. Now, since the Shah has consented to present himself to profane eyes, the accounts of these favored ones have a double interest to the world.

They declare Nassir-ed-Din to be a man of extraordinary culture for an Oriental, and Vambery, who made his acquaintance during a visit to Persia in 1862, unhesitatingly pronounces him to be the most intelligent and cultured man in all Persia. He is well read in the Arabic and in the literature of his own land, handles his own pen with an easy and flowing style, is a handsome penman, and not bad at drawing. He amused himself one day in making an outline sketch of Dr. Polnik's person, and handed it to the highly-favored physician. He understands French well enough to maintain an ordinary conversation in it, and is remarkably well posted in geography; this is, indeed, his favorite study, and he is very familiar with Asia, and passably acquainted with the other portions of the earth.

He is not very fond of the cares of government nor of his residence in the capital, both of which he will gladly flee from to enjoy the retirement of his hunting-lodge, of which he makes a veritable *sans-souci*. At the chase he is a genuine Nimrod, and counts his booty like an old hunter. It is not at all uncommon for him to sit down and write out an exact diary of his day's hunt, in which he is quite careful to note what game he has brought down while on the run, and the birds that he has shot on the wing. His hunts are sometimes engaged in by a perfect army of attendants, who are allowed, as a favor, to be in his train, though more to witness his skill than to join in the sport. He spends about three-fourths of the year at the chase, and this long-continued exercise in the open air during the heat of summer and the cold of winter has given him an iron constitution.

The royal family in Persia is widely spread through the realm, from the singular fact that the ruler chooses his wives in the midst of his subjects, without any regard to royal blood; youth, beauty, grace and vivacity of person find favor in his eyes, and an entrance to his household. The result of this arrangement is a numerous host of royal princes, whose relations are in no way regarded by the court; and their descendants are forced to look out for themselves, so that in Persia one may find carpenters, cooks and even grooms of royal blood.

The private treasury of the Shah ordinarily contains some ten millions of dollars in cash, to say nothing of his vast estates, castles, etc., and his jewel-chamber is the richest in the world. It is just now pretty well depleted to provide him with the precious stones with which he is dazzling the eyes of Europe. Very few Europeans ever gain access to it; but Vambery's perfect acquaintance with the language, and his marvelous familiarity with all Oriental and Asiatic questions, secured him the favor, and he thus tells the story of his visit:

"The first and most beautiful stone is the great diamond known as the 'Sea of Light,' which Nadir-Shah brought home from his campaigns in India, and which to-day has but a single rival in the Koh-i-noor, or 'Mountain of Light,' of the English crown jewels. Next to this is a valuable ruby sold to the Shah by a French dealer, and then come innumerous brilliants, and three great emeralds brought from India by Nadir-Shah. A breast-sash of pearls and emeralds alternating, worn on great occasions, is of immense value, as are other articles of personal adornment, such as coats and shawls, and collars with diamonds in place of buttons; and as for scepters and swords and belts, beset all over with diamonds and precious stones, there is no end to them."

The Shah controls his private fortune of his dynasty in the most unbridled manner; and the remaining members of the family must be satisfied with what he chooses to grant to them. His wives, for example, are said to enjoy so small an income that they can scarcely provide themselves with respectable toilets; and for this reason his harem is by no means popular, many women regarding it as a misfortune to be informed that they are expected or bidden to enter it. And the present Shah is an exception to Oriental rulers in being no great friend of women; he prefers the manly pleasures of the chase to the effeminate pastimes of the harem. And he is very inconstant in his love, for without the least twinge of conscience he divorces himself from one wife to marry another, and many a beautiful Persian woman, who has regarded herself mistress of his heart, has been cruelly driven away to make room for a new favorite. These royal ladies dress very plainly in blue sack-like garments, and are seldom allowed the liberty of leaving the palace; and when they do so the only indication of their presence in the streets of Teheran are the servants that accompany them to guard them from intrusion or the gaze of profane eyes. And when they are divorced it is ordinarily without the least dowry, so that the fate of such a Persian queen is not at all enviable. Doctor Polnik relates the story of two rejected ones who were afterward reduced to marry even among mechanics to obtain a home. These facts are fully fulfilled by the manner in which the Shah treated the wives whom he brought with him as far as Moscow, and then sent back again because they desired to see some of the sights that he was enjoying.

Oriental monarchs, and those of Persia especially, are extremely cruel in executions. Nassir-ed-Din has followed the tradition of his race but once in this respect. The sect of the Babs have given him a good deal of trouble, and some of the adherents even made an attempt against his life. A noted one of these was put to death by the most cruel and revolting torture, and whole families have been executed on mere suspicion of being affiliated with them. The European embassadors at Teheran have endeavored to intercede for these poor wretches, but without success. There has been a great deal of friction between all the embassadors of the foreign powers and the Shah in regard to the manner in which they should appear in his presence. The Russian has at last gained the permission to appear before him booted and spurred, which is considered a great concession.

But the Shah is now destined to grant a great deal more than this, for the lessons that he is learning in Europe he must take home with him, along with the railroads, telegraph and other modern inventions. And, again, he must submit to have the veil lifted from a good deal of his privacy, without banishing from his dominions those who do it, as in the case of several of the *attaches* to the foreign embassies. He has tried in vain to carry some of his home manners with him on his travels, but finds it difficult to get along with them. It is only in Teheran that he can find giraffes trained to make obeisance to him, and we predict that when he gets home he will no longer feel like a "mountain of light." *New York Christian Advocate.*

## A Slanderer Unmasked.

MR. EDITOR: In a recent number of the *Christliche Apologete* of Cincinnati, German organ of the Methodist Episcopal Church (North,) Rev. J. C. Hartzell, presiding elder of that same church in New Orleans, writes:

"During the last session of the Louisiana Conference Rev. Ph. Barth was assigned to the German mission-field in the northwest of this State. He extended his mission to Marshall, Texas. Here he was gladly received by the Germans, and he soon succeeded in securing subscriptions to the amount of $500 toward building a church edifice. But it was not long till the spirit of persecution was awakened against him, as the representative of the Northern, or, as we are here called, the Yankee Church, and that was enough to frustrate his plans and undo his work. Those who had subscribed for the church received intimations that if they would not withdraw their names they would be ruined in their business. Under the circumstances Bro. Barth thought it best, for the time being, to abandon the field."

As it appears at first sight to every reader acquainted with our Southern people, so Rev. Daniel Morse, presiding elder of the Marshall district, Methodist Episcopal Church South, brands the foregoing as untrue and slanderous. Let it be remembered that this Ph. Barth is the same man who for a number of years professed allegiance to our church, coming near being hung in Missouri as a rebel by Northern Methodists—so he, at least, repeatedly asserted—and was three years ago apprehended by Bishop Keener, then presiding elder, in the attempt of stealthily steering Soniparu Street German congregation into the haven of the Church North. He had secretly joined the Northern Church, and continued preaching at the place to which he had been assigned but a few months previous, at the session of the Louisiana Conference, Methodist Episcopal Church South, at Shreveport, and at which time he had been readmitted into the itinerancy, having previously been a member of the St. Louis and Tennessee Conferences of our church.

We give these facts to show that Mr. Ph. Barth can act the part of a traitor as well as that of a slanderer. Here is the letter from Bro. Morse:

MARSHALL, TEXAS, July 16, 1873.

REV. L. PARKER, D. D., NEW ORLEANS—*My Dear Brother*:—After receiving a copy of an article published in the *Christliche Apologete*, Cincinnati, written by Rev. Ph. Barth, a German missionary of the Methodist Episcopal Church (North,) in which he complains of opposition to consummating his plans in building a church at Marshall, saying that "the spirit of persecution was awakened against him, as the representative of the Northern Methodist Church," etc., I went to Marshall and procured the following facts, which, from the known veracity of the parties consulted, I can indorse as strictly true. The Rev. Ph. Barth was kindly received when he came to Marshall, was tendered the use of the C. P. Church two Sabbaths in each month, which he accepted before he called on the pastor of the Methodist Episcopal Church South, Bro. T. W. Rogers. When Bro. Rogers made his acquaintance he offered him the use of his church and pulpit on Sunday evenings, and at such other times as the pulpit was not occupied with his regular ministrations, assuring him, at the same time, that in the event of his organizing a German Methodist Episcopal Church at Marshall he would oppose no barrier in the way to the German members of his charge uniting with his branch of the church, provided they desired to become members. He further assured Bro. Barth that he wished him success in his mission to the Germans, a portion of our population who had not hitherto been reached, to any considerable extent, by our American preachers. I learned further, upon inquiry, that responsible brethren from the Methodist, Presbyterian and Baptist churches offered to act as trustees, in the event of his having a church built, until he could effect an organization and procure others. He was introduced to the citizens, by members of other churches, with a view of furthering him in carrying out his plans. By this means, aided by these influences, he succeeded in procuring some subscriptions. The only opposition, so far as I can learn, with which he met was from the German element, except one man (who subscribed a mere nominal amount, and was not a member of any church) who requested him to erase his name from the subscription list. Owing more to the stringency in money matters than to any opposition to the building of said church, the prerequisite amount required to be raised, before aid could be received from their Church Extension Society, could not be secured. The mission of the Rev. Ph. Barth, so far as Marshall is concerned, proved a failure, not because, as he asserts, threats were made, or intimations given that "if they would not withdraw their names they would be ruined in their business." Our people are not so easily intimidated. Indeed, if such threats had been made, knowing the people of Marshall as I do, I am of the opinion that outsiders and insiders, including the colored people (of whom there are not a few,) would have rallied at once to the assistance of the persecuted man. The charge of persecution, as he has represented it, is not true, as can easily be established by competent witnesses. I am sorry to know that the good people of Marshall have been misrepresented, and their kindness to Bro. Barth not appreciated. So far from it, he has made their courtesy and kindness to him, during his brief stay among them, an occasion for misrepresentation and slander. When will the preachers operating in the interests of the Northern Methodist Church learn to "do justly, love mercy, and to walk humbly with their God," and speak the truth in their hearts? Not until they stop the machinery which they have set in motion to manufacture sectional hate and political capital. Whenever they come among us as true ministers of Christ, imbued with the spirit of their Master, they will be received and recognized as brethren beloved. If actuated by motives foreign to these, they may not hope to succeed. "Let us have peace," not the sword of political strife.

Your brother in Christ,

DANIEL MORSE,
P. E. of the Marshall district.

## Ethics of Christianity.

The superiority of the Christian code is practically acknowledged, and often confessed, in a most significant way, by the mode in which the enemies of Christianity taunt its disciples. When they speak of the vices and corruptions of the heathen they blame, and justly blame, the *principles* of their vicious systems, and ask how it could be otherwise? When they blame the Christian, the first and the last thing they usually do is to point in triumph to the *contrast* between his principles and practice. "How much better," say they, "is his code than his conduct!" It is as a hypocrite that they censure *him*. It is sad for him that it should be so; but it is a glorious compliment to the morality of the New Testament. Its enemies know not how to attack its disciples, except by endeavoring to show that they do *act* as *it* bids them. Surely this *uniform* excellence of the Christian ethics, as compared with other systems, is a peculiarity worth nothing, and utterly incomprehensible upon the hypothesis that it was the unaided work of man. That there are points on which the moral systems of men and nations *oscillate* is most true; that there should have been certain approximations on many most important subjects was to be expected from the essential identity of human nature in all ages and countries; but their deviations in some point or other—usually in several—from what we acknowledge to be both right and expedient, is equally undeniable. That when such men as Plato and Aristotle tried their hands upon the problem, they should err, while the writers of the New Testament should have succeeded—that these last should do what all mankind besides had in some points or other failed to do—is sufficiently wonderful; that *Galilean Jews* should have solved the problem is, whether we consider their age, their ignorance or their prepossessions, to me utterly incredible.

## Louisiana Institution for the Instruction of the Blind.

We commend the following communication to the attention of our readers. The Rev. P. Lane, principal of the Institute for the Blind, is a Christian gentleman, with the best endowments and qualifications for the position which he occupies.

To the Friends of the Blind, and to all who are True and Brave Enough to Help in Noble Work.

The Louisiana Institution for the Instruction of the Blind is located at Baton Rouge, and is designed to train the young blind of the State to vigorous intelligence, robust morality and self-helping ability. The law establishing the institution requires that it shall be thoroughly organized in its academic, musical and mechanical departments; that it shall be open to all blind persons of sound mind and good moral character, and that the pupils shall receive such instruction as the institution can afford or their capacities permit.

It is further declared that the institution shall not become an asylum or almshouse. It is also provided that to the educational institution there shall be attached an industrial home, in which the adult blind persons may work at a trade and earn their own support. Instruction, board, medicine and medical attendance are gratuitously furnished to all pupils. Indigent blind persons who desire to become pupils must have the fact of indigence certified by the mayor of the town or by a member of the police jury of the parish in which they reside. When provided with such certificate the institution will clothe them. In all other cases it is required that the friends of pupils shall furnish them with a sufficient supply of comfortable clothing.

The school term will commence on the seventeenth of September next. It is intended that at that time the institution shall be thoroughly organized in its academic, musical and mechanical departments, and be ready to do full and efficient work. All blind persons capable of instruction are cordially invited to enter this institution. "The parents and guardians of the blind are earnestly solicited to place their children and wards in this institution; and assurance is given that they will receive that fullness of care and minuteness of attention which a wise kindness can suggest, and which competency and faithfulness can bestow. Parents ought not to permit reluctance to separate from their blind children to deprive such children of the benefits which this institution can confer. To aggravate the evils of blindness by enforced ignorance and uselessness is a monstrous cruelty. It is the right of the child to be allowed means and scope for development into usefulness and worth. It is the duty of the parent to place him where such development is practicable—his duty to the child, to society and to God.

No sectarianism is taught; pupils freely attend the churches of their own choice. All priests, ministers, parochial officers and others are earnestly requested to seek out the young blind and persuade them to enter this institution. Of the four hundred and forty-seven blind persons now in this State it is fair to assume that at least one hundred are qualified to enter this institution, and this one hundred ought to be at the school which the State has established for their benefit.

This circular is issued in the hope that it will awaken an interest proportionate to the magnitude of the subject presented, and evoke a response commensurate to the requirements of the blind and to the generosity of the State. P. LANE,

Principal Institute for Blind

BATON ROUGE, July 17, 1873.

## Handwriting.

Was Chesterfield correct when he said that "every man who has the use of his eyes and his right hand can write whatever hand he pleases?" If so, would Byron have put his burning verse into such a miserable schoolboy scrawl, Emerson write so sprawling a hand, or Napoleon the First have written the worst hand on record—so bad that his letters to Josephine from Germany were sometimes mistaken for maps of the seat of war? No doubt the vileness of his pothooks was aggravated by the speed with which he wrote. Jacob Bryant said of Archdeacon Coxe's hieroglyphics that they could be called neither a hand nor a fist, but a foot, and that a club one. Sydney Smith's hand, with the exception of Jeffrey's, was the worst that Constable's printers had to puzzle out for the Edinburg *Review*. He himself compared it to the hieroglyphics of a swarm of ants escaping from an ink-bottle, and walking over a sheet of paper without wiping their legs. When his wife inclosed to him an illegible passage from one of his letters from London, containing directions about the management of his farm, and asked for an explanation, he simply returned it with the remark that he must decline ever reading his own handwriting twenty-four hours after he had written it!

Rufus Choate's handwriting could not be deciphered without the help of a pair of compasses and a quadrant. The best specimens look like the hieroglyphics on a Chinese tea-chest. Having been invited on a certain occasion to address a public meeting in New Hampshire, he replied by letter; but the committee, after puzzling for hours over the scrawl, despaired of deciphering it, and were obliged to send a special messenger to learn his answer.

**The Christian Advocate.**

THURSDAY, AUGUST 7, 1873.

THY WORK IS DONE.

The sunlight sheds its glory
About the city's ways,
And joy and peace and gladness
Catch life beneath its rays.
But in a bleak, cold garret,
What sees the noontide sun?
One working, wan and weary;
Her work is not yet done.

And when the shadows gather
There, by the moon's soft light,
She plies her task. But hearken!
Strange voices of the night!
They seem to whisper round her
"Rest thee, thy crown is won;
Soon shalt thou rest from labor,
Soon shall thy work be done."

And in the morn's glad sunlight
She lay there cold and dead
To the great God who gave it
Her weary soul had fled.
She heard the angels singing
From ways beyond the sun:
"Come home, come home to heaven;
Rest thee, thy work is done!"

*Once a Week.*

## My Experience in the Higher Life.

MR. EDITOR: Observing the prominence given the "higher life" in an editorial in your issue of June 5, I ask the privilege of giving a brief sketch of my experience, through your columns, for the benefit of others.

I was brought up under religious influences, being of Methodist parentage. In my eighteenth year I was converted and joined the Methodist Church. The evidence of my conversion was clear and satisfactory; but the day after I fell into doubts about it, and, stopping to reason with the enemy, I yielded to the suggestion that I was under a mistake—that I was deceived. I left the encampment and retired some considerable distance out in the grove and spent a long time in prayer, but realized no further change. The following night I went forward to the communion table, and after discharging the duty, for the first time, of commemorating the death of the blessed Savior, my doubts were all dispelled in reference to my conversion. From that day to this, now some forty years, I have never had a doubt of its genuineness.

I went forward in the discharge of ordinary Christian duties, reading the Scriptures daily, private and public prayer, and the regular attendance on the public means of grace. It was not long, however, before I felt that it was my duty to preach the gospel; but, like many others, I excused myself on the ground of a want of gifts. It was not until seven years after my conversion that I was enabled to take upon myself this very responsible calling, and not until I was brought to it by calls which I could no longer resist nor disregard. In August, 1841, I was licensed to preach.

Being incapacitated for manual labor to any great extent, I turned my attention in my youth to literary pursuits, spending some years in teaching. I was fond of religious literature, and after a few years I became familiar with the doctrines and tenets of Methodism, being particularly attached to the peculiarities of Methodism, her prudential means of grace, such as camp meetings, class meetings, love-feasts; and from the very beginning I entertained a desire to be a true Christian and a thorough Methodist, having but little respect for that shallow, superficial religious experience to be met with in many professed Christians.

I married three years after my conversion. On becoming the head of a family I erected a family altar, around which the daily offerings of praise and thanksgiving were offered ever after. I endeavored to make religion and the service of God an every-day business. I never read a novel, and I abstained from visiting places of amusement, endeavoring to set an example of piety before my family and the world. I have had the satisfaction to see my children, as they have grown up, following my example—becoming members of the church.

I have ever held that it is the privilege of believers to so live as to enjoy the life and comforts of religion daily. I have been accustomed to preach and enforce this as a duty upon all from the pulpit, believing it to be much easier and less difficult to so live than otherwise, in view of the trials and besetments of the Christian life. I suppose I have enjoyed about as much of the life and power of religion as falls to the lot of most persons who neglect the scriptural injunction to "go on unto perfection." But, notwithstanding all this, I ever found my religious experience to be fluctuating—rising and falling like the mercury in a thermometer. I have often been upon the mountain summit, but oftener in the valley, below—never uniform for any great length of time. This was not owing to an unstable turn of mind; for my temperament is quite the opposite—uniform in habits, methodical and regular in everything. In revivals I have always enjoyed a refreshing season, which I was careful to nourish and cultivate by a close and uniform attendance upon the means of grace, private and public. But, despite my efforts, these refreshing seasons would always pass off after a few weeks, when I would involuntarily relapse into a state of comparative indifference in spirituality. A dearth of religious enjoyment never failed to succeed a season of refreshment; and they were usually of much longer continuance—sometimes for many months. With all my efforts for thirty-seven years, I never could reach a point in my religious experience from which there was not a tendency to a spiritual declension after a brief period of a few weeks or months. It seemed to be natural, as it were, and with all my efforts I never could overcome it. During some of those soul-refreshing seasons through which I have passed, so full of religious life and enjoyment, I have thought, and sometimes declared in my heart, that I never would "go back" upon my Savior again in religious indifference. But I ever found my inability to retain this blessed state of religious enjoyment long at a time. Spiritual declension gradually came, and was succeeded by worldly-mindedness and a leaning to the creature. I had my besetments, the sins which so easily beset me, after betraying me into improprieties of speech and temper, grieving the Holy Spirit—anger, vindictiveness, evil-speaking, pride, impatience. But with the light I had I did not expect ever to attain to any degree of spirituality in this life that would free me from these besetments. My only hope and expectation was to overcome them, in some degree, by what is usually termed getting and having more religion.

In my pulpit efforts and labors I always made it a point to obtain divine aid in earnest prayer before going into the pulpit, sometimes continuing in prayer till my physical energies were exhausted as much as the labors of a sermon would produce. I dare not go into the pulpit as an embassador for Heaven without a prayerful preparation for its duties and responsibilities. O it is hard work to preach without the endowment of power from on high! The whole routine of Christian duties is an up-hill business, so to speak, while one is in a half-saved state. They become burdensome and irksome, except now and then when the soul chances to get into the sunshine of spirituality. They are usually performed and attended to as a matter of duty, by which the Lord is served more as a Master than as a Father and a precious Savior, who has loved us and washed us in his own blood. In common with others, this kind of service I performed during these long years of my life, knowing nothing of the blessedness of being "made free from the law of sin."

(To be continued.)

## The Blessings of the Sabbath.

MR. EDITOR: Having read in the ADVOCATE of May 1 an important and practical article on "Sabbath-Keeping," which clearly defines our duty as to its holy observance, and which, when thus practiced, will not only promote our happiness in this life, but will secure to all true and faithful followers of Jesus that Sabbath of eternal rest which is reserved in heaven for them.

How important, then, it is for us often to contemplate and apply this holy type of divine love which was set apart from the beginning for our future happiness. Who that will thus reflect but will feel his heart swell with love and gratitude to the Giver of all good for his ever-unchanging and his heavenly love toward us? How many and varied are the blessings and privileges of this sacred institution in which the great Architect of the universe made himself the recipient, that the example of Omnipotence might thus secure to mankind all of that rest and peace which the command so sacredly enjoins.

"The seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work." Rest was thus assigned—rest for all, for each, for vigorous manhood, for tranquil age, for the pilgrim of threescore and ten—for him it is rest and joy as he contemplates that Sabbath of heavenly rest which never ends. For joyous childhood this one day in seven is at the present era of Christian advancement a Sabbath of happiness indeed. Its early morn is welcomed by an host throughout all Christendom, where they meet in the sanctuary of worship, and with their united voices swell the anthem for its "happy greeting." The beautiful, the serene Sabbath morning, how calmly it steals upon us after the busy week is over! How much of adoration, as we look abroad at the countless objects of nature, is presented to our view, silently proclaiming to us that, if our minds and hearts are properly and prayerfully directed at this sacred hour, nothing more is requisite to awaken our gratitude, for the Author of all good is himself present, and it is he who now spreads out before our view this prospect of beauty and love.

"Come, bless the Lord, whose love assigns
So sweet a rest to wearied minds,
Provides an antepast of heaven,
And gives this day the food of seven."

The mind of youth, having been trained thus to study the works of his Maker, will be benefited in all coming time. His destiny may be to reside in a far distant land, away from the home of his sunny childhood, where, immersed in the busy throng, he has but little time for reflection; yet amid its perplexities he looks forward with pleasure to the coming Sabbath. Then it is his heart's best affections go out in gratitude for the pious training of his early youth. "Remember the Sabbath day to keep it holy;" "My son, if sinners entice thee consent thou not," were the safeguards with which he left the paternal roof and entered upon the broad theater of action. Thus we see the fatherly admonition is heeded, the maternal counsel is treasured up as a shield against all the consequent evils of life, and ever and anon—it may be while in the sanctuary of God—there steals a calm within his breast which is to him a pledge of glorious and happy rest.

Let parents, then, not be weary in well-doing, for we shall reap if we faint not. Let us who are the favored recipients of Sabbath training and teaching ever be ready to assist in the advancement of its institutions. Let us study the sacred writings in order to more fully understand our obligations and privileges in regard to the Sunday school, which is now claiming the united attention of the Christian world as one of the strongest braces which upholds and sustains the great fabric of the Christian church as it exists at the present day. Then let those of us who have children far away from our own altars and churches be diligent in this cause, feeling assured that as we instruct others, so will the good Lord influence the hearts of strangers to do likewise unto ours. Let us, then, be prompt to meet in our respective school-rooms on Sunday morning, and there, with pastor, pupils and teachers, unite in singing:

"Come, let us join, with one accord,
In hymns around the throne;
This is the day our risen Lord
Hath made and called his own.

"This is the day that God hath blest,
The brightest of the seven—
Type of that everlasting rest
The saints enjoy in heaven."

## Unity.

God is unity; and though in accommodation to our limited understanding this unity is presented to us as embracing many attributes, these all focalize and fill out, so to speak, the perfection of Deity. As in his nature, so in his acts do we see the same unity manifested. If we turn to the plan of salvation for man we behold a perfect harmony between it and the perfect God. Man trampled under foot a law reflecting the perfection of God, and from this act one of two things must result—either the eternal destruction of man, or an amend equal in its perfectness to the perfection of the violated law. Man, the sinner, could not meet the demand; but Christ, the sinless one, could; and because his sacrifice of himself met the holy requirements of the law, and honored its unity and perfection, God was able to justify the ungodly, and the law retain its perfect character.

Every act of favor, under this divine method, extended to the sinner accords with the unity of God, for every attribute is honored. In the exercise of faith we are required to conform to this unity, for the objects of faith are units. They originate in and abide in God; they are reflexes of his person and essence. Our faith must therefore conform to his character, and move in harmony with his will. Less than this, on our part, bars us from being hid with God in Christ.

Revelation is an object of faith. Now suppose we receive parts thereof and reject others, can it be said that we rise in our faith to the standard of God's requirements? When we read, "be not conformed to this world," and in the face of this divine command we abate not one jot in our pursuit of worldly honor, and ape the world's folly in dress, and yield to its rules of conduct, and excuse and palliate the world's idolatry, do we manifest a true faith in the teachings of that word of revelation which, we teach, came from God and truly reflects his being?

The Trinity of God is a subject of faith. If denied, is not the doubter out of harmony with God, and a despiser of his word? Again, God has ordained certain ordinances which are to be observed, and practically employed or used; are or can these ordinances in any way be opposed to his unity, or can they be administered otherwise than in perfect keeping with his unity? As they are typical of his divine mode of conferring, granting or administering spiritual blessings and gifts, should not their mode of administration in his earthly kingdom correspond with his revealed mode of administration?

John says: "And there are three that bear witness in earth—the Spirit and the water and the blood; and these three agree in one."—First John v, 8. If this be so—and who dare gainsay it?—how important does it become that we should in all things conform our doctrine, our practice and our mode of life to this oneness taught in revelation, redemption, grace and ordinances.

Palliatives never cure. Decision and specific action overcome difficulties and settle modes of action, and often defects of thought. The want of this quick apprehension of the virtue of decision and action has led the church of God over many a weary period of darkness, and lodged in her articles of faith much of superstition and error; and as in the past, so it may be in the future. God reveals duty in the clearest manner, and this revelation is in keeping with his unity: therefore, when we perceive his revealed will, our duty is to walk in harmony with that will, human views and antiquity to the contrary.

INDAMORA.

## Class Meetings.

MR. EDITOR: During the session of a District Conference in Alabama Bishop Doggett urged, and the ministers present unanimously resolved, that class meetings should be revived. This seemed to all interested in the welfare of the church a movement in the right direction, though it is to be feared that it cannot be carried out successfully. The present generation, in some localities, seem to have forgotten, if they ever knew, the design of such meetings. Many professing Christians, intelligent enough on other matters, think that those who attend them go to confess their sins as the Catholics do. Confession of sin on such occasions is not unscriptural, for we are commanded to "confess our faults one to another."

Others are accused of going to tell how good they are. Perhaps this is confounded with the command: "Be always ready to give to every man a reason for the hope within you." But as iron sharpeneth iron, and heart answereth to heart, so a class meeting, rightly conducted, is well adapted to solve any doubts as to the validity of our title to a heavenly home.

A traveler in a strange country not only consults the "travelers' guide," but often asks direction of other wayfarers. So may pilgrims on the great thoroughfare of life converse with profit and pleasure on the country to which they are going, and the probability of their being in the way leading thereto. When Bunyan's pilgrims to the Celestial City were on enchanted ground, Christian said to Hopeful: "To sleep here is death; let us keep ourselves awake by talking together;" and in reply to the question, "On what shall we talk?" the answer was, "Let us begin where Christ first began with us." Such a relation seldom fails to put the heart in a proper state.

In such meetings, however, a "leader" not eminently spiritual is worse than none, for he will throw an awful constraint on the assembly, and formal dullness will be the inevitable result. In vain will one not having the love of God in his own heart endeavor to inspire confidence in others. He may clap his hands to express joy, but the effects of the Holy Spirit never have been and never will be successfully counterfeited. Often in his class there are earnest but timid hearts longing to give expression to their love for the Savior, while more experienced Christians are hungering after something higher than that to which they have already attained, and the language of their hearts is: "Oh, that we had some one to guide us!" Too often is this clamor of the soul after its rightful King, even Jesus, satisfied with fanaticism; but we love to think it a harbinger of the latter-day glory, when the kingdoms of the world shall be given to their lawful Sovereign. Whether class meetings will ever be made by God an instrumentality in hastening the fulfillment of this glorious promise remains to be tested.

A LAYMAN.

## East Mississippi Female College,

MERIDIAN, MISSISSIPPI.

MR. EDITOR: This institution closed its second term, July 15. The exercises were highly satisfactory to the patrons and friends.

Measles invading the school some two months ago, the attendance was reduced to less than half the usual number. On this account Prof. Rice decided that he would make no attempt at display in the closing exercises. The commencement sermon and literary address were omitted; two days were deemed sufficient for examination, and one evening for reading essays and the musical entertainment.

Nevertheless, it was manifest in the examination of classes, in the essays of the young ladies, in the musical performances, and in the finely-executed paintings adorning the college walls, that great progress had been made by the pupils, and that the instruction and mental training in this school are of the most thorough and satisfactory character. It will be regarded by the friends of education a fortunate circumstance that this substantial sort of work has been inaugurated in our new college in the beginning of its history. It is the purpose of the trustees and faculty to maintain the standard of thoroughness.

Prof. Rice, after doing a noble work in organizing and conducting to success this institution of learning, retires from the school to return to his old home in Florence, where he will have charge of the State Normal School of Alabama. Rev. J. W. Adkisson, of the Missouri Conference, succeeds to the presidency of East Mississippi College. He is here. He is highly recommended by his brethren in Missouri. He has had years of experience at the head of Shelby High School, Shelbyville, Missouri. His scholarship is unquestioned. He is possessed of qualities fitting him eminently for the position he has accepted.

The prospects of East Mississippi Female College are more cheering than at any previous period. Its steady growth, its ninety matriculates of the last term, the proficiency of its pupils and the character of its teachers excite to greater zeal and confidence the friends of the school. The buildings, it is apprehended, will not be adequate to the demands of another term. The trustees are maturing measures, however, to provide additional room. Meridian is a fine location for the college—in a high, healthy region, accessible from all quarters, not a place of great extravagance, and possessing religious and social advantages.

Prof. Adkisson has a full faculty, and will open the next term on the second of September next.

JOHN A. ELLIS,
Of the Conf. Visiting Committee.

MERIDIAN, MISS., July 25, 1873.

## Whitworth Female College.

MR. EDITOR: The late commencement exercises of this flourishing institution came off the last week of June and first day of July. The crowd attending them was large—immense at times.

The faculty is large, numbering fourteen in all the departments. They have been devoted to their work, and energetic in its discharge. The progress of the pupils, as evinced by their examinations, essays and compositions, and musical performances, is evidence of their skill as teachers.

The usual English course of colleges is taught, embracing the higher mathematics, and Latin, Greek, French, drawing, painting, needlework and music. The catalogue shows that fifty-six were in the preparatory department, and one hundred and forty-five in the college department. Fifteen young ladies graduated to the degree of mistress of English literature.

Among the items of interest, and somewhat novel in the South, was a debate by six young ladies of the Calliopean Society on the question: Ought the elective franchise be extended to woman? I doubt whether any six young men of any college would have shown their powers of debate to better advantage than did the young ladies on that occasion. May they cultivate those powers.

During the year President Johnson has erected a new two-story building for the music and art departments and for the literary society. The Rev. H. F. Johnson is doing a noble work in the cause of education. His attention, labors and zeal in this good work deserve the success which he has achieved, and entitle him to the confidence and patronage of the public.

ONE OF THE VISITING COMMITTEE.

Not long ago the old hippopotamus at the London Zoological Gardens suffered much from a decayed tooth. In former times he would have been shot, as was poor "Chunee," the elephant at Exeter 'change. Mr. Bartlett, superintendent of the garden, however, determined to pull out the tooth. He ordered the blacksmith to make a pair of "tooth forceps," and a tremendous pair they were. The "bite" of the forceps just fitted the tooth of the hippo. By skillful management Bartlett managed to seize Master Hippo's tooth as he put his head through the bars. The hippo, roaring frightfully, pulled one way, Bartlett and the keepers pulled the other, and at last out came the tooth, and Hippo soon got well again.

## Obituaries.

TATUM BORING, son of Joseph T. (deceased) and Sielly A. Boring, was born in Claiborne parish, Louisiana, November 8, 1851, and died at the residence of his mother, near Belleyue, St. Landry parish, Louisiana, July 9, 1873, of congestive chills, after an illness lasting eight days.

Bro. Tatum removed here, with his widowed mother and others of the family, in January, 1871, and since his residence here united himself with the Methodist Episcopal Church South, in which church he was dedicated to God in his infancy. Of him we can truly say: "He was beloved by all who knew him." He was a most affectionate and dutiful son, and of deep piety; in a word, he was a Christian. The blessed Bible was his constant companion, especially during his sickness, and so interested was he in the word that when unable to read himself he would request one of the family to sit by his bedside and read to him. And thus it is not surprising that he showed such indescribable patience during his severe illness. His trust was in Jesus, and therefore his end was peace.

W. HART.

MRS. LOCKEY ANN BAKER, daughter of James and Lockey Ann Wynn, was born in Warren county, Georgia, October 17, 1837, and died near Kymulga, Talladega county, Alabama, June 29, 1873.

She was married to Mr. William Baker January 30, 1855. Some six months before she died she made a profession of religion, and on the twenty-sixth of June was baptized and received into the Methodist Episcopal Church South, after which she received the sacrament of the Lord's Supper. She talked freely about her spiritual state, and said if it were God's will to take her she was willing and prepared to go. A short time before she died she called her husband, children and friends around her bed and bid them, one by one, farewell; after which she was quiet for a short while; then her spirit, without a struggle, passed into the world of bliss. Mrs. Baker was much beloved by her neighbors and friends, and will be missed very much by all the neighborhood. We deeply sympathize with the bereaved husband and friends. Mrs. Baker had been for years a constant reader of the NEW ORLEANS CHRISTIAN ADVOCATE.

T. L. DOBBS.

CHILDERSBURG, ALA., July 14, 1873.

MR. J. A. T. MASON died at his residence, near Pine Ridge, Mississippi, May 7, 1873. As the sun had just calmly set in the West our brother's spirit took its flight quietly from us.

He was converted in Jackson, Mississippi. The evidence of a change at that time was very satisfactory, and his emotions so great that he shouted the praises of God. These joyous feelings ever after were cherished by him, and in the social meetings of the church he often gave vent to the rapturous joys of his soul. He served the church in the capacity of trustee, steward, Sunday school superintendent and class-leader. In sickness, as in health, he delighted in the society of Christian friends, and in meetings for prayer. At first the thought of leaving his family, who needed his care and advice, so troubled him that he had a hard struggle at that point, and he also dreaded the pain of dying, and often asked his friends to pray that he might die easy. Both prayers were answered. He was enabled to give up all, and rejoiced in the prospect of so soon getting to his heavenly home. When the messenger came he passed away gently, peacefully, without a groan or a struggle.

W. WADSWORTH.

MRS. OLIVIA J. SIMS, widow of the late Rev. Louis A. Sims, and daughter of the late Rev. Stephen Ellis, died, at her home near Franklinton, Washington parish, Louisiana, June 30, 1873, aged forty-one years.

Trained up, by pious parents, in the way she should go, at an early age she chose religion's ways and sought the better part. From the time of her marriage till her husband's death she followed the fortunes and shared the joys and sorrows of an itinerant Methodist minister. When left to tread alone the rough paths of the world, with three children mainly depending on her for support, trusting in him who promiseth to be "a father to the fatherless and friend to the widow," she cheerfully performed life's duties and patiently met its trials. For more than twelve months previous to her death she was the subject of severe affliction, which she bore with Christian meekness and patience. Conscious, for many months previous to her death, of the approach of the "last enemy," his coming brought no terrors. Her last message to absent friends was: "Tell them I am going home to sin no more." Her end was peace. As a summer cloud fades away, and a wave dies along the shore, so sank her weary soul to rest. "Blessed are the dead that die in the Lord."

"Blessed, for the Lamb shall feed them,
All their tears shall wipe away,
To the living fountains lead them
Till the Father's perfect day."

R. B.

TRIBUTE OF RESPECT.

The students of Centenary College of Louisiana met in the college chapel, July 2, 1873—W. L. Tilery, chairman, and C. G. Steadman, secretary—and adopted the following resolutions:

Whereas, It has seemed best to our heavenly Father, in his all-wise providence, to take from us our beloved fellow-students, W. THOMAS BOYARD and EDWARD W. HINES; therefore, be it

*Resolved*, That as students of Centenary College of Louisiana, while we humbly bow to Heaven's decree, we can but express our deepest sorrow at the death of our companions, who are thus cut down in the bloom of youthful manhood.

*Resolved*, That we respectfully tender to the families and friends of our loved but departed companions the expressions of our sincere condolence and profound sympathy, assuring them that they do not mourn alone, and praying that he who doeth all things well, who is the only sure stay of the afflicted, may give them strength and consolation in their hours of affliction.

*Resolved*, That as a tribute of love and respect to the memory of our deceased fellow-students we will wear a badge of crape for thirty days.

EUGENE MILLER,
A. R. HOLCOMBE, JR.,
JAMES KILBOURNE,
Committee to draft resolutions.

DIED, at the parsonage in Pleasant Hill, Louisiana, July 14, 1873, Mrs. ELENOR BRADLEY, in the seventy-ninth year of her age.

My dear, loving mother was born in Greene county, Kentucky, January 15, 1795. She was the devoted daughter of a Revolutionary father and mother named Boyliss. She professed religion at about the age of fifteen years, and joined the Baptist Church, but finally preferred and joined the Methodist Episcopal Church, where she spent most of her life very happily, and where she triumphantly died. She was married, about her twenty-first year, to George Bradley, originally of South Carolina, by whom she had ten children, three only of whom survive her. She was an old-fashioned mother, and hence knew but little of the need of physicians and medicines till near the close of her life. Her example before her children and others was a great fact in favor of Jesus and heaven. All were impressed that her "hoary head was a crown of glory, being found in the way of righteousness." She spoke of her departure calmly and with great confidence; said that she had lived all her life in view of that hour, and was victorious over the fear of death. No murmur escaped her lips, although her attacks at times (heart disease) were very severe and protracted. In this way she gently closed her eyes in sleep, till the resurrection of the just.

Her son, J. E. B.

W. W. MILLSAPS, ESQ., died, at his residence in Hazlehurst, Mississippi, July 6, 1873, in the sixty-ninth year of his age.

He was the son of William and Rebecca Millsaps; born in the State of South Carolina; removed with his parents to Mississippi; was married to Miss Mary Wright, and settled in Copiah county, and engaged in the pursuits of agriculture, in which calling he was very successful, and succeeded in gathering around him a considerable fortune. He was powerfully, happily converted to God while alone in the woods. He joined what is now called Pleasant Valley church, in which communion he remained until his death.

Bro. Millsaps, helped and encouraged by his pious wife, reared his family for God and the church. Two of his sons were ministers of the gospel, and all the living are members of the church, and striving for the "better land," and those that have died went in great triumph.

God in his providence saw fit to send upon him many heavy bereavements and afflictions. He was called upon to give up the wife of his youth and the mother of his children. In a few months after, while bowed down with sorrow on account of his great loss, a dispatch came that his son, Rev. W. R. Millsaps, of the Mississippi Conference, had died with yellow fever. This was a terrible stroke and seemed at first more than he could bear, but divine grace was given him and he raised his eyes to heaven and said: "Though he slay me, yet will I trust in him." He was called upon to give up three other sons, just starting out in life, with the promise of usefulness and success.

It was my privilege to visit him often, and talk with him about his prospects for a better life, after he became too feeble to attend church; with other friends had the sacrament of the Lord's Supper several times with him, which he always enjoyed, for he delighted to dwell upon the atonement made by Jesus.

He possessed fine social qualities and conversational powers, and enjoyed the society of his friends. It would be considered a very remarkable omission, even in this short sketch, to pass unnoticed one of his most prominent traits—his hospitality—to which, however, I only refer because in him more than almost in all others it rose to the dignity of a Christian virtue. His house was nearly always full of family and religious friends. Few such examples remain among us of such free, genial hospitality.

His death just at the time was rather unexpected to his friends. He was convalescent from a severe attack, and was able to sit up and walk about the room. Suddenly taken worse, he became irrational and died in a short time.

Although no triumphant words fell from his lips, yet God delights in the happiness of his children, and esteems their death precious. God shall be their sufficient, their eternal portion. This crowns the whole, for, whether in life, in death or in eternity, it will ever be true: "The best of all is, God is with us." May God prepare each one of us, dear reader, to die the death of the righteous, that our last end may be like his.

W. WADSWORTH.

AFTER a voyage of fifty-two thousand miles, taking four hundred and ninety days' sailing, the British ship Zealous has just returned to England. She was dispatched in 1865, by the way of the Straits of Magellan, for the Pacific, to become the flagship of the squadron. She is believed to be the largest ship that ever passed through the intricate straits, and, in passing, ran upon a rock off the land of Fuego. After being relieved from duty in the Pacific she proceeded homeward by the way of the Cape of Good Hope.

"JAMES," said a young wife to her husband, a few days after marriage, "you were honest enough to tell me that the chimney smoked, but why didn't you tell me that you smoked yourself?"

The Christian Advocate.

THURSDAY, AUGUST 7, 1873.

*MY MOTHER KNELT IN PRAYER.*

BY THOMAS M'KELLAR.

Once, in my boyhood's gladsome day,
My spirits light as air,
I wandered to a lonely room,
Where mother knelt in prayer.

Her hands were clasped in fervency;
Her lips gave forth no sound;
Yet, awe-struck, solemnly I felt
I stood on holy ground.

My mother, all entranced in prayer,
My presence heeded not;
And reverently I turned away
In silence from the spot.

An orphan wanderer, far from home
In after-time I strayed;
But God has kept me, and I feel
He heard her when she prayed.

*BE STRONG.*

Take thy staff, O pilgrim!
Haste thee on thy way;
Let the morrow find thee
Farther than to-day.

If thou seek thy city
Of the golden street,
Pause not on thy pathway—
Rest not, weary feet.

In the heavenly journey
Press with zeal along;
Resting will but weary,
Running make thee strong.

## Ministers and Preaching.

We make the following extract from a powerful address recently delivered in England by the learned and eloquent Rev. Henry Allon, D. D.:

The criterion of preaching, he said, was not its intellectual force or exact truth or artistic beauty, but its living result. The workman was to be judged not by his tools, but by his product. Still there were constant changes in social conditions which affected the exercise of preaching. Much of the ignorant feeling which surrounded all things pertaining to religion had passed away. Men were no longer disposed to listen to a preacher simply because he was a preacher, and to receive his teachings simply because he uttered them. Thank God, this was gone, even although some wholesome reverence might have gone with it. Preaching must now, far more than heretofore, justify itself by its own intrinsic qualities. The preacher must stand upon the authorization of his work, not of his office. He might not hope to gather or retain hearers by mechanical sermon-making or perfunctory preaching. Men who were raised intellectually to the level of the literature of the day rightly demanded intelligence and power in their religious teachers. The work of ministers now might be more arduous than that of the ministers of past generations; but there was no help for it. They would succeed in the future only by their intrinsic merits, their spiritual goodness, truth and earnestness, and by the degree in which they could inspire with these the life of their hearers and of society. The press and education had largely superseded the teaching functions of the pulpit. They need no longer preach theological treatises as the only means of theological knowledge. Through a thousand literary channels theological knowledge was acquired, and they were freer to apply theology to its religious ends; they might assume more knowledge, conduct their practical arguments along a higher level, and point their appeals with a wider and richer reference; so that instead of sermons becoming more timid in rhetorical appeal by reason of their freedom from metaphysical arguments and critical exegesis, they might be less so. A richer body of thought was held in solution, the conscience was urged by more complicated forces, the rhetoric was charged with a finer combination of thought and passion; a more affluent literature, intuition, a higher element of passion itself entered into every sermon. Their ministry, moreover, was not merely that of the preacher; it was that of the pastor, and, still more arduous, that of the congregational pastor. No ministry demanded qualifications so high and varied. It was not only the first duty, but the greatest difficulty of a minister to "take heed unto himself." Amid the literary ardors and emulous strivings of student life especially, personal godliness had to maintain a sore struggle, and often to suffer a lamentable waste. And yet it was the fundamental condition of ministerial calling, sanctifying by its presence or invalidating by its absence every other qualification. Above everything else it determined ministerial efficiency. The ministry was not a profession the duties of which might be discharged by any person of adequate ability; it was a spiritual influence which only fervid sanctity could constitute. Their work was not merely to teach men godliness, but to make them godly. One very common cause of ministerial inefficiency was an inadequate estimate of ministerial work. Were men preparing for the ministry or consecrated to it adequately conscious of their great vocation, indolent habit, flippant thought, loose conversation, undevout life, egotistical self-sufficiency, the mournful lack of spiritual sensibility, humbleness, tenderness, prayerful solicitude, such as was sometimes seen, would be morally impossible. The ministry was regarded with too much of professional feeling as an office to which mere faculty and a discerning church had called them. It was an ill augury to see the indications of such feeling in a young man. It not only augured a distempered mind; it foreboded a disappointing, yes, an appalling issue. It was bad enough to find cold officialness, ignorant self-sufficiency, unspiritual levity, and self-indulgent indolence in more advanced life; but to see these in the very novitiate of God's consecrated minister, where one might expect the trembling solicitude of a first calling, and the fervent consecration of a first love; to see confidence before experience warranted it, and indifference before habit had wrought it, was ever a terrible augury for the future. Every position in life had its peculiar moral perils, and student life was no exception. There was peril in the entireness, intensity and monotony of study. They held intercourse with the world's thought rather than with its heart or work. For awhile the Bible to them was a theology rather than a religion. Might they not so study the science of spiritual life as to forget its experience—supersede religion by theology, become insensible to the force of truth just in proportion as they became familiar with its philosophy? so pluck the tree of knowledge as to forfeit the tree of life? There was peril again in optional hours and measure of work, lest giving way to indolence they be unfaithful to the great purpose for which they studied at all. The liberty of college life might be abused to a luxurious indolence or frivolous reading or laborious trifling. They were to be teachers of God's great revelations to men. Could they think that a minimum reading for classes and examinations would sufficiently qualify them for this? Could a rapid, superficial college life be suddenly transformed into grave pastoral experience and matured spiritual power? Only once in a human life was preparation-time given. The habits they formed now would be the abiding form of their ministerial character. Did ministerial history furnish an instance in which the promise of the student had not been fulfilled in the minister? Let then their appreciation of college life be high, their purpose serious, their pursuit of it earnest. The chief preparation for the ministry was character, a devout spirit, a tender sensibility, a quick sympathy, a self-sacrificing zeal. Spiritual truth could be ministered only by spiritual sympathies.

## Courage in the Pulpit.

Evidently a false standard has been set up in regard to what constitutes true courage in the pulpit. An able preacher discoursed upon the fashionable sins and amusements of the day. An admiring hearer remarked, It evinced great courage in the preacher to present such a sermon to that congregation. Doubtless it did. But probably not half so much as it would to so wield the sword of the Spirit as to slay the pride of the human heart. To ordinary preachers there are no themes which demand courage, in presenting and enforcing them, like those which reveal the lost and ruined state of man without grace. When Thomas Chalmers preached, "He that believeth not shall be damned," it was thought that he would not dare to utter such a doctrine before a refined audience without making an apology.

Much depends on temperament, past social position and various other things. Some men never know fear; others are distrustful, diffident always. Some enjoy to bit right and left—the flutter in the congregation is perfectly charming; others have such tender sensibilities that it becomes a positive pain to them to present truths which they know to be unpalatable to their hearers. The great apostle makes such admissions as go to show that even he did not escape the bondage of fear; while Peter seems never to need such confessions. It was not grace but nature that made the difference.

It is the cross of Christ which awakens the enmity of the human heart always, everywhere; and to preach that cross faithfully and fully ever has challenged and ever will challenge the loftiest and truest courage of the preacher. There are those claiming to be men of eminent courage, who dare not preach the doctrines of sin and salvation as Christ preached, as Paul preached. Who would not stand up and proclaim in the audience of the people: "He that believeth not the Son shall not see life, but the wrath of God abideth on him?" Many a man is very bold in preaching "temperance" who dares not speak of the "judgment to come." There are always circumstances such as appeal to a man's ambition and vanity when preaching on the topics of the day, which are not offered in the direction of plain, pungent exhibitions of truths directly drawn from the doctrines of grace. The world is disposed to attribute great talents to the former, and who does not exalt in the thought of being talented, while the latter seems indeed to be of the nature of foolishness, if not, indeed, the genuine article. It needs much grace to be regarded a fool for Christ's sake.

It is extremely unfortunate for the ministry and the people too that this false view of courage in the pulpit is abroad. What the people need more than anything else is to be made conscious of the great damning sin of rejecting the Lord who has bought them, and what the ministry needs is not a reputation for courage derived from the presentation of great sermons on the topics of the day, but from fidelity to every trust committed to them. If ever the ministry needed to call upon the church as Paul did upon the Ephesian Christians to intercede, and the church needed heartily to respond, it is now; "that utterance may be given unto me, that I may open my mouth boldly to make known the mystery of the gospel, that *therein* I may speak boldly as I ought to speak."—*New York Observer.*

## Castor-Oiling.

There are but few who will not appreciate the subjoined sketch of one of childhood's ills: With all our vaunted discoveries we have never been able to produce an agreeable article of castor-oil or a specific for sea-sickness. Breathes there a man with soul so dead that he does not recollect the castor-oiling which his poor machine used to undergo at stated periods of his youth?

To castor-oil a child of two to seven years of age requires three or four strong women, a spoon, a magnum bottle of the fluid, a lump of sugar, a towel, a jumping-jack and a seraphic temper. The first motion is to endeavor to ring in the medicine on the unsuspecting babe, thinly disguised in milk. This maneuver failing, you parley with the enemy and attempt to corrupt its infantile integrity with bribes of pa's gold watch, imperial revenues of small change, and Hesperides of small oranges. After having tempted it thrice to put the spoon of Tantalus to its lips, it refuses point blank to touch the nasty thing. Thereupon your surcharged indignation finds vent in corporal chastisement of the rebellious infant. It howls. Peace being restored, you bring up reinforcements, and, diplomacy having failed, determine to accept nothing but unconditional surrender, and prepare to march at once upon the enemy's works. A grand combined attack is made. The left wing firmly holds the child's hands, the right wing pinches its nose so as to compel it to open its mouth, into which the center pours a deadly fire from the spoon.

Meanwhile the reserve holds up a lump of sugar, commiseratingly saying: "Poor 'ittl tootsy pootsy, was it nussy medicine, eh?" and keeps the towel ready. The baby yells and chokes, the young mother, afraid of killing it, lets go of its nose, the infant, catching breath, discharges the whole dose upon her, and rubs all the front breadths of her black silk, and follows up the advantage by so heartbroken a yell that the attacking party surrenders at discretion, and calls it a poor, injured, mamsie's own toofsens, and it won't take nuy nassy cassy-oil, if it don't want to. A treaty of peace is then ratified, whereby the infant is ceded immunity from castor-oil and an ample indemnity in lollipops, and then the young mother enters into a war with the infant's grandmother, who vigorously reprehends the weakness exhibited in dealing with children nowadays. People have tried all sorts of expedients—take it in milk, in soda water, from a hot spoon, every way. But no later Franklin has ever been able to overcome and annihilate the nastiness of castor-oil. It has a sluggish, cold, aperient look about it, like an ill-omened pool in a deadly swamp. It uncoils itself into the fatal spoon like a coiled rattlesnake. It tastes like molten graveyards, and one's gorge rises at it, as if it were one of Mrs. Woodhull's lectures. But the feeling, when it has been achieved, is that one's inside is full of earthworms and corkscrews.

## Pre-Eminence of Prayer.

Prayer hath a two-fold pre-eminence above all other duties whatsoever, in regard of the universality of its influence and opportunity for its performance. The universality of its influence: As every sacrifice was to be seasoned with salt, so every undertaking and every affliction of the creature must be sanctified with prayer; nay, as it showeth the excellency of gold that it is laid upon silver itself, so it speaketh the excellency of prayer, that not only natural and civil, but even religious and spiritual actions are overlaid with prayer. We pray not only before we eat or drink our bodily nourishment, but also before we feed on the bread of the word and the bread in the sacrament. Prayer is requisite to make every providence and every ordinance blessed to us; prayer is needful to make our particular callings successful. Prayer is the guard to secure the fort-royal of the heart; prayer is the porter to keep the door of the lips; prayer is the strong hilt which defendeth the hands: prayer perfumes every relation; prayer helps us to profit by every condition; prayer is the chemist that turns all into gold; prayer is the master workingman: if that be out of the way, the whole trade stands still, or goeth backward. What the key is to the watch, that prayer is to religion; it winds it up and sets it going. It is before other duties in regard of opportunity for its performance. A Christian cannot always hear or always read or always communicate, but he may pray continually. No place, no company can deprive him of this privilege. If he be on the top of a house with Peter, he may pray; if he be in the bottom of the ocean with Jonah, he may pray; if he be walking in the field with Isaac, he may pray when no eye seeth him; if he be waiting at table with Nehemiah, he may pray when no ear heareth him. If he be in the mountains with our Savior, he may pray; if he be in the prison with Paul, he may pray; wherever he is, prayer will help him to find God out. Every saint is God's temple; "and he that carrieth his temple about him," saith Austin, "may go to prayer when he pleaseth." Indeed to a Christian every house is a house of prayer, every closet a chamber of presence, and every place to which he comes an altar whereon he may offer the sacrifice of prayer.

THERE is danger lest there be an attempt to solve the problem which our Lord said cannot be solved, namely: the combining together of devotion to Christ and to mammon. He says there may be an apparent devotion to the faith, yet still they will hold to the one and despise the other. And here is the danger: holding the faith in outward profession, while our heart is given to the world. Now the true safeguard us to these dangers which beset us is the maintenance of a single eye—a pure motive. If we ask ourselves these questions: Why should I not do this or that? Where is the harm in it?—if these are the questions we ask, then I think it is hardly probable that the solution will be truly a Christian life. The questions we are to ask are these: What can I do most for the honor of my dear Lord? What is the best for me to do in this short life, which can lead many to that Lord who redeemed me? The mind to put the question is, after all, the solution of the question. Our thought is not to be careful to go as near the dangerous line as we can without crossing it, but rather to be sure we are so safely distant from the dangerous line that there is no danger of our crossing it at all. The true mark of a Christian life, after all, is the mark of self-denial. This is the test to which we should put our mode of living. Has it the marks of the crucifixion of Christ? Here I am reminded of one of the legends of the middle ages. They give us no guidance in their literal expression, but legends often have the truth expressed in a most poetical manner, and be of as true benefit as a poem. It is said of St. Martin of Tours that once he was meditating in his cell, when there appeared to him a form radiant with beauty, bearing on his head a jeweled crown, with a countenance glorious and persuasive, and with a manner so austere that it seemed to require homage and love. The heavenly vision said to St. Martin: "I am Christ; worship me!" And, the story goes on to say, the saint looked upon this glorious and beautiful form in silence; that he gazed upon the hands, and then said: "Where is the print of the nails?" The vision vanished, and St. Martin was left alone in his cell, and he knew it was the tempter. Now let me ask you to turn in thought sometimes to this legend, and when some things overtake you about which there might be doubt, and you are not quite sure whether it be Christian or not, then with St. Martin look hard at these attractions in silence, and ask for the print of the nails.—*Dean Howson.*

## Story of an Oriental Miser.

A miser, living in Kufa, had heard that in Bassora there dwelt a miser more miserly than himself, to whom he might go to school, and from whom he might learn much. He forthwith journeyed thither, and presented himself to the great master as an humble commencer in the art of avarice, anxious to learn, and under him to become a student.

"Welcome," said the miser of Bassora; "we will straightway go to the market to make some purchases."

They went to the baker.

"Hast thou good bread?"

"Good, indeed, my masters, and fresh and soft as butter."

"Mark this, friend," said the man of Bassora to the one of Kufa; "butter is compared with bread as being the better of the two; as we can only consume a small quantity of that it will also be cheaper, and we shall therefore act more wisely, and sayingly too, in being satisfied with butter."

They went to the butter merchant, and asked if he had good butter.

"Good, indeed, and flavory and fresh as the finest olive oil," was the merchant's satisfactory answer.

"Mark this also," said the host to his guest; "oil is compared to the best butter, and therefore by much ought to be preferred to the latter."

They next went to the oil vendor.

"Have you good oil?"

"The very best quality; white and transparent as water."

"Mark that too," said the miser of Bassora to the one of Kufa; "by this rule water is the very best. Now at home I have a pailful, and most hospitably therewith will I entertain thee."

And, indeed, on his return home nothing but water did he place before his guest, because they learned that water was better than oil, oil better than butter, and butter better than bread.

"Heaven be praised!" said the miser of Kufa. "I have not journeyed this long distance in vain."

THE CHRISTIAN'S HOME.—We make our best use of this world when we regard it as the basis from which to survey the other. Without heaven poetry could have no existence. The key-note of the poetic is future perfection, and the heaven of the Christian is the highest perfection. I know of no better illustration of these truths than a simple expression which fell from the lips of a godly friend of mine. Through perseverance and industry he had been able to build himself a house. But his chief boast was that from his fireside he could see his father's house on the distant hill. "No matter the weather," said he, "whether winter or summer, spring or autumn—no matter the sky, whether cloudless or stormy—when I sit by my east window, father's roof and chimney-tops, the gleam of his lamp at night, are always visible to my sight." His words contain the philosophy of life, and inclose, as in a nutshell, the principles of holy living. Enviable—yea, thrice enviable—is the man who can pierce the clouds of social darkness which surround our earthly homes, and see his Father's house, with its many mansions, in the distant heaven.

IN THE Bank of England is a curious machine, into which sovereigns are poured, like grain into a mill. As they pass on, one by one, all that are light weight are thrown to one side, those of full weight to another, so that the distinction is made with unerring certainty. So will it be at the last day. No sin will pass the great Judge undetected. He knows the secrets of all hearts. Whatever has lain undiscovered by men will stand forth in naked reality then. Counterfeit Christianity and spurious philanthropy will be exposed.

SHERIDAN was much annoyed in the House of Commons by a member who kept constantly crying: "Hear, hear!" The witty orator described a fellow who wanted to play rogue, but had only sense enough to play fool, and exclaimed with great emphasis: "Where shall we find a more foolish knave or a more knavish fool than he?" "Hear, hear!" shouted the troublesome member. Sheridan turned round, and, thanking him for the prompt information, sat down amid a general roar of laughter.

THE genius of the gospel is liberality. Itself the most amazing instance of the divine munificence, its advent into a human soul is marked by an instantaneous expansion of its feelings and affections. When it comes in its fullness and tells in its power, the churl becomes bountiful, the miser turns out a philanthropist, and the sluggard issues forth a sleepless evangelist.—*Hamilton.*

THE wages that sin bargains for with the sinner are life, pleasure and profit; but the wages it pays him with are death, torment and destruction. He that would understand the falsehood and deceit of sin must compare its promises and its payments together.

## Religious Intelligence.

IT IS EXPECTED that the new Protestant Episcopal chapel in Rome will be completed for the opening service on Christmas day.

THE ceremony of washing the feet was this year observed with all due form at Vienna by the Emperor and Empress of Austria, says the *Catholic Review*, very approvingly, as though it were an eminently religious act!

THE Irish Episcopal Synod is now at work upon a revision of the Prayer-Book. In the communion service it has been decided to alter the words "eat and drink our own damnation" to eat and drink judgment to ourselves.

THE Chinese are flocking into California faster than ever. Already they number one-quarter of the male adults in the State. What most manifestly needs to be done is to Christianize the other three-fourths of the people there.

THE secretary of the British and Foreign Bible Society estimates that during the present century about 116,000,000 copies of the Scriptures, in whole or in part, have been put into circulation by Bible societies alone in various parts of the world.

MR. G. EBERS, a distinguished Egyptologist, has purchased at Thebes a remarkable sacred medical papyrus. Its 155 pages treat of most maladies of the flesh from an Egyptian point of view. More reliance is placed on exorcisms than medicines.

A WRITER in the *Churchman* denies the report of the *Catholic Register* concerning the large number of conversions from the English to the Catholic Church, and asserts that more reverts have come to the Anglican Church than have gone over to Rome, two to one.

THE foreign committee of the Protestant Episcopal Church in the United States announce that since the day of prayer for an increased supply of missionaries, in December last, a missionary physician has been raised up and appointed for Japan; five young men in the Theological Seminary in Wisconsin have expressed an earnest desire to be sent to the foreign field; two presbyters and four deacons in Hayti, colored men, are waiting for appointment; and from some others also, in seminaries and elsewhere, the response comes: "Here am I; send me."

THE last Canadian census gives the following statistics with regard to the religious denominations of the Dominion: There are, of Adventists, 6,179; Baptists, 255,543, of whom 11,415 are "Tankers," though what that is I confess my ignorance; Bible Believers, 226; Christian, Plymouth and Moravian brethren, 3,534; Catholics, 1,492,021; Christian Conference, 15,153; Episcopalians, 494,049; Congregationalists, 21,829; Evangelical Association, 4,701; Greek Church, 18; Irvingites, 1,112; Jews, 1,115; Lutherans, 37,935; Mohammedans, 13; Methodists, 567,061; Mormons, 534; Pagans, 4,886; Presbyterians, 543,998; Protestants, 10,146; Quakers, 7,345; Swedenborgians, 854; Unitarians, 2,275; Universalists, 4,896; and of other denominations, 4,870. There are 20 Atheists, 5,146 Deists, and 17,055 persons who failed to give their religious preferences.

SANDWICH ISLANDS.—Rev. P. J. Gulick, a venerable missionary of the Sandwich Islands, writes from Honolulu to the *Juvenile Missionary* an interesting letter. The following extract is of interest: "The King died, December 11, 1872, and died without a will, or any indication as to who should succeed him! A cousin of his, William Lunalilo, and probably the best of several candidates, was unanimously elected King, and crowned the next day. All this without the least disorder. There was much prayer by foreign and native Christians, and we believe the good Lord heard and answered them. It is said that some of the native churches of their own accord prayed daily, from the death of the King till the new one was elected, that the Lord would guide in the matter." The King is liberal, and has recommended changes which, it is believed, will be very beneficial to the people.

THE following is a general view of the Presbyterian Church of the United States:

| | 1872. | 1873. |
|---|---|---|
| Synods | 11 | 11 |
| Presbyteries | 56 | 57 |
| Ministers and licentiates | 912 | 931 |
| Candidates | 266 | 269 |
| Churches | 1,545 | 1,585 |
| Licensures | 35 | 42 |
| Ordinations | 30 | 41 |
| Installations | 65 | 61 |
| Pastoral relations dissolved | 37 | 41 |
| Churches organized | 29 | 35 |
| Churches dissolved | 27 | 21 |
| Ministers received from other denominations | 3 | 7 |
| Churches received from other denominations | 1 | 3 |
| Members added on examination | 5,261 | 5,369 |
| Members added on certificate | 3,201 | 2,876 |
| Whole number of communicants | 91,208 | 93,906 |
| Churches not reporting communicants | 87 | 84 |
| Adults baptized | 1,685 | 1,535 |
| Infants baptized | 3,709 | 3,756 |
| Children in Sunday schools and Bible classes | 55,909 | 59,740 |

MONEYS CONTRIBUTED.

| | | |
|---|---|---|
| To sustentation and presbyterial domestic missions | $59,896 | $62,731 |
| To foreign missions | 21,691 | 20,695 |
| To education | 47,552 | 48,093 |
| To publication | 10,479 | 11,311 |
| To invalid fund | 8,518 | 9,711 |
| To pastors' salaries | 422,054 | 427,571 |
| To congregational purposes | 115,551 | 121,005 |
| To miscellaneous purposes | 76,362 | 69,390 |
| Total | | $1,020,323 |

Last year twenty-one ministers were reported as having died during the twelve months. This year nineteen are reported by the presbyteries, and five have been called to their rest since the meeting of the Assembly.

INDIA.—A most interesting letter is received at the Mission Rooms, New York, from Rev. T. S. Johnson, M. D., from which we make the following extracts: "Work was commenced in the station between Nynee Tal and Paori some two years ago, but ceased a year ago. I visited the place, and found the children remembered portions of Scripture committed, also the catechism, and took great pleasure in singing hymns which had been taught them. The parents and children were very anxious the preachers should return. A small government school was taught in the village some years ago, in which three girls were taught to read. When the missionaries opened in Paori these girls were sent to the girls' school as boarders, and became Christians and married Christian men, one of whom is the preacher who commenced work here. The people came in crowds for medicines, they humbling up their sick and afflicted and bringing them in numbers. The preacher's wife brought her mother, who had just lost her eyesight, which gave me an opportunity to direct her and others to him who can open the eyes of the blind."

THE reports made to the recent Southern Presbyterian General Assembly indicate an increase in the contributions to some of the funds, and a falling off in others. The cause of sustentation seems to have been taken up with great fervor. The receipts for sustentation proper were $23,524.57, or $915.84 more than last year; and for the invalid $8,095.62, or $1,450.62 more than last year. Besides this, $23,524.54 were contributed for an evangelistic fund. Somewhat over a half of the churches had contributed to sustentation, one-tenth to evangelistic work, and one-fourth to the invalid fund. Appropriations were made to 144 pastors and supplies and 13 evangelists. Of 845 ministers reported from, 151 were engaged in part in secular employments as a means of support. The salaries of 144 ministers engaged exclusively in ministerial work were, apart from the sustentation fund, less than $600, and 82 received between $600 and $800. The average of salaries outside of the cities was less than $572. The contributions for missions have fallen off $4,000 or $5,000. The total receipts were $147,875.10. Three missions are sustained among the Indian tribes, one in Italy, two in the United States of Colombia, two in Brazil, two in China, the whole employing 45 laborers. A mission is to be established in Mexico. The receipts of the committee on publication were $63,200.35. Twenty new books were published during the year. A publishing house has been bought in Richmond, Virginia, costing $45,000, and a charter obtained from the Virginia Legislature. The assets of the committee are $41,000. From 45 presbyteries were reported 711 Sunday schools, 6,977 teachers and 47,313 scholars. An increase appeared in the number of schools, teachers and scholars; a decrease in the amount of collections in the schools. The theological seminaries are in an encouraging condition, but Columbia Seminary lacks money. A committee was appointed to correspond with the Reformed Church in America, and resolutions were adopted expressing an earnest desire for the establishment of more intimate relations with that body. But the use of terms signifying organic union was carefully avoided. Dr. Schmucker's invitation to participate in a confederation of churches was declined.

FROM THE annual report of the United Presbyterian Church (Scotch) we quote the following eloquent arithmetical sermon: "Every new step we have taken in multiplying our liabilities has led to the increase of our resources, instead of involving us in straits. In the year 1858, when our foreign missionary expenditure was £17,286 and our staff of educated agents abroad numbered 100, including 35 European missionaries, we entered into the Indian field; four years later, when our expenditure abroad was £20,461, and our educated agents were 137, of whom 43 were European missionaries, we entered China; and now, eleven years later, with an income of £33,081 (including what comes from reserved funds,) with an educated agency of 290 persons, no less than 51 of that number being European missionaries, we propose to go into the empire of Japan, with a guarantee of more than £10,000 for the first five years. During this period of progress our foreign fund has risen from £17,286 to £33,081. The number of our European missionaries has been raised from 35 to 51, and of our native agents (schoolmasters, catechists and evangelists) from 65 to 226. At the three dates specified our synodical income devoted to home objects by synodical committees has consisted of these three progressive sums: in 1858, £7,684; in 1862, £14,-993; and in 1872, £26,954. For the same three years the total contribution of the church for all purposes has been: in 1858, £171,757; in 1862, £202,875; and in 1872, £330,953—an income which amounts to £900 a day. These figures demonstrate that any financial difficulty connected with the new mission must be conjured up not by the experiences of the past, and not by any eminent faith either in God or in the resources or good faith of his people." This branch of the Presbyterian Church occupies already seven foreign mission-fields. These are Jamaica, Trinidad, Old Calabar, Caffraria, India, China and Spain. In these fields the *Record* reports an aggregate of 43 ordained European missionaries, eight European medical missionaries, five ordained native missionaries, two native licentiates, three European male teachers, besides two about to leave for Old Calabar, nine European female teachers, 62 native catechists or evangelists, 133 native schoolmasters, 25 native female teachers, 54 principal stations, 143 outstations, 6,630 communicants, 1,024 candidates, 157 week-day schools, with 9,183 pupils. The total educated agency consists of 290 persons. Of these, 17 ordained missionaries are employed in the Jamaica mission, where there are 113 stations and outstations, and more than 5,000 communicants, and nearly 5,000 pupils in the schools. The annual outlay on this mission is about £17,500. The Trinidad mission has two missionaries and 189 communicants. The Old Calabar mission has six ordained missionaries, 140 communicants, nearly 700 pupils in the schools, and costs about £15,000 annually. The Caffraria mission is carried on at about the same expense, has seven missionaries, and numbers nearly 700 communicants and 500 pupils. At Itaipootua 10 young missionaries are laboring. There have been 75 gathered into the churches, and 2,588 into the schools, and more than $50,000 is expended annually upon this mission. In Thifu, in North China, three missionaries are stationed, who number 31 converts in their church and eight pupils in their schools. While in Spain, with three missionaries, the church numbers 83, and the scholars number 176.

# The Christian Advocate.

Organ of the Alabama, Mississippi and Louisiana Conferences of the M. E. Church South.

THURSDAY, AUGUST 7, 1873.

REV. LINUS PARKER, D. D., Editor.
ROBT J. HARP, PUBLISHER.

OFFICE 112 CAMP ST., NEW ORLEANS.

Address on all matters of business, Rev. R. J. Harp 112 Camp street, New Orleans.
Address all communications intended for publication to Rev. Linus Parker, 112 Camp street, New Orleans.
AGENTS—All the members of the Patron ing Conference.

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## The Manner of Spirit.

If God were to intrust his thunderbolts to many who are seemingly most zealous for his honor, they would make short work with opposers. Those Samaritans who did not receive the Master were obstinate and contumacious in their unbelief. They deserved to be cut off suddenly and the example was needed. It was a most convenient method of dealing with evil-doers, and in the very track of a venerable antecedent. To be as good as Elijah would seem to be good enough, and it was doubtful, exceedingly, whether the two captains and their fifties, who were consumed, were anything like as great sinners as these rejecters of the world's Redeemer. If James and John had had their way the fiery tragedy of the captains and their fifties would have been enacted over again, and they would have enjoyed the affair very much, and set it down boastingly as a record of their pre-eminent zeal in the Lord's service.

Probably this same spirit has led to the martyrdom of thousands of saints, and to the cruel destruction of multitudes who have encountered the sword of bigotry. It is this spirit which has burned men and women at the stake, and subjected them to imprisonment and torture. Those sons of thunder who came with the request that "we command fire to come down from heaven, and consume them, even as Elias did," were most sincere in their motives and ardent in their devotion to the truth. They were not conscious of the fact that national prejudice and personal resentment predominated, and that their apparent zeal for Christ was largely mixed with a low, earthly and malevolent temper. If the deception did not chiefly lie in this, they were certainly ignorant of the benevolence which belongs to Christ and the gospel. They had not yet reached the love, the forbearance, the patient tenderness, and the submission to moral and spiritual means which distinguish the doctrines and precepts of Jesus.

They were still living in the Old Testament atmosphere, and their religion was of that type which belonged to the times of Elijah. It was even a distorted and exaggerated copy of the ancient and severer school of the law and the prophets, and at almost an infinite distance from the sublime spirit of Christ. The manner of their spirit, if clear to themselves, was not clear in its opposition to the dispensation of light and privilege upon which they were entering. They were ignorant of the essence of the gospel, and at the same time were religious exceedingly. If not altogether carnal, they were still lingering amidst the twilight shadows of the earlier dispensation, with no adequate realization of the compassion and tenderness which shine in the gospel. Their spirit, if anything above fallen, malicious human nature, might have been that of Judaism, but it was not the spirit of Christianity. Alas that there should still be so much of this hard, acrid and murderous spirit in connection with the Christian profession!

The basest motives and the most malignant tempers, and the most imperious coercion, are mixed up with the zeal of some of our modern Boanerges. If fire were at their disposal they would pour the burning torrent upon all who stand in their path. Not to receive them is to excite this spirit of intolerant hate and the desire for revenge. The sectional animosity of the two apostles was both political and religious, and here was a sanctified opportunity. Let these obstinate Samaritans now receive their merited punishment, for they are rebels and outlaws in every sense, and are arrayed against the Son of David. Is there nothing akin to this in these times and in our blessed land? There are those who are professedly foremost in sanctity and zeal for Christ, and who pretend to the deepest experience of gospel truth, and are yet ready to call for fire to come down upon those who are in the way of their arrogant claims. The gospel spirit does not always pervade enterprises which are avowedly for the salvation of souls. Men may preach, give their money, plan and labor with hearty self-denial, and be all the time actuated by a spirit of sectarian rivalry and sectional antipathy. It is a gospel of hate rather than love which imbues their minds and makes the spring of their efforts. To save sinners is a secondary matter—the main thing is to embarrass and humiliate, if they cannot utterly destroy, those who have preoccupied the field.

It is a fact for reflection that men of devoted zeal and personal sacrifice may yet be ignorant of the spirit of the gospel, and be actuated by a spirit that is utterly malignant and diabolical. It is a fact most humiliating that Christ has occasion thus to rebuke the most forward of those who profess to be jealous for his honor and for the advancement of his kingdom. It is a fact most perilous to us all, and demanding self-examination, that we may be consciously enlisted for Christ, and actively engaged in his service, and yet be wrong in spirit, and without the grand essential—charity.

## Revival Seasons.

It is mentioned in one of our Northern exchanges, as a matter of surprise, that at some point they were having a revival in the summer. Usually the protracted meetings in that section are held in the winter, and revival influences are scarcely looked for in the churches at any other season of the year. In the South revivals rarely occur in the winter, but abound more in the summer and autumn. Each section has its special meetings and makes its extraordinary efforts at a season when the outward conditions are most favorable, and God is pleased to bless the means and to honor the faith of his people. There may be a manifestation of divine sovereignty in many instances of great religious awakenings, but ordinarily the refreshings depend upon conditions which are within the reach and control of the people. Winter and summer must be all the same to God, and the spring and the autumn are alike to the movings of the Holy Spirit. But they are not the same to us, because we are affected and influenced most seriously by the circumstance of leisure, by the state of the weather and by the facilities of travel.

Whether North or South, winter or summer, the blessings come when the churches set themselves about the work in earnest, and with a strong faith and a persistent zeal come boldly to the throne of grace. There are certain means which are often connected with remarkable outpourings of the Spirit, and there are certain seasons above others in which these manifestations of gracious power occur. Protracted services are often opened with no favorable indications before or at the beginning, and yet the most astonishing results have followed; and again, when everything previously seemed ripe for a revival, the protracted meeting led to no unusual interest, and to no remarkable harvest of souls. Times and seasons are related to the human side, and to those influences and conditions which surround us here; and God simply co-operates and works in harmony with them when he puts the seal of his mercy upon one period rather than another. Then we must consider that revivals have to do with responsible and free agents, and that the conversion of souls is a subject which touches this point of human liberty. If there is any invariable law of influence, human or divine, by which the conversion of souls will always be secured, we do not know what it is. Certain means in connection with the operations of the Holy Spirit are usually followed by the reviving of believers and by the awakening and conversion of sinners; but the extent of the work varies, and sometimes the apparent fruits are limited.

Instead of attributing our failure to God's unconditional sovereignty, we must remember that there is a sovereignty in the human will, and that our own instrumentality calls for great searchings of heart. If Christians do their part as laborers in the field, God will doubtless do his. We must look for revival work for them, pray for them, and, chiefly, live for them. The holy, consistent life of love and communion is the main qualification, and perhaps the most vital condition of revival power in any church. Let us also beware of the possible abuse of the revival idea. The normal condition of the church should be that of soul-saving. The usual preaching should aim at the immediate conversion of sinners, and the sanctification of believers. The Lord's hand is never shortened that it cannot save, and his ear is never heavy that it cannot hear. If not at high-water mark, still the stream should not be dry. There may be high and low tides, but it is a sad state of things when there is no tide at all. And it is a most lamentable and not unfrequent thing to be seen—a church like a dismantled hulk ashore, and waiting with fatalistic patience for the rising waters.

The ordinary means must not be depreciated by this dependence upon the extraordinary. Some of our pastors and churches seem to expect almost nothing in the line of conversions, except at the protracted meetings and the hoped-for revival. They are always praying for a revival, and seemingly with no thought or expectation that the work of salvation may be going on in their midst. This is a grievous abuse of the doctrine of revivals, and leads to death and barrenness, instead of an abounding fruitfulness. Much depends upon the religious habits and usages, as well as the direction and training of our faith. If we look for Christ to be present at every service, and statedly in all the meetings, it will be unto us according to our faith. We cannot have revivals at will, nor can protracted services be continued beyond a certain length to profit, but we may always enjoy a comfortable measure of the Holy Spirit, and witness some tokens for good in the conviction of the ungodly, and the growth of believers in knowledge and righteousness.

## That Parsonage.

We published an account of it, written by the presiding elder, Bro. Pipes, two or three weeks ago. And now, as if to dispel the last lingering doubt of its existence, Bro. Wilkinson sends us a photograph of an imposing octagonal mansion, adorned with spacious verandas, and surmounted by ladustrades and cupola, and surrounded by ornamental grounds, and looking more like a nobleman's villa than a Methodist preacher's lodge. It must be a reality, as the pastor, with wife and baby, is plainly visible on the veranda, and a very good likeness, which no one can well mistake. This is probably *the* parsonage not only of Louisiana, but of nearly everywhere; and the Shreveport people—the Methodist ladies there in particular, and the preacher in charge—are entitled to all the honorable mentions, blue ribbons and first premiums in the Methodist connection. We hope this parsonage will stimulate many other circuits and stations to rise up and build, and that it will key them up to a high point of liberal devising and architectural taste. Why not manifest a generous refinement in providing homes for our pastors and their families, instead of dooming them to dwell in dilapidated, ill-furnished barns, or to spend the best of their time in hunting houses or seeking—boarding-places? We believe the Shreveport parsonage has a roomy study for the preacher. Let our parsonage-builders always have an eye to this. Remember that your pastor needs a study—exclusively a library and study—just as much as he needs a house at all, and that it is a positive cruelty and outrage to put him where it cannot be had. To expect a preacher to study and to preach, with no place for absolute retirement and uninterrupted reading, is more unreasonable than Pharaoh's demand of the bricks without straw. Then in this model parsonage, two stories high and comely in all its appointments, are presiding elder's room, a place for guests, and everything appertaining to a well and elegantly arranged home; and the photograph reveals trees and shrubbery about, and the very fences are for beauty, as well as for use. We wish every circuit and station could have a copy of the photograph, and that it might lead them to action in building parsonages.

## Gloomy Religion.

To some persons religious duties are irksome tasks, and the privileges of the gospel a wearisome round of labor. Such persons plod heavily along, enveloped in the gloom of doubt and perplexity. They go through life with a shade on their countenances. They are not sure of the possession of the earnest of the heavenly inheritance. To them the Lord is a hard, exacting taskmaster. They regard Jesus Christ only as an angry Judge. They see nothing in the Bible but unbending law. They see nothing in nature but unyielding force. The flash of the sunshine is nothing but a scorching flame. The flow of the starlight is but cold brilliance. The grand harmonies which the material universe sends up in an anthem of praise to God, produce discord on their ears. The wondrous beauties of earth, which so powerfully attract the hand and mind of a master Artist, awaken no thrill of pleasurable emotion in their souls. Why all this gloom? Because the promises of truth have been made a nullity by unbelief. These people live in the dark because they have closed their eyes. What would be thought of a man, possessed of good eyes, who would deliberately close them and go blundering about, quarreling with everything and everybody about his mishaps? What shall be thought of him who shuts his eyes to the exceeding great promises of God, which are intended to enlighten him and to enlighten everything with which he comes in contact, and who pursues his way through life, quarreling with himself and with his fellows, and with God's providence, about the mishaps that come upon him because he will not keep his eyes open? To say the least, he is unwise. In the Christian life, as in the secular life, a man must keep his eyes open to get along well. He must see everything and everybody, and he ought to give everything and everybody a kindly recognition. But these gloomy Christians see nothing but themselves. They scarcely ever give even a nod of recognition to those they meet. Consequently it soon turns out that people avoid them and pass by on the other side. This is perfectly natural, for human nature has an instinctive aversion to that which is gloomy, and especially to a gloomy Christian.

But this gloomy religion is not found in the book which the Lord has given to his children. Do not the sacred writers bring religion before our minds under the similitude of a feast? Is it not compared to a marriage festival? Does not Paul say that it is "righteousness and *peace and joy?*" Are we not told "to rejoice evermore, and in everything give thanks?" Does the Lord recommend religion to men under the similitude of a funeral? Are the songs of Zion dirges? Do the "ransomed of the Lord return to Zion" clothed in sackcloth, and filling the air with lamentation? No, no. Whence, then, comes this gloomy religion, this somber piety which checks joy and drives away pleasure? What is it that throws this dark shade on the "beauty of holiness?" It is unbelief. It comes from a failure to appreciate and appropriate the precious promises which accompany religion, and make it a joy in the human heart. These gloomy Christians "have forgotten the exhortation which speaketh unto them *as unto children*;" they misconstrue the teachings of Providence, they misapply the precepts of the divine word, they have lost sight of the faithfulness of their heavenly Father, and this want of faith tinges their whole religious character with melancholy. But why should this be so? Is there any reason for a Christian to flounder about forever in the "slough of despond?" Shall a man sit down at the foot of the mount of beatitudes and sigh his life away to the winds, when by laying hold of the faithfulness of God he can climb up to the top and look out upon a boundless region of blessedness, and that region all his own? Must a Christian's tongue utter nothing but complaint, and give forth no sound but that of wailing? No, no. Let this gloomy religion be cast out. It does not come from a God of goodness and a heaven of brightness. Let these gloomy Christians open their hearts to the vitalizing and inspiriting influences of the Lord's promises, and the dullness of life will fly away and the bitter of life will be sweetened! Let them look through these promises into the great future, and see it filled with the rich gifts which a provident Father is keeping safely for his faithful and loving children. OUTIS.

## Comforted Together.

How Christian communion enlivens one's faith, enkindles zeal and enlarges love! This is a felt necessity from the very constitution of our being. Congenial spirits, as by magnetic power, are drawn toward each other—their affinities are great, their union is complete. Whatever may interpose obstacles to this assimilating process of Christian character hinders development and growth of character, arrests the progress of grace, prevents the due maturity, symmetry and perpetuity of the kingdom of grace in the soul.

While this doctrine of "communion of saints" symmetrizes, systematizes and consolidates the members of Christ into one complete and compact brotherhood, it affords ample scope for the exercise of every grade of talent and skill in saving souls and edifying believers; it also wraps the soul in a glow of comfort and peace that is akin to that stream of joy that thrills the bosom of angels.

This "community interest" in the spiritual things of God harmonizes every jarring element, removes all cause of friction from the wheels of Zion, and at once imparts concord and gives oneness to the church, imbuing the whole body with an interest in each part that insures its healthy action. United in Christ, the "living Head," "from whom the whole body, fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love."

Paul Romans i. 11, 12 uses language relevant: "Comforted together with you by the mutual faith, both of you and me." Hearts assimilate; our natures stamped with a higher mold; old affinities strengthened; new discoveries breaking on the vision in the land of faith, to encourage and animate; sweeter and more ecstatic experiences in "the things of God."

This "mutual faith, both of you and me," constitutes the element of strength and power; for "by faith we stand," "walk," "overcome," "put to flight the armies of the alien," "are justified and have peace with God," "have access by faith into this grace, wherein we stand and rejoice in hope of the glory of God." This "mutual faith" not only "comforts us together," but imparts that invincibility and power of resistance against our enemies that at once clothes us with a coat of mail that is impervious to his fiercest and most persistent assaults. Herein lies our infallibility.

> "Happy the souls that first believed
> To Jesus and each other cleaved:
> Joined by the unction from above,
> In mystic fellowship and love."

There flows from this "mutual faith" reciprocal obligations and offices, according to our special graces and gifts, which contribute to growth and maturity, the beauty and perfection of the whole.

This fellowship being "mutual," it respects the bodies and temporal interests of others, as well as the soul, relieving those who are of the "household of faith, or groaning so to be." To "feel another's woe" is an eminent Christian trait.

This "mutual" fellowship is in doctrine and the essentials of faith, leaving non-essentials to take care of themselves. It is "mutual" love and sympathy. It is the unbroken tie that links the body of believers on earth to those in heaven, and constitutes an unbroken household, "of whom the whole family in heaven and earth is named"—the church of the living God.

> "A part of which have crossed the flood,
> And part are crossing now."

It looks forward to the time when their union in glory will be complete, as "one fold and one shepherd."

> "Where all the ship's company meet,
> Who've all been sealed with their Saviour beneath."

Inferences: 1. If the strength, perpetuity, aggressive power and ultimate success of the church, in her high vocation in the world's conversion, is thus increased, then how important that the whole visible church encourage, cultivate and extend that "mutual faith."

2. For this to be so, ought not Christian ministers and all Christian people extend and cultivate those amenities, courtesies, sympathies and love as individuals, that the church may be one in the concrete, possessing all the aggregated power of its segregated hosts?

3. If Jesus' valedictory prayer was, "Holy Father, keep through thine own name those whom thou hast given me, that they all may be one, as thou, Father, art in me, and I in thee, that they all may be one in us," have we not the highest divine warrant for Christian union? Shall his last prayer be in vain?

T. B. W.

SIR ISAAC NEWTON AND VOLTAIRE ON RAILROAD TRAVELING.—Sir Isaac Newton wrote a work upon the prophet Daniel, another upon the Book of Revelation, in one of which he said that in order to fulfill certain noted prophecies before a certain date was terminated, namely, 1260 years, there would be a mode of traveling of which the men of this time had no conception; nay, that the knowledge of men would be so increased that they would be able to travel at the rate of fifty miles an hour.

Voltaire, who did not believe in the inspection of the Scriptures, got hold of this and said:

"Now look at that mighty mind of Newton, who discovered gravity, and told us such marvels for us all to admire. When he became an old man, and got into his dotage, he began to study that book called the Bible; and it seems that, in order to credit its fabulous nonsense, we must believe that the knowledge of mankind must be so increased that we shall be able to travel at the rate of fifty miles an hour. The poor dotard!" exclaimed the philosophic infidel, Voltaire, in the self-complacency of his pity. But who is the dotard now!

IN MIDDLE LIFE we hesitate to sit in judgment upon any one; we read slowly and reverently the untranslated scripture of another's heart; but in youth we are confident, and assign motives and intentions as glibly as children pretend to read nursery tales which they have learned by rote.—*Celia Burleigh.*

## Turning-Points in Life.

The Rev. Frederick Arnold, in his capital book of this name, thus happily illustrates the difference between the "Providence that shapes our ends" and what men call "luck" and "chance":

"What we call a 'turning-point' is simply an occasion which sums up and brings to a result previous training. Accidental circumstances are nothing except to men who have been trained to take advantage of them. Erskine made himself famous when the chance came to him of making a great forensic display; but unless he had trained himself for the chance, the chance would only have made him ridiculous.

"There is the story told of some gentleman who, on a battle-field, happening to bow with much grace to some officer who addressed him, a cannon-ball just went through his hair, and took off the head of one behind him. The officer, when he saw the marvelous escape, justly observed that no man ever lost by politeness.

"There is a man in Berkshire, England, who has a park with a walled frontage of seven miles, and he tells of a beautiful little operation which made a nice little addition to his fortune. He was in Australia when the first discoveries of gold were made. The miners brought in their nuggets, and took them to the local banks. The bankers were a little nervous about the business, uncertain about the quality of the gold, and waited to see its character established. This man had a taste for natural sciences and knew something about metallurgy. He tried each test, solid and fluid, satisfied himself of the quality of the gold, and then, with all the money he had or could borrow, he bought as much gold as might be, and showed a profit of £100,000 in the course of a day or two. His 'luck' was observation and knowledge, and a happy tact in applying them. The late Joseph Hume went out to India, and while he was still a young man he accumulated a considerable fortune. He applied himself to the hard work of mastering the native languages, and turned the knowledge to most profitable account. On one occasion, when all the gunpowder had failed the British army, he succeeded in scraping together a large amount of the necessary materials, and manufactured it for the troops. When he returned to England he canvassed with so much ability and earnestness for a seat in the East India Directorate, that he might carry out his scheme of reform, that, though he failed to get the vote of a certain large proprietor of stock, he won his daughter's heart, and made a prosperous marriage. And marriage is, after all, the 'luckiest bit of luck,' when it is all it should be.

"There is, then, in truth no 'luck.' There are turning-points in life, moments, critical moments, that are worth more than years; nevertheless, a great occasion is only worth to a man what his antecedents have enabled him to make of it, and our business in life is to prepare for these supreme moments, these hours when life depends on the decision of the instant. Whatever of truth is veiled under the popular idea of luck and chance is, rightly considered, no incentive to the busiest industry, not an excuse for folded hands and idle dreams."

WE HAVE RECEIVED the following card from Dr. Deems, and publish it with pleasure. The doctor made a first-rate paper once, and we have no doubt the *Christian Age* will be a journal worth having. We wish it abundant success and a long and useful career.

A CARD.

> 760 BROADWAY, CORNER OF 10TH STREET,
> New York, July 29, 1873.

It has been announced that I am to edit a new paper, to be called the *Christian Age*. The last of the "copy" for the first number has been handed to the printer. Many friends will desire to know why I add this to my other labors, and what kind of paper it is to be. Let them read the first number for an answer. A specimen copy will be sent to any clergyman who will forward his address, and to any layman who will furnish his address and inclose a three cent postage stamp. Address Christian Age Publishing Company, No. 4 Winthrop place, New York.

CHARLES F. DEEMS.

CHAPPELL HILL FEMALE COLLEGE, Chappell Hill, Texas, opens its twenty-first annual session September 1, 1873. Rev. E. D. Pitts, the worthy president, has spent thirty years in school-room labor, and is well qualified for the important post to which he has been called, and he has the assistance of a competent corps of teachers. We direct special attention to the advertisement of the institution, which appears in our columns this week.

UNIVERSAL ASPIRATION.—Every man is born with aspiration. It does not develop in every man. Neither do half the buds on trees blossom. But they are there. And there is aspiration in every man, whether you suspect or not, and though it may not bloom. Aspiration means tendril, twining, or anything else by which one rises upward, holding on by the way to whatever will give it support. Some plants take hold by winding round, some by little roots, some by tendrils, some by hooks, and some by leaves that catch like tendrils. But these things take hold not for the sake of staying where they take hold, but only that they may climb higher. And so it is with men. We clasp things above by every part of our nature, one after another, not for the sake of remaining where we take hold, but that we may go higher. In other words, when in the ordinary experience in life we gain satisfaction, we do it almost only by feeding on each other. When we attain development, we do that in the same way. The soul feeds on soul, whether for satisfaction or development.

## Living With Ben.

"I can't be a Christian and live with Ben."

Mrs. Moore said it.

And *Ben.* was her husband.

She told her minister so; and the next Sunday he preached about it. That was our old minister, Father P., who had been settled over the parish twenty-seven years. He used to preach right at us, not over our heads. He never shot at random; he never wasted any of his arrows; they all went straight home to the mark—they hit. When he came round calling on us in the week, if he heard us complain that Bro. A. or Sister B. did not do as they ought to, he came down upon us the next Sunday. He did not allude to Bro. A. or Sister B. though. Not a word about their shortcomings; but he took us, on Christian charity and forbearance, and made very plain to us the beam in our own eyes.

On this occasion he might just as well have said: "My hearers, my subject this morning is, living with Ben. Moore—the impossibility for a Christian to do it."

Mrs. Moore was a kind of intermittent Christian. Or, as one of the deacons said, she "did not seem to be converted all through." She seemed to think that religion was something that belonged with Sundays and prayer meetings; something too spiritual for every day. It did not appear to occur to her that her life ought to be regulated by it; that there was a principle in it which was able to keep her steadfast. It was a state of mind, an experience, which came and then was all over with, as a dream is. When she was in meetings, and was with Christian people, and when nothing especial crossed her, she "enjoyed her mind," as she called it; and nobody doubted that she did try to live a Christian life.

But her "thorn in the flesh" was Ben. He had an irritable temper; and she never appeared to think that it was a part of her discipline to bear it. He was often absent for many weeks at a time on business; and then she was a good Christian, consistent, cheerful, contented. But when he came home she said she "fell from grace;" and if she had not once had clear evidence to that effect she should be afraid she never had been converted at all.

He found fault, and she retorted; and they had some bitter experiences of recrimination, till neither of them had any respect for her character as a Christian, which was the saddest part of all to her, for somewhere in the woman's consciousness was a feeling, which at times amounted to a conviction, that she truly had repented of her sins and accepted Christ, and she would not for the world have been shut out from her hope in him.

"And oh!" she said to Father P., "if I was differently situated I think I could live a consistent life. But I *can't* be a Christian and live with Ben."

So the dear old man preached about it. He had a homely, direct way, and the first thing he said was: "We have among us some of the old-fashioned kind of saints, who speak about how they 'got religion.' And nobody doubts but they *did* get it. But what *was* it? What do they mean by it? They are in possession of something, which has not only given them great comfort and support all the way along, but has made them better than they were before. A woman *may* have a hope in Christ, and still not be any more lovable for it; a man *may* have faith enough to save him and yet be no kinder, no more considerate; but in such a case religion is not doing its work.

"And the excuse of some, that they have many provocations, that they are in a hard place, is of no avail. Is it any merit to be amiable where there is nothing to hinder? There are families in which it is so easy to be good that it would be proof of utter depravity *not* to be. In the homes where all are Christians there are so many mutual helps that the members full of some of the strangest tests of their Christian life, and likewise of some of its deepest and richest experiences. And I apprehend that our Savior watches with a more tender solicitude the sorely-tried ones whom he has set solitary in irreligious households."

And he went on to say: "I have failed in one of the most vital points in my ministry if I have failed to make it plain to my people that the spiritual life cannot be a separate thing from the natural life; the two must go along together; they must be incorporated till the divine element, working all through the other, like the leaven, shall be constantly making us more and more like him into whose image we shall one day be changed."—*Congregationalist.*

## Solomon's Temple.

Some interesting facts are given in an article in the Edinburg *Review* respecting Solomon's Temple. In size the Great Pyramid of Egypt is the only structure on the earth which could be compared with it.

"The Great Pyramid demanded, indeed, a larger amount of inked human labor; but in Moriah there is a compulsion of the features of nature herself to the service of the builder. In actual bulk the Great Pyramid is to the Temple Rock as five to nine. If we descend but as far as the sills of the five double gates of the mountain of the house. If we carry the comparison down to the level at which the lowest foundation of the walls is inlaid in the rock at the angles of the inclosure, the bulk is three times that of the Great Pyramid. The cubic contents of the masons' work may not amount to a tenth part of that piled up by Souphis. But the hill has been honeycombed with chambers and galleries; and the declining part to the south covered with vaults and arches, to which Gizeh can show no parallel. The length of the eastern wall of the sanctuary is rather more than double that of one side of the Great Pyramid. Its height from the foundation on the rock at the south and near the northern angles was nearly a third of that of the Egyptian structure. If to this great height of one hundred and fifty-two feet of solid wall be added the descent of one hundred and fourteen feet to the bed of the Kedron, and the further elevation of one hundred and sixty feet attained by the pinnacle of the temple porch, we have a total height of four hundred and twenty-six feet; which is only fifty-nine feet less than that of the Great Pyramid. The area of the face of the eastern wall is more than double that of one side of the pyramid. Thus the magnitude of the noble sanctuary of Jerusalem far exceeded that of any other temple in the world. Two amphitheaters of the size of the Coliseum would have stood within its colossal girdle and left room to spare."

It is estimated that the temple, when all its parts were filled, would hold two hundred and ten thousand persons. A careful examination of the probable site of the brazen altar has led to the discovery of an apparatus for furnishing a current of air to the fires, on which the best devices of modern science can suggest no improvement. In connection with this fact "it is remarked by the rabbinical writers, as a matter partaking of the nature of miracle, that during the whole continuance of the first temple not only were the three fires that burned day and night on the hearth of the Great Altar unextinguished, but that, whatever was the weather or the current of the wind, the smoke always rose straight toward heaven."

The sanctuary is neither square nor rectangular, but trapezoidal in shape. The inquiry is suggested as to what circumstance determined its form. The question is answered by the survey. The north and south lines correspond with the meridian. The east and west lines do not run exactly east and west, but with a variation of ten degrees nine minutes north of east. The line points to the place where the sun rose on the morning of the day the temple was founded.

## Power of Sunbeams.

The greatest of physical paradoxes is the sunbeam. It is the most potent and versatile force we have, and yet it behaves itself like the gentlest and most accommodating.

Nothing can fall more softly and more silently upon the earth than the rays of our great luminary—not even the feathery flakes of snow, which thread their way through the atmosphere as if they were too filmy to yield to the demands of gravity like grosser things. The most delicate slip of gold-leaf, exposed as a target to the sun's shafts, is not stirred to the extent of a hair, though an infant's faintest sigh would set it into tremulous motion. The tenderest of human organs—the apple of the eye—though pierced and bulleted each day by thousands of sunbeams, suffers no pain at the process, but rejoices in their sweetness, and "blesses the useful light." Yet a few of those rays, insinuating themselves into a mass of iron like the Britannia tubular bridge, will compel the closely-knit particles to separate, and will move the whole enormous fabric with as much ease as a giant would stir a straw.

The play of those beams upon our sheets of water lifts up layer after layer into the atmosphere, and hoists whole rivers from their beds only to drop them again in snow upon the hills, or in fattening showers upon the plains. Let the air drink in but a little more sunshine at one place than another, and out of it springs the tempest or the hurricane, which desolates the whole region in its lunatic wrath.

The marvel is that a power which is capable of assuming such a diversity of forms and of producing such stupendous results, should come to us in so gentle, so peaceful and so unpretentious a guise. It is as great a wonder as if the cannon-balls which were to batter down a fortress danced through the air on their mission of death-like notes in the sunbeam, or as if shrapnell shells were buried in the atmosphere like drops of dew, and demeaned themselves as meekly too, until they exploded.—*British Quarterly Review.*

A WIFE'S POWER.—The power of a wife, for good or evil, is irresistible. Without one, home must be forever unknown.

A good wife is to a man wisdom, courage and strength; a bad one is confusion, weakness and despair. No condition is hopeless to a man where the wife possesses firmness, decision and economy. There is no outward propriety which can counteract indolence, extravagance and folly at home. No spirit can long endure bad influence. Man is strong, but his heart is not adamant. He delights in enterprise and action, but to sustain him he needs a tranquil mind; and especially if he is an intellectual man, with a whole head, he needs his moral forces in the conflicts of life. To recover his composure, home must be a place of peace, of comfort. There his soul renews its strength, and goes forth with fresh vigor to encounter the labor and troubles of life. But if at home he finds no rest, and is there met with bad temper, sullenness, jealousy and gloom, or is assailed by complaints and censure, hope vanishes and he sinks into despair. Such is the case with too many who, it might seem, have no conflicts or trials of life; for such is the wife's power.

## Special Notice.

OUR SUNDAY SCHOOL PERIODICALS.

From and after this date our Sunday school periodicals will not be sent to any address unless the order is accompanied with the cash.

Preachers, superintendents and teachers, or others who order the *Visitor*, *Little People*, *Magazine* or *Lesson Papers*, must send the money. We will make no exceptions.

A. H. REDFORD, Agent.

JULY 29, 1873.

GREAT SOULS' ultrael calamity as mountains the thunder-cloud; but mountains the thunder-cloud; but while the storm bursts upon them they are the protection of the plain beneath.—*Jean Paul.*

## HOW A PAPER IS MADE.

A PARODY.

"Pray, how is a newspaper made?"
The question is easy to ask,
But to answer it fully, my dear,
Were rather a difficult task;
And yet (in a bantering way,
As the whippowill sings in the glade,
I'll venture a bit of a lay
To tell how a paper is made.

An editor sits at a desk,
And ponders the things that appear
To be claiming the thoughts of the world
Things solemn and comic and queer
And when he has hit on a theme
He judges it well to parade,
He writes, and he writes, and he writes,
And that's how a paper is made.

An editor sits at his desk,
And puzzles his brain to make out
"Telegraphic" so squabbled and talked,
It is hard to tell what it's about.
Exchanges are lying around—
Wide wielding dispatches delivered,
He clips, and he clips, and he clips,
—And that's how a paper is made.

An editor out in the town!
In search of the things that are new
The things that the people have done,
The things they're intending to do—
Goes peering and prying about,
For it's of many a grade;
He tramps, and he tramps, and he tramps,
And that's how a paper is made.

And all that these workers prepare,
Of every conceivable stripe,
Is sent to the printer, and he
Proceedeth to stick in type.
His lines, all respecting his will,
In showy-long columns parade
He sticks, and he sticks, and he sticks
And that's how a paper is made.

In short, when the type is all set,
And errors cleared up, more or less,
'Tis "locked in a form," as we say,
And hurried away to the press.
The pressman arranges his sheets,
His inks gives the requisite shade,
Then he prints, and he prints, and he prints,
And that's how a paper is made.

## MARRIED.

WEBB—FAULKNER.—At the residence of Mrs. A. J. Sherrouse, on the third of July, 1873, by the Rev. J. M. McKee, Dr. Young J. Webb, of Franklin parish, Louisiana, and Miss Sue M. Faulkner, of Texas.

McCALLUM—JOHNSON.—At the residence of the bride's parents, on the seventeenth of July, 1873, by the Rev. A. W. Mouce, Mr. W. W. McCallum and Miss Sallie L. Johnson, all of Franklin parish, Louisiana.

CARTY FRANCISCO.—In Gretna, Louisiana, on Tuesday evening, July 29, 1873, by Rev. J. D. Parker, Mr. Thomas F. Carty and Miss Anna B. Francisco.

## Agent's and Publisher's DEPARTMENT.

### Acknowledgments of Letters and Funds

RECEIVED BY MAIL,

**For the Week Ending Aug. 2, 1873.**

A—American News Company, Edwin Ables two letters, Thomas Y. Armstrong $2.

B—J. W. Bryon, Boorum & Pease, R. W. Brown $5.60, H. P. Bowen $5, J. E. Bradley, Mrs. Jesse Bond, Millard Bradley & Co., J. Ball & Co., J. H. Barber & Co., F. I. Barnes 50 cents.

C—J. A. Chapman $2, Mrs. J. B. Childs $2, P. H. Carroll $10, S. B. Cox, J. G. Carlisle, Miss Bettie Cain $1.

D—W. A. Droop, H. R. Downs & Co., J. A. Davey & Sons, S. W. Fairbanks, Dudley & Mumma $2, Dugan & Morris, Jos. T. Davy, two letters.

E—P. C. Evans, Miss Lelia Ewing, T. M. Ewing.

F—H. Walter Fox Investing Co., two letters, E. N. Freshman, Platt & Chamberlain.

G—Graves & Scaff, T. J. Gee, R. H. Gruffin, Gould & Lincoln, R. W. Grant, two letters, C. B. Godfrey.

H—Hubbard & Winkler, Hamilton & Co two letters, S. Hawkins, H. W. Hamby, B. Haynes $10.50, W. A. Hall, two letters, Chas. Hutchins $1, W. H.

I—Ivison, Blakeman, Taylor & Co.

J—T. H. Jones, two letters, Chas. H. Jones, R. W. Jones, Sons & Co.

K—D. C. Kelly, W. A. Wood & Co., Kendig.

L—Lee, Stockton & Co., Chas. H. Lockwood, A. C. Lee.

M—Zadoc Martin, D. Merchant, Charles Miller, Mobile $15, R. Moore $5, E. J. Moore, A. Morris, D. D. Moore, C. M. Mayo, Mary B. Mott, Jos. Mitchell, Moore, Wiley & Co., Miller Bros., Mobile Register.

N—P. H. Nolan, Nichols.

O—Jno. Ogden.

P—Pratt, Woodward & Co., Pierce, Fox & Co., H. Pease & Co., Pratt & Co., Pollock & Co., James Pharis, Publishing House of Publication.

R—E. P. Rogers, Rogers & Co., W. R. Richardson, Rogers & Co., Jno. A. Rogers, A. J. Rogers, R. Rankin.

S—Sargent, Smith & Sargent, E. H. Scott, J. W. Sandell, J. H. Stout, two orders, two letters, E. O. Scott, Sargent, Lee & Stone, Smith & Holmes, A. Lee Stone, W. J. Sharp, J. K. Vaught, T. C. Sandidge.

T—C. Tilton, Mrs. Eva Tunstall, John Talley two letters, L. Tarbox.

V—John A. Vance, W. C. Wade two letters $6.

W—C. B. Wilson, D. M. Womack, F. White, W. D. White, J. L. Wood, Gordon Wear, M. C. Wade two $5, W. Read, J. M. Welch.

Y—S. S. Yerger.

JUST AS IT SHOULD BE.—Many of our correspondents seem to find enough to keep their Book and Advocate business separate. They never write about the business of the two on the same sheet. Although they may inclose the two letters in the same envelope, they are dated, signed and addressed separately, and distinct from each other. This enables it to be acted upon promptly to each. When the business is asked the book-keeper of one department must confine himself to what of it has passed through the other departments—order filled, goods shipped and letter answered—before the business of his department can be attended to; and as the book-keepers and clerks of the two branches of business are separate, and their letters separately, it must be apparent to every man of reflection that much perplexity results from writing all on the business of both on the same page. When money is remitted it should be distinctly stated what for; and if for two or more purposes, how much for each. Write nothing in business letters except that which has reference to business.

MARTHA WASHINGTON COLLEGE.—This institution of learning for young ladies, located at Abingdon, Virginia, offers special advantages to parents and guardians who propose to send their daughters and wards abroad to secure an education. Located in a healthy region, surrounded by superior social and moral influences, with a large and able faculty, every advantage that is needed to secure a superior education is provided. We refer our readers to the advertisement.

MESSRS. BILLINGS, CLAPP & CO., of Boston, Massachusetts, advertise, in this issue, Cincho-quinine, a cure for fever and ague. They will furnish, upon application, a descriptive circular, with formula for using the Cinchona quinine.

DR. E. P. MILLER'S HOME OF HEALTH, Nos. 37, 39 and 41 West Twenty-sixth street, New York.—Dr. Miller claims for his establishment all the advantages of a quiet home, and at the same time of a public house.

IN ANOTHER column will be found the card of Samuel West, glass stainer and cutter, No. 115 Eliot street, Boston, Massachusetts.

OUR FRIENDS arriving in Boston are requested to remember the American House, conducted by Messrs. Lewis Rice & Son.

AGENTS, address Messrs. Blackaller & Turner, room 3, Lakeside building, Chicago, Illinois. See their advertisement

STONINGTON LINE, BETWEEN NEW YORK AND BOSTON. The readers of the ADVOCATE visiting Boston this summer will find the above line the most desirable route leaving New York. There are two departures in the day, one boat leaving Pier 28, East river, in the morning, and reaching Boston in season for a good night's rest. The other leaves at five o'clock, from Pier 33, North river, reaching Boston at six A. M. These steamers are among the largest, fastest and most elegant afloat, having all the modern conveniences and appliances for safety and comfort. Those who are seeking pleasure, and prefer the morning boat, will have an opportunity to enjoy a delightful inland sea voyage by daylight, and to avoid the suffocating dust of the cars. This line has no equal for promptness, dispatch and safety among the lines to Boston. It is presided over by D. S. Babcock, and Mr. E. A. Deveau is the efficient agent of the company.

CHINA AND CROCKERYWARE:—Messrs. Navin & Offner, No. 171 Canal street, keep on hand a large stock of China and crockeryware, household comforts, etc.

THE WEEKLY WATCHMAN, LITTLE ROCK, ARKANSAS.—Under contract with E. B. Hotchkiss, editor and proprietor, the subscribers of the *Watchman* will be furnished with the NEW ORLEANS CHRISTIAN ADVOCATE during the time of the suspension of said paper, being *thirty-six weeks* further, as agreed upon, or until notice thereafter.

MR. E. E. F. ROSS, our resident advertising agent, is now on a brief tour through the West and North, and we commend him to the attention of our patrons, and shall be thankful for courtesies extended to him. They are assured that Mr. Ross has no other business but devotes his entire time to the paper, and is entitled to all the consideration of one of its business corps.

WE SEE that Procter & Gamble's EXTRA DRIVE SOAP is becoming very popular in our city. Its quality, we know, is superior, and being nicely perfumed, we are not surprised that consumers prefer it, and that it has a large sale.

COLGATE & CO.'S new perfume for the handkerchief, "CASHMERE BOUQUET," will be appreciated by all who have enjoyed the delicate and peculiar fragrance of their toilet soap of the same name, which is so universally popular. Je12 ly

## BUSINESS NOTICES.

DR. E. P. MILLER'S HOME OF HEALTH, Nos. 37, 39 and 41 West Twenty-sixth street, New York.—This is a pleasant home for the preservation or the restoration of health. It is located in an agreeable part of the city, near Broadway. It has all the advantages of a quiet home, and at the same time of a public house. Liquors and smoking are excluded, and the whole management is had with reference to health and comfort. Many a dyspeptic and otherwise invalid has been restored here to vigorous health; and the advantages of the house to visitors to the city cannot be overestimated. The house is conducted with a strict regard to neatness. The table is well kept and the charges are moderate.

Turkish baths are furnished in the house to both sexes.

With these advantages we may confidently claim the liberal patronage of those who are permanent residents or temporary sojourners in the city. Circulars sent on application. au5 tuth

MESSRS. CRADDOCK & CO., 1032 Race street, Philadelphia, Pennsylvania, say they have received the following. It explains itself.

LAWRENCEBURG, ANDERSON CO., KY., February 10, 1873.

MESSRS. CRADDOCK & CO.—*Gentlemen:* Please send me twelve bottles of *Cannabis Indica*, one each of Pills and Ointment, for a friend of mine who is not expected to live until as your medicines cured me of Consumption, some three years ago. I want him to try them. I gained fifteen pounds while taking the first three bottles, and I know it is just the thing for him. Respectfully,

J. V. HULL.

au5 10

PROFESSIONAL and amateur musicians should examine the Combination Solo Stops, found only in GEORGE WOODS & Co.'s ORGANS.

DIS-ÆOLINE.—A most delicate, soft or breathing stop.

THE VOX HUMANA.—A baritone solo not a fan or tremolo.

THE PIANO.—A beautifully-toned piano, which will never require tuning. See advertisement in another column. Je12 3m

THOMAS ROUGHTON, of Cincinnati, says: "*R. A. Hamilton & Co.*—I had the ague for two long years, and had tried several remedies of acknowledged or pretended merit without any good result. I finally tried your preparation Kress Fever Tonic. One bottle completely broke up the malady, and I am now perfectly well. I can testify that your medicine does all you claim for it; and it is only due to you that this acknowledgment should be made, especially as so many worthless chill medicines are now offered." This medicine you will find at Fredericksen & Hartles and P. J. Hart & Co.'s, New Orleans. jy31 2m

THE EQUITABLE LIFE ASSURANCE SOCIETY, New York.

Assets ..... $21,000,000
Income ..... 11,000,000

Branch office 112 CARONDELET.

A. P. CLEVELAND,
General Agent.

jy4 1y

PIERSON & HEWS, the Clothing, Hat and Furnishing Goods, 13 and 15 Camp street, opposite City Hotel, New Orleans, Louisiana. We invite visitors from the interior to examine our stock and prices. We claim to sell first-class goods as low as can be afforded and live. We sell the celebrated Shoulder-Seam Shirts, warranted to fit, wear and give satisfaction. Liberal deduction made to clergymen, and their trade solicited. je27 1y

THIS is an intoxicating beverage or doctored liquor to lead the tippler on to drunkenness and ruin, but a strictly medical preparation, made from roots and herbs, suitable to any age or condition. As a family remedy Simmons' Liver Regulator is invaluable. au7 1t

TWELVE SAMPLES (postage free) for fifty cents. Sells for $10. R. L. WOLCOTT, 161 Chatham square, New York. se26 1y

## NEW ADVERTISEMENTS.

SAMUEL WEST.

GLASS STAINER AND CUTTER,

No. 115 Eliot Street,

au7 3m Boston, Mass.

MARTHA WASHINGTON COLLEGE.

For Young Ladies,

ABINGDON, VIRGINIA.

The next session begins SEPTEMBER 18, and continues forty weeks consecutively. Comfortable accommodations for ONE HUNDRED boarding pupils. The location is in the midst of the most charming mountain scenery. The grounds comprise eleven acres; elegantly shaded, ornamented and provided with extensive walks.

The record of the health of pupils for thirteen years past demonstrates the fact that

NO LOCALITY IS MORE HEALTHFUL.

The Faculty is composed of six gentlemen and four ladies, besides matrons, etc.

The standard of scholarship is high, and the course embraces Ancient and Modern Languages, the Sciences, Mathematics, Literature, History, Instrumental and Vocal Music, Oil Painting, Drawing and Embroidery.

**Two Hundred and Fifty Dollars.**

per session of forty weeks, will meet expense of board, fuel, washing, fights, servants' attendance, and tuition in all branches necessary to full graduation.

PROF. F. H. SMITH, A. M., LL. D., University of Virginia, who has had daughters in the institution as pupils for two years, says: "Martha Washington College possesses a rare combination of excellencies. From experience, as well as prepossession, I cordially and confidently recommend it to parents who are seeking the best advantages for their daughters."

We refer by authority to the Faculty of the University of Virginia, of Emory and Henry College, Prof. L. C. Garland, LL. D., University of Mississippi, the Bishops of the Methodist Episcopal Church South, and many others.

For catalogue or particulars apply to Rev. W. G. E. Cunningham, D. D., Secretary, or to

R. W. JONES, M. A., President.

CITY REFERENCES—John G. Parham, Esq., and P. P. Werlein, Esq., New Orleans. au7 2m

## NEW ADVERTISEMENTS.




THIS UNRIVALED SOUTHERN REMEDY is warranted not to contain a single particle of MERCURY, or any injurious mineral substance, but is

PURELY VEGETABLE,

containing those Southern Roots and Herbs which an all-wise Providence has placed in countries where Liver Diseases most prevail. It will surely all diseases caused by Derangement of the Liver.

THE SYMPTOMS of Liver Complaint are a bitter or bad taste in the mouth; pain in the back, sides or joints, often mistaken for Rheumatism; sour stomach; loss of appetite; bowels alternately costive and lax; headache; loss of memory, with a painful sensation of having failed to do something which ought to have been done; debility; low spirits; a thick, yellow appearance of the skin and eyes; a dry cough, often mistaken for Consumption. Sometimes many of these symptoms attend the disease, at others very few; but the Liver, the largest organ in the body, is generally the seat of the disease, and, if not regulated in time, great suffering, wretchedness and death will ensue. This

GREAT UNFAILING SPECIFIC

will not be found the least unpleasant. For Dyspepsia, Constipation, Jaundice, Bilious attacks, Sick Headache, Colic, Depression of Spirits, Sour Stomach, Heart-Burn, etc.,

**Simmons' Liver Regulator or Medicine**

is the cheapest, purest and best Family Medicine in the world. Manufactured only by

J. H. ZEILIN & CO.,
Macon, Georgia, and Philadelphia.

Price, $1. Sold by all Druggists. se9 1y

A BOX OF

LIVER PILLS (FREE)

GOES

WITH EVERY BOTTLE

OF OUR

AGUE MEDICINE.

which we authorize every druggist to sell on

THE WARRANT

that, if taken according to directions and it fails to cure,

**The Money Shall be Refunded.**

We guarantee that it contains neither Arsenic, Strychnine nor any other poisonous ingredient.

Hear what those who have used it say of it:

READ THIS.

Thos. Broughton, with John D. Park, of Cincinnati, says: "*W. C. Hamilton & Co.*—I had had the Ague for two long years, and had tried several remedies of acknowledged or pretended merit without any good result. I finally tried your preparation—KRESS FEVER TONIC. One bottle completely broke up the malady, and I am now perfectly well. I can testify that your medicine does all you claim for it; and it is only due to you that this acknowledgment should be made, especially as so many worthless chill medicines are now offered."

Ask for KRESS FEVER TONIC, and remember the guarantee of the proprietors!

W. C. HAMILTON & CO.,
Wholesale Druggists,
Cincinnati, Ohio.

jy17 3m

SOULE FEMALE COLLEGE,

MURFREESBORO, TENNESSEE.

Under the supervision of the Tennessee Annual Conference, M. E. Church South.

Located in the exact center of the State, in the largest and most flourishing city in Middle Tennessee, except the capital. Murfreesboro has long enjoyed an enviable reputation for its society, alike for elegance, refinement and intelligence. No place can justly claim more conducive health. Not a death has occurred in the college for many years. The place is easy of access by rail, being on the N. and C. Railroad, thirty-two miles from Nashville. Telegraphic communication also. The college building is large and well adapted. The spacious parlors, halls, library and elegant grounds are free to boarding pupils. This is a home for the student, with every department of learning supplied with the best of instructors. Boarding pupils are members of the President's family, and sit with him and his family at table. Their rooms are all carpeted, well warmed with fires in grates, and the entire building is elegantly lighted with gas. In a word, thorough education is here imparted under the most favorable conditions of refinement, comfort and health.

The Twenty-first annual session of the institution, and the sixth under the President, now in charge, will open D. V. on the FIRST OF SEPTEMBER, 1873.

Charges for board and tuition in the regular course range from $220 to $240 per year. Music, Painting, Drawing, etc., reasonable.

For catalogue and circulars, with full particulars, address

au7 1m REV. D. D. MOORE,
President and Proprietor.

CHAPPELL HILL

FEMALE COLLEGE,

CHAPPELL HILL, TEXAS

**Under Care of the Texas Conference.**

REV. E. D. PITTS, PRESIDENT.

The Twenty-first annual session opens SEPTEMBER 1, 1873, closes June 24, 1874.

Ample facilities for the culture, in the schools constituting the Literary Department, the training of Music, Fine Arts and Modern Languages are in charge of teachers of rare attainments and long experience. Physical and vocal culture receive special attention.

REV. J. MATTHEWS,
President of Board of Trustees.

au7 2m

FEVER AND AGUE CURED

BY

CINCHO-QUININE,

which combines all the alkaloids of the Cinchona Barks, and is as effectual a remedy as the sulphate of Quinine, while it is much cheaper and more palatable.

☞ Send for descriptive circular, with formula for using the CINCHOQUININE, and Testimonials from physicians all over the country. Prepared by

BILLINGS, CLAPP & CO., Chemists,
Successors to Jas. R. Nichols & Co.,
Boston, Mass.

Represented in New York by S. H. Ashton at John F. Henry's, No. 8 College Place. au7 4m

A MAN OF A THOUSAND.

A CONSUMPTIVE CURED.

When death was hourly expected from Consumption, all remedies having failed, nineteen led to a discovery whereby Dr. M. James cured his only child with a preparation of *Cannabis Indica*. He now gives this recipe free on receipt of two stamps to pay expenses. There is not a single symptom of Consumption that it does not dissipate—Night Sweats, Irritation of the Nerves, Difficult Expectoration, Sharp Pains in the Lungs, Nausea at the Stomach, Emaciation of the Bowels and Wasting of the Muscles. Address CRADDOCK & CO., 1032 Race street, Philadelphia, Pa., giving name of the CHRISTIAN ADVOCATE, New Orleans. au7 6t

FASCINATING AND

VERY REMUNERATIVE

IS THE

**Art of Making Flowers, Birds, Animals,**

and all kinds of Ornamental work, from Wax, Shells, Leather, etc. Full instructions for all sends. Address H. WILLIAMS, Gallatin, Tenn. jy31 1m

AGENTS—ADDRESS COWAN & CO., Eighth street, New York, for best-selling Book published; $30 a week and expenses. Salary or commission. jy2 12t

## NEW ADVERTISEMENTS.

MERCHANTS' MUTUAL

INSURANCE CO.

OF NEW ORLEANS,

NO. 101 CANAL STREET.

**Nineteenth Annual Statement.**

In conformity with the requirements of their charter the company publish the following statement:

Premiums received during the year ending May 31, 1873, including unearned premiums of the previous year:

| | |
|---|---|
| On fire risks | $731,896 30 |
| On marine risks | 92,630 08 |
| On river risks | 182,783 44 |
| Total premiums | $1,007,084 82 |
| Less unearned premiums | 202,075 00 |
| Net earned premiums, May 31, 1873 | $805,113 92 |

Losses paid:

| | | |
|---|---|---|
| On fire risks | $432,708 38 | |
| On marine risks | 16,149 47 | |
| On river risks | 175,511 21 | |
| Taxes | 23,892 92 | |
| Reinsurances and return premiums | 61,004 64 | |
| | $659,266 64 | |
| Deduct interest, less expenses | 17,775 31 | 641,491 33 |
| Profit | | $163,622 59 |

The company have the following assets:

| | |
|---|---|
| Real estate | $(28,671 15 |
| City bonds | 397,050 00 |
| Bank and railroad stocks | 24,188 00 |
| Notes secured by mortgage | 101,232 30 |
| Notes secured by pledge | 183,108 72 |
| Bills receivable | 96,673 79 |
| Premiums in course of collection | 101,308 36 |
| State bonds | 1,500 00 |
| Insurance stocks | 1,800 00 |
| Stock of Valiette Dry Dock Company | 19,800 00 |
| Stock of Levee Steam Cotton Press | 2,200 00 |
| Stock of Marine Dry Dock and Ship Yard Company | 4,000 00 |
| Harbor Protection Company | 1,500 00 |
| St. Louis Hotel Association | 5,000 00 |
| Mortgage bonds Turners' Association | 2,000 00 |
| Mortgage bonds Odd Fellows' Hall | 5,000 00 |
| Judgment on mortgage notes | 6,000 00 |
| Cash on hand | 171,117 14 |
| New Orleans, Florida and Havana Steamship Company | 3,000 00 |
| Total | $1,380,209 46 |

The above statement is a just, true and correct transcript from the books of the company.

PAUL FOUCHY, President.

G. W. NOTT, Secretary.

STATE OF LOUISIANA,
Parish of Orleans, City of New Orleans.

Sworn to and subscribed before me this ninth day of June, 1873. P. CHS. CUVELLIER, Notary Public.

At a meeting of the Board of Directors, held on the ninth day of June, 1873, it was resolved to declare a Cash Dividend of FIFTEEN PER CENT. on the net earned participating premiums for the year ending May 31, 1874, payable on the third Monday of July next.

Also to pay to the stockholders, on demand, interest at the rate of ten per cent. per annum on their stock.

**Directors.**

| | |
|---|---|
| P. Maspero, | David McDaniel, |
| S. Z. Relt, | L. F. Generes, |
| M. Puig, | P. Fourchy, |
| P. S. Wiltz, | J. J. Fernandez, |
| D. A. Chaffraix, | J. M. Allen, |
| | Charles Laitte. |

je12 2m

POPULAR NEW MUSIC-BOOKS

FOR

THE COMING MUSICAL SEASON.

THE STANDARD. Emerson & Palmer. $1 50
The excelled as a collection of Church Music.

THE RIVER OF LIFE. Perkins & Bentley. 50
The newest and freshest of Sabbath School Song-Books.

CHEERFUL VOICES. L. O. Emerson. 50
Very beautiful School Song-Book.

GEMS OF STRAUSS. Johann Strauss. 2 50
All the best Strauss Music.

ORGAN AT HOME. For Reed Organs. 2 50
Two hundred most attractive pieces.

CLARKE'S DOLLAR INSTRUCTORS.
For Reed Organ, Piano and Violin.

EMERSON'S ANTHEMS AND RESPONSES. 1 00

HR. STREETER'S VOICE BUILDING. 1 50

☞ Sent, post paid, for retail price.

CHAS. H. DITSON & CO.,
710 Broadway, New York.
OLIVER DITSON & CO.,
Boston.

jy26 1y

MATTHEW AND MARK.

CHEAPEST AND BEST!

WM. DITTER

THE WELL-KNOWN COMMENTARY

By Rev. David Brown, D. D.,
Professor of Theology, Aberdeen College,

TO ALL

SUNDAY SCHOOL TEACHERS, SCHOLARS,

And Bible students generally, for the Low Price of

ONE DOLLAR.

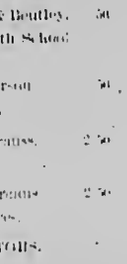
A volume of over 550 pages, containing a copious Index to the Sacred Books, and a concise Bible Dictionary in addition to the Commentary. Printed on tinely-tinted paper, handsomely bound in best English cloth, and illustrated with MAPS and Engravings.

"One of the best Bible Commentaries extant."—*Sunday School Times.*

Sent, post-paid, on receipt of $1. Address
H. R. THOMPSON & CO., Publishers,
9 Lakeside Building, Chicago, Ill.
BLACKALLER & TURNER, Managers. jy17 1m

MULTUM IN PARVO.

HINES' COMBINATION STEAM COOKER.



The most perfect Steam Cooking Apparatus ever invented. Will cook SIX different articles at ONE TIME—MEATS, POULTRY, FISH, VEGETABLES, PUDDINGS, etc., without one article tainting another, without the possibility of over-cooking or burning, and of the same time affords HOT WATER for Tea or Coffee, without interfering with the process of cooking.

No. 1, small family size ..... $10 00
No. 2, medium family size ..... 14 00
No. 3, large family size ..... 16 00

Cookers sent to any part of the country on receipt of price, or C. O. D., with full instructions for using.

For sale at No. 52 GRAVIER STREET, New Orleans.

Agents wanted in Alabama, Mississippi, Louisiana and Texas. Send for circulars. Address GODDWYN & CO., Lock Box 650, New Orleans, La.

jy31 6m

SITUATION WANTED.

A Lady experienced in TEACHING, having filled positions of prominence in several schools of high standing, wishes to secure an engagement in some school in the city or country.

Can give satisfactory references in regard to qualifications, etc. Address

A. B., Christian Advocate Office.
New Orleans, La.

jy31 2t

CHILDREN OFTEN LOOK PALE AND sick from no other cause than having Worms in the stomach.

**Brown's Vermifuge Comfits**

will destroy Worms without injury to the child being perfectly WHITE, and free from all coloring or other injurious ingredients usually used in worm preparations.

CURTIS & BROWN, Proprietors,
No. 213 Fulton street, New York.

Sold by druggists and chemists and dealers in medicines at Twenty-five cents a box. jy10 tyefw

## The Child's Corner.

*MEASURING THE BABY.*

We measured rioting baby
Against the cottage wall;
A lily grew at the threshold,
And the boy was just as tall!
A royal tiger-lily,
With spots of purple and gold,
And a heart like a jeweled chalice,
The fragrant dew to hold.

Without the blackbird whistled,
High up in the old red trees,
And to and fro at the window
The red rose-rockets nodded;
And the wee pink pets of baby
Were never a moment still,
Snatching at shine and shadow
That danced at the lattice-sill.

Ah! in a darkened chamber,
With the sunshine shut away,
Through tears that fell like bitter rain,
We measured the baby to-day.
And the little bare feet that were dimpled,
And sweet as a budding rose,
Lie side by side together
In the hush of a long repose.

Up from the dainty pillow,
White as the risen dawn,
A fair little face lay smiling
With the light of heaven thereon;
And the dear little hands, like rose-leaves
Dropped from the rose, lay still,
Never to catch at the sunshine
That crept to the shrouded sill.

We measured the sleeping baby,
With ribbons white as snow,
For the shining rose-wood casket
That waited him below.
And out of the darkened chamber
We went with a childless moan,
For in the height of the sinless angels
Our dear little one had grown.

### A Dream Fulfilled.

Dora was a dreamer. She liked nothing better than sitting by the fire with little to do but to think. She would sit with folded hands, looking into the blaze, and thinking of many strange fancies for hours together, if she were not disturbed. Those who spoke to her then would sometimes smile at the absent look in her eyes and the vague answers which she gave to simple questions. The fact was that, when she was dreaming, it was difficult to recall her thoughts, and fix them upon the commonplace subjects to which the questions referred. The consequence was that some very absurd things were occasionally uttered.

"Dora, what is the time?" asked her mother once.

"A blue mountain lake," replied Dora dreamily.

Of course there was a merry laugh at Dora's expense, which brought the color to her cheeks, and caused her to put away her dreams for that day. But she loved them too well to deprive herself of them for long together. Indeed they were constantly in her thoughts. The first thing in the morning, as soon as she was awake, she commenced her castle-building. All the day her fancies were not far from her. When she was at work her mind was roaming far and wide; and you will not be surprised to learn that often her work was not as well done as it should have been. When she went to bed at night she often lay thinking instead of going to sleep, which would have been the more sensible way.

And yet her thoughts were good ones. She was all the time dreaming not of her own pleasure, but of what she might do for others. The only thing was that she lost much time and was no nearer to the accomplishment of the good that she wished to do. But Dora had a cousin, who came to visit her just at the time when her coming was of a very great service. She did not laugh at Dora nor call her names, as her brothers did. But she quietly watched her, and noticed all that she said and did until she understood what was passing in the dreamer's mind. And then she spoke to her:

"Dora, dear, they are very happy thoughts which you have when you are so quiet?"

"Yes; they make me happy."

"But you do not mean to be always content with dreaming, do you?"

"No. I hope some day my dreams will be realities."

"But if they are you will have to do much of it yourself, and at present you do not seem to have begun to accomplish what you wish."

"But can I begin, Mary?" asked Dora wistfully. "I should be so thankful if there were any way, but I see none."

"There is always one way, Dora. It is the only way known to me by which we can accomplish any of the works which we long to do—it is to do faithfully and conscientiously the duty that lies nearest to us."

"But I do not see how that can help me," said Dora.

"It will do so, nevertheless, dear. But will you tell me your secret?"

Dora blushed. She did not like to talk about the thing that was so frequently in her thoughts. She had never told any one, partly because she was afraid of being laughed at, and partly because she liked to keep her own secrets. But she knew that her cousin would not laugh at her, though she might think her very ambitious and even presumptuous.

"Do not tell me if you would much rather not, dear," said Mary, seeing that she hesitated.

"Yes, I will tell you," said Dora; "and then perhaps you can advise me what to do. Ever since I went to the seaside with mother I have thought of a good work which I should like to do, and which I will do if ever I am rich. You know we went into Wales, and saw the glorious mountains and lakes and waterfalls, as well as the beautiful sea. I was not well when I went, but I got well almost directly after I arrived. I think it was partly the sea air, and I am sure it was partly the beauty of the place that did me good; and I wished I could take every invalid whom I knew to the same place; and then I sat and thought how tenderly I would nurse them, and what nice things I would provide for them, and how delightful it would be to see the color come into their faces and the brightness to their eyes, and know that they were almost certain to recover. This is what I think of still. In my thoughts I can see the place, with shady glens, and happy people resting in them. I can see them round my table, too, and sometimes I can almost hear them singing hymns in the evening. O Mary! it is lovely, lovely! I feel as if I would almost give my life to have it come true. Do you think God will let me do it some day? Or is it wrong of me to think so much about it?"

"I do not think it is wrong, dear," said Mary gently. "I cannot, of course, tell whether God will let you do it. I hope he may, if it would be a good thing. But I am sure it is not right of you to do nothing but dream, and as long as you can content yourself with that you will be as far as ever from what you wish."

"Tell me what to do, Mary."

"I have told you already. Do as well as you can every duty which God sends you. Tell him what you wish, and ask his blessing upon it. Then read books about nursing when you have the opportunity to do so, and when any people round about you are sick try to nurse them. By these means you will be preparing for the work which you hope to do in the future."

"Thank you, Mary, I will try to do as you say."

Years afterward Dora remembered this conversation with gratitude. There came a day of great joy to her. She had by this time not only read but written several books about the best ways of nursing sick people, and the doctors said that she herself was a very gifted nurse, and that if any one could bring those who were ill back to life again it would be Dora. That was because she always prayed for her patients, and also because by hard work and unwearied study she had made herself thoroughly efficient.

It was in consequence of this that several ladies and gentlemen gladly gave their money to help Dora establish just the home in just the place of which she had often dreamed. So it all came true; only Dora felt even more happy and thankful than in her girlhood's days she knew how to feel.

I have told you this story in case any of you should be dreamers. Our day-dreams are not always of the right kind, and they are not always fulfilled. But when they are, it is certainly because we ask God's blessing upon them, and then conscientiously and patiently do the duties that lie the nearest to us; for if we use the opportunity we have God will give us others, and help us to perform even greater works.—*London Christian World.*

### A Capital Maxim.

Lady Mary Wortley Montagu relates the following story:

One day, as an ancient king of Tartary was riding with his officers of State, they met a dervis crying aloud: "To him that will give me a hundred dinars (small pieces of money) I will give a piece of good advice." The king, attracted by this strange declaration, stopped and said to the dervis: "What advice is this that you offer for a hundred dinars?" "Sire," replied the dervis, "I shall be most thankful to tell you as soon as you order the money to be paid me." The king, expecting to hear something extraordinary, ordered the dinars to be given to the dervis at once, on receiving which he said: "Sire, my advice is: Begin nothing without considering what the end may be."

The officers of State, smiling at what they thought ridiculous advice, looked at the king, who they expected would be so enraged at this insult as to order the dervis to be severely punished. The king, seeing their amusement and surprise, said: "I see nothing to laugh at in the advice of this dervis; but, on the contrary, I am persuaded that if it were more frequently practiced men would escape many calamities. Indeed, so convinced am I of the wisdom of this maxim that I shall have it engraved on my plate and written on the walls of my palace, so that it may be ever before me." The king, having thanked the dervis, proceeded toward his palace; and on his arrival he ordered the chief Bey to see that the maxim was engraved on his plate and on the walls of his palace.

Some time after this occurrence one of the nobles of the court, a proud, ambitious man, resolved to destroy the king and place himself on the throne. In order to accomplish his bad purpose he secured the confidence of one of the king's surgeons, to whom he gave a poisoned lancet, saying: "If you will bleed the king with this lancet I will give you ten thousand pieces of gold, and when I ascend the throne you shall be my vizier." This base surgeon, dazzled by such brilliant prospects, wickedly assented to the proposal.

An opportunity of effecting his evil design soon occurred. The king sent for this man to bleed him. He put the poisoned lancet into a side pocket and hastened into the king's presence. The arm was tied, and the fatal lancet was about to be plunged into the vein, when suddenly the surgeon's eye read this maxim at the bottom of the basin: "Begin nothing without considering what the end may be." He immediately paused, as he thought within himself: "If I bleed the king with this lancet he will die, and I shall be seized and put to a cruel death. Then of what use will all the gold in the world be to me?" Then, returning the lancet to his pocket, he drew forth another. The king, observing this, and perceiving that he was much embarrassed, asked why he changed his lancet so suddenly. He stated that the point was broken; but the king, doubting his statement, commanded him to show it. This so agitated him that the king felt assured all was not right. He said: "There is treachery in this! Tell me instantly what it means, or your head shall be severed from your body!" The surgeon, trembling with fear, promised to relate all to the king if he would only pardon his guilt. The king consented, and the surgeon related the whole matter, acknowledging that had it not been for the words in the basin he should have used the fatal lancet.

The king summoned his court, and ordered the traitor to be executed. Then, turning to his officers of State, he said: "You now see that the advice of the dervis, at which you laughed, is most valuable; it has saved my life. Search out this dervis, that I may amply reward him for his wise maxim."

THE sweetest face is only the rounded cushion with which health covers a grinning skeleton.

## Farm, Garden and Household.

### Vinegar-Making.

Vinegar is produced by the transformation of alcohol to acetic acid. The alcoholic mixture must not be too strong, else the transformation is retarded or too weak, and it will putrefy. The higher the temperature, and the greater the quantity of air brought in a given time in contact with the cider or other alcoholic mixture, the quicker is its transformation to vinegar. If, however, the temperature is above one hundred degrees alcohol is wasted by evaporation. Nearly all the vinegar sold in the market is made by what is known as the quick process, but as this method requires considerable experience and some expensive apparatus it is not adapted to household manufacture. By this process cider or other alcoholic mixtures are converted into good vinegar in from three to ten hours, during which it must drip through twenty feet of wood shavings, corn-cobs, stems of grapes or other similar substances, and a constant draft of heated air passing through the shavings, keeping up a fermentation and coming in contact with every drop of the mixture, completely changing the alcohol to acetic, and the more ferment present the quicker is the vinegar made or the souring process completed. For family use one barrel is usually enough for one year.

When cider is made it is easy to have pure, healthful vinegar, but even then it is not always to be found. It should be borne in mind that air, heat and fermentation are necessary to ascetification. If you have one-half or one-third of a barrel of good vinegar at cider-making time, and fill the cask with new cider and leave the bung open, the new cider will produce the ferment, and the old vinegar will change the whole in six weeks by keeping moderately warm. If no old vinegar is at hand to start with, add ten gallons of pure rain or river water to thirty gallons of cider, put in a cask painted black, and let it stand with the bunghole open or only closed by a patch of canvas tacked over it to keep out insects. To make from common whisky add to it pure soft water in the proportion of one pint of whisky to one gallon of water, which should be poured while hot into a barrel to ferment. There should be a cask also for storage, and every two or three weeks, or as needed, a few gallons may be drawn out and added to the generating or fermenting barrel. Sorghum sirup or molasses may be used in the place of the whisky, if desired.

TO DRIVE RATS AWAY WITHOUT POISON.—*The Old French Plan.*—This is followed chiefly in Paris by men who make it a special business. They take a deep tub with water on the bottom, and a little elevation in the middle like an island, on which is only place for just one rat to sit on. The top is covered and has a large balanced valve opening downward; on the middle of this valve a piece of fried pork or cheese is fixed, and when a rat walks on it to get the cheese the valve goes down, drops the rat in the water, and moves back in position. A road is made from a rat-hole to the top of the tub by means of a piece of board rubbed with cheese, so as to make the walk attractive for the rats. In the course of a single night some ten, twenty or even more rats may go down, and if the island was not there they would be found most all alive in the morning, quietly swimming round; but the provision of the little island saves the trouble of killing them, because their egotistic instinct of self-preservation causes them to fight for the exclusive possession of the island, on which in the morning the strongest rat is found in solitary possession, all the others being killed and drowned around him.

PRESERVING MEAT WITHOUT BRINE.—For salting meat of any kind take a hog weighing say two hundred pounds, cut it down each side of the back-bone, first removing the leaf lard and tenderloins and all parts containing blood; then cut the legs off close to the ham, and lay the whole side on a board prepared for the purpose, and rub thoroughly all parts except the skin with fine Liverpool salt; then place the other side on the one already salted, and treat in the same manner. I keep up this process of turning and salting for three or four days, always rubbing salt on the bare places. In three or four weeks the sides may be hung up in a dry room and require no further attention. The salting must be done within twelve hours after the animal is killed, before decomposition can begin. The fine salt answers every purpose, and preserves the flavor of the meat so well that in six months after, by placing a piece of it in a pot of cold water, and just allowing it to boil, then bake, it has nearly as fine a flavor as a piece of fresh baked pork. Two small sacks of salt are sufficient for two hundred pounds of meat.

APPLYING ASHES TO POTATOES.—My experience in applying ashes to potatoes, with the best results, has been to put on a single handful to each hill soon after they are planted, and before they get out of the ground. I have increased my crop one-half by so doing. By making an experiment in the same field, by leaving a row without ashes, I have seen the result. I consider ashes better than plaster for potatoes; worth to me twenty-five cents per bushel.—*J. D. Randall.*

RICE PUDDING.—One quart of rich milk, one-half cup of rice, one-half cup of sugar, a little salt. Bake in a slow oven, and keep stirring occasionally until you wish the crust to form. Flavor with nutmeg; add raisins, if you choose. This makes a small pudding.

PURE WATER.—We should let the water standing in our water-pipes run a minute before we take a drink or use for cooking in the morning, and in going into a new house, or into one in which water-pipes have just been placed.


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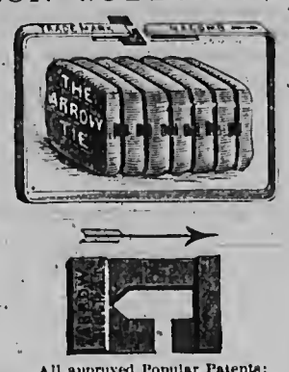
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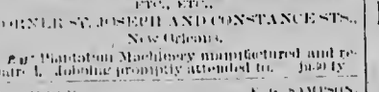
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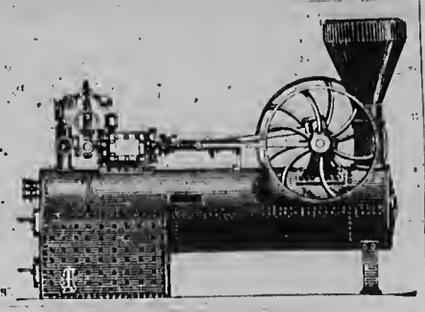
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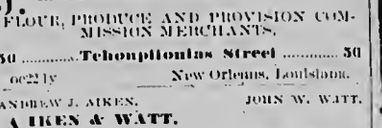
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Checks, Notes, Drafts, Receipts, Bonds, Certificates of Stock and Deposit, Bill, Letter and Note Headings, Business Cards, Envelops, Druggists' Fancy and Perfumery Labels, etc. Druggists wishing Labels, send for catalogue. jy3 1y

TASTELESS MEDICINES.—CASTOR OIL and many other nauseous medicines can be taken easily and safely in

**Dundas Dick & Co.'s Soft Capsules.**

No taste. No smell. Sold by your druggist. Ask him for our little book, or send for circular to 35 Worcester street, New York. my5 6m

## MEDICAL.

CANCER!.....CANCER

CANCER!

A cure warranted or no charge (without the use of the knife.) Office, 902 Chestnut street, or address GEORGE RENNETT, M. D.,
Jy10 3m P. O. Box 2367, St. Louis, Mo.

SWAIM'S CELEBRATED PANACEA

HAS LONG ATTRACTED THE NOtice of the most eminent physicians by its great efficacy in curing what were considered incurable cases of disease, where the patients have been almost destroyed by SCROFULA, etc., and Prof. Valentine Mott, of the New York University, Profs. Gibson, Dewees and Chapman, of Philadelphia, and many other physicians of celebrity, have, over their own signatures, letters certifying to its great merits. It has been occasionally advertised, and thousands of families recommend and use it. The Laboratory is under the direction of Dr. FRANKLIN STEWART, who has devoted his attention and skill in its careful preparation during the past twenty-five years, and not a bottle put up that is not worth many times its cost to the patient. It is perfectly safe for the most diseased and debilitated, and in all cases where the blood is not pure it should be used freely.

Prepared only at SWAIM'S LABORATORY, 133 South Seventh street, below Chestnut, Philadelphia.

W. H. SCHIEFFELIN & CO.,
Je12 2m General Agents, 170 William St., N. Y.

CONSUMPTION.....CONSUMPTION.

NEW TREATMENT BY

DUCRO'S ALIMENTARY ELIXIR.

Prepared with Raw Meat and Alcohol. Recommended by the highest medical authority in Paris. A Radical Cure, and in desperate cases

**A CERTAIN RELIEF.**

Agreeable to the taste. Incontestably superior to Cod Liver Oil, the Hypophosphites and other preparations. This Elixir, the basis of which is Raw Meat and Alcohol, is moreover one of the most powerful tonics for persons convalescing or feeble, for chlorotic young girls, debilitated old persons, etc. Depot in New Orleans at

MR. P. CUSACHS',
Corner St. Philip and Royal streets,
Fe13 6m Sole Agent for the United States.

ATTENTION,

LADIES AND GENTLEMEN,

DR. ROESCH'S INFALLIBLE HAIR REGENERATOR. One hundred and fifty certificates shown if required. Dr. Roesch calls the attention of ladies and gentlemen to his recent discovery. His remedy is composed of purely vegetable substances; it contains no obnoxious ingredients and no mineral or minerals. In every case, when properly applied, it has restored the hair in a very short time to its former growth. Certificates of persons cured can be shown at the office, No. 134 Thalia street, where the Doctor is found from eight to ten A. M. and six to eight P. M. Per pint bottle, $5.

Cures also Consumption, Asthma, Rheumatism, etc. de12 1y

## INSURANCE.

CRESCENT MUTUAL

INSURANCE COMPANY.

**Twenty-Fourth Annual Statement,**

ENDING APRIL 30, 1873.

| | |
|---|---|
| Total Fire, Marine and River premiums, | $405,411 52 |
| Net earned premiums, less reinsurance and return premiums, | 224,172 52 |
| Less Fire, Marine and River losses, | $178,198 18 |
| Taxes, dissolution in lieu of participation, expenses, etc., less discount, interest, etc., | 45,737 70 |
| | 224,305 88 |
| Net profits, | $80,885 64 |
| Total assets, | $672,631 20 |

The Board of Trustees resolved that, after paying the fourth quarterly interest of two and one-half per cent., making 10 per cent. on the capital stock of the company, a dividend of THIRTY-THREE AND ONE-THIRD PER CENT. be paid in cash, on and after the sixteenth day of June next, to those parties insuring with the company entitled to receive the same.

The assured are not obliged to become stockholders to participate in the dividend.

**Trustees.**

| | |
|---|---|
| Thomas A. Adams, | R. T. Torian, |
| Samuel E. Sawyer, | John E. King, |
| Samuel H. Kennedy, | Jos. M. Sandidge, |
| C. T. Biddlecke, | Edward J. Gay, |
| John Phelps, | C. E. Slaughter, |
| A. G. Ober, | W. Cunningham, |
| Adam Tenney, | A. L. Herrle, |
| P. N. Strong, | Edward Pusbury, |
| Henry Abrahams, | Simon Forchheimer, |
| Victor Meyer, | R. B. Post, |
| Joseph Hawkins, | David Wallace, |
| Simeon Herrick, | Thos. Henderson, |
| Joseph P. Wood, | E. H. Stringer. |

jy5 1y

SUN MUTUAL INSURANCE CO.,

61 CARONDELET STREET.

| | |
|---|---|
| Paid-up Capital | $500,000 |
| Assets at Cash Value | 659,000 |

Dividends on Stock, TEN per cent.

Dividends on Fire-expiring Premiums, THIRTY per cent., cash basis.

The old-established company is issuing Policies on FIRE, RIVER AND MARINE RISKS at the low rates. All losses promptly adjusted and settled upon fair and favorable terms.

JAMES I. DAY, President.
HORACE PALMER, Secretary. 6c21 3m

INSURANCE.....INSURANCE.

LOUISIANA

Equitable Life Insurance Company.

CHARTERED BY THE STATE OF LOUISIANA.

**Office—Cor. Carondelet and Gravier Sts.**

Parties desiring life insurance are informed that this company issues policies of insurance on all approved plans as low as any other company. All policies are non-forfeitable. Losses adjusted and settled with promptness and liberality.

SAMUEL MANNING TODD, Prest.
WM. HENDERSON, Secretary. se26 1y



CABINS.....LUMBER.....CABINS.

PLANTATION CABINS, manufactured in the city and shipped to the country, all framed, fitted, and each piece marked and numbered, so that a common hand can put them up without the aid of a carpenter.

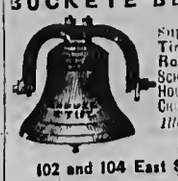
The above represents a double cabin of two rooms, each 14x16, built with boards placed upright and battened, with brick chimneys. Price, delivered to boat, including all hardware, nails, shingles, etc., $135. We make them of all sizes, to scale, in proportion.

We also keep a large stock of LOUISVILLE SASH, etc., on hand, and make a specialty of supplying bills to order.

W. W. CARRE & CO.,
Je23 1y 354 Delord street, New Orleans.

BUCKEYE BELL FOUNDRY

Established in 1837.



Superior Bells of Copper and Tin, mounted with the best Rotary Hangings, for CHURCHES, SCHOOLS, FARMS, FACTORIES, COURT HOUSES, FIRE ALARMS, TOWER CLOCKS, CHIMES, ETC. Fully Warranted

*Illustrated Catalogue Sent Free*

VANDUZEN & TIFT,
102 and 104 East Second Street, Cincinnati
R. J. WEST, Agent,
mh6 1y 115 and 117 Magazine st., New Orleans.

CARPET WAREHOUSE,

17.....CHARTRES STREET.....17

A. BROUSSEAU & CO., Importers and Dealers in Window Shade and Retail, in English and American Carpetings; Floor Oil Cloths; Table and Enameled Oil Cloths; Window Shades; Table and Piano Covers; Crumbs Cloths, in squares or pieces Curtain and Furniture Materials; Brocatelles, Curtains, Terries, Reps, Lace and Nottingham Lace Curtains; Holcroth Ticking; Springs; Hair Caps; Stop Covers, etc.

A. BROUSSEAU & CO
no21 1y

## New Orleans Markets.

From the New Orleans Price Current.

On Friday, the first instant, two bales new crop of cotton were received by Messrs. Warren & Atkinson, from Manny, Sabine parish, in this State, shipped by the St. Mary from Grand Lecore. This is the first of our own crop this year and is three days earlier than last year.

The river is 9 feet 3 inch below high water mark.

COTTON.—The following are the arrivals since the first instant:

| | |
|---|---|
| Louisiana and Mississippi | bales |
| Lake | |
| Mobile | |
| Total | 1,621 |

On Saturday the market opened with some inquiry, but subsequently exhibited very little movement, and the business was confined to 25 bales; six brokers participating in the limited business. Factors showed no disposition to relax their pretensions, and it was difficult to find other ordinary or good ordinary at the inside quotations for the grades, unless dusty, some ordinary of this kinds of as low as 10½c., and good style good ordinary commanded 11½c. On Monday the market continued quiet throughout the day, with a limited demand, and operations were restricted by scant supplies; the sales were consequently confined to 75 bales. Nothing transpired to indicate any change in prices; the lower grades continued irregular and easy and the better qualities firm, low middling selling as high as 12½c. and at a fraction under that and ordinary of high style commanding the outside rate of the. On Tuesday the demand was more active, and although operations were restricted by scant supplies, yet the sales amounted up 1,275 bales, which is a liberal business in proportion to the stock on sale. Nothing transpired to indicate a quotable change in prices, but the advantage, if any, was on the side of the factors. Strict ordinary, dusty, sold at 12¾c., do., clean and good style, at 13½c., low middling at 13c., strict low middling, high style, at 13½c., strict low middling to middling at 13½c., and middling 13 3-16 at 13c. The demand was partly for Liverpool, principally for the North.

The above makes an aggregate for the past three days of 2,400 bales, against 2,476 for the corresponding time last week and 2,476 the week before.

The receipts proper at this port since the first of September, exclusive of the arrivals from Mobile, Florida and Texas, are 1,273,240 bales, against 963,847 bales to the same date last year, and the increase in the receipts at all the ports up to the latest dates, as compared with last year, is 309,393 bales. In the exports from the United States to foreign countries, as compared with the same date last year, there is an increase of 155,161 to Great Britain, of 66,145 to France, and 14,180 to other foreign ports. We quote:

| | | |
|---|---|---|
| Inferior | | |
| Low ordinary | 10½ | @ 10¾ |
| Ordinary | 11¾ | @ 11 |
| Good ordinary | 11¾ | @ 12 |
| Low middling | 12¾ | @ 13 |
| Middling | 13 | @ 13 |
| Strict middling | 13½ | @ 13 |
| Good middling | 13¾ | @ 13 |

COTTON STATEMENT.

| | | |
|---|---|---|
| Stock on hand Sept. 1, 1872 | bales | 6,270 |
| Arrived past three days | 1,621 | |
| Arrived previously | 1,572,679 | |
| Made from waste, samples, dunnaged and flat cotton from city mills, etc | 14,013 | |
| | | 1,594,313 |
| | | 1,900,583 |
| Exported past three days | 1,779 | |
| Exported previously | 1,579,861 | |
| Consumed at Lane Mills | 877 | 1,582,517 |
| Stock on hand and on shipboard | | 17,066 |

SUGAR.—On Tuesday the demand was good, and 150 hhds. sold to dealers and grocers on private terms. There is a stock in the sheds of 1,500 hhds., all held by dealers.

MOLASSES.—There is very little coming in from plantation, and no demand for the stock in the sheds. The last sales were in small parcels at 35c. ₱ gallon.

CORN.—The supply is light. Choice qualities are scarce and in request, while ordinary qualities are not so much called for. On Saturday 1,450 sacks sold at 62c. for yellow mixed, 62c. for yellow, 72c. for white mixed, 80c. for white and Lone sacks damaged, at auction, at 41½c., and 5,000 sacks yellow mixed, to arrive, at 62c.

OATS.—The supply has been in excess of the demand and prices have declined. On Saturday the sales embraced 2,251 sacks at 46c. for prime, 48c. for choice Tuscumbia. A small lot of inferior sold at 38c.

BRAN.—Is in light supply, but the demand is limited at unchanged prices. The sales on Saturday and Monday were confined to 250 sacks at 85c. ₱ 100 lbs. On Tuesday there was no movement.

PORK.—The sales on Saturday and Monday were confined to 275 bbls. mess, in lots, at $16.75@16.87½; jobbing at 17 ₱ bbl. On Tuesday there was a better demand, and 367 bbls. mess sold, in three lots, at $16.75 ₱ bbl. It is retailing at 17.25 ₱ bbl. An offer of $16.87½ ₱ bbl. was refused for 200 bbls. mess.

MONETARY.

Gold opened on Tuesday at 115⅝@115⅝ (against 115⅝ at New York,) and closed at 115¼@115⅜ (against 115⅜ at New York.)

We have not heard of a sale of silver, except $1,000 in American half dollars on Saturday at 109. We quote American half dollars at 108@109. Mexican dollars are quoted at 97 ₱ cent, premium in gold for new and 1½ for old, showing a decline of ½, in agreement with the New York market.

## New Orleans Wholesale Prices.

REVISED AND CORRECTED WEEKLY.

*Made up from Actual Sales as they Transpire.*

| ARTICLES. | FROM | TO |
|---|---|---|
| AGRICULTURAL IMPLEMENTS: | | |
| Cotton scrapers | 45 00 | 47 00 |
| Cotton sweeps | 5 00 | 7 00 |
| Cultivators, Diam. st.' shovel tooth | 9 00 | 18 00 |
| Cultivators, riding and walking | 25 00 | 45 00 |
| Shovels and spades | 7 50 | 18 50 |
| Axes | 12 00 | 17 50 |
| Shovel plows | 5 00 | 9 00 |
| Half do., with cutters | 8 00 | 9 00 |
| Manly's double-shovel plow | 5 00 | 9 75 |
| Corn mills, Coleman's | 120 00 | 125 00 |
| Bradford's grist mills | 150 00 | 235 00 |
| BRICKS, ₱ M: | | |
| Lake | 13 00 | 16 00 |
| Country | 12 00 | 14 00 |
| English fire | 45 00 | 50 00 |
| American fire | 35 00 | 38 00 |
| CANDLES, ₱ lb.: | | |
| Sperm, New Bedford | 35 | 36 |
| Tallow | 07 | — — |
| CHOCOLATE, ₱ lb.: | | |
| Cocoa | 38 | 40 |
| No. 1 | 50 | 52 |
| Sweet | 25 | — — |
| COAL, ₱ ton: | | |
| Anthracite | 12 50 | 13 00 |
| Western, ₱ bbl. | — — | — — |
| COFFEE, ₱ lb.: | | |
| Mexican | 21 | 23½ |
| Java | 25 | 27 |
| COTTON SEED: | | |
| Rough, ₱ ton | — — | — — |
| In sacks | — — | — — |
| EGGS, ₱ dozen: | | |
| Western | 10 | 15 |
| FERTILIZERS, ₱ ton: | | |
| Stern's raw-bone superphosphate | — — | 65 00 |
| Stern's fine-ground bone | — — | 45 00 |
| FLOUR, ₱ bbl.: | | |
| Double extra | 5 50 | 6 75 |
| Superfine | 4 25 | 4 50 |
| Fine | — — | — — |
| GLASS, ₱ box of 50 feet: | | |
| French, 8 by 10 | — — | 4 00 |
| French, 10 by 12 | 4 00 | 4 25 |
| French, 10 by 14 to 12 by 20 | 4 25 | 4 50 |
| French, 14 by 18 to 18 by 20 | 4 50 | 5 00 |
| HAY, ₱ ton: | | |
| Prime | 100 | 102 00 |
| Choice | — — | 27 00 |
| IRON, ₱ ton: | | |
| English, ₱ lb. | 6½ | 7 |
| Swedes, assorted | 7¾ | 8 |
| Hoop | 7 | 9 |
| Sheet | 7 | 10 |
| Nail rods | — — | 9¾ |
| Castings, American | — — | 6 |
| LEATHER, ₱ lb.: | | |
| Sole, hemlock | 30 | 34 |
| Sole, oak | 40 | 44 |
| Harness | 38 | 45 |
| Calf-skins, ₱ dozen | 35 00 | 100 00 |
| Texas, rough, ₱ lb. | 24 | 26 |
| LIME, ₱ bbl.: | | |
| Western | 1 70 | 1 85 |
| Cement | 2 75 | 2 80 |
| Plaster Paris | 3 50 | 4 75 |
| LUMBER, ₱ M feet: | | |
| Boards, yellow pine | 14 00 | 15 00 |
| Boards, cypress | 20 00 | 25 00 |
| Flooring, dressed | 22 00 | 26 50 |
| Flooring, rough | 15 00 | 18 00 |
| Ceiling, dressed | 18 00 | 20 00 |
| Weatherboards, dressed | 10 00 | 12 00 |
| Weatherboards, rough | 13 00 | 14 00 |
| Scantling | 12 00 | 14 00 |
| Shingles, ₱ M | 3 50 | 4 00 |
| Laths | 2 50 | — — |
| OILS: | | |
| Lard, ₱ gallon | — — | — — |
| Coal oil, in barrels | 23 | 25 |
| Linseed, raw | 1 00 | — |
| SUGAR, ₱ lb.: | | |
| Havana, white | 12 | — — |
| Havana, yellow | 10½ | 11 |
| Havana, brown | 10½ | — — |
| Crushed | 12 | 12 |
| Pulverized | 12 | 12½ |
| TEAS, ₱ lb.: | | |
| Imperial | 50 | 1 30 |
| Gunpowder | — — | 1 40 |
| Hyson | 70 | 1 40 |
| Young Hyson | 70 | 1 40 |
| Pouchong | 30 | — — |
| Oolong | 40 | 1 10 |
| WAGONS, CARTS, ETC.: | | |
| Wagon, two-horse | 85 00 | 100 00 |
| Wagon, four-horse | 110 00 | 125 00 |
| Wagon, two-horse, thim. skein | 85 00 | 90 00 |
| Wagon, four-horse | 100 00 | 115 00 |
| Cane wagon | 180 00 | 225 00 |
| Ox wagon | 100 00 | 125 00 |
| Ox cart, complete | 115 00 | 120 00 |
| Cane cart | 85 00 | 125 00 |
| Tongue cart, complete | 120 00 | 125 00 |
| Plantation cart | 55 00 | 70 00 |

CATTLE MARKET.

NEW ORLEANS, August 5, 1873.

| | | |
|---|---|---|
| Texas beeves, choice, ₱ head | $— — | @$50 00 |
| Texas beeves, first quality, ₱ head | 35 00 | @ 47 50 |
| Texas cattle, second quality, ₱ head | 20 00 | @ 28 00 |
| Texas cattle, third quality, ₱ head | 12 00 | @ 15 00 |
| Western beeves, ₱ lb. net | 10 | @ 12½ |
| Sheep, first quality, ₱ head | 4 00 | @ 5 00 |
| Sheep, second quality, ₱ head | 3 00 | @ 4 00 |
| Milch cows, choice, ₱ head | 80 00 | @ 100 00 |
| Milch cows, ₱ head | 35 00 | @ 50 00 |
| Calves, ₱ head | 7 00 | @ 10 00 |
| Yearlings, ₱ head | 8 00 | @ 12 00 |

## Business Directory

OF THE

NEW ORLEANS CHRISTIAN ADVOCATE.

**Agencies.**
W. H. Goldsteer, New York.
Commercial Co., New York.
Hoffman & Co., New York.
Mrs. H. Mortridge, purchasing agent, 98 Canal street.
D. Stinson & Co., Portland, Maine.
R. L. Wolcott, 181 Chatham square, New York.

**Architects.**
S. B. Haggart, 5 Commercial place.

**Art.**
H. Williams, Gadsden, Tennessee.

**Artificial Legs and Arms.**
Lewis Lockwood, 50 Camp street.

**Bells.**
Blymyer Manufacturing Co., Cincinnati, Ohio.
Buckeye Bell Foundery, Cincinnati, Ohio.

**Books and Stationery.**
Robert J. Harp, agent, 110 and 112 Camp street.
Continental Publishing Co., St. Louis, Missouri.
Hitchcock & Walden, Cincinnati, Ohio.
Miller's Bible and Publishing House, 1102 and 1104 Sansom street, Philadelphia.
National Publishing Co., Memphis, Tennessee.
Nettleton & Co., Cincinnati, Ohio.
J. Hale Power & Co., Cincinnati, Ohio.
H. R. Thompson & Co., 9 Lakeside building, Chicago, Illinois.
C. F. Vent, Cincinnati, Ohio.

**Butchers.**
Mart, Lamm, Stalls 5, 6, and 8, Magazine market.

**Carpets.**
A. Brousseau & Co., 17 Chartres street.

**Carpenters and Builders.**
J. H. Dorandel box 171, Mechanics' Exchange.

**Carriages, Wagons, Etc.**
H. Berlin, 120 First street.
J. A. Linn & Co., 162 Gravier and 13 Union street.

**Cisterns.**
R. Broderick, 132 Julia street.

**Clothing.**
Darcy & Wheeler, 70 Canal street.
Pierson & Hews, 15 and 14 Camp street.

**Coal and Wood.**
John D. Maclin, 94 Carondelet street.
H. D. Wood & Bros., 106 Common street.

**Cooperage.**
William J. Beirne, 28 and 29 Front street.
LeBlanc & Beck, 23 and 24 Front street.

**Cotton Ties.**
Bartlett & Rayne, 48 Carondelet street.

**Croquet.**
Bradley's Patent Croquet, Robt. J. Harp, agent, 110 and 1121 amp street.

**Crockery, China, Etc.**
Navra & Offner, 174 Canal street.
W. C. Shepard & Co., 55 Camp street.

**Dentists.**
Dr. John G. Angell, 132 Julia street.
Dr. N. P. Godfrey, 183 Canal street.

**Dry Goods.**
H. H. Holmes, 155 Canal and 15 Bourbon street.

**Educational.**
Alabama Conference Female College, Tuskegee, Alabama.
Centenary College, Jackson, Louisiana.
Clarksville Female Academy, Clarksville, Tennessee.
Emory and Henry College, Washington county, Virginia.
Hiawassee College, Sweetwater, Tenn.
Homer College, Homer, Louisiana.
Kenmore University High School, near Amherst Courthouse, Virginia.
Randolph Macon College, Ashland, Virginia.
Southern University, Greensboro, Alabama.
Wesleyan Female Institute, Staunton, Va.
Whitworth Female College, Brookhaven, Miss.

**Engravers and Lithographers.**
John Gibson, New York.
George L. Teetzel & Co., 145 Gravier street.

**Factors and Commission Merchants.**
Aiken & Walt, 60 Carondelet street.
H. M. Bayly & Pond, 54 to 62 Canal and 59 and 61 Common street.
J. L. Doullen & Co., 66 Tchoupitoulas street.
G. F. Given & Co., 64 Baronne street.
J. C. & H. M. Payne & Co., 61 and 63 Baronne st.

**Fire Engine.**
Babcock Self-Acting Fire Engine, A. M. Granger, general agent, Exposition building.

**Frames.**
P. Wagner, 13 Baronne street.

**Furniture.**
The Mitchell & Rammelsberg Furniture Co., 103 and 105 Camp street.
Joseph Patzell, 172 Camp street.
Sampson & Bros., 33 and 35 Royal street.

**Gas and Steam-Pipe Fitters.**
Barbarin Gas Machines, P. Roberts, superintendent, 2 Triangle building and 255 Peters st.
Jas. N. Quin, 118 and 120 Tchoupitoulas street.

**Groceries.**
John L. Adams & Co., 43, 45 and 47 Peters street.

**Gun Works.**
Great Western Gun Works, Pittsburg, Pa.

**Hair Goods.**
J. G. Bernel, 121 Canal street.

**Hotels.**
Bingham House, Philadelphia, Pennsylvania.
McAllister's House, cor. Carondelet and Julia.
Ocean Springs Hotel, Ocean Springs, Miss.

**Insurance.**
Crescent Mutual Insurance Company.
Equitable Life Assurance Co., 33 Camp street.
Louisiana Equitable Life Insurance Co., corner Carondelet and Gravier streets.
Merchants' Mutual Insurance Company, 101 Canal street.
Sun Mutual Insurance Co., 61 Camp street.

**Jewelry.**
A. L. Hirsewold & Co., cor. Canal and Royal sts.

**Lumber.**
W. W. Carre & Co., 550 Delord street.
E. Heinz, 948 and 950 New Levee street.
George Purves, cor. St. Charles and Clio streets.
Roberts & Co., 204 to 206 Gravier street.

**Machinery.**
George A. Barnard, 12 Union street.
N. P. Burnham's Water-wheel, York, Pa.
The DuBois-Flanige Cotton Gin, Gedsen Bros., general agents, 39 Perdido street.
Daniel & James D. Edwards, 22 to 28 Front and 21 to 27 Delta street.
Lewis Johnson, corner Julia, Delta and Water streets.
Meneely & Kimberly, Troy, New York.
W. H. Reynolds, corner Fulton and South Market streets.
Jos. Walker, corner St. Joseph and Constance streets.
B. J. West, 115 and 117 Magazine street.
J. B. Wolfe & Co., 59 Carondelet street.

**Manufacturers.**
William Ebert, 164 and 166 Magazine street.

**Marble.**
George Stroud, 158 to 164 St. Charles street.

**Medical.**
Allen's Lung Balsam, J. N. Harris & Co., Cincinnati, Ohio.
Mrs. M. G. Brown's Poor Richard's Eye-Water, New York.
Cancer cure, George Bennett, M. D., St. Louis, Missouri.
Citrate of Magnesia, etc., Bolmann & Co., N. Y.
Cure for Consumption, Cradlock & Co., Philadelphia.
Diarrhea cure, Rev. P. M. Goodwyn, Soulat st., near Calliope.
Dicro's Alimentary Elixir, P. Cusachs, corner St. Philip and Royal streets.
Fits and Epilepsy cure, T. H. Sayre, New York.
Handlon's Buchu and Dandelion, W. C. Hamilton & Co., Cincinnati, Ohio.
Metz's American Hair Vigor, corner Bienville and Prieur streets.
Opium-eating cure, Dr. J. C. Beck, Cincinnati, Ohio.
Dr. Roesle's Hair Regenerator, 131 Thalia st.
Simmons' Liver Regulator, J. H. Zeilin & Co., Philadelphia, Pennsylvania.
Swaim's Panacea, W. H. Schieffelin & Co., New York.

**Mineral and Soda Water.**
Bethesda Mineral Water, J. C. McAllister, agent, glass box $25, New Orleans.
Eckelsang, corner St. Charles street and Washington avenue.

**Millinery.**
Mrs. M. Tourunda u, 56 Prytania street.

**Musical Instruments, Publications, Etc.**
Robert J. Harp, 110 and 112 Camp street.
S. Brainard's Sons, Cleveland, Ohio.
John Church & Co., Cincinnati, Ohio.
Charles H. Ditson & Co., New York.
Oliver Ditson & Co., Boston, Massachusetts.
Horace Waters & Son, New York.
Philip Werlein, 86, 82 and 90 Baronne street.

**Painters.**
A. S. Cutler, 126½ Camp street.
Johnson & Hillsman, 141 Magazine street.

**Pens.**
Joseph Gillott & Sons, New York.

**Perfumery.**
Colgate & Co.'s Cashmere Bouquet.

**Pictures.**
H. L. DeLea & Co., 112 Camp street.

**Printing.**
Pelican Job Office, 112 and 114 Poydras street.

**Professional.**
Dr. C. J. Buchman, office, 680 Magazine street.
Dr. A. J. Lyons, office, 502 Rampart street.
W. W. Edwards, law office, 88 Common street.
Race, Foster & E. T. Merrick, law office, corner Camp and Commercial place.

**Railroads.**
Boston and Maine Railroad.
Great Jackson Route, E. D. Frost, general manager; A. D. Sheldon, agent.

**Scales.**
Victor Scales, J. R. Alcee Gauthreaux, No. 26 St. Charles street.

**Seeds and Flowers.**
Herman Fratscher, 62 Dumaine street.
Harvil Landreth & Son, Philadelphia, Pa.
James E. Waldo & Co., 122 Camp street.

**Sewing Machines.**
The Singer Improved Family Sewing Machine, William E. Cooper, agent, 81 Canal street.

**Soap.**
J. H. Keller, 115 Gravier street.
Procter & Gamble, Cincinnati, Ohio.

**Steamboat Agents.**
Benton & Upmier, 125 Gravier street.

**Steamships and Shipping.**
Cromwell Line New York Steamers, Alfred Moulton, agent, 41 Carondelet street.
Merchants' Line New York Steamers, John H. Ludwigsen, agent, 190 Common street.

**Stoves.**
H. Haller, 49 Camp street.

**Tobacco and Cigars.**
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Dufur & Co., Baltimore, Maryland.
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## Special Notices.

THE DISTRICT CONFERENCE of the Alexandria district, Louisiana Annual Conference, will convene at Pineville, Louisiana, beginning on Thursday, September 4, 1873. All official members of the Alexandria district are members of this conference, and it is the duty of each to attend. Homes and ample accommodation will be made for ministers and official members. Turn out, brethren, and let us reason together. The introductory sermon will be preached on Thursday night, at eight o'clock, by the Rev. William N. Taylor, M. D. Ministers and members will be cited homeis by applying at the drug store of W. C. Tich, in Alexandria, or to myself in Pineville.

Bishop Keener is expected to be present.

FRED. WHITE, P. E.
CHRISTIAN KEENER, P. C.

CAMP MEETING.—The camp meeting at Crystal Springs camp ground, Copiah county, Mississippi, will commence on Wednesday, the third of September next. Ministers and members of the Methodist Church, with all others who wish to be benefited by the exercises of the occasion, are respectfully and cordially invited to be present. We sincerely hope that Methodist preachers will not wait for further invitation. We cannot think of the name of all whom we would be glad to have with us; and may therefore fail to invite each one personally. But, brethren, come to the help of the Lord. Come and help us with your prayers and exhortations.

The camp ground is within the corporate limits of Crystal Springs, one mile from the depot. Conveyance at hand at a trifling expense, and ample boarding and sleeping accommodations for all who come.

It is understood, of course, that the camp meeting is upon the self-sustaining plan of last year, which is indeed, the only practicable plan. The Camp Meeting Association expect, of course, to provide accommodations, free of charge, to all ministers coming to labor with us. We hope to make accommodating terms with the railroads for excursion tickets.

Extensive improvements are being made in the boarding department, and the fare is put down as low as it can be afforded.

Let everybody come to the Crystal Springs camp meeting—singers, preachers and all praying people especially.

All who desire to erect tents will please speak soon. The ground is being rapidly taken up.

H. J. HARRIS, P. C.,
Crystal Springs Station, Mississippi Conference.

CAMP MEETING.—There will be a camp meeting at the Line Wood camp ground, Spring Hill circuit, Meridian district, commencing on the twenty-sixth of September, 1873, which is Friday before the fourth Sunday in September. We invite all ministers who can do so to assist us. Line Wood is about twenty-two miles from Lauderdale station, Mississippi. Brethren wishing to attend will please address me at Daleville, Lauderdale county, Mississippi.

J. R. RAY, P. C.

THE JACKSON DISTRICT SUNDAY SCHOOL CONVENTION, M. E. CHURCH SOUTH.—This convention, which embraces the ministers, traveling and local, the superintendents and teachers of this district, as well as others interested in this great cause, will be held in Canton, Mississippi, beginning on Wednesday, the twenty-seventh of August next.

The committee appointed by the Jackson District Conference to secure speakers for the above occasion, without attempting to prescribe a programme for the same, would respectfully suggest the examination and discussion of the following subjects: What is the great end of Sunday school instruction? Is our literature adapted to meet the end of the Sunday school? What is the best mode of securing attendance on Sunday schools? What are the true relations of children and of Sunday schools to the church? Are denominational schools important to success? Can our Sunday school music be improved?

THOS. F. HORTON,
Chairman of Committee.

CAMP MEETINGS.—Our camp meetings will take place at the following times and places:

Bethel will commence on Friday night before the third Sabbath of September next.

Beulah will commence on Friday night before the first Sabbath of October next.

All are urged to come, but come prepared to take care of yourselves. Of course the preachers and their families will be cared for.

JAMES E. BRADLEY, P. C.,
Pleasant Hill Ct., Louisiana Conference.

## Appointments for Quarterly Meetings.

NOTICE.—The Publishing Committee of the ADVOCATE gave it as their opinion that the insertion of the notices of Quarterly Conferences once or twice was sufficient, and, as the space of the paper is valuable, they passed a resolution recommending that they *be not inserted more than once or twice.* Our friends who are interested in these appointments *will take due notice thereof,* as we propose to be governed by the resolution in future.

**LOUISIANA CONFERENCE.**

ALEXANDRIA DIST.—THIRD ROUND.

| | |
|---|---|
| Big Cane circuit, at Bayou Boeuf | July 26, 27 |
| Bayou Declaize mission | Aug. 2, 3 |
| Centerville circuit, at Trout Creek | 13, 14 |
| Trinity | 16, 17 |
| Harrisonburg, at Island | 23, 24 |
| Shusport, at Churchville | 31 |
| Alexandria District Conference (this District Conference will be held in our new church in Pineville | Sept. 1-7 |
| Athanta mission, at Winnfield | 14, 14 |
| Caldwell circuit, at Castor Springs | 20, 21 |
| Columbia circuit | 27, 28 |
| Rapides circuit camp meeting at Big Creek, commencing October 1 | Oct. 1-5 |
| Spring Creek camp meeting | 9-12 |

Ministers of the gospel, traveling and local, are invited to attend our camp meetings. We will need your help, brethren, both at Big Creek and Spring Creek camp meetings.

To the members of the Alexandria District Conference: Brethren, be sure and attend. Let us have your counsel. Our friends of Alexandria and Pineville and vicinity will see that you are all cared for.

FRED. WHITE, P. E.

SHREVEPORT DIST.—THIRD ROUND.

| | |
|---|---|
| Mansfield circuit, at Forest Grove | Aug. 23, 24 |
| Keatchie circuit, at Liberty | 30, 31 |
| Caddo circuit | Sept. 6, 7 |
| North Bossier circuit, at R. R. chapel | 13, 14 |
| Many circuit, at Bayou Lee | 27, 28 |
| Pleasant Hill circuit, at Beulah | Oct. 4, 5 |
| Springville circuit, at Armistead chapel | 11, 12 |
| Natchez circuit, at Pine Island, on Lessville mission | 25, 26 |
| Shreveport station | Nov. 1, 2 |

There will be preaching at Lessville on Friday, October 24, at eleven A. M.

Bethel camp meeting will commence on Friday evening, September 26.

Beulah camp meeting will commence on Friday evening, October 3.

A three days' basket meeting will be held twenty miles south of Shreveport, in the neighborhood of Mr. A. A. Nelson's, commencing on Saturday, August 16.

The District Conference will meet at Shreveport on Thursday, October 30, at ten A. M. All the official members of each station, circuit and mission are members of the District Conference, and it is their duty to attend it. The recording stewards are requested to bring with them to the District Conference their Quarterly Conference books, that they may be compared and revised. There is nothing like keeping a clean record.

The pastors of the respective works will please furnish me with an exact list of their official members at or before the District Conference, that the roll may be called in order, and that the institution of representatives in the District Conference may be fully realized.

The preachers are invited to attend our proposed camp meetings.

JOHN PUTS, P. E.

DELHI DIST.—THIRD ROUND.

| | |
|---|---|
| Delhi and Floyd, at Floyd | July 19, 20 |
| Trenton, at Faulk's chapel | 26, 27 |
| Quarterly Conference, at Monroe station | 28 |
| Bayville, at Alto | Aug. 2, 3 |
| Oak Grove, at Antioch | 9, 10 |
| St. Joseph, at Elizabeth chapel | 16, 17 |
| Waterproof, at Tensas chapel | 23, 24 |
| Providence and Pecan Grove, at Pecan Grove | 30, 31 |
| Wimsboro | Sept. 6, 7 |
| Lind Grove, at Shumaultland | 20, 21 |
| Bastrop, at Bastrop | 27, 28 |
| Oak Ridge, at New Hope | Oct. 11, 12 |

The District Conference will convene on Wednesday, September 3, at Wimsboro, Louisiana. The preachers will please be prepared to report full statistics, and, as near as possible, missionary and Bishops' collections. Rev. D. F. Evans will preach the Conference sermon on Wednesday night.

JOEL T. DAVIS, P. E.,
Delhi, Louisiana.



## HOUSE-FURNISHING GOODS.


RECONSTRUCTION!

DOWN WITH THE PRICES

TO SUIT THE TIMES.

French China as Cheap as Stoneware

NOW, AND

STONE CHINA AS CHEAP AS COMMON WARE.

300 Casks French China.

Which will be sold as follows:

French China DINNER SETS, comprising 103 pieces, will be sold during the summer season at ..... $20 00
113 pieces, all large and serviceable ..... 25 00
French China Dinner and Soup PLATES, per dozen ..... 2 50
French China Breakfast PLATES, per dozen ..... 2 25
French China Dessert PLATES ..... 2 00
French China Tea PLATES ..... 1 75
French China Ice-cream or Preserve PLATES ..... 1 25
French China Tea CUPS and SAUCERS ..... 2 50
French China After-dinner COFFEES ..... 1 50

All Other Goods in Proportion.

White Granite or Stone China DINNER SETS ..... $14 50
White Granite TEA SETS ..... 3 75
White Granite or Stone China CHAMBER SETS ..... 3 50

N. B.—We omitted to mention that our French China TEA SETS, comprising 44 pieces, are only $6 per set.

GOLD BAND CHINA.

We have the largest and best assortment of any house in the city, which we sell in sets or single pieces. Persons wishing to match up Broken Sets can be accommodated with the same at the ONLY CHEAP CHINA, CROCKERY, GLASS AND HOUSE FURNISHING EMPORIUM.

NAVRA & OFFNER,
No. 174 Canal street.

my18 6m 1p

MAKE YOUR HOME ATTRACTIVE

BY REPLENISHING YOUR

TABLE-WARE

—AT—

W. C. SHEPARD & CO.'S,

55 ..... Camp Street ..... 55

NEW ORLEANS, LOUISIANA.

See What a Little Money Will Buy.

An elegant White Granite DINNER SET, comprising 136 pieces, for ..... $40 00

| | |
|---|---|
| 12 Dinner Plates, | 1 Soup Tureen, |
| 12 Breakfast Plates, | 1 Sauce Boat, |
| 12 Tea Plates, | 1 Salad Dish, |
| 12 Soup Plates, | 2 Covered Dishes, |
| 12 Preserve Plates, | 2 Vegetable Dishes, |
| 12 Butter Plates, | 1 Meat Dishes, |
| 12 Tea Cups and Saucers, | 2 Pickle Shells, |
| 12 Dinner Coffee Cups and Saucers. | |

A Decorated DeTerre DINNER SET equal to French China in appearance, and much more durable, same assortment as above ..... $18 00
A French China best quality DINNER SET, same assortment, 136 pieces ..... 50 00
Decorated Porcelain DeTerre and French China DINNER SETS, from ..... $70 up.
White Granite CHAMBER SETS, 11 pieces ..... $4 00
White Granite TEA SETS, 44 pieces ..... 4 00
French China TEA SETS, 44 pieces ..... 6 50
French China Decorated TEA SETS, 44 pieces ..... 7 50
Good Table GOBLETS, from 50 cents per set up.
Granite Dinner Plates, per dozen ..... 1 00
Granite Breakfast Plates, per dozen ..... 1 25
Granite Tea Plates, per dozen ..... 1 15
French China Dinner Plates, per dozen ..... 3 00
French China Breakfast Plates, per dozen ..... 2 75
French China Tea Plates, per dozen ..... 2 25

Mason's Fruit Jars. The Best in Use.

| Porcelain-lined Tops. | Glass Tops. |
|---|---|
| Pints, per dozen ..... $2 00 | Pints, per dozen ..... $2 00 |
| Quarts, per dozen ..... 2 50 | Quarts, per dozen ..... 2 50 |
| Half gallons, p. doz. 3 25 | Half gallons, p. doz. 3 25 |

AGENTS FOR THE CELEBRATED

BLANCHARD CHURNS,

AND THE LARGEST DEALERS IN

HOUSEKEEPING NOVELTIES

IN THE SOUTHWEST.

W. C. SHEPARD & CO.,
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## MISCELLANEOUS.


JOSEPH B. WOLFE. JOEL WOLFE.

JOSEPH B. WOLFE & CO.,

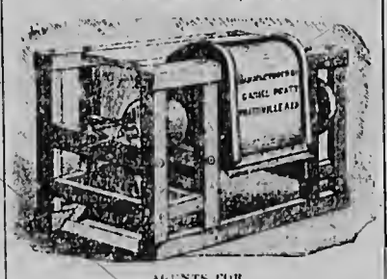
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AND

COMMISSION MERCHANTS,

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Daniel Pratt's Improved Cotton Gin

AND THE

EUREKA COTTON GIN. ly16 3m

PAIN! ..... PAIN! ..... PAIN!

WHERE IS THY REMEDY?

Reader, you will find it in that Favorite Home Remedy,

PERRY DAVIS' PAIN-KILLER.

It has been tested in every variety of climate, and by almost every nation known to Americans. It is the almost constant companion and best friend of the missionary and traveler, on sea and land, and no one should travel on our lakes or rivers without it.

Its Merits are Unsurpassed.

If you are suffering from Internal Pain, twenty to thirty drops in a little water will almost instantly cure you. There is nothing equal to it. In a few moments it cures Colic, Cramps, Spasms, Heartburn, Diarrhea, Dysentery, Flux, Wind in the Bowels, Sour Stomach, Dyspepsia and Sick Headache. It cures Cholera when all other remedies fail. It gives instant relief from Aching Teeth.

In sections of the country where FEVER AND AGUE prevails there is no remedy held in greater esteem.

☞ Directions accompany each bottle. Price, 25 cents, 50 cents and $1 per bottle.

For sale by

WHEELOCK, FINLAY & CO.,
New Orleans.
R. F. GRIDER, Galveston, Texas,
and by all the dealers generally. fe13 6m

SUCCESSFUL TESTS HAVE PROVED

N. P. Burnham's New Turbine

WATER WHEEL

To be the Best ever Invented.

Pamphlet free. Address York, Pa.
jy21 6m

$30 PER WEEK AND EXpenses paid. We want a reliable Agent in every County in the United States. Address

HUDSON RIVER WIRE COMPANY,
No. 139 Maiden Lane, New York, or Chicago, Illinois. dc10 1y eow

$57.60.—AGENTS' PROFITS PER week. Will prove it or forfeit $500. New articles just patented. Samples sent free to all. Address W. H. CHILDRETH,
jy24 2m 267 Broadway, New York.


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FOR NEW YORK.



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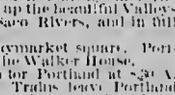
Leaving New York and New Orleans EVERY SATURDAY.

Cabin Passage ..... $50 00
Steerage Passage ..... 25 00

Through bills of lading to foreign and coastwise ports issued.

ALFRED MOULTON,
mh20 1y No. 41 Carondelet street.

FOR NEW YORK!



Merchants' Steamship Line.—Sailing from New York and New Orleans EVERY SATURDAY.

Cabin Passage ..... $50 00
Steerage Passage ..... 25 00

Through tickets to Liverpool and the Continent.

New Orleans wharf—Foot of Jefferson street.

New York wharf—Pier No. 4, North River.

JOHN H. LUDWIGSEN, Agent,
fe13 1y No. 190 Common street.


## RAILROADS.


GREAT JACKSON ROUTE.

Trains depart and arrive as follows from Depot foot of Calliope street:

DEPART.

| | |
|---|---|
| Express | 7:00 A. M. |
| Mail | 4:00 P. M. |
| Accommodation | 5:00 P. M. |

ARRIVE.

| | |
|---|---|
| Express | 3:00 P. M. |
| Mail | 9:40 A. M. |
| Accommodation | 9:30 A. M. |

This line is plainly marked on the maps, and many Louis the quickest to all points North and East, and the only line running Pullman's Palace Sleeping Cars to Humboldt and Louisville without change. Only one change to principal cities North and East. Tickets for sale and all information given at corner of Camp and Common streets, under City Hotel, New Orleans.

A. D. SHELDON, Agent.
E. D. FROST, General Manager. my22 6m

NOW IS YOUR TIME TO TRAVEL:

VIA

BOSTON AND MAINE RAILROAD.

The only line between Boston and Portland which runs in sight of Wells and Old Orchard Beaches.

The only line connecting with Portland and Ogdensburg Railroad for North Conway and the White Mountains, passing up the beautiful Valleys of the Presumpscot and Saco Rivers, and in full view of Sebago Lake.

☞ Boston Depot in Haymarket square, Portland temporary Depot in the Walker House.

☞ Trains leave Boston for Portland at 7:30 A. M.; 12:30, 3:30 and 6 P. M. Trains leave Portland for Boston at 6 and 9 A. M., and at 3:30 and 5:15 P. M.

Be sure and get your tickets via BOSTON AND MAINE RAILROAD for all points East, and avail yourself of the opportunity afforded for a view of the beautiful scenery along this old and reliable line.

Information in regard to the transportation of Passengers or Freight will be promptly furnished on application at any of the company's offices in Boston, or to PAYSON TUCKER,
General Agent at Portland.
JAS. T. FURBER,
jc12 tf Gen. Superintendent.


## MISCELLANEOUS.

# The Christian Advocate.

PUBLISHED BY ROBT. J. HARP, FOR THE ALABAMA, MISSISSIPPI AND LOUISIANA CONFERENCES, METHODIST EPISCOPAL CHURCH SOUTH.

VOL. 19. NEW ORLEANS, THURSDAY, AUGUST 14, 1873. NO. 33.


## News of the Week.

### DOMESTIC.

NEW YORK, Aug. 6.—A private dispatch from Liverpool states that Captain Phillips and the officers of the wrecked steamship City of Washington have been dismissed from the employ of the company for not casting the lead during the voyage.

LITTLE ROCK, Aug. 7.—The first passenger train south to the Little Missouri river, on the Cairo and Fulton railroad, went down to-day. The Little Missouri is twenty-seven miles below Arkadelphia and ninety-two below Little Rock. Track-laying is progressing at the rate of a mile and a half per day, and it is the intention of the workmen to reach Fulton, on the Upper Red river, in twenty days.

FREDERICKSBURG, VA., Aug. 8.—The steamer Wawassett, running on the Potomac river between Washington and Curleman, took fire about twelve o'clock to-day, at Chatalatan landing, and was destroyed. She had about one hundred and fifty passengers on board.

Between forty and fifty lives were lost. Six bodies had been found up to two o'clock—those of three white ladies and one child, and two colored children. Miss Virginia Marbury, of Glymont, Miss Bettie Saunders and a child from Curleman are among the dead. The others have not been recognized. George W. Cooke, of Warsaw, Virginia, is missing. Captain Wood did not leave the boat until forced to do so by the flames. The fire was first discovered in the engine-room.

SHREVEPORT, Aug. 8.—Considerable excitement has prevailed here for two days, occasioned by the arbitrary and tyrannical conduct of Mayor Joseph Taylor, appointee of Kellogg, who, by his course, has aroused the feelings of every white citizen and a great number of the negroes. For a time a collision was feared, as both parties were armed; but wiser counsel finally prevailed and bloodshed was prevented.

A petition was circulated to-day, and signed by nearly every one, asking Taylor to resign. Finding affairs getting complicated he finally concluded to yield, and handed his resignation to the council this evening.

Policeman Johnson, who was one of the chief promoters of the trouble, was notified last evening that his absence would be acceptable, and left this morning for Texas.

MEMPHIS, Aug. 8.—The cholera has again made its appearance in the northeastern portion of this county.

PORTLAND, ME., Aug. 8.—A large fire is raging on Galtz wharf. The steamer Diregо has been burned to the water's edge; the Boston boats and the steamer Chase are in great danger. The sheds of the New York steamers are all burnt.

TOPEKA, KANSAS, Aug. 10.—The delegation of Russian Quakers who have been hunting a location for a large colony of their people have determined upon locating in Harvey county, in this State, and will return to Russia at once. The colony they represent is large, intelligent and wealthy.

LOUISVILLE, August 11.—The recently-elected General Assembly of Kentucky will be composed as follows: Senate, thirty-two Democrats and six Republicans. House of Representatives, eighty-one Democrats and nineteen Republicans. The Republicans gain two in the Senate, and the Democrats one in the House.

SAVANNAH, Aug. 11.—The first bale of the Florida crop and the second bale of the Georgia crop of cotton were received on Sunday, the tenth instant.

WASHINGTON, August 12.—Additional reports from the scene of the Wawasset disaster now place the number of persons lost at seventy-two.

### FOREIGN.

LONDON, Aug. 6.—Emigration from Russia to the United States is increasing. Four hundred Russians sailed to-day in one steamer. The movement threatens to depopulate some districts in Russia.

PARIS, Aug. 7.—A Vienna dispatch says that in his late interview with Count de Chambourd Count de Paris acknowledged the former to be the head of the house of Bourbon, and of the royal line of France. On the return visit of Count de Chambourd to the Count de Paris the latter met Count de Chambourd at the door of his hotel and escorted him within.

PARIS, Aug. 8.—Henry Rochefart was examined by a physician yesterday, and pronounced able to bear the fatigue of a voyage. He was accordingly sent on board the transport Virginie this morning, with eighty-nine other convicts, for New Caledonia.

DUBLIN, Aug. 12.—A desperate riot occurred yesterday at the military camp in the borough of Kildare, between two Irish regiments. Several of the participants were killed and many received injuries.

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THE first bale of new cotton from Louisiana arrived yesterday per steamer Fleta. It was grown on Mr. C. A. Pearson's plantation, Cane river, R. R., and consigned to Oscar Chopin, 26 Union street. It will be sold at auction this morning by Messrs. Nash & Hodgson.—*Picayune, August* 13.

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A LADY returning from an unprofitable visit to church, declared that "when she saw the shawls of those Smiths, and then thought of the things her own poor girls had to wear, if it wasn't for the consolation of religion she did not know what she should do."

## From the Work.

NORTH WARREN CIRCUIT, MISSISSIPPI CONFERENCE.—*Mr. Editor:* The Lord hath done great things for us, whereof we are glad. We closed a meeting at Wesley chapel, last Sunday, of ten days' duration, which resulted most gloriously. The membership was generally revived, with thirty accessions to the church and between thirty and forty conversions. Among the converts were some excellent young men, some of whom we pray God to call to the work of the ministry. Rev. H. R. Singleton, of Rocky Springs circuit, assisted us. We were also assisted efficiently by the resident local preachers of the neighborhood. That community is much favored in having resident in it three faithful, humble, efficient local preachers. All the social meetings of the church have been revived. We hope to be able to send you another cheering report before long. Pray for us.

Your brother in Christ,

IRA B. ROBERTSON, P. C.

JULY 30, 1873.

SHUMTA STATION, MISSISSIPPI CONFERENCE.—*Mr. Editor:* This place was made a station at the last session of the Mississippi Conference. Several of the brethren met us at the depot. Myself, wife and two children were amply provided for by Brother and Sister Copland. I visited, prayed and preached up to two weeks previous to the protracted meeting, when the members of the church covenanted together to pray once a day specially for a revival of religion. The meeting commenced on Saturday before the fifth Sabbath in June, and closed at night on the second Sabbath in July.

Some twenty-five were converted, and thirty made application for membership. Fifteen were received before. Total this year, up to this time, forty-five. I can say: "Thanks be to God, who giveth us the victory." "Bless the Lord, O my soul." We have organized a young men's prayer meeting. Some of the new converts are praying in public. I hope to get them all to take up the cross.

Mr. Editor, if you will allow me, through your excellent paper, I will say to the brethren of the Mississippi Conference that if they are not careful I will report more money per member paid to the church than any other charge in the Conference. The church here has already met heavy expenses in fitting up and furnishing a parsonage and supporting the pastors. Heavy assessments have been made for missionary and Conference money, also for the support of the Bishops; but we are going to pay it.

One more item. After the meeting had been in progress some three days the request was made for the business men to close their doors, that they and those in their employ might attend divine worship at eleven o'clock each day. Stores, shops, offices and retail liquor establishments closed—Jew and Gentile, all closed. Nearly all attended church. The good accomplished will scarcely be known in this world. I have no doubt it will tell upon the happy destiny of many in eternity.

JAMES M. GANN.

JULY 28, 1873.

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A VISIT TO AN ICEBERG.—A recent letter from a gentleman on board the United States steamer Juniata, at St. John's, New Foundland, contains this paragraph:

"On the third instant a large iceberg became stranded at the mouth of the harbor, and the captain wishing some of the officers to go out with him and see it, I gladly accepted the invitation, and as soon as our party was made up we started out in the steam launch. As we approached the berg the air grew sensibly colder, and we found it necessary to put on our overcoats. We ran alongside of it and measured it with our eye, which gave us thirty-five feet high, one hundred and eighty feet broad, and four hundred feet long, and as that portion below the surface bears the proportion of seven to one, we can calculate the depth of thickness of the berg to be two hundred and eighty feet, equal to eleven million two hundred thousand cubic feet, or two hundred and eighty-six thousand two hundred and twenty-five tons. The berg was melting so rapidly that water was flowing from it in every direction, preventing us from approaching very close to it, so we decided to go to a smaller one and cut some ice for our own consumption. We were very successful, as we brought on board in the neighborhood of half a ton. About five minutes after leaving the large berg we heard an explosion, and, looking around, saw that one end of the berg had burst off, and an area of about three hundred feet in length of the width of the berg, so we escaped an unpleasant dampness just in time."

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A CURIOUS calculation has been made and published in a French paper in regard to hens. It reckons the number of hens in France at forty million, valued at $20,000,000. Of these about one-fifth are killed annually for the market. There is an annual net production of eighty million chickens, which in market yield $24,000,000. The extra value to be added for capons, fattened hens and the like is put at $2,200,000. The production of eggs is reckoned at an average of one hundred eggs to each hen, which are worth $48,000,000. In all it is reckoned that the value of the hens, chickens and eggs sold in the markets of France amounts to $80,000,000.

## A Bishop's Death.

### PARTICULARS OF THE ACCIDENT TO THE BISHOP OF WINCHESTER.

By an accident which befell the Bishop of Winchester on Saturday evening England has been suddenly deprived of one of the ablest and certainly the most popular member of the Episcopal bench. The Bishop was thrown from his horse while riding in company with Earl Granville, and his death appears to have been instantaneous. From inquiries made upon the spot we have been able to glean the following particulars relative to this melancholy event: His lordship left London on Saturday afternoon by the South-western railway, and, accompanied by Earl Granville, alighted at the Leatherhead station. Here they were met by a groom who was in charge of the saddle-horses, upon which it was their intention to proceed to the house of Mr. F. Leveson Gower, at Holmbury, near Dorking, where they contemplated making a short visit prior to proceeding onward to Mr. Gubitt's, at Denbres. It may be added that they were to be met at Holmbury by Mr. Gladstone. The horse that had been provided for the use of the Bishop is said to have been specially recommended by Earl Granville on account of its being a very quiet and sure-footed animal. The distance from Leatherhead to Holmbury is about seven or eight miles, and the route selected by the horsemen passes through one of the loveliest portions of this picturesque district. Keeping the highroad as far as Buford Bridge, the riders turned their horses to the right, and took the bridle-path, which follows the windings of the valley at the foot of Ackhurst Downs, leaving the town of Dorking a mile or so to the left. At a point of this road where it passes over the farm occupied by Mr. Evershed, about half a mile from Abinger Hall, the path becomes somewhat rough and stony; but there is a smooth stretch of mossy turf running in a line parallel with the horse-track, and upon this the three horsemen pursued their way. Unfortunately, however, the grassy strip on which they rode is broken here and there by an occasional dip or hollow; and one of these, forming a sort of natural basin in the bank, is just opposite some farm buildings belonging to Mr. Evershed, near what is known as "Evershed's Rough." Just at this point also a peculiarly charming bit of scenery bursts upon the view, and whether it was that the Bishop, while admiring the landscape, was riding with a somewhat careless rein is uncertain, but the fact is that, getting its fore feet into the hollow, his horse stumbled forward, and, before it could recover itself, the Bishop was thrown from his saddle head foremost upon the turf. His lordship being somewhat a heavy man, fell with great violence, and his death must have been as sudden as was the accident which caused it, for it was afterward found that his neck was dislocated. At the moment of the occurrence Earl Granville was riding a little in advance of the Bishop and the groom was following at a little distance behind. Slight as was the noise made by the Bishop's fall and the clattering of his horse's feet as it strove to prevent itself from going completely down, it caught the ear of the noble Earl, who saw the right reverend prelate lying motionless on the ground. Although he showed no signs of life, Lord Granville at first supposed that his companion was only stunned, and, alighting at once from his horse, the Earl endeavored to restore the Bishop to consciousness. Alarmed by the ill success of his efforts, Earl Granville dispatched the groom to Abinger Hall, the seat of Mr. Farrer, secretary to the Board of Trade, a few hundred yards from the spot, with a request for assistance. His lordship remained by the body until Mr. Farrer, who happened to be at home at the time, arrived with some of his men. The body was then placed upon a sort of hand-barrow, on which some cushions had been arranged, and was at once conveyed to Abinger Hall, Earl Granville lending his help in the melancholy task. Mounted messengers were at once dispatched for medical aid to the adjacent village of Shire, and also to Dorking, and Mr. Furnival, of the former place, and Dr. Clark, of Dorking, were speedily in attendance. Their services, however, were of no avail, as a slight examination at once made it apparent that, although there were no external marks of injury, the vertebrae of the neck had been broken. Yesterday morning, however, marks of extravasation made their appearance under the right ear. The relatives of the deceased prelate were communicated with through the medium of the postal telegraph, and yesterday morning Rev. Mr. Wilberforce, the youngest son of the Bishop, arrived at Abinger Hall, which in the course of the day was also visited by Earl Granville and Mr. Gladstone.—*London Standard, July* 21.

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"THIRTY years ago," says an exchange paper, "a young man entered the city of New York, in an almost penniless condition, and without a single acquaintance in the great wilderness of houses. To-day his name is known wherever humanity breathes. It is spoken in every hamlet, is heard in every city, and is as familiar to the workers in the mines as to his brother in the mills, and wherever laugnago is known and ideas expressed the name of this penniless, unknown and uncouth lad of thirty years ago is uttered. It was John Smith."

## Called to a Business Life.

It is an important consideration that you are permitted, if at all, to go into your business occupation by a really divine call. Not many, I suspect, ever think of such a possibility for a merely secular employment, or for any but that perhaps of the Christian ministry. Whereas the real and really grand truth is that God has a place for every man, in what is to be his particular employment, as he has a place for every rock and tree and river and star. And exactly this we assume, perhaps without knowing it, when we speak of this or that man's employment as being this or that man's *calling*. We use the word as in smothered meaning, tersigally only his engagement or life-occupation; but there lingers in it, we may see, a certain divine recollection, as if it were his privilege to be, as by God's personal and particular call. He may not so believe himself, but just as surely as he is in his own right place, he is in that to which he is called, whether he has ever thought of it that way or not. Some are not in their place, and it is their infelicity that they never can be. But the great majority of men I do think are led, drawn, beckoned, whispered into their calling, some pushed in by stern necessities, some by urgent wants or incapacities, some crowded in by providential circumventions. Meantime a blessed few find their places by going to God for them. And this most sublime and really glorious privilege is for all, and for all kinds of places and employments. There is such a thing as spiritual guidance for men. You can form some judgment of your calling by finding what others think of you; by considering also your tastes and temper and capabilities; what kind of loads you can carry; what kind of annoyances you can bear; also by considering what opportunities of good are afforded; and where you can make yourself of greatest consequence to mankind, and the salvation given to mankind; but then, when all such inquiries are ended, you can be absolutely sure of your calling by seeking unto God's oracle for it. Tided inwardly by his divine Spirit, as you may be, you will flow in sweetly, as by silent drift, into the very thing which is to be your calling, whether it be trade, manufacture or any other calling. And then having found your occupation, and come into it by the calling of God, what satisfaction will you have in it! How reverently, lovingly, safely will you invest your life in it! *Dr. Bushnell.*

## The Prize Book.

The following report concerning the prize offered for the best Sunday school book has been kindly handed to us by the Sunday school secretary, to whom it was made:

"DEAR BROTHER: The committee appointed to award the prize of $300, offered by the Rev. A. H. Redford, D. D., agent of the Southern Methodist Publishing House, for the best Sunday school book, beg leave to report that, after a thorough examination of all the manuscripts submitted to them, judge that the one entitled 'Heirs of the Kingdom' deserves the prize.

ROBERT K. BROWN,
AARON L. MIMS,
MRS. MARY L. KELLEY,
MRS. MARG. H. MARSHALL,
JOSEPH D. HAMILTON,
Committee.

NASHVILLE, April 4, 1873."

Dr. Haygood informs us that he gave the manuscripts to the committee and kept the names of the writers to himself. The committee have worked faithfully during four months on *eighty* manuscripts. A number of them have been recommended by the committee to be published, constituting a valuable "prize series." The prize has been awarded to Mrs. F. M. Smith, wife of Prof. Smith, of the University of Virginia. In our judgment a better committee could not have been chosen. We doubt not they have made a just award.—*Nashville Christian Advocate.*

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"HIWASSEE COLLEGE, in east Tennessee, is perhaps the cheapest institution in the country, as it is stated that the expense of a boy for one year, all told, is less than $150. We believe it has a farm connected with it, which the boys are required to cultivate. A good idea."—*Brandon (Mississippi) Republican.*

We can assure our contemporary, the *Republican*, that the boys do not cultivate that fertile farm. All the connection they have with it is to enjoy the products—the finest biscuits, beef, pork, poultry, eggs, milk, butter, apples, peaches, melons and garden vegetables. They may have to work their jaws!

"Only this, and nothing more."

See advertisement in another column.

## To the Preachers.

Will the presiding elders and others who have received petitions respecting the government claim please return them, as requested, at their earliest convenience?

R. ABBEY.

NASHVILLE, TENN., August 1, 1873.

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THERE are two sorts of timidity: timidity of mind and timidity of the nerves—a physical and moral timidity. The body may fear and tremble, while the soul remains calm and courageous, and *vice versa*. This gives us the key to many moral oddities. When both sorts of timidity are united in a man he will be a nullity all his life.—*Balzac.*

## Daniel Pratt.

At the third Quarterly Conference, Prattville station, Greensboro district, Alabama Conference, held July 19, 1873, the committee, consisting of S. Mims, T. W. Sadler and C. S. G. Doster, appointed to draw up resolutions expressive of the feelings of the conference in regard to the death of Bro. Pratt, reported the following:

Whereas, Our venerated brother, DANIEL PRATT, whom it has pleased an all-wise Providence to take from our midst forever, has been the main support of the church at this place, having contributed largely, by material aid and by moral and religious example, to its foundation and support during the long period of its existence, having been one of its brightest ornaments, and most earnest, devout and useful friends; And whereas, He was a great benefactor, his life being a beautiful illustration of the Christian virtues, and eminently replete with noble charities, benefactions and good works; therefore, be it

*Resolved*, That we do deeply mourn the death of our beloved brother, whom we have ever loved as one of the founders of this church, and who from its organization has been one of the chief pillars of its support.

*Resolved*, That this Quarterly Conference regard his death as a calamity to the church at large, and more particularly as a great misfortune and sad bereavement to the church at Prattville, and that we feel that words are inadequate to the task of the expression of our appreciation of the overwhelming loss sustained by us.

*Resolved*, That our secretary be directed to furnish a copy of these resolutions to the family of our deceased brother, and that he transmit to the NEW ORLEANS CHRISTIAN ADVOCATE a copy of the same for publication.

## Books and Periodicals.

THE ALDINE for August contains the usual amount of excellent reading matter and the following superior illustrations: 1. View of Long Island Sound; 2. Day After Day and Night After Night; 3. Flume Falls of the Opalescence; 4. Avalanche Lake; 5. Calamity Pond Brook; 6. Lake Colden; 7. Group of Deer; 8. The Explanation; 9. Vot Doesh You Peddles? 10. Shoo Fly; 11. Picking Flowers—Herself a Fairer Flower.

OUR HOME JOURNAL AND THE RURAL SOUTHLAND, published in this city, have been consolidated, and the new paper is now published by James H. Hummel, under the title of Our Home Journal and Rural Southland. Price, $3 per annum. We wish the enterprising publisher abundant success.

WE HAVE RECEIVED the Wesleyan University Alumni Record for 1873, a volume of over three hundred octavo pages, giving the history of the graduates from the foundation of the institution. It is a most interesting and valuable record, especially to those who are or have been connected with the university.

OLD AND NEW for August has: My Time and What I Have Done With It; Republics in the Old World; Country Sights and Sounds; Philip Gilbert Hamerston, besides other articles, and the Examiner, Record of Progress, Fine Art and Musical Review.

LITTELL'S LIVING AGE of August 2 is a very entertaining number, and contains: French Marriage; The Parisians; Links in German Literature; The Brontes; Persian Etiquette and Peculiarities, besides short articles and poetry.

THE SANITARIAN for August is a good number of this young but able journal. Edited by A. N. Bell, M. D. A. S. Barnes & Co., New York and Chicago, publishers.

KAIN & CO., of New Orleans, have sent us a copy of Dickens' New Stories. This is a cheap and convenient edition. Philadelphia: T. B. Peterson & Bros.

## Young Men's Christian Association.

MR. EDITOR: Doubtless your many readers will be glad to learn that in the rooms of the Young Men's Christian Association, No. 82 Camp street, a noon-day prayer meeting was inaugurated yesterday. There was a large attendance, and the young men felt greatly encouraged. The meeting lasts for but one-half hour—twelve to half-past twelve o'clock—and it is hoped that great spiritual benefit may result from even so short a time taken daily from the cares of business to "wait upon the Lord." It is earnestly desired that the Christian mothers, daughters and sisters of New Orleans will remember to attend our meetings as often as may be convenient for them.

Fraternally yours,

JOHN T. SAWYER,
General Secretary Y. M. C. A.

NEW ORLEANS, August 12, 1873.

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REV. SAMUEL J. MAY was once jockeyed in a horse purchase by one of his parishioners. Seeing him, not long after, in his lecture audience, he took his revenge by remarking parenthetically, on using the term "horse-power:" "I do not mean my horse, for you all know he has no power."

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A GARDENER in England claims to have discovered a method of varying the colors of flowers by means of chemical applications to the earth in which they grow.

## Incidents of a Pastor.

The relation the devoted pastor sustains to his flock is mutually pleasant and dear, and is intensified as their lives flow together, forming one of the most sacred bonds on earth. Volumes might be condensed and made up of these sketches of real life that would afford amusement, recreation and profit to the reader. If "history repeats itself," so life is a repetition of itself, history being only a concatenation of incidents in men's lives.

To show the animus of the church that claims greatest antiquity, and stands forth venerable in years, and sins too, let me relate two significant incidents that have occurred with this pastor within twenty days of this month. And let the people observe.

### INCIDENT I.

My duties as pastor called me to visit a most excellent lady who was very ill. She had been a probationer in our church, but had lost her identity by moving from place to place, and so was among the unfolded sheep. I had, a year previously, visited the family—prayed with them and instructed the children, as usual. They determined at that time to reunite with the church. At the time alluded to the lady's illness continued and became more alarming. I repeated my visits with the usual religious exercises, having the comforting belief that her mind was clear and her faith in the Redeemer strong. A few days before her death a friend visiting her asked if she would not receive a visit from the priest, to which she replied in the affirmative, for the sake of her friend. Accordingly the priest came. Approaching the bed he said: "Will you be instructed by me?" She replied: "I believe we can be Christians in any church." The priest said: "Think about it, and you pray and I will pray. I will see you again." Next morning he came again and asked her: "Are you ready now to be christened?" She answered: "No; but, Father ——, pray for me." "No," he replied, "not unless you are *in* the church." He left instantly.

A few nights subsequently I was sent for, together with her children, who were at a neighbor's. She was thought to be dying. I arrived about midnight, found her somewhat better—calm, quiet, placid, a seraphic smile on her face, her faith strong in Jesus. After a few words of conversation, kissing her children and saying, "O what a happy family!" she said: "Bro. W., I wish you to baptize my little boy and receive us all into the church." I said: "Certainly." And there, at one o'clock A. M., the dear little boy was baptized and the family received into the church. It reminded me of the incident, rich in interest and doctrine, when Paul, "at midnight," baptized the jailer and his household. That occurred on Wednesday night. On Saturday, strong in faith, she met and triumphed over death, and on Sabbath, at four o'clock P. M., the funeral discourse was preached to a large and weeping audience.

### INCIDENT II.

A dispatch came for me to go out to a village, sixteen miles distant, to see a young man who was dying. His mother and sisters, all out there, were members of my charge. When I got there I found him better, but still very sick. I conversed and prayed with him, and left him for the night in a very satisfactory frame of mind. Next morning I found him apparently still better, and, after suitable instruction, at his request I baptized and received him into the church, and left for home, thankful that I was not too late, and that the dear young man was so comfortable in body and mind.

After the lapse of a week he gained sufficient strength to be removed to this place to his mother's. I visited him yesterday; found him convalescing rapidly. He and his mother related to me substantially these facts: The Saturday before I was to see him on Monday the lady at whose house he was sick urged his mother to send for the priest who officiated at the village chapel. On coming in he approached the bed and said: "Are you ready to confess to me and be christened?" and asked his mother to leave the room, that he might make confession. The young man turned his eyes to his mother, as much as to say: "I cannot." His mother said: "Would you like for me to send for Bro. W.?" He said: "Yes." She then asked the priest to pray for her son. He said: "No, I will not, unless he comes *into the church*," and gruffly bowed out.

Comment is unnecessary. These priests agreed in the two instances. Is that the style of that "holy apostolic church?"

May almighty God save us from such bigotry, arrogance and exclusiveness from the heresies of auricular confession and priestly absolution and their legitimate cognates.

T. B. W

NEW IBERIA, July 25, 1873.

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THIS laconic but sensible German ought to be sent out to lecture among the people on temperance:

"I sall tell you how it vas. I drink mine lager; den I put mine hand on mine head, and dere vosh vone pain. Den I put mine hand on mine body, and dere vosh anoder pain. Den I put mine hand in mine pocket, and dere was nothing. So I jine mit de temperance. Now dere is no pain more in mine head, and de pain in mine body vas all gone away. I put mine hand in mine pocket, and dere vas dwenty dollars. So I stay mit de temperance."

**The Christian Advocate.**

THURSDAY, AUGUST 14, 1873.

*THE CHILDREN'S HOUR.*

BY SARAH BOSBEY.

The Sabbath sun had set; another day
Would bring its weary strife and cares unknown;
But, while I mused amid the shadows gray,
The children called that twilight hour their own.

Gladly they gathered at their father's feet,
Telling their happy hopes and little cares;
Hearing that voice, to childish ears so sweet
Speak of a higher, better life than theirs.

Laying up comfort for the coming days,
Storing up strength to quell the foes unmet;
Learning unconsciously to tread the ways
Of that wide world so little known as yet.

So I will kneel before my Father's feet,
So will I call this twilight hour mine own,
Hearing the "still, small voice," so calm and sweet,
That bids me come and talk with Him alone.

So shall I gain, in these last Sabbath hours,
Strength for the morrow, courage for the strife,
And wake at sunrise, armed with lofty powers
To wage my warfare on the field of life.

Learning to bear what must be meekly borne,
Striving in simple faith to work and pray,
Until the sunrise of a fairer morn
Gives to the world an endless Sabbath-day.

## The Southern Review and the Temperance Cause.

MR. EDITOR: The author of the ninth article of the April number of the *Review*, after arraigning temperance men and convicting them to his own satisfaction of "high crimes and misdemeanors,"—proceeds to give us his own creed in the premises, which is as follows: "Preach temperance, then, we say, but preach it in all things. Denounce drunkenness, but don't attempt to bring Christianity into contempt. If men can use wine temperately, let them do so; it is nowhere prohibited by our Savior. If they cannot, then let them abstain. Their own safety requires it." It is perceived that we have his permission to preach *temperance*, but it must be *temperance in all things*. With becoming gratitude we accept this measure of privilege. It is presumed that by temperance in all things the reviewer means *temperance* as a Christian virtue—that temperance of which Paul discoursed before Felix, and which he included among the fruits of the Spirit, and which Peter regarded as an essential link in that beautiful chain of graces which he constructed in his second epistle.

The Greek term which is rendered *temperance* in the English text of the New Testament is defined in the lexicon of Liddell and Scott as "moderation in sensual pleasures, self-control, abstinence from or in a thing;" and in Robinson's Greek Testament lexicon it is defined as "continence, temperance, self-control," while the corresponding adjective is rendered as "master of one's self, continent, temperate, abstinent." The Latin noun from which our term temperance is immediately derived is rendered by the lexicons, "moderation, sobriety, abstinence," and other kindred terms. Cicero is perhaps an unsurpassed authority as to the meaning of a word in his own language, and he tells us that what we call "temperance is the unyielding control of reason over lust, and over all wrong tendencies. * * * It means abstinence from all things not good, and entire innocency of character." Webster defines temperance as "habitual moderation in regard to the indulgence of the natural appetites and passions," while Worcester gives it as "moderation, especially in drink, abstinence." The philosopher Hobbes tells us that "temperance is the habit by which we abstain from all things that tend to our destruction; intemperance is the contrary vice." Temperance as a Christian virtue, Mr. Wesley tells us, and Mr. Benson adopts his definition, "implies the voluntary abstaining from all pleasure which does not lead to God;" while Dr. Clarke affirms that it is "a proper and limited use of all earthly enjoyments, keeping every sense under proper restraint, and never permitting the animal part to subjugate the rational."

In view of these authorities, we are justified in saying that the fundamental idea in temperance, as a virtue or quality, is *self-government* or *self-control*, and in its application to food and drink it means the *moderate* and *proper* use of those things which are suitable to the system and health, and which are not generally attended by ill consequences, and entire abstinence from those things which are of contrary character. "It is the moderate use of all good things, but total abstinence from all bad things." Water, "as it is the most ancient," is no doubt the most appropriate of beverages, quenching the thirst, supplying food for the tissues and aiding digestion. Yet this fluid, so suitable and so pleasant, may be taken in excess. It must be taken in moderate and proper quantities, even when it is pure. Sea-water, the waters of certain springs impregnated with peculiar mineral substances, and those of certain rivers, on account of the vast accumulations of vegetable matter through which they flow—as the Red river, for example—are unsuitable to the system, and even poisonous. In regard to such, *total abstinence* is the only plan, and is imperatively required by a true temperance. There are certain liquids which, when taken in small quantities and in certain morbid conditions of the system, are useful as remedies, but which in health and in large quantities are positively injurious and destructive, as laudanum, chloral hydrate, and croton oil. Temperance certainly requires entire abstinence from these, save when they are employed strictly as remedial agents. Suppose there are certain liquors which are used as beverages among men, which yet are unnecessary to health, strength, intelligence, morality, to the development of any virtue or the performance of any duty, which are peculiarly deceiving and seductive, and peculiarly liable to be taken in excess, and which, when so taken, lead to disease and death, to the supremacy of the appetites and passions, to ignorance, vice and crime; what would Christian temperance require in regard to such? The only possible answer is *total abstinence*, unless some of them may be used in medicine, under the conscientious direction of an intelligent physician.

Let us see whether the description just given is applicable to alcoholic liquors. Scientific and experienced physicians are, it would seem, peculiarly qualified to give a just opinion in regard to the nature and effects of these liquids. They have studied them as a part of their education; they have seen in their practice much of their moral and more of their physical effects, and they may be regarded as experts. Twenty-five years ago a careful declaration was prepared and signed by more than two thousand English physicians of all "grades and degrees," including "metropolitan surgeons" and "country practitioners," which was as follows: "We, the undersigned, are of opinion—1. That a very large portion of human misery, including poverty, disease and crime, is induced by the use of alcoholic or fermented liquors as beverages. 2. That the most perfect health is compatible with total abstinence from all such intoxicating beverages, whether in the form of ardent spirits, or as wine, beer, ale, porter, cider, etc. 3. That persons accustomed to such drinks may with perfect safety discontinue their use, either at once or in a short time. 4. That total and universal abstinence from alcoholic liquors and beverages of all sorts would greatly contribute to the health, the prosperity, the morality and the happiness of the human race." This document was signed by Dr. Neil Arnott, physician to the Queen, and author of "Elements of Physics;" Sir. W. Burnett, M. D., F. R. S., physician general to the navy; Dr. W. B. Carpenter, F. R. S., the celebrated writer on physiology; Sir H. Holland, M. D., F. R. S., physician to the Queen; Sir J. McGrigor, Bart., M. D., F. R. S., director general of the army medical department; Dr. J. A. Paris, president of the Royal College of Surgeons, and many others of eminence in the profession.

Eighteen months ago nearly three hundred of the most eminent members of the faculty in London, including George Burrows, M. D., F. R. S., president of the Royal College of Physicians, and physician extraordinary to the Queen, and George Busk, F. R. S., president of the Royal College of Surgeons, put forth another testimony, in which it is declared that "alcohol, in whatever form, should be prescribed with as much care as any other powerful drug;" that "many people immensely exaggerate the value of alcohol as an article of diet;" that "every medical practitioner is bound to exert his utmost influence to inculcate habits of great moderation in the use of alcoholic liquors;" that "the great amount of drinking among the working classes is one of the greatest evils of the day, destroying more than anything else, the health, happiness and welfare of those classes," and that "they would gladly support any wise legislation which would tend to restrict, within proper limits, the use of alcoholic liquors and gradually introduce habits of temperance."

Within the last three or four months a number of physicians of the city of New York and its vicinity, including Edward Delafield, M. D., president of the College of Physicians and Surgeons; Willard Parker, M. D., ex-president of the Academy of Medicine; A. Clark, M. D., professor of the College of Physicians and Surgeons; Alfred C. Post, M. D., LL. D., professor of surgery, University Medical College; Elisha Harris, M. D., secretary of the Public Health Association, and others of eminence, have issued a declaration, in which it is stated that "alcohol should be classed with other powerful drugs, and when prescribed medicinally it should be with conscientious caution and a sense of grave responsibility;" that "the use of alcoholic liquors as a beverage is productive of a large amount of physical disease, entails diseased appetites upon offspring, and is the cause of a large per centage of the crime and pauperism of our cities and country," and that "they would welcome any judicious legislation which would seek to confine the traffic in alcohol to the legitimate purposes of medical and other sciences, art and mechanism."

That these liquids are not necessary to strength, and to the endurance of heat or cold, exposure or fatigue, has been proved by an array of facts which is overwhelming. The most athletic and powerful men on record were among those who practiced total abstinence. The most famous navigators to the polar regions have testified that the use of such liquors is not only unnecessary, but actually harmful in the endurance of cold. The evidence of laborers in the harvest-field, of artisans in the manufacture of armor plates, and of workers in furnaces, shows that they are not necessary to the endurance of great heat. The experience of travelers to every clime and of soldiers in every region demonstrates that they are not necessary to the endurance of fatigue or the withstanding of miasmatic influences. Dr. Livingstone, the famous African explorer, says, from his own experience, that "the most severe labors or privations may be undergone without alcoholic stimulants;" and Dr. Hamilton, an eminent surgeon in the United States army during the war, and now professor in the Bellevue Medical College, in speaking of the lesson taught by his observation, says "that the regular routine employment of alcoholic stimulants by man in health is never, under any circumstances, useful."

Time need scarcely be taken to show that any use of these liquids is unnecessary to intelligence, to virtue, to domestic or social enjoyment, to elegance and grace of manner, to activity and usefulness of life. Let the matter be subjected to the test of experience, in almost every community there are those from every rank in society who are abstainers from alcoholic drinks, and are known as such. Are they less agreeable, less courteous or less joyful than those who pursue a different course? Are they less bright in their intellects, less literary in their tastes or less distinguished for knowledge? Are they less interested in their families, less devoted to their children, or do they take less pleasure in their homes and domestic associations? Are they less happy in social life, less attentive to its real claims, and less regardful of that graciousness and true benevolence which give to society its refinement and leading charm? Do they command less the confidence of their fellow-men, are they less solicited by the virtuous to take positions of honor and profit, or do they act less useful or distinguished parts in the arena of life? Are they, as professing Christians, less earnest or less orthodox in their piety, less efficient in their religious lives or less assured of the divine acceptance? Few, it is presumed, whose opinion is entitled to respect, would maintain the affirmative of any one of these questions.

Let us look for a moment at the seductive character of these liquors. There seems to be no special natural taste for them. At first they afford no pleasure; in many cases they are repulsive, and they may be touched rarely and lightly. With every potation the sensation is more pleasant, and the desire for them is enhanced. More is demanded and more too often is taken, until a fearful habit is formed. Prof. Upham, in his well-known treatise on Mental Philosophy, in describing the progress from the first touch to inebriation, tells us that the wine-bibber and the drinker of ardent spirits may not be aware of the process going on; indeed might suspect "that chains were gathering around them, whatever be the cause; but what objection had they to be bound with links of flowers, delightful while they lasted, and easily broken when necessary! But here was the mistake. Link was added to link, chain was woven with chain, till he who boasted of his strength was at last made sensible of his weakness, and found himself a prisoner and a degraded slave." Step by step the unhappy man advances, receiving in every fresh indulgence an addition to his infatuation and to the burden weighing him down, until that which he bore lightly, and thought that he could easily cast off, "now presses him like a coat of iron and galls like fetters of steel," and can only be put away from him by an extraordinary and too often impossible exertion of the will. Well did Prof. Johnston, the distinguished Scotch author, tell us, though himself an anti-abstainer, in his "Chemistry of Common Life," that "the peculiar danger attendant upon the consumption of intoxicating drinks arises from their extreme seductiveness, and from the all but unconquerable strength of the drinking habit when once formed."

It is not affirmed that *all* who touch these liquors come to drink them to excess, but it is a fearful fact that *very many* do so come, and that there are very few who are not liable to such excess. Many who were distinguished for intelligence and strength of character—the acute business man, the sedate judge and the reverend bishop—have yielded to the baneful attraction, sacrificed all that is valuable in life, and become wretched and irreclaimable slaves. Thousands of drunkards fall annually, and thousands pass from the crowd of such as claim to be only moderate drinkers to fill up the depleted ranks. Here the counsel of the apostle is pre-eminently applicable: "Wherefore let him that thinketh he standeth take heed lest he fall." There is no assured safety to any man but in entire abstinence.

Our reviewer tells us to *preach temperance*, and to *preach it in all things*. So say we with all our hearts. But, pray, what does temperance, the principle—temperance, the Christian virtue—require in regard to alcoholic liquors, so deceiving and seductive in their nature, so pregnant with woe and death? Entire abstinence, and nothing less, we say. Let us put the argument in the form of a syllogism. A Christian temperance requires a proper and moderate use of those things, as food and drink, which are suitable to the system, and of no hurtful tendency; and entire abstinence from those things which are unsuitable or unnecessary and hurtful. Alcoholic liquors as a beverage are unnecessary to the system, peculiarly liable to excessive use, and the cause of infinite calamity to society. Therefore a Christian temperance requires total abstinence from them, save as they may be used strictly as medicines.

Thus, after all that the reviewer has said in derogation of the temperance cause, his own creed, by a course of fair and legitimate deduction, leads to the great characteristic principle of that movement—a total abstinence from all intoxicating liquors.

Contrary to expectation, it is found that, to complete the plan of discussion, room must be asked for another communication. S.

MISSISSIPPI, Louisiana.

## Popular Preachers.

MR. EDITOR: Walker defines popular to mean "beloved by the people, pleasing to the people, studious of the favor of the people."

The Methodist Episcopal Church South claims to inherit the priceless legacy of "spreading scriptural holiness over these lands." Every ordained minister is under solemn obligation to make this his one all-absorbing work, and whenever he is "studious of the favor of the people"—"seeks to be beloved of the people"—it is at the cost of a violated vow. Jesus has said: "Woe unto you when all men shall speak well of you, for so did their fathers unto the false prophets." Paul says: "Yea, and all that will live godly in Christ Jesus shall suffer persecution."

Popular preachers are in great demand—every charge wants one. Their preaching is so delightful, chaste, rhetorical, latitudinarian. They use soft, euphonious phraseology when showing "Israel her sins." Sinners are comforted in their sins under the mantle of "universal fatherhood." Arrows for conviction find lodgment in the outer garments only.

As pastors they are charming. Well versed in Dickens, Bulwer and literature of like character, there is no lack of topics for conversation. After some forty minutes spent in sociable pleasantries, they leave as they entered, without one word of Christian counsel delivered in the fear of God, or prayer for the household, unless some mother in Israel makes special request for prayers. They have learned that it will not be "popular" to insist upon an attendance at class and prayer meetings, and a love-feast would be a novelty in some charges.

The "dear old Discipline" is a precious relic of frontier history, when men were rude and did naughty things. But religious culture and intellectual development readily dispense with its service. It is retained, but simply as a relic of the past.

"Heartfelt religion?" What an antiquarian you must be to ask such a question. That old notion of Moses, "Lord, teach us to number our days, that we may apply our *hearts* unto wisdom," might have answered in his day. Now wisdom comes through the intellectual faculties.

They are the champions of various doubtful practices, used at fairs to raise money for church purposes. The honor of men is precious to them, no matter if it is written: "Not unto us, but unto thy name be all the glory." It seems to me the prime cause of our present spiritual lethargy arises from the desire of our ministers to be popular—to "please the people, studious of the favor of the people."

It is well enough for lawyers, physicians and other professional characters to make the most of their position before the world, as their relation to men is fleeting and of an earthly character. Ministers of God should beware how they drink from the chalice of the world's applause, for a deadly poison has been distilled in it.

To be popular before God and the holy angels is a laudable ambition. It will require great grace to receive the world's approval and be innocent. The "popular" minister stands in a slippery place, and the church should pray for him. Let the aim of all be to merit the approval of Jesus and to have a clear conscience; then the church will be "a power in the land." RENWOOD.

## Is the Love of Money the Root of All Evil?

So reads the A. V.; but is this true? All evil originated from the primeval transgression of our federal head. There are many evils growing out of our general depravity. The love of money is certainly not the root of all. Rage, malice, revenge, hatred may certainly exist apart from the love of money. The difficulty disappears when we examine the original. This is certainly an incorrect translation. We speak definitely in the Greek language by the use of the article generally by its omission. In the original there is no article "Riza gar panton," etc. This gives a very different meaning—a root of all evil being one source, among many, which has sprung from our depravity. The love of money, then, is a root or source of all evil, but not the source (the only source) of all evil.

W. S. W.

WAITING TO BE GATHERED.—In his address at the recent Home Missionary anniversary the chairman, Mr. Vanner, referring to Rev. Luke Wiseman, president of the British Wesleyan Conference, said: Mr. Wiseman had a beautiful sermon, which set forth this duty in its true bearing. He had heard that sermon more than once (a laugh,) and had enjoyed it every time; for, as Mr. Wiseman did not deal in stereotype, the sermon became better and better the oftener it was delivered. The subject of the sermon was the woman of Samaria, to whom Christ spoke at the well-side. He preached the truth to her, she was converted under it, and her conversion led the way to a rich harvest of souls in the city of Samaria.

The disciples marveled at their Master talking to such a woman. They were shocked; something like many persons nowadays—a certain respectable class of church-going people. Then the Savior said to his disciples in reference to the work that lay before them: "Say not ye, There are yet four months, and then cometh harvest? Behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest." And so now the harvest was waiting to be gathered in. The harvest-fields might appear very unpromising ones, but how many such had been turned into the garden of the Lord through the work of Christ carried on in them by his followers! Who would be the reapers? There was a bit of work for everybody. Perhaps it was close at hand, near to our very door. Who would gather in the harvest? The fields were ripe and ready for the sickle.

AN ALLEGORY.—"Patience, until I become a butterfly, and then I shall laugh at all my enemies." This was a common saying with a caterpillar, while it was yet a caterpillar. At last the moment of its transformation came. On a beautiful summer's morning it arose out of its dark sepulcher, dressed in a rich golden attire, and strong in the strength of a new life. "Yes," said she, as she looked upon herself, "now that I am satisfied with nature, now I am safe!" But alas! she erred. A single leaf could screen the dark-hued caterpillar from many enemies, even from the sharp-sighted hunter of insects. Now, as a many-colored butterfly, she shone in radiant beauty, drew on her the eyes of a hundred pursuers, and saw only too soon the impossibility of eluding them all. In vain she plied her new-born wings with diligence, in vain she flew fearfully from bough to bough, from flower to flower. The craft of her enemies surprised her after all, and on the third day she was impaled upon the murderous needle of an entomologist. A dazzling glory is often the forerunner of destruction.—*Meissner.*

DURING the late war a man out West, in a small gathering of friends, was urging upon their minds the importance of enlisting. "Go, my brave friends," said he; "fight for your country—die for it; it is sweet to die for your native land." "But," said one, "if it is sweet to die for one's country, why don't you go?" This was a poser, and for a moment disconcerted him; but, rallying, he declared that he, as an individual, "was not fond of sweet things."

## Obituaries.

DIED, at the residence of her son-in-law, Mr. P. Saunders, in Hillsboro, Mississippi, July 6, 1873, Mrs. ANNA J. SENNERRY, a native of Fayetteville, North Carolina, in the sixty-fifth year of her age. Her maiden name was Fletcher, and she was married to her now bereaved husband, S. H. Sedberry, Esq., in 1826. Early in life she embraced religion, joined the Methodist Episcopal Church, and to her death remained a zealous Christian—a firm, devoted lover of the church and her cause. For a year before her death her sufferings were often great; but she was prepared and waiting for her call. It was thought that her health had improved, and three months ago she came with her husband on a visit to Mississippi, but her old disease returned suddenly. Medical skill and devoted love were unavailing, and our gentle, lovely mother passed to her eternal rest.

M. P. S.

PARTHENA BURNHAM died in Scott county, Mississippi, July 3, 1873, of consumption, aged fifty-seven years, nine months and eighteen days. She was the fourth daughter of James and Courtney Spence. She was born in Camden county, North Carolina, November 15, 1815; married D. J. Burnham, December 15, 1831; and emigrated with her husband to Scott county, Mississippi, in 1838, where she lived, respected by all who knew her, until her death. She embraced religion at Good Hope, Leake county, Mississippi, in the year 1848, when and where she united with the Methodist Episcopal Church South, in which she lived an acceptable and devoted Christian until the Master said: "It is enough; come up higher." She was confined to her room for six months prior to her death, and suffered much and most patiently, without a murmur, rejoicing frequently in the love of God, and the blessed hope of immortality and eternal life. The highest eulogy that can be passed upon the deceased is that she discharged her duties promptly, in good faith, in all the relations of life, especially to her God and her family; and by the above she, "being dead, yet speaketh." May God bless and save the bereaved husband and children.

F. M. WILLIAMS, P. E.

MRS. ELIZABETH GALLOWAY, wife of Dr. C. B. Galloway, of Canton, Mississippi, and mother of Rev. C. B. Galloway, of the Mississippi Conference, died in Canton, July 16, 1873.

Thus has passed away from earth a meek, pious Christian, a beloved and honored member of society, and a faithful and devoted wife and mother. She was a consistent member of the Baptist Church for nearly thirty years. Her religious convictions and feelings were deep, abiding and constant, her faith in Christ was the principle of life, and her delight was in the word of God, and on that word did she love to meditate.

Gentle and retiring in disposition, her adorning was the ornament of a meek and quiet spirit. In the private circles of life the luster of her example was bright, and her Christian devotion and purity of character best appreciated and most admired.—Chaste, refined and elevated in her conversation, feelings and affections, she was the center of a holy influence that molded and stamped the character of those who daily lived within its circle. With a pure and exalted devotion to husband and children, her influence upon them is the fruit of a holy life that lives after her. To them her memory is a rich legacy, her example, her counsels and her prayers a priceless treasure that cannot fail.

Her last sickness was protracted, but endured with patience and cheerfulness. Permitted to go down to the grave gradually, she had time for meditation, and when the hour of final conflict came, she felt ready. Strong and unwavering in that faith by which she lived, she exclaimed: "I know that my Redeemer liveth."

R. J. JONES.

EDWARD WINANS HINES, son of Rev. William B. and Mrs. J. F. Hines, of the Mississippi Conference, was born at Bethel, Wilkinson county, Mississippi, March 29, 1855, and died at the residence of the writer, in Jackson, Louisiana, July 2, 1873.

It is most sad to see one so gifted with promise and enshrined in the hearts of loving ones stricken down on the very threshold of usefulness. But it is matter of devout thankfulness that there was everything connected with the life and death of our young friend needful to furnish submission to the sad event, and to inspire with resignation and hope.

He was a youth of bright mind and gentle disposition, and his training, both intellectual and moral, had been such as to produce the due development of his natural gifts. From his earliest infancy he was instructed in the history and morals of the Bible; was satisfactorily converted, amid the quietness of his own home, during the summer of 1872; had been a member of the Methodist Church about a year before his conversion.

He became a student of Centenary College of Louisiana in November, 1872; was faithful in all his duties, and learned rapidly, having been mentioned as among the best in the college in the regular monthly reports.

About the middle of June he was taken with a disease which soon proved itself to be typhoid fever. The slow but stubborn and insidious malady did not seem to be at all stayed by the skill of physicians or the attention of friends and fellow-students, but simply marched steadily onward from its beginning to the accomplishment of its destructive work. His bodily sufferings were very great; but from the very first he expressed unshaken confidence in his Savior. Even in his delirium he would talk of Jesus and shout his praises.

We weep with his reverend father and his loving mother in the loss of their noble son, but rejoice with them in the legacy of a stainless memory he has left them for this world, and the assurance of eternal joy in the other one.

C. G. ANDREWS.

CENTENARY COLLEGE, July 12, 1873.

REV. THOMAS C. BROWN, M. D., late of Jefferson county, Mississippi, was the son of John and Nancy Brown, and was born in Georgia, April 26, 1809, and died May 25, 1873. His father having died when he was four years old, his mother, with her children and servants, moved to the Mississippi Territory in time to make a crop in 1805, in Adams county. She then settled in Wilkinson county, where she reared her family. Thomas received a good rudimental education at the country schools. When about twelve years old, from reading the Bible, he was deeply impressed with the importance of personal piety; but none of the family being then professors of religion, he kept his convictions to himself until they gradually wore off, and he grew up a godless youth. At the age of eighteen he was placed at Harpeth Academy, in Franklin, Tennessee, then under the presidency of Rev. Gideon Blackburn, D. D., where he continued three years, studying the sciences and classics. While here he was again led to read the Bible, and soon became an earnest seeker of personal salvation. He joined the Methodist Episcopal Church as a seeker of religion, and was soon after converted, at a camp meeting held in the vicinity of Franklin, Tennessee, in 1819. Soon after his conversion he returned home, bringing the evidences of his church membership with him, and united with the church at Woodville, Mississippi, where he spent two years in the study of medicine. But his soul was not at rest. From the time of his accession to the household of faith he had felt a great desire to lead others to the Savior of sinners, and this had grown into a settled conviction that he was called of God to preach the gospel. He made known his impressions to the preachers on the circuit where he held his membership, and, being licensed to exhort, he was first employed by William Winans, presiding elder, to assist John Seaton on Amite circuit, in 1823, and, in the same year, to fill a vacancy on Claiborne circuit. Here the writer first became intimate with him, and for fifty years witnessed the Christian nobility of his heart, and the beauty and consistency of his Christian and ministerial character. In the fall of 1823 he was licensed to preach and was admitted into the itinerancy. He traveled successively Tuskaloosa, Washita and Warren circuits. On each of these circuits he was popular and useful. His superior education, his agreeable manners, his Wesleyan style and earnestness in preaching rolled away reproach, and attracted public attention to the church. But, alas for the flattering prospects of the church in the promising young preacher! He was tall and spare, and from his youth inclined to weakness of the lungs, so that after laboring three years on the large circuits of those early days he was so prostrated that his best medical advisers told him he must rest awhile or the consequences might soon be fatal. It was his misfortune, as well as that of many of the young preachers of that period, to acquire the habit of speaking too loud; but who could blame us, with such exemplars as we then had in our elder brethren? Dr. Brown was local three years; and then made another attempt to itinerate; but one year's experience convinced him that he had not the physical ability for the work, and he gracefully retired to the local ranks, where he was always acceptable and useful until finally disabled by age and disease. He was at short interval engaged in the drug-business, but spent most of the last forty years of his life in the practice of medicine in various localities. He never wore out anywhere, either as a local elder or physician, but the financial revolutions of the country, in connection with the death of his first two wives, occasioned him to make a number of removals. In 1837, by the solicitation of the writer, he settled in Fayette, Mississippi, and the following year he married Mrs. Martha Ann Liddell in that vicinity, where he had a home of comfort, peace and plenty until released from earth.

Dr. Brown was, in the proper sense of the term, a good man, and reliable as a Christian in all the trials and relations of life. He was a true Methodist of the olden stamp. He revered and loved the church of his early choice to the end of life. When not able to preach he would serve the church in any capacity he could—as class or prayer meeting leader or Sabbath school teacher. If the writer had space he would like to speak of the many triumphant and happy days we had spent together as co-laborers in the Lord's vineyard; but let that pass for the present. No doubt his temperate habits and calm religious life added to his longevity. He died a little in advance of seventy-three years; his disease was clearly consumption, to which he seemed inclined from early manhood. His descent to the grave was graceful, calm and full of religious comfort. He often conversed very rationally and religiously about his approaching end. His pastor, Rev. J. H. Sheiton, visited him often, to whom he said that the gospel he had preached to others he now found to be a savor of life unto life to his own soul. Just before he breathed his last he put his arms around his weeping wife and said: "I am very happy." At the end of fifty years, spent in unbroken Christian love, I now say, for the present: "Farewell, Brother Tom. We shall meet again."

J. G. JONES.

PORT GIBSON, Miss., July 5, 1873.

"GET out of my way—what are you good for?" said a cross old man to a little bright-eyed urchin who happened to stand in the way. The little fellow, as he stepped one side, replied very gently: "They make men out of such things as we are."

FOLLOWING in the steps of the Paris *Figaro*, the *Presse* makes the following announcement: "Lord Selkirk arrived this morning in Paris. He is a descendant of the famous Selkirk, whose adventures suggested to DeFoe his 'Robinson Crusoe.'"

# The Christian Advocate.

THURSDAY, AUGUST 14, 1873.


### THE EXISTENCE OF GOD.

BY THOMAS O. STOCKTON, D. D.

We need not soar above the skies,
Leave suns and stars below,
And seek thee with unclouded eyes,
In all that angels know;
The very breath we here inhale,
The pulse in every heart,
Attest whh force that cannot fail,
Thou art, O God! thou art!

Amidst the ever-during song
Of universal joy,
The ecstasy of worlds and chant of holiness,
The praise that we employ,
May breathe its music in thine ear,
Its meaning in thy heart,
Our glad confession deign to hear:
Thou art, O God! thou art!

*New York Methodist.*

### THROUGH LIFE.

We slight the gifts that every season bears,
And let them fall unheeded from our grasp,
In our greed eagerness to reach and clasp
The promised treasure of the coming years;

Or else we mourn some great good passed away,
And, in the shadow of our grief shut in,
Refuse the lesser good we yet might win—
The offered peace and gladness of to day.

So through the chambers of our life we pass,
And leave them one by one, and never stay,
Not knowing how much pleasantness there was
In each, until the closing of the door
Has sounded through the house and died away,
And in our hearts we sigh: "For evermore."

*Chambers' Journal.*

## Resurrection, or Resurrections?

BY REV. D. A. WHEDON, D. D.

Whether there is one general resurrection of the dead to occur at the close of time, or a resurrection of the righteous dead at the coming of Christ, to live and reign with him on the earth for a thousand years, and a separate resurrection of the wicked after the close of the thousand years, is a question just now agitated with some vigor, greatly to the disturbance of many pious minds. Its true answer is to be learned only from the Scriptures, and happily they do not speak upon the point with a doubtful voice.

The theory of two resurrections rests entirely upon a single passage in the twentieth chapter of the Revelation—the most highly figurative book in the Bible. The passage is at best of doubtful import, and for that reason cannot, by any legitimate rules of interpretation, be employed as a basis of doctrine, especially of a different doctrine from what is elsewhere expressed with clearness. It reads thus: "I saw thrones, and they sat upon them, and judgment was given unto them; and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshiped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands, and they lived and reigned with Christ a thousand years. But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection."

Now (1) the word "again" is without critical authority; even Alford rejecting it from his Greek text. (2.) Nobody would have dreamed of any reference here to a coming forth from the grave, had it not been for the word "resurrection." That it means a resurrection of dead bodies is pure assumption. There is a spiritual resurrection, as well as a physical, and Dr. Hodge has well remarked that "the resurrection of the dead is never spoken of in the Scriptures in the way in which the living again of the martyrs is here described." (3.) The scene of this dramatic picture is in heaven. John saw in his vision the souls of the martyrs which he had previously seen "under the altar," enthroned and reigning with Christ; and prominent among them, those of them who had rejected all fellowship with the beast. And this, in his symbolic style, he calls a "resurrection." But it was souls that he saw, and not bodies; and the special mention of souls excludes the idea of bodies. The resurrection, whatever it may signify, is not, then, literal. And that all the righteous who have lived on earth, from Adam downward, and who shall have lived prior to the consummation mentioned, are included, is another pure assumption. They are the martyrs alone; and if we are to be quite exact, only that portion of them who have been "beheaded." (4.) The meaning may be that, as Elijah lived again in John the Baptist, who had his spirit and power, so the spirit of these martyrs shall be found in Christians when satan shall have been bound, and "the thousand years" specifies rather the period of the binding of satan than of the reign of Christ.

But that Christ's reign is from an earthly throne is a Jewish notion, not so much as hinted in the chapter. That the resurrection of the righteous will precede that of the wicked is sometimes thought to be taught in St. Paul's words: "The dead in Christ shall rise first;" but the argument in proof is very much like that of the young thief who would show from Scripture that it was commanded him to steal. The apostle is speaking (First Thessalonians iv, 13-17) of Christians only, and simply says that they who shall be living when Christ comes will have no advantage over those who shall have died; for, as Ellicott translates it, "the dead in Christ shall rise first; then we (the living) who are remaining, at the same time, together with them, shall be caught up in clouds to meet the Lord into the air, and so shall we be ever together with the Lord."

The common theory of the church is, as it has always been, that there is but one resurrection of the dead—a general resurrection of good and bad alike, at which time bodies of all then living on the earth, whether saints or sinners, will undergo a change from corruptible and mortal to incorruptible and immortal. It teaches that this will occur at the second coming of Christ, and will be immediately followed by the general judgment and the end of the world. This is the common, harmonious doctrine of the Scriptures. They put both the resurrection and the judgment on the "last day." Of the believer in him, Jesus says: "I will raise him up at the last day;" and of him who rejects him: "The word that I have spoken, the same shall judge him in the last day." Observe the definiteness of *the* last day. But on the two-resurrection theory, the so-called day of a thousand years, on which the righteous are raised, is not the last day; for not until after its close do the great events occur of the loosing of satan, the deceiving of the nations, the gathering of armies and the war; and all these are prior to the judgment. Christ certainly did not hold that theory. Various questions relating to the resurrection arose among the first Christians, which are duly considered by the apostles. It therefore happens that much of what they say relates to the resurrection of the righteous, from which, however, no inference is to be drawn as respects the wicked. But the relative time of it appears in St. Paul's argument to the Corinthians, although it was not his main subject. "Every man," he says, "in his own order; Christ, the first fruits; afterward they that are Christ's at his coming. Then cometh the end." Not the "end" of the resurrection, for that is already ended; but that "end" which is connected with the surrender of Christ's mediatorial government, namely, the end of the world. It comes then immediately after the resurrection of the righteous dead.

As to the wicked, our Lord affirms their resurrection simultaneously with the saints. "The hour is coming, in the which all that are in their graves shall hear his voice, and shall come forth; they that have done good unto the resurrection of life, and they that have done evil unto the resurrection of damnation." This passage is unequivocal; it is plain prose, not poetic figure. An "hour" is not a thousand years. The resurrection is universal, and at a single call of his voice. Two classes are raised in that hour, the righteous and the wicked. Then will occur the general judgment, so vividly described by our Lord as taking place at his second coming, when "all nations" shall be gathered before him and receive every man his eternal reward of weal or woe.—*Zion's Herald.*

## The Fate of the Worlds.

Estes & Laurial, of Boston, publish in their Half-Hour Recreations in Popular Science an ingenious and suggestive essay by Dr. Winchell on the Geology of the Stars. It considers the past, present and future condition of all the worlds of the universe. Dr. Winchell accepts the nebular theory of the origin and development of the worlds as essentially true. It follows from this theory that all the worlds, in the course of their history, must pass through a regular and well-defined series of conditions. The earth is in the condition in which we see it. Geology teaches that it has passed through many conditions, very different from the present one, and different from each other. It once had more water on its surface, more gases of certain kinds in its atmosphere. It was before that a mass of melted matter.

The moon has reached a more advanced stage than the earth. Life is extinct upon it. Its water and atmosphere have disappeared; yet there is evidence that they once existed on its surface. What has become of them? They have become absorbed in its solid substance. Once they were kept superficial by the repellant force of its interior or proper heat, as they now are on the earth. The moon having become thoroughly cooled, this force no longer exists. When the earth is thoroughly cooled, its water and air will likewise disappear. Mars is more advanced than the earth, less advanced than the moon.

Other planetary and stellar bodies are now in geological periods through which the earth has passed. The sun is still in a melted and partly gaseous state. Jupiter is girt with clouds and storm-beaten, and may be as the earth was in the carboniferous or some earlier period. Saturn is probably in a still more primitive state. Being, by the nebular hypothesis, older than the earth, these bodies ought, at first sight, to have reached a more advanced and cooler condition; but when we consider their vast size, and the immensely longer period it must take to go through changes by cooling, it becomes evident that it should not be so.

The fixed stars appear in various stages, earlier than that of the earth, which are in a certain way measured by the spectroscope. Some are more advanced than the sun; others approximate the condition of the nebulæ. The nebulæ appear likewise in various gradations of development. Dr. Winchell has classified all these stages under eighteen heads, representing as many periods in cosmical life. From the exposition of his theory he draws an interesting conclusion:

"Every phase of matter seen in the universe is a transient one. The various phases sustain demonstrably some sort of historical relation to each other. These states of matter are progressive; we trace them backward toward earlier conditions—toward an earliest condition, beyond which we know no possibility of material existence. From that condition to the present is but a finite career, however vast the interval appears, expressed in figures. The history began in time—it does not come down to us from eternity. The material organism is therefore originated in time. Now when we carry our thoughts back to that primal condition indicated, we must necessarily perceive that it existed absolutely unchanged and unprogressive from all eternity, or the matter itself which exemplifies it did not exist from eternity. But we have not the slightest scientific ground for assuming that matter existed in a certain condition from all eternity, and only began undergoing its changes a few millions or billions of years ago. For all that we know—and, indeed, as the conclusion from all that we know—primal matter began its progressive changes on the morning of its existence. As, therefore, the series of changes is demonstrably finite, the lifetime of matter itself is necessarily finite. And this conclusion from physical science is in harmony with the intuition of reason which declares that all which exists has been caused by a (necessarily) self-existent and intelligent First Cause, and which perpetually reiterates its judgment, proclaim as we will the 'unthinkableness' of self-existence, or of absolute creation from nothing.

"Finally, the future life of cosmical organization is as clearly set within limits as its past. There is an ultimate goal toward which all cosmical matter is tending. That goal is not the actual condition of our world, for we see here everything still in a state of change; and the moon exemplifies an ulterior state. It cannot be the inner stage, for even there solar light and heat, and terrestrial influences and universal gravitation and meteoric matter and a pervading ether are all conspiring to avert the condition of absolute repose. The finality lies in the impenetrable darkness of the distant future. What it may be we can only conjecture; but one impending stage of all cosmical matter is positively written upon the face of the moon. Not only must our own planet reach finally that refrigerated and inhospitable condition, but the sun itself must ultimately fade to a darkened planet, and become extinguished in the heavens."—*Methodist.*

## The Holiness of Ministers.

Entire holiness in a minister is of the utmost importance with respect to his *character*. Much is said about the succession of ministers, and it must be acknowledged that there is a succession of vital importance. It is a moral, a spiritual succession. The apostles were model ministers, and all who have imitated them fully have had a large share of the success which so abundantly crowned their efforts.

While, then, we believe that the apostolical succession, boasted of by some, is a fable, let us examine ourselves closely, with the New Testament in our hands, that we may ascertain whether we are truly the ministers of Christ—taking his first ministers as our model, so far as they followed Christ, but Christ himself as our real model. We are pre-eminently called to be followers of him; and so fully to follow him that others may safely follow our example; "Be ye followers of me, even as I also am of Christ." Like the apostles, we are to "give ourselves continually to prayer and to the ministry of the word," so as to make it our one great business. Like them we are to be "full of faith and the Holy Ghost."

The constraining love of Christ must carry us away as with a mighty torrent to seek, that we may save the lost. "Publicly, and from house to house," we must "not cease to warn every one night and day with tears" and with many entreaties, "teaching every man in all wisdom, that we may present every man perfect in Christ Jesus." We must travail in birth for the souls of our hearers, until Christ be formed in them, and we must feel that we are called to exercise our ministry wherever God shall call us to go, for we are "debtors both to the Greeks and to the barbarians, both to the wise and to the unwise." A man would have some difficulty to prove that he was in the true line of apostolical succession if he was unwilling to be employed as a missionary in any part of the world. The apostles felt this their duty, and the commission of the apostles remains as the test of their successors: "Go ye into all the world and preach the gospel to every creature." It is with those only who are willing to do this, when God calls, that Christ has promised his presence to the end of time. A perfect minister is an imitator of Christ and his apostles. He who imitates them in spirit, in word and in action has reason to conclude that he is a true minister of Jesus Christ.—*Rev. John Hunt, Missionary to Fiji.*

## Spoiling our Fascinations.

Sir James Thornhill was the person who painted the inside of the cupola of St. Paul's, London. After having finished one of the compartments, he stepped back gradually to see how it would look at a distance. He receded so far (still keeping his eye intently fixed on the painting) that he was out almost to the very edge of the scaffolding without perceiving it. Had he continued to retreat, half a minute more would have completed his destruction, and he must have fallen to the pavement underneath. A person present, who saw the danger the great artist was in, had the happy presence of mind to suddenly snatch up one of the brushes and spoil the painting by rubbing it over. Sir James, transported with rage, sprang forward to save the remainder of the piece. But his rage was soon turned to thanks when the person told him: "Sir, by spoiling the painting I have saved the life of the painter. You were advanced to the extremity of the scaffold without knowing it. Had I called out to you to apprise you of your danger, you would naturally have turned to look behind you, and the surprise of finding yourself in such a dreadful situation would have made you fall indeed. I had, therefore, no other way of retrieving you but by acting as I did." Similar, if I may so speak, is the method of God's dealing with his people. We are all naturally fond of our own legal performances. We admire them to our ruin, unless the Holy Spirit retrieve us from our folly. This he does by marring our best works—that is, by showing us their insufficiency to justify us before God. When we are truly taught of him we thank him for his grace, instead of being angry at having our idols defaced. The only way by which we are saved from everlasting destruction is by being made to see that "by the deeds of the law no flesh living shall be justified."—*Toplady.*

NOT the violet eyes half opened
When I laid her down to rest,
And, as I stooped to kiss her,
She murmured, in her nest:
"I'll be the *bestest* baby,
And go to heaven, I guess;
But, when I has dot white wings on,
How shall I button my dress?"

## Scientific.

DR. H. C. BOLTON suggests the use of the magnesium light for observing the true colors of precipitates by night.

UNDER the influence of light and air petroleum absorbs a certain proportion of oxygen, and gives the reactions of ozone. In this state it is yellow and burns poorly. The proper way to avoid the change is to preserve the oil in metallic vessels.

A TURIOT'S trade has sprung up in England on account of the demand for pollen to fructify certain plants. The palm tribe, the Cycadaceæ and other green-house trees will flourish without producing stamens, and, for want of pollen, will not fruit. Nothing is more common or simple than to advertise in the *Gardeners' Chronicle* for the pollen, for example, of the *Caryota urens*, and other tropical plants, and it is received through the post.

PROF. SCHONN proposes in *Poggendorff's Annalen* the employment of cylindrical lenses in spectroscopic observations. In these observations it is not necessary that all rays of light falling on the prisms should be parallel, but only that they be all in parallel planes. Cylindrical lenses, therefore, are better adapted for illuminating the slit than those of any other form. From a preliminary examination he has learned that well-defined spectra are thus obtained, in which the full extent of the prism is available. As lines which lie in a horizontal position are seen with greater precision, the spectrum may be so arranged as to secure a horizontal image of the slit.

SEASONING WOOD.—A writer in an English journal informs us that a small piece of non-resinous wood can be seasoned perfectly by boiling four or five hours, the process taking the sap out of the wood, which shrinks nearly one-tenth in the operation. The same writer states that trees felled in full length in June or July, and allowed to lie until every leaf has fallen, will then be nearly dry, as the leaves will not drop off themselves until they have drawn up and exhausted nearly all the sap of the tree. The time required is from a month to six weeks, according to the dryness or wetness of the weather. The floor of a mill laid with poplar so treated and cut up and put in place in less than a month after the leaves fell, has never shown the slightest shrinkage.

THE geological revelations made of late years by sounding and dredging at great depths in the ocean are among the most interesting disclosures of modern scientific research. The submarine data thus obtained, including the temperature of the sea at various depths, prove that currents of different temperatures—each containing a characteristic species of animal life—are running, as it were, alongside of each other, or in contiguity, beneath the surface of the sea. Many of the most eminent geologists of the present day are confident that proofs exist of an enormous succession of deposits, which have been accumulated under the seas of former periods, in each of which the physical geography of our planet, and with it the orders of animals and plants, were very dissimilar from each other, and so differ still more—on an examination backward to the earlier deposits—from those of the present time. The revelations of submarine phenomena yet to be made by fresh investigations are anticipated with great interest.

AN EXPERIMENT, lately made at the Pyrotechnic School of Paris, will comfort the heart of Mr. Trask, the anti-tobacco apostle. One of the professors inquired into the habits of the one hundred and sixty students there, and then made a comparison between their devotions to study and to smoke. He found that one hundred and two were smokers, and fifty-eight never used, or said they never used, the noxious weed. He then found that in each grade of the school the students who did not smoke outranked those who did smoke, and that the scholarship of the smokers steadily deteriorated as the smoking continued. On account of several trustworthy reports of such a nature, the minister of public instruction in France issued a circular to the directors of colleges and schools forbidding tobacco to students, as injurious to physical and intellectual development. The *Catholic Guardian* is authority for the statement that the youth of Catholic colleges are not allowed to use tobacco in any way, and to this fact is attributed much of their proficiency in mathematics and the other branches which wear more particularly on the intellects than some others.—*Christian Union.*

NOT A LOST ART.—Considerable exception has been taken by chemists to Wendell Phillips' assertion, in his lecture on "Lost Arts," that modern science cannot make colors of such vividness and durability as those used in the frescoes of Pompeii. The fact is undoubted that modern colors, though at first very vivid, fade into dullness in a comparatively short time. This, however, does not result from lack of knowledge how to make enduring tints, but from want of will. Our modern colors are made with water; the ancient were worked by fire-processes, which, though perfectly familiar to the chemist and the manufacturer, are undesirable, because costly. And, as there is no special desire in any quarter that the colors used in frescoing should be perpetual, the point of competition is cheapness of fabrication. From this cause one paint alone is manufactured by a fire-process—ultra-marine, which is notably the dearest color save carmine, that is made. The cost of the latter is great for two reasons—one that there is some secret about it, and another that it can only be made in a pure, pellucid atmosphere and on a bright, sunny day. With due deference to the great lecturer, the ability to make bright, permanent colors must be omitted from his catalogue of the "lost arts," for it is precisely one of the points in which modern superiority is incontestable.—*Appleton's Journal.*

## Religious Intelligence.

SHANGHAI is the stronghold of Romanism in China. Their adherents in Shanghai are estimated at 8,000.

IT IS expected that the new Protestant Episcopal chapel in Rome will be completed for the opening service on Christmas day.

A NATIONAL COUNCIL, to consist of representatives of the clergy and laity, is proposed by the Episcopalians in England, to constitute a sort of court of final appeal.

THE Irish Presbyterian Assembly have resolved that, in order to preserve harmony in the church, the use of instrumental music in its worship should be refrained from.

THE Episcopal City Mission of New York has received during the last year the sum of $23,196.72 in gifts and collections, and has disbursed $26,069.29, leaving a deficit in the year's income of $2,902.50.

BY THE will of Anna S. Gerhard, of Philadelphia, lately deceased, the sum of $3,000 is bequeathed to the Board of Foreign Missions of the Presbyterian Church, and $2,000 to the Board of Home Missions.

THE British and Foreign Bible Society is now engaged in the translation of the Bible into the Japanese language, and the first installment, that of the Gospel of St. John, has been completed and transmitted to Japan.

THE recent Maine State Sunday School Convention decidedly disproved Sabbath evening exhibitions, with platform recitations, puerile and flashy music, and ornamentation of school-rooms with that which has no direct scriptural significance.

THERE is a powerful revival in Water street, New York, where John Allen kept a year or two since. In the chapel known as the "Helping Hand" there is preaching on the Sabbath, a daily prayer meeting at noon, and experience meetings every evening.

ON JUNE 20 the Roman Catholic priest of St. Albans called at the house of a former member of his church who had been converted to Protestantism. The gentleman being sick and unconscious, the priest tore his Bible in pieces and committed it to the flames.

JAPAN seems to be the missionary field of the future. The Propagation Society of England is about to send two clergymen there to open missions, and the United Presbyterians of Scotland are moving in the same direction, having already secured $45,000 as a fund.

THE Moravians of Bethlehem, Pennsylvania, celebrated the five hundredth anniversary of the birth of the founder of their religion, John Huss, July 6. They claim a lineal doctrinal descent from the Hussites of the fifteenth century, although their present church constitution dates back only to 1764.

THE Established Church of Scotland comprises 1,500,000 souls, the Free Kirk 750,000, and the United Presbyterian 470,000. The majority of the Free Kirk are in favor of a union, but fearless a minority of the old body should retain the church property, and they be regarded as secessionists. This settled the question.

SOME of Germany's expelled Jesuits are finding their way to the United States. About thirty or forty recently arrived in New York city, and more are reported as ready to follow from time to time. Few of the priests can speak the English language, but will soon learn it. Their ultimate destination is the far West, along the line of the Pacific railroads.

THE English *Watchman and Wesleyan Advertiser* foots up its returns of the membership of the English Wesleyan Church at a total of 318,571, or a net increase of 1,721 over the membership of the previous year. This increase, though small, is a decided improvement upon the preceding year, which showed a net decrease during the year of 256 members.

THE Annual Conference of the Waldensian Church was held at Florence, Italy, in April last. The assembly was a full one, and the discussions animated and hopeful. Church organization and missionary policy were the principal topics under consideration. A good account was given of churches organized and communicants received during the past year.

AT LENGTH from Brazil, which has not been noted for great progress, at least in religious matters, there comes the statement that the Emperor has commenced a struggle with Ultramontanism. The executive council of that country has ordered that papal bulls shall not be promulgated without the approval of the government, and that excommunications shall have no civil effect within the empire.

THE old library of Calvin, at Geneva, has come to a good use. The Old Catholics use it as a place of public worship. Here Hyacinthe preaches on the Lord's day. The room is plain as a pike-staff, and as uncomfortable as a barn. The old shelves, without books, yawn on the crowd. Here, from Sunday to Sunday, about 1,000 people gather, mostly of the poorer and uninfluential class. Hyacinthe is popular and impassioned as an orator. He is master of tender, persuasive talk, to a very high degree.

THE *Pall Mall Gazette* says the tendency of the Russian government to coerce the Lutherans in the provinces of Courland and Lithuania into adhesion to the Greek Church is gradually relaxing. The desire of the government to Russianize the working classes of the frontier provinces has superseded to some extent the wish to make the national religion uniform. In other words, the plan of extending the Greek Church is now laid aside in favor of that of extending the Russian people, and those formerly persecuted are reaping the full benefit of the change of policy.

REV. A. V. TIMPANY, of the American Baptist mission to the Telugus, residing at Ramapatam, in the Nellore district, has presented a petition to government, says the *Friend of India*, representing that certain Christians were summoned to the court of the District Moonsiff of Ongole, under their caste designation of "Madaga." On their refusing to take the summons unless the caste term were removed, or even to allow it to be affixed to the wall of the house, the case was tried *ex parte* and judgment given against them. All judicial officers throughout the presidency have been instructed by government to refrain from adding any caste designation to the names of Christian converts, unless such designation is absolutely necessary for the purpose of identification.

THROUGH the *Missionary Herald* the account reaches us of a persecution which has broken out against the Protestants of Merlehleri, a small village in the region of Eski Zagra, where the American missionaries of the European Turkey mission have gathered a company of converts. Their new chapel has been pulled down and the life of Trucho, the helper, has been threatened by the villagers. The case has been referred to the Turkish authorities, who have taken a stand on the side of religious liberty. "One of the villagers, in his testimony, happened to let slip the exclamation: 'We are not going to leave any Protestants there.' Whereupon the Turk who was conducting the examination was exceedingly provoked, and burst out into a vehement little speech in favor of toleration, saying the Sultan tolerated the Jew, the Orthodox Greek, the Mosslem and the Protestant, and who was he to say they would not have Protestants in their village?" The trial takes place at Chespahn, where it gives the "helper" an excellent opportunity to preach.

METHODISM IN FRANCE.—The Wesleyan Methodists have a Conference in France which meets once in two years, and is doing a great and good work in that land. Its numbers are yet small, consisting of only about 2,000 members and 25 preachers. They are poor, and but few of their circuits are self-supporting. It has received pecuniary aid in several instances from this country, and we hope, if necessary, it will again. It has a great work before it, and it is slowly but surely accomplishing it. Pastor Emile Cooke, the president of the Conference, has been appointed by the Paris committee as one of the representatives of the Evangelical Alliance to be held in New York in October next. It is expected that he will spend some time in this country. A French correspondent writes to the *Christian Advocate*, respecting the religious interest there, as follows: "About two months ago I met a local preacher from the village, and asked him how things were going on. 'O!' was the answer, 'I think we are about to have a revival, for the devil has just awoke, and is getting angry at us.' 'How so?' 'Why, last evening a woman was severely beaten by her husband for having come to our chapel; it is many years since we have had any wife-beating in our village, and, if opposition is astir again, I take it as a sure sign that the Spirit of God is at work.' The good man was not mistaken, for the next thing I heard, some three weeks after, was that a dozen young people had found peace, that the chapel was thronged every night, and that 20 persons had been received into the church on trial."—*Zion's Herald.*

REV. JAMES BARNET, writing from Rome to the *Christian Instructor and Western United Presbyterian* of the various Protestant missions in Italy, reports that of the Wesleyan Methodists of England as by far the strongest of all. "They have three divisions in Italy, called the northern, middle and southern divisions. As yet they have only two English agents, who have the superintendence of 23 stations or preaching-places, 15 Italian ministers (17 according to the society's last report,) 13 local preachers unpaid, 489 full members, 19 day school teachers, with 469 scholars, 22 Sabbath school teachers, with 249 scholars, and an audience of 1,182, including scholars of the schools. They have lately purchased a property for missionary premises in Rome, most admirably situated, for £10,000, all of which was paid by two of their wealthy members, and they are prepared to do a great work in Rome and in all Italy." The American Methodist Church supports one American Methodist minister at Bologna. The American Baptists are represented by two agents in Rome, and the American Board by the Rev. Mr. Alexander, who labors in conjunction with the Free Italian Church. In the absence of any definite statistics, Mr. Barnet gathers from various sources that this body, which has sprung into existence since 1848, numbers about 30 churches (28 were represented, we believe, at their fourth General Assembly, held last fall,) and supports as many ministers and evangelists, with day schools and Sabbath schools. Besides these, the ancient Vaudois Church, known also as the Waldenses, though having their main body in Piedmont, have agencies in most of the important cities of Italy and Sicily. Though much reduced in members, they still have 20 pastors, 12 evangelists, 25 schoolmasters and 31 schoolmistresses, with 1,368 week day scholars and 1,076 Sunday school scholars, 1,952 communicants, and 214 catechumens. This church, being Presbyterian in its form of government, has received much aid of late from Presbyterians in Scotland England and America. In addition to these churches, which are all engaged in active missionary operations among the Italians, the Episcopalian and Presbyterian churches are represented in almost all the important commercial cities where there are English residents, and in the watering-places and summer residences during the traveling season, by clergymen, who, though laboring directly for their own countrymen, act indirectly upon the natives. Sects that are divided at home are frequently united abroad; as, for example, the various Scotch Presbyterian churches have all combined in a joint mission, into which they wish to draw English and American Presbyterians also, sending a minister in turn, for a few weeks or months, during the season in which visitors remain at Rome.—*Independent.*

# The Christian Advocate.

Organ of the Alabama, Mississippi and Louisiana Conferences of the M. E. Church South.

THURSDAY, AUGUST 14, 1873.

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ROBT. J. HARP, PUBLISHER.

OFFICE—112 CAMP ST., NEW ORLEANS.

Address, on all matters of business, Rev. R. J. HARP, 112 Camp street, New Orleans.
Address all communications designed for publication to Rev. LINUS PARKER, 112 Camp street, New Orleans.
AGENTS—All the members of the Patronizing Conferences.

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## Left at the Altar.

This winds up the story of *many* good meetings where the power of God has been present to heal. A number were left at the altar mourning over their sins and seeking for pardon when the services closed. What becomes of these penitents, and what do they do with themselves? Surely they do not all go back to their former ways, and lapse into the old state of indifference and sin! It would be most painful to suppose that they abandon the pursuit of salvation, and throw away all they may have gained by an open declaration of penitence and the desire to obtain eternal life. If they have failed of receiving comfort, the moral effects of the step taken should by no means be lost, and if they are truly awakened and penitent they will be likely to continue to press their suit at the throne of grace until the day-star arises in their hearts.

To those who have been thus left at the altar we would direct this word of advice. If you have sincerely started, have fully made up your minds to follow the Savior, and have gained your own consent without any reservation to be Christians, there is no reason why the blessing may not be found anywhere and at any time. Many begin their seeking at the altar, who perhaps would never have begun at any other place, but they have experienced conversion far from the spot where they first declared their purpose to be religious. There was a benefit in this peculiar method, although pardon and peace came some time after, and under circumstances widely differing from those under which they first knelt and asked for the prayers of the people of God. There should be no yielding to discouragement because your efforts seemed to have been baffled, and you have been compelled reluctantly and sorrowfully to retire without a sense of acceptance and reconciliation with your Maker. The Lord's hand is not shortened that he cannot save, neither is his ear heavy that he cannot hear. The hinderance is in yourselves, but by persevering prayer and a resolute purpose to do your duty the light will break upon your hearts, even powerfully, and it may be almost unexpectedly.

That act of committal and self-crucifixion in coming out from the world, although not immediately crowned with assurance, was in itself a most important step, and will, if followed up by humble and earnest endeavors, lead to a happy and useful religious life. God forbid that satan should turn your apparent failure to obtain salvation to his own account by insinuating that further effort would be useless! Some may say: "We have humbled ourselves as in the dust, we have availed ourselves of the prayers of the church and of those means which have been effectual to others, but our hearts have felt no change. Why should we longer look for that which is so strangely and mysteriously withheld?" The devil would be glad to confirm the doubt, and to dismiss the seeker from the place of prayer with the conviction that it is useless to struggle or labor further. This is the crisis in the history of thousands, and if met with firmness and with a continued agonizing to enter into life, it will be safely passed, and the enemy will be confounded and put to shame. It is of the last importance that all the instruction, all the convictions, all the resolves, all the vows and all the gracious influences of a revival season should be retained and carried out in practice at once. If they have not already issued in the conversion of the soul they will soon ripen into this glorious result if cherished and prayerfully followed.

Coming to the altar is in the direction of confessing Christ and of taking the vows of Christian discipleship. Let this go still further, come boldly and finally out on the Lord's side, and be at once known as a member of the church. Break at once with your sins and the world, take up the cross as it meets you, and follow Jesus. "Then shall we know if we follow on to know the Lord; his going forth is prepared as the morning; and he shall come unto us as the rain, as the latter and former rain unto the earth." Precisely what all seekers need we cannot tell, as their difficulties are not always the same. One may stick at this point and one at another, but safely may we assume that Christ is the great want, and faith in him is the condition, and the light of the Holy Spirit is absolutely essential to all who would fly to the sinner's refuge. If a man is enough awakened and enough penitent to pray, and to feel that he wants God and mercy and comfort, all the rest should be comparatively easy. The blind will soon see if they know that they are blind, and the lepers are near to healing when they feel that a fatal and loathsome disease cleaves to them. The hymn of invitation is profoundly true where it says:

> All the fitness he requireth
> Is to feel your need of him.

In many instances we know that seekers left at the altar go forth to find, to rejoice and to be useful and holy. But it is not always so. Some go away to mingle again in the world, and to lose the impressions and to forget the solemn vows. The awakened conscience does not retain its tenderness, the penitent heart grows hard and careless again, and the soul almost won to God drifts away from him, and perhaps forever.

## Seashore Camp Meeting.

As our readers are aware, this beautiful ground is located on the Mississippi Sound, opposite Ship Island, and two miles west of Biloxi. The preaching-place is an open shed, framed of strong timbers, covered with good cypress shingles, with seats as comfortable as church-pews, and with sittings for from one thousand to twelve hundred people. On three sides of the shed, or tabernacle, as we should choose to call it, the tents or cottages are built, the first row at a distance of one hundred feet from the shed. There were thirty-eight tents this year, and we should not be surprised if there were one hundred next year. The preaching-stand is in the end of the shed nearest the water; and but a few yards from it, the water side of the encampment being left open, so that the view and the breeze are unobstructed. The people while worshiping can look out on the sea, and note the sails that appear and vanish, while the voice of the ocean mingles with that of the preacher, and with the songs of the congregation. Thus near to the sounding shore there are trees and shade in abundance, and springs inexhaustible of good and healthful water. It is an easy walk, even for an invalid, from the railroad station to the tents, making the location everything that can be desired for convenience and accessibility.

This year, as last, preparations were somewhat backward, and there was some interruption and delay to the religious services on that account. The trustees, and Mr. John H. Keller especially, are entitled to much credit for the manner in which they have performed their laborious duties. A great deal of work has been done, and the failure to have everything ready at the appointed day was no fault of theirs. Messrs. Keller, Dunnica, Hallinan, Bayne, Foster and Stuart were on the ground early, and were most attentive and efficient in attending to the police and business affairs which claimed their attention.

The first sermon was preached on Friday night, August 1, and thereafter there were four sermons a day, experience meetings usually following the sermon at half-past eight o'clock A. M., and altar exercises after the evening and night sermons. Family prayers were held at the stand at half-past six in the morning, and were well-attended and most profitable seasons. We estimate that fifty persons were converted, a considerable number were formally received into the church, and the names of a good many were taken as applicants for membership. At the close of the last sermon of the meeting, Thursday night, there were many at the altar, and there was besides a large number in the congregation under conviction and seeking for mercy. The experience meetings were especially interesting and edifying, most precious to God's children, and attended by such melting and refreshing power as we have seldom seen. So great was the interest, and so many were those who wished to speak, that it was difficult to separate, even for a brief recess, before the eleven o'clock sermon.

The number of conversions was gratifying, but the baptism which fell upon believers was the greater result. It was for richness and depth pentecostal, and nearly universal, being felt in a marked and wonderful degree by almost every converted person. We noted instances, not a few, in which people were powerfully blessed almost as soon as they reached the meeting, and others, who could tarry but for a few hours, testified that they had felt the presence and power of God. In the preaching and in the experiences the doctrine of perfect love was prominent, and there seemed to be a reaching out after the higher Christian life, and a continual wrestling with God for a deeper work of grace. One of the happiest features of the occasion was the union of our people, and the fellowship of those who came from widely separated localities. The churches of Mobile, New Orleans, Moss Point, and many other places along the coast and throughout Alabama, Mississippi and Louisiana were represented by ministers and people, and all hearts flowed together in love. It was the communion of saints realized.

The ordinance of baptism and the sacrament of the Lord's Supper were administered at the eleven o'clock service on Tuesday morning. The number of communicants was large, and the presence of the Master was felt to be peculiarly near and comforting. There were about forty preachers in attendance, and all of them seemed to be anointed with fresh oil. They evidently enjoyed religion, and preached it with unction and power. The episcopacy was well represented, as were also the pulpits of the Alabama, Mississippi and Louisiana Conferences. In behalf of the trustees and of the congregation we thank these brethren for their presence and labors. The preaching was a feast of fat things, the very highest order of gospel preaching, and attended by the demonstration of the Spirit. The occasion has given us a higher estimate and appreciation of the Methodist ministry than ever. We do not glory in men, but we would fain glorify God in them.

The largest attendance of people was of course on Sunday, when there were probably about one thousand persons seated and listening to the sermons, and as many as twelve or fifteen hundred on the ground during the day. The average attendance on other days was, we should judge, from five to six hundred. The order and behavior of the people were unexceptionable. We saw no attempts to create trouble, and no disposition to violate the rules, while the general conduct of all was serious and respectful. The services closed on Friday morning with an experience meeting, which was characterized by the same interest and liveliness that had attended these exercises from the beginning. The congregation stood and sang the hymn:

> Blessed be the dear uniting love
> That will not let us part;

the final prayer was offered, the apostolic benediction was pronounced, and the second meeting on the Seashore camp ground was at an end.

## An Increase of Troublers.

In a former article we alluded to only one point in this particular phase of David's experience—that is, an increase of troublers, a multiplication of opponents, and that in seeming ratio with the approach of deliverance. Taking it for granted that the illustrations were read and remembered, we need not refer to them here.

This history of David's, we repeat, is but an expression of his experience—an experience common to all spiritual Christians. His pilgrimage to this stage in his religious life is but the pilgrimage of all God's children. It is the route leading to the crucifixion. Though it is the pained, agonized cry of a heart sensitive to the approach and touch of sin, it does not necessarily imply incumbie distress. It is in one sense the harbinger of victory—it is the approach, the beginning of triumph. The word of God teaches us, and all Christian experience harmonizes with it, that the man who endures temptation, trial, is the blessed and happy man. "For when he is tried he shall receive the crown of life." The crown of thorns precedes the crown of life. The *trial* goes before *success*. The fight is antecedent to the victory. Development follows exercise. The man, "persecuted for righteousness' sake, is to rejoice and be exceeding glad, for great is his reward in heaven." The fires of affliction and hosts of armed troublers are but purifiers of spiritual affections, the schoolmasters of faith and developers of gracious resources. Hence we hear this man, following close upon his recognition of an increase of troublers, exclaiming: "I cried unto the Lord with my voice, and he heard me out of his holy hill. But thou, O Lord, art a shield for me, my glory and the lifter up of my head." The cause of this prayer, and conscious dependence, was the presence of enemies—an increase of troublers. "These light afflictions *work* for us." As our servants—earnest, faithful laborers—they work for us an increase of reward.

But now, to look a little more particularly into this lesson, we find it to be a devout, trusting prayer for help. "Lord, how are they increased that trouble me. Many there be that rise up *against* me." It has for its basis a recognition of impending danger, of an increase of evil, a gathering together of forces seeking to separate between him and his God. Independent of its literal import, it is the appealing cry of a heart disturbed by a sense of sin—by a sense of its own inherent uncleanness in God's sight. And, as we have already intimated, the economy of grace is such that an overwhelming sense of personal unholiness may and does coexist with conscious rectitude and knowledge of God's peace. The fullness of humility comes with a fullness of the knowledge of God. Prayer for deliverance from sin, from an increase of heart-troublers, must involve the idea of reformation. A begun, progressive, or, in one sense, completed reformation is the foundation of all true prayer. Prayer, in no true meaning of the act, can be offered upon any other terms. This reformation implies the work of penitence—sorrow for sin, contrition of heart. "If I regard iniquity in my heart the Lord will not hear me." In the very nature of things it may be added: "Cannot hear me." The cry of an impenitent soul is in the highest degree presumption. The harbinger of Jesus was a preacher of repentance. The only forerunner of approach to God is repentance still. Faith cannot live in a hard, unbroken soil. *Saving* faith will never *begin* to live in such a heart. He that cometh to God must believe that he is, and that he is a rewarder of those who seek him. The cry of a contrite, believing soul only "entereth into the ears of the Lord of Sabaoth."

In this experience of David's we have encouragement to draw nigh unto God. There is a lively recognition of the only source of help. There is an intelligent spiritual discernment of the need of help. There is a consciousness of troublers within and troublers without. There is manifest a candid and honest self-examination. There is a penitent, softened heart. There is a child-like, trusting confidence in the uplifted soul. "I cried unto the Lord with my voice, and he heard me out of his holy hill. I laid me down and slept; I awaked; for the Lord sustained me." There is a freshness and beauty in his faith, a oneness and wholeness in his trust, and fullness and graciousness of results that should be to us ever a living inspiration to effort in the service of our God.

## Rev. George R. Talley.

MR. EDITOR: I learn that Rev. George R. Talley, of the Alabama Conference, died, at his residence near Plantersville, last night. At our last Conference, on account of failing health, he was granted a superannuated relation. His debility gradually increased, until some weeks ago he was confined to his bed. At my last interview with him he spoke of his eyesight failing, which, I suppose, was owing to bodily weakness.

I have no particulars of his death, but doubt not his end was peace. He spent several nights with me during the year, and I was impressed with the simplicity and earnestness of his piety and with his unfaltering trust in Jesus. He was one of our old men, and for thirty-six years has held up the banner of the cross to thousands for whom Christ died.

He was born in Tennessee, March 12, 1815; converted in Lexington, North Carolina, October, 1832; licensed to preach and admitted into the South Carolina Conference in the fall of 1836; removed to Alabama and joined the Alabama Conference in December, 1853. This is a brief outline of his life; but what pen can write the particulars of his long and arduous ministry? The heartaches, the seasons of gloom, and the days of sunshine and hours of triumph were discerned only by the Eye that sleepeth not.

Bro. Talley's religion was of the cheerful, hopeful kind. He always maintained that it was his right to shout at any time and in any place when he felt like it. He thought praise was comely for the upright. He had the confidence of his brethren, and, as far as I know, there never has been the slightest complaint against his moral and official character. What a boon to be coveted by all his brethren of the ministry!

He was married three times. His last wife, with five or six small children, survives him. A married daughter—the issue of the first marriage—is also living, near his late residence. The demands of his growing and dependent family caused him to purchase and fit up a home for them some twenty miles from this city, where he has resided for several years, serving works within convenient distance. In this he acted wisely.

He was a useful preacher, and much shall we miss at our annual reunions his genial, open face, and clear, ringing voice, singing:

> Happy day, happy day,
> When Jesus washed my sins away.

Help, Lord, for the godly man ceaseth. Indeed we of the Alabama Conference are passing through deep waters this year. Already three of our number—all long-known among us and much loved—are gone. But it will be a happy day, yea, indescribably happy, when we all meet to part no more.

M. S. ANDREWS.

SELMA, ALA., August 1, 1873.

## Evangelization in Mexico.

Dr. Butler gives the following account of the operations of the Methodist Church in Mexico:

"We have three small congregations in the City of Mexico, two Spanish and one English. The Spanish are under the care of Dr. Ramirez and Bro. Carter; average attendance, forty-five and thirty respectively. The English congregation is under my own charge. Rev. Dr. Cooper, formerly of Chicago, having united with our mission, his English congregation added to our own has raised the attendance to sixty. Being a good Spanish scholar, the doctor is henceforth to devote himself more particularly to work in that language. We have secured the circus property, * * * but must wait several months for its occupancy.

"Our missionary staff consists of five ordained ministers, two of whom are Mexicans, with two local preachers who labor gratuitously.

"Our centers are the cities of Mexico, Puebla and Pachuca, with Real del Monte and some points occasionally visited near this city.

"The statistics of our work at the close of its first quarter, giving average attendance on public worship, are as follows:

"Four Mexican congregations: two in the City of Mexico, seventy-five persons; one in Pachuca, forty-five persons; one in Rio del Monte, ten persons; total, one hundred and thirty souls.

"Two English congregations: City of Mexico, regular attendants, sixty; Pachuca forty-five; total, one hundred and five.

"Being an aggregate of regular attendants on worship of two hundred and thirty-five persons in six congregations, twelve schools in day schools, and forty-two, with nine teachers and officers, in two Sunday schools. We have two class meetings, about fourteen Mexicans and sixteen English and Americans attending.

"Our work is prosecuted in a land that for fifty years past has been the most unsettled in Christendom, where Romanism has done its worst to debase a race of men over which she has held unlimited sway for three and a half centuries; and although the country is settling down to peace and order, under its excellent constitution, purchased by the blood and treasure of its sons, yet the clergy and fanatics of Rome regard our presence here with malignity so intense and cruel that were it understood at home it might well induce our friends to commend us to the care and protection of him who alone can preserve us to accomplish the work we are sent to do."

He gives specifications of this intense opposition, taking the shape of deadly assault, and says:

"We appeal, not without redress, to the law to vindicate and sustain religious liberty."—*Christian Intelligencer.*

BISHOP MARVIN IN BALTIMORE. *Dedication of Emanuel Church.*—We are pleased, says the Baltimore *Episcopal Methodist* of August 9, to record once more the presence and ministerial services of one of our Bishops in Baltimore.

Bishop Marvin preached last Sabbath morning at Trinity Methodist Episcopal Church South, from the parable of the unjust steward, Luke xvi, 1-14. The sermon was well adapted to the occasion, which was to clear Emanuel chapel of a debt of $3,000, preparatory to its dedication. The Bishop gave a very clear exposition of the parable and was forcible in his application of it. After the sermon an appeal was made for contributions, which resulted in a collection of $2,900.

At night the Bishop preached at Emanuel chapel from Mark xvi, 15, 16, after which the full amount of indebtedness was raised, and the chapel was dedicated to the service of almighty God, to the great joy of the pastor, Rev. J. L. Shipley, and the friends of Southern Methodism.

WE FORGOT TO MENTION in our account of the late commencement of Centenary College that the honorary degree of master of Arts was conferred on Mr. R. S. Ricketts, of Port Gibson, Mississippi, and that Rev. W. H. Watkins was authorized to represent the college at the Little Rock and Texas Conferences.

IT GIVES US GREAT PAIN to hear of the death of little Maggie, daughter of Rev. L. Patterson, of Forkland circuit, Alabama Conference. She was a sweet child of five years—a bud, fresh and beautiful, which God has plucked and taken to himself. Maggie died at Forkland, July 18. May God sustain the bereaved parents.

DEATH OF AN OLD CITIZEN.—We have to record the death of S. G. Shropshire, for more than twenty years a citizen of New Orleans, and a most estimable and devoted member of our church. Bro. Shropshire was taken ill at the camp ground on Tuesday, and died, after reaching home, on Wednesday evening, the sixth instant. Up to the hour of his attack he was enjoying the camp meeting, and related his experience at the morning services of Monday. We learn that his last hours were peaceful and assured. Bro. Shropshire was a native of Kentucky, and had nearly reached the age of three score and ten. An obituary will be published hereafter.

MINISTERS PRESENT.—The following ministers of our church were in attendance at the Seashore camp meeting this year: Bishop J. Keener. *From Alabama*—E. Wadsworth, D. D., Henry Urquhart, H. D. Moore, J. W. Rush, J. E. Fous, A. J. Coleman, Preston Nash. *From Mississippi*—W. H. Watkins, P. H. C. G. Andrews, P. H. Napier, C. Gillespie, W. H. Leith, W. G. Evans, Alexander Scarbrough, Henry Bowen, George W. Vickers, Joseph Nicholson, D. M. Dunlap, George W. Vickers, John B. Higginbotham. *From Louisiana*—W. H. West. *From Louisiana* A. E. Goodwyn, C. F. Evans, P. Goodwyn, Christian Keener, W. Taylor, T. B. White, J. T. Sawyer, John Mathews, W. V. Tudor, Julius Ivy, J. S. White, J. B. A. Arrens, J. G. Krauter, L. Parker.

Rev. Dr. Daley, and Messrs. Bartand Morrow, of the Methodist Episcopal Church, were also present during the most of the meeting.

BATON ROUGE COLLEGIATE INSTITUTE.—This is the very best high school for boys that we know of, and one of the very few places where we should be willing to send a boy of tender years. Parents may be sure that their sons will have the care, nurture and discipline of a refined Christian home while with Prof. Magruder, and that their education will be wisely and thoroughly conducted. Young men at the Baton Rouge Collegiate Institute can be well educated, and prepared for business life or for admission into any of the colleges or universities of the country. From our personal knowledge of the school and its location we can most heartily commend it to the attention of all who are seeking a school of high merit, and who wish their sons to be in the best of hands. Read the advertisement and send for circulars.

THE following institutions, not heretofore noticed, are advertised in the present issue:

The Southern Female College, Petersburg, Virginia, is indorsed and recommended by the first men in Virginia, and we have every assurance that President Davis is altogether competent for his responsible trust.

Centenary Female College, Summerfield, Alabama, is located in one of the best communities in Alabama, is an old and well-established Conference school, and is under the control of Rev. A. D. McVoy, an able and preceptor of high repute.

Virginia Female Institute is located at Staunton, Virginia, a place noted for its salubrity, in the heart of the Virginia mountains, and perfectly accessible by rail from everywhere. The school is widely and most favorably known.

We have recently noticed the Female College. We direct attention to the advertisement. This is a growing institution, and an enterprising and healthy region of east Mississippi.

REV. DR. J. B. WALKER, accompanied by his wife and daughter, passed through the city last week on their way to the mountains of Virginia. The doctor spent a few hours on the Seashore camp ground, and of course, preached. He is looking somewhat toil-worn, and evidently needs the six weeks' vacation which his people of St. John's church, Galveston, have accorded him.

SHAPARD HALL FEMALE SEMINARY, located at Lafayette, Chambers county, Alabama, is under the control and management of Rev. P. Henderson and his accomplished wife. Mrs. Henderson is assisted by a competent corps of teachers, and is well qualified for the position which she occupies. See advertisement in this issue.

DO THOU take care only of thy duty, of the means and proper instruments of thy purpose, and leave the end to God; lay that up with him, and he will take care of all that is intrusted to him; and this, being an act of confidence in God, is also a means of security to thee.—*Jeremy Taylor.*

CHARLESTON, SOUTH CAROLINA, claims to be the largest market for fertilizers in the South. It has factories, and manufactured over thirty thousand tons last season.

WE HAVE RECEIVED the first number of the *Christian Age*, a new monthly journal published in New York, and conducted by Rev. Charles F. Deems, D. D. Price, $1 per annum. It is an eight-page paper, about the size of the *Christian Weekly*, and in material and typography most excellent and beautiful. Rev. Dr. Deems' son, F. M. Deems, is managing editor, and John F. Hurst, D. D., Tayler Lewis, LL. D., R. S. Moran, D. D., F. W. Upham, LL. D., are announced as contributing editors. May the *Christian Age* live long and prosper. We quote a paragraph or two from the announcement, as follows:

The *Christian Age* is to be a monthly periodical, giving such a presentation of Christian thought and culture and effort and progress as shall make it desirable for all who wish to be well informed on those subjects. It is intended to meet the wants of those who have not the time to read many periodicals. We trust we shall be able to give our readers the cream of them all. We shall not interfere with denominational journals. For local denominational news the members of the several churches must look to their church papers, but for what concerns the whole body of Christians we wish to make our journal a desideratum for every intelligent Christian family.

We have no hobby; we are the organ of no party. We simply take the field with other journals, to do what good we can for the truth as it is in Jesus. If we make a periodical worth having it will be patronized. We shall pay for what we get, and shall try to have the best writing that money can procure. We shall desire pay for what we give. The *Christian Age* starts and can live a year without a solitary subscriber; but before the close of the year we hope to have thousands of subscribers and tens of thousands of readers.

A BROTHER writes as follows:

By the way, I like your suggestions on camp meetings, and second your motion to leave "fine sermons at home." With your permission I would add the following: "Also long-range pieces." This should be no place for cannonading. I would further suggest in these moral conflicts the orders of our officers in the late war: "Shoot low. Aim at the feet if you wish to hit the head." Would it not do well to aim a little lower to hit the heart. Paul says: "My preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power." His reason: "That your faith should not stand in the wisdom of men, but in the power of God."

REV. WILLIAM M. KENNEDY, of the South Georgia Conference, died on Sunday, July 27.

## Agent's and Publisher's DEPARTMENT.

### Acknowledgments of Letters and Funds

RECEIVED BY MAIL,

**For the Week Ending Aug. 9, 1873.**

**A**—American Tract Society, American News Company two letters, J. O. Andrews 75 cents, E. Alden two letters, L. W. Armitage 1 cents.

**B**—N. H. Brigham, A. S. Barnes & Co., M. Bradley & Co., J. H. Butler & Co., J. M. Black 75 cents, Charles Burch, James E. Bradley, J. M. Brown, Hides & Locke, D. A. Boddie, M. C. Blackburn.

**C**—William J. Carlton, R. B. Crawford two letters, H. Clews & Co., W. H. Clark, C. Chamberlin two letters, Mary Carney, P. H. Carter, W. J. Carnes, Dudel Calhoun $3.

**D**—Charles H. Ditson & Co., C. B. DuBose, W. H. Deohls, H. W. Drake, D. C. Dandrow $1, Dugan & Mosely.

**E**—C. J. Evans, John Ellsworth $3, J. R. Enochs.

**F**—L. A. Frech, C. C. Francis, J. D. Franklin $1, M. D. Fry, E. N. Freshman three letters $29.63, R. W. Freeman.

**G**—R. H. Griffen two letters, Joseph Gorton, W. Greenbury.

**H**—W. C. Hamilton & Co. two letters, W. O. Handsley $5, E. H. Hotchkiss $5, W. W. Harding two letters, H. Haynes two letters, Joseph W. Hall, W. B. Harper $5.

**J**—T. B. Johnson.

**K**—Louis Kendall.

**L**—J. B. Lippincott & Co. two letters, Lee, Shepard & Dillingham two letters, Miss S. E. Lovelace 70 cents, H. P. Lewis, A. C. Litchfield four letters, C. J. Lane, J. L. Lemons $2.75.

**M**—A. D. McVoy, E. W. Miller, E. H. Monroe two letters, J. W. Martin, A. H. Moss, Thomas Mullett $23, J. L. Mathieson $2, J. McManus, E. Miller, Charles Miller $32.30, T. H. McClendon, O. M. Marsh $1, Montgomery & Briggs, M. C. Manley $2.

**N**—James C. Nelson.

**P**—W. N. Pile, T. F. Pettus & Bro., D. W. Powell $1, R. H. Phillips, Peaslee & Co., T. A. Peterson, S. A. Pilley, J. H. Packwood $1.70, L. Price $2, John Pryor $2.

**R**—E. K. W. Ross 50 cents, E. E. F. Ross two letters, John Rogers, Mattie D. Riley, Robinson & Co. $3, Mrs. M. W. Read, Richardson, Relo & Co.

**S**—J. H. Spearing, S. H. Schroeder, J. Schreiner, Sheldon & Co., Scribner, Welford & Armstrong, George S. Scofield, Sarah Stubbs, T. G. Slaughter, J. L. Skipper, J. W. Samuell, T. O. Summers, A. H. Sutherland $3, J. E. Surratt two letters, Sallie V. Shelloo $5, Sharp & Lurd.

**T**—R. P. Thompson, R. K. Thompson $1.80, John R. Taylor $11, R. E. Tucker 25 cents.

**W**—J. E. Ward two letters $4.40, W. H. Woodruff two letters $15.81, W. S. Wingfield, W. G. Wilkinson, H. B. Haywick, W. H. Willey, Wadworth, Ainsworth & Co., E. E. Wiley, T. H. Wheeler $20.

JUST AS IT SHOULD BE.—Many of our correspondents are kind enough to keep their book and ADVOCATE business separate. They never write about the business of the two on the same sheet. Although they may inclose the two letters in the same envelop, they are dated, signed and addressed separately, and distinct from each other. This enables us to attend more promptly to each. When the business is mixed the book-keeper of one department must content himself to wait till it has passed through the other department—order filled, goods shipped and letter answered—before the business of his department can be attended to; and as the book-keepers and clerks of the two branches of business are separate, and the their letters separately, it must be apparent to every man of reflection that much perplexity results from writing about the business of both on the same page. When money is remitted it should be distinctly stated what for; and if for two or more purposes, how much for each. Write nothing in business letters except that which has reference to business.

MR. B. B. RUSSELL, publisher, 55 Cornhill, Boston, Massachusetts, wishes to employ the services of canvassers for the steel-line engravings of "Cole's Voyage of Life."

NAVRA & OFFNER, No. 174 Canal street, wholesale and retail dealers in glass and Chinaware, cutlery, etc.

THE READERS OF THE ADVOCATE visiting Boston will find the American House the most desirable in that city. It is centrally situated, and on one of the nicest streets. The house has recently undergone a thorough renovation, has all the modern improvements, and is presided over by a worthy gentleman, who has had long experience in the business, and is alive to the comfort of his guests. This hotel is the largest in New England. It contains a passenger elevator, suites with bath-rooms adjoining, a telegraph office and cafe. In fact nothing is wanting that a person could desire.

"JOSIAH ALLEN'S WIFE" is the heading of an advertisement in another column, followed by the explanation that she has "wrote a book," and that agents are wanted to sell it. Apply to the Continental Bible and Publishing Company, St. Louis, Missouri.

THE ATTENTION of agents is invited to the advertisement of Charles H. Taylor & Co., of Chicago, Illinois.

THE Continental Bible and Publishing Company, St. Louis, Missouri, want agents to canvass for the sale of their publications.

SEE ADVERTISEMENT of "The Greatest Medical Discovery of the Age," in this issue.

THE WEEKLY WATCHMAN, LITTLE ROCK, ARKANSAS.—Under contract with E. B. Hotchkiss, editor and proprietor, the subscribers of the *Watchman* will be furnished with the NEW ORLEANS CHRISTIAN ADVOCATE during the time of the suspension of said paper, being *thirty-six weeks*, further, as agreed upon, or until notice thereafter.

MR. E. E. F. ROSS, our resident advertising agent, is now on a brief tour through the West and North, and we commend him to the attention of our patrons, and shall be thankful for courtesies extended to him. They are assured that Mr. Ross has no other business, but devotes his entire time to the paper, and is entitled to all the consideration of one of its business corps.

WE SEE that Procter & Gamble's EXTRA OLIVE SOAP is becoming very popular in our city. Its quality, we know, is superior, and being nicely perfumed, we are not surprised that consumers prefer it, and that it has a large sale.

COLGATE & CO.'S new perfume for the handkerchief, "CASHMERE BOUQUET," will be appreciated by all who have enjoyed the delicate and peculiar fragrance of their toilet soap of the same name, which is so universally popular. je12 1y

## *BUSINESS NOTICES.*

A NEW REMEDY.—Among the many curious indorsements of the Danbury *News* man's book, received by Mr. Bailey and his publishers, Shepard & Gill, is the following from a Boston physician:

"BOSTON, June 23, 1873.

"MY DEAR BAILEY: I've got it! I procured it on Saturday evening, it being the first and only copy the man had in his store. Did what? Why that book written by a pair of shears, with "the Danbury *News* man" attached to one end of him. It is the most profitable investment I ever made, and I am satisfied that I put the money (*$1.50 where it would do the most good.* My dear Bailey, I am a doctor, and bought that book as a sanitary agent, and it works like a charm. A patient called for advice yesterday; said he felt very miserable, sad and wretched. I gave him the following prescription:

"R.—Life in Danbury. x pages.

"The took it; it worked like a charm. When my patients are on the road to recovery I leave particular directions as to their nourishment. I say, take it in proper quantities and at stated intervals, as, for example: nine o'clock, grued; eleven o'clock, beef tea; in one hour and a half, Life in Danbury, as much as can be borne. I find they can stand a good deal of it. It is a great institution. Bailey, go on and prosper, and as soon as convenient give us a second concentrated medical remedy equal to the first, and the blessings of the convalescent shall be upon you. Yours truly, M.D."

Life in Danbury is published in a handsome volume of three hundred pages, with seven illustrations by H. L. Stephens, which Shepard & Gill will send by mail to any address, post-paid, on receipt of price. As an evidence of its popularity it may be mentioned that Lee & Shepard, who have ordered three thousand five hundred copies, pronounce it the best-selling book since Little Women. *Oklahoma (Ind.) Journal, July 26.* au14 lt

DR. E. P. MILLER'S HOME OF HEALTH, Nos. 37, 39 and 41 West Twenty-sixth street, New York.—This is a pleasant home for the preservation or the restoration of health. It is located in an agreeable part of the city, near Broadway. It has all the advantages of a quiet home, and at the same time of a public house. Liquors and smoking are excluded, and the whole management is had with reference to health and comfort. Many a dyspeptic and otherwise invalid has been restored here to vigorous health; and the advantages of the house to visitors to the city cannot be overestimated. The house is conducted with a strict regard to neatness. The table is well spread and the charges are moderate.

Turkish baths are furnished in the house to both sexes.

With these advantages we may confidently claim the liberal patronage of those who are permanent residents or temporary sojourners in the city. Circulars sent on application. au9 1m

PROFESSIONAL and amateur musicians should examine the Combination solo stops, found only in GEORGE WOODS & CO.'S ORGANS.

THE ÆOLINE.—A most delicate, soft or breathing stop.

THE VOX HUMANA.—A baritone solo, like a fan or tremolo.

THE PIANO. A beautifully-toned piano, which will never require tuning. See advertisement in another column. je12 3m

THOMAS ROPERTON, of Cincinnati, says: "H. C. *Hamilton & Co.*—I had the ague for two long years, and had tried several remedies of acknowledged or pretended merit without any good result. I finally tried your preparation—Kress Fever Tonic. One bottle completely broke up the malady, and I am now perfectly well. I can testify that your medicine does all you claim for it; and it is only due to you that this acknowledgment should be made, especially as so many worthless chill medicines are now offered." This medicine you will find at Frederickson & Harter's and E. J. Hart & Co.'s, New Orleans. jy31 2m

THE EQUITABLE LIFE ASSURANCE SOCIETY, New York.

| | |
|---|---|
| Assets | $21,000,000 |
| Income | 11,000,000 |

Branch office—33 CAMP STREET.

A. P. CLEVELAND, General Agent.

fe13 1y

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BE OF GOOD CHEER; there is life and health for you yet. So those who have taken Simmons' Liver Regulator attest. au9 1t

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EAST MISSISSIPPI FEMALE COLLEGE.

A Chartered Literary Institution under the Auspices of the M. E. Church South,

**Located at Meridian, Mississippi.**

ANNOUNCEMENT.

The annual term of 1873-4 will open on TUESDAY, September 2, 1873. It will be divided into two sessions of twenty weeks each. Comfortable convenience for boarding in the college building will be furnished and supervised by the president. The Board of Trustees claim to have made ample arrangements for the Literary, Scientific, Ornamental and Musical departments of the College, by the election of competent and experienced teachers for the various departments, and that facilities for thorough and liberal education in the East Mississippi Female College may no more than be equaled by the best of other similar institutions. Our college is recommended to public consideration with candor and with confidence of a successful career. We hope to see its interests and influence widen and deepen, under continued and steady prosperity, and it is apprehended that young ladies who now place their names upon the roll of this institution will be pleased in counting years by recognizing in their *Alma Mater* a living and honored success of educational enterprise.

BOARDING.

Boarders engaged for the whole term will be charged $160, one-half which must be paid at the opening of each session.

Those engaged for one session will be charged $90, $50 of which must be paid at the beginning of the session. Those engaged for a shorter or an indefinite time will be charged $9 per month, to be paid quarterly in advance.

Extra charges will be made for washing and lights. Each boarder must furnish two sheets, one blanket and two towels. Especial printed regulations will be given each boarder, giving her directions and restrictions respecting their family and social relations while at the College.

In all cases of sickness, resulting in the removal of boarders from the college, advance payments will be promptly refunded. No pains will be spared to render every student comfortable and happy. Parents and guardians are particularly solicited to visit the College frequently, and the influences of strict propriety and refinement will be continually thrown around the pupils.

Our college is in its infancy. The enterprise has been undertaken by the Mississippi Conference as meeting a pressing educational want in this section of Mississippi. In the judgment of the Board of Trustees, Meridian is the proper place for such an institution. The location is healthy, the surrounding country is rich and populous, and the moral influences are unexceptionable.

## The Child's Corner.

*THE TWO GIRLS.*

BY JANE TAYLOR.

JANE AND ELIZA.

There were two little girls, neither handsome nor plain:
One's name was Eliza, the other was Jane;
They were both of one height, as I have heard people say,
And both of one age, I believe, to a day.

'Twas thought by most people, who slightly had seen them,
There was not a pin to be chosen between them;
But no one for long to this notion persisted,
So great a distinction there *really* existed.

Eliza knew well that she could not be pleasing
While fretting and fuming, while sulky or teasing;
And therefore to company artfully tried
Not to *break* her bad habits, but only to *hide*.

So when she went out, with much labor and pain,
She contrived to look *almost* as pleasing as Jane;
But I'm sure you'd have laughed to have known,
all the while,
How her mouth would oft ache while she forced it to smile.

But in spite of her care it would sometimes befall
That some cross event happened to ruin it all;
And because it might chance that her share was the worst;
Her temper broke loose, and her dimples dispersed.

But Jane, who had nothing she wanted to hide,
And therefore these troublesome arts never tried,
Had none of the care and fatigue of concealing,
But her face always showed what her bosom was feeling.

The smiles that upon her sweet countenance were,
At home or abroad, they were constantly there;
And Eliza worked hard, but could never obtain
The affection that freely was given to Jane.

ELIZA AND JANE.

Cheer up, my young friends, I have better news now;
Eliza has driven the scowl from her brow;
And finding she paid so get *nothing* so dearly,
Determined, at last, to be good-natured *really*.

'Twas a great deal of trouble at first, I confess;
Her temper would rise, and 'twas hard to repress:
But, being a girl of some sense and discerning,
She would not be stopped by the trouble of turning.

Ten times in a day she'd her work to begin,
When the passion or fretfulness begged to come in;
But, determined to see their vile faces no more,
She sent them off packing, and locked the door.

Sometimes she would kneel in her chamber, and pray
That God in his mercy would take them away;
And God, who is pleased with a penitent's cry,
Bowed down in compassion and helped her to try.

The smiles that beam on her countenance fair,
At home or abroad, they are constantly there;
And Eliza no longer is forced to complain
That she is not beloved like her play-fellow Jane.

*New York Observer.*

### Story of a Clover-Blossom.

A bunch of pink clover opened her eyes one morning at sunrise, and looked about her. She grew near the gate of a little garden in the country, and was one of a large number of pink clovers.

On each side of the pathway, leading from the gate, were little flower-beds, bordered with white shells, and filled with gayly-tinted flowers. There were pansies with their purple vests, roses with pink blushing petals, fragrant white lilies, and many other flowers. They nodded to each other in the morning air and seemed very happy. Pink Clover thought they were beautiful, and looked at her own dress as well as she could.

"Am I like you?" she said to a large clover that grew near her.

This clover had been in existence three days, and her blossoms were beginning to turn brown on top, but she did not know it. She nodded her head to the young clover and said: "Just like me, only, as you have not lived as long as I have, you cannot have so much sense."

"Is my head turning brown?" said Pink Clover.

"No," answered the other, "you are quite pink and fresh. We clovers preserve our beauty a long time." And she straightened herself, and shook a drop of dew off one of her leaves.

Pink Clover thought it very strange that the other did not know she was fading; but she said nothing, for fear of giving offense.

The door of the cottage was opened, and a little girl came out and ran down the walk. Her eyes were as blue as violets, her hair shone like corn-silk, and her cheeks were as pink as the roses. She wore a white frock and a long blue sash. She ran to the flower-beds and began to pick the flowers. Her mother came and stood in the doorway. "Gather the most beautiful," she said.

Pink Clover watched the child as she went from flower to flower. She thought she would not like to be plucked from her stem, and wither away. She leaned forward and whispered to the rose that grew near her: "Why do you not resist? Your thorns are long and sharp."

"We do not bloom for ourselves," answered the rose; "we are made to give pleasure to man, and when we are gathered, though we droop and die, our mission is fulfilled. I heard the mother and child talking about us last night. We are to be taken to the great city, where people have no flowers, and are to be given to a sick servant of God. When he sees us his heart will swell with thankfulness, and we shall be the cause of a loving prayer. Thus shall even the flowers glorify their Maker."

Pink Clover was silent. She wished the little girl would pluck her also, that she might gladden a human heart; but the child passed her by and took the beautiful rose.

"No one thinks much of clover-blossoms," said a tuft of grass, "or of the grasses, but the same hand made us all."

"We too have our work," said the old clover who had spoken before; "whole countries would be desolate without us. We make glad the waste places."

The little girl had gone into the house, but she soon came out again, bearing her flowers. Her mother came with her. They got into a little wagon that rattled up to the gate. The child's father stood by the wagon.

"We had better take some grass with us for the horse to eat," said the mother; "cut that close to the gate."

The man brought a scythe and did as she told him. He cut down Pink Clover too. The back of the wagon was filled with grass; the father took his seat, and Pink Clover found herself going to the great city.

"But only for a horse to eat," she said to herself.

The wagon rolled on and reached the city. It jolted over the stones of the streets, and tossed Pink Clover quite high in the air sometimes. Everything around looked so dirty that she wondered how any one could want to live there. The little girl wondered too, but her father told her they would soon come to pleasanter streets, and would see many beautiful houses.

At length, in turning a corner, the wagon jolted so hard that Pink Clover, when she was tossed up, did not come down on the grass again, but right in the dirty street. No one saw her fall. She lay there and the wagon passed out of sight. "Not even to be eaten by a horse," she sighed. "I must wither and be trampled on by careless feet."

Several hours passed, and the little bunch of clover lay fading in the street. The hot sun beat down upon her; but she had not been stepped on.

A boy passed along the street. His clothes were clean, though patched and old. He looked sadly down as he walked. When he reached the corner where Pink Clover lay he saw her. His face brightened; he stooped and picked her up. "Poor little blossom," he said, and walked on, holding her tightly in his hand.

He turned out of that street into one still narrower and dirtier. He entered a wretched house, passed up the stairs, and went into a small room. It was clean, but very scantily furnished. A sick girl was lying in the bed asleep. Her hands were so thin that every blue vein in them was visible. Her mother was bending over her. When the boy entered she raised her head.

"How is sister?" he asked.

"She is easier now," answered the mother, "but she has been suffering very much. She longs for pure air. If she could have that she would live."

The boy held up the bunch of clover-blossoms. "I found it in the street," he said; "it seems like my poor sister fading away in the close city. I will revive it if I can."

He placed Pink Clover in a glass of cool water, and set the glass on the table. He sprinkled some drops of water over her, and she felt herself beginning to revive. She held up her head, and her fragrant breath stole into the room.

Soon the sick girl opened her eyes and saw the little blossoms. She held out her hands toward them, and her mother gave them to her. She inhaled their perfume and a glad light came into her eyes.

"Oh! dear mother," she cried, "I said that if I could only have a breath from the country I would get well, and God has sent it to me in these little flowers."

Then the little clover knew that, through unthought-of ways, she had been brought to fulfill her mission; that when she lay unheeded in the dust she had been coming nearer and nearer to the work of cheering a human heart.—*What Next.*

### Love Wins Love.

"Mother, the birdies all love father," said a little boy of five years, as he stood with his mother watching the robins enjoying their morning meal of cherries from the old tree that overhung the house.

"Does anybody else love father, Charlie?"

"O, yes! I love him and you love him; but we know more than the birds."

"What do you think is the reason the birdies love your father?"

Charlie did not seem to hear this question. He was absorbed in deep thought.

"Mother," at last he said, "all the creatures love father. My dog is almost as glad to see him as he is me. Pussy, you know, always comes to him, and seems to know exactly what he is saying. Even the old cow follows him all round the meadow, and the other day I saw her licking his hand just as a dog would. I think it is because father loves them, mother. You know he will often get up to give pussy something to eat; and he pulls carrots for the cow and pats her and talks to her; and somehow I think his voice never sounds so pleasant as when he talks to the creatures."

"I think his voice sounds pleasant when he is talking to his little boy."

Charlie smiled.

"Father loves me," he said, "and I love him dearly. He loves the birds too, I am sure. He whistles to them every morning when they are eating cherries, and they are not a bit afraid of him, though he is almost near enough to catch them. Mother, I wish everything loved me as well as they do father."

"Do as father does, Charlie, and they will. Love all living things, and be kind to them. Do not speak roughly to the dog. Don't pull pussy's tail, nor chase the hens, nor try to frighten the cow. Never hurt or tease anything. Speak gently and lovingly to them. Feed them and seek their comfort, and they will love you, and everybody that knows you will love you too."—*British Workman.*

WHO IS A HERO?—"If I were a general," said Freddie, laying down his history, "I should be happy."

"Are you not happy now?" asked Aunt Margaret.

"O, yes! But I long to be a hero. It is something to be a hero; don't you think so?"

"Yes," said Aunt Margaret; "I admire a hero. Shall I tell you how you may become one now—a boy-hero? which, I think, is far more noble than becoming a general."

"Yes," said Freddie eagerly, "do tell me."

"By being master of yourself. Do not give way to angry, wicked feelings. The Bible says: 'He that is slow to anger is better than the mighty, and he that ruleth his spirit than he that taketh a city.' Think of this, and when tempted to do wrong fight for the right, and you will be a hero greater than a general."

THAT was a conscientious man whose hat blew off the other day in Central park, and rolled across the lawn. Instead of chasing it down with "elocutionary effects," he went bare-headed to the park commissioners, and asked for written permission to walk on the grass, if absolutely necessary.

HE LIVETH long that liveth well;
All else is life but flung away;
He liveth longest who can tell
Of true things truly done each day.

## Farm, Garden and Household.

### Wholesome Beds.

As we spend nearly one-third of our time in bed, and most of that in a state of unconsciousness, it becomes a matter of some importance to inquire whether we there place ourselves under the best hygienic conditions. Let us consider a few moments the elaborate pile of comfort designed to cushion our motionless forms and blunt the sense of contact with outward things. The first demand we make of it is that it feel good. So there is placed upon cords or slats, it matters little which if we do not feel them, a semi-elastic foundation, most commonly straw in a tick or palliasse. Surmounting this "the softest thing possible" has been the rule, often represented by a large sack of feathers. Above these clean sheets, blankets and comfortables *ad libitum*, and a decent spread, all crowned with "downy pillows."

What more can be required? Simply this, that it be healthful, that we do not get our present comfort at the expense of future health. True, the "good feeling" is indispensable to a good, refreshing bed, just as good taste is indispensable to a nourishing dish of food; but both must be put together with due regard to physiological requisites, or we fail to get, on the whole, the greatest amount of enjoyment out of them.

It is now pretty well understood among intelligent people that feathers do not make a wholesome bed, though the reason is not always correctly apprehended. It is alleged that coming so closely around the form they do not allow the insensible perspiration to pass off freely. The importance of this latter item, if not already understood, may be inferred from an article I read in a *Rural New Yorker*, entitled "What is a Cold?" A little reflection, however, that almost anything which would retain the exudation near the skin would also retain the heat, the feeling of which would soon demand some other outlet. This retention of heat does take place to some extent; hence feather-beds are warmer than most others, and in warm weather this accounts for some of the feeling of lassitude after sleeping on feathers. But if we have proportionately less covering there would be a more ready outlet for it upward, and thus the hygienic condition would be met.

Unless, then, there be exudations from the feathers, why should not a new feather-bed be as wholesome as any other? But how long will it remain pure? The perspiration loaded with waste matter (soluble carrion, in fact,) driven into it by the animal heat from at least half the form which it envelops, deposits there its impurities and leaves them. The difficulty is to air it properly to get the impurities out and to get pure air in through the close ticking. The hot summer sun and the wind, by much exposure to them, would do something; but few beds get these. They commonly get only the exposure of an hour or two in a comparatively still chamber, and many do not get that.

One may imagine the internal impurity of such a bed after it has been slept upon a month, a year; but five years, ten years, twenty years! No, no, that baffles imagination! The reeking secretions of nobody knows how many vile bodies, in some cases sick and dying bodies, are stowed away in these ticks, and when they are heated up by your kindly warmth they come out and attack you with their countless little envenomed darts, just when you are least active, least able to resist them. Is not this reason enough why languor and headaches follow such a night's rest? Bah, I always shudder when I get into a "hospitable" feather-bed. Some housekeepers wash theirs every five years. I should want them washed every five weeks, and then not feel safe in them.

There is, no doubt, reason enough for discarding feather-beds, but what shall we put in their place? Hair is elegant and comfortable, but very expensive, and it needs clearing at least once a year, oftener in fact, which is an additional expense. Clearly everybody can't have hair. Straw, if often changed, is a good bed for those who work hard and sleep soundly, and delicate people sometimes put this feather-bed under it, spread a thick comfortable over it, and find themselves far more refreshed than when sleeping on feathers. But husks are better still—not the coarse, soiled, mildewed article, but the inside husks, soft and clean. If we want the best bed we can make from them, we will wet, braid and then dry them; then undoing, strip them with a fork or gauge, as we choose, or this can be done without braiding, which only curls them. A merry evening or two with the children to help will prepare enough for a bed. Put them into an open tick, so they may be readily aired; spread a comfortable over them, and you will have a bed scarcely inferior to the best hair mattress for comfort and durability. This material makes good pillows also—does nicely for children who do not mind the slight rustling; but hair is still softer, and it costs no more than feathers.

For bedding nothing excels the thick Whitney blanket. Comfortables next the sheet, like the feathers, entangle too much air. Even the blankets should be washed as often as once in three months. I see no more bedding than absolutely necessary; better wear flannel or Canton flannel nightdresses, and even drawers, but never the same worn during the day. If the feet are liable to be cold, wash, rub and dry thoroughly, and wrap them in a foot-blanket. They must be kept warm at all hazards, if you wish for health. In cold weather it is advisable to have a "foot-comfort" coming half way up the bed. A "day-comfort" is also a useful addition to a bed, where one takes a nap in the day-time. It may be made of old silk dresses, with bright ties. Failing some such convenience, persons often lie down in the day-time with little or nothing over them, and of course, being less energetic than when awake, they cannot so successfully resist the tendency to take cold.—*Julia Colman, in Household.*


*MACHINERY, TIES, ETC.*

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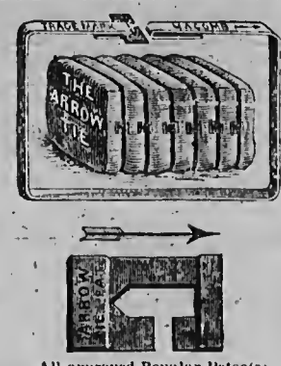
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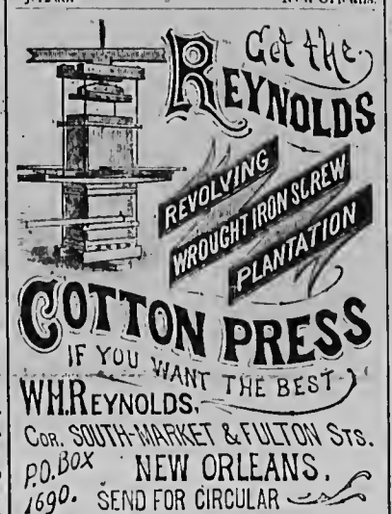



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Less Fire, Marine and River losses, $178,108 18
Taxes, discount in lieu of participation, expenses, etc., less discount, interest, etc., 35,178 10—213,286 28
Net profits, $90,886 24
Total assets, $1,242,441 20

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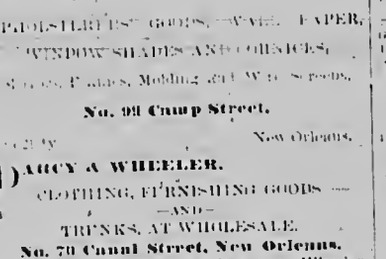
All orders from the country promptly attended to. oc21 1y

C. A. LEBLANC. T. A. BECK.

**LEBLANC & BECK,**

COOPERS,

Nos. 23 and 24 Front street, between Customhouse and Bienville streets, Sugar Landing, New Orleans, have constantly on hand Sugar Hogsheads, Molasses Barrels, Half Barrels, Kegs, Hoop Poles, etc. Orders promptly attended to. Particular attention paid to remaining. no28 1y







**MCALLISTER'S HOUSE,**

COR. CARONDELET AND JULIA STS.,

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Has large, well-ventilated rooms, white halls and galleries, making it pleasant for families. Day boarders wanted at $25 per month. Transient, $2 per day for board and lodging. no7 1y

**$5 to $20 PER DAY.**—AGENTS Wanted.—All classes of working people, of either sex, young or old, make more money at work for us in their spare moments, or all the time, than at anything else. Particulars free. Address G. STINSON & CO.,
Portland, Maine
se27 1y

## MISCELLANEOUS.

# THE CONVERSATION FAN.

THE LAST AND MOST ABSORBING SENSATION OF THE DAY IS, TO USE A theatrical phrase, "a great take." Everybody, in fact, regardless of the season, and to avoid the proscription of imperious fashion, must have

**A CONVERSATION FAN.**

No family circle is complete in social diversions and entertainments without one, and in order to enjoy the pastime it should be distinctly understood that the answers do not numerically follow the questions, but to spice the amusement an answer must be looked for that will afford a fitting response to an interrogatory.

Where a direct answer is not to be found to a direct question, it will be discovered that it furnishes the sequel to a sustained conversation, so that couples can carry on a tete-a-tete, which they may not wish to make audible, by silent indications of numbers.

**THE CONVERSATION FAN**

is an infallible remedy against dullness, breaking the spell of silence by a suggestive inquiry, furnishing congenial pleasures for an evening's entertainment, and opening up a novel and ingenious method of whiling away agreeable hours at home, in the promenade, at a party or private gathering.

**ONLY TEN CENTS A FAN.**

To be had at Gresham's, Ellis & Bro.'s, Haley's, Kuhn & Co.'s, R. J. Harp's, and all the Book Stores in the city, and at Piffet's, and issued by

ERNEST TURPIN,

Nos. 112 and 114 Poydras Street, New Orleans.

Inventor and Patentee of the celebrated Conversation Fans.

Parties ordering Fifty or more Conversation Fans can have their cards printed on both sides without extra charge. mh8 1y sow

**D. H. HOLMES,**

DIRECT IMPORTATION OF

# DRY GOODS,

NO. 155 CANAL STREET AND NO. 15 BOURBON STREET,

NEW ORLEANS, LOUISIANA.

IMPORTER OF

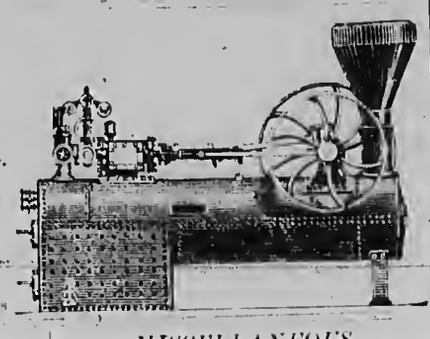
**Silks, Embroidery, Laces, Ladies' and Children's Suits, Hosiery,**

HOUSE-FURNISHING GOODS, MATTINGS, ETC.

au24 1y

**THE HOADLEY**

**PORTABLE ENGINE.**



**EMERY'S COTTON GINS.**

Horse Powers, Rice Thrashers, Etc.

Rice Cleaners and Scourers,
Cotton Presses, Corn Mills
And Plantation Machinery
Of all kinds.

Send for circulars.

GEO. A. BARNARD, Agent,
ja16 1y 32 Union street, New Orleans

## PROFESSIONAL CARDS.

**DR. J. J. LYONS,**

NO. 502 RAMPART STREET,

CORNER FELICITY,

Ja2 1y New Orleans, La.

**DR. JOHN G. ANGELL,**

DENTAL SURGEON,

152.....Julia Street.....152

All operations in Operative, Mechanical and Surgical Dentistry carefully performed.

Nitrous Oxide and other Anæsthetics administered. no28 6y

**DENTAL NOTICE.**

DR. N. P. GODFREY, having returned from his summer tour, is prepared to see his friends, as usual, at his rooms, at all business hours. Families requiring his attention will find it advantageous to call early, while he is not so much engaged.

Office—183 Canal Street. no14 1y

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E. T. MERRICK, Formerly Chief Justice, Louisiana.

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ATTORNEYS, COUNSELORS

AND

SOLICITORS,

Corner of Camp Street and Commercial Place,
se21 NEW ORLEANS.

**W. W. EDWARDS,**

COUNSELOR AT LAW

AND

COMMISSIONER OF DEEDS,

No. 88 Common Street,

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**DR. C. J. RICKHAM,**

OFFICE—680 MAGAZINE STREET,

Between Philip and First Streets, New Orleans.

Will call daily at College building, corner Common and Baronne streets, between eleven and twelve o'clock. Je21 1y

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**G. M. BAYLY & POND,**

WHOLESALE GROCERS AND COMMISSION MERCHANTS,

Nos. 34, 36, 38, 40 and 42 Canal, and 50 and 61 Common Street.

Ja24 1y New Orleans, La.

H. C. GIVEN. LUCIEN J. BOUZE.

**H. F. GIVEN & CO.,**

COTTON, TOBACCO AND SUGAR FACTORS,

—AND—

GENERAL COMMISSION MERCHANTS,

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J. L. DENNICA, NEW ORLEANS.
T. A. HAMILTON, MEMPHIS.
G. P. HARRISON, NEW ORLEANS.

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FLOUR, PRODUCE AND PROVISION COMMISSION MERCHANTS,

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ANDREW J. AIKEN. JOHN W. WATT.

**AIKEN & WATT,**

COTTON FACTORS AND COMMISSION MERCHANTS

60 Carondelet Street, New Orleans, La.

Special attention given to orders for the purchase of all descriptions of Produce, Agricultural Implements and Plantation Supplies. no7 1y

**LANDRETH'S** **SEEDS**

Have spoken their own praise for upward of three quarters of a century.

LANDRETH'S RURAL REGISTER AND ALMANAC will be mailed to all who apply.

DAVID LANDRETH & SON,
au21 1y Philadelphia

**FOR THE HOUSEWIFE.**—HOFMANN'S London (England) WASHING CRYSTAL Saves time, labor, money and soap. Makes hard water soft. For washing linen and colored goods it is unequaled. Washes flannels and colored goods perfectly, without injury to colors. Try it. Sample sent free by mail. One gross (144 packages) $3. Also

**Hofmann & Webber's London Citrate of Magnesia.**

A useful and agreeable beverage for summer use. Will be found very suitable for administration to ladies and children. Lady Agents wanted. Address HOFMANN & CO., General Agents.
my29 13t 41 Cedar street, New York.

## MISCELLANEOUS.

# MARBLE

—AND—

# GRANITE WORKS.

GEORGE STROUD,

Late of and successor to John Stroud & Co.,

(Established in 1836,)

158, 160, 162 AND 164 ST. CHARLES ST.,

Corner of Girod Street, New Orleans.

Every description of Monumental, Cemetery and Building Work done in the best ornamental.

Particular attention given to all COUNTRY ORDERS.

A long experience in and an aptness at the business enables the proprietor to meet the views and pledges of his country friends by letter, as well as by a visit to the city.

Designs and Sketches will be furnished on application. no28 1y

**THE UNRIVALED**




**BUCK'S BRILLIANT STOVE.**

Every Brilliant is Fully Guaranteed.

H. HALLER,

NO. 10 CAMP STREET, NEW ORLEANS,

Sole Agent for Louisiana.

Sole Agent for the

**CELEBRATED RINGEN WASHER**

In the States of Louisiana, Texas and Mississippi. no7 1y




**BETHESDA MINERAL WATER.** THE acknowledged Great Cure for Bright's Disease, Diabetes, Liver and Bilious Affections, Kidney and Urinary diseases. Sold wholesale or retail, at 38 Magazine street. J. C. McALLISTER,
Sole Southern Agent.
Address Glass Box 927. jn16 1y

**JOHN GIBSON,**

ENGRAVER

AND

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Checks, Notes, Drafts, Receipts, Bonds, Certificates of Stock and Deposit, Bill, Letter and Note Headings, Business Cards, Envelops, Druggists' Fancy and Perfumery Labels, etc. Druggists wishing Labels, send for catalogue. jy11y

**TASTELESS MEDICINES.**—CASTOR OIL and many other nauseous medicines can be taken easily and safely in

**Dundas Dick & Co.'s Soft Capsules.**

No taste. No smell. Sold by your druggist. Ask him for our little book, or send for circular to 83 Wooster street, New York.

## MISCELLANEOUS.

**THE SINGER IMPROVED**

**FAMILY**

# SEWING MACHINE.

OVER 1,000,000 SINGER MACHINES

*HAVE BEEN SOLD*

AND ARE IN DAILY USE.

They are perfectly Simple, Reliable and Durable, and every Machine sold is FULLY GUARANTEED to give ENTIRE SATISFACTION on every description of work.

They have been before the public for over a quarter of a century, and are continually growing in popular favor.

Send for circular and samples of sewing.

E. BUTTERICK & CO.'S

**CELEBRATED PAPER PATTERNS**

—FOR—

LADIES' AND CHILDREN'S GARMENTS.

Thousands of Ladies in this city will attest their usefulness and economy. They are indispensable to every family, and are particularly serviceable to Ladies in the country. Call or send for catalogues. Patterns sent by mail, to any address, on receipt of price

WM. E. TOOPER,
fe27 6m 89 Canal street.

**NEW ORLEANS**

**PURCHASING BUREAU.**

**To the Ladies of the South.**

A Purchasing Agency has been established in New Orleans, Louisiana, for the benefit of those residing at a distance from the city, and who have not the facilities for obtaining just what they require.

MRS. H. MOGRIDGE.

respectfully offers her services in selecting, purchasing and forwarding any article of apparel or personal adornment for ladies' and children's use, including MILLINERY, DRY GOODS, JEWELRY, BRIDAL TROUSSEAUX, Fancy and Toilet Articles, Trimmings, Underwear, Sewing Machines, etc., etc.

Scrupulous care with reference to the price and quality, and fidelity to the interest and fulfillment of the wishes of correspondents, will be sedulously carried out.

MRS. H. MOGRIDGE,
At Mrs. Doherty's Elegant Millinery and Dressmaking Establishment, 96 Canal St.,
Over Zimmerman's Jewelry Store, New Orleans.
fe6 1y

Send for circular

**WATERS' CONCERTO**

**PARLOR ORGANS**

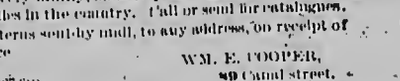
are the most beautiful in style and perfect in tone ever made.

**The Concerto Stop**

is the best ever placed in any Organ. It is produced by a third set of Reeds peculiarly voiced, the effect of which is most charming and soul-stirring, while its imitation of the human voice is superb. Terms liberal.

**A GREAT OFFER.**

HORACE WATERS & SONS, 481 Broadway, New York, will dispose of One Hundred PIANOS and ORGANS, of first-class makers, including Waters', at extremely low prices for cash, or part cash and balance in small monthly payments. New Seven-Octave first-class Pianos, all modern improvements, for $275 cash. Organs, $55, $75. Double-Reed Organs, $100; Four-Stop, $100; Eight-Stop, $125 and upward. Illustrated catalogues mailed for one stamp. A large discount to Ministers, Churches, Sunday Schools, Temperance Societies, Lodges, etc., etc. Agents wanted. jy31 1y

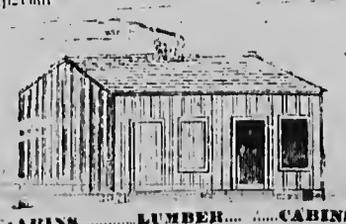


D. M. HOLLINGSWORTH,

SUCCESSOR TO R. MARSH, DENMAN & CO.,

51 and 56.....Baronne St.....51 and 56

ap24 6m New Orleans, La.



**CABINS.....LUMBER.....CABINS.**

PLANTATION CABINS, manufactured in the city and shipped to the country, all framed, fitted, and each piece marked and numbered, so that a common hand can put them up without the aid of a carpenter.

The above represents a double Cabin of two rooms, each 14x15, built with boards placed upright and the joints strapped. Price, delivered to boat, including all hardware, nails, shingles, etc., $153. We make them of all sizes. Cost in proportion.

We also keep a large stock of LUMBER, SASH, etc., on hand, and make a specialty of sawing bills to order. W. W. CARRE & CO.,
Jn24 1y 370 Delord street, New Orleans.

**WRITE FOR A PRICE LIST TO J. H. JOHNSTON,**




179 Smithfield St., Pittsburg, Pa.

Breech-Loading Shot-Guns, $40 to $300. Double Shot-Guns, $8 to $150. Single Guns, $3 to $25. Rifles, $5 to $75. Revolvers, $6 to $25. Pistols, $1 to $8. Gun Material, Fishing Tackle, etc. Large discounts to dealers or clubs. Army Guns, Revolvers, etc., bought or traded for. Goods sent by express C. O. D. to be examined before paid for. my15 1y sow

**TRUE MERIT APPRECIATED.**

BROWN'S BRONCHIAL TROCHES have been before the public many years. Each year finds the Troches in some new, distant localities in various parts of the world. Being an article of true merit, when once tested the value of the Troches is appreciated, and they are kept always at hand, to be used as occasion requires. For Coughs, Colds and Throat diseases the Troches have proved their efficacy. For sale everywhere. jy17 1y sow

**BUCKEYE BELL FOUNDRY**

Established in 1837.



Superior Bells of Copper and Tin, mounted with the Improved Rotary Hangings, for CHURCHES, SCHOOLS, FARMS, FACTORIES, COURT HOUSES, FIRE ALARMS, TOWER CLOCKS, CHIMES, ETC. Fully Warranted. Illustrated Catalogue Sent Free.

VANDUZEN & TIFT,

102 and 104 East Second Street, Cincinnati

R. J. WEST, Agent,
mh1 6y 117 and 119 Magazine st., New Orleans.

**ATTENTION,**

LADIES AND GENTLEMEN,

DR. RESCH'S INFALLIBLE HAIR REGENERATOR, one hundred and fifty certificates shown if required. Dr. Resch calls the attention of ladies and gentlemen to his recent discovery, of his remedy is composed of purely vegetable substances; it contains no obnoxious ingredients and stamps; it contains no obnoxious ingredients and stamps; it contains no injurious minerals. In every case, when properly applied, it has restored the hair in a very short time to its former growth. Certificates of persons cured can be shown at the office, No. 134 Thalia street, where the doctor is found from eight to ten A. M. and six to eight P. M. Per pint bottle, $5.

Cures also Consumption, Asthma, Rheumatism, etc. de12 1y

**CARPET WAREHOUSE.**

17.....CHARTRES STREET.....17

A. BROUSSEAU & CO., Importers and Dealers, at Wholesale and Retail, in English and American Carpetings; Floor Oil Cloths; Table and Piano Oil Cloths; Window Shades; Table and Piano Covers; Crumbs Cloths, in squares & pieces Curtain and Furniture Materials; Brocatelles, Curtain and Furniture Materials; Brocatelles, Curtain Terries, Reps, Lace and Nottingham Lace Drapes, Terries, Reps, Lace and Nottingham Lace Drapes, Curtains; Hatreleth Ticking; Springs; Burlaps; Stop Covers, etc. no21 1y

A. BROUSSEAU & CO

**FITS AND EPILEPSY CURED.**—THE worst cases of long standing, by using DR. HEBBARD'S CURE. A free trial bottle sent by express to all addressing T. H. SAYRE,
811 Sixth avenue, New York.

12m

## New Orleans Markets.

From the New Orleans Price Current.

The weather has been cloudy and showery during the past week.

The river is 10 feet 7 inches below high-water mark.

COTTON.—The following are the arrivals since the eighth instant:

| | |
|---|---|
| Louisiana and Mississippi | bales... 923 |
| Mobile | 305 |
| Texas | 15 |
| Total | 1,834 |

On Saturday a rain-storm of unusual violence prevailed during the morning, and it continued showery in the afternoon. The sales, nevertheless, reached 775 bales at about previous rates. Ordinary, dusty, sold at 11¾c., and strict good ordinary at 12c. On Monday the demand was limited, and with light supplies the business was confined to 350 bales. Nothing transpired to indicate any change in prices. Some low cotton sold at 8c., strict low middling at 18¾c., and Liverpool middling at 18½c. On Tuesday it was extremely dull throughout the day, and the sales embraced only 275 bales at prices requiring no change in quotations, although in some cases the advantage was decidedly on the side of the buyers. Of course in such a dull market sales could not be forced unless at liberal concessions.

The above makes an aggregate for the past three days of 1,400 bales, against 2,801 for the corresponding time last week and 2,445 the week before.

The receipts proper at this port since the first of September, exclusive of the arrivals from Mobile, Florida and Texas, are 1,236,183 bales, against 953,524 bales to the same date last year, and the increase in the receipts at all the ports up to the latest dates, as compared with last year, is 272,559 bales. In the exports from the United States to foreign countries, as compared with the same date last year, there is an increase of 439,698 to Great Britain, of 69,181 to France, and of 181,553 to other foreign ports. We quote:

| | |
|---|---|
| Inferior | 7 @ 9¼ |
| Low ordinary | 9¼ @ 10¾ |
| Ordinary | 11¾ @ 11 |
| Good ordinary | 14¾ @ 17 |
| Low middling | 17¾ @ 18¾ |
| Middling | 18¾ @ 19 |
| Strict middling | 19¼ @ 19¾ |
| Good middling | 19¾ @ 20 |

COTTON STATEMENT.

| | | |
|---|---|---|
| Stock on hand Sept. 1, 1872...bales | | 6,259 |
| Arrived past three days | 1,831 | |
| Arrived previously | 1,375,588 | |
| Made from waste, samples, damaged and lint cotton from city mills, etc | 24,033—1,401,273 | |
| | | 1,407,532 |
| Exported past three days | 1,755 | |
| Exported previously | 1,396,118 | |
| Consumed at Lane Mills | 877—1,399,510 | |
| Stock on hand and on shipboard | | 17,024 |

SUGAR.—The demand is very good, though confined to the city trade. The sales on Saturday and Monday embraced 324 hhds., part on private terms and part at 6¾@9¾c. for fair to good fair, and 9¾c. for strictly good fair. On Tuesday there was a good inquiry, and the stock was held for better prices. Yellow clarified was in demand and prices advanced ¼c. ₱ lb; 14 hhds. yellow clarified were sold by a dealer at 10¾c., and 100 hhds. yellow clarified sold on plantation, on the lower coast, not yet delivered, at 10¾c. ₱ lb.

MOLASSES.—There is very little coming in from plantation, and no demand for the stock in the sheds. The last sales were thin refoiled at 35c. ₱ gallon. There is a stock in the sheds of 17 tierces, 5 hhds. Louisiana molasses, 500 bbls. New York syrup and refoiled molasses, and 495 hhds. Cuba molasses.

CORN.—The supplies have been light and the demand good, at full prices. On Tuesday, owing to light supplies, the sales were confined to 1,800 sacks at 70c. for yellow mixed, 74c. for white mixed, 74c. for white in second-hand sacks, and 75@76c. for white.

OATS.—Owing to light supplies prices have advanced. The demand is fair. On Saturday 1,200 sacks sold at 41@42c. for choice St. Louis, and 43c. for choice Galena. On Monday the sales were confined to 400 sacks; a small lot in second-hand sacks sold at 43c., and choice Galena at 44@45c. ₱ bushel.

BRAN.—Is in light supply and fair demand. There were sales on Saturday and Monday of 1,400 sacks at 80@85c. ₱ 100 lbs. On Tuesday only 150 sacks sold at 85c. ₱ 100 lbs.

PORK.—Is in request, with a small stock on hand, and the market is very strong at $17.50 ₱ bbl. for mess. On Saturday 25 bbls. mess sold at $17.37½, and 100 bbls. at $17.50 ₱ bbl., while on Monday 225 bbls. sold at $17.25, and 50 at $17.50 ₱ bbl. On Tuesday 50 and 100 bbls. mess sold at $17.50 ₱ bbl. It is retailing at $18 ₱ bbl.

HAMS.—There were sales on Saturday and Monday of 25 tierces, in several lots, at 16@16½c. ₱ lb.

DRY SALT MEAT.—Shoulders are very scarce and command 8¾@9¼c. ₱ lb. in store. They are retailing at 9½c. ₱ lb. On Saturday a lot of 40 casks shoulders sold at 9c. ₱ lb.

BREAKFAST BACON.—Choice is in light supply and commands 12½@13c. ₱ lb., while sugar-cured is very difficult of sale. On Saturday 50 boxes choice winter-cured sold at 12¼c., and 50 at 13c. ₱ lb. Summer-cured is quoted at 11¾@11¾c. ₱ lb.

### MONETARY.

Gold opened on Tuesday at 115⅝@115¾ (against 115⅝ at New York), and closed at the opening rates (against 115¾ at New York.)

We have not heard of a sale of silver. We quote American half dollars at 108@109. Mexican dollars are quoted at ¼ ₱ cent. premium in gold for new and 1¼ for old.

## New Orleans Wholesale Prices.

REVISED AND CORRECTED WEEKLY.

*Made up from Actual Sales as they Transpire.*

| ARTICLES. | FROM | TO |
|---|---|---|
| AGRICULTURAL IMPLEMENTS: | | |
| Cotton scrapers | $5 00 | $7 00 |
| Cotton sweeps | 5 00 | 7 00 |
| Cultivators, Diam. and 3 shovel-tooth | 9 00 | 18 00 |
| Cultivators, riding and walking | 25 00 | 45 00 |
| Shovels and spades | 7 50 | 16 50 |
| Axes | 12 00 | 17 50 |
| Shovel plows | 6 00 | 9 00 |
| Half do., with cutters | 8 00 | 9 00 |
| Manly's double-shovel plow | 6 00 | 9 75 |
| Corn mills, Odenmark's | 120 00 | 225 00 |
| Bradford's grist mills | 150 00 | 235 00 |
| BRICKS, ₱ M: | | |
| Lake | 13 00 | 16 00 |
| Country | 12 00 | 14 00 |
| English fire | 45 00 | 50 00 |
| American fire | 35 00 | 43 00 |
| CANDLES, ₱ lb.: | | |
| Sperm, New Bedford | 33 | 36 |
| Tallow | 17 | — — |
| CHOCOLATE, ₱ lb.: | | |
| Cocoa | 38 | 40 |
| No. 1 | 50 | 52 |
| Sweet | 25 | — — |
| COAL, ₱ ton: | | |
| Anthracite | 12 50 | 13 00 |
| Western, ₱ bbl | — — | — — |
| COFFEE, ₱ lb.: | | |
| Mexican | 21 | 23½ |
| Java | 25 | 27 |
| COTTON SEED: | | |
| Rough, ₱ ton | — — | — — |
| In sacks | — — | — — |
| EGGS, ₱ dozen: | | |
| Western | 12 | 18 |
| FERTILIZERS, ₱ ton: | | |
| Stern's raw-bone superphosphate | — — | 65 00 |
| Stern's ilme-ground bone | — — | 45 00 |
| FLOUR, ₱ bbl.: | | |
| Double extra | — — | 6 00 |
| Superfine | — — | 4 50 |
| Fine | — — | — — |
| GLASS, ₱ box of 50 feet: | | |
| French, 8 by 10 | — — | 4 00 |
| French, 10 by 12 | 4 00 | 4 25 |
| French, 10 by 14 to 12 by 20 | 4 25 | 4 50 |
| French, 14 by 18 to 18 by 20 | 4 50 | 5 00 |
| HAY, ₱ ton: | | |
| Prime | — — | 27 00 |
| Choice | 26 00 | 27 00 |
| IRON, ₱ ton: | | |
| English, ₱ lb | 6¾ | 7 |
| Swedes, assorted | 7¾ | 8 |
| Hoop | 7 | 9 |
| Sheet | 7 | 10 |
| Nail rods | — — | 9¾ |
| Castings, American | — — | 6 |
| LEATHER, ₱ lb.: | | |
| Sole, hemlock | 31 | 33 |
| Sole, oak | 40 | 44 |
| Harness | 38 | 45 |
| Calfskins, ₱ dozen | 35 00 | 100 00 |
| Texas, rough, ₱ lb | 24 | 26 |
| LIME, ₱ bbl.: | | |
| Western | 1 45 | — — |
| Cement | 2 75 | 3 00 |
| Plaster Paris | 3 50 | 3 75 |
| LUMBER, ₱ M feet: | | |
| Boards, yellow pine | 13 00 | 15 00 |
| Boards, cypress | 20 00 | 25 00 |
| Flooring, dressed | 18 00 | 21 00 |
| Flooring, rough | 14 00 | 17 00 |
| Ceiling, dressed | 20 00 | 25 00 |
| Weatherboards, dressed | 18 00 | 21 00 |
| Weatherboards, rough | — — | 12 00 |
| Scantling | 12 00 | 14 00 |
| Shingles, ₱ M | 3 50 | 4 00 |
| Laths | 2 50 | — — |
| OILS: | | |
| Lard, ₱ gallon | — — | — — |
| Coal oil, in barrels | 23 | 25 |
| Linseed, raw | 1 08 | — — |
| SUGAR, ₱ lb.: | | |
| Havana, white | 12 | — — |
| Havana, yellow | 10½ | 11 |
| Havana, brown | 10½ | — — |
| Crushed | — — | 12½ |
| Pulverized | — — | 12½ |
| TEAS, ₱ lb.: | | |
| Imperial | 50 | 1 30 |
| Gunpowder | — — | 1 60 |
| Hyson | 70 | 1 40 |
| Young Hyson | 70 | 1 40 |
| Pouchong | 50 | — — |
| Oolong | 40 | 1 10 |
| WAGONS, CARTS, ETC: | | |
| Wagon, two-horse | 85 00 | 100 00 |
| Wagon, four-horse | 110 00 | 125 00 |
| Wagon, two-horse, thim. skein | 85 00 | 90 00 |
| Wagon, four-horse | 100 00 | 115 00 |
| Cane wagon | 180 00 | 225 00 |
| Ox wagon | 100 00 | 125 00 |
| Ox cart, complete | 115 00 | 120 00 |
| Cane cart | 85 00 | 125 00 |
| Tongue cart, complete | 120 00 | 125 00 |
| Plantation cart | 55 00 | 70 00 |

### CATTLE MARKET.

NEW ORLEANS, August 12, 1873.

| | |
|---|---|
| Texas beeves, choice, ₱ head | — — @ 50 00 |
| Texas beeves, first quality, ₱ head | 35 00 @ 45 00 |
| Texas cattle, second quality, ₱ head | 20 00 @ 28 00 |
| Texas cattle, third quality, ₱ head | 12 00 @ 15 00 |
| Western beeves, ₱ lb. net | 10 @ 12½ |
| Sheep, first quality, ₱ head | 4 00 @ 5 00 |
| Sheep, second quality, ₱ head | 3 00 @ 4 00 |
| Milch cows, choice, ₱ head | 80 00 @ 100 00 |
| Milch cows, ₱ head | 35 00 @ 50 00 |
| Calves, ₱ head | 7 00 @ 10 00 |
| Yearlings, ₱ head | 5 00 @ 12 00 |

## Business Directory

OF THE

NEW ORLEANS CHRISTIAN ADVOCATE.

**Agencies.**
W. H. Chidester, New York.
Cowan & Co., New York.
Hofmann & Co., New York.
Mrs. H. Mogridge, purchasing agent, 96 Canal street.
G. Stinson & Co., Portland, Maine.
B. L. Wolcott, 181 Chatham square, New York.

**Architects.**
S. B. Haggart, 5 Commercial place.

**Art.**
H. Williams, Gallatin, Tennessee.

**Artificial Legs and Arms.**
Lewis Lockwood, 59 Camp street.

**Bells.**
Blymyer Manufacturing Co., Cincinnati, Ohio.
Buckeye Bell Foundery, Cincinnati, Ohio.

**Books and Stationery.**
Robert J. Harp, agent, 110 and 112 Camp street.
Continental Publishing Co., St. Louis, Missouri.
Hitchcock & Walden, Cincinnati, Ohio.
Miller's Bible and Publishing House, 1102 and 1104 Sansom street, Philadelphia.
National Publishing Co., Memphis, Tennessee.
Nettleton & Co., Cincinnati, Ohio.
J. Hale Powers & Co., Cincinnati, Ohio.
H. R. Thompson & Co., 9 Lakeside building, Chicago, Illinois.
F. F. Vent, Cincinnati, Ohio.

**Butchers.**
Mart. Launes, stalls 7, 8 and 38, Magazine market.

**Carpets.**
A. Broussean & Co., 17 Chartres street.

**Carpenters and Builders.**
J. H. Dorland, box 171, Mechanics' Exchange.

**Carriages, Wagons, Etc.**
D. Berlip, 121 First street.
J. A. Lunn & Co., 162 Gravier and 13 Union street.

**Cisterns.**
R. Broderick, 132 Julia street.

**Clothing.**
Pegoy & Wheeler, 70 Canal street.
Pierson & Hews, 13 and 15 Camp street.

**Coal and Wood.**
John D. Martin, 34 Carondelet street.
B. D. Wood & Bros., 106 Common street.

**Cooperage.**
William J. Beirne, 28 and 29 Front street.
LeBlanc & Beck, 23 and 24 Front street.

**Cotton Ties.**
Bartlett & Bayne, 48 Carondelet street.

**Croquet.**
Bradley's Patent Croquet, Robt. J. Harp, agent, 110 and 112 Camp street.

**Crockery, China, Etc.**
Navris & Oliver, 174 Canal street.
W. J. Shepard & Co., 55 Camp street.

**Dentists.**
Dr. John G. Angell, 152 Julia street.
Dr. N. P. Godfrey, 183 Canal street.

**Dry Goods.**
D. H. Holmes, 155 Canal and 15 Bourbon street.

**Educational.**
Alabama Conference Female College, Tuskegee, Alabama.
Centenary College, Jackson, Louisiana.
Chappell Hill Female College, Chappell Hill Texas.
Clarksville Female Academy, Clarksville, Tennessee.
Emory and Henry College, Washington county, Virginia.
Hiwassee College, Sweetwater, Tenn.
Homer College, Homer, Louisiana.
Kenmore University High School, near Amherst Courthouse, Virginia.
Martha Washington College, Abingdon, Va.
Randolph Macon College, Ashland, Virginia.
Soule Female College, Murfreesboro, Tenn.
Southern University, Greensboro, Alabama.
Wesleyan Female Institute, Staunton, Va.
Whitworth Female College, Brookhaven, Miss.

**Engravers and Lithographers.**
John Gibson, New York.
George E. Perkel & Co., 145 Gravier street.

**Factors and Commission Merchants.**
Aiken & Watt, 60 Carondelet street.
G. M. Bayly & Pond, 38 to 42 Canal and 59 and 61 Common street.
J. L. Dunnica & Co., 66 Tchoupitoulas street.
H. F. Glven & Co., 64 Baronne street.
J. U. & H. M. Payne & Co., 64 and 66 Baronne st.

**Fire Engine.**
Babcock Self-Acting Fire Engine, A. M. Granger, general agent, Exposition building

**Frames.**
F. Wagener, 13 Baronne street.

**Furniture.**
The Mitchell & Rammelsberg Furniture Co. 103 and 105 Camp street.
Joseph Patzell, 122 Camp street.
Sampson & Bros., 33 and 35 Royal street.

**Gas and Steam-Pipe Fitters.**
Barbarin Gas Machines, F. Roberts, superintendent, 2 Triangle building and 255 Peters st.
Jas. N. Quin, 118 and 120 Tchoupitoulas street.

**Glass Stainer and Cutter.**
Samuel West, Boston, Massachusetts.

**Grocers.**
John L. Adams & Co., 43, 45 and 47 Peters street.

**Gun Works.**
Great Western Gun Works, Pittsburg, Pa.

**Hair Goods.**
J. G. Bermel, 121 Canal street.

**Hotels.**
McAllister's House, cor. Carondelet and Julia.
Ocean Springs Hotel, Ocean Springs, Miss.

**Insurance.**
Crescent Mutual Insurance Company.
Equitable Life Assurance Co., 33 Camp street.
Louisiana Equitable Life Insurance Co., corner Carondelet and Gravier streets.
Merchants' Mutual Insurance Company, 101 Canal street.
Sun Mutual Insurance Co., 61 Camp street.

**Jewelry.**
A. B. Griswold & Co., cor. Canal and Royal sts.

**Lumber.**
W. W. Carre & Co., 350 Delord street.
F. Heuer, 948 and 950 New Levee street.
George Purves, cor. St. Charles and Clio streets.
Roberts & Co., 301 to 307 Gravier street.

**Machinery.**
George A. Barnard, 12 Union street.
N. F. Burnham's Water-wheel, York, Pa.
The Buffalo Flange Cotton Gin, Golsan Bros., general agents, 39 Perdido street.
Daniel & James D. Edwards, 22 to 28 Front and 21 to 27 Delta street.
Lewis Johnson, corner Julia, Delta and Water streets.
Meneely & Kimberly, Troy, New York.
W. H. Reynolds, corner Fulton and South Market streets.
Jos. Walker, corner St. Joseph and Constance streets.
B. J. West, 115 and 117 Magazine street.
J. B. Wolfe & Co., 59 Carondelet street.

**Manufacturers.**
William Ebert, 164 and 166 Magazine street.

**Marble.**
George Stroud, 158 to 164 St. Charles street.

**Medical.**
Mrs. M. G. Brown's Poor Richard's Eye-Water, New York.
Cancer cure, George Bennett, M. D., St. Louis, Missouri.
Citrate of Magnesia, etc., Hofmann & Co., N. Y.
Cure for Consumption, Craddock & Co., Phila.
Diarrhea cure, Rev. P. M. Goodwyn, Soulat st., near Coliseum.
Fever and Ague cure, Billings, Clapp & Co., New York.
Fits and Epilepsy cure, T. H. Snyse, New York.
Hamilton's Buchu and Dandelion, W. C. Hamilton & Co., Cincinnati, Ohio.
Metz's Armenian Hair Vigor, corner Bienville and Prieur streets.
Opium-eating cure, Dr. J. C. Beck, Cincinnati, Ohio.
Dr. Bosch's Hair Regenerator, 131 Thalia st.
Simmons' Liver Regulator, J. H. Zeilin & Co., Philadelphia, Pennsylvania.

**Mineral and Soda Water.**
Bethesda Mineral Water, J. C. McAllister, agent, glass box $25, New Orleans
Eckleburg, corner St. Charles street and Washington avenue

**Millinery.**
Mrs. M. Tournadien, 206 Prytania street.

**Musical Instruments, Publications, Etc.**
Robert J. Harp, 110 and 112 Camp street.
S. Brainard's Sons, Cleveland, Ohio.
John Church & Co., Cincinnati, Ohio.
Charles H. Ditson & Co., New York.
Oliver Ditson & Co., Boston, Massachusetts.
Horace Waters & Son, New York.
Philip Werlein, 80, 82 and 90 Baronne street.

**Painters.**
A. S. Cutler, 136½ Camp street.
Johnson & Hillsman, 144 Magazine street.

**Peas.**
Joseph Gillott & Sons, New York.

**Perfumery.**
Colgate & Co.'s Cashmere Bouquet.

**Pictures.**
R. L. DeLea & Co., 112 Camp street.

**Printing.**
Pelican Job Office, 112 and 114 Poydras street.

**Professional.**
Dr. C. J. Bickham, office, 650 Magazine street.
Dr. J. J. Lyons, office, 502 Bamjart street.
W. W. Edwards, law office, 85 Common street.
Race, Foster & E. T. Merrick, law office, corner Camp and Commercial place.

**Railroads.**
Boston and Maine Railroad.
Great Jackson Route, E. D. Frost, general manager; A. D. Sheldon, agent.

**Seeds and Flowers.**
Richard Frotscher, 12 Dumaine street.
David Landreth & Son, Philadelphia, Pa.
James E. Waldo & Co., 122 Camp street.

**Sewing Machines.**
The Singer Improved Family Sewing Machine, William E. Cooper, agent, 91 Canal street.

**Soap.**
J. H. Keller, 110 Gravier street.
Procter & Gamble, Cincinnati, Ohio.

**Steamboat Agents.**
Britton & Eppler, 135 Gravier street.

**Steamships and Shipping.**
Cromwell Line New York Steamers, Alfred Moulton, agent, 41 Carondelet street.
Merchants' Line New York Steamers, John H. Ludwigsen, agent, 190 Common street.

**Stoves.**
H. Haller, 49 Camp street.

**Tobacco and Cigars.**
Ed. L. Zell & Co., cor. Canal and Carondelet sts.

**Undertakers.**
T. W. Bodick, 271 Camp street, New Orleans.

**Upholstery.**
T. J. Brown, 263 Camp street.
Heath & Lara, 59 Camp street.

**Wants.**
Goodwyn & Co., lock box 161, New Orleans.

**Washing Machines.**
Ringen Wascher, H. Haller, 49 Camp street.

**Wheat.**
California Royal Wheat, R. P. Hamill & Co., Wells, Elko county, Nevada.

**Wire Railing, Etc.**
Dufur & Co., Baltimore, Maryland.
Hudson River Wire Co., New York and Chicago.

## Special Notices.

THE District Sunday School Convention will be held at Hazlehurst, September 18. On the nineteenth there will be a union picnic. All the schools in the district are requested to send delegates—at least four from each school. Superintendents will please inform Bev. C. Chamberlain of the number and names of delegates to be provided for. All schools desiring to attend and contribute to the picnic will report to Bev. C. Chamberlin, who will hand the report to the committee of arrangements.

W. E. M. LINFIELD, P. E.

JACKSON DISTRICT, MISSISSIPPI CONFERENCE.—The Sunday School Convention and the Historical Association meet at Canton, Mississippi, on Wednesday, August 27.

The last Friday in August is appointed by the District Conferences as a day of fasting, humiliation and prayer, and to make special prayer that the Lord will call and send out more men to preach the gospel in our midst.

H. H. MONTGOMERY, P. E.

THE District Conference for the Greensboro district, Alabama Conference, will be held at Plantersville, beginning on Thursday, August 28, at eleven o'clock. Delegates will apply at the different railroad offices for return tickets, and they will get them at half price.

A. H. MITCHELL, P. E.

THE DISTRICT CONFERENCE of the Alexandria district, Louisiana Annual Conference, will convene at Pineville, Louisiana, beginning on Thursday, September 4, 1873. All official members of the Alexandria district are members of this conference, and it is the duty of each to attend. Homes and ample accommodation will be made for ministers and official members. Turn out, brethren, and let us reason together. The introductory sermon will be preached on Thursday night, at eight o'clock, by the Rev. William V. Taylor, M. D. Ministers and members will be cited homes by applying at the drug store of W. C. Tait, in Alexandria, or to myself in Pineville.

Bishop Keener is expected to be present.

FRED. WHITE, P. E.
CHRISTIAN KEENER, P. C.

THERE will be a camp meeting at Lewis' Creek, Alabama, beginning on Friday morning before the third Sunday in September. Ministers of the gospel will be properly provided for, and are cordially invited to attend. The meeting is to be self-supporting—that is, each family goes in covered wagon or provided with tent, and provides for itself. All except ministers who attend must provide for themselves unless they have special invitations. The camp ground is near Slade's station, on the Mobile and Alabama Grand Trunk railroad. Conveyance for the preachers will be at the station on Thursday.

WILLIAM H. MORRIS, P. C.

CAMP MEETING.—The camp meeting on Big Creek, fifteen miles north of Alexandria, begins on Wednesday, October 1. Preachers are invited, and will be provided for. Others must come prepared to take care of themselves. Corn will be on hand at a moderate price.

F. WHITE, P. E.
J. F. WYNN.

CAMP MEETING.—*Change of Time.* The time of holding the camp meeting at China Grove, Dale county, Alabama, has been changed from Friday night before the second Sabbath in September to Friday night before the first Sabbath in October next. The friends of the camp meeting and ministers of the Methodist Episcopal Church South are cordially and earnestly invited to attend.

A. DOWLING, P. C.

THERE will be a camp meeting on the Sparta and Ringgold circuit, five and a half miles east of Sparta, on the Vernon road, commencing on Thursday before the first Sunday in October next. We expect a good many tents, and hope to entertain the people well. We invite both preachers and people to attend.

DAVID A. BODDIE, P. C.

CAMP MEETING.—A camp meeting will commence at Smith's camp ground, Gaston circuit, Alabama Conference, near DeSotoville, Choctaw county, Alabama, on Friday, the third of October next. A cordial invitation is extended to ministerial brethren.

C. B. DE BOSE, P. C.

THERE will be a camp meeting at Spring Dale camp ground, Attala circuit, Yazoo district, North Mississippi Conference, commencing on Friday before the fourth Sunday in September. The preachers and people are invited.

S. D. T[illegible], P. C.

CAMP MEETING.—There will be a camp meeting at Pilgrim's Rest camp ground, Philadelphia circuit, Mississippi Conference, commencing September 5, 1873. Preachers are invited.

L. P. MEADOR, P. C.

CAMP MEETING.—The camp meeting at Crystal Springs camp ground, Copiah county, Mississippi, will commence on Wednesday, the third of September next. Ministers and members of the Methodist Church, with all others who wish to be benefited by the exercises of the occasion, are respectfully and cordially invited to be present. We sincerely hope that Methodist preachers will not wait for further invitation. We cannot think of the names of all whom we would be glad to have with us, and may therefore fail to invite each one personally. But, brethren, come to the help of the Lord. Come and help us with your prayers and exhortations.

The camp ground is within the corporate limits of Crystal Springs, one mile from the depot. Conveyance at hand at a trifling expense, and ample boarding and sleeping accommodations for all who come.

It is understood, of course, that the camp meeting is upon the self-sustaining plan of last year, which is, indeed, the only practicable plan. The Camp Meeting Association expect, of course, to provide accommodations, free of charge, to all ministers coming to labor with us. We hope to make accommodating terms with the railroads for excursion tickets.

Extensive improvements are being made in the boarding department, and the fare is put down as low as it can be afforded.

Let everybody come to the Crystal Springs camp meeting—singers, preachers and all praying people especially.

All who desire to erect tents will please speak soon. The ground is being rapidly taken up.

H. J. HAMMS, P. C.
Crystal Springs Station, Mississippi Conference.

CAMP MEETING.—There will be a camp meeting at the Line Wood camp ground, Spring Hill circuit, Meridian district, commencing on the twenty-sixth of September, 1873, which is Friday before the fourth Sunday in September. We invite all ministers who can do so to assist us. Line Wood is about twenty-two miles from Lauderdale station, Mississippi. Brethren wishing to attend will please address me at Daleville, Lauderdale county, Mississippi.

J. D. HAY, P. C.

CAMP MEETINGS.—Our camp meetings will take place at the following times and places:

Bethel will commence on Friday night before the third Sabbath of September next.

Beulah will commence on Friday night before the first Sabbath of October next.

All are urged to come, but come prepared to take care of yourselves. Of course the preachers and their families will be cared for.

JAMES E. BRIDLEY, P. C.,
Pleasant Hill Ct., Louisiana Conference.

THE JACKSON DISTRICT SUNDAY SCHOOL CONVENTION, M. E. CHURCH SOUTH.—This convention, which embraces the ministers, traveling and local, the superintendents and teachers of this district, as well as others interested in this great cause, will be held in Canton, Mississippi, beginning on Wednesday, the twenty-seventh of August next.

The committee appointed by the Jackson District Conference to secure speakers for the above occasion, without attempting to prescribe a programme for the same, would respectfully suggest the examination and discussion of the following subjects: What is the great end of Sunday school instruction? Is our literature adapted to meet the end of the Sunday school? What is the best mode of securing attendance on Sunday schools? What are the true relations of children and of Sunday schools to the church? Are denominational schools important to success? Can our Sunday school music be improved?

THOS. F. HORTON,
Chairman of Committee.

### Appointments for Quarterly Meetings.

NOTICE.—The Publishing Committee of the ADVOCATE gave it as their opinion that the insertion of the notices of Quarterly Conferences once or twice was sufficient, and, as the space of the paper is valuable, they passed a resolution recommending that they *"be not inserted more than once or twice."* Our friends who are interested in these appointments *will take due notice thereof*, as we propose to be governed by the resolution in future.

**LOUISIANA CONFERENCE.**

ALEXANDRIA DIST.—THIRD ROUND.

| | |
|---|---|
| Big Cane circuit, at Bayou Beuf | July 26, 27 |
| Bayou DeGlaize mission | Aug. 2, 3 |
| Centerville circuit, at Front Creek | 13, 14 |
| Trinity | 16, 17 |
| Harrisonburg, at Island | 23, 24 |
| Simsport, at Churchville | 30 |
| Alexandria District Conference (this District Conference will be held in our new church in Pineville) | Sept. 1, 7 |
| Atlanta mission, at Winnfield | 13, 14 |
| Caldwell circuit, at Castor Springs | 20, 21 |
| Columbia circuit | 27, 28 |
| Rapides circuit (camp meeting at Big Creek, commencing October 1) | Oct. 1, 5 |
| Spring Creek camp meeting | 8, 12 |

Ministers of the gospel, traveling and local, are invited to attend our camp meetings. We will need your help, brethren, both at Big Creek and Spring Creek camp meetings.

To the members of the Alexandria District Conference: Brethren, be sure and attend. Let us have your counsel. Our friends of Alexandria and Pineville and vicinity will see that you are all cared for.

FRED. WHITE, P. E.

SHREVEPORT DIST.—THIRD ROUND.

| | |
|---|---|
| Mansfield circuit, at Forest Grove | Aug. 23, 24 |
| Keachie circuit, at Liberty | 30, 31 |
| Caddo circuit | Sept. 6, 7 |
| North Bossier circuit, at R. R. chapel | 13, 14 |
| Many circuit, at Rayon Lee | 27, 28 |
| Pleasant Hill circuit, at Beulah | Oct. 4, 5 |
| Springville circuit, at Armstead chapel | 11, 12 |
| Anacoco circuit, at Pine Island, on Leesville mission | 25, 26 |
| Shreveport station | Nov. 1, 2 |

There will be preaching at Leesville on Friday, October 24, at eleven A. M.

Bethel camp meeting will commence on Friday evening, September 19.

Beulah camp meeting will commence on Friday evening, October 3.

A three-days' basket meeting will be held twenty miles south of Shreveport, in the neighborhood of Mr. A. J. Nelson's, commencing on Saturday, August 16.

The District Conference will meet at Shreveport on Thursday, October 30, at ten A. M. All the official members of each station, circuit and mission are members of the District Conference, and it is their duty to attend it. The recording stewards are requested to bring with them to the District Conference their Quarterly Conference books, that they may be compared and revised. There is nothing like keeping a clean record.

The pastors of the respective works will please furnish me with an exact list of their official members at or before the District Conference, that the roll may be called in order, and that the limitation of representatives in the District Conference may be fully realized.

The preachers are invited to attend our protracted and camp meetings.

JOHN PIPES, P. E.

## HOUSE-FURNISHING GOODS.

RECONSTRUCTION!

DOWN WITH THE PRICES

TO SUIT THE TIMES.

**French China as Cheap as Stoneware**

NOW, AND

**STONE CHINA AS CHEAP AS COMMON WARE.**

**300 Casks French China.**

Which will be sold as follows:

| | |
|---|---|
| French China DINNER SETS, comprising 107 pieces, will be sold during the summer season at | $20 00 |
| 118 pieces, all large and serviceable | 25 00 |
| French China Dinner and Soup PLATES, per dozen | 2 50 |
| French China Breakfast PLATES, per dozen | 2 25 |
| French China Dessert PLATES | 2 00 |
| French China Tea PLATES | 1 75 |
| French China tea-cream or Preserve PLATES | 1 25 |
| French China Tea CUPS and SAUCERS | 2 50 |
| French China After-dinner COFFEES | 1 50 |

**All Other Goods in Proportion.**

| | |
|---|---|
| White Granite or Stone China DINNER SETS | $14 50 |
| White Granite TEA SETS | 3 75 |
| White Granite or Stone China CHAMBER SETS | 3 75 |

N. B.—We omitted to mention that our French China TEA SETS, comprising 44 pieces, are only $6 per set.

GOLD-BAND CHINA.

We have the largest and best assortment of any house in the city, which we sell in sets or single pieces. Persons wishing to match up Broken Sets can be accommodated with the same at the ONLY CHEAP CHINA, CROCKERY, GLASS AND HOUSE-FURNISHING EMPORIUM,

NAVRA & OFFNER,
my3 6m5p No. 174 Canal street.

MAKE YOUR HOME ATTRACTIVE

BY REPLENISHING YOUR

TABLE-WARE

—AT—

W. C. SHEPARD & CO.'S,

55 ..... Camp Street ..... 55

NEW ORLEANS, LOUISIANA.

**See What a Little Money Will Buy.**

An elegant White Granite DINNER SET, comprising 136 pieces, for ..... $15 00

to wit:

| | |
|---|---|
| 12 Dinner Plates, | 1 Soup Tureen, |
| 12 Breakfast Plates, | 1 Sauce Boat, |
| 12 Tea Plates, | 1 Salad Dish, |
| 12 Soup Plates, | 2 Covered Dishes, |
| 12 Preserve Plates, | 2 Vegetable Dishes, |
| 12 Butter Plates, | 4 Meat Dishes, |
| 12 Tea Cups and Saucers, | 2 Pickle Shells, |
| 12 Dinner Coffee Cups and Saucers. | |

A Porcelain DeTerre DINNER SET (equal to French China in appearance, and much more durable,) same assortment as above. $18 00

A French China (best quality) DINNER SET, same assortment, 136 pieces ..... 30 00

Decorated Porcelain DeTerre and French China DINNER SETS, from ..... $30 up.

White Granite CHAMBER SETS, 11 pieces $1 00

White Granite TEA SETS, 44 pieces ..... 4 00

French China TEA SETS, 44 pieces ..... 6 50

French China decorated TEA SETS, 44 pieces ..... 7 50

Good Table GOBLETS, from 50 cents per set up.

| | |
|---|---|
| Granite Dinner Plates, per dozen | 1 50 |
| Granite Breakfast Plates, per dozen | 1 25 |
| Granite Tea Plates, per dozen | 1 15 |
| French China Dinner Plates, per dozen | 3 00 |
| French China Breakfast Plates, per dozen | 2 75 |
| French China Tea Plates, per dozen | 2 25 |

NOTE.—The prices above contemplate "First choice" goods, every piece being warranted regular and perfect. "Seconds" or imperfect goods, warped in making and otherwise irregular, we will furnish for those that desire at twenty per cent. discount from these prices. We shall meet all competition promptly, and as we import our own ware our customers can depend upon getting the BEST GOODS at the lowest possible prices.

AGENTS FOR THE CELEBRATED

BLANCHARD CHURNS,

AND THE LARGEST DEALERS IN

HOUSEKEEPING NOVELTIES

IN THE SOUTHWEST.

W. C. SHEPARD & CO.,
my29 6m No. 55 Camp street, New Orleans.

## STEAMSHIPS—STEAMBOATS.

FOR NEW YORK.



The Cromwell New York and New Orleans Steamship Line.

Leaving New York and New Orleans, EVERY SATURDAY.

Cabin Passage ..... $50 00
Steerage Passage ..... 25 00

Through bills of lading to foreign and coastwise ports issued.

ALFRED MOULTON,
nh8 1y No. 41 Carondelet street.

FOR NEW YORK.



Merchants' Steamship Line.—Sailing from New York and New Orleans EVERY SATURDAY.

Cabin Passage ..... $50 00
Steerage Passage ..... 25 00

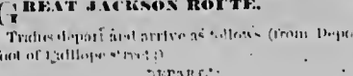
Through tickets to Liverpool and the Continent.

New Orleans wharf—Foot of Jefferson street.

New York wharf—Pier No. 4, North River.

JOHN H. LUDWIGSEN, Agent,
fe13 1y No. 190 Common street.

## RAILROADS.



GREAT JACKSON ROUTE.

Trains depart and arrive as follows (from Depot foot of Calliope street):

DEPART.

| | |
|---|---|
| Express | 5:00 A. M. |
| Mail | 5:35 P. M. |
| Accommodation | 1:00 P. M. |

ARRIVE.

| | |
|---|---|
| Express | 11:00 P. M. |
| Mail | 9:10 A. M. |
| Accommodation | 8:50 A. M. |

This line is many miles the shortest and many hours the quickest to all points North and East, and the only line running Pullman's Palace Sleeping-Cars to Humboldt and Louisville without change. Only one change to principal cities North and East. Tickets for sale and all information given at corner of Camp and Common streets, under City Hotel, New Orleans.

A. D. SHELDON, Agent.
E. D. FROST, General Manager. my22 6m

NOW IS YOUR TIME TO TRAVEL!

VIA

BOSTON AND MAINE RAILROAD.

The only line between Boston and Portland which runs in sight of Wells and Old Orchard Beaches.

The only line connecting with Portland and Ogdensburg Railroad for North Conway and the White Mountains, passing up the beautiful Valleys of the Presumpscot and Saco Rivers, and in full view of Sebago Lake.

☞ Boston Depot in Haymarket square, Portland temporary Depot in the Walker House.

☞ Trains leave Boston for Portland at 8:30 A. M.; 12:30, 3:30 and 6 P. M. Trains leave Portland for Boston at 6 and 9 A. M., and at 3:30 and 6:15 P. M.

Be sure and get your tickets via BOSTON AND MAINE RAILROAD for all points East, and avail yourself of the opportunity afforded for a view of the beautiful scenery along this old and reliable line.

Information in regard to the transportation of Passengers or Freight will be promptly furnished on application at any of the company's offices in Boston, or to

PAYSON TUCKER,
General Agent at Portland.
JAS. T. FURBER,
Gen. Superintendent.

je12 tf

## MISCELLANEOUS.

SEND FOR PHILIP WERLEIN'S

PRICE LIST OF DUNHAM & SON

# The Christian Advocate.

PUBLISHED BY ROBT. J. HARP, FOR THE ALABAMA, MISSISSIPPI AND LOUISIANA CONFERENCES, METHODIST EPISCOPAL CHURCH SOUTH.

VOL. 19. NEW ORLEANS, THURSDAY, AUGUST 21, 1873. NO. 34.


## News of the Week.

### DOMESTIC.

NEW YORK, Aug. 13.—Advices from London by mail state that the English Roman Catholics are now organizing a real pilgrimage. They have chosen for their shrine Paray-Le-Menial, a small village of France, now sufficiently well known in connection with similar proceedings in France. The pilgrimage is being solemnized under the auspices of a very influential committee, at the head of which are found the Duke of Norfolk and Earl Denbigh, the secretary being Lord Walter Kerr. The movement, which is believed to have originated solely among the laity, has the sanction of the Roman Catholic bishop, Archbishop Manning having sent a special letter of approval to the committee. The pilgrims will start from London on the twenty-second of September.

SHREVEPORT, Aug. 13.—The completion of the Texas and Pacific railroad from Shreveport to Dallas was celebrated to-day with a grand barbecue, speeches and excursions on Red river.

SELMA, ALA., Aug. 13.—The first bale of new cotton was sold at seventeen and a half cents per pound.

The worms are lively throughout the canebrake west of Selma.

WASHINGTON, Aug. 14.—Messrs. Durell, Casey, Billings, Joubert, Lewis, Brown and other well-known Republican politicians of New Orleans are in this city, and have been exceedingly active and energetic to-day in calling upon prominent officials of the government. Among the prominent men interviewed was Attorney General Williams, with whom the delegation was in consultation for some time.

MONTGOMERY, ALA., Aug. 14.—The first bale of cotton of the new crop was received here this morning, and sold at auction for twenty-nine and a quarter cents per pound.

SHREVEPORT, Aug. 14.—The first bale of new cotton was received here to-day. It was raised in the neighborhood of Troupe, on the International railroad, and shipped by Clapp & Brown, of Troupe, to Clapp & Bros., New Orleans. It goes forward on the steamer Texas to-night.

The first bale last year was received on the thirteenth of August.

NEW YORK, Aug. 15.—A London letter of July 31 says that Mr. Motley's friends have for some time known that his health was delicate, and will not be surprised to hear that he is now confined to his bed by a somewhat serious attack.

He has had a slight paralytic stroke. It occurred as Mr. Motley was taking Lady Margaret Beaumont down to dinner. His right arm suddenly fell powerless by his side, and his side itself was also somewhat affected.

He was carried to his hotel in Dover street, and has not since left his room.

The physicians agree in regard to the paralysis being by no means serious nor likely to trouble him for any long time.

On inquiry yesterday it was ascertained that he had been going on favorably, with the exception of considerable neuralgic pain.

ST. LOUIS, Aug. 15.—Advices from the Pawnee reservation in Nebraska say that the Pawnees are preparing for war with the Sioux in retaliation for the attack on them. It is stated that they have six hundred warriors among themselves, and have invited the Omahas, Yanktons and one or two other friendly tribes to join them, nearly all of whom have accepted the invitation. The Pawnees expect to muster one thousand six hundred warriors, and propose to prosecute a relentless war against the Sioux.

CHICAGO, Aug. 15.—The *Times* of this morning says the fact is one that need no longer be concealed that the cholera prevails in this city. There have been forty-two deaths from that disease.

NEW YORK, Aug. 16.—Among the arrivals by the Hammonia yesterday were nineteen families, numbering one hundred persons in all, of the Mennonite sect. The Russian government gave this class ten years in which to emigrate or Russianize themselves. They say that notwithstanding the permission given them to emigrate the authority to do so was obtained only after repeated applications to the provincial governor, to the governor general and finally to the ministers at St. Petersburg. They start to-day for Kansas.

A delegation representing forty thousand Mennonites has been in this country some time searching for suitable homes through various Western States. A colony of five thousand will come out in May. Their place for settling has not yet been fully decided upon.

CHICAGO, Aug. 17.—An accident occurred last night near Lemont, on the Chicago and Alton railroad, the incoming freight train colliding with the south-bound express passenger train, almost entirely wrecking the latter, killing six persons outright and fearfully injuring thirty-seven others, many of whom will die.

There were no Southerners in the list. The fatalities were confined to the smoking and second-class cars. Regular passengor coaches and sleepers escaped.

The following account of the accident is from officers of the road:

The regular passenger train for St. Louis left Chicago at nine P. M., and consisted of one baggage car, express, three day coaches, the head one a second-class or smoking car, and two sleepers.

At twenty minutes past ten P. M., when three miles north of Lemont and about twenty-two miles south of Chicago, at a curve in the road, suddenly appeared a coal train of thirty-five cars, running at the rate of about twenty miles an hour. The passenger train was running at the rate of probably thirty miles an hour, and neither engineer saw the other's engine till it was too late to reverse—a fact accounted for by a curve in the road and partly by dense fog.

NEW YORK, Aug. 18.—A *Herald* special, dated Carlist headquarters, Sangnesa, the eighteenth, says the French government has taken initiatory steps toward recognizing the Carlists as belligerents, having issued orders permitting the transit of arms and munitions of war between the two customhouse lines in the south of France. The decree, dated in March, 1805, which prohibited such transportation on the borders is now rescinded by the Paris government.

The border authorities have been notified by a circular, thus enabling the Carlists to dispense with the use of a steamer and the risk of her capture.

A letter from Rome says the syndic have posted up a notice prohibiting all persons, under pretense of making pilgrimages, whether singly or in groups, from passing through the city. It is regarded as a fanaticism not to be encouraged, and as a means used for keeping up political excitement, as well as detrimental to the public health.

Allowing a great crowd to come together at Assisi or similar places, with the very imperfect means of accommodation, might be attended with serious harm. The pilgrimages of the Musselmen to Mecca served to propagate cholera and other maladies.

DETROIT, Aug. 18.—Prof. Wilson, of the Ann Arbor Observatory, telegraphs to the *Tribune* of this city as follows:

"On the twenty-fourth of July I observed a star of the twelfth magnitude which on Saturday night last was missing from the place where it was first seen. A little to the west I saw a star of the eleventh magnitude, which proves to be a new planet, and at present I suppose it to be other than the one seen on the twenty-fourth of July. It is situated in right ascension twenty-three hours three minutes, and declination two degrees thirty-eight minutes south, and moving slowly to the west."

CINCINNATI, Aug. 19.—Advices received from Prof. Horsford, of the jury on the commerce of the world, at Vienna, state that the cartoons representing hog-slaughtering and pork-packing, and the statistical tables, all prepared under the auspices of the Cincinnati Pork-Packers' Association, had received the highest medal within the gift of the committee.

### FOREIGN.

LONDON, Aug. 13.—Thomas Chisholm Anstey, an eminent barrister and writer, died to-day, aged fifty-seven.

A special to the *Standard* reports that Lissaraga has captured the town of Vergara. The Carlists claim this success as the most important they have had since the beginning of the campaign.

PARIS, Aug. 13.—*Le Temps* and *Le Constitution* publish a rumor that the Count de Chambord has partially withdrawn from his position in regard to the white flag, and will come to France to take up his residence there about the sixteenth proximo.

A report is current that Metz will be restored to France through the influence of Russia.

BAYONNE, Aug. 13.—The wife of Don Carlos has joined her husband in the field. She will share his fortunes. The Carlists are wildly enthusiastic over the event.

MADRID, Aug. 16.—It is officially stated that the Carlist force in Spain does not exceed twenty-six thousand Infantry, four hundred and fifty cavalry and seventeen pieces of artillery.

The insurgents at Carthagena have released and armed eighteen hundred convicts.

One of the national blockading fleet has been disabled by a shell.

The Carlists in the vicinity of Bilbon fired upon Spanish, French and English vessels. Several of the men on board were killed and wounded.

GASTEIN, Aug. 16.—The Emperor William of Germany, who is now sojourning here, gave audience yesterday to Dr. Philip Schaff, the bearer of cordial greetings to his majesty from the New York General Conference of the Methodist Episcopal Church. In his remarks, in reply, the Emperor dwelt upon the necessity of Christians working together, in order to combat infidelity and superstition.

PERPIGNAN, Aug. 19.—A desperate engagement has just taken place between a force of Carlists, numbering two thousand four hundred men, and three columns of Spanish republicans. The battle was fought in the open country, between the towns of Berga and Carserps, and resulted in the defeat of the republicans, with the loss of two hundred men and one gun.

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AT A meeting of free-thinkers in Brussels, Belgium, lately, a prominent speaker declared that "the conquest of woman is the matter to which we must now give our utmost attention, for when once we have the women in our hands then the last refuge of Christianity is destroyed forever. For it is woman who keeps the men in the church, by her influence and her prayers, and many a man would die as he has lived—a free-thinker—were it not for his wife. Therefore we must move all our energies to gain the women and children."

## From the Work.

GREENE CIRCUIT, ALABAMA CONFERENCE.—*Mr. Editor:* A protracted meeting has just closed at Sardis church. The church seemed to be generally revived, and was strengthened by the accession of twenty to the membership. It was a grand and joyful sight to see twenty young persons—among them a little girl—join the church at the same time. May they continue faithful followers of the blessed Savior through life. The meeting was conducted by Rev. J. W. McCann, preacher in charge. He was assisted by Rev. R. M. Powers, preacher in charge at Eutaw.

W. L. POWERS.

MOUNT HEBRON, ALA., August 15, 1873.

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LOWER PEACHTREE, ALABAMA CONFERENCE.—*Mr. Editor:* I have just returned home from a very interesting meeting, of seven days' duration, at Grove Hill, on the Jackson circuit, where we had quite a revival, and thirteen accessions to the church at that place. There were many seekers at the altar of prayer during each hour's service. Large congregations attended with much interest. Our house, though small for the population of the little town, was crowded most of the time, and I do not think that I ever experienced better behavior or more profound attention during the whole exercises. Most of the seekers, together with those who professed religion and joined the church, were young men and women, and among the most promising of the country.

Bro. Frazer, I think, is doing a good work. Fifty odd have joined the church in his charge since his last quarterly meeting.

There is some revival spirit on my work at present. Several have very recently joined the church. I have just begun my protracted meetings.

A. C. HUNDLEY.

AUGUST 5, 1873.

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DELHI DISTRICT, LOUISIANA CONFERENCE.—*Mr. Editor:* I have held the fifth quarterly meeting, third round. You will observe that I will have just Saturdays and Sabbaths enough to close up my year's work. We are in the midst of a most gracious revival at several points in my district. Bro. McClendon closed a meeting at Bartholomew last week. Forty odd accessions; large number of bright conversions. Last Saturday I opened again at Lind Grove; fine meeting going on. On Saturday morning last Bro. Wright closed a fine meeting at Alto, continued over from the quarterly meeting the Saturday before. Result: twenty odd accessions. Bro. Randle's quarterly meeting, Oak Grove circuit, goes over all this week. I left on Monday; prospects very flattering. Bro. Liverman, Delhi circuit, closed, last week, a most gracious revival at his appointment near this place. Several bright, old-fashioned conversions; added to the church twelve or fifteen. In all these meetings, and others past that I might refer to, there are these attractive features: the fullness and depth of the work, and the character of the men and women moved—settled, prominent citizens. And with all this we feel that we are just entering on the campaign. Our plans are large and liberal, our forces strong and determined. We expect to give you cheering "church news."

Doubtless the brethren referred to, and others not mentioned, will give you full accounts.

I reached home on Monday, the eleventh day from the Alto quarterly meeting; had traveled nearly two hundred miles and preached fourteen sermons.

The preachers of my district are, as a general thing, entering heart and soul into our campaign plans, and we propose to come up to our annual convocation the banner district of the Conference. God bless you.

Affectionately,

JOEL T. DAVES.

DELHI, LA., August 9, 1873.

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EUFAULA DISTRICT CONFERENCE, ALABAMA CONFERENCE.—*Mr. Editor:* The Eufaula District Conference held its session at Abbeville, Henry county, Alabama, July 30 to August 3. The session was harmonious and pleasant, and we trust profitable. In the absence of a Bishop the presiding elder, Rev. W. H. Elisha, D. D., presided, and presided well. Never, at any previous conference in this district, has there been such a large attendance of ministers and delegates, though Abbeville is on the extreme eastern boundary. Most of the delegates were in their places at the beginning, and remained to the close. These meetings are growing in favor and in interest.

The reports from the charges did not show the church to be in a very healthy spiritual state. The revival season, however, is just beginning, and a few weeks later the reports would have been more favorable. One of the best points we saw was that the pastors had been enforcing discipline throughout the district with a determination to reform or expel all disorderly members. This is what we need—the church must be purged. We can never expect God to pour out his blessings upon her while she gives countenance to sin by retaining in her sacred fold those who live according to the world. The sooner the Methodist Church clears away the rubbish the better.

The conference passed a resolution requesting the next session of the Alabama Conference to memorialize the General Conference to enact specific laws in reference to the popular sins of the times, such as the use and sale of ardent spirits, dancing, billiard-playing, attending theaters, circuses and the like. Pastors feel the need of such legislation. While they themselves understand all these things to be included in the General Rules of the church, their members (and especially the young) do not. In some charges there has been trouble, which would not have been the case had there been a direct expression or prohibition in the Discipline. Let the next General Conference give it to us. We need it, and need it badly.

The Sabbath schools in this district are prosperous—were never more so. This, we think, is largely attributable to the excellent literature now furnished by our own Publishing House. The uniform lesson system is generally adopted, and is working admirably. Dr. Haygood is doing good work, and ought to be sustained by the whole church.

We are sorry to say, Mr. Editor, that the organ of our own Conference, over which you preside, has but a small circulation in southeastern Alabama. The old *Southern Christian Advocate* is much nearer, and has been a weekly visitor in most of the families here for many long years. Some take it because their fathers did, and others because they came from Georgia or South Carolina, and they like to hear from the section they know. On these grounds we have to excuse them.

The educational interests of the church received due attention. The Southern University, with Dr. A. S. Andrews at its head, and the Tuskegee Female College, under Rev. H. D. Moore, were represented as being in a sound, healthy condition. There is no need for the Methodists of Alabama to send their sons and daughters out of the State to educate them. The Alabama Conference can boast of as good educational advantages as any sister Conference. All the presidents and faculties ask for is that the people send them their sons and daughters, and they will return them educated men and women to bless the church. As to cheapness, the Southern University is offering superior inducements. Parents who have sons to educate, and young men looking for a college, will do well to consult Dr. Andrews before going elsewhere. We had no reports from Centenary Institute.

All the business of the Conference was carefully attended to, and all returned home delighted with their visit to Abbeville. Allow us to say that the hospitality of the citizens there knew no bounds. They took care of everybody and their friends. We hope to visit them again.

Delegates elected to the Annual Conference: Dr. T. J. S. Kimbrough, D. J. E. Crews, Rev. T. A. Johnson and Major J. W. L. Daniel. W.

ABBEVILLE, ALA., August 5, 1873.

## From Mexico.

We find the following startling narrative published in the Brownsville (Texas) *Ranchero* of July 18:

From La Voz Publica, of Matamoros.

### HORRIBLE CRIME.

In the town of Zamgoza there has been committed one of those crimes at which civilized society trembles with indignation.

On the sixth of last month about thirty Protestants of both sexes were engaged in worship on the street of San Pedro. Suddenly they were called to the door of their church. The citizen Julian Hernandez, went forth and opened the door to those who were calling, when a band of assassins fell upon him with their daggers, leaving him dead in the act.

They mortally wounded the citizens Pablo Apolonio Cortes and Francisco Carvajal. They then beat all the rest, and broke up all the furniture there was in the church. They put out the lights and maltreated and violated the women.

This iniquitous crime, without example in our religious history, has remained without punishment by the government of Puebla. The Protestant citizens petitioned for protection from the police and this was denied, and they were left in the hands of a furious band of fanatics, frantic in their barbarity to add another crime to their actions.

Many suppose that this crime has been permitted by the government of Puebla, and the traitors to the country who form its support, because justice has been denied to the citizens who were assaulted, while the bandits and red-handed assassins have been left free.

What has passed in Puebla is without a name. This government has laid aside the mask, and has committed itself to every kind of excess. It has trampled upon the law, and sentenced a society to death.

If the general government does not apply a remedy to the situation in Puebla it will be the duty of the other States to form an alliance and to liberate the people from barbarism, as Europe united against the bandits of Argel.

We shall await to see what the official organ of that government will have to say in relation to the malicious commandment of this crime, without example.

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WANTED.—Information concerning the whereabouts of Nat. Bird, who left his parents in June, 1869, will be thankfully received by a bereaved mother. He is thought to be in Texas.

EMILY O. BIRD,
Atlanta, Winn parish, La.

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AN OLD Scottish beggar, with bonnet in hand, appealed to a clergyman for "a bit of charity." The minister put a piece of silver into his hand. "Thank ye, sir; oh, thank ye! I'll give ye an afternoon's hearing for this one o' these days."

## Books and Periodicals.

THE SOUTHERN METHODIST HYMN AND TUNE-BOOK. A collection of the best and most popular hymns and tunes for public and family worship. Macon and Atlanta, Georgia: J. W. Burke & Co., 1874.

The title, as quoted, gives a fair idea of the book, and we have no doubt it will supply a want which has been felt by many. The hymns are selected from our hymn-book, and are those most in demand, while the tunes are generally the oldest and best. Type, paper and binding are all satisfactory.

THE GEM, OR SONGS AND TUNES FOR THE CHILDREN OF THE CHURCH. Nashville, Tennessee: Publishing House of the Methodist Episcopal Church South, 1873.

Dr. Haygood, in the preface, says that the Gem is composed chiefly of selections from the Amaranth and the Emerald. We expect the Gem is a gem, and therefore commend it to the patronage of our people. For sale at Nashville and New Orleans.

THE LIBERAL EDUCATION OF WOMEN. The demand and method. Current thoughts in America and England. Edited by James Orton, A. M. A. S. Barnes & Co., New York and Chicago, 1873.

The book contains thirty-six pretty long chapters, and gives the most that has been written on the question for the past twenty years. Those who wish to post themselves on this subject, now so much agitated, will find materials in abundance in this volume, and from the ablest educators of the day. Price, $1.50 sent by mail, post-paid.

EARNEST WORDS ON TRUE SUCCESS IN LIFE. Addressed to young men and women. By Ray Palmer. A. S. Barnes & Co., New York and Chicago, 1873.

A valuable work, and well adapted to instruct and guide those who are entering on the duties and responsibilities of life. We commend it to young people and everybody.

LATIN PRONUNCIATION. By Walter Blair, A. M. A. S. Barnes & Co., New York and Chicago, 1873.

The work was originally prepared by appointment of the Educational Association of the State of Virginia, and is an inquiry into the proper sounds of the Latin language during the classical period. Price, $1 by mail.

THE MOUTH OF GOLD. By Edwin Johnson. A. S. Barnes & Co., New York and Chicago, 1873.

A beautifully-bound 12mo of 109 pages, containing a series of dramatic sketches illustrating the life and times of Chrysostom. We know nothing of the merits of the work.

RESPONSIVE WORSHIP. A. S. Barnes & Co., New York and Chicago.

A little volume containing a sermon by William Ives Budington, D. D., and letters from sundry persons advocating responsive worship, especially in Congregational churches.

THE SOUTHERN REVIEW, July, 1873, has the following table of contents: 1. Truth *versus* Tradition—a very able and satisfactory article from the pen of Dr. Bledsoe, and bearing with overwhelming power upon the question of apostolical succession. 2. Oliver Wendell Holmes—a review of the Breakfast Table series, in which the subtle religious poison of this fascinating writer is fairly and clearly exposed. 3. The Thompson-Tyndall Prayer Test—a very judicious examination of this now exhausted subject, but with no new or remarkable conclusions. 4. The Land of the Vede is readable and instructive, and refers largely to Dr. Butler's interesting work, from which the title of the article is taken. 5. The Origin and Character of the Gipsies contains a good deal of curious information about this singular people. The writer says that the tipsy race in Europe and America has been estimated at not less than four millions. He believes, with much show of evidence, that John Bunyan was a Gipsy. 6. Modern Culture is a thoughtful article and worth a most careful reading. 7. History of Christianity in the Southern States is a brief statement of facts chiefly relating to the early history of the various denominations in the South, and is rich in its notices of men and incidents. 8. Folk Lore—an article exhibiting considerable research and abounding in curious information. 9. The New Birth. The writer's text is John iii, 3, 4, 5. His position is that water in the fifth verse is synonymous with "the word," and that the meaning is: "Except a man be born of *the word* and of the Spirit." This position is argued ingeniously and at length, but to our mind not conclusively. 10. The Genius of George Eliot is an impartial and perhaps just estimate of this remarkable writer. 11. Notices of Books is of course discriminative and able, only not enough of it. We have noticed in this number of the Review some typographical errors, but they are few and easily corrected by the reader. The general make-up in the variety and character of the articles is admirable, and the most conservative will find in them nothing political of which to complain.

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THANKFUL.—There was once an old woman who, in answer to a visiting almoner's inquiries as to how she did, said: "O, sir, the Lord is very good to me; I've lost my husband and my eldest son and my youngest daughter, and I'm half blind, and I can't sleep or move about for the rheumatics; but I've got two teeth left in my head, and, praise and bless his holy name, they're opposite each other!"

## Letter from Southwestern Virginia.

MR. EDITOR: Southwestern Virginia remains as fresh and fair as ever, notwithstanding east Tennessee has suffered so severely from cholera. The physicians of Abingdon say there has not been less sickness here for years than during this summer. Commodore Maury said, during a visit to our town two years ago, that the atmosphere of southwestern Virginia was in the condition of running water, and, like our mountain streams, was fresh and pure; that it must always be a healthy country, and will be the sanitarium of the South. There is not in all the land a more delightful summer climate than ours, and our winters are not severe. At this time the landscape is lovely beyond the power of words to describe. The mornings are glorious, and the evenings and nights delicious. I have been in every continent on the globe—have looked upon the most beautiful lands upon which the sun shines—but never saw any place, in any land, more beautiful, or in all respects more desirable as a home, than southwestern Virginia.

We have had this summer the pleasure of a visit from Bishop McTyeire and Dr. Garland, and a pleasure it was. It is not often two such men meet under circumstances so favorable to enjoyment as those which brought these brethren to Abingdon. They were here "on duty," in a refuge, while the cholera was raging in Nashville. Our pure mountain breezes tilled them with new sensations—with physical joys unknown in a torrid climate. They talked and preached to the great edification of the people. Dr. Garland delivered "a lecture," as he modestly termed it a good sermon to the young men of Abingdon. Bishop McTyeire preached two admirable sermons in Abingdon, and one at the Sulphur Springs, in the vicinity of town. The Bishop is a most delightful companion, "witty and wise," and one of the most instructive preachers in the church. This, however, is no news to you or your readers.

Our vacation is rapidly passing away, and soon the "weary work" must begin again. So far the prospects for a good school the next year, at Martha Washington, are unusually flattering. We hope to have more patronage from your city. We were delighted with the specimens we had. We do think, if our school were better known, it would be more liberally patronized, especially by our Southern friends. We intend to make it the first female school in the South, if we can. The trustees are now having additional buildings erected.

Our masculine neighbor, Emory and Henry College, is anticipating an increase of patronage. It is certainly worthy of it. All the advantages of climate, cheapness, etc., which we claim for Martha Washington apply equally to Emory and Henry. Dr. Wiley and his colleagues cannot be surpassed anywhere for competency and fidelity. The graduates of this college stand well at the University of Virginia, to which many of them go after completing the course at college. The moral tone of Emory and Henry is good—always has been good.

The editorials in the last number of your paper, headed "The Manner of Spirit" and "Gloomy Religion," please me much. We ought to seek the "orthodoxy of spirit" more as the test of Christian character. If a man has not "the spirit of Christ" he is not a Christian, though he be as orthodox in creed as St. Paul. Of this we can all safely judge, for about it there is no dispute. Apply this "law of the spirit" to the controversies and strifes among Christians, and who is not reproved? "Gloomy religion" is not the religion of the Bible, and our people ought to be so taught. A change has passed over the manner of teaching on this subject since I was a boy. I remember distinctly that my first impressions of God's character were exceedingly disagreeable. I regarded him as "so hard to please" that it was scarcely worth while to try. He seemed to me to take delight in punishing men for doing what he had tempted them to do. In other words, he was always setting snares for the feet of sinners. All this was so wrong. They ought to have taught me that God was my father. I loved my earthly father very tenderly, and if I had thought my Father in heaven was anything like him I should have loved him also. But the being I regarded as God was a gloomy tyrant, watching to take advantage of my ignorance, that he might punish me. I had no idea I should live to manhood. The preachers said they were looking for the judgment every day, and I supposed they knew all about it. Such "terrible preaching" made me very unhappy without convicting me of sin. I felt that I was wrong, everybody was wrong, except a few favorites, who seemed to be specially gifted with grace; but I could not see how any common person could help doing wrong, or at least being "in the wrong." This was "another gospel." Our blessed Christianity is no such system of gloomy cruelty.

Several gracious revivals of religion have been reported in our country recently. They are not as common as in earlier days. Camp meetings are being restored throughout the country. Multitudes will attend these that could not be induced to attend a church, and much good may thus be done. Yours truly,

W. H. E. CUNNINGHAM

ABINGDON, VA., August 6, 1873.

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A LEADING Baptist clergyman has written an essay in advocacy of ministers having some secular business upon which to depend.

The Christian Advocate.

THURSDAY, AUGUST 21, 1873.

THE AWAKENING.

BY MISS S. A. WOODBRIDGE.

Christ came not in the sweet spring-time
When, like a child that long has slept,
Nature awakened with a smile,
And rosy from her cradle crept.

He came on no such joyous day
To save a fallen, sinful race;
The earth was gloomy, cold and gray
When he revealed his blessed face.

Pitying surely flowers had been,
And all unnoticed to his eyes,
Where as a man, to rescue men,
He hastened out to Paradise.

But who shall say that year by year,
He comes not to us, though unseen,
When first the early birds appear,
When first the tender grass is green?

What sound through all the forests flows,
That sap forsakes its wintry rest,
And upward streams through trunk and boughs?
The potent voice that woke the dead.

Who touch is on the vales and hills,
That leaves unfold and flowers expand,
And Nature's heart so throbs and thrills?
The touch that healed the withered hand.

Yes, Christ is near! This very hour
He visits these abodes of sin;
His step is at the outer door;
O King of glory! enter in.

## Sins of the Flesh.

MR. EDITOR: There are those in our country who hold and publicly teach that when God justifies and saves the repentant believer he merely saves the spirit from the bondage of sin and satan, and that the body is still under the dominion of the world and the devil. Hence they say and teach that after "conversion" the soul is "*equal in character and being with God*," and therefore can never more commit sin, and can never "fall away" and be lost. At the same time they assert that the person in the flesh commits sin, and can never be saved from its act and guilt; but yet the soul remains as pure as an angel; in fact as pure as Christ himself.

It may seem very strange that this paradoxical sentiment is to be found in the ninth article of the "Religion" of the Episcopal Church. In this article we read: "And this infection of nature doth remain, yea, in them that are regenerated." And it is yet a greater wonder that Mr. John Wesley, in his sermon "On Sin in Believers," quotes and approves the sense of the article as defined by that church. The proof relied upon is found in Romans viii, 6, 7, which reads thus: "Carnally-minded"—"carnal mind." But a full reading of the terms found in these places will show that the apostle puts the "carnal mind" in direct contrast with the "spiritual mind," and declares in strong and emphatic language that "to be carnally-minded is death;" "but to be spiritually-minded is life and peace." As further proof that the apostle is here putting the states in contrast, he says, in the ninth verse: "But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his."

But other churches than the Episcopal hold this same doctrine; for in this country there are those of the Baptist Church who make this doctrine the grand center of great comfort, and hence boldly announce that its belief gives repose and satisfaction amid the sins and wrongs which ever remain in the flesh. Therefore the subject deserves a more extended and careful notice, both in the light of Scripture and reason.

In Romans vi, 12 the apostle reaches a strong and all-covering conclusion in the following: "Let not *sin*, therefore, *reign* in your *mortal body*, that ye should *obey it* in the lusts thereof." At the thirty-fourth verse of the seventh chapter of First Corinthians: "The unmarried woman careth for the things of the Lord, that she may *be holy both in body and in spirit*." To the same purpose we are taught in the first verse of the seventh chapter of Second Corinthians: "Having, therefore, these promises, dearly beloved, let us cleanse ourselves from all filthiness of *the flesh and spirit*, perfecting holiness in the fear of God." Once more. The same grand doctrine is taught most forcibly in the twenty-third verse of the fifth chapter of First Thessalonians. Hear it: "And the very God of peace sanctify you wholly; and I pray God *your whole spirit and soul and body be preserved blameless* unto the coming of our Lord Jesus Christ."

In all the above quotations the word of the Lord gives no countenance whatever to the "fleshly doctrine" which so many endeavor to draw therefrom in order to relieve themselves from the fearful obligations of the "moral law," which Jesus himself reiterated, under the forms of heavenly sanction, as the sum of the law and the prophets. How will it be in the great judgment with preachers of the gospel who "break one of these least commandments, and teach men so?"

Now let us look at this doctrine of the "sins of the flesh" in the light of reason. Sin is predicated of a moral agent. This embraces law, intelligence and liberty. In this sense no one can say that a horse commits sin. Whatever is capable of committing sin is held to accountability and is liable to punishment. To say that the body or flesh commits sin apart from the spirit is to predicate moral agency of the body. To say that God can and does "regenerate" the soul apart from the body, and at the same time leave the body capable of and inclined to sin, is to declare, in effect, two moral agents in one person. And as nothing pure can go to hell (and the spirit is pure, being "regenerated,") and as nothing impure can enter heaven (and the body is impure, not being regenerated,) therefore in the great judgment the Judge of the quick and dead will be compelled to separate the same person, sending the soul to heaven and the body to hell!

How absurd is the doctrine of the "sins of the flesh" as seen in the light of Scripture and reason.

A. DOWLING.

THAT was a caustic remark of a young lady concerning one of her aversions: "He's *almost* a brute—he only lacks instinct."

## More Work for the General Conference.

MR. EDITOR: It has always seemed strange to me that our Book of Discipline is not more pronounced upon one point of vital importance in morals. It has not, I know, escaped the notice of the General Conference. They have had some discussion on the subject at different times, but it has not resulted in any definite action. I refer to the making, buying or selling of spirituous liquors, except for medicinal or sacramental purposes. I know that it is held that the *usage* of the church has established *the law* against it. I protest that this is a very debatable question. Where and when has the custom of the church established such a law? To have made it a law it must have been the universal custom. But it has been in communities here and there; that is all. To my certain knowledge there is not nor has there been such custom in the Alabama Conference, in many years past; and, judging from statements made in our *Advocates*, I conclude not anywhere. But others say: "There is plenty of law in the Discipline to expel a man for it; and so I claim; but it is manifestly a forced construction of law. Some believe the law of Discipline is express against it. So a writer in the Nashville *Advocate*, some time since, quoted in this wise: as "the General Rule against the making, buying or selling spirituous liquors, except in cases of necessity." Now there is such a law in some temperance organizations, but none whatever of the church. There is no special law of the church against making, buying or selling spirituous liquors, for any and all purposes. And, as is well known, numbers of members, as far as I am informed, all through our connection, are suffered to remain in our church and deal in this the most harmful traffic the world has ever known. They themselves have taken the trouble to find that there is no law of Discipline forbidding it; and, if the preacher finds one, it is by construction he finds it. The construction in forced. I believe the rule in civil law is that, where the law is penal, the construction must be literal. But here we claim a penal offense without a law. I found a man in the church, on this circuit, selling whisky as a beverage, who was taken into the church, two or three years ago, while in this nefarious trade; and he has continued it without let or hinderance till now, and when an attempt was made to discipline him he made a heavy fight, with the Discipline in his hand, claiming loyalty to the law and usage of the church. He plead the absence of law against it, and that he bought it from members of our church in one of our popular stations.

Nor is it at all clear that all our preachers oppose it among our membership; but rather that in many instances it is connived at. Many specious pleas and excuses are framed by the dealers, and I know that in some cases they are allowed by the pastor. I do not think it at all impossible that there is entire correctness, as Dr. Summers supposes, in reply to a very young preacher, in the Nashville *Advocate* of June 7, in the statement of the man who was selling liquor, that the presiding elder said it was no harm. To me these are very humiliating facts. They are facts, nevertheless, and only facts will show the necessity for definite action upon this subject. Other facts I could give, from personal observation, but these are enough to call for specific legislation.

If there is necessity for a definite rule against "drunkenness or drinking spirituous liquors, except in case of necessity," surely there is for a rule against making, buying or selling spirituous liquors as a beverage. However plausible the argument for it may be, I cannot conceive of anything a man can do to do more harm. If the murderer is more guilty than the murdered, then the dealer in ardent spirits is more guilty than the drunkard. It is useless to say: "Men will sell it and men will drink it." If John A. Murrell was a highwayman, I am not justifiable in becoming one. If a man is poor and has a family to support, and can make more money by selling whisky than by doing anything else, if he is an expert thief let him rather steal as a lesser evil.

I protest that this thing calls for definite action—a special law of Discipline. Let the General Rules be amended so as to make the rule against it a part of the organic law of the church. Let it be added to the rule against drunkenness and drinking, or else make another rule to meet the case specially. The law, as it now stands, is too ambiguous and too often evaded. Our Conferences have committees on temperance who write essays and resolutions, and they are passed upon, from time to time, and there the thing ends. They have not the force of law, and are forgotten and neglected by us. Men in the church go on selling perhaps in the town where the resolutions were passed; certainly in the Conference. Let there be no longer room for preachers or people to dodge the law. Let it be distinctly enacted that such have no more place among us. We may and will lose some names from our church rolls, but let them go. If a man's conscience is so elastic as to be stretched over whisky-barrels and bottles it is too elastic to be bound by God's word. We will do better without him than with him. I do not know how to discipline a man who drinks, while the man who sells it to him is allowed to remain in the church. I do hope this subject will be brought properly before the next session of the General Conference, and we shall have no longer room left for dodging in this thing.

W. P. H. CONNERLY.

## Alabama Conference.

STATISTICS CONTINUED.

MR. EDITOR: In the ADVOCATE of April 3 an article appeared over the signature of "Member of the Alabama Conference," which deserves some further notice, particularly from the Marianna district, since the writer in question draws such overwhelming conclusions from his figures, and figures of speech.

I now propose to continue the examination of the statistics of the Alabama Conference to see how correct the brother's conclusions are from his figures, and figures of speech. And in the first place I shall see what the statistics show in reference to the increase of membership in the several districts:

| | Members |
|---|---|
| Mobile | increase... 53 |
| Demopolis | increase... 311 |
| Selma | increase... 327 |
| Greensboro | decrease... 138 |
| Montgomery | decrease... 33 |
| Eufaula | increase... 131 |
| Marianna | increase... 635 |
| Camden | increase... 146 |
| Union Springs | increase... 177 |

Now deduct the decrease of two districts from the increase of seven districts, and it leaves a net increase of nineteen hundred and twelve members. You see from the figures above that the Marianna district stands *two hundred and one members of increase* ahead of any district in the Conference, and furnishes thirty-three per cent. of the total net increase of the whole Conference, making her *equal to four* other districts when they are averaged! Does this show that the Marianna district is not "in a healthy and growing condition?" What do some call "a healthy and growing condition?" Why, of course, *plenty of finances!* Well, finances are good in their place; but it will not do to say that finances of themselves constitute health and growth.—If so, then may the Roman Catholic and other churches of money power be pronounced "in a healthy and growing condition."

However, I will extend the statistical examination to other very important items to see how the Marianna district stands with her sisters in point of health and vigor. Now I propose to take up the report of baptisms, both adult and infant, and see if she is sound in the faith or not, as we understand the teaching of the Bible and our beloved Methodism. The following will speak for itself:

| | Adults. | Infants. |
|---|---|---|
| Mobile | 118 | 151 |
| Demopolis | 161 | 128 |
| Selma | 142 | 93 |
| Greensboro | 97 | 100 |
| Montgomery | 208 | 133 |
| Eufaula | 111 | 78 |
| Marianna | 338 | 247 |
| Camden | 146 | 92 |
| Union Springs | 165 | 99 |
| Total | 1,489 | 1,121 |

Thus it is seen that of the whole number of adults baptized the Marianna district baptized a fraction over twenty-two per cent., and of infants over twenty-one per cent., showing that she did *more than one-fifth of the entire work* in this interesting field of labor. A. DOWLING.

OZARK, ALA., August 7, 1873.

## Style.

BY A SCHOOL-GIRL.

Originally the peculiar manner in which a writer expressed his thoughts, by means of words, was called style. It is derived from the Latin word *stylus*, the name of a pointed instrument employed by the Romans in writing in their waxen tablets. There are several kinds of style, such as the plain, the neat, the elegant and others.

Addison's grace and refinement, accompanied by an admirable command of familiar idioms, gave his writings a charm that rendered him far superior to Steele and others, not only in these points, but in his power of rising to dignity without losing ease or freedom. Steele showed more decisive originality, and greater breadth and force of humor, but his coadjutor excelled him by far, both in delicacy of sentiment and with the ingenuity and consistency with which he worked up his materials into finished pictures. How different the word is in its modern acceptation. At the present time the word style is applied to the latest fashion or mode of living, equipage or dress, but more particularly to dress. No matter what deformity of dress may be introduced, there are many who would say: "O my dear friend, don't you know it is the latest style." There is no tyrant so absolute as style; it rules with an iron hand. Many of its devotees will undergo any amount of pain or even hunger to be found in its train and paying their tribute to its chimera. Savage nations like bright and showy ornaments; but, as civilization succeeds barbarism, better and more perfect harmony in taste should prevail. But alas! I think the styles of the present day must partake of a barbaric character. O what a subtle foe is style, which deforms every human statue with which it comes in contact! It pinches in here and humps out there until there is not a single trace of human form about the once lovely creature. A mother once said to a friend: "Look at this satin overskirt which I made my daughter for a party. She wore this over a white dress, with sixteen puffs and fifty-two ruffles. Her hair was crimped and she had on the sweetest little white kid slippers you ever saw. And the party was really a stylish affair. It was two o'clock when she returned home." At this I turned to bestow a single glance on her ten-year-old daughter. Her cheeks were pale and her large brown eyes were sparkling with delight at her mother's description. To my inquiry whether she was not very tired afterward, she answered: "Oh! no; I could have gone the next night." Children with nervous organizations respond quickly to excitement. It acts like a bellows on a fire, and for awhile the flame burns up more vividly and brightly because of the stimulus dissipation gives. But sooner or later the flame will be exhausted, and you have a very cross, ill-natured child; yet how loath is the fashionable mother to admit that her course is detrimental to the happiness of her child. The days of the huge chignon are over, and it is hurried out of sight. The hair now, instead of being on the back of the head, is all gathered on the top, where it rises up to untold heights, puffs piled on coils and curls on puffs, and above the whole a little love of a hat, all lace and flowers. Those who like stylish things think that it is perfectly lovely. Nothing, no nothing, can exceed it in beauty. But if you do not believe what I say, wait until the next style comes out and you will soon hear them condemn this, and say it was always a hideous-looking object. Yes, as soon as it ceases to be the style we hold up our hands, horrified at such want of taste.

Suppose we for a moment look at the style of our grandmothers' bonnets. First we see an immense front, which spreads out like the small top of a buggy, with a high, straight crown, or a long, straight cottage bonnet, which is shaped like a funnel, with the face at the small end. O how we pity their ignorance when we compare these uncouth things to our little dainty hats of lace and flowers! My friends, where do you think they obtain so much false hair? Do they cut it off of some living being's head, or do they obtain it from some clean vegetable? No, indeed; they walk around the streets of Paris, and when a lady combs her hair and throws what falls out in the comb out of the window, there will be a person watching for it, who comes and picks up the old dirty bunches of hair, takes them to a hair-dresser, and by a machine it is cleansed, and then straightened out with all the roots upward, and all the different colors are separated from each other. Of course style cannot deform, but always beautifies. Why look how beautiful and graceful is the Grecian bend! How many efforts are made to get just the right bend! How very persevering are the young ladies in their efforts to bend just enough to walk without toppling over! Who that is at all stylish but will admire the graceful carve, and pity the ignorance of a man who thought the young lady who passed his office dreadfully deformed because she had this beautiful curve? We all remember the fable of the fox, who was once so unfortunate as to be caught in a trap, but made his escape and left a part of his beautiful bushy tail behind. When he met his friends, all inquired how it was. "O don't you know that it is all the style for foxes to be without the old brush? You must all be in the fashion, and have your tails off." So in order to be stylish they all lost their fine, bushy tails. This fable is not without its moral, and if we could trace the fashions back to their origin we would find that all originated to hide some deformity or cover some defect. There is no right-minded person who will not pity the perverted taste of a young lady who thinks she will add to her beauty or her attractions by distorting her person by compressing her waist until it measures but a span, or torture herself by pinching her toes in a marvelously small shoe. The Chinese belles screw their hair back to the very inch of their lives, in one plat, resembling a little pig-tail; but it does not hurt. O no; it's style. They also compress their feet until they are but a few inches in length; but still they like it, because it is style. It is a mark of their high birth. The American belles compress their lungs until they are three times larger around the shoulders than the waist; and this is what they esteem an elegant shape. But does it not hurt them? Why, no; it's style. And equally lovely are the Japanese. They have such beautiful drawings on their faces of birds, butterflies and a great many fanciful-looking objects; their teeth are also of such a beautiful black. And this is magnificent, because it is style. Our brothers are not without appreciation of style. Why look at those pants—they are so tight that they can scarcely walk in them; but O it is style. And the little short-tailed coats! The tail is about two or three inches in length. But no odds; their beavers tower aloft, and proclaim style. And now with what care do they cultivate their delicate mustache, and try to curl it, because they wish to look stylish; and with what tender care do they watch the growth of their lovely downy goatees. Why they twist it almost out to give it the stylish twist. The whole man, from the hat to the polished boot, shows that no pains or time have been spared to bring it to the perfection of style. Alas! for us poor weak mortals, is there no higher aim for our efforts, no better, purer objects for our love than thus to follow the vain pursuits of this world? Let us for the future, school-girls though we be, resolve that our love shall be fixed on higher objects, that our adorning may be that of a meek and quiet spirit, which was said to be above price.

GOD'S "LITTLE FLOCK."

When this our earthly house shall be dissolved—
These wondrous frames shall die—
When Time his last grand cycle has revolved,
For ay beyond the sky
We have in fields where seraphs roam,
A house not made with hands*—our home.

* Second Corinthians v, 1. H. W. F.

CAN YOU PLOD?—Sir Christopher Wren, by whose master-skill St. Paul's of London was erected, desired to secure a skillful craftsman to complete his designs as the work progressed. His question to every applicant was: "Can you plod?" That is, can you take up a line of investigation, or a pathway of pursuit, and continue it to the final accomplishment without halting. It means, constant and unremitting toil. By the securement of such workmen as these, Wren's work was accomplished, and still looks fresh, though it has stood the suns and storms of nearly one hundred and fifty years.

Direct, outright and relentless labor is the demand of the Christian church to-day. "Can you plod?" should be asked of every candidate for official position in the church. Not, can you run, and fly rapidly, for a little while; but, can you keep steadily forward as the year rolls on? It is not the sudden flash of a fire of shavings in a sheet-iron stove that gives steadiness to the temperature of a mansion and cottage, but the less variable qualities of burning anthracite. So constancy is one of the most important elements of the Christian labor and life. On not one of the pages of the inspired word are we impressed with a spirit of ease. Both its words and characters teach of zeal and perseverance, of faith and firmness, until the race is run and the course finished.—*Am. Wesleyan.*

CANDIDATES for office in the West are blistering their hands trying to mow, in order to gain the good opinion of the farmers.

## Obituaries.

DIED, at his grandfather's, Mr. A. J. Pennebaker, in Franklin parish, Louisiana, on the twenty-fifth of July, 1873, CLARENCE ERNEST, infant son of E. C. and Sallie M. Abell, aged five months and twenty days.

DIED, at Waterproof, Tensas parish, Louisiana, July 30, 1873, JAMES MILLER MOORE, son of Dr. James Moore and Mrs. Emma L. Moore, aged nineteen months and nineteen days.

The light of the household, the joy and hope of his loving parents, has been taken away by that Inscrutable Wisdom whose ways are past finding out. The beautiful bud we so loved to cherish has been transplanted to bloom in the better land.

H. W. DRAKE.

MRS. S. J. RALEY, daughter of C. C. and M. G. Brewster, and wife of John D. Raley, formerly of Mississippi and Louisiana, was born in 1851, baptized in 1861, and died April 5, 1873. She was a lovely young person, highly refined by grace, and filled every relation in life with Christian propriety; indeed she was a favorite with her friends. She suffered long, but without a murmur. Commending her little babe to God, and her mother, she left earth in the happy prospect of heaven. H. M. GRANADE.

FORT SMITH, ARK., July, 1873.

DIED, at her home in Perry county, Alabama, on the thirteenth of July, 1873, MARY ANNA, daughter of Mr. John A. and Mrs. R. E. Hopkins, aged six years, nine months and fourteen days.

She was so affectionate and confiding that she won the love and admiration of all who knew her, and we looked forward with hopeful anticipation of her future. She was impressed that her days were almost numbered, even before disease settled upon her vitals, and, she spoke of her departure with great composure, and also of a reunion with friends who had preceded her to the spirit-land. She divided her toys between her little sisters, and gave directions concerning her little possessions. Being dedicated to God by baptism in infancy, and raised by pious parents, her youthful mind had never been contaminated with the vanities of earth, nor her life corrupted by associations with the vile. "The Lord's ways are marvelous in our eyes," yet we know that "he doeth all things well."

B. F. C.

AT Pattersonville, Louisiana, on the morning of June 27, Jesus gathered to his bosom the sweet budding flower he needed—LAMMIZA, the lovely daughter of Rev. Joseph Knight, aged thirteen years and three months.

Sweet Lammiza trod the thorny paths of her brief life with a sublime reconciliation, and the calmness and fortitude with which she viewed her approaching dissolution was truly remarkable. A few months previous to her death an infant pet of hers flew away to Jesus, and from that time Lammiza began to think and speak more of her Lord. During her illness of two months' duration, suffering constantly intense pain, she was ever patient, calling on and awaiting his mercy. She would frequently speak of little Edwin, and when sometimes unconscious would exclaim in tender, loving tones: "Wait, little Edwin, I am coming!" Her death is truly a sad bereavement to her fond parents, loving sister and brother, for she was indeed the light of that household—a flower that imparted its fragrance everywhere.

L. W.

WILLIAM THOMAS BOYARD was born in Yazoo county, Mississippi, May 21, 1854, and died at the residence of his uncle, William J. Quin, in East Baton Rouge parish, June 27, 1873.

He came to Centenary College in October, 1872, and was pursuing his studies and departing himself in such a manner as to recommend himself to the regard of his preceptors and the friendship and esteem of his fellow-students. He was taken with typhoid fever in June, and although his physician and friends thought it but a slight attack, and that he could be removed to his home, alas! it proved fatal, and hurried him away from a future bright with promise and hope, a few days after he reached his loved ones.

Willie joined the Methodist Church in August, 1870, and professed conversion under the ministry of Rev. E. W. Simmens. He was a young man of most kindly feeling and gentlemanly bearing. It was touching to see how unselfish he was when sick, and how much afraid of giving trouble to the kind friends who were attempting to make him comfortable.

On his death-bed he gave evidence of possessing the Christian's hope, and left the glad assurance that he has gone to a brighter world. It is sad, sad indeed, to see the promising, manly boy taken away in the morning of life. C. G. ANDREWS.

MRS. MARY HENRY, relict of William F. Henry, was born March 26, 1802, and died July 26, 1873. She died at the residence of her son, W. W. Henry, Esq., at Meridian, Mississippi.

For many years the deceased was a resident of Marengo county, Alabama. For a period her home was in Clarke county, Mississippi. Meridian had been her home since 1865. For some six years prior to her death she was afflicted with a cancer on her face. The last two years of her life her suffering was almost incessant, increasing with the progress of the cancer that was preying on her health and life. Nearly three weeks before her death the effects of illness reached her brain, inducing a sort of terpor.

Mother Henry was one of the purest, best Christians I ever saw. Not demonstrative, she exhibited in all matters and in all relations of life the truly Christian spirit. She was Christ-like in her spirit of sacrifice. Almost oblivious of self, she was happy in living for others. She was a most affectionate wife, a most devoted mother, a most charitable woman, a most exemplary Christian. Her faith and fortitude failed not. Assured of a happy future, and desiring to be released from suffering, she nevertheless took a cheerful interest in temporal affairs, seeking, often beyond her strength, to do something that would advance the comfort of the household. Hers was a character most prepared for heaven, and best suited to the conditions and cares of earth—a grand and rare achievement of grace and truth by Jesus Christ. It is delightful to contemplate her beautiful character and think of her blessed estate, now that she has put off the "corruptible" body. It is one of the privileges of life to have known her, and often to have conversed and prayed with her. The memory of the sainted mother be blessed to her surviving loved ones and numerous friends!

Converted in the retirement of a country home, Mrs. Henry was for nearly fifty years a Christian and a member of the Methodist Church.

JOHN A. ELLIS.

MR. JOHN SMITH died May 8, 1873—his eighty-ninth birthday—of jaundice, at the residence of his daughter, Mrs. Eliza Mayo, in Washington, St. Landry parish, Louisiana. He was the son of Nicholas Smith, and was born in Northampton county, Pennsylvania, May 8, 1784. Connecting the present with two generations of the past, retaining his physical and mental vigor and activity to within two months of his death, made him the center of attraction in every circle where he mingled. He remembered distinctly the personal appearance of General Washington, and gave his first vote for Thomas Jefferson for President of the United States. He was a resident of St. Landry parish for sixty-five years. On the thirtieth of June, 1812, he married Miss Elizabeth Lee, of this parish, daughter of Mr. Mark Lee. She still remains, calmly awaiting her Father's will, lingering upon the distant shore of time, her mind unimpaired, with an unfaltering faith in the promises of God. Integrity and fidelity marked his business relations. These, together with a genial and sociable disposition, secured for him a large circle of friends. Physically he was not robust, but possessed a remarkable degree of elasticity of constitution and tenacity of life, which were guarded by care and prudence, enabling him to reach the golden period of life without exhausting the physical resources of his system. For nearly sixty years he has been a most exemplary member of the Methodist Episcopal Church. True to her doctrines and loyal to her every interest, he exemplified in his life the consistency and beauty of Christianity; so much so that they were endeared to his children, and in early life they were gathered into the same fold, and still later he praised God for giving him his "children's children," and yet later in the evening of his life it was his happy privilege to realize that he had not "asked" in vain to welcome into the fold of God his great grandchildren. His last illness was borne with Christian fortitude and resignation, giving to those whose privilege it was to be with him the strongest assurance that all was well. His end was a victory, "death was robbed of his terrors," and quietly and peacefully he passed away. And in close proximity the bright spirit of little BELLE MAYO, a great grandchild, with angel-hands winged her way after him to his home in heaven.

B. J. B.

HENRY AVERY was born in Chesterfield district, South Carolina, April 8, 1799, and died in Bibb county, Alabama, March 1, 1873.

At the age of twenty he left the home of his parents, in the Palmetto State, and wandered into the then "wilderness wilds" of Alabama, and pitched his camp, for a time, near the restless waters of the Cahawba. His parents were, as I am informed, pious, and they did not altogether neglect the religious training of their children; and therefore he was, as may generally be expected, at least a moral young man. Years passed by without a change of heart or an experience of grace. In October, 1832, fortunately for him, his brother Alexander, who at this time lived near him, became seriously impressed, and determined to attend a camp meeting then going on at Chapel's meeting-house, in Tuskaloosa county, some distance from where they lived. "Bad Aleck," as he was called, met with many difficulties in getting off. His clothes were not in order and his horse out of place; but he went, and went for a purpose, and persuaded his brother Henry to go with him. Thus they made their way to the camp-meeting. Aleck, going as he did, was converted in a tent, and his noise had drawn a crowd around him, when his brother came up and asked who it was. The answer was: "Don't know; he's a stranger." He made his way to where he could see; and behold, it was his brother Aleck, who said: "The louder I shout glory the more I feel in my soul." Conviction, deep and pungent, seized his heart. He turned to those present and said: "Pray for me. I am the worst man that ever lived." And thus saying he sought the blessing till it was given. His conversion was clear and satisfactory to his own mind, and afterward he convinced others that he experienced a renewed nature.

Henry Avery was, in his section, an uncommon man. He had no cultivation, but, as I learn, read much—*non multa, sed multum*. His library contains some of the works of Wesley, Watson and Clarke, and a few others besides. With these books he spent his time for reading. He read the Bible also.

After a life of seventy-three years God called for an account of his stewardship. Not a misstep in his life is urged against him. Just before his death he said to the writer: "My trust is in the goodness of God and the atonement of Christ." How boundless his goodness displayed in the atonement! W. M. WINN.

THE Wesleyans of Great Britain report for this year 348,571 members; an increase over last year of 1,721.

The Christian Advocate.

THURSDAY, AUGUST 21, 1873.

SANDALPHON.

LONGFELLOW.

Have you read in the Talmud of old,
In the Legends the Rabbins have told
Of the limitless realms of the air—
Have you read it—the marvellous story
Of Sandalphon, the Angel of Glory,
Sandalphon, the Angel of Prayer?

How, erect, at the outermost gates
Of the City Celestial he waits,
With his feet on the ladder of light,
That, crowded with angels unnumbered,
By Jacob was seen, as he slumbered
Alone in the desert at night?

The Angels of Wind and of Fire
Chant only one hymn and expire
With the song's irresistible stress;
Expire in their rapture and wonder,
As harp strings are broken asunder
By music they throb to express.

But serene in the rapturous throng,
Unmoved by the rush of the song,
With eyes unimpassioned and slow,
Among the dead angels, the deathless
Sandalphon stands listening breathless
To sounds that ascend from below—

From the spirits on earth that adore,
From the souls that entreat and implore
In the fervor and passion of prayer;
From the hearts that are broken with losses,
And weary with dragging the crosses
Too heavy for mortals to bear.

And he gathers the prayers as he stands,
And they change into flowers in his hands,
Into garlands of purple and red;
And beneath the great arch of the portal,
Through the streets of the City Immortal
Is wafted the fragrance they shed.

It is but a legend, I know—
A fable, a phantom, a show
Of the ancient Rabbinical lore;
Yet the old mediæval tradition,
The beautiful, strange superstition,
But haunts me and holds me the more.

When I look from my window at night,
And the welkin above is all white,
All throbbing and panting with stars,
Among them majestic is standing
Sandalphon the Angel, expanding
His pinions in noiseless bars.

And the legend, I feel, is a part
Of the hunger and thirst of the heart,
The frenzy and fire of the brain,
That grasps at the fruitage forbidden,
The golden pomegranates of Eden,
To quiet its fever and pain.

## Progress of Protestantism in the United States.

The notion of the decline of Protestantism seems to have been adopted by some of our leading journals without a careful examination of the facts, and various remedies or explanations are offered for a condition of things that has no existence except in fancy. It is not true that Protestantism shows any signs of decadence. On the contrary, the principles of a pure religion were never so active as at the present moment, nor were the chief Protestant denominations ever more rapidly extending their influence over the great body of the people. No doubt among the wealthier and what are called the fashionable circles of Europe and America, among minds enervated by luxury and weakened by a long course of sensual indulgence, there is a tendency, as there must always be, to sink into formalism. Intellects constrained within the narrow limits of a decaying European caste, or degraded by the puerilities of its transatlantic imitators, may fall an easy prey to idle superstition, may abandon a pure faith for the lenient requirements of a lower grade of civilization. But except in this class the course of Protestantism is still onward. Some wealthy churches may have become temples of mammon. In the fierce struggle for money, in the lavish expenditure of the time, men eminent for a Christian reputation may often startle the community by a sudden revelation of their utter corruption. Protestantism never boasted its infallibility. Its chief supporters will sometimes prove unworthy of the name they bear. But this proves nothing. The true question is: What are the Protestant bodies doing for the people? How far are they overmastering the principle of evil by the agencies of education, of preaching, and of all the devices of humanitarian progress? By their fruits they are content to be known.

And here we are able to affirm that within the past ten years nearly all the Protestant bodies have shown an extraordinary increase. If we take as an example the Lutheran Church, which owes much of its progress to immigration, we find that in 1850 it numbered 1,231 churches; in 1860, 2,128; in 1870, 3,032 church organizations. In other words, in twenty years the churches of this single Protestant denomination have nearly tripled. The number of its sittings is 977,332, indicating a church connection of nearly a million of worshipers, if not one still more extensive. The Protestant Episcopal denomination is little less progressive. In 1850 it had 1,459; in 1860, 2,145; and in 1870, 2,601 church edifices or organizations. And as it is probable that the earlier returns were somewhat exaggerated compared with the more careful inquiries of the present census, the rate of its increase is probably more rapid than the record seems to show. Of the great Baptist body, which is noted for its energy and its adaptability to all classes of the people, we have a still more remarkable account. In 1850 its churches numbered 9,376; in 1860, 11,221; in 1870 its organizations were, according to the returns of the census, 14,474; according to its own records, over 17,000. Thus five thousand Baptist churches, by their own account, have sprung up within the past ten years, or at the rate of nearly one and a half a day. Five hundred Baptist congregations are formed every year. The Methodists are equally progressive, and even more numerous. They had in 1850, 13,302 churches; in 1860, 19,883; and in 1870 their organizations are given at the extraordinary number of 25,278. They too, therefore, during the past ten years must have created churches or church organizations at the rate of nearly two a day.

The idea, therefore, of any decay or even check in the progress of Protestantism among us must be at once dismissed. It advances with renewed vigor. It plants yearly fifteen hundred churches. It penetrates deep into the heart of the people. It flourishes in the new Territories of the West and in the throngs of the Eastern cities; and when we remember that each one of its church organizations is usually followed by a Sunday school, a Bible class, societies for helping the sick and poor, charitable and helpful unions of various kinds, we may easily see that Protestantism is an enormous stimulant to the practice of humanity, and to intellectual and physical improvement. Moving chiefly among the working classes, it sustains the purity of the nation. Whatever be the defects of some or even of all its members, the tendency of Protestantism is upward.

In spiritual matters the advance of Romanism is far less rapid. Notwithstanding its immense aid from foreign immigration, while the growth of Protestantism results chiefly from new conversions among the native population, the Roman Catholic Church organizations numbered, in 1870, only 4,127 to 2,550 in 1860. It is true each one of these churches attracts probably a far larger congregation than most of the Protestant, yet if we withdraw from Romanism the stimulus of immigration it would plainly make but slow progress compared to its evangelical rivals. Its whole strength lies in what it borrows from European sources; it weakens its numbers in foreign countries in order to build up its denomination here; and, should the immigration from Ireland continue with unabated vigor, it is not impossible that the Protestant population of that island may within twenty years approach very closely to the Roman Catholic. But the most remarkable and perhaps most alarming fruit of Romanism among us is the enormous increase of its wealth. Within twenty years, compared with the number of its church organizations, it has become the richest of all the denominations. Its property in that period has increased sixfold. Its value is returned in 1870 at $60,985,566; in 1850 it was but $9,256,758. The Methodist denomination is the only one that surpasses it, and no Protestant body can pretend to rival its wonderful capacity for accumulation. When we reflect that this vast property is held by the Roman Bishops, under the supervision of their European head, and that within the next ten years, if it preserve the same rate of increase, it will be nearly tripled, we must look with natural distrust upon the concentration of so vast a power in a single body or caste.

And here we encounter that dangerous trait in modern Romanism which has already excited the alarm of all sincere lovers of freedom. It is growing not as a spiritual body, to which there could be no objection, but as a political faction. Its power lies in its unity, its wealth and its strict obedience to a foreign dictator. Protestantism, as such, has no political strength nor aim. It is divided and powerless. Romanism has long united the great mass of its adherents in a struggle for secular power. The Roman Catholic vote of the city of New York, for example, was given solidly for Tweed and Sweeny because they acted as its instruments. They helped it to large sums of money from the public funds; they aided it in building up a throng of Roman Catholic schools. Tammany Hall has long been a Catholic club. The chief political aim of Romanism at present is to destroy the American system of education; what its further aims may be it is not difficult to conceive; and that the majority of the people will be forced for their own preservation to meet it as a political party, irrespective of all theological grounds of controversy, is a necessary consequence of its own imprudence.—*Harper's Weekly.*

## Martyrdom of Huss.

After suffering untold hardships in prison for six months, Huss was finally accorded a hearing before the council. On the fifth and seventh of June, 1415, he was brought before that body to say what he could in behalf of himself and his doctrines. But no sooner had the reformer risen to speak than the whole assembly broke out in invective and clamor, so that it was impossible for him to be heard. The council acted as if it were a menagerie of wild beasts rather than a body of Christian teachers. And when once, during a lull in the storm, he was heard appealing to Christ as the ready helper of the afflicted and the distressed, he was met by a shower of jeers and mockery from the whole council.

Many were the influences brought to bear upon Huss to induce him to recant. To friends and foes he had but one reply: "I cannot do that which would imperil the loss of my soul." Huss' final appearance before the council was on the sixth of July, on which he was publicly condemned for heresy, and ordered to be deposed and degraded from the priesthood in the presence of the synod. The ceremony of degradation was as follows: He was first clothed in the usual priestly robes, instead of his prison garments, and the cup was placed in his hand. Then the Bishops appointed to the duty of degrading him took from him the cup, saying: "O thou accursed Judas! behold we take from thee this chalice, in which the blood of Jesus Christ for the redemption of the world is offered." Huss answered: "But I have all hope and confidence in my God and Savior that he will never take from me the cup of salvation, and I abide firm in my belief that, aided by his grace, I shall this day drink thereof in his kingdom."

As they proceeded to strip him of the remaining symbols of the priestly office, accompanying the removal of each with awful curses, Huss said: "All these insults I can endure, undisturbed and calm, for the name and truth of Jesus Christ."

Last of all they placed upon his head a paper cap, conical at the bottom and three-sided upward, with frightful figures of demons painted on its sides, and the word "heresiarch" distinctly written in large characters. Huss looked calmly upon the hideous crown, and quietly said: "My Lord Jesus Christ deigned to bear for wretched me a far rougher and weightier crown of thorns."

He was then given over into the hands of the executioners who were commanded to burn him with his clothes and all that belonged to him, "even to his knife and his purse."

The martyrdom took place upon a meadow outside the city. The reformer was fastened to the stake by seven wet cords about his body, and an iron chain around his neck. His hands were bound behind his back, two piles of fagots were placed about his bare feet, and bundles of straw were put round the stake, reaching upward as high as his neck. When everything was thus made ready, the Emperor sent once more to make a final effort to induce the martyr to recant. But Huss replied to the messenger from the midst of the fagots in a clear, loud voice, calling God to witness his innocency of the falsehoods charged against him, and his willingness to seal by his death the truth of what he had taught. The flames were then kindled, and amid the smoke and blaze Huss was heard engaged in prayer. Twice the words were heard: "O Christ! thou Son of the living God, have mercy upon me!" Again he was heard indistinctly, then he bowed his head in the flames. His spirit had passed out of the presence of his persecutors into the presence of his Lord.

## The Modern Roman.

The Roman is frugal; he wastes nothing. When he kills even a chicken he saves the blood and makes it into puddings. Goldfinches, tomtits and little fishes about half an inch long are not neglected as useless, but are collected in sufficient quantities to furnish a meal. The taste for devouring these miserable fry is nothing new in that locality. "Augustus Cæsar," says Suetonius, "*secundarium parvæ et minutæ piscieulos maxime oppetebat*," was particularly fond of household or brown bread and very tiny little fishes. The discovery of whitebait in the Thames has inoculated the British with similar tastes. The Roman applies to a useful purpose that which the poorest Englishman would consider as offal, and would throw upon a dunghill with contempt and disgust.

It is seriously affirmed that cats occasionally form part of his diet. He certainly does allow dog-fish, otters and the repulsive cuttle-fish to enter into his bill of fare. He eats with relish the lowest description of food; roasted chestnuts during their season are his daily bread. In summer, large, coarse-looking gourds, baked till they are soft, and in winter the seeds which are washed from them furnish a considerable article of consumption. Woodpeckers, magpies, jays, hawks, owls and other birds of prey, tortoises, every fungus that can be gathered which is not poisonous, thistle-roots, dandelion, shoots of the hop-plant and wild asparagus, do not want for purchasers in the Roman markets. Prejudice alone, and not reason, prevents us from following the Roman example in this respect.

He is independent in his habits, particularly when belonging to the middle or lower classes of society, and wants but little assistance from others. He can cook his own dinner, fetch his own wine from the shop, arrange his own room and mend his own clothes. He is always a much better manager and housekeeper than his wife, who generally seems conscious of her inferiority, and intrusts all domestic arrangements to her lord and master. It is quite common in Rome, on the morning of a holiday, to see a party of men assembled, on some sunny bank in a retired situation, darning their stockings, patching their coats, and performing for themselves those sundry repairs which other men of their class would insist upon having done by their wives.

He is civil, good-natured and obliging. He is accustomed to an intercourse with strangers, and, thinking himself to a certain degree their superior, is amused, not annoyed, by their oddities. He was trained to gentlemanly habits while we were yet painted savages. He still bears marks of this historical fact, and still considers us as in some degree barbarians. If you turn into a wine-shop or eating-house in Rome among the lowest of the people, you will never be hustled or robbed or kicked out, as under similar circumstances might possibly be your fate in London. On the contrary, you will rather be assisted to get anything you may want, and will neither be received nor dismissed with anything but politeness. If in the market-place you stop to stare at the costume of a peasant, he will not be offended at your curiosity, or attack you with abuse, but will give you a smile, and perhaps a bow, and will cast a glance of inquiry at your costume in return. If you halt at a stall to examine some unknown article, and ask its name, the owner may laugh perhaps at your ignorance, but will always do his best to explain the title and properties of the object of your admiration.—*English Exchange.*

WOMEN AMONG THE JEWS.—The existence from early times among the Jews of an order of women who renounced the usual joys and privileges of the family state, to devote themselves to religious and charitable duties, is asserted on good authority. Walter Scott, a learned authority as to antiquities, and who seldom made a representation without examination, makes Rebecca, in Ivanhoe, declare to Rowena that from earliest times such an order of women had existed among her people, and to them she purposes to belong. What especially strikes us in this story is the same heroic and lofty spirit in this young girl that we have remarked in Miriam and Deborah. The Jewish women felt themselves a vital part of the nation, and might be said to have been the very nerves of national feeling. Any one of them was ready to be sacrificed for her country.—*Mrs. Stowe, in the Christian Union.*

ALWAYS avoid the company in which you would be willing to tell a coarse jest, because for you it is a demoralizing company. Grossness is never harmonious; profanity is never admirable; and if your manner and speech once begin to ravel out upon that edge, all their manliness and charm are in danger.

## The Best Hope of the Intemperate.

Years ago a distinguished advocate of temperance, who had spent many years in the work, and whose long experience gave great weight to his opinion, publicly declared that "he had never known a confirmed drunkard—to be entirely reclaimed—except by the grace of God." Temporary amendment was not unusual, but final and complete emancipation from this evil was only secured when there was an evident change of heart as well as of outward conduct. Extended observation in many places and for long periods of time, by candid witnesses, confirms this view. Habits are tyrannical. Alcoholic disease requires medical treatment. But the moral and religious difficulties of intemperance demand a sovereign cure which shall go down to the roots of the dreadful thing. Appetite, depraved by excess and restrained for a time, often overpowers resolution, vows and pledges, like a stream that has been dammed up and then swelled by a great rain until it overflows its banks and breaks down the barrier. Reformed inebriates know what it is to fight this fiend, which rages within at the very sight or smell of liquor with demoniac fury. It is just here that ordinary restraints give way, moral sentiment is powerless, and only the preserving grace of God in the heart is mightier than the foe.

As a rule, we believe that no men are more thoroughly convinced of their own inability to deliver and to keep themselves in the evil day than the hapless victims of intemperance who are trying to reform. They need to have this truth kept before them, with kindly encouragements to seek help from him who is "mighty to save and almighty to redeem" them. We have known some very striking cases of recovery, whose thoroughness and permanence can be attributed only to the power of religious principle, after all other attempts at reformation had failed. Indeed this article has been prepared in the light of just such an example, with the hope that it may meet the eyes of some unfortunate drunkard, and of Christian friends who are trying to help a helpless one out of the ruin into which he has been plunged. Inebriate asylums are doing a wonderful work by the various methods of treating their patients. But medicine, regimen, seclusion from the outer world for a time, mental diversion, and all the other resources of professional experience, are comparatively inefficient without those moral and religious safeguards which experience has proved to be essential to a perfect cure.—*Christian Intelligencer.*

THE SIZE AND MODEL OF THE ARK.—A writer in the *National Gazette* discusses this subject at length, taking both the Bible account and that recently discovered in Assyria for a basis. He says that, reckoning the cubit at eighteen inches, the ark was four hundred and fifty feet long, seventy-five feet wide, and forty-five feet deep, and would register about fifteen thousand tons if measured as a sailing ship, or about twelve thousand tons if measured as a steamer, by British rules. It was thus smaller than the Great Eastern. It had three decks, and was divided into numerous compartments by longitudinal and transverse bulkheads, for the safety and order of its occupants. It was built of Gopher wood, a species of evergreen timber resembling the pine in length and strength of trunk, and the white cedar in lightness. In model, says the writer, it was all that a great carrier should be, chest-like, with lines straight and angles clear, but the bottom and top were elliptical in outline, presenting convexity to the earth and the sky. After giving the dimensions and the mode of construction of the several parts, this authority tells us, as if he were equally certain on this point, that the ark "is now in a good state of preservation, but lying under an eternal mantle of snow, hundreds of feet deep, at an altitude of seventeen thousand five hundred feet above the level of the sea. Ever since the flood dried up the climate of Armenia has been colder, and snow always covers the top of Ararat, rendering it impossible for any of Noah's descendants to get up and find the ark."

WHAT AN OLD MAN HAS NOTICED. I have noticed that all men are honest when they are watched.

I have noticed that silks, broadcloths and jewels are often bought with other people's money.

I have noticed that whatever is is right, with a few exceptions—the left eye, the left leg and the left side of a plum pudding.

I have noticed that the prayer of the selfish man is: "Forgive us our debts," while he makes everybody who owes him pay to the utmost farthing.

I have noticed that he who thinks every man a rogue is very certain to see one when he shaves himself, and he ought, in mercy to his neighbor, to surrender the rascal to justice.

I have noticed that money is the fool's wisdom, the knave's reputation, the poor man's desire, the covetous man's ambition, and the idol of all.

I have noticed that all men speak well of all men's virtues when they are dead, and that tombstones are marked with the epitaphs of the good and virtuous. Is there any particular cemetery where the bad men are buried?

A GALLOWSTOWN lady recently requested her husband to go to the dressmaker and inform her that she (his wife) had changed her mind, and would have the watered silk made up, instead of the poplin, and that "if she thinks it would look better with bias flounces without puffing, and box-plaited beyond the equator, which should be gathered in hemstitched gudgeons up and down the seams, with a gusset stitched between, she can make it up in that way, instead of fluting the bobbinet insertion and piercing out with point applique, as I suggested yesterday." The man is now a raving maniac.

PRESSING BUSINESS—a batter's.

## Religious Intelligence.

THE English New Testament revisers are at work upon the fifteenth chapter of the Acts of the Apostles.

BY THE last will of Mr. Roberts, deceased, his property in Canton, consisting of a chapel and residence, valued at some $2,500 or $3,000, is bequeathed in trust to the senior missionary of this mission and his successors.

THIS is the way Congregational ministers are paid in Vermont. Only about one-third of the churches pay their ministers promptly; 65 pay from $400 to $650; 38 pay $1,000 or more; 13 not more than $500; 25 $500 or less; 43 less than $800.

THE question is already raised in India in regard to donating the public revenues of the temples to the interests of popular education. The native Christians are reminded, by one of the leading journals, of their right to a portion of the vast sums now devoted to mosques, monasteries and temples.

A WRITER in the *Northern Christian Advocate* says for every 750 persons in New York city there is at least one weekly prayer meeting, besides a number of daily meetings. The City Mission and Tract Society and the Young Men's Christian Association furnish more than 1,000 weekly prayer meetings in that city.

IN WEST TENNESSEE there is a sect of professing Christians known as Thomasites, whose distinguishing belief is the annihilation of the wicked after Christ shall make his second advent to reign over the earth a thousand years. This second coming they believe will take place in 1880 or 1881. They are an offshoot from the Campbellites or Disciples.

IT TAKES about two months and a half to get through with the list of annual meetings of the English missionary societies. Twenty years ago but little more than a fortnight was required for the purpose; and only about eighty years ago there were no meetings of the kind at all, for there were no missionary societies, and no interest in the salvation of the heathen.

THE English Primitive Methodists propose to establish a mission in Fernando Po, and take the island under their spiritual supervision. This is at the request of its principal chief, and £300 have already been bequeathed by a gentleman, just deceased, for the object. Unfortunately the climate of Fernando Po is too trying for any white man to remain there safely very long at a time.

THE *Statistical Gazette* of Geneva publishes the following: "In 17 cantons of Switzerland there still remain 33 convents of men, and 45 of women; total, 78. The number of monks is 546, and of nuns 2,020. Of the monks 422 are fathers, 28 novices and 91 lay brothers; 1,181 of the nuns are choir sisters, 135 lay sisters and 85 novices. These 78 convents possess 22,645,915f. worth of property.

THE Waldensian Church Conference, held in Florence about the first of May, found great encouragement in the efforts and success of Rev. J. R. McDougall, who has purchased, for $10,000, a suppressed Roman Catholic church and monastery for the use of the Sante Croci schools and the Free Church of that city. It is a very favorable locality, and when fitted up will supply a need long felt among the Waldensians there.

THE committee of benevolence and finance of the Presbyterian General Assembly recommended the appropriation for the coming year of $600,000 for foreign missions, $350,000 for home missions, $75,000 for publication, $82,000 for sustentation, $75,000 for freedmen, $120,000 for church erection and $90,000 for ministerial support; making an aggregate of $1,500,000. The present missionary debt of the church is $125,000.

EARLY in their work Calcutta missionaries became anxious to reach the sailors upon the Ganges river, and one Sabbath a Bethel service was arranged on board a ship in the stream. The project proved successful, and it was not long before a large two-masted pinnace was purchased and fitted up as a floating chapel, Dr. Carey, then venerable with years, preaching at the opening service. These meetings have continued ever since, and nearly all the missionaries in Calcutta have united to sustain them.

AT THE various religious anniversaries held in London during the month of May the following sums were reported as having been contributed during the year to the various benevolent societies: British and Foreign Bible Society, $944,485; to the principal foreign missionary societies, $3,100,285; to the Colonial Jewish and other missions, $632,885; to home missions, $1,526,655; to religious educational societies, $317,335; miscellaneous, $758,805; total, $7,280,150. This is a noble testimony to the liberality of British Christians.

THE patriarch of Constantinople has written a letter to the Rev. L. G. Hatherley, of Wolverhampton, an English clergyman who has joined the Greek Church, forbidding him to attempt to make proselytes from the English Church. His holiness says: "It would be no pleasure to us even if ten or twenty members of the English Church were to join our church. This is not what we seek. We desire, in response to the Christian feelings expressed toward us by the authorities of the English Church, to restore that fraternal intercourse which once existed." The patriarch sets the churches an example of Christian comity which some of those who are wont to characterize him as a "nominal Christian" might well copy.—*Independent.*

ST. MARK'S METHODIST EPISCOPAL CHURCH is the title of the first church for colored people in New York which we have had since the formal withdrawal of our colored brethren, many years ago. On the twenty-second ultimo this church, in Thirty-fifth street, near Broadway, held the second anniversary, and made a happy showing, after two years of earnest endeavor. Commencing with a membership of 87 women and one man, they now number 130 members, with 134 Sunday school scholars. St. Mark's is one of two flourishing missions to the colored people under the care of the New York Church Extension Society.—*Western Christian Advocate.*

BRAZIL has taken an important step toward enfranchising itself from the spiritual tyranny of the Church of Rome. The last mail from Rio Janeiro brings the interesting intelligence that the Brazilian Council of State has decided that hereafter papal bulls must have the *placet* of the government before they can be promulgated, and that sentences of excommunication are without civil effect in the Brazils. Now is the time for the Protestant world to bend its energies for the distribution of the Bible in Brazil, by means of which that priest-ridden people may be thoroughly educated in the "liberty wherewith Christ hath made us free."

THE London Missionary Society sent six new missionaries abroad the past year. There are now 40 missionary-students in training under the direction of this society, 12 of whom will be sent abroad the coming year, one-half of the number going to India and China. The society, which has labored for several years with the special design of multiplying the number of native pastors, now employs over 100 natives who have the care of churches or act as missionaries. Rev. W. Murray, who has returned to New Guinea, to watch over the new mission at Cape York, was accompanied by 13 native missionaries. The Moffat Institution, among the Bechuanas of South Africa, has been commenced, under the care of Rev. J. Mackenzie, for the purpose of training native evangelists and pastors.

IN THE sudden death of the Bishop of Utrecht, at Cologne, the Old Catholics in Europe have met with a serious loss, especially at this critical moment when he was looked up to as their ecclesiastical head in their conflict with the dogmas of the papal supremacy and infallibility. The archbishop had been taking part in the recent Conference at Cologne, and was about to give the Old Catholics of Germany a valid constitution by the consecration of Prof. Reinkens as their bishop. Although but a small community, numbering 30 churches and 5,000 members, together with the lesser Sees of Harlem and Deventer, the See of Utrecht has for more than a century and a half been practically independent of Rome, though acknowledging the leading doctrines of the papacy, and the Old Catholic party look to it for their ministerial orders and the validity of their sacraments.

THE Supreme Court of Ohio has recently decided what is known as the "Cincinnati Bible case." The Board of Education of Cincinnati had prohibited the reading of the Bible in the schools, and the Superior Court of that city enjoined the prohibition. This injunction has now been reversed by the Supreme Court, which has dismissed the action, and has permitted the resolution prohibiting the Bible to stand. The question whether boards of education may lawfully require the reading of the Bible in school is not touched by this decision. It is only settled that they may lawfully forbid it. The courts may also decide that the boards have power to require it, if they deem it wise; that the local authorities elected by the people have entire control of the exercises of the schools, and may introduce or exclude what they will. If they act unjustly or unwisely the remedy is in the hands of the people, who have the power to remove them from office.

AT THE late annual meeting of the London Presbytery of the United Presbyterian Church the Rev. Dr. Fraser, representing the English Presbyterian Church, reported the missions of that church in China. The income of these missions last year was $15,000. Their missionaries at present in China number 13, three of whom are doctors of medicine. With these are associated 30 or 50 other laborers. The districts occupied are Amoy, Swatow and Formosa. At Amoy and Swatow there are several well-organized congregations, which already are becoming self-supporting. In Formosa during the last year 250 adult heathen have been baptized, and the missionaries are only prevented from multiplying stations in every direction by the paucity of their numbers. At Amoy there are about 500 native communicants, 350 at Swatow and 800 at Formosa—making a total of about 1,600. At the late meeting of the synod at Newcastle the special complaint was not want of money to carry on the work, but a want of men to respond to the call for missionaries.

THE new government of France is managing to restrict the liberties of Protestants and to throw the sword into the scale in behalf of the Ultramontanes. In Lyons the prefect has drawn up some new regulations for the purpose of subjecting "civil burials"—that is, burials without the assistance of a priest—to certain humiliating conditions. Two pastors connected with the Evangelical Society, who preach in twenty-nine different places, were arraigned for the crime of holding unauthorized meetings. They had petitioned for authorization, and even had the permission of the prefect; yet they were fined, and if they repeat the offense will be imprisoned. Dr. DePressensé, who is a member of the Assembly, defended them with great power, and the fine was made merely nominal; but it was inflicted, nevertheless, and the principle involved in the judgment is that no religious service held without the permission of the Council of State is lawful. This Council of State, which is composed of thirteen rigid Ultramontanes, has not yet granted a single permission. Dr. DePressensé, with five other members of the Assembly, has asked for a law to repeal this regulation by which the Council of State succeeds in abolishing every semblance of liberty; but it is likely that the proposition will be smothered in committee and will never be permitted to reach the House. This is the way in which this new government undertakes to establish "order" in France.—*Independent.*

# The Christian Advocate.

Organ of the Alabama, Mississippi and Louisiana Conferences of the M. E. Church South.

THURSDAY, AUGUST 21, 1873.

REV. LINUS PARKER, D. D., Editor.

ROBT. J. HARP, PUBLISHER.

OFFICE—112 CAMP ST., NEW ORLEANS.

Address, on all matters of business, Rev. R. J. HARP, 112 Camp street, New Orleans.

Address all communications designed for publication to Rev. LINUS PARKER, 112 Camp street, New Orleans.

AGENTS—All the members of the Patronizing Conferences.

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## Privileges and Blessings.

It is easier to perform the most onerous duties, and to suffer the sharpest pain for Christ, than to receive the blessings which he brings to us. It is the believer's privilege to be without carefulness, and all would like so to be, but there are few who allow themselves so to rest in God that distraction and worry are overcome. We are met with the injunction to "be careful for nothing," and yet with all our longing for tranquillity we cannot or will not accept this cup of happiness. The Savior invites us to rest, and holds the boon in his hand with all readiness and power to give it to the soul, but with all our yearnings for it we go on laboring and heavy laden, as if unwilling to drop the load which weighs us down. Does not the risen Lord come to our assemblies, and often in the still hours of the night to our restless and troubled beds, with the salutation of love and authority: "Peace be unto you?" But much as we want the blessing, and much as we would willingly give to have it, we do not open our restless hearts to let it in.

There is the command of infinite sympathy and tenderness: "Cast thy burden upon the Lord, and he shall sustain thee." If it only could be done, how great and immediate the relief, and what a translation from misery to gladness and comfort! To deny one's self, to take up the cross in some of its most rugged forms, or to toil and suffer for religion, is most cheerfully submitted to, but we shrink from accepting that which, as a privilege, God brings to us, and importunately urges upon us. It is more common to meet with Christians who have a high and conscientious standard of duty, and who are most zealous and painstaking in its performance, than it is to meet with those who have laid their every care and burden down at Jesus' feet. There are those who wait upon God, and who would go to the stake for the sake of the gospel, who have never felt "the peace of God which passeth all understanding." The hardest thing with the Christian lies not in doing or suffering, but in the simple experience of privileges and blessings.

Most conscientious, most careful and for the most part living a life of faith, the cares and anxieties of the world crowd upon him. Christ comes with his benediction of peace, the inspired word whispers, "Be careful for nothing," and the soul, bending and wearied under a load of earthly care, hears the direction: "Cast thy burden upon the Lord." But all in vain. Obstinately and persistently people cling to certain burdens and cares, and live in unrest, and refuse the help and deliverance which God not only invites but commands them to receive. We meet with these careful Christians continually who have found pardon and reconciliation, who have given up the world and sin, and who have a hope of heaven, and yet they have never been able to apply the words of privilege, "take no thought," to themselves. Neither have they reached that faith in the divine Providence and that trust in almighty goodness which makes the apostolic "be careful for nothing" a practical injunction. Perhaps they pass by these wonderful Scriptures as inexplicable or as hyperbolical, or for some exceptional people whose experience is above the ordinary course. However explained, they do not dream that the blessing is for them, or that the mention of it can possibly be for their advantage.

Here is the singular fact. We want peace, we long for deliverance from the burdens of care and anxiety which bear like mountains upon the feverish mind. God comes with the proffer to bear all for us, and Christ's words of cheer are sounding in our ears, but we still cling to our troubles and refuse to part with our fears and dark forebodings. If it were a duty, however severe, we would do it—if it were martyrdom we would not draw back; but as it is a blessing and a privilege bought for us, and urged upon us, we refuse to have it! This is among the highest and divinest of all the secrets of godliness: simply to be blest, to let in the sunshine of present peace, and to be stayed on God with a perfect trust.

## Popular Amusements and Religion.

From the very beginning of the Christian era until the present time there has been a conflict between the amusements of the world and the religion of Christ. This fight is likely to continue as long as the flesh is at war with the spirit, and as long as the natural man understandeth not the things of the Spirit of God. Some of the grosser immoralities and vices connected with certain popular diversions may be evident to every considerate and fair-minded person, but how many of them are fatal to spirituality, or tend to overthrow piety, can be fully understood by those alone with whom religion is a matter of personal experience. Hence there will never be an end to this controversy about diversions until the world is all converted, or until all relapse into unbelief and sin.

The prominence of a few amusements at the present hour arrests our attention. The space occupied in the secular papers by horse-racing is remarkable. The telegrams of our morning journals are often largely made up of reports from the turf, and the emphatic items relate to the betting and the amounts lost or won. The race-course is the scene of the wildest and largest gambling, and may be regarded as chiefly tributary to this most pernicious vice. Nobody thinks now of advocating horse-racing as a means of improving the breed of horses. Once this was the argument, but the jockeying and gambling are now so prominent and overwhelming that no disguise is attempted. It is simply a popular sport, affording excitement, social pleasure, and the best of opportunities for the most fascinating kinds of gambling.

In England Parliament adjourns for the Derby race, and the turf is patronized and countenanced by the royal family and the nobility. Here in the United States horse-racing has grown to extraordinary proportions, and threatens to become a mania of universal prevalence. It is patronized, we believe, by the President, and by our Congressmen and statesmen, and is of course a most respectable and fashionable diversion. The evils inflicted upon the country and society by this most popular amusement can scarcely be estimated. As it incites and cultivates the passion for gambling, it brings in its train extravagance, dishonesty and almost every form of dissipation.

Another amusement has been perverted and is associated with this terrible propensity for betting, and also in many sections with the desecration of the Sabbath. The base ball clubs and associations have become national in their extent, and, next to horse-racing, occupy the attention of the public. In itself the game may be a manly one, athletic, and calculated to develop the muscular strength and activity. But it has been perverted and degraded, so that the general tendency is anything but favorable to morality and religion. If the young men of the country have gained in physical development by this game, they have lost that which is of far greater value. When we pass from horse-racing and ball-playing to the theater and dancing we have reached the old battle ground, where those who love the Lord Jesus Christ are ranged on one side, and those who know nothing of vital godliness are on the other.

What are people to do for amusements, and what especially are young people to do? Clearly they are not to do those things which are at war with public morals, as well as incompatible with personal piety. If these exhaust the catalogue of all recreations and of all amusements, then they are to have none. Here, perhaps, is the chance to meet and exercise the self-denial which has to come in somewhere in our Christian discipleship. But there can be social gatherings without the card-table or the dance, and there are surely many pleasures of sense and taste, as well as of thought and devotion, in which there is no tendency to vice. It is a very humiliating confession for a Christian man to make that he can find no diversions but those which are so evidently damaging to good morals and religion.

Is it not in fact the sin in these popular amusements that constitutes their chief fascination, and does not their attractiveness lie mainly in the license of passion and lust which they embrace? Those who enjoy religion will hardly be troubled on the amusement question. Their religion will afford them higher and better pleasures than any to be found in the popular sports of the day, and their piety and good sense will lead them to such diversions as Christ would approve. With many, however, this question stands as a test of their character and principles. It meets them at the outset of their religious profession, and it is the point where they are swamped in the flood of worldliness, or where they gain a victory which settles their religious fidelity once for all.

AN INGENIOUS CONTRIVANCE was the pulpit at the Seashore camp meeting this year. The venerable David Ayers, of Galveston, being unable to hear preaching in any other way, has invented a pulpit, with an apparatus attached which conveys the sound through a pipe and flexible tube to his ear. It is, in fact, a great funnel, covered with a net-work of wire, over which the book-board is placed. The book-board is sustained by a single upright piece, and can be raised or lowered to suit the convenience of the preacher. The funnel, made of tin, terminates at the floor in a pipe of about one and a half inch in diameter, which goes down to the ground and is laid a little below the surface till it reaches a post, say fifteen feet from the stand, where the flexible tube and ivory ear-piece are attached. There, sitting in his easy chair, our venerable octogenarian was enabled to hear every word, except when the preacher wandered from his place or turned his back on the congregation.

Bro. Ayers was for years unable to hear preaching until he fell upon this simple and comparatively inexpensive contrivance. When first completed and tried at St. John's church, Galveston, and the voice from the pulpit came clear and distinct to his ear after so many years of silence, we can well believe him when he tells us that he was quite overcome with gratitude and joy. Would it not be well for our large churches to have their pulpits furnished with this apparatus, for the benefit of persons of imperfect hearing, who are to be found in almost every congregation?

The pulpit we have described is a very neat walnut desk, and has been presented to the Ocean Springs church and to the camp ground. We trust that Bro. Ayers may live to attend many annual meetings on the ground with which he has thus far been so pleasantly associated. It did us all good to see him in the assembly, and to hear from his lips the ripe experience of fourscore years.

## Our Missionary Organization.

BY BISHOP MARVIN.

The conviction has been long fixed in me, and is very deep, that no church can long prosper at home that does not contribute with vigor to the conquest of the nations for Christ. It is equally clear to me that our own church has never come up to the measure of its obligations in this work. We have delivered ourselves feebly upon remote and unenlightened peoples.

Indeed since the war the home work has dragged, and we have much cause of humiliation even with respect to our home missions. Of necessity I have had much to do with this business, and have been compelled to give it much thought. It is now some time since I reached the conclusion that our present missionary organization is faulty, and that in order to the best result—the highest measure of efficiency—there must be important changes.

The organization is faulty in this at least: that it establishes an arbitrary relation between the home and foreign work. In all the Conferences alike forty per cent. goes to foreign missions and sixty to the home work. This is certainly wrong, for there are some Conferences that need all the money they can raise, and more, for the home work, and others ought to give perhaps more than forty per cent. to the foreign field. True, our present plan contemplates some adjustment by appropriations made by the Parent Board to the more feeble Conferences. But the adjustment is, in the actual working of affairs, very imperfect, so that in point of fact great inequalities exist.

The present plan gives no spur to the missionary spirit. I say this with respect, especially to the foreign work, which is the missionary work proper. The plan says in effect to each Conference: "All you need think of doing for the conversion of the world is expressed in the proportion of four to six of what you do for destitute regions at home." True, it allows a Conference to do more, but it suggests this as the standard. It reminds me of the reply of a lady whose church was criticised in her presence as not looking to the production of a high degree of personal religion. "Oh," said she, "my church allows any one to be as religious as he pleases." No doubt we would allow a Conference to do all it might see fit in the way of contributions to the cause of foreign missions. But the tendency of our plan is rather to repress than to encourage. It suggests to the richest churches a low standard.

Under the present plan the Annual Conferences generally determine what may be necessary for the home field, and then add so much as will be necessary to cover the forty per cent. for the Parent Board, and assess it upon the districts, to be assessed again by the presiding elder upon the circuits and stations. Generally, if not universally, the amount assessed upon a charge is considered the *maximum amount* to be raised. That is the *standard of obligation*. If they reach *that* they imagine that they do a perfect work, and unfortunately the majority are content to be very *imperfect*, while no one thinks of going *beyond perfection*.

Now it may do to determine beforehand and assess the amount needed for the destitute fields at home. But for the work among the heathen there ought to be a constant, vigorous tendency toward enlargement. There is room without limit. If we should multiply labors and laborers a thousand-fold, there would still be room and demand for *enlargement*.

If you say there can be no great measure of enlargement, that the limit of resources in the church will not allow it, I reply, the resources of the church have not been touched. My conviction is that two-thirds of our members may be three-fourths never contribute *anything* to this cause, and not one in a thousand—I speak with deliberation—gives to the measure of ability and obligation. Anything like a spirit of enthusiasm would multiply the sum of contributions by ten at least.

There is scarcely a man in the church, perhaps, who could not give ten times the amount of his habitual contribution annually without damage to himself. Many, indeed, *would not feel it*. It is not true, then, that the church has begun to approximate the standard of duty. Our missionary organization ought to be continued with a view to quickening the faith and the sensibilities of the church. So I think and feel, and so I am constrained to speak.

But if our present organization fails to reach a satisfactory result with respect to foreign missions, it may be supposed that there is some compensating efficiency in the domestic field. Alas! no!

That I do not speak at random I give the following facts:

1. The Annual Conference Boards are, with few if any exceptions, in debt, and many of them hopelessly so.

2. In many cases appropriations only tantalize the missionary by raising expectations never to be met.

3. What is paid to the missionary comes in irregularly, and is received later, often not until the end of the year. This is humiliating to the church, vexatious to the officers of the board, and oppressive upon the missionary.

4. In the newer and poorer Conferences the amounts appropriated are altogether inadequate.

That these are sober statements of fact the Bishops, presiding elders, members of the Conference Boards of Missions and the men appointed to mission-fields all know but too well.

Can a better plan be devised?—*St. Louis Christian Advocate.*

## Old Sermons.

We have come into possession of a curiosity in the shape of an old book of sermons in manuscript, without sign or signature other than the dates on which they were delivered. The book is strongly bound in calf, two hundred and eighty pages, beautifully written in a round, bold hand, and is only a little discolored by the action of time. It is evidently the work of an earnest Christian minister of the Church of England. The dates are 1755, 1764 and 1777, each sermon having done service at different times. How venerable seem these pages. Coëmporary with Wesley and Whitefield, they breathe a spirit of devotion and desire which elicit our admiration. These written pages have an individuality which printed pages can never make us feel. We can almost see the plain rector in his study, the quiet and calm of the holy Sabbath pervading the atmosphere, the sun glinting through the vines that shadow the window, and making diamonds of the dewdrops that yet hang trembling on the leaves. He is on his knees with this book open before him, praying that God may impress the truths which he may utter upon the hearts of the people gathered to hear them. To show his spirit we quote a few passages from a sermon on the text: "But let every man prove his own works," etc.

"When you see any of your brethren and fellow-Christians fallen into any public and notorious offense, into any sin that is scandalous and detestable in the eyes of men, do not severely censure 'em and triumph in their misfortune; do not exalt yourselves with pride and self-conceit on this account that you have not been so unhappy as to sin as they have done. But rather pity 'em, and endeavor by all possible means to recover 'em from the melancholy state in which they lie, from those sad falls and fallings to which they have been exposed; carefully remembering that if God's grace leave you to your own strength, and you be not particularly watchful against the snares, your cunning enemy will be apt to lay in your way, you yourselves may fall in as scandalous a manner as these your brethren have done.

"But how apt men are to become conceited of themselves on this account, because they imagine themselves to be free from some of those notorious vices which they see others commit, our apostle implies in this verse: 'For, if a man think of himself that he is something when he is nothing, he deceiveth himself.' After which we are taught how to act in such a case, what method we are to take in order to avoid this misfortune which cannot but be attended with bad effects. And that is not to judge of ourselves and the state of our souls by comparing ourselves with other persons whom we fancy to be greater sinners than we are, and therefore entertaining a good opinion of ourselves because we do not seem so extravagantly wicked as they are; but we should rather, by a strict and impartial examination into our own hearts and lives, inquire and try not whether we are better than other vicious Christians, but whether we have behaved ourselves in time past as the gospel of Christ requires of us, in order to be absolved at the last day and made partakers of God's heavenly kingdom. This is what is more than intimated in the words of our text."

The following passage has the ring of old times in it—times when men were not afraid to tell of the terrors of the law:

"The punishment of impenitent offenders in a future state shall be more or less tolerable according as their sins have been greater or less in this life; but the least degree of it will indeed be unutterable and no wise to be conceived but by those that feel it. What a melancholy consideration it is, then, for a man to reflect that he shall be cast into everlasting burnings, with that only comfort, that his punishment will be somewhat lighter than that which will be inflicted on some other persons, when it may be asserted of those that suffer least in those dismal regions that good had it been for them if they had never been born."—*Pacific Methodist.*

DR. T. O. SUMMERS, JR., in Notes by the Way, in the Nashville *Christian Advocate*, has a word about Baltimore. He says:

On Sunday, July 27, I heard the Rev. John Hannon, late of Montgomery, Alabama, preach in his church—Trinity, Baltimore—one of the most original, trenchant and incisive sermons I have ever listened to. His text was: "Praise ye the Lord; for his mercy endureth forever." It was full of "likes," and indeed his power of illustration is marvelous. I was introduced to the Rev. Dr. Baird, editor of the *Episcopal Methodist*, whom I found in delicate health. He was going to camp meeting to recuperate. The camp meeting near Baltimore is a great institution, and if you see empty churches on Sunday you would be very far from right in supposing that their religion is dead—it is only *activating*. The Southern Church here needs more attention and support. Our brethren are on the circumference where the centrifugal force is very strong, and every now and then a member flies off into the attractive influence of some other orb. Baltimore has been accustomed to a very high order of ecclesiastical privileges, and I tell you it will not do for the Southern Church to bring up the rear. They need a resident Bishop. I just mention these little points by the way. My opinion in such matters of course amounts to nothing, but *I speak the voice of the people.*

BISHOP FOSTER IN NORWAY AND SWEDEN.—Bishop Foster, of the Methodist Episcopal Church, has visited the missions in Norway and Sweden, and has seen the wonderful work of God there. The Bishop writes:

"By the blessing of God I this day close up my visit to these Northern countries, and start for the Conferences of Germany and Switzerland. My visit has been one of great labor, but exceeding interest. I cannot undertake to write a full or even meager account of the many things I will have to communicate when I return, but I cannot refrain from saying a few things. The work of God in Sweden and Norway is wonderful; it is difficult to credit my eyes and ears, so great are my surprise and joy. Truly the morning has come. Such crowds of worshipers, such eager listeners, such fervor and zeal, I have not witnessed for many years. God is manifestly at work among the people. I have been constrained time and again to praise him for the wonders I behold. The work is also evidently improving in Denmark. The new superintendent is working earnestly and, by the testimony of all, successfully."

WE TAKE the following report of a revival in Atlanta, Georgia, from the last *Southern Christian Advocate*:

*Mr. Editor:* A revival meeting of great interest progresses at Trinity church. Thirty-six members have been added on profession of faith, and nine others having joined just before the meeting commenced, make forty-five accessions. Before this communication is published many others, it is hoped, will offer themselves for membership. This church has enjoyed great prosperity. One hundred and ten members have been added during this year by certificate and on profession of faith. Revival meetings at Evans' chapel and St. Paul's church, of similar interest to that which Trinity now enjoys, have just closed. Payne's chapel is also in a state of revival, with abundant promise of a great refreshing, and we are looking forward with confidence to the crowning of all at Wesley chapel. Pray for us.

CLEMENT A. EVANS.

THE REV. DR. WINFIELD, in a report to Dr. Young, says: "Eight hundred acres of land and $2,500 in endowment notes for the Vanderbilt University within two weeks. I am still working ahead. Send me a large quantity of blanks, deeds, etc. I hope to have a good report at Memphis."

Well done for Arkansas and the indomitable doctor! He is working "ahead"—sure enough; and this is not his first report. As early as May he had secured $3,000 in endowment notes.

If these things are done in the green tree, what will be done in the dry? The adage hardly fits—as we see since writing it—but we will not cancel it. We mean just this: If he has done so well in the dog-days, what will he do in the bright, bracing, beautiful days of autumn, which will soon come round?—*Nashville Christian Advocate.*

DR. FITZGERALD, writing to the *Pacific Methodist*, August 5, says:

Pacific Methodist College opened for the present term on the thirty-first ultimo most auspiciously. Number of students already in attendance, one hundred and thirty-six. Number at the end of the first week *last year*, seventy-five. Gain this year, sixty-one. This is encouraging.—Should the gain for the whole year be in the same proportion, my prophecy of three hundred students will be fulfilled.

The faculty seem wide awake and ready for work. The president, quick, sharp, earnest; Prof. Smyth, true as a die and steady as a clock; Prof. Hardy, always lively and genial, whether imparting a lesson in school or "reciting" outside; Prof. King, as ever the earnest student and efficient instructor; Prof. Zellner, full of "the concord of sweet sounds," like a musical bee busy in extracting and imparting sweetness; Prof. Shakspeare, showing in his department of delineating natural objects by drawing something of the genius displayed by his more illustrious namesake in portraying the passions of the human soul; Miss Northcutt, moving in lady-like grace and teacher-like dignity among the bright little folks in the primary department; the entire faculty at their posts, prepared to sustain the reputations they have made.

THE Baltimore *Episcopal Methodist* of the sixteenth speaks of the Wesley Grove camp meeting, then in progress near Baltimore, in high terms. We quote as follows:

This camp meeting is like all other camp meetings, only there is a little more of it—more tents, more people and more preachers.

With reference to the preachers the distinguishing fact is the presence and ministrations of Bishop Marvin. We were so circumstanced that we could not be present until Sabbath, but we learn that the Bishop preached every day, and he is reported to have preached with universal acceptability.

At eleven o'clock on Sunday morning the Bishop took for his text John xii, 23-25. He had an immense congregation before him.

Dr. Edwards, of Richmond, preached at night a solemn and impressive sermon on the general judgment.

President Arbogast is on the ground and will no doubt preach during the meeting.

The camp meeting is an interesting one, and promises cheering results.

A LIBERAL BEQUEST.—Says the Nashville *Christian Advocate*:

Colonel Thomas Martin, of Pulaski, Tennessee, left several benevolent legacies, among them $30,000 in Tennessee six per cent. bonds, the interest of which is to be used by the official board of our church in Pulaski for the support of an institution for female education. He also, we are informed, ordered by his will $3,000 to be paid in this behalf. His son-in-law and executor, Judge Spofford, has been prompt to carry out the provisions of the will. A board of trustees has been appointed, of which Governor Brown is chairman. Thirty acres of ground, a most eligible site for the Martin Institute, has been purchased in the suburbs of Pulaski, and an architect is engaged upon a plan of buildings.

The citizens of the town who were favored by the long and useful life of Colonel Martin, and now by his generous bequest, are raising an additional sum of $15,000 or $20,000 to put up and equip the buildings.

ATTENTION IS CALLED to the card of Mansfield Female College. This institution is the property of the Louisiana Annual Conference, and has superior advantages for the education of young ladies. President Stuart has labored long and faithfully at his responsible post, and commands the respect and confidence of all. The college, as a Conference school, has peculiar claims upon our people, and should receive a large patronage. Mansfield is one of the pleasantest of our inland towns—has good society, and is a healthful location. We trust the coming session will open with a full attendance of students.

VERONA FEMALE COLLEGE, Verona, Mississippi, has from its organization steadily increased in popular favor. Its last session was eminently successful, ten young ladies graduating at the commencement in June. The president, Rev. Dr. T. C. Wier, is well and favorably known as a most accomplished educator. The location is in an excellent community and in a healthy region. For particulars our readers are referred to the advertisement in this week's issue.

WE HAVE RECEIVED the circular of Homer College, Louisiana, for 1873-4. President Borden is laboring hard, and, we trust, successfully, to make this institution one of the best. Let the friends of education rally to his support. The scholastic year begins on the third Monday of September.

WE OMITTED, in our notice of the camp meeting, the name of Mr. Christian Gerding, one of the trustees, who was present and exceedingly helpful in the many and onerous duties which devolved upon the board.

REV. JOHN MATHEWS, of the Felicity Street church, left this city on Friday, the fifteenth, for a trip of rest and recuperation. He expects to be absent about six weeks.

BY AN advertisement of the book agent it will be seen that the price of our hymn-book is to be reduced on the first of September.

## The Great Camp Meeting.

The editor of the Richmond *Christian Advocate*, Rev. Dr. Bennett, writing from Prospect, Prince Edward, the seat of the Lynchburg District Conference, relates the following:

While at this meeting we had the privilege of visiting the site of the great camp meeting held in 1814, under the direction of Rev. John Early, at that time presiding elder of the Meherrin district. The ground of the old camp is not far from the present church, and was admirably suited to the purpose. We find Bro. Davis, a member of the church at Prospect, to act as our *cicerone* on the occasion, and, with a number of brethren, we examined the memorable spot. On a venerable oak we saw the remains of the book-board still imbedded in the solid wood, which had grown over and almost covered the remains of the pulpit from which the fathers of Methodism thundered forth their message to the listening thousands before them. Bro. Richard Pollard, of Lynchburg, secured a small fragment of the book-board, which, with a hickory cane cut from the ground once covered by the altar, he intends to present to Bishop Early. Here, we are told, nearly *one thousand souls* were converted; and at one time during the meeting it is said that *five hundred* persons were seen kneeling at once as penitents. The meeting is known as *the great camp meeting*.

We have heard an incident of this meeting which is well worth preserving. It is authentic, as it was related only a few days since by the venerable Bishop Early to Rev. E. N. S. Biogg. On Tuesday of the meeting, after a sermon by Mr. Early, among other penitents a young lady presented herself at the altar. In a few moments a young man entered the altar, with horsewhip in hand, and, seizing the young lady, who was his sister, took her away. On Friday following, while Mr. Early was in the midst of his sermon, a young man rushed up to the stand, and, catching hold of the preacher's coat, cried out: "Stop, sir, stop, sir; pray for me, pray for me." The minister paused, and, looking him in the face, said: "No, sir, no, sir; go and bring that young lady back you took from the altar, and we will pray for you." He left, and in a few moments after reappeared leading the young lady to the pulpit, and again asked the preacher to pray for him. "No, sir," said Mr. Early, "not here; go and kneel down in the dust in the altar, and then we will pray for you." They did so, and soon both were happily converted.

This is but a sample of the scenes that were often witnessed at the camp meetings in the olden times.

MINNA STREET CHURCH, SAN FRANCISCO.—Knowing, says the *Pacific Methodist*, the deep interest felt by the Southern Methodist community of the Pacific coast in the church which is their representative in this great metropolis, we are inclined to keep them posted in the movement of affairs here.

Minna Street has been sold. The old church, which has been hallowed by toil and anxiety, by joy and rejoicing in the Lord, has gone into the possession of our brethren of the Christian Church. While the little band who have worshiped in its walls feel sad at the thought of being strangers to its shrine, there is a comfort in the knowledge that it still will resound with the teachings of the gospel of Christ—that its use has not been diverted.

Our sale was advantageous. And now we will give some idea of the purposes of the board of trustees for their future movement:

1. They do not intend to be involved in debt.

2. They will not act hastily either in the location of the house they intend to build or in the character of the building. Their intention is to act with reference to the good of the whole church on the coast, and not with reference to their own individual prejudices or comfort.

3. They have reason to believe that the entire church is so much interested in their plans as to render them valuable assistance, and they will wait patiently for the evidences of this interest.

PROF. REINKENS, the missionary Bishop of the Old Catholics, is said to be a man in the prime of life, and possesses a sympathetic nature which attracts the most lukewarm to him. The goodness of his heart and the spotless purity of his life cannot be gainsaid by the most virulent of the Ultramontane sheets. In addition to this evangelical purity of character, he is a man of deep theological and historical learning, which he handles with inexhaustible vigor and zeal for the cause of his church.

GOD'S CARE.—Two little girls were walking homeward one moonlight evening. I overheard one of them say: "Sister Annie, it don't make any difference how fast we walk, the moon keeps up with us every step of the way; it don't move at all, and yet it is always going along with us." So it is with the dear God in heaven: though he seems far away, he is keeping step with us always in the march of life.

REV. WILLIAM G. CROSS, of the Baltimore Conference, Methodist Episcopal Church South, died suddenly, near Leesburg, Virginia, August 4, of disease of the heart.

A HOT LUNCH—fire-crackers.

## MARRIED.

RUSS—ARMISTEAD.—On Thursday, August 14, 1873, at the residence of the bride's mother, Pearlington, Mississippi, by the Rev. Henry P. Bowen, Miss Mary E. Armistead to Jasper L. Russ.

CARROLL—TREGARTHAN.—At the residence of Mr. H. W. Howell, on the seventh of August, 1873, by the Rev. A. W. Moore, Mr. Francis Carroll and Miss June Tregurthan, all of Franklin parish, Louisiana.

LAWLESS—GREENLEE.—At the Methodist church in Washington, Louisiana, on the twenty-second of July, 1873, by Rev. J. D. Harper, Mr. J. H. Lawless and Miss Sarah A. Greenlee, all of St. Landry parish, Louisiana.

## Agent's and Publisher's DEPARTMENT.

### Acknowledgments of Letters and Funds

RECEIVED BY MAIL,

**For the Week Ending Aug. 16, 1873.**

A—Edwin Alden two letters, William T. Ashford, T. Y. Armstrong, C. S. Alford & Co., J. C. Adams, Applegate, Pomisford & Co., E. & H. T. Anthony, American News Company.

B—J. W. Bryan, W. E. Barry $20, Bray & Kirk, J. R. Bloss, J. W. Burke & Co., H. P. Bowen $16.50, A. S. Barnes & Co.

C—James F. Cunningham $1.75, D. E. Crossland $3.40, Mrs. H. Carre $2, J. S. Clower, C. W. Carter, Colton, Zahm & Roberts, E. H. Cushing.

D—W. R. Dennis $10, B. W. Dillehay, W. E. Hinson $2, Donaldson & Co. $59.67, W. C. Drew.

E—A. G. Ellis $2.65.

F—W. J. Fuller $2, E. N. Freshman three letters, T. J. Feazell $2.50, B. N. Foose $12.

G—H. H. Griffin two letters, S. A. Grant, T. L. Gladney, R. H. Graves, Joseph Gorton.

H—A. T. Hassell, C. S. Hurt $1, B. Haynes, Charles Hutchins, M. R. Hollister two letters, Harper & Bros.

I—Ivison, Blakeman, Taylor & Co. two letters.

J—A. W. Jones, J. J. Jones, B. Jones $11.70.

K—J. C. Koon.

L—W. E. M. Linfield $1, H. P. Lewis, J. H. Lippincott & Co., G. M. Livermad, Lee, Shepard & Dillingham.

M—H. F. Mountain, A. H. Moss, J. M. McKee, J. F. Marshall, H. Mealy, A. W. Moore, Thomas Mallett, J. S. Meek $5, W. A. Montgomery $2, John P. Morton & Co. two letters, Charles Miller two letters.

N—Daniel Nicholson $160.

O—James Ormond two letters.

P—M. M. Porter, J. M. Pugh two letters, J. W. Poston, F. K. Phoenix, S. A. Prime & Co., S. M. Pettengill & Co., Presbyterian Committee of Publication.

R—John Rogers, E. E. F. Ross three letters, A. H. Redford two letters, W. L. Ridout, Jas. Reese, Henry L. Rankin.

S—Sharp & Lord, Southwestern Book and Publishing Company, D. J. Stright $10, J. L. Skipper, H. H. Smith, S. H. Schroeder two letters, A. L. Slack $2.75, Belle W. Standard $5, J. H. Stone, A. Sommer $1.75, A. G. Stacey, A. T. Shepherd, William Simpson $2.

T—W. J. Tiller, John Terry.

W—J. M. Weems two letters, P. E. Ward, Thos. C. Wier, A. W. Williams $9.75, Wilson, Hinkle & Co., W. H. Woodruff two letters, W. S. Wade $6, J. J. Wilkes $3.25, John C. Wilkinson 25 cents, C. L. Watson, Woolworth, Ainsworth & Co.

JUST AS IT SHOULD BE.—Many of our correspondents are kind enough to keep their book and ADVOCATE business separate. They never write about the business of the two on the same sheet. Although they may inclose the two letters in the same envelop, they are dated, signed and addressed separately, and distinct from each other. This enables us to attend more promptly to each. When the business is mixed the book-keeper of one department must contest himself to wait till it has passed through the other department—order filled, goods shipped and letter answered—before the business of his department can be attended to; and as the book-keepers and clerks of the two branches of business are separate, and file their letters separately, it must be apparent to every man of reflection that much perplexity results from writing about the business of both on the same page. When money is remitted it should be distinctly stated what for; and if for two or more purposes, how much for each. Write nothing in business letters except that which has reference to business.

THE WEEKLY WATCHMAN, LITTLE ROCK, ARKANSAS.—Under contract with E. R. Hotchkiss, editor and proprietor, the subscribers of the *Watchman* will be furnished with the NEW ORLEANS CHRISTIAN ADVOCATE during the time of the suspension of said paper, being *thirty-six weeks* further, as agreed upon, or until notice thereafter.

MR. E. E. F. ROSS, our resident advertising agent, is now on a brief tour through the West and North, and we commend him to the attention of our patrons, and shall be thankful for courtesies extended to him. They are assured that Mr. Ross has no other business, but devotes his entire time to the paper, and is entitled to all the consideration of one of its business corps.

WE INVITE the attention of our readers to the advertisement of the Portland Packing Company. They furnish an analysis of the Yarmouth sugar corn, which proves the great nutritive qualities of the grain. Preserved in hermetically-sealed cans, it can be kept for years without injury, and places a nourishing article of food within reach of all.

WE CALL ATTENTION to the advertisement, in another column, of the St. Julian Hotel, Portland, Maine. It is centrally located on the most frequented thoroughfare in Portland. Guests have the privilege of being entertained on the European or American plan, as they may prefer.

BUBIER & Co., proprietors of the Boston Ornamental Iron Works, advertise their extensive establishment in another column. All kinds of wrought and cast iron made for building purposes. Estimates given and catalogues furnished on application.

BROWN'S Commentary on Matthew and Mark, for St. Address R. R. Thompson & Co., 9 Lakeside building, Chicago, Illinois.

DR. E. D. MILLER'S HOME OF HEALTH, Nos. 37, 39 and 41 West Twenty-sixth street, New York.

NAVRA & OFFNER, No. 171 Canal street, wholesale and retail dealers in China and crockeryware, etc.

SEE ADVERTISEMENT of the Atlanta paper mills, Atlanta, Georgia.

BY THE USE of the famous Halford Leicestershire Table Sauce your soup, fish and meat are made more delicious and nutritive. Every person who uses the Halford is its proper reference. Physicians heartily recommend its use, for they know it to be made of choice material. au21 lt

WE SEE that Procter & Gamble's EXTRA OLIVE SOAP is becoming very popular in our city. Its quality, we know, is superior, and being nicely perfumed, we are not surprised that consumers prefer it, and that it has a large sale.

COLGATE & CO.'S new perfume for the handkerchief, "CASHMERE BOUQUET," will be appreciated by all who have enjoyed the delicate and peculiar fragrance of their toilet soap of the same name, which is so universally popular. Je21 ly

## *BUSINESS NOTICES.*

THOMAS ROUGHTON, of Cincinnati, says: "H. C. *Hamilton & Co.*—I had the agne for two long years, and had tried several remedies of acknowledged or pretended merit without any good result. I finally tried your preparation—Kress Fever Tonic. One bottle completely broke up the malady, and I am now perfectly well. I can testify that your medicine does all you claim for it; and it is only due to you that this acknowledgment should be made, especially as so many worthless chill medicines are now offered." This medicine you will find at Frederickson & Hartt's and E. J. Hart & Co.'s, New Orleans. Jy31 2m

THE EQUITABLE LIFE ASSURANCE SOCIETY, New York.

| | |
|---|---|
| Assets | $21,000,000 |
| Income | 11,000,000 |

Branch office—33 CAMP STREET.

A. P. CLEVELAND, General Agent.

fa13 1y

PIERSON & HEWS, fine Clothing, Shirts and Furnishing Goods, 13 and 15 Camp street, opposite City Hotel, New Orleans, Louisiana. We invite visitors from the interior to examine our stock and prices. We claim to sell first-class goods as low as can be afforded and live. We sell the celebrated Shoulder-Seam Shirts, warranted to fit, wear and give satisfaction. Liberal deduction made to Clergymen, and their trade solicited. fe27 1y

## *BUSINESS NOTICES.*

DR. E. P. MILLER'S HOME OF HEALTH, Nos. 37, 39 and 41 West Twenty-sixth street, New York.—This is a pleasant home for the preservation or the restoration of health. It is located in an agreeable part of the city, near Broadway. It has all the advantages of a quiet home, and at the same time of a public house. Liquors and smoking are excluded, and the whole management is had with reference to health and comfort. Many a dyspeptic and otherwise invalid has been restored here to vigorous health; and the advantages of the house to visitors in the city cannot be overestimated. The house is conducted with a strict regard to neatness. The table is well kept and the charges are moderate.

Turkish baths are furnished in the house to both sexes.

With these advantages we may confidently claim the liberal patronage of those who are permanent residents or temporary sojourners in the city. Circulars sent on application. au7 1m

PROFESSIONAL and amateur musicians should examine the Continental Solo Stops, found only in GEORGE WOODS & Co.'s ORGANS.

THE ÆOLINE.—A most delicate, soft or breathing stop.

THE VOX HUMANA.—A baritone solo, not a fan or tremolo.

THE PIANO.—A beautifully-toned piano, which will never require tuning. See advertisement in another column. Je12 3m

SUCCESS is the best test of superiority. The wonderful demand for Simmons' Liver Regulator is one of the convincing proofs that this article is appreciated above everything else of the kind. However much its jealous detractors may throw their shafts, truth will prevail and so will this medicine. au21 1t

TWELVE SAMPLES (postage free) for fifty cents. Sells for $10. H. L. WOLCOTT, 181 Chatham square, New York. se26 1y

## *NEW ADVERTISEMENTS.*




THIS UNRIVALED SOUTHERN REMEDY is warranted not to contain a single particle of MERCURY, or any injurious mineral substance, but is

PURELY VEGETABLE,

containing those Southern Roots and Herbs which an all-wise Providence has placed in countries where Liver Diseases most prevail. It will cure all diseases caused by Derangement of the Liver.

THE SYMPTOMS of Liver Complaint are a bitter or bad taste in the mouth; pain in the back, sides or joints, often mistaken for Rheumatism; sour stomach; loss of appetite; bowels alternately costive and lax; headache; loss of memory, with a painful sensation of having failed to do some thing which ought to have been done; debility; low spirits; a thick, yellow appearance of the skin and eyes; a dry cough, often mistaken for Consumption. Sometimes many of these symptoms attend the disease, at others very few; but the Liver, the largest organ in the body, is generally the seat of the disease, and, if not regulated in time, great suffering, wretchedness, and death, will ensue. This

GREAT UNFAILING SPECIFIC

will not be found the least important of the Digestives. For Dyspepsia, Constipation, Jaundice, Bilious Attacks, Sick Headache, Colic, Depression of Spirits, Sour Stomach, Heart-Burn, etc.,

Simmons' Liver Regulator or Medicine

is the cheapest, purest and best [illegible] in the world. Manufactured [illegible]

Macon, Georgia.

Price $1 per package.

AUGUSTA FEMALE SEMINARY,

STAUNTON, VA.

Miss Mary J. Baldwin, Principal.

The session begins on the [illegible] of the third Wednesday in [illegible] and ends on the middle of July following.

This is the oldest [illegible] in the South, and has always [illegible] grade, and has always [illegible] Faculty, Rooms and location [illegible] Commercial [illegible] as it is [illegible].

Advantages [illegible] Music [illegible] unsurpassed. [illegible] Modern Languages [illegible] Where competent [illegible] is known.

A native French [illegible] governess [illegible] as well as to good [illegible] Book, [illegible] and Painting [illegible] Many [illegible] spoken at home [illegible] boarding.

The buildings are convenient, [illegible] and elegant. Each [illegible] with [illegible] and Organs from the best [illegible] of New York and Baltimore.

For further particulars apply to the Principal for catalogue. au21 3t

1873-4. VIRGINIA FEMALE INSTITUTE.

CHARTERED 1858.—REORGANIZED 1866.

Staunton, Virginia.

Rev. R. H. PHILLIPS, A. M., Principal; Rev. J. C. WEAR, Vice Principal; assisted by a full corps of professors and teachers. The course of study is comprised in ten schools, viz.: English, Mathematics, Natural Sciences, History and English Literature, Languages, Moral Philosophy and Belles Lettres, Instrumental and Vocal Music, Elocution, Drawing and Painting, etc., Calisthenics and Physical Education.

☞ The institution is strictly first-class, with a very large first-class patronage from all the Southern States. For circulars of forty pages, references, terms, regulations and full information, address the Principal, or Hon. N. K. Trout, or Colonel W. H. Tams, Secretaries, Staunton, Va. au21 1m

MEMPHIS CONFERENCE FEMALE INSTITUTE,

JACKSON, TENNESSEE.

Rev. A. W. Jones, D. D., President.

Fall session begins SEPTEMBER 1, 1873. The buildings are of brick, commodious and suitable. Situated in a refined, intelligent and moral community. It furnishes the best advantages of a first-class female college.

Send for a catalogue and give us a trial. We insure satisfaction. au21 3m

VERONA FEMALE COLLEGE.

REV. T. C. WIER, A. M., PRESIDENT.

LOCATION—On the Mobile and Ohio Railroad at Verona, Mississippi; pleasant, accessible and healthy.

Fourth annual session begins on Monday, SEPTEMBER 15, 1873. For particulars apply to the President. au21 6t

ST. JULIAN HOTEL,

PORTLAND, MAINE.

George E. Ward, Proprietor.

au21 6

MANSFIELD FEMALE COLLEGE,

OWNED BY LOUISIANA CONFERENCE.

The Fall session will open on the Twenty-fourth of SEPTEMBER. Instruction thorough. Location healthy. Terms moderate. For catalogues address

CHAS. B. STUART, President, Mansfield, DeSoto parish, La. au21 1m

GOODSPEED'S EMPIRE BOOK, BIBLE AND MAP HOUSE,

LAKESIDE BUILDING,

Cor. of Clark and Adams Streets,

au21 tf Chicago, Illinois.

ATLANTA PAPER MILLS.

JAMES ORMOND, PROPRIETOR.

☞ For "News" we refer to this issue of this paper. au21 6m

UNIVERSITY OF VIRGINIA.

MEDICAL SCHOOL.

The next session (forty-ninth) will commence OCTOBER 1, 1873, and continue for nine months, affording great advantages to the diligent student for thorough training in the principles of his profession. For catalogues apply to

WM. WILTENBAKER, Sec. of Faculty, au21 1m P. O. University of Virginia, Va.

## *NEW ADVERTISEMENTS.*

REDUCTION IN THE PRICE —OF— OUR HYMN-BOOK.

We are gratified to be able to announce to the Church that we have made a reduction in the price of our HYMN-BOOKS. We have been anxious to achieve this result for several years, but have not seen our way clear to do so until now.

We publish below the retail price of the several styles. The usual discount will be allowed to preachers and wholesale dealers.

A. H. REDFORD, Agent.

**12mo Hymns.**

| | |
|---|---|
| Sheep | $1 75 |
| Sheep, with Ritual | 2 00 |
| Roan, embossed | 2 00 |
| Roan, embossed, plain edge, with Ritual | 2 25 |
| Roan, gilt | 2 25 |
| Roan, gilt edge, with Ritual | 2 40 |
| Morocco, extra gilt | 3 75 |
| Morocco, extra gilt, with Ritual | 4 00 |
| Turkey Morocco, gilt extra | 4 50 |
| Turkey Morocco, gilt extra, with Ritual | 5 00 |
| Turkey Morocco, double boards, beveled edges | 5 25 |
| Turkey Morocco, double boards, beveled edges with Ritual | 5 50 |
| Velvet | 10 00 |

Any of the above, with Sunday Service, 60 cents additional.

**18mo Hymns.**

| | |
|---|---|
| Sheep | $1 20 |
| Sheep, with Ritual | 1 25 |
| Roan, embossed | 1 40 |
| Roan, embossed, with Ritual | 1 40 |
| Roan, embossed, gilt edges | 1 70 |
| Roan, embossed, gilt edges, with Ritual | 1 90 |
| Morocco, extra gilt | 2 75 |
| Morocco, extra gilt, with Ritual | 3 00 |
| Turkey Morocco, gilt extra | 3 50 |
| Turkey Morocco, gilt extra, with Ritual | 3 75 |
| Turkey Morocco, double boards, beveled edges | 5 00 |
| Turkey Morocco, double boards, beveled edges with Ritual | 5 25 |
| Velvet | 7 00 |

**24mo Hymns.**

| | |
|---|---|
| Sheep | 80 |
| Sheep, with Ritual | 90 |
| Roan, embossed | 95 |
| Roan, enlarged, with Ritual | 1 10 |
| Roan, embossed, gilt | 1 25 |
| Roan, embossed, gilt, with Ritual | 1 40 |
| Morocco, tucks | 1 75 |
| Morocco, extra gilt, with Ritual | 2 00 |
| Turkey Morocco, super, extra, with Ritual | 2 50 |
| Turkey Morocco, double boards, beveled edges with Ritual | 3 50 |
| Velvet | 5 75 |

**72mo Hymns.**

| | |
|---|---|
| Sheep | 50 |
| Roan, embossed | 70 |
| Roan, gilt | 90 |
| Morocco, tucks | 1 25 |
| Morocco, extra | 1 40 |
| Velvet | 5 00 |

**Songs of Zion.**

NEW AND ENLARGED EDITION.

| | |
|---|---|
| Sheep | 60 |
| Roan, embossed | 80 |
| Turkey | 1 75 |

Any of the above, with Clasps, 50 cents additional. au21 3t




FROM A RECENT ANALYSIS BY Prof. W. O. Atwater, of Yale College, the following table will show the chemical composition of YARMOUTH SUGAR CORN:

| | | | |
|---|---|---|---|
| Albuminoids | 12.17 | Sugar | 13.10 |
| Gum | 5.21 | Starch | 55.82 |
| Fat | 8.59 | Cellulose | 2.95 |
| Ash | 2.12 | | |

It will be seen that the Albuminoids (albumen, gluten, casein, etc.) constitute nearly thirteen per cent. These, says Youmans, "are the flesh-forming principles—the true elements of nutrition."

It is particularly valuable to all requiring a highly nutritious and at the same time easily assimilated diet, and hence is used as an article of daily consumption in climates which occasion rapid waste of the system. "Almost all Asiatics, Africans and aboriginal Americans use it as their chief nourishment." *Lewis Frontier, in his work on Vegetable Diets.*

In Hermetically-sealed YARMOUTH SUGAR CORN all the nutritive qualities of the grain are preserved. The grain is cut from the cob and placed in the canisters with the rich juices (or milk) which exude from it, and is then sealed air-tight and the canister subjected to steam heat, which coagulates the albumen. In this condition it will keep for years. It will be seen by this that all the nutritive properties of the grain are preserved, and the most nourishing article of food in the domain of nature placed within the reach of all.

HAS BEEN AWARDED THE

Paris Exposition, American Institute, and Great Exposition of Cordova.

Sealed under the original patent. Ask your grocer for it. PORTLAND PACKING CO., au21 6m Portland, Maine.

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EMPIRE LAWN MOWERS.

The Best in the Market.

Fountains, Vases, Statues, Deer, Dogs, Lions and other Lawn and Garden Ornaments.

Iron and Wire Railings for public and private buildings, banks, cemeteries, window-guards, etc.

Iron Crestings for Mansard roofs.

Iron Stable Fixtures of the most approved designs.

Copper Weather Vanes. Over two hundred new and original designs.

Emblematic Signs, suitable for every trade and profession.

Reynolds' Iron Roofing. Warranted.

All kinds of Wrought and Cast Iron made for building purposes. Estimates given. Send for catalogue.

BUBIER & CO., Proprietors. Office—21 Exchange street. au21 1m Factory—63 Merrimac St., Boston.

VALUABLE BOOKS —TO— BOUND MUSIC.

GEMS.

GEMS OF SACRED SONG.
GEMS OF GERMAN SONG.
GEMS OF SCOTTISH SONG.
WREATH OF GEMS.

PEARLS.

SHOWER OF PEARLS.
The best Vocal Duets.
OPERATIC PEARLS.
Best Opera Songs.

Price of each book—Boards, $2.50; cloth, $3; full gilt, $4.

The above volumes are quite unsurpassable, as each one is filled and crowded with the very best Vocal Music of its kind. Books are large and wonderfully cheap. Pages full sheet-music size, 150 to 250 pages.)

Remember our New ORGAN AT HOME..... $2.50
Home is not complete without it.
Look at THE STANDARD, for Choirs, etc..... 1.50
CHEERFUL VOICES, for Schools..... 50
RIVER OF LIFE, for Sunday Schools..... 35

The above books for sale by all dealers. Sent, post-paid, on receipt of price.

CHAS. H. DITSON & CO., 711 Broadway, New York.
OLIVER DITSON & CO., Boston.
jy24 1y

AGRICULTURAL COLLEGE OF PENNSYLVANIA.

Three full courses of study—Classical, Scientific and Agricultural. Ten professors. Open to both sexes. Location healthful, beautiful, central.

TUITION FREE. Other expenses very low. Accommodation for Four Hundred students.

Send for catalogue, with full particulars, to the President,

REV. JAMES CALDER, D. D., Agricultural College P. O., Center county, Pa. au21 1m

GANNETT INSTITUTE FOR YOUNG Ladies, Boston, Mass. In instruction, location, etc., unsurpassed by any American Female College. For catalogues and circulars send to REV. GEO. GANNETT, A. M., au21 1t Chester Square, Boston, Mass.

## *NEW ADVERTISEMENTS.*

EAST MISSISSIPPI FEMALE COLLEGE,

A Chartered Literary Institution under the Auspices of the M. E. Church South,

Located at Meridian, Mississippi.

ANNOUNCEMENT.

The annual term of 1873-4 will open on TUESDAY, September 2, 1873. It will be divided into two sessions of twenty weeks each. Comfortable conveniences for boarding in the college building will be furnished and supervised by the president. The Board of Trustees claim to have made ample arrangements for the Literary, Scientific, Ornamental and Musical departments of the college, by the election of competent and experienced teachers for the various departments, and thus facilities for thorough and liberal education in the East Mississippi Female College may no more than be equaled by the best of other similar institutions. Our college is recommended to public consideration with candor and with confidence of a successful career. We hope to see its interests and influence widen and deepen, under continued and steady prosperity, and it is apprehended that young ladies who now place their names upon the roll of this institution will be pleased in coming years by recognizing in their *Alma Mater* a living and honored success of educational enterprise.

BOARDING.

Boarders engaged for the whole term will be charged $160, $80 of which must be paid at the opening of each session.

Those engaged for one session will be charged $90, $60 of which must be paid at the beginning of the session. Those engaged for a shorter or an indefinite time will be charged $20 per month, to be paid quarterly in advance.

Extra charges will be made for washing and lights. Each boarder must furnish two sheets, one blanket and two towels. Expected printed regulations will be given each boarder, giving her directions and restrictions respecting their family and social relations and practices.

In all cases of sickness, resulting in the removal of boarders from the college, advance payments will be promptly refunded. No pains will be spared to render each boarder comfortable and happy. Their treatment will be parental, and influences of strict propriety and refinement will be continually brought to bear upon all their habits.

Our college is in its infancy. The enterprise has been recognized by the Mississippi Conference as meeting a demand for educational facilities in east Mississippi. In the judgment of the church and Conference, Meridian is the proper place for the institution. The location is healthy, access is easy, society is of the right type, and almost every consideration strengthens the judgment of the board and Conference in locating the college at this place. Since this institution is under the supervision of the church there is no hesitancy in urging earnest co-operation on the part of the ministry in the surrounding country. Our appeal is earnest. We propose to place the standard of instruction high, that they who graduate here may prove themselves worthy of honors conferred, and thereby honor themselves, the college and the world. Address J. W. ADKISSON, au21 3m President.

CENTENARY FEMALE COLLEGE OF THE ALABAMA CONFERENCE,

Summerfield, Alabama.

The Thirty-second session of this institution will commence on WEDNESDAY, September 24, 1873.

The special advantages embrace a healthy locality, pure water, good community, faithful, efficient teaching, economy, ample accommodations, spacious buildings, elegant grounds, large rooms, well ventilated and thoroughly warmed. Pupils here will not be permitted to suffer for anything which will promote their health and comfort. At all times they will be the recipients of the most unremitted kindness and attention, and will be guarded with parental solicitude. It is an institution where pupils will find a safe and pleasant home, surrounded with the purest influences and a religious atmosphere.

The expenses have been reduced as low as they can be made to sustain the institution. Board, $16 per month, and tuition, $40 per year. For catalogues, giving full particulars, address

au14 6t A. D. McVOY, President.

COLLEGIATE INSTITUTE,

AT BATON ROUGE, LOUISIANA.

The exercises of this school will be resumed on WEDNESDAY, the first of October next.

As the number of pupils is limited, it is desirable that all applications be made as early as possible. For circulars apply to

au14 3m W. H. N. MAGRUDER, Baton Rouge, La.

THE SOUTHERN METHODIST HYMN AND TUNE-BOOK,

A COLLECTION OF THE

Best and Most Popular Hymns & Tunes FOR PUBLIC AND FAMILY WORSHIP.

A neat Octavo, bound in black cloth. Price, 75 cents per copy. A liberal discount to dealers and congregations.

For sale by the publishers, J. W. BURKE & CO., Macon and Atlanta, Georgia; also by Rev. R. A. HARP, New Orleans, and Rev. A. H. REDFORD, Nashville. Send your orders. au14 1t

THE BEST SELLING BOOK SINCE "LITTLE WOMEN."

LIFE IN DANBURY.

By J. M. Bailey,

THE DANBURY NEWS MAN.

25,000 SOLD IN EIGHT WEEKS.

"One of the most interesting and amusing books in all our American literature."—*Boston Journal.*

One volume, with seven illustrations. Cloth, extra, $1.50.

Agents wanted everywhere. Copies sent, post-paid, on receipt of price. Address

au14 5t SHEPARD & GILL, Publishers, Boston.

MULTUM IN PARVO.

HINES' COMBINATION STEAM COOKER.



The most perfect Steam Cooking Apparatus ever invented. Will cook SIX different articles at ONE TIME—MEATS, POULTRY, FISH, VEGETABLES, PUDDINGS, etc.—without one article tainting another without the possibility of over cooking or burning, and at the same time afford HOT WATER for Tea or Coffee, without interfering with the process of cooking.

No. 1, small family size..... $10 00
No. 2, medium family size..... 12 00
No. 3, large family size..... 16 00

Cookers sent to any part of the country on receipt of price, or C. O. D., with full instructions for using.

For sale at No. 52 GRAVIER STREET, New Orleans.

Agents wanted in Alabama, Mississippi, Louisiana and Texas. Send for circulars. Address

GOODWYN & CO., jy24 6m Lock Box 161, New Orleans, La.

JOSEPH GILLOTT'S STEEL PENS.

SOLD BY ALL DEALERS.

MANUFACTURERS' WAREHOUSE,

No. 91 John Street, New York.

JOSEPH GILLOTT & SON.

HENRY HOE, Sole Agent. jy24 1y

SAMUEL WEST,

GLASS STAINER AND CUTTER,

No. 115 Eliot Street,

au7 3m Boston, Mass.

AGENTS, HAVE YOU SEEN MILLER'S GREAT FAMILY BIBLE?

Only $7.50. With hundreds of Illustrations and Bible Dictionary.

THE VOICE OF GOD.—The grandest book of the century.

MILLER'S BIBLE AND PUBLISHING HOUSE, Je26 13t 1102 and 1104 Sansom St., Philadelphia.

MOTHERS—MOTHERS—MOTHERS!

Don't fail to procure MRS. WINSLOW'S SOOTHING SYRUP for all diseases incident to the period of Teething in children. It relieves the child from pain, cures Wind-Colic, regulates the bowels, and, by giving relief and health to the child, gives rest to the mother.

Be sure and call for MRS. Winslow's Soothing Syrup. For sale by all druggists. Je26 1y eow

WANTED, AGENTS.—WORTHY THE special notice of old and experienced canvassers. Those celebrated steel-line engravings, viz.: "COLE'S VOYAGE OF LIFE," four beautiful pictures representing Childhood, Youth, Manhood and Old Age; now offered by canvassers for the first time. Price reduced to suit the masses. Nothing like it ever offered to the American public. Extraordinary terms and inducements. Full particulars free. Address B. B. RUSSELL, au14 2m5p Publisher, 57 Cornhill, Boston

AGENTS, GET THE BEST.

Better terms. Cheapest, finest and best-selling Bible in America. Send for circulars and see for yourselves. New plan for selling Bibles.

CON. BIBLE AND PUB. CO., au14 1y St. Louis, Missouri.

## *SCHOOLS AND COLLEGES.*

VIRGINIA FEMALE INSTITUTE,

STAUNTON, VIRGINIA

Rev. R. H. Phillips, A. M., Principal.

Assisted by a full corps of Experienced Officers.

The Twenty-eighth annual session will commence SEPTEMBER 16, 1873.

The location is confessedly salubrious and beautiful. The buildings are spacious, elegant and comfortably furnished. The grounds (four acres) have extensive walks and shade trees.

The course of study is full, the standard of scholarship is high, and the classes under the care of experienced graduates of our best institutions.

The Department of Music is under the care of seven professors and teachers, and its facilities are seldom equaled and nowhere excelled. Twenty-five first-class instruments are in use.

French and German are taught by natives, and success in this department has been most satisfactory.

The terms are remarkably low for the advantages. Pupils represented fifteen States during the last term.

From Gen. R. E. Lee and Other Patrons.

The undersigned have had daughters educated at the Virginia Female Institute, in Staunton, Virginia, under the care of Rev. R. H. Phillips. They therefore know it to be an admirably-conducted and superior institution for young ladies, and they cordially recommend it to favor even beyond its most extensive patronage.

GEN. R. E. LEE, W. and L. U.
GEN. F. H. SMITH, V. M. I.
GEN. WM. N. PENDLETON, Lexington, Virginia.

*From Hon. R. W. Walker, of Alabama.*

Providence placed in my way a circular of your institution, and a two years' residence of my daughter in your family has given the unqualified cause for gratitude.

*From (Hon.) Mrs. A. T. Dupuy, of West Virginia.*

I have prayed that your life might be spared to educate my youngest daughter—the fifth we have had under your care.

*From Col. R. C. Vinery, of Georgia.*

To select a school for my daughter I personally inspected the most eminent institutions, even as far north as New York, and finally fixed upon yours. Her success justifies my choice.

*From Hon. William Ballard Preston.*

Committing my third daughter to your care, I thereby express my increased confidence, for I confess, as a Virginian, I am proud of your institution.

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## The Child's Corner.

### THAT BOY.

BY HEBBIE COOPER.

Is the house turned topsy turvy?
Does it ring from street to roof?
Will the racket still continue,
Spite of all your mild reproof?
Are you often in a flutter?
Are you sometimes thrilled with joy?
Then I have my grave suspicions
That you have at home—that Boy.

Are the walls and tables hammered?
Are your nerves and ink upset?
Have two eyes, so bright and roguish,
Made you every care forget?
Have your garden-beds a prowler,
Who delights but to destroy?
These are well-known indications
That you have at home—that Boy.

Have you seen him playing circus?
With his head upon the mat,
And his heels in mid-air twinkling—
For his audience, the cat?
Do you ever stop to listen,
When his merry pranks annoy—
Listen to a voice that whispers:
You were once just like—that Boy?

Have you heard of broken windows,
And with noisily to blame?
Have you seen a trowserid urchin,
Quite unconscious of the same?
Do you love a teasing mixture
Of perplexity and joy?
You may have a dozen daughters,
But I know you've got—that Boy.

## A Story for the Little Folks.

BY HATTIE E. STEVENS PRESSY.

### LITTLE HARRY'S CONFESSION.

One lovely June morning, after the dew was dried from the grass, little Harry Ernstine's mother kissed his chubby cheek, gave him a loving caress, and told him he might go out on the greensward and rock on his new hobby-horse. Harry caught his hat, and, pressing it over his flaxen curls, started on a keen run for the little spot he termed his play-ground. Before he was half way there he met his cousin, little Charlie Grey, who was anxious to join him in the morning's sport.

"You ride and I'll make him go," said Charlie, as they caught sight of the elegant little bay pony, with its long yellow main and tail, standing up so grand on its bright red rockers. Harry jumped on its back, and for a few moments sat very quietly, while Charlie flourished the whip over its head and told it to "get up" as fast as ever it could. But the gay-looking little animal only rocked back and forth, never budging an inch ahead. At this Harry soon became angry, and, snatching the whip from Charlie, pelted the unconscious animal with all his might, blaming his father because he did not buy him a real live pony that would kick up his heels and trot along at great speed. Then he jumped from its back and gave it a severe blow with a large stick, which made a great gash in its side. The ill-treated pony made not the least complaint, which enraged Harry still the more, and the naughty boy lay down on the grass and cried and kicked at the pony in a way that shocked his little cousin.

When Harry was at the height of his tantrum who should make her appearance but Aunt Sibyl, the one of all others he most dreaded to see at such times, for her manner toward him was of a kind that awakened every particle of shame within him. This time she took the same course she had on similar occasions. Going to him gently as he lay on the ground, crying and rolling about, she gave him a couple of peaches, which were very large and ripe, and then, sitting down beside him and tenderly raising his curly head into her lap, she said, oh! so kindly: "My dear little Harry, I have come on purpose to tell you a story."

Harry now stopped crying and looked up into his auntie's face with a smile.

"You know I have before now told you I once lived in the great city of New York. After I had been there a couple of years I was taken sick, and as I could not afford to pay a physician for coming to see me at my humble home, I was taken to one of the city hospitals, where the sick are taken care of by paying as their means will allow. I was put into a room or ward, as it was called, where there were twenty-five sick people, each having a single bed with curtains around it. There were also two other wards in the hospital—one where the sicker people were, and the other for children. Poor little things they were, with crooked backs and lame limbs. How much they would have liked to be able to run and jump like my little Harry and Charlie here!"

"Did they ever get mad and act as Harry does?" asked Charlie with much gravity.

Harry hung his head, but Aunt Sibyl, without appearing to notice it, proceeded.

"I seldom saw one of them angry, Charlie. They were the most cheerful set of children I ever saw. There were about sixty of them together, and many of them had to wear braces on their backs and splints on their limbs and take bitter medicines, but they seemed to bear it patiently.

"Now I will tell you about the little well boy who came there with his mother. She was put into the ward with the very sick patients, where no children were allowed; for she was sick with a fever, and could not bear the least noise. And what do you think they did with her little boy, Fraukie?"

"Why they put him with the rest of the children," Charlie wisely replied.

"No; they gave him a little bed in a corner of the ward where I was. When he was brought in some of the cross, fidgety ones fretted themselves nearly to death, for they thought he would be noisy and make them more nervous than they were before. Somehow I did not feel so. I loved him from the first moment I saw him. Not because he was such a bright-looking, handsome little fellow altogether, but for the same reason that I love you, Harry and Charlie, and because God has told us to love one another. I pitied him too, poor little Frankie; for what was there in such a place as that to make him happy? He had no playthings but a broken-headed doll and an old pewter cup. He was told by the nurses he must be very still in playing with these, and that as soon as he became the least bit noisy he would be taken to the dining-room and shut up in a dark closet. Being a healthy child, he of course wanted to exercise his lungs and limbs as well as other boys, but this pleasure was not allowed him. He would sometimes forget himself, and perhaps start and run across the floor, stumping as hard as his little feet had the power of doing. For all such acts of disobedience an hour in the dark closet and perhaps a severe whipping was the result.

"I would call him to my bedside, once in a while, and pet him as I do other little boys and girls who are so dear to me; but the nurses were angry with me for it, and so were some of the sick people. They said I would spoil him if I continued to make so much of him; so I was obliged to do as the rest did, except that I never scolded him. I thought him a very good little boy, but if you had heard some of them talk—those who had no love for little children—you might have believed Frankie was one of the worst of boys. But, Harry, before I give you time to say whether you would have agreed with those people or not in calling Frankie a naughty boy, I want to ask you if you think you would have done any better than Frankie did; without papa or mamma to love, or any little boys to play with, and no toys except an old doll and pewter cup?"

Harry dropped his eyes and said nothing, but I think he trembled a little for fear that auntie would discover the cruel wound he had inflicted on the inoffensive animal, and perhaps speak to his parents about it. She did not appear to notice it, however, although she saw the deed when it was done, for she was standing behind a big maple watching Harry at the time. Charlie looked knowingly at Aunt Sibyl, and was about to pass some remark, but she motioned him to keep silence, and then said, as her story was told, she must leave them. So, after kissing both, she stepped into the house to see Harry's mother. Finding Mr. and Mrs. Ernstine alone in their sitting-room, she hastened to tell them of the unhappy state of temper in which she had found their little boy that morning. The parents were deeply pained, and a consultation arose respecting the proper course to be pursued with the little criminal. Aunt Sibyl's plan was that the parents should, in Harry's presence, appear ignorant of his offense, treating him just as if nothing had happened. By such a course she was sure he would make a full confession of his naughtiness before he slept. And Aunt Sibyl was right. He did not enter the house until nearly dinner-time, when he curled himself up on one end of the sofa, and looked like one of the unhappiest little boys in the world. His mamma patted his head and said: "I suppose my little boy is very tired, driving his new pony, which is probably spry and nimble. But did not Charlie help you, darling? I saw him coming as you left the house."

Harry's chin quivered, and he looked ready to cry as he faintly replied: "Yes, mamma."

"Well, cheer up, and we will have some dinner now. See! papa is already seated at the table."

"I don't want any dinner, mamma."

"Why, Harry, I should think you would be hungry after playing so hard. You are not going to be like your pony—live without eating—are you?"

Another allusion to the pony was more than Harry could bear, and he began now to cry in earnest.

"Why what can ail you, Harry?" asked both his parents in a breath.

"Oh! I have been very naughty, papa and mamma. I got very angry with my little pony just because he wouldn't go faster, and I cut a great gash in his side. I guess I killed him if he ever was the least bit alive. I did not think I was so naughty till Aunt Sibyl told me how happy I ought to be when I have such a nice mamma and papa, and everything so nice to play with. And then she told me about a little Frankie who had nothing to make him happy, but he was a great deal better boy than I."

True, you have been naughty, Harry, but we will excuse you now that you have come and told us what you have done; and if you will kneel down and ask God to forgive you, and plead with him to give you strength to overcome your naughty temper, I think you will be quite happy again," said Mr. Ernstine.

Harry immediately knelt down beside the sofa and sobbingly prayed.

Then Mr. and Mrs. Ernstine, who were both kneeling beside Harry, prayed for their little boy in words still more eloquent than his. After this, with God's help, Harry became one of the best of boys. And when he grew up to be a man what do you think he became? Why a minister!

To-day he is laboring with the heathen in India. And how it rejoices the hearts of his parents and friends, among whom is the now aged Aunt Sibyl, to learn of the good he is doing!—*New York Methodist.*

A BOY'S JOURNAL.—Dorry, a boy six years old, thinks he will do as other men have done.

March 12.—Have resolved to keep a journal.

March 13.—Had rost befe for dinner, and cabbage, potato, and apple sawse, and rice pudding. I do not like rice pudding when it is like ours. Charlie Slick's kind is rele good. Mush and syrup for tea.

March 19.—Forget what I did. John and me saved our pie to take to schule.

March 21.—Forgot what I did. Griddle cakes for breakfast. Debby didn't fry enuff.

March 24.—This is Sunday. Corn befe for dinner. Studied my Bible lesson. Aunt Issy said I was gredy. Have resolved not to think so much about things to ete. Wish I was a better boy. Nothing particular for tea.

March 25.—Forgit what I did.
March 27.—Forgit what I did.
March 29.—Played.
March 31.—Forgit what I did.
April 1.—Have dissided not to keep a journal enny more.—*Hartford Times.*

SOME very unscrupulous person has defined a Chinese policeman as an "Aslatic collarer."

## Farm, Garden and Household.

### Thoughts for the Month.

FALL CROPS.

Plans and preparations for these should be made immediately. If these involve plowing it should be borne in mind that the ground is not often in condition for the plow at this season of the year, and all things should be arranged to take advantage of every rain. Plows, double and single-trees, gear, all should be ready, that a start may be made after a rain without a moment's delay. One of the greatest difficulties in the way of manuring with green crops is the dry weather of our autumns, and the consequent impenetrability of the soil to the plow. Whenever, therefore, the latter is softened by a rain no time should be lost to start the plows. Turnip and barley patches are to be broken up, wheat and oat fields are to be turned over, pea-vines are to be turned under. He is fortunate who succeeds in getting all these things done in good season.

FALL SOWINGS

of all kinds, except wheat, should begin just as soon as the danger of excessive drought is over—from the middle of August to the middle of September. Fall oats were badly winter-killed this year; spring oats have been unusually fine. It will be unwise to conclude from this that fall oats won't do. Our own experience, and the best information we can get from all quarters, is that fall oats are the most certain crop of the two, and especially is this true if they are planted on rich land, or if well fertilized. A plant well fed can resist cold, just as an animal well fed can do.

Another safeguard against cold is to sow in drills and cover the seed in such a manner as to fill the drills in part only, so that the young plants may come up in trenches below the general surface, and have dirt gradually thrown upon them by the freezes. This may be accomplished by running furrows with a scooter, as close together as can be done without filling each other, putting oats and fertilizers in these, and covering by running a *light* harrow or brush across the furrows. Cotton-seed, Peruvian guano, or sulphate of ammonia with superphosphate, are the best fertilizers for small grain, where stable manure cannot be had.

SOILING CROPS FOR EARLY SPRING.

An excellent succession is rye, barley, wheat and oats. They come on in the order named. The rye, barley and oats should be sown next month. Wheat may be sown a month later. *One* acre *thoroughly* rich of either of them is worth a dozen of common land. On the latter they will shoot up slowly, you will not be able to get a cutting until late in the spring, and once cut your patience will be exhausted before you get another. On the rich land the rye and barley will be ready for the binder in February, and will hasten to meet you when you come for a second cutting. *Southern Cultivator.*

### The Olive-Tree.

The olive abounds in Palestine, and grows throughout the south of Europe. It thrives best in warm and sunny situations, and prefers a rocky soil. It is of slow growth, and lives to an immense age, bearing fruit as long as there is a living fragment of the tree remaining. It attains a height of about thirty feet. The leaves are slender, of a grayish green, like those of some willows, and enduring through the winter. The flowers are of a pale yellow in the bud, but when opened white, with a yellow center. They are fore-cleft, of small size, but produced in the most lavish abundance. The olive is propagated almost entirely by cuttings taken from the sprouts and branches of mature trees at the time of pruning. The cuttings are generally from ten to fifteen inches long, and from half an inch to three or four inches thick; the thickest are the best. These are placed in a perpendicular position in a bed of good soil, six, eight or ten inches apart, then tops level with the surface. The earth is pressed closely around them, and their ends slightly covered to protect them from the drying influence of the sun. Here they remain throwing out leaves and branches until April or May, when, with as little disturbance of the roots as possible, they are taken up, and, after being trimmed to a single sprout, are set out in the orchard, in rows about twenty-five feet apart each way. The ground between the trees may be cultivated for several years, with little or no detriment to the young trees. The tree at five years of age returns a slight recompense for care; and at seven an orchard should afford an average yield of about twenty gallons of berries to a tree. If there are seventy trees to an acre there should be obtained from it one thousand four hundred gallons of berries. From twenty gallons of berries may be extracted three gallons of oil; and, if properly manufactured, olive oil will command $4 to $5 a gallon at wholesale.—*California Exchange.*

CHEAP VINEGAR.—I take a quantity of common Irish potatoes and wash them until they are thoroughly clean, and then place them in a large vessel and boil them until done. I now drain off carefully the water that I cooked them in, straining it, if necessary, in order to remove every particle of the potato. Then I put this potato-water into a jug or keg, which I place near the stove, or in some place where it will be kept warm, and add one pound of sugar to about two and one-half gallons of the water, some hop-yeast, or a small portion of whisky. Prepared in this way, and letting it stand three or four weeks, you will have most excellent vinegar. Indeed it is the only vinegar that will preserve cucumbers cut fresh from the vines without the aid of salt.—*Canada Farmer.*

JUMBLES.—Three eggs, one and a half cups of sugar, one cup of butter, three tablespoonfuls of sour milk, flour to mix hard, saleratus, and after it is kneaded and rolled sift sugar over the top and bake quick.


*MACHINERY, TIES, ETC.*

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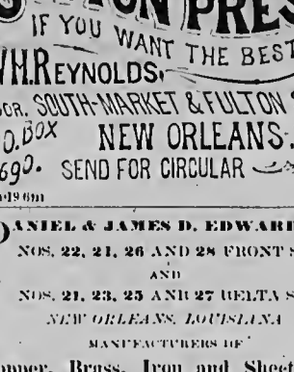
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ENDING APRIL 30, 1873.

| | |
|---|---|
| Total Fire, Marine and River premiums | $405,411 52 |
| Unearned premiums, less reinsurance and return premiums | 321,152 52 |
| Net Fire, Marine and River losses | $178,108 48 |
| Interest, discount in lieu of participation, expenses, etc., less discount, interest, etc. | 55,158 40—233,266 88 |
| Net profits | $80,885 64 |
| Total assets | $692,133 20 |

The Board of Trustees resolved that, after paying the fourth quarterly interest of two and one per cent., making ten per cent. on the capital stock of the company, a dividend of THIRTY-THREE AND ONE-THIRD PER CENT. be paid in cash, on and after the sixteenth day of June next, to those parties insuring with the company entitled to receive the same.

The assured are not obliged to become stockholders to participate in the dividend.

**Trustees.**

| | |
|---|---|
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| Samuel H. Newman, | John E. King, |
| Samuel H. Kennedy, | John M. Sandidge, |
| C. T. Buidecke, | Edward J. Gay, |
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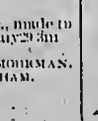
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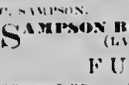
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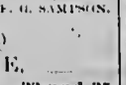
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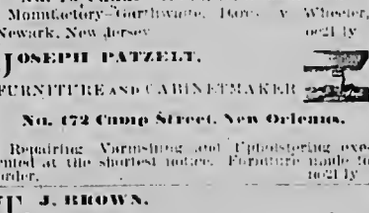
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I would refer invalids seeking health to the pamphlets (to be had at the Hotel, or at Messrs. Schmidt & Zeigler's, New Orleans, Louisiana,) containing an analysis of the waters of the Springs and their wonderful cures, which are certified to by some of the most eminent physicians of our country.

Terms are more reasonable than at any of the other watering-places on the coast for the same accommodations. Liberal arrangements made with families and those wishing to remain during the season.

There are also connected with the house a Ten-Pin Alley and Billiard Saloon; also fine Croquet grounds for the guests of the house.

The proprietor has made arrangements for a Band of Music, which will be in attendance during every evening of the week, besides a fine Piano for the use of the guests of the Hotel.

M. AINSLIE,
my29 3m Proprietor Ocean Springs Hotel.

**$5 TO $20 PER DAY.**—AGENTS Wanted.—All classes of working people, of either sex, young or old, make more money at work for us in their spare moments, or all the time, than at anything else. Particulars free. Address G. STINSON & CO.,
Portland, Maine
se12 1y

## MISCELLANEOUS.

**D. H. HOLMES,**

DIRECT IMPORTATION OF

**DRY GOODS,**

NO. 155 CANAL STREET AND NO. 15 BOURBON STREET,

NEW ORLEANS, LOUISIANA.

IMPORTER OF

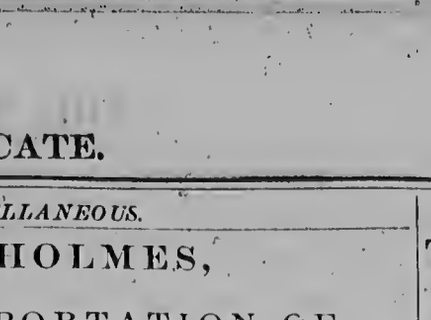
**Silks, Embroidery, Laces, Ladies' and Children's Suits, Hosiery,**

HOUSE-FURNISHING GOODS, MATTINGS, ETC.

ap21 ly

**THE HOADLEY**

**PORTABLE ENGINE.**



EMERY'S COTTON GINS,

**Horse Powers, Rice Threshers, Etc.**

Rice Cleaners and Scourers,
Cotton Presses, Corn Mills
And Plantation Machinery
Of all kinds.

Send for circulars.

GEO. A. BARNARD, Agent,
ja16 1y 12 Union street, New Orleans

## PROFESSIONAL CARDS.

**DR. J. J. LYONS,**

NO. 502 RAMPART STREET,

CORNER FÉLICITY,

ja2 1y New Orleans, La.

**DR. JOHN G. ANGELL,**

DENTAL SURGEON,

**152 ..... Julia Street ..... 152**

All operations in Operative, Mechanical and Surgical Dentistry carefully performed.

Nitrous Oxide and other Anesthetics administered. no28 ly

**DENTAL NOTICE.**

DR. N. P. GODFREY, having returned from his summer tour, is prepared to see his friends, as usual, at his rooms, at all business hours. Families requiring his attention will find it advantageous to call early, while he is not so much engaged.

Office—183 Canal Street. no1 1y

G. W. RACE. W. H. FOSTER.
E. T. MERRICK, formerly Chief Justice, Louisiana.

**RACE, FOSTER & E. T. MERRICK,**

ATTORNEYS, COUNSELORS

AND

SOLICITORS,

Corner of Camp Street and Commercial Place,
se25 NEW ORLEANS.

**W. W. EDWARDS,**

COUNSELOR AT LAW

AND

COMMISSIONER OF DEEDS,

**No. 88 Common Street,**

se11 1y New Orleans.

**DR. C. J. BICKHAM,**

OFFICE—680 MAGAZINE STREET,

Between Philip and First streets, New Orleans.

Will call daily at College building, corner Common and Baronne streets, between eleven and twelve o'clock. je29 1y

## COMMISSION MERCHANTS.

**G. M. BAYLY & POND,**

WHOLESALE GROCERS AND COMMISSION MERCHANTS,

**Nos. 31, 36, 38, 40 and 42 Canal, and 59 and 61 Common Street,**

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**COTTON, TOBACCO AND SUGAR FACTORS,**

—AND—

GENERAL COMMISSION MERCHANTS;

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J. L. DENNICA, NEW ORLEANS.
T. A. HAMILTON, MEMPHIS.
G. P. HARRISON, NEW ORLEANS.

**J. L. DENNICA & CO.,**

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**AIKEN & WATT,**

COTTON FACTORS AND COMMISSION MERCHANTS

**60 Carondelet Street, New Orleans, La.**

Special attention given to orders for the purchase of all descriptions of Produce, Agricultural Implements and Plantation Supplies. no2 1y

**JOSEPH GILLOTT'S**

**STEEL PENS,**

OF THE OLD STANDARD QUALITY.

TRADE MARK: **JOSEPH GILLOTT, Warranted.** Or Descriptive Name and Designating Number.

The Well-known Original and Popular Numbers,

**303 ..... 104 ..... 170 ..... 351,**

having been assumed by other makers, we desire to caution the public in respect to said imitations.

ASK FOR GILLOTT'S.

JOSEPH GILLOTT & SONS,
je28 1y 91 John street, New York.

**GOLD PENS ..... GOLD PENS.**

**EQUAL TO THE BEST.**

EVERY WRITER SHOULD HAVE ONE.

**Cheaper than Ever Before Retailed.**

Hundreds attest their excellence. Warranted good gold. "Mammoth" Gold Pen, jetbe, $3. Large, $2. Medium, $1.50. Ladies', $1. Boys' or Girls', 75 cents. Silver Holders, 50 cents. Sent to any address, prepaid, on receipt of price. Address

C. S. ALFORD & CO.,
jy11 1m Box 201, Chattanooga, Tenn.

NUMEROUS TESTS HAVE PROVED

**N. F. Rinaldini's New Tubine**

**WATER WHEEL**

To be the Best ever Invented.

Pamphlet free. Address—York, Pa.

jy21 6m

WATER WHEEL

**LANDRETH'S SEEDS**

Have spoken their own praise for upward of three-quarters of a century.

LANDRETH'S RURAL REGISTER AND ALMANAC will be mailed to all who apply.

DAVID LANDRETH & SON,
au29 1y Philadelphia

**FOR THE HOUSEWIFE.**—HOFMANN'S London (England) WASHING CRYSTAL saves time, labor, money and soap. Makes hard water soft. For washing linen and heavy goods it is unequaled. Washes flannels and colored goods perfectly, without injury to colors. Try it. Samples sent free by mail. One gross (144 packages) $3. Also

**Hofmann & Webber's London Citrate of Magnesia,**

a useful and agreeable beverage for summer use. Will be found very suitable for administration to ladies and children. Lady Agents wanted. Address HOFMANN & CO., General Agents,
my29 13t 41 Cedar street, New York.

## MISCELLANEOUS.

**MARBLE**

—AND—

GRANITE WORKS.

**GEORGE STROUD,**

Late of and successor to John Stroud & Co.,

(Established in 1830,)

**158, 160, 162 AND 164 ST. CHARLES ST.,**

Corner of Girod Street, New Orleans.

Every description of Monumental, Cemetery and Building Work done in the best manner.

Particular attention given to all COUNTRY ORDERS.

A long experience in and an aptness at the business enables the proprietor to meet the views and wishes of his country friends by letter, as well as by a visit to the city.

Designs and Sketches will be furnished on application. no28 ly

**THE UNRIVALED**




**BUCK'S BRILLIANT STOVE.**

**Every Brilliant is Fully Guaranteed.**

H. HALLER,

NO. 10 CAMP STREET, NEW ORLEANS,

Sole Agent for Louisiana.

Sole Agent for the

CELEBRATED RINGEN WASHER

in the States of Louisiana, Texas and Mississippi. no7 ly




**BETHESDA MINERAL WATER.**—THE acknowledged cure for Bright's Disease, Diabetes, Liver and Bilious Affections, Kidney and Urinary diseases. Sold, wholesale or retail, at 48 Magazine street.

J. P. McALLISTER,
Sole Southern Agent.

Address Glass Box 825. mh6 ly

**A BOX OF**

LIVER PILLS (FREE)

GOES

WITH EVERY BOTTLE

OF OUR

**AGUE MEDICINE,**

which we authorize every druggist to sell on

**THE WARRANT**

that, if taken according to directions and it fails to cure,

**The Money Shall be Refunded.**

We guarantee that it contains neither Arsenic, Strychnine nor any other poisonous ingredient.

Hear what those who have used it say of it:

**READ THIS.**

Thos. Broughton, with John D. Park, of Cincinnati, says: "W. C. *Hamilton & Co.*—I had had the Ague for two long years, and had tried several remedies of acknowledged or pretended merit without any good result. I finally tried your preparation—KRESS FEVER TONIC. One bottle completely broke up the malady, and I am now perfectly well. I can testify that your medicine does all you claim for it; and it is only due to you that this acknowledgment should be made, especially as so many worthless chill medicines are now offered."

Ask for KRESS FEVER TONIC, and remember the guarantee of the proprietors,

W. C. HAMILTON & CO.,
Wholesale Druggists,
jy17 3m Cincinnati, Ohio.

**"JOSIAH ALLEN'S WIFE"**

HAS WROTE A BOOK,

In spite of Josiah's determination not to spend a cent to hire any one to read it.

$5000 a month can be made selling this book.

AGENTS, TAKE NOTICE!—When we bought out Mark Twain's book we promised you a harvest; we now promise you another, and wise agents will secure territory, which we will now arrange for. For circulars address

CON. BIBLE AND PUB. CO.,
au14 1y St. Louis, Missouri.

## MISCELLANEOUS.

**THE SINGER IMPROVED**

FAMILY

SEWING MACHINE.

**OVER 1,000,000 SINGER MACHINES**

*HAVE BEEN SOLD*

AND ARE IN DAILY USE.

They are perfectly Simple, Reliable and Durable, and every Machine sold is FULLY GUARANTEED to give ENTIRE SATISFACTION on every description of work.

They have been before the public for over a quarter of a century, and are continually growing in popular favor.

Send for circular and samples of sewing.

E. BETTERICK & CO.'S

**CELEBRATED PAPER PATTERNS**

—FOR—

LADIES' AND CHILDREN'S GARMENTS.

Thousands of Ladies in this city will attest their usefulness and economy. They are indispensable to every family, and are particularly serviceable to Ladies in the country. Call or send for catalogues. Patterns sent by mail, to any address, on receipt of price

WM. E. COOPER,
fe27 6m 810 Canal street.

**NEW ORLEANS**

PURCHASING BUREAU.

**To the Ladies of the South.**

A Purchasing Agency has been established in New Orleans, Louisiana, for the benefit of those residing at a distance from the city, and who have not the facilities for obtaining just what they require.

MRS. H. MOGRIDGE

respectfully offers her services in selecting, purchasing and forwarding any article of apparel or personal adornment for ladies' and children's use, including MILLINERY, DRY GOODS, JEWELRY, BRIDAL TROUSSEAUX, Fancy and Toilet Articles, Trimmings, Underwear, Sewing Machines, etc., etc.

Scrupulous care with reference to the price and quality, and fidelity to the interest and fulfillment of the wishes of correspondents, will be sedulously carried out.

MRS. H. MOGRIDGE,
At Mrs. Doherty's Elegant Millinery and Dressmaking Establishment, 96 Canal St.,
Over Zimmerman's Jewelry Store, New Orleans.
Send for circular fe6 ly

**WATERS' CONCERTO**

PARLOR ORGANS

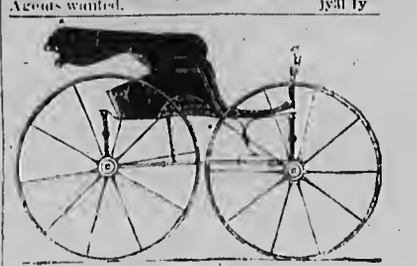
are the most beautiful in style and perfect in tone ever made.

**The Concerto Stop**

is the best ever placed in any Organ. It is produced by a third set of Reeds peculiarly voiced, the effect of which is most charming and soul-stirring, while its imitation of the human voice is superb. Terms liberal.

**A GREAT OFFER.**

HORACE WATERS & SON, 481 Broadway, New York, will dispose of One Hundred PIANOS and ORGANS, of first-class makers, including Waters', at extremely low prices for cash, or part cash and balance in small monthly payments. New Seven-Octave first-class Pianos, all modern improvements, for $275 cash. Organs, $55, $75. Double-Reed Organs, $100; Four Stop, $110; Eight Stop, $125 and upward. Illustrated catalogues mailed for one stamp. A large discount to Ministers, Churches, Sunday Schools, Temperance Societies, Lodges, etc., etc. Agents wanted. jy31 1y



**D. M. HOLLINGSWORTH,**

SUCCESSOR TO B. MARSH, DENMAN & CO.,

**51 and 56 ..... Baronne St. ..... 51 and 56**

oc21 6m New Orleans, La.



**CABINS LUMBER ..... CABINS.**

PLANTATION CABINS, manufactured in the city and shipped to the country, all framed, fitted, and each piece marked and numbered, so that a common hand can put them up without the aid of a carpenter.

The above represents a double Cabin of two rooms each 14x16 feet, with boards placed upright and battle joints stripped. Price, delivered to boat, including all hardware nails, shingles, etc., $135. We make them of all sizes. Cost in proportion.

We also keep a large stock of LUMBER, SASH, etc., on hand, and make a specialty of sawing bills to order.

W. W. CABRE & CO.,
Jy24 ly 356 Delord street, New Orleans.

**BUCKEYE BELL FOUNDRY**

Established in 1837.



Superior Bells of Copper and Tin, mounted with the best Rotary Hangings, for CHURCHES, SCHOOLS, FARMS, FACTORIES, COURT HOUSES, FIRE ALARMS, TOWER CLOCKS, CHIMES, ETC. Fully Warranted.

*Illustrated Catalogue Sent Free*

*VANDUZEN & TIFT,*

102 and 104 East Second Street, Cincinnati

B. J. WEST, Agent,
mh6 ly 115 and 117 Magazine st., New Orleans.

**JOHN GIBSON,**

ENGRAVER

AND

**Steam Power Lithographic Printer,**

**82 BEEKMAN ST., NEW YORK.**

Checks, Notes, Drafts, Receipts, Bonds, Certificates of Stock and Deposit, Bill, Letter and Note Headings, Business Cards, Envelops, Druggists' Fancy and Perfumery Labels, etc. Druggists wishing Labels, send for catalogue. jy3 1y

**ATTENTION,**

LADIES AND GENTLEMEN.

DR. RESCH'S INFALLIBLE HAIR REGENERATOR. One hundred and fifty certificates shown if required. Dr. Resch calls the attention of ladies and gentlemen to his recent discovery. His remedy is composed of purely vegetable substance; it contains no obnoxious ingredients and no injurious minerals. In every case, when properly applied, it has restored the hair in a very short time to its former growth. Certificates of persons cured can be shown at the office, No. 134 Thalia street, where the Doctor is found from eight to ten A. M. and six to eight P. M. Per phial bottle, $5. Cures also Consumption, Asthma, Rheumatism, etc. de12 1y

**CARPET WAREHOUSE.**

**17 ..... CHARTRES STREET ..... 17**

A. BROUSSEAU & CO., Importers and Dealers, at Wholesale and Retail, in English and American Carpetings; Floor Oil Cloths; Table and Enameled Oil Cloths; Window Shades; Table and Piano Covers; Crumb Cloths, in squares or piece; Curtain and Furniture Materials; Brocatelles, Cutelenes, Terries, Reps, Lace and Nottingham Lace Curtains; Haircloth Ticking; Springs; Borlaps; Stair Covers, etc.

no21 ly A. BROUSSEAU & CO

**TASTELESS MEDICINES.**—CASTOR OIL and many other nauseous medicines can be taken easily and safely in

**Dundee Dick & Co.'s Soft Capsules.**

No taste. No smell. Sold by your druggist. Ask him for our little book, or send for circular to 85 Wooster street, New York. my8 6m

**FITS AND EPILEPSY CURED.**—THE worst cases of long standing, by using DR. HEBBARD'S CURE. A free trial bottle sent by express to all addressing T. H. SAYRE,
4 3m 81 Sixth avenue, New York.

## New Orleans Markets.

From the New Orleans Price Current.

The river is 12 feet 4 inches below high-water mark.

COTTON.—The following are the arrivals since the fifteenth instant:

| | | |
|---|---|---|
| Louisiana and Mississippi | bales | 635 |
| Mobile | | 117 |
| Total | | 1,052 |

On Saturday the movement was confined to a few buyers, but as they came forward with a fair degree of spirit the sales summed up 750 bales, at steady prices for the lower grades, which were in some request, while the better qualities ruled in favor of buyers, without any quotable falling off. A good style of good ordinary sold at 15¼c., a higher style at 15¾c., strict good ordinary as low as 16c., low middling at 17¾c., strict low middling at 18¼c., and Liverpool middling as low as 19¼c. On Monday the demand was more limited, and the sales were confined to 350 bales, mostly of mixed lists, which could hardly be used as a basis for quotations. Factors, however, were free sellers, and the general tendency was to still easier prices, but nothing transpired to indicate any quotable variation. On Tuesday the market opened with only a limited inquiry, but the demand subsequently manifested more vitality, and the sales embraced 425 bales, at prices indicating no quotable change, but a tendency in favor of buyers. Strict low middling sold at 18¾c., high style do. at 18¾c., and strict low middling to middling at the same.

The above makes an aggregate for the past three days of 1,525 bales, against 1,400 for the corresponding time last week and 2,400 the week before.

The receipts of new crop this season now sum up 5 bales, including 1 from Texas, against 287 to the corresponding date last year, including 110 from Texas.

The receipts proper at this port since the first of September, exclusive of the arrivals from Mobile, Florida and Texas, are 1,237,471 bales, against 934,133 bales to the same date last year, and the increase in the receipts at all the ports up to the latest dates, as compared with last year, is 877,186 bales. In the exports from the United States to foreign countries, as compared with the same date last year, there is an increase of 441,722 to Great Britain, of 89,181 to France, and of 181,369 to other foreign ports. We quote:

| | |
|---|---|
| Inferior | 9 @ 9¼ |
| Low ordinary | 9¾ @ 10¼ |
| Ordinary | 11¾ @ 14 |
| Good ordinary | 14¾ @ 16¾ |
| Low middling | 17¾ @ 18¾ |
| Middling | @ 18¾ |
| Strict middling | @ 19¼ |
| Good middling | @ 19¾ |

COTTON STATEMENT.

| | | |
|---|---|---|
| Stock on hand Sept. 1, 1872 | bales | 6,276 |
| Arrived past three days | | 1,052 |
| Arrived previously | | 1,578,856 |
| Made from waste, samples, damaged and flat cotton from city mills, etc | | 24,025 |
| | | 1,610,209 |
| Exported past three days | 3,987 | |
| Exported previously | 1,891,293 | |
| Consumed at Laoe Mills | 877 | 1,896,257 |
| Stock on hand and on shipboard | | 15,053 |

SUGAR.—There is very little coming in from plantation, and the stock on hand is very small, with a good demand for the city trade. Prices are ruling with no upward tendency. On Saturday 31 hhds. good common sold in the sheds at 9¾c., and on Monday 28 hhds. yellow clarified were sold by a dealer on private terms, and 150 hhds. yellow clarified sold on plantation below the city, also on private terms.

MOLASSES.—There are only a few bbls. coming in from plantation, and no demand for the stock in the sheds. The last sales were then reported at 35c. ₱ gallon.

CORN.—On Tuesday the supply was good and the demand fair. 6,800 sacks sold at 67c. for yellow mixed, 68c. for white and yellow mixed, and 70c. for white and yellow.

OATS.—Continue in good supply and fair demand. On Saturday 800 sacks sold at 43c. for choice St. Louis, and 45c. for choice Galena. On Monday 600 sacks sold at 45c. for choice Galena.

BRAN.—Has been in light supply, with a fair demand. On Saturday 350 sacks sold at 82½c. A small lot brought 90c. ₱ 100 lbs. On Monday there were no sales. On Tuesday prices were firmer, and 500 sacks sold at 85@87½c. ₱ 100 lbs.

PORK.—Is in request. The stock on hand is very small, and prices have further advanced. Holders are asking $18.25 ₱ bbl. for round lots of mess. On Saturday an offer of $18 was refused for a lot of 500 bbls. mess. On Monday 50 and 100 bbls. old mess sold at $17, and 300 new at $18 ₱ bbl. It is quoting at $18.50 ₱ bbl. On Tuesday 150 bbls. old mess sold, in two lots, at $17, and 50 new at $18 ₱ bbl.

BACON.—On Tuesday the market appeared to have weakened, although the supply was light. There were sales of 100 casks at 9¾c. for shoulders, and 12c. for clear sides on the spot, and 11¾c. for clear sides to arrive. Shoulders are quoted at 9¾@10¼c., clear ribbed sides 11¾c., clear sides 11¾@12c. ₱ lb.

HAMS.—Choice sugar-cured are in liberal supply and very dull. There were sales on Saturday and Monday of 45 tierces at 15¾@16c. ₱ lb.

### MONETARY.

Gold opened on Tuesday at 115¾@115¾ (against 115¾ at New York,) and closed at 115¾@115¾ (against 115¾ at New York.)

We have not heard of a sale of silver. We quote American half dollars at 108@108. Mexican dollars are quoted at ¾ ₱ cent. premium in gold for new and 1¼ for old.

## New Orleans Wholesale Prices.

REVISED AND CORRECTED WEEKLY.

*Made up from Actual Sales on they Transpire.*

| ARTICLES. | FROM | TO |
|---|---|---|
| **AGRICULTURAL IMPLEMENTS:** | | |
| Cotton scrapers | $5 00 | $7 00 |
| Cotton sweeps | 5 00 | 7 00 |
| Cultivators, Diam. 8c.* shovel-tooth | 9 00 | 18 00 |
| Cultivators, riding and walking | 25 00 | 45 00 |
| Shovels and spades | 7 50 | 16 50 |
| Axes | 12 00 | 17 50 |
| Shovel plows | 6 00 | 9 00 |
| Half do., with cutters | 8 00 | 9 00 |
| Manly's double-shovel plow | 6 00 | 9 75 |
| Corn mills, Coleman's | 120 00 | 425 00 |
| Bradford's grist mills | 150 00 | 235 00 |
| **BRICKS, ₱ M:** | | |
| Lake | 13 00 | 16 00 |
| Country | 12 00 | 14 00 |
| English fire | 45 00 | 50 00 |
| American fire | 35 00 | 43 00 |
| **CANDLES, ₱ lb.:** | | |
| Sperm, New Bedford | 33 | 36 |
| Tallow | 17 | — — |
| **CHOCOLATE, ₱ lb.:** | | |
| Cocoa | 38 | 60 |
| No. 1 | 50 | 52 |
| Sweet | 25 | — — |
| **COAL, ₱ ton:** | | |
| Anthracite | 12 50 | 13 00 |
| Western, ₱ bbl. | — — | — — |
| **COFFEE, ₱ lb.:** | | |
| Mexican | 24 | 26 |
| Java | 30 | — — |
| **COTTON SEED:** | | |
| Rough, ₱ ton | — — | — — |
| In sacks | — — | — — |
| **EGGS, ₱ dozen:** | | |
| Western | 10 | 20 |
| **FERTILIZERS, ₱ ton:** | | |
| Stern's raw-bone superphosph'c. | — — | 65 00 |
| Stern's fine-ground bone | — — | 45 00 |
| **FLOUR, ₱ bbl.:** | | |
| Double extra | 6 00 | 6 25 |
| Superfine | 1 90 | 5 00 |
| Fine | — — | — — |
| **GLASS, ₱ box of 50 feet:** | | |
| French, 8 by 10 | — — | 4 00 |
| French, 10 by 12 | 1 00 | 4 25 |
| French, 10 by 14 to 12 by 20 | 4 25 | 4 50 |
| French, 14 by 18 to 18 by 30 | 4 50 | 5 00 |
| **HAY, ₱ ton:** | | |
| Prime | — — | 24 00 |
| Choice | — — | 28 00 |
| **IRON, ₱ ton:** | | |
| English, ₱ lb. | 4½ | — — |
| Swedes, assorted | 7½ | 8 |
| Hoop | 7 | 9 |
| Sheet | 7 | 10 |
| Nail rods | — — | 9½ |
| Castings, American | — — | 6 |
| **LEATHER, ₱ lb.:** | | |
| Sole, hemlock | 30 | 33 |
| Sole, oak | 40 | 44 |
| Harness | 38 | 45 |
| Calf-skins, ₱ dozen | 35 00 | 100 00 |
| Texas, rough, ₱ lb. | 24 | 26 |
| **LIME, ₱ bbl.:** | | |
| Western | 1 65 | — — |
| Cement | 2 75 | 3 00 |
| Plaster Paris | 3 50 | 3 75 |
| **LUMBER, ₱ M feet:** | | |
| Boards, yellow pine | 13 00 | 15 00 |
| Boards, cypress | 20 00 | 25 00 |
| Flooring, dressed | 18 00 | 21 00 |
| Flooring, rough | 11 00 | 17 00 |
| Ceiling, dressed | — — | 12 00 |
| Weatherboards, dressed | 15 00 | 18 00 |
| Weatherboards, rough | — — | 12 00 |
| Scantling | 12 00 | 14 00 |
| Shingles, ₱ M | 3 50 | 4 00 |
| Laths | 2 50 | — — |
| **OILS:** | | |
| Lard, ₱ gallon | — — | — — |
| Coal oil, in barrels | 23 | 25 |
| Linseed, raw | 1 00 | — — |
| **SUGAR, ₱ lb.:** | | |
| Havana, white | 12½ | 13 |
| Havana, yellow | — — | 11 |
| Havana, brown | 10 | 10 |
| Crushed | 12½ | 12 |
| Pulverized | 12½ | 12½ |
| **TEAS, ₱ lb.:** | | |
| Imperial | 50 | 1 50 |
| Gunpowder | — — | 1 60 |
| Hyson | 70 | 1 30 |
| Young Hyson | 70 | 1 40 |
| Pouchong | 80 | — — |
| Oolong | 40 | 1 10 |
| **WAGONS, CARTS, ETC.:** | | |
| Wagon, two-horse | 85 00 | 100 00 |
| Wagon, four-horse | 110 00 | 125 00 |
| Wagon, two-horse, thim. skein | 85 00 | 90 00 |
| Wagon, four-horse | 100 00 | 115 00 |
| Cane wagon | 180 00 | 210 00 |
| Ox wagon | 90 00 | 125 00 |
| Ox cart, complete | 110 00 | 115 00 |
| Cane cart | 85 00 | 120 00 |
| Tongue cart, complete | 120 00 | 125 00 |
| Plantation cart | 55 00 | 70 00 |

### CATTLE MARKET.

NEW ORLEANS, August 19, 1873.

| | |
|---|---|
| Texas beeves, choice, ₱ head | — — @ 50 00 |
| Texas beeves, first quality, ₱ head | 35 00 @ 45 00 |
| Texas cattle, second quality, ₱ head | 20 00 @ 28 00 |
| Texas cattle, third quality, ₱ head | 12 00 @ 18 00 |
| Western beeves, ₱ lb. net | 10 @ 12½ |
| Sheep, first quality, ₱ head | 4 00 @ 5 00 |
| Sheep, second quality, ₱ head | 3 00 @ 4 00 |
| Milch cows, choice, ₱ head | 80 00 @ 100 00 |
| Milch cows, ₱ head | 35 00 @ 50 00 |
| Calves, ₱ head | 7 00 @ 10 00 |
| Yearlings, ₱ head | 8 00 @ 12 00 |

## Business Directory

OF THE

NEW ORLEANS CHRISTIAN ADVOCATE.

**Agencies.**
W. H. Chidester, New York.
Continental Bible and Publishing Company, St. Louis, Missouri.
Cowan & Co., New York.
Hoffman & Co., New York.
Mrs. H. Mogridge, purchasing agent, 96 Canal street.
B. B. Russell, Boston, Massachusetts.
G. Stinson & Co., Portland, Maine.
Charles H. Taylor & Co., Chicago, Illinois.
R. L. Wolcott, 181 Chatham square, New York.

**Architects.**
S. B. Haggart, 5 Commercial place.

**Art.**
H. Williams, Gallatin, Tennessee.

**Artificial Legs and Arms.**
Lewis Lockwood, 59 Camp street.

**Bells.**
Blymyer Manufacturing Co., Cincinnati, Ohio.
Buckeye Bell Foundery, Cincinnati, Ohio.

**Books and Stationery.**
Robert J. Harp, agent, 110 and 112 Camp street.
J. W. Burke & Co., Macon, Georgia.
Continental Publishing Co., St. Louis, Missouri.
Hitchcock & Walden, Cincinnati, Ohio.
Miller's Bible and Publishing House, 1102 and 1104 Sansom street, Philadelphia.
National Publishing Co., Memphis, Tennessee.
Nottleton & Co., Cincinnati, Ohio.
J. Hale Powers & Co., Cincinnati, Ohio.
Shepard & Gill, Boston, Massachusetts.
H. R. Thompson & Co., 9 Lakeside building, Chicago, Illinois.
C. F. Vent, Cincinnati, Ohio.

**Butchers.**
Mart. Lannes, stalls 7, 8 and 38, Magazine market.

**Carpets.**
A. Brousseau & Co., 17 Chartres street.

**Carpenters and Builders.**
J. H. Dorand, box 174, Mechanics' Exchange.

**Carriages, Wagons, Etc.**
D. Berlin, 120 First street.
J. A. Linn & Co., 132 Gravier and 13 Union street.

**Cisterns.**
R. Broderick, 132 Julia street.

**Clothing.**
Darcy & Wheeler, 70 Canal street.
Pierson & Hews, 13 and 15 Camp street.

**Coal and Wood.**
John D. Maelin, 31 Carondelet street.
B. D. Wood & Bros., 106 Common street.

**Cooperage.**
LeBlanc & Beck, 23 and 24 Front street.

**Cotton Ties.**
Bartlett & Rayne, 48 Carondelet street.

**Croquet.**
Bradley's Patent Croquet, Robt. J. Harp, agent, 110 and 112 Camp street.

**Crockery, China, Etc.**
Navra & Offner, 174 Canal street.
W. C. Shepard & Co., 55 Camp street.

**Dentists.**
Dr. John G. Angell, 152 Julia street.
Dr. N. P. Godfrey, 183 Canal street.

**Dry Goods.**
D. H. Holmes, 155 Canal and 15 Bourbon street.

**Educational.**
Alabama Conference Female College, Tuskegee, Alabama.
Centenary College, Jackson, Louisiana.
Centenary Female College, Summerfield, Ala.
Chappell Hill Female College, Chappell Hill Texas.
Clarksville Female Academy, Clarksville, Tennessee.
Collegiate Institute, Baton Rouge, Louisiana.
East Mississippi Female College, Meridian Mississippi.
Emory and Henry College, Washington county, Virginia.
Hiwassee College, Sweetwater, Tenn.
Homer College, Homer, Louisiana.
Kenmore University High School, near Amherst Courthouse, Virginia.
Martha Washington College, Abingdon, Va.
Randolph-Macon College, Ashland, Virginia.
Shipherd Hall Female Seminary, Lafayette, Alabama.
Soule Female College, Murfreesboro, Tenn.
Southern University, Greensboro, Alabama.
Southern Female College, Petersburg, Virginia
Wesleyan Female Institute, Staunton, Va.
Whitworth Female College, Brookhaven, Miss.
Virginia Female Institute, Staunton, Virginia.

**Engravers and Lithographers.**
John Gibson, New York.
George E. Tretzel & Co., 145 Gravier street.

**Factors and Commission Merchants.**
Alken & Watt, 60 Carondelet street.
H. M. Bayly & Pond, 34 to 42 Canal and 59 and 61 Common street.
J. L. Dunnica & Co., 66 Tchoupitoulas street.
H. F. Given & Co., 64 Baronne street.
J. U. & H. M. Payne & Co., 64 and 66 Baronne st.

**Fire Engine.**
Babcock Self-Acting Fire Engine, A. M. Granger, general agent, Exposition building

**Frames.**
F. Wagener, 13 Baronne street.

**Furniture.**
The Mitchell & Rammelsberg Furniture Co. 103 and 105 Camp street.
Joseph Patzelt, 152 Camp street.
Sampson & Bros., 33 and 35 Royal street.

**Gas and Steam-Pipe Fitters.**
Barbarin Gas Machines, F. Roberts, superintendent, 2 Triangle building and 255 Peters st.
Jas. N. Quin, 118 and 120 Tchoupitoulas street.

**Glass Stainer and Cutter.**
Samuel West, Boston, Massachusetts.

**Grocers.**
John I. Adams & Co., 43, 45 and 47 Peters street.

**Hats Goods.**
J. G. Bermel, 121 Canal street.

**Hotels.**
American House, Boston, Massachusetts.
Mrs. Allister's House, cor. Carondelet and Julia.
Ocean Springs Hotel, Ocean Springs, Miss.
St. Julian Hotel, Portland, Maine.

**Insurance.**
Crescent Mutual Insurance Company, Equitable Life Assurance Co., 33 Camp street.
Louisiana Equitable Life Insurance Co., corner Carondelet and Gravier streets.
Sun Mutual Insurance Co., 31 Camp street.

**Jewelry.**
A. B. Griswold & Co., cor. Canal and Royal sts.

**Lumber.**
C. W. Carre & Co., 350 Delord street.
George Purves, cor. St. Charles and Clio streets.
Roberts & Co., 301 to 307 Gravier street.

**Machinery.**
George A. Barnard, 12 Union street.
N. F. Burnham's Water-wheel, York, Pa.
The DuBois Flange Cotton Gin, Gedsan Bros., general agents, 39 Perdido street.
Daniel & James D. Edwards, 22 to 28 Front and 21 to 27 Delta street.
Lewis Johnson, corner Julia, Delta and Water streets.
Meneely & Kimberly, Troy, New York.
W. H. Reynolds, corner Fulton and South Market streets.
Jos. Walker, corner St. Joseph and Constance streets.
B. J. West, 115 and 117 Magazine street.
J. B. Wolfe & Co., 50 Carondelet street.

**Manufacturers.**
William Ebert, 164 and 166 Magazine street.

**Marble.**
George Stroud, 1584 to 164 St. Charles street.

**Medical.**
Cancer cure, George Bennett, M. D., St. Louis, Missouri.
Citrate of Magnesia, etc., Holmann & Co., N. Y.
Cure for Consumption, Craddock & Co., Philadelphia.
Dyspepsia cure, Rev. P. M. Goodwyn, Soulat st., near Coliseum.
Fever and Ague cure, Billings, Clapp & Co., New York.
Fits and Epilepsy cure, T. H. Sayre, New York.
Hamilton's Buchu and Dandelion, W. C. Hamilton & Co., Cincinnati, Ohio.
Metz's Armenion Hair Vigor, corner Bienville and Prieur streets.
Dr. Roseh's Hair Regenerator, 131 Thalia st.
Simmons' Liver Regulator, J. H. Zeilin & Co., Philadelphia, Pennsylvania.
The Greatest Medical Discovery, Dr. Kennedy, Roxbury, Massachusetts.

**Mineral and Soda Water.**
Bethesda Mineral Water, J. C. McAllister, agent, 44 s box 825, New Orleans

**Millinery.**
Mrs. M. Tunnaben, 206 Prytania street.

**Musical Instruments, Publications, Etc.**
Robert J. Harp, 110 and 112 Camp street.
S. Brainard's Sons, Cleveland, Ohio.
John Church & Co., Cincinnati, Ohio.
Charles H. Ditson & Co., New York.
Oliver Ditson & Co., Boston, Massachusetts.
Horace Waters & Son, New York.
Philip Werlein, 80, 82 and 90 Baronne street.

**Painters.**
A. S. Cutler, 135½ Camp street.
Johnson & Hillsman, 114 Magazine street.

**Pens.**
Joseph Gillott & Sons, New York.

**Perfumery.**
Colgate & Co.'s Cashmere Bouquet.

**Printing.**
Pelican Job Office, 112 and 114 Poydras street.

**Professional.**
Dr. C. J. Bickham, office, 680 Magazine street.
Dr. J. J. Lyons, office, 52 Barnard street.
W. W. Edwards, law office, 58 Common street.
Race, Foster & E. T. Merrick, law office, corner Camp and Commercial place.

**Railroads.**
Boston and Maine Railroad.
Great Jackson Route, E. D. Frost, general manager; A. D. Sheldon, agent.

**Seeds and Flowers.**
Richard Frotscher, 62 Dumaine street.
David Landreth & Son, Philadelphia, Pa.
James E. Wahlig & Co., 122 Camp street.

**Sewing Machines.**
The Singer Improved Family Sewing Machine, William E. Cooper, agent, 83 Canal street.

**Soap.**
J. H. Keller, 110 Gravier street.
Procter & Gamble, Cincinnati, Ohio.

**Steamboat Agents.**
—Britton & Keppler, 135 Gravier street.

**Steamships and Shipping.**
Cromwell Line New York Steamers, Alfred Monlton, agent, 41 Carondelet street.
Merchants' Line New York Steamers, John H. Ludwigsen, agent, 180 Common street.

**Stoves.**
H. Haller, 49 Camp street.

**Tobacco and Cigars.**
Ed. L. Zell & Co., cor. Canal and Carondelet sts.

**Undertakers.**
T. W. Bothick, 271 Camp street, New Orleans.

**Upholstery.**
P. J. Brown, 253 Camp street.
Heath & Lara, 92 Camp street.

**Wants.**
Goodwyn & Co., lock box 161, New Orleans.

**Washing Machines.**
Ringen Washer, H. Haller, 49 Camp street.

**Wire Railing, Etc.**
Butler & Co., Baltimore, Maryland.
Hudson River Wire Co., New York and Chicago.

## Special Notices.

THE District Sunday School Convention will be held at Hazlehurst, September 18. On the nineteenth there will be a union picnic. All the schools in the district are requested to send delegates—at least four from each school. Superintendents will please inform Rev. C. Chamberlin of the number and names of delegates to be provided for. All schools desiring to attend and contribute to the picnic will report to Rev. C. Chamberlin, who will hand the report to the committee of arrangements.

W. E. M. LINFIELD, P. E.

JACKSON DISTRICT, MISSISSIPPI CONFERENCE.—The Sunday School Convention and the Historical Association meet at Canton, Mississippi, on Wednesday, August 27.

The last Friday in August is appointed by the District Conference as a day of fasting, humiliation and prayer, and to make special prayer that the Lord will call and send out more men to preach the gospel in our midst.

H. H. MONTGOMERY, P. E.

THE District Conference for the Greensboro district, Alabama Conference, will be held at Plantersville, beginning on Thursday, August 28, at eleven o'clock. Delegates will apply at the different railroad offices for return tickets, and they will get them at half price.

A. H. MITCHELL, P. E.

THE DISTRICT CONFERENCE of the Alexandria district, Louisiana Annual Conference, will convene at Pineville, Louisiana, beginning on Thursday, September 4, 1873. All official members of the Alexandria district are members of this conference, and it is the duty of each to attend. Homes and ample accommodation will be made for ministers and official members. Turn out, brethren, and let us reason together. The introductory sermon will be preached on Thursday night, at eight o'clock, by the Rev. William V. Taylor, M. D. Ministers and members will be cited homes by applying at the drug store of W. C. Tait, in Alexandria, or to myself in Pineville.

Bishop Keener is expected to be present.

FRED. WHITE, P. E.
CHRISTIAN KEENER, P. C.

THERE will be a camp meeting at Lewis' Creek, Alabama, beginning on Friday morning before the third Sunday in September. Ministers of the gospel will be properly provided for, and are cordially invited to attend. The meeting is to be self-supporting—that is, each family goes in covered wagon or provided with tent, and provides for itself. All except ministers who attend must provide for themselves unless they have special invitations. The camp ground is near Slade's station, on the Mobile and Alabama Grand Trunk railroad. Conveyance for the preachers will be at the station on Thursday.

WILLIAM H. MORRIS, P. C.

CAMP MEETING.—The camp meeting on Big Creek, fifteen miles north of Alexandria, begins on Wednesday, October 1. Preachers are invited, and will be provided for. Others must come prepared to take care of themselves. Corn will be on hand at a moderate price.

F. WHITE, P. E.
J. P. WYNN.

CAMP MEETING.—*Change of Time.* The time of holding the camp meeting at China Grove, Dale county, Alabama, has been changed from Friday night before the second Sabbath in September to Friday night before the first Sabbath in October next. The friends of the camp meeting and ministers of the Methodist Episcopal Church South are cordially and earnestly invited to attend.

A. DOWLING, P. C.

THERE will be a camp meeting on the Sparta and Ringgold circuit, five and a half miles east of Sparta, on the Vernon road, commencing on Thursday before the first Sunday in October next. We expect a good many tents, and hope to entertain the people well. We invite both preachers and people to attend.

DAVID A. BOOZER, P. C.

CAMP MEETING.—A camp meeting will commence at Smith's camp ground, Easton circuit, Alabama Conference, near Desdemonia, Choctaw county, Alabama, on Friday, the third of October next. A cordial invitation is extended to ministerial brethren.

C. B. DEBOSE, P. C.

THERE will be a camp meeting at Spring Hale camp ground, Attalla circuit, Yazoo district, North Mississippi Conference, commencing on Friday before the fourth Sunday in September. The preachers [illegible] invited.

S. D. TERRY, P. C.

CAMP MEETING.—There will be a camp meeting at Pilgrim's Rest camp ground, Philadelphia circuit, Mississippi Conference, commencing September 5, 1873. Preachers are invited.

L. P. MEADOR, P. C.

CAMP MEETING.—The camp meeting at Crystal Springs camp ground, Copiah county, Mississippi, will commence on Wednesday, the third of September next. Ministers and members of the Methodist Church, with all others who wish to be benefited by the exercises of the occasion, are respectfully and cordially invited to be present. We sincerely hope that Methodist preachers will not wait for further invitation. We cannot think of the names of all whom we would be glad to have with us, and may therefore fail to invite each one personally. But, brethren, come to the help of the Lord. Come and help us with your prayers and exhortations.

The camp ground is within the corporate limits of Crystal Springs one mile from the depot. Conveyance at hand at a trifling expense, and ample boarding and sleeping accommodations for all who come.

It is understood, of course, that the camp meeting is upon the self-sustaining plan of last year, which is, indeed, the only practicable plan. The Camp Meeting Association expect, of course, to provide accommodations, free of charge, to all ministers coming to labor with us. We hope to make accommodating terms with the railroads for excursion tickets.

Extensive improvements are being made in the boarding department, and the furniture put down as low as it can be afforded.

Let everybody come to the Crystal Springs camp meeting—singers, preachers and all praying people especially.

All who desire to erect tents will please speak soon. The ground is being rapidly taken up.

H. J. HARRIS, P. C.,
Crystal Springs Station, Mississippi Conference.

CAMP MEETING.—There will be a camp meeting at the Line Wood camp ground, Spring Hill circuit, Meridian district, commencing on the twenty-sixth of September, 1873, which is Friday before the fourth Sunday in September. We invite all ministers who can do so to assist us. Line Wood is about twenty-two miles from Lauderdale station, Mississippi. Brethren wishing to attend will please address meat Daleville, Lauderdale county, Mississippi.

J. B. HAY, P. C.

CAMP MEETINGS.—Our camp meetings will take place at the following times and places:

Bethel will commence on Friday night before the third Sabbath of September next.

Beulah will commence on Friday night before the first Sabbath of October next.

All are urged to come, but come prepared to take care of yourselves. Of course the preachers and their families will be cared for.

JAMES E. BRADLEY, P. C.,
Pleasant Hill Ct., Louisiana Conference.


FASCINATING AND VERY REMUNERATIVE EMPLOYMENT IS THE **Art of Making Flowers, Birds, Animals,** and all kinds of Ornamental work, from Wax, Shells, Leather, etc. Full instructions for 50 cents. Address H. WILLIAMS, Gallatin, Tenn.
jy31 1m

AGENTS—ADDRESS COWAN & CO., Eighth street, New York, for best-selling Book published; $10 a week and expenses. Salary or commission. jy3 12t


## Appointments for Quarterly Meetings.

NOTICE.—The Publishing Committee of the ADVOCATE gave it as their opinion that the insertion of the notices of Quarterly Conferences once or twice was sufficient, and, as the space of the paper is valuable, they passed a resolution recommending that they *"be not inserted more than once or twice."* Our friends who are interested in these appointments *will bear this matter thereof*, as we propose to be governed by the resolution in future.

### LOUISIANA CONFERENCE.

**ALEXANDRIA DIST.—THIRD ROUND.**

| | |
|---|---|
| Big Cane circuit, at Bayou Boeuf | July 26, 27 |
| Bayou DeGlaize mission | Aug. 2, 3 |
| Centerville circuit, at Trout Creek | 13, 14 |
| Trinity | 16, 17 |
| Harrisonburg, at Island | 20, 21 |
| Slinsport, at Clarksville | 31 |
| Alexandria District Conference (this District Conference will be held in our new church in Pineville) | Sept. 4-7 |
| Atlanta mission, at Winnfield | 13, 14 |
| Caldwell circuit, at Castor Springs | 20, 21 |
| Columbia circuit | 27, 28 |
| Rapides circuit camp meeting at Big Creek, commencing October 1 | Oct. 1-5 |
| Spring Creek camp meeting | 8-12 |

Ministers of the gospel, traveling and local, are invited to attend our camp meetings. We will need your help, brethren, both at Big Creek and Spring Creek camp meetings.

To the members of the Alexandria District Conference: Brethren, be sure and attend. Let us have your counsel. Our friends of Alexandria and Pineville and vicinity will see that you are all cared for.

FRED. WHITE, P. E.

**SHREVEPORT DIST.—THIRD ROUND.**

| | |
|---|---|
| Mansfield circuit, at Forest Grove | Aug. 23, 24 |
| Keachie circuit, at Liberty | 30, 31 |
| Caddo circuit | Sept. 6, 7 |
| North Bossier circuit, at R. R. chapel | 13, 14 |
| Many circuit, at Bayou Lee | 27, 28 |
| Pleasant Hill circuit, at Beulah | Oct. 4, 5 |
| Springville circuit, at Armstead chapel | 11, 12 |
| Natchez circuit, at Pine Island, on Lessville mission | 25, 26 |
| Shreveport station | Nov. 1, 2 |

There will be preaching at Leesville on Friday, October 24, at eleven A. M.

Bethel camp meeting will commence on Friday evening, September 19.

Beulah camp meeting will commence on Friday evening, October 3.

A three-days' basket meeting will be held twenty miles south of Shreveport, in the neighborhood of Mr. A. J. Nelson's, commencing on Saturday, August 16.

The District Conference will meet at Shreveport on Thursday, October 30, at ten A. M. All the official members of each station, circuit and mission are members of the District Conference, and it is their duty to attend it. The recording stewards are requested to bring with them to the District Conference their Quarterly Conference books, that they may be compared and revised. There is nothing like keeping a clean record.

The pastors of the respective works will please furnish me with an exact list of their official members at or before the District Conference, that the roll may be called in order, and that the limitation of representatives in the District Conference may be fully realized.

The preachers are invited to attend our protracted and camp meetings.

JOHN PIPES, P. E.


*HOUSE-FURNISHING GOODS.*

RECONSTRUCTION!

DOWN WITH THE PRICES

TO SUIT THE TIMES.

**French China as Cheap as Stoneware** NOW, AND **STONE CHINA AS CHEAP AS COMMON WARE.**

**200 Casks French China.**

Which will be sold as follows:

French China DINNER SETS, comprising 103 pieces, will be sold during the summer season at [illegible] $20 00

111 pieces, all large and serviceable 25 00

French China Dinner and Soup PLATES, per dozen 2 50

French China Breakfast PLATES, per dozen 2 25

French China Dessert PLATES 2 00

French China Tea PLATES 1 75

French China Ice-cream or Preserve PLATES 1 25

French China Tea CUPS and SAUCERS 2 50

French China After-dinner COFFEES 1 50

**All Other Goods in Proportion.**

White Granite or Stone China DINNER SETS [illegible] $11 50

White Granite TEA SETS 3 75

White Granite or Stone China CHAMBER SETS 3 75

N. B.—We omitted to mention that our French China TEA SETS, comprising 44 pieces, are only $6 per set.

GOLD BAND CHINA.

We have the largest and best assortment of any house in the city, which we sell in sets or single pieces. Persons wishing to match up Broken Sets can be accommodated with the same at the ONLY CHEAP CHINA, CROCKERY, GLASS AND HOUSE-FURNISHING EMPORIUM.

NAVRA & OFFNER,
my8 6m5p No. 174 Canal street.

MAKE YOUR HOME ATTRACTIVE BY REPLENISHING YOUR

TABLE-WARE

AT

W. C. SHEPARD & CO.'S,

55 [illegible] Camp Street [illegible] 55

NEW ORLEANS, LOUISIANA.

**See What a Little Money Will Buy.**

An elegant White Granite DINNER SET, comprising 136 pieces, for $15 00

to wit:

| | |
|---|---|
| 12 Dinner Plates, | 1 Soup Tureen, |
| 12 Breakfast Plates, | 1 Sauce Boat, |
| 12 Tea Plates, | 1 Salad Dish, |
| 12 Soup Plates, | 2 Covered Dishes, |
| 12 Preserve Plates, | 2 Vegetable Dishes, |
| 12 Butter Plates, | 1 Meat Dishes, |
| 12 Tea Cups and Saucers, | 2 Pickle Shells, |

12 Dinner Coffee Cups and Saucers.

A Porcelain DeTerre DINNER SET equal to French China in appearance, and much more durable, same assortment as above. $18 00

A French China (best quality) DINNER SET, same assortment, 136 pieces 30 00

Decorated Porcelain DeTerre and French China DINNER SETS, from [illegible] $30 up.

White Granite CHAMBER SETS, 11 pieces $4 00

White Granite TEA SETS, 44 pieces 4 00

French China TEA SETS, 44 pieces 6 50

French China Decorated TEA SETS, 44 pieces 7 50

Good Table GOBLETS, from 50 cents per set up.

Granite Dinner Plates, per dozen 1 50

Granite Breakfast Plates, per dozen 1 25

Granite Tea Plates, per dozen 1 15

French China Dinner Plates, per dozen 3 00

French China Breakfast Plates, per dozen 2 75

French China Tea Plates, per dozen 2 25

NOTE.—The prices above contemplate "First-choice" goods, every piece being warranted regular and perfect. "Seconds" or imperfect goods, warped in mud fire and otherwise irregular, we will furnish for those that desire at twenty per cent. discount from these prices. We shall meet all competition promptly, and as we import our own ware our customers can depend upon getting the Best Goods at the lowest possible prices.

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BLANCHARD CHURNS,

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HOUSEKEEPING NOVELTIES

IN THE SOUTHWEST.

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FINE-TONED, LOW-PRICED, WARRANTED. Circulars sent free.
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(Successors to Blymyer, Norton & Co.) Cincinnati, O.
ap3 1y eow Office and Works, 661-694 W. Eighth St.


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FOR NEW YORK.

The Cromwell New York and New Orleans Steamship Line.

Leaving New York and New Orleans EVERY SATURDAY.

Cabin Passage $50 00

Steerage Passage 25 00

Through bills of lading to foreign and coastwise ports issued.

ALFRED MOULTON,
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FOR NEW YORK.

Merchants' Steamship Line.—Sailing from New York and New Orleans EVERY SATURDAY.

Cabin Passage $50 00

Steerage Passage 25 00

Through tickets to Liverpool and the Continent.

New Orleans wharf—Foot of Jefferson street.

New York wharf—Pier No. 4, North River.

JOHN H. LUDWIGSEN, Agent,
fe13 1y No. 180 Common street.


## RAILROADS.


GREAT JACKSON ROUTE.

Trains depart and arrive as follows (from depot foot of Calliope street):

DEPART.

| | |
|---|---|
| Express | 7:30 A. M. |
| Mail | 5:35 P. M. |
| Accommodation | 4:30 P. M. |

ARRIVE.

| | |
|---|---|
| Express | 11:05 P. M. |
| Mail | 9:40 A. M. |
| Accommodation | 8:20 A. M. |

This line is many miles the shortest and many hours the quickest to all points North and East, and the only line running Pullman's Palace Sleeping Cars to Humboldt and Louisville without change. Only one change to principal cities North and East. Tickets for sale and all information given at corner of Camp and Common streets, under City Hotel, New Orleans.

A. D. SHELDON, Agent.
E. D. FROST, General Manager. my22 6m

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VIA

BOSTON AND MAINE RAILROAD.

The only line between Boston and Portland which runs in sight of Wells and Old Orchard Beaches.

The only line connecting with Portland and Ogdensburg Railroad for North Conway and the White Mountains, passing up the beautiful Valleys of the Presumpscot and Saco Rivers, and in full view of Sebago Lake.

☞ Boston Depot in Haymarket square, Portland temporary Depot in the Walker House.

☞ Trains leave Boston for Portland at 8:30 A. M.; 12:30, 3:30 and 6 P. M. Trains leave Portland for Boston at 8 and 9 A. M., and at 2:30 and 6:15 P. M. Be sure and get your tickets via BOSTON AND MAINE RAILROAD for all points East, and avail yourself of the opportunity afforded for a view of the beautiful scenery along this old and reliable line.

Information in regard to the transportation of Passengers or Freight will be promptly furnished on application at any of the company's offices in Boston, or to PAYSON TUCKER, General Agent in Portland. JAS. T. FURBER, Gen. Superintendent.
jy12 1y


## MISCELLANEOUS.


SEND FOR PHILIP WERLEI

# The Christian Advocate.

PUBLISHED BY ROBT. J. HARP, FOR THE ALABAMA, MISSISSIPPI AND LOUISIANA CONFERENCES, METHODIST EPISCOPAL CHURCH SOUTH.

VOL. 19. NEW ORLEANS, THURSDAY, AUGUST 28, 1873. NO. 35.


## News of the Week.

### DOMESTIC.

DALLAS, TEXAS, Aug. 20.—At the caucus last evening Governor Davis developed such strength that the opposition became totally demoralized, and he was unanimously nominated at the first ballot.

This morning R. H. Taylor was nominated for Lieutenant Governor, J. W. Thomas for Comptroller, A. T. Monroe for Treasurer, Jacob Knechler for Land Commissioner, A. B. Norton for Superintendent of Education.

The ticket is considered a fair one, but if the Democrats unite it can be easily defeated.

The negro element was entirely ignored in the platform.

An immediate removal of all the political disabilities is recommended.

The convention adjourned to-night.

BOSTON, Aug. 21.—A number of gentlemen, mostly grain merchants, met at Young's hotel yesterday and organized the Boston Grange, Order of Patrons of Husbandry. John B. Bartlett was elected master, and Herbert Radcliffe secretary.

The full number of charter members was obtained.

It is proposed to form granges in all the grain ports on the Atlantic coast.

The Boston *Journal of Commerce* was made the official organ of the New England granges.

DETROIT, Aug. 21.—Great fires are raging in the woods of Iosco county, Michigan, near the villages of East Tawas and Tawas City. The latter place is in some danger.

NEW YORK, Aug. 22.—The second company of Mennons, from Crimea, came by the Holsatia yesterday. It includes eight families, fifty persons. Like their predecessors, they are well to do, bringing about $100,000 in gold. They start to-day for Elkhart, Indiana.

The building on Fourth avenue, owned by A. T. Stewart, erected for a hotel for single and widowed women, where they could live cheaply, will be devoted to other purposes, it being deemed impossible to establish a house such as Mr. Stewart proposed.

MEMPHIS, Aug. 22.—The first bale of new cotton from Canton, Mississippi, was sold at auction to-day by Ford, Porter & Co. It weighed three hundred and eighty pounds, was classed middling, and brought forty-one cents per pound.

WASHINGTON, Aug. 23.—The military commission over the Modoc prisoners—Captain Jack, Schonchin, Black Jim, Boston Charley, Barncho, alias One-Eyed Jim, and Sloluck—arraigned on two charges, viz.: First, murder in violation of the laws of war, and second, with assault to kill, in violation of the laws of war, have found the captives guilty on all the charges and specifications. They therefore sentenced them—Captain Jack, Schonchin, Black Jim, Boston Charley, Barncho, alias One-Eyed Jim, and Sloluck—to be hanged by the neck until they be dead, at such time and place as the proper authority shall direct, two-thirds of the commission concurring therein.

The President approves the sentences, and orders that they be carried into execution by the proper military authority, under the orders of the Secretary of War, on the third day of October, 1873.

The War Department has issued a general order enforcing the above sentences, to be executed by the commanding general, at Fort Klamath.

HELENA, ARK., Aug. 23.—The steamer George C. Wolfe blew up at St. Francis Island about two o'clock yesterday evening. Twelve persons are known to be lost and fifteen wounded. The officers were all saved, except the second engineer, who was on watch at the time of the explosion; he is missing. The lady passengers were all saved.

The spot where the steamer blew up is known to the river men as the "Grave-Yard," being the same place where the Pennsylvania and St. Nicholas blew up, and the T. L. McGill burned. The Wolfe was from Shreveport for St. Louis. Captain Henry S. Carter was commander and Joseph H. Widen clerk.

The following is a list of the lost as far as ascertained: Peter Helper, second engineer; Mr. Nelson, New York; Mr. Dawson, wife and two children, Shreveport; J. H. White, of Michigan, belonging to the Trans-Atlantic Circus, and seven colored rousters, four of whom were found and buried.

### FOREIGN.

PARIS, Aug. 20.—A report from the vessel in which Henry Rochefort was shipped for New Caledonia says his fellow-convicts, considering his course treasonable to the cause of the Commune, made an attempt to lynch him. The officers of the ship were obliged to assign him quarters apart from and protected against the Communist exiles.

LISBON, Aug. 21.—The work of laying a cable from this point to Rio Janeiro has commenced.

The steamer having the wire on board set out this morning.

MADRID, Aug. 23.—The Carlists, at the instigation of the priests, burn all the records of civil marriages that they capture.

BERLIN, Aug. 23.—Dr. Falk, minister of public instruction and ecclesiastical affairs, has ordered the Roman Catholic seminary at Posen to be closed.

ALEXANDRIA, Aug. 24.—Sir William Baker, with the party which went up the Nile, arrived at Snez.

LONDON, Aug. 25.—Bombay dispatches report that destructive floods have recently afflicted the province of Agra. Thirty-five hundred of the natives' houses have been swept away by the waters. There had been some loss of life, the extent of which no estimate is yet furnished.

ALEXANDRIA, EGYPT, Aug. 25.—Sir Samuel Baker and party have reached Cairo on their return from the expedition into the interior of Africa.

VIENNA, August 25.—Of the thirty thousand medals awarded to exhibitors, four hundred go to American.

MADRID, August 26.—The report that the Carlists have left the vicinity of Bergn is confirmed by later advices.

The minister of war and several generals of the army threaten to resign if the government shall decide to commute or in any way fail to execute the death sentence which has been pronounced upon the Communist insurgents.

The Cartagena insurgents have three hundred pieces of cannon; they also have a large number of cattle and other supplies.

Six hundred insurgents who escaped from Valencia succeeded in reaching Cartagena, reinforcing the insurgent garrison.

The village of Tartella was entered and destroyed by the Carlists.

## Southern Historical Convention.

At the meeting of this convention Hon. Jefferson Davis was present. A press dispatch of August 18 gives the following notice of the address and of the action of the convention:

Hon. Jefferson Davis addressed the Southern Historical Convention, in session at Montgomery White Sulphur Springs, to-day. He was introduced by Governor Letcher, and received great applause. He returned thanks for this hearty welcome to Virginia, where he felt always welcome, and whose brave men were only excelled in their deeds by the bravery and devotion of the women, whose zeal and heroism throughout the war he highly praised.

He spoke of the object of the Historical Society, and said that to write a true history it must be done by Southern men who knew the facts, and that all the material must be gathered for the purpose South, that the action of the South in the war, and the causes which brought it on, might be fairly laid before mankind. He spoke of "Old Jubal" Early as one who was ever faithful throughout the war and as being the proper man to carry out this great object.

He said: "We have been more cheated than conquered by the declarations of the Federal President, Congress and general government, for there never could have been a surrender had we anticipated what followed, and we could to-day have been free." He still had hopes of the South, he observed, because whatever the men might be, he never yet had seen a reconstructed woman, and, while the men of the day were mightier than the principles for which they had struggled, he had hoped the children who succeeded them would grow up to maintain and perpetuate them and all that we had lost.

Mr. Davis' remarks contained no sentiments of hostility to the Federal government, but evinced an earnest devotion to constitutional liberty, for which the South had struggled. He was listened to with deep interest and frequently applauded.

A resolution offered by Admiral Semmes, that his excellency President Grant be requested to permit the secretary of this society to examine all the papers of the archives of the government captured by the Federal forces from the Confederates during the war, and to make copies of such of them as he may think fit, was adopted.

The convention then adjourned, and the Historical Society met.

A resolution was adopted admitting ladies who had lost relations in the war to membership. The society then adjourned to meet in Richmond at the call of the president.

## From the Work.

ST. STEPHEN'S AND WASHINGTON MISSION, ALABAMA CONFERENCE. *Mr. Editor:* Bro. Pelham, a local preacher on this work, commenced a meeting at Milledgeville, August 3, which continued five days. Five persons applied for church-membership. About the same number were converted. It was a time of refreshing and renewing of strength with many who had previously been converted. WM. H. MORRIS, P. C.

AUGUST 11, 1873.

REVIVAL AT BIG CANE, LOUISIANA.—*Mr. Editor:* Last night, August —, closed a protracted meeting of the Methodist church in this place, with the happy result of thirty-three members added to the church of Christ. The meeting was ably conducted by ministers from Opelousas and other portions of the State, together with the valuable services of the preacher in charge. The interest felt in the community upon the subject of religion was manifested by prompt and regular attendance at the church. God's power attended the word, and again and again the altar-place was filled with precious souls inquiring the way to heaven. S.

NEWTON, MISSISSIPPI.—*Mr. Editor:* During the past week there has been in progress a protracted meeting at our beautiful little village. As yet the result seems discouraging, there being only three accessions to the church. But the attention with which the congregation listened to the earnest appeals showed that they were not without effect, and many have resolved in their hearts not to give up seeking the "pearl of great price." I have been informed that it is the intention of their pastor to make another trial in the fall, and that he expects glorious results. May God be with him and bless his efforts. H.

AUGUST 15, 1873.

JACKSON DISTRICT, MISSISSIPPI CONFERENCE.—*Mr. Editor:* The work of grace in Jackson district, Mississippi Conference, is progressing. Since the first of July there have been, so far as I have heard from the pastors, about one hundred and twenty accessions to the church. I am not prepared to give the number of conversions, but in some cases they were equal to the number of accessions, or greater. The church is showing more spiritual life and energy. The preachers are working well, and hoping for a large harvest of souls. We pray for at least one thousand accessions in this district for the year. H. H. MONTGOMERY.

AUGUST 18, 1873.

TOOMSUBA CIRCUIT, MERIDIAN DISTRICT, MISSISSIPPI CONFERENCE. *Mr. Editor:* We have just closed a meeting of eight days at Bethel church, on this circuit. The Lord blessed his people. Numbers of the church who had for a long time been only nominal professors were awakened to a sense of duty. Their hearts have been filled with the love of God, and new covenants have been made and promises renewed to serve the Lord. Sinners were awakened, convicted, converted, and forthwith withdrew from the world and had their names enrolled on the church-book, and became followers of the Lord Jesus Christ. Men who had grown old without making a confession of Christ were converted, and added to the church. The meeting was commenced and carried on for a few days by the pastor, James W. McLaurin. Bro. McLaurin has made a fine impression. He is attentive to his duties, fills promptly all his appointments, and is so earnest and devoted that all who know him are constrained to let their feelings go out to him in all kindness. The assisting ministers were Bros. J. C. Brogan, George Bancroft and —— Burnip. Twenty persons were added to the church during our meeting, and we all feel increased love for God and faith in the Lord Jesus Christ. We do believe and confidently trust that we may ultimately enjoy the rewards of a well-spent and a virtuous life.

Yours in hope, G.

AUGUST 19, 1873.

PINE LEVEL CIRCUIT, ALABAMA CONFERENCE.—*Mr. Editor:* We have held a series of meetings at five churches, which have resulted in ninety-three accessions; ten previous accessions gives us one hundred and three up to this time, and we have yet more than one hundred penitents at the altar, and the church is abundantly revived. Our communion seasons and love-feasts have been the finest it has ever been our pleasure to witness, and some of the oldest and most intelligent members of the circuit tell us they never witnessed anything like them. We have up to this time baptized about sixty infants, and will baptize as many more before the end of the year—a thing which was almost absolete on this work. We have three other churches, and a half interest in a camp meeting, from which we hope to run up our number of accessions to about two hundred. Dr. S. P. Richardson, our presiding elder, with his wise head, warm heart and strong backbone, was with us at one meeting, and did the work that no one but he could have done. Our beloved brother, C. W. Calhoun, of Union circuit, was with us four days, and preached us four of the best sermons it has been our good fortune to listen to in a long time. Our true yoke-fellow, Bro. Avent, a local minister on our circuit, was with us at two meetings. And last, Bro. Johnston, of Olustee circuit, was with us and preached for us. Besides all the above, we had a few faithful Christians, of every age, from the little girl of twelve years old up to the aged mother and father in Israel. But the best of all was, God was with us in power to bless our humble efforts and answer our prayers. To him be all the glory. Amen.

B. F. BLOW, P. C.

SUMMIT DISTRICT CONFERENCE.—*Mr. Editor:* Our conference convened in Summit on the tenth of July, and at this late date I think best to write you a short notice of its proceedings and of the state of things on the district. The attendance was not full, owing to the want of deep interest in church matters and the low state of our finances generally. Our elder, A. B. Nicholson, presided to the entire satisfaction of the conference.

All the important interests of the district were carefully investigated, and our deliberations were calm and pleasant.

The piety of the district was believed to be increasing, and the growth of the church, though slow, healthful and constant.

Our Sunday schools are more numerous and better attended. Our teachers of Sunday schools are more in earnest, and the instruction is directed more to the conversion and salvation of the children than formerly. We use the uniform lessons, and recommend their use to others.

Our contributions to missions are small, yet we talk about the spread of the gospel and pray for its triumph everywhere, and are giving more and more every year toward its extension.

*Church-building.*—There are three new churches in course of erection on the district—one at Summit, one at Amite City and one at Greensburg.

*Finances.*—The claim of our Bishops is the only one on the district which is fully met. The conference claim receives about sixty per cent.; missions about fifty per cent. on claim.

The salaries of preachers in charge on the district average $250. On account of the small pay received our preachers are engaged in secular pursuits to secure subsistence. This in part accounts for the slow growth of the church.

Resolutions were passed by the preachers to increase their diligence, and by the whole conference to more abundant labors. Also to secure a District Conference parsonage, and to invite our beloved brother, Joseph Nicholson, to occupy it, in his old age, free of charge.

Yours very truly, B. JONES.

TALLAHATTA, CLARKE COUNTY, ALABAMA.—*Mr. Editor:* Permit me a short space in your columns to tell the good news from old Clarke. We have had precious revivals all over the county. Our young and zealous pastor, W. S. Wade, closed a meeting, a few weeks ago, at Charleton's chapel, on the Choctaw Corner circuit, with the happiest results.—Twenty-nine accessions to the church, and the church greatly revived at that place. The oldest of sinners, Felix-like, trembled and came asking pardon at the altar. The services lasted nine days, and the altar was crowded with mourners until the close. Bro. Wade had the assistance of W. Gillmore, John S. Frazer, Hinchy Kelly and W. A. Rice.

The Rev. John S. Frazer closed a series of meetings at Bethel, Union and Grove Hill, with the best results. Fourteen connected themselves with the church at Bethel, nineteen at Union and thirteen at Grove Hill.

Bro. Frazer had Drs. Hunerly, Turner and H. Kelly, and W. S. Wade and W. A. Rice to help him in the good work at the above-mentioned places. I am told that for many years there has not been such rejoicing together of Christians as at the above-mentioned places. Christians of different denominations shouted together for joy, in bright anticipation of that haven of rest beyond the last river. We should all point to old Union church with emotions of pleasure, for like a pyramid (in numerical strength) she rears her head above all others in old Clarke. Yea, she has sent out her Evans, her Chapman and her Calhoun to proclaim to a dying people God's immutable and everlasting truths.

Rev. W. A. Rice held a meeting at Coffeeville for nine days, with seventeen accessions to the church, and the church greatly revived. All I heard speak of the meeting thought it would prove a failure, for it is a place where infidelity and skepticism have long held sway. Bro. Rice was assisted by Bros. Frazer, Wade, Calhoun and Kelly.

The march of Methodism is upward and onward, and I trust to God the old ship that is laden with such precious freight may never founder, but that she may ride above the crest-beaten waves of the billowy sea, until her cargo of immortal souls shall be safely housed in that haven of rest beyond the cold and turbid waters of Jordan. CLARKE.

AUGUST 16, 1873.

## Directions for Voting for Delegates to the General Conference.

The Bishops have decided that the law regulating this election requires it to be conducted on the following plan:

The two delegates referred to in the Second Restrictive Rule are construed to be ministerial. As there must be in the General Conference an equal number of each order of delegates from each Annual Conference, it follows that the smallest Annual Conference will be entitled to four delegates, two ministerial and two lay.

The clerical members of the Annual Conference, and the lay members of the Annual Conference, added together, make up the basis of constituency to be represented in the General Conference. To ascertain the number of delegates any Annual Conference is entitled to, divide this sum of clerical and lay members by twenty-eight. This gives the number of clerical delegates; these must be elected by the clerical members of the body. There is an equal number of lay delegates who are to be elected by the lay members of the body. There are virtually two independent electoral colleges. Thus:

| | |
|---|---|
| There are in an Annual Conference clerical members | 80 |
| There are eight districts, and therefore lay members | 32 |
| Total of Conference members | 112 |

This sum, divided by twenty-eight, gives the number of clerical delegates as four. There must be an equal number of lay delegates, consequently the representation of that Annual Conference in the General Conference is eight.

As to the fraction of two-thirds, this works as follows:

| | |
|---|---|
| Clerical members of Annual Conference | 92 |
| There are ten districts, and therefore lay members | 40 |
| Total of Conference members | 132 |

This sum, divided by twenty-eight, gives a quotient of four, and a remaining fraction of twenty. This fraction, being equal to two-thirds of twenty-eight, is entitled to representation according to the Second Restrictive Rule. The delegation of such an Annual Conference would stand thus: five clerical delegates and an equal number of lay delegates—that is, ten.

H. N. MCTYEIRE, Sec.

## A Modern Reformer.

JOSEPH ARCH AND THE ENGLISH LABORERS' UNION.

Joseph Arch, president of the English National Agricultural Laborers' Union, is expected to land in New York in a few days. His object in visiting this country is to ascertain personally the advantages it affords to emigrants of the farm laborer class, and, if satisfied, he will—according to his statements, made at a public meeting on the third of July—make arrangements to send out over two hundred thousand men. Mr. Arch will doubtless endeavor to obtain American co-operation and assistance in locating these men and their families. He will also visit the Dominion of Canada, the provinces of which already offer pecuniary assistance and other advantages to laboring emigrants from the old country.

Joseph Arch was born at Barford, a sleepy little village, some three miles from Warwick, England. He is now about forty-five years of age; he is short, of sturdy build, with the weather-beaten face and complexion so often seen among English laborers and navvies. The general expression of his face in repose is not unlike President Grant's, but when animated his face is unlike anything appertaining to the President. He has been all his life a farm laborer, is a total abstinence man, and belongs to one of the Methodist sects, of which he has been for many years a local preacher—that is, a layman who preaches in the chapel or *al fresco* within a certain district and without pay.

In such a school was Joseph Arch brought up, having, as he says, in his twenty-five years as a preacher walked over seven thousand miles to expound the gospel to his fellows. The commonest rudiments of education he acquired without tuition. He is entirely and thoroughly a self-educated man, educated chiefly during his later life, and brought to a knowledge of the issues of the day by the study of the newspapers. When a young man Mr. Arch felt that he and his kind were badly treated, and he rebelled against it. In a speech at Leamington, last year, he said—and his words went home to his hearers: "Men, I'll tell you what I had to do; I had a wife and two children, and one and sixpence (thirty-six cents) a day was all I was getting, working hard morning to night. I asked my master for more; he said one and sixpence a day is all I shall give you. I had sworn at the altar to love and cherish and preserve my wife, and I knew that would not keep her and the children, so I struck. I went away to work where I could get higher wages. Sometimes I could not get anything but straw to lie on, and once I slept for nights and nights on corded wood; but thought if any one was to suffer, it was not my wife and children, but myself." And so, leaving his wife and children at the Warwickshire village, Arch roamed over England, working at job or piece work, sending home all he earned to his wife, and preaching on Sundays in chapel or on village green. A strong, able, intelligent workman, a man in every way superior to his fellows, Arch in time (but with what sacrifices and self-denials who shall say) saved money sufficient to buy the freehold of his little cottage at Barford. There he settled down, working by the job for the neighboring farmers during harvest-time, and cultivating a little land which he rented. When the Warwickshire farm laborers struck they appealed to Joseph Arch, and he became their leader. The strike began in February, 1872, at Wellesbourne, a village seven miles from Warwick. The laborers there and in the surrounding hamlets turned out after demanding an increased pay of four shillings ($1) per week. Their leader was a certain John Lewis, a traveled man, who had worked in Staffordshire, the next county, and seen the operations of the Trades' Union among the iron-workers. Lewis proposed that they should form a union, but he was ignorant of the fine arts of reading and writing, and so they sent for Joe Arch, the local preacher. The Lord of the Manor of Wellesbourne is Sir Charles Mordaunt, well known to the American public through his attempt to obtain a divorce. Sir Charles called a meeting of the Warwickshire squires and parsons, and on the proposition of the Rev. Mr. Holbecke they pledged themselves not to employ any laborer belonging to or who might join the Union, and that by every means in their power they would "put it down." Sir Charles Mordaunt did his share of immediately giving notice to all the cottagers on his estate who had joined the Union that they must leave their homes; this proceeding was imitated by the Rev. H. S. Miller, vicar and land owner at Radway, a village at the foot of the historic Edge Hills. This foolish proceeding, however, attracted the sympathy and opened the pockets of the people of the neighboring town of Birmingham, the most radical borough in the kingdom. The men on strike were thus kept from starving. Joseph Arch went bravely to work, he addressed the laborers at open-air meetings throughout the neighborhood, and the Union increased in numbers. Then the stormy petrel of events, the London "special correspondent," made his appearance upon the scene; philanthropic reformers followed, foremost among whom was the Hon. Auberon Herbert, who (with his wife, Lady Florence, the daughter of an English peer) made Leamington his headquarters for some weeks, and encouraged and assisted the laborers both by voice and deed. It was on Good Friday, the twenty-ninth of March, 1872, that the first united meeting of the Warwickshire laborers was held in the Public Hall, Leamington. At this Joseph Arch presided, and was assisted by Mr. Auberon Herbert, Mr. Edward Jenkins (the author of "Ginx's Baby") and many would-be social reformers. Here, too, also came Dr. Langford, editor of a Birmingham paper, bringing with him a goodly sum of money collected in that town, several radical Birmingham manufacturers, and members of the several trades unions. These last assisted the laborers from the start, the Amalgamated Society of Engineers, the most intelligent and flourishing body of mechanics in England, sending a donation of £300. From an early hour parties of men and women marched into Leamington, lightening their muddy tramp of many miles by singing the refrain of the Union hymn:

> "The farm laborers of Warwickshire
> Have had no rise for many a year,
> Although bread often has been dear;
> But now they've formed a Union."

The associate of high-born and intelligent men and women, his name on every one's lips, praised by the Radical press, looked up to as a leader by his class—how did Joseph Arch behave then? Was it not enough to turn the heads of men of far higher standing and education? He was ever the same—simple, modest, manly, with a marvelous, well-balanced brain and glowing tongue; a strong man—strong in the possession of a good cause and a native integrity. His language was wonderfully moderate. Hear what this dangerous agitator, as the Tory squires called him, said at a meeting at Southam, advising moderation: "Do not, my friends," said he, "let one single word that is unjust, base, bad, foul or unchaste escape your lips toward any one."

After the meeting at Leamington the Union was fairly started. Joseph Arch traveled through all parts of England, organizing branches of the Union wherever he went. In two months the Union was a national one, and on the twenty-ninth and thirtieth of May, 1872, a meeting of delegates from all parts of the country was held at Leamington (which from its central position is made the headquarters of the movement.) Over this Mr. Dixon, member of Parliament for Birmingham, presided. Arch was unanimously elected president of the Union.

The movement, which at first was only a demand for a few more shillings a week, has now become one of political importance, and the laborers will demand a vote in the counties, as the artisans did in the cities. Arch at first avoided all political references. But when her majesty, through her steward, discharged the laborers on her private estates for demanding a few more shillings a week, he spoke strong words, and, even as the movement has grown, there is no doubt his ideas have advanced also, perhaps almost in spite of himself, for, being a deeply religious man, his ideas of republicanism were connected with French atheists and socialists.

The Union did not at first officially encourage emigration. Arch said: "I wish to assist a man to get a living in England, not to run away from it." Still emigration has been tried by many of these laborers. The consul general of Brazil in England early made his appearance at Leamington, and engaged the services of a young Warwickshire farmer who had failed in business. This man, Thomas Alsop, went about speaking on the advantages of Brazil, where he said he was going to form a colony. He induced many of his ignorant neighbors to accompany him, and, once lauded, he returned to England for a fresh batch of emigrants, giving glowing descriptions of the country. The unhappy fate of these emigrants was learned from certain of their number who were sent here by the Brazilian authorities, and landed at this port from the steamer Merrimac on March 20. These men, who had been to the tropics, where they were unable to work, were half starved and decimated by yellow fever, were immediately engaged from the Labor Bureau at Castle Garden at good wages, and the superintendent of emigration told the writer that "they were just the sort of men needed here, and that he could obtain situations for thousands of such if they came."

Apparently having wisely determined to encourage emigration, Mr. Arch, as the representative of such men, who even here at New York would, according to official testimony, be readily snapped up by employers, comes to visit us to see what encouragement we can give. As the leader of a powerful organization, the members of which would make valuable citizens of this country, he deserves recognition and encouragement; as a pure, unselfish, high-minded man, laboring for the good of his fellow, he at least commands our respect.—*New York Tribune.*

A REVOLVING signal light has been invented, to be attached to the rear of trains, by which engineers behind can tell by the speed of their rotations, as shown by the succession of different colored lights, at what rate of speed the trains are moving, and when they are at rest.

PRESIDENT ADKISSON, of East Mississippi Female College, informs us that the fall session of that institution will open on the twenty-fourth of September, and not on the second, as previously announced.

# The Christian Advocate.

THURSDAY, AUGUST 28, 1873.


### THE VILLAGE PASTOR.

BY OLIVER GOLDSMITH.

A man he was to all the country dear,
And passing rich with forty pounds a year;
Remote from towns he ran his godly race,
Nor e'er had changed, nor wished to change his place;
Unskilful he to fawn or seek for power
By doctrines fashioned to the varying hour;
Far other aims his heart had learned to prize—
More bent to raise the wretched than to rise.
His house was known to all the vagrant train;
He chid their wanderings, but relieved their pain;
The long-remembered beggar was his guest,
Whose beard descending swept his aged breast;
The ruined spendthrift, now no longer proud,
Claimed kindred there, and had his claims allowed;
The broken soldier, kindly bade to stay,
Sat by his fire and talked the night away;
Wept o'er his wounds, or tales of sorrow done,
Shouldered his crutch and showed how fields were won.
Pleased with his guests, the good man learned to glow,
And quite forgot their vices in their woe;
Careless their merits or their faults to scan,
His pity gave ere charity began.

Thus to relieve the wretched was his pride;
And e'en his failings leaned to virtue's side;
But in his duty prompt at every call,
He watched and wept, he prayed and felt for all;
And, as a bird each fond endearment tries
To tempt its new-fledged offspring to the skies,
He tried each art, reproved each dull delay,
Allured to brighter worlds, and led the way.

Beside the bed where parting life was laid,
And sorrow, guilt and pain by turns dismayed,
The reverend champion stood. At his control
Despair and anguish fled the struggling soul;
Comfort came down the trembling wretch to raise,
And his last faltering accents whispered praise.

At church, with meek and unaffected grace,
His looks adorned the venerable place;
Truth from his lips prevailed with double sway,
And fools, who came to scoff, remained to pray.
The service past, around the pious man,
With steady zeal, each honest rustic ran;
E'en children followed with endearing wile,
And plucked his gown to share the good man's smile.
His ready smile a parent's warmth expressed;
Their welfare pleased him, and their cares distressed.
To them his heart, his love, his griefs were given,
But all his serious thoughts had rest in heaven—
As some tall cliff, that lifts its awful form,
Swells from the vale, and midway leaves the storm;
Though round its breast the rolling clouds are spread,
Eternal sunshine settles on its head.

## Conscience.

MR. EDITOR: There has been much said and written on conscience, and yet there are comparatively few who understand the word conscience so as to explain to us its nature and office. The question is still open: What is conscience? Conscience seems to be an internal attribute of the human soul that scrutinizes the thoughts and acts of man, and determines them to be good or evil, according to the law by which they are to be governed. Where there is no written law men are governed by the law of nature and the enlightening grace of God. "For the grace of God that bringeth salvation hath appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously and godly in this present world." Now it is the office of conscience to decide whether men think and act according to the law by which they are to be governed. If they keep the law, it is the office of conscience to excuse them from guilt. But if they transgress the law, it is the office of conscience to accuse them of guilt, and they stand convicted and condemned by their own conscience of sin. This was the case with the heathen in St. Paul's day, according to his description of them in his Epistle to the Romans, third chapter. As this was the office of conscience in their case, so likewise it is the office of conscience in our case, who have the written law of God. Notwithstanding our conscience is more enlightened, by the word of God and the outpouring of the Holy Ghost, than the heathen's were, it will not do at all times to rely on as a sure and safe guide to heaven above, because our conscience may be weakened, blinded and seared by our inward and outward sins, and hence it becomes weak, blind and seared as with a hot iron, so it cannot feel and will not do to rely on. It is now an evil conscience, and does not reprove men for doing evil, because it is just like themselves. They may swear it does not reprove them, they may get drunk, commit adultery, steal, tell lies, swear to lies, break the Sabbath, gamble, dance, quarrel, fight, cheat, backbite, slander their neighbor, and commit all other kinds of sin, and their conscience does not reprove them nor condemn them. Because their evil conscience, like themselves, does not condemn them, they say it is no harm to commit the sin they so much love, and they glory in their shame by saying they have no remorse of conscience.

A good conscience, on the other hand, is always true, both as a judge and as a witness. It decides according to God's law in all cases; and hence it never decides a thing to be right that is contrary either to the spirit or letter of God's law. It cannot decide and witness a thought or act to be right that God's law declares to be wrong, because it decides, as a judge, according to God's law. It cannot decide a practice that conflicts with the spirit and letter of God's law to be right, because that would be to decide against God's holy law. It always decides according to God's law, and has not the prerogative to decide otherwise. If this be true, a conscience that decides that it is no harm to do what God forbids is an evil conscience, and not a good conscience. St. Paul had a good conscience. He says: "I have lived in all good conscience;" "I have a conscience void of offense."—Acts xxiii, 1; xxiv, 16. He also speaks of an evil conscience (Hebrews x, 22,) and of a seared conscience (First Timothy iv, 2,) and a weak conscience (First Corinthians x, 12.) Hence it is very clear, from the word of God, that our conscience may be good, it may be weak for lack of knowledge, it may be evil because of sin, and be seared as with a hot iron, so as not to feel at all. And hence it follows that a conscience that decides that it is no sin to do what God forbids is either a weak conscience, an evil conscience or a seared conscience; it is not a good conscience. As we live in the Christian dispensation in the nineteenth century, with the word of God in our hands to read, and good and learned men to expound it, it is reasonable to suppose that it is not the lack of knowledge that causes us to believe that it is no sin to transgress God's holy law, but it is an evil and seared conscience that causes us to believe it.

For illustration we will suppose a member of our church to go to a dancing party and dance, and then contend that it is no harm to dance, because his conscience does not condemn him for dancing. Does the silence of his conscience in not condemning him prove it to be right for him to dance? We answer: We think it does not; but we think his dancing proves that he has an evil conscience or a seared conscience, and therefore it does not reprove him; for the man may be laboring under a strong delusion, sent from God, "to believe a lie (that it is no harm to dance,) that he may be damned, because he will not believe the truth (that it is a sin for members of the church to dance at these dancing parties,) and takes pleasure in unrighteousness" (in the unrighteous practice of dancing with the wicked at these dancing parties.)

Now, Mr. Editor, we contend that if it is right for one member of our church to dance at these dancing parties, it is right for all to do it—Bishops, preachers, editors, members and all. And if this be so, the Methodist Church has been in error all the time, from the days of Mr. Wesley down to the present time, for refusing to tolerate dancing in the Methodist Church. But the good conscience of Mr. Wesley toward God and toward man would not allow him to tolerate dancing in the church of God, and the good conscience of all Mr. Wesley's true spiritual children will not allow them to do it, because their good conscience tells them there is no religion in it, and that it is a sin, because it is the work of the devil. Therefore it is very clear that there is such a thing as an evil conscience and such a thing as a good conscience, and that good men and women are governed by the latter, according to God's law, and that wicked men and women are governed by the former, according to their own lusts, independent of God's holy law. Good men and women make the law of God the rule to govern their conscience by, but wicked men and women make their own evil conscience the rule to govern the law of God, and for them to go by. Hence they transgress the law of God, and tell us it is no sin, because their conscience does not condemn them. They also contend that the word of God does not condemn them, because it speaks of instrumental music and dancing, and therefore it is no sin to fiddle and dance. Now we admit this premise, but we deny the conclusion. We admit that the word of God speaks of instrumental music and dancing as a religious mode of worshiping God, but it does not follow that it is no sin to fiddle and dance as a mode of worshiping the devil. If it be said we do not worship the devil when we fiddle and dance, we ask: Whom do you worship if you do not worship the devil? You do not worship God; he is not in all your thoughts nor in your hearts. You do not fiddle and dance in the name of the Lord Jesus, nor with a single eye to the glory of God and the salvation of your immortal souls, but with an eye to the lusts of the flesh and the lusts of the eye and the pride of life. Hence when you go to these fiddling and dancing parties, and participate in them, you do not worship God, as they did in ancient times, but you worship the devil by gratifying the lusts of the flesh, the lusts of the eye and the pride of life. And if this be true—and you cannot deny it and tell the truth—is it not a great sin for a member of Christ's church to worship the devil by fiddling and dancing, in these frolics of wickedness? The answer is: It is, and they ought not to do it; their conscience is evil and will not do to rely on or trust. A conscience is always evil when it pleads that it is no harm to do what the word of God and the law of his church forbid. God's word is the higher and supreme law, and not conscience.

JAMES SHANKS.

## Country Talk.

BY A LADY.

MR. EDITOR: Summer, with its burning heat, is upon us, and we find ourselves growing anxious and watchful lest our loved ones should be sick. Sickness in a home makes its hearts so sad, and is as a leaden weight upon the spirit. Already our little ones are losing their roses, and growing, we imagine, thinner and taller, and dearer to our hearts. And yet I wonder at this. Our home, which Bros. Daves, Trippett, McKee and Cravens have seen, and Bros. Carter, Harp, White, Adams, Dieffenwierth and Alexander have visited many a time, nestles deep amid the greenest, grandest oaks of God's own planting, and it would seem that the feverish rays of the burning sun could never reach it. We are usually well; and away off here on the banks of this gentle-flowing river—far from the Crescent City, with its wonders and advantages—life is sweet and fresh every morning as the dew upon the wild flowers my children gather with such delight. Our precious darlings!—they are the jewels that crown us, the vines whose tendrils gather round our hearts, the buds whose unfolding loveliness we watch with ever-increasing wonder and delight. God bless our children! how full to the brim they make our hearts and lives, that would otherwise be faded and empty. How their coming has opened up a sweet, bright vista of hope, and made the evening of life of such rich promise that, instead of dreading its approach, we reach out our arms for it as our rest. To be guides to these little immortals whom God has intrusted to our keeping, we feel, deeply feel, that we should read and study, and day by day grow wiser and better. But we have our own cooking to do, dishes to wash, house to keep neat and in order, garden to look after, chickens to attend to, and so many little household duties and cares to occupy our time and thoughts, that we find but little leisure for improvement, and we fear are fast losing our old and sweet appreciation for books. The ADVOCATE—we read every word of it, and watch for its coming as wistfully as if it was a weekly letter from home. Its editor and many of its correspondents have a place in our memory, and what they tell us we receive as bread to strengthen us in our struggle after a better life. Eagerly we search for the names of our ministers. In some mysterious way our fortunes seem linked, and our spirits rise and fall with the tidings they send us. How our sympathies go out after them in their wanderings, and our best prayer to Heaven is that every cloud that hides the light may bring a blessing!

We had a preacher and his bride to see us last week from across two rivers. We know him well, but have never heard him preach. He says he has not

"That charm in delivery—a magical art—
That thrills like a kiss from the lips to the heart."

But I know a character so pure, a spirit so humble, a life so consecrated, must be useful. His gentle wife, with her low, soft voice—so sweet, so endeared in its talking "it makes another ringing of the soul"—is, I believe, an angel that will cheerfully "follow where he leads her," and gladden with love-light and hope-light the humblest pathway in life.

But we must return to our own little world: We have a sweet anticipation for next month—we are to have at our church our first quarterly meeting for this year. May it be an occasion long to be remembered, and may the tide of religious zeal be strong enough to bear saint and sinner

"Nearer, my God, to Thee, nearer to Thee."

Our presiding elder is a man of prayer and of faith, and blessings usually attend his meetings. Our church, in spite of "wild war's deadly blast" and the rough-rolling billows of time, is well preserved—not a broken pane of glass, each blind swings on its hinges, and its plastered walls are still smooth and but little stained. We prize it as something left us of the beautiful past, and as a neighborhood we love to gather there. The oldest and best of its members are gone—those who were our guides, our examples, our models of Christian excellence: Dr. Anderson, Colonel Wailes, Mrs. Wailes, Mrs. Eliza Bowman and Mrs. Harper. These, "one by one, have crossed the river," and those that are younger and weaker are left to fill their places. Dear, buried, loved ones, though they have left us, their light still burns in our church, their influence is still felt in this community, and "in our hearts they live forever."

But I must put up my pen and paper, and return again to duty. You have been patient, Mr. Editor, to listen at all to this dull country talk. If my husband was here he would say: "It is rather *vapory*, darling;" but nobody expects little women to deal in *solids*, and this quiet talk on paper, with nobody near, has been an indulgence and a little variety to one of the editor's many admirers. Farewell. A FRIEND.

TENSAS RIVER, July, 1873.

## Ministerial Support.

MR. EDITOR: This subject has been discussed in the ADVOCATE of late by several of the brethren, and each has given his views upon the matter, no doubt, in all sincerity. If their views have not been acceptable to your readers, and their style has been somewhat oriental, most surely there is no ground on this score for holding up these fellow-disciples to ridicule, even though the shafts were polished. Follies are sometimes cured by this sort of treatment, but matters of principle never. If we be brethren, the spirit of brotherhood should lead us to cast the mantle of kindness and forbearance over the small peculiarities of mental vision we perceive in others.

Neither the logic of Hamilton nor Mill furnishes a process of reasoning whereby the pains of want can be overcome, for the reason that an empty stomach comes not within the purview of logic; but it is a real want, and that want needs bread and meat to satisfy it. This may be unphilosophical, but it is native to our nature, and follows the law of our being.

Instead, therefore, of finding fault with the views of those who have discussed the question, it were a nobler way either to keep silence or point out some better method of attaining the object. That it is environed with difficulties is no more true than that its neglect by the church is a burning shame to her membership.

To quote texts of Scripture which bear upon the duty of performing this Christian obligation, nor assuming the profession of such exalted faith as to ignore the church's indifference in the matter, may not be this exhibition of the soundest wisdom; but surely there is some antidote to this evil in the membership, and therefore let us see whether the true remedy cannot be found.

We assume that true Christianity is something more than a mere belief. Fruit is the measure of a tree's worth, and it is also the test of a believer's love and appreciation of Christ.—Work must be joined with a man's faith in order to show that he has faith. He that says, "Be ye fed and clothed," and does not contribute thereto, is a self-deceived person so far as his having any Christly characteristics, and will at the judgment find himself on the left. If this be true, then it is very plain that the man or woman in whose heart true love to Jesus has found a lodgment and an abode will be ready to do for Christ. He will not require the spur of conscience to move him in the line of duty. The pastor will be relieved, in some measure, from the necessity of urging the membership to put in action the petition: "Thy kingdom come."

No close observer can fail to perceive that as a church we are lacking in the heart spirituality, insisted on by Christ, and in this want of consecration lies the hinderance to the growth of liberality. From Bishop, presiding elder and pastor comes the mournful dirge: "Finances in a deplorable condition; stewards absent from church because a plea for liberality would be presented." But when the preaching merely touched the generalities of religion the very same churches are ablaze with all the rich garments available, and the display testified clearly that the indigence and hard times, behind which shelter is taken when contribution is the subject, are conveniences rather than truths. Are not the pastors in some measure responsible for this state of things? Have they searchingly laid before their congregations the various things which go to make up a well-rounded Christian, not omitting the so delicate subject called giving? Pastors are teachers, and if they falter in putting the flock in mind of their duties they are guilty. Better by far would it be were more attention given to impressing the congregations with the need of holy living and doing than in striving to swell the numbers in our churches of those who lack the one thing needful. When we all rightly appreciate the love of Jesus, and what he has done for us, then will our substance be cheerfully given to sustain his cause. Neither ridicule nor scolding will reach the evil.

INDAMORA.

## Never, Until I'm Born Again.

MR. EDITOR: Mr. Bushy was a little, short man, who stepped quick, and carried an honorable wound received at the battle of Baltimore, in the last war with England, and which he claimed entitled him to a burial with the honors of war. During my boyhood, on one occasion while at his house, the old man came in, puffing and muttering at quite a rate, which was not common for him, as he was generally on good terms with his neighbors, and seemed content with his lot in life, though not considered a special favorite of fortune. His wife, discovering his discomposure, inquired the cause. He replied rather gruffly that "old Brittle's niggers had been dogging his horses. They had jumped into his wheat-field. He had no fence around it; would never keep up his fence; was always abusing his stock; would stand it no longer; would have nothing more to do with him." The old lady gently remonstrated against his precipitate resolution. He responded emphatically: "Never, until I'm born again."

We infer from this that he was not a professor of religion. Some time after this circumstance occurred the Cumberland Presbyterians protracted a meeting, and a fine revival resulted. One day, while the altar exercises were going on as usual, Mr. Busby was sitting in the congregation quietly looking on, when all of a sudden he rose, stepped toward the aisle, as though he was going to leave the church, but on reaching the aisle he walked directly to the altar, and knelt down and engaged earnestly in prayer, paying no attention to what was going on around him. Now Mr. Brittle was a zealous Methodist, and always took an active interest in the altar exercises, though he did not keep up a good fence around his plantation. Seeing his neighbor Busby at the altar, he at once knelt by him, praying for him and giving him what instruction and encouragement was in his power. After awhile Mr. Busby felt an overpowering sense of love and peace, and, as he rose from his knees to tell it, he discovered neighbor Brittle at his side. He clasped him in his arms, and the two old men rejoiced as though they had been brothers who had not seen each other since they were school-boys. "We know that we have passed from death unto life, because we love the brethren." HERMAN.

### INVITATION.

JESUS.

Come unto me, all ye that labor and are heavy-laden,
And I will give you rest;*
For up above those clouds there is prepared for you an Alderon—
A home forever blest.

CHOIR OF ANGELS.

Blessed is the man whose transgression is forgiven!†
Blest for evermore!
Peace in his one earth, and a home at last in heaven,
On the glory-shore.

THE SPIRIT OF LIFE.

O hadst thou hearkened unto my commandments then,
Thy peace hadst like a river flow'd;
Thy righteousness would glitter like the wavelets when
The sunbeams o'er the sea are strew'd.‡

*Matthew xi, 28. †Psalms xxxii, 1.
‡Isaiah xlviii, 18. H. W. F.

HOW DRINKING CAUSES APOPLEXY.—It is the essential nature of all wines and spirits to send an increased amount of blood to the brain. The first effect of taking a glass of wine or stronger form of alcohol is to send the blood there faster than common, hence the circulation that gives the red face. It increases the activity of the brain, and it works faster, and so does the tongue. But as the blood goes to the brain faster than common, it returns faster, and no special harm results. But suppose a man keeps on drinking—the blood is sent to the brain so fast, in such large quantities, that, in order to make room for it, the arteries have to enlarge themselves; they increase in size, and in doing so they press against the more yielding flaccid veins, which carry the blood out of the brain and thus diminish the size of their pores, the result being that the blood is not only carried to the arteries of the brain faster than is natural or healthful, but it is prevented from leaving it as fast as usual; hence a double set of causes of death are in operation. Hence a man may drink enough of brandy or other spirits in a few hours, or even minutes, to bring on a fatal attack of apoplexy. This is literally being dead drunk.

ALL THE DIFFERENCE.—In the *Athenæum* review of the Life of Dean Alford we read that the Lord Chancellor Cranworth offered him, in 1855, a lucrative living in Cornwall, which he declined, wishing to remain in or near London, with access to libraries and the society of scholars, for the prosecution of his biblical studies. After having made up his mind not to accept the living, he went to call on Lord Cranworth to thank him. "When I asked to see his lordship the servant said his master was engaged; then I said: 'I am not come to ask for anything, but to refuse something offered.' 'O, sir, then I am sure he will see you,' was the reply."

THE Boston Unitarians, in convention assembled, declare their people to have as much dread of a contribution-box as the devil has of a cross.

## Obituaries.

DIED, of consumption, in Pike county, Mississippi, on the first of August, 1873, JERRY J. BULLOCK, aged about thirty-two years. He leaves a wife and two children, and a host of friends and relatives to mourn his loss. He was a true Christian and a kind husband, and we have every reason to believe that he has gone to that better world.

A. F. L.

MR. GEORGE H. CHILDEES was born October 5, 1833, and died July 15, 1873, aged forty years, less a few months. Absent from home on business, he was violently attacked with disease, and died suddenly and away from his relations.

We have been acquainted with him from his boyhood, and have ever regarded him as an intimate friend and a high-toned gentleman; but we know nothing of his last illness, nor of the state of his mind when called to die. Being the last surviving son of Mrs. M. Childees, it is a sad bereavement to her in her age and decline of life, and she has our warmest sympathies, and earnest prayers that she may be sustained by divine grace.

J. P.

MARSHFIELD, LA., July 25, 1873.

MISS LITTIE B. ATKINSON, daughter of Robert A. and Bethsida Atkinson, was born February 14, 1851. She was converted and joined the Methodist Episcopal Church South, in Brownsville, Hinds county, Mississippi, in October, 1864, and died in Springfield, Missouri, May 12, 1873.

Miss Littie was an amiable, pious young lady. She exemplified the religion of Christ by her daily walk. Though a victim of that terrible disease, meningitis, she suffered for more than four weeks with true Christian patience, clinging earnestly to the cross. Her feet were upon the rock, and there she stood with her faith holding on to Christ till he called the sufferer home. She has but gone into the silent chamber of death to sleep till God calls his children in the resurrection morn.

MILLARD J. LAW.

TRIBUTE OF RESPECT.

Whereas, It has pleased the all-wise God, in his mysterious providence, to remove from the membership of our school and from the home of fond parents, and taken to his home above, GILMER MCCURDY, known and loved, by all who knew him, as a good scholar and obedient son; therefore, be it

*Resolved*, By the Sunday school of the Methodist Episcopal Church South at Lowndesboro, convened on the twenty-second of June, 1873, that although in the death of our much-beloved friend we recognize the hand of him that doeth all things well, we cannot but feel sad that one so young and promising should be so suddenly removed from among us.

*Resolved*, That as a further expression of our sense of loss the secretary of our school be instructed to drape in mourning the July number of our Sunday school papers.

*Resolved*, That we tender our heartfelt sympathy and condolence to the bereaved family in this their hour of affliction, and would direct them to that consolation which can be found only in the religion of our Lord and Savior, Jesus Christ.

H. M. HOWARD,
L. W. TYSON,
R. M. MEADOWS,
Committee.

GONE TO ANSWER THE MASTER'S CALL.

SARAH ELLEN BOYKIN, youngest and only remaining daughter of John and Martha Boykin, aged twenty-two years and six months, died of consumption, on the twentieth day of July, 1873, at the residence of her mother, on the Atchafalaya river.

Until the latter part of her illness, when convinced that it was useless, she seemed to cling to the hope of recovering, probably a characteristic feature of her disease; but as sleep gently solicits the foot-sore traveler, so death seemed to bring her summons, and calmly she fell asleep after the weariness and wounds that disease had wrought in her frail frame. The virtue and value of the death in Christ were seen, for she gathered those she loved about her, bade them, one by one, farewell, and showed them how the trustful child of God could die. She said she was ready—had made her peace with God, and believed the blood of Christ could save. The ties binding to earth were strong, but those to heaven stronger. But, more than this, she said finally: "I do not wish to live." Not only ready and willing, but eager, as though her spirit had caught a glimpse of the "King in his beauty;" as though, lifting up her eyes, "she saw none save Jesus only," and her soul would spread its wings, break through the narrow confines of its fleshly cage and reach its native element.

S. H. S.

SQUIRE G. SHROPSHIRE was born in Bourbon county, Kentucky, May 3, 1805. From the age of fourteen he supported and educated himself. He was converted and joined the Methodist Church, in Augusta, Kentucky, in 1827. In 1853 he experienced a great blessing, whose fruits in his life indicated it, in the judgment of others, to be that of entire sanctification, but which he never ventured to call by so bold a name. He was married, March 7, 1827, to Miss Margaret Armstrong. His residence was chiefly in New Orleans for twenty-eight years past, where he was ever prominently recognized as a pillar in the church in every sense of help and support that could be expected of him. His fortunes financially were varied, but he ever shared with the church. He served faithfully as class-leader, steward and trustee. Above all, he adorned by life and example, in speech and temper, the doctrine of Christ. As a husband and father he was the object of idolizing affection, and the testimony of wife and children to his thorough godliness is most emphatic and important.

He was in attendance from the beginning, occupying a tent with his family at the late Seashore camp meeting. At the earliest opportunity he gave in his ever ready and most pleasing testimony for Christ, and he seemed to be in the enjoyment of a constant blessing on the camp ground. On Tuesday of the meeting he was taken suddenly ill, and, returning immediately to the city, he died on Wednesday, the sixth instant, in New Orleans, in the sixty-ninth year of his age. Bearing the extreme sufferings of his illness with exemplary patience, he was more than resigned—he was calm and triumphant in death.

W. V. TUDOR.

MY MOTHER, Mrs. SUSAN MIERS, died at Cotton Valley, Macon county, Alabama, July 27, 1873. She was the daughter of Henry and Priscilla Densler, deceased, formerly of Baldwin county, Georgia, and sister of the late Rev. Thomas L. Densler, of the Alabama Conference, and Dr. Henry L. Densler, of Burnsville, Alabama. These two brothers preceded her only a few years to the spirit-world. She was born January 14, 1812, and married to my father, William Wild, in 1831, and to her surviving husband, Mr. Joseph J. Miers, November 22, 1830. Reared by pious parents, she literally began life in the service of God, and continued a consistent Christian to the end of her days. Almost in childhood she professed religion and joined the Methodist Episcopal Church; afterward the Methodist Episcopal Church South, in which she had all her children consecrated to God in baptism.

For many years she had been a great sufferer, but she bore her afflictions, though severe, with meekness and patience. Often in her letters to me she spoke of her approaching end, and always expressed herself as being ready, willing and waiting to go at the Master's bidding.

On Saturday, July 26, I was unexpectedly summoned to her dying bed (only a few days before I had received a letter written by her own hand.) Arriving just at night of the same day, we found her fast approaching the dark valley—the sweat of death had already settled upon her wrinkled brow. Though fully conscious that she was dying, the thought did not excite her in the least. We asked her many questions, to all of which she gave the clearest and most emphatic answers. Her dying testimony could not have been more satisfactory and encouraging. She died as she lived—a true Christian. On Sabbath evening, July 27, she breathed her last, and her pure spirit left its tenement of clay. Like the dying taper, or the ripe fruit as it gently drops from its parent stem, she passed away without a struggle or a groan.

W. H. WILD.

DIED, at his home in DeSoto parish, Louisiana, April 5, 1873, JOHN HOLMES, aged fifty-three years.

He was born in Oglethorpe county, Georgia. In 1840 he was married to Miss Temperance Oglivie, and moved to Louisiana in 1855. God gave them ten children, and then called the fond wife and mother to himself. One brave son, a victim of the war, preceded his mother. In 1864 he was married again, to Miss Mary Butterworth, who survives him. A more happy family, reflecting joy on all around it, has never been my fortune to meet, testifying nobly to the purity of the fountain-head: "A bitter spring cannot send forth sweet waters." His mother was left a widow, with seven children, of whom the subject of this notice was the youngest. A Christian mother's influence hallowed his orphan childhood, and ripened into good fruit the deeds of manhood. The memory of this good mother's patient toil and unwavering faith is a theme of sacred interest to all her children. Poor in this world's goods, yet abounding in the riches of the knowledge and love of God, she laid all her burden under the shelter of the cross. With an unrelaxing hold on the arm of him who has promised to be ever the friend of the widow and orphan, she nobly worked for her children, and diligently trained them in the fear of God. Her earnest, prayerful efforts were rewarded, and every child was established in the faith before she was taken from them. It is pleasant to think of the dear old mother, robed in the beauty of the angels, standing on the green banks of the crystal stream, under the cool shade of the tree of life, joyfully welcoming her children as they arrive, one by one.

When Bro. Holmes knew that his end was at hand he affectionately bade farewell to his family, and confidently, trustingly left the shores of time. His last faint whisper to his loved ones was: "Do all things right." While his breath was growing shorter, and the death-damp bedewed his brow, he testified to the presence of his Savior. Feebly and with great difficulty he whispered: "I love the Lord, and the Lord loves me. He has loved me through life and he sustains me in death."

Scarcely had he exchanged greetings with the heavenly host when he turned to welcome his youngest child, the infant girl, who was too frail and beautiful to linger from her home in the garden of God.

His large family and the community in which he lived owe a great deal to his energy, exerted for good. The field around him was thriving. The Sabbath school, under his superintendence, was very promising, and, supported by his prayers and energy, had for eighteen years been the means of great good. The church acknowledged him as one of her most efficient leaders; and yet the Father knew best. How true it is that a good man's work is never ended! Whenever a good man dies, to us he seems in the midst of usefulness in his Master's cause. The steward is often called to a reckoning before the harvest is ripe. A good steward, we are told, is only transferred to be made ruler over many things. Since "Jesus wept," we will mingle our tears over departed friends; still we mourn not as those who have no hope.

A FRIEND.

THE greatest glory is not in never falling, but in rising every time we fall.

The Christian Advocate.

THURSDAY, AUGUST 28, 1873.

BEAUTIFUL HANDS.

Such beautiful, beautiful hands!
They're neither white nor small,
And you, I know, would scarcely think
That they were fair at all.
I've looked on hands whose form and hue
A sculptor's dream might be,
Yet are these aged, wrinkled hands
Most beautiful to me.

Such beautiful, beautiful hands!
Though bear) were weary and sad,
These patient hands kept toiling on,
That children might be glad.
I almost weep as, looking back
To childhood's distant day,
I think how these hands rested not,
When mine were at their play.

But oh! beyond this shadow-land,
Where all is bright and fair,
I know full well those dear old hands
Will palms of victory bear;
Where crystal streams, through endless time,
Flow over golden sands,
And where the old grow young again,
I'll clasp my mother's hands.

## The Walk of Faith.

BY THEODORE L. CUYLER, D. D.

No character in the Old Testament impresses me with a higher veneration than the patriarch Abraham. His title of nobility is this: he was "the friend of God." Born and reared in a land of Sabian idolatry, he was converted by the Lord in his own sovereign way, and by means of which we have no knowledge. The first thing we learn of him is the abrupt announcement of God's call to him: "Get thee out of thy country, and from thy kindred and from thy father's house, unto a land that I shall show thee."

Abraham obeys. He asks no questions. No map of the strange country is shown him and no guide-book is given him. By faith he sets out with his household caravan and follows whither the heavenly Hand conducts him. "He went out, *not knowing whither he went.*"

In this one beautiful line I read the spiritual history of every child of faith. This line reveals the deepest lesson that a human heart can learn—the lesson of obedient trust in God. It describes in one short sentence the *walk of faith*. And what is that? Is it an aimless venture, a haphazard wandering by chance? No; but the exact opposite of this. It is the going in God's way, and not in the way that self most covets. The walk of faith is just walking with my heavenly Father hand in hand, step by step, over smooth places or rough, up hill or down, moment by moment. Believing implicitly that "the steps of every good man are ordered by the Lord," I am to obey his orders. To-day I am to do to-day's work with to-day's strength given to me. To-day's burden I am to carry. My rule of duty is for to-day. The promise of help is for to-day; as my day so shall my strength be. To-morrow's journey and to-morrow's toil and to-morrow's trials I must leave until to-morrow comes. Whatsoever thy hand findeth to do, do it; and be not careful for the morrow. This is faith's first lesson. Suppose that Abraham had laid awake all night worrying over his next day's route, and refused to stir a step in the morning till God gave him a map of the road to Canaan! The Lord would have grown tired of his troublesome charge and left him to drift back to Ur.

Abraham knows not whither he is going; but he knows that God knows." Two things he is certain of. The first is that the way in which God leads him is the right way; and next that it is a safe way. This is all that you and I can expect to know. The future is an unmapped territory; every step is literally a step into the dark. The future is a "seven-sealed book," and no man can unloose the seals thereof. We discover its contents only as God unlooses the seals, and turns over leaf by leaf, one at a time. Selfishness often inches to peep into the sealed pages. But faith whispers: "No, no; *trust* God." And very soon I discover that this, too, is all for the best. Every joy that is lying in wait for me at some new turn in the road breaks on me as a sweet surprise. The mercies, like transporting views in mountain travel, are all the more bewitching that they were not spoiled by anticipation. God does not let us "discount his mercies in advance."

As for the trials that await us, it is far better that we cannot foresee them. When a young pair of ardent lovers clasp hands on their wedding-day, under the bright aurora of sanguine hope, it is naught to them that older heads are shaken ominously and older tongues croak out: "You will have to take the bitter with the sweet." They mean to have no bitter. Why dump their sunshine-joys by pointing to a cloud, even though it be "no larger than the hand of a man?" It will be time enough to watch beside the sick-bed or to weep over the empty crib when those painful scenes are reached in the journey. Sufficient to the day is the evil—and the joy likewise. To forecast our sorrows would but increase the agony, without increasing the strength to bear it.

How many of life's noblest and holiest enterprises might never be undertaken if all the hardships and defeats and sufferings could be foreseen! Had Simon Peter foreseen the dungeon and the cross before him, perhaps he might not have left his net so promptly to follow Jesus. Could every young student for the ministry be permitted to read his history in advance, I doubt not that many of them would turn away—one to the farm and another to his merchandise. "Follow me," says the Master. And all the promise he makes is: "Lo! I am with you always." God did not tell Wilberforce that he would be defeated twenty years in Parliament and be abused at every step before the final victory of emancipation came. Christ does not reveal to every young convert at the outset all the trials that he must encounter or the failures he will make. All that he assures to us is: "My grace is sufficient for thee;" "to him that overcometh will I give the crown of life." Ought we really to ask anything more?

The whole journey to heaven is a walk of faith. Obey and trust is all that God requires of us. Our poor, blind timidity often falters and whimpers: "Lord, how can we know the way?" Our Divine Leader replies: "Follow me. I am the way. I will lead the blind in a path that they have not known. I will make the darkness light before them." Blessed is that soul which has learned to trust and to obey.

The real conflict in life is between choosing our own way or walking in God's way. The sin of the sinner lies just in this, that he follows the path that seems most pleasant to himself; and the end of it is—hell! Even Christians are often terribly tempted to be willful and wayward. Lot chose his own way, and it led him to Sodom. When he took God's directions, they led him up to Zoar, and he was safe. Jonah chose his own way, and it sent him overboard into the raging sea. Then he took God's way, and it led him to Nineveh, on a mission of love. Peter undertook to look out for himself, and he turned liar and coward. Afterward he let God take care of him, and he went to sleep calmly in a prison, to be waked up by a delivering angel. Reader, have you not always found the sweetest peace when you fed most on faith?

One thought more. Abraham "knew not whither he went" on earth; but he knew he was heaven-bound. He sought the city which hath foundations. Toward that glorious capital of the great King he bent his steadfast eye through all his wanderings. So may we march on, day by day, from duty to duty, from toil to trial; but by and by comes the "eternal weight of glory." That is enough. Let the storm roar; yonder is the haven. What though the way be dark, if I can only feel Jesus' hand in mine and hear him say: "It is I; fear not, my child. Where I am thou shalt be also." This divine voice brings the calm. My beloved is mine and I am his.

"So I go on, not knowing! I would not if I might. I would rather walk with God in the dark than go alone in the light; I would rather walk with him by faith than walk alone by sight." *Independent.*

## About Noses.

The most extraordinary men of every age have been distinguished by having extraordinary noses. Beginning with the ancients, Scipio Nasica derived his name from the prominent share of this feature possessed by him; so did Ovid, surnamed Naso, on which account Pope represents his flatterers persuading him that he had "a nose like Ovid's;" Cicero's nose was distinguished by a vetch; Sylla's by a profusion of pimples. This latter made a great figure in those days, and the Athenians, while he was besieging them, cut a number of jokes on it. They compared it to "a mulberry dredged over with meal," as we read in Plutarch's life of Sylla. This joke, as many other jocose things often do, cost the inventors of it very dearly when the revengeful dictator put his nose within their city gates.

The nose of Cromwell was well calculated to vie with that of his Roman prototype, if we may credit Cleveland, Birkenhead and other cotemporary writers. "Cromwell's face," says Birkenhead, "wears a natural tiffany, and his chin may furnish a rusty coat of mail. His nose is a comet in grain. Certainly it is no human feature, but the emblem of a mandrake. And yet this basilisk would king it!" Napoleon the First was wont to say: "Give me a man with plenty of nose—long nose, long head." His best generals were, as a rule, remarkably well provided in this particular. His own was exquisitely chiseled, sculpturesque in mold, form and expression, though, strangely enough, not one of his brothers had a nose worth looking at. But the most prominent nose in Europe was Arthur, Duke of Wellington's. And the Iron Duke's captains, Anglesey, Picton, Combermere and Hardinge, were all men noteworthy in this respect also. Sir Charles Napier, the Conqueror of Scinde, was similarly favored. His nose was "like the beak of an eagle; it was curved and keen as the blade of a scythe." In a celebrated debate in the House of Commons, Sheridan compared Pitt's nose to the steeple of Strasbourg; Pitt retorted by likening that of Sheridan to "a fiery meteor." Sherry's feature, "on the coloring of which thousands of pounds of his creditors' money had been spent, still gleams like a fiery comet from the caricatures of Gillray." The late Lord Kelly had such another nose, and he had a very red face altogether. "Pray, my Lord," said Foote to him, "come and look over my garden-wall—my cucumbers are very backward." Lord Brougham's nose, lithe, flexible, mobile, now wagging with infinite humor, now heaving with terrific wrath, has been the theme of ten thousand pens. By the way, Senor Orense, the veteran leader of the republican party in Spain, is said to be about a duplicate of the late Lord Brougham, the similarity of face, even to the unmistakable nose, being wonderful. Mrs. Siddons' was another remarkable nose, and it gave great trouble to Sir Joshua Reynolds. The prince of portrait-painters was completely baffled by it. For a whole week he had been at the feature, and could not get the hang of it by hook or crook. The witchery of the tragedy-queen's great, merry, yet serious eyes; the ripeness, tinctured with tenderness, and touched with a soupçon of scorn, of the small mouth; the gloom of the eyebrows, the dimple in the chin, the inimitable curve of the graceful neck, the curly head, surmounted by the cavalier hat, the lazy gracefulness of attitude—all were there, true to the original; but then the nose! Booth, the well-known actor, had a broken nose. A lady once remarked to him: "I like your acting, Mr. Booth, but, to be frank with you, I can't get over your nose." "No wonder, madam," replied he, "the bridge is gone." A prodigiously long nose had Sir William Chere. One day, while playing at backgammon with General Brown, Sir William, who was a snuff-taker, was continually using his snuff-box, and leaning over the table. Feeling annoyed at this, and being at the same time in a very bad humor with the game, the general said testily: "Sir William, blow your nose!" "Blow it yourself," answered Chere, "'tis as near you as me!" But by the side of the gloriously immortal nose that Shakespeare drew, that of Bardolph, all other jolly noses must hide their diminished luster. We may apostrophize it in the very words of honest Jack: "Thou art the admiral! Thou bearest the lanthorn in the poop, but 'tis the nose of thee. Thou art the Knight of the Burning Lamp. Oh! thou art a perpetual triumph, an everlasting bonfire light!"—*Cassell's Magazine.*

## Co-Education of the Sexes.

An able and eminently sensible article in the *Liberal Christian*, doubtless from the pen of the Rev. Dr. Bellows, concludes as follows:

"We have watched the co-education of the sexes for twenty years with some moderate opportunities for observation. We are satisfied that women can be educated like men, and in manly studies—classics, mathematics and the rest. We are satisfied also that they can learn to skate and swim and plow and do carpentry-work, paint the outside of houses and even wield the ax. We are satisfied, too, that no very great objection to co-education arises from the contact of boys and girls in classes or within neighboring premises. We do not see that any injuries to morality would arise from allowing girls to attend college exercises at Harvard. And we think it likely enough that their scholarship would be equal to that of the young men. We are confident, on the other hand, that their health would decline as fast as their scholarship rose; that their safety even as to morals would be very much due to their unattractiveness and absence of womanhood, and that all they gained in the way of masculine culture would be at the expense of things more valuable to themselves and more important to society. In short, we hold the intellectual and literary woman to be an exceptional and not very interesting representative of her sex. She usually disowns herself of her chief glory, her womanliness, by aspiring to what she misconceives to be something higher. We can make room for the few who by irresistible impulse insist upon being men in women's garb, but we decidedly object to manufacturing that kind of person wholesale and of set purpose.

"We are alarmed at the decline of health and sanity among American women of the favored class. And we think it due to the strain under which they are put by ambitious teachers and parents at the critical period of their lives. What they lose nothing can repay. All they give society, intellectually or morally, is nothing compared with the physical deterioration they may entail upon their offspring and the unhappiness they may bring into their homes. We trust there will be a long pause before co-education of the sexes in our more advanced colleges gives a fresh impulse to the stilted intellectuality which is becoming the bane of American women; for what spoils them ruins the hopes of humanity!"

## Death of Schiller.

The spring of 1805, which Schiller had anticipated with no ordinary hopes of enjoyment and activity, came on in its course, cold, bleak and stormy; and along with it his sickness returned. The help of physicians was vain; the unwearied services of trembling affection were vain; his disorder kept increasing; on the ninth of May it reached a crisis. Early in the morning of that day he grew insensible, and by degrees delirious. Among his expressions the word *Lichtenberg* was frequently noticed; a word of no import; indicating, as some thought, the writer of that name, whose works he had lately been reading; according to others, the castle of Leuchtenberg, which, a few days before his sickness, he had been proposing to visit. The poet and the sage was soon to lie low; but his friends were spared the further pain of seeing him depart in madness. The fiery canopy of physical suffering which had bewildered and blinded his thinking faculties was drawn aside; and the spirit of Schiller looked forth in its wonted serenity once again before it passed away forever. After noon his delirium abated; about four o'clock he fell into a soft sleep, from which he ere long awoke in full possession of his senses. Restored to consciousness in that hour when the soul is cut off from human help, and loan must front the King of Terrors on his own strength, Schiller did not faint or fail in this his last and sharpest trial. Feeling that his end was come, he addressed himself to meet it as became him; not with affected carelessness or superstitious fear, but with the quiet, unpretending manliness which had marked the tenor of his life. Of his friends and family he took a touching but tranquil farewell; he ordered that his funeral should be private, without pomp or parade. Some one inquiring how he felt, he said: "Calmer and calmer;" simple but memorable words, expressive of the solid heroism of the man. About six he sank into a deep sleep; once for a moment he looked up with a lively air, and said: "Many things were growing plain and clear to him!" Again he closed his eyes, and his sleep deepened and deepened, till it changed into the sleep from which there is no awakening; and all that remained of Schiller was a lifeless form soon to be mingled with the clods of the valley.—*Carlyle's Life of Schiller.*

JAPANESE ANTIQUITY.—Japan has a population of more than 30,000,000 souls, and a history which runs back, by tradition, over 2,500 years, with authentic record for more than 1,100; while her neighbors in China, from whom Japan obtained her written language, and whose civilization Japan adopted about a thousand years ago, have a population of nearly 400,000,000, and a history covering about 4,000 years.

## Habits of Reading.

All young people read a great deal now; but I do not see that a great deal comes of it. They think they have to read a good many newspapers and a good many magazines. They are very entertaining. But it is not always certain that the reader gets from them just what he needs. On the other hand, it is certain that people who only read the current newspapers and magazines get very little good from each other's society, because they are all fed with the same intellectual food. You hear them repeat to each other the things they have all read in the *Daily Trumpet* or the *Saturday Woodpecker*. I see no objection, however, to light reading, desultory reading, the reading of newspapers, or the reading of fiction, if you take enough ballast with it, so that the light kites, as the sailors call them, may not carry your ship over in some sudden gale. The principle of sound habits of reading, if reduced to a precise rule, comes out thus: that for each hour of light reading—of what we read for amusement—we ought to take another hour of reading for instruction or improvement. Nor have I any objection to stating the same rule backward, for that is a poor rule that will not work both ways. It is, I think, true that, for every hour we give to grave reading, it is well to give a corresponding hour to what is light and amusing. Now a great deal more is possible under this rule than you boys and girls think at first. Some of the best students in the world—who have advanced its affairs farthest in their particular line—have not in practice studied more than two hours a day. Walter Scott, except when he was goaded to death, did not work more. Dr. Bowditch translated the great "Mecanique Celeste" in less than two hours' daily labor. But then it was regular as the movement of the planets he described. It did not stop, for whim or by accident, more than Jupiter stops in his orbit because a holiday comes round.—*E. E. Hale.*

BUYING PROPERTY IN MEXICO.—The Northern Methodist Mexican mission has come into possession of the cloisters of the Convent of San Francisco in the City of Mexico. Dr. Butler says of it: "After wandering all round it, and studying it out, we are fully persuaded that it is really a *magnificent* property for our mission work." Again he says, comparing it with the other Protestant edifices: "If *elegance* can attract, none of the others can compare with us; for these cloisters, with their beautiful arches and pillars, form one of the most magnificent courts that you ever looked upon." Another person writes that this structure will soon be opened for Christian worship. To make the necessary repairs in the roof, and to properly cleanse, arrange and beautify the cells, will require, with the purchase money, an outlay of about $3,000. The whole cost of the edifice is less than $20,000. It was never built for five times the money. "It is very desirable that the whole face of the cloisters on the street should be secured. We have now about forty feet front. We need the additional sixty feet. This is offered to us at the very low rate of $1,000. It is now a series of stores. Over them we could put our schools, press, mission families, etc., and all our central work, and make, as Dr. Butler remarks, 'a most complete missionary establishment.' To carry out the purchases already made, and these new necessities, we need about $30,000."

THE following story is well vouched for: About the time of Hallow-eve the mischievous boys in the city of Brooklyn ring violently at door-bells and then run away. A certain old lady about here was grievously annoyed by these *bell*-igerent attacks, and determined to watch for the offender. She stationed herself just inside the door, and soon the bell rung out sonorously.

The lady hastily opened the door, caught the offender by the collar, boxed his ears right and left most soundly. He was a diminutive person, and it being dark she could not recognize him.

At every whack he protested: "Madam, why, madam!"

"Don't *madam* me, you young rascal!" she exclaimed, and another blow made his ears smart painfully.

He begged, implored.

"Don't beg for mercy, you graceless scamp!" was the only reply, accompanied by another thundering thump upon his auditory apparatus.

Finally, becoming exhausted by her combative demonstrations, she dragged the little man into the hall that she might recognize the offender by the gaslight, and "tell his mother," as she said, when whom should she discover in the person of her victim but her own minister, who had called to pay a friendly visit!

TURKISH LADIES.—One of the great sources of entertainment among the Turkish ladies, apart from the promenade, is the interchange of calls. No husband would dare, at the risk of making himself an object of ridicule, to refuse his wife permission to go out with an old woman slave to a mosque or to a female friend. Therefore it is not unusual to see at the house of a lady of some rank as many as twenty or thirty visitors. They pass the time in gossiping, watching the slaves dance, listening to songs, drinking coffee or sherbet, and smoking. The ordinary townspeople often stay till after supper, and light themselves home with lanterns. The women are generally the first to learn and circulate news. The men often visit one another, but they are always reserved. They speak with less restraint to their wives, and tell them for their entertainment what they have heard and what they think of doing. The wives of the high functionaries are on terms of close intimacy with other ladies, and repeat to them what their husbands have said; and in this way the news is spread abroad with unheard-of rapidity.

PEOPLE often complain of not getting their rights, and it is sometimes well for them that they don't.

## Religious Intelligence.

THE English Churchmen are contemplating an increase in the number of their bishops.

MR. WATSON C. SQUIRE, of the class of 1863, Wesleyan University, has given a prize of $150, to be awarded to that member of the junior class who shall excel in the Greek language.

A WEEKLY newspaper in the native language has been started at Lodiana. It is published by direction of the mission, and it is hoped it will do much to make the gospel known among the Hindoos.

THE Baptists propose to commemorate the national centennial in 1876 by raising, meanwhile, an educational fund for completing the endowment of all their institutions of learning in the country.

IT WAS announced at the convention of the Congregationalists of Massachusetts, a few weeks since, that there are ministers in that State, out of health, who are actually suffering for the necessaries of life.

THE *Moravian* has a report from its missions in Greenland which is generally encouraging. The congregation at Lichtenau was to celebrate its centennial, July 14 and 15. From Australia also there are good reports.

THE first Christian school in Jerusalem was opened in 1815 with nine members; now there are five schools, with upward of 400 scholars. In all Palestine there are twenty-five Protestant schools, with about 1,000 members.

THE London *Methodist Recorder*, May 16, says that, so far as at present ascertained from the returns of the district meetings of the Wesleyan Methodists, there has been a net increase of 2,300 members, and 16,500 on trial.

IT WAS mentioned, some time ago, that the Rev. Dr. Newton's sermons for children had been translated into several European languages. Late advices from India inform us that two of his volumes are now being translated into the Hindoostanee tongue.

ARCHBISHOP MCCLOSKEY is fully aroused to the necessity of establishing day schools for Catholic children in all the parishes of New York city which can support them. Prominent grown children of the church have promised the archbishop any co-operation that he desires.

ACCORDING to the annual report read before the New York Sunday School Convention, recently held at Binghampton, of 1,500,000 children in New York, less than one-half attended Sabbath schools. Among these 13,000 conversions were reported last year, and over $500,000 were raised for religious uses.

THE new ecclesiastical law of Prussia is to be enforced. "The new court for its administration," says the *Christian World*, "has been formed by a royal decree. It is a compound of eleven judges, five of whom are Roman Catholics. The first case for trial is that of the Archbishop of Cologne, who has been summoned to give his reasons for the excommunication of two priests who joined the Old Catholic organization."

THE population of Madagascar, as estimated by Grandidier, of the Paris Geographical Society, is set down at 1,000,000. The Christian population embraces three-fourths of that number. Of course a large proportion are merely nominal Christians, having renounced idolatry, in obedience to the Queen's command; yet a large number are intelligent and sincere Christians. Genuine religion is extending rapidly throughout the kingdom.

THE missionaries who go to Mexico do not have, in all cases, a remarkably smooth and easy time. Rev. Mr. Carter, of the Methodist Mexican mission, writes that a young native minister of the Presbyterian Church baptized a child in one of the towns, and was afterward attacked by a mob of Romanists in the streets, and knocked down. A friend who came to his assistance was killed, and three other Protestants wounded. The native minister was obliged to flee with his family.

BERMAH.—The Baptist mission in Burmah has been very successful. The mission was commenced by Dr. Judson in 1812. Now it reports among the Karens and Shans 18,516 baptized Christians, organized into 356 churches, with 82 ordained and 329 unordained preachers. There are 85 schools, embracing 4,874 pupils, a number of whom are in the Theological College. Large numbers in Tonghoo and in other places have been brought to embrace Christianity through the labors of this mission not included in the above.

IT WAS the Jansenist Archbishop of Utrecht, after all, who died. The telegraph gave the name of the Roman Catholic Archbishop Schaepman, but the telegraph was wrong, for the deceased prelate was none other than the most Reverend Archbishop Loos, Jansenist. He died on the very day (June 4) that the Old Catholics elected their Bishop Reinkens. He was the officer to whom the Old Catholics looked for the consecration of the new bishop. The service of consecration will now probably be performed by Bishop Heijkamp, of Deventer. The other see, that of Harlem, has been vacant several years.

TWO BAPTIST PREACHERS from England are reported to be now in this country for the purpose of obtaining funds to establish a college for the training of close-communion ministers. The *Baptist Union* says that they admit that the Baptists in England are generally open communionists; that close-communion churches do not prosper there; that the close communionists are few, poor, generally ignorant, and lacking in enterprise, and have little influence; that the close party are separating themselves from the great body of Baptists, and prescribing them as heretics, and that this new college is necessary to add force and efficiency to the schism.

THE Mexican Congress has passed a new law for the separation of Church and State. The law provides that no religion shall be either supported or forbidden by the government; that marriage shall be regarded as a civil contract, to be legally valid only after registration in the presence of a magistrate; that no religious body shall have any corporate rights; that no Mexican citizen shall be bound by any vow he may have made as the member of a religious order; and that witnesses shall not be required to take an oath in a court of justice. Against this uncompromising secularism the Ultramontanes are, of course, arrayed; and it is said that in their agitation for the repeal of the law they are secretly assisted by the President, himself a zealous Catholic, and by several Jesuits, who have lately arrived with instructions from Rome.

THE secretary of the new French Home Missionary Society, says the London *Freeman*, reports, as the result of a recent tour in the center of France, that the weight of public opinion is turning in favor of Protestantism. Certain barriers previously existing—such as the secular rivalry of the two parties and divisions of Protestantism—are less marked than they used to be. In spite of the difficulties of the work; in spite of the ignorance of the masses; in spite of worldliness, formality and infidelity, there now exists in the conscience of the people a vague impression of the spiritual superiority of Protestantism. Widespread efforts are being made to give life and energy to the ministry of the gospel throughout France. The French Protestants are constantly liable to fall into a tame acquiescence in the present order of things, but the arrangements of the *Mission Interieure Evangelique* appear to be admirably calculated to promote spiritual vigilance, and the spread and the active profession of the truth.

A GREAT MISSION-FIELD.—In India, Burmah and Ceylon there are 325,000 native Christians, an increase of 85,430 for the past ten years, and 500 missionaries. The attention given to this field by some of the missionary societies is summed up as follows by the London *Watchman*: "The Baptist Missionary Society devotes three-fifths of its home income to mission work in India and Ceylon; the Church Missionary Society more than one-half; the Propagation Society one-third; the London Missionary Society one-fourth, and the Wesleyan Missionary Society scarcely more than one-seventh. Again, the Baptist Missionary Society expends from its home funds £1,300 more in India than the Wesleyan Missionary Society; the London Missionary Society £5,400 more than the Wesleyan Missionary Society; the Society for the Propagation of the Gospel nearly twice as much; and the Church Missionary Society nearly five times as much, while the American Board of Foreign Missions, with an income of $420,266 for the year 1872, expended in India and Ceylon $100,464."

THE close communionists in various parts of Great Britain are making strenuous efforts to preserve what they call the purity of the Baptist denomination. A pitched battle was fought at the late meetings of the Northern Baptist Association, held in Newcastle-upon-Tyne. A committee had been appointed to revise the constitution, and had provided for the admission of union churches, of which several are already in the association. This was opposed very vigorously. An amendment providing for the admission of none but churches of immersed believers was lost by thirty votes to forty-two. A further amendment was proposed excluding all but close-communion churches. This was lost by a very large majority, only eleven voting for it. The original resolution was then put and carried by forty votes to twenty-four. The principal speakers in favor of the resolution were Rev. James Marsell and Messrs. J. Angus and Hosevear, Newcastle; Rev. W. S. Chesterton, Berwick; Rev. P. W. Grant and Mr. James Wilson, Darlington; and Rev. J. E. Cracknell, South Shields.

REV. S. R. RIGGS, known for his faithful labors among the Indians, reports a late annual meeting of the Dakota mission, held at the Yankton agency, at the station of J. P. Williamson, who now labors in the employ of the Presbyterian Board, but in concert with the missionaries of the American Board among the Dakotas. At this meeting every one of the seven native pastors was present, and licentiates, elders and deacons were largely represented; while from the Sisseton agency there were 10 present, who had traveled a distance of nearly 300 miles, swimming the rivers, and occupying ten days in the journey. The number added to the nine churches of the Dakotas during the year are 79, though, owing to an unusually large mortality, the actual advance over last year is but 50—775, against 725 last year. Of these churches six, with an aggregate membership of 375, are on the Sisseton reservation, in Dakota Territory; and one, the Pilgrim church, of 223 members, at the Santee agency, in Nebraska, are under the care of the American Board.

THIS year's International Convention of the Young Men's Christian Associations has again proved the growth and influence of these organizations. The convention met at Poughkeepsie on the ninth instant, when it was reported that there are 924 associations on the roll, or 80 more than a year ago. Thirty-eight have permanent buildings, valued at $1,750,000, and nearly as many more have building funds. Associations have been organized in 32 colleges and literary institutions. Following this report came the discussion of a variety of topics relating to the work and management of these associations, such as the value of Bible classes, the qualifications of the general-secretaries, the efficiency of personal visitation, etc. The subject, "What can young men do through associations to destroy pernicious literature?" appeared to be as important as any, and brought out some excellent remarks from Rev. Lyman Abbott, Mr. Anthony Comstock and others. There is a wide field here for usefulness and thorough work, and no organizations seem better qualified to enter it than these very associations of active youths.

# The Christian Advocate.

Organ of the Alabama, Mississippi and Louisiana Conferences of the M. E. Church South.

THURSDAY, AUGUST 28, 1873.

REV. LINUS PARKER, D. D., Editor.
ROBT. J. HARP, PUBLISHER.

OFFICE—112 CAMP ST., NEW ORLEANS.

Address, on all matters of business, Rev. R. J. HARP, 112 Camp street, New Orleans.

Address all communications designed for publication to Rev. LINUS PARKER, 112 Camp street, New Orleans.

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FREE ONE YEAR

to any person forwarding to us four new yearly subscribers, with EIGHT DOLLARS.


## The First Bale.

We note, as usual at this season of the year, the announcement of the first bale of cotton of the new crop, and the first bale received at different points in the cotton-growing regions. There is much importance attached to the history of these first bales—the name of the producer is given, the precise weight, classification and the price. Why this is so we can only conjecture. In the ancient times of Israel, when the first fruits were given to God, no husbandman touched his crop for himself until the sheaf of barley was offered in the name of the nation. Then every private person also brought the first fruits to the temple—the first of the wheat, barley, grapes, figs, apricots, olives and dates. Neighbors met in companies, we are told, of four-and-twenty persons, to carry their first fruits up to the house of the Lord with fitting ceremony, and each several company was preceded by an ox appointed for the sacrifice, with gilded horns and a crown of olives on his head. Not a grain of wheat or barley went to the market or the garner, and not a fig or an olive was eaten, until the first gathered were carried up to the temple.

The first bale, so prominently heralded, is without any religious significance, so far as we have noticed. The Jews presented their first sheaf to God, and even the pagan Greeks and Romans offered sacrifices of swine, oxen, cows, honey, cakes and fruits to Ceres, the goddess of grain and of harvest. It may be that these first bales are connected in the minds of some with devout and grateful thoughts of the bounteous Giver of all. Some, it may be, are reminded by them of the truth that "every good gift and every perfect is from above, and cometh down from the Father of lights." But, for the most part, we fear there is hardly so much as a pagan recognition of the Hand which spreads the fleecy staple over the fields, and covers the valleys with flocks and with corn. These first bales are laid upon the altar of mammon, and in this respect are a true earnest and promise of the destiny which is likely to befall nearly the entire crop.

In reading about them, as their history is conspicuously displayed in the current news of the hour, we have been very naturally led to think of the devout heathen who had a special goddess, wearing a garland of corn, whom they worshiped in and for the harvest. Are our cotton-growers, stock-raisers and wheat farmers less religious and less grateful? How, with such a parade of first bales, could we help being reminded of that older and darker dispensation, when the earliest clusters of the vine and the first golden ears of corn were counted sacred to him, and as an acknowledgment that to him, as Lord of the harvest, all of right belonged? It is an occasion to recall such passages as this: "Honor the Lord with thy substance, and with the first fruits of all thine increase; so shall thy barns be filled with plenty, and thy presses shall burst out with new wine." If we only had the faith of the ancient Eleusinians, pagans though they were, or the methodical consecration of such Christians as lived and plowed in the days of Gideon and David, who can tell but things might go better with us, and that something might be left of the sweat and toil of the year? There might still be some demand for Paris green and other worm-killers; and the rain, the drouth and the frost might be adjusted to disappoint our hopes, but somehow there would be a blessing and a reward in our labor, and our barns would doubtless abound in all manner of store.

Among first fruits there are better than anything which the wine-press, the threshing-floor, or even the cotton gin affords. The first convert of the year's pastorate, the first soul saved at a camp meeting, the first man whom we have led to Christ are fruits of a higher and nobler sort! One glorious planter announces the first bale from at least one of his fields of toil in this wise: "Salute my well-beloved Epenetus, who is the first fruits of Achaia unto Christ." That was a single ear, but here is a whole sheaf: "Ye know the house of Stephanas, that it is the first fruits of Achaia." Had Paul access to a CHRISTIAN ADVOCATE these would have been items "from the work." Christians are also spoken of "as a kind of first fruits of his creatures;" and those who composed "the hundred and forty and four thousand," and who sung, as it were, a new song before the throne, and before the four beasts, and the elders, "were redeemed from among men, being the first fruits unto God and to the Lamb." Among the most distinguishing blessings of believers are "the first fruits of the Spirit."

We may fittingly end this mention by one other but most suggestive Scripture: "But now is Christ risen from the dead, and become the first fruits of them that slept." The importance attached to the first bale may be in this: that it is regarded as the forerunner of the three or four millions which are to follow, and as the pledge of the entire ingathering of the year. The first sheaf, threshed and waved in the temple, was the earnest and assurance of the vast harvest that waited on the reapers. Christ is the first-born from the dead, the first of all the dead to be raised and glorified, and the pledge of a final and universal resurrection. With him, as "the first fruits of them that slept," our relation is most vital and precious. Our life is hid with Christ in God. The vintage of life is assured by this first cluster, the harvest of our immortality is declared in this first ripe ear which comes to us in golden fruition from the grave. What are all other first things, and all other fruits, and all other tokens of plenty compared to the sublime and thrilling proclamation: "Christ the first fruits; afterward they that are Christ's at his coming?" Would that all our first things and precious things, our first bales, our first boxes, our first baskets and the firstlings of our flocks and herds, might be laid at the feet of him who is the first-born of every creature, the first-born from the dead, and also the Alpha and Omega—the first and the last.

## The Mexican Mission.

MR. EDITOR: Our missionary, Hernandez, has safely arrived, and I am in receipt of letters from him weekly. He stepped directly into a church and a congregation. His letter of this past week, dated July 15, says: "I have the pleasure to tell you that from eighty to one hundred persons pay attention to my church on Thursdays and Sundays; and, what is better, the priest, Lorenzo Llepes, whom I have employed, as I told you in my last, has requested of me the baptism, which I will administer next Sunday. * * * Eight days ago a commission from the town of Napala came to me, earnestly requesting me to establish a Methodist worship in the said villa. All the Protestants acknowledge the people of this town of five thousand inhabitants to have the best disposition for Protestantism, as they dismissed the Catholic priest there established. * * I earnestly call your attention to this, that through our newspapers all the faithful ministers be exhorted to pray continually for the Mexican mission."

It will be seen by this that he is already under full headway. He wants "a good supply of tracts, Bibles and Testaments, to furnish with them two or three ministers" he expects to employ.

In this connection I will introduce the translation of a letter from Bro. Hernandez to Mr. William Headen, of Corpus Christi, written just after his arrival in Mexico, which will give his idea of the prospect, and to the reader some idea of our missionary.

CITY OF MEXICO, June 28, 1873.

MR. WILLIAM HEADEN—*My Very Dear Sir and Beloved Brother:* Health and peace! On the eleventh instant I left Havana, on the fourteenth I arrived at Vera Cruz, and on the fifteenth at this city, and it has surprised me to see in it a powerful aid, sanction and protection in favor of Protestantism, and much more as the ministers of all denominations lend themselves joyfully to help me in my holy undertaking. After the same manner the consul, the United States minister, and other persons to whom I have been recommended, have resolutely tendered me their assistance.

Bro. William, our Bishop's mission to this capital is wonderful. Well, it has presented itself to my individual sight that he has accomplished a work so majestic as to alone be attributable to a divine inspiration.

There are truly more Protestants here, in so short a time, than those which the Bishop was able to mention in his letter, and there is nothing more necessary than a church of our own. * * * This is the opportune occasion in which the Lord selects his own, and unites them to us, to the end that we adore him in an orderly manner. Well, here is a case:

A priest, who exercised the Roman ministry for twenty years and more, and for seven years has been a Protestant, contemplating sadly this disorganization (according to his matured experience,) he has presented himself to me to give me the hand in that which I may employ him; and I, having received a general recommendation of all the ministers here, and having seen his credentials, and fixed excommunication in the Roman churches against him, and his conduct, which is very grave and circumspect—I repeat, I have placed him with an adult school until books reach me to send him as a missionary to Tierra Caliente, to the places where he was parish priest. Moreover, this is the desire which animates him most.

To-morrow, the twenty-ninth, worship begins in our church. Moreover, my corresponding preparations for it have been many. I have an excellent Protestant performer, who is going to play a melodeon for me, which I have hired at $12 a month until my Bishop sends me one which I requested him to send. In fine, it is beyond reach to recount all the rapid strides of the gospel.

If there remain any books which I left in your care, and are not very necessary there, you can send them to me.

I request that not a single person remain unsaluted who knows or asks for me. Salute them with individual remembrances, excusing me on account of my unwearied labors.

"I am eternally yours.

ALEJO HERNANDEZ.

On last Sabbath night I was present at a missionary meeting in Mobile—a mass meeting of our several churches in that city for raising their recent missionary assessment ($1,400.)

The audience was a fine one, though several of the staunchest friends of our church were absent, from whom we expect the balance necessary to make up the full amount—one-half to go to Mexico. The preachers entered into it heart and soul, and so did the Sunday school superintendents, teachers and children, as will be seen by the result. The following is the exact text of the occasion:

MOBILE COLLECTION, AUGUST 17, 1873.

ST. FRANCIS STREET.

| | |
|---|---|
| C. Barnes | $5 00 |
| C. Blackwood | 10 00 |
| Mrs. Scott | 1 00 |
| G. M. Roper | 5 00 |
| Alph. Ward | 5 00 |
| J. H. Hargrove | 15 00 |
| W. R. Hargrove | 2 50 |
| A. Payne | 5 00 |
| R. Baker | 20 00 |
| J. B. Royston | 1 00 |
| H. W. Lampkin | 5 00 |
| C. S. Brown | 10 00 |
| H. Eustis | 10 00 |
| L. Gaff | 5 00 |
| Mrs. Evans | 5 00 |
| Mrs. Leaton | 2 50 |
| L. Moore, col'd | 5 00 |
| Mrs. Pease, col'd | 1 00 |
| Mrs. Lula Pease | 5 00 |
| St. Francis Sunday school | 250 00 |
| C. F. Moore | 5 00 |
| A. McNeil | 5 00 |
| John P. McNeil | 5 00 |
| E. C. Ayles | 5 00 |
| F. A. Hodges | 5 00 |
| A. S. Hamilton | 1 00 |
| Price Williams | 25 00 |
| F. A. Steward | 5 00 |
| Total | $421 50 |

FRANKLIN STREET.

| | |
|---|---|
| T. W. Sims | $5 00 |
| W. Austin | 5 00 |
| D. Ward | 5 00 |
| G. R. Dansler | 15 00 |
| C. Curry | 10 00 |
| H. Hopper | 50 00 |
| C. W. Bott | 50 00 |
| E. A. Marsh | 5 00 |
| Ro. Otis, cash | 10 00 |
| J. D. Hayne | 5 00 |
| John Vidmar | 25 00 |
| George Childs | 25 00 |
| Mrs. Julia Rehl | 25 00 |
| William Otis | 50 00 |
| Mrs. W. Otis, for S. Smith Bancroft, gold | 10 00 |
| Cash | 50 |
| Sabbath school | 250 00 |
| Total | $581 50 |

ST. PAUL'S.

| | |
|---|---|
| J. S. McClure | $2 50 |
| John Elsworth | 25 00 |
| Mary Elsworth | 5 00 |
| Mary Leith | 5 00 |
| J. W. Porter | 5 00 |
| W. S. Copley | 5 00 |
| Jacob Frank | 5 00 |
| William Otis | 50 00 |
| Total | $102 50 |
| Franklin Street | 581 50 |
| St. Francis | 421 50 |
| Grand total | $1,067 50 |

This leaves a balance of $332.50, which will be easily over come before Conference.

The times are said to be hard, but for many of us they will never be better. Time and life both press. What we do must be done quickly, or not at all. The missionary cause has never seen anything else but hard times at our hands. I am glad to believe that the church is rousing up. I have received gifts for this noble cause which show how near it lies to the hearts of the people—from some the most precious relics of departed friends. Two ladies, living at different points in Alabama, have each sent for this mission a gold piece, once "the property of a son killed in the battle of the Wilderness." Yours truly,

J. C. KEENER.

OCEAN SPRINGS, August 20, 1873.

## Washington Springs.

MR. EDITOR: These springs are picturesquely situated among the mountains, some twenty-five hundred feet above the sea-level. The site commands a wide and bold view of some of the ranges of the Alleghany mountains. We often see the clouds sailing below their heights, and sometimes veiling them in masses of vapor. The air here has a crisp and bracing feel about it. It is pleasant to nestle under the blankets, grow pleasantly warm, and sink into unconscious and refreshing slumber. Then to wake in the morning, free from the lassitude which one feels in lower and warmer latitudes, is felt by one long subdued by the sun of the South to be a happy change. The holiday feeling is upon us—no care and no task for the day; only some pleasant, innocent and health-giving recreations. We feel grateful to be here, and think it must do us good, toning up our nerves, sharpening our appetites and recruiting our strength. We have the purest air, the best waters—freestone, iron, alum and magnesia and sulphur mingled with most of the mineral springs. We have abundant, various and well-cooked food. We have pleasant, intelligent and highly moral company—no bar and no dancing. In short, a nice place for people who want rest, comfort and quietness.

The location is naturally beautiful, and is easily susceptible of a high degree of ornamentation, which Prof. Longly (of Emory and Henry,) the proprietor, proposes at no distant time to bestow upon it. It is only three miles from the railroad as you ride from New Orleans toward Lynchburg.

The hills, too high or steep for tillage, are covered with green and glorious forests—trees of almost all varieties. In the autumn, when these forests shall assume all the gorgeous dyes of heaven, they will present a most magnificent and beautiful picture.

The agriculture of this "hill country" has within a few years undergone a considerable change—less grain and less tobacco, but far more grass is raised. This change has modified and lessened labor, but has greatly increased the profits. Fine stock is raised in great numbers, and commands a ready sale.

But these goodly mountains are not only the great sanitarium of the South, but the region of schools as well. Emory and Henry is hard by. By the way, I never knew until the other day why "Henry" was added to "Emory." It is in memory of Patrick Henry, the golden-mouthed, blessed beyond common men with the glorious gift of speech. This college has a past of which its friends are justly proud; but doubtless a more glorious future expects it. I suppose for health, morals and cheapness Emory and Henry has no superior. Her faculty are fully equal to their high responsibilities. We doubt not the enlightened Southern public, and especially the Methodist public, will show an increasingly favorable appreciation of Emory and Henry.

But what do you do with yourselves? What all people do who can—we eat good food, and refresh ourselves with sweet sleep; but further, we read the daily papers from all points of the compass, we write and read letters, and talk and walk; and the young folks, and some of the old, for that matter, play various games, and thus the swift-winged hours fly away. Somebody has said: "An undevout astronomer is mad." We think it may be said with equal force: An undevout mountaineer is mad. These grand and venerable mountains proclaim the omnipotence of God—so high, so vast, where the hoary king of winter sits enthroned, with frozen streams for his footstool, the spotless snows for his robe, and the glittering frost for his crown. These towering masses so far surpass those world-wide renowned creations of art—the pyramids, St. Peter's and St. Paul's—that a comparison is simply impossible. All about us in mountain scenery proclaims: "Only God's mind could conceive, only God's hand could produce this sublime display." Mountains in all the heathen ages were regarded as the home of the immortal God; and inspired bards, such as Moses, the psalmist and Isaiah, saw in mountains the wonder-working hand of God. We rejoice in the mountains, and would, if we might, annually temper the fervid summer heats upon their cooling heights.

J. B. WALKER.

WASHINGTON SPRINGS, Co., VA., Aug. 16, 1873.

## Our Missionary Organization.

BY BISHOP MARVIN.

MR. EDITOR: There is one thing in our present missionary organization which I have always approved and am more and more satisfied with. It is this: The whole church is taken to be the Missionary Society. This is a decided improvement over the old scheme which had a parent society, with certain conditions of membership, and auxiliary societies with certain other terms. Certain amounts of money paid constituted the donor a member. I greatly prefer our present system, which considers the church itself to be the Missionary Society. And what is the church but a society which God himself has organized for evangelizing the world? To bring men to the knowledge of God in Christ, and then to edify them in love, is the sole function of the body ecclesiastic.

Upon this basis we proceed, having certain officers provided, who are to direct the activities of the church in the missionary field. There is the Parent Board, domiciled at Nashville, and a "Board of Missions" in each Annual Conference. These have charge of the missionary work of the church. In this respect I doubt if the present plan can be improved upon. I believe it to be about perfect. But in a matter indicated two weeks ago our method works badly. There is both inequality and want of efficiency. There is inequality in that all the Conferences alike are expected to provide for the domestic field in their own bounds, and to remit the same per cent. to the Parent Board. There is indeed provision in the constitution for equalizing the Conferences in this matter, but it is a provision which in practice fails of its result signally. There is want of efficiency in two particulars. First, in the absence of any element calculated to awaken enthusiasm in the church with respect to the foreign work; and secondly, in the fact that the Conference Boards are nearly if not quite all in debt, and provide for the missionaries dependent on them irregularly and inadequately. What they do pay comes late, and in many cases is largely discounted in amount.

How may this be remedied? Shall we have two Parent Boards, one for the foreign and another for the domestic work? No, for several reasons. One is sufficient. It would create too much machinery and necessitate too many offices. A desideratum in this work is simple machinery that may be run with very little cost. We have all the machinery we want now. It is just the thing for efficiency. One Parent Board and one general secretary can do the work better than a dozen; and, with but one-half the cost of operating the system, does not subtract an amount from the funds of the society that is an appreciable per cent. upon the whole amount.

Then as to the grand design, the saving of souls, the work is a unit. There is really no reason in the nature of the case why the whole work should be divided. Let one set of officers manage the whole.

What can be done, then? Is there any change that may be practicable and conduce to efficiency?

Yes; so I believe. It has, moreover, this to recommend it: that so far as it will affect the constitutional basis of the present organization the change is very slight. Indeed it can scarcely be said to be a structural change at all, but only a change in the working of the plan.

My proposition has already been submitted to the Parent Board at Nashville, and, so far as I know, it was received with universal favor. Not only did the members of the board receive it with favor, but many men of intelligence to whom it was suggested gave it their hearty approval. Indeed I have not yet conversed with a man on the subject who did not regard it favorably, nor have I heard or read of any objection to it except one. That one objection has been made by a most worthy and intelligent brother, who will, I am persuaded, after more mature consideration of all the facts, see the matter in a different light.

The plan is this: Let all moneys raised for missions be remitted to the treasurer of the Parent Board at Nashville. Then let the Parent Board make the appropriations, both for the foreign and domestic field.

For the domestic work, of course their appropriations will be made, not in detail, but to Conferences, and the Conference Boards will make the appropriations in detail. At the annual meeting the board, having a proximate knowledge of the amount to be relied on for the coming year, will make appropriations to all the Annual Conferences for the domestic missions within their bounds.

This is the method of the old society. It is the method that was in vogue up to the war. And I believe that all who were familiar with its working, and also that of the present method, are convinced that it was altogether preferable.

If we recur to this method, what good effects may we hope to secure?

1. The arbitrary relation between the foreign and domestic work, expressed in the forty per cent., will be destroyed. Nor need there be any fear that the home work will be disparaged. The board is now, and in the nature of the case must be, composed of men *en rapport* with the home work and fully alive to its needs. No Annual Conference would probably have less appropriated than it has had in hand for this purpose for the last several years. Some would have none.

2. This method is flexible, and looks to enlargement as exigencies may arise. There is suggestion of unlimited growth and enterprise. It has an open eye upon the field, which is the world.

3. It is—what all the best and greatest things are and have been since the creation of the world—perfectly simple. There is just machinery enough to run well, and none over for friction.

4. It will afford the most efficient aid to that illimitable West which we cannot neglect without guilt.

5. What is appropriated to the support of a missionary he will get without any discount. He will not go to his work to create debts on the faith of appropriations never to be met. He will not, as has so often occurred under the present regime, be beguiled by a false hope.

6. The quarterly drafts will be paid when they mature. They will be so much cash at the end of each quarter. The holder of a draft will not have to wait until the end of the year, or perhaps even twelve months longer than that, to have it honored.

The only objection I have heard of is that it concentrates power in the hands of the Parent Board. To this I shall not at present make an elaborate reply. I only offer one suggestion. There can be no achievement without power. And concentration of power is necessary to the highest efficiency. No nation ever accomplished much in war where the power was not concentrated in a few hands. You say there is danger of the abuse of power. Very well. I suppose there is; and I suppose there is ever, in all enterprises, the alternative of taking some risks or achieving little or nothing.

But I am happy to know that up to this time the history of our missionary operations gives no ground for suspicion of abuses.—*St. Louis Christian Advocate.*

## Books and Periodicals.

THE LIFE OF TRUST. Being a narrative of the Lord's dealings with George Muller. Written by himself. With an Introduction by Francis Wayland. Boston: Gould & Lincoln; New York: Sheldon & Co. 1873.

This is a new and improved edition of a work that has been some time before the public, and that has excited a great deal of interest. George Muller is certainly a remarkable man, and is doing a great work of benevolence and piety in the world. Everything to him comes in answer to prayer, as he avers that he never makes appeals for aid to man. Nevertheless, we regard his enterprises as more advertised than any others in the world, and his appeals as more adroit and persistent, though in a more indirect and novel form. A very readable and suggestive book, and favorable to faith and devotion.

THESAURUS OF ENGLISH WORDS AND PHRASES. So classified and arranged as to facilitate the expression of ideas and assist in literary composition. By Peter Mark Roget. Revised and edited, with a list of foreign words defined in English, and other additions, by Barnas Sears, D. D., LL. D. New American from the last London edition, with additions and improvements. Boston: Gould & Lincoln; New York: Sheldon & Co., 1873.

Writers and speakers will find this work an important one for reference and to be kept, with a good dictionary, at their elbow. The book is substantially bound and most convenient arranged. 367 pages.

WANDERINGS OVER BIBLE LANDS AND SEAS. By the author of Chronicles of the Schönberg-Cotta Family. Revised by Attieus G. Haygood, D. D., Sunday school secretary. Nashville, Tennessee: Published by A. H. Redford, agent for the Methodist Episcopal Church, South, 1873.

A delightfully entertaining and instructive volume, and published in good style. An excellent work for Sunday school and family libraries, and good reading for everybody. Send for it at once, and enjoy it. For sale by our Publishing House, Nashville and New Orleans.

A BRIEF HISTORY OF TEXAS. For schools. By D. W. C. Baker. A. S. Barnes & Co., New York and Chicago, 1873.

The history is from the earliest settlement down to 1870. As the work contains only 200 duodecimo pages, sixty pages of which are occupied by the constitution of Texas and an appendix, the historical matter is necessity very brief and condensed. It is a fair and faithful record, so far as we can judge. Price, $1.25 by mail.

A LEXICON TO XENOPHON'S ANABASIS. By Alpheus Crosby. New York and Chicago: Woolworth, Ainsworth & Co., 1873.

A special lexicon is a great saving of labor to the student. The danger is that the special lexicon is apt to be helpful overmuch. Prof. Crosby has avoided this evil, and has furnished a work which will be prized by beginners and also by advanced students. Price, $1.25 sent by mail.

WE HAVE RECEIVED the annual report of the Board of Missions of the Methodist Episcopal Church South, June 1, 1873. This pamphlet of 72 pages is one of the most important issued by our church, and should have a wide circulation. Let all the preachers and all the people interested in our church affairs obtain the report and study it. It contains a detailed account of our missionary operations for the year ending June 1, 1873.

THE SOUTHERN METHODIST HOUSEHOLD ALTAR, a guide to Christian Perfection. Published monthly by Rev. William Baker, at McMinnville, Tennessee, at $1.25 per annum.

A GATHERED FLOWER.—We deeply sympathize with our Bro. Davies and his wife in the bereavement which they have suffered in the death of their little daughter. The blossom is not blighted, but transplanted to a clime where it can never fade. The afflicted father writes us as follows:

*Dear Bro. Parker:* Our dear, sweet little Jeanie left us for a brighter world on Monday morning, the eighteenth instant, just as the day star forth its first rays of light. As the natural day dawned, so dawned on her bright spirit the great day of eternal life. She was six years old. "The Lord gave and the Lord has taken away; blessed be the name of the Lord." Affectionately,

JOEL T. DAVIES.

HEALTH OF THE CITY.—The Board of Health reports, for the week ending Monday, the twenty-fifth instant, eight deaths from yellow fever. A good deal of bilious and congestive fever has prevailed lately, and also the dengue, but there is very little yellow fever. We meet daily with physicians of large practice who have seen not more than a case or two, and some are of opinion that there is no genuine yellow fever here. We do not apprehend anything like an epidemic, nor do we consider the unacclimated in much danger at present.

# Agent's and Publisher's DEPARTMENT.

## Acknowledgments of Letters and Funds

RECEIVED BY MAIL,

**For the Week Ending Aug. 23, 1873.**

A—Alexander Agar, H. A. Abbey, E. Allen two letters, American News Company two letters, W. F. Alexander, American Tract Society, H. F. Alexander, A. C. Allen $2.10, J. C. Adams $1.75, O. M. Addison.

B—James L. Barnhart, R. W. Blue & Co., J. Barker, A. S. Barnes & Co., M. E. Brown, P. H. Bridges, J. A. Butler & Co. two letters, S. B. Baird, Barnes & Wilkinson, R. H. Downer, Biglow & Main, J. M. Brown $17.

C—S. G. Clark, E. H. Cushing, G. W. Chatfield 50 cents, Charles A. Clegg, Mrs. Rebecca Carter, Baxter Clegg.

D—P. W. DeFrance, D. C. Dancher 50 cents, Donaldson & Co.

E—W. G. Evans.

F—E. N. Freshman two letters, J. W. Foxworth 50 cents, O. A. Fisher $2.

G—Robert Graham, Gould & Lincoln, Graves & Swift, John G. Goza, R. H. Griffen, Zeb. C. Gatling, Green & Cater $13.22.

H—Charles Hutchings $10, W. Henden & Sons 40 cents, J. E. Henderson, Hubbard & Bros., James H. Houston $14, C. S. Hunt, B. A. Harper, Hurd & Houghton, J. E. Hollingsworth $50 exchange, W. W. Hicks, B. Haynes two letters $50.

J—Miss Lela Johnson, George Jackson $30, F. L. James, H. F. Johnson, B. Jones, E. T. Josey.

K—J. C. Keener four letters $180.

L—Lee, Shepard & Dillingham, J. B. Lippincott & Co., Lockwith, Allen & Bros., Lewis Leyderker & Co., A. C. Littlejohn, G. T. Lathrop five letters, A. P. Lusk $2, G. D. Lawrence.

M—A. G. Moore, A. H. Moss, J. B. Merchant, C. McDonold $1, Charles Miller two letters $50, Jethro Moore $37, W. F. McLean, Eugene Miller, W. P. Martin, Mrs. M. L. Moore $1, W. A. Montgomery, J. W. McCann $8, Thomas Mullett, T. H. McClendon.

N—D. Nicholson two letters.

O—James Ormond.

P—T. F. Petters $6, Perry & Co., W. L. Powers, G. J. Penn, J. M. Perdue, Penslee & Co., Pierce & Terry.

R—A. H. Redford three letters, George P. Rowell & Co. two letters, J. M. Roberts $1.50, E. E. F. Ross three lotters $10, T. B. Russell, Richardson, Belu & Co.

S—A. G. Stacey, James H. Shelton, H. H. Singleton, Robert W. Smith, A. T. Shepard two letters $1.50, O. A. Shook two letters, Southwestern Book and Publishing Company, William Shepard, L. C. Staples 25 cents, E. C. Sanders.

T—L. M. Taylor, R. K. Thompson.

V—J. P. Umberwood.

W—T. B. Walden, W. H. Woodruff, R. L. Walcott & Co., J. K. Ward $12, C. L. Watson $2, D. J. Wright, C. White.

Y—N. B. Young.

Z—J. H. Zellin & Co.

JUST AS IT SHOULD BE.—Many of our correspondents are kind enough to keep their book and ADVOCATE business separate. They never write about the business of the two on the same sheet. Although they may inclose the two letters in the same envelop, they are dated, signed and addressed separately, and distinct from each other. This enables us to attend more promptly to each. When the business is solved the book-keeper of one department must commit himself to wait till it has passed through the other department—order filled, goods shipped and letter answered—before the business of his department can be attended to; and as the book-keepers and clerks of the two branches of business are separate, and file their letters separately, it must be apparent to every man of reflection that much perplexity results from writing about the business of both on the same page. When money is remitted it should be distinctly stated what for; and if for two or more purposes, how much for each. Write nothing in business letters except that which has reference to business.

THE WEEKLY WATCHMAN, LITTLE ROCK, ARKANSAS.—Under contract with E. B. Hotchkiss, editor and proprietor, the subscribers of the *Watchman* will be furnished with the NEW ORLEANS CHRISTIAN ADVOCATE during the time of the suspension of said paper, being *thirty-six weeks* further, as agreed upon, or until notice thereafter.

MR. E. E. F. ROSS, our resident advertising agent, is now on a brief tour through the West and North, and we commend him to the attention of our patrons, and shall be thankful for courtesies extended to him. They are assured that Mr. Ross has no other business, but devotes his entire time to the paper, and is entitled to all the consideration of one of its business corps.

SOUTHERN PATRONAGE is solicited by Jacob C. Baker, No. 300 West Commercial street, Portland, Maine, who keeps on hand a large stock of pressed hay, straw, lumber and flour.

MESSRS. BURNHAM & MORRILL, packers and wholesale dealers in hermetically-sealed goods, meats, fish and vegetables, No. 61½ Commercial street, Portland, Maine.

J. WINSLOW JONES' world-renowned green corn and unrivaled lobster and salmon are for sale by all first-class grocers. J. Winslow Jones, Portland, Maine.

WEBSTER'S UNABRIDGED DICTIONARY is for sale by all booksellers. G. & C. Merriam, Springfield, Massachusetts, are the publishers.

NAVRA & OFFNER, No. 174 Chinn street, New Orleans, wholesale and retail dealers in China and crockeryware.

THE ATTENTION of agents is called to the advertisement of I. C. Hamilton, Springfield, Massachusetts.

BY THE USE of the famous Halford Leicestershire Table Sauce your soup, fish and meat are made more delicious and nutritive. Every person who uses the Halford is its proper reference. Physicians heartily recommend its use, for they know it to be made of choice universal. au21 4t

WE SEE that Procter & Gamble's EXTRA OLIVE SOAP is becoming very popular in our city. Its quality, we know, is superior, and being nicely perfumed, we are not surprised that consumers prefer it, and that it has a large sale.

COLGATE & CO.'s new perfume for the handkerchief, "CASHMERE BOUQUET," will be appreciated by all who have enjoyed the delicate and peculiar fragrance of their toilet soaps of the same name, which is so universally popular. jy11y

## MARRIED.

AUZE—SIMPSON.—At Richsville, Pennsylvania, August 13, at the residence of the bride's parents, by the Rev. S. H. Shepley, Theodore Auze and Miss Emma Simpson, both of this city.

WILLIAMS—McGILL.—On the twenty-fifth of May, 1873, by Rev. J. E. Bradley, Mr. S. A. Williams and Mrs. N. A. McGill.

JACKSON—FOSTER.—August 7, 1871, by Rev. J. E. Bradley, Mr. Edmond W. Jackson and Miss Maud Foster.

STEVENS—GREEN.—At the Methodist church in Jackson, Mississippi, on the twentieth of August, 1873, by Rev. W. E. Ballard, Mr. Willie T. Stevens, of Brandon, and Miss Emma A. Green, daughter of Thomas Green, Esq., of Jackson, Mississippi.

Not long ago, in the Court of Appeals, a certain lawyer, of Celtic extraction, while arguing with earnestness his case, stated a point and then proceeded: "And if it plaze the court, if I am wrong in this, I have nother point that is aqualy conclusive."

## BUSINESS NOTICES.

A GRAND VICTORY OVER EVERY COMPETITOR IN THE WORLD.—The following cable dispatch from Vienna will convey the glad intelligence to the world that the "world-renowned Wilson Sewing Machine" has not only taken all of the highest awards at fairs and expositions in the United States, but that it has overwhelmingly defeated every sewing machine manufactured in the world, and carried off the first grand prize at the Vienna Exposition:

"VIENNA, Austria, Aug. 15, 1873.

"To W. G. Wilson, President Wilson Sewing Machine Company, Cleveland, Ohio:

"The 'Wilson Shuttle Sewing Machine was awarded the grand prize at the Vienna Exposition for being the best sewing machine.

RAYNOR." au28 1t

THE greatest pain reliever in the world is Dr. Tobias' Venetian Liniment, established over twenty-six years. Every bottle sold has been warranted to give satisfaction, and not one returned; so the term humbug cannot be applied to it. It is perfectly innocent to take internally (see oath on the pamphlet.) It is warranted to cure, when first taken, cholera, diarrhœa, dysentery, croup, colic and sea-sickness; and externally, chronic rheumatism, sore throat, mumps, old sores, sprains, bruises, etc. Depot, 10 Park Place, New York. au28 4t

DR. E. P. MILLER'S HOME OF HEALTH, Nos. 37, 39 and 41 West Twenty-sixth street, New York.—This is a pleasant house for the preservation or the restoration of health. It is located in an agreeable part of the city, near Broadway. It has all the advantages of a quiet home, and at the same time of a public house. Liquors and smoking are excluded, and the whole management is had with reference to health and comfort. Many a dyspeptic and otherwise invalid has been restored here to vigorous health; and the advantages of the house to visitors to the city cannot be overestimated. The house is conducted with a strict regard to neatness. The table is well kept and the charges are moderate.

Turkish baths are furnished in the house to both sexes.

With these advantages we may confidently claim the liberal patronage of those who are permanent residents or temporary sojourners in the city. Circulars sent on application. au7 1m

THOMAS ROUGHTON, of Cincinnati, says: "W. C. Hamilton & Co.—I had the ague for two long years, and had tried several remedies of acknowledged or pretended merit without any good result. I finally tried your preparation—Kross Fever Tonic. One bottle completely broke up the malady, and I am now perfectly well. I can testify that your medicine does 'all you claim for it;' and it is only due to you that this acknowledgment should be made, especially as so many worthless chill medicines are now offered." This medicine you will find at Frederickson & Harte's and E. J. Hart & Co.'s, New Orleans. jy31 2m

PROFESSIONAL and amateur musicians should examine the Cumbination Solo Stops, found only in GEORGE WOODS & CO.'s ORGANS.

THE ÆOLINE.—A most delicate, soft or breathing stop.

THE VOX HUMANA.—A baritone solo, not a fan or tremolo.

THE PIANO.—A beautifully-toned piano, which will never require tuning. See advertisement in another column. je12 3m

THE EQUITABLE LIFE ASSURANCE SOCIETY, New York.

Assets ..... $21,000,000
Income ..... 11,000,000

Branch office 33 CAMP STREET.

A. P. CLEVELAND,
General Agent.
fe13 1y

PIERSON & HEWS, fine Clothing, Shirts and Furnishing Goods, Hand 15 Camp street, opposite City Hotel, New Orleans, Louisiana. We invite visitors from the interior to examine our stock and prices. We obtain to sell first-class goods as low as can be afforded and live. We sell the celebrated Shoulder-Seam Shirts, warranted to fit, wear and give satisfaction. Liberal deduction made to Clergymen, and their trade solicited. fe27 1y

"I WISH I WAS DEAD" is an expression not unfrequently made use of by the dyspeptic and sufferer from liver disease, the depressed spirits inflicting the mind for anything, and almost driving him to despair. But he of good cheer; there is life and health for you yet. So those who have taken Simmons' Liver Regulator attest. It regulates the liver, dispels despondency and restores health. au28 1t

BEST AND OLDEST FAMILY MEDICINE.—SANFORD'S LIVER INVIGORATOR, a purely Vegetable Cathartic and Tonic, for Dyspepsia, Constipation, Debility, Sick Headache, Bilious Attacks and all derangements of liver, stomach and bowels. Ask your druggist for it. Beware of imitations. au27 tyeow

FITS AND EPILEPSY CURED.—The worst cases of long standing, by using Dr. Hebbard's Cure. A free trial bottle sent by express to all addressing T. H. SAYRE, 814 Sixth avenue, New York. jy24 3m

TWELVE SAMPLES (postage free) for fifty cents. Sells for $10. H. L. WOLCOTT, 181 Chatham square, New York. se28 1y

## NEW ADVERTISEMENTS.

CRAB ORCHARD SPRINGS COLLEGE FOR YOUNG LADIES,

CRAB ORCHARD SPRINGS, KENTUCKY.

**Messrs. Shelby & Thorel, Proprietors.**

REV. JOHN F. TARRANT, A. M., AND MRS. S. F. H. TARRANT, PRINCIPALS,
With a full Corps of Assistants.

**Session Begins September 15, 1873, AND ENDS JUNE 17, 1874.**

To Southern Methodist parents I would call attention to this institution. Convinced that here the Southern people would find every inducement in the way of elegance, comfort, health and economy in the education of their daughters, my wife and myself readily consented, at the solicitation of the proprietors, to assume its control. We are Southern people, and had been teaching in Alabama and Mississippi eighteen years previous to our removal to Kentucky. We have over a thousand pupils in the South. Desiring a favorable location and opportunities for doing good, we readily consented to removal. Send your daughters to Crab Orchard Springs. Our college building is the finest south of the Ohio river. Our requirements excel those of any other in the Gulf States. It is lighted with gas, will be warmed by steam, with water pipes running through the entire building, has numerous bath-rooms, and every other convenience of a modern city hotel. The building has been newly equipped—every room elegantly carpeted and furnished. Only two pupils in a room.

Full board and tuition, only $250 per scholastic year; without any extra charges.

We challenge the strictest inquiry. Send for pamphlets, containing every information. We are Methodists, and wish to obtain the patronage of our Methodist brethren. Address

THE PRINCIPALS.
au28 6t

JACOB C. BAKER,

300 WEST COMMERCIAL STREET,
**Portland, Maine,**

KEEPS CONSTANTLY ON HAND

PRESSED HAY, STRAW, LUMBER AND FLOUR.

Southern patronage solicited. au28 3m

J. WINSLOW JONES'

WORLD-RENOWNED GREEN CORN,

AND

UNRIVALED LOBSTER AND SALMON.

The only reliable brand. For sale by all first-class grocers. J. WINSLOW JONES,
Portland, Maine.
au28 4m

AGENTS! AGENTS! AGENTS!—A complete Agent's Outfit for only 50 cents. One half dozen fine Aurora Gold Pens; one Combination Penholder, Eraser, etc.; one Oxide Gold Fountain Pen; one fine Lead-Pencil (Faber's); one fine Gents' Vest-Chain; one fat Chinese Glosselle; one fine Imitation Cornelian set Sleeve-Buttons, Collar-Buttons and Studs, all in a neat box. All of the above articles will be sent, as samples, on receipt of 75 cents, post paid. Address, at once,
I. C. HAMILTON, Springfield, Mass.
au28 3m P. O. Box 1218.

UNIVERSITY OF VIRGINIA.

LAW DEPARTMENT.

J. H. Minor, LL. D., Prof. Com. and Stat. Law; S. O. Southall, LL. D., Prof. Equity and Law Merchant, International Law, etc. Session begins OCTOBER 1, 1873, and continues nine months. Instruction by text-books and lectures combined, illustrated by Moot-Court exercises. For catalogues apply (P. O. University of Va.) to WM. WERTENBAKER, Secretary of Faculty. au28 1m

ROCHESTER COMMERCIAL NURSERIES.

ESTABLISHED 1830.

TREES, ETC.—If you wish to plant, send for our new Price List per dozen, hundred or thousand (Autumn, 1873) and save all commissions. Try it! Address

W. S. LITTLE,
au28 1m Rochester, New York.

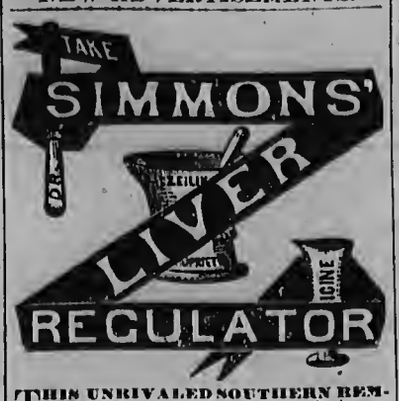
AGENTS! AGENTS!—AGENTS WANTED

**The Housekeepers' Combination.**

Sells like hot cakes. Send 50 cents for it. Three most useful articles and Chromo, only 50 cents.

I. C. HAMILTON, Springfield, Mass.,
au28 3m Lock Drawer 1218, P. O.

## NEW ADVERTISEMENTS.




THIS UNRIVALED SOUTHERN REMEDY is warranted not to contain a single particle of MERCURY, or any injurious mineral substance, but is

PURELY VEGETABLE,

containing those Southern Roots and Herbs which an all-wise Providence has placed in countries where Liver Diseases most prevail. It will cure all diseases caused by Derangement of the Liver.

THE SYMPTOMS of Liver Complaint are a bitter or bad taste in the mouth; pain in the back, sides or joints, often mistaken for Rheumatism; sour stomach; loss of appetite; bowels alternately costive and lax; headache; loss of memory, with a painful sensation of having failed to do something which ought to have been done; debility; low spirits; a thick, yellow appearance of the skin and eyes; a dry cough, often mistaken for Consumption. Sometimes many of these symptoms attend the disease, at others very few; but the Liver, the largest organ in the body, is generally the seat of the disease, and, if not regulated in time, great suffering, wretchedness and death will ensue. This

GREAT UNFAILING SPECIFIC

will not be found the least unpleasant. For Dyspepsia, Constipation, Jaundice, Bilious attacks Sick Headache, Colic, Depression of Spirits, Sour Stomach, Heart-Burn, etc.,

**Simmons' Liver Regulator or Medicine**

is the cheapest, purest and best Family Medicine in the world. Manufactured only by

J. H. ZEILIN & CO.,
Macon, Georgia, and Philadelphia.
Price, $1. Sold by all Druggists. se19 1y




WHAT TEACHER

or pupil is properly furnished for his work, as a new term begins, unless he is supplied with a **Good English Dictionary?** Or what professional man, family or private individual can always read understandingly, or make the best intellectual progress, unless he has at hand, for often consultation, a like work? "And whilst you are about it,

GET THE BEST."

Webster's Unabridged Dictionary.

10,000 WORDS AND MEANINGS NOT IN OTHER DICTIONARIES.

**3,000 Engravings. 1,840 Pages Quarto. Price, $12.**

☞ A National Standard. The authority in the Government Printing Office at Washington.

Warmly recommended by Bancroft, Prescott, Motley, George P. Marsh, Hallock, Whittier, Wilde, Saxe, Elihu Burritt, Daniel Webster, Rufus Choate, and the best American and European scholars. Published by

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Sold by all booksellers. au28 1t

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HERMETICALLY-SEALED GOODS,

MEATS, FISH AND VEGETABLES,

**No. 61 Commercial Street,**

And corner Commerce and Custom House streets, Burnham's Wharf,

PORTLAND, MAINE.

au28 6m

PEAR-TREES FOR THE MILLION.—Largest stock in the West; fine assortment; extra quality; packed to go safely any distance. Satisfaction guaranteed. Prices low by hundred or thousand. A full assortment of other trees, shrubs, plants, etc. Illustrated catalogue mailed free to applicants. B. G. HANFORD,
au28 4t Columbus Nursery, Columbus, Ohio.

AUGUSTA FEMALE SEMINARY,

STAUNTON, VIRGINIA.

**Miss Mary J. Baldwin, Principal.**

The academic term of this institution begins on the third Wednesday in SEPTEMBER, and closes the middle of the following June.

This is the largest first-class institution in Virginia, and has a corps of upward of thirty officers and teachers. The English course is as thorough as it is extensive.

Advantages for Music and Languages cannot be surpassed. Seven music teachers—four instrumental and three vocal—are constantly employed, whose reputation has extended as far as the school is known.

A native French gentleman and resident French governess teach pupils to speak the language, as well as to read and write it. Both French and German are spoken at table by pupils studying these languages.

The buildings are convenient, comfortable and elegant, furnished with complete apparatus, and Pianos and Organs from the best factories in New York and Baltimore.

For further particulars apply to the Principal for catalogue. au21 4t

1873-4.—VIRGINIA FEMALE INSTITUTE.

CHARTERED 1815.—REORGANIZED 1848.

**Staunton, Virginia.**

Rev. R. H. PHILLIPS, A. M., Principal; Rev. J. C. WHEAT, Vice Principal; assisted by a full corps of professors and teachers. The course of study is comprised in ten schools, viz.: English, Mathematics, Natural Sciences, History and English Literature, Languages, Moral Philosophy and Belles Lettres, Instrumental and Vocal Music, Elocution, Drawing and Painting, etc., Calisthenics and Physical Education.

☞ The institution is strictly first-class, with a very large first-class patronage from all the Southern States. For circulars of forty pages, references, terms, regulations and full information, address the Principal, or Hon. N. K. Trout, or Colonel W. H. Tams, Secretaries, Staunton, Va. au21 1m

VERONA FEMALE COLLEGE.

REV. T. C. WIER, A. M., PRESIDENT.

LOCATION—On the Mobile and Ohio Railroad at Verona, Mississippi; pleasant, accessible and healthy.

Fourth annual session begins on Monday, SEPTEMBER 15, 1873. For particulars apply to the President. au21 6t

ST. JULIAN HOTEL,

PORTLAND, MAINE.

**George E. Ward, Proprietor.**

au21 tf

GOODSPEED'S EMPIRE

BOOK, BIBLE AND MAP HOUSE,

LAKESIDE BUILDING,

**Cor. of Clark and Adams Streets,**

au21 tf Chicago, Illinois.

ATLANTA PAPER MILLS.

JAMES ORMOND, PROPRIETOR.

☞ For "News" we refer to this issue of this paper. au21 6m

UNIVERSITY OF VIRGINIA.

MEDICAL SCHOOL.

The next session (forty-ninth) will commence OCTOBER 1, 1873, and continue for nine months, offering great advantages to the diligent student for thorough training in the principles of his profession. For catalogues apply to

WM. WERTENBAKER, Sec. of Faculty.
au21 1m P. O. University of Virginia, Va.

THE HOUSEHOLD PANACEA AND Family Liniment is the best remedy in the world for the following complaints, viz.: Cramp in the limbs and stomach, pain in the stomach, bowels or side, Rheumatism in all its forms, bilious colic, neuralgia, cholera, dysentery, colds, fresh wounds, burns, sore throat, spinal complaints, sprains and bruises, chills and fever. Purely Vegetable and all healing. For internal and external use. Prepared by CURTIS & BROWN, No. 213 Fulton St., New York, and for sale by all druggists. jy3 1yeow

## NEW ADVERTISEMENTS.

REDUCTION IN THE PRICE

—OF—

OUR HYMN-BOOK.

We are gratified to be able to announce to the Church that we have made a reduction in the price of our HYMN-BOOKS. We have been anxious to achieve this result for several years, but have not seen our way clear to do so until now.

We publish below the retail price of the several styles. The usual discount will be allowed to preachers and wholesale dealers.

A. H. REDFORD, Agent.

**12mo Hymns.**

| | |
|---|---|
| Sheep | $1 75 |
| Sheep, with Ritual | 2 00 |
| Roan, embossed | 2 10 |
| Roan, embossed, plain edge, with Ritual | 2 25 |
| Roan, gilt | 2 25 |
| Roan, gilt edge, with Ritual | 2 40 |
| Morocco, extra gilt | 3 75 |
| Morocco, extra gilt, with Ritual | 4 00 |
| Turkey Morocco, gilt extra | 4 50 |
| Turkey Morocco, gilt extra, with Ritual | 5 00 |
| Turkey Morocco, double boards, beveled edges | 5 25 |
| Turkey Morocco, double boards, beveled edges with Ritual | 5 50 |
| Velvet | 10 00 |

Any of the above, with Sunday Service, 60 cents additional.

**18mo Hymns.**

| | |
|---|---|
| Sheep | $1 20 |
| Sheep, with Ritual | 1 25 |
| Roan, embossed | 1 40 |
| Roan, embossed, with Ritual | 1 50 |
| Roan, embossed, gilt edges | 1 75 |
| Roan, embossed, gilt edges, with Ritual | 1 90 |
| Morocco, extra gilt | 2 25 |
| Morocco, extra gilt, with Ritual | 2 00 |
| Turkey Morocco, gilt extra | 3 50 |
| Turkey Morocco, gilt extra, with Ritual | 3 75 |
| Turkey Morocco, double boards, beveled edges | 5 00 |
| Turkey Morocco, double boards, beveled edges with Ritual | 5 25 |
| Velvet | 7 00 |

**24mo Hymns.**

| | |
|---|---|
| Sheep | 80 |
| Sheep, with Ritual | 90 |
| Roan, embossed | 95 |
| Roan, embossed, with Ritual | 1 10 |
| Roan, embossed, gilt | 1 20 |
| Roan, embossed, gilt, with Ritual | 1 40 |
| Morocco, tucks | 1 75 |
| Morocco, extra gilt, with Ritual | 2 00 |
| Turkey Morocco, super. extra, with Ritual | 2 50 |
| Turkey Morocco, double boards, beveled edges with Ritual | 3 50 |
| Velvet | 5 75 |

**72mo Hymns.**

| | |
|---|---|
| Sheep | 50 |
| Roan, embossed | 70 |
| Roan, gilt | 90 |
| Morocco, tucks | 1 25 |
| Morocco, extra | 1 40 |
| Velvet | 5 00 |

**Songs of Zion.**

*NEW AND ENLARGED EDITION.*

| | |
|---|---|
| Sheep | 60 |
| Roan, embossed | 80 |
| Turkey | 1 75 |

Any of the above, with Clasps, 50 cents additional. au21 3t




FROM A RECENT ANALYSIS BY Prof. W. O. Atwater, of Yale College. The following table will show the chemical composition of YARMOUTH SUGAR CORN:

| | | | |
|---|---|---|---|
| Albuminoids | 12.87 | Sugar | 13.06 |
| Gum | 5.21 | Starch | 35.62 |
| Fat | 8.59 | Cellulose | 2.95 |
| Ash | 2.12 | | |

It will be seen that the Albuminoids (albumen, gluten, casein, etc.) constitute nearly thirteen per cent. "These," says Youmans, "are the life-forming principles—the true elements of nutrition."

It is particularly valuable to all requiring a highly nutritious and at the same time easily assimilated diet, and hence is used as an article of daily consumption in climates which occasion rapid waste of the system. "Almost all Asiatics, Africans and (aboriginal) Americans use it as their chief nourishment."—*Louis Figuier, in his work on the Vegetable World.*

In Hermetically-sealed YARMOUTH SUGAR CORN all the nutritive qualities of the grain are preserved. The grain is cut from the ear and placed in tin canisters with the rich juices or milk which exude from it, and is then sealed air-tight and the canister subjected to steam heat, which coagulates the albumen. In this condition it will keep for years. It will be seen by this that all the nutritive properties of the grain are preserved, and the most nourishing article of food in the domain of nature placed within the reach of all.

RECEIVED THE AWARD OF THE

**Paris Exposition, American Institute, and Great Exposition of Cordova.**

Sealed under the original patent. Ask your grocer for it. PORTLAND PACKING CO.,
au21 6m Portland, Maine.

BOSTON ORNAMENTAL

IRON WORKS.

EMPIRE LAWN MOWERS.

**The Best in the Market.**

Fountains, Vases, Statues, Deer, Dogs, Lions and other Lawn and Garden Ornaments.

Iron and Wire Railings for public and private buildings, banks, cemeteries, window-guards, etc.

Iron Crestings for Mansard roofs.

Iron Stable Fixtures of the most approved designs.

Copper Weather Vanes. Over two hundred new and original designs.

Emblematic Signs, suitable for every trade and profession.

Reynolds' Iron Roofing. Warranted.

All kinds of Wrought and Cast Iron made for building purposes. Estimates given. Send for catalogue.

BUBIER & CO., Proprietors.
Office—23 Exchange street.
au21 6m Factory—85 Merrimac St., Boston.

AGRICULTURAL COLLEGE

OF PENNSYLVANIA.

Three full courses of study—Classical, Scientific and Agricultural. Ten professors. Open to both sexes. Location healthful, beautiful, central. TUITION FREE. Other expenses very low. Accommodation for Four Hundred students.

Send for catalogue, with full particulars, to the President,

REV. JAMES CALDER, D. D.,
Agricultural College P. O.,
au21 1m Center county, Pa.

GOLD PENS.....GOLD PENS.

EQUAL TO THE BEST.

EVERY WRITER SHOULD HAVE ONE.

**Cheaper than Ever Before Retailed.**

Hundreds attest their excellence. Warranted good gold. "Monmouth" Gold Pen, price, $3. Large, $2. Medium, $1.50. Ladies', $1. Boys' or Girls', 75 cents. Silver Holders, 50 cents. Sent to any address, prepaid, on receipt of price. Address

C. S. ALFORD & CO.,
au11 2m Box 201, Chattahooga, Tenn.

MEMPHIS CONFERENCE

**FEMALE INSTITUTE,**

JACKSON, TENNESSEE.

**Rev. A. W. Jones, D. D., President.**

Fall session begins SEPTEMBER 1, 1873. The buildings are of brick, commodious and suitable. Situated in a refined, intelligent and moral community. It furnishes the best advantages of a first-class female college.

Send for a catalogue and give us a trial. We insure satisfaction. au21 3m

MANSFIELD FEMALE COLLEGE.

OWNED BY LOUISIANA CONFERENCE.

The Fall session will open on the Twenty-fourth of SEPTEMBER. Instruction thorough. Location healthy. Terms moderate. For catalogues address

CHAS. H. STUART, President,
au21 1m Mansfield, DeSoto parish, La.

GANNETT INSTITUTE FOR YOUNG Ladies, Boston, Mass. In instruction, location, etc., unsurpassed by any American Female College. For catalogues and circulars send to

REV. GEO. GANNETT, A. M.,
au21 4t Chester Square, Boston, Mass.

## NEW ADVERTISEMENTS.

EAST MISSISSIPPI

**FEMALE COLLEGE,**

A Chartered Literary Institution under the Auspices of the M. E. Church South,

**Located at Meridian, Mississippi.**

ANNOUNCEMENT.

The annual term of 1873-4 will open on WEDNESDAY, September 24, 1873. It will be divided into two sessions of twenty weeks each. Comfortable conveniences for boarding in the college building will be furnished and supervised by the president. The Board of Trustees claim to have made ample arrangements for the literary, scientific, Ornamental and Musical departments of the college, by the election of competent and experienced teachers for the various departments, and that facilities for thorough and liberal education in the East Mississippi Female College may no more than be equaled by the best of other similar institutions. Our college is recommended to public consideration with candor and with confidence of a successful career. We hope to see its interests and influence widen and deepen, under continued and steady prosperity, and it is apprehended that young ladies who now place their names upon the roll of this institution will be pleased in coming years by recognizing in their *Alma Mater* a living and honored success at educational enterprise.

BOARDING.

Boarders engaged for the whole term will be charged $160, $80 at which must be paid at the opening of each session.

Those engaged for one session will be charged $90, $50 of which must be paid at the beginning of the session. Those engaged for a shorter or an indefinite time will be charged $20 per month, to be paid quarterly in advance.

Extra charges will be made for washing and lights. Each boarder must furnish two sheets, one blanket and two towels. Especial printed regulations will be given each boarder, giving her directions and restrictions respecting their family and social relations and practices.

In all cases of sickness, resulting in the removal of boarders from the college, advance payments will be promptly refunded. No pains will be spared to render each boarder comfortable and happy. Their treatment will be parental, and influences of strict propriety and refinement will be constantly brought to bear upon all their habits.

Our college is in its infancy. The enterprise has been recognized by the Mississippi Conference as meeting a growing demand for educational facilities in east Mississippi. In the judgment of the church and Conference, Meridian is the proper place for the institution. The location is healthy, access is easy, society is of the right type, and almost every consideration strengthens the judgment of the board and Conference in locating the college at this place. Since this institution is under the supervision of the church there is no hesitancy in urging earnest co-operation on the part of the ministry in the surrounding country. Our appeal is earnest. We propose to place the standard of instruction high, that they who graduate here may prove themselves worthy of honors conferred, and thereby honor themselves, the college and the world. Address J. W. ATKISSON,
au14 3m President.

CENTENARY FEMALE COLLEGE

OF THE ALABAMA CONFERENCE,

**Summerfield, Alabama.**

The Thirty-second session of this institution will commence on WEDNESDAY, September 24, 1873.

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## The Child's Corner.

*TO A CHILD.*

Never, my child, forget to pray,
Whate'er the business of the day;
If happy dreams have blessed thy sleep,
If startling fears have made thee weep,
With holy thoughts begin the day,
And ne'er, my child, forget to pray.

Pray him by whom the birds are fed
To give to thee thy daily bread
If wealth its bounty should bestow,
Praise him from whom all blessings flow;
If he who gave should take away,
O ne'er, my child, forget to pray.

The time will come when thou wilt miss
A father's and a mother's kiss;
And then, my child, perchance you'll see
Some who in prayer ne'er bend the knee;
From such examples turn away,
And ne'er, my child, forget to pray.

## Our Nightingale.

BY SOPHY WINTHROP.

"And there's a nightingale in the garden," said the Herr Proprietor, with his hat in the air.

That decided us.

The mountains, the river, the garden already sweet with hyacinths and "little stepmothers," and the nightingale! Who could resist?

"But she is not come yet. She will not be here till a few weeks yet," added the Herr Proprietor politely after the bargain had been made. Ah, very well. There are a great many things in this world that we bargain for, but that do not "come yet." We are quite used to that sort of thing. We can wait.

So the mountains put on their beautiful garments, and the river sparkled as if conscious of its world-wide glory, and the hyacinths breathed out their very souls in sweet living and early dying, and the "little stepmothers" looked brighter and more contented every day, and the spring days and the spring nights "went on, went on," but we heard no nightingale.

"Ah, but have you not heard her? She is already a long time here," said the Herr Proprietor, rubbing his hands, one fine morning. "Yonder is her nest in the plum-tree. Ah, there she is! Quick! In the tip of the hemlock—no—now in the myrtle! Do you not see her—the little brown thing?"

So we saw her, but we wanted to hear her.

"*Jawohl*, my lady, and you'll be sure to hear her. I hear her every day. She sings the whole day long."

"But we thought nightingales sang in the night," we ventured patiently to suggest.

The German shrug was the answer. "*Jawohl, gewiss*, of course they do. But that is altogether a matter of spirits. They sing in the night when they feel like it!"

That is it? Ah, very well, and extremely sensible of Madam Nightingale. But how is the world in general to know when she does feel like it? Perhaps, however, she does not sing for the world in general. Perhaps she sings for herself alone, or perhaps—yes—now I think I have it—perhaps she sings for those unhappy ones who lie awake at night, and who also "feel like it."

At any rate the duty lying nearest us was to hear her in the day-time, and we tried faithfully.

"There's the nightingale! Hark! Don't you hear her? Right there, among the plum-trees!"

"That? That's the mocking-bird on the porch of the next cottage. He was singing the very same thing when I was there yesterday."

A pause.

"There! That's the nightingale! Do you hear? I'm sure that's it."

"Nightingale, my dear? That's the little thrush down in the syringa-bush. I can see him this minute, nearly splitting his throat at every note."

A longer pause.

"There! That must be the nightingale! Just hear it! That clear, liquid ——"

"How bright you are this morning! Don't you know that English lady's canary?"

But we did really hear her before many days had passed. First a low, clear whistle, reminding one of a French horn, and then a tender little melody. We heard her, and were thankful. We had a nightingale in the garden. What a very fine thing it was! But somehow our enthusiasm was not so great as at first. It is a little disappointing to have people fail in their specialties, and if you get up a reputation for doing a certain sort of thing you are wise to keep it up, my Lady Nightingale.

Presently, however, there were rumors afloat that she did sing at night; vague tales of a nightly concert between two and three o'clock, and of a group of hearers collected under the plum-tree.

"If you will get up and go out any night at two o'clock you will find out the truth of the matter," said a disinterested friend. This suggestion we met with dignified silence, regarding it as a base attempt at a practical joke.

But we can at least make inquiries, we thought. There is the young man whose room is on that side of the garden, and who, by the way, speaks fluently what our nice fat old German countess innocently calls "the American language."

"Heard the nightingale? Guess I have! The old thing was a whistlin' all las' night jest outside my winder. Felt like chuckin' all my old boots at it."

So there were two sides even to a nightingale song!

At last she was actually heard by one of our party, then by another and another. Envy filled the hearts of the others. They were heartless, selfish creatures, not to waken a body.

The following course was at length agreed upon. With some difficulty a bell, of suitable size and tone, was procured, which was placed by the bedside of the one most likely to be favored, and at the first warble of the "songstress of the night" was to be rung to waken the whole party.

Charmed with our ingenuity, we retired to our beds and lay awake an hour or two thinking how nice it would be. In the midst of our first sweet dreams the rude sound of the bell "echoed along the vacant hall," bringing every one on our "flat" to his feet in an instant. The nightingale at last! In expectant attitudes, and somewhat scanty clothing, we leaned out of our windows many moments. Silence filled the air of the soft spring night. Only a gentle plashing of the river and a stray insect or two broke it. We waited long. We waited hopefully. At last, one by one, we folded our curtains, like convicted men, and "silently stole away." The conclusion forced itself upon us—the bell had frightened the nightingale away!

But at last—and this is "positively the last" at last—at last she did come. To every one of us in our turn she came. There came restless, wakeful, troubled nights, and then came the nightingale. And, by the way, did you ever notice how often things happen so? And are you sure that it is happening?

Her little song was perfectly brimming over with richness and comfort, and she sang as if she should never be happy again till she had poured every drop of it out into somebody's heart.

And when she had done singing she whispered one or two things in my ear which I thought were worth remembering.

She reminded me that we are all more or less nightingales. To say nothing of dreams (and how deliciously entertaining they are! some of the best and pleasantest things in everybody's life come to him in the night. Through what a delightful glamour we see things in the night! What charming romances we weave out of our every-day homespun! What noble poems are composed that never get on to paper! What heroic resolves are made that never get performed!

A famous preacher once confided to me that his best thoughts usually came to him in the night, and that he was in the habit of drawing largely upon them for his sermons. One night, having fallen upon a particularly exalted strain, he was afraid to trust his memory till morning. He therefore rose, found a pencil in the semi-darkness, and, having committed his weighty thoughts to paper, returned to his peaceful slumbers. In the morning what was his grief to discover that the pencil, for which he had so assiduously fumbled, was minus its point! We too have had our fine thoughts in the night. We too, we will even confess, have in faith and hope committed them to paper, but in the morning—ah, me, if it were only the pencil that had lost its point!

Yes, we all have our night thoughts. In the night come to us our tenderest thoughts of those we love, our best desires for them, our best intentions toward them. In the night come to us our precious thoughts of him who watches over us in all our helpless hours.

"Thee in the watches of the night
When I remember on my bed,
Thy presence makes the darkness light,
Thy angels stand around my head."

Unhappy the man who has no such "song in the night" as this!

The nightingale whispered also, and I am inclined to believe it, that nightingales are not always appreciated. Sing their very best they might, but more than half the world would be asleep. It was only now and then one who was awake and listening. Very discouraging work it was. She had sometimes thought of giving it up, but, on the whole, she liked it too well herself to do that. *Christian Union.*

## Hard Work.

"What is your secret of success?" asked a lady of Turner, the distinguished painter. He replied: "I have no secret, madam, but hard work."

Says Dr. Arnold: "The difference between one boy and another is not so much in talent as in energy."

"Nothing," says Reynolds, "is denied well-directed labor, and nothing is to be attained without it."

"Excellence in any department," says Johnson, "can now be attained only by the labor of a lifetime; it is not to be purchased at a lesser price."

"There is but one method," said Sydney Smith, "and that is hard labor; and a man who will not pay that price for distinction had better at once dedicate himself to the pursuit of the fox."

"Step by step," reads the French proverb, "one goes very far."

"Nothing," says Mirabeau, "is impossible to the man who can will. 'Is that necessary?' 'That shall be.' This is the only law of success."

"Have you ever entered a cottage, ever traveled in a coach, ever talked with a peasant in the field, or loitered with a mechanic at the loom," says Sir Edward Bulwer Lytton, "and not found that each of those men had a talent you had not, knew something you knew not?"

The most useless creature that ever yawned at a club, or counted the vermin on his rags under the suns of Calabria, has no excuse for want of intellect. What men want is not talent, it is purpose; in other words, not the power to achieve, but the will to labor. I am no believer in genius, but I believe that labor, judiciously and continuously applied, becomes genius.

A BOY was once sailing down East river, near New York, which was then a very dangerous channel. He watched the old steersman with great interest, and observed that whenever he came near a stick of painted wood he changed his course.

"Why do you turn out for those bits of wood?" asked the boy.

The old man looked up from under his shaggy brows, too much taken up with his task to talk, and simply growled out: "Rocks."

"Well, I would not turn out for those bits of wood," said the boy. "I would go right over them."

The old man replied only by a look. "Poor, foolish lad," it said, "how little you know about rocks!"

The Bible is full of buoys to show where the rocks are hidden.

AN eccentric old fellow, who lives alongside of a graveyard, was asked if it was not an unpleasant location. "No," said he, "I never jined places in all my life with a set of neighbors that minded their own business so stiddy as they do."

## Farm, Garden and Household.

### The Flower Garden.

The time for putting out cuttings of plants to be bedded out has arrived, and all who wish healthy, vigorous roots of geraniums, coleus, and so on, should prepare at once boxes in which to plant cuttings. A writer in the New York *Rural* gives the following directions: "Large plants of coleus, verbenas, heliotropes and the like, that have been growing in the border during the summer, are far too large and cumbersome to be preserved in the house during winter; besides it is a difficult matter to lift them and preserve all or any considerable part of their foliage. A far better plan, and the one usually adopted by florists, is to take off cuttings, and strike them either in frames or in the house, thereby securing a sufficient number of small, healthy plants as a stock from which to propagate next season. Cuttings of nearly all of the half-succulent bedding plants will strike very readily at this season, without the aid of bottom heat. Small boxes filled with sand and covered with glass will answer every purpose, and plants sufficiently large and vigorous can be secured before cold weather. Much of the trouble experienced by amateurs in keeping bedding plants through winter in a healthy condition is due to the practice of lifting the old plants, instead of starting new ones in time. Even layers from verbenas, geraniums and heliotropes are not as good for stock plants as those grown from small, healthy cuttings. Seeds of annuals should be collected as fast as they ripen, also of perennials and biennials."

Those who possess roots of gladiolus should by all means save their seeds also. The same writer above quoted from says: "Raising gladiolus from the seed is just as simple an operation as raising onions, and no one need be deprived of a garden full of the choicest sorts; all that is required is a little care and patience. Save seed from choice sorts. Keep them until spring and then sow in good, rich soil, and give water occasionally if the weather should prove dry. In spring plant out again, and give good culture, taking up the bulbs in the fall, as before. If the plants have been well cared for they will bloom the third season, and then comes the pleasure of watching the unfolding buds. Although the seeds may have all been gathered from one plant, the seedlings are pretty certain to be of various colors. It is best, however, to obtain seed from the very best sorts, instead of the poor ones, as it costs no more to save them, and the chances of obtaining superior varieties are greatly enhanced thereby." Give the garden a thorough cleaning of all weeds and grass now, and there will be very little trouble from them again this season. Look over all the hyacinth, tulip and other bulbs which were taken up, to see if they are perfectly dry and not injured by mold and not eaten by rats. If any roses are to be budded this is the best time, as they are putting out their fall growth. They can be successfully layered during this month also.—*Southern Cultivator*

AUGUST AND SEPTEMBER are favorite months to plant out strawberries with those who desire a crop of fruit the next season. In making a strawberry-bed a warm, dry spot of ground should be chosen, with, if possible, a good loamy or clayey subsoil. A moist, wet situation is very unfavorable. Trench at least eighteen inches deep, and if the soil is poor let it be moderately enriched with well-decayed stable manure. In setting out take care that the plants do not become dry from the time they are taken up till they are replanted, and see that they do not wither afterward. Many persons cut off the leaves, if they are afraid of their wilting under hot suns, but a much better plan is to shade. Inverted four-inch flower-pots are excellent for this purpose; they may be taken off at night. The dews will so invigorate them that the shade will only be required for a few days. Sometimes in September they may need a good watering; but this should never be attempted unless a thorough saturation of the bed be given, and in a few days after the hoe and rake should be employed to loosen and level the surface, which the heavy watering will, in all probability, have caused to bake and become very crusty.

Strawberries are best grown in beds about four feet wide for convenience in gathering fruit, and giving them the best of cultivation. About three rows in a bed, and the plants twelve inches apart in the row, will be a good arrangement.—*Gardeners' Monthly.*

TO PICKLE EGGS.—To make a good pickle get one bushel of clean lump lime, free from dirt and all foreign matter, four quarts of fine salt and sixteen ten-quart pails of pure water, hard or soft, and as free from vegetable matter as possible.

Slake the lime with two or three pails of the water, and dissolve the salt in a pail of it; then add the salt and the balance of the water. Stir the preparation well, let it stand a short time, and stir again three or four times. Finally let it settle and dip the clear pickle into the cistern or cask you are to preserve in, filling it about half full. After this has been done dip the eggs into the pickle with a dipper or basket made for the purpose. When the cistern or cask is nearly full of eggs, and they are well covered with pickle, spread a cotton cloth over them, and spread on that a layer of two or three inches of the thick lime that is left after the clear pickle has been dipped off. Be sure that the eggs are well covered with the pickle while they remain in it, and the lower the temperature of the pickle is kept the better the eggs will come out.

Eggs pickled according to the recipe given have been kept well for two years.—*New York Weekly Times.*

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Net amount in lieu of par-
tial, expenses, etc., less
cost, interest, etc..... 55,158 40—233,266 88
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no21 1y New Orleans.

**DARCY & WHEELER,**

CLOTHING, FURNISHING GOODS,

—AND—

TRUNKS, AT WHOLESALE,

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Manufactory—Garthwaite, Darcy & Wheeler, Newark, New Jersey. ja21 1y

**JOSEPH PATZELT,**

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Repairing, Varnishing and Upholstering executed at the shortest notice. Furniture made to order. no21 1y

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PRACTICAL PAPER-HANGER,

And dealer in Wall Paper, Window Shades, Cornices, Buff, Green and White Hollands, Picture Cord, Tassels, etc.,

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All orders from the country promptly attended to. oc19 1y

P. A. LEBLANC. T. A. BECK.

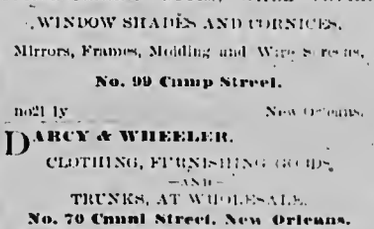
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COOPERS,

Nos. 23 and 24 Front street, between Customhouse and Ursulines streets, Sugar Landing, New Orleans, have constantly on hand Sugar Hogsheads, Molasses Barrels, Half Barrels, Kegs, Hoop Poles, etc. Orders promptly attended to. Particular attention paid to trimming. no28 1y

**A. B. GRISWOLD & CO.**

COR. CANAL & ROYAL STS.
NEW ORLEANS
SOUTHERN AGENTS FOR THE
GORHAM MFG COMPANY
THE LARGEST MANUFACTURERS IN THE WORLD OF
STERLING SILVER WARE
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**MCALLISTER'S HOUSE,**

COR. CARONDELET AND JULIA STS.,

NEW ORLEANS.

Has large, well-ventilated rooms, wide halls and galleries, making it pleasant for families. Day boarders wanted at $25 per month. Transient, $2 per day for board and lodging. no7 1y

**OCEAN SPRINGS HOTEL,**

SITUATED AT THE

CELEBRATED OCEAN SPRINGS, MISS.

This house is now open and in complete order for the reception of guests. The bathing and fishing is the best of any place on the coast, and persons seeking either health or pleasure cannot do better than to visit the Ocean Springs Hotel, where they will receive every attention during their stay at the hotel. The table will always be supplied with the delicacies of the season.

I would refer invalids seeking health to the pamphlets (to be had at the Hotel, or at Messrs. Schmidt & Zeigler's, New Orleans, Louisiana,) containing an analysis of the waters of the springs and their wonderful cures, which are certified to by some of the most eminent physicians of our country.

Terms are more reasonable than at any of the other watering-places on the coast for the same accommodations. Liberal arrangements made with families and those wishing to remain during the season.

There are also connected with the house a Ten-Pin Alley and Billiard Saloon; also fine Croquet grounds for the guests of the house.

The proprietor has made arrangements for a Band of Music, which will be in attendance during every evening of the week, besides a fine Piano for the use of the guests of the Hotel.

M. AINSLIE,
my29 3m Proprietor Ocean Springs Hotel.

**$5 TO $20 PER DAY.**—AGENTS Wanted.—All classes of working people, of either sex, young or old, make more money at work for us in their spare moments, or all the time, than at anything else. Particulars free. Address G. STINSON & CO.,
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## MISCELLANEOUS.

**THE CONVERSATION FAN.**

THE LAST AND MOST ABSORBING SENSATION OF THE DAY IS, TO USE A theatrical phrase, "a great take." Everybody, to be en regle for the season, and to avoid the proscription of imperious fashion, must have

A CONVERSATION FAN.

No family circle is complete in social diversions and entertainments without one, and in order to enjoy the pastime it should be distinctly understood that the answers do not numerically follow the questions, but to spice the amusement an answer must be looked for that will afford a telling response to an interrogatory.

Where a direct answer is not to be found to a direct question, it will be discovered that it furnishes the sequel to a sustained conversation, so that couples can carry on a tete-a-tete, which they may not wish to make audible, by silent indications of numbers.

**THE CONVERSATION FAN**

is an infallible remedy against dullness, breaking the spell of silence by a suggestive inquiry, furnishing congenial pleasures for an evening's entertainment, and opening up a novel and ingenious method of whiling away agreeable hours at home, in the promenade, at a party or private gathering.

ONLY TEN CENTS A FAN.

To be had at Graham's, Ellis & Bro.'s, Haley's, Kuhn & Co.'s, R. J. Harp's, and all the Book Stores in the city, and at Fifer's, and heard by

ERNEST TURPIN,
**Nos. 112 and 111 Poydras Street, New Orleans,**
Inventor and Patentee of the celebrated Conversation Fans.

Parties ordering Fifty or more Conversation Fans can have their cards printed on both sides without extra charge. mh6 1yeow

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DIRECT IMPORTATION OF

**DRY GOODS,**

NO. 155 CANAL STREET AND NO. 15 BOURBON STREET,

NEW ORLEANS, LOUISIANA.

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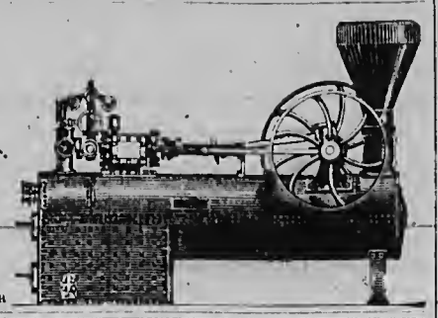
Silks, Embroidery, Laces, Ladies' and Children's Suits, Hosiery,

HOUSE-FURNISHING GOODS, MATTINGS, ETC.

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PORTABLE ENGINE.



EMERY'S COTTON GINS,

**Horse Powers, Rice Thrashers, Etc.**

Rice Cleaners and Scourers,
Cotton Presses, Corn Mills
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Of all kinds.

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CORNER FELICITY,

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**DR. JOHN G. ANGELL,**

DENTAL SURGEON,

**132.....Julia Street.....132**

All operations in Operative, Mechanical and Surgical Dentistry carefully performed.

Nitrous Oxide and other Anæsthetics administered. no28 1y

**DENTAL NOTICE.**

DR. N. P. GODFREY, having returned from his summer tour, is prepared to see his friends, as usual, at his rooms, at all business hours. Families requiring his attention will find it advantageous to call early, while he is not so much engaged.

Office—183 Canal Street. no11 1y

G. W. RACE. W. H. FOSTER.
E. T. MERRICK, formerly Chief Justice, Louisiana.

**RACE, FOSTER & E. T. MERRICK,**

ATTORNEYS, COUNSELORS

AND

SOLICITORS,

Corner of Canal Street and Commercial Place, se25 NEW ORLEANS.

**W. W. EDWARDS,**

COUNSELOR AT LAW

AND

COMMISSIONER OF DEEDS,

**No. 88 Common Street,**

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**DR. C. J. HICKHAM,**

OFFICE—680 MAGAZINE STREET,

Between Philip and First Streets, New Orleans.

Will call daily at College building, corner Common and Baronne streets, between eleven and twelve o'clock. je29 1y

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**G. M. RAYLY & POND,**

WHOLESALE GROCERS AND COMMISSION MERCHANTS,

**Nos. 31, 30, 38, 40 and 42 Canal, and 59 and 61 Common Street,**

Ja23 1y New Orleans, La.

H. F. GIVEN. LUCIEN J. DOIZE.

**H. F. GIVEN & CO.,**

**COTTON, TOBACCO AND SUGAR FACTORS,**

—AND—

GENERAL COMMISSION MERCHANTS,

**No. 61 Baronne Street,**

oc5 1y New Orleans.

J. L. DUNNICA, NEW ORLEANS.
T. A. HAMILTON, MEMPHIS.
O. P. HARRISON, NEW ORLEANS.

**J. L. DUNNICA & CO.,**

FLOUR, PRODUCE AND PROVISION COMMISSION MERCHANTS,

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ANDREW J. AIKEN. JOHN W. WATT.

**AIKEN & WATT,**

COTTON FACTORS AND COMMISSION MERCHANTS

**60 Carondelet Street, New Orleans, La.**

Special attention given to orders for the purchase of all descriptions of Produce, Agricultural Implements and Plantation Supplies. no2 1y

WATER WHEEL

NUMEROUS TESTS HAVE PROVED

**N. F. Burnham's New Turbine**

**WATER WHEEL**

To be the Best ever Invented.

Pamphlet free. Address—York, Pa.

jy24 6m

**ATTENTION,**

LADIES AND GENTLEMEN.

DR. ROESCH'S INFALLIBLE HAIR REGENERATOR. One hundred and fifty certificates shown if required. Dr. Roesch calls the attention of ladies and gentlemen to his recent discovery. His remedy is composed of purely vegetable substance; it contains no obnoxious ingredients and no injurious minerals. In every case, when properly applied, it has restored the hair in a very short time to its former growth. Certificates of persons cured can be shown at the office, No. 134 Thalia street, where the Doctor is found from eight to ten A. M. and six to eight P. M. Per pint bottle, $5. Cures also Consumption, Asthma, Rheumatism, etc. de12 1y

## MISCELLANEOUS.

**NEW ORLEANS**

PURCHASING BUREAU.

**To the Ladies of the South.**

A Purchasing Agency has been established in New Orleans, Louisiana, for the benefit of those residing at a distance from the city, and who have not the facilities for obtaining just what they require.

MRS. H. MOORIDGE

respectfully offers her services in selecting, purchasing and forwarding any article of apparel or personal adornment for ladies' and children's use, including MILLINERY, DRY GOODS, JEWELRY, BRIDAL TROUSSEAUX, Fancy and Toilet Articles, Trimmings, Underwear, Sewing Machines, etc., etc.

Scrupulous care with reference to the price and quality, and fidelity to the interest and fulfillment of the wishes of correspondents, will be sedulously carried out.

MRS. H. MOORIDGE,
At Mrs. Doherty's Elegant Millinery and Dressmaking Establishment, 91 Canal St.,
Over Zimmerman's Jewelry Store, New Orleans.
Send for circular fe6 1y

**MARBLE**

—AND—

GRANITE WORKS.

**GEORGE STROUD,**

Late of and successor to John Stroud & Co.,

(Established in 1830.)

**158, 160, 162 AND 164 ST. CHARLES ST.,**

Corner of Girod Street, New Orleans.

Every description of Monumental, Cemetery and Building Work done in the best manner.

Particular attention given to all COUNTRY ORDERS.

A long experience in and an aptness at the business enables the proprietor to meet the views and ideas of his country friends by letter, as well as by a visit to the city.

Designs and sketches will be furnished on application. no28 1y



**BETHESDA MINERAL WATER.**—THE acknowledged cure for Bright's Disease, Diabetes, Liver and Bilious Affections, Kidney and Urinary diseases. Sold, wholesale or retail, at 38 Magazine street. J. C. McALLISTER,
Sole Southern Agent.
Address Glass Box 625. mh6 1y

**WATERS' CONCERTO**

PARLOR ORGANS

are the most beautiful in style and perfect in tone ever made.

**The Concerto Stop**

is the best ever placed in any Organ. It is produced by a third set of Reeds peculiarly voiced, the effect of which is most charming and soul-stirring, while its imitation of the human voice is superb. Terms liberal.

A GREAT OFFER.

HORACE WATERS & SON, 481 Broadway, New York, will dispose of One Hundred PIANOS and ORGANS, of first-class makers, including Waters', at extremely low prices for cash or part cash and balance in small monthly payments. New Seven-Octave first-class Pianos, all modern improvements, for $275 cash. Organs, $55, $75, Double-Reed Organs, $100; Four-Stop, $110; Eight-Stop, $125 and upward. Illustrated catalogues mailed for one stamp. A large discount to Ministers, Churches, Sunday Schools, Temperance Societies, Lodges, etc., etc. Agents wanted. jy31 1y

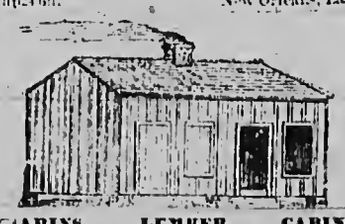


**D. M. HOLLINGSWORTH,**

SUCCESSOR TO R. MARSH, DENMAN & CO.,

**51 and 53.....Baronne St.....51 and 53**

ap24 6m New Orleans, La.



**CABINS.....LUMBER.....CABINS.**

PLANTATION CABINS, manufactured in the city and shipped to the country, all framed, fitted, and each piece marked and numbered, so that a common hand can put them up without the aid of a carpenter.

The above represents a double Cabin of two rooms, each 14x15, built with boards placed upright and the joints striped. Price, delivered to boat, including all hardware, nails, shingles, etc., $135. We make them of all sizes. Cost in proportion.

We also keep a large stock of LUMBER, SASH, etc., on hand, and make a specialty of sawing bills to order. W. W. CARRE & CO.,
je23 1y 70 Delord street, New Orleans.

**BUCKEYE BELL FOUNDRY**

Established in 1837.



Superior Bells of Copper and Tin, mounted with the best Rotary Hangings, for CHURCHES, SCHOOLS, FARMS, FACTORIES, COURT HOUSES, FIRE ALARMS, TOWER CLOCKS, CHIMES, ETC. Fully Warranted. Illustrated Catalogue Sent Free.

VANDUZEN & TIFT,
102 and 104 East Second Street, Cincinnati
mh6 1y 115 and 117 Magazine st., New Orleans.
R. J. WEST, Agent.

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ENGRAVER

AND

Steam Power Lithographic Printer,

**82 BEEKMAN ST., NEW YORK.**

Checks, Notes, Drafts, Receipts, Bonds, Certificates of Stock and Profit, Bill, Letter and Note Headings, Business Cards, Envelope, Druggists' Fancy and Perfumery Labels, etc. Druggists wishing Labels, send for catalogue. jy3 1y

**JOSEPH GILLOTT'S**

STEEL PENS,

OF THE OLD STANDARD QUALITY.

TRADE MARK: JOSEPH GILLOTT, Warranted. Or Descriptive Name and Designating Number.

The Well-known Original and Popular Numbers,

303 ..... 404 ..... 170 ..... 351,

having been assumed by other makers, we desire to caution the public in respect to said imitations.

ASK FOR GILLOTT'S.

JOSEPH GILLOTT & SONS,
Je26 1y 91 John street, New York.

LANDRETH'S SEEDS

Have spoken their own praise for upward of three-quarters of a century.

LANDRETH'S RURAL REGISTER AND ALMANAC will be mailed to all who apply.

DAVID LANDRETH & SON,
au29 1y Philadelphia

**CARPET WAREHOUSE.**

**17.....CHARTRES STREET.....17**

A. BROUSSEAU & CO., Importers and Dealers, at Wholesale and Retail, in English and American Carpetings; Floor Oil Cloths; Table and Enameled Oil Cloths; Window Shades; Table and Piano Covers; Crumb Cloths, in squares or pieces. Curtain and Furniture Materials: Brocatelles, Colenes, Terries, Reps, Lace and Nottingham Lace Curtains; Haircloth Ticking; Springs; Burlaps; Stop Covers, etc. no21 1y A. BROUSSEAU & CO.

**A BOX OF**

LIVER PILLS (FREE)

GOES

WITH EVERY BOTTLE

OF OUR

**AGUE MEDICINE.**

which we authorize every druggist to sell on

**THE WARRANT**

that, if taken according to directions and it fails to cure,

**The Money Shall be Refunded.**

We guarantee that it contains neither Arsenic, Strychnine nor any other poisonous ingredient.

Hear what those who have used it say of it:

**READ THIS.**

Thos. Broughton, with John D. Park, of Cincinnati, says: "H. C. Hamilton & Co.—I had had the Ague for two long years, and had tried several remedies of acknowledged or pretended merit without any good result. I finally tried your preparation—KRESS' FEVER TONIC. One bottle completely broke up the malady, and I am now perfectly well. I can testify that your medicine does all you claim for it; and it is only due to you that this acknowledgment should be made, especially as so many worthless chill medicines are now offered."

Ask for KRESS' FEVER TONIC, and remember the guarantee of the proprietors,

W. C. HAMILTON & CO.,
Wholesale Druggists,
jy17 3m Cincinnati, Ohio.

**THE UNRIVALED**




**BUCK'S BRILLIANT STOVE.**

**Every Brilliant is Fully Guaranteed.**

H. HALLER,

NO. 49 CAMP STREET, NEW ORLEANS,

Sole Agent for Louisiana.

Sole Agent for the

**CELEBRATED RINGEN WASHER**

In the States of Louisiana, Texas and Mississippi. no7 1y

**"JOSIAH ALLEN'S WIFE"**

HAS WROTE A BOOK,

In spite of Josiah's determination not to spend a cent to hire any one to read it.

$500 a month can be made selling this book.

AGENTS, TAKE NOTICE!—When we bought out Mark Twain's book we promised you a harvest; we now promise you another, and who agents will secure territory, which we will now arrange for. For circulars address

CON. BIBLE AND PUB. CO.,
au14 1y St. Louis, Missouri.

**TASTELESS MEDICINES.**—CASTOR OIL and many other nauseous medicines can be taken easily and safely in

**"Dundas Dick & Co.'s Soft Capsules."**

No taste. No smell. Sold by your druggist. Ask him for our little book, or send for circular to 85 Wooster street, New York. my8 6m

## New Orleans Markets.

Weekly Review and Price Current.

We find a good deal of conflict of opinion with regard to the prospect for the cotton crop, some reducing their estimates to less than 3,250,000 bales, while others adhere to 3,750,000 bales or even more. The river is 12 feet 10 inches below high-water mark.

COTTON.—The following are the arrivals since the twenty-second instant:

| | |
|---|---|
| Louisiana and Mississippi | bales... 778 |
| Mobile | 307 |
| Texas | 15 |
| Total | 1,100 |

On Saturday the movement was partially suspended, and the sales were confined to barely 50 bales. Nothing transpired in the few transactions which occurred to serve as a basis for quotations, but factors evinced a disposition to meet the demand more freely, and average low middling, as well as strict good ordinary, could be bought at less than previous quotations. On Monday the market continued quiet throughout the day, but, as one buyer took 325 bales, the business embraced 450 bales, low ordinary to ordinary, with good staple, selling at 11¼c., strict ordinary, benders, of 13¾c., good ordinary to strict good ordinary at 15⅜@15⅝c., strict good ordinary, good style, at 16⅛c., strict good ordinary to low middling at 17c., and low middling at 17⅝c. On Tuesday the market opened with indications of increased vitality and a more general demand, and the business amounted up 650 bales, mostly at easier prices. Ordinary to strict ordinary sold at 12⅜c., strict ordinary to good ordinary at 14c., strict good ordinary at the 16¼c., strict good ordinary to low middling at 17⅛c., and strict low middling at 18c. The sales also included 5 bales new crop, which classed strict good ordinary to low middling and sold at 17⅛c., and 2 bales which were put in a list of old crop without discrimination.

The sales noted above make an aggregate for the past three days of 1,150 bales, against 1,225 for the corresponding time last week and 1,400 the week before.

The receipts of new crop embrace 24 bales. This makes a total thus far this year of 33 bales; including 1 from Texas, against 1,102 to the corresponding date last year, including 209 from Texas.

The receipts proper at this port since the first of September, exclusive of the arrivals from Mobile, Florida and Texas, are 1,226,783 bales, against 935,106 bales to the same date last year, and the increase in the receipts at all the ports up to the latest dates, as compared with last year, is 881,553 bales. In the exports from the United States to foreign countries, as compared with the same date last year, there is an increase of 443,296 to Great Britain, of 71,645 to France, and of 181,279 to other foreign ports. We quote:

| | |
|---|---|
| Inferior | @ 8⅞ |
| Low ordinary | 9⅜ @ 10⅜ |
| Ordinary | 11⅝ @ 13¾ |
| Good ordinary | 14¾ @ 15⅞ |
| Low middling | 17⅛ @ 18¼ |
| Middling | 18⅜ @ 18¾ |

COTTON STATEMENT.

| | | |
|---|---|---|
| Stock on hand Sept. 1, 1872 | bales | 6,259 |
| Arrived past three days | | 1,100 |
| Arrived previously | | 1,399,304 |
| Made from waste, samples, damaged and lint cotton from city mills, etc | | 24,890—1,406,960 |
| | | 1,413,219 |
| Exported past three days | 2,079 | |
| Exported previously | 1,399,112 | |
| Consumed at Lane Mills | 877—1,402,068 | |
| Stock on hand and on shipboard | | 11,151 |

SUGAR.—There is very little coming in from plantation, and the stock on hand is small. There is very little demand, and the market is dull. On Saturday 34 hhds. sold at 10¼c. for low fair, and some yellow clarified on private terms.

MOLASSES.—There are only a few hhds. coming in from plantation, and no demand for the stock in the sheds.

CORN.—On Tuesday the demand was moderate, and the sales comprised 7,195 sacks at 65@66c. for mixed, white mixed and yellow mixed, 67@68c. for white, and 69@70c. for yellow.

OATS—Are in fair supply, but not much in demand. Prices, however, were sustained. On Tuesday 1,050 sacks sold at 44c. for ordinary, 45c. for choice St. Louis, and 46c. ℔ bushel for choice Galena.

BRAN.—The supply has been fair, with a moderate demand at previous prices. There were sales on Saturday and Monday of 847 sacks at 90c. ℔ 100 lbs. On Tuesday the market was dull, and only 50 sacks sold at 90c. ℔ 100 lbs.

PORK.—The stock on hand is small, but the demand is limited. On Saturday a lot of 50 bbls. new mess sold at $18 ℔ bbl., and on Monday 50 bbls. new sold at $18 ℔ bbl., and 200 bbls. old on private terms. New mess is quoted in round lots at $17.75, and old at $16.75@17 ℔ bbl. New mess is retailing at $18.25@18.50 ℔ bbl.

BACON.—The market has been liberally supplied, and is very dull and depressed. On Tuesday the sales were confined to 50 casks at 11¾c. ℔ lb. for clear sides, and 80 boxes shoulders at 9½c. ℔ lb. Shoulders were quoted nominally at 9¼c., clear rib sides 11¾c., clear sides 11¾c. ℔ lb.

MONETARY.

Gold opened on Tuesday at 115½@116 (against 115¾ at New York,) and closed at 115½@115⅞ (against 115¼ at New York.)

We have not heard of a sale of silver, except $500 in American half dollars on Tuesday at 109, and $300 at 109¼. We quote American half dollars at 109½@109.—Mexican dollars are quoted at ¼ ℔ cent. premium in gold for new and 1¼ for old.

## New Orleans Wholesale Prices.

REVISED AND CORRECTED WEEKLY.

*Made up from Actual Sales as they Transpire.*

| ARTICLES. | FROM | TO |
|---|---|---|
| AGRICULTURAL IMPLEMENTS: | | |
| Cotton scrapers | $5 00 | $6 00 |
| Cotton sweeps | 5 00 | 6 00 |
| Cultivators, Diam. at 3 shovel-tooth | 9 00 | 18 00 |
| Cultivators, riding and walking | 25 00 | 45 00 |
| Shovels and spades | 7 50 | 16 50 |
| Axes | 12 00 | 17 50 |
| Shovel plows | 6 00 | 9 00 |
| Half do., with cutters | 8 00 | 9 00 |
| Manly's double-shovel plow | 6 00 | 9 75 |
| Corn mills, Coleman's | 120 00 | 425 00 |
| Bradford's grist mills | 150 00 | 235 00 |
| BRICKS, ℔ M.: | | |
| Lake | 13 00 | 16 00 |
| Country | 12 00 | 14 00 |
| English fire | 45 00 | 50 00 |
| American fire | 35 00 | 43 00 |
| CANDLES, ℔ lb.: | | |
| Sperm, New Bedford | 33 | 36 |
| Tallow | 17 | — — |
| CHOCOLATE, ℔ lb.: | | |
| Cocoa | 38 | 60 |
| No. 1 | 50 | 52 |
| Sweet | 25 | — — |
| COAL, ℔ ton: | | |
| Anthracite | 12 50 | 13 00 |
| Western, ℔ bbl | — — | — — |
| COFFEE, ℔ lb.: | | |
| Mexican | 25 | 26 |
| Java | 30 | — — |
| COTTON SEED: | | |
| Rough, ℔ ton | — — | — — |
| In sacks | — — | — — |
| EGGS, ℔ dozen: | | |
| Western | 12 | 18 |
| FERTILIZERS, ℔ ton: | | |
| Stern's raw-bone superphosph'e | — — | 65 00 |
| Stern's fine-ground bone | — — | 45 00 |
| FLOUR, ℔ bbl.: | | |
| Double extra | 5 75 | 6 25 |
| Superfine | — — | 5 00 |
| Fine | — — | — — |
| GLASS, ℔ box of 50 feet: | | |
| French, 8 by 10 | — — | 4 00 |
| French, 10 by 12 | 4 00 | 4 25 |
| French, 10 by 14 to 12 by 20 | 4 25 | 4 50 |
| French, 14 by 18 to 18 by 20 | 4 50 | 5 00 |
| HAY, ℔ ton: | | |
| Prime | — — | 24 00 |
| Choice | 27 50 | 28 50 |
| IRON, ℔ ton: | | |
| English, ℔ lb | 4¾ | — — |
| Swedes, assorted | 7¾ | 8 |
| Hoop | 7 | 9 |
| Sheet | 7 | 10 |
| Nail rods | — — | 9¾ |
| Castings, American | — — | 8 |
| LEATHER, ℔ lb.: | | |
| Sole, hemlock | 30 | 33 |
| Sole, oak | 40 | 44 |
| Harness | 38 | 45 |
| Calf-skins, ℔ dozen | 35 00 | 100 00 |
| Texas, rough, ℔ lb | 24 | 26 |
| LIME, ℔ bbl.: | | |
| Western | 1 65 | — — |
| Cement | 2 75 | 3 00 |
| Plaster Paris | 3 50 | 3 75 |
| LUMBER, ℔ M feet: | | |
| Boards, yellow pine | 13 00 | 15 00 |
| Boards, cypress | 20 00 | 25 00 |
| Flooring, dressed | 18 00 | 21 00 |
| Flooring, rough | 14 00 | 17 00 |
| Ceiling, dressed | — — | 12 00 |
| Weatherboards, dressed | 15 00 | 18 00 |
| Weatherboards, rough | — — | 12 00 |
| Scantling | 12 00 | 14 00 |
| Shingles, ℔ M | 3 50 | 4 00 |
| Laths | 2 50 | — — |
| OILS: | | |
| Lard, ℔ gallon | — — | — — |
| Coal oil, in barrels | 24 | 25 |
| Linseed, raw | 1 04 | — — |
| SUGAR, ℔ lb.: | | |
| Havana, white | 12 | — — |
| Havana, yellow | — — | 11 |
| Havana, brown | 10 | 10½ |
| Crushed | 12¼ | 12¾ |
| Pulverized | 12 | 12¼ |
| TEAS, ℔ lb.: | | |
| Imperial | 50 | 1 30 |
| Gunpowder | — — | 1 60 |
| Hyson | 70 | 1 40 |
| Young Hyson | 70 | 1 40 |
| Pouchong | 50 | — — |
| Oolong | 40 | 1 10 |
| WAGONS, CARTS, ETC.: | | |
| Wagon, two-horse | 85 00 | 100 00 |
| Wagon, four-horse | 110 00 | 125 00 |
| Wagon, two-horse, thim. skein | 85 00 | 90 00 |
| Wagon, four-horse | 100 00 | 115 00 |
| Cane wagon | 180 00 | 210 00 |
| Ox wagon | 90 00 | 125 00 |
| Ox cart, complete | 110 00 | 115 00 |
| Cane cart | 85 00 | 120 00 |
| Tongue cart, complete | 120 00 | 125 00 |
| Plantation cart | 55 00 | 70 00 |

CATTLE MARKET.

NEW ORLEANS, August 26, 1873.

| | |
|---|---|
| Texas beeves, choice, ℔ head | @$50 00 |
| Texas beeves, first quality, ℔ head | 35 00 @ 45 00 |
| Texas cattle, second quality, ℔ head | 20 00 @ 28 00 |
| Texas cattle, third quality, ℔ head | 12 00 @ 15 00 |
| Western beeves, ℔ lb. net | 10 @ 12½ |
| Sheep, first quality, ℔ head | 4 00 @ 5 00 |
| Sheep, second quality, ℔ head | 3 00 @ 4 00 |
| Sheep, third quality, ℔ head | 80 00 @ 100 00 |
| Milch cows, choice, ℔ head | 35 00 @ 50 00 |
| Milch cows, ordinary, ℔ head | 7 00 @ 10 00 |
| Calves, ℔ head | 8 00 @ 12 00 |
| Yearlings, ℔ head | |

## Business Directory

OF THE

NEW ORLEANS CHRISTIAN ADVOCATE.

**Agencies.**
W. H. Chilester, New York.
Continental Bible and Publishing Company, St. Louis, Missouri.
Cowan & Co., New York.
Mrs. H. Mogridge, purchasing agent, 96 Canal street.
B. B. Russell, Boston, Massachusetts.
G. Stinson & Co., Portland, Maine.
Charles H. Taylor & Co., Chicago, Illinois.
R. L. Wolcott, 181 Chatham square, New York.

**Architects.**
S. B. Haggard, 5 Commercial place.

**Art.**
H. Williams, Gallatin, Tennessee.

**Artificial Legs and Arms.**
Lewis Lockwood, 59 Camp street.

**Bells.**
Blymyer Manufacturing Co., Cincinnati, Ohio.
Buckeye Bell Foundery, Cincinnati, Ohio.

**Books and Stationery.**
Robert J. Harp, agent, 110 and 112 Camp street.
J. W. Burke & Co., Macon, Georgia.
Continental Publishing Co., St. Louis, Missouri.
Hitchcock & Walden, Cincinnati, Ohio.
Miller's Bible and Publishing House, 1102 and 1104 Sansom street, Philadelphia.
Nettleton & Co., Cincinnati, Ohio.
J. Hale Powers & Co., Cincinnati, Ohio.
Shepard & Gill, Boston, Massachusetts.
H. R. Thompson & Co., 9 Lakeside building, Chicago, Illinois.
C. F. Vent, Cincinnati, Ohio.

**Butchers.**
Mart. Lannes, stalls 7, 8 and 38, Magazine market.

**Carpets.**
A. Brousseau & Co., 17 Chartres street.

**Carpenters and Builders.**
J. H. Dorand, box 174, Mechanics' Exchange.

**Carriages, Wagons, Etc.**
D. Berlin, 120 First street.
J. A. Lann & Co., 102 Gravier and 13 Union street.

**Cisterns.**
H. Brodbrick, 132 Julia street.

**Clothing.**
Darcy & Wheeler, 70 Canal street.
Pierson & Hews, 13 and 15 Camp street.

**Coal and Wood.**
John D. Macklin, 34 Carondelet street.
B. D. Wood & Bros., 706 Common street.

**Cooperage.**
Lefilleur & Heck, 23 and 24 Front street.

**Cotton Ties.**
Bartlett & Munyne, 48 Carondelet street.

**Croquet.**
Bradley's Patent Croquet, Robt. J. Harp, agent, 110 and 112 Camp street.

**Crockery, China, Etc.**
Navra & Offner, 174 Canal street.
W. C. Shepard & Co., 55 Camp street.

**Dentists.**
Dr. John G. Angell, 152 Julia street.
Dr. N. P. Godfrey, 183 Canal street.

**Dry Goods.**
D. H. Holmes, 155 Canal and 15 Bourbon street.

**Educational.**
Agricultural College of Pennsylvania, Center county, Penn.
Alabama Conference Female College, Tuskegee, Alabama.
Augusta Female Seminary, Staunton, Virginia.
Centenary College, Jackson, Louisiana.
Centenary Female College, Summerfield, Ala.
Chappell Hill Female College, Chappell Hill, Texas.
Clarksville Female Academy, Clarksville, Tennessee.
Collegiate Institute, Baton Rouge, Louisiana.
East Mississippi Female College, Meridian Mississippi.
Emory and Henry College, Washington county, Virginia.
Emmett Institute for Young Ladies, Boston, Massachusetts.
Hiwassee College, Sweetwater, Tenn.
Homer College, Homer, Louisiana.
Kenmore University High School, near Amherst Courthouse, Virginia.
Mansfield Female College, Mansfield, La.
Martha Washington College, Abingdon, Va.
Memphis Conference Female Institute, Jackson, Tennessee.
Randolph Macon College, Ashland, Virginia.
Shepard Hall Female Seminary, Lafayette, Alabama.
Soule Female College, Murfreesboro, Tenn.
Southern University, Greensboro, Alabama.
Southern Female College, Petersburg, Virginia.
University of Virginia, P. O. University of Va.
Verona Female College, Verona, Mississippi.
Virginia Female Institute, Staunton, Virginia.
Wesleyan Female Institute, Staunton, Va.
Whitworth Female College, Brookhaven, Miss.

**Engravers and Lithographers.**
John Hilson, New York.
George E. Teetzel & Co., 145 Gravier street.

**Factors and Commission Merchants.**
Aiken & Watt, 60 Carondelet street.
C. M. Hayly & Pond, 34 to 42 Canal and 59 and 61 Common street.
J. L. Brandon & Co., 66 Tchoupitoulas street.
H. F. Glover & Co., 64 Baronne street.
J. U. & H. M. Payne & Co., 64 and 66 Baronne st.

**Fire Engine.**
Babcock Self-Acting Fire Engine, A. M. Granger, general agent, Exposition building

**Frames.**
F. Wagener, 13 Baronne street.

**Furniture.**
The Mitchell & Rammelsberg Furniture Co. 113 and 115 Camp street.
Joseph Patzell, 172 Camp street.
Sampson & Bros., 33 and 35 Royal street.

**Gas and Steam-Pipe Fitters.**
Barbarin Gas Machines, F. Roberts, superintendent, 2 Triangle building and 255 Peters st.
Jas. N. Quin, 118 and 120 Tchoupitoulas street.

**Glass Stainer and Cutter.**
Samuel West, Boston, Massachusetts.

**Groceries.**
John I. Adams & Co., 43, 45 and 47 Peters street.

**Hair Goods.**
J. G. Bermel, 121 Canal street.

**Hotels.**
American House, Boston, Massachusetts.
McAllister's House, cor. Carondelet and Julia.
Ocean Springs Hotel, Ocean Springs, Miss.
St. Julian Hotel, Portland, Maine.

**Insurance.**
Crescent Mutual Insurance Company.
Equitable Life Assurance Co., 33 Camp street.
Louisiana Equitable Life Insurance Co., corner Carondelet and Gravier streets.

**Iron Works.**
Boston Ornamental Iron Works, Boston, Mass.

**Jewelry.**
A. H. Griswold & Co., cor. Canal and Royal sts.

**Lumber.**
W. W. Carre & Co., 350 Delord street.
George Purves, cor. St. Charles and Clio streets.
Roberts & Co., 361 to 367 Gravier street.

**Machinery.**
George A. Barnard, 12 Union street.
N. F. Burnham's Water-wheel, York, Pa.
The Little Eagle Cotton Gin, Goisau Bros., general agents, 39 Perdido street.
Daniel & James D. Edwards, 22 to 28 Front and 21 to 27 Delta street.
Lewis Johnson, corner Julia, Delta and Water streets.
Mensely & Kimberly, Troy, New York.
W. H. Reynolds, corner Fulton and South Market streets.
Jos. Walker, corner St. Joseph and Constance streets.
B. J. West, 115 and 117 Magazine street.
J. B. Wolfe & Co., 59 Carondelet street.

**Manufacturers.**
William Ebert, 164 and 166 Magazine street.

**Marble.**
George Stroud, 158 to 164 St. Charles street.

**Medical.**
Cancer cure, George Bennett, M. D., St. Louis, Missouri.
Citrate of Magnesia, etc., Holmann & Co., N. Y.
Cure for Consumption, Craddock & Co., Philia.
Diarrhœa cure, Rev. P. M. Goodwyn, Soulat st., near Coliseum.
Fever and Ague cure, Billings, Clapp & Co., New York.
Fits and Epilepsy cure, T. H. Sayre, New York.
Hamilton's Buchu and Dandelion, W. C. Hamilton & Co., Cincinnati, Ohio.
Metz's Armenian Hair Vigor, corner Bienville and Tchoupitoulas streets.
Dr. Rosch's Hair Regenerator, 134 Thalia st.
Simmons' Liver Regulator, J. H. Zeilin & Co., Philadelphia, Pennsylvania.
The Greatest Medical Discovery, Dr. Kennedy, Roxbury, Massachusetts.

**Mineral and Soda Water.**
Bethesda Mineral Water, J. C. McAllister, agent, glass box 825, New Orleans

**Millinery.**
Mrs. M. Tournabein, 206 Prytania street.

**Musical Instruments, Publications, Etc.**
Robert J. Harp, 110 and 112 Camp street.
S. Brainard's Sons, Cleveland, Ohio.
John Church & Co., Cincinnati, Ohio.
Charles H. Ditson & Co., New York.
Oliver Ditson & Co., Boston, Massachusetts.
Horace Waters & Son, New York.
Phillip Werlein, 80, 82 and 90 Baronne street.

**Painters.**
A. S. Cutler, 130½ Camp street.
Johnson & Hillsman, 144 Magazine street.

**Paper Mills.**
Atlanta Paper Mills, Atlanta, Georgia.

**Pens.**
Joseph Gillott & Sons, New York.

**Perfumery.**
Colgate & Co.'s Cashmere Bouquet.

**Preserved Corn.**
Portland Packing Company, Portland, Maine.

**Printing.**
Pelican Job Office, 112 and 114 Poydras street.

**Professional.**
Dr. C. J. Bickman, office, 680 Magazine street.
Dr. J. J. Lyons, office, 502 Rampart street.
W. W. Edwards, law office, 88 Common street.
Race, Foster & E. T. Merrick, law office, corner Camp and Commercial place.

**Railroads.**
Boston and Maine Railroad.
Great Jackson Route, E. D. Frost, general manager; A. D. Sheldon, agent.

**Seeds and Flowers.**
Ehlerd Frotscher, 12 Dumaine street.
David Landreth & Son, Philadelphia, Pa.
James E. Webb & Co., 122 Camp street.

**Soap.**
J. H. Kellet, 110 Gravier street.
Procter & Gamble, Cincinnati, Ohio.

**Steamboat Agents.**
Bridget Eppler, 135 Gravier street.

**Steamships and Shipping.**
Cromwell Line New York Steamers, Alfred Moulton, agent, 41 Carondelet street.
Merchants' Line New York Steamers, John H. Ludwigsen, agent, 190 Common street.

**Stoves.**
H. Haller, 49 Camp street.

**Tobacco and Cigars.**
Ed. L. Zell & Co., cor. Canal and Carondelet sts.

**Undertakers.**
T. W. Bothick, 271 Camp street, New Orleans.

**Upholstery.**
T. J. Browe, 253 Camp street.
Heath & Lara, 99 Camp street.

**Wants.**
Goodwyn & Co., lock box 161, New Orleans.

**Washing Machines.**
Ringen Washer, H. Haller, 49 Camp street.

**Wire Railing, Etc.**
Dufur & Co., Baltimore, Maryland.
Hudson River Wire Co., New York and Chicago.

## Special Notices.

MIDWAY CAMP MEETING, Floyd and Delhi circuit, Louisiana Conference, will commence on Wednesday, October 1, 1873. Arrangements have been made to establish a public restaurant for the accommodation of those who may prefer it to tenting on the ground. Meals will be furnished at fifty cents. Horses will be fed and taken care of at reasonable rates. In case families desire board they should write and make arrangements with P. W. DeFrance or James A. Leggett, Midway, previous to the commencement, so as to avoid inconveniences that otherwise might occur. All ministers of the gospel are invited, and will be cared for free of charge. Ministers should report to Joel T. Daves, presiding elder, or G. M. Livermon, preacher in charge, as soon as they arrive, who will see that they are provided with comfortable lodging. Brethren, remember in whom you trust, and that nothing good has ever been accomplished without great effort. Heaven is to be gained only by overcoming.

G.

THE New Hope and Pleasant Ridge camp meeting, for DeKalb circuit, Mississippi Conference, will begin on Friday night before the second Sunday in October next. Ministerial help is solicited from the adjoining works. Conveyance to the camp ground from Lauderdale station, Mobile and Ohio railroad, will be furnished on Friday to ministers coming by railroad.

D. G. W. ELLIS, Pastor.

THE District Sunday School Convention will be held at Hazlehurst, September 18. On the nineteenth there will be a union picnic. All the schools in the district are requested to send delegates—at least four from each school. Superintendents will please inform Rev. C. Chamberlin of the number and names of delegates to be provided for. All schools desiring to attend and contribute to the picnic will report to Rev. C. Chamberlin, who will hand the report to the committee of arrangements.

W. E. M. LINFIELD, P. E.

THE DISTRICT CONFERENCE of the Alexandria district, Louisiana Annual Conference, will convene at Pineville, Louisiana, beginning on Thursday, September 4, 1873. All official members of the Alexandria district are members of this conference, and it is the duty of each to attend. Homes and ample accommodation will be made for ministers and official members. Turn out, brethren, and let us reason together. The introductory sermon will be preached on Thursday night, at eight o'clock, by the Rev. William V. Taylor, M. D. Ministers and members will be gifted homes by applying at the drug store of W. C. Tait, in Alexandria, or to myself in Pineville.

Bishop Keener is expected to be present.

FRED. WHITE, P. E.
CHRISTIAN KEENER, P. C.

THERE will be a camp meeting at Lewis' Creek, Alabama, beginning on Friday morning before the third Sunday in September. Ministers of the gospel will be properly provided for, and are cordially invited to attend. The meeting is to be self-supporting—that is, each family goes in covered wagon or provided with tent, and provides for itself. All except ministers who attend must provide for themselves unless they have special invitations. The camp ground is near Slade's station, on the Mobile and Alabama Grand Trunk railroad. Conveyance for the preachers will be at the station on Thursday.

WILLIAM H. MORRIS, P. C.

CAMP MEETING.—The camp meeting on Big Creek, fifteen miles north of Alexandria, begins on Wednesday, October 1. Preachers are invited, and will be provided for. Others must come prepared to take care of themselves. Corn will be on hand at a moderate price.

F. WHITE, P. E.
J. F. WYNNS.

CAMP MEETING.—*Change of Time.* The time of holding the camp meeting at China Grove, Dale county, Alabama, has been changed from Friday night before the second Sabbath in September to Friday night before the first Sabbath in October next. The friends of the camp meeting and ministers of the Methodist Episcopal Church South are cordially and earnestly invited to attend.

A. DOWLING, P. C.

THERE will be a camp meeting on the Sparta and Ringgold circuit, five and a half miles east of Sparta, on the Verpon road, commencing on Thursday before the first Sunday in October next. We expect a good many tents, and hope to entertain the people well. We invite both preachers and people to attend.

DAVID A. [illegible], P. C.

CAMP MEETING.—A camp meeting will commence at Smith's camp ground, Claston circuit, Alabama Conference, near DeSotoville, Choctaw county, Alabama, on Friday, the third of October next. A cordial invitation is extended to ministerial brethren.

C. B. DEBOSE, P. C.

THERE will be a camp meeting at Spring Dale camp ground, Attolia circuit, Yazoo district, North Mississippi Conference, commencing on Friday before the fourth Sunday in September. The preachers and people are invited.

S. D. TERRY, P. C.

CAMP MEETING.—There will be a camp meeting at Pilgrim's Rest camp ground, Philadelphia circuit, Mississippi Conference, commencing September 5, 1873. Preachers are invited.

L. P. MEADOR, P. C.

CAMP MEETING.—There will be a camp meeting at the Line Wood camp ground, Spring Hill circuit, Meridian district, commencing on the twenty-sixth of September, 1873, which is Friday before the fourth Sunday in September. We invite all ministers who can do so to assist us. Line Wood is about twenty-two miles from Lauderdale station, Mississippi. Brethren wishing to attend will please address me at Daleville, Lauderdale county, Mississippi.

J. D. HAY, P. C.

CAMP MEETINGS.—Our camp meetings will take place at the following times and places:

Bethel will commence on Friday night before the third Sabbath of September next.

Beulah will commence on Friday night before the first Sabbath of October next.

All are urged to come, but come prepared to take care of yourselves. Of course the preachers and their families will be cared for.

JAMES E. BRADLEY, P. C.
Pleasant Hill Ct., Louisiana Conference.

## Appointments for Quarterly Meetings.

NOTICE.—The Publishing Committee of the ADVOCATE gave it as their opinion that the insertion of the notices of Quarterly Conferences once or twice was sufficient, and, as the space of the paper is valuable, they passed a resolution recommending that they "*be not inserted more than once or twice.*" Our friends who are interested in these appointments *will take due notice thereof*, as we propose to be governed by the resolution in future.

### MISSISSIPPI CONFERENCE.

SEASHORE DIST.—FOURTH ROUND.

| | |
|---|---|
| Biloxi circuit, at Biloxi | Sept. 13, 14 |
| Mount Carmel circuit, at Mount Zion | Sept. 6, 7 |
| Columbia circuit, at Columbia | 13, 14 |
| Pearlington circuit, at Pearlington | 20, 21 |
| White Plains circuit, at White Plains | 27, 28 |
| Ocean Springs circuit, at Ocean Springs | Oct. 4, 5 |
| West Pascagoula, at Mulberry Grove | 11, 12 |
| East Pascagoula circuit, at Sidem | 18, 19 |
| Chickasawha and Greene mission | 25, 26 |
| Franklin circuit, at Salem | Nov. 15, 16 |

28 C. F. GILLESPIE, P. E.

MERIDIAN DIST.—FOURTH ROUND.

| | |
|---|---|
| Shubuta station | Sept. 20, 21 |
| Spring Hill ct., at Linwood camp ground | 27, 28 |
| Paulding ct., at Hollund camp ground | Oct. 4, 5 |
| DeKalb ct., at New Hope camp ground | 11, 12 |
| Wayne circuit, at Frost's Bridge | 18, 19 |
| Clarke circuit, at Liberty chapel | 25, 26 |
| Enterprise station | Nov. 1, 2 |
| Marion circuit | 8, 9 |
| Enterprise circuit | 15, 16 |
| Tuscumbia circuit | 22, 23 |
| Meridian station | 29, 30 |

There will be three camp meetings on this district, at the camp grounds above mentioned, beginning: First, September 25; second, October 2, third, October 8. We cordially invite all the preachers who can do so to attend these camp meetings.

WILLIAM B. HINES, P. E.
28

JACKSON DIST.—FOURTH ROUND.

| | |
|---|---|
| Jackson station | Sept. 13, 14 |
| Madison circuit, at Madison station | 20, 21 |
| Brownsville circuit, at Queen's Hill | 27, 28 |
| Yazoo City station | Oct. 4, 5 |
| Yazoo circuit, at Fletcher chapel | 11, 12 |
| Dover circuit, at Fletcher chapel | 18, 19 |
| Yazoo circuit, at Tranquil | 25, 26 |
| Mount Olivet circuit, at Mount Olivet | Nov. 1, 2 |
| Carthage circuit, at Goshen | 8, 9 |
| Camden circuit, at Camden | 15, 16 |
| Sulphur Springs circuit | 22, 23 |
| Thomastown circuit | 29, 30 |
| Canton station | Dec. 6, 7 |
| Sharon circuit, at Sharon | 13, 14 |

The secretaries of church conferences will please be ready to report all the statistics.

The trustees of church property will please be ready to report the condition of all church property.

28 H. H. MONTGOMERY, P. E.

WOODVILLE DIST.—FOURTH ROUND.

| | |
|---|---|
| Woodville station | Sept. 20, 21 |
| Clinton, at Clinton | 27, 28 |
| Jackson station | Oct. 4, 5 |
| Buhalo, at Friendship | 11, 12 |
| Bayou Sara, at Bayou Sara | 18, 19 |
| Meadville, at Beech Grove | 25, 26 |
| Homo Chitto mission, at Health | 28, 29 |
| Amite, at Saline | Nov. 1, 2 |
| Wilkinson, at Midway | 8, 9 |
| East Baton Rouge | 15, 16 |
| East Feliciana, at Pipkin's chapel | 22, 23 |

Trustees, please have your reports in readiness. Stewards, please be ready to settle with your preachers. Do not put it off. Let all the official members attend, if possible.

J. L. FORSYTH, P. E.
28


*HOUSE-FURNISHING GOODS.*

RECONSTRUCTION!

DOWN WITH THE PRICES

TO SUIT THE TIMES.

French China as Cheap as Stoneware

NOW, AND

STONE CHINA AS CHEAP AS COMMON WARE.

300 Casks French China.

Which will be sold as follows:

French China DINNER SETS, comprising 103 pieces, will be sold during the summer season at $20 00

141 pieces, all large and serviceable 25 00

French China Dinner and Soup PLATES, per dozen 2 50

French China Breakfast PLATES, per dozen 2 25

French China Dessert PLATES 2 00

French China Tea PLATES 1 75

French China Ice-cream or Preserve PLATES 1 25

French China Tea CUPS and SAUCERS 2 50

French China After-dinner COFFEES 1 50

All Other Goods in Proportion.

White Granite or Stone China DINNER SETS $14 50

White Granite TEA SETS 3 75

White Granite or Stone China CHAMBER SETS 3 75

N. B.—We omitted to mention that our French China TEA SETS, comprising 44 pieces, are only $6 per set.

GOLD BAND CHINA.

We have the largest and best assortment of any house in the city, which we sell in sets or single pieces. Persons wishing to match up Broken Sets can be accommodated with the same at the ONLY CHEAP CHINA, CROCKERY, GLASS AND HOUSE-FURNISHING EMPORIUM.

NAVRA & OFFNER,
No. 174 Canal street.

MAKE YOUR HOME ATTRACTIVE

BY REPLENISHING YOUR

TABLE-WARE

—AT—

W. C. SHEPARD & CO.'S,

55 Camp Street 55

NEW ORLEANS, LOUISIANA.

See What a Little Money Will Buy.

An elegant White Granite DINNER SET, comprising 136 pieces, for $15 00

to wit:

| | |
|---|---|
| 12 Dinner Plates, | 1 Soup Tureen, |
| 12 Breakfast Plates, | 1 Sauce Boat, |
| 12 Tea Plates, | 1 Salad Dish, |
| 12 Soup Plates, | 2 Covered Dishes, |
| 12 Preserve Plates, | 2 Vegetable Dishes, |
| 12 Butter Plates, | 1 Meat Dishes, |
| 12 Tea Cups and Saucers, | 2 Pickle Stands, |
| 12 Dinner Coffee Cups and Saucers. | |

A Porcelain DeTerre DINNER SET (equal to French China in appearance, and much more durable,) same assortment as above. $18 00

A French China (best quality) DINNER SET, same assortment, 136 pieces 30 00

Decorated Porcelain DeTerre and French China DINNER SETS, from $30 up.

White Granite CHAMBER SETS, 11 pieces $4 00

White Granite TEA SETS, 44 pieces 4 00

French China TEA SETS, 44 pieces 6 50

French China Decorated TEA SETS, 44 pieces 7 50

Hood Table GOBLETS, from 50 cents per set up.

Granite Dinner Plates, per dozen 1 40

Granite Breakfast Plates, per dozen 1 25

Granite Tea Plates, per dozen 1 15

French China Dinner Plates, per dozen 3 00

French China Breakfast Plates, per dozen 2 75

French China Tea Plates, per dozen 2 25

NOTE.—The prices above contemplate "First-choice" goods, every piece being warranted regular and perfect, "Seconds" or imperfect goods, warped in making and otherwise irregular, we will furnish for those that desire at twenty per cent. discount from these prices. We shall meet all competition promptly, and as we import our own ware our customers can depend upon getting the BEST Goods at the lowest possible prices.

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BLANCHARD CHURNS,

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Let the Christian read and ponder the facts of this wonderful history, and they cannot fail to find that which is as fresh, as remarkable for stirring incidents, for all-absorbing interest as any novel, producing incentives to a life of holy exertion, and imparting an unwonted and powerful motive to earnest and believing prayer of bold trust in the LIVING GOD. Just published by

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Leaving New York and New Orleans EVERY SATURDAY.

Cabin Passage $50 00

Steerage Passage 25 00

Through bills of lading to foreign and coastwise ports issued.

ALFRED MOULTON,
No. 41 Carondelet street.

FOR NEW YORK.



Merchants' Steamship Line.—Sailing from New York and New Orleans EVERY SATURDAY.

Cabin Passage $50 00

Steerage Passage 25 00

Through tickets to Liverpool and the Continent.

New Orleans wharf—Foot of Jefferson street.

New York wharf—Pier No. 4, North River.

JOHN H. LUDWIGSEN, Agent,
No. 190 Common street.

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GREAT JACKSON ROUTE.

Trains depart and arrive as follows (from Depot foot of Calliope street:)

DEPART.

| | |
|---|---|
| Express | 7.50 A. M. |
| Mail | 5.55 P. M. |
| Accommodation | 1.00 P. M. |

ARRIVE.

| | |
|---|---|
| Express | 11.00 P. M. |
| Mail | 9.40 A. M. |
| Accommodation | 8.50 A. M. |

This Route runs miles the shortest and many hours the quickest to all points North and East, and the only line running Pullman's Palace Sleeping Cars to Humboldt and Louisville without change. Only one change to principal cities North and East. Tickets for sale and all information given at corner of Camp and Common streets, under City Hotel, New Orleans.

A. D. SHELDON, Agent.
E. D. FROST, General Manager. my22 6m

NOW IS YOUR TIME TO TRAV

# The Christian Advocate.

PUBLISHED BY ROBT. J. HARP, FOR THE ALABAMA, MISSISSIPPI AND LOUISIANA CONFERENCES, METHODIST EPISCOPAL CHURCH SOUTH.

VOL. 19. NEW ORLEANS, THURSDAY, SEPTEMBER 4, 1873. NO. 36.


## News of the Week.

### DOMESTIC.

ST. LOUIS, Aug. 27.—An immense meeting of Grangers and veterans of the Mexican war was held to-day at Sweet Springs, near Brownsville, Missouri. Nearly fifteen thousand people were present, many coming a great distance. A good many prominent men, including members of the Legislature and members of the press, were also in attendance. Thomas R. Allen, master of State Grange, opened the grange on the part of the meeting with a speech, in which he ridiculed the lack of interest bestowed on the farmers' movement at the outset. But it had now became a great power, and attracted attention from all quarters and all parties; he believed that farmers were the noblest class of people in existence, and it was time they had something to say about public affairs.

The Grangers are growing, and before January there will be twenty-four States prominent in the movement. He warned monopolies not to crowd them, or they might make them go too far.

NEW YORK, Aug. 27.—Yellow fever is still raging at Vera Cruz.

WACO, Aug. 27.—The stage-driver brings in news that a large body of Indians surprised and captured Fort Sill, in Indian Territory, massacreing the women, children and nearly half of the Fourth United States Cavalry.

GALVESTON, TEXAS, August 28.—Dr. G. W. Peete, health officer for the port of Galveston, has issued an order that from and after Sunday, August 31, at sunset, all vessels arriving here from New Orleans or Brashear will be subject to detention at quarantine.

NEWBURG, N. Y., Aug. 28.—A committee of citizens have undertaken to improve the appearance of Washington's headquarters in this city, now in a very dilapidated condition. The expense will be defrayed by private subscription. The War Department at Washington promises co-operation.

Secretary Belknap has ordered thirty cannon—ten Spanish, ten Mexican and ten pieces taken from the rebels—to be sent here, to be placed on the headquarters' grounds.

SAN FRANCISCO, Aug. 30.—A heavy shock of earthquake was felt yesterday at San Jose. Great excitement prevailed, but no damage was done there. At the towns south, however, great injury is reported. The damage here is slight.

GALVESTON, Aug. 30.—The following order was issued this evening:

"Being satisfied from dispatches received that there are but two or three cases of yellow fever in New Orleans, and they confined to a remote district and limited area, the special quarantine instructions against New Orleans are suspended until Monday, September 8, at noon, unless there should be an increase of the fever. GEORGE W. PEETE,
Health Officer."

NEW YORK, Sept. 1.—Hine Moto writes the London *Times* that all the young men sent out by the Japanese government throughout Europe and America, with a view of applying themselves to the study of different branches of science, have been ordered home. The students at present number six hundred. The government has charged the resident ministers to make choice among the students, requiring the best-deserving of them to be pointed out, and the remainder sent back to Japan.

The ministers, however, preferred to send all back, advising the government to submit them to an examination, after which those who shall have to return to Europe should be chosen. The order of departure has not been transmitted.

The reason given for their recall is that upon their return from Europe and America they were unable to bear satisfactory examination in the studies they were pursuing.

This failure is attributed to the want of knowledge of the language of the country in which they studied. The Japanese government, acting upon this, have resolved to send no more students abroad until such time as they have undergone some three or four years' tuition in home colleges, and can submit to a rigid examination in English, French and German.

LEXINGTON, KY., Sept. 1.—Specials from Paris and Millersburg state that the cases of cholera in the latter place are of the most malignant character, and up to the present time not a person attacked has recovered. At five P. M. eighteen deaths were reported at Millersburg for the past twenty-four hours; twenty new cases, all white persons. The disease runs its course in from three to six hours, terminating in death.

At Paris, Tennessee, new cases are reported to-night and one death. A panic prevails at Millersburg, and great alarm at Paris. Many are seeking places of safety, and removing their families out of the infected districts.

Eight cholera deaths reported at Stamford.

GREENBRIER WHITE—SWEET SPRINGS, WEST VA., Sept. 1.—Hon. D. M. Barringer, of North Carolina, formerly minister to Spain, died here this evening.

WISHITA, KANSAS, Sept. 1.—The stage which left Fort Sill on August 25 reports the rumored massacre a hoax. There was no trouble with the Indians at Fort Sill or on the route.

ST. LOUIS, Sept. 2.—A dispatch from Okaw ville, Illinois, twenty-nine miles from here, on the St. Louis and Southeastern railroad, says cholera of the true Asiatic type is raging there fearfully. Twenty-three persons died in twelve hours; among them the principal bridge-builder of the Southeastern railroad and his three children.

Five persons died in one family in three hours. The patients expire within fifteen minutes after being attacked, and turn black immediately. Medical aid will be sent from the surrounding towns. The citizens are rapidly leaving the place. Those recovering are using disinfectants freely, and tar is being burned in the streets. It is said that no local cause exists for the disease.

### FOREIGN.

MADRID, Aug. 27.—Senor Castellar, in his speech, said that the troubles, difficulties and perils of the nation were increasing. The Republicans, while struggling to establish the republic, were united, but after they had achieved the victory were divided, because an ideal always exists. The present government represents a solid reality, and the opposition represents an ideal. He brilliantly traced the history of democracy, and declared that the death of the republic would be the sign of the death of liberty, and that the generation would be infamous which achieved liberty and failed to preserve it. I am a Federalist, he said, but madness rends the Spanish nationality, while Italy and Germany are becoming more united. He reviewed the public life of M. Thiers, which he said was a life of warfare. In conclusion Senor Castellar invoked divine protection to save the liberty and integrity of Spain.

HALIFAX, Aug. 27.—Dispatches from Sydney report thirty vessels driven ashore; many buildings prostrated; the crops throughout the country devastated, and the bridges washed away. The tidal wave is ten feet high. Fifty vessels at Cow bay are all ashore.

The Cunard steamer Alpha is there, with steam up and anchors down. She succeeds in holding down the breakwater, but is badly damaged.

The destruction to shipping in Cow bay is frightful.

HALIFAX, Aug. 28.—Accounts of the recent disastrous storm in the provinces are continually coming to hand. The gale was severely felt in the town and county of Pictou. In the harbor the tide rose to a great height, and in the town trees, fences and chimneys were blown down, and goods and chattels scattered in all directions. At least twenty schooners were driven ashore, but most of them are believed to be comparatively free from damage. Seven vessels are ashore at Port Mulgrave, four at Pirate Cove, four at Port Hawkesbury and four at Port Hood, east of Halifax.

The details of the storm by mail and telegraph show a frightful destruction of property by Sunday's storm. The loss is certainly several millions of dollars.

LONDON, Aug. 28.—Captain Halpin writes from the Great Eastern that the broken cable has been grappled and raised to the surface at the point designated by the electricians, but upon testing the wire the fault was found to be still to the eastward. The Great Eastern had experienced adverse weather. A series of alternate fogs and gales rendered the work of grappling exceedingly difficult, but Captain Halpin is sanguine the fault will soon be found and remedied.

PARIS, Aug. 28.—During the past three months the French railroads have sold three hundred and sixty thousand tickets to religious pilgrims.

BERLIN, Aug. 29.—Roman Catholic Bishop Kaltt has been sentenced to pay a fine of four hundred thalers for an infraction of the ecclesiastical laws in appointing clergymen without obtaining the sanction of the State authorities.

A dispatch from Leipzig says riots have occurred there, in which a number of peasants were injured. The authorities were compelled to call out the troops, who dispersed the rioters and restored order.

The city is now tranquil, but the troops are posted at various points, so as to be in readiness to prevent any repetition of the disturbance. It is not stated what occasioned the riots.

MADRID, Aug. 30.—General Campos summoned the Carthagena insurgents to surrender. They answered by raising the black flag on the works. As yet the operations before the town on the land side have amounted only to slight damage. It is reported the insurgents have agreed, if hard pushed, to deliver some of the forts to the Carlists, on condition that all the Carlists at Valencia, some four thousand in number, will join the insurgents in the attack on the Republican troops.

MADRID, Sept. 1.—Rear Admiral Alden has gone to Barcelona in the flagship Wabash.

The English residents have all fled from Carthagena in anticipation of an attack from General Campos on the insurgents. The provisions of the rebels in the town are nearly exhausted, and the men are marauding in the shops and private houses to obtain food.

Among the many reports circulated concerning the intentions of Don Carlos, in the event of his success, is one to the effect that he has promised the priests to re-establish the Inquisition.

ROME, September 2.—King Victor Emanuel will leave here about the middle of the present month. He will be at Vienna about the twentieth, and afterward go to Berlin.

AN HONEST MAN is the noblest work of God; the demand is great, but the supply is limited.

## From the Work.

ROCKY MOUNT CIRCUIT, ALABAMA CONFERENCE.—*Mr. Editor:* On the first of August Bro. P. H. Moss and myself commenced a meeting at Rocky Mount church. Thirty-five were added to the church. A clearer manifestation of God's power I have never witnessed. From Rocky Mount we went to Sandy Ridge village, and there the Holy Ghost came down upon the people. Nine were added to the church. From Sandy Ridge I went to Athens, and there the same power came to aid the preaching and prayers of the people of God. Eleven accessions to the church, and the church greatly revived. In about a month I have received fifty-five into the church. Heads of families have gone earnestly to work, established family altars, and are consecrating their children to God in holy baptism. Bro. Moss has rendered valuable service to the church on my circuit. B. L. SELMAN, Pastor.

AUGUST 21, 1873.

SELMA DISTRICT, ALABAMA CONFERENCE.—*Mr. Editor:* On Sunday last I closed a meeting of nine days' duration at this place. The Spirit of the Lord was present, moving many to the anxious seats, where several found peace in Jesus. Seven joined the church, five of whom were heads of families; the other two were young men. It is thought by many of the old citizens that this meeting has had the best influence for good that has been held here since the war. Bros. Turner, Kelley, and our much-beloved presiding elder and his oldest son, were with us.

But while we have rejoicing we have sorrow, for it pleased the good Lord, on the morning of the twenty-fifth instant, to take from our fold one of our tender lambs—our dear little Lemuel Coke, a promising little boy, aged four years, eight months and nine days—to his own fold in heaven. In this I thank God for his grace that enables me to say with Job: "The Lord gave and the Lord taketh away; blessed be the name of the Lord." A. C. HUNDLEY.

LOWER PEACHTREE, Aug. 27, 1873.

NEWBERN CIRCUIT, ALABAMA CONFERENCE.—*Mr. Editor:* Our third quarterly meeting was held at Mount Carmel on the second Sabbath in August, and continued until the Sunday following. Dr. Mitchell, presiding elder, remained with us four days, rendering efficient service. His absence was supplied by the Rev. E. V. Levert, the oldest member in the Alabama Conference, being now in the seventy-eighth year of his age. His preaching was in power and demonstration of the Spirit. Before his polished shaft many were slain, some of whom were raised again—and others, we hope, soon will be—into newness of life. To this grand old preacher Methodism in this country is largely indebted. He it was who fought her battles in the days of our fathers, and won for her victories that are likely to be imperishable, for the Methodist Episcopal Church South in this section is emphatically *the* church. God bless the venerable old pioneer, and grant that his bow may yet long abide in strength. Thus, while Paul planted and Apollos watered, God gave the increase, the visible fruits of which were twenty-nine conversions, twenty-four of whom joined the church.

B. D. GAYLE.

SOUTH BOSSIER CIRCUIT, LOUISIANA CONFERENCE.—*Mr. Editor:* Our meeting at Gum Springs was reported through the ADVOCATE some weeks ago by Bro. James Ford. We commenced a meeting at Fillmore on Saturday before the first Sabbath in August, which lasted nine days. There were twenty-two conversions and thirty accessions to the church. The church was abundantly revived. President Stuart, of Mansfield, was with us three days. Bros. W. P. Kimball and R. Randle were also with us, all rendering efficient services.

Our third quarterly meeting, embracing last Sunday, was held at this place. Bro. Scott, our presiding elder, was with us until Monday evening, when Bros. H. O. White, Kimball, Randle and Wiley came to our help. The meeting lasted six days. Fourteen were added to the church. I did not ascertain the number of conversions. I note this one fact in these meetings: the character of the conversions and accessions are men and women of mature age, some advanced in years and heads of families—all of the best material in the communities. The church on this circuit is very much strengthened. Prayer and class meetings are being revived.

Your brother in Christ,
JOHN A. MILLER, P. C.

CATTON VALLEY, La., Aug. 22, 1873.

GREENVILLE CIRCUIT, ALABAMA CONFERENCE.—*Mr. Editor:* Our third Quarterly Conference was held at Spring Hill, including the nineteenth and twentieth of July. Our very efficient presiding elder, Rev. S. P. Richardson, was with us, and preached with power and in demonstration of the Spirit; and the work of the Lord began. Many young men have considered their way and taken heed thereto according to the word of God, and are going forward with the determination not to be "idlers in the vineyard of the Lord." How often have we been made to exclaim: "Bless the Lord, O my soul, and all that is within me bless his holy name, for his wonderful works to the children of men." We have had fifty-three additions to the church on this circuit, and the people of God were revived and strengthened every way. We are truly thankful to Bro. B. L. Selman, of the Rocky Mount circuit, for valuable aid rendered. He preaches with the unction from above, and feels the worth of immortal souls. He is one of the true standard-bearers of the cross. He baptized several for me, as I am not yet ordained. Also to Bro. Uriah Evans, local on this work, who is a man full of the Holy Ghost, and preached with much earnestness. Many have erected the long-neglected family altar, and promise never to cease this duty while life shall last. May the work of the Lord still go forward; and we feel that it will. There are other fields now ready, waiting for the sickle. P. H. MOSS.

AUGUST 21, 1873.

UNION SPRINGS DISTRICT, ALABAMA CONFERENCE.—*Mr. Editor:* We have said nothing about our work on this district. Since the dedication of the Greenville church I have traveled all round and all through this large district, and as a whole regard it as the best agricultural district in Alabama. It is in the main a beautiful country, although hundreds have left it to seek a better country in Texas. Some of our best churches have been almost depopulated by removals; but while we are the losers, other sections of Methodism will be the gainers.

God has been in our midst in revival power. We had a gracious outpouring on the church at Union Springs. We lost much in the death of Dr. Cotton, but God has been pleased to greatly bless the prayers and labors of our young brother Peterson who fills his place. About fifty-eight have been added in that charge. We have just closed a meeting of much interest in Greenville; about thirty added to the church. Bros. Blow, Selman, Connerly, Johnson and Moss have had extensive revivals on their circuits; about four hundred have been added to the church. The other circuits have much encouragement, and many have been added to the church, but no special outpouring of the Spirit. We have reason to hope that the entire district will be visited with revival power before the year closes. It will require at least six hundred additions to fill up the gap made by removals during the past eighteen months.

We are making a vigorous effort to build up the circuits. This part of our work has been much neglected since the war. The tendency of the planting part of our people has been to move to Texas, and many of our best circuits have been almost destroyed. We must adopt some method to re-establish the prestige and importance of our circuits. The towns and cities cannot sustain themselves without the constant supply from the country. Take any of the towns or cities in Alabama, and on an average about three-fourths of the membership are from country churches. We are making an effort to ceil or plaster all our country churches and put stoves in them. There was but one Sunday school outside of the villages that lived through the winter on this large district, and not a school in the entire district under the control of the church.

We find here, as elsewhere, strong opposition to denominational schools, but the more enlightened and thoughtful see the propriety of the church taking charge of the education of her own children. The time will come when Methodists will be so enlightened as to see that it is as important to have Methodist teachers to teach their children as to have Methodist preachers to preach to them.

We are building a first-class male and female high school in this place. The trustees have secured the services of Bro. Urquhart, one of the most accomplished educators in the State, and with him an able corps of assistants. It is a Methodist school, under the control of the Quarterly Conference. We are moving at three other important points to build Methodist schools, and we hope the day is not far distant when every Methodist community will have their own school, taught by good, pious Methodist teachers. Then may we hope for a permanent movement forward. Ignorance is the most formidable enemy the gospel of Christ has to meet. Depravity, intrenched and fortified in ignorance, can only be overcome by enlightenment.

We are trying to revive camp meetings, and we think we will succeed. Our camp meeting at Hill's chapel, twenty-five miles south of Montgomery, will commence on Friday before the second Sunday in September. All are invited.

S. P. RICHARDSON.

GREENVILLE, ALA., Aug. 18, 1873.

DON SEBASTIAN LERDO DE TEJADA, the president of the Mexican republic, is an enlightened statesman. Under his government Mexico has been more tranquil than ever before. There is a total absence of "pronunciamientos" and bloodshed, and a degree of political harmony seems to prevail, which is quite unprecedented in the history of that beautiful but unfortunate country.

According to the latest Mexican papers the government will have the support of two-thirds of the new Congress; peace prevails in every part of the republic, and commerce has increased forty per cent. during the first half of this year over that of the same time last year.—*Picayune.*

TWO GENTLEMEN were complimenting each other on their habits of temperance. "Did you ever," said one, "see me with more than I could carry?" "No, indeed," was the reply, "but I *have* seen you when I thought you had better have gone twice after it."

## Books and Periodicals.

FOURTEEN WEEKS IN CHEMISTRY. By J. Dorman Steele, Ph. D. A. S. Barnes & Co., New York and Chicago, 1873.

This volume, in style, binding and size, is uniform with the other works of Mr. Steele of the Fourteen Weeks' series. It is beautifully and copiously illustrated, and contains all that most students in the schools have time to master. Price, $1.50 by mail.

PHILOSOPHY OF RHETORIC. By John Bascom. Woolworth, Ainsworth & Co., New York and Chicago.

Prof. Bascom is an experienced teacher of rhetoric, and this work is the result of mature and careful study. It is designed for the later years of collegiate instruction, and is worth the attention of students and educators.

THE PAYSON, DUNTON & SCRIBNER MANUAL OF PENMANSHIP. New York: Woolworth, Ainsworth & Co.

A work for teachers, and also valuable to those who wish to improve themselves in penmanship. The cuts and plates are numerous and well executed. A very complete and valuable work.

TEXT-BOOK IN INTELLECTUAL PHILOSOPHY. By J. T. Champlin, D. D. Woolworth, Ainsworth & Co., New York and Chicago.

A 12mo of 312 pages, and a new and improved edition. It is designed as a text-book for schools, and is well arranged for this purpose. Price, $1.50 by mail.

WE HAVE RECEIVED the annual announcement of the Southern University, Greensboro, Alabama, for 1873-3. Among the August periodicals not acknowledged heretofore are: The Southern Magazine, a superior number of this sterling Southern periodical; the Little Corporal is, as usual, filled with good things for the children; Appleton's Railway and Steam Navigation Guide, precisely what every traveler needs; the American Agriculturist, splendidly illustrated and crammed with useful information; the North American Bee Journal, published at Indianapolis, Indiana; the Gardeners' Monthly, Philadelphia; the Southern Cultivator, one of the best of our agricultural journals, published at Athens, Georgia; Morton's Monthly Home and School Journal, an excellent periodical, published at Louisville, Kentucky.

LITTELL'S LIVING AGE for the weeks ending August 9 and 16 have the following interesting and valuable contents: DeRetz and the Fronde, by the author of "Mirabeau," etc., *Temple Bar;* the third of Max Muller's series of Lectures on Darwin's Philosophy of Language, *Fraser's Magazine;* A Last Art, *Fortnightly Review;* The Opposition in France, *Economist;* Old Continents, *Colemporary Review;* The Cause of Revolution in France, *Spectator;* Montrose, *Colemporary Review;* The Combos, *Chambers' Journal;* Prince Bismarck's Position in Germany, *Pall Mall Gazette;* The Conquest of Khiva, *Spectator;* Church and State in Hungary, *Pall Mall Gazette;* together with the conclusion of the Two Brothers, by MM. Erckmann-Chatrian; installments of "Innocent," by Mrs. Oliphant; The Prescotts of Pamphillon, by the author of "Dorothy Fox," and poetry, etc.

OUR Sunday school publications for September are out in good time, and just as good as need be. For us older people the Magazine is, of course, most attractive, full of instruction, and all alive with matter adapted to the times and the hour; but we always go through the Visitor and Little People, and enjoy them.

SCRIBNER'S MONTHLY for September is, as usual, brilliantly edited, splendidly illustrated, and contains a great variety of able and pleasing articles. This number has a second article on Modern Skepticism, and an answer to the Liberty of Protestantism, which appeared in the August number.

FROM LAUIS GRUNEWALD, Canal street, New Orleans, we have received "Far Away Where Angels Dwell" and "Teach us, Heaven," both fresh and excellent pieces of music. From F. W. Helmick, Cincinnati, we have received "Champion Schottish," a fine piece of music.

WE HAVE RECEIVED number one, volume one, of a commentary on the New Testament, by Rev. Lyman Abbott. A. S. Barnes & Co., publishers. It is designed for Christian workers, and is to be issued in numbers. The present number embraces the first seven chapters of Matthew.

OLD AND NEW for September has a good table of contents. Among other articles of interest we note: Against Darwin; The Last Witch; Garnett's Escape; The Assyrian Cuneiform Inscriptions; Farmers and Railroads.

THE September Galaxy has: The Coming Marriage; The Anti-Slavery Men of the South; The Mammoth Religion of the World; Symbolism and Language; The Carlists, and other articles.

LIPPINCOTT'S MAGAZINE for September is fresh and beautiful, and handsomely illustrated, as usual. A fine number of this always entertaining magazine.

A LITTLE FELLOW while playing with two gold dollars, one of which he was going to put in his little savings bank, and with the other to buy toys, lost one of them. His mother reproved him sharply for being so careless, when he replied:

"Well, I don't care, anyhow; it wasn't the one I was going to buy toys with."

## From President Johnson.

ASHEVILLE, N. C., August 19, 1873.

REV. LINUS PARKER—*Dear Bro.:* From the superscription you will see where I am. This is my second trip to this region during the summer. I returned home about two weeks ago, but owing to my health it was deemed advisable for me not to remain.

I am enjoying the hospitality of the Rev. Mr. Kennedy, president of Asheville Female College, a worthy man and an excellent educator. I expect to attend a camp meeting in a few days near the spot where I was born. There have been camp meetings held there annually for over forty years, except about three years of the war.

I exceedingly regret my inability to be with my brethren of the Mississippi Conference in any of their meetings. I had purposed attending a camp meeting in north Louisiana, but of this pleasure I shall be deprived.

The climate here is most delightful at this season of the year. A fire has to be kindled very often during the summer months to make it comfortable. Last night it was quite cool.

I inclose you a communication in reference to Whitworth College, which I hope you will publish, and greatly oblige

Yours fraternally,
H. F. JOHNSON.

WHITWORTH FEMALE COLLEGE.

Something of the history of this institution is known to most of your readers. Its growth has been remarkable. About six years ago it opened under its present management with fifty-seven pupils. Over two hundred matriculated the last term. The music department is not excelled in any school, South or North. The languages, including French, the natural sciences and an extensive course in mathematics are taught by a full faculty.

At the last meeting of the board of trustees it was resolved to endow the college. As a beginning, it is proposed to secure $10,000. The main object is to give greater facilities to young ladies for acquiring a thorough scholastic education.

Here is an institution, under the auspices of the Methodist Church South, which we think is doing a good and a great work. So preachers and people say. The buildings are large and well arranged. The school is prosperous—remarkably so. Then some one may ask: "Why endow it?" To enlarge its usefulness and give it greater permanence.

It is not an effort to build up a broken-down institution, nor to start a new one. The college is a live one. Money expended here will not be thrown away.

I shall be glad to hear from any of the friends of the institution on the subject, giving advice, *or giving money, which is far better.* One hundred men who will give $100 each are called for. Address

REV. H. F. JOHNSON, Prest.,
Brookhaven, Mississippi.

## The Pope on Protestantism in Rome.

The Pope may be a prisoner in the Vatican, but the power to curse is still left him, and he uses that power freely. "Bless, and curse not," is a sentence of the Bible to which the vicar of Christ gives but little heed. The latest objects of his wrath are the evangelical Protestants who are laboring among the people of the city of Rome. Under the authority of and in the name of the Pope an invitation has been issued to the faithful to attend the commemoration of St. Peter's liberation from prison, "*in order to appease the wrath of God, excited by the progress of Protestantism in Rome.*"

The text of this precious document should be read by every American who is in doubt of the real spirit of the Roman Catholic Church. It calls the missionaries "mercenary apostates" who have come to Rome "with the intention of overthrowing Catholicism in its very seat. *Profiting by that liberty which, to the shame and detriment of the Catholic religion, is granted to all sects,* they first began secretly to spread falsified Bibles, and then openly to invite principally young people and idiots to public conferences." "What," the invitation adds, "but a hypocritical *larva* is that specious name of Evangelical which Protestants give to themselves and their conventicles? And what but a lying appearance is that faith which they so much exalt, and pretend is alone sufficient to justify men and lead them to salvation?"

The Pope says very plainly that if he could he would clear the Protestant missionaries out of the city. "It is a cause of supreme bitterness to the heart of the Holy Father not to be able otherwise to impose a limit to so much evil, as he certainly would do *if he could* make use of other means to bridle the license of the impious perverters of true doctrine." If Pius had his will, would not the Inquisition be active this very day in Rome?

And this man calls himself a god. This mouth so full of cursing dares to speak for the Prince of Peace! And his priestly followers, under the protection of liberty here, are conspiring for liberty's overthrow. What they would do in Rome, if they could, their principles would oblige them to do in New York. Under Ultramontane direction the Roman Catholic Church is a perpetual conspiracy against the liberties of mankind. It denies all liberty but its own; when it can it crushes, when it cannot crush it curses. Thank God, its curses are harmless.—*Methodist.*

The Christian Advocate.

THURSDAY, SEPTEMBER 4, 1873.

FOR THE ADVOCATE.

*LEARNED FROM THE LILIES.*

BY JEANNIE.

"Consider the lilies," good wife,
That have blossomed under your care;
Do you think that they dream how each bright beam
Sinks down in their chalices fair?
Or do they know, as they silently grow,
Whose the hand that planted them there?
Ah, no!
Yet the sun shines, and they blossom and blow.

"Consider the lilies," good wife,
That open their hearts for the dew;
Do they see from where drops the blessing there
That on every night is new?
Do they understand who tills the land,
Or seek the deep mystery through?
Ah, no!
Yet the dews fall, and they blossom and blow.

"Consider the lilies," good wife,
For God sees them, every one;
No matter how low each blossom may grow,
*It is his;* and he sends it the sun,
And blesses the earth with its gentle birth,
That to him our hearts may be won.
And so
It rains and shines, and they blossom and blow.

"Consider the lilies," my wife,
How they fill with fragrance the air,
And by every breeze that stirs the trees
Send their sweetness everywhere;
And they never cease, through their lives of peace,
To fulfill their mission so fair.
And thus
Be it also, dear, in the life with us.

"Consider the lilies," good wife,
As they sway in the warm spring light;
For down from the blue the sun searches through
Their hearts; but their hearts are of white.
And the, rich gold their depths unfold
To his pure and piercing sight.
And so
Would our Master, my love, have us grow.

"Consider the lilies" once more,
For summer-time goes, and they fade,
And their fair blooms shake and shiver and break
And die in the autumn shade;
But their hearts are of white, so they pass from the light
And sleep, and are never afraid!
Ah! so
Must we. Are we ready, my dear, to go?

## Education by the State.

MR. EDITOR: Some time ago Dr. McCarty conducted in the columns of the ADVOCATE a discussion adversely to education by the State. The subject was announced by you at the time to be of grave importance, and the ability displayed in the discussion entitled it to a respectful attention. The silence that has ensued may be construed into a general concurrence with the sentiments of the article, and satisfaction with the conclusions reached. As we entertain opposite convictions we crave of you the privilege of space to show that primary education is most properly the business of the State:

1. On the score of benevolence.
2. On the score of justice.
3. On the score of economy.

1. The cost of educating the young is assumed from a feeling of benevolence toward them, and in consideration of the advantage which education gives for the work of life.

Besides the fact, which is obvious, that education is an advantage to the individual, placing him in advance of a natural development, it is also obvious that in every business and trade the educated man has by consent the advantage over his uneducated fellow. Now if the highest development of man is the work of education, and is also the proper aim of benevolence, not only is the consideration the strongest appeal that can be made to the sense of benevolence, but it is also a calamity to be deplored that a lack of means, in the great majority of cases, operate to repress the feeling of benevolence and to defeat the greatest advantage to many children. Every educated man is indebted to the benevolence of some other person for his education. The poor man's child only finds that poverty is a crime that even benevolence will not commute.

In taking the education of the young in its own hands, the State can justify this exercise of benevolence on the ground of its greater ability and impartiality, recognizing the claim upon kindness among the children of the State to be equal, irrespective of the conditions of their birth.

The plea that bachelors and married people without children would feel it a hardship to be taxed for educating the young of the race is too superlatively selfish to claim consideration in a scheme of humanitarianism, much less to be tolerated by Christian obligation.

To provide for the universal education of the young by the State is only a proper exercise of benevolence toward them, which is justified by each and every consideration which justifies the parent in seeking an education for his child. Whatever advantage education is to a human being by that, the most unanswerable plea that can be made, is the State justified in taking in her own hands schools so as to secure the benefits of education to every one.

2. But there is a higher consideration than this, which, when understood, will compel the State to take the education of the young into its own hands; and that is the obligation of simple justice. The State is under no constraint to be unjust, cannot afford to be unjust. Justice is both the right and the reason for a thing. The exercise of justice is the highest duty, as it is the life, health and growth of a community. Injustice is poison, death, desolation. All over the world avenging impoverishment, misery and ruin follow injustice.

It is the baldest injustice, the very effrontery of violence, to arrogate the right to make law as the State does, and then to evade the obligation that follows, as it does in relegating the education of the children of the State to individual enterprise and cost.

*His own to every one* is the invariable motto of law. The ascertainment of rights and the defense of those rights are essential to the true notion of a just or rationally constituted law. The State claims and exercises the sole right to make law, and in so doing ascertains, appropriates and assigns the rights and duties of every child born into the State, and establishes for each child, as his indefeasible right, the greatest possible outcome of his being.

He is held to be responsible for his conduct, eligible to great dignities and subject to grave duties. To secure this outcome, to prepare for these duties of which the State derives the sole and great benefits, the time of the child is appropriated to training—the maintenance of the child and cost of his education) charged to his parents; so that the entire burden of making a man a citizen devolves upon individuals, without compensation or benefit. And the State, to which all the profit accrues, and which exacts the service and imposes the obligation, escapes the burden. According to its own assumption, the State is bound, in simple justice to each child, to see that he has the means to make a good outcome, and that the State charge itself with the cost of his education.

The child is the most helpless member of the community, and, although bound by duties and restraints, is utterly dependent for his *own* upon the sense of justice of those who exercise the power of law over him. He does not know his rights, and can therefore be defrauded out of them. He cannot enforce his claims, and must therefore suffer the loss entailed upon him, without recourse or compensation, throughout his earthly life. But what of the State that perpetrates this injustice? Can it have health? Can it live? Can it prosper? Can it grow? When we consider what class of children suffer this injustice at the hands of the State, the marvel is that a single feeling of self-respect survives. They are the most helpless of the children—the children of the poor. Upon them falls this heaviest injustice, this most cursed inhumanity, starting at a disadvantage. They are straitened in circumstances, and do their whole life-work in the hardest way, and reap the smallest profits. Whatever of evil inheres in ignorance, whatever of depression and crime seeks cover in ignorance, this, by connivance of the State, hardens the hard lot of the poor. Are there any conditions of sacredness in learning that compel us to persist in such injustice? Is this the cost of sanctified education? Then, in the name of simple justice, down with such cant and cupidity. Secularize learning, open the school-house to every child in the State, and let us trust to the power of letters and divine Providence for good results. Let the State do justly, "though the heavens fall."

We insist that the education of the young can be most economically provided for by the State. Every method and institution of learning must be endowed, or restrict the benefits to the few who are rich. The cost of education otherwise could be borne but by a comparatively small number. The benevolence of mankind which has sought to benefit the young through education has cheapened education only to those who could pay for it. Universities and colleges have been endowed, but toward these the feet of the very poor never turn. To endow schools for raising up the masses is not possible to individual liberality. There can be no change hoped for in the direction of those gifts which seek the good of the race by helping forward the cause of education. The State cannot rely upon individual or church enterprise to do more than has been done. Therefore, unless the State take the matter in hand, a very large percentage of the children must grow up uneducated. As it is, the cost of education is at its maximum. The very same benefits could be secured at a greatly reduced cost. Education, to become universal, must be made free. It is enough that the parent maintain the child. In many cases the parent cannot spare the time of the child. It is exactly where the case is the hardest that the management can be made most economical by the State.

If the whole property of the State stand for the endowment of the educational machinery of the State, only the percentage necessary to maintain the schools and afford free education to every child need be annually collected and disbursed. And to what higher, nobler purpose could the property of the State be devoted and the power of taxation be employed?

W. E. M. LINFIELD.

## Administration of Discipline.

MR. EDITOR: It seems to me that something is wanting in the Discipline to make the commencement of its administration as clear as it ought to be, and also to promote its objects, "which are the following, to wit: To rebuke offenders, to remove scandals and vindicate the character of the church; to clear the innocent, to reclaim the erring, to promote purity and peace in the membership, and the spiritual welfare of the offenders themselves." The Discipline makes it the duty of the class-leader "to advise, reprove, comfort or exhort, as occasion may require," and "to inform the minister of any that walk disorderly and will not be reproved;" and for one class of offenses it says: "First, let private reproof be given by a preacher or leader." These quotations from the Discipline are sufficient to show that the preachers and leaders are bound by the law in the administration of discipline, and the whole responsibility seems to rest on them. It was probably not the design of the law of judicial administration to relieve the members of the church of their duties to each other, or transfer them to the officers of the church; but as it stands, and is understood by most if not all of the members, they do not feel bound by the Discipline in the matter of offenses, as they consider the preacher and leader under obligation to look after them. It is my candid opinion that this view of the law has had a tendency to increase the difficulty of administering the discipline of the church, and there ought to be a law giving no uncertain sound.

The General Rules bind the members to do good "by instructing, reproving or exhorting all we have any intercourse with;" and in this we discover the *principle* which should begin, prosecute and consummate all ecclesiastical administrations. Every member of the church is bound to try to correct the brother whom he knows to be an offender. The Scripture is clear upon this point: "Thou shalt in anywise rebuke thy neighbor, and not suffer sin upon him."—Levitieus xix, 17. "Moreover, if thy brother shall trespass against thee, go and tell him his fault between thee and him alone; if he shall hear thee, thou hast gained thy brother."—Matthew xviii, 15. See also verses 16 and 17. A trespass against a brother is a trespass against the church, and an offense against the church is an offense against every member; therefore the principle that is to govern in the case of individuals is applicable to the church as a body. The course prescribed for the trespass against a brother is the proper course with offenders against the church, and when individuals have done their part, and failed in the object, then they must "tell it unto the church"—to the body that must try and determine the case. When the class meetings were common, and the preachers and members were brought by them into more frequent converse with each other, there was not so much necessity for the members to observe this course; but in the absence of the class meeting it is important that they should recognize the duty of watching over one another in love. Every one ought to feel that he is in some way his brother's keeper.

I believe that those who most frequently converse together have the greatest influence over each other, and that they can correct each other's faults if they go about it in the right way. But many of our people seem to think it their duty to tell others about the failings of their brethren, while they say nothing to those who have offended in order to gain them back to the right way. No brother has the right to accuse another until he has tried to correct what he supposes to be wrong. If the members of the church would cultivate a proper spirit of love and forbearance toward those who offend, and manifest an interest in their restoration to the enjoyment of the divine favor, many who go astray would come back again. Let all the members of the church know it is their duty to assist in preserving the peace, purity and dignity of the church. Let them feel that they bear with the ministers the responsibility of any scandal that may come upon it, and that they may rejoice in whatever honors they may be instrumental in sharing with it. They can labor successfully in many ways which the pastor cannot see, and perhaps more can be done by them to reclaim the erring than could possibly be done by the pastor in the capacity of administrator of the Discipline.

J. W. S.

## Fifth Sundays.

MR. EDITOR: Of late I have been revolving this question in my mind: "Has a preacher in charge of a station, circuit or mission the right to take the fifth Sundays from his regular charge and use them upon the regular work of another preacher in charge?"

To help in settling the question I turn to our Book of Discipline, and read the advice given and obligations taken in the solemn service of ordination, as follows: "*It is therefore your duty to employ your time* in the manner which we direct." In the next sentence this is further qualified thus: "If you labor with us in the Lord's vineyard, it is needful you should do *that part of the work* which we advise *at those times and places* which we judge most for his glory." In order that this important matter might be settled upon voluntary, individual recognition of duty, the question is propounded in the following language: "Are you *willing to conform* to the Discipline of the church?" Upon these questions being satisfactorily answered the Conference may admit the candidate to full membership by a majority vote. Hence the question is plain. Therefore no preacher, who has taken upon himself the fearful responsibility of doing the work of an ordained preacher in charge, has any right to take his fifth Sundays from his regular work and give them to some other pastoral charge. When he does this he violates his ordination obligation, and is chargeable with disobedience to the order of Discipline.

If one preacher may do as he pleases with his fifth Sundays, so may others. If one preacher may use his fifth Sundays contrary to the order of the Discipline, then may he so use any other Sunday if he choose; and if he may, so may all others; and then the whole system will fall into Lorenzo-Dow independency, and everywhere we shall see "confusion confounded."

Another duty of a preacher in charge is "to see that all the ordinances and regulations of the church be duly observed." Under this instruction is found the duty of the preacher, when capable, to administer the sacrament of the Lord's Supper. But if the pastoral charge embraces six or eight appointments it is exceedingly important that the fifth Sundays be employed at those places where, in the main, they have to take week-day preaching for sacramental meetings. Owing to carelessness and criminal neglect in these respects there are churches at which the Lord's Supper has not been administered for years. Can a preacher in charge be regarded "*blameless in his life and official administration*" when such a state of facts exist?

Besides, such a loose, slip-shod way of managing the affairs of the church will necessarily estrange the membership of the charge from their pastor, as they see from time to time that he has no abiding interest in their well-being; and in the long run the preacher himself is damaged in the esteem and confidence of his fellow-preachers.

A. DOWLING.

OZARK, ALA., August 16, 1873.

A SILENT SERMON.—Massillon was once asked to preach in aid of an orphanage. The day appointed the church overflowed, so that even standing-room was not to be found. In the great gallery above the pulpit were the children who so sorely needed help. At length the preacher stood up, and all waited breathlessly the bursts of eloquence they anticipated. Massillon paused a moment, looking down on the sea of upturned faces, then silently he turned and pointed to the poor children. It was enough. Purses were emptied, and sobbing women threw their jewels into the plate.

## Union Springs District Conference.

MR. EDITOR: The eighth District Conference of the Union Springs district, Alabama Conference of the Methodist Episcopal Church South, convened at this place at nine o'clock A. M., in the Methodist church, Rev. S. P. Richardson, presiding elder, in the chair, and Fleming Law secretary. All the charges in the district were represented excepting Troy circuit and Elba mission. Reports of the respective charges as to the spiritual condition of the district indicated it to be in a healthful and improving condition generally, showing an accession of one hundred and fifty-nine members to the churches in the district the present year.

It was recommended to the Annual Conference that the Elba mission be raised to a circuit. It was also recommended that a mission, to be known as the Snowdon mission, be established in the northern part of the district.

Reports in regard to finance and church-buildings showed a general financial depression throughout the district, and that the church-buildings were, with few exceptions, in good condition.

Reports as to Sabbath schools showed that throughout the district there is much interest and zeal manifested, there being twenty-five schools in operation, all, with but few exceptions, using the uniform lessons of the Methodist Episcopal Church South.

The following visiting brethren were present and invited to participate in the deliberations of the conference: Rev. W. S. Turner and Rev. Thomas Dees, of Eufaula district, and Rev. H. D. Moore, president of the Alabama Conference Female College, at Tuskegee, Alabama, and Rev. A. S. Andrews, D. D., president of the Southern University, at Greensboro, Alabama. Dr. Andrews and Rev. H. D. Moore each addressed the conference with ability upon the subject of education and in behalf of the institutions represented by them respectively, and resolutions were adopted commending these institutions to the confidence and patronage of our people.

The reports upon the subject of education show that the High School at Greenville and a school at Mount Hilliard are the only institutions of learning under the auspices of the church in the district. Resolutions of commendation were adopted in regard to the High School at Greenville, and Fleming Law, T. E. Branscomb, E. A. Rutledge and W. C. Menefee were appointed trustees.

R. H. Powell, W. C. Menefee, Fleming Law and W. W. Wilkinson were elected delegates to the Annual Conference; and Rev. J. W. Hightower, T. E. Branscomb, W. B. Gilmer and E. B. Wilkinson, alternates.

The committee appointed to report resolutions in regard to the death of Rev. J. L. Cotton, D. D., reported the following resolutions, which were adopted:

Whereas, In the providence of almighty God our friend and brother, Rev. James L. Cotton, D. D., has been removed from the scenes of his earthly labors to "the rest that remains for the people of God;" And whereas, He was for about thirty years an earnest worker in the vineyard of his Lord and a faithful watchman upon the walls of Zion, and during the greater part of that time was identified with the Methodist Episcopal Church South in Alabama, sharing its seasons of prosperity and its times of adversity; And whereas, He was by virtue of his office, as pastor of the church at Union Springs, a member of this District Conference; And whereas, It is proper that his co-laborers in the kingdom of Christ should bear testimony to his fidelity, and spread upon the minutes of this conference their sense of the loss the church has sustained in his death; therefore, be it

*Resolved*, That we have heard with profound sorrow of the death of our well-beloved brother, Rev. James L. Cotton, D. D., who was an eminent preacher of the gospel, a faithful pastor, a devoted father and a sincere friend.

*Resolved*, That in his death the church of God has lost a useful minister, and this conference a member whose wise counsels and godly example will ever exert a wholesome influence upon its members, and guide them in the paths of uprightness and peace.

*Resolved*, That we will cherish the memory of his virtues, and, by God's grace assisting us, will follow in his footsteps as he followed Christ, until we too, like him, shall lay down our armor and cease to labor and to love.

*Resolved*, That we cordially sympathize with his doubly-orphaned daughters, and devoutly pray the blessing of God upon them, that he will be a father to them, guiding them in the paths of usefulness and holiness safely to the shining shore in the land of the faithful.

*Resolved*, That a copy of these resolutions be furnished the daughters of our deceased brother, and be published with the proceedings of this conference.

J. R. ROGERS, Chairman.

Rutledge was selected as the place for holding the next conference.

It was resolved that a concise statement of the proceedings of this conference be published in the NEW ORLEANS CHRISTIAN ADVOCATE, *Southern Christian Advocate* and the Union Springs *Herald and Times*.

Conference adjourned.

S. P. RICHARDSON, P. E.
FLEMING LAW, Secretary.

UNION SPRINGS, ALA., July 10, 1873.

(NOTE BY THE EDITOR.—A copy of the above proceedings were sent promptly by the secretary, but were not received; hence the delay in their appearance.)

GOOD HEALTH says that a German observer has recently calculated the average longevity attained in different professions. Doctors reach fifty-six years, artists fifty-seven, lawyers fifty-eight, but clergymen keep on to sixty-five. Physicians of the soul have nine more average years than physicians of the body.

WHEN pain can't bless, Heaven quits us in despair.

## Obituaries.

WILLIAM ARDRY, only child of William M. and Lizzie James, and grandson of Uncle Billy James, of precious memory, was born September 29, 1867, and died, near Bethel, Wilkinson county, Mississippi, July 25, 1873.

Like Timothy, he had "been instructed in the Holy Scriptures from his infancy," and was "one of those little ones that believed in Jesus."

PASTOR.

NANCY ANN SWAN died May 10, 1873, aged thirty-nine years. Her maiden name was Ware, and she was left an orphan when quite a child, and was cared for by Silas Garrett until sixteen years old, when she was married to Mr. William Kilgore, who died in 1865. She was married the second time, January 16, 1871, to Mr. E. D. Swan.

From her girlhood she was pious, and before and after her connection with the Methodist Episcopal Church South the writer knew her as a faithful, devoted Christian. Her delight was in doing good to others. Much of her time and means were expended in relieving the distressed, visiting the sick, and sympathizing with and comforting the bereaved and afflicted. She passed away peacefully, calmly and triumphantly to that long-sought home in the skies.

JOSEPH M. SCOTT, P. C.

GREENVILLE, ALA., August 22, 1873.

MRS. ELLA D. RAMSEY, wife of J. M. Ramsey, and daughter of W. T. and E. C. Harwell, was born in Petersburg, Virginia, September 5, 1838, and died of consumption, in Sumterville, Alabama, July 28, 1873. She was married July 11, 1854, and joined the Methodist Episcopal Church South about the year 1856, in which she continued a consistent and faithful member until death. Her gentle and obliging disposition had won for her many friends, who deeply sympathized with her in the hours of affliction. She fully met and faithfully discharged the duties of an affectionate wife, a devoted mother and a kind neighbor. Her sickness was protracted and painful, but she bore it with true Christian fortitude. During her last illness she often spoke of her departure with entire composure, and with perfect resignation to the divine will. Her relatives and friends sorrow not as others who have no hope, for she died in full hope of that rest which remains to the people of God.

ALEXANDER HOOD.

SUSIE E., daughter of Alonzo and Eliza J. Blanks, was born in Caldwell parish, Louisiana, February 11, 1868, and died, at the residence of her parents on Ouachita river, Caldwell parish, of congestion of the brain, July 9, 1873.

Little Susie was a very interesting child, possessing a loving and affectionate disposition. I had been with her in large, promiscuous crowds of people, at church, on steamboats, at home and at other places, and in consequence of her loving spirit, pleasing and cheerful manners she was sure to gain the affection and admiration of all with whom she came in contact. Though young, she would always try to comfort those she saw in distress, putting her little arms around their necks and offering some word of consolation to them. But she has gone from our midst, and doubtless is now associated with her two little brothers, Eddie and A. Lane Blanks, who preceded her across the turbid waters of the Jordan of death to the banks of deliverance.

C. R. GODFREY.

DIED, after a long-protracted illness, in Leake county, Mississippi, June 8, 1873, Sister NANCY EURE. She was the daughter of Rev. Abraham and Lucretia Beeman, and was born in Gales county, North Carolina, September 3, 1811. She was first united in marriage to Reddick B. Eure, who died leaving her with three children; after which she married Jethro Eure, who survives to mourn her loss. She embraced religion and joined the Methodist Episcopal Church in the fall of 1828, at a camp meeting at Pugh camp ground, in Gales county, North Carolina, in which church she lived an acceptable member and a devoted Christian until the hour of her death. She was loved and respected by all who knew her, and esteemed very highly "for her work's sake." Her house, her head and her heart were all fully consecrated to the cause of Christ and to the church of her choice. Well may it be said of her that she filled up her station on earth with dignity and Christian propriety, and then died, as she had lived, in the triumphs of our holy Christianity.

F. M. WILLIAMS, P. E.,
Her former pastor.

DIED, in Amite county, Mississippi, July 28, of pulmonary consumption, Mrs. SARAH TERRELL, in the sixty-seventh year of her age.

She was born in South Carolina, only a few hours previous to the death of her mother, and at a very early age was removed to the State of Mississippi by her adopted mother, Mrs. Susanna Halford. At about the age of sixteen years she was married to Mr. John Terrell, with whom she lived happily until his death, which occurred in 1852. She was raised up under the influence of the doctrines and usages of Methodism; and in her youth was converted and joined the Methodist Episcopal Church South, of which she remained a consistent member until her death. She honored the church of her choice by promptly and willingly conforming to its rules, and faithfully discharging the duties devolving upon her as a member. She cordially welcomed the preachers to her house, bestowing upon them every necessary comfort and attention, and when in health was punctual in her attendance at all the church services, and met her sisters and brethren with a warm hand of Christian regard. She adorned her Christian profession by an exemplary walk, pious conversation, and the development of those Christian virtues which are so becoming to "women professing godliness."

In her last illness she was bedridden for six long months, but was not heard to murmur. A few days before her departure, when asked by the writer how she felt about dying, she answered: "I feel prepared and willing to go; would like to stay longer with my children, but the will of the Lord be done." And when the time came for her to go she summoned her children—two sons and two daughters—to her bedside, bade them farewell, commended them to our heavenly Father, bade adieu to those of her friends who were present, and then feebly though distinctly pronounced those exhilarating words, first sung by the angels from heaven: "Glory, glory, glory to God." G.

MAJOR JOHN J. GREENING died, at his late residence near Mansfield, on the twenty-second day of July, 1873, aged sixty-nine years and eleven months. He was born in Sumter county, South Carolina. When young he came to Dallas county, Alabama, where he lived for many years. He came from there to Louisiana, and settled in DeSoto parish, where he had been living nearly thirty years. It was late in life before he became religious, which is always a source of regret to those who put off getting religion till in after-life. In 1853, when we were on this circuit, at a protracted meeting at Pleasant Hill, he joined the Methodist Episcopal Church South, and since that time has been a member of the church and a professor of religion. He has always been a liberal supporter of the church. In his last illness Bro. Carter, his pastor, visited him, talked with and prayed for him, and commended him to the Savior, whom he professed to be able to trust. He talked with and advised his family, and told them that he was prepared for his change. He leaves a wife and a large family of children, the most of whom are religious. His funeral discourse was preached by his pastor, at his late residence. His remains were followed to the grave, where he was laid to rest till that day when the dead shall be raised.

J. P.

JOHN BOYD was born in Newburg district, South Carolina, on the eleventh of October, 1795, and died of pneumonia, November 9, 1872. He was reared by Presbyterian parents, under whose godly example and pious instruction he grew up a model young man. He was married to Elizabeth Blackburn in September, 1817, moved to Perry county, Alabama, the same year, and settled on Oldtown Creek, where he was one of the first white settlers. In 1830 he removed to Brush Creek, in the same county, and, seven years later, embraced religion and joined the Methodist Episcopal Church at Mount Zion, Brush Creek circuit, during a revival carried on by the Rev. William B. Nell. His walk from this time forth was that of a Christian. Like the Master, whose example he was striving to follow, he was meek and lowly in heart. Working on in his quiet and unpretending way, his leaven of influence quietly and thoroughly permeated the entire community. His sound judgment and practical sense, sanctified by grace, constituted him a worthy exemplar and a safe counselor. By these many young men and some young ministers have profited. His house was the preachers' home, where they could go in and out and find pasture. His religion was pure and undefiled, evincing itself in visiting the fatherless and widows, and in keeping himself unspotted from the world. In 1856 he met with a sad bereavement in the loss of his wife, a most excellent Christian woman, and mother of all his children; but this he bore with Christian fortitude, for he sorrowed not as those without hope. He was again happily married, in 1857, to Miss Chellie M. Nixon, who still survives him, and in full assurance of faith is waiting the summons of her Master. During the last years of his life he seemed like one of the patriarchs of old, so strong was his faith, and surrounded as he was by his children, grandchildren and great grandchildren, numbering one hundred and thirteen. With characteristic meekness and fear of giving trouble, he frequently expressed a wish to die before he should become a burden. In the last speech he made in love-feast he said his days were almost numbered, and that he was ready to go should the summons come. The night before his death he evinced the same spirit of faith and readiness. And, true enough, when the bridegroom made his appearance Father Boyd, with his vessel filled with oil, and his lamp trimmed and burning, went in with him to the marriage.

B. D. GAYLE.

SELF-EDUCATION.—The learning we acquire at school is but the beginning of education, and because we have left school our education is not complete, but only begun; for what we had there gained we have yet to learn the application and practice of in all the requirements and duties of life; and now it is that we must commence the most important part of education—self-education, the applying what others have taught us to the teaching ourselves, the carrying on what others have begun for us to our own self-improvement. Now, in reality, begins true education, for whatever a man learns himself he always knows better than what he learns from others. Not that therefore the help and the advice of others is to be disregarded at any time, for we must use all the aids of men or books that we can. But we must set ourselves to work upon ourselves, and we must no longer be children dependent upon others to teach us, but striving to teach ourselves. When we were young our food was provided for us, but even then we ate and digested it for ourselves; now we must not only do this, but we must earn it also, acquire it for ourselves, and so in understanding and in knowledge become men.

A BOSTON exchange has the following: Wanted, by a clergyman in this vicinity, about six enthusiastic church members to set the other six hundred on fire.

The Christian Advocate.

THURSDAY, SEPTEMBER 4, 1873.

*THE UNMASKING.*

BY JAMES H. WORSE.

The winter masked a pearl of spring
Long time before spring's first sweet sign,
When buds were dumb that soon would sing,
And dun clouds cold that yet would shine.
All lakes first lift, then overflow,
Then down the wild rocks sparkling go.

And I had gathered many a thing
That was but alien to the time,
If Time did naught but winter sing,
Nor subtler sense hold by his rhyme.
But Time's secrets best to know,
For thus and thus read so and so.

One day I tapped a maple-tree,
And there, the moistened bark behind,
A secret cup was brewed for me
Better than best wines, to my mind.
And I was quick to understand
Behind the cup what brewer's hand.

Another day, over a brook
There leaned a yellow cowslip new;
And in a sheltered, sunny nook
Three tiny arbute blossoms grew;
And these, when weighed against the cold,
Than it weighed more a hundred-fold.

So I have known a soul frost-bound
That, struggling upward for its spring,
Long time the stalers frozen found,
That would not open to let in sing;
And yet I knew, by sign and sign,
That what it would sing was divine.

By sign and sign the winter turned,
And, while unvanquished seeming, died.
By sign and sign the red blood burned
Until a king rose garlanded
With those same flowers that, late repressed,
Lay hid against the warm earth's breast.

And still the gathering of the will
Must have its time, though that be long,
And still the heart must fill and fill
Before it bursts full-bunched in song.
Still it must fill, then overflow,
Then down the wide world sparkling go.

*Independent.*

## Smoking and Thinking.

Dr. Richardson has so clearly explained the influence of smoking upon the blood that it will be best to quote his graphic account. His scientific eminence entitles his evidence to respect, and lovers of the weed must recollect that it is a smoker to whom they are listening: "On the blood the prolonged inhalation of tobacco produces changes which are very marked in character. The fluid is thinner than is natural, and in extreme cases paler. In such instances the deficient color of the blood is communicated to the body altogether, rendering the external surface yellowish, white and puffy. The blood being thin, also exudes freely, and a cut surface bleeds for a long time, and may continue to bleed inconveniently, even in opposition to remedies. But the most important change is exerted on those little bodies which float in myriads in the blood, and are known as the red globules. These globules have naturally a double convex surface, and at their edges a perfectly smooth outline. They are very soluble in alkalies, and are subject to change of shape and character when the quality of the fluid in which they float is modified in respect to density. The absorption, therefore, of the fumes of tobacco necessarily leads to rapid changes in them; they lose their round shape, they become oval and irregular at their edges, and instead of having a mutual attraction for each other, and running together, a good sign of their physical health, they lie loosely scattered before the eye, and indicate to the learned observer, as clearly as though they spoke to him, and said the words, that the man from whom they were taken is physically depressed, and deplorably deficient both in muscular and mental power."

Tobacco modifies the circulation in the brain, as in other portions of the body. Hence it would be remarkable indeed if it did not exercise some influence upon the mechanism of thought. "A sincere, self-observing smoker cannot fail," says M. Meunier, "to recognize that tobacco creates a new nature, more disposed to dreaming than action." Although a great smoker himself, he considered the habit was inimical to the rational mind. His frequent diatribes against this *mort aux puptes* excited much raillery; but the habit of twenty years was long too strong for him. So close was the connection between work and smoke with M. Meunier that the amount of intellectual labor he had performed was chronicled by the extent of his consumption of tobacco. When at last, after many fruitless attempts, he put his conduct, in harmony with his opinions, it required several weeks of undivided attention to break the chains of habit which bound him. The mode by which nicotine acts upon the blood-vessels explains the apparent contradiction that it should be able to excite into momentary activity an organ which it has enfeebled and stupefied. The excitement and over-activity which it causes in the contractile apparatus of the walls of the blood-vessels are quickly followed by a general fatigue, which is only a modified paralysis. Thinking, as we have seen, is closely related with the cerebral circulation. When, by continual usage, the muscular tissue of the blood-vessels has become gradually benumbed, the blood, in place of its natural rapid flow, circulates slowly and sluggishly, and the functional energy of the brain is diminished. But with a new exhibition of the stimulant, the muscular contractility is again stimulated, the circulation becomes quicker, the brain, abundantly and regularly bathed by the life-blood, takes up again its functions, the brain-power increases, ideas flow with greater rapidity; but the activity thus produced cannot last. With this stimulation disappear the brilliant results which it had produced, and the organ falls into a relaxed condition, from which only increased doses can temporarily rescue it.

One of the results upon the brain is the loss of memory. Many authors have noticed this fact.

The case of l'Abbe Malgno, the celebrated editor of *Les Mondes*, is curious. He had often been in the habit of taking snuff, which had always led to prejudicial results. After various temporary renunciations he had returned to its use. In 1861, while engaged in some mathematical labors, he took from twenty to twenty-five grammes daily, and found himself continually having recourse to the snuff-box. The effect was a rapid extinction of the faculty of memory. He had learned several languages by their root words, o. which he knew from one thousand two hundred to one thousand five hundred of each tongue, but he found that his power of recalling these words was gradually diminishing, and recourse to the dictionary became each day more necessary. Struck with this fact, he resolved to abandon the *tabatiere* and cigar. Writing after six years' experience as a non-smoker, he says: "It has been for us the commencement of a veritable resurrection of health, mind and memory; our ideas have become more lucid, our imagination more vivid, our work easier, our pen quicker, and we have seen gradually retire that army of words which had run away. Our memory, in a word, has recovered all its riches, all its sensibility. * * * That tobacco, especially in the form of snuff, is a personal enemy of memory, which it has destroyed little by little, and sometimes very promptly, cannot be doubted. Many persons with whom we are acquainted—M. Dubrunfaut, the celebrated chemist, for example—have run the same dangers, and escaped them in the same fashion, by renouncing tobacco, which we do not hesitate to say harms the greatest part of those who employ it, since for one smoker or snuffer who uses it there are ninety-nine who abuse it."

Memory depends upon the vigor and health of the nervous system; it is likely to be impaired by whatever causes unhealthy excitement and nervous waste. Hence, if the smoker's memory fail, it may be considered as one symptom of general injury of the nervous centers, from which arise other ills. The perceptive faculties become coarser, and this leads to hallucinations. Blatin quotes from Ehrhart some curious cases of this nature. M. X., forty-six years old, nervo-sanguine temperament, and in apparent good health, had often experienced embarrassment in speech and motion after indulgence in tobacco. One fine day in the country, when the air was calm and the sun was shining brightly, he was astonished to see a heavy rain shower which appeared to be driven toward him by a violent wind. He extended his hand. No drops were falling, his clothes were quite dry, but at the same moment he was struck with violent palpitation. He threw away his cigar, the violent beatings of his heart ceased, and the vision disappeared. Many times this phenomenon recurred. He abandoned tobacco, and the accidents quickly disappeared. Thinking himself perfectly cured, he commenced again to smoke, but the palpitations and visions reappeared. Complete abstinence was his only safety.

The step from temporary hallucination to chronic lunacy is not very great, and we find on record the case of a man who became insane, and whose recovery was due to a lucky accident, which barred him from access to his usual indulgence. Druhen narrates another noteworthy case. A middle-aged man, in good health and of steady habits, was sent by his employer to Paris, charged with papers of considerable value. The importance of the trust preyed very much upon his imagination, and led to an attack of melancholy mania. He was under medical treatment about three weeks, during which time his usual desire for tobacco disappeared. On his recovery he again commenced smoking moderately. A few months after another attack commenced, and he began to talk once more of the (imaginary) risks and dangers he had encountered in his journey to Paris. Druhen saw that he was upon the brink of insanity, and his first prescription was: "No tobacco." Under this *regime* the man has since enjoyed the best health.*

These facts, although curious, are not entirely decisive, for in judging by individual cases there is always a risk of mistaking the exception for the rule. There are, however, data of a more absolutely convincing nature, which we commend to the careful consideration of young smokers and their parents.

In 1857 M. Bertillon divided the one hundred and sixty pupils of the Paris Ecole Polytechnique into smokers and non-smokers, with a view of testing this question. The results in the examinations of the twenty who stood highest, and those next to them, have been thus stated:

| Smokers. | Non-smokers. |
|---|---|
| 6 | 14 |
| 10 | 10 |
| 11 | 9 |
| 14 | 8 |
| 13 | 7 |
| 15 | 5 |
| 16 | 4 |
| 17 | 3 |
| 102 | 58 |

An examination of this table will show that while the non-smoking pupils exhibit a steady upward tendency, the contrary is the case with the smokers. Although the majority in numbers, they were the minority in intellectual attainments. The contrast is most instructive, and demonstrates conclusively the deadening influence of this popular narcotic upon the functional activity of the brain. If tobacco were, as its apologists sometimes claim, the handmaid of thought, a very different result must have ensued. Dr. Murray, of Newcastle, who is not an opponent, but a defender of smoking, says: "My own personal experience and observation among medical students is supported by the results of examinations for law and divinity, smokers having been found behind non-smokers in mental caliber. So long ago as 1606 a medical writer said tobacco is not safe for the young, and should be called youths' bane." Sir Benjamin Brodie, from the result of experiments upon animals, affirms that the oil of tobacco acts by destroying the function of the brain. This, of course, refers to its administration as a poison; but who can think with coolness upon our youth, voluntarily sapping the vigor of their brains—the only organ in which we *excel* (?) the brute creation—and thus wearing out their nervous systems ere they have fairly entered upon the important duties of life?

It will be seen that medical science and statistics confirm, by *a posteriori* evidence, that which physiology would lead us to expect on *a priori* grounds. It would be folly to suppose that the brain, with all its minutely wonderful mechanism, should not be injured by continual contact with blood weakened and deteriorated—poisoned—by contact with the deadly principles evolved in smoking tobacco.

Smoking is now so common among persons of unformed constitutions that the facts here detailed require a grave importance. If juvenile smoking continues and extends, we may look for generations endowed with weaker brains and duller intellects in a continued series of degradation. Let those who would not have our brave, bright, English lads degenerate into a race of dyspeptic duffards, warn them, as they wish for the full exercise of that power to think, which is their greatest privilege and glory, as they hope for clear heads and unclouded brains, to resist the dreamy seductions of tobacco.—*The Builder.*

* Druhen, on Tobacco, 1867, page 58.

## Excuse-Making Machines.

The author of this valuable article, finding that it takes more time than he has to spare to attend to the many demands made upon him, we will cheerfully act as his agents. We have already received quite a number of applications. Elder A. wants one. He is the richest and the stingiest man in his village and church. He has but one child, and he has quarreled with her, and thus lives alone and saves the money it would cost to keep her. He lets irreligious people pay the pastor's salary, while he talks about the hard times. He needs a machine of greatest power and best material, as he will subject it to severe and constant strains. We would recommend the two hundred horse-power $1,000 machine. It will pay for itself in a few years.

Rev. Mr. B. writes for another. He is a young man of great talent, who is too indolent to study regularly or visit his people. He needs a machine of varied power, able to turn out a great assortment of excuses. We would recommend the double vibratory, oscillating machine, which—as we intend to charge ministers double price—he can have for $1,500. He can lie around as much as he pleases ever afterward.

Squire C. needs one. He does not want to lead in prayer, and talk to the Sunday school children, although he can talk in the courthouse by the hour. A constant, steady-going machine, well supplied with butters, will answer for him. Price, $50.

Mr. D. has been prosperous in business this year, but makes no larger contributions to benevolence than he did last year. All his neighbors call him generous, but his conscience troubles him. It is not an uncommon case; and a $100 machine will soon make him feel quite comfortable. After awhile, however, he will have to buy the $1,000 machine we have recommended to Elder A.

Mr. F. feels that he ought to be a Christian, and his conscience at times sharply reproaches him. His case is a common one, and he does not need any of the machines. Let him buy at any jeweler's a common spy-glass, and look at his own virtues through the small end, and at his neighbor's through the large end. His own virtues will be greatly enlarged, and his neighbor's diminished; and he will experience an immediate relief.

Let not the ladies and the children think, because the applications have been from men, that we cannot supply them. The machines are suited to all, from ten years old and upward. Every family should have two or three of them. Address, for further information, price list, etc., Growl, Jr., care of the editors of the *Observer*.

We will add that these machines, all being of human manufacture, cannot be carried beyond the grave. They serve an excellent purpose in this world, but are worthless at the judgment bar of God.—*Christian Observer.*

THE seas around Japan are marvelously rich in rare species of crustacea, mollusca and fishes, thus compensating for the paucity of the fauna of the islands. Besides the rarity and scientific value of many of the specimens furnished to our museums from the Japanese seas, the remarkable size of some of the animals caught—such as the crabs in the Bay of Yeddo, with arms which from tip to tip measure sixteen feet, the salmon of Yezo, and the cuttlefish of the western coast—seems to border on the incredible. During the month of March a huge cephalopod was caught near the town of Kisaradzu, which lies directly across the bay from Yokohama. While some fishermen were fishing in a boat they were startled by the appearance of an enormous cuttlefish, which had seized the long, narrow prow of the boat, and was winding its tentacles around it, as if to drag it under. The sailors, in no way dismayed, attacked the creature, and after much pounding killed it. Its body, preserved by salt, was on exhibition for several weeks in Tokei (Jedo.) Even in its dry and greatly shrunken state the body alone measured over six feet in length, and from the end of the longest arm to the top of the body was a little over sixteen feet. Dr. Videle, a French physician, residing in the Japanese capital, made great efforts to obtain the salted specimen for a scientific institution in Paris, but failed. Cuttlefish four and five feet long are often caught by the fishermen who bring their wares to Yokohama. Perhaps the story of the Sea Devil, in Victor Hugo's "Toilers of the Sea" may not be greatly exaggerated, though, as Prof. Winchell says, it is told "unscientifically."

JESUS loves us with an everlasting love. He so loved us that he gave his precious life to save us. The more I think of his love, the deeper is my love for him. We do not realize how much he loves us, or we could not so often grieve him by our wanderings.

FAINT NOT; the miles to heaven are few and short. There are many heads lying in Christ's bosom, but there is room for yours among the rest.

## Scientific.

IT IS SAID that ozone may be generated by blowing cold air through a series of flames from ordinary Bunsen burners.

A REMARKABLE discovery, made by M. Charbrier, has been communicated to the *Academie de Sciences*, that electrolyzed hydrogen, analogous to the similar state of oxygen, called ozone, will combine directly with nitrogen, and decompose, at ordinary temperature, the oxide of silver. If this production of active hydrogen be confirmed, it will lead to new and important revelations as to the physical state of matter.

AN ARTIFICIAL cooking-butter is largely sold in Paris under the title of "Margerine." It is prepared from raw ox-tallow by gently heating it with water, potash and macerated tripe; the purified, cooled and salted product is then submitted to hydraulic pressure to remove the stearine; the result is a yellow substance very much resembling butter that has been heated. It is said to be more durable than the natural product. A similar substance may be made by treating the tallow with a diluted hot solution of carbonate of soda—one part of carbonate with thirty parts of water—and then washing the product, first with water containing one per cent. of hydrochloric acid to remove the alkali, and then again with pure water. It is said that butter prepared by this latter method was used by the citizens of Paris during the late siege.

"CHILDREN'S EARS SHOULD NEVER BE BOXED."—So writes an eminent surgeon in the June number of the *Popular Science Monthly*. Though the statement will doubtless be received by many a juvenile reader in the light of a "self-evident proposition," there may yet remain a few parents and rural pedagogues to whom the reasons for the abolition of this form of rebuke may be of interest. "We have seen," writes Prof. Hinton, "that the passage of the ear is closed by a thin membrane especially adapted to be influenced by every impulse of the air, and with nothing but the air to support it internally. What, then, can be more likely to injure this membrane than a sudden and forcible compression of the air in front of it? If any one designed to break or overstretch the membrane he could scarcely devise a more effective means than to bring the hand suddenly and forcibly down upon the passage of the ear, thus driving the air violently before it, with no possibility for its escape but by the membrane giving way." So reasonable are these conclusions that there was not needed even the high authority of the writer for the subsequent statement that "many children are made deaf by boxes on the ear." It is unfortunate, however, that this and many other rebukes of the same order *precede* the reason, and hence a safer general order might be issued to the intent that no child should ever receive any form of corporal punishment until the parent or preceptor has stopped to *reason*—first with the child, and then with himself.

THE FIXED STARS.—Among the well-determined facts of astronomical science, none are more startling than those which concern the fixed stars. These bodies, like our sun, are self-luminous, and are in all probability centers of planetary systems; but they are situated at such enormous distances from the earth that only in a few cases, and by the most refined observations, have astronomers been able to detect any change in their apparent positions due to the orbital motion of the earth. Nevertheless, it is by the measurement of such changes that the distances of some of the fixed stars have been determined. Stars having the greatest apparent motion are inferred to be nearest to us, and this has determined the selection of certain stars, in preference to others, in the efforts which have been made to ascertain their distances. According to this rule, the star α Centauri, whose distance was determined by Prof. Henderson, may be regarded as nearest to the earth; and yet that distance is found to be more than *two hundred thousand* times that of the sun, or, in round numbers, about *twenty trillions* of miles. The human mind can, of course, form no conception of such a distance as this; but perhaps we may approach a little nearer to a realization of its magnitude when we reflect that, since light travels at the rate of one hundred and ninety-two thousand miles a second, it would require *three years and a quarter* for the light of the nearest fixed star to come to the earth. This is the limit for the brightest and nearest stars; but what distances must we allow for those innumerable stars of the smaller magnitudes, which are only just disclosed by the most powerful telescopes in the remote regions of the Milky Way? Among the infinite number of such stars, it is but reasonable to conclude that there are many individuals which are intrinsically as bright as those which immediately surround us. Assuming this to be true, it is easy to prove that some of the telescopic stars are situated at such distances from us that their light requires over *two thousand years* to accomplish its journey to our own system. From this it follows that, when we note the appearances of such stars, we are actually reading their history *more than two thousand years ago*. An eye situated at such a star, and gifted with sufficient power to discern changes on the earth, would see the surface of our planet as it was before the beginning of the Christian era. Startling as these conclusions appear, they are not to be avoided without attributing an inferiority of intrinsic illumination to all the stars of the Milky Way—an alternative much less in harmony with astronomical facts connected with other sidereal systems. The intrinsic splendor of the star α Centauri has been found to be more than twice that of our sun; but how can we imagine the splendor of *Sirius*, which shines with more than *one hundred and forty* times the sun's intrinsic brilliancy?

## Religious Intelligence.

FOUR DEACONESSES have been admitted to St. Mary's Protestant Episcopal church, Brooklyn.

THE English New Testament revisers have finished the nineteenth chapter of the Acts of the Apostles.

THE Niger mission of the Church Missionary Society is conducted exclusively by native African agents, under a native African bishop.

A CHURCH GUILD has been formed by the Episcopalians of Chicago for disseminating the doctrines of their church, and for the prosecution of charitable labors.

THE Presbytery of Western Africa has sent ten African youths to this country to be prepared for the ministry, and returned as preachers to their native land. They are now at Lincoln University, Pennsylvania.

THE English Primitive Methodists propose to establish a mission in Fernando Po, at the request of its principal chief, and £300 have already been bequeathed for the object. Unfortunately the climate of Fernando Po is perilous for the white man.

THE *Methodist* says the first steeple on a Methodist church in the world was placed on the church at Marlboro street, Newport, Rhode Island. Bishop Asbury was greatly disturbed by it, and when he saw it, exclaimed: "Organs and choirs will come next!"

THE Rev. S. R. Maclay, D. D., and wife, of the Methodist mission, arrived in Japan on the twelfth of June, and will locate for the present at Yokohama. Rev. Dr. Newman, of Washington, preached in the Union church of Yeddo on Sunday, June 15.

FROM a census recently taken in Paris it appears that there are in the city 1,732,529 Catholics, 30,421 Israelites, 17,281 Calvinists, 14,940 Lutherans, 9,842 Anglicans, Methodists and Quakers; 422 Mohammedans, Buddhists and Brahmins; 2,500 persons who declared that they belonged to no religious sect, and two only who had the courage to confess that they were freethinkers.

THE following is said to be an approximately correct classification of the adherents of the various churches among English-speaking people: Protestant Episcopalians, 12,500,000; Presbyterians, 11,500,000; Baptists, 10,500,000; Congregationalists, 7,500,000; Methodists, 15,000,000; Roman Catholics, 10,000,000—57,000,000 of Protestants against 10,000,000 of Roman Catholics.

THE "Annals of the Propagation of the Faith" (Roman Catholic), published in January, announces the departure of sixty-four missionaries for Australia, Africa, South America, the United States and the British Provinces of North America. An "apostolic caravan of nineteen persons" arrived at Cairo on the twenty-sixth of last September, on its way to Central Africa. The papal church may well be an example in missionary zeal to the Protestant churches.

A DECREE has been issued in Guatemala proclaiming freedom of worship. It declares "that to grant liberty of worship is not to attack the Roman Catholic Church, seeing that the Roman Church can also enjoy all the privileges of liberty of worship; that the Roman Catholic Church is purer in countries where there is liberty of worship, and it finds itself surrounded by other churches." Which of our churches will take advantage of this decree and establish a Protestant mission in Guatemala?

REV. A. M. MERWIN, of the Spanish Protestant Church at Valparaiso, Chili, writes that the Spanish services under his care are well attended. "At one time ninety persons were present on Sabbath evening, and the room usually occupied for the weekly lecture and prayer meeting has been found too small to accommodate those who come. The Sabbath school has now an average attendance of thirty, including the teachers, and three individuals are hoping to unite with the church at the next communion season."

IOWA LUTHERANS.—The Lutheran Synod of Iowa numbers 100 ministers, 180 congregations and more than 20,000 communicants. Their seminaries also are prospering, the one at St. Seahold having graduated 26 theological students in June. Some of these institutions draw their supplies, in the way of students and candidates for ordination, from schools in Germany; and these German schools, beside supporting the students while in the Iowa institutions, also pay their traveling expenses to this country.

THE missions of the United Presbyterian Church, in the order of their founding, are in Syria, India, Egypt and China, with their leading centers at Damascus, in Syria; Sealkote and Gujranwalla, in India; Alexandria and Cairo, in Lower Egypt, and Oslout, in Upper; and at Canton, in China. In these missions there are 21 stations and out-stations, 15 licensed and ordained American missionaries, 22 American female missionaries, one printer, two physicians, 97 native ordained ministers and teachers, 18 churches, and 563 communicants, 21 schools and 2,322 scholars.

REV. JOHN R. MCDOUGALL has at length been able to secure for the Free Italian Church in Florence a suitable edifice. For £2,000 a suppressed Roman Catholic church and monastery, situated very advantageously for Protestant purposes, have been purchased, and an additional sum of £1,000 (of which Mr. McDougall has already obtained a part on the spot, and hopes to collect the rest this summer in Scotland) will adapt them for their new destination. The church will be used for public worship; the conventual buildings will be transformed into a school-house for the use of the evangelical schools of Santa Croce.

THE Young Men's Christian Association recently organized in Rome is prospering greatly. Its headquarters are in the heart of the city, opposite the Propaganda. It consists of two branches—one of English and one of Italian young men. Both are very zealous, and are working with a will. Several gentlemen in London have agreed to pay the rent of suitable rooms for them, and also to employ and send out a young Italian, now in London, who will assist them very much in their work. A free reading-room has been opened, and about twenty periodicals are already on file for use.

PRIMITIVE METHODIST STATISTICS.—At the English Primitive Methodist Conference (the fifty-fourth,) held in London a few weeks ago, statistics for the year showed, with one grave exception, an almost uninterrupted increase of connectional property, usefulness and means of faith propaganda. There was an increase over last year of 43 ministers. The number of local preachers is 164 more than last year. The class-leaders' list is swollen by 55. The connectional chapels number 87 more, and this will partly account for a decrease in the number of the "hired rooms" for preaching. Sunday schools are 52 more than in the past year; the teachers therein, 197; and the scholars, 5,371 more. There is a decrease of six day schools, but an increase of 533 scholars in the present number of schools over the number for last year. All these are encouraging signs of the increased piety which should, and we doubt not does, accompany these efforts of the great missionary body called the Primitive Methodist Society. The number of members shows the serious decrease of 806; the present number, 160,658, being less by some 800 than that reported last year.

FROM very careful investigations it appears that the increase of communicants of evangelical churches in the United States, from 1870 to 1872, is more than 600,000, or a little more than eleven per cent. in two years. If we continue at this rate through the next decade, the increase will be fifty-five per cent. in 1880, or at least ten millions of communicants. All the late talk about the "decline of Protestantism" is fallacious, at least so far as our own country is concerned. Protestantism has a profound sway over the American heart and conscience. Skepticism, "spiritism," "liberalism," etc., make much noise, but evangelical religion, meanwhile, goes on, deepening and widening all through the nation. In no former period of our national history has religion had a more pervasive or deeper power in this country. Such is the fact, whatever may be the mystery of it to philosophical doubters.—*Methodist.*

IN AN essay on "Modern Missions and their Results," in "Ecclesia," Dr. Mullens, who was for some years a missionary in Calcutta, says that 100 missionaries, chiefly from America, are laboring in Turkey, Persia, Palestine and Egypt. A hundred more, from all countries, occupy the ports of China and Siam. In India and Ceylon 500 are engaged; nearly 300 in Madagascar and South Africa; 130 in the region of the Gulf of Guinea; 220 among the negroes of the West Indies; 105 among the Indians of North America; and 200 more among the tribes of Polynesia. Great Britain sends from its 21 societies 970 missionaries, at an annual expense of $2,793,145; the continent of Europe sends 425 to represent its 13 societies, at an expense of $573,775; America's eight societies expend $1,530,710, and support 542 missionaries; and 96 Jewish missionaries swell the total of societies to 50, of missionaries to 2,033, and of money expended to $5,164,670.

ON SUNDAY, June 15, eleven of the brightest and most intelligent Chinese youth in San Francisco made a profession of faith in Christ, and were baptized and admitted to membership in the Chinese mission church. The *Occident* (San Francisco) says, in connection with this matter: "A most unexpected and glorious result seems likely to be interwoven with the opposition and wrongs flung upon the Chinese on our coast—a revival of religion—if there is any propriety in calling that a revival which is really a beginning. The Chinese are no fools. They are deeply struck with the contrast between the treatment they receive from Christ's servants and the devil's servants. By the latter they are abused, hated, derided, and, when possible, outraged. By the former they are kindly treated, are instructed, are encouraged in every good word and work, while their sins are reproved and every effort is made to lead them to fear God and keep his commandments. The great law of right, impressed by God on every human heart, tells them that Christianity is true, and as fast as they become thoroughly instructed they manifest their deep interest in the gospel. Among this class a great deal of seriousness prevails."

THE success of our American missionaries in establishing upon heathen soil the various forms of church machinery with which we are familiar at home must be unquestioned; and a report of a recent meeting of the Telugu Association, by Mr. Timpany, of the American Baptist mission, is of interest, especially from its close resemblance to reports of similar meetings in America. The association met at Ramapatam, and its sessions continued for three days. Nearly 600 Christians met together the second day. After the opening sermon letters were read from the different churches, indicating increased prosperity throughout the mission, and reporting over 900 baptisms during the year. A circular letter was read by one of the native preachers, and a new church at Allur was welcomed to their number. Upon the Sabbath a candidate was examined and ordained to the ministry, and fifteen new converts were baptized. One of these, a carpenter, was the first caste man baptized in that field. In the eastern part of the Ramapatam field, after three years of labor, the seed sown seems to be taking root, and all the head-men in one village have been baptized. In other villages many are begging to have preachers sent to them. Mr. Timpany significantly remarks: "The brethren at home must say whether or not the harvest is to be reaped." The seminary recently established here is in a prosperous condition. Mr. Timpany is assisted by two native teachers.

# The Christian Advocate.

Organ of the Alabama, Mississippi and Louisiana Conferences of the M. E. Church South.

THURSDAY, SEPTEMBER 4, 1873.

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ROBT. J. HARP, PUBLISHER.

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Address, on all matters of business, Rev. R. J. HARP, 62 Camp street, New Orleans.
Address all communications designed for publication to Rev. LINUS PARKER, 112 Camp street, New Orleans.
AGENTS—All the members of the Patronizing Conferences.

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## Glorified by the Spirit.

Not in heaven but on the earth was Christ to be glorified by the Spirit. He was glorified in heaven before the Spirit was given, but after the everlasting gates had lifted up their heads and the King of glory had come in, the Spirit's mission of receiving and telling began. To take and to show were the processes, and by these Jesus was to be manifested in his true character. Not otherwise could the apostles themselves comprehend him fully. They never understood him and his kingdom until the Holy Ghost came upon them on the day of Pentecost. His teachings, miracles, resurrection and ascension left them in a state of bewilderment and comparative twilight. The person and offices of Christ were never fully displayed until his bodily presence had vanished from their sight, and the Comforter had come with energy and power to their souls.

The vision in the mount may have been a scenic or symbolic representation of what was about to happen under the dispensation of the Spirit. As that portrayed the coming of the Son of man in his kingdom, and exhibited the kingdom of God in its power, revealing Christ in his divine and regal majesty, so in a much broader and truer sense is he transfigured and made manifest by the Holy Spirit. The transaction "in the holy mount" finds its import and realization in the glorification by the Spirit, when the kingdom of God came with power, and when the divine light shed upon the apostles and disciples gave them their first complete conception of their ascended Lord. Then Christ was truly and gloriously transfigured before the entire company of believers, and they saw him in his kingly beauty invested with a splendor more brilliant and dazzling than that which shone upon the mount. "He shall glorify me; for he shall receive of mine, and shall show it unto you." Christ was to be made glorious to his disciples, to be manifested to them by the Holy Spirit, as he had not been by his words and miracles. Even the favored ones who witnessed the bodily transfiguration probably knew but little, if anything, of its meaning until after the resurrection and the baptism of fire.

Those who heard the Savior's wonderful teachings, and were present when he raised the dead, fed the multitudes and stilled the tempests, had but imperfect views of his character and doctrine. They still looked for an earthly kingdom, and for a temporal and visible enthronement even after the resurrection. There was a film upon every eye and a vail upon every heart until the Spirit was given. Not until he received and showed them the things of Christ had they any accurate and worthy conception of the Savior. Then he was glorified indeed—to their hitherto dark understandings Jesus was manifested as the Lord of all, and they could testify that "Him hath God exalted with his right hand to be a Prince and a Savior, for to give repentance to Israel, and forgiveness of sins."

From the day of Pentecost the apostles are different men altogether. Their timidity is gone, the kingdom is no longer Jewish and temporal, and a personal reign on earth is thought of no more. The Spirit had begun to take and to tell, and Christ to their clarified vision comes forth from almost midnight obscurity, from the midst of carnal hopes and perplexing misconceptions, into the cloudless day of grace and truth. Without this work of the Spirit to receive and show, Christ could never have been understood on earth, and if Christianity had been perpetuated after the ascension, it would have degenerated into a system of error, to be finally absorbed and lost in the drift of human religions and philosophies. It is true now, as in the apostolic age, "that no man can say that Jesus is the Lord, but by the Holy Ghost." His character may impress the student of history as something altogether exceptional, and his life may arrest the attention and excite the admiration of scholars, but false views and skeptical convictions are likely to be the result. He cannot be "the power of God and the wisdom of God" to the natural man, but rather a stumbling-stone and a rock of offense. If the apostles who were with him in the holy mount, and attended on him through his entire ministry, needed the Spirit to illuminate a character with which they were so familiar, this dependence must be perpetual and universal.

The Spirit is the great expositor of Christ. He takes and wields the affluent properties of him who declares that "all things that the Father hath are mine," and he draws from this armory the well-tempered blade, and a thousand arrows dipped in the blood of Calvary. What Christ himself could not tell even by word and example and miracle, the Spirit receives and shows. Relative to Jesus, this is his eminent work: to take and to tell, to glorify Christ by displaying him to the consciences of sinners, and by revealing his grace and loveliness to the believing heart. To this end he is reproving "the world of sin, and of righteousness, and of judgment," and is striving with the inveterate unbelief of the ungodly. He comes to all as the Spirit of truth to lead the troubled and ignorant, and to guide the halting and fearful. He is abroad in this great mission in the world to glorify Christ by quickening dead souls, and by opening the blind eyes to the divine Son as the brightness of the Father's glory, and the express image of his person. And he does glorify Jesus in every believing soul by manifesting the Savior in all his power and sweetness, and by pouring light ineffable and satisfying into the heart that longs for life and peace.

Not alone in conversion, but in the progressive experience of the Christian is this work felt to be going forward. Christ is being glorified more and more in the devout heart, he rises higher and higher in the embrace of the believer's faith and love, and there are continually unfolding sublimer views of him in whom are hid all the riches of wisdom and knowledge. In the heart-life of the true believer the Spirit is always taking and telling, the horizon is lifting, the vault of sapphire exposes depths of cloudless light opening into the depths beyond. Christ is to be glorified by the Spirit. No other agent can make him plain to the human mind, and manifest him to the faith of man. This is his prerogative, and his peculiar and distinctive work. The wise and the simple are alike and absolutely dependent upon him to apprehend and grasp the Savior of the world. Philosophy, criticism, art and taste may stand at the mountain's base, and speculate, admire or distrust; but none can climb the heights, and go up and penetrate this mysterious wisdom, without the aid of the Spirit of truth.

Not by a personal coming and reign is Christ to be glorified. Not by observation is the kingdom to come. By this process alone of taking and telling, and by this agency, is the Redeemer to be exalted among men and his reign to be established. "He shall glorify me." There is to be no other demonstration of the Son of God on the earth until the winding up of human probation. There is to be no coming with clouds, no raising of the dead, no trumpet sounding from the skies, no miraculous interpositions among the forces and organizations of the material elements. The Holy Spirit is given to reprove the world of sin, and to make Christ plain to the darkened understanding. His main work is close to the cross, and related to the person of the Son of God. His gracious movements and his tireless activity revolve upon this great center—to receive of Christ, to take of him and of his, and to tell it to the ear which no other voice can reach.

## Centenary College.

CIRCULAR OF CENTENARY COLLEGE, Jackson, Louisiana, for the academical year 1872-3. Established by the State in 1825. Ceded to the Methodist Episcopal Church South in 1845. New Orleans: Robert J. Harp, print., 112 Camp street, 1873.

This is quite a modest little circular, but it puts forth some very cheering intelligence. The Methodists of Mississippi and Louisiana will be gratified to learn of the "rising again" of Centenary. For several years this college seemed to be under a cloud; but the information contained in this circular reveals the fact that the cloud is floating away. Those who have charge of the interests of the college seem to have commenced the work of reconstruction at the very ground. The board of trustees, the faculty and the course of study have all been somewhat remodeled. It would be difficult to find a board of trustees representing a larger number of the interests of society than this board represents. Here are ministers of the gospel, teachers, physicians, judges, lawyers and farmers constituting this board. It seems to me that this is wisdom. An institution of learning should be so governed as to meet all the demands which society makes upon it. When the interests of society are represented in its governing board, such an end is more likely to be attained. We have, then, in the very constitution of this board of trustees an assurance that in the control of the college the various wants of society will be kept in view, and a guarantee that the education of our sons in Centenary will qualify them to meet all the demands which the age shall make upon them.

The circular represents the faculty as full. As we are perhaps too much addicted to the practice of "puffing" our preachers and teachers, we will not say much of these men. Some of them have been connected with the college for years. When Centenary, before the war, was at its highest prosperity, they were there.—Since the war they have stood by it in its dark days, and contributed no little by their efforts to bring it up to its present position. Most of these professors have been known to the writer for a long time, and he speaks from personal knowledge and personal experience when he says they are qualified for the positions they occupy in the institution.

The course of study has been somewhat remodeled, so as to adapt it to the special exigencies of the times. It will bear favorable comparison with the course in any other school. The student has choice of two courses, the regular and the scientific, both of which are pretty thorough. Perhaps if the study of the German language was added to the scientific course it would be well. It would meet a demand which is felt to be growing in some quarters.

While in some schools and colleges the rates of tuition have been advanced since the war, in Centenary they remain as they were. They are reasonable enough. Boarding is at a moderate price, and we know that Jackson is a very pleasant, healthy village, and its society is good. We have heard lately of an agent of another college who represents the society about Jackson as composed principally of the *low French element*. This is a most marvelous display of ignorance in a college agent. In fact it borders very closely on the miraculous. Having been about Jackson a good deal, we have always thought that its society was about as good as that of any other place. Excepting the French professor in the college, we never saw there but one man who could talk French, and he was not a Frenchman.

The circular shows an attendance last session of one hundred and twenty-four students. This is cheering to the friends of Centenary. Now is the time to give support to this college. She has done an immense good in the past. She gives promise of doing much good in the future. She designs to scatter the blessings of education through the land. She aims to train men for any employment of life. She simply asks fair play and no misrepresentations. Let the people send their sons, and Centenary will turn them out polished and ready to be fitted into the great temple of society. The regular academic year begins on the first Monday in October. In conclusion let me say: "I have no ax to grind." I have no connection with the institution.

OUTIS.

## Seashore Camp Meeting.

W. V. T. furnishes the Baltimore *Episcopal Methodist* an account of the Seashore camp meeting. The writer was himself *quorum pars magna*. We extract as follows:

"Last year six or eight straggling tents were all the show of a camp meeting we had. This year they numbered thirty-eight. The increase another year, I am almost persuaded, will approximate to the same ratio. The heavy artillery, absent last year, came up this, and the effect was grand. Perhaps two thousand people were present on Sunday.

David Ayres, of Galveston, Texas, historical in Methodism there, here and almost everywhere, was tented on the ground with his family. His tent was rather a house complete, of plank, whitewashed, and with a yard substantially inclosed. He is over eighty years of age, and I am tempted to write something of his glorious record, but for this larger information a special letter would be desirable. He is very deaf, and his auxiety to hear the word prompted him to prepare for the preachers' stand the same arrangement which he has had introduced into the pulpit at Galveston, and by which he hears preaching. He brought to the camp a walnut desk for the stand, covering a funnel-shaped fixture, which was connected by tube underground, and flexible near his seat, outside the altar-railing, with his ear. The experiment was a perfect success.

A substantial shelter, of heavy timber and shingle roof, and capable of covering one thousand two hundred hearers, made the services at the stand independent of sun and rain. It is a provision such as I never saw in Maryland, and an immense improvement. The seats are of cleaned plank and comfortably backed with wide strips. I give these items because they will present a new feature in camp meeting accommodations to my Maryland friends, unless they can quote the two years past of my absence in opposition.

For its specific purpose the meeting was a blessed success. Hardened sinners of years past were brought to God. The church was jubilant for the far larger than adequate compensation for outlay and labor, as we humanly determined, which the Lord was pleased to give us in the refreshing of believers and the conversion of souls.

Bishop Keener was with us all the time, and was the proprietor of two commodious tents, whose hospitalities of shelter, cot and food many wayfaring men and women were glad to enjoy. The Bishop also grandly illustrated in his preaching the manner of doctrine and directness appropriate to a Methodist camp meeting. Great grace eminently rested upon all the ministry present. Every sermon seemed to travail with souls. Parker gave us, "Praying in the Holy Ghost;" Keener, "The prodigal son;" Gillespie, "Christ crucified;" Goodwyn, "Let him that is athirst come;" Urquhart, "The embassadors;" Watkins, "Work out your own salvation;" Andrews, "Hold fast the profession;" Wadsworth, "If any man will do he shall know;" Evans, "The fullness of joy;" Rush, "If any man love not, anathema;" Moore, "The swelling of Jordan;" Mathews, "Salvation is far from the wicked;" White, "The New Jerusalem;" Leith, "The beatitudes;" Foust, "The strait gate;" Walker, "Behold, I stand and knock;" Keener, jr., "The humiliation and exaltation."

As the triumph and joy increased from day to day, it was a glorious opportunity for the translation of some saint, and so it happened. Bro. Shropshire, one of our best and best-beloved, gave in his testimony on Monday, and before Wednesday night was in heaven.

So ends a plain account of the late Seashore camp meeting.

## The Schools.

Under this head the St. Louis *Christian Advocate* has the following sound and suggestive counsel:

You will send your children to school, of course. And while casting around for a choice of schools to which to send them, allow us to remind you of the importance of making a right choice. Perhaps you have not reflected with sufficient care on the influence and results of a child's school-days. You may send your child to an incompetent teacher, where, in all probability, he will acquire at first a dislike to, then a disgust for learning, and afterward live and die an uncultured, uneducated, ignorant and comparatively useless man; or you may send him to an irreligious teacher, who, whatever his mind or attainments may be, is infidel at heart and infidel in life, and the child, receiving no sound religious or moral training, will imbibe first the spirit of indifferentism, then the spirit of positive viciousness, and afterward live as a moral pest of society; or you may send him to one whose religion is simply an intensified form of superstition, and whose teachings lead to moral idolatry, if not to practical as well; and under these the child may grow up narrow-minded, bigoted, superstitious and intolerant, and be lost at last; or you may send him to a teacher who places intellectual culture above everything else, ignores the sensitive and moral natures, and teaches the child in a parrot-like way to repeat rules and principles of the nature of which he is ignorant, instills into his mind false ideas of sociology, human duties, rights and privileges; inflates him with vanity and pride, and that child turns out to be an adventurous vagabond; or you may send him to a teacher who, with a becoming sense of the true character and responsibility of his work, will faithfully endeavor to enlighten the mind, refine the sensibilities, develop and direct the moral nature, and thus lay the foundations for true manhood and a useful life.

Which of these will you choose? You can take either. Each and all of these classes are abundantly represented in this country, and the future happiness, usefulness and salvation of the child depend greatly upon the teacher to whose care you commit him.

Without reference to other denominations, allow us to say to Methodists that they have their colleges and schools. They have them in Missouri, and in every other State where they operate. We hazard nothing in saying that in a mere literary point of view these colleges and schools will not suffer by comparison with any others of the land. Superadded to this is the excellence of their moral and religious character, and the moral and religious influence they exercise. If, then, you believe the doctrines of your church, if you believe in the scripturalness of the institutions and polity of your church, if you desire the salvation of their souls, then send your children where they will be taught accordingly as you believe and desire. What if it do cost some money. It will be far cheaper in the end to educate them properly, though it be at a cost of hundreds or thousands of dollars, than to educate them improperly, though it be done without the expenditure of a dollar. And what in this respect we say to Methodists we would, if our advice were asked, say to all other denominations: Support your own schools, no matter what it costs in money.

## The Colored M. E. Church.

Bishop Miles, says the Nashville *Christian Advocate*, writes encouragingly to the *Christian Index*—a paper which we are glad to see so well edited. He had a good District Conference at Brownsville; the preachers are better paid—$50 was received for the Bishops—$23.38 for missions. The Hopkinsville District Conference was also a good one. The Rev. Peter Spillman is building a church in Princeton. The Bishop says: "He went to the woods and cut the timber for the sills, and has them framed and lifted down, and a good part of the lumber on the ground. The foundation is thirty by forty, with fourteen feet ceiling. The white brethren gave us the use of their church for our conference session, and also for preaching; and we also had the courthouse granted to us. I preached at the courthouse at eleven o'clock A. M., June 1, to a large and well-behaved congregation. By the request of the whites I preached at the Methodist Episcopal Church South, at night, to a very attentive congregation of whites. We were all well treated by the citizens, white and colored. They seem interested in our success. Bro. Spillman reports twenty-four members at Princeton, and five joined the church on Sunday night. The reports from the presiding elder and preachers were very favorable. The church is growing and in healthy condition. Meetings well attended, preachers supported. The blessing of God has been poured out upon the people, and many have been converted and added to the church. Several donated aid to our Book Concern—Judge J. M. Dorsou, $1. May he live long and do good in the church of God. I intend to bring this matter before the people everywhere I hold a district meeting and Annual Conference. Brethren, help to establish our Book Concern. I will deposit all the money donated to the Book Concern in bank until the Book Committee meet at Memphis in May. Whatever is paid to me of the ten-cent assessment money I will pay over to the book agent, at Memphis, Tennessee. I hope that the other Bishops will solicit donations for our Book Concern, and deposit all received in bank until our episcopal meeting next May. I will have plenty of catechisms, hymn-books and Disciplines with me. Hereafter all of you preachers come prepared to buy for your schools and for family use. No church can get along in this progressive age without its own literature. I have our own catechism with our imprint."

## Decline of Methodism in New York.

By the aid of the thorough investigations of the Rev. C. C. Goss, we are able to present decisive evidence upon the question: "Is or is not Methodism declining in the city of New York?" Mr. Goss has acted upon our suggestion, and has included in his comparison the towns and counties immediately around the city.

Before commenting upon the article, we wish to protest against the perversion of the facts, made unconsciously, we suppose, by the secular press. The New York *Times* of August 19 copies the substance of Mr. Goss' article, without acknowledgment, however, with the title: "Decline of Methodism." Methodism in the United States is not declining, but growing at a prodigious rate. In 1850 the total of members in our own church was 859,726; in 1870 it was 1,173,159; in 1871, 1,233,008; in 1872, 1,272,498; or, adding probationers, 1,458,441. Thus since 1860, or in twelve years, our increase has been 412,722. This is not decline, but growth, and marvelous growth.

The history of Methodism in the city of New York, for nearly thirty years, tells a totally different story. In 1845 we reported here 9,571 members; in 1870, 10,706; in 1872, 10,322. Since 1845 our gain has therefore been only 751. Comparing ourselves with three other leading denominations of New York, we find that in 1872 we were, as to the number of church-members, 7,456 behind the Presbyterians; 3,841 behind the Episcopalians, and 930 behind the Baptists. In 1830 we were more numerous in New York than the Baptists and the Episcopalians, so that, as regards them, we have lost our rank; in 1830 the Presbyterians had 8,926 members to our 3,955, or more than twice as many. It will be seen, therefore, that we have gained upon the Presbyterians since 1830, while in that time the Episcopalians and Baptists have gained upon us.

When the religious statistics of the twenty-five important cities and towns in the vicinity of New York are exhibited, Methodism appears to advantage. In the twenty-five selected by Mr. Goss we have 24,144 members; the Presbyterians, 23,825; the Episcopalians, 17,913, and the Baptists, 15,682. In the nine counties adjacent to New York county the results are similar.

We are brought again to the conclusion, announced by us in our recent article, that the itinerancy *apparently* works to disadvantage in large cities. Perhaps these disadvantages might be remedied by special exertions. We content ourselves to-day with placing the facts before our readers.—*Methodist.*

BISHOP PIERCE was the alumni orator at the recent commencement of the University of Georgia. "N'Importe," in the Columbus *Inquirer*, says: "He arose to a master's commanding attitude, talked with a master's power, and left a master's influence on his hearers. It was an oration for everybody. The commonest man could grasp it. It was pronounced the most superb effort of the Bishop's life. His venerable father, now verging on to ninety years of age, the grand old man of his day, was present, looking well. Hon. H. W. Hilliard, General John B. Gordon and many other distinguished alumni were among the great men who occupied the rostrum."

## Death of Rev. Dr. Spring.

The venerable senior pastor of the Brick Presbyterian church of New York, Rev. Gardiner Spring, D. D., died at his residence on Monday last, in the eighty-ninth year of his age. He had been for many years laid aside from active duty by infirmity, but his death was somewhat unexpected at this time. Mrs. Spring died only last week.

Dr. Spring was the son of Rev. Samuel Spring, D. D., one of the chaplains of the Revolutionary army, and was born at Newburyport, Massachusetts, February 24, 1785. He was prepared for college in the grammar school of his native town, and also received instruction from a private tutor in the office of Chief Justice Parsons. He entered Yale College and delivered the valedictory oration at the close of his course in 1805. He studied law in the office of Judge Daggett, of New Haven, but a portion of his time was occupied in teaching, and he passed fifteen months in the Bermuda Islands, where he established an English school. He was admitted to the bar in December, 1808, and began practice with favorable prospects, but his attention was soon turned to the gospel ministry, and he abandoned the practice of law to enter upon a theological course. He attributed, in after years, this change in the purpose of his life to the advice of his father, but still more to a striking sermon by the Rev. Dr. John M. Mason, from the text: "To the poor the gospel is preached." He passed a year at Andover Theological Seminary, and was licensed to preach toward the close of 1809. Early in the following summer he accepted a call to the Brick church in this city, where he has remained pastor until the present time, a period of sixty-three years.—*New York Observer.*

BISHOP DOGGETT, says the St. Louis *Christian Advocate* of August 20, reached this city on the morning of Saturday of last week, and left on Monday of this week to attend the Conferences on the Pacific coast. Two preachers, one from the Holston and one from the Mississippi Conference, accompanied him with a view of laboring henceforth in the Columbia Conference.

Some time ago the Bishop made a call for volunteers for the coast, to which call he received no less than *thirty* responses! Thirty men willing to go and labor there as ministers—some ready to go at once, others after a short time. If the church had provided the means the Bishop might, before the beginning of next winter, supply the coast with a sufficient number of men to meet the demands. What a pity the means had not been supplied! Of the number offering themselves there were many who, so far as man can judge, are well suited to that field of labor; and what a rich harvest they might have gathered! Some—several indeed—will yet go so soon as they can provide the means, and others whose circumstances are such that they cannot hope to provide the means of themselves, will go if the means be provided by the church. Here now is a pressing demand for the exercise and manifestation of the true missionary spirit. Let preachers and people think and pray, then think again and *act*.

PLEASANT MEMORIES.—Our esteemed brother, Price Williams, of Mobile, in a private note speaks of the recent camp meeting on the seashore in terms which will find a response in hundreds of hearts. He says:

"The memories of our camp meeting—how pleasing, how delightful! Temporal joys and pleasures are oftentimes pleasant in retrospect; but the reminiscences of the camp meeting are not confined to what we saw, heard and felt then and there. These are sweet and delightful. But, my dear brother, they are a sort of prelude to joys immortal to come. So these are retrospective and prospective. My soul doth magnify the Lord because of his blissful presence and prospective fruition.

I wish we could oftener have such precious reunions. I love the brethren we meet there, and I hope and trust it will lead to a growing interest and a closer brotherhood between the Methodists of the two cities and the coast.

The good brethren are generally well, and doing well religiously here."

OUR READERS in search of a school for young ladies will, of course, give attention to the advertisement, in another column, of Crab Orchard Springs College. Prof. Tarrant and his accomplished wife are in charge, the location is most salubrious, and all the appointments in the way of buildings, furniture and board are probably unsurpassed. This institution is highly indorsed by the best people, and is, no doubt, worthy of extensive patronage. The session begins September 15. For particulars address Rev. John F. Tarrant, A. M., Crab Orchard Springs, Kentucky.

WE ARE PAINED, says the *Southwestern Presbyterian*, to announce the death of Rev. Wallace H. Stratton, pastor of the Baton Rouge Presbyterian church. He was called from his work on earth to the rest of heaven on the twenty-first of August, after a short illness from congestion. His last hours were happy ones as of those who die in the Lord—full of the triumphs of faith.

THE Rev. John D. Willis, a member of the Mississippi Conference, died in Newton county, Mississippi, August 16, 1873. His end was peace. An obituary notice will appear next week.

REV. JEREMIAH MCMILLAN, a member of the Virginia Conference, died August 17.

THE MISSIONARY PRIZE ESSAY.—At a meeting of the Board of Missions, August 15, it was resolved that the time for the forwarding of manuscripts be extended to January 1, 1874. It will be impossible for the two Bishops who are on the committee of adjudication to examine all the manuscripts before that time. We hope, however, that all who contend for the prize will forward their manuscripts as soon as convenient. The board will retain all the essays, and publish such of the unsuccessful ones as shall be deemed expedient. It sometimes happens that "rejected addresses" prove more popular and useful than those which gain the prize. It may result so in this case.—*Nashville Christian Advocate.*

A ROMISH priest at Clifton, Staten Island, New York, advertises in the *Tablet*, August 9, that he has received "a large supply of the miraculous water from the grotto of Lourdes." This is the place to which the French and English Catholics are making pilgrimages. The advertisement says: "Any one writing to him (Father Lewis) and inclosing an offering, will receive by express a flask of the precious water." If the "offerings" yield a surplus over actual expenses in procuring the water, it will be given to the sanctuary of Lourdes or some other charity; prayers and the sacrament are recommended in conjunction with the water. If this is not superstition, we will be pleased to have some one define what constitutes the article. The fact is that Catholicism, in transmitting its thousands to this country who have been bred in the ignorance and superstitions of countries where it reigns supreme, is compelled to import some of its superstitions.—*Central Christian Advocate.*

## Conference Register.

| Conference. | Place. | Time. | Bishop. |
|---|---|---|---|
| Western | Atchison | Sept. 3 | Wightman. |
| Illinois | Paris | Sept. 3 | Marvin. |
| Kentucky | Lexington | Sept. 3 | McTyeire. |
| Columbia | Brownsville | Sept. 3 | Doggett. |
| Missouri | Carrollton | Sept. 10 | Wightman. |
| West Virginia | Ashland | Sept. 17 | Marvin. |
| West St. Louis | Springfield | Oct. 1 | Wightman. |
| Louisville | Princeton | Oct. 1 | Kessler. |
| Tennessee | Franklin | Oct. 8 | McTyeire. |
| Pacific | Colusa | Oct. 8 | Doggett. |
| St. Louis | Charleston | Oct. 15 | Wightman. |
| Holston | Marion | Oct. 15 | Keener. |
| Northw. Texas | Waco | Oct. 15 | Kavanaugh. |
| Los Angeles | Santana | Oct. 20 | Doggett. |
| Indian Mission | Tallequah | Oct. 24 | Pierce. |
| Trinity | Dallas | Oct. 29 | Kavanaugh. |
| Arkansas | Dardanelle | Nov. 5 | Pierce. |
| White River | Forrest City | Nov. 12 | Pierce. |
| N. Alabama | Talladega | Nov. 19 | Marvin. |
| Memphis | Memphis | Nov. 19 | McTyeire. |
| Virginia | Norfolk | Nov. 26 | Keener. |
| Little Rock | Camden | Nov. 26 | Pierce. |
| East Texas | Pabesville | Nov. 26 | Kavanaugh. |
| Alabama | Selma | Dec. 3 | Marvin. |
| N. Mississippi | Grenada | Dec. 3 | Paine. |
| Mississippi | Brandon | Dec. 10 | Wightman. |
| North Carolina | Goldsboro | Dec. 10 | Keener. |
| South Carolina | Sumter | Dec. 10 | McTyeire. |
| North Georgia | Newnan | Dec. 10 | Pierce. |
| Texas | Austin | Dec. 10 | Kavanaugh. |
| South Georgia | Macon | Dec. 17 | Paine. |
| Louisiana | Baton Rouge | Jan. 7 | Marvin. |
| Florida | Jacksonville | Jan. 7 | Pierce. |
| West Texas | Lockhart | Jan. 7 | Kavanaugh. |
| Baltimore | Baltimore | Mar. 4 | Doggett. |

## MARRIED.

GRAFTON-WRIGHT.—Near Natchez, Mississippi, July 31, 1873, by Rev. W. L. C. Hunnicutt, Miss Mary E. Grafton, of Adams county, and Mr. James M. Wright, of Jefferson county, Mississippi.

MILLER-COLLINS.—At Point Pleasant, Louisiana, on Wednesday evening, August 27, 1873, by Rev. W. L. C. Hunnicutt, Miss Lelia N. Miller, of Concordia parish, Louisiana, and Clarence B. Collins, Esq., of Texas.

## Agent's and Publisher's DEPARTMENT.

### Acknowledgments of Letters and Funds RECEIVED BY MAIL.

**For the Week Ending Aug. 30, 1873.**

A—Edwin Alden two letters $91.25, C. G. Andrews, Mrs. Lucy Armitage $75, American News Company.

B—H. F. Boyd, W. P. Barton, J. Howard Brown, L. Boning, P. B. Bather, James E. Bradley three letters, Barksdale & Smith $4, Little Brown & Co., C. H. Brewster, J. Lane Borden, M. C. Thackburn, Mrs. F. H. Benson, J. H. Butler & Co., Brindley, Miles & Hardy, S. H. Baird, W. S. Brooks, J. W. Burke & Co., H. Barksdale.

C—George W. Chatfield, S. C. Colliers, Charles A. Clegg, Mrs. Laura A. Colbert, William J. Carlton, F. A. Corbin & Co.

D—Angus Dowling, Donaldson & Co. two letters, Dugan & Moseley $14.30.

E—Estes & Lauriat, Augustus Engel $1.75, J. F. Evans $10.

F—E. N. Freshman.

G—Charles E. Gilbert, C. R. Godfrey $10, A. E. Goodwyn, W. Grafton & Co., J. W. Goodspeed.

H—P. W. Harper, John C. Huckabee $10, Harper & Bros., Bythel Haynes two letters, Charles Hutchings.

J—Miss Lela Johnson two letters, Jesse R. Jones 75 cents.

K—J. C. Keener.

L—G. T. Lathrop, George D. Lawrence, A. C. Littlejohn, John Lusk, Miss S. E. Loveless 6 cents.

M—A. H. Moss two letters exchange, J. Garton Miller, Eugene Miller $1.25, J. M. Mason, C. Miller, Thomas H. McClendon, D. L. Mitchell, Thos. C. Mann.

O—James Ormond.

P—S. M. Pettengill & Co. two letters $4.50, R. T. Parish, Pensico & Co., R. H. Phillips $23.25, J. S. Penn.

R—J. W. Rush $7, E. E. F. Ross two letters $26, Mrs. M. W. Reed, John Richey, R. H. Rivers, A. H. Redford, J. K. Randall.

S—J. J. Smylie two letters, Samuel H. Schroeder, B. L. Selman $11, T. H. Sayre, William Shepherd, J. K. Street, Sharp & Lord, Thomas Stearns $2, F. L. B. Shiver, Southwestern Book and Publishing Company.

T—C. Taylor.

U—United States Publishing Company.

W—J. H. R. Walker, Price Williams $4.50, W. Wadsworth, John C. Wilkinson, Jerre L. Williams, E. Wadsworth, Wilkes & Hall, H. G. Wunsch, R. S. Woodward, F. M. Williams, J. M. Weems.

JUST AS IT SHOULD BE.—Many of our correspondents are kind enough to keep their book and ADVOCATE business separate. They never write about the business of the two on the same sheet. Although they may inclose the two letters in the same envelop, they are dated, signed and addressed separately, and distinct from each other. This enables us to attend more promptly to each. When the business is mixed the book-keeper and department must collect himself to wait till it has passed through the other department—order filled, goods shipped and letter answered—before the business of his department can be attended to; and as the book-keepers and clerks of the two branches of business are separate, and file their letters separately, it must be apparent to every man of reflection that much perplexity results from writing about the business of both on the same page. When money is remitted it should be distinctly stated what for; and if for two or more purposes, how much for each. Write nothing in business letters except that which has reference to business.

THE WEEKLY WATCHMAN, LITTLE ROCK, ARKANSAS.—Under contract with E. H. Holckliss, editor and proprietor, the subscribers of the *Watchman* will be furnished with the NEW ORLEANS CHRISTIAN ADVOCATE during the time of the suspension of said paper, being *thirty-six weeks* further, as agreed upon, or until notice thereafter.

NAVRA & OFFNER, No. 174 Canal street, New Orleans, wholesale and retail dealers in China and crockeryware.


MASSASSOIT HOUSE, SPRINGFIELD, MASSACHUSETTS.—This is the leading first-class hotel in the above place. It is centrally situated on the principal street, and contiguous to the Union depot; at the same time free from all the noise and unpleasantness which a person would suppose, being in such close proximity to it, all the trains being made up far away from the house. The hotel is conducted by Mr. E. S. Chapin, who devotes his entire time to the management, and leaves nothing undone which will insure the comfort of his guests. The vegetables and milk supplied to the house are fresh from Mr. Chapin's farm every day. The most fastidious could not but be satisfied. The house has recently undergone a thorough renovation, at great expense to the proprietor. It is fitted up with all the modern improvements and conveniences. The halls are large and airy. We would say to those from the South visiting Springfield that they will find the above house second to none in New England. Travelers think it a great privilege to get a Massasoit dinner. Mr. Chapin is an old and respected citizen, having lived there for years, and is connected with several prominent institutions.

WE CALL the attention of our readers to the advertisement, in this issue, of the New York Watch Company, of Springfield, Massachusetts. The manufacturers claim for these watches that they are equal to any watches made in the world, for the same money. Sold by dealers everywhere, and by E. A. Tyler, New Orleans.

THE Morgan Envelope Company, of Springfield, Massachusetts, are the manufacturers of "Morgan's Patent Reservoir Mucilage Stands" and "Peerless Ink stand." They offer a line of sermon papers, perforated half sheets; sizes, 5½x8½, 5½x9, 7x9½ and 8x10; prices, $2, $2.50, $2.80 and $4.30 per ream. Samples by mail.

MR. E. E. F. ROSS, our resident advertising agent, is now on a brief tour through the West and North, and we commend him to the attention of our patrons, and shall be thankful for courtesies extended to him. They are assured that Mr. Ross has no other business, but devotes his entire time to the paper, and is entitled to all the consideration of one of its business corps.

BY THE USE of the famous Halford Leicestershire Table Sauce your soup, fish and meat are made more delicious and nutritive. Every person who uses the Halford is its proper reference. Physicians heartily recommend its use, for they know it to be made of choice material. au21 4t

WE SEE that Procter & Gamble's EXTRA OLIVE SOAP is becoming very popular in our city. Its quality, we know, is superior, and being nicely perfumed, we are not surprised that consumers prefer it, and that it has a large sale.

COLGATE & CO.'S new perfume for the handkerchief, "CASHMERE BOUQUET," will be appreciated by all who have enjoyed the delicate and peculiar fragrance of their toilet soap of the same name, which is so universally popular. jy12 ly


## BUSINESS NOTICES.


THE greatest pain reliever in the world is Dr. Tobias' Venetian Liniment, established over twenty-six years. Every bottle sold has been warranted to give satisfaction, and not one returned; so the term humbug cannot be applied to it. It is perfectly innocent to take internally (see path in the pamphlet). It is warranted to cure, when first taken, cholera, diarrhœa, dysentery, croup, colic and sea-sickness; and externally, chronic rheumatism, sore throat, pumps, old sores, sprains, bruises, etc. Depot, 10 Park Place, New York. au23 ft

DR. E. P. MILLER'S HOME OF HEALTH, Nos. 37, 39 and 41 West Twenty-sixth street, New York.—This is a pleasant house for the preservation or the restoration of health. It is located in an agreeable part of the city, near Broadway. It has all the advantages of a quiet home, and at the same time of a public house. Liquors and smoking are excluded, and the whole management is had with reference to health and comfort. Many dyspeptic and otherwise invalid has been restored here to vigorous health; and the advantages of the house to visitors to the city cannot be overestimated. The house is conducted with a strict regard to neatness. The table is well kept and the charges are moderate.

Turkish baths are furnished in the house to both sexes.

With these advantages we may confidently claim the liberal patronage of those who are permanent residents or temporary sojourners in the city. Circulars send on application. au7 ft

THOMAS ROUGHTON, of Cincinnati, says: "*U. C. Hamilton & Co.*—I had the agate for two long years, and had tried several remedies of acknowledged or pretended merit without any good result. I finally tried your preparation—Kress' Fever Tonic. One bottle completely broke up the malady, and I am now perfectly well. I can testify that your medicine does all you claim for it; and it is only due to you that this acknowledgment should be made, especially as so many worthless chill medicines are now offered." This medicine you will find at Frederickson & Hartt's and E. J. Hart & Co.'s, New Orleans. jy31 2m

PROFESSIONAL and amateur musicians should examine the Combination Solo Stops, found only in GEORGE WOODS & CO.'S ORGANS.

THE EOLINA.—A most delicate, soft or breathing stop.

THE VOX HUMANA.—A baritone solo, not a fan or tremolo.

THE PIANO.—A beautifully-toned piano, which will never require tuning. See advertisement in another column. jy12 3m

THE EQUITABLE LIFE ASSURANCE Society, New York.

| | |
|---|---|
| Assets | $21,000,000 |
| Income | 11,000,000 |

Branch office—33 CAMP STREET.

A. P. CLEVELAND, General Agent. fe13 1y

PIERSON & HEWS, fine Clothing, Shirts and Furnishing Goods, 33 and 35 Camp street, opposite City Hotel, New Orleans, Louisiana. We invite visitors from the interior to examine our stock and prices. We claim to sell first-class goods as low as can be afforded and live. We sell the celebrated Shoulder-Seam shirts, warranted to fit, wear and give satisfaction. Liberal deduction made to Clergymen, and their trade solicited. fe27 1y

TAKE IT, take it on and keep taking it. Reduce the dose so that it acts as a gentle laxative, and continue it on regularly. It is a tonic and will strengthen you. It took a long time to confirm your disease, and you can't get well in a day. Take Simmons' Liver Regulator. se4 tl

$57.60—Agents' profits per week. Will prove it or forfeit $500. New articles just patented. Samples sent free to all. Address W. H. CHIDESTER, 267 Broadway, New York. jy21 2m

SOMETHING THAT TAKES.—The three-fold combination agency for selling "Wealth and Wonders of the Boundless West." See advertisement. se1 tl

FITS AND EPILEPSY CURED.—The worst cases of long standing, by using Dr. Hebard's Cure. A free trial bottle sent by express to all addressing T. H. SAYRE, 814 Sixth avenue, New York. jy24 3m

TWELVE SAMPLES (postage free) for fifty cents. Sells for $10. R. L. WOLCOTT, 181 Chatham square, New York. se26 1y


## NEW ADVERTISEMENTS.


READVILLA SEMINARY —WILL— **Reopen on Monday, October 2, 1873,** with a limited number of pupils, and with a full corps of experienced and successful teachers.

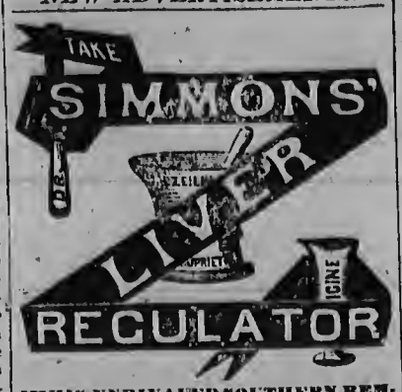
Students resigning to the Seminary, and those desiring to enter it, are requested to be present the first day of the session.

For further information in reference to the school, inquire of its pupils and patrons throughout the South, or for catalogues apply to the Principal, MRS. M. W. READ, se13m Baton Rouge, La.

WILLIAM VELDEN, DEALER IN WOOD AND COAL, **Corner Prytania and Phillip Streets.** Oak, Ash, Bakers' Pine, Lightwood and Charcoal always on hand. Wood sawed to stove-length and split. se4 2m

FIRST WOOD-TYPE FACTORY.—VAN-DERCOOK, WELLS & CO. (Established 1857.) Printers' Purchasing Depot, cor. Fulton and Dutch Sts., N. Y. A large stock of Presses and Type, both new and used. Boxwood, etc., for Engravers. se17t


## NEW ADVERTISEMENTS.


THIS UNRIVALED SOUTHERN REMEDY is warranted not to contain a single particle of MERCURY, or any injurious mineral substance, but is

PURELY VEGETABLE,

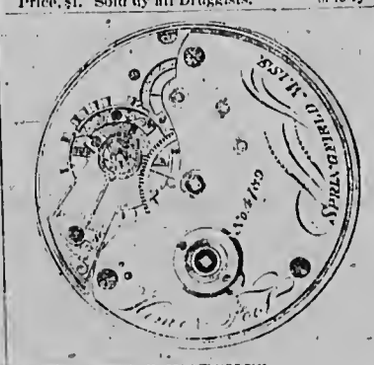
containing those Southern Roots and Herbs which an all-wise Providence has placed in countries where Liver Diseases most prevail. It will cure all diseases caused by derangement of the Liver.

THE SYMPTOMS of Liver Complaint are a bitter or bad taste in the mouth; pain in the back, sides or joints, often mistaken for Rheumatism; sour stomach; loss of appetite; bowels alternately costive and lax; headache; loss of memory, with a painful sensation of having failed to do something which ought to have been done; debility; low spirits; a thick, yellow appearance of the skin and eyes; a dry cough, often mistaken for Consumption. Sometimes many of these symptoms attend the disease, at others very few; but the Liver, the largest organ in the body, is generally the seat of the disease, and, if not regulated in time, great suffering, wretchedness and death will ensue. This

GREAT UNFAILING SPECIFIC

will not be found the least unpleasant. For Dyspepsia, Constipation, Jaundice, Bilious attacks, Sick Headache, Colic, Depression of Spirits, Sour Stomach, Heart-Burn, etc.,

**Simmons' Liver Regulator or Medicine** is the cheapest, purest and best Family Medicine in the world. Manufactured only by J. H. ZEILIN & CO., Macon, Georgia, and Philadelphia. Price, $1. Sold by all Druggists. se19 1y



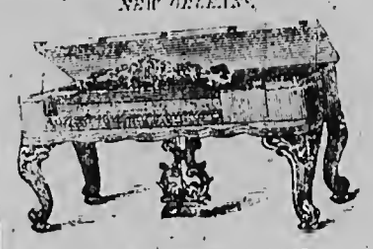

THE ABOVE WATCHES ARE MADE IN THE CITY OF SPRINGFIELD, MASS., are the NE PLUS ULTRA in quality, and have the reputation of being thoroughly and honestly made. Warranted correct and durable Timekeepers, and equal at least to any Watches made in the WORLD for the money.

Sold by dealers generally in the United States and Canadas, and by E. A. TYLER, New Orleans, Louisiana. se14 1y



MORGAN'S PATENT RESERVOIR "MUCILAGE STAND" AND "PEERLESS" INK STAND. Ink-stand, SERMON PAPERS, Sizes, Prices, samples by se4 2m

PHILIP WERLEIN, IMPORTER OF SOUTHERN PIANO, ORGAN AND MUSIC DEALER, **Nos. 80, 82 and 80 Baronne Street,** NEW ORLEANS,



MAMMOTH STOCK FOR THE FALL TRADE OF 1873, AT NEW YORK PRICES, **And on Easy Payments, if Desired.**

Dunham's, Hale's, Chickering's, Burchardt's, Weber's, Mathushek's and Grovesteen's PIANOS. Needham's Silver-Tongue and Estey ORGANS. These instruments are the pick of America, and I challenge any dealer or agent to compete, first, in variety and general superiority of stock; second, in prices; third, in terms. Call or write for price list. oc24 1y

"DOMESTIC" PAPER FASHIONS.

AGENTS WANTED. Send for Catalogue. DOMESTIC SEWING MACHINE CO., se6 13t New York.

WEALTH AND WONDERS —OF— THE BOUNDLESS WEST.

This great Illustrated Book, by Hon. W. E. Webb, is selling enormously. Our NEW PLAN (including three fine Chromos Free) trebles Agents' ordinary profits.

AGENTS WANTED.—Full particulars of this great three-fold combination agency sent free. Address, at once, E. HANNAFORD & CO., Publishers, 177 West Fourth St., Cincinnati, Ohio. se11 ft

GREAT TERRITORY AND GRAND BOOKS.—THE CHRISTIAN HARMONY, with the new Seven-shaped Notes. One Hundred new tunes added. A new edition just ready.

THE VOICE OF GOD.—A new, elegant and valuable work of 600 pages royal 8vo. A complete history of Sacred Literature, Facts and Characters. Terms and descriptive circulars free. The most profitable employment secured by engaging in the sale of our publications. MILLER'S BIBLE AND PUBLISHING HOUSE, 1102 and 1104 Sansom St., Philadelphia, Pa. jy26 13t

FREE!—TO BOOK AGENTS, MINISTERS, TEACHERS AND STUDENTS, FREE.

Elegantly bound Canvassing Book for the best Family Bible in print.—Positively more and better Illustrations and Special Features than any other. In English and German. Agents, get the best. Our New System will give you immense advantages. It meets with unexampled favor. Send for particulars. Also, just ready, new Pictorial Pilgrim's Progress, devotional Chromos, etc. Address, stating experience, etc., AMERICAN FAMILY BIBLE PUBLISHING Co., 179 West Fourth St., Cincinnati, Ohio. se4 tf

THE TEMPLE HARP.—THE SCIENCE of music no longer a mystery. This music-book should have been published a hundred years ago. It contains beautiful music, and the elementary department alone is worth more than ten times the amount asked for the book. Published by S. C. COLLINS, No. 715 Jayne street, Philadelphia, Pennsylvania, and for sale by booksellers generally. Retail price, $1.25. To the trade, same as our other music-books. se1 5m


## NEW ADVERTISEMENTS.


REDUCTION IN THE PRICE —OF— OUR HYMN-BOOK.

We are gratified to be able to announce to the Church that we have made a reduction in the price of our HYMN-BOOKS. We have been anxious to achieve this result for several years, but have not seen our way clear to do so until now.

We publish below the retail price of the several styles. The usual discount will be allowed to preachers and wholesale dealers.

A. H. REDFORD, Agent.

**12mo Hymns.**

| | |
|---|---|
| Sheep | $1 75 |
| Sheep, with Ritual | 2 00 |
| Roan, embossed | 2 00 |
| Roan, embossed, plain edge, with Ritual | 2 25 |
| Roan, gilt | 2 25 |
| Roan, gilt edge, with Ritual | 2 40 |
| Morocco, extra gilt | 3 75 |
| Morocco, extra gilt, with Ritual | 4 00 |
| Turkey Morocco, gilt extra | 4 50 |
| Turkey Morocco, gilt extra, with Ritual | 5 00 |
| Turkey Marocco, double boards, beveled edges | 5 25 |
| Turkey Morocco, double boards, beveled edges with Ritual | 5 50 |
| Velvet | 10 00 |

Any of the above, with Sunday Service, 50 cents additional.

**18mo Hymns.**

| | |
|---|---|
| Sheep | $1 20 |
| Sheep, with Ritual | 1 25 |
| Roan, embossed | 1 40 |
| Roan, embossed, with Ritual | 1 50 |
| Roan, embossed, gilt edges | 1 50 |
| Roan, embossed, gilt edges, with Ritual | 1 60 |
| Morocco, extra gilt | 2 75 |
| Morocco, extra gilt, with Ritual | 3 00 |
| Turkey Morocco, gilt extra | 3 50 |
| Turkey Morocco, gilt extra, with Ritual | 3 75 |
| Turkey Morocco, double boards, beveled edges | 5 00 |
| Turkey Morocco, double boards, beveled edges with Ritual | 5 25 |
| Velvet | 7 00 |

**24mo Hymns.**

| | |
|---|---|
| Sheep | 80 |
| Sheep, with Ritual | 90 |
| Roan, embossed | 95 |
| Roan, embossed, with Ritual | 1 10 |
| Roan, embossed, gilt | 1 20 |
| Roan, embossed, gilt, with Ritual | 1 40 |
| Morocco, tucks | 1 75 |
| Morocco, extra gilt, with Ritual | 2 00 |
| Turkey Morocco, super. extra, with Ritual | 2 50 |
| Turkey Morocco, double boards, beveled edges with Ritual | 3 50 |
| Velvet | 5 75 |

**72mo Hymns.**

| | |
|---|---|
| Sheep | 50 |
| Roan, embossed | 70 |
| Roan, gilt | 90 |
| Morocco, tucks | 1 25 |
| Morocco, extra | 1 40 |
| Velvet | 5 00 |

**Songs of Zion.**

*NEW AND ENLARGED EDITION.*

| | |
|---|---|
| Sheep | 60 |
| Roan, embossed | 80 |
| Turkey | 1 75 |

Any of the above, with Clasps, 50 cents additional. au21 3t

WE WANT AN ENERGETIC, EXPERIENCED General Agent in each Southern State to engage good CANVASSERS for first-class Illustrated Books. To the right man there is a good opening.

Applicants must state experience, facilities, etc., with recommendations.

D. E. FISK & CO., Publishers, se13t Springfield, Mass.

JACOB C. BAKER, 2nd WEST COMMERCIAL STREET, **Portland, Maine,** KEEPS CONSTANTLY ON HAND PRESSED HAY, STRAW, LUMBER AND FLOUR. Southern patronage solicited. au28 3m

J. WINSLOW JONES' WORLD-RENOWNED GREEN CORN, AND UNRIVALED LOBSTER AND SALMON.

The only reliable brand. For sale by all first-class grocers. J. WINSLOW JONES, au28 6m Portland, Maine.

ST. JULIAN HOTEL, PORTLAND, MAINE.

**George E. Ward, Proprietor.** au21 tf

GOODSPEED'S EMPIRE BOOK, BIBLE AND MAP HOUSE, LAKESIDE BUILDING, **Cor. of Clark and Adams Streets,** au21 tf Chicago, Illinois.

ATLANTA PAPER MILLS, JAMES ORMOND, PROPRIETOR.

☞ For "News" we refer to this issue of this paper. au21 6m

ROCHESTER COMMERCIAL NURSERIES. ESTABLISHED 1830.

TREES, ETC.—If you wish to plant, send for our new Price List, per dozen, hundred or thousand (Autumn, 1873) and save all commissions. Try it! Address W. S. LITTLE, no28 tm Rochester, New York.

AGENTS! AGENTS! AGENTS!—A COMplete Agent's Outfit for only 50 cents. One-half dozen fine Aurora Gold Pens; one Combination Penholder, Eraser, etc.; one Oride Gold Fountain Pen; one fine Lead-Pencil (Faber's); one fine Gents' Vest-Chain; one lot Chinese Chinselle; one fine Imitation Cornelian set Sleeve-Buttons, Collar-Buttons and Studs, all in a neat box. All of the above articles will be sent, as samples, on receipt of 50 cents, post-paid. Address, at once, I. C. HAMILTON, Springfield, Mass. au28 3m P. O. Box 1218.

UNIVERSITY OF VIRGINIA. MEDICAL SCHOOL.

The next session (forty-ninth) will commence OCTOBER 1, 1873, and continue for nine months, offering great advantages to the diligent student for thorough training in the principles of his profession. For catalogues apply to WM. WERTENBAKER, Sec. of Faculty, au21 1m P. O. University of Virginia, Va.




FINE-TONED, LOW-PRICED, WARranted. Circulars sent free. BLYMYER MANUFACTURING CO., (Successors to Blymyer, Norton & Co.) Cincinnati, O. ap26 1yeow Office and Works, 154 to 160 W. Eighth St.

$30 PER WEEK AND EXpenses paid. We want a reliable Agent in every County in the United States. Address HUDSON RIVER WIRE COMPANY, No. 350 Maiden Lane, New York, or Chicago, Illinois. oc10 1yeow

CHILDREN OFTEN LOOK PALE AND sick from no other cause than having Worms in the stomach. **Brown's Vermifuge Comfits** will destroy Worms without injury to the child being perfectly WHITE, and free from all coloring or other injurious ingredients usually used in worm preparations. CURTIS & BROWN—Proprietors, No. 215 Fulton street, New York. Sold by druggists and chemists and dealers in medicines at Twenty-five cents a box. fy10 1yeow

GANNETT INSTITUTE FOR YOUNG Ladies, Boston, Mass. In instruction, location, etc., unsurpassed by any American Female College. For catalogues and circulars send to REV. GEO. GANNETT, A. M., au21 4t Chester Square, Boston, Mass.

AGENTS! AGENTS!—AGENTS WANTED for **The Housekeepers' Combination.** Sells like hot cakes. Send 50 cents for it. Three most useful articles and Chromos, only 50 cents. I. C. HAMILTON, Springfield, Mass. au28 3m Lock Drawer 1218, P. O.


## SCHOOLS AND COLLEGES.


EAST MISSISSIPPI FEMALE COLLEGE.

A Chartered Literary Institution under the Auspices of the M. E. Church South.

**Located at Meridian, Mississippi.**

ANNOUNCEMENT.

The annual term of 1873-4 will open on WEDNESDAY, September 24, 1873. It will be divided into two sessions of twenty weeks each. Comfortable convenience for boarding in the college-building will be furnished and supervised by the president. The Board of Trustees claim to have made ample arrangements for the Literary, Scientific, Ornamental and Musical departments of the college, by the election of competent and experienced teachers for the various departments, and that facilities for thorough and liberal education in the East Mississippi Female College may not more than be equaled by the best of other similar institutions. Our college is recommended to public consideration with candor and with confidence of a successful career. We hope to see its interests and influence widen and deepen, under continued and steady prosperity, and it be apprehended that young ladies who now place their names upon the roll of this institution will be pleased in coming years by reorganizing in their *Alma Mater* a living and honored success of educational enterprise.

BOARDING.

Boarders engaged for the whole term will be charged $160, $80 of which must be paid at the opening of each session.

Those engaged for one session will be charged $90, $40 of which must be paid at the beginning of the session. Those engaged for a shorter or an indefinite time will be charged $20 per month, to be paid quarterly in advance.

Extra charges will be made for washing and lights. Each boarder must furnish two sheets, one blanket and two towels. Especial printed regulations will be given to each boarder, giving her directions and restrictions respecting absence, family and social relations and practices.

In all cases of sickness, resulting in the removal of boarders from the college, advance payments will be promptly refunded. No pains will be spared to render every boarder comfortable and happy. Their treatment will be parental, and indulgences of strict propriety and refinement will be continually brought to bear upon all their habits.

Our college is in its infancy. The enterprise has been recognized by the Mississippi Conference as meeting a growing demand for educational facilities in east Mississippi. In the judgment of the church and Conference, Meridian is the proper place for the institution. The location is healthy, access is easy, society is of the right type, and almost every consideration strengthens the judgment of the board and Conference in locating the college at this place. Since this institution is under the supervision of the church there is no hesitancy in urging earnest co-operation on the part of the ministry in the surrounding country. Our appeal is earnest. We propose to place the standard of instruction high, that they who graduate here may prove themselves worthy of honors conferred, and thereby honor themselves, the college and the world. Address J. W. ADKISSON, au14 3m President.

CRAB ORCHARD SPRINGS COLLEGE FOR YOUNG LADIES, CRAB ORCHARD SPRINGS, KENTUCKY.

**Messrs. Shelby & Thorel, Proprietors.**

REV. JOHN F. TARRANT, A. M., AND MRS. S. F. H. TARRANT, PRINCIPALS, With a full Corps of Assistants.

**Session Begins September 15, 1873, AND ENDS JUNE 17, 1874.**

To Southern Methodist parents I would call attention to this institution. Convinced that here the Southern people would find every requirement in the way of elegance, comfort, health and economy in the education of their daughters, my wife and myself readily consented, at the solicitation of the proprietors, to assume its control. We are southern people, and had been teaching in Alabama and Mississippi eighteen years previous to our removal to Kentucky. We have over a thousand pupils in the South. Desiring a favorable location and opportunities for doing good, we readily consented to the removal. Send your daughters to Crab Orchard Springs. Our college building is the finest south of the Ohio river. Our equipments are of that of any other in the Gulf States. It is lighted with gas, will be warmed by steam, with water pipes running through the entire building, has numerous bath-rooms, and every other convenience of a modern city hotel. The building has been newly equipped—every room elegantly carpeted and furnished. Only two pupils in a room.

Full board and tuition, only $250 per scholastic year, without any extra charges.

We challenge the strictest inquiry. Send for pamphlets, containing every information. We are Methodists, and wish to obtain the patronage of our Methodist brethren. Address THE PRINCIPALS. au23 3t

AUGUSTA FEMALE SEMINARY, STAUNTON, VIRGINIA.

**Miss Mary J. Baldwin, Principal.**

The academic term of this institution begins on the third Wednesday in SEPTEMBER, and closes the middle of the following June.

This is the largest first-class institution in Virginia, and has a corps of upward of thirty officers and teachers. The English course is as thorough as it is extensive.

Advantages for Music and Languages cannot be surpassed. Seven music teachers, four instrumental and three vocal—are constantly employed, whose reputation has extended as far as the school is known.

A native French gentleman and resident French governess teach pupils to speak the language, as well as to read and write it. Both French and German are spoken at table by pupils studying those languages.

The buildings are convenient, comfortable and elegant, furnished with complete apparatus, and Pianos and Organs from the best factories in New York and Baltimore.

For further particulars apply to the Principal for catalogue. au21 4t

CENTENARY FEMALE COLLEGE OF THE ALABAMA CONFERENCE, **Summerfield, Alabama.**

The Thirty-second session of this institution will commence on WEDNESDAY, September 24, 1873.

The special advantages embrace a healthy locality, pure water, good community, faithful, efficient teaching, economy, ample accommodations, spacious buildings, elegant grounds, large rooms, well ventilated and thoroughly warmed. Pupils here will not be permitted to suffer for anything which will promote their health and comfort. At all times they will be the recipients of the most unremitted kindness and attention, and will be guarded with parental solicitude. It is an institution where pupils will find a safe and pleasant home, surrounded with the purest influences and a religious atmosphere.

The expenses have been reduced as low as they can be made to sustain the institution. Board, $16 per month, and tuition, $40 per year. For catalogues, giving full particulars, address au21 6t A. D. McVOY, President.

1873-4.—VIRGINIA FEMALE INSTITUTE. CHARTERED 1841.—REORGANIZED 1848. **Staunton, Virginia.**

Rev. R. H. PHILLIPS, A. M., Principal; Rev. J. C. WILEAT, Vice Principal; assisted by a full corps of professors and teachers. The course of study is comprised in ten schools, viz.: English, Mathematics, Natural Sciences, History and English Literature, Languages, Moral Philosophy and Belles Lettres, Instrumental and Vocal Music, Elocution, Drawing and Painting, etc., Calisthenics and Physical Education.

☞ The institution is strictly first-class, with a very large first-class patronage from all the Southern States. For circulars of forty pages, references, terms, regulations and full information, address the Principal, or Hon. N. K. Trent, or Colonel W. H. Tams, Secretaries, Staunton, Va. au21 1m

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Previous to my way a circular of your institution, and a two years' residence of my daughter in your family has given the unqualified cause for gratitude.

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## The Child's Corner.

### MOTHER'S DOLLY.

BY GEORGE COOPER.

Mother's dolly, what a treasure!
Twenty years and out of date!
What a bonnet, such a size!
What a funny pair of eyes!

Twas a beauty then, 'tis said,
Mother often to a child
Nursery at the same time;
Now the legs and arms are gone!

Could it ever stand on wheels?
Very much it did resemble
As the fashions would allow,
Ink spots make the teeth of brown!

I declare, it looks so queer
Sitting up in my dolly chair
Little I have much taste in dress
In these days, I must confess.

If I dared to take a peep
Into the cupboard where it sleeps,
Why the boys are sorry one
Would be always poking fun.

Yet I'll dress it up with care
And it shall have a rocking chair
For mine dolly once to me
Must be grandmother to me.

### Broken Things.

Harry Vince sat at the table with his face in his hands, looking very miserable and gloomy. Uncle Fred came in at that moment and looked quietly at him.

"Well, Harry, what is the matter?" he said presently.

"I think you can see what is the matter, uncle," said Harry, pointing to some fragments of porcelain that lay on the table.

"You have had an accident, I suppose?"

"Yes; a very bad one too."

"What is broken?"

"A very beautiful inkstand which the boys in our class gave me."

"How did it happen?"

"I was busy making this ship for Charlie, and got so interested in it that I forgot the inkstand which stood on the table. I do not quite know how the accident occurred, but somehow I pushed the inkstand off the table and it fell on the floor. Even that would not have broken it, I think, but there happened to be a large pebble which I had brought in, and placed just where the inkstand fell, and of course this trouble followed."

"The inkstand certainly seems much scattered."

"It is broken into more than half a dozen pieces."

"Have you tried to make the fragments fit together? Some wonderful things are accomplished in the way of mending with cement."

"But this inkstand cannot be mended. The pieces will not fit in closely enough."

"What a pity!"

"It is, indeed, a pity! I would not have had it happen for any money. You see it is not only the value of the thing itself, but of course I should like to have kept it forever in memory of the kindness of my school-fellows."

"Of course you would. Why did they make you the present?"

"Oh! it was a simple thing that caused it. You know I am a good swimmer, and some of the boys cannot swim at all. Well, one day a little lad fell into the pond. I do not suppose he would have been drowned even if I had not been there; but I happened to see the accident, and sprang in after him."

"Very good; and I suppose the boys thought it a brave action, which deserved to be rewarded?"

"Yes, they said so; and a few days afterward they came in a body and presented me with the inkstand."

"It seems to have been very handsome."

"It was, very. And when I think that by my own carelessness the thing is spoiled, it makes me feel quite furious with myself."

"I do not wonder at that, Harry."

"I would not mind so much if it could anyhow be stuck together."

"'All the king's horses and all the king's men
Cannot put Humpty Dumpty together again.'"

"That is it, you see; and it is very trying. I feel as if I shall never forgive myself for my folly."

"I suppose a little thought might have prevented the accident?"

"Certainly. If the inkstand had been in its place in my room, instead of standing on the table, it would not have happened. If I had not been making the ship in this room, where I certainly ought not to have been making it, the inkstand would be whole at this moment. Or if I had not foolishly brought that big stone here the consequences would have been less distressing."

Then there were three ways of preventing the occurrence, if only you had thought of either one of them?"

"Yes."

"Well, Harry, my boy, I am truly sorry for you. But I think that, after all, the accident, though it has pained you so much, may possibly do you good in the end."

"That is so like you, Uncle Fred.! But I do not want to be done good to if the process must be unpleasant."

"Very likely not, Harry; but the great Teacher does not wait to ask us whether we want his lessons or not. He simply sees our need, and gives us what is necessary."

"But you do not suppose, uncle, that God sent this trouble for my good?"

"I am sure he permitted it to come."

"But it was my own fault."

"Yes; and he often makes use of troubles that are of our own bringing in order that we may be profited."

"Can any good possibly come out of our own sin and humiliation?"

"Oh! yes, I think so. A boy does wrong, and the consequences are very painful both to himself and to all who care for him. But his own sufferings make him thoughtful, and he feels ashamed of his weakness and folly, and resolves to be better. Having discovered the fact that he is much worse than he thought himself to be, he asks God's grace for the future. The result is that he is henceforth a better and stronger lad."

"Yes, I see. But what of my broken inkstand?"

"Well, it may at least remind you of many other things that are broken through carelessness and forgetfulness. Did you ever break a promise, Harry?"

Harry's face became more red as his uncle's eyes were fixed on it.

"Yes, uncle. I am afraid I have broken my promises sometimes."

"You once promised an old man that you would go into his house for a few minutes every day, and read a chapter from the Bible to him. When did you last go?"

"I am ashamed to say that I have not been for a fortnight."

"The last time you went you began to read the seventeenth of John, and the old man enjoyed the words, for they seemed like life to him. But a playmate called you, and you went away hastily, promising that you would return in the afternoon and finish. The man waited, listening and longing for the sound of your footstep, all the rest of that day. He quite expected you, and every person who came near his door caused him to look up with eager hopefulness. But you did not go on that day or on the next, and the slow hours passed away and left the man without the comfort of the soothing words of Jesus."

Harry started up and put on his hat.

"O uncle! I am very sorry and ashamed of myself. I will go at once to the man and beg him to forgive me."

Uncle Fred laid his hand on Harry's arm.

"It is too late, my boy. Your promise is like your ink-stand—it is broken past repair."

"What do you mean, uncle?"

"The old man died yesterday. Almost his last words were those of regret at your long absence."

Poor Harry! He was utterly cast down by the news, but I think he will try not to break things in future. *London Christian World.*

### One Way to Be Happy.

"Hush!" whispered Teddie, with his finger on his lips, "papa is asleep."

"Well, what if he is?" said Horrie, puffing and out of breath; "I guess I am going to have my kite."

"You must not come in now," whispered Teddie through the door-crack, holding the door as tightly as possible with his little chubby hand. "I am keeping everybody away: I'll get the kite."

So Horrie stuck his hands in his pockets, and whistled and waited, swinging round this way and that way, first on one foot and then on the other.

"Hush!" whispered Teddie slipping the kite through the crack. "Your boots squeak, they do."

But away scampered Horrie, clicking his heels at every step, untangling his bobs and fixing his string, and stumbling over Aunt Susan's rocking-chair, carrying a latter every inch of the way.

Hardly had the door-latch clicked behind him when a merry little voice, laughing in great glee, came nearer and nearer up the lane and in at the bowed-up shutters. "There she comes now," said Teddie to himself, peeping through the lattice. "I'll just go this minute and meet her."

But before he could tip-toe to the door the big latch in the hall came up with a click, and a bustling, frizzle-headed little girl came bouncing in, just commencing some exclamation, when she spied Teddie on his tip-toes and his finger on his lip.

"My! what's the matter, Teddie?" she said, all earnestness in a minute; "has mamma got that dreadful headache again?"

"No," he said, laughing and pulling her out the door, and further and further along the porch, and peeping into the tiny lunch-basket that was brimful of red cherries. "You *did* get them! What a lot! Why, no, nobody is sick; only papa came in from his work so tired-looking, and when he sat down on the settee I got him a pillow, without saying anything, and tucked it up in a bunch in the corner, and in two minutes he was sound, sound asleep; and I've been keeping everybody still, so that he could get a good long rest."

"And you never came to get a single cherry. Oh, my, but we had lots and lots and lots!—and Lucy Watson! she got twice as many as I did; and you could have had some too if you just had come right on after Lucy and me up the road, as you said you would."

Teddie looked very sober as she went on: "And now you cannot have any at all, for Mike has picked the very last, single one he can, because he's going to Denvers to market, and nobody can get them but Mike; and, beside, mamma will not let you go when there is nobody there like Lucy Watson and me to see to you."

The tears were pretty nearly in Teddie's eyes; but he tried to keep them back, and still the frizzled, brown head went on bobbing up and down, and every way over the cherry-basket, while the tongue trotted on, too, as fast as possible.

"You see I could not spare you mine, for I must have them for luncheon to-morrow. I might spare you four, may-be, and may be Lucy might spare you six; that makes"—counting on her fingers—"let me see, why, it would be quite a lot! six and four make ten; but I just do think you might have gone to get your own and"—

"But, sister," broke in Teddie, "I don't want yours a bit, only just to taste. I did want to go, but then you know papa was so tired, and there was nobody to take care about the noise; and you must not speak so loud now; it will just wake him right up, after all."

But, as it happened, papa had been awake several minutes and had come to the window just in time to see the little frizzle-head thrown back laughing and shaking at the idea of anybody so little as Teddie staying home from the cherry-tree to take care of anybody so big as papa; in time, too, to see a tear roll down the little brown cheek, as Teddie tip-toed back to the hall door, his heart almost breaking between thinking of the lost cherries and of being so little he could do no good to any one so big as papa. But when Teddie peeped softly in the door and saw papa looking bright and refreshed after his good sleep, and felt the kiss which said, "My little Teddie has done all, all this for me," plainer than any words could, he forgot all about cherries and about being so very little, and knew that to *give* happiness was in truth to *receive* it; and that, though only "little Teddie," he had done papa good.—*New York Observer.*

## Farm, Garden and Household.

### Ladies and Honey-Bees.

There are thousands of widows with children, and other females, who need additional and suitable employment to increase their comforts and elevate their position. To meet the necessities of such the following statements of Mrs. E. S. Tupper, of Iowa, to the Department of Agriculture, are very suggestive: "Within the last four years many women have turned their attention to bee-keeping as an occupation—pleasant, easily managed, and remunerative. We are glad to know that in every instance which has come to our knowledge success the most marked has attended the undertaking. From reports that have been made to us we condense the following instances: One young lady who had been teaching for several years, and whose health had failed, undertook the care of her father's bees, twelve colonies in number, that had never been profitably managed. Under her care the first year, they increased to thirty colonies, and the third year after she took them in charge she sold $1,200 worth of honey, and had in the fall fifty-four strong colonies in good hives. She says: 'The time I devoted to them I did not miss, and the pleasure afforded by the work was so great that I would enjoy it even if no profit were derived.' A widow of scanty means invested $50 in ten poor colonies, and about as much more for ten good hives for her bees. She got her money back the first season, and $30 over. The second year she received $600 for honey sold, and had thirty strong colonies in the fall. The largest apiary in all the West is managed entirely by women, who rear for market Italian queens, at a large profit, besides producing honey in a wholesale manner. Miss Kate Grimm, of Jefferson, Wisconsin, managed one of her father's apiaries of one hundred and eighty colonies, which she soon doubled in number, and sold $2,032 worth of honey one year, and $1,634 worth the next. She is a school-teacher, and says from her experience a person can earn ten times as much by keeping bees as by teaching school."

THE FOOT OF A HORSE.—The human hand has often been taken to illustrate divine wisdom—and very well. But have you ever examined your horse's hoof? It is hardly less curious in its way. Its parts are somewhat more complicated, yet their design is simple and obvious. The hoof is not, as it appears to the careless eye, a mere lump of insensible bone fastened to the leg by a joint. It is made up of a series of thin layers or leaves of horn, about five hundred in number, and nicely fitted to each other, and forming a lining to the foot itself. Then there are as many more layers, belonging to what is called the "coffin-bone," and fitted into this. These are elastic. Take a quire of paper and insert the leaves one by one into those of another quire, and you will get some idea of the arrangement of the several layers. Now the weight of the horse rests on as many elastic springs as there are layers in his four feet—about four thousand; and all this is contrived not only for the conveyance of his own body, but for whoever burdens may be laid on him.

INFLUENCE OF FOOD UPON POULTRY AND EGGS.—There is no better fattening material for poultry than corn meal, especially if mixed with milk, and we notice that it has come to be used largely in some of the poultry-yards of France. When insects are not procurable animal food in some form is desirable; and here again we see that although poultry devours the flesh of the dead horses which have been flayed in France, it has been found to impart a disagreeable taste to the fowls so fed.

Fowls, like hogs, are supposed to be universal scavengers; but, as with hogs, neither delicate nor healthy flesh can be made from them if fed upon garbage.—Great care should be exercised in the matter, for the influence of the food upon the quality not only of the meat, but of the new eggs, has, in too many cases, not been duly appreciated.—*Maryland Farmer.*

THE CANKER-WORM.—A correspondent of the *Agriculturist*, who for twenty years had tried many experiments to exclude the canker-worm from his trees, has come to the conclusion that this is simplest and best: He makes bands of sheathing paper six or eight inches wide, tacks them around the trunks of the trees, and then covers them with refuse printers' ink. The ink costs twelve and a half cents per pound, requires from two to four applications each season, and the whole cost is about ten cents a tree annually.

STEWED KIDNEYS.—Cut one beef kidney in small pieces, fry in butter five minutes, drain off the gravy and put in a stew-pan a small piece of butter; when melted add a teaspoonful of flour; stir until brown; add half a teaspoonful of soup stock and the gravy from the kidneys; stir until boiling. Add a little chopped parsley, a squeeze of lemon, salt and pepper to taste; put in the kidneys, make them hot, but do not let them boil. Sheep's kidneys can be done in the same way.

FRENCH ROLLS.—Warm one ounce of fresh butter in a gill of milk, add a large tablespoonful of yeast and a little salt. Sift one pound of flour into a pan, pour in and stir well the milk, and let the dough rise in a warm place, covering it with a thick cloth. When light, knead well and form into rolls. Put these in a well-floured pan in a warm place to rise, and bake in a quick oven.

IF A MAN lives after the flesh, he lives, but as the beast; if he lives after the Spirit, angels are his companions.


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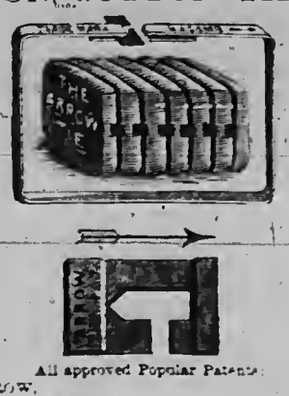
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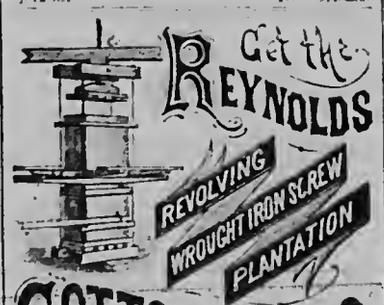
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ts Fire, Marine and River premiums. $405,111 52
turned premiums, less reinsurance
Return premiums..... 321,152 52
Fire, Marine and River
ses ..... $178,108 18
scount in lieu of par-
ation, expenses, etc., less
unt, interest, etc..... 55,158 40—233,266 58
Net profits..... $91,885 94
ks..... $632,121 20

Board of Trustees resolved that, after payfourth quarterly interest of two and one-per cent., making ten per cent. on the capital of the company, a dividend of THIRTY-AND ONE-THIRD PER CENT be paid and after the sixteenth day of June those parties insuring with the company ed to receive the same.

ssured are not obliged to become stockholders participate in the dividend.

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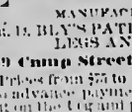
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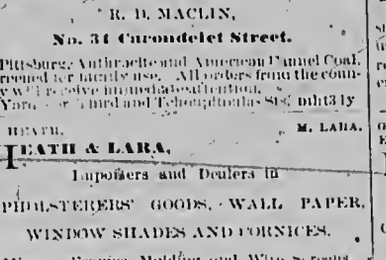
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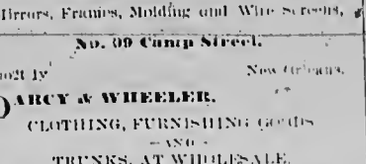
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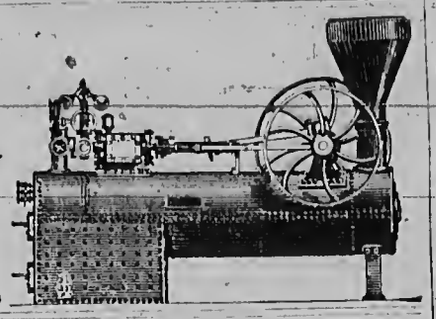
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CORNER FELICITY,

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**FIRE ENGINE,**

FOR CITY, TOWN AND VILLAGE USE.



The Babcock Fire Extinguisher, Hook and Ladder Trucks, with Portable Fire Extinguishers attached. The Fire Departments in the principal cities of the Union use them daily. They are safe and simple, and a powerful protection. Forty-six railroads use them. Insurance companies reduce rates where it is introduced.

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EVERY WRITER SHOULD HAVE ONE.

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☞Send for circular fe6 1y

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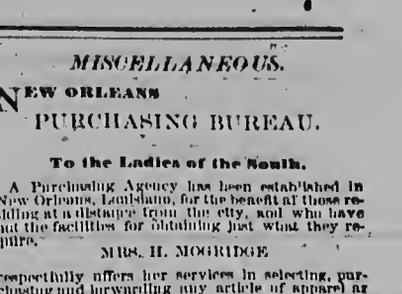
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having been assumed by other makers, we desire to caution the public in respect to said imitations.

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no21 1y A. BROUSSEAU & CO

## New Orleans Markets.

From the New Orleans Price Current.

COTTON.—The following are the arrivals since the thirtieth ultimo:

| | |
|---|---|
| Louisiana and Mississippi | bales .. 470 |
| Mobile | 75 |
| Total | 551 |

On Saturday the market was quiet throughout the day, and the sales were confined to 20 bales at prices indicating no quotable variation. This closed the movement of the commercial year 1872-3. On Monday the new year commenced with but little actual movement, the trade being busily engaged in forwarding the annual returns. The sales were restricted to 45 bales, and the market released nominally at previous rates, except for clean lots of ordinary and average good ordinary, which were in request and commanded fuller prices. On Tuesday the inquiry was more general, and the indications were that, had there been a better supply, the sales would have been of liberal extent, but, the movement being restricted by the scarcity of the kinds wanted, the business did not exceed 400 bales. Ordinary, strict ordinary and average good ordinary being in good request, with very limited offerings, were held about ⅛c. higher, and the actual sales showed a marked improvement, but strict good ordinary and the higher grades were without any quotable variation. The business included ordinary at 12¼c., strict ordinary to good ordinary at 13@13¼c., good ordinary at 13¾, 15-16@14c., strict good ordinary at 14¼, 15-16@14⅝c., and low middling at 17-16c. There is no quotable difference between new and old crop, but the former commands rather stronger prices.

The sales noted above make an aggregate for the past three days of 1,100 bales, against 1,127 for the corresponding time last week and 1,727 the week before, but, dating from Monday, the commencement of the new year, they embrace only 800 bales.

The receipts proper since August 31 will reach 170 bales, against 2,366 last year.—*Wednesday.*

| | |
|---|---|
| Ordinary | 12¼ @ 14¼ |
| Good ordinary | 13 @ 13— |
| Low middling | 17⅛ @ 18— |
| Middling | 18 @ — |

COTTON STATEMENT.

| | | |
|---|---|---|
| Stock on hand Sept. 1, 1873, bales | | 7,177 |
| Arrived past three days | 551 | |
| Arrived previously | 7,180 | |
| | | 7,731 |
| Exported past three days | 900 | |
| Exported previously | 6831 | |
| | | 7731 |
| Stock on hand and on shipboard | | 7,731 |

SUGAR.—There is very little demand, and the market is dull. The sales were confined to 20 hhds, fully fair on Saturday at 10⅜c., and 20 hhds, commoon run Monday on private terms. On Tuesday 58 hhds. Demarara, received the day before, sold to a dealer on private terms.

MOLASSES.—There is none coming in from plantation, and no demand for the stock in the sheds.

CORN.—The supply is light, with a fair demand, at unchanged prices. On Tuesday 5,515 sacks sold at 65@66c. for mixed, white mixed and yellow mixed, 64c. for white, and 66½c. for St. Charles county white.

OATS.—Have been in fair supply and moderate demand, at previous prices. On Saturday the sales comprised 1,250 sacks at 43c. for new in poor order, and 45c. for choice St. Louis. On Monday 1,800 sacks sold at 45c. for ordinary in second-hand sacks, 46c. for choice St. Louis and for choice Galena. On Tuesday 1,900 sacks sold at 45c. for ordinary, and 45c. for choice St. Louis.

BRAN.—The supply is fair, with a moderate demand. On Saturday and Monday 1,150 sacks sold at 80c. for ordinary in poor order, and 85@87½c. for choice. On Tuesday 700 sacks sold at 85c. at the railroad depot, and 85@87½c. on the landing.

PORK.—There is scarcely any demand, but the stock on hand is very small, and held strongly. New mess is held at $18 and sold at $17 ₱ bbl. On Saturday 160 bbls. new mess sold on private terms, and on Monday 25 bbls. at $17.75 ₱ bbl. New mess is retailing at $18.25@18.50 ₱ bbl. On Tuesday a lot of 140 bbls. new mess sold at $17.50 ₱ bbl.

BACON.—Is dull, but there is very little offering, and it is held strongly. Most of the stock on hand is held out of the market for higher prices. On Tuesday the sales were confined to 13 casks jowls at 5¾c., and 35 do. clear sides at 11½c. ₱ lb. Shoulders are quoted at 9@9½c., clear rib sides 11½c., clear sides 11¾c. ₱ lb.

HAMS.—Are in good supply and dull. Choice sugar-cured are quoted at 15@15½c., ordinary brands 14@14½c. ₱ lb. On Monday a lot of 15 tierces sold, to arrive, on private terms.

LARD.—On Tuesday 40 tierces refined sold, in job lots, at 9½c. ₱ lb.

DRY SALT MEAT.—Shoulders continue scarce and in demand. They command 9½c. ₱ lb. in round lots and are retailing at 9¾c. ₱ lb.

BREAKFAST BACON.—Choice has continued in light supply, and commands 12½@13c. ₱ lb., while summer-cured is difficult of sale at 11½@11¾c. ₱ lb. On Saturday 50 boxes choice Western sold at 12¾c., and on Monday 60 boxes do. at 12½@13c. ₱ lb.

### MONETARY.

Gold opened on Tuesday at 115¾@116 (against 116¾ at New York,) and closed at the opening rates in both markets.

We have not heard of a sale of silver. We quote American half dollars at 108½. Mexican dollars are quoted at ¼ ₱ cent. premium for both old and new.

## New Orleans Wholesale Prices.

REVISED AND CORRECTED WEEKLY.

*Made up from Actual Sales as they Transpire.*

| ARTICLES. | FROM | TO |
|---|---|---|
| AGRICULTURAL IMPLEMENTS: | | |
| Cotton scrapers | $5 00 | $6 00 |
| Cotton sweeps | 5 00 | 6 00 |
| Cultivators, Diam. or ⅜ shovel-tooth | 9 00 | 18 00 |
| Cultivators, riding and walking | 25 00 | 45 00 |
| Shovels and spades | 7 50 | 16 50 |
| Axes | 12 00 | 17 50 |
| Shovel plows | 6 00 | 9 00 |
| Half do., with cutters | 8 00 | 9 00 |
| Manly's double-shovel plow | 6 00 | 9 75 |
| Corn mills, Coleman's | 120 00 | 225 00 |
| Bradford's grist mills | 150 00 | 235 00 |
| BRICKS, ₱ M: | | |
| Lake | 13 00 | 16 00 |
| Country | 12 00 | 14 00 |
| English fire | 45 00 | 50 00 |
| American fire | 35 00 | 43 00 |
| CANDLES, ₱ lb.: | | |
| Sperm, New Bedford | 33 | 34 |
| Tallow | 17 | — — |
| CHOCOLATE, ₱ lb.: | | |
| Cocoa | 58 | 60 |
| No. 1 | 50 | 52 |
| Sweet | 25 | — — |
| COAL, ₱ ton: | | |
| Anthracite | 12 50 | 13 00 |
| Western, ₱ bbl | — — | — — |
| COFFEE, ₱ lb.: | | |
| Mexican | 25 | 27 |
| Java | 29 | 30 |
| COTTON SEED: | | |
| Rough, ₱ ton | — — | — — |
| In sacks | — — | — — |
| EGGS, ₱ dozen: | | |
| Western | 12 | 18 |
| FERTILIZERS, ₱ ton: | | |
| Stern's raw-bone superphosph'e | — — | 65 00 |
| Stern's fine-ground bone | — — | 45 00 |
| FLOUR, ₱ bbl.: | | |
| Double extra | 5 75 | 6 00 |
| Superfine | — — | — — |
| Fine | — — | — — |
| GLASS, ₱ box of 50 feet: | | |
| French, 8 by 10 | — — | 4 00 |
| French, 10 by 12 | 4 00 | 4 25 |
| French, 10 by 14 to 12 by 20 | 4 25 | 4 50 |
| French, 14 by 18 to 18 by 20 | 4 50 | 5 00 |
| HAY, ₱ ton: | | |
| Prime | — — | 24 00 |
| Choice | 27 00 | 28 00 |
| IRON, ₱ ton: | | |
| English, ₱ lb | 4½ | — — |
| Swedes, assorted | 7½ | 8 |
| Hoop | 7 | 9 |
| Sheet | 7 | 10 |
| Nail rods | — — | 9½ |
| Castings, American | — — | 6 |
| LEATHER, ₱ lb.: | | |
| Sole, hemlock | 30 | 33 |
| Sole, oak | 40 | 41 |
| Harness | 38 | 45 |
| Calf-skins, ₱ dozen | 35 00 | 100 00 |
| Texas, rough, ₱ lb | 24 | 26 |
| LIME, ₱ bbl.: | | |
| Western | 1 65 | — — |
| Cement | 2 75 | 3 00 |
| Plaster Paris | 3 50 | 3 75 |
| LUMBER, ₱ M feet: | | |
| Boards, yellow pine | 13 00 | 15 00 |
| Boards, cypress | 20 00 | 25 00 |
| Flooring, dressed | 18 00 | 21 00 |
| Flooring, rough | 14 00 | 17 00 |
| Ceiling, dressed | — — | 12 00 |
| Weatherboards, dressed | 15 00 | 18 00 |
| Weatherboards, rough | — — | 12 00 |
| Scantling | 12 00 | 14 00 |
| Shingles, ₱ M | 3 50 | 4 00 |
| Laths | 2 50 | — — |
| OILS: | | |
| Lard, ₱ gallon | — — | — — |
| Coal oil, in barrels | 22 | 25 |
| Linseed, raw | 1 05 | — — |
| SUGAR, ₱ lb.: | | |
| Havana, white | 12 | 12½ |
| Havana, yellow | 11 | 11¾ |
| Havana, brown | 10½ | 10¾ |
| Crushed | 12¾ | 12¾ |
| Pulverized | 12¾ | 12¾ |
| TEAS, ₱ lb.: | | |
| Imperial | 50 | 1 30 |
| Gunpowder | — — | 1 00 |
| Hyson | 70 | 1 40 |
| Young Hyson | 70 | 1 50 |
| Pouchong | 30 | — — |
| Oolong | 40 | 1 10 |
| WAGONS, CARTS, ETC.: | | |
| Wagon, two-horse | 85 00 | 100 00 |
| Wagon, four-horse | 110 00 | 125 00 |
| Wagon, two-horse, thim. skein | 85 00 | 90 00 |
| Wagon, four-horse | 100 00 | 115 00 |
| Cane wagon | 180 00 | 210 00 |
| Ox wagon | 90 00 | 125 00 |
| Ox cart, complete | 110 00 | 115 00 |
| Cane cart | 85 00 | 120 00 |
| Tongue cart, complete | 120 00 | 125 00 |
| Plantation cart | 55 00 | 70 00 |

### CATTLE MARKET.

NEW ORLEANS, Sept. 2, 1873.

| | |
|---|---|
| Texas beeves, choice, ₱ head | — @ 50 00 |
| Texas beeves, first quality, ₱ head | 45 00 @ 45 00 |
| Texas cattle, second quality, ₱ head | 30 00 @ 38 00 |
| Texas cattle, third quality, ₱ head | 12 00 @ 15 00 |
| Western beeves, ₱ lb. net | 11 @ 12½ |
| Sheep, first quality, ₱ head | 4 00 @ 5 00 |
| Sheep, second quality, ₱ head | 3 00 @ 4 00 |
| Milch cows, choice, ₱ head | 80 00 @ 100 00 |
| Milch cows, ₱ head | 35 00 @ 50 00 |
| Calves, ₱ head | 7 00 @ 10 00 |
| Yearlings, ₱ head | 8 00 @ 12 00 |

## Business Directory

OF THE

NEW ORLEANS CHRISTIAN ADVOCATE.

**Agencies.**
W. H. Childesier, New York.
Continental Bible and Publishing Company, St. Louis, Missouri.
Cowan & Co., New York.
I. C. Hamilton Springfield, Massachusetts.
Mrs. H. Mogridge, purchasing agent, 9 Canal street.
B. H. Russell, Boston, Massachusetts.
G. Stinson & Co., Portland, Maine.
Charles D. Taylor & Co., Chicago, Illinois.
R. L. Wolcott, 181 Chatham square, New York.

**Architects.**
S. B. Haggart, 5 Commercial place.

**Artificial Legs and Arms.**
Lewis Lockwood, 59 Camp street.

**Bells.**
Blymyer Manufacturing Co., Cincinnati, Ohio.
Buckeye Bell Foundery, Cincinnati, Ohio.

**Books and Stationery.**
Robert J. Harp, agent, 110 and 112 Camp street.
J. W. Burke & Co., Macon, Georgia.
Continental Publishing Co., St. Louis, Missouri.
Hitchcock & Walden, Cincinnati, Ohio.
Miller's Bible and Publishing House, 102 and 104 Sansom street, Philadelphia.
Nelleton & Co., Cincinnati, Ohio.
J. Hille Powers & Co., Cincinnati, Ohio.
Shepard & Gill, Boston, Massachusetts.
H. R. Thompson & Co., 9 Lakeside building, Chicago, Illinois.
C. F. Vent, Cincinnati, Ohio.

**Butchers.**
Mart. Lannes, stalls 7, 8 and 38, Magazine market.

**Canned Goods.**
J. Winslow Jones, Portland, Maine.
Burnham & Morrill, Portland, Maine.

**Carpets.**
A. Brousseau & Co., 17 Chartres street.

**Carpenters and Builders.**
J. H. Dorand, box 174, Mechanics' Exchange.

**Carriages, Wagons, Etc.**
J. A. Lum & Co., 162 Gravier and 13 Union street.

**Cisterns.**
R. Broderick, 132 Julia street.

**Clothing.**
Darcy & Wheeler, 70 Canal street.
Morson & Hews, 13 and 15 Camp street.

**Coal and Wood.**
John H. Macfin, 34 Carondelet street.
B. & G. Wood & Bros., 106 Common street.

**Cooperage.**
LeBlanc & Beck, 23 and 24 Front street

**Cotton Ties.**
Bartlett & Rayne, 48 Carondelet street.

**Croquet.**
Bradley's Patent Croquet, Robt. J. Harp, agent, 110 and 112 Camp street.

**Crockery, China, Etc.**
Navra & Offner, 174 Canal street.
W. C. Shepard & Co., 55 Camp street.

**Dentists.**
Dr. John G. Angell, 152 Julia street.
Dr. N. P. Godfrey, 183 Canal street.

**Dry Goods.**
H. H. Holmes, 155 Canal and 15 Bourbon street.

**Educational:**
Agricultural College of Pennsylvania, Center county, Penn.
Alabama Conference Female College, Tuskegee, Alabama.
Augusta Female Seminary, Staunton, Virginia.
Centenary College, Jackson, Louisiana.
Centenary Female College, Summerfield, Ala.
Chappell Hill Female College, Chappell Hill Texas.
Clarksville Female Academy, Clarksville, Tennessee.
Collegiate Institute, Baton Rouge, Louisiana.
Crab Orchard Springs College for Young Ladies, Crab Orchard Springs, Kentucky.
East Mississippi Female College, Meridian Mississippi.
Emory and Henry College, Washington county, Virginia.
Gannett Institute for Young Ladies, Boston, Massachusetts.
Hiwassee College, Sweetwater, Tenn.
Homer College, Homer, Louisiana.
Kenmore University High School, near Amherst Courthouse, Virginia.
Mansfield Female College, Mansfield, La.
Martha Washington College, Abingdon, Va.
Memphis Conference Female Institute, Jackson, Tennessee.
Randolph Macon College, Ashland, Virginia.
Shipyard Hall Female Seminary, Lafayette, Alabama.
South Female College, Murfreesboro, Tenn.
Southern University, Greensboro, Alabama.
Southern Female College, Petersburg, Virginia
University of Virginia, P. O. University of Va.
University of Virginia, Law Department, P. O. University of Virginia.
Verona Female College, Verona, Mississippi.
Virginia Female Institute, Staunton, Virginia.
Wesleyan Female Institute, Staunton, Va.
Whitworth Female College, Brookhaven, Miss

**Engravers and Lithographers.**
John Gibson, New York.
George E. Teetzel & Co., 145 Gravier street.

**Factors and Commission Merchants.**
Aiken & Watt, 60 Carondelet street.
G. M. Bayly & Pond, 34 to 42 Canal and 59 and 61 Common street.
J. L. Dimitch & Co., 66 Tchoupitoulas street.
H. F. Given & Co., 64 Baronne street.
J. U. & H. M. Payne & Co., 64 and 66 Baronne st.

**Fire Engine.**
Babcock Self-Acting Fire Engine, A. M. Granger, general agent, Exposition building

**Frames.**
F. Wiguenr, 13 Baronne street.

**Furniture.**
The Mitchell & Rankmelsberg Furniture Co. 103 and 105 Camp street.
Joseph Patzell, 172 Camp street.
Sampson & Bros., 33 and 35 Royal street.

**Gas and Steam-Pipe Fitters.**
Barbarin Gas Machines, F. Roberts, superintendent, 2 Triangle building and 253 Peters st.
Jas. N. Quin, 118 and 120 Tchoupitoulas street.

**Glass Shiner and Cutter.**
Samuel West, Boston, Massachusetts.

**Grocers.**
John I. Adams & Co., 43, 45 and 47 Peters street.

**Hair Goods.**
J. G. Bernel, 121 Canal street.

**Hay.**
Jacob C. Baker, Portland, Maine.

**Hotels.**
American House, Boston, Massachusetts.
McAllister's House, cor. Carondelet and Julia.
St. Julian Hotel, Portland Maine.

**Insurance.**
Crescent Mutual Insurance Company.
Equitable Life Assurance Co., 33 Camp street.
Louisiana Equitable Life Insurance Co., corner Carondelet and Gravier streets.

**Iron Works.**
Boston Ornamental Iron Works, Boston, Mass.

**Jewelry.**
A. B. Griswold & Co., cor. Canal and Royal sts.

**Lumber.**
W. W. Carre & Co., 350 Delord street.
George Purves, cor. St. Charles and Clio streets.
Roberts & Co., 304 to 306 Gravier street.

**Machinery.**
George A. Barnard, 12 Union street.
N. F. Burnham's Water-wheel, York, Pa.
The Bolles Flange Cotton Gin, Goisan Bros., general agents, 39 Perdido street.
Daniel & James D. Edwards, 22 to 28 Front and 21 to 27 Delta street.
Lewis Johnson, corner Julia, Delta and Water streets.
Meneely & Kimberly, Troy, New York.
W. H. Reynolds, corner Fulton and South Market streets.
Jos. Walker, corner St. Joseph and Constance streets.
B. J. West, 115 and 117 Magazine street.
J. B. Wolfe & Co., 59 Carondelet street.

**Manufacturers.**
William Ebert, 164 and 166 Magazine street.

**Marble.**
George Stroud, 158 to 161 St. Charles street.

**Medical.**
Cancer cure, George Bennett, M. D., St. Louis, Missouri.
Citrate of Magnesia, etc., Hofmann & Co., N. Y.
Cure for Consumption, Craddock & Co., Phila.
Diarrhea cure, Rev. P. M. Goodwyn, Soniat st., near Coliseum.
Fever and Ague cure, Billings, Clapp & Co., New York.
Fits and Epilepsy cure, T. H. Sayre, New York.
Hamilton's Buchu and Dandelion, W. C. Hamilton & Co., Cincinnati, Ohio.
Metz's Armenian Hair Vigor, corner Bienville and Prieur streets.
Dr. Rosch's Hair Regenerator, 134 Thalia st.
Simmons' Liver Regulator, J. H. Zeilin & Co., Philadelphia, Pennsylvania.
The Greatest Medical Discovery, Dr. Kennedy, Roxbury, Massachusetts.

**Mineral and Soda Water.**
Bethesda Mineral Water, J. C. McAllister, agent, glass box $25, New Orleans

**Millinery.**
Mrs. M. Thornaben, 206 Prytania street.

**Musical Instruments, Publications, Etc.**
Robert J. Harp, 110 and 112 Camp street.
S. Brainard's Sons, Cleveland, Ohio.
John Church & Co., Cincinnati, Ohio.
Charles H. Ditson & Co., New York.
Oliver Ditson & Co., Boston, Massachusetts.
Horace Waters & Son, New York.
Philip Werlein, 80, 82 and 90 Baronne street.

**Nurseries.**
W. S. Little, Rochester, New York.
R. G. Hanford, Columbus, Ohio.

**Painters.**
A. S. Cutler, 135½ Camp street.
Johnson & Hillsman, 114 Magazine street.

**Paper Mills.**
Atlanta Paper Mills, Atlanta, Georgia.

**Pens.**
Joseph Gillott & Sons, New York.

**Perfumery.**
Colgate & Co.'s Cashmere Bauquet.

**Preserved Corn.**
Portland Packing Company, Portland, Maine.

**Printing.**
Pelican Job Office, 112 and 114 Poydras street.

**Professional.**
Dr. C. J. Beckham, office, 681 Magazine street.
Dr. J. J. Lyons, office, 522 Rampart street.
W. W. Edwards, law office, 88 Common street.
Rice, Foster & E. T. Merrick, law office, corner Camp and Commercial place.

**Railroads.**
Boston and Maine Railroad.
Great Jackson Route, E. D. Frost, general manager; A. D. Sheldon, agent.

**Seeds and Flowers.**
Richard Frotscher, 12 Dumaine street.
David Landreth & Son, Philadelphia, Pa.
James E. Waldo & Co., 122 Camp street.

**Soap.**
J. H. Keller, 110 Gravier street.
Procter & Gamble, Cincinnati, Ohio.

**Steamboat Agents.**
Britton & Eppler, 135 Gravier street.

**Steamships and Shipping.**
Cromwell Line New York Steamers, Alfred Moulton, agent, 41 Carondelet street.
Merchants' Line New York Steamers, John H. Ludwigsen, agent, 199 Common street.

**Stoves.**
H. Haller, 49 Camp street.

**Tobacco and Cigars.**
Ed. L. Zell & Co., cor. Canal and Carondelet sts.

**Upholstery.**
T. J. Brown, 263 Camp street.
Heath & Lara, 99 Camp street

**Undertakers.**
T. W. Bottuck, 271 Camp street, New Orleans.

**Wants.**
Goodwyn & Co., lock box 161, New Orleans.

**Washing Machines.**
Ringen Washer, H. Haller, 49 Camp street.

**Wire Railing, Etc.**
Baker & Co., Baltimore, Maryland.
Hudson River Wire Co., New York and Chicago.

## Special Notices.

NOTICE.—There will be a camp meeting on the Farmerville circuit, at Alabama church, half way between Homer and Farmerville, commencing on the nineteenth of September. The people are invited to come, bringing their tents and provisions with them. The ministers will be provided for.

H. PARVIN, Pastor.

MIDWAY CAMP MEETING, Floyd and Delhi circuit, Louisiana Conference, will commence on Wednesday, October 1, 1873. Arrangements have been made to establish a public restaurant for the accommodation of those who may prefer it to tenting on the ground. Meals will be furnished at fifty cents. Horses will be fed and taken care of at reasonable rates. In case families desire board they should write and make arrangements with P. W. DeFrance or James A. Leggett, Midway, previous to the commencement, so as to avoid inconveniences that otherwise might occur. All ministers of the gospel are invited, and will be cared for free of charge. Ministers should report to Joel T. Hayes, presiding elder, or G. M. Liverman, preacher in charge, as soon as they arrive, who will see that they are provided with comfortable lodging. Brethren, remember in whom you trust, and that nothing good has ever been accomplished without great effort. Heaven is to be gained only by overcoming.

G.

THE New Hope and Pleasant Ridge camp meeting, for DeKalb circuit, Mississippi Conference, will begin on Friday night before the second Sunday in October next. Ministerial help is solicited from the adjoining works. Conveyance to the camp ground from Lauderdale station, Mobile and Ohio railroad, will be furnished on Friday to ministers coming by railroad.

D. G. W. ELLIS, Pastor.

THE District Sunday-School Convention will be held at Hazlehurst, September 18. On the nineteenth there will be a union picnic. All the schools in the district are requested to send delegates—at least four from each school. Superintendents will please inform Rev. C. Chamberlin of the number and names of delegates to be provided for. All schools desiring to attend and contribute to the picnic will report to Rev. C. Chamberlin, who will hand the report to the committee of arrangements.

W. E. M. LINFIELD, P. E.

THERE will be a camp meeting at Lewis' Creek, Alabama, beginning on Friday morning before the third Sunday in September. Ministers of the gospel will be properly provided for, and are cordially invited to attend. The meeting is to be self-supporting—that is, each family goes in covered wagon or provided with tent, and provides for itself. All except ministers who attend must provide for themselves unless they have special invitations. The camp ground is near Slade's station, on the Mobile and Alabama Grand Trunk railroad. Conveyance for the preachers will be at the station on Thursday.

WILLIAM H. MORRIS, P. C.

CAMP MEETING.—The camp meeting on Big Creek, fifteen miles north of Alexandria, begins on Wednesday, October 1. Preachers are invited, and will be provided for. Others must come prepared to take care of themselves. Corn will be on hand at a moderate price;

F. WHITE, P. E.
J. F. WYNN.

CAMP MEETING.—*Change of Time.* The time of holding the camp meeting at China Grove, Bale county, Alabama, has been changed from Friday night before the second Sabbath in September to Friday night before the first Sabbath in October next. The friends of the camp meeting and ministers of the Methodist Episcopal Church south are cordially and earnestly invited to attend.

A. DOWLING, P. C.

THERE will be a camp meeting on the Sparta and Ringgold circuit, five and a half miles east of Sparta, on the Vernon road, commencing on Thursday before the first Sunday in October next. We expect a good many tents, and hope to entertain the people well. We invite both preachers and people to attend.

DAVID A. BODDIE, P. C.

CAMP MEETING.—A camp meeting will commence at Smith's [illegible] and, Gaston circuit, Alabama Conference, near DeSotoville, Choctaw county, Alabama, on Friday, the third of October next. A cordial invitation is extended to ministerial brethren.

C. B. DEBOSE, P. C.

THERE will be a camp meeting at Spring Dale camp ground, Attalla circuit, Yazoo district, North Mississippi Conference, commencing on Friday before the fourth Sunday in September. The preachers and people are invited.

S. D. TERRY, P. C.

CAMP MEETING.—There will be a camp meeting at the Line Wood camp ground, Spring Hill circuit, Meridian district, commencing on the twenty-sixth of September, 1873, which is Friday before the fourth Sunday in September. We invite all ministers who can do so to assist us. Line Wood is about twenty-two miles from Lauderdale station, Mississippi. Brethren wishing to attend will please address me at Daleville, Lauderdale county, Mississippi.

J. D. HAY, P. C.

CAMP MEETINGS.—Our camp meetings will take place at the following times and places:

Bethel will commence on Friday night before the third Sabbath of September next.

Beulah will commence on Friday night before the first Sabbath of October next.

All are urged to come, but come prepared to take care of yourselves. Of course the preachers and their families will be cared for.

JAMES E. BRADLEY, P. C.,
Pleasant Hill Ct., Louisiana Conference.

### Appointments for Quarterly Meetings.

NOTICE.—The Publishing Committee of the ADVOCATE gave it as their opinion that the insertion of the notices of Quarterly Conferences once or twice was sufficient, and, as the space of the paper is valuable, they passed a resolution recommending that they *"be not inserted more than once or twice."* Our friends who are interested in these appointments *will take due notice thereof*, as we propose to be governed by the resolution in future.

### MISSISSIPPI CONFERENCE.

BRANDON DIST.—FOURTH ROUND.

| | |
|---|---|
| Brandon station | Sept. 27, 28 |
| Morton circuit | Oct. 4, 5 |
| Hillsboro circuit | 11, 12 |
| Walnut Grove circuit | 18, 19 |
| Philadelphia circuit | 25, 26 |
| Fulton mission | 25, 26 |
| Trenton circuit | Nov. 1, 2 |
| Raleigh circuit | 8, 9 |
| Taylorsville mission | 15, 16 |
| Lake and Forest circuit | 22, 23 |
| Gilmansville circuit | 29, 30 |
| Pamlin circuit | Dec. 6, 7 |

F. M. WILLIAMS, P. E.

SEASHORE DIST.—FOURTH ROUND.

| | |
|---|---|
| Enon circuit, at Enon | Aug. 30, 31 |
| Mount Carmel circuit, at Mount Zion | Sept. 6, 7 |
| Columbia circuit, at Columbia | 13, 14 |
| Pearlington circuit, at Pearlington | 20, 21 |
| White Plains circuit, at White Plains | 27, 28 |
| Ocean Springs circuit, at Ocean Springs | Oct. 4, 5 |
| West Pascagoula circuit, at Mulberry Grove | 11, 12 |
| East Pascagoula circuit, at Salem | 18, 19 |
| Chickasawha and Greene mission | 25, 26 |
| Rankin circuit, at Salem | Nov. 15, 16 |

C. F. GILLESPIE, P. E.

MERIDIAN DIST.—FOURTH ROUND.

| | |
|---|---|
| Shubuta station | Sept. 20, 21 |
| Spring Hill ct., at Linwood camp ground | 27, 28 |
| Paulding ct., at Holland camp ground | Oct. 4, 5 |
| DeKalb ct., at New Hope camp ground | 11, 12 |
| Wayne circuit, at Frach's Bridge | 18, 19 |
| Clarke circuit, at Liberty chapel | 25, 26 |
| Enterprise station | Nov. 1, 2 |
| Marion circuit | 8, 9 |
| Enterprise circuit | 15, 16 |
| Toomsuba circuit | 22, 23 |
| Meridian station | 29, 30 |

There will be three camp meetings on this district, at the camp grounds above mentioned, beginning: First, September 25; second, October 2; third, October 9. We cordially invite all the preachers who can do so to attend these camp meetings.

WILLIAM B. HINES, P. E.

JACKSON DIST.—FOURTH ROUND.

| | |
|---|---|
| Jackson station | Sept. 13, 14 |
| Madison circuit, at Madison station | 20, 21 |
| Brownsville circuit, at Queen's Hill | 27, 28 |
| Yazoo City station | Oct. 4, 5 |
| Dover circuit, at Fletcher chapel | 11, 12 |
| Yazoo circuit, at Tranquil | 18, 19 |
| Mount Olivet circuit, at Mount Olivet | 25, 26 |
| Carthage circuit, at Goshen | Nov. 1, 2 |
| Camden circuit, at Camden | 8, 9 |
| Sulphur Springs circuit | 15, 16 |
| Thomastown circuit | 22, 23 |
| Canton station | 29, 30 |
| Sharon circuit, at Sharon | Dec. 6, 7 |

The secretaries of church conferences will please be ready to report all the statistics.

The trustees of church property will please be ready to report the condition of all church property.

H. H. MONTGOMERY, P. E.

WOODVILLE DIST.—FOURTH ROUND.

| | |
|---|---|
| Woodville station | Sept. 20, 21 |
| Clinton, at Clinton | 27, 28 |
| Jackson station | Oct. 4, 5 |
| Buffalo, at Friendship | 11, 12 |
| Bayou Sara, at Bayou Sara | 18, 19 |
| Meadville, at Beech Grove | 25, 26 |
| Homo Chitto mission, at Beulah | 28, 29 |
| Amite, at Saline | Nov. 1, 2 |
| Wilkinson, at Midway | 8, 9 |
| East Baton Rouge | 15, 16 |
| East Feliciana, at Pipkin's chapel | 22, 23 |

Trustees, please have your reports in readiness. Stewards, please be ready to settle with your preachers. Do not put it off. Let all the official members attend, if possible.

J. L. FORSYTH, P. E.

### LOUISIANA CONFERENCE.

OPELOUSAS DIST.—FOURTH ROUND.

| | |
|---|---|
| Grand Chenier | Sept. 27, 28 |
| Lake Charles | Oct. 4, 5 |
| Calcasieu | 11, 12 |
| New Iberia | 18, 19 |
| Vermillionville | 25, 26 |
| Abbeville | Nov. 1, 2 |
| St. Landry, at Plaquemine Brulee | 8, 9 |
| Eschie | 15, 16 |
| Opelousas | 22, 23 |
| Washington | 29, 30 |
| Patterson ville | Dec. 6, 7 |
| Franklin | 13, 14 |

A district jubilee meeting will be held at Abbeville, embracing the quarterly meeting. All the preachers of the district are expected there, with at least one steward from each work.

B. F. WHITE, P. E.,
Opelousas, La.

## *HOUSE-FURNISHING GOODS.*

RECONSTRUCTION!

DOWN WITH THE PRICES

TO SUIT THE TIMES.

**French China as Cheap as Stoneware**

NOW, AND

**STONE CHINA AS CHEAP AS COMMON WARE.**

**300 Casks French China,**

Which will be sold as follows:

French China DINNER SETS, comprising 101 pieces, will be sold during the summer season of ..... $50 00

111 pieces, all large and serviceable ..... 75 00

French China Dinner and Soup PLATES, per dozen ..... 2 50

French China Breakfast PLATES, per dozen ..... 2 25

French China Dessert PLATES ..... 2 00

French China Tea PLATES ..... 1 75

French China Ice-cream or Preserve PLATES ..... 1 25

French China Tea CUPS and SAUCERS ..... 2 50

French China After-dinner COFFEES ..... 1 50

**All Other Goods in Proportion.**

White Granite or Stone China DINNER SETS ..... $11 75

White Granite TEA SETS ..... 3 75

White Granite or Stone China CHAMBER SETS ..... 3 75

N. B.—We omitted to mention that our French China TEA SETS, comprising 41 pieces, are only $6 per set.

GOLD-BAND CHINA.

We have the largest and best assortment of any house in the city, which we sell in sets or single pieces. Persons wishing to match up Broken Sets can be accommodated with the same at the ONLY CHEAP CHINA, CROCKERY, GLASS AND HOUSE-FURNISHING EMPORIUM.

NAVRA & OFFNER,
No. 174 Canal street.

MAKE YOUR HOME ATTRACTIVE

BY REPLENISHING YOUR

TABLE-WARE

AT

W. C. SHEPARD & CO.'S,

55 ..... Camp Street ..... 55

NEW ORLEANS, LOUISIANA.

**See What a Little Money Will Buy.**

An elegant White Granite DINNER SET, comprising 136 pieces, for ..... $15 00

to wit:

| | |
|---|---|
| 12 Dinner Plates, | 1 Soup Tureen, |
| 12 Breakfast Plates, | 1 Sauce Boat, |
| 12 Tea Plates, | 1 Salad Dish, |
| 12 Soup Plates, | 2 Covered Dishes, |
| 12 Preserve Plates, | 2 Vegetable Dishes, |
| 12 Butter Plates, | 4 Meat Dishes, |
| 12 Tea Cups and Saucers, | 2 Pickle Shells, |
| 12 Dinner Coffee Cups and Saucers. | |

A Porcelain DeTerre DINNER SET (equal to French China in appearance, and much more durable,) same assortment as above ..... $18 00

A French China (best quality) DINNER SET, same assortment, 136 pieces ..... 30 00

Decorated Porcelain DeTerre and French China DINNER SETS, from ..... $30 up.

| | |
|---|---|
| White Granite CHAMBER SETS, 11 pieces | $4 00 |
| White Granite TEA SETS, 44 pieces | 4 00 |
| French China TEA SETS, 44 pieces | 6 50 |
| French China Decorated TEA SETS, 44 pieces | 7 50 |
| Good Table GOBLETS, from 75 cents per set up. | |
| Granite Dinner Plates, per dozen | 1 40 |
| Granite Breakfast Plates, per dozen | 1 25 |
| Granite Tea Plates, per dozen | 1 15 |
| French China Dinner Plates, per dozen | 3 00 |
| French China Breakfast Plates, per dozen | 2 75 |
| French China Tea Plates, per dozen | 2 25 |

NOTE.—The prices above contemplate "First choice" goods, every piece being warranted regular and perfect. "Seconds" or imperfect goods, warped in making and otherwise irregular, we will furnish for those that desire of twenty per cent. discount from these prices. We shall meet all competition promptly, and as we import our own ware our customers can depend upon getting the BEST Goods at the lowest possible prices.

AGENTS FOR THE CELEBRATED

BLANCHARD CHURNS;

AND THE LARGEST DEALERS IN

HOUSEKEEPING NOVELTIES

IN THE SOUTHWEST.

W. C. SHEPARD & CO.,
my28 6m No. 55 Camp street, New Orleans.

GEORGE H. BURNHAM, JR. J. E. BURNHAM.
C. S. MORRILL.

BURNHAM & MORRILL.

PACKERS AND WHOLESALE DEALERS IN

HERMETICALLY-SEALED GOODS,

MEATS, FISH AND VEGETABLES,

No. 61 Commercial Street,

And corner Commercial St. and Burnham's Wharf,

PORTLAND, MAINE.

jan28 6m

WANTED, AGENTS.—WORTHY THE special notice of old and experienced canvassers. Those celebrated steel-line engravings, viz.: "COLE'S VOYAGE OF LIFE," four beautiful pictures representing Childhood, Youth, Manhood and Old Age; now offered by canvassers for the first time. Price reduced to suit the masses. Nothing like it ever offered to the American public. Extraordinary terms and inducements. Full particulars free. Address D. B. RUSSELL,
au11 12m&p Publisher, 55 Cornhill, Boston

AGENTS—ADDRESS COWAN & CO., Eighth street, New York, for best-selling Book published; $30 a week and expenses. Salary or commission. jy3 13t

## *STEAMSHIPS—STEAMBOATS.*



FOR NEW YORK.

The Cromwell New York and New Orleans Steamship Line.

Leaving New York and New Orleans EVERY SATURDAY.

Cabin Passage ..... $50 00

Steerage Passage ..... 25 00

Through bills of lading to foreign and coastwise ports issued.

ALFRED MOULTON,
mh30 1y No. 41 Carondelet street.



FOR NEW YORK.

Merchants' Steamship Line.—Sailing from New York and New Orleans EVERY SATURDAY.

Cabin Passage ..... $50 00

Steerage Passage ..... 25 00

Through tickets to Liverpool and the Continent.

New Orleans wharf—Foot of Jefferson street.

New York wharf—Pier No. 4, North River.

JOHN H. LUDWIGSEN, Agent,
fe13 1y No. 190 Common street.

## *RAILROADS.*

GREAT JACKSON ROUTE.

Trains depart and arrive as follows (from Depot foot of Calliope street):

| DEPART. | |
|---|---|
| Express | 7.50 A. M. |
| Mail | 5.45 P. M. |
| Accommodation | 4.00 P. M. |
| ARRIVE. | |
| Express | 11.00 P. M. |
| Mail | 9.30 A. M. |
| Accommodation | 8.30 A. M. |

This line is many miles the shortest and many

# The Christian Advocate.

PUBLISHED BY ROBT. J. HARP, FOR THE ALABAMA, MISSISSIPPI AND LOUISIANA CONFERENCES, METHODIST EPISCOPAL CHURCH SOUTH.

VOL. 19. NEW ORLEANS, THURSDAY, SEPTEMBER 11, 1873. NO. 37.


## News of the Week.

### DOMESTIC.

CINCINNATI, Aug. 21.—W. W. Peabody, superintendent of the Marietta and Cincinnati railroad, telegraphs to the city, from the scene of the accident, that the collision was due to the watch of the conductor of the freight train being fifteen minutes slow. He says the conductor and engineer ran away as soon as the accident occurred, and adds later: "We have arrested the conductor, and have a warrant for the engineer of the freight train. We intend to prosecute them for murder."

CINCINNATI, Sept. 3.—The fourth Cincinnati Industrial Exposition was opened to-night in the presence of a very large audience. The doors were opened at seven. Ten minutes before eight a procession consisting of ex-Secretary Cox, who was to deliver the address, Mayor Johnston, the presidents of the Chamber of Commerce and the Board of Trade, President Blymyer, of the exposition, and the exposition commissioners, accompanied by members of the press, and headed by Currar's band, formed and passed through the various departments.

COUNCIL BLUFFS, IOWA, Sept. 4.—The regular semi-annual conference of the churches of Jesus Christ of the Latter-Day Saints convened here to-day. Several thousand "saints," from all parts of the world, were in attendance, and it is expected that the meeting will be unusually interesting, as Joseph Smith, son of the founder, is present, and is leading the meetings.

AUSTIN, Sept. 5.—On the fifth ballot Richard Coke, of Waco, received six hundred and fifty-nine votes, more than two-thirds of the entire vote cast, and he was declared the nominee of the convention.

WASHINGTON, Sept. 7.—The lowest bid for head-stones for Federal graves was $900,000. There are over two hundred and fifty thousand identified graves.

KANSAS CITY, Sept. 8.—Colonel B. R. Taylor, a noted Utah miner, just returned from the vicinity of Baxter Springs and Joplin, reports great excitement there over the richest discoveries of lead yet made at Cornwell diggings. They are taking out pure and solid nuggets of lead weighing from four to seven tons within eight feet of the surface.

AUSTIN, Sept. 8.—Conflicting reports come in regarding the prevalence of yellow fever in Galveston, Houston and Shreveport.

It is rumored that the Central, International and Great Northern and Texas railroads have been blockaded.

It is impossible to ascertain anything of a reliable character. A perfect panic prevails in Galveston and Houston, and the north-bound trains to-day and last night were crowded with people flying from both places.

WASHINGTON, Sept. 9.—The Republicans have carried Maine by about 11,000 majority. Their majority last year was 16,037.

The $15,500,000 awarded to this government at Geneva was to-day paid into the treasury by Secretary Fish, in one bond.

JACKSON, MISS., Sept. 9.—The Mississippi State Grange assembled here to-day. There are upward of three hundred granges in the State, and they were nearly all represented; including about twenty lady delegates. Colonel Hooker will deliver, by invitation, an address on the subject of the granges on the twelfth instant.

### FOREIGN.

PANAMA, Aug. 24.—Up to the eighth instant the news from Guatemala continued to be highly satisfactory. The revolution carried on so long by a chief called Mulgar, aided by Palacios and others, against the Liberal government of Guatemala has at last been brought to an end by the active measures of the present constitutional president. Mulgar, Bachito and other chiefs have all been captured, and will doubtless be shot.

The filibustering party under Palacios, which effected a landing on the coast of Honduras and tried to revolutionize Central America in the interests of the clerical party, have had to re-embark on board of the American steamer General Sherman, but the steamer continues to hover off the coast of Honduras and Guatemala.

BERLIN, Sept. 3.—By a decree of the Emperor the names of distinguished generals of the German army have been bestowed on the forts of Strasburg, Metz and other places in the territory acquired from France.

LUCERNE, Sept. 3.—M. Thiers, who is now sojourning here, was called upon yesterday by the French residents of Lucerne, and in response to their greeting addressed them at some length. He said he had devoted his life to the establishment of liberty in France. He had endeavored to establish it under the monarchy, but had not succeeded, and he had come to the conclusion that the one excludes the other. He had therefore become a Republican, and was resolved to devote the remainder of his life to furthering the permanent establishment of a republican form of government in France.

BAYONNE, September 4.—It is announced upon authority that there are now about forty thousand Carlists under arms in Spain. They are making arrangements to establish a cannon foundery near the town of Tortosa or Tarazona.

MADRID, Sept. 5.—The Insurgent junta in Carthagena is sending emissaries, who are plentifully provided with money, to Barcelona to organize a movement in favor of a separate government for Catalonia.

MADRID, Sept. 6.—In the session of the Cortes to-day Senor Castellar further demanded, as the conditions upon which he would accept office, that he be empowered to increase the purchase of five thousand rifles, to organize the militia, and to impose a forced loan, or be furnished the means by which he could obtain five hundred million pesos to meet the expenses of the war against the Carlists and Intransigentes insurgents. He also demanded authority to suspend the constitutional guarantee and deprive the Ayuntamientos of the power they now exercise, when in his judgment such measures become necessary. The Cortes unanimously voted to confer all the powers demanded.

PARIS, Sept. 7.—The French government has received notice from Berlin that France, having fulfilled all her engagements, the occupation of her territory by the German forces is legally ended. The evacuation of Verdun by the Germans has begun.

HAVANA, Sept. 7.—Last night the square of buildings known as the Plaza Vapor was reduced to ashes. The fire broke out simultaneously in the four corners of the square, and is supposed to have been the work of an incendiary. The loss is estimated at over $8,000,000. It is reported that twenty lives were lost. The scenes around the burning square were exciting and terrible. Parents threw their children from balconies to save them from the flames.

MADRID, Sept. 8.—The Cortes today elected Senor Castellar president.

President Castellar has determined to make a supreme effort to crush the Carlist and Intransigentes insurrection, and has decided to call into active service seventy-five thousand men of the army and five hundred thousand of the militia. He believes that with this force it will be possible to establish peace in the country before spring. The number of Carlists and insurgents, notwithstanding their success, has been considerably reduced lately, and they are now capable of fighting in unimportant skirmishes only.

Senor Olozoga has arrived in this city, and Senor Sagosta is expected to reach here to-day.

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THE British Wesleyan Conference met this year at Newcastle-on-Tyne. Rev. George T. Perks, M. A., was elected president by a vote of 320; next came Alexander McAuley, who received 27 votes; and Dr. Punshon 10. Rev. Gervase Smith, M. A., was elected secretary. He received 182 votes, and Rev. J. H. James 100. The committee on the Kinswood and Woodhouse-grove school met July 25; that on the children's fund, July 26; and the educational committee of review in the afternoon of the same day. Not having received our foreign files, we clip from the *Christian Advocate* the following summaries:

| | Increase. |
|---|---|
| Day schools | 962 |
| Scholars | 171,372 4,065 |
| Average attendance | 111,983 5,475 |
| Children's pence collected | £65,990 £5,531 |
| Amt'grant to Wesleyan schools | £31,356 £11,344 |
| Subscriptions | £20,965 |
| Total income | £117,587 £10,457 |
| Teachers' salaries | £68,507 £10,733 |
| Other expenses | £72,396 £6,607 |
| Total expenses | £150,983 £17,763 |

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Thirteen new inspected schools were opened during the year, in new buildings, and twenty-two were commenced in existing buildings. Thirty-seven outfit grants to thirty-nine departments were paid, amounting to £1,226. The number of certificated teachers employed in Wesleyan schools on the thirty-first of December, 1872, was 849. The number of pulpit teachers and candidates returned in March last was 1,874, being an increase on the corresponding period of the previous year of 155.

| | Increase. |
|---|---|
| Number of Sunday schools | 5,689 77 |
| Number of teachers and officers | 108,146 762 |
| Number of teachers and officers in society or on trial | 80,671 869 |
| Number of scholars | 926,766 12,889 |
| Number of scholars in society or on trial | 42,656 1,856 |
| Number in select classes | 22,068 283 |
| Annual cost | £42,581 |

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THE following dispatch was received by William S. Pike, Esq., yesterday, and is evidence of the situation our sister city is in. We sincerely hope the disease will speedily disappear.

SHREVEPORT, September 9, 1873.

To W. S. Pike, Vice President Howard Association, New Orleans:

We return our sincere thanks to the Howard Association of New Orleans for their kind offer, and say that the fever is epidemic, and on the increase, and that we would be glad to have experienced nurses, but have not the means at present to remunerate them; also five physicians, via Vicksburg.

L. H. SIMMONS,
President Howard Association.
B. H. LINDSAY,
President Board of Trade.

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THE Pensacola *Express* says: "The yellow fever prevailing at this time is not very dangerous, and if it had not been for the insane panic among our citizens, from so light a cause, the excitement in regard to it would have passed away before this. Of the six cases mentioned as yellow fever cases, all are well and out except one."

The Savannah *News* of the fifth instant says: "Information has been received that the yellow fever has broken out in Tortugas. On the twenty-fourth ultimo there were nine cases, four of them fatal, genuine black vomit."

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I LOOK upon death to be as necessary to our constitutions as sleep. We shall rise refreshed in the morning. *Franklin.*

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EVERY temptation is great or small according as the man is.—*Jeremy Taylor.*

## From the Work.

NEWBERN, ALABAMA.—*Mr. Editor:* I have just closed a meeting at Salem, Greene county, Alabama. I was assisted by Rev. S. H. Cox and Rev. R. M. Powers. Several conversions and six accessions.

J. W. MCCANN, P. C.

SEPTEMBER 2, 1873.

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BELLEVUE CIRCUIT (ST. LANDRY,) LOUISIANA CONFERENCE.—*Mr. Editor:* We have just closed a very interesting and successful protracted meeting at Bellevue church, which commenced on Saturday, the sixteenth instant. From that time until the close our meetings were well attended with the most attentive hearers.

Bro. B. F. White, our presiding elder, held Quarterly Conference and preached. Bros. B. J. Baldwin and C. A. Frasee, from Opelousas, and Bro. J. V. Pointer, from Plaquemine, were also with us and labored zealously. Best of all, God was with us.

Many were made to mourn on account of their sins, sought the Lord, and it is believed that at least sixteen found him as their Savior. Ten were received into the church, and we might add that they are among the most promising of this community. We expect others.

WILLIAM HART, P. C.

BELLEVUE, August 25, 1873.

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ABBEVILLE, PARISH OF VERMILION, LOUISIANA CONFERENCE.—*Mr. Editor:* Please say to the brethren and readers of the ADVOCATE that the good Lord has been with us on this work. There have been seasons of refreshment from the presence of the Lord frequently among our people, but at times more marked than others.

On Saturday, the twenty-third of August, the third quarterly meeting for this circuit was held at the Prairie Gregg church. Our beloved elder, Rev. B. F. White, being quite sick, was absent. The meeting was protracted for five days, and resulted in greatly reviving the membership, some conversions, and fifteen accessions to the church; which, with fourteen previously received, makes a total of twenty-nine, up to this time, for this Conference year. Bro. T. B. White, from New Iberia, came to my assistance at Prairie Gregg, and worked mightily, in the Spirit of the Lord, for two or three days, and the Lord blessed his labors. I love to work with such men of God.—"Neither is he that planteth anything, neither he that watereth; but God, that giveth the increase." To God be all the glory. R. S. I.

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GREENSBORO DISTRICT CONFERENCE, ALABAMA CONFERENCE. *Mr. Editor:* The Greensboro District Conference, including the fifth Sabbath in August, and held at Plantersville, Alabama, was both pleasant and profitable.

All the preachers in the district were present except one, and there was an average attendance of delegates. Though we were not favored with the presence of a Bishop, yet under the efficient leadership of the presiding elder, Dr. A. H. Mitchell, all the interests of the district received proper attention. The preaching of the occasion was marked by "sound speech" and earnestness. On Sunday night, after a sermon from Bro. R. S. Woodward, four or five young persons presented themselves as candidates for church-membership, and we felt our hearts moved to see among the number a son and daughter of our deceased brother, Edwin Baldwin. God's blessing be upon these children, for the memory of their departed father lingers with fragrance and freshness upon many of our hearts!

Rev. H. D. Moore, with face cheerful and pleasant, favored us with his presence several days, preaching, during his stay, a sermon of much excellence, and looking with prudent care after the interests of the Alabama Conference Female College, at Tuskegee, Alabama.

Bro. A. D. McVoy was also present, making an earnest presentation of the status and prospects of the Summerfield Female College, and preaching a sermon suggestive and profitable. Of course Dr. A. S. Andrews, the energetic president of the Southern University, permitted the broad light of his natural and intellectual countenance to fall upon us. He too, as usual, was giving diligence to secure increased prosperity to the University, over whose interests he presides with ability and success. The sermon of Dr. Andrews, on Sabbath morning, was good to the use of edifying to many, and the sacramental service following led some to believe that the Master was indeed at the feast. The love-feast was not forgotten, but was observed at an early hour on the holy Sabbath, with spiritual profit. In Plantersville is the residence of Prof. D. C. B. Connerly, who, with his neighbors, showed us so much kindness and Christian hospitality that memory will ever revert with pleasure to our sojourn among them. Dr. Mark S. Andrews made us a visit from Selma, and gave us the valuable aid of his counsel in our deliberations.

The following brethren were elected delegates and alternates to the next session of the Alabama Conference, viz.: Delegates—Judge A. A. Coleman, Dr. C. M. Howard, Dr. S. P. Smith and Rev. D. H. Smith. Alternates—B. A. Rush, J. S. Hunsberger and J. L. Chughton.

PERRY.

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CAMDEN DISTRICT CONFERENCE, ALABAMA CONFERENCE.—*Mr. Editor:* The Camden District Conference has just closed its third session. The conference was held in the Methodist Episcopal Church South, in that appropriately-named village, Pleasant Hill, Dallas county, Alabama. The united testimony of all the members was that we had a truly *pleasant* time on this *Pleasant Hill*, with its *pleasant* citizens. Really, it was delightful to be there.

The hospitality of the community was commensurate to the occasion. The Baptists and Presbyterians are largely in the majority here, and they seemed to have felt called on to put forth their best efforts of head and heart to render the occasion one of pleasure to all visitors, and, over all, to make it a spiritual blessing to themselves. There are four denominations represented in this little place—Cumberland and Old School Presbyterians, Baptist and Methodist—and, while they all stand firmly to their churches, they live in peace and friendship among themselves. Doubtless one cause which contributes largely to this general good-will is the musical tastes and culture of the people. The power and "service of song" is here duly appreciated, and in no community that I know of are there so many good singers, male and female, in proportion to the population, as here. Organs are in all the churches. But I cannot think that even Bishop Pierce would object to the choirs of Pleasant Hill; for while they can, and do when called on, render in fine style the grandest anthems of our tune-books, yet left to themselves they select plain, simple, gentle-flowing airs, and then "sing with the spirit and understanding." The good Bishop doubtless would have rejoiced to have heard them sing, "How firm a foundation," "How tedious and tasteless the hours," "How happy every child of grace," "Jesus, lover of my soul," and many other old familiar hymns, to the same good tunes he learned in his boyhood. How much of this disposition to sing the old hymns and tunes is due to Misses Moore and Simpson, the principal organists, I know not; but sure I am that these ladies appear to think and feel that God is to be praised and worshiped in song, and that he is present, and they are in his house.

The conference convened on Thursday, August 7, with Rev. J. W. Shores, the presiding elder, in the chair. Bro. Shores has no committees to make reports, but taking the order of business, as indicated in the Discipline, went into a searching examination of the condition of the work. Pastors and laymen were closely questioned, thereby bringing out many points and facts that could not have been reached in written reports of committees.

The subject of family altars was brought before us, and the reports indicate great neglect in this matter. The number of families on a circuit of large membership who regularly hold family prayer is surprisingly small, pastors reporting on some works as low as only three families holding family prayer regularly. There was one report that was widely variant from all others. The Rev. J. U. Scott, preacher in charge on the Farmersville circuit, reported that out of the forty families constituting his charge, twenty-three hold family prayer regularly. Class and prayer meetings are held regularly at each appointment on this work. A layman said Bro. Scott had not missed a single appointment at his church in four years. Other ministers are doing well, the district showing signs of much improvement. Upward of one hundred have joined the church on the district since the year began. Twenty-four adults and twenty-three infants have been baptized.

The Sunday schools are in good condition generally; over seven hundred Sunday school pupils. The conference manifested strong opposition to union Sunday schools, speakers urging as an objection that from these schools and their supporters were gathered the recruits for Mormonism, which has taken root in the bounds of the district. *Mirabile dictu!* Yet it is true that the Mormons are among us, and are drawing members from evangelical churches. We need a stronger missionary force in the region where these facts exist. The reports to the conference showed much unoccupied territory, or rather territory where more laborers are needed.

The district has raised up to date $282.55 for missions, and doubtless will raise more. The plan proposed by the Mission Board at Nashville was not favored by the conference—*i. e.*, they passed resolutions asking to have the present plan to continue.

The reports show much trouble on the work caused by whisky-drinking and selling. On nearly every work there was trouble caused by whisky. The following resolution was passed:

Whereas, There is a disposition upon the part of many members of our church to take advantage of the absence of any specific law against selling ardent spirits; And whereas, There seems to be a difficulty among our ministers in meeting such cases; therefore, be it

*Resolved*, That the ministers and lay delegates to the next Annual Conference from this district be and are hereby requested to urge the Annual Conference to petition the next General Conference to enact a more specific and efficient law to eradicate this evil from the church.

The resolution called forth a most hearty "Amen" from all.

Last year the district organized a Ministerial Educational Aid Society. It reports the sum of $156 in its treasury, which is to be applied to the payment of the expenses of a young man preparing for the ministry. The board of managers selected one who now has a father and a brother in this Conference as its beneficiary.

The delegates to the next Annual Conference are: W. W. Drane, R. W. Russell, Rev. M. Padgett and J. R. Watson. Alternates—K. L. Davis, C. C. Howard, M. N. Ethridge and A. D. Hart.

The next District Conference is to meet in Camden, Wilcox county.

MEMBER.

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## Analysis of the Annual Report.

The following analysis, by the Rev. S. G. N. MacDonnell, of the annual report issued a few weeks since by the Board of Missions, will give the reader a very correct and comprehensive idea of the state of our missionary work:

"Having analyzed the annual report of the Board of Missions of the Methodist Episcopal Church South, for the fiscal year ending June 1, 1873, I submit the following statistical facts for the information of all who are interested in the missionary operations of the church.

"The parent Board of Missions, located at Nashville, has under control the Indian, German, China and Mexican missions, which look directly to the board for their support.

"The Indian missions are organized into a separate Conference, known as the Indian Mission Conference, comprising four districts, with the following statistical exhibit: Traveling preachers, 20; local preachers, 82; superannuated preachers, 3; members, 5,216; total ministers and members, 5,321; Sunday schools, 15; Sunday school scholars, 475.

"There are also two flourishing day schools in this Conference; one of them a manual labor school, sustained in part by the Missionary Board.

"The future prospects of this mission-field are very promising.

"The German missions, under the control of the board, are located in Texas, Louisiana, Maryland and Virginia; and the labors of the past year have been crowned with gracious success. They report as follows: Missions, 18; missionaries, 17; members, 833; Sunday schools, 13; Sunday school scholars, 522.

"This field is steadily increasing in interest, and gives promise of much fruitfulness in future.

"The China mission, under the control of the board, has a ministerial force of two missionaries, the Rev. Young J. Allen and the Rev. J. W. Lambuth, with their wives as helpers. There are also two native preachers, who are doing a good work among their countrymen. The total membership of our church in China is 79, 11 of whom were added to the church the last year. There are 3 mission stations, 3 boarding schools for boys, and 1 for girls, having 53 pupils. In Shanghai 2 Bible women are at work, reading the Scriptures to their country women, and there are 2 Sunday schools of about 40 persons.

"The Rev. Young J. Allen is still in the employ of the Chinese government as a teacher, and receives his salary from that source; but labors steadily for the spiritual good of the people. The superintendent, in his annual report, says: 'Upon the whole, we have good reason to be encouraged in our work, from the progress made during the past year, considering the embarrassments under which we have labored.'

"The Mexican mission was organized about six months since by Bishop Keener, who purchased a lot and suitable building in the city of Mexico, and placed a native preacher in charge. This promises to be one of the most inviting and important fields of missionary labor yet occupied by us.

"In addition to these mission-fields the board extends pecuniary help to the Pacific, Columbia, Los Angeles and Western Conferences, which are rapidly growing in strength, and before many years will be self-supporting.

| | |
|---|---|
| The total collections reported by the Annual Conferences for 1872 amounted to | $50,730 05 |
| Additional contributions sent direct to A. H. Redford, treasurer | 1,799 50 |
| Total receipts for the year | $52,529 55 |

"The disbursements of the board for the year ending June 1, 1873, are as follows:"

| | |
|---|---|
| Paid for support of China mission | $ 5,000 00 |
| Paid for support of German missions | 2,000 00 |
| Paid for support of Indian missions | 11,350 28 |
| Paid for support of Mexican missions | 4,000 00 |
| Paid for support of domestic missions in weak Conferences | 12,000 00 |
| Paid on old debt | 400 00 |
| Paid for salary, incidentals and traveling expenses | 3,000 00 |
| | $37,750 28 |

"The amount expended by the Annual Conferences for the support of the missions within their bounds is $57,384.22."

Let the reader add the following statistics taken from the domestic department, and his views of the operations of the board will be enlarged. This does not give a full statement, inasmuch as a number of Annual Conference boards failed to report; but, so far as heard from, the following may be relied upon as nearly correct: Number of missions, 267; number of churches, 426½; number of members, 36,436; received during the year, 4,955; baptisms—adults, 3,009; infants, 1,462; Sunday schools, 477; Sunday school scholars, 16,191.

A LIBERAL CONTRIBUTOR.—A friend, not a member of our church, sent a check the other day to the secretary for $250. His contributions are coming every year. Last year he contributed $500; then he gave, a few months ago, $100 for the China mission, and $100 for the Mexican mission, besides sundry donations. Nearly every enterprise set on foot by our board receives aid from this great-hearted Christian. Nor does he live in the bounds of the Southern Church, but in one of the Western States. God will bless and prosper the liberal soul.

TOUCHING.—While at the Summerville District Conference, a few days since, I received the following note: "When my little boy, James Read, was a baby, I gave him a dollar in gold. God took him from me the other day, so I give him the money too, and add another dollar in gold for my remaining boy, to be sent to Bro. Lambuth, in China. G. B. Baskerville." We tender to Bro. Baskerville our sincere sympathies. He has lately buried his excellent father, the Rev. John T. Baskerville, M. D., a man of great moral worth. Though God has called him home, he lived to see, before his departure, two of his sons enter the Christian ministry.

A year or two since Bro. F. B. Kerr, of Dancyville, Tennessee, gave the handsome sum of $300 to the cause of missions. On the thirtieth of July, 1873, he lost his aged and much-beloved wife. Sister Kerr was a native of Sumner county, Tennessee, and had been, at the time of her death, a Methodist for forty-four years. The Rev. A. R. Wilson, her pastor, says she was the mother of twelve children, nine of whom still live to mourn the loss of one of the best mothers. In her long and laborious pilgrimage religion was manifested in all the relations and duties of life, and when the last enemy came it was evident that she had not lived in vain, "neither labored in vain," but was anxious "to depart and be with Christ, which is far better." That was enough to move the hardest heart, when her nine living children, with the deeply-stricken husband, were called around her bed to receive her farewell blessing. Beginning with the oldest, and concluding with the youngest, she gave them such godly counsel and advice as none but a Christian mother could give. The husband is crushed, the children feel sad; but when they remember those last words sent back from the shadowy land (said her oldest son: "Ma, is the way clear?" "The happiest day of my life," and fell asleep in Jesus), then they bless God, and take courage. She has passed over the river, and rests under the shade of the trees. Some one has said: "Our people die well."

J. B. MCFERRIN, Sec.

*Nashville Christian Advocate.*

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## Books and Periodicals.

LIFE AND TIMES OF ALFRED THE GREAT. By Thomas Hughes, M. P. Revised by Attlens G. Haygood, D. D. Nashville, Tennessee: Published by A. H. Redford, agent, for the Methodist Episcopal Church South, 1873.

An interesting subject, and handled in a sprightly way. Mr. Hughes makes Alfred his ideal of justice, and a King whose life and character he would fain impress upon the political convictions of the present day. Not only for England, but for our own country is the work timely. For sale at Nashville and New Orleans.

A COMMENTARY, CRITICAL, EXPERIMENTAL AND PRACTICAL, ON THE OLD AND NEW TESTAMENTS. By the Rev. Robert Jamieson, D. D., and others. Volume 4. Jeremiah Malachi. By the Rev. A. R. Fausset, A. M. Philadelphia: J. B. Lippincott & Co.

This is a continuation of the four volumes heretofore noticed by us, and for some reason reaches us some time after the fifth volume. The distinctive theology of the work is, of course, Calvinistic, but it is a most valuable commentary, very compact and condensed, and so recent as to embrace all the latest results of critical learning, and the discoveries of science and travel. Paper, type and binding are all of the best. One more volume, we suppose, will complete the work, as volume 5 embraces the four gospels. For sale at the Methodist Depository, 110 and 112 Camp street, New Orleans.

CROSS AND CROWN. By James D. McCabe, Jr. National Publishing Company, Cincinnati; Continental Publishing Company, New York, 1873.

This volume is splendidly bound and illustrated, and contains 619 octavo pages. It is a book of martyrs, and contains sketches of the great persecutions and the prominent sufferers in them. The Voudois, the Huguenots and the English Martyrs are the titles of the three parts into which the book is divided. It is a volume calculated to entertain and also to strengthen all right religious principles.

THE SUNDAY MAGAZINE for August has an excellent table of contents. We note especially: The Joy of Birth; The Word of Christ; Customs and Curiosities of Madagascar; In Reformation Times. Good Words for August has: St. Paul's Standard of Orthodoxy; A Ladies' Congress in Germany; Spring in Mexico; On Being Acquainted with God, and other articles. The August number of Good Things is unusually good in the quality of its articles. Woods' Household Magazine, the Little Corporal and the Southern Cultivator for this month are all excellent in their way, and most desirable for the family reading-room.

THE ALDINE for September has the following beautiful illustrations: 1. Clear Creek Canon, Rocky Mountains; 2. The Blue Bird; 3. In the Rocky Mountains; 4. Snowy Range of the Sierra Madre, Rocky Mountains; 5. Who is it? 6. Brookside Willows; 7. American Farm Scenes; 8. Emperor Charles the Fifth and Titian; 9. The Sleeping Palace; 10. The Sleeping Beauty; 11. The Skye Terrier.

The Christian Advocate.

THURSDAY, SEPTEMBER 11, 1873.

For THE ADVOCATE.

*TRUST IN THE LORD.*

Father, we trust in thy love,
Calmly abide 'neath thy wings;
Thy kind hand, stretched from above,
Our peace and security brings.

Father, we walk in thy love,
Gladly obedient each day;
Since in thee we live and move,
Guide thou to heaven our way.

Father, we hope in thy love
When gloom o'ershadows our path;
Life-long thy mercy shall prove—
A day shall measure thy wrath.

Father, we joy in thy love,
Though tearful sadness oft come;
We hear thy voice from above
Calling thy little ones home.

H.

## The Old and the New.

MR. EDITOR: Visitor, in the ADVOCATE of July 3, representing the Brookhaven District Conference, winds up the *fulminating* paragraph with: "The devil always hated Methodism, and so do some others." We do not believe that he intended this remark to apply to the "Young America" of which he speaks.

"Young America" was at the district meeting with some bold assertions, among which were: "The bankrupt lists of the United States District Courts do not look so dark, when compared with the financial reports to our Annual Conferences, showing how our people meet their pecuniary responsibilities to the financial boards, boards of stewards," etc. "The habit of pioneers catching pigs and calves with dogs, marking them and turning them loose, to be caught again when wanted, compares favorably with that of baptizing children, enrolling penitents and young converts, and losing their names, localities," etc. "That our fathers do our grandfathers injustice, when they interpret quarterage to mean a quarter of a dollar." That "the word Methodism in the abstract does not mean an absolute want of system."

"Old Fogy" was there with the "same old plan," "the same old way," etc. The Bishop says this means "no plan, no way," and foretells a like success. God bless these earnest, honest old men! How grandly they stand in every breach and combat every error, but how loath they are to make one move. Methodism is systematized aggression, and they are to its polity what long-ranged siege pieces are in an aggressive campaign. Who that has been in an aggressive campaign does not remember how these heavy, cumberous machines were despised and scoffed at as we saw them hid away in some secure place till after the first shock of battle had won a safe and eligible place for them to occupy; and yet again, how our hearts warmed toward them after they, with great toil and delay, had been drawn up to propitious positions in our rear, and had opened their bronze throats with the fierceness of lightnings and the voice of seven thunders, and how with bounding hearts every ear was intent to course the screeching shell, every eye to catch the cloud of smoke which heralded its mission accomplished.

So it is in our church. At every advance that is proposed in our church policy these venerable men throw up their hands in holy horror—so when a church conference is proposed; so when the importance of the Sunday school is brought before them; so when it is proposed to pay a preacher more than $150; so when the instrument is brought into the Sunday school to regulate the voices of the children; so when the standard literary and theological excellence is raised higher by the College of Bishops; so when *any plan* of finance is proposed; so when the District Conference and lay delegation are proposed.

Wesley at a single leap sprang fifty years in advance of his age, and by the inspiration of God so comprehended our moral and social natures, and met the wants of the same through the prudential institutions of the church, as to "become all things to all men." But now these almost idolizers of Wesley lose sight of his example, and, discarding his institutions, refuse to move forward because he has not marked the way for them through conditions of society of which he could know nothing.

The Methodist Church *was* "for America," and its rapid growth in all things shows how wonderfully it is adapted to man's moral and social wants and elevation; and if the examples of some of our advanced city churches were followed up its appliances are equal to every emergency. But imagine, if you can, a church with no register more expensive than a folded sheet of paper, with the names of the members pencilled upon it; no data of admissions, removals, deaths, baptisms, etc. Imagine a Quarterly Conference with three to five attendants, twenty minutes spent in reviewing the work of the quarter, nine of the eleven questions answered with a "0." Imagine a protracted meeting in progress; many joining, their names taken down on a greasy slip of paper, to be transferred to that "*folded*" paper (if not forgotten;) no data as to whence or how they came. Imagine the preacher in charge going to a community of boasted intelligence and Methodism, and calling for the church register, when this *folded* paper is produced, with not a pencil-mark made on it in five years; and this in hearing of the railroad engine. Imagine a venerable deacon, an exponent of the doctrines of Wesley, with dramatic gestures describing the particulars of the tragedy in which Cain slew Abel with a "light-erd knot." Imagine, if you can, ye favored members of McKendree and Carondelet Street churches, all this, and more, that Young America has seen and heard, and then wonder, if you can, that he should call for reform in the *manner* of our methods. Imagine this; then *know* that Young America is toiling with the concentrated energy of his nature to educate and embellish his children so as to make them worthy of the church of Wesley, while he gathers them around him at the family altar, in the closet, and prays God daily, hourly that they may become lights in his church, and recounts to them with pride how the little seed that, within the last one and a half century was dropped by an humble Moravian in the rich soil of Wesley's heart, has been watered and cultured by his God-like intelligence until it has sent out a vine that has not only covered the face of the earth with its glorious fruits, but the odor of whose flowers has revivified "holiness to the Lord," and is rapidly attuning Christendom to the song of justification by faith and a free salvation.

Know all this, and then marvel, if you can, that sleep is driven from his eyes when the unwelcome thought will obtrude that the miserable meanness and old fogyishness of our people, as evinced in our old barn church-houses, clap-board parsonages, half-starved preachers, neglected ordinances and institutions, lawless and formless procedures, systemless methods and *two-bit* quarterage, will insult their pride and cause them, like thousands of others, to seek association among those who give more evidence of pride and public spirit. Then tell me if he would not do violence to his stewardship if he did not call for reform, yea, exhaust his power in one long, wailing call, or else be heard by the law-making power of our church? Yes, we want the chapter of the Discipline upon district meetings so amended as to give to the District Conferences jurisdiction over local preachers, and throw upon it the responsibility of recommending applicants to be admitted into the traveling connection. There are frost-hairs enough on the temples of Young America for him to remember when a quarterly meeting was an epoch; when the territory of a Quarterly Conference could not be spread upon that of a modern district; when every member was expected to attend; when every Methodist desired to attend; when there was life in the Quarterly Conference; when there were holy and brave men who dared say *no;* when there were good, true and humble men who needed to be drawn up; when we knew such an institution as an humble exhorter; when the zeal for God's cause so moved the hearts of *licensed* preachers that they could ride scores of miles to get their license renewed; when preachers did not plead, as a motive for *orders*, that it would save them the *trouble* of attending Quarterly Conference; when local preachers, church secretaries and exhorters did not plow or loiter or hunt or fish within five miles of the Quarterly Conference, and feel that its complement was made when the stewards and a few women met the presiding elder and preacher in charge.

The hearts of Visitor and the fathers yearn over the Quarterly Conferences. Very well; let them help us restore the exhorters of our grandfathers, and again make that calling honorable, to the end that those who *may be* sometimes compromise the doctrines of the church may cultivate the gift which in reality they have. Let us in the Quarterly Conference have supervision over the church records, that we may see how these church conferences are cultivating their beneficence and charity, how taking care of their children and teaching, etc. Then let the recording steward, as a member of the district meeting, take up his books and compare them with all the others, under the supervision of a committee, and we will all learn something.

Now for the live question—finance. Our grandfathers had perhaps the best plans and nearest the scriptural (like all Wesley's) that have ever been devised, to wit: weekly class collections. But our fathers suffered them to turn to a "squirrel-track." Now let our stewards meet, elect a president and secretary, and make allowance and distribution; let the local stewards make individual assessment, and report to the church for verification; let this be recorded by the church conference, and a copy be placed in the hands of the secretary of the board of stewards for permanent record; let the weekly, monthly or quarterly payments be recorded in the same way, and at the end of the year let all the payments be spread upon the secretary's books (or peradventure a better plan may be found;) let it, with its results, be spread upon the secretary's books, to the end that when the president or secretary shall, as a member, take up this record to the District Conference, to the end that we may not only learn each other's methods, but that, each seeing what the other one has done, we will by this means provoke each other to good works.

J. V. ENOCHS.

## Reasons Why I Cannot Join the Baptist Church.

1. The Roman Catholic and Baptist churches claim to be the only true Christian church on this earth. Both agree in esteeming all others pretending to be churches of Christ simply as "sects," "heretics," "disorderly walkers." Both claim the sole right to properly celebrate the sacraments—the Lord's Supper and baptism—and are but null and void when administered by others. Both claim descent, in an unbroken chain, from the apostles. Both recognize the right, in the United States, for a company of persons to be incorporated as a temperance society, a life insurance company, a Methodist society, a Presbyterian society, and as such are to be respected accordingly. Both claim infallibility in interpreting the meaning of such Scriptures as are needful to defend their conduct.

Now, having descended in an unbroken line from the Protestant Huguenots, and by choice being a Protestant from all such arrogant claims all my life, it is beyond my conception how I am to indorse one without the other, and at the same time claim a share of intelligence or common sense.

2. I am unable to assume the necessary effrontery to believe, or profess to believe, that because some of the soldiers of Christ fight under a blue-colored banner, it becomes my bounden duty to treat them as the enemies of Jesus, because I think the divine order is "that every banner must be red." I fail to read in the Bible that Jesus Christ gave the Baptist or any other branch of the church unlimited control over the ordinances, and infallibility of judgment respecting commands, so that, going down into a pond or stream of water, and letting none other but a "true-blue" Baptist minister put my head and shoulders under water, in the name of the Trinity, is only the true Christian baptism, and, when done, this is the only cross to be taken up, the only command to be obeyed, and ever after it is impossible to fall from grace, unless I should fall away to the Methodists. Immersion is a mode, a way, to do a Christian act of consecration to Christ; so is pouring or sprinkling. Virtue lies not in the mode, but in the thing done.

No specific way is revealed. Inference, and only inference, from times, places and acts of the apostles is the only guide. Unless infallible, inferences may be wrong. Therefore to think and let others think, in all love, about these minor matters, I cannot do if I become a Baptist.

3. The Baptist Church has a strong tendency toward the spirit of Pharisaism—the thing Christ cursed. It crops out in a failure to give "a hearty godspeed" to the friends of Jesus toiling in true labor to save souls.

Many Baptists have become so self-conceited that "they only are the people of God." To give five cents toward aiding the "sects" would be a matter like sin. The animus, as a whole, is: "Our faith and order." Now Jesus commands us "to love one another;" and "by this shall all men know that ye are my disciples, if ye have love one for another."

4. I was consecrated to God by baptism, when an infant, by a Methodist minister. All Baptists would require me to be baptized over again by immersion. I would by this act deliberately repudiate my former baptism as null and void, as much so as if done by a heathen Chinee. It would consider the Methodist Church not a church of Christ, and all my kindred and friends in the Methodist Church as not the true friends of Jesus. Some that are in heaven (at least they said they had the witness—"all was well") that they were deceivers. From all this my common sense, not to say Christian spirit, revolts.

5. With the history of Roger Williams and E. Hoffman before me, I would have to believe the Baptist dogma of an apostolic succession; so that none but a regular Baptist minister can properly administer the Lord's Supper and rite of baptism. I must tell my old Methodist brethren: "I have at last found the true church. I would like to have the privilege of accepting your invitation to partake of the Lord's Supper. My conscience says: Surely there could be no harm. But then, you remember, I sold my right, my liberty of conscience to think and act for myself when I joined the true church. She positively will not suffer me to stay in her folds if I in this manner confess that your Supper is the true Lord's Supper. I don't want to be tried as a disorderly member, so I must look upon you as not in the faith." I cannot sell my liberty of conscience to the church of Rome or the Baptist Church. I must protest against such demands, and therefore cannot be a Baptist.

6. I have yet to learn the time and place where the Bible justifies a professed disciple of Christ in branding the consecration of our infant children as "a pernicious practice," "the root of all evil," a horrible thing. This is the principal business of the Baptist Church. See Howell's Evils of Infant Baptism. Strange no mention is made in the Bible of the annulling of the Abrahamic covenant forbidding the bringing of little children (*Brephos*, infants) to Jesus. Singular indeed that the Jew accepts the new faith, which ostracises his children, without one murmur. Strange that whole families were baptized, and not one little child or baby in the lot. Is it not stranger still, in this late day, that a people should rise up—origin well ascertained—who unblushingly say: "We only are the gospel church, and wisdom will die with us?"

All so astonishing it hinders my being a Baptist.

TREMOR.

## Of the Martyrs.

MR. EDITOR: Our late and lamentable brother and "yoke-fellow," Rev. J. D. Adams, who doubtless is enjoying the "reward of the righteous," is also undoubtedly enjoying the reward of the martyr to the cause of Christ. I probably knew him and his circumstances better than any other member of our Conference. He was humble, leading to timidity, yet bold, leading to death, in the great work to which the Master had called him. His heroism led him to brave poverty, toil, suffering—all intense. His humility led him to poverty, without accusing those who should have given the wages to the laborer; to toil almost superhuman, with unflagging zeal; to suffering, excruciating and protracted, without a murmur. He was genial, without levity; companionable, without intrusiveness; instructive, without dogmatism; wise, without egotism; thoughtful, without moroseness; pure, without Pharisaism; and an earnest Methodist, without bigotry. Eloquent in thought, earnest in delivery, instructive in symbols, his preaching was owned of the Father and sanctified of the Spirit; and doubtless, though he went forth weeping, sowing truth's blessed seed, he has gone rejoicing, bearing his sheaves with him. I cannot doubt but that Bro. Adams was a martyr to the work on the Opelousas district, where for years he toiled almost without remuneration, his receipts sometimes being so small that he would not disgrace his district by reporting them. For years he toiled at the plow five days of the week, and rode from ten to thirty miles and held his quarterly meetings, preaching three and four times at each. I have often seen him almost reel with fatigue from his horse to the pulpit on Saturday, and then with candor and spirit preach God's truth. No doubt, Mr. Editor, that if his back wages, now justly due, from the Opelousas district were summed up, it would amount to such a number of thousands of dollars as would raise his widow and her fatherless children above dependence. Individuals did nobly, as far as paying their own portions went; but what steward or member in the whole district did full work in influencing others to pay? And how many hundreds of our members have spent more for tobacco, wine and fancy notions—hard as the times are—than they paid to Bro. Adams and his colaborers together? Brethren, we have martyred him. His *now* the reward. His family the suffering—ours the shame. The deep, unuttered and unutterable anxiety written on his face, for years before his death, told that disease had already laid its fingers of steel upon his once straight and stalwart body. The keen anxiety ever peered through the genial smile, and the fast-bending form told more of toil than of years. Brethren of the Methodist ministry, he is gone!

Jesus call'd where the sun ever shineth:
Day's bright star *there* ne'er declineth;
A sunset golden cast its light upon the river;
Death threw his lance, his armor bright, to shiver.
And Jesus, his Captain, was there to deliver.
Mourn not, brethren, though he's gone, gone forever,
Since he's housed in a home where sin cometh never.

May the Good Shepherd care for his bereaved! May we follow his footprints, and at last join his triumph on the hills of God's eternal city.

B. F. WHITE.

## Marrying with a Ring.

With this ring I thee wed, and with all my worldly goods I thee endow, in the name of the Father, and of the Son, and of the Holy Ghost.

This portion of the marriage ceremony, as it now stands in the Methodist Discipline, seems ill-adapted both to the fortunes and to the tastes of those who are expected to use it. We need not now inquire into its historical origin, or its force and fitness in other lands and in other days. The times have changed, and we are not precisely what our English ancestors were half a millennium of years ago. The use of the ring in the consummation of the matrimonial vow is an ancient custom, and to many so beautiful that they would regret its discontinuance. But the phrase, "all my worldly goods," is often suggestive of possessions so pitifully small in amount, or so ridiculously unsuitable to constitute a dowry for a wife, as to mortify the parties being married, while it amuses their listening acquaintances. Even if the bridegroom be possessed of fortune, he could scarcely be expected to transfer it *all* to his bride. That he will freely share with her whatever of worldly goods he may possess is implied in the promise to "love, comfort, honor and keep" her, which he has already made. But even supposing it were his intention actually to convey to his bride a title to all his earthly possessions, would it be either legal, customary or becomingly reverential to make such conveyance in the name of the "Father, and of the Son, and of the Holy Ghost?" In religious sacraments, prayers and vows these awful names of the Triune One may be fitly employed; but a formal transfer of "worldly goods" in this sacramental style seems highly inappropriate. Would not the expression of some tender and earnest sentiment be a more seemly accompaniment for the adjustment of the ring? Some like the following: "With this ring I thee wed. As it is one, so be our hearts united; as it is pure, so be our wedded life; as it is endless, so be our plighted love, till death shall part."

Others would perhaps prefer the sentiment in rhyme:

With this ring I thee wed; 'tis the pledge of my love;
Let its pureness be type of our wedded lives prove;
Be its roundness an emblem of the hearts we unite;
And its circle unending of the faith we now plight.

H.

THE BISHOP AND THE COLLIERS. The Birmingham *Morning News* says that a story, in which the Bishop of Lichfield is the prominent figure, is just now circulating in Wolverhampton. It is to the effect that while walking in the Black country, a short time ago, his lordship saw a number of miners seated on the ground, and went toward them with the object of saying a "word in season." He asked them what they were doing, and was told by one of the men that they had been "loyin'." The Bishop evinced some astonishment, and asked for an explanation. "Why, yer, see," said one of the men, "one of us fun' (found) a kettle, and we been a trying who can tell the biggest lie to ha' it." His lordship was shocked, and proceeded to read the men a lecture, telling them, among other things, that he had always been taught that lying was an awful offense, and that, in fact, so strongly had this been impressed upon him that he had never told a lie in the whole course of his life. His lordship had barely finished when one of the men, who had previously remained silent, exclaimed: "Gie the governor the kettle; gie the governor the kettle."

A MAN of the world will bear to hear me read in the desk that awful passage: "Wide is the gate and broad is the way that leadeth to destruction, and many there be which go in thereat; because strait is the gate and narrow is the way which leadeth unto life, and few there be that find it." Nay, he will approve it: "The minister is in the desk; he is reading the lesson of the day." But this very man—were I to go home with him, and tell him in his parlor that most of those whom he knows and loves are going on in that road to eternal destruction—this very man would brand the sentiment as harsh and uncharitable. Though uttered by Christ himself, it is a declaration as fanatical and meandful, in the judgment of the world, as could be put together in language.

WHEN your temptations let you alone, let not you God alone; but lay up prayers and the blessings of a constant devotion against the day of trial.—*Jeremy Taylor.*

A SPIRIT-LEVEL—drink, that lowers man to the level of the beast.

## Obituaries.

DIED, in Mansfield, Louisiana, July 31, 1873, MORRIS TAYLOR, infant son of William and Martha Beynon.

DEPARTED THIS LIFE, on the fourteenth of August, 1873, in Blenville parish, Louisiana, after an illness of a few days, of congestion, FLORENCE SOPHINA, infant daughter of Bro. Thomas A. and Nancy C. Pullig—the youngest child of the family and the only daughter of the mother.

A FRIEND.

"BLESSED are the dead who die in the Lord." The subject of this memoir, Mrs. SARAH N. HINES, daughter of Thomas S. and Mary Baskin, was born in Abbeville district, South Carolina, June 22, 1811; was married to William H. Hines January 22, 1834, and died March 10, 1873, at the residence of her son-in-law, Mr. Courtland Smith, in Caldwell parish, Louisiana, after an illness of ten days. She survived her husband eight years and one month. Sister Hines was a worthy member of the Methodist Episcopal Church South, and in my acquaintance with her as her pastor I found her to be a consistent Christian lady—one whose faith in God was firmly fixed. Notwithstanding she suffered much, she was conscious of her approaching dissolution. No clouds of moral darkness bedimmed her sky. She had no fears of launching into the turbid waters of death; but, after leaving a message to each of her absent sons to meet her in heaven, with Christian calmness and resignation she passed away. Thus have her children and friends lost one golden link that bound them together here; but we trust their loss is her gain. May this dispensation of God's providence bring all her unconverted children to Christ, and may they all meet her in heaven.

J. S. DAVIS.

MR. P. MATTHEWS was born on Sicily Island, May 8, 1823, and died of pneumonia, February 27, 1873.

Words are powerless to speak his worth, but the memory of their benefactor will long be cherished in the grateful hearts of those whose paths were brightened by his kind and generous deeds. As a neighbor and friend there was none kinder and more accommodating. He was a quiet, useful citizen, and a faithful and generous friend. Mr. Matthews was possessed of a vigorous intellect and a well-cultivated mind, and in his decease society has lost one of its brightest ornaments and most useful members; and, although he lived for many years out of the pale of the church, he was ever an admirer of the truly pious, and a constant and cheerful supporter of the gospel. In his last illness he prayed much and fervently, and asked his wife to pray for him, thus leaving a hope that he has entered the pearly gates of the New Jerusalem.

To the wife who has been so suddenly bereaved we know not what consolation to offer. Into her dark and companionless grief no heart can enter but one which has felt a similar loss. We are powerless to offer any comfort; and can only point to that Friend who sticketh closer than a brother—he who has promised to be a father to the fatherless and the widow's God.

ORA.

JAMES JULIUS ALFORD, eldest son of Rev. E. M. Alford, was born in Madison county, Mississippi, October 9, 1854, and died July 8, 1873, aged eighteen years, eight months and twenty-nine days.

Blessed with pious parents, who dedicated him to God by baptism in infancy, and gave him the inestimable benefits of a godly example and wholesome religious instruction, the deceased at the early age of seven years, under the ministry of Rev. H. H. Montgomery, took upon himself the vows of church-membership, and made a public profession of faith in Christ as his Savior. From this time until his death he maintained the character of a consistent disciple of the Lord Jesus, bating an interval of a few weeks, during which time the influence of ungodly associates gained a partial mastery over his religious principles. And even during this temporary defection it is believed that he never neglected his accustomed private devotions. From the date of his connection with the church he ever held himself in readiness to "ask a blessing" at table, or to lead in family prayer.

Possessed of a gentleness of disposition and a suavity of manner that endeared him alike to young and old, he was also endowed with a courage which no perils could intimidate, no menaces terrify from the post of duty or of honor.

His death was that of the righteous. During his last illness he spoke of his approaching dissolution not only without dismay, but with calmness and complacency; and even after the "king of terrors" had set his signet on him he gave to the weeping watchers around his couch godly admonitions and words of cheer. Just before his exit from the scenes of earth the veil that separates the visible from the invisible world seemed removed as if by a ministering spirit, and scenes of glory burst upon his enraptured vision—he saw and recognized the faces of loved ones gone before, and caught the melody of their heavenly harps. How true it is that "the chamber where the good man meets his fate is privileged beyond the common walks of virtuous life, quite in the verge of heaven."

W. C. BLACK.

MADISON STATION, Miss., August 26, 1873.

DIED, at the residence of his brother-in-law, Bro. E. R. Moore, in Newton county, Mississippi, of chronic diarrhea, August 16, 1873, the Rev. JOHN D. WILLIS, of the Mississippi Conference.

Bro. Willis was appointed to the Covington circuit, St. Tammany parish, Louisiana, at the sitting of our last Conference. He proceeded immediately after Conference to his work, and remained on it but a short time in consequence of failing health, and came to the above-named county to recuperate; but he grew rapidly worse until his death.

O that we may be permitted to enjoy in our last moments on earth such peace as he enjoyed! May we henceforth be permitted to behold God as he spoke of seeing him for weeks previous to his death. I was with Bro. Willis on the Sabbath before his death. On Saturday he was very happy. He addressed myself and wife, Bro. Moore and family, Bro. Jesse Willis (his brother) and others. He spoke of the view he had of heaven and God. He said he had, the night previous, such a view of God's mercy, love and justice as he never had before. His soul was happy all the time, though he was very weak; so much so that he had to be raised by the help of two strong men. He clapped his hands and shouted: "Glory! hallelujah!" This was a daily occurrence with him. He spoke of heaven as his eternal home, and God as his only portion and delight. He said there was not a cloud intervening between him and his God. He said he would not give his hope of heaven for all the world contained. I was with him on Tuesday and Wednesday. His mind was still active and clear. He had many to visit him, and as they gathered around his bed he would exhort them to prepare to meet God in peace, never forgetting to warn parents to train their children for God. This was a favorite theme of his.

Bro. Willis was born in Monroe county, Georgia, December 31, 1824, and married Miss Elizabeth Parks, daughter of Gabriel Parks, of the same county, in 1844, and moved to Alabama in 1847; thence to Newton county, Mississippi, in 1852. He professed religion and joined the church in the year 1854, under the administration of Bro. Edwin Mortimer, of the Mississippi Conference, and was licensed to preach and joined the Conference in 1855. He has been in the regular work ever since. He leaves three sons, the youngest of whom is fourteen years of age. Bro. Willis now sleeps within fifty yards of the spot where he made a public profession of religion.

J. A. VANCE.

JAMES ESSEX ELAM was born near the town of Baton Rouge, Louisiana, December 7, 1829; joined the Methodist Church December 25, 1848; graduated at Centenary College in 1850, and studied law with his father, with whom he continued in the practice of his profession for a few years. He was then chosen mayor of Baton Rouge, which position he occupied for a number of years, and to within a few months of his death. He died July 31, 1873.

Bro. Elam was the son of Christian parents, was reared religiously, and was religiously disposed from his early childhood. When a young man he was an active worker in the Sabbath school and in other departments of the church. But when he became engrossed with the business of his office, and oppressed by a slowly-growing disease, he became less efficient in the work of the church, though he never lost his strong friendship for the church and his desire to see it prosper. He regretted this seriously and continually during the last months of his life; said he might have been a more useful man, and in that case a much happier one. And so he might, for he was a popular and successful public officer, and might have exerted a much greater influence for good than he did. I write this of him because it is just what he said himself, and just what I believe he would desire written if he could be consulted. He desired that others should be admonished by his case to be more devoted to the word of God and doing good; to use their health and strength and influence for the glory of God and the highest good of mankind. His disease was consumption. It was several years doing its work. During the last two years of his life he manifested much concern upon the subject of religion, for he had never professed conversion. It was only a month or two before his death that he could confidently trust all to Jesus and say: "I know that my Redeemer liveth." From this time on his peace was full. He greatly enjoyed the prayers and singing of his friends—loved to have them repeat passages of Scripture and hymns in his hearing. A short while before his death his speech failed. By signs he indicated his desire to have some hymns repeated to him. Bro. Fuqua, who was with him, read a number of appropriate selections from the hymn-book, and when he had finished Bro. Elam turned his eyes upon him with a look which seemed to express thanks and farewell, and in a moment the spirit was gone. Bro. Elam leaves a wife and four children, who have the sincere prayers and sympathy of the church, as well as the sympathy of the entire community.

A. E. GOODWYN.

A RECENT TRAVELER says: "What always impresses me more than anything else, in Egypt and Palestine, has been the entire absence of cheerful and exhilarating music, especially from children. You never hear them singing in the huts. I never heard a song that deserves the name in the streets or houses of Jerusalem. One heavy burden of voiceless sadness rests upon that forsaken land. The daughters of music have been brought low. The mirth of the tabret ceaseth, the noise of them that rejoice endeth; the joy of the harp ceaseth."

A COLORED MAN, while digging on the Vale Royal plantation, near Savannah, a few days ago, unearthed $17,000, which had been buried by a miser some eight years ago.

A JAPANESE paper states that three hundred and eighty-two Japanese students are studying in Europe, America and China. Only five women figure in this enumeration.

WE HEAR a great deal about labor reform, but there seems to be a greater need of reforming some of those fellows who don't labor.

DRUNKENNESS is a pair of spectacles to see the devil and all his works.

The Christian Advocate.

THURSDAY, SEPTEMBER 11, 1873.

### THE TWO ARMIES.

BY O. W. HOLMES.

As life's unending column pours,
Two marshaled hosts are seen—
Two armies on the trampled shores
That death flows back between.

One marches to the drum-beat's roll,
The wide-mouthed clarion's bray,
And bears upon a crimson scroll:
"Our glory is to slay."

One moves in silence by the stream,
With sad yet watchful eyes,
Calm as the patient planet's gleam
That walks the cloudless skies.

Along its front no sabers shine,
No blood-red pennons wave;
Its banner bears the single line:
"Our duty is to save."

For those no death-bed's lingering shade;
At Honor's trumpet-call,
With knitted brow and lifted blade,
To Glory's arms they fall.

For these no flashing falchions bright,
No stirring battle-cry;
The bloodless stabber calls by night—
Each answers: "Here am I!"

For those the sculptor's laureled bust,
The builder's marble piles,
The anthems pealing o'er their dust,
Through long cathedral aisles.

For these the blossom-sprinkled turf
That floods the lowly graves,
When spring rolls in her sea-green surf
Its flowery, foaming waves.

Two paths lead upward from below,
And angels wait above,
Who count each burning life-drop's flow,
Each falling tear of Love.

Though from the Hero's bleeding breast
Her pulses Freedom drew,
Though the white lilies in her crest
Sprang from that scarlet dew—

While Valor's haughty champions wait
Till all their scars are shown,
Love walks unchallenged through the gate
To sit beside the throne!

## Works That Follow Every One.

BY THE REV. NEWMAN HALL.

What is said of those who die in the Lord is true of everybody: "Their works do follow them." Every action remains. The deed survives the doing. This is obvious as regards other people. We may forget the kindness or the injury we did, but the effect remains. A small loan preserved a neighbor from bankruptcy, or the refusal caused his ruin. Timely succor saved the sick; neglect resulted in death. The calumny hastily uttered was as quickly forgotten by the speaker; but it went on doing its evil work. Our words and conduct have an indirect influence on those around us which is permanent, though the words and acts pass into oblivion. A preacher of the gospel does not cease to work when he ceases to live. The teacher of truth and of error alike, being dead, yet speaketh.

Our works follow in their effect on ourselves. A man's character is the result of his actions. The totality of his thoughts, words, deeds makes him what he is. Every individual work does its part in making him. You see a man laying down first one brick, then another. Is it only a brick laid down? No; those works follow in the permanent form of the house.

You see a sculptor striking his chisel. Does each blow end when delivered? No; those works follow in the statue that remains. The diligence or indolence of youth follows in the degree of mental culture obtained.

Generally speaking, a man is intellectually what he made himself during the period of education. The works of the youth pursue the man. A retribution is even now going on. Every good work does good to our moral nature, and every evil work does harm to it. Thus virtue is its own reward, and vice in the very indulgence exacts its penalty. Every sin is a suicidal blow.

This is also true in relation to God. Moffatt mentions a sanguinary African prince, who, when told of the resurrection, struck his spear violently in the ground and exclaimed: "What! And will all the men I have killed live again?" Yes, and all our actions. God will bring every secret thing into judgment. How little some think what they do as they go along life's highway. They fancy they are scattering mere dead things right and left. They are scattering eggs—eggs which are hatched. Hatched, they follow, perhaps, first as butterflies, bright and beautiful in the sun; but—oh, horrors!—those butterflies have turned into wasps, into hornets, and they follow, buzzing and stinging, up to the margin of the river and across into the presence of the Judge. I shall never forget a sermon I heard from a negro clergyman in Chicago, in the course of which he said: "You who are wicked mind what you are about. How would you like to have your sins as your companions, to live with them forever and ever?" A man's wealth does not follow him; but the fraud, severity, parsimony, arrogance, associated with the getting, the spending or the hoarding—this follows him. So also the conscientiousness and generosity of the acquiring and the using lay up a good foundation for the world to come, when the money itself has perished.

If this be so—if by a natural law, as well as by a special divine judgment, "for every idle word which men speak they shall give account;" if every neglect of duty and every commission of sin abides and follows the doer, clamoring for judgment—may we not in despair ask: "Who, then, can be saved?" The gospel presents the only solution: "Believe in the Lord Jesus Christ." His good works are substituted for our bad ones. He can both remove the guilt of our sins, and, by his Spirit mysteriously working within us, he can neutralize the evil effect of sin on our own character. Old things pass away and all things become new. Then the words are fulfilled: "Blessed are the dead which die in the Lord." It is an authoritative decree: "I heard a voice from *heaven*." It is fixed and permanent: "*Write!*" They "die in the Lord," trusting the Lord, loving the Lord, obeying the Lord, waiting for the Lord. They "rest from their labors." Not from holy activity, but from fatigue, anxiety, weariness; from conflict, pain, grief; from the burden of doubts, from the yoke of trial, from the discipline of sorrow. "And their works do follow them." They do not precede, blowing a trumpet, and claiming admission to glory as a reward. No man's works are sufficient for this. Christ's works alone go before us. They are accepted on our behalf. He goes first, and pleads for us and opens the door for us. We follow him; but then it is also true our works follow us. They follow in their influence on our own moral nature, rendering us more or less meet for the inheritance and capable of enjoying it. They follow in relation to the special award of the great day. The doctrine of reward is as true as that of punishment. "God is not unrighteous, to forget your work and labor of love in that ye ministered to the saints." There is a rewarding with ten talents and with five. A cup of cold water will not lose its reward. Christians will not themselves plead their good works. They have an Advocate who will do this for them, and will make the best of every case committed to him, for whatever good works we do are the result of his own work in us. We shall enter heaven as unprofitable servants, exclaiming: "God be merciful to me, a sinner;" but our Advocate and Judge will graciously commend and reward whatever was done from love and likeness to himself. "Blessed are the dead which die in the Lord. They rest from their labors and their works do follow them."—*Independent.*

## A Pilgrimage of Grace.

In the year 1536, in the reign of King Henry the Eighth, of England, some forty thousand men of the northern countries were gathered together under the standard of "a gentleman" named Aske, who "possessed the art of governing the populace." In other words, he was a demagogue and a rebel against the crown; and in those troublous times when the papacy had lost its hold upon the throne, and sedition was everywhere at work among nobles and peasants, it was an easy thing to combine Roman superstition with defiant treason. Henry was a rough, bad man, and an unscrupulous tyrant, and there were many good reasons for the turbulence of his reign. We are not his apologists; but, as history repeats itself, we recur to this single event of his stormy times for a lesson to our own age. It is thus described by the historian Hume:

"Their enterprise they called 'the pilgrimage of grace;' some priests marched before in the habits of their order, carrying crosses in their hands; in their banners was woven a crucifix, with the representation of a chalice, and of the five wounds of Christ; they wore on their sleeve an emblem of the five wounds, with the name of Jesus wrought in the middle; they all took an oath that they had entered into the pilgrimage of grace from no other motive than their love to God, their care of the King's person and issue, their desire of purifying the nobility, and of driving base-born persons from about the King, of restoring the church, and of suppressing heresy."

The end of this apparently formidable crusade came very soon. The thronged camps were dispersed by want of provisions, by a great storm, and by the folly of their leaders, some of whom were pardoned, and others imprisoned, condemned and executed. And so Henry triumphed over "the pilgrimage of grace," which he treated as an insurrection of people whom he called in his manifesto "but brutes and inexpert folk."

And now, in this year of our Lord 1873, Archbishop Manning has issued his benediction upon all English lords and ladies and people who shall go upon the proposed pilgrimage to Paray-le-Monial in France, "as a testimony to the faith," and to represent English Romanism in the very remarkable revival of the pilgrim spirit upon the continent. According to the Roman Catholic papers, twenty thousand pilgrims from France and Belgium have visited the shrine of "the Sacred Heart of Jesus" in a single day. "Citizens, towns, villages and parishes send deputations with banners to offer prayers for France and the church." Bishops and priests preach in mingled strains of "the fate of France and of the church." Masses and prayers, confessions and absolutions are in progress by day and at midnight. French patriotism and papal zeal are stimulated at the altar, from the desk and in the chorus of the most popular hymn: "Save Rome and France in the name of the Sacred Heart." And thus the empire and the papacy, which tumbled down together at Sedan, are struggling anew, after the manner of the middle ages, to recover what they have lost in the last decade.

It is a natural question, which may soon be solved: What have these "pilgrimages of grace" to do with the overthrow of Thiers, the presidency of MacMahon, and the late demonstrations of the monarchists for Henry the Fifth, and even with the recent assemblage at Chiselhurst, in England, at the tomb of Napoleon the Third, where his only son put forth his feeble young hand, feeling after the broken scepter of his father?

Will Pio Nono and the Monarchists or the Imperialists regain their power in France? Or will the republic bring them to a new and lasting grief by its victory?

Rome would not be Rome did it not seize upon the impending crisis in France to re-establish itself by the intermingling of the patriotic and religious elements. We are not by any means convinced that the pilgrimages are merely an outburst of Romish superstition. They are originated and conducted by more cunning demagogues and zealots than those who made trouble in England three hundred and forty years ago. The iron hand that rules France is not like the English Henry against the Pope, but it sways the republic in the interest of the aged pontiff. It is reported without contradiction that in six months MacMahon is to retire from the presidency to take command of the army. And what then? Who then will "save Rome and France in the name of the Sacred Heart?" And how will it be done?—*Christian Intelligencer.*

## Faith in God.

Two men were neighbors, and each of them had a wife with several little children, and his work alone to support them. Now one of these men was all the time miserable, saying to himself: "If I die, or if I fall sick, what will become of my wife and my children?"

And this thought would not leave him, but gnawed at his heart as a worm gnaws the fruit in which it is concealed.

The same thought had come to the other father, but he did not dwell upon it; "for," said he, "God, who knows all his creatures, and who watches over them, will watch over me, my wife and my children."

The latter lived quietly, while the first did not taste one moment of rest or of inward joy.

One day, while working in the field, sad and cast down on account of his fear, he saw some birds enter a bush, go out, and then soon return again. On approaching nearer he saw two nests placed side by side, and in each one several little birds newly hatched and still without feathers.

Now when he returned to his work from time to time, he raised his eyes and watched the birds, who came and went, carrying food to their little ones. Just at the moment when one of the mothers returned with her beak full, a vulture seized it, flew off with it, and the poor bird, struggling vainly in its grasp, uttered the most piercing cries.

At this sight the man, who was working near, felt more troubled than ever; "for," said he, "the death of the mother is the death of her little ones. Mine have only me. What will become of them if I fall them?" And the whole day he was gloomy and sad, and that night he could not sleep.

The following day, on his return to the fields, he said to himself: "I want to see the little ones of that poor unfortunate bird; several, no doubt, have already perished;" and he hastened toward the bush. On looking in he saw the little ones all well; not one of them seemed to have suffered. Being astonished to see this, he concealed himself in order to watch them.

After a little while he heard a slight cry, and perceived the second mother-bird bringing back in haste the food which she had gathered, and which she distributed to each of the little ones impartially, and there was enough for all; thus the orphans were not deserted in their distress.

The father who had doubted Providence related that evening to the other father what he had seen; and the latter replied: "Why should you doubt? God never abandons his children. His love has secrets which we cannot fathom. Let us believe, let us hope, let us love one another, and pursue our way in peace. If I die before you, you will be a father to my children; and, if you die before me, I will be a father to yours. And if both of us die before our children are of an age to provide for their wants, they have for their father 'our Father who art in heaven.'"—*From the French.*

THE SONS OF SUCCESSFUL MEN.—Next to the inquiry, What becomes of the plus? an interesting question would be, What becomes of the sons of successful men? A few names and a few firms are in the hands of the founders; but these are exceptions.

The old name and the old trade generally pass into the hands of others. "Do you see that man shoveling in coal? Well, his children, and children like his, will jostle your pampered sons and rule this land," said an old New Yorker, the other day. The old names have ceased in the pulpit. The famed men of the bar seldom have a successor. The eminent jurists carry their honors with them to the grave. Merchant princes are obliterated. The reason is clear. The fathers laid the basis of business one way and the sons built another. Men who earned their fortunes by hard work, by diligence; that knew sixteen hours' toil by personal attention; that were their own book-keepers, salesmen, cashiers and porters, are followed by sons who do as little as possible; who delegate to others all the work they can, and who know more of the road than the ledger. Famous hotel men were gentlemen, men of intelligence, men who were the equals of the best in the land, and who never sunk the gentleman in their trade. Young men who fling the example of their sires to the winds find it easy to squander a valuable name, run through a fortune quicker than it was earned, and find themselves, while young, at the point from which their fathers started. One thing is quite marked in New York. It is the fact that the heavy business is getting into the hands of foreigners. The heavy importers, the great bankers, and much of the trade of value is slipping out of the hands of Americans, as the trade of England got into the power of Lombards.—*New York letter to Boston Journal.*

AN OLD LADY was admiring the beautiful picture called "Saved." "It's no wonder," said she, "that the poor child fainted after pulling that great dog out of the water."

THE MARRIED LADIES of a Western city have formed a "Come-home-husband Club." It is about four feet long, and has a brush at the end of it.

A JUSTICE at Vernon, Iowa, wound up a marriage by saying: "And now I send you to the county jail for thirty days." He was thinking of another case.

WHY is your shadow like a false friend? Because it follows you only in sunshine.

## A Flower Sermon.

Every year at St. Katharine Cree, in London, there is preached a flower sermon by the Rev. Dr. Meynell Whittemore to the lads and lasses of the great city who may choose to come and listen to the unique discourse. It is nineteen years since the first flower sermon was preached by this clergyman, who originated the beautiful ceremony, and on each succeeding twelvemonth he has officiated anew, taking the artistic hues and grateful fragrance of nature which surrounded him and his congregation for his texts. This place of meeting is in the thickest of the city, where the rush of business is the maddest, and going into the cool church, crowded with floral bloom, is like smiting the mountains with a magician's wand, and stepping from earth to fairy land. To be a participator in this pleasantest of all religious festivals a condition is attached. Each one must bring an offering, not costly or elaborate, but such as nature offers in abundance—the flowers from her fields. Some humble folk buy a penny bunch of the flower-girls at the doors; many are prepared with a pretty nosegay artfully arranged; the old folks mix up their wallflowers and May-bloom with the prayer-book in their hands, and the younger generation content themselves with some roses or narcissus in their coats. The beadle and the church wardens are decorated, and on the pulpit is placed a charming nosegay for the parson. Of course all these folks do not come from the parish of St. Katharine Cree. All London has by this time heard of the flower sermon, and every district sends a flower offering to Dr. Whittemore. The charity girls, with clean gowns and white caps, ornamented with flowers, stand up, followed by the blue-coated boys with sprigs of geraniums and lilies of the valley, and the harmony of sound unites with the harmony of colors as some of the melodious old hymns are sung. This year the doctor preached from the appropriate text, "Instead of the briar shall come up the myrtle-tree," and gave pleasant lessons throughout his discourse in moral botany and arboriculture. In his last discourse he mentioned that nineteen years ago a little child gave him his first pulpit nosegay, and she had continued her pretty gift ever since, though she had been for some time a young lady. Flowers are natural missionaries, and the doctor has been shrewdly laying nature under contribution to help him in his work during all these years.

EXPANDING THE CHEST.—Take a strong rope, and fasten it to a beam overhead; to the lower end of the rope attach a stick three feet long, convenient to grasp with the hands. The rope should be fastened to the center of the stick, which should hang six or eight inches above the head. Let a person grasp this stick with the hands two or three feet apart, and swing very moderately at first—perhaps only bear the weight, if very weak—and gradually increase, as the muscles gain strength from the exercise, until it may be used from three to five times daily. The connection of the arms with the body, with the exception of the clavicle with the breast-bone, being a muscular attachment to the ribs, the effect of this exercise is to elevate the ribs and enlarge the chest; and as nature allows no vacuum, the lungs expand to fill the cavity, increasing the volume of air, the natural purifier of blood, and preventing the congestion or the deposit of tuberculous matter. We have prescribed the above for all cases of hemorrhage of the lungs, and threatened consumption, for thirty-five years, and have been able to increase the measure of the chest from two to four inches within a few months, and with good results. But especially as a preventive we would recommend this exercise. Let those who love to live cultivate a well-formed, capacious chest. The student, the merchant, the sedentary, the young of both sexes—aye, all—should have a swing on which to stretch themselves daily. We are certain that if this were to be practiced by the rising generation, in a dress allowing a free and full development of the body, many would be saved from consumption. Independently of its beneficial results, the exercise is an exceedingly pleasant one, and, as the apparatus costs very little, there need be no difficulty about any one enjoying it who wishes to.—*Dio Lewis.*

BATAVIA, THE CAPITAL OF JAVA. An oriental traveler thus describes the capital of the Javanese kingdom: "There are no actual streets in the city; there are only majestic alleys, shaded by beautiful tufted trees, framed in long, vast arbors, known to us only as operatic decorations. The rays of the pitiless sun can but penetrate their shade at intervals, while they gild with wonderful reflections the countless plumes of the cocoa-trees; the upright branches of the flame-trees, which are all scarlet flowers; the bananas, with green leaves the size of a man; the cotton-trees, laden with snow-white puffs; the traveler's palm, colossal fans of unsurpassable elegance, which yield streams of milk to the summons of a cane pushed into the bark; finally the immense banyans, whence fall thousands of vertical tendrils, which touch the earth, take rapid root and spring up to the summit of the tree, there to bind themselves into intricate garlands, and again to fling themselves down. One of these trees alone forms an entire wood, surrounded with a curtain, a net-work of intertwining leaves and flowers, through which children, in the costume of the angels, pushing back the tendrils with their dark, little hands, watch the boats and the swimmers as they glide over the waters of the canal.

"IS PAT FLANNIGAN on board this ship?" roared Nelson, during a lull in the firing at the battle of the Nile. "I'm here, my lord," said Erin's son, showing himself on the deck. "Then," said the gallant Nelson, looking satisfied, "let the battle proceed." That story is Pat's.

## Religious Intelligence.

THE Established Church of Scotland has 1,500,000 members, the Free Church 750,000 and the United Presbyterian 470,000.

ONE HUNDRED deputies to the French National Assembly have sent a letter to the Pope assuring him of their devotion to his holiness.

JUDGE JONES, of the Circuit Court of St. Louis, has decided that a man cannot bequeath money to have masses said for the repose of his soul.

DR. PRESSENSE proposes to found a school of religious science in Paris, which he regards as one of the advanced posts of the grand conflict of Christianity against infidelity.

MR. CORCORAN, the wealthy banker of Washington, donates thirty-six thousand acres of land in Texas and ten thousand in Mississippi for the uses of the Episcopal Church in those States.

THERE is a body of Christians in Maine, calling themselves "Repository Baptists," an offshoot from the Free-Will Baptists. Their distinctive principle is opposition to an educated ministry.

THE British and Foreign Bible Society has just ordered editions of the Scriptures, as follows: 10,000 Chinese New Testaments, 16,000 Bohemian Bibles, 8vo., and 16,000 Bohemian Bibles, small 8vo.

BY THE will of Anna S. Gerard, of Philadelphia, lately deceased, the sum of $3,000 is bequeathed to the Board of Foreign Missions of the Presbyterian Church, and $2,000 to the Board of Home Missions.

THE Reformed Dutch Church China mission held its annual meeting at Amoy, in April. Fourteen churches were represented, with a membership of 1,035. A new church was organized during the past year, and 100 adults had been baptized.

IRISH Presbyterianism still stands out against the use of instrumental music in public worship—the General Assembly, at Belfast, recently agreeing not to prohibit, but substantially going against it. Out of 500 congregations, only eight allow "harmoniums."

OPEN-AIR services are held on Boston Common, under the auspices of Pleasant Street Methodist Episcopal church, every Sabbath night, at six o'clock, and are attended by congregations varying from 600 to 1,000. Clergymen of various denominations officiate.

A CORRESPONDENT of the *Advance* gives a very interesting account of the annual meeting of the Dakota mission, held at the Yankton agency, June 13. The missionaries have access to about 25,000 of the tribes, and they are having no small degree of success in their work.

BURMAH.—The mission work in Burmah presents the following statistics for the year 1872: Churches, 365; members, 18,700; baptized in 1872, 777; ordained preachers, 82; unordained, 339; schools, 85; pupils, 5,033. These statistics embrace the Burmah, Karen and Shan work.

THE Congregational Association of Oregon and Washington admits women as delegates from its churches. This year the delegation of women was larger than ever before. One committee, composed wholly of women, reported in favor of sustaining the Woman's Board of Missions, and recommended every church to form auxiliary societies.

THE statistical tables show that a very large proportion in many cases from sixty to eighty per cent.—of the convicts in prison, patients in the hospitals, inmates of almshouses and children in houses of refuge are Roman Catholics, and the children of the Roman Church. Of foreigners the Irish furnish about six times as many convicts as the Germans.

MADAGASCAR.—The mission in Madagascar has received a large share of attention from the directors during the past year. Additional contributions have been received from many friends for that enlargement of the mission which was so heartily approved a year ago; six new missionaries have proceeded to the island during the year; three others will follow in a few weeks; and it is desirable that three or four more shall join them early in the next civil year.

IT LOOKS a little like the progress of American ideas in heathendom to read that "the proprietor of the Hindoo temples at Bindrabund, Agra, advertises their attractions, with the names of the officiating gooroos (priests,) the rates of conveyance to and from Agra, and intimations that fountains will play and wonderful fireworks be exhibited." The fireworks are an Eastern addition. They take the place, perhaps, of the operatic musical displays which figure in some of the American church advertisements.

MISSIONS IN SOUTH AFRICA.—At present the staff of missionaries, constituting the Bechuana district committee, South Africa, consists of twelve brethren occupying eight stations. The Moffat institution has been commenced under the Rev. J. Mackenzie, at Shoshong, with a view to train native evangelists and pastors, of which the mission is in much need. And both the directors and the missionary brethren are anxious that the efforts now making for the enlightenment of these tribes—in some respects so noble, in others so degraded—may be earnest, efficient and well sustained.

FROM the annual report of the English Baptist mission in India we learn that the number of secret inquirers and borderers in India is very much on the increase. Rev. George Kerry writes of a kind of religious awakening spreading all over Bengal, among both Hindoos and Mohammedans; while Rev. H. Bion, of the Dacca mission, avows his conviction, with regard to the wide region over which his journeys extend, that "the number of those who secretly believe in Christ is as great if not greater than the number of baptized believers in all our stations put together."

THE oldest churches of the Unitarian name now in existence are in Transylvania, in Hungary. This sect has existed for more than 300 years; and, although the 55,000 people belonging to it are very poor and sorely persecuted under the Austrian rule, they have done much for culture and freedom in their native land. There are about 100 churches, situated in a picturesque and beautiful mountain region. A meeting was lately held at Pesth between a delegation from these Magyar Unitarians and a few of their English and American brethren. The Rev. E. E. Hale was present and addressed the meeting in German; and a statement was made by Prof. Kovnes, of Koloszvar, concerning the history and work of the Unitarians of Hungary. These Magyar Liberals are fortunate in having made the acquaintance of the author of "Ten Times One is Ten."

MR. BEVERIDGE, of the Northern Mexico mission, stationed at Monterey, has been making a tour in the region around, preaching and receiving converts into the church. At Montemorelos six were thus received, and the interest manifested was such that Mr. Beveridge began to feel quite ashamed of his Monterey congregation when he saw the activity of the workers at that place. A fine Sunday school had been organized by a man who copied from a description he found of Sunday schools in the States. This same Sunday school superintendent supported himself by his trade as a tinner, and besides taught a day school. Mr. Beveridge finds himself unequal to the task of making tours outside of the Monterey work, and calls for an assistant in his field to do this work. The kind of man required, as described by Mr. Beveridge, is one "who can ride on horseback all day in the sun, sleep on the ground, and live on sour milk, cheese and red pepper." Any such candidate for missionary fame will doubtless be gladly sent by the American Board to the aid of Mr. Beveridge.

TWENTY-NINE years ago, in June, 1834, five missionaries met together for the first time in China. They were young men then, and the year 1873 finds them gray-haired and far on in life, though all are still alive and not yet out of harness. These men were the two medical doctors, McCartee and Hepburn, the printer, S. Wells Williams, and the ministers, Rev. S. R. Brown and J. C. Legge. Now they are all either D. Ds. or LL. Ds., and the work actually done by these men would have filled twenty ordinary scholars. Dr. McCartee, after twenty-nine years of continual study, translation, hospital and dispensary work, and evangelizing labors among the Chinese at Ningpo, is now professor of natural history in the Imperial College in Tokei, Japan. His original composition in Chinese and translations, consisting of religious books, manuals of devotion, tracts, critiques, etc., number about fifty volumes. Dr. Hepburn, after many years of hospital and dispensary work in China, came to Japan, carried on the same healing work for the bodies and souls of the Japanese, and, after eleven years of unremitting labor, has produced the master-work of his life and has chiseled the monument that will keep his name green for generations to come—the Japanese and English Dictionary. Dr. Hepburn has also spent several years, in company with Dr. Brown, in translating the gospels into Japanese. He is now engaged in carrying through the press a pocket edition of his dictionary in San Francisco. Dr. S. Wells Williams, besides being the soul of the mission printing press in Shanghai for years, acting as interpreter for Commodore Perry, in his expedition to Japan, writing that classic among the books on China, "The Middle Kingdom," and doing all kinds of personal missionary work, has crowned the labors of his life by issuing, through the press at Shanghai, his Chinese-English Dictionary, the fruit of thirty years of mental toil. Dr. Williams is now the secretary of the United States legation in Peking. Rev. S. R. Brown, after laboring for many years in China, was one of the first pioneers in Japan, and besides his ordinary missionary labors has composed a valuable grammar of the Japanese language, has been the chief translator of the Scriptures into Japanese, and will end his days at that work. The Rev. Dr. Legge, the last on the list, is the world-known translator of Confucius. For thirty years as teacher, translator, pastor, preacher and student Dr. Legge has lived in Hong Kong, averaging in his earlier years *fifteen hours of study a day*, and now, at sixty-five, ruddy and stalwart, seems ready to spend thirty years more either at the anvil or the study-desk, with pen or sledge-hammer. What labor it has been to master the Chinese language, the text and hosts of commentaries on Confucius' writings, only they who attempt it can fully understand; and when it is remembered that his work has been done amid the routine of ordinary work, often amid pestilence and political commotion, the capacity for work in this man can be imagined. Dr. Legge, before he left China, visited Peking and the tomb of Confucius. He now goes home to England to visit his large family, including ten grandchildren. In the long roll of missionary names and honors we can point to no greater names than these, to no greater monuments of labor, to no greater missionary success, at least within the present century. All have won long life, honor, fame and earthly comfort, showing that they have realized the promise of the life that now is, as well as that which is to come. Let no young man about to become a missionary think that the days of great triumphs are over. There is work to be done, honor in this life, and more in the world to come. All these men have numbered their converts by scores, and Dr. Legge has baptized with his own hands about seven hundred souls. In the harvest of souls Dr. McCartee doubtless comes next; while all will doubtless find that many a forgotten seed dropped long ago has borne fruit and will appear as fruit in the harvest above. We shall not yet believe that the day of missionary triumphs are over when our own generation furnishes us with such noble examples of work, devotion and substantial results.—*Independent.*

# The Christian Advocate.

Organ of the Alabama, Mississippi and Louisiana Conferences of the M. E. Church South.

THURSDAY, SEPTEMBER 11, 1873.

REV. LINUS PARKER, D. D., Editor.

ROBT. J. HARP, PUBLISHER.

OFFICE—112 CAMP ST., NEW ORLEANS.

Address, on all matters of business, Rev. R. J. HARP, 112 Camp street, New Orleans.

Address all communications designed for publication to Rev. LINUS PARKER, 112 Camp street, New Orleans.

AGENTS—All the members of the Patronizing Conferences.

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## Missionary Matters.

Not to say any new thing, but to keep the subject before our readers, we frequently head an article as above. For what is going on in the world our columns of Religious Intelligence, and other fragments here and there, contain about all we find in the line of missionary work. This week we publish a communication from our secretary, Dr. McFerrin, where those who wish may see what we are doing for foreign missions. Just now there is some discussion about the machinery. Bishop Marvin's advocacy of a modification of the present system we have published. Dr. Whitfield, of Arkansas, and others also, oppose the Bishop's plan, preferring the present arrangement.

At present forty per cent. of the collections go to the Board of Foreign Missions at Nashville, and is disbursed by that board for the support of the foreign missions of the church. The balance—that is, sixty per cent. of the collections of each Conference—is, by the Conference Board and the Bishop presiding, appropriated to the domestic missions within its bounds. Bishop Marvin's plan is that all the money shall be paid over to the Central Board at Nashville, and that this board shall make the annual appropriations to the Conferences and to the foreign missions. The functions of the Conference boards under this arrangement would be to apportion the amounts to be raised to the several districts, and to distribute the money appropriated to the Conference to its mission appointments. The most serious objection we have noticed to this plan is that some of the Conferences might fail, for want of proper representation in the board at Nashville, to receive full justice in the appropriations, as the members of the board from the remote Conferences would not be likely to attend. Their condition and wants, however, might be represented by the Bishops, who are strictly connectional officers, and should be well acquainted with the whole work, and their claims could also be stated by communications from the Conference boards in writing.

The Northern Church, with a vastly larger field than ours, operates on Bishop Marvin's plan, and we believe with general satisfaction to the church. Our impression is that the Presbyterian and Baptist churches are similarly organized for their mission work. The present plan assumes that evey Annual Conference requires sixty per cent. of its collections for the home work, and that the measure of its due to foreign missions is invariable. This is manifestly a wrong assumption, as some of the Conferences might justly require nearly all they can raise, while others could spare not merely forty, but eighty or one hundred per cent. for the weaker Conferences and the foreign appropriations. We suppose that any Annual Conference Board is at liberty to send more than the forty per cent. to the Foreign Board; but, however able, will it ever be done? However well to do an Annual Conference may be, it will always find occasion for all the money the letter of the law allows. It is therefore possible that a Central Board, composed of the Bishops and representatives from the different sections of the church, might make a more equitable and effective distribution than can be reached by our present organization.

The hearings of a plan upon the raising of the money are, however, as important, and perhaps more important, than upon its distribution. It may be something of a leverage in taking a collection to be able to tell the people that only a certain part, and that much the smaller, goes abroad; and to be able to assure them that the most of what they give will be expended and traded out at home. The home missionary is known, and his wants and sufferings are known, and the destitute fields are readily pointed out, and these objects close at hand have a gravitating power which more distant bodies do not possess. On this score our present plan seemingly has some advantage over the one proposed by Bishop Marvin; but it is more in appearance than reality, and whatever objections might at first arise would probably be overcome in a short time. It is certain that any system to be successful must have the approval and confidence of our people. They must be assured that the funds will be wisely administered for legitimate missionary ends, that missions abroad will be planted in the right places, and that the domestic appropriations shall be so ordered as to bring the largest possible return.

In our appeals to the people we are as yet far behind the English Wesleyans and the Methodist Episcopal Church. We have no missionary meetings to speak of, in which every section is gathered and addressed, and an opinion, much less an enthusiasm, awakened in every part of the church. Neither have we a missionary paper specially devoted to the spread of intelligence on this subject. Perhaps the time is not yet come for these extraordinary methods and efforts, but it is not far off. Much allowance must be made for the peculiar circumstances which have surrounded us of late years, but it is still true that we are fearfully behind in missionary matters. If we have a good system, we surely need more of the spirit of missions, an awakening to prayer on the subject, and an enlarged and generous zeal in contributing to the spread of the gospel. We are not yet able to form a correct estimate of the collections for the current year, but nothing very encouraging has been brought to our notice. Something has been reported for Mexico, but less than we had hoped. For our other missions, and for all, we fear the results thus far are meager. The Conferences are now at hand, and what remains to be done must be done quickly.

## The Conflict of the Hour.

Spain occupies a large space in the news of the day, and her condition and prospects *are* subjects of universal observation and comment. The Republican government of Spain is now dealing with two distinct organized foes—the Communists and the Carlists. The Communists are at present holding Carthagena and bidding defiance to the government, while the Carlists are apparently growing stronger and threaten to put an end to republicanism. The Communists, we suppose, represent the spirit of license and anarchy; the Carlists are the champions of monarchy and popery. The Catholic Church and Jesuitism are the backbone of this movement, and their success would be fatal to the best interests of the country. Castellar, in his last speech, speaks despondingly of the situation, and avers that "the troubles, difficulties and perils of the nation are increasing."

The prospect in France is anything but hopeful for tranquillity. President MacMahon is for a monarchy, and is besides an Ultramontane Catholic, working with all his might for the re-establishment of the papal influence. The great trouble in Spain and France are Jesuitism and popery, and while they may not succeed in restoring the monarchies and in regaining their former dominion over the people and governments, they will keep up an agitation and an internal strife indefinitely.

Italy is apparently on intimate terms with Prussia, and, with strong Protestant alliances abroad, she is going forward hopefully in reforming and correcting the evils and abuses of popery at home. Affairs in Austria are outwardly quiet, but there is an undertone of conflict between the Roman Church and the government, and Hungary is leading off boldly in the direction of reform, and of deliverance from the Catholic hierarchy. The German empire is maintaining its position against the claims of the Pope and the bishops, and Switzerland is doing the same thing.

In England and the United States Catholicism is working as never before to gain political and social influence, and especially to break up every system of popular education. In Central and South America the same conflict is going on, and in Mexico. This is the great battle which is now raging openly or in disguise over the whole earth. It is popery against civil and religious liberty, popery against public education, popery against the Bible and against the most vital interests of society. Of the final result we entertain no misgivings. But it will take time to correct and overcome the effects of centuries of ignorance and false teachings in the countries heretofore under papal dominion. There will be strife and trouble, wars and anarchy, and here and there the right may temporarily be under a cloud, but we believe that nothing can stop the general world-wide movement, and the almost universal reaction against popery which now prevails among the nations. It is a struggle of giant proportions, and perhaps the last great battle against a system of religious error and corruption which has well-nigh shipwrecked the world.

## A Model Sunday School.

Meet early, have one short formal prayer, go through your lessons as quick as possible; then *sing, sing, sing* until every little fellow in the house is yawning and gaping and stretching for liberty, but *sing on, sing, sing*. Make the concern as popular as possible. Invite all the young people in from the country to *sing*, no matter if they don't join the Sunday school; let them come in and *sing*. Bring along with you all your *do-re-mi books*, and your Dew-drops, etc. Don't confine yourselves to Haygood's singing-books. They are not the thing; they are *sectarian*. Use a few lesson papers, but at the same time you must not discard the literature of other people. If you do you will break up the school. This is a *Methodist institution*, but then one must be *liberal*—let all use such books as they please. This must be a popular school and we must not show ourselves *sectarians*.

No matter if it is quarterly meeting, the presiding elder must sit back and wait on the Sunday school until they sing *do, re, mi* awhile on Sunday morning. Or perhaps the class-leader may propose a prayer or class meeting. No time for that; we must *sing* and make the occasion popular. It won't do to bother with that fellow Richardson's idea—who is known to be an old superintendent and teacher in Atlanta—when he says: "The standard by which a Sunday school shall be measured is the number of accessions to the church from it." He must be an old fogy to talk about "a revival in a Sunday school" and "religious teachers," etc. *Sing* and make the occasion popular, and be sure that you don't make it *sectarian*. Be *liberal*. Our own books fixed up by Haygood are right good things, but they are too hard to study, especially for those boys and girls who don't care whether they study their lesson or not, but only have a place in the Sunday school, so that they can get to *sing*. This is *our* Sunday school. The preacher has no business with us. True, he will have to report the school at the Quarterly Conference, but he can report it as a Methodist school, with a large number of students and teachers—quite a large number of volumes. But then he need not say that a large majority of these books are purchased somewhere else than at our own Publishing House; nor need he tell that we have barely enough of Haygood's books to claim the school as *Methodistic*. Why, the school is taught in a Methodist church, and managed by a Methodist superintendent, and a majority of the teachers are Methodists (some are not;) why not report it as a Methodist school. *It is a Methodist school on liberal principles.* We don't hold to denominational Sunday schools. If we can't live together in this world, how can we expect to live together in heaven? Be *liberal*. We must not run *our* Sunday school upon any other than *union* principles. Be *liberal*, and *sing*. Sing, all ye young people, and let your hearts be glad that *ours* is not a *sectarian* but a *liberal* school.

God save the Sunday schools and pity the children! *Let us all sing.*—*Atlanta, in Southern Christian Advocate.*

## The British Wesleyan Conference.

On Thursday, July 31, the president of the Conference announced: "I beg to intimate to the Conference that Dr. Punshon has returned to the jurisdiction of the British Conference. We give him a very cordial welcome." (Loud and prolonged cheers.)

Dr. Punshon—I am exceedingly obliged to you, sir, for the kindness with which you have mentioned my return, and I am exceedingly obliged to my friends for the way in which they have received me home. I am here at the disposal of the Conference for anything that they may call upon me to do. So long as the Lord gives me strength I hope to employ it in the service of what I consider to be the purest and most needed form of Christianity in the world. (Applause.)

In answer to the inquiry, Who are now to be received on trial? one hundred and five names were presented, and the recommendation of the London committee in each case announced by Mr. Chilow. In some cases special inquiry was made. Ultimately ninety-five were accepted, most of them for the Theological Institution, eight declined, and two were referred to a special committee.

The same evening the secretary said: "You are all aware that Dr. Punshon has returned to this country, and is about to take a circuit. I feel that I must not say much about it. I have no doubt that the Conference will agree with me that for the next year we should give to him the assistance of a young man. I move that." (Hear, hear.)

Dr. Scott—I second it. (Agreed.)

The Conference unanimously resolved to set apart Rev. J. B. Stephenson, B. A., to the Children's Home, on condition that that institution will provide for his support without making any claim upon any of the connectional funds.

The president stated that he had received a letter from a Presbyterian minister, Rev. Mr. Skerry, respectfully asking the Conference to receive a deputation from the Nonconformist ministers of Newcastle to express fraternal sympathy with the Wesleyan body as a large section of the Christian church. (Hear, hear.) Agreed.

August 2.—Dr. Punshon gave notice of motion to the effect that, considering that the causes which prevented intercourse with the Methodist Episcopal Church South, United States, were now removed, the Conference renew such intercourse by a message of fraternal greeting to the General Conference of that church in 1874.

Rev. John Lomas retired to the supernumerary list. Mr. Arthur moved a resolution to the effect that the Conference, in acceding to the request of Rev. John Lomas that he should now, after an active ministry of fifty-three years, be allowed to retire, desires to record its deep sense of the value of his lengthened and varied services rendered to the connection as head master of Kingswood School, as a circuit minister, and of late years as tutor of theology at Richmond and Headingley. In every sphere the services of Mr. Lomas have been not only faithful and loving, but eminent, and marked by gifts and accomplishments which have commanded the admiration of the educated, coupled with a simplicity and transparency of character by which high and low have been won and warmly attached. "The Conference assures this honored minister that in his retirement he will be followed with the love of all his brethren, the respect and admiration of our people generally, and the grateful affection of those who were privileged as students or as hearers to receive his instructions; and prays that his remaining days may be largely crowned with the blessing of that Lord and Master in whose vineyard from his youth up he has faithfully labored."

Rev. W. W. Stamp, D. D., also retired to the supernumerary list, and a hearty appreciative resolution was adopted.

The numerical returns gave the total number of members as 315,580, a net increase on the year of 1,730; and the number on trial in March last as 20,844.

The election of chairmen of districts resulted as follows: First London, the president of the Conference; Second London, Dr. Punshon; for the other districts, Rev. H. Jones, J. Hall, R. M. Wilcox, F. Greeves, J. Lawton, T. M. Rodham, W. Hurt, T. Llewellyn, B. Browne, W. D. Radcliffe, G. Blanchflower, E. J. Robinson, J. Harvard, M. Johnson, A. McAulay, J. Bedford, H. Hasting, J. Hartley, J. Farrar, Dr. Lyth, J. Hargreaves, W. Andrews, H. W. Williams, J. Sugden, H. Young, J. Bush, Joshua Mason, H. Kirkland, G. Scott and T. H. Horrell.

## The Pope and the Free Masons.

The Pope is the Don Quixote of our age. Wherever he sees a windmill, with lance in rest, he rushes at it; when beaten, he consoles himself by excommunicating the objects of his wrath. When he lately appointed twenty-two new bishops, and gave them, as was proper, his fatherly counsel, he specially exhorted them to show no quarter to Free Masonry. Referring to the conflict between the bishops and the Masons in Brazil he said:

"In these days a conflict is raging between some bishops and a Catholic government in America. The Free Masons are there; they penetrate everywhere; and, not contented with sitting among the counselors of the sovereign, they even introduce and insinuate themselves into the membership of pious associations, such as confraternities, and they blow their trumpet, saying that the Masons of that part of America are not condemned, because they are not like those of Europe, but are a charitable society. *The assertion is false; they are excommunicated and anathematized like all the rest.* Nevertheless, they go to the lengths I have stated; and now that the bishops are saying with St. John the Baptist, *Non licet*, they raise a cry, they threaten public hostilities, and they imperil the church and the throne. If it had been said from the beginning, *Non licet*, better effects would have been seen; now, however, the republicans of the streets, the wicked, and even the ministers themselves fiercely oppose the bishops, in order to support those sectaries condemned by the church, and thus to produce those grave scandals and those ruinous mischiefs which are feared. Wherefore, dearly beloved brethren, cry aloud in time in all cases of unjust pretensions—cry, *Non licet.*"

To what lengths will this foolish old man, who persuades himself that he is infallible, go? He has cursed the King of Italy, and all who have taken part in the promotion of Italian unity; he has denounced the Old Catholics as schismatics; he has poured his wrath upon the Protestants who are honestly trying to do good in Rome; he curses the Masons—whom will he not curse? He has flung himself against modern civilization, determined to arrest it by the force of his infallibility. The spectacle is an amazing one. Men are puzzled to determine whether they should feel grieved or laugh.

The Masons are a charitable association. Whether to unite with them or not is a question of common prudence; by many good men that question is decided in one way, and by many equally good men in quite another. But the consignment of them to eternal perdition, as enemies of God and his people, is an outrage which only a Pope could commit. The truth is, the Roman priesthood will tolerate no secrecy which they cannot control; they will have all human hearts laid bare to their inspection, and will be assured that they hold in their hands the springs of all human action. By this power they would, if they could, control the world, and Masonry, just as Protestantism, is in their way. The priesthood is itself a secret organization, and will endure no rival.—*New York Methodist.*

## Rev. Dr. Spring.

The funeral of the late Rev. Gardiner Spring, D. D., says the *Christian Intelligencer*, whose death was announced in our last issue, took place on Friday at eleven A. M., at the Presbyterian church, corner of Fifth avenue and Thirty-seventh street, in this city. The relatives and friends of the venerable deceased, together with the clergy, met at his late residence half an hour earlier, and escorted his remains to the church, which was draped in mourning. After singing by the choir, an address was delivered by Rev. Dr. Paxton, who gave an outline of Dr. Spring's life, services and character. He said that during Dr. Spring's ministry in this city he had labored for its highest good. He occupied one of the most important pulpit positions in New York, and it was impossible to estimate all the influences of such a ministry. His position gave him great influence, and what he said had a controlling power over many in this center of business activity. He had aided in founding many useful institutions and to maintain numerous enlarged charities. He lived as a man who was in communion with Heaven, and as one who was ever ready to obey the final summons. While he labored for the advancement of the church on earth, his constant thought was of the church above. He had enjoyed uninterrupted health up to the last fifteen days, and when it was evident that his time had come he said: "I am lying here waiting my Master's summons to come home. He has been good to me these many years. I do not desire to live, for God's time is my time." When he was dying he said: "I am ready. O come, O come!" and sometimes he would repeat the child's prayer: "Now I lay me down to sleep." It was a sublime thing to see this aged saint entering heaven like a little child. His death was the beautiful close of a good life.

## Missionary Collections.

A contributor to the St. Louis *Christian Advocate* makes the following suggestions about the method of collections for missions:

1. Hold a missionary anniversary in all the circuits and stations. For this purpose let two or three contiguous churches or "classes" on circuits meet together. If a circuit is composed of ten or twelve "appointments," hold three or four such anniversaries.

2. Take pains to make these annual meetings special occasions.

3. Let the preacher in charge thoroughly post himself in missionary matters. Develop the best speaking talent among the laity. Give every member, as far as practicable, something to do. Reach all the members of the church or churches represented in the meeting through a well-selected committee.

It occurs to me that the following would be among the advantages of such a plan:

1. Such a meeting would attract great numbers, as at quarterly meetings, dedications, etc.

2. It would give the missionary cause an importance that it does not now possess.

3. Preachers and people would be brought to a more intimate acquaintance with missionary operations.

4. More money would be raised in this way than in any other.

THE *Northwestern Advocate* speaks thus emphatically about "Conference transfers:"

"Methodism is a unit. If any given Conference is in temporary need of workmen, it should welcome transfers. Our Bishops are general superintendents, and should have constant and universal jurisdiction in every Annual Conference in the church. As such they know the whole work, and should ever be at fullest liberty to transfer troops from the strong to the weak points in God's line of battle. Let Annual Conferences cease to deprecate such transfers, and, by implication, to trammel such by even the usual resolution asking occasional transfers. Leave that matter with the Bishops. By and by, if calamity comes in the shape of a modified diocesan episcopacy, it will be impossible to relieve weakened Conferences in the absence of an episcopal board, whose general itineracy consists in constant, universal and uncompetitive jurisdiction."

WE CALL special attention to the following note from Bro. Ahrens, and would urge our friends to help to extend the circulation of the German paper.

*A Note.*—The sixth volume of the *Familienfreund* commences on the fifteenth instant. The subscription list is constantly though slowly increasing. My American brethren could and should render me valuable assistance by inducing all Germans of their acquaintance to subscribe for the paper. It costs but $1 per annum. The *Familienfreund* tells of Jesus and his love—is, in fact, a religious tract—and ought to be in the hands of every German in the country.

J. B. A. AHRENS,
112 Camp street, New Orleans.

BISHOP KAVANAUGH, says the Nashville *Christian Advocate*, is expected to be present at the Kentucky Conference, now in session at Lexington. He joined that Conference fifty years ago, and has been requested to preach a semi-centennial sermon. We understand that the Bishop has kindly consented to do so. O that we could be there to hear it! Only one minister who was a member of the Conference when the Bishop joined it is a member of it now. What changes have taken place during these ten lustrums!

ON ACCOUNT of the prevalence of cholera at Princeton, the Louisville Conference is announced to be held at Russelville, Kentucky, the session opening October 1, Bishop Keener presiding.

## Mount Vernon Place Church, Washington City.

The Rev. Dr. Wilson, the pastor of Mount Veruon place church, in Washington city, in referring to the debt resting upon the church, in a letter to us, says:

"I can only say that your proposition concerning the publication and sale of the photographs of the Bishops for the benefit of Mount Vernon place church is thankfully accepted. The debt is the one obstacle to progress with us. It created and has maintained a sense of depression that is fatal to energy, and at war with every impulse to enterprise. May it speedily be lifted."

The proposition we made, to which Dr. Wilson refers, was that we have published and sell for the benefit of our church in Washington city the several sizes of the photographs of our Bishops, including the four by four, the medium and card sizes. We propose to purchase these photographs ourselves, and to pay over to the pastor of Mount Vernon place church the entire amount realized from the sales after deducting the actual cost. We also propose to sell the elegant photograph four by four size of the Publishing House for the same purpose and on the same terms. The debt on this church ought to be paid at once. Our brethren need help, and deserve it; and feeling assured that the church throughout our connection would be glad to aid in so noble an enterprise, we take this method of affording them an opportunity to do so.

These photographs are of superior style, and would richly adorn the homes of our friends, and are offered at an exceedingly low price, that every one may have an opportunity of assisting.

A. H. REDFORD, Agent.

FROM the twelfth annual report of the Presbyterian Church, as furnished by the *Missionary*, we learn, says the Galveston *Christian Advocate*, that it has in the mission-field eighteen ordained missionaries (four of whom are natives of the country where they labor,) three male assistant missionaries, fourteen female assistants and ten native assistants, making a force of forty-five laborers in the foreign field.

It is well understood that in numbers and in wealth the Methodist Episcopal Church South is much stronger than our Southern Presbyterian brethren. Yet it appears that in the field of missions they are far in advance of us. The more we consider this fact the more it startles us. We are doing well for ourselves. We are occupying this goodly Southern land; we are building churches, establishing colleges and universities where our children shall be educated; but what response are we making to the Macedonian cry that comes up from the nations without the gospel?

"Shall we whose souls are lighted
With wisdom from on high,
Shall we to men benighted
The lamp of life deny?"

It is high time that we get out of this rut in which our sloth or our selfishness has been so long dragging the church. If we longer neglect the commission given by Christ, amid those solemn moments which measured the period between his resurrection and ascension, we may have reason to fear that our candlestick will be removed, and another people who will answer the Master's commission may take our inheritance and wear our crown.

CHRISTIAN ROSELIUS, the distinguished lawyer and jurist of this city, died on Friday, September 5, aged seventy years. Mr. Rosellus was a native of Germany, but came to New Orleans when quite young, where, from a condition of poverty and obscurity, he rose to eminence and wealth. Mr. Roselius was a man of great purity of character, of generous benevolence, and a wise and public-spirited citizen. He was a devoted friend of education, and for a long time he was identified with the University of Louisiana as dean of the faculty, and as lecturer in the law school. He also took a deep interest in all of our educational institutions. The last address we heard him make was in behalf of our Centenary College. In his religious convictions we believe Mr. Roselius was a Protestant, and probably a member of the Lutheran Church.

THE HEALTH OF THE CITY.—The dengue has been and still is very prevalent, few escaping an attack; but it is usually mild and almost never fatal. It is a disputed point whether there are even sporadic cases of yellow fever. We believe there are some scattering cases, but they are few and mostly confined to the laborers on the levee. At present there is no apprehension of an epidemic.

OUR FRIENDS, Dr. J. J. Lyons and wife, of this city, have met with a severe bereavement in the death of their infant boy, Walter Harp, who died September 2, aged one year and ten months. It is the first time that death has entered this Christian household, and the first called was the youngest.

BY A CARD in this week's paper it will be seen that Readyville Seminary, Baton Rouge, reopens on Monday, October 2. Mrs. Read's school is one of the oldest Protestant institutions in the State, and is widely known and appreciated. For further information see card and send for circulars.

REV. J. T. DAVES, presiding elder of the Delhi district, wishes us to announce that his address is changed from Delhi to Bastrop, Louisiana.

## Conference Register.

| Conference. | Place. | Time. | Bishop. |
|---|---|---|---|
| Western | Aichison | Sept. 3 | Wightman. |
| Illinois | Paris | Sept. 3 | Murvin. |
| Kentucky | Lexington | Sept. 3 | McTyeire. |
| Columbia | Brownsville | Sept. 3 | Doggett. |
| Missouri | Carrollton | Sept. 10 | Wightman. |
| West Virginia | Ashland | Sept. 17 | Marvin. |
| West St. Louis | Springfield | Oct. 1 | Wightman. |
| Louisville | Princeton | Oct. 1 | Keener. |
| Tennessee | Franklin | Oct. 8 | McTyeire. |
| Pacific | Colusa | Oct. 8 | Doggett. |
| St. Louis | Charleston | Oct. 15 | Wightman. |
| Holston | Marshall | Oct. 15 | Keener. |
| Northw. Texas | Waco | Oct. 15 | Kavanaugh. |
| Los Angeles | Semona | Oct. 22 | Doggett. |
| Indian Mission | Tallequah | Oct. 22 | Pierce. |
| Trinity | Dallas | Oct. 29 | Kavanaugh. |
| Arkansas | Dardanelle | Nov. 5 | Pierce. |
| White River | Forest City | Nov. 12 | Pierce. |
| N. Alabama | Talladega | Nov. 19 | Marvin. |
| Memphis | Memphis | Nov. 19 | McTyeire. |
| Virginia | Norfolk | Nov. 26 | Keener. |
| Little Rock | Camden | Nov. 26 | Pierce. |
| East Texas | Palestine | Nov. 26 | Kavanaugh. |
| Alabama | Selma | Dec. 3 | Marvin. |
| S. Mississippi | Gremada | Dec. 3 | Paine. |
| Mississippi | Brandon | Dec. 10 | Wightman. |
| North Carolina | Goldsboro | Dec. 10 | Keener. |
| South Carolina | Sumter | Dec. 10 | McTyeire. |
| North Georgia | Newnan | Dec. 10 | Paine. |
| Texas | Austin | Dec. 10 | Kavanaugh. |
| South Georgia | Macon | Dec. 17 | Paine. |
| Louisiana | Baton Rouge | Jan. 7 | Marvin. |
| Florida | Jacksonville | Jan. 7 | Pierce. |
| West Texas | Lockhart | Jan. 8 | Kavanaugh. |
| Baltimore | Baltimore | Mar. 6 | Doggett. |

## Publisher's Department.

### Acknowledgments of Letters and Funds

RECEIVED BY MAIL.

**For the Week Ending Sept. 6, 1873.**

A—Edwin Alden, C. G. Andrews, B. F. Alexander, A. E. Alexander, Mrs. Lucy Armitage two letters, S. Armstrong, American Sunday School Union, D. Appleton & Co., B. Ayers, American News Company two letters, M. S. Andrews.

B—L. Barnhart, E. J. Banks $1, J. Bains, J. P. Brogan, J. M. Brown, E. M. Bounds, C. Bridly, M. Blackburn $2.75, J. H. Butler & Co., J. R. Bowen $50, J. L. Borden, C. Bright $2.50, Brinley, Miles & Hardy, Milton Bradley & Co.

C—W. Calhoun, George W. Chatfield $100, S. H. Cox, Claxton, Remsen & Haffelfinger, S. H. Cone, Charles A. Clegg, L. Curley, E. H. Cushing.

D—Donaldson & Co., R. A. Davis, Charles M. Dotson, H. R. Downs & Co., E. A. Durr, J. L. Dodge, R. B. Duvell's Sons.

E—L. Ercanbrack, J. R. Enochs $12.10.

F—A. G. Floyd, D. E. Fisk & Co., M. C. Field, Miss Sallie Featherstun 25 cents, E. N. Freshman.

G—R. H. Griffin & Co., A. E. Goldrich $5.30, W. W. Graham, Graves & Swift, A. E. Goodwyn, Gould & Lincoln, J. W. Goodspeed, James A. Godfrey.

H—James H. Houston $40, James P. Harrison, T. J. Hutson, W. L. C. Hunnicutt, S. J. Hawkins, W. W. Hurst $3.10, Mrs. J. T. Heard 75 cents, P. Howard $1, H. G. Horton $1.50, B. Haynes four letters $5, Charles Hutchins $1, C. T. Hardy 10 cents.

J—Jesse R. Jones, F. M. Johnson, K. A. Jones.

K—H. C. Kelly.

L—A. C. Littlejohn two letters, A. W. Lamright, George R. Lynch, Lee, Shepard & Dillingham, G. W. Lewis $1.

M—Mason & Hamlin, Charles Miller three letters, W. K. Miller, J. Gorton Miller $5, A. H. Moss 2 letters $30, J. W. McBlock $2, J. M. McKee, T. A. Miller, E. Miller, A. W. Moore $7.30, Mrs. J. McManus $1, P. B. McGowan, J. W. McCann, Joseph Moody, John C. Miller, William Monroe, Joseph Wallace Martin.

N—J. S. Norton $15, D. Nicholson two letters, E. Nicholson, P. H. Napier.

P—Powers Paper Company two letters, M. S. Park, William Palst, R. M. Powers, John E. Potter & Co., J. H. Packwood, J. M. Pugh.

R—R. H. Richardson, Mrs. M. W. Read, T. S. Randle $12, E. E. F. Ross three letters, Richardson, Helo & Co., R. B. Ross, W. B. Rume.

S—Robert Smillie, William H. Scales, J. E. Surratt, John A. Smith $2, C. B. Stuart, Thomas M. Smith $4.30, Mrs. Mary E. Schreiner, Sheldon & Co., E. S. Smith, Scribner, Welford & Co. two letters, Shepard & Phillips.

T—John R. Turner $2, E. W. Thomas.

W—H. Waters & Co. $13, H. H. Wilson $20, Wilson, Hinckle & Co., Mrs. C. Waters, B. J. Wright, James L. Wright, J. Whitfield 25 cents, A. B. Worthington & Co.


ALLYN HOUSE, HARTFORD, CONN.—This old and popular hotel is justly celebrated not only for the beauty of its buildings, but as regards its accommodations. The hotel is capable of entertaining nearly two hundred guests with ease and comfort. The rooms are large and very airy, and are handsomely furnished throughout. Mr. Allyn, the courteous proprietor, spares neither pains nor expense in making it a first-class house in every respect, it being the only one in Hartford. From the hotel, situated in an elevated position, a fine view of the city and park is afforded. Our readers will find this to be altogether the most desirable stopping place in Hartford.

SMITH, ENGLISH & Co., booksellers and importers (especially of theological books), No. 710 Arch street, Philadelphia, invite the attention of clergymen especially, and all purchasers of religious books, to their large assortment of works in this department, being by far the best and most complete collection in the country. A classified catalogue, with alphabetical index, and supplements to September 1, will be sent to any address upon receipt of thirty cents. This catalogue has been prepared with great care, is corrected to date, and is invaluable to purchasers.

BY REFERENCE to an advertisement in another column it will be noticed that the twentieth year of the Polytechnic College of the State of Pennsylvania begins September 15. For full information address Alfred L. Kennedy, M. D., president of the faculty, Philadelphia, Pennsylvania.

WE CALL ATTENTION to the advertisement of the Weed sewing machine. They claim the highest award at the late Vienna Exposition. The office in this city is at No. 207 Canal street, where the machines are always on exhibition and information may be obtained.

THE BINGHAM HOUSE, Philadelphia, will be conducted in the same liberal manner as heretofore, it being the intention of the proprietor to maintain the reputation it has always enjoyed, of being in all respects a first-class hotel. Terms, $3 a day.

SUBSCRIPTION BOOKS.—Mr. T. Belknap, of Hartford, Connecticut, advertises, in this issue, a list of books of his publication, to be obtained only by subscription. Agents wanted. Circulars and all necessary information furnished on application.

MESSRS. JAMES W. QUEEN & Co., opticians, New York and Philadelphia, offer to mail to any address, on the receipt of ten cents, a profusely illustrated manual of mathematical instruments, microscopes, magic lanterns, etc.

THE AMERICAN SUNDAY SCHOOL UNION offers special terms to Sunday schools in the selection of new and the replenishing of old libraries. See advertisement.

AGENTS WANTED for Mary Clemmer Ames' new book—Ten Years in Washington. Address A. D. Worthington & Co., Hartford, Connecticut.

NAVRA & OFFNER, No. 174 Canal street, New Orleans, wholesale and retail dealers in China and crockeryware.

MARCY'S SCIOPTICON.—L. J. Marcy, Philadelphia, Pennsylvania.

BY THE USE of the famous Halford Leicestershire Table Sauce your soup, fish and meat are made more delicious and nutritive. Every person who uses the Halford is its proper reference. Physicians heartily recommend its use, for they know it to be made of choice material. au24 4t

WE SEE that Procter & Gamble's EXTRA OLIVE SOAP is becoming very popular in our city. Its quality, we know, is superior, and being nicely perfumed, we are not surprised that consumers prefer it, and that it has a large sale.

COLGATE & Co.'s new perfume for the handkerchief, "CASHMERE BOUQUET," will be appreciated by all who have enjoyed the delicate and peculiar fragrance of their toilet soap of the same name, which is so universally popular. je12 1y

THE liver is more frequently the seat of disease than is generally supposed, for upon its regular action depends, in a great measure, the powers of the stomach, bowels, brain and the whole nervous system. Regulate that important organ by taking Simmons' Liver Regulator, and you prevent many of the diseases that flesh is heir to. sell 1t


## BUSINESS NOTICES.


THE TILTON WASHER.—We call special attention to the generous advertisement in our columns, this week, of Tilton's Steam Washer. The *Methodist Recorder*, of Pittsburg, Pennsylvania, says of it:

"Our readers will be grateful for the room given to the advertisement, this week, of the famous Steam Washer of Mr. Tilton. We are prepared to recommend this invention as all the advertiser and manufacturer claim for it, and every family should order one at once. It saves woman's toils, and thus saves her life. I assure that to many for it can in a very short time by the saving of fabrics that by the old process of washing are worn out more than by actual service. The washing has been hitherto a greater wear and tear upon garments than the wearing itself. The new Steam Washer secures a clear gain to all who use it. The advertiser, Mr. Tilton, is a thoroughly reliable gentleman, and will perform all he promises."

SALVISA, KY., May 4, 1873.

J. C. TILTON—*Dear Sir:* Your washer was received and found to be a perfect success. I fully indorse your recommendation of it. It is certainly the grand desideratum of the age, truly the woman's friend. Please send deeds for Mercer and Anderson counties, Kentucky. You will find $10 for deeds. Send me balance of bill P. O. D., instructing the agent to hold thirty days, if not paid sooner. Please state whether Woodford, Boyle and Washington counties, of this State (Kentucky), are yet disposed of. I can find you agents for them soon. sell tt ROBERT A. NELSON.

THE greatest pain reliever in the world is Dr. Tobias' Venetian Liniment, established over twenty-six years. Every bottle sold has been warranted to give satisfaction, and not one returned; so the term lumbing cannot be applied to it. It is perfectly innocent to take internally (see oath on the pamphlet). It is warranted to cure, when first taken, cholera, diarrhea, dysentery, cramp, colic and sea-sickness; and externally, chronic rheumatism, sore throat, mumps, old sores, sprains, bruises, etc. Depot, 10 Park Place, New York. au24 3t

THOMAS ROUGHTON, of Cincinnati, says: "R. G. Hamilton & Co.—I had the acne for two long years, and had tried several remedies of acknowledged or pretended merit without any good result; I finally tried your preparation—Kriss Fever Tonic. One bottle completely broke up the malady, and I am now perfectly well. I can testify that your medicine does all you claim for it; and it is only due to you that this acknowledgment should be made, especially as so many worthless chill medicines are now offered." This medicine you will find at Fredericksen & Hurte's and E. J. Hart & Co.'s, New Orleans. jy31 2m

PROFESSIONAL and amateur musicians should examine the Combination Solo Stops, found only in GEORGE WOODS & CO.'S ORGANS.

THE ÆOLINE.—A most delicate, soft or breathing stop.

THE VOX HUMANA.—A baritone solo, not a jarring tremolo.

THE PIANO.—A beautifully-toned piano, which will never require tuning. See advertisement in another column. je12 3m

THE EQUITABLE LIFE ASSURANCE SOCIETY, New York.

Assets ..... $21,000,000
Income ..... 11,000,000

Branch office—31 CAMP STREET.

A. P. CLEVELAND, General Agent.

fe13 1y

PHELPS & HEWS, fine Clothing, Shirts and Furnishing Goods, 42 and 154 Camp street, opposite City Hotel, New Orleans, Louisiana. We invite visitors from the interior to examine our stock and prices. We claim to sell first-class goods as low as can be afforded and live. We sell the celebrated Shoulder-Seam Shirts, warranted to fit, wear and give satisfaction. Liberal deduction made to Clergymen, and trade solicited. fe27 1y

BEST AND OLDEST FAMILY MEDICINE.—SANFORD'S LIVER INVIGORATOR, a purely Vegetable Cathartic and Tonic, for Dyspepsia, Constipation, Debility, Sick Headache, Bilious Attacks and all derangements of liver, stomach and bowels. Ask your druggist for it. Beware of imitations mh27 1yeow

$57.60—Agents' profits per week. Will prove it or forfeit $500. New articles just patented. Samples sent free to all. Address W. H. CHIDESTER, 267 Broadway, New York. jy12 2m

FITS AND EPILEPSY CURED.—The worst cases of long standing, by using Dr. Hebard's Cure. A free trial bottle sent by express to all addressing T. H. SAYRE, 814 Sixth avenue, New York. jy12 3m

TWELVE SAMPLES (postage free) for fifty cents. Sells for $10. R. L. WOLCOTT, 181 Chatham square, New York. se20 1y


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THE AMERICAN SUNDAY SCHOOL UNION

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Special Terms to Sunday Schools

IN THE SELECTION OF NEW AND

REPLENISHING OF OLD LIBRARIES

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No. 28 West Madison St., Chicago—W. H. PORT.
No. 207 N. Sixth St., St. Louis—S. PAYSON. se11 4m

T. BELKNAP.

HARTFORD, CONNECTICUT,

publishes the following Books by subscription only, for which he wants Agents in every county in the country. Circulars, giving terms and all necessary information, sent by mail on application:

LOSSING'S HISTORY OF THE UNITED STATES, 400 beautiful Wood Engravings and 12 full-page Steel Engravings. One volume, 8vo.

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MICROSCOPES, MAGIC LANTERNS,

METEOROLOGICAL INSTRUMENTS,

Physical Apparatus.

Profusely illustrated and priced, mailed to any address on receipt of 10 cents each.

JAS. W. QUEEN & CO., Opticians,
601 Broadway, New York, and
924 Chestnut St., Philadelphia.
se11 6m5p

POLYTECHNIC COLLEGE OF THE State of Pennsylvania, Market street, above Seventeenth, Philadelphia.

Twentieth year begins September 15. Thorough professional training in Mine Engineering, Civil Engineering, Mechanical Engineering, Analytical and Industrial Chemistry, Metallurgy and Architecture.

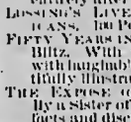
The facilities afforded by the college will compare favorably with those of the best Polytechnic institutions of Europe; and our diploma is received as conclusive evidence of proficiency in the first engineers and companies engaged in works of improvement. Address

ALFRED L. KENNEDY, M. D.,
President of Faculty.
se11 4t

"DOMESTIC" PAPER FASHIONS.

AGENTS WANTED.
Send for Catalogue, &c.
DOMESTIC SEWING MACHINE CO.,
se4 13t New York

MARCY'S SCIOPTICON
With Improved and Cheapened
MAGIC LANTERN SLIDES.



For Homes, Schools and Lecture-rooms. It is unrivalled. Brilliant and easy to show. Circulars Free. Catalogues 10 cts. SCIOPTICON MANUAL, Revised Ed. 50 cts.

L. J. MARCY, 1310 Chestnut St., Philadelphia
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## NEW ADVERTISEMENTS.





THIS UNRIVALED SOUTHERN REMedy is warranted not to contain a single particle of MERCURY, or any injurious mineral substance, but is

PURELY VEGETABLE,

containing those Southern Roots and Herbs which an all-wise Providence has placed in countries where Liver Diseases most prevail. It will cure all diseases caused by Derangement of the Liver.

THE SYMPTOMS of Liver Complaint are a bitter or bad taste in the mouth; pain in the back, sides or joints, often mistaken for Rheumatism; sour stomach; loss of appetite; bowels alternately costive and lax; headache; loss of memory, with a painful sensation of having failed to do something which ought to have been done; debility; low spirits; a thick, yellow appearance of the skin and eyes; a dry cough, often mistaken for Consumption. Sometimes many of these symptoms attend the disease, at others very few; but the Liver, the largest organ in the body, is generally the seat of the disease, and, if not regulated in time, great suffering, wretchedness and death will ensue. This

GREAT UNFAILING SPECIFIC

will not be found the least unpleasant. For Dyspepsia, Constipation, Jaundice, Bilious Attacks, Sick Headache, Colic, Depression of Spirits, Sour Stomach, Heart-Burn, etc.,

**Simmons' Liver Regulator or Medicine**

is the cheapest, purest and best Family Medicine in the world. Manufactured only by

J. H. ZEILIN & CO.,
Macon, Georgia, and Philadelphia.
Price, $1. Sold by all Druggists. se6 1y

THE WEED SEWING MACHINE.

THE WEED

SEWING MACHINE

HAS JUST RECEIVED

THE HIGHEST AWARD

AT VIENNA,

THUS

REPEATING ITS EXPERIENCE

AT PARIS IN 1867.

No Machine possesses so many good qualities for general Family use.

The universal satisfaction given by this Machine justifies its claim to the well-known name:

FAMILY FAVORITE.

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| New Orleans | 207 Canal St. |
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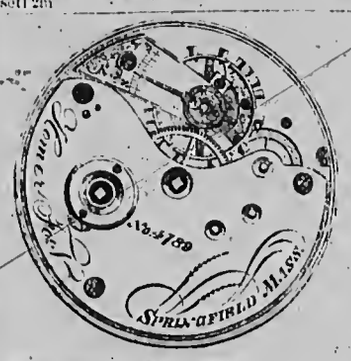
BOOKSELLERS AND IMPORTERS,

(ESPECIALLY OF THEOLOGICAL BOOKS,)

No. 710 Arch Street, Philadelphia,

invite the attention of clergymen especially, and all purchasers of Religious Books, to their large assortment of works in this department, being by far the best and most complete collection in the country. A classified Catalogue, with Alphabetical Index, and Supplements to September 1, will be sent to any address upon receipt of thirty cents. This catalogue has been prepared with great care, is corrected to date, and is invaluable to purchasers.

Cox's Expositor's Jacob's Greek Testament, 2 vols. 12mo. $2 50
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THE ABOVE WATCHES

ARE MADE IN

THE CITY OF SPRINGFIELD, MASS.,

are the NE PLUS ULTRA in quality, and have the reputation of being thoroughly and honestly made. Warranted correct and durable Timekeepers, and equal at least to any Watches made in the WORLD for the money.

Sold by dealers generally in the United States and Canadas, and by E. A. TYLER, New Orleans, Louisiana. se4 1y

Wanted

More Farmers, Ladies, Mechanics, Young Men and Women from every township, ($20 to $75 a week) to work for Agents for

Mary Clemmer Ames' New Book,

TEN YEARS IN WASHINGTON.

It tells all the "Inner Life," secrets, mysteries, scenes & incidents, &c., of the Capital. "Ten Women Free Them." It is a book unfolding with every revelation, humor, pathos and good sense on nearly every page; is responsible to every subscriber, man, woman, or child—is popular everywhere, with everybody, and is selling by and with thousands. 80 Engravings, Steel portrait of author. Agents don't miss this chance. Money for You in this work. Terms (Big): particularly to readers of the Advocate, everywhere. (Southern Agents N. B.) Outfit Free to canvassers. We pay freight on books. Reader! write at once for particulars (free) to

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BINGHAM HOUSE, PHILADELPHIA,

Corner of Eleventh and Market Sts.

CARLIS DAVIS, PROPRIETOR.

This popular Hotel being centrally located and accessible by street cars from all depots, makes it a desirable stopping-place for travelers. It will be conducted in the same liberal manner as heretofore, it being the intention of the proprietor to maintain the reputation it has always enjoyed, of being in all respects a first-class hotel

Terms, $3 a day. se11


## NEW ADVERTISEMENTS,


J. C. TILTON

PITTSBURGH

WOMAN'S 100,000 SOLD FRIEND

AND STEAM PA. WASHER

WILL CLEANSE YOUR CLOTHES WITHOUT RUBBING!

EVERY ONE SOLD IS FULLY WARRANTED.

It Saves Labor, Wear and Tear, and the Annoyance of Wash-Day.

IT WILL DO THE WASHING OF THE FAMILY

WHILE YOU ARE

EATING BREAKFAST AND DOING UP DISHES.

STEAM HAS LONG BEEN KNOWN AS THE MOST POWERFUL AGENT IN removing dirt, grease and stains from clothing, and bleaching them white. Papermakers have for many years used steam in cleansing and bleaching their rags, and they succeed in making, by its agency, the filthiest pickings from the gutter perfectly pure and white. Until the invention of the STEAM WASHER or WOMAN'S FRIEND, although often attempted, no method had been discovered of applying steam directly to the clothing which could be used in a portable manner for domestic purposes. The WOMAN'S FRIEND washes without labor. It will do the washing of an ordinary family in thirty minutes to an hour. The STEAM WASHER is superior to all other devices for the following reasons:

1. It does its own work, thereby saving a large portion of the time usually taken in a family.
2. It uses much less soap than is required by any other method.
3. It requires no attention whatever while the process of cleansing is going on. A lady can do her own washing while she is eating her breakfast and doing up the breakfast dishes.
4. Clothing wears double the time, washed in this Washer, that it will washed by a machine, or by hand-labor or a washboard.
5. Lace curtains and all fine fabrics are washed in a superior manner. For flannels this Washer is most desirable, as it will not full them, as a machine or hand-rubbing does. All fabrics, from the finest lace to a bed-blanket, can be washed perfectly and with ease without the rubbing-board.

It is Truly a Labor and Clothes-Saving Invention,

READ THE FOLLOWING

CIRCULAR AND TESTIMONIALS.

I respectfully ask you to read this circular carefully, and candidly consider what I now propose to you as a matter of business. Before making known to you my confidential terms, permit me to state that the matter of washing clothes is one of no small consideration. It is something which concerns every family and every individual. It is but recently since Hand-washing was in common use. Latterly, however, the inventive genius of the country has been directed to the invention and construction of various devices or machinery by which much of the labor, drudgery, loss of time and wear of material might be obviated. Ponderous as well as intricate Washing-Machines have been constructed, many of which are decided improvements over the old method of washing, and these machines have been very saleable with all. People will continue to have the Washing Machines; but, let me ask you, if the STEAM WASHER can be constructed for a few dollars much less than an ordinary Washing Machine, and enable all to wash by steam, without labor, loss of time, without wearing of clothes, etc., is it not reasonable to suppose that it will supersede, in a great measure, all Washing Machines now in common use? The sale of this Washer is unparalleled, and must be so. There is nothing like it in use. It is new, and every family needs it and will have it. I wish to secure a few good men to sell rights for me, and in order to secure as many as I must immediately offer two extra inducements. My price for territory is $50 for 3,000 inhabitants; but if you will buy a single county, and agree to sell rights for me, I will allow you to deduct sixty-six and two-thirds per cent. as your commission; consequently your county will cost you but $75, instead of $225, should it contain but 25,000 inhabitants; more or less in the same proportion.

And to those buying rights I will sell Washers at nearly cost; and to those not buying rights I will furnish Washers at $60 per dozen; and, bear in mind, I will sell to no one, except a single dozen, until he first buys the right to a county. Any timer can make the Washer as well as it can be made here, and save the cost of transportation. Remember that by purchasing the right of a single county you shall have the privilege of selling any county or State for me, and upon application I will forward the sheet to you by express for any territory which you have sold for me; provided that the same territory is not already disposed of when I receive your order. I will make all the deeds, so there can be no confusion or mistake. The amount you have to pay is simply $3 per 1,000 inhabitants in any county or State, I shall make these very liberal offers for a short time only, after which I shall sell at my regular price—$5 per 1,000.

Many of my patrons have requested me to suggest to them the best method of selling the WOMAN'S FRIEND in order to make the most money in the shortest time practicable. In reply I would say that there are many methods which might be suggested, all of which seem to work well, but the most prominent of which I will suggest. In the first place, send for a sample and carefully test it. You will learn by a single trial how to wash with it most successfully. All you have to do now is to exhibit to others. I will suggest that you make arrangements to wash at a certain place at an appointed hour; manage to have as many present as possible. You will be astonished at the intense excitement it will produce in the water and steam have rushed through the clothes and foamed over the clothing, rushing back through the clothing to the lower bottom, to be suddenly returned again in the same manner—say for thirty minutes; you take out the clothing, rinse and wring out, and find the clothing perfectly clean. You will want all delighted with it.

You can take orders from nine to ten present, to be filled afterward, at $10 each. A single trial in this manner will satisfy you that the WOMAN'S FRIEND is a success, and will sell. Still another way, which is safe to succeed nine times in ten: After you have secured a sample, and know just what it will do, go on approach almost any one who has any inclination at all to engage in any business of this kind, and readily stipulate with him to take a Washer, or even buy a county, if it will perform all claimed for it. You will succeed ninety-nine times in a hundred in making the Washer perform to his satisfaction. You should in that case lose no time in ordering a new deed for your county, to be sent by express C. O. D. Do not conveniently to advance the money. You should meantime continue to take orders, and by the time your deed would come to hand you might have a gross sold. You should likewise arrange with a responsible tinner to make the Washer. The price will vary, according to style and finish. I have known some agents to sell as high as twenty Washers in a day. After you have established it more or less in your county, you can take another county, and rest assured that wherever you can get a single Washer in the neighborhood it will sell many more. Consequently, after you have sold a few hundred in a county, you can sell the right of your county for much more than at the start. You can calculate what your gains will be by buying a single county; but this is not a tenth part of what you ought to make, for while you are traveling you will meet with many men who want to make money, to whom you can sell rights. There is no business you can engage in which offers such splendid inducements. Besides, it is a safe business—no loss—and pleasant, because it renders perfect satisfaction. I cannot see how I can propose better terms. Should I allow my patrons to make their own terms, I scarcely believe they could make better terms for themselves and make more money.

On the receipt of FIVE DOLLARS I will ship you a complete Washer, as a sample, together with a Circular of Agency, with full instructions how to conduct the business; and upon the receipt of the Washer you may have time to test it, and if you find it not as represented I will refund your money. The Washer retails at $10. After I send you a sample I will build your county a reasonable time for you to decide whether you wish to purchase or not. I will furnish blank deeds, also blanks for taking orders, as it will do all I can to enable you to succeed in the business. Let me hear from you soon, or your chance may perhaps may be taken by some one else.

ADDRESS

J. C. TILTON, PITTSBURG, PA.

DIRECTIONS.

1. Soak the clothes over night in warm suds—in the usual manner.
2. Put in the bottom of the washer a quarter bar of good soap, or enough to make a good suds, sliced up thin; then fasten down the false bottom—see that the center valve is in proper position; put in water enough to cover the cap over the valve, say about an inch; lay the clothes down smoothly, with the soiled parts well soaped, in the washer—not rolled up, but spread out, so the water circulate freely—and carefully pack the clothes down; see that the fire is sufficiently hot to generate the steam; when the water boils it will begin to flow up the tubes on the outside, at the ends of the washer, and through the holes into the Washer again; after a steady circulation has been going on in this manner for about thirty or forty minutes the washing will be completed. Rinse well and wring same as in usual way. Colored clothes must not be mixed with white. Use soft water for boiling always. If hard, use soda, lye, or ammonia it soft in any other way.

If it is desired to bleach with the Washer, this may be done by adding a tablespoonful of borax or cream of tartar to a washer full of clothing.

ST. MARY'S, Anglaize Co., Ohio.

DEAR SIR: Having used your Steam Washer for over four months, we are prepared to recommend it to the public as far the cheapest and easiest method of washing that we have ever met with. We have tested it thoroughly, washing very dirty clothing in it, and know that it will do all that you claim for it. We have never had to rub a single article on the wash-board that has been washed in the Steam Washer since we have had it; hence there is a great expense saved in the wearing of clothing. We could not do without it.

REV. JACKSON AND WIFE.

COMFORT, Kendall Co., Tex., Feb. 10, 1872.

J. C. TILTON, Esq.—*Dear Sir:* The sample Washer which I ordered arrived in due time. All who have seen it in operation are well pleased with it. It will do all that you claim for it. You will please send C. O. D. deeds for the additional counties ordered, and oblige, very respectfully,

JOSEPH B. RAYBEN.

FEBRUARY 12, 1872.

MR. J. C. TILTON—*Dear Sir:* The Washer came duly to hand; accept my thanks for your promptitude. I am glad to acknowledge it all you recommend. Several have come to see it used; all acknowledge it a perfect success. I write to order a deed to Sampson county, North Carolina. Please send C. O. D. Direct to

ELDER R. JACKSON,
Fayetteville, N. C.

HENDERSON, Kentucky.

DEAR SIR: The Washer came duly to hand. Accept my thanks for your promptitude. I am glad to acknowledge it all you recommend. I have spoken of it to numbers who desire me to order one for them. Several have come to see it tried; all acknowledge it a perfect success. I write to order a deed to Henderson county, Kentucky. It would send the money now, but fear some one else has the right by this time. Send C. O. D.

REV. B. T. TAYLOR.

SHAMOKIN, Northumberland Co., Pa., May 21, 1872.

MR. J. C. TILTON—*Sir:* I received the Steam Washer on the tenth instant. Thanks to you for your promptness. My wife has tried it, and it gives full satisfaction. I make haste to order a deed for my county, Northumberland, as my first choice; next Montour; third, Columbia. I send $40, and balance C. O. D. in thirty days. Please send me a list of any other adjoining counties not sold.

Respectfully yours, MOORE FURMAN.

FRENCH CAMP, Choctaw, Miss., May 14, 1873.

MR. J. C. TILTON—*Dear Sir:* Please find $120, P. O. money order, $90 of which take in payment for twenty-four Steam Washers, twelve copper bottoms. For the remainder send me the deed to Choctaw and Winston counties. Balance C. O. D. Order express agent to hold deed thirty days. I live out in the country, thirty-four miles from any express office. S. W. ASTON.

WALTON, KY., May 13, 1873.

J. C. TILTON, Esq.—*Dear Sir:* I sent you this day, per Adams' Express, money to pay for one dozen Steam Washers—$51 for Washers and $9 to pay part on the deed to Boone and Gallatin counties. I expect to order largely from you, and also expect to sell many county rights. The Washers are taking well here. I did not get to do much after receiving the sample until this week, but I am pushing ahead now, and I think I will meet with good success. Hurrah for the Steam Washer! You will hear from me again shortly. J. W. CONNER.

The above are a few extracts from letters received. I can publish hundreds of letters from parties who have used the STEAM WASHER and speak in its praise. I have thus far declined doing so. I know full well how certificates are looked upon. I have sold the STEAM WASHER upon its own merits. Thousands have used it, and it has given universal satisfaction throughout the country. I ask none to rely on what I say, or the commendations of others, but let the Washer stand on its merits. I would not ask or advise any one to engage in the business of selling Washers or rights unless he has thoroughly tested its work; and to enable all to do so, I send a *sample* Washer upon the receipt of $5 (half the retail price) and guarantee that, if found not as represented, I will refund the money. So there is little risk to begin with. Heretofore I have made but little effort to sell the STEAM WASHER, but hereafter I shall make an effort to popularize it. I shall advertise liberally in first-class papers. I refer you to the *American Agriculturist*, May, 1874, and the New York *Weekly Tribune*. I shall continue to advertise liberally in other first-class agricultural papers, as well as the leading religious papers throughout the country. Of course my former patrons who have bought territory, as well as those who may hereafter engage in the business, will be benefited proportionately. I am convinced that the STEAM WASHER is a success, and will be used in every family. ☞ Address all orders and letters to

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P. S.—CUT THIS CARD OUT and preserve it for future reference. Persons writing me from seeing this card will please state where they saw it. se11 2t


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We refer by authority to the Faculty of the University of Virginia, of Emory and Henry College, Prof. L. C. Garland, LL. D., University of Mississippi, the Bishops of the Methodist Episcopal Church South, and many others.

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W

## The Child's Corner.

### DEEDS OF KINDNESS.

Suppose the little cowslip
Should hang its golden cup
And say: "I'm such a tiny flower,
I'd better not grow up."
How many a weary traveler
Would miss its fragrant smell,
How many a little child would grieve
To lose it from the dell.

Suppose the glistening dewdrop
Upon the grass should say
"What can a little dewdrop do?
I'd better roll away."
The blade on which it rested,
Before the day was done,
Without a drop to moisten it,
Would wither in the sun.

Suppose the little breezes,
Upon a summer's day,
Should think themselves too small to cool
The traveler on his way;
Who would not miss the smallest
And softest ones that blow,
And think they made a great mistake
That heard them talking so?

How many deeds of kindness
A little child may do,
Although it has so little strength,
And little wisdom too.
It wants a loving spirit,
Much more than strength, to prove
How many things a child may do
For others by its love.

### Queer Things About Babies.

A great many queer things happen to babies in this round world of ours. One thing is, planting them. This is done by the dark-skinned women of Guinea, and it isn't half so dreadful as it sounds. The mother digs a hole in the ground, stands baby in it, and then packs the warm sand around him to keep him in place, as you would set out a rose-bush. It keeps him out of mischief, and he can play in the sand while his mother works. All day long he stays in his odd crib, and at night, when she is done with her work, he is dug out. When this agricultural mother wants to carry baby about, she ties him into a little chair, which she straps to her back. If it is some very grand occasion he is dressed neatly in stripes of white paint, and ornamented with dozens of brass bracelets and rings on arms and legs. A funny-looking baby he must be! If you don't fancy a crib of sand for a baby, what do you think of a big shoe, stuffed with moss to make it comfortable? The dirty little Laps cradle their babies in that way. The shoe is large, of course, and made of reindeer-skin. It comes up high at the back, like the slippers we wear nowadays, and is turned up at the toes.

The moss with which it is stuffed is the famous reindeer moss, soft and white; and the odd little black-eyed baby looks very comfortable hanging from the tree, or slung across its mother's back. Perhaps this baby who lives in a shoe is no more comical than the baby who lives in a fur bag, another sober little black-eyed baby, away off in the shivering Esquimaux huts. Besides being cuddled up in a fur bag at his mother's back, the round-faced little fellow wears a fur hood, and looks like some strange kind of animal peeping out in the world. You may have seen the Indian baby or pappoose bound flat to a board—poor little creature! One tribe, the Flatheads, make a rude sort of box of bark or willow-work, and wrap the baby—"little man," they call him—in a piece of blanket, strap him tightly to the box, and hang it across two sticks. Besides this, the unfortunate little fellow has a board bound over his forehead to make him a Flathead. Even the Russian peasant mother cradles her baby on a square board, hung from the wall by strings from each corner, like the pan in a balance. In India the funny little black babies either sit on their mother's hips and hold on by clasping their hands over her shoulder, or they take airy rides in a basket on her head.

The babies are elegantly dressed in armlets, anklets, bracelets and leglets (if one might make a word), finger-rings, ear-rings and nose-rings. As to clothes, they don't need many when they wear so much jewelry. China babies—not dolls, but babies that live in China—are sadly in the way among the poor. Sometimes they are cradled in a bag on their mother's back, and sometimes they are tied to the backs of older children, who go about as if they had no such load. Many poor Chinese live in boats on the river, and the baby that comes to such a family is tied by a long rope to the mast. It is long enough to let the child creep around, but not long enough to let him fall overboard. There is another curious custom regarding babies which prevails in some parts of China. If one dies it is not buried like older people are; it is thrown out carelessly, and crackers fired off at the door. Here and there, at the corners of streets, charitable people build small houses with openings to drop the neglected bodies in, and that is all the burial they get.—*Young Folks.*

JENNIE, aged twelve, is required by her teacher to write compositions. She comes to the editor to get him to help her out. Here is what she says:

"I asked Faith White, our girl, what I should write on. She said housekeeping was a good subject. Stupid thing! as if I knew anything about it! Then I asked papa. He said: 'Write anything simple, without any fine words.' But that did not help me any. When Kate said she'd written her composition, and told me the subject, I tried to write about my grandmother, but she didn't sit in an arm-chair, like Kate's, and wear lace caps over her silver hair, nor knit, nor have sweet cookies in an old dresser with her silver. No, Grandma is old and sick, and lies in bed, and is cross. I next tried writing about 'babies;' but, when I said they cried and slept and ate, I remembered that we do that too. So I gave that up. Then I tried 'garrets.' But we haven't any, and I don't know any more about them than what I read about in books. 'Dogs' was my next subject. That, too, was a failure. Ours never saved a baby from drowning, but is lazy, and does nothing but eat and sleep. Once I pulled his tail to see if he could bark, but he was too lazy to do even that. At last I began to cry. As I sat there my eye fell on a history of Hortense, and I thought I would write an abstract of it. But I got Louis Napoleon and Napoleon Louis all mixed up. O dear me! What shall I do?"

Well, we think, Jennie, you have done first-rate already. That is about as good a composition as we have seen lately.—*Interior.*

## Farm, Garden and Household.

### Fall Crops.

#### OATS.

Oats sown last autumn were badly winter-killed. In the first place it was too dry for them to make much growth before cold weather, and the first cold was *sudden and very severe*. The winter also was one of the coldest known. It would not, therefore, be fair to judge of the certainty of fall oats by last winter's experience. Our own observation is that, properly managed, it is as sure as any crop we raise. Some uncertainty attaches to *all*. Corn is eminently uncertain, cotton often fails, and spring oats are very unreliable. We urge our readers to sow full crops of oats, and to do it during this month. Every day of delay after the middle of September increases the uncertainty of the crop. At the risk of being tiresome we repeat the conditions of success: Prepare the land well; if not already rich, make it so; it is useless to sow fall oats on *poor* land; on such land they are almost sure to be *winter-killed*; manure will carry them safely through; select a variety not liable to rust; sow in drills, and fill the drills in part only when covering the seed; this protects the plants from cold and from being lifted out of the ground by frost; during dry weather graze *moderately* with sheep or calves until cold weather sets in, and in the spring give a moderate top-dressing of some ammoniated fertilizer. If they should fall it will be known in time to sow the same land in spring oats, which can then fall heir to all the preparation and manure applied.

#### CLOVER AND GRASS.

We have discussed these crops at such length recently that it is unnecessary to do more than remind the reader that this is the month to sow both clover and grass—about the middle, if the weather is not too hot and dry.

#### FALL PLOWING.

Whenever the ground is damp enough two-horse turn-plows should be kept constantly going, burying the weeds before they have matured their seeds. If hands cannot be spared from the cotton-field hire extra hands enough for this purpose. No work on the farm pays better than fall plowing. It is a luxury to work in the spring-land well turned in the fall—it is so loose and mellow.—*Southern Cultivator.*

### Honey-Comb.

There are two kinds of comb required in a hive—worker and drone; the former small and the latter large cells. It takes a great deal of time and expense to construct it. There are about two and a half pounds in a common hive, which is made of honey, on the same principle that if we feed hogs on corn a certain portion of it will produce oil or fat; the same with the bees when gorged with honey for a certain length of time—a portion of it will secrete into wax, which extends from them in the form of small white scales (extends from wax pouches in the end of the abdomen,) which they use in constructing comb.

It is universally considered that it will require twenty pounds of honey to make one pound of comb; if so, it will require fifty pounds of honey to furnish one hive with comb, and honey at twenty-five cents per pound would be $12.50.

From this true statement, dear readers, we may judge whether it would be prudent to save and buy all the nice worker comb we can get, and fill our empty hives with it, instead of rendering it into wax and selling it at thirty cents per pound, the usual price, when it is worth $5 per pound to save it from the bees. No wonder the honey-extractor is coming into general use by those who know the value of comb.—*National Bee Journal.*

A DISH FOR BREAKFAST.—Take half a dozen, or as many as necessary, of good cooking-apples, cut them in slices of about a quarter of an inch thick; have ready a pan of fresh hot lard. Drop the slices in and fry brown. A little hot sugar sprinkled over improves them. Serve hot.


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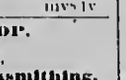
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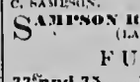
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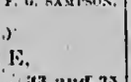
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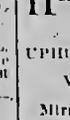
145.....Gravier Street.....145

New Orleans, Louisiana.

Manufacturers of all kinds of Cotton Brands Stencil Plates, Ribbon Stamps, Seal Presses, Burning Brands, Door Plates, House Numbers, etc. etc. ja30 1y

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**Nos. 103 and 105 Camp Street,**

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Graining, Gilding, Glazing, Kalsomining and Wall-coloring. my8 1y

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HAVANA AND DOMESTIC CIGARETTES,

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And dealer in White Lead, Window Shades, Cornices, Buff, Green and White Hollands, Picture Cord, Fixtures, etc.

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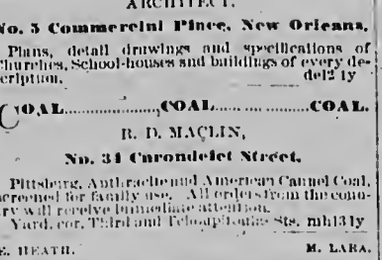
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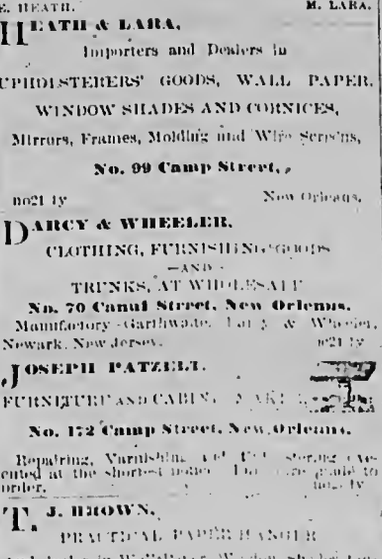
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Nos. 24 and 26 Front street, between Customhouse and Bienville streets, Sugar Landing, New Orleans, have constantly on hand Sugar Hogsheads, Molasses Barrels, Half Barrels, Kegs, Hoop Poles, etc. Orders promptly attended to. Particular attention paid to trimming. no28 1y




Dec 1y




fe27 1y

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**The Best in the Market.**

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Iron and Wire Railings for public and private buildings, banks, cemeteries, window-guards, etc.

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Copper Weather Vanes. Over two hundred new and original designs.

Emblematic Signs, suitable for every trade and profession.

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All kinds of Wrought and Cast Iron made for building purposes. Estimates given. Send for catalogue.

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In spite of Josiah's determination not to spend a cent to have any one to read it.

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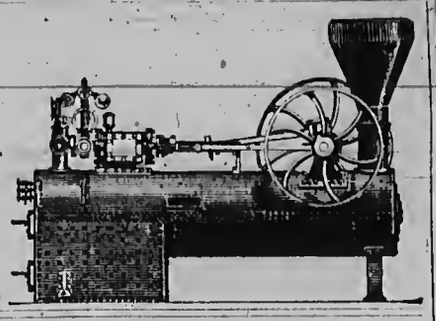
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HOUSE-FURNISHING GOODS, MATTINGS, ETC.

ap21 1y

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**PORTABLE ENGINE.**



EMERY'S COTTON GINS,

**Horse Powers, Rice Thrashers, Etc.**

Rice Cleaners and Scourers,
Cotton Presses, Corn Mills
And Plantation Machinery
Of all kinds.

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DENTAL SURGEON,

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All operations in Operative, Mechanical and Surgical Dentistry carefully performed.

Nitrous Oxide and other Anæsthetics administered. no28 1y

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DR. N. P. GODFREY, having returned from his summer tour, is prepared to see his friends, as usual, at his rooms, at all business hours. Families requiring his attention will find it advantageous to call early, while he is not so much engaged.

Office—183 Canal Street. no14 1y

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E. T. MERRICK, formerly Chief Justice, Louisiana.

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AND

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AND

COMMISSIONER OF DEEDS,

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**DR. C. J. BICKHAM,**

OFFICE—680 MAGAZINE STREET,

Between Philip and First Streets, New Orleans.

Will call daily at College building, corner Common and Baronne streets, between eleven and twelve o'clock. je29 1y

## MISCELLANEOUS.




**FROM A RECENT ANALYSIS BY**

Prof. W. O. Atwater, of Yale College, the following table will show the chemical composition of YARMOUTH SUGAR CORN:

| | | | |
|---|---|---|---|
| Albuminoids | 12.45 | Sugar | 13.06 |
| Fat | 3.21 | Starch | 55.62 |
| Fiber | 8.59 | Cellulose | 2.95 |
| Ash | 2.12 | | |

It will be seen that the Albuminoids (albumen, gluten, casein, etc.) constitute nearly thirteen per cent. "These," says Yeomans, "are the flesh-forming principles—the true elements of nutrition."

It is particularly valuable to all requiring a highly nutritious meal at the same time easily assimilated diet, and hence is used as an article of daily consumption in climates which occasion rapid waste of the system. "Almost all Sandies, Africans and aboriginal Americans use it as their chief nourishment."—*Lewis Figuier, in his work on the Vegetable World.*

In Hermetically-sealed YARMOUTH SUGAR CORN all the nutritive qualities of the grain are preserved. The grain is cut from the ear and placed in tin canisters with the rich juices (or milk) which exude from it, and is then sealed air-tight and the canister subjected to steam heat, which coagulates the albumen. In this condition it will keep for years. It will be seen by this that all the nutritive properties of the grain are preserved, and the most nourishing article of food in the domain of nature placed within the reach of all.

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**Paris Exposition, American Institute, and Great Exposition of Cordova.**

Sealed under the original patent. Ask your grocer for it. PORTLAND PACKING CO.,
au21 6m Portland, Maine.

**MULTUM IN PARVO.**

**HINES' COMBINATION STEAM COOKER.**



The most perfect Steam Cooking Apparatus ever invented. Will cook SIX different articles at ONE TIME—MEATS, POULTRY, FISH, VEGETABLES, PUDDINGS, etc.—without one article tainting another, without the possibility of over-cooking or burning, and at the same time afford HOT WATER for Tea or Coffee, without interfering with the process of cooking.

No. 1, small family size.....$10 00
No. 2, medium family size..... 13 00
No. 3, large family size..... 16 00

Cookers sent to any part of the country on receipt of price, or C. O. D., with full instructions for using.

For sale at No. 52 GRAVIER STREET, New Orleans.

Agents wanted in Alabama, Mississippi, Louisiana and Texas. Send for circulars. Address

GOODWYN & CO.,
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NUMEROUS TESTS HAVE PROVED

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MEDICAL SCHOOL.

The next session (forty-ninth) will commence OCTOBER 1, 1874, and continue for nine months, offering great advantages to the diligent student for thorough training in the principles of his profession. For catalogues apply to

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**LIVER PILLS (FREE)**

GOES

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**AGUE MEDICINE,**

which we authorize every druggist to sell on

**THE WARRANT**

that, if taken according to directions and it fails to cure,

**The Money Shall be Refunded.**

We guarantee that it contains neither Arsenic, Strychnine nor any other poisonous ingredient.

Hear what those who have used it say of it:

**READ THIS,**

Thos. Broughton, with John D. Park, of Cincinnati, says: "W. C. *Hamilton & Co.*—I had had the Ague for two long years, and had tried several remedies of acknowledged or pretended merit without any good result. I finally tried your preparation—KRESS FEVER TONIC. One bottle completely broke up the malady, and I am now perfectly well. I can testify that your medicine does all you claim for it; and if is only due to you that this acknowledgment should be made, especially as so many worthless chill medicines are now offered."

☞ Ask for KRESS FEVER TONIC, and remember the guarantee of the proprietors,

W. C. HAMILTON & CO.,
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**BUCK'S BRILLIANT STOVE.**

**Every Brilliant is Fully Guaranteed.**

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Sole Agent for the

**CELEBRATED RINGEN WASHER**

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**BABCOCK SELF-ACTING**

**FIRE ENGINE,**

FOR CITY, TOWN AND VILLAGE USE.



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**EQUAL TO THE BEST.**

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**Cheaper than Ever Before Retailed.**

Hundreds attest their excellence. Warranted good gold. "Mammoth" Gold Pen, price, $3. Large, $2. Medium, $1.50. Ladies', $1. Boys' or Girls', 75 cents. Silver Holders, 50 cents. Sent to any address, prepaid, on receipt of price. Address

C. S. ALFORD & CO.,
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**PEAR-TREES FOR THE MILLION.**—Largest stock in the West; fine assortment; extra quality; packed to go safely any distance. Satisfaction guaranteed. Prices low by hundred or thousand. A full assortment of other trees, shrubs, plants, etc. Illustrated catalogue mailed free to applicants. R. G. HANFORD,
au28 4t Columbus Nursery, Columbus, Ohio.

**$5 TO $20 PER DAY.**—AGENTS Wanted.—All classes of working people, of either sex, young or old, make more money at work for us in their spare moments, or all the time, than at anything else. Particulars free.

Address G. STINSON & CO.,
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—AND—

**GRANITE WORKS.**

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Late of and successor to John Stroud & Co.,

(Established in 1830,)

**158, 160, 162 AND 164 ST. CHARLES ST.**

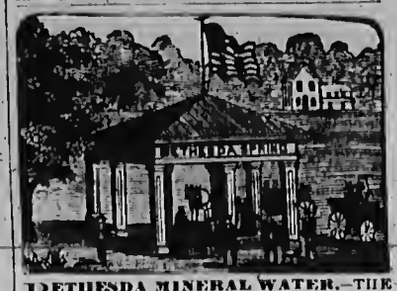
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Every description of Monumental, Cemetery and Building Work done in the best manner.

Particular attention given to all COUNTRY ORDERS.

A long experience in and an aptness at the business enables the proprietor to meet the views and ideas of his country friends by letter, as well as by a visit to the city.

Designs and Sketches will be furnished on application. no28 1y



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Sole Southern Agent.

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**PARLOR ORGANS**

are the most beautiful in style and perfect in tone ever made.

**The Concerto Stop**

is the best ever placed in any Organ. It is produced by a third set of Reeds peculiarly voiced, the effect of which is most charming and soul-stirring, while its imitation of the human voice is superb. Terms liberal.

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HORACE WATERS & SON, 481 Broadway, New York, will dispose of One Hundred PIANOS and ORGANS, of first-class makers, including Waters', at extremely low prices for cash, or part cash and balance in small monthly payments. New Seven-Octave first-class Pianos, all modern improvements, for $275 cash. Organs, $55, $75. Double-Reed Organs, $100; Four-Stop, $110; Eight-Stop, $125 and upward. Illustrated catalogues mailed for one stamp. A large discount to Ministers, Churches, Sunday Schools, Temperance Societies, Lodges, etc., etc. Agents wanted. jy31 1y



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SUCCESSOR TO H. MARSH, DENMAN & CO.,

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CABINS.....LUMBER.....CABINS,

PLANTATION CABINS, manufactured in the city and shipped to the country, all framed, fitted, and each piece marked and numbered, so that a common hand can put them up without the aid of a carpenter.

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We also keep a large stock of LUMBER, SASH, etc., on hand, and make a specialty of sawing bills to order. W. W. CARRE & CO.,
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**Equitable Life Insurance Company,**

CHARTERED BY THE STATE OF LOUISIANA.

**Office—Cor. Carondelet and Gravier Sts.**

Parties desiring life insurance are informed that this company issues policies of insurance on all approved plans as low as any other company. All policies are non-forfeitable. Losses adjusted and settled with promptness and liberality.

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WM. HENDERSON, Secretary se28 1y

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Established in 1837.



Superior Bells of Copper and Tin, mounted with the best Rotary Hangings, for CHURCHES, SCHOOLS, FARMS, FACTORIES, COURT HOUSES, FIRE ALARMS, TOWER CLOCK CHIMES, ETC. Fully Warranted.

*Illustrated Catalogue Sent Free.*

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**Steam Power Lithographic Printer,**

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Checks, Notes, Drafts, Receipts, Bonds, Certificates of Stock and Deposit, Bill, Letter and Note Headings, Business Cards, Envelops, Druggists' Fancy and Perfumery Labels, etc. Druggists wishing Labels, send for catalogue. jy4 1y

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**STEEL PENS,**

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TRADE MARK: JOSEPH GILLOTT, Warranted. (Or Descriptive Name and Designating Number.

The Well-known Original and Popular Numbers,

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having been assumed by other makers, we desire to caution the public in respect to said imitations.

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JOSEPH GILLOTT & SONS,
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LANDRETH'S SEEDS have spoken their own praise for upward of three-quarters of a century. LANDRETH'S RURAL REGISTER AND ALMANAC will be mailed to all who apply.

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**AGENTS! AGENTS!—AGENTS WANTED!**

**The Housekeepers' Combination.**

Sells like hot cakes. Send 50 cents for it. Three most useful articles and Chromo, only 50 cents.

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**CARPET WAREHOUSE.**

17.....CHARTRES STREET.....17

A. BROUSSEAU & CO., Importers and Dealers, at Wholesale and Retail, in English and American Carpetings; Floor Oil Cloths; Table and Enameled Oil Cloths; Window Shades; Table and Piano Covers; Crumb Cloths, in squares & pie

## New Orleans Markets.

From the New Orleans Price Current.

The river is 12 feet 10 inches below high-water mark.

COTTON.—The following are the arrivals since the fifth instant:

| | |
|---|---|
| Louisiana and Mississippi | bales 1,116 |
| Mobile | 253 |
| Texas | 74 |
| Total | 1,133 |

On Saturday the movement commenced with a moderate demand, and, notwithstanding a scant supply, the indications were that the business would be of average extent, but, buyers being unable to find the kinds wanted, the sales were confined to 275 bales, at full prices, without any quotable improvement. A pretty fair style of ordinary sold at 12¾c., and other grades within the range of previous quotations. On Monday the demand was more general, but operations were restricted not only by scant supplies, the receipts continuing limited, but also by the advanced pretensions of factors. The sales embraced 350 bales, at prices requiring a partial advance in quotations of ⅛c. Low middling, new crop, good style, sold at 13c., strict low middling at 13¼c. for both old and new, strict low middling to middling at 13¾c., and middling, new crop, good style, at 13¾c. Confidence was increased by discouraging crop reports, the prospects of light receipts and an active Liverpool market at advancing prices. On Tuesday the market opened with a good inquiry, and although operations were restricted by scant supplies and factors being more stringent in their pretensions, yet a fair business was done during the morning at very full prices, after which the advantage was, if anything, still more in favor of sellers, and the business summed up 625 bales, at figures in accordance with our advanced quotations below, showing a further improvement, compared with Monday's transactions, of ⅛@¼c. Strict ordinary sold at 14⅜c., good ordinary at 16c., strict do. at 17c., low middling at 17¾c., and strict middling at 19¼c.

**The above makes an aggregate for the past three days of 1,000 bales, against 1,100 for the corresponding time last week and 1,150 the week before.** We quote:

| | |
|---|---|
| Ordinary | 13¾ @ 14¼ |
| Good ordinary | 15⅞ @ 17 |
| Low middling | 17¾ @ 18¾ |
| Middling | 18¾ @ 19¼ |
| Strict middling | 19 @ 19¼ |

COTTON STATEMENT.

| | | |
|---|---|---|
| Stock on hand Sept. 1, 1873 | bales | 7,177 |
| Arrived past three days | 1,453 | |
| Arrived previously | 1,377— | 2,830 |
| | | 10,007 |
| Exported past three days | 226 | |
| Exported previously | 2,811— | 3,037 |
| Stock on hand and on shipboard | | 6,970 |

SUGAR.—The receipts are trifling, and the stock on hand is small. The demand is only in a job way. On Saturday 160 hhds. were sold, purchased by dealers for shipment to Texas, at 9¼c. for low fair, 10c. for fair, and 10¾c. for seconds, and 30 hhds. on Monday at 9¾c. for common, 10c. for fair, 10¾c. for fully fair, and 11c. for prime.

MOLASSES.—There is none coming in from plantation, and no demand for the stock in the sheds.

CORN.—The supplies have been light, and the demand being fair, prices have advanced 2@3c. ₱ bushel. On Saturday 5,047 sacks sold at 65c. for yellow mixed, 66c. for white mixed, 67c. for white, and 68@69c. for yellow. On Monday 3,950 sacks sold at 68c. for white mixed, 67@68c. for yellow mixed, and 70c. for yellow and white. On Tuesday prices for white were higher, and 1,600 sacks sold at 69c. for mixed, 70c. for yellow, and 72c. for white.

OATS.—Are in light supply and good demand, and prices have advanced. On Saturday 700 sacks sold at 46@47c. for choice Galena, and on Monday the sales embraced 900 sacks at 46@47c. for choice Galena. On Tuesday 1,050 sacks sold at 46@47c. ₱ bushel.

BRAN—Is in good supply and fair demand. There were sales on Saturday and Monday of 500 sacks at 85c. ₱ 100 lbs. On Tuesday 650 sacks sold at 85c. ₱ 100 lbs.

PORK.—The market is dull and depressed, with a good stock on hand. There is no demand, and mess is quoted nominally at $17.25@17.50 ₱ bbl. It is retailing at $17.75@18 ₱ lb.

BACON—Has been very dull. Holders, however, are firmer in their views, and the stock is held strongly, but buyers do not show any disposition to purchase. The sales on Saturday and Monday were confined to 175 casks, in lots, at 9¼c. for shoulders, 10¼c. for clear rib sides, and 10¾c. for clear sides; and 114 boxes at 9¼c. for shoulders, 10¾c. for clear rib sides, and 11c. ₱ lb. for clear sides.

HAMS—Are quiet but firm. There has been scarcely any movement since our last review. Favorite brands of choice sugar-cured are quoted at 15@15¾c., choice 14½@15c., ordinary brands 13@14c. ₱ lb.

DRY SALT MEAT.—Shoulders continue scarce and in demand. They command 9¼c. ₱ lb. in round lots, 9½c. job, and are retailing at 9¾c. ₱ lb. On Tuesday 5 casks sold at 9¼c. ₱ lb.

### MONETARY.

Gold opened on Tuesday entirely unsettled (against 01¾ at New York,) and closed at 112¼@112⅝ (against 111¾ at New.)

We have not heard of a sale of silver. Notwithstanding the decline in gold, American half dollars are still quoted at 100. Mexican dollars are quoted at 99¼ gold for new and par for old.

## New Orleans Wholesale Prices.

REVISED AND CORRECTED WEEKLY.

*Made up from Actual Sales as they Transpire.*

| ARTICLES. | FROM | TO |
|---|---|---|
| **AGRICULTURAL IMPLEMENTS:** | | |
| Cotton scrapers | $5 00 | $6 00 |
| Cotton sweeps | 5 00 | 6 00 |
| Cultivators, Diam. st. shovel-tooth | 9 00 | 15 00 |
| Cultivators, riding and walking | 35 00 | 45 00 |
| Shovels and spades | 7 50 | 16 50 |
| Axes | 12 00 | 17 50 |
| Hoes, ₱ doz. | 6 00 | 9 00 |
| Hoe &c., with handles | 8 00 | 9 00 |
| Manly's double-shovel plow | 6 00 | 9 00 |
| Corn mills, Coleman's | 150 00 | 425 00 |
| Bradford's grist mills | 150 00 | 235 00 |
| **BAGGING, ₱ lb.:** | | |
| Jute | 13 00 | 16 00 |
| Country | 12 00 | 14 00 |
| English fine | 45 00 | 50 00 |
| American fine | 35 00 | 43 00 |
| **CANDLES, ₱ lb.:** | | |
| Sperm, New Bedford | 33 | 38 |
| Tallow | 17 | — — |
| **CHOCOLATE, ₱ lb.:** | | |
| Cocoa | 38 | 60 |
| No. 1 | 50 | 52 |
| Sweet | 25 | — — |
| **COAL, ₱ ton:** | | |
| Anthracite | 12 50 | 13 00 |
| Western, ₱ bbl. | — — | — — |
| **COFFEE, ₱ lb.:** | | |
| Mexican | 25 | 25 |
| Java | 30 | 30 |
| **COTTON SEED:** | | |
| Rough, ₱ ton | — — | — — |
| In sacks | — — | — — |
| **HOES, ₱ dozen:** | | |
| Western | 12 | 18 |
| **FERTILIZERS, ₱ ton:** | | |
| Stern's raw-bone superphosph'e. | — — | 65 00 |
| Stern's fine-ground bone | — — | 45 00 |
| **FLOUR, ₱ bbl.:** | | |
| Double extra | — — | 6 00 |
| Superfine | — — | 5 75 |
| Fine | — — | — — |
| **GLASS, ₱ box of 50 feet:** | | |
| French, 8 by 10 | 4 00 | 4 00 |
| French, 10 by 12 | 4 00 | 4 25 |
| French, 10 by 14 to 12 by 20 | 4 25 | 4 50 |
| French, 14 by 18 to 18 by 20 | 4 50 | 5 00 |
| **HAY, ₱ ton:** | | |
| Prime | — — | 24 00 |
| Choice | 26 00 | 27 00 |
| **IRON, ₱ ton:** | | |
| English, ₱ lb. | 4½ | 5½ |
| Swedes, assorted | 7½ | 8 |
| Hoop | 7 | 9 |
| Sheet | 7 | 10 |
| Nail rods | — — | 9¾ |
| Castings, American | — — | 6 |
| **LEATHER, ₱ lb.:** | | |
| Sole, hemlock | 30 | 33 |
| Sole, oak | 40 | 44 |
| Harness | 38 | 45 |
| Calf-skins, ₱ dozen | 35 00 | 100 00 |
| Texas, rough, ₱ lb. | 24 | 26 |
| **LIME, ₱ bbl.:** | | |
| Western | 1 65 | — — |
| Cement | 2 75 | 3 00 |
| Plaster Paris | 3 50 | 3 75 |
| **LUMBER, ₱ M feet:** | | |
| Boards, yellow pine | 13 00 | 15 00 |
| Boards, cypress | 20 00 | 25 00 |
| Flooring, dressed | 18 00 | 21 00 |
| Flooring, rough | 14 00 | 17 00 |
| Ceiling, dressed | — — | 12 00 |
| Weatherboards, dressed | 15 00 | 18 00 |
| Weatherboards, rough | — — | 12 00 |
| Scantling | 12 00 | 14 00 |
| Shingles, ₱ M | 3 50 | 4 00 |
| Laths | 2 50 | — — |
| **OILS:** | | |
| Lard, ₱ gallon | — — | — — |
| Coal oil, in barrels | 22 | 25 |
| Linseed, raw | 1 05 | — |
| **SUGAR, ₱ lb.:** | | |
| Havana, white | 12 | 12½ |
| Havana, yellow | 11 | 11½ |
| Havana, brown | 10½ | 10¾ |
| Crushed | 12½ | 12¾ |
| Pulverized | 12¼ | 12½ |
| **TEAS, ₱ lb.:** | | |
| Imperial | 50 | 1 50 |
| Gunpowder | — — | 1 60 |
| Hyson | 70 | 1 40 |
| Young Hyson | 70 | 1 40 |
| Pouchong | 90 | — — |
| Oolong | 40 | 1 10 |
| **WAGONS, CARTS, ETC.:** | | |
| Wagon, two-horse | 85 00 | 100 00 |
| Wagon, four-horse | 110 00 | 125 00 |
| Wagon, two-horse, thim. skein | 85 00 | 90 00 |
| Wagon, four-horse | 100 00 | 115 00 |
| Cane wagon | 180 00 | 210 00 |
| Ox wagon | 90 00 | 125 00 |
| Ox cart, complete | 110 00 | 115 00 |
| Cane cart | 85 00 | 120 00 |
| Tongue cart, complete | 120 00 | 125 00 |
| Plantation cart | 55 00 | 70 00 |

### CATTLE MARKET.

NEW ORLEANS, Sept. 9, 1873.

| | |
|---|---|
| Texas beeves, choice, ₱ head | $— — @$50 00 |
| Texas beeves, first quality, ₱ head | 35 00 @ 45 00 |
| Texas cattle, second quality, ₱ head | 20 00 @ 28 00 |
| Texas cattle, third quality, ₱ head | 12 00 @ 15 00 |
| Western beeves, ₱ lb. net | 10 @ 12½ |
| Sheep, first quality, ₱ head | 4 00 @ 5 00 |
| Sheep, second quality, ₱ head | 3 00 @ 4 00 |
| Milch cows, choice, ₱ head | 80 00 @100 00 |
| Milch cows, ₱ head | 35 00 @ 50 00 |
| Calves, ₱ head | 7 00 @ 10 00 |
| Yearlings, ₱ head | 8 00 @ 12 00 |

## Business Directory

OF THE

NEW ORLEANS CHRISTIAN ADVOCATE.

**Agencies.**
American Publishing Company, Hartford, Conn.
Cincinnati Office
W. H. Chidester, New York.
Continental Bible and Publishing Company, St Louis, Missouri.
Cowan & Co., New York.
H. E. Fisk & Co., Springfield, Massachusetts.
J. C. Hamilton, Springfield, Massachusetts.
E. Hannaford & Co., Cincinnati, Ohio.
Mrs. H. Mogridge, purchasing agent, 96 Canal street.
B. B. Russell, Boston, Massachusetts.
G. Stinson & Co., Portland, Maine.
Charles H. Taylor & Co., Chicago, Illinois.
R. L. Wolcott, 181 Chatham square, New York.

**Architects.**
S. B. Haggart, 5 Commercial place.

**Artificial Legs and Arms.**
Lewis Lockwood, 59 Camp street.

**Bells.**
Blymyer Manufacturing Co., Cincinnati, Ohio.
Buckeye Bell Foundery, Cincinnati, Ohio.

**Books and Stationery.**
Robert J. Harp, agent, 110 and 112 Camp street.
Continental Publishing Co., St. Louis, Missouri.
Hitchcock & Walden, Cincinnati, Ohio.
Mitier's Bible and Publishing House, 1102 and 1104 Sansom street, Philadelphia.
Morgan Envelope Company, Springfield, Mass.
Nettleton & Co., Cincinnati, Ohio.
J. Hale Powers & Co., Cincinnati, Ohio.
Shepard & Gill, Boston, Massachusetts.
H. R. Thompson & Co., 9 Lakeside building, Chicago, Illinois.
C. F. Vent, Cincinnati, Ohio.

**Butchers.**
Mart. Latines, stalls 7, 8 and 38, Magazine market.

**Canned Goods.**
J. Winslow Jones, Portland, Maine.
Burnham & Morrill, Portland, Maine.

**Carpets.**
A. Broussean & Co., 17 Chartres street.

**Carpenters and Builders.**
J. H. Dorand, box 174, Mechanics' Exchange.

**Carriages, Wagons, Etc.**
J. A. Lum & Co., 162 Gravier and 13 Union street.

**Cisterns.**
R. Broderick, 122 Julia street.

**Clothing.**
Darcy & Wheeler, 70 Canal street.
Pierson & Hews, 11 and 13 Camp street.

**Coal and Wood.**
John D. Maclin, 34 Carondelet street.
B. D. Wood & Bros., 106 Common street.
Wm. Velden, cor. Prytania and Philip streets.

**Cooperage.**
LeBlanc & Beck, 23 and 24 Front street

**Cotton Ties.**
Bartlett & Rayne, 48 Carondelet street.

**Croquet.**
Bradley's Patent Croquet, Robt. J. Harp, agent, 110 and 112 Camp street.

**Crockery, China, Etc.**
Navra & Offner, 174 Canal street.
W. C. Shepard & Co., 55 Camp street.

**Dentists.**
Dr. John O. Angell, 152 Julia street.
Dr. N. P. Godfrey, 183 Canal street.

**Dry Goods.**
D. H. Holmes, 155 Canal and 15 Bourbon street.

**Educational.**
Agricultural College of Pennsylvania, Center county, Penn.
Alabama Conference Female College, Tuskegee, Alabama.
Augusta Female Seminary, Staunton, Virginia.
Centenary College, Jackson, Louisiana.
Centenary Female College, Summerfield, Ala.
Chappell Hill Female College, Chappell Hill Texas.
Clarksville Female Academy, Clarksville, Tennessee.
Collegiate Institute, Baton Rouge, Louisiana.
Crab Orchard Springs College for Young Ladies, Crab Orchard Springs, Kentucky.
East Mississippi Female College, Meridian Mississippi.
Emory and Henry College, Washington county, Virginia.
Gannett Institute for Young Ladies, Boston, Massachusetts.
Homer College, Homer, Louisiana.
Mansfield Female College, Mansfield, La.
Martha Washington College, Abingdon, Va.
Memphis Conference Female Institute, Jackson, Tennessee.
Randolph Macon College, Ashland, Virginia.
Readyville Seminary, Baton Rouge, Louisiana
Shipyard Hall Female Seminary, Lafayette, Alabama.
Southern University, Greensburg, Alabama.
University of Virginia, P. O. University of Va.
University of Virginia, Law Department, P. O. University of Virginia.
Wesleyan Female Institute, Staunton, Va.
Whitworth Female College, Brookhaven, Miss

**Engravers and Lithographers.**
John Hibson, New York.
George L. Teetzel & Co., 115 Gravier street.

**Factors and Commission Merchants.**
Aiken & Watt, 60 Carondelet street.
G. M. Bayly & Pond, 34 to 42 Canal and 59 and 61 Common street.
J. L. Dunnica & Co., 66 Tchonpitoulas street.
H. F. Glvea & Co., 64 Baronne street.
J. U. & H. M. Payne & Co., 64 and 66 Baronne st.

**Fire Engine.**
Babcock Self-Acting Fire Engine, A. M. Granger, general agent, Exposition building

**Frames.**
F. Wagener, 13 Baronne street.

**Furniture.**
The Mitchell & Rammelsberg Furniture Co. 103 and 105 Camp street.
Joseph Patzell, 172 Camp street.
Sampson & Bros., 33 and 35 Royal street.

**Gas and Steam-Pipe Fitters.**
Barbarin Gas Machines, F. Roberts, superintendent, 2 Triangle building and 255 Peters st.
Jas. N. Quin, 118 and 120 Tchoupitoulas street.

**Glass Stainer and Cutter.**
Samuel West, Boston, Massachusetts.

**Grocers.**
John I. Adams & Co., 43, 45 and 47 Peters street.

**Hay.**
Jacob C. Baker, Portland, Maine.

**Hotels.**
American House, Boston, Massachusetts.
McAllister's House, cor. Carondelet and Julia.
St. Julian Hotel, Portland Maine.

**Insurance.**
Crescent Mutual Insurance Company.
Equitable Life Assurance Co., 93 Camp street.
Louisiana Equitable Life Insurance Co., corner Carondelet and Gravier streets.

**Iron Works.**
Boston Ornamental Iron Works, Boston, Mass.

**Jewelry.**
A. B. Griswold & Co., cor. Canal and Royal sts.

**Lumber.**
W. W. Carre & Co., 350 Delord street.
George Purves, cor. St. Charles and Clio streets.
Roberts & Co., 301 to 307 Gravier street.

**Machinery.**
George A. Barnard, 12 Union street.
N. F. Burnham's Water-wheel, York, Pa.
The Buffalo Flange Cotton Gin, Golsau Bros., general agents, 39 Perdido street.
Daniel & James D. Edwards, 22 to 28 Front and 21 to 27 Delta street.
Lewis Johnson, corner Julia, Delta and Water streets.
Menesly & Kimberly, Troy, New York.
W. H. Reynolds, corner Fulton and South Market streets.
Jos. Walker, corner St. Joseph and Constance streets.
B. J. Weed, 115 and 117 Magazine street.
J. U. Wolfe & Co., 59 Carondelet street.

**Manufacturers.**
William Ebert, 164 and 166 Magazine street.

**Marble.**
George Stroud, 158 to 164 St. Charles street.

**Medical.**
Cancer cure, George Bennett, M. D., 81. Louis, Missouri.
Citrate of Magnesia, etc., Hotmann & Co., N. Y.
Cure for Consumption, Craddock & Co., Philia.
Fever and Ague cure, Billings, Clapp & Co., New York.
Fits and Epilepsy cure, T. H. Sayre, New York.
Hamilton's Buchu and Dandelion, W. C. Hamilton & Co., Cincinnati, Ohio.
Metz's Armenian Hair Vigor, corner Bleuville and Prieur streets.
Dr. Ressel's Hair Regenerator, 134 Thalia st.
Simmons' Liver Regulator, J. H. Zeilin & Co., Philadelphia, Pennsylvania.
The Greatest Medical Discovery, Dr. Kennedy, Roxbury, Massachusetts.

**Mineral and Soda Water.**
Bethesda Mineral Water, J. C. McAllister, agent, glass box $25, New Orleans

**Millinery.**
Mrs. M. Tournaben, 206 Prytania street.

**Musical Instruments, Publications, Etc.**
Robert J. Harp, 110 and 112 Camp street.
S. Brainard's Sons, Cleveland, Ohio.
John Church & Co., Cincinnati, Ohio.
S. C. Collins, Philadelphia, Pennsylvania.
Charles H. Ditson & Co., New York.
Oliver Ditson & Co., Boston, Massachusetts.
Horace Waters & Son, New York.
Philip Werlein, 80, 82 and 90 Baronne street.

**Nurseries.**
W. S. Lattie, Rochester, New York.
R. G. Hantord, Columbus, Ohio.

**Painters.**
A. S. Cutler, 139½ Camp street.
Johnson & Hillsburn, 144 Magazine street.

**Paper Fashions.**
Domestic Sewing Machine Co., New York.

**Paper Mills.**
Atlanta Paper Mills, Atlanta, Georgia.

**Pens.**
Joseph Gillott & Sons, New York.

**Perfumery.**
Colgate & Co.'s Cashmere Bouquet.

**Preserved Corn.**
Portland Packing Company, Portland, Maine.

**Printing.**
Pelican Job Office, 112 and 114 Poydras street.

**Professional.**
Dr. C. J. Bickham, office, 630 Magazine street.
Dr. J. J. Lyons, office, 342 Rampart street.
W. W. Edwards, law office, 48 Common street.
Race, Foster & E. T. Merrick, law office, corner Camp and Commercial place.

**Railroads.**
Boston and Maine Railroad.
Great Jackson Route, E. D. Frost, general manager; A. D. Sheldon, agent.

**Seeds and Flowers.**
Richard Frutscher, 12 Dumaine street.
David Landreth & Son, Philadelphia, Pa.
James E. Waldo & Co., 122 Camp street.

**Soap.**
J. H. Keller, 110 Gravier street.
Procter & Gamble, Cincinnati, Ohio.

**Steamboat Agents.**
Britton & Eppler, 135 Gravier street.

**Steamships and Shipping.**
Cromwell Line New York Steamers, Alfred Moulton, agent, 41 Carondelet street.
Merchants' Line New York Steamers, John H. Ludwigsen, agent, 100 Common street.

**Stoves.**
H. Haller, 49 Camp street.

**Tobacco and Cigars.**
Ed. L. Zell & Co., cor. Canal and Carondelet sts.

**Type Factory.**
Wood-Type Factory, New York.

**Upholstery.**
T. J. Brown, 263 Camp street.
Heath & Lara, 99 Camp street

**Undertakers.**
T. W. Hothick, 271 Camp street, New Orleans.

**Wants.**
Goodwyn & Co., lock box 161, New Orleans.

**Washing Machines.**
Ringen Washer, H. Haller, 49 Camp street.

**Watches.**
New York Watch Company, Springfield, Mass.

**Wire Railing, Etc.**
Dafur & Co., Baltimore, Maryland.
Hudson River Wire Co., New York and Chicago.

## Special Notices.

A CAMP MEETING will be held on the Pontiling circuit, Meridian district, Mississippi Conference, twelve miles west of Enterprise, near the Enterprise and Mount Rose road, beginning on Thursday night before and embracing the first Sabbath in October. It will be on the same plan as last year—self-sustaining. All within ten or fifteen miles of the camp ground must come prepared to take care of themselves. All ministers are invited to attend. There will be conveyance for ministers at Enterprise on Friday.

J. H. HOLLAND, P. C.

THERE will be a camp meeting at Choctaw camp ground, on the Bladon Springs road, ten miles below Butler, on the Butler circuit, Demopolis district, Alabama Conference, commencing on Friday night before the fourth Sunday in September. Preachers are earnestly solicited to attend, and will be provided for. Others will please come prepared to provide for themselves. We most earnestly ask the prayers of the church for a gracious outpouring of God's Spirit.

D. J. WRIGHT, P. C.

A CAMP MEETING will commence at Salem, Greene county, Alabama, nine miles above Eutaw, on Thursday night before the second Sabbath in October. Ministers and their families are respectfully invited. It is expected that others will come with their covered wagons or cloth tents, to take care of themselves and stock.

J. W. MCCANN, P. C.

NOTICE.—There will be a camp meeting on the Farmerville circuit, at Alabamo church, half way between Homer and Farmerville, commencing on the nineteenth of September. The people are invited to come, bringing their tents and provisions with them. The ministers will be provided for.

R. PARVIN, Pastor.

MIDWAY CAMP MEETING, Floyd and Delhi circuit, Louisiana Conference, will commence on Wednesday, October 1, 1873. Arrangements have been made to establish a public restaurant for the accommodation of those who may prefer it to tenting on the ground. Meals will be furnished at fifty cents. Horses will be fed and taken care of at reasonable rates. In case families desire board they should write and make arrangements with P. W. DeFrance or James A. Leggett, Midway, previous to the commencement, so as to avoid inconveniences that otherwise might occur. All ministers of the gospel are invited, and will be cared for free of charge. Ministers should report to Joel T. Daves, presiding elder, or G. M. Liverman, preacher in charge, as soon as they arrive, who will see that they are provided with comfortable lodging. Brethren, remember in whom you trust, and that nothing good has ever been accomplished without great effort. Heaven is to be gained only by overcoming.

G.

THE New Hope and Pleasant Ridge camp meeting, for DeKalb circuit, Mississippi Conference, will begin on Friday night before the second Sunday in October next. Ministerial help is solicited from the adjoining works. Conveyance to the camp ground from Lauderdale station, Meridian and Ohio railroad, will be furnished on Friday to ministers coming by railroad.

D. G. W. ELLIS, Pastor.

CAMP MEETING.—The camp meeting on Big Creek, fifteen miles north of Alexandria, begins on Wednesday, October 1. Preachers are invited, and will be provided for. Others must come prepared to take care of themselves. Corn will be on hand at a moderate price.

F. WHITE, P. E.
J. F. WYNN.

CAMP MEETING.—*Change of Time.* The time of holding the camp meeting at China Grove, Dale county, Alabama, has been changed from Friday night before the second Sabbath in September to Friday night before the first Sabbath in October next. The friends of the camp meeting and ministers of the Methodist Episcopal Church are cordially and earnestly invited to attend.

A. DOWLING, P. C.

THERE will be a camp meeting on the Sparta and Ringgold [illegible] and a half miles east of Sparta, on the Vernon road, commencing on Thursday before the first Sunday in October next. We expect a good many tents, and hope to entertain the people well. We invite both preachers and people to attend.

DAVID A. BODDIE, P. C.

CAMP MEETING.—A camp meeting will commence at Smith's camp ground, Gaston circuit, Alabama Conference, near DeSotoville, Choctaw county, Alabama, on Friday, the third of October next. A cordial invitation is extended to ministerial brethren.

C. B. DUBOSE, P. C.

CAMP MEETING.—There will be a camp meeting at the Line Wood camp ground, Spring Hill circuit, Meridian district, commencing on the twenty-sixth of September, 1873, which is Friday before the fourth Sunday in September. We invite all ministers who can do so to assist us. Line Wood is about twenty-two miles from Lauderdale station, Mississippi. Brethren wishing to attend will please address me at Daleville, Lauderdale county, Mississippi.

J. D. HAY, P. C.

APPOINTMENTS FOR PREACHING on the Selma District, Alabama Conference.—On my fourth round I will preach at the following times and places, viz.:

| | |
|---|---|
| Summerfield | Sept. 12, 14 |
| Uniontown | 15, 16 |
| Dayton | 17, 18 |
| Jefferson, night | Sept. 28 30, Oct. 1 |
| Selma | Oct. 11, 12 |
| Centreville | 06 19 |
| Fort Madison | 20 |
| Suggsville | 21, 22 |
| Amity | 23, 24 |
| Ludlohatti | 25, 26 |
| Basil | 28 |
| Choctaw Corner | 29 |
| Pine Hill | 30 |
| Bethel | 31 |
| Pine Grove Academy, evening | 31 |
| Liberty | Nov. 1, 2 |
| East Selma | 8, 9 |
| Coffeeville | 13, 14 |
| Unionville | 15, 16 |
| Grove Hill | 17 |
| Shiloh | 19, 20 |
| Retreadoth | 22, 23 |

Dear brethren, the Lord has been very merciful to us another year. Let us turn out, one and all, to these appointments and offer the praises due to his name. The preachers will please announce the special subjects upon which they have requested me to preach.

ANDREW J. BRIGGS, P. E.

## Appointments for Quarterly Meetings.

NOTICE.—The Publishing Committee of the ADVOCATE gave it as their opinion that the insertion of the notices of Quarterly Conferences once or twice was sufficient, and, as the space of the paper is valuable, they passed a resolution recommending that they *"be not inserted more than once or twice."* Our friends who are interested in these appointments *will take due notice* of the *rule*, as we propose to be governed by the resolution in future.

### LOUISIANA CONFERENCE.

OPELOUSAS DIST.—FOURTH ROUND.

| | |
|---|---|
| Grand Cheniere | Sept. 27, 28 |
| Lake Charles | Oct. 4, 5 |
| Calcasieu | 11, 12 |
| New Iberia | 18, 19 |
| Vermillionville | 25, 26 |
| Abbeville | Nov. 1, 2 |
| St. Landry, at Plaquemine Brulee | 8, 9 |
| Teche | 15, 16 |
| Opelousas | 22, 23 |
| Washington | 29, 30 |
| Pattersonville | Dec. 6, 7 |
| Franklin | 13, 14 |

A district jubilee meeting will be held at Vermillionville, embracing the quarterly meeting. All the preachers of the district are expected there, with at least one steward from each work.

B. F. WHITE, P. E.,
Opelousas, La.

### ALABAMA CONFERENCE.

MOBILE DIST.—FOURTH ROUND.

| | |
|---|---|
| Whistler | Sept. 20, 21 |
| St. Paul's | 27, 28 |
| St. Stephen's | Oct. 4, 5 |
| Citronelle | 11, 12 |
| Mount Pleasant | 18, 19 |
| Grand Bay | 25, 26 |
| Franklin street | Nov. 1, 2 |
| Pollard | 8, 9 |
| Pensacola | 15, 16 |
| Milton | 22, 23 |
| St. Francis street | 29, 30 |

H. DUCHART, P. E.

SELMA DIST.—FOURTH ROUND.

| | |
|---|---|
| Summerfield | Sept. 13, 14 |
| Uniontown | 20, 21 |
| Dayton and Spring Hills | 27, 28 |
| Jefferson and Linden mission | 30, Oct. 1 |
| Selma | Oct. 11, 12 |
| Suggsville circuit, at Suggsville | 21, 22 |
| Choctaw Corner | 25, 26 |
| Pocahuntas, at Liberty | Nov. 1, 2 |
| East Selma | 8, 9 |
| Coffeeville, at Coffeeville | 13, 14 |
| Jackson circuit, at Union | 15, 16 |
| Rembert Hills | 19, 20 |
| Orrville | 22, 23 |

We hope for a full attendance of all the official members and complete reports from the preachers.

ANDREW J. BRIGGS, P. E.

### MISSISSIPPI CONFERENCE.

SEASHORE DIST.—FOURTH ROUND.

| | |
|---|---|
| Enon circuit, at Enon | Aug. 30, 31 |
| Mount Carmel circuit, at Mount Zion | Sept. 6, 7 |
| Columbia circuit, at Columbia | 13, 14 |
| Pearlington circuit, at Pearlington | 20, 21 |
| White Plains circuit, at White Plains | 27, 28 |
| Ocean Springs circuit, at Ocean Springs | Oct. 1, 5 |
| West Pascagoula, at Mulberry Grove | 11, 12 |
| East Pascagoula circuit, at Salem | 18, 19 |
| Chickasawha and Tiveene mission | 25, 26 |
| Rankin circuit, at Salem | Nov. 15, 16 |

C. F. GILLESPIE, P. E.

MERIDIAN DIST.—FOURTH ROUND.

| | |
|---|---|
| Shubuta station | Sept. 20, 21 |
| Spring Hill ct., at Lauwood camp ground | 27, 28 |
| Spaulding ct., at Holland camp ground | Oct. 4, 5 |
| Buckatunna, at New Hope camp ground | 11, 12 |
| Wayne circuit, at Frost's Bridge | 18, 19 |
| Clarke circuit, at Liberty chapel | 25, 26 |
| Enterprise station | Nov. 1, 2 |
| Enterprise circuit | 8, 9 |
| Marion circuit | 15, 16 |
| Tuscumbia circuit | 22, 23 |
| Meridian station | 29, 30 |

There will be three camp meetings on this district, at the camp grounds above mentioned, beginning: First, September 25; second, October 2; third, October 9. We cordially invite all the preachers who can do so to attend these camp meetings.

WILLIAM B. HINES, P. E.

JACKSON DIST.—FOURTH ROUND.

| | |
|---|---|
| Jackson station | Sept. 13, 14 |
| Madison circuit, at Madison station | 20, 21 |
| Brownsville circuit, at Queen's Hill | 27, 28 |
| Yazoo City station | Oct. 4, 5 |
| Dover circuit, at Fletcher chapel | 11, 12 |
| Yazoo circuit, at Tranquill | 18, 19 |
| Mount Olivet circuit, at Mount Olivet | 25, 26 |
| Carthage circuit, at Goshen | Nov. 1, 2 |
| Camden circuit, at Camden | 8, 9 |
| Sulphur Springs circuit | 15, 16 |
| Thomastown circuit | 22, 23 |
| Canton station | 29, 30 |
| Sharon circuit, at Sharon | Dec. 6, 7 |

The secretaries of church conferences will please be ready to report all the statistics.

The trustees of church property will please be ready to report the condition of all church property.

H. H. MONTGOMERY, P. E.

BRANDON DIST.—FOURTH ROUND.

| | |
|---|---|
| Brandon station | Sept. 27, 28 |
| Morton circuit | Oct. 4, 5 |
| Hillsboro circuit | 11, 12 |
| Walnut Grove circuit | 18, 19 |
| Philadelphia circuit | 25, 26 |
| Union mission | 27, 28 |
| Trenton circuit | Nov. 1, 2 |
| Raleigh circuit | 8, 9 |
| Taylorsville mission | 15, 16 |
| Lake and Forest circuit | 22, 23 |
| Garlandsville circuit | 29, 30 |
| Fannin circuit | Dec. 6, 7 |

F. M. WILLIAMS, P. E.

WOODVILLE DIST.—FOURTH ROUND.

| | |
|---|---|
| Woodville station | Sept. 20, 21 |
| Clinton, at Clinton | 27, 28 |
| Jackson station | Oct. 4, 5 |
| Rudald, at Friendship | 11, 12 |
| Bayou Sara, at Bayou Sara | 18, 19 |
| Meadville, at Beech Grove | 25, 26 |
| Homo Chitto mission, at Beulah | 28, 29 |
| Amite, at Saline | Nov. 1, 2 |
| Wilkinson, at Midway | 8, 9 |
| East Baton Rouge | 15, 16 |
| East Feliciana, at Pipkin's chapel | 22, 23 |

Trustees, please have your reports in readiness. Stewards, please be ready to settle with your preachers. Do not put it off. Let all the official members attend, if possible.

J. L. FORSYTH, P. E.

## MISCELLANEOUS.


PHILIP WERLEIN,

THE GREAT

SOUTHERN PIANO, ORGAN

AND

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JOSEPH B. WOLFE & CO.

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# The Christian Advocate.

PUBLISHED BY ROBT. J. HARP, FOR THE ALABAMA, MISSISSIPPI AND LOUISIANA CONFERENCES, METHODIST EPISCOPAL CHURCH SOUTH.

VOL. 19. NEW ORLEANS, THURSDAY, SEPTEMBER 18, 1873. NO. 38.


## News of the Week.

### DOMESTIC.

WASHINGTON, Sept. 10.—The Secretary of the Navy received the following to-day:

"U. S. STEAMER JUNIATA,
"St. Johns, N. F., Sept. 10, 1873.

To Hon. George M. Robeson, Secretary of the Navy, Washington, D. C.:

"The Juniata arrived here to-day. She met the Tigress at Upper Navik and supplied her with coal. She sailed August 11 for Littleton island. The Tigress met the Juniata's steam launch, Lieutenant Delong, who had been to Cape York in the launch, off Teslnsk. At Disco the Juniata met the Tigress again and coaled her on August 25.

"Commander Greer reports that the camp of the Polaris was found August 14, off Littleton island, latitude seventy-eight degrees twenty-three minutes north, longitude seventy-three degrees forty-six minutes west.

"The crew of the Polaris had all gone south two months before in two whale-boats taken from the ship. The Polaris sunk one month before. We kept a careful lookout going north and coming south and saw no signs; stopped at all the settlements, but heard no news of the Polaris. They are probably on board a whaler from Cape York.

"The Tigress left Disco August 25 for the Labrador coast, to continue the search as long as her coal and the season permit."

The above dispatch was received from Commander Braine, commanding the Juniata. Littleton island, referred to, is about sixty miles north of Northumberland island. It is a little south of the life-boat depot of Dr. Kane in 1853. The probability is that the Tyson party were mistaken as to the locality of their separation from the Polaris, and that it was really Littleton island, instead of Northumberland. It is hardly possible that the Polaris, in her disabled condition, succeeded in any way in reaching a point sixty miles further north. It is understood that orders were sent by telegraph to Commander Braine to continue the search for the crew of the Polaris.

WORCESTER, Sept. 10.—Ex-Governor Loring called the convention to order. Ex-Governor Bullock permanent chairman. Honr and Butler were loudly cheered.

Butler was withdrawn and Washburne was unanimously nominated.

SHREVEPORT, Sept. 10.—The yellow fever prevails here as an epidemic, and business of all kinds is prostrated. There is much suffering for want of attention, the nurses and doctors being worn out. The interments yesterday from yellow fever ten and to-day twelve. At least four hundred are down, though not all with the fever. The sickness is fearful to contemplate.

BALTIMORE, Sept. 10.—The Holliday Street theater, St. Nicholas hotel, and a four-story building, used as the high school, were burned at five o'clock this morning. The guests at the St. Nicholas, among whom were many actors, escaped with most of their wardrobe.

NEW YORK, Sept. 11.—Princeton College opened to-day, President McCosh delivering the address. Some two hundred students have entered, many of whom are from the Southern States.

ST. LOUIS, Sept. 11.—Twelve hundred dollars were raised in a few minutes on 'Change this morning for the sick and suffering people at Shreveport, Louisiana, and a committee appointed to solicit subscriptions for the same purpose. It is expected that a handsome sum will be raised.

SIOUX CITY, Sept. 12.—General E. S. McCook, secretary of Dakota Territory, was shot through the breast last night, at Yankton, by P. P. Wintermute, and died at seven o'clock this morning.

McCook attempted to enter the court-room where a railroad meeting was held. He was met at the door by Wintermute, who, after some high words, drew a pistol and shot McCook, the ball entering near the left shoulder and severing an artery. The latter then seized Wintermute, who fired two more shots without effect. In the struggle both fell to the floor and were separated by friends.

McCook was carried to his room at the St. Charles hotel, bleeding profusely. A consultation of physicians pronounced the wound fatal. He gradually sank till the hour mentioned.

SHREVEPORT, Sept. 12.—The fever is on the increase. Whole families are down with it. The nurses are worn out. There were thirty deaths yesterday and eighteen to-day up to four P. M.

LITTLE ROCK, Sept. 12.—Several parties who left Shreveport yesterday arrived here to-night. They report the yellow fever on the increase. Every stage leaving that city for this is crowded with terror-stricken people.

A son of Mr. Brooks, proprietor of the Southern hotel at Shreveport, who arrived here yesterday, received a telegram to-night, announcing the death of his father from the fever.

It is thought the removal of the Red river raft has had considerable to do with the epidemic.

MEMPHIS, Sept. 13.—The deaths by yellow fever so far are in the northwest part of the city. Only one death up to date south of Poplar street.

MOBILE, Sept. 13.—The Board of Health has instructed the mayor to issue a proclamation quarantining New Orleans so far as local travel is concerned. Through passengers will not be affected by this order.

MEMPHIS, Sept. 14.—There was considerable excitement here to-day in consequence of the address published this morning by the Board of Health in regard to the prevalence of yellow fever. A great many persons left the city.

Several new cases are reported in the southern part of the city this afternoon.

The number of interments reported by the board to-day was fourteen, eleven of whom died of yellow fever.

SHREVEPORT, Sept. 14.—*To Dr. C. B. White:* The fever is raging terribly. It is of a very malignant type. Impossible to ascertain as yet the origin of the fever. Will write you in a couple of days.

Thirty deaths yesterday.

J. F. FINNEY, M. D.

SHREVEPORT, Sept. 15.—Fever is still raging. The weather is very unfavorable. Sixty per cent. of those attacked die. There is great suffering in all classes of society for want of nurses. The surviving citizens are doing all in their power to check the disease. Interments yesterday, twenty-two. There were many deaths last night.

The Howard Association is greatly in need of assistance.

The *Southwestern Telegram* is suspended. The *Times* still makes its appearance.

George J. Rae, manager of the Western telegraph office here, died to-day at half-past three P. M. Mr. Rae was about twenty-seven years old.

MEMPHIS, Sept. 15.—The wildest rumors prevailed to-day in regard to the yellow fever, and the trains leaving on the various roads were crowded with persons fleeing from the scourge. It is difficult to obtain reliable data in regard to the spread of the disease, but it is quite certain it has made its appearance in various portions of the city and is no longer confined to "Pinch." The Board of Health to-night has returns from only two undertakers, who report twelve interments to-day, nine being from yellow fever.

GRAND HAVEN, Sept. 15.—The propeller Ironsides, of the Engelmann line, connecting with the Detroit and Milwaukee railroad, and one of the largest steamers on the lakes, foundered and sunk seven miles off this port at noon to-day.

There were five boats filled with the crew and passengers. One boat containing five men and four women capsized, and only one man of the party reached shore. Four boats have reached the shore up to this time. One boat containing Captain Sweetman and wife and five passengers has not been heard from. It is feared they are among the lost. Thirty-two persons are known to have been saved, and fourteen bodies have been recovered.

SHREVEPORT, Sept. 16.—The number of new cases of yellow fever today is less than for the several preceding days, and the number of interments fell from thirty-three yesterday to twenty-five to-day.

It is not thought, however, that there is any abatement, but that the material for the fever to work on is measurably diminished.

The number of interments since the first of September sums up two hundred and twenty-six; the number of sick is variously estimated from five to eight hundred.

MEMPHIS, Sept. 16.—There is no abatement in the yellow fever, although its ravages are almost exclusively confined to "Pinch," or the northwestern portion of the city adjacent to the mouth of Wolf river, where it first appeared. It is impossible to obtain reliable data in regard to the mortality, but it is evident there is no decrease in the death rate.

BROWNSVILLE, Sept. 16.—The Rio Grande has overflowed its banks for the first time since 1869.

The upper country is inundated.

There is three feet of water in the main plaza in the city of Camargo, and an almost unbroken sheet of water from Brownsville to the gulf.

LITTLE ROCK, Sept. 16.—Yellow fever is reported at Fulton, the terminus of the Cairo and Fulton railroad; also at several of the smaller towns in northern Louisiana.

Ten circus men died with it at Vernon on Wednesday.

No trace of fever here yet, though considerable fears are entertained that it will reach here.

### FOREIGN.

LONDON, Sept. 11.—Reports from the British consuls in various sections of France, Russia, Italy and Germany show that the cholera is on the increase in those countries.

PARIS, Sept. 13.—Verdun was evacuated by the German troops this morning. Immediately after they had left the town the streets were filled with rejoicing persons, and numberless French flags were displayed from the buildings.

LONDON, Sept. 15.—A number of emigrants to Brazil have returned. They complain of great hardships and unfaithfulness of emigration agents.

BERLIN, Sept. 16.—Addresses signed by large numbers of the Roman Catholic clergy in the United States have been received by German priests, approving of their attitude in opposition to the Prussian government.

PARIS, Sept. 16.—The evacuation of French territory by the German army of occupation was completed at half-past nine this morning.

A petition numerously signed by members of the Protestant churches of France has been sent to the Protestant deputies in the Assembly, urging them to use all their influence and throw their votes against a monarchy.

NEVER defend an error because you once thought it to be truth.

## From the Work.

BELLEVILLE, ALA.—*Mr. Editor:* The church has been abundantly revived and built up at several points on my circuit. Souls have been converted and new recruits have been mustered into service. I have just closed a meeting at Belleville, and I trust much good was done. At this place we had six conversions.

ROBERT SMILIE, Pastor.

SEPTEMBER 12, 1873.

UNION CIRCUIT, ALABAMA CONFERENCE.—*Mr. Editor:* The Lord has been with us in very great power at Mount Hilliard. The church is revived, and is rejoicing on account of the great blessing which has been poured out upon it. Many souls have tasted pardoning love, and sixty-six have joined the church. Bro. B. F. Blow was with us in the spirit of his Master. Bros. James W. Hightower and J. E. D. Broswell, local preacher, gave us their earnest labor and did valuable preaching. In an experience of ten years I never saw such a revival. C. W. CALHOUN.

MOUNT HILLIARD, ALA., Sept. 5, 1873.

CLARKE CIRCUIT, MISSISSIPPI CONFERENCE.—*Mr. Editor:* The ninth and tenth of August being the time of our third quarterly meeting, to be held at DeSoto, previous arrangements were made by the presiding elder to protract services from the quarterly meeting. The church agreed and all things were ready. Our beloved presiding elder, Rev. William B. Hines, was at his post, as usual, and preached with power and in demonstration of the Spirit. The Spirit of the Lord was present with us from beginning to end. Truly it was a time of refreshing from the presence of the Lord. The meeting continued for nine days, with very little variation except an increased interest. Having secured the services of the presiding elder, we were assisted by James M. Gunn, of Simbuta station, and J. H. Holland, of Pantding circuit. We also had efficient labor from Bros. N. S. Gun and P. Brasier, local. The church was greatly blessed, sinners convicted, mourners converted and backsliders reclaimed. We had forty-two conversions, ranging from ten to seventy-two years of age. O what a touching thing to see a father of seventy-two winters leaning on his staff, making his way to the altar of prayer! We had twenty-five added to the church. When the meeting closed on Sunday night it was truly good to be there, for it did seem that God's holy Spirit came down in such power as was never witnessed in DeSoto before, and rested upon all.

G. M. GILMORE, P. C.

P. S.—Since writing the above I have been engaged in a meeting at Soule chapel, another church on my work, where we had a gracious time. Many sinners were convicted and the church greatly revived. We had twenty-five conversions and twenty-four additions to the church. We were assisted by Bros. H. Dubose, A. Trotter and H. S. Gilmore, local brethren. God bless the local preachers and help them to be more useful. G. M. G., P. C.

SEPTEMBER 4, 1873.

FROM the following papers it will be seen that our esteemed brother, Rev. B. J. Baldwin, has resigned his charge on account of his own and the health of his family. Dr. Baldwin, we believe, goes to the Northwest Texas Conference.

To the Quarterly Conference of Opelousas Station, M. E. Church South:

DEAR BRETHREN—

The continued feeble health of myself and family urges me to the performance of a duty that I owe alike to you as a charge and to myself—to ask you for a leave of absence from the pastorate of this appointment from the first of October for the remainder of the Conference year, that I may be transferred to a higher latitude, where I can be relieved from the enervating effects of a climate not congenial to our temperaments, and labor more efficiently for our beloved Zion. Our relations during the year have been altogether of the most pleasant character. That, together with the many acts of kindness received, will ever endear me to you.

Most respectfully and fraternally submitted. B. J. BALDWIN.

OPELOUSAS, LA., Sept. 6, 1873.

*Resolved*, By the Quarterly Conference of the Opelousas station, Methodist Episcopal Church South, at its third session for the year 1873, That we sincerely regret that the health of Dr. B. J. Baldwin and family is such as to induce him to ask leave of absence from his station for the balance of the year.

*Resolved*, That we hold Dr. Baldwin in very high esteem as a gentleman, pastor and minister, and that we do most heartily recommend him to the confidence of the church and its friends in whatever station he may be assigned.

*Resolved*, That a copy of the above resolutions be furnished Dr. Baldwin, and a copy forwarded to the NEW ORLEANS CHRISTIAN ADVOCATE and Opelousas *Journal* for publication.

H. T. BLACKSHEAR, Sec.

B. F. WHITE, P. E.

OPELOUSAS, LA., Sept. 6, 1873.

REVIVAL AT PITTSBURG.—Bro. Thompson, says the *Home Advocate*, Jefferson, Texas, assisted by other ministers, traveling and local, has during two or three weeks past been conducting a revival meeting at Pittsburg. Many have been converted and have united with the church.

## Delhi Dist., Louisiana Conference.

MR. EDITOR: "We do you to write" of the Delhi district meeting. It was a time of grace, of ointment as on Aaron, and dew as on Hermon. Assembled on Wednesday, the third instant, we did not dissolve until Monday noon following. All the charges were represented. Brethren went into an exhaustive inquiry as to all the interests of the district, temporal and spiritual. For a full report, let the inquisitive and interested send to Rev. Charles F. Evans, our expert secretary, and get a copy of the minutes, equal to anything of the sort in these days of improvement. We but sketch, by request, *currente calamo*.

One by one brethren reported under an unabated fire of questions, so that it was much like running the Indian gauntlet. Each was glad to get through. The net result was, as appeared from various reports, that hundreds have been converted on the district since its last annual convention; thousands have been contributed to the cause of education, to church-building and other enterprises; thousands have attended on the ministry of the word; many have been baptized and welcomed into the pales of the Methodist Episcopal Church South; very creditable allowances have been made by boards of stewards for the support of the ministry, which, it is hoped, will be fully met in every charge; periodical literature has been circulated; the General Rules have been insisted upon, and a purpose inspired to be still more diligent in future in their enforcement, especially as regards the use and sale of intoxicating drinks; Sunday schools have been encouraged; and the church at all points improved, increased and invigorated with a new life. May I be permitted to say that the presiding eldership on this district has not been a superfluous element in the economy of Methodism? Ministry and membership have rejoiced under its genial influence during the past district year. But our joy, in one sense, has been turned into mourning. The president of our district has been called suddenly from us into a distant and very responsible field of labor. Only the thought that he goes to such a work, so fraught with results to the whole church of God, as that of the superintendency of the Mexican missions, can philosophically reconcile us to his abrupt removal by the inexorable hands of Methodist episcopacy. He goes with the warm love and hearty prayers and faith of the Delhi district.

Does he go with aught else? you may inquire. Yes, sir. The Delhi district is, we humbly think, awake to its privilege in the premises. We have resolved to raise $2,000 this year as our benison on the Mexican mission. And we have begun at Winnsboro, the seat of our conference.

A word on Winnsboro, if you please, before we announce *that* contribution for Mexico. It is *not* out of the world, nor buried in the swamp, nor the home of those who can get no further. Twenty-eight miles from the railroad, to be sure, but then it is but a mile or so from Bayou Mason, on an elevated plateau of tertiary, I think, and not of alluvial. Popular phrase calls the locality a ridge. At a depth of nearly forty feet below the surface, as Dr. Rapp informs me, a cypress log has been bored into by the well-borer's augur, bringing up portions of bark, showing the log to be in a good state of preservation. Nevertheless, without challenging a geological discussion, I venture to say that the Bayou Mason hills are tertiary or drift in their structure and formation. Let this be said as a significant and noteworthy fact. But to return to this beautiful ridge, this *pleistocene* (?) level stretching down Bayou Mason, and occupied by the *nice* village of Winnsboro. Bro. McKee holds charge here, and has labored faithfully, assisted by young Timothy, Bro. Billingsly. A pretty new church adorns the village, and speaks of his enterprise. His people love him; and they are a lovely people. How graciously they cared for the preachers and the brethren—that is, the laity, so called. Six of us will never forget the home at the house of an Episcopalian sister—so saith the secretary, who talks most religiously elated about his acquaintanceship there. What a center of attraction Jesus is—in him is unity for all! But how the people did pour into Winnsboro from the moss-hung groves and the grass-carpeted fields and cotton farms around our little borough. Sunday was a great day for the Lord. Love-feast was held with such continuous speaking that we had time but for one song at the close. Howbeit, they *should* have wedged in a stanza or two, coercively, if need be, to impart the animation which singing gives to the love-feast. Let us improve on this next time. The eleven o'clock service was conducted by Bro. Trippett. In his discourse he demonstrated to the congregation—it was a dedication sermon—that money invested in houses of worship, aside from spiritual result, which is incalculable, always remunerates its contributors in direct temporal profits. At the close of that able discourse a call was made for $800 to cancel the debt remaining on the house, so that it might be duly dedicated, and the people promptly pledged the desired amount. In the afternoon Bro. Jackson entertained the good people with a hearty English gospel, after his own style, which is just the style for every true minister of Christ. At night was held our missionary anniversary, mention of which brings me back to *that* contribution for Mexico.

Bros. Trippett, Daves and Evans were the speakers of the occasion. The first talked eloquently of the missionary enterprise generally; the second gave us the deeply interesting and touching providential history of his connection with the Mexican mission, and Bishop Keener's negotiations for a rallying point for this great enterprise; and the last a telling exposition of the deep spiritual philosophy of giving for God's cause. All this was a feast of things so pleasant that the audience listened with deepening interest until a late hour in the night, and then unanimously, I think, waited for the dessert, which was the collection. Bro. Evans started it at $10 bids; but it didn't stay there. Somehow it changed to $25 dollars, and the $10 pioneers, then demanded that, in all fairness, they might be allowed to transform their tens to twenty-fives, to which Bro. Evans most genially assented. And so it went on, and then alternated to tens and fives, and back to twenty-fives, and finally to a universal response to a call for memberships at $1 each, in which the youngsters took *their* share; and so Miss Cobb and Master Evans and Miss Evans, and all the Misses Wright, and the rest of them, joined the District Missionary Society. One good, precious mother came up to the secretary's table leading a little son in one hand and a daughter in the other, to give and join; and so they kept on and on until the Sabbath was well-nigh spent. And now the net result, at nearly twelve o'clock, in cash and subscriptions, was $650 for the Mexican mission. That will do for Winnsboro, will it not?

The Lord was with us; the Spirit time and again baptized preachers and people. There were many penitents, and several conversions and accessions to the church. There is prospect of greater increase; for on the night of our leave-taking many gave their hands to Bro. Evans in token and promise of seeking peace with our Father in heaven. Perhaps hardly one in the house failed to do so. May God bless Winnsboro.

I could write more about our meeting and the beautiful champaign country, rich and productive and inviting to immigrants, with a refined society there already, and improving religiously and otherwise, and about the sayings and doings of this really remarkable and blessed district meeting, only I know that newspaper chases are made of iron, and not of India-rubber, so that even an editor cannot put in what he pleases.

A word of sad news, however. Just after the close of our meeting, on Monday evening, a terrible tragedy was enacted, which has shocked the whole community far and wide. I allude to the horrible murder of Judge Crawford and District Attorney Harris, about twelve miles southwest of Winnsboro, while on their return to town, to resume the session of court on Tuesday, the day following. I can only say that, as far as I could see, the whole people were in quiet and orderly attendance upon the sessions of the court and District Conference, and that the whole of this dreadful affair can only be attributed to private and personal motives. Two other murders in the surrounding region of country have also occurred. But these dismal events are not indexes of the condition and character of our community. Our people are depressed in spirit, it is true, because they feel that they *are* oppressed in their civil relations. But in face of all this they are patiently waiting and laboring for that relief which, under a good Providence, intelligent and legitimate action may secure. Louisiana bleeds and suffers; but she struggles and hopes. Her church and ministry of every denomination are laboring for truth and justice and mercy, and we trust that God will hearken and do.

Yours in Christ, J. E. CONN.

HOMER, LA., September 10, 1873.

## From China.

The following letters to the superintendent of the Felicity Street Sunday school, of this city, will be read with interest. We must by no means slacken our zeal for China. Let us keep this mission before the church and the Sundny schools, and increase our efforts to sustain and strengthen it.

SHANGHAI, CHINA, July 22, 1873.

Hon. W. H. Foster, Superintendent Felicity Street Sunday School:

MY DEAR BROTHER—I have long delayed writing you, hoping to find time to do so at more length, but the favorable opportunity has not arrived. I write now, however, of necessity, to acquaint you of some changes we have found it necessary to introduce into our school arrangements.

Hitherto both Bro. Lambuth and myself had boarding schools, which were supported in a large part by contributions from Felicity and Morean, and we had hoped to continue them permanently; but circumstances have determined us to unite all our efforts and funds on *one* boarding school, to be located in Soochow, instead of Shanghai.

I have not time to enter fully into details, or I would like very much to set before you all our reasons for that step. I may say, however, that the chief reason was want of funds for two schools. These schools are certainly among our most hopeful agencies, but are at the same time difficult to manage and sustain. The boys are taken away by their parents, often against their will, after having been in school a year or two, and that we cannot prevent unless we enter into an agreement, which we have never been able to do, as we never had any security for the continuance of the schools. Several of my boys remained in the school for periods ranging from two to four years, and in nearly every instance they did well, and were admitted into the church on their own application. But their parents were constantly applying for them to leave school, and seek some employment to help support their families, and in several instances they were forbidden to return after the Chinese new year vacation. In that way I found that I was losing them all gradually; and being powerless to help myself in that particular, I the more readily consented to give up my school and give the funds to unite with those of Bro. Lambuth, that there might be enough, and also furnish some encouragement to bind the boys by an agreement of at least five years, if necessary, to enable us to train them properly. One of my best boys, perhaps the very best, who has long been supported by your school, would not consent to leave, and last Chinese new year refused to go home at all, lest his father would not permit him to return. He is still in school at Soochow, and says he wishes to become a preacher. He is a promising lad about sixteen years old, and I have no doubt you will be pleased to consider him as a special pupil, still prayed for and supported by your noble school.

You will no doubt regret the change we have been necessitated to make, but under the circumstances we thought it just to you, to ourselves and the mission, to make such changes as would economize the funds and give us better opportunities of *harvesting* our labors. With ten thousand thanks to you and the schools for past favors, and hoping still to hear from you regularly in behalf of the one school, believe me ever

Your brother in Christ,
YOUNG J. ALLEN.

P. S.—Bro. Lambuth will have special oversight of the school, and will give you reports of same. I still continue my day school, the expense of which is about $100 United States currency per annum.

SHANGHAI, CHINA, June 11, 1873.

DEAR BRO. FOSTER: By this I send another letter to the dear children of the two Sabbath schools, who have for so long a time manifested an interest in the conversion of the heathen, and who have so kindly sent of their funds to aid the young of China to learn something of Jesus. I closed my school in Shanghai, sold the premises in December last, and erected buildings at once in the city of Soochow. I had not sufficient funds to carry on the school, and so handed the boys over to the Episcopal mission of Shanghai. After selling the premises here I had sufficient funds to carry on the school at Soochow for some time, and more funds should come. The boys' parents or guardians were unwilling for them to go away from Shanghai, lest they might never see them, or lest they might secretly be conveyed away to some foreign country. It would not do to compel them to go. But they are well cared for, and I am happy to tell you that seven of the number have already professed the name of Jesus, and have been baptized and received into the Episcopal church. You cannot imagine the joy it gave me when they came and told me they had professed faith in the Lord Jesus. I am sure you and all dear Christian friends will rejoice with me to hear these glad tidings. The school in Soochow is increasing, and new boys are coming in as boarders. Bro. Marshall will have the school in connection with our church at that place. I shall go, in a few days, to see them, and visit our out-stations. Bro. Allen has closed his school as a boarders' school. He will simply have a day school. All the funds coming after this will be thrown into one school at Soochow, for the money we get is not sufficient to support two schools. He wanted his boys to go to Soochow; but one gave his consent, and he has yet to get his father's consent before he can go. If I can get sufficient funds I would like to place about twenty boys in the school. I think it can be done. Hoping to hear from you soon, I remain

Your brother in Christ our Lord.
J. W. LAMBUTH.

DURING the session of the late Wesleyan Conference, at Newcastle-on-Tyne, a deputation of the Evangelical Non-conformist ministers was received by the Conference. It was the first occasion of the kind in the history of British Wesleyanism, and created great interest. The deputation was introduced to the Conference by the secretary, and Rev. G. Bell, their spokesman, having said a few words, the Rev. Mr. Morrell read a short but well-worded address, and it was followed by a speech from Rev. Henry Robjohns that was full of nervous thought and energy. The president of the Conference and Mr. Arthur responded in excellent style. We trust this may be taken as an indication that the Non-conformists and Wesleyans are beginning to realize that Providence intends they should join hands in defense of the faith once delivered to the saints. As a matter of course the clergymen of the Church of England had no part in these Christian congratulations.

AS FAITH is the evidence of things not seen, so things that are seen are the perfecting of faith. I believe a tree will be green when we see him fearless in winter; I know he is green when I see him flourishing in summer.—*Warwick.*

**The Christian Advocate.**

THURSDAY, SEPTEMBER 18, 1873.

### BEAUTIFUL CHILD.

BY JULIA V. TOLIVER.

Beautiful child, with thy waxen face,
Still and pure in its infant grace,
What do thy closed eyes now behold
In the wondrous city of pearl and gold?
Do they look on the palm-trees waving free,
And the river that floweth noiselessly?
Have they caught a light from the eyes that smiled,
But now, in heaven, my beautiful child?

Beautiful child, I have dreamed for thee
What thy future, that hovereth near, should be;
I have placed thee on heights that were high and grand,
By all Fame's summery breezes fanned,
Where the worshiping nations that knelt around
Should grace thy brows with their fairest crown.
But the angels know that my dreams were wild,
For God hath crowned thee, my beautiful child.

Beautiful child, how my hopes for thee
Rose on eagle wings, bright and free,
Till I saw thee, my pet, with prophet eyes
That pierced the vail of the vaulted skies,
And heard thy voice with its under-chime,
Sing the mystic songs of a future time;
But God hath taken thee, undecided—
Thou art singing in heaven, my beautiful child.

Beautiful child, how my love for thee
Encircled thy young life, full and free,
Thy vanished past, with its bright, brief years,
Sunbright with smiles that were gemmed with tears;
Thy beautiful Present, the great To Be,
When thy bark should sail o'er the boundless sea—
Lo! the anchor is dropped while the waves are mild,
For thy God hath loved thee, my beautiful child!

Beautiful child, I have questioned thee
What thy mystic future should be;
Whether thy feet on the heights should climb,
Or walk 'mid the valley's dust and grime;
Or if thou shouldst quaff the draught divine,
Or thy lips grow pale with the lees of the wine.
And I sit here alone, and reconciled,
For God hath answered, my beautiful child.

## "Ye are the Light of the World."

MR. EDITOR: Organizations, granges and rings are the order of the day, and to many serious thinking persons forbode trouble for the future. Yet perhaps the most serious combination of all is the attempt to monopolize the privilege of bearing the "glad tidings of salvation to the sinner" under patent right, according to an act of the court of Heaven, signed, sealed and delivered by Jesus Christ when he said: "Ye are the light of the world." They would have us understand that "unto *them* only the right is given to preach the gospel, baptize and administer the Lord's Supper." They only are God's people; with them only Jesus abides.

There are three rival companies, making the "patent right claim," operating in the United States, No. 1 is hoary with age. A bloody record she has laid up in her efforts to punish infringers. The sturdy blows dealt by Luther, Knox, Wesley and others have made this company somewhat wary about using force. Vain protests, with petitions for sympathy, are weapons now mainly used. Company No. 2 is somewhat younger, though very pretentious. Her garments are not altogether free from the blood of martyrs who dared to ignore the pretended patent right in the old country. Over in the Western States this company seek to gather the wise, the honorable and wealthy of the land, and is content to feel a supreme contempt for all "the sects." No. 3 once had but little to say about a claim to antiquity, but of late years makes great boast that "they only are the true gospel church, in direct, unbroken succession from the apostles." (Did you ever hear about Roger Williams and Ezekiel Holloman?)

These three patent righted, soul-saving companies are writing many books, preaching many sermons, scattering many tracts, all to convince mankind in general, and the "sects in particular," that when Jesus said, "Ye are the light of the world," he meant that he was tired of the thankless task of personal search and care for souls. He had accumulated considerable honor, and laid up a large capital, but intended for the future to farm out to the highest bidder the whole business of lightening the world; and accordingly, when he ascended on high, he left behind a sealed contract for the whole business. These three companies each profess to possess that contract. At present they are busy in obtaining a large number of adherents, trusting doubtless, some day in the future, by means of a ballot-box, to force the government of the United States to protect said patent right pretensions.

In some places it is claimed by leading men of Company 3 that there are strong indications that all of the honorable, intelligent and wealthy of the "Methodist sect" are preparing to go down into the "liquid grave," then up out of the water into the bosom of No. 3, while the refuse will fall away to No. 1. What a glorious event, to be sure (when it comes to pass,) judging from the joy, parade and noise made over some poor, weak-minded man, woman or child proselyted from some one of the "sects," specially the Methodist. But what a sad day that will be for the world, dead in trespass and sin.

It seems strange, since God makes rain and sunshine free to all, and sends them direct from heaven's storehouse, that salvation must be peddled out by a patent right company. No, sinner, be not deceived; there is no patent right on Jesus' care and love for your soul. "Ye" means every soul that professes love and discipleship to Jesus. It is your prerogative to look direct to him for help, without intervention of priest or church. It is the business of every Christian to go out upon the battle-field of life and death, prepared with bandages, lint, cordials, restoratives and a canteen of the "water of life," with a bright, shining lamp buckled to the front of the cap, and to the best of his ability help the unfortunate ones found there, always calling for help when he needs it. Jesus sits upon the throne in heaven, somewhat like the electrician in the City Hall. Though unseen to the outside world, he is in a charmed circle, with communicating, receiving power concentrated in the magnetic wires radiating to every point. He is absent to sight, yet present in the mighty forces at his command, guiding, comforting, saving souls. He could not intrust erring man with the powers of infallibility and omnipotence of action.

When his servants become inflated by success, power and wealth, and are more zealous about the cut and color of a coat than in breaking the bread of life to perishing souls; more engaged about the mode of water baptism than the possession of the Holy Ghost baptism, he has but to call for volunteers, fresh from the plow, anvil, net and loom, and from every quarter they spring up, and from grave-stones, stumps, pavements and mines they preach a pure, unadulterated gospel. To a soul perishing for water a draught from a battered tin-cup will restore as quick as from a golden chalice. Remember, "ye" means every enlightened soul. Let Companies 1, 2 and 3 wrangle about their patent right privileges. Your business is to don work-clothes, then run to and fro among men, shedding rays of pure gospel light.

Don't feel ashamed that your light is but a "penny dip." Souls are perishing because so few "penny dips" are in use. TREMOR.

## Pre-Punctuality.

PREACHER AND STEWARD.

*Preacher.*—How do you do, Bro. Steward? I have had a long ride this morning. Am I in time for my appointment?

*Steward.*—Yes, sir, I suppose so, or nearly so. The bell was rung some time since, and some persons have been here at the church, and have gone home, thinking you would not come.

*Pr.*—They need not have been in such a hurry.

*St.*—No, indeed, they should not have been in such a hurry; but you know watches differ in their count of time; and some of them had fast watches.

*Pr.*—What made them think I was not coming?

*St.*—I do not know. Some of them said you might be sick, or your family might be sick, or your horse, or the creek might be up, or some other ill might have befallen you.

*Pr.*—You all know that I am always at my appointments here when it is possible for me to come.

*St.*—Yes, I believe you are; but there have been so many disappointments that the people rather look to be disappointed, and some of them seem to like it. They want something about which to complain and find fault.

*Pr.*—I was about to say: Let them find fault; and yet I suppose it would be better in some laudable way to stop their mouths.

*St.*—Yes; if I may suggest, would it not be better to start earlier—say the night before—and thus give yourself more time? Then, if your horse fell sick, or a wheel should get broken, you would have time to remedy the evil, and get to your appointment in time to preach, and nobody would be disappointed. And then if you were here before the time your presence and sermon would stop the mouths of these croakers and complainers.

*Pr.*—But, as it is, I pride myself on my punctuality.

*St.*—Yes, punctuality is a good word; but there might be such a word as pre-punctuality. Yes, pre-punctuality is better—that is, a little before the time. If the preacher arrives in the vicinity of his appointment some hours before the time he has opportunity to learn the state and wants of his congregation; he has time to rest, to meditate, to pray and prepare himself for his great work; and the people would know that he was on hand, and ready to serve them and his Master.

*Pr.*—That, indeed, might be better. I will think of that compound word, pre-punctuality.

*St.*—Yes, brother, I think it is better. Let me tell you of Bishop Keener in this respect. Some years since, before he became a Bishop, when he was presiding elder on the New Orleans district, he was spending the week with us, but was to go to his quarterly meeting, on the following Saturday, at Baton Rouge, some thirty miles away. We tried to persuade him to tarry with us over Friday night, assuring him that we would land him in Baton Rouge before eleven o'clock on the following morning. But nothing could induce him to stay; and so we went down with him on Friday night. The Bishop said: "I wish to be there in time to rest, in time to see 'how the land lies,' and how they are getting along." And, having Friday night to rest, and Saturday morning to look around him, he preached one of his best sermons at eleven o'clock, and assisted in doing up a vast amount of business in the Quarterly Conference, tending to benefit and build up the church.

*Pr.*—I thank you, brother, for your suggestion, and assure you that hereafter pre-punctuality shall be my motto and rule of action. But all that we can do now is to go to dinner. LOOKER ON.

## Texas.

MR. EDITOR: At the request of many Mississippi friends I propose to give them, through the ADVOCATE, the results of my own observations, and the information obtained from other reliable observers, in reference to the soil, climate, health and resources of Texas in a number of serial articles, not transcending, I hope, the limits prescribed by yourself or some other editor in relation to serials. Having come recently to Texas and traveled extensively through its borders, trying to keep my eyes and ears open for my own sake, as well as for others—friends and countrymen—I will endeavor to embody, as well as I may, the result in these papers.

There are two great distinguishing characteristics of the lands of this vast commonwealth—timbered and prairie. Each of these is characterized by great uniformity, both as to surface and quality of land, so far as my observation has extended. The uniformity is greater than your correspondent has witnessed in any other State, South or West. In the vast breadth of acreage of woodland, as you travel north and west through what is called east Texas, the area of first quality of upland is very limited, and the deltas of the branches, creeks and rivers quite inferior in productiveness. While the upland woodlands are uniformly medium in quality and of uniform surface, gently undulating as the lands of Madison and Hinds counties, Mississippi, they produce cotton astonishingly well to their appearance. They are of a light sandy soil, mellow and of easy cultivation, and when fresh are very remunerative to the labor bestowed, one hand cultivating thirty acres, and making about double the quantity raised by the same planter in Mississippi. In passing along the line of the Texas and Pacific railroad, from east to west, you first strike lands very much resembling those of Hinds and Madison counties. Hickory, black-jack, post oak and red oak, with a sprinkling, in spots, of walnut and gum; very open woods in their early settlement, and arable among the green timbers, and producing fine crops from their first cultivation. This portion of the State was in a high state of cultivation previous to the war, and there are all the evidences of an advanced civilization, as indicated in the wealth, intelligence and refinement of its people. Marshall and Jefferson are the leading cities in this portion of the State, the latter having made rapid strides in material development in the years immediately succeeding the war, and the former now bounding forward in the career of progress, within whose corporate limits are located the vast machine shops and other extensive buildings of the Texas and Pacific Railroad Company, built at an estimated cost of $3,000,000. The spirit of enterprise infused by the introduction of so much capital and labor by this wealthy corporation has rejuvenated this once prosperous country, which had experienced the blighting effects of the demoralization of labor with other portions of the South where slave labor greatly predominated. The population of Marshall has nearly doubled in the last year or two, and is now estimated at about seven thousand. It is located at the junction of the Transcontinental and Texas and Pacific railroads, which are being prosecuted to completion with unexampled energy and success. It is estimated that from four to five hundred miles of these roads, which belong to the same company, will have been completed within one year from the opening of the good weather last spring. In subsequent numbers I will speak of the country on the route of these great railways, as they advance west, reserving for the last a description of the far-famed prairies of the west, the most fertile and beautiful uplands, and the greatest breadth of acreage in one unbroken body of rich land, resembling the richest alluvions of the delta of the Mississippi, that my eyes ever beheld. H. M. BOOTH.

## That Parsonage.

MR. EDITOR: It is a matter for general Methodist congratulation that at last we have in Louisiana one parsonage worthy of the name. From all accounts the Shreveport brother has built a complete house. Persons who have been in it say "there is nothing deficient in its construction, nothing wanting in its appointments." The writer had a glimpse of it once, and, as you said, Mr. Editor, it looked more "like a nobleman's villa than a Methodist preacher's lodge." I stand to this, though I have to draw on my imagination as to the looks of the "villa." As parsonages generally are old, dilapidated, leaky, smoky concerns, over which the spirit of comfort would not hover long enough to take a look at the premises, it is refreshing to know that one brother and family have a comfortable lodging. "Every rose has its thorn." It is a sad state of things that this brother cannot remain for another term to enjoy the results of the care and anxiety he has endured to build this parsonage. But the "inexorable limit"—how hard it does bear sometimes on both people and preacher! I suppose Bro. W. will do the same thing for some other work. May he live to do the like for every circuit in Louisiana!

Meanwhile I would like to know how many preachers' minds are continually haunted by the picture of Shreveport parsonage? I wonder how many preachers catch themselves saying: "Well, W.'s time is out. Somebody must take his place. May be ——"

One thing I fear. Somebody will be disappointed. In regard to that succession the house itself imposes two conditions which may not be overlooked. It is quite a large house; consequently a preacher with a small family "need not apply." To put a small family in such a mansion would be a positive affliction to the small family. There is attached to this parsonage a "study;" hence the man who spends his time "gadding about the country or lounging around the streets" can have no hope. He may give up in despair at once. These two conditions grow out of the structure of the house itself. Now, looking at the number of parsonages that Louisiana Methodists have *not* built, and the general characteristics of those they have provided for their preachers, I would not be surprised to see at the next Conference a *goodly* number of *studious* men with *large* families who are "compelled to move!" OUTIS.

## Vanderbilt University.

The massive foundations of the main edifice, says the Nashville *Christian Advocate*, are to be laid at once; this will be done, we presume, by Christmas, and as soon as the winter is over and gone the magnificent superstructure will be erected. An advertisement has been inserted by order of the president of the board, in the Nashville papers, that "sealed proposals will be received until September 9, at noon, for the excavation and stone-work required for the foundation walls; also for the door and window-frames and the cut stone-work, embracing water-table, door and window-sills for the basement story. Plans and specifications can be seen at the office of the architect. The right is reserved to reject any or all proposals." If the main edifice will look as well on the ground as it does on paper it will indeed be magnificent. Here is a truthful description of it from the *Banner*:

The east and west elevations present a front of 176 feet each in length, with a height of 60 feet from the ground to the top of the cornice.

The north and south elevations show 118 feet 6 inches—*i. e.*, from the face of the greatest projection on the east front to the face of the greatest projection on the west front—the width of each wing or projection being 56 feet.

The central projection on the east front, in which is the main entrance, is flanked by a tower on each side, which affords two additional entrances to the basement story and main floor. The towers also contain the stairways leading to the upper stories.

From the east to the west front there is a continuous corridor 14 feet wide, intersecting a central corridor 20 feet wide and 52 feet long, to the line of the stair-halls, the latter being 15 feet wide.

The area embraced in the plan of basement is partitioned off into lecture-rooms, laboratories, apparatus-rooms, professors' offices and furnace-room, for the departments of chemistry and natural philosophy, together with water-closet apartments and a room for coal and heating apparatus.

The first floor above the basement contains the president's office, faculty-room and cloak-rooms, together with four recitation-rooms and lecture-rooms for the professors of Latin and moral philosophy.

There are offices for the use of the professors on this floor also, and convenient to their respective lecture-rooms.

The second floor above the basement is arranged for a chapel, library, two society-rooms, and an office each for librarian and janitor.

The chapel will seat on its main floor about 450 students comfortably, and the library is of sufficient capacity to contain 10,000 volumes.

The third floor will be used exclusively for the department of mathematics, civil and mechanical engineering, with one room set apart for museum and cabinet—that being immediately over the library. The gallery of the chapel is also entered from this floor.

The corridors, except where cut off by the chapel, library and museum, are the same in every story.

The central corridor in every story is made octagonal at the four corners, in which are niches for statuary.

The heights of the several stories, commencing with the basement, are as follows: Basement, 13 feet; first story, 16 feet; second story, 15 feet; third story, 14 feet.

The basement or foundation-walls are designed to be of stone, and ten feet above the surface of the ground. The class of masonry to be used is hammer-dressed rubble and hammer-dressed coursed work. The superstructure is designed to be of brick, with white stone-dressings, such as window-caps, sill-courses, etc.

The thickness of the walls of the first story will be twenty-six inches, or three brick. The second story twenty-one and a half inches, or two and a half brick. The third story seventeen inches, or two brick. The main coralce is also designed to be of brick and stone.

One of the towers is to be used as an observatory, and one for a clock and bell.

The towers are respectively 150 and 135 feet in height.

A portion of the roof will be covered with slate and the remainder with iron, and will have at the top an ornamental cresting of iron.

The main corners of all projections will be strengthened with buttresses.

The stairways will be six feet in width, with massive balustrades.

Provision is made for two elevators, to be used also for ventilating shafts, to rise from the basement floor to the third story.

Particular attention has been paid to the lighting of the building and its thorough and healthful ventilation.

The design is modeled after the Gothic architecture of the thirteenth century, and is unique in every respect. The drawing of the building presents an elegant and chaste appearance.

It has been the purpose of the architect to make it commodious as well as simple in its general arrangements, that it may be all the more convenient both to professors and students.

AGITATION OF SOUL.—I have seen a lark rising from his bed of grass and soaring upward, singing as he rises, and in hopes to get to heaven and climb above the clouds; but the poor bird was beaten back with the loud sighing of an eastern wind, and his motion made irregular and inconstant, descending more at every breath of the tempest than all the vibrations of his wings served to exalt him, till the little creature was forced to sit down and pant, and stay till the storm was overpast, and then it made a prosperous flight; for then it did rise and sing, as if it had learned music and motion from some angel as he passed some time through the air. So is the prayer of a good man when agitated by any passion. He fain would speak to God, and his words are of this earth earthy; he would look to his Maker, but he could not help seeing also that which distracted him, and a tempest was raised and the man overruled; his prayer was broken, and his thoughts were troubled, and his words ascended to the clouds, and the wandering of his imagination recalled them, and in all the fluctuating varieties of passion they are never like to reach God at all. But he sits down and sighs over his infirmity, and fixes his thoughts upon things above, and forgets all the little vain passages of this life, and his spirit is becalmed, and his soul is even and still; and then it softly and sweetly ascends to heaven on the wings of the Holy Dove, and dwells with God till it returns, like the useful bee, loaded with a blessing and the dew of heaven.—*Jeremy Taylor.*

A FOSSIL specimen of the extinct dodo, a bird of immense size and peculiar formation, has been found in the gypsum mines at Fort Dodge, Iowa. It has been purchased by an Englishman as a gift to the British Museum.

## Obituaries.

ROBERT WESLEY WEATHERBY, son of Septimus and Druellla Weatherby, was born May 18, 1863, was baptized by Rev. T. C. Parish in 1866, and died at Durant, Holmes county, Mississippi, *July 31, 1873.* These few dates and simple facts—the brief summary of the earthly history of one who has become immortal—though so soon recorded, are linked with household memories that can never die. The death of this bright, promising boy brings home to us with great force the truth that life, in its best estate, is but vanity, and that we have time only to say: "Hail and farewell." "Time, like an ever-rolling stream, bears all its sons away." Little Bob was a punctual attendant at our Sunday school, always with perfect lessons. From perfect health to sickness, in a few days his young life ebbed out and his spirit left for immortality.

GEORGE W. BROWN.

DIED, at his home in Webster parish, Louisiana, September 3, 1873, JAMES SHEA, son of James and Joyce Ford, aged nine years.

The light of the household, the joy and hope of his loving parents, has been taken away by that inscrutable Wisdom whose ways are past finding out. The beautiful bud we so loved to cherish has been transplanted to bloom in the better land above, to dwell in that house not made with hands, the home of the angels. Sad as we may feel at the loss of one so promising, our loss is his eternal gain. But be comforted, father, mother, brothers and sisters. Weep not; it is well with the child. He is not lost, but gone before. Remember who it is that gathers the lambs with his arms and carries them in his bosom. Know you not that Jesus takes our little darlings to himself, that of such he may make a part of the society of heaven, and that where our treasure is there may our hearts be also? W. H. P.

TRIBUTE OF RESPECT.

Whereas, It has been the will of an all-wise Providence to take out of our midst our beloved brother, G. W. YARBROUGH, a member of the Methodist Episcopal Church South, and a steward; And whereas, we bow with meek submission to the will and dispensation of an all-wise Providence; therefore, be it

*Resolved*, That we feel with deep regret the heavy loss of our worthy and beloved brother, both in the church and community, for he was a model character in charity, benevolence and piety.

*Resolved*, That we, the members of the Quarterly Conference, extend our sympathies to the bereaved family and friends.

*Resolved*, That a copy of these resolutions be furnished the NEW ORLEANS CHRISTIAN ADVOCATE for publication, and that a copy be forwarded to the bereaved family.

Done in Quarterly Conference, at DeSoto, Mississippi, August 9, 1873.

H. S. TEHALL,
G. M. GILMORE,
Committee.

SARAH JANE CARSON was born in Madison county, Mississippi, April 15, 1832; was married to W. T. Jones, in Holmes county, Mississippi, December 31, 1852, and died of consumption, in Madison county, Mississippi, September 1, 1873, aged forty-one years, four months and fifteen days. During the whole time of her great suffering she never murmured, but bore it with Christian fortitude, praying that she might die easy. Thanks be to God, who giveth us the victory through our Lord Jesus Christ, her prayer was abundantly answered. She died as she had lived, calm and serene, without a struggle or a groan. She was a consistent member of the Methodist Episcopal Church South, and a regular attendant at church. Her seat was rarely vacant. As a Sabbath school teacher she pointed her class to the Lamb of God, that taketh away the sins of the world. She always responded when called on to pray in the great congregations. She was a kind and an affectionate wife, a good mother, and one of the few who make a good stepmother. She was a kind neighbor, liberal and generous to all. She leaves a husband and six children and a host of friends and relatives to mourn her loss. May our loss be her eternal gain. W. T. JONES.

TRIBUTE OF RESPECT.

Whereas, It has pleased almighty God to remove from our midst and take to himself one of the most worthy and most esteemed ministers of the Methodist Episcopal Church South, Bro. J. D. LOFTIN; therefore, be it

*Resolved*, By the Quarterly Conference of Rocky Mount circuit, Alabama Conference, convened at Rehoboth on the thirtieth day of August, 1873, That in the death of Bro. Loftin the conference has lost one of its best ministers, the church one of her most faithful and most devoted members, and his bereaved relatives one whom they ever loved.

*Resolved*, That we deeply lament the loss of our aged and loved father of the church, whose long life of usefulness, integrity and Christian character won for him the respect and love of hundreds throughout the Southern States, and especially of the people of this circuit, in whose midst that valuable life was mainly spent.

*Resolved*, That while we feel that no other on earth can jointly supply his place as our friend around the fireside, our minister in the pulpit and his most noble examples to the world, and while we feel, too, resigned to the sovereign will of him who "doeth all things well," we would display particularly to the youth of this land his whole life, without a blemish, as a model worthy of imitation.

*Resolved*, That the relatives of the deceased have our heartfelt sympathy in this their saddest bereavement.

*Resolved*, That a copy of the above be sent to the New Orleans and Nashville *Christian Advocates* for publication, and also a copy to Mrs. S. E. Thomson, his sister.

B. L. SELMAN, P. C.
E. Y. MCMORRIES, Act. Sec.

ABNER MCGEHEE, the subject of this sketch, was born at Pearlington, Mississippi, December 30, 1852. Born of Methodist parentage, he was brought up in the principles and usages of our beloved Methodism. Deprived of his father at an early age, his mother, a true "mother in Israel," made it her especial life-long duty to stamp religion upon the plastic minds of her children. Abner, when in his fourteenth year, made a profession of religion, and joined the Methodist Church under the ministry of Rev. Horace Jewell. Ardent and impetuous in his disposition, this young soldier of the cross had to fight many hard battles with himself and the world. While but a boy his earnings for years almost entirely supported his mother and a younger brother and sister. Exposed to the world of business, with such responsibilities upon his shoulders, his heart often failed him. Sometimes he would retrograde, and despair of going onward in religion. Many were the conversations I had with him on religious subjects, for he was as a younger brother to me, and dearly did he love to talk about Jesus. His health became poor about the first of July. On the first Sunday of July he attended Sabbath school, church and class meeting. From the last he went home, sick with a fever, which speedily assumed a most malignant type. On the Friday following, after much suffering, he breathed his last. We are, however, blessed with the assurance, from his words and actions, that he is now with the Savior, whom he loved so well. A "faith-seeker" in Sabbath school, the object of his search has given place to sight, the cross to the crown, and hope to glad fruition.

J. LANE BORDEN.

THE FOLLOWING resolutions were adopted by the third Quarterly Conference of the Centerville circuit, Louisiana Conference, June 14, 1873:

Whereas, Our gracious God has seen proper to remove from this church and conference our beloved brother, ALLEN J. DAVIS, who for many years has given us the benefit of his counsel, and cheerfully assisted us by using his means, time and influence for the welfare of our church, having long officiated as recording steward, and has been the human stay and support of our little vine in her hours of peril; therefore, be it

*Resolved*, That we deeply lament the departure of our long-loved and highly-esteemed brother. His cheerful face no longer do we behold among us; but his influence still lingers with us as the rays of the setting sun, painting the clouds with his parting beams.

*Resolved*, That we humbly bow beneath the stroke of our heavenly Father, who doeth all things well, and do acknowledge that he hath done wisely in transferring this brother from the church on earth to a more glorious place in the church above, where he views the face of Christ, our risen Lord of lords.

*Resolved*, That we will earnestly strive to follow the same Lord of glory that he from early life followed, and finally meet him amid that innumerable throng that shall gather at the right hand of the great white throne on the resurrection morn, and there shout the praises of the King of kings.

*Resolved*, That we hereby tender our sincere sympathy to his wife, sister (M. A. Davis) and his children in their great affliction and bereavement, advising them to look above the cloud of sorrow to the loving Hand that reaches down through the clouds of darkness toward the suffering ones of earth, and hear him gently saying: "I will never leave nor forsake thee;" also, "I will be a husband to the widow and a father to the fatherless."

*Resolved*, That these resolutions be engrossed in our minutes, and a copy thereof be sent to the NEW ORLEANS CHRISTIAN ADVOCATE for publication.

REV. FIELD WHITE, P. E.; J. F. BAKER,
REV. W. V. TAYLOR, P. C.; J. M. BAKER,
REV. D. L. MITCHEL, L. P.; J. R. ADAMS,
J. M. ADAMS, R. S.; R. M. BRADLEY,
WM. WHATLEY, Stewards.

The subject of the above resolutions was born in this parish and State, where he resided until the twenty-third of April, 1873, when he was called to inhabit a mansion prepared in heaven by his Savior. He entered the Methodist Episcopal Church South before attaining the years of manhood, having had the advantages of pious parents, his father being the Rev. Moses Davis, who for many years prior to his death was a member of this Conference.

Allen J. Davis was well known and highly esteemed by all our citizens, among whom he had grown up. At our late election he received the largest majority of votes polled for many years for a legislator, and in obedience to the request of his friends he went to New Orleans, in December last, to attend the Legislature, although in feeble health. He returned to his home stricken down, and after patiently enduring great physical pain for nearly four months, during which scarcely a murmur escaped his lips, he passed quietly away to his resting-place above. The writer, in speaking to him in regard to the foundation of his hope of entering heaven, heard him reply: "I have no fear nor doubt on that subject, for I trust in Jesus. He is my only hope. All I am anxious about is the condition of my family. Please talk to my children." I feel satisfied he is now happy and at rest. May his sorrowing family be consoled by this thought, and stimulated by his peaceful death to "press with vigor on" and win the heavenly prize, walking worthy of the vocation wherewith they are called, placing their trust in God, who remembereth that we are dust. M.

WE MAY say what we please of the difficulty of repenting, but it would seem to be a thousand-fold more difficult to refrain from repenting.—*Edward Payson.*

The Christian Advocate.

THURSDAY, SEPTEMBER 18, 1873.

### THE REAPER'S MORNING HYMN.

Unclouded shines the autumn morn,
The lark is singing far on high,
Among the fields of yellow corn
The wind is blowing gently by;
And with a thankful voice we raise
To thee, O God, our hymn of praise!

The sower cast the seed around,
Then followed sunshine, wind and rain,
And from the cultivated ground
Sprung up the graceful, golden grain.
The harvest came, O God, from thee,
And thine the praise shall ever be!

We thank thee for the winter's snow,
We thank thee for the spring-time's showers,
For autumn's winds, that gently blow,
For summer's bright and sunny hours.
Sun, shower and wind were sent by thee,
And thine the praise shall ever be!

The sun has dried the drops of dew,
And gladly to our toil we bend,
With sickles keen and purpose true,
To reap the grain that thou didst send.
What were our labor without thee?
So thine the praise shall ever be!

Soon shall the autumn's withered leaves
Be scattered over field and plain,
Soon shall we bear the harvest sheaves
With gladness home along the lane;
But still our hymn of praise shall be,
Lord of the harvest-time, to thee.

Sing high in heaven, O happy lark!
Shine down, O sun, with ripening beam!
Blow, gentle wind, o'er field and park!
Flow brightly by, O rippling stream!
While with a thankful voice we praise
Our Maker's wondrous works and ways.

## The Wesleyan Ministry.

After the relation of their religious experiences by the young ministers, previous to their ordination, at the late session of the Wesleyan Conference, Rev. Mr. Arthur and Rev. Dr. Punshon were called upon to make addresses. The counsels of the latter eloquent minister are so tender and wholesome that we publish them entire, as reported in the *Watchman*:

Dr. Punshon said that he was very forcibly reminded that twenty-four years ago he stood in a similar position to that of his young brethren—when he girded on the armor which he had very slightly proved, and entered on the great conflict which with very much of unfaithfulness had occupied him ever since. He had derived great encouragement as he had listened to-night how God had not permitted them to be deprived of that bright succession of those who, like themselves, first entered the wicket-gate, and had then gone on to the Interpreter's house—the next stage of their pilgrimage—and then gone on with their burden till they came to the place where stood a cross, and hard by a sepulcher; and as they looked and kept wondering the burden fell from their shoulders, and they went on their way rejoicing, not only in a sense of deliverance, but of power.

For the last five years he had had the privilege of attending similar services three thousand miles away, and without exception he had heard the ring of the same bell—the same glorious gospel melody had come from the hearts of candidates in Canada as he had heard to-night. Methodism and living Christianity—he hoped those were synonyms—were the same in this respect all over the world. Although there were diversities of operations, and differences of administrations, and diversities of gifts—yet there was one Spirit working in them all, to make them partakers of one high hope of their calling.

Two things had struck him in the experiences of to-night. One was a statement made by one of the brethren, how God had honored his own word. He remembered nothing of the sermon—not a solitary division, nor even an illustration. He knew not the texture of the sermon, but the text—the word of God—had made a deep impression. He was reminded of an instance of a similar kind, where God honored his word in the conversion of a local preacher in his first circuit. It was in the wilds of Cumberland, and he heard it from the man's own lips. He lived on the shores of one of those charming lakes. The only teacher he had was an heirloom—his family Bible; and in the shadow of the brown woods, while he was pursuing his daily occupation, the Holy Spirit took the word and fastened it on his heart. He wrestled for pardon and obtained it before he knew there was another man on the face of the earth that enjoyed it, and he became happy in the love of God. Already when Methodism was introduced he had a correct creed and the germs of a systematic theology which only needed to be classified to make a clear exposition of "the truth as it is in Jesus." The more they honored the word and accepted it as the instrumentality of gospel teaching, the more they were in harmony with God's mind and purposes, and the more they were likely to have mature, well-rounded Christians, thoroughly furnished to every good work.

Another thought that occurred to him was the absence of terrifying convictions. They seemed to have been won, rather than frightened. They seemed to have been brought into the divine favor by the influence of the love of the Lord Jesus Christ. A remarkable illustration of this particular method of working occurred to him at this moment. It was in the experience of three men—notably of one of them—the three Japanese embassadors who had been recently sent over to the United States to obtain instruction in commercial matters. While there they were brought to a saving acquaintance with the "truth as it is in Jesus." At the time he spoke of, they had been consciously happy in the love of the Savior, and had been put under instruction that they might be more thoroughly acquainted with Christianity. The minister was taking them through the Apostles' Creed, and was making them understand how the truth had been perpetuated from generation to generation. All went well till he came to the words: "He shall come to judge the quick and the dead." "What is that?" they exclaimed, in a startled manner. The minister thought they stumbled at the word "quick," and he explained that it was an obsolete word. "O," they said, "not that." It was the first entrance into the pagan mind of the idea of judgment. It was the first effect of the thought of the coming again of the Savior to judge the world.

One of them stood as if stunned into catalepsy; another paced up and down in indescribable agony; the third bent down with his elbows on the table. The silence was painful and crushing. The minister let it alone to see what would come of it. After [illegible] the man leaning on the table raised his head and said: "O how alarmed I should have been if I had known that before I loved him." (Hear.) Was there anything finer than that in the whole history of the Spirit's work? The love of Christ had come into his heart first, so as to take away all terror of judgment, and a startling thought like this coming suddenly on the spirit lost all power to terrify it. It showed that the most effective method of preaching was not to thunder the anathemas of vengeance. To make the declaration of unlimited love—love in its disinterestedness—love in its royalty, divested of that selfishness which attaches itself to all earthly relationships—love incarnating itself that it may breathe more freely—love shedding its own blood—that was the master spell which, like the rod of the prophet, would swallow up the enchantments of all opposing forces.

Law's terrors do but harden
Wherever they work alone;
But a sense of blood-bought pardon
Will melt the heart of stone.

In the president's opening remarks we had condensed the great need of the ministry of the present time in these few words: "God hath not given us the spirit of fear, but of power, and of love, and of a sound mind." Power, but not brute power, not unintelligent power, but power that could give a reason of the hope that was in it. O if he could only get that power for himself and his brethren, they would have a large, beautiful, harmonious combination of qualifications. They would have a mighty ministry—not stentorian lungs, but quiet power, that wins its way into the hearts of men whether they will or no, because the Spirit shows the way—that marvelous thing for which they had no better word than "unction"—a word that had been on the lips of many a hypocrite, but a grand word notwithstanding—unction poured out from a man when it came from his lips, making itself felt as holy oil coming on the waves of human passion. Mr. Arthur prayed for the gift of the Holy Spirit. Why might they not have it? It was God's gift which he was waiting to bestow in answer to prayer. Let them keep close to the foot of the cross till they were endued with power from on high. He did not know how it might come; it might come in the thunder—it did sometimes; it might come in the still small voice, and lift up the spirit so that they would not know whether they were in the body or out of the body; it might smite the spirit down into "the speechless awe that dares not move." He knew it would come if asked for with sincere heart and unfeigned lips; and their hearts would know it when it came. They would be able to say: "Thou hast made me full of joy with thy countenance;" "Then will I teach transgressors thy ways, and sinners shall be converted unto thee." Amen.

## The Conversion of a Mute.

BY REV. JAMES L. CLARK.

Although the age of miracles has ceased, and wonders of healing are seldom wrought on the bodies of mankind, yet we sometimes witness miracles of grace so astonishing as to extort even from the lips of infidelity the honest confession: "This is the finger of God." One of these wonderful displays of grace which passed under my own notice was the conversion of a mute, at a time and under circumstances which were calculated to silence skepticism and glorify God.

In a settlement about three miles from P., a small town in Western Virginia, among others there was a family of four or five young men and boys, from sixteen up to about twenty-five years of age, who were studying the works of Paine and other infidel writers. They were young men of more than ordinary reading and intelligence for that community, and were exerting a pernicious influence over the minds of the young people in the neighborhood, joined with amiability, and, in other respects, irreproachable moral character, there was a perseverance about them in spreading their opinions which was worthy of a better cause. The leaven of infidelity had its influence through the neighborhood till the pious and God-fearing portion of the community became seriously alarmed. In their anxiety they fled to God for help, and in the fervency of their souls entreated him to stay this tide of destruction, and save their children from being swallowed up in this whirlpool of Satan. Nor was prayer the only means they used. Efforts were made; a meeting was appointed for united and public effort. A crisis had come. It was now to be determined whether Christianity should bless or infidelity curse their families.

The time for holding the meeting arrived. The children of God were there, and the followers of Paine were there also. Both parties seemed to feel that on the result of that meeting depended the success of their cause. Fervent were the prayers of God's people; vigorous were the efforts made by them to sustain the cause of their Savior. And as zealous and as persevering were the infidel party to oppose and blast the work of grace. But strong was the hand of God, and valiant was his right hand, and it triumphed gloriously. At first but little seemed accomplished beyond an increasing seriousness among the people. After awhile a few approached the altar, with streaming eyes, and hearts and lips of prayer, pleading for pardon through the merits of Jesus. Faith prevailed. The witness of the Spirit was given. And while some gave vent to their feelings of joy in shouts of praise, others, with glory beaming from their countenances, went and told their friends what God had done for their souls. This, according to infidelity, was fanaticism, enthusiasm, animal excitement, or something worse; the preachers gave them their lessons and told them what to do; they learned them to shout, and it was all hypocrisy. Thus as Jannes and Jambres withstood Moses, and Barjesus opposed Paul, so these men endeavored to oppose the truth and power of God. But the hour of their overthrow was at hand; a change was yet to come.

In this same neighborhood there resided a deaf and dumb young lady named Margaret B——n, who was regular in her attendance on the services of the meeting. At the Institute at Staunton she had been taught to read and write. From reading her Bible she had obtained some knowledge of her condition as a sinner and some knowledge of the plan by faith in Jesus Christ. During the progress of the meeting her mind became deeply exercised upon the subject of her personal salvation. Although the exercises of the meeting were to some extent a blank to her, and though the gospel's joyful sound and the voice of prayer and praise could not fall upon her ear, the power of God did reach her heart. And although her lips were sealed in silence, and could pour forth no confession of guilt, and in human language could not implore pardon, yet from the depths of her sin-sick soul, through her streaming eyes, flowed tears of penitence that fell in mercy's sight. At the mercy-seat, with groanings that could not be uttered, she presented the sacrifice of a broken and a contrite heart, which God did not despise. In that hour we felt the insufficiency of man. We could sympathize with her, but could not point her to the Lamb of God which taketh away the sins of the world. We could pray for her, but could not pour into her mind the precious promises of eternal truth. Hers was a solitary struggle—a struggle at which infidelity looked with surprise, if not with alarm.

In the hour of extremity there was One who could not only sympathize with her, but who could relieve. That one was the Friend of sinners. He came to her rescue, and the hour of her release had arrived. One evening during the exercises at the altar a strange sound fell upon my ear. Turning round to see from whence it came, I saw Margaret upon her feet. The gloom that had overspread her countenance was gone. Every feature was lighted with an unearthly radiance, and seemed to beam forth with the effulgence of heaven. When I approached her she placed her hand upon her heart, and then, looking upward, pointed toward heaven, and clapped her hands in an ecstasy of joy, while in her efforts to speak her lips gave utterance to those strange sounds which had arrested my attention. If the tongue of the dumb did not then sing, the glad heart did dance for joy.

At this point of time I observed that our infidel friends were all in commotion. They had caught a sight of the converted mute, and, with feelings of the most intense curiosity, were pressing forward to get a nearer view. We promptly opened the way for them, so that they might get near her, and satisfy their curiosity. Foremost in the group stood Andrew H., in whose mind, if you might judge from appearance, a most intense struggle was going on. In the meantime the mute was passing among her female friends, pressing to her bosom those who were now as ready to rejoice with her while rejoicing as they had been to weep with her when weeping. While these things were passing I took my position where I could watch the influence they might exert on the minds of the infidel party. The change in Margaret, with whom they were all well acquainted, was too manifest to be denied. How should they account for it? Would infidel philosophy explain the phenomenon? or would they, like the Jews, attribute the miracles of God to satan? We shall see.

There they stood gazing as if it were the last sight of earth. You could almost hear their hearts beat, while their faces grew white and red alternately. For awhile their lips seemed as dumb as those of the converted girl. At length the leader of the party turned round to his comrades and said: "Boys, this is not animal excitement. There is no deception in this. Margaret B. is no hypocrite. The preacher could not learn her to shout. There must be a divine reality in religion. I never saw anything like this." Tears gushed from many of their eyes, and their hearts were subdued. Infidelity had received its death-blow, "not by might, nor by power, but by my Spirit, saith the Lord."

The next night they were found at the altar of prayer, seeking salvation, while the work of the Lord went on gloriously. During the balance of the meeting the form of the mute might be seen passing along among the seekers of religion, looking earnestly upon their features, to catch the first smile of joy that illuminates the countenance when conversion takes place. And hers was generally the first hand extended to welcome them into the family of God. The entire G. family were converted. One of them has since died a most happy and triumphant death. At our last Conference another one took me by the hand, and, after referring to the past, remarked that he was making his arrangements to withdraw from worldly business, and at the next Conference he expected to enter the ministry, and to spend his life in preaching the faith he once tried to destroy. Surely,

"God moves in a mysterious way
His wonders to perform."

*Ladies' Repository.*

THE selection of Constance the city where Huss was burned, and the laity were deprived of half of the holy communion—for the great September convention of Old Catholics, is mentioned by Moravian journals as "the Nemesis of history."

CHRISTIAN WORK is more than furnishing food and raiment and shelter. It is also teaching men of God, of Christ, of heaven, of sin, of love, of justice, of brotherhood.

## Girls and their Opportunities.

It has been our good fortune to know women of this and the last generation—women who were almost without what are now called "advantages of education," because such advantages did not then exist—who might be models for the young and [illegible] of to-day. They were women who had been taught practically, and had, besides, trained intellectual tastes. They were mistresses in their households, able, and often obliged, to do all the work of a hospitable family. They were not terrified by sickness or appalled by danger, for they had been taught to meet both with calmness and skill. But they were not irritated or demoralized by their petty cares, or the real drudgery of their work; they knew how to keep these subordinate, and their noble intellectual tastes, rather than their petty cares, gave the tone to their lives. A half hour's reading each day of Bacon or Milton or Sir Thomas Browne; a half hour's study of some science or art; a half hour's work at mathematics, has held to its highest uses many a day of many a woman's life that would otherwise have gone to waste and weakness. To be able to get out of the pressure and hurry of life, to stand aside, as it were, and see things in their true lights and true proportions, is one of the best results of education. Such reading or such study lifts a woman out of the daily routine; she stands above it, sees the end and the good of it, sees how small the obstacles are that looked like mountains to her, serenely puts them aside, and does not allow what are considered the special worries of women to ruffle her dignity or cloud her mind.

The trouble to-day is that girls confound acquisition of knowledge with education, pride themselves on a certain number of facts which they have stored in their memories, and which, for a few years, they use with showy effect. They think they know a great deal more than they do; they peep through the windows of science, see a star here and a flower there, trifle a little with acids, alkalies and crucibles, and are persuaded that they are astronomers, botanists and chemists; they undervalue all knowledge which they do not possess, and are inclined to despise all labor, save that of the student. There is no branch of learning which girls may not be taught; there is no height of learning to which girls may not aspire; but they should be taught, most of all, personal dignity, the need and the beauty of adapting themselves to the life in which they are placed; their studies should, so far as possible, have a practical application; they should understand that they cannot know much at any rate, and should learn the graces of intellectual modesty.—*Boston Advertiser.*

A JAPANESE BRIDGE.—A writer in the *People's Magazine* describes a Japanese bridge: "When we came in sight of the Fuji-kawa (river) we found we had to cross it by a suspension-bridge built entirely of bamboo. The Japanese are naturally very proud of this work; and they may well be so. It is the only one of the kind in the country, the river being too broad and swift to allow of bridges being built, except at enormous cost. At this place their ingenuity is displayed to perfection, and it is a sight well worth seeing. The surrounding scenery is very pretty, the river running down a lovely valley, the hills covered with trees on each side, of great height, rising abruptly from the banks. One feature connected with the scenery of Japan is worth mentioning, viz., that the foliage does not strike Europeans as strange or tropical; they would generally recognize all the trees, the most notable peculiarity being the bamboo growing among our well-known trees, with occasionally a palm or banana here and there; the chestnut, hazel, lime and beech are plentiful, but the wax-tree is very tropical in appearance. The bridge we had to cross was about a hundred feet above the river, and its width a single span of sixty feet. It is made by the bamboo being twisted into a sort of rope, and a single plank is laid on it to walk over upon. The bridge shakes and sways very much as any one crosses, and, there being no railing of any sort at the side, it looks more unpleasant to cross than it really is. The best method of getting over is to look straight to your front and walk quickly; to double across is perhaps better, though, of course, nothing can prevent its swaying from side to side in rather a disagreeable manner. The bridge is about four feet wide—not a bit too much for any one who may possibly lose his head, as the river rushes below over huge rocks in a very uninviting way."

THE Texas cattle drive of this season to Kansas is now nearly if not quite in. Total receipts about half a million head, of which 260,000 were received at Ellsworth, 150,000 at Washita, 75,000 at Coffeyville and Chetopa, and the remainder at other points. 60,000 have been driven to Colorado, Nebraska and Wyoming. 100,000 will be wintered in Kansas, about 150,000 be taken by packers, 20,000 have been marketed at Kansas City, and 50,000 more will be driven to the Territories, and the remainder wintered in various Western States. Receipts at Kansas City are estimated at 300,000 for the year, against 236,000 last year.

SPEAKING of the friars who are coming to this country after having been expelled from Italy, a secular paper thinks that they will find their opportunities here very poor for pursuing any such aimless, mendicant life as that they have led in Italy, and that "the people of this country generally will set a much higher value on a good frier of clams or griddle-cakes than on any friar who can merely count beads or mumble over church formulas."

TIME may be redeemed as it is passing, but never when it is gone by.

## Religious Intelligence.

THE Old Catholic Congress is to be held this year at Constance, September 12, 13 and 14.

THE Lutherans of Wirtemburg complain of the scarcity of ministers. Many congregations are without pastors, and there is no hope of an immediate supply.

THE English Baptists are increasing their mission stations in Africa. Mr. Q. Thompson has been sent from Bell Town to a place called Bonjongo, on the great mountain of Cameroons.

IT IS SAID that the entire Persian mission, with forty missionaries and sixty teachers, now under the care of the Presbyterian Board, costs less annually than the current expenses of some city churches.

THE Wesleyan Church in England raised last year for missions $700,000. One of the secretaries, being asked how they were able to raise so much, answered: "By the grace of God and *the penny a week*."

REV. ABRAHAM JÆGER, the converted rabbi, and author of "Mind and Heart in Religion," has accepted the position of assistant professor of the Hebrew language in the Southern Baptist Theological Seminary.

A COLONY is settling at Ridgeway, North Carolina, near the southern part of Virginia, composed largely of Methodists from England. The entire tract contains 6,000 acres. It is the intention to build 100 houses to form a town, and also divide out 140 lots of forty acres each. Rev. W. Reading, Wesleyan minister, by consent of Bath district, has consented to come from England and act as their pastor for the first twelve months at least.

MADAGASCAR.—The work still continues to advance in Madagascar, and is truly marvelous. Rev. Dr. Mullens and Rev. J. Pillans have been appointed by the London Missionary Society to visit the missionaries and native churches of Madagascar, and confer with them on many important questions suggested by the great progress of Christianity in that island. The report of the visit of these distinguished ministers will be looked for with interest.

THE *Presbyterian* quotes from the letter of a missionary on the advance of the work of Protestant missions in France, who states that private letters come in laden with special good news of conversions of individuals and whole families, of the institution of prayer meetings, and of revival work among the children. The same paper also reports eleven new communicants admitted by Dr. Hopper to the church at Canton, and fifteen inquirers, several of whom would be received into the church at the next communion.

AT THE last stated meeting of the American Bible Society, August 7, thirteen new auxiliaries were recognized. Communications were received from Rev. E. P. Hastings, Japan, sending account of Bible work in the Ceylon mission, with annual accounts; from Rev. I. G. Bliss, D. D., and Rev. Messrs. Bergne and Girdlestone, of the British and Foreign Bible Society, showing satisfactory progress in revising the Turkish version in Constantinople, and from others. A memorial paper in reference to the decease of Rev. Dr. Isaac Ferris was adopted.

THE Cumberland Presbyterians differ from the Calvinists, on the one hand, and the Arminians, on the other. The peculiarities of their faith are thus stated by the *Cumberland Presbyterian*: "1. No part of the human race is unconditionally elected to eternal life or foreordained to eternal death. 2. The death and atonement of Jesus Christ are for all men, in the same sense. 3. The certain final perseverance of all true believers in Christ. 1. Sinless perfection is not attainable in this present life. The first two points are in direct conflict with the essential doctrines of Calvinism, and the last two are as directly opposed to Arminianism."

HUNGARY is the most Protestant of Roman Catholic countries. Of the 13,000,000 of inhabitants that Hungary proper, and Transylvania at present count, we have not less than 3,200,000 adherents to our religion, or the fourth part of the population; and this numerical importance is still further surpassed by the great role which the Reformed and Lutherans have played in literature and in the different political parties. The census of 1870 gives 1,113,508 members of the Lutheran communion, 2,031,213 of the Reformed, 54,822 Unitarians, etc. There are scarcely any Protestants in the annexed provinces, Croatia, etc.

THE Southern Presbyterian Church has recently established the "Campinas Institute," in connection with their work in Southern Brazil. An old house has been fitted up for the temporary use of the school, and materials for a permanent building obtained, to be completed in a few months. A school heretofore taught by Mr. Morton and Miss Henderson forms the nucleus of the institute, which is to be under the supervision of Mr. Morton. The number of pupils is about thirty, and it is expected the number will be doubled as soon as the necessary accommodations are secured. These children are from the most respectable families in the place, and their parents offer no objection to their being thoroughly instructed in the principles of evangelical religion.

THE Dusseldorf correspondent of the *Guardian* says: "The Old Catholic movement is slowly rooting itself. We have to record two successes this week. In Essen, a stronghold of Roman influence, a congregation is established and a priest found. Divine service is to be begun forthwith. In the Protestant Church of St. Paul, and Herr Hoffman (another new name) is elected pfarrer for five years. Then in Breslau service is also begun in the church of St. Bernard, granted by the town council. Notwithstanding the carefully diffused declaration on the part of the clergy, that all who attended this service were *ipso facto* excommunicated, the church has been filled to overflowing. The third Old Catholic Congress is fixed for September 12, 13 and 14, at Constance. The order of proceeding is the same as last year at Cologne—public meetings and sessions of delegates with the invited guests."

FROM the last annual report of the Missionary Society of the Methodist Episcopal Church we give the following statistics: In Africa they have 26 missionaries, 15 teachers, 31 churches, with a membership of 2,065; in China, 13 missionaries, six teachers, 1,095 church-members; in Germany and Switzerland, 73 missionaries, 40 churches, 6,230 members; in Sweden and Norway, 40 missionaries, 18 churches, with a membership of 2,702; in India, 36 missionaries, 111 assistants, 289 teachers, 14 churches, with 758 members. The other fields occupied by this society are in South America, Denmark, Bulgaria, Italy and Western India. During 1872 missions were also established in Japan and Mexico. The appropriations for the foreign mission work of this church for 1873 amount to $373,825.

THE report in the Ultramontane journals that the Bishop of Deventer had refused to consecrate Dr. Reinkens as the Old Catholic bishop is officially contradicted in the latest English papers. The consecration has before this time taken place at Deventer. It was resolved, the other day, at an Old Catholic meeting held in Bern, to provide a second Old Catholic bishop for Switzerland. The details of his election will probably be arranged at the third Old Catholic Congress, which meets at Constance, September 12. Six of the Prussian bishops have formally refused to permit the government inspection of their seminaries provided for in the ecclesiastical bills; and these seminaries have therefore been deprived of the government grant and their students declared ineligible for benefices in Prussia. Two new churches, with overflowing congregations, have been opened by the Old Catholics at Essen and Breslau.

IN THE Hungarian House of Deputies, the other day, the minister of worship was asked whether a bishop in Upper Hungary had not promulgated the Vatican dogma, contrary to law. The minister confessed that the thing had been done, but declared that there was no law under which the bishop could be punished. The great Hungarian orator and statesman, Deak, admitted that this was true, and proposed that a commission should be appointed to regulate the relations of Church and State. Deak took this occasion to unfold at some length his own views on the question at issue. He advocated the enactment of laws to guarantee the free exercise and civil equality of all religions, obligatory civil marriage, the autonomy of Catholics, and the readjustment of the *jus placiti* in accordance with the modern system of free speech and a free press. His theories agree much more nearly with those of Cavour than with those of Bismarck. Like Cavour, he triumphantly referred to the successful experiment in America of "a free church in a free State," and believed that the principle was the only sound one upon which the relations of the two could be peaceably maintained. What is more, he made the deputies believe it; and the commission was voted on the express condition that it should conduct its proceedings on the principles announced by Deak. The *New Freie Presse*, of Vienna, rejoices that the government has accepted his scheme, in the hope that it may be extended to Austria. The hope is by no means unfounded. It almost takes our breath away to find Austria, which only a little while ago was the synonym of all that is reactionary, moving right up to the front among the most liberal powers on the continent.

THE Presbyterian Board (American) has taken under its care the mission in Chili, which has hitherto been dependent upon the American and Foreign Christian Union for support. Four clergymen, one of them a Chilian minister, are connected with this mission, besides Rev. David Trumbull, D. D., its founder, who, though still intimately connected with the mission work, is himself pastor of the English and American church in Valparaiso. There is no other Protestant mission on the Pacific coast of South America. At Santiago, Valparaiso, Talca and Copiapo the average Sunday congregation is about 60 persons; while at the first three places mentioned there are organized churches, consisting in all of 52 members. The other Presbyterian missions in South America are in the United States of Colombia, in the north, and in Brazil, in the center. The Southern Presbyterians also have missions in both these countries. According to the census of 1870, taken by the Brazilian government, the proportion of children in schools to the free population in the various provinces of Brazil ranges from one to 46 in Ceara, to one to 208 in Goyaz. In this calculation Mr. Schneider calls the attention of the readers of the *Foreign Missionary* to the fact that the slaves, of whom there are surely more than 1,000,000 in Brazil, are not taken into account. Nearly as great neglect of education exists in the United States of Colombia and Chili as in Brazil. At Bogota the church numbers over 20 members. The statistical table gives eight stations in Brazil, which number in all 396 church-members. A new church has recently been organized at Caldas. Mr. DeGamon but a few weeks since, at another point, admitted 27 to the church communion, besides organizing a church at Rio Claro. The opposition of the Roman Catholic bishops to Free Masonry is causing great excitement in Brazil. Mr. Schneider writes: "What the result may be I do not know. I may be oversanguine, but I should not be surprised if these outbreaks of Ultramontanism and the high-handed proceedings in which some of the bishops have lately been indulging in excommunicating the Free Masons *en masse*, sometimes even refusing to let some be married unless they abjure Masonry, and others to be buried in the cemeteries, would soon result in their utter discomfiture and in a separation of Church and State."—*Independent.*

## The Christian Advocate.

Organ of the Alabama, Mississippi and Louisiana Conferences of the M. E. Church South.

THURSDAY, SEPTEMBER 18, 1873.

REV. LINUS PARKER, D. D., Editor.
ROBT. J. HARP, PUBLISHER.

OFFICE—112 CAMP ST., NEW ORLEANS.

Address, on all matters of business, Rev. R. J. HARP, 112 Camp street, New Orleans.
Address all communications designed for publication to Rev. LINUS PARKER, 112 Camp street, New Orleans.
AGENTS—All the members of the Patronizing Conferences.

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## The Retiring Pastor.

The season of changes has come, the Conferences are being held, and many are retiring from pastorates of longer or shorter duration to enter upon new fields. It usually takes more grace and prudence to leave a work than to enter upon it. There is a temptation, we hope not often yielded to, to leave certain disagreeable duties to be performed by the new preacher. Are there church debts or disorderly members? Let the retiring pastor attend to these before he goes, that his successor may not be embarrassed by them. The reception of the new preacher may be made pleasant and comfortable, or otherwise, by the course of the retiring pastor. He can do something toward securing him a home and immediate provisions for his family, and open his way to the confidence and hearty co-operation of the people. And, on the other hand, he can in many ways, by selfish negligence, by sinister words, and even looks, or by reflections upon the appointing power, do much to hinder, if not destroy, the usefulness of his successor.

The records should be left in a clear and intelligible condition, the boards of trustees filled, and the titles to church property secured. The incoming man may be a stranger to the people and the work, and is placed at a great disadvantage in many respects on this account. Everything possible should be done to prepare for him, and to make his path smooth and without needless embarrassments.

A contributor to the *Northern Christian Advocate*, writing on the duty of a retiring pastor, among other suggestive things makes the following points:

1. That of carefully inculcating upon the minds of his people that now unquestioned fact that the changes incident to the itinerancy give greatly increased power and efficiency to the church. The question of change is not one of pleasure, but of use, and to make it any other is disloyalty to Christ. The often painful separation of pastor and people is but a part of that sweet sacrifice we make for the church the dear Redeemer bought with his own precious blood. This fact living in the minds of the people will make the very pain of parting minister to that lofty spirit of self-sacrifice which likens the church to Christ, and gives it greatly increased power of good.

2. That of teaching the people that these changes, though sometimes apparently unfortunate, are always within the range of Providence. While the human side may be faulty, so constant, so particular and so all-embracing is the providence of God that not only the wrath of men, but their faults and follies are made to praise him. Such teaching, under the divine Spirit, will lift the church above what seems merely contingent and accidental, and prove that its broad foundations are in God. Centering the thought of his people on the uses of the church and the providence of God, the retiring pastor rises to the dignity of his office, and, awakening an expectancy on the part of his people, he gives promise of success to the incoming pastor.

3. It is important that he do not allow his people to give him, as an individual, too prominent a place in their minds. This may seem a strange caution to Christian pastors, and yet it is needed, since they do sometimes unwittingly use their office to turn the thought and affection of the people upon themselves as personal friends, rather than as the representatives of the Lord Jesus. It is not that the minister must not be popular and beloved, but that the favor he so abundantly enjoys minister sacredly and constantly to the one great object of his mission. The object of the ministry is to present Christ—to lift him up before the people, and to make them one in him. It is not favor with the people, or their love for him as a minister of Christ, that embarrasses the work after him. It is allowing the affections of the people to rest in him, rather than receiving and then lifting those affections toward the great Head of the church.

The pastor rises to the dignity of his office when he merges self and the affections of the people in Christ. When thought of the pastor brings thought of Christ, and the love they have for him helps them to receive and love his successor as Christ's embassador, his ministry is golden, and his fruit will remain. But when he frequently boasts of his popularity, and the people call him, "a nice man," frequently saying, "We do not know what we shall do when he is gone," having in their hearts no honest Christian welcome for another, you may be sure he has been "petting" the people and winning them to himself. A few months and many of his admirers will have forgotten their baptismal vows. His ministry is gilded. Pray for his successor!

## The Same Old Hue and Cry.

The proceedings of the Southern Historical Convention, lately held at the White Sulphur Springs, have excited the indignation of several Northern journals, and among others that of the New York *Christian Advocate*. Mr. Davis' speech especially is the text for a long leader, in which the South is declared to be as rebellious as ever, and far from being reconstructed. The objects of the Southern Historical Society, as stated by Mr. Davis, were "that the action of the South in the war, and the causes which brought it on, might be fairly laid before mankind." No one could object to this unless afraid that the light of truth may condemn and expose his own sins. The following account and extract from Mr. Davis' speech, we suppose, contains the offensive and treasonable words:

He spoke of the object of the Historical Society, and said that to write a true history it must be done by Southern men who knew the facts, and that all the material must be gathered for the purpose South, that the action of the South in the war, and the causes which brought it on, might be fairly laid before mankind. He spoke of "Old Jubal" Early as one who was ever faithful throughout the war and as being the proper man to carry out this great object.

He said: "We have been more cheated than conquered by the declarations of the Federal President, Congress and general government, for there never could have been a surrender had we anticipated what followed, and we could to-day have been free." He still had hopes of the South, he observed, because whatever the men might be, he never yet had seen a reconstructed woman, and, while the men of the day were mightier than the principles for which they had struggled, he had hoped the children who succeeded them would grow up to maintain and perpetuate them and all that we had lost.

Mr. Davis' remarks contained no sentiments of hostility to the Federal government, but evinced an earnest devotion to constitutional liberty, for which the South had struggled. He was listened to with deep interest and frequently applauded.

Without purposing to vindicate Mr. Davis' speech, we still think that it was not necessarily of treasonable import. It might be true that there would have been no surrender had the Southern people "anticipated what followed," at the same time that no "purposed future rebellion" is even thought of.

That Mr. Davis still has hopes of the South, and that he bases these hopes upon the character of our Southern women, does not necessarily imply traitorous designs. His hopes of the South are doubtless such as all entertain respecting its future prosperity as a part of the American Union, and as relieved from the wrongs and oppressions which her conquerors have heaped upon her. It is expedient for Radical politicians and church demagogues to keep up the idea in the North that the South still cherishes the intention of armed resistance to the government, but we doubt whether Mr. Davis, or a man, woman or child in the former Confederate States, entertains the thought. The Southern people may be permitted to hope that constitutional liberty may yet assert its sway throughout the whole country, and that the principles for which they contended may yet come to be recognized as just, without being charged with the purpose of reopening a civil war. Principles which the sword failed to establish may live and triumph by peaceable means, and we have the temerity to believe that the verdict of future generations will be favorable to the Southern cause.

Reconstruction, however, as Dr. Curry understands it, means that our political ideas and convictions shall be rigidly conformed to those of the dominant party, and that the South shall confess that she was altogether in the wrong and the North altogether in the right. This is his conception of reconstruction in both political and ecclesiastical affairs, and such a reconstruction, we believe, will never obtain. The war for the future will be a war of ideas and principles, and convictions of right and justice.

The restoration of slavery is still represented as a thing contemplated by the South. This is very effective as a political trick, and is wielded to purpose among the ignorant masses of the North and the negroes in the South; but Dr. Curry knows, or ought to know, that no sane Southern man dreams of such a thing. This is the most preposterous and the most unreasonable and the most malignantly mendacious charge which the enemies of the South, for political effect, and ecclesiastical, persist in making. There is an ominous ground-swell in Northern politics just now, which is carrying alarm into the Radical camp. Hence the attempted diversion by revamping this slanderous hue and cry about "purposed future rebellion," and the design "to restore slavery, and to reconstruct the old social order of which slavery was an essential element." The partisan objects to be subserved by these reiterated charges of "purposed rebellion" and the restoration of slavery are transparent enough. This expedient, which has kept the dominant party together so long, cannot be parted with at this time. Whenever there is threatened danger to the Republican party we are sure to hear this hypocritical howl about the volcano which "threatens to break out in devastating fires," and of the dark and bloody plots of Southern leaders.

Whatever of hatred there is between the two sections, the most bitter, implacable and inveterate is on the Northern side; nor do the Republican leaders wish it to abate, because it is the very life of their existence as a political organization. If the South, after the surrender, had been not generously, but fairly and justly treated, there would have been restored friendship and a tolerable degree of prosperity. In connection with the Republican party and its policy of perpetuated hate, the Northern Methodist Church has been pre-eminent in stirring up this sectional strife. Their policy coincides with the politicians in keeping up these misrepresentations. We quote the closing paragraphs of the article from the *Advocate*, as indicating the spirit and convictions which prevail to some extent, at least, among our Northern brethren. Says Dr. Curry:

But what is to be the effect of these things upon the social and industrial affairs of the South? Only the most complete infatuation could hope for the restoration of the old order of things. It may be possible to involve the country anew in war, to desolate the land, and again saturate the soil with blood; but it is not possible to restore slavery, and to reconstruct the old social order of which slavery was an essential element. This, then, is the prospect presented to the quiet and order-loving people of the South—to live in perpetual insecurity and alarm; to rest upon a volcano that perpetually threatens to break out in devastating fires; and to leave to their children a heritage of hatred against their fellow-citizens, and a hopeless warfare against their own country. Surely the instincts of self-preservation should impel the men of the South to effectually forbid this terrible condition of affairs.

The policy pursued by the government has been one of conciliation and of wonderful forbearance; but facts are more and more plainly showing that the kindness thus displayed is sadly misplaced. It is not expedient for any government to harbor its sworn enemies, and permit them to concoct treason in its bosom and under the protection of its laws. If the States *can* not or *will* not put a stop to such proceedings, surely the national government owes it to itself and to its peaceable citizens to abate the intolerable and pestilent nuisance. The people of this country remember very well who it was that so effectually tamed the wild spirits of the rebellion in New Orleans. They may not for themselves desire that the peace of the country should be put under the same protection; yet probably nothing else could so effectually reconcile them to that extreme expedient as this Southern madness. The forbearance of the government is evidently misleading these people; it is quite time that there should be an examination to see whether, indeed, that forbearance has not already ceased to be a virtue.

## Letter from Dr. Tudor.

MR. EDITOR: I left New Orleans on the night of August 28, by the New Orleans, Jackson and Great Northern railroad, and as I have ever had occasion heretofore, in private and in public, so now also, as a citizen of New Orleans, I desire to express my humble approbation of the appointments and management of our Jackson road, as we say conventionally. The Pullman drawing-room car was a marvel of solid springs, and gentle, sleep-inviting oscillation, and I slept from early bed-time until sunrise. I awoke in the serenest frame of satisfaction, thanking God for his most gracious care, and doing honor in my thoughts to Colonel Frost and all the officers of the Jackson road for the safe and pleasant transportation which, through their skillful and liberal enterprise, I had enjoyed. The Jackson road is certainly in fine order, of rail and rolling stock, and all the appurtenances of speed and safety, and manifests itself to be under wise and able control, such as should amply command the patronage and approval of the traveling community.

I regret exceedingly that I cannot testify to the continuance of my satisfaction on the track of the Mississippi Central railroad, which begins at Jackson, going north. On the contrary, I had not traveled fifty miles on that road before I found that I had come under the reign of incompetency and imbecility. The engineer stopped, as usual, at a watering station to replenish his tender, and behold there was no water in the tank. The benighted officers of the Mississippi Central have not yet learned that water is necessary for the generation of steam. We were out of water entirely, and without it were helplessly stationary. There was no scarcity except in the tank. There was abundance all around, but none in the tank. It was evidently nobody's business to see and provide that the tank should be supplied. Of course a supply of water was obtained at that very point where stood the empty tank, or we should have been there till now. We were detained for three long hours, until at last, by pumping and bailing and adopting every expedient to get water, we were enabled to move on. A model railway, truly, is the Mississippi Central, furnishing engine and carriages and rail, but no water. Glorious Mississippi Central, requiring the engineer to find water for his engine as best he can, from pools and streams lying around loose. Such a thing—defect of water—could not occur on the Jackson road, nor on the New Orleans, Mobile and Texas, nor on the Baltimore and Ohio. Connections are to be made by anxious engagements, trusting to the knowledge and faithfulness of the railroad company, and are missed in consequence of long detention for want of water. Let the traveling public hereafter inquire, before taking passage on the Mississippi Central, what hope or supply there is of water, by whose aid they shall likely reach their destination.

We reached Milan, the terminus north of the Mississippi Central, on the day in question, three hours after the train with which we should have made connection had left. The failure to make the connection was far from being a vexation to me. I had left a sick-bed at New Orleans to take the train, and was much worried, in my physical weakness, by the everlasting motion of the cars, so that I was exceedingly in the humor of the gentle lady, one of my friends in New Orleans, who on board ship at sea inquired if the captain would not do her the favor to stop the engine and progress of the vessel for a day, and let all hands take a rest. I was sincerely glad, therefore, being in no hurry, and thankful, as though it were a providence, for the quiet and sleep of a long night, stationary in the sleeping car at Milan. Personal considerations, therefore, are far from entering into my criticism of the management of the Mississippi Central, but an empty tank at a regular watering station is a symbol, too striking to be overlooked, of empty heads in control of the system to which the tank belongs. Water, O Mississippi Central! water is required for the generation of steam.

Proceeding on my journey, on Saturday, the thirtieth ultimo, the dreariness of unfamiliar faces for two days was suddenly relieved by the appearance upon the train, at Mackenzie, of our honored missionary secretary, Dr. McFerrin, who, with myself, was on his way to Louisville. It was a grand sermon that I heard from him the next morning at the Chestnut Street church. His subject was "The grace of our Lord Jesus Christ," and the unspeakable gifts of that grace to us were enumerated, described and offered, according to the warrant, promise and freeness of the glorious gospel of the blessed God.

In the afternoon I visited an institution which deserves special mention and attention, because Louisville is the only city in the country that can boast of a Masonic Widows' and Orphans' Home. Its name correctly indicates that it is an enterprise organized under the auspices of the Masonic lodges of Louisville. Spacious acres on the immediate suburbs of the city constitute the most eligible site, and a magnificent brick building, completed and occupied, is but a wing of the edifice projected and now in process of erection. The home has been open for occupation for only two years past, and already shelters nine widows and eighty-six orphans of Masons. The interior of the building is a marvel of apartments, ingeniously arranged and designated for the various purposes designed, and of appointments accurately adapted to their objects. Collections among the lodges in Kentucky on last St. John's day, the twenty-fourth of June, amounted to $20,000, which justify and enable the directors to proceed with the completion of the structure according to design. Dr. McFerrin addressed the Sunday school, and I had the pleasure of following him in a few remarks; and indeed in such an atmosphere, so exhilarating to the soul, of love and beneficence, quite on the confines of heaven, would it not be difficult to refrain from speaking? Praise of so grand and Christian an institution would simply be out of taste in this place, and ungrateful to the hearts of your readers, already full to overflowing with admiration and happiness in the blessings of such a home to the destitute bereaved and orphaned. Let me simply add, Go ye and do likewise, to my Masonic brethren in New Orleans and Louisiana.

Leaving Louisville on Monday afternoon by the Short Line railroad, I approached Cincinnati after the earnest night had set in, and as a Queen City indeed she seemed to sit enthroned on the bluffs of the Ohio, her innumerable gaslights crowning her head and spangling her robes, as with stars and jewels of gold. The crossing of the Ohio on the Short Line railroad is now accomplished over a new and marvelous railroad suspension bridge, spanning the river from Newport—a structure with which the Mississippi Central could never be trusted. The idea of such a bridge could never find its way through the hair of the Mississippi Central.

## The Evangelical Alliance.

The *Independent* gives the following abstract of the programme of the proceedings of this body, which meets in New York city on the second of October:

The programme of the Evangelical Alliance is voluminous, and we can only give an abstract of it. It will meet at Association Hall, in this city, on the second of October, with Hon. William E. Dodge in the chair, and will continue in session until October 12. The social reunion will occur on Thursday evening. On Friday, after the organization and the reception of delegates, reports and discussions on the present state of Christendom will be heard. Among the speakers will be Dr. Krummacher, of Brandenburg, and Signor Matteo Prochet, of Genoa, Italy. Saturday the topic will be Christian Union, and among the speakers will be the Very Rev. R. Payne Smith, Dean of Canterbury; the Rev. Dr. Stoughton, of London; Prof. Hodge, of Princeton, and Bishop Simpson. Sunday there will be sermons by ministers of the gospel from Europe in all the churches opened to the alliance, and a general meeting in the evening at the Academy of Music. Monday the subject will be Christianity and its Antagonisms, in which the whole subject of modern skepticism will be handled, under various sub-divisions. Among the speakers are Prof. Stanley Leathes and the Rev. J. Baldwin Brown, of London; Prof. Von Oosterzee, of Utrecht; President Dawson, of Montreal; President McCosh, of Princeton; Prof. Park, of Andover; and Prof. Smith, of Union Theological Seminary. Tuesday the theme will be the Christian Life, and it will be discussed by the Rev. Joseph Parker, of London; the Rev. George Fisch, of Paris; President Porter, of Yale; ex-President Hopkins, of Williams; President Anderson, of Rochester; the Rev. Henry Ward Beecher; the Rev. Phillips Brooks, and others. On Wednesday Protestantism and Romanism will be treated by Prof. Dorner, of Berlin; Prof. von Tischendorf, of Leipzig; the Rev. Hyacinthe Loyson; Prof. Fisher, of New Haven; Dr. R. S. Storrs, of Brooklyn, and others. Thursday Christianity and Civil Government will be the topic, and Prof. Rainy, of Edinburg; Dr. John Hall, of this city; ex-President Woolsey; and President Campbell, of Rutgers, will be among the speakers. On Friday Christian Missions, foreign and domestic, will be discussed by Dr. Angus, of London; Count von Bernstorff, of Berlin; Hon. George H. Stuart, of Philadelphia; Bishop de Schweinitz, of Bethlehem; Dr. Bushnell, of Hartford, and others. Saturday Christianity and Social Evils will be the theme; and, among others, the Rev. W. F. Stevenson, of Dublin; Sir Harry Verney, M. P., of London; Dr. Wines and Dr. Muhlenberg, of this city, will speak. On Sunday, as on the previous Sunday, there will be sermons in the churches during the day, and a farewell meeting at the Academy of Music in the evening. It will be seen that the subjects discussed are of the highest interest, and that among the speakers, whom we have mentioned but in part, are many men of world-wide fame.

THE MEXICAN MISSION. — The Mexican mission meets with a hearty indorsement from our church papers generally, and has commended itself to the people everywhere. The *Western Methodist*, quoting Bishop Keener's last communication to the NEW ORLEANS CHRISTIAN ADVOCATE, says:

From the beginning we have felt the liveliest interest in our Mexican mission, to which Bishop Marvin first, and then Bishop Keenor, have given much time and attention—the latter, by a visit to the City of Mexico, succeeding in laying the foundations of a work which, by God's blessing, is destined to extend, we believe, throughout the country. We have never known a mission which to our mind presented clearer and fuller testimonials of divine guidance—we see the hand of Providence in it, and that hand points Southern Methodism to a field of labor full of promise. Gladly would we aid in increasing the interest already aroused throughout the church in behalf of the Mexican mission, and just now we have peculiar pleasure in furnishing some good news of progress.

## Superintendent of the Mexican Mission.

REV. L. PARKER, D. D.—*Dear Brother:* Please publish that, by advice with Bishop Pierce, I have appointed the Rev. Joel T. Daves superintendent of the Mexican mission work. He will proceed to the City of Mexico so soon as the yellow fever in Havana and at Vera Cruz will permit his doing so with safety.

I also announce, at the request of Bishop Pierce, the Rev. B. F. Alexander as presiding elder of the Delhi district, in place of Bro. Daves; and the Rev. Albert M. Walles, preacher in charge of Waterproof and Concordia mission, Louisiana Conference.

Yours truly, J. C. KEENER.

OCEAN SPRINGS, September 15, 1873.

## Louisville Conference.

MR. EDITOR: Please announce that the place of holding the session of the Louisville Conference of the Methodist Episcopal Church South, convening on the first of October next, is changed to Russellville, Kentucky. Yours truly,

J. C. KEENER.

## Death of an Old Preacher.

From the following note it will be seen that another veteran has gone to his reward:

YAZOO CITY, September 10, 1873.

MR. EDITOR: The Rev. John G. Deskin, a superannuated member of the Mississippi Conference, died in this county on the sixth of September. He passed away in great peace, at a very advanced age, leaving behind the legacy of a rich Christian experience and a life of faithful labor. A pure man, of ripe faith and spotless character, has been gathered to his fathers. His pastor will furnish you a more extended notice at an early day. Respectfully,

CHARLES B. GALLOWAY.

THE ACCOUNTS of the yellow fever prevailing in Shreveport are very distressing, and should awaken in all a generous response to the call for aid. Praying people, besides doing and giving, will also remember that stricken community at "the throne of grace." As yet we have no complete history of the origin and progress of the epidemic. At our first information it was that it was already most virulent and epidemic. It seems to have come suddenly, and to have burst upon that devoted city with an awful and terrific surprise. Our pastor there, Bro. Wilkinson, has had the yellow fever, and his family are also fully acclimated, so that their friends need have little apprehension for their safety. We sincerely hope that the fears entertained of the spread of the pestilence throughout Texas and north Louisiana may prove unfounded. We are at a loss to account for the great mortality in Shreveport. The type of yellow fever, with which we are familiar in New Orleans, is usually mild, and the statistics show that in epidemic times not more than from three to four per cent. of those attacked die.

HEALTH OF THE CITY.—While serious and fatal types of fever are prevailing in various parts of the country, New Orleans is comparatively healthy, the weekly mortality being considerably less than in May and July. What little yellow fever there is is mostly confined to the river front of a few squares in the Fourth and Sixth districts, while the city generally was never more free from the disease. It is thought now that the disease will be kept within the limits mentioned. Physicians of large practice inform us that they have no cases of yellow fever, and that they have seen none.

A MEETING of great interest has been in progress for three weeks past at the Cadiz Street Methodist church, of this city, under the charge of the pastor, Rev. James A. Ivy. From twenty-five to thirty persons have been converted, and there are still seekers at the altar. The efficient and zealous pastor has had the assistance of his Methodist and Presbyterian brethren in the preaching, and the meeting is altogether an occasion of delightful refreshing and spiritual power.

WE SPENT last Saturday and Sunday in Baton Rouge, and found the dengue there in considerable force. The pastor of our church, Bro. A. E. Goodwyn, was just getting about from a spell of this sometimes painful but rarely dangerous disease. There has been no yellow fever in Baton Rouge this season, and we believe there will be none. The Collegiate Institute and Readville will open as advertised.

WE HAVE RECEIVED an account of the Crystal Springs camp meeting, which began on the third instant and lasted eight days, from Rev. H. J. Harris. It was too late for the present issue, but will appear next week. We are glad to learn that it was a most interesting and profitable meeting. Thirty-three were added to the church, and it is estimated that there were forty-seven conversions.

PRESIDENT ANDREWS, of Centenary College, advertises, in this issue, for a teacher to take charge of the preparatory department.

A LETTER from Bishop Keener, received too late for our present number, will appear next week.

## Conference Register.

| Conference. | Place. | Time. | Bishop. |
|---|---|---|---|
| Western | Atchison | Sept. 3 | Wightman. |
| Illinois | Pana | Sept. 3 | Marvin. |
| Kentucky | Lexington | Sept. 3 | McTyeire. |
| Columbia | Brownsville | Sept. 3 | Doggett. |
| Missouri | Carrollton | Sept. 10 | Wightman. |
| West Virginia | Ashland | Sept. 17 | Marvin. |
| West St. Louis | Springfield | Oct. 1 | Wightman. |
| Louisville | Princeton | Oct. 1 | Keener. |
| Tennessee | Franklin | Oct. 8 | McTyeire. |
| Pacific | Colusa | Oct. 8 | Doggett. |
| St. Louis | Charleston | Oct. 15 | Wightman. |
| Holston | Marion | Oct. 15 | Keener. |
| Northw. Texas | Waco | Oct. 15 | Kavanaugh. |
| Los Angeles | Santana | Oct. 22 | Doggett. |
| Indian Mission | Tallequah | Oct. 21 | Pierce. |
| Trinity | Dallas | Oct. 29 | Kavanaugh. |
| Arkansas | Dardanelle | Nov. 5 | Pierce. |
| White River | Forest City | Nov. 12 | Pierce. |
| N. Alabama | Talladega | Nov. 19 | Marvin. |
| Memphis | Memphis | Nov. 19 | McTyeire. |
| Virginia | Norfolk | Nov. 26 | Keener. |
| Little Rock | Camden | Nov. 26 | Pierce. |
| East Texas | Palestine | Nov. 26 | Kavanaugh. |
| Alabama | Selma | Dec. 3 | Marvin. |
| N Mississippi | Grenada | Dec. 3 | Paine. |
| Mississippi | Brandon | Dec. 10 | Wightman. |
| North Carolina | Goldsboro | Dec. 10 | Keener. |
| South Carolina | Sumter | Dec. 10 | McTyeire. |
| North Georgia | Newnan | Dec. 10 | Paine. |
| Texas | Austin | Dec. 10 | Kavanaugh. |
| South Georgia | Macon | Dec. 17 | Paine. |
| Louisiana | Baton Rouge | Jan. 7 | Marvin. |
| Florida | Jacksonville | Jan. 7 | Pierce. |
| West Texas | Lockhart | Jan. 8 | Kavanaugh. |
| Baltimore | Baltimore | Mar. 6 | Doggett. |

## Publisher's Department.

### Acknowledgments of Letters and Funds

RECEIVED BY MAIL,

**For the Week Ending Sept. 13, 1873.**

A—P. Allen, American Photo-Lithograph Company, W. F. Alexander.

B—D. P. Bradford, Brewer & Tillotson, Charles Bright, J. Bancroft, L. Beeman $1, Barnes & Wilkinson, J. H. Butler & Co., J. J. Billingsly $5, Bringer, Miles & Hardy.

C—Mrs. L. A. Colbert, H. Copeland, C. W. Carter, John Church & Co., W. H. Childester $8.50, Charles A. Clegg, George W. Chatfield 50 cents, Colton, Zahm & Roberts, R. M. Crowson.

D—Dodd & Mead, Charles H. Ditsm.

E—Easterbrook Steel Pen Company, C. F. Evans.

F—H. Foote, R. W. Flournoy $4, O. S. Farwell, L. N. Freshman, R. A. Ford $3.95.

G—Mrs. Sarah A. Gurley, N. Ollila, C. R. Godfrey, R. H. Griffin two letters, W. Grafton & Co. $17.56.

H—B. Haynes, John W. Hall $4, Hitchcock & Walden, Hubbard Bros., S. J. Hawkins, Charles Hutchins 50 cents.

J—Joe S. Jones, M. R. Johnston $2, J. D. Johnston, A. W. Jones $17.

K—Miss Mary Kay $4, Mrs. M. A. Keener.

L—A. P. Lusk, A. C. Littlejohn three letters, J. L. Lemon $1.50.

M—T. H. McClendon $40, J. H. Millspaugh two letters $18.36, R. W. Millsaps, A. G. Moore $1 gold, Thomas Mullett two letters, John G. Mitchell, John P. Morton two letters, O. M. Marsh $2, Chas. Miller three letters $50, Mayo & Holland, C. McDonald, A. H. Moss two letters $200, Marion Stinson no signature, A. McCoy, A. W. Moore $2.50, E. Miller.

N—D. Nicholson.

O—George J. Osgood.

P—S. T. Pilley, I. J. Price, R. F. Perdue, Powers Paper Company, Pershee & Co.

R—John Rogers, E. E. F. Ross three letters, R. H. Robins two letters, C. A. Robertson two letters, A. H. Redford, J. K. Randall.

S—B. L. Selman, William Shapard, E. R. Smith H. R. Singleton, William Shepard $1.70, J. H. Stockley $2, James A. Spence, Charles S. Shattuck.

T—J. D. Terrell $5, Miss R. M. Tucker 50 cents, Miss E. D. Turner $6.85, W. M. Thornton, S. M. Thames $2.

V—George T. Vickers.

W—Wilson, Hinkle & Co. two letters. F. C. Wilkes, W. S. Wade, T. Whitaker, Williams Medicine Company, Price Williams, James M. Wade $1.75, J. S. Williams, Thomas B. Walden, R. S. Wilkins.

Y—J. B. Young $5.

THE old-established house of David Landreth & Son, of Philadelphia, advertise their warranted garden seeds in this issue. Market gardeners will find it to their profit to use Landreth's garden seeds. Landreth's Rural Register and Almanac will be mailed free to all applicants.

MESSRS. GEORGE PLUMB & CO., whose old and well-established house is at No. 131 Poydras street, advertise, in this issue, saddlery and harness at St. Louis prices. Buyers will do well to examine Messrs. Plumb & Co.'s stock.

FOR church and Sunday school furniture, patent school desks, etc., address W. P. Uhlinger, 921 Chestnut street, Philadelphia.

WE CALL ATTENTION to the advertisement of the Cincinnati *Gazette*, which appears in another column of this paper.

MESSRS. BARCLAY & CO., No. 21 North Seventh street, Philadelphia, advertise for agents.

SEE ADVERTISEMENT, in another column, of Dr. Fitler's Vegetable Rheumatic Syrup.

FAMILY BIBLES.—In view of the present extraordinary and increasing demand for *good family Bibles*, we insert the following, from the Cincinnati *Herald and Presbyter*, as an item likely to interest many of our readers:

The trade in large illustrated family Bibles in this country is something enormous. It is estimated that not less than *one and three-fourth millions of dollars* ($1,750,000) will be paid in the United States during the year 1873 for family Bibles, ranging in price from about $3 to $25 each. Of this immense sum a very large proportion will be handled by the agents of the American Family Bible Publishing Company, whose *specialty* is this branch of publishing, and which, from its five offices, in Boston, New York, Philadelphia, Cincinnati and Chicago, is supplying hundreds of thousands of American homes with a most excellent and comprehensive edition of the Book of books, at moderate price.

The magnitude of the company's operations can scarcely be understood without a knowledge of its methods. These are essentially the *subscription plan*, except that the company furnishes sample books, etc.—technically termed "outfits"—upon unusually favorable terms, to ministers, students, disabled soldiers, and perhaps one or two other classes, and with the further exception of certain peculiar inducements to subscribers. The company has over two thousand agents in commission, principally ministers, teachers, students, and the best class of professional book agents. The three former classes, of course, devote only a small portion of their time to the work, yet their sales aggregate hundreds of thousands of dollars annually. We are pleased to record these facts; for, excepting only the preaching of the cross, there are few callings which offer greater opportunities for usefulness than the sale of *good* family Bibles.

OF ALL the choice condiments that belong to the well-furnished table, as chow-chow, piccalilli, etc., none is so much prized as a standard relish for soups, fish and meats as the Halford Leicestershire Table Sauce, at once the best and cheapest of them all. sel8 4t

WE SEE that Procter & Gamble's EXTRA OLIVE SOAP is becoming very popular in our city. Its quality, we know, is superior, and being nicely perfumed, we are not surprised that consumers prefer it, and that it has a large sale.

COLGATE & Co.'s new perfume for the handkerchief, "CASHMERE BOUQUET," will be appreciated by all who have enjoyed the delicate and peculiar fragrance of their toilet soap of the same name, which is so universally popular. je21 2ly

## *BUSINESS NOTICES.*

THE greatest pain reliever in the world is Dr. Tobias' Venetian Liniment, established over twenty-six years. Every bottle sold has been warranted to give satisfaction, and not one returned; so the term humbug cannot be applied to it. It is perfectly innocent, to take internally (see oath on the pamphlet.) It is warranted to cure, when first taken, cholera, diarrhea, dysentery, croup, colic and sea-sickness; and externally, chronic rheumatism, sore throat, mumps, old sores, sprains, bruises, etc. Depot, 10 Park Place, New York. au23 4t

THOMAS ROUGHTON, of Cincinnati, says: "*W. C. Hamilton & Co.*—I had the ague for two long years, and had tried several remedies of acknowledged or pretended merit without any good result. I finally tried your preparation—Kiess Fever Tonic. One bottle completely broke up the malady, and I am now perfectly well. I can testify that your medicine does all you claim for it; and it is only due to you that this acknowledgment should be made, especially as so many worthless chill medicines are now offered." This medicine you will find at Fredericksen & Harte's and E. J. Hart & Co.'s, New Orleans. jy31 2m

## *BUSINESS NOTICES.*

TILTON'S STEAM WASHER.—The wonderful ingenuity of man has increased ten-fold the muscular power of the world, and there is not a department of human industry that does not feel the impulses imparted by the inventive genius of the country. The direct effect is to greatly augment production by a less expenditure of human force, and he who produces such results has built a reputation and a name that will live forever. Among the men of skill and invention stands Mr. J. C. Tilton, of Pittsburg, Pennsylvania, who has neutralized the toil and labor of women, substituting *steam* in place of their *arms, hands* and *backs* in his invention of the Steam Washer. Tilton's invention is as much more valuable as life and human happiness is worth more than abstract truth. Not alone for countless women does Tilton exercise his genius, but thousands of young men has he placed in a profitable business; and now thousands more can participate in the lucrative results of his grand invention. He diffuses the benefits of his remarkable mechanism with a liberal provision, furnishing a large part of the capital with which men of vigor, force and character can embark at once and reap the fruits of a field already cultivated. The machine is so well known that agents have but little more to do than deliver them. Their sale is a fixed fact. See Tilton's advertisement in to-day's paper. sel8 1t

PROFESSIONAL and amateur musicians should examine the Combination Solo Stops, found only in GEORGE WOODS & Co.'s ORGANS.

THE ÆOLINE.—A most delicate, soft or breathing stop.

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PIERSON & HEWS, fine Clothing, Shirts and Furnishing Goods, 13 and 15 Camp street, opposite City Hotel, New Orleans, Louisiana. We invite visitors from the interior to examine our stock and prices. We claim to sell first-class goods as low as can be afforded and live. We sell the celebrated Shoulder-Seam Shirts, warranted to fit, wear and give satisfaction. Liberal deduction made to Clergymen, and their trade solicited. fe27 1y

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se15 2m L. SOARDS, Publisher.

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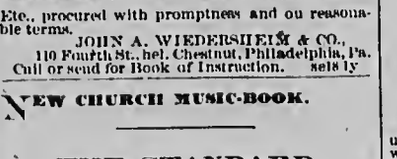
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Don't fail to procure MRS. WINSLOW'S SOOTHING SIRUP for all diseases incident to the period of Teething in children. It relieves the child from pain, cures Wind-Colic, regulates the bowels, and, by giving relief and health to the child, gives rest to the mother.

Be sure and call for Mrs. Winslow's Soothing Sirup. For sale by all druggists. je26 1yefw

## *NEW ADVERTISEMENTS.*




WILL CLEANSE YOUR CLOTHES WITHOUT RUBBING!

EVERY ONE SOLD IS FULLY WARRANTED.

It Saves Labor, Wear and Tear, and the Annoyance of Wash-Day.

IT WILL DO THE WASHING OF THE FAMILY

WHILE YOU ARE

EATING BREAKFAST AND DOING UP DISHES.

STEAM HAS LONG BEEN KNOWN AS THE MOST POWERFUL AGENT IN removing dirt, grease and stains from clothing, and bleaching them white. Papermakers have for many years used steam in cleansing and bleaching their rags, and they succeed in making, by the agency, the finest pickings from the gutter perfectly pure and white. Until the invention of the STEAM WASHER or WOMAN'S FRIEND, although often attempted, no method had been discovered of applying steam directly to the clothing which could be used in a portable manner for domestic purposes. The WOMAN'S FRIEND washes without labor. It will do the washing of an ordinary family in thirty minutes to an hour. The STEAM WASHER is superior to all other devices for the following reasons:

1. It does its own work, thereby saving a large portion of the time usually taken in a family.
2. It uses much less soap than is required by any other method.
3. It requires no attention whatever while the process of cleansing is going on. A lady can do her own washing while she is eating her breakfast and doing up the breakfast dishes.
4. Clothing wears double the time, washed in this Washer, that it will washed by a machine, or by hand-labor or a washboard.
5. Lace curtains and all fine fabrics are washed in a superior manner. For flannels this Washer is most desirable, as it will not full them, as a machine or hand-rubbing does. All fabrics, from the finest lace to a bed-blanket, can be washed perfectly and with ease without the rubbing-board.

It is Truly a Labor and Clothes-Saving Invention.

READ THE FOLLOWING

CIRCULAR AND TESTIMONIALS.

I respectfully ask you to read this circular carefully, and candidly consider what I now propose to you as a matter of business. Before making known to you my confidential terms, permit me to state that the matter of washing clothes is one of no small consideration. It is something which concerns every family and every individual. It is but recently since Hand-washing was in common use. Latterly, however, the inventive genius of the country has been directed to the invention and construction of various devices or machinery by which much of the labor, drudgery, loss of time and wear of material might be obviated. Ponderous as well as intricate Washing Machines have been constructed, many of which are decided improvements over the old method of washing, and these machines have been very saleable with all. People will continue to have the Washing Machines; but, let me ask you, if the STEAM WASHER can be constructed for a few dollars much less than an ordinary Washing Machine, and enable all to wash by steam, without labor, loss of time, without wearing of clothes, etc., is it not reasonable to suppose that it will supersede, in a great measure, all Washing Machines now in common use? The sale of this Washer is unparalleled, and must be so. There is nothing like it in use. It is new, and every family needs it and will have it. I wish to secure a few good men to sell rights for me, and in order to secure as many as I need immediately I offer two extra inducements. My price for territory is $9 for 5,000 inhabitants; but if you will buy a single county, and agree to sell rights for me, I will allow you to deduct sixty-six and two-thirds per cent. as your commission; consequently your county will cost you but $75, instead of $225, should it contain but 25,000 inhabitants; more or less in the same proportion.

And to those buying rights I will sell Washers at nearly cost; and to those not buying rights I will furnish Washers at $60 per dozen; and, bear in mind, I will sell to no one, except a single dozen, until he first buys the right to a county. Any thinker can make the Washer as well as it can be made here, and save the cost of transportation. Remember that by purchasing the right of a single county you shall have the privilege of selling in any county or State for me, and upon application I will forward the deed to you by express for any territory which you have sold for me; provided that the same territory is not already disposed of when I receive your order. I will make all the deeds, so there can be no confusion or mistake. The amount you have to pay is simply $4 per 1,000 inhabitants in any county or State. I shall make these very liberal offers for a short time only, after which I shall sell in my regular price—$9 per 1,000.

Many of my patrons have requested me to suggest to them the best method of selling the WOMAN'S FRIEND in order to make the most money in the shortest time practicable. In reply I would say that there are many methods which might be suggested, all of which seem to work well, but the most prominent of which I will suggest. In the first place, send for a sample and carefully test it. You will learn by a single trial how to wash with it most successfully. All you have to do now is to exhibit to others. I will suggest that you make arrangements to wash at a certain place at an appointed hour; manage to have as many present as possible. You will be astonished at the intense excitement it will produce after the water and steam have rushed through the tubes and foamed over the clothing, rushing back through the clothing to the lower bottom, to be suddenly returned again in the same manner—say for thirty minutes; you take out the clothing, rinse and wring out, and find the clothing perfectly clean. You will find all delighted with it.

You can take orders from nine in ten present, to be filled afterward, at $10 each. A single trial in this manner will satisfy you that the WOMAN'S FRIEND is a success, and will sell. Still another way, which is sure to succeed nine times in ten: After you have secured a sample, and know just what it will do, you can approach almost any one who has any inclination at all to engage in any business of this kind, and readily stipulate with him to take a Washer, or even buy a county, if it will perform all claimed for it. You will succeed ninety-nine times in a hundred in making the Washer perform to his satisfaction. You should in that case lose no time in ordering a new deed for your county, to be sent by express if C. O. D., if not convenient to advance the money. You should meantime continue to take orders, and by the time your deed would come to hand you might have a gross sold. You should likewise arrange with a responsible farmer to make the Washer. The price will vary, according to style and finish. I have known some agents to sell as high as twenty Washers in a day. After you have introduced it more or less in your county, you can take another county, and rest assured that wherever you can get a single Washer in the neighborhood it will sell many more. Consequently, after you have sold a few hundred in a county, you can sell the right of your county for much more than at the start. You can calculate what your gains will be by buying a single county; but this is not the tenth part of what you ought to make, for while you are traveling you will meet with many men who want to make money, to whom you can sell rights. There is no business you can engage in which offers such splendid inducements. Besides, it is a safe business—no loss—and pleasant, because it readers perfect satisfaction. I cannot see how I can propose better terms. Should I allow my patrons to make their own terms, I scarcely believe they could make better terms for themselves and make more money.

On the receipt of FIVE DOLLARS I will ship you a complete Washer, as a sample, together with a Certificate of Agency, with full instructions how to conduct the business; and upon the receipt of the Washer you may have time to test it, and if you find it not as represented I will refund your money. The Washer retails at $10. After I send you a sample I will hold your county a reasonable time for you to decide whether you wish to purchase or not. I will furnish blank deeds, also blanks for taking orders, and will do all I can to enable you to succeed in the business. Let me hear from you soon, or your choice of territory may be taken by some one else.

ADDRESS

J. C. TILTON, PITTSBURG, PA.

DIRECTIONS.

1. Soak the clothes over night in warm suds—in the usual manner.
2. Put in the bottom of the washer a quarter bar of good soap, or enough to make a good suds, sliced up thin; then fasten down the false bottom—see that the center valve is in proper position; put in water enough to cover the cap over the valve, say about an inch; lay the clothes down smoothly, with the soiled parts well soaped, in the washer—not rolled up, but spread out, so the water circulate freely—and carefully pack the clothes down; see that the fire is sufficiently hot to generate the steam; when the water boils it will begin to flow up the tubes on the outside, at the ends of the Washer, and through the holes into the Washer again; after a steady circulation has been going on in this manner for about thirty or forty minutes the washing will be completed. Rinse well and wring same as in usual way. Colored clothes must not be mixed with white. Use soft water for boiling always. If hard, use soda, lye, or make it soft in any other way.

If it is desired to bleach with the Washer, this may be done by adding a tablespoonful of borax of commerce to a washer full of clothing.

ST. MARY'S, Auglaize Co., Ohio.

DEAR SIR: Having used your Steam Washer for over four months, we are prepared to recommend it to the public as for the cheapest and easiest method of washing that we have ever met with. We have tested it thoroughly, washing very dirty clothing in it, and know that it will do all that you claim for it. We have never had to rub a single article on the wash-board that has been washed in the Steam Washer since we have had it; hence there is a great expense saved in the wearing of clothing. We could not do without it.

REV. JACKSON AND WIFE.

COMFORT, Kendall Co., Tex., Feb. 10, 1872.

J. C. TILTON, Esq.—*Dear Sir:* The sample Washer which I ordered arrived in due time. All who have seen it in operation are well pleased with it. It will do all that you claim for it. You will please send, C. O. D., deeds for the additional counties ordered, and oblige, very respectfully,

JOSEPH B. HAYDEN.

FEBRUARY 12, 1872.

MR. J. C. TILTON—*Dear Sir:* The Washer came duly to hand; accept my thanks for your promptitude. I am glad to acknowledge it all you recommend. Several have come to see it used; all acknowledge it a perfect success. I write to order a deed to Sampson county, North Carolina. Please send C. O. D. Direct to

ELDER R. JACKSON, Fayetteville, N. C.

HENDERSON, Kentucky.

DEAR SIR: The Washer came duly to hand. Accept my thanks for your promptitude. I am glad to acknowledge it all you recommend. I have spoken of it to numbers who desire me to order one for them. Several have come to see it tried; all acknowledge it a perfect success. I write to order a deed to Henderson county, Kentucky. I would send the money now, but fear some one else has the right by this time. Send C. O. D.

REV. B. T. TAYLOR.

SHAMOKIN, Northumberland Co., Pa., May 21, 1872.

MR. J. C. TILTON—*Sir:* I received the Steam Washer on the tenth instant. Thanks to you for your promptness. My wife has tried it, and it gives full satisfaction. I make haste to order a deed for my county, Northumberland as my first choice; next Montour; third, Columbia. I send $10, and balance C. O. D. in thirty days. Please send the rest list of any other adjoining counties not sold.

Respectfully yours, MOORE FURMAN.

FRENCH CAMP, Choctaw, Miss., May 14, 1873.

MR. J. C. TILTON—*Dear Sir:* Please find $120, P. O. money order, $60 of which take in payment for twenty-four Steam Washers, twelve copper bottoms. For the remainder send me the deed to Choctaw and Winton counties. Balance C. O. D. Order express agent to hold deed thirty days. I live out in the country, thirty-four miles from any express office.

S. W. ASTON.

WILTON, Ky., May 13, 1873.

J. C. TILTON, Esq.—*Dear Sir:* I sent you this day, per Adams' Express, money to pay for one dozen Steam Washers $84 for Washers and $36 to pay part on the deed to Boone and Gallatin counties. I expect to order largely from you, and also expect to sell many county rights. The Washers are taking well here. I did not get to do much after receiving the sample until this week, but I am pushing ahead now, and I think I will meet with good success. Hurrah for the Steam Washer! You will hear from me again shortly. J. W. CONNER.

The above are a few extracts from letters received. I can publish hundreds of letters from parties who have used the STEAM WASHER and speak in its praise. I have thus far declined doing so. I know full well how certificates are looked upon. I have sold the STEAM WASHER upon its own merits. Thousands have used it, and it has given universal satisfaction throughout the country. I ask none to rely on what I say, or the commendation of others, but let the Washer stand on its merits. I would not ask or advise any one to engage in the business of selling Washers or rights unless he has thoroughly tested its work; and to enable all to do so, I send a *sample* Washer upon the receipt of $5 (half the retail price) and guarantee that, if found not as represented, I will refund the money. So there is little risk to begin with. Heretofore I have made but little effort to sell the STEAM WASHER, but hereafter I shall make an effort to popularize it. I shall advertise liberally in first-class papers. I refer you to the *American Agriculturist*, May, 1873, and the New York *Weekly Tribune*. I shall continue to advertise liberally in other first-class agricultural papers, as well as the leading religious papers throughout the country. Of course my former patrons who have bought territory, as well as those who may hereafter engage in the business, will be benefited proportionately. I am convinced that the STEAM WASHER is a success, and will be used in every family. ☞ Address all orders and letters to

J. C. TILTON,

**No. 10½ Sixth Street, Pittsburg, Pa.**

P. S.—CUT THIS CARD OUT and preserve it for future reference. Persons writing me from seeing this card will please state where they saw it. sel1 2t

## *NEW ADVERTISEMENTS.*

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BOOKSELLERS AND IMPORTERS,

(ESPECIALLY OF THEOLOGICAL BOOKS.)

**No. 710 Arch Street, Philadelphia,**

invite the attention of Clergymen especially, and all purchasers of Religious Books, to their large assortment of works in this department, being by far the best and most complete collection in the country. A classified Catalogue, with Alphabetical Index, and Supplements to September 1, will be sent to any address upon receipt of 30 cents. This catalogue has been prepared with great care, is corrected to date, and is invaluable to purchasers. ☞ Smith, English & Co. have lately published or imported the following valuable works, which will be sent by mail upon receipt of the prices annexed:

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| Cox's Expositors' Note-Book. Brief essays on obscure or misread passages. Large 12mo. | $2 50 |
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With crystals of beautiful snow,
A little brown cottage doth stand,
And some of the inmates I know.

There's Jemmy, a red-headed lad
Full of business from morning till night,
Nicely blending his work with his play,
And seeming in both to delight,
With a motive that's higher than they—
An earnest desire to do right.

There's Annie, a gay little witch,
With round rosy cheeks and black eyes,
With a voice that is sweet as a bird's,
And lips that would scorn to tell lies;
With hands always ready to help—
Is not little Annie a prize?

The gray-headed grandfather sits
In a chair by the warm glowing fire;
Half asleep in the soft light he sits,
And the children draw near to admire
The thin, snowy locks and white beard
Which mark the long years of the sire.

The dear mother's grave, pleasant face
For a moment a dull shadow wears;
But shadows are there out of place,
And the wife has forgotten her cares;
For hark! on the still evening air
Her husband's quick footstep she hears.

There is poverty, so says the world,
In the little brown house on the hill;
There are riches of value untold,
That the heart with contentment doth fill;
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That all men may have if they will.

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## The Duke's Lesson About Diligence.

There was a duke once who disguised himself, and placed a great rock in the middle of the road near his palace.

Next morning a peasant came that way with his ox-cart. "Oh, these lazy people," said he; "there is this big stone right in the middle of the road, and no one will take the trouble to put it out of the way." And so Hahns went on, scolding about the laziness of the people.

Next came a gay soldier along. His head was held so far back that he didn't notice the stone, so he stumbled over it. He began to storm at the country people around there for leaving a huge rock in the road. Then he went on.

Next came a company of merchants. When they came to the stone the road was so narrow that they had to go off in single file on the other side. One of them cried out: "Did anybody ever see the like of that big stone lying here all the morning, but no one stopping to take it away?"

It lay there for three weeks, and no one tried to remove it. Then the duke sent around word to all the people on his lands to meet near where this rock lay, as he had something to tell them.

The day came, and a great crowd gathered. Old Hahns, the farmer, was there, and so were the merchants. A horn was heard, and a splendid cavalcade came galloping up. The duke got down from his horse and began to speak to the people:

"My friends, it was I who put this stone here three weeks ago. Every passer-by has left it just where it was, and has scolded his neighbor for not taking it out of the way."

He stooped down and lifted up the stone. Directly underneath it was a round hollow, and in the hollow lay a small leathern bag. The duke held up this bag, that all might see what was written on it: "For him who lifts up the stone." He untied the bag and turned it upside down, and out upon the stone fell a beautiful gold ring and twenty large, bright gold coins.

So they all lost the prize because they had not learned the lesson or formed the habit of diligence.—*Methodist.*

## Domestic Barbering.

You can always tell a boy whose mother cuts his hair.—Not because the edges of it look as if it had been chewed off by an absent-minded horse, but you tell it by the way he stops on the street and wriggles his shoulders. When a fond mother has to cut her boy's hair she is careful to guard against any annoyance and muss by laying a sheet on the carpet. It has never yet occurred to her to sit him over a bare floor, and put the sheet around his neck. Then she draws the frout hair over his eyes and leaves it there while she cuts that which is at the back. The hair which lies over his eyes appears to be surcharged with electric needles, and that which is silently dropping down under his shirt-band appears to be on fire. She has unconsciously continued to push his head forward until his nose presses his breast, and is too busily engaged to notice the snuffling sound that is becoming alarmingly frequent. In the meantime he is seized with an irresistible desire to blow his nose, but recollects that his handkerchief is in the other room. Then a fly lights on his nose, and does it so unexpectedly that he involuntarily dodges, and catches the points of the shears in his left ear. At this he commences to cry and wish he was a man. But his mother doesn't notice him. She merely hits him on the other ear to inspire him with confidence, and goes on with the work. When she is through she holds his jacket-collar back from his neck, and with her mouth blows the short bits of hair from the top of his head down his back. He calls her attention to this fact, but she looks for a new place on his head and hits him there, and asks him why he didn't use his handkerchief. Then he takes his awfully disfigured head to the mirror and looks at it, and, young as he is, shudders as he thinks of what the boys on the street will say.—*Danbury News.*

A CERTAIN clergyman in Michigan, having invested his little surplus in railroad bonds, which were afterward pronounced by the Supreme Court invalid, was rallied by some of his clerical brethren on the subject of his investment. He replied, with much fervor: "Brethren, I would that *you* were almost and altogether such as I am, *except these bonds.*"

PRAYER to God is a moral necessity. It is the instinct of humanity—of the creature toward the Creator. Before, reason and without it the soul, in its conscious inferiority and weakness, cries to the great Creator for help.

## Farm, Garden and Household.

### The Fruit Garden.

August and September are favorite months to plant out strawberries with those who desire a crop of fruit the next season. In making a strawberry-bed a warm, dry spot of ground should be chosen, with, if possible, a good loamy or clayey subsoil. A moist, wet situation is very unfavorable. It is best to subsoil at least eighteen inches deep, and if the soil is poor let it be moderately enriched with well-decayed stable manure. In setting out take care that the plants do not become dry from the time they are taken up till they are replanted, and see that they do not wither afterward. Many persons cut off the leaves if they are afraid of their wilting under hot suns, but a much better plan is to shade. Inverted four-inch flower-pots are excellent for this purpose; they may be taken off at night. The dews will so invigorate them that the shade will only be required for a few days. Sometimes in September they may need a good watering; but this should never be attempted unless a thorough saturation of the bed be given; and in a few days after the hoe and rake should be employed to loosen and level the surface, which the heavy watering will, in all probability, have caused to bake and become very crusty.

Strawberries are best grown in beds about four feet wide, for the convenience in gathering fruit and giving them the best of cultivation. About three rows in a bed, and the plants twelve inches apart in the row, will be a good arrangement.

Many kinds of fruit-trees that have arrived at a bearing age may perhaps be growing very vigorously and producing very little or no fruit. Whatever checks the wood-producing principle tends to throw the plant into a bearing state. For this purpose summer-pruning is often employed, which, by checking the most vigorous shoots, weakens the whole plant, and throws it in a fruitful condition. The same result is obtained by root-pruning, with this difference, that by the last operation the whole of the branches are proportionately checked, while by pinching only the strong-growing shoots the weak ones gain at the expense of the stronger ones. Presuming that the branches have been brought into a satisfactory condition in this respect, root-pruning may now be this month resorted to. We cannot say exactly how far from the trunk the roots may be operated on, so much depends on the age and vigor of the tree. In a luxuriant, healthy tree one-fourth may be safely dispensed with; in a four-year-old standard pear-tree, for instance, the roots will perhaps have reached four feet from the trunk on every side. A circle six feet in diameter may then be cut around the stem, extending two feet beneath the surface. It is not necessary to dig out the soil to accomplish the result; a strong post-spade, or strong spade of any kind, may be driven down vigorously, describing the circle and doing the work very effectually. Of all trees the peach is as much benefited by root-pruning as any.

The grape-vine at this season will require attention, to see that the leaves are all retained healthy till thoroughly ripened. It is not a sign of healthfulness for a vine to grow late; on the contrary, such late growth generally gets killed in the winter; but the leaves should all stay on, to insure the greatest health of the vine, until the frost comes, when they should all be so matured as to fall together. Frequent heavy syringings are among the best ways to keep off insects from outdoor grapes, and so protect the foliage from their ravages.

A little trimming is useful to most trees at this season. The blackberry and raspberry may have their tops shortened so as to leave the canes about four feet. Some do this earlier in the season, but the buds are apt to burst if done too soon. In like manner pear and apple-trees that grow well, but produce no fruit, are benefited by having say half of some of the young growth cut back. The buds then left are very likely to form flower-buds in place of growth-buds for next season. Many take out all the old shoots of raspberry and blackberry after they have done bearing, and we have in times past recommended it ourselves; but on further observation we see very little good, if not positive injury. The partial shade the old stems make seems rather beneficial than otherwise under our hot suns. Frequently the sun shining on the hot ground seems particularly favorable to fungoid development. The lower leaves then fall before the wood is ripe, when it dies in the winter, and is *not hardy. Gardeners' Monthly.*


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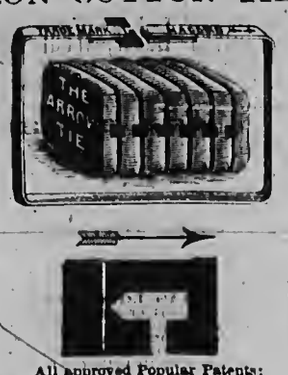
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| | | | |
|---|---|---|---|
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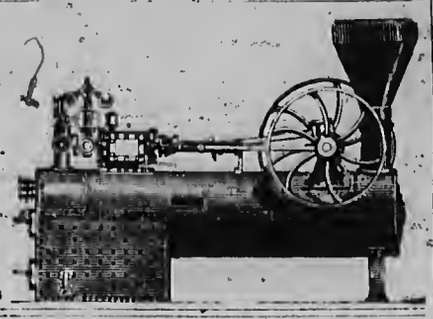
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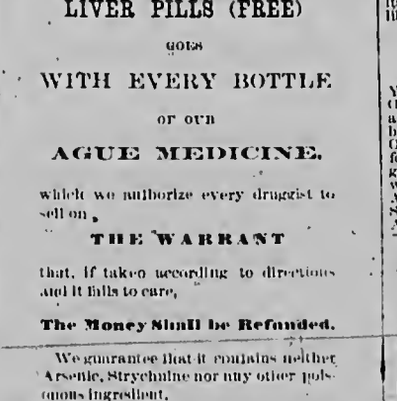
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**LIVER PILLS (FREE)**
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**THE WARRANT**
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**The Money Shall be Refunded.**
We guarantee that it contains neither Arsenic, Strychnine nor any other poisonous ingredient.
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Thos. Broughton, with John R. Park, of Cincinnati, says: "W. C. Hamilton & Co.—I had had the Ague for two long years, and had tried several remedies of acknowledged or pretended merit without any good result. I finally tried your preparation—KRESS FEVER TONIC. One bottle completely broke up the malady, and I am now perfectly well. I can testify that your medicine does all you claim for it; and it is only due to you that this acknowledgment should be made, especially as so many worthless chill medicines are now offered."
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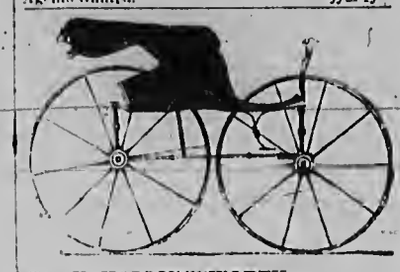
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Designs and Sketches will be furnished on application. no28 1y



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**PARLOR ORGANS**
are the most beautiful in style and perfect in tone ever made.
**The Concerto Stop**
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**STEEL PENS,**
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TRADE MARK: **JOSEPH GILLOTT.** Or Descriptive Name and Designating Numbers. **Warranted.**
The Well-known Original and Popular Numbers,
303.....**104**.....**170**.....**351.**
having been assumed by other makers, we desire to caution the public in respect to said imitations.
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JOSEPH GILLOTT & SONS,
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Sells like hot cakes. Send 50 cents for it. Three most useful articles and Chromo, only 50 cents.
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17.....CHARTRES STREET.....17
A. ROUSSEAU & CO., Importers and Dealers, at Wholesale and Retail, in English and American Carpetings; Floor Oil Cloths; Table and Enamel'd Oil Cloths; Window Shades; Table and Piano Covers; Crumbs Cloths, in squares or pieces; Curtain and Furniture Materials; Brocatelles, Cotelines, Terries, Reps, Lace and Nottingham Lace Cur

## New Orleans Markets.

From the New Orleans Price Current.

The river is 13 feet 2 inches below high-water mark.

COTTON.—The following are the arrivals since the twelfth instant:

| | |
|---|---|
| Louisiana and Mississippi | bales |
| Lake | |
| Mobile | |
| Texas | |
| Total | |

On Saturday buyers came forward with a fair degree of spirit, but, owing to scant supplies and the stringent pretensions of factors, the sales were confined to 350 bales, at full prices, without any quotable improvement. Low middling sold at 18c., strict do. at 18¼c., and strict middling, high style, at 19¼c. On Monday, there being rather a better supply on sale, the movement exhibited more animation, and 900 bales changed hands, partly at previous rates and partly at an improvement of ⅛c., which was realized in the face of a decline at New York of ⅛c. In uplands and ⅛c. in Orleans. Ordinary to strict ordinary sold at 14c., good ordinary to strict good ordinary at 16¾c., low middling at 18¼c., and strict do. at 18⅝c. On Tuesday the market opened with a good demand, which subsequently became still more active, and there being a better supply offering the business summed up 1,450 bales, which is the largest reported this season. Under the competition among buyers, eleven of whom participated in the movement, factors were enabled to realize very full prices, in many cases a shade higher than they could have obtained on Monday. Strict good ordinary sold at 16⅞@17c., strict good ordinary to low middling, approximating the latter, at 17¼c., low middling at 17⅞, 18, 18⅛@18⅜c., strict do. at 18½c., middling at 18¾c., middling to strict middling at 18⅞c., and strict middling at 19, 19⅛@19⅛c., the last for high style.

The above makes an aggregate for the past three days of 2,700 bales, against 1,150 for the corresponding time last week and 1,100 the week before. We quote:

| | |
|---|---|
| Ordinary | 13½ @ 15 |
| Good ordinary | 16 @ 17 |
| Low middling | 18 @ 18⅜ |
| Middling | 18¾ |
| Strict middling | 19 @ 19⅛ |

COTTON STATEMENT.

| | | |
|---|---|---|
| Stock on hand Sept. 1, 1873...bales | | 7,177 |
| Arrived past three days | 2,727 | |
| Arrived previously | 3,864 | |
| | | 6,591 |
| | | 13,768 |
| Exported past three days | 1,572 | |
| Exported previously | 3,611 | |
| | | 5,183 |
| Stock on hand and on shipboard | | 8,585 |

SUGAR.—The receipts are trifling, and the stock on hand is small, and the demand is only in a jobbing way. The sales were confined to retail lots, by dealers and grocers, at 9¾c. for fair, 10@10¼c. for good fair, and 10¾@10¾c. for fully fair. On Tuesday 25 hhds. Demarara sold on private terms.

MOLASSES.—There is none coming in from plantation, and no demand for the stock in the sheds. On Saturday a lot of 19 bbls. inferior, just received, sold on private terms.

CORN—Is in very light supply, and, though the demand is only moderate, prices have advanced. The sales on Saturday and Monday were confined to 750 sacks at 72c. for yellow, and 72c. for white and white mixed, and 72c. for choice white. On Tuesday 800 sacks sold at 72c. for white mixed, and 73c. for white.

OATS—Are in light supply and good demand, with very little change in prices. On Saturday 950 sacks sold at 44c., and on Monday 1,651 sacks sold at 47@48c., and a small lot of fancy white barley brought 53c. ₱ bushel.

BRAN—Has been in fair supply and limited demand, at previous prices. On Saturday and Monday only 300 sacks sold at 85c. ₱ 100 lbs. On Tuesday 350 sacks sold at 85c., a lot of 150 sacks fetching 87½c. ₱ 100 lbs.

PORK.—The market has continued dull and depressed, with a good stock on hand. There is no demand, and mess is quoted at $17.25 ₱ bbl. On Tuesday a lot of 100 bbls. mess sold on the landing at $17.25 ₱ bbl. It is retailing at $18 ₱ bbl.

BACON.—No demand on account of quarantine in our neighboring towns. Shoulders are scarce, but sides are abundant. On Tuesday shoulders were held at 9¼c., clear rib sides 10@10¼c., clear sides 10¼@10½c. ₱ lb., with retail sales at the outside figures. The principal sales were confined to 7 and 23 casks clear rib sides at 10⅝c., 10 and 10½c. clear sides at 10¾c. ₱ lb.

LARD.—Keg is in supply and dull, while there is in tight supply but not in demand. There is quoted at 8¾c. for packers' and refined, and 9c. for strictly choice refined; kegs 10⅛@10¼c. ₱ lb. On Monday 25 and 25 tierces choice refined sold at 9c., and 400 kegs kettle-rendered on private terms.

DRY SALT MEAT.—Shoulders continue scarce. They command 9¼c. ₱ lb. In round lots, 9½c. job, and are retailing at 9¾c. ₱ lb.

BREAKFAST BACON.—Choice has continued in light supply, and commands 12½@13c. ₱ lb., while sugar-cured is difficult of sale at 11@12c. ₱ lb.

### MONETARY.

Gold opened on Tuesday at 111⅝@112 (against 111¼ at New York,) and closed at 111⅝@112¼ (against 112¼ at New York.) The market has ruled higher than at New York in consequence of the scarcity of cash gold.

We have not heard of a sale of silver. Notwithstanding the decline in gold, American half dollars are still quoted at 108@109. Mexican dollars are quoted at 90¾ gold for new and par for old.

## New Orleans Wholesale Prices.

REVISED AND CORRECTED WEEKLY.

*Made up from Actual Sales as they Transpire.*

| ARTICLES. | FROM | TO |
|---|---|---|
| **AGRICULTURAL IMPLEMENTS:** | | |
| Cotton scrapers | $5 00 | $6 00 |
| Cotton sweeps | 5 00 | 6 00 |
| Cultivators, Diam. sc.' shovel-tooth | 9 00 | 18 00 |
| Cultivators, riding and walking | 25 00 | 45 00 |
| Shovels and spades | 7 50 | 16 50 |
| Axes | 12 00 | 17 50 |
| Shovel plows | 6 00 | 9 00 |
| Half do., with cutters | 8 00 | 9 00 |
| Manly's double-shovel plow | 6 00 | 9 75 |
| Corn mills, Coleman's | 120 00 | 225 00 |
| Bradford's grist mills | 150 00 | 235 00 |
| **BRICKS, ₱ M:** | | |
| Lake | 13 00 | 16 00 |
| Country | 12 00 | 14 00 |
| English fire | 45 00 | 50 00 |
| American fire | 35 00 | 43 00 |
| **CANDLES, ₱ lb.:** | | |
| Sperm, New Bedford | 33 | 36 |
| Tallow | 17 | — — |
| **CHOCOLATE, ₱ lb.:** | | |
| Cocoa | 38 | 60 |
| No. 1 | 50 | 52 |
| Sweet | 25 | — — |
| **COAL, ₱ ton:** | | |
| Anthracite | 12 50 | 13 00 |
| Western, ₱ bbl | — — | — — |
| **COFFEE, ₱ lb.:** | | |
| Mexican | 27 | 28 |
| Java | 32 | 33 |
| **COTTON SEED:** | | |
| Rough, ₱ ton | — — | 12 00 |
| In sacks | — — | — — |
| **EGGS, ₱ dozen:** | | |
| Western | 10 | 18 |
| **FERTILIZERS, ₱ ton:** | | |
| Stern's raw-bone superphosph'e | — — | 65 00 |
| Stern's fine-ground bone | — — | 45 00 |
| **FLOUR, ₱ bbl.:** | | |
| Double extra | 5 75 | 6 00 |
| Superfine | — — | 4 75 |
| Fine | — — | — — |
| **GLASS, ₱ box of 50 feet:** | | |
| French, 8 by 10 | — — | 4 00 |
| French, 10 by 12 | 4 00 | 4 25 |
| French, 10 by 14 to 12 by 20 | 4 25 | 4 50 |
| French, 14 by 18 to 18 by 20 | 4 50 | 5 00 |
| **HAY, ₱ ton:** | | |
| Prime | — — | 25 00 |
| Choice | — — | 26 00 |
| **IRON, ₱ ton:** | | |
| English, ₱ lb | 4½ | 5½ |
| Swedes, assorted | 7½ | 8 |
| Hoop | 7 | 9 |
| Sheet | 7 | 10 |
| Nail rods | — — | 9¾ |
| Castings, American | — — | 6 |
| **LEATHER, ₱ lb.:** | | |
| Sole, hemlock | 30 | 33 |
| Sole, oak | 40 | 44 |
| Harness | 38 | 45 |
| Calfskins, ₱ dozen | 35 00 | 100 00 |
| Texas, rough, ₱ lb | 24 | 26 |
| **LIME, ₱ bbl.:** | | |
| Western | 1 65 | — — |
| Cement | 2 75 | 3 00 |
| Plaster Paris | 3 50 | 3 75 |
| **LUMBER, ₱ M feet:** | | |
| Boards, yellow pine | 13 00 | 15 00 |
| Boards, cypress | 20 00 | 25 00 |
| Flooring, dressed | 18 00 | 21 00 |
| Flooring, rough | 14 00 | 17 00 |
| Ceiling, dressed | — — | 12 00 |
| Weatherboards, dressed | 15 00 | 18 00 |
| Weatherboards, rough | — — | 12 00 |
| Scantling | 12 00 | 14 00 |
| Shingles, ₱ M | 3 50 | 4 00 |
| Laths | 2 50 | — — |
| **OILS:** | | |
| Lard, ₱ gallon | — — | — — |
| Coal oil, in barrels | 22 | 25 |
| Linseed, raw | 1 05 | — — |
| **SUGAR, ₱ lb.:** | | |
| Havana, white | 12 | 12½ |
| Havana, yellow | 11 | 11½ |
| Havana, brown | 10 | 10½ |
| Crushed | 12½ | 12½ |
| Pulverized | 12½ | 12½ |
| **TEAS, ₱ lb.:** | | |
| Imperial | 50 | 1 30 |
| Gunpowder | — — | 1 60 |
| Hyson | 70 | 1 40 |
| Young Hyson | 70 | 1 40 |
| Pouchong | 50 | — — |
| Oolong | 40 | 1 10 |
| **WAGONS, CARTS, ETC.:** | | |
| Wagon, two-horse | 85 00 | 100 00 |
| Wagon, four-horse | 110 00 | 125 00 |
| Wagon, two-horse, thim. skein | 85 00 | 90 00 |
| Wagon, four-horse, do | 100 00 | 115 00 |
| Cane wagon | 180 00 | 210 00 |
| Ox wagon | 90 00 | 125 00 |
| Ox cart, complete | 110 00 | 115 00 |
| Cane cart | 85 00 | 120 00 |
| Tongue cart, complete | 120 00 | 125 00 |
| Plantation cart | 55 00 | 70 00 |

### CATTLE MARKET.

NEW ORLEANS, Sept. 16, 1873.

| | |
|---|---|
| Texas beeves, choice, ₱ head | $— — @ $50 00 |
| Texas beeves, first quality, ₱ head | 35 00 @ 45 00 |
| Texas cattle, second quality, ₱ head | 20 00 @ 28 00 |
| Texas cattle, third quality, ₱ head | 12 00 @ 15 00 |
| Western beeves, ₱ lb. net | 10 @ 12½ |
| Sheep, first quality, ₱ head | 4 00 @ 5 00 |
| Sheep, second quality, ₱ head | 3 00 @ 4 00 |
| Milch cows, choice, ₱ head | 80 00 @ 100 00 |
| Milch cows, ₱ head | 35 00 @ 50 00 |
| Calves, ₱ head | 7 00 @ 10 00 |
| Yearlings, ₱ head | 8 00 @ 12 00 |

## Business Directory

OF THE

NEW ORLEANS CHRISTIAN ADVOCATE.

**Agencies.**
American Family Bible Publishing Company, Cincinnati Ohio.
W. H. Chichester, New York.
Continental Bible and Publishing Company, St Louis, Missouri.
Cowan & Co., New York.
D. E. Fisk & Co., Springfield, Massachusetts.
I. A. Hamilton, Springfield, Massachusetts.
E. Hannaford & Co., Cincinnati, Ohio.
Mrs. H. Mogridge, purchasing agent, 96 Canal street.
R. R. Russell, Boston, Massachusetts.
G. Stinson & Co., Portland, Maine.
Charles H. Taylor & Co., Chicago, Illinois.
R. L. Wolcott, 181 Chatham square, New York.

**Architects.**
S. B. Daggart, 5 Commercial place.

**Artificial Legs and Arms.**
Lewis Lockwood, 59 Camp street.

**Bells.**
Blymyer Manufacturing Co., Cincinnati, Ohio.
Buckeye Bell Foundery, Cincinnati, Ohio.

**Books and Stationery.**
Robert J. Harp, agent, 110 and 112 Camp street.
American Sunday School Union, Philadelphia.
T. Belknap, Hartford, Connecticut.
Continental Publishing Co., St. Louis, Missouri.
Hitchcock & Walden, Cincinnati, Ohio.
Miller's Bible and Publishing House, 1102 and 1104 Sansom street, Philadelphia.
Morgan Envelope Company, Springfield, Mass.
Nettleton & Co., Cincinnati, Ohio.
J. Hale Powers & Co., Cincinnati, Ohio.
James W. Queen & Co., New York.
Shepard & Dill, Boston, Massachusetts.
Smith, English & Co., Philadelphia.
H. R. Thompson & Co., 9 Lakeside building, Chicago, Illinois.
U. F. Vent, Cincinnati, Ohio.
A. D. Worthington & Co., Hartford, Conn.

**Butchers.**
Mart. Lannes, stalls 7, 8 and 38, Magazine market.

**Canned Goods.**
J. Winslow Jones, Portland, Maine.
Burnham & Morrill, Portland, Maine.

**Carpets.**
A. Brousseau & Co., 17 Chartres street.

**Carpenters and Builders.**
J. H. Dorand, box 174, Mechanics' Exchange.

**Carriages, Wagons, Etc.**
J. A. Linn & Co., 162 Gravier and 13 Union street.

**Cisterns.**
R. Broderick, 132 Julia street.

**Clothing.**
Darcy & Wheeler, 70 Canal street.
Pierson & Hews, 13 and 15 Camp street.

**Coal and Wood.**
John D. Maclin, 34 Carondelet street.
R. D. Wood & Bros., 106 Common street.
Wm. Velden, cor. Prytania and Philip streets.

**Cooperage.**
LaBlanc & Reck, 23 and 24 Front street

**Cotton Ties.**
Bartlett & Rayne, 48 Carondelet street.

**Croquet.**
Bradley's Patent Croquet, Robt. J. Harp, agent, 110 and 112 Camp street.

**Crockery, Chinn, Etc.**
Navra & Offner, 174 Canal street.
W. U. Shepard & Co., 55 Camp street.

**Dentists.**
Dr. John G. Angell, 152 Julia street.
Dr. N. P. Godfrey, 183 Canal street.

**Dry Goods.**
D. H. Holmes, 155 Canal and 15 Bourbon street.

**Educational.**
Agricultural College of Pennsylvania, Center county, Penn.
Alabama Conference Female College, Tuskegee, Alabama.
Centenary College, Jackson, Louisiana.
Century Female College, Summerfield, Ala.
Chappell Hill Female College, Chappell Hill Texas.
Clarksville Female Academy, Clarksville, Tennessee.
Collegiate Institute, Baton Rouge, Louisiana.
Crab Orchard Springs College for Young Ladies, Crab Orchard Springs, Kentucky.
East Mississippi Female College, Meridian Mississippi.
Emory and Henry College, Washington county, Virginia.
Homer College, Homer, Louisiana.
Mansfield Female College, Mansfield, La.
Martin Washington College, Abingdon, Va.
Memphis Conference Female Institute, Jackson, Tennessee.
Polytechnic College of Pennsylvania, Philadelphia, Pa.
Randolph Macon College, Ashland, Virginia.
Readville Seminary, Baton Rouge, Louisiana.
Shipyard Hill Female Seminary, Lafayette, Alabama.
Southern University, Greensboro, Alabama.
University of Virginia, P. O. University of Va.
University of Virginia, Law Department, P. O. University of Virginia.
Wesleyan Female Institute, Staunton, Va.
Wildwath Female College, Brookhaven, Miss

**Engravers and Lithographers.**
John Gibson, New York.
George E. Tweizel & Co., 145 Gravier street.

**Factors and Commission Merchants.**
Aiken & Watt, 80 Carondelet street.
G. M. Bayly & Pond, 34 to 42 Canal and 59 and 61 Common street.
J. L. Dunnica & Co., 66 Tchoupitoulas street.
H. F. Given & Co., 64 Baronne street.
J. U. & H. M. Payne & Co., 64 and 66 Baronne st.

**Fire Engine.**
Babcock Self-Acting Fire Engine, A. M. Grunger, general agent, Exposition building

**Frames.**
F. Wagener, 13 Baronne street.

**Furniture.**
The Mitchell & Rammelsberg Furniture Co. 103 and 105 Camp street.
Joseph Patzelt, 172 Camp street.
Sampson & Bros., 33 and 35 Royal street.

**Gas and Steam-Pipe Fitters.**
Harlan'n Gas Maddens, F. Roberts, superintendent, 2 Triangle building and 253 Peters st.
Jas. N. Quin, 118 and 120 Tchoupitoulas street.

**Glass Stainer and Cutter.**
Samuel West, Boston, Massachusetts.

**Grocers.**
John I. Adams & Co., 43, 45 and 47 Peters street.

**Hay.**
Jacob C. Baker, Portland, Maine.

**Hotels.**
American House, Boston, Massachusetts.
Bingham House, Philadelphia.
McAllister's House, cor. Carondelet and Julia.
St. Julian Hotel, Portland Maine.

**Insurance.**
Crescent Mutual Insurance Company.
Equitable Life Assurance Co., 33 Camp street.
Louisiana Equitable Life Insurance Co., corner Carondelet and Gravier streets.

**Iron Works.**
Boston Ornamental Iron Works, Boston, Mass.

**Jewelry.**
A. B. Hirkswold & Co., cor. Canal and Royal sts.

**Lumber.**
W. W. Carre & Co., 350 Delord street.
George Purves, cor. St. Charles and Clio streets.
Roberts & Co., 301 to 307 Gravier street.

**Machinery.**
George A. Barnard, 12 Union street.
N. F. Burnham's Water-wheel, York, Pa.
The DuBois Flange Cotton Gin, Gulsan Bros., general agents, 39 Perdido street.
Daniel & James H. Edwards, 22 to 28 Front and 21 to 27 Delta street.
Lewis Johnson, corner Julia, Delta and Water streets.
Meneely & Kimberly, Troy, New York.
W. B. Reynolds, corner Fulton and South Market streets.
Jos. Walker, corner St. Joseph and Constance streets.
B. J. West, 115 and 117 Magazine street.
J. B. Wolfe & Co., 59 Carondelet street.

**Manufacturers.**
William Ebert, 164 and 166 Magazine street.

**Marble.**
George Stroud, 158 to 164 St. Charles street.

**Medical.**
Cancer cure, George Bennett, M. D., St. Louis, Missouri.
Citrate of Magnesia, etc., Hofmann & Co., N. Y.
Cure for Consumption, Craddock & Co., Phila.
Fever and Ague cure, Billings, Clapp & Co., New York.
Fits and Epilepsy cure, T. H. Sayre, New York.
Hamilton's Buchu and Dandelion, W. C. Hamilton & Co., Cincinnati, Ohio.
Metz's Armenian Hair Vigor, corner Bienville and Priour streets.
Dr. Rosch's Hair Regenerator, 134 Thalia st.
The Greatest Medical Discovery, Dr. Kennedy, Roxbury, Massachusetts.

**Mineral and Soda Water.**
Bethesda Mineral Water, J. C. McAllister, agent, glass box 825, New Orleans

**Millinery.**
Mrs. M. Tournaben, 206 Prytania street.

**Musical Instruments, Publications, Etc.**
Robert J. Harp, 110 and 112 Camp street.
S. Brainard's Sons, Cleveland, Ohio.
John Church & Co., Cincinnati, Ohio.
S. C. Collins, Philadelphia, Pennsylvania.
Charles H. Ditson & Co., New York.
Oliver Ditson & Co., Boston, Massachusetts.
Horace Waters & Son, New York.
Phillip Werlein, 80, 82 and 90 Baronne street.

**Nurseries.**
W. S. Little, Rochester, New York.
R. G. Hanford, Columbus, Ohio.

**Painters.**
A. S. Esther, 135½ Camp street.
Johnson & Hillsman, 114 Magazine street.

**Paper Fashions.**
Domestic Sewing Machine Co., New York.

**Paper Mills.**
Atlantic Paper Mills, Atlanta, Georgia.

**Pens.**
Joseph Gillott & Sons, New York.

**Perfumery.**
Colgate & Co.'s Cashmere Bouquet.

**Preserved Coral.**
Portland Packing Company, Portland, Maine.

**Printing.**
Pelican Job Office, 112 and 114 Poydras street.

**Professional.**
Dr. C. A. Bickham, office, 680 Magazine street.
Dr. J. J. Lyons, office, 562 Rampart street.
Race, Foster & E. T. Merrick, law office, corner Camp and Commercial place.

**Railroads.**
Boston and Maine Railroad.
Great Jackson Route, E. D. Frost, general manager; A. D. Sheldon, agent.

**Scientific.**
Marey's Sciopticon, L. J. Marey, Philadelphia.

**Seeds and Flowers.**
Richard Frotscher, 12 Dumaine street.
James E. Waldo & Co., 122 Camp street.

**Sewing Machines.**
West Sewing Machine, 257 Canal street.

**Soap.**
J. H. Keller, 110 Gravier street.
Procter & Gamble, Cincinnati, Ohio.

**Steamboat Agents.**
Britton & Eppler, 135 Gravier street.

**Steamships and Shipping.**
Cromwell Line New York Steamers, Alfred Moulton, agent, 41 Carondelet street.
Merchants' Line New York Steamers, John H. Ludwigsen, agent, 190 Common street.

**Stoves.**
H. Haller, 43 Camp street.

**Tobacco and Cigars.**
Ed. L. Zell & Co., cor. Canal and Carondelet sts.

**Type Factory.**
Wood-Type Factory, New York.

**Undertakers.**
T. W. Rothlek, 271 Camp street, New Orleans.

**Upholstery.**
T. J. Brown, 263 Camp street.
Heath & Lara, 99 Camp street

**Wants.**
Goodwyn & Co., hack box 161, New Orleans.

**Washing Machines.**
Rhigen Washer, H. Haller, 49 Camp street.
J. C. Tilton, Pittsburg, Pennsylvania.

**Watches.**
New York Watch Company, Springfield, Mass.

**Wire Railing, Etc.**
Hudson River Wire Co., New York and Chicago.

## Special Notices.

THERE will be a camp meeting at Siloam, on the Louisville circuit, five miles north of Louisville and eighteen miles south of Enfala, commencing on Friday before the first Sunday in October. Ministers of the gospel are especially invited. PHILIP ALLEN, P. C.

A CAMP MEETING will be held on the Pushlila circuit, Meridian district, Mississippi Conference, twelve miles west of Enterprise, near the Enterprise and Mount Rose road, beginning on Thursday night before and embracing the first Sabbath in October. It will be on the same plan as last year—self-sustaining. All within ten or fifteen miles of the camp ground must come prepared to take care of themselves. All ministers are invited to attend. There will be conveyance for ministers at Enterprise on Friday.

J. H. HOLLAND, P. C.

THERE will be a camp meeting at Choctaw camp ground, on the Rhodon Springs road, ten miles below Butler, on the Butler circuit, Demopolis district, Alabama Conference, commencing on Friday night before the fourth Sunday in September. Preachers are earnestly solicited to attend, and will be provided for. Others will please come prepared to provide for themselves. We most earnestly ask the prayers of the church for a gracious outpouring of God's Spirit.

D. J. WRIGHT, P. C.

A CAMP MEETING will commence at Salem, Greene county, Alabama, nine miles above Eutaw, on Thursday night before the second Sabbath in October. Ministers and their families are respectfully invited. It is expected that others will come with their covered wagons or cloth tents, to take care of themselves and stock.

J. W. MCANN, P. C.

MIDWAY CAMP MEETING, Floyd and Delhi circuit, Louisiana Conference, will commence on Wednesday, October 1, 1873. Arrangements have been made to establish a public restaurant for the accommodation of those who may prefer it to tenting on the ground. Meals will be furnished at fifty cents. Horses will be fed and taken care of at reasonable rates. In case families desire board they should write and make arrangements with P. W. DeFrance or James A. Leggett, Midway, previous to the commencement, so as to avoid inconveniences that otherwise might occur. All ministers of the gospel are invited, and will be cared for free of charge. Ministers should report to Joel T. Davis, presiding elder, or G. M. Liverman, preacher in charge, as soon as they arrive, who will see that they are provided with comfortable lodging. Brethren, remember in whom you trust, and that nothing good has ever been accomplished without great effort. Heaven is to be gained only by overcoming.

G.

THE New Hope and Pleasant Ridge camp meeting, for DeKalb circuit, Mississippi Conference, will begin on Friday night before the second Sunday in October next. Ministerial help is solicited from the adjoining works. Conveyance to the camp ground from Lauderdale station, Mobile and Ohio railroad, will be furnished on Friday to ministers coming by railroad.

D. G. W. ELLIS, Pastor.

CAMP MEETING.—The camp meeting on Big Creek, fifteen miles north of Alexandria, begins on Wednesday, October 1. Preachers are invited, and will be provided for. Others must come prepared to take care of themselves. Corn will be on hand at a moderate price.

F. WHITE, P. E.
J. F. WYNN.

CAMP MEETING.—*Change of Time.* The time of holding the camp meeting at China Grove, Dale county, Alabama, has been changed from Friday night before the second Sabbath in September to Friday night before the first Sabbath in October next. The friends of the camp meeting and ministers of the Methodist Episcopal Church South are cordially and earnestly invited to attend.

A. DOWLING, P. C.

THERE will be a camp meeting on the Sparta and Ringgold [illegible] and a half miles east of Sparta, on the Vernon road, commencing on Thursday before the first Sunday in October next. We expect a good many tents, and hope to entertain the people well. We invite both preachers and people to attend.

DAVID A. BOOZER, P. C.

CAMP MEETING.—A camp meeting will commence at Smith's camp ground, Gaston circuit, Alabama Conference, near De Soto ville, Choctaw county, Alabama, on Friday, the third of October next. A cordial invitation is extended to ministerial brethren.

C. B. DI BOSE, P. C.

CAMP MEETING.—There will be a camp meeting at the Line Wood camp ground, Spring Hill circuit, Meridian district, commencing on the twenty-sixth of September, 1873, which is Friday before the fourth Sunday in September. We invite all ministers who can do so to assist us. Line Wood is about twenty-two miles from Lauderdale station, Mississippi. Brethren wishing to attend will please address me at Daleville, Lauderdale county, Mississippi.

J. D. HAY, P. C.

APPOINTMENTS FOR PREACHING ON THE SELMA DISTRICT, ALABAMA CONFERENCE.—On my fourth round I will preach at the following times and places, viz.:

| | |
|---|---|
| Summerfield | Sept. 12 14 |
| Uniontown | 18 21 |
| Dayton | 25 28 |
| Jefferson, night | Sept. 28 Oct. 1 |
| Selma | Oct. 11, 12 |
| Gainesville | 16 19 |
| Fort Madison | 21 |
| Suggsville | 21, 22 |
| Amity | 23, 24 |
| Ladiahatti | 25, 26 |
| Beslo | 27 28 |
| Choctaw Corner | 30 31 |
| Pine Hill | 31 |
| Bethel | 31 |
| Pine Grove Academy, evening | 31 |
| Liberty | Nov. 1, 2 |
| East Selma | 8, 9 |
| Cullerville | 13, 14 |
| Union | 15, 16 |
| Grove Hill | 17 |
| Shiloh | 19, 20 |
| Rehoboth | 22, 23 |

Dear brethren, the Lord has been very merciful to us another year. Let us turn out, one and all, to those appointments and offer He praises due to his name. The preachers will please announce the special subjects upon which they have requested me to preach.

ANDREW J. BURGES, P. E.

## Appointments for Quarterly Meetings.

NOTICE.—The Publishing Committee of the ADVOCATE gave it as their opinion that the insertion of the notices of Quarterly Conferences once or twice was sufficient, and, as the space of the paper is valuable, they passed a resolution recommending that they "*be not inserted more than once or twice.*" Our friends who are interested in these appointments *will take due notice thereof*, as we propose to be governed by the resolution in future.

### LOUISIANA CONFERENCE.

OPELOUSAS DIST.—FOURTH ROUND.

| | |
|---|---|
| Grand Cheniere | Sept. 27, 28 |
| Lake Charles | Oct. 4, 5 |
| Calcasieu | 11, 12 |
| New Iberia | 18, 19 |
| Vermilionville | 25, 26 |
| Abbeville | Nov. 1, 2 |
| St. Landry, at Plaquemine Brulee | 8, 9 |
| Teche | 15, 16 |
| Opelousas | 22, 23 |
| Washington | 29, 30 |
| Pattersonville | Dec. 6, 7 |
| Franklin | 13, 14 |

A district jubilee meeting will be held at Vermilionville, embracing the quarterly meeting. All the preachers of the district are expected there, with at least one steward from each work.

B. F. WOLFE, P. E.
Opelousas, La.

### ALABAMA CONFERENCE.

DEMOPOLIS DIST.—FOURTH ROUND.

| | |
|---|---|
| Livingston | Sept. 13, 14 |
| Belmont, at Belmont | 20, 21 |
| Demopolis | 27, 28 |
| Gaston, at Smith's camp ground | Oct. 4, 5 |
| Cuba, at York | 11, 12 |
| Forkland, at Forkland | 18, 19 |
| Eutaw | 25, 26 |
| Butler, at Mount Sterling | Nov. 8, 9 |
| Bladen, at Kizer Hill | 15, 16 |
| Gainesville, at Ramsey | 22, 23 |
| Greene, at Sardis | 29, 30 |

Full statistical reports from pastors and reports from trustees will be expected. The stewards will, we hope, make earnest efforts to settle in full, at this the last Quarterly Conference, the amounts assessed for the support of the ministry.

18 S. H. COX, P. E.

MOBILE DIST.—FOURTH ROUND.

| | |
|---|---|
| Whistler | Sept. 20, 21 |
| St. Paul's | 27, 28 |
| Stephens | Oct. 4, 5 |
| Citronelle | 11, 12 |
| Mount Pleasant | 18, 19 |
| Grand Bay | 25, 26 |
| Franklin street | Nov. 1, 2 |
| Pollard | 8, 9 |
| Pensacola | 15, 16 |
| Milton | 22, 23 |
| St. Francis street | 29, 30 |

11 H. UHLHORN, P. E.

SELMA DIST.—FOURTH ROUND.

| | |
|---|---|
| Summerfield | Sept. 13, 14 |
| Uniontown | 20, 21 |
| Dayton and Spring Hill | 27, 28 |
| Jefferson and Linden mission | 30, Oct. 1 |
| Selma | Oct. 11, 12 |
| Suggsville circuit, at Suggsville | 21, 22 |
| Choctaw Corner | 25, 26 |
| Pensacola, at Liberty | Nov. 1, 2 |
| East Selma | 8, 9 |
| Collinsville, at Collinsville | 13, 14 |
| Jackson circuit, at Union | 15, 16 |
| Rembert Hills | 19, 20 |
| Orrville | 22, 23 |

We hope for a full attendance of all the official members and complete reports from the preachers.

11 ANDREW J. BURGES, P. E.

### MISSISSIPPI CONFERENCE.

BROOKHAVEN DIS.—FOURTH ROUND.

| | |
|---|---|
| Brookhaven | Sept. 27, 28 |
| Georgetown, at Bethesda | Oct. 4, 5 |
| Crystal Springs | 11, 12 |
| Terry, at Terry | 18, 19 |
| Raymond, at Forest Hill | 25, 26 |
| Zion, at Pine Grove | 30 |
| Providence, at Franklin chapel | Nov. 1, 2 |
| Brandywine, at Pisgah | 8, 9 |
| Scotland, at Bethesda | 15, 16 |
| Robinsonville, at Ramsey | 22, 23 |
| Roanregard | 22, 23 |
| Rogue Chitto, at Rogue Chitto | 23, 24 |
| Monticello | 29, 30 |
| Hazlehurst | Dec. 6, 7 |

18 W. E. M. LINFIELD, P. E.
Hazlehurst, Mississippi.

SUMMIT DIST.—FOURTH ROUND.

| | |
|---|---|
| Livingston mission, at Palmetto | Sept. 27, 28 |
| Amite City, at Amite | Oct. 4, 5 |
| Greensburg, at Pipkin's chapel | 11, 12 |
| Covington, at Spring Hill | 18, 19 |
| Big Creek, at Bonpar's | 25, 26 |
| Pontchatoula, at Ebenezer | Nov. 1, 2 |
| St. Helena, at Center | 8, 9 |
| Franklinton, at Pine Grove | 15, 16 |
| Holmesville, at Holmesville | 22, 23 |
| Summit, at Magnolia | 29, 30 |

We hope the secretaries of church conferences will be ready to report all the statistics; also the trustees of church property and stewards. Let all the official members attend, if possible.

18 A. B. NICHOLSON, P. E.

BRANDON DIST.—FOURTH ROUND.

| | |
|---|---|
| Brandon station | Sept. 27, 28 |
| Morton circuit | Oct. 4, 5 |
| Hillsboro circuit | 11, 12 |
| Walnut Grove circuit | 18, 19 |
| Philadelphia circuit | 22 |
| Union mission | 25, 26 |
| Preston circuit | Nov. 1, 2 |
| Raleigh circuit | 8, 9 |
| Taylorsville mission | 15, 16 |
| Lake and Forest circuit | 22, 23 |
| Barlandsville circuit | 29, 30 |
| Paramin circuit | Dec. 6, 7 |

1 F. M. WILLIAMS, P. E.

## *MISCELLANEOUS.*

**PHILIP WERLEIN.**

THE ONLY AT
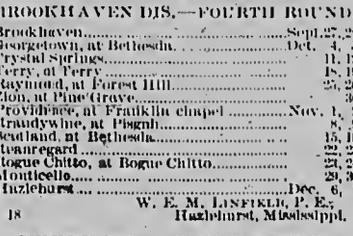
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JOSEPH R. WOLFE. JOEL WOLFE.

**JOSEPH R. WOLFE & CO.,**

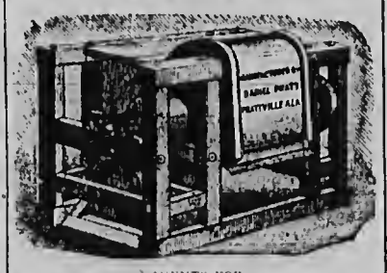
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EUREKA COTTON GIN. jy10 3m

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MANUFACTURERS WAREHOUSE,

**No. 91 John Street, New York.**

JOSEPH GILLOTT & SON.

HENRY HOE, Sole Agent. jy24 1y

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WORLD RENOWNED GREEN CORN,

AND

UNRIVALED LOBSTER AND SALMON,

The only reliable brand. For sale by all first-class grocers. J. WINSLOW JONES,

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**FOR NEW YORK.**



The Cromwell New York and New Orleans Steamship Line.

Leaving New York and New Orleans EVERY SATURDAY.

Cabin Passage ..... $50 00

Steerage Passage ..... 25 00

Through bills of lading to foreign and coastwise ports issued.

ALFRED MOULTON,
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mh20 1y

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Sailing from New York and New Orleans EVERY SATURDAY.

Cabin Passage ..... $50 00

Steerage Passage ..... 25 00

Through tickets to Liverpool and the Continent.

New Orleans wharf—Foot of Jefferson street.

New York wharf—Pier No. 4, North River.

JOHN H. LUDWIGSEN, Agent,
No. 190 Common street.

fe13 1y

## *RAILROADS.*

**GREAT JACKSON ROUTE.**

Trains depart and arrive as follows (from Depot foot of Calliope street:)

DEPART.

| | |
|---|---|
| Express | 7.50 A. M. |
| Mail | 5.55 P. M. |
| Accommodation | 4.00 P. M. |

ARRIVE.

| | |
|---|---|
| Express | 11.00 P. M. |
| Mail | 9.40 A. M. |
| Accommodation | 8.50 A. M. |

This line is many miles the shortest and many hours the quickest to all points North and East, and the only line running Pullman's Palace Sleeping Cars to Humboldt and Louisville without change. Only one change to principal cities North and East. Tickets for sale and all information given at corner of Camp and Common streets, under City Hotel, New Orleans.

A. D. SHELDON, Agent.
E. D. FROST, General Manager. my22 6m

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# The Christian Advocate.

PUBLISHED BY ROBT. J. HARP, FOR THE ALABAMA, MISSISSIPPI AND LOUISIANA CONFERENCES, METHODIST EPISCOPAL CHURCH SOUTH.

VOL. 19. NEW ORLEANS, THURSDAY, SEPTEMBER 25, 1873. NO. 39.


## News of the Week.

### DOMESTIC.

WASHINGTON, Sept. 17.—The statistician of the Department of Agriculture, Mr. Dodge, has returned from Europe, and after a careful revision of the monthly returns gives the following as the present status of the cotton crop:

The indicated increase of area is a little over ten per cent. The condition of the crop is higher than that of September of last year in Arkansas, the same in Tennessee, and lower in each of the other cotton states. Worms have been more abundant, but their ravages have been disastrous or sweeping only in a few cases. The season has been remarkable for the fall of rain, tending to a further depreciation of the crop; otherwise the conditions have been quite favorable. Fertilizers have stimulated the growth, and labor has been steadier and more reliable. The averages are as follows: Virginia 98, North Carolina 95, South Carolina 86, Georgia 90, Florida 85, Alabama 85, Mississippi 82, Louisiana 80, Texas 92, Arkansas 93, Tennessee 92, Missouri 96; in September, 1872: Virginia 97, North Carolina 101, South Carolina 95, Georgia 96, Florida 92, Alabama 88, Mississippi 90, Louisiana 86, Texas 94, Arkansas 98, Tennessee 92. Rust has appeared in some locations, and both the caterpillar and boll-worm are doing local damage in shortening the life of the plant, without much injury to the bottom and middle crops. The crop of Louisiana lacks uniformity, Carroll returning 100 and Caddo 40, Tensas 85 and Rapides 33. In some parishes the worms have been present without doing much damage, while in others the losses have been heavy. Worms have appeared in many parts of Arkansas, with little prospect of damage, except to the top crop. The average condition of the crop is much higher than in September of last year. The prospects are also good in Tennessee. Several counties in Missouri make returns of cotton which have never before made mention of that crop.

NEW YORK, Sept. 17.—Four thousand dollars were this morning subscribed for Shreveport.

CHICAGO, Sept. 17.—The annual convention of Spiritualists, in session here, is very inharmonious. The speeches are generally obscene and blasphemous.

NEW YORK, Sept. 18.—Jay Cooke & Co. have announced their suspension in consequence of large advances made to sustain their Philadelphia house, and a heavy drain upon their own deposits.

WASHINGTON, Sept. 18.—A telegram from St. Johns, Newfoundland, to the Navy Department, announces that the crew of the Polaris are at Dundee.

SHREVEPORT, Sept. 18.—Nearly all the charitable associations in the United States, and many cities and individuals, are responding to the call for pecuniary aid for the destitute sufferers of this city.

The authorities of the Texas Pacific railroad will commence running relief trains within a short distance of the city, commencing Saturday next. They propose running on Tuesdays and Saturdays, as long as the epidemic continues. The trains will be laden with poultry, eggs and articles of nourishment for the sick and convalescent.

NATCHEZ, MISS., Sept. 18.—The city of Natchez has established a strict quarantine against all points.

CHICAGO, Sept. 19.—The National Spiritualists' Convention adjourned after electing Victoria Woodhull president. The local papers refuse to print her speech on account of its indecency.

MEMPHIS, Sept. 19.—In obedience to the mayor's proclamation, to-day was observed generally as a day of fasting and prayer, religious services being held in most of the churches and business generally suspended. The cool weather of last night has increased the mortality, which numbers twenty-four, sixteen being from yellow fever.

MEMPHIS, Sept. 21.—Thirteen yellow fever deaths yesterday.

MEMPHIS, Sept. 22.—Twenty-two interments for the past twenty-four hours; of this number twelve were from yellow fever. The increased mortality is owing to the sudden changes of the weather.

SHREVEPORT, Sept. 22.—The yellow fever here has not abated. The same proportion of deaths to the population in New Orleans would be one thousand per day.

The weather this morning is extremely unfavorable, chilly and damp, and the cases all look unfavorable.

The number of new cases in the heart of the city are few, because all persons susceptible of the disease have fallen victims to it.

It is spreading now in the suburbs.

The wives of ex-Judge Levisee and of Judge Looney have died with it.

Mr. R. D. Sale, of Sale & Murphy, one of the oldest, wealthiest and most valuable citizens of Shrevoport, died this morning.

Dr. J. B. Wise is dying.

Lieutenant Woodruff, of the United States engineers in charge of the raft, is improving, and, it is believed, will recover.

The destitution is heartrending. Last night there were two young children at the headquarters of the Heward Association, without father, mother or other relatives—all having died. Many similar instances can be mentioned.

The destitution of women and children, some of whose families before the epidemic were thought to be in good circumstances, will present after the storm as sad a problem as is now before us.

SALT LAKE, Sept. 22.—A strange and fatal disease, producing great consternation, is very prevalent at Kelton. Persons die in a few hours after they are attacked. The disease resembles fever.

NEW YORK, Sept. 23.—Proceedings have been commenced to force the Union Trust Company into bankruptcy. The Bank of the Commonwealth is still closed. The run on the Fourth National Bank has ceased. There was a moderate run on the savings banks. The clearances in the Gold Exchange to-day were satisfactory. Henry Clews & Co. suspended to-day. At present they have no statement to make, save that a temporary suspension has been advisable by the firm.

The failure of Henry Clews left the streets at the close of business in a state of wild excitement, and the headway made in restoring confidence up to one o'clock to-day has been lost. Many damaging rumors are again current.

SHREVEPORT, Sept. 23.—Yellow fever deaths to-day, eleven.

VICKSBURG, Sept. 23.—The Board of Health report three cases of yellow fever up to this time, and all were fatal. They do not, however, anticipate an epidemic.

### FOREIGN.

CITY OF MEXICO, Sept. 17.—The government is engaged in the work of establishing a navy.

General Foster, military commander at Vera Cruz, has been called to the capital to receive orders from the supreme government to purchase four steamers in England for a navy.

The State of Vera Cruz is passing through a crisis, and possibly serious consequences will ensue.

The commissioners of charity have caused places of public worship to be closed. The governor is opposed to this measure, and a Catholic society has demanded his protection.

The governor has ordered the chapel to be reopened. Most of the members of the commission, also the municipal councilors, protested against the interference of the governor and resigned. The governor dissolved the whole municipal council and ordered that they be replaced by the candidates who received the next largest number of votes after those elected. Public excitement is intense.

LONDON, Sept. 19.—The rescued of the Polaris party report that after separation from Tyson and his companions the Polaris was finally abandoned in a sinking condition by Captain Buddington and the remainder of the expedition. The party wintered in Lifeboat Cave, where they built a timber house which they covered with sails. The winter passed without event except the breaking out of scurvy, which, however, was unattended by severe symptoms. Plentiful supplies of walrus liver for food were obtained from the natives, and to this diet is attributed the mildness of the disease. In the spring two boats were built of pine boards taken from the cabin of the Polaris. In these the whole party embarked as soon as the ice opened and sailed southward. On the third of June they sighted Cape York, and on the twenty-second were picked up by the Ravenscraig.

Mr. Chester, first mate, is regarded as the one who did most to save the party, and the rescued men speak in the highest terms of his exertions. They also say Captain Hall enjoyed the confidence of every one, and his death, which was unexpected, was deplored by all on board.

At the session of the Old Catholic Congress, yesterday, Dr. Wolck, of Augsburg, made a bitter attack on the French, accusing them of provoking the late war and holding them responsible for all its horrors. The speech caused a painful sensation. Pere Hyacinthe and other French delegates were deeply offended and withdrew from the Congress.

BERLIN, Sept. 21.—The Emperor has formally recognized the status of Bishop Reinkens as a Bishop of the Catholic Church.

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NOT CONSOLIDATED.—We have been requested to publish the following communication from the president of the Supreme Council of the Friends of Temperance. We know nothing of the relations of the two organizations, "the Friends of Temperance" and "the United Friends of Temperance," and insert the letter of Mr. Abell as a matter of information.

John Crebbin, Esq., New Orleans:

DEAR SIR AND BRO.—I have to thank you for yours of the seventh, and to report that the "United Friends of Temperance" refused to consolidate with us, and therefore the two orders are distinct, and will likely remain so. We shall proceed, at as early a day as practicable, to perfect our order, as we designed to do at our last session, and deferred it only because we supposed that the liberal concessions made would secure union of the orders. Let it be made public, by direct communication with the councils of your State, that our order is working on its own merits and by our own means, and let us with renewed zeal seek to overcome the opposition of enemies, and outstrip all others in our labor of love.

Keep everything else separate from the temperance work. Life insurance is a good thing in its way, but the order must not be made to bear its burdens.

Fraternally, A. P. ABELL,
President of Supreme Council.

SAVANNAH, Ga., August 18, 1873.

## From the Work.

REV. J. A. PARKER, presiding elder of the Camden district, Little Rock Conference, writing September 10, says:

We are making some headway in the bounds of Camden district, Little Rock Conference, and to date, I believe, we are rather ahead in the collection of salaries. We hope to bring up good collections at the Conference, both of souls and money, for the church.

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MINDEN, LOUISIANA.—*Mr. Editor:* I commenced a meeting at Curry's school-house on Friday night, the twenty-second of August (assisted by Bros. Miller, Kimball, Upton and Langston,) and closed August 27. The meeting resulted in eighteen accessions to the church and twenty-two conversions. The following Friday night we commenced another meeting at Flat Lick, in the same neighborhood; assisted by Bros. John A. Miller and James W. Medlock. It closed on the following Wednesday. Result: eighteen accessions and twelve conversions.

The church has been greatly revived, prayer meetings have been established, and the family altar erected in many families. Nearly all who were converted were Sunday school scholars. Yours in Christ,

H. O. WHITE.

SEPTEMBER 11, 1873.

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CROSS PLAINS, ALABAMA.—*Mr. Editor:* This little circuit of four appointments shows signs of improvement. We have held a protracted meeting at each point with some success. The church has been much strengthened spiritually, and a respectable number have professed and presented themselves as candidates for membership. The conversions were very clear and satisfactory. The congregations were very attentive and showed a deep interest. We had some valuable accessions to the church, who, we trust, will be useful members. The number converted we did not learn, but we guess some thirty-five or forty. Our meetings are still in progress, and we hope to see scores brought to a saving knowledge of the truth as it is in Jesus before our Conference. I am happy to inform you that there is a gracious work in many parts of this pleasant country. May God carry it on until all shall know him, from the least to the greatest. Your brother in Christ,

T. MOODY.

SEPTEMBER 16, 1873.

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NORTH WARREN CIRCUIT, MISSISSIPPI CONFERENCE.—*Mr. Editor:* On the first day of August we commenced a meeting at Oak Ridge, which lasted eight days, resulting in twelve conversions and ten accessions to the church. We were assisted there by Bros. F. M. Featherstun and A. B. Stewart, itinerants, and Bro. Alexander, of the local ranks.

From Oak Ridge we went to Beechland, where we continued nine days. There the Lord made known his power to save. There were eight accessions, several conversions and the spiritual condition of the church much improved. The Sabbath the meeting closed we had one of the most pleasant love-feasts I ever attended. Thanks to F. M. Featherstun and D. A. J. Parker for efficient aid.

Embracing the fourth Sabbath in August was the time appointed for our third quarterly meeting, which was held at Bell Hill. Our presiding elder, J. A. B. Jones, was with us. He is always punctual. The meeting continued seven days. We were assisted by Bro. J. B. Holloman, of the local ranks. There were twelve accessions and many conversions. We witnessed five conversions at a social meeting in a private family. Three or four of our most promising young men have signified their intention to join the ranks of the itinerant ministry. IRA B. ROBERTSON, P. C.

SEPTEMBER 8, 1873.

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ENTERPRISE, MISSISSIPPI.—*Mr. Editor:* We have just closed an interesting meeting of eighteen days' continuance. The interest increased from the commencement, and was the absorbing theme of saint and sinner until the close. Forty-eight joined the church, most of whom professed religion. Twenty-five of the accessions were heads of families. Twenty-seven were males, and thirty-one were over the age of twenty. Others will yet join us. We were blessed during the meeting with many gracious visits from the Master, and from time to time, as he laid his hand on this one and that, bidding them to arise and go in peace, our hearts were filled with gratitude, and we believed more and more in direct answer to prayer. After the meeting had continued for several days Bro. Hines, presiding elder of the district, suggested that we should appoint a love-feast; and a feast it was—one never to be forgotten. Members who had been at each other bitter enemies for months forgave and embraced one another. A gentleman who had been at the altar for days without obtaining relief told his wife, on the morning of the love-feast, that instead of going out to the church he would go to the woods and stay until the Lord converted him. He rode out about a mile from his home, took off his necktie, collar and coat, and fell upon his knees, and for two hours wrestled, Jacob-like, for pardon. At last the cloud bursted, light came, and joy unutterable filled his soul. His shouts of hallelujah soon attracted the attention of the neighbors at a distance, and they knew some one was praising the Lord. But he wished the news to spread. He mounted his horse and repaired to the love-feast, and hurriedly entered the church, shouting: "I've got it! I've got it! Glory to God." Mother, sister, wife and friends met him with their rejoicings. Bros. Hines, presiding elder, Gann, Hays, Armstrong, Gilmore, Hollin and A. J. Coleman (from Whistler, Alabama) were present most of the time.

U. B. PHILIPS.

ENTERPRISE STATION, Sept. 11, 1873.

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KNOXVILLE CT., EAST TEXAS CONFERENCE.—*Mr. Editor:* As preacher in charge of the Knoxville circuit, East Texas Conference, Methodist Episcopal Church South, I commenced a series of protracted meetings on the first Saturday and Sunday in July, which from place to place lasted until the last Sunday in August. My first was at Stovall chapel. This meeting resulted in twenty-three conversions and twenty-five additions to the Methodist Episcopal Church South, the membership being greatly refreshed from the presence of the Lord.

My next was at Pleasant Grove, commencing on Saturday before the second Sunday in July. This resulted in forty-four conversions, several reclamations, the church powerfully blessed, and forty-two accessions.

My next was a union meeting at Knoxville, with Bro. Richards, of the Cumberland Presbyterian Church. This resulted in five or six conversions and eight additions to our church.

My next was at Union chapel, embracing the fourth Sunday in July. This was the place of my third quarterly meeting. My worthy presiding elder, Bro. Daniel Morse, reached us on Saturday, and at night preached us a good sermon on prayer. Penitent sinners came up with the church for prayers. All felt encouraged—we believed we should have a good meeting. On Saturday night I preached to a crowded house. God gave me liberty and power. Twenty-one mourners came to the altar for prayer. Seven were converted, six joined the church, and Christians were shouting. On Tuesday I had a double funeral to preach—one of a sister who had been in the church about ten years, and the other "a mother in Israel" indeed, who had professed religion and joined the Methodist Church at a camp meeting in Tennessee when she was sixteen years old, and had lived a consistent Christian and member of the church for fifty-six years. At the close of this service we all felt it was good to be there. Many Christians shouted the praises of God, and many mourners came to the altar, several of whom were converted and joined the church that day. On Tuesday night a thrilling scene occurred, which I wish to relate. Minnie May Ellis (a daughter of a deceased traveling Methodist preacher, Bro. John W. Ellis, whom I had known twenty-five years ago in the Alabama Conference, but who died in the East Texas Conference, and whose worthy widow lives in this neighborhood, but being afflicted had not been able to attend the meeting up to this time, and the children, having nothing to ride, had not been out before,) was with her little brother there that day, and, as before mentioned, Minnie May, a girl of twelve or thirteen summers, came to the altar for the first time, and about the time Bro. Seay's prayer ended she was powerfully converted. She rose from her knees and embraced first one and then another of her lady friends, and spoke in an intelligent manner, saying: "Just a moment before I was blessed I prayed, 'Lord, have mercy on my soul,' and he did have mercy, and that's the way every mourner must do to get religion. O I never was so happy in all my life." I found little Walter Pierce Ellis, youngest brother of Minnie May, an intelligent, fine-looking boy of about ten years of age, sitting out there weeping as if his heart would break. I went to him, and on interrogating him I found that he was not weeping for grief, but for joy. He said his soul was happy, he loved God and everybody, and wanted to go to heaven to see his pa. God had converted him at his seat. He rose up and went to the altar with me where May was; and O what a lovely sight it was to see those itinerant orphans embracing each other in the altar, happy in the love of Jesus! Christians were shouting all around, and nearly every sinner in the house gave evidence that they desired salvation. The next day the scene of the previous one was re-enacted in the altar, only more complete. John G. Ellis, an elder brother, who had been sick, came to church that day for the first time. He bowed at the altar for prayers, was soon converted, and rose up rejoicing in God, his Savior. The mother was there that day to witness the glorious sight, and to join in the happy embrace. The meeting continued with unabating interest to its close on Friday night, resulting in thirty-two conversions and thirty-six accessions to our church.

At Salem, Tronpe and Asbury chapel we had tolerably good meetings. At Troupe I had my old friend, Bro. Robert S. Finley, with me. He is a workman indeed that "needeth not to be ashamed, rightly dividing the word of truth." The doctor and I organized a Methodist church in this new railroad town, consisting of fourteen members.

My meeting in London, all things considered, was successful. Twenty-five conversions and twenty-three additions to our church, and five to the Cumberland Presbyterian Church. At a meeting here, just a short time before mine commenced, our Cumberland Presbyterian brethren had some twelve or fourteen conversions. This being my home, I helped them some during my rest-time. At Asbury we had seven conversions and the same number of accessions; at Salem four conversions. But one of the most powerful meetings I have ever seen in Texas was at Good Springs. I will not attempt to describe it. I will just say that in less than a week we had fifty conversions and forty-two accessions to our church. The last night I was there I baptized a class of thirty-one on their knees in the altar, by pouring. Between one and two o'clock in the morning such was the excitement—men and women in groups—in the altar, in the congregation, all over the house, and out of the house, shouting the high praises of God, that I could not control them, and hence I had to wait for a calm before I could baptize. Here I had the efficient aid of Bros. Wearn, Spence, Price, Berry, Gastou and S. K. Stovall, besides Berry Duke and other good exhorters. Thus you will see that over two hundred souls have been converted within my bounds during July and August, and one hundred and ninety-six have been added to the Methodist Episcopal Church South on the Knoxville circuit during that time. My collections, mostly by subscription, for missions, Conference and Bishops' fund reach nearly $400.

Your brother in Christ,

ALLEN M. BOX.

LONDON, RUSK CO., TEXAS, Sept. 7, 1873.

## Books and Periodicals.

LECTURES AND SERMONS. By the Rev. W. Morley Punshon, LL. D. Boston: Estes & Lauriat.

A finely-bound volume of 377 pages, containing six lectures and four sermons. The lectures are those most widely known, and are the masterpieces of this great master of eloquence. Their titles are: Daniel in Babylon, Macaulay, John Bunyan, Wesley and his Times, Florence and the Florentines, The Huguenots. Between the lectures and the sermons we have a "Pilgrimage to two American Shrines." The sepulcher of Whitfield and Plymouth Rock are the two shrines. There are four sermons, all very good, but not equal to some other of Mr. Punshon's reported sermons. The subjects are: Kindness to the Poor, The Salvation of Israel, The Lord's Supper, The Transfiguration of Christ. Mr. Punshon is altogether beyond our criticism or praise, as much so as the Yosemite or the Alps. The work is for sale by Gresham, Camp street, New Orleans.

BROKEN LINKS AND SOUTHERN SOLDIERS. With miscellaneous sketches and poems. By Mrs. Laura A. Colbert. Nashville, Tennessee: Southern Methodist Publishing House, 1873.

This is a handsome 12mo of 269 pages. The larger part of the volume is taken up with a story in eighteen chapters, entitled "Broken Links and Southern Soldiers." Its characters, incidents and scenes are connected with the war, and on that account has an interest somewhat apart from mere literary merit. The miscellaneous pieces are in both prose and poetry, embracing stories, sketches and brief essays of a rather sad and sentimental character. The estimable author has evidently met with great trials and sorrows, and the work before us is the utterance and record of the heart-griefs and meditations of one who has passed through the school of affliction.

VICTIMS OF IGNORANCE, OR THE PERILS OF EARLY LIFE. By Geo. S. Stebbins, M. D. Springfield, Massachusetts: D. E. Fisk & Co.

The work treats altogether of the management of children, their diseases, and the means of securing their healthful growth and development. There are a number of illustrations, and the book will prove especially valuable to mothers and nurses. The volume is substantially and handsomely bound, and contains 404 octavo pages.

OUR SUNDAY SCHOOL publications for October are to hand early, and all of the best in their line. Dr. Haygood is a busy man, and a workman that needeth not to be ashamed. In reference to our lessons next year Dr. Haygood says:

"On the fourth Sunday of December next we conclude our three years' course on 'The Testimony of the Evangelist.' In all, one hundred and fifty-seven lessons, as 1871 had fifty-three Sundays. The editor believes that he could do better now if he had it all to do over. The preparation of these lessons has been a very great blessing to him. For this he is grateful to the Giver of all blessings. These lessons have been used, indorsed and commended by all sorts of competent judges. Our Bishops have approved them, and the Conferences—annual and district—have, in nearly every case, spoken well of them. Of course this has encouraged us.

"The lessons have been used in our largest city schools, and in the most isolated settlements of the frontier. After all, the *mail-books* furnish the best test. Our circulation has been steadily increasing, and very few names disappear from the books at the time of renewal.

"With such increased lights as we can get by prayer, study, observation and experience, and from suggestions, advice, approval and criticism, we propose to go on our way. From the first we intended to include the Acts of the Apostles in our course, and next year we will study this most interesting and instructive portion of the New Testament Scriptures.

"This gives us a four years' course—three years on the gospels, and one year on the Acts of the Apostles. We think that the study of the Acts will be as interesting as profitable.

"Let our superintendents now begin to settle the question of 'ways and means,' and make their renewals in full time to begin with the first lesson in January."

APPLETON'S JOURNAL is a weekly visitor that we look for with no common interest. The character of the paper is excellent, and if we make any criticism at all it would be that at times it deals too much in fiction for a journal which started out under high literary and scientific intentions. For the general reader, however, we know of no better weekly periodical.

CHURCH'S MUSICAL VISITOR, published at Cincinnati, is an excellent periodical. We have received the September number. Brainard's Musical World for September is filled with choice music and musical literature. Morton's Monthly Home and School for September has a good table of contents.

## Letter from Fort Smith, Arkansas.

MR. EDITOR: In looking over your columns I see that many of your readers and friends have enjoyed richly your feast of tabernacles, that the God of Israel was with you in the plenitude of his grace and mercy, and that it was indeed "a feast of fat things, a feast of wines on the lees, of fat things full of marrow, of wines on the lees well refined." But, blessed be his holy name, while he is there to give grace and glory, he is here too, giving us joy and peace and comfort in the Holy Ghost, and filling our "mouth with good things," so that our youth is renewed like the eagle's.

He is with us in Fort Smith to-day in convicting and converting power. And oh! how beautiful to the sight are the scenes we have witnessed lately. I have thought perhaps the recording angel, as he waited in the altar to take the names of all who will have theirs recorded in the Lamb's book of life, is sketching the scenes and carrying them to heaven to hang on the walls, and that the loving Christ, as he casts his eyes on them, is seeing the fruits of the "travail of his soul," and is satisfied. Oh, the unbounded love that moved Christ to die for us! May we know more and more of its depth and height, length and breadth—rise to the height of Christian perfection, sink in the depths of humble love. I desire to add my testimony, humble though it be, of the nearness of the loving Christ to all who put their trust in him. In the hour of physical weakness and sadness, how gently and faithfully have circumstances been ordered that brought me to the very place, above all others on earth, that I might rest in mind, in heart and in body. How sweet to lay off for awhile the cares of grown woman-life, and nestle in the bosom of maternal love and care in my father's house, there, amid the genial smiles and heart-words, to have the spirit wafted back to the gladsome days of childhood's years. And as we gathered about the family altar for evening worship, and my brother's musical voice was borne on the soft evening air, in the words of Israel's sweet singer, "In thee, O Lord, do I put my trust," and my father continues the worship with one of Charles Wesley's sweet hymns: "Loving Jesus, gentle lamb," and as we "kneel before the Lord" I thank him that I was blessed with a mother and father who brought me up in the "nurture and admonition of the Lord." Oh, the great importance of early training! How many thousands will reap eternal life as its fruit, and how many eternal deaths because of its neglect. May parents be alive to this great responsibility. God has sheltered me under his wings, and hid me amid the soft feathers of his special providence. Bless the Lord, O my soul; and all that is within me bless his holy name.

I thank you for those soul-cheering words under the head of "Blessings and Privileges." Oh, send out the notes of Christian comfort till every true heart shall look with eyes of joy upon the promises of Christ. Praying God's richest blessings upon you in your labors of love,

I am your friend in Christ,

ANNA M. GRANADE.

FORT SMITH, ARK., Sept. 9, 1873.

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ORGANIZATION OF THE DELHI DISTRICT CONFERENCE MISSIONARY SOCIETY.—At the appointed hour, half-past seven o'clock P. M., Sunday, September 7, 1873, the congregation assembled in the Methodist church, Winnsboro. Religious exercises were conducted by Rev. B. F. Alexander.

Rev. J. T. Daves, presiding elder, explained the object of the meeting to be in the interest of the missionary cause, and for the purpose of organizing the Delhi District Conference Missionary Society.

The organization was effected by the following election of officers: Hon. H. P. Wells, president; Rev. J. Gorton Miller, secretary, and J. M. Diellenwierth, Esq., treasurer.

On motion all the members of the District Conference are constituted members of this society; also the annual payment of $1 by each member is required as a condition of membership, and any person may become a member by the annual payment of $1.

Revs. H. S. Trippett, J. T. Daves and C. F. Evans addressed the assembly, after which a collection was taken in behalf of the Mexican mission, which in cash and subscriptions amounted to $660.

J. GORTON MILLER, Sec.

The Christian Advocate.

THURSDAY, SEPTEMBER 25, 1873.

"BE OF GOOD CHEER—BE NOT AFRAID"

When the sky is dark and low'ring,
And the tempest raging high,
Billows swelling, breakers roaring,
Christian, fear not—God is nigh.

Tossed amid the wild commotion,
Winds nor waves can thee o'erwhelm;
Thy frail bark shall stem the ocean—
Christ is sitting at the helm.

What though mighty waves are rolling,
And all human help is vain?
There is One the storm controlling—
Over all thy God doth reign.

Child of God, thou'rt not forsaken;
Thou art still thy Father's care;
Let not faith in him be shaken—
He doth hear and answer prayer.

'Tis in love that he doth chasten,
To draw closer to his breast:
Stormy winds thy voyage hasten
To thy bright, eternal rest.

Soon shall end thy tribulation,
Soon shall dawn a brighter day;
Rest in Christ's sweet consolation:
"Lo, I am with thee alway."

Yes, in safety he will guide thee
Over life's tempestuous sea;
He knows all that doth betide thee,
And will thy sure refuge be.

Even now the coast thou'rt nearing;
Soon thy feet shall touch the strand;
See the mountain-tops appearing,
Bathed in light—Immanuel's land.

*Christian Treasury.*

## Education by the State.

MR. EDITOR: The papers on "Education by the State," from the pen of Dr. McCarty, which appeared in your columns some time since, contained a very exhaustive discussion of that grave and important subject. The doctor showed conclusively that the function of government is protection. Upon this foundation of adamant he builded an argument "adversely to education by the State," which will stand intact until the foundation upon which it is erected shall be broken up and destroyed.

Beyond question no argument for education by the State can have any force until it is shown that education is within the range of the governmental function. As yet, therefore, the argument of Dr. McCarty is untouched, and it is believed to be unanswerable.

In your last issue Bro. Linfield advocates education by the State, but does not attempt to meet the arguments of Dr. McCarty. The whole argument of Bro. Linfield rests upon the covert assumption that the State can legitimately educate; that education is within the circumference of the governmental function. Remove this assumption, and the logical structure based upon it falls into ruins. This, then, is a sufficient reply to what Bro. Linfield has said. The sole business of government is protection. Education is not protection; therefore the State cannot educate. But as this may not be satisfactory to those who think with Bro. Linfield, I will consider his article a little at length.

His design, he tells us, is "to show that primary education is most properly the business of the State." Now what, precisely, is meant by primary education? Does it include algebra, rhetoric and logic, or stop with arithmetic and grammar? If it is completed with the branches last named, why? Are not the others important? But if the others are included, why not take in a little Latin? In fact, why stop with a primary education? Whatever will authorize the State to begin the education of her children will be her sufficient authority for carrying it on to completion.

Under the first division of his subject, namely, that the State should educate "on the score of benevolence," Bro. Linfield writes thus: "Whatever advantage education is to a human being, by that, the most unanswerable plea that can be made, is the State justified in taking in her own hands schools so as to secure the benefit of education to every one." This looks like reasoning. I will therefore throw it into a syllogistic form, and see if it will bear examination.

Whatever is beneficial to children should be taken in hand by the State. Education is beneficial to children; therefore education should be taken in hand by the State. Now any one can see that major premise of this syllogism enlarges the function of government to an alarming and ridiculous extent. It may be beneficial to a child to feed it with a spoon; therefore the State should so feed it.

Bro. Linfield thinks it would be superlatively selfish for bachelors and married people without children to feel it a hardship to be taxed for the education of the young. We cannot see why he should call complaints evoked by tyranny selfish in their origin. Take an illustration: A. is a very benevolent man, and one who believes in the education of the young. He begins to build a schoolhouse, but, falling short of funds, he goes out among his neighbors to raise some money. He meets B., who has no children. Quietly drawing his pistol he asks B. to draw his pocketbook. Seeing murder in his eye, B. complies. A. takes $5 and goes on his way, to collect in the same manner money enough to finish his school-house. When he hears that B. is complaining of being robbed, he thinks it superlatively selfish in him. He took only $5, and that for a benevolent purpose. If he has done evil, it was that good might come. Now if such conduct is wrong in an individual, is it right in the State? and if one would have reason to complain in the one case, why not in the other?

Bro. Linfield thinks that the State should educate "on the score of justice." Under this head he gives us the following paragraph: "It is the baldest injustice, the very effrontery of violence, to arrogate the right to make laws, as the State does, and then to evade the obligation that follows, as it does in relegating the education of the children of the State to individual enterprise and cost." In this short paragraph is contained one of the finest specimens of the *non sequiter* that I remember to have met. Because a State makes laws for the protection of her citizens, does it follow that she must educate her citizens? By no means. It is the *sole* business of the State to make and execute such laws as will secure the protection of its subjects, and therefore it cannot be its business to educate its subjects.

Hear him again: The State "establishes for each child, as his indefeasible right, the greatest possible outcome of his being." This is very nearly correct, but it is the poles asunder from the doctrine that the State is bound to furnish the means necessary for such an outcome. But Bro. Linfield thinks the State ought to furnish the means. Hear him again: "According to its own assumption, the State is bound, in simple justice to each child, to see that he has the means to make a good outcome, and that the State charge itself with the cost of his education." Now who will tell us what means are necessary to a child in order to his making "a good outcome?" Bro. Linfield thinks that a primary education is sufficient. But he tells us that "in many cases the parent cannot spare the time of the child"—that is, as I understand him, the parent cannot spare the time of the child so long as is necessary for him to secure a primary education. In that case, of course, the State must supply him with money enough to buy his time from his parents. Otherwise he will not be able to make a good "outcome of his being." Moreover, there are doubtless many parents who can, but will not send their children to school. In such cases the State must compel parents to send their children to school; otherwise the children will not be furnished with the means necessary to "a good outcome."

If the State agrees with Bro. Linfield in the opinion that a primary education is all that is necessary to furnish her children in order to "a good outcome of their being," she will in all probability conclude that she alone is fully adequate to the task of imparting the necessary instruction. Of course, therefore, she will pass laws compelling attendance upon her primary schools. If upon these, why not upon her colleges and universities? Then what becomes of your high schools and your denominational schools, and what will become of the Vanderbilt University.

But if a primary education is all that is necessary in order to a good outcome on the part of children, why should the State endow colleges and universities? Is it in order that some children may be furnished the means necessary, as my little boy would say, to make the "goodest" outcome of their being? But I will not now multiply questions. When these are answered I may ask a few more.

What surprises me most of all is that Bro. Linfield insists that the education of the young can be more "economically provided for by the State than by individuals, communities or churches." Educators will generally demand the same salary for their service, whether they serve the State, a community or a church. So far the outlay of money is equal. In addition to this the State must pay its tax-collectors and assessors, its State and county superintendents, its boards of directors, etc.; and, besides all this, take the risk of loss from leakage, which is perhaps considerable in these days when the liquid silver is so often shipped in leaky vessels. How, with these facts before him, it could enter into the mind of any one that education can be "most economically provided by the State" I am unable to conjecture.

I will close this article with two or three extracts from one of England's profoundest thinkers. It will be seen that he does not agree with Bro. Linfield as to the economy of governmental work. What is said of officialism in England will apply, *mutatis mutandis*, to officialism here.

"A further characteristic of officialism is its extravagance. In its chief departments, army, navy and church (of England,) it employs far more officers than are needful, and pays some of the useless ones exorbitantly."

"Traders and mercantile bodies succeed by serving society cheaply. Such of them as cannot do this are continually supplanted by those who can. They cannot saddle the nation with the results of their extravagance, and so are prevented from being extravagant."

"Walk through a manufactory, and you see that the stern alternatives, carelessness or ruin, dictate the saving of every penny; visit one of the national dock-yards, and the comments you make on any glaring wastefulness are carelessly met by the slang phrase: 'Nunky pays.'"

E. L. LOVELESS.

AUBURN, ALA., September 11, 1873.

## Step by Step.

BY JULIA V. PHIFER.

Deep down under ocean's stormy blue, low in its quiet depths, where comes no hint of the mountain waves, the battling thunder, the lurid lightning, that strike awe and fear into the breast of the toiler on the deep—far down, unseen, is a mighty power at work. The coral polyp rises from the rocky floor of the deep, calm sea—a tiny insect that blind ignorance would despise, yet a powerful agency in the hands of the mighty Architect of the universe. Slowly the wondrous something rises, stretching out beautiful branches through the amber waters, unknown, unthought of by the mariner whose white-winged vessel speeds above, a messenger of peace from nation to nation. But time flies on with never-resting wings; and lo! at last a wonder. An island rises from the midst of the sea, as if Titanic armies were yet heaping up mountains high enough to reach the throne of Jove. The grand old sea whispers soft, unutterable things about its coral walls, or dashes foaming waves across its long white stretches of pearly sand; but the structure, whose foundation is the ocean's everlasting floor, stands steadfast and serene amid the gentle lapsing of gliding waves and the loud moaning of the storm. Seeds are wafted on the wings of the wind from other lands, and the sea-born wonder is clad with verdure, while stately ships visit its shores on the way from land to land. Curling smoke from human habitations ascends above its leafy groves, and thus at last the beautiful isle is perfected and glorified with love and home.

Gentle winds whisper everlasting harmonies around its verdant shores, and sunset beautifies with all its gold and amber the fairy isle that rose, step by step, from the rock-ribbed base of the eternal sea.

So rose, in some far period of time—so far, so dim, that men have forgotten it—a sphinx that could look with stony eyes deep into the dark recesses of the irreclaimable past, and tell us of the gliding shadows, the crowding phantoms that have slipped forever from the grasp of time. So Petrea was hewn from rock by a race of men that have long since crumbled into dust. So rose the pyramids that have towered over the sands of Egypt while empires have arisen and fallen, kings been crowned and discrowned, thrones have tottered and sceptres been broken, and generation after generation has passed away. Not as Minerva sprang forth, full-armed, from the cloven head of Jupiter, did these grand structures rise; but slowly, surely, step by step, they came forth from the chaos of nothingness, and stand grandly fronting the mighty onward sweep of the centuries.

On oriental plains the ancient shepherds watched their flocks by night, lifting wondering eyes to the mighty infinitude of stars that wheeled and circled in endless march above them. Perhaps the grand strains of the stars' immortal song were as an unknown tongue to them; or perhaps a few notes floated down faint and far, teaching them, in the mysterious language of nature, the belief in a fair ideal, far beyond the walls of the real. Who can tell what mystic songs the cloudy mouth of old Orion sung to them, while it "muttered rhythms of silence up the sky," or whether his starry sword divided the vail that hides that fairer world from our gaze, as it swept across the mighty dome of night. Perhaps they heard, in the solemn, vocal silence, the songs of heaven, not very far away in their exalted vision, and caught in echoes resounding from the celestial heights the "silver-solemn clash of cymbal wings."

They have left no record of their dreams and visions. We only know that they gave names to the largest stars that wheeled through the mighty infinitude of space—that over them they saw the starry hunter watching, night after night, and the Pleiades gathered into an immortal band, forever shining down from the blue of heaven. But from the foundation thus laid upon oriental fields the grandest of sciences, astronomy, has sprung. As we look back along the ages, and see the great names connected with the progress of astronomy—such names as Copernicus, Galileo, Newton and Herschel—and think of the difficulties these men encountered in overcoming popular prejudice, we see how slowly has the work progressed—how many renowned astronomers, overtaken by death, have let their work fall unfinished from their hands. Modern science and modern invention have done much toward completing what the ancient shepherds began, yet even now the astronomer finds new vistas ever opening before him; and "all experience is an arch, through which gleams that untraveled world, whose margin fades forever." And so with every science. The seed sown, perhaps, in some far, dim period of time has been slow in its springing and growth. Winds have broken, frosts have blighted the tender plant; yet slowly, surely it has arisen and bears abundant fruit.—Many brave, good men have given their lives for the furtherance of truth. It is as if the backward path of knowledge were strewn all along with the graves of those who have fallen by the wayside; for lo!

"The stars keep their secrets, the earth hides her own,
And bold must the man be that braves the unknown.
Not a truth has to art or to science been given,
But brows have ached for it, and souls toiled and striven.
And many have striven and many have failed,
And many died, slain by the truth they assailed."

Yet earth now gives her proudest monuments to those who died in the cause of truth, and crowns with laurels the brows that are "numb as Dante's own."

Truly "there is no excellence without great labor." No grand truth has ever been discovered, no great deed ever accomplished but with enormous sacrifices and wearying toil. The telescope of the astronomer sweeps the starry vault, plaated amid the never-melting snows that girdle the pole, or beneath the fervid heats of the torrid zone. The footprints of science are found beside Alpine glaciers, and around the burning mouths of trembling volcanoes. Yet even now, after all that has been done and gained, man is forced to confess his own ignorance. He stands but in the vestibule of the temple of knowledge, and must force his way, step by step, to the glorious mysteries of the inner temple—to the shrine and the mystic "holy of holies." Undiscovered truths flutter before us with golden wings that ever elude our grasp. There is for us no sudden blaze of light, no dazzling revealing of the great mysteries of Eleusis, that would blind and strike us dumb with wonder. Slowly the light is admitted, slowly the vail is lifted, and time and labor will at last bear us on to the point where life will comprise all the unutterable knowledge that presses around us on all sides, too vast to be fully comprehended now.

And life itself—oh, sad and beautiful, oh, inexplicable thing!—has its mighty labors, as Hercules had—has its Hydras to conquer and its Nemean lions to overcome. The rule of patient labor that applies to science applies no less to life. By slow degrees great structures have been raised; by slow degrees is that grand structure, a noble life, built up, until its golden dome looks over into the peaceful fields of everlasting rest. Youth is prone to fill the canvas with glowing images of heroic deeds, and to imagine that life means to ride to the battle full-armed, like knights of mediæval times, and fight for the cause of truth and the right. They think to conquer with the first blow. Life is to them a flash and a breath, not a long, slow series of days, each containing its appointed duty and holding out its appointed reward. What wonder that many return from the battle, their shields deserted and their armor rusted, and mournfully declare that

"Life is cold, and dark and dreary."

In examining the structure of the coral islands we find that every insect lives out its little life and dies, giving its form to the completion of the work. So with every hour, minute, aye, even every second of our lives. Like the coral polyp, it has been added to the completion of that wondrous structure that we are always involuntarily building. Whether its employment was good or evil, it has gone beyond our reach, and we have no more power over it. Though it were but a second, life is made up of seconds. How often might we exclaim, like Titus of old: "I have lost a day! I have missed a step that might have brought me nearer God." Oh, beautiful days! They come to us like ships full-freighted with merchandise, and too often they bear back their costly offerings to the unknown sea, because we are too eager for the sails that are afar off to see the vessels that are moored at our feet. Since we see that many tares are mingled with the wheat of our earliest sheaves, we throw them down, tares and wheat, and leave the harvest to others. Because we find the mountain-road toilsome and difficult, we take the old, well-beaten track that leads along the valley, amid all the dust and grime. Because the sad, sinful clamors of earth are mingled with the pure song of the stars that strive to draw us upward, we shut out all together, and are deaf to all the music of morning stars. We fix our aims high—far above the dull, prosaic round of every day. We intend to make life noble, but every day is given up to base uses, and we uproot all the fertile soil where we "dig the violets up to look for worms."

Oh, ye who strive to work out all the ends of life well and bravely, make your days noble and your years will be so! Strive to conquer the passions that throng around you, to rise nearer to God and heaven over the things trampled down. Step by step men reach the heights at last, and there the mournful, tearful sounds of earth will die away, and the song of the stars will come out clear and sweet, to ring for evermore through the courts of heaven.

MANSFIELD, Louisiana.

## Sunday School Report.

MADE TO THE THIRD QUARTERLY CONFERENCE, EAST SELMA, M. E. CHURCH, SEPTEMBER 6, 1873.

This was reorganized and changed from a mixed or union Sunday evening to a Methodist Sunday morning school on the third Sunday in March last. It was opened with four teachers and fifteen scholars. We use the uniform lessons prepared and adopted by our church, and distribute each Sunday fifty copies of the *Visitor* and twenty-five of the *Little People*, which are received with pleasure and, we trust, are read with profit. The teachers, with commendable earnestness and interest from the very beginning to this writing, have to the best of their ability endeavored to impart such instruction as would inspire the children with a desire for a knowledge of the truth as it is in Jesus. These efforts on their part have not been fruitless, for I have been able to discover a very marked improvement in the children, both in the matter of good manners and an eagerness to seek to know the commandments of God and to do them.

As easily as we may determine the kind of tree by the fruit it bears, just so clearly have we evidence of the fact that we have enjoyed, in no small degree, the good pleasure of our heavenly Father. During the year several of the pupils were received into the church, and only one, a little boy, was called to his home on high. With the greatest pleasure and thankfulness to the Giver of all good I am able to say that our number, small at first, has continued to grow, until we now have seventy-one pupils, eight teachers, secretary and superintendent, making in all eighty-one members. The average attendance through the summer has been more than fifty.

The superintendent has very keenly felt the need of the presence, countenance and support of some of the official and many of the other church-members, who seldom if ever meet with us.

With entire confidence in the promises of God, faithfulness in the performance of those things our hands have found to do, and with more frequent and earnest prayer, we believe he will continue to bless our labors, in that he will enlarge our borders and add many to the church of such as shall be saved.

SUPERINTENDENT.

## Notes on Popery.

MR. EDITOR: I purpose to send you a few "Notes on Popery," that growing evil in our land. Of all the systems ever suggested by the tempter or invented by human ingenuity to impress, deceive and mislead the human mind, I regard popery as the worst of the worst. It is, says Dr. Achilli, "the most pernicious and corrupt system of moral slavery that has ever been invented by the ingenuity of man."—Page 11. "The church of God, and the whole clergy (says the Council of Paris, 1429, meaning popery,) is held in derision, abomination and reproach among all nations."—Swete's Eng. V. S. Rome, page 203. There is not a doctrine in the whole book of God but they have perverted or distorted. They are opposed to liberty of opinion, the liberty of the press, and to all religious liberty. They are opposed to the reading of the Bible, having rejected it from their public schools in New York and Cincinnati. They are opposed to all free governments where they are not the ruling power, and are, of course, enemies to this government. They have ever been opposed to freedom of thought and the progress of science; and, to add no more for the present, they have ever opposed all religious reforms from within, and ever will, for to reform popery, I believe, is impossible.

J. A. SPENCE.

## Obituaries.

DIED, of consumption, on the sixteenth of August, at sea, on board the steamship Russia, en route from Liverpool to New York, FANNY BURGESS, wife of John A. Peel, of this city.

JOHN B. POWERS was born in East Feliciana parish, Louisiana, January 20, 1806, and died, at his residence in East Baton Rouge parish, Louisiana, April 11, 1873, after suffering for the period of nine weeks.

Bro. Powers professed religion and joined the Methodist Episcopal Church in the year 1829, and was a member of the Methodist Episcopal Church South at the time of his death. I visited him a short time after he was taken sick, and found him glad to see me; and while we read, sang and prayed he became happy and rejoiced in God. From this time he continued in the same frame of mind, always expressing himself as willing and ready to be absent from the body and present with the Lord. His physician told me that he had never seen any one in a sane state of mind so desirous to die. He was liberal with the means with which Heaven blessed him, both to the church and the indigent. During the war the soldiers of the Northern army burned the church-house where he held his membership. He saw it while it was yet burning, and promised himself that if he lived and had the means when the war closed he would rebuild the church. He had the money, and at an expense of $500 or $600 to himself built Bethel church, the house we now worship in. His house was a home for the preachers. Thus lived and died one of the servants of God; and when he came to leave the terrestrial body he was prepared to leave a good testimony to his surviving friends. May his wife, children and friends be as well prepared to go when they are called hence.

N. B. YOUNG.

THE Sunday school of the Methodist Episcopal Church South in Pattersonville, in assembly on the twenty-ninth of June, adopted the following resolutions. After having requested Miss Sophie Grout, Miss Mary Muzzah and Miss Avarilla Muzzah to act as a committee in behalf of the school, Miss Sophie Grout was requested to act as chairman and Miss Avarilla Muzzah as secretary.

Inasmuch as a member of our Sunday school has been called to sever her connection with all worldly pursuits, and is gone (whence none return) to experience the verities of the spiritual state, we who remain will adopt the following resolutions as an expression of our sorrow and hope, and our appreciation of the departed:

*Resolved*, That in the departure of our young, lovely, genial companion, TESMIZA KNIGHT, we humbly ask grace from our heavenly Father to bear with becoming resignation our sad bereavement.

*Resolved*, That we do not sorrow as those without hope, for we do hope, by the grace of God, to meet her where the weary are at rest, and death and departure are no more known.

*Resolved*, That we cherish a lively remembrance of her amiable qualities, and that we affectionately condole with those nearest of kin in their sore affliction; and further, that our secretary be requested to furnish a copy of these resolutions to the family, and a copy each to the NEW ORLEANS CHRISTIAN ADVOCATE and the Brashear *News*, with a request to publish the same.

MISS SOPHIE GROUT, Chairman.
MISS MARY MUZZAH, Teacher.
MISS AVARILLA MUZZAH, Sec.

CAROLINE JORDAN, wife of H. G. Jordan, and daughter of Jesse and Charlotte Copeland, of Tattnall county, Georgia, was born May 3, 1836, and departed this life June 22, 1873, near Pensacola, Florida. She professed religion in 1857. She had joined the church some six years before, at a camp meeting held at Appling camp ground. She was married to H. G. Jordan January 10, 1855.

Some ten days before her death her husband returned home from his work at the usual hour in the evening. She said to him: "I thought I was going to-day; but I recovered." Evident it was that she was daily sinking. On the nineteenth, as her husband returned home, he found she had grown much worse. He asked her if her prospects were brighter, pointing her at the same time to the cross of Christ. She answered that her way was growing brighter; and all of a sudden she shouted: "I know that my Redeemer liveth. Glory be to God." She then called for her infant and all her children. She asked them to meet her in heaven. She made the same request of friends and neighbors. She spoke of friends and relations, and especially of an infant in the better world. Then, turning her eyes to her husband, she requested him to write to his brother and friends in the old country and community to meet her in heaven. She seemed more quiet and rested all day. Her husband asked her again of her future prospects. She replied that her way was clear. The night following she was still resting, but this was the stillness of the night of death, before the bursting forth of the resplendent rays of the eternal morning. About nine o'clock on Sunday morning, the twenty-second, it was evident that the messenger had come. She was suddenly shocked. She exclaimed to her husband: "What is the matter, I feel so strange." The second time she called her children and gave them advice as to how they should live, and bade them all to meet her in heaven. A few minutes before she died she apparently fell asleep, and slept until her spirit took its exit to a heavenly world.

D. C. STANDLEY, P. C.

JAMES T. WILLIAMS, of Attala county, Mississippi, died of congestion of the stomach and bowels on the eleventh of June, A. D. 1873, at the age of fifty-three years and eleven days. He was suddenly and violently attacked in his field and only survived twenty hours, but retained his mind to the last hour. Bro. Williams was a remarkable case of reclaiming grace. He was a native of Jackson, Georgia, and son of Rev. James Williams. He came many years ago to Mississippi and settled in Attala county, where he left a numerous family. He was a good husband and father and neighbor and citizen in the common acceptation of the word. He was thrifty in his business and accumulated property.

Years ago he was greatly exercised on the subject of religion, and joined the church as a seeker on probation; but under a combination of circumstances he thought it better not to apply for full membership, but to have his name dropped from the roll. The enemy having gained this point, and having his victim exposed in an open field to all his machinations, afflicted him almost to madness, and then held out the intoxicating cup as an anodyne for a wounded soul. He took the dreadful bait and lost power over himself, until he was driven to the verge of ruin. He was not an habitual drunkard, but flew to his cups for relief from the sufferings of a sensitive nature when his wounds grew too sore. In this condition the writer found him at his first appointment at Bethel church, near Bro. Williams' home, January 28 and 29, 1871. Bro. Williams was at my first appointment there, and a very attentive and intelligent hearer. On Sunday at eleven o'clock I took up, as my custom was, the Bishops' collection, and incidentally suggested a plan by which the funds needed for church purposes could be provided by any one and never reduce their private funds. The plan struck him; his practical mind immediately resolved to carry it into practice, which he did. He was always a liberal supporter of the church, but here was a *system* that would put funds at the disposal of a pious wife and children for the Lord's treasury. In 1871 he carried out his plan with very satisfactory results. In 1872 he enlarged his plans for doing good, and though he said "he was a drunken outsider," he saw plainly that the Lord blessed the work of his hands. Toward the close of 1872 he saw the Lord's house at Bethel in decay, and the Lord's funds in his and his neighbors' hands to rebuild it. His whole soul was alive to the glory of building the Lord's house. He was present at the Quarterly Conference, August 3, 1872, anxiously waiting an opportunity of helping with his money and influence to build the Lord's house. A building committee was appointed. His survivors well remember how he there pledged himself to quit drink if some of them would increase their subscriptions (the increase was agreed to and the pledge faithfully kept;) and how he urged their ability to build a house worthy the name of a church, and insisted that offerings of this kind made to God in faith cost the givers nothing.

The committee did well when they put him at their head, with his $200 subscription and his great earnest heart to work for the Lord. In a few days the building was under contract. On the night of the twelfth of September, 1872, by his request I partook of his hospitality, and next day rode with him to Liberty camp meeting. On the way his heart was full of the new church at Bethel. I took occasion to urge the importance of his coming into the church and consecrating himself to God. After a pause, with emotion he said: "I will join when the church is finished and dedicated." On Sunday, September 15, 1872, at the eleven o'clock service, the power of God was there, the prayer of his people prevailed and a great blessing came on the church. An old man with streaming eyes gave himself to God and his church. In the midst of a scene of rejoicing, in which angels partook, Judge Scarborough caught my arm to get my attention. He was pressing his way to the altar with Bro. Williams, who now sought to consecrate himself to God. He then and there laid him on God's altar, a living sacrifice, holy and acceptable; he could not wait to see Bethel dedicated. He sought an opportunity of telling me all his heart—much more than I can write here—every word of which was of thrilling interest, but must not trench further on these columns. Bro. Williams was henceforth the Lord's. He was first converted to a just sense of God's claims on our substance. He began to work up to his convictions of duty. The light shined more and more to the perfect day. "If any man will *do* the will of my Father, he shall *know* of the work." He gave much of his time and care to building the new church till his fatal attack. When death held him in his grasp he said: "Let the church be finished. I am going to die. I have been a bad man, but, thank God, I am a changed man. Death has no terror for me." Our people die well, thank God. He did not see the finishing strokes on the beautiful new church. He sleeps almost under the shadow of it. I dedicated the church on the thirty-first of August, and next day preached Bro. Williams' funeral at the same place. Thus sweetly sleeps in Jesus, at the Master's call, one of the committee—our loved friend and brother. There remaineth, therefore, a rest to the people of God.

W. P. BARTON.

WE SEE by the *Christian Age* that a society has been organized in connection with the Church of the Strangers, New York, under the name of the "Fraternals," which has opened comfortable sleeping apartments, where decent but destitute women can find a bath, a clean bed, a cup of tea, with religious services, and medical attention, if needed. The *Age* says that thousands of such unhappy females have been forced to seek lodging the past season at the station-houses, the filth and foul company of which make them the resort only of the desperate. Such charities reflect the real glory of our religion. "Inasmuch as ye did it unto the least of these, ye did it unto me."

JONES takes a vacation because he needs change. Jenkins stays at home for a similar reason.

The Christian Advocate.

THURSDAY, SEPTEMBER 25, 1873.

*THIS I DID FOR THEE.—WHAT DOEST THOU FOR ME?*

I gave my life for thee,
My precious blood I shed,
That thou mightst ransomed be,
And quickened from the dead.
I gave my life for thee;
What hast thou given for me?

I spent long years for thee
In weariness and woe,
That one eternity
Of joy thou mayest know.
I spent long years for thee;
Hast thou spent one for me?

My Father's house of light,
My rainbow-circled throne,
I left for earthly night,
For wanderings sad and lone;
I left all for thee;
Hast thou left aught for me?

I suffered much for thee—
More than thy tongue can tell—
Of bitterest agony,
To rescue thee from hell.
I suffered much for thee;
What dost thou bear for me?

And I have brought to thee,
Down from my home above,
Salvation full and free,
My pardon and my love,
Great gifts I brought to thee;
What hast thou brought to me?

Oh! let thy life be given,
Thy years for me be spent,
World-fetters all be riven,
And joy with suffering blent.
I gave myself for thee;
Give thou thyself to me.

## "Scribner's" and Christianity.

The following article is from the pen of the man whom we regard as the ablest theological writer of the present age.

Charles Scribner is dead. This sad fact is manifest not only by the vacant seat in his household, and by "the aching void" in the hearts of his numerous friends, but it is painfully revealed by the course adopted by the magazine which bears his honored name. Many of its readers have been grieved by the travesties of religious experience which have appeared from time to time on its pages; and now it seems disposed to assume an attitude of decided hostility to Christianity itself. This is not done boldly and avowedly, but in a way far more dangerous. Such articles as those on "Modern Skepticism," in the recent numbers of that magazine, are adapted to produce a more injurious impression on the public mind than anything which Comte or Herbert Spencer has written. The writer represents "Modern Skepticism" as something entirely new, not to be met by old arguments, or old methods of defense. It is not only new, but portentous. It is a tidal wave which threatens to sweep creeds, church and Christianity from the face of the earth. Who can resist a tidal wave? The authors of the new system are represented as honest, earnest, profound—men of the highest genius, learned and laborious. Their opponents are old fogies, not even understanding the principles which they are called upon to refute; who administer the "old doses of Paley and Pearson," not at all suited to the emergency. The writer lectures the whole body of the English clergy for their "blunders" in the conflict. In his view they are little better than an army of Chinese contending against modern artillery with gongs and brazen kettles. The time is past when opinions can be put down by authority, whether of the church or of the Bible. The American clergy are warned not to follow the example of their English brethren. They are, however, represented as entirely incompetent for the work to be done. It demands eminent genius, great learning, great labor. How can all this be expected of our overworked pastors. They can only, with folded hands, wait the coming of the tidal wave which is to sweep them all away. If anything is to be done, he seems to think it must be done by laymen. How enough of them are to be obtained to raise an embankment sufficiently high and strong to resist the incoming flood it is hard to say.

The first remark which suggests itself in reference to this bravado is that it is nothing new. Christianity has been swept away many times in times past. Men are now alive who remember when Christianity was abolished in France, and the Illuminati held their revels over its grave. Still more recently the philosophers of Germany were unable to find words sufficiently strong to express their contempt for any man who believed in a personal God, the free agency of man, or the immortality of the soul. Comte, some twenty years ago, abolished Christianity, and introduced a new religion. Where is it now? Has Tyndall's famous demonstration of the inefficacy of prayer sealed the lips of any saint or sinner from the rising to the setting of the sun?

We feel no contempt for "Modern Skepticism," any more than we do for the cholera. Both are great evils; but we have no more fear that skepticism will sweep away Christianity than that the cholera will extirpate the human race. In this nineteenth century there are probably ten times as many sincere believers ready to die for Christ and his gospel as in any previous century since he rose from the dead. While such self-complacent boasting as that in which the writer in Scribner has indulged is simply foolish, it nevertheless is to be deprecated. It is worse than foolish to endeavor to startle the public with confident assurances that the plague is at their doors. It is much to be lamented that some distinguished ministers join in this panic-making, and openly proclaim that Darwin has never been answered. He needs no answer any more than the man who shall assert that two and two are five hundred. Darwin's facts may go for what they are worth; but his reasoning has not the strength of a spider's web. It is easy to lead a man by a hair along the road which he wishes to go; but not if he resists. No man is a Darwinian who does not desire to be one.

The second remark suggested by the perusal of the articles in question is that their author does not seem to have the slightest idea of what Christianity is, or of the nature of the evidence on which its claims are founded. We are told that theologians must abandon "every one of the traditional arguments in favor of Christianity." Christianity, it is said, "must rest upon a basis of evidence and reasoning of a like character to that which claims our assent to ordinary scientific propositions." Unless it can be sustained by scientific evidence, it is no more worthy of faith than witchcraft or sorcery. Now what is scientific evidence, as that phrase is ordinarily used? It is the evidence of the senses. Facts must be proved by facts. Scientific evidence is the evidence afforded by observation and experiment, and by the exhibition of the processes by which a given effect is brought about. If you say that God answers prayer, you must pray and the answer at once follow. This must be tested over and over, everywhere and by every one. And, moreover, you must be able to explain how, if rain be the blessing asked, it is that he gives rain. If you say that a man was raised from the dead, you must prove by experiment that it is possible to restore a dead man to life, and explain how it is done, so that others may repeat the experiment. This, as every one knows, is the way in which Prof. Tyndall would have the efficacy of prayer tested.

The evidence on which Christianity rests is of two kinds, historical and moral or spiritual. Neither of these admit of scientific verification in the sense intended. How can it be scientifically proved that Cæsar conquered Gaul, or that Jesus Christ rose from the dead? The latter event is the best authenticated fact in the history of the world; and if that fact be true, then by an absolute necessity of sequence the gospel is true. Yet the event from its nature does not admit of the verification which "Modern Skepticism" demands. It is said that nothing now can be believed on authority. But all the facts of history are received on authority; they admit of no other evidence. If it be answered that authority is repudiated as a ground of a faith only in relation to doctrines and not to facts, the answer is that the facts involve the doctrines. Admit the facts of the Bible, and the doctrines will take care of themselves.

The scientific method is equally inapplicable to the moral or spiritual evidence on which Christianity rests. How can the moral obligation of the decalogue be scientifically proved? What would the modern skeptic say to murderers, thieves and prostitutes who should demand scientific evidence that their acts were wrong, before they would admit themselves to be deserving of condemnation? The evidence of the truth of Christianity found in its adaptation to the higher nature of man, and to his personal experience, and in its meeting and satisfying its spiritual necessities, as well as in the witness of the Spirit, is in its nature analogous to the evidence of the authority of the moral law, and is equally irresistible and indescribable.

Thirdly. Our author forgets that there are such things as axioms or intuitive truths. If a mathematician should fill a folio volume with formulas exhausting all the resources of the calculus and arrive at the conclusion that a part is greater than the whole, there would be no need of great genius, protracted research, to go over his work and point out the flaws in his process of reasoning. The conclusion is the refutation; and, in like manner, when "Modern Skepticism" reaches and avows conclusions inconsistent with intuitive truths on the plainest facts of consciousness, it is thereby refuted. It is impossible that it should be trustworthy, when the skeptic tells us that science leads to the conclusion that man is not a free agent, that he is not responsible for his character and conduct; that design does not imply intelligence, that there is no efficiency in causation, that there is no personal God and no consciousness or life for man beyond the grave, it is not necessary that we should be men of genius to prove that the skeptic is what the Bible (not we) calls a fool. This is the short and easy way in which every Christian, and we had almost said every man of sense, deals with "Modern Skepticism." When owls have hooted the sun out of the heavens, then, and not before, may the "tidal wave" of such skepticism sweep Christianity from the face of the earth. The Christian has ever sounding in his ears the words of his ascended Savior concerning his church: "The gates of hell shall not prevail against it."—*New York Observer.*

## A Nursery of Popery.

In treating lately, says the *Methodist*, of the question of the "Decline of Protestantism," we mentioned that nearly all the conversions to popery, in this country, are from the Protestant, Episcopal Church, and we submitted that fact to the serious consideration of "Ritualists." The *Christian Era* discusses it, and gives the following illustrations from Boston: "On Sunday, June 29, at three o'clock, Rev. Father Welch, of Boston College, received the abjuration and gave conditional baptism to Mr. Richard Bliss, of Cambridge. This young man is connected with the Scientific Museum of Prof. Agassiz, in Cambridge, and has been for seven years a member of the Episcopal Church. Number two is Mary Stella Libby, a daughter of James Libby, Esq., of Boston. She was a member of the Church of the Messiah, a high church institution, of which Rev. Pelham Williams has charge. The *Pilot*, which ought to know, is informed that this is not, strictly speaking, a ritualistic church, but that it has decidedly Catholic tendencies. This lady is the ninth or tenth convert that has been prepared for Rome under the instruction of Mr. Williams. Number three is Frank Collins Ward, a young English gentleman, who was received by Rev. Father Metcalf at the pro-cathedral, Castle street. Mr. Ward belonged to the Church of England, and has for some time been under Father Metcalf's instructions and guidance. Number four is a clergyman of the Episcopal Church, Rev. Charles R. Brainard, formerly rector of the church in Quincy, Massachusetts, but for about a year past residing in Middlebero, Massachusetts. There is something striking in the fact that these converts are all from the Episcopal Church, and it makes us fear that that ancient church is a half-way house to Rome."

Similar facts can be given from New York, New Jersey, and, indeed, from all parts of the country. Cannot our Protestant Episcopal brethren see that their unfortunate substitution of ecclesiasticism for apostolic simplicity is converting their church into a nursery of Romanism? The *Era* adds: "No wonder the evangelicals inside the church should endeavor to resist the evil and stem the tide. But they cannot stem it. Tyng, Cheney, John Cotton Smith, and that noble class of men, are being swept away on the besom of the deluge. They are 'nowhere' in preventing high church encroachments. And the high church party is right if the prayer-book is right. Baptismal regeneration is papacy, and the prayer-book teaches baptismal regeneration."

## Biblical Researches.

Many doubts have been expressed in regard to the credibility of the biblical statements, referring to the animals which were presented by the King of Egypt to Abraham. For instance, Bohlen asserts that sheep and camels cannot thrive in Egypt, that asses were repugnant from their color, and therefore not raised, and that the omission of horses in the category displays an ignorance of the state of Egypt, where such animals were perfectly at home. Dr. Ebers, in his profound work, *Aegypten und die Buecher Moses*, refutes successfully these objections; in not mentioning horses, he affirms that the Bible shows an exact knowledge of Egyptian affairs at the date of Abraham's visit. Before the era of the Hyksos (Arabic and Palestinian tribes who ruled over Egypt for some time,) a horse is never mentioned on the numerous monuments; but after the expulsion of the Shepherd Kings frequent allusions are made to the horse, and in the eighteenth dynasty its neck and head are perfectly represented. There is no doubt that the Hyksos introduced the horse into Egypt—its stature and head especially are marked by strong Arabic peculiarities. As Abraham visited Egypt before the rule of the Hyksos, Pharaoh of course could not have given him a horse. In later parts of the Pentateuch, however, the Israelites appear to have been very well acquainted with the horse.

Upon the monuments of the twelfth dynasty appear sheep, according to the naturalist, Herrman, *Ovicaotis* or *ayenitica*. Herodotus mentions the rams of Mendesia, the horns of the ram of Ammon, the ram-headed idols of the Nile, etc. In a grave of the great pyramid appear a picture and statement of about 2,235 common and 973 improved sheep and ewes; hence 3,208 animals in all, belonging to one owner. The existence of large numbers of asses in ancient Egypt is established by pictures from Beni-hassan, and the much older graves of the pyramids, where we meet with large herds of them. Then Seth was not yet "the wicked," and his animal by no means despised. And even later, when the ass was hated, he was much used for riding and carrying burdens.

Greater doubts could be raised against the camel, as this animal nowhere appears upon the monuments, and its name in the new kingdom is written Kamaal, corresponding with the Hebrew, showing that the word was derived from an Eastern nation; and it has been proved by Heinrich Barth that the camel, on which at the present day the life of northern Africa depends, was introduced into the Barbary States after the birth of Christianity, and was wanting during the period of the highest culture in that part of the world. And still camels did exist in Egypt in the most ancient times, as Hekekyan Bey, at his diggings at great depths, has met, among other remains of quadrupeds, with bones of dromedaries.—*Jewish Messenger.*

COLLEGE GRADUATES IN CONGRESS.—The Congressional Directory of the last Congress shows that of three hundred and seventeen senators and representatives only about eighty-seven were graduates of a college. But this number is not to be taken as absolutely correct; for the biographical notices of the Directory in a few instances say nothing about education, and in others are suspiciously ambiguous. Of the leading colleges of the country, the representation is small. Yale leads with ten graduates; the University of North Carolina comes next with six; Union, Dartmouth and Hamilton have each four; Harvard and Princeton have but three; as have Williams, West Point, Waterville (now Colby University) and Miami; there are two from the University of Virginia, two from Brown and Madison; one from Amherst, Oberlin and Michigan—all told, about fifty real graduates of real colleges, in the two houses of Congress. As to States, the most notable is North Carolina, for six of her nine members are college men (which is the highest proportion to be found in Congress,) and all of them are graduates of her State University. The three great States, notwithstanding their wealth and the number of their colleges, have about one-fourth each: New York, nine out of thirty-three; Pennsylvania, six out of twenty-six; Ohio, five out of twenty-one. New England is not much better, having less than half; and ten States, extending in age from Maryland and Delaware to Texas and Nevada, have not a single graduate. As between the North and South and the East and West not much can be said, for North Carolina and Nebraska are the only States which come up to the proportion of two-thirds. Remembering the fine array of cultivated statesmen which old Virginia possessed in her day of scanty educational means, it must be deemed sad evidence of her decline that Virginia and West Virginia combined now have but one graduate of a college among their fifteen members.—*The Nation.*

## How to Study the Bible.

One of the most interesting and profitable methods of teaching the four gospels is by means of the map of Palestine. The four gospels are but different accounts of the life and ministry of Christ, and the best way to understand and appreciate them is to study the life of him whose wonderful work they record. Having secured a good wall-map of Palestine, and a harmony of the gospels, begin, for example, at Bethlehem, and tell the story of the Savior's birth and the interesting incidents connected therewith; the circumcision, at which time he was called Jesus; the presentation in the temple; the flight into Egypt, and the return to Nazareth after the death of Herod; the story of his disputation with the doctors in the temple at twelve years of age; his baptism by John at thirty years of age; his temptation, and so on, going over the life and ministry of Christ in connected historical order.

According to this plan the ministry of Christ is made to have greater reality for us. When we think of him we can follow him, in our mind, by means of the map from place to place. His life and ministry come before us as a whole, and we are able to locate him in almost everything he did. It is really the only thorough and satisfactory method of Bible study, and moreover the most interesting.

In adopting this method let the superintendent or teacher place the map as near the children as possible. On the first Sunday spend about fifteen minutes of the session of the school on the birth of Christ. Point out Bethlehem as the place of his birth; then Jerusalem, where the temple was, in which the child was presented to the Lord; then Egypt, the place to which he fled from fear of Herod. On the next Sunday briefly review and question the school, and so on from Sunday to Sunday, until the school has followed the Savior from the manger at Bethlehem until he was conceived from his disciples and ascended "to the right hand of the Majesty on high."

The schools which adopt this plan will be, indeed, rooted and grounded in the knowledge of the Lord Jesus Christ. Children who go over the story in this way will have a more correct and satisfactory view of the Savior's life than thousands who read and read again the Bible story without the map. As remarked before, the only text-book necessary for these lessons is a harmony of the gospels. It groups the different accounts under one head, and gives each event in historical order. Will you try it?—*Reformed Church Messenger.*

FROM all sides, says the *Independent*, is heard the demand for better teachers and better teaching in the Sunday school; and in this, as in all things else, the supply will measurably keep pace with the demand. Prof. Landis well says in *Our Bible Teacher:*

"Persons who would be utterly unable to teach a common school in the most backwoods district are deemed abundantly competent to teach intelligent and inquiring youth the sacred oracles of God. It seems to me this is almost criminal. I know the difficulty superintendents often have to find competent teachers; but better far have fewer classes, and those few classes well instructed, than to have many classes and have God's word mangled, distorted and perverted, and the children and youth misinstructed. There are many professed teachers who are profoundly ignorant of the Bible, and, what is worse, who are, of course, so profoundly unconscious of their ignorance as to regard themselves perfectly competent to instruct their classes without so much as studying the lesson. Away with such teachers!"

Not a few teachers give their whole attention to one scholar at a time in the class. They seem to forget while they are teaching him that they are responsible for his classmates. In this way they have practically as many classes as they have scholars—quite too many classes for them to manage successfully. Good teaching may be pointed and personal without being exclusive to a single scholar. Rev. W. S. Palmer says in the *National Sunday School Teacher* on this point:

"Never, on any account, teach one scholar alone, leaving the rest unoccupied. While you adapt your questions to particular individuals, which is essential to the best results, ever act upon the consciousness that you have a whole class in hand. You cannot be too persistent in your purpose to keep the entire class interested in every word you speak. In reviews or when asking easy questions it may sometimes be well to single out individuals—not by calling their names, but simply by catching their eyes."

HAVE you thought how many weak things there are in the world? Look at the natural kingdom. How few are the oaks and many are the rushes! There is a rose with a stem so fragile as almost to break under the burden of its own fragrant bloom; yet God is the God of the reed and the rose. There is not a spire of grass bruised by the trampling feet, nor a leaf fluttering from a twig, nor a bird that flies, nor a worm that crawls, no, nor any order of life so weak as to be beneath his care.

ONE of our Southern Presbyterian ministers, Dr. Wilson, of Louisville, while recently in London, went to hear Mr. Spurgeon, who, finding that he was in the house, courteously invited him to the platform. It being communion Sabbath, Dr. Wilson was asked to partake in the service and sacrament, and made an earnest address to the large assemblage of communicants.

THE STORY is told, illustrative of the effects of Concord atmosphere, that a little chap who lived next door to Emerson was engaged one day in digging a hole by the roadside. A worldly trifler passing by asked him: "What are you digging after, little boy?" With gravity he answered: "After the Infinite."

## Religious Intelligence.

A LARGE number of the exiled German Jesuits have settled their headquarters at Dillon Hall, about nine miles from Liverpool.

THE Colorado Conference of the Methodist Episcopal Church reports an advance of over *thirty-two per cent.* in membership over that of last year. The year has been one of marked prosperity.

A CATHOLIC exchange says: "Rev. Theobald Buter, of the Society of Jesuits in America, is now in Ireland looking up candidates for the priesthood, to be brought to this country to supply the wants of the Catholic population of the United States."

THE *Advance*, in a recent article on penny-giving, stated that a church in Wisconsin was recently embarrassed with a debt of $10,000, which it would have been impossible to pay in the ordinary way. But the pastor conceived the idea of penny shares to be paid daily for five hundred days; and that debt was lifted forthwith.

ONE HUNDRED AND EIGHT theological seminaries, with 435 professors and 3,351 students, are the correct figures for this class of our institutions, as given in the recent annual report of the Commissioner of Education at Washington. Fifteen of the seminaries and 500 students belong to the Roman Catholics; the rest to the Protestant denominations.

THE subscription of $160,000 for the erection of a second theological hall for the Divinity School of Yale College, toward which a friend of the seminary has recently subscribed $80,000, on condition that the remainder was raised by August 1, has been completed by the professors becoming responsible for the sum still wanting, amounting to about $6,000.

HENRY DAY, ESQ., of New York city, writes to the *Observer* from Beyroot that a wealthy Greek in that city has offered $500 toward the erection of a Protestant church on an eminence in the eastern end of the city, provided other friends of the enterprise can raise $1,000 more. Dr. Jessup has been authorized to secure the ground, and have the deeds vested in the Mission Board.

REV. GIDEON DRAPER, of the New York Conference, Methodist Episcopal Church, while in Geneva, Switzerland, preached several Sabbaths in the American chapel in that city. The people were so well pleased that they have extended to him an invitation to become their pastor, and we understand that he has accepted the invitation. He will therefore remain in Geneva for the next year, and possibly longer.

REV. FATHER CHINIQUY, the reformed Catholic priest, who has charge of a congregation near Kankakee, Illinois, who like himself have forsaken the Church of Rome, was baptized at the late camp meeting at Kankakee. He came forward of his own accord, saying: "I do not consider that I have ever received Christian baptism for the Roman Catholic Church is not a Christian church." The next day he preached with great power.

A FOREIGN LETTER SAYS: "The 'Infallible' Catholics call the Old Catholics 'a sect of New Protestants,' and two priests in Cologne have just been excommunicated for joining them. The new sect grows steadily in numbers, and has recently shown the weight of its influence by securing from the town council of that city a second church for its use. The Abbe Hurtault, canon of Tours, has joined Father Hyacinthe in his mission at Geneva."

AMONG the reasons given why the religious festival of the Juggernaut car is on the wane in India is the very sufficient one for the Hindoo that the English government will allow no more self-immolations to give *eclat* to the spectacle. The absence of victims renders the whole scene tame and meaningless to the devout native, and he, sorrowfully keeps away from it. In fact there were so few Hindoos at the last Serampore festival that a sufficient number could not be mustered to drag the ponderous car along the usual route.

AMERICAN missionary societies are almost in exclusive possession of the opening field in Japan. In Yokohama the Reformed, the Baptists, the Presbyterians and the Woman's Missionary Union are established, and now the Methodists have joined them with one missionary, who has just entered on his work. Sectarian lines, however, are very wisely ignored, and the native Christian church in that city, comprising fifty members, is not troubled with non-essential creeds or doctrines. This policy is adopted also in the other places which are open to missionaries. The number of American workers in Yokohama is nineteen.

THE United Brethren celebrate their centennial in 1874, in which year the first society was formed by Bishop Otterbein, in Baltimore. No exact date is fixed upon for the exercises, which are to be held in each society any time during the year, to suit their convenience. Collections are to be made in all the societies, and the funds collected are to be equally divided between the Missionary Society, the Church Erection Society and the endowment fund of the Union Biblical Seminary, except when otherwise directed by the donors. Rev. D. Berger, of Dayton, Ohio, is named general treasurer of centenary fund.

THE struggle in Brazil between the Catholics and the government is likely to be quite as sharp as that in Germany. By the constitution of Brazil and by a contract recognized and approved by the Pope certain ecclesiastical powers were never to be exercised by the church without the permission of the State. Since the proclamation of infallibility this compact has been ignored and the clerics have been defying the power of the government. At last the matter has come to a definite issue. The Bishop of Pernambuco excommunicated certain Free Masons, without obtaining the permission of the authorities. He was ordered to withdraw his sentence within four weeks, and refused to do so. For this reason he is prosecuted by the president of the province. The government has also declared to the Chambers that it will take energetic measures to enforce obedience to its authority from the bishops. It is a square fight, and Don Pedro the Second, though heretofore a good Catholic, is not the man to surrender.

THE German ecclesiastical laws are now being enforced throughout the country. The authorities are especially instructed to see that the Catholic bishops carry out the provisions of the law respecting the training and appointment of the clergy, as the performance of the duties of office by priests whose appointment is not warranted by the laws would be null and void, and would necessarily lead to deplorable confusion in the affairs of those citizens who are their parishioners. The Archbishop of Posen, Count Ledochovski, has been advised that since he has failed to give effect to the recent ecclesiastical legislation in the clerical seminaries established within his diocese the exemption of their pupils from military duty will be withdrawn, and neither ordination as sub-deacon nor as presbyter will henceforth secure immunity from service.—*Independent.*

THE Italian government has prohibited all pilgrimages organized under orders from the Vatican. The avowed reason is the same as has caused the suppression of movements of troops—namely, the public health and the public order. Immediately after the first cases of cholera the superior council of health, convoked by the home minister, hastened to recommend to the government to put down all large gatherings of people, whatever the object, unless there was a necessity for them in the public service. The *Italie* says the prohibition of pilgrimages was absolutely necessary. A further proof of the weakness of the Pope and the Propaganda in the region where they ought to be strongest is furnished by the fact that a monument has been unveiled in the University of Naples bearing the inscription: "To Pope Clement the Fourteenth, who, by the bull of the twenty-first of July, 1773, dissolved the Society of the Jesuits, the University of Naples dedicates this monument."—*Independent.*

FOR LIBERIA.—Rev. Thomas S. Malcom, of Philadelphia, gives the following information as to another expedition to Liberia, preparations for which, he says, are in progress. "Out of more than three thousand applications for passage, a careful selection will be made. The number sent must depend upon the means furnished. Among the worthy freedmen who wish to aid in building up a Christian republic in Africa there are not less than one thousand in Georgia. One of these is an elder in the Presbyterian Church, and another a Baptist preacher. Many of their friends wish to accompany them. Such men are peculiarly needed in Africa. We may properly term this work 'missionary colonization.' It is economical and permanent. Firmly planted in Africa, the work will not only soon become self-sustaining, but missionaries will be sent to the regions beyond. We ask help from all friends of the freedmen and of Africa. Fifty dollars will pay the passage of an emigrant, and the same sum will secure six months' support while clearing land, building houses and planting a crop."

CHRISTIANS IN PERSIA.—A late letter to the London *Times* states that the condition of the Christian population of Persia seems to be improving. They number 50,000, of whom one-half are Armenians and the other half Nestorians. The 6,000 Armenians who reside in towns are found chiefly in Tabreez and Julfa, near Ispahan. The rest are cultivators in the provinces of Ispahan, Irak and Azerbijan, who are exposed to the same illegal exactions as their Mohammedan fellow-subjects, but to no more. The Nestorians are not so well treated, being immediately exposed to the oppression of the Afshar chiefs, in the plain of Oroomiah and the neighborhood, but even in their case acts of violence and injustice are not so frequent as they used to be, such as the seizure of girls, and their forcible conversion to Islam. The American missionaries, who are doing so good a work in that district, have often remonstrated against the oppression. In Persia the Mohammedan who becomes a Christian, or the apostate to Islam who afterward renounces it, is liable to death. The Sudr Azem is a liberal man, but neither he nor the Shah could introduce religious liberty into Persia in the face of the priesthood. Only a reorganization of the administration will stop fiscal extortion.

THE text of the Pope's allocution, delivered on the twenty-fifth of July, has now been published. It is only a jeremiade over the suppression of the religious orders in Rome and a denunciation of the judgments of the church against all who have participated in passing or who shall aid in enforcing the bills suppressing them. These are the comfortable words with which the vicar of Christ addresses "the powers that be" in Rome: "We are forced by the duty of vindicating the rights of the church, by the solicitude of warning the careless, and by very charity for the guilty, to raise our voice and to declare to all those who have not hesitated to propose or to approve or to sanction this aforesaid most iniquitous enactment, and to all commissioners, promoters, counselors, adherents, executors or purchasers of ecclesiastical property, that whatever they have done or may do is to no valuable account, but void and null. And not only so, but they are, in the act of any participation whatever, each and all of them, stricken with the major excommunication, and with yet other ecclesiastical pains and penalties, according to the sacred canons, apostolical constitutions and decrees latliated by general councils, and especially by the Council of Trent, and that they have fallen into the most terrible vengeance of God and are walking in plain peril of eternal damnation." Whether this will have any effect upon the value of the real estate confiscated by the laws referred to remains to be seen.—*Independent.*

# The Christian Advocate.

Organ of the Alabama, Mississippi and Louisiana Conferences of the M. E. Church South.

THURSDAY, SEPTEMBER 25, 1873.

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ROBT. J. HARP, PUBLISHER.

OFFICE—112 CAMP ST., NEW ORLEANS.

Address, on all matters of business, Rev. R. J. HARP, 112 Camp street, New Orleans.
Address all communications designed for publication to Rev. LINUS PARKER, 112 Camp street, New Orleans.
AGENTS—All the members of the Patronizing Conferences.

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## Dying as a Little Child.

Aged saints in their dying hours often seem to return to the simplicity of their childhood, and their faith and trust have the sweetness and dewy freshness of their earliest religious experience. It was Dr. Guthrie who in his last hours called for a song, and when asked what they should sing, replied: "Give me one of the bairn's songs." Dr. Paxton, in his address at the funeral of Dr. Gardiner Spring, stated that in his last illness, when disease was added to the infirmity of age, he seemed to be taken back to his childhood, and on one occasion, after repeating a child's hymn, Dr. Spring repeated also the evening prayer of early days, "Now I lay me down to sleep," and added: "God bless me, and make me a good boy, for Jesus' sake. Amen." It was truly a sublime scene, this aged and learned theologian entering heaven as a little child. There is something not only sublime and touching, but instructive, in such facts as these. They may help us more perfectly to understand and appreciate the Savior's emphatic declaration: "Verily, I say unto you, whosoever shall not receive the kingdom of God as a little child, he shall not enter therein." It would seem that not only are we to receive the kingdom of grace as little children, but the kingdom of glory also. The child-likeness which constitutes so important an element of conversion and Christian character comes out in its greatest clearness and beauty at the end of a long career, and just as the immortal crown is to be obtained.

The humility, the sincerity and the unquestioning trust of our earliest years are often marred by contact with the discussions and skeptical thought of mature years. Unconsciously a taint of self-sufficiency and pride of intellect have been permitted to soil the spirit, and the soul has gone out of Christ somewhat to wrestle with problems of theology and philosophy, and to grapple with secret things too high for human comprehension. For the earlier and truer processes of faith there has been an attempt to reach satisfaction and assurance through the investigations of science and criticism, and by the unaided powers of reason. Some of the loftiest and most erudite minds have retained the child-like spirit through all the labors and attainments of a life of study; but with many this dew of youth and this precious aroma of the opening flower are lost.

Contact with the world, and the maturing of the appetites and passions, have a tendency to stain the innocence of our first experience, and to darken, where they do not altogether obscure, the soft and pure light of life's morning. Happy are they who pass through the robust period of passion and active life, and meet and contend with the cares, business and trials of the world without ceasing to be as little children in their thoughts of God, and in their trustfulness respecting Christ and his promises! The religion of childhood is the true religion of the whole life, and the conditions of conversion in the young are the same as those which meet men later in their history. Learning, experience of the world, matured mental powers and a wider field of knowledge contribute nothing to the ability to apprehend Christ, and to believe with the heart unto righteousness. However old and wise and learned, the impenitent sinner must get back to the point of tenderness and humility, where the operations of the Holy Spirit were first consciously felt. The repentance will be more bitter, the awakening more terrible, the change more violent and demonstrative, but the humility and simplicity of the trust in Christ must be that of childhood.

The Christian life is a growth and a perfection, but its strength and ripeness are in this direction of likeness to a little child. It is the wisdom, the safety and the glory of the mature man to return to it, and to keep the heart in this atmosphere of gentleness and transparent love. The hours of birth into the earthly life, the spiritual and the heavenly are doubtless related. The birth of conversion is invested with the attributes of a simple and trusting spirit, and these same qualities are present and prominent when the soul struggles into the glory of its immortal inheritance. If there has been a certain hardness about the religious temper, and a certain finish and gloss of culture and learning in the opinions, these give way at the last to the meekness and single-mindedness of the first love. The spirit, weary and baffled with its efforts to attain to wisdom and understanding, comes back to the point where all true greatness resides.

The aged believer throws off the gathered stores of all the years of riches, honor and learning, and rejoices to get back to the mother's knee, and to close a long life of devotion with the infant prayers and songs with which it began. This unquestioning confidence, this pure gold of faith separated from the dross of skeptical doubts and intellectual pride, and this absence of all fear concerning the life to come, are as a balm to the parting soul. No elaborate liturgies are then desired, and no masterpieces of poetry and music are asked for. "A bairn's song" suits best the soul that is near to the melody of heaven, and the prayer which infant lips have uttered is the most fitting close to a life which now glides gently into a world of perfect and endless praise. Dying as a little child is, after all, only to die the death of the righteous.

## Trip to the Alexandria District Meeting.

BY BISHOP KEENER.

MR. EDITOR: The ties of blood are very strong. Nothing less could have drawn me just at this time from my home-rest; for I had set apart a few weeks that were not to be broken in upon by any call, for the enjoyment of "Cherrywild," by the open sea, and the group of home-folks that constitute its richer charm. But despite this firm resolve I found myself, on last Wednesday at five o'clock P. M., in a "Concord coach"—a two-horse—which receives passengers at the month of Red river, and promises in the advertisement to place them in Alexandria "by seven next morning." From this coach we emerged at half-past two next day. Fare, $10—this for the benefit of those who may think of that trip. I was the only passenger during the night. The moon lay in soft light and shadow upon tree and field, upon bayou and forest, as we swept along after the style of a country coach, rattling up to the sleepy little post-offices along the route as if we carried the fortunes of the government and all the people in our mail-bags. The driver began his blast a good way off, and the clatter of the horses' feet and the wheels swelled the inspiration of his bugle. Deep in the night we passed by two colored churches under full headway. They were singing over and over and over, with much vigor, one of their own strains. It was evident that they had adopted fully the great truth that man should not live by bread alone; for it was midnight, and there was no abatement so long as we were in hearing.

The region through which we were passing is one of the richest in soil in the State. The lands are high above overflow, level, of reddish hue, and well cleared. It was well set in cotton; the crop about one-half eaten by the worm. The negroes are moving out of it, and white emigrants from Alabama, Mississippi and north Louisiana are moving in. Our church all along Bayou Boeuff and Hough-power is in a hopeful condition—houses being repaired and built, and good meetings not unfrequent. We have a body of ministers along this once irreligious, wealthy Red river delta who are equal to the difficulties attending upon the present state of its finances and revulsion in social affairs.

At Alexandria, at the "Ice House" one sees a very white spire piercing through the trees on the opposite bank of the river. This is the new church in Pineville, which was about to be dedicated and in which the District Conference was to be held. It is a house of thirty-six by sixty—well built, ceiled and seated in admirable style. The pulpit is built of cedar, which was caught floating down from the Red river raft. It is of deep red, and varnished only. The altar is very spacious. The house sits in a lot of four hundred by five hundred feet, that was presented by a worthy citizen of the parish.

The District Conference was very inspiring in the news which it gave of the healthy condition of our church all through and about and above the piny woods and creeks and bottom lands which lie to the north of Alexandria, in the direction of the Monroe and Shreveport railroad, and including the Grant and Colfax regions. Every circuit had a new church building, or built this year, and some had two or three. Over three hundred members had been added, and the collections were better than last year. But of all this the reports of the committees will speak accurately.

The last time I was in Alexandria was at the close of the war, with everything in a Philadelphia ox-wagon, awaiting a steamboat. We had rolled in some one hundred miles from Texas, and were on the way to New Orleans, without anything but our faces and our credit. The chimney-stacks all around told the story of Yankee invasion and prowess. The church and parsonage were in ashes—set on fire in sight of the pastor's wife and two smiling brethren of the New England Conference who had forced themselves upon her hospitality for a few weeks, paying board in water-crackers and dried apples. Since that time the church has laid fallow, with occasional attempts to rebuild, but without success. Now there is a very nice parsonage in Alexandria, just about finished, and it will not be long, I think, before a house fully as good as that in Pineville will be standing not far from it.

The meeting began on Friday. Audiences were by far the largest ever seen in that region. The house was filled with young and old to its utmost capacity. Mourners came up the first night, and sometimes thirty were up at once. On Saturday night and Sabbath night nearly all at the altar were converted. On Sabbath morning $453.50, the balance due on the church, was pleasantly contributed and the house was dedicated. On Sabbath afternoon a number of children were baptized, the sacrament administered, and Rev. J. W. Smith ordained deacon. Up to the time of my leaving some twenty-five had joined the church. The meeting was under full headway. The preacher in charge was the happiest person I saw there, excepting it might be his father.

## The Plague at Shreveport.

MR. EDITOR: Two weeks ago today a terrible alarm spread throughout our city, in consequence of several deaths having occurred the day before from what was presumed to be yellow fever. That day, and for several days afterward, thousands of our citizens fled hurriedly away by every avenue of egress from the city. At first there seemed no sufficient cause for such panic, but day after day developed the fact that a "noisome pestilence" was preying upon the people; and last Wednesday it was officially declared that yellow fever had become epidemic among us. A Howard Association was formed immediately after the discovery of the presence of the pestilence, and a noble work of philanthropy has it been doing ever since. From the very first the mortality has been fearfully great; the recoveries are very few, while the deaths are very many. More than two hundred have already fallen victims to this malignant disease. The daily death-rate mounted up yesterday to thirty-five, which, considering the slenderness of the population here at present, has no parallel in the history of our epidemics. For a week all business has been suspended; the office and supply depots of the Howard Association are the only places where any people are seen to gather and where any visible activity prevails. The streets are all deserted, save by messengers hurrying from the sick-room to the apothecary shop, or physicians driving from place to place at the top of their speed, or hearses carrying the dead to the graveyard. In fact the whole city has been transformed from a busy commercial entrepot into a great hospital where, literally, everybody is either sick or waiting upon the sick. I cannot call to mind, as I write, a single household in town where there is not more or less of sickness. In some houses I have found the father and mother and all the children sick and scattered through the different rooms. It is common to find patients in every bed in the house, and they in all stages of the disease—some just taken, some tossing violently in the very heat of the fever, some delirious, and some heaving in the throes of death. Out of a family of six, I have followed five dead bodies to the grave. I have seen the wife die, not knowing that her husband had died a day or two before. I have buried children, the parents little knowing they were made childless, and I have buried parents, their children little knowing that since they had been taken sick they were become orphans. The sick and the dying and the dead I see frequently in one room, sometimes in the same bed. The mourners at one funeral are themselves the mourned in a day or two. And still the pestilence walketh in darkness and the destruction wasteth at noonday. Yesterday a prominent physician told me it was not only increasing but becoming more fatal—he was utterly discouraged with his own want of success in treating it. Just as a patient seems to be doing well, suddenly a change comes, and he is dying. It is no ordinary epidemic that is among us—it is not yellow fever simple—it is a malarial hybrid of the worst sort—it is a most desolating plague. It is fast decimating our business circles, our churches, our Sunday schools, our households. Of the clergy of the place, only the Episcopal minister and myself are left standing. Two Catholic priests have died; the Lutheran minister is dying; the others are all absent. Some physicians have died; others are on their beds; the remainder are breaking down with excess of labor. The arrival of the physicians and nurses from New Orleans was a most grateful relief. It was like the coming of a strong reinforcement to troops that were worn out with fatigue and fighting. These physicians and nurses are doing excellent service here. "God bless the Howards of New Orleans!" is the prayerful ejaculation upon all our lips.

My office of preacher is suspended—there are none to hear. The Lord himself is the preacher here now—he is preaching with the voice of judgment, and the people quake with exceeding great fear. I tried to keep up a morning prayer meeting, to make special supplication to God in behalf of the sick, at whose bedsides there is generally no opportunity to pray; but of the few who came at first, one by one has sickened, until we had to give up the effort. I now spend my time, from early morning until late in the evening, and sometimes until far in the night, attending funerals, or nursing the sick, or obtaining physicians and nurses and supplies for the indigent. My heart sickens at what I witness every day. Every night I feel prostrated from bodily exertion and nervous agitation; but every morning I read the ninety-first Psalm, and go forth renewed in strength and courage, trusting in the Lord. So far, thank God, the plague hath not come nigh my dwelling. J. W.

SHREVEPORT, LA., Sept. 15, 1873.

## Summer Notes.

MR. EDITOR: The tide of travel is ebbing fast. Earlier than usual the tourist returns to his home to resume the ordinary occupations of life, and the great metropolis trembles with busy turmoil and feverish activity. In many respects this has been an eventful summer. Throughout the West a wail of lamentation has gone up from its plague-stricken people. The destroying angel has indeed been busy. *Cholera*—a most ridiculous misnomer for a disease whose very pathology is found in the deficiency of biliary secretion—has become the "swooping terror" of the West. Business has been checked, and the energies of the people have been paralyzed. Death, disease, devastation, have drained the South.

"When sorrows come they come not single spies,
But in battalions."

And yet, standing upon the great thoroughfares of travel, you would never imagine, from the throng of Southern tourists that join the great army of pleasure-seekers, that they belong to a people whose fortunes are shattered and whose future seems so dark.

The progress of science during the past year, as evinced by the proceedings of the associations, has indeed been great. There is a much greater tendency to conservatism among the leaders of scientific thought. I have heard less of the "flippant foppery of science"—as it has been termed by an eminent Methodist divine not a thousand miles from your city—than ever before. The amplitude of oscillation in scientific thought has, I admit, been very great; but when you consider the mighty and opposite forces that have kept it swinging, you cannot wonder that extremes have been reached on both sides of the momentous questions of the day. A great point has been gained by the church in introducing religion to the attention and consideration of scientific thinkers. There is more to be hoped for from direct opposition than from stolid indifference, and it is a remarkable fact that most of our eminent scientists have until very lately been of this class of indifferent Gallios who "care for none of these things." In the Academy of Natural Sciences, Philadelphia, religious subjects are never allowed to be introduced. If a speaker, even in the heat of debate, trenches upon theological ground the rap of the gavel is heard at once. For extemporaneous discussion I think this is well, both for the interests of science and religion.

Another very interesting fact connected with the scientific developments of the past year is the great impetus which has been given to original investigation. Text-books have really become a drug in the market, and I think indeed that science has at last vindicated herself from the charge of jealous old Chaucer:

"For out of the old fields, as men saithe,
Cometh al this new corne fra yere to yere,
And out of old bookes, in good faithe,
Cometh al this new science that men lere."

I hope soon to see the day when every professor of science will be forced to sustain every statement made in the lecture-room by actual demonstration. Then we will have done with bombastic charlatanry and pretentious wheedling. Away with the dry, hard crusts of compilers and *readers* on which students have been gnawing so long, without satisfying their hunger after truth. As Bishop Kavanaugh said in his semi-centennial sermon before the Kentucky Conference: "Paper is a bad conductor anyhow." It will not do for the pulpit or the lecture-room, except on extraordinary occasions, and even then it helps the matter wonderfully to let on a little extemporaneous electricity.

Prof. Agassiz is succeeding finely with his island. He has lately been presented with a fine yacht for his collecting expeditions, and from present indications he will not only accomplish the end in view—the practical and thorough education of students in that department of science—but he will also gather together a collection from the ocean-world which will surpass any that has yet been made.

Harvard College is about to have a dangerous rival in the new Boston University. Isaac Rich has done much for Boston by this donation. I was out at Cambridge a few weeks ago, where I met Mr. H. O. Houghton, of Riverside Press renown. He is one of the trustees of the new University, and from what I gathered in conversation with him it will be perhaps the grandest educational scheme on the continent, especially in the direction of the arts and sciences.

Culture seems to be the guiding star of modern civilization. What the Romans called the humanities of life are now focalizing the thought of the world. While I would not do aught to stem the tide of intellectual progress which is now moving so grandly over the world, nevertheless I cannot but think that there are breakers ahead which may dash it into the vapor of fruitless speculation, or whirl it into the boiling, foaming Charybdis of a restless atheism. In the excellent work of Mr. J. C. Shairp, on Religion and Culture, I find this significant trumpet-blast:

In an age of great material prosperity like the present, when the comforts and conveniences of physical life have greatly increased, and science is every day increasing them, this world is apt to seem in itself a "satisfying abode," quite irrespective of any hope beyond. The spread of knowledge is doing so much to remove many of the surface ills of life that vague and exaggerated hopes are apt to be fostered of what it may yet do for the healing of the deepest disorders. To minds that have got themselves intoxicated with notions of material progress, this world, as I have said, is apt to seem enough, and man to appear a satisfying object to himself, quite apart from God. This tendency, I think, manifests itself, as in other things, so also in some theories of culture which have lately been propounded. In these we see the attempt made either to substitute for religion the last and highest results of knowledge and culture, or to bring religion down from its supremacy, and give the highest place to culture.

The church has already waked up on this point and is taking into her own hands the education of her children. This is as it should be. The outcropping of Cæsarism, as seen in the public free schools of the land, will never do. And in the higher universities the inevitable result of State interfereuce is the exclusion of religion. They cannot consist together.

Our church institutions must be sustained. How often does it happen, says Shairp, "that when the sons of a family, after having been for some sessions at college, have returned to their own homes, bursars or scholars or M. As., with honors, the family have felt that somehow they were changed, had lost their old simple natures, and for this loss college learning and distinctions seemed but a poor substitute." I regard the Vanderbilt University as a grand crystallization of the mind of the church on this point, and the energy and activity with which those in charge are prosecuting its construction and interests show that the church is not asleep.

Who can estimate the power of a sanctified culture? I heard a Bishop remark the other day, in reference to John Wesley's definition of the Witness of the Spirit: "Only a man of deep personal spiritual experience, combined with profound intellectual cultivation, could have produced it." This is what the church needs, and from the indications of the present we have every reason to hope for grand results. Let "*knowledge* come," but let not "*wisdom* linger."

T. O. SUMMERS, JR.

## Missionary Collections.

MR. EDITOR: We thank you for the timely reminders you give us in the ADVOCATE on the subject of missions. At the last session of the Mississippi Conference the Board of Missions divided the amount necessary to pay the allowances for domestic missions and the forty per cent. due the parent board among the several districts of the Conference. This was a new step, and we hope in the right direction. Will the presiding elders please note the amount to be raised in each district as published in the Minutes, and distribute it among the several charges that no district will fail to raise the amount assigned it?

We would also suggest that the preachers do not defer the collection for missions to their last appointments for the year, or confine it to any single call on any congregation. Perhaps not more than one-third or one-half the members will be present on any one occasion. The absentees will give nothing. Let us adopt some plan whereby all will give something for missions. The missionaries depend upon us for their salaries. Are we faithful stewards? We are trying a locked box at the church door.

W. L. C. HUNNICUTT,
Sec. Bd. of Missions, Miss. Con.

KENTUCKY CONFERENCE.—The Kentucky Conference held its session in Lexington, September 3-9. Bishop McTyeire presided, and T. F. Vanmeter was re-elected secretary. Julius Wright, T. J. McIntyre, J. W. Sagerser, M. Scott, J. E. Clark, W. H. Quisenberry, J. F. Wight, were admitted on trial; T. F. Tallaferro, J. Reeves, C. Foster, P. H. Fishburn, into full connection; W. H. H. Ditzler, re-admitted; H. M. Linney, J. W. Mitchell, A. Minor, P. H. Fishburn, received by transfer. Seven supernumeraries; six superannuated, viz., I. Collard, J. C. Hardy, W. C. Atmore, J. Sandusky, W. Bickers, J. C. Crow. T. R. Malone, L. C. Danley, died. White members, 19,502—increase, 321; colored, 139—increase, 7; local preachers, 119—increase, 19. Infants baptized, 329—the year before, 314; adults, 1,083—the year before, 934. Sunday schools, 152—decrease, 6; teachers, 1,187—increase, 52; scholars, 8,041—increase, 316. Necessary for Conference claimants, $3,000; collected, $1,658. For missions, $2,762.93—last year, $2,563.07. The next session is to be at Mount Sterling.

The delegates to the General Conference are, ministers: Robert Hiner, Morris Evans, Charles W. Miller and J. W. Fitch; reserves, Thomas J. Dodd and Seneca X. Hall; lay: J. M. Tipton, William B. Winslow, W. M. Leathers and J. R. Moss; reserves, J. R. Beckley, Thomas W. Hardy. Bishop Kavanaugh delivered his semi-centennial discourse to an immense audience on Sunday night. The discourse was intensely interesting, and the Bishop will of course forward it to us for publication.—*Nashville Christian Advocate.*

DO NOT FAIL to read the advertisement of Hiwassee College in this number of the ADVOCATE. Our Nashville confrere speaks of the college in these terms of commendation:

Hiwassee College is prosperous. Among the students are four preachers—two from the local and two from the itinerant ranks. The boys generally are members of the church. A more quiet and orderly class perhaps never met in college walls. President Brunner's aim is to make the college worthy of its connection with the church as a Conference school, and at the same time to keep expenses so low that poor young men may enjoy all the advantages thereof. We hope he may realize his benevolent design.

IT WILL BE SEEN that Rev. John Wilkinson, pastor of our church at Shreveport, has kept at his post during the prevailing epidemic. In this we believe he has done right. May God shield him and his family. Our latest advices indicate a considerable decline in the mortality. Epidemics usually have a specific period in which to run, and this has passed the climax.

THE financial panic at New York at last accounts was abating. The excitement began with the failure of Jay Cooke & Co., and the storm was terrific for a few days. The details are so voluminous that we have found no space for them in our news column.

THE HEALTH of New Orleans is improving. The fatal cases of sporadic yellow fever were less by one-fourth the past week than the week previous, and the total mortality is small for the season of the year.

ONE WATCH set right will do to try many by; but, on the other hand, one that goes wrong may be the means of misleading a whole neighborhood. And the same may be said of an example.

## Crystal Springs Camp Meeting.

MR. EDITOR: The camp meeting at Crystal Springs camp ground, Copiah county, Mississippi, commenced on Wednesday, the third instant, and continued for eight days. It was an occasion of more than ordinary interest on several accounts. There are many items I would like to give, but your space will not allow. We had thirty-three added to the church, and, as nearly as we could ascertain, forty-seven converted—a glorious season of refreshing to the church. We had the largest congregation perhaps ever assembled in this country. The best possible order prevailed. Ample provision was made for the accommodation of visitors, and everybody seemed to be pleased. God's name, we trust, was glorified, and in eternity a glorious harvest will be reaped from the good seed sown.

We were blessed during the meeting with the faithful, unctuous ministrations in the pulpit and in the altar of quite a number of our traveling and local ministers. Of the former, Bros. W. E. M. Linfield, our esteemed presiding elder; C. G. Andrews, president of Centenary College; Joshua T. Heard, C. B. Galloway, A. B. Stewart, E. R. Strickland, J. J. Clark, George F. Thompson, C. Chamberlin, E. H. Mounger, A. Day, F. W. Sharbrough, R. B. Downer, A. B. Nicholson, E. F. Mullins, R. J. Jones, Jr., W. E. Ballard, P. A. Johnston, E. Hicks and J. J. Smiley. Of the latter, Bros. J. W. McNeil, B. T. Pearson and William Pearce. I am sure that I never knew preachers to labor more zealously, and God owned the labors.

A feature of the camp meeting was a discourse upon Methodism, delivered on Monday to an immense congregation, by Bro. Linfield, at the request of several brethren. The "origin, work and fruits" of Methodism constituted the theme. Many of our own people, as well as hundreds of others, were enlightened by this discourse, and all were constrained to acknowledge that under God the Methodist Church has been the greatest moral power of the age.

The immediate results of our camp meeting may not have come up to the expectation of those who were interested for the success of this grand enterprise, yet we have much for which to "thank God and take courage." Last year we had only eight tents on the ground. This year we had twenty-eight. These tents are all comfortable and well built. We feel that the camp meeting is a fixed institution now. It is demonstrated beyond doubt that the self-supporting plan is *the* plan for these times.

May God's Spirit kindle afresh in the hearts of Methodists everywhere the spirit of enterprise, progress and consecration. H. J. HARRIS.

## Conference Register.

| *Conference.* | *Place.* | *Time.* | *Bishop.* |
|---|---|---|---|
| Western | Atchison | Sept. 3 | Wightman. |
| Illinois | Paris | Sept. 3 | Marvin. |
| Kentucky | Lexington | Sept. 3 | McTyeire. |
| Columbia | Brownsville | Sept. 3 | Doggett. |
| Missouri | Carrollton | Sept. 10 | Wightman. |
| West. Virginia | Ashland | Sept. 17 | Marvin. |
| West St. Louis | Springfield | Oct. 1 | Wightman. |
| Louisville | Princeton | Oct. 1 | Keener. |
| Tennessee | Franklin | Oct. 8 | McTyeire. |
| Pacific | Colusa | Oct. 8 | Doggett. |
| St. Louis | Charleston | Oct. 15 | Wightman. |
| Holston | Marion | Oct. 15 | Keener. |
| Northw. Texas | Waco | Oct. 15 | Kavanaugh. |
| Los Angeles | Santana | Oct. 23 | Doggett. |
| Indian Mission | Tallequah | Oct. 23 | Pierce. |
| Trinity | Dallas | Oct. 29 | Kavanaugh. |
| Arkansas | Dardanelle | Nov. 5 | Pierce. |
| White River | Forest City | Nov. 12 | Pierce. |
| N. Alabama | Talladega | Nov. 19 | Marvin. |
| Memphis | Memphis | Nov. 19 | McTyeire. |
| Virginia | Norfolk | Nov. 26 | Keener. |
| Little Rock | Camden | Nov. 26 | Pierce. |
| East Texas | Palestine | Nov. 26 | Kavanaugh. |
| Alabama | Selma | Dec. 3 | Marvin. |
| N. Mississippi | Grenada | Dec. 3 | Paine. |
| Mississippi | Brandon | Dec. 10 | Wightman. |
| North Carolina | Goldsboro | Dec. 10 | Keener. |
| South Carolina | Sumter | Dec. 10 | McTyeire. |
| North Georgia | Newman | Dec. 10 | Paine. |
| Texas | Austin | Dec. 10 | Kavanaugh. |
| South Georgia | Macon | Dec. 17 | Paine. |
| West Texas | Lockhart | Dec. 18 | Kavanaugh. |
| Louisiana | Baton Rouge | Jan. 7 | Marvin. |
| Florida | Jacksonville | Jan. 7 | Pierce. |
| Baltimore | Baltimore | Mar. 8 | Doggett. |

## MARRIED.

HENRY—SORY.—By Rev. R. A. Sibley, at the residence of the bride's father, in Smith county, Mississippi, August 18, 1873, Mr. Patrick Henry, of Morton, Mississippi, to Miss Caledonia Sory.

WICKER—EPTINO.—By the same, at the residence of the bride's stepfather, Mr. William Penn, September 4, 1873, Mr. James A. Wicker to Miss S. Ida Epting, all of Smith county, Mississippi.

ROBERTS—BASS.—At the residence of the bride's father, on the third of September, 1873, by Rev. C. R. Godfrey, Mr. George A. Roberts and Miss Elizabeth Bass, both of Winn parish, Louisiana.

HARRINGTON—CLAUNCH.—At the residence of the bride's parents, by Rev. C. R. Godfrey, on the fourth of September, 1873, Mr. William E. Harrington and Miss Roxanna Claunch, both of Caldwell parish, Louisiana.

HIGH—HOLLOWAY.—September 11, at the residence of the bride's mother, in Scott county, Mississippi, by Dr. T. S. West, Mr. P. E. High to Miss Josephine Holloway. (Mr. High placed in the minister's hand $2, requesting the ADVOCATE to be sent to his wife. That is the way to do business, Mr. Editor.) F.

FREEMAN—NOYES.—At the residence of the bride's father, in Natchez, Mississippi, September 4, 1873, by Rev. W. L. C. Hunnicutt, Mr. James D. Freeman and Miss Christiana Noyes.

JOHNSON—CUMINO.—At the residence of the bride's father, Rev. H. F. Johnson, Whitworth College, September 17, 1873, by Rev. E. H. Mounger, Miss Lela E. Johnson and Mr. Charles Cuming, all of Brookhaven, Mississippi.

FAIL—GAINNES.—On the ninth of September, 1873, by the Rev. W. Ira Powers, at the residence of Mr. Miles Gainnes, the bride's father, Mr. Alfred Fail, Jr., to Miss A. A. Gainnes, all of Choctaw county, Alabama.

WHITNEY—TAYLOR.—On the fourteenth of September, 1873, by the Rev. James M. Wurrick, at the residence of Mr. H. F. Taylor, the bride's brother, Mr. S. C. Whitney to Miss P. C. Taylor, all of Choctaw county, Alabama.

ROUSSEAUX—THOMSON.—September 21, 1873, by Rev. H. P. Bowen, at the residence of the bride's mother, in the parish of St. Tammany, Miss Missouri A. Rousseaux to John Thomson. No cards.

OF ALL the choice condiments that belong to the well-furnished table, as chow-chow, piccalill, etc., none is so much prized as a standard relish for soups, fish and meats as the Halford Leicestershire Table Sauce, at once the best and cheapest of them all. se18 4t

WE SEE that Procter & Gamble's EXTRA OLIVE SOAP is becoming very popular in our city. Its quality, we know, is superior, and being nicely perfumed, we are not surprised that consumers prefer it, and that it has a large sale.

COLGATE & Co.'s new perfume for the handkerchief, "CASHMERE BOUQUET," will be appreciated by all who have enjoyed the delicate and peculiar fragrance of their toilet soap of the same name, which is so universally popular. js12 1y

## Publisher's Department.

### Acknowledgments of Letters and Funds

RECEIVED BY MAIL,

**For the Week Ending Sept. 20, 1873.**

A—Edwin Alden, C. G. Andrews, D. Appleton & Co. four letters, American News Company, E. & H. T. Anthony, Philip Allen.

B—A. B. Booth two letters $5.52, O. H. Brewster, Biglow & Main, J. H. Butler & Co., A. S. Barnes & Co., R. Babington, S. P. Bernard, C. Bonnlug, J. M. Brown.

C—A Citizen, H. E. Child, R. Carter & Bros., A. J. Coleman $2, W. P. H. Connerly, S. J. Crisler, Continental Bible and Publishing Company.

D—R. T. Davis, J. B. Dougherty & Co., Joel T. Daves, H. R. Downs & Co., Louis Drecka, John Delee $1, J. V. Dassinger, S. W. Douglass, Donaldson & Co.

F—M. C. Field, W. M. Francis & Co., E. B. Foust, Fennel, West & Co., E. N. Fresbman.

G—John Olbson, R. C. Ourney, W. M. Garrelton, John Oosmere, W. M. K. Gillum $2, Malcolm M. Graham.

H—Robert Hunter, Philip L. Hendarson, D. C. Hardie $1, P. Howard, W. A. Hart, B. Haynes three letters $75, E. J. Hale & Son, W. O. Handley $6.75, J. H. Howard, W. L. C. Hunnicutt, J. H. Houston, Harper & Bros. two letters.

I—Ivison, Blakeman, Taylor & Co. two letters.

J—J. W. Jordan 25 cents, H. F. Johnson, S. Johnson.

K—J. C. Keener.

L—P. Lane $1, George M. Liverman, H. P. Lewis, A. C. Littlejohn two letters, Leavitt, Allen & Bros.

M—I. Z. T. Morris, N. Mixon, J. B. Merchant, Mrs. Mary Morgan, J. W. Medlock, D. Merchant, T. Moody, Charles Miller, Edward Miller,

O—George A. Olney.

P—S. M. Pettengill & Co. two letters $3, R. Parvin, G. J. Penn $233.10, S. A. Pilley, Pelouhert, Pelton & Co., Thomas Price.

R—J. K. Randall, E. E. F. Ross two letters, A. H. Redford, John Ritchey, A. Riser $7.95, T. B. Reneau.

S—R. A. Smith, T. G. Slaughter, Snider & Holmes, Sheffield & Stone, F. Sharbrough $4, George S. Scofield two letters, Sheldon & Co., W. D. Stayton, H. L. Smith $2, J. W. Schermerhorn, R. E. Saunders $3.75, E. R. Strickland, H. L. Slack.

T—W. T. Tiller, Thomas O. A. Tharp two letters $18.35, Tower, Oldersleeve & Co., N. A. Trueblood.

W—John F. Wynn, R. S. Wilkins, James M. Wade, Whitman & Burrell, E. H. Wallis $2, G. R. Wilson, Waters & Co., R. S. Woodward $1, W. H. Woodruff two letters, Woolworth, Ainsworth & Co., H. O. White, T. B. White, W. L. Walker, J. K. Ward, C. C. Watkins $2, J. Woodbridge.

Y—N. B. Young.

JUST AS IT SHOULD BE.—Many of our correspondents are kind enough to keep their book and ADVOCATE business separate. They never write about the business of the two on the same sheet. Although they may inclose the two letters in the same envelop, they are dated, signed and addressed separately, and distinct from each other. This enables us to attend more promptly to each. When the business is mixed the book-keeper of one department must content himself to wait till it has passed through the other department—order filled, goods shipped and letter answered—before the business of his department can be attended to; and as the book-keepers and clerks of the two branches of business are separate, and file their letters separately, it must be apparent to every man of reflection that much perplexity results from writing about the business of both on the same page. When money is remitted it should be distinctly stated what for; and if for two or more purposes, how much for each. Write nothing in business letters except that which has reference to business.

SOARDS' CITY DIRECTORY FOR 1874. New Orleans will not in the future, as in the past, depend on a Chicago publisher for her annual City Directory. Mr. L. Soards, of this city, has made arrangements for the publication of the next New Orleans City Directory. Mr. Soards has already obtained a handsome patronage to his enterprise but as the expense of the work is considerable he is anxious to increase his subscription list to such an amount as will make sure at least the cost of the publication. With an experience of over eight years in publications of this nature, he pledges himself that no exertion or reasonable expense will be spared to make the City Directory for 1874 satisfactory to all. Being a citizen of New Orleans, he is better qualified to get up a directory than a stranger could possibly be. An inducement offered to subscribers by the new publisher, we are requested to say, is the fact that they will receive their copies as soon as issued from the press, and no sales to non-subscribers will be made till after the subscribers are supplied. Mr. Soards solicits an early and liberal response to his enterprise.

THE Billings & Spencer Company, of Hartford, Connecticut, are the sole manufacturers of Billings' patent solid-forged sewing machine shuttle, which they make to order to suit every variety of sewing machines. They also make a specialty of the manufacture of wrought iron and steel drop forgings, and machinery generally. At the Vienna Exposition they received the medal for progress. Descriptive circulars sent on application to any address.

SWAIM'S celebrated Panacea, which the proprietors claim is of great efficacy in the treatment of scrofulous diseases, is prepared only at Swaim's laboratory, Philadelphia. The general agents are Messrs. W. H. Schieffelin & Co., 170 William street, New York.

THE IMPROVED LASH WASHING MACHINE (price, $15) is warranted to perform satisfactory work if used as directed by the proprietors—the Union Box and Machine Manufacturing Company, of Philadelphia.

WE CALL ATTENTION to the advertisement, elsewhere, of the Kessler wagon works, of Philadelphia, manufacturers of all kinds of plantation, road, express and sugar-cane wagons.

MESSRS. J. B. WICKERSHAM & SONS, No. 1003 Ridge avenue, Philadelphia, advertise patent combined iron fences, made on a new plan, of which they are the sole manufacturers.

WE CALL ATTENTION to the advertisement of Messrs. M. Walker & Sons, 805 Market street, Philadelphia, manufacturers of railings and iron work of every description.

SOUTHERN PATRONAGE is solicited by Messrs. M. A. Davis & Sons, Philadelphia, manufacturers of furniture, church furniture and cushions.

FLINN'S patent self-fastening and adjustable bed springs are manufactured by John Flinn, 248 South Second street, Philadelphia.

MESSRS. BRINLY, MILES & HARDY Louisville, Kentucky, manufacturers, advertise the firm's plows in this issue.

MESSRS. JOHN A. WIEDERSHEIM & Co., 110 Fourth street, Philadelphia, offer their services in procuring patents.

WIDE-AWAKE AGENTS wanted by the Quaker City Publishing Company, 217 and 219 Quince street, Philadelphia.

SIMMONS' LIVER REGULATOR.—J. H. Zeilin & Co., Macon, Georgia, and Philadelphia, Pennsylvania.

NAVRA & OFFNER, No. 174 Canal street, dealers in queensware, cutlery, household comforts, etc.

CLERGYMEN and others desiring to act as agents will address T. Ellwood Zell, Philadelphia.

PENNSYLVANIA STAINED GLASS WORKS, Aickin & Isaac, proprietors, Philadelphia.

JOSEPH BECKHAUS, carriage builder, No. 1204 Frankford road, Philadelphia.

## *BUSINESS NOTICES.*

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THOMAS ROUGHTON, of Cincinnati, says: "*W. C. Hamilton & Co.*—I had the ague for two long years, and had tried several remedies of acknowledged or pretended merit without any good result. I finally tried your preparation—Kress Fever Tonic. One bottle completely broke up the malady, and I am now perfectly well. I can testify that your medicine does all you claim for it; and it is only due to you that this acknowledgment should be made, especially as so many worthless chill medicines are now offered." This medicine you will find at Frederickson & Harte's and E. J. Hart & Co.'s, New Orleans. jy31 2m

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Income ..... 11,000,000

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A. P. CLEVELAND, General Agent.

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FITS AND EPILEPSY CURED.—The worst cases of long standing, by using Dr. Hebbard's Cure. A free trial bottle sent by express to all addressing T. H. SAVRE, 814 Sixth avenue, New York. jy24 3m

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is eminently a Family Medicine; and by being kept ready for immediate resort will save many an hour of suffering, and many a dollar in time and doctors' bills.

After over forty years' trial it is still receiving the most unqualified testimonials to its virtues from persons of the highest character and responsibility. Eminent physicians commend it as the

MOST EFFECTUAL SPECIFIC

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**For Dyspepsia or Indigestion it Has No Equal.**

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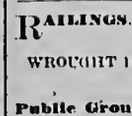
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☞ For "News" we refer to this issue of this paper. au21 6m

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Being a citizen of New Orleans (unlike the former publisher, Edwards, who is a resident of Chicago,) I am fully identified with her interests, and will spare no exertion or reasonable expense in getting out such a work as will be satisfactory to the business community, and respectfully solicit the encouragement of business men by subscriptions and advertisements.

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| Albuminoids | 12.45 | Sugar | 13.06 |
| Gum | 5.21 | Starch | 55.62 |
| Fat | 8.59 | Cellulose | 2.95 |
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It will be seen that the Albuminoids (albumen, gluten, casein, etc.) constitute nearly thirteen per cent. "These," says Youmans, "are the flesh-forming principles—the true elements of nutrition."

It is particularly valuable to all requiring a highly nutritious and at the same time easily assimilated diet, and hence is used as an article of daily consumption in climates which occasion rapid waste of the system. "Almost all Asiatics, Africans and (aboriginal) Americans use it as their chief nourishment."—*Louis Figuier, in his work on the Vegetable World.*

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## The Child's Corner.

### THE THREE GRACES.

A MADRIGAL.

Tell me, little trembling rose,
Those whose sweet, coy graces show
Where her fairer charms are plac'd
Modestly tell those parents true—
What your name and where your place?
Whence your story or your theme?

Tell me, fairest Arabian myrtle,
Those whose pleasure is secretion,
Like the wildwood flowers at night
Chosen a cheerful, cozy domicile—
What your name and where your pair?
Why that trouble in your mind?

Tell me, brilliant, pure and clear,
Loath to leave thy parent sphere—
Fearful though where'er thy chariot points
Beauty in poverty and toil—
What thy name, thy prevailing charm?
Who could do thee any harm?

Blush am I; but by and by,
If I live they'll call me nigh.
I'm a rose, but if I grow,
Fear they'll name me for my woe.
Call me Fear, dear, if I come
Thee to pay—if I grow
Wanton, vanity above.
I was Blush (rose); I was Sigh
I'll be Mystery by and by;
But our mother's name is Love!

### Attitude—Posture.

The two words at the head of this article mean the same thing. Attitude means posture, and posture means attitude. They both mean position, or manner of standing, sitting, lying, walking, etc. Here, for instance, is Henry, who stands, sits and walks erect. People say his attitude is fine. They look at him, and never tire in his praise. He is a model boy in this respect. But Charles, when he stands, sprawls his feet apart, turns his toes in, hangs his head and arms in a very unhandsome way; when he sits his feet are sprawled out in everybody's way, and his body curves about as if it was half-brother to some snake. People say: "What an awkward fellow!" What is the trouble? His posture—his attitude is a bad one. He does not know where to put the different parts of his body, so they shall be in the most natural position and look the best. Postures are of two kinds—natural and artificial. The natural ones are those that most concern us. They are those which we use every day and all the while. Artificial ones are only used occasionally, as in dancing, boxing, fencing, acting, etc.

In standing the true posture is the upright one, with the heels together, or nearly so, and the toes turned out at an angle that is easy and gives a strong base to support the body. The arms, when not in use, should hang evenly by the side, or be folded on the chest. In sitting the spine should be kept straight, and the hips and knees only bent. Suppose you try standing up in that way I tell you, and, to be sure you are upright, stand with your heels against the wall of the room. Now if your hips, shoulders and the back of your head touch the wall you are upright. Maintain this attitude, and go before a large glass and see how straight you are. Try and get into the habit of maintaining this posture when standing, walking or running; and after awhile it will be easy for you. Now sit down in your chair as you generally do, sprawled out over half the room, so nobody can get by you without falling over your feet and legs, and ask your mother how she would like to have you always take up so much room in the world. Then try sitting upright, and see how she likes that. Try both ways before the glass, and see if you don't like the upright position best. Some people think it a sign of weakness to look much in the glass; but I should like to have one side of every room, from the floor half way to the top, a large mirror, so people could see their own behavior and attitude in it all the time. I believe they would be ashamed of themselves whenever they saw anything wrong, and learn to do better. One reason why many people are so mean is because they never see themselves. They don't know how badly they do act. A very large looking-glass in their room would help them a good deal. Fancy, for instance, a large boy or girl quarrelling right before a large mirror. They would laugh themselves into good nature at once, or else go off and hide for shame. Then, again, if people could always see themselves in a large mirror they would like their good deportment so well that they would want to repeat it constantly. Sickly, deformed and ugly people never want to look at themselves in the glass.

Uprightness of body is not the only thing to look after. There is an uprightness of mind, that thinks and acts correctly, that does what is right, tells the truth, and is kind and tender of the feelings of others. There is a verse in the Bible which every boy and girl should remember and practice, and which reads: "Mark the perfect man and behold the upright, for the end of that man is peace."

Not only are upright people handsome, but they are healthier than the crooked. They live longer and can do more work, and be happier. Learn, then, in all your studies, labors and sports to maintain, as nearly as possible, the upright position of body.—*Herald of Health.*

### Run for the Lily-Pads.

"How many of you boys ever went fishing?" asked the minister.

Instantly fifty boys' eyes sparkled, and fifty boys' hands were raised.

"How many of you ever fished for pickerel?" continued the minister.

Up came most of the hands again—little hands that, as the minister knew, had been nearly every one of them guilty of taking what was not theirs; for they belonged to boys who were in a reform school, and most of them for stealing, some little and some much.

"Did you ever have any trouble in getting the pickerel to bite?" asked the minister.

"Yes, sir?" cried the boys.

"So have I," he replied. "I have fished for pickerel a great many times; often in a certain pond behind my father's house, which was very clear and smooth, and covered with water-lillies. These lilies they were beautiful, lying with their pure, white petals and golden centers on their floating leaves; but I did not like to see them, for this reason: When I trailed my line with a fat little frog or a nice little minnow on it, if I saw a pickerel swim round and round, looking at it, and working his mouth and gills, and I knew that pretty soon he would jump up and snap at the tempting bait, and then I had him. If he once began to look I was sure of him; but if, instead, he turned and swam off under the lily-pad, as many a fish did, I knew I had lost him, and there was no use skimming and dancing my line to that fish any longer.

"Now, boys, I want to tell you, when you see something you wish for which is not yours, or when you feel like saying a bad word, or going where you know you ought not to go, do not stop to look at it or think about it, but just run for the lily-pads."—*Apples of Gold.*

ONLY A GRAIN OF SAND.—A man who for years carried an old and cherished watch about him, one day called on its maker and told him it was no longer useful, for it would no longer keep time correctly.

"Let me examine it," said the maker, and, taking a powerful glass, he looked carefully and steadily into the works, till he spied just one grain of sand.

"I have it," he said; "I can get over your difficulty."

About this moment, by some powerful but unseen power, the little grain, suspecting what was coming, cried out:

"Let me alone; I am but a little thing, and take up so little room I cannot possibly injure the watch. Twenty or thirty of us might do harm, but I cannot, so let me alone."

The watchmaker replied: "You must come out, for you spoil my works, and all the more so that you are so small, and but few people can see you."

Thus it is in the home. One cross feeling, one hasty word, one angry look may mar and hinder the running of the perfect machinery. We may go along, and with God set again the timepiece; but if we do not trust in his keeping power, how soon the old enemy is on hand to thrust in again the little grain which will impair the works and hinder the wheels, and present a false face to all who are around! Let us then look to our Savior as one who is able to "keep us from falling," and trust him as the God who will deliver in the temptation, and keep the home watch running perfectly.

A BRIGHT little girl of four summers (Ella B.,) in trying to console her aunt, who had lost all her little children, came up, caressed her and said: "Auntie, ain't you mighty lonesome?" "Yes, darling." "You have no little children now, auntie, to love you." "No, darling." "Don't you reckon, auntie, God wanted some little children to go live with him?" "Yes, darling, he wants little children with him to love and praise him." "Well, auntie, you and uncle will die and go to God, and then you'll see little Jodie and Sallie and Albert, and won't you be glad?" "Yes, darling, we will live with them forever and be happy." "Well, Aunt Mattie, I want to go with you: and won't you dress me in white and carry me?" "Yes, Ella, if you will be a good and obedient little girl you shall go too."

## Farm, Garden and Household.

### The Narragansett Turkey.

This is one of the largest and hardiest of all the breeds of turkeys. It is raised in the greatest perfection in southeastern Connecticut and Rhode Island, a region famous for its fine poultry. Turkeys do well along the seaboard, and almost every farmer remote from the villages has his flock. It is not uncommon to find flocks of from one to two hundred birds, the product of about a dozen hens, under the skillful management of a poultry woman or boy. Of course they do some damage to grain; but this evil is counterbalanced by the enormous destruction of insects secured. From June to September they subsist mainly upon grasshoppers, crickets and other insects, ranging for the most part in the pastures and woodlands. They are fattened in October and November, and it is not uncommon for a lot of early chicks to reach the average weight of fourteen pounds, dressed, at Thanksgiving or Christmas. The common run of turkeys sent to the New York market do not average more than eight or nine pounds.

The Narragansett is a very large, healthy bird, and has been bred for size for many generations. Most of the birds sold in the Boston and Providence markets under the name of Rhode Island turkeys, or Extra No. 1, are of this breed. The farmers are careful in the selection of their breeding stock, taking young gobblers that will weigh from twenty-two to twenty-eight pounds, and hens that will weigh from twelve to sixteen. Where the birds are kept over, gobblers will sometimes dress thirty-two to thirty-four pounds. For making poultry for market the Narragansetts have no superior. The prevailing colors are white and black, with a large patch of white upon the wing bow, giving the general impression of a gray bird. They are not uniform in the shading, but with sufficient painstaking could be bred to a feather.—*W. Cliff, in the Poultry World.*

SAVE THE BEST FOWLS FOR BREEDING.—It is the worst possible policy to kill all the best and handsomest fowls, and save only the mean and scraggy ones to breed from. This is precisely the way to run out your stock; for like tends to breed like, and the result is that, by continually taking away the best birds, and using the eggs of the poorest, your flock will grow poorer and poorer every succeeding year.

It would seem as though this was too plain to be insisted upon, but, in fact, "line upon line" is needed. It is the crying want of the poultry upon the farms the country through, this careful and intelligent selection of the best for breeding.

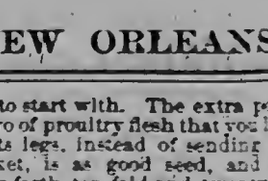
Nothing is lost by a little self-denial to start with. The extra pound or two of proultry flesh that you leave on its legs, instead of sending it to market, is as good seed, and will bring forth ten-fold and twenty-fold in your future broods. Save your best stock for breeding.—*Poultry World.*

DESTROYING ANTS.—A French agriculturist, after trying every method known to him for the destruction of ants infesting his fruit-trees succeeded in effecting his purpose in the most complete manner by placing a mixture of arsenic and sweetened water in a saucer at the foot of the trees. For the larger species he made use of honey, instead of sugar and in a few days' time he claims to have exterminated them completely.

*Another Remedy.*—Fill small vials two-thirds with water, and add sweet oil to float on the water to within half an inch of the top. Plunge these upright in the ground, leaving only half an inch standing out, near the nest or runs of the ants. The ants will come for a sip and go home to die. No insect can exist with oil stopping up its spiracles or breathing pores.


*MACHINERY, TIES, ETC.*

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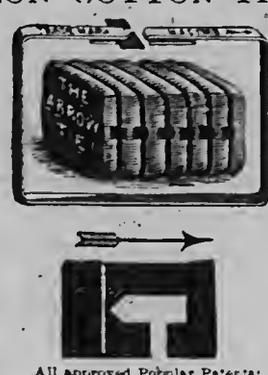
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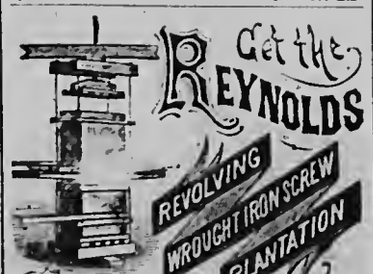
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*SCHOOLS AND COLLEGES.*


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Located at Meridian, Mississippi.

ANNOUNCEMENT.

The annual term of this [illegible] opens on WEDNESDAY, September 24, 1873. It will be divided into [illegible] sessions of twenty weeks each. The [illegible] is designed for the training of the young women of the Methodist Episcopal Church South, and is controlled and supervised by the Presidency. The Board of Trustees claim to have made ample arrangements for the Literary, Scientific, Ornamental and Musical departments of the college, by the selection of competent and experienced teachers for the various departments, and that facilities for thorough and liberal education in the East Mississippi Female College may be more than be equaled by the best of other similar institutions. Our college is recommended to public consideration with confidence and with confidence as a successful means of aid to parents in the training and culture of their daughters, and it is appreciated that young ladies who now place their names upon the roll of this institution will be pleased in coming years by recurring in their minds to have a living and blessed memory of educational enterprise.

BOARDING.

Boarders engaged for the whole term will be charged [illegible], two of which must be paid at the opening of each session.

Those engaged for one session will be charged [illegible], three of which must be paid at the beginning of the session. Those engaged for a quarter or an indefinite time will be charged $12 per month to be paid quarterly in advance.

Extra charges will be made for washing and lights. Each boarder must furnish two sheets, one blanket and two towels. Especial printed regulations will be given each boarder, giving her directions and restrictions respecting her family and social relations and practices.

In all cases of expulsion, resulting in the removal of boarders from the college, advance payments will be promptly refunded. No pains will be spared to render each boarder comfortable and happy. Their treatment will be parental and affectionate. Strict propriety and refinement will be continually required to bear upon all their habits.

Our college is in its infancy. The salary that has been guaranteed by the Mississippi Conference as shown a growing demand for such an institution in east Mississippi. In the bosom of the [illegible] and Conference, Meridian is the proper place for the institution. The location is healthy, access is easy society is of the right [illegible], and almost every consideration strengthens the judgment of the board and Conference in locating the college at this place. Since this institution is under the supervision of the church there is no hesitancy in urging earnest cooperation on the part of the ministry in the surrounding country. Our appeal is earnest. We propose to place the standard of instruction high, that they who graduate here may prove themselves worthy of honors conferred, and thereby honor themselves, the college and the world. Address J. W. ADKINSON,
aul4 3m President.

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*SCHOOLS AND COLLEGES.*


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LOCATION.

This institution is located in the lovely village of Jackson, about two miles from Bayou Sara, a station on the [illegible] road, and about [illegible] from the Mississippi river. The village is remarkable for its beautiful shade trees and for its healthy atmosphere, its pure water, its unrivaled health fulness, and its cultivated and refined society.

WHEN FOUNDED.

The college was established by the state of Louisiana in 1825, and ceded to the Methodist Episcopal Church South in 1845.

ALUMNI.

Its Alumni number two hundred and three, and they are to be found in the most honorable and useful stations in the land.

APPARATUS AND CABINET.

The college possesses a valuable set of Philosophical, Astronomical and Chemical Apparatus, also a well-selected Mineralogical and Geological Cabinet. The apparatus includes a Theodolite, Transit, Compass, Chronometer, Atwood's Machine, Whirling Table, Electrical Machine, Air Pump, various combinations of the Mechanical Powers, Batteries, Chemical Tests, etc., sufficient for a thorough and extended course of observations and experiments. Steps have been taken by the Board of Trustees to put these in thorough repair.

LITERARY SOCIETIES.

There are two regular Literary Societies connected with the Institution. These are of great use to young men acquiring a liberal education—improving them in the art of public speaking, making them in some degree familiar with the proceedings of deliberative bodies, and in cultivating systematic business habits. Each Society has a convenient hall and a well-selected Library—about one thousand six hundred volumes each, which, added to the College Library of two thousand volumes, make a total of five thousand volumes in the college.

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The Trustees are determined to continue the repairs on the buildings till completed. The principal Center Building is a noble specimen of architectural beauty and adaptation to the purposes of its erection. The wings, built of solid brick, present each a front of two hundred feet, with upper and lower galleries the entire length, supported by Tuscan columns, and with the center making in the perspective a continuous front of seven hundred feet.

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In the Preparatory Department students are fitted for regular college classes, or may obtain a thorough English or commercial education.

ITS FACULTY are men of experience and success in teaching.

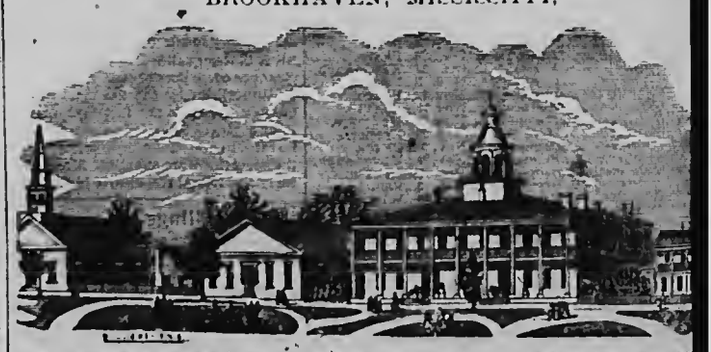
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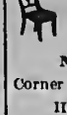
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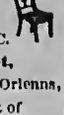
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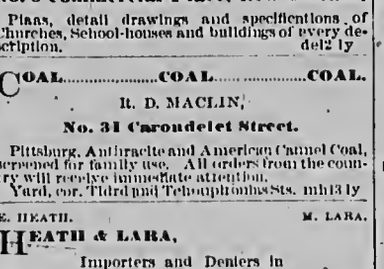
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is an infallible remedy against shyness, breaking the spell of silence by a suggestive inquiry, furnishing congenial pleasures for an evening's entertainment, and opening up a novel and ingenious method of whiling away agreeable hours at home, in the promenade, at a party or private gathering.

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Parties ordering fifty or more Conversation Fans can have their cards printed on both sides without extra charge. mh6 1yeow

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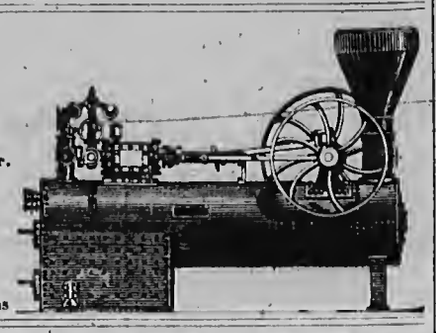
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Rice Cleaners and Scourers,
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DENTAL SURGEON,

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All operations in Operative, Mechanical and Surgical Dentistry carefully performed. Nitrous Oxide and other Anæsthetics administered. no28 1y

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DR. N. P. GODFREY, having returned from his summer tour, is prepared to see his friends, as usual, at his rooms, at all business hours. Families requiring his attention will find it advantageous to call early, while he is not so much engaged.

Office—183 Canal Street. no14 1y

G. W. RACE. W. H. FOSTER.
E. T. MERRICK, formerly Chief Justice, Louisiana.

**RACE, FOSTER & E. T. MERRICK,**

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AND

SOLICITORS,

Corner of Camp Street and Commercial Place,
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**DR. C. J. HICKHAM,**

OFFICE—680 MAGAZINE STREET,

Between Philip and First Streets, New Orleans.

Will call daily at College building, corner Common and Baronne streets, between eleven and twelve o'clock. je29 1y

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**J. L. DUNNICA & CO.,**

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**Corner of Eleventh and Market Sts.**

CARLIS DAVIS, PROPRIETOR.

This popular Hotel being centrally located and accessible by street cars from all depots, makes it a desirable stopping-place for travelers. It will be conducted in the same liberal manner as heretofore, it being the intention of the proprietor to maintain the reputation it has always enjoyed of being in all respects a first-class hotel

Terms, $3 a day. se11 tf

WATER WHEEL

NUMEROUS TESTS HAVE PROVED

**N. F. Buraham's New Turbine**

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To be the Best ever Invented.

Pamphlet free. Address—York, Pa.
jy24 6m

**ROCHESTER COMMERCIAL NURSERIES.**

ESTABLISHED 1830.

TREES, ETC.—If you wish to plant, send for our new Price List per dozen, hundred or thousand (Autumn, 1873) and save all commissions. Try it! Address

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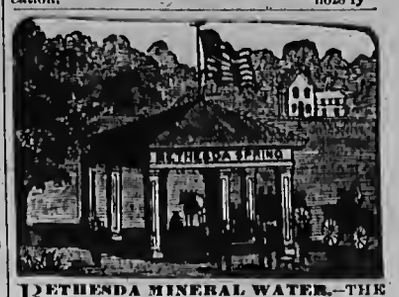
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Every description of Monumental, Cemetery and Building Work done in the best manner.

Particular attention given to all COUNTRY ORDERS.

A long experience in and an aptness at the business enables the proprietor to meet the views and ideas of his country friends by letter, as well as by a visit to the city.

Designs and Sketches will be furnished on application. no28 1y



**BETHESDA MINERAL WATER.**—THE acknowledged cure for Bright's Disease, Diabetes, Liver and Bilious Affections, Kidney and Urinary diseases. Sold, wholesale or retail, at 38 Magazine street. J. C. McALLISTER, Sole Southern Agent.

Address Office Box 825. mh6 1y

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**PARLOR ORGANS**

are the most beautiful in style and perfect in tone ever made.

**The Concerto Stop**

is the best ever placed in any Organ. It is produced by a third set of Reeds peculiarly voiced, the effect of which is most charming and soul-stirring, while its imitation of the human voice is superb. Terms liberal.

**A GREAT OFFER.**

HORACE WATERS & SON, 481 Broadway, New York, will dispose of One Hundred PIANOS and ORGANS, of first-class makers, including Waters', at extremely low prices for cash, or part cash and balance in small monthly payments. New Seven-Octave first-class Pianos, all modern improvements, for $275 cash. Organs, $55, $75. Double-Reed Organs, $100; Four-Stop, $110; Eight-Stop, $125 and upward. Illustrated catalogues mailed for one stamp. A large discount to Ministers, Churches, Sunday Schools, Temperance Societies, Lodges, etc., etc. Agents wanted. jy31 1y



**D. M. HOLLINGSWORTH,**

SUCCESSOR TO S. MARSH, DENMAN & CO.,

**54 and 56.....Baronne St.....54 and 56**

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**CABINS.....LUMBER.....CABINS,**

PLANTATION CABINS, manufactured in the city and shipped to the country, all framed, fitted, and each piece marked and numbered, so that a common hand can put them up without the aid of a carpenter.

The above represents a double Cabin of two rooms, each 14x15, built with boards placed upright and the joints striped. Price, delivered to boat, including all hardware, nails, shingles, etc., $135. We make them of all sizes. Cost in proportion.

We also keep a large stock of LUMBER, SASH, etc., on hand, and make a specialty of sawing bills to order. W. W. CARRE & CO.,
Ja2 1y 350 Delord street, New Orleans.

**INSURANCE.....INSURANCE.**

**LOUISIANA**

**Equitable Life Insurance Company.**

CHARTERED BY THE STATE OF LOUISIANA.

**Office—Cor. Carondelet and Gravier Sts.**

Parties desiring life insurance are informed that this company issues policies of insurance on all approved plans as low as any other company. All policies are non-forfeitable. Losses adjusted and settled with promptness and liberality.

SAMUEL MANNING TODD, Pres't.
WM. HENDERSON, Secretary se26 1y

**BUCKEYE BELL FOUNDRY**

Established in 1837.



Superior Bells of Copper and Tin, mounted with the best Rotary Hangings, for CHURCHES, SCHOOLS, FARMS, FACTORIES, COURT HOUSES, FIRE ALARMS, TOWER CLOCK CHIMES, ETC. Fully Warranted. *Illustrated Catalogue Sent Free*

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**ENGRAVER**

AND

**Steam Power Lithographic Printer,**

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**STEEL PENS,**

OF THE OLD STANDARD QUALITY.

TRADE MARK: **JOSEPH GILLOTT, Warranted.** Or Descriptive Name and Designating Number.

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**303.....101.....170.....351,**

having been assumed by other makers, we desire to caution the public in respect to said imitations.

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JOSEPH GILLOTT & SONS,
je26 1y 91 John street, New York.

**AGENTS! AGENTS! AGENTS!**—A COMplete Agent's outfit for only 50 cents. One-half dozen fine Aurora Gold Pens; one Combination Penholder, Eraser, etc.; one Dribbling Fountain Pen; one fine Lead-Pencil (Faber's); one fine Gents' Vest Chain; one lot Chinese Glasselle; one fine Imitation Cornelian set Sleeve Buttons, Collar-Buttons and Studs, all in a neat box. All of the above articles will be sent, as samples, on receipt of 50 cents, post-paid. Address, at once,

I. C. HAMILTON, Springfield, Mass.
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**AGENTS! AGENTS!**—AGENTS WANTED!

**The Housekeepers' Combination.**

Sells like hot cakes. Send 50 cents for it. Three most useful articles and Chromo, only 50 cents.

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mh28 3m Lock Drawer 1218, P. O.

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A. ROUSSEAU & CO., Importers and Dealers, at Wholesale and Retail, in English and American Carpethings; Floor Oil Cloths; Table and Enameled Oil Cloths; Window Shades; Table and Piano Covers; Crumb Cloths, in squares or pieces Curtain and Furniture Materials; Brocatelles, Cotelines, Terries, Reps, Lace and Nottingham Lace Curtains; Haircloth Ticking; Springs; Burlaps; Stop Covers, etc.

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**A BOX OF LIVER PILLS (FREE)**

GOES

WITH EVERY BOTTLE

OF OUR

**AGUE MEDICINE,**

which we authorize every druggist to sell on

**THE WARRANT**

that, if taken according to directions and it fails to cure,

**The Money Shall be Refunded.**

We guarantee that it contains neither Arsenic, Strychnine nor any other poisonous ingredient.

Hear what those who have used it say of it:

**READ THIS.**

Thos. Broughton, with John D. Park, of Cincinnati, says: "*W. C. Hamilton & Co.*—I had had the Ague for two long years, and had tried several remedies of acknowledged or pretended merit without any good result. I finally tried your preparation—KRESS FEVER TONIC. One bottle completely broke up the malady, and I am now perfectly well. I can testify that your medicine does all you claim for it; and it is only due to you that this acknowledgment should be made, especially as so many worthless chill medicines are now offered."

Ask for KRESS FEVER TONIC, and remember the guarantee of the proprietors,

W. C. HAMILTON & CO.,
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**BUCK'S BRILLIANT STOVE.**

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**GOLD PENS.....GOLD PENS.**

**EQUAL TO THE BEST.**

EVERY WRITER SHOULD HAVE ONE.

**Cheaper than Ever Before Retailed.**

Hundreds attest their excellence. Warranted good gold. "Mammoth" Gold Pen, price, $3. Large, $2. Medium, $1.50. Ladies', $1. Boys' or Girls', 75 cents. Silver Holders, 50 cents. Sent to any address, prepaid, on receipt of price. Address

C. S. ALFORD & CO.,
nu11 2m Box 201, Chattanooga, Tenn.

## New Orleans Markets.

From the New Orleans Price Current.

COTTON.—The following are the arrivals since the nineteenth instant:

| | | |
|---|---|---|
| Louisiana and Mississippi | bales | 4,870 |
| Lake | " | 6 |
| Mobile | " | 630 |
| Total | | 5,506 |

On Saturday the market opened with a very limited demand, and continued extremely dull throughout the day, but, as one buyer came forward and took 300 bales, the business summed up 600 bales, while under the heavy decline at New York (1⅛@1⅛c.) factors were compelled to make some concessions, showing a partial decline of ⅛c. strict good ordinary closing at 17⅛@17⅝c., low middling at 15¾c., and strict low middling at 15⅞@16c. Low middling sold at 15⅜c., and middling at 16⅛. 15⅞@16c., the last for high style. On Monday the exchange movement being suspended, and New York ruling still lower buyers refused to go on unless at reduced rates, in which they were sustained by the very low prices ruling at Mobile and Memphis. The sales, which summed up 550 bales, were consequently at a decline of ⅛@⅜c., strict good ordinary closing at 16⅝@16¾c., low middling at 17⅛@17⅜c., strict low middling at 17c., and middling at 16¾c. On Tuesday, with a better supply, and factors evincing a disposition to meet the demand freely at additional concessions, buyers came forward with more spirit and took 1,400 bales at prices showing an irregular decline of ⅛@⅜c., strict ordinary sold (early) at 14⅜c., good ordinary, high style (early,) at 16⅜c., strict good ordinary (early) at 17@17⅛c., low middling (later) at 17, 17⅛@17⅜c., low middling to strict low middling at 17c., strict low middling at 17⅜c., strict low middling to middling at 17⅝@17¾c., and strict middling at 18⅛@18⅜c. The market exhibited a firmer tone early in the day, but subsequently assumed a downward tendency.

The above makes an aggregate for the past three days of 2,360 bales, against 2,799 for the corresponding time last week and 1,150 the week before.

The receipts proper at this port since the first of September, exclusive of the arrivals from Mobile, Florida and Texas, are 12,499 bales, against 32,212 bales to the same date last year, and the decrease in the receipts at all the ports up to the latest dates, as compared with last year, is 47,581 bales. In the exports from the United States to foreign countries, as compared with the same date last year, there is an increase of 5,423 to Great Britain, and a decrease of 3,581 to France. We quote:

| | | |
|---|---|---|
| Strict ordinary | — | @ 14⅞ |
| Good ordinary | — | @ 15 |
| Strict good ordinary | 14⅞ | @ 15⅛ |
| Low middling | 17 | @ 17⅛ |
| Strict low middling | 17⅛ | @ 17⅜ |
| Middling | 17⅝ | @ — |
| Strict middling | — | @ 18⅛ |
| Good middling | — | @ 18⅜ |

COTTON STATEMENT.

| | | |
|---|---|---|
| Stock on hand Sept. 1, 1873...bales | | 7,177 |
| Arrived past three days | 5,506 | |
| Arrived previously | 9,546 | 14,952 |
| | | 21,979 |
| Exported past three days | 76 | |
| Exported previously | 9,256 | 9,364 |
| Stock on hand and on shipboard | | 12,615 |

SUGAR.—The receipts are trifling, and the stock on hand is small, but the demand is only in a job way. Yellow clarified is scarce, and wanted by grocers. The sales are confined to retail lots, to dealers and grocers, at 9¾c. for fair, 10@10¼c. for good fair, and 10¾c. for fully fair.

MOLASSES.—There is none coming in from plantation, and no demand for the stock in the shade. On Saturday two kegs sorghum sirup, new, came in from New Iberia, by Morgan's Louisiana and Texas railroad, and sold at 60c. ₱ gallon.

CORN—Is in light supply and moderate demand, at previous prices. On Saturday 450 sacks sold at 72c. for yellow mixed, and 75c. for yellow, and on Monday 900 sacks sold at 73c. for white, and 75c. for yellow. On Tuesday 2,350 sacks sold at 71c. for white mixed, 72@73c. for white, and 73c. for yellow mixed and yellow.

OATS—Are in light supply and fair demand. Under the influence of Western advices prices have advanced. On Saturday 1,000 sacks sold at 44c. for ordinary, and 50@52c. for choice Galena. On Monday 800 sacks sold at 45@48c. for St. Louis, 50c. for choice, and 52@53c. for choice Galena. On Tuesday 950 sacks sold at 48@51c. for St. Louis, and 52@53c. for choice.

BRAN.—Prices are unchanged, with a light supply and moderate demand. On Saturday and Monday 200 sacks sold at 85@87½c. ₱ 100 lbs. On Tuesday only 100 sacks sold at 87½c. ₱ 100 lbs.

PORK.—The market has again continued dull and depressed, with a good stock on hand. There is no demand on account of quarantine in our neighboring towns, and mess is quoted nominally at $17 ₱ bbl. On Tuesday a lot of 50 bbls. sold at $17.25 ₱ bbl. It is retailing at $17.50 ₱ bbl.

BACON.—Shoulders are scarce, but sides are abundant, and quotations are useless. On Saturday 30 casks clear rib sides sold, in two lots, at 10c. ₱ lb. Shoulders are held nominally at 9½c., clear rib sides .6c., clear sides 10¾c. ₱ lb.

### MONETARY.

Gold opened on Tuesday at 111¾@112⅛ (against 112 at New York,) and closed at 111¾@112⅛ (against 112⅛ at New York.)

We have not heard of a sale of silver. Notwithstanding the decline in gold, American half dollars are still quoted at 106@108. Mexican dollars are quoted at 96 gold for both new and old.

## New Orleans Wholesale Prices.

REVISED AND CORRECTED WEEKLY.

*Made up from Actual Sales as they Transpire.*

| ARTICLES. | FROM | TO |
|---|---|---|
| AGRICULTURAL IMPLEMENTS: | | |
| Cotton scrapers | $5 00 | $6 00 |
| Cotton sweeps | 5 00 | 6 00 |
| Cultivators, Diam. and shovel-tooth | 9 00 | 18 00 |
| Cultivators, riding and walking | 25 00 | 45 00 |
| Shovels and spades | 7 50 | 16 50 |
| Axes | 12 00 | 17 50 |
| Shovel plows | 6 00 | 9 00 |
| Half do., with cutters | 6 00 | 00 |
| Manly's double-shovel plow | 6 00 | 9 75 |
| Corn mills, Coleman's | 120 00 | 225 00 |
| Bradford's grist mills | 150 00 | 235 00 |
| BRICKS, ₱ M: | | |
| Lake | 13 00 | 16 00 |
| Country | 12 00 | 14 00 |
| English fire | 45 00 | 50 00 |
| American fire | 35 00 | 43 00 |
| CANDLES, ₱ lb.: | | |
| Sperm, New Bedford | 32 | 36 |
| Tallow | 17 | — — |
| CHOCOLATE, ₱ lb.: | | |
| Cocoa | 38 | 80 |
| No. 1 | 50 | 52 |
| Sweet | 25 | — — |
| COAL, ₱ ton: | | |
| Anthracite | 12 50 | 13 00 |
| Western, ₱ bbl | — — | — — |
| COFFEE, ₱ lb.: | | |
| Mexican | 27 | 28 |
| Java | 32 | 33 |
| COTTON SEED: | | |
| Rough, ₱ ton | — — | 12 00 |
| In sacks | — — | — — |
| EGGS, ₱ dozen: | | |
| Western | 15 | 18 |
| FERTILIZERS, ₱ ton: | | |
| Stern's raw-bone superphosph'e | — — | 65 00 |
| Stern's fine-ground bone | — — | 45 00 |
| FLOUR, ₱ bbl.: | | |
| Double extra | — — | 6 25 |
| Superfine | — — | 4 87½ |
| Fine | — — | — — |
| GLASS, ₱ box of 50 feet: | | |
| French, 8 by 10 | — — | 4 00 |
| French, 10 by 12 | 4 00 | 4 25 |
| French, 10 by 14 to 12 by 20 | 4 25 | 4 50 |
| French, 14 by 18 to 18 by 30 | 4 50 | 5 00 |
| HAY, ₱ ton: | | |
| Prime | 22 00 | 23 50 |
| Choice | 26 00 | 27 00 |
| IRON, ₱ ton: | | |
| English, ₱ lb | 4¼ | 5½ |
| Swedes, assorted | 7½ | 8 |
| Hoop | 7 | 9 |
| Sheet | 7 | 10 |
| Nail rods | — — | 9¾ |
| Castings, American | — — | 6 |
| LEATHER, ₱ lb.: | | |
| Sole, hemlock | 30 | 33 |
| Sole, oak | 40 | 44 |
| Harness | 38 | 45 |
| Calf-skins, ₱ dozen | 35 50 | 100 00 |
| Texas, rough, ₱ lb | 24 | 26 |
| LIME, ₱ bbl.: | | |
| Western | 1 65 | — — |
| Cement | 2 75 | 3 00 |
| Plaster Paris | 3 50 | 3 75 |
| LUMBER, ₱ M feet: | | |
| Boards, yellow pine | 13 00 | 15 00 |
| Boards, cypress | 20 00 | 25 00 |
| Flooring, dressed | 18 00 | 21 00 |
| Flooring, rough | 14 00 | 17 00 |
| Ceiling, dressed | — — | 12 00 |
| Weatherboards, dressed | 15 00 | 18 00 |
| Weatherboards, rough | — — | 12 00 |
| Scantling | 12 00 | 14 00 |
| Shingles, ₱ M | 3 50 | 4 00 |
| Laths | 2 50 | — — |
| OILS: | | |
| Lard, ₱ gallon | — — | — — |
| Coal oil, in barrels | 22 | 25 |
| Linseed, raw | 1 05 | — — |
| SUGAR, ₱ lb.: | | |
| Havana, white | 12 | 12½ |
| Havana, yellow | 11 | 11¾ |
| Havana, brown | 10 | 10¾ |
| Crushed | 12½ | 12¾ |
| Pulverized | 12½ | 12¾ |
| TEAS, ₱ lb.: | | |
| Imperial | 50 | 1 30 |
| Gunpowder | — — | 1 60 |
| Hyson | 70 | 1 40 |
| Young Hyson | 70 | 1 40 |
| Pouchong | 30 | — — |
| Oolong | 40 | 1 10 |
| WAGONS, CARTS, ETC.: | | |
| Wagon, two-horse | 85 00 | 100 00 |
| Wagon, four-horse | 110 00 | 125 00 |
| Wagon, two-horse, thim. skein | 85 00 | 90 00 |
| Wagon, four-horse | 100 00 | 115 00 |
| Cane wagon | 180 00 | 210 00 |
| Ox wagon | 90 00 | 125 00 |
| Ox cart, complete | 110 00 | 115 00 |
| Cane cart | 85 00 | 120 00 |
| Tongue cart, complete | 120 00 | 125 00 |
| Plantation cart | 55 00 | 70 00 |

### CATTLE MARKET.

NEW ORLEANS, Sept. 22, 1873.

| | | |
|---|---|---|
| Texas beeves, choice, ₱ head | — — | @$50 00 |
| Texas beeves, first quality, ₱ head | 35 00 | @ 45 00 |
| Texas cattle, second quality, ₱ head | 20 00 | @ 28 00 |
| Texas cattle, third quality, ₱ head | 12 00 | @ 15 00 |
| Western beeves, ₱ lb. net | 10 | @ 12½ |
| Sheep, first quality, ₱ head | 4 00 | @ 5 00 |
| Sheep, second quality, ₱ head | 3 00 | @ 4 00 |
| Milch cows, choice, ₱ head | 80 00 | @100 00 |
| Milch cows, ₱ head | 35 00 | @ 50 00 |
| Calves, ₱ head | 7 00 | @ 10 00 |
| Yearlings, ₱ head | 6 00 | @ 12 00 |

## Business Directory

OF THE

NEW ORLEANS CHRISTIAN ADVOCATE.

**Agencies.**
American Family Bible Publishing Company, Cincinnati Ohio
Barclay & Co. Philadelphia.
W. H. Chidester, New York.
Continental Bible and Publishing Company, St Louis, Missouri.
L. C. Hamilton, Springfield, Massachusetts.
E. Hannaford & Co., Cincinnati, Ohio.
Mrs. H. Mogridge, purchasing agent, 96 Canal street.
B. B. Russell, Boston, Massachusetts.
G. Stinson & Co., Portland, Maine.
Charles H. Taylor & Co., Chicago, Illinois.
R. L. Wolcott, 181 Chatham square, New York.
T. Ellwood Zell, Philadelphia.

**Architects.**
S. B. Haggatt, 8 Commercial place.

**Artificial Legs and Arms.**
Lewis Lockwood, 36 Camp street.

**Bed Springs.**
John Flinn, Philadelphia.

**Bells.**
Blymyer Manufacturing Co., Cincinnati, Ohio.
Buckeye Bell Foundery, Cincinnati, Ohio.

**Books and Stationery.**
Robert J. Harp, agent, 110 and 112 Camp street.
American Sunday-school Union, Philadelphia.
T. Belknap, Hartford, Connecticut.
Continental Publishing Co., St. Louis, Missouri.
Morgan Envelope Company, Springfield, Mass.
Nettleton & Co., Cincinnati, Ohio.
J. Hale Powers & Co., Cincinnati, Ohio.
Quaker City Publishing Co., Philadelphia.
James W. Queen & Co., New York.
Shepard & Gill, Boston, Massachusetts.
Smith, English & Co., Philadelphia.
Soards' New Orleans City Directory, 1874.
H. R. Thompson & Co., 9 Lakeside building, Chicago, Illinois.
C. P. Vent, Cincinnati, Ohio.
A. D. Worthington & Co., Hartford, Conn.

**Butchers.**
Mart. Lanne, stalls 7, 8 and 38, Magazine market.

**Canned Goods.**
J. Winslow Jones, Portland, Maine.
Burnham & Morrill, Portland, Maine.

**Carpets.**
A. Brousseau & Co., 17 Chartres street.

**Carpenters and Builders.**
J. H. Durand, box 174, Mechanics' Exchange.

**Carriages, Wagons, Etc.**
Joseph Beckhaus, Philadelphia.
J. A. Lum & Co., 162 Gravier and 13 Union street.

**Cisterns.**
R. Broderick, 122 Julia street.

**Clothing.**
Darcy & Wheeler, 70 Canal street.
Pierson & Hews, 13 and 15 Camp street.

**Coal and Wood.**
John D. Maclin, 34 Carondelet street.
B. D. Wood & Bros., 106 Common street.
Wm. Velden (cor. Prytania and Philip streets.

**Cooperage.**
LeBlanc & Beck, 22 and 24 Front street

**Cotton Ties.**
Bartlett & Payne, 48 Carondelet street.

**Croquet.**
Bradley's Patent Croquet, Robt. J. Harp, agent, 110 and 112 Camp street.

**Crockery, China, Etc.**
Navra & Offner, 174 Canal street.
W. C. Shepard & Co., 55 Camp street.

**Dentists.**
Dr. John G. Angell, 152 Julia street.
Dr. N. P. Godfrey, 182 Canal street.

**Dry Goods.**
D. H. Holmes, 155 Canal and 15 Bourbon street.

**Educational.**
Alabama Conference Female College, Tuskegee, Alabama.
Centenary College, Jackson, Louisiana.
Chappell Hill Female College, Chappell Hill Texas.
Clarksville Female Academy, Clarksville, Tennessee.
Collegiate Institute, Baton Rouge, Louisiana.
Crab Orchard Springs College for Young Ladies, Crab Orchard Springs, Kentucky.
East Mississippi Female College, Meridian Mississippi.
Emory and Henry College, Washington county, Virginia.
Homer College, Homer, Louisiana.
Martha Washington College, Abingdon, Va.
Memphis Conference Female Institute, Jackson, Tennessee.
Polytechnic College of Pennsylvania, Philadelphia, Pa.
Readville Seminary, Baton Rouge, Louisiana
Shapard Hall Female Seminary, Lafayette, Alabama.
Southern University, Greensboro, Alabama.
University of Virginia, Law Department, P. O. University of Virginia.
Wesleyan Female Institute, Staunton, Va.
Whitworth Female College, Brookhaven, Miss

**Engravers and Lithographers.**
John Gibson, New York.
George E. Teetzel & Co., 145 Gravier street.

**Factors and Commission Merchants.**
Aiken & Watt, 80 Carondelet street.
G. M. Bayly & Pond, 34 to 42 Canal and 59 and 61 Common street.
J. L. Dunnica & Co., 66 Tchonpitoulas street.
H. P. Given & Co., 64 Baronne street.
J. C. & H. M. Payne & Co., 64 and 66 Baronne st.

**Fire Engine.**
Babcock Self-Acting Fire Engine, A. M. Granger, general agent, Exposition building

**Frames.**
F. Wagener, 12 Baronne street.

**Furniture.**
M. A. Davis & Sons, Philadelphia.
The Mitchell & Rammelsberg Furniture Co. 103 and 105 Camp street.
Joseph Patzelt, 172 Camp street.
Sampson & Bros., 23 and 25 Royal street.
W. P. Uhlinger, Philadelphia.

**Gas and Steam-Pipe Fitters.**
Barbarin Gas Machines, F. Roberts, superintendent, 2 Triangle building and 255 Peters st.
Jas. N. Quin, 118 and 120 Tchoupitoulas street.

**Glass Stainer and Cutter.**
Samuel West, Boston, Massachusetts.

**Glass Works.**
Aickin & Isaac, Philadelphia.

**Grocers.**
John I. Adams & Co., 43, 45 and 47 Peters street.

**Hay.**
Jacob C. Baker, Portland, Maine.

**Hotels.**
American House, Boston, Massachusetts.
Bingham House, Philadelphia.
McAllister's House, cor. Carondelet and Julia.
St. Julian Hotel, Portland Maine.

**Insurance.**
Crescent Mutual Insurance Company.
Equitable Life Assurance Co., 23 Camp street.
Louisiana Equitable Life Insurance Co., corner Carondelet and Gravier streets.

**Iron Works.**
Boston Ornamental Iron Works, Boston, Mass.
M. Walker & Sons, Philadelphia.

**Jewelry.**
A. B. Griswold & Co., cor. Canal and Royal sts.

**Lumber.**
W. W. Carre & Co., 350 Delord street.
George Purves, cor. St. Charles and Clio streets.
Roberts & Co., 201 to 207 Gravier street.

**Machinery.**
George A. Barnard, 12 Union street.
N. F. Burnham's Water-wheel, York, Pa.
The DuBois Flange Cotton Gin, Gobian Bros., general agents, 29 Perdido street.
Daniel & James D. Edwards, 22 to 28 Front and 21 to 27 Delta street.
Lewis Johnson, corner Julia, Delta and Water streets.
Meneely & Kimberly, Troy, New York.
W. H. Reynolds, corner Fulton and South Market streets.
Jos. Walker, corner St. Joseph and Constance streets.
H. J. West, 115 and 117 Magazine street.
J. H. Wolfe & Co., 59 Carondelet street.

**Manufacturers.**
William Ebert, 164 and 166 Magazine street.

**Marble.**
George Stroud, 158 to 164 St. Charles street.

**Medical.**
Cancer cure, George Bennett, M. D., St. Louis, Missouri.
Citrate of Magnesia, etc., Hofmann & Co., N. Y.
Cure for Consumption, Craddock & Co., Phila.
Fever and Ague cure, Billings, Clapp & Co., New York.
Dr. Fitler's Vegetable Rheumatic Sirup, E. J. Hart & Co., New Orleans.
Fits and Epilepsy cure, T. H. Sayre, New York.
Hamilton's Buchu and Dandelion, W. C. Hamilton & Co., Cincinnati, Ohio.
Metz's Armenian Hair Vigor, corner Bienville and Prieur streets.
Dr. Rosch's Hair Regenerator, 134 Thalia st.
The Greatest Medical Discovery, Dr. Kennedy, Roxbury, Massachusetts.

**Mineral and Soda Water.**
Bethesda Mineral Water, J. C. McAllister, agent, glass box 825, New Orleans

**Millinery.**
Mrs. M. Tournahen, 206 Prytania street.

**Musical Instruments, Publications, Etc.**
Robert J. Harp, 110 and 112 Camp street.
S. Brainard's Sons, Cleveland, Ohio.
John Church & Co., Cincinnati, Ohio.
S. C. Collins, Philadelphia, Pennsylvania.
Charles H. Ditson & Co., New York.
Oliver Ditson & Co., Boston, Massachusetts.
Horace Waters & Son, New York.
Philip Werlein, 80, 82 and 90 Baronne street.

**Newspapers.**
Cincinnati (Ohio) Gazette.

**Nurseries.**
W. S. Little, Rochester, New York.

**Painters.**
A. S. Cutler, 136½ Camp street.
Johnson & Hillsman, 144 Magazine street.

**Paper Fashions.**
Domestic Sewing Machine Co., New York.

**Paper Mills.**
Atlanta Paper Mills, Atlanta, Georgia.

**Patents.**
John A. Wiesheim & Co., Philadelphia.

**Pens.**
Joseph Gillott & Sons, New York.

**Perfumery.**
Colgate & Co.'s Cashmere Bouquet.

**Preserved Green.**
Portland Packing Company, Portland, Maine.

**Printing.**
Pelican Job Office, 112 and 114 Puydras street.

**Professional.**
Dr. C. J. Bickham, office, 680 Magazine street.
Dr. J. J. Lyons, office, 502 Rampart street.
Race, Foster & E. T. Merrick, law office, corner Camp and Commercial place.

**Railroads.**
Boston and Maine Railroad.
Great Jackson Route, E. D. Frost, general manager; A. D. Sheldon, agent.

**Saddlery.**
George Plumb & Co., 131 Poydras street.

**Scientific.**
Marcy's Sciopticon, L. J. Marcy, Philadelphia.

**Seeds and Flowers.**
Richard Frotscher, 12 Bienville street.
D. Landreth & Son, Philadelphia.
James E. Waldo & Co., 122 Camp street.

**Sewing Machines.**
Weed Sewing Machine, 207 Canal street.

**Soap.**
J. H. Keller, 110 Gravier street.
Procter & Gamble, Cincinnati, Ohio.

**Steamboat Agents.**
Britton & Eppler, 135 Gravier street.

**Steamships and Shipping.**
Cromwell Line New York Steamers, Alfred Moulton, agent, 41 Carondelet street.
Merchants' Line New York Steamers, John H. Ludwigsen, agent, 190 Common street.

**Stoves.**
H. Haller, 49 Camp street.

**Tobacco and Cigars.**
Ed. L. Zell & Co., cor. Canal and Carondelet sts

**Type Factory.**
Wood-Type Factory, New York.

**Undertakers.**
T. W. Bothick, 271 Camp street, New Orleans.

**Upholstery.**
T. J. Brown, 253 Camp street.
Heath & Lara, 99 Camp street

**Wants.**
C. G. Andrews, Jackson, Louisiana.
Goodwyn & Co., lock box 161, New Orleans.

**Washing Machines.**
Ringen Washer, H. Haller, 49 Camp street.

**Watches.**
New York Watch Company, Springfield, Mass

**Wire Railing, Etc.**
Hudson River Wire Co., New York and Chicago.

## Special Notices.

A CAMP MEETING will be held at Salem camp ground, Jackson county, Mississippi, commencing on Thursday evening before the third Sunday in October. Ministers are earnestly requested to attend. P. H. NAPIER, P. C.

THERE will be a camp meeting at Siloam, on the Louisville circuit, five miles north of Louisville and eighteen miles south of Vernon, commencing on Friday before the first Sunday in October. Ministers of the gospel are especially invited. PHILIP ALLEN, P. C.

A CAMP MEETING will be held on the Paulding circuit, Meridian district, Mississippi Conference, twelve miles west of Enterprise, near the Enterprise and Mount Rose road, beginning on Thursday night before and embracing the first Sabbath in October. It will be on the same plan as last year—self-sustaining. All within ten or fifteen miles of the camp ground must come prepared to take care of themselves. All ministers are invited to attend. There will be conveyance for ministers at Enterprise on Friday.

J. H. HOLLAND, P. C.

A CAMP MEETING will commence at Salem, Greene county, Alabama, nine miles above Eutaw, on Thursday night before the second Sabbath in October. Ministers and their families are respectfully invited. It is expected that others will come with their covered wagons or cloth tents, to take care of themselves and stock.

J. W. MCCANN, P. C.

THE New Hope and Pleasant Ridge camp meeting, for DeKalb circuit, Mississippi Conference, will begin on Friday night before the second Sunday in October next. Ministerial help is solicited from the adjoining works. Conveyance to the camp ground from Lauderdale station, Mobile and Ohio railroad, will be furnished on Friday to ministers coming by railroad.

D. G. W. ELLIS, Pastor.

CAMP MEETING.—The camp meeting on Big Creek, fifteen miles north of Alexandria, begins on Wednesday, October 1. Preachers are invited, and will be provided for. Others must come prepared to take care of themselves. Corn will be on hand at a moderate price.

F. WHITE, P. E.
J. F. WYNN.

CAMP MEETING.—*Change of Time.* The time of holding the camp meeting at China Grove, Dale county, Alabama, has been changed from Friday night before the second Sabbath in September to Friday night before the first Sabbath in October next. The friends of the camp meeting and ministers of the Methodist Episcopal Church South are cordially and earnestly invited to attend.

A. DOWLING, P. C.

THERE will be a camp meeting on the Sparta and Ringgold circuit, five and a half miles east of Sparta, on the Vernon road, commencing on Thursday before the first Sunday in October next. We expect a good many tents, and hope to entertain the people well. We invite both preachers and people to attend.

DAVID A. BODDIE, P. C.

APPOINTMENTS FOR PREACHING ON THE SELMA DISTRICT, ALABAMA CONFERENCE.—On my fourth round I will preach at the following times and places, viz:

| | |
|---|---|
| Summerfield | Sept. 13, 14 |
| Uniontown | 18, 21 |
| Dayton | 27, 28 |
| Jefferson, night | Sept. 28-30, Oct. 1 |
| Selma | Oct. 11, 12 |
| Galestown | 16-19 |
| Fort Madison | 20 |
| Suggsville | 21, 22 |
| Amity | 23, 24 |
| Lallahatti | 25, 26 |
| Bashi | 28 |
| Choctaw Corner | 29 |
| Pine Hill | 30 |
| Bethel | 31 |
| Pine Grove Academy | 31 |
| Liberty | Nov. 1, 2 |
| East Selma | 8, 9 |
| Coffeeville | 13, 14 |
| Union | 15, 16 |
| Grove Hill | 17 |
| Shiloh | 19, 20 |
| Rehoboth | 22, 23 |

Dear brethren, the Lord has been very merciful to us another year. Let us turn out, one and all, to these appointments and offer the praises due to his name. The preachers will please announce the special subjects upon which they have requested me to preach. ANDREW J. BRIGGS, P. E.

## Appointments for Quarterly Meetings.

NOTICE.—The Publishing Committee of the ADVOCATE gave it as their opinion that the insertion of the notices of Quarterly Conferences once or twice was sufficient, and, as the space of the paper is valuable, they passed a resolution recommending that they "*be not inserted more than once or twice.*" Our friends who are interested in these appointments *will take due notice thereof*, as we propose to be governed by the resolution in future.

### MISSISSIPPI CONFERENCE.

BROOKHAVEN DIS.—FOURTH ROUND.

| | |
|---|---|
| Brookhaven | Sept. 27, 28 |
| Georgetown, at Bethesda | Oct. 4, 5 |
| Crystal Springs | 11, 12 |
| Terry, at Terry | 18, 19 |
| Raymond, at Forest Hill | 25, 26 |
| Zion, at Pine Grove | 30 |
| Providence, at Franklin chapel | Nov. 1, 2 |
| Brandywine, at Pisgah | 8, 9 |
| Scotland, at Bethesda | 15, 16 |
| Beauregard | 22, 23 |
| Bogue Chitto, at Bogue Chitto | 23, 24 |
| Monticello | 29, 30 |
| Hazlehurst | Dec. 6, 7 |
| 18 | W. F. M. LINFIELD, P. E., Hazlehurst, Mississippi. |

SUMMIT DIST.—FOURTH ROUND.

| | |
|---|---|
| Livingston mission, at Palmetto | Sept. 27, 28 |
| Amite City, at Amite | Oct. 4, 5 |
| Greensburg, at Pipkin's chapel | 11, 12 |
| Covington, at Spring Hill | 18, 19 |
| Big Creek, at Bonnar's | 25, 26 |
| Pontchatoula, at Eheuezer | Nov. 1, 2 |
| St. Helena, at Center | 8, 9 |
| Franklinton, at Pine Grove | 15, 16 |
| Holmesville, at Holmesville | 22, 23 |
| Bohimit, at Magnolia | 29, 30 |

We hope the secretaries of church conferences will be ready to report all the statistics; also the trustees of church property and stewards. Let all the official members attend, if possible.

18 A. B. NICHOLSON, P. E.

BRANDON DIST.—FOURTH ROUND.

| | |
|---|---|
| Brandon station | Sept. 27, 28 |
| Morton circuit | Oct. 4, 5 |
| Hillsboro circuit | 11, 12 |
| Walnut Grove circuit | 18, 19 |
| Philadelphia circuit | 22 |
| Union mission | 25, 26 |
| Trenton circuit | Nov. 1, 2 |
| Raleigh circuit | 8, 9 |
| Taylorville mission | 15, 16 |
| Lake and Forest circuit | 22, 23 |
| Garlandsville circuit | 29, 30 |
| Fannin circuit | Dec. 6, 7 |
| 4 | F. M. WILLIAMS, P. E. |

### LOUISIANA CONFERENCE.

OPELOUSAS DIST.—FOURTH ROUND.

| | |
|---|---|
| Grand Chenière | Sept. 27, 28 |
| Lake Charles | Oct. 4, 5 |
| Calcasieu | 11, 12 |
| New Iberia | 18, 19 |
| Vermillionville | 25, 26 |
| Abbeville | Nov. 1, 2 |
| St. Landry, at Plaquemine Brulee | 8, 9 |
| Teche | 15, 16 |
| Opelousas | 22, 23 |
| Washington | 29, 30 |
| Pattersonville | Dec. 6, 7 |
| Franklin | 13, 14 |

A district jubilee meeting will be held at Vermillionville, embracing the quarterly meeting. All the preachers of the district are expected there, with at least one steward from each work.

B. F. WHITE, P. E.,
4 Opelousas, La.

### ALABAMA CONFERENCE.

DEMOPOLIS DIST.—FOURTH ROUND.

| | |
|---|---|
| Livingston | Sept. 13, 14 |
| Belmont, at Belmont | 20, 21 |
| Demopolis | 27, 28 |
| Head, n. at Smith's camp ground | Oct. 4, 5 |
| Cuba, at York | 11, 12 |
| Forkland, at Forkland | 18, 19 |
| Bstaw | 25, 26 |
| Butler, at Mount Sterling | Nov. 8, 9 |
| Bladen, at Kizer Hill | 15, 16 |
| Gainesville, at Ramsey | 22, 23 |
| Greene, at ——— | 29, 30 |

Full statistical reports from pastors and reports from trustees will be expected. The stewards will, we hope, make earnest efforts to settle in full, at this the last Quarterly Conference, the amounts assessed for the support of the ministry.

19 S. H. COX P. E.

MOBILE DIST.—FOURTH ROUND.

| | |
|---|---|
| Whistler | Sept. 20, 21 |
| St. Paul's | 27, 28 |
| St. Stephen's | Oct. 4, 5 |
| Citronelle | 11, 12 |
| Mount Pleasant | 18, 19 |
| Grand Bay | 25, 26 |
| Franklin street | Nov. 1, 2 |
| Pollard | 8, 9 |
| Pensacola | 15, 16 |
| Milton | 22, 23 |
| St. Francis street | 29, 30 |
| 11 | H. URQUHART, P. E. |

SELMA DIST.—FOURTH ROUND.

| | |
|---|---|
| Summerfield | Sept. 13, 14 |
| Uniontown | 20, 21 |
| Dayton and Spring Hill | 27, 28 |
| Jefferson and Linden mission | 30, Oct. 1 |
| Selma | Oct. 11, 12 |
| Suggsville circuit, at Suggsville | 21, 22 |
| Choctaw Corner | 25, 26 |
| Peachtree, at Liberty | Nov. 1, 2 |
| East Selma | 8, 9 |
| Coffeeville, at Coffeeville | 13, 14 |
| Jackson circuit, at Union | 15, 16 |
| Rembert Hills | 19, 20 |
| Orrville | 22, 23 |

We hope for a full attendance of all the official members and complete reports from the preachers.

11 ANDREW J. BRIGGS, P. E.

## MISCELLANEOUS.


PHILIP WERLEIN,

THE GREAT

SOUTHERN PIANO, ORGAN

AND

MUSIC DEALER,

Nos. 80, 82 and 90 Baronne Street,

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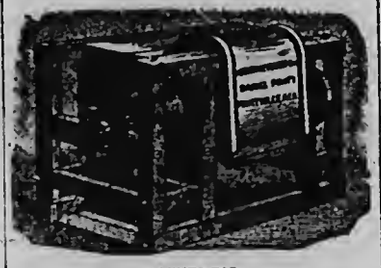
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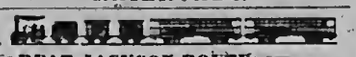
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JOHN H. LUDWIOSEN, Agent,

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|---|---|
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| Mail | 9.40 A. M. |
| Accommodation | 8.50 A. M. |

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E. D. FROST, General Manager. my22 6m

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# The Christian Advocate.

PUBLISHED BY ROBT. J. HARP, FOR THE ALABAMA, MISSISSIPPI AND LOUISIANA CONFERENCES, METHODIST EPISCOPAL CHURCH SOUTH.

VOL. 19. NEW ORLEANS, THURSDAY, OCTOBER 2, 1873. NO. 40.


## News of the Week.

### DOMESTIC.

SHREVEPORT, Sept. 25.—There is no abatement of the epidemic. That noticed yesterday was more apparent than real. To-day the fever broke out with renewed fury, and attacked a large number of citizens.

Drs. Choppin, Davidson and Bruns pronounce the disease genuine yellow fever, and it is to be presumed that this will settle the question even with the most pertinacious doubters.

Many of those attacked have had the fever during preceding epidemics, either here or elsewhere. Some had lived here many years, and many were native-born. In truth, those supposed to be thoroughly acclimated have been nearly as freely stricken as the new-comers.

In some cases the fever sets in in a most malignant type from the start, as if determined to kill at once. With such cases medical skill and good nursing alike fail to save the patients. It is possible that in these cases the persons attacked had been drinking excessively, or that their systems had been otherwise impaired.

A remarkable peculiarity of the situation is that none of the convalescents, or at least very few of them, have fully recovered their health. In fact no one that has had the disease feels well.

There exists much and most distressing destitution in our midst. Many widows and orphans are left without protectors.

Total interments from the disease to date, within the city limits, four hundred and eleven, and about twenty-five outside but near the city.

PHILADELPHIA, Sept. 26.—A statement is made of the assets and liabilities of Jay Cooke & Co., of Philadelphia, New York and Washington, placing their liabilities at slightly over $7,900,000; their assets, including bills receivable, bank stock, bonds, real estate and loans to the Northern Pacific Railroad Company, show a balance of nearly $16,000,000, half of which appears to be Northern Pacific railroad stock.

NEW YORK, Sept. 27.—The bust of John Howard Payne was unveiled at Prospect park to-day. The ceremonies closed with "Home, Sweet Home," by the school children, a very touching tribute.

JACKSON, Miss., Sept. 27.—The State fair has been postponed to November 10.

Governor Powers concurs in the opinion of the Attorney General that there should be an election this fall.

MONTGOMERY, ALA., Sept. 27.—The Board of Health reports one fever death. No new cases.

CAIRO, ILL., Sept. 28.—Considerable uneasiness is manifested at the prevalence in this city of what has hitherto been denominated a congestive form of bilious fever, but which some physicians now pronounce yellow fever modified by the Northern climate. Only six or eight cases have occurred, and these are confined to those whose business kept them on or near the river. There is more sickness here than this city has experienced for years, and in a majority of cases the symptoms are similar and resemble those of yellow fever in a mild form.

MEMPHIS, Sept. 28.—Twenty-two yellow fever interments yesterday. Total for the week, ninety-eight, against one hundred and twenty-eight the week previous.

NEW YORK, Sept. 29.—Jay Gould thinks the panic is over.

*Noon.*—Affairs more settled. Considerable doing in stocks; Western Union, 63 asked.

CHARLOTTESVILLE, Sept. 29.—In consequence of the money crisis in the various cities, the University of Virginia has made arrangements for credits. All the students are temporarily embarrassed by the same.

BRYAN, TEXAS, Sept. 29.—Sixteen new cases were reported in Calvert this morning—in all, twenty-six.

The doctors pronounce it yellow fever, but experienced nurses assert it is not.

Hearne has emptied itself; Bryan is following in its wake. Wagons command high rates. Most families are going to the country.

It is impossible to form a conjecture of the situation at this time. A perfect stampede has commenced from all places contiguous to Calvert. No trains or mails either way.

SHREVEPORT, Sept. 30.—There is no marked change in the epidemic during the last twenty-four hours.

New cases may have been more numerous than the day before, on account of the unfavorable change in the weather, but the type is less virulent than some days ago.

Most of the cases during the last few days are doing well, particularly the promluent citizens.

Lieutenant E. A. Woodruff, United States Engineers, is reported worse. Charles Horn, engineer of the ice works, is reported very bad. M. A. Mansfield, merchant on the other side of the river, died on Monday night. Rev. W. E. Paxton, Baptist minister, was taken down to-day. No other promluent citizens are reported down to-day.

The colored people are getting their share of epidemic. It is now thought not to be near as fatal as it has been with the whites.

There is a good deal of poverty and suffering among them, as well as among the poorer classes of whites. The Howards afford relief alike to all.

Interments to-day, seven, of which five were from yellow fever.

MARSHALL, Sept. 30.—But three residents of Marshall have been attacked with yellow fever; two died last week; the other is recovering.

It is believed all these parties were either exposed in Shreveport or elsewhere. No cases originated in Marshall. The panic is useless and foolish.

NEW YORK, Sept. 30.—The impression prevails that all the leading houses will pull through.

*Evening.*—Stock market still without improvement, and closes firm. Western Union Telegraph quoted at 66½, Rock Island 91, Lake Shore 74¼, Union Pacific 19⅞, Pacific Mail 33.

It is stated on the authority of a clearing house official that legal tenders were received from the interior of the country to-day in considerable amounts.

Money is in motion. The events of the day, it is hoped, will unlock currency. Greenbacks were at 2 and 3 per cent. premium early in the day, but closed nominal. Money closed at 8, with ½ commission. Sterling—a big business done—6¾. Governments dull; nothing doing. State bonds quiet.

GALVESTON, Sept. 30.—*To the Associated Press of New Orleans:*—After a conference held with Dr. Peete and the medical profession of Galveston, Dr. Peete has concluded to raise the quarantine against New Orleans, to take effect to-morrow.

DR. AUSTIN.
DR. SCOTT.
DR. SMITH.

### FOREIGN.

LONDON, Sept. 24.—The *Financier* says that the business of the Atlantic cable has largely increased since the panic in New York. The receipts are now estimated at $27,000 daily.

A fire in the Athenæum library at Manchester destroyed twenty thousand volumes.

BAYONNE, Sept. 26.—The Carlists in Spain are disheartened. They are unable to move, for want of money, artillery and ammunition.

BERLIN, Sept. 26.—The King of Italy had a long private conference with Prince Bismarck to-day. He subsequently took leave of the Emperor and imperial family and departed on his return home.

LONDON, Sept. 26.—Salustino Olozaga, the well-known Spanish statesman, is dead.

PARIS, Sept. 26.—The members of the Right assert that the Assembly will declare in favor of the restoration of the monarchy before November.

Jean Chaconnae, the French astronomer, is dead.

BERLIN, Sept. 29.—Louisa Muhlbach, the celebrated German novelist, is dead.

## Our Banks.

### ACTION FOR SELF-PROTECTION.

The undersigned, incorporated banks and bankers of the city of New Orleans, desire to inform the community of the motives that actuate them in partially suspending the payment of currency upon their demand obligations.

Owing to the partial suspension of currency payments by the associated banks of New York and other Northern cities, and the consequent refusal of Western and other banks to receive checks on New York, as in regular course in settlement of collections, made here for their account, it is ascertained that very large remittances of currency hence have been made upon peremptory orders within the past five days. To such an extent, indeed, has this prevailed that at the same rate only a few days must elapse before our vaults and the community would be entirely depleted of the means essential to the ordinary movements of trade.

At the present moment foreign exchange is unsaleable in New York, and as we derive from this source our main supply of currency, we are now thus deprived of our only means of restoring the amounts lost by shipments to the West and to the interior.

We have therefore taken this step as a means of self-protection, and for the benefit of the agricultural as well as commercial interests, and as the only manner through which the incoming crops can be moved without ruinous sacrifices in prices.

The duration of this protective policy is limited to a period of thirty days, during which time we are confident the daily receipts of cotton and sugar will afford us a prompt and early relief, and compel currency to seek this market.

CITIZENS' BANK.
UNION NATIONAL BANK.
GERMANIA NATIONAL BANK.
TEUTONIA NATIONAL BANK.
LOUISIANA NATIONAL BANK.
HIBERNIA NATIONAL BANK.
BANK OF LAFAYETTE.
N. O. NATIONAL BANKING ASSOCIATION.
CANAL BANK.
MUTUAL NATIONAL BANK.
BANK OF AMERICA.
PEOPLE'S BANK.
PIKE, BROTHER & CO., Bankers.
NEW ORLEANS NATIONAL BANK.
STATE NATIONAL BANK.

At a meeting of the Associated Banks, held this day, it was

*Resolved*, That all deposits made hereafter shall be paid in kind, and that against previous deposits no check exceeding $25 will be paid in currency to any one depositor on the same day.

LOUIS SCHNEIDER.
GEORGE JONAS,
PATRICK IRWIN,
Trustees.

N. O. CLEARING HOUSE, Sept. 25, 1873.

THERE were three deaths from yellow fever in Montgomery, Alabama, on the twenty-sixth ultimo, and twenty new cases were reported, all in the Fifth Ward, which is being closely quarantined by the other wards of the town. On account of this appearance of the fever many people have left and are leaving Montgomery.

THE year of jubilee for frogs—Leap year.

## From the Work.

PERRYVILLE CIRCUIT, ALABAMA CONFERENCE.—*Mr. Editor:* I have just closed a most gracious meeting at one of the appointments on the circuit, at which the membership was greatly blessed, sinners happily converted to God and joined our church. J. W. VEST.

SUMMERFIELD, ALA., Sept. 20, 1873.

REV. ELISHA PHILIPS, presiding elder of the Marianna district, Alabama Conference, writing September 18, says:

The Lord has graciously visited many parts of this district. We are expecting to make a good report at the Annual Conference. I start on my fourth round of Quarterly Conferences to-day.

COLUMBIA, LOUISIANA.—*Mr. Editor:* I commenced a protracted meeting in Columbia on last Saturday night, with a small congregation. We had a good and profitable meeting the first night. The congregations gradually increased. On the last night we had a large congregation. The membership was graciously and happily revived. There were many penitents at the altar. A solemn reverence pervaded the entire audience. Three have united with the church, and some few have been baptized. The meeting still goes on.

Yours in Christ,
C. R. GODFREY.

SEPTEMBER 18, 1873.

CRAWFORD CIRCUIT, ALABAMA CONFERENCE.—*Mr. Editor:* We have held six protracted meetings this year, during which time many souls were blessed and fifty-six names were added to the roll. Some of these meetings were considered seasons of unusual spiritual power.

The worms have made sad havoc of the cotton; but I am hopeful that I shall be able to get the collections ordered by the Conference, and the stewards seem hopeful of their department. We are a long way from headquarters, but the ADVOCATE is highly esteemed by this people. We hope to see you at Conference.

Yours truly,
W. W. GRAHAM.

MARIANNA DISTRICT CONFERENCE.—*Mr. Editor:* This conference was held in Columbia, Alabama, beginning September 5. Our presiding elder occupied the chair. Fifteen delegates were present. Four works not represented by preacher or delegate. The spiritual condition of the church very good. Three hundred and thirty-six accessions since Conference. Sunday schools are good. Financial system only moderately good, but improving. The condition of the houses of worship in the district not as good as they should be. The conference resolved to build a high school at some accessible point in the district. Bro. Philips is a *presiding elder* (see Discipline, chapter 3, section 3,) and *not* the *Advocates*. Delegates elected to the Annual Conference: Rev. J. Z. S. Cannerley, L. M. Edwards, David Carmichael and P. C. Peacock. SECRETARY.

SEPTEMBER 10, 1873.

SUGGSVILLE CIRCUIT, ALABAMA CONFERENCE.—*Mr. Editor:* A protracted meeting began at this place on the eleventh of September, and continued for nine days. The Lord was with us in the power of his holy Spirit in the conviction of sinners, the conversion of penitents and the edification of his people. The faith of the church in the power of God's word and the efficacy of his grace in the salvation of sinners was greatly strengthened. During the meeting nine persons united with the church, five of whom are heads of families, and among the most influential citizens of the vicinity. The other parties were young people of great promise to the church and the world.

We are greatly indebted to Dr. Handley, of Peachtree circuit, for faithful and efficient aid.

Yours fraternally,
E. M. TURNER.

SUGGSVILLE, ALA., Sept. 24, 1873.

ELBA MISSION, ALABAMA CONFERENCE.—*Mr. Editor:* I commenced a protracted meeting at Elba on Saturday night before the fifth Sunday in August, which lasted eleven days. There were many bright conversions to God. Thirty-five were baptized, forty-five added to the church and the membership wonderfully revived. One grand feature of the meeting was the good attendance, day and night. Great solemnity pervaded the mighty throng. The meeting protracted itself by a continual, growing interest, the saving influence of God's Spirit entering almost every house in the town. Thank God, it did not stop here, but it spread far and wide in the surrounding country. I think there were only two young men left in the town of Elba to advocate the cause of the wicked one. I trust God may so influence them that they may soon come over on the Lord's side. The greater number who joined at Elba were adults.

J. M. BROWN.

SEPTEMBER 12, 1873.

BAYOU SARA CIRCUIT, MISSISSIPPI CONFERENCE.—*Mr. Editor:* By way of news from the work, I wish to say that on the fourteenth of September we commenced a protracted meeting at Concord church, Bayou Sara circuit, Mississippi Conference. After continuing the meeting for ten days the result is thirty-five accessions to the church, twelve infants baptized and a general re-establishment of the family altar. God has most graciously owned and blessed his word. I was assisted by the effective services of several of my ministerial brethren, among whom I would mention Rev. W. H. Leith, of East Feliciana circuit, who was with us for three days, preaching with power and telling effect. The revival influence is general throughout the entire community. Old and young are turning to the Lord, to whom be all the praise.

R. D. NORSWORTHY, Pastor.

SEPTEMBER 24, 1873.

STONEWALL MISSION.—*Mr. Editor:* This mission was instituted at the last session of the Mississippi Conference, including at that time a membership of only twelve. The mission is confined alone to Stonewall Factory, situated on the Mobile and Ohio railroad, four miles south of Enterprise, Mississippi, and in the bounds of the Meridian district. Being a supernumerary on account of feeble health, the presiding elder requested me to take charge of this mission. With this request I complied. In the early part of the season I held a series of meetings, at which the membership was increased to twenty-two. On the seventh instant I commenced another protracted meeting, assisted a part of the time by Bro. Brasier, local minister, and closed on last night (September 21.) At this meeting we only had service at night, except on Sundays, as a considerable portion of the congregation are operatives in the factory. Notwithstanding the operatives had to labor for twelve hours every day, still they were punctually at church every night. At this meeting, night after night, to the close, the power of God was most wonderfully displayed in deep convictions and happy conversions. Of conversions there were nearly forty, and forty-two additions to the church. Surely the Lord is doing wonders in the earth. W. SPILLMAN.

ENTERPRISE, Miss., Sept. 22, 1873.

HOLMESVILLE, MISSISSIPPI.—*Mr. Editor:* It is with gratitude and delight that I read in the ADVOCATE notices of the wonderful outpourings of the Spirit of God among his people in different parts of his vineyard. The Psalmist says: "My soul maketh her boast in the Lord; the humble shall hear thereof and be glad." It is always a source of gratitude to Christians to hear of the prosperity of Zion in other parts. This is one of the many evidences I have of my acceptance with God. If I felt no interest in this I should conclude that I was not in sympathy with the great mission of love and mercy. I cannot report success to any considerable extent on my work. We are a quiet, peaceable people. Our congregations are large and, with only a few exceptions, well-behaved. The brethren generally are at peace among themselves. On the nineteenth of July we commenced a meeting at China Grove, which lasted four days. The Spirit of the Lord was with us from the beginning to the end. It was indeed with many of us a time of refreshing from the presence of the Lord. There was no loud preaching, no loud praying (except by one good brother,) no loud or long exhortations. Everything passed off quietly, yet the Lord was there in power. About fifty or seventy-five persons bore witness to the fact that the meeting had been a blessing to them. We had a few conversions, but no accessions. Three young men, heads of families, went home from the meeting and commenced to hold family prayers. God give them strength and courage, for they need it.

In Holmesville we undertook to hold a meeting the last of August. Sickness and rain interfered. On Sunday we had a pleasant time, and raised a contribution for Conference purposes. We secured, by subscription and otherwise, $25. Pretty good for Holmesville.

We held a five days' meeting at Muddy Springs, embracing the second Sunday in September. We had a good time. Three accessions to the church.

I feel under lasting obligations to Bros. E. W. Simmons, J. H. Winborn, B. Jones and J. W. Sandell for valuable services rendered us in these meetings. How could we get on without each other's help?

The cotton crop throughout this country will fall far below what it was last year. Corn, peas and potatoes are pretty good where they were properly cultivated.

A good deal of sickness and some deaths throughout the country. Five of my flock have passed into the regions beyond this year—three from China Grove, viz: Sisters Yarbrough, Pierson and Packwood. We are passing away. H. P. L.

## Alabama College.

MR. EDITOR: The Agricultural and Mechanical College will open its next session on Wednesday, October 1, 1873. This college is located in the intelligent, healthy and pleasant town of Auburn, and if its agricultural department is equal to its *mechanical*, it certainly deserves a large patronage. While under the fostering care of the Alabama Conference it made but one doctor of divinity. This defect has been remedied by attaching the *mechanical* department, and it is now able to turn out five in one year. The friends of the institution are hopeful, and believe that with the *mechanical* department attached the institution will be able to *manufacture all of the ological timber* in the State of Alabama. EAST ALABAMA.

MILK in New York is now said to be as pure as water. That's the thin.

## Yellow Fever Treatment.

The following treatment, to our personal knowledge, has been used with great success. Mr. Notlee has been known to us for many years, and we can testify to his success in treating and nursing yellow fever. Where experienced nurses and physicians cannot be had this may be of great service. Several times during the last twenty years it has been published in the ADVOCATE.

MR. EDITOR: For twenty-five years I have used, with unfailing success, the following in yellow fever:

The first symptoms are pain in the head and back, sickness at the stomach, generally preceded with a slight chill. Give a hot mustard foot-bath in a small tub or water-bucket. Sit on a chair, draw a blanket closely over all, leaving open only sufficient space for breathing. Drink a cup of hot elder-bloom or orange-leaf tea while in the bath. Remain there until a free perspiration takes place, perhaps in fifteen or twenty minutes. Cover closely in bed with two blankets for some hours, and then one will be sufficient. Take castor oil or salts for two operations. A thick folded ice-cloth to be kept on the forehead. Have two of these cloths. Place one in a bowl with a lump of ice on it (without water,) and change them every few minutes during the first stage of the fever. Eat freely of ice, drink ice-water or ice-lemonade with cream of tartar or tamarind in it. If the perspiration should appear to dry in, or a rush of blood to the head, give a foot-bath in a bucket in the bed. The patient will lay on his back, placing his feet in the bucket. Draw the blankets over all. Use the same bath-water every time. Add a tumbler of vinegar and a handful of salt. Give a cup of orange-leaf tea every six or eight hours. There are cases (but rarely) where there is a difficulty in urinating. Give a wine-glass, three or four times a day, of strong tea made of the inner bark of the elder-tree. Let the room be well ventilated, but no current of air. If on the second or third day there should be a soreness or burning sensation in the breast or stomach, apply a hot poultice of ground flax-seed, with thirty or forty drops of laudanum sprinkled on it. Repeat this, if needed, every three or four hours until relieved. Where the fever has not run over six or eight hours before being placed in the bath, and this method is faithfully adopted, the fever will pass away in thirty-six or forty hours. If the patient is restless at that time, sponge with vinegar and water. On the fourth day take four or five spoonfuls of corn-meal gruel or beef tea, and increase slowly (but no milk.) On the sixth day change clothes and get up a little if there is good weather. Any one that has never seen yellow fever before, and will faithfully apply this in every particular, may be certain of success. Be very careful of a relapse, which often comes from eating too freely.

ED. NOTLEE.

NEW ORLEANS, September 23, 1873.

## Vanderbilt University.

### GROUND BROKEN.

The work of excavating for the university was begun on Monday afternoon, September 15. The contract having been awarded to John Kilgoin, he was ready with his scrapers, and it was signed. The contractor's carts, shovels, picks and spades were ready also, and as the terms bind him to complete the job within a specified time, he was for beginning at once. There was no time to arrange a programme or to gather a crowd; so Bishop McTyeire went out and broke ground for the workmen, who stood by with heads reverently uncovered during the simple ceremony. The *Banner* reporter got the wind of something going to happen, and was on hand. He says:

"After the outlines of the building had been measured by the architect, the small company were invited to the center of the central corridor—that is, what will be the central corridor—and an old-fashioned shovel having been secured, Bishop McTyeire advanced to the spot and did honor to the proposed university by breaking the first ground. Before doing this, however, he quoted in Latin the following verse from the one hundred and twenty-seventh Psalm: '*Nisi Dominus ædificaverit domum, in cassum laboraverunt qui ædificant eam.*' 'Except the Lord build the house, they labor in vain that build it.'

"The view of the city from this portion of the university grounds is really grand and magnificent, and was greatly admired by those present. That the workmen might not be delayed in the commencement of their work, not as many persons were invited to witness the 'shoveling of the first dirt' as the notice was only given yesterday that the excavators were ready to commence operations.

"According to the contract, Mr. Kilgoin is bound by security to have the excavation completed by the first of November, which will be dispatching this portion of the work with rapidity, as there are about four thousand yards of dirt to be dug up and hauled away. He proposes to have about thirty or forty employees at work, and is confident of fulfilling his contract. The building will be three hundred and fifty feet from West End avenue, and two hundred and forty feet from Elliston street.

"Contracts have been awarded, but not yet closed, for the cut-stone work and for the window and door-frames. The contract for building the foundation-walls has not yet been awarded. Specimens from different quarries have been examined, and the contract will probably be given within the next few days."

We happened to be out of the way when the ground was broke, but (D. V.) we intend to be on hand when the corner-stone laying shall take place, which will take place with imposing ceremonies at no great distance of time, when the public will be duly invited.—*Nashville Christian Advocate.*

## Columbia Conference.

From a communication of Rev. Joseph Emery, the secretary, to the *Pacific Methodist*, we take the following items:

The eighth session of the Columbia Conference, Methodist Episcopal Church South, convened at Brownsville, Linn county, Oregon, at nine o'clock A. M., Tuesday, September 3, 1873, Bishop David S. Doggett presiding.

The secretary of last session called the roll, and the following ministers answered to their names: C. H. E. Newton, A. E. Sears, B. R. Baxter, J. W. Stahl, R. C. Oglesby, D. C. McFarland, J. M. Lovell, E. G. Michael, E. J. Dawne and Joseph Emery.

Lay delegates: Thomas Henry, local preacher, A. Cauthorn and H. M. Strong.

The Bishop announced the name of Ferdinand W. D. Mays as a transfer from the Holston Conference, and introduced him to the Conference.

On the fourth day, before resuming the regular order of business, the Bishop announced that the characters of all the ministers had passed, and they had been declared "blameless in their life and official administration." He then delivered a touching address on ministerial character. He said the characters of the ministers were the priceless jewels of the church, and exhorted all to watch with jealous care over their characters, maintaining them spotless before God and man.

*Under the Dust.*—"Who has died during the year?" The name of Granderson Curtis was called. C. H. E. Newton, chairman, presented an excellent memoir of the deceased brother, which was, on motion, adopted and ordered to be spread upon the minutes.

The Conference proceeded to the election of delegates to the General Conference, which resulted as follows: B. R. Johnson and A. E. Sears. Alternates—D. C. McFarland and J. W. Stahl. Lay delegates—J. A. Cauthorn and S. J. Wilhoit. Alternates—B. F. Burch and A. Cauthorn.

Conference convened according to adjournment at half-past seven P. M. Opened with singing and prayer by the Bishop. He then delivered an address to the preachers, which will live in their memories till life's latest hour. After which he read the appointments, as follows:

UMATILA DISTRICT.—B. R. Johnson, P. E., Walla Walla circuit, B. R. Johnson; Powder river and Grand Ronde, C. H. E. Newton; Boise and Fayette circuit, to be supplied; Umatilla Meadows, to be supplied.

WILLAMETTE DISTRICT.—T. B. White, P. E. Corvallis station, B. R. Baxter; Junction City circuit, E. G. Michael; Dallas circuit, Dr. Goucher; Lafayette and Tillamook circuit, F. W. D. Mays; Salem station, E. J. Dawne; Oregon City circuit, Jolley; Lebanon circuit, D. C. McFarland; Albany station, to be supplied by a transfer; Brownsville circuit, J. W. Craig; James Emery, professor in Corvallis College; A. E. Sears, agent of Corvallis College.

JACKSONVILLE DISTRICT.—J. W. Stahl, P. E. Jacksonville circuit, J. W. Stahl; Roseburg circuit, R. C. Oglesby; Josephine circuit, to be supplied; J. M. Lovell, transferred to Pacific Conference.

The session of the Columbia Conference just closed has been the most interesting in the history of the Conference. The statistics show an increase in membership and in church property.

A deep religious interest pervaded the entire community. The preaching was plain, pointed, spiritual, and the result was that souls were saved and added to the church. The missionary anniversary, on Saturday night, was a success. One hundred and fifty dollars was collected.

HEALTH OF OUR BISHOPS.—We find, says the New York *Christian Advocate* of September 11, the following in the Pittsburg *Advocate* of last Saturday. No later news from the venerable patient has reached us.

"A special dispatch to the *Commercial* of this city, under date of September 2, says that Bishop Morris is lying at the point of death at his house in Springfield, Ohio, and that he was not expected to live during the night.

"A dispatch received at this office, dated September 3, 11.10 A. M., says: No radical change since yesterday; condition critical; little hope."

Bishop Janes is relieved from the acute pain which he suffered at the time of his attack and for some time afterward, so that he is able to walk out, but the organic difficulty remains, and he is also much prostrated by what he has suffered. We trust such arrangements will be made between himself and his colleagues that he may not be called to go forth this fall.

Our latest information from Clifton Springs indicates the rapid improvement of Bishop Simpson's health. He hopes to be early at work again.

The Christian Advocate.

THURSDAY, OCTOBER 2, 1873.

*A CURIOUS LITERARY PRODUCTION.*

The following is one of the most curious compositions ever written. It evinces an ingenuity peculiarly its own. The initial letters spell—*My ast* is in the glorious cross of Christ." The words *italic*, when read on the left-hand side from top bottom, and on the right-hand side from bottom top, form the Lord's Prayer complete.

Make known the gospel truth, *our* Father, King;
Yield up thy grace, dear *Father*, from above;
Bless us with hearts *which* feelingly can sing:
"Our life thou *art* for *ever*, God of love."
Assuage our grief *in* love *for* Christ, we pray,
Since the Prince of *heaven* and *glory* died,
Took all sins, and *hallowed the* display.
Infinite *Be*ing, first Man, *and* then was crucified.
Stupendous God! *thy* grace and *power* make known:
In Jesus' *name* let all *the* world rejoice,
Now labor in *thy* heavenly *kingdom* own—
That blessed *kingdom*, for thy saints *the* choice.
How vile to *come* to thee, is all our cry;
Enemies to *thy*-self, and all that's *thine*.
Graceless our *will*, we live *for* vanity;
Loathing the very *be*-ing, *evil* in design.
O God! thy will be *done from* earth to heaven;
Reclining *on* the gospel, let *us* live,
In *earth*, from sin *deliver*-ed and forgiven.
Oh! *as* thyself, *but* teach us to forgive;
Unless *us* power *temptation* doth destroy,
Sure *to* our fall *into* the depths of woe.
Carnal *in* mind, we have *not* a glimpse of joy
Raised against *heaven*; in *us* no hopes we know.
Oh! *give* us grace, and *lead* us on the way;
Shine on *us* with thy love, and give *us* peace.
Self and *this* sin that rise *against* us, slay.
Oh! grant each day our *trespass*-es may cease;
Forgive *our* evil deeds, *that* oft we do;
Convince *us*-*daily* of *them* to our shame;
Help us with heavenly *bread*, *forgive* us, too,
Recurrent lusts; *and we'll* adore thy name.
In thy *forgive*-ness we *as* saints can die,
Since for *us*, and our *trespasses* so high,
Thy Son, *our* Savior, died on Calvary.

## The Old and the New.

MR. EDITOR: In your issue of the eleventh instant I find an article under the above caption from Bro. J. V. Enochs. I am much puzzled to decide whether Bro. Enochs is striking at Visitor or Young America. Can you decide? He reminds one of the cross-eyed butcher. He requested a man to hold a bullock, while he should knock him down. The man consented, and was holding the animal as tightly as possible, when he happened to look at the butcher, and saw one eye steadfastly fixed on him. "Do you always strike where you look?" said the man. "Of course I do," said the butcher. "Then you may hold for yourself, for I won't hold him," replied the man. From all that I can glean from his paper he seems to be looking at Visitor, but intends to hit Young America; and he does hit him, too, with a heavy hand. The very things of which Bro. Enochs complains—the want of zeal in the church, the sparsely-attended quarterly meetings, the want of exhorters in our church, the want of class meetings, etc.—are all the result of the action or want of action of Young America.

After enumerating several evils that exist in the church, he says: "Imagine this; then know that Young America is toiling with the concentrated energy of his nature to educate and embellish his children, so as to make them worthy of the church of Wesley, while he gathers them around him at the family altar, in the closet, and prays God daily, hourly, that they become lights in the church," etc. Now Bro. Enochs knows full well that the above was the practice of our fathers and grandfathers in Methodism. He was present at the District Conference spoken of, and he doubtless remembers, when the reports of the circuits were called for *seriatim*, the neglect of this very thing, which he says Young America is striving for with so much earnestness, was the almost universal complaint. What I understand by Young Americas are those who have the present rule over us; but among those who have the rule over us are a good many warm-hearted and zealous Methodists. Thank the Lord they are not all dead yet, either physically or spiritually. Why, my dear brother, if some of these Young Americas were to get into an old-fashioned Methodist revival they would be like a cat in a strange garret—would be for hunting a corner; his eyes would be like small moons! Whence originated our venerable, devoted and beloved Bishop who presided over us? He was a *live* man when Methodism was a power in the land, and the present lamentable condition of our spirituality was a matter of no small concern with him; hence his pertinent and searching inquiries into the habits of Methodists of the present day; and the result was as above indicated—an almost entire neglect of duty to God and the family. The state of affairs so devoutly wished for by my worthy Bro. Enochs is precisely the state of affairs that existed in the church when *conversions* were the order of the day, when our Quarterly Conferences were composed of *living* members, when the presiding elders and preachers in charge were buffeted by storms and confronted by swollen streams, were tanned by scorching suns, and pelted by wintry blasts; but, nevertheless, their watchword was "onward," and the people gladly met them. But a different state of affairs unfortunately exists now; and this state of affairs is Young Americanism, not Methodism. What I mean when I say that the "devil hates Methodism, and so do some others," is that the glorious institutions known once among us as *band societies*, where the brethren and sisters sought and found the pearl of great price—sanctification; and class meetings, where the members of the church weekly met to encourage each other on their pilgrimage to heaven; and love-feasts, where the church met to tell their experience, and explain the way in which they first sought and found the Lord, are almost entirely done away. They were the delight of our fathers and grandfathers; but now they have almost ceased, except when an "old fogy" comes along, as presiding elder. By whom are they ignored, if not by Young America? What has become of the law making them obligatory? It is repealed! By whom? Will Young America answer?

Bro. Enochs mistakes his man if he thinks that I, as an "old fogy," repudiate education. Neither did our fathers and grandfathers; but they lived in a day of log school-houses, and "old barn church-houses" and "clapboard parsonages"—if any they had at all. In those palmy days they could have prayer meetings, class meetings, and all the other meetings that were so rejoicing to them; but, alas! 'tis not so now. Our church, I am sorry to say, is too much like a certain Baptist church I once knew. The pastor thereof got a certain Bro. M. to fill his appointment for that place. The brother went accordingly, preached on Saturday, and was about to dismiss the congregation until Sabbath, when an officious deacon arose and said: "Bro. M., please announce a prayer meeting for to-morrow morning at nine o'clock." The meeting was announced; the people assembled to hear something new. Bro. M. told the deacon (Bro. C.) that he must open and lead the prayer meeting. "Why, Bro. M.," said the deacon, "I never prayed in public in my life!" "Well, who does pray in public, Bro. C?" "No one that I know of," was the reply. From what does this state of affairs originate? Certainly not from the usages of ancient Methodism!

When in the "city of magnificent distances," some years ago, we were riding with a friend in the direction of Georgetown. When we came to the Treasury Department we saw a number of old pillars thrown down in the street, and as many new ones supporting the portico of the building. The old ones were solid granite, the new ones marble. "Why is this?" we asked our friend. "Oh," said he, "those old pillars are out of fashion; they are just as strong, if not stronger, than the new ones, but they are not the style of the day; so they had to come down without regard to cost." The reader can make the application; and if he loves the old paths of Methodism he will mourn when he does it. VISITOR.

SEPTEMBER 15, 1873.

## Selma Dist., Alabama Conference.

THE CLOSE OF THE THIRD ROUND OF QUARTERLY MEETINGS.

MR. EDITOR: Through the goodness and mercy of our heavenly Father we have passed through the sweat and toil of another summer—one, too, of much sickness and suffering; but thankful indeed are we that this sickness has not been "unto death," nor this suffering greater than we have been able to bear. "His grace is sufficient," and through Christ we can bear all things. During this round the churches have enjoyed a large share of the divine presence, and two hundred and forty-four souls have been added to our membership, all of whom, we trust, are "such as shall be saved." The preachers of the district have labored faithfully, enduring "hardness as good soldiers." The total loss of the crops in our district last year, and the rather unpromising prospects in the beginning of this, has been sorely felt by us. But with all patience have we endured, waiting "*till fall*," and though the rations may have been short, the preachers have "abounded in the work of the Lord." Our people have been built up and greatly strengthened in the faith of the gospel, while hundreds of poor, wayward sinners have been brought to "a knowledge of the truth as it is in Jesus." Of many of these precious meetings I see you have been informed. Allow me to add to those reported. Quite a revival on Peachtree circuit at two appointments, with eighteen accessions. Dr. Huudley, the pastor, is one among the most faithful and successful workers in the Master's vineyard. A gracious revival at Choctaw Corner, where I assisted Bro. Wade seven days, and left him with twenty-nine accessions, and rejoicing that his labor in the Lord was not in vain. Arriving, the next day, at Sister Agee's, on the Rembert Hills circuit, I tarried for the night, arose refreshed, and set out with the family for the quarterly meeting at Magnolia, where I found Bro. Pilley, with his charge so well worked up that they were ready to sustain him in any effort he should make for the salvation of the people. Here I found some little misunderstanding existing, and consequent alienations, which were soon buried at the foot of the cross, and a fresh baptism of the Holy Spirit received. We protracted the services five days, when I left the pastor with forty-three accessions—men ranging from seventy-three and sixty years of age down to the youth of twelve. Fifteen or twenty pledged themselves to the erection of family altars. This meeting demonstrated the fact that the gospel of Christ is the power of God unto salvation to every one that believeth. Stephen A. Pilley is a worthy son of a noble sire—one of the honored fathers of our Conference, who still lives to cheer us with his presence at our annual greetings. Bro. Pilley is an able expounder of the Scriptures, and so thoroughly had he taught the people from the word of God that an intense interest was awakened; and so great was the "desire to flee the wrath to come" that they would urge the door of the church to be opened, that they might get into the fold and declare themselves "on the Lord's side." Bro. George F. Ellis, of the Jefferson and Linden mission, was with us throughout the meeting, rendering invaluable service, and rejoicing to see his own little lambs flocking to Jesus.

We closed up the round at East Selma. Here six accessions were reported, giving Bro. Glenn a membership of eighty, and about the same number of pupils in the Sabbath school. At this place formerly we had a union school. Since its dissolution its growth has been so wonderful that the Quarterly Conference passed a resolution requesting the secretary to forward to you for publication the report of the superintendent. This has been a missionary church for some fifteen or twenty years, without ever accomplishing much, being sometimes left without a pastor. Last year it was served by that veteran of the cross, Bro. Walter H. McDaniel, who labored with his own hands during the week for his support, and served this people on Saturday and Sunday, by which he gathered together twenty-eight members, which he turned over to his successor, Bro. Glenn, who has at last solved the vexed question: Shall we have a church in East Selma? It is a fixed fact; the work is done. Go shew the things which you do here, and see "the poor have the gospel preached unto them;" and to God be all the glory.

At the Selma station—Bro. Andrews, pastor—twelve accessions were reported this round, chiefly from the Sabbath school. Our information leads us to believe this is the best school in the district, and admirably managed by Hon. P. G. Wood. We have class-meetings throughout the district, but none exciting so much interest as that of this church, led and controlled by Judge J. R. John. These two honored brethren rank among the most profound jurists of our State, but no position is too humble for them in the church of God, wherein they may be instrumental in leading a soul, young or old, to Jesus. With this Aaron and Hur to hold up the hands of our Moses in this city, we will surely gain the victory. Here we have nearly four hundred members, combining all the elements of strength we could ask for, and at no distant day we hope to see our beloved Methodism set up in every household.

Our schools will soon open. At Summerfield every facility is afforded for the education of our children, both girls and boys. Bro. McVoy has spared no pains during vacation to have everything in order, and he has made some valuable improvements. Bro. Massey awaits the return of his young men, to go to work with his usual energy and faithfulness. It may be of some interest to my friends to know that the Lord has called my two eldest sons into the work of the ministry, and by authority from the church at Summerfield they go forth to preach the gospel—Waverley to the Alabama Conference, and Ritchie to the Southern University to take the theological course. "The Lord hath done great things for us, whereof we are glad."

Dr. A. S. Andrews, the president of the Southern University, is doing a great work for the church, and we cannot honor him too much for it. With his well-stored mind and generous heart he is drawing the people to him, and building up for us one of the best institutions of the land.

We have waited "till fall," the crops bring better than at one time expected. We are hopeful in regard to the collections ordered by the Annual Conference. The preachers will get their assessments, for they are indeed "laborers worthy of their hire."

We start to-morrow for Uniontown to fill our engagement there. Dr. Spangler is still feeble. The pulpit is filled by that grand old man whose name heads our Conference roll, Georgia has her Pierce, Alabama her Levert. Long may they live to bless the church.

ANDREW J. BRIGGS.

SUMMERFIELD, ALA., Sept. 15, 1873.

## Alexandria District Conference, La.

MR. EDITOR: The Alexandria District Conference, just held at Pineville, will long be remembered by the people of this district. As an occasion most blessed to many, and to many a season of unmitigated annoyance, this conference will live in the history of Pineville. The conference was held in "Keener's" chapel, which of itself has a history, being built on a rock foundation at an expense of great faith, little money and no church organization.

The church, with its lights, seats and pulpit of cedar from the Red river raft, all new and complete, was the first sermon. The workmen hardly had time to clear away before the congregation was there to see the new church and to hear the Bishop. Only half of our preachers were present, and only one-fifth of the lay members. The reason for this small attendance may be thus stated: Worms in the cotton, sickness in families and selfish carelessness. They all straightway began to make excuses when the invitation came. Some proved oxen, some picked cotton and some had married wives, while others were just about to marry, and therefore could not come. Without the chosen ones we had a full feast, for unseen messengers went out and forced them to come in.

The general order of the meeting was revival. The order from the president in the chair was for all hearts to look for a blessing, and this order prevailed. Committees brought up the reports, on the state of the church and the like, between blessings. Twenty-two began life anew and thirty-three presented themselves as candidates for membership. The congregations were larger than have assembled here for many years, and many of those attending never saw religion in this wise.

The earnest manner and the plain doctrine on the part of the preachers, as well as the deep conviction and unmistakable conversion of some of the hearers, gave great offense to some who did not so much as attend the services. The meeting has had influence by hearsay and second-hand preaching, which goes to prove that the order of the day was carried in fullest effect. Who shall measure the results of this meeting? The Lord has abundantly blessed this part of his vineyard.

The presence of Bishop Keener was a special blessing and pleasure, giving life and interest to the occasion, as the following resolution, offered and unanimously adopted by the conference, will show:

"*Resolved*, That we are extremely pleased with the attention and marks of approval with which we have been honored by our beloved Bishop Keener, which only is exceeded by his grand presentation of the eternal verities of the Christian faith."

The people of Pineville and Alexandria entertained the members of the conference with heartiest welcome and unusually pleasant accommodations. Hosts and guests were sorry when the meeting ended.

The following facts came out during the conference: Three hundred members received into the church since January 1. The entire district, excepting two appointments, enjoying seasons of revival. The preachers have received fifty per cent. more this year than last year at this time. In this district there are thirteen works manned, and room enough for about six more. Only one station in this district. The district lies along Red river, both sides, and takes in the most fertile and beautiful country in the South. Great demand for preachers of the right sort—young men, energetic and willing to preach the gospel on credit until they can build up a work. Three or four young men who have a good start in the gospel, and make complaint at nothing, and are willing to give themselves, to the last farthing, to the Lord, will find most favorable opportunity in this district of indulging in expressions of gratitude to their great Employer. We want men who can live well and cheerfully on say $200 a year—board for self and horse given, one coat, two shirts, three watch-pockets and thirteen pairs of socks thrown in, and to leave on the work, in the shape of church property, all deeded properly, an amount valued say at about four-halves of his total receipts from the work. This district offers these privileges. Who will come and work in this land of faith?

Our next District Conference will be held at Evergreen, Avoyelles parish, Louisiana. A LOOKER ON.

PINEVILLE, September 8, 1873.

## Finance.

MR. EDITOR: This subject has been ventilated and aired until the air is odorous with an odor not very savory. We have been doctored for a cure by many who have not inquired as to the cause of the disease, which is not the better way; and in so doing we have been placed in an unfair light, both preachers and people—the preachers as over-anxious about the pay, the people as being too stingy and dishonest for real Christians to be, in the estimation of intelligent outside skeptical or unbelieving men. They suppose a man called of God to preach the gospel would not be afraid of starvation, and they know that a man who has tasted of the good word of God and the powers of the world to come, and is still in possession of that blessing, does not need even *asking* to support the messenger of these things. And so, you see, the church is slandered in these discussions as to how to get the gospel supported.

Now how has all this come to pass? Why the preachers have been over-anxious to get everybody into the church, and have well-nigh succeeded by strategic propositions and flank movements, and in various ways; and the poor creatures, nearly worn out in the effort to keep out, have laid down to rest, just inside the fold, from whence they have never risen, and I'm afraid they never will; and they are called upon to pay for a benefit they have never received. Is it strange they should refuse? Is it right to represent them as Christians, and thus slander our holy religion? For I declare to you that every man, woman and child who has this blessing will ask the servants of God to take a blessing at their hands, yea, and more than any true minister of Jesus would ask of them.

Well, what's the remedy for this unsavory ill of which so much has been said? I answer: One of two things—either make the payment of some amount a condition of church-membership, or else let us (the preachers) go forth without any stipulations for pay, or any words about it, and labor without fee or reward until starvation drives us from the front to the rear; then recuperate as best we can, and return to the front again; and so on till the Master calls us from labor to refreshment. The latter is my purpose for the future; and I ask the poorest and meanest appointment in this Conference; and I'll stay one year, God being my helper. Like our noble presiding elder, I'll wear out rather than rust out. (I have never seen a man so heroic and laborious in all my life, and I have heard nothing about quarterage from him.)

But whatever may betide, let us cease this undignified clamor about money on both sides. Let that cease, or else cease preaching any more than we can do gratuitously. I am ashamed of it, my brethren.

J. W. JORDAN.

## Letter from China.

MR. EDITOR: For the benefit of our young preachers I ask the publication of the following letter from our missionary in China in the ADVOCATE. Very respectfully,

WILLIAM BAKER.

"SHANGHAI, CHINA, August 12, 1873.

"REV. WILLIAM BAKER—*My Dear Brother:* I was glad to see a notice in the NEW ORLEANS CHRISTIAN ADVOCATE of the publication of the Southern Methodist *Home Altar* by yourself. I am glad to know it is a publication advocating holiness in heart and life. We need something of this sort to bring the subject more prominently before our people. There is no subject dearer to the hearts of Methodist people everywhere than that word *holiness*, in the very name of which there is sweet music. Christ our Lord walked in the highway of holiness; and we are directed to follow this divine light. O that we could see many such publications in our beloved Southern Church, pointing the humble child of God to the 'King's highway,' that they may walk therein. As Bro. Hamilton says: 'This is what our preachers need to make them powerful in the pulpit.' I knew but little of this blessed way until I started on my way to China. But, thanks be to God, it has been a blessed theme for my soul to dwell upon for many years. I know it is only necessary to bring the subject prominently before the young preachers of our church, and before all those who desire light, that they may embrace and spread the good news of a full salvation which brings Jesus near to every one of us. To have the Savior ever present with us is holiness. If we admit Christ into our hearts all will be light, and all love, and no sorrow can distress us. We shall be safe in Christ, and we shall be one with him. I would like sometimes to write for your publication, for I feel that nothing would delight my soul more than to do something to forward this blessed and holy cause. I would feel my life well spent in advocating this 'highway' which seems so plainly marked out on every page of God's word. I send $1.25 for one copy, and twelve cents for postage for one year, being two cents on each copy if it be monthly. You require two cents postage to China. Please send me the numbers beginning with the present volume, and direct to my address—Shanghai, China. I wish the very best success to your undertaking; and be assured you have my sincere prayers.

"I am yours in the bonds of Christian love, J. W. LAMBUTH."

## Obituaries.

DIED, August 31, 1873, at the residence of her father, Robert J. Williams, in St. Helena parish, Louisiana, Mrs. ADDIE LEE, wife of Jesse Lee, aged twenty-four years and six months.

Her parents and grandparents before her were Methodists, and early in life she united with the church of her fathers, and lived an acceptable member of the same until her death. Hers was the priceless "ornament of a meek and quiet spirit." Naturally of an amiable and cheerful disposition, she was the light of the household, the joy and comfort of her parents, and the idol of her husband. Her early death has spread a gloom over our entire community, and her grief-stricken family find it hard to say: "Thy will be done." God comfort them in their affliction.

THOMAS CLINTON.

SAMUEL SHORES SCOTT and DANIEL HUDSON SCOTT were born in Lowndes county, Alabama, July 26, 1873, and died, the first-named August 8, and the latter August 14, 1873. They were twins, and the fourteenth and fifteenth children of the Rev. Joseph M. and Amanda B. Scott, of the Alabama Conference. These beautiful "olive-plants" brought joy and gladness in their coming, but soon sickened, and after severe suffering passed away; but they have gone to that Savior who said: "Suffer little children to come unto me, and forbid them not, for of such is the kingdom of heaven." The parents' affection clung to them with the strongest tenacity, but they feel it a duty to submit and not murmur, as they are now angels, and secure from earth's sorrows and sufferings.

J. W. SHORES.

DIED, near Pleasant Hill, Lowndes county, Alabama, Mrs. MARY T. CLOPTON. Her maiden name was Reese. She was born in Hancock county, Georgia, July 16, 1795; moved to Putnam county, Georgia, and was married to Dr. J. B. Clopton in 1810. In 1820 she and her husband moved to Alabama, and settled near Rocky Mount, Autauga county, and from thence to the city of Montgomery in 1826, where she professed religion and joined the Methodist Episcopal Church in 1832, under the pastoral charge of Rev. S. B. Sawyer. She told me that she fitted up the first room for Methodist preaching in Montgomery with her own hands. This was before she became a member of the church. She was therefore the mother of Methodism in Montgomery, and a warm and devoted member of the church till her death, which occurred August 8, 1873.

J. A. SPENCE.

DIED, at his residence near Jackson, Louisiana, June 11, 1873, after a painful illness of five weeks, JOSHUA CALEB THOMS, aged thirty-three years and ten months.

He was reared under the influences of a Christian mother, whose early lessons of piety and devotion instilled into the heart of the boy a love and reverence for his parent, which was cherished in manhood and proved a blessing in his dying moments. Feeling his immortal interests to be of the first importance, as his disease was steadily progressing, I gently approached him in regard to his future, alluding to his mother, who had trained him for God, her prayers and tears in his behalf. Glancing heavenward and raising his hand, he pointed up (with a look full of hope and confidence) and said: "She is *up* there." Falling into a light slumber, his face radiated with a smile, as if communing with unseen spirits. His pastor and friends visited him many times during his illness. Their fervent prayers and cheering words of hope and love were as a healing balm to his weary, drooping spirit. Upon one of these interviews, extending his hand, he said to Bro. Andrews: "I have not lived right in all things. I had a good mother. I owe it all to her;" repenting: "Glory to God." He embraced his weeping friends assembled around him, saying: "Meet me in heaven." Turning to President Miller, who kindly administered sympathy and prayers, he said: "My mother is a bright star up yonder." He asked his sister to sing her favorite hymn, "How firm a foundation," and every word seemed to fill him with rapture. As his spirit was hovering on the verge of its probation he again requested singing. At the close he was asked: "Do you feel that you are going home 'to die no more?'" "Yes," he replied with great emphasis. "Blessed be the Lord forever more—he is with me."

R. A. THOMS.

R. J. HUGGINS, son of James and Sally Huggins, was born in Barnwell district, South Carolina, February 23, 1829; moved to Thomas county, Georgia, in 1831; thence to Barbour county, Alabama, in 1836; thence to Pike county, Alabama, where in June, 1848, he joined the Methodist Episcopal Church South, and experienced a satisfactory sense of God's saving power. He was married to Sarah, daughter of J. W. and Harriet Clark, of Pike county, Alabama; moved to Coffee county, Alabama, where, on the seventh of October, 1855, he was licensed to preach, and in 1859, in the city of Eufaula, was ordained deacon by Bishop Kavanaugh; moved thence to west Florida, where he preached with no small degree of success until the spring of 1871, at which time he moved to Butler county, Alabama, where with great suffering life's work was finished. He served as a supply, successively and successfully, the Double Bridges mission in 1861-2, and the Cerro Gordo circuit in 1864-5.

Several years before he died he received a stroke of paralysis, and the last two years of his life were made up of extreme suffering; in fact about six months before his death the organs of speech became perfectly dormant. Although prostrated beneath the hand of God's inscrutable providence, incapable of making known his wants or giving expression to his feelings by articulate sounds, he overcame the difficulty by pointing to the letters of the alphabet, and not only pronounced his wants, but spoke the praises of that God in whose employment he had so long labored, and of that Christ whose pardoning mercy he had not only experienced himself, but commended to others. On the first of August, at half-past three P. M., surrounded by friends, a devoted wife and six children, the soul of this faithful, good man left a worn, frail, palsied body for a home in heaven.

J. L. SKIPPER, Pastor.

GRANDERSON G. GALLAWAY was born in Jefferson county, Alabama, January 25, 1824, and died in Montevallo, August 6, 1873. He professed religion and joined the Methodist Church, at Reedy Spring camp meeting, in the fall of 1842. His illusions to the time and place of his conversion, in the love-feast and class-room, were often of a touching character. With faltering tongue and streaming eyes he recalled the scenes of the dear old pine grove where his load of guilt was taken away.

On January 10, 1843, he was married to Miss Susan Mullendore, who, with an only son, survives him. He filled the offices of class-leader and steward in the church for nearly thirty years. His piety and zeal, coupled with a benevolent, cheerful and social spirit, eminently qualified him for his position in the church. Being specially gifted in prayer, praise and song, he was ever an active and useful worker in revivals of religion. He loved the church and the ministry; and the embassador of Christ, irrespective of name, found in his house a hearty welcome and a pleasant home. As a husband, father, brother and friend he was kind, affable and affectionate.

The last years of his life were saddened by pecuniary reverses, caused by the hand of a desolating war, and failing health, produced by exposure in malarial regions in attempting to regain his lost fortune. His last illness was peculiarly trying, being confined to his room for four months, incurring much expense and heavy pecuniary losses. But it was the Father's hand—a hand of love—whose grace was sufficient in this furnace of affliction. The day before his death he was unusually cheerful, and when, at his request, his favorite hymn, "I love thy kingdom, Lord," etc., was being sung, his face was aglow with heavenly radiance, and but for failing strength, it was thought, would have shouted aloud the praises of God. Just before the dawn of day he serenely passed from his labors to his reward. He was buried with Masonic honors at the Montevallo cemetery, to await the resurrection of the just.

R. S. WOODWARD.

REV. ABRAM PIPES was born December 13, 1789; married to Miss Elizabeth Grisham July 7, 1810; died July 19, 1873, aged eighty-three years, seven months and six days.

As the regular sun in his gradual course from his rising beam to his falling ray, so was the even and constant life of our good old friend who has gone to enjoy the bliss of an eternal home. As a minister he had served and waited in the sanctuary of his Master for upward of fifty years, walking uprightly and strengthening his declining years with the promises of the Father. He preached his last sermon for us at Douglas on the first Sabbath in July, from the comforting words: "There remaineth, therefore, a rest to the people of God."—Hebrews iv, 9. His "mortal feet" were then upon the brink of death, and his spirit fluttering for the bounds of immortality. In one short week he was upon the bed of suffering, and although not seemingly dangerous, yet he was surely making ready for the last journey. Fruit that is well ripe must fall, for nature is faithful to her laws. From the very earliest childhood of the writer he is remembered as an old, old man—bent low with years, but traveling faithfully on. He was an early settler in Louisiana, having moved here in 1813. But he has ceased to sojourn, and gone home to his Father's house. He will meet his aged companion there, who preceded him nearly three years. There they will partake of the bread without price, and drink at the fount of perpetual youth and eternal life. They leave a spotless name and a godly example to their six surviving children and many grandchildren. We cannot say more to honor the memory of our venerable and departed friends than that they loved and feared God. They heard his voice as their faithful and tender Shepherd, and we do feel that they have entered into that rest that is only known to the children of God—into that rest, that *perfect* rest, that delivers from the burden of years, from hoary hairs and trembling steps—into that rest so beautified by the presence of God, where there are no more tears, no more trials, no more death. "There shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveth them light, and they shall reign forever and ever."

LAURA A. COLBERT.

ACCORDING to the Norfolk *Journal* tobacco-chewers have one imitator among the lower animals that is willing to come down so low as to chew the vile weed, the only instance that we remember to have seen recorded: There is a mule owned by a Mrs. Cotton, a lady living within a mile or two of Portsmouth, and driven to market every day, that has been an inveterate chewer of tobacco for many years. Whenever the mule becomes obstinate it is only necessary to give him a chew, when he becomes perfectly kind and gentle. The lady purchases tobacco for him regularly, and always keeps it on hand.

The Christian Advocate.

THURSDAY, OCTOBER 2, 1873.

GATHER THE WHEAT INTO MY GARNER.

Where didst thou reap to-day, my soul?
My soul, where didst thou reap?
The fields are white on either hand;
The ready ones about thee stand;
The Christian may not sleep.

What hast thou reaped to-day, my soul,
Worthy the words: "Well done?"
A burden sweet of garnered sheaves,
Or but a few dry, withered leaves
Marking thy "harvest home?"

How hast thou reaped to-day, my soul,
How hast thou reaped to-day?
The work is great, the field is wide,
The faithful few are by thy side;
Press on, and do not stay.

Wouldst thou not reap, my soul, to-day?
Wouldst thou not bring thy best?
The day is long, the sun is high;
Wouldst thou, then, lay thy burden by
And seek for ease, for rest?

Go, find thy work, my soul, to-day,
And, finding, do it well;
Put in thy sickle, sharp and bright;
Work on through all the morning light;
When night comes, who can tell?

## American Anglicanism.

BY CHARLES F. RICHARDSON.

The excitement in England concerning the petition of four hundred and eighty-three clergymen for the appointment of authorized confessors in the English Church has already attracted considerable notice in this country, and at the same time the attention of American Episcopalians has been aroused by the meager majority obtained by the Low Church candidate for Bishop of Massachusetts, and by the belated reports of the meeting of the American branch of the Confraternity of the Blessed Sacrament, held in this city last June. It is possible, therefore, that interest will be felt in a brief account of the progress thus far made in this country by the remarkable religious movement which is called by its friends the "Catholic revival" and is popularly known as "Ritualism."

The Tractarian movement, important as was its influence in the Church of England, was little felt in the Protestant Episcopal Church in the United States. There were, indeed, a few secessions to Rome, but not more than frequently take place from other Christian bodies — the German Reformed Church, for instance. On one man, however—the late Bishop of Vermont—it made a profound impression, and inspired in some degree those studies in early church history which finally led him to adopt the advanced views which he held during the latter part of his life. Bishop Hopkins, however, like Dr. Pusey, taught Tractarianism rather as a doctrinal system than as a cultus; and toward the close of his life only did he venture to adopt the mild form of Ritualism implied in placing two candles on the altar of St. Paul's church, Burlington, the darkness of whose chancel, with the Bishop's failing eyesight, afforded a plausible excuse therefor. On his departure for Europe, however, he instructed his young rector to continue the use of these eucharistic lights.

Ritualism in England, as far as its beginning can be definitely fixed, dates from 1863. It did not appear in this country until 1865, when St. Alban's church, New York, was established. Its leading doctrines — which are, of course, the same in both countries—may be summarized as follows:

1. The system of the Christian church is essentially a sacramental one, and there can be no genuine Christianity other than that which relies upon sacraments for spiritual grace.

2. In the sacrament of the Lord's Supper Christ is really and truly present, under the substance of bread and wine, and may there be adored. The Holy Eucharist becomes, therefore, the central act of Christian worship.

3. The Lord's Supper is not only a communion, but a sacrifice; and non-communicating attendance is therefore as ellectious under certain circumstances as the reception of the elements. The Eucharist can also be celebrated in its sacrificial character for the furtherance of any pious object.

Upon these doctrines certain ceremonies depend, whose intrinsic importance, the Ritualists aver, is not great, but which, as symbols of essential truths, can in no wise be dispensed with so soon as their introduction becomes possible. Such are the use of eucharistic lights, at least two candles being necessarily lit at the celebration of the Lord's Supper; eucharistic vestments, incense, flowers, the elevation of the consecrated wafer and wine to be reverenced by the people; the mixing of water and wine in the chalice, that no portion of its contents be by any possibility lost; and the reservation of the consecrated elements for the use of the sick. The Ritualists also encourage, where they do not demand, early communions (that they may be received fasting) and the practice of sacramental confession. They introduce considerable changes, furthermore, into ecclesiastical nomenclature, calling the celebration of the Holy Eucharist mass; a choral celebration, high mass; a plain celebration, low mass; morning prayer, matins; evening prayer, vespers; the last service in the day, compline, etc. They endeavor to bring the word "priest" into general use, instead of "minister;" call their pastor "Father," instead of "Mr.;" speak of "saying mass" and "hearing mass;" and at all times term themselves Catholics, or, at least, Anglo-Catholics, repudiating the name of Protestant with something of scorn. This nomenclature, for the sake of convenience, will be used in the remainder of this article. Concerning the doctrines of the apostolical succession, the validity of orders, etc., they are, of course, at one with the rest of the Episcopal Church, while their belief in the fundamental doctrines of the so-called orthodox creed, with the exception of justification by faith and other Calvinistic dogmas, is firm.

St. Alban's church, New York, was established, as we have said, in 1865. Its rector has been from the first the Rev. Charles W. Morrill, a graduate of the General Theological Seminary, who had previously been connected with parishes in the State of New York. Father Morrill is a thorough student of Tractarian literature and has also the reputation of being a good Shakespearean scholar. The interior of the church is pleasing, although its exterior is quite plain. The walls are adorned with pictures representing the seven stations of the cross; on each side of the altar stand two large candlesticks; the pulpit is at one side of the church, and over it, during the sermon, a crucifix, with the figure of our Savior, is held. The services at St. Alban's are, as from the first, of an ornate description. The singing is by a boy choir, surpliced; and there are still, of course, acolytes, crucifers, processions, etc. This is the only church in the city where incense has been used, and in which the priest, besides the eucharistic vestments—alb, cope, stole, maniple, chasuble, etc.—wears a biretta. The crowds of fashionable people who used to throng St. Alban's are now considerably diminished by the waning novelty of its ritual, by the inconveniences of the railroad near by, and by the fact, as Father Morrill once explained, that "the church occupies a position which favors neither popery nor Protestantism." So Catholic are Father Morrill's views, indeed, that in the sermon in which this statement was made I heard him say that the Reformation and the work of Luther and Zwingle were "inspired by the devil." The financial affairs of the church are managed with great economy, its annual income being only $6,000 or $7,000. Father Morrill's assistant is the Rev. J. B. C. Beaubien, a French Canadian, and formerly an assistant minister in Trinity parish. Father Beaubieu occasionally preaches in French.

Christ church, under the rectorship of Dr. F. C. Ewer, became widely celebrated, soon after the establishment of St. Alban's, as a Ritualistic church, one Catholic practice after another having been introduced. Father Ewer's career has been a somewhat singular one. He began life as an atheist and a lawyer, but subsequently studied for the priesthood in California, supporting his family meanwhile by a position in the San Francisco custom-house. In New York, before going to Christ church, he was an assistant in St. Ann's for deaf-mutes. The story of his rectorship, of his sermons on the "Decline of Protestantism," and of his final defeat by the vestry, needs no repetition now. Father Ewer, after his withdrawal from Christ church, officiated for a time in the Church of the Holy Light (started for the blind, now defunct;) but his adherents subsequently bought O. B. Frothingham's Unitarian church, on Fortieth street, which, refitted as St. Ignatius' church, is now their ecclesiastical home. The building is not only ugly, but inconvenient, outside and inside; its only adornment being its very elaborate altar, which, with the reredos, towers nearly to the ceiling of the chancel, and is adorned with several mural paintings, a number of handsome candlesticks, and a richly-jeweled cross. Father Ewer's congregation is a fashionable and devoted one, and St. Ignatius' is the favorite resort of the Ritualistic students in the General Theological Seminary. Father Ewer has generally been without an assistant, and conducts Sunday services as follows: low mass, seven A. M.; matins, nine: high mass, half-past ten; vespers, four P. M.; compline, half-past seven. These are also the usual hours at the other Ritualistic churches.

Father Ewer's assistant at Christ church was the Rev. Thomas McKee Brown, a graduate of Trinity College and the General Theological Seminary, and still a very young man. Father Brown is now rector of the Church of St. Mary the Virgin, a rather pleasing little structure on Forty-fifth street. The altar of this church was presented by a merchant as a memorial of his wife, cost more than $10,000, is of white marble, about twenty feet high, and is, save the one in St. Stephen's Roman Catholic church, the most elaborate and expensive altar in America. At high mass it is brilliantly lit with a multitude of candles, and on a feast day I once counted one hundred and eight burning at the same time. On each side of the altar are two red candlesticks, which, with their massive candles, are two or three times the height of the acolytes who stand beneath them. The music is generally good, an entire mass being occasionally performed, with female voices for the solo parts, in addition to the usual boy choir. The number of services at this church is very large, there being early mass every morning, matins and vespers daily, and high mass every Sunday and feast day. The assistant minister is the Rev. McWalter B. Noyes, formerly of St. Alban's. At this church attend the Sisters of St. Mary and the girls of their young ladies' school. The favorite missal in this church is the "Treasury of Devotion," which contains various litanies—of the Holy Child, of the Most Holy Trinity, of Our Lord Present in the Holy Eucharist, etc.—for use at compline and other services. Over the principal entrance is a marble statue of St. Mary the Virgin. In connection with this church—as with St. Alban's and St. Ignatius', and St. John's, St. Paul's and St. Chrysostom's chapels (Trinity parish)—are numerous guilds (for men and women,) sewing societies, altar societies, etc., through which a great amount of parish and mission work is done.

These three churches are the only ones in New York which can distinctively be called Ritualistic. One other, the Church of St. Sacrament, led a brief existence, in a little Broadway hall, until its rector, Father Bradley, seceded to Rome. At Trinity, however, eucharistic lights are used; St. Chrysostom's chapel is ritualistically inclined; there are ritualistically inclined; there are ritualistic churches Bishop Potter regularly holds confirmations, although he occasionally betrays a lack of familiarity with the confirmation service, which renders some prompting necessary on the part of the priests. The average attendance at St. Alban's is about one hundred; at St. Ignatius' and St. Mary the Virgin's about one hundred and fifty.

In the General Theological Seminary there has of late years been quite a body of Ritualists among the students (there were eighteen last year,) who attend early mass, confess, go into retreats, and hold special religious services in their rooms, using incense, etc. Some of them belong to the Confraternity of the Blessed Sacrament, and at least one of them so injured his health last Lent by excessive fasting that he was obliged to abandon his studies and go home. Between the two parties there is considerable hostility and no little difference in their manner of worship. The faculty, too, is divided—the Low Church party being led by Prof. Buel, and the High by Prof. Seymour, dean *ad interim*. The Ritualists in the last class from the diocese of New York got ordained without difficulty; but the Bishop of Pennsylvania refused ordination to one of his candidates, in consequence of his advanced views.

In New York is the home of the Sisters of St. Mary, whose chaplain is Dr. Morgan Dix, rector of Trinity. On East Forty-sixth street is their convent, where is also their school for young ladies. Their chapel is in the same building. They wear a black habit, closely patterned after that of the Roman sisters, and strictly observe the canonical hours. In each recitation-room hangs a crucifix, and some of the girls in the school are said to wear blessed crosses. The Sisters of St. Mary also direct the House of Mercy, on the bank of the North river, whose chaplain is Dr. Seymour, dean of the Theological Seminary, and have lately established a branch house and school at Peekskill.

Turning away from New York, we find, as yet, a smaller development of Ritualistic practices elsewhere; although it is impossible to judge thereby concerning the spread of sacramentarian doctrines. In Massachusetts, for instance, which has always been considered a Low Church diocese, the Ritualistic candidate for Bishop lost his election by only a handful of votes, and actually got, indeed, as a correspondent of one of the Boston dailies subsequently showed, a majority of the votes of clergymen having churches under their charge. In Boston, however, there is but one distinctively Ritualistic church, the Church of the Advent, whose rector is the Rev. Father Grafton, S. S. J. E. This church has long been celebrated as a High Church establishment, the late Bishop Eastburn having for many years refused to hold confirmations in it. Under Father Grafton's care it is filled with goodly numbers, although its interior decorations and ritual are far inferior to those of the New York churches. I once saw an Episcopal nun—of what order I do not know—lie prostrate on the floor of this church during the entire time occupied by the consecration of the elements. Boston has a branch of the Evangelist Fathers of St. John, whose monastery is at Cowley, England. This branch was established in 1871 by the superior, the Rev. Father Benson, who came to America for the purpose.

Catholic ritual is used in one church in Philadelphia, St. Clement's, which has had a somewhat varied career under the rectorship of the Rev. Dr. Batterson and others. Baltimore is getting to be a stronghold of sacramentarian doctrines, and it is possible that even now there are more Ritualists in that city than in New York. In Newark, too, is a church with a very advanced ritual, which attracts more people than one usually sees at St. Alban's or St. Mary the Virgin's. But of other cities and towns we have not room to speak.

It is not generally known that the coryphæus of the Ritualistic party in the American church is, in many respects, the Rev. John Henry Hopkins, Jr., now of Plattsburg, New York. "He taught the whole of us," once said one of their priests to me; and his influence has been especially strong in the General Theological Seminary, where he lately narrowly escaped being elected professor. The bishops who are understood to view the movement with more or less favor are Bishops Neely, of Maine, Doane, of Albany, Whitehouse, of Illinois, and Quintard, of Tennessee, the last of whom took a prominent part in the late anniversary of the Confraternity of the Blessed Sacrament, in this city, and was the celebrant at one of the early masses. The Confraternity, whose superior general is Father Ewer, has now sixty-five priests-associate, and reports that eucharistic vestments are worn in sixteen out of forty-one dioceses. The names of its members it keeps secret.

It has, of course, been impossible in a single paper to consider the whole growth of Ritualism in the wide field occupied by the Protestant Episcopal Church in the United States, and the incompleteness of this article will therefore, I hope, be pardoned.—*Independent.*

"FAITH LATIMER," an admirable infant class teacher, says in the *National Sunday School Teacher* of the uniform lessons for the little folks:

"Last winter, when the lessons were upon Revelation, although it was predicted such lessons could never be adapted to infant classes, an indiscreet mother said to a very little girl: 'Lucy, why do you talk so much about heaven every day?' 'Because my teacher does, and I love to think about it.' 'Your teacher does not know any more about heaven than I do.' The astonished child answered: 'Yes, mamma, I *know* she does. I'm *sure* she has *been there*.'"

A VENERABLE MATRON of the old school, in the whaling burg of Peterhead, Scotland, hearing that a comet was expected to appear, which would perhaps destroy the world, uttered the following lamentation: "What will the puir things awa to Greenland de when they come hame frae the fishin', and fin' that there's nae warld left till come tee?"

## Wesleyan Methodism.

The final draft of the ministers of the Wesleyan Conference was read and confirmed on Wednesday, August 13. Among the appointments we note the following: F. J. Jobson, D. D., book steward; Benjamin Frankland, B. A., and Benjamin Gregory, editors; G. T. Perks, M. A., W. B. Boyce, Luke H. Wiseman, M. A., general missionary secretaries; William Arthur, M. A., honorary secretary; Charles Prest, general secretary home missions; John Rattenbury, agent of the Auxiliary Fund, which is in behalf of worn-out ministers and the widows and orphans of deceased preachers; Gervase Smith, secretary of the Metropolitan Chapel Building Committee; George Osborn is theological tutor of the Richmond Branch of the Theological Institution; Rev. W. M. Punshon, LL. D., is chairman of the Second London district.

The Connectional Insurance Office is gradually drawing into its lists all the Wesleyan churches and parsonages. The company insures nothing but church property.

Among the ministerial dead of the year past are Thomas Jackson, who lived to ninety years; Thomas Waugh, eighty-eight; Daniel Macafee, eighty-two; William Shaw, seventy-seven; and eleven others, whose ages ranged from seventy-four to ninety. Of the ministers who retired permanently from the ministry Dr. Stamp had traveled fifty years, John Lomas fifty-three and William Piggott fifty-one; the majority of the other superannuates had seen forty years of service.

Rev. Samuel Coley, M. A., has been appointed to the theological tutorship in the Headingly Branch of the Theological Institute. He is a representative Methodist in every sense of the term. Brilliant yet scholarly, of a most genial Christian spirit, and with what the *Watchman* thinks inheres in Wesleyanism—"occasional broad flashes of light and merriment, gentle touches of pathos, and a quiet appreciation of humor." Mr. Coley will mold many and many a future minister after his own heart.

The Wesleyan Sunday schools of Great Britain now number 5,869, an increase for the year of 77, and of scholars 666,706, an increase of 12,189 scholars. There has also been an increase of two day schools, and 4,867 day scholars. The Conference sanctioned the formation of a movement which has long been discussed and urged—a connectional Sunday school union.

The official statement made in the Conference shows that 276 of the circuits reported a decrease in members, and 359 an increase. The totals are: Number of members in society, 348,580, a net increase of 1,730; the number on trial, as reported at the March district meetings, is 20,844.

SERVING GOD AND MAMMON.—A recent publication has a passage satirizing a class of professed Christians in our day, who are the true descendants of those "Pharisees, hypocrites," that in our Savior's time devoured widow's houses and for a pretense made long prayers. It is as follows:

"Walk," the old lady began, "wall, my dear, some people have very curious notions about gettin' religion. 'There's my neighbor, Deacon Jabe Sniffin, who's makin' a fortune tradin' horses. Wall, he thought he 'sperienced a change, but he didn't want to 'sperience a change of business. That was touchin' a tender point—might interfere with profits, you know. So he thought he'd consult with Deacon Aminadab Tweedle, who kep' a store, and did up the sugar and whisky over night. 'Now, look a here; you don't s'pose, Bro. Tweedle,' he began, drawling the words through his nose—'you don't s'pose them little stories, sort o' lies like that you and I tell in the way of trade, will be reckoned up agin us on the day of judgment? Sarcumstanced as we air, we can't help it, you know. I don't s'pose it will make no sort o' difference at all in the sight of the Lord, long's the heart's all right; now does it, Bro. Tweedle?'"

HOME INFLUENCE.—Rev. Dr. Cuyler, in one of his articles, talks in this wise of family topics:

"If the father generally talks 'money, money!' at home; he generally rears a family in worship of the almighty dollar. If he talks mainly horses, games and races, he breeds a batch of sportsmen. If fashion is the family altar, then the children are offered up as victims upon the altar. If a man makes his own fireside attractive, he may reasonably hope to anchor his own children around it. My neighbor Q. makes himself the constant evening companion of his boys. The result is that his boys are never found in bad places. But, if the father hears the clock strike eleven in the clubhouse or the playhouse, he need not be surprised if his boys hear it strike twelve in the gaming-room or the drinking-saloon. If he puts the bottle on his own table, he need not wonder if a drunken son staggers in, by and by, at his front door. When the best friend that childhood and youth ought to have becomes their foe, the homes become the 'starting-post' for moral ruin."

A STORY is told of a French gentleman who, having lost the bulk of his property through the rascalities of friends in whom he trusted, lost his mental balance, and for the remainder of his days found his only delight in riding in omnibuses and passing fares from passengers to the driver, taking care when change was returned to add to it a sou or two from his own pocket and watch the effect on the receiver. In nine cases out of ten, as the story goes, the passenger, counting over his change and finding, as he supposed, that the driver had cheated himself, would look bewildered for a moment and then pocket the change with a quiet chuckle.

"A COFFIN," said an Irishman, "is the house that a man lives in when he is dead."

## Religious Intelligence.

THE six missionary societies which are operating in Liberia all report success, and several of them are extending their labors widely among the unmixed heathen population.

JOE SMITH, JR., retains his father's mantle as a Mormon, and lives at Plato, Illinois. He has a large following, and they call themselves Josephites. They are described as Mormons in everything but the polygamous attachment.

A LARGE NUMBER of the exiled German Jesuits have settled their headquarters at Dillon Hall, about nine miles from Liverpool. Others are settled at Stonyhurst College. Many others have either come or are coming to this country.

DR. MULLENS, secretary of the London Missionary Society, has left for Madagascar, where he expects to spend a year in looking after the interests of that flourishing mission. There are sixty native young men now studying for the ministry in the training school in Madagascar and forty are studying to become teachers in the normal school.

AN ELABORATE table of statistics, recently compiled by the Rev. C. C. Goss, gives the Presbyterians of New York city the lead in church membership, their number being 55,773; next, the Episcopalians, with 13,163; then the Baptists, 11,352; Methodists, 10,322. The compilation shows that Methodism has been at a standstill relatively since 1835. Its record, however, is much more satisfactory in the towns and cities around New York.

THE Swiss National Council has rejected by 70 votes against 23 the three appeals which have been made against the sentence of banishment passed against Bishop Mermillod. It is said that Switzerland and Italy are in negotiation with a view to cooperation in the event of Ultramontane troubles. Several of the bishops of France have united in a letter to Bishop Lachat, of Switzerland, assuring him of their sympathy and approval in the resistance that he is making to the Swiss government.—*Independent.*

THE missionaries of the American Board at Guadalajara, Western Mexico, continue to meet with much encouragement. More than $200 of Bibles, Testaments, etc., have been sold by them within a short period. A Protestant weekly paper, which has been in operation but a month, is already better supported than any other paper in the city. It is expected to pay for itself at once. Their helpers, they are assured, do not work for pecuniary gain, but from real sympathy with the movement, and many of them have made actual sacrifice of money or position in order to render aid to the missionaries in their work.

THE Bishop of London is perplexed over another Romanizing development in his diocese. A vicar and church wardens have made application to erect a "Baldacchino" in a certain church, St. Barnabas. A "Baldacchino" is a canopy often raised in Catholic churches over the altar, generally of costly materials, and in this case it is proposed to expend over $3,000 in this aping of the Catholic Church. It has no spiritual significance, but is intended as a simple confession that the Catholic Church is the true church. It is another step of the surrender which the Church of England is making to the Church of Rome. The Bishop has not the courage to boldly say no, but has referred the matter to the chancellor of his diocese.

REV. JOHN C. FITNAM, Protestant Episcopal missionary to New Mexico, writes that at Taos the Martinez chapel, with all its paraphernalia of altar, crosses, pictures of saints, images of saints, etc., was opened for his use, and in it he read the first Protestant Episcopal service, in Spanish, ever read in the beautiful valley of Taos, with its 7,000 inhabitants, many of whom anxiously seek for a safe refuge in the Episcopal Church against the errors, exactions, oppressions and other crimes of Rome. The universal cry among the people is that the Romish priesthood make merchandise of the sacraments and rites of their church. There have been a few Bibles distributed in past years in this country, and they are carefully preserved and read.

THE *Missionary Record*, in giving a summary of the labors of the late Rev. James Watson, missionary of the United Presbyterian Church in Jamaica from 1827 till 1868, reports the present condition of the Western Presbytery of Jamaica, of whose congregation he is virtually the founder. In 1828 a little church was formed in Lucea, the germ of this presbytery, into which Mr. Watson gathered 13 persons of color, one negro and seven white people. Two years later Mr. Watson said: "I have in Lucea alone received the names of upward of 400 negroes as catechumens or inquirers—the one communicant being multiplied 400 fold." The congregations now number seven, the out-stations 22, the native evangelists five, school teachers 17, scholars 1,771, communicants 1,296, and attendants on public worship 1,954. These numbers, together with the moral and social improvement, which no arithmetic can compute, shows the power of one good missionary thoroughly in earnest.

THE subject of confession is still exciting controversy in England. The three bishops of London, Worcester and Manchester have all spoken their minds about it. The former admits that an occasional use of confession is warranted by the Prayer-Book; but contends that the habitual practice of it would be contrary to the letter as well as the spirit of the church formularies. The Bishop of Worcester pronounces the petition of the 483 clergymen an attempt to undo the great work of the Reformation; and the Bishop of Manchester says that "he has always regarded the practice of habitual or compulsory confession as most demoralizing to the individual conscience," and that there is nothing he would "more profoundly deplore, as a taint likely to vitiate the whole social atmosphere in which we live, than the naturalization of such a system in the Church of England." His lordship attributes what he condemns to "a morbid and enervating sensationalism." All the bishops agree, however, that the remedy is rather in the hands of the laity than of the ecclesiastical authorities. Before their lordships were fairly through, up spoke the bold Archdeacon Denison, and said "that he regarded the present time as a glorious opportunity for the Reformed Church to come to the front. He considered it a dangerous thing, especially in a country where people liked plain speaking, to tell them that the Scriptures or the Prayer-Book did not mean what they said. He was thankful to say that priests by thousands were teaching and practicing private confession, and that the laity by tens of thousands were rejoicing in the comfort which was thus afforded."—*Independent.*

CHRISTIANITY IN INDIA.—A correspondent of the *Pall Mall Gazette*, writing from Simla, says: "I lately mentioned the results of missionary enterprise in Bengal as ascertained by the late census. The results briefly amount to this: that there is now a total Christian population under the Lieutenant Governor of Bengal amounting to 93,698 souls, of whom 70,000 are born and bred in India, and 50,000 are pure natives. The report of the missionary Conference at Allahabad has just published the statistics for all India. Unfortunately it deals only with the Protestant Christians—pure natives—who number 221,161. The most remarkable feature disclosed by the missionary statistics is the rapid progress of proselytism during late years. Between 1851 and 1871 the number of Christians has more than doubled in Bengal, while the communicants have increased nearly threefold. In central India the native church has multiplied by nearly 400 per cent.; in Oude by 175 per cent.; in the north-western provinces it has nearly doubled; in the Punjaub and Bombay it has increased by 61 per cent., and the total increase for all India is 61 per cent. The increase during the previous ten years, from 1851 to 1861, was only 53 per cent. The missionaries calculate that, assuming a uniform increase of 61 per cent. for each ten years, the number of native Protestant Christians in India will amount in 1951 to 11,000,000, and in A. D. 2001 to 130,000,000. They very prudently admit, however, that such calculations are liable to unforeseen contingencies. But they have established in a startling and unexpected manner that Christianity is a really living faith among the natives of India, and that it is spreading at a rate which was altogether unsuspected by the general public. The number of native ordained ministers has risen during the ten years in question from 97 to 226, and the number of communicants for all India has more than doubled. The report very honestly shows, however, that the missionary work in India is an educational quite as much as a proselytizing enterprise. In 1871 no fewer than 122,132 pupils attended the mission schools; and these institutions are every year growing more popular, as is proved by the increase since 1861, when the attendance stood at 75,975. On the whole, it is felt that the missionaries have done wisely in taking up the gauge of battle regarding their alleged want of results, and that they have proved their case in a quite unexpected manner. It is only to be regretted that their Protestant zeal excluded the Roman Catholic missions, which are at least as successful, and are believed to have an even more numerous following."

PROF. REINKENS was consecrated missionary bishop of the Old Catholics on Monday, the eleventh of August, by Mgr. Heykamp, the Jansenist Bishop of Deventer, and his assistants, Verhey and Hordenwyk.—Profs. Reusch, Knoodt and Langen were present, and there was a large attendance of the Dutch clergy. Profs. Schulte and Friedrich and Dr. Dollinger were unable to be present. Monsignor Casparus Johannes Rinkel, hitherto priest of the Jansenist church at Krommenie, was also consecrated as Bishop of Harlem. Monsignor Heykamp, in an address he delivered on the occasion, said it was not sought to establish a new church or to alter the basis of the church of Jesus Christ. The duty of the new German bishop was to maintain what otherwise would be lost—to seek the outcast and be to them a father. It was his duty not only to watch over pure doctrine, but to inculcate true religious principles. Two records were made of the consecration, in presence of the whole congregation—one in the Dutch and one in the German language. The first-named will be forwarded to Rome, while the latter is destined for the archives of the Old Catholics in Germany. Prof. Reinkens stipulated at his election that the vow to be taken by his flock, priests and laymen, should not be a vow to obey him, but, in the spirit of the ancient church, a promise to love him and revere him. While he believes that the authority of the church should be of love, rather than of compulsion, he believes, at the same time, that the authority of the government is to be respected, and he has issued a pastoral letter, in which he describes the position of the Old Catholics and gives his views of the episcopal office. He asserts that a bishop should teach obedience to the secular authorities as a religious duty and as a question of conscience, and that he who does not is a traitor to his office. This is a view of the relations of Church and State which Prince Bismarck will certainly indorse as orthodox. It is conspicuously different from the doctrine preached and practiced by that jaw-breaking saint, Archbishop Ledochowski, of Posen. The refusal of this prelate to answer before the courts a charge of violating the new ecclesiastical laws was reported in our last issue. In his absence the authorities have proceeded against him for contumacy, and he has been sentenced to pay a fine of 200 thalers. The government allowance of $2,000, hitherto made toward the support of the strictly clerical seminary of the Roman Catholics at Fulda, has just been withdrawn. These and other facts show that the government is vigorously enforcing the new laws.—*Independent.*

## The Christian Advocate.

Organ of the Alabama, Mississippi and Louisiana Conferences of the M. E. Church South.

THURSDAY, OCTOBER 2, 1873.

REV. LINUS PARKER, D. D., Editor.
ROBT. J. HARP, PUBLISHER.

OFFICE—112 CAMP ST., NEW ORLEANS.

Address, on all matters of business, Rev. R. J. HARP, 112 Camp street, New Orleans.

Address all communications designed for publication to Rev. LINUS PARKER, 112 Camp street, New Orleans.

AGENTS—All the members of the Patronizing Conferences.

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### The Financial Storm.

There is a mystery about these occasional financial disasters which sweep over the country. It is mysterious to those at least whose studies and pursuits are not in the direction of commerce and monetary transactions. There are, however, some things connected with these business convulsions which are calculated to interest and instruct. We can see that the world is most intimately connected, and that the most distant points are affected. There is a mutual dependence, and when the crash begins it travels with the velocity of an equinoctial gale across continents and oceans. The business welfare of one city involves the prosperity of a hundred others, and thus we are led to realize how close and strong are the ties of interest which connect mankind. Scarcely any class of people escape untouched. From the richest to the poorest there is trouble. In some cases the rich are utterly impoverished, and reduced in a day from the pinnacle of prosperity. On the other hand, some grow rich under the pressure which impoverishes others, and not a few flourish and fatten on the dismal spoil and almost universal wreck.

In such times an extraordinary amount of rascality is brought to light. Defalcations are uncovered which before were not expected, and dishonest tricks and corrupt speculations are made bare. The depths of fraud and villainy, and the wide prevalence of monetary corruption exhibited, are alarming. As an offset, there are no doubt some very remarkable illustrations of sterling integrity. The occasion which exposes the bad also tests and brings into view the good. There are some men in the world who will not lie or cheat, and who will, at any cost, maintain clear consciences and an untarnished name. The ultimate result may also be good. There is so much that is unreal, corrupt and every way false and dishonest in the present methods of business, and in the financial operations of the country, that the only wonder is these upheavals do not more frequently occur. In the natural world the storms seem to be necessary for the general good, and although partial wreck and devastation follow in their path, the widest effect is, on the whole, beneficent. Thus we may hope in these great monetary disturbances. While they may be largely owing to false and dishonest plans and methods, they are absolutely needed to hold the fraud and gambling in check, and to readjust the principles and tendencies of trade, and to purify the business atmosphere of the country.

Whether these tribulations will lead anybody to religious seriousness we cannot tell, but we have thought a general religious awakening might follow in the wake of this financial tornado. This was the case some years ago, and it may be reasonably expected now. The mind is awake, there is anxiety, there is trouble, disappointment and sorrow. Religion is the only refuge, and thousands under a realizing sense of the vanity of earthly fortune may now begin to seek happiness in something more satisfying and enduring. Evidently God intends to rebuke not alone the scandalous dishonesty and the unscrupulous and mad pursuit of riches, but also the general mammon worship, covetousness, excessive greed and worldliness. Safe investments are not in earthly values of any kind. Riches do make to themselves wings, and he is a fool who trusts in them. In such times it would be well for all to review their stewardship in reference to the money and property which God has intrusted to them. The stewardship of many a rich man has come to an end during the past few days, so far as the use of great wealth is concerned. He has been stripped of all, and turned out of this stewardship. People who have felt unable to give much have been compelled to lose a great deal. With many the opportunity of consecrating wealth to God is now gone forever, and many more who might have given something have lost even that and the blessing which was in it.

### Letter from Washington.

BY DR. TUDOR.

MR. EDITOR: The *National Republican*, one of the dailies of this city, says in this morning's issue: "This city of Washington, which was the disgrace of the country, has blossomed into a beauty and a loveliness, so that it is to-day the most attractive city in the Union." This statement approaches, in my judgment, the exact truth, in respect of both the disgrace and the beauty. A resident, as I was, of Washington for five years during the "disgrace" period, and returning after an absence of two years, the improvement, like the growth of a child, is to me perhaps more of a marvel and a charm than to those who have remained. For example, I find street after street paved for miles, where two years ago there was no paving of wood or cobblestone, but there were only country dirt roads, with paved sidewalks, for a densely-built population. This, however, is but a single item illustrating in advance the many and great improvements which I have noticed, and which, dating with the organization of the new Board of Public Works two years ago, must inevitably date a new era in the material prosperity of the national capital.

It seems evident that the plan of Washington, as laid out by its founder, contemplated a capital to contain millions of people. Streets and avenues, of greater width than those of any other city in the world, comprise with the alleys an area equal to about one-half of that contained within the entire city limits. Until recently these streets and avenues have lain, as already intimated, in dust and disgrace, with the exception of the great artery, Pennsylvania avenue, and a few sections immediately adjacent of a few streets intersecting, paved with cobblestone. The present generation of citizens of Washington would be exceedingly grateful to former generations and administrations if they had, by gradual and effective improvements from year to year, diminished the expense which now falls so heavily upon the taxpayers for work which it became evident must be done, or the mules and the bats would take the city. The city government has not been, indeed, unenterprising in the past, but its enterprise has been dwarfed and crippled through defect of adequate co-operation and appropriation upon the part of the general government, which owns four-tenths of all the property within the limits of the district, and which originally proposed to bear a proportion of the cost of improving the streets and avennes and keeping them in repair. In seventy years—from 1802 to 1872—the amount expended by the city of Washington for the improvement of the streets and avennes was nearly $14,000,000. During the same period the total amount expended by the general government for this purpose was only $1,500,000. In the two years just passed the appropriations by Congress for the purpose above named have reached the sum of $3,250,000, and by the District Legislature $4,750,000. A comparison of the figures above stated will show that earnest work must have been in contemplation, and the results achieved abundantly show that work in development and progress. The location of Washington, and the plan by which the city was laid out, fit it to be the rival of Paris or any other great city in the grandeur and convenience of its thoroughfares, and the imposing relief of elevation and view which its buildings, public and private, may enjoy. The present reorganization of the city in grading and ornamentation contributes almost perfectly to these effects. Now that it is quite settled that Washington is to remain the national capital, every American must feel interested that the city shall represent the taste, prosperity and judicious pride of the republic. Men and measures change, but the beautiful city will be the same to every administration.

The first thing that strikes an observer, acquainted with the topography of the city as it was, is the immense amount of effective grading that has been done. The crossing of Seventh street and Pennsylvania avenue is the Agora or grand market and meeting-place of the business and travel of the city. If now the reader will put himself at the corner named, looking northward, he will see what was a succession of steep hill and brief level in Seventh street, for a mile and a half or two miles, reduced to a gently inclined plane; and so on many streets, if he will remove north, south, east or west, and continue his observations, he will witness excavations, in some cases of enormous depth, which scientifically accommodate the purposes of thoroughfare, but have left residences high and dry upon difficult banks, where before it was but a step or two to the bed of the street; while in other places inevitably, where ground has been made, dwellings have been left low and obscure that were formerly on the sidewalk. In the streets thus graded about one hundred miles of carriage way have been paved with treated wood, round block, compound wood and concrete, concrete, Belgian and concrete, and other descriptions of pavement. The improved patent pavements have by this example been decidedly approved.

Further in the way of improvement and ornamentation, the waste places formed by the intersection of the broad streets and avenues have been laid off in small parks, now green with grass, and sparkling in the evening with jets from beautiful fountains. The sidewalks of the streets are the widest in the world, paved with brick on the curb, and affording space for almost every dwelling to have a grass plat in front of the door. At a convenient distance, at once between carriage way and dwellings, shade-trees have been planted, in some cases along the city passenger railway tracks, as on Canal street and Esplanade in New Orleans—twelve thousand in number—maple, linden, elm, tulip-tree, ash, sweet gum and other varieties. At various points handsome circles have been described, set in green, and inclosed with iron railing, like Tivoli Circle in New Orleans, only the circle here at the corner of P street and Connecticut avenue is of four times the area of Tivoli. About eight thousand feet of iron railing in all have been erected in the course of the improvements. Rock creek, the stream that divides Washington from Georgetown, has been spanned at several places by stalwart bridges, so that you pass into Georgetown almost before you know it, and indeed you can well believe you are in the same city of Washington from the corresponding improvements that are in lively progress in the sister city of the district.

The new sewerage of the city is an important feature of the work that has been done. For an effective system unto this end the city has been divided into seven sewer districts, named according to locality, and the ample sewerage now in progress will be adequate to carry off the deposits that formerly conducted into the canal, south of Pennsylvania avenue—made it often so offensive as to threaten pestilence, and so unsightly as to disgust every beholder. The Tiber creek sewer is one of the largest in the world, varying in diameter from twenty-four to thirty feet. For lateral sewerage the pipe sewer has been used almost exclusively. Keeping pace with the enterprise of the Board of Public Works, one thousand two hundred and forty-two buildings of brick and stone, dwellings and other, and one thousand one hundred and twenty-six of frame, have gone up, while the grand public buildings, such as the capitol, the general postoffice, patent office and treasury, have sprung into a far bolder relief than they possessed before.

While we are bound to contemplate all these works of liberal progress with admiration, it cannot be overlooked that they have, in some cases, entailed hardships and seeming oppression in the way of taxation, and the grumbling and complaint, amounting sometimes almost to riot, which they have occasioned, is simply an historical fact. Yet it is also remarkable that perhaps the most popular man, with all classes in the district this day, is the man who less than two years ago—I may say, from personal knowledge, not more than one year ago—was hunted and haunted by abuse, hatred and threats of summary assassination for the part which he was held to be performing in the general upturning and forward movement in progress. He was considered the ringleader in all the mischief, the hard taxation and the unsettling of affairs to which people had become used, and they were for letting well enough alone; the ringleader he was held to be, not only in the conventional sense of that term, but also as the "ring" is technically understood in these days of corruption and greed. If it were necessary, I would not only disclaim the insinuation of such a charge in these lines, but also defend him against the narrow-mindedness and the servility of judgment which brands every man of public spirit, and even, in some cases, the benefactor of his species, as a leader or a member of the "ring." But it is not necessary. Ward political meetings, now held nightly in this city, laud, applaud and honor him. He is certainly a man of genius, vigor, purpose and courage. To him, as vice president of the Board of Public Works, the city is more indebted—to his determination, comprehensive foresight, talent for affairs and hearty enthusiasm—for its present beauty and outlook of prosperity than to any other living man. So they all say now. His name is on every tongue, and name and title are as follows, viz.: Hon. Alexander R. Shepherd, Governor of the District of Columbia.

To his prompt courtesy I must acknowledge my indebtedness for sundry items and particulars in this letter.

### Not Very Well.

We give below some statements from a cotemporary concerning the Cincinnati Conference of the Methodist Episcopal Church. The results of a bold profession, and frequent preaching of entire sanctification and the national camp meeting specialty, are a little singular. Less missionary money, class meetings declining, a lax enforcement of discipline and a lack of success in arresting the unconverted, at the same time that entire sanctification has been professed with boldness, frequently preached, and a camp meeting held for the single purpose of promoting it. We do not understand the relation of entire sanctification to this state of things. A deep experience of the power of holiness should quicken the whole church, and increase the efficiency of every department. We give the statements, however, as we find them:

There were $2,000 less than for the year preceding. This fact was so startling and painful that after the eloquent address by Secretary Eddy and Bishop Wiley, it was proposed to raise this deficiency by $120 shares. The collection proceeded under the management of Dr. Moody, until at a late hour the amount was pledged, the preachers present taking seventy of the shares. It was a very doubtful expedient, and is likely to embarrass collections hereafter. The preachers have found monetary stringency nearly everywhere, but have made earnest efforts to maintain usual collections for benevolent purposes. The statistics are not all in yet, but enough are returned to show that less progress has been made than was hoped and expected by many.

The bold profession and frequent preaching of entire sanctification have followed as the legitimate and direct result of the national camp meetings at Urbana, and similar methods and preaching have characterized the many camp meetings that have just closed within the bounds of the Conference. But the effort to arrest the unconverted has been less active, and hence the apparent lack of success. May it not be that the church is only preparing for a great and glorious revival?

There was much said by the presiding elders in their written reports of their districts on the subject of class attendance, and a committee on this and kindred subjects of practical discipline was appointed, and reported in favor of a much more stringent enforcement of the rules.

### Filthy Communications.

We have regarded Bishop Haven's voluminous indecencies on amalgamation and miscegenation, lately appearing in the Northern Methodist papers, as unfit to be quoted or noticed. For the sake of our common Christianity we have declined to insert his dirty letters. Our cotemporary of the *Pacific Methodist* gives the following estimate and extracts:

We do not desire to seem as if we were pursuing our Northern Methodist brethren, but the following utterances from Bishop Haven are of such a character as demand some notice at our hands. The "Bishop of Atlanta" is writing a series of letters for *Zion's Herald* from Charleston, South Carolina, comparing the salient points of that locality with those of antipodal Boston. These letters have the freedom of thought and audacity of expression which have characterized this Bishop for many years, somewhat intensified by the aggressive position in which he finds himself during his episcopal reign at the South. He gives the keynote of the campaign in unmistakable language. If this last letter from which we quote were not so outrageously coarse and obscene in its insinuations we would like to give it entire; but it is unfit for publication in our columns, therefore we have chosen such sentences as plainly indicate the purpose and desire of this Bishop of the Methodist Episcopal Church, and are least objectionable in a moral point of view. It is a little remarkable that his attention is so much given to the negro women; we do not remember to have noticed that he is extravagant in his praises of "tinted Apollos;" but "tinted Venuses" arouse his imagination and excite his admiration strangely. This letter has been published nearly two months, and we have not yet heard a word of condemnation from the press of the Methodist Episcopal Church; there has been a tacit if not positive agreement to its policy which is strangely at variance with the laws of nature. Here are the extracts:

"I can pardon a little to the devil of slavery when I see what fine specimens of humanity it produced. If you want to see the coming race in all its virile perfection, come to this city. Here is amalgamation made perfect. * * * What exquisite tints of delicate brown; what handsome features; what beautiful eyes; what graceful forms! No boorish, Hanoverian blood here, but the best Plantagenet. * * * The best old Beacon street wine of humanity is theirs, and soars to the rich quality that flashes in these eyes and veins and figures. It is an improved breed—the best the country has to-day. It will be so reckoned in the boudoirs of Newport and the court of Washington ere many years. * * * Let the white gentleman make the less white lady his wife, and let her not degrade herself by any voluntary associations of sin. Her mother's purity can never be transmitted in guilty relations. The lighter are not always the more lovely. Some quite dark skins are very rich in tone, and black but comely is not an unknown trait in Charleston. One knows not but the blackest is of the best blood, for pureness of Africanism does not go according to color. The best old family stock is in these shapely features, that are as dark as Erebus."

### Preachers In Charge.

Dr. Winfield, of Arkansas, is presiding elder of the Little Rock district, and being about to enter on his fourth round—that round of rounds—addresses a few words through the *Western Methodist* to the preachers in charge, which will be found appropriate to all the districts in all of the Conferences. We quote as follows:

Up to this time very little has been done to meet your collections. All of you have promised to bring up your Conference collections, and to use your utmost endeavors to obtain fifty cents per member, in all your charges, for the missionary cause. I sincerely hope, dear brethren, you will not forget these very important interests. Please see that all your class-books are correctly renewed, and all dead branches stricken off. Please don't report members to Conference that have been dead for years, and those that have removed to Texas from two to five years ago. Have your church registers and circuit records all ready to turn over to your successors. See that all our property is properly deeded, and that every board of trustees have their report ready, as demanded by the Discipline. Do try and get all the official members to the next Quarterly Conference. Urge all the local preachers to come, and those unordained to bring their license, and those desiring ordination to come prepared for examination. Be careful to receive all who are qualified into the church, and leave no church trials or other unnecessary work for the preacher who is to follow you. Have a good plan of your circuit ready to hand over, and your statistics all ready for Conference. I will furnish the blanks to all of you.

STEWARDS.

My dear brethren, the finances of our district are dreadfully behind. With two exceptions, they are worse than any district I ever traveled. Your preachers have labored faithfully, and under many disadvantages and severe pressure. No other men would have worked on such pay and such fare. Only three months and we will have to start to Conference. Will you allow us to leave you with less than half our salaries? Will you permit us to go to Conference in debt? Will you not put forth an extra effort to bring up all arrearages? What say you? What say the members of our church? Shall your preachers be paid? Answer in view of your obligations to God and his ministers. Your conference will be adjourned from time to time till you settle.

### Climate of the City of Mexico.

Rev. Dr. Carter, of the Methodist Episcopal Church, writes to the *Methodist* of the climate as follows:

The climate of the City of Mexico is enchanting. If we were to go up in a balloon from New York to the altitude of the spot in which we are writing, nearly a mile and a half above the level of the sea, we would find the air inconveniently cool; but this is counterbalanced here by our proximity to the equator. It has been said by some one that it is never warm enough in the City of Mexico to take off the coat, and never cold enough to button it up; and this is almost literally true so far as we can judge in a five months' residence. It is easy to wear a cloak; its weight is hardly felt, and ecclesiastics are almost invariably thus imbited; but to go without one is more agreeable. Unfortunately the constant sameness of the temperature has driven out of polite society that prolific subject of conversation—the weather—which is so often a boon to young men and maidens who are not apt talkers. It is quite unfashionable here to make any remark about the state of the atmosphere unless, perchance, the streets are flooded by the rains, and you feel obliged to confess that you are drenched to the skin. We are just now in the midst of the rainy season, which commences in June and continues until October. The sun, however, often shines until twelve o'clock at noon, and if cloudy there is usually no rain previous to that hour, after which the intermitting showers render it always safest to be armed with an umbrella.

But the climate is enchanting. You may open your windows, and you are comfortable. You may shut them up, and you are comfortable. You may sleep at night under a single sheet, and you are warm enough; or you may add an extra coverlet, and you are not too warm. And so, they tell me, it is the year round. Winter is no winter; grates, registers and heating-pipes are unknown; chimneys are northern barbarities unnecessary even in Mexican kitchens, from which the smoke finds an easy egress by some convenient hole in the roof. Some people like variety—the summer gliding into fall, the winter melting into spring. They had better not come to the City of Mexico.

Here, then, in such a climate you can enjoy such a place as the Alameda. You are not obliged, in the luxury of a walk, to take an involuntary sweat-bath, the consequence in these July days of a ramble in the Central Park. You can sit for an hour beside one of its fountains and listen to the music of the band without being haunted by the fear of sneezing; or you may saunter through its avenues, and the balmy air seems to be always of just the right temperature.

### For Oregon.

It will be seen from the appointments of the Columbia Conference that the Rev. Thomas B. White, of the Louisiana Conference, has been appointed presiding elder of the Willamette district. We believe Bro. White proposes to leave for Oregon in a few weeks. It is with deep regret that we give him up. For many years he has been a faithful and efficient laborer in Louisiana, filling important appointments and endearing himself to the people at large and to his brethren of the ministry. For several years we were intimately associated with him during his pastorate in New Orleans, and learned more than ever to love and esteem him. We earnestly commend our brother and his family to the Southern Methodists of the Pacific slope, and, above all, we pray that the good hand of our God may be with them in their journey, and in all the experiences which await them in the land whither they go.

GETTING ALONG.—It is not to be expected that Father Hyacinthe should all at once get clear of the errors of popery. The Old Catholics still cling to many of the follies and superstitions of Romanism. Perhaps they will get free after awhile. They are certainly moving toward the truth. The *Christian Union* chronicles the present status of Father Hyacinthe in such terms as these:

Father Hyacinthe has got along so far as to deny the corporal presence of Christ in the sacrament. In one of his recent sermons at Geneva he affirmed, in explicit language, that the true Catholic doctrine of the eucharist had been grossly corrupted and materialized, citing even later Catholic theologians to show that no material or physical change whatever was wrought by the act of consecration in the holy elements. They were spiritually converted into the body and blood of Christ, through which, as instruments or means, the souls of the faithful communicants were fed with spiritual food in the partaking of that sacrament.

FRATERNAL LETTER.—From the following extract from the London *Methodist Recorder* it will be seen that the British Conference has directed a fraternal letter to be sent to our General Conference in 1874.

The Macclesfield district suggested the propriety and desirability of appointing in future a fraternal deputation to the General Conference of the Methodist Episcopal Church South of the United States of America.

The memorial committee reported that the subject of official intercourse with the Methodist Episcopal Church South would come before the Conference on a notice of motion, by the Rev. Dr. Punshon, to the effect that a fraternal letter should be sent to the General Conference in 1874. The Conference resolved that such a letter should be sent, and appointed a committee for its preparation.

THE fever at Shreveport is apparently declining. There were five deaths from it on Tuesday, September 30. We sincerely hope that it will now rapidly disappear. All that can be done for that afflicted community should be done at once. The destitution and suffering there for the necessaries of life are truly heart-rending. Rev. John Wilkinson, pastor of our church at Shreveport, was taken sick on the twenty-fourth; but we have heard nothing further, and presume that it was a temporary indisposition, or, if the yellow fever, that he has had a mild attack.

THE HEALTH OF THE CITY.—The dengue has about run its course, we should think, as we hear of few new cases. Of the yellow fever we may be regarded as practically clear. The deaths from this disease have steadily declined for some time, until the last report would indicate that no apprehensions need be entertained about it.

THE financial troubles have been upon us in full force during the past week, and business matters are still at a dead-lock for the most part, but we are told that there is some improvement, and that things are likely to return to their wonted condition in a short time. We sincerely hope it may be so.

THE highest inhabited spot in the world is the Buddhist cloister of Hanle in Thibet, where twenty-one priests live at an altitude of sixteen thousand five hundred feet. The Brothers Schlagintweit, when they explored the glaciers of the Ibi Gamin, in the same country, encamped at twenty-one thousand, the highest altitude at which a European ever passed the night. Even at the top of Mont Blanc Prof. Tyndall's guides found it very unpleasant to do this, though the professor himself did not confess to feeling so bad as they. The highest mountain in the world is Mount Everest (Himalaya,) twenty-nine thousand feet, and the condor has been seen "winging the blue air" five hundred feet higher.

## Circular Letter of Bishop Miles, of the Colored M. E. Church.

TO THE PUBLIC: It is known to the Christian world that in the year 1870, on the fifteenth of December, the Colored Methodist Episcopal Church in America was regularly organized. It was organized by the aid and under the guiding counsels of the Bishops of the Methodist Episcopal Church South. It was no schism. In the providence of God it originated in the very necessities of the case; and in the same Divine Providence I was appointed and consecrated Bishop of said church. I have traveled extensively over the entire South, and have endeavored, in the fear of God, to carry out the design of the organization, and to accomplish what Mr. Wesley contemplated when he first organized Methodist societies—that is, the spreading of scriptural holiness over all these lands. My people, and myself with them, are in perfect sympathy with the people among whom we have always lived, and with whom we expect to live and die. We are no politicians, but we know and feel that our interests, social, temporal and spiritual, are in all respects identical with the interests of the white people of the South. We believe that there should be no antagonism of races. We are in the same ship, and one-half cannot be scuttled without the sinking of the whole vessel. We believe, therefore, that our people should be educated. We must have our own schools, and must, as soon as possible, have those schools conducted by men and women of our own race. We must have an educated ministry, and consequently must have schools in which to educate our ministers. We have never yet, as a people or as individuals, sought to have our schools, our ministers or our churches mixed up of different races. Our church is a colored church. By special law our membership is confined to the one race. I myself urged the passage of this law at the very origin of the church.

But we must seek assistance in the great work committed to our hands. At the last Kentucky Colored Conference I was appointed a committee of one to take the necessary steps for the establishment of a school for the education especially of colored ministers. It is not, however, expected to confine our work to this class of persons alone, but to extend the means and the blessings of learning to all of our race that may desire it. In accordance with my sense of duty, under this appointment from the Kentucky Conference, I have purchased in the city of Louisville valuable grounds for the sum of $8,500. With handsome improvements already on the ground, we hope soon to make a beginning in this great work. We need not less than $50,000 to carry out all our plans. I therefore address this circular letter to all of our friends, both white and colored. I confidently ask Southern white people to help us. We look to you as our friends. We beg that, in view of our wants, of the conservative character of our church, of the deep interest which all good people must feel in our success, and of the glory of God and the prosperity of his church, you will help us. We ask the rich to help us. We ask the patriot to assist us. We call upon all good Christians to give us something.

The claim is as urgent as human want can make it. The salvation of our race is the prize at which we aim. I beg, then, that the soliciting agents, whom I can commend for honor and integrity, for prudence and piety, may be welcomed by the liberal of all classes, and that such means will be afforded as the necessities of the case demand.

The agents appointed by me are the Rev. J. W. Bell, pastor of Center Street church, Louisville; Rev. W. P. Churchill, pastor of Hopkinsville station; Rev. R. E. Marshall, presiding elder of the Hopkinsville district; Rev. Alexander Austin, pastor of Winchester station. These brethren I most heartily commend and indorse as worthy your entire confidence, and I assure you that whatever you may give will be most faithfully applied to this great charity.

W. H. MILES.

ST. LOUIS CAMP MEETING.—The St. Louis district camp meeting closed on Sunday night, September 7. The results are very gratifying to the church, and especially so to those who had upon them the burden of its preparation and conduct. The results of moral and Christian effort cannot be measured by statistics, and yet, even in the facts and figures, the recent camp meeting was a gratifying success. We have good reason to believe that between sixty and seventy persons experienced in their hearts the saving grace of our Lord Jesus Christ, about half of whom offered themselves for membership in the church at once, others preferring to unite with the pastoral charges most convenient for them, or with other churches.

The church-membership was greatly revived, and to many a cold, backsliding heart the joys of salvation were restored. How many out and out backsliders were reclaimed it would be difficult to ascertain.—*St. Louis Christian Advocate.*

A SOLDIER OF SEVENTY YEARS.—At the Warrenton Springs camp meeting, says the Richmond *Christian Advocate*, we had the pleasure of greeting the Rev. Joseph Carson, one of the oldest Methodist preachers in the world. He had his family with him, occupied a cottage, and entered with true zeal and relish into all the services of the meeting. It was really a privilege to converse with this honored servant of Christ, and to hear him tell how fields were won in the heroic days of the church. He has been a preacher of the gospel for seventy years and is now nearing his ninetieth year, but he is hale and hearty, and, except for great deafness, is in possession of all his faculties to a remarkable degree. He was regularly in the pulpit during the day services, and even ventured out at night, though it was quite damp and cool, to hear Bishop Marvin.

## MARRIED.

MEADER—EQUEN.—On Saturday, September 27, 1873, by the Rev. Robert J. Harp, at the Moreau Street Methodist church, Herman F. L. Meader to Miss Susie Lee Equen, both of this city. No cards.

Baltimore papers please copy.

PATTERSON—McKEITHEN.—At the residence of the bride's father, September 18, by Rev. C. R. Godfrey, Mr. George Patterson and Miss Marietta McKeithen, both of Caldwell parish, Louisiana.

DIXON—HOUGH.—By the same, at the residence of the bride's father, September 18, Mr. William H. Dixon and Miss M. Fannie Hough, both of Caldwell parish, Louisiana.

JOHNSTON—ROBERT.—At the residence of Mrs. Margaret Joyner, in St. Tammany parish, Louisiana, on the sixteenth of September, 1873, by Rev. Henry P. Bowen, Mr. Richard H. Johnston to Miss Eloise M. Robert.

WOMACK—KERR.—At the residence of the bride's mother, in East Baton Rouge parish, Louisiana, on the ninth of September, 1873, by Rev. N. B. Young, Mr. Henry P. Womack to Mrs. Mary E. Kerr, all of East Baton Rouge, Louisiana.

## Conference Register.

| Conference. | Place. | Time. | Bishop. |
|---|---|---|---|
| West St. Louis | Springfield | Oct. 1 | Wightman. |
| Louisville | Princeton | Oct. 1 | Keener. |
| Tennessee | Franklin | Oct. 8 | McTyeire. |
| Pacific | Colusa | Oct. 8 | Doggett. |
| St. Louis | Charleston | Oct. 15 | Wightman. |
| Alabama | Marion | Oct. 15 | Keener. |
| Northw. Texas | Waco | Oct. 15 | Kavanaugh. |
| Los Angeles | Santana | Oct. 23 | Doggett. |
| Indian Mission | Tallequah | Oct. 23 | Pierce. |
| Trinity | Dallas | Oct. 29 | Kavanaugh. |
| Arkansas | Dardanelle | Nov. 5 | Pierce. |
| White River | Forest City | Nov. 12 | Pierce. |
| N. Alabama | Talladega | Nov. 19 | Marvin. |
| Memphis | Memphis | Nov. 19 | McTyeire. |
| Virginia | Norfolk | Nov. 26 | Keener. |
| Little Rock | Camden | Nov. 26 | Pierce. |
| East Texas | Palestine | Nov. 26 | Kavanaugh. |
| Alabama | Selma | Dec. 3 | Marvin. |
| N. Mississippi | Grenada | Dec. 3 | Paine. |
| Mississippi | Brandon | Dec. 10 | Wightman. |
| North Carolina | Goldsboro | Dec. 10 | Keener. |
| South Carolina | Sumter | Dec. 10 | McTyeire. |
| North Georgia | Newnan | Dec. 10 | Paine. |
| Texas | Austin | Dec. 10 | Kavanaugh. |
| South Georgia | Macon | Dec. 17 | Paine. |
| West Texas | Lockhart | Dec. 18 | Kavanaugh. |
| Louisiana | Baton Rouge | Jan. 7 | Marvin. |
| Florida | Jacksonville | Jan. 7 | Pierce. |
| Baltimore | Baltimore | Mar. 6 | Doggett. |

## Publisher's Department.

### Acknowledgments of Letters and Funds

RECEIVED BY MAIL,

**For the Week Ending Sept. 27, 1873.**

**A**—Edwin Alden three letters, B. F. Alexander, American News Company, D. Appleton & Co., American Tract Society.

**B**—Billings, Clapp & Co., J. Lane Borden two letters, Bigelow & Main, Robert Babington, Billings & Spencer Co., J. C. Baker, L. Barnhart $3.50, R. W. Burton, J. R. Barnard, H. P. Bowen, Bubier & Co., J. H. Brunner, J. H. Butler & Co., W. J. Bullivant, Mrs. E. J. Blanks 25 cents, J. W. Bryan $25.55, George W. Brown, Horace Bishop $8.25, Brewer & Tillinston, N. H. Bradley & Son.

**C**—A. Campbell & Co., Claxton, Rempsen & Haffelfinger.

**D**—W. A. Daniel 50 cents, L. F. Dowdell, H. B. Dorther, H. R. Bowps & Co., Dufur & Co.

**E**—A. T. Edwards.

**F**—William M. Francis & Co. two letters, J. M. Franklin two letters, Homer Fleet.

**G**—Julian Gay, C. R. Godfrey two letters, James A. Godfrey, H. M. Gillis, W. J. Graham $1.95.

**H**—H. S. Holcombe, M. H. Hollister, James H. Houston, J. N. Hudson, B. Haynes three letters, M. M. Hawkins, J. B. Higgenbotham 75 cents, H. D. Huff, I. C. Hamilton $13.

**I**—Ivison, Blakeman, Taylor & Co.

**J**—J. W. Jordan 50 cents, E. W. Jones, H. F. Johnson two letters, A. M. Jones $1.95, R. K. Jayne.

**K**—J. C. Keener two letters, E. C. Kohlhiger.

**L**—J. B. Lippincott & Co., R. D. Long Jr., H. P. Lewis, A. C. Littlejohn two letters, Mrs. Olivia Lockhart $1.

**M**—J. A. Millspaugh, D. Merchant, John C. Miller, J. F. Marsh, Charles Miller two letters $5, John Manning, L. J. Marcy $12, A. G. Miller, J. P. Morton & Co. two letters, Dr. J. W. Martin.

**N**—R. D. Norsworthy.

**P**—R. M. Powers $4, E. Phillips, A. D. Parks, Peaslee & Co., Powers Paper Company, M. S. Park $20, Pierce & Lyle, Thomas A. Pope.

**R**—A. H. Redford, E. E. F. Ross three letters, R. J. Hunnel, George P. Rowell & Co.

**S**—J. L. Skipper $1.25, F. M. Stovall, E. Stiger, J. W. Schermerhorn, Sharp & Lord, H. Sterns $2, Sheffield & Stone $30, William R. Shaw, M. G. Spencer, C. C. Sullivan $1, D. L. Staples & Co.

**T**—A. S. Tomb $5 exchange, W. V. Taylor Jr., Tower, Hildersleeve & Co., Turner & Williams.

**V**—J. W. Vest.

**W**—John F. Wynn, Price Williams 50 cents, W. M. Winn, J. Woodbridge & Co., Walker, Taylor & Co., T. B. White, J. Worth & Co.

**Z**—J. H. Zellin & Co.

JUST AS IT SHOULD BE.—Many of our correspondents are kind enough to keep their book and ADVOCATE business separate. They never write about the business of the two on the same sheet. Although they may inclose the two letters in the same envelop, they are dated, signed and addressed separately, and distinct from each other. This enables us to attend more promptly to each. When the business is mixed the book-keeper of one department must content himself to wait till it has passed through the other department—order filled, goods shipped and letter answered—before the business of his department can be attended to; and as the book-keepers and clerks of the two branches of business are separate, and file their letters separately, it must be apparent to every man of reflection that much perplexity results from writing about the business of both on the same page. When money is remitted it should be distinctly stated what for; and if for two or more purposes, how much for each. Write nothing in business letters except that which has reference to business.

THE WEEKLY WATCHMAN, LITTLE ROCK, ARKANSAS.—Under contract with E. B. Hutchkiss, editor and proprietor, the subscribers of the *Watchman* will be furnished with the NEW ORLEANS CHRISTIAN ADVOCATE during the time of the suspension of said paper, being *thirty-six weeks* further, as agreed upon, or until notice thereafter.

CHURCH AND SCHOOL FURNITURE. Mr. Nath. Johnson, No. 491 Hudson street, New York, keeps on hand a full line of church and school furniture, and calls particular attention to the Ne Plus Ultra desk, for which he claims many advantages.

R. ESTERBROOK & CO.'S steel pens are for sale by all booksellers and stationers.—Esterbrook Steel Pen Manufacturing Company, 49 Maiden Lane, New York.

WE CALL ATTENTION to the advertisement of Messrs. Dufur & Co., Baltimore, manufacturers of ornamental wire work.

MILLS AND BOLTS.—For catalogue address Edward Harrison, New Haven, Connecticut.

NAVRA & OFFNER, No. 174 Canal street, dealers in China and crockeryware.

DR. TUTT'S VEGETABLE LIVER PILLS.—See advertisement elsewhere.

ALEXANDER MILLS, 539 Broome street, New York, organ builder.

OF ALL the choice condiments that belong to the well-furnished table, as chow-chow, piccalilli, etc., none is so much prized as a standard relish for soups, fish and meats as the Halford Leicestershire Table Sauce, at once the best and cheapest of them all. se18 4t

WE SEE that Procter & Gamble's EXTRA OLIVE SOAP is becoming very popular in our city. Its quality, we know, is superior, and being nicely perfumed, we are not surprised that consumers prefer it, and that it has a large sale.

COLGATE & CO.'s new perfume for the handkerchief, "CASHMERE BOUQUET," will be appreciated by all who have enjoyed the delicate and peculiar fragrance of their toilet soap of the same name, which is so universally popular. je21 1y

MR. E. E. F. ROSS, our resident advertising agent, is now on a brief tour through the West and North, and we commend him to the attention of our patrons, and shall be thankful for courtesies extended to him. They are assured that Mr. Ross has no other business, but devotes his entire time to the paper, and is entitled to all the consideration of one of its business corps.

## *BUSINESS NOTICES.*

HAMILTON'S preparation of Buchu and Dandelion cures that most distressing malady, Piles, by increasing the digestive function of the stomach, and by securing a proper secretion and excretion of bile for the lubrication of the bowels. This prevents constipation, and constipation is the immediate cause of Piles. There is common sense in this treatment. Go to Fredericksen & Harte's or E. J. Hart & Co.'s drug stores and tell them you want Hamilton's Buchu and Dandelion. They can tell you all about the remedy, and sell it to you also. oc2 2m

DON'T THROW AWAY YOUR MONEY. *To the Public.*—For over twenty-six years Dr. Tobias' Venetian Liniment has been sold. Every bottle has been warranted, and not one has been returned. Thousands of certificates of its wonderful curative properties can be seen at the depot. It will do all, and more than it is recommended for. It is perfectly safe to take internally. See oath with every bottle. It cures cholera, croup, dysentery, colic, sea-sickness, chronic rheumatism, sprains, old sores, cuts, etc. Depot, No. 10 Park place, New York. se25 4t

THE EQUITABLE LIFE ASSURANCE SOCIETY, New York.

| | |
|---|---|
| Assets | $21,000,000 |
| Income | 11,000,000 |

Branch office—31 CAMP STREET.

A. P. CLEVELAND,
General Agent.

fe13 1y

PIERSON & HEWS, fine Clothing, Shirts and Furnishing Goods, 13 and 15 Camp street, opposite City Hotel, New Orleans, Louisiana. We invite visitors from the interior to examine our stock and prices. We claim to sell first-class goods as low as can be afforded and live. We sell the celebrated Shoulder-Seam Shirts, warranted to fit, wear and give satisfaction. Liberal deduction made to Clergymen, and their trade solicited. fe27 1y

YELLOW FEVER! YELLOW FEVER! *Where's the Antidote?*—Reader, you will find it in the timely use of Simmons' Liver Regulator. This vegetable cathartic and tonic has proven itself the sure preventive and cure of all diseases of the Liver and Bowels. oc2 1t

$57.60.—Agents' profits per week. will prove it or forfeit $500. New articles just patented. Samples sent free to all. Address W. H. CHIDESTER, 267 Broadway, New York. oc2 2m

WE ADVISE those wanting to buy carriages, buggies or harness not to do so until they examine D. M. Hollingsworth's stock, at 51 and 56 Baronne street. oc2 6mesw

FITS AND EPILEPSY CURED.—The worst cases of long standing, by using Dr. Hebard's Cure. A free trial bottle sent by express to all addressing T. H. SAYRE, 274 Sixth avenue, New York. jy24 3m

## *NEW ADVERTISEMENTS.*

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**THE STARTLING DRAWBACK ON** nearly all medicinal agents has ever been that in their process of purgation and purification they have also debilitated the system. To obviate this difficulty physicians have long sought for an agent that would

PURGE, PURIFY and STRENGTHEN

**At One and the Same Time.**

Their research has at last been rewarded by a discovery which fully realizes the fondest desires of the medical faculty, and which is justly regarded as the most important triumph that Pharmacy has ever achieved. This important desideratum is

Dr. Tutt's Vegetable Liver Pill,

which purifies the blood and removes all corrupt humor and unhealthy accumulations from the body, and yet produces no weakness or lassitude whatever, but, on the contrary, tones the stomach and invigorates the body during the progress of its operation. It unites the heretofore irreconcilable qualities of a *searcher* and *purger* and a *purifying tonic.*

DR. TUTT'S PILLS are the most active and searching medicine in existence. They at once attack the very root of diseases, and their action is so prompt that in an hour or two after they are taken the patient is aware of their good effects. They may be taken at any time without restraint of diet or occupation. They produce neither nausea, griping or debility, and as a family medicine they have no rival.

Price, 25 cents a box. Sold by all druggists.

Principal Office, Nos. 18 and 20 Platt street, New York. oc2 1y5p

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STEEL PENS.

FOR SALE BY

ALL BOOKSELLERS AND STATIONERS IN THE UNITED STATES.

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**19 MAIDEN LANE, NEW YORK.**
Works—Camden, New Jersey. oc2 1y

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ORGAN BUILDER,
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oc2 3m NEW YORK.

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SCHOOL FURNITURE.

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**Altars, Tabernacles, Banners, Alms-Boxes, Etc.**

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Catalogues forwarded on application. oc2 3m



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ORNAMENTAL WIRE WORKS.



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Manufacture Wire Railing for Cemeteries, Balconies, etc.; Sieves, Fenders, Cages, Sand and Coal Screens, Woven Wire, etc. Also Iron Bedsteads, Chairs, etc.

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Sewing Machine

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**Twenty Varieties Now Made.**

Forged solid from bar-steel and cold-pressed.

TRADE B MARK.

**Also Wrought Iron and Steel**

DROP FORGINGS

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JOSEPH B. WOLFE. JOEL WOLFE.

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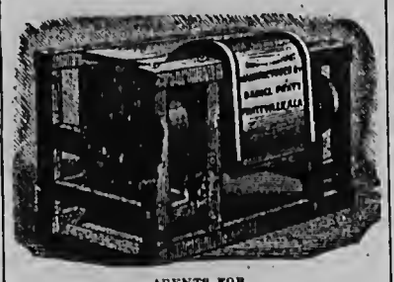
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AND

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**Daniel Pratt's Improved Cotton Gin**

AND THE

EUREKA COTTON GIN. jy10 3m

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PACKERS AND WHOLESALE DEALERS IN

HERMETICALLY-SEALED GOODS,

MEATS, FISH AND VEGETABLES,

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And corner Commercial Street and Burnham's Wharf,

PORTLAND, MAINE.

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WORLD-RENOWNED GREEN CORN,

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The only reliable brand. For sale by all first-class grocers. J. WINSLOW JONES,
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Call or send for Book of Instruction. se18 1y

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Designs and estimates furnished on application for Memorial, Subject and other Church Windows; also for Hall and Staircase Windows and Skylights for private residences and public halls. se18 3m

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—IT IS—

PURELY VEGETABLE,

containing those Southern Roots and Herbs which an all-wise Providence has placed in countries where Liver diseases most prevail. It will cure all diseases caused by derangement of the Liver and Bowels.

SIMMONS' LIVER REGULATOR

**OR MEDICINE**

is eminently a Family Medicine; and by being kept ready for immediate resort will save many an hour of suffering, and many a dollar in time and doctors' bills.

After over forty years' trial it is still receiving the most unqualified testimonials to its virtues from persons of the highest character and responsibility. Eminent physicians commend it as the

MOST EFFECTUAL SPECIFIC

for Constipation, Headache, Pain in the Shoulders, Dizziness, Sour Stomach, bad taste in the mouth, Bilious attacks, Palpitation of the Heart, Pain in the region of the Kidneys, despondency, gloom and forebodings of evil, all of which are the offspring of a diseased Liver.

**For Dyspepsia or Indigestion it Has No Equal.**

☞ It is the cheapest, purest and best Family Medicine in the world. Manufactured only by

J. H. ZEILIN & CO.,
Macon, Ga., and Philadelphia.
Price, $1. Sold by all druggists. se25 1y



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AND

SUNDAY SCHOOL

FURNITURE.

**Patent School Desks.**

W. P. CHILINGER,

921 Chestnut St., Phila.

FACTORY,

Columbia Avenue, below Second.

ESTABLISHED 1850.
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Have spoken their own praise for upward of three-quarters of a century.

☞ The attention of Market Gardeners is particularly requested.

LANDRETH'S RURAL REGISTER AND ALMANAC will be mailed without charge to all who apply.

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FIRE ENGINE.

FOR CITY, TOWN AND VILLAGE USE.



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AT ST. LOUIS PRICES.

McClellan Saddles, $15; Texas Rig do., $5; Ladies' do., $5.50. Buggy Harness, $13; Cart do., $10.50; Two-Horse Plantation do., $17; Single do., $21. All other goods in our line equally as low.

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WROUGHT IRON AND WIRE RAILINGS

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Iron Bedsteads, with Wire Stackings, for Hospitals, etc. Verandas and every variety of Wrought Iron and Wire work. Every information by addressing the manufacturers.

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WANTED, AGENTS.—WORTHY THE special notice of old and experienced canvassers. Those celebrated steel-line engravings, viz.: "COLE'S VOYAGE OF LIFE," four beautiful pictures representing Childhood, Youth, Manhood and Old Age; now offered by canvassers for the first time. Price reduced to suit the masses. Nothing like it ever offered to the American public. Extraordinary terms and inducements. Full particulars free. Address B. B. RUSSELL,
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THE WEED

SEWING MACHINE

HAS JUST RECEIVED

THE HIGHEST AWARD

AT VIENNA;

OVER

REPEATING ITS EXPERIENCE

AT PARIS IN 1867.

No Machine possesses so many good qualities for general Family use.

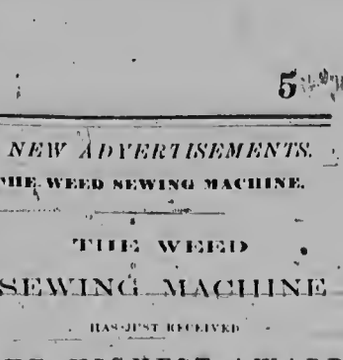
The universal satisfaction given by this Machine justifies its claim to the well-known name:

FAMILY FAVORITE.

COMPANY'S OFFICE IN

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| New Orleans | 207 Canal St. |
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are the NE PLUS ULTRA in quality, and have the reputation of being thoroughly and honestly made. Warranted correct and durable Timekeepers, and equal at least to any Watches made in the WORLD for the money.

Sold by dealers generally in the United States and Canadas, and by E. A. TYLER, New Orleans, Louisiana.

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FROM A RECENT ANALYSIS BY Prof. W. O. Atwater, of Yale College, the following table will show the chemical composition of YARMOUTH SUGAR CORN:

| | | | |
|---|---|---|---|
| Albuminoids | 12.45 | Sugar | 11.06 |
| Gum | 5.21 | Starch | 55.62 |
| Fat | 8.59 | Cellulose | 2.96 |
| Ash | 2.12 | | |

It will be seen that the Albuminoids (albumen, gluten, casein, etc.) constitute nearly thirteen per cent. "These," says Voumans, "are the flesh-forming principles—the true elements of nutrition."

It is particularly valuable to all requiring a highly nutritious and at the same time easily assimilated diet, and hence is used as an article of daily consumption in climates which occasion rapid waste of the system. "Almost all Asiatics, Africans and (aboriginal) Americans use it as their chief nourishment."—*Louis Figuier, in his work on the Vegetable World.*

In Hermetically-sealed YARMOUTH SUGAR CORN all the nutritive qualities of the grain are preserved. The grain is cut from the ear and placed in the canisters with the rich juices (or milk) which exude from it, and is then sealed air-tight and the canister subjected to steam heat, which coagulates the albumen. In this condition it will keep for years. It will be seen by this that all the nutritive properties of the grain are preserved, and the most nourishing article of food in the domain of nature placed within the reach of all.

RECEIVED THE AWARD OF THE

**Paris Exposition, American Institute, and Great Exposition of Cordova.**

Sealed under the original patent. Ask your grocer for it. PORTLAND PACKING CO.,
au23 6m Portland, Maine.

WANTED.....WANTED.

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**Largest Aggregate Circulation**

of any paper west of New York. It is the paper for the Farmer, Mechanic, counting-house and family circle. Send for terms to agents.

se18 4teow CINCINNATI GAZETTE CO.

FLINN'S PATENT

SELF-FASTENING AND ADJUSTABLE

BED SPRINGS

**Make the Best Spring Beds in Use.**

They are complete in themselves, and can be applied in a few minutes to any slat bedstead.

☞ From three to five dozen make a Set.

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248 South Second St., Philadelphia, Pa.
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A liberal discount to the trade. se18 1y

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Profusely Illustrated and priced, mailed to any address on receipt of 10 cents each.

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se11 6m15p 924 Chestnut St., Philadelphia

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300 WEST COMMERCIAL STREET,

**Portland, Maine,**

KEEPS CONSTANTLY ON HAND

PRESSED HAY, STRAW, LUMBER AND FLOUR.

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PORTLAND, MAINE.

**George E. Ward, Proprietor,**

au21 1f

CHILDREN OFTEN LOOK PALE AND sick from no other cause than having Worms in the stomach.

**Brown's Vermifuge Comfits**

will destroy Worms without injury to the child being perfectly WHITE, and free from all coloring or other injurious ingredients usually used in worm preparations.

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desiring to add to their income by acting as Agents or Canvassers for really useful works, advantageous offers will be made by addressing

T. ELLWOOD ZELL,
se18 2m5p Publisher, Philadelphia, Pa.

## The Child's Corner.

### CUDDIE'S COMPLAINT.

BY REVERE B. COMPTON.

I'm tired of all the children—
Pink and ugly they
Look at me and laugh at me
And chatter all the day.
The clock ticks down to three o'clock and then
And scurried up the walk and home
I can't at all go out to play
And so I'm really tired today.

I'm really tired of playing
With all the things at home
And really tired of play
I wish the boys would come
They stay so really sick at school
I think that Pete has missed a rule
Or Ray forgot, and laughed some more
Just as he did one time before.

And May—the last baby—oh
Always all the while to look after
I'm ashamed of her, but really she
Where no little child is wrong,
And mamma sews and sews and sews
And cluck to-go the old chime goes
She's made May and me a dress
Isn't better for her than I guess—

I hear the wind a-blowin
And shakin' at the rain
And see the people goin
So fast—it's getting late.
If papa'd only come, I'd give—
That's him at the door, I do believe
The china keeps still, and I hear May call
And I'm not so really tired at all.

## Grandma's Bear Story.

AN ACTUAL OCCURRENCE.

BY ELINOR KENDIG.

Grandma liked old-fashioned ways and things, and never would consent to have a "gassy coal stove" in her room, but insisted on keeping her own old "Franklin" there, with its big folding doors ready for a fire inside of them, summer as well as winter, for, as she said: "There is often a cool evening in summer, when a little fire is pleasant." She always had plenty of company such evenings, for when twilight came the little ones flocked in there from their outdoor play, delighted to cuddle down before the pleasant open fire and listen to grandma's stories of old times. When the "Franklin" doors were wide open the bright fire-light glanced in every corner of the room, so that grandma's fingers, aided by the practice of many years, could easily guide her knitting-needles around the little stocking that was always her evening work.

"Grandma," said Jason one evening, when they quieted down after a very noisy romp, "Grandma, tell us about the time when you were a little girl and used to go after the cows through the woods, and chased the bear."

"Oh," said grandma, "will you never be tired hearing that old story? You must know it all by heart by this time; you had better tell it to me."

"Oh, no, no, grandma; please do tell us that one," cried the other children, knowing from experience that coaxing would bring grandma to terms.

And grandma commenced: "When I was a little girl it was all woods around here; there were no houses except the log-house we lived in, and there was not another one nearer than the Cooper settlement, which was three miles away. I remember the day we came here. I was ten years old then—about as old as some of you are now; my brother Alex. was two years younger than I. My father had come on a few weeks before the family, to build a house for us to live in. He and Uncle John had cut down trees and built a house of the logs, and had made a chimney of wooden slats. The side next the fire was plastered with clay. The hearth, of large, flat stones, was not laid yet, but father built a roaring fire on the ground at the bottom of the chimney, and soon there was ready a nice bed of coals for mother to put the supper over. Uncle John had caught a nice spotted trout in the creek to have ready for our suppers when, all tired and hungry, we reached our new home. Mother put the fish in the frying-pan on the hottest coals, and some potatoes to roast in the ashes, and a short-cake in the bake-kettle. Oh, nothing will ever taste so good to me again," said grandma, "as the supper did that night. We were all so hungry, and so happy, and so glad to be all together again. I can remember just how the fish smelled as I sat on the board floor, with my feet hanging down to the bare ground where the stone hearth was to be, watching mother as she moved the frying-pan from one place to another on the coals, so that it would get the best heat.

"I remember, too, looking up through the roof that still lacked several boards at one end, and seeing the great branches of the forest-trees waving against the blue sky far above our house. They seemed so high, so far away, that I thought heaven would be very near if one could but climb to their tops."

Grandma here lapsed into a reverie which lasted so long that the boys became impatient, and were greatly relieved when she roused herself with a sigh, and continued: "There were but few Indians here then; they had mostly gone farther west; those that still lingered along our creek lived by hunting and fishing. They would not work, and they *would* steal; so we were all glad when they wandered off in search of their tribe. I think they were Cayugas. The deer and bears were mostly gone, too; they retreated, as did the Indian, before the white man. Father and Uncle John shot two deer and a bear the first year we lived here, but they never saw any after that first year. I never saw a bear in the woods but once, and I'll tell you about that now.

"My brother Alex. and I had to go for the cows every night. They were pastured in the woods, and sometimes strayed a mile or two from the house. One of them had a bell on her neck, so that, hearing it, we might know in what direction to look for them, as they always kept together—two cows and a little black heifer.

"One night Alex. and I were so busy at play that we forgot all about the cows until we were startled by father's voice asking us where they were. Great was our consternation to find that it was past sundown, and getting darker every moment. We begged of father to go with us; we were afraid. But he said: 'No, this will teach you a lesson you will not forget; you must go alone. There will nothing hurt you.'

"We hurried off through the woods, starting at every shadow we saw and every sound we heard. By the time we found the cows it was so dark that we could not have told old 'whiteface' from the other, only that she had the bell. The black heifer was missing: we hunted awhile, and, not finding her, concluded to go back without her, as it was getting so dark we were afraid we could not find our way home. We started the cows along, and had gone but a few steps when Alex. said: 'Halloo! there's the black heifer. I'm glad she's come; father would have scolded us for leaving her.' When the heifer heard his voice she stopped, turned, and looked at us, as if she was inclined to come toward us instead of going home; but we shouted at her with all our might, for we didn't want to lose her again, and she turned and trotted after the cows. Several times she stopped in the same way, and we had to shout and drive her along. I remember that Alex. said: 'Nan, what does ail that heifer? Seems to me she acts queer.' When we came to the cleared land the heifer stopped again, and when we tried to drive her farther she *growled* at us, and, turning suddenly, climbed right over the top of a high rail fence, and we heard her run, growling, off into the woods.

"'It's a bear,' exclaimed Alex.; 'let's run!' and *run we did.* We raised the cows home at such a rate that the jingling bell brought mother out of the house to wonder what in the world those children were racing the cows for: it would just ruin the butter.' But telling our adventure soon cut short her reproofs; she hurried us into the house, and fastened the door and windows as soon as father and Uncle John had started off with guns and lantern to see if it really had been a bear. Sure enough, by the light of the lantern they found bear-tracks just where we told them to look, and they tracked it a couple of miles into the woods, then, losing the track, they came home. A few days after we heard that a neighbor, who lived several miles away, had shot a young black bear, and we always felt sure it was the one Alex. and I tried to drive home with the cows."

Grandma paused, but the children said: "Oh, don't stop; do tell another story; tell about the rattlesnake that Uncle Alex. killed." But grandma said: "No; no more this time. *Good night.*"

But Jason was not to be dismissed in such a summary manner. "Was that a true story, grandma?" he said.

"Certainly it was true," grandma answered; "it happened right here on this farm, more than fifty years ago, when I was a little girl," and grandma sighed again and wiped her spectacles thoughtfully, remembering that she was the only living member of the family who began pioneer life in western New York.—*Christian Union.*

## Farm, Garden and Household.

STAKES FOR TOMATOES.—Thomas Meehan, the horticulturist of Germantown, Pennsylvania, says he has for several years noted the relative advantages of the different ways of cultivating tomatoes, and he concludes that the best practice to adopt is to proceed as with Lima beans—that is, set the stakes before the plants are put out. These stakes need not be over six feet high, and may be set about four feet apart each way. As the plants grow tie them up to the stakes; but that will not be required over half a dozen times during the season. Twenty plants in this way will yield as much fruit as double that quantity on any other plan, and in quality there is no comparison.

The common field plan of leaving tomatoes to grow as they list, spreading everywhere over the ground, may be, as truck-growers say it is, the way in which the heaviest weight of fruit can be had in proportion to the labor spent; but in this way the fruit is more acid. But whatever system is adopted, do not set the plants until the soil is warm, or they will be stunted and time lost.

BREEDING PEACEABLE BEES.—At a recent meeting of the American Bee Keepers' Association, at Indianapolis, it was asserted that it had been found that bees are peaceable and quiet, and transmit these characteristics to their progeny. Mrs. Tupper had found that an improvement in this respect might be accomplished by rearing queens from those mothers whose workers were peaceable. In this, as in all else, qualities are hereditary; and we should pay more attention to this point. She had one queen from Lombardy whose workers were uniformly gentle and good-tempered, and, without an exception, one hundred queens reared from her, produced workers of unusual docility. When this disposition can be secured it is worth laboring for, and is of more value than markings or color. By attention to this for generations we may secure a race easily without sacrificing any valuable traits.

BLEEDING AT THE NOSE.—This is commonly a harmless affection, although individuals have repeatedly been known to have died from it. In childhood and early youth it is idiopathic, dependent upon active congestion. In old age it is symptomatic, and the result of passive congestion. When habitual its *suspension* betokens disease or danger.

Various means are adopted for its control—raising both arms over the head and holding them for a time is usually successful. The *best* remedy, when it can be obtained, is a bunch of common tansy held to the nose, and the aroma snuffed up into the nostrils. How it acts we do not know, but we are *certain* it stops the nose-bleed.

SEVERE PRUNING.—The evil effects of severe summer-pruning on fruit-trees are now clearly recognized. All pruning, winter or summer, is an injury to vitality. Frequently the injury is so slight that the tree soon recovers, and, some other advantage being gained, pruning on the whole may be a benefit. It is well, however, to always keep in view the principle that pruning always weakens, in order to do as little of it as possible consistently with what we wish to accomplish.—*Gardeners' Monthly.*

WHITEWASH THAT WILL STICK: To five gallons of whitewash made of well-burned white lime add a quarter of a pound of whiting or burnt alum pulverized, half a pound of loaf sugar, one quart and a half of rice flour made into a thin and well-cooked paste, and half a pound of white glue dissolved in water. Apply warm. Previously scrape off all old scaly whitewash. This is in the nature of kal-somine, and gives most brilliant and lasting effects.

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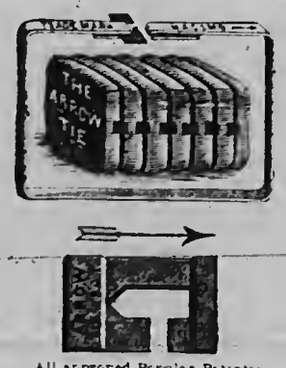
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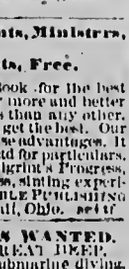
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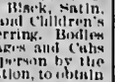
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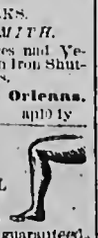
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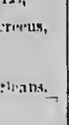
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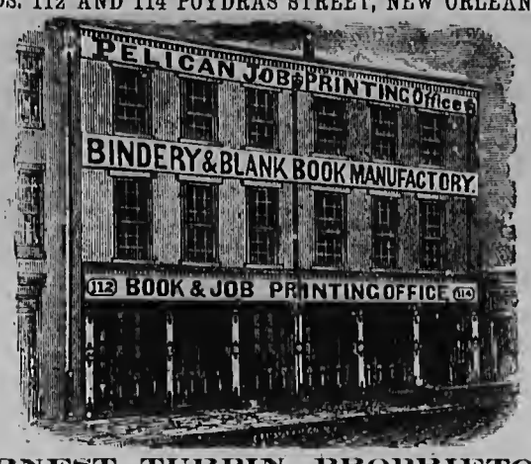
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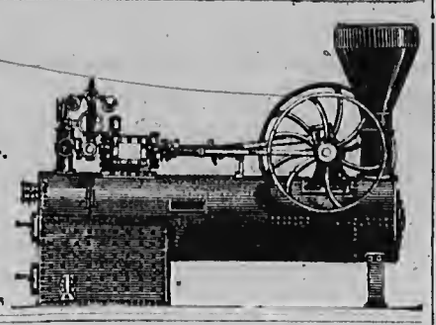
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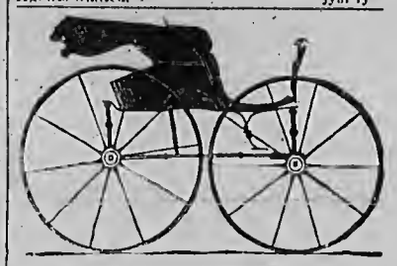
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**SWAIM'S CELEBRATED PANACEA**

**HAS LONG ATTRACTED THE NOtice of the most eminent physicians by its great efficacy in curing what were considered incurable cases of disease, where the patients have been almost destroyed by SCROFULA, etc., and Prof. Valentine Mott, of the New York University, Profs. Gibson, Dewees and Chapman, of Philadelphia, and many other physicians of celebrity, gave, over their own signatures, letters recommending it and certifying to its great merits. It has been occasionally advertised, and thousands of families throughout the United States recommend and use it. The Laboratory is under the direction of Dr. FRANKLIN STEWART, who has devoted his attention and skill in its careful preparation during the past twenty-five years, and not a bottle put up that is not worth many times its cost to the patient. It is perfectly safe for the most diseased and debilitated, and in all cases where the Blood is not pure it should be used freely.**

Prepared only at SWAIM'S LABORATORY, 113 South Seventh street, below Chestnut, Philadelphia.

W. H. SCHIEFFELIN & CO.,
se25 1m General Agents, 170 William St., N. Y.

## New Orleans Markets.

From the New Orleans Price Current.

The river is 11 feet 11 inches below high-water mark.

COTTON.—The following are the arrivals since the investigation ceased:

| | |
|---|---|
| Louisiana and Mississippi | bales. 1 |
| Mobile | 18 |
| Total | 19 |

On Saturday the sales reached 1,000 bales at previous rates, and on Monday 1,500 bales at 16c. for middling and 16¼c. for strict good middling. On Tuesday 1,000 bales at 16c. for middling and 16¼c. for strict good middling. On Wednesday 1,500 bales at 16c. for middling and 16¼c. for strict good middling. On Thursday 1,000 bales at 16c. for middling and 16¼c. for strict good middling. On Friday 1,000 bales at 16c. for middling and 16¼c. for strict good middling. Monday's sales were 1,000 bales at 16c. for middling and 16¼c. for strict good middling. Tuesday's sales were 1,000 bales at 16c. for middling and 16¼c. for strict good middling. Wednesday's sales were 1,000 bales at 16c. for middling and 16¼c. for strict good middling. Thursday's sales were 1,000 bales at 16c. for middling and 16¼c. for strict good middling. Friday's sales were 1,000 bales at 16c. for middling and 16¼c. for strict good middling.

Buyers were unwilling to pay the full prices of the week, and the demand continued to decline throughout the day, but operations being restricted by short supplies several lots of planting cottons up their samples, the same were purchased to-day at 16c. for middling and 16¼c. for strict good middling. Good ordinary sold at 15c., strict good ordinary at 15½c., low middling at 15½c., strict low middling at 15¾c., and strict low middling to middling at 15¾c. Additional strength was imparted to prices by an advance of ¼d. at New York and 1/16d. in middling uplands at Liverpool. On Tuesday the market was up their samples, the same were purchased to 16c. for middling and 16¼c. for strict good middling. Good ordinary sold at 15c., strict good ordinary at 15½c., low middling at 15½c., strict low middling at 15¾c., and strict low middling at 15¾c. The demand ruled moderate at previous prices. Additional strength was imparted to prices by an advance of ¼d. at New York and 1/16d. in middling uplands at Liverpool. On Tuesday the market was active throughout the day and 1,500 bales changed hands at prices showing a further improvement of ¼c. per lb. for middling and strict low middling and ¼c. per lb. for other grades. Among the sales to-day we noticed low middling at 15½c., strict low middling at 15¾c., and strict low middling at 15¾c. The demand ruled mostly on these descriptions. The supplies of the lower grades are limited and quotations for them are a great extent nominal.

The above makes an aggregate for the past three days of 4,376 bales, against 2,598 the corresponding time last week and 1,270 the week before.

The receipts proper at this port since the first of September, exclusive of the arrivals from Mobile, Florida and Texas, are 21,654 bales against 9,993 to the same date last year, and the decrease in the receipts at all the ports up to the latest dates as compared with last year is 7,430 bales. In the exports from the United States to foreign countries as compared with the same date last year, there is a decrease of 50,000 to Great Britain, of 7,000 to France and of 2,000 to other foreign ports. We quote

| | |
|---|---|
| Strict ordinary | — @ 15½ |
| Good ordinary | 15½ @ 15¾ |
| Strict good ordinary | 15¾ @ 16 |
| Low middling | 15¾ @ 15¾ |
| Strict low middling | 15¾ @ 15¾ |
| Middling | 15¾ @ 15¾ |
| Strict middling | 15¾ @ 16 |
| Good middling | 16 @ 16¼ |

COTTON STATEMENT.

| | | |
|---|---|---|
| Stock on hand Sept. 1, 1873, bales | | 2,117 |
| Arrived past three days | 4,376 | |
| Arrived previously | 24,177— | 28,553 |
| | | 30,670 |
| Exported past three days | 996 | |
| Exported previously | 11,022— | 11,018 |
| Stock on hand and on shipboard | | 19,652 |

SUGAR.—The receipts are trifling and the stock on hand is small, but the demand is dull in a jobbing way. The sales are confined to retail lots to dealers and grocers at 9¾c. for fair to for good fair and 10c. for fully fair. On Tuesday 1 hhds. prime to choice sold at 9¾@10c. ₱ lb.

MOLASSES.—There is none coming in from plantation, and no demand for the stock in the shade.

CORN.—The market is dull on account of quarantine in the interior and unsettled finances. On Saturday there were no sales and on Monday only 20 sacks sold at 72c. for yellow mixed, and 75c. for white. On Tuesday only 30 sacks white sold at 75c. ₱ bushel.

OATS.—Are in light supply and dropping with a limited demand. On Saturday there were no sales reported, the demand is restricted, owing to unsettled finances. On Monday 30 sacks choice sold at 60c. ₱ bushel. On Tuesday supplies were offered at 58c. ₱ bushel, and only 50 sacks choice brought 60c. ₱ bushel.

BRAN.—Quarantine and unsettled finances check the demand. The supply is light. On Saturday there were no sales. On Monday 10 sacks sold at 90c. ₱ cwt. On Tuesday the market was quoted at 85@90c., with no sales.

PORK.—The market is dull and depressed with a good stock on hand. Mess is quoted nominally at $17 ₱ bbl. It is retailing at $17@18 ₱ bbl. On Tuesday a lot of 100 bbls. mess sold at $17 ₱ bbl.

BACON.—On Monday 5 cases clear sides sold at 10½c., and there were job sales of clear rib sides at 9¾c. ₱ lb.

HAMS.—Continue very dull. Favorite brands of choice sugar-cured are quoted at 14c., choice, but no well known, 13c., ordinary brands 12@12½c. ₱ lb.

LARD.—The market continues very dull. There is quoted at 8½@8¾c. for kettle-rendered, and 8c. for refined, keg packing. ₱ lb. On Monday 25 tierces refined sold at 8c. ₱ lb.

DRY SALT MEAT.—Shoulders continue scarce. They command 5c. ₱ lb. in round lots, and 5½c. retail. Little or nothing doing on account of quarantine in the interior.

BREAKFAST BACON.—Choice is in light supply, and commands 12½@13c. ₱ lb., while sugar-cured is difficult of sale at 11@12c. ₱ lb.

### MONETARY.

Gold opened on Tuesday at 113@113¼ (against 112¾ at New York.)

We have not heard of a sale of silver. American half dollars were quoted at 109@109, and Mexican dollars at 98 gold for both new and old.

## New Orleans Wholesale Prices.

REVISED AND CORRECTED WEEKLY.

*Made up from Actual Sales as they Transpire.*

| ARTICLES. | FROM | TO |
|---|---|---|
| AGRICULTURAL IMPLEMENTS: | | |
| Cotton scrapers | $5 00 | $6 00 |
| Cotton sweeps | 5 00 | 6 00 |
| Cultivators, Diam. an' shovel | | |
| 10th | 9 00 | 15 00 |
| Cultivators, riding and walking | 25 00 | 45 00 |
| Shovels and spades | 7 50 | 16 50 |
| Axes | 12 00 | 17 50 |
| Shovel plows | 6 00 | 9 00 |
| Half do., with cutters | 8 00 | 10 00 |
| Manly's double-shovel plow | 6 00 | 9 75 |
| Corn mills, Coleman's | 120 00 | 125 00 |
| Bradford's grist mills | 150 00 | 250 00 |
| BRICKS, ₱ M: | | |
| Lake | 13 00 | 16 00 |
| Country | 12 00 | 14 00 |
| English fire | 45 00 | 50 00 |
| American fire | 35 00 | 43 00 |
| CANDLES, ₱ lb.: | | |
| Sperm, New Bedford | 33 | 36 |
| Tallow | 15 | — — |
| CHOCOLATE, ₱ lb.: | | |
| Cocoa | 38 | 60 |
| No. 1 | 30 | 32 |
| Sweet | 25 | — — |
| COAL, ₱ ton: | | |
| Anthracite | 12 50 | 13 00 |
| Western, ₱ bbl | — — | — — |
| COFFEE, ₱ lb.: | | |
| Mexican | 25 | 28 |
| Java | 32 | 33 |
| COTTON SEED: | | |
| Rough, ₱ ton | — — | — — |
| In sacks | — — | — — |
| EGGS, ₱ dozen: | | |
| Western | 15 | 1 |
| FERTILIZERS, ₱ ton: | | |
| Stern's raw-bone superphosphate | — — | 65 00 |
| Stern's fine-ground bone | — — | 45 00 |
| FLOUR, ₱ bbl.: | | |
| Double extra | 6 00 | 6 25 |
| Superfine | — — | 5 00 |
| Pine | — — | — — |
| GLASS, ₱ box of 50 feet: | | |
| French, 8 by 10 | — — | 4 00 |
| French, 10 by 12 | 4 00 | 4 25 |
| French, 10 by 14 to 12 by 20 | 4 25 | 4 50 |
| French, 14 by 18 to 18 by 30 | 4 50 | 5 00 |
| HAY, ₱ ton: | | |
| Prime | — — | — — |
| Choice | — — | 25 00 |
| IRON, ₱ ton: | | |
| English, ₱ lb | 4¼ | 5½ |
| Swedes, assorted | 7½ | 8 |
| Hoop | 7 | 9 |
| Sheet | 7 | 10 |
| Nail rods | — — | 9¾ |
| Castings, American | — — | 6 |
| LEATHER, ₱ lb.: | | |
| Sole, hemlock | 30 | 33 |
| Sole, oak | 40 | 44 |
| Harness | 38 | 45 |
| Calfskins, ₱ dozen | 35 00 | 100 00 |
| Texas, rough, ₱ lb | 24 | 26 |
| LIME, ₱ bbl.: | | |
| Western | 1 75 | — — |
| Cement | 2 75 | 3 00 |
| Plaster Paris | 3 50 | 3 75 |
| LUMBER, ₱ M feet: | | |
| Boards, yellow pine | 13 00 | 15 00 |
| Boards, cypress | 20 00 | 25 00 |
| Flooring, dressed | 18 00 | 21 00 |
| Flooring, rough | 14 00 | 17 00 |
| Ceiling, dressed | — | 12 00 |
| Weatherboards, dressed | 15 00 | 18 00 |
| Weatherboards, rough | — — | 12 00 |
| Scantling | 12 00 | 14 00 |
| Shingles, ₱ M | 3 50 | 4 00 |
| Laths | 2 50 | — — |
| OILS: | | |
| Lard, ₱ gallon | — — | — — |
| Coal oil, in barrels | 22 | 24 |
| Linseed, raw | 1 05 | — — |
| SUGAR, ₱ lb.: | | |
| Havana, white | 12 | 12½ |
| Havana, yellow | 11 | 11½ |
| Havana, brown | 10 | 10½ |
| Crushed | 12½ | 12½ |
| Pulverized | 12¼ | 12¼ |
| TEAS, ₱ lb.: | | |
| Imperial | 50 | 1 00 |
| Gunpowder | — | 1 00 |
| Hyson | 70 | 1 00 |
| Young Hyson | 70 | 1 00 |
| Pouchong | 30 | — |
| Oolong | 40 | 1 00 |
| WAGONS, CARTS, ETC.: | | |
| Wagon, two-horse | 85 00 | 100 00 |
| Wagon, four-horse | 110 00 | 125 00 |
| Wagon, two-horse, thim. skein | 85 00 | 90 00 |
| Wagon, four-horse | 100 00 | 115 00 |
| Cane wagon | 180 00 | 210 00 |
| Ox wagon | 90 00 | 125 00 |
| Ox cart, complete | 100 00 | 115 00 |
| Cane cart complete | 85 00 | 125 00 |
| Tongue cart, complete | 120 00 | 125 00 |
| Plantation cart | 55 00 | 70 00 |

### CATTLE MARKET.

NEW ORLEANS, Sept. 20, 1873.

| | |
|---|---|
| Texas beeves, choice, ₱ head | — — @ 50 00 |
| Texas beeves, first quality, ₱ head | 35 00 @ 45 00 |
| Texas cattle, second quality, ₱ head | 20 00 @ 28 00 |
| Texas cattle, third quality, ₱ head | 12 00 @ 15 00 |
| Western beeves, ₱ lb. net | 10 @ 12½ |
| Sheep, first quality, ₱ head | 4 00 @ 5 00 |
| Sheep, second quality, ₱ head | 3 00 @ 4 00 |
| Milch cows, choice, ₱ head | 80 00 @ 100 00 |
| Milch cows, ₱ head | 55 00 @ 80 00 |
| Calves, ₱ head | 7 00 @ 10 00 |
| Yearlings, ₱ head | 8 00 @ 12 00 |

## Business Directory

OF THE

NEW ORLEANS CHRISTIAN ADVOCATE.

**Agencies.**
American Family Bible Publishing Company, Cincinnati, Ohio.
Peet Bros. & Co., Philadelphia.
Boston Advertising Company, Boston, Mass.
W. B. Chidester, New York.
Lee Hamilton, Springfield, Massachusetts.
E. Harwood & Co., Cincinnati, Ohio.
Mrs. B. Mayrisch, publishing agent, 16 Camp street.
B. B. Russell, Boston, Massachusetts.
G. Sampson & Co., Portland, Maine.
Osborne H. Taylor & Co., Cincinnati, Ohio.
T. B. Wood, Jr., Philadelphia.

**Architects.**
E. E. Hardtner, Commercial place.

**Artificial Legs and Arms.**
Dennis Lord, agent, 16 Camp street.

**Bed Springs.**
John Field, Philadelphia.

**Bells.**
Buckeye Manufacturing Co., Cincinnati, Ohio.
Blymyer Bros., Cincinnati, Ohio.

**Books and Stationery.**
Robert J. Harp, agent, 116 and 118 Camp street.
American Sunday-school Union, Philadelphia.
T. B. Peterson, Harper, Cincinnati.
Orange Judd Company, Springfield, Mass.
Morgan Envelope Company, Springfield, Mass.
Nast, Eaton & Co., Cincinnati, Ohio.
J. Hall & Sons, Cincinnati, Ohio.
Queen City Publishing Co., Philadelphia.
Carlton & Porter, New York.
Shepard & Dill, Boston, Massachusetts.
Smith, English & Co., Philadelphia.
Sobin's New Orleans City Directory, 1874.
H. R. Thompson & Co.'s Lakeside building Chicago, Illinois.
C. F. Hunt, Cincinnati, Ohio.
A. D. Worthington & Co., Hartford, Conn.

**Butchers.**
Mart Landon, stall 1 and 2, Magazine market.

**Canned Goods.**
J. W. Sawin, Jr., Portland, Maine.
Burnham & Morrill, Portland, Maine.

**Carpets.**
A. Bergeron & Co., 17 Chartres street.

**Carpenters and Builders.**
J. H. Durand, rear 104 Mechanics' Exchange.

**Carriages, Wagons, Etc.**
Joseph Barrett & Co., Philadelphia.
D. N. Hill, corner Girod and Baronne street.
J. A. Lum & Co., Bienville and Union street.

**Cisterns.**
R. Brodnax, 12 Julia street.

**Clothing.**
Isaacs & Wormser, 70 Canal street.
Pierce & Hines, 14 and 16 Camp street.

**Coal and Wood.**
John D. Moran, 51 Carondelet street.
E. D. Ward & Bro., 106 Common street.
Wm. Verdier, cor. Prytania and Philip streets.

**Cooperage.**
De Bary & Beck, 24 and 26 Front street.

**Cotton Ties.**
Bartlett & Payne, 9 Carondelet street.

**Croquet.**
Bradley's Patent Croquet, Base, J. Harp, agent, 114 and 116 Camp street.

**Crockery, China, Etc.**
Navra & Offner, 174 Canal street.
W. C. Shepard & Co., 55 Camp street.

**Dentists.**
Dr. John G. Angell, 102 Julia street.
Dr. N. P. Godfrey, 142 Canal street.

**Dry Goods.**
D. H. Holmes, 155 Canal and 15 Bourbon street.

**Educational.**
Alabama Conference Female College, Tuskegee, Alabama.
Centenary College, Jackson, Louisiana.
Chappell Hill Female College, Chappell Hill, Texas.
Clarksville Female Academy, Clarksville, Texas.
Collegiate Institute, Baton Rouge, Louisiana.
Cran Orchard Springs College for Young Ladies, Cran Orchard Springs, Kentucky.
East Mississippi Female College, Meridian, Mississippi.
Emory and Henry College, Washington county, Virginia.
Hiwassee College, Hiwassee, Tennessee.
Homer College, Homer, Louisiana.
Martha Washington College, Abingdon, Va.
Memphis Conference Female Institute, Jackson, Tennessee.
Pennington College, of Pennsylvania, Philadelphia, Pa.
Prairieville Academy, Baton Rouge, Louisiana.
Shepard Hall Female Seminary, Lafayette, Alabama.
Southern University, Greensboro, Alabama.
Wesleyan Female Institute, Staunton, Va.
Wentworth Female College, Brookhaven, Miss.

**Engravers and Lithographers.**
John Gihon, New York.
George E. Toetzel & Co., 146 Gravier street.

**Factors and Commission Merchants.**
Aiken & Watt, 60 Carondelet street.
G. M. Early & Pond, 24 to 32 Canal and 35 and 37 Common street.
J. L. Dunnica & Co., 6 Tchoupitoulas street.
H. F. Given & Co., 64 Baronne street.
J. C. & H. M. Payne & Co., 64 and 66 Baronne st.

**Fire Engine.**
Babcock self-Acting Fire Engine, A. M. Granger, general agent, Exposition building.

**Frames.**
F. Wagener, 13 Baronne street.

**Furniture.**
M. A. Davis & Sons, Philadelphia.
The Mitchell & Rammelsberg Furniture Co., 108 and 110 Camp street.
Joseph Patzell, 172 Camp street.
Sampson & Bros., 31 and 33 Royal street.
W. P. Ihlinger, Philadelphia.

**Gas and Steam-Pipe Fitters.**
Barbarin Gas Machines, F. Roberts, superintendent, 2 Triangle building and 255 Peters st.
Jas. N. Quin, 12 and 120 Tchoupitoulas street.

**Glass Stainer and Cutter.**
Samuel West, Boston, Massachusetts.

**Glass Works.**
Atkin & Isaac, Philadelphia.

**Grocers.**
John I. Adams & Co., 43 and 47 Peters street.

**Hay.**
Jacob C. Baker, Portland, Maine.

**Hotels.**
American House, Boston, Massachusetts.
Bingham House, Philadelphia.
McAllister's House, cor. Carondelet and Julia.
St. Julian Hotel, Portland, Maine.

**Insurance.**
Crescent Mutual Insurance Company.
Equitable Life Assurance Co., 33 Camp street.

**Iron Manufactories.**
Billings & Spencer Company, Hartford, Conn.
Boston Ornamental Iron Works, Boston, Mass.
M. Walker & Sons, Philadelphia.
J. B. Wickersham & sons, Philadelphia, Pa.

**Jewelry.**
A. B. Griswold & Co., cor. Canal and Royal sts.

**Lumber.**
W. W. Carre & Co., 350 Delord street.
George Purvey, cor. St. Charles and Clio streets.
Roberts & Co., 301 to 307 Gravier street.

**Machinery.**
George A. Barnard, 12 Union street.
N. F. Burnham's Water-Wheel, York, Pa.
The Dn Bois Flange Cotton Gin, Golsan Bros., general agents, 33 Perdido street.
Daniel & James D. Edwards, 22 to 28 Front and 21 to 27 Delta street.
Lewis Johnson, corner Julia, Delta and Water streets.
Menenly & Kimberly, Troy, New York.
W. H. Reynolds, corner Fulton and South Market streets.
Jos. Walker, corner St. Joseph and Constance streets.
B. J. West, 115 and 117 Magazine street.
J. B. Wolfe & Co., 59 Carondelet street.

**Manufacturers.**
William Etert, 161 and 166 Magazine street.

**Marble.**
George stroud, 158 to 161 St. Charles street.

**Medical.**
Cancer cure, George Bennett, M. D., St. Louis, Missouri.
Citrate of Magnesia, etc., Hofmann & Co., N. Y.
Cure for Consumption, Chaddock & Co., Phila.
Fever and Ague cure, Billings, Clapp & Co., New York.
Dr. Fitler's Vegetable Rheumatic Syrup, E. J. Hart & Co., New Orleans.
Fits and Epilepsy cure, T. H. Sayre, New York.
Hamilton's Buchu and Dandelion, W. C. Hamilton & Co., Cincinnati, Ohio.
Dr. Rosch's Hair Regenerator, 131 Thalia st.
Simmons' Liver Regulator, J. H. Zeilin & Co., Philadelphia, Pa.
Swaim's celebrated Panacea, 170 William st., New York.
The Greatest Medical Discovery, Dr. Kennedy, Roxbury, Massachusetts.

**Mineral and Soda Water.**
Bethesda Mineral Water, J. C. McAllister, agent, glass box 825, New Orleans.

**Millinery.**
Mrs. M. Tournahen, 206 Prytania street.

**Musical Instruments, Publications, Etc.**
Robert J. Harp, 116 and 112 Camp street.
S. Brainard's Sons, Cleveland, Ohio.
John Church & Co., Cincinnati, Ohio.
S. G. Collins, Philadelphia, Pennsylvania.
Charles H. Ditson & Co., New York.
Oliver Ditson & Co., Boston, Massachusetts.
Horace Waters & Son, New York.
Philip Werlein, 80, 82 and 90 Baronne street.

**Newspapers.**
Cincinnati (Ohio) Gazette.

**Painters.**
A. S. Cutler, 130½ Camp street.
Johnson & Hillsman, 144 Magazine street.

**Paper Fashions.**
Domestic Sewing Machine Co., New York.

**Paper Mills.**
Atlanta Paper Mills, Atlanta, Georgia.

**Patents.**
John A. Wiedersheim & Co., Philadelphia.

**Pens.**
Joseph Gillott & Sons, New York.

**Perfumery.**
Colgate & Co.'s Cashmere Bouquet.

**Plows.**
Briinly Plows, Briinly, Miles & Hardy, Louisville, Kentucky.

**Preserved Coon.**
Portland Packing Company, Portland, Maine.

**Printing.**
Pelican Job Office, 112 and 114 Poydras street.

**Professional.**
Dr. C. J. Bickham, office, 690 Magazine street.
Dr. J. A. Lyons, office, 502 Rampart street.
Randolph & E. J. Merrick, law office, corner Carondelet and Commercial place.

**Railroads.**
Boston and Maine Railroad.
Great Jackson Route, E. D. Frost, general manager, A. D. Sheldon, agent.

**Saddlery.**
George Plumb & Co., 131 Poydras street.

**Scientific.**
Marcy's Sciopticon, L. J. Marcy, Philadelphia.

**Seeds and Flowers.**
Richard Frotscher, 12 Dumaine street.
D. Landreth & Son, Philadelphia.
James E. Watts & Co., 122 Camp street.

**Sewing Machines.**
Weed sewing Machine, 26 Canal street.

**Soap.**
J. H. Keller, 150 Gravier street.
Procter & Gamble, Cincinnati, Ohio.

**Steamboat Agents.**
Britton & Lipper, 135 Gravier street.

**Steamships and Shipping.**
Cromwell Line New York Steamers, Alfred Morton, agent, 6 Carondelet street.
Merchants' Line New York Steamers, John H. Ludwigsen, agent, 19 Common street.

**Stoves.**
H. Haller, 6 Camp street.

**Tobacco and Cigars.**
Ed. L. Zeh & Co. (of Cuba) and Carondelet st.

**Type Foundery.**
Wood-Type Factory, New York.

**Undertakers.**
T. W. Bolcrick, 21 Camp street, New Orleans.

**Upholstery.**
T. J. Bruce, 93 Camp street.
Hinck & Lane, 8 Camp street.

**Wash.**
C. D. Andrews, Jackson, Louisiana.
Goodwyn & Co., 108 Camp st., New Orleans.

**Washing Machines.**
Lee's Washing Machine, No. 1 North Seventeenth street, Philadelphia, Pa.
Rogers, Wheeler & Haller, 40 Camp street.

**Watches.**
New York Watch Company, Springfield, Mass.

**Wire Railing, Etc.**
Hudson River Wire Co., New York and Chicago.

## Special Notices.

A CAMP MEETING will be held at Salem camp ground, Jackson county, Mississippi, commencing on Thursday evening before the first Sunday in October. Ministers are earnestly requested to attend. P. H. NAPIER, P. E.

A CAMP MEETING will commence at Salem, Greene county, Alabama, one mile above Eutaw, on Thursday night before the second Sabbath in October. Ministers and their families are respectfully invited. It is expected that others will come with their covered wagons and cloth tents, to take care of themselves and stock. J. W. McCANN, P. E.

THE New Hope and Pleasant Ridge camp meetings for the Kosciusko circuit, Mississippi conference, will begin on Friday night before the second Sunday in October next. Ministers to be selected from the adjoining circuits. Conveyance to the camp ground from Lake Station, Mobile and Ohio railroad, will be furnished on Friday to ministers coming by railroad.

D. G. W. ELLIS, Pastor.

## Appointments for Quarterly Meetings.

NOTICE.—The Publishing Committee of the ADVOCATE give it as their opinion that the insertion of the notices of Quarterly Conferences once or twice was sufficient and as the space in the paper is valuable, they passed a resolution recommending that they be not inserted more than twice more. Our friends who are interested in these appointments will see that we have opened, as we propose to be governed by the resolution in future.

### ALABAMA CONFERENCE.

CAMDEN DIST.—FOURTH ROUND.

| | |
|---|---|
| South Bethel circuit, at Oakley's stand | Sept. 27, 28 |
| Shiloh circuit, at Pine Flat | Oct. 4, 5 |
| Farmersville circuit, at Four Oaks | 11, 12 |
| Lowndesboro, at Hayneville | 18, 19 |
| Camden circuit, at Mt. Kenzie | 25, 26 |
| Pinckard circuit, at Berlin | Nov. 1, 2 |
| Providence circuit, at Rose | 8, 9 |
| Prairie Bluff circuit, at River Bridge | 15, 16 |
| Marion circuit, at Mount Vinery | 22, 23 |
| Evergreen mission, at Hopewell | 29, 30 |

The stewards will please see that their charges in the assessments. Trustees are requested to present their reports. It is expected that the presiding elder will examine the reports and be ready with statistical reports.

J. W. SHORTER, P. E.

MARIANNA DIST.—FOURTH ROUND.

| | |
|---|---|
| Bay Creek | Sept. 27, 28 |
| Columbia | 27, 28 |
| Greenwood | Oct. 11, 12 |
| Calhoun mission | 18, 19 |
| Marianna | 25, 26 |
| Holmes' Valley | Nov. 1, 2 |
| Cape Girardeau mission | 8, 9 |
| Geneva | 15, 16 |
| Newton | 22, 23 |
| Ozark | 29, 30 |

ELISHA PHILLIPS, P. E.

DEMOPOLIS DIST.—FOURTH ROUND.

| | |
|---|---|
| Livingston | Sept. 13, 14 |
| Belmont, at Belmont | 20, 21 |
| Demopolis | 27, 28 |
| Gaston, at Smith's camp ground | Oct. 4, 5 |
| Cuba, at York | 11, 12 |
| Forkland, at Forkland | 18, 19 |
| Eutaw | 25, 26 |
| Butler, at Mount Sterling | Nov. 1, 2 |
| Bladen, at Kizer Hill | 15, 16 |
| Gainesville, at Ramsay | 22, 23 |
| Greensboro | 29, 30 |

For statistical reports from pastors and reports from trustees will be expected. The stewards will, we hope, make earnest efforts to settle in full at this the last quarterly conference. The amount assessed for the support of the ministry.

S. H. COX, P. E.

MOBILE DIST.—FOURTH ROUND.

| | |
|---|---|
| Whistler | Sept. 27, 28 |
| St. Paul's | 28, 29 |
| St. Stephen's | Oct. 4, 5 |
| Citronelle | 11, 12 |
| Mount Pleasant | 18, 19 |
| Grand Bay | 25, 26 |
| Franklin street | Nov. 1, 2 |
| Pollard | 8, 9 |
| Pensacola | 15, 16 |
| Milton | 22, 23 |
| St. Francis street | 29, 30 |

H. UHLHART, P. E.

SELMA DIST.—FOURTH ROUND.

| | |
|---|---|
| Summerfield | Sept. 13, 14 |
| Uniontown | 20, 21 |
| Dayton and Spring Hill | 27, 28 |
| Jefferson and Linden mission | Oct. 4, 5 |
| Selma | Oct. 11, 12 |
| Sougahatchee circuit, at Suggsville | 18, 19 |
| Choctaw Corner | 25, 26 |
| Peachtree, at Liberty | Nov. 1, 2 |
| East Selma | 8, 9 |
| Coffeeville, at Coffeeville | 14, 15 |
| Jackson circuit, at Enlow | 15, 16 |
| Rembert Hall | 19, 20 |
| Orrville | 22, 23 |

We hope for a full attendance of all the official members and complete reports from the preachers.

ANDREW J. BEDELL, P. E.

### MISSISSIPPI CONFERENCE.

BROOKHAVEN DIS.—FOURTH ROUND.

| | |
|---|---|
| Brookhaven | Sept. 27, 28 |
| Georgetown, at Bethesda | Oct. 4, 5 |
| Crystal Springs | 11, 12 |
| Terry, at Terry | 18, 19 |
| Raymond, at Forest Hill | 25, 26 |
| Zion, at Pine Grove | 30 |
| Providence, at Franklin chapel | Nov. 1, 2 |
| Brandywine, at Pisgah | 8, 9 |
| Scotland, at Bethesda | 15, 16 |
| Beauregard | 22, 23 |
| Bogue Chitto, at Bogue Chitto | 29, 30 |
| Monticello | 29, 30 |
| Hazlehurst | Dec. 6, 7 |

W. F. M. LINFIELD, P. E., Hazlehurst, Mississippi.

SUMMIT DIST.—FOURTH ROUND.

| | |
|---|---|
| Livingston mission, at Palmetto | Sept. 27, 28 |
| Amite City, at Amite | Oct. 4, 5 |
| Greensburg, at Popkin's chapel | 11, 12 |
| Covington, at spring Hill | 18, 19 |
| Big Creek, at Bonnar's | 25, 26 |
| Pontchatoula, at Ebenezer | Nov. 1, 2 |
| St. Helena, at Center | 8, 9 |
| Franklinton, at Pine Grove | 15, 16 |
| Holmesville, at Holmesville | 22, 23 |
| Summit, at Magnolia | 29, 30 |

We hope the secretaries of church conferences will be ready to report all the statistics also the trustees of church property and stewards. Let all the official members attend, if possible.

A. B. NICHOLSON, P. E.


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THE GREAT

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| | |
|---|---|
| 12 Dinner Plates. | 1 Soup Tureen, |
| 12 Breakfast Plates | 1 Sauce Boat, |
| 12 Tea Plates. | 1 Salad Dish, |
| 12 Soup Plates. | 2 Covered Dishes, |
| 12 Preserve Plates | 2 Vegetable Dishes, |
| 12 Butter Plates. | 4 Meat Dishes, |
| 12 Tea Cups and saucers, | 2 Pickle Shells, |
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A Porcelain LeTerre DINNER SET equal to French China in appearance and much more durable same assortment as above. $18 00

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Decorated Porcelain LeTerre and French China DINNER SETS, from ..... $9 up.

White Granite CHAMBER SETS, 11 pieces $4 00

White Granite TEA SETS, 44 pieces ..... 4 00

French China TEA SETS, 44 pieces ..... 5 00

French China Decorated TEA SETS, 44 pieces ..... 7 00

Cut Table GOBLETS from 5 cents per set up.

Granite Dinner Plates per dozen ..... 1 50

Granite Breakfast Plates, per dozen ..... 1 25

Granite Tea Plates, per dozen ..... 1 00

French China Dinner Plates, per dozen ..... 3 00

French China Breakfast Plates, per dozen ..... 2 75

French China Tea Plates, per dozen ..... 2 25

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French China Breakfast PLATES, per dozen 2 25

French China Dessert PLATES ..... 2 00

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French China Ice-cream or Preserve PLATES 1 25

French China Tea CUPS and SAUCERS ..... 2 50

French China After-dinner COFFEES ..... 1 50

All Other Goods in Proportion.

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White Granite TEA SETS ..... 3 75

White Granite or Stone China CHAMBER SETS ..... 3 75

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| | |
|---|---|
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# The Christian Advocate.

PUBLISHED BY ROBT. J. HARP, FOR THE ALABAMA, MISSISSIPPI AND LOUISIANA CONFERENCES, METHODIST EPISCOPAL CHURCH SOUTH.

VOL. 19. NEW ORLEANS, THURSDAY, OCTOBER 9, 1873. NO. 41.


## News of the Week.

### DOMESTIC.

BROWNSVILLE, TEXAS, Oct. 1.—The continued heavy rains have damaged the cotton crop throughout the entire lower Rio Grande valley. The worm has made its appearance on a number of plantations in this vicinity. Some fields look as though a heavy frost had visited them, while those on the low lands are covered with several inches of water, rendering it impossible to gather the crop.

MONTGOMERY, ALA., Oct. 1.—No deaths and no new cases for the last twenty-four hours. All apprehension over. The last person reported under treatment is doing well. The people who left here are returning to their business, and the yellow fever scare is at an end. There is no need of apprehension of danger in visiting Montgomery.

NEW YORK, Oct. 2.—The reception of the delegates of the Evangelical Alliance at the Young Men's Christian Association to-night was attended by an immense crowd. The flags of all nations were displayed, and the names of Calvin, Knox, Wycklif, Bunyan and Edwards were in gilt letters over the platform. Rev. Dr. Adams delivered the opening address, welcoming those present, from this country and from abroad, in the name of the Christian people of this country, as fellow-citizens of the saints of the household of God.

LOUISVILLE, Oct. 2.—At a meeting of the Hebrews $1,200 was subscribed for the Memphis and Shreveport yellow fever sufferers.

NEW YORK, Oct. 3.—The Evangelical Conference opened by prayer this morning at Madison Square church. The formal opening for business took place later, at Steinway hall. The hall was crowded to excess with delegates. They swarmed out on the lobbies and stairs at either end of the block through which the hall extends. The large platform was so crowded, as early as ten o'clock, that there was hardly standing-room. Oriental delegates in white tarleton were conspicuous objects in the vicinity of the chair.

HON. WILLIAM E. DODGE called the meeting to order and said:

"You are here assembled from all parts of the world—from countries having institutions and laws quite different from ours. As for us, we seek no alliance with the State. We only ask protection and the full enjoyment of religious liberty. (Great applause.) We trust that many of you will have the opportunity of visiting our far Western lands, and beyond our inland seas, and of seeing the marvelous extension our country is undergoing. When we visit your countries we are deeply interested in looking over the works of centuries—your grand cathedrals and your cities of renown. When you come here we ask you to look at what has mainly been accomplished in a single century.

"The object of your meeting has been discussed for a long time, and the country is alive to this convocation. Not only our own, but other lands are viewing you with intense interest. The eyes of God and man are on us. (Applause.) Let us hope that the blessing of God may be upon us. Everything possible has been done for your comfort. I give you the sentiments of all our hearts—a most cordial welcome to our country, our homes and our hearts." (Applause.)

WASHINGTON, Oct. 3.—A telegram was received by the President yesterday, from General Emory, commanding the United States troops at New Orleans, asking if it would not be advisable to send five thousand rations to the Shreveport sufferers, and the President replied directing him to send them at once, without waiting for official forms.

MEMPHIS, Oct. 3.—There were forty-one interments yesterday.

An appeal for aid to the different States says: "The fever is increasing daily. Business is suspended.

"The charitable societies are exhausted. Money is what we need to pay the nurses, buy food, bury the dead and shelter the orphans and helpless."

NEW YORK, Oct. 4.—The vessels which arrived from Europe to-day have $500,000 of bullion. It will be deposited in the sub-treasury on Monday.

The Evangelical Conference was again crowded to-day. A sub-meeting was organized at Dr. Crosby's church, and a short prayer delivered in French. Dr. Charles Hodge, of Princeton Theological Seminary, addressed the conference.

The call for a special meeting of the Board of Aldermen on Monday, to tender the hospitalities of the city to the Evangelical Alliance, has thus far received but three signatures. The Board of Aldermen refused to sign, asserting that the Evangelical Alliance was a sectarian body, and should not receive recognition by officials representing all sects.

MEMPHIS, Oct. 5.—Forty-eight interments yesterday, including 26 from yellow fever. For the week there were 240 deaths, of which 146 were from yellow fever, against 98 deaths last week. Total number of deaths since the disease appeared, 502; all of which, save a few, occurred in the infected district.

The German Buraderbend earnestly appeals to German societies and Germans generally for aid in nursing their sick and burying their dead. Contributions to be sent to F. Shilling, treasurer.

Helena, Arkansas, has been rigidly quarantined against Memphis.

WASHINGTON, Oct. 6.—The President has requested the Secretary of War to direct the Commissary General to send ten thousand rations to Memphis, Tennessee, for the yellow fever sufferers.

Liberal sums were collected in the churches yesterday for Memphis.

A telegram has been received here from the Howard Association at Shreveport expressing gratitude for the action of the government in sending rations for the sufferers there.

HOUSTON, Oct. 6.—A committee of Galveston and Houston physicians, just returned here from Calvert, unanimously pronounce the prevailing fever there genuine yellow fever. Forty-two cases, all told, have been reported.

SHREVEPORT, Oct. 7.—A light frost was visible in the vicinity yesterday morning, but its effects have not been felt here upon the epidemic, since no marked change can be reported for the past twenty-four hours.

The same number of new cases have been reported from the city to-day as were reported yesterday, while the suburbs report but a slight falling off. By this time the city proper has been pretty well gone through by the disease, and the chastisement now falls upon the suburbs principally, but with the disease of a generally milder type than it was in the city proper. Yet even there, when a family is attacked, rarely a single member escapes being taken down.

All the physicians report a majority of their patients doing well.

Interments to-day, eight, to seventeen yesterday.

MEMPHIS, Oct. 7.—The state of the fever is deplorable, and the disease is spreading with alarming rapidity.

The undertakers are crowded with orders. Nineteen nurses arrived from New Orleans on Saturday.

Twenty thousand dollars were subscribed by the citizens for sanitary purposes.

The mortality on Sunday was greater than it has been since the fever appeared. All who are able are leaving. The malady is pronounced true yellow fever. There were fifty-four interments yesterday.

Rev. Mr. Bowman, pastor of the First Presbyterian church, died from the fever.

### FOREIGN.

CITY OF MEXICO, Sept. 23, via Havana.—A farewell banquet was given to ex-Minister Nelson by Mr. Barrow. Sixty guests were present, among them the President of the republic, the members of the cabinet, Mr. Foster, the present minister of the United States, and the chiefs of foreign legations.

President Lerdo made a speech, complimenting Messrs. Nelson and Foster, and praising the government and people of the United States.

Congress, on the twentieth, adopted an amendment to the ninth article of the constitution to the following effect: A deputy elected to Congress, before taking his seat, must swear without reservation to support the constitution of the republic and laws of reform, and all other laws passed in accordance therewith; to perform the duties of the office which the people have conferred upon him with a single eye for the good of his country and the prosperity of the union, accepting the gratitude of the nation if he is faithful, and submitting to its condemnation if he fails to observe this obligation. The passage of the amendment is an important victory for the friends of the constitution, who make up the Liberal party, and indicates that liberal laws will continue to dominate in the Congress of 1873.

MADRID, Oct. 1.—Dissensions in the ranks of the Carlists are increasing. The leaders Dorregarry, Roda and Lizzaraga have left their commands and arrived at Bayonne.

A number of Carlist deserters are surrendering to the Republican troops in the province of Lerida, with the hope of receiving amnesty.

LONDON, Oct. 2.—Sir Edward Landseer, the celebrated painter, is dead.

MADRID, Oct. 6.—The Carlists are fast losing in the northern provinces. They are utterly demoralized, and the men accuse their leaders of treason. General Morianes, commander of the Republican troops, is energetically advancing against them.

The siege of Carthagena is proceeding actively. The firing is very sharp on both sides. Many of the insurrectionists desert daily and surrender to the Republican forces.

MADRID, Oct. 7.—A column of two thousand insurgents made a desperate sortie from Carthagena to-day, but was driven back with heavy losses in killed and wounded. On the arrival of the government fleet off the port, the city will be attacked on all sides simultaneously.

A dispatch was received at the ministry of war to day from General Morinez, announcing a great victory by his troops over a large body of Carlists, near Agurzeuza, in the province of Navarre. Many of the insurgents were killed, and a large number taken prisoners. General Morinez says the route of the insurgents is complete, and his forces are in close pursuit of them.

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SOME people have no perspective in their conscience. Their moral convictions are the same on all subjects. They are like a reader who speaks every word with equal emphasis.—*Beecher.*

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TO KEEP out of debt is not only the first of duties, but the most essential condition of happiness, and therefore no sacrifice which makes both ends meet should be grudged.

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IT COSTS $20 to laugh in Georgia; at least that was the fine inflicted by a local judge upon a couple of lawyers who laughed at him in court.

## From the Work.

PHILADELPHIA CIRCUIT, MISSISSIPPI CONFERENCE.—*Mr. Editor:* The camp meeting on the Philadelphia circuit is over. Everything passed off well, and better behavior I never witnessed. A good arbor was built and the debt paid off. The first sermon was preached on Friday night, and the exercises closed the next Thursday morning. We had a good time. Old-style Methodist singing and shouting were among the characteristics of the meeting from the beginning to the end, while the old woods re-echoed the hallelujahs of new-born souls to God. I think not less than forty (some think fifty) professed faith in Christ. The most of these were already members of the church. Nine adults and ten children were added. The church and all who took part in the services were greatly revived.

L. P. MEADOR.

PHILADELPHIA, MISS., Sept. 22, 1873.

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AUTAUGAVILLE, ALABAMA CONFERENCE.—*Mr. Editor:* Some weeks ago I held a meeting of nine days' continuance at Ivy Creek, which resulted in several conversions and ten accessions. In this meeting I had the assistance of my presiding elder, Dr. A. H. Mitchell, from Saturday morning until Wednesday night. Considering all the difficulties in our way, the meeting was a successful one. I have just closed a meeting of six days' continuance at Mount Zion, an old church which was thrown away two years ago, and was considered dead, which has resulted in twenty-seven conversions and thirty accessions. These, with the original members and a few others who have removed their membership from other places to that, give us there now forty-nine members. This has been one of the best meetings I have ever attended. Among the accessions are five heads of families, and some of them the most prominent men in the community. I had the assistance of Bro. L. S. Rice, an exhorter in our church, and of some very efficient lay members, male and female. And, after all, this is the very best kind of help in a revival meeting.

W. A. MONTGOMERY.

SEPTEMBER 27, 1873.

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MOUNT CARMEL CIRCUIT.—*Mr. Editor:* We have closed to-day a very interesting meeting at Santee church. We begin here last Saturday. Bro. Hoover, a local minister from Summit, was in attendance and rendered efficient service during the meeting. Bro. E. J. Taylor, from Enon circuit, arrived on Wednesday and continued with us until the meeting closed. The altar was generally crowded with seekers, and frequently the power of God in the congregation was so great that many wept, while some shouted aloud his praises. At the close of the meeting we received thirteen into the church according to our form of Discipline. Not only at Santee, but at other points on the Mount Carmel circuit has the church been built up. We had a very good meeting on the fourth Sunday in last month at Blackjack church, on Dry creek. Five were added to the church, and the membership encouraged and strengthened.

Our quarterly meeting was interesting, the attendance was large, and the presence of God was with us. The presiding elder was there, and labored with more than ordinary zeal.

On the fifth Sunday in last month we held a protracted meeting at Good Hope, in Covington county, where the religious interest was but little behind what we experienced at Santee. Four members were received into the church of God, and the spirits of the membership generally revived.

HENRY MOORE.

SANTEE, MISS., Sept. 18, 1873.

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THE *Tropics*, a newspaper published in Tuxpan, Mexico, contains the following sketch of the Washington colony. It was settled by Confederates at the end of the war.

The colony is situated on the Tuxpan river, in the upper part of the State of Vera Cruz, and about one hundred miles north of the city of Vera Cruz. The *Tropics* says:

"During the existence of this colony, many others settled at different points on the river, and opened small farms on the Tuxpan lands; others purchased lands from haciendas and engaged in the cultivation of cane. Many came, and in a short time returned. Since the failure of Washington colony there has been no organized colony, and there is now no established colony at Tuxpan. All who have applied themselves energetically have succeeded, and are doing well. Among them are some cultivating from sixty to one hundred acres, and erecting steam machinery. One large mill and engine are now in operation, and three others, of somewhat less capacity, will be erected during the present season.

"We can safely say, without the fear of being accused of exaggeration, that the American immigrants are rapidly progressing, notwithstanding the many disadvantages with which they have to contend, and the number is being augmented by the arrival of every vessel from Galveston. On the fifth of September a schooner from Galveston and Rockport arrived with forty passengers, and on the fourteenth another from Galveston with eight, nearly all of whom will become actual settlers and will engage in sugar-planting. Besides these, a few weeks since a large party arrived by overland from Texas, all of whom, we believe, are settled.

"Very nearly all the Americans here are from the State of Texas."

## Hot Springs of Arkansas.

BY A. L. P. GREEN, D. D.

As to the medicinal property of the water we can only judge of that by the effect produced, which, in many instances, is truly wonderful. Take, for instance, a case of which I have some knowledge, having interested myself in raising a little purse to pay for his humble board. He had been thrown into a wagon, which was coming to the springs from Little Rock, as you would throw in a worthless, filthy bundle; he was almost naked, and the miserable garments that he had on him were cemented fast to his body by the discharges from his ulcers. He had on him something more than eighty ulcers, some of them as large as a man's hand. He could not be admitted into any regular bath, but was carried to the hillside bath, which is a small excavation in the cavernous rock, filled with water from a hot spring close by. He was tumbled into this pool, and in two weeks he was walking about, the lesser ulcers already healed, and in six weeks was cured, with scarcely a scar to be seen. A kind and merciful God has given to these waters the power of healing the most loathsome diseases. This fact, when it shall be known throughout the land, will bring unnumbered thousands here, for here they can find health, soundness of health, and nowhere else in the world. Persons suffering with all kinds of diseases are here seeking relief; many are cured, others partly relieved, while some go away without being benefited.

I was told before I came here that consumptives would be injured by these baths; while the facts, so far as I can gather them, are to the contrary. I am told that persons who are affected with heart disease are damaged by the bath. I buried one of this class the other day. He took a bath and died that night. All diseases of the skin are either cured or more or less relieved. I met the other day a black boy who said to me: "Don't you know me? Don't you know Tom, who used to work for you?" Poor Tom, when he left my house, was so eaten up with scrofula that he was an offense to the sight. He came here and tumbled into this hillside bath, not able even to obtain the advice of a doctor. He is now a well, slick, healthy negro.

There should be some provision for the poor, and I suppose if once the title to the property is settled there will be. At present it is a sight which will not soon be forgotten to go to this hillside bath when the poor, moneyless, afflicted come to the bath. You will be filled with wonder, disgust and astonishment. And it is worthy of note that while the rich will give a dollar now and then for their relief, yet it is true that the poor help each other. A man that has use of one leg with his crutch will help the man who has no use of his legs at all; and it is sad to find many of them full of vulgarity and blasphemy; and yet they are more inclined to help each other than were those in the porches of the pool of Siloam; for some person will help the meanest of the men into the pool. Here you have such as the following: some poor fellow outside wants to get into the mud-hole, as they call it, while some one already in the bath will curse him, and tell him to wait a little while till he should come out, and that he would drag his rotten carcass into the bath; and it is sometimes dragging, sure enough; and while poor, diseased men have this roll-hole, as they call it, poor, unfortunate women have no provision made for them at all, though I am told that some of them visit this same pool at the dead hour of night. There are beside this general bath several small holes where persons go and take a foot-bath. There is water enough running from these springs to bathe many thousands every day; and the water may be carried in pipes to almost any distance; and it does not lose its virtue when carried in a close pipe. The time will come when all of these springs will be utilized.

With respect to the moral aspect of the place, I should say it is not good. The Methodists had the misfortune to have their house of worship burned some time ago, and have not found themselves able to rebuild. The Catholics have a house and a priest, and I suppose a small congregation. The Episcopalians have a house, but no regular preacher, and but few members. The Presbyterians have neither house nor preacher. The Baptists have a small house, badly located, but no regular preacher. The Methodists have a preacher and a congregation, and worship in the Baptist church. The preacher is a young man of talents and usefulness, but feels himself fettered because he has no house. His Sunday-school is a union school, so that our Sunday school literature cannot be admitted, and badly do they need it. This is a great drawback these days; the time was when the church prospered without a Sunday school, but that time has passed. There are a number of good and pious people in this valley, but the multitude pay no attention to church matters. I think if the Methodists had a comfortable house for worship, and located; that an active, working minister might do great good. I have preached for the people almost every Sabbath since I have been here—sometimes in the Episcopal church (it has not been dedicated,) but mostly in the Baptist church. The congregations have been good generally, while quite an interest has been manifested to hear the word; but there has been nothing like a revival among the people. I was called on to bury a young man the other day who was intensely a stranger. I was only able to get his name by reference to the register; no one knew where he lived, where he was from; his age had to be guessed at; we could not tell whether he was a single man or man of family; and as to his moral character no one knew a word.

There is a wide field for pastoral work among the hundreds who are sick in this valley. The country generally is such as would suit, it seems to me, a man of moderate means. In the depression, and along the watercourses, there are small tracts of good land, where abundance of grain, fruits and vegetables might be raised, and these springs will always furnish a good market for any surplus. The country is healthy, and the climate a pleasant one, and the lands can be bought *low*, very *low*, and railroads are beginning to open the country up to the rest of the world. I wish, doctor, that you had the time to spend a few months here, and with the rest and the baths I think your wasted sight would be restored. I have written a long letter, and you can take any liberty with it that you wish.—*Nashville Christian Advocate.*

## The Shah on Religious Liberty.

The Shah, while in England, replied to the addresses sent him on the subject of religious liberty in Persia. The following is his reply to the Evangelical Alliance:

"BUCKINGHAM PALACE, July 5, 1873.

"I am commanded by the Shah to acknowledge the receipt of your address, praying for his majesty's continued protection of the Nestorian community, and that toleration may distinguish the laws and administration of his majesty's government. His majesty is pleased to think that such toleration is already universal in Persia, no one, whether Christian or Jew or Parsee, being subjected to persecution or ill treatment on account of his religion. His majesty will continue in this course of even-handed justice, regarding all classes of his subjects with equal care and solicitude. His majesty is gratified by the expression of your good wishes.

MALCOM."

His reply to the addresses presented by the Parsee inhabitants of Bombay and London is as follows:

"BUCKINGHAM PALACE, July 5, 1873.

"To Mr. Nowrozjee Furdoonjee, 15 Salisbury street, Strand:

"I am commanded by his majesty the Shah to acknowledge the receipt of your memorials, praying for the application of measures which are calculated to improve the condition of the Zoroastrians in Persia. His majesty will give this subject his best attention on his return to Persia, and if he finds that your co-religionists are subject to any undue severities he will take care that redress is afforded them. His majesty is aware of the high character which is borne by the Parsee community, both in England and India, and he is glad he numbers among his own subjects so many of that enterprising and loyal race. His majesty is gratified by the expression of your good wishes in regard to him.

MALCOM."

The following letter, in relation to the Jews, was addressed to Sir Moses Montefiore:

"BUCKINGHAM PALACE, July 5, 1873.

"I am commanded by his majesty the Shah to acknowledge the receipt of your memorial, praying that favor and protection may be generally extended to the Jews in Persia. His majesty has always manifested solicitude for the welfare of his subjects, without distinction of class or creed, and he will take care that no injustice or undue severity is shown to the Jewish community, whom you rightly characterize as loyal, peaceable and industrious citizens. His majesty thanks you for the good wishes you have expressed in regard to him.

MALCOM."

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THE POET WHITTIER CONFUSED. An amusing story is told of the poet Whittier, who is as modest as he is gifted. He was in the city not long since, and went to hear Rev. E. H. Chapin speak a lecture, somewhere up town. The clergyman was eloquent, as usual; his discourse, interlarded with highly-wrought passages of rhetoric, closing with a stirring poetical quotation, so well delivered that the Quaker bard applauded with the rest. Some one sitting next him inquired: "Do you know, Mr. Whittier, who is the author of that extract?" "No; I do not. It sounds familiar, and I like the sentiment." "Why, the lines are yours, Mr. Whittier. You must remember them. They are from your famous anti-slavery odes." "So they are," said Whittier, after a little reflection, and blushing like a school-girl caught reading her first love-letter. "I really did not recall them. Indeed, they sounded so much better than they ever sounded before that it is not strange that I failed to recognize them." The poet, thoroughly sincere, did not recover for some time from the embarrassment of outwardly acclaiming his own composition; but has now come to regard it as so good a joke that he tells it of himself.—*New York Letter to Chicago Tribune.*

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LUTHER, in his busiest seasons, felt that praying-time was never lost. When remarkably pressed with labors he would say: "I have so much to do that I cannot get on without three hours a day praying."

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THE next worst thing to raising pitchforks must be hailing omnibuses.

## Mass Trade at Rome.

BY REV. EDWARD CORNET.

The mass trade at Rome is a very considerable branch of industry. Masses are bought and sold as any other merchandise in the market; but, to avoid any sign of simony, the money made by the traffic is called an alms. Of course the priest celebrates the mass by duty and by devotion, but the faithful for whom the mass is said must offer some retribution to the priest as a mark of piety. This is nothing but the mask with which the Romish Church hides her subtlety. In her solicitude for the virtue of her priests, the holy church allows them to accept this retribution with all meekness as an alms. Thus that which is nothing but simony becomes an act of Christian virtue, for it is the privilege of papacy to change each vice into a virtue.

The number of masses which come into the Roman market is countless, and it brings a great deal of wealth to the divers religious corporations. The richness of a funeral, for example, depends on the number of masses said, and vanity combined with devotion work to the greatest benefit of the priests.

We will try to show how the trade is carried on. There is the wholesale and the retail trade, and there are contractors always ready to deal with any individual or family who need the services of the church. When a contractor is called upon, he inquires first about the number of masses to be celebrated; then he makes a price for the whole. Often there is a debate between the parties; the applicant finds the price too high and he tries to beat it down. But it is not an easy thing to obtain; the contractor has his reasons—that is, "the times are hard, and it is no easy matter to find priests nowadays to undertake the job. After all, if the applicant is not satisfied, he can seek somewhere else for better conditions. Indeed, each one must live by his trade, and also it is the duty of the faithful to sustain the clergy." However, in spite of all his protestations, the contractor comes down with his price, because, in fact, he fears competition. A contractor, who often is the principal of a religious corporation, always seeks to secure a large number of masses, for then he will hold the market and he will be sure of large profit.

Before a mass be said it often passes in the hands of several parties; thus it happens that a mass for which is paid to the first contractor $5 will be said by some priest for the mere sum of five cents. Oftener the contracts are sold in second-hand to some sacristan, who sells them to the wandering priests—that is, those priests who till the streets of Rome and who come from every part of the world. Each morning these priests wander from church to church, inquiring of the sacristans if there is any job for them. As the sacristans must have their profits, they offer very low prices, so low that sometimes the priests will go away to seek better fortune. But generally they accept the offered price, but then, in order to compensate, they will try to get several contracts and perform all the jobs at once. The Roman theologians have not yet settled the question of the validity of such masses, but those who celebrate them and who profit by them count them excellent merchandise.

Sometimes the place where the masses are to be said is stipulated in the contract; but as it is not always convenient, for the profit of the contractor, to comply with that condition, the Pope has reserved to himself the right of dispensation. This dispensation, of course, is not obtained without a compensation; and then the contractor has to give a part of his profits to the Pope.

There is something better still. The Pope has also the right of discharging the contractor from the obligation of celebrating masses paid for. A church or a convent, for example, receives the price of ten thousand masses; they will celebrate four or five thousand; for the other part they will apply to the Pope, who, in virtue of his power, and under pretext that there is impossibility of fulfilling the contract, decrees that a priest shall celebrate one mass, which, in virtue of the intention, will account for the five or six thousand masses unsaid, but not unpaid.—Sometimes, when the profit is large, the Pope takes upon himself the trouble of celebrating the mass.

Such is the trade the Romish Church makes of one of the most sacred of her ceremonies. Indeed, it is the doctrine of that church that masses have the virtue of delivering souls from the torments of hell and of purgatory. When the priest officiates at the altar, the angels go down and lift up to heaven the soul of the dead, no matter how good or how wicked and degraded he may have been during his life. Scandalous traffic based upon a falsehood! What a condemnation it will bring upon those who, following such simony, dare to call themselves the disciples and representatives of the Savior!—*Christian Intelligencer.*

## To "East Alabama."

I fear your case is hopeless. All your hopes seem to look to the agricultural department of the Agricultural and Mechanical College of Alabama. The agricultural department is in successful operation, and might grow a doctor of divinity out of a good Drumhead or Flat Dutch, but not yet out of an ordinary collard. Be patient; no telling what the application of science will yet do for vegetation. TURNIP-SEED.

The Christian Advocate.

THURSDAY, OCTOBER 9, 1873.

### SILENCE.

BY THE AUTHOR OF "PATSY'S FIRST GLIMPSE OF HEAVEN."

Silently falleth
The pitying snow;
Bountiful rivers
All silently flow;
Silently shineth
The sun in the sky;
Silently twinkle
The great lights on high;
Silently groweth
The corn in the field;
Silently, quietly
Deep wounds are healed;
Silently loving,
A strong heart is won;
Silently working,
A good deed is done.

Noisily waketh
The thunder's loud roar;
Noisily breaketh
The foam on the shore,
Loud is the cannon
And fierce is the strife
When man against man
Is warring for life.
Hatred is loud,
And contention doth cry:
But softer than summer
Is Pity's low sigh.
Words that are cruel
Are heeded by all;
But no man regardeth
When soft breezes fall.

Earth's loudest babbles
Will cease before long;
Goodness is silent,
And silence is strong.
The temple was builded
Without any clamor—
No voices of workmen,
Nor sounds of the hammer;
The kingdom of Heaven
In silence is growing;
The nations, like rivers,
Unto It are flowing.
We hear of the wicked,
Their vice and their woe,
But the prayers of the saints
Have no record below.

*Sunday Magazine.*

## Infant Baptism,

AND THE DUTY OF PARENTS TO BRING THEIR CHILDREN TO CHRIST BY HOLY BAPTISM.

MR. EDITOR: Is infant baptism taught in the Holy Scriptures? Was it practiced by the apostles and the fathers in the primitive church? Now we propose to investigate this subject briefly.

If we turn to well-authenticated historic evidence we may trace it, commencing at the opening of the fifth century, back to the apostles.

Sozomen, A. D. 443, in his Ecclesiastical History, says: "Infant baptism was the custom of the church."

Augustine, A. D. 388, speaking of infant baptism, says: "The whole body of the church holds in the case of little infants baptized."

Pelagius said: "Men slander me, as if I denied the sacrament of baptism to infants."

Chrysostom, A. D. 380, says: "For this cause we baptize infants," etc.

Ambrose, A. D. 374, says: "By which those infants that are baptized are reformed," etc.

Basil, A. D. 360, says: "But any time of one's life is proper for baptism, be it day or night, be it but an hour or a minute."

Gregory, 260 years after the apostles, in speaking of baptism, says: "Hast thou an infant child? Let not wickedness have the advantage of time."

Optatus calls baptism a garment, and says: "It is not too big for infants, nor too small for men."

Cyprian, 150 years after the apostles, says: "But in respect to infants, they may be baptized at any time."

Origin, 110, says: "Infants, by the usage of the church, are baptized."

Tertullian, 100, admits infant baptism as the custom of the church.

Clement of Alexandria, 92, speaks of "raising an infant from the font."

Irenæus, 82 (he was born within about twenty years of the apostles' time, and was a disciple of Polycarp,) says: "All infants and children and boys and youth and old men" are proper subjects of baptism.

Justin Martyr, 40 years after the apostles, says: "Many who have been Christian disciples from childhood."

Hermas Pastor (it is generally believed was written in the apostolic age) says: "For all infants are honorable before God, and the first persons with him."

Thus the fathers conduct us back to the apostles, and in their ministry we have the record of ten baptisms, two without families—Paul and the eunuch. Five are records of large assemblies, as Pentecost. Three are of families—the families of Stephanas (First Corinthians i, 16,) Lydia (Acts xvi, 15,) and the jailer (Acts, xvi, 33.)

In the ministry of the apostles, whenever the head of a family was converted to Christianity, it is expressly stated that the family thereof was baptized, and the word for family is carefully selected to express the idea of father, mother and children. The Greek word used in these family baptisms is *oikos*, and means the family proper, and excludes servants, attendants, etc. *Oikia*, which is a different word, includes in its meaning servants, attendants, friends and any others who may be attached to a family. This word is not used in speaking of household or family baptism. See Dr. Summers on Baptism. The learned inform us that the Peshito Syriac translation, the oldest in the world, and believed by the best critics to have been made while the apostles were still living, in the case of Lydia, says: "She was baptized, and her *children*." In the case of the jailer it says: "And immediately he was baptized, *he and the children of his household, all of them*."—Louisville Debate, page 85.

This seems to be conclusive that the apostles practiced infant baptism. No custom was more common among the Jews in the time of the apostles, and for ages before, than the baptism of proselytes, including families and infants. The apostles were educated to household and infant baptism, and what could have been the construction which a Jew would have placed upon the language of Paul and Luke when they spoke of baptizing households? As including infants certainly.

The commission, as given in Matt. xxxiii, 19, is: "Go ye, therefore, and teach (or disciple) all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." Here the command is, disciple, baptize; the class is, "all nations." Do infants belong to the class? If so, then the command extends to them as well as to any others of "the nations." But it is objected to this rule that if it extends the command to baptize to infants, because they belong to the class, "all nations," then it would extend to thieves, murderers, swearers, etc., because they belong to the class, "all nations." But do thieves, murderers, etc., sustain the same relation to Christ's kingdom that infants do? In Matthew xix, 14 it is said: "But Jesus said, Suffer little children, and forbid them not, to come unto me, for of such is the kingdom of heaven." Mark x, 14: "Suffer the little children to come unto me, and forbid them not; for of such is the kingdom of God." Whenever it can be shown that thieves, murderers, etc., have any such relation to the kingdom of heaven as is here affirmed of little children, then will this objection have some force; not before. It is objected that there are essential parts of this commission which cannot be affirmed of infants; therefore they are not embraced in it. The commission embraces teaching, faith, salvation, damnation. An infant cannot be taught, it cannot believe, it cannot be damned; therefore it is not a proper subject of baptism. The objection is this: Children cannot repent, believe, be saved from sin, or be exposed to damnation. It will not be denied that Jesus Christ was baptized, and it will not be contended by any that he was not a suitable subject for baptism. But not one of these items of the commission could be affirmed of him. Could he repent? He was without sin. Could he exercise saving faith? He is "the author and finisher" of it. Himself the object of saving faith, could he be saved from sin? "He knew no sin." If, therefore, no one is a proper subject of baptism, but he who can repent, believe, be saved from sin, etc., then Jesus Christ was not a proper subject. The objection would thus prove a falsehood, and therefore is in itself false and sophistical.

Again, the same objection would disprove infant circumcision. What did circumcision stand connected with in the Scriptures? We read, Acts xv, 24: "Ye must be circumcised, and keep the law." In Galatians v, 3: "Every man who is circumcised is a debtor to do the whole law." Romans ii, 25: "Circumcision profiteth if thou keep the law." Could an infant at eight days of age "keep the law," and be "a debtor to do the whole law?" If the inability of the infant to exercise the faith, repentance, etc., of the commission proves him to be ineligible to the baptism connected with these, would not the inability of the infant to "keep the law," be "a debtor to do the whole law," etc., prove him ineligible to the circumcision connected with these? Thus the sophistry of this objection is shown.

In the commission, Matthew xxviii, 20, Christ said: "Teaching them to observe all things whatsoever I have commanded you." What had Jesus commanded with reference to infants and his kingdom, which things they were to teach to these proselyted to Christ? In Matthew xix, 14 he said: "Suffer little children, and forbid them not, to come unto me, for of such is the kingdom of heaven." The Savior made this declaration to define the relation of infants to his kingdom, and thus assigns the reason why they should not be kept from him. Now Christ had commanded to let "little children come to him," and in the commission he tells us to teach all things whatsoever he had commanded, including necessarily the bringing of little children to him. This cannot mean anything but the recognizing of their covenant relation to Christ, and the giving to them the token of that relation—baptism.

In Luke ix, 47, 48 it is said that Jesus "took a child and set him by him, and said unto them, Whosoever shall receive this child in my name, receiveth me." Matthew xviii, 5: "Shall receive one such little child in my name, receiveth me." Mark ix, 36 says Jesus "took him in his arms," showing that it was an infant child. Now what does Jesus command here in reference to little children? It is that his people shall receive them in his name. This is recognizing the child as Christ's subject, and treating him accordingly.

In these passages two things are made manifest:

1. The rights of infants are asserted in Matthew xix, 14: "Of such is the kingdom of heaven." They are citizens, subjects.

2. The duty of the church to them is announced in Luke ix, 48: Receive them in the name of Jesus Christ. This implies their baptism, beyond doubt; else what does it mean?

With these facts before us we have no hesitation in affirming that if anything is made obligatory by the law of Christ's kingdom, by direct command, it is the baptism of infants—the duty of parents to bring them to Christ in baptism, and the duty of the church to receive them.

God in his wisdom and goodness created man an intelligent creature and a moral agent, and in his infancy helpless and entirely dependent upon his parents. In view of this condition God has implanted in the heart of the parents the strongest earthly attachment known to the human bosom—the love of parents to their children. This affection, controlling their wills, forces the parents to brave danger of every kind, to throw themselves between their children, danger and death. Hear King David, in Second Samuel xviii, 33: "O my son Absalom! my son, my son, Absalom! would God I had died for thee, O Absalom, my son, my son!" Again, observe the anxiety of a mother as she watches over her suffering child. There is not anything too hard for her to do; toil and pain become pleasure, as she believes it will relieve her suffering child. Now in connection with this affection God has required the parents to "train up their children in the way they should go;" and then the promise: "When they are old they will not depart from it."—Proverbs xxii, 5. The apostle, in Ephesians vi, 4, says: "Bring them up in the nurture and admonition of the Lord." What are we to understand by this? Assuredly to bring them up in the church, as this is the place where they are to be nurtured, fed, instructed and admonished or warned. And according to the teaching of holy writ parents are required to exercise faith for their children while in their minority; not that they will be lost if dying in infancy, but it is a duty, resting on the parent for the good of the child when it comes to the years of accountability. In the case of the Syrophenician woman's daughter, when she wished her healed (Matthew xv, 22-28,) she said: "Have mercy on me, O Lord, thou son of David; my daughter is grievously vexed with a devil," etc. "Then Jesus answered and said unto her, O woman, great is thy faith; be it unto thee as thou wilt. And her daughter was made whole from that very hour." Again, in the case of the daughter of Jairus, in Mark v, 22-42: "When he saw him (Jesus) he fell at his feet, and besought him greatly, saying, My little daughter lieth at the point of death. I pray thee come and lay thy hands on her, that she may be healed," etc. "One came and said, Thy daughter is dead; why troublest thou the Master any further?" etc. "Jesus said, Be not afraid; only believe," etc.; "and straightway the damsel arose." Also in Luke viii, 41-55. Again, the child who had a dumb spirit (or lunatic,) Mark ix, 17-27: "Master, I have brought unto thee my son," etc., "but if thou canst do anything, have compassion on us and help us," etc. "Jesus said, If thou canst believe, all things are possible," etc. Matthew xvii, 14-18; Luke ix, 38-42; and the nobleman's son, in John iv, 50, 51: "Jesus said unto him, Go thy way; thy son liveth. And the man believed." These children were all healed on the faith of their parents; but the question arises: Why are the parents required to exercise faith for their children, and where is the advantage or benefit, since all children dying in infancy are saved through the merits of Christ, irrespective of their parents? The advantage is identically with that of bringing "them up in the nurture and admonition of the Lord"—for the good accruing to them in after-life, and to the world at large. This is a common principle in the temporal affairs of this life. The parents are the guardians or trustees for their children in all temporal matters while in their minority—make contracts and invest for them, so that they may be benefited by it when they come to their majority. Man is here for the purpose of developing character, and the sooner it is commenced the more perfectly the moral character will be developed; and if the auspicious moment is neglected, then an immoral character is developed and the soul lost. Hence, "Train up a child in the way he should go; and when he is old he will not depart from it."—Proverbs xxii, 5. Oh, the responsibility resting on parents! May God give them wisdom to know, faith to believe, and grace to enable them to perform the duties resting upon them toward their children.

Corresponding to these responsibilities, God has given the parents the confidence of their children in their early life, so that the parents, in the infancy of the child, occupy in its mind the place of God himself—at least to some extent. To the child the parents are the highest, greatest good. They are the embodiment of wisdom, power and goodness, controlling the affections and the will of the child; so that the parents become the trestlework, as it were, upon which to transfer them over to God himself. Hence the requisition: "Bring them up in the nurture and admonition of the Lord." How is this to be done? As Christ has directed in his holy word: Bring them into the church by giving them the token of their covenanted relation and baptism. All children should be consecrated to God in baptism.

With these facts before us, we believe our case is fully made out, without resorting to the usual arguments of the covenant made with Abraham, which in the very nature of the case is unalterable, and which "was confirmed in Christ"—does, as the eternal constitution of the church, provide that infants shall be received into membership by the church, and the initiatory rite thereof given them. This is the constitution of the church to-day: That the initiatory rite, which under a former economy was circumcision, and was given to infants, has under the present economy been changed to baptism, with no change specified as to the subjects thereof. The constitution with reference to children not being changed, their rights remain the same. And that the church, founded upon this constitution, and illustrating its meaning by her administration in receiving infants to membership for nearly two thousand years before the birth of Christ, continues to this day the same church—the same in her "Head, which is Christ," the same in her constitution, in her doctrines, terms of membership, etc. From these facts, all sustained by God's word, the conclusion comes: Infant baptism is authorized by the word of God, and that it is the duty of parents to dedicate their children to God in baptism. Let parents bring their "little children" to Christ, "and forbid them not." Lay them with faith in the arms of Jesus; carefully, prayerfully place them in the church. Let bigots rave and fanatics hiss. Do your duty; and as you hope to press these dear little ones back to your heart, warm with eternal life and the joys of heaven, when the darkness of the grave shall yield to the light of heaven, and as these undying interests and responsibilities hang about you, consecrate your children to God in baptism, and train them up "in the nurture and admonition of the Lord."

L. P.

FORKLAND, Alabama.

## Support of Missions.

CHANGE OF PLAN.

MR. EDITOR: I believe it is pretty generally felt that the plan of our missionary operations needs simplifying. The Parent Board, at its last meeting, so decided, and proposed such modifications as in its judgment would compass the end. Bishop Marvin seems to have originated the proposed changes, and has ably defended them in a series of articles in the St. Louis *Advocate*. In brief, the Bishop's plan gives to the Parent Board at Nashville the entire control of all funds raised for missionary purposes by our church, domestic as well as foreign. It has this to commend it: that it is very simple, and obviates the difficulties growing out of the present plan. But is it not open to as grave objections as the present mode? I think so, and will point out two, from among several that might be urged, either of which, it seems to me, is alone sufficient to put it aside.

The first has been urged by others already, and I mention it only to give it emphasis. It is this: The Parent Board, composed of only sixteen members besides the Bishops (and to enlarge it would retard its movements,) cannot become sufficiently acquainted with the relative necessities of the different Conferences to make a fair and satisfactory distribution of the funds set apart for domestic missions. Many of the Conferences—and most likely these in greatest need—would have no representation in the board. But granting that each Conference may be represented, it requires actual observation of every part of the field to determine the relative wants of each. That the board could not make. The amount appropriated to any given Conference would depend upon the accuracy with which its representative might know its wants, and his skill and influence as an advocate. But it is said that the Bishops, who have the whole work under their eye, can supply the information necessary to judicious action. That would certainly put a very grave responsibility upon the Bishops—to base the action of the board upon their representation—one, I should think, that they would carry with reluctance. In theory the Bishops know everything worth knowing in every part of our territory; but practically, from the vast area under their supervision and the rapidity of their movements, their knowledge of many important things is necessarily very general and superficial. No Bishop, by presiding a week in an Annual Conference, and touching upon a few centers of population, can get a knowledge of the real wants of poor and sparsely-settled regions. And such, in the main, are the fields of missionary enterprise. Bishops can but seldom put foot upon missionary ground. We are told that the Methodist Episcopal Church (North) operates upon Bishop Marvin's plan, and that they find it very simple and effective. Aye; and they can hence direct hundreds of thousands to the South, to support a system of missions more political, we fear, than evangelical, and in keeping among us a set of missionaries more expert in slandering our people and keeping up sectional strife than in propagating the gospel of peace. Had the Annual Conferences there some check upon these appropriations it is likely that a larger amount would have been better applied.

The second objection to Bishop Marvin's plan is that it vests too much power in the Parent Board, and not enough in the Conference Boards. From principle I oppose "centralization" in both Church and State. Power, when lodged in human hands without adequate checks, is always aggressive. To vest too much power in any central body is bad policy universally. Besides, the highest moral efficiency is attained not by cramping, but by calling forth self-action. A plan, then, that will give each Annual Conference a sort of separate and independent management of some portion of our missionary work will develop our resources far more than to lodge the whole control in the Parent Board. I will submit a modification of our present system which, in my judgment, will do this—will obviate all the difficulties of which Bishop Marvin complains, and is, withal, very simple and direct.

Turn to page 152 of our Book of Discipline and read carefully the constitution of the Parent Society, substituting the following for Article 3 and the first section of Article 10. Some other verbal amendments may be necessary, but these alone are important:

"Article III. The board shall meet annually, to make appropriations for the ensuing year; determine what fields shall be occupied as foreign missions; the number of persons to be employed in each; estimate the sums necessary for the support of each such mission; apportion the whole amount to be raised among the several Annual Conferences; fix the amount which may be drawn for during the year; determine what Annual Conferences shall receive aid from the general treasure, and to what extent."

"Article X. (1.) It shall be the duty of each Annual Conference to organize a Conference Board of Missions, which shall appoint its own officers and regulate its own administration, subject to the provisions of this constitution. Each Conference Board shall have control of all sums raised within its bounds for domestic missions, subject to the direction of the Annual Conference; receive and forward to the Parent Board all funds raised within its bounds for foreign missions; determine the amount necessary to support its domestic mission work, and apportion the same, together with the amount to be raised for foreign missions, among the presiding elders' districts, to be collected in such manner as the Annual Conference shall direct; pay the same to such missionaries as shall be actually employed on missions recognized by the presiding officer of the Conference. Any Annual Conference, not able to supply the domestic field within its bounds, may apply to the Parent Board for aid; which board may, at its discretion, grant such appropriation from its treasure for this purpose as it shall think proper. Such amount shall be paid over to the Conference Board making application, and shall be applied as funds raised within its bounds for domestic missions." (2.) Etc.

I hope the reader will carefully study the workings of this plan before casting it aside. It introduces the following changes:

1. It places the claim of foreign missions upon its own merits before the people, and rids the Parent Board of all complications with domestic missions, except in Conferences too weak to occupy their own fields. These will be found few in number, and confined mostly, if not entirely, to the frontier.

2. It lodges in the Annual Conferences—the only bodies capable of understanding the local necessities of their respective fields—the entire control and support of all domestic missions within their bounds. This will call forth in these bodies a more earnest spirit of evangelization.

3. Instead of one, it provides for two missionary collections annually, to be taken up and kept entirely distinct.

In my view the plan is open to the single objection of adding one to the number of collections already ordered by the Discipline, if, indeed, that be an objection.

E. S. SMITH.

PRATTVILLE, Alabama.

## Obituaries.

FRANCIS WALTON DAVIS, infant son of Rev. James J. and Frances S. Davis, was born in Falls county, Texas, August 4, and died September 12, 1873.

J. R. BARDEN.

TIMOTHY MARION, youngest child of Joshua S. and Amanda Johnson, was born March 10, 1871, and died, near Greenville, Butler county, Alabama, August 11, 1873.

DIED, on the fourth of September, at his father's residence, Clarke county, Alabama, GEORGE CUNINGHAM, son of John and Elizabeth Cuningham, in the twenty-fifth year of his age.

The writer knew George from the spring-time of life until that germ budded into manhood. He was reserved in his manners, and had that integrity which ever characterizes the true Christian in all his dealings toward his fellow-man. He joined the Baptist Church at West Bend about twelve months ago, and those who knew him intimately saw the change—how humbly he lived at the foot of the cross. During ten days of severe bodily suffering he murmured not, but talked of Jesus when weeping and loved ones watched by his bedside and administered to his last earthly wants. A day or two before he breathed his last he told them that he "loved Jesus because he first loved him," and told them to be faithful. He asked them to sing for him, and every now and then that feeble voice joined in with that little choir, praising God in song.

B. M. A.

DEPARTED THIS LIFE, after a long and protracted illness, on the twenty-third of August, 1873, Mrs. EMILY ARABELLA HOLMAN, of Baldwin county, Alabama, in the fifty-fifth year of her age. She leaves a husband and six children—two sons and four daughters—to mourn her loss; but they mourn not as those without hope. Mrs. Holman had been a member of the Methodist Church for about thirty years, and her walk was that of the truly devoted Christian. In her death not only her bereaved husband and children feel her loss; by her kind and motherly counsels and advice, but the church and community at large, as the writer of this simple sketch can testify. She lived to see all her children grown and married but the youngest son, and nearly all members of the church which she loved. Her health had been bad for some time. She was never known to murmur or repine, but was always ready to depart and be at rest. Although we feel her loss, yet our loss is her eternal gain; for truly a mother in Israel is gone to heighten the triumph above.

T.

MARTHA A. HENDRIX was born at Monroeville, Monroe county, Alabama, September 4, 1829; was married to J. D. Philyaw, in Conecuh county, Alabama, January 31, 1849; and died of typhoid fever, in Escambia county, Florida, September 12, 1873, aged forty-four years and eight days.

During the time of her great suffering she never murmured, but bore it with all due meekness, long-suffering and serenity of mind and soul, praying at intervals that she might die triumphantly; and "she received the thing she prayed for," for she fell asleep and slept all the while that she was being conveyed across the valley of the shadow of death, without one struggle or groan. She was a consistent member of the Methodist Episcopal Church South. She was a regular communicant, and always responded when her help could be of any assistance in the cause of Christ. She was a kind neighbor, and a good and obedient mother and wife. She leaves a husband, one daughter and many relatives to mourn their loss; but a mixture of joy rises up in the midst of their sorrows from an earnest belief that she has realized that "to die is gain." Yes, she gains her three little ones who had long been absent from her; she gains and rejoices with her sainted mother. May our loss be sanctified to our good, both here and hereafter, and may it be her eternal gain.

D. C. S.

AT A quarterly meeting held at Antioch church, Simpson county, Taylorville mission, August 23, 1873, the following preamble and resolution were passed:

"Whereas, It hath pleased almighty God to call from our ranks our much-loved sister, MARTHA BUCKLEY; therefore,

"*Resolved*, That this conference appoint a committee to prepare a suitable obituary, and forward it for publication in the NEW ORLEANS CHRISTIAN ADVOCATE."

Sister Martha Buckley was married, in 1848, to Mr. Richard Buckley, and in him found a kind affectionate husband, with whom she lived some twenty-five years and raised several children. By precept and example, no doubt, she did her duty in raising them for nobler purposes of a Christian life. Her life was marked with Christ-like piety—true to her trust in everything, and zealous in the cause of her heavenly Master. Her example is being followed by some of her children, and we are looking forward hopefully to the time when husband and children will be a bright and shining ornaments of the Christian church.

Sister Buckley suffered several years the sore afflictions of cancer. She murmured not, but bore patiently under the most torturing pains of her disease, with Christian integrity. I visited her a few weeks before her death, and was pleased to learn from her that she did not feel worthy. She claimed no favor upon the merit of her own, but all for Jesus' sake.

She died, at the time above mentioned, at her late residence in Copiah county, Mississippi, in the triumphs of a living faith, exhorting her husband and children to prepare to meet her in heaven.

J. O.

IT BECOMES my painful duty to record the death of our beloved sister, MARGARET HUNTER, wife of L. Hunter, which occurred in Richmond on the seventeenth of September, at seven o'clock A. M. As I have some knowledge of her life in Christian, having been her pastor some twenty years ago, when in charge of Felicity Street church, New Orleans, I know you will indulge me if I write at some length.

Sister Hunter, whose maiden name was Freeney, was born in Galway, Ireland, July 24, 1823. From a child she was of a religious turn of mind, always seeking and enjoying the society of the pious. She was brought up in the Episcopal Church. Emigrated to New Orleans in 1848, and married to Bro. Hunter October 1st, 1851, and while attending a protracted meeting in the Moreau Street church, held by Bro. R. Gober, she experienced that God has power on earth to forgive sin, and, to use a favorite expression of hers, felt that Christ was "formed in her the hope of glory," and from that day to the hour of her death she never doubted her interest in Christ. It seems becomes the lot of man to meet with such an exemplification of the truth of promises and power of the gospel of Christ as her life exhibited, and her mind was so well stored with the blessed promises of the Bible that she was never at a loss for a "thus saith the Lord" for any occasion.

She made an efficient Sabbath school teacher—a work in which she delighted—and in the class, prayer and protracted meetings she might justly be mentioned with those good women who helped in the gospel. Her soul yearned for the heathen groping in darkness; and, ever anxious for the support of the ministry and the general prosperity of Christ's kingdom on earth, she did all in her power for it. Always ready to give a reason for the hope that was in her, the ministers, as well as the members of the church, felt it a privilege to converse with her, and were always better for it. Many sorrowing ones have sought her sympathy, counsel and prayers, and her, their good friend, and would open their hearts to her as they could to but few. If any were sick nigh unto death, the first thought was: "Send for Sister Hunter, that she may instruct and pray for me." The day she lay cold in death, the Christians of all denominations, Sabbath school children and the adored people come into the room and burst into a flood of tears over the lifeless body, gave some idea of how much she was loved in this community. As a wife and mother she was what the Bible said she should be. After living to see all her children's names recorded on the church-book, the Lord seemed to say: "It is enough; come up higher." On the sixth of August she felt unwell, but attended prayer meeting for the last time, and in a few days she was laid upon her bed with bilious fever, to rise no more. Several times during her sickness it was hoped that the fever was broken, but soon it was seen to be still lurking in her system. She said to her husband at one time: "I don't know how long it is to terminate, but I thank God that I have always confessed and tried to honor my blessed Savior." At another time she said: "I don't know what the Lord means by this, unless he intends to make me perfect through suffering and to draw me closer to him. I want you, when you get a little stronger, to sing that hymn, 'Nearer, my God, to thee,' for I feel that he is drawing me nearer to him. Glory, glory hallelujah! God is love!" For four or five days previous to her death it seemed that her disease was conquered, but on the evening of the sixteenth it was found that she was rapidly sinking, and the usual stimulants were of no effect. When told that she must die she expressed some surprise, but said: "I have prepared for this time long ago," and after a pause: "The will of the Lord be done. If the messenger of death has come for me I am ready, but this is a mysterious providence." Her children were called, and, giving them the parting kiss and admonitions, she turned to her husband and said: "Papa, I can't realize that we are to be separated. May the Lord bless you with the sure mercies of David. Glory, glory hallelujah! I will soon be in glory!" She then asked her husband to raise her head, but she fainted and was laid quietly down. When she recovered she said: "All right, papa. I shall soon be in glory." Her last words were: "May the Lord bless you all." With the hand in her husband's, her spirit took its flight so gently that none knew when it left the body.

JOHN LUSK.

AN IRISH editor says he can see no earthly reason why women should not be allowed to become members.

The Christian Advocate.

THURSDAY, OCTOBER 9, 1873.

SUMMER.

sat beneath an ancient spreading oak
close of day, the while the young May moon
ose like a queen to grant a promised boon—
ving at her feet his purple cloak
he him, while delicious silence woke
eart-echoes. Fairy ferns made tune
the soft-sighing wind, and foxgloves soon
vered the strath, and the sweet silence broke.
and there bloomed primrose and violet,
e daffodil and dear forget-me-not,
while the fragrant woodruff made regret
at they so soon should leave the charmed
spot:
the fond lovers looked with lips apart—
mer in nature, summer in each heart.

## Oneida and Wallingford Communities.

t Oneida, in the central part of State of New York, and at Wallingford, Connecticut, there exist a ple known to some as the "Oneida and Wallingford Communities," thers as the sect of "Free-lovers," by themselves named "Perfectists." Founded by J. Humphrey es, a graduate of Dartmouth Col-, and afterward a divinity stu- at New Haven, Connecticut, sect first began a sickly exist- e at Putney, Vermont, the home s founder, in or about the year Here it struggled along until when it was removed to Oneida, York. At the latter place it grown in strength, both financially and numerically, until now, its branch at Wallingford, and prospective branches here and e throughout the country, it is lding an extensive but seductive pernicious influence—seductive reason of its fair exterior, and nicious because of its teachings its practices. Built upon such a ndation, its permanency might reckoned an extraordinary phenomenon, had not such organizaas been permitted to exist in the , and even for a long time to per, seemingly that their eventfall might be less expected, and refore, in the end, a hundredfold the more disastrous. In the e proportion that these communities have grown in wealth and mbers, they have increased in the dness of their publications, and the reckless hurling of their defies in the teeth of the law.

While these pernicious teachings example were remote, silence on part seemed natural; but now at it is proposed to establish other nches almost in our very midst—e no further away than the vicinity of Cleveland—it behooves us to ter our protest, and to urge the wers that be to prevent, if necessy, such a proceedure by legislative tion.

From the lips of one whose judgent we respect, and whose truthness we do not question, we have me information regarding these Perfectionists," which he obtained hile on a visit to the Oneida Community, and which we here submit, lieving that it fully substantiates eu more than we have already ritten. Our informant has also furished some circulars, issued by this ct, from which we have gathered ther statements, vile and startling.

The Oneida Community consists of tween two and three hundred embers, of both sexes and all ages, cupying a farm of six hundred and ty-four acres, situated four miles om a station called Oneida, on the ew York Central railroad. The embers all live in one large three-ory brick building, one hundred nd eighty feet long by seventy ide. Here the family, so called, t, drink and sleep. Besides this ilding, there are several manufacturing establishments near by, wned and managed by this people. school-house, offices and extensive arns may be seen in the immediate icinity, belonging to the Community. Once upon the grounds, the isitor, looking in whatever direction he will, sees nothing but a display of cultivated taste and thrift. Enter the buildings, and on every and the same systematic arrangement prevails. He cannot detect a ingle example of carelessness, or hear one syllable of discontent. Their extensive manufactories are standing proofs of their industry; quite a large nd well-thumbed library indicates a literary taste. A conversation with he adult and adopted masculine part f the Community evinces an intelligence scarcely looked for. A glance t the children, in the nursery and bout the building, detects no difference from those of legitimate birth, nd yet, notwithstanding all these acts, there seems to pervade the hole institution an unwholesome mething which the well-disposed isitor, if unable to name, could not scape feeling.

That their manufactories of silk read in enormous quantities, rank among the very best in the world, ould not be gainsaid; that their ealings were strictly honest, no one ould pretend to deny. Their library, though containing some exceptionable books, for the most part ad been well selected. In their guments upon the right and wrong f their position they become constantly involved in dilemmas, and heir sophistry is not hard to detect. hey enter into discussions with eming reluctance, as if, forsooth, hey realized the frailty of their oundation, and yet they, at the same ime, with boldness assert that hrist is their rock, the surety upon hich they rely.

A closer watching of the children discovers an absence of the blithemeness which is characteristic of outh, and all efforts at agility seem the result of painful attempts. Our informant gives it as his decided pinion that these children evinced ntelligence inferior to that which is ormly expected in children elsehere, of the same age. The mothers, and in fact the whole female ortion of the Community, with rare xceptions, were unprepossessing in ountenance and figure, and almost epulsive in their toilets. With hair ropped short, some with one eye nd some well-nigh toothless, with allow complexions, and at the same ime smiles upon their faces, which often looked forced, and with that ngraceful Bloomer costume, what wonder that the thousands of people who annually visit this place, go away and pronounce these women ugly, and even odious? And what wonder that the smiles of these women seem forced, when, from year to year, their hearts are never warmed with that pure love which a husband bestows upon the wife, and when, during their sad moments, there exists no one to whom they may confide their griefs with hope of sympathy? If, after years of ceaseless yearning, their hearts sometimes yield, and they allow themselves to cherish an attachment for one person more than another, then they become objects for the derision of their associates, and are peremptorily rebuked for cherishing a sentiment so unbecoming a true "Perfectionist." The surprise is that, with hearts so wrinkled and warped, existence does not become absolutely insupportable. And the fair exterior, readers, is seen when visitors are thronging the premises. Who knows the misery that lies hid behind all this thrift, this cleanliness and their protestations of happiness? Who knows of the dead men's bones existing within that whitened sepulcher? Until recently we had supposed that among this people it was a custom for the men and women, by mutual consent, to live together somewhat permanently, ignoring the marriage ceremony only. But by their own words, and by their publications, this supposition is contradicted. They live together at least as promiscuously and as changeably as do brutes. The children, under, such a system, must form a common herd; the responsibility and affection belonging to the parental relation are annihilated, and that most loathsome of crimes—incest—becomes a necessary consequence. Who will wonder that the offspring of such a parentage exhibit a lack of the ordinary characteristics of childhood? Yet this very consequence, anticipated by Noyes, is made the subject of some of his publications, in which an attempt at vindication is made. In this attempt the man appeals to the Bible, and rakes up the heinous crime of Lot's daughters for one example. The base gratification of passion they term "spiritual happiness;" and upon such rottenness their religion is based. Christ is declared as their governing power, and then in another declaration they relieve him of all responsibility for the character of the human race, save for that generation he died to save. An observance of the Sabbath as a day of rest is scouted at as belonging to the primitive Jewish dispensation. Another tenet of their faith is that God is dual, and that man, as male and female, is made in the image of God. One promulgated dogma only paves the way for others more startling and more openly blasphemous. What composes their religion here is expected to comprise their happiness hereafter. That heaven is to be a place for more of their horrible practices they openly declare to be their belief. In one of their publications may be found the opinion, as coming from the hoary-headed monster, their founder, that the relation between Jesus and Mary was not that of a God and mortal, but the same as that of lovers of the present day. Yet, blasphemous as are their teachings, and damning as are their practices, the sect increases. The few gathered together here and there are encouraged by the head-center—the Oneida Community — with the assurance that, so soon as their numbers will warrant, they will be acknowledged as branches of the grand center; and in this way they hope to spread and become a power.

In New York State, not long since, legal action was taken to remove this gangrenous community; but the effort failed. Shall it be allowed to fester in the West? It augurs ill for the youth all over the land when the publications of this sect are allowed to be scattered broadcast. It glaringly exhibits the existence of a wicked and perverse generation when such organizations are suffered to exist. For our own part we think we can discern the eventual anarchy existing in such organizations, and its consequent overthrow, even if left to itself; but we only discern it in the removal of the founder's governing will by death, or, later, by the fulfillment of the truth: "*The wicked shall fall by his own wickedness.*" We prefer, however, and insist upon, as due to the well-being of society and a decent regard for our civilization, the immediate overthrow of this organization through the prompt interposition of the strong arm of the law.—*Western Christian Advocate.*

## Sintoism of Japan.

We are asked to state something about Sintoism, Shintooism or Sinsyuism of Japan. It is difficult, however, to make a popular analysis of it. Perhaps it may be said to teach the worship of one supreme Being, though it admits the worship of other deities and of the adoration of meritorious emperors, and other eminent persons. It does not, however, make use of any idols. This religion was founded by the Emperor Tenshow Daijin, whose name signifies "the great spirit of the celestial splendors." He reigned in Japan, B. C. 600 years, and was the first of the long line of Mikados which continue unto this day. The present Mikado is the one hundred and twenty-seventh monarch of this family, and of course of the *Sinto* religion. The lower order of gods recognized by Sintoism preside over "the hearth, kitchen, marriage, birth, the mountains, the valleys, the affairs of life, and all of external nature." Their names indicate a species of element worship, sun, earth, air, fire, etc., being illustrative of the nomenclature of this pantheon. The Rev. M. Grillis declares Sintoism to be "simply a cultured and intellectual atheism, with no faith, no Scriptures, no hope; and, in its lower forms, blind obedience to governmental and priestly dictates, too cold, lifeless and abstract to become a religion for common people." It is, he says, the religion of the emperor's court and of a large class of the literati. The doctrine of immortality, he says, is not taught except with respect to the deified. The total number of temples devoted to the Sinto religion is said by M. Charles Lanman to be ninety-seven, of which thirty-five are supported by the general government and the balance by the provincial authorities. The precepts of Sintoism have reference to "inward purity of heart; abstinence from whatever makes one impure; observance of the festivals and holydays; pilgrimages to holy places, which are often high mountains."

In the Sintoo temple is an altar on which rests a large mirror, emblematic of purity of worship, and the sincerity of the worshiper; and before which prayer is made to the great sun-goddess, with offering of rice, money, etc., the service being concluded by ringing a bell.

Sintoism has, however, been so much modified by Buddhism and Confucianism that it is difficult at this time to determine just what the original may have been. There are strong indications of its having been a species of nature-worship, not unlike that of the red races of North and South America. Sun-worship has been an almost universal cult. Where temples are built in tropical or temperate climates, uniformly facing the East, and by the same people in northern climate uniformly facing the South, there will likely be found other decided traces of sun-worship. This being the case in Asia, we are not surprised to find evidence of an almost universal sun-worship as an older substratum of the religions life. Doubtless this older object-worship is preserved in the great mirror and the sun-worship of the Sinto temple. It is, however, now quite as far removed from original nature or element-worship, by being compounded with, and modified by later forms of faith, as the original Vedic faith has been by the Zoroastrian and Brahmanic phases of religious thought with which it has been indefinitely blended.

The intolerance of the late governments to other religions is seen in the severity of the punishment inflicted on those who become converts to other than the Sinto faith. The convert himself was to be crucified, and death to be visited upon the grandparents, parents, elder and younger brothers and sisters, uncles, aunts, sons, daughters, grandchildren, and male and female cousins. Crucifixion has been abolished, but death may still be the result of conversion, unless the powers be overawed by foreign representations. There is great hope of further toleration than at present maintains. Foreigners, and possibly natives too, seem at a loss to discover the real purpose of the government toward Christianity. In the past, however, the Sintoists have affirmed that their opposition to Buddhism and Christianity was only because of the interference with political affairs of the representatives of these religions.—*Northern Christian Advocate.*

## Hindoo Women.

The women attracted me most by their graceful carriage, their picturesque drapery, consisting of a full skirt and a sort of barnous, which passes over the head, almost completely vailing the face. These vary in color, being sometimes bright blue and pink and yellow, the skirt often bordered with a band of some other color, often very gaudy, but the dark skin harmonizes it all. The most artistic, to my mind, is the deep indigo blue, but it is more rare in the northwest than in southern India, where almost all the lower classes of women wear it. It is pleasant to watch the easy grace with which they walk, bearing round red earthenware or bright copper water-jars on their heads, steadying their burden with one well-shaped, small-wristed dusky arm stretched up to its full length, and covered almost to the elbow and sometimes above it with numbers of bracelets. These are sometimes silver, but oftener plated metal or red and green lac. I once heard of a school, the pupils in which were trained to walk about with tumblers of cold water on their heads; and when I saw the firm-footed, easy grace of these burden-bearing women I regretted that the practice was not universal. The pale-faced race may perhaps pride itself on its superiority in the use of the contents of its head, but these dusky daughters of the sun certainly outdo their more favored sisters in the use they make of the outside of theirs. They carry everything on their heads, jars of water, pieces of cloth, baskets of vegetables, huge bundles of sugar-cane, fuel, anything and everything, leaving their hands free for any additional burden.

They do not even carry their little black babies in their arms, but either balance them astride on their shoulders with their little hands on their mother's head, or else astride on one hip, encircled with a strong arm.

I have seen a woman with four water-jars towering on her head and her little baby on her hip, walking along with springy grace, jingling her silver anklets and toe-bells as she went.

They sometimes wear large nose-rings through the left nostril, or else a small star-like nail passed through the nose.—*Fraser's Magazine.*

WHAT is very alarming is that Christian men dare not meet ridicule. There is not one Christian man in five that can, unblanched, stand in the presence of all this raillery, saying: "I believe in the whole Bible, and in every single statement that it makes." Christian men try to soften the Bible down to suit the skeptics. The skeptics sneer at the dividing of the Red sea, and the Christian goes to explaining that the wind blew a hurricane from one direction a good while, until all the water piled up; and, besides that, it was low water, anyhow, and so the Israelites went through without any trouble. Why not be frank, and say: "I believe the Lord God almighty came to the brink of the Red sea, and with his right arm swung back the billows on the right side, and with his left arm swung back the billows on the left side; and the abashed water stood up hundreds of feet high?"

A FAST FRIEND—The telegraph.

## Stimulants.

Almost all English people are habitual tea-drinkers, and, as the tea they drink is very strong, they may be said to use it in excess. The unpleasant symptoms which tea-poisoning produces in a patient not inured by habit disappear in the seasoned tea-drinker, leaving only a certain exhilaration which appears to be perfectly innocuous. If tea is a safe stimulant, it is certainly an agreeable one, and there seems to be no valid reason why brain-workers should refuse themselves that solace. I knew a worthy clergyman many years ago who, from the most conscientious motives, denied himself ale and wine, but found a fountain of consolation in the tea-pot. His usual allowance was sixteen cups, all of heroic strength, and the effect upon his brain seems to have been altogether favorable, for his sermons were both long and eloquent, and to this day he is preaching still, without any diminution of his powers. French people find in coffee the most efficacious remedy for the temporary torpor of the mind which results from the processes of digestion. Balzac drank great quantities of coffee while he wrote; and this, it is believed, brought on the terrible nervous disease that accelerated his end. The best proof that tea and coffee are favorable to intellectual expression is that all nations use one or the other as aids to conversation. In Mr. Palgrave's travels in Arabia there is never any talk without the inevitable coffee, that fragrant Arabian berry prepared with such delicate cunning that it yields the perfect aroma. The wisdom of occasionally using these various stimulants for intellectual purposes is proved by a single consideration. Each of us has a little cleverness and a great deal of sluggish stupidity. There are certain occasions when we absolutely need the little cleverness that we possess. The orator needs it when he speaks, the poet when he versifies, but neither cares how stupid he may become when the oration is delivered and the lyric set down on paper. The stimulant serves to bring out the talent when it is wanted, like the wind in the pipes of an organ. "What will it matter if I am even a little duller afterward?" says the genius. "I can afford to be dull when I have done." But the truth still remains that there are stimulants and stimulants. Not the nectar of the gods themselves was worth the dash of a wave upon the beach, and the pure, cool air of the morning.—*Hamerton's Intellectual Life.*

QUITE SPICY.—Rev. D. S. Monroe, in the *Christian Advocate*, furnishes the following reminiscences of the late Jacob Gruber:

Preaching on one occasion, Father Gruber made an allusion to Romanism. A man in the congregation inquired excitedly: "Mr. Gruber, how old is your religion?" Said Gruber: "I got religion about thirty years ago." Said the man: "I thought it was very young, for young converts are always over-zealous." "How old is yours?" asked Gruber. With quite a boastful air he replied: "More than eighteen hundred years old." "I thought it was very old, for it has been stone-blind these seventeen hundred years."

On another occasion Father Gruber announced that at his next visit he would administer the sacrament of baptism. A rough character present inquired if he would baptize puppies also. "Bring them along," said the old man. When the appointed day arrived a large congregation assembled, and among them was the man and his puppy. After the sermon Mr. Gruber said: "We will now proceed to baptism. Any adult person desiring it, or if any parents desire their children baptized, they will bring them forward." Having attended to these, he stepped in front of the altar, surveyed the crowd a moment, and, fixing his keen eye on the man who sat holding the puppy, said in his quiet manner: "If there are any *puppies* to be baptized the *parents* will now bring them forward." Peals of laughter followed the invitation, and amid it the fellow made for the door.

A ZEALOUS Christian gentleman, traveling by railroad, addressed some pious remark to the stranger in the same seat, when he was met by an infidel reply. This led to an animated conversation, in which the Christian urged the truths of the gospel, and the stranger repelled them with the grossest cavils. He at last disclosed materialistic opinions, and denied all future existence to man. "What!" exclaimed the Christian, "do you mean that you will die as the brutes die, and that then reason, conscience, memory, responsibility, will terminate forever for you?" The infidel answered: "Yes! I do not believe that you or I have any more a distinct, rational substance conjoined to the body than a brute has." The Christian was about to rejoin very warmly with a "But, my dear sir," when a shrill Irish voice broke in just beside his ear, from the broad, red, excited face of a woman, who had leaned forward to listen: "Faith, sir, and why don't you let the *baste* alone? Hasn't he said he *is a baste?* An' don't ye know that when ye pinch a pig's tail, all ye'll get is *a louder squale?*"

A PHILANTHROPIC NOVELTY.—An instance is recorded in a French paper of a philanthropist who has been able to make a large fortune by assisting his fellow-creatures in distress. In a singular establishment in Paris, called the Table d'Hote des Inventeurs, this individual has sheltered and supported a large number of persons belonging to the not unfrequently indigent class of inventors. He provides food and lodging and the money necessary for the experiments required to bring the invention to perfection, and, according to its importance, is said to allow even so long a time as five years for the inventor to complete his discovery. As soon as the invention is brought into practice and proves successful the keeper of the strange asylum participates in the profits, and it appears that he has made a large fortune.

## Scientific.

AS A MEANS for preserving the interior of iron ships from the action of the sea-water, Prof. Calvert recommends that a certain quantity of soda-ash be introduced from time to time into the ldige-water.

IN STUDYING the bones of whales Dr. Struthers has discovered that these leviathans of the deep are subject to rheumatism. It has been said that animals are not subject to disease until they are brought into connection with man; but this fact contradicts the theory. It is the more remarkable, seeing that whales are less subject than man to variations of temperature; and it is also evident that the cold-water treatment cannot be very efficacious in the cure of the disease.

M. L. CAILLETET, as the result of a series of experiments on the properties of liquid carbonic acid, finds that it does not conduct electricity, that it does not dissolve sulphur nor phosphorus, though it takes up a small quantity of iodine. It cannot dissolve common salt, sulphate of soda nor chloride of calcium; it only acts very slowly on carbonate of lime. Petroleum dissolves five or six volumes of the liquid acid; sulphuric ether absorbs it in large quantity. Stearine and paraffine are insoluble. Sodium has no satisfactory action, except on the trace of moisture that may be present.

THE celebrated vase of Siberian aventurine, given by the Emperor Nicholas the First of Russia to the late Sir Roderick I. Murchison, as "the explorer of the geology of Russia," and bequeathed by him to the Museum of Practical Geology, is now in position in that establishment. The vase is four feet high and six feet in circumference, and stands on a pedestal of polished gray porphyry. The difficulty of procuring a stone of such large dimensions and of polishing so hard a substance was so great that only one other similar vase was made; that one was presented to Baron Humboldt, and is now in the Royal Museum, Berlin. The materials of the vase and pedestal were obtained in the Kourgon mountains, in the province of Tomsk, and were cut and polished in Siberia.

UP TO WITHIN a comparatively recent period a belief widely prevailed that the sap of plants froze in the winter-time. It seemed so hard to believe that a frost which would penetrate a stone wall many inches thick, and freeze liquids solid under heavy protecting material, should not be able to penetrate into the stem of a tree. If several feet of wood would not keep out frost, how could a mere layer or so of woody matter but a small fraction of an inch thick prevent the freezing of the sap in the small twigs and branches of trees and plants? But what we know of life and its mode of existence leads to a doubt as to the correctness of this reasoning. Under the lowest temperature the blood must flow through our veins in order to live; and, so far as we know, there must be liquid in some form in any organized body in order to maintain life. It seemed hardly credible that the liquid in plant structure could freeze solid and yet not part with vitality. Thus far we have the two *possibilities* at starting. But science asks for the facts, and the evidence has so gradually yet abundantly accumulated that few advanced vegetable phytologists now believe that sap in healthy plants freezes. It is little more now than a popular fancy; unsupported, as many such fancies are, by anything but analogical facts. Sap, of course, can freeze in plants; but injury more or less serious must result. To American physiologists belong much of this advanced condition of this subject. It was pointed out many years ago in one of our scientific periodicals that bulbs grow through our deeply-frozen ground all winter, coming to the surface—that is, thawing their way—during the whole winter season. They have also pointed out that in spring the liquid sap will ooze out of a wounded tree, although the temperature of the atmosphere about it be many degrees below the freezing point. Turnips, parsnips and other roots, taken out of frozen ground, can be bent and twisted any way, but would be as stiff as an icicle if frozen through. When taken out of the ground they will often get frozen stiff; but after they thaw they then become worthless, showing that they cannot freeze without speedy destruction. Still, though the fact that sap-vessels cannot freeze without injury or death to the plant structure is well settled, no one in America, so far as we know, has offered any acceptable explanation why it is so and why the popular belief is not right. But in a recent number of the *Gaea* is an article (translated for the *Popular Science Monthly* for May) by Prof. Z. Mohr, in which a series of interesting experiments are detailed. He shows that the pupæ of insects remain unfrozen; but, if cut across or in any way injured, the "humors" freeze at once. Also that a cabbage-leaf, on the plant flaccid, because its juices are not frozen, becomes stiff—that is, the juices freeze—as soon as the leaf is detached from the plant. In short, in Prof. Mohr's language, "freezing expands water, and the cells containing the water must burst." But he found that all forms of water do not freeze at the same temperature. "The minuter the particles of a liquid body are the further they can be brought beneath the thawing point or freezing point without injury;" and he found that the smaller the cells of a plant the greater the degree of frost it would endure before its liquids froze. Tuns, a potato-stem, a geranium, or anything with large cells, freezes very readily and is soon destroyed; while our Northern pine-needles, with small cells, can endure a very low degree. We are not quite sure that the reasoning will admit of no exceptions. There are some pine-trees in sub-tropical countries which freeze and become fatally injured thereby at not very low temperatures.—Whether their cells are so much larger than those with which most of us are familiar we do not know; but Prof. Mohr's paper is the first to put this freezing of sap question on philosophical grounds.

## Religious Intelligence.

THE English Baptists are extending their mission in Africa by establishing a new station on the great mountain of Cameroons.

THE Board of Missions of the Cumberland Presbyterian Church have decided upon South America and the West Indies as the best field for beginning the work of establishing missions.

A TELEGRAM from Topeka, Kansas, says that the delegation of Russian Quakers (menuling Mennonites,) who have been seeking a place to establish their colony, have selected Harvey county, Kansas.

THE car of Juggernaut, says a Calcutta correspondent, has just received eight victims at Goopto, in the Hooghly district. The unfortunate wretches were all women, and six of them were crushed to death.

THERE are five evangelical missionary stations among the working people of Paris that are reported as in successful operation. The working people are beginning to cry out against the domination of the Catholic priests.

A CONFERENCE of the delegates of the various Old Catholic congregations already established in Switzerland met at Olten recently. The main question to be discussed was the relation of the Swiss to the German Old Catholics and the wisdom of establishing a Swiss bishopric.

CHINA.—In an article contributed to the *Missionary Field*, Bishop Alford gives his personal knowledge of China and missionary work. He states that his repeated investigation of Chinese missions has led him to conclusions from which we quote as follows: "1. Mission work in China is sound and real. As for numbers, had our missionaries thought fit to baptize indiscriminately, and to admit to holy communion without examination, the number of professing Christians in our China missions might have amounted to ten times what it is. But applicants were tested, and they only who gave marks of pure motives, of true repentance and of sincere conversion were accepted. 2. The work is a growing work, growing generally in proportion to the strength and efficiency of the missionary agency. It is wonderful how the Foochow mission has expanded through the country districts; so that we can number, under the charge of two European missionaries and one native missionary clergyman at Foochow, eighteen branch stations within a radius of about a hundred miles. Foochow, Shanghai, Hong Kong and Peking need more missionaries. And I believe that, if we would hold the ground, extension is a necessity. Retrogression, even in appearance, emboldens the adversary (and he is 'legion' in China) to besir himself to drive the missionary out of the land. 3. Without depreciating the value of the European agency, and gladly testifying that the European and American missionaries in China are generally men of unusual ability, judgment and enterprise, let us rejoice in the native agents. Let us pray to God largely to increase the number of native clergy and native catechists. Europeans cannot preach as they can. Europeans cannot penetrate to the places they can visit. Europeans cannot discriminate Chinese character as they can. Europeans cannot live on Chinese food nor bear Chinese climate as they do. No matter how long a missionary may have been in China; however well he may be supposed to speak the language of his hearers; however much he may live like them and dress like them, there must ever be a great gulf—national, at least—between an Englishman and a Chinaman—the one a sort of unintelligible mystery to the other. The Chinese need a Chinese ministry. Englishmen cannot, in their own persons, supply the need. It is our duty to intrust the sons of China with these precious gifts, even as we ourselves have been intrusted with them. They are responsible to God (not to us) for the use they make of these benefits. Our responsibility is to give them what we have received. Our credit is at stake in the faithful communication of the gift, not in the use they make of it. Set the Chinaman free, clad in the panoply of the gospel of Christ, and I believe that God will bless our faithful obedience to his command."

ELEMENTS OF A HOME.—I never saw a garment too fine for man or maid; there was never a chair too good for a cobbler or cooper to sit in; never a house too fine to shelter the human head. These elements about us, the gorgeous sky, the imperial sun, are not too good for the human race. Elegance fits man. But do we not value these tools of housekeeping a little more than they are worth, and sometimes mortgage home for the mahogany we would bring into it? I had rather eat my dinner off the head of a barrel, or dress after the fashion of John the Baptist in the wilderness, or sit on a block all my life, than consume all myself before I get a home, and take so much pains with the outside that the inside was as hollow as an empty nut. Beauty is a great thing, but beauty of garments, house and furniture is a very tawdry ornament compared with domestic joy. All the elegance in the world will not make a home, and I would give more for a spoonful of hearty love than for whole shiploads of furniture, and all the upholsterers of the world could gather together.—*Theodore Parker.*

AS A RICH and pretentious shoddyite was looking at some paintings which he purposed to buy, the dealer pointed to a fine one and said: "There is a dog after Landseer." "Is it really?" exclaimed the purchaser. "What is the dog after him for?"

THE *Advance* says that at the Christian Labor Union "Mr. Trask tried to get a hearing for his anti-tobacco ideas, but was called to order by a man who wanted the floor to talk against hair-dyes."

Who is the oldest lunatic on record? Time out of mind.

## The Christian Advocate.

Organ of the Alabama, Mississippi and Louisiana Conferences of the M. E. Church South.

THURSDAY, OCTOBER 9, 1873.

REV. LINUS PARKER, D. D., Editor.

ROBT. J. HARP, PUBLISHER.

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Address all communications designed for publication to Rev. LINUS PARKER, 112 Camp street, New Orleans.

AGENTS—All the members of the Patronizing Conference.

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## Treatment of the Skeptics.

There are always some honest doubters—some who are troubled with certain difficulties in the line of Christian evidence, and who are entitled to a most considerate and careful treatment. They are, however, in little real danger, for if they are sincere light will be sure to dawn upon them. "Unto the upright there ariseth light in the darkness." God will not let the diligent and humble inquirer perish. If he is a true inquirer he will at least study the Bible and pray. To him the Savior's words apply: "If any man will do his will he shall know of the doctrine, whether it be of God, or whether I speak of myself."

There is a large class, which embraces the most of what is called modern skepticism, that is not honest in the higher sense of a sincere purpose to know the will of God and to do it. The cause and root of all skepticism nearly, whether ancient or modern, is in the moral rather than in the intellectual nature. The Scriptures so represent the matter, and hence the unbeliever is always condemned. He that believeth not is condemned already, and the wrath of God abideth on him. In Christ's time there was a clamor for more evidence, for a sign from heaven, and with apparent desire to know the truth; but the skeptics were denounced as hypocrites, as not having the love of God in them, and as morally perverse and rebellious. It was true of the rich man's brethren, and is true of modern skeptics as well: "If they hear not Moses and the prophets, neither will they be persuaded though one rose from the dead."

It will be seen by reference to such passages as bear upon the subject that the inspired writers constantly aim to expose the moral animus, the hardness of heart, and the obliquity of character out of which unbelief grows. It is dealt with as a sin, the sin of sins, and the ground of final condemnation. It is the fool who says in his heart there is no God; it is the basely wicked who defiantly exclaim: "What is the Almighty, that we should serve him? and what profit should we have if we pray unto him?" Christ exposes the skeptics who were about him in such terms as these: "Ye are of your father, the devil, and the lusts of your father ye will do;" "He that is of God heareth God's words; ye therefore hear them not, because ye are not of God." Paul gives his account of unbelief, covering the ground of all skepticism, when he says: "But if our gospel be hid, it is hid to them that are lost; in whom the God of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them."

Modern skepticism and ancient are one and the same thing in the moral cause, and it must be dealt with in reference to this fact. The relation of skepticism to science is probably as old as the world. Progress in science may have developed some new points of supposed opposition to revelation, and have started some difficulties not heretofore considered, but in character they are such as have been in the field for thousands of years. "For after that in the wisdom of God, the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe." So it has been and will be to the end. "The world by wisdom knew not God." Science may be made the ally of religion, and her discoveries will in the end subserve the cause of truth and salvation. But men will never find God by the mere study of nature, and they may always pervert science to the purposes of unbelief and enmity to the gospel. So far as we can see, skepticism is a very old disease, well explained and illustrated in Scripture, and its cure is of necessity a moral one.

The evidences of Christianity are abundant for those who really wish to know the truth and to do God's will. Its evidences are in the gospel itself, and in the centuries of experience, and in all the good that Christianity has done. If these things have no effect, if there is no humble waiting upon God in prayer, no spiritual discernment and no moral appreciation, we do not think a discourse on evolution, protoplasm or force would have any marked influence. "If our gospel is hid, it is hid to them that are lost." The trouble is moral, and not intellectual, and must mainly be met by moral and spiritual means. These sinners, represented as modern skeptics, must be treated as all other sinners. The foolishness of preaching will doubtless save some of them; the awakening Spirit alone can convince them of the sin of unbelief, and they must be saved by the processes, spiritual and evangelical, which are ever at work to regenerate fallen and lost souls.

Heaven forbid that this nonsensical panic about modern skepticism should lead Christian people to think that the gospel is about to be overthrown, or that this sin of unbelief and infidelity is anything better or worse than the old forms of enmity and opposition to the gospel. The greatest calamity that could happen would be for our preachers to be set to preaching science, to the neglect of the conscience-piercing doctrines of the word of God. Let it be as it was, and as Paul puts the subject most forcibly: "For the Jews require a sign, and the Greeks seek after wisdom; but we preach Christ crucified, unto the Jews a stumbling-block, and unto the Greeks foolishness; but unto them which are called, both Jews and Greeks, Christ the power of God and the wisdom of God." The gospel, if faithfully proclaimed, will convert skeptics and save the world, so far as men are willing to be saved. Christ and him crucified is the saving doctrine for all sinners, and for every aspect of rebellion against God.

## Sunday School Teachers.

Sunday school teachers occupy positions of great influence and responsibility. They are authorized to expound the Scriptures to the children, and to instruct them in the doctrines and duties of religion. They have charge, in a measure, of the religious instruction and training of their classes, and can bring a personal influence to bear which can scarcely be exerted by the pastor, and is often not equaled by the parents themselves. It is vitally important that those who have so much to do with the formation of the religious character of the young should be safe and competent guides, pure in character and sound in the faith. We cannot always secure capable teachers, and superintendents and pastors must needs employ those to some extent who are lacking in intelligence, but they should be on their guard against mischievous errors. The church should be sure that the children are not being led astray from the truth, and that those who teach are safe instructors in matters of doctrine and experience. The greatest danger is not that our children learn nothing of their teachers, but it is that through ignorance and error they shall be taught things pernicious and damning. Teachers should, in view of their high calling, qualify themselves by study and prayer, and those who are responsible for their appointment should satisfy themselves that they are fit to be intrusted with the care of immortal souls. Do our pastors, superintendents and parents know much about the matter and manner of the teaching? There is occasion for care and vigilance. We commend the following views from the *Independent* to the notice of all:

The question of subjecting all candidates for the Sunday school teacher's office to a rigid examination is being vigorously discussed in England. While we are unlikely to bring before a board of examiners, for a formal trial of their qualifications, those who offer themselves to teach in our Sunday schools, none should be accepted as teachers who are not known to have essential fitness for that position. The church is really responsible for the teaching in its Sunday school. The superintendent, as the representative of the church at the head of the school, is responsible for those who are teachers under him. He ought neither to accept nor retain any teacher who is not known to him (so far as one can know another) as possessed of a right spirit, and as duly informed in the truth which is all-important to efficient service for Christ with precious souls. The superintendent cannot evade responsibility in this thing. If a bad spirit is displayed by his teachers, or if pernicious doctrines are taught by them, he is to blame for it. For what is he made superintendent, if it is not to be responsible for the teachers over whom he is set in charge?

## Shallow Repentance.

The following thoughtful and timely article from the *Southern Christian Advocate* should be read now while we are in the midst of our autumn revivals and camp meetings:

There is reason gravely to apprehend that, with many who come into the church as fruits of our revival meetings, the work of repentance has been too superficial to meet the requirements of Scripture, or to be of any saving benefit. Their unchanged worldliness; their tolerance and extenuation of conduct, inconsistent alike with the word of God and the promptings of a renewed heart, justify the apprehension that the foundations of a new life have not been wisely laid, and that they are altogether ignorant of those painful experiences which precede the new birth.

Sound conversion, and a succeeding steadfast Christian life, must be the superstructure of a spiritual edifice whose foundations have been firmly laid in intelligent and thorough convictions of the "exceeding sinfulness of sin." Clear conceptions of the enormity of sin—working in the spiritual nature an intense loathing of it in every form—are indispensable to an adequate apprehension of the necessity for pardon and purification, and must precede such earnest and resolute seeking after God as results in the complete renovation of the moral nature. The conditions of salvation are unalterable; and while constitutional peculiarities, and the prevailing customs of the times, may modify outward manifestations, every soul that enters the kingdom of God on earth—in this, as well as in former days—must pass through the distressing experience of a hearty repentance. There is no royal road to the favor of God. Every pilgrim, in every age, reaches it by the same route. "Repentance toward God and faith in our Lord Jesus Christ" are divinely announced as indispensable to the soul's deliverance from sin and ultimate salvation in heaven; and the experiment—by whomsoever made—of realizing a genuine, saving, religious experience, without the pungent conviction for sin, which is involved in true repentance, is doomed to disastrous failure. And yet there are multitudes in the church to-day who are vainly hoping for eternal life without having ever tasted the "wormwood and gall" of genuine repentance. The repugnance of the carnal nature to these bitter experiences has led them to adopt a sort of commercial view of religion, and to conclude that, in consideration of certain external performances, and abstinence from certain evil practices, the award of the faithful will be theirs in the end. Of the spiritual change needful to fit them for the favor of God—and of which repentance is the initial movement—they know nothing. "They being (willfully) ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves to the righteousness of God." The relation of repentance to the work of salvation is vital, it is integral in that work, and cannot be omitted or slurred without fatally vitiating the whole process. Hence the necessity for emphasizing this doctrine in our preaching, and especially in our private instructions to those who present themselves as seekers of religion.

It is very well to quote the "exceeding great and precious promises" of God's word to the wretched penitent, when the "fallow ground" of his heart has been thoroughly broken up by the plowshare of truth, and when, at the revelation of the enlightening Spirit, a view of his dreadful corruption has led him to abhor himself. But to press these upon the unrepentant or partially awakened sinner is to mislead him to the ruin of his soul. A nominally religious life, entered upon without an initial experience of the painful throes of genuine repentance, is one of the most effective devices of satan for deluding unwary souls to their final and utter undoing; and there is reason to fear that in these times the adversary is having no little success in his destructive work. The short-lived fidelity of many who make a profession of religion, and attach themselves to the church, is attributable to this faulty start. They have not heartily repented. They have had no vivid realization of the heinousness of sin, and hence have easily lapsed into their former course of life, as soon as the transient impulses under which they acted have subsided.

We are not sure that the ministry is free from complicity with this grave evil. We are the spiritual guides of these souls, and in most instances they conform their course to our teaching. If we fail to insist in our instructions, upon unreserved co-operation with the Spirit in this preliminary work, we incur a fearful responsibility. If, from indolence, or impatient eagerness to count converts, we hurry awakened souls over this critical stage in their struggle for acceptance with God, we make ourselves accessory to the damage, perhaps ruin, which results to them. Let us beware lest the doom of "doing the work of the Lord deceitfully" (negligently) fall upon us. Let us strive, by faithfulness and care in our work, to escape the denunciation pronounced upon those prophets and priests of whom the Almighty said, through his servant Jeremiah: "They have healed also the hurt of the daughter of my people slightly, saying, Peace, peace, when there is no peace."

REMEMBER that you are wanting to God as often as you hesitate to sacrifice to him everything.

## Evangelical Alliance.

We take from the press dispatches the following account of the proceedings on last Sunday night, the fifth instant:

The Academy of Music was crowded this evening to hear addresses by members of the Evangelical Alliance, Felix R. Brunnow, president. After the singing of a hymn, commencing:

"Come, thou almighty King,"

the Dean of Canterbury conducted the devotional exercises, which consisted in reading the one hundred and forty-third Psalm, and a prayer for the removal of differences that have made the Protestant name a by-word and the breaking down of every wall of separation, but has kept those apart who belong to one church.

Hon. W. Brown said the grand assemblage of Christians of every clime present was prompted by the still grander millennial idea, and he hoped when they departed they would carry away a stronger resolution to fight as soldiers of Christ.

Rev. Robert Knox, LL. D., of Belfast, Ireland, was the first speaker. He struck the key-note of the meeting by an eloquent appeal to abide in Christ. Rev. Nanayan Sheshedirai, a converted Brahmin, and member of the Free Church of Scotland, was the next speaker. He wore his turban and flowing robe. He gave an account of the project in hand of founding a Christian colony in Bombay presidency; of an evangelical conference to be held at Allahabad, of ministers from all parts of the world, and of the founding of a native Christian alliance in India. In conclusion he predicted that the time would come when all the world will be brought to God and peace reign upon earth. The president here observed that if the promise of the conversion of the natives was being realized in India, why not among the American Indians?

Rev. Dr. Coulia, of Geneva, delivered an address in French on the relations of Christianity and modern progress. Rev. Dr. Hoge, of Richmond, Virginia, spoke briefly on union in Christ as the true bond of alliance. He said if all Protestants of the world united for political power, or for gaining new influence by aggregating of numbers and wealth, their bond would be a rope of sand. He differed with those who sought union by making little of peculiar doctrines, for the doctrines of the Bible make up the symmetry of Christian character, and union under Christ as head, and resting upon his word, is true union.

Rev. W. H. Freemanlee, of London, spoke hopefully of the reconciliation of the human race to God.

He said we dwelt too much on inner life, and should project Christianity upon our outer life. Christ is king not only of our private, but of our commercial and public life, and our State life, and if we separate any part of our public life from him we do him injustice.

Rev. W. F. Stevenson, of Dublin, spoke of alliance and the great gathering of this evening as proof of those that were long kept asunder by obstructions. Were brethren loving Christ, they could not but love one another.

Rev. P. L. Orrioux, of Paris, spoke of the diffusion of evangelical principles in France. He related how a Catholic senator, imprisoned during the Commune, sent to a Protestant pastor the day before he was shot for a Bible with which to prepare himself for death, and how the Catholic Archbishop, also condemned to death, sent for an Episcopalian minister.

Dr. Forbes had a consultation with him, and it might be said he was prepared for death by him. (Applause.)

Rev. Dr. Rigg, of London, spoke of the meeting this evening as the most wonderful Evangelical Alliance gathering ever known, and yet was but a feeble index of the concentrated attention lent upon this spot by millions in both continents at this moment. He referred to the touching statement from France just made, and said he believed there was an upheaving in hearts pinioned by the principles of Romanism.

General Clinton B. Fisk, of St. Louis, said, as he listened to the various speakers this evening, he felt by turns that he could be a Church of England, Baptist or Presbyterian, and if these meetings continued they would have to batter down all their distinctions.

The doxology was then sung, and the proceedings closed with a benediction by Rev. Dr. McCosh.

The proceedings of Monday, the sixth, were as follows:

At the afternoon session of the Alliance, at St. Paul's Methodist Episcopal Church, Prof. Arnold Haygot spoke some time on the subject of geology and the Bible. The next paper, on Christianity and humanity, was read by Dr. J. Williamson Nevin, of Lancaster, Pennsylvania. The discussion was very deep and philosophical. At the conclusion he was greeted with hearty applause.

Prof. Edmund Speiss, of the University of Jena, was next introduced. His subject was theology and philosophy. The speaker spoke in broken English, but, nevertheless, his address was not devoid of interest. He dilated at some length on the different races and religion, and their relation to each other. He ended by hoping the whole world would at some future day become united in their religion.

A gentleman in the aisle of the church then rose and proposed the following question to Principal Dawson: "Is there a necessary antagonism between the Darwinian theory and Christian church?" Upon rising Principal Dawson said that it was rather a hard question, and that it would take a well-prepared treatise to respond satisfactorily. He remarked, however, that he would do his best. He said:

"In science we don't hold that we can do anything without matter and force; we must possess either. Scientists hold to creation, and the Spencerian philosophers hold that they can produce living bodies from dead matter. This they have not, however, as yet fully proved. The Darwinian system is as follows: That all forms of vegetable animal matter are the result of undesigning force. Darwin reasons as to the possibility of the development of species, but does not produce any scientific facts. There may be a modified variety of truth in the Darwinian system as to the various varieties of the races, but that man was produced from an ape does not at all accord with scriptural revelations."

The speaker treated this subject in a highly scientific manner, and drew several philosophical conclusions. He answered several questions put to him by Dr. Hodges, the celebrated theologian, relating to the subject, satisfactorily.

A missionary from China, Dr. Aiken, spoke for some time on the similarity of some portions of the religion of barbarous nations—especially those of China—to the forms of the Catholic Church.

Another reverend gentleman spoke enthusiastically in opposition to the Darwinian system. The conference then adjourned.

A meeting will be held at Association Hall to-night. The proceedings will be conducted entirely in French.

There will be four meetings to-morrow, at one of which Henry Ward Beecher makes an address.

The meeting of the Alliance at Association Hall, to-night, was very thinly attended. M. Bovet, of Paris, presided. Rev. D. S. Choff welcomed the French delegates in behalf of the American branch of the Alliance, closing with the hope that France will soon enjoy the blessings of general education and morality.

Prof. Chartier responded, after which speeches were made by MM. Decappel, Lirleer, Fisch, Bregner and Rochlein. M. Decappel declared that Catholicism was the great enemy of France, and the preaching of pure scriptures the only hope of that nation.

The recommendation of Mayor Havemeyer that the hospitalities of the city be extended to the Evangelical Alliance passed the Board of Aldermen to-day. It was opposed in the Board of Assistant Aldermen by Mr. Chancey, but passed that body also.

## Western Virginia Conference.

The Western Virginia Conference held its session at Ashland, Kentucky, beginning September 17. The day of closing is not given. Bishop Marvin presided, and William Gaines Miller was, as usual, secretary. Fourteen were received on trial; three into full connection; four readmitted; one received by transfer (W. B. Kavanaugh;) R. E. Walden was elected and ordained deacon; eleven local preachers were elected, and ten ordained deacons; S. F. Burgess and J. Martin were elected and ordained elders; J. S. Jenkins, S. P. Cummiug, B. Hull, L. Chevront, S. F. Burgess, located; four supernumerary; J. A. West, superannuated; Robert Fox died—the secretary will be so good as to forward us the memoir; J. E. Williams was expelled; members, 11,657; increase, 254; local preachers, 17; decrease, 9; infants baptized, 272—last year, 282; adults, 522—last year, 540; Sunday schools, 180—last year, 185; teachers, 1,313—last year, 1,816; scholars, 7,157—last year, 7,952; necessary for claimants, $1,000—last year, $1,200; collected, $639.99—last year, $449.56; for missions, $860.47—last year, $535.67. The next session is to be at Philippi, Barbour county, West Virginia. The secretary speaks in enthusiastic terms of the session, and of "our Western Bishop." Dr. McFerrin gives us an interesting account of his visit.—*Nashville Christian Advocate.*

## Illinois Conference.

The Illinois Conference held its session at Pana, September 3-8. Bishop Marvin presided; Colla Murchison was secretary. Five were admitted on trial; three discontinued, viz.: A. P. Drake, M. Crews, A. W. Sites; six admitted into full connection; J. D. Charles, readmitted; W. J. Bullivant, R. F. Hays, E. C. Harper, received by transfer; four traveling preachers elected and ordained deacons; four local preachers were elected and three ordained deacons; two traveling preachers were elected and ordained elders; one local preacher was elected and two ordained elders; two are supernumerary; two superannuated, viz.: W. C. Blaudell, J. G. Gray; Richard Gillespie had left, and his name is left off the roll. Members, 5,507—decrease, 164; local preachers, 67—increase, 1; infants baptized, 208—last year, 164; adults, 300—last year, 341; Sunday schools, 77—last year, 89; teachers, 526—last year, 553; scholars, 3,593—last year, 4,103; necessary for claimants, $200; collected, $190—last year, $103.58; for missions, $426.86—last year, $405.07. Next session is to be held at Murphysboro, Illinois.—*Nashville Christian Advocate.*

THE UNIVERSITY.—It will be seen, says the Galveston *Christian Advocate*, by the stirring appeal from the pen of Dr. Mood, on another page, that the Texas University will open at Georgetown on the sixth of October, under the most favorable auspices. The first condition has been met. One hundred and seventy thousand dollars has been secured, and, with excellent buildings and a well-selected faculty, it commences its career at once. What has been so well begun must be pressed with vigor to its final consummation.

The convention which inaugurated the enterprise called on the church to make up the sum of $500,000. This will secure for the University a commanding position among the leading institutions in the land. The noble offerings made by the citizens of Williamson county may enable the University to meet the present educational demands of our State, but we must move step by step with the development of this fertile and prosperous country. Several thousand acres of land have been donated. Will not our men of wealth avail themselves of this opportunity of investing the abundance God has given them in an enterprise which will yield ample interest when they have parted with their earthly estates forever?

## Our Superintendent for Mexico.

The appointment of Rev. Joel T. Daves as superintendent of our Mexican mission has been announced. Our chief and only objection to this arrangement is that the Louisiana Conference cannot afford to lose so valuable a member. Looking at the subject, however, in a more unselfish light, we should be thankful for the privilege of making this important contribution to the Mexican enterprise. Bro. Daves enters the field with a deep sense of the responsibility resting upon him, and in obedience to a call of Bishop Keener which was wholly unexpected. We suppose he will leave in a few weeks. Let all the church, by prayer and generous giving, hold up his hands and cheer him in his labors. Bro. John, of the Galveston *Christian Advocate*, referring to the appointment, says:

Bishop Keener has appointed Rev. Joel T. Daves superintendent of missions in Mexico. It is a wise appointment. Bro. Daves commenced his itinerant labors in Texas, and in some sort we may claim that he represents us in the new field to which he has been assigned. He may be confident that the sympathy and prayers of his old associates in ministerial labor will be with him in his important work.

## Relief for Memphis.

The ravages of the yellow fever in Memphis are truly awful. Those who can render any assistance should do so at once. The occasion is one of great urgency. We are aware that our people have contributed freely to the Shreveport sufferers, and that the financial troubles are still at their worst in New Orleans, but there are some, perhaps many, who can contribute to the aid of Memphis. The following telegram was received on the sixth from our brethren in Memphis:

MEMPHIS, October 6, 1873.

Rev. Dr. Parker, Editor of the New Orleans Christian Advocate:

The yellow fever grows worse and worse in our city. Seven hundred and more deaths to date. Seventy-one burials yesterday. The sick are poor, and their families in great want and distress. Other cities and towns are responding nobly to calls for help; but much assistance will be necessary for several weeks. Do call upon our brethren and friends throughout the church, both as congregations and individuals, to render assistance. Send contributions to Major J. J. Busby, chairman of the Citizens' Executive Committee, or to R. W. Blew & Co., publishers of the *Western Methodist*.

W. C. JOHNSON,
Editor of the Western Methodist.
E. C. SLATER,
Pastor of the First M. E. Church.
GUILFORD JONES,
Pastor of the Hernando Street Church.
S. B. SURATT,
Pastor of the Central Church.

## Death of Rev. John G. Deskin.

BRO. PARKER: Rev. John G. Deskin, a superannuated preacher of the Mississippi Conference, died in great peace, at his home near Satartia, Yazoo county, Mississippi, on the fifth instant. An obituary will doubtless be published in due time.

A. M. CAMPBELL, P. C.

SATARTIA, September 30, 1873.

FINANCIAL MATTERS in New Orleans and throughout the country are in an unsettled condition. Such a disturbance in monetary affairs has scarcely occurred in the lifetime of our oldest citizens. Thus far but one of our banks has been compelled to go into liquidation; the others are regarded as safe, and we have heard of no failures among our merchants. There are various conjectures as to the future—the gloomy, the hopeful and the moderate. The worst may not yet have been reached, and some are of opinion that congressional legislation will be required before the banking business of the country can be fully relieved.

SENSIBLE.—The *Interior*, alluding to the discussion of the question of union between the Northern and Southern churches, says:

The Southern Presbyterians are evincing a great deal of vitality, as are the Methodists. Our Southern exchanges give accounts of numerous revivals and additions to the churches in almost every part of their field. We think it is better that they and we cease a discussion in which it is clear we cannot agree, and severally betake ourselves to the work of evangelization. We shall at least rejoice in each other's success.

OUR LATEST DISPATCHES from Shreveport announce frost in that region and abatement in the fever. We are glad to learn that the pastor of our church, Rev. John Wilkinson, is up and about again.

THE FEVER in Memphis is increasing, and the suffering there is truly deplorable. There were heavy frosts there on the nights of the sixth and seventh, and we may hope for a gradual decline in the epidemic.

THE Boston *Transcript* recalls the remark of a quaint old clergyman of the last generation, in that city, who used to say that bread is the staff of life, but bread and butter is a gold-headed cane.

WHEN is charity like a bee? When it begins to hum.

## The Hidden Life.

MR. EDITOR: Can there be too
gh an estimate placed upon the
dden life of a believer? As we in-
ase in years it increases in value
d enlarges in prospect.
External life is truly beautiful.
e eye that beams, the lip which
iles, the cheek which blooms with
flush of youth and health, with
form of symmetry and grace—
w charming the aspect and fascin-
ng to the soul!
Aurora, which purples the East,
d throws its soft, mellow light
er the varied landscape, wreathed
h fresh flowers sparkling with
dews of heaven—how beautiful!
animate nature is redolent with
rms. The breath of spring—the
sic of birds—is the poetry of na-
e in its sweetest strains.
But there is a hidden spirit-life
hin the soul, to harmonize with
se external objects, more beautiful
l, which no eye but God sees,
ich surpasses all outward forms of
eliness.

al mysterious thing
ich hath no limits from the wall of sense,
chill from hoary Time with palo decay,
fellowship, but shall stand forth unchanged."

midst the warring elements of
poor world—when the soul, with
its faculties, has received the re-
erating power of divine grace,
a holy impetus given with their
-eration to God, to be used for
glory—then, and then only are
brought into subjection to his
l, to harmonize and blend with
beauty of heaven.
The soul's aspirations cannot rest
on tangible things, but grasps
er the fadeless beauty of the in-
ife—the spirit's home!
The soul-life—how beautiful! Who
tell it? It is hidden with God—
isible, immortal. The alembic
o which it is cast to sublimate and
ine its affection has been ordered
designed by infinite wisdom to
pare the soul for a higher state of
istence and the fellowship of supe-
intelligence—where all is purity
d love, and where this hidden life
ll be fully revealed.
The Mount of Olives, the Garden
Gethsemane, Calvary and the
ly sepulcher utter the truth, and
ht radiates from the tomb to tell
this hidden life is immortal.
hen the outward perishes it will
e!

what were life,
ven the warm summer light of joy,
ithout those hopes that, like refreshing gales
reezing from the sea, come o'er the soul,
reathed from the ocean of eternity?"

This hidden life we bear about
ith us everywhere. The whole plan
salvation is given in Christ's own
ords upon the cross, when he gave
his own life for us, saying, "It is
nished!" implying a completeness
him, a grand poem, perfect in all
parts, to be received and apprecia-
d by simple faith, without any
rawback of discouragement—adapt-
to our wants and imperfections.
That sublimity and beauty! Glory
to God in the highest for such a
vior!—such a repose for the soul,
der all circumstances—the orna-
ent of youth and the glory of age!
is the tree of life which bears all
anner of fruit—the well-spring
hose stream makes glad the city of
d. S. B. T.

## Yellow Fever.

This terrible scourge prevails in
emphis almost as badly as in
reveport. We find the following
otice of the fever in the *Western
ethodist* of October 4:

We regret that we cannot report
y abatement of yellow fever in
emphis. The disease still rages
ith violence in the infected district,
d cases occur here and there in
arious portions of the city. The
llowing exhibit of the mortality
om day to day, we think, approxi-
ates correctness—probably an ad-
tion of one-fifth to the figures
ould bring out the whole truth:

| | Yellow fever. | Other diseases. |
|---|---|---|
| ptember 24 | 17 | 7 |
| ptember 25 | 32 | 8 |
| ptember 26 | 17 | 7 |
| ptember 27 | 23 | 7 |
| ptember 28 | 23 | 8 |
| ptember 29 | 25 | 13 |
| ptember 30 | 17 | 7 |

Of those who have died we men-
on Hiram D. Connell, an excellent
itizen, a deacon in the First Pres-
yterian church, and of high stand-
g among the Odd Fellows of the
ty and the State; also J. J. Suter
nd W. H. Timberlake, well known
that order; Dr. A. Crone, a prac-
cing physician in the infected dis-
rict; Frank Tuft, clerk of the First
ircuit Court; John F. Titus (died
the country, after leaving the city,)
on of the late Colonel Frazer Titus;
harles H. Newsom, son of Mr. John
ewsom, city treasurer, who was
mong the deceased of the previous
eek; Benjamin L. Radford, brother
f the well-known citizen, W. L.
adford, Esq.; Alexander J. Stuart,
lerk in the Union and Planters'
ank; Miss Ella McMahon (died at
Humboldt,) a teacher in the Market
treet public school. We mention
lso Mrs. Mary E. Clemmers, a Meth-
list sister, with a church letter from
aducah, Kentucky, who was buried
y Dr. Slater, on Tuesday last—the
nly member buried by him, though
e has attended funeral services for a
umber of other persons. Mr. Eu-
ene Magevney, one of our oldest and
ost prominent citizens, was buried
n Wednesday last, with the ceremo-
ies of the Roman Catholic Church.

THERE is a kind of unexpected-
ess about absent-minded people
hich is exceedingly pleasing. We
ay be permitted to mention here
he recent performance of a country
lergyman of this State who has a
abit of forgetting things during his
ermons, and, after seating himself,
uddenly rising to utter them, with
he preliminary remark: "By the
ay." He had got half way through
n eloquent prayer when he hesita-
, forgot what he was doing, and
towed himself upon the clerical
fa without closing. But in a mo-
ent his memory returned, he jump-
d up, and, pointing his finger at his
ther surprised congregation, sol-
mnly observed: "Oh, by the way—
Amen!"—*New York Tribune.*

THE Indian question: "White
, got any rum?"

## Books and Periodicals.

THOMAS CHALMERS. A biographical study. By James Dodds. Revised by Attieus G. Haygood, D. D. Nashville, Tennessee: Published by A. H. Redford, agent, for the Methodist Episcopal Church South, 1873.

Another valuable volume for our Sunday school libraries and for all readers. We find it hard to lay the book down when we have taken it up. Chalmers was a grand man, great in intellect, in scholarship, in oratory, and great as a Christian. The title of this work is happy and true—"a biographical study." Chalmers furnishes one of the noblest subjects for a study, and the author has performed his part admirably. 243 pages, 12mo. For sale at the Southern Methodist Publishing House, Nashville and New Orleans.

LITTELL'S LIVING AGE for the weeks ending September 20 and 27 contains the following notable articles: The Trevelyan Papers, Edinburg *Review;* Madame de Maintenon and the Last Years of Louis the Fourteenth, *Temple Bar;* Johann Friedrich Schiller, *Blackwood's Magazine;* French Clerical Doings, *Pall Mall Gazette;* The Ashantee War, *Economist;* Iceland Politics, *Saturday Review;* The Force of Impudence, *Globe;* Life in the Ice Kingdom, *Spectator;* Marie-Amelie de Bourbon, Queen of the French, *Temple Bar;* Prince Bismarck's Next Stroke, *Spectator;* An Italian Cathedral, *Good Words;* Whitby, *Spectator;* Rome and its Adversaries, *Saturday Review;* A Rag on the Thames, *Saint Pauls;* with the conclusion of Mrs. Oliphant's "Innocent," an installment of "The Parisians," by Lord Lytton (Bulwer,) poetry and miscellany.

THE ALDINE for October has the following beautiful illustrations: 1. Nutting; 2. Elizabeth Valley, Essex County, New York; 3. The Eve of St. Agnes; 4. Salmon Brook; 5. Falling Leaves; 6. Ah, the Cool Rush Through the Dry-Tongued Trees; 7. The Old Harsen-Manslon, New York; 8. Opulence and Indigence; 9. Flight of Wild Geese; 10. Angelica Kaufmann; 11. Poor Pussy; 12. The Hinter See, Upper Bavaria.

THE SOUTHERN METHODIST HOME ALTAR. A guide to Christian perfection. Edited and published by Rev. William Baker, McMinnville, Tennessee. Price, $1.25 per annum. The September number is filled with profitable reading, tending to lead the believer to higher experiences in the divine life.

WE HAVE RECEIVED No. 8 of Half-Hour Recreations in Popular Science. Boston: Estes & Lauriat. This number contains a lecture by Huxley on Yeast, and one by Prof. John H. Tice on Matter and Force.

CLARKE'S DOLLAR INSTRUCTOR FOR THE REED ORGAN. Ditson & Co., Boston. Very simple, clear, comprehensive. The volume contains eighty pages of instructions, exercises and music.

THE SOUTHERN CULTIVATOR for October is a fine number of this always excellent publication. Published at Athens, Georgia, at $2 per annum. W. L. Jones, editor and proprietor.

WHY I AM NOT A CAMPBELLITE, a tract by Dr. Summers, is first-rate, and should have a general circulation. In some sections it should be scattered broadcast.

THE Sunday Magazine and Good Words for September have been received. Good numbers, and worth a basket full of ordinary magazine literature.

THE LITTLE CORPORAL for October is filled with good things for the young. Published by John E. Miller, Chicago, at $1.50 per annum.

OF THE October periodicals not heretofore acknowledged we have received Old and New, Lippincott's, Scribner's and the Galaxy.

## The Romanists in Brazil.

According to the census taken by the Brazil government in 1870, the smallest number of children in the schools, to the entire free population, was in the province of Goyaz, and was one in two hundred and eight; the highest number in attendance was in Ceara, which was one in forty-six.

The *Foreign Missionary* quotes Rev. Mr. Schneider as saying of Brazil:

"Romanism here is the State religion; for over nine hundred years it had undisputed sway; and what has it done for the people, for their moral, intellectual and spiritual welfare? * * * If I am correct in supposing that in most civilized communities there is one child that ought to go to school for each seven inhabitants, the above table shows us that even in Alagoas only one child goes to any school for nearly every seven that ought to go; and that in Bahia, one of the most advanced provinces in many respects, only one attends school for nearly every seventeen that ought to. Let it be noted, too, that in this calculation the slaves, of which in all Brazil there are universally conceded to be over a million, do not enter. What a blessing it would be if the Romish Church, which makes such strenuous efforts to educate the youth of the United States, would expend but a tithe of those efforts and means in this land of darkness, which, in some places, may almost be felt. Nearly as great a disparity between those who ought to be educated and those who really are, exists in the United States of Colombia and Chili. The educated are the exception and not the rule; and this can be easily understood when it is borne in mind that the instruction of the masses has ever been frowned upon or neglected by their spiritual rulor.

"The state of morals in these countries is sad indeed. Rome has had ample time to show better fruits in this direction than what are found in any country in South America. Some ten generations have passed away since this vast territory fell under papal rule; but the moral improvement of the people has been slow indeed."

## MARRIED.

HACKET—ALLEN.—At the residence of the bride's stepfather, on the thirteenth of August, 1873, by the Rev. D. F. Bradford, Mr. Benjamin Hacket to Mrs. Ellen F. Allen, all of St. Helena parish, Louisiana.

ADAMS—NEWSOM.—By the same, on the twenty-eighth of August, 1873, at the residence of the bride's father, in St. Helena, Louisiana, Mr. A. A. Adams to Miss Jane Newsom.

BOYD—DAVIS.—By the same, on the eleventh of September, 1873, at the residence of the bride's father, in St. Helena, Louisiana, Mr. Charles L. Boyd to Miss Susan K. Davis.

THOMAS—WIMBERLY.—At the residence of the bride's father, in Bienville parish, Louisiana, August 24, 1873, by Rev. Joseph W. Medlock, Mr. Newport Thomas to Miss Lucy T. Wimberly.

RYAN—ETIER.—At the residence of Mr. Etier, in Caldwell parish, Louisiana, on the twenty-fourth of September, 1873, by Rev. C. R. Godfrey, Mr. Aaron Ryan and Miss Florence Etier, both of said parish.

SCOTT—ABELL.—At the residence of Mr. T. A. Scott, in Winnsboro, on the evening of the twenty-fifth of September, 1873, by Rev. A. W. Moore, Mr. D. C. Scott and Miss Christina A. Abell, all of Franklin parish, Louisiana.

Corsicana (Texas) papers please copy.

## Conference Register.

| Conference. | Place. | Time. | Bishop. |
|---|---|---|---|
| West St. Louis | Springfield | Oct. 1 | Wightman. |
| Louisville | Princeton | Oct. 1 | Keener. |
| Tennessee | Franklin | Oct. 8 | McTyeire. |
| Pacific | Colusa | Oct. 8 | Doggett. |
| St. Louis | Charleston | Oct. 15 | Wightman. |
| Holston | Marion | Oct. 15 | Keener. |
| North w. Texas | Waco | Oct. 15 | Kavanaugh. |
| Los Angeles | Santana | Oct. 23 | Doggett. |
| Indian Mission | Tallequah | Oct. 23 | Pierce. |
| Trinity | Dallas | Oct. 29 | Kavanaugh. |
| Arkansas | Dardanelle | Nov. 5 | Pierce. |
| White River | Forest City | Nov. 12 | Pierce. |
| N. Alabama | Talladega | Nov. 19 | Marvin. |
| Memphis | Memphis | Nov. 19 | McTyeire. |
| Virginia | Norfolk | Nov. 26 | Keener. |
| Little Rock | Camden | Nov. 26 | Pierce. |
| East Texas | Palestine | Nov. 26 | Kavanaugh. |
| Alabama | Selma | Dec. 3 | Marvin. |
| N. Mississippi | Grenada | Dec. 3 | Paine. |
| Mississippi | Brandon | Dec. 10 | Wightman. |
| North Carolina | Goldsboro | Dec. 10 | Keener. |
| South Carolina | Sumter | Dec. 10 | McTyeire. |
| North Georgia | Newman | Dec. 10 | Paine. |
| Texas | Austin | Dec. 10 | Kavanaugh. |
| South Georgia | Macon | Dec 17 | Paine. |
| West Texas | Lockhart | Dec. 18 | Kavanaugh. |
| Louisiana | Baton Rouge | Jan. 7 | Marvin. |
| Florida | Jacksonville | Jan. 7 | Pierce. |
| Baltimore | Baltimore | Mar. 6 | Doggett. |

## Publisher's Department.

### Acknowledgments of Letters and Funds

RECEIVED BY MAIL,

**For the Week Ending Oct. 4, 1873.**

A—American News Company two letters, W. J. Atwood, C. G. Andrews, R. C. Armstrong $37.85, R. Abbey.

B—H. Blanchard $51, L. H. Buchanan 75 cents, H. P. Bowen, J. L. Beckhouse $10, J. F. Bruster, S. P. Bernard $6.20, R. W. Blew & Co. $15 exchange, Mrs. H. H. Brantley, J. W. Burke, J. H. Butler & Co.

C—Baxter Clegg two letters $8.10, Charles Cunning, S. Collins & Co., Claxton, Remsen & Haffelfinger, Charles A. Clegg two letters, Howard Challen, S. Coale, A. Campbell Jr. & Co.

D—C. H. Ditson, R. B. Dovell's Son, J. B. Dougherty & Co., Joel T. Davis, R. A. Davis two letters.

F—E. N. Freshman two letters, Jesse Fulton $7.82, H. W. Featherstun, J. L. Futrell, M. C. Field two letters, D. N. Fore 35 cents.

G—George H. Gilmer, Gould & Lincoln, H. H Griffin, L. S. Guice.

H—J. W. Hearn, B. Haynes two letters, B. N. Humphries, Herbert & Edwards.

I—Ivison, Blakeman, Taylor & Co. two letters.

J—H. F. Johnson.

L—W. J. Lum, R. M. Lesion, J. E. Letton, Lee, Shepard & Dillingham, J. B. Lippincott & Co., W. H. Leith $1, A. C. Littlejohn.

M—J. Matthews, Charles Miller two letters, L. F. Meador $1.60, John P. Morton & Co. two letters, J. F. Marshall $2, A. G. Moore, H. J. Moreland $6, David Merchant two letters $35, A. W. Moore $2, J. A. Q. Magee, J. N. McNeely, A. J. Moss, H. W. Millsaps $150.67, T. D. Moore.

N—C. D. Nicholson.

O—James Ormond two letters.

P—J. M. Patton, T. S. Powell, J. A. Pace, T. H. Pennington 75 cents, E. D. Pitts $15.

R—A. H. Redford two letters, E. E. F. Ross three letters, J. K. Randall five letters, W. L. Ridout, C. H. Redding, A. W. Reed $5.25, John M. Richardson.

S—J. W. Schermerhorn & Co two letters, Chas. Shattuck $1.75, A. A. Staples 50 cents, J. W. Sandell, T. H. Sessions, Shotfield & Stone, E. R. Strickland $15.

T—E. M. Turner.

W—W. H. Woodruff, D. J. Wright, James L. Wright, B. F. White, Woolworth, Ainsworth & Co., Wilson, Hickle & Co., Horace Waters & Son, W. J. West, W. G. Wilkinson.

Z—T. Ellwood Zell $13.

JUST AS IT SHOULD BE.—Many of our correspondents are kind enough to keep their book and ADVOCATE business separate. They never write about the business of the two on the same sheet. Although they may inclose the two letters in the same envelop, they are dated, signed and addressed separately, and distinct from each other. This enables us to attend more promptly to each. When the business is mixed the book-keeper of one department must content himself to wait till it has passed through the other department—order filled, goods shipped and letter answered—before the business of his department can be attended to; and as the book-keepers and clerks of the two branches of business are separate, and file their letters separately, it must be apparent to every man of reflection that much perplexity results from writing about the business of both on the same page. When money is remitted it should be distinctly stated what for; and if for two or more purposes, how much for each. Write nothing in business letters except that which has reference to business.

THE WEEKLY WATCHMAN, LITTLE ROCK, ARKANSAS.—Under contract with E. H. Hotchkiss, editor and proprietor, the subscribers of the *Watchman* will be furnished with the NEW ORLEANS CHRISTIAN ADVOCATE during the time of the suspension of said paper, being *thirty-six weeks* further, as agreed upon, or until notice thereafter.

IN ALL febrile cases, sour or sick stomach, and sick headache, Rogers' effervescing citrate of magnesia will be found to be a very acceptable purgative and aperient. It is put up in six-ounce bottles, and can be used at all seasons of the year. Prepared by Arthur Rogers, 193 Spring street, New York.

THE PRINTER'S INK manufactured by Messrs. S. Collins & Co., 26 Frankfort street, New York, has given more general satisfaction than any we have ever used, and we take pleasure in recommending the above firm to the patronage of our readers.

MESSRS. BOOSEY & Co., New York, publish all the national songs of England, Ireland, Scotland and Wales—words and music. Four volumes; $1 each, or beautifully bound in cloth, gilt, $2.

E. C. BRIDGMAN, No. 5 Barclay street, New York, advertises for plucky agents to sell modern United States and State maps.

THE United States Publishing Company, of New York, advertises for agents to sell Dr. Deems' "Jesus."

WANTED, by Redding & Co., publishers of Masonic works, New York, agents to sell a new work.

NAVRA & OFFNER, No. 174 Canal street, dealers in cutlery and China and crockery-ware.

MR. E. E. F. ROSS, our resident advertising agent, is now on a brief tour through the West and North, and we commend him to the attention of our patrons, and shall be thankful for courtesies extended to him. They are assured that Mr. Ross has no other business, but devotes his entire time to the paper, and is entitled to all the consideration of one of its business corps.

OF ALL the choice condiments that belong to the well-furnished table, as chow-chow, piccalilli, etc., none is so much prized as a standard relish for soups, fish and meats as the Halford Leicestershire Table Sauce, at once the best and cheapest of them all. se13 4t

WE SEE that Procter & Gamble's EXTRA OLIVE SOAP is becoming very popular in our city. Its quality, we know, is superior, and being nicely perfumed, we are not surprised that consumers prefer it, and that it has a large sale.

COLGATE & Co.'s new perfume for the handkerchief, "CASHMERE BOUQUET," will be appreciated by all who have enjoyed the delicate and peculiar fragrance of their toilet soap of the same name, which is so universally popular. je12 1y

## *BUSINESS NOTICES.*

MRS. M. G. BROWN'S METAPHYSICAL DISCOVERY kills the root of all disease—Deafness, Baldness, Blindness, Catarrh, etc. Three preparations form the Metaphysical Discovery, which enters the system through the Eyes, Ears and Scalp. No drugs through the mouth. Price, $1, $3.50 and $6. Sold by Frederickson & Harte, 139 Canal street, and E. J. Hart & Co., 73 to 79 Tchoupitoulas street, New Orleans, and by druggists generally; or will be sent to any address, on receipt of price, from the Metaphysical University, 51 Bond street, New York, where please inclose stamp for pamphlet. oc9 1y e w

LET ALL ameliorate the dreadful effects of Yellow Fever by taking Simmons' Liver Regulator. Let it be given in large doses, that it may have an immediate effect upon the Liver and remove the accumulating bile. It will save from death those afflicted, and relieve them of much suffering. oc9 1t

TEN DOLLARS A DAY.—Employment for all. Patent Novelties. OLIVER L. FELTON, 119 Nassau street, New York. oc9 8t

HAMILTON'S preparation of Buchu and Dandelion cures that most distressing malady, Piles, by increasing the digestive function of the stomach, and by securing a proper secretion and excretion of bile for the lubrication of the bowels. This prevents constipation, and constipation is the immediate cause of Piles. There is common sense in this treatment. Go to Frederickson & Harte's or E. J. Hart & Co.'s drug stores and tell them you want Hamilton's Buchu and Dandelion. They can tell you all about the remedy, and sell it to you also. oc2 2m

DON'T THROW AWAY YOUR MONEY. *To the Public.*—For over twenty-six years Dr. Tobias' Venetian Liniment has been sold. Every bottle has been warranted, and not one has been returned. Thousands of certificates of its wonderful curative properties can be seen at the depot. It will do all, and more than it is recommended for. It is perfectly safe to take internally. See oath with every bottle. It cures cholera, cramp, dysentery, colic, sea-sickness, chronic rheumatism, sprains, old sores, cuts, etc. Depot, No. 10 Park place, New York. se25 4t

THE EQUITABLE LIFE ASSURANCE SOCIETY, New York.

| | |
|---|---|
| Assets | $21,000,000 |
| Income | 11,000,000 |

Branch office—33 CAMP STREET.

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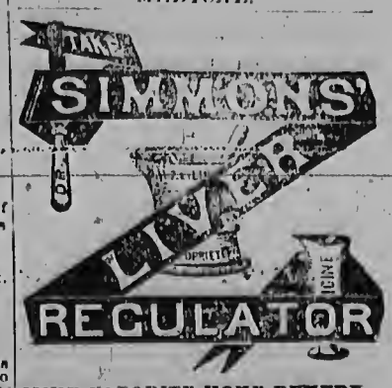
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## The Child's Corner.

*CARRYING WATER.*

BY A. H. FOX.

There, now! hoist the jugs up,
One on either horn;
Shake your sides, old horsie,
And earn your dinner of corn!
A little nudge in the saddle,
A twitch of the bridle, or so,
A brown, bare foot in the stirrup,
And ready! off they go!

Chestant is very majestic,
With eyes as grave as a judge;
And he uses his kingly discretion
Whenever it comes to the *lodge*.
With Joe he's as stiff as a lobby,
—And yawns a regular yawn!
You'd think him an idiot of a horse,
But he's only "letting on."

With Maggie—that's quite different—
He pricks up his ears and *goes*;
I think he rather likes to feel
The touch of her sunburnt toes;
And he likes her red cheek close to his ear,
And the stroke of her dimpled hand.
Oh! a braver little rider
Ne'er rode in all the land!

Down through the breezy orchard
They are trotting briskly now;
And Maggie gathers an apple,
And Chestant gathers a bough.
And on, where the crispy stubble
Burns in the August light,
And the men are wiping their heady brows,
And blading with all their might.

With a smile and a nod they greet her;
The jugs are lifted below;
How good the cool, fresh water tastes,
Only the harvesters know.
The jugs are passed from mouth to mouth
With many a word of cheer;
And they puff and drink as if their throats
Had thirsted for a year.

Our Maggie looks on brightly,
As she waits in the shade of the stack,
Fanning herself with a big green leaf,
Pushing her sun-bonnet back;
Then father tightens the girth for her,
And a few kind words are said,
And he hangs the jugs in their place again,
And Chestnut turns his head.

*Little Corporal.*

## Alone and Eleven O'Clock.

I was sitting alone in the little back parlor, writing a letter, all the rest of the family in bed, when the clock struck eleven. "Oh," thought I, "it is growing late; I will finish my letter in the morning."

Just then I heard a scratching noise, which appeared to be between the shutter and the window-panes. In vain I looked up, for I could see nothing; so after a time went on writing, saying to myself: "Another line or two and then I will go."

Hardly had I put pen to paper before the noise returned. "A mouse," said I, but on a little consideration it seemed to be a very unlikely place for a mouse. Again I went on with my letter, but it was but for a minute, for the noise once more disturbed me.

"Surely," said I, "it cannot be the canary; I hope it has not been left out of its cage;" so, getting on a chair, I looked in the cage and found poor Jessy at the bottom with her head under her wing. Again I took up my pen to write a little more of my letter.

All at once the noise came louder than before, and I really thought that a man's hand on the outside was feeling about, trying to unfasten the window. Up I jumped at once, unfastened the outer door and ran into the yard, but no man was to be seen. I looked about the premises and examined the window without making any discovery; so, coming into the house again, I put aside my writing-desk and went to bed.

For a full hour I lay awake, wondering what it could possibly be that had given me so much trouble, and still thinking that it must have been the hand of a robber. Indeed, when I was in bed, I fancied that I yet heard the noise. In the morning I again pondered the matter over in my mind, but to no purpose. It was altogether a mystery that I could not unravel. At last I went to Betty and asked her opinion. "Oh, sir," said she, "it was nothing in the world but the jessamine-tree; it always does so when the wind blows!"

On examining the window again I saw a long, loose branch of the jessamine rubbing up and down the panes, and now and then tapping at them, just as the wind happened to blow. Out of this jessamine-bough I had made a mouse, a canary-bird and the hand of a robber. Really, really, I did feel ashamed of myself!

Some good, however, may come out of this affair if my readers will learn from it the folly of giving way to foolish fears and fancies, and the wisdom of exercising a sound judgment.

The only cure for our foolish fears is confidence in our heavenly Father.

Who trusts in God may calmly close his eyes,
As safe, when night and darkness round him rise,
As though a thousand armed men in rows
Were standing round and guarding his repose.

A PECULIAR COUNTRY.—We are sure that our little boys would consider that a very peculiar country in which were neither horses nor dogs. And that our little girls would agree with their brothers in so thinking when told that in the same land there were no dear little kittens nor rabbits. And boys and girls together would exclaim in amazement when told that in this queer country were to be found neither sheep nor cows nor goats nor chickens nor woodpeckers nor robins nor pigeons—in short, none of the animals which we are in the habit of seeing daily. Neither are there any lions, tigers or elephants in this strange country.

But among the birds we hear of honey-suckers, cockatoos and brush-tongued lories. And among four-footed animals we are told of such singular creatures as the duck-billed platypus (all readers of the Swiss Family Robinson will remember this animal as the "beast with a bill,") wombats, opossums and kangaroos.

Ah! that last name has betrayed us! All our little folks will now see that this queer country is Australia.

It is true that all our domestic animals are at present found in Australia, because they have been taken there by the settlers; but when that big island was first explored it possessed no animals that are familiar in Europe and North America, and only one or two kinds that had ever been seen on the islands which were but a short distance from its own shores.—*Ethel C. Gale, in Little Corporal.*

AFTER THE EVENT.—*A Fable.*—A swallow's nest fell from the eaves of a farm-house, and the barn-yard poultry and the hedge-birds gathered about the ruins, and went into committee on them. "I knew it was going to fall—I felt sure it must the last time I went on the roof," chirped a sparrow.

"Stupid thing—building its nest up there," hissed a goose.

"I could have taught her how to lay eggs without getting them smashed, if she had only come to me," quacked a duck.

"And I could have taught her how to hatch them—I have had to hatch yours, Neighbor Duck," clucked a hen.

"Gobble, gobble, gobble—If people choose to be fools they must take the consequences," said a strutting turkey-cock, puffing out his feathers.

"My friends, you are very kind to take so much interest in my affairs," twittered the poor swallow; "but if you were so sure that my house was going to fall, isn't it a pity that you didn't tell me so a little sooner?"—*Good Things.*

COOKIES ON THE LOWER SHELF.—Some one asked Charlie whom he liked to visit best—Aunt Jane or Aunt Mary.

"O! Aunt Mary, of course," said he, "'cause she keeps her cookies on the lower shelf."

Last Sabbath, when I heard the Rev. Dr. S. preach, I thought of dear little Charlie's longing for cookies, and they put away on the upper shelf or locked securely up. Dr. S. never took out one. The sermon and the prayer were all for grown-up people. Not a sentence meant for the lambs, and nothing that would find them. Some of them looked O! so hungry and tired. They were so uneasy; kept looking at the clock, and wishing the meeting would stop.

"He never even prayed for little boys and girls," said Charlie when he got home, "and I don't like him a bit."

Ah! reverend doctor, you missed a chance to please the Master and feed the lambs.—*Sunday School Times.*

## Farm, Garden and Household.

### Thoughts for the Month.

Oats may still be sown. If the land is rich and the seasons favorable those sown before the fifteenth will do well—put in later than the middle the crop is by no means certain. It may be laid down, as a general rule, that with *winter* crops the *richer* the land the *later* may sowings be made. Clover and grass may also be sown the first half of the month with like chances of success; but we would not advise it done—it would be better, if the sowings are delayed till October, to wait till spring. Every failure with the above crops is a misfortune at the South, because their cultivation is not yet sufficiently established for the farmer to fall without discouragement, and it is exceedingly important that no injudicious advice be given. It has been a great misfortune to the country that many of its agricultural writers have little actual experience on the farm, and in other cases have an experience which can neither benefit themselves nor the reader of their writings. If a *successful* farmer makes a failure, it is always instructive; if a *visionary* makes one, it may not throw a single ray of light on the path of progress. The efforts of the latter are neither properly directed nor kept within legitimate bounds, and every one expects failure as a natural result; while with the former perhaps *only one* important condition of success was omitted; if so, *that one* stands forth prominently, to be studied and weighed, and its share in the failure carefully ascertained.

WHEAT.

Preparations for this crop should now be made, even where it is regarded injudicious to seed down in October. The clean fallow of the English, as a preparation for a wheat crop, may be regarded as a waste of labor, but there can be no doubt of its great value to the crop. The repeated plowing of the land brings the latter into a state in which it can give promptly of its elements to this most *civilized* of our domesticated plants—civilized in the sense of being farthest removed from its wild state, and incapable of thriving except under most *artificial* conditions. It is not a gross feeder, cannot, like corn, thrive on coarse fare—its elaborating power is relatively small. Choice and delicate food must therefore be within easy reach of its delicate, fibrous roots, and the soil soft and pulverized, that the delicate rootlets may roam at pleasure in search of it.

As lands become exhausted by cultivation they refuse to yield crops of wheat sooner than any other. It is useless to sow it on poor land, or that poorly prepared. Better expend your labor and money on something else. But every farmer ought to raise wheat enough for his family and dependents—if he has a little surplus for the poor widows and orphans of dead but Immortal Confederates no harm will be done. Four or five acres on each farm can furnish enough for these purposes, as was shown by experiments in this vicinity a few years ago; where, upon naturally poor granite soils, the yield was from forty to forty-six bushels. Deep and repeated plowings, with high manuring, was the only secret in the matter. The highest yields were from *drilled* wheat—drills ten to seventeen inches apart. We have no doubt but that it would be found generally advantageous to drill wheat, and in the spring run a plow between the rows to break the crust and *kill the weeds*. In the absence of a drilling machine run furrows with a narrow bull-tongue, sow the grain broadcast, as usual, and cover with a harrow or brush run crossways the furrow. Thus managed the plants will come up quite regularly in the drill. If the land will admit of it, run the drills north and south, to allow the sunshine to get between the rows; this will diminish the danger of rust, and make the stalks hard and tough, and therefore less liable to lodge or fall down. High, dry knobs, and northern slopes well drained, are best adapted to wheat, and if the soil is stiff, so much the better for that.

VARIETIES.

White wheats, while yielding the finest flour and bringing the highest price in the market, are not so hardy as the red or amber varieties. The amber wheats are perhaps best for general culture for family purposes, and for southern latitudes the *earlier* maturing the better—late varieties are more liable to rust. Those which ripen the latter part of May are the safest, both because more likely to escape rust and because they encounter less risk of being cut off by drought.

TIME OF SOWING.

From the middle of October to the middle of November includes the best time for sowing—middle of October in the colder, middle of November in the warmer portions of the South. Sown too early, there is danger of the Hessian fly—sown too late, the cold keeps back the plants too much. Sow when the ground is *dry*, and don't forget to soak the seed in blue-stone. One pound will be enough for five bushels of seed. Dissolve it in water. Put the seed in baskets and dip them down in the solution, take out and let the pickle drain off, and when the grains are nearly dry roll them in plaster or lime. It is best to have the seed whitened, that the sower may see with what regularity his work is being done.

SWEET POTATOES.

Toward the last of the month these will have to be dug. A *slight* touching of the vines by frost will do no harm, but it is best to dig before a freeze, as the upper ends of the tubers are very apt to be frost-bitten thereby. We have found it best to dig in *dry* weather, and to put away the potatoes *dry*. With above precautions observed there is no difficulty in keeping them through the winter if put up in banks or hills. Good farmers differ in the *details* of these banks. The essential points are to make the dirt covering *thick* (not less than one foot) and to keep it *dry*. It is well to have an air-hole at first for the moisture developed in "sweating" to escape. We should be under obligations to any reader who would give us a description of all the varieties of the sweet potato, and the good and bad points in each.

GROUND PEAS.

These should be dug before frost touches the vines or immediately afterward. If thus managed, by pulling up the vines, nearly all the pods will come up with them. If left for some time after frost the *stem* of the pod *rots*, and when the vines are pulled most of the pods are left in the ground. Lean two bunches together, top to top, so as to allow the pods to dry. When dry stack or house. The pods should never have rain upon them after they are dug, as they are liable to blacken and become unsaleable.

TURNIPS.

When drilled turnips should receive light plowings and hoeings during this month. Where broadcasted they should be hoed and thinned out. Sown too thick (as they generally are,) and entirely neglected, fine roots are seldom made. When the cold becomes severe enough to check growth cut off the tops and bank the roots, as you would potatoes. It is not necessary to cover them so thickly with dirt. Rutabagas, seven-tops and some others, will sometimes stand the winter left in the ground, but there is a risk about it whenever the mercury descends to fifteen degrees Fahrenheit.—*Southern Cultivator.*


*MISCELLANEOUS.*

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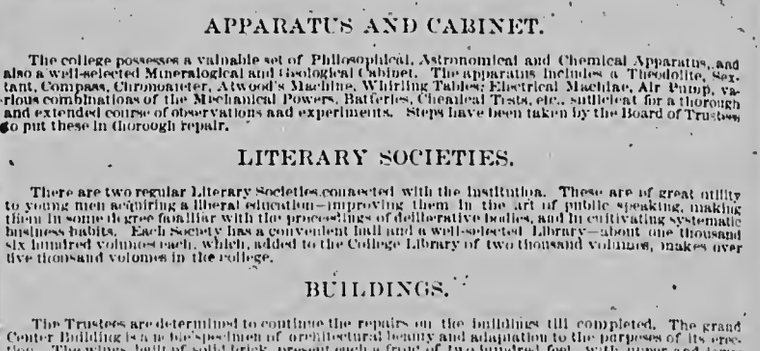
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DR. D. BLY'S PATENT ARTIFICIAL LEGS AND ARMS,

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Prices from $75 to $100. Satisfaction guaranteed. No advance payment required. The patient can put on the Leg and practically test it as long as desired. Pamphlets sent free. my29 1y

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JOSEPH WALKER,

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ETC., ETC.,

CORNER ST. JOSEPH AND CONSTANCE STS.,

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C. SAMPSON. F. G. SAMPSON.

**SAMPSON BROTHERS,**

(LATE C. C. SAMPSON.)

FURNITURE,

**33 and 35 ..... Royal Street ..... 33 and 35**

NEW ORLEANS.

Established in 1833. Ja23 1y

**GEORGE PRYER'**

**Sash, Blind and Door Steam Factory,**

AND LUMBER YARD,

Corner St. Charles and Clio Sts., New Orleans.

Lumber Depot—Corner Claiborne and Delord.

DOORS, SASH, BLINDS, MOLDINGS, ARCHITRAVES, Base, Newels, Pilasters, Balusters, Cisterns, Doors, Blinds and GLAZED SASH, Rough and Dressed Lumber, Flooring, Ceiling, Weatherboarding, Laths and Shingles always on hand at lowest market prices. Door and Window Frames of all forms and sizes made to order. my23 1y

**JOHNSON & HILLSMAN,**

PRACTICAL PAINTERS,

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House and Sign Painting, Steamboat Store and Office Painting, Graining, Marbling, Gilding and Kalsomining. All work promptly attended to, and charges moderate. No. 111 Magazine, between Julia and Girod streets. Je6 1y

**TO THE PUBLIC.**—I AM NOW PREPARED to remove and repair IRON SAFES; also Lightning Rods repaired and put up to order. I have also on hand New and Second-hand SAFES for sale, both Burglar and Fire-Proof. Particular attention paid to repairing Bank Locks and Printing Presses, on most reasonable terms.

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Second-hand Sewing Machines always on hand and for sale. Also second-hand Copying Presses.

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MARKET,



Supplies Ships, Families, Hotels, etc., with Beef, Mutton, Pork and all varieties of Sausages, Game, Tripe, Pigs, Fowls, Vegetables, etc., and everything the market affords. All Meats delivered free of charge. ap17 6m

**J. H. DORAND,**

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**Shop on St. Charles Street,**

Between Louisiana avenue and Toledano street, New Orleans.

Box 174 Mechanics' Exchange. oc24 1y

**ST. CHARLES NURSERY,**

BY JAMES E. WALDO & CO.

Fruit and Ornamental Trees, Evergreens, Flowering Shrubs, Roses, Greenhouse and Bedding Plants, well-grown Orange Trees, Plants for Hanging Baskets and Flower Vases. Every exertion made to give full satisfaction in filling all orders from city or country. Packing done in a manner to insure safety in shipment any reasonable distance. Bouquets and Floral Designs made to order. Gardens laid out and taken care of. City Depot, 122 Camp street, New Orleans. no23 1y

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HAVANA AND DOMESTIC CIGARETTES,

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Pittsburg, Anthracite and American Cannel Coal, screened for family use. All orders from the country will receive immediate attention.

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Importers and Dealers in

UPHOLSTERERS' GOODS, WALL PAPER, WINDOW SHADES AND CORNICES,

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PRACTICAL PAPER-HANGER,

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All orders from the country promptly attended to. no19 1y

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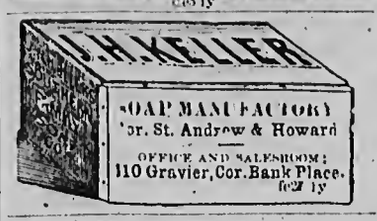
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Oc6 1y




fe27 1y

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Fountains, Vases, Statues, Deer, Dogs, Lions and other Lawn and Garden Ornaments.

Iron and Wire Railings for public and private buildings, banks, cemeteries, window-guards, etc.

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Emblematic Signs, suitable for every trade and profession.

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All kinds of Wrought and Cast Iron made for building purposes. Estimates given. Send for catalogue.

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se11 2m

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JAMES ORMOND, PROPRIETOR.

☞ For "News" we refer to this issue of this paper. au31 6m

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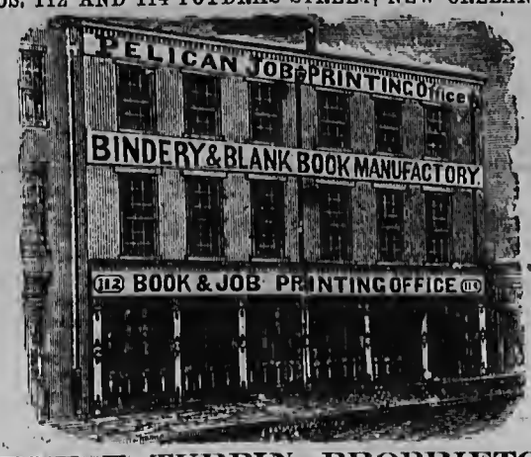
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CORNER FELICITY,

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**DR. JOHN G. ANGELL,**

DENTAL SURGEON,

152 ..... **Julia Street** ..... 152

All operations in Operative, Mechanical and Surgical Dentistry carefully performed.

Nitrous Oxide and other Anæsthetics administered. no28 1y

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DR. N. P. GODFREY, having returned from his summer tour, is prepared to see his friends, as usual, at his rooms, at all business hours. Families requiring his attention will find it advantageous to call early, while he is not so much engaged.

Office—183 Canal Street. no14 1y

G. W. RACE. W. H. FOSTER.
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SOLICITORS,

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Will call daily at College building, corner Common and Baronne streets, between eleven and twelve o'clock. je29 1y

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FLOUR, PRODUCE AND PROVISION COMMISSION MERCHANTS,

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**AIKEN & WATT,**

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**To the Ladies of the South.**

A Purchasing Agency has been established in New Orleans, Louisiana, for the benefit of those residing at a distance from the city, and who have not the facilities for obtaining just what they require.

MRS. H. MOORIDGE

respectfully offers her services in selecting, purchasing and forwarding any article of apparel or personal adornment for ladies' and children's use, including MILLINERY, DRY GOODS, JEWELRY, BRIDAL TROUSSEAUX, Fancy and Toilet Articles, Trimmings, Underwear, Sewing Machines, etc., etc.

Scrupulous care with reference to the price and quality, and fidelity to the interest and fulfillment of the wishes of correspondents, will be sedulously carried out.

MRS. H. MOORIDGE,

At Mrs. Doherty's Elegant Millinery and Dressmaking Establishment, 96 Canal St.,

Over Zimmerman's Jewelry Store, New Orleans.

☞ Send for circular fe8 1y

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**Corner of Eleventh and Market Sts.**

CARLIS DAVIS, PROPRIETOR.

This popular Hotel being centrally located and accessible by street cars from all depots, makes it a desirable stopping-place for travelers. It will be conducted in the same liberal manner as heretofore, it being the intention of the proprietor to maintain the reputation it has always enjoyed of being in all respects a first-class hotel

Terms, $3 a day. se11 tf

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BELL FOUNDERS, TROY, N. Y.

Manufacture a superior quality of Bells.

Special attention given to CHURCH BELLS.

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A BOX OF

LIVER PILLS (FREE)

GOES

WITH EVERY BOTTLE

OF OUR

**AGUE MEDICINE,**

which we authorize every druggist to sell on

**THE WARRANT**

that, if taken according to directions and it fails to cure,

**The Money Shall be Refunded.**

We guarantee that it contains neither Arsenic, Strychnine nor any other poisonous ingredient.

Hear what those who have used it say of it:

**READ THIS.**

Thos. Broughton, with John D. Park, of Cincinnati, says: "*W. C. Hamilton & Co.*—I had had the Ague for two long years, and had tried several remedies of acknowledged or pretended merit without any good result. I finally tried your preparation—KRESS FEVER TONIC. One bottle completely broke up the malady, and I am now perfectly well. I can testify that your medicine does all you claim for it; and it is only due to you that this acknowledgment should be made, especially as so many worthless chill medicines are now offered."

☞ Ask for KRESS FEVER TONIC, and remember the guarantee of the proprietors,

W. C. HAMILTON & CO.,

Wholesale Druggists,

Jy17 3m Cincinnati, Ohio.




**HAS LONG ATTRACTED THE NOTICE** of the most eminent physicians by its great efficacy in curing what were considered incurable cases of disease, where the patients have been almost destroyed by SCROFULA, etc., and Prof. Valentine Mott, of the New York University, Profs. Gibson, Dewees and Chapman, of Philadelphia, and many other physicians of celebrity, have, over their own signatures, letters recommending it and certifying to its great merits. It has been occasionally advertised, and thousands of families throughout the United States recommend and use it. The Laboratory is under the direction of Dr. FRANKLIN STEWART, who has devoted his attention and skill in its careful preparation during the past twenty-five years, and not a bottle put up that is not worth many times its cost to the patient. It is perfectly safe for the most disposed and debilitated, and in all cases where the Blood is not pure it should be used freely.

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W. H. SCHIEFFELIN & CO.,

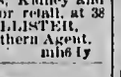
se25 1m General Agents, 170 William St., N. Y.

**TASTELESS MEDICINES.**—CASTOR OIL and many other nauseous medicines can be taken easily and safely in

**Dundas Dick & Co.'s Soft Capsules.**

No taste. No smell. Sold by your druggist. Ask him for our little book, or send for circular to 85 Wooster street, New York. my8 6m

**WIRE RAILING**



AND

ORNAMENTAL WIRE WORKS.

**DUFUR & CO.,**

**No. 36 N. Howard St., Baltimore, Md.**

Manufacture Wire Railing for Cemeteries, Balconies, etc.; Sieves, Fenders, Cages, Sand and Coal Screens, Woven Wire, etc. Also Iron Bedsteads, Chairs, etc. se2 1y

## MISCELLANEOUS.

**MARBLE**

—AND—

**GRANITE WORKS.**

**GEORGE STROUD,**

Late of and successor to John Stroud & Co.,

(Established in 1830,)

**158, 160, 162 AND 164 ST. CHARLES ST.**

Corner of Girod Street, New Orleans.

Every description of Monumental, Cemetery and Building Work done in the best manner.

Particular attention given to all COUNTRY ORDERS.

A long experience in and an aptness at the business enables the proprietor to meet the views and ideas of his country friends by letter, as well as by a visit to the city.

Designs and Sketches will be furnished on application. mh28 1y

**BABCOCK SELF-ACTING FIRE ENGINE,**

FOR CITY, TOWN AND VILLAGE USE.



The Babcock Fire Extinguisher, Hook and Ladder Trucks, with Portable Fire Extinguishers attached. The Fire Departments in the principal cities of the Union use them daily. They are safe and simple, and a powerful protection. Forty-six railroads use them. Insurance companies reduce rates where it is introduced.

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**D. M. HOLLINGSWORTH,**

SUCCESSOR TO R. MARSH, BENMAN & CO.,

**54 and 56 ..... Baronne St. ..... 54 and 56**

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**CABINS ..... LUMBER ..... CABINS,**

PLANTATION CABINS, manufactured in the city and shipped to the country, all framed, fitted, and each piece marked and numbered, so that a common hand can put them up without the aid of a carpenter.

The above represents a double Cabin of two rooms, each 14x18, built with boards placed upright and the joints stripped. Price, delivered to boat, including all hardware, nails, shingles, etc., $135. We make them of all sizes. Cost in proportion.

We also keep a large stock of LUMBER, SASH, etc., on hand, and make a specialty of sawing bills to order. W. W. CARRE & CO.,

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**THE IMPROVED**

**LASH WASHING MACHINE.**

PRICE ONLY $15.

**Warranted Entirely Satisfactory if Used as Directed.**

Is unequaled as a "Family Washer," and equally adapted to Schools, Colleges, Hotels, etc. Will "thoroughly wash" the worst-soiled clothing without hand-rubbing in one-third the time usually required, and will not injure the most delicate fabric.

Call on or address Union Box and Machine Manufacturing Co., Room 3, Rear 303½ WALNUT St., Philadelphia, or No. 5 North SEVENTEENTH street. se25 3m

**HIWASSEE COLLEGE,**

UNDER CARE OF

**The Holston Conference, M. E. Church South.**

Founded in 1849. Greatly improved. Boarding-house, with large, of five hundred acres. Fare generous. Faculty full. Instruction thorough. Located in the quiet country, seven miles from Sweetwater, on the East Tennessee, Virginia and Georgia Rail-road. Expenses of tuition, board, fuel, lodging and washing less than $150 per year. Conveyance any day. For further information address

REV. J. H. BRUNNER,

Sweetwater, Tenn.

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—WILL—

**Reopen on Monday, October 2, 1873,**

with a limited number of pupils, and with a full corps of experienced and successful teachers.

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For further information in reference to the school inquire of its pupils and patrons throughout the South, or for catalogues apply to the Principal,

MISS. M. W. READ,

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Established in 1837.



Superior Bells of Copper and Tin, mounted with the best **Rotary Hangings**, for CHURCHES, SCHOOLS, FARMS, FACTORIES, COURT HOUSES, FIRE ALARMS, TOWER CLOCK CHIMES, ETC. **Fully Warranted.**

*Illustrated Catalogue Sent Free*

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Checks, Notes, Drafts, Receipts, Bonds, Certificates of Stock and Deposit, Bill, Letter and Note Headings, Business Cards, Envelops, Druggists' Fancy and Perfumery Labels, etc. Druggists wishing Labels, send for catalogue. Jy3 1y

**AGENTS! AGENTS! AGENTS!** A COMplete Agent's Outfit for only 50 cents. One half dozen fine Aurora Gold Pens; one Combination Penholder, Eraser, etc.; one Gilt Gold Fountain Pen; one fine Lead-Pencil (Faber's); one fine Gents' Vest Chain; one for Chinese Glasscutter; one fine Imitation Cornelian set Sleeve-Buttons; Collar-Buttons and Studs, all in a neat box. All of the above articles will be sent, as samples, on receipt of 50 cents, post-paid. Address, at once,

I. C. HAMILTON, Springfield, Mass.

au28 3m P. O. Box 1219.

**AGENTS! AGENTS!—AGENTS WANTED!**

**The Housekeepers' Combination.**

Sells like hot cakes. Send 50 cents for it. Three most useful articles and Chromo, only 50 cents.

I. C. HAMILTON, Springfield, Mass.

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17 ..... CHARTRES STREET ..... 17

A. BROUSSEAU & CO., Importers and Dealers, at Wholesale and Retail, in English and American Carpetings; Floor Oil Cloths; Table and Enameled Oil Cloths; Window Shades; Table and Piano Covers; Crumb Cloths, in squares or pieces Curtain and Furniture Materials; Broadelles, Cotelines, Terries, Reps, Lace and Nottingham Lace Curtains; Hair-cloth Ticking; Springs; Burlaps; Stair Covers, etc.

no21 1y A. BROUSSEAU & CO

## New Orleans Markets.

From the New Orleans Price Current.

The river is 12 feet 1 inch below high-water mark.

COTTON.—The following are the arrivals since the third instant:

| | |
|---|---|
| Louisiana and Mississippi | bales 4,919 |
| Lake | 15 |
| Mobile | 756 |
| Total | 5,770 |

On Saturday the sales reached 1,100 bales, taken for Havre, Liverpool and the North. The downward tendency to the medium and lower grades was checked by an improvement at Liverpool of ⅛d. in uplands and 1-16d. in Orleans, and an advance in futures at New York. On Monday the market opened with a continued fair demand, and, although the movement was checked by the stringent pretensions of factors, about 800 bales changed hands during the morning, partly at previous rates and partly at an advance of ⅛@¼c. after which there was no material change, and the day's business reached 1,900 bales, the closing rates showing a net advance of ⅛c. in good ordinary to low middling inclusive, and ⅛@¼c. in the better qualities. Good ordinary sold at 16⅝@16¾c., strict do at 16¾@17c., low middling at 17⅛@17¼c., strict low middling to middling at 18c., middling at 18⅛c., strict middling at 18¾c., gold middling at 19¼c., and middling fair at 19¾c. On Tuesday the demand was more active, and, with a fair supply, the sales summed up 2,800 bales, taken for Havre, the Continent and Liverpool, with only a limited amount for the North. The medium and lower grades showed some irregularity, without any quotable variation, but the better qualities, which were in light supply and special request, commanded very full prices. During the morning competition among buyers enabled factors to realize outside rates, but later the demand for the former appeared to be less eager. Prices, nevertheless, were fully maintained, and the market closed strong at our quotations.

The above makes an aggregate for the past three days of 5,700 bales, against 4,370 for the corresponding time last week and 2,500 the week before.

The receipts proper at this port since the first of September, exclusive of the arrivals from Mobile, Florida and Texas, are 34,852 bales, against 73,346 bales to the same date last year, and the decrease in the receipts at all the ports up to the latest dates, as compared with last year, is 105,938 bales. In the exports from the United States to foreign countries, as compared with the same date last year, there is a decrease of 8,402 to Great Britain, of 14,121 to France and of 2 to other foreign ports. We quote:

| | |
|---|---|
| Good ordinary | 16 @ 16⅜ |
| Strict good ordinary | 16⅝ @ 16⅞ |
| Low middling | 17⅛ @ 17⅜ |
| Strict low middling | 17⅝ @ 17⅞ |
| Middling | 18⅛ @ — |
| Strict middling | 18⅝ @ — |
| Good middling | 19⅛ @ — |
| Middling fair | @ 19¾ |

COTTON STATEMENT.

| | | |
|---|---|---|
| Stock on hand Sept. 1, 1873...bales | | 7,177 |
| Arrived past three days | 3,770 | |
| Arrived previously | 44,326 | 49,196 |
| | | 47,373 |
| Exported past three days | 3,872 | |
| Exported previously | 13,043 | 16,915 |
| Stock on hand and on shipboard | | 29,358 |

SUGAR.—The receipts are trifling and the stock on hand is small. The sales are confined to retail lots, to dealers and grocers, at 9¼c. for fair, 10c. for good fair, 10¼c. for fully fair, 10¾c. for prime to choice, and 11¼c. for yellow clarified. On Tuesday 16 hhds. open-kettle sold at 9¾@10¼c., and 10 yellow clarified at 11¼c. ₩ lb.

MOLASSES.—There is none coming in from plantation, and no demand for the old stock in the sheds. On Tuesday 8 hhds. old, just reserved, sold at 40c. ₩ gallon.

CORN—Is in light supply, and, though the demand is only local, prices show an advance. On Saturday 900 sacks sold at 72c. for white mixed, and 73c. for choice white. On Monday 900 sacks sold at 71c. for yellow mixed in second hand sacks, 73c. for white mixed, and 74c. for white. On Tuesday 4,100 sacks sold at 75c. for white mixed and yellow, and 80c. for white.

OATS.—The supply is light and the demand is fair. Prices have advanced. On Saturday 2,150 sacks sold at 50@53c. ₩ bushel, while on Monday 600 sacks sold at 55c. ₩ bushel. On Tuesday 1,950 sacks sold at 54@55c. for choice Galena.

BRAN.—There is very little here, but liberal supplies are expected. The demand has been limited at unchanged prices. On Saturday 150 sacks sold at $1 ₩ 100 lbs.—On Monday no sales were reported. On Tuesday 250 sacks sold at $1 ₩ 100 lbs.

PORK—Is very dull, with little or no demand for round lots. Round lots are held at $17 ₩ bbl. for mess, and on Saturday 50 bbls. sold at that price. On Tuesday a lot of 40 bbls. sold at $17 ₩ bbl. It is retailing at $17@17 50 ₩ bbl.

BACON.—On Tuesday there was only a job trade at 9¼@9¾c. for shoulders, 11c. for clear rib sides, and 10¼@10¾c. for clear sides; 5 casks shoulders sold at 9¼c., 5 do. clear sides at 10¼c. ₩ lb., and 5 do. do. on private terms.

### MONETARY.

Gold has continued too much unsettled and irregular to admit of quotations. At New York it opened on Tuesday at 110⅛, and closed at 110⅝. The only sales reported are $3,000 on Tuesday for currency at 112⅛, $2,000 at 113 and $4,000 at 113⅜. In certified checks sales were reported at 117@119.

## New Orleans Wholesale Prices.

REVISED AND CORRECTED WEEKLY.

*Made up from Actual Sales as they Transpire.*

| ARTICLES. | FROM | TO |
|---|---|---|
| AGRICULTURAL IMPLEMENTS: | | |
| Cotton scrapers | $5 00 | $6 00 |
| Cotton sweeps | 5 00 | 6 00 |
| Cultivators, Diam. adj'g shovel-tooth | 9 00 | 18 00 |
| Cultivators, riding and walking | 25 00 | 45 00 |
| Shovels and spades | 7 50 | 16 50 |
| Axes | 12 00 | 17 50 |
| Shovel plows | 6 00 | 9 00 |
| Half do., with cutters | 8 00 | 10 00 |
| Mealy's double-shovel plow | 6 00 | 9 75 |
| Corn mills, Coleman's | 150 00 | 225 00 |
| Bradford's grist mills | 150 00 | 255 00 |
| BAGGING, ₩ M: | | |
| Lake | 13 00 | 16 00 |
| Country | 12 00 | 14 00 |
| English fire | 45 00 | 50 00 |
| American fire | 35 00 | 43 00 |
| CANDLES, ₩ lb.: | | |
| Sperm, New Bedford | 32 | 36 |
| Tallow | 17 | — — |
| CHOCOLATE, ₩ lb.: | | |
| Cocoa | 38 | 60 |
| No. 1 | 59 | 62 |
| Sweet | 25 | — — |
| COAL, ₩ ton: | | |
| Anthracite | 12 50 | 13 00 |
| Western, ₩ bbl. | — — | — — |
| COFFEE, ₩ lb.: | | |
| Mexican | 27 | 28 |
| Java | 30 | — — |
| COTTON SEED: | | |
| Rough, ₩ ton | — — | 12 00 |
| In sacks | — — | — — |
| EGGS, ₩ dozen: | | |
| Western | 18 | 18 |
| FERTILIZERS, ₩ ton: | | |
| Stern's raw-bone superphosph'e | — — | 65 00 |
| Stern's fine-ground bone | — — | 45 00 |
| FLOUR, ₩ bbl.: | | |
| Double extra | 6 25 | 6 50 |
| Superfine | — — | 5 00 |
| Fine | — — | — — |
| GLASS, ₩ box of 50 feet: | | |
| French, 8 by 10 | — — | 4 00 |
| French, 10 by 12 | 4 00 | 4 25 |
| French, 10 by 14 to 12 by 20 | 4 25 | 4 50 |
| French, 14 by 16 to 18 by 20 | 4 50 | 5 00 |
| HAY, ₩ ton: | | |
| Prime | 23 00 | 24 00 |
| Choice | — — | 25 00 |
| IRON, ₩ ton: | | |
| English, ₩ lb. | 4¾ | 5¼ |
| Swedes, assorted | 2¾ | 6 |
| Hoop | 9 | 9 |
| Sheet | 7 | 10 |
| Nail rods | — — | 9¾ |
| Castings, American | 5¾ | 6 |
| LEATHER, ₩ lb.: | | |
| Sole, hemlock | 30 | 33 |
| Sole, oak | 40 | 44 |
| Harness | 38 | 45 |
| Calf-skins, ₩ dozen | 35 00 | 100 00 |
| TEXAS, rough, ₩ lb. | 24 | 26 |
| LIME, ₩ bbl.: | | |
| Western | 1 75 | — — |
| Cement | 2 75 | 3 00 |
| Plaster Paris | 3 50 | 3 75 |
| LUMBER, ₩ M feet: | | |
| Boards, yellow pine | 13 00 | 15 00 |
| Boards, cypress | 20 00 | 25 00 |
| Flooring, dressed | 18 00 | 21 00 |
| Flooring, rough | 14 00 | 17 00 |
| Ceiling, dressed | — — | 14 00 |
| Weatherboards, dressed | 15 00 | 18 00 |
| Weatherboards, rough | — — | 12 00 |
| Scantling | 12 00 | 14 00 |
| Shingles, ₩ M | 3 50 | 4 00 |
| Laths | 2 50 | 2 75 |
| OILS: | | |
| Lard, ₩ gallon | — — | — — |
| Coal oil, in barrels | 23 | 25 |
| Linseed, raw | 1 05 | — — |
| SUGAR, ₩ lb.: | | |
| Havana, white | — — | — — |
| Havana, yellow | 10¾ | 11 |
| Havana, brown | 10 | 10¾ |
| Crushed | 12¾ | — — |
| Pulverized | 12¾ | — — |
| TEAS, ₩ lb.: | | |
| Imperial | 50 | 1 30 |
| Gunpowder | — — | 1 10 |
| Hyson | 70 | 1 40 |
| Young Hyson | 70 | 1 40 |
| Peachong | 30 | — — |
| Oolong | 40 | 1 10 |
| WAGONS, CARTS, ETC.: | | |
| Wagon, two-horse | 85 00 | 100 00 |
| Wagon, four-horse | 110 00 | 125 00 |
| Wagon, two-horse, thim. skein | 85 00 | 90 00 |
| Wagon, four-horse | 100 00 | 115 00 |
| Chase wagon | 190 00 | 210 00 |
| Ox wagon | 90 00 | 125 00 |
| Ox cart, complete | 110 00 | 115 00 |
| Chase cart | 85 00 | 120 00 |
| Tongue cart, complete | 120 00 | 125 00 |
| Plantation cart | 55 00 | 70 00 |

### CATTLE MARKET.

NEW ORLEANS, Oct. 7, 1873.

| | |
|---|---|
| Texas beeves, choice, ₩ head | — — @ 50 00 |
| Texas beeves, first quality, ₩ head | 35 00 @ 45 00 |
| Texas cattle, second quality, ₩ head | 20 00 @ 28 00 |
| Texas cattle, third quality, ₩ head | 12 00 @ 16 00 |
| Western beeves, ₩ lb. net | 10 @ 12½ |
| Sheep, first quality, ₩ head | 4 00 @ 5 00 |
| Sheep, second quality, ₩ head | 3 00 @ 4 00 |
| Milch cows, choice, ₩ head | 80 00 @ 100 00 |
| Milch cows, ₩ head | 35 00 @ 50 00 |
| Calves, ₩ head | 7 00 @ 10 00 |
| Yearlings, ₩ head | 8 00 @ 12 00 |

## Business Directory

OF THE

NEW ORLEANS CHRISTIAN ADVOCATE.

**Agencies.**
American Family Bible Publishing Company, Cincinnati Ohio
Barclay & Co. Philadelphia.
Boston Advertiser Company, Boston, Mass.
W. H. Chidester, New York.
I. C. Hamilton Springfield, Massachusetts.
E. Hannaford & Co., Cincinnati, Ohio.
Mrs. H. Mogridge, purchasing agent, 96 Canal street.
B. H. Russell, Boston, Massachusetts.
G. Stinson & Co., Portland, Maine.
Charles H. Taylor & Co., Chicago, Illinois.
T. Ellwood Zell, Philadelphia.

**Architects.**
S. B. Haggart, 5 Commercial place.

**Artificial Legs and Arms.**
Lewis Lockwood, 59 Camp street.

**Bed Springs.**
John Flinn, Philadelphia.

**Bells.**
Blymyer Manufacturing Co., Cincinnati, Ohio.
Buckeye Bell Foundery, Cincinnati, Ohio.

**Books and Stationery.**
Robert J. Harp, agent, 110 and 112 Camp street.
American Sunday school Union, Philadelphia.
T. Belknap, Hartford, Connecticut.
Continental Publishing Co., St. Louis, Missouri.
Morgan Envelope Company, Springfield, Mass.
Nettleton & Co., Cincinnati, Ohio.
J. Hale Powers & Co., Cincinnati, Ohio.
Quaker City Publishing Co. Philadelphia.
Queen City Publishing Co., Cincinnati, Ohio.
James W. Queen & Co., New York.
Shepard & Gill, Boston, Massachusetts.
Smith, English & Co., Philadelphia.
Soards' New Orleans City Directory, 1874.
H. R. Thompson & Co., 1 Lakeside building, Chicago, Illinois.
C. F. Vent, Cincinnati, Ohio.
A. D. Worthington & Co., Hartford, Conn

**Butchers.**
Mart. Lannes, stalls 7, 8 and 38, Magazine market.

**Canned Goods.**
J. Winslow Jones, Portland, Maine.
Burnham & Morrill, Portland, Maine.

**Carpets.**
A. Brousseau & Co., 17 Chartres street.

**Carpenters and Builders.**
J. H. Durand, box 174, Mechanics' Exchange.

**Carriages, Wagons, Etc.**
Joseph Beckhaus, Philadelphia.
D. M. Hollingsworth, 54 and 56 Baronne street.
J. A. Lum & Co., 162 Gravier and 13 Union street.

**Cisterns.**
R. Broderick, 122 Julia street.

**Clothing.**
Darcy & Wheeler, 39 Canal street.
Iverson & Hews, 13 and 15 Camp street.

**Coal and Wood.**
John D. Macfie, 34 Carondelet street.
R. D. Wood & Bros., 106 Common street.
Wm. Veiden, cor. Prytania and Philip streets.

**Cooperage.**
Le Blanc & Beck, 23 and 24 Front street.

**Cotton Ties.**
Bartlett & Rayne, 46 Carondelet street.

**Croquet.**
Bradley's Patent Croquet, Robt. J. Harp, agent, 110 and 112 Camp street.

**Crockery, China, Etc.**
Navra & Offner, 174 Canal street.
W. C. Shepard & Co., 55 Camp street.

**Dentists.**
Dr. John G. Angell, 152 Julia street.
Dr. N. P. Godfrey, 183 Canal street.

**Dry Goods.**
D. H. Holmes, 155 Canal and 16 Bourbon street.

**Educational.**
Alabama Conference Female College, Tuskegee, Alabama.
Centenary College, Jackson, Louisiana.
Clarksville Female Academy, Clarksville, Tennessee.
Collegiate Institute, Baton Rouge, Louisiana.
East Mississippi Female College, Meridian Mississippi.
Emory and Henry College, Washington county, Virginia.
Hiwassee College, Sweetwater, Tennessee.
Homer College, Homer, Louisiana.
Memphis Conference Female Institute, Jackson, Tennessee.
Readville Seminary, Baton Rouge, Louisiana.
Southern University, Greensboro, Alabama.
Wesleyan Female Institute, Staunton, Va.
Whitworth Female College, Brookhaven, Miss

**Engravers and Lithographers.**
John Gibson, New York.
George E. Teetzel & Co., 145 Gravier street.

**Factors and Commission Merchants.**
Aiken & Watt, 99 Carondelet street.
G. M. Bayly & Pond, 34 to 42 Canal and 58 and 61 Common street.
J. L. Dunnica & Co., 66 Tchoupitoulas street.
H. F. Given & Co., 64 Baronne street.
J. C. & H. M. Payne & Co., 54 and 56 Baronne st.

**Fire Engine.**
Babcock self-Acting Fire Engine, A. M. Granger, general agent, Exposition building

**Frames.**
F. Wagener, 18 Baronne street.

**Furniture.**
M. A. Davis & Sons, Philadelphia.
Nath. Johnson, New York.
The Mitchell & Rammelsberg Furniture Co. 103 and 105 Camp street.
Joseph Patzell, 172 Camp street.
Sampson & Bros., 23 and 35 Royal street.
W. P. Chlinger, Philadelphia.

**Gas and Steam-Pipe Fitters.**
Barbarin Gas Machines, F. Roberts, superintendent, 4 Triangle building and 255 Peters st.
Jas. N. Quin, 118 and 120 Tchoupitoulas street.

**Glass Stainer and Cutter.**
Samuel West, Boston, Massachusetts.

**Glass Works.**
Aiskin & Isaac, Philadelphia.

**Grocers.**
John I. Adams & Co., 43, 45 and 47 Peters street.

**Hay.**
Jacob C. Baker, Portland, Maine.

**Hotels.**
American House, Boston, Massachusetts.
Bingham House, Philadelphia.
McAllister's House, cor. Carondelet and Julia.
St. Julian Hotel, Portland Maine.

**Insurance.**
Crescent Mutual Insurance Company.
Equitable Life Assurance Co., 33 Camp street.

**Iron Manufactories.**
Billings & Spencer Company, Hartford, Conn
Boston Ornamental Iron Works, Boston, Mass.
M. Walker & Sons, Philadelphia.
J. B. Wickersham & Sons, Philadelphia, Pa.

**Jewelry.**
A. B. Griswold & Co., cor. Canal and Royal sts.

**Lumber.**
A. W. Carre & Co., 350 Delord street.
George Purves, cor. St. Charles and Clio streets.
Roberts & Co., 301 to 307 Gravier street.

**Machinery.**
George A. Barnard, 12 Union street.
N. F. Burnham's Water-wheel, York, Pa.
Daniel & James D. Edwards, 22 to 28 Front and 21 to 27 Delta street.
Edward Harrison, New Haven, Connecticut.
Lewis Johnson, corner Julia, Delta and Water streets.
Meneely & Kimberly, Troy, New York.
W. H. Reynolds, corner Fulton and South Market streets.
Jos. Walker, corner St. Joseph and Constance streets.
B. J. West, 115 and 117 Magazine street.

**Manufacturers.**
William Ebert, 164 and 166 Magazine street.

**Marble.**
George Stroud, 158 to 164 St. Charles street.

**Medical.**
Cancer cure, George Bennett, M. D., St. Louis, Missouri.
Citrate of Magnesia, etc., Hofmann & Co., N. Y.
Cure for Consumption, Craddock & Co., Phila.
Fever and Ague cure, Billings, Clapp & Co., New York.
Dr Fitler's Vegetable Rheumatic Sirup, E. J. Hart & Co., New Orleans.
Fits and Epilepsy cure, T. H. Sayre, New York.
Hamilton's Buchu and Dandelion, W. C. Hamilton & Co., Cincinnati, Ohio.
Dr. Resch's Hair Regenerator, 134 Thalia st.
Simmons' Liver Regulator, J. H. Zeilin & Co., Philadelphia, Pa.
Swaim's celebrated Panacea, 170 William st., New York.
The Greatest Medical Discovery, Dr. Kennedy, Roxbury, Massachusetts.
Dr. Tutt's Vegetable Liver Pills, 18 and 20 Platt street, New York.

**Mineral and Soda Water.**
Bethesda Mineral Water, J. C. McAllister, agent, Jackson box 525, New Orleans

**Millinery.**
Mrs. M. Tournaben, 206 Prytania street.

**Musical Instruments, Publications, Etc.**
Robert J. Harp, 110 and 112 Camp street.
S. Brainard's Sons, Cleveland, Ohio.
S. C. Collins, Philadelphia, Pennsylvania.
Charles H. Ditson & Co., New York.
Oliver Ditson & Co., Boston, Massachusetts.
Alexander Mills, organ builder, New York.
Horace Waters & Son, New York.
Phillip Werlein, 40, 42 and 90 Baronne street.

**Newspapers.**
Cincinnati (Ohio) Gazette.

**Painters.**
A. S. Cutler, 136½ Camp street.
Johnson & Hillaman, 144 Magazine street.

**Paper Fashions.**
Domestic Sewing Machine Co., New York.

**Paper Mills.**
Atlanta Paper Mills, Atlanta, Georgia.

**Patents.**
John A Wiedersheim & Co., Philadelphia.

**Pens.**
R. Esterbrook & Co., New York.
Joseph Gillott & Sons, New York.

**Perfumery.**
Colgate & Co.'s Cashmere Bouquet.

**Plows.**
Brinly Plows, Brinly, Miles & Hardy, Louisville, Kentucky.

**Preserved Corn.**
Portland Packing Company, Portland, Maine.

**Printing.**
Pelican Job Office, 112 and 114 Poydras street.

**Professional.**
Dr. C. J. Bickham, office, 680 Magazine street.
Dr. J. J. Lyons, office, 321 Rampart street.
Race, Foster & E. T. Merrick, law office, corner Camp and Commercial place.

**Railroads.**
Boston and Maine Railroad.
Great Jackson Route, E. D. Frost, general manager; A. D. Sheldon, agent.

**Saddlery.**
George Plumb & Co., 131 Poydras street.

**Scientific.**
Marcy's sciopticon, L. J. Marcy, Philadelphia.

**Seeds and Flowers.**
Richard Forscher, 12 Bonnaire street.
D. Landreth & Son, Philadelphia.
James E. Waito & Co., 122 Camp street.

**Sewing Machines.**
Weed sewing Machine, 207 Canal street.

**Soap.**
J. H. Keller, 110 Gravier street.
Procter & Gamble, Cincinnati, Ohio.

**Steamboat Agents.**
Britton & Eppler, 135 Gravier street.

**Steamships and Shipping.**
Cromwell Line New York Steamers, Alfred Moulton, agent, 41 Carondelet street.
Merchants' Line New York Steamers, John H. Ludwigsen, agent, 190 Common street.

**Stoves.**
H. Haller, 49 Camp street.

**Tobacco and Cigars.**
Ed. L. Zell & Co., cor. Canal and Carondelet sts

**Type Factory.**
Wood-Type Factory, New York.

**Undertakers.**
T. W. Bothick, 271 Camp street, New Orleans.

**Upholstery.**
T. J. Ericson, 253 Camp street.
Heath & Lara, 99 Camp street

**Wants.**
Goodwyn & Co., lock box 161, New Orleans.

**Washing Machines.**
Lash Washing Machine, No. 5 North Seventeenth street, Philadelphia, Pa.
Ringen Washer, H. Haller, 49 Camp street.

**Watches.**
New York Watch Company, Springfield, Mass.

**Wire Railing, Etc.**
Dufur & Co., Baltimore, Maryland.

## Special Notices.

A CAMP MEETING will be held at Salem camp ground, Jackson county, Mississippi, commencing on Thursday evening before the third Sunday in October. Ministers are earnestly requested to attend. PY H. NAPIER, P. C.

## Appointments for Quarterly Meetings.

NOTICE.—The Publishing Committee of the ADVOCATE gave it as their opinion that the insertion of the notices of Quarterly Conferences once or twice was sufficient, and, as the space of the paper is valuable, they passed a resolution recommending that they "*be not inserted more than once or twice.*" Our friends who are interested in these appointments *will take due notice thereof*, as we propose to be governed by the resolution in future.

### ALABAMA CONFERENCE.

CAMDEN DIST.—FOURTH ROUND.

| | |
|---|---|
| South Butler circuit, at Oakey Streak | Sept. 27, 28 |
| Snow Hill circuit, at Pine Log | Oct. 4, 5 |
| Farmersville circuit, at Four Oaks | 11, 12 |
| Lowndesboro, at Haynesville | 18, 19 |
| Camden circuit, at McKenzie's | 25, 26 |
| Sepulga circuit, at Bethel | Nov. 1, 2 |
| Pineville circuit, at Ross | 8, 9 |
| Black's Bend circuit, at River Ridge | 15, 16 |
| Monroeville circuit, at Monroeville | 22, 23 |
| Evergreen mission, at Hopewell | 29, 30 |

The stewards will please do their utmost to collect the assessments. Trustees are requested to present their reports. It is expected that the preachers will give full attention to the collections, and be ready with statistical reports.

2 J. W. SHORES, P. E.

MARIANNA DIST.—FOURTH ROUND.

| | |
|---|---|
| Big Creek | Sept. 20, 21 |
| Columbia | 27, 28 |
| Greenwood | Oct. 11, 12 |
| Calhoun mission | 18, 19 |
| Marianna | 25, 26 |
| Holmes' Valley | Nov. 1, 2 |
| Cerro Gordo mission | 8, 9 |
| Geneva | 15, 16 |
| Newbo | 22 |
| Ozark | 23 |

2 ELISHA PHILIPS, P. E.

DEMOPOLIS DIST.—FOURTH ROUND.

| | |
|---|---|
| Livingston | Sept. 13, 14 |
| Belmont, at Belmont | 20, 21 |
| Demopolis | 27, 28 |
| Gaston, at Smith's camp ground | Oct. 4, 5 |
| Cuba, at York | 11, 12 |
| Forkland, at Forkland | 18, 19 |
| Eutaw | 25, 26 |
| Rutler, at Mount Sterling | Nov. 8, 9 |
| Bladen, at Kizer Hill | 15, 16 |
| Gainesville, at Ramsey | 22, 23 |
| Greene, at Sardis | 29, 30 |

Full statistical reports from pastors and reports from trustees will be expected. The stewards will, we hope, make earnest efforts to settle in full, at this the last Quarterly Conference, the amounts assessed for the support of the ministry.

13 S. H. COX P. E.

### MISSISSIPPI CONFERENCE.

BROOKHAVEN DIS.—FOURTH ROUND.

| | |
|---|---|
| Brookhaven | Sept. 27, 28 |
| Georgetown, at Bethesda | Oct. 4, 5 |
| Crystal Springs | 11, 12 |
| Terry, at Terry | 18, 19 |
| Raymond, at Forest Hill | 25, 26 |
| Zion, at Pine Grove | 30 |
| Providence, at Franklin chapel | Nov. 1, 2 |
| Brandywine, at Pisgah | 8, 9 |
| Scotland, at Bethesda | 15, 16 |
| Beauregard | 22, 23 |
| Bogue Chitto, at Bogue Chitto | 24, 24 |
| Monticello | 29, 30 |
| Hazlehurst | Dec. 6, 7 |

18 W. E. M. LINFIELD, P. E., Hazlehurst, Mississippi.

SUMMIT DIST.—FOURTH ROUND.

| | |
|---|---|
| Livingston mission, at Palmetto | Sept. 27, 28 |
| Amite City, at Amite | Oct. 4, 5 |
| Greensburg, at Pipkin's chapel | 11, 12 |
| Covington, at Spring Hill | 18, 19 |
| Big Creek, at Bonnar's | 25, 26 |
| Pontchatoula, at Ebenezer | Nov. 1, 2 |
| St. Helena, at Center | 8, 9 |
| Franklinton, at Pine Grove | 15, 16 |
| Homesville, at Homesville | 22, 23 |
| Sommit, at Magnolia | 29, 30 |

We hope the secretaries of church conferences will be ready to report all the statistics; also the trustees of church property and stewards. Let all the official members attend if possible.

18 A. R. NICHOLSON, P. E.


*MUSICAL INSTRUMENTS.*

PHILIP WERLEIN,

THE GREAT

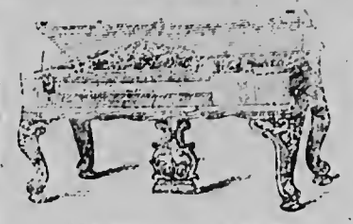
SOUTHERN PIANO, ORGAN

AND

MUSIC DEALER,

Nos. 80, 82 and 90 Baronne Street,

*NEW ORLEANS.*



MAMMOTH STOCK

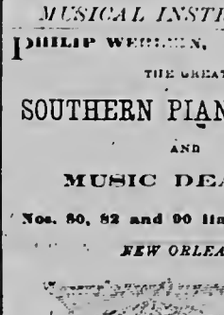
FOR THE FALL TRADE OF 1873,

AT NEW YORK PRICES,

And on Easy Payments, If Desired.

Bonhmm's, Hale's, Chickering's, Burchard's, Weber's, Mathushek's and Gravesteen's PIANOS. Needham's Silver Tongue and Estey ORGANS. These instruments are the pick of America, and I challenge any dealer or agent to compete, first, in variety and general superiority of stock; second, in prices; third, in terms. Call or write for price list. oct7 1y

WATERS' CONCERTO PARLOR ORGANS *are the most beautiful in style and perfect in tone ever made. The* CONCERTO STOP *is the best ever placed in any Organ. It is produced by an extra set of reeds, peculiarly voiced, the* EFFECT *of which is* MOST CHARMING AND SOUL STIRRING, *while* ITS IMITATION *of the Human Voice* IS SUPERB. *Terms liberal.*



A GREAT OFFER. HORACE WATERS & SON, 481 Broadway, N. Y., *will dispose of* 500 PIANOS *and* ORGANS *of first-class makers, including* WATERS', *at extremely low prices for cash, or part cash, and balance in small monthly payments,* New 7-Octave first-class PIANOS, all modern improvements, *for* $275 *each; new* 5-Octave, $70. DOUBLE-REED ORGANS, 4 Stops, $110; 8 Stops, $125. Illustrated Catalogues mailed. *A large discount to Ministers, Churches, Sunday Schools, Temperance Societies, &c.* AGENTS WANTED. jly31 1y

AGENTS, $30.....AGENTS, $30.

LLOYD'S new thirty-dollar Double Maps for 1873 and 1874 are ready, and are to be given away gratis. Size of each map, 62x64 inches, mounted on linen cloth, exhibiting 1,000 names of cities, towns, villages, rivers, lakes, mountains and streams. Both these great Maps are to be given gratis to every housekeeper in America. These Maps are the greatest ever made by LLOYD, who made all the maps used by GENERAL GRANT during the war. Male and Female Agents wanted in every county, to whom we allow $1 for every map distributed. Address, with stamp for answer,

BOSTON ADVERTISER CO.,
29 Court street, Boston, Mass.

*HOUSE-FURNISHING GOODS.*

MAKE YOUR HOME ATTRACTIVE

BY REPLENISHING YOUR

TABLE-WARE

—AT—

W. C. SHEPARD & CO.'S,

55 Camp Street 55

NEW ORLEANS, LOUISIANA.

See What a Little Money Will Buy.

An elegant White Granite DINNER SET, comprising 136 pieces, for ..... $15 00
to wit:

| | |
|---|---|
| 12 Dinner Plates, | 1 Soup Tureen, |
| 12 Breakfast Plates, | 1 Sauce Boat, |
| 12 Tea Plates, | 1 Salad Dish, |
| 12 Soup Plates, | 2 Covered Dishes, |
| 12 Preserve Plates, | 2 Vegetable Dishes, |
| 12 Butter Plates, | 4 Meat Dishes, |
| 12 Tea Cups and Saucers | 2 Pickle Shells, |

12 Dinner Coffee Cups and Saucers.

A Porcelain DeTerre DINNER SET (equal to French China in appearance, and much more durable,) same assortment as above. $15 00

A French China (best quality) DINNER SET, same as ortment, 130 pieces ..... 30 00

Decorated Porcelain DeTerre and French China DINNER SETS, from ..... $30 up.

White Granite CHAMBER SETS, 11 pieces ..... 4 00

White Granite TEA SETS, 44 pieces ..... 6 00

French China TEA SETS, 44 pieces ..... 6 50

French China Decorated TEA SETS, 44 pieces ..... 7 50

Gold Table GOBLETS, from 50 cents per set up.

Granite Dinner Plates, per dozen ..... 1 40

Granite Breakfast Plates, per dozen ..... 1 25

Granite Tea Plates, per dozen ..... 1 15

French China Dinner Plates, per dozen ..... 3 00

French China Breakfast Plates, per dozen ..... 2 75

French China Tea Plates, per dozen ..... 2 25

NOTE.—The prices above contemplate "First-choice" goods, every piece being warranted regular and perfect. "Seconds" or imperfect goods, warped in making and otherwise irregular, we will furnish for those that desire at twenty per cent. discount from these prices. We shall meet all competition promptly, and as we import our own ware our customers can depend upon getting the BEST GOODS at the lowest possible prices.

AGENTS FOR THE CELEBRATED

BLANCHARD CHURNS,

AND THE LARGEST DEALERS IN

HOUSEKEEPING NOVELTIES

IN THE SOUTHWEST.

W. C. SHEPARD & CO.,
my29 6m No. 55 Camp street, New Orleans.

RECONSTRUCTION!

DOWN WITH THE PRICES

TO SUIT THE TIMES.

French China as Cheap as Stoneware

NOW, AND

STONE CHINA AS CHEAP AS COMMON WARE.

300 Casks French China.

Which will be sold as follows:

French China DINNER SETS, comprising 103 pieces, will be sold during the summer season at ..... $20 00

141 pieces, all large and serviceable ..... 25 00

French China Dinner and Soup PLATES, per dozen ..... 2 50

French China Breakfast PLATES per dozen ..... 2 25

French China Dessert PLATES ..... 2 00

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# The Christian Advocate.

PUBLISHED BY ROBT. J. HARP, FOR THE ALABAMA, MISSISSIPPI AND LOUISIANA CONFERENCES, METHODIST EPISCOPAL CHURCH SOUTH.

VOL. 19. NEW ORLEANS, THURSDAY, OCTOBER 16, 1873. NO. 42.


## News of the Week.

DOMESTIC.

NEW YORK, Oct. 8.—A fireat Mount Vernon to-day destroyed twenty buildings. Loss, $50,000.

The third trial of Stokes commenced to-day. His hair is a little grayer; otherwise his appearance is unchanged.

MEMPHIS, Oct. 8.—A heavy frost occurred here last night, and there are indications of another to-night.

To-day a greater number of new yellow fever cases have been developed than on any one day heretofore.

There are about six hundred cases under treatment in the infected district.

There were forty-two interments to-day of persons who died from yellow fever, and twelve interments of persons who died from other diseases. Among the former was Father Carey, of the Dominican priesthood.

NEW YORK, Oct. 10.—A large audience assembled in Madison Square church this afternoon to listen to the addresses upon the missionary work of the various missionaries in attendance upon the Evangelical Alliance. Rev. Dr. Anderson, of Boston, presided. Addresses were made by the Rev. Mr. Jessup, of Syria; Lanslug, of Tyre; Gibson, of China; Talmage, of Amoy, China; Edens, of Japan; Bliss, of Constantinople; Labarre, of Persia; Kalopothuke, of Greece; Doolittle, of China; Grant, of south Africa; Smith, of Ceylon; McFarland, of Siam; Carpenter, of British Burmah, and York, of Madeira. The exercises closed by the congregation singing, "All Hail the Power of Jesus' Name," the last verse being sung in all the various languages represented by the missionaries, and the congregation in English.

A dispatch from Salt Lake City says the public session of the Mormon conference and the private meetings of the priesthood terminated on Wednesday, and the departing missionaries were blessed on Thursday.

Brigham Young's health is declining. He only spoke twice, and distinguished himself by his hostility to free schools. He announced emphatically that he would oppose legislation in favor of free schools and use all his influence everywhere against them. Thirty-two elders were called on mission. Joseph F. Smith goes to Europe.

MONTGOMERY, ALA., Oct. 10.—There have been three fever deaths here in the last twenty-four hours. The total number of deaths since the commencement, September 19, is twelve.

NEW YORK, Oct. 11.—After the adjournment of the Evangelical Alliance this evening the American branch held a meeting in Association Hall. Rev. Dr. McCosh, of Princeton, delivered a brief address, after which a set of resolutions was offered by Rev. Dr. Schenck, the substance of which was that the American branch should establish a permanent organization under the name of "The Christian Congress," and that their meetings should be held biennially.

Considerable discussion ensued as to the name of the intended organization. It was finally resolved that it should be called "The United States Branch of the Evangelical Alliance." A vote of thanks was then tendered to Rev. Drs. Prime and Schaff, and the meeting adjourned.

A number of foreign delegates to the Evangelical Alliance sailed for home to-day.

SHREVEPORT, Oct. 11.—The interments to-day were six, four of them of colored persons.

The interments for the week ending to-night number seventy-two to seventy-seven for last week. Those of colored persons for the week foot up twenty-three to seventeen for last week.

Total interments since the outbreak of the epidemic, five hundred and ninety-nine.

PHILADELPHIA, Oct. 13.—The Evangelical Alliance arrived here this evening, and were welcomed by Judge Pierce for the mayor in Independence Hall. Henry Ward Beecher also spoke, extending the right hand of fellowship on behalf of the whole country. Rev. C. Dallas Marston, vicar of London, said forty years ago he had taught Sunday school in the church of the Epiphany in Philadelphia, and therefore, although an Englishman, he felt he was partly an American and was forced to speak in the Hall of Independence. Pasteur Fisch, of Paris, Rev. Lowry E. Berkley, and Rev. Narayan Sheshadra, of Bombay, also made short addresses. The Dean of Canterbury closed the services with prayer, after which the delegates proceeded in a body to the banquet of welcome in the Continental Hotel.

The delegates proceeded in a body to Horticultural Hall, which was handsomely decorated, and with seats upon the stage. Around the walls, in beautiful designs, were the names of Luther, Wesley, Huss, Lavingle, Wycliffe, Calvin, Knox, the letters being formed of natural flowers on an evergreen background. Over the stage and arches were floral letters, reading: "All one in Christ," "Let brotherly love continue." The arms of all nations were also displayed on the wall.

Mr. Stuart called the meeting to order, and after singing a hymn, in which the audience joined, the Rev. Dr. Harrison, of Loudon, offered a brief prayer. He asked for a blessing on the Alliance, and trusted that through it all nations would be brought to Christ. Mr. Stuart then reviewed the organization of the Alliance, after which ex-Governor Pollock and Bishop Simpson made addresses of welcome.

The Dean of Canterbury followed next in order, in which he said that they were delegates from the one army of Christ, and should therefore love the various regiments, and not turn upon each other to destroy. Rev. N. Sheshadra, of Bombay, next spoke, and Rev. Henry Ward Beecher followed. The latter said that better men were wanted in the church; that holiness, which makes a man love his fellow-man, was also wanted, and that Christian unity must result from Christian life.

WASHINGTON, Oct. 14.—The President has proclaimed the twenty-seventh of November as a day of thanksgiving.

The *Star* says a private dispatch by cable states that Thomas Scott has succeeded in negotiating $44,000,000 of the first mortgage bonds of the Texas Pacific railway. The financial arrangements by which this result was reached were perfected during the height of the late panic.

The President received the delegates to the Evangelical Alliance today. In response to the address of Rev. Dr. Tiffany he said: "It affords me very great pleasure to welcome this Alliance to the capital of this great nation, which I feel is the freest of nations to work out the problem of your mission."

Rev. Henry Ward Beecher, being called upon, said: "I have also profound respect for the President of the United States, as he is almost the only man who thinks a deal and can hold his peace."

Addresses were also made by Rev. Mr. Sheshadra, of Bombay, and Rev. Matteo Prochel, of Italy.

SHREVEPORT, Oct. 14.—The decrease in the epidemic, noted for some days past, continues.

The number of new cases reported from the city proper to-day is small, while but very few new cases are announced from the outskirts.

The territory over which the epidemic is known to range is so large that it is indeed very difficult to obtain reliable information, yet as today from all quarters come reports of a gradual decrease, there can be no question of the fact that the fever is steadily abating.

At least thirty black vomit cases are known to have recovered since the epidemic commenced. Number of interments to-day, seven.

MEMPHIS, Oct. 14.—From noon yesterday until noon to-day there were forty-seven deaths, of which forty were from yellow fever.

The latest news indicates a slight check. The new cases are less malignant.

### FOREIGN

LONDON, Oct. 8.—Bishop Reinkens, of the Old Catholic Church, to-day took the oath of allegiance to the German Emperor.

The customary formula was gone through, with the exception of the reservation of the first allegiance to the Pope, which was omitted.

LONDON, Oct. 10.—Sir Samuel Baker and wife have arrived here.

VIENNA, Oct. 10.—The German Emperor, with a suite of fifty persons, is expected to arrive here on the sixteenth. His visit is intended to be a quiet one, and there will be little or no public festivity.

MADRID, Oct. 13.—The Intransigentes fleet has been defeated by the national squadron. The fight took place on Saturday afternoon, near Carthagena, and lasted about two hours. The insurgents' vessels were considerably injured, and were compelled to return to Carthagena harbor.

THE prevailing yellow fever epidemics at Memphis and Shreveport, though terrible, started later in the season, and are not so sweeping as the great yellow fever pestilence that visited Norfolk and Portsmouth, Virginia, in 1855. In a retrospective glance to that year and study of the Virginia plague, it is stated that the scourge raged ninety days in the two doomed towns, and that "out of a population of six thousand who remained, every man, woman and child—almost without exception—was stricken, and about two thousand were buried, being not less than two out of every three whites, and one out of every three of the whole abiding community of Norfolk, white and black. One-half of the resident physicians died, and thirty-six in all, resident and visitant, were laid in the grave. The mortality carried off at Norfolk sixty, seventy and even eighty per day, and from twenty to thirty in Portsmouth. On the twenty-fourth of August there were at least five hundred cases in Norfolk, and six apothecary establishments were driving a large business, working day and night, and on the twenty-fifth there were about forty burials, including the Hon. Hunter Woodis, the mayor of the city."

Compared with these figures, if correct, the great mortality at Memphis and Shreveport is not as bad as it might be. It is doubtless due to better medical treatment and nursing, as well as the shorter season the fever has to run.—*Picayune*.

A PHYSICIAN stopped at the shop of a country apothecary and inquired for a pharmacopoeia. "Sir," said the apothecary, "I know of no such farmer living in these parts."

THE peace of God comes by nothing external, but by a complete annihilation of self-will and self-interest.

THE strongest swimmers are often drowned, because they trust to their power and venture too far.

## From the Work.

CARTHAGE CIRCUIT, MISSISSIPPI CONFERENCE.—*Mr. Editor:* The Lord hath been with and graciously revived his people on this circuit. Our third quarterly meeting was held at Conway, embracing the first Sabbath in September, which resulted in thirty-four necessions and a large number of conversions. We have had in all fifty-seven necessions on the circuit, and baptized thirty-one adults and fourteen infants.

J. M. WEEMS, P. C.

OCTOBER 4, 1873.

REVIVAL IN WILLIAMSBURG, MISSISSIPPI.—*Mr. Editor:* We began a protracted meeting in the town of Williamsburg on the twenty-seventh of September last, and continued it until the first day of October. Seven were baptized and fourteen were added to the church, some according to the form of the Discipline and some by letter. We had a gracious season. The presence and power of God was with us, and we all hope for better times.

The brethren feel greatly encouraged; so much so that they determined to build a house of worship in the town of Williamsburg, and the enterprise met with such a favorable reception that the greater portion of the money was made up before the meeting closed. E. J. TAYLOR.

CAMDEN CIRCUIT, ALABAMA CONFERENCE.—*Mr. Editor:* The Lord has been with us, this year, on the Camden circuit, Alabama Conference, and the work of grace in many places has been much revived. The most of our protracted meetings have been seasons of power. Twenty-eight persons have united with the church up to the present, and I trust the membership has been greatly improved. We are to have other meetings before Conference, in which we hope to have the presence and power of the great Head of the church. Our community has for several weeks been infested with a band of robbers, which prevented me from attending a protracted meeting at one of my appointments a week ago. I could not leave my family to the mercy of these wretches. The community was much excited, more than a dozen houses having been entered at night, and an old gentleman and his wife badly injured. A. M. JONES.

CAMP MEETING, FLOYD AND DELHI CIRCUIT, LOUISIANA CONFERENCE. *Mr. Editor:* Midway camp ground is located at a church bearing the name of Midway, about equi-distant from Delhi and Floyd, on the circuit known as Floyd and Delhi, of which Rev. George M. Liverman is pastor. It was my privilege to attend the camp meeting there, beginning on Wednesday, October 1, and concluding on the sixth. It was a glorious meeting, the net results of which will be known to mortals only in eternity. Its visible results, however, were thirty accessions to the church, with probably an equal number of conversions, some of which were very bright. The congregations were good—on Sunday very good for a country so sparsely populated. The behavior was as good as is common at a meeting of this kind. The ministry was represented by Bros. Daves, Cobb, McKee, Wright, Thomas Randle, Johnson, president of Whitworth, Mann, local, Liverman, the pastor, and your correspondent. The preaching was plain and earnest, and was attended with the demonstrations of the Spirit and with power. The church was greatly revived and encouraged. On Monday I accompanied the pastor to the residence of an old man, in his eighty second year, who desired to be baptized and received into the church. His desire was gratified, and he, in the presence of God and his aged wife, assumed the obligations of Christianity. May the Lord bless that dear old man.

On Sunday the claims of the Mexican mission were presented by Bro. Evans. Result: $317 received in cash and subscriptions.

All were pleased with the president of Whitworth, and would be pleased to see him here again.

Bro. Liverman is doing a good work among these people. He is greatly beloved by them, and his labors are being blessed by the Master.

The people here intend establishing a permanent camp ground at Midway, and expect to hold another meeting about the same time in 1874. Many more have expressed their intention of tenting than were tented this time.

One of the best barometers for determining the spiritual condition of any community is their contributions for the endowment of Homer College. Applying that test here, the spiritual condition is good, as their contributions are liberal, $3,250 being subscribed in four days. May the Lord bless these people, and stimulate others to do likewise.

Your brother,

THOMAS J. UPTON.

OCTOBER 10, 1873.

YAZOO CIRCUIT, MISSISSIPPI CONFERENCE.—*Mr. Editor:* Having finished my protracted meetings, I now take pleasure in sending you a brief account of them. At Locust Grove we had a considerable revival. By the assistance of Bro. H. H. Montgomery, whose preaching was attended with much power, and Bro. Baker, local, and an active membership, as instruments of righteousness in the hands of God, the old and young were moved to seek an interest in the blood of Jesus. About all of the Sunday school joined the church. Some were happily converted. Indeed we had a good meeting, and a foretaste of the joys above.

Next came Tranquil. For several days we labored in an atmosphere somewhat like that toward the North Pole; but finally, by importunity to God, he vouchsafed to send the genial rays of his love upon us with such reviving influence that all were sensible of the presence of the Lord. Father George W. Cooper, whom we all love, was present with his zeal and love for the cause of his Master. We are unable to estimate the value of his services on that occasion. Sinners were convicted and came trembling to the altar, begging for mercy. Some were enabled to testify that God hath power on earth to forgive sins. The Lord verified his promise to us in opening the windows of heaven and pouring out a blessing, so that there was not room enough to receive it. Several denominations were represented, whose love melted and ran together in shouting God's praise. "Behold, how good and how pleasant it is for brethren to dwell together in unity." There were twenty-five accessions, ranging from the gray-headed man to the tender youth. Sickness and exhaustion forced us to close that good meeting.

Resting on Friday and Saturday, I then proceeded to Midway, where we had another gracious revival. I never saw mourners in such a commotion. We had twenty-three necessions; several were converted. Several very old people joined. For the want of help, which we had not, save Bro. Hix Nelson one day, we were compelled to close on Friday night with a happy meeting. Locust Grove and Midway will not soon forget the usefulness of Bro. W. L. King and several others.

Next I came to Benton, where the spiritual famine was so manifest that numbers came to Jesus asking for the bread of life, which they obtained by believing in him. Bro. Charles B. Galloway was with us part of the time, and rendered us much aid. Doubtless the prayers of both the living and the dead were answered in the return of precious sons and daughters to Jesus. Twenty-one were added to the church. O that they, and all who have given themselves to Christ, may be faithful to the end! Ninety in all have been added to the church this year.

JOHN W. ELLISON, P. C.

FREE RUN, October 6, 1873.

CHINA GROVE CAMP MEETING, ALABAMA CONFERENCE.—*Mr. Editor:* The sixth camp meeting began at this lovely place on last Friday night, October 3, and closed on the Wednesday morning following. The day upon which it began was one of nature's purest and most lovely, being cloudless and serene, with the cooling breath of autumn to purify the atmosphere. Several of the tenters came in on Thursday night. On Friday the tenters and people came in from near and from far, till the tents on the square were occupied and well-nigh filled, with two or three exceptions, besides the many cloth tents filled. The introductory sermon was preached on Friday night by our beloved presiding elder, Elisha Philips. This sermon projected the meeting upon the high plane of pleasing God by faith in everything that was done, whether in sermon, exhortation, prayer or song. The meeting, thus well begun, moved forward in the power of the gospel and demonstration of the Spirit. Every one who preached evinced burning zeal and profound earnestness in behalf of the church and salvation of sinners. In all there were twenty-two ministers of the Methodist Episcopal Church South present, besides several of other churches. And while all did not minister from the pulpit, yet these did a vast deal of good by their presence and prayers and advice in the altar, and in the tents and upon the ground generally. The preaching in the pulpit was done by the following brethren: Ellsha Phillips, B. F. Blow, D. C. Crook, P. C. Clement, J. M. Brown, Junius Jordan, H. M. Gillis and E. W. Solomon. And I am satisfied that these brethren never did better preaching than at this meeting. In fact they surpassed themselves. The congregations say they never heard better on this ground; and your correspondent concurs in the remark. The result of the services, as far as could be ascertained, was that the church was abundantly blessed and built up, *over one hundred souls converted*, and *fifty-six* applicants for membership in our church, and the tentholders met and resolved to hold the meeting for five years to come.

Although the square is now about full of plank tents, yet others intend to commence the second line on the outside, and thus build up so as to make the encampment ample to take care of more than one thousand persons, even in bad weather; and of course, if the weather is good, thousands will take care of themselves in cloth tents, as they did this year. By reason of this arrangement the congregation will be good from the first to the last service, as it was this year. The time and labor thus expended constitute a rich investment in the cause and kingdom of God.

One very gratifying feature in this camp ground is found in the fact that it is becoming more and more self-supporting. A self-supporting camp meeting is the only one that can continue for any length of years. When tentholders become burdened as the slaves of crowds they will strike their tents and not pitch them again soon. Such was becoming the tendency of things at this camp ground. But owing to the willingness, evinced in fact, by those who came this year to lend a "helping hand," the tenters feel encouraged, and therefore expect to hold the meeting again next year, commencing on Friday night before the first Sabbath in October, and to continue till Wednesday morning following. The missionary collection on Sabbath, at eleven A. M., amounted in cash to about $90, and $40 by subscription. A. DOWLING.

OZARK, ALA., October 9, 1873.

## The Story of Captain Buddington's Men.

Nothing in the literature of fiction combines more of the elements of romance than the story of the Buddington party of the Polaris, as it is simply related by a correspondent of the New York *Tribune*:

"The Polaris had been leaking badly before the fifteenth of October, 1872, and her situation ultimately became so alarming that it was deemed advisable to make preparations to abandon her. The determination to leave the ship was arrived at on the fifteenth of October, at which time they were in latitude seventy-nine degrees. Some of the crew remained aboard, while others landed on the ice, and they began to get out stores, with the intention of taking everything they could need for a long sojourn in those frozen regions. Between ten and twelve o'clock at night, while this work was proceeding, a very severe gale sprang up, and the snow began to fall heavily, with strong but variable winds.—Operations, however, were continued, and after untiring efforts the boats were got upon the ice and a large supply of provisions taken out. Suddenly the hawsers by which the ship was made fast to the ice gave way—one snapping, the other tearing its anchor from its lodgment in the ice. This was about midnight. The anchor in starting tore off a large piece from the floe with three men upon it, and as the Polaris drove past them they cried out in an agony of terror: 'What are we to do?'

"Captain Buddington shouted back that he could do nothing for them; they had boats and provisions, and must shift for themselves as best they could. A few minutes later those on the Polaris saw a boat launched and manned by the three men, making for the place where their comrades were stationed. In a short time the storm and darkness shut out every object from their view. * * * *

"There seemed to be little prospect of their remaining in the Polaris; she still leaked fearfully; and in her damaged condition Buddington had no hope of getting any further south with her. It was therefore determined to beach her, but the question was how that could be done. The wind being favorable, an opening in the pack was finally discovered, and the ship was bored through under canvas. Everything apparently favored the work, but, though the ship was only a few miles from shore, it took twelve hours to get her close in. The next consideration was how to provide for the shelter of the men on shore. All the timbers from between decks were torn out. Provisions were deposited on the ice. The coal was removed. Everything useful was secured. The walls of a house were then built of heavy planks, jointed to exclude the wind, and the roof was made of sails. In such a home the long winter was passed. Some help was received from three Esquimaux, who discovered the wrecked ship, and agreed, for a few paltry presents, to convey provisions over the ice from the vessel. They gave still more valuable aid by supplying skins for clothing, of which the crew were greatly in need. * * * The Esquimaux had plenty, and, though they were filthy-smelling garments, the castaways gladly adopted the full Esquimaux costume of fur trowsers, coats, hats and boots.

"Through the long, dreary winter the men kept up their spirits remarkably well. The snow fell heavily, but it served to protect their frail habitation and make it more comfortable. Their arrangements were so complete that no visit to the ship was necessary before January 27, when they went for a supply of wood. Fresh water was obtained in abundance by collecting pieces of icebergs and melting them. Toward the end of winter Chester suggested that some means should be agreed upon to extricate the party from their perilous position. The provisions were gradually diminishing, and the fuel, of which only six tons had been obtained from the ship, was nearly exhausted. The Polaris was still available for materials, and it was now proposed to build two boats. A survey by Chester showed that the lining of the cabin could be used, and this was accordingly stripped off. A new difficulty then arose. The planking was all pierced with nails, and how should the boat be made water-tight? The crew all said that Chester showed himself equal to all emergencies. With the carpenter's help he put the planks together in so deft a manner that the difficulties which had seemed insurmountable vanished. During the spring months, with the thermometer twenty-three degrees below zero, and often in a blinding drift, the building of the boats went on. The situation grew daily more discouraging, but the work was never relaxed, and the courage of the men never failed. Advancing steadily, the crew were ready to depart by the end of June, determined to push southward. * * * *

"When the boats were launched they leaked a good deal, but the men determined to trust them, and, stowing aboard all their remaining provisions and ammunition, they said farewell to Lifeboat Cove. * * *

"After enduring many privations, and encountering perils from which their escape seemed almost miraculous, they succeeded at last, through great exertions, in reaching Cape Parry. A few miles below the Cape, at Fitz-Clarence Rock, an encampment was made. Every night, when the labors of the day were over, the boats were hauled up upon the floe, and everything taken out, and the only hot meal of the day was prepared. The apparatus employed in cooking was of the most primitive character. Each boat carried a quantity of rigging from the Polaris, and a can of oil. With these a fire was made in the bottom of an old iron bucket. Tea was the only thing that could be made with such an apparatus. They state that the privations they suffered were not serious. The life was rough, laborious and monotonous; but though dangers occasionally presented themselves well calculated to inspire the greatest fear, no serious accident occurred, and on the twenty-first of June the boats reached Cape York in safety. Here they were again close beset with ice. On the twenty-third their troubles came to an end."

They succeeded in attracting the attention of the whaler Ravenscraig, Captain Allen, of Dundee, Scotland, by whom they were rescued and taken to that port.

## Yellow Fever in Memphis.

The *Western Methodist* of October 11 speaks as follows of the fearful pestilence:

Last week, referring to the fact that the morning papers expressed the opinion that the yellow fever had begun to abate, we stated that the evidence of abatement was hardly sufficient; and the opinion thus expressed we are now compelled to know has been fearfully confirmed. Instead of abating, the disease has greatly extended, so that while the infected district, so called, continues to be the region of the largest amount of sickness and mortality, many cases have occurred, and are occurring, in various portions of the city. The distress is fearful. But physicians, pastors, heroic men and women of the churches, and of no church, the Howards, Odd Fellows, Masons and other societies, the mayor and other officers, the Citizens' Executive Committee, etc., are working mightily for the mitigation of suffering, and particularly in aid of the sick and dying, and their families, unable to help themselves. Our city and county have appropriated largely of the public money, while citizens at home and absent, and the benevolent throughout the land, are day by day furnishing contributions in proportion to the want and distress prevailing among us. But all this assistance is rapidly applied, and will soon be exhausted; there will be need, we fear, for its repetition from day to day for several weeks. We rejoice to know that the city authorities have at last adopted a health ordinance, which appears to be as well-nigh perfect as is possible. It provides for a permanent Board of Health, consisting of three persons only, and gives them ample powers to execute their own laws and regulations.

## Resolutions for China

The following preamble and resolutions were adopted at a regular meeting of the Felicity Street Sunday School and Missionary Society, held October 5, 1873:

Whereas, Our missionaries, Revs. J. W. Lambuth and Y. J. Allen, have deemed it expedient and wise to transfer the two boarding schools, including Felicity school, from Shanghai, and to unite them with the school at Soochow, thus combining their forces; therefore,

*Resolved*, That we continue to have entire confidence in the zeal, judgment, wisdom and piety of our missionaries.

*Resolved*, That considering the maintenance of mission schools in China as one of the most promising features of our mission work, we will continue to give them our support, encouragement and prayers.

*Resolved*, That a copy of these resolutions be forwarded to our missionaries in China, and to the NEW ORLEANS CHRISTIAN ADVOCATE for publication.

JOHN J. GREEN, Sec.

RANDOLPH MACON COLLEGE.—At this writing, says the Richmond *Christian Advocate* of October 2, the session is four days old, and there are *one hundred and eighty* students on the ground. This is better than last year. The highest number reached the past session was two hundred and thirty-four; the signs are that we shall go largely beyond that number this session. On last Sunday, after a most appropriate and impressive opening sermon by the president, at his invitation all new students who wished to connect themselves with the church were invited to come forward, when about forty came up and gave in their names. It was an inspiring sight. Religious services are now held every evening in the chapel, and there are most cheering signs of a gracious revival. Let all our people pray for the college and the young men gathering there.

THE English royal family would present an imposing appearance if they were all assembled in the same room. The Queen's children are all young—four of them unmarried and one married daughter is as yet without any family; but her majesty has already more than a score of grandchildren, while abroad her consins must be as plentiful as leaves in Vallambrosa.

**The Christian Advocate.**

THURSDAY, OCTOBER 16, 1873.

[illegible]

No night shall be there
No weak and wearisome visions of despair
No vain petition for a swift relief
No parting tears to broken heart are given.

Care has no home
Within the ceaseless realms of song.
Its billows break away and melt in peace
Far from the mansions of holy rest.

The storm's black wing
Is never spread athwart celestial skies;
Its writhings blend not with the voice of spring
As some too tender flowered fades and dies.

No night distills
Its chilling dews upon the tender frame;
Nor moon is needed there. The light which fills
That land of glory from its Maker came.

No parted friends
O'er mournful recollections have to weep;
No bed of death enduring love attends
To watch the coming of a poiseless sleep.

No blasted bower
Or withered bed celestial gardens know;
No searching blast or swift-descending shower
Scatters destruction like a ruthless foe.

No battle-word
Startles the sacred host with fear and dread;
The song of peace creation's morning heard
Is sung wherever angel minstrels tread.

With Faith our guide,
White-robed and innocent, to lead the way,
Why should we fear to plunge in Jordan's tide,
And find the ocean of eternal day?

*Gilbert Grove.*

## "A Strait Betwixt Two."

St. Paul was once in this condition. Not unfrequently has many a one of his successors in the ministry found himself in like condition. The dilemma, however, in the latter instance, has not been, as in Paul's case, as to whether he should "depart and be with Christ" or remain. But the difficulty is to determine the path of duty, under an embarrassing state of circumstances, with which hundreds are surrounded to-day.

The Methodist ministry especially is composed of men who have declared solemnly that they were "inwardly moved by the Holy Ghost to preach the gospel." Many have felt they were called to "give their whole time to this work," and go wherever the Bishop might in his godly wisdom appoint; and not a few consecrated themselves to the pastoral as well as the ministerial office in early life. From twenty-five to thirty, forty, aye, fifty years they have gone in and out before God and the church—have been "sowing beside all waters," and in every hill-top scattered the good seed. God has blessed their labors. "The wilderness and the solitary place have been made glad for them." But now, when they have made others rich, they find themselves poor. Their wives, who have shared with them the hardships of itinerant life, have grown old and feeble, and cannot endure as formerly. Their children, have not shared the literary advantage their fathers labored to secure for others. A life spent in the itinerant ministry has precluded all secular engagements that would be at all remunerative, and consequently there is no money-eyed capital on which they could start in business. The habits and tastes of the people, vitiated by former prosperity, and foolishly cherished in their *fancied* adversity, make them seek pastors and teachers of certain casts. The men who preached and prayed and rejoiced with their fathers and mothers cannot interest *them* now. While they complain of retrogression, poverty and ruin in every other department, they claim that this is and must be regarded an "age of progress" so far as ministerial qualification is concerned.

The demand of the church everywhere is for "good preachers." No doubt every presiding elder has been already or will be importuned by stewards and other prominent members of the different charges: "Send us a good preacher." "Can't you send us Bro. A.?" "We need just such a man here." "If we don't get him or some man—his equal—we will be ruined next year." Perhaps these anxious souls are not aware that Bro. A. is needed elsewhere, and there are other places more willing to give of their substance to support their minister and enable him to magnify his office. Presiding elders occupy delicate ground. While they would supply their own districts well, they are not at liberty to lay upon a brother's shoulders a burden which they would not touch with the tip of their own finger.

But the question is: What is to become of the almost superannuated man who has lived on short allowance even in more prosperous times, and in these days of stringency has had his allowance *cut down*, and only received the half of that? Conference is at hand. He will have to move. The church owes him perhaps from $300 to $500 that the stewards assessed for his support. He has been compelled to create liabilities to live. His family have no supply of winter clothing. He has not money enough to pay his expenses to Conference, much less defray the expense of moving to a new circuit. What is to become of him?

Now comes a struggle. The Holy Ghost says: "Go preach." The flesh (or is it the flesh?) says: "Go teach a school. Go practice law. Go, and if you learned a trade when you were young, and work at that, and let souls perish or be saved as they can. Go, if you have strength to plow or hoe in the field, and give the balance of your days to farming. Go take an agency of some kind—insurance, patent washing machine, cotton planter, some new style of fence, some patent machine or a book agency. Some of these will pay enough to keep the wolf from the door."

Again the question recurs: "What shall I do?" The man of God is in "a strait betwixt two." Scores are in this case to-day. Their spirits are crushed, their energies are paralyzed. The church is suffering. What is to be done? The merchant wants his bill. The teacher must be paid. The shoemaker, the market-man—all want the preacher to pay. The church can coolly refuse to pay him. But if he fails to meet his liability his character is gone; and often the very people who withhold from him his dues, and force him to leave the work to which God called him, are among the first to complain.

Does God, the great and good, the holy One of Israel, still press his call in such a case? Or is it mere fanaticism that drives away sleep, and fills the heart of the preacher with anxiety while he feels the vows of God upon him? Who will answer and relieve

A SUFFERER?

## Denominational Distinctiveness.

MR. EDITOR: We find among Protestants and Catholics some distinctive forms or doctrines which differences the one from all the others. The Baptists have exclusive immersion, the Presbyterians predestination, the Episcopalians claim apostolic succession, and the Catholics the keys of the kingdom, the Methodists the freedom of humanity and the knowledge of God, or the witness of the Spirit and sanctification.

All these organizations must develop from their own germs, and must have cultivation peculiar to themselves. The Calvinist may add members to his church by preaching free grace, but such members will not be Calvinists. All efforts to harmonize, while each church holds her peculiar dogmas, can have no other effect than to weaken all parties. The social relations often absolutely forbid the pulpit to be distinctively denominational, and yet in that community there were not ten conversions in six years. The church is gradually dying out; nearly all the young ladies dancing and the young men drinking, and the preachers much beloved and popular with all the churches. Such a state of things generally begets in the mind of the preacher a great love for the pastorate. He has no hope of saving the people by direct effort, but hangs on the forlorn hope of educating his waning and wasted congregation into the kingdom of God—as if a revival would be in the way of his regular pastoral work. A preacher can often do more in one week as a pastor, in the midst of revival influence, than he can in the ordinary routine in years. I have been able to reach hundreds of families and thousands of individuals in the midst of revivals that I never could have reached in the ordinary way. The Methodist Church can make nothing by fraternity with her sister churches. They have never done her any good; even their praise has been distasteful and offensive when they have spoken of our rustic frontier labors. We can learn nothing from them. They are still in their horn-book, preaching, many of them, only the baptism of John, and the most of them only conviction and hope, while we preach assurance and perfection. We may not be fully aware of the fact that, while we have permeated all denominations more or less with the principles of a higher life in Christ, they have had their effect upon us, and in many localities have almost put out the fire upon our altars.

The machinery of the Methodist Church, as a whole, is as perfect as any system can be to be worked by human hands; but to make it a full and complete success all parts of the system must be kept in action, and fully and decidedly in contradistinction to the old and worn-out systems of other churches. We often congratulate ourselves that the days of persecution and opposition have passed away; and so they have with a certain class of our preachers, who labor from year to year, and too often in some of our best appointments, but seldom make any converts. How many have been converted in Bro. A.'s charges the past four years? Not one soul converted to God, that any one knows of. But he is very popular with all, and has been sowing good seed; but what a time it takes for the seed to come up. It is impossible for any Methodist preacher to be popular with only one class, who preaches all the gospel of Christ. "Needs that offenses must come." The Savior and his apostles met with more opposition from the high priests and Pharisees than from all the sinners in Jerusalem. No man can be a power in the church, or anywhere else, without decided opposition.

The Son of God was the only embodiment of perfection in heaven and earth, and the church crucified him. We may think that Calvinism is dead. Not so; it has only become conservative. Many think popery is dying, and our water churches are drying up; not dead—only deferential. May we not fear, after all our victories, that we are not doing all the work that God has in his grace and providence assigned us? We have the five talents—the whole of Christianity—the power that overcomes the world. Our difficulty is not in our doctrine or usages or culture, but in a want of power, and a settled purpose to develop from our own germs the talents with which God has blessed us. The Methodist Church is the most successful where it is the most Methodistic. The time has come when in many places the Methodist Church must suffer greatly by fraternity with other churches, whose pulpits are filled by proselytes, and whose membership is largely made up from those who have lost the higher spiritual life they once had in the Methodist Church. Is it not the duty of Methodists to preach their own doctrine, and act out in good faith their peculiar usages? Is it not also their duty, as honest watchmen, to expose any fraud practiced by others, who may hold to one class of doctrine in creeds and books, and at the same time preach another doctrine? Are there not thousands of souls now in peril, who have been converted under one system of truths, whose church believe and at other times preach the very opposite doctrines? Thus the experience of such persons and the doctrines of their church contradict each other, and growth in such persons is impossible. Thousands there are in those churches who were converted while they were preaching Methodist doctrine, and, contrary to themselves, calling up mourners, who are now being fed by the same preachers on only conviction and hope and final perseverance and eternal election. All souls converted by preaching Methodism will starve and die when cultivated and fed by those other doctrines.

"As ye have received Christ Jesus the Lord, so walk ye in him." I do not want the labor and converts of other churches, and they shall not have ours if we can avoid it. Out of over a thousand converts who have joined the Methodist Church on this district, this year, not one of our converts has gone to any other denomination.

S. P. RICHARDSON.

## Notes on Popery.

THE SCRIPTURES—THE POPE'S AUTHORITY ABOVE THE SCRIPTURES—TRADITION EQUAL TO.

MR. EDITOR: Let us see in what light the Scriptures are held by Catholics—how its authority is set at naught or neutralized. "Every sort of doctrine which is to be delivered to the faithful is contained in the word of God, which is divided into scripture and tradition."—Question 12, Catechism of Council of Trent. If the Trent writers are correct, tradition is the word of God, and of course equal in authority. How much these writers fear the curse of God in "adding to or taking from" the holy Scriptures may be seen by turning to Revelation xxii, 18, 19; Proverbs xxx, 6; Deuteronomy iv, 2. Sevete, page 67, quotes Dr. Pusey as saying: "Papal encyclicals have been held to be 'the word of God.' In 1408 the translation and the perusal of the Scriptures were formally prohibited in a convocation held at Oxford, under Archbishop Arendel."—See Bible in Many Tongues, page 85. A canon of the Council of Toulouse, 1229, ordains that no "laymun should have the books of the Old or the New Testament."—Bible in Many Tongues, page 83. Pope Gregory the Seventh declared to the King of Bohemia that "the Bible, to be revered, must be concealed." Luther was told at the Diet of Worms that "it was absurd to require to be refuted by Scripture, when his heresy had been condemned by the Council of Constance." Councils now were above the Scriptures. Prierius, a Dominican, replying to Luther's Theses, tells us that "whosoever does not rely on the teaching of the Roman Church and of the Roman pontiff as the infallible rule of faith, and as that from which holy Scripture itself derives its obligation and authority, is a heretic."—D'Aubigne's Reform., volume 1, page 279. In the time of Luther there were many parts of Germany where "the reading of the Scriptures was prohibited, and the inhabitants forbidden to *speak* of the gospel, even in their families."—D'Aubigne's Reform., volume 3, page 152. Lefevre, in Luther's day, translated the Bible into French, but it was put under the ban, and the translator exiled.—D'Aubigne's Reform., volume 3, page 470. The Council of Tolosa, 1229, forbade the laity to possess the books of the Old or New Testament.—Edgar's Variations of Popery, page 250. Doctors of divinity had been created and pronounced most sufficient who had never read the Bible. Erasmus says divines of eighty years of age were all amazement at hearing anything quoted from St. Paul, and that preachers of fifty years' standing had never seen the New Testament. Musculus assures us that multitudes of them never saw the Scriptures in their lives. Amama tells us of the Archbishop of Mentz, who, opening the Bible, said: "In truth I do not know what this book is, but I perceive that *everything in it is against us.*" Cardinal Hosin's persuasion was that "it had been best for the church *if no gospel had been written.*"—Simpson's Plea for Religion, page 218. Can that be a church in any sense which teaches and preaches such doctrines? Well may Dr. Achilli say: "The Church of Rome has become the church of satan."—Page 8. Can the Bible sustain a church declared to be its enemy? If the doctrine stated be true, the Bible is the most dangerous book on earth. But what are the "*reasons* assigned for the prohibition of this dangerous book?" The Catholic and Episcopal churches, and perhaps others, have set up the exclusive claim of interpreting the Scriptures by the priesthood alone. If this claim is based on the authority of the Jewish priesthood (Deuteronomy xvii, 8-12,) then the Jews not only did right in rejecting Christ, but were bound to do so, seeing he was rejected by the great body of their priesthood, from whose judgment they had no right to appeal. But it should be observed that the most difficult points only were thus reserved for the priesthood, and these were decided by the inspiration of the Urim and Thummim, and this was exclusively confined to the first temple. So that this whole pretense is utterly futile and baseless, unless the priesthood now can prove themselves inspired. This claim is right in the face, too, of the divine record, as well as ignoring all private judgment. "Search the Scriptures." "Let every man be fully persuaded in his own mind."

Archbishop Manning, in a discourse, London, December 4, 1869, thus represents the authority of the Pope: "I acknowledge no civil superior, I am the subject of no prince, and I claim more than this: I claim to be supreme judge and director of the consciences of men—of the peasant that tills the field and the prince on the throne, of the household that lives in privacy and the legislature that makes laws for kingdoms. I am the sole, last supreme judge of what is right and wrong." The *Rambler*, a Catholic paper of England, thus delivers itself: "Religious liberty, in the sense of a liberty possessed by every man to choose his own religion, *is one of the most wicked delusions ever foisted upon this age by the father of all deceits.* * * * None but an atheist can uphold the principles of *religious liberty.* * * * No man has a right to choose his religion." The *Shepherd of the Valley*, St. Louis, thus speaks out: "If the Catholics ever gain—which they surely will do, though at a distant day—an immense numerical majority, religious liberty in this country is at an end. So say our enemies. So we believe." Now this is certainly plain enough. Popery is the enemy of all free institutions and free governments on the face of the earth. Has not the "church party" of Mexico been warring against civil and religious freedom for more than twenty years? Are they not doing the same now in Guatemala? Is this not the fight of the Carlists in Spain to-day? More anon.

J. A. SPENCE.

## A Sad Visitation.

MR. EDITOR: On Friday, September 26, at three o'clock, our village was shrouded with gloom. All the business houses were closed and people were seen wending their way to the church, for it had been made known through the place that funeral ceremonies were to be held at that time and place over the remains of four children—an infant and three beautiful little girls—between the ages of three and five years. All three were born in the month of September, died in September, and within two hours of each other. Diptheria seized their lovely forms in his ghastly clutches, and bore them, through inexpressible sufferings, to dire death's devouring doom. The infant, son of Mr. and Mrs. John Craig, died on the twenty-fifth of September. The next day their little Lelia, aged five years, passed away from earth. About two hours afterward little Josie, also aged five, daughter of Mr. and Mrs. Calvin Sharpe, who lived just across the street from Mr. Craig, breathed her last. When told that her dear playmate was dead she requested that she and Lelia might be put in the same coffin and buried together in one grave. The heart-broken parents determined to comply with this last request. Nearly two hours after the sad tidings came that sweet little Bettie, youngest child of Mrs. Caldwell, and granddaughter of our worthy pastor, Rev. Theodore Moody, was just at the verge of death, and ere many moments elapsed she left her agonized, grief-stricken mother, and went to join her angel father in heaven.

The church was filled with sympathizing friends and neighbors. Within the altar, on a table, were placed the three coffins, all white and bound with azure tint, as if the skies would encircle even the mortal remains, and bear them after their happy spirits to the throne of our Redeemer, who said: "Suffer little children to come unto me, and forbid them not; for of such is the kingdom of heaven."

Our aged pastor, dear Uncle Moody, with his heart bowed in grief, ascended the pulpit and read an appropriate hymn. His feeble voice trembled, and tears coursed down his withered cheeks as he bade us behold the scene spread out before us. He besought his beloved and dying people to recognize the almighty hand of God, to meditate on what they were viewing, to be convinced that each of us must be clasped in death's sure hold, and for all to prepare to meet our God.

After singing it was requested that the coffins might be opened for a last farewell of the loved ones. The people crowded up. Gray-headed, iron-hearted men bent over those lovely forms and wept aloud. Mothers with their own dear children pressed close to their breasts, as they kissed the cold, dead lips, besought God to comfort the bereaved mothers. Children's voices were heard in loud lamentation. Many of the colored people, some whose kind old hands had ministered to those little forms, now laying cold and inanimate, came forward, with tears streaming down their sable cheeks, for one farewell glance.

But oh, those lovely forms! Who can describe them? Little Lelia and Josie lay side by side in the coffin, clothed alike in white and blue, and wreaths of white flowers adorning their brows, and nosegays in the little hand that crossed the breast. Darling little Bettie was arrayed, as the others, in white, with the blue just shining up through illusion, giving her an ethereal look, while bouquets of delicate cypress and co-e-shelled, starry blossoms adorned her little pillow and bosom.

I could almost see them on their way to their Father's house—"that mansion not made with hands, eternal in the heavens"—as with clasped hands and smiling countenances they cast upon the weeping crowd a look full of radiant love and pity, and seemed to say: "Come up higher; we are happy."

The bodies were committed to the graves, and slowly and solemnly the people went their respective ways, sympathy and awe bearing them company. Never before has such a scene been witnessed in our section, and may God, in his kind providence, prevent its recurrence.

EMMIE K. BAILEY.

CROSS PLAINS, Alabama.

LUTHER AND MELANCTHON.—On a certain occasion a messenger was sent to Luther to inform him that Melancthon was dying. He at once hastened to his sick-bed, and found him presenting several signs of the nearness of death. He mournfully bent over him; and, sobbing, gave utterance to a sorrowful exclamation. This roused Melancthon from his stupor; he looked into the face of Luther and said: "O Luther, is it you? Why don't you let me depart in peace?" "We cannot spare you yet, Philip," was the reply. Turning round, he fell upon his knees, and wrestled with God for his friend's recovery for upward of an hour; he then went from his knees to the bed, and took him by the hand. Again Melancthon said: "Dear Luther, why don't you let me depart in peace?" "No, no, Philip, we cannot spare you yet from the field of labor," was again the reply. Luther then ordered some soup, and when Melancthon declined to take it, saying, "Dear Luther, why will you not let me go home and be at rest?" "We cannot spare you yet, Philip," was still the reply. He then added: "Philip, take this soup, or I will excommunicate you." The sick man took the soup, soon commenced to grow better, regained his wonted health, and labored for years afterward in the cause of the Reformation. When Luther returned home he said to his wife, with abounding joy: "God gave me my brother Melancthon back in direct answer to prayer."

## Obituaries.

SACRED to the memory of LIZZIE VERNON, eldest daughter of V. H. and L. B. Nelson, who died September 25, of congestion, near Pickens Station, Mississippi, aged four years, one month and thirteen days.

Loved and lost one—precious treasure—
In that land where angels dwell,
Zion's King, who alone can ransom
Zion's salvation), to thee hath given,
In that blest abode of joy and rest,
Everlasting life in heaven.

Vain, ah! vain, all earthly pleasure;
Even our fondest hopes, alas! are vain;
Redeeming love's the only treasure
Not fettered by death's icy chains.
O blessed Jesus! in whom there was no guile,
Now keep, I pray thee, my precious child.

V. H. N.

NANCY ELLEN, daughter of John and Louisa Anglin, was born in Oktibbeha county, Mississippi, June 27, 1848, and died June 6, 1873. She moved to Leake county, Mississippi, in 1849; moved to St. Helena parish, Louisiana, January 18, 1858; joined the Methodist Church in November, 1871, and was married to Mr. John Burris November 12, 1868. She was naturally amiable. Grace made her life beautiful. Her afflictions, though long and painful, were borne with patience. Her death was happy. She urged her friends, brothers and parents to meet her in heaven. She leaves a husband and one child to mourn her loss. God bless and take care of them.

Lo! the pain of life is past;
All her warfare now is o'er;
Death and hell behind are cast;
Grief and suffering are no more.

C. C. WATKINS.

RICHARD T. NOEL, the subject of this notice, was born in Mecklenburg county, Virginia, on the sixth of April, 1815; removed with his father to Lauderdale county, Alabama, in 1829; from thence to Caddo parish, Louisiana, in 1837; was married to Miss Nettie Susannah Burck, November 22, 1842, and died September 14, 1873. R. T. Noel was an honest man in the broadest acceptation of that word. He was moral and trustworthy, a good neighbor, an affectionate husband and father, and a citizen universally beloved and honored. He made no profession of religion until a short time before his death, though he was a man of prayer all through life. His last hours were calm and peaceful, and full of trust in the merits of his dear Redeemer. He leaves a noble, pious wife, two sons and two daughters (all grown) to lament his death. May a merciful God comfort and sustain them.

W. E. DOTY.

SISTER MARY COLLIER was born in England in 1827; emigrated to the United States in 1830; then to Mexico, with her father's family, in 1841; was married to William Collier in 1845, and returned to the United States in 1856; joined the Methodist Episcopal Church South in 1867, in Wesson, Mississippi, under the pastorate of Rev. Benjamin Jones, and died on the twenty-eighth day of August, 1873, in the faith, at Stones wall Factory, four miles south of Enterprise, Clarke county, Mississippi.

Sister Collier was an affectionate wife and a tender mother; in a word, her heart went out in Christian charity and good will to the whole world, always ready to give counsel or assistance to the needy and sorrowing within her reach. A few days after her death her youngest child, a lovely little boy about four years old, was also called away by him who said: "Suffer the little children to come to me, and forbid them not; for of such is the kingdom of heaven."

Sister Collier left a husband, eight children and numerous friends to mourn their loss; but, thanks be to God, their loss is her gain.

W. SPILLMAN.

MRS. H. A. E. NIXON, wife of James M. Nixon, and daughter of Captain John and Huldah A. Howard, was born in New Hanover county, North Carolina, in the year 1824, and died in Sumter county, Alabama, September 6, 1873. She was married in 1840, two years after which she became a member of the Methodist Episcopal Church South, where she remained until removed to the church triumphant.

Too much cannot be said for the piety of our beloved sister. Though retiring in her manners, yet all could see that she adorned the doctrines of God our Savior by a consistent and blameless life. As an evidence of this, her death was most triumphant. The following was taken down by her daughter and sent to me: "During her illness her whole conversation was about her blessed Savior and heavenly Father. She often repeated: 'Oh, was there ever love like mine.' She called for father, and told him that he could not go with her then, but that he could come. He asked her if she could adopt the language of a friend of theirs, who had died, saying: 'All was well.' She said: 'Yes, I am willing to die.' She kissed her oldest daughter, then said: 'You must fill my place and cheer the gloom away;' and then, turning to her little daughter, told her to be a good and obedient child, and meet her in heaven. While the family were standing around her bed she exclaimed: 'My Master calls and I must go. I am ready and I am willing.' When death approached she said: 'I am dying. I will lay down my cross, die in peace and take up my crown.' When she heard her friends weeping she said: 'Tell them not to weep for me.'"

ALEXANDER HOOD.

"THE righteous shall be in everlasting remembrance." None more fully answered that description than Sister MERRITT, wife of Rev. Harvey M. Merritt, of Carroll county, Mississippi. She was born in Robeson county, North Carolina, January 19, A. D. 1822, and came to Carroll county, Mississippi, in February, 1838, where she died in great peace, September 17, 1873, in the fifty-second year of her age.

Sister Merritt joined the Baptist Church in her fifteenth year. She was married to her now bereaved husband when about seventeen years of age. Four years later she joined the Methodist Episcopal Church—in 1840—a beloved, faithful, pure and useful member of which she died, as above stated. She left her husband and two children—a son and daughter, both married and heads of families—to mourn her loss.

A faithful description of her true worth might by strangers be thought exaggeration, so few so fully fill up the standard of the true woman and pure Christian as she did. As a wife she was loving and wise, prudent and good—in the highest sense an helpmate. In prosperity her household was the abode of order, neatness, quietness and Christian love. When adversity came to the country she plied the diligent hand to make up the lack of service no longer at her command. In her religious life it is hard to say which virtue shone most resplendent. She glorified God in her body and spirit, in the work of her hands and the fruit of her lips. Faith, hope and charity were abiding traits in her. This is the victory that overcometh the world, even our faith. In her faith worked by love. She abounded in every good work. She brought up children—orphans, as well as her own—she lodged strangers, washed the saints' feet, relieved the afflicted, was instant in season to all good deeds, and could well accept the challenge of St. James to show her faith by her works, thereby proving hers a live faith. How she labored to sustain the cause of God in her church at Enon! How warm was her true, good heart toward God's ministers and people! How true her sympathy with the penitent! Her hope was an anchor to her soul through life's stormy voyage, and entered to that within the vail. How dearly she loved her Savior to the end! She came to the recent camp meeting at Enon, exhausted by nursing the sick and preparing for the meeting, and was taken sick of what was to be her last sickness. On the morning the meeting broke up we bade her adieu for the last time. Her smile was sweet, her resignation perfect. To her to live was Christ, to die was gain. She had fought the good fight and had kept the faith, and now has entered into her rest.

W. P. BARTON.

SELDOM has it been my lot, in a long life, to witness scenes of the character of the one I now feel it my duty to record. I wish I could do it full justice. I hazard nothing in saying that it was one of the strongest and brightest evidences of the truth and power of the Christian religion I ever beheld. For eight days the visitors to the scene were held spell-bound by the glorious things seen and heard on that occasion. It was the death-bed scene of Mr. JOHN WESLEY POWELL, at the residence of his brother-in-law, Captain Tim. L. Mathews, near Mobile, Alabama. He departed this life on the eighteenth of September, 1873, in great peace.

The writer was sent for to visit him on the eleventh, and continued with him until his spirit left for that rest that remains for the people of God. Truly did we find that

"The chamber where the good man meets his fate
Is privileged beyond the common walk
Of virtuous life, quite on the verge of heaven."

When I first approached his bedside he held out his hand, clasping mine, and said: "I am now about to pass over Jordan, and I desired to see you, that I could tell you how happy I am; and for you to tell others how good the religion of Jesus is, and especially in the last scene of life." Religious worship was held in his room frequently, and on one occasion he placed himself upon his knees in bed, and such language is rarely heard as he poured forth in praise of his heavenly Comforter. Repeatedly was he asked if his faith was strong and his hope bright. Invariably his answer was: "Jesus is my Savior; I stand on the Rock. Happy death! happy death! All right. Not a cloud or a doubt."

"How our hearts burnt within us at the scene!
His God sustains him in his final hour.
We gaze, we weep! mix'd tears of grief and joy!
Christians adore and infidels believe."

Just before he expired, holding the hand of the writer, and with a bright smile upon his face, he said: "I am going fast, and will soon be in glory." These were about his last words; and just about the time they were uttered the sun, which had been obscured all day by clouds and rain, shone out with brilliancy, causing a rainbow of brightest hue to appear in the east. During this scene in the natural world his spirit took its flight away from this world of sorrow and affliction.

Two affectionate sisters were with him all the time of his sufferings, and did much to ameliorate his condition, and doubtless received great benefit in a spiritual way that may do them lasting good. "They sorrow not as those who have no hope." Many friends were at times in attendance upon the scenes I have tried to describe. All of them received a kind word of exhortation or comfort. A large number of them gave their word of promise to meet him in heaven.

T. W. MATHEWS.

BLESSED BE GOD that there is at least one thing thoroughly superhuman, supernatural in this world; something which stands out from and above "the laws of nature;" something visible and audible to link us with him whose face we see not, and whose voice we hear not. What a blank would there be here if only this one fragment of the divine, now venerable both with wisdom and age, were to disappear from the midst of us; or, what is the same thing, the discovery were to be made that this ancient volume is not the unearthly thing which men have deemed it, but, at the highest estimate, a mere fragment from the great block of human thought—perhaps, according to another estimate, a mere relic of superstition. There is but one book, and we shall one day know this, when that which is human shall pass away (like the mists from some Lebanon peak,) and leave that which is divine to stand out and to shine out alone in its unhidden grandeur.

*Horatius Bonar, D. D.*

SPENDTHRIFTS CAPITALS—I, O, U.

The Christian Advocate.

THURSDAY, OCTOBER 16, 1873.

### ALPINE HEIGHTS.

BY REV. CHARLES T. BROOKS.

On Alpine heights the love of God is shed:
He paints the morning red,
The flowerets white and blue,
And feeds them with his dew,
On Alpine heights a loving Father dwells.

On Alpine heights, o'er many a fragrant heath,
The loveliest breezes breathe;
So free and pure the air,
His breath seems floating there.
On Alpine heights a loving Father dwells.

On Alpine heights, beneath his mild blue eye,
Still vales and meadows lie;
The soaring gentle's ice
Gleams like a paradise.
On Alpine heights a loving Father dwells.

Down Alpine heights the silvery streamlets flow;
There the bold chamois go;
On giddy crags they stand,
And drink from his own hand.
On Alpine heights a loving Father dwells.

On Alpine heights, in troops all white as snow,
The sheep and wild goats go;
There, in the solitude,
He fit is their hearts with food.
On Alpine heights a loving Father dwells.

On Alpine heights the herdsman leads his herd;
His shepherd is the Lord;
For he who feeds the sheep
Will sure his offspring keep.
On Alpine heights a loving Father dwells.

## Letter to a Student who Lamented His Defective Memory.

So far from writing, as you seem to expect me to do, a letter of condolence on the subject of what you are pleased to call your "miserable memory," I feel disposed rather to indite a letter of congratulation. It is possible that you may be blessed with a selecting memory, which is not only useful for what it retains, but for what it rejects. In the immense mass of facts which came before you in literature and in life it is well that you should suffer from as little bewilderment as possible. The nature of your memory saves you from this by unconsciously selecting what has interested you, and letting the rest go by. What interests you is what concerns you.

In saying this I speak simply from the intellectual point of view, and suppose you to be an intellectual man by the natural organization of your brain, to begin with. In saying that what interests you is what concerns you, I mean intellectually, not materially. It may concern you, in the pecuniary sense, to take an interest in the law; yet your mind, left to itself, would take little or no interest in law, but an absorbing interest in botany. The passionate studies of the young Goethe, in many different directions, always in obedience to the predominant interests of the moment, are the best example of the way in which a great intellect, with remarkable powers of acquisition and liberty to grow in free luxuriance, sends its roots into various soils, and draws from them the constituents of its sap. As a student of law, as a university student even, he was not of the type which parents and professors consider satisfactory. He neglected jurisprudence, he neglected even his college studies, but took an interest in so many other pursuits that his mind became rich indeed. Yet the wealth which his mind acquired seems to have been due to that liberty of ranging by which it was permitted to him to seek his own everywhere, according to the maxim of French law, *chacun prend son bien ou il le trouve*. Had he been a poor student, bound down to the exclusively legal studies, which did not greatly interest him, it is likely that no one would ever have suspected his immense faculty of assimilation. In this way men, who are set by others to load their memories with what is not their proper intellectual food, never get the credit of having any memory at all, and end by themselves believing that they have none. These bad memories are often the best—they are often the selecting memories. They seldom win distinction in examinations, but in literature and art. They are quite incomparably superior to the miscellaneous memories, that receive only as boxes and drawers receive what is put into them. A good literary or artistic memory is not like a postoffice that takes in everything, but like a very well-edited periodical, which prints nothing that does not harmonize with its intellectual life. A well-known author gave me this piece of advice: "Take as many notes as you like, but when you write do not look at them—what you remember is what you must write, and you ought to give things exactly the degree of relative importance that they have in your memory. If you forget much it is well; it will only save beforehand the labor of erasure." This advice would not be suitable to every author—an author who dealt much in minute facts ought to be allowed to refer to his memoranda; but, from the artistic point of view in literature, the advice was wise indeed. In painting our preferences select while we are in the presence of nature, and our memory selects when we are away from nature. The most beautiful compositions are produced by the selecting office of the memory, which retains some features, and even greatly exaggerates them, while it diminishes others and often altogether omits them. An artist who blamed himself for these exaggerations and omissions would blame himself for being an artist.

Let me add a protest against the common methods of curing what are called treacherous memories. They are generally founded upon the association of ideas, which is so far rational, but then the sort of association which they have recourse to is unnatural, and produces precisely the sort of disorder which would be produced in dress if a man were insane enough to tie, let us say, a frying-pan to one of his coat-tails and a child's kite to the other. The true discipline of the mind is to be effected only by associating those things together which have a real relation of some kind, and the profounder the relation the more it is based upon the natural constitution of things, and the less it concerns trifling external details, the better will be the order of the intellect. The mnemotechnic art wholly disregards this, and is therefore unsuited for intellectual persons, though it may be of some practical use in ordinary life. A little book on memory, of which many editions have been sold, suggests to men who forget their umbrellas that they ought always to associate the image of an umbrella with that of an open door, so that they could never leave any house without thinking of one. But would it not be preferable to lose two or three guineas annually rather than see a spectral umbrella in every doorway? The same writer suggests an idea which appears even more objectionable. Because we are apt to lose time, we ought, he says, to imagine a skeleton cluck-face on the visage of every man we talk with—that is to say, we ought systematically to set about producing in our brains an absurd association of ideas, which is quite closely allied to one of the most common forms of insanity. It is better to forget umbrellas and lose hours than fill our minds with associations of a kind which every disciplined intellect does all it can to get rid of. The rational art of memory is that used in natural science. We remember anatomy and botany because, although the facts they teach are infinitely numerous, they are arranged according to the constructive order of nature. Unless there were a clear relation between the anatomy of one animal and that of others, the memory would refuse to burden itself with the details of their structure. So, in the study of languages, we learn several languages by perceiving their true structural relations, and remembering these. Association of this kind, and the maintenance of order in the mind, are the only arts of memory compatible with the right government of the intellect. Incongruous and even superficial associations ought to be systematically discouraged, and we ought to value the negative or rejecting power of the memory. The finest intellects are as remarkable for the ease with which they resist and throw off what does not concern them as for the permanence with which their own truths engrave themselves. They are like clear glass, which fluoric acid etches indelibly, but which comes out of vitriol intact.—*"The Intellectual Life," by Philip Gilbert Hamerton.*

## The Sin Against the Holy Ghost.

BY THE REV. R. H. RIVERS, D. D.

In discussing this subject I take for granted the following principles: 1. God is immutable. This truth being admitted, he is always willing to pardon the trusting penitent—that is, if we admit his willingness at one time, he is willing at all times.

2. Any change in the relationship between man and God must result from a change in man, and not from a change in God. This is a necessary sequence of the immutability of God. God is angry with the wicked every day, and now the wicked man of yesterday has become the penitent and believing man of to-day. God loves him now because the man has changed. Had he remained wicked he would have been the object of God's wrath still. The principle that evokes the love of God did not exist until the exercise of repentance and faith. God's love of complacency or approbation is like a stream flowing in a certain channel; when a change comes over a wicked man, who is at a distance from this stream, so that he places himself in it, then he becomes the object of the divine love. The stream has not changed its direction, but man has changed his position!

3. If, then, man has ever committed the unpardonable sin, it is not because God has changed toward the sinner, but the sinner has changed toward God. The unpardonable sin is not committed so long as the sinner can comply with the conditions of salvation. It is committed whenever the conditions of salvation cannot be complied with by an intelligent moral agent. God is always willing to comply with his terms. He has obligated himself to save the penitent. He has nowhere promised to save the impenitent. If, then, any man has become so hardened in sin, and so lost to duty as to be unable to repent and believe, he can never claim forgiveness for his sins. The failure to receive forgiveness is not because God has refused pardon to the penitent, but because the sinner cannot claim the divine promise, as he has placed it out of his power to become a penitent believer.

4. There are certain constitutional principles of human nature that naturally respond to the calls of the Spirit. Man has a religious constitution. He has a soul which hungers for God, just as he has natural hunger for food. And God as certainly satisfies the hunger of the soul as food satisfies natural hunger. Now, if man has so perverted the powers of his physical nature as that he cannot eat healthful food, he must die. Death does not result from the lack of food, but from the failure of the vital powers to receive and digest the food. The fault is not in the food, but in the digestive organs. So when man has so perverted his religious nature as that it cannot respond to the Holy Ghost, he must die.

5. The neglect or perversion of any faculty of mind or of body will, sooner or later, destroy the action of that faculty. If a man refuse to use his hand, it will become powerless. If he shut out all light from the eye, for a length of time, he will become blind. If he refuse to use his feet and legs in walking, he will soon be unable to walk. If he refuse to use his memory, memory will fail, and so with all the faculties. Now man has religious faculties. He has conscience and the power of repentance, and the faculty for faith; and it must follow that if these faculties be so neglected or perverted as to be incapable of use, the man can never repent, and must of course die, without pardon.

6. The unpardonable sin is that sin which eradicates the religious principles; which so weakens and destroys the religious constitution that the sinner is forever incapable of repentance. He cannot be impressed by the Holy Ghost. He cannot come to God with repentance and faith. The fault is not with God; it is with the sinner. It is called the sin against the Holy Ghost because it is the peculiar office of the Holy Ghost to convince, to reprove, to regenerate. When, then, the mind is closed to conviction, the conscience to reproof, and the heart to regeneration, the sinner has committed the sin against the Holy Ghost.

I believe that the sin against the Holy Ghost is, in the main, no specific sin. It is sometimes one sin, and sometimes another. It is the sin unto death. Just as men will violate all the laws of health, for a life-time, may, by an apparently small transgression of those laws, bring on death; so men, who have for a life-time been violating all the laws of God, may, by an apparently small transgression, close the moral and religious nature to all the operations of the Holy Spirit. I do not object to the idea that, in the time of our Savior, men committed the unpardonable sin by attributing the works of Christ to the devil. That was enough to forever close the heart to all divine influences. The sin that closes the heart to these influences, so that the sinner has no talent for repentance and faith, is and must be the unpardonable sin. Then the Savior says: "Take the talent from him."—*Nashville Christian Advocate.*

## Romish Pilgrimages.

A French lady, living in one of the districts of France, in a communication to the *Pall Mall Gazette*, throws some light upon these phenomena. Lady patronesses, under the influence of the priests, are stimulated to do the work of recruiting sergeants, for success in which they are rewarded with the privilege of carrying in the procession gayly-decorated banners before the followers they have collected, thus calling into exercise that taste in designs, colors and emblems, and that spirit of rivalry so specially potent with the dames of *la belle France*. One who was solicited to take part in the pilgrimage was told that the object was "to pray for peace," and when the credulous rustic was asked the use of this when there was no war or prospect of one, the reply was that she knew nothing about it, but that she had been told it was "better to pay ten francs to God than see the communes lost altogether." A farmer's wife was assured that the Bon Dieu was very angry, and had frozen the vines and the fruit to show his displeasure, and unless they looked sharp, and prayed together in a pilgrimage, all the good things of the earth would be lost, and there would be a year of famine. A farmer, hearing that this lady recruiting sergeant had said, "So long as we have no government, things will not go well," prohibited his wife going upon any pilgrimage to pray for a king. "What do we want with a king? We sell our beasts and our grain just as well as if we had a king." To this the wife replied: "I durst not remain at home when the others go. I shall pray for the crops, and not for the king. What does it matter to me?" Another, who objected that there could not be much virtue in a pilgrimage performed not with bare feet, but seated comfortably in a railway-carriage, and with scarcely any time left for prayer, was assured that "the intention" was everything. One decided to go because the lady patroness had sent broth to her little girl when she had the measles, and "the poor ought always to submit themselves to the rich, because they may need their help at any time;" another engaged in the enterprise with the avowed intention of retaining the lady's custom; while some of those from whom the requisite ten francs could not be obtained were enabled to swell the number through the subscriptions of richer neighbors, and were quite willing to enjoy a holiday gratis. Of the "Sacred Heart" some of them are declared to know so little as to suppose it to be a saint who was in the same convent with Saint Marie Alacoque! The exultant announcement to the intending pilgrims that the substitution of Marshal MacMahon for M. Thiers was "the beginning of the benedictions which the Divine Goodness is about to accord to us, and we may soon hope to have a government," is stated to have been listened to with "chilling silence," owing to the fact that a fall in the price of cattle had immediately followed MacMahon's accession, and a cow for which an offer of five hundred and fifty francs had been made became insalable at four hundred francs. Those who trade on the ignorance of their votaries are liable to have their schemes jeopardized by similar illogical conclusions.

IT IS RELATED of the distinguished Rev. Dr. Bellamy that he had seasons of deep despondency, when he was confident he was going to hell. His brethren often labored with him in vain. One day, after all reasoning had failed, one of the ministers said: "Well, brother, you know more about yourself than we do. To us you appear very well; but, after all, you may be a whited sepulcher—beautiful outside, but inwardly full of corruption. If so, you will go to hell. I should like, however, to know what you will do when you get there." "Do!" cried the doctor, with great animation and emphasis; "what will I do? I will vindicate the law of God and set up prayer meetings." "All right," said the brother; "but in that case the devil will not keep you there; he will soon turn you out as unfitted for his place and company." The doctor came out of his gloom and was happy.

SHAVINGS.—A quaint writer compares a certain class of professors of religion to "sheet-iron stoves heated by shavings." When there is a little reviving in the church they all at once flame up and become exceedingly warm and zealous. They are ready to chide the pastor and the brethren for their coldness and want of activity. But alas! the shavings are soon burned out, and then the heat goes down as it went up.

## The Baobab.

This plant of monstrous size, the most colossal and the most ancient vegetable monument on earth, has round, woolly leaves, which consist of from three to seven leaflets radiating from a common center and giving them somewhat the appearance of a hand, and magnificent white flowers. It is an enormous tree, holding among plants the place that the elephant holds among animals—a hoary witness of the last changes which the earth has undergone, and deluges that have buried beneath their waves the productions of early ages. Several baobabs that have been measured were found to be from seventy to seventy-seven feet in circumference. From its branches hang, at times, colossal nuts, three feet in length, and resembling large oval baskets open at the bottom, and looking from the distance like so many signal flags.

It would take fifteen men with their arms extended to embrace the trunk of one of these great trees, which, in the countries through which the Senegal flows, are venerated as sacred monuments. Enormous branches are given off from the central stem a few feet from the ground and spread out horizontally, giving the tree a diameter of over one hundred feet. "Each of these branches," says M. Danton, "would be a monstrous tree elsewhere, and, taken together, they seem to make up a forest rather than a tree."

It is only at the age of eight hundred years that the baobabs attain their full size, and then cease to grow.

The fruit of this tree is oblong; the color of the shell passes in ripening from green to yellow and brown. The fruit has been named "monkey bread." It contains a spongy substance, paler than chocolate, and filled with abundant juice.

The bark is ashy gray in color, and almost an inch in thickness. The negroes of the Senegal grind it down to powder, and in this state they use it to season their food and to maintain a moderately free perspiration, which enables them the more easily to withstand the heat. It serves also as an antidote for certain fevers.—*The Wonders of Vegetation.*

## How a Minister Should Preach.

Light was given on this subject recently at a meeting of the Presbytery of Garioch, in Scotland, to examine witnesses against the settlement of a minister lately presented to that parish. One farmer objected that the minister's composition of a sermon he delivered in the kirk was faulty: "He did not bring out the spiritual doctrine that he should have brought from the text." Another farmer deposed as follows: "I didn't love his discourse. I didn't think much good of him. He was paying close attention to what he was reading off o', and wasna looking through the church. He had one hand always on the paper, but whether he was pointing with his finger or not I couldna say. I heard him vera weel. He read the same as you and I or anybody would like read a chapter, wi' little or ony alteration in his voice. I wasna altogether pleased with his manner. I dinna think I could esteem him for his works that I ever heard him do. I mean by his works his preachin' and readin' oot o' the pulpit. He didn't show by accent in his delivery ony liveliness toward the congregation. My own intention is that if he be placed I winna be here very often. My intention is to leave the kirk; I won't say when, but it will be very soon, if he be placed there." The witness further explained what a minister's manner should be like in the pulpit. "He should be a good, lively speaker, and one to feed to his book, and should be able to look from one en' o' the kirk to the ither, and try to attract his hearers." Such was not the case with the unfortunate minister who is the subject of the inquiry. He looked up very little. He micht hae seen a short glimpse up at a time. It was," added the witness, "my belief he kept his hand on the book to keep his place. He didna every now and then look up and around the church. He micht for a second have looked at a time at one end and anither time at the ither end. I watched him pretty close, and had my eye upon him."

WATCH UNTO PRAYER.—During one of the numerous revivals in Oberlin College, President Finney made the following shrewd remark to a young member of the First church whose religious life was not prospering. We have always thought the remark an excellent illustration of the need of the apostolic injunction: "Watch unto prayer."

This young Christian, complaining of religious depression, her adviser said:

"You are not in very good health, my child?"

"No, sir, I am not so well as I could wish."

"You are wearied at night, are you not?"

"Yes, almost every night."

"You are so tired that many a time you feel that you have no strength to pray?"

"Yes, that is exactly what I do feel and lament."

"And so, to save your strength, in the face of your laments, you go to bed without praying?"

"Yes, I have to confess that it is even so."

"I have no doubt of it, and if you watch yourself you will notice that this excuse for not praying will grow more frequent—*the devil is very careful of your health, is he not?*"

A DEAR little girl had been taught to pray specially for her father. He had been suddenly taken away. Kneeling at her evening devotion, her pleading eyes met her mother's. She sobbed: "O mother! I cannot leave him all out! Let me say, 'Thank God that I had a good father once,' so I can keep him in my prayers." Many stricken hearts may learn a sweet lesson from this little child.

THE best thing out—aching tooth.

## Religious Intelligence.

THE new edifice of the Methodist Episcopal Church South, at Salem, Oregon, was dedicated by Bishop Doggett, on Sunday, August 31. Dr. Dawes is the pastor.

THE Rev. C. H. Tucker, of Long Island, has been deposed by Protestant Episcopal Bishop Littlejohn, of that diocese, for helping Mr. Cheney, "the communions," in Chicago.

A MURAL TABLET, in memory of the late Dr. Guthrie, surmounted by a bust, has been executed for his congregation in Edinburg, in order to be placed in the vestibule of the church.

A CORRESPONDENT of the *Churchman* states, upon information which he has received directly from Rome, that the Pope has declared his intention to create no more cardinals at present. This spoils Archbishop McCloskey's hopes of wearing a red hat.

THE Cape of Good Hope House of Assembly, only two members dissenting, has voted for the discontinuance of the payment of £400 a year to the Bishop of Cape Town for traveling expenses. "Such," says the *Record*, "is the tendency of events."

WE SEE it stated that the Fulton street daily prayer meeting in New York has an average attendance of from 400 to 500 people, a large majority of them being men. It is intimated that there is an average of one hopeful conversion in these meetings every day.

A BULGARIAN, named Ekonomoff, one of the first graduates of Robert College, Constantinople, has come to this country and entered Drew Theological Seminary to fit himself as a preacher and missionary to his fellow-countrymen. He will be under the Methodist Bulgarian mission.

THE bill for the separation of Church and State in Spain guarantees the entire independence of religious corporations under present conditions. The nuns are, as now, to have their pensions, which, after death, will revert to the State. Buildings erected for religious purposes will not be disturbed.

THE Catholics, it is said, are so confident of the recovery of the temporal power of the Pope that they are raising a fund for the erection of a church in the most conspicuous part of Rome, to be dedicated to the Sacred Heart of Jesus. The building is to be commenced on the day of the downfall of the present government.

THE *African Repository* states that there are in Liberia between 1,400 and 1,500 scholars in the mission schools. The private schools would raise the number to about 1,500. Of these 900 are divided about evenly between the Protestant Episcopal and Methodist Episcopal missions. The other missions are the Baptist, the Presbyterian and the Lutheran.

A NOVEL ENTERPRISE as regards Western India has been started by the Western India Native Christian Alliance, which at its last annual meeting, held in Bombay, appointed a native Christian as its missionary agent to labor among his countrymen. This movement is regarded with great pleasure by the Free Church of Scotland missionaries in Bombay.

THE Rev. P. Goodfellow, of Antigonish, Nova Scotia, invited Father Chiniquy to speak to his congregation. The Roman Catholics in the vicinity stirred up a riot, broke up the meeting and insulted the ministers on their way to their home. It must be tolerably evident by this time in the neighborhood of Antigonish that Protestantism is an erroneous system.

PREACHERS EXCHANGE TOBACCO.—A genuine tobacco revival was the feature of a Willimantic camp meeting in Connecticut, a few weeks since. The occasion was a forcible sermon on the subject by Rev. D. W. C. House, of East Thompson, formerly of Norwich. At its close up ward of twenty ministers came forward and voluntarily forswore the use of tobacco from henceforth forever more.

IRISH CHURCHMEN have taken the alarm at the progress of Romanism in the English Church, and have founded a "Protestant Defense Association" for themselves. To be sure, Ritualism has no foothold whatever in Ireland, but there is no telling when it may begin to spread there, and its opponents, the Evangelists, propose to be in time to meet it. The revision of the Prayer-Book is a point of controversy at present in the Irish Episcopal Church, one party claiming that certain portions of it tend to inculcate Romanism.

SAYS a London exchange: "*Galignani* states that a young German savant, Dr. Strack, at present at St. Petersburg, has been charged by the Russian government to collate the valuable manuscripts of the Old Testament preserved in the library of that city. He has the intention of photographing and publishing, with annotations, the most interesting one of those documents. The Russian authorities have accorded a sum of 20,000f. to further his object. According to the most learned Russians, the Codex contains most valuable elements of the study of the Old Testament. As is known, the rarest Hebrew manuscripts in the Russian capital were obtained from very old Israelitish communities in the Crimea."

THE *Christian Standard* reviews the progress of the denomination of Disciples, and speaks with much hopefulness of the outlook. The public judgment during Alexander Campbell's life-time was that the body was held together by his personal influence and would fall to pieces at his death. Instead of that, the Disciples are becoming more compact and better organized, and the signs of dissolution are not visible. The distinctive features of their church life are, according to the *Standard*, coming to be generally accepted among orthodox religionists; there is a constant progress among them in the management of their forces and a large increase in benevolent outlays; the Sunday school enterprise has developed great strength, the ministry are increasing in numbers and efficiency, and there is a great improvement in their literature. Add to this the fact that from thirty to fifty thousand members are added every year to the churches of the Disciples, and the evidence seems plain that it is a vigorous and useful Christian body.

THE *Friend of India* states that the Rev. J. M. Haswell, American Baptist missionary at Maulmain, who has for twenty years been at work among the Talaings, is the only foreigner who has studied their language, into which he has translated the New Testament. Now, at sixty years of age, being prevented by palsy from preaching, Mr. Haswell contemplates publishing the results of his studies in the form of grammatical notes and a small vocabulary of the Pegnan or Talaing language, which is gradually going out of use. This language, though written in the same general characters as the Burmese, is entirely different, and is now prevalent only in the rural districts of Amherst, part of Martaban, and to an uncertain extent in Siam.

THE Wesleyan missions on the Gold Coast, Africa, are still suffering from the warlike movements of the Ashantis, who are in full possession of the field, have destroyed many mission chapels, and have scattered schools and congregations. Sir Garnet Wolseley has been commissioned to command the English troops against the Ashantis, who, according to the letter of Mr. Goldie, United Presbyterian missionary to Old Calabar, written to the *Missionary Record*, have no special grievance to allege as the cause of hostilities. The interior tribes all show some restlessness to get to the sea-coast and interfere with the monopoly of traffic held by the sea-board tribes. It is reported by some that the object of the Ashantis in making war is to obtain captives for immolation in their great annual sacrifices.

RE-ENFORCEMENTS.—Never before, says *Zion's Herald*, were so many missionaries going to the foreign field. Nearly every missionary society in all countries are either establishing new missions or increasing the working force of those already established. Our own missionary society is doing a noble work in this direction. All it wants is more funds to send hundreds where it now sends one. Dr. C. C. Baldwin, of the Presbyterian Board, will soon return to China, and resume his labors in Foochow. The Southern Presbyterian Church is also about to add to its missions in that country. Rev. J. W. Davies, of North Carolina, Mr. G. W. Painter, of Virginia, and Miss A. C. Safford, of Georgia, have recently left to re-enforce the China mission. Mr. Davies is to join Mr. DuBose at Foochow. Miss Safford has also been appointed to that station, and will aid Mrs. DuBose in the work among the women. The American Board is also doing a great work in re-enforcement. In addition to the missionaries recently sent, Rev. H. H. Lenvitt will sail for Japan in October. Rev. and Mrs. Howland and Rev. and Mrs. Chandler will leave for Madura; Miss Howland for Ceylon, and Miss Norris, M. D., for Bombay, in a few weeks.

JUST NOW, both in this country and in Europe, there is what we may call an epidemic of the Jewish question. Here, as well as there, the discussion is but the rebound of circumstances. Mr. Disraeli was thought to have drawn upon his very opulent oriental imagination when he stated some years ago, that in all parts of the world there were Jews who, shrinking from the excruciating contempt and aversion of mankind, concealed their faith, not only for a life-time, but for generations. Some not have lately come to the surface who indicate that Disraeli knew what he was talking about. For example, it is mentioned, in a recent number of the *Jewish Chronicle*, that a company of Jews at Berlin brought to the Shah, on the occasion of the latter's visit there, a petition imploring him to protect the Jews in Persia; and that a stern Persian, belonging to the royal suite, who had received and closely questioned the delegation, quietly informed them that their memorial should really reach the Shah, for he, the stern Persian aforesaid, was a concealed Jew, though obliged to deny his faith. Since the religious emancipation of Austria and Spain there have been numerous conversions to Judaism, which were in reality nothing more than the open avowal of Judaism by "Catholic" families who, perhaps for ages, have remained Jews in sympathy and faith and domestic habits, while they have outwardly assented to the dominant and domineering religion.—*Christian Union.*

THE Berlin correspondent of the Cologne *Gazette* gives a discouraging report of the decline of Protestantism in Germany, as indicated by the falling off in the number of theological students. Ten years ago there were 1,100 such students in the six eastern provinces of Prussia, whereas during the past half year there were only 680, and a similar diminution is shown by the records of all the German universities except that of Leipzig. In Wurtemberg and Baden especially it is found difficult to obtain a sufficient number of candidates to fill the vacancies among the Protestant clergy. In the last number of *Neue Evangelische Kirchenzeitung* Dr. Messner, the editor, attributes this decrease in the study of theology to the "anti-ecclesiastical spirit of the time," to the "lukewarmness with which religion is viewed even in the families of the clergy," to the "contempt with which pious youths at the German colleges are treated by their fellow-students," to the "humiliations which the clergy have to suffer in public life," and to the divisions which have sprung up in the church itself. "It is very seldom," says Dr. Messner, "that the son of a family of nobles or merchants now elects to study theology, and preaching seems to have lost all its influence." State churchism has accomplished its perfect work in Germany in the devitalization of the Protestant Church. Yet this is the cry which sundry reformers in this country would press to the lips of American churches.

# The Christian Advocate.

Organ of the Alabama, Mississippi and Louisiana Conferences of the M. E. Church South.

THURSDAY, OCTOBER 16, 1873.

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AGENTS—All the members of the Patronizing Conferences.

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## The Leading Vice.

The leading vice of the day is dishonesty. Other sins are abundant, but this is in excess of all. The recent and still prevailing monetary disturbance has brought many hidden things of darkness to light, and exposed frauds that had been a long time in progress. The average conscience is less sensitive on the subject of financial trusts than on that of other obligations. Men in high places and in reputable social positions cheat and defraud, and enrich themselves by many artful tricks, without losing caste. They are reckless in business, rushing into speculations with a perfect abandon, and caring little for their own promises, or for the wreck and disaster which they inflict upon the country.

Money is the great necessity, and all means are legitimate by which it can be secured. Neither can people afford to wait for slow accumulations, or to gain a competence by industrious toil. A desire for riches and a repugnance to hard work go together; and some royal road, some short cut, must be found to the coveted possessions. The wise man has said that "money answereth all things." Almost every temporal good it will buy, from the highest luxuries to the merest necessities and comforts of life. As the world goes, it commands respect and influence, and is more honored than virtue or talent. Style is a social necessity. The houses people live in, the clothes they wear, the entertainments they give, are matters of first importance. Nearly everything, from high political office to the honor and general deference of society, is to be bought. The temptation to get money by doubtful, and even by fraudulent means, was never greater in this country than at the present time. It will purchase more, and do more for character, reputation and pleasure, than in the days when honor, principle and integrity were regarded as the essential passports to public favor and social recognition.

Conscience, for some reason, would seem to be less tender in its judgment on questions of monetary obligation than on most other points in morals. Men fail in business, but manage to cover up and save enough to make themselves comfortable, while widows and orphans, whom they owe, suffer for the barest necessaries of life. Merchants hold on to the cash balances of their customers somehow, planters who have pledged crops to their factors for advances send their cotton and sugar elsewhere, and banks involved and bankrupt by bond speculations shut down upon their depositors and refuse to pay the money intrusted to them for safe keeping. There is borrowing without much prospective ability to pay, and with no serious intention to do so unless perfectly convenient. Moral responsibility, beyond what legal processes can enforce, is rarely admitted. Plain, thorough-going honesty, and transparent uprightness such as leads a man to "swear to his own hurt and change not," and to regard his debts as unpaid until they *are* paid, is a thing most rare.

The times demand a revival on this specific subject of honesty in business, and a conscience with reference to monetary trusts. Christians are admonished to "provide things honest in the sight of all men," and they are commanded "to do that which is honest." Looseness in business affairs and in matters of debt brings reproach upon the cause of Christ. It is a painful fact that men otherwise blameless, and sometimes prominent in the churches, are often guilty of carelessness and a culpable negligence in reference to their debts. They are reckless in going in debt, and quite too indifferent and forgetful when the time of payment comes. We have known those who seemed to have enlightened and right consciences on all other matters who were apparently without any moral sense about meeting financial obligations. Their lives were without stain otherwise, but their character and influence were seriously damaged by this most fatal blemish.

The churches, in their ministry and laity, have suffered and do suffer from this cause. Money is sought to be made by gambling, by dealing in whisky, by the dishonest cornerings and combinations in trades and speculations, and money owed is not paid, and even the obligation is repudiated. With low and perverted views of integrity in the world, and in the expedients of business, it is perhaps not strange that the average Christian practice should have declined. The teachings and discipline of the churches should be specially directed to this evil of dishonesty, and the general deterioration of conscience upon the subject of financial trusts. The churches should at least purge themselves, and deliver a clear testimony for honesty. Let them, at any rate, realize the magnitude of the evil, and vigorously labor to arrest it.

## Letter from Bishop Pierce.

The *Southern Christian Advocate* of October 1 has a live letter from Bishop Pierce. Alas for common folks! the Bishop is so hearty in body and so exceptionally endowed every way that he can hardly conceive of the weakness and infirmities of ordinary men. We give the most of his excellent letter, replete with wise and faithful counsel.

My brethren are rebuking me for what they call overdoing—wearing out before my time. Is it not written: "The zeal of thine house hath eaten me up?" Was this charged as a fault? I trow not. If I had no higher motive I should go on my way for example sake. The tendency even among preachers is in the opposite direction. These vacations and visits to the springs and mountains and to the North have an ugly look to me. I am afraid of them. My ideas of ministerial fidelity do not allow it in my case. But I judge no man. I only suggest that all movements in the direction of *self-indulgence* will bear watching. In the grass of these green pastures, where the flesh seeks rest, there is *a snake*, and his name is *satan*.

No, brethren, I am not overdoing. My health is good, my strength is firm. The commission says: "Go." How dare I stay at home and rest? I see the men of the world busy; they rise early, sit up late, eat the bread of carefulness, tax brain, muscle, time, work, work, work, and I hear no complaint. No blame attaches. They do it to obtain corruptible things—silver and gold. Shall not an incorruptible inheritance stimulate us to superior diligence? It ought, and, by the grace of God, for myself it shall.

The spring and summer work, and observations made, have all been suggestive. I have seen some things to cheer and encourage; many to bewail and deplore. I am more and more satisfied that the Introduction of organs and choirs, like "Alexander the coppersmith, have done us much evil." In many cases they have been the occasion of division, discord, variance, hate, heart-burnings in the churches. This is all wrong, I grant. Yet it is as fair and just to lay the blame on those who *gave* the "offense" as upon those who were "offended."

I find churches which have paid *thousands* for an organ and only give hundreds for missions. Another—*straining*, the people say, to support a preacher, yet raising from $1,200 to $1,800 to buy an organ. But they have not only absorbed money—they have put Methodist worship into a straight-jacket. All freedom is gone. Nothing is left, in many places, but a petrified respectability. Singing to the praise of God is substituted by *music*, so called. The whole thing is so incongruous, so out of harmony with genuine spiritual Methodism, that praying and preaching are both hampered by it. The very atmosphere of the house, when these *performances* come off, is infected. It is like an east wind on the nervous system. No will or resolution can resist it. On this more anon.

The pew system has been tried by five Methodist churches (perhaps more) in Georgia. It worked something akin to death in them all. The only chance for a continued life was to abandon the policy. The plan of renting or selling pews in the house of God is an abomination, a downright wickedness. It is largely responsible for the fact that but a small fraction of our city populations, either North or South, attend the ministry of the word. As far as I know, in Georgia we are clear of this body of death. But we are falling into another custom not much better. I mean the *promiscuous seating of our congregations*. The time has come for a note of warning on this subject. I will not discuss the subject now, but may hereafter. In the meantime I avow myself in favor of the old rule: "*Let the men and the women sit apart in all our congregations.*" It may be pleasant and convenient for families to occupy the same pew, but pleasure and convenience ought to be given up for the sake of religious interest. This family arrangement cannot be allowed without conceding the privilege to other parties and to all. And here is the evil. Young gentlemen and ladies, as I have seen, come in groups and march along the aisles, and with bows and ceremonies and graceful joining of hands pass to their places in pairs, and, seated side by side, whisper and giggle and fan and indulge in all the amenities of private life. Now what I say is, all these things are out of place in the house of God. The church is not a parlor, where people meet to exchange civilities, and brandish the graces of dress or form or manner. Sobriety, reverence, awe, are demanded. "God is in his holy temple." Now, remembering that our congregations are largely made up of young people—gay, festive, buoyant, thoughtless, aye, and *carnal* too—everybody knows that this commingling is unfriendly to serious thought, to the impression of the word and to religious action, even if the heart should be touched. In this arrangement the devil has the advantage of the preacher and the people.

The Discipline still insists on *free seats*, but we cannot have them, in *fact*, without the separation of the sexes. Without this there are barriers and delicacies and fears of intrusion which embarrass the feelings and virtually limit the privilege of the incomer. In my judgment a congregation of people gathered together for the worship of God ought, in its order and arrangement and manners, to be discriminated from all other public assemblies. Everything which tends to *commonize* the occasion and assimilate it in order and likeness to the political or social gatherings of the people ought, as far as possible, to be avoided. Oh! that Methodism would maintain her individuality, her uniqueness, her independence. Mr. Wesley was a wise man, and there is a profound philosophy in the system he wrought out, even in what people less wise consider little things. Our church has lost power and prestige by every surrender of what was distinctive, and every approximation to the customs of other people. There is religion as well as history in the account of the sling and the stone.

I have found love-feasts much neglected, and when held greatly impaired in their value by sitting with open doors and letting in a promiscuous crowd. This is all wrong—the offspring of a silly, mawkish liberality. Every church has a right to hold its meetings in its own way. Our book of law, in regard to love-feasts, prescribes the mode, specifies who may attend, and limits the time. No preacher has a right to change any item of this arrangement. Let every brother conform to the rule. None but a Methodist has any *right* in the premises, and the courtesy which admits others has its legal boundaries. No one has any right to complain that he was not invited. A love-feast is a *private Methodist meeting*—a family gathering, where all the children are expected to speak in the freedom of mutual confidence and affection, unembarrassed by the presence of strangers. Let us return to the old paths. G. F. PIERCE.

SUNSHINE, September 23, 1873.

## Evangelical Alliance.

LETTER FROM DR. TUDOR.

MR. EDITOR: Through your thoughtful kindness, and as though you anticipated the desire I had, if it were consistent with Providence, to look in upon the Evangelical Alliance, at this its first session and conference in America, advising me that you had already appointed the first Sunday in October to be Quarterly Conference Sunday at Carondelet, and would fill the pulpit, I have been enabled to enjoy a great feast in what I have seen and heard in two days' attendance at the sittings of the great Christian congress in New York.

This new institution in Christendom, the Evangelical Alliance, was organized in London, in 1846, at the instance and conception of good men, now dead and living, the most prominent and active of the latter being the indefatigable and laborious Dr. Philip Schaff. The organizing idea of the Alliance is the unity of Protestant Christians throughout the world—not uniformity, as I have heard the matter explained here, nor unanimity, but unity. The statement and discussion of the formula and principles of this unity must give place, for the present, to some account of the stirring scenes which have accompanied the reception of the foreign delegates, and the sessions of the Alliance in the past two or three days.

There have been held hitherto five conferences of the Alliance, respectively at London, Paris, Berlin, Geneva and Amsterdam. This, therefore, at New York is the sixth conference, whose accredited members are delegates chiefly from the States of Europe and from the United States. There is one delegate from Bombay, India—a native and a preacher. I cannot tell you all the churches that are represented, for no one is able to learn from any hint or announcement in the conference assembled to what particular denomination any speaker that is introduced to the body, or any delegate referred to, belongs. All this is sedulously kept out of sight. I have heard several foreign delegates say that when they have been asked in the social circle to what church they belonged, their invariable answer has been: "I belong to the Evangelical Alliance;" and beyond that they would give no satisfaction. Strangers, therefore, must remain unknown to strangers by their party names. The Dean of Canterbury may be recognized historically as of the Church of England, but no one would know him to be a churchman from aught that drops from his lips, and I have heard him several times. The reputation and fame of others may associate them inevitably with certain churches of longer or shorter names; but though French, German, Dutch, Swiss and Italian speak, some of them, in very broken, almost amusing, English when they attempt our vernacular before an audience, what you, Mr. Editor, and I would call the language of Canaan seems to be their native tongue. The denominational names are Dutch, French, etc.; the language of the Evangelical Alliance is one.

This sixth session of the Alliance is the first in America. The second session would have been appointed for New York, twenty-five years ago, but for one thing, as I heard the British secretary, Rev. James Davis, state the other night. The nomination of New York was rejected because of slavery existing in this land. Now that difficulty is removed. Perhaps the objectors on the ground stated above were just a little guilty of the same oversight which impaired for years in the North that philanthropy which prayed, at camp meetings and elsewhere, by formal and adopted resolution, for the poor slave, but not a word for the poor slaveholder.

I was present, on last Thursday night, at the public reception and welcome given the foreign delegates, in the hall of the Young Men's Christian Association. The attendance of citizens was to the full capacity of sitting and standing-room, after the occupation of reserved seats by the delegates. The audience-room was chastely decorated for the occasion with the flags of all nations, and in full view over the platform in gilt capitals were the names Wesley, Calvin, Edwards, Wycliffe, Luther, Knox, Bunyan, surmounted by the motto of the Alliance: *Unum corpus sumus in Christo.*

The Rev. Dr. Adams, Presbyterian, of New York, delivered the address of welcome. Dr. Adams is very tall in person, very erect and very gray. He is a man of eminent abilities, and his address was truly eloquent. He fully instructed the foreign delegates in what we were as a great nation, and the wished-for unity was the theme of his concluding remarks. The gem of his speech was as follows:

It has been said, whether by poetry or science it matters not, that there is a certain point in the upper air in which all the discordant sounds of the earth—the rattle of wheels, the chime of bells, the roll of the drum, the laugh of the child and the moan of the beggar—meet and blend in perfect harmony. Surely it is something more than a poetic conceit, even the sure word of inspiration, that when once we are lifted up to a fellowship in Christ Jesus, we meet in a high and heavenly place, where "all things are gathered together in one, both which are in heaven and which are on earth, even in him."

Lord Alfred Churchill, of England, was the first to reply on the part of the foreign delegates to the address of welcome. Churchill has a ruddy, well-fed face, but is very far from representing in corpulency the traditional beef-eating Englishman. He has the aristocratic hesitation of utterance in his speech, and said little beyond a few words in introduction and explanation of a paper which he read, and which was a greeting of the council of the London organization of the Evangelical Alliance.

The Rev. Dr. Stoughton, of London, followed, his face radiant with smiles, and his well-knit frame evidently tingling all over with the happiness of the hour. The gem of his remarks was:

Like the man who saw on the hills of Scotland what he thought to be an enemy, but who found, as the mist cleared away, that it was his own brother, so amid our controversies we see through a mist, and mistake for enemies those who are really our friends.

Next followed a man whom I was glad to see called out, for I had been observing him with great interest. He had attracted my attention to him by the manifold expression of joy and pleasure which his beaming face and the upward tossing of his head and every motion restlessly uttered, as he listened to the several speakers preceding. I took him to be about sixty years of age, and yet he seemed to be alive with all the activity of early youth. I was sure he was happy. At the call of his name I was glad to see him arise—the Rev. Dr. Fisch, of Paris, an able representative of the Protestant Church in France. I could well understand, as soon as I knew who he was, how exuberant his emotions would naturally be, coming from a country where Protestantism is scarcely known by the masses to a land where it is the religion of the nation. I waited eagerly upon his speech, and his first words were just like himself, as he appeared to me. He spoke in good English, and began by saying:

I have much trouble to express the feelings of my heart after the address of welcome delivered by Dr. Adams. Indeed it was to me as if I was already in heaven, and as though his words were accompanied by the melody of angels' harps.

Dr. Cotillin, of Geneva, Dr. Dorner, of Berlin, and Dr. Christlieb, of Bonn, made short addresses. I was happy, indeed, to look upon those men of distinction, of piety and of zeal in the cause of God.

The enthusiasm of the audience, which had been steadily increasing from the beginning, and had abundantly manifested itself by repeated and deafening applause, rose to its highest pitch of tumultuous excitement with a little incident that occurred at the close of Dr. Christlieb's remarks. Dr. Fisch, from Paris, made allusion, in his speech, to the late Franco-Prussian war, and greeted his German brethren, whom he was happy to meet on a platform of Christian peace, fellowship and fraternity. Dr. Christlieb, of Prussia, responded in the same spirit, saying: "There are times, and this is one, when Germans can forget that they are Germans, and extend their hands to our French brethren." With that he stepped across the platform and extended his hand to Dr. Fisch, who, of course, received it. The effect was electrical.

An interesting character was then called out to address the audience in the person of the Rev. Narayan Sheshadra, of Bombay, India. He spoke in wonderfully good English, and claimed to be a fruit of the Evangelical Alliance in his conversion to the Christian faith. He was dressed in the costume of his country—in a long overskirt, and with the ingeniously-folded Hindoo turban on his head. His face was in expression bright, happy and intelligent. He said:

In my country we have been divided into various sects—the Brahmins, the warriors, the mercantile and the servile classes—but it was in the mind of our Father in heaven that as he was one, his children should be one, and his heart's desire is that we should be bound together in one bundle of love.

The conference formally organized on Friday morning by electing Theodore Woolsey, of New Haven, president. In his speech of acceptance he used the following language, which, coming from a man not inferior in cultivation to Prof. Tyndall, and indorsed by the applause of the immense audience present, almost drew from me an audible "Glory to God!"

Notwithstanding the inefficacy of prayer has been demonstrated by science, the church goes on praying still, all the same; and as long as there are Christians in the world they will pray incessantly, in spite of all logical conclusions.

Where are the kings and empires now
Of old that went and came?
Yet, Lord, thy church is praying still,
A thousand years the same.

One of the speakers on that day, from London, related how he came to realize the magnitude of this country. He had been here two years ago, and had brought a parcel which he had been commissioned by a lady to deliver to her son in Kankakee, Illinois. A day or two after reaching his quarters in New York he asked at the office of the hotel: "Can you tell me, sir, where Kankakee is?" and was answered: "Why, sir, it is one thousand and seven miles from here." "Why, sir," rejoined he, "I have a parcel to carry there for a lady;" and it had hitherto seemed to him to be only a sort of round-the-corner trip. He had to travel three times the length of England to execute his commission, and he triumphantly said: "I did it!"

On Sunday afternoon the very Rev. R. Payne Smith, Dean of Canterbury, was the chief officiating minister in the administration of the sacrament of the Lord's Supper, at Dr. Adams' church, Presbyterian. The world moves.

NEW YORK, October 6, 1873.

THE *Western Methodist* speaks in the following terms of one of the victims of the fever at Shreveport:

We deeply regret to learn that our friend and brother, Alfred Saville, died of the disease in that city, October 7. He left this city three or four weeks since, and went to Shreveport for service in the telegraph office, the fever having previously carried off a number of the operators. He went from a sense of duty, and has fallen a victim, but was a conqueror also, we doubt not. He was an official member of Central church in this city, highly esteemed, dearly beloved and very useful among his brethren, who, with us, keenly feel his loss. He leaves a young wife, to whom, in this dark hour, we commend the divine promises, and give assurance of the sympathies and prayers of many friends.

EAST TEXAS CONFERENCE.—Rev. Daniel Morse and the Galveston *Advocate* state that the East Texas Conference will meet November 12. We had put it November 26 in our register, but we cannot now recall our authority for the change, but must have been misinformed, of course.

REV. J. B. WALKER, D. D., reached the city on Wednesday morning, and left for Galveston on Saturday, the eleventh instant. He was in vigorous health, and much improved by two months of rest and travel.

## Death of H. F. Given.

This well-known merchant and citizen of New Orleans died on Monday morning, the thirteenth instant. Mr. Given was a prominent and devoted member of our church, holding his membership in the Carondelet Street charge, of which he has been for years a steward and class-leader. He was present at the love-feast on Wednesday night, the eighth, assisted in waiting on the congregation with the bread and water, and spoke in a most earnest and feeling manner of his religious experience, remarking, in a way which then arrested our attention, that he thought his earthly course was nearly run. On Sunday he was, as usual, at his class early in the morning, at the eleven o'clock service, and at night he was in his accustomed seat, and after the sermon, in his usual health apparently, bade his pastor good night. About three o'clock in the morning he awoke in great pain, aroused his family, and a physician was soon with him. At five o'clock his spirit had taken its flight. Disease of the heart, we suppose, was the cause of his death. Bro. Given was a man of great benevolence and amiability, and of blameless life; a Christian of catholic spirit, but devoted most heartily to his own household of faith. He will be greatly missed and lamented by our church in New Orleans. He was born at Smithland, Kentucky, and had resided in New Orleans since 1854.

THE PASTOR of the Southern Methodist church at Shreveport, Rev. John Wilkinson, is more than ever endeared to that community by his faithful and efficient services during the prevalence of the epidemic. Besides administering to the spiritual wants of the sick, dying and bereaved, he has made himself exceedingly useful in other respects. We are informed that his presence and labors in the plague-stricken community have been of the most signal value, and that he has spared nothing in his efforts to alleviate the sufferings of the people. In all this he has, however, simply done his duty as a minister of the gospel, and has done as every true pastor would have done. It gives us pleasure to note this instance of ministerial fidelity, and the more so because we believe it to be general among our Protestant preachers. In Memphis we believe our pastors are all at their posts, and that they are working like heroes amid the raging pestilence. We are glad to see them quit themselves like men in such times of danger and sorrow. The Rev. Dr. Bowman, an esteemed Presbyterian minister of that afflicted city, has lately fallen, while engaged in alleviating the sufferings of the sick and destitute. The Catholic priesthood, as usual in such emergencies, have been promptly to the front, and many of them have died, like brave and good men, in the performance of their duties.

ANOTHER LITTLE ONE FOLDED.—We much regret to know that Rev. C. W. Carter and wife, of Mansfield, have recently met with a heavy bereavement in the death of their youngest child, Charley, who died on the morning of September 27, after an illness of five weeks. It is well with the child. May God graciously sustain the afflicted parents.

YET ANOTHER LITTLE ONE TAKEN HOME.—Rev. A. Dowling, of the Alabama Conference, writes as follows of the death of his little daughter Nettie. The parents have our deepest sympathy in their great sorrow.

Died, at the Chinn Grove camp ground, of membranous croup, October 4, at seven P. M., our sweet, darling little Nettie, aged one year, ten months and seven days.

Although she was so intelligent (for her age,) lovely and promising, yet death came, in the providence of God, and Nettie passed

"From earth-born woe and care,
And soared above these clouds of night,
Her Savior's bliss to share."

While we weep and mourn for our dear, charming, precious little babe, yet by faith we look, through our tears and sorrows, to that beautiful, bright world above, where all is happiness, peace and love, and expect to meet her, yes, meet our angel Nettie, and from her never, never part again. A. DOWLING.

OZARK, ALA., October 9, 1873.

EXCEPTIONS TAKEN.—Exceptions have been very justly taken to a brief article headed Alabama College, and published in the ADVOCATE of October 2. The objectionable features of the communication escaped our notice at the time, and the copy was sent to the printer under the impression that it was no more than a statement of the condition of the college and the time of its opening. Had we detected the offensive personal allusions the communication would have been consigned to the waste-basket at once.

NEVER were any of the saints so sufficiently armed that the devil hath not found some part or other unfenced, even in the best.—*William Gouge.*

## Letter from Camden, Arkansas.

MR. EDITOR: The year is passing away, and to *us* will soon be gone. A preacher's year ends at Conference. How we tremble as we look back! This retrospection is the cordial of life, but, like other cordials, is sometimes taken with a good deal of bitterness. It gives us new strength—enervates and quickens us—but sometimes brings us sad hearts and an inward frown upon ourselves. When we look back we begin to "learn how frail we are." Our errors, shortcomings, indiscretions, lightnesses, want of zeal and devotion—these are seen best after we pass them. We may and ought to see them as we get to them; but then there are circumstances combined with them to divert our minds; and not till we pass them, forget the circumstances of the hour, and look with calm and unrestrained judgment upon that which has passed, can we see all these things in all their lights and bearings upon our lives.

In the sense of lingering for things behind, as Lot's wife did, or turning our affections and purposes back, as Israel did, it is not good to look back. But in the sense that the prophet Hagai would have all Israel "consider their ways"—this looking back is the very life of us. How often have I preached? What have I preached? What for? To whom? In what spirit? How have I lived? What for? For whom? How prayerfully? How, by a holy life, have I shamed sin? Who have I induced to seek the Lord? Where can I improve my life? In word or deed?

"Oh, Lord, with trembling I confess
A gracious soul may fall from grace."

*In solo Deo salus*, and in him must I abide. In spite of our misgivings as to the past, the year rolls round and reveals other errors. Surely "it is human to err," and divine grace is alone sufficient to make our lives tolerable to the great Judge.

But we look back not only upon our moral conduct, but the intellectual and social sides of life also. Oh, the moments spent in idleness that might have enriched the mind with a rare and extended learning! Retrospection is useful here also, as in a moral aspect. To learn much is to know the importance of it. To learn a great deal is to know that we know but little. The more we learn the more we find that we do not know. If ignorance has a bliss, it is in not knowing how much is not known. From the edge of my garden I see my neighbor's farm, and when I go through this I see one beyond, and beyond that another, and beyond that another; and as some one said of insects, so of all knowledge, *ad infinitum*.

"Fleas have mites, and these have ticks to bite 'em;
These have other parasites, and so, *ad infinitum*."

When will we reach the end? But from these things which have no end I turn to that which ends, alas! too soon. Have I given offense to any, even "the least of these little ones?" Have I been useful to my associates? Have I been polite, kind, genteel, hospitable, for Christ's sake? Have I sought every man's good, and not my own? Where can I improve myself?

But in this sort of retrospection I find some things most palatable indeed, when I look out upon the examples set by my friends. Some have gained heavenly distinction, and bid me pass over; others earthly honors, and bid me follow on. For their fidelity and learning, several of my old (Alabama) Conference companions have received worldly honors during the year; and most heartily do I congratulate them and those who honored them. Rev. W. A. McCarty, I see, has been the worthy recipient of the honorary degree of doctor of divinity bestowed upon Rev. J. B. Cottrell, by the Washington-Lee University. This is a noble institution, and has chosen as the object of its honors one of the noblest men. No man ever more fully possessed the spirit of the lion and the lamb than Dr. Cottrell—before wrong and oppression a lion, before right and progress a lamb. He is not fulsome in his praise of right, nor of manly independence; but he who will crouch down at the feet of another gains no praise nor confidence from him. He is one of those men without whom the church would never move an inch in a line of progression. In the advance in all things, and with a zeal which knows no bounds but right—progression on a proper scale—he is called a radical by some; but no man is more conservative, where conservatism is a virtue, than he. May he long live to wear his well-won honors. Next come the names of Revs. M. S. Andrews and W. Shapard—worthy men, who were well selected by the Alabama Agricultural College. These all having obtained a good report," have been honored with this distinction, which, though in many cases it means favoritism, in these cases means merit. It stimulates one, in retrospecting these associational relations, to see friends prosper thus with the "honors which are of men," without a compromise of the honors which "are of God."

Others there are, but "time would fail me to speak" of them. How we scatter! Mathews in New Orleans, Louisiana; Cottrell in Columbus, Mississippi; Treadwell in Kansas; Law in Missouri; Ross in Huntsville, Alabama, and your correspondent in Arkansas. But by and by "we will gather at the river." Is it not sometimes good to prospect, as well as to retrospect? By the knowledge of the past we can prepare for the future. Work, work, work! and still we have much to do. By the failures of the past—by the errors of former life—by the broken ties which once bound heart to heart—by the commandments of God and the sweet promise of his word, the order sounds out from heaven to every soul of man: "Prepare to meet thy God."

In Arkansas our work for the Lord is not without his approbation in many places, and his laboring ministers have souls for their hire. Methodism, the work of God, is "growing up into an holy temple unto the Lord."

We will be pleased to have you with us at our Conference session here, November 26. Can you not come? Yours, etc.,

J. A. PARKER.

## Closing Ceremonies.

The closing ceremonies of the Evangelical Alliance, recently assembled in New York, took place on Sunday, the twelfth instant. Of the interesting occasion we have the following account by telegraph:

As early as five o'clock this afternoon persons began to assemble in front of the Academy of Music, Steinway Hall and Tammany Hall, the places appointed for holding the closing ceremonies of the Evangelical Alliance. At seven o'clock the crowd was immense, blocking up Fourteenth and contiguous streets and extending for blocks away. The Academy opened its doors at six o'clock, and within five minutes every seat was taken. The other halls did not open till ten minutes before seven; the great throng meantime remaining in a good humor and constantly increasing in numbers. Interest seemed to center in the Academy meeting. As none but ticket-holders were admitted there, it had the effect to drive many to the auxiliary meetings. Mayor Havemeyer presided at the Academy, and Dr. Crosbie introduced the speakers. The exercises opened with a voluntary upon the organ, when Dr. Armitage led in prayer. The hymn, "Come, thou almighty King," was then sung, and followed by a prayer from Rev. Dr. Fisch, of Paris, closing with the Lord's Prayer, the audience uniting.

Dr. Cooke, of Quebec, Prof. Astray, of Luzerne, Switzerland, Dr. Bruneket, of Italy, Dr. Arnold, of Scotland, and Rev. Narayan Sheshadra, of India, made brief addresses.

The hymn beginning, "By a thousand ways we come," was then sung, after which Rev. Mr. Christlieb, of Germany, Dr. Berkley, of Ireland, and the Dean of Canterbury, London, spoke briefly.

The congregation then sang, "I love thy kingdom, Lord," when Rev. Noah Schenck, of Brooklyn, delivered the farewell address to the delegates.

He said that for the first time in the long history of the world had Christians gathered in catholic council upon the Western continent. The present was an august occasion. The sixth conference now ends. Around the metropolis of the Western world a coronet of grace was wreathed. The past session had met for no purpose save to honor Christ; it had not met to discuss doctrines, but to arm afresh for the great battle against sin. The numbers had astonished every one. A glowing tribute was paid to the press for its tone. The conference was historic. It had received a communication from the Old Catholics of Europe stating that the conference has a political character, and that it has been recognized by the Emperor of Germany. It is such a power that its influence is dreaded by all opponents to Christianity.

Addressing the delegates, he said: You have not come as pilgrims to a profane Mecca, but with different impulses, all in the love of God, in Christ. From China, India, France, Mexico—from every latitude you come to tell us of Christ and your work for him. The Alliance has a prophetic character. The speaker said that the time is near when the world shall have but one civilization; that *dissonance* of Babel will be at last in one common language. In alliance we have a recognition of this in advance. The speaker loved alliance, because it gave him revelations of the future. He had now to speak good-by to America, which was: God bless you.

Rev. Mr. Adams offered the closing prayer, and Bishop Janes pronounced the benediction.

Similar exercises were held at Steinway and Tammany Halls, and the hall of the Cooper Union was filled with Germans, to listen to the farewell addresses of German delegates to the Alliance.

## Periodicals.

THE AMERICAN AGRICULTURIST for October contains the usual amount of useful reading matter, and is profusely illustrated. The first page contains a wood engraving of Joseph Arch, the head of an important movement among the English laborers. The likeness indicates a man of great firmness, strength and benevolence.

APPLETON'S JOURNAL is probably the best literary periodical in America. The number of October 4 is unusually attractive in its reading matter and splendid illustrations.

THE FARMER'S VINDICATOR is a new weekly, published at Jackson, Mississippi, devoted to the industrial interests of the South, the Granges and the fireside. It is edited by E. G. Wall, and is the official journal of the Patrons of Husbandry in Mississippi. The Vindicator is a handsome eight-page sheet. Price, $2 per annum. We wish it a prosperous and useful career.

THE GARDENER'S MONTHLY for October has been received. This valuable periodical is published at Philadelphia, by Charles H. Marot, at $2 per annum.

THE following, from the Nashville *Christian Advocate*, brings the sad intelligence of the death of the little son of Prof. Summers:

Thomas Osmond Summers, son of Prof. Summers, of the Southern University, and grandson of the editor of the *Christian Advocate*, was born in Edgefield, near Nashville, Tennessee, November 14, 1869, and died of diphtheria, in Greensboro, Alabama, October 4, 1873. What a wonderful angel has that marvelously sprightly boy become! Yet, O how it wrings the heart! The hand of God touches us in a place so tender! But it is his hand and that is enough. Peace! Be still!

FOR WHAT port is man bound during courtship? Bound to Havre.

## MARRIED.

TOOMER—BUCKINGHAM.—In the Methodist church at Pearlington, Mississippi, on the first of October, 1873, by Rev. Henry P. Bowen, Mr. Isaac Toomer, of Pearlington, Mississippi, to Miss Cora D. Buckingham, of Galveston, Texas.

LAW—MITCHELL.—In the Methodist Episcopal Church South in Springfield, Missouri, on the second of October, 1873, by Bishop W. M. Wightman, Rev. Millard J. Law, of the West St. Louis Conference, Methodist Episcopal Church South, to Miss Georgia V. Mitchell, daughter of DeGeorge L. Mitchell, of Springfield, Missouri, and granddaughter of Rev. R. S. Vinton, deceased, of Baltimore.

MCNEMAR—COOK.—At the residence of Lazarus Cook, Esq., by Rev. Robert B. Downer, October 9, 1873, Mr. R. B. McNemar to Miss Sarah J. Cook, all of Hinds county, Mississippi.

MALENBORG—BALNS.—On the tenth of September, 1873, at Norris' Point, near Lake Charles, Louisiana, by Rev. R. A. Davis, Mr. Charles Millenborg to Miss Mathilda Balns, all of Calcasieu parish, Louisiana.

HARRIS—CAMP.—At the residence of the bride's father, near Mississippi Springs, Hinds county, Mississippi, on the eighth of October, 1873, by the Rev. A. H. Stewart, Mr. William E. Harris and Miss Mary Camp, all of Hinds county.

## Conference Register.

| Conference. | Place. | Time. | Bishop. |
|---|---|---|---|
| West St. Louis | Springfield | Oct. | 1...Wightman. |
| Louisville | Princeton | Oct. | 1...Keener. |
| Tennessee | Franklin | Oct. | 8...McTyeire. |
| Pacific | Colusa | Oct. | 8...Doggett. |
| St. Louis | Charleston | Oct. | 15...Wightman. |
| Holston | Marion | Oct. | 15...Keener. |
| North w. Texas | Waco | Oct. | 15...Kavanaugh. |
| Los Angeles | Santana | Oct. | 22...Doggett. |
| Indian Mission | Tallequah | Oct. | 22...Pierce. |
| Trinity | Dallas | Oct. | 29...Kavanaugh. |
| Arkansas | Dardanelle | Nov. | 5...Pierce. |
| East Texas | Palestine | Nov. | 12...Kavanaugh. |
| White River | Forest City | Nov. | 12...Pierce. |
| N. Alabama | Talladega | Nov. | 19...Marvin. |
| Memphis | Memphis | Nov. | 19...McTyeire. |
| Virginia | Norfolk | Nov. | 26...Keener. |
| Little Rock | Camden | Nov. | 26...Pierce. |
| Alabama | Selma | Dec. | 3...Marvin. |
| Mississippi | Grenada | Dec. | 3...Paine. |
| Mississippi | Brandon | Dec. | 10...Wightman. |
| North Carolina | Goldsboro | Dec. | 10...Keener. |
| South Carolina | Sumter | Dec. | 10...McTyeire. |
| North Georgia | Newnan | Dec. | 10...Paine. |
| Texas | Austin | Dec. | 10...Kavanaugh. |
| South Georgia | Macon | Dec. | 17...Paine. |
| West Texas | Lockhart | Dec. | 18...Kavanaugh. |
| Louisiana | Baton Rouge | Jan. | 7...Marvin. |
| Florida | Jacksonville | Jan. | 7...Pierce. |
| Baltimore | Baltimore | Mar. | 6...Doggett. |

## Publisher's Department.

### Acknowledgments of Letters and Funds

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**For the Week Ending Oct. 11, 1873.**

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**Z**—J. H. Zellin & Co. $13.75.

JUST AS IT SHOULD BE.—Many of our correspondents are kind enough to keep their book and ADVOCATE business separate. They never write about the business of the two on the same sheet. Although they may inclose the two letters in the same envelop, they are dated, signed and addressed separately, and distinct from each other. This enables us to attend more promptly to each. When the business is mixed the book-keeper of one department must content himself to wait till it has passed through the other department—order filled, goods shipped and letter answered—before the business of his department can be attended to; and as the book-keepers and clerks of the two branches of business are separate, and file their letters separately, it must be apparent to every man of reflection that much perplexity results from writing about the business of both on the same page. When money is remitted it should be distinctly stated what for; and if for two or more purposes, how much for each. Write nothing in business letters except that which has reference to business.

THE WEEKLY WATCHMAN, LITTLE ROCK, ARKANSAS.—Under contract with E. B. Rolchkiss, editor and proprietor, the subscribers of the *Watchman* will be furnished with the NEW ORLEANS CHRISTIAN ADVOCATE during the time of the suspension of said paper, being *thirty-six weeks* further, as agreed upon, or until notice thereafter.

MR. E. E. F. ROSS, our resident advertising agent, is now on a brief tour through the West and North, and we commend him to the attention of our patrons, and shall be thankful for courtesies extended to him. They are assured that Mr. Ross has no other business, but devotes his entire time to the paper, and is entitled to all the consideration of one of its business corps.

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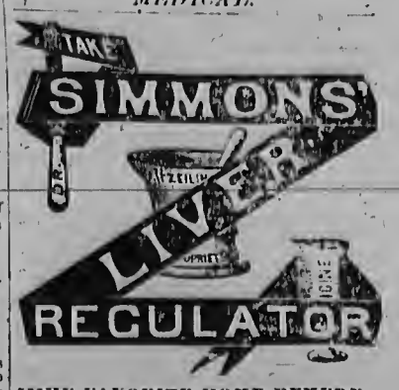
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## The Child's Corner.

*LITTLE MAY.*

BY JOY IRELAN.

Last night, when the dreamy twilight
Touched to earth her dusky feet,
And the tired tenor of Nature
Beat with pulse more calm and sweet,

One by one, on high in heaven,
Gleaming stars had winged their flight,
And their glimmer, glow and sparkle
Brightened all our somber night,

Little May I found beside me,
In her trailing night-robe white,
She had lisped her "Now I lay me,"
Kissed me many times "Good night."

Now her blue eyes were wide opened,
As she eager grasped my hand,
Pointed with her baby finger
To the circling stars so grand!

"Oh, mamma!" the soft voice whispered,
"See the gold lamps in the sky!
God did let the angels light them!
Shall I have one when I die?"

Heavenly peace and trust and beauty
Gazed from out the wistful eyes
Of my little baby daughter,
Standing 'neath the bending skies.

And I told her of the fullness,
Of the joy and peace and love,
Of the harps and crowns and music,
In the happy home above.

## Letter from China to the Children.

My Dear Young Friends of Felicity and Moreau Street Sunday School Societies, New Orleans:

I come once more to tell you something of these people who are yet in the gall of bitterness and in the bond of iniquity, and love not the Lord Jesus. How happy I would be this morning to tell you that the heathen around us knew God, and believed that Christ was all in all, and a Savior from all sin.

The name of Jesus is precious to you all, and you know what it is to love him and be loved by him, and you know he ever lives to plead with the Father for all his disciples. But it is different with the heathen who know not that the Lord Jesus suffered on the cross to redeem them, and that he is now praying: "Father, forgive them, for they know not what they do." He is ever praying God's blessing, and they know it not.

O what blessed privileges you have in Christian homes, with the blessed Bible before you, and what joy it should give you to know that our heavenly Father smiles upon you for Jesus' sake, and that he is ever willing to receive every offering of prayer and praise! But these people are groping their way in darkness, and in the valley and shadow of death. They almost fear to move to the right or to the left, lest they might be troubled with some evil spirit, which they believe to be ever on the alert to do them evil. The missionary endeavors to lead them to Jesus, that their minds may be fixed on him, and that they may possess that peace which passeth all understanding. But the heathen around us seem as so many dry bones—very dry—and none but the blessed Spirit of God can breathe the breath of life into them! They love darkness, and hate the truth and the light.

Just at this time there are great apprehensions of a short crop of rice. Already sounds of trouble among the people are coming to us, and we hear the officials are in great fear. They are going daily to their temples, praying and beseeching their gods to send rain. This has been the case in Shanghai for several weeks, and yet no answer to their prayers. No rain comes, and they (the officials) threaten to punish the idols in some way unless they send rain at once. The magistrate of this city (Shanghai) goes to the main temple daily, from six in the morning until eleven o'clock. The great idol of baked mud is brought out and placed in the hot sun, and then the magistrate takes his seat by the side of him. There they sit, *one a living man, and the other an idol of mud and straw*, which they have to handle very carefully, lest he fall to pieces. There are three entrances to this temple, and they have been closed to the people, so that they might not witness the ridiculous, fatuitous scene of a living man with a living soul seated by the side of an idol of mud, which has neither soul nor power nor life. Great numbers of the Chinese laugh at the stupidity of these officials, and say: "Why do they go at six in the morning, and pretend to be suffering under the burning rays of an August sun, when at that hour there is scarcely any heat from the sun?" At eleven o'clock, when the heat of the sun is beginning to be felt, he ceases his arduous labors, and returns to his office under the wondering gaze of the people, who throng the street to see him as he passes. The great, hideous-looking idol, the terror of all the children, is placed in the burning sun, stripped of his fine embroidered garments and with head bare. This is to teach him that by not sending rain the people are suffering from the intense heat of the sun, and they hope this mode of punishment will constrain him to send rain and relieve the sufferings of the people; but no rain comes. Some of the officials have erected a platform, upon which they sit, near this large temple. They have also an empty earthen jar brought and placed under the eaves of a small shed, and there they pray the dragon god to be so good as to fill but *half the jar* with rain from heaven; but no rain comes. These foolish officials go so far as to threaten the gods with punishment unless rain comes. Priests of the Taoist belief, who are rationalists, and who also worship dumb idols, are brought near these officials, and their heads are laid bare to the sun as a punishment for their want of success in beseeching the gods. One official in Soochow went so far as to vow that he would *not eat or drink* until his gods should pour out rain. The result was that he *died of starvation*.

My dear young friends, I could give you many more instances of the superstition and idolatry of these people, who know not the true God—the God and Father of our Lord Jesus Christ. O that they could only know this wonder of wonders which brought Jesus from heaven to earth, and caused him to take upon himself the form of man. It was love, wondrous love, which caused him to lay aside his glory and power and suffer death; but these poor, deluded heathen know it not. He became poor that he might make many rich, and he hath said: "Peace I leave with you;" but the millions of pagan China know it not.

Will you not then pray sincerely, each day, one short prayer for the conversion of these degraded people, that they may know the Lord Jesus as their Savior? I know you will do this if you love the Lord Jesus. Pray also for the missionary and his family, whose lot is cast among a heathen people, who neither fear nor love God. I know the Lord will bless you, and will continue to establish you in the faith, and enable you to go with us to the throne of grace. We need your prayers, and we feel assured the Lord will hear and answer the prayers of all his people. O pray for us, for the longer we labor among the heathen the weaker we feel ourselves to be without divine aid! Our strength is in the Lord, and in him we trust. I pray the Lord to help and strengthen your faith, and make you truly a blessing to thousands who know not God.

I am, as ever, your friend and brother in Christ our Lord,

J. W. LAMBUTH.

SHANGHAI, CHINA, August 30, 1873.

## The Skylark.

The attachment of skylarks to their young is very great, and this has been seen to exhibit itself in a remarkable manner, in which the purpose of its singularly long claw has been clearly shown.

The nest being placed on the open ground—often pasture, or in a field of moving grass—it is very liable to be disturbed; many, therefore, are the instances of the bird's tender solicitude either for the young or for its eggs, one of which I will give from Mr. Jesse. "In case of alarm," he says, "either by cattle grazing near the nest, or by the approach of the mower, the parent birds remove their eggs, by means of their long claws, to a place of greater security, and this I have observed to be effected in a very short space of time." He says that when one of his mowers first told him of this fact he could scarcely believe it, but that he afterward saw it himself, and that he regarded it only as another proof of the affection which these birds show their offspring. Instances are also on record of larks removing their young by carrying them on their backs; in one case the young were thus removed from a place of danger into a field of standing corn. But however successful the poor birds may be in removing their eggs, they are not always so with regard to their young, as Mr. Yarrell relates. An instance came under his notice in which the little fledgling was too heavy for the parent to carry, and, being dropped from a height of about thirty feet, was killed in the fall.

Of all captive birds none grieves me more than the skylark. Its impulse is to soar, which is impossible in the narrow space of a cage; and in this unhappy condition, when seized by the impulse of song, he flings himself upward, and is dashed down again by his cruel barriers. For this reason the top of the lark's cage is always bedded with green baize to prevent his injuring himself. In the freedom of nature he is the joyous minstrel of liberty and love, carrying upward, and sending down from above, his buoyant song, which seems to fall down through the golden sunshine like a flood of sparkling melody.

I am not aware of the height to which the lark soars, but it must be very great, as he becomes diminished to a mere speck, almost invisible in the blaze of light. Yet, high as he may soar, he never loses the consciousness of the little mate and the nestlings below; but their first cry of danger or anxiety, though the cry may be scarcely audible to the human ear, thrills upaloft to the singer, and he comes down with a direct, arrow-like flight, while otherwise his descent is more leisurely, and said by some to be in the direct spiral line of his ascent.—*M. Howitt.*

WHERE IS YOUR LANTERN?—Young Harry was sent on an errand one evening in early winter. After giving him his message his mother said:

"Be sure you take the lantern with you, Harry."

"Bother the lantern," answered the boy, gruffly and disrespectfully; and he started, muttering to himself: "What do I want with a lantern? I guess I know the way well enough!"

Very soon Master Harry, in crossing the street, stumbled into a hole which had been made by a recent rain. By this fall he knocked the flesh from his shin-bone and covered his clothing with mud.

On his way back he forgot the fence had fallen in at the edge of the ravine. As he groped his way along the bank he fell over, and went sprawling to the bottom of the ravine.

With much ado, and after many bruisings, he got into the road once more; but when he finally reached his mother's door he looked more like a scarecrow than a living boy.

The lantern would have saved him from all this; wasn't he a foolish fellow not to take it?

But what shall be said of those boys and girls who know the Bible to be the only lamp which can guide their feet safely through the paths of life to their home in heaven, and yet refuse to carry it? Are they not still more foolish? Are they not likely to suffer even more than the boy? You know they are. Take the Bible, therefore, for your life-lantern, and let it be a lamp unto your feet and light unto your path.

THE DOG AND THE SPARE-RIB.—A mastiff crossing a bridge, and bearing in his mouth a piece of meat, suddenly swallowed the meat. He immediately observed that the shadow of the aforesaid meat in the water had disappeared.

Such is optics.

*Moral.*—We learn from this fable that life is but a shadow.—*Sarsfield Young, in Lippincott's Magazine.*

ALL our illuminations and religious fervors turn into illusion, unless we really and constantly practice dying to ourselves.

## Farm, Garden and Household.

### Cleaning Feathers.

A correspondent of an exchange says:

How shall we renovate old feathers, and so clean old ticks? This inquiry I have seen in the paper. My way is this: In June, when the weather portends a heavy shower of rain, I lay the feather tick on the lawn or clean grass, and smooth it over evenly. One-half hour's heavy rain will clean one side of a badly-soiled tick, unless there are grease-spots. In this case I take a pail of hot suds, pour it on the spots, brush them, and let the rain rinse it out. I then turn it over and serve the other side the same. If the shower be of short duration I put the bed out in the next rain.

To dry the bed lay up the tick on slat-work, clean rails or something of the kind. If the feathers are much wet, so much the better. When drying shake up, beat with light rods; pick up lumps if there be any. When the bed is dry the tick will be clean, and the feathers almost as good as new. Some of our beds have been used thirty years. I have laid them in rain every summer; they are now clean and good. It takes but a short time to dry the bed, but when it is dry to appearance it is not fit to sleep on, but should be laid on an empty bedstead a month or more, with the windows up.

This caution may be unnecessary, as no wise heads sleep on feather-beds in summer. As for the labor, I would rather clean five beds in rain than one in the manner generally recommended—by pouring the feathers from the tick on a sheet in an empty room (when there is no empty room in the house,) washing the tick, stirring up the feathers thoroughly, returning to the tick, and laying in the sun for several days, turning and beating up often.—*Household.*

SHEEP.—Although it has been often enough said, still we repeat it: The cheapest renovator for worn-out land is—*sheep.* They are so cheap that every farmer can buy some to begin with. We have known a farm consisting of the very poorest worn-out land that, in the course of three years, has been able to produce thirty-five bushels of corn to the acre. We know that many have tried and failed, but the fault was their own. Sheep, as well as any other stock, will not thrive without proper attention is paid them. They must not be turned out in the woods to take care of themselves. If such is done their manure, the principal produce, is lost and the flock exposed to destruction by dogs, thieves and the inclemency of the weather. Where sheep are kept they must be confined inside the field and not all the time on the same, but be shifted from one to another. They must be penned at night, both for protection as well as the accumulation of their manure and urine. Their pen must be movable and renewed every week. Thus the poorest soil is renovated and made fertile. In winter they must have some little corn and a shelter for bad weather. Also occasionally some salt. There is no animal that so richly and promptly compensates the farmer for his outlay and trouble. The first lamb returns the capital invested. Think of this.

SWARMING BEES.—A bee-keeper gives the following plan to prevent a swarm of bees from getting far away from the hive, with the statement that after ten years' experience he has never known it to fail once:

As soon as they show the first symptoms of swarming stop up most of the outlets of the hive, so as to force them to be a considerable time coming out. The swarm being made up in part of young bees, many of whom cannot fly well, and as nothing can be done by the swarm until all are out, they fly about in the air; by prolonging their exit the feeble ones become tired, and, finding their plans frustrated, they alight to rearrange their journey. If they can leave the old hive all at once they care very little about all ghting.—*Journal of the Farm.*

PEAS.—The earliest of all garden peas is Laxton's Harbinger, a blue pea produced by hybridizing the Dillistone's Early with the Alpine. In England it has been sown on the twenty-third of February, its first flowers appeared on the ninth of May, and its fruit was fit for use on the sixth of June. This pea has been awarded a first-class certificate by a fruit committee of the Royal Horticultural Society. The largest of all peas known is Laxton's Superlative. Its pod is seven inches long, and contains from seven to nine peas of the largest size, of a pale green color. Its stem is stout, and grows to the height of seven to eight feet.

OXEN.—A good ox should have a long, lean face and bright hazel eyes, which show capability of receiving instruction and a disposition to obey it. Large nostrils denote the capability of the ox to work on a hot day. Very large horns at the base denote laziness. Full breast, straight back, wide ribs—by which is meant the ribs that round out nearly as wide as the hip-bones—and wide gambril are evidences of strength. Straight knees, broad toes pointing straight forward, show an ox can travel on a hard road or pavement. They should be well matched, especially in disposition and speed.

BONE MEAL FOR COWS.—Hon. H. Lewis, to whom was referred the inquiry about cows eating rubbish, replied that bone meal was needed. It might be fed to them in small quantities, like salt, or if two hundred pounds per acre should be spread on the pasture it would furnish the cows with bone meal for a life-time.

TO REMOVE STAINS FROM MARBLE.—Take two parts of common soda, one part of pumice-stone, and one of finely-powdered chalk; sift it through a fine sieve, and mix it with water; then rub it well over the marble, and the stains will be removed. Wash the marble afterward with soap and water.


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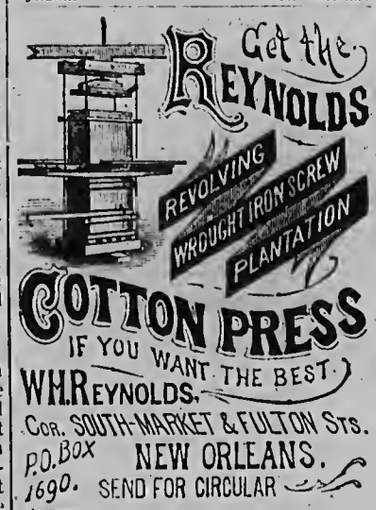
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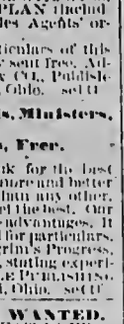
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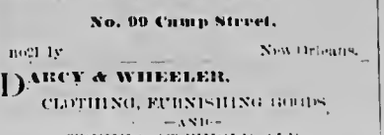
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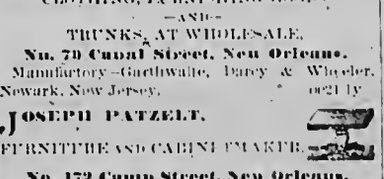
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**McALLISTER'S HOUSE,**
COR. CARONDELET AND JULIA STS.,
NEW ORLEANS.
Has large, well-ventilated rooms, wide halls and galleries, making it pleasant for families. Day boarders wanted at $5 per month. Transient, $2 per day for board and lodging. no7 1y

**NEW ORLEANS**
PURCHASING BUREAU,
**To the Ladies of the South.**
A Purchasing Agency has been established in New Orleans, Louisiana, for the benefit of those residing at a distance from the city, and who have not the facilities for obtaining just what they require.
MRS. H. MOGRIDGE
respectfully offers her services in selecting, purchasing and forwarding any article of apparel or personal adornment for ladies' and children's use including MILLINERY, DRY GOODS, JEWELRY, BRIDAL TROUSSEAUX, Fancy and Toilet Articles, Trimmings, Underwear, Sewing Machines etc., etc.
Scrupulous care with reference to the price and quality, and fidelity to the interest and fulfillment of the wishes of correspondents, will be sedulously carried out.
MRS. H. MOGRIDGE,
At Mrs. Doherty's Elegant Millinery and Dressmaking Establishment, 86 Canal St., Over Zimmerman's Jewelry Store, New Orleans
Send for circular fe6 1y

**MARCY'S SCIOPTICON**
With Improved and Cheapened
**MAGIC LANTERN SLIDES,**
For Homes, Sabbath-Schools, Lectures, etc.

It is unequalled. Brilliant and easy to show. Circulars free. Catalogue, 144 pages, SCIOPTICON MANUAL, Revised Edition, 1873, 25 cents. L. J. Marcy, 1340 Chestnut St., Philadelphia. se11 2m

**ATLANTA PAPER MILLS.**
JAMES ORMOND, PROPRIETOR.
For "News" we refer to this issue of this paper. au24 6m

## MISCELLANEOUS.

**D. H. HOLMES,**
DIRECT IMPORTATION OF
**DRY GOODS,**
**NO. 155 CANAL STREET AND NO. 15 BOURBON STREET,**
NEW ORLEANS, LOUISIANA.
IMPORTER OF
**Silks, Embroidery, Laces, Ladies' and Children's Suits, Hosiery,**
HOUSE-FURNISHING GOODS, MATTINGS, ETC.
ap24 1y

## PROFESSIONAL CARDS.

**DR. J. J. LYONS,**
NO. 502 RAMPART STREET,
CORNER FELICITY,
Je2 1y New Orleans, La.

**DR. JOHN G. ANGELL,**
DENTAL SURGEON,
152.....**Julia Street**.....152
All operations in Operative, Mechanical and Surgical Dentistry carefully performed.
Nitrous Oxide and other Anæsthetics administered. no28 1y

**DENTAL NOTICE.**
DR. N. P. GODFREY, having returned from his summer tour, is prepared to see his friends, as usual, at his rooms, at all business hours. Families requiring his attention will find it advantageous to call early, while he is not so much engaged.
Office—183 Canal Street. no14 1y

G. W. RACE. W. H. FOSTER.
E. T. MERRICK, formerly Chief Justice, Louisiana.
**RACE, FOSTER & E. T. MERRICK,**
ATTORNEYS, COUNSELORS
AND
SOLICITORS,
Corner of Camp Street and Commercial Place,
se25 NEW ORLEANS.

**DR. C. J. HICKHAM,**
OFFICE—689 MAGAZINE STREET,
Between Philip and First Streets, New Orleans.
Will call daily at College building, corner Common and Baronne streets, between eleven and twelve o'clock. je29 1y

## COMMISSION MERCHANTS.

**G. M. GAYLY & POND,**
WHOLESALE GROCERS AND COMMISSION MERCHANTS,
**Nos. 31, 36, 38, 40 and 42 Canal, and 59 and 61 Common Street,**
Ja23 1y New Orleans, La.

H. F. GIVEN. LUCIEN J. DOIZE.
**H. F. GIVEN & CO.,**
**COTTON, TOBACCO AND SUGAR FACTORS,**
—AND—
GENERAL COMMISSION MERCHANTS,
**No. 61 Baronne Street.**
se5 1y New Orleans.

J. L. DINNICA, NEW ORLEANS.
T. A. HAMILTON, MEMPHIS.
H. P. HARRISON, NEW ORLEANS.
**J. L. DINNICA & CO.,**
FLOUR, PRODUCE AND PROVISION COMMISSION MERCHANTS,
50.....**Tchoupitoulas Street**.....50
oc22 1y New Orleans, Louisiana.

ANDREW J. AIKEN. JOHN W. WATT.
**AIKEN & WATT,**
COTTON FACTORS AND COMMISSION MERCHANTS
**60 Carondelet Street, New Orleans, La.**
Special attention given to orders for the purchase of all descriptions of Produce, Agricultural Implements and Plantation Supplies. no2 1y

## IRON WORKS—BELLS.


**BOSTON ORNAMENTAL**
**IRON WORKS.**
EMPIRE LAWN MOWERS.
**The Best in the Market.**
Fountains, Vases, Statues, Deer, Dogs, Lions and other Lawn and Garden Ornaments.
Iron and Wire Railings for public and private buildings, banks, cemeteries, window-guards, etc.
Iron Crestings for Mansard roofs.
Iron Stable Fixtures of the most approved designs.
Copper Weather Vanes. Over two hundred new and original designs.
Emblematic Signs, suitable for every trade and profession.
Reynolds' Iron Roofing. Warranted.
All kinds of Wrought and Cast Iron made for building purposes. Estimates given. Send for catalogue.
BITHER & CO., Proprietors.
Office—24 Exchange street.
my21 6m Factory—61 Merrimac St., Boston.

**RAILINGS.....RAILINGS.**
WROUGHT IRON AND WIRE RAILINGS
FOR
**Public Grounds, Cemeteries, Cottages,**
ETC., ETC.
Iron Bedsteads, with Wire Sackings, for Hospitals, etc. Vermin and every variety of Wrought Iron and Wire work. Every information by addressing the manufacturers.
M. WALKER & SONS,
se28 1y 865 Market St., Philadelphia, Pa.

**WIRE RAILING**
AND

ORNAMENTAL WIRE WORKS.
**DUFUR & CO.,**
**No. 38 N. Howard St., Baltimore, Md.,**
Manufacture Wire Railing for Cemeteries, Balconies, etc.; Sieves, Fenders, Cages, Sand and Coal Screens, Woven Wire, etc. Also Iron Bedsteads, Chairs, etc. no2 1y

**PATENT COMBINED**
**IRON FENCES.**

(*The New Plan of Iron Nailed to Iron.*)
The best and neatest in the world for public and private grounds. Send for designs.
J. B. WICKERSHAM & SONS,
Sole Manufacturers,
se27 3m 1003 Ridge avenue, Philadelphia.

**BUCKEYE BELL**

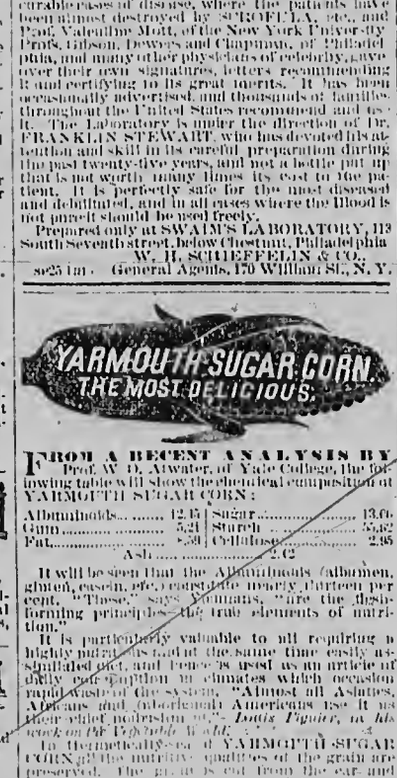
Fully Warranted.
*Illustrated Catalogue Sent Free.*
*VANDUZEN & TIFT,*
**102 and 104 East Second Street, Cincinnati**
my16 1y and 115 and 117 Magazine st., New Orleans.

**MENEELY & KIMBERLY,**
BELL FOUNDERS, TROY, N. Y.
Manufacture a superior quality of Bells.
Special attention given to CHURCH BELLS.
Illustrated catalogue sent free. Jy31 1y

**TASTELESS MEDICINES.**—CASTOR OIL and many other nauseous medicines can be taken easily and safely in
**Dundas Dick & Co.'s Soft Capsules.**
No taste. No smell. Sold by your druggist. Ask him for our little book, or send for circular to 85 Worth street, New York. my5 6m

## MEDICAL.

A **BOX OF**
LIVER PILLS (FREE)
GOES
WITH EVERY BOTTLE
OF OUR
**AGUE MEDICINE,**
which we authorize every druggist to sell on
**THE WARRANT**
that, if taken according to directions and it fails to cure,
**The Money Shall be Refunded.**
We guarantee that it contains neither Arsenic, Strychnine nor any other poisonous ingredient.
Hear what those who have used it say of it:
**READ THIS.**
Thos. Broughton, with John D. Park, of Cincinnati, says: "H. C. *Hamilton & Co.*—I had had the Ague for two long years, and had tried several remedies of acknowledged or pretended merit without any good result. I finally tried your preparation—KRESS FEVER TONIC. One bottle completely broke up the malady, and I am now perfectly well. I can testify that your medicine does all you claim for it; and it is only due to you that this acknowledgment should be made, especially as so many worthless chill medicines are now offered."
☞ Ask for KRESS FEVER TONIC, and remember the guarantee of the proprietors.
W. P. HAMILTON & CO.
Wholesale Druggists,
Jy17 3m Cincinnati, Ohio.



**BETHESDA MINERAL WATER.**—THE acknowledged cure for Bright's Disease, Diabetes, Liver and Bilious Affections, Kidney and Urinary diseases. Sold, wholesale or retail, at 3 Magazine street.
J. C. McALLISTER,
Sole Southern Agent.
Address Glob Box 825. mh6 1y

**SWAIM'S**
**CELEBRATED**
**PANACEA**
**HAS LONG ATTRACTED THE NO**tice of the most eminent physicians by its great efficacy in curing what were pronounced incurable cases of disease, where the patients have been almost destroyed by SCROFULA, etc., and Prof. Valentine Mott, of the New York University; Profs. Gibson, Dewees and Chapman, of Philadelphia, and many other physicians of celebrity, have over their own signatures, letters recommending it and certifying to its great merits. It has been occasionally advertised, and thousands of families throughout the United States recommend and use it. The Laboratory is under the direction of Dr. FRANKLIN STEWART, who has devoted his attention and skill in its careful preparation during the past twenty-five years, and not a bottle put up that is not worth many times its cost to the patient. It is perfectly safe for the most diseased and debilitated, and in all cases where the Blood is not purest should be used freely.
Prepared only at SWAIM'S LABORATORY, 113 South Seventh street, below Chestnut, Philadelphia
W. H. SCHIEFFELIN & CO.,
se25 1m General Agents, 170 William St., N. Y.



**FROM A RECENT ANALYSIS BY** Prof. W. O. Atwater, of Yale College, the following table will show the chemical composition of YARMOUTH SUGAR CORN:

| | | | |
|---|---|---|---|
| Albuminoids... | 12.15 | Sugar | 13.66 |
| Gum | 5.21 | Starch | 5.62 |
| Fat | 3.39 | Cellulose | 2.85 |
| Ash | 2.42 | | |

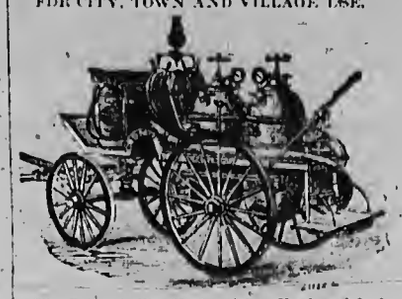
It will be seen that the Albuminoids (albumen, gluten, casein, etc.) constitute nearly fourteen per cent. "These," says Youmans, "are the tissue-forming principles—the true elements of nutrition."
It is particularly valuable to all requiring a highly nutritious food at the same time easily assimilated diet, and hence is used as an article of daily consumption in climates which occasion rapid waste of the system. "Almost all Asiatics, Africans and (aboriginal) Americans use it as their chief nutriment." *Louis Figuier, in his work on the Vegetable World.*
In hermetically-sealed YARMOUTH SUGAR CORN all the nutritive qualities of the grain are preserved. The grains are cut from the ear and placed in tin canisters with the rich juice or milk, which results from it, and is then sealed air-tight and then canister subjected to a steam bath, which coagulates the albumen. In this condition it will keep for years. How to secure for this that all the nutritive properties of the grain are preserved, and the most nourishing article of food in the domain of nature, is within the reach of all.
RECEIVED THE AWARD OF THE
**Paris Exposition, American Institute, and Great Exposition of Cordova.**
Sealed under the original patent. Ask your grocer for it. POHTLAND PACKING CO.
au21 6m Portland, Maine.

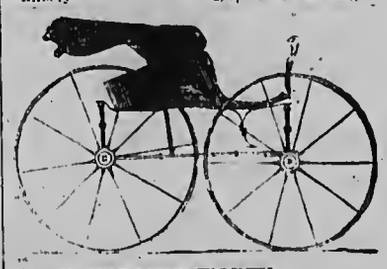
NUMEROUS TESTS HAVE PROVED
**N. F. Burnham's New Turbine**
**WATER WHEEL**
To be the best ever Invented.
Pamphlet free. Address—York, Pa.
Jy21 6m

**PENNSYLVANIA**
STAINED GLASS WORKS.
**Aickin & Bone, Proprietors.**
Office and Works—3737, 3739 and 3741 FILBERT street, Philadelphia, Pa.
Designs and estimates furnished on application for Memorial, Subject and other Church Windows; also for Bay and Staircase Windows and skylights for private residences and public halls. se18 3m

## MISCELLANEOUS.

**MARBLE**
—AND—
**GRANITE WORKS.**
**GEORGE STROUD.**
Late of and successor to John Stroud & Co.,
—(Established in 1830.)—
**158, 160, 162 AND 164 ST. CHARLES ST.**
Corner of Girod Street, New Orleans.
Every description of Monumental, Cemetery and Building Work done in the best manner.
Particular attention given to all COUNTRY ORDERS.
A long experience in and an aptness at the business enables the proprietor to meet the views and ideas of his country friends by letter, as well as by a visit to the city.
Designs and Sketches will be furnished on application. no28 1y

**BABCOCK SELF-ACTING**
**FIRE ENGINE,**
FOR CITY, TOWN AND VILLAGE USE.

The Babcock Fire Extinguisher, Hook and Ladder Trucks, with Portable Fire Extinguishers attached. The Fire Departments in the principal cities of the Union use them daily. They are safe and simple, and a powerful protection. Forty-six railroads use them. Insurance companies reduce rates where it is introduced.
A. M. GRANGER, General Agent,
mh6 1y Exposition Building


**D. M. HOLLINGSWORTH,**
SUCCESSOR TO R. MARSH, DENMAN & CO.,
**51 and 53 Baronne St.....51 and 53**
ap21 6m New Orleans, La.


**CABINS.....LUMBER.....CABINS.**
PLANTATION CABINS, manufactured in the city and shipped to the country, all framed, fitted, and each piece marked and numbered, so that a common hand can put them up without the aid of a carpenter.
The above represents a double Cabin of two rooms, each 16x16, built with boards placed upright and the joints stripped. Price, delivered to boat, including all hardware, nails, shingles, etc., $135. We make them of all sizes. Cost in proportion.
We also keep a large stock of LUMBER, SASH, etc., on hand, and make a specialty of sawing bills to order.
W. CARE & CO.,
Ja23 1y 350 Delord street, New Orleans.

**THE IMPROVED**
LASH WASHING MACHINE.
PRICE ONLY $15.
**Warranted Entirely Satisfactory if Used as Directed.**
Is a reliable Lasa "Family Washer," and equally adapted for Schools, Colleges, Hotels, etc. Will "thoroughly wash" the worst-soiled clothing without hand-rubbing in one-third the time usually required, and will not injure the most delicate fabric.
Call on or address Union Box and Machine Manufacturing Co., Room 3, Rear 303½ WALNUT St., Philadelphia, or No. 5 North SEVENTEENTH street. se5 3m

**TIWASSEE COLLEGE.**
UNDER CARE OF
**The Holston Conference, M. E. Church South.**
Founded in 18[illegible]. Greatly improved. Boarding-houses [illegible] of the Christian sciences. Furnishes [illegible] instruction throughout. Located in the most healthy, [illegible] seven miles from Sweetwater, on the east Tennessee, Virginia and Georgia Railroad. Expenses of tuition, board, fuel, lights and washing less than $150 a year. Convenience and easy. For further information address
REV. J. H. BRINNER,
se27 6m Sweetwater, Tenn.

**READVILLA SEMINARY**
—WILL—
**Reopen on Monday, October 2, 1873,**
with a limited number of pupils, and with a full corps of experienced and successful teachers.
Students returning to the Seminary, and those desiring to enter it, are requested to be present the first day of the session.
For further information in reference to the school inquire of its pupils and patrons throughout the South, or for catalogues apply to the Principal,
MRS. M. W. READ,
se13 3m Baton Rouge, La.

**BINGHAM HOUSE, PHILADELPHIA,**
**Corner of

## New Orleans Markets.

From the New Orleans Price Current.

The river is 12 feet 9 inches below high-water mark.

COTTON.—The following are the arrivals since the tenth instant:

| | |
|---|---|
| Louisiana and Mississippi | [illegible] |
| Lake | 3 |
| Tennessee | 1,250 |
| Mobile | 629 |
| Florida | 31 |
| Texas | 415 |
| Total | 10,848 |

On Saturday the sales were confined to 500 bales. Prices were depressed not only by a slack demand, but also by a decline at New York of 1/16c. in spots and 1/64@1/32c. in futures. Strict low middling sold at 18c., strict low middling to middling at 18@18 1/16c., and strict middling at 18 1/16@18 1/4c. On Monday, with a decline at New York of 1/8c. in spots and of about 1/4c. in futures, buyers stood aloof, or came forward with much lower offers, and the business was confined to 625 bales, at a further irregular decline of 1/16@1/8c., the falling off later in the day being much greater than during the morning. Good ordinary sold at 16c., strict good ordinary at 16 1/4c., strict low middling to middling at 18@18 1/16c., middling at 17 7/8@18c., strict middling at 18 1/16c., and good middling at 19c. These irregular prices indicate the prevailing unsteadiness. On Tuesday the market opened with a moderate inquiry from buyers, mostly at figures much below the views of factors, and the business during the morning was of limited extent, but later in the day, under the influence of a further decline at New York and more copious receipts, the latter were compelled to give way, and 2,000 bales changed hands at irregular prices, showing a decline of 1/8@1/4c., closing at a net falling off of 1/16@1/8c. Strict good ordinary sold at 15 7/8@16c., strict good ordinary to low middling at 16@16 1/8c., low middling at 16 1/4, 16 1/8@16 3/8c., strict low middling at 16 3/4, 16 7/8@17c., and middling at 17 1/4c.

The above makes an aggregate for the past three days of 3,100 bales, against 5,200 for the corresponding time last week and 4,200 the week before.

The receipts proper at this port since the first of September, exclusive of the arrivals from Mobile, Florida and Texas, are 50,889 bales, against 97,710 bales to the same date last year, and the decrease in the receipts at all the ports up to the latest dates, as compared with last year, is 138,460 bales. In the exports from the United States to foreign countries, as compared with the same date last year, there is a decrease of 21,929 to Great Britain, of 14,713 to France and an increase of 450 to other foreign ports. We quote:

| | |
|---|---|
| Good ordinary | 15 1/2 @ 15 3/4 |
| Strict good ordinary | 15 3/4 @ 16 |
| Low middling | 16 1/4 @ 16 1/2 |
| Strict low middling | 16 3/4 @ 17 |
| Middling | 17 1/2 @ — |
| Strict middling | 17 3/4 @ — |
| Good middling | 18 1/2 @ 18 3/4 |

COTTON STATEMENT.

| | | |
|---|---|---|
| Stock on hand Sept. 1, 1873...bales | | 7,177 |
| Arrived past three days | 10,906 | |
| Arrived previously | 48,042— | 58,848 |
| | | 66,025 |
| Exported past three days | 7,846 | |
| Exported previously | 22,392— | 30,238 |
| Stock on hand and on shipboard | | 35,787 |

SUGAR.—There were further arrivals of 6 hhds. of the new crop on Tuesday. This is the second lot received. They are not yet sold. The first lot was received on the eighth instant. There is little or nothing doing in the old stock on hand. A few hhds. yellow clarified sold at 11 3/4c. ℔ lb. Stock in the sheds, 66 hhds.

MOLASSES.—On Monday 4 bbls. new were received and sold at 85c. ℔ gallon. This was the second lot received this season. The first came on the eighth instant. On Tuesday 2 bbls. and 21 half bbls. new were received and sold on private terms. There is no demand for the old stock on hand.

CORN.—Is in light supply and moderate demand. On Saturday only 350 sacks yellow and white sold at 80c. ℔ bushel. On Monday 3,400 sacks sold at 80c. for yellow, white mixed and white. On Tuesday there were no receipts, and fully 1000 sacks white sold at 80c. ℔ bushel.

OATS.—The supply is light and the demand is moderate. On Saturday only 100 sacks sold at 59c. On Monday 515 sacks sold at 58c. for light, and 60c. for choice, in store and on the landing. On Tuesday 800 sacks sold at 57@60c., in store and on the landing.

BRAN.—No sales on the landing to note. The supply is light, with a moderate demand. On Saturday no sales were reported. On Monday 700 sacks in store sold at $1.10 ℔ 100 lbs., showing a reduction of 5c. ℔ 100 lbs. On Tuesday there was little or none on the landing, and 300 sacks sold in store at $1.15 ℔ 100 lbs.

PORK.—The market is very dull, and sales are made only on concessions in prices. Holders ask $16.50 ℔ bbl. for mess, but accept lower prices; 200 bbls. mess sold on Tuesday, in lots, on private terms, and 25 at $16.50 ℔ bbl. It is retailing at $17@17.50 ℔ bbl.

HAMS.—Choice and fresh sugar-cured are becoming scarce and are in request, but other kinds are dull. Choice sugar-cured are quoted at 14@15c.; ordinary brands at 12 1/2@13 1/2c. ℔ lb.

DRY SALT MEAT.—Shoulders continue scarce. They command 9c. ℔ lb. in round lots, and 9 1/2c. retail. The stock on hand is very small, but the demand is only at retail.

### MONETARY.

Gold opened at New York on Tuesday at 108 1/4 and closed at 109 1/4. In certified checks sales have been reported at 4@5 per cent. over currency rates.

## New Orleans Wholesale Prices.

REVISED AND CORRECTED WEEKLY.

*Made up from Actual Sales as they Transpire.*

| ARTICLES. | FROM | TO |
|---|---|---|
| **AGRICULTURAL IMPLEMENTS:** | | |
| Cotton scrapers | $5 00 | $6 00 |
| Cotton sweeps | 5 00 | 6 00 |
| Cultivators, Diam. and shovel-tooth | 9 00 | 18 00 |
| Cultivators, riding and walking | 25 00 | 45 00 |
| Shovels and spades | 7 50 | 16 50 |
| Axes | 12 00 | 17 50 |
| Shovel plows | 6 00 | 9 00 |
| Half do., with cutters | 8 00 | 10 00 |
| Manly's double-shovel plow | 6 00 | 9 75 |
| Cora mills, Coleman's | 120 00 | 225 00 |
| Bradford's grist mills | 150 00 | 235 00 |
| **BRICKS, ℔ M:** | | |
| Lake | 13 00 | 16 00 |
| Country | 12 00 | 14 00 |
| English fire | 45 00 | 50 00 |
| American fire | 35 00 | 43 00 |
| **CANDLES, ℔ lb.:** | | |
| Sperm, New Bedford | 33 | 36 |
| Tallow | 17 | — — |
| **CHOCOLATE, ℔ lb.:** | | |
| Cocoa | 38 | 60 |
| No. 1 | 50 | 52 |
| Sweet | 25 | — — |
| **COAL, ℔ ton:** | | |
| Anthracite | 12 50 | 13 00 |
| Western, ℔ bbl | — — | — — |
| **COFFEE, ℔ lb.:** | | |
| Mexican | 27 | 28 |
| Java | 30 | — — |
| **COTTON SEED:** | | |
| Rough, ℔ ton | — — | 12 00 |
| In sacks | — — | — — |
| **EGGS, ℔ dozen:** | | |
| Western | 28 | 30 |
| **FERTILIZERS, ℔ ton:** | | |
| Stern's raw-bone superphosph'e | — — | 65 00 |
| Stern's line-ground bone | — — | 45 00 |
| **FLOUR, ℔ bbl.:** | | |
| Double extra | 6 50 | 7 00 |
| Superfine | — — | 5 00 |
| Fine | — — | 4 75 |
| **GLASS, ℔ box of 50 feet:** | | |
| French, 8 by 10 | — — | 4 00 |
| French, 10 by 12 | 4 00 | 4 25 |
| French, 10 by 14 to 12 by 20 | 4 25 | 4 50 |
| French, 14 by 18 to 18 by 20 | 4 50 | 5 00 |
| **HAY, ℔ ton:** | | |
| Prime | — — | 28 00 |
| Choice | 30 00 | 32 00 |
| **IRON, ℔ ton:** | | |
| English, ℔ lb. | 4 3/4 | 5 1/2 |
| Swedes, assorted | 7 1/2 | 8 |
| Hoop | 7 | 9 |
| Sheet | 7 | 10 |
| Nail rods | — — | 9 3/4 |
| Castings, American | 5 1/4 | 6 |
| **LEATHER, ℔ lb.:** | | |
| Sole, hemlock | 30 | 33 |
| Sole, oak | 40 | 44 |
| Harness | 38 | 45 |
| Calf-skins, ℔ dozen | 35 00 | 100 00 |
| Texas, rough, ℔ lb. | 24 | 26 |
| **LIME, ℔ bbl.:** | | |
| Western | 1 75 | — — |
| Cement | 2 75 | 3 00 |
| Plaster Paris | 3 50 | 3 75 |
| **LUMBER, ℔ M feet:** | | |
| Boards, yellow pine | 13 00 | 15 00 |
| Boards, cypress | 20 00 | 25 00 |
| Flooring, dressed | 18 00 | 21 00 |
| Flooring, rough | 14 00 | 17 00 |
| Ceiling, dressed | — — | 12 00 |
| Weatherboards, dressed | 15 00 | 18 00 |
| Weatherboards, rough | — — | 12 00 |
| Scantling | 12 00 | 14 00 |
| Shingles, ℔ M | 3 50 | 4 00 |
| Laths | 2 50 | 2 75 |
| **OILS:** | | |
| Lard, ℔ gallon | — — | — — |
| Coal oil, in barrels | 22 | 25 |
| Linseed, raw | 1 05 | — — |
| **SUGAR, ℔ lb.:** | | |
| Havana, white | — — | — — |
| Havana, yellow | 10 1/2 | 11 |
| Havana, brown | 10 | 10 1/2 |
| Crushed | 12 1/2 | — — |
| Pulverized | 12 1/2 | — — |
| **TEAS, ℔ lb.:** | | |
| Imperial | 50 | 1 30 |
| Guapowder | — — | 1 60 |
| Hyson | 70 | 1 40 |
| Young Hyson | 70 | 1 40 |
| Pouchong | 30 | — — |
| Oolong | 40 | 1 10 |
| **WAGONS, CARTS, ETC.:** | | |
| Wagon, two-horse | 85 00 | 100 00 |
| Wagon, four-horse | 110 00 | 125 00 |
| Wagon, two-horse, thim. skein | 85 00 | 90 00 |
| Wagon, four-horse | 100 00 | 115 00 |
| Cane wagon | 180 00 | 200 00 |
| Ox wagon | 90 00 | 125 00 |
| Ox cart, complete | 100 00 | 115 00 |
| Cane cart | 85 00 | 120 00 |
| Tongue cart, complete | 120 00 | 125 00 |
| Plantation cart | 55 00 | 70 00 |

### CATTLE MARKET.

NEW ORLEANS, Oct. 14, 1873.

| | |
|---|---|
| Texas beeves, choice, ℔ head | — — @ 50 00 |
| Texas beeves, first quality, ℔ head | 35 00 @ 45 00 |
| Texas cattle, second quality, ℔ head | 20 00 @ 28 00 |
| Texas cattle, third quality, ℔ head | 12 00 @ 15 00 |
| Western beeves, ℔ lb. net | 10 @ 12 1/2 |
| Sheep, first quality, ℔ head | 4 00 @ 5 00 |
| Sheep, second quality, ℔ head | 3 00 @ 4 00 |
| Milch cows, choice, ℔ head | 80 00 @ 100 00 |
| Milch cows, ℔ head | 35 00 @ 50 00 |
| Calves, ℔ head | 7 00 @ 10 00 |
| Yearlings, ℔ head | 8 00 @ 12 00 |

## Business Directory

OF THE

NEW ORLEANS CHRISTIAN ADVOCATE.

**Agencies.**
American Family Bible Publishing Company, Cincinnati Ohio
Boston Advertiser Company, Boston, Mass.
E. C. Bridgman, New York.
W. H. Chuester, New York.
George L. Felton, New York.
L. C. Hamilton, Springfield, Massachusetts.
E. Haunaford & Co., Cincinnati, Ohio.
Mrs. H. Mogridge, purchasing agent, 96 Canal street.
B. B. Russell, Boston, Massachusetts.
G. Stinson & Co., Portland, Maine.
T. Ellwood Zell, Philadelphia.

**Architects.**
S. B. Haggard, 5 Commercial place.

**Artificial Legs and Arms.**
Lewis Lockwood, 59 Camp street.

**Bed Springs.**
John Filtin, Philadelphia.

**Bells.**
Blymyer Manufacturing Co., Cincinnati, Ohio.
Buckeye Bell Foundery, Cincinnati, Ohio.

**Books and Stationery.**
Robert J. Harp, agent, 110 and 112 Camp street.
American Sunday School Union, Philadelphia.
T. Belknap, Hartford, Connecticut.
Continental Publishing Co., St. Louis, Missouri.
F. A. Hutchinson & Co., New Orleans.
Morgan Envelope Company, Springfield, Mass.
Nettleton & Co., Cincinnati, Ohio.
J. Hale Powers & Co., Cincinnati, Ohio.
Quaker City Publishing Co. Philadelphia.
Queen City Publishing Co., Cincinnati, Ohio.
James W. Queen & Co., New York.
Redding & Co., New York.
Shepard & Gill, Boston, Massachusetts.
Smith, English & Co., Philadelphia.
Sorrits' New Orleans City Directory, 1874.
H. R. Thompson & Co., 9 Lakeside building, Chicago, Illinois.
United States Publishing Company, New York.
Valley Publishing Company, New Orleans.
C. F. Vent, Cincinnati, Ohio.
A. D. Worthington & Co., Hartford, Conn

**Butchers.**
Mart. Lannes, stalls 7, 8 and 38, Magazine market.

**Canned Goods.**
J. Winslow Jones, Portland, Maine.
Burnham & Morrill, Portland, Maine.

**Carpets.**
A. Braussean & Co., 17 Chartres street.

**Carpenters and Builders.**
J. H. Dorand, box 174, Mechanics' Exchange.

**Carriages, Wagons, Etc.**
Joseph Beckham, Philadelphia.
D. M. Hollingsworth, 54 and 56 Baronne street.
J. A. Lini & Co., 162 Gravier and 13 Union street.

**Claccas.**
R. Broderick, 132 Julia street.

**Clothing.**
Darcy & Wheeler, 70 Canal street.
Pierson & Hews, 13 and 15 Camp street.

**Coal and Wood.**
John D. Maclin, 34 Carondelet street.
B. D. Wood & Bros., 108 Common street.
Wm. Velden, cor. Prytania and Philip streets.

**Cooperage.**
LeBlanc & Beck, 23 and 24 Front street.

**Cotton Ties.**
Bartlett & Rayne, 48 Carondelet street.

**Croquet.**
Bradley's Patent Croquet, Robt. J. Harp, agent, 110 and 112 Camp street.

**Crockery, China, Etc.**
Navra & Offner, 174 Canal street.
W. C. Shepard & Co., 55 Camp street.

**Dentists.**
Dr. John G. Angell, 152 Julia street.
Dr. N. P. Godfrey, 183 Canal street.

**Dry Goods.**
D. H. Holmes, 155 Canal and 15 Bourbon street.

**Educational.**
Alabama Conference Female College, Tuskegee, Alabama.
Centenary College, Jackson, Louisiana.
Clarksville Female Academy, Clarksville, Tennessee.
Collegiate Institute, Baton Rouge, Louisiana.
East Mississippi Female College, Meridian Mississippi.
Emory and Henry College, Washington county, Virginia.
Hiwassee College, Sweetwater, Tennessee.
Homer College, Homer, Louisiana.
Memphis Conference Female Institute, Jackson, Tennessee.
Readville Seminary, Baton Rouge, Louisiana.
Southern University, Greensboro, Alabama.
Wesleyan Female Institute, Staunton, Va.
Whitworth Female College, Brookhaven, Miss

**Engravers and Lithographers.**
John Gibson, New York.
George E. Toetzel & Co., 82 Gravier street.

**Factors and Commission Merchants.**
Aiken & Watt, 60 Carondelet street.
O. M. Bayly & Pond, 34 to 42 Canal and 59 and 61 Common street.
J. L. Dunnlen & Co., 66 Tchoupitoulas street.
H. F. Given & Co., 64 Baronne street.
J. U. & H. M. Payne & Co., 64 and 66 Baronne st.

**Fire Engines.**
Babcock Self-Acting Fire Engine, A. M. Oranger, general agent, Exposition building

**Feamen.**
F. Wagener, 13 Baronne street.

**Furniture.**
M. A. Davis & Sons, Philadelphia.
Nath. Johnson, New York.
The Mitchell & Rammelsberg Furniture Co. 103 and 105 Camp street.
Joseph Patzell, 172 Camp street.
Sampson & Bros., 33 and 35 Royal street.
W. P. Uhllager, Philadelphia.

**Gas and Steam-Pipe Fitters.**
Barbarin Gas Machines, F. Roberts, superintendent, 2 Triangle building and 255 Peters st.
Jas. N. Quin, 118 and 120 Tchompitoulas street.

**Glass Stainer and Cutter.**
Samuel West, Boston, Massachusetts.

**Glass Works.**
Aicklin & Isaac, Philadelphia.

**Grocers.**
John I. Adams & Co., 43, 45 and 47 Peters street.

**Hay.**
Jacob C. Baker, Portland, Maine.

**Hotels.**
American House, Boston, Massachusetts.
Bingham House, Philadelphia.
McAllister's House, cor. Carondelet and Julia.
St. Julian Hotel, Portland Maine.

**Ink.**
Printers' Ink, S. Collins & Co., New York.

**Insurance.**
Crescent Mutual Insurance Company.
Equitable Life Assurance Co., 33 Camp street.

**Iron Manufactories.**
Billings & Spencer Company, Hartford, Conn
Boston Ornamental Iron Works, Boston, Mass.
M. Walker & Sons, Philadelphia.
J. B. Wickersham & Sons, Philadelphia, Pa.

**Jewelry.**
A. B. Griswold & Co., cor. Canal and Royal sts.

**Lounger.**
W. W. Carre & Co., 350 Delord street.
George Purves, cor. St. Charles and Clio streets.
Roberts & Co., 304 to 307 Gravier street.

**Machinery.**
George A. Barnard, 12 Union street.
N. F. Burnham's Water-wheel, York, Pa.
Daniel & James D. Edwards, 22 to 28 Front and 21 to 27 Delta street.
Edward Harrison, New Haven, Connecticut.
Lewis Johnson, corner Julia, Delta and Water streets.
Meneely & Kimberly, Troy, New York.
W. H. Reynolds, corner Fulton and South Market streets.
Jos. Walker, corner St. Joseph and Constance streets.
B. J. West, 115 and 117 Magazine street.

**Manufacturers.**
William Ebert, 164 and 166 Magazine street.

**Marble.**
George Stroud, 158 to 164 St. Charles street.

**Medical.**
Mrs. M. G. Brown's Metaphysical Discovery, 71 Bond street, New York.
Citrate of Magnesia, etc., Hofmann & Co., N. Y.
Cure for Consumption, Craddock & Co., Phila.
Fever and Ague cure, Billings, Clapp & Co., New York.
Dr. Fitler's Vegetable Rheumatic Syrup, E. J. Hart & Co., New Orleans.
Fits and Epilepsy cure, T. H. Sayre, New York.
Hamilton's Buchu and Dandelion, W. C. Hamilton & Co., Cincinnati, Ohio.
Dr. Rusch's Hair Regenerator, 134 Thalia st.
Rogers' Citrate of Magnesia, Arthur Rogers, New York.
Simmons' Liver Regulator, J. H. Zeilin & Co., Philadelphia, Pa.
Swaim's celebrated Panacea, 170 William st., New York.
The Greatest Medical Discovery, Dr. Kennedy, Roxbury, Massachusetts.
Dr Tutt's Vegetable Liver Pills, 18 and 20 Platt street, New York.

**Mineral and Soda Water.**
Bethesda Mineral Water, J. C. McAllister, agent, glass box $25, New Orleans

**Millinery.**
Mrs. M. Tunnahen, 206 Prytania street.

**Musical Instruments, Publications, Etc.**
Robert J. Harp, 110 and 112 Camp street.
Boosey & Co., New York.
S. Brainard's Sons, Cleveland, Ohio.
S. C. Collins, Philadelphia, Pennsylvania.
Charles H. Ditson & Co., New York.
Oliver Ditson & Co., Boston, Massachusetts.
Alexander Mills, organ builder, New York.
Horace Waters & Son, New York.
Philip Werlein, 80, 82 and 90 Baronne street.

**Newspapers.**
Cincinnati (Ohio) Gazette.

**Painters.**
A. S. Cutler, 136½ Camp street.
Johnson & Hillsman, 144 Magazine street.

**Paper Fashions.**
Domestic Sewing Machine Co., New York.

**Paper Mills.**
Atlanta Paper Mills, Atlanta, Georgia.

**Patents.**
John A. Wiedersheim & Co., Philadelphia.

**Pens.**
R. Esterbrook & Co., New York.
Joseph Gillott & Sons, New York.

**Perfumery.**
Colgate & Co.'s Cashmere Bouquet.

**Plows.**
Bibby Plows, Brady, Miles & Hardy, Louisville, Kentucky.

**Preserved Corn.**
Portland Packing Company, Portland, Maine.

**Printing.**
Pelican Job Office, 112 and 114 Poydras street.

**Professional.**
Dr. C. J. Bickham, office, 630 Magazine street.
Dr. J. J. Lyons, office, 502 Rampart street.
Race, Foster & E. T. Merrick, law office, corner Camp and Commercial place.

**Railroads.**
Boston and Maine Railroad.
Great Jackson Route, E. D. Frost, general manager; A. D. Sheldon, agent.

**Saddlery.**
George Plomb & Co., 131 Poydras street.

**Scientific.**
Marcy's Sciopticon, L. J. Marcy, Philadelphia.

**Seeds and Flowers.**
Richard Frosch er, 72 Dauphine street.
D. Landreth & Son, Philadelphia.
James E. Waldo & Co., 122 Camp street.

**Sewing Machines.**
Weed Sewing Machine, 257 Canal street.

**Soap.**
J. H. Keller, 110 Gravier street.
Procter & Gamble, Cincinnati, Ohio.

**Steamboat Agents.**
Britton & Eppler, 135 Gravier street.

**Steamships and Shipping.**
Cromwell Line New York Steamers, Alfred Moulton, agent, 41 Carondelet street.
Merchants' Line New York Steamers, John H. Ludwigsen, agent, 190 Common street.
H. Muller, 49 Camp street.

**Tobacco and Cigars.**
Ed. L. Zell, corner Canal and Carondelet streets.

**Type Factory.**
Wood-Type Factory, New York.

**Undertakers.**
T. W. Bothick, 271 Camp street, New Orleans.

**Upholstery.**
T. J. Brown, 263 Camp street.
Heath & Lara, 99 Camp street

**Whale.**
Goodwyn & Co., lock box 161, New Orleans.

**Washing Machines.**
Lash Washing Machine, No. 5 North Seventeenth street, Philadelphia, Pa.
Ringen Washer, H. Haller, 49 Camp street.

**Watches.**
New York Watch Company, Springfield, Mass.

**Wire Railing, Etc.**
Dufur & Co., Baltimore, Maryland.

## Special Notices.

PREACHERS of the third year, in the Alabama Conference, will please meet the committee of examination in Selma, December 1, at half-past seven o'clock P. M.

Bro. Rush will examine on Watson's Institutes, part 2, and on the Discipline and Manual of the Discipline.

Bro. Ellis will examine on Rivers' Mental Philosophy, and on Wesley's Sermons, Volume 3.

The chairman will examine on Coppee's Logic, and on Edgar's Variations of Popery.

Each member of the committee will examine the class on the Bible in reference to the life of Christ.

The class will please read all the books of reference, and be prompt to meet the committee at the time appointed. D. M. HENDRIX,

Chairman Committee of Third Year.

## Appointments for Quarterly Meetings.

NOTICE.—The Publishing Committee of the ADVOCATE gave it as their opinion that the insertion of the notices of Quarterly Conferences once or twice was sufficient, and, as the space of the paper is valuable, they passed a resolution recommending that they *"be not inserted more than once or twice."* Our friends who are interested in these appointments *will take due notice thereof*, as we propose to be governed by the resolution in future.

### ALABAMA CONFERENCE.

CAMDEN DIST.—FOURTH ROUND.

| | |
|---|---|
| South Butler circuit, at Oakey Streak | Sept. 27, 28 |
| Snow Hill circuit, at Pine Flat | Oct. 4, 5 |
| Farmersville circuit, at Four Oaks | 11, 12 |
| Lowndsboro, at Haynesville | 18, 19 |
| Camden circuit, at McKenzie's | 25, 26 |
| Sepulga circuit, at Bethel | Nov. 1, 2 |
| Pineville circuit, at Ross | 8, 9 |
| Black's Bend circuit, at River Ridge | 15, 16 |
| Monroeville circuit, at Monroeville | 22, 23 |
| Evergreen mission, at Hopewell | 29, 30 |

The stewards will please do their utmost to collect the assessments. Trustees are requested to present their reports. It is expected that the preachers will give full attention to the collections, and be ready with statistical reports.

2 J. W. SHORES, P. E.

MARIANNA DIST.—FOURTH ROUND.

| | |
|---|---|
| Big Creek | Sept. 20, 21 |
| Columbia | 27, 28 |
| Greenwood | Oct. 11, 12 |
| Calhoun mission | 18, 19 |
| Marianna | 25, 26 |
| Holmes' Valley | Nov. 1, 2 |
| Cerro Gordo mission | 8, 9 |
| Geneva | 15, 16 |
| Newton | 29 |
| Ozark | 22, 23 |

2 ELISHA PHILLIPS, P. E.

### LOUISIANA CONFERENCE.

NEW ORLEANS DIS.—FOURTH ROUND.

| | |
|---|---|
| Carondelet street | Oct. 5 |
| Algiers | 12 |
| Mereau street | 19 |
| Plaquemine and Grosse Tete, at Livonia | 25, 26 |
| Cadiz street | Nov. 2 |
| Lafourche and mission, at Thibodaux | 9 |
| German charges | 16-23 |
| Felicity street | 30 |
| Louisiana avenue | Dec. 21 |
| Baton Rouge | Jan. 3, 4 |
| 18 | LINUS PARKER, P. E. |

## MUSICAL INSTRUMENTS.

**PHILIP WERLEIN.**

THE GREAT

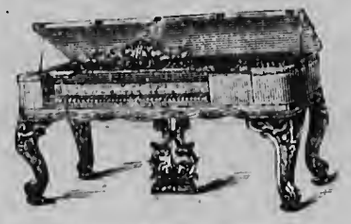
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**WATERS' CONCERTO PARLOR ORGANS** *are the* **most beautiful in style and perfect in tone ever made. The CONCERTO STOP** *is the* **best ever placed** in any **Organ.** *It is produced by* **an extra set** *of reeds,* **peculiarly voiced,** *the* **EFFECT** *of which is* **MOST CHARMING AND SOUL STIRRING,** *while* **ITS IMITATION** *of the* **Human Voice IS SUPERB.** *Terms liberal.*



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MAKE YOUR HOME ATTRACTIVE

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**See What a Little Money Will Buy.**

An elegant White Granite DINNER SET, comprising 136 pieces, for..... $15 00
to wit:

| | |
|---|---|
| 12 Dinner Plates, | 1 Soup Tureen, |
| 12 Breakfast Plates, | 1 Sauce Boat, |
| 12 Tea Plates, | 1 Salad Dish, |
| 12 Soup Plates, | 2 Covered Dishes, |
| 12 Preserve Plates, | 2 Vegetable Dishes, |
| 12 Butter Plates, | 4 Meat Dishes, |
| 12 Tea Cups and Saucers, | 2 Pickle Shells, |

12 Dinner Coffee Cups and Saucers.

A Porcelain DeTerre DINNER SET (equal to French China in appearance, and much more durable,) same assortment as above.. $18 00

A French China (best quality) DINNER SET, same assortment, 136 pieces..... 30 00

Decorated Porcelain DeTerre and French China DINNER SETS, from..... $30 up.

White Granite CHAMBER SETS, 11 pieces $4 00

White Granite TEA SETS, 44 pieces..... 4 00

French China TEA SETS, 44 pieces..... 6 50

French China Decorated TEA SETS, 44 pieces..... 7 50

Good Table GOBLETS, from 50 cents per set up.

Granite Dinner Plates, per dozen..... 1 40

Granite Breakfast Plates, per dozen..... 1 25

Granite Tea Plates, per dozen..... 1 15

French China Dinner Plates, per dozen..... 3 00

French China Breakfast Plates, per dozen... 2 75

French China Tea Plates, per dozen..... 2 25

NOTE.—The prices above contemplate "First-choice" goods, every piece being warranted regular and perfect. "Seconds" or imperfect goods, warped in making and otherwise irregular, we will furnish for those that desire at twenty per cent. discount from these prices. We shall meet all competition promptly, and as we import our own ware our customers can depend upon getting the BEST GOODS at the lowest possible prices.

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RECONSTRUCTION!

DOWN WITH THE PRICES

TO SUIT THE TIMES.

**French China as Cheap as Stoneware**

NOW, AND

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**300 Casks French China,**

Which will be sold as follows:

French China DINNER SETS, comprising 103 pieces, will be sold during the summer season at..... $20 00

141 pieces, all large and serviceable..... 25 00

French China Dinner and Soup PLATES, per dozen..... 2 50

French China Breakfast PLATES, per dozen.. 2 25

French China Dessert PLATES..... 2 00

French China Tea PLATES..... 1 75

French China Ice-cream or Preserve PLATES 1 25

French China Tea CUPS and SAUCERS..... 2 50

French China After-dinner COFFEES..... 1 50

**All Other Goods in Proportion.**

White Granite or Stone China DINNER SETS..... $14 50

White Granite TEA SETS..... 3 75

White Granite or Stone China CHAMBER SETS..... 3 75

N. B.—We omitted to mention that our French China TEA SETS, comprising 44 pieces, are only $6 per set.

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We have the largest and best assortment of any house in the city, which we sell in sets or single pieces. Persons wishing to match up Broken Sets can be accommodated with the same at the ONLY CHEAP CHINA, CROCKERY, GLASS AND HOUSE-FURNISHING EMPORIUM.

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my8 6m5p No. 174 Canal street.

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Cabin Passage..... $50 00

Steerage Passage..... 25 00

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Steerage Passage..... 25 00

Through tickets to Liverpool and the Continent New Orleans wharf—Foot of Jefferson street.

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fe13 1y No. 190 Common street.

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| | |
|---|---|
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| Mail | 5.55 P. M. |
| Accommodation | 4.00 P. M. |

ARRIVE.

| | |
|---|---|
| Express | 11.00 P. M. |
| Mail | 9.40 A. M. |
| Accommodation | 8.50 A. M. |

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A. D. SHELDON, Agent.

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Information in regard to the transportation of Passengers or Freight will be promptly furnished on application at any of the company's offices in Boston, or to PAYSON TUCKER,

General Agent at Portland.

JAS. T. FURBER,

je12 6t Gen. Superintendent.

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Messrs. Smith, English & Co. have lately published or imported the following valuable works, which will be sent by mail upon receipt of the prices annexed:

| | |
|---|---|
| Cox's Expositors' Note-Book. Brief essays on obscure or misread passages. Large 12mo | $2 50 |
| Leathes's Structure of the Old Testament. A series of popular essays. 16mo | 1 25 |
| Fisher's Family Assistant, or Book of Prayers for the use of Families, and for Special Occasions. 12mo | 1 25 |
| Jamieson's Commentary on the Hebrews. 12mo | 2 00 |
| Public Worship. Partly Responsive. Designed for any Christian congregation. With an Introduction by Rev. Daniel March D. D. 16mo | 1 25 |
| Lange's Life of Christ. 4 vols., 8vo | 12 50 |
| Spurgeon's Treasury of David. Exposition of the Book of Psalms, with illustrative extracts, homiletical hints, etc. To be comprised in six volumes large 8vo. Vols. 1, 2 and 3 now ready.....per vol | 4 00 |
| Spurgeon's Feathers for Arrows. Illustrations for preachers and teachers. 16mo | 1 25 |
| The Homilist. Edited by David Thomas, D. D. Editor's series. Seven volumes now ready.....per vol | 2 50 |
| Thomas' Homiletical Commentary on Matthew. Large 8vo | 4 50 |
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# The Christian Advocate.

PUBLISHED BY ROBT. J. HARP, FOR THE ALABAMA, MISSISSIPPI AND LOUISIANA CONFERENCES, METHODIST EPISCOPAL CHURCH SOUTH.

VOL. 19. NEW ORLEANS, THURSDAY, OCTOBER 23, 1873. NO. 43.


## News of the Week.

### DOMESTIC.

NEW YORK, Oct. 14.—Bishop Cummins, of Kentucky, has written a letter vindicating his own conduct and that of the Dean of Canterbury in the matter of their communion in Presbyterian churches. He says:

"There is nothing in the ecclesiastical order or the discipline of the Church of England, or of the Protestant Episcopal Church in this country, forbidding such an act of intercommunion among Christian people who are one in faith and love, one in Christ, the great head. As far as I know, the liberal Episcopalians of New York rejoice in this action of the Dean of Canterbury, and thank God for it. When the Episcopal Church of England and the United States has been able to clear herself, which may God in his infinite mercy grant, of the deadly evil of ritualism, whose last development is the revival of the confessional, then and not till then may she become a haven of rest to maimed souls who would rejoice to see her the common center and bond of organic unity to all Protestant Christendom."

CALVERT, TEXAS, Oct. 15.—*To James Brenan:* The fever here is worse than at Shreveport. Seven per cent. of our population is dead.

NEW YORK, Oct. 15.—The Free Religionists were addressed to-night, in Cooper Institute, by Mr. Parton, who invelghed against the church and ministers being exempt from taxation, saying they constituted an American paradise of dead-heads.

F. E. Abbott made remarks against naval chaplains, reading the Bible in schools, national thanksgivings and oaths in courts. At the opening of the meeting a man desired the speakers to refrain from using the word "God," as at the previous meeting so many gods were alluded to that it was difficult to understand the speaker.

SELMA, Oct. 16.—No yellow fever. The Selma Exposition have postponed their fair to November 25, on account of the epidemic prevailing at numerous points.

MONTGOMERY, Oct. 16.—There were two fever deaths in the last twenty-four hours. The Board of Health says the disease is epidemic, but in a mild form. Only twenty-two deaths from September 19 to date.

WASHINGTON, Oct. 16.—A Democratic Legislature for Ohio is conceded.

Allen's election is highly probable. Allen entered the canvass as a pure Democrat, with no entangling alliances.

The *Press* of Philadelphia estimates Gordon's majority for supreme judge at eighteen thousand.

ATLANTA, Oct. 17.—Rev. W. J. Parks, a well-known minister of the Methodist Episcopal Church, died at his home, in Oxford, Georgia, last night, of congestion of the lungs.

SHREVEPORT, Oct. 18.—Total interments for the week ending to-night were fifty-nine, against seventy-two for the week previous; of these twenty-one were blacks, against twenty-three for the previous week.

Total interments since the outbreak, six hundred and fifty-eight, of whom one hundred and four were colored.

ST. LOUIS, Oct. 18.—The Independent or Old School Presbyterian Synod of Missouri met here yesterday. This is the synod which in 1861 seceded from the Northern General Assembly, to which it then belonged, and since then it has been independent of all higher bodies. The most interesting question before the synod was the proposition to unite with the Southern and Reformed churches. A lengthy discussion was had on the subject, Rev. Dr. Brooks, of St. Louis, was the most prominent opponent of the proposition.

A vote was finally reached late last night, and resulted in 47 yeas to 32 nays.

Dr. Brooks then asked the thirty-two opponents of the union to meet in his church this morning to determine what further action shall be taken. It is believed they will secede and organize a new synod.

NEW YORK, Oct. 20.—The sixteenth annual meeting of the National Local Preachers' Association of the Methodist Episcopal Church began its session at Cambridge, New York, on Saturday. Delegates were present from various States, also Bishops Simpson, Janes and Campbell.

President T. D. McFarland delivered an address of welcome. At the evening session reports from the different Conferences were received.

This being the one hundredth anniversary of the death of Philip Embury, the first Methodist preacher in America, a monument will be dedicated to his memory at Cambridge to-day.

GALVESTON, Oct. 20.—Yellow fever reported in Columbus; five deaths since Sunday morning; people are flying.

The fever has appeared at Bryan. One death in twenty-four hours.

WASHINGTON, Oct. 21.—Warrants were issued for the arrest of ninety counterfeiters, and those implicated in east Tennessee and North Carolina. The implicated parties include lawyers, doctors, justices of the peace, postmasters, United States deputy marshals, clerks of courts and numerous merchants. The counterfeiting area embraced twelve hundred miles.

SHREVEPORT, Oct. 21.—Another frost this morning. Very little change in the epidemic in the city proper, comparatively, except few new cases are reported in the vicinity.

The latest advices from Marshall represent the fever to be increasing. Four deaths and nine new cases in the twenty-four hours ending at four P. M.

There were but three interments during the past twenty-four hours.

MEMPHIS, Oct. 21.—The reports to noon to-day are not favorable. There were twenty-four deaths from yellow fever, and six from other causes.

It is requested by the Board of Health that absent citizens do not return until notified by them.

It is impossible to get anything reliable about the disease. New cases are occurring in isolated districts, and frosts seem to have little effect in checking the disease.

MONTGOMERY, October 21.—There were three fever deaths here to-day.

### FOREIGN.

BERLIN, Oct. 15.—The correspondence between the Pope and Emperor William is officially published. The Pope writes, August 7, that the measures of his majesty's government aim at the destruction of Catholicism.

He is unable to discover the reason for such severity, being informed and believing that the Emperor is averse to the increase or continuance of this harsh policy.

He points out that measures injurious to the Christian religion only tend to undermine the throne. He speaks frankly, as truthfulness to all is his duty, and all baptized, even non-Catholics, belong in a certain sense to him.

He cherishes the conviction that the Emperor will adopt the necessary measures, and concludes by praying God to be merciful to the Emperor and himself.

The German Emperor replies, September 3, rejoicing at the opportunity to correct the errors relating to German affairs. If the Pope was truthfully informed he would be aware that the government cannot act against the approval of the sovereign.

The Emperor deeply regrets that a portion of his Catholic subjects (priests) have organized a party which is engaged in intrigue against the State, disturbing religious peace to an extent to open revolt against the existing laws. He points to Inllcations of similar movements in other parts of Europe and in American, and declares that he will maintain order and law so long as God enables him to do so, even against the servants of a church which he supposed acknowledge obedience to similar authority as a commandment of God. This doctrine of obedience, however, he regrets to see so many priests in Prussia disown. He expresses a hope that, now the Pope has been informed of the truth, he will use his authority to terminate the agitation which he declares before God has no connection with religion or truth. He takes exception to the Pope's remark about non-Catholics, and, concluding, says a difference of belief, however, should not prevent our living in peace.

LONDON, Oct. 18.—The special dispatch to the London *Times*, reporting the agreement between Count de Chambord and the monarchical parties in the Assembly, gives the following additional points of the programme to be proclaimed at the opening of the session: The eligibility of all persons to civil employment, universal suffrage, a reasonable liberty of the press, and the tricolor to be maintained as the flag of France. This last point, however, is open to mutual concessions.

The *Times* dispatch also says the Assembly is called to meet not later than the twenty-seventh.

ROME, Oct. 20.—The committee of liquidation of the ecclesiastical property, appointed under the law for the abolition of religious corporations, today took possession of six convents. The rectors read protests, which the committee accepted, and then handed to each inmate a certificate for his future income. The United States and Portuguese consuls also protested against the seizure of certain portions of the Franciscan Convent, on the ground that they were the property of citizens of their respective countries.

The general of the Society of Jesuits was to-day officially notified by the government that the order must immediately vacate the premises now occupied by them in this city.

VIENNA, Oct. 20.—Bismarck and the Emperor are in close conference. A change of cabinet is announced; Bismarck probably reserving the presidency of the ministry, vice Von Roon.

Madame Pere Hyacinthe has a son.

EDINBURG, October 20.—Rev. Dr. Candlish, the famous Scotch preacher, is dead.

YELLOW FEVER ON RED RIVER.—The Coushatta (Bossier parish) *Reporter* of the twenty-fourth ultimo reports no yellow fever at that place, but ten deaths at Brownsville, a few miles distant. Among the victims are included Messrs. G. H. Gallapsy, W. O. Garrison, T. W. Brown and Mrs. Bouds. The town is now almost deserted.

Brownsville is better known as Tally Brown's Landing. We heard rumors for a number of days past of yellow fever raging there, contracted off the Carrie A. Thorn on her trip down, but the above is the first authentic information that we have seen.—*Shreveport Times.*

IF A MAN is free and exalted, in proportion as he is governed by enlightened reason and a pure conscience, so is he supremely blessed who cheerfully submits to be governed by the infinite reason and holiness of God.

## From the Work.

MR. EDITOR: I have just concluded a meeting of ten days' duration at Pine Grove, which resulted in twenty-three accessions to the church and about twenty-eight conversions.—Bros. Kimball, Miller and Medlock, of the itinerant ranks, and Bro. Wiley, local, rendered valuable assistance. The church was greatly revived. How thankful my heart feels. H. O. WHITE.

MINDEN, La., October 16, 1873.

BROOKHAVEN, MISSISSIPPI.—*Mr. Editor:* We have just closed a meeting at Amite City, Louisiana. There were twenty-one accessions to the church. We had to close the meeting just at the time when the whole community became interested on the subject of religion. We went from there to the Greensburg circuit; held a quarterly meeting; good time; three gentlemen joined the church. Bro. Bradford, the preacher in charge, is doing a good work. A goodly number have been added to the church this year. Yours respectfully,

A. B. NICHOLSON.

OCTOBER 14, 1873.

EAST FELICIANA CIRCUIT, MISSISSIPPI CONFERENCE.—*Mr. Editor:* The churches in this part of the country are being greatly blessed. While the worms destroy and disease threatens, and portentous clouds gather about our temporal sky, breezes from heaven are blowing back the mists and fogs from our spiritual horizon, and we are enjoying such a season of sunshine as we have not had since the war. The churches in our district, with but few exceptions, are enjoying seasons of refreshing; and gracious seasons they are. Hundreds are being converted and added to the church. Twenty have united with the societies on this (East Feliciana) circuit within the past month, and two other meetings are to be protracted, at which we expect to gather in many more. Your column, "From the Work," is full of cheering reports. The glory of Israel is returning; and shall not her redeemed millions rejoice? WILL. H. LEITH.

JACKSON, La., October 3, 1873.

SALEM CIRCUIT, ALABAMA CONFERENCE.—*Mr. Editor:* I write in honor of the Master, and to encourage the faithful. We have held four protracted meetings this year. The one at Salem, commencing on Saturday before the first Sabbath in September, continued eleven days. As my health failed, Bro. J. H. Lockhart, my helper, took charge and conducted it efficiently to its close. It resulted in the addition of fourteen members, all converted.

At the same time we had a meeting at Pearce chapel, conducted by Rev. William Capps; and A. J. Green. It continued nine days, and was a most remarkable meeting, resulting in some fifty conversions and additions to the church, embracing in its fold the children of the Sunday school of twelve years of age, and the gray-headed sire of threescore and ten. The good work continues. The church is all right.

There was also a meeting at Union, embracing the third Sabbath in September, which protracted itself for nine days, with fifteen conversions—all added to the church—and the church greatly revived.

The last meeting was at Chapel Hill. It continued four days. There were five additions to our membership. The additions in the aggregate, seventy-four. Yours fraternally,

WILLIAM B. NEAL.

OCTOBER 15, 1873.

BUTLER CIRCUIT, ALABAMA CONFERENCE.—*Mr. Editor:* The Choctaw camp meeting has just closed. The Lord was with us in the very commencement, and graciously baptized the church. The demonstrations of the Spirit were so powerful that some of the vilest sinners were at the altar crying for mercy. The weather was unfavorable for a bush arbor, covered wagons, etc.; but it only seemed to increase the interest. When it would rain the people would gather in the tents and continue the services. I was thoroughly convinced that good soldiers of the cross will not give up for trifles, but ever press onward to victory. The sentiment of the church seemed to be, "Nearer, my God, to thee," and the result was about twenty-six conversions and twenty-three accessions to the church. I thank God for camp meetings. Many of the old veterans date their conversion back to camp meetings. The Lord has blessed Butler circuit this year. My books show, up to the present, forty-three received into full connection. Adults baptized, twenty-five. Infants baptized, forty-five. Received by certificate, ten. I have several protracted meetings yet to hold before Conference. We pray the Lord to continue his glorious work among us.

D. J. WRIGHT.

OCTOBER 4, 1873.

LOUISVILLE CIRCUIT, LOUISIANA CONFERENCE.—*Mr. Editor:* It is a pleasure to me to communicate good news to the ADVOCATE. God has blessed my labors this year on the Louisville circuit, and I feel encouraged to continue my labors for the Master. Up to the third of October I had made no protracted efforts, yet there were twenty-two accessions to the church and ten conversions. My camp meeting commenced on the third of October, and as we came together the Lord came with us, and we had a glorious manifestation of his love in the outpouring of his Spirit. Sinners were convicted, mourners converted, backsliders reclaimed and the church powerfully revived. These camp meetings are like waves of the sea that continually widen. The good will never be fully known until God summons us to the great judgment. One old brother, seeing one tent alive with the shouts of those happy in the love of Christ, said it reminded him of camp meeting in Tennessee. I baptized twelve children on Sunday. I think I can safely say there were thirty conversions during the meeting. There were twenty-nine accessions to the church. Thanks for the faithful labors of Bros. Morris, Miller and Hearn, of the Protestant Methodists, and Bro. W. F. Alexander, of Columbia circuit. Yours in Christ,

PHILIP ALLEN, P. C.

VERNON, La., October 14, 1873.

## Collections for Mexico.

ON BOARD STEAMER NATCHEZ, October 13, 1873.

MR. EDITOR: I have good news for the churches. The Mexican mission is at a premium. A wonderful volume of sympathy flows out toward these people. Everybody talks Mexico. Everybody thinks Mexico. With Bishop Keener's permission a large colony will go from the Delhi district. Without his permission, if he'll foot the bills, said colony can be formed without trouble.

The good work goes bravely on. Including the call at our District Conference we have raised—making only seven public calls—over $2,000. But I desire to go into particulars, giving dates and names.

Sept. 7.—Wilmsboro District Conference..... $600 00
Less transferred to Wesley chapel..... 50 00
Total..... $550 00

BASTROP, LOUISIANA.

*September 28.*

| | | | |
|---|---|---|---|
| J. R. Brigham | $10 00 | Miss Lucy Ross | $5 00 |
| S. W. Reilly | 10 00 | B. N. Davis | 5 00 |
| J. W. Higham | 10 00 | George F. Hill | 5 00 |
| Col. R. H. Todd | 10 00 | Mrs. F. S. Pettill | 5 00 |
| Mrs. Alford | 10 00 | B. C. Thum | 2 50 |
| E. W. and E. K. W. Ross | 2 50 | Mrs. M. Fleischel | 2 00 |
| W. E. Morris | 5 00 | J. H. Martin | 1 00 |
| C. Newton | 5 00 | O. Ladium | 1 00 |
| J. A. Gross | 5 00 | Cash | 2 75 |
| Miss Addie Weeks | 5 00 | Total | $137 25 |
| Mrs. Carrie Ross | 5 00 | | |

Subscriptions payable December 15. The congregation was rather small, owing to services in other churches. No doubt the donations from Bastrop will reach $200.

BARTHOLOMEW CHURCH.

*September 28.*—Subscriptions to be paid by December 15.

| | | | |
|---|---|---|---|
| D. F. Biggenbo-Dean | $20 00 | William D. Higgenbotham | $5 00 |
| John McCroy | 10 00 | Geo. H. Johnson | 5 00 |
| M. Murrell | 10 00 | M. Jones | 2 50 |
| Thos. Krunckley | 5 00 | N. S. Arnold | 2 50 |
| T. O. Leavel, cash | 5 00 | Z. T. Pennington | 2 50 |
| A. W. Staley | 5 00 | L. S. Johnson | 2 50 |
| John A. Williams | 5 00 | B. N. Haddick | 2 50 |
| E. D. Morrell | 2 50 | A. M. Morris | 2 50 |
| Milton Johnson | 2 50 | H. L. Risor | 2 50 |
| M. S. Hunter | 5 00 | Cash | 50 |
| W. G. Rollenston | 2 50 | Total | $100 50 |
| W. E. Risor | 5 00 | | |
| John L. Sims | 5 00 | | |

This church is about ten miles north of Bastrop. The appointment not being circulated, but few attended. I don't think there was more than about one-fifth of the usual attendance. Otherwise the subscription would have been larger.

TRENTON.

*October 5.*—Congregation small. Sickness, and the appointment not being well advertised, in part the cause.

| | | | |
|---|---|---|---|
| Rev. C. F. Evans | $10 00 | W. F. Ashley | $5 00 |
| Rev. J. T. Daves | 10 00 | Mrs. L. W. F. Flournoy | 5 00 |
| T. C. Standifer | 10 00 | W. C. Williamson | 5 00 |
| Dr. D. H. Key | 10 00 | Merry McGuire | 2 50 |
| P. J. Key | 5 00 | Robert A. Moore | 2 50 |
| John E. Morris | 5 00 | Mrs. C. Sholars | 2 50 |
| C. M. Sholars | 2 50 | Mrs. M. B. Kidd | 2 50 |
| Mrs. E. Ashley | 2 50 | Total | $87 50 |
| Miss L. E. Ashley | 2 50 | | |
| Craik Millsaps | 5 00 | | |

This subscription from Trenton, I think, will be largely added to by Conference.

MONROE STATION.

*Sabbath Night, October 5.*—Subscriptions payable December 15.

| | | | |
|---|---|---|---|
| Rev. C. F. Evans | $10 00 | Hon. W. W. Farmer | $10 00 |
| A. L. Stuck | 10 00 | J. H. Mitchell | 10 00 |
| Rev. J. T. Daves | 10 00 | Mrs. M. Tarvin | 5 00 |
| Judge W. R. Richardson | 10 00 | Miss Cowden | 5 00 |
| Rev. A. E. Cobb | 10 00 | Miss M. J. Phillips | 5 00 |
| Miss Joyce Cobb | 10 00 | Cash | 9 50 |
| Arthur Tomm | 5 00 | Total | $119 50 |
| John M. Higley | 10 00 | | |

MIDWAY CAMP GROUND.

*October 5.*—Collection raised by Rev. C. F. Evans. Subscriptions payable December 15.

| | | | |
|---|---|---|---|
| Holmer Legget | $25 00 | W. B. Hollingsw'h | $1 00 |
| J. M. Boden | 25 00 | W. W. Harlan | 5 00 |
| Rev. C. F. Evans | 10 00 | Mrs. S. T. Jackson | 5 00 |
| Rev. Robt. Randle | 10 00 | W. T. Willis | 10 00 |
| J. B. Beard, cash, Pecan Grove | 10 00 | T. S. Mafone | 10 00 |
| J. E. C. Hedrick | 10 00 | W. A. Richardson, cash | 5 00 |
| Miss J. Leggett | 10 00 | W. B. Hardison | 5 00 |
| Mrs. G. J. Finney | 10 00 | C. C. Goodwin | 5 00 |
| Mrs. Hattie Wynn, cash | 5 00 | J. E. Lewis | 5 00 |
| Mrs. P. W. Defrance | 5 00 | W. D. Davis | 5 00 |
| Miss Carrie Ross, Bastrop, La | 5 00 | J. W. Couch | 5 00 |
| Miss Anna Wright | 5 00 | Edw. F. Newman, Providence, La | 5 00 |
| Mrs. Lou. Alford, Bastrop, La | 5 00 | J. W. Godwin | 5 00 |
| Mrs. M. J. Herrin | 5 00 | H. F. Brown | 5 00 |
| H. Mayhone, cash | 2 00 | J. G. Wolfe | 5 00 |
| J. G. Lewis | 15 00 | W. R. Baird | 5 00 |
| L. S. Smith | 5 00 | Robt. J. Lowden | 5 00 |
| T. C. Flowers | 5 00 | Cash | 1 00 |
| L. F. Calvert | 5 00 | T. M. Fleming, cash | 4 00 |
| D. S. Travis | 5 00 | Miscellaneous | 64 00 |
| B. K. Jayne | 25 00 | Total | $312 00 |

WATERPROOF, LOUISIANA.

*October 10.*—Friday night.

| | | | |
|---|---|---|---|
| H. C. Goldman | $10 00 | Dr. M. Andrews | $5 00 |
| J. R. Grace | 10 00 | Mrs. A. Wagoner | 2 50 |
| H. W. Drake | 10 00 | Miss J. M. Johnson | 2 50 |
| Joseph Gorton | 10 00 | Mrs. Renner | 5 00 |
| Mrs. T. A. Jones | 10 00 | Mrs. Indiana Showard, cash | 2 50 |
| J. L. Winter | 10 00 | Dr. J. M. Moore | 24 25 |
| Rev. G. F. Bonney | 5 00 | John C. Graves | 2 50 |
| Mrs. E. M. Goldman | 5 00 | Mrs. L. Winter | 2 50 |
| Peter Hunter | 5 00 | Robert McKee | 2 50 |
| Mrs. H. W. Drake | 5 00 | Mrs. Agnes Hunter | 2 50 |
| Rev. J. T. Daves | 5 00 | Mrs. M. A. Fisher | 2 50 |
| W. D. A. Gorton | 5 00 | Mrs. Benemann | 2 50 |
| Mrs. O. F. W. Gorton | 5 00 | Miss L. Bonney | 2 50 |
| W. E. Phipps | 5 00 | Mrs. S. J. Bonney | 2 50 |
| Mrs. Lou Murdock | 5 00 | Miss Susie Drake | 2 50 |
| Edward E. Graves | 5 00 | Cash | 2 25 |
| Jacob Hornburger | 5 00 | Miss T. J. Roy | 2 00 |
| John Densmun | 5 00 | Total | $76 75 |
| J. H. Fisher | 5 00 | | |
| O. V. Wagenor | 5 00 | | |
| Miss Abbie Gorton | 5 00 | | |

Query: If a Friday night Waterproof congregation gives to the Mexican mission $202.50, what would a Sunday Waterproof congregation give? Answer—at the Annual Conference.

WESLEY CHAPEL.

*October 12.*—This church, in antebellum days, was one of the most intelligent, liberal and flourishing congregations in the Conference. It is very much reduced in numbers and means. Those who were wont to ride to church in splendid silk and satin-lined carriages, now ride a distance of from ten to twelve miles, in less pretentious vehicles, and some of them in wagons. But, Mr. Editor, as an evidence of the old liberality, and appreciation of a good cause, witness the following noble subscription:

| | | | |
|---|---|---|---|
| James E. Nichols | $10 00 | W. J. Wood | $5 00 |
| Mrs. M. Nichols | 5 00 | Miss C. M. Mecklenburg | 5 00 |
| Rev. J. O. Miller | 25 00 | Frank Adams | 10 00 |
| J. M. Diedlerweirth | 35 00 | H. S. Nichols | 10 00 |
| S. Madures | 10 00 | L. Dicklingbottom | 5 00 |
| Jos. P. Harrison | 10 00 | James Hardwell | 5 00 |
| Dr. S. F. Olden | 10 00 | H. H. Wilcox | 5 00 |
| R. W. McBride | 15 00 | David Mellie | 5 00 |
| F. R. Smith | 10 00 | W. C. Maddux | 5 00 |
| A. J. Gibson, cash | 10 00 | R. S. Castleman | 5 00 |
| Mrs. S. A. McBride | 5 00 | John Baker, col'd | 1 00 |
| W. J. Powell | 10 00 | H. Jones, colored, cash | 1 00 |
| R. H. Gates | 10 00 | Miss R. C. Woodard | 5 00 |
| M. Toney | 10 00 | Mrs. Hattie Nichols | 5 00 |
| Dr. T. H. Maddux | 10 00 | Miss Sue Chew | 5 00 |
| Miss A. Woodard | 5 00 | Miss Kate Adams | 5 00 |
| Mrs. M. S. Toney | 2 00 | Mrs. E. Adams | 5 00 |
| Mrs. Anna Watson | 5 00 | Miss Allie Watson | 5 00 |
| Miss E. Wren, a dear, sweet little girl, cash | 50 | Total | $341 50 |
| Mrs. M. Diedlerweirth | 5 00 | | |

Considering the size and strength of the congregation, I doubt, Mr. Editor, whether any one of your rich city congregations will do as well. One of the ten-dollar subscribers in the above list is from a hard-working, industrious, one-armed man. He has traveled through Mexico, lived among those people, and appreciates their sad religious condition. And yet another pleasant incident: After the congregation had been dismissed a dear lady friend, who had subscribed liberally, came forward to the altar to bid the Mexican missionary good-by, pressed in his hands a twenty-dollar gold piece, and in a mellow, tearful voice said: "Keep this, my dear pastor, in remembrance of me." God bless these, and the thousands of dear, noble friends of my old district.

ST. JOSEPH, LOUISIANA.

*Sunday Night, October 12.*—Last but by no means least. I am specially attached to St. Joseph—have ever enjoyed my visits there. It must be dearer to me, I suppose, because it is proverbially a *hard place*—the *hardest* place, so my friends there say, in my district. I love St. Joe; and perhaps, sir, for that very reason I approached it, on Sabbath evening, from Wesley chapel, with very considerable trepidation. For St. Joseph, a very large congregation assembled, at an early hour, in the courthouse—the largest congregation I have ever seen collected for church. Having preached the best I could, taking the parable of the talents for my text, I proceeded to organize the St. Joseph Mexican Missionary Society. Dr. P. Chew was nominated by Mr. H. A. Garrett as chairman. Mr. Garrett for secretary, and Colonel L. V. Reeves for treasurer, by Mr. Daves. They were elected. Then presenting and urging the claims of the Mexican mission, the following noble subscription was raised in a few moments:

| | | | |
|---|---|---|---|
| Dr. P. Chew | $25 00 | Judge R. Lewis | $10 00 |
| Robert Murdock | 25 00 | H. F. Shuler | 10 00 |
| H. A. Garrett | 25 00 | Wm. Murdock | 10 00 |
| L. V. Reeves | 25 00 | Miss Sue Reeves | 5 00 |
| J. W. Clifton | 25 00 | Mrs. R. H. Snyder | 5 00 |
| E. L. Whitney | 10 00 | Mrs. L. Reeves | 5 00 |
| Mrs. H. F. Shaffer, special donation to the missionary | 15 00 | Miss Fannie Chew | 5 00 |
| | | Total | $200 00 |

RECAPITULATION.

| | | |
|---|---|---|
| Sept. 7.—Whitsboro District Conference | | $600 00 |
| Less transferred to Wesley chapel | $50 00 | |
| Less transferred to Monroe—J. E. Cobb | 25 00 | |
| Less transferred to Trenton—C. F. Evans | 25 00 | |
| Less transferred to Bastrop—M. C. Manley | 25 00 | 125 00 |
| | | $535 00 |
| Sept. 28.—Bastrop, Louisiana | | 137 25 |
| Sept. 28.—Bartholomew | | 100 50 |
| Oct. 5.—Trenton | | 112 50 |
| Oct. 5.—Monroe | | 141 50 |
| Oct. 5.—Midway camp ground | | 312 00 |
| Oct. 10.—Waterproof | | 202 50 |
| Oct. 12.—Wesley chapel | | 341 50 |
| Oct. 12.—St. Joseph | | 200 00 |
| From a lady, Lind Grove, Louisiana | | 5 00 |
| Grand total | | $2,092 75 |

I am, very truly,

JOEL T. DAVES.

## Books and Periodicals.

WE HAVE RECEIVED the annual catalogue of Marvin College, Waxahachie, Texas, for the collegiate year 1872-3. The total number of students during the year was two hundred and eighteen. Our old friend, Rev. J. M. Pugh, is president of this promising institution, and has a full faculty to assist him.

FROM Oliver Ditson & Co., Boston, we have received The River of Life, a new Sunday school song and tune-book. It is compiled and edited by H. S. Perkins and William W. Bentley.

MORTON'S MONTHLY HOME AND SCHOOL for October is an excellent number of this interesting periodical.

ANOTHER YEAR OF PATRIARCHAL HISTORY.—The venerable Rev. Henry Boehm, says the New York *Christian Advocate*, is still living at his old summer home in Staten Island. He is now well advancing in the *ninety-ninth* year of his age, and *seventy-third* of his ministry. He has passed a year of greater quiet than usual, having been afflicted in the earlier part of it by a chronic ailment, from which, however, he has now nearly recovered. He reads but little at a time, owing not to impaired vision, but to a chronic weakness of the eyelids. His mind is clear, and his interest in the cause of truth unflagging. His love for the Bible has increased with his years; during 1872 he read it through four times. A few days ago, as his daughter, Mrs. Embley, after reading to him the twenty-fifth and twenty-sixth chapters of Acts, was about to lay the Bible aside, he took it from her and, clasping it to his breast, exclaimed: "Precious book! precious book!" The good old man is as cheerful and happy as ever.

## A Singular Coincidence and a Most Remarkable Providence.

Dr. Bowman died on Monday morning, and the hour of half-past ten on Tuesday morning was appointed for the funeral services. It was at first thought best to have the services in the church, of which he was pastor, but after further deliberation it was deemed best to have only a short service at the grave, and defer the memorial services until the congregation, now scattered by the fever, could return to the city. This plan was agreed upon, and on Tuesday, at half-past ten A. M., a number of the ministers of the city and the friends of the dead met around the grave to lay away the corpse of our beloved brother.

At the very hour appointed for the services, and while the friends were around the grave, from some mysterious and unaccountable cause the whole ceiling of the church in which it had at first been determined to hold the services, with all the upholding timbers, except a small portion over the pulpit, fell with a terrible crash upon the floor beneath, just where the congregation would have been gathered if the first plan relative to the services had not been changed. It is fearful to look upon the crushed pews and the holes broken through the floor itself, and think of the terrible calamity which would have resulted if the services had not been postponed. Scores and perhaps hundreds of lives would have been sacrificed, and a much deeper shade of gloom would have overshadowed our stricken city. Surely our First church is sorely afflicted—its beloved pastor laid in the grave, and its beautiful house of worship in ruins, in one short hour.

Thanks be to his name who, in the midst of wrath, remembers mercy. We, who were gathered around that grave, cannot be sufficiently thankful to that kind Providence that overruled the first counsels and kept us and our loved ones from being crushed by those falling timbers. God has mercifully spared our sorrowing city from this calamity, and may we not hope that it is an evidence that the measure of our needed chastisement will speedily be filled, and his heavy hand be removed from us? We know he does all things well, and that he will not give us one needless tear. His will be done.—*Memphis Presbyterian, October 9.*

## H. F. Given.—Tribute of Respect.

At a regular monthly meeting of the Young Men's Christian Association of New Orleans, held October 14, 1873, the following preamble and resolutions, offered by John H. Sawyer, general secretary, were unanimously adopted:

Whereas, It has pleased almighty God to take from earth to the reward of the righteous, Bro. HENRY F. GIVEN, an active member and charter trustee of our Association; therefore, be it

*Resolved*, That while submitting to the Father's will, we deeply deplore the sudden loss of our late brother and worker in the vineyard of the Lord.

That his death has made a gap in the ranks of the Christian brotherhood that cannot be easily filled.

That he was a man of the most generous impulses, of granite principles and tried integrity.

That in love and labor for his church and all Christian enterprise he was surpassed by none, it being "his meat and drink to do his Master's will."

That as a man, a merchant, a gentleman and a Christian he was in every respect a safe model for our imitation.

That as young men we can have no higher ambition than to live the life and die the death of Henry F. Given.

That we deeply sympathize with his stricken wife, children and brother, and can only commend them for consolation to his God, whom he so ardently loved and faithfully served.

*And be it further resolved*, That these resolutions be published in the NEW ORLEANS CHRISTIAN ADVOCATE and *Southwestern Presbyterian*, and that a copy of them be sent to the widow and brother of the lamented deceased.

J. M. HARDING,
Recording Secretary.

## We Ask Again.

A number of preachers and others to whom requests have been forwarded to serve the Publishing House in the matter of its claim against the government have made no response. They are hardly aware of the importance of the matter. We appeal again. Please to do precisely what was requested, and report to me *at Washington city, District of Columbia*, at your earliest convenience. Will you do it? If the papers are lost or mislaid, send a postal card for a copy. Thanks to those brethren who have reported. My address in ten days from this time will be Washington, District of Columbia.

R. ANNEY.

NASHVILLE, October 15, 1873.

REMEMBER that the way of faith requires a complete detachment from all external aids, so far as they are substitutes for God, and so far as our own dependence on them is a substitute for doing his will.

THE REASON for the existence of the great number of mutton-heads is that so many children are "perfect little lambs."

The Christian Advocate.

THURSDAY, OCTOBER 23, 1873.

[illegible]

[illegible]

[illegible]

The Christian Advocate.

THURSDAY, OCTOBER 23, 1873.

THE GATE AJAR.

BY PHILIP PHILLIES.

[illegible] gate that stands ajar,
And faintly [illegible] a golden gleaming
A radiance from the cross afar,
The Saviour's love revealing.

CHORUS—Oh! depths of mercy, can it be
That gate was left ajar for me?

That gate ajar stands free for all,
Who through it seek salvation;
The rich and poor, the great and small,
Of every tribe and nation.

Press onward, then, though foes may frown,
While mercy's gate is open;
Accept the cross and win the crown,
Love's everlasting token.

Beyond the river's brink we'll lay
The cross that here is given,
And bear the crown of life away,
And love Him more in heaven.

## Benevolent Bequests.

BY CHARLES F. WINGATE.

It seems remarkable that in this so-called material and sordid age so much money is given away by individuals for benevolent objects. One can hardly open a newspaper without finding an account of a bequest or donation for some philanthropic purpose, and the number and intrinsic amount of these gifts is very great. Over $2,000,000 is contributed annually in New York alone to the charitable and religious institutions of that city, and fully $10,000,000 is subscribed to like institutions in the whole country. This is independent of benefactions for educational purposes, which last year amounted to nearly $10,000,000 besides. It is therefore safe to say that $20,000,000 are annually expended by private individuals in the United States in charity, and this large sum is each year being added to with the increase of the wealth of our population.

Owing partly to the good example set by Peter Cooper, George Peabody, Ezra Cornell, Henry Bergh and others, it is becoming customary for wealthy persons to do their good deeds while they are yet alive, instead of leaving their bequests by will after death. This is by far the best plan, as no one should be so capable of executing a work of beneficence as its originator, who, if he personally superintends the carrying out of his design, can correct the inevitable mistakes and defects incident to every undertaking, and which in very many cases have neutralized the good intent of testamentary bequests.

The practice of leaving money by will, however, is still kept up, and in the published accounts of the disposition of property willed by a large number of persons of means, who have died during the past year, I have failed to find more than one or two instances where nothing was given for benevolent purposes.

The bulk of the money given in the United States for philanthropic objects has been expended in aid of learned institutions, and this is significant of the absorbing interest which is felt here in education. President McCosh is reported to have said that no man worth $100,000 would now dare to hold up his head in society unless he had devoted part of his income for the advancement of education. Whether as a means of preserving the donor's fame or simply to accomplish the most good, there are few better modes of giving money than to endow a college with a professorship or library. In the year 1872 the sums given by private individuals in this country for educational purposes were divided as follows:

"For colleges and universities, $6,282,401.63; for theological institutions, $1,155,856.53; for libraries and normal schools, $1,020,000; for superior schools for females, $689,993; for agricultural and scientific schools, $182,009; for academies, $303,040; for medical schools, $10,422.13; and for law schools, $10,000."

It will be noticed in this list how much money has been given in aid of schools of science and advanced schools for women, both of which are special features of our day.

It is becoming quite common to give money to establish public libraries and reading-rooms, and there is plenty of room in this direction for donations. Governor English's gift of $10,000 to Yale law library has been doubled by additional subscriptions, thus showing how a good example is followed. The bar of Fairfield county, Connecticut, has received the valuable law library of the late Judge Butler. Braintree and Haverhill, Massachusetts, have each been given $30,000 for a public library; and Lee, in the same State, is to have a like institution, as a substitute for a soldiers' monument.

Among the bequests made during the last year in the interests of science may be noted $250,000 for a hospital at Worcester; $100,000 to establish an arboretum at Harvard; $200,000 to the town of Braintree, Massachusetts, to found an institution where civil engineering and kindred branches of study shall be made a specialty; $10,000 to the natural history department of Hamilton College, of Illinois; a large sum to found a school of science at Princeton; $10,000 for a woman's college near Boston, and a large building furnished for scientific instruction to New Bedford. Lastly, Prof. Tyndall's generous disposition of the proceeds of his lectures and the munificent gifts received by Agassiz in aid of the Penekese Island School of Natural History round off this noble list in superb completeness.

The example of Mr. Bergh has led to the expenditure of large sums for the prevention of cruelty to animals; and one form in which this money is laid out—namely, to erect public drinking-fountains for both man and beast—is specially to be commended.

Next to the illiterate, the interests of the poor and the sick seem to have the most weight with philanthropic persons, and large sums are given by the latter for hospitals, homes and other like institutions. Less money is given publicly and in large sums to churches than for other benevolent objects; but in the aggregate the amount contributed for the advancement of religion is enormous, while hardly a day passes without the presentation of a new organ, a memorial window or a bell to some church, while donation parties to clergymen and the making up of purses to pay for vacation trips are daily features of our social history.

The custom, which was once very popular of leaving a sum of money as a prize for some literary effort, usually an essay or lecture on a theological topic, is rarely practiced now; though by the will of Richard Fletcher, of Boston, $500 will be given by the trustees of Dartmouth for the best essay on Christian Non-conformity received up to next December. Four years ago a course of lectures was founded at the Ohio Wesleyan University to secure the delivery of lectures on the Evidences of Natural and Revealed Religion, and the latter have just been issued in book form.

To attempt to detail the many late bequests involving some kind of romance which have come to my notice would be an endless task. The latest and most curious instance of this kind is the case of a book-seller and blank-book manufacturer of Cincinnati, who, through once having aided a merchant of that city when in distress, some forty-five years since, has since been unexpectedly made heir to his fortune of $3,000,000. Another romantic bequest is that of a sum of $100,000 reported to have been made to the widow of an Ohio colonel by a Southern officer, whom her husband protected from the brutality of some negro soldiers during the war.

Sometimes the items contained in wills seem peculiar. Thus, among the bequests made by Benjamin Abbott, a master cooper of Boston, was $300 to his faithful washerwoman, $200 to his barbers, and all his household furniture to his housekeeper, a widow.

A gentleman at Quincy, Massachusetts, some time since offered to give $5,000 to that town, provided a board of officers should be elected who favored prohibition; but, as the terms were not complied with, the money was not paid over.

A lady in Sterling, Massachusetts, lately left $500 to keep the old cemetery in that town in order.

A Connecticut gentleman made a bequest not long ago of $1,000 to give Thanksgiving and New Year's dinners to the inmates of the Hartford poorhouse.

A gentleman who lately died in Boston left his printing office to three of his workmen, and gave sums ranging from $50 to $2,000 to many personal friends, employes and family servants, including $2,000 to Thomas Barry, the veteran actor, and $1,000 to B. P. Shillaber ("Mrs. Partington.")

A lady in Braintree, Massachusetts, a few months since bequeathed the income from her house and furniture, besides $2 per week in trust, for the support of a favorite cat, named "Otta." Though direct bequests to animals are null and void by law in Massachusetts, yet "Otta" was tenderly cared for during her life, and, she having since died, the property now belongs to a Universalist school in the neighborhood.

Several instances have lately occurred where quite large amounts have been given anonymously to institutions or for other good purposes. Thus the Union University at Albany was presented in this modest manner with $50,000, and $25,000 has been given in the same way to the Massachusetts Institution of Technology.

Dr. Franklin's historical deed of generosity—the making a fund to be lent in small sums to deserving young mechanics—has been imitated by a Mr. Cone, of Millington, Massachusetts, who has presented to East Haddam about $10,000 to enable poor but deserving young men to start in business in that town.

In conclusion, this brief and superficial survey of our philanthropy shows, first, that the liberality of our people more than keeps pace with the growth of their prosperity; second, that private individuals are willing and able in this country to assume burdens which elsewhere have to be borne by the State; and that the openhandedness and energetic spirit of the American people will bring about vast changes in our condition and advance our civilization in a manifold degree.—*Independent.*

## Swedenborgianism.

Emanuel Swedenborg, born in Stockholm, in 1688, was carefully educated in his childhood, and became one of the most learned men of his day. During the prime of his life attention was given exclusively to the physical sciences; from the fifty-sixth year of his life to the close of it he devoted himself to the study of religion. Emerson says: "There is a common portrait of him in antique coat and wig, but the face has a wandering and vacant air." In his intellectual constitution the imagination preponderated, and yet it was undirected by good taste, for his style is execrable, and his conceptions are for the most part destitute of poetic beauty. By most persons he will always be regarded as having been insane. His moral character has never been successfully impeached; his life is said to have been pure, and his manners are said to have been urbane. He had no worldly advantages to gain by imposture; it were unfair to accuse him of dishonesty or ambition.

Swedenborgianism has made considerable progress in the world. It has been embraced by at least one of the kings of Sweden; in England as well as Sweden it has found a number of adherents; in America it has found favor with some men of talents and learning; in the East Indies it has found a home and welcome. For minds of a certain cast it has peculiar fascinations; it gratifies the curiosity of some who wish to discover more of the eternal world than God has chosen to reveal; it soothes the wounded domestic affections by producing a belief that as distinct communion can be had with departed as with living relations and friends; it furnishes the half religious with an apology for turning away from the holy Scriptures; and persons of defective religious experience, and unsteady religious opinion, are greatly tempted to flee to it for relief; it is especially attractive to those who have in their nature some taint of insanity.

As a commentator Swedenborg is fanciful and unsound. His claims to inspiration are totally unworthy of confidence. Inspiration is claimed for him on the ground that he knew certain events at the time they were occurring at a distance, and that he foretold certain future events. If, however, a few lucky conjectures in a lifetime entitle a man to the claim of inspiration, each succeeding generation may have a new religion. We cannot now cross-examine the witness who testified to Swedenborg's cotemporaneous knowledge of a fight at Stockholm when many miles distant from the city. The prediction at the time of Wesley's death even if it were fully proved that Swedenborg really made it—may be regarded as only a fortunate guess. We cannot admit the claims of any new revelation, unless they are made good by palpable and indisputable miracles. If Swedenborg really had communication with beings of the spiritual world, the poet was wonderful, but not necessarily miraculous. We cannot receive the information given by them as a revelation from God, since they may have been evil and not good spirits, and may have communicated falsehood.

It is reasonable to think that if the divine of Stockholm had been chosen by the Almighty as the channel of a new revelation to mankind, he would have received it not through the medium of inferior spirits, as he pretended, but as the apostles of Christ received that revelation which they were commissioned to communicate to the world—directly from the Holy Spirit Himself.

That Swedenborg was not inspired is proved by the fact that many of the doctrines which he taught are in conflict with those which are taught in the Scriptures, which he professed to receive as a divine revelation. As to his opinions on the subject of the Trinity, he was a Sabellian denying the distinction of persons in the Godhead. Lutheran as he professed to be, he disowned the doctrines of the atonement and justification by faith alone as taught by the great reformer; he rejected also the doctrines of a general judgment and the resurrection, as they have always been understood in the Christian church; his conceptions of spiritual things are gross and materialistic. It is nothing more than fair to say, however, that the moral precepts unfolded by Swedenborg are pure; that the influence of much that he has written is well adapted to elevate the soul and cultivate its best affections; and that he points out, with great distinctness, the necessary connection between a pure life on earth and a happy immortality.—*Reason and Redemption, by R. B. White, D. D.*

WE ARE ALL MISSIONARIES.—Bishop Whipple puts this important truth in a strong light, in a recent address. He said:

"Every baptized man is, by his oath of allegiance, a missionary. There is not one law for minister and another for laymen. The gospel does not bind the pastor and absolve the people. There is not one solitary line in God's revelation which says that the one must work and sacrifice and give, and the other may hoard and keep. You may be tied down to the dull routine of daily toil, and yet your life, hid with Christ in God, may make you one of the best preachers of righteousness in the world. You may be a very stammerer, and yet your life of love go straight to every heart. We can all give our example. A chance word of reproof, a wayside word of warning, a loving invitation, an act of Christian courtesy done in a Christian way, may lead others unto Christ. It is not so much where we are, as what we are, and it is not alone what we do, but the way we do it. A man who loves the Savior must in some way be the refuge of the weary. If he speaks, it must be as one tempted man speaks to another who is battling with temptations. It is not done by fierce warnings. It is not by assailing sinners as you would besiege a city. It is the old and blessed story of God's love leading weary souls to Jesus, helping them to grope out of the dark and tangled wilderness, and cheering them at every step on the way to deliverance and safety. There is no one so poor that he cannot do something for Christ. Whether it be the widow's mite or the rich man's gift, God will bless it."

THE SHAH AND THE MOSLEM.—The relation which the Shah of Persia sustains to the Mohammedan faith is a matter of interest to many people, and some misapprehension has obtained concerning it. He has in London been officially addressed as "the recognized head of the faith of many millions of her majesty's Mohammedan subjects," whereupon the London *Times* remarks: "The Shah is not even in his own dominions the recognized head of the faith professed by his people, and that faith is not the faith of many millions of Queen Victoria's subjects." The Persians are Sheahs, and the Mohammedans in India almost entirely Sonnees.

Even in Persia the Sheahs, claiming to represent the true faith, have never acknowledged the king as head of the faithful, and "no king has ever claimed to be the head." The *Times* explains this: "In the days of our Henry the Eighth a certain Mohammed the Twelfth, the last Caliph of the race of Abbas, being then a sojourner with titular pretensions in Grand Cairo, demised his spiritual supremacy as successor of the prophet to the sultan then reigning, Selim the First. The validity of the transfer was recognized by the Mohammedan world, and from that day to this the emperor of the Turks has been saluted as the true "Commander of the Faithful."

"A HORSE-POWER cranberry-picker," the invention of a Wisconsin man, is among the machines recently patented at Washington.

*AGAINST THE TIDE.*

'Tis sweet to float along the flowing tide,
The water's soothing ripply around,
And unseen harps with notes of dulcet sound
Lulling the ear as down the stream we glide,
And all of beautiful and fair to see,
And balmy winds blowing upon the brow,
And all is well if—let us be as now.
But let the brave, clear thinker strive to free
Fairly spanning spirits from their galling chain,
And, like a ship-wrecked sailor life from shore
The hears the warning of the breaker's roar,
And, should he drift into some smiling bay,
Fierce-eyed warriors motion him away.

*Finch's Minor Ire.*

## Punishment of Silence.

Mr. James Greenwood has published a frightful account of the silent system which is in operation at the Holloway Model Prison in London:

It is an offense for a prisoner to speak one word, and he is never addressed except in whispers, so that he may lie in prison two years without hearing the natural sound of the human voice. The effect of this is so terrible on the mind that prisoners will speak out in desperation at the risk of any punishment, rather than endure that horrible silence.

The prisoners never see one another, but remain in perpetual solitude. One poor wretch, driven by desperation by nine months' solitude and silence, recklessly broke out, in Mr. Greenwood's presence: "O Governor, put me in another cell. Put me somewhere else. I have counted the bricks in the cell I am in till my eyes ache."

The request of the tortured wretch was refused.

There is a view-hole in each cell, and as the warden wears shoes of India-rubber soles the prisoners can never be sure of being alone.

Those condemned to the treadmill have to ascend twelve hundred steps every alternate twenty minutes for six hours; and this in a place so hot and close that prisoners often lose in perspiration three stone in as many months.

Every day the prisoners are taken to the chapel, so arranged that they can see no one save the chaplain, and him only through an iron grating. And thus is the order of devotion observed. Wardens are constantly on the watch, lest for a single instant they, through the whole of the service, depart from the rigid rule of "eyes right." They must look steadfastly at the preacher, must raise and lower their prayer-book with the elbows squared, and all at once, like soldiers at drill. They must not scrape their feet without having afterward to explain the movement. They scarcely wink an eye or sigh without danger of rebuke or punishment.

THE following incident in the early life of the late Dr. Torrey will be received with peculiar interest at this time; and it is probable that its narration may serve to recall to many of our older citizens other equally interesting and suggestive passages in the life of this distinguished scholar. The story, as told by the editor of the *Journal of Applied Chemistry*, runs as follows: "The manner in which a taste for natural objects and a thirst for a more intimate knowledge of plants was first awakened in Dr. Torrey is quite remarkable. His father held some official station which required him to visit the prisons of the city of New York, and the lad frequently accompanied the parent on these tours of inspection. In the old State prison, which at that early day was somewhere about Twenty-third street, and situated in the country, they found a man in the office of the superintendent who had been condemned to serve out a short term, but was generally believed to have been innocent of any offense. This prisoner was taken into the office to keep the books. He was a man of learning, and especially a fine botanist. Whenever young Torrey appeared at the prison the book-keeper would point out from the window some plants growing in the vacant lots opposite, and ask the boy to go and fetch them; the two then sat down in the office to analyze and dissect the specimens, presenting the curious spectacle of a prisoner in convict's costume teaching a well-dressed boy. The lad never forgot the lessons, and from the taste thus acquired dates his application to the study of botany, in which science he was destined to achieve the most distinguished success. The prisoner was ultimately acquitted of all guilt, and became one of the most useful scientific men of the country."

A LITTLE COAT.—In the life of S. Judd the following striking thought occurs: He preached a sermon from the text, "His mother made him a little coat," First Samuel ii, 9. Passing from the letter to the spirit, he speaks of clothing for the mind and the soul, and endeavors to impress mothers that they should be more solicitous about *such* little coats than for the fashions and frock-jackets or other garments of the body.

I meet a man in the streets literally clothed in rags, clothed also with manifold tokens of depraved life. I ask, did his mother, when young, make him a little coat?

When I see a person clothed in humility, entertaining a modest sense of himself, reverent of truth—his mother made for him a little coat.

These coats last a long time. Children shall wear them when parents are dead; they shall wear them in distant lands; that old family style shall show itself in many places and times.

What sort of clothes are we making for our children? Is their vesture wisdom or folly? Is it the true beauty of goodness, or a poor imitation from the draper's?

SIR MOSES MONTEFIORE, the great London lender of the Jews, was negotiating a loan on the Bourse when a small lot of capitalists approached him. "Oh, dear," says one, "he is going to swallow us all." "No, my dear sir," said Sir Moses, with a caustic smile, "my religion forbids me that."

THE one is often only a beautiful speculation, or at best a sentimental entertainment; the other is the real practice, and the solid fruit of our reading and meditations on his passion.

## Religious Intelligence.

DURING the last three months the French railroads have sold 300,000 tickets to religious pilgrims.

THERE are at present 50,000 Sunday school scholars and 4,000 teachers in Germany. Ten years ago there were none.

THE Board of Missions of the Cumberland Presbyterian Church have decided to begin their work of establishing missions in South America and the West Indies.

A NEW MISSIONARIC has been formed for British Kaffraria, and Rev. Dr. Callaway, a missionary of the Church of England at Spring Vale, Natal, has been named as the first occupant of the See.

THERE are now over 3,000 native Christians among the Telougoos, and the work goes on hopefully. But the great want there, as everywhere, is an educated and trained native ministry. For that a training school is needed.

THE Nez Perces missionaries is gathering a rich spiritual harvest. Rev. H. H. Spalding, of this mission, baptized 150 converts. This is a great movement. One of their own tribe has been their only preacher and teacher until recently.

THE Baptist Missionary Union are now adding to the strength of their mission at Japan by sending an earnest and devoted young man from the last graduating class of Newton, Rev. J. H. Arthur, of Hartford, who will be accompanied by his youthful bride.

THE Methodist Mexican mission has purchased the cloisters of the Convent of San Francisco, for use as a mission building. The structure is spoken of as one of great elegance, forming with its beautiful arches and pillars one of the most magnificent of courts. The entire cost of the edifice was $20,000. It is said to have cost originally over $100,000.

A PRIVATE NOTE from Rev. S. L. Baldwin, of our mission work in Foochow, China, announces the decease of Ting Ang, the first convert of our mission in China. He died in peace at Foochow, on July 11. He had been a member of the Methodist Episcopal Church for seventeen years. His daughter is the wife of Rev. Yek Ing Kwang, one of the seven native preachers ordained by Bishop Kingsley.

A WRITER in the Memphis *Presbyterian* states the following fact in illustration of the cost of dancing:

"A community that was not wealthy had much trouble to raise $80 a month for their pastor, who was much beloved. But that their children might know how to dance, the same community paid a dancing-master $300 a month, and among those who footed the bill were some of the officers and members of the church."

JAMES BAIRD, a Scotch iron-master, has paid over to trustees the sum of £500,000 ($2,500,000) to be used for the benevolent operations of the Established Church of Scotland. This magnificent gift will be available immediately, and Mr. Baird will have the pleasure of seeing his good deeds live with him, and of being assured that they will live after him. It is understood that Mr. Baird is deeply impressed with the spiritual destitution which prevails among the poor of Scotland, and is exceedingly anxious that some adequate provision should be made for their religious education.

INSTRUMENTAL MUSIC, which fifteen years ago was not to be thought of in the Scotch Presbyterian churches, is now becoming very popular. Since the Assembly of the Established body voted to allow its congregations to use organs and harmoniums, they are rapidly finding their way into the churches. Even the quiet, out-of-the-way districts must have their expensive organ, one of the latest instances being that of the old church in the west of Scotland, in whose graveyard rest the remains of Burns' "Highland Mary." The Scotch Free Church still gets along without instruments.

A COMMUNICATION to the *Christian World* from San Luis Potosi, Mexico, states that on the sixth of June a party of about thirty Protestants, assembled in their own house of worship, in the city of Puebla, were attacked. Three men were killed, others badly wounded, and the women grossly abused and beaten. The women called for protection to the police and the government, but were refused. The government of Puebla would do nothing to defend them or to bring the offenders to justice. Other cases of persecution are alluded to in the State of Zacatecas and the city of Orizaba.

THE conference of German professors of canon law, which was held at Cassel on the thirteenth and fourteenth of August, has decided that the Old Catholics must be recognized by the State as members of the Catholic Church; that the German governments are obliged to recognize Dr. Reinkens as a Catholic bishop; that the Old Catholics may vindicate by law the endowments of the Catholic establishments and institutions; and that priests disobeying the laws of the State may be deprived of their incomes. Another conference will take place next year at Nuremburg.

COMPLAINT comes from the mission-field in Syria that American travelers, who are passing through that land in unprecedented numbers this season, do not observe the Sabbath in their eagerness for sight-seeing, and that the effect of this on the native Christians is far from salutary. Clergymen even are found among Sunday-traveling parties, one of whom is stated to have said in justification of his course that "he could meditate as well on horseback as in a dirty Arab village." He received the reply that a Syrian convert, upon seeing him, would also meditate.

REV. WILLIAM TAYLOR, the American Methodist evangelist, has removed from Bombay to Calcutta. The Lucknow *Witness* states that for two weeks he preached in the Wesleyan church, where many were converted. He next began independent service and has organized a church of more than fifty members. Though at present confining himself to the English-speaking population, his ultimate aim is to reach the natives through the agency of the Christians who live among them. Mr. Taylor intends to build a preaching hall in Calcutta, at a cost of $10,000, one-half of which has already been paid by a friend of the work in Bombay. Mr. Taylor is pushing his work, calling for helpers, and intends that the work under his supervision shall be self-supporting.

PIUS THE NINTH cannot complain of poverty. He may be the prisoner of the Vatican, but he is, nevertheless, a prisoner well supplied. His revenues as a temporal prince may be cut off, but his revenue in "Peter's Pence" is unfailing. The *Catholic Review* estimates that from 1861 to 1872 the sums contributed by the faithful under this name reach the enormous aggregate of 400,000,000 francs, or $80,000,000. The contributions have been so abundant that a large surplus has been put aside "for a rainy day." The *Unita Cattolica* gives the following table of the contributions of Peter's Pence from 1861 to 1868:

| PETER'S PENCE. | |
|---|---|
| 1861 | [illegible] |
| 1862 | 9,492,000 |
| 1863 | 7,647,000 |
| 1864 | 5,882,353 |
| 1865 | 6,145,000 |
| 1866 | 5,909,000 |
| 1867 | 11,312,000 |
| 1868 | 6,000,000 |
| Total in eight years | 71,951,000 |

It will be seen that since 1868 these gifts have been enormously swelled. We don't see that the Pope has much to complain of; he is decidedly well cared for.—*Methodist.*

SOME church statistics have been gathered from the census of 1870 by Hon. Amasa Walker, which in their way are quite suggestive. He gives a table (printed in the *Congregationalist*) showing the wealth belonging to the different denominations, so far as it can be ascertained from the value of their church property, which may be said to represent with considerable accuracy the pecuniary ability of the worshipers. In exceptional instances churches have large funds invested in various forms, but these are mostly in the large cities. Beginning with the Methodists, we find that their 21,337 edifices have an average value of $3,271, and they can accommodate 6,500,000 worshipers; the Baptists have 12,857 churches, with not quite 4,000,000 sittings, valued at $3,042; the Reunited Presbyterian edifices number 5,683, at an average value of $7,338, sittings, 2,200,000; the Roman Catholics have 3,806 churches, value at $16,023 each, on the average, and their sittings number not quite 2,000,000; the Congregationalist churches, numbering 2,715, are estimated at $9,231 each, sittings, 1,117,200; then come the Episcopalians, with 2,660 edifices, ranging at the higher value of $11,039, sittings, 991,000; Universalists, churches, 602, value, $9,136, sittings, 210,380; Reformed, churches, 408, value, $22,135, sittings, 227,228; Unitarian, churches, 310, value, $20,236, sittings, 145,471; Jews, synagogues, 152, value, $33,916, sittings, 73,265. The Lutheran statistics are not given, but they are one of our largest bodies, numbering about 3,900 churches. Figures, as a rule, are usually dry reading, but the foregoing bear upon the question of denominational policy and influence. The largest denominations reach the poorer classes, the smallest the richer, from which it might be inferred that the former occupy the field in the truest spirit of the gospel. But as the rich are much fewer than the poor, and need to be preached to and converted no less, distinctions in this respect would be invidious. The statistics are worthy of study by such as may be interested in them, as a number of inferences can be drawn from their comparison.—*Christian Union.*

MISSIONARY PROGRESS IN INDIA.—Some statistics on the subject are the more remarkable as being included in the Calcutta letter of the *Pall Mall Gazette*, and lately mentioned the results of missionary enterprise in Bengal as ascertained by the late census. These results briefly amount to this: that there is now a total Christian population under the Lieutenant Governor of Bengal amounting to 93,098 souls, of whom 70,000 are born and bred in India, and 50,000 are pure natives. The report of the Missionary Conference at Allahabad has just published the statistics for all India. Unfortunately it deals only with the Protestant Christians—pure natives—who number 224,161. The most remarkable feature disclosed by the missionary statistics is the rapid progress of proselytism during late years. Between 1851 and 1871 the number of Christians has more than doubled in Bengal, while the communicants have increased nearly three-fold. In Central India the native church has multiplied by nearly 400 per cent., in Dudh by 175 per cent., in the northwestern provinces it has nearly doubled, in the Punjaub and Bombay it has increased by 51 per cents, and the total increase for all India is 51 per cent. The increase during the previous ten years, from 1851 to 1861, was only 53 per cent. The missionaries calculate that, assuming a uniform increase of 61 per cent. for each ten years, the number of native Protestant Christians in India will amount in 1951 to 14,000,000, and in A. D. 2001 to 130,000,000. They very prudently admit, however, that such calculations are liable to unforeseen contingencies. But they have established, in a startling and unexpected manner, that Christianity is really living faith among the native of India, and that it is spreading at rate which was altogether unsuspected by the general public. The number of native ordained ministers has risen during the ten years in question from 45 to 226, and the number of communicants for all India has more than doubled. The report very honestly shows, however, that the missionary work in India is an educational quite as much as a proselytizing enterprise. In 1871 no fewer than 122,132 pupils attended the mission schools; and these institutions are every year growing more popular, as is proved by the increase since 1861, when the attendance stood at 75,975. On the whole, it is felt that the missionaries have done wisely in taking up the gauge of battle regarding their alleged want of results, and that they have proved their case in a quite unexpected manner."

# The Christian Advocate.

Organ of the Alabama, Mississippi and Louisiana Conferences of the M. E. Church South.

THURSDAY, OCTOBER 23, 1873.

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ROBT. J. HARP, Publisher.

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AGENTS—All the members of the Patronizing Conferences.



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## A Reason of the Hope.

Among other things lying in the line of the Christian's duty, as Peter affirms, is that of readiness to give an answer to every man that asketh a reason of the hope that is in him. There is no obligation to satisfy the inquirer, because this may be impossible, but an answer is to be always at hand for him who asks a reason. The questioner may be a caviler, seeking to entangle and confuse, and moved by no good purpose. Sometimes those who ask may be bigots, intent on overthrowing the faith and comfort of the soul. Often, however, the question will be most honestly put, and it will be from a heart intent on knowing the truth. And often the most earnest and deeply-concerned inquirers will be those who seldom if ever put the subject directly in the form of words. They are awakened and deeply broken up in their souls, and would give the world to know about experimental religion.

It is not so much the general history and doctrines of the gospel, and the evidences set in array and duly classified in books, that the ordinary inquirer seeks of the Christian acquaintance or friend. It is rather his single and personal testimony, and such particulars as belong to the individual experience. If it were a matter of learning, critical, historical and scientific, it would be impracticable and utterly impossible for most Christians to make answer. But the most illiterate, if truly converted, can tell the facts and circumstances of the wonderful change, and attest the reality of a spiritual transformation. A reason of the hope, if every Christian is to give it, must be something as simple as the defense of the man whose sight was recovered by the Savior's miracle-working power. No casuistry, no prejudice, no amount of sophistry could successfully meet the plain, blunt declaration: "One thing I knew, that, whereas I was blind, now I see." Paul's most convincing arguments for the Christian religion are found in the relation of his personal experience and the facts of his own conversion.

The hope that is in a man, so far as he is conscious of the processes, may have had no relation to the systematic evidences and the learned defenses of the gospel. His conscience, the truth appealing to the conscience, the awakening, the struggle in prayer for mercy, and the day-break of light and peace, and Christ as a precious and present Savior from sin, are the main phenomena, as they can be recalled. Such a defense or apology can every converted person be ready to give, and there is always a demand for this kind of testimony, and for a reason after this order. Not an answer in words only, but in a life wherein the grace of God is manifest. When the hope that is in a man exhibits the bloom and fruitage of upright and pure conduct, and when the contrast with his past life and with the course of the world is strikingly apparent, the best of answers has been given. The hope of heaven is a central fact in experience, and embraces everything important in connection with the doctrine of salvation in Christ. The future life, the immortality of blessedness, the resurrection of the body, and a divine power to regenerate the fallen nature of man are implied. And besides these is the doctrine of assurance, personal, comfortable and clear, as to our pardon and acceptance with God; and, further still, are the divine government, and the plan of salvation, with its provisions and terms.

The hope that is in a man reaches out to and dwells upon all these sublime and tremendous matters, and all are, after a manner, expounded from the experience of an individual believer. That hope implanted, that new creation in Christ Jesus, that life of holiness flowing from both of these, are the demonstration and the reason more perfectly reached than by any other means. Here is a result of prayer most manifest, and greater by an almost infinite measure than the healing of the sick or the arrest of the sun in its daily course. This is the answer that every Christian can give—a reason grounded in a conscious change of heart, and in a life so pure as to be something more than miraculous in this world of sin. A reason for his hope is that which every Christian can render, so far as this hope is a living and inward power, and so far as it is a matter of experience. Perhaps more than any other defenses of our religion do we need to insist upon this: the testimony of personal experience, and the power of Christ as exhibited in upright and incorruptible character and conduct. It is an evidence mere within the ordinary comprehension, and far more calculated to convince than mere abstract exhibitions of Christian evidence.

There is in reality less demand for Christian evidence presented on a scientific basis than for the argument of tempers and lives imbued with all sweetness and goodness. The reason to be given for the hope that is in us cannot be scientific, neither can it be of the nature of an abstract demonstration. The heart that loves an unseen Savior, and "rejoices with joy unspeakable and full of glory," is conscious of the kingdom established within, and an unselfish, benevolent and blameless life can flow but from one fountain. This line of evidence is the surest bulwark against infidelity, and the best antidote to skepticism, ancient or modern. The felt experience of the new birth is a thing to be exhibited as a power in the soul and in the entire life, and Christianity can be no cunningly-devised fable if it changes the wicked into meek, obedient and holy, and purifies and ennobles all the relations and attributes of human nature. How far each Christian is faithful in answering, and in contributing to this distinctive testimony for his religion, must be ascertained by self-examination. To give a reason of the hope that is in *you* is *your* part of this work. This it is which the world needs—the testimony of a deep and true experience of the divine life in the soul, and the witness of a conversation that is beautified by all the ornaments of grace. There is no championship of Christianity equal to practical godliness.

## The Cause and Cure.

DR. LOVICK PIERCE.

This venerable preacher still teaches the people knowledge, and as a watchman on the walls of Zion utters no uncertain sound. We give the most of a recent letter published in the *Southern Christian Advocate*. Let the church and the preachers give heed to these apples of gold. Writing September 19, Dr. Pierce says:

I am going to go out a little, if God will preserve me, even as I am. But much must not be expected—I am a broken vessel. But my heart is all right—always preferring labor to rest. I feel as if I have a mission that is yet unfulfilled. It is a mission on true godliness, or a revival of spiritual religion in the church. Although I am no longer a man in authority, yet I am on Zion's walls; nay more, I am emphatically on her watch-towers, surveying with diligence her open gates, or, what is no better, her unguarded entrances, and announcing the points of invasion, where satan's intriguing hosts are in camp. And if my younger brethren will allow me, I beg to say that I am well satisfied that the lower grade in spiritual godliness, now so undeniably visible everywhere in the church, is owing, in a great measure, to the fact that the sinfulness of sin is nowhere seen or felt as it is. Of course the preachers are somehow or other chiefly to blame. If we were to dwell on this topic, and show that shallow views of sin can never lead to a soul-deep conversion, such ideas of repentance as are now as current as what are called "revivals" would never prevail. No one under divine conviction of sin will ever rate its moral views below what is its estimated guilt in the special delineations of it by those who are received as God's teachers of saving truth. But you have unwittingly sealed down the awful revelation of sin to the sinner's mind by allowing these superficial convictions and superficial conversions to pass into a religious currency among us, until the church is nearly ruined by the rapid accumulation of a membership in whom the affections and lusts of the flesh were never crucified. Never crucified because the sinfulness of sin was never properly seen, and, of course, was never sufficiently felt. No one will ever sufficiently fear sin, after professing conversion, that did not properly abhor it while under conviction. And properly to abhor sin requires a view of it such as we feel is God's abhorrence of it—as his enemy, and the enemy of all moral rectitude. So that as the convicted sinner comes to mourn over his dereliction in heart and life and spirit toward God, as its awful guilt opens upon the astounded mind and guilty conscience, urging on the troubled soul its merited deserts in everlasting woe, its ease and quiet is just a moral impossibility. Agony will ensue. This style of quiet mourning, never thrown out of quiet self-possession; would never be seen about our altars of penitential prayer again.

But you will ask me: What is to be done with these tearless mourners? Let them come, but show them their error by preaching the sinfulness of sin, and clearly delineating the sense of sin as felt by all true penitents until they experience the heart-agonizing grief of a truly awakened sinner.—Never let any one suppose you believe him savingly converted whose conviction of sin was not deep enough to make him feel himself lost and undone, and without his being created anew in Christ Jesus—being fully absolved from sin by a gracious pardon, through faith, testified to by the witnessing Spirit of truth.

But still further, my brethren. There is too much looseness in some places in the reception of members into the church. I mean particularly in the examination into the grounds of their faith. Whatever may be said in other respects, in reference to mere desires, still I take it upon myself to say that the intention of the General Conference was to prevent the reception of members into the church short of a clear justification by saving faith in Christ. And every pastor to whom has been committed the edifying of the body of Christ, who receives members into the church short of the satisfactory assurance of their justification by faith, ascertained through a special inquiry, in conversation with every applicant, is doing his work after his own way, and not as he was employed and intrusted by us to do it. It is absurd for any pastor in our work to attempt to justify his haste by pretending a want of time. Time can always be gained if it is officially claimed. I believe a month or more, in the relation of an applicant, with the understanding that this solemn examination into the precedents in conviction, conversion and the witnessing of the Spirit with his spirit is to be made, would by its own benefit and blessing be salvation to the church. What if every now and then an applicant is kept longer in this peculiar relation because the faithful pastor doubts whether the ground work has been properly laid? Does not every one see that this holy caution in bringing in other members into Christ's mystical body would wake up in all who might desire to be incorporated into Christ's church a more thorough conviction of what Peter meant when he called church-members lively stones. It means really that none but true converts can enter into this spiritual house, because only spiritual sacrifices can be acceptably offered there. There may be too much greed after numerical strength. It is flattering to report large accessions to the church; and I am inclined to think many of these accessions were only applicants for membership, and should be so reported—otherwise, it may be safely concluded, all applicants are counted as accessions in advance of passing the ordeal prescribed in the Discipline. It is time all our members should come in impressed with the conviction that it is a truly Christian membership we seek. I give it as my belief that in this way we may, with a moderate exercise of discipline, restore Methodism to its primitive views of spiritual godliness. The simple increase of a membership better founded in the faith will bring it about. I am well satisfied that the present state of the church has not been superinduced by backsliding from a renewed state of mind, but by the accumulation of a membership with unrenewed minds. Reliable church-members must be renewed in the spirit of their minds. Let us all begin to inaugurate this safer way, and I will insure a glorious gain. To admit unconverted persons into the church, among other unconverted members, is to make the church the smoothest way to hell. Oh, with what dread should every pastor induct immortal souls into the church, for unless they bring religion with them, being in the church will become a fatal snare to them. They will not seek religion like any other sinner, because they have been for a long time recognized as church-members—a position which all common sense involuntarily considers a profession of religion. Let us build our church temple with prepared living stones.

## Oregon.

Rev. F. W. D. Mays, transfer from Holston to the Columbia Conference, accompanied Bishop Doggett to the Pacific coast. We give a part of an interesting letter which he writes to the Nashville *Christian Advocate:*

On Monday, August 18, the Bishop, Bro. Pratt, late of England, and myself got aboard the cars at half-past eight A. M. for San Francisco, California. We were due in San Francisco on Saturday, August 23, and would have gotten there had we not chosen to stop—the Bishop and Bro. Pratt at Stockton, and myself with Bro. Moody in Sacramento. I worshiped with Bro. Moody on Sunday. He is a clever bachelor. About noon the Bishop and I, the Tuesday following, left Stockton for Redding, the terminus of the railroad which is being built, aiming to reach Oregon. At Redding, California, we took stage for Roseburg, Oregon, a distance of three hundred miles. Bishop Doggett slept none from Stockton, California, to Salem, Oregon. Poor Bishops get many jestlings and bumpings, as well as other preachers. From Roseburg to Salem, Oregon, we had a first-class rail-coach. Would your readers believe it were I to tell them we saw plenty of snow and frost in the month of August? It is a verity. When at Sherman we were at an elevation of eight thousand two hundred and forty-two feet. I have not the time, and your space is too scarce, to give any description of the country through which we passed. I have given the above information for those who may wish to come over the same route. The Bishop, no doubt, will give you an account, hence I have not entered into detail. The Bishop seemed inspired as we made the pass in the Rocky mountains. Well he might. The Devil's Slide and Pulpit together, with the surrounding heights of rocks thrown confusedly together, present a sublimely grand spectacle.

To see all the "sights" it is said there are on this trip, and especially over the deserts and prairies, one would have to be *multocular*. I wish to say a word to any of my friends or others who wish to come to this coast, that the cheaper route is to go to New York city, and take steamer to San Francisco or Portland. The Central Pacific railroad is a perfect monopoly. At Omaha they make you pay $15 per hundred for excess of baggage. The maximum weight of trunk that goes free is one hundred pounds.

The stage line from Redding to Roseburg is a swindling machine, and nothing else. The Bishop and I had to pay $22 in gold to get our trunks over the line of stages.

Bishop Doggett dedicated our new church in the State capital on Sunday, August 31. It is in a central part of the city. Bro. Dawne, the pastor, has wrought faithfully to erect this neat building, which does credit to him and the good people who helped with their means. The Bishop preached to the delight of all (as our Bishops always do) in the morning, in our new church, and then at night in the chapel of the college, under the auspices of the Methodist Episcopal Church. The houses were filled on both occasions. I heard a minister, and not a member of our church, say that the Bishop did "the best preaching ever done in this city."

Our Conference closed on Monday, September 8. It was a pleasant session. Everything moved on well under the scrutiny of the Bishop. The preachers of this Conference are men of bone and sinew. They have to labor under many disadvantages. In the main, we have to worship in other people's houses, which is embarrassing sometimes. We cannot have our Sunday schools as we like when we are thus situated. We held our Conference in the Baptist church. We have but thirteen preachers in the Columbia Conference. If we had twenty more good working men, in a few years this Conference would be equal to Holston. And by the way, according to showing, she is ahead of any in the connection in her increase of the last year, both in clerical and lay members. When I know more of my work, and of the Conference, as a whole, I will write you again.

I parted with the Bishop last Tuesday, and reluctantly too. I learned to love him dearly while associated with him. We traveled together here—ate and slept together at Conference. He is in Oregon yet. I wish we could keep him here. I am very anxious about his trip to the Pacific Conference, as I was informed privately that they would certainly *cane* him on his return from Oregon. If he does get a *caning*, Bro. Mason, of Stockton, California, should be held responsible. My admonition to our Bishops is to watch such men as Bro. Mason, if they do not like to be *caned*.

My work is, with the exception of one appointment, in the beautifully fertile valley by the name of Willamette. The adjoining country is very rugate. I have one appointment on the Tillamoak bay. I suppose it was attached to this work as a kind of rusticating point, where the preachers may recreate. Young men, if you wish to be abundant in labors, and build up Southern Methodism, leave those older Conferences and come to the "Ultimate West," as Bishop Doggett calls it, and cast in your lot with us.

## Our German Work in Texas.

From the Galveston *Christian Advocate* of October 8 we quote as follows:

Rev. F. Vordenbaumen, presiding elder of the German mission district, called in upon us last week, and gave us a good report of his work. He has just closed his third round, and reports between twenty-five and thirty conversions during the last quarter. The contracts for two churches, one of stone, and the other a wooden building, have been let out. This is one of the marked features of our German work. As soon as a society is organized they proceed to build a house for the Lord. Two were built last year, and Bro. Vordenbaumen remarked, with emphasis: "They are paid for!" and, what was still more cheering, the congregations at this point are growing steadily in numbers and influence. The missionaries on the different missions are at work in cheerful spirits, and with their hearts fully devoted to the cause. The work is opening so encouragingly in this field that at least three additional preachers will be needed next year. The tide of immigration is enlarging the work rapidly, and our brethren are preparing to meet the increased demand. We are sure that they will meet the cordial sympathy and support of their American brethren.

BISHOP KEENER.—After the session of the Louisville Conference Bishop Keener made a visit to Franklin, the seat of the Tennessee Conference. He occupied the chair a short time on Thursday morning, and made a touching address to the Conference (this being his first visit,) which was feelingly responded to on behalf of the Conference by Dr. McFerrin. The Bishop made a most effective speech on behalf of the Publishing House—the question of aiding it by selling a hundred dollars' worth of its publications being before the Conference at the time. He followed Bro. Pitts at night in a most eloquent missionary appeal. He left on Friday for Marion, Virginia, the seat of the Holston Conference, which began October 15.—*Nashville Christian Advocate.*

## Advance of Protestantism.

One of the most unpleasant signs of the times is the willingness of Protestant editors to foster the sentiment that Protestantism is losing ground in the United States. We [illegible] a few weeks ago, to enter a protest against the animus of a paper in *Scribner's Monthly*, which we regarded eminently unjust and unintelligent. More offensive still have been the recent utterances of the New York *Daily Times*, which appears to have fallen into the embraces of some one with an enormous genius for not seeing what he ought to see and for believing without evidence. Happily for the many readers of that generally well-informed journal, one of its own correspondents comes to the editor's relief by furnishing an array of facts and figures which put to flight the editor's idea that Protestantism is on the decline. The Rev. Lewis R. Dunn has made a compilation of statistics which are useful not only to meet the loose and ignorant reflections of the enemies of the truth, but to strengthen the faith of those who may have supposed that Romanism was indeed gaining upon Protestantism in this country. Mr. Dunn says:

"In 1860 the population of the United States was 31,443,321. At that period the Protestant churches, including all denominations, numbered 54,009, and furnished accommodations for 19,128,751 persons, and the total valuation of church property was $171,397,032. This was an actual increase for the past decade—1850 to 1860—of 15,918 churches, of accommodation for 4,893,926 persons, and of valuation to the amount of $83,969,131. Is there any evidence of decline up to 1860?

"How is it, then, during the last decade, 1860 to 1870? If there has been decline, it has taken place during that period. Upon examination we shall find the facts and figures equally encouraging. In 1870 there were 72,459 church organizations, 63,082 church edifices, with accommodations for 21,665,062 persons, and a total valuation of church property amounting to $354,483,581. Thus we see that while the population increased during the last decade to 38,558,371, the churches increased in number to 63,082, and furnished accommodations for 21,665,062, or for nearly two-thirds of the entire population; with their valuation increased to the large sum of $354,500,000. The decadal increase was, in churches, 9,073, or about three for every working day of the period. The increase in accommodations was 2,536,319, while the valuation of the church property was increased $183,085,649. So far, then, as material prosperity is concerned, instead of there being any decline in Protestantism, there is a steady, healthy and vigorous growth.

"How is it, then, with the membership of the Protestant churches? Is there any decline in their numbers? In 1860 the communicants in the different Protestant churches numbered about 5,750,000. In 1870 they numbered 6,250,000, an increase of 1,500,000 in round numbers, or 150,000 communicants for each year. If we reckon, as is usual, three persons for each communicant, as attached in some form to our churches, there are about 20,000,000 of nominal Protestants in this country.

"And this increase, too, was during the period in which our fearful civil war was raging, and our Protestant churches sent forth hundreds of thousands of their young men to battle for the rights and institutions of our country. At a low estimate, we think the Protestant churches lost a hundred thousand men in that struggle. Thus we see that, instead of any decline in the last decade, the increase in every interest in the church—in material wealth, in churches, in accommodations and in numbers—has been most gratifying.

"To this must be added the fact that, during the period now under consideration, more money has been contributed by Protestants for educational purposes, buildings, endowments, etc., than during any other decade in their history. In fact, if all the figures were at hand, we think we should be safe in saying that more has been done in that time than in the fifty years preceding. At the same time the contributions for foreign and home missions, for the American Bible Society and other institutions, have advanced in the aggregate full thirty per cent. During the past year alone five denominations contributed $28,911,341, which was an average of $14 per member. Doubtless the other churches, could we avail ourselves of their benevolent statistics, would show an equally gratifying result, which would swell the sum total of contributions for current and benevolent purposes to more than $80,000,000."

These are a few of the figures furnished by Mr. Dunn to the *Times*, and it will puzzle a wise man to tell why an intelligent writer, knowing the facts, should contend that Protestantism is declining, or, being honest, and ignorant of the facts, should speak confidently on the subject.

We are aware that the earnestness with which Romanism is resisted may lead ill-informed persons to infer that Protestants are alarmed at the progress of Romanism. The only alarming feature in the case is the subserviency of politicians to the Roman Catholic element. Knowing, as we do, that Romanism is a temporal, civil and despotic power, aiming at the government of States through the ecclesiastical, we are alarmed when politicians, for a mess of pottage, sell the birthright of American citizens, religious liberty, to the emissaries of Rome. This our time-serving politicians do when they give the public money to sectarian schools and charities. They rob the people to pay the priests. This is alarming. But we have no more fear that Protestantism will decline than that the sun will fall. And the intimation that the decline has begun, coming from a political paper of commanding influence, will quicken the pulse, and tinge the cheek, and fire the heart of a Protestant people.—*New York Observer.*

A MAN who has tried it, says that all the short cuts to wealth are overcrowded.

## Fever in Memphis.

Our latest telegrams bring the cheering intelligence of a decided abatement in the epidemic. From the columns of the *Western Methodist* we see that [illegible] of our Methodist people are among the victims. We are glad to learn that thus far our pastors have been spared. Dr. Jones, mentioned in the following extract from the *Western Methodist*, is, we trust, convalescing, as we have seen no mention of his case in the secular papers. Under the heading of Our Pastors the *Western Methodist* of October 18 says:

We deeply regret to state that the Rev. Dr. Guilford Jones, pastor of the Hernando Street church, has been suffering from an attack of yellow fever since Friday, October 10, but at this time (Wednesday) we are not without strong hope of his recovery. In answer to our inquiries, he assured us that he has no fear, and that he has a good trust in the Lord Jesus Christ. A faithful servant, he was prostrated in the discharge of duty to the sick and dying. Let his brethren remember him in prayer to God.

The Rev. S. B. Suratt, pastor of Central church, after much service, is sick with bilious fever. His condition is now favorable, and he will, we hope, soon be able to do active service again.

The Rev. Dr. E. C. Slater, pastor of the First Methodist church, is untiring in his arduous labors. Thus far, though he has been greatly exposed, God has mercifully preserved his health.

The Rev. J. H. Priddy, employed as pastor of Sullarans Street church, since last spring, when the Rev. W. D. F. Halford, with the consent of the Bishop, resigned that charge, has been doing excellent service, and we hope continues in good health—we have not seen him for some days.

The Rev. A. H. Thomas, our presiding elder, is at the post of duty, and doing his work with fidelity.

THE Minutes of the seventh session of the Delhi District Conference, Louisiana, is a portly pamphlet of thirty-eight pages, beautifully printed, and filled with valuable and instructive information. Respecting the retiring presiding elder, Rev. J. T. Daves, the following resolutions are on record:

*Resolved*, That the announcement by our beloved presiding elder, Rev. Joel T. Daves, of his purpose to accept of a call and appointment to the superintendency of the new mission in Mexico, fills our hearts with sadness—not that we are sorry that so great and glorious a work is committed to his hands, but that to part with him as our presiding officer is to us a source of the deepest regret.

*Resolved*, That the members and brethren of this conference and district hereby assure our beloved brother of our high esteem and heartfelt love for himself and family.

*Resolved*, That we will ever cherish a grateful remembrance of his zeal and earnest efforts to promote the highest interest of the district, and the well-being, spiritual and temporal, of pastors and people of the district, and assure him that we will not fail to remember him and his in our approaches to the divine Father.

SOUTHERN UNIVERSITY.—President Andrews writes to the Nashville *Christian Advocate*, Greensboro, Alabama, October 4: "We have opened our fall session under more favorable auspices than our most sanguine friends anticipated. Despite the stringency of the money market, the poor crops in the portions of the country from which most of our patronage is drawn, and the general despondency that prevails, we have commenced the session with a larger number of pupils than were ever in attendance before during the first week. We confidently expect from one hundred and sixty to one hundred and seventy-five matriculates during the scholastic year. We have a large number of young preachers present, and our prospects for usefulness were never brighter. The health of Greensboro is very good, and we enter upon our work full of hope and zeal."

WE WERE PRESENT, says the Nashville *Christian Advocate* of October 18, during a part of the session of the Tennessee Conference, but could not remain till its close. Some account of the first four days' proceedings will be found on our first page, but next week we will give statistics, appointments, etc. The following are the delegates to the General Conference: Clerical—John B. McFerrin, A. L. P. Green, John W. Hanner, Robert A. Young, J. B. West, R. P. Ransom, W. Burr, F. E. Pitts. Reserves—R. K. Hargrove, W. Mooney. Lay delegates—Watson M. Cooke, E. G. Smith, T. M. N. Jones, Atha Thomas, J. M. Sharpe, W. A. Webb, P. A. Sowell, W. F. Holder.

THE DELHI DISTRICT, LOUISIANA CONFERENCE.—By a note from Rev. James E. Cobb, preacher in charge of Monroe station, we learn that Bro. B. F. Alexander has been released from the Delhi district, and that Bro. Cobb has been appointed presiding elder of the district in his place.

TIME OF THE NORTH MISSISSIPPI CONFERENCE.—A note from Bishop Paine informs us that the North Mississippi Conference meets November 26, and not on December 3, as first announced.

ETERNITY is the divine treasure-house, and hope is the window by means of which mortals are permitted to see, as through a glass darkly, the things which God is preparing.—*Mountford.*

## Louisville Conference.

The Louisville Conference was held at Russellville, Kentucky, October 1-5, 1873. Bishop Keener presided; S. C. Allen, secretary. There were admitted on trial, J. C. Gill, L. Ames, [illegible] C. Needham, W. [illegible] Free, J. W. Bunton, W. C. Slate, L. Hullett, W. F. Ford, A. K. Cox. Admitted into full connection, E. Thurman, M. A. Nantz, T. J. Richardson, D. L. Collie, J. C. Brandon, B. F. Biggs, W. C. Hays. Received by transfer, S. R. Brewer, W. L. Corbin. Traveling preachers elected and ordained deacons, M. A. Nantz, T. J. Richardson, D. L. Collie, J. C. Brandon, W. C. Hays. Local preachers elected deacons, J. C. Gill, E. H. Pierce, J. Gnd, G. Needham, C. A. Guy, W. M. Nesbitt, G. I. Ingram—ordained, J. C. Gill, G. Needham, G. I. Ingram. Traveling preachers elected and ordained elders, J. W. Lewis, R. D. Bennett, L. E. Campbell, G. B. Overton, G. W. Gilmore. Local preachers elected elders, J. P. Hogard, O. Brockman, T. G. Cornelius, W. C. Bond—ordained, A. S. Walker, W. R. Ends, J. J. Ferry, J. T. Yates, G. R. Randolph, J. R. Booth, O. Brockman, T. G. Cornelius, W. C. Bond—ordained, A. S. Walker, W. R. Ends, J. J. Ferry, J. T. Yates, G. R. Randolph, J. R. Booth, O. Brockman, T. G. Cornelius, W. C. Bond. Superannuated, T. D. Lewis, J. Peak, A. McCown, J. B. Perry. Died, W. H. Morrison, A. Aiken, R. W. Stone. White members, 29,052—last year, 28,510; colored members, 47—last year, 70. Local preachers, 198—last year, 195; infants baptized, 754—last year, 821; adults, 1,313—last year, 1,530; Sunday schools, 193—last year, 205; teachers, 1,424—last year, 1,438; scholars, 10,905—last year, 10,859. Necessary for claimants, $3,700—last year, —; collected, $2,187.40—last year, $1,967.15. For missions, $4,500—last year, $3,196.10. The next session is to be held at Princeton, Kentucky.

## MARRIED.

THOMAS—JACKSON.—On the second of October, at the residence of the bridegroom, by Rev. Charles W. Calhoun, Mr. Alvin Thomas and Mrs. Savannah Jackson, all of Bullock county, Alabama.

DANIELS—COLLINS.—Near Vicksland, Washington county, Mississippi, September 17, by the Rev. H. Walter Featherstun, Mr. John Daniels to Mrs. Jennie A. Collins, of Summerfield, Alabama.

WIGGINS—BARNES.—At Vicksland, Washington county, Mississippi, October 8, by the Rev. H. Walter Featherstun, Mr. L. Pierce Wiggins and Miss Lavigie Barnes.

TAYLOR—DAVIS.—October 8, 1873, at the residence of the bride's mother, Centerville, Catahoula parish, Louisiana, by Rev. E. W. Yancey, Rev. William V. Taylor, of the Louisiana Conference, to Miss Sallie F. Davis.

## Conference Register.

| Conference. | Place. | Time. | Bishop. |
|---|---|---|---|
| West. St. Louis | Springfield | Oct. 1 | Wightman. |
| Louisville | Princeton | Oct. 1 | Keener. |
| Tennessee | Franklin | Oct. 8 | McTyeire. |
| Pacific | Colusa | Oct. 8 | Doggett. |
| St. Louis | Charleston | Oct. 15 | Wightman. |
| Holston | Marion | Oct. 15 | Keener. |
| Northw. Texas | Waco | Oct. 15 | Kavanaugh. |
| Los Angeles | Santana | Oct. 24 | Doggett. |
| Indian Mission | Tullequah | Oct. 21 | Pierce. |
| Texas | Dallas | Oct. 22 | Kavanaugh. |
| Arkansas | Dardanelle | Nov. 5 | Pierce. |
| East Texas | Palestine | Nov. 12 | Kavanaugh. |
| White River | Forest City | Nov. 12 | Pierce. |
| Alabama | Talladega | Nov. 19 | Marvin. |
| Memphis | Memphis | Nov. 19 | McTyeire. |
| Virginia | Norfolk | Nov. 26 | Keener. |
| Little Rock | Camden | Nov. 26 | Pierce. |
| N. Mississippi | Grenada | Nov. 26 | Paine. |
| Alabama | Selma | Dec. 3 | Marvin. |
| Mississippi | Brandon | Dec. 10 | Wightman. |
| North Carolina | Goldsboro | Dec. 10 | Keener. |
| South Carolina | Sumter | Dec. 10 | McTyeire. |
| North Georgia | Newnan | Dec. 10 | Paine. |
| Texas | Austin | Dec. 10 | Kavanaugh. |
| South Georgia | Macon | Dec. 17 | Paine. |
| West Texas | Lockhart | Dec. 18 | Kavanaugh. |
| Louisiana | Baton Rouge | Jan. 7 | Marvin. |
| Florida | Jacksonville | Jan. 7 | Pierce. |
| Baltimore | Baltimore | Mar. 6 | Doggett. |

## Publisher's Department.

### Acknowledgments of Letters and Funds

RECEIVED BY MAIL,

**For the Week Ending Oct. 18, 1873.**

A—D. Appleton & Co. two letters, William F. Alexander, Americus News Company, Alexander Azar, J. W. Adkinson.

B—Bubier & Co., Billings, Clopp & Co. $15, P. B. Bridges 15 cents, James Billingsley, J. Lane Borden two letters $100, O. H. Browster $10, E. Burch, J. H. Butler & Co., George W. Brown $10, Brewer & Tillotson, Charles J. Boatner, Boosey & Co., Miss M. M. Barlow.

C—R. J. Catchings, S. C. Collins, E. H. Cushing, Thomas Coleman $1.

D—L. F. Dowdell, R. A. Davis, Charles H. Ditson, R. B. Bowner, James R. Duvall, Eugene Dumas & Sons.

E—A. T. Edwards, T. C. Evans $26.25.

F—E. N. Freshman four letters, Fennel, West & Co., J. R. Ferguson, M. C. Field.

G—Guest & Son, John Gibson, R. H. Griffen two letters, Joseph Gillott & Sons $15.

H—Mrs. M. M. Hays, J. D. Hays, John W. Hall, Harper & Bros., Hubbard & Bros., Alejo Hernandez, Halford Sauce Company, W. C. Hamilton & Co. $26.25.

J—J. D. Johnson, M. W. Joiner, H. F. Johnson two letters, Jones' Commercial College.

L—M. J. Law, Lee, Shepard & Dillingham, W. B. Lewis $4.95, William H. Leith.

M—Charles Miller two letters $30, A. G. Moore 50 cents, R. S. Mosely, A. H. Myers, Joseph W. Mollock.

N—George F. Nesbitt & Co. two letters, W. O Norrell, Thomas Nelson & Sons, P. H. Napier, J. O. Nader.

O—S. J. Osborn.

P—John E. Potter & Co., Powers Paper Company, Bishop R. Paine.

R—Rankin, Chase & Co., J. K. Randall $36.75, E. F. Ross two letters, A. H. Redford two letters, A. A. Riggs.

S—H. A. Swazy, Chas. Shaumfield, H. A. Strode & B. L. Selman $10.

T—O. M. Tomkins.

U—Union Bible and Publishing Company.

W—Samuel West $30, W. Ward, J. T. Williamson, Woolworth, Ainsworth & Co., W. G. Woodridge, Charles R. Williamson $2, W. G. Wilkinson $3, A. D. Worthington & Co., George Woods & Co., Walker, Taylor & Co., J. A. Weidersheim & Co., E. L. Walcutt $6.50, J. Woodbridge.

Y—E. W. Yancey $2.

WASHINGTON COOPERAGE ESTABLISHMENT.—Mr. W. J. Beirne has recently completed a large cooperage establishment, at the corner of Marengo and Levee streets, for the manufacture of cooperage by machinery, and claims superiority over the ordinary hand-made cooperage. He is now turning out seventy-five hogsheads per day, and is capable of making double that number. Planters will find it to their interest to call on Mr. Beirne.

W. W. WASHBURN, ARTISTIC PHOTOGRAPHER, No. 113 CANAL STREET.—The demand for copies from old daguerreotypes, photographs or other pictures has been so great that Mr. Washburn has made copying and enlarging a special branch of his art, and has two first-class German artists engaged upon this branch of the arts.

TEACHERS are invited by E. F. Hart & Co., St. Louis, Missouri, to write for samples of rewards cards, etc.

A HOME-LIKE BOARDING-HOUSE. To persons who are desirous of finding a boarding-house where they may feel at home, where everything is scrupulously neat and clean, where the cooking is good, the fires substantial, the rooms large and comfortable, and prices reasonable, we would recommend the large, three-story house corner of Julia and Carondelet, which is conveniently [illegible] and third stories, running round the entire of the main building, which is now undergoing thorough repairs. This house is kept by Mrs. J. C. McAllister, whose efforts to make her guests comfortable are untiring.

SOUTHERN SALE STABLES, CORNER DELORD AND DRYADES STREETS.—Mr. O. P. Alford, the proprietor of the above stables, has made arrangements by which he is receiving daily the very best mules and horses ever brought to this market. With ample accommodation for the good care of stock, Mr. Alford and Mr. Morlin, his assistant, are enabled to offer every advantage to customers. The stables are in close proximity to the New Orleans and Jackson railroad.

CARPETS, OIL CLOTHS, ETC.—Attention is directed to the advertisement of Elkin & Co., which appears in our columns to-day. Mr. F. Stringer, the managing partner in the firm, is one of the most estimable gentlemen we have ever known. This has been our opinion for about twenty years. Their stock is large and varied. Give them a call.

NEW ORLEANS SAVINGS INSTITUTION.—There is in our judgment no safer place in this city to leave deposits than at the Savings Institution, which owns and occupies the elegant iron building, No. 156 Canal street. We have for years regarded Mr. Jones, the treasurer, as one of the most reliable and trustworthy bank officers in our community.

LIFE INSURANCE.—We direct attention to the advertisement of the Ætna Life Insurance Company of Hartford, Connecticut, well and favorably known to many of our readers. The clever manager for Louisiana and Mississippi, William E. Fitzgerald, Esq., may be found at his office, No. 2 Carondelet street, room No. 10.

THE National School Furniture Company, of St. Louis, Missouri, are the sole manufacturers of Peard's folding-lid desk and seat. Their stock of maps, globes, charts, etc., is from the leading publishers. Full illustrated catalogues and price lists sent free on application.

OUR READERS will find in the new advertisements, this week, the card of the Franklin Fire Insurance Company of New Orleans, which should not be confounded with the Franklin Insurance Company of Philadelphia, which has an agency in this city.

MARTIN LANNES, the well-known and reliable butcher, whose stalls are Nos. 37, 38 and 7, Magazine market, desires to inform his friends and the public that he is prepared to furnish families, hotels and steamboats with the best meats the market affords.

WE CALL ATTENTION to the advertisement of the American Life Insurance Company. The office of the Southern branch is at No. 10 Carondelet street, where particulars will be furnished to applicants.

TO THE PUBLIC.—Those who contemplate giving up housekeeping this winter, and desire to have their furniture carefully packed for shipping or storing, will do well to call on J. Bois, 291 Camp street.

AT THE establishment of Henry Brishi, No. 3 Carondelet street, will be found all the latest and best styles of hats and caps. We recommend him to the patronage of our readers.

W. F. CLARK, No. 134 Rampart street, manufacturer and repairer of carriages and buggies. His work is equal to that of Eastern cities, and his prices are reasonable.

BULBS AND SEEDS.—Messrs. Kern, Steber & Co., of St. Louis, Missouri, will mail free to all applicants their catalogue of bulbs and seeds.

A TESTIMONIAL as to the merits of the Cundurango Bitters will be found in another column.

A. COYLE, No. 419 North Sixth street, St. Louis, Missouri, advertises for agents.

NAVRA & OFFNER, No. 174 Canal street, dealers in crockery and Chinaware.

FOR THE TABLE of every family the Hulford Lechestershire Table Sauce is expressly adapted for use upon fish and meats of every description. It is the cheapest relish, and the best that is made in any part of the world. Sold by all A1 grocers at only thirty cents per pint bottle.

COLGATE & CO.'S new perfume for the handkerchief, "CASHMERE BOUQUET," will be appreciated by all who have enjoyed the delicate and peculiar fragrance of their toilet soap of the same name, which is so universally popular.

HEARING RESTORED.—A great invention. Send stamp for particulars to George J. Wood, Madison, Indiana.

### BUSINESS NOTICES.

NO PAY if Dr. Tobias' Venetian Liniment does not cure, when first taken, cholera, diarrhœa, dysentery, croup, colic and sea-sickness. Taken internally, warranted perfectly harmless (see oath accompanying each bottle,) for chronic rheumatism, sore throats, mumps, bruises, old sores, pains in the limbs, back and chest. Externally, this Liniment has been warranted for over twenty-six years, and not one bottle returned. Many families have used it for years, and state that if it was $4 per bottle they would not be without it. Depot, 10 Park Place, New York.

HAMILTON'S preparation of Buchu and Dandelion cures that most distressing malady, Piles, by increasing the digestive function of the stomach, and by securing a proper secretion and excretion of bile for the lubrication of the bowels. This prevents constipation, and constipation is the immediate cause of Piles. There is common sense in this treatment. Go to Fredericksoo & Harte's or E. J. Hart & Co.'s drug stores and tell them you want Hamilton's Buchu and Dandelion. They can tell you all about the remedy, and sell it to you also.

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REMOVAL.—New Orleans Stencil Works, to 82 Gravier street.

### BUSINESS NOTICES.

MRS. M. G. BROWN'S UNEQUALED SCALP RENOVATOR AND HAIR RESTORER.—It is safe, reliable, free from Sugar of Lead and Lac Sulphur. Penetrates, through the canals of the head, the entire system. Is the best, most gentle cathartic. Removes dandruff. Gives a new scalp. Prevents the hair from falling. Gives strong, thick, glossy hair. Restores hair to its natural color. Dresses the hair. Heals the head. Cures headache. Gives tone and life to the nervous system. Price, 25 cents, 75 cents and $1. Sold by Fredericksson & Harte, 139 Canal street, and E. J. Hart & Co., 73 to 79 Tchoupitoulas street, New Orleans, and by druggists generally; or will be sent to any address, on receipt of the price, from the Metaphysical University, 51 Bond street, New York. Inclose stamp for pamphlet.

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ETNA LIFE INSURANCE CO., HARTFORD, CONN.

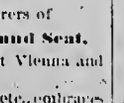
WILLIAM E. FITZGERALD, Manager for Louisiana and Mississippi, NO. 2 CARONDELET ST. (Room No. 10,) New Orleans, La.

WILLIAM J. BEIRNE & CO., PROPRIETORS OF Washington Cooperage Establishment, COR. MARENGO AND LEVEE STS., have the most improved steam machinery in operation, and are thus able to make the finest quality of Sugar Hogsheads and Molasses Barrels. Their work guaranteed to prove satisfactory. Office—28 and 29 Front street.

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All orders from the country promptly attended to.

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O. P. ALFORD.

TO THE PUBLIC. Those who contemplate giving up housekeeping this winter, and desire to have their FURNITURE carefully packed for shipping or storing, will do well to call on

J. BOIS, No. 291 Camp street.

N. B.—Furniture repaired and bought. Carpets taken up and cleaned.

AGENTS WANTED TO ENGAGE IN A permanent, lucrative and respectable business. None but energetic and responsible persons need apply. A. COYLE, 419 North Sixth street, St. Louis, Mo.

TEACHERS WILL PLEASE WRITE for FREE SAMPLES of Reward Cards, Helps to School Management, Chromo Prizes, Monthly Reports, Registers, etc., to E. F. HOBART & CO., Educational Publishers, St. Louis, Missouri.

### NEW ADVERTISEMENTS.

TESTIMONIAL.

TESTIMONIAL.

DELUDED AND DESPONDENT, No. 33 [illegible] New Orleans, September 20, 1873.

CAPT. TRYON & J. WOODWARD, Agent Maguire's Medicines, No. 58 Magazine street:

*Esteemed Sirs*—From a feeling of heartfelt gratitude and a general sense of duty I am prompted to address you, and respectfully beg to give you a voluntary and brief statement of my past and present state of health, and my personal experience in the use of MAGUIRE'S CUNDURANGO LIVER AND BLOOD BITTERS, and SARSAPARILLA TONIC.

My health for years has been bad, but from the commencement of this year I rapidly declined, forcing me to abandon all character of business; and upon becoming completely paralyzed in my right arm, and with my whole right side threatened, I became helpless and hopeless indeed, though attended upon by the most skillful physicians of this and other States and cities, with no benefit; and, in fact, my own medical knowledge forced me to realize the fact that unless some change and improvement took place soon with me I would shortly die, and made my every earthly arrangement accordingly, when by a most providential circumstance I was directed to and ordered you, about a month ago, and from your generous sympathy was induced (to gratify you, but with no confidence or hope of benefit to myself) to only try the Cundurango; and to my utmost astonishment and gratification am now almost entirely restored to perfect health, and that by the use of but one bottle of the Cundurango Liver and Blood Bitters, and one bottle of the Sarsaparilla Tonic. I feel, indeed, a renewed and resurrected man, and will ever, my dear sir, be grateful in my remembrance of you for the kind interest and generous sympathy shown me in my wretched helplessness, and am convinced that to the use of Cundurango, under Divine Providence through you, I am indebted for a new lease upon life.

From a sense of duty, let me ask that a publication of my case be made—and by my happy experience none need despair—and that through you, in the use of Cundurango, they may also find relief and restoration to health, when even hope itself has failed. With respect and gratitude, I remain

Yours truly, etc.,
THOMAS M. LOGAN, M. D.

NEW ORLEANS, Sept. 21, 1873.

We, the undersigned, being personally acquainted with Dr. Logan, cheerfully certify that the above statement is true and correct in every particular.

J. C. MCALLISTER.
REV. P. M. GOODWYN.
DANIEL HICKOK.

SWAIM'S CELEBRATED PANACEA

THE STANDARD REMEDY FOR SCROFULA,

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## The Child's Corner.

*A BIT OF A SERMON.*

Whatsoe'er you find to do,
Do it, boys, with all your might!
Never be a *little* true,
Or a little in the right;
Trifles even
Lead to heaven;
Trifles make the life of man;
So in all things,
Great or small things,
Be as thorough as you can.

Let no speck thist surface dim,
Spotless truth and honor prize!
I'd not give a fig for him
Who says *may* be is white!
He who falters,
Twists or alters
Little atoms when we speak,
May deceive me;
But, believe me,
To himself he is a sneak!

Help the weak, if you are strong;
Love the old, if you are young;
Own a fault, if you are wrong;
If you're angry, bite your tongue;
In each duty
Lies a beauty,
If your eyes you do not shut,
Just as surely
And securely
As a kernel in a nut!

Love with all your heart and soul;
Love with eye and ear and touch;
That's the moral of the whole—
You can never love too much!
'Tis the glory
Of the story
In our babyhood begun:
Our hearts without it—
Never doubt it
Are as worlds without a sun!

If you think a word would please,
Say it, if it is but true;
Words may give delight with ease
When no act is asked from you.
Words may soften,
Soothe and soften,
Gild a joy or heal a pain;
They are treasures
Yielding pleasures
It is wicked to retain!

Whatsoe'er you find to do,
Do it, then, with all your might;
Let your prayers be strong and true:
Prayer, my lads, will keep you right.
Pray in all things,
Great and small things,
Like a Christian gentleman;
And forever,
Now and ever,
Be as thorough as you can.

*Good Words for the Young.*

## About a Dear Little Boy.

MR. EDITOR: Often, when looking over your corner for the children, do I feel like writing to them. Until now I have never had anything definite to tell you. Now I want to tell you about a dear little boy whom I have known from the hour of his birth till God saw fit to call him home, on the fourth of August, 1873. He was born in Alabama, at a little village—Society Hill, Macon county. When a year old his parents moved to this place—Green Hill, Stewart county. Little Percy was always a good and lovely child. I want to tell you some of his sayings, though he was so young, his age being only three years, ten months and thirteen days when God took him home. William Percy was his name. Ask him his name and he would say: "William Percy Whitby Blanchard." His grandfather was named Whitby. Many still remember him. He was a Methodist preacher. Though he died when Percy was a little babe, he would always say his name was his. For the last year or more his mother has been an invalid. Nothing delighted him more than to nurse her in his baby fashion. He would fan her, and bring her medicine and water. One day he was applying some cups to her temples, when she said: "When my little boy gets to be a man, what is he going to be?" "Why, mamma, don't you see I am a doctor now? I go with papa now to see the sick people, and I help him doctor you."

One day he was standing by the window, looking out at the clouds as they gathered for a rain. He spoke very low to himself, and said: "God is mad. See how he is making ugly his face." It began to thunder, and he said: "God is talking now. He is angry." When it began to rain he said: "God is crying now." He always loved to talk about God—would ask his papa and mamma many questions about God and heaven. He always called heaven God's face, and the stars God's eyes. His elder brother, Tom, would say they were stars. "No, no," he would say, "they are God's eyes—one for everybody. How can God see everybody with one eye?" He often got the children together and preached to them. He had learned the little prayer, "Now I lay me down to sleep," and most of the Lord's Prayer. He would repeat these in his devotions with the children, and his songs would all end with: "Oh! come and let us worship at his feet." He was loved by all who knew him, especially by the children who knew him best.

On the third of August, which was the Sabbath, he was out preaching to the children, after which he came to his grandmamma and said he was hungry. She fixed his plate at the table, where he soon went to sleep, with his head on the table, and never spoke any more. He had congestion of the brain, and died the next day. What a warning, dear children, to live so as to be prepared for death.

I must tell you something more that I heard a young man telling his friends, while standing looking at his remains: "The night before he was interred this child gave me a greater rebuke than any preacher; and I was not alone, but there were many others. When he had on his first pantaloons he came to the store with his papa. Many were in the store—some drinking. One had Percy on his lap, and asked him if he was not a man now. 'Yes,' he said, 'I am most as large as papa.' After making him talk awhile he said: 'Now tell Mr. —— God d——n.' Percy jumped from his lap, walked off, turned around and said: 'I shan't say it. God hears what I say, and he hears you too.' He walked off without another word. I never heard another profane word that day."

I could tell you many things similar to this of this lovely child. He has left many to mourn for him; but we know he is now an angel in heaven. Let us try to meet him there.

One who loves you, S. B.

## The Brave Fisher Girl.

On the coast of Normandy, near Granville, the rise and fall of the tide is very great, being about forty-four feet at spring-tide. It comes in very rapidly, and at particular places may be seen making up in a great wave, two or three feet high. In a book on Normandy the following story is narrated of two English gentlemen:

They had been out on the sands, watching the manner in which sand-eels were caught, and watching the structure of the rocks, which were like sponges, when of a sudden one of them, whose name was Cross, shouted: "I forgot the tide, and here it comes!"

His companion, whose name was Hope, turned toward the sea, and, seeing a stream of water running at a rapid rate, replied quickly:

"I suppose we had better be off."

"If we can," replied Cross. "By crossing the rocks we may yet be in time."

They began to scramble up the rocks, and walked as fast as they could toward the nearest shore, but it was some time before they reached the highest point. On gaining, they looked around and saw that the sand was not yet covered, though lines of blue water here and there showed how fast it was rising. They hastened on, but had not gone far when they found that the sand was in narrow strips, with sheets of water between; but, seeing a girl before them who was familiar with the beach, they cried:

"We shall do yet," and ran forward.

The girl, however, instead of going toward the shore, was running to meet them, and, almost out of breath, cried: "The wave! the wave! it is coming. Turn, turn—run, or we are lost!"

They did turn, and saw out at sea a large wave rolling toward the shore. Out of breath as they were, they yet increased their speed as they retraced their steps toward the rocks they had just left. The little girl passed them and led the way. The two friends strained every nerve to keep pace with her, for as they neared the rock the wave still rolled toward them, the sand gradually becoming covered. Their last few steps were knee-deep in water.

"Quick! quick!" said the girl; "there is the passage to cross, and if the second wave comes we shall be too late." She ran on for a hundred yards till she came to a crack in the rock, six or seven feet wide, along which the water was rushing like a mill-sluice.

"We are lost," said the girl; "I cannot cross; it will carry me away."

"Is it deep?" asked Cross.

"Not very," she said; "but it is too strong."

Cross lifted the girl in his arms, plunged into the stream, and, though the water was up to his waist, he was soon across. His companion followed, and all three now stood on the rock.

"Come on, come on!" cried the girl; "we are nearly there!" and she led the way to the highest point of the rocks, and on reaching it cried: "We are safe now."

All were thoughtful for a moment, as they saw the danger which God had delivered them from; looking round, the sand was one sheet of water. "We are quite safe here," said the girl; "but we shall have to stay three or four hours before we can go on shore."

"What made you forget the tide?" said Cross; "you must know the coast well."

"I did not forget it," she replied; "but I feared, as you were strangers, you would be drowned, so I ran back to tell you what to do."

"And did you risk your life to save ours?" said Hope, the tears starting to his eyes.

"I thought at any rate I should get here," she replied; "but I was very nearly too late." Hope took the little girl in his arms and kissed her, and said: "We owe you our lives, you brave little maid." Meanwhile the water was rising rapidly, till it almost touched their feet.

"There is no fear," said the girl; "the points of the rocks are always dry."

"Cold comfort," said Hope, looking at them; "but what shall we do for our young friend?" he said to Mr. Cross.

"If we put all our money in our pockets into a handkerchief and tie it round her neck it will warm her, I warrant, for she looks cold enough." One of them had twenty and the other seventeen francs, and, binding these in a knot, Mr. Hope passed it round her neck. On receiving it she blushed with delight, kissed both their hands, and cried: "How jealous my sister Angela will be, and how happy my mother!"

Just then a wave rolled past, and the water began to run along the little platform they were sitting upon; they arose and mounted on the rocky points, and had scarcely reached them when the water was a foot deep where they had just been seated. Another wave came—the water was within six inches of their feet.

"It is a terrible high tide!" said the girl; "but if we hold together we shall not be washed away." On looking to the shores they saw a great many people clustered together on the nearest point; a faint sound of cheers was heard, and they could see hats and handkerchiefs waved to them.

"The tide has turned," said the girl, "and they are shouting to cheer us." She was right; in five minutes the place was dry. They had some hours to wait before they could venture on the sand, and it was quite dark before they reached the beach; but at length, guided by the lights on the shore, they gained their own home in safety, not unmindful of him who says to the proud waves: "Hitherto shalt thou come and no further, and here shall thy proud waves be stayed." The friends handsomely rewarded the little fisher girl, whose name was Matilde, for her bravery.

THE ASS AND THE LOCOMOTIVE.—A donkey one day was quietly munching thistles when he heard the screaming whistle of a locomotive. Pricking up his ears he started into a gallop and raced across lots, with his tail high in the air.

*Moral.*—This fable teaches what an ass he was.—*Sarsfield Young, in Lippincott's Magazine.*

OH! fight hard against sin and the devil. The devil never sleeps; be ye also active for good.

## Farm, Garden and Household.

### Fruit Garden.

There is considerable art in raising fruits; but there is as much or more in gathering and ripening them. Pears and apples are commonly ripened as soon as the seeds begin to turn black, or as soon as they will part easily from the tree by gently raising the stalk, or as soon as the leaves show indications of falling from the trees; indeed, whether they are duly ripe or not, no length of time will avail them aught after the leaves fall. No rules can be given for the exact place to put them away in, but the principle must be applied to each individual case. In the first place, the fruit-shelves must be secure from frost. In the next place, it must be just moist enough to prevent withering, but not too much so, or the flavor will be inferior. Nor must it be too hot, or your fine *Bueres* may become *Fondantes*, or resemble cooked *Pommes des terres*, alias boiled potatoes. If it is too cold, barely above the freezing point, the fruit becomes insipid and tasteless. The happy idea is to strike central to all these extremes. Of course they must be hand-picked from the tree, as the slightest bruise causes decay. The stock must be occasionally overhauled anyhow to take out such as will be found, from various accidents, in a decaying state. Apples, for commercial purposes, are usually barreled up, with chaff or other light substance between each layer; and some pears, such as Lawrence, will bear the same treatment; but such preserved fruits are never equal in quality to those preserved in a more open way on shelves.

We may perhaps repeat the advice to plant considerably more fruit-trees together on the same space of ground than is usually done, even though some have to be cut away in time. This should especially be in the case where parties prefer to keep the surface soil clear, as the intense heat reflected from bare soil is one of the great sources of disease in young trees. It might be well to introduce nurse-trees into orchards, to obviate this somewhat. Alders, poplars or willows might, we think, be used to advantage; of course cutting them away before they grew large enough to interfere with the roots of the fruit-trees. A dry, warm bottom, but *cool surface* is of the highest importance in fruit-growing.

The past season, in most parts of the country, has been one of very abundant bearing, and, unless the food has been kept up by a liberal supply of manure, there will be many weak and exhausted trees, and short crops next season. We prefer to manure, in such cases as these, in mid-summer. The cells of trees are like honey-combs, and store up matter for use the next season. They have, of course, to do this while growing. Whenever this has not been done, matter for a surface dressing should be got ready during autumn and winter. Much injury has been done to fruit-culture by the expressed dread some cultivators have of a "too rank growth," and a consequent advice not to manure. A fruit-tree never suffers from too much manure, if the roots are healthy. If a tree seems to suffer after a heavy manuring, it is only that it was in a bad way before this. Of course, if one were to empty a cesspool, a cart load of fresh lime, or some other inordinate mass of food under a tree, it would suffer; but our meaning is that no amount of manure, that would be found of benefit to any regular garden, will be otherwise than beneficial to a fruit-tree, *if the roots be healthy.—Gardeners' Monthly.*

RAISIN-MAKING IN CALIFORNIA. For making raisins they wait until the grape is fully ripe, and then carefully cut off the bunches and lay them either on a hard clay floor, formed in the open air, or on brown paper laid between the vine rows. They do not trim out poor grapes from the bunches, because, as they assert, there are none; but I suspect this will have to be done for the very finest raisins, such as would tempt a reluctant buyer. The bunches require from eighteen to twenty-four days of exposure in the sun to be cured. During that time they are gently turned from time to time, and such as are earliest cured are at once removed to a raisin-house. This is fitted with shelves, on which the raisins are laid about a foot thick, and here they are allowed to sweat a little. If they sweat too much the sugar candles on the outside, and this deteriorates the quality of the raisin. It is an object to keep the bloom on the berries. They are kept in the raisin-house, I believe, five or six weeks, when they are dry enough to box. It is as yet customary to put them in twenty-five-pound boxes, but no doubt, as more experience is gained, farmers will contrive other parcels. Chinese do all the work in raisin-making, and are paid $1 a day, they supplying themselves with food. There is no rain during the raisin-making season, and consequently the whole out-door work may be done safely as well as cheaply.—*Moore's Rural.*

HOW TO RIPEN TOMATOES.—Pick them from the vines as soon as they have their growth, put them in an upper room before a sunny south window. A painted floor is best to spread them over, as it will draw the heat much better than an unpainted one. Tomatoes do not ripen fast if left on the vines after the weather gets chilly. Vines that have been kept from the frost can be pulled and hung up by the roots in the cellar. It is said the tomatoes will continue to grow and ripen for weeks. Try it and report result. I am going to try the experiment.—*Ohio Farmer.*

RICE PUDDING.—Two tablespoonfuls of rice to one quart of milk, two-thirds of a cup of raisins, and two-thirds cup of sugar. Bake two hours, and stir occasionally while baking. Good either warm or cold. Serve without sauce.—*Household.*

TO MAKE CIDER INTO VINEGAR. Add half rain-water and a little molasses, and set in the sun or where it will keep warm.


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| | | | |
|---|---|---|---|
| ...minoids..... | 12.45 | Sugar..... | 13.10 |
| ..... | 5.21 | Starch..... | 55.62 |
| ..... | 8.58 | Cellulose..... | 2.36 |
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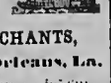
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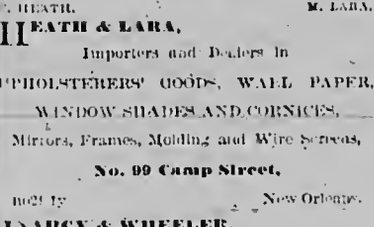
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Nos. 23 and 24 Front street, between Custom-house and Bienville streets, Sugar Landing, New Orleans, have constantly on hand Sugar Hogsheads, Molasses Barrels, Half Barrels, Kegs, Hoop Poles, etc. Orders promptly attended to. Particular attention paid to Planting. no28 1y




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COR. CARONDELET AND JULIA STS.,

NEW ORLEANS.

Has large, well-ventilated rooms, wide halls and galleries, making it pleasant for families. Gentlemen wanted at $25 per month. Transient, $2 per day for board and lodging. no7 1y

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PURCHASING BUREAU.

**To the Ladies of the South.**

A Purchasing Agency has been established in New Orleans, Louisiana, for the benefit of those residing at a distance from the city, and who have not the facilities for obtaining just what they require.

MRS. H. MOGRIDGE

respectfully offers her services in selecting, purchasing and forwarding any article of apparel or personal adornment for ladies' and children's use, including MILLINERY, DRY GOODS, JEWELRY, BRIDAL TROUSSEAUX, Fancy and Toilet Articles, Trimmings, Underwear, Sewing Machines, etc., etc.

Scrupulous care with reference to the price and quality, and fidelity to the interest and fulfillment of the wishes of correspondents, will be sedulously carried out.

MRS. H. MOGRIDGE,
At Mrs. Doherty's Elegant Millinery and Dressmaking Establishment, 96 Canal St., Over Zimmermann's Jewelry Store, New Orleans.
☞ Send for circular ...je6 1y

**MULTUM IN PARVO.**

**HINES' COMBINATION STEAM COOKER.**



The most perfect Steam Cooking Apparatus ever invented. Will cook SIX different articles at ONE TIME. MEATS, POULTRY, FISH, VEGETABLES, PUDDINGS, etc.—without one article tainting another without the possibility of over cooking or burning, and at the same time afford HOT WATER for Tea or Coffee, without interfering with the process of cooking.

No. 1, small family size.....$10 00
No. 2, medium family size..... 13 00
No. 3, large family size..... 16 00

Cookers sent to any part of the country on receipt of price, or C. O. D., with full instructions for using.

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**Aickin & Isaac, Proprietors.**

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Designs and estimates furnished on application for Memorial, Sidelight and other Church Windows; also for Bay and Staircase Windows and Skylights for private residences and public halls. se6 3m

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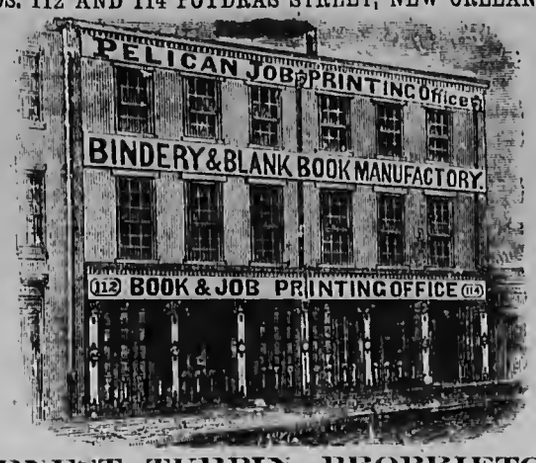
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132.....**Julia Street**.....132

All operations in Operative, Mechanical and Surgical Dentistry carefully performed.

Nitrous Oxide and other Anæsthetics administered. no28 1y

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DR. N. P. LODEREN, having returned from his summer tour, is prepared to see his friends, as usual, at his rooms, at all business hours. Families requiring his attention will find it advantageous to call early, while he is not so much engaged.

Office—151 Canal Street. no14 1y

A. W. BACON. W. R. FOSTER.
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ATTORNEYS, COUNSELORS
AND
SOLICITORS,

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Between Philip and First Streets, New Orleans.

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**IRON WORKS.**

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Fountains, Vases, Statues, Deer, Dogs, Lions and other Lawn and Garden Ornaments.

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**RAILINGS.....RAILINGS.**

WROUGHT IRON AND WIRE RAILINGS

FOR

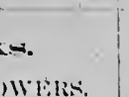
**Public Grounds, Cemeteries, Cottages,**

ETC., ETC.

Iron Bedsteads, with Wire Stockings, for Hospitals, etc. Verandas and every variety of Wrought Iron and Wire work. Every information by addressing the manufacturers.

M. WALKER & SONS,
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**WIRE RAILING**



AND

ORNAMENTAL WIRE WORKS.

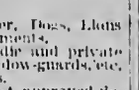
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**No. 36 N. Howard St., Baltimore, Md.,**

Manufacture Wire Railing for Cemeteries, Balconies, etc., Sleeves, Fenders, Cages, Sand and Coal Screens, Woven Wire, etc. Also Iron Bedsteads, Chairs, etc. oc2 1y

**PATENT COMBINED**

**IRON FENCES.**



*The Most Plain & Iron Railing to Iron.*

The best and neatest in the world for public and private grounds. Send for designs.

J. B. WICKERSHAM & SONS,
Sole Manufacturers,
se27 2m 1001 Ridge avenue, Philadelphia.

**BUCKEYE BELL FOUNDRY**

Established in 1837.



Superior Bells of Copper and Tin, mounted with the Improved Rotary Hangings, for CHURCHES, SCHOOLS, FARMS, FACTORIES, COURT HOUSES, FIRE ALARMS, TOWER CLOCK CHIMES, ETC. Fully Warranted.

*Illustrated Catalogue Sent Free*

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**102 and 104 East Second Street, Cincinnati**

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**MENEELY & KIMBERLY,**

**BELL FOUNDERS, TROY, N. Y.**

Manufacture a superior quality of Bells.

Special attention given to CHURCH BELLS.

☞ Illustrated catalogue sent free. Jy31 1y

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A BOX OF

LIVER PILLS (FREE)

GOES

WITH EVERY BOTTLE

OF OUR

**AGUE MEDICINE.**

which we authorize every druggist to sell on

**THE WARRANT**

that, if taken according to directions and it fails to cure,

**The Money Shall be Refunded.**

We guarantee that it contains neither Arsenic, Strychnine nor any other poisonous ingredient.

Hear what those who have used it say of it:

**READ THIS.**

Thos. Broughton, with John D. Park, of Cincinnati, says: "If C. Hoodliss & Co. had had the Ague for two long years, and had tried several remedies of acknowledged or pretended merit without any good result, I finally tried your preparation—KRESS FEVER TONIC. One bottle completely broke up the malady, and I am now perfectly well. I can testify that your medicine does all you claim for it; and it is only due to you that this acknowledgment should be made, especially as so many worthless chill medicines are now offered."

☞ Ask for KRESS FEVER TONIC, and remember the guarantee of the proprietors,

W. C. HAMILTON & CO.,
Wholesale Druggists,
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**BETHESDA MINERAL WATER.**—THE acknowledged cure for Bright's Disease, Diabetes, Liver and Bilious Affections, Kidney and Urinary diseases. Sold, wholesale or retail, at 38 Magazine street.

J. C. McALLISTER,
Sole Southern Agent.
Address Glass Box 825. mh6 1y

**TASTELESS MEDICINES.**—CASTOR OIL and many other nauseous medicines can be taken easily and safely in

**Dundas Dick & Co.'s Soft Capsules.**

No taste. No smell. Sold by your druggist. Ask him for our little book, or send for circular to 85 Wooster street, New York mh8 6m

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**G. M. BAYLY & POND,**

WHOLESALE GROCERS AND COMMISSION MERCHANTS,

**Nos. 31, 36, 38, 40 and 42 Canal, and 59 and 61 Common Street,**

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J. L. DENNICA, NEW ORLEANS.
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**J. L. DENNICA & CO.,**

FLOUR, PRODUCE AND PROVISION COMMISSION MERCHANTS,

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ANDREW J. AIKEN. JOHN W. WATT.

**AIKEN & WATT,**

COTTON FACTORS AND COMMISSION MERCHANTS

**60 Carondelet Street, New Orleans, La.**

Special attention given to orders for the purchase of all descriptions of Produce, Agricultural Implements and Plantation Supplies. no2 1y

**WATER WHEEL**

NUMEROUS TESTS HAVE PROVED

**N. F. Burnham's New Turbine**

**WATER WHEEL**

To be the Best ever Invented.

Pamphlet free. Address—York, Pa.
Jy21 6m

**ATLANTA PAPER MILLS.**

JAMES ORMOND, PROPRIETOR.

☞ For "News" we refer to this issue of this paper. au21 6m

## MISCELLANEOUS.

**MARBLE**

—AND—

**GRANITE WORKS.**

**GEORGE STROUD,**

Late of and successor to John Stroud & Co.,

(Established in 1830,)

**158, 160, 162 AND 164 ST. CHARLES ST.,**

Corner of Girod Street, New Orleans.

Every description of Monumental, Cemetery and Building Work done in the best manner.

Particular attention given to all COUNTRY ORDERS.

A long experience in and an aptness at the business enables the proprietor to meet the views and ideas of his country friends by letter, as well as by a visit to the city.

Designs and Sketches will be furnished on application. no28 1y

**BABCOCK SELF-ACTING**

**FIRE ENGINE,**

FOR CITY, TOWN AND VILLAGE USE.



The Babcock Fire Extinguisher, Hook and Ladder Trucks, with Portable Fire Extinguishers attached. The Fire Departments in the principal cities of the Union use them daily. They are safe and simple, and a powerful protection. Forty-six railroads use them. Insurance companies reduce rates where it is introduced.

A. M. GRANGER, General Agent,
mh6 1y Exposition Building



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SUCCESSOR TO R. MARSH, HENMAN & CO.,

**51 and 53.....Baronne St.....51 and 53**

ap23 3m New Orleans, La.



**CABINS.....LUMBER.....CABINS.**

PLANTATION CABINS, manufactured in the city and shipped to the country, all framed, fitted, and each piece marked and numbered, so that a common hand can put them up without the aid of a carpenter.

The above represents a double Cabin of two rooms, each 14x35, built with boards placed upright and the joints stripped. Price, delivered to boat, including all hardware, nails, shingles, etc., $135. We make them of all sizes. Cost in proportion.

We also keep a large stock of LUMBER, SASH, etc., on hand, and make a specialty of sawing bills to order. W. W. CARRE & CO.,
je23 1y 351 Delord street, New Orleans.

**THE IMPROVED**

**LASH WASHING MACHINE.**

**PRICE ONLY $15.**

**Warranted Entirely Satisfactory If Used as Directed.**

Is unequaled as a "Family Washer," and finally adopted in Schools, Colleges, Hotels, etc. Will "thoroughly wash" the worst-soiled clothing without hand-rubbing in one-third the time usually required, and will not injure the most delicate fabric.

Call on or address Union Box and Machine Manufacturing Co., Room 3, Rear 318 S. WALNUT St., Philadelphia, or No. 5 North SEVENTEENTH street. se25 3m

**IWASSEE COLLEGE.**

UNDER CARE OF

**The Holston Conference, M. E. Church South.**

Founded in 1819. Greatly improved. Boarding-house, with large, well-shaded grounds. Furnished. Faculty full. Instruction thorough. Located in the quiet country, seven miles from Sweetwater, on the East Tennessee, Virginia and Georgia Rail Road. Expenses of tuition, board, fuel, lodging and washing less than $150 a year. Conveyance any day. For further information address

REV. J. H. BRUNNER,
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**READVILLA SEMINARY**

—WILL—

**Reopen on Monday, October 2, 1872,**

with a limited number of pupils, and with a full corps of experienced and successful teachers.

Students returning to the Seminary, and those desiring to enter it, are requested to be present the first day of the session.

For further information in reference to the school inquire of its pupils and patrons throughout the South, or for catalogues apply to the Principal,

MRS. M. W. READ,
se4 3m Baton Rouge, La.

**BINGHAM HOUSE, PHILADELPHIA,**

**Corner of Eleventh and Market Sts.**

CARLIS DAVIS, PROPRIETOR.

This popular Hotel being centrally located and accessible by street cars from all depots, makes it a desirable stopping-place for travelers. It will be conducted in the same liberal manner as heretofore. It being the intention of the proprietor to maintain the reputation it has always enjoyed of being in all respects a first-class hotel

Terms, $3 a day. se11 1y

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**ENGRAVER**

AND

**Steam Power Lithographic Printer,**

**82 BEEKMAN ST., NEW YORK.**

Checks, Notes, Drafts, Receipts, Bonds, Certificates of Stock and Deposit, Bill, Letter and Note Headings, Business Cards, Envelops, Druggists' Fancy and Perfumery Labels, etc. Druggists wishing Labels, send for catalogue. Jy8 1y

**AGENTS! AGENTS! AGENTS!**—A COMplete Agent's Outfit for only 50 cents. One-half dozen fine Aurora Gold Pens; one Combination Penholder, Eraser etc.; one Circle Gold Fountain Pen; one fine Lead-Pencil (Faber's); one fine Gents' Vest-Chain; one lot Chinese Glasselle; one fine Imitation Cornelian set Sleeve-Buttons, Collar-Buttons and Studs, all in a neat box. All or the above articles will be sent, as samples, on receipt of 50 cents, post paid. Address, at once,

I. C. HAMILTON, Springfield, Mass.
P. O. Box 1218.
au28 3m

**AGENTS! AGENTS!—AGENTS WANTED!**

**The Housekeepers' Combination.**

Sells like hot cakes. Send 50 cents for it. Three most useful articles and Chromo, only 50 cents.

I. C. HAMILTON, Springfield, Mass.
au28 3m Lock Drawer 1218, P. O.

**CARPET WAREHOUSE.**

17.....CHARTRES STREET.....17

A. BROUSSEAU & CO., Importers and Dealers, at Wholesale and Retail, in English and American Carpetings; Floor Oil Cloths; Table and Enameled Oil Cloths; Window Shades; Table and Piano Covers; Crumbs Cloths, in squares or pieces Curtains; Furniture Materials; Brocadelles, Cotelenes, Terries, Reps, Lace and Nottingham Lace Curtains; Haircloth Ticking; Springs; Burlaps; Stair Covers, etc.

no21 1y A. BROUSSEAU & CO.

## New Orleans Markets.

From the New Orleans Price Current.

The river is 13 feet 11 inches below high-water mark.

COTTON.—The following are the arrivals since the seventeenth instant:

| | |
|---|---|
| Louisiana and Mississippi | bales |
| Lake | |
| Mobile | |
| Texas | |
| Total | |

On Saturday the market opened with a fair inquiry and moderate supply, while factors were rather more stringent in their pretensions, especially for strict low middling, which was in good request and limited supply. The sales embraced 1,850 bales. On Monday the demand continued light during the morning, but subsequently showed more vitality, although without much animation, and 1,000 bales changed hands at irregular and generally easier prices, showing a decline of about ⅛c. Good ordinary sold at 15⅛@15⅜c.; strict good ordinary at 15¼c., strict good ordinary to low middling at 15⅞c., low middling at 16⅛@16¼c., the latter for good style, strict low middling at 16⅜, 16⅝@16¾c., strict low middling to middling at 16⅞, and strict middling to good middling at 17@16c. On Tuesday, with a more copious supply, buyers came forward with increased spirit, but lower limits, and to effect sales factors were compelled to make further concessions of about ⅛c. The demand, however, was quite active at the reduction, and the sales summed up 2,600 bales. Good ordinary sold at 15¾c., good ordinary to strict good ordinary at 15⅝c., strict good ordinary at 15⅜c., a high style of the same at 15¾@c., low middling at 16@16¼c., the latter for high style, strict low middling at 16⅜@16½c., and strict low middling to middling at 16⅝c.

The above makes an aggregate for the past three days of 5,850 bales, against 3,100 for the corresponding time last week and 5,200 the week before.

The receipts proper at this port since the first of September, exclusive of the arrivals from Mobile, Florida and Texas, are 69,985 bales, against 125,-⅝ bales to the same date last year, and the decrease in the receipts at all the ports up to the latest dates, as compared with last year, is 157,459 bales. In the exports from the United States to foreign countries, as compared with the same date last year, there is a decrease of 37,922 to Great Britain, of 20,463 to France and of 7,201 to other foreign ports. We quote:

| | |
|---|---|
| Good ordinary | 15⅞ @ 15⅞ |
| Strict good ordinary | 15⅛ @ 15¾ |
| Low middling | 16 @ 16⅛ |
| Strict low middling | 16¼ @ 16⅜ |
| Middling | 16½ @ 17 |
| Strict middling | 17¼ @ 17½ |
| Good middling | 18 @ 18⅛ |

COTTON STATEMENT.

| | | |
|---|---|---|
| Stock on hand Sept. 1, 1873...bales | | 7,177 |
| Arrived past three days | 10,377 | |
| Arrived previously | 69,310— | 79,687 |
| | | 86,864 |
| Exported past three days | 5,274 | |
| Exported previously | 38,196— | 43,452 |
| Stock on hand and on shipboard | | 43,412 |

SUGAR.—The receipts of new are as yet confined to occasional small lots, and the market has not yet opened for the season. On Saturday 10 hhds. new were received, of which 5 hhds. good fair sold on private terms, and 5 yellow clarified at 11c. ₱ lb. On Monday 22 hhds. were received and only 6 hhds. sold on private terms. On Tuesday 13 hhds. and 5 hhls. new were received. The sales were confined to 22 hhds. first and seconds on private terms, and 6 hhds. common at 8¼c. ₱ lb.

MOLASSES.—On Saturday 11 bbls. and 2 half bbls. new were received—no sales—while on Monday 5 bbls. and 3 half bbls. sirup were received, but only 2 half bbls. fair sirup sold at 80c. ₱ gallon. On Tuesday 44 bbls. and 5 half bbls. were received. The demand was good, and the sales comprised 10 half bbls. sirup at 80@81c. for fair and 85c. for prime, and 16 bbls. sirup at 62½c. for thin and 81c. for good, and 20 bbls. prime molasses at 86c. ₱ gallon, all new.

CORN.—On Tuesday 1,300 sacks were sold, of which 300 yellow mixed at 80c, currency, and the balance white at 81c. ₱ bushel.

OATS.—The supply and the demand are both equally small, and prices have weakened. On Saturday 250 sacks sold at 58c., while on Monday 850 sacks sold at 57@60c. ₱ bushel for choice Galena. On Tuesday 350 sacks sold at 58@60c. ₱ bushel for choice Galena.

BRAN—is in light supply, with very little demand, at unchanged prices. The sales on Saturday and Monday were confined to 150 sacks at $1.30 ₱ 100 lbs. On Tuesday there were no sales. It was quoted at $1.10@1.20 ₱ 100 lbs.

PORK.—The activity noticed last week has subsided, the dealers having replenished their stocks, and the market is dull again. Mess is offering in round lots at $16.50 ₱ bbl., and no buyers. On Saturday 100 bbls. sold at $16.50 ₱ bbl. It is retailing at $17@17.50 ₱ bbl.

BACON.—On Tuesday shoulders were offering at 8¼c., clear rib sides at 8@8¼c., clear sides at 8¾c. ₱ lb., with only a retail demand at these prices; 5 and 10 casks clear sides sold at 8¾c., and 5 casks shoulders at 8¼c. ₱ lb.

HAMS.—On Tuesday 110 tierces choice sugar-cured sold, in lots on the spot, at 14c. ₱ lb.

### MONETARY.

Gold opened on Tuesday at 110¾@111¼ for currency and 115@116½ for checks, against 108, at New York, and closed at the opening rates in both markets.

## New Orleans Wholesale Prices.

REVISED AND CORRECTED WEEKLY.

*Made up from Actual Sales as they Transpire.*

| ARTICLES. | FROM | TO |
|---|---|---|
| AGRICULTURAL IMPLEMENTS: | | |
| Cotton scrapers | $5 00 | $6 00 |
| Cotton sweeps | 5 00 | 6 00 |
| Cultivators, Diam. and shovel-tooth | 9 00 | 18 00 |
| Cultivators, riding and walking | 25 00 | 45 00 |
| Shovels and spades | 7 50 | 16 50 |
| Axes | 12 00 | 17 50 |
| Shovel plows | 6 00 | 9 00 |
| Half do., with cutters | 8 00 | 10 00 |
| Manly's double-shovel plow | 6 00 | 9 75 |
| Corn mills, Coleman's | 150 00 | 425 00 |
| Bradford's grist mills | 150 00 | 255 00 |
| BRICKS, ₱ M.: | | |
| Lake | 13 00 | 16 00 |
| Country | 12 00 | 14 00 |
| English fire | 45 00 | 50 00 |
| American fire | 35 00 | 43 00 |
| CANDLES, ₱ lb.: | | |
| Sperm, New Bedford | 33 | 36 |
| Tallow | 17 | — — |
| CHOCOLATE, ₱ lb.: | | |
| Cocoa | 38 | 60 |
| No. 1 | 50 | 52 |
| Sweet | 25 | — — |
| COAL, ₱ ton: | | |
| Anthracite | 12 50 | 13 00 |
| Western, ₱ bbl | — — | — — |
| COFFEE, ₱ lb.: | | |
| Mexican | 27 | 28 |
| Java | 30 | — — |
| COTTON SEED: | | |
| Rough, ₱ ton | — — | 12 00 |
| In sacks | — — | — — |
| EGGS, ₱ dozen: | | |
| Western | 22 | 25 |
| FERTILIZERS, ₱ ton: | | |
| Stern's raw-bone superphosph'e | — — | 65 00 |
| Stern's fine-ground bone | — — | 45 00 |
| FLOUR, ₱ bbl.: | | |
| Double extra | 6 50 | 7 00 |
| Superfine | — — | 5 00 |
| Fine | — — | 4 75 |
| GLASS, ₱ box of 50 feet: | | |
| French, 8 by 10 | — — | 4 00 |
| French, 10 by 12 | 4 00 | 4 25 |
| French, 10 by 14 to 12 by 20 | 4 25 | 4 50 |
| French, 14 by 18 to 18 by 20 | 4 50 | 5 00 |
| HAY, ₱ ton: | | |
| Prime | — — | 29 00 |
| Choice | — — | — — |
| IRON, ₱ ton: | | |
| English, ₱ lb. | 4½ | 5½ |
| Swedes, assorted | 7½ | 8 |
| Hoop | 7 | 9 |
| Sheet | 7 | 10 |
| Nail rods | — — | 9¾ |
| Castings, American | 5½ | 6 |
| LEATHER, ₱ lb.: | | |
| Sole, hemlock | 30 | 33 |
| Sole, oak | 40 | 44 |
| Harness | 38 | 45 |
| Calfskins, ₱ dozen | 35 00 | 100 00 |
| Texas, rough, ₱ lb. | 24 | 26 |
| LIME, ₱ bbl.: | | |
| Western | 1 75 | — — |
| Cement | 2 75 | 3 00 |
| Plaster Paris | 3 50 | 3 75 |
| LUMBER, ₱ M feet: | | |
| Boards, yellow pine | 13 00 | 15 00 |
| Boards, cypress | 20 00 | 25 00 |
| Flooring, dressed | 18 00 | 21 00 |
| Flooring, rough | 14 00 | 17 00 |
| Ceiling, dressed | — — | 12 00 |
| Weatherboards, dressed | 15 00 | 18 00 |
| Weatherboards, rough | — — | 12 00 |
| Scantling | 12 00 | 14 00 |
| Shingles, ₱ M | 3 50 | 4 00 |
| Laths | 2 50 | 2 75 |
| OILS: | | |
| Lard, ₱ gallon | — — | — — |
| Coal oil, in barrels | 22 | 25 |
| Linseed, raw | 1 05 | — — |
| SUGAR, ₱ lb.: | | |
| Havana, white | — — | — — |
| Havana, yellow | 10½ | 11 |
| Havana, brown | 10 | 10½ |
| Crushed | 12½ | — — |
| Pulverized | 12 | — — |
| TEAS, ₱ lb.: | | |
| Imperial | 50 | 1 30 |
| Gunpowder | — — | 1 60 |
| Hyson | 70 | 1 40 |
| Young Hyson | 70 | 1 40 |
| Pouchong | 30 | — — |
| Oolong | 40 | 1 10 |
| WAGONS, CARTS, ETC.: | | |
| Wagon, two-horse | 85 00 | 100 00 |
| Wagon, four-horse | 110 00 | 125 00 |
| Wagon, two-horse, thim. skein | 85 00 | 90 00 |
| Wagon, four-horse | 100 00 | 115 00 |
| Cane wagon | 180 00 | 210 00 |
| Ox wagon | 90 00 | 125 00 |
| Ox cart, complete | 110 00 | 115 00 |
| Cane cart | 85 00 | 120 00 |
| Tongue cart, complete | 120 00 | 125 00 |
| Plantation cart | 55 00 | 70 00 |

### CATTLE MARKET.

NEW ORLEANS, Oct. 21, 1873.

| | |
|---|---|
| Texas beeves, choice, ₱ head | $— — @$50 00 |
| Texas beeves, first quality, ₱ head | 35 00 @ 45 00 |
| Texas cattle, second quality, ₱ head | 20 00 @ 28 00 |
| Texas cattle, third quality, ₱ head | 12 00 @ 15 00 |
| Western beeves, ₱ lb. net | 10 @ 12½ |
| Sheep, first quality, ₱ head | 4 00 @ 5 00 |
| Sheep, second quality, ₱ head | 3 00 @ 4 00 |
| Milch cows, choice, ₱ head | 80 00 @100 00 |
| Milch cows, ₱ head | 35 00 @ 50 00 |
| Calves, ₱ head | 7 00 @ 10 00 |
| Yearlings, ₱ head | 8 00 @ 12 00 |

## Business Directory

OF THE

NEW ORLEANS CHRISTIAN ADVOCATE.

**Agencies.**
American Family Bible Publishing Company, Cincinnati, Ohio.
Barclay & Co., Philadelphia.
E. C. Bridgman, New York.
W. H. Childester, New York.
George L. Felton, New York.
L. C. Hamilton, Springfield, Massachusetts.
E. Hannaford & Co., Cincinnati, Ohio.
Mrs. H. Mogridge, purchasing agent, 96 Canal street.
G. Stinson & Co., Portland, Maine.
T. Ellwood Zell, Philadelphia.

**Architects.**
S. B. Haggart, 5 Commercial place.

**Artificial Legs and Arms.**
Lewis Lockwood, 89 Camp street.

**Bed Springs.**
John Filkin, Philadelphia.

**Bells.**
Blymyer Manufacturing Co., Cincinnati, Ohio.
Buckeye Bell Foundery, Cincinnati, Ohio.

**Books and Stationery.**
Robert J. Harp, agent, 110 and 112 Camp street.
American Sunday school Union, Philadelphia.
T. Belknap, Hartford, Connecticut.
Continental Publishing Co., St. Louis, Missouri.
F. A. Hutchings & Co., New Orleans.
Morgan Envelope Company, Springfield, Mass.
Nettleton & Co., Cincinnati, Ohio.
J. Hale Powers & Co., Cincinnati, Ohio.
Quaker City Publishing Co., Philadelphia.
Queen City Publishing Co., Cincinnati, Ohio.
James W. Queen & Co., New York.
Redding & Co., New York.
Shepard & Gill, Boston, Massachusetts.
Smith, English & Co., Philadelphia.
Searle' New Orleans City Directory, 1874.
H. R. Thompson & Co., 9 Lakeside building, Chicago, Illinois.
United States Publishing Company, New York.
Valley Publishing Company, New Orleans.
C. F. Vent, Cincinnati, Ohio.
A. D. Worthington & Co., Hartford, Conn

**Canned Goods.**
J. Winslow Jones, Portland, Maine.
Burnham & Morrill, Portland, Maine.

**Carpets.**
A. Broussean & Co., 17 Chartres street.

**Carpenters and Builders.**
J. H. Durand, box 174, Mechanics' Exchange.

**Carriages, Wagons, Etc.**
Joseph Buckbaus, Philadelphia.
D. M. Hollinsworth, 54 and 56 Baronne street.
J. A. Lum & Co., 162 Gravier and 13 Union street.

**Cisterns.**
R. Broderick, 132 Julia street.

**Clothing.**
Darcy & Wheeler, 70 Canal street.
Pierson & Hews, 13 and 15 Camp street.

**Coal and Wood.**
John H. Maclin, 34 Carondelet street.
B. D. Wood & Bros., 146 Common street.
Wm. Velden, cor. Prytania and Philip streets.

**Cooperage.**
LeBlanc & Beck, 23 and 24 Front street

**Cotton Ties.**
Bartlett & Rayne, 48 Carondelet street.

**Croquet.**
Bradley's Patent Croquet, Robt. J. Harp, agent, 110 and 112 Camp street.

**Crockery, China, Etc.**
Navra & Offner, 174 Canal street.
W. C. Shepard & Co., 55 Camp street.

**Dentists.**
Dr. John G. Angell, 152 Julia street.
Dr. N. P. Godfrey, 183 Canal street.

**Dry Goods.**
D. H. Holmes, 155 Canal and 15 Bourbon street.

**Educational.**
Alabama Conference Female College, Tuskegee, Alabama.
Centenary College, Jackson, Louisiana.
Clarksville Female Academy, Clarksville, Tennessee.
Collegiate Institute, Baton Rouge, Louisiana.
East Mississippi Female College, Meridian Mississippi.
Emory and Henry College, Washington county, Virginia.
Hiwassee College, Swietwater, Tennessee.
Homer College, Homer, Louisiana.
Memphis Conference Female Institute, Jackson, Tennessee.
Readville Seminary, Baton Rouge, Louisiana.
Southern University, Greensboro, Alabama.
Wesleyan Female Institute, Staunton, Va.
Whitworth Female College, Brookhaven, Miss

**Engravers and Lithographers.**
John Gibson, New York.
George E. Teetzel & Co., 82 Gravier street.

**Factors and Commission Merchants.**
Aiken & Watt, 90 Carondelet street.
C. M. Bayly & Pond, 34 to 42 Canal and 59 and 61 Common street.
J. L. Dunnica & Co., 56 Tchoupitoulas street.
J. U. & H. M. Payne & Co., 64 and 66 Baronne st.

**Fire Engine.**
Babcock Self-Acting Fire Engine, A. M. Granger, general agent, Exposition building

**Frames.**
F. Wagener, 13 Baronne street.

**Furniture.**
M. A. Davis & Sons, Philadelphia.
Nath. Johnson, New York.
The Mitchell & Rammelsberg Furniture Co. 103 and 105 Camp street.
Joseph Patzett, 172 Camp street.
Sampson & Bros., 33 and 35 Royal street.
W. P. Uhlinger, Philadelphia.

**Gas and Steam-Pipe Fitters.**
Barbarin Gas Machines, F. Roberts, superintendent, 2 Triangle building and 255 Peters st.
Jas. N. Goin, 118 and 120 Tchoupitoulas street.

**Glass Stainer and Cutter.**
Samuel West, Boston, Massachusetts.

**Glass Works.**
Alekin & Isaac, Philadelphia.

**Grocers.**
John I. Adams & Co., 43, 45 and 47 Peters street.

**Hay.**
Jacob C. Baker, Portland, Maine.

**Hotels.**
American House, Boston, Massachusetts.
Bingham House, Philadelphia.
McAllister's House, cor. Carondelet and Juna.
St. Julian Hotel, Portland Maine.

**Ink.**
Printers' Ink, S. Collins & Co., New York.

**Insurance.**
Crescent Mutual Insurance Company.
Equitable Life Assurance Co., 31 Camp street.

**Iron Manufactories.**
Billings & Spencer Company, Hartford, Conn
Boston Ornamental Iron Works, Boston, Mass.
M. Walker & Sons, Philadelphia.
J. B. Wickersham & Sons, Philadelphia, Pa.

**Jewelry.**
A. B. Griswold & Co., cor. Canal and Royal sts.

**Lumber.**
W. W. Carre & Co., 351 Delord street.
George Purves, cor. St. Charles and Clio streets.
Roberts & Co., 301 to 307 Gravier street.

**Machinery.**
N. P. Burnham's Water-wheel, York, Pa.
Daniel & James D. Edwards, 22 to 28 Front and 229 to 27 Delta street.
Edward Harrison, New Haven, Connecticut.
Lewis Johnson, corner Julia, Delta and Water streets.
Memsely & Kimberly, Troy, New York.
W. H. Reynolds, corner Fulton and South Market streets.
Jos. Walker, corner St. Joseph and Constance streets.
B. J. West, 115 and 117 Magazine street.

**Manufacturers.**
William Ebert, 164 and 166 Magazine street.

**Marble.**
George Stroud, 158 to 164 St. Charles street.

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Mrs. M. G. Brown's Metaphysical Discovery, 21 Bond street, New York.
Citrate of Magnesia, etc., Hofmann & Co., N. Y.
Cure for Consumption, Craddock & Co., Phila.
Fever and Ague cure, Billings, Clapp & Co., New York.
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Hamilton's Buchu and Dandelion, W. C. Hamilton & Co., Cincinnati, Ohio.
Dr. Rosch's Hair Regenerator, 134 Thalia st.
Rogers' Citrate of Magnesia, Arthur Rogers, New York.
Simmons' Liver Regulator, J. H. Zeilin & Co., Philadelphia, Pa.
Swaim's celebrated Panacea, 170 William st., New York.
The Greatest Medical Discovery, Dr. Kennedy, Roxbury, Massachusetts.
Dr. Tutt's Vegetable Liver Pills, 18 and 20 Platt street, New York.

**Mineral and Soda Water.**
Bethesda Mineral Water, J. C. McAllister, agent, glass box 825, New Orleans

**Millinery.**
Mrs. M. Tournaben, 206 Prytania street.

**Musical Instruments, Publications, Etc.**
Robert J. Harp, 110 and 112 Camp street.
Boosey & Co., New York.
S. Brainard's Sons, Cleveland, Ohio.
S. C. Collins, Philadelphia, Pennsylvania.
Charles H. Ditson & Co., New York.
Oliver Ditson & Co., Boston, Massachusetts.
Alexander Mills, organ builder, New York.
Horace Waters & Son, New York.
Philip Werlein, 80, 82 and 90 Baronne street.

**Newspapers.**
Cincinnati (Ohio) Gazette.

**Painters.**
A. S. Cutler, 136½ Camp street.
Johnson & Hillsman, 144 Magazine street.

**Paper Fashions.**
Domestic Sewing Machine Co., New York.

**Paper Mills.**
Atlanta Paper Mills, Atlanta, Georgia.

**Patents.**
John A. Wiedersheim & Co., Philadelphia.

**Pens.**
R. Esterbrook & Co., New York.
Joseph Gillott & Sons, New York.

**Perfumery.**
Colgate & Co.'s Cashmere Bouquet.

**Plows.**
Brinly Plows, Brinly, Miles & Hardy, Louisville, Kentucky.

**Preserved Corn.**
Portland Packing Company, Portland, Maine.

**Printing.**
Pelican Job Office, 112 and 114 Poydras street.

**Professional.**
Dr. C. J. Bickham, office, 660 Magazine street.
Dr. J. J. Lyons, office, 502 Rampart street.
Race, Foster & E. T. Merrick, law office, corner Camp and Commercial place.

**Railroads.**
Boston and Maine Railroad.
Great Jackson Route, E. D. Frost, general manager; A. D. Sheldon, agent.

**Saddlery.**
George Plumb & Co., 111 Poydras street.

**Scientific.**
Marcy's Sciopticon, L. J. Marcy, Philadelphia.

**Seeds and Flowers.**
Richard Frotscher, 12 Dumaine street.
D. Landreth & Son, Philadelphia.
James E. Waldo & Co., 122 Camp street.

**Sewing Machines.**
Weed Sewing Machine, 207 Canal street.

**Soap.**
J. H. Keller, 110 Gravier street.

**Steamboat Agents.**
Bretton & Eppler, 145 Gravier street.

**Steamships and Shipping.**
Cromwell Line New York Steamers, Alfred Moulton, agent, 41 Carondelet street.
Merchants' Line New York Steamers, John H. Ludwigsen, agent, 190 Common street.

**Stoves.**
H. Haller, 49 Camp street.

**Tobacco and Cigars.**
Ed. L. Zell, corner Canal and Carondelet streets.

**Undertakers.**
T. W. Bothick, 271 Camp street, New Orleans.

**Upholstery.**
Heath & Lara, 49 Camp street

**Wants.**
Goodyear & Co., lock box 161, New Orleans.

**Washing Machines.**
Lash Washing Machine, No. 5 North Seventeenth street, Philadelphia, Pa.
Ringen Washer, H. Haller, 49 Camp street.

**Watches.**
New York Watch Company, Springfield, Mass.

**Wire Railing, Etc.**
Dufur & Co., Baltimore, Maryland.

## Special Notices.

PREACHERS of the third year, in the Alabama Conference, will please meet the committee of examination in Selma, December 1, at half-past seven o'clock P. M.

Bro. Rush will examine on Watson's Institutes, part 2, and on the Discipline and Manual of the Discipline.

Bro. Ellis will examine on Rivers' Mental Philosophy, and on Wesley's Sermons, volume 3.

The chairman will examine on Coppee's Logic, and on Edgar's Variations of Popery.

Each member of the committee will examine the class on the Bible in reference to the life of Christ.

The class will please read all the books of reference, and be prompt to meet the committee at the time appointed. D. M. HUDSON,

Chairman Committee of Third Year.

## Appointments for Quarterly Meetings.

NOTICE.—The Publishing Committee of the ADVOCATE gave it as their opinion that the insertion of the notices of Quarterly Conferences once or twice was sufficient, and, as the space of the paper is valuable, they passed a resolution recommending that they "*be not inserted more than once or twice.*" Our friends who are interested in these appointments *will take due notice there of*, as we propose to be governed by the resolution in future.

### ALABAMA CONFERENCE.

CAMDEN DIST.—FOURTH ROUND.

| | |
|---|---|
| South Butler circuit, at Oakey Streak | Sept. 27, 28 |
| Snow Hill circuit, at Pine Flat | Oct. 4, 5 |
| Farmersville circuit, at Four Oaks | 11, 12 |
| Lowndesboro, at Hayneville | 18, 19 |
| Camden circuit, at McKenzie's | 25, 26 |
| Sepulga circuit, at Bethel | Nov. 1, 2 |
| Pineville circuit, at Reed | " 8, 9 |
| Black's Bend circuit, at River Ridge | 15, 16 |
| Monroeville circuit, at Monroeville | 22, 23 |
| Evergreen mission, at Hopewell | 29, 30 |

The stewards will please do their utmost to collect the assessments. Trustees are requested to present their reports. It is expected that the preachers will give full attention to the collections, and be ready with statistical reports.

2 J. W. SHOARS, P. E.

MARIANNA DIST.—FOURTH ROUND.

| | |
|---|---|
| Big Creek | Sept. 20, 21 |
| Columbia | 27, 28 |
| Gravewood | Oct. 11, 12 |
| Calhoun mission | 18, 19 |
| Marianna | 25, 26 |
| Holmes' Valley | Nov. 1, 2 |
| Perro Gordo mission | " 8, 9 |
| Geneva | 15, 16 |
| Newton | " 22, 23 |
| Ozark | " 29, 30 |

2 ELISHA PHILIPS, P. E.

### LOUISIANA CONFERENCE.

DELHI DIST.—FOURTH ROUND.

| | |
|---|---|
| Trenton | Oct. 19, 20 |
| Delhi and Floyd | 25, 26 |
| Oak Grove | Nov. 1, 2 |
| Rayville | " 8, 9 |
| St. Joseph, at Wesley | 15, 16 |
| Waterproof | 22, 23 |
| Lake Providence | 29, 30 |
| Lind Grove | Dec. 6, 7 |
| Oak Ridge | 13, 14 |
| Bastrop | 20, 21 |
| Winnsboro, at Oakly | 27, 28 |
| Monroe | Jan. 4, 5 |

23 J. E. COBB, P. E.

NEW ORLEANS DIS.—FOURTH ROUND.

| | |
|---|---|
| Carondelet street | Oct. 5 |
| Algiers | " 11 |
| Morgan street | " 19 |
| Plaquemine and Grosse Tete, at Livonia | 25, 26 |
| Cadiz street | Nov. 2 |
| Lafourche and mission, at Thibodaux | " 8, 9 |
| German charge | 15, 16 |
| Felicity street | " 22 |
| Louisiana avenue | Dec. 23 |
| Baton Rouge | Jan. 3, 4 |

16 LINUS PARKER, P. E.


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WATERS' CONCERTO PARLOR ORGANS are the most beautiful in style and perfect in tone ever made. The CONCERTO STOP is the best ever placed in any Organ. It is produced by an extra set of reeds, peculiarly voiced, the EFFECT of which is MOST CHARMING AND SOUL STIRRING, while ITS IMITATION of the Human Voice IS SUPERB. Terms liberal.



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BY REPLENISHING YOUR

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An elegant White Granite DINNER SET, comprising 130 pieces, for $15 00

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| | |
|---|---|
| 12 Dinner Plates, | 1 Soup Tureen, |
| 12 Breakfast Plates, | 1 Sauce Boat, |
| 12 Tea Plates, | 1 Salad Dish, |
| 12 Soup Plates, | 2 Covered Dishes, |
| 12 Preserve Plates, | 2 Vegetable Dishes, |
| 12 Butter Plates, | 4 Meat Dishes, |
| 12 Tea Cups and Saucers, | 2 Pickle Shells, |

12 Dinner Coffee Cups and Saucers.

A Porcelain DeTerre DINNER SET (equal to French China in appearance, and much more durable), same assortment as above, $18 00

A French China (best quality) DINNER SET, same assortment, 126 pieces 30 00

Decorated Porcelain DeTerre and French China DINNER SETS, from $30 up.

White Granite CHAMBER SETS, 11 pieces $4 00

White Granite TEA SETS, 44 pieces 4 00

French China TEA SETS, 44 pieces 6 50

French China Decorated TEA SETS, 44 pieces 7 50

Good Table GOBLETS, from 50 cents per set up.

Granite Dinner Plates, per dozen 1 10

Granite Breakfast Plates, per dozen 1 25

Granite Tea Plates, per dozen 1 15

French China Dinner Plates, per dozen 3 00

French China Breakfast Plates, per dozen 2 75

French China Tea Plates, per dozen 2 25

NOTE.—The prices above contemplate "First-choice" goods, every piece being warranted regular and perfect. "Seconds" or imperfect goods, warped in making and otherwise irregular, we will furnish for those that desire at twenty per cent. discount from these prices. We shall meet all competition promptly, and as we import our own ware our customers can depend upon getting the BEST GOODS at the lowest possible prices.

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French China DINNER SETS, comprising 103 pieces, will be sold during the summer season at $20 00

140 pieces, all large and serviceable 25 00

French China Dinner and Soup PLATES, per dozen 2 50

French China Breakfast PLATES, per dozen 2 25

French China Dessert PLATES 2 00

French China Tea PLATES 1 75

French China Ice-cream or Preserve PLATES 1 25

French China Tea CUPS and SAUCERS 2 50

French China After-dinner COFFEES 1 50

All Other Goods in Proportion.

White Granite or Stone China DINNER SETS $14 50

White Granite TEA SETS 3 75

White Granite or Stone China CHAMBER SETS 3 75

N. B.—We omitted to mention that our French China TEA SETS, comprising 44 pieces, are only $6 per set.

GOLD-BAND CHINA.

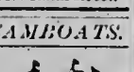
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| | |
|---|---|
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| Mail | 5.55 P. M. |
| Accommodation | 4.00 P. M. |

ARRIVE.

| | |
|---|---|
| Express | 11.50 P. M. |
| Mail | 9.40 A. M. |
| Accommodation | 8.50 A. M. |

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PUBLISHED BY ROBT. J. HARP, FOR THE ALABAMA, MISSISSIPPI AND LOUISIANA CONFERENCES, METHODIST EPISCOPAL CHURCH SOUTH.

VOL. 19. NEW ORLEANS, THURSDAY, OCTOBER 30, 1873. NO. 44.


## News of the Week.

### DOMESTIC.

HOUSTON, Oct. 22.—Most discouraging telegrams have been received from Columbus regarding the increase and malignance of the fever.

Twenty-two deaths since Sunday. Thus far every case has proved fatal. The town is almost depopulated.

WASHINGTON, D. C., Oct. 24.—It will be recollected that nearly two weeks ago the President, during an interview of a semi-official character, said a return to a specie basis can never be effected except by a shrinkage of values; that the shrinkage had now taken place; the currency had appreciated to about par with silver, and the wonder to him was that silver was not pouring out. When this should take place, his theory was that the country would absorb two or three hundred millions of it.

Since that time the President, in consultation with the Secretary of the Treasury, has been considering how such a result might be produced, with a view of affording relief to the country, within legal limit.

The Director of the Mint has been acting in accordance with the President's policy, and is making extensive arrangements for the coinage of both gold and silver to an extent heretofore unprecedented, so as to be ready for a resumption of specie payments, there now being large amounts of these metals awaiting coinage.

The first step in resumption has been taken, it having been ascertained to-day from the Secretary of the Treasury that the government will pay out silver as soon as it can be profitably and conveniently coined for that purpose.

MONTGOMERY, ALA., Oct. 21.—Four yellow fever deaths in the past twenty-four hours.

MEMPHIS, Oct. 24.—Heavy frost last night, and ice quarter of an inch thick.

A nurse gave carbolic acid to a patient by mistake, which proved immediately fatal.

The mortuary report to six o'clock this evening shows deaths from yellow fever, twenty-three; from other causes, four. A few new cases to-day reported. Prospects more favorable than since the first outbreak of the fever.

REDDINGS, CAL., Oct. 24.—People came from every quarter to see the remnants of the Modocs. They were a sorry-looking party. Captain Jack's wife and the Princess Mary attracted the most attention, clad in deer skins, blacked (tar and ashes,) for their kindred. All look as though they had laid all winter under an ash-heap.

SHREVEPORT, October 24.—Three deaths from yellow fever during the twenty-four hours ending at six P. M.

MONTGOMERY, Oct. 25.—Two yellow fever deaths in the last twenty-four hours.

BROOKLYN, N. Y., Oct. 25.—The grand jury have indicted Whitelaw Reid, of the New York *Tribune*, and Charles A. Dana, of the *Sun*, for libel.

JACKSON, MISS., Oct. 25.—The House passed a bill by nearly two-thirds majority postponing the general election till next year. The passage of the bill in the Senate, which adjourned this morning until Tuesday, is doubtful. It is conjectured that the senators favoring an election on the first Monday proximo may not return until after that date, thus preventing a quorum.

The House passed a bill by an unanimous vote providing for an amendment to the constitution for biennial elections, and that the repudiated Planters' Bank bonds shall never be recognized.

SAVANNAH, GA., Oct. 25.—A special to the *Morning News* from Bainbridge, Georgia, received at seven P. M., says there are a great many new cases reported this evening. The dangerous cases reported as better this morning relapsed, and their deaths are hourly expected.

Four hundred people have left. The streets are entirely deserted. The trains this evening were packed. Vehicles cannot be had for love or money. Physicians say the disease is on the increase.

COLUMBUS, OHIO, Oct. 25.—The official returns from all but one county insure Allen's election as Governor. The other State officers are Republicans.

MEMPHIS, October 26.—Yesterday there were twenty-four deaths by yellow fever; four by other causes.

SAVANNAH, Oct. 26.—Reports from Bainbridge state that the excitement about the fever is dying out, and the panic is over. No fatal cases to-day.

WASHINGTON, Oct. 27.—The United States treasury has $500,000 in silver, and Secretary Richardson will order its payment on each check to the extent of $5.

The mints have capacity for $45,000,000 of silver per year, without interfering with other coinage.

ST. LOUIS, Oct. 27.—All the banks here resumed currency payments to-day. Nothing unusual occurred and no excitement. Confidence seems restored and deposits exceeded drafts.

CINCINNATI, Oct. 27.—The bale of cotton donated by Colonel Creed Taylor, of Arkansas, for the benefit of the Memphis sufferers, and sold in that city for $1,500, and subsequently shipped to St. Louis and sold there for $90, was forwarded to this city and to-day sold on 'Change and purchased by the members of the Chamber of Commerce for $2,030.08. It will be shipped hence to some other city, to be again sold for the same purpose.

MEMPHIS, Oct. 27.—From Saturday to Sunday noon there were twenty-six yellow fever deaths, and eight from other causes. From Sunday noon to noon to-day there were fourteen from yellow fever and three from other causes.

Ice formed this morning. No new cases were reported at the Howard Association. They are discharging nurses.

Information gathered from all available sources goes to confirm the opinion that the yellow fever is rapidly decreasing. The warm rain of yesterday did not increase the number of new cases, as was feared. On the contrary, there have been fewer applications for nurses to-day than since the beginning of the plague. The rooms of the Howard Association are crowded with nurses, waiting application, and at noon the association began discharging them, as there is every assurance that the scourge is routed.

MOBILE, Oct. 27.—There have been nineteen deaths from yellow fever here since the disease first appeared. No deaths reported within the past forty-eight hours.

MONTGOMERY, ALA., Oct. 27.—Five yellow fever deaths have occurred during the past forty-eight hours.

The Alabama State Fair has been postponed from November 2 to November 18.

SHREVEPORT, Oct. 27.—There have been eight interments in the city cemeteries during the forty-eight hours ending at four P. M.

MARSHALL, TEXAS, Oct. 28.—Total number of deaths from yellow fever since the appearance of the disease, sixty, of which twenty-two were last week. There was a good frost last night, and ice an eighth of an inch thick this morning. There are prospects of black frost to-night, which, it is hoped, will prevent a further spread of the fever. Now (seven P. M.) the mercury stands at forty.

It is estimated that there are at least sixty cases under treatment in the city and country.

Five more New Orleans nurses arrived to-day.

WASHINGTON, Oct. 28.—The German government has taken an additional $3,000,000 of American five per cents., making a total of $10,000,000 taken by the German government.

NEW YORK, Oct. 28.—The Board of Aldermen appropriated $50,000 for Memphis, in answer to the appeal of the municipal authorities.

### FOREIGN.

ROME, Oct. 23.—It is reported that the father general of the Jesuits has transferred the headquarters of the order to Malta. Cardinal Pitra is about to leave for France, it is understood, on a mission from the Vatican to French bishops.

VIENNA, Oct. 23.—The German Emperor and Bismarck visited the exhibition yesterday. They expressed a particular desire to see the American machinery in motion, and were conducted through the department of the United States, where they examined several of the most curious inventions. As the Emperor approached the French department many of the exhibitors left the premises.

PARIS, Oct. 24.—The *Memorial Diplomatique* says Count DeChambord has assured foreign powers that his policy will not be aggressive, and that he will not attempt to reinstate the Pope in his temporal possessions.

The King of Saxony is dead.

LONDON, Oct. 25.—Sir Samuel Baker, recently from Africa, is seriously ill with inflammation of the lungs.

GLASGOW, Oct. 26.—Nothing has been heard from the Ismalia, nearly one month out from New York.

HAVANA, Oct. 27.—A telegram from Spain announces that the government is getting steam transports ready to carry five thousand more troops to Cuba before November 30.

LONDON, Oct. 27.—Rev. Dr. Parker, a delegate to the Evangelical Alliance at New York, has returned home. He preached at Exeter Hall last night, and spoke in the highest terms of the institutions, resources and future of the United States.

ROME, Oct. 27.—The Jesuits will quit their establishments on November 2, and nearly all will go to private houses. The father general of the society proceeds to Belgium.

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THE citizens of New Orleans, says the *Picayune*, will be glad to learn that their old friend, the Rev. Dr. Newman, late chaplain of the United States Senate and some time missionary at this point, is doing well. Notwithstanding the distinguished services he rendered "the party of great moral ideas" in illegally holding Southern church property till forced to give it up, he was not rewarded with a bishopric; but the President, who has an eye for merit and is a judge of men, gave him the position of inspector of consulates. It appears that he likes the situation, for he writes back to signify his intention of remaining abroad a year longer. Possibly he has found the labors of his office too onerous to be thoroughly discharged in the time originally contemplated; just possibly he rather likes foreign travel at the government expense.

We hope Dr. Newman is paid by the job and not by the day; and we hope that his reports will, as a rule, be more closely observant of fact than were certain statements which he promulgated in the North relative to matters here.

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A RECENT VICTIM says that the devices which dentists use to persuade one to have a tooth out are "tooth in."

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WHAT burns to keep a secret? Sealing-wax.

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BEST tent for the summer—Content.

## From the Work.

LIND GROVE CIRCUIT, LOUISIANA CONFERENCE.—*Mr. Editor:* We have held a series of protracted meetings at five different places, closing the last yesterday. Some of these were extraordinary seasons of rejoicing, while all resulted in great good to the church, reviving the membership, and adding others, who have taken up their line of march for the kingdom in a manner worthy of imitation, provoking others to better works. We have baptized quite a number of infants and adults; had eighty-five accessions and a large number of conversions, and all the various interests of the church quickened. Among the rest the Mexican mission came in for a liberal share; over $100 already pledged for its support. Also a lot of ground secured upon which to build a parsonage, with nearly $500 raised by subscription for its erection; and the prospect good for the balance. In the meantime the work is to proceed. While something has been done, yet there is much more to be done. We look forward to the time when a corresponding revival shall obtain among us in the way of church-building.

We would say to the brethren: "Spur up" if you do not wish to be left behind in the Conference collections. Though we be a "feeble folk," yet I trust "God is our strength and portion forever." Pray for us.

T. H. McCLENDON.

PLANTERSVILLE, LA., Oct. 14, 1873.

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PAULDING CIRCUIT, MISSISSIPPI CONFERENCE.—*Mr. Editor:* The camp meeting on the Paulding circuit is over. The first sermon was preached on Thursday night, and the exercises closed the next Wednesday morning. This is a new camp ground, just established last fall. We had but few tenters last fall, but this fall we had about twenty-five regular ones, besides a number of cloth-tents, and wagons without number. On Sunday there must have been twenty-five hundred persons in attendance. Notwithstanding the magnitude of the crowd, the strictest order and decorum was observed, and all seemed attentive, and exceedingly respectful to the place and occasion. Much interest was manifested, and we have no doubt much good was accomplished. I think not less than fifty professed faith in Christ. We had thirty-six accessions to the church, and baptized ten children. All who took part in the services were greatly blessed. The following itinerant ministers were in attendance: W. B. Hines, our presiding elder, T. B. Philips, G. M. Gilmore, J. E. Taylor, T. S. West, A. Y. Armstrong, L. P. Meador. Local ministers: John Watts, John R. Cox, D. A. Little and A. M. Fikes. I have received, up to date, sixty-five into the church, and have baptized twenty children, and I have two more protracted meetings yet to hold.

J. B. HOLLAND, P. C.

P. S.—There will be a camp-meeting on the Paulding circuit, Mississippi Conference, embracing the first Sabbath in October, 1874.

PAULDING, Oct. 16, 1873.

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REMBERT HILLS CIRCUIT, ALABAMA CONFERENCE.—*Mr. Editor:* The church at every appointment in this charge has been visited with revival power. At the old Easley camp ground the meeting resulted in profit to the church and four accessions.

At Wesley chapel we had a season of refreshing and seven accessions. At Magnolia the third quarterly meeting was continued five days, resulting in many conversions and forty-five accessions. Bro. Briggs, the presiding elder, was with us most of the time, laboring with his accustomed zeal and ability.

At Hampden the indications at first were discouraging. The unconverted part of the congregation was composed of those who had successfully resisted the faithful efforts of all the surrounding meetings. The faith of the church began to fail. But not so with the indefatigable pastor, Bro. Pilley. To fail did not enter into his calculations; and his efforts were crowned with glorious triumph. Quite a number of conversions and twenty-five accessions. Thus is closing a Conference year of unusual religious prosperity for Rembert Hills circuit. With these encouraging results it is proper to speak of the causes which have worked them. 1. In the early part of the year the faithful and efficient pastor, Bro. S. A. Pilley, organized his forces by holding church meetings. 2. Diligence in the circulation of our church literature. 3. Sunday schools were organized and put in good working order. 4. Encouragement was given to family religion to the extent that the number of family altars was raised from six to thirty in a few months. These are the efficient causes. Such causes are never fruitless. Thank God for a faithful, self-sacrificing, *living* ministry.

GEORGE F. ELLIS.

OCTOBER 20, 1873.

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SALEM CAMP MEETING.—*Mr. Editor:* This meeting was held at old Salem camp ground, Jackson county, Mississippi, which has been a yearly resort as such for more than thirty years, where many ministers have labored and many souls have been converted. The religious influence is felt from this camp ground in all the region around it. The people who camp and worship at this sacred place are plain, pious people, without show or ostentation. They come together to worship God in the simplicity of the gospel. Their hospitality is as proverbial as their Christian plainness and earnestness. There were only four preachers present—C. F. Gallaspie, presiding elder, P. H. Napier, preacher in charge, Rev. David Merchant, pastor at White Plains, and Rev. John Ward, a local preacher. The services commenced on Thursday, the sixteenth, and closed on Monday morning, the twentieth instant. The meeting was a good one; some capital sermons preached; some twenty to thirty conversions (supposed,) and the membership greatly blessed. Quite a number joined the church. One of the features of the meeting was the prayer meetings in the woods after the three o'clock services closed. On Sabbath evening the brethren retired south and the sisters north. They had conversions at both points. The membership was much stirred up. Each wing returned to the arbor singing and praising God. They met at the stand without any other signal than songs and praises. The whole people assembled, and a most glorious outpouring resulted, such as we seldom see. Soon the thronged passages to the altar were opened, and mourners crowded in, and filled the altar, nearly all of whom were converted in a short time. We may say that for about two hours the meeting seemed to need neither preacher nor leader, for the people worshiped, prayed and praised God in earnest simplicity, and great power attended. The preacher in charge requested me to write a brief report for your excellent paper. There were no preachers and few people from abroad. Come to Salem next year. You will not regret it, and the people will appreciate it. The writer traveled about seventy miles to it, and was amply rewarded. God bless the camp meetings. They are being revived almost everywhere.

OCTOBER 23, 1873.

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OUR MEETING AT ARMSTRONG CHAPEL.—*Mr. Editor:* Through the request of the minister in charge, Bro. L. F. Dowdell, whose time is wholly occupied as the Conference year draws to a close, I give you an account of our meeting, which has just closed, and which has resulted in great good. It was held in a neat country church, situated in Macon circuit, Alabama, on the road leading from Auburn to Tuskegee. We have a flourishing Sunday school, and have preaching frequently, apart from Bro. Dowdell's appointment, which is on the third Sabbath in every month.

On the third Sabbath in September indications of deep interest were manifested, and the meeting was continued, Bro. Dowdell being assisted by Bros. A. Tatum and William Menefee, also by Bros. Crawford and Green. From the first sermon, which was preached on Saturday previous by Bro. Crawford, there was a feeling of interest, and on Sabbath, at the eleven o'clock service, the altar was crowded with mourners—honest, earnest seekers after truth. On Monday the meeting commenced with power. It was varied as a prayer and experience meeting among the members. Again at eleven the altar was crowded with mourners, and the church, as before stated, gathered near them to aid in prayer, in admonition and singing, and in all that pertained to a labor of love among Christians. Our Baptist brethren and sisters also were with us, uniting their words of prayer and praise from time to time. The church was kept moving all the time—no time to be idle. In some cases whole families were gathered in; in others the wife joined the husband, and in three cases husbands and wives all together; in other cases there were orphan brothers and sisters, whose parents had preceded them to heaven, and whose parting injunctions were: "Strive to meet us." They also are among the happy number gathered in. It was joyful indeed to hear their shout of praise as it echoed: "Reunion in a better world." The meeting had all along been honored by two venerable ministers, Bros. Tatum and Menefee, who preached and exhorted with great zeal and power, whose rejoicing "was joyful to see," and whose exhortations to faithfulness, in connection with their own Christian course, will long be remembered by both young and old of this community. We had two sermons also from Bro. Mangum at the close of the meeting. He is the stationed minister in Tuskegee.

During the entire service of two weeks the most profound respect pervaded the congregation in attendance. At intervals during that time the ordinance of baptism was administered, and on the last Sabbath the Lord's Supper was also commemorated. The young converts, forty in number, joined in the communion service. It was a gracious, a solemn time—one long to be remembered. Among the number were twenty young gentlemen of our immediate section.

MRS. M. E. POPE.

NOTASULGA CIRCUIT, Oct. 19, 1873.

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ONE MORNING Patrick went out very early in search of some game on an estate where the game laws were strictly enforced. Turning a sharp corner, whom did he meet but the gentleman who owned the estate. Patrick, seeing the game was up, coolly advanced toward the gentleman and said: "The top of the morning to your honor; and what brought your honor out so early in the morning?" The gentleman replied by saying: "Indeed, Patrick, I just strolled out to see if I would find an appetite for my breakfast," and then, eyeing Patrick suspiciously, said: "And now, Patrick, what brought you out so early this morning?" Patrick replied: "Indade, your honor, I just strolled out to see if I could find a breakfast for my appetite."

## The Evangelical Alliance.

MR. EDITOR: There exists considerable misapprehension in regard to the denominational composition of the Evangelical Alliance. This composition was not as general as supposed. Numerically the representatives of the Reformed and Presbyterian churches were largely in the ascendant. The Lutherans of the old and this country especially stood suspiciously aloof. Being surprised at this, knowing that among Protestants the Lutheran Church is the most influential, I found an explanation in the *Luth. Zeitschrift*, published at Allentown, Pennsylvania, which, for the benefit of your readers, I translate. The paper named says:

"Pedagogical theologians, having no knowledge of the practical pastorate, nor conscientious scruples in regard to doctrinal differences, may espy from their altitude a possibility of all Protestants unitedly reaching out toward a common object. But upon a little reflection the actual state of things appears quite different. I shall, for instance, sit with a Methodist brother on the same bench, and consult with him about the sufferings of the Lutherans in the eastern provinces of Russia. But coming home, I find that that same brother holds a protracted meeting, allures my members to his church, stating affectionately that the Lutheran preacher means very well, is a good fellow, but can do no more than bring poor sinners to the 'narrow gate'—not through it. Or, peradventure, I am on a committee, with a Baptist brother, to report about the most feasible method of evangelizing the Turks; but this brother deems me practically a heathen, for he declares my baptism in infancy as without value. He, going home, contrives ways and means to rebaptize my members, and builds up a Baptist congregation at the expense of my church. Or, again, I'm thrown together with an Episcopal clergyman, to prepare a document setting forth the true relation of the Church to the State; but on to-morrow, buttoning his coat again tightly, this same man will declare publicly and privately that I am not even an ordained minister, because a bishop of 'regular succession' did not ordain me.

"This is not fiction; it is taken from actual pastoral life. It is manifest hypocrisy for the Alliance to cry, 'Peace! peace!' when practically there is no peace. I cannot do otherwise than call the Alliance a rope of sand, because the necessary prerequisites—reciprocal respect and confidence among the various Protestant churches—are altogether wanting."

A.

## Temperance.

At the regular meeting of the Homer District Conference of the Methodist Episcopal Church South, held at Homer, Louisiana, September 3-8, 1873, the committee on temperance made the following report, which, with the accompanying resolutions, was received, adopted and spread on the minutes, as follows:

Your committee on temperance have endeavored to collect statistics from all sources which presented themselves, and find that some of the brethren composing this District Conference have faithfully tried to carry out the spirit of their own resolution, as adopted at the last Annual Conference, and have found that, by giving encouragement to the organization known as the Temperance Reform, much good has been done.

With regard to this order your committee beg to report as follows, to wit:

In this organization in the State of Louisiana there are one thousand two hundred and sixty members, all of whom have been enlisted in the cause during the past three years.

This number is distributed almost entirely within the bounds of this district, and is composed of persons of different denominations of Christians, and also of persons not members of any church, all of whom are enlisted in twenty-six subordinate councils, together making the Grand Council of the State of Louisiana.

These councils are so many shining lights and sacred retreats furnishing protection to the sober young men of the country, gathering into their folds the confirmed inebriate and moderate drinker, assisting them to throw off the shackles of intemperance and to resist the allurements of King Alcohol.

In view of the above facts we submit the following resolutions, to wit:

*Resolved*, That we recommend to the favorable consideration of our people, within the bounds of our respective charges, the order of the Temperance Reform.

*Resolved*, That we invite D. B. Hayes, G. W. A. D., and M. R. Bryan, G. R. and F. S., and others traveling in the interest of the order of the Temperance Reform, to our respective charges.

*Resolved*, That the NEW ORLEANS CHRISTIAN ADVOCATE be requested to publish this report.

ROBERT PARVIN,
Chairman.

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BOSWELL once asked Johnson if there was no possible circumstance under which suicide would be justifiable. "No," said Johnson. "Well," said Boswell, "suppose a man had been guilty of fraud, and that he was certain to be found out." "Why, then," was the reply, "in that case let him go to some country where he is not known, and not to the devil, where he is known."

## Dishonesty.—The Remedy.

MR. EDITOR: Those were fearful truths and faithful warnings you recently announced on the subject of dishonesty. We are anxious to discover, if possible, the causes and the remedies for the prevailing lack of pecuniary honesty. Perhaps it is a proper time to study this question, while the consequences of our follies and of our sins are pressing heavily upon us. To the credit system we think a large portion of the dishonesty in the land, as well as of the financial calamities now upon us, is to be attributed. By the operation of the credit system every man becomes a link in a chain, any one link of which being broken the whole chain is vitiated. A thousand honest men are thus put at the mercy of a single dishonest man, so far as their ability to pay their debts is concerned. If one man choose to pocket his money, and fraudulently refuse to pay his debts, he thereby deprives a thousand men, who are anxious to discharge their obligations, of the means of doing so. But it may be asked: How are we to avoid using credit? How is a man without capital to get a start? The best way to get capital is to work for it, and not to borrow it. Work for wages till you can have capital of your own. You cannot afford to use another's capital; for if you lose it you have nothing with which to replace it. If you lose your own you can make more. I know of no stronger temptation to dishonesty than the credit system. As soon as a man finds that he owes more than he has means to pay he begins to inquire how he can get rid of his debt without paying it. If all he has will not pay all he owes, then less than all will pay a part, and he thinks of hiding a portion or all from his creditors. Why cannot men learn to make their money the year before they spend it, instead of risking the making of it the year after? Make your money before you spend it, and you will save half at least. You will buy less and buy cheaper. We have tried this rule, and it has worked to our entire satisfaction thus far through life.

Another reason of the dishonesty prevalent in our day is to be found in the inadequacy of the laws for the collection of debts. Other things being equal, dishonesty will prevail in exact proportion to the facilities for escaping the obligation to pay debts. A wise man has said that the "borrower is servant to the lender;" and we think he ought to be till he returns what he has borrowed. When one man has had the benefit of another's labor or property, not only his property, but his person, his muscles, skill and all resources he may possess, are bound for the return of the equivalent. So long as the law hunts for property, and, finding none, discharges the debtor, general honesty can never prevail. A false principle can never work truth in its results. A man who owes a debt belongs in justice to his creditor till the debt is paid. Let the law enforce this idea, and would debts be contracted as recklessly as they are? Let the law hunt the man who owes, and hold him deprived of liberty till he finds or makes property sufficient to pay his debts, and the amount of indebtedness would wonderfully diminish. This is, of course, no new principle. The ancient Roman and Jewish codes recognized it as a fundamental principle of justice that a man's life and labor should be held bound for his debts. This may appear to some harsh or severe; but we are looking for that justice which lies at the foundation of our religion. "What doth the Lord thy God require of thee but to *do justly*." A Christianity which ignores or overlooks this essential element of justice will be found false in foundation, and feeble and unsound in all its developments. "Owe no man anything;" but if you do owe, place yourself, as well as all you have, at the disposal of your creditor till all is paid. From the universal and almost unlimited extension of the credit system have arisen loose notions of the moral obligation of debts, which, being countenanced and even encouraged by a feeble legislation on the subject, have resulted in a woeful deficiency of genuine honesty among the people. It is to be hoped that the calamitous effects of these errors will help us to discover and apply the remedy.

H.

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JOSEPH BARKER, who was, during former years, probably the most able and successful champion of infidelity in England or this country, and whose lectures against the Bible, in this and other cities, attracted great attention, is expected to spend Sunday, August 31, in this city, and will give at that time an account of the wonderful change in his views which has recently taken place, and will tell of his personal experience of the power of Jesus to save, even from such darkness and error as once filled his mind. Men who have heard Mr. Barker recently speak with amazement of the wonderful unction and power which accompany his simple relations of the mighty change wrought in him.

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"LET GO THAT JIB, let go that jib, quick!" shouted the captain of a down East sloop to a raw hand in a squall. "I ain't touching yer jib!" replied Jonathan indignantly.

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GOD hath promised pardon to him that repenteth, but he hath not promised repentance to him that sinneth.

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THE softer the head the harder the work of driving anything into it.

The Christian Advocate.

THURSDAY, OCTOBER 26, 1873.

"It is finished." JOHN XIX. 30.

[illegible]—no, not a shilling;
[illegible]—no, not a fee:
All that was needed to deliver to me
Jesus has done (in his own blessed way)

[illegible]—no, not a stroke;
Gone is the captor, gone is the yoke:
Jesus at Calvary severed the chain
And since can imprison his freeman again.

[illegible]—no, not a jot;
[illegible]—no, not a spot:
Christ is my peace, and I've nothing at stake
Satan can hurl neither harass nor shake.

[illegible]—all has been paid:
[illegible]—peace has been made:
Jesus alone is the sinner's resource;
Jesus he has made by the blood of his cross.

[illegible]—I'm thankful to say
Jesus has met it and borne it away:
Dreadful it all up when he hung on the tree,
Leaving a cup full of blessing for me.

[illegible]—it hasn't a place
In a heart that is filled with a sense of his grace:
My peace is divine, and it never can cloy,
And that makes my heart overbubble with joy.

[illegible]—no, not a shade;
[illegible] the blood let any remain
My conscience is purged and my spirit is free—
Fullness that blood is to God and to me.

[illegible]—ah, there I rejoice!
[illegible] its claims and silenced its voice:
He was fulfilled when the work it is all done,
Satan never can speak to a justified one.

[illegible]—it hasn't a sting;
[illegible] to a Christian no terror can bring,
Death has been conquered, the grave has been spoiled,
Every foeman and enemy foiled.

[illegible]—ah, feint not to them!
[illegible] my standing? "Who shall condemn?"
God is for me, there is nothing so clear,
Satan and man I have nothing to fear.

[illegible]—ah, that I may bring
Offering a holy, acceptable thing:
Jesus is the temple where Jesus abides,
The temple where God by his Spirit resides.

[illegible]—no, thanks be to God,
Jesus the ransom is settled—the price was the blood:
Precious the blood of the victim, a ransom divine:
Believe it, poor sinner, and peace shall be thine.

[illegible]—Jesus, my Lord,
Will come down the sky and roll up the cord:
Home with himself in the mansions above,
Reigning forever his matchless love.

*London Christ ian.*

## Modern Culture.

(See page 119.) "The child of twelve years old to-day, who has been taught to look through nature up to nature's God, knows more of the grand purposes of existence, the great mysteries of life, than he at whose feet the Queen of Sheba sat in adoring wonder." Where did this child of twelve years old learn so much? Not in Sunday school, not from the Bible, but from science—by "looking through nature up to nature's God." Does he mean to say that this child, by any means, knows more of God than Solomon did? It would seem so, for otherwise why should he be "looking through nature up to nature's God." Then let him bring forward this child to teach Tyndall and Thompson; for they, by "looking through nature," have not been able to find a god who can answer prayer. Let him come to teach Herbert Spencer; for he, by "looking through nature," has not been able to find a personal god—only the persistence of force. I tell you, Mr. Editor, the scientific world needs the help of that child. If you compare "Modern Culture" with the same number of pages from the Proverbs, you may reach the conclusion that the writer himself needs the help of that wonderful child. If he means that this child of twelve years old knows more of railroads and telegraphs and lucifer matches—more of the results of physical science—than Solomon did, we concede it. But if he means no more than this, to what legitimate elements does he reduce "the grand purposes of existence, the great destinies of life." But this is not the worst of it. By implication he makes this child of twelve years old wiser than Christ; for either Christ knew this better method of "looking through nature," or he did not. If he did know it, and did not teach it, he was not wise; for wisdom is the choice of the best means for the attainment of the best ends! If he did not know the better method, then the child is not only wiser than Solomon, but also wiser than he who "spoke as never man spake."

(See again page 114, second paragraph.) Here he avows the inference we have drawn above. "In the infancy of the human race a theocracy was a necessity. * * * With an unlettered intellect, uncultivated heart and untried will, it was well for him that Jehovah was the oracle of his thought. But to superinduce such a civilization as that upon the modern mind would be just as absurd as to offer the breast of the mother to him who has expanded into the full vigor of manly maturity. The alphabet of life was to be learned, and God was the only being who could teach it. Hence the necessity out of which among the Jewish theocracy. But with that necessity passed away that in which it had given birth." Here two things are patent. First, that the writer considers a "theocracy" or a divine government as only adapted to "the infancy of the human race;" second, that in leaving the "theocracy" or the divine government there was an advance. Both of which contradict the facts as stated in Scripture. The people demand a king, and God said unto Samuel: "They have not rejected thee, but they have rejected me, that I should not reign over them." The people confess, amid the manifestations of his divine anger: "We have added to all our sins this evil: to ask us a king." Here is such an advance as Adam made by eating the forbidden fruit, or as Cain made by killing his brother. The idea of advance by leaving the divine government is not original with our author. The serpent preached it to Eve: "In the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods." To reject the divine government is to advance in civilization; to make "Jehovah the oracle of thought" is to stultify man—to make him a babe again! I suppose he could not pray: "Thy kingdom come; thy will be done on earth as it is in heaven." The answer to that petition would restore the "theocracy." "To superinduce such a civilization as that" would be to remand the human race back to the "breast of the mother!" According to this view the "New Jerusalem"—the grand metropolis of the universe—would be a very uncivilized place, since the government is a pure "theocracy." In the other place we may expect to find a "higher type of civilization;" for indeed they are not trammeled by having "Jehovah the oracle of their thought," but they "think with their own minds, feel with their own hearts, act with their own wills." (See next paragraph.) But, really, if men, all men, do not "think with their own minds, feel with their own hearts," with whose minds and hearts do they think and feel? We hold that to advance from the divine to the human is to "advance by a retrograde movement."

But what does he mean by the scientific method, which might even have saved Romanism, and which he seems to regard the light of the world and the salt of the earth? I suppose he does not mean the method of the mathematician, though his is a "scientific method." He does not mean the Baconian method of induction, nor the Descartean method of deduction; for these methods might suggest the possibility of philosophy. The method of philosophy is by the widest generalization to harmonize the sciences. The possibility of a philosophy will therefore depend upon the possibility of harmonizing the sciences. If the sciences be complete and harmonious, then a philosophy is possible. But if science be mostly *terra incognita*, then we shall have a chaos and not a cosmos—then philosophy is impossible. Take, for instance, his one "true philosophy, the survival of the fittest," let it run on till we have the "descent of man" from an ape, by "insensible" graduations. This, indeed, does not even have the sanction of comparative anatomy, else why the resort to "insensible" graduations. If this be the "scientific method," it will not bear the test of the philosophic method. Philosophy requires that it should harmonize with the teaching of other sciences. Psychology teaches that man is peculiar, distinguished the poles asunder, from the lower animals, by his capacity to generalize, to form conceptions. Max Muller has shown that no animal below man has ever been able to use language, properly so called. Philosophy cannot therefore recognize the theory of man's development from any of the lower animals. The reader may see here the reason why he denounces "all philosophy as a stupendous failure." Yet in clinging to our "true philosophy, the survival of the fittest," he reminds us of what has been related of Thomas Jefferson's brother, who, when the fine mansion was in flames, fiddled and danced, crying: "Never mind the house. I have saved my fiddle!" By the scientific method I suppose he means experiment and observation. Let us try this method on some articles of the creed. I know he sneers at "fossil dogmas." But I suppose no one will give up that "fossil" creed, commonly called "the apostles'," because he dogmatizes against "dogmatism." Let us test the "scientific method" on the creed. "I believe in God the Father. * * * In Jesus Christ. * * * In the Holy Ghost." Can he by experiment and observation distinguish between Father, Son and Holy Ghost? Can he thus manifest the unity of the triune personality? Or will he reject all this as mere "dogmatism," not demonstrable by the "scientific method." Take further: "Conceived by the Holy Ghost." Is this within the ken of observation or within the range of experiment? If not, it must go as mere "dogmatism." So must the "resurrection" and the "judgment." By the "scientific method" we transpose the scriptural method so that we walk by sight, and not by faith.

But the worst is yet to come. (See page 119, third paragraph.) "Upon those who reject the deliverances of modern science, simply because they cannot find them in the formulas of their creeds, we pronounce the anathema which Christ himself hurled against those who took away the keys of knowledge in his day." Wesley, Clark, Olshausen, all agree that "the key of knowledge" is not the knowledge of Scripture in general, but the knowledge of Messiah. If he hurls the anathemas which Christ hurled against those who took away the knowledge of Messiah, then he must consider the "deliverances of modern science" of equal importance with the "truth as it is in Jesus." But I suppose he hurls anathemas heedlessly and at random. The man who shoots among men, heedless of whom he may kill, is as guilty as the man who aims at some particular man. It reveals the animus, it shows a reckless disregard of human life; so we may predicate of this random cursing. I know a good, simple-hearted Christian, who abounds in good works, and who rejoices because "the love of God is shed abroad in his heart by the Holy Ghost;" yet he does not believe that the earth turns, because he thinks such a doctrine contradicts Scripture. He is mistaken. But it is such a mistake as does not affect his loyalty to Christ, or his present and ultimate salvation from sin. Thanks be to God that "humble Love, and not proud Science, keeps the door of heaven." To anathematize this man is to curse whom Christ has blessed. To anathematize this man, because he does not receive "the deliverances of modern science," is to add to what is written in the book. I suppose the following "deliverance" of St. John applies also to all Scripture: "If any man shall add unto these things, God shall add unto him the plagues that are written in this book." Christ uttered anathemas; Paul and others did so by divine inspiration; but who is this who assumes to himself the prerogative of God, snatches the thunderbolts of Jehovah, and hurls them down upon the heads of men because they "reject the deliverances of modern science?"—hurls them even as if he were "Christ himself." Vain man, forbear! Thou art bewildered, "intoxicated" by "the deliverances of modern science."

> "Their shallow draught intoxicates the brain,
> But drinking largely sobers us again."

In elevating science to equal or superior authority with Scripture, he is "teaching for doctrine the commandments of men." He is teaching another gospel. I commend to him the "deliverances" of the great apostle (Gallatians i, 7, 8, 11, 12:) "There be some that trouble you, and would pervert the gospel of Christ. But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed. * * * But I certify you, brethren, that the gospel which was preached of me is not after man. For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ." Let "the deliverances of modern science" be relegated to school and lecture-rooms, where they belong. But let us not preach such moonshine for the glorious "gospel of God our Savior."

I should like for a number of persons to read "Modern Culture" carefully, and furnish me with answers to the following questions: Does the writer have stronger faith in Scripture or in science? Which of the two does he think more likely to be in error? Which does he regard the masterful power? Does he know the power of God—"whether there be any Holy Ghost?" For ourselves we hold that the "weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds; casting down imaginations and every strong thing that exalteth itself against the knowledge of God." Science, notwithstanding the vain babblings of scientists, knows no more of the origin of things than was known in the days of Moses. Infidelity has never won any triumph except in the shadow of a corrupt church. Let "the heralds of the cross" preach the pure, simple, unadulterated gospel—Christ and him crucified—"with the Holy Ghost sent down from heaven," and all will be well. "Not by might nor by power, but by my Spirit, saith the Lord of hosts."

W. A. McCARTY.

## The Unknown.

I found an altar with this inscription, To the unknown God.—Acts xvii. 23.

Paul must have felt like a visitor to a new world in the great metropolis of Greece; and especially so when he passed around through the Acropolis, and beheld the many objects of heathen devotion which thronged it, until it seemed a forest of statuary—a field of altars to gods, whom to name the nomenclature of nations had been impoverished. At length a familiar object meets his view—an altar inscribed: "To the unknown God"—to his God, the same God he preached.

We know that some commentators seem to think that this altar had been reared to any god then unknown to the Athenians, and not especially to Jehovah—the God of the Hebrews. St. Jerome thinks St. Paul saw an altar inscribed: "To the unknown gods." There may have been an altar or altars to the unknown—*i. e.*, unheard-of gods—in the Acropolis; but this one was to the unknown God, not gods. St. Paul says it was to the God he preached: "Whom, therefore, ye ignorantly worship; him (the very one ye worship) declare I unto you." Unless St. Paul misrepresents the matter, that altar was reared to Jehovah.

The unknown God!—grand, mysterious, unknown. Not only among the Athenians was he characterized the Unknown, at the very mention of whom a mysterious feeling of awe, we imagine, stole over the soul, but also among his own "peculiar people." Job asks: "Canst thou, by searching, find out God? Canst thou find out the Almighty unto perfection? It (the knowledge of him) is as high as heaven; what canst thou do? Deeper than hell, what canst thou know?" The psalmist says: "He made darkness his secret place; his pavilion round about him were dark waters and thick clouds of the skies." Thus figuratively he teaches us that his God is the Unknown. The names given him by the Hebrews teach the same truth—Jehovah, the self-existent, eternal One, the uncaused Cause of all, that name the Jew till this day writes, but dares not to pronounce, saying instead, Adonai and Elohim, the mysteriously three-one God.

Is he not the Unknown? "Who can know him?" Can we grasp a single attribute of his? Let us see.

He is a Spirit, says Jesus. Now what can we, without divine illumination, know of spirit? Describe it. What is its color and shape? How is it moved, or how may it move itself? By divine illumination in his revealed word we learn what spirit is, but are not enabled to comprehend the mode of its existence. It is something ungraspable, unknown.

God is eternal. Can the most vivid human imagination explore a beginning, a dawn to the day of eternity. Fly back beyond the only beginning we read of; scour the fields of utter nothingness, and dive deep into the depths of unerected night. Can you see eternity's orient streaked with the beams of its yet unrisen sun? O crushing thought! Now overstep the dreadful catastrophe of time's last day, and wade out into the boundless fields of the future; stride on and on, outwinging the lightning bolt. Can you hear the vesper bells of eternity, and see the last lingering rays of eternity's setting sun, or feel the twilight shade of nonentity gathering over you? The length of that eternity is the duration of our God. "High as heaven, what canst thou do? Deeper than hell, what canst thou know?"

God is omnipresent—everywhere. Can you measure space any easier than you can eternity? Can you survey the outstretching plains of ether? If you, with the lightning's wing, could fly to the remotest star that you dimly see twinkling in the darkened depths of space, and plant upon it a telescope long enough to reach from here to the moon, you could see through it—what? The outposts of space? No, but dim, twinkling orbs, no larger than did the orb on which you stand seem, when gazed upon with the unaided eye, from earth. While gazing there, contemplate also the omnipotence of God. Are not both of these attributes ungraspable? What shall we say of the Divine Providence? Of his holiness, purity, goodness, what do we know? How much can our minds take in? The angels—those six-winged seraphs old Isaiah saw—in trying to gaze upon it, overpowered, veiled their faces, and in grand amazement shouted: "Holy, holy, holy is the Lord of hosts." Too grand even for seraphs to grasp art thou, O Unknown!

> "The while the first archangel sings,
> He hides his face behind his wings."

In short, when we try to grasp the unknown Jehovah, we try to comprehend the infinite. Our minds are finite; and the finite can never comprehend or take in the Infinite. We can no more comprehend the great Unknown than my hand can grasp the sun.

> "In his sublime research, philosophy
> May measure out the ocean deep—may count
> The sands or rays of sun; but, God, for thee
> There is no weight or measure; none can mount
> Up to thy mysteries. Reason's brightest spark,
> Though kindled by thy light, in vain would try
> To trace thy counsels infinite and dark;
> And thought is lost ere thought can soar so high,
> Even like past moments in eternity."

Thus sang the Russian poet—thus we may sing. What the Athenian inscribed on his altar, we may inscribe on the only altar we as Christians can rear: "To the unknown God."

H. WALTER FEATHERSTUN.

## School-Books.

MR. EDITOR: Whenever a book is written and presented for public patronage, in a certain sense it becomes public property, and any one has the right to present what he may conceive to be error. This is specially the case in reference to our text-books. I have recently examined Dr. Rivers' Moral Philosophy, a work that stands high in the public estimation, and deservedly so in many respects, and has been adopted in many of our colleges. The doctor stands high as a minister, theologian and educator; but, as among Protestants we attach infallibility to no man, it will be considered a little less than profanity to question some of his views; the doctor himself will not set down aught to malice in one who honestly searches for truth. I refer to the chapter on "Moral Conduct." The doctor gives the views of several eminent writers on this subject, which he very clearly shows to be erroneous, and finally comes to Mr. Paley's definition of virtue, which he calls the "selfish system," to which he also objects:

Dr. Paley defines virtue: "The doing of good to mankind in obedience to the will of God, and for the sake of everlasting life." I shall not attempt to answer all the author's arguments in detail; for if a few are successfully answered this will suffice for the whole. I think the doctor has given Dr. Paley's definition a wrong appellation—the "selfish system." The selfishness to which he refers—the desire of everlasting life—is nowhere condemned in the Scriptures. The strongest inducement to obey the law of God—and this constitutes virtue—is the hope of reward, the fear of punishment. If we strike out the hope of reward, in my humble judgment we destroy all motive to human action; and this, as an incentive, is continually kept before us in the Scriptures. Moses looked forward to the "recompense of the reward." "God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have eternal life." The reward is continually presented as the motive to moral action, and the great encouragement to overcome selfishness; which is always represented as being confined to this life.

On page 129 the doctor says: "It (Dr. Paley's system) is opposed to the precepts of the great Teacher. He says: 'Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength; and thy neighbor as thyself.' But according to this theory we should love ourselves with all our strength, and love God only because it would advance our interests. Again he says: 'If any man will come after me, let him take up his cross and follow me.' But according to the selfish system the terms of discipleship should have been: Promote self—be selfish."

I must acknowledge that I am a little surprised at this part of the doctor's argument, and it does not accord with his general acumen and sound logic. I can see no motive to love God without the reward, and in every command in the Scriptures it is either expressed or implied. What advantage is it to me, or how am I moved to love God by simply knowing that he is a great and good being, without knowing that these attributes will be exercised for me? Our beneficent Creator has certainly thought it necessary, with these attributes, to account the reward as the greatest motive, and with the desire for this reward there is certainly none of that selfishness which the Scriptures condemn. Take the quotation which the doctor gives: "If any man will come after me, let him take up his cross and follow me." What for, I would ask? That in the end he may attain everlasting life—that crown which is undefiled and fadeth not away. There are other points which I might notice, but this will suffice. If I am wrong in these views I would thank any one to set me right.

ALPHA.

SCHOOLMASTER—"How many kinds of axes are there?"

Little boy—"Broad ax, narrow ax, iron ax, steel ax, ax of the Apostles, and ax of my father!"

Schoolmaster—"Good; go to the top of the class."

THE LADIES of the harem of the King of Siam have put off the Siamese harem costume and donned the European harem-scarem costume, consisting of chignons, high-heeled gaiters and back files of newspapers.

A TEACHER who in a fit of vexation called her pupils a set of young adders, on being reproved for her language, apologized by saying that she was speaking to those just commencing their arithmetic.

EASINESS of disposition conciliates kind and good alike; it draws affections to it, and relaxes enmities; but that same easiness renders us too often negligent of our graver duties.

## Obituaries.

DIED, in Shreveport, Louisiana, September 14, 1873, of yellow fever, WILLIAM HOWARTH DYER, aged twenty-three years and nine months. He was converted and joined the Felicity Street church, New Orleans, in 1869. At the time of his death he was a member of the Methodist Church in Shreveport, under the pastoral care of Rev. John Wilkinson. For three days before his death he was unconscious, and consequently left no dying testimony. I was acquainted with Bro. Dyer from his childhood, and can testify to his generous and noble spirit, and his sincere Christian earnestness and humility. We have no doubt that the malignant fever of which he died so suddenly found him prepared for the change. He was a brother of Rev. T. W. Dyer, of the Alabama Conference, and leaves a mother and other kindred to mourn his early death. May God sustain the bereaved!

LINUS PARKER.

WILLIAM G. SADDLER was born in Edgefield district, South Carolina, February 9, 1814, and departed this life September 18, 1873, aged fifty-nine years, seven months and nine days. At twenty-one years of age he moved to Greene county, Alabama, where he became a successful planter; so much so that before the late war he had, by his industry and care, accumulated a handsome fortune, which, however, was mostly swept away by the disasters of war. The loss of his property, together with the difficulties of the times, his efforts again to rise, and to rear and educate a number of orphan children he had in charge, all preyed heavily upon his mind, and no doubt had much to do in bringing on the attack—typhoid fever—which ended his life. In 1844 he connected himself with the Methodist Episcopal Church South, and endeavored faithfully to discharge his duties as a member of said church. For a number of years past he had been filling the office of a steward, and as such he ever manifested a deep interest in the welfare and support of his pastor. His house was always a pleasant and welcome home to all ministers, but especially so to the weary itinerant. To the church and poor he was liberal and charitable. Some of the last acts of his life exhibit his tender feeling toward the widow and orphans. Six of these helpless ones sheltered in his house and ate around his hospitable board at the time of his decease. When will they find another such friend? He was married to Miss R. E. Brown June 25, 1850, and became a true and devoted husband. She survives him to mourn his loss. During his last illness he was rational only at times, but when so he seemed impressed that he would not live long. He bore his sufferings with great patience; told his family he put his trust in a merciful God, and often prayed fervently to him to extend his pardoning mercy toward all his past failings and sins, and prepare him for passing safely the vale of death.

G. HAWKINS.

WASHINGTON FLURRY, son of Rev. J. Flurry and Mrs. F. E. Flurry, was born in Jackson county, Mississippi, November 12, 1853, and lived in said county till the tenth of May, 1873. The circumstances by which he was removed from our midst were peculiarly sad. Early in the year he went to live with his uncle, Henry Flurry. About the first of May the heavy rains set in, and, not being very busy with his uncle, he hired himself to Mr. Thomas, who was giving a good price for hands to raft timber in Red creek. Bro. W. Flurry and a young man by the name of Broom were to prevent the timber from forming jams in the creek for a given distance. These two young men left Bro. H. Flurry's place, which is near the creek, on the tenth of May, and proceeded down the creek, and, not wishing to take a load with them, they each rode a log. Having traveled some three or four miles, they came to a ferry, where two men were standing in a flat. One of the men asked them if they would have a boat. They replied that they would land without a boat. Passing a little below the ferry, young Broom jumped off his log and swam ashore. Bro. Flurry, being a little nearer the center of the current, jumped off his log also, and attempted to swim out almost at right angles with the current, and, although an expert swimmer, he said to his companion: "I cannot make it." Mr. Broom bent a long, slim bush, that grew on the bank, toward him, and encouraged him to swim and take hold of the bush; but he said, "I cannot make it," and turned down stream and said, "I will go to my log," at the same time asking for a boat. Mr. Broom went for a boat, but before he could reach his friend he had sunk beneath the turbid waters of Red creek. His body was found on the fourteenth of May, two miles below where he sank, and his precious remains were deposited in the family graveyard.

Bro. W. Flurry joined the Methodist Episcopal Church South in the fall of 1871, and was converted about the first of November, 1872. He loved the Sabbath school and to attend the preaching of the word, was a devoted lover of his Bible, and reproved sin when he saw it in his companions. In fact this article might be prolonged indefinitely in praise of his many virtues; but we will only add that he kept good company.

D. MERCHANT.

WEST PASS. ADVOCATE, August 22, 1873.

MRS. ELLEN HAGAN was born in Jackson county, Mississippi, September 25, 1829.

In 1855 she was happily converted to the Christian faith, and joined the Methodist Episcopal Church South, and lived a consistent member of the same until removed from the scenes of this world. She was first taken with congestion of the brain; then typhoid fever followed; and after a long and painful illness, of five weeks' continuance, she died in great peace, at Hickory Branch, Calcasieu parish, Louisiana, June 11, 1873. Sister Hagan leaves a husband, eight children, and a large number of friends and relatives to mourn her death. But why should they grieve, knowing that their loss, and the loss of the church in such a good member, is her eternal gain.

Our departed sister was a great sufferer, but a very patient and uncomplaining one. From the time she was first taken sick, and through all the course of her suffering, she was calm, patient and resigned. With her faith resting in the never-failing promises of God, the comfort of the blessed Spirit abounded unto her in no small measure. With the consolations of religion to sustain her, she quietly endured the present, calmly surveyed the future, and awaited the Master's call, knowing that the "sufferings of the present time are not worthy to be compared with the glory that shall be revealed." Yes, even while lingering on these mortal shores—while worn down by pain and disease, when she could get short relief from intense suffering—in her dozing moments her spirit would make quick journeys to the better state, and, catching the sweet strains of the heavenly harpers, would ask on awaking: "Did you not hear that beautiful singing on the other side?" And then, ever and anon, having become oblivious to all below, going off into transports of joy, with closed eyes she herself would break out into singing:

> "When shall I reach that happy place,
> And be forever blest?
> When shall I see my Father's face,
> And in his bosom rest?"

The hour of her final departure having arrived, and having given her children her parting charge and dying blessing, having bid adieu to husband and friends, having commended her all into God's keeping, she fell asleep in Jesus, in comfortable assurance of a glorious immortality beyond the grave. Thus passed away this Christian woman, this affectionate wife and this good mother.

A. J. COLEMAN.

GEORGE KELLER, son of Rev. James H. and Mrs. Martha Ann Muse, was born at Pleasant Hill, East Feliciana parish, Louisiana, May 25, 1817; was married to Miss Rhoda Carney January 21, 1838, and died where he was born, at twenty minutes to two o'clock P. M., August 25, 1873.

His honorable birth, his education abroad, designed to fit him for one of the learned professions, together with his genial disposition and easy manners, gave him access to the best society the country affords, and where best known he was most loved.

As a son, in affectionate regard, he was all that a parent could ask, scarcely realizing, when in the presence of his father, that he was anything more than a child. As a brother his life seemed inseparably linked with that of his only surviving sister, and he was devoted to the memory of the loved and lost. As a friend he was ever faithful and true. As a citizen he was scrupulously just. But as a husband, in the home circle, his virtues shone brightest. Here, in the firmament of his own loved home, his many virtues were gathered into a beautiful constellation, shading down into each other and blending their light together until the effect produced would justly the appellation of a good husband. Of this I speak confidently, as I have lived in his family and knew his manner of life; but I forbear to draw aside the veil.

His religious life and dying testimony are now of paramount interest to his friends, and as his pastor I rejoice to unfold the vision and raise it to pass before you. He joined the Methodist Episcopal Church South at Olive Branch, as a seeker of religion, some time in September, 1871, under the ministry of Rev. William E. Ballard. The fact that he was a member of the church had a restraining influence upon him, and he strove to keep and perform the vows and obligations he had taken upon himself; but without the religion of Jesus to sustain him he found it difficult to walk, and sometimes he fell. He made good resolves, and broke them because his reliance was not on God. I know not that he ever went astray without confession and contrition.

About six months ago, in the midst of sore disappointment, and much mental and bodily affliction, seeing that earth afforded nothing to satisfy the cravings of his immortal nature, he turned to Jesus, hungering and thirsting for the bread and water of life, and the promise of the great Teacher was made good, for he was filled until he hungered no more, neither thirsted any more. Of his conversion he gave abundant evidence, both in his life and conversation. He at once erected an altar to God in his house, and kept up regular family worship as long as his health would permit. From this time his life flowed on evenly; so much so that he said: "I have just begun to live."

During his last illness he conversed freely with his wife and friends, as well as with myself, as his pastor, concerning his condition and hopes, always assuring us of his readiness to depart and be with Christ. On last Wednesday there was a scene around his bed over which, I doubt not, angels rejoiced; when, with his mind as lucid as day, he attempted to sing, and asked others to sing for him: "Sweet hour of prayer." After singing several hymns, during which his face lighted up with a heavenly radiance, we again asked him of his hopes, when he again assured us of his readiness for the change which he knew must soon come. His last words on this subject were: "I am going home to be with the Lord, to be forever blessed." After this he lingered for about seventy-five hours, when, with but a slight quiver of the face, he fell on sleep and was gathered to his fathers.

W. H. LEITH.

PLEASANT HILL, August 23, 1873.

SOULS are won more by the unction of grace—by the weapons of love—than by the power of argument.

THE next worst thing to raining, pitchforks must be hailing omnibuses.

The Christian Advocate.

THURSDAY, OCTOBER 30, 1873.

THE HUMMING BIRD.

BY JAMES MAURICE THOMPSON.

Poised in a sheeny mist
Of the dust of bloom,
Clasped to the poppy's breast and kissed,
Baptized in violet perfume
From foot to plume!

Zephyr loves thy wings
Above all lovable things,
And brings them gifts with rapturous murmuring;
Thine is the golden reach of blooming hours,
Spirit of flowers!

Music follows thee,
And continually
Thy life is changed and sweetened happily,
Having no more than rose-leaf scale of gham,
O bird of blood!

Thou art a winged thought
Of tropical hours,
With all the tropic's rare blooms clear to fraught,
Surcharged with beauty's indefinable powers,
Angel of flowers!

## Castle Scharfenberg.

The most beautiful region of northern Germany is the superb valley of the Upper Elbe, in the kingdom of Saxony; and there, about four miles from the lively and beautiful city of Meissen, stands one of the relics of the middle ages, Castle Scharfenberg, than which all Germany contains nothing more picturesque and romantic, excepting the grand old ruins of the castle of Heidelberg.

Castle Scharfenberg is the oldest castle still standing in the mountainous part of Saxon Misnia. Some historians date its origin from the times of the Emperor Henry the First, who, they said, built it as a stronghold against the hostile Sorbe heathens at the time when the latter made sad havoc in the extreme eastern districts of the German empire. Be this as it may, at the time of Rudolph of Hapsburg, Castle Scharfenberg was partially destroyed, and it remained in ruins until the beginning of the Thirty Years' war, in 1618, when the noble knight, Sigismund of Miltitz, rebuilt it in its original shape, in which it is still preserved, the delight of the tourists who visit it, and who find in it, at almost every step, something calculated to conjure up before their minds the grandeur and splendor of past ages, and of antiquarians, to whom it proves an inexhaustible mine for their studies and researches.

This picturesque relic of the age of knighthood and the Minnesingers is situated on the crest of the Scharfenberg—that is to say, the Steep mountain—upward of two hundred feet above the Elbe river; and, strange to say, in the last few years it has been discovered that the building had been erected directly over the entrance to a silver mine of great value. Since 1871 this mine, which for four hundred years had lain dormant underneath the old castle, has been worked again, and it now yields the proprietors of Castle Scharfenberg an annual revenue of $100,000.

Castle Scharfenberg is still in the same condition in which it was in 1618, and you reach it by the same convenient road which the good Sir Sigismund of Miltitz built in that year from the river bank up to the front portal of the castle. When you reach the latter you believe yourself to have suddenly been placed back—may be by a magician's wand—into the early part of the sixteenth century. Whose is that gigantic statue above the heavy old portal—a knight who seems to be about to jump down from the niche? Legend says that that was the Knight Thalgund von Hirten, a poor vassal of the Miltitzes, who, during the Thirty Years' war, when Castle Scharfenberg was sorely pressed by the imperialists, boldly jumped down from the second story of the castle into the midst of the enemy, made terrible havoc with his trusty blade among them, and spread such terror among them that they took to their heels, leaving him victorious, but mortally wounded, on the field.

Entering the castle, you ascend the curious old staircase and pass into the wassail-room. What picturesque and ancient old tables, chairs and sideboards! One of the latter consists of burned clay. It is very large, and contains the *basso-relievo* busts of most of the German emperors of the fifteenth, sixteenth and seventeenth centuries. You find there also wonderfully-shaped goblets, antlers mounted with silver, and coats-of-arms—all of them vividly recalling the peculiarities of the era of German chivalry.

There is a narrow staircase behind the wassail-room, and, descending it, you find yourself transported, in a minute or two, from a scene of merriment and feasting to one of woe, horror and starvation. Through a door barely three feet in height you enter a small, dark room—stone walls, stone floor, and a small grated window, just allowing a sunbeam to throw its cheering light upon what otherwise would be nothing but darkness and desolation.

This was the ordinary prison in which the Miltitzes confined their captured prisoners. In the walls are iron rings and iron chains, some of which still contain human bones, horribly suggestive of the terrible fate that befell the unfortunates who had to pine away their existence in this dismal vault! Close to the damp and slimy walls stand yet the jugs in which the prisoners received their water once a day.

But the treatment of those who were confined in this ordinary prison was mild as compared with that which those unfortunates had to undergo at the hands of their tormentors, who had incurred the special displeasure of the latter, and who, for that reason, were confined in the dungeon below. A door, scarcely three feet in height, leads into this terrible vault. Complete darkness reigns there. Earth, slimy and slippery, forms the floor. Heavy rings and chains are fixed in the walls. When the guide, with a lamp, ushers the traveler into this dungeon, he beholds a small wooden bench, and upon it, horrible to see, a grinning human skull! That bench was the only seat and couch of poor men who had to pass in this dungeon twenty and thirty years of their lives; and the skull is that of the last victim of the despots of Scharfenberg—a poor Catholic nobleman of Bohemia, whom they kidnapped, and who had to undergo the horrors of nineteen years' confinement in the dungeon of Scharfenberg, his skull having been left there ever since as a memento of past cruelty and barbarism.

It is a feeling of relief which we experience in emerging from these scenes of woe and horror when we ascend to the pinnacles of the castle-tower, and see before us the incomparable panorama of the blessed land of Misnia; the Elbe, with its magnificent rocky banks; the waving corn-fields, than which the most fruitful regions of Germany have none finer; the numerous thrifty towns and villages—the whole forming a prospect equally lovely and majestic.

## The Polyp World.

What is a polyp? The word is familiar to most people, and yet very few outside of the scientific world have any definite notion of the structure and habits of this wonderful animal. Books on the lower forms of animal life are dry and technical at the first glance; and, then, they contain so much matter that the beginner is apt to lose courage before his interest is really excited. This is unfortunate, for the polyp kingdom is one of the most wonderful, and opens an easy way to conquer a method of investigation whereby more complicated structures may be understood. It is possible to present the salient characteristics of the polyp family in a few words, and so simply and clearly that any one mastering these will be impatient to take up the charming work of M. Moquin Tandon ("*Le Monde de la Mer*,") or of some other *savant* who handles these humble forms of life with the devotion of the sincere student.

To begin, then, with these salient characteristics, let us take an isolated specimen of the common fresh-water polyp, the *Hydra viridis*. Imagine a little, straight bag, semi-transparent, greenish in hue, open only at one end, and this end trimmed with eight or ten long, thread-like tentacles. This is the plan on which all polyps are constructed. The bag or tube is the body, the cavity is the stomach, and the fringe is the arms or tentacles by which the animal seizes its food and conveys it into the stomach. The polyp loves the light, and is most sensitive to any sound or contact. By the closed end of its tube it attaches itself to aquatic plants or bits of wreck, while nearly every snail is a slow stage-coach for one or more of these little creatures, who ride very jauntily and gracefully, stretching out their fringy arms in every direction, on the alert for any stray water-bug or little mollusk or worm. As the hydra has no teeth, he does not injure his prey in swallowing it; and, if this happens to be a worm, it not unfrequently attempts to crawl out. In such case one of the long arms is thrust into the stomach to hold the victim in place until the digestive fluid can act upon him and reduce him to quiet. The arm, however, is not affected by the operation that reduces the food to a paste or liquid.

If you cut off the lower end of the hydra, he does not seem to be materially discommoded. He eats, perhaps, a little more voraciously than before, though to little purpose; for he is like the bottomless cask of the Danaides, and can neither be filled nor satisfied. However, the polyp is not to be nonplussed by any such trivial accident! He has even more than one way to recover his normal state: one is to make the end of the tube grow together where severed; another and much more wonderful way is to develop arms or tentacles on the opposite extremity, and commence eating at both ends—that is, two individual polyps are thus developed, and the partition between them grows thinner and slimmer, until they finally separate and become perfect individuals of their kind.

The color of the fresh-water polyp depends upon his food: feeding him upon water-bugs, he becomes green; a diet of tadpoles makes him almost black; while the red color of the wood-louse tints him a beautiful pink. Like all or most of the polyps, the hydra may be turned inside-out, like a glove-finger; but he does not seem comfortable when thus treated, and always tries to recover his normal position. Failing in this, however, he accepts the situation, stoically making his skin and the lining of his stomach change functions. He is a decided gourmand, and, whenever a good opportunity offers, will stuff himself out like a ball, and then his weight compels him to sink. Very likely he will throw up some of his repast at once; and, in any case, he will reject in this way all that will not digest. This is the only way provided by the animal economy of the polyp to dispose of the unassimilated portions of the food.

The external surface of the hydra's body is often found nearly covered with little tubes, that gradually increase and lengthen. These are the *polypites*. As they grow large enough to take care of themselves, the point of their attachment becomes attenuated, finally gives way, and so the young are born. The little coral polyp, so long believed to be a plant with a beautiful eight-petaled flower, produces its young in a very curious way: it places its eggs in its stomach, thus making the organ serve for digesting, and also as an incubating pouch.

Polyps do not generally live isolated; on the contrary, they form the most wonderful aggregations, the most permanent and extensive communities on the globe. It would require volumes to describe the marvelous building of the polyp tribe. Thousands of miles of the sea-bottom are covered with domes, and spires, and grottoes, and gigantic forests of coral, every part of which has been slowly built up during the ages by past generations of minute polyps; and their building goes on forever through the new races continually being born. Nor do they work so slowly as has been supposed. Portions of the submarine cable between Genoa and Sardinia, when taken up lately for repairs, were found in certain places incrusted to the size of a barrel from coral incrustations. We can easily find how many years the coral polyps required for this work; but we do not yet know how long they have taken to build up the South sea archipelago; or that single reef of coral, more than a thousand miles long, that fringes the Australian coast.

## Four Texts.

How uncertain is language to convey the idea conceived in it. It must be the experience of many, brought up from childhood to read and to hear the Bible, that as years pass on and life matures they find frequent occasion to correct erroneous conceptions received from the text. Sometimes very simple mistakes, diverging widely from the true idea, hang to us for many years.

Let me give four examples of texts which seem to me apt to be misunderstood:

1. Matthew v, 19. "Whosoever, therefore, shall break one of these least commandments and shall teach men so, he shall be called the least in the kingdom of heaven." Here *and* has the force of *although*. We may paraphrase thus: Although a man teach men *so* (as I have been teaching you) and yet shall break, etc.—that is, if he do not come up to his correct teaching by a correct practice.

2. Luke xxii, 31. "Satan hath desired to have you (the apostles,) that he may sift you (the apostles) as wheat; but I have prayed for thee (Peter,) etc.

By attending to the grammatical number, we avoid sifting Peter individually. It seems that satan's desire was allowed, and he sifted out, not Peter, but Judas, for the traitor.

3. Romans xii, 10. "In honor preferring one another."

*Prefer* here is simply *anticipate*, or *prevent*, as David prevented the morning. The meaning is: Do not wait for your brethren to salute you, but try to be first in taking honorable notice of them.

4. Hebrews xii, 1. "The sin that doth so easily beset us." The first signification of *beset* is to environ, as an enemy; but this is a peace scene—a race. So we must take the secondary meaning, which is to *fit* or *sit*; as when we say: The coat *fits* well. So the sense is, if you would run the Christian race, you must throw off not only your overcoat and your new and ill-fitting undercoat of sin, acknowledged impediments, but you must part even with that light and easily-fitting sin, which you have worn so long that your conscience takes little note of it, and you scarcely feel it about you. You must strip off all sins, even to the neck-tie, that no flying rag may work the least hinderance. So did the racers in the ancient games, whence this illustration is taken.—*M. Soule, in Interior.*

A NEW ENEMY TO TELEGRAPH CABLES DISCOVERED.—A short line of submarine cable between Kurrachee and Gwadur, in the Arabian sea, suddenly failed recently, and a steamer, the Amber Witch, with an electrical and engineering staff, was sent to repair the damage. The cause of the sudden breakdown was found to be very curious, and is described as follows by a correspondent:

"The soundings at the fault were very irregular, with an overfall from thirty to seventy fathoms. On winding in the cable unusual resistance was experienced, as if it were foul of rocks, but after persevering for some time the body of an immense whale, entangled in the cable, was brought to the surface, when it was found to be firmly secured by two and a half turns of the cable immediately above the tail. Sharks and other fish partly had eaten the body, which was rapidly decomposing, the jaws falling away on reaching the surface. The tail, which measured fully twelve feet across, was perfect, and covered with barnacles at the extremities. The sea being too rough at the time to make use of the boats, an attempt was made to haul the whale on board, but its own weight broke it away from the injured cable as soon as it was above the surface. Apparently the whale was at the time of entanglement using the cable to free itself of parasites, such as barnacles, which annoy them very much, and the cable hanging in a loop over a submarine precipice, he probably, with a fillip of his tail, twisted it round him and thus came to an untimely end. During the time the Amber Witch remained on the ground a large school of whales continued to play in the close vicinity of the ship, frequently blowing within a dozen yards of the vessel, and even rubbing themselves against the hawser by which the ship was secured."

HOW CHURCHES GROW.—Says Andrew Fuller: "There was a period in my ministry marked by the most pointed, systematic efforts to comfort my serious people; but the more I tried to comfort them the more they complained of doubts and darkness. I knew not what to do, nor what to think, for I had done my best to comfort the mourners in Zion. And this time it pleased God to direct my attention to the claims of the perishing heathen in India. I felt that we had been living for ourselves, and not caring for their souls. I spoke as I felt. My serious people wondered and wept over their past inattention to the subject. They began to talk about a Baptist mission. The females especially began to collect money for the spread of the gospel. We met and prayed for the heathen; met and considered what could be done among ourselves for them; met and did what we could. And while all of this was going on the lamentations ceased. The sad became cheerful, and the despondling calm. No one complained of a want of comfort. And I, instead of having to study how to comfort my flock, was comforted by them. They were drawn out of themselves. That was the real secret. God blessed them while they tried to be a blessing."—*Presbyterian.*

WHEN does a farmer work a miracle? When he turns his horse to grass.

## Scientific.

IN A recent number of *Les Mondes* the editor states that experiments are being made to acclimatize in Europe the *Coriaria thymifolia*, or ink-plant of New Grenada. The juice of this plant, locally termed *chanchi*, is at first of a somewhat reddish color, but becomes intensely black in a few hours. This juice can be used for writing without requiring any further preparation; it corrodes steel pens less than ordinary ink, and has, moreover, the advantage of better resisting chemical agents. When the portion of America named above was under Spanish dominion, all public documents were written with *chanchi*, which was not removed from paper by sea-water.

AT A recent meeting of the Royal Dublin Society Dr. Reynolds called attention to Heiseb's test for detecting sewage contamination in water. It is one of the best known, but has been strangely neglected. About half a pint of the water to be examined should be placed in a colorless, glass-stoppered bottle, and a few grains of the best loaf sugar added. The bottle should then be placed in a position where it will be directly exposed to the rays of the sun. The liquid should not become turbid, even after a week or ten days' exposure. If there is a perceptible cloudiness, sewage contamination may be strongly suspected. Frankland has stated that this turbidity is due to phosphoric acid present in sewage, and it has also been suggested that it is due to fungoid growths.

ANTHRACENE BLUE.—A few years since aniline was the great source of new and beautiful colors. Now that every possible shade of color, surpassing in number and beauty the hues of the rainbow, have been produced from aniline, the chemist has taken up the study of anthracene and alizarine, also coal-tar products. While preparing artificial alizarine from anthracene, Springmuhl has obtained a by-product, from which he has made a beautiful blue color, superior in some respects to any of the aniline blues. The process by which it was prepared he keeps a secret. Dried in vacuo, it is a blue powder with a few little crystals. In this it differs from the aniline dyes which are one color when dry, an other when in solution. When pure hot water is poured over anthracene blue, it mostly dissolves, but leaves a little insoluble residue. The addition of an alkali destroys its color, which is restored, however, by an acid. The strongest mineral acids are unable to destroy its color, but rather heighten its tone. Unlike aniline dyes, it is insoluble in alcohol and ether. Experiments show that it withstands the action of light better than aniline blue. Unfortunately, it is at present very expensive, for Springmuhl obtained but 2.5 grains of anthracene blue from twenty-five thousand grains of anthracene, which makes it cost about $3,000 per pound at present. A cheaper method of making it is certainly desirable.

WHAT IS STEEL?—We have, in various editorials, repeatedly put this question during the last five years, claiming that the term *steel* had neither a scientific nor a commercial signification that was of any value. The word is merely a categorical term characterizing a large class of alloys of iron, possessing or capable of acquiring a degree of hardness beyond that ordinarily attributed to iron. Advances in metallurgic arthave, during the past few years, so thoroughly corroborated this view that it is somewhat remarkable it has not before this time been generally recognized. A movement, however, has been set on foot in England, which doubtless will lead to a more correct classification of the various compounds of iron with tungsten, chromium, etc. The movement has been initiated by the Albion Steel and Wire Company, which has issued a circular expressing the desire to obtain the establishment, for commercial purposes, of a satisfactory definition of the difference between steel, cast-iron and wrought-iron. In discussing the question thus raised by the Albion Steel and Wire Company, the *Engineer* attempts to give a definition. It says that any combination or alloy of iron that will forge, harden and temper, is steel. It enumerates the following varieties of steel coming under this category, namely, carbon cast-steel, tungsten cast steel, chromium steel, cyanogen cast-steel, and titanium cast-steel, besides which several other metals have been alloyed with iron to make steel. Other varieties of steel are what is called blistered steel, made from malleable bar-iron by the process of cementation, German steel, made directly from the ore, and sometimes from pig-iron, and steel made by still other processes. The *Engineer* gives, as a distinction between cast-iron and steel, that when it is capable of being forged it is steel, and when it will not forge it is cast-iron. And the line between malleable iron and steel is that when it will harden and temper it is steel, and when it will not harden and temper it is malleable iron. At least one fault in these definitions is apparent at first sight, and that is that there is no limitation to the means employed for hardening and tempering. Thus, for instance, a piece of malleable iron may be made hard by the process of case-hardening. In other words, its surface may be converted into a variety of steel by this process. The definitions would have been more accurate if it had been stated that such alloys of iron as will harden, when, after being heated, their temperature is suddenly reduced by contact with cold substances, and which become softer again upon being heated, are steel. And yet this perhaps would not be sufficient, for it is stated that Mushet's special tool steel does not so comport itself. We believe that it would be of general scientific and commercial advantage to have a special name given to each special alloy corresponding to the various varieties of metal now called steel.—*American Artisan.*

A GRAVE mistake—Burying a man alive.

## Religious Intelligence.

THERE are about 100 Protestant churches in Italy; but few of them, if any, are self-supporting.

THE Sabbath Association of Philadelphia is moving for a more rigid enforcement, in that city, of the existing laws in regard to the desecration of the Sabbath.

PRIMITIVE METHODISM appears to be flourishing in Great Britain. The organ of this branch of the church mentions the ceremonies of dedicating and laying the foundation of three fine chapels during the week ending August 21.

IN THE city of New York the Presbyterians number 15,818 members, being one in every 53 of the population; the Episcopalians 11,281, or one in every 81; the Baptists 11,223, or one in every 81; the Methodists 10,021, or one in every 89.

IN PRUSSIA, according to the latest statistics, there are 15,614,830 Evangelicals, 31,333 Lutherans, 12,792 Baptists, 12,702 Mennonites, 14,614 Moravians, 3,321 Irvingites, 1,920 Old Catholics; odd sects, 11,511; Roman Catholics, 8,950,679; Jews, 776,999; and about 1,200,000 Greeks.

BY THE new Geneva law regulating Catholic worship, it is more than probable that the Old Catholics will come into possession of the city churches. The movement, with Hyacinthe at its head, is remarkably successful. They are already talking of electing an Old Catholic bishop for Switzerland, as they have done in Germany.

THE mania for pilgrimages has attacked the Roman Catholics of Holland. Thousands of persons recently went to Brielle to find relief from the water of an old well, which is said to possess supernatural power to cure incurable diseases. This month a monster pilgrimage is announced to the shrine at Thorn, a village in the neighborhood of Ruremonde.

REPEATED personal investigation of the Chinese missions leads Bishop Alford to say, in the *Mission Field*, that the work in China is sound and real, that it is an expanding work, and that, without depreciating the value of the European and American missionaries there, it is the native clergy and agents who can best reach the Chinese people. The latter should be largely increased in number.

THERE are said to be some thirty churches of Irvingites in England, some fifty in Germany, one in Paris, six in Scotland and two in Ireland. Not a few wealthy English families belong to the community. The Duke of Northumberland adheres to it. It not only holds to continuance of miracles, tongues, etc., but is strongly inclined to ritualism. Its principal church in London cost $150,000, and looks like a Catholic cathedral.

A REQUEST having been made by the London Sunday School Union that the Sabbath schools in the United States should unite with schools in foreign countries in observing October 19 as a day of prayer for Sabbath schools, Rev. Dr. Vincent, of the Methodist Episcopal Sunday School Union, has indorsed the appeal, and asks the schools throughout the country to observe that day, the lesson for the occasion not to be omitted, however.

THE final programme of the forthcoming Church Congress, to be held at Bath, England, early in October, has been published. Among the subjects to be discussed are: "Foreign Missions;" "The Union of Church and State;" "Lay Helpers;" "The Church and the Temperance Movement;" "The Increase of the Episcopate;" "The Means of Bringing the Influence of the Church to bear on the Masses of the People;" and "The Religious Wants of Children."

THE valedictory dismissal of eighteen missionaries of the Church Missionary Society (English) took place in London the first of last July, half of whom were either returning to old fields of labor or were transferred to new, while the other nine were proceeding for the first time to their mission labors. They are sent out as follows: to West Africa two, East Africa two, Palestine one, North India four, Western India one, South India one, Ceylon two, China one, Japan two, and North Pacific one.

THE Free Church of Scotland has selected, for foreign work, India and Southern Africa; and on them it is concentrating its strength with excellent results. It has twenty-four missionaries, nine ordained native ministers and 207 other Christian agents. It has 1,979 communicants. Baptized or admitted on profession since the commencement of the missions, 3,854. Children baptized in 1872, 172; number of scholars in its schools, 10,018. This church is doing a great work for Christ at home and abroad.

A PARTY of missionaries, of whom Mr. Heine was leader, with a headman named Abaja, has, by the permission of the Rajah of Kuta, visited a lake in the Batta district, Sumatra, never before seen by Europeans. This lake is said to be about forty miles long and half as many broad, with an island in the center. The country around is densely populated; but the missionaries were prevented from making many observations in regard to it by the Rajah, who had exacted a promise that the travelers should return at once after seeing the lake.

CONSECRATION OF BISHOP REINKENS.—A letter from Rotterdam, dated on Monday afternoon, August 11, furnishes the *Guardian* with the following interesting particulars of Dr. Reinkens' consecration: "Dr. Reinkens has been consecrated first Bishop of the Old Catholic body in Germany, and thereby the church has founded itself. He was consecrated, together with the Bishop of Haarlem, by the Bishop of Deventer, assisted by two dignitaries of the Dutch Church, the Vicars-General of Haarlem and Utrecht. The ceremony was minutely observed according to the Roman form, with the exception that the Pope and Roman See were conspicuous by their absence from the ritual. There was naturally no oath of obedience to the Pope, no acknowledgment of the supremacy of the chair of St. Peter, and no transmission of the Pallium from Rome; otherwise the form and ceremony was strictly carried out. The new bishops were anointed, the mitre, ring, tablet, gloves, etc., were all presented, and the offering to the consecrator made. One more notable exception was that there was no use of holy water. The church was crowded in every corner. About forty delegates from Old Catholic bodies of Germany were present, in the place of honor; among them Profs. Friedrich, Langen, Reusch, of Bonn, Baron Wullfing, Hasenclever, Rothe, etc. The bishop elect was supported by Knoodt and Reusch at the altar with two chaplains. About twenty priests were vested at the communion. The service was preceded by the reading of the vote, in Dutch, of the pastors of the Haarlem district, and in German, of the delegates of the Old Catholic congregations. After the consecration the Bishop of Deventer delivered a long charge in Dutch to the newly-consecrated prelates, to the clergy and to the people. The whole service ended, the congratulation from Germany assented to, the episcopal house, a protocol of the proceedings was drawn up and signed, and an address was presented to the Bishop of Deventer.

IT SEEMS that the marriage of the Duke of Edinburg has a theological significance. At least this is the way the *Church Journal* looks at it. It says: "The approaching marriage of the Duke of Edinburg with the Russian princess has this unusual feature: conformity to the Greek Church is not as heretofore demanded as a prerequisite to the alliance. It indicates that the Holy Orthodox Church of Russia regards the Church of England as an independent branch of the church catholic, not as a mere Protestant sect. The marriage is to be according to the forms of the Russian Church, the service of which church the duke will attend while in that country. But in England the duchess will probably conform to the English Church."

THE progress of Christianity and of Christian civilization is becoming so rapid in India that almost every week furnishes some new facts to chronicle. Our devoted missionary, the Rev. William Taylor, has recently transferred his operations from Bombay to Calcutta. We learn from the Lucknow *Witness* that he preached for two weeks in the Wesleyan church, where the work was greatly blessed and a number of persons converted to God. He soon began independent services with a view to develop the same kind of an organization as has proved so effective in Bombay and Poona; for some reason his immediate success was not so great as in West India; we now rejoice to learn that he has organized a church with some fifty members, and that he is pushing forward the work with his usual vigor and zeal. His plan is to open up, with God's blessing, a church of working Christians; and also, for the present to confines his labors to the English-speaking population, his ultimate aim is to reach the natives through the agency of those who are among them as Christians." He has decided also on building a place of worship at Calcutta, at a cost of about $10,000; of this sum one-half has already been furnished by a friend in Bombay. Mr. Taylor is already calling for helpers, and proposes to make both his and their work self-supporting. Another item is the purchase by the Presbyterian mission, from a tea company, of seventeen villages, with a view to the establishment of a Christian community, to be called the "Happy-town Christian Colony." The land has been divided into allotments of five acres each. This is a great undertaking, and will require for its success good executive administration. But the idea of Christian colonies is, we think, a sound one. When the natives have made some progress in the usages of Christian life than is perhaps possible at present, such colonies will be common enough.—*Methodist.*

THE Zeyst Missionary Association, which is made up of members of the Moravian Church, most of whom reside at Zeyst, near Utrecht, Holland, has put forth its efforts mainly on behalf of the mission in the Dutch colony of Surinam, in South America. On the first of July, ten years ago, slavery was abolished in Surinam; but the negroes of the colony, now about 40,000 in number, forming the bulk of the inhabitants, were to serve an apprenticeship for six years. At last all restrictions were removed and they now enjoy their rights as free citizens. Hitherto, during this decade of pupilage, the negroes have been obliged to keep their children from six to twelve years of age in school; but hereafter, the matter being left optional with the parents, there is some anxiety felt by the mission as to whether they will continue to make use of the educational advantages afforded them under the new order of things. In Paramaribo, the Zeyst Missionary Association propose to erect a building for common school purposes, which shall accommodate 500 pupils. These schools are especially designed for the colored infants who, while their parents are at work through the day, are exposed to the tender mercies of the street. This undertaking is so great that the association goes out from its own confines and appeals to Christians in other lands for aid—an appeal which it would probably have no occasion to make were it not that the boards of missions in Holland are now raising some $225,000 for the missionaries in the Dutch colonies of the East Indies. The missionaries of Surinam have much superstition to contend with, particularly the terror of witchcraft, which prevails almost universally among the negroes, the Christian believers even having great fear of the arts of the witch-doctors. The doctors themselves, however, say to the missionaries, have no fear, for that they can do nothing to them. In spite of these drawbacks, the Moravians have had marked success in Surinam, and now number thirteen mission stations, with about 2,000 church-members, including children, of whom 6,000 live in Paramaribo, the city of the colony.

## The Christian Advocate.

Organ of the Alabama, Mississippi and Louisiana Conferences of the M. E. Church South.

THURSDAY, OCTOBER 30, 1873.

REV. LINUS PARKER, D. D., Editor.
ROBT. J. HARP, PUBLISHER.

OFFICE—112 CAMP ST., NEW ORLEANS.

Address, on all matters of business, Rev. R. J. HARP, 112 Camp street, New Orleans.

Address all communications designed for publication to Rev. LINUS PARKER, 112 Camp street, New Orleans.

AGENTS—All the members of the Patronizing Conferences.

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### Forsaking Their Nets.

It took no little faith on the part of Simon and Andrew to abandon their nets. By so doing they gave up the implements by which they had hitherto made their living, and cut themselves off from the only means of support that they knew. It is therefore a significant fact that when the Master called it is written: "And straightway they forsook their nets and followed him." Their following began empty-handed, and when their nets were left on the shore their life of trust became a heroic and complete self-consecration. Once, after the Savior's resurrection, Peter and others went a fishing, and they met their risen Lord and had a net full of great fishes; but they found also, as if to rebuke their distrust, that he had beforehand a fire kindled, and bread and fish prepared. They dined off of the things Christ had provided, and not from what they themselves had caught.

That dining on the beach and impressive interview were in good time perhaps to strengthen the faith of these honest but sometimes distrustful fishermen. They had years ago forsaken their nets, but there was danger that they might be tempted to return to them. It was a test of their devotion to Jesus to thus leave all for him, to drop their fishing-tackle instanter, and to venture thus boldly upon the providence of God, with no visible or tangible means for the supply of their daily wants. The severer test doubtless came afterward, when the pressure of persecution, and the need of food and raiment, naturally led them to think of the boats and nets and abundance they had given up for a life of danger and suffering. To have left their nets exhibits a decision and self-denial which commands our surprise and admiration, but the persistent and life-long refusal to return to them is probably the more striking display of firmness and zealous adherence to the path of duty.

This history, of course, finds its readiest and most literal application to the Christian ministry. The prompt obedience, the simple confidence, the self-denial, the persevering sacrifice, are qualities which all believers should illustrate. Doubtless also there are, among those not called to preach, many who, by reason of being in the wrong place and in the wrong business, must forsake their nets, or the following of Christ will be for them impossible. There are some pursuits that are evil, and others that have the appearance of evil, which no true Christian can follow and be blameless. It is, however, the preacher who is distinctively called to abandon his trade or business for the gospel, and to abandon the ordinary supports for what may come in the course of labor and toil in the service of Christ.

Without pressing the matter too far, we may safely assume that Christ calls many to this entire severance from secular affairs, and, as a consequence, to a life of peculiar trust, consecration, and, possibly, sacrifice. Are they heeding the voice of divine authority? In too many instances their faith fails, and, instead of venturing upon the goodness and faithfulness of God, they cling to their nets, and by so doing their ministry is narrowed and embarrassed, where it is not altogether destroyed. That some leave their nets who have not been called, and who ought to have stuck to them, we sincerely believe; but there are others who stop their ears to the voice of God, and fail in meeting the demands of a most manifest and important duty. The more profitable and successful a young man is in business, or in a profession, the more difficult it is for him to leave it for the ministry. But it is the successful and capable that God wants and that the church needs. Those who have no nets, and no enterprise to use them or to mend them, are not likely to be useful as fishers of men. Because a young man is doing finely in worldly affairs, there is no presumption in this that Christ has not called him to forsake all for the work of the ministry. But to give up the law, medicine, merchandise, farming, teaching, for a calling which promises almost certain poverty, and many other inconvenient and disagreeable things besides, is a supreme trial.

When the nets are once let go there is the temptation, ever present or often recurring, to go back to them. While it would seem to be well for preachers to have something in the way of trades, professions or industrial pursuits "to fall back on," it is a circumstance fraught with danger. Some are doubtless perfectly right in returning to secular affairs, to such an extent as their necessities demand. Paul's example has been much used in this connection, and abused and misapplied frequently. There is danger at this point of yielding too soon, and of giving way to distrust. We have the boats, the tackle, and the fishing promises a bountiful return, and the somewhat tried and embarrassed preacher gives way to the solicitation, and the nets to which he returns prove a ruinous or at the least a most hurtful snare. To forsake their nets, and then to resist the temptation to return to them, are the trials of a preacher's faith.

Not all Christians are called to this special phase of self-denial and obedience, and not all who minister may be rigorously bound to its literal performance. But it is a path in which many are called to walk, and in respect of which there are many who are unfaithful. Christ calls the young men—the busy, capable, enterprising—who are also, but not only, good. Those who have the strongest and best nets, and have the trimmest ships, and have had the most successful fishing, are called. And many a tried and sore-broken itinerant who thinks it would be right in him to mend up his nets, and go back to the business of his youth, is perhaps yielding too soon. God help the brave and good, who are thus straitened, to maintain their integrity and to be sure of the approval of their divine Master!

### Two Riches.

Rich in faith and rich in good works. In these two respects are Christians to be well off. In other respects, as in property, stocks and bank deposits, they may be very poor indeed. The poor of this world may be "rich in faith and heirs of the kingdom." Faith is the condition of our sonship, "and if children, then heirs—heirs of God and joint heirs with Jesus Christ." By faith all things come to be the property of the believer. "The world, life, death, things present and things to come, all are yours." The riches which faith secures are truly beyond computation, and far exceed our comprehension, because they embrace the eternal and the heavenly. But there are riches in the soul where faith dwells. Rich in faith—having much faith, and having much that faith bestows upon the trusting heart.

There is with faith a wealth of goodness and an affluence of precious and heaven-born graces, and there is also a "joy unspeakable and full of glory." Faith fills the soul with peace "which passeth all understanding," and brings in the fullness of a divine love. Nothing in the universe is so poor as the unbelieving soul where sin reigns, and there are naught but base affections and earthly hopes. Unbelief impoverishes, makes the highest enjoyment of this world impossible, strips man of the beauty of holiness, separates him from all good, and leaves him "without God in the world." The present is abused and wasted, and the blessedness of heaven is lost to him forever. Who so utterly poor as he who comes to the death-hour unconverted, time and earth fading, and nothing but darkness and despair in the dread future? Rich in faith is to have faith abundantly, and to have in us the largeness and grandeur of its fruits, the graces it nourishes, and the strong grasp it lays upon the unseen and the eternal. Let it comfort the poor that they are rich in faith and heirs of the kingdom.

The rich are particularly admonished "that they be rich in good works." Doing good enriches a man in himself, makes him better by the unselfishness, the generosity, the benevolence it cultivates in him. It reacts to make the man who gives rich in grace, and is an antidote to churlishness and the love of money, which is the root of all evil. But there is the future as well as the present reward—not of debt but of grace; still God will remember the doing, and it will be recognized in that day. Abounding in good works enriches us by the consciousness of duty performed, by the gratification of the results seen and ever growing unto the final harvest, and by the assurance that these works of mercy and faith shall meet us, and somehow contribute to the heavenly glory. To be rich in good works is not to give stintedly, nor to labor grudgingly, but to cast our bread upon the waters with a free and generous abandon. This is a peculiar kind of riches. Men may be rich in money, rich in talent, rich in influence, but not rich in good works.

Let the two riches be considered as one. Rich in faith we must be if rich in good works; and if rich in good works, *truly* rich in good works, we shall also be rich in faith. If our giving and our charities are without faith, the principles which give them value in God's sight are wanting. If our faith exhibits not the heartiest doing, it is likely that we are without the faith which justifies. The two riches thus go together. Paul and James are true yoke-fellows and harmonious. The true believer has them—both of them—in a well-balanced mind, and a life that is sweet and pure within, and bright and attractive without.

### Letter from Mobile.

MR. EDITOR: The yellow fever appeared in the City Hospital about two months ago, and has been in Mobile ever since, though not as an epidemic. The number of cases, all told, will not exceed forty. But in this small number were three pastors—Revs. Mr. Palmer, of the Jackson Street Presbyterian church, J. E. Foust, of St. Paul's Methodist, and Preston Nash, our city missionary. Bro. Palmer is well, and was at his church last Sunday. Bro. Nash is recovering rapidly, and we hope will soon be out again. Bro. Foust's was a very bad case, but he is now free from fever, and once or twice has set up a short time. He is considered out of danger. Dr. Shapard has been well all the time, and at his work daily, losing only one day from a slight bilious attack.

In 1853 it was observed that every mother of a new-born babe was exceedingly liable to the fever, and to take it was almost certain death. For this special liability Bro. Foust and myself were urged by physicians and others to remove our families. He failed to secure a suitable place, and consequently remained. His babe was born, and died at the age of eleven days. I was more fortunate, and went two miles out of the city limits, where, at the house of my long-tried friend, Prof. Dixon, our babe was born, and where, alas! it also died—twelve days old. Both the dear little creatures were buried last Sunday. Yesterday I brought my other children back, and to-morrow expect to bring home my wife. My own health has been very good all the summer.

Our congregations have been reduced very low by fear of yellow fever, and by the actual presence of dengue. This last disease is very prevalent, but not fatal.

I write this that our friends and the friends of the church may know the real condition of affairs here, and may not be unnecessarily distressed by the exaggerations which are afloat all through the Conference.

Yours truly, J. W. RUSH.

MOBILE, October 22, 1873.

### Hinderances.

Under this head the *Western Christian Advocate* discourses with much vigor and point. The following extract will do for this latitude. We are fully of the *Western's* mind about catechetical instruction.

Our children sadly need catechetical instruction. The prevalent Sunday school appliances, good as they are, do not supply the desideratum in a degree at all commensurate with our needs or their own bulk and pretensions. Nothing can be wisely substituted for the catechism, unless it be another catechism better than the one we have. Brief, systematically arranged formulations of Christian truth are demanded by the laws of the human mind in its early development, and are abundantly justified by the experience of ages. Hence the wisdom of that much-neglected direction of the Discipline to preachers "to see that our catechisms be used as extensively as possible in our Sunday schools and families; to preach to the children, and publicly catechise them in the Sunday schools and at public meetings appointed for that purpose."

The fear of exhausting the generous patience of our readers, or of putting a great and vital theme in peril by prolixness, compels us, for what remains, to content ourselves with a few bones of a ghastly skeleton.

*The prevalence of fashion* in the church—not its decent compliances, but its audacious and wasteful extremes—is a hinderance that paralyzes half the energies of our women, to say nothing of our masculine defenders of the faith. American women can afford to assert their national independence; and Christian Methodist women ought to be able to stand unabashed against all the froth and pitiable effeminacy of the two hemispheres.

Weak, diluted, tepid—*theatricals*, and beggarly gambling in church enterprises.

A low-toned *social religion*. "If the common lukewarmness were banished, and every shop and every house busied in speaking of the word and works of God, surely God would dwell in our habitations, and make us his delight. And this is absolutely necessary to the welfare of our people, some of whom neither repent nor believe to this day. Look around and see how many of them are still in apparent danger of damnation. And how can you walk and talk and be merry with such people when you know their case?"—*Discipline*.

*Self-indulgence* with respect to bodily appetites occasions spiritual paralysis.

The absence of a clear, commanding sense of *individual responsibility* for the health, reputation and usefulness of the church, sums up in a sentence the mother-sin under which we groan. On account of it we break the Sabbath in the name of religion, patronize the Sunday press, read frivolous books, sing frivolous songs, indulge worldly tempers, are greedy of earthly riches and human praise, are unpunctual, inactive, unearnest in religion, and unconsecrated in heart. He who hinders God's work fights against God.

### Statistics of Inebriety.

Some startling statements have been made by Dr. McKinley, of Chicago, says the Baltimore *Episcopal Methodist*, in a pamphlet entitled "Statistics of Inebriation in the United States." The pamphlet contains two chapters filled with figures, one chapter being a report to the Board of Health of Chicago, and the other an address to the executive and legislative authorities of the United States; and, on the whole, we do not remember any other document of only nineteen printed pages which makes so many serious charges or adduces such an array of tables and deductions as this. Originally intended to apply to Chicago, the statistics have been amplified so as to embrace the whole Union, and the results, considered from Dr. McKinley's standpoint, are simply appalling. For example, he gravely announces that out of every eleven Congressmen one is a perpetual drinker, one an occasional drinker, five drink periodically, and only four are sober at all times; or, taking the whole number of 330 members of Congress, only 120 are sober men, 30 are confirmed inebriates, and 150 are periodical drinkers. So much for the Congressmen. Next comes the American woman. Out of every 100,000 women in the United States 428 are confirmed inebriates, or 21,429 in every 5,000,000. Of habitual inebriates in both sexes in every 10,000,000 there are 71,429. In an urban population of 300,000, on the aggregate basis of calculation, there are 3,600 confirmed drunkards. Putting the case in a general way, the net results for the whole country are as follows:

The population of this country is 40,000,000.

Of 300 men 122 never drink ardent spirits at all, 100 drink moderately, but not to intoxication, 50 are ephemeral drinkers, 25 drink periodically, called "spreeing," and three are habitual inebriates.

To every 178 who drink three are confirmed inebriates, 25 are periodical drinkers, 50 are ephemeral drinkers, 100 are moderate, and non-drinkers 122.

Grand total, 300. One confirmed inebriate to every 59½.

It is gratifying to us to know that the "American women," of whom Dr. McKinley gives so unpleasant an account, do not live in this latitude. We of the South have not the high honor of being Americans. Not having their renown, it is some consolation to be exempt from their vices.

THE *Spectator*, in a review of a volume of discourses by the Bishop of Argyle, entitled "Revelation Considered as Light," says: "Perhaps in no other writer, since Cromwell's chaplain, Jeremiah White, uttered his prophesying on 'The Restoration of all Things,' do we find a tone of so much jubilant hopefulness touching the destinies of the race as we meet with in this farewell volume of the Bishop of Argyle. Open where we will, the refrain—and well may we use the term, for the bishop often is borne up into a region very near to song—in these sermons is still the same: 'Hope on, hope always, for God is light, and in him is no darkness at all; progress is the law—the Christ growing within us, till the perfect stature and wisdom be attained.' After all, our great teachers have only one word to give us. But that word serves our needs a long while. Luther gave us *justification by faith*; Wesley, *the urgent love of God*; Bishop Ewing has said to us, *revelation is light*; and perhaps for some time to come this great axiom of his will occupy the thought of all men who yet believe either in the fact or the probability of a revelation from a source beyond the phenomenal surroundings of the life that now is."

REV. JOSEPH PARKER, D. D., the well-known author of *Ecce Deus*, was present at the Congregational Ministers' Meeting, Boston, on Monday, September 15. The *Congregationalist* says he has several vices in speaking, one of which is that, during considerable periods of his utterance, he sinks it into a whisper so low as to be scarcely audible. One of his remarks, which seems to have been perfectly audible, was this: "I came to America hoping to hear considerable preaching, but so far have only heard considerable organ."

A FEW minutes' devotion at night will not clear the conscience of a foul trick done during the day, nor will going to church on Sunday atone for the willful sins of a week.

### Bismarck and Christianity.

The absurd popish calumny against Prince Bismarck, charging him with avowed hostility to Christianity, which has been industriously circulated in this country and in Europe, is set at rest by the following letter from Dr. Bendan, late professor in the New York University:

DRESDEN, Ammon Strasse, 24, Sept. 8, 1873.
To the Editor of the Herald:

I send you a translation of an authentic reply from Prince Bismarck to the stories of a conversation on the subject of religion which a Berlin correspondent of the New York *World* communicated to his paper, and which other papers, more bent upon sensation than truth, have copied without discrimination or scruple. The subject seemed to me important enough to warrant a correspondence with Prince Bismarck, and I elicited the following reply, which he gave me full liberty to use at my discretion:

"*Dr. Bendan*—I received your communication with many thanks. So many falsehoods are told on my account that I am not astonished at this barefaced invention. I do not know if there are people stupid enough to believe such things; but one thing is certain—*I never had with any one* a conversation of an import similar to that to which you refer. There can consequently not even be a misunderstanding alleged as a pretext for that falsehood (*Lüge*—lie.) But it strikes me that the phrase 'to crush Rome in order to crush Christianity,' very plainly shows the source and purpose of that calumny.

"*That my convictions and my belief are the opposite of what that fable puts in my mouth* no man in Germany doubts, and also in America people will say that if one were so God-forsaken (*Gottverlassen*) as to think so he would hardly be fool enough thus to talk.

V. BISMARCK."

The translation is as literal as I could make it without spoiling the scope and point of his declaration.—*New York Observer*.

### Wild Beasts in India.

The numbers of people destroyed by wild beasts constitute an extraordinary feature of Indian life. Rewards are offered by the government for the killing of these animals, but still the loss of life is very great in some districts, and in others it is less only because goats are abundant, and the wolves prefer kids when they can get them. No less than 14,529 persons lost their lives by snake-bites in 1860, and in 1871 there were 18,078 deaths reported as caused by dangerous animals of all classes; but Dr. Fayrer is of opinion that systematic returns would show that there are more than 20,000 deaths annually from snake-bites. The inhabitants of the border lands between jungle and cultivation are killed and eaten by tigers in such numbers as to require the serious attention of the government. A single tigress caused the destruction of 13 villages, and 256 square miles of country were thrown out of cultivation. Another tigress killed 127 people in 1869, and stopped a public road for many weeks. A third killed 108 people in the three years, 1867-9. In Lower Bengal alone 13,401 human beings were killed by wild beasts in six years, and 40 in South Canara in the single month of July, 1867. The chief commissioner of the central provinces has to report 946 persons killed by tigers in three years ending with 1869. There are difficulties in the way of extirpating tigers: the natives regard the man-eating tiger as a kind of incarnate and spiteful divinity whom it is dangerous to offend; and, as readers of correspondence which we published some time ago on the subject will remember, it is the desire of a few in India naturally to preserve tigers for sport. Mr. Frank Buckland has suggested an organized destruction of the tiger cubs in the breeding season, and the attraction of full-grown tigers to traps by means of valerian, of which tigers (which are only gigantic cats) are exceedingly fond.—*London Times*.

A PICTURE.—We refer to the handsome wood-cut of Centenary College, Jackson, Louisiana, which now graces our sixth page. The engraving does not flatter in the least, but gives a tolerably good idea of the spacious buildings and beautiful situation. We believe the quarantine which the Jackson authorities have enforced for some weeks back has been removed, and that there is now no let or hinderance to the entrance of students from anywhere. Now is the time to send the boys forward. Times may be hard and money scarce, but this matter of education cannot be delayed. The boys do not stop growing, and the time for educating them will soon be past. The loss of a few months or a year to a boy in his teens is often irreparable. With reference to Centenary and all of our institutions of learning we would urge our people to a prompt and generous patronage. We can as well afford to stop eating as to stop educating our children. The schools must be kept up, and our young people must have the advantages of thorough culture.

FROM the letter of Bro. Rush, published this week, it will be seen that our brethren in Mobile have passed through perils and suffered. The bereaved have our deepest sympathy. We are truly thankful that the lives of the faithful pastors have been spared. May God keep them and their flocks.

WE KNOW God in the same sense in which we know ourselves and things of ourselves.

### Books and Periodicals.

FIRESIDE SAINTS, MR. CAUDLE'S BREAKFAST TALK AND OTHER PAPERS. By Douglas Jerrold. Boston: Lee & Shepard, publishers; New York: Lee, Shepard & Dillingham, 1873.

The papers, here published for the first time in a collected form, are such as only Douglas Jerrold could write. His genius for humor and satire shines in every paragraph. People who wish to sharpen their wits, and enjoy the scintillations of "a fellow of infinite jest, of most excellent fancy," will buy this book. For sale by R. J. Harp, Methodist Depository, 110 and 112 Camp street, New Orleans. Price, $1.50.

THE TURNING OF THE TIDE, OR RADCLIFFE RICH AND HIS PATIENTS. By Elijah Kellogg. Boston: Lee & Shepard; New York: Lee, Shepard & Dillingham, 1873.

A story for young people, full of practical wisdom, and written in an entertaining style. A 12mo of 288 pages, handsomely bound and illustrated. For sale by R. J. Harp, Methodist Depository, New Orleans.

WE ARE INDEBTED to the University Publishing Company, New York and Baltimore, for a copy of Maury's Physical Geography. It is a work of rare merit, and contains all the most recent discoveries. The work is divided into six parts, as follows: 1. The earth; 2. Features of the land; 3. Meteorological phenomena; 4. Phenomena and life of the sea; 5. The life and products of the earth; 6. The American continent. The charts, maps and engravings are numerous and of superior finish. For sale at the Southern Methodist Depository, 110 and 112 Camp street, New Orleans.

THE MORNING STAR is a collection of new music for choirs, singing schools, conventions, etc., and is divided into six parts, to wit: Musical notation, vocal culture, four-part songs and glees, hymn tunes, anthems and chants, and standard tunes. The work is by D. F. Hodges and G. W. Foster. Lee & Shepard, Boston, publishers, and G. H. Tilden & Co., Keene, New Hampshire, 1873.

GOLDEN SUNBEAMS, published by Lee & Shepard, Boston, and Lee, Shepard & Dillingham, New York, 1874, is a collection of music for the Sunday school, social meeting and home circle. The songs and tunes appear to be an unusually good selection.

FROM HENRY HOLT & Co., publishers, New York, we have received Ingraban, by Gustav Freytag, translated from the German by Mrs. Malcolm.

OUR SUNDAY SCHOOL PERIODICALS for November are promptly to hand, and will, we think, satisfy everybody. The Magazine, we are glad to see, keeps up in full measure and quality those most important departments: Illustrative Readings and Notes for Teachers and Bible Students.

THE METHODIST QUARTERLY REVIEW, OCTOBER, 1873.—D. D. Whedon, LL. D., editor. Nelson & Phillips, New York; Hitchcock & Walden, Cincinnati. Contents: Theodore Parker; The Soushlp of Christ; Carl Immanuel Nitzsch; Nature of a Christian Sacrament; Chamberlayne on Saving Faith; The Resurrection; An Inquiry into the Nature of Matter. The editorial department, embracing Synopsis of the Quarterlies, Foreign Religious Intelligence, Foreign Literary Intelligence and Quarterly Book Table, is full, able and replete with interest.

SCRIBNER'S MONTHLY for November has the following articles: The Great South—Old and New Louisiana; November Morning; For Pastime; Sonnets; The Story of a Telescope; A Spiritual Song; Edmund Clarence Stedman; Alpenglow; Katherine Earle; Duty; Earthen Pitchers; An Arctic Quest; Only Half a Woman; Annals of an English Abbey; Elizabeth Barret Browning; Topics of the Time; The Old Cabinet; Home and Society; Culture and Progress; Nature and Science; Etchings.

THE SUNDAY MAGAZINE for October contains: The Doctrine of the Resurrection of the Body; Earlier Historical Illustrations of the Bible; Notes from the South Pacific, and other articles of great value. Good Words for October contains a great variety of articles, and all are meritorious. Among them we note: Our Dwelling-Houses; Pictures of Italian Life; Christianity and Ritual; The Cloud of Witnesses.

JOURNAL OF THE EXPOSITION is the title of a new illustrated weekly, published at Philadelphia, in the interest of the National Centennial Exposition. Price, $4 per annum.

THE GALAXY for November contains a number of very clever articles, and will prove one of the best numbers of the volume.

IT IS BECOMING the rule for most editors of large papers to employ the aid of a stenographer to do the vast amount of writing incident to such a position. Such is the practice of Whitelaw Reid, Charles A. Dana, Manton Marble, D. G. Croly, Samuel Bowles, John W. Forney and some others. Yet Murat Halstead, Horace White and Henry Watterson still do the bulk of their writing each with his own hand.

OUR FRIEND, Dr. J. J. Lyons, as appears from his card in another column, has removed from 502 Ramport to 219 Carondelet street, between Julia and St. Joseph. We take great pleasure in commending Dr. Lyons to the public as a physician of experience and skill.

IT WILL BE SEEN from the card of Dr. Bickham, which will be found among our new advertisements this week, that he has removed his office and residence to the corner of Second and Magazine streets.

IF THERE be any good in thee, believe that there is much more in others, that so thou mayst preserve humility.

## Tribute of Respect.

At a regular meeting of the board of stewards of the Carondelet Street Methodist Episcopal Church South, held on Monday night, October 13, 1873, the following resolutions were unanimously adopted:

Whereas, It has been the sovereign pleasure of our heavenly Father to remove from the family on earth to the family in heaven our beloved brother, companion and friend, HENRY F. GIVEN; therefore, be it

*Resolved*, That words cannot express our sorrowful sense of the loss which we have sustained, as a church and as an official board, in his sudden demise.

*Resolved*, That we would hereby testify to his honorable and noble record as a faithful steward of this church for many years—always in attendance at the meetings of the board when in health, always punctual, always sharing and bearing, according to his ability, the financial and other burdens which fall to the lot of stewards to sustain.

*Resolved*, That we would also hereby express our respect, affection and esteem for Bro. Given as a good man, a warm friend and an earnest follower of our Lord Jesus Christ.

*Resolved*, That we do hereby extend to his stricken widow and family our sincere condolence, with prayers for the consolation of divine grace to abound unto them.

*Resolved*, That a copy of these resolutions, duly signed, be presented to the family of the deceased, and furnished for publication in the NEW ORLEANS CHRISTIAN ADVOCATE.

W. V. TUDOR, Chairman.
J. L. DUNNICA, Secretary.

IF YOUR errand-boy takes an unusually long time to bring you the morning mail from the postoffice, don't reprove him for being slow till you find out how many postal cards he has to read.

## MARRIED.

PROCTOR—LAW.—At the residence of the bride's stepfather, on the sixteenth of October, by the Rev. W. R. D. Stocktun, Mr. William J. Proctor to Miss Fannie E. Law, all of Bell county, Texas.

LAMAIRE—GALL.—At the Methodist church, New Iberia, Louisiana, October 8, by Rev. T. H. White, Leon Lamaire and Mary Gall.

BELL—FITZHUGH.—At the residence of T. B. Fitzhugh, near St. Martinsville, Louisiana, October 23, by Rev. T. H. White, Erwin A. Bell and Henrietta A. Fitzhugh.

## Conference Register.

| Conference. | Place. | Time. | Bishop. |
|---|---|---|---|
| West St. Louis | Springfield | Oct. 1 | Wightman. |
| Louisville | Princeton | Oct. 1 | Keener. |
| Tennessee | Franklin | Oct. 8 | McTyeire. |
| Pacific | Colusa | Oct. 8 | Doggett. |
| St. Louis | Charleston | Oct. 15 | Wightman. |
| Holston | Marion | Oct. 15 | Keener. |
| Northw. Texas | Waco | Oct. 15 | Kavanaugh. |
| Los Angeles | Santana | Oct. 23 | Doggett. |
| Indian Mission | Tallequah | Oct. 23 | Pierce. |
| Trinity | Dallas | Oct. 29 | Kavanaugh. |
| Arkansas | Hardanelle | Nov. 5 | Pierce. |
| East Texas | Palestine | Nov. 12 | Kavanaugh. |
| White River | Forest City | Nov. 12 | Pierce. |
| N. Alabama | Talladega | Nov. 19 | Marvin. |
| Memphis | Memphis | Nov. 19 | McTyeire. |
| Virginia | Norfolk | Nov. 26 | Keener. |
| Little Rock | Camden | Nov. 26 | Pierce. |
| N. Mississippi | Grenada | Nov. 26 | Paine. |
| Alabama | Selma | Dec. 3 | Marvin. |
| Mississippi | Brandon | Dec. 10 | Wightman. |
| North Carolina | Goldsboro | Dec. 10 | Keener. |
| South Carolina | Sumter | Dec. 10 | McTyeire. |
| North Georgia | Newnan | Dec. 10 | Paine. |
| Texas | Austin | Dec. 10 | Kavanaugh. |
| South Georgia | Macon | Dec. 17 | Paine. |
| West Texas | Lockhart | Dec. 18 | Kavanaugh. |
| Louisiana | Baton Rouge | Jan. 7 | Morvin. |
| Florida | Jacksonville | Jan. 7 | Pierce. |
| Baltimore | Baltimore | Mar. 6 | Doggett. |

## Publisher's Department.

### Acknowledgments of Letters and Funds

RECEIVED BY MAIL,

**For the Week Ending Oct. 25, 1873.**

A—American News Company, T. K. Armstrong, American Sunday School Union two letters, A. S. Andrews, D. Appleton & Co., R. Abbey, A. C. Allen.

B—W. T. Brooks, J. H. Butler & Co., P. H. Bridges, A. A. Hatte, Barnes & Wilkinson, Bigbow & Main, J. A. Bolls, S. P. Bernard, F. T. J. Brandon, Charles E. Butt, Bouranu & Pease, A. J. Briggs, George W. Brown \$10.

C—Colton, Zalun & Roberts, S. T. Collins, W. H. Chidester, John T. Cheshire, E. H. Cushing; Miss M. P. Chambers.

D—L. F. Dowdell \$5, A. M. L. Douglass \$6.70, C. H. Ditson & Co. two letters, C. L. Dobbs, Robert H. Downer.

E—10, G. W. Ellis.

F—Flint, Chamberlin & Holt, S. C. Forsythe & Co., C. H. Fisher, E. N. Freshman two letters.

G—J. O. Gibbs, W. H. Gober.

H—Philip Hake, Mrs. J. R. Harkness 50 cents, R. F. Hughes, D. W. Harris.

I—Ivison, Blakeman, Taylor & Co. two letters.

J—J. W. Jordan 25 cents, W. J. Joyce, H. F. Johnson, R. J. Jones, R. R. Jayne, E. T. Josey \$50.

K—Miss Mary Kay.

L—R. M. Lenton, J. B. Lippincott & Co. three letters, E. A. Lenoake, Lee, Shepard & Dilllingham.

M—William McCormick, E. H. Mounger, H. M. Marsh \$10, Eugene Miller 75 cents, Jas. M. McKee, G. & C. Merriam, John A. Miller, J. H. Millspaugh, J. Maury, John Manning, Mrs. E. H. McLean, C. Miller, Alexander Mills, A. W. Moore, E. F. Mullins, W. F. Martin, Martin & Davenport.

N—Matthew T. Nicholson \$5.

O—James Ormond.

P—Powers Paper Company, W. O. Pipes 50 cents, J. H. Packwood.

R—W. M. Rushing, George P. Rowell & Co. three letters 50 cents, J. K. Randall, A. H. Redford, J. F. Rigg, J. W. Rush.

S—A. Stephens, J. E. Surratt, R. A. Smith, W. P. Sampson, George M. Smith & Co., Sheldon & Co., B. W. Stubbs, E. Similar, J. A. Steugall & Co.

T—C. W. Thomas, E. K. Thurber \$1.50.

U—Joseph Umberger.

W—Fred. White, John F. Wynne, Walker, Taylor & Co., W. H. Wild, T. H. White two letters, N. J. Woodbridge, Anson West, C. C. Watkins \$2, H. S. Walkley, L. M. Wilson, H. Ward.

THE WEEKLY WATCHMAN, LITTLE ROCK, ARKANSAS.—Under contract with E. H. Hotchkiss, editor and proprietor, the subscribers of the *Watchman* will be furnished with the NEW ORLEANS CHRISTIAN ADVOCATE during the time of the suspension of said paper, being *thirty-six weeks* further, as agreed upon, or until notice thereafter.

AT NOS. 19 and 29 Canal street Mr. M. Cogan is selling, at greatly reduced prices, a large lot of clothing damaged at the recent fire.

SANTIAGO M. LAPEYRE, wholesale and retail dealer in imported and domestic cigars, No. 53 St. Louis street.

SEE Braselman & Adams' advertisement of bargains.

OUR READERS are requested to read the notice to planters and millers, in another column.

J. W. BLACKMAN'S Commercial College, 131 Carondelet street.

BARGAINS at Braselman & Adams', Magazine and St. Andrew.

HUMAN HAIR MANUFACTORY.—Mr. J. G. Bermel, at No. 121 Canal street, claims to have the cheapest human hair manufactory in the South, and also keeps on hand a complete stock of gloves, fans, perfumery, brushes, combs, fancy and jet jewelry, pocket-books, opera glasses, walking-canes, crutches, umbrellas, parasols, etc. A fine assortment of rich bronze and gilt ornaments, well adapted for the approaching holidays.

MR. LOUIS GRUNEWALD has erected, at great expense, on Baronne street, near Canal, an imposing building, to which he has removed his large stock of pianos and musical instruments, and would be pleased to receive his old and many new customers. Parties desiring to purchase pianos, etc., will find at Mr. Grunewald's establishment a most complete and varied stock.

ALEXANDER MILLS, 539 Broome street, New York, is prepared to fill all orders for pipe and parlor organs. We are informed that Mr. Mills put up several organs in this city before the war, and was formerly in the employ of H. Erber. He has attained a reputation in his line in the North, where he has served many of the most prominent churches.

MAGIC LANTERNS.—McAllister's patent Artopticon is the most powerful magic lantern ever made; with a brilliant oil lamp; for home, Sunday school and lectures. Stereopticons, etc. Slides at reduced prices. A profitable business for a man with small capital. Send stamp for catalogue. Address W. Mitchell McAllister, 1314 Chestnut street, Philadelphia.

WE CALL ATTENTION to the advertisement of John C. Pooley, No. 315 Julia street, dealer in every description of building material, lumber, shingles, sash, laths, etc. Purchasers will receive prompt attention from Mr. Pooley, assisted by Mr. John Keiffer.

BOOTS AND SHOES.—George John Wagner, for many years at the sign of the red boot, corner of Ursulines and Dauphine streets, desires to inform the readers of the ADVOCATE that, in consequence of the hard times, he is selling boots and shoes at reduced prices.

COAL.—Messrs. H. & C. Tyler, No. 9 Carondelet street, will sell Pittsburg, anthracite and cannel coal, in quantities to suit customers, at the lowest market rates. We recommend them to the patronage of our readers.

AT THE cash store, corner of Magazine and St. Andrew streets, our readers will find a large and superior stock of dry goods, which Messrs. Braselman & Adams are selling at low rates.

THE New Orleans Butchers' Hide and Tallow Company, of which Mr. Jean Berthin is president, and A. D. Duchiron is secretary, advertise, in this issue, their extensive business, to which we call the attention of our readers.

F. ESTEVA, at his cigar depot, corner of Camp and Girod streets, New Orleans, has on hand a large stock of Havana and domestic cigars. Country orders promptly attended to.

SEND to B. S. Twichell for price list of the Chicago farm pumps, which he claims are the cheapest and best, and are adapted to all climates.

BOOK-BINDER.—Mr. F. J. Kuhnholz, No. 112 Gravier street, is prepared to fill orders for ruling and binding of every description.

MESSRS. BRASELMAN & ADAMS, corner of Magazine and St. Andrew streets, are selling a superb stock of imported black silks at reduced prices.

FOR THE TABLE of every family the Halford Leicestershire Table Sauce is expressly adapted for use upon fish and meats of every description. It is the cheapest relish, and the best that is made in any part of the world. Sold by all A1 grocers at only fifty cents per pint bottle. oc16 4t

COLGATE & CO.'S new perfume for the handkerchief, "CASHMERE BOUQUET," will be appreciated by all who have enjoyed the delicate and peculiar fragrance of their toilet soap of the same name, which is so universally popular. je12 1y

### *BUSINESS NOTICES.*

MRS. M. G. BROWN'S METAPHYSICAL DISCOVERY kills the root of all disease—Deafness, Baldness, Blindness, Catarrh, etc. Three preparations form the Metaphysical Discovery, which enters the system through the Eyes, Ears and Scalp. No drugs through the mouth. Price, \$1, \$1.50 and \$5. Sold by Fredericksen & Harte, 139 Canal street, and E. J. Hart & Co., 77 to 79 Telegraphic Place, New Orleans, and by druggists generally; or will be sent to any address, on receipt of price, from the Metaphysical University, 51 Bond street, New York, where please inclose stamp for pamphlet. oc31 1yetw

LADIES will find relief from their headache, costiveness, swimming in the head, colic, sour stomach, restlessness, etc., by taking Simmons' Liver Regulator. Persons living in unhealthy localities may avoid all bilious attacks by taking a dose of Simmons' Liver Regulator occasionally to keep the Liver in healthy action. It should be used by all persons, old and young. It is not unpleasant, is a purely vegetable compound, is not injurious to the most delicate constitution, and will keep the Liver in healthy action. oc30 1t

NO PAY if Dr. Tobias' Venetian Liniment does not cure, when first taken, cholera, diarrhœa, dysentery, cramp, colic and seasickness. Taken internally, warranted perfectly harmless (see bottle accompanying each bottle), for chronic rheumatism, sore throat, lumbago, pains, bruises, old sores, pains in the limbs, back and chest. Externally, this Liniment has been warranted for over twenty-six years, and not one bottle returned. Many families have used it for years, and state that if it was \$10 per bottle they would not be without it. Depot, 10 Park Place, New York. oc23 4t

HAMILTON'S preparation of Buchu and Dandelion cures that most distressing malady, Piles, by increasing the digestive function of the stomach, and by securing a proper secretion and excretion of bile for the lubrication of the bowels. This prevents constipation, and constipation is the immediate cause of Piles. There is common sense in this treatment. Go to Fredericksen & Harte's or E. J. Hart & Co.'s drug stores and tell them you want Hamilton's Buchu and Dandelion. They can tell you all about the remedy, and sell it to you also. oc2 2m

THE EQUITABLE LIFE ASSURANCE SOCIETY, New York.

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| Assets | \$21,000,000 |
| Income | 11,000,000 |

Branch office—33 CAMP STREET.

A. P. CLEVELAND,
General Agent.
fe13 1y

PIERSON & HEWS, fine Clothing, Shirts and Furnishing Goods, 13 and 15 Camp street, opposite City Hotel, New Orleans, Louisiana. We invite visitors from the interior to examine our stock and prices. We claim to sell first-class goods as low as can be afforded and live. We sell the celebrated Shomder-Seam Shirts, warranted to fit, wear and give satisfaction. Liberal deduction made to Clergymen, and their trade solicited. fe27 1y

\$77.60.—Agents' profits per week. Will prove it or forfeit \$500. New articles just patented. Samples sent free to all. Address W. H. CHIDESTER, 267 Broadway, New York. oc2 2m

WE ADVISE those wanting to buy carriages, buggies or harness not to do so until they examine D. M. Hollingsworth's stock, at 54 and 56 Baronne street. oc2 6mosw

TEN DOLLARS A DAY.—Employment for all. Patent Novelties. GEORGE L. FELTON, 119 Nassau street, New York. oc9 8t

REMOVAL.—New Orleans Steneil Works, to 82 Gravier street. oc16 6t

### *NEW ADVERTISEMENTS.*

NOTICE TO

PLANTERS AND MILLERS.

A Licensed Engineer of twenty years' experience desires employment. Practical, alert, sober and honest. Address ENGINEER,
oc30 3t No. 141 Carondelet street.

### *NEW ADVERTISEMENTS.*

GOLD AND SILVER MEDALS

AWARDED IN 1873 TO

J. G. BERMEL,

121.....CANAL STREET.....121

*NEW ORLEANS, LA.*

**The Cheapest Human Hair Manufactory in the South.**

Gloves, Fans, Perfumery, Brushes, Combs, Fancy and Jet Jewelry, Pocket-Books, Opera Glasses, Walking-Canes, Crutches, Umbrellas, Parasols, etc. A fine assortment of rich Bronze and Gilt ORNAMENTS, well adapted for the approaching Holidays, will be sold at cost. oc30 2m|5p

THE FIRE ON CANAL STREET

SETTLED

WITH THE INSURANCE.

\$9,000 worth of Fine CLOTHING,
\$3,000 worth of BOYS' CLOTHING,
\$4,000 worth of Winter OVERCOATS,
\$1,500 worth of Stylish HATS,

All more or less damaged by water only, which will be sold at

**Fifty Per Cent. Below Cost.**

At M. COGAN'S,
19 and 29 Canal street,
oc31 1m But the Customhouse and the River.

L. GRUNEWALD'S

MAMMOTH

PIANO AND ORGAN WAREROOMS,

18, 20 AND 22 BARONNE STREET.

The Largest and Finest Store,
The Largest and Best Assortment,
The Best and Finest Pianos,
The Cheapest Prices, and
The Most Accommodating Terms.

Every Piano warranted to be as represented, and to give satisfaction.

Twenty second-hand PIANOS at \$100, \$125, \$150 and upward; in perfect order. Sold below their value, on time or for cash, to make room for new stock now arriving. oc30 1m

NEW ORLEANS BUTCHERS'

HIDE AND TALLOW CO.

Capital.....\$100,000.

JEAN BERTHIN, President.
A. D. DUCHIRON, Secretary.

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oc30 2m

CHEAPEST AND BEST!



CHICAGO FARM PUMPS!

Send for Price List.

B. S. Twichell,
New Orleans.
oc30 6m

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COMMERCIAL COLLEGE,

131.....CARONDELET ST.....131

This is the only Commercial College in this city where students from the country can board in the family of the Principal. There is ample accommodation for thirty to forty students to board in the college building. This department is in charge of Mrs. Blackman, and in case of sickness students will be properly cared for, and not sent to a hospital, or the cold care of strangers.

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Every description of articles in the Boot and Shoe line, for Ladies', Gentlemen's and Children's wear, constantly on hand, and offered at the LOWEST PRICES. oc30 2m

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*SASH, LATHS, ETC.,*

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Near corner of Liberty (New Basin.)
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CIGAR DEPOT,

Corner of Camp and Girod Streets,

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Havana and Domestic Cigars always on hand. Country orders promptly attended to. oc31 2m

COAL.....COAL.

H. & C. TYLER,

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Will sell Pittsburg, Anthracite and Cannel COAL, in quantities to suit customers, at the lowest market rates.
oc31 3m H. & C. TYLER.

DR. C. J. BICKHAM,

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Orders for Ruling and Binding executed with neatness and dispatch. Merchants and others requiring Blank-Books will find it to their interest to order direct from the binder. oc30 2m

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Also Chewing and Smoking Tobacco, Snuff, Pipes, Etc., Etc.,

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McALLISTER'S PATENT ARTOPTICON.

The most powerful Magic Lantern ever made; with a brilliant Oil Lamp; for Home, Sunday School and Lectures. Stereopticons, etc. Slides at reduced prices. A profitable business for a man with small capital. Send stamp for catalogue.

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YELLOW FEVER

Can be successfully treated by any one. See Dr. S. S. FITCH'S

NEW FAMILY PHYSICIAN.

Sent free of charge to any person sending their name and address to 714 BROADWAY, New York. oc30 4t

GREAT FORTUNES, AND

HOW THEY WERE MADE.

An elegant Book, by J. R. McCabe, FORTY eminent lives, and each like a lesson. *Thrilling* in interest, and *all true*. Beautifully illustrated; original engravings.

**Agents Wanted.**—*Rapid sales and very best commissions. No investment required. Do you mean business?* Then send and get our *Extra Terms*.

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CHRISTMAS BELLS SENT FREE ON receipt of stamp. An Illustrated Journal of Amusements, Novelties and Gifts, curious, rare and useful. Address ADAMS & CO.,
oc30 2teow Publishers, Boston, Mass.

### *NEW ADVERTISEMENTS.*

BARGAINS!.....BARGAINS!

SILKS! SILKS!

WE HAVE THIS DAY

REDUCED THE PRICES

OF

OUR SUPERB STOCK OF

IMPORTED BLACK SILKS

AS FOLLOWS:

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| \$1 25 | Silk reduced to | 87½ per yard. |
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| 1 75 | Silk reduced to | 1 20 per yard. |
| 1 80 | Silk reduced to | 1 30 per yard. |
| 1 87½ | Silk reduced to | 1 37½ per yard. |
| 1 90 | Silk reduced to | 1 45 per yard. |
| 2 00 | Silk reduced to | 1 50 per yard. |
| 2 20 | Silk reduced to | 1 60 per yard. |
| 2 25 | Silk reduced to | 1 65 per yard. |
| 2 40 | Silk reduced to | 1 75 per yard. |
| 2 50 | Silk reduced to | 1 85 per yard. |
| 2 60 | Silk reduced to | 1 90 per yard. |
| 2 75 | Silk reduced to | 2 00 per yard. |
| 2 87 | Silk reduced to | 2 10 per yard. |
| 3 00 | Silk reduced to | 2 15 per yard. |
| 3 25 | Silk reduced to | 2 25 per yard. |
| 3 50 | Silk reduced to | 2 37½ per yard. |
| 3 75 | Silk reduced to | 2 50 per yard. |
| 4 00 | Silk reduced to | 2 75 per yard. |
| 4 25 | Silk reduced to | 3 00 per yard. |
| 4 50 | Silk reduced to | 3 25 per yard. |
| 4 75 | Silk reduced to | 3 25 per yard. |
| 5 00 | Silk reduced to | 3 37 per yard. |
| 5 50 | Silk reduced to | 3 50 per yard. |
| 6 00 | Silk reduced to | 3 75 per yard. |
| 6 50 | Silk reduced to | 4 00 per yard. |
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WE HAVE ALSO

MARKED DOWN TO FIFTY CENTS

ANOTHER LOT OF

JAPANESE AND PONGEE SILKS.

IN DOMESTICS

We are also offering Great Inducements to buyers.
We sell Real LONSDALE at 15 cents.
We sell Sea Island COTTON at 10 cents.
We sell choice PRINTS at 10 cents.
We sell English 4-4 PRINTS at 12½ cents.

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WORSTED DRESS GOODS,

From Fifteen Cents to the Finest.

SUPERB STOCK OF FLANNELS

At Less Than Manufacturers' Prices.

All-Wool White FLANNELS, 25 cents, etc.

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SUCH AS

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IN FULL STOCK, AND AT

Prices that Show we Need Money.

BRASELMAN & ADAMS,

MAGAZINE AND ST. ANDREW STREETS.

CASH HOUSE. oc30 1t

WATERS' CONCERTO PARLOR ORGANS are the most beautiful in style and perfect in tone ever made. The CONCERTO STOP is the best ever placed in any Organ. It is produced by one extra set of Reeds peculiarly voiced, the effect of which is most charming and soul-stirring, while its imitation of the human voice is superb. Terms liberal.



A Great Offer.—HORACE WATERS & SON 481 BROADWAY, New York, will dispose of FIVE HUNDRED PIANOS AND ORGANS, of first class makers, including Waters', at extremely low prices for cash or part cash and balance in small monthly payments. New Seven-Octave first-class Pianos, all modern improvements, for \$275 cash. Organs, Five-Octave, \$70, Double Reed Organs, Four Stops, \$11. Eight Stops, \$125. Illustrated catalogues mailed. A large discount to Ministers, Churches, Sunday Schools, Temperance Societies, etc., etc. Agents wanted. jy31 1y

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New Collection of Organ Music,

ENTITLED

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No musical home complete without it, for it contains over two hundred selections of the most popular music of the day, well arranged for the Reed, Parlor or Pipe Organ. Contains everything which is so-called "popular"—melodies of the day, marches, waltzes, voluntaries, variations, transcriptions of the best sacred airs, gems of Handel, Mozart, Schumann, etc.; in fact the best of all music from Beethoven's Adagios to Strauss' Danube Waltz. First edition sold in two weeks after publication, and Fourth now ready. Price, \$2.50 boards; \$3 cloth.

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This great Church Music-Book, by L. O. Emerson and H. R. Palmer, has double the merit and is likely to have double the sale of common books by one composer. The works of either gentleman have sold by the hundred thousand, and the STANDARD will continue to be called for until every choir, singing class and convention is supplied. Price, \$1.50. Published by

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Those who contemplate giving up housekeeping this winter, and desire to have their FURNITURE carefully packed for shipping or storing, will do well to call on

J. ROIS,
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N. B.—Furniture repaired and bought. Carpets taken up and cleaned. oc23 2m

### *NEW ADVERTISEMENTS.*

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136.....CANAL STREET.....136

Incorporated March 15, 1855.

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SIX PER CENT. INTEREST on deposits.
oc23 3m

THE WEED SEWING MACHINE.

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SEWING MACHINE

HAS JUST RECEIVED

THE HIGHEST AWARD

AT VIENNA,

THUS

REPEATING ITS EXPERIENCE

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No Machine possesses so many good qualities for general Family use.

The universal satisfaction given by this Machine justifies its claim to the well-known name:

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Twenty Varieties Now Made.

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TRADE B MARK.

Also Wrought Iron and Steel

DROP FORGINGS

of all descriptions, for Guns, Pistols, Sewing Machines, Agricultural Implements, etc.

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Peard's Folding-Lid Desk and Seat,

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Our stock of Maps, Globes, Charts, etc., embraces all the leading publishers in the country.

HALL AND CHURCH SEATING a specialty.

Full illustrated catalogues and price lists sent free on application.

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The GAZETTE is the leading Republican newspaper of the West, and has the

Largest Aggregate Circulation

of any paper west of New York. It is the paper for the Farmer, Mechanic, counting-house and family circle. Send for terms to agents.

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FINE-TONED, LOW-PRICED, WARRANTED. Circulars sent free.

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(Successors to Blymyer, Norton & Co.) Cincinnati, O.
ap3 1yeow Office and Works, 864-894 W. Eighth St.



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For Flour, Fine Meal, Stock Feed and other uses. Send stamp for catalogue of 1873.

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oc2 4teow New Haven, Conn.

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Full information without charge.
Call or send for Book of Instructions. se18 1y

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GLASS STAINER AND CUTTER,

No. 115 Eliot Street,

au7 3m Boston, Mass.

ST. JULIAN HOTEL,

PORTLAND, MAINE.

George E. Ward, Proprietor.

aq21 3m

ATLANTA PAPER MILLS.

JAMES ORMOND, PROPRIETOR.

For "News" we refer to this issue of this paper. au21 6m

ROGERS' EFFERVESCING

CITRATE OF MAGNESIA,

in six-ounce bottles, in powder. This Magnesia is a mild purgative and aperient, very acceptable to the stomach for sick Headache, Sour or Sick Stomach, and all Febrile cases. Good for all seasons of the year. For sale by druggists. Prepared by ARTHUR ROGERS, 193 Spring St., N. Y. se9 3m

### *MEDICAL.*




THE FAVORITE HOME REMEDY

—IS—

PURELY VEGETABLE,

containing those Southern Roots and Herbs which an all-wise Providence has placed in countries where Liver diseases most prevail. It will cure diseases caused by derangement of the Liver and Bowels.

SIMMONS' LIVER REGULATOR

OR MEDICINE

is eminently a Family Medicine; not to be kept ready for immediate resort will save many an hour of suffering, and many a dollar in time and doctors' bills.

After over forty years' trial it is still receiving the most unqualified testimonials to its virtues from persons of the highest character and responsibility. Eminent physicians recommend it as the

MOST EFFECTUAL SPECIFIC

for Constipation, Headache, Pain in the Head, Dizziness, Sour Stomach, bad taste in the mouth, Bilious attacks, Palpitation of the Heart, Pain in the region of the Kidneys, despondency, gloom and forebodings of evil, all of which are the offspring of a diseased Liver.

For Dyspepsia or Indigestion it has No Equal.

It is the cheapest, purest and best Family Medicine in the world. Manufactured only by

J. H. ZEILIN & CO.,
Macon, Ga., and Philadelphia.

Price, \$1. Sold by all druggists.

TESTIMONIAL.

TESTIMONIAL.

OFFICE AND RESIDENCE,
No. 44 Dauphine street,
New Orleans, September 20, 1873.

CAPT. TRYON J. WOODWARD,
Agent Maguire's Medicines,
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*External Use*—From a feeling of heartfelt gratitude and a general sense of duty I am prompted to address you, and respectfully beg to give you a history and brief statement of my past and present state of health, and my personal experience in the use of MAGUIRE'S CUNDURANGO CURE AND BLOOD BITTERS, and SARSAPARILLA TONIC.

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Yours truly, etc.,

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NEW ORLEANS, Sept. 20, 1873.

We, the undersigned, being personally acquainted with Dr. Logan, cheerfully certify that the above statement is true and correct in every particular.

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## The Child's Corner.

### SHUT THE DOOR.

[illegible]

### That Ruffian, Burgan.

BY ROSELLA RICE.

One day the professor of the village academy came to me, at the beginning of a new school term, and said:

"I would like to ask your advice, Rosy. This is likely to be a very full term; new students are coming from all directions, and there is one whom I may have to reject. I want your opinion first. He comes from the coal regions; is a large, dark, thick-set fellow, with strange black eyes, and he looks ruffianly and coarse. His character is not good. He uses profane language; and when I was talking to the boys about their duty, his lip curled, and he looked doubting and scornful. I feel as if I didn't want him here at school; and yet we might do him good. Appearances may be against him; he may have had a sad, gloomy childhood, and low associations, and no opportunities. We know not what the poor young man may have encountered—what battles of the soul he may have fought, what sorrows undergone. He is trying to take a step forward in the right direction—he is walking toward the light; I dare not turn from him. God forbid!"

And so the young man's name was enrolled among the students of Brookside Academy. He did look coarse and ill-bred, and he had sooty black hair, and his pantaloons were tucked inside of his boots, and his thick lips set as though, come what would, he was determined to meet it doggedly.

We all understood each other, and resolved to treat him "like one of us," to show him respect and attention, and to do him all the good we could. It was not much I could do—I was only one of the patrons—but when I met him I always smiled or nodded or waved my hand. Two or three times—when we had strawberry short-cake or peaches and cream—I invited him to take tea with us.

Would you really believe it? before three months the stern lines in his face began to relax and soften; a sunny light came in his dark eyes; he began to know what to do with his hands, and he would raise his hat gracefully when he met a lady. The interested ones nudged each other and said:

"How Burgan grows! Did you ever?"

More than one pair of eyes were misty with tears—real tears of rejoicing and gratitude. I frequently said to the professor:

"Is it well with the young man Burgan? Have you not observed his growth in every desirable direction?"

"I cannot feel grateful enough," said he, "for the good angel's whisper that induced me to look with favor upon that poor fellow."

Last week was commencement. The students held a reunion in the evening. No face in the throng was more expressive than the poor boy's upon whose life hard fate had set her seal. As they were about separating, and were shaking hands, with "Good-by, Dick," "Farewell, Tom," "Let us hear from you, Will," and all these cheery-sad things, that make the tears come in spite of made-up laughter, Burgan said huskily:

"Will you come into the library a moment, professor?" He went, and when the door was closed the poor boy, standing up before his teacher, said: "I could not possibly go away without telling you how much I am indebted to you. I wish I could make you know how much it is—" and here he lifted up his trembling hands and tenderly laid the open palms on the sides of his benefactor's face, leaned his head down upon the faithful breast, and cried out like a broken-hearted woman. It was very touching. Brokenly he said: "I hadn't a friend when I came here; I stood alone in this world, with every human face turned against me. I was despairing; this was my last chance—my last effort. I had tried to be a good boy, but people distrusted me, and met my endeavors with scorn and doubt in their faces. They called me 'that ruffian—that lord case, Burgan.' I had learned to hate my very name. I had nothing to plant my feet upon; no rock to stand on; no rope to lay hold of; no light; the very heavens were brass. I happened to pick up a waif of a newspaper in which was the advertisement of Brookside Academy—a quiet village, where no intoxicating liquors were sold, and where the inhabitants were peace-loving and united. Perhaps a good angel dropped the paper in my way—I don't know; I almost believe it—but something urged me to come. You know the rest. God bless you, sir! you planted my feet upon a rock, and put new resolves into my poor heart. I have tried to drop my bad habits. I have only used profane language a few times, and then not because I wanted to—it came from mere habit. Oh, I'm coming back again, professor!" and he smiled royally; and his teacher told me that the face before him seemed illumined with a beauty that was heavenly.

And thus they parted, in a rain of tears; and those two strong, muscular men, with bearded faces, kissed each other like weeping women.

That must have been a sight beautiful enough for the seraphim to witness—the glad teacher, and the poor student, behind whom lay all his past years, dwarfed and shadowed and broken, and filled with thwarted [illegible] and terrible experiences.—*Lutheran Corporal.*

THE CONSCIENTIOUS BOY.—A little sailor boy, named Ned, once took with him on shipboard a kitten for a pet. Sailors are very fond of having such little pets that remind them of home, and of the dear ones there. So Ned had no difficulty in making friends for his kitty. But in the course of the voyage a fearful storm overtook them. The ship sprung a leak, and was likely soon to go down. A boat was lowered into the foaming sea, and little Ned was about to step into it when he thought of his kitten. There was no selfishness about him, and he could not think of leaving her to go down in that terrible storm. So he rushed into the forecastle to find her. When he came back the boat was gone. Pretty soon another boat was lowered and made ready, and into this went little Ned and his kitten. Now it happened so that out of the several boats that left the ship this was the only one that was saved. The one in which he first intended to go, and in which he would have gone if he had been a selfish boy, and had not cared for his kitten, was lost, and all on board of it perished. If Ned had been a selfish boy he would have perished too. But there was no selfishness about him, and that saved his life.

BEAUTIFUL DEATH SCENE.—When one of Martin Luther's children lay on her death-bed the great man approached her and said to her: "My dear little daughter, my beloved Margaret, you would willingly remain with your earthly parents; but if God calls you you will go with your heavenly Father?" "Yes, dear father, it is as God pleases." "Dear little girl!" he exclaimed, "O, how I love you! The spirit is willing, but the flesh is weak." He then took the Bible and read to her the passage: "Thy dead men shall live; together with my dead body shall they arise. Awake and sing, ye that dwell in the dust; for thy dew is as the dew of herbs, and the earth shall cast out the dead." He then said: "My daughter, enter thou into thy resting-place in peace." She turned her eyes toward him and said, with touching simplicity: "Yes, father."

A FABLE.—One day General Grammar mustered his auxiliary forces, and bade them answer to their names.

"Do?"
"Here, sir."
"Be?"
"Here, sir."
"Have?"
"Here, sir."
"Shall?"
"Here, sir."
"Will?"
"Here, sir."
"May?"
"Here, sir."
"Can?"
"Here, sir," answered Will.
"What do you mean, man?" thundered the general. "You have answered to your name already. I called for Can!"
"Beg pardon, your honor. Can is only another name of mine," replied Will, giving the salute.—*Good Things.*

## Farm, Garden and Household.

### The Best Soil for Fruits.

Much has been said and written in regard to the cultivation of fruits, and the adaptability of certain kinds of soils for certain kinds of fruit. For instance, that soil will bring good apples, and that good pears, etc. This idea contains a good deal of truth; but not all truth. For example, I find, after an experience of eighteen years in fruit-growing, that my greatest success is in putting the different varieties of apples and pears in certain localities where the greatest results can be obtained. I am forced to the conclusion that nearly all upland soil varies very greatly from the fact that when I planted my grounds first I supposed if any variety of apple or pear would do well anywhere on it, every variety would do equally well. Such is not the fact, and for want of a proper knowledge of adaptability of certain varieties to certain spots I have been under the necessity to regraft one-half of my grounds. When I first planted the Beurre Chirgeon pear I planted it on the strongest or what I thought was the best pear soil I had. The trees were very unthrifty, scarcely growed at all, and what few fruit they bore were wretched, small, nasty specimens. I tried this variety in different places, all on strong soil; all were a failure. I had condemned the variety as worthless, and top-grafted all; meantime I had previously grafted one tree over, standing on high, thin soil, and, to my surprise, when it bore fruit it was of the largest and most perfectly developed, and the tree thrifty. I find the Beurre d'Anjou on strong soil is a rapid grower; on thin soil it will starve. I regrafted one over, that stood on high, thin soil, with Beurre Chairgeau, and it was very thrifty. The Doyenne du Comice I find does far better on thin soil than on strong. The Golden Beurre of Bilbon is a very poor grower on thin soil, and rapid on strong. Had I left my orchard as I first planted it one-half would have been worthless, as on these principles does the whole or greatest success of fruit-growing depend—on putting varieties where the soil will produce a thrifty tree and good fruit.

I have never seen any very perceptible benefit from leached or other ashes when applied to the pear; but all varieties of apples are greatly benefited.—*Gardeners' Monthly.*

### Keeping Butter.

While a well in this vicinity was being cleaned recently a half pound of butter was found in the bottom as good and sweet as when first made. How long it had been there no one knows. The present occupant of the premises has been fifteen years on the place, and, the pump being in constant use, there had been no occasion before to have it cleaned. The butter must have been there all this time, and how long before it is not known. The outside was of a paler color than that within, but otherwise there was no change.

It is not unknown to good dairy folks that butter will keep well in cool, pure spring-water, and some have taken advantage of the fact to preserve butter in close vessels under the surface. But we think it is not generally known that it would keep so long in actual contact with the water. It might be worth considering whether this hint about preserving butter might not be taken advantage of, so as to initiate a regular plan of preserving butter sweet and fresh until markets or other circumstances favor good prices.

The water, of course, must be cool and pure. At a high temperature, such as most water near the surface reaches, vegetable organisms grow that would soon communicate decay to any organic matter in the water; but there are many places where a lagoon of the proper condition of pure well-water could readily be constructed.

It may not be out of place here to remark that little hints such as these are continually occurring to almost every one's experience; but only soon to be forgotten. Yet often, if the suggestion be listened to and the thread followed up, one might get on the track of some good idea that would rapidly make a fortune. We think that new inventions require much study; but the truth is, most of our best discoveries have been by accident.—*Germantown Telegraph.*

TO KEEP TOMATOES FOR WINTER. A correspondent sends the *Rural New Yorker* the following: "As the tomato season has commenced, I can give one way of keeping them for winter use that may be new to some of your readers. I ate them in February, sliced and seasoned with sugar and a little vinegar, that seemed every way as nice as tomatoes freshpicked from the vines. They are prepared thus: Dissolve a teacup of salt in a gallon of water. Pick ripe tomatoes, but not over-ripe, leaving a little stem on. The tomatoes must be well covered with brine, and they will keep till spring or longer."

A WRITER in the Lancaster *Inquirer*, who has been long successful in raising Lima beans, says that "two things are indispensable to complete success: first, to pinch off the top of each vine when it reached the pole-top, at six feet; second, to save the *earliest* pods for seed." By the last-named plan the maturity may be in time advanced several weeks.


*MISCELLANEOUS.*



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**Charges.**—Tuition per session of forty weeks in the College, $60; in Preparatory Department, $40. Contingent expenses, $5. A matriculation fee of $5 must be paid by each student on his first session. One-half the charges must be paid when the student enters; the other half on the beginning of the second term, March 1.

**Board.**—Board, including washing, lights, fuel and all ordinary incidentals, $16 per month. Day boarding with the same families, $8 per month. Rooms provided in the dormitories, rent free. Each student required to board at least one month.

**Location.**—This institution is located in the pretty village of Jackson, [illegible] parish, Louisiana, on the line of the New Orleans, Jackson and Great Northern Railroad, one hundred and twenty-eight miles from New Orleans. The station is reached easily by the Clinton and Port Hudson Railroad. The location is remarkable for its healthfulness, and its cultivated and refined society.

**When Founded.**—The college was originally chartered by the State of Louisiana, in 1845, and ceded to the Methodist Episcopal Church South in 1855.

**Alumni.**—Its Alumni numbers two hundred and thirty-seven, of whom a large number have become prominent men in the land.

**Apparatus and Cabinet.**—The college possesses an Philosophical Apparatus and a Chemical Apparatus, and also a well-selected Mineralogical and Geological Cabinet. The apparatus includes a Theodolite, Sextant, Compass, Chronometer, Aneroid Barometer, Whirling Table, Electrical Machine, Air Pump, various combinations of the Mechanical Powers, Battories, Chemical Tests, etc., sufficient for a thorough and extended course of observations and experiments. Steps have been taken by the Board of Trustees to get these in thorough repair.

**Literary Societies.**—There are two regular Literary Societies connected with the institution. These are of great utility to young men acquiring a liberal education—improving them in the art of public speaking, making them in some degree familiar with the proceedings of deliberative bodies, and inculcating systematic business habits. Each society has a convenient hall and a well-selected Library—about one thousand six hundred volumes each, which, added to the College Library of two thousand volumes, makes over five thousand volumes in the college.

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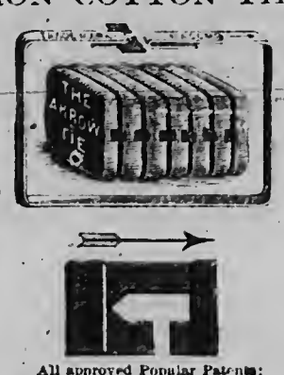
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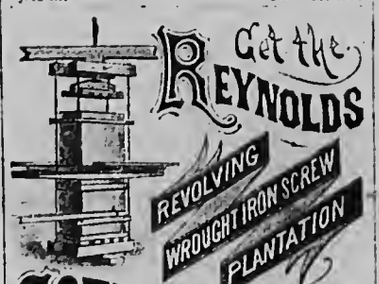
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| | | | |
|---|---|---|---|
| Albuminoids | 12.45 | Sugar | 13.66 |
| Gum | 5.21 | Starch | 57.62 |
| Fat | 8.59 | Cellulose | 2.05 |
| Ash | 2.42 | | |

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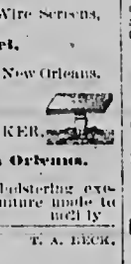
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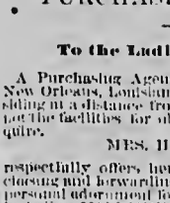

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We guarantee that it contains neither Arsenic, Strychnine nor any other poisonous ingredient.

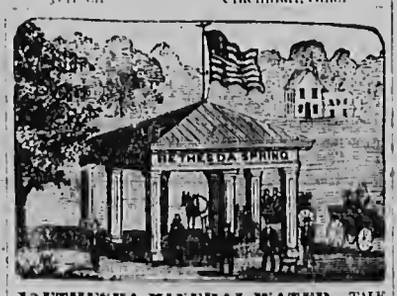
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17.....CHARTRES STREET.....17

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SELF FASTENING AND ADJUSTABLE

**BED SPRINGS**

**Make the Best Spring Beds in Use.**

They are complete

## New Orleans Markets.

From the New Orleans Price Current.

Nothing of much importance has been reported from the country with regard to the cotton crop. The general impression is that we must look for a material falling off from last year, and few anticipate more than 3,750,000 bales, while the general [illegible]

COTTON.—The following are the arrivals since the twenty-fourth instant:

| | |
|---|---|
| Louisiana and Mississippi | bales. 9,877 |
| Texas | 46 |
| Alabama | 1,287 |
| Florida | 1,536 |
| Florida | 14 |
| Texas | 234 |
| Total | 13,093 |

On Saturday the market opened with a moderate demand. The sales (not including 1st bale sold Monday) on Friday) embraced 2,500 bales, and included good ordinary at 14⅞@15c., good ordinary to strict good ordinary at 15c., strict good ordinary at 15⅜c., strict good ordinary to low middling at 15⅝c., low middling at 15⅝c., and strict low middling at 15⅞c. On Monday the movement was much more active, but at prices showing increased irregularity and a further decline of ⅛@⅜c. The sales reached up to 4,000 bales, and good ordinary closing at 14⅝@14¾c., strict good ordinary at 15c 15⅛c., low middling at 15⅜@15⅝c., strict low middling at 15⅞@15⅝c., middling at 16¼@16⅜c., and good middling at 17c. The sales included low kinds at 12@12½c., good ordinary at 14⅜@15c., strict good ordinary at 15⅛c., strict good ordinary to low middling at 15¼c., low middling at 15⅜@15⅝c., strict low middling at 15⅞@16c., middling at 16¼c., and good middling at 16⅝c. Prices exhibited so much irregularity that quotations were, to some extent, nominal. On Tuesday buyers again came forward with a fair degree of spirit, and the business summed up 4,000 bales, but prices exhibited continued irregularity, some transactions showing no further decline and others a falling off of ⅛@¼c. Good ordinary sold at 14⅝@14¾c., strict good ordinary to low middling at 15c., low middling at 15, 15¼, 15⅜@15⅝c., the last for good staple, strict low middling at 15⅝@15¾c., the latter, benders, and strict middling, good style, at 16¼c.

The above makes the aggregate for the past three days of 10,800 bales, against 6,800 for the corresponding time last week and 3,100 the week before.

The receipts proper at this port since the first of September, exclusive of the arrivals from Mobile, Florida and Texas, are 91,338 bales, against 153,⅞ bales to the same date last year, and the decrease in the receipts at all the ports up to the latest dates, as compared with last year, is 166,986 bales. In the exports from the United States to foreign countries, as compared with the same date last year, there is a decrease of 37,342 to Great Britain, of 23,57 to France and of 17,638 to other foreign ports. We quote:

| | |
|---|---|
| Good ordinary | 14⅝ @ 14¾ |
| Strict good ordinary | 11⅞ @ 15 |
| Low middling | 15⅜ @ 15½ |
| Strict low middling | 15⅞ @ 15¾ |
| Middling | @ 16¼ |
| Strict middling | 16⅛ @ 16¾ |
| Good middling | — @ 17¼ |

COTTON STATEMENT.

| | | |
|---|---|---|
| Stock on hand Sept. 1, 1873...bales | ... | 7,177 |
| Arrived past three days | 13,093 | |
| Arrived previously | 94,502— | 107,595 |
| | | 114,772 |
| Exported past three days | 12,091 | |
| Exported previously | 39,518— | 62,209 |
| Stock on hand and on shipboard | | 52,563 |

SUGAR.—Arrivals from plantation are coming in a little more freely, though they are yet confined to small lots. The supplies are sold to dealers as received, but at weakening prices. On Monday 83 hhds. were received, and sold at 7¾c. for common, 8¼c. for fair, 9¼c. for good fair, 10⅜@10⅝c. for yellow clarified, and 10⅝c. for white clarified.

MOLASSES.—The supplies from plantation are increasing, and are disposed of, as landed, to dealers, but at a reduction in prices. On Tuesday the receipts comprised 458 bbls. and 1 half bbl. The demand was good, and the supplies were mostly sold at 50c. for common, 40@42c. for centrifugal, 57½@70c. for prime, 72c. for strictly prime, and 77c. for choice. The sales were all to dealers.

COAL.—The market continues dull. The supply is very light, with no limited demand, at irregular prices. On Tuesday 1,500 sacks sold at 78c. for mixed in burlaps, 78c. for mixed in gunnies, and 80c. ₱ bushel for rhodes white.

OATS.—The supply is light and the demand is limited. On Saturday and Monday 650 sacks sold at 62½@65c. ₱ bushel.

BRAN.—Has been in light supply and limited demand at previous prices. Sales on Saturday and Monday embraced 225 sacks at $1.15 ₱ 100 lbs.

PORK.—There is no demand, and the market is still more depressed. Mess is offering in round lots at $16 ₱ bbl., and no buyers. It is jobbing at $16.25@16.50, and retailing at $17@17.50 ₱ bbl. On Tuesday 63 bbls. mess sold, in job lots, at $16.25@16.50 ₱ bbl.

### MONETARY.

Gold opened on Tuesday at 108@108¾ for currency and 113¾@114 for checks (against 108¾ at New York,) but closed unsettled and nominal against 108¾ at New York.)

Nothing has been reported in silver, and we now quote American half dollars at 101@105 for currency and 100@110 for certified checks. Mexican dollars are entirely nominal.

## New Orleans Wholesale Prices.

REVISED AND CORRECTED WEEKLY.

*Made up from Actual Sales as they Transpire.*

| ARTICLES. | FROM | TO |
|---|---|---|
| AGRICULTURAL IMPLEMENTS: | | |
| Cotton scrapers | $5 00 | $6 00 |
| Cotton sweeps | 5 00 | 6 00 |
| Cultivators, Diam. and shovel-tooth | 9 00 | 18 00 |
| Cultivators, riding and walking | 25 00 | 45 00 |
| Shovels and spades | 7 50 | 10 50 |
| Axes | 12 00 | 17 50 |
| Shovel plows | 6 00 | 9 00 |
| Half do., with cutters | 8 00 | 10 00 |
| Ready's double-shovel plow | 6 00 | 9 75 |
| Corn mills, Coleman's | 120 00 | 225 00 |
| Bradford's grist mills | 150 00 | 235 00 |
| BACON, ₱ lb.: | | |
| Lake | 13 00 | 16 00 |
| Country | 12 00 | 14 00 |
| English dire | 45 00 | 50 00 |
| American dire | 35 00 | 43 00 |
| CANDLES, ₱ lb.: | | |
| Sperm, New Bedford | 33 | 36 |
| Tallow | 17 | — — |
| CHOCOLATE, ₱ lb.: | | |
| Cocoa | 38 | 60 |
| No. 1 | 50 | 53 |
| Sweet | 25 | — — |
| COAL, ₱ ton: | | |
| Anthracite | 12 50 | 13 00 |
| Western, ₱ bbl | — | — — |
| COFFEE, ₱ lb.: | | |
| Mexican | 27 | 28 |
| Java | 30 | — — |
| COTTON SEED: | | |
| Bough, ₱ ton | — — | 11 00 |
| In sacks | — — | — — |
| EGGS, ₱ dozen: | | |
| Western | 20 | 25 |
| FERTILIZERS, ₱ ton: | | |
| Stern's raw-bone superphosph'e | — — | 65 00 |
| Stern's lime-ground bone | — — | 45 00 |
| FLOUR, ₱ bbl.: | | |
| Double extra | 6 75 | 7 00 |
| Superfine | — — | — — |
| Fine | — — | — — |
| GLASS, ₱ box of 50 feet: | | |
| French, 8 by 10 | — — | 4 00 |
| French, 10 by 12 | 4 00 | 4 25 |
| French, 10 by 14 to 12 by 18 | 4 25 | 4 50 |
| French, 14 by 18 to 18 by 20 | 4 50 | 5 00 |
| HAY, ₱ ton: | | |
| Prime | — — | 27 00 |
| Choice | — — | — — |
| IRON, ₱ ton: | | |
| English, ₱ lb | 4¾ | 5¼ |
| Swedes, assorted | 7¾ | 8 |
| Hoop | 7 | 9 |
| Steel | 7 | 10 |
| Nail rods | — — | 9¾ |
| Castings, American | 5¾ | 6 |
| LEATHER, ₱ lb.: | | |
| Sole, hemlock | 30 | 33 |
| Sole, oak | 40 | 44 |
| Harness | 38 | 45 |
| Calf-skins, ₱ dozen | 85 00 | 100 00 |
| Texas, rough, ₱ lb | 24 | 26 |
| LIME, ₱ bbl.: | | |
| Western | 1 75 | — — |
| Cement | 2 75 | 3 00 |
| Plaster Paris | 3 50 | 3 75 |
| LUMBER, ₱ M feet: | | |
| Boards, yellow pine | 13 00 | 15 00 |
| Boards, cypress | 20 00 | 25 00 |
| Flooring, dressed | 18 00 | 21 00 |
| Flooring, rough | 14 00 | 17 00 |
| Ceiling, dressed | — — | 12 00 |
| Weatherboards, dressed | 15 00 | 18 00 |
| Weatherboards, rough | — — | 12 00 |
| Scantling | 12 00 | 14 00 |
| Shingles, ₱ M | 3 50 | 4 00 |
| Laths | 2 50 | 2 75 |
| OILS: | | |
| Lard, ₱ gallon | — — | — — |
| Coal oil, in barrels | 22 | 25 |
| Linseed, raw | 1 05 | — — |
| SUGAR, ₱ lb.: | | |
| Havana, white | — — | — — |
| Havana, yellow | 10½ | 11 |
| Havana, brown | 10 | 10¾ |
| Crushed | 12¼ | — — |
| Pulverized | 12¼ | — — |
| TEAS, ₱ lb.: | | |
| Imperial | 50 | 1 30 |
| Gunpowder | — — | 1 60 |
| Hyson | 70 | 1 40 |
| Young Hyson | 70 | 1 40 |
| Fouchong | 30 | — — |
| Oolong | 40 | 1 10 |
| WAGONS, CARTS, ETC.: | | |
| Wagon, two-horse | 85 00 | 100 00 |
| Wagon, four-horse | 110 00 | 125 00 |
| Wagon, two-horse, thim. skein | 85 00 | 90 00 |
| Wagon, four-horse | 100 00 | 115 00 |
| Cane wagon | 180 00 | 210 00 |
| Ox wagon | 90 00 | 125 00 |
| Ox cart, complete | 110 00 | 115 00 |
| Cane cart | 85 00 | 120 00 |
| Tongue cart, complete | 120 00 | 125 00 |
| Plantation cart | 55 00 | 70 00 |

### CATTLE MARKET.

NEW ORLEANS, Oct. 28, 1873.

| | |
|---|---|
| Texas beeves, choice, ₱ head | — @ 50 00 |
| Texas beeves, first quality, ₱ head | 35 00 @ 45 00 |
| Texas cattle, second quality, ₱ head | 20 00 @ 28 00 |
| Texas cattle, third quality, ₱ head | 12 00 @ 15 00 |
| Western beeves, ₱ lb. net | 10 @ 12½ |
| Sheep, first quality, ₱ head | 4 00 @ 5 00 |
| Sheep, second quality, ₱ head | 3 00 @ 4 00 |
| Milch cows, choice, ₱ head | 80 00 @ 100 00 |
| Milch cows, ₱ head | 35 00 @ 50 00 |
| Calves, ₱ head | 7 00 @ 10 00 |
| Shoulders, ₱ head | 8 00 @ 12 00 |

## Business Directory

OF THE

NEW ORLEANS CHRISTIAN ADVOCATE.

**Agencies.**
American Family Bible Publishing Company, Cincinnati Ohio
Barclay & [illegible], Philadelphia
E. C. Bleakman, New York.
W. H. Chidester, New York.
A. Coyle, St. Louis, Mo.
George L. Felton, New York.
I. C. Hamilton, Springfield, Massachusetts.
E. Hannaford & Co., Cincinnati, Ohio.
Mrs. H. Mogridge, purchasing agent, 96 Canal street.
G. Stinson & Co., Portland, Maine.
T. Ellwood Zell, Philadelphia.

**Architects.**
S. H. Haggart, 5 Commercial place.

**Artificial Legs and Arms.**
Lewis Lockwood, 50 Camp street.

**Banks.**
New Orleans Savings Institution, 156 Canal st.

**Bed Springs.**
John Flinn, Philadelphia.

**Bells.**
Blymyer Manufacturing Co., Cincinnati, Ohio.
Buckeye Bell Foundery, Cincinnati, Ohio.

**Books and Stationery.**
Robert J. Harp, agent, 110 and 112 Camp street.
American Sunday-school Union, Philadelphia.
T. Belknap, Hartford, Connecticut.
Continental Publishing Co., St. Louis, Missouri.
E. F. Hobart & Co., St. Louis, Mo.
F. A. Hutchinson & Co., New Orleans.
Morgan Envelope Company, Springfield, Mass.
Nettleton & Co., Cincinnati, Ohio.
J. Hale Powers & Co., Cincinnati, Ohio.
Quaker City Publishing Co., Philadelphia.
Queen City Publishing Co., Cincinnati, Ohio.
James W. Queen & Co., New York.
Redding & Co., New York.
Shepard & Gill, Boston, Massachusetts.
Smith, English & Co., Philadelphia.
Soards' New Orleans City Directory, 1874.
H. R. Thompson & Co., 9 Lakeside building, Chicago, Illinois.
United States Publishing Company, New York.
Valley Publishing Company, New Orleans.
C. F. Vent, Cincinnati, Ohio.
A. D. Worthington & Co., Hartford, Conn.

**Butchers.**
Martin Lannes, stalls 37, 38 and 7 Magazine market.

**Canned Goods.**
J. Winslow Jones, Portland, Maine.
Burnham & Morrill, Portland, Maine.

**Carpets.**
A. Brousseau & Co., 17 Chartres street.
Elkin & Co., 158 Canal street.

**Carriages, Wagons, Etc.**
Joseph Beckman, Philadelphia.
W. F. Clark, 134 Bampart street.
H. M. Hollingsworth, 54 and 56 Baronne street.
J. A. Lilar & Co., 162 Gravier and 13 Union street.

**Caterns.**
R. Broderick, 132 Julia street.

**Clothing.**
Pierson & Hews, 13 and 15 Camp street.

**Coal and Wood.**
John D. Macfin, 31 Carondelet street.
R. B. Wood & Bros., 106 Common street.
Wm. Velden, cor. Prytania and Philip streets.

**Cooperage.**
Wm. J. Behrne & Co., cor. Marengo and Levee.
LeBlanc & Beck, 23 and 24 Front street

**Cotton Ties.**
Bartlett & Rayne, 48 Carondelet street.

**Croquet.**
Bradley's Patent Croquet, Robt. J. Harp, agent, 110 and 112 Camp street.

**Crockery, China, Etc.**
Navra & Offner, 174 Canal street.
W. C. Shepard & Co., 55 Camp street.

**Dentists.**
Dr. John G. Angell, 152 Julia street.
Dr. N. P. Godfrey, 183 Canal street.

**Dry Goods.**
D. H. Holmes, 155 Canal and 15 Bourbon street.

**Educational.**
Centenary College, Jackson, Louisiana.
Clarksville Female Academy, Clarksville, Tennessee.
Collegiate Institute, Baton Rouge, Louisiana.
East Mississippi Female College, Meridian Mississippi.
Emory and Henry College, Washington county, Virginia.
Hillsboro College, Sweetwater, Tennessee.
Homer College, Homer, Louisiana.
Memphis Conference Female Institute, Jackson, Tennessee.
Readville Seminary, Baton Rouge, Louisiana.
Southern University, Greensboro, Alabama.
Wesleyan Female Institute, Staunton, Va.
Whitworth Female College, Brookhaven, Miss

**Engravers and Lithographers.**
John Gibson, New York.
George E. Teetzel & Co., 82 Gravier street.

**Factors and Commission Merchants.**
Aiken & Watt, 60 Carondelet street.
G. M. Bayly & Pond, 34 to 42 Canal and 59 and 61 Common street.
J. L. Dunnica & Co., 64 Tchoupitoulas street.
J. U. & H. M. Payne & Co., 64 and 66 Baronne st.

**Fire Engine.**
Babcock Self-Acting Fire Engine, A. M. Granger, general agent, Exposition building

**Frames.**
F. Wagener, 13 Baronne street.

**Furniture.**
J. Buis, 291 Camp street.
M. A. Davis & Sons, Philadelphia.
Nath. Johnson, New York.
The Mitchell & Rammelsberg Furniture Co., 103 and 105 Camp street.
National School Furniture Co., St. Louis, Mo.
Joseph Putzell, 172 Camp street.
Sampson & Bros., 33 and 35 Royal street.
W. P. Uhlinger, Philadelphia.

**Gas and Steam-Pipe Fitters.**
Barbarin Gas Machines, F. Roberts, superintendent, 2 Triangle building and 255 Peters st.
Jas. N. Gulp, 118 and 120 Tchoupitoulas street.

**Glass Stainer and Cutter.**
Samuel West, Boston, Massachusetts.

**Glass Works.**
Atkin & Isaac, Philadelphia.

**Grocers.**
John L. Adams & Co., 43, 45 and 47 Peters street.

**Hats.**
Henry Brisbi, 3 Carondelet street.

**Hay.**
Jacob C. Baker, Portland, Maine.

**Hotels.**
American House, Boston, Massachusetts.
Bingham House, Philadelphia.
McAllister's House, cor. Carondelet and Julia.
St. Julian Hotel, Portland Maine.

**Ink.**
Printers' Ink, S. Collins & Co., New York.

**Insurance.**
Ætna Life Insurance Co., 2 Carondelet street.
American Life Insurance Co., 10 Carondelet st.
Crescent Mutual Insurance Company.
Equitable Life Assurance Co., 33 Camp street.
Franklin Fire Insurance Co., 114 Common st.

**Iron Manufactories.**
Billings & Spencer Company, Hartford, Conn
Boston Ornamental Iron Works, Boston, Mass.
M. Walker & Sons, Philadelphia.
J. H. Wickersham & Sons, Philadelphia, Pa.

**Jewelry.**
A. B. Griswold & Co., cor. Canal and Royal sts.

**Lumber.**
W. W. Carre & Co., 350 Delord street.
George Purves, cor. St. Charles and Clio streets.
Roberts & Co., 301 to 307 Gravier street.

**Machinery.**
N. F. Burnham's Water-wheel, York, Pa.
Daniel & James D. Edwards, 22 to 28 Front and 21 to 27 Delta street.
Edward Harrison, New Haven, Connecticut.
Lewis Jahnson, corner Julia, Delta and Water streets.
Meneely & Kimberly, Troy, New York.
W. H. Reynolds, corner Fulton and South Market streets.
Jos. Walker, corner St. Joseph and Constance streets.
B. J. West, 115 and 117 Magazine street.

**Manufacturers.**
William Ebert, 164 and 166 Magazine street.

**Marble.**
George Stroud, 158 to 164 St. Charles street.

**Medical.**
Mrs. M. G. Brown's Metaphysical Discovery, 51 Bond street, New York.
Citrate of Magnesia, etc., Hofmann & Co., N. Y.
Cundinamarca Bitters, 44 Dauphine street.
Cure for Consumption, Craddock & Co., Phila.
Fever and Ague cure, Billings, Clapp & Co., New York.
Dr. Fitler's Vegetable Rheumatic Sirup, E. J. Hart & Co., New Orleans.
Fits and Epilepsy cure, T. H. Sayre, New York.
Hamilton's Bachu and Dandelion, W. C. Hamilton & Co., Cincinnati, Ohio.
Dr. Roesch's Hair Regenerator, 134 Thalia st.
Rogers' Citrate of Magnesia, Arthur Rogers, New York.
Stimmons' Liver Regulator, J. H. Zeilin & Co., Philadelphia, Pa.
Swaim's celebrated Panacea, 170 William st., New York.
The Greatest Medical Discovery, Dr. Kennedy, Roxbury, Massachusetts.
Dr. Tutt's Vegetable Liver Pills, 18 and 20 Platt street, New York.

**Mineral and Soda Water.**
Bethesda Mineral Water, J. C. McAllister, agent, glass box $25, New Orleans

**Millinery.**
Mrs. M. Tournaben, 206 Prytania street.

**Musical Instruments, Publications, Etc.**
Robert J. Harp, 110 and 112 Camp street.
Boosey & Co., New York.
S. Brainard's Sons, Cleveland, Ohio.
S. C. Collins, Philadelphia, Pennsylvania.
Charles H. Ellson & Co., New York.
Oliver Ditson & Co., Boston, Massachusetts.
Alexander Mills, organ builder, New York.
Horace Waters & Son, New York.

**Newspapers.**
Cincinnati (Ohio) Gazette.

**Painters.**
A. S. Cutler, 130½ Camp street.
Johnson & Hillsman, 144 Magazine street.

**Paper Fusileons.**
Domestic Sewing Machine Co., New York.

**Paper Mills.**
Atlanta Paper Mills, Atlanta, Georgia.

**Patents.**
John A. Wiedersheim & Co., Philadelphia.

**Pens.**
R. Esterbrook & Co., New York.
Joseph Gillott & Sons, New York.

**Perfumery.**
Colgate & Co.'s Cashmere Bouquet.

**Plows.**
Brinly Plows, Brinly, Miles & Hardy, Louisville, Kentucky.

**Preserved Coca.**
Portland Packing Company, Portland, Maine.

**Printing.**
Pelican Job Office, 112 and 114 Poydras street.

**Professional.**
Dr. C. J. Beckham, office, 680 Magazine street.
Dr. J. J. Lyons, office, 542 Ramparts street.
Race, Foster & E. T. Merrick, law office, corner Camp and Commercial place.

**Railroads.**
Great Jackson Route, E. D. Frost, general manager; A. D. Sheldon, agent.

**Saddlery.**
George Plumb & Co., 131 Poydras street.

**Scientific.**
Marcy's Sciopticon, L. J. Marcy, Philadelphia.

**Seeds and Flowers.**
Richard Frotscher, 12 Dumaine street.
Kern, Steber & Co., St. Louis, Mo.
D. Landreth & Son, Philadelphia.
James E. Waldo & Co., 122 Camp street.

**Sewing Machines.**
Weed Sewing Machine, 207 Canal street.

**Soap.**
J. H. Keller, 110 Gravier street.

**Stables.**
Southern Sale Stables, [illegible]

**Steamboat Agents.**
Britton & Eppler, 135 Gravier street.

**Steamships and Shipping.**
Cromwell Line New York Steamers, Alfred Monlton, agent, 41 Carondelet street.
Merchants' Line New York Steamers, John H. Ladwigsen, agent, 190 Common street.

**Stoves.**
H. Haller, 49 Camp street.

**Tobacco and Cigars.**
Ed. L. Zell, corner Canal and Carondelet streets.

**Undertakers.**
T. W. Bothick, 271 Camp street, New Orleans.

**Upholstery.**
Heath & Lara, 99 Camp street

**Wants.**
Goodwyn & Co., lock box 161, New Orleans.

**Washing Machines.**
Lash Washing Machine, No. 5 North Seventeenth street, Philadelphia, Pa.
Ringen Washer, H. Haller, 49 Camp street.

**Watches.**
New York Watch Company, Springfield, Mass.

**Wire Dulling, Etc.**
Dufur & Co., Baltimore, Maryland.

## Special Notices.

TO THE MEMBERS OF THE ALABAMA CONFERENCE.—When you reach Selma report at the Methodist church. The railroads will pass you on the following terms:

S. and N. O.—Pay full fare coming, and obtain a return ticket from the conductor.

Alabama Central and S. M. and M.—Pay full fare coming, and return free on certificate of the secretary of Conference.

S. R. and D., and S. and G.—Buy full ticket to come, and get from the agent a certificate, which, when indorsed by the secretary of Conference, will return you free.

Mobile and Girard.—Pay full fare coming. Return on certificate of presiding officer.

Western Road.—Procure from agents round-trip tickets.

Mobile and Montgomery.—Get excursion tickets, with coupons attached to return.

Mobile and Ohio.—Excursion tickets at one and one-fifth fare for the round trip.

Montgomery and Eufaula.—Haven't heard from.

Comply *strictly* with the above directions if you wish the benefit of half fare. Get your excursion or round-trip tickets for *at least* fifteen days, if you can. Last year some were charged on their return from Conference who had ten-day tickets. The time had elapsed. Presiding elders will send me promptly full lists of lay members of the Conference, and of preachers coming up for admission and for ordination. Brethren who expect to bring their wives will please notify me.

M. S. ANDREWS.

PREACHERS of the third year, in the Alabama Conference, will please meet the committee of examination in Selma, December 1, at half-past seven o'clock P. M.

Bro. Rush will examine on Watson's Institutes, part 2, and on the Discipline and Manual of the Discipline.

Bro. Ellis will examine on Rivers' Mental Philosophy, and on Wesley's Sermons, volume 3.

The chairman will examine on Coppee's Logic, and on Edgar's Variations of Popery.

Each member of the committee will examine the class on the Bible—its reference to the life of Christ.

The class will please read all the books of reference, and be prompt to meet the committee at the time appointed.

H. M. HENDON,
Chairman Committee of Third Year.

## Appointments for Quarterly Meetings.

NOTICE.—The Publishing Committee of the ADVOCATE gave it as their opinion that the insertion of the notices of Quarterly Conferences once or twice was sufficient, and, as the space of the paper is valuable, they passed a resolution recommending that they "*be not inserted more than once or twice.*" Our friends who are interested in these appointments *will take due notice thereof*, as we propose to be governed by the resolution in future.

### LOUISIANA CONFERENCE.

ALEXANDRIA DIS.—FOURTH ROUND.

| | |
|---|---|
| Big Cane circuit | Oct. 18, 19 |
| Bayou DeGlaize mission | 25, 26 |
| Alexandria and Pineville | Nov. 1 |
| Columbia circuit | 15, 16 |
| Caldwell circuit | 19, 20 |
| Harrisonburg | 22, 23 |
| Atlanta mission | 29, 30 |
| Raphine circuit | Dec. 6, 7 |
| Spring Creek and Bayou Beouf circuit | 13, 14 |
| Centerville circuit | 20, 21 |
| Trinity circuit | 27, 28 |

30 FRED. WHITE, P. E.

DELHI DIST.—FOURTH ROUND.

| | |
|---|---|
| Trenton | Oct. 18, 19 |
| Delhi and Floyd | 25, 26 |
| Oak Grove | Nov. 1, 2 |
| Rayville | 8, 9 |
| St. Joseph, at Wesley | 15, 16 |
| Waterproof | 22, 23 |
| Lake Providence | 29, 30 |
| Lind Grove | Dec. 6, 7 |
| Oak Ridge | 13, 14 |
| Bastrop | 20, 21 |
| Winnsboro, at Oakly | 27, 28 |
| Monroe | Jan. 1, 5 |

23 J. E. COBB, P. E.

NEW ORLEANS DIS.—FOURTH ROUND.

| | |
|---|---|
| Carondelet street | Oct. 5 |
| Algiers | 12 |
| Morgan street | 19 |
| Plaquemine and Grosse Tete, at Livonia | 25, 26 |
| Cadiz street | Nov. 2 |
| Lafourche and mission, at Thibodaux | 9 |
| German charges | 16-23 |
| Felicity street | 30 |
| Louisiana avenue | Dec. 21 |
| Baton Rouge | Jan. 3, 4 |

16 LINUS PARKER, P. E.

## INSURANCE.

AMERICAN
LIFE INSURANCE CO.

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Insures on LOW ALL-CASH RATES. All restrictions as to travel and residence removed.

Premiums paid quarterly, semi-annually or annually, at option of parties insuring.

The company is one of THE OLDEST in the United States, and beg a share of the patronage of the public

☞ Any particulars gladly furnished at the above place.

oc23 2m CAPT. JOHN D. SCOTT, Agent

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FRED. A. JOHNSON, Secretary.

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|---|---|
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| Hon. Chas. Montaldo, | Fred. A. Johnson, |
| Dr. E. S. Drew, | R. Stewart Dennee, |
| Hon. W. H. Decker, | John W. Fairlax. |
| A. M. Miller, | |

OTTO MUECK, General Agent. oc23 1m

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WILLIAM E. FITZGERALD,
Manager for Louisiana and Mississippi,
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CHILDREN OFTEN LOOK PALE AND sick from no other cause than having Worms in the stomach.

**Brown's Vermifuge Comfits**

will destroy Worms without injury to the child being perfectly WHITE, and free from all coloring or other injurious ingredients usually used in worm preparations.

CUITIS & BROWN, Proprietors,
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Sold by druggists and chemists and dealers in medicines at Twenty-five cents a box. jy10 1yeow

## HOUSE-FURNISHING GOODS.

MAKE YOUR HOME ATTRACTIVE
BY REPLENISHING YOUR
TABLE-WARE
FROM
W. C. SHEPARD & CO.'S,
55.....Camp Street.....55
NEW ORLEANS, LOUISIANA.

**See What a Little Money Will Buy.**

An elegant White Granite DINNER SET, comprising 130 pieces, for..... $15 00
to wit:

| | |
|---|---|
| 12 Dinner Plates, | 1 Soup Tureen, |
| 12 Breakfast Plates, | 1 Sauce Boat, |
| 12 Tea Plates, | 1 Salad Dish, |
| 12 Soup Plates, | 2 Covered Dishes, |
| 12 Preserve Plates, | 2 Vegetable Dishes, |
| 12 Butter Plates, | 4 Meat Dishes, |
| 12 Tea Cups and Saucers, | 2 Pickle Shells, |
| 12 Dinner Coffee Cups and Saucers. | |

A Porcelain DeTerre DINNER SET (equal to French China in appearance, and much more durable,) same assortment as above.. $18 00

A French China (best quality) DINNER SET, same assortment, 136 pieces..... 30 00

Decorated Porcelain DeTerre and French China DINNER SETS, from..... $30 up.

White Granite CHAMBER SETS, 11 pieces $1 00

White Granite TEA SETS, 44 pieces..... 4 00

French China TEA SETS, 44 pieces..... 6 50

French China Decorated TEA SETS, 44 pieces..... 7 50

Good Table GOBLETS, from 50 cents per set up.

Granite Dinner Plates, per dozen..... 1 40

Granite Breakfast Plates, per dozen..... 1 25

Granite Tea Plates, per dozen..... 1 15

French China Dinner Plates, per dozen..... 3 00

French China Breakfast Plates, per dozen.. 2 75

French China Tea Plates, per dozen..... 2 25

NOTE.—The prices above contemplate "Firsts" goods, every piece being warranted regular and perfect. "Seconds" or imperfect goods, warped in making and otherwise irregular, we will furnish for those that desire at twenty per cent. discount from these prices. We shall meet all competition promptly, and as we import our own ware our customers can depend upon getting the BEST GOODS at the lowest possible prices.

AGENTS FOR THE CELEBRATED
BLANCHARD CHURNS,
AND THE LARGEST DEALERS IN
HOUSEKEEPING NOVELTIES
IN THE SOUTHWEST.
W. C. SHEPARD & CO.,
my29 6m No. 55 Camp street, New Orleans.

RECONSTRUCTION!
DOWN WITH THE PRICES
TO SUIT THE TIMES.

**French China as Cheap as Stoneware**
NOW; AND
STONE CHINA AS CHEAP AS COMMON WARE.

**300 Casks French China,**

Which will be sold as follows:

French China DINNER SETS, comprising 103 pieces, will be sold during the summer season at..... $20 00

141 pieces, all large and serviceable..... 25 00

French China Dinner and Soup PLATES, per dozen..... 2 50

French China Breakfast PLATES, per dozen.. 2 25

French China Dessert PLATES..... 2 00

French China Tea PLATES..... 1 75

French China Ice-cream or Preserve PLATES 1 25

French China Tea CUPS and SAUCERS..... 2 50

French China After-dinner COFFEES..... 1 50

**All Other Goods in Proportion.**

White Granite or Stone China DINNER SETS..... $14 50

White Granite TEA SETS..... 3 75

White Granite or Stone China CHAMBER SETS..... 3 75

N. B.—We omitted to mention that our French China TEA SETS, comprising 44 pieces, are only $6 per set.

GOLD-BAND CHINA.

We have the largest and best assortment of any house in the city, which we sell in sets or single pieces. Persons wishing to match up Broken Sets can be accommodated with the same at the ONLY CHEAP CHINA, CROCKERY, GLASS AND HOUSE-FURNISHING EMPORIUM.

NAVRA & OFFNER,
my8 6m5p No. 174 Canal street.

## STEAMSHIPS—STEAMBOATS.

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The Cromwell New York and New Orleans Steamship Line.

Leaving New York and New Orleans EVERY SATURDAY.

Cabin Passage..... $50 00

Steerage Passage..... 25 00

Through bills of lading to foreign and coastwise ports issued.

ALFRED MOULTON,
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Merchants' Steamship Line.—

Sailing from New York and New Orleans EVERY SATURDAY.

Cabin Passage..... $50 00

Steerage Passage..... 25 00

Through tickets to Liverpool and the Continent.

New Orleans wharf—Foot of Jefferson street.

New York wharf—Pier No. 4, North River.

JOHN H. LUDWIGSEN, Agent,
fe13 1y No. 190 Common street.

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GREAT JACKSON ROUTE.

Trains depart and arrive as follows (from Depot foot of Calliope street:)

DEPART.

| | |
|---|---|
| Express | 7.50 A. M. |
| Mail | 5.55 P. M. |
| Accommodation | 4.00 P. M. |

ARRIVE.

| | |
|---|---|
| Express | 11.00 P. M. |
| Mail | 9.40 A. M. |
| Accommodation | 8.50 A. M. |

This line is many miles the shortest and many hours the quickest to all points North and East, and the only line running Pullman's Palace Sleeping-Cars to Humboldt and Louisville without change. Only one change to principal cities North and East. Tickets for sale and all information given at corner of Camp and Common streets, under City Hotel, New Orleans.

A. D. SHELDON, Agent.
E. D. FROST, General Manager. my22 6m

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☞ Smith, English & Co. have lately published or imported the following valuable works, which will be sent by mail upon receipt of the prices annexed:

Cox's Expositors' Note-Book. Brief essays on obscure or misread passages. Large 12mo..... $2 50

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Fisher's Family Assistant, or Book of Prayers for the use of Families, and for Special Occasions. 12mo..... 1 25

Junkin's Commentary on the Hebrews. 12mo. 2 00

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# The Christian Advocate.

PUBLISHED BY ROBT. J. HARP, FOR THE ALABAMA, MISSISSIPPI AND LOUISIANA CONFERENCES, METHODIST EPISCOPAL CHURCH SOUTH,

VOL. 19. NEW ORLEANS, THURSDAY, NOVEMBER 6, 1873. NO. 45.


## News of the Week.

### DOMESTIC.

MEMPHIS, Oct. 30.—For the twenty-four hours ending at six o'clock last night there were nine yellow fever deaths and nine from other causes. The Board of Health officially notifies absentees that they may safely return.

NEW YORK, Oct. 30.—In the Stokes case a verdict of manslaughter in the third degree was rendered, and he has been sentenced to four years' hard labor.

Judge Davis said: "In rendering this verdict, Stokes, the jury have exhausted and more than exhausted all mercy in your case. No appeal to this court can diminish the sentence for the highest penalty affixed by the statute in the degree in which you are convicted, and that is too light and apparently trifling as compared with the great crime you have committed." Stokes was surrounded and embraced by many of his relatives and friends, and hurried to the Toombs.

SHREVEPORT, Oct. 30.—The *Southwestern Telegram* of this evening contains a report of the joint meeting of the physicians of Dallas, New Orleans and Shreveport, and reports the following resolution unanimously adopted:

*Resolved*, That we, a committee of the members of the medical profession of the city of Shreveport, respectfully recommend that in our opinion it is perfectly safe to renew our social and commercial relations with the outside world.

J. T. ALLEN,
J. S. CUTLIFF,
J. F. DAVIS,
T. G. FORD,
E. S. HURD.

Fever no longer epidemic at Marshall. Telegraph force all well.

MONTGOMERY, Nov. 1.—The Board of Health announces that it is safe for refugees to return, and those who have business can visit the city with impunity.

MEMPHIS, Nov. 2.—Up to six o'clock on Saturday, November 1, there were 7 yellow fever deaths and 1 by other causes. In the week, yellow fever deaths, 86, and others, 47. Decrease on previous week, 83 yellow fever; 12 by other causes.

NEW YORK, Nov. 3.—As an evidence of hard times in this city it is stated that the pawnbrokers are doing four times the amount of business they were doing a few months ago, and, owing to the scarcity of money, are giving less than a third of the value of the articles presented.

WASHINGTON, Nov. 3.—Accounts from Grant parish, Louisiana, of outrages, attributed partly to the negroes and partly to the Metropolitan police, create a profound feeling in official circles. The details are not fully believed.

SAN FRANCISCO, Nov. 3.—Private advices from Mexico, per steamer Newbern, state that the revolution in Alimas, Sonora, is about quelled. However, further troubles are anticipated from the unsettled condition of affairs in the country.

SHREVEPORT, Nov. 4.—The condition exhibits no improvement to-day. Weather cloudy and gloomy.

John McCloud, a prominent steamboatman, died this evening.

Four new cases of fever and a number of relapses.

NEW YORK, Nov. 4.—Lewis Gaylord Clark died at his residence at Piermont, on the Hudson, last night, after a sickness of only a few hours, resulting from a paralytic stroke.

Mr. Clark was editor of the *Knickerbocker* magazine from 1832 until it ceased to exist, and subsequently was engaged in the New York custom-house, frequently contributing, however, to literary periodicals.

NEW YORK, Nov. 4, 8 P. M.—The earliest returns received from the interior of the State indicate a Democratic victory if New York city gives the Democrats twenty thousand majority.

MILWAUKEE, Nov. 4.—The *Daily Sentinel*, the Washburne organ, estimates, from the way the returns are coming in, that Taylor, the Democratic candidate for Governor, will carry the State by five thousand majority. The prominent Republicans now concede Washburne's defeat.

RICHMOND, VA., Nov. 4.—Kemper's official majority in Richmond is 1,610; in Norfolk 824, a gain over the Walker vote of 900. All the returns show Conservative gains, except in a very few instances.

DANVILLE, Nov. 4.—Staunton, Winchester and other cities give additional Conservative gains. Partial returns from thirty counties indicate that the State has gone Conservative by a large increase over Walker's majority in 1869, which was over 18,000.

BOSTON, Nov. 4.—Scattering returns indicate Washburne's election by 8,000 to 10,000 majority.

General Banks beats the regular Republican nominee for the State Senate.

Returns from the towns give Washburne 11,000, Gaston 7,000.

BOSTON, Nov. 5.—The House is probably three-fourths Republican; the Senate, two to one opposed to the prohibitory liquor law.

### FOREIGN.

ROME, Oct. 29.—Dispatches have been read here confirming the report of the existence of a second letter from the Pope to the Emperor of Germany.

DRESDEN, Oct. 29.—The Duke of Saxony, the eldest son of the late King John, assumed the succession of the throne of Saxony to-day. His majesty has issued a proclamation, in which he promises to uphold the constitution, and announces that the present ministry will remain in office.

ROME, Oct. 31.—Several Jesuits left here yesterday for the United States.

LONDON, Nov. 1.—It is reported that the marriage of the Duke of Edinburg to the Princess Marie, of Russia, will be solemnized according to the forms of the Church of England, and that the Dean of Canterbury will go to St. Petersburg to perform the ceremony.

BERLIN, Nov. 1.—Prince Bismarck has resolved to summon the Roman Catholic bishops, who refuse to comply with the government measures in relation to the ecclesiastical law, to tender their resignations.

MADRID, Nov. 1.—A dispatch has been received at the ministry of war announcing the total defeat of the Carlists under Instany by the national troops. The insurgents were scattered, and fled in all directions.

LONDON, Nov. 4.—The latest advices from India are a little more encouraging. The crops in some districts of Bengal are improving, and, with a continuance of favorable weather, there are hopes that a famine may be averted or greatly mitigated.

## National Thanksgiving.

The President of the United States has issued the following proclamation of a day of national thanksgiving:

WASHINGTON, D. C., October 14.

By the President of the United States of America—A Proclamation:

—The approaching close of another year brings with it the occasion for renewed thanksgiving and acknowledgment to the almighty Ruler of the universe of the unnumbered mercies which he has bestowed upon us. Abundant harvests have been among the rewards of industry. With local exceptions, health has been among the blessings enjoyed. Tranquility at home and peace with other nations have prevailed. Frugal industry is regaining its merited recognition and its merited rewards. Gradually, but under the providence of God surely, as we trust, the nation is recovering from the lingering results of a dreadful civil strife. For these and all the other mercies vouchsafed, it becomes us as a people to return heartfelt and grateful acknowledgments, and with our thanksgiving we may unite prayers for the cessation of local and temporary suffering. I therefore recommend that on Thursday, the twenty-seventh day of November next, the people meet in their respective places of worship to make their acknowledgments to almighty God for his bounties and his protection, and to offer to him prayers for their continuance. In witness whereof I have hereunto set my hand, and caused the seal of the United States to be affixed. Done at the city of Washington, this fourteenth day of October, in the year of our Lord 1873, and of the independence of the United States the ninety-seventh.

U. S. GRANT.

By the President:
HAMILTON FISH, Sec. of State.

DARWIN'S CONVENIENT TREATMENT OF FACTS.—Darwin's method of dealing with the facts is so characteristic that it well deserves a word or two of special comment. It indicates the presence and active working of a strong preconception in the author's mind. Mr. Darwin tells us that the principle of evolution had occurred to him upward of thirty years ago, and that he has observed the phenomena of expression at intervals ever since, in order mainly, as it would seem, to find illustrations in confirmation of the principle. But parental attachment to a new principle may be just as disturbing an element in the way of unbiased observation as partiality for any established method. And it is impossible to read far in "The Expressions of Emotions" without feeling that the facts have been selected, arranged and interpreted according to the exigencies of the new theory rather than according to their actual character and the results they spontaneously afford. There is an obvious effort from the first to bring vividly into view not what is most distinctive in the expression of human emotion, but what is common to men and animals. The aim all through is to stretch this common element in every conceivable way, and make it appear as large as possible. For this purpose the higher human emotions are not dealt with at all, or, if incidentally noticed, are at once dismissed as artificial, conventional, and the like. As in "The Descent of Man" the higher mental powers, being inconvenient, were passed over, so in the interpretation of expression the nobler emotions are treated in the same way, and for the same reason. For the same purpose the very limited expressive element in the countenances and gesture of animals is habitually overstated, while the enormously higher power of expression possessed by man is systematically understated. In relation to the first point, the extent to which Mr. Darwin persistently reads his own theory into the ambiguous muscular twitches and spasms of monkeys and other animals is often amusing in a high degree. The manner in which he continually degrades and vulgarizes human emotion is equally striking. *Quarterly Review.*

WHEREVER there is much to offend there is much to pardon, and where there is anything to pardon be assured there is something to love.

REPROVE thy friend privately; commend him publicly.—*Solon.*

## From the Work.

ALLENTON, ALABAMA.—*Mr. Editor:* It may be encouraging to the friends of Zion to learn that we have just closed a meeting of several days at Allenton, in which the power of God was manifest in the conviction of sinners and the conversion of mourners. The entire community was greatly blessed. Several professed conversion and nine united with the church. We had the efficient services of Dr. Andrews, of Selma, and Rev. J. A. Spence, of Pleasant Hill, Alabama. Revs. Moses Padget and A. R. Purifoy, local brethren, were also with us in the spirit of the Savior. A. M. JONES.

OCTOBER 23, 1873.

NEWTON STATION, MISSISSIPPI.—*Mr. Editor:* Dr. T. S. West, our pastor, closed quite an interesting protracted meeting at this place last night. It was of thirteen days' duration. The Lord was manifestly in our midst, and showered many blessings upon us in answer to prayer. The result of the meeting was thirty-eight accessions to the church. The older members are greatly revived. Toward the last the meeting was marked by a deep feeling pervading the whole congregation, and was not confined to the outbursts of feeling of the older and better members. The oldest citizens say that it was the best meeting ever held in this place. The few that did not join were deeply impressed, and were almost persuaded to lay aside every weight and the sin that so easily beset them; but the evil one prevailed on them to put it off a little longer.

Yours truly, F.

COLUMBIANA CIRCUIT, NORTH ALABAMA CONFERENCE.—*Mr. Editor:* This is a small work, consisting of only three churches. I am closing up my labors for Conference. I feel very thankful to-day for what God has done for me, soul and body, but more especially for what he has done for a portion of this circuit. The labors of myself and the church have been crowned with some success. Some have been reclaimed, while others have had their pure minds stirred up. The revival influence has spread out a little, and the world has felt the power of the Spirit. Souls have been soundly converted, and the fire still burns. There is a meeting now in progress at a wayside appointment, at which there were three conversions last night. There have been six accessions by certificate, and some thirty-five by experience and baptism, to our church this year. Our Sabbath schools are doing well. Our finances were healthy until the money *took disease.*

R. G. RAGAN.

OCTOBER 28, 1873.

CAMDEN DISTRICT, LITTLE ROCK CONFERENCE.—*Mr. Editor:* Some success has attended our labors in this district during the past few weeks. There have been accessions at almost every appointment; and while we feel that the good has not been done at any one point which we have ardently desired to see, yet we feel grateful that the success which we see has resulted from our humble efforts.

Our camp meeting at Walnut Hills was in some sense a great success. The church was revived, and fifteen souls added to it. There were fewer conversions, but some of them were very happy ones. Rev. R. Randle, of North Bossier (Louisiana Conference,) did us very efficient service, and carried six or eight recruits back with him. Bros. Smith, Arnold and Prather, together with other Louisiana brethren, were good to have. If your Conference is all like that part of it which I have seen, you have a good Conference indeed.

Yours, etc., J. A. PARKER.

NEWBERN, ALABAMA.—*Mr. Editor:* Since my last we have had a good meeting at Flatwood. Some conversions and accessions, and the church very much revived. One at Holly Springs, with about the same result. The Salem camp meeting commenced October 9, and closed on the fourteenth. There were about fifteen conversions and twelve accessions to the church. We succeeded in breaking down the prejudice against camp meetings. Those who came in, in the morning, provided to take care of themselves and friends, and went home at night, were convinced that it would have been less expensive and less troublesome to have tented; and some have selected the place for their tents. We had with us Rev. R. M. Powers, of Eutaw, L. Patterson, of Forkland, and Bro. DuBoise, local preacher. They have appointed the time for their next meeting on Thursday before the second Sabbath in October, 1874.

We have just closed a good meeting at Palmetto. I am indebted to Bro. DuBoise for valuable services rendered. I have had good meetings at all my appointments.

Yours, J. W. MCCANN, P. C.

OCTOBER 29, 1873.

SPARTA, LOUISIANA.—*Mr. Editor:* Please announce the results of our camp meeting on Sparta and Ringgold circuit. The meeting commenced on Thursday evening, the second instant, and closed on Wednesday, the eighth. The Lord was with us in great power. The meeting was interesting from its commencement, and became more so as it advanced. The woods were made to resound with shouts of Christians and new-born souls. The ladies performed their part well, holding prayer meeting every evening. On Sunday the congregation was large; not so much stir until the restless and uninterested part had left. On Sunday night we assembled at the stand, sang, prayed and sang again. The work broke out afresh, and continued very late, without any chance to preach. The people were well provided for. Upon the whole, it was a glorious meeting. Some thirty conversions, seventeen accessions and many baptisms.

We expect to have another camp meeting about the same time next fall, and hope to have several more tents. The Lord has blessed my little charge this year, and I am so much encouraged that I hope to be able to go more fully into the work next year. D. A. BODDIE, P. C.

OCTOBER 22, 1873.

HOMER, LOUISIANA.—*Mr. Editor:* Through the columns of the ADVOCATE permit me to send greetings to the friends of our Zion. I commenced a series of meetings on the first Sabbath in August, and at each of the five appointments on the Homer circuit special revival efforts have been made, resulting in some eighty conversions, and an accession of seventy-five members to the Methodist Episcopal Church South. Many of the accessions are heads of families, and will give strength to the church if they are properly developed.

The most signal success attended our meeting in the town of Homer. The District Conference met here the Thursday before the first Sabbath in September, and we protracted three weeks. After the District Conference adjourned valuable assistance was rendered by Bros. H. O. White and J. A. Miller; and Bros. W. P. Kimball, J. H. Jordan and J. Lane Borden were with us most of the time. In the pulpit, at the altar, on the streets and in the families they labored with great success. More than forty joined our church, and ten joined the Presbyterian church two weeks after our meeting closed. During the progress of the work many thrilling incidents occurred, peculiarly interesting to us as a church. We will not, however, occupy your space in relating them. Suffice it to say the church was greatly revived and strengthened, and Methodism is established upon a basis here more permanent than ever before. May the great Shepherd take care of his flock.

N. A. CRAVENS.

OCTOBER 25, 1873.

## St. Louis Conference.

This body, says the St. Louis *Christian Advocate*, met, agreeably to appointment, at Charleston, Missouri, on Wednesday, October 15. Bishop Wightman presided, and L. M. Lewis and R. A. Hatcher were elected secretaries.

A goodly number of ministers were present at the opening of the Conference, but the number of lay members in attendance was small, but considerably increased on the second day by the arrival of others.

The appointments are as follows:

*St. Louis District.*—W. M. Leftwich, P. E. St. Louis, First church, L. M. Lewis; Centenary, J. H. Linn; St. John's, J. W. Lewis; St. Paul's, E. M. Bounds; Choteau avenue, J. H. St. Clair; Carondelet, first charge, to be supplied; second charge, supplied by J. Turner; Bellefoutaine, W. M. Williams; Bridgeton, F. A. Morris; Eden, Iri R. Hicks; Mount Olive, S. A. Mason; Kirkwood and Fenton, B. K. Thrower; Manchester and Bethel, J. S. Frazier; St. Louis mission, to be supplied; editor *Christian Advocate*, D. R. McAnally.

*Salem District.*—T. M. Finney, P. E. Salem and Licking, supplied by J. A. Carter; Houston and Eminence, to be supplied; West Plains and Thomasville, S. A. Ritchey; Alton, to be supplied by J. W. White; Rolla, to be supplied; St. James and Steelville, E. Hicks; Cuba, to be supplied; Washington and St. Clair, J. E. Godbey and C. E. Devinney; Sinking Creek mission, A. M. Robinson.

*Poplar Bluff District.*—M. Arrington, P. E. Poplar Bluff, supplied by T. Love; Poplar Bluff circuit, supplied by J. R. Ledbetter; Doniphan, Jacob Cox; Piedmont, to be supplied; Coldwater, supplied by S. A. Richmond; Patterson, supplied by W. P. Clanahan; Spring Hill, supplied by E. O. Goodman; Bloomfield, D. F. Gourley; West Prairie, supplied by Davidson; Grand Prairie, R. H. Rodgers.

*Charleston District.*—D. J. Marquis, P. E. Charleston, L. F. Aspley; Charleston circuit, H. N. Watts; Benton, T. G. Atchison; Jackson, J. T. Allen; Marble Hill, J. R. Eddleman; Perryville, G. H. Adams; Belmont, supplied by P. C. Crumley; New Madrid, L. W. Powell; Gayoso, to be supplied.

*Iron Mountain District.*—A. T. Scruggs, P. E. Arcadia, J. C. Duncan; Caledonia and Irondale, H. Hanesworth; Iron Mountain, J. C. Berryman; Potosi, S. W. Barbee; Platten, J. A. Russell; Farmington circuit, H. S. Watts; Fredericktown, W. M. Shelton; Fredericktown circuit, L. Hull; Oak Ridge, G. W. Hull; Bellevue Collegiate Institute, J. H. Headlee, principal; agent for Bellevue Collegiate Institute, C. D. N. Campbell.

Delegates elected to the next General Conference: Clerical—A. T. Scruggs and W. M. Leftwich. Reserves—D. R. McAnally and J. H. Linn. Lay—T. Polk and J. C. Moore. Reserves—N. Handy and D. N. Burgoyne.

THERE are two ways of going through this world. One is to make the best of it, and the other is to make the worst of it. Those who take the latter course work hard for very poor pay.

## Books and Periodicals.

A TREATISE ON ANALYTICAL GEOMETRY. By William G. Peck, LL. D. A. S. Barnes & Co., New York and Chicago, 1873.

Dr. Peck is professor of mathematics and astronomy in Columbia College, and of mechanics in the School of Mines. This volume contains 212 duodecimo pages; typography, paper and binding all of the best. Price, sent by mail post-paid, $1.75.

THE SOUTHERN REVIEW for October, 1873, is received too late for extended notice. The table of contents exhibits a fine variety of important and entertaining subjects. Contents: 1. Philosophy versus Darwinism; 2. The Prospects of Protestantism; 3. La Grande Mademoiselle; 4. A Memorial of Gessner Harrison; 5. Annals of Lochlee; 6. Corals and Coral Islands; 7. Causes and Consequences of the Sepoy Rebellion; 8. Sir William Hamilton on Perception; 9. Man's Place in the Universe; 10. Notices of Books.

THE ALDINE for November has a superb list of illustrations, and a fine table of contents. The illustrations are: Lake Mohonk, Home and its Treasures, A Chance Meeting, The First Visit, The Ripened Grain they took from the Wain, A White Mountain Brook, The Robber of the Air, English Mastiffs, A Masterpiece, Ratisbon Cathedral, Charles Temple Dix.

OLD AND NEW for November has: Socialism in Europe, A New York View of Finance and Banking, The Labor Reform View of Money, and other articles of ability and general interest. Littell's Living Age of October 25 has a valuable selection of articles from the leading reviews and magazines of Great Britain. Good Things for the Young of all Ages for October is handsomely illustrated, and has a tempting array of articles calculated to amuse and instruct the young people. Woods' Household Magazine for November is filled with sprightly and entertaining articles. Published at New York city and Newburg, New York, at $1 per annum.

THE SUNDAY SCHOOL RECORD is a new semi-monthly, published in Richmond, Virginia, and edited by George W. Armistead. Its special object is to promote the interests of Southern Methodist Sunday schools in Virginia. Price, $1 per annum.

WE HAVE RECEIVED a copy of the Constitution and Government of the Congregational Methodist Churches, Opelika, Alabama, 1873.

## All That About Methodism.

Starting with some remarks made in a preachers' meeting, there has of late been a world of talk about "the decline of Methodism." We do not think the right key has been touched. Statistics are not always just. Denying the stereotyped eulogy about the veracity of figures, we believe they will lie. The fact that there are a few churches more or less cannot be depended on in estimating the work of a denomination. There may be fewer members in the Methodist church in New York city to-day than once, and yet the usefulness of that church be greater than ever before.

The power of that denomination is at work in all other denominations as in no other day. It has revolutionized other sects on the subject of revivals, and taught them the power of unanimous song, and induced more demonstrative worship throughout Christendom. We never would have known how to sing had not the Methodists shown us the way to do it. That denomination is the precentor of the church militant. Some of the other sects were afraid of revivals till that church showed it was the best way of taking this world for God, the handfuls of chaff gathered at such times nothing as compared with the whole granaries of wheat. The thermometer of the church universal stands twenty degrees higher because of the furnace John Wesley kindled.

Last week we took a Turkish bath. They sweated us, and scoured us, and pounded us, and deused us, and baked us, and froze us, till the work was done. Then we asked the operator if all this process did not weaken his own health. He said: "Yes. It seems as if much of my life passes into the life of those I manipulate!" So if there be a falling off in Methodism, as some of its friends declare, then it is because that life has been administering to the health and strength of other denominations. And if our Lord Jesus gets the glory of the contest, who cares which regiment carries off the most flags.—*Christian at Work.*

SOME YEARS AGO an honest citizen of Newburyport, who had acquired a competence by hard work, was appointed by his excellency a justice of the peace. The appointment, which had been unsolicited, was regarded by him as a very great honor, and he determined to make himself worthy of it by retiring from active business and giving his attention to books. His first purchase was a copy of the general statutes; his next a volume of the plays of Shakespeare, about whom, as he told his wife confidentially, he had heard the big guns say a great deal. The great poet produced a powerful impression upon him. "I don't suppose," he said, speaking of it afterward to his friends, "there are twenty men in Massachusetts who could have written such a book."

NEW WAY to pay old debts—Settle them promptly and in full.

## Death of Rev. William J. Parks.

Just as we are placing the last matter for this issue in the printers' hands, says the *Southern Christian Advocate* of October 29, we are shocked by the sad intelligence conveyed in the following telegram:

"ATLANTA, Oct. 17.—Rev. W. J. Parks, a well-known minister of the Methodist Episcopal Church South, died at his home in Oxford, Georgia, last night, of congestion of the lungs."

Though Bro. Parks was prostrated about two years ago by a stroke of paralysis, which left him permanently disabled, his general health had so much improved as to justify confident hope that his life would be spared yet many years. The severity of the stroke inflicted upon many loving hearts by his death will therefore be intensified by the abruptness with which the announcement reaches them.

The deceased had been engaged in the work of the ministry for more than fifty years, and was conspicuously identified with the spread of Methodism over the State of Georgia. With strong common sense, and singularly endowed with executive ability, he held rank among his cotemporaries as an ecclesiastical statesman of unmatched sagacity. His arduous service and wise counsels have been of incalculable benefit to the cause of Christ, and especially to the communion now so deeply bereaved by his death. The recognition of his worth was hearty and undisguised on the part of his brethren. He was repeatedly chosen to preside over the Conference in the absence of a bishop; and continuously, from a very early period of his ministry, represented it in the General Conference. A great and good man has disappeared from the militant host, to take his place among the robed and crowned at the right hand of the King. We are without any information as to the incidents of his departure, but it is written: "Mark the perfect man, and behold the upright; for the end of that man is peace."

We hope to have at an early day a worthy memoir of the noble veteran whose death we thus hastily announce, prepared by some competent hand.

## Miss Matlie Stevenson.

Some weeks ago, says the *Western Methodist*, this young lady came, an entire stranger to our city, from Illinois, for the holy purpose of nursing the sick—a work which she performed so zealously and heroically as to win the admiration of all who witnessed her devotion, and particularly of the physicians. Her devotion was truly Christ-like—she died for others, for suffering strangers. On Monday, October 13, she was stricken with the deadly disease, and notwithstanding she had the best medical attentions of Drs. Blackburn, Rogers and others, and the kind care of two nurses at the Walthall Infirmary, she died on Friday, October 17, a martyr to humanity's cause. The tidings of her death filled all hearts with sorrow. She was buried in Elmwood by the Howard Association, a goodly number of the members, with other leading citizens, including the acting mayor of the city, following her remains to the cemetery. The Rev. Mr. Boggs, of the Second Presbyterian church, officiated in the solemn service at the grave, reading the parable of the good Samaritan, and making an impressive address, after which he offered prayer, and closed with the apostolic benediction. And now she, being dead, yet speaketh—her life of two weeks in Memphis will long be an exemplar and a sacred glory in the hearts of the people. The Howard Association adopted resolutions as a tribute to her memory, and steps have already been taken to provide means with which to erect a monument over her remains.

## Indorsed.

MR. EDITOR: Allow me the liberty of a small corner in the ADVOCATE to say that I for one fully indorse the well-timed and appropriate strictures of Bishop Pierce on the subject of organs, choirs, pewed churches, and the like. The time has come to "put on the brakes," and right glad am I that we have such a watchman as the Bishop to sound the alarm on this "down-grade." Many of the men-singers and women-singers, with their operatic and highfalutin "music," have so often stifled the very breath of devotion out of us that we exclaim with an emphasis: "*Down upon this grievous straight-jacket*, and away with this 'petrified respectability;' and let all the people, and the preachers too, say 'Amen.'"

A SUFFERER.

## Death of Rev. John Cassady.

Died, at the residence of his mother, at Lawrenceville, Henry county, Alabama, of congestion of the brain, Rev. John Cassady, of the Alabama Conference, Methodist Episcopal Church South. His funeral took place on Monday morning from the Methodist church. The services were conducted by Rev. T. C. M. Golland, pastor of the church, assisted by Revs. E. M. Bounds, of Eufaula, and C. L. McCartha, of Hilliardsville. Bro. Cassady leaves a wife, an aged mother, and brothers and sisters to bewail his loss. He was forty-six years of age.

T. C. M. GOLLAND.

A WOMAN'S LOVE for a military officer is generally uniform.

**The Christian Advocate.**

THURSDAY, NOVEMBER 6, 1873.

### FROM DAY TO DAY.

BY ELIZABETH B. RICE.

From day to day the ceaseless change
Of winter's cold or summer's heat.
The months their miracles repeat,
Yet are they ever new and strange.

The yellow moons that wax and wane,
The eager tides that rise and fall,
The swift decay that comes to all
Which has not therefore lived in vain.

The restless drift of human life,
The fear that creeps, the hope that flies—
All these things pass before our eyes,
And tell their tales, with meanings rife.

With meanings rife. But who shall give
The hearing ear, the seeing eye,
Or speak of Nature worthily,
Or guess at what it is to live?

Each day some little line we spell,
And half interpret it aright;
And when we sink to sleep at night
We question: Have we read it well?

Ah! who can say? For each must write
The self-same thought a different way,
And each reflect a different ray
From the one universal light.

Who knows why one poor flower can wake
Sometimes our souls from deepest gloom?
Or why, again, the perfect bloom
Of summer fields shall fail to make

One pulse of pleasure? Why the hills
Bring peace and comfort unto me;
And yon the solemn, murmuring sea
With the same quiet gladness fills?

So glides our life from day to day,
Like noonday streams, that swiftly run
At first, but, ere their course is done,
Wind slowly through a devious way.

What time their sparkling race began
The shallow tide each pebble showed;
But now they roll too deep and broad
For any eye their depths to scan.

But, swift or slow and dark or bright,
They pass to meet the waiting sea;
And we can trust eternity
To give us freedom, knowledge, light.

*Independent.*

## Notes on Popery.

FALSEHOOD AND FORGERY TAUGHT AND PRACTICED IN THE CHURCH OF ROME.

MR. EDITOR: Long has it been the policy and practice of Rome to deny everything and admit nothing. It is important to bring this fact fully and prominently to light, and hold it up before the bar and gaze of public opinion, that the world may know how Romanism is to be understood and dealt with.

On the eleventh of January, 1855, Mr. J. R. Chandler, from Pennsylvania, declared in Congress that the Pope neither claimed nor exercised any civil or temporal power or jurisdiction over the Christian world whatever, and produced in proof statements to that effect from Bishop England, Archbishop Kenrick, Dr. Troy, Archbishop of Dublin, Archbishop Hughes, of New York, and six Catholic universities. The language of one of these universities (Valladolid) substantially expresses the whole: "Neither Pope, cardinals nor general council have any civil authority, power or jurisdiction, directly or indirectly, in the kingdom of Great Britain or any other kingdom. * * * Nor can they absolve the subjects of Great Britain from their oaths of allegiance or dispense with their obligations. * * * The obligation of keeping faith is grounded on the law of nature, which binds all men equally, without respect to their religious opinions." It will be seen that the points objected to and so explicitly disclaimed by Mr. Chandler and his authorities are: The power of the Pope to depose sovereigns, absolve their subjects from sworn allegiance, and that no faith was to be kept with heretics. Now who could believe that Mr. Chandler's authorities were telling willful falsehoods? Who can believe that these bishops and archbishops, and six university professors, did not know the *true doctrines of their church?* And if these high dignitaries will knowingly and willfully withhold the truth and tell the contrary, ought their testimony or that of their brethren to be credited in any court under heaven?

Now look at the other side of this question, and let the reader decide for himself. Here is the language of Pope Gregory the Seventh, as quoted by Dr. McClintock out of Dupin: "I absolve all Christian subjects to the empire from that oath whereby they are wont to plight their faith unto true kings. * * * We, adhering to the statutes of our holy predecessors, do, by apostolic authority, absolve those from their oath who are bound by fealty or oath to persons excommunicated." Did not Pope Paschal the Second, and Innocent the third, and Gregory the Ninth, and Boniface the Eighth, and Paul the Third, and Paul the Fifth, all exercise this fearful power in deposing sovereigns and absolving their subjects? Mr. Brownson, editor of the *Catholic Quarterly Review*, as quoted by Dr. McClintock, in his Temporal Power of the Pope, thus declares: "The deposing power * * is inherent in her (the Church of Rome) as the spiritual authority, as the guardian and judge of the law under which kings and emperors hold their crowns, and have the right to reign; for in deposing a sovereign, absolving his subjects from their allegiance, and authorizing them to choose a new sovereign, she does but apply the law of Christ to a particular case." Mr. Brownson, in 1849, received a letter of "approbation" from Bishop Kenrick, of Philadelphia, signed by twenty-four bishops of the Catholic Church, among them Bishop Michael, of Mobile, and Bishop Anthony, of New Orleans, declaring Mr. Brownson to be an "able advocate" and "defender of their faith." Now mark what follows. Mr. Brownson, in the very same number of his *Quarterly Review* from which the above is taken (April, 1855,) with the names of twenty-four bishops approving him, tells us that "*they indorse no sentiment or doctrine he advances.*" Now what is the world to think of such deception and false dealing? This charge of lying and falsehood is a serious one, and we propose to make it good—not of all Catholic writers, but of some whose practice therein has never been disapproved by the authorities of the church. Let us first hear from B. Pascal, himself a Catholic. In the fifteenth of his Provincial Letters, page 296, he says: "Now I undertake to prove, fathers, that it is your deliberate intention to *tell lies*, and that it is both knowingly and purposely that you load your opponents with crimes of which *you know them to be innocent.* * * * This doctrine (of lies) is common in your schools and books, and even in your public theses, such as you delivered in Louvain, 1645, in which you say: 'What is it but a venial sin to *calumniate and forge false accusations* to ruin the credit of those who speak evil of us.'" On the next page Deasville, a Jesuit, is thus quoted on lying. He says: "I still maintain that *calumny*, when employed against a calumniator, *though it should be a falsehood*, is not a mortal sin, either against justice or charity, and in proof I refer to the *whole body of our fathers, to whole universities*, the professors of the University of Vienna, to Father Gans and Father Bastile, to the University of Prague and the University of Gratz, to Father Henri and others." Now here is quite an array of "fathers" and "universities" engaged in teaching *systematic falsehood.* I would recommend the whole of this fifteenth chapter of Pascal to all Catholic and Protestant readers, and see if the charge of lying—serious and awful as it—is not fully sustained. To this we add other forms of falsehood—that of *forged documents* and the *mutilation* of books. Witness the forged "Decretals," about A. D. 800, to increase the Pope's power and extend his prerogatives. Mark the corruption of the Nicene canons by Pope Zosimus, and proved on him at the Council of Carthage, 407.—Bishop Jewel's Apology, page 161. In a Catholic edition of Origen the whole of the sixth chapter of John is omitted, where he taught on many points contrary to them.—Bishop Jewel's Apology, page 129. I. Clement, a Catholic, when he thought that no other copy of Bishop Theodoret could be found, tore out and cast into the fire some leaves that clearly and fully taught that the nature of bread is not annihilated in the eucharist.—Bishop Jewel's Apology, page 128. The Inquisitors of Spain had a commission from the king to *purge all Catholic authors.* Chrysostom's works, printed at Basil, were corrupted; and of Augustine they say: "All things which could affect the minds of the faithful with heretical pravity, or would cause them to deviate from the Catholic orthodox faith, be taken away."—See Elliot on Romanism, volume 1, pages 160 and 161. The learned Scaliger tells us that from the last chapter of the Acts to the middle of Trojan all was "confusion" as to reliable history; as Varro speaks, a mere chaos of time, filled up with the rude conceptions of Paphus, Heroine and others.—Stillingfleet's Iren, page 322. Not only has profane history been mangled and mutilated, but the *Bible* itself, by *unholy* hands, has also shared the same fate. Take the Rhenish New Testament, and turn to Hebrews xi, 21, which translates thus: "By faith Jacob, dying, blessed every one of the sons of Joseph, *and adored the top of his rod.*" Poor Jacob dying in the very act of idolatry! Yet Catholics *don't worship images!* No, no. Not even after opening the door for its authority.

J. A. SPENCE.

## Agriculture in Louisiana.

PLOWING—ITS IMPORTANCE.

MR. EDITOR: If we were asked in what the science of farming chiefly consisted, we would unhesitatingly answer: Plowing. Not that kind of plowing, however, which has been in vogue in Louisiana and Mississippi for the last fifty years. To illustrate, let us detail the system almost universally pursued. Usually the energetic farmers commenced plowing about the middle of January, but by far the greater number between the first and fifteenth of February. This plowing in the bottoms was usually done with two mules, and a plow cutting a furrow nine or ten inches wide, and from one and a half to two inches deep. In the hills and sandy lands it was done with one mule, and a plow cutting a furrow from seven to eight inches wide, and from one and a half to two inches deep. It must not be imagined that with even this kind of plowing the whole field was plowed before planting. It was accepted as a universal maxim that when four furrows were thrown together in every row, the planter was fully ready to plant, leaving the middles to be broken out in the more leisure moments of summer. The main object was to get the greatest quantity of land ready, or rather in an excusable condition, to plant. We have even heard an experienced farmer boast that by the system of four furrows, followed by single furrowing, he could make a crop of corn by plowing the crop but once. That such a system should have prevailed in the infancy of our agriculture is not surprising; but that it should be still adhered to, in the midst of subsoilers and gang-plows and steam cultivators, is marvelous, and reminds one of the "heathen Chinee" eating rice with his chopsticks in the midst of forks and knives and spoons. The fact, however, is that the heathen Chinee has the greater justification, for he can get in enough rice to satisfy all the wants of hunger; whereas this system of plowing leaves the poor plant in a starving condition all its days.

By plowing, then, we mean thorough breaking up to the depth of from twelve to eighteen inches, and done at the right time. Indeed the value of plowing depends as much upon the time when it is done as upon its thoroughness. Instead of beginning in January and February, it ought to be done in November and December, after having previously turned under the green crops of the fall, and put on all the manure we have been able to manufacture and gather in the barn-yard. This plowing ought to be done with a turning-plow, which will readily plow to the depth of five or six inches; its width of furrow being left to the strength of the team. If the land has not been subsoiled within two years, each furrow of the turning-plow ought to be followed by a subsoiler to the depth of at least ten inches below the bottom of the furrow of the turning-plow. If the crop is for anything except small grain, the land ought to be thrown up into beds of such width as are suitable to the contemplated crop. In six weeks or two months these beds should be reversed, and just before planting, and preparatory thereto, the center of the water furrows ought to be plowed out as deep as possible with two furrows of the turning-plow, and the beds again reversed by throwing them upon these newly-planted water furrows.

We know that our old friend Four Furrows will meet this prescription with the cry: "I can't. I can hardly get four furrows together in time to plant in March and April." We answer: It is easier to do your plowing in November, December, January and March than in January, February, March, April, May and June, and what is well done in the first-named months will not have to be done again in April, May and June. We propose to do in winter what Four Furrows reserves for the heat of summer. But this is not all: we not only propose to do it more thoroughly, but at less expense.

A gentleman told me that he plowed in forty acres of wheat with two yoke of oxen. I asked: "Who drove?" He answered: "I did." "Then who held the plow?" "No one." It was fastened to the axle of a pair of wagon-wheels, and, thus guided, executed its work well. What was done fifteen years ago in Illinois we ought to be able to do to-day in Louisiana. We ought, with gang-plows and steam-plows and other improved implements, to do better. Power concentrated is the great essential in deep plowing. It constitutes the great merit of the steam-plow; and although we may not be able to have steam-plows, we are able to concentrate our power by doubling, tripling or quadrupling our teams. One hand, with four or six mules or oxen, will be able to do as much plowing as two hands with double teams, and to do it much more thoroughly. With two yoke of oxen it would be a moderate task for one hand to plow and subsoil—in a word, prepare—twenty acres as it never was or never could be with a single mule; and when thus prepared, as we have already described, it would be worth more than sixty acres four-furrowed in January. This by concentrating our power we have not only dispensed with one hand, but with forty acres, and the manual labor required to plow it. In a word, we have dispensed with two-thirds of the usual demand for manual labor. This lessening the demand for manual labor would enable us to procure what we needed; but if it did not we could better afford to pay a laborer $3 per day to plow with four mules or oxen, in November, December and January, than to pay him $1 to plow with two mules in January, February, March, April and May; and there never was and never will be a condition in which high wages will not secure labor. We may, then, conclude this article by repeating our assertion that the science of farming consists in plowing; and if it is true in every other part of the world, it is an hundred times a more important truth to the South in her present condition.

AGRICOLA.

## Sinfulness of Our Best Deeds.

We are apt to think that there is such a difference between our open sins and our religious exercises that any defilement attaching to the latter must be so inconsiderable in itself, and so outweighed by the sacredness of the act performed, that no particular account need to be taken of these sins. God's estimate is very different indeed. His eye sees the sins of our religious services in another light, as being no less heinous than other iniquities, and needing special forgiveness no less than they. Not merely our open transgressions, our scarlet and crimson sins, need pardon, but our holy services, our good words and deeds, our prayers, our praises, our worship, our breaking of bread at the table of the Lord. In every one of these there is such an amount of sin cleaving to and mingled with every act and feeling and thought and word, as to render them in themselves so miserably defective and defiled as to be utterly unacceptable in the sight of the holy One. When seeking God we need to have our way of seeking and our act of seeking forgiven. When praying for pardon we need to have that prayer itself forgiven. Each petition bears witness against us. There is such imperfection, such coldness, such formality, such deadness, such wandering, such half-heartedness, such a want of everything that constitutes prayer, that, were there not forgiveness for the sins of our holy things, we might as well cease to pray. When coming to Christ we need forgiveness for our act of coming, for the impure motives which lead us to come, as well as for the defective way in which we come. All this is provided for. There is forgiveness not merely for the sins we bring to Christ, but for our way of bringing them. This is a point where many stumble. They say that they know there is full pardon for them in Christ, and full provision to be found in him for every want, but their difficulty is about the coming to him. They think that the act of coming should be as holy as possible, and that, unless it be so, their acceptance is a very doubtful thing. They think that if they could only come in a right way, and from right motives, there would be no danger of their success; but, with so much that is defective in their way of coming, they doubt whether they can venture to do more than merely hope the best. Now this is just to say that their acceptance depends in part, at least, upon themselves—upon their coming aright; whereas the gospel takes for granted that there is nothing right about them, either about themselves or their way of coming, but that everything about them and done by them needs forgiveness. Such forgiveness is provided, and it is here prefigured by the high priest bearing the iniquity of our holy things. Thus there is no place left for any such misgivings. Where is there room for a single doubt to thrust itself? What point is there at which God does not meet every possible doubt that can arise? There is no room for saying: My sins are too great to be forgiven. Neither is there any room for saying: My way of coming to Christ is so defective, my way of seeking pardon is so sinful, that I am doubtful whether I shall be accepted. The full provision made for us in Christ is such as to meet us on all these points, and exclude every shadow of a doubt, from whatever quarter it may arise.—*Christian Treasury.*

NOT WILLINGLY.—There is strong consolation in these words of the weeping prophet: "He doth not afflict willingly!"

The word translated "willingly" means "from his heart." "He doth not afflict from his heart," but only and always from his hand. When his hand is lifted up against us, his heart is yearning over us with unspeakable tenderness. When Joseph "made himself strange" unto his brethren, and "spake roughly" to them, his heart said: "O my brothers!" So when God makes himself strange to us in the disguise of some dark providence, when he speaks roughly to us, his heart is overflowing with more than a mother's tenderness. When he says, "Hear ye the rod," his heart says: "How can I give thee up?"

And if we are his, can we not kiss the rod? When it falls upon us all we have to do is to look up, and we shall surely see our Father's hand at the other end of it. It is not, then, wielded by a tyrant, nor is it an iron rod; neither is it a dead bramble, but rather a living rose-branch. Like Aaron's rod it buds and blossoms, and bears fruit—"the peaceable fruits of righteousness."

Are we passing under the rod today? Behold how the smiting shakes off the precious fruits! And what a beautiful variety there is, and all from one branch! There is everlasting love and sweet peace and meek patience and perfect submission and holy joy and abiding hope—but we forbear. Time would fail us to count up all the precious fruits of our Father's rod.

We are exhorted to "hear the rod," but we should use our eyes as well as our ears, and look when we hear, that we may see where the fruit falls, and may gather it up and eat it, that it may be unto us the joy and rejoicing of our hearts. Let us take all our trials as love tokens, for surely in kindness only are they sent. God does not afflict willingly. He sees the "needs be," though we may not. Let us, then, be patient and prayerful under the rod.

ADORNING CHILDREN'S GRAVES.—The following story is quoted in Dr. Thompson's Seeds and Sheaves. It shows that many a sexton has a tender heart, and carries delicate sentiment into his work:

Mr. Gray had not been long minister of the parish before he noticed an odd habit of the grave-digger; and one day coming upon John, smoothing and trimming the lonely bed of a child which had been buried a few days before, he asked why he was so particular in dressing and keeping the graves of infants. John paused for a moment at his work, and looking up, not at the minister, but at the sky, said: "Of such is the kingdom of heaven."

"And on this account you tend and adorn them with so much care?" remarked the minister, who was greatly struck with the reply.

"Surely, sir," answered John, "I cannot make overbraw and fine the bed-covering of a little innocent sleeper that is waitin' there till it is God's time to waken it and cover it with a white robe, and waft it away to glory. When she grandeur is awaiting it yonder, it's fit it should be decked out here. I think the Savior will like to see white clover spread above it; dae ye no think sae tae, sir?"

"But why not cover large graves also?" asked the minister, hardly able to suppress his emotions. "The dust of all his saints is precious in the Savior's sight."

"Very true, sir," responded John, with great solemnity; "but I canna be sure who are his saints, and who are no. I hope there are many of them lying in this kirkyard, but it wad be great presumption to mark them out. There are some that I am gey sure about, and I keep their graves as nate and snod as I can. I plant a bit floure here and there as a sign of my hope, but daurna give them the white skirt," referring to the white clover. "It's clean different, though, wi' the bairns."

TWO OR THREE of the richest men in this country have recently given, in sententious language, the secret of their worldly success and fortune. "There is no secret about it," said Commodore Vanderbilt; "all you have to do is to tend to your business and go ahead—except one thing," added the commodore, "and that is never to *tell* what you are going to do till you have done it." The millionaire, Asa Packer, who has no views whatever on political subjects, gave his idea to get rich in the remark: "Economy and safe investment are about the best means of attaining financial prosperity." George Law, who is also a tolerably rich man, though not, we suppose, quite as rich as Vanderbilt or Asa Packer, remarked in conversation: "There is nothing so easy as making money when you have money to do it with; the only thing is to see the crisis and take it at its flood;" and when further pressed to tell the secret of his own success, he quickly responded: "Determination to work and working." These opinions are certainly worth something, and will, doubtless, be eagerly studied by young men ambitious of wealth. But they are incomplete without a remark of A. T. Stewart, who is richer than either Vanderbilt or Asa Packer, and who told an anxious inquirer that he "considered honesty and truth great aids in the gaining of fortune."—*New York Tribune.*

IF YOU have a bright thought, express it in the simplest language possible. A diamond should have a plain setting.

## Obituaries.

LANDRUM BYRON HESTER, son of J. W. and Emily Hester, was born in Union parish, February 2, 1863, and died of congestion of the brain, in St. Landry parish, on Sunday, September 14, 1873, aged ten years, seven months and twelve days.

This was the severest affliction ever experienced by this Christian family. Little Byron was the first of eleven children to pass through the "dark valley of the shadow of death." He was an interesting child, always cheerful though quiet in his disposition. Byron was a member of the Sabbath school, and could repeat the Ten Commandments fluently. His seat in the Sunday school is vacant—there is a void in the family. May God grant comfort to the bereaved family, and may they rejoice in hope of a reunion with little Byron in the world of glory, where there will be no sorrowing.

J. W. SWINDALL.

TOLLIE AND HARRIS.

God gave to us two darling boys:
Beautiful as life were they;
Yet, Jesus calling them to come,
They would not with us stay.

We did not see their folded wings,
And dreamed not they would die;
Yet, mounting on their pinions bright
They soared to God on high.

Oh, stricken, pine not after them,
By faith behold thy boys,
For, nestling in the Savior's arms,
Their cups run over with joys.

Thank God he left them here so long,
And took them ere they lost
The beauty of their innocence,
Or felt of sin the cost.

'Tis hard indeed to give them up,
E'en at our God's command;
Yet, heavy though the stroke may be,
'Tis from our Father's hand.

God's will be done! for everything
He doeth is done well!
We'd praise him e'en for this sad blow—
His loving kindness tell.

Blest angel boys, with harp in hand,
Praise ye our God for aye!
Though now we may not catch thy notes,
We'll hear them by and by!

OCTOBER 13, 1873. T.

TRIBUTE TO LITTLE ELLA.

On the eighth day of September little ELLA ELLIS died, in Jefferson, Alabama, aged five years, nine months and fifteen days. One day before her death she rose early and dressed to go to Sunday school, which she devotedly loved. But it was soon discovered by a fond mother and doting father that her place would be no more filled in the Sunday school, and would soon be vacant in the family circle. O how sad are these vacancies! And it falls the writer with sadness to think he will no more be greeted by his sinless visits to this deeply-afflicted family by the cheerful smiles and joyous voice of this precious little child. But the reflection is full of comfort that heaven is the home and heritage of little children.

"For 'twas to bless such souls as these
The Lord of angels came,"

and

"Millions of infant souls compose
The family above."

G. F. E.

DIED, near Etna, Cherokee county, Texas, October 12, 1873, Mrs. EMMA ELKINS, wife of Thomas Elkins, and daughter of Rev. Joel Sanders, of the Louisiana Conference. She was born in Bienville parish, Louisiana, August 31, 1848, and embraced religion at a meeting held by the Rev. R. Ronntree, at Alto, Cherokee county, Texas, in the autumn of 1866, and from that time to the time of her death was a member of the Methodist Episcopal Church South. Her death was sudden; none of her father's family got to see her. On being told that her father had been sent for, she replied: "When pa comes he will not see me—only this old frame. I shall be gone up to paradise, under the tree of life." She leaves a husband, and a little son nineteen months old, to mourn their loss, having buried a little daughter in July, 1872. We mourn, but not as those who have no hope, for we feel that our loss is her eternal gain.

HER FATHER.

IN MEMORIAM.

Died, near Knox's Academy, in Attala county, Mississippi, on the twenty-eighth of August, 1873, WESLEY, eldest son of W. B. and Jane Turnage, aged fourteen years. He was a boy of energy and firmness, an original thinker, and possessed more than ordinary talents. During our three years' acquaintance he endeared himself to us by his manly and truthful deportment; and it is hard for us to realize that we shall no more hear his merry laugh resound from the play-ground, nor see him in his accustomed place among us.

No wonder his parents are bowed down, and their hearts almost crushed with sorrow. Their boy—their pride—one on whom they relied so much, and were looking forward with joyful anticipations to his filling a useful and honored place in society, has been victimized by the grim monster so suddenly and in the morning of life.

Also, one week later, little DORA went to join her brother and the host of angels above. She was too pure a bud to blossom here, and God transplanted her to a fairer clime. While she was with us her countenance seemed lighted up with seraphic sweetness, and she was the embodiment of gentleness. The family circle is broken, and their vacant seats remind us that the angel of death has been here. And lo! two little lambs are gone to our Father's bosom.

THEIR TEACHERS.

MARY J. PARVIN, consort of Rev. Robert Parvin, of the Louisiana Conference, and daughter of M. W. and M. H. Edwards, was born in Fayette county, Tennessee, August 3, 1833, and died in Union parish, Louisiana, August 11, 1873. Her parents removed to Arkansas when she was quite young. This was her home till last year, when she was married to Rev. Robert Parvin, and went immediately with him to his field of labor in Louisiana.

Sister Mary was born from above in her sixteenth year, at Liberty camp ground, Hempstead county. Like her of sacred memory, she ever sat at the feet of her Master, holding daily communion with him. She was the most devoted Christian we ever saw. She loved the church and all her ordinances. She was a friend to the preachers; they always found a welcome at her home. She was a mother to the young preacher, encouraging him by her advice and prayers. Now that she is gone we miss her. The Sabbath school, church and community missed her when she removed away, and were much grieved to hear of her death. She visited her relations this year, spent some time with them, and left (August 4) for her home. She died on the eleventh, died suddenly from heart disease, but when the summons came she was ready. How appropriate her last words!—how expressive of her faith in Christ: "Lord Jesus, receive my spirit." May the religion she professed and practiced comfort the hearts of husband, relations and friends. Let us not think of our loss, but think of her as the inhabitant of a better land, clothed in the habiliments of glory. May we live so as to meet her in that happy land where parting is no more. May her orphan child be endued with her spirit, and clothed with the mantle of righteousness.

BASCOM WARE.

HUGH LEWIS was born in Marlboro district, South Carolina, May 1, 1800. About 1812 his parents moved to Marion county, Mississippi, where they resided until after the subject of this memoir had attained his majority. He was married, in the twentieth year of his age, to Miss Elizabeth Ball. Soon after his marriage he removed to Copiah county, Mississippi, and lived there until 1840, when he settled in Madison county, where he has since resided. His wife having died subsequently to his removal to Madison county, he was married, some time afterward, to Mrs. C. E. Magruder, who survives him. He had —— children by his first marriage, and three by his last, of whom four of the eight and two of the last are still living.

Bro. Lewis' connection with the church was of more than a century's duration, he having joined the church previous to 1823—the exact date being unknown. As a disciple of the Lord Jesus he deemed it his duty to hold family prayer, which he began to do soon after he had assumed the obligations of church-membership; and from that time until his death his fidelity in that regard was truly exemplary. Even during the somewhat protracted period of decrepitude, both mental and physical, which preceded his decease he continued to pray in his family and morning with his family, though he was often too feeble to rise from his knees without assistance. Nor did he neglect private prayer. Not only did he pray in secret *studiously*, but his heart was uplifted in humble supplication whenever he felt the need of help from the omnipotent Arm. Possessed of an irascible temper, which, notwithstanding his heroic efforts to maintain at all times a Christian equanimity, would sometimes assert its supremacy in violent ebullitions, he was accustomed, after such unsuccessful conflicts, to retire to some secret place for prayer. Bro. Lewis' piety was not of the demonstrative kind. He seldom spoke of his spiritual state, and when he did so it was apparent that he entertained very humble views of his spiritual attainments.

His devotion to the Master's cause was attested by his willingness to give pecuniary support to any enterprise that looked to the prosperity of the church or the relief of suffering humanity. In the days of "auld lang syne," when camp meetings, the primitive plan were annually held at old Crystal Springs, Bro. Lewis was prominent among those who bore the burden of the enterprise. Our neat church and parsonage at Madison station are largely indebted for their existence to his munificence. His contributions to the support of the ministry were not only liberal but well-timed, it being his custom to pay his pastor *monthly in advance*, except when he deemed it best to prepay his yearly quota.

To the inspired injunction, "Not slothful in business," no man ever yielded a more perfect obedience. Beginning his career almost penniless, his industry and frugality were such that he was soon possessed of a vast fortune. Nor did prosperity abate his diligence; he remained the same active, stirring man until the infirmities of age unfitted him for business.

A prominent trait of his character was punctuality. It was one of his settled principles to meet every engagement precisely at the time designated. His rigid adherence to this principle was often a subject of remark among his acquaintances.

Bro. Lewis breathed his last October 2, 1873. Though his health had been poor for some months, his death was exceedingly sudden. An attack of paralysis of the heart terminated his earthly existence instantly, not even giving him time to bid adieu to his family. Thus another veteran has gone to his reward—another name is transferred from the list of membership of the church militant to the muster-roll of the church triumphant.

W. C. BLAIR.

MADISON STATION, MISS., Oct. 8, 1873.

A TOUCHING INCIDENT.—A short time since, in this city, a brilliant and much-admired lady, who had been suffering for some time with trouble of her eyes, was led to fear speedy change for the worse, and immediately consulted her physician. An examination discovered a sudden and fatal failing in the optic nerve, and the information was imparted as gently as possible, that the patient could not retain her sight more than a few days at most, and was liable to be totally deprived of it any moment. The afflicted mother returned to her home, quietly made such arrangements as would occur to one about to commence so dark a journey of life, and then had her two children, attired in their brightest and sweetest costumes, brought before her; and so, with their little hands lifted to hers, and tears hardly repressed, the light faded out of the mother's eyes, leaving an indelible picture of those dearest to her on earth—a memory of bright faces that will console her in many a dark hour.—*Covington (Kentucky) Journal.*

The Christian Advocate.

THURSDAY, NOVEMBER 6, 1873.

TIME.

Time speeds away, away, away!
Another hour, another day,
Another month, another year,
Drop from us like the leaflets sear!
Drop like the life-blood from our hearts;
The rose-bloom from the cheek departs,
The tresses from the temples fall,
The eyes grow dim and stronge to all.

Time speeds away, away, away,
Like torrents in a stormy day!
He undermines the stately tower,
Uproots the trees and snaps the flower.
And sweeps from our all-wearied breast
The friends that loved, the friends that blest,
And leaves us weeping on the shore
To which they can return no more.

Time speeds away, away, away!
He wings through the skies of day,
He wind along the shore can flee
As swiftly or so smooth as he,
His fiery steed, from stage to stage,
He bears us on from youth to age,
Then plunges in the fearful sea
Of fathomless Eternity!

## Scientific Preaching.

In Dr. Calderwood's admirable address before the General Synod there is a striking passage, which derives all the more consideration as coming from the successor of Dugald Stewart and Sir William Hamilton, the chair of metaphysics of the University of Edinburg. Ranking among the most profound living exponents of mental science, and understanding the skeptical tendencies of modern thought, he plants himself squarely upon the gospel itself as the only true defense against those assailing forces. One of his strong reasons for closer bonds between the branches of the Christian church which hold to the same faith is found in the fact "that we can see clearly, as the result of science, the increasing dubiety respecting the power and energy of evangelical religion." What is the remedy? Scientific preaching, or the preaching of science? This is the popular but mistaken notion. But Dr. Calderwood shows us "a more excellent way." Thus:

"If there be such a tendency, we must have many zealously devoted to the preaching of the gospel, rather than to mere scientific dissertations. Not scientific Christian men are not wanting for scientific preaching. They desire the homely truth, and that the Lord's day be devoted chiefly to spiritual refreshment. And if the circumstances of the day call upon us to give full proof that there is strong spiritual life, and that the power of Christ is increasing continually in us; that evangelical religion is not dying out; that Christian brethren are not isolated; that the Christian church is more clearly, deeply, earnestly understanding the great work committed to it, and is prepared, in the name and strength of the Master, to go in the spirit of faith."

These weighty words have the sanction of Christ and of the apostles. They have a historical basis in the planting and training of the Christian church. The Augustan age was pre-eminently an age of materialistic philosophy, of intellectual irreligion and of cultured disdain. Christ and the apostles preached "the gospel of the kingdom," not literature, nor science, nor philosophy.

And it is literally true, as the Edinburg professor said, that our Christian men of science are not craving for scientific preaching." Lawyers do not care to hear preaching upon law, nor doctors upon physic, nor artists upon art, nor business men upon banks and cotton and railroad securities. They know more of these things than ministers do. They want the pure, fresh and simple gospel, applied with all wisdom to the regulation of human motives, words and deeds, and to the wants of living men. But they want it also as "spiritual refreshment," the manna of the desert pathway, the stream that follows them from the source in the smitten rock. They have enough of secular things all the six days of the week, but on the Lord's day let them have some of the "heavenly meat and drink." Every pastor of an educated and intelligent people will testify that their most learned Christian parishioners are less critical, less exacting and far more inspiring hearers than those who have only a smattering of science or of literature.

The real conflict between the gospel and science must necessarily be waged in other fields. It is a war of the giants with their own weapons. And while there are special occasions when the pulpit may properly treat of scientific themes, yet the common sense and common religious consciousness of men dictate that the best way to propagate the gospel is to "preach the word," and that the mightiest barrier against modern skepticism is the gospel in the hearts and lives of men. On purely scientific grounds Darwin and Herbert Spencer are more than a match for ninety-nine out of their hundred critics. But a village preacher, heralding the truth as it is in Jesus, from Sabbath to Sabbath, among his well-instructed people, and teaching the children the way of salvation, possesses a spiritual power which he cannot afford to throw away upon scientific theories, which not one in a thousand of his people can understand. Let the pulpit do its own legitimate work. That work only has the promise of the Spirit. The preacher who subordinates the gospel to any human sciences is more likely to make skeptics than believers.

We say these things in no spirit of irreverence toward true science. We agree entirely with the discriminating views of our eloquent Scotch delegate that there is nothing in science to awaken fear in the Christian church, and the very spirit of doubt which has been aroused by Hume and other speculative unbelievers has been a positive gain to philosophy, to theology and to religion, bringing them "into a higher and stronger place."

The most recent phases of the scientific controversy indicate great conflicts between the leaders themselves. They are showing that there is no infallibility either in the statement of facts, reasoning or conclusions among these oracles. Dr. Calderwood's closing paragraph, finely generalizes the whole subject. Let it be pondered by every thoughtful mind:

"But," he says, "howsoever science may pass over the physical field, the highest inquiry in men concentrates in spirit, and the inquiries of spirit concentrate in the question: How shall we stand before God? Then comes the gospel. The profound depths of the profound love opens up to him the clear, straight pathway to the throne of Jehovah, before which we stand accepted in the Beloved."

The time is coming, and it may be nigh, when the limits of scientific thought will be strictly defined, and when its own eminent Christian votaries, like the celebrated Dr. Carpenter, of England, in his recent important contributions to the relations of science and religion, will compel a hearing which will not be given to the pulpit. The two spheres are distinct, and if, at times, they touch each other at the rim, experience will prove that contact is not necessarily conflict, and that the true correlation of their forces will yet produce a divine harmony. Let the pulpit be true to itself, and its reward shall be sure.—*Christian Intelligencer.*

## The Gilbert Islanders' Bible.

BY S. C. DAMON, D. D.

On Good Friday, April 11, A. D. 1873, the Rev. Hiram Bingham completed the translation of the entire New Testament into the language of the Gilbert Islanders. When all the circumstances are duly considered, I do not hesitate to rank this translation as among the most remarkable of modern times. He has accomplished the great undertaking almost single-handed, only aided by his scholarly and accomplished wife and native assistants. No other *white* man ever acquired a sufficient knowledge of the Gilbert Island dialect to make the translation, even if he had been so disposed.

Sixteen years ago away two thousand miles to the southwest of the Sandwich Islands there were living thirty thousand or forty thousand inhabitants on the Gilbert or Kings Mill Group of Islands. They were living in the very lowest condition of heathenism. A peculiar species of Fetich idolatry was their only religious belief. They were utterly destitute of a written language, reported very cruel and savage, dwelling on low coral islands, without any commodity except cocoanut oil to exchange for articles of civilized life, and having no desire for trade except for tobacco. Their clothing consisted of the veriest fig-leaf arrangements, made of the *Pandanus* leaf. The Rev. Mr. and Mrs. Bingham took passage for those islands on the first trip of the "Morning Star." They left Boston in the autumn of 1856, touched at Honolulu in the spring of 1857, and during the summer landed there and commenced their missionary labors. Their first work was, of course, to learn the language, but without the aid of grammar, dictionary or any other book. Their only interpreters were a few cocoanut oil traders, who had picked up a few words which enabled them to carry forward a limited barter trade with the ignorant, debased and savage people. The Gilbert Islanders were as much below the Sandwich Islanders in the scale of civilization and education, refinement and intelligence as the North American Indians are below the inhabitants of New England. They are the lowest on the scale of all the tribes and inhabitants of Polynesia.

In 1864 a small portion of the Gospel of Matthew was printed at the Gilbert Islands on a small printing press, and under very peculiar circumstances. A shipwrecked sailor, who had navigated himself in an open boat six hundred miles to reach that group of islands, most providentially arrived just at the right moment to render important service, as he was a practical printer. The difficulties attending their work were very great, as may be learned from the following paragraph in Mr. Bingham's sketch of the history of his work, read to a company assembled in Honolulu to congratulate him on the completion of his work:

"It may be here remarked that about one-fourth of the letters were a's, and k's are very numerous. As our font of type was very limited, we were obliged to cut off the d's for additional a's, and to cut a nick in the right hand part of our h's for additional k's."

At this gathering were assembled all the old missionaries and their families now residing in Honolulu, including the venerable Mrs. Thurston, now the only surviving member of the first company of missionaries landing upon these islands, more than half a century ago. The meeting was held at the residence of the Misses Bingham, who are engaged in teaching a native female boarding school. It was a pleasing feature of this gathering to meet his majesty, Lunalilo, who mingled most freely with the assembled company, and congratulated Mr. and Mrs. Bingham on the success of their work of translation. His majesty then conducted the venerable Mrs. Thurston to the refreshment-room, where a generous entertainment had been prepared. Not an uninteresting feature of the gathering was the presence of seven natives of those remote islands, who had found their way to Honolulu, but who now came forward and laid down their money (six dimes) as the price of the New Testament, now translated into their own language, wherein they were born. Yes, on that day, Good Friday, the translation was not only completed, but actually printed, and a few copies bound by our enterprising printers and book-binders in Honolulu.

Among the native Gilbert Islanders present was a young man who had been Mr. Bingham's assistant. His knowledge of the Bible was truly remarkable, as appeared from the numerous questions put to him by the guests present, and interpreted by Mr. Bingham. By the instruction of his missionary teachers he had acquired a good knowledge of the leading facts in the Old Testament history. Not only has a translation of the New Testament been made into the Gilbert Island dialect, but a few other publications have been issued, as appears from the following memoranda:

"*List of Gilbert Island Literature.*—The New Testament, translated by the Rev. Hiram Bingham; Hymn-Book, edited by the Rev. Hiram Bingham; Reading-Book, edited by Mrs. Bingham; Old Testament Bible Stories, written by Mrs. Bingham; Primary Geography, prepared by Mrs. Bingham; Primary Arithmetic, prepared by Mrs. Bingham; Catechism, translated from Hawaiian by the Rev. J. H. Mahoe."

The literary labors of Mr. and Mrs. Bingham while residing in Honolulu have been for the most part performed in the "Old Bindery" house of the American Board, nearly opposite the "Study,"—where the Rev. Hiram Bingham, Senior, performed so much missionary labor, nearly fifty years ago, when engaged in reducing the Hawaiian language to a written form, and in translating the Bible and other books. When I pass those buildings I have awakened in my mind emotions somewhat similar to those which were called up when, in December, 1869, I visited Bethlehem, and my guide pointed out the cell or chamber in the Church of the Nativity where St. Jerome completed, in the fourth century, the Latin Vulgate, or when, in the following month of January, 1870, I visited the city of Beirut, and the Rev. Mr. Dodge pointed out "the study" on the mission premises where the Rev. Eli Smith translated the Arabic Bible.—*Independent.*

## Freemasonry in Brazil.

RIO JANEIRO, June 14, 1873.

This morning the decision of the religious question has been given by the government upon the appeal taken by one of the Brotherhood of the Tertiary Order of Pernambuco against the Bishop's interdict of the brotherhood, because of the non-expulsion of the Freemasons in its membership. The following is the important document:

RIO JANEIRO, June 12, 1873.

To the Bishop of the Diocese of Olinda:

*Most Reverend Sir*—To his majesty the Emperor has been presented the appeal taken by the Brotherhood of the Most Holy Sacrament of the Parish Church of the parish of San Antonio, of the city of Recelle, in conformity with a decree of March 28, 1857, against the sentence by which your most reverend excellency judged it interdicted; and having consulted the section of affairs of the empire of the Council of State, which reported as follows, and having also consulted the full Council of State, which accepted the doctrine and the conclusions of the said report:

Considering that the decrees of the councils and apostolic letters, as also all other ecclesiastical constitutions, depend for their execution on the *beneplacet* of the government or on the approval of the legislative General Assembly, when they contain a general provision, article 102, section 14, of the political constitution of the empire:

Considering that the bull's fulminating excommunication against the Masonic societies had not the *beneplacet;* considering that Masonry, as a secret society, is permitted by the civil law, has no religious aims and does not conspire against the Roman Catholic religion, and that therefore it is without the character and purposes which should subject it to the ecclesiastical jurisdiction and to condemnation without form and figure of trial:

Considering that the organic constitution of the Brotherhoods in Brazil belongs chiefly to the civil power, and that the diocesan prelate, on whom depends the approval of their statutes in the purely religious part, has an authority limited to those matters of a religious kind, which the associates undertake:

Considering that the appellant Brotherhood has not failed in those duties, such as they are defined in its undertaking, having the force of law, nor has it been thus alleged:

Considering that the said Brotherhood had no power to expel from its membership those who belonged to Freemasonry—a case not thought of in its undertaking approved by the ordinary—and, consequently, that it did not commit against the ecclesiastical authority any punishable disobedience when it declared itself unable to obey an order going beyond the orbit of the attributes of the said authority:

Considering that, even were the Masons subject to the penalty of expulsion and loss of the rights which civil law guarantees to them as members or a Brotherhood, a personal motive of censure and punishment could not be extended to all the brothers to produce the effect of their all being declared interdicted because they did not wish to take the responsibility of an act which upon the face of their undertaking they considered violent and illegal.

The same august lord has been pleased to conform with the report that the appeal should be confirmed, and he orders that, within the term of one month, this decision shall be fulfilled, ceasing the effects of the acts against which the aforesaid brotherhood appealed, as though it had not existed.

While transmitting to your most reverend excellency this resolution of the Imperial government—one founded on the constitution and the laws until now respected by the Brazilian bishops—I have to observe that just and grave rebuke is due to words and acts opposed to the legitimacy of the appeal to the crown, as well as to that *beneplacet* which is in use in almost every Roman Catholic State, and which in Brazil always was and must be respected.

It is required, therefore, that your most reverend excellency, convinced of the high propriety of the most perfect accord and harmony between the spiritual and temporal powers, each keeping itself in the sphere of action limited by its laws and genius, shall receive and observe the decision of the Imperial government in accordance with the intention and the duty which dictated it; this act, however, in no way diminishing the consideration merited by the person of your most reverend excellency and the respect due to the episcopacy, on whose holy ministry so greatly depends the peace of the faithful and the splendor of the Brazilian church.

God guard your most reverend excellency.

JOHN ALFREDO CORREIA DE OLIVEIRA,
Minister of the Empire.

SUNDAY.

"A whisper softly broke the air—
A soft, light tone, and low,
Yet barbed with the stones and woe;
Now might it persist only there,
Nor further go!

Ah, too! a quick and eager ear
Caught up the ill-omening sound;
And other voice had breathed it clear;
And so it wandered round,
From ear to lip, from lip to ear,
Until it reached a gentle heart,
And that it broke".

## How Gunpowder Is Made.

A HOUSE WHERE MEN NEVER LAUGH.

How do you think you would like to live fearing every moment to be blown up, none daring to speak aloud to jar anything for fear of starting an explosion that would send you in an instant to the other world?

You don't think it would be very pleasant? Well, it isn't; yet hundreds of men live in just that state—work, receive pay, and live year after year in the very sight of death, as it were—all that the world may have gunpowder. You may easily guess that these men go about quietly and never laugh.

You know that gunpowder is very dangerous in a gun or near a fire, but perhaps you don't know that it is equally dangerous all through the process of making. A powder mill is a fearful place to visit, and strangers are very seldom allowed to go into one. They are built far from any town, in the woods, and each branch of work is done in a separate building. These houses are quite a distance from each other, so that if one blows up it won't blow up the rest. Then the lower parts of the building are made very strong, while the roofs are very lightly set on, so that if it explodes only the roofs will suffer. But, in spite of every care, sometimes a whole settlement of the powder-mills will go off-bang! in an instant, and every vestige of the toil of years will be swept away in a second.

But, though you feel like holding your breath to look at it, it is really a very interesting process to see. It is made, perhaps you know, of charcoal, saltpeter and brimstone. Each of these articles is prepared in a house by itself, but the house where they are mixed is the first terrible one. In this building was an immense millstone, rolling round and round in an iron bed, and under the stone are put the three fearful ingredients of gunpowder. There they are thoroughly mixed and ground together. This is a very dangerous operation, because if the stone comes in contact with its iron bed it is very apt to strike fire, and the merest suspicion of a spark would set off the whole. The materials are spread three or four inches on the bed; the whole, which goes by water power, is started, and every man leaves the place. The door is shut, and the machinery is left to do its terrible work alone. When it has run long enough the mill is stopped, and the men come back. This operation leaves the powder in hard lumps or cakes.

The next house is where the cakes are broken into grains, and of course is quite as dangerous as the last one. But the men can't get away from this; they are obliged to attend to it every minute, and you may be sure not a laugh or a joke is ever heard within its walls.

Every one who goes in has to take off his boots and put on rubbers, because one grain of the dangerous powder, crushed by the boot, would explode the whole in an instant.

The floor of this house is covered with leather, and is made perfectly black by the dust of the gunpowder. It contains a set of sieves, each one smaller than the last, through which the powder is sifted, and an immense ground and laboring mill, where it is ground up, while men shovel it in wooden shovels. The machinery makes a great deal of noise, but the men are silent, as in the other houses. The reckless crashing of the machinery even seems to give greater horror, and every one is very glad to get out of that house.

The stoving-room is next on the list, and there the gunpowder is heated on wooden trays. It is very hot, and no workmen stay there. From there it goes to the packing-house, where it is put in barrels, kegs and canisters.

Lastly, through all these houses, it goes at last to the storehouse. One feels like drawing a long breath to see the fearful stuff safely packed away out of the hands of the men in this curious house.

You have heard of things being as dry as a powder-house, but you would not think this house very dry. It is almost imbedded in water. Did you ever hear of a water roof before? Instead of steps to go in there are shallow tanks of water, through which every one must walk to the door. In none of these powder-houses is any light ever allowed except sunlight. The wages are good, the day's work is short, always ending at three or four o'clock. But the men have a serious look that makes one think every moment of the danger and glad to get away.—*American Sportsman.*

CONVEY thy love to thy friend, as an arrow to the mark, to stick there not as a ball against the wall, to rebound back to thee; that friendship will not continue to the end that is begun for an end.—*Quarles.*

PHILOSOPHY is the art of discovering the place of truth in every encounter, event and circumstance—to attune all relations to truth.—*Novalis.*

A MOWER who can't mow might as well be no mower.

## Religious Intelligence.

THE London Wesleyan *Methodist Recorder* is "gratified to learn that Isaac Holden, Esq., has just presented the munificent sum of £3,000 (nearly $15,000) in aid of the erection of the new church, schools and residences at Naples, being one-tenth of the estimated cost."

THE *Jewish Messenger* says: "New York Judaism bids fair to be spirited, indeed, the coming season. In church phraseology, we shall experience, perhaps, a revival. Two new English lecturers, Drs. Gotthold and Wise, are to arrive in this city in a few weeks. It is possible that the Rev. Prof. D. M. Isaacs, of Manchester, England, will pay us a brief visit. And last, though not least, Sir Moses Montefiore lately said that he would like to come to America."

MEXICO.—Dr. Butler, of the Methodist Episcopal Church, has secured the unembarrassed and immediate possession of the cloisters of the Convent of San Francisco, in the City of Mexico, for mission purposes. It is a magnificent structure, and will give our mission in that city a most desirable and advantageous position. The cost, including the original purchase and improvements on buildings, will amount to about $30,000, about one-fifth of the original cost of the property.

REV. J. L. WOODSIDE, says the Lucknow *Witness*, has purchased in behalf of the American Presbyterian mission, with which he is connected, seventeen villages from the Dehra Doon Tea Company, for a native Christian colony, to be called the "Hope Town Christian Colony." This is the most extensive undertaking of the kind ever attempted in India, as the sum paid for the property is not less than $90,000. The land has been divided into 1,600 shares, of five acres to each share, costing $60.

THE *Friend of India* states that Mr. Bruce reports an increased interest by cultivated Persians in the study of the Christian Scriptures, and their earnest desire for religious liberty. Mr. Bruce is working at a Persian translation of the New Testament, and in his composition of a Bible history he is helped by a very learned Soofy and a tolerably learned Moollah, both of whom abhor Mohammedanism. He has purchased the mission-house at Julfa, and waits for the Church Missionary Society to do its duty to Persia in the new era.

IN A LATE religious revival at Impolweni, reported by Mr. Allison, of the Free Church of Scotland mission station at Pietermaritzburg, South Africa, fifty-three converts were added to the church, many of them from heathenism, which doubles the number of church-members. Mr. Allison, a missionary of forty years' experience, is the head of this Natal mission, assisted by one lady and nine native exhorters. Mr. J. Stalker, a newly-appointed missionary, is about to relieve his senior of the work at Pietermaritzburg, leaving Mr. Allison at liberty to go with his training school to Impolweni, the scene of the recent revival.

FROM the Pulney Hills Mr. Tracy, of Tirupuvanum (Madura mission of the American Board,) writes that during the first three months of the present year sickness and other causes prevented the catechists from carrying on their work in the villages as they would wish. They have, however, visited 188 villages, preached in 222 different places, to more than 4,000 hearers, and have traveled 1,396 miles. From the station school six scholars have been admitted recently to the church, and most of the boys of the first class have for some time before the close of their last term been in the habit of going out daily to different villages, in company with the catechists, to preach and distribute books. They have also daily, during the year, taken turns in teaching the children on the compound, under the direction of Mr. Tracy.

JAPAN.—The *Foreign Missionary* for September has an interesting article on Japan, from which we gather the following: The empire of Japan stretches for about 1,500 miles along the eastern coast of Asia, extending from thirty degrees to forty-five degrees north latitude. Its climate varies from extreme cold to one so soft, mild and warm that the orange and palm grow luxuriantly. The population is about thirty millions. The missionary force here consists of some thirty-four Protestant missionaries, all Americans but two, representing Presbyterian, Reformed Congregational, American Episcopal, Baptist, English Episcopal and American Methodist churches, at present distributed at Yeddo, Yokohama, Osaka, Kobe and Nagasaki. We rejoice that our own church is waking up to the subject of increasing this force at once.

THE new German ecclesiastical law contains some stringent and restraining provisions. Its more important points are that no Catholic priest can publish any disciplinary law or act, excepting as it affects purely religious matters, or concerns the clergy; no priest can inflict or publish any disciplinary penalties against any person for fulfilling the laws of the State, whether they conflict or not with the laws of the church; no priest can publish any disciplinary penalties, to be inflicted upon persons for voting or not voting at public elections; no priest can name any person by name in the publication of disciplinary penalties. The penalty affixed for the violation of these provisions is a fine of not less than one thousand thalers, and imprisonment for not less than two years, and, moreover, the offender can be suspended from practicing the profession of clergyman.

A BALDACHIN is a canopy made of some costly material, supported by columns, and placed over an altar or bishop's seat. It is a Romish invention, but otherwise is about as harmless and unnecessary a piece of church furniture as could well be devised. The clergy of St. Barnabas, Pimlico, recently petitioned their bishop for a baldachin, and he was inclined to give permission for its erection. Objection was made, however, by the parishioners, who feared a Romish innovation, which undoubtedly was intended. The whole matter was referred to the chancellor of the diocese, who has taken the case under advisement. Regarding this whole matter, the Bishop of London writes to the *Times*, in reply to an article in that paper, that the question of its legality is one that has never yet been raised. He is desirous to have it decided, because Dean Milman did propose to have such a structure over the altar in St. Paul's cathedral, in accordance with the original plan of Sir Christopher Wren, which the present committee on restoration of that cathedral are disposed to carry out. The aggrieved parishioners in this case turn out to be Dissenters.

THE first pastoral of the Old Catholic Bishop Reinkens is of great interest. In its first part he defends the validity of his episcopate, as consecrated by the clergy and people after the primitive manner. He says: "I am not named by the Pope of Rome. I have not sought his confirmation. I have sworn to him no oath. Christ, our Lord and Savior, the bridegroom of his church, has set no man, in heaven or earth, over his bride. He has appointed and defined the church as the highest moral authority. How can I bind myself by an oath to the man who withstands the Lord, and places himself above the judgment of the church?" After showing that the lack of an oath to the Pope does not at all invalidate the episcopal office, and pointing out the degenerate condition into which the Church of Rome has come, he proceeds to ask, "What is here mine office?" and answers it to the effect that it is not a lordship. The episcopal office has no personal privilege for preference, but is a service for the faithful. * * * It is a steward and dispenser of the mysteries of God, and it is the first concern that such a steward should be found faithful, and especially faithful to the Lord God; that he should not seek to put himself in the place of the Lord, as if he were the owner of the treasures of grace. Only one has the key of David who opens and no man shuts, who shuts and no man opens. The steward has also to hear the church in order that he may be found faithful. The latter part of the pastoral is given to the proposition that "the bishop has to uphold and advance every ordinance which is of God, and this through the conscience of the believer." Hence he speaks briefly of the relations of the Church to the State. Not the province of faith, but of power and law, is Cæsar's; therefore it belongs to the apostolic office to exhort to obedience the worldly ruler by the will of the Lord, for conscience' sake. The two chief enemies to the fulfillment of his work in time is "ecclesiastical unterialism and indifferentism, both begotten by and brought up from the shadowing Romanism of the Western Church."

CHRISTIANITY IN THE SOUTH SEA ISLANDS. The Rev. Dr. Neslit, of Samoa, addressing a committee of the Assembly of the Presbyterian Church of Victoria, gave an interesting account of the mission work of the London Missionary Society in the South Sea Islands. He stated that he had been a missionary in Polynesia for about thirty years. Sixty years ago every island in Polynesia was under the spell of heathenism. There were now about 400,000 Polynesians who professed Christianity, who had been reclaimed from heathenism, and from many of whose islands cannibalism had been extirpated. Had Christian missions been a success in Polynesia? It must be borne in mind that these missions were still in their infancy. Their converts were children. It could not be expected that they would develop the same exalted standard of moral excellence as older communities. In these latter communities Christianity was the growth of many ages. The Samoan group comprised ten islands, large and small, having a population of 35,000. European missionaries took up their abode in these islands thirty-six years ago. Then the Samoans were a heathen, barbarous people, without any written language. Heathenism had been rooted out from among the Samoans as a people. The 34,000 Samoans were a professedly Christian people. Ordinances of religion were observed, and there were schools in every village. The people were a church-going people, both on Sundays and week-days. The Bible had been translated into their language, and they had an increasing Christian literature. From Samoa the gospel was being sent to regions beyond, and the voluntary Samoan contributions to the cause of Christianity averaged upward of £1,000 a year. About eighty Samoan students were now in the training institution there, which institution sent forth some twenty students yearly. The students had spread far and wide for the purpose of teaching Christianity among the islands of the Pacific, and their teaching had been very effective. He then alluded to the kidnapping trade. From one of the Pacific Islands, lately occupied by the missionaries, a thousand inhabitants had recently been taken away. Since one of the teachers had been stationed at another of those islands, about three years ago, eighty men had been taken from that island by labor expeditions. He could hardly trust himself to speak about the abominations of this labor traffic. At last, however, this traffic was to receive a death-blow. Polynesia had great and special claims on the churches of Australia; and he might state that it was for the commercial interests of Australia to open up and maintain a trade with the Polynesian Islands. The Samoan imports and exports alone ranged from £50,000 to £100,000 a year. If Australia reaped the benefit of Polynesian earthly things, surely Australians should endeavor to make the Polynesians partners of their spiritual things. With regard to New Guinea, he said that a mission had lately been established on that island, on which there was a population numbering 1,000,000. A very encouraging beginning had been made there. There were other large islands near New Guinea, which, it was hoped, speedy efforts would be made to Christianize.

## The Christian Advocate.

Organ of the Alabama, Mississippi and Louisiana Conferences of the M. E. Church South.

THURSDAY, NOVEMBER 6, 1873.

REV. LINUS PARKER, D. D., Editor.
ROBT. J. HARP, PUBLISHER.

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Address all communications designed for publication to Rev. LINUS PARKER, 112 Camp street, New Orleans.

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## A Time of Need.

The present is a time of need, financially, with many—a time of unusual stringency with tens of thousands. Unfortunately, but, alas! very naturally, economy usually begins at the house of God. The preachers and their families, in too many instances, are sorely pressed for the ordinary comforts of life. Even devout and sometimes considerate and generous people are so absorbed in taking care of themselves that they have no time or disposition to think of their suffering pastors.

A cry of distress comes up from some of our mission-fields, and from other works which are accounted self-supporting. The emergency of the present hour calls for the utmost effort on the part of stewards, and for a self-denying liberality on the part of all. The preacher's allowance is generally below a comfortable support, and when a small portion of this is withheld suffering or the embarrassment of debt is sure to be the result. There is nothing, even in a temporal point of view, so well worth paying for as the gospel. The thought of some may be that this claim can be put off and the preachers will continue to labor all the same, and that they will live somehow. This is a hard view of the case, and, as a matter of policy, is unwise. A faithful ministry, to be efficient, must be supported, and to stint and starve it is sure to end in loss to those who should have shown a more generous spirit.

We put in a few words, here and now, on this subject, because we know of the wants and destitution whereof we speak, and because we believe that this distress may be greatly alleviated if all will do their best. In such times as these the church assessment should be among the first things to be paid, and the preacher should come in, if not for his full claim as a preferred creditor, yet as having a right to a pro rata division. To discriminate against the support of the ministry and of missions, as is too generally the practice, is a sin of no common magnitude. Our present condition demands that extraordinary effort and self-denial be practiced in meeting the financial demands of the church.

We find the following story going the rounds, and we bring it in here as in point. This is *the* time to bring out the idle Joachims.

A traveler in Switzerland relates the following story: "I was told a great deal at Geneva about M. Legrand, who lately died there. He was a friend of the celebrated Oberlin, very wealthy, and remarkable for his simplicity. M. Legrand, while holding a meeting one day, and speaking of numerous necessities of the church of Bohemia, where many of the pastors' wives were barefoot, made an appeal to the liberality of his auditors, and to encourage them he related this anecdote: 'One day Luther was completely penniless, and nevertheless was applied to for money to aid an important Christian enterprise. He reflected a little, and recollecting that he had a beautiful medal of Joachim, elector of Brandenburg, which he very much prized, he went immediately to the drawer, opened it and said: "What art thou doing there, Joachim? Dost thou not see how idle thou art? Come out and make thyself useful." Then he took out the medal and contributed it to the object. Come, my dear friends,' added M. Legrand, 'look in your pockets and see if there be not some idle Joachims in them.' Money hoarded is money wasted."

BISHOP KEENER reached home last week, in tolerable health. He will leave for Virginia about the middle of the present month.

## The Holston Conference.

DISTRICT SCHOOLS—NEW ARM OF METHODISM.

BY BISHOP KEENER.

MR. EDITOR: I send you the delegates from the Holston to the General Conference: Clerical—R. N. Price, C. Long, J. M. McTeer, E. E. Wiley, W. G. E. Cunnyngham and J. S. Kennedy. Lay—H. S. Bowen, W. W. Stringfield, J. W. Hunt, R. W. Jones, J. W. Paulett and F. W. Earnest.

The Conference is, as you see, a very large one. It occupies a territory embracing parts of East Tennessee, North Carolina, Virginia and Georgia. But the body is very homogeneous, and no one could see the State lines in the preachers. This may come from the Methodist habit of shaking up every twelve months and redistributing, or it may come from the fact that State lines are but arbitrary divisions, and indicate no substantial difference in population. The whole territory of the Conference is hilly. Valleys and mountain ranges traverse it in every direction. Harvests of corn, wheat, tobacco and hay support upon it a hardy race of men, who, like the region they inhabit, constitute a backbone for both Church and State. Besides the grain, a vast amount of sheep, hogs and beeves go annually forward to the Baltimore market from this rich farming breadth of the Alleghany and Blue Ridge mountains.

The preachers live on the best butter, mutton and beef of any that I know. They look well—a shade fuller than those of Louisiana, but not quite so tough. Howbeit, they imagine that the work among the spurs and hillsides of Virginia is much harder than that among the swamps and bayous of the South. A speech was made in Conference apologetic for the slim collections which had come up from some of the circuits, which in very graphic style depicted a Methodist Sahara as stretching away five hundred miles toward the Ohio, where there have been small cultivated patches of earth amid ledges of granite and rock surface of appalling sterility, and where only here and there might be seen a spare coon-skin upon which to draw for benevolent purposes. This stretch of desert, as it happens, abounds in people—good church-going people—and sends up a report of from five to seven hundred members in each circuit. I suspect there is some poetry in all this dearth, and that there is not a single district in this Conference but might bring up a larger widows' and orphans' collection than the whole Conference now yields. But to do this, system and attention will be required upon the part of the preachers much in advance of present training. With thirty-five thousand church-members, why not $35,000 for missions? Was the church ever so primitive during the days of St. Paul, so persecuted or so poor as not to yield that much per member for the extension of the message of life to the regions beyond?

A good deal of time was profitably spent upon the statistics of each circuit and station. The rabbit ran across the field in full view. Many a young man got credit for the work he had done whose labors and success might elsewise have remained unknown to his brethren. And it is not unlikely that the good effects of this scrutiny will be felt next year by every widow and superannuate in the Conference.

The preachers have to contend with the Northern Methodist element in the very heart of their territory. At Knoxville the Methodist Episcopal Church has a very sightly building; and, besides that, holds our church property, with $3,500 which were allowed the Church South for damages by the government. Our people hope by the force of law presently to recover this; and after they have succeeded will feel in better humor for "fraternal relations" than at present. Bishop Haven wishes the Vanderbilt and everything else God-speed, as he thinks and says that it will all ultimately find its way into the charitable maw of his own Zion. The Holston preachers meanwhile understand the population they have to deal with, and are gradually and surely reabsorbing their ancient folds. The affiliation of our Northern brethren with that rare ebony, mahogany and chocolate-colored civilization, and which so enthuses the Boston Bishop, is not shared very heartily by his less ardent Anglo-Saxon co-laborers. The Holston *Methodist* is doing a work here that other church papers do not seem equal to. It is full of live issues, and the editor is not afraid to call things by their right names, which to me is always a comfort. It will limit and define the range of the Methodist Episcopal Church as illustrated by its representatives in eastern Tennessee. I see it copied extensively, and it is to be hoped that such a labor of love will not go unrewarded. Unless I am greatly mistaken, the esprit of the Holston Conference is fairly identified with its success.

I hope by this time next year that we shall have a fine church at Knoxville, worthy of the noble membership which in that place, through evil report and good, have stood firm to Southern Methodism.

Among many excellent things which were brought to my attention are the educational interests of this Conference—its grand Emory and Henry College, its Martha Washington, its Hiwassee and its Sullins Colleges. Besides which it has inaugurated a scheme which I hope to see engrafted upon our Methodism at the next General Conference—its district high school system. Each district selects a place for a school—the site determined by the bids made, buildings offered, etc.; the building deeded to the Conference, with a clause giving the president of the Conference the right of appointing the principal of the school; in all other respects the property is held by trustees, as other church property; the principal may be a member of the Annual Conference, a local preacher or a layman, but subject to appointment annually; he, when appointed, to have full control of the school—of employing assistants, and of its discipline. The school to have a primary department, tuition at $1 a month, and a high school department, at $2 a month; tuition always in advance on the first Monday in each month. The upper classes to go as far as algebra, Graeca Minora and Cæsar—preparing youth for college; the primary, reading, writing, ciphering, geography and history. The advantages of such a system would be: 1. To give all our people a chance to send to their own schools, where the Bible is read and prayer offered; 2. To distribute good schools all over the country, instead of letting a bureau fit it up with teachers from Harvard and schools in which God is not recognized; 3. To constitute feeders for our colleges. 4. To furnish opportunity for the graduates of our institutions who wish to devote themselves to teaching; and also to afford a place where hundreds of our young ladies, who have been well educated, may find employment. 5. To open a field for men who might well be placed in the business of teaching for a time, who are now only available for the pulpit, and also to afford a change from the school-room to the pulpit of those who, though called to preach, have been confined by force of circumstances too long to the school-room.

This is now working successfully in the Holston, and I made several appointments of members of the Conference this year to be principals of district high schools for the ensuing twelve months. And to enforce the whole scheme, I conclude this notice of it by quoting the language of Bishop Asbury: "What I now recommend as your duty and privilege is to give the key of knowledge, in a general way, to your children, and those of the poor in the vicinity of your small towns and villages. * * * We have but small hopes of coming properly at the lambs of the flock until you have schools of your own founding and under your own direction; that neither yourselves nor the teachers may be under restraints from refractory men."

Our church is certainly moving ahead all over and through this healthy territory. The preachers are in fine spirits; they have sound minds in sound bodies; they preach justification by faith only; regeneration as necessary and immediate; holiness as attainable and essential. They are poor but entirely solvent, and, despite of the gulf which financiers see yawning on every side, they steadily go forward, "making many rich," "as having nothing, yet possessing all things."

SELMA, October 27, 1873.

## An Outrage.

The negro Lieutenant Governor of Louisiana, Governor Kellogg being purposely absent, has recently sent a force of Metropolitan police to Grant parish, avowedly to assist the United States marshal in arresting certain persons supposed to have been concerned in the Colfax massacre of last spring. No doubt the expedition was planned for effect, and urged forward by the result of the election in Ohio, and by the near opening of Congress. To get up a disturbance, and to excite an outbreak just at this time, might have a favorable effect for Radical interests. Several of the fall elections are yet to come off, and the Louisiana case is to come up in Congress. If an oppressed, cruelly outraged and insulted people can only be excited to resist the rudest and most villainous tyranny ever inflicted upon any community, the end of the oppressor will then be accomplished. Mr. Charles J. Merrill, writing to the *Picayune* from Colfax, October 29, speaks of an outrage and of the expedition of the Metropolitan police as follows:

In haste, and with feelings of horror, I write to inform the public, through the columns of the *Picayune*, of the accursed actions of the Metropolitan police sent here by Lieutenant Governor Antoine during the absence of Kellogg. On Saturday night last the house of one of the most respectable widow ladies on Red river was fired into, near this place, the doors broken open, and the unfortunate lady and her daughter of seventeen summers were taken out and, horrible to relate, violated.

Neither of the ladies could be found until late on Sunday afternoon. An infant eighteen months old, and grandchild of Ex-Gov. Wells, was found out in the road, some half mile from the house, and near the spot where the foul deed was perpetrated. Great God! is this the mission of Kellogg's soldiers? Is the violation of our women, the killing of our children, under the pretense of catching violators of the law, the motive that prompted your acting negro Governor, Antoine, to send these accursed criminals in our midst? It is said here that when Colonel DeKlyne was informed of the outrage he smiled and said his troops were up here for a higher purpose than arresting men for such a petty offense.

The infant was the niece of the widow lady and child of Mumford Wells, the oldest son of Ex-Governor Mat. Wells. The negroes up here all say that it was the soldiers, and we all believe, if they were not the perpetrators, they instigated the negroes to the horrid deed of infamy.

Some seven or eight of those supposed to have been engaged in the battle of Colfax have been arrested, but the most of these will prove an alibi.

For God's sake let the world know at once the terrible state of affairs at this heaven-cursed sink—Colfax. Antoine is believed to have sent these creatures up here to give the negroes a chance of revenge; and one told the writer that he had a right now, under the protection of the United States, to shoot any white man he wanted to shoot, and to violate any woman he met. I said to him that these were State troops, and not United States troops, and he replied that "the colonel had said at a negro ball, the night before, that he wanted all the colored people to come and see him; that now they could do as they pleased, as they were under the protection of his soldiers!"

The *Picayune* of November 2, referring to the statement of Mr. Merrill, says:

A gentleman who yesterday arrived in the city from Grant parish confirms the report published in the *Picayune* on Saturday morning.

The feeling of indignation and horror throughout the parish and surrounding country is very great, but the people are willing to await the action of the constituted (self or otherwise) authorities, confident in the belief the fiends engaged in the terrible affair will not go unwhipped of justice.

By the proceedings of a public meeting of the citizens of Alexandria, held October 28, the facts are confirmed. From the proceedings of this meeting we make the following extract:

At a meeting held at Alexandria, Louisiana, on Tuesday, the twenty-eighth instant, M. Ryan was called to the chair, and T. Spence Smith was chosen as secretary.

On motion the chair appointed a committee of five, expressing the sentiments of the meeting—W. F. Blackman, J. G. White, F. Selp, R. J. Bowman and Dr. E. B. Price, who reported as follows, viz.:

Whereas, Reliable information has reached us of the perpetration in Grant parish of a detestable outrage of rape upon the persons of two respectable ladies, by members of the New Orleans Metropolitan police, or by negroes who are emboldened to commit acts of violence by the presence of that police, and terror and alarm have been occasioned in the locality where the crime was committed, as also in the surrounding country:

*Resolved*, That we will first appeal to the constituted authorities of the country, civil and military, for protection to our people before consulting or initiating any extra legal measures, and to this end a committee of five shall be appointed by the chairman to wait upon the commanding officer of the United States troops stationed opposite this town, and solicit his intervention and the ordering of a portion of his command to the disturbed neighborhood.

*Resolved*, That we appeal to our fellow-citizens of this and contiguous parishes to curb their indignation, justly aroused by this outrage, and to restrain themselves within the bounds of law while the authorities to whom we appeal are vindicating our right to protection, or shall have refused to do it.

*Resolved*, That we are fully sensible of the violation of law by whosoever dispatched the police of New Orleans several hundred miles in the interior of the State ostensibly to assist the deputy United States marshal in the execution of process; and we have not failed to discern the real purpose of this State military and naval expedition to be the hope and expectation that some tumult might be raised by our people, of which political capital might be made to our disadvantage—a hope we intend to disappoint.

The appeal here made in favor of moderation and forbearance is, no doubt, wise, and will be heeded. The crimes and outrages incited and perpetrated by the minions and usurpers of a political despotism may some day return upon those who are guilty. If the truth could be made known, we do not doubt that all right-minded men would unite in condemning the infamy of our Louisiana tyrants.

GOD is the Christian's banker. He honors all drafts drawn by a clear conscience, written by the pen of faith, with the ink of love, on the paper of innocence.

## Pacific Conference.

We find the following account of the session in the *Pacific Methodist* of October 17:

The Pacific Conference closed its twenty-third session at Colusa, on Wednesday, October 14, after six days of active labor. The attendance was larger than usual, and the interest of the occasion very great. We have no doubt this Conference session has made an impression on northern California which will add greatly to the strength and permanence of our church. No former session of the Conference has been more elegantly entertained. Nowhere in California have we ever met with a finer type of hospitality or with people whose larders were better supplied. Though there was a great crowd of visitors, the preacher in charge of the work had difficulty in satisfying the demands of his people for guests. The temper of the Conference was religious, and of course harmony prevailed to a great degree. Differences of opinion created discussion, but nothing occurred to create any serious division.

Bishop Doggett is a sweet-tempered presiding officer, quick to perceive the merits of a discussion, wise to guide it to its proper results, and patient in his management of difficult cases. His cabinet of presiding elders are warm in their praises of his deep religious sentiment while engaged in the work of making the appointments. His preaching electrified the community. On Sunday he preached to a vast audience in the Dramatic Temple, and held them spell-bound for an hour and a half. The preaching throughout the session was of a high character.

The reports of the preachers evinced considerable progress in all parts of the State, the large increase of material wealth being particularly noticeable.

The blessings of God have been poured out upon our people during the past year, and we have entered upon another year determined to cultivate the ground more wisely, more vigorously and more efficiently than ever before.

The statistical report shows the following totals: Members, 3,316; increase, 151; local preachers, 58; adults baptized, 175; infants baptized, 170; value of church property, $154,370; increase, $31,450.

Clerical delegates to General Conference—F. K. Miller, George Sim. Reserves—J. C. Simmons, O. P. Fitzgerald. Lay delegates—J. W. Goad, L. H. Bascom. Reserves—Wick B. Parsons, C. E. Wilcoxen.

Next Conference is to be held at Stockton.

## Tennessee Conference.

The Tennessee Conference held its session at Franklin, Tennessee, October 8-15. Bishop McTyeire presided. We gather the following items from the Nashville *Christian Advocate*:

The statistics are as follows: The Nashville district has 3,173 members, 32 local preachers, 162 adults baptized, 82 infants baptized. The Lebanon district has 3,526 members, 14 local preachers, 301 adults baptized, 96 infants baptized. The Carthage district has 2,570 members, 30 local preachers, 242 adults and 74 infants baptized. Sparta district has 2,761 members, 28 local preachers, 291 adults and 91 infants baptized. Murfreesboro district has 2,419 members, 8 local preachers, 179 adults and 67 infants baptized. McMinnville district has 2,703 members, 31 local preachers, 167 adults and 81 infants baptized. Fayetteville district has 3,178 members, 32 local preachers, 245 adults and 55 infants baptized. Pulaski district has 3,410 members, 28 local preachers, 340 adults and 100 infants baptized. Savannah district has 2,405 members, 40 local preachers, 223 adults and 72 infants baptized. Columbia district has 1,526 members, 19 local preachers, 159 adults and 63 infants baptized. Franklin district has 2,826 members, 16 local preachers, 275 adults and 58 infants baptized. Centerville district has 3,266 members, 31 local preachers, 149 adults and 57 infants baptized. Clarksville district has 3,863 members, 21 local preachers, 187 adults and 71 infants baptized. McKendree district has 2,019 members, 19 local preachers, 38 adults and 80 infants baptized. Recapitulation: White members, 39,645—last year, 38,591; colored, 22—last year, 53; local preachers, 340—last year, 307. Baptized, infants, 1,000—last year, 1,118; adults, 2,938—last year, 2,950. Sunday schools, 371—last year, 351; teachers, 2,223—last year, 2,007; scholars, 18,045—last year, 17,388. Necessary for claimants, $8,000—last year, $3,000; collected, $2,476.80—last year, $2,287.85. For missions, $5,185—last year, $5,520.24. The next session is to be at Gallatin.

The following ten brethren were admitted on trial: A. P. McFerrin, Charles M. Baldwin, John W. Bell, Thomas A. Kerley, Rufus W. Seay, William J. Collier, Samuel L. Fain, Moses J. Mabry, Henry S. McBride, Benjamin F. Haynes. W. A. Bridges was discontinued.

*Transferred.*—B. F. Stone, to Trinity Conference; E. W. White, to East Texas Conference; B. H. Malone, to Little Rock Conference; W. C. Blair and Lacy Boone, to West Texas Conference; W. F. Mister, to West St. Louis Conference; J. R. McClure, to Western Conference.

*Delegates to General Conference.*—Clerical—John B. McFerrin, John W. Hanner, A. L. P. Green, Robert A. Young, J. B. West, R. P. Ransom, W. Burr, F. E. Pitts. Reserves—R. K. Hargrove, W. Mooney. Lay—Colonel Watson M. Cooke, Hon. C. G. Smith, T. M. N. Jones, Hon. Atha Thomas, Prof. W. R. Webb, Rev. J. M. Sharpe, W. F. Holder, Rev. J. M. Sowell. Reserves—General G. G. Dibrell, Colonel D. T. Reynolds, John S. Erwin.

THE end of learning is to know God, and out of that knowledge to love him and to imitate him, as we may the nearest by possessing our souls of true virtue.—*John Milton.*

## Centenary College of Louisiana.

MR. EDITOR: My own gratification, and the desire of having the friends of Centenary share it with me, prompt me to make public an extract from a letter just received from our Bro. Keller, of your city. He has recently paid a visit to his son, who is pursuing his studies here at our college, and a few days after his departure I received a letter from him, which, along with many other encouraging things, contained this most interesting item, viz.:

I was so well pleased with all I saw at your place that I made up my mind to donate $100 per month, for ten months to come, for the restoration and improvement of Centenary College.

So you will please draw on me every first of each month, for ten months to come, for $100.

Hoping it will meet your approval, I remain, very respectfully,
Your brother in Christ,
J. H. KELLER.

You may well imagine, Mr. Editor, that it did meet my approval—my most hearty approval. We have a place ready and waiting for each hundred dollars as it comes in, and the very fence and the new plastering and the fresh paint shall all proclaim our thanks to Bro. Keller.

We have now a new and complete roof on the west wing, and this makes all our buildings to be safe from the weather; and we need only a few more such friends as Bro. Keller to restore our whole establishment to its former finish and magnificence.

We have not had quite so good an opening as at this season last year, owing mainly, I think, to yellow fever having been on the lines of travel. Our students are coming in cheeringly, however, and we know of many others who are expected daily.

C. G. ANDREWS.

JACKSON, La., October 24, 1873.

## Death of Mrs. McGehee.

Mrs. Mary Burruss McGehee, wife of Hon. Edward McGehee, died at the family residence, near Woodville, Mississippi, on Thursday morning, October 30. The announcement of her death will be received with regret by a large circle of friends and acquaintances. Her death is indeed a bereavement and a calamity to hundreds outside of her family, who loved and esteemed her for her many admirable qualities. She was a gifted and cultivated woman, and a most intelligent and devoted Christian. Her temperament was naturally bright and cheerful, and religion beautified and completed a character of rare excellence. She was from her youth a member of the Methodist Church, and to the last a considerate and generous supporter of its institutions.

Although she was in the sixty-second year of her age, she retained much of the freshness and beauty of her earlier years up to the time of the sickness—of a week's duration—which closed her life on earth. She was the daughter of the Rev. John C. Burruss, whom she resembled in many respects. But a few days before her illness she wrote us concerning her father and of her purpose to collect some memorials of his life. The venerable husband, Judge Edward McGehee, now about eighty-seven years of age, in age and feebleness still survives. May he realize in this hour of affliction that "the name of the Lord is a strong tower."

THE following notice informs us of the bereavement of Bro. Livermaa, of the Louisiana Conference. May God comfort and sustain the stricken parents.

Died, October 13, 1873, of dentition, George Matthews, infant child of Rev. George M. and Lavinia E. Liverman, aged one year, nine months and five days. He lived long enough to gather into his own bosom the tenderest affection of his parents, and died soon enough to present them untainted to the Savior. If the eyes and hopes of the family follow his little feet over the shining way to heaven, and rest on him there in his infant service and song, his life has not been unavailing.

Your brother,
MONROE, LOUISIANA. C. F. E.

REV. T. B. WHITE and family left this city on Thursday, October 30, for Oregon. They go by river to St. Louis, thence to San Francisco, and from thence to Portland by sea, we believe. Sorry that we were not in town to see them. Some parting words from Bro. White, written on the steamboat, and just received, will appear next week. May the Lord prosper his way and preserve all in their long journey.

MOVING.—Rev. S. M. Cherry, writing to the *Western Methodist* about the recent session of the Tennessee Conference, says:

After careful count I find that one hundred and fifteen districts, stations, circuits and missions have new preachers, and thirty-four preachers return to their former charges. Seven of the fourteen presiding elders of last year have districts this year. Bishop McTyeire knows the work and men well.

ONE ACT of charity is worth a century of eloquence.

## The Child's Corner.

*LITTLE FEET.*

Little feet, dimpled feet,
Designed to gather trim and neat,
Tripping lightly o'er the ground,
Till the echo of a sound,
Passing down the great highway:
Little maiden, little gay!

Lustrous beaming, asking eyes,
Catching lights; demurely wise;
Wandering sunbeams everywhere
Weaving witchcraft, wondrous fair
Guiding down the busy street
Little maiden's fairy feet.

What her errand, what her task?
Read the one who'd lightly ask
Beneath the breathless lip to herself
Inspired, beating little elf—
Gliding down the crowded way,
Little maid, with feet of fay.

Wondrous secret. Pal'pitic heart:
Little woman's cunning art
Not by glance or look or word,
Shows she what her heart has stirred;
Stirred her heart and sent her feet
Swiftly down the busy street.

Here she enters! we without
Stop to find her secret out,
See! she buys a great wax doll!
Errand's done! yes, that is all.
Change and hastens up the street,
Joyous maid with little feet.

### Carl's Duty, and What Came of It.

"You must give it up, my dear boy; there is no help for it. Now your poor father is gone I cannot afford to have you taught. I must get you a place somewhere as errand-boy, and you must try and earn a trifle for yourself."

Carl sighed heavily. He was but a child, but the dream of his little life had been to be a musician like his father; and now that father was dead his mother would have to work hard to keep himself and him, and of course no lessons were possible.

Mrs. Schmidt was an English woman, but she had married a German violinist, in regular employment in London, and for some years they had lived very happily. But Frank Schmidt, never in good health, had suddenly been struck down by an epidemic then raging in the city, and soon the poor woman was a widow and her boy fatherless.

It was only about a fortnight after the funeral that Carl and his mother were sitting together, and Mrs. Schmidt made use of the words with which this story opens.

Carl went to bed that night more sorrowful than he would have owned to his mother. It seemed very hard that with a strong love of music, and a longing for the life and work of a musician, he should have to become a mere drudge—a little errand-boy, carrying parcels for a small tradesman, and every day getting further and further from reaching his desire. But the poor child did not suffer his grief to take the form of grumbling. Young as he was, he knew that duty should be done cheerfully; and he was too loving a son to add to his mother's troubles by any selfishness of his own.

So he fell asleep at last with his eyelashes wet, but with a resolve in his brave, young heart to do what was right. You might have smiled, perhaps, but you certainly would not have laughed, could you have heard the concluding sentence of Carl's prayer—a prayer which he had said just before his weary eyes closed in slumber: "O Lord Jesus, help me to be very good, though I am only to be an errand-boy, and am never to learn music."

A week later Carl Schmidt got a situation as errand-boy to a neighboring baker, where he earned eighteen pence a week. His duties were many, though not very difficult. He went out in the cart with the baker's man when the bread was taken round to people's houses; he cleaned the windows of the shop, he washed the counters and swept the floor, and sometimes, when both master and man were out, be served any customer who happened to come in for a bun or a penny loaf.

We cannot say that Carl liked this sort of work, but he tried to take an interest in it, and to do it faithfully; and so he was contented and happy, as everybody is who cheerfully does his duty.

The baker was a bachelor, and as he had some nice rooms over the shop he was in the habit of letting them to lodgers.

Just before Carl entered the baker's service one of these lodgers had gone, and now another came, looked at the rooms, and took them. To Carl's great delight he turned out to be a German; and one day, as the boy was running up stairs for something his master wanted, he heard a sound which sent the warm blood mounting to his very temples, and made his heart throb wildly with joy. It was the tone of a violin—the new lodger was a violinist!

Carl longed to throw himself down outside the musician's door, and listen to the practicing; but his time was not his own, and he must not do this without leave. Back he went to his master, whom he astonished by his excited looks.

"O, sir," cried the boy, "the new lodger is a violinist, like my dear father; I just heard him play!"

"Well, what of that?" said the baker.

"Only, sir," replied Carl, "if you would be so good as to let me stay a few moments after my work is done, so that I may hear him practice, I should be so happy and so grateful."

"Oh, dear, yes," said the baker kindly, "you may begin to-night, if you like."

So that evening Carl placed himself outside the new lodger's door, where he sat down on the floor with his head in his hands, and listened for the violin. The music began at last, and every note brought rapture to Carl's sensitive ear. The thrilling melodies, some of which he knew so well, drew tears to his eyes, and once, as the music paused, he forgot himself as far as to sob aloud.

In an instant the door opened, and the musician's face appeared.

"Why, what are you doing here, *mein kind*" (my child,) said he gently. "Ah! crying too? Poor little man, who has been scolding you?"

"No one, sir," sobbed Carl. "I am not crying for that. It is your music, that beautiful fiddle, which has made me cry."

Herr Rubner, for that was the man's name, laid his hand on the child's shoulder and drew him into his room.

"Now tell me," he said, "why you love music so much, and what made you cry."

In a few words Carl told his little history—his father's profession, and that father's promise that his child should follow it—the long-cherished hope of one day becoming a musician; then the father's death, and the poverty of the bereaved home, and the giving up of all the fondest wishes that had made the future so bright.

Herr Rubner listened silently to all, then, drawing the child nearer to him, he said: "Tell me, my boy, would you still like to learn the violin?"

"Like it? Oh, sir! don't ask me; my heart is almost broken because I cannot be what my father promised, because I must never hope to learn."

"Don't be too sure of that," said the man, with something very like a twinkle in his eye. "Look here now—I have a little old fiddle which will do very well to learn upon; and if you like to come to me every night after you have finished for the landlord down stairs, I will give you a lesson."

"You, sir? You really will! O, sir, this is too much; how shall I ever thank you!" and Carl seized the hand of the violinist, and pressed it again and again to his lips.

"There, there, *mein kind*, it isn't worth all that," said Herr Rubner kindly. "Run away now, and come to me to-morrow at this time."

From that day Herr Rubner began to give Carl regular lessons, and the boy made such progress as amply to repay his kind master. Meanwhile the boy did not neglect his duties, but performed them well, rising daily in his employer's favor.

Carl had his desire, and, after years of hard work, he became a professional and a successful violinist. But through life he never forgot that it was while trying to discharge his distasteful duties with cheerfulness that God had sent him what he so longed for, and he was often heard to say: "If any one, whether man or child, only does what he believes to be right, God will take good care of the rest, for truly 'he leadeth the blind by a way which they know not.'"

## Farm, Garden and Household.

### Longevity of Trees.

The Wadsworth oak, at Geneseo, New York, is said to be five centuries old, and twenty-seven feet in circumference at the base. The massive, slow-growing live-oaks of Florida are worthy of notice, on account of the enormous length of their branches. Bartram says:

"I have stepped fifty paces in a straight line from the trunk of one of these trees to the extremity of the limbs."

The oaks of Europe are among the grandest of trees. The Cowthorpe oak is seventy-eight feet in circuit at the ground, and is at least one thousand eight hundred years old. Another, in Dorsetshire, is of equal age. In Westphalia is a hollow oak which was used as a place of refuge in the troubled times of medieval history.

The great oak at Saintes, in southern France, is ninety feet in girth, and has been ascertained to be two thousand years old. This monument, still or recently flourishing, commemorates a period which antedates the first campaign of Julius Cæsar!

The "Cypress of Montezuma," near the City of Mexico, is forty-five feet in girth, and its age is estimated at upward of twenty centuries. In the church-yard of Santa Maria del Tule, in the Mexican State of Oaxaca, is a cypress which "measures one hundred and twelve feet in circuit, and is without a sign of decay." At Palenque are cypresses growing among the ruins of the old city, whose streets they may have shaded in the days of its pride. By the usual methods the writer in the *North American Review* calculates the age of the cypress at Santa Maria del Tule at five thousand one hundred and twenty-four years, or, if it grew as rapidly during its whole life as similar trees grow when young, it would still be four thousand and twenty-four years old. *Popular Science Monthly.*

MANURE FOR GRAPE-VINES.—Professor Bache says: Herbaceous plants and vegetables furnish numerous instances of the influence of peculiar manures on the quality of the products. The cheese and milk of certain localities are highly prized on account of the peculiar aroma of the grass in those localities.

Besides this bad influence of odorous nitrogenous manures on wine, we must bear in mind that this process restores to the soil only a small portion of the potash consumed by the canes, the leaves and the fruit, and that it also tends to exhaustion, since it returns to the soil but one-fifth or one-sixth of the amount of potash taken from it. Moreover, nitrogenous substances exclusively used hasten the decay of vineyards and the exhaustion of the soil. We have a report from Baron Von Leibig of the exhaustion of a vineyard at Bingen, on the Rhine, through the exclusive use of horn scrapings. The result at first seemed good, but after a few years the growth and production decreased rapidly. The extra growth induced by the horn scrapings had divested the soil of all its potash without returning any.

Nitrogenous manures also increase in the grape the proportion of albuminous and mucilaginous matters, and correspondingly diminish the saccharine; the wine contains less alcohol, and is consequently more subject to alteration. In fact sugar-producing plants never want strongly nitrogenous manures; and sugar-makers are aware that beets manured with highly nitrogenous compounds—although more bulky—contain less sugar and more organic matter, to the detriment of the manufacturer.

ORCHARD PROFITS.—It was stated at a late meeting of the fruit-growers of New York that an orchard of Baldwin apple-trees, one hundred and forty in number, yielded last year one hundred barrels. As the ground covered was about two acres, the net profits were $800 per acre. This orchard had been planted fifteen years, and the average yield during all this time was over $50 a year. Another orchard, which was planted thicker, yielded an average for each year, from the time of planting, of $370. It was said, in conclusion, that apples can be grown at a profit of $1 a barrel, and more money can be made than with any other crop. Now, although this relates to New York, the same is true of other States, north and south, but let it be peaches instead of apples, and not so much to sell green as to cull and dry.

LEMON-TREES FOR ORANGE GRAFTING.—One of our California exchanges says: The Oak Shade Nursery and Orchard Company, near Davisville, Yolo county, have now growing from the seed, planted this last spring, forty thousand Chinese lemon-trees. It is their intention, when these trees are two years old, to bud them with orange, and then plant out one of the most extensive orange orchards in the State. By grafting or budding the orange into the lemon the trees will commence bearing two or three years sooner than if with the orange-tree without budding, or with budding on to the orange stock. The lemon-root being a better feeder than the orange, imparts to the tree a more rapid and stocky growth.

MUSHROOMS AND MOONBEAMS.—M. Charbonnier, of Paris, states that he has in his aquaria a very remarkable growth of cryptogamous vegetation under the influence of the light of the full moon. Gardeners have long affirmed that the moon's rays give great activity to the growth of mushrooms. It will be interesting to prove by careful experiments if this be a fact or fancy.

APPLE-FLOAT.—Take one quart of apples, partially stewed and well mashed, put in the whites of three eggs, well beaten, and four heaping tablespoonfuls of loaf-sugar; beat them together for fifteen minutes, and eat with rich milk and nutmeg.

MILK BISCUIT.—Take one and a quarter pounds of flour, two pounds of butter, three tablespoonfuls of yeast, two pints of milk; make them into dough and let them rise. Bake them in tins.


*MISCELLANEOUS.*



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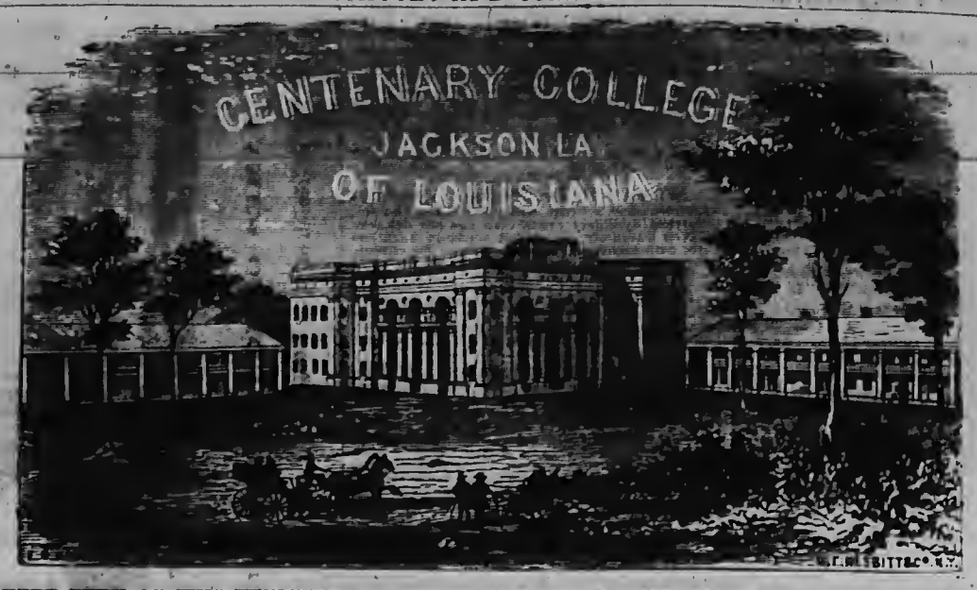
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*SCHOOLS AND COLLEGES.*





THE NEXT TERM OF THIS VENERABLE INSTITUTION OPENS ON THE FIRST MONDAY IN OCTOBER, 1873.

**Faculty.**—REV. C. G. ANDREWS, A.M., President, and Professor of Mental and Moral Science, Political Economy and International Law. REV. A. R. HOLCOMBE, A. M., Professor of Mathematics and Acting Professor of Natural Science; G. H. WILEY, A. M., Professor of Ancient and Modern Languages; T. S. JONES, M. D., Professor of Natural Sciences; REV. R. D. NOTT-WORTH, A. M., Principal of the Preparatory Department.

**Charges.**—Tuition, per session of forty weeks, in the College, $60; Tuition, per session of forty weeks, in Preparatory Department, $40; Contingent expenses, $5. A matriculation fee of $5 must be paid on entering any regular College class. One-half the charges must be paid when the student enters the other half on the beginning of the second term, March 1.

**Board.**—Board, including lodging, washing, lights and fuel, can be had in the best families for $12 per month. Day-boarding with the use of fuel, $6 per month. Rooms provided in the dormitories free of rent. Board to be paid in advance at least one month.

**Location.**—This institution is located in the lovely village of Jackson, about twelve miles from Bayou Sara, in a grove of pine, magnolia, oak and beech. The location is remarkable for its beautiful woodlands, its bland and delightful atmosphere, its pure water, its unrivaled healthfulness, and its cultivated and refined society.

**When Founded.**—The college was established by the State of Louisiana in 1825, and ceded to the Methodist Episcopal Church, South, in 1845.

**Alumni.**—Its Alumni numbers two hundred and three, and they are to be found in the most honorable and useful stations in the land.

**Apparatus and Cabinet.**—The college possesses a valuable set of Philosophical, Astronomical and Chemical Apparatus, and also a valuable Mineralogical and Geological Cabinet. The apparatus includes a Theodolite, Sextant, Compass, Chronometer, Atwood's Machine, Whirling Table, Electrical Machine, Air Pump, various combinations of the Mechanical Powers, Batteries, Chemical Tests, etc., sufficient for a thorough and extended course of observations and experiments. Steps have been taken by the Board of Trustees to put these in thorough repair.

**Literary Societies.**—There are two regular Literary Societies connected with the Institution. These are of great utility to young men acquiring a liberal education—improving them in the art of public speaking, making them in some degree familiar with the proceedings of deliberative bodies, and in cultivating systematic business habits. Each Society has a convenient hall and a well-selected Library—about one thousand six hundred volumes each, which, added to the College Library of two thousand volumes, makes over five thousand volumes in the college.

**Buildings.**—The Trustees are determined to continue the repairs on the buildings till completed. The grand Center Building is a noble specimen of architectural beauty and adaptation to the purposes of its erection. The wings, built of solid brick, present each a front of two hundred feet, with upper and lower galleries the entire length, supported by Tuscan columns, and with the center making in the perspective a continuous front of seven hundred feet.

**Preparatory Department.**—In the Preparatory Department students are fitted for regular college classes, or may obtain a thorough English or commercial education.

**The Faculty.**—Its Faculty are men of experience and success in teaching.

**Board of Trustees.**—Rev. Bishop J. C. KEENER, D. D., President, New Orleans.

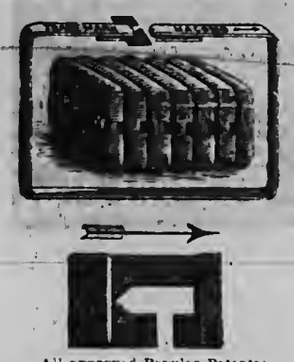
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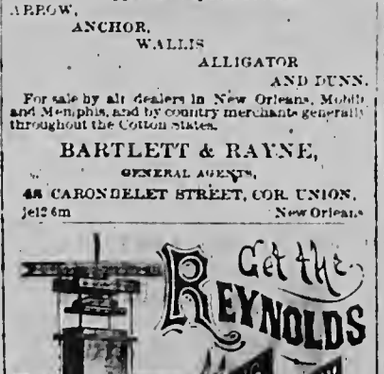


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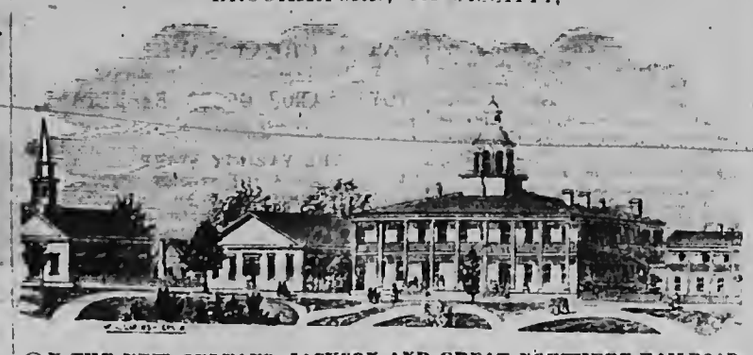
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COLLEGIATE INSTITUTE,
AT BATON ROUGE, LOUISIANA.
The exercises of this school will be resumed on WEDNESDAY, the first of October next.
As the number of pupils is limited, it is desirable that all applications be made as early as possible. For circulars apply to
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EAST MISSISSIPPI
FEMALE COLLEGE.
A Chartered Literary Institution under the Auspices of the M. E. Church South.
Located at Meridian, Mississippi.
ANNOUNCEMENT.

The annual term of 1873-4 will open on WEDNESDAY, September 24, 1873. It will be divided into two sessions of twenty weeks each. Comfortable convenience for boarding in the college-building will be furnished and supervised by the president. The Board of Trustees claim to have made ample arrangements for the Literary, Scientific, Ornamental and Musical departments of the college, by the election of competent and experienced teachers for the various departments, and that facilities for thorough and liberal education in the East Mississippi Female College may no more than be equaled by the best of other similar institutions, that college is recommended to public consideration with candor and with confidence of a successful career. We hope to see its interests and influence widen and deepen, under continued and steady prosperity, and it is apprehended that young ladies who may place their names upon the roll of this institution will be pleased in coming years by recognizing in their *Alma Mater* a living and honored witness of educational enterprise.

BOARDING.

Boarders engaged for the whole term will be charged $180, $60 of which must be paid at the opening of each session.

Those engaged for one session will be charged $90, $30 of which must be paid at the beginning of the session. Those engaged for a shorter or an indefinite time will be charged $10 per month, to be paid quarterly in advance.

Extra charges will be made for washing and lights. Each boarder must furnish two sheets, one blanket and two towels. Especial printed regulations will be given each boarder, giving her directions and restrictions respecting their family and social relations and practices.

In all cases of sickness, resulting in the removal of boarders from the college, advance payments will be promptly refunded. No pains will be spared to render each boarder comfortable and happy. Their treatment will be parental, and influences of strict propriety and refinement will be continually brought to bear upon all their habits.

Our college is in its incipiency. The enterprise has been recognized by the Mississippi Conference as meeting a growing demand for educational facilities in east Mississippi. In the judgment of the church and Conference, Meridian is the proper place for the institution. The location is healthy, access is easy, society is of the right type, and almost every consideration strengthens the judgment of the board and Conference in locating the college at this place. Since this institution is under the supervision of the church there is no hesitancy in urging earnest co-operation on the part of the ministry in the surrounding country. Our appeal is earnest. We propose to place the standard of instruction high, that they who graduate here may prove themselves worthy of honors conferred, and thereby honor themselves, the college and the world. Address J. W. ADKISSON,
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our scholastic year begins, and continues Forty consecutive weeks. It is divided into two sessions of twenty weeks each. The Spring session begins January 29, 1874. Students can enter at any time, though they should, if possible, begin with the session. The entire expenses for the forty weeks, including board, tuition, fuel, room-rent, washing and contingent fees, need not exceed $230. These rates, so remarkably low considering the superior advantages here offered, must commend this institution to the favor of those seeking thorough collegiate training. Before selecting your school consult any of those knowing the college, especially our Alumni and old students, prominent men in the Methodist Episcopal Church South, and professors of the University of Virginia, who have authorized this reference, or send directly to the undersigned for a catalogue or for any information desired.

E. F. WILEY, President,
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Fall session begins SEPTEMBER 1, 1873. The buildings are of brick, commodious and suitable, situated in a refined, intelligent and moral community. It furnishes the best advantages of a first-class female college.

Send for a catalogue and give us a trial. We insure satisfaction. au21 3m

## New Orleans Markets.

From The New Orleans Price Current.

The financial situation is manifestly improving. The banks are reported to have increased their supply of currency nearly half a million within a week and their collections have been satisfactory.

The river is 14 feet 6 inches below high-water mark.

COTTON.—The following are the arrivals since the thirty-first ultimo:

| | |
|---|---|
| Louisiana and Mississippi | bales 15,611 |
| Mobile | 4,[illegible] |
| Florida | [illegible] |
| Texas | 356 |
| Total | 20,000 |

On Saturday the demand was more general than for several days previously, and factors who desired to realize found it necessary to make some concessions in order to bring out buyers. Prices consequently exhibited some irregularity, opening weaker but without any quotable falling off, but closing at an average decline of ⅛c. Strict good ordinary sold at 14½c., strict good ordinary to low middling at 14c., and low middling at 14, 14⅛ & 14⅛c. The market was depressed by a decline at New York of ⅛c. in spots and ¼@⅜c. in futures. The sales embraced 2,500 bales. On Monday, under heavy receipts and the demoralizing influence of a decline in gold and sterling exchange, as well as unfavorable accounts from New York and Liverpool, the former giving way ¼c. and the latter 1-64d., the tendency was to still lower rates, and in order to keep up the movement factors were compelled to make further concessions of ⅛c. in good ordinary to strict low middling inclusive, and ¼@⅜c. in the higher grades. This, however, brought out buyers with rather more spirit, and the sales summed up 3,300 bales. On Tuesday, with sterling exchange at 112, francs almost unobtainable, no market at New York, and a decline of ⅛d. at Liverpool, prices gave way about ⅜c., good ordinary selling at 13c., strict good ordinary at 13⅝c., low middling at 13¾c., low middling at 13⅜@13½c., strict do at 13⅝@13¾c., and strict middling to good middling at 13¾@13⅞c. The movement, however, exhibited a fair degree of animation, the sales summing up 4,200 bales. Prices have now declined to a point at which the net proceeds will hardly repay planters for the actual cost of production.

The above makes an aggregate for the past three days of 10,050 bales, against 10,000 for the corresponding time last week and 6,900 the week before.

The receipts proper at this port since the first of September, exclusive of the arrivals from Mobile, Florida and Texas, are 122,362 bales, against 103,454 bales to the same date last year, and the decrease in the receipts at all the ports up to the latest dates, as compared with last year, is 177,398 bales. In the exports from the United States to foreign countries, as compared with the same date last year, there is a decrease of 34,774 to Great Britain, of 38,460 to France and of 21,515 to other foreign ports. We quote:

| | |
|---|---|
| Good ordinary | 12¾ @ 13c. |
| Strict good ordinary | 13¼ @ 13½ |
| Low middling | 13⅝ @ 13¾ |
| Strict low middling | 14 @ 14⅛ |
| Middling | 14⅜ @ 14½ |
| Strict middling | 15⅛ @ 15⅜ |
| Good middling | 15¾ @ 15⅞ |

### COTTON STATEMENT.

| | | |
|---|---|---|
| Stock on hand Sept. 1, 1873...bales | | 7,177 |
| Arrived past three days | 10,100 | |
| Arrived previously | 122,818 — | 131,257 |
| | | 140,434 |
| Exported past three days | 9,348 | |
| Exported previously | 73,105 — | 81,454 |
| Stock on hand and on shipboard | | 58,980 |

SUGAR.—On Tuesday there were receipts of 157 hhds. There was some local demand for good kettle and yellow clarified, otherwise the market was dull. The receipts were mostly sold at 6½c. for common, 7@7⅜c. for good common, 8c. for fair, 8½c. for good fair, 9c. for seconds, 10c. for gray clarified and low yellow clarified, 10¼@10½c. for yellow clarified and low white clarified, and 10½c. for standard A pure white clarified—the first pure white received this season.

MOLASSES.—On Tuesday there were receipts of 310 bbls. The market is steady, with a fair demand and the receipts were mostly sold at 50@52c. for fair, 56@57c. for prime, 58@60c. for strictly prime, a lot of strictly prime to choice commanding 61c. ₰ gallon.

CORN.—On Tuesday 1,870 sacks sold, in lots, at 74c. for yellow inlaid, 73c. for yellow, and 72c. for white.

OATS.—On Tuesday the demand was good, and 2,000 sacks sold at 52@53c. A small lot brought 54c. and one 55c. ₰ bushel.

BRAN.—In consequence of better supplies prices have declined. On Tuesday 550 sacks sold at $1@1.02½ ₰ 100 lbs.

PORK.—On Tuesday 175 bbls. mess sold, in four lots, at $15.25@15.50 ₰ bbl., and two offers of $15.50 were refused for two lots of 200 bbls. each, and $15.75 asked. It is retailing at $16@16.50 ₰ bbl.

COTTON SEED.—Is bought by the mills at $11 ₰ ton.

### MONETARY.

Gold opened on Tuesday at 106@106⅛, for currency and 106@106⅜ for checks, no quotation from New York, where it was a legal holiday, and closed at the opening rates.

Nothing has been reported in silver, except $1,000 in American half dollars on Tuesday at 10%. We quote American half dollars at 100@101 for currency and 100@105 for certified checks. Mexican dollars are entirely nominal.

## New Orleans Wholesale Prices.

REVISED AND CORRECTED WEEKLY.

*Made up from Actual Sales as they Transpire.*

| ARTICLES. | FROM | TO |
|---|---|---|
| AGRICULTURAL IMPLEMENTS: | | |
| Cotton scrapers | $0 60 | $0 00 |
| Cotton sweeps | 5 00 | 6 00 |
| Cultivators, Diam. and slimvel-tooth | 9 00 | 18 00 |
| Cultivators, riding and walking | 25 00 | 45 00 |
| Shovels and spades | 7 50 | 18 50 |
| Axes | 12 00 | 17 50 |
| Shovel plows | 8 00 | 9 00 |
| Hall do., with cutters | 8 00 | 10 00 |
| Mark's double-shovel plow | 6 00 | 9 75 |
| Corn mills, Coleman's | 120 00 | 425 00 |
| Bradford's grist mills | 150 00 | 235 00 |
| BRICKS, ₰ M: | | |
| Lake | 13 00 | 16 00 |
| Country | 12 00 | 14 00 |
| English fire | 45 00 | 50 00 |
| American fire | 35 00 | 43 00 |
| CANDLES, ₰ lb.: | | |
| Sperm, New Bedford | 33 | 36 |
| Tallow | 17 | — — |
| CHOCOLATE, ₰ lb.: | | |
| Cocoa | 34 | 60 |
| No. 1 | 50 | 52 |
| Sweet | 25 | — — |
| COAL, ₰ ton: | | |
| Anthracite | 12 50 | 13 00 |
| Western, ₰ bbl | — — | — — |
| COFFEE, ₰ lb.: | | |
| Mexican | 27 | 28 |
| Java | 30 | — — |
| COTTON SEED: | | |
| Bough, ₰ ton | — — | 11 00 |
| In sacks | — — | — — |
| EGGS, ₰ dozen: | | |
| Western | 18 | 20 |
| FERTILIZERS, ₰ ton: | | |
| Stern's raw-bone superphosph'e | — — | 65 00 |
| Stern's fine-ground bone | — — | 45 00 |
| FLOUR, ₰ bbl: | | |
| Double extra | 6 50 | 6 75 |
| Superfine | 5 75 | 6 00 |
| Fine | 5 00 | 5 25 |
| GLASS, ₰ box of 50 feet: | | |
| French, 8 by 10 | — — | 4 00 |
| French, 10 by 12 | 4 00 | 4 25 |
| French, 10 by 14 to 12 by 20 | 4 25 | 4 50 |
| French, 14 by 18 to 18 by 20 | 4 50 | 5 00 |
| HAY, ₰ ton: | | |
| Prime | 21 00 | 25 00 |
| Choice | — — | 27 00 |
| IRON, ₰ ton: | | |
| English, ₰ lb | 4½ | 5½ |
| Swedes, assorted | 7½ | 8 |
| Hoop | 7 | 9 |
| Sheet | 7 | 10 |
| Nail rods | — — | 9¾ |
| Castings, American | 5¾ | 6 |
| LEATHER, ₰ lb.: | | |
| Sole, hemlock | 30 | 33 |
| Sole, oak | 40 | 44 |
| Harness | 38 | 45 |
| Calfskins, ₰ dozen | 35 00 | 100 00 |
| Texas, rough, ₰ lb | 24 | 28 |
| LIME, ₰ bbl.: | | |
| Western | 1 75 | — — |
| Cement | 2 75 | 3 00 |
| Plaster Paris | 3 50 | 3 75 |
| LUMBER, ₰ M feet: | | |
| Boards, yellow pine | 14 00 | 15 00 |
| Boards, cypress | 20 00 | 25 00 |
| Flooring, dressed | 18 00 | 21 00 |
| Flooring, rough | 14 00 | 17 00 |
| Ceiling, dressed | — — | 12 00 |
| Weatherboards, dressed | 15 00 | 18 00 |
| Weatherboards, rough | — — | 12 00 |
| Scantling | 12 00 | 14 00 |
| Shingles, ₰ M | 3 50 | 4 00 |
| Laths | 2 50 | 2 75 |
| OILS: | | |
| Lard, ₰ gallon | — — | — — |
| Coal oil, in barrels | 22 | 25 |
| Linseed, raw | 1 05 | — — |
| SUGAR, ₰ lb.: | | |
| Havana, white | — — | — — |
| Havana, yellow | 10½ | 11 |
| Havana, brown | 10 | 10¾ |
| Crushed | 12½ | — — |
| Pulverized | 12½ | — — |
| TEAS, ₰ lb.: | | |
| Imperial | 80 | 1 30 |
| Gunpowder | — — | 1 60 |
| Hyson | 70 | 1 40 |
| Young Hyson | 70 | 1 40 |
| Pouchong | 35 | — — |
| Oolong | 40 | 1 10 |
| WAGONS, CARTS, ETC.: | | |
| Wagon, two-horse | 85 00 | 100 00 |
| Wagon, four-horse | 110 00 | 125 00 |
| Wagon, two-horse, thim. skein | 85 00 | 90 00 |
| Wagon, four-horse | 100 00 | 115 00 |
| Cane wagon | 180 00 | 210 00 |
| Ox wagon | 90 00 | 125 00 |
| Ox cart, complete | 110 00 | 115 00 |
| Cane cart | 85 00 | 125 00 |
| Prague cart, complete | 120 00 | 125 00 |
| Plantation cart | 55 00 | 70 00 |

### CATTLE MARKET.

NEW ORLEANS, Nov. 4, 1873.

| | |
|---|---|
| Texas beeves, choice, ₰ head | $— — @$50 00 |
| Texas beeves, first quality, ₰ head | 35 00 @ 45 00 |
| Texas cattle, second quality, ₰ head | 20 00 @ 28 00 |
| Texas cattle, third quality, ₰ head | 12 00 @ 18 00 |
| Western beeves, ₰ lb. net | 10 @ 12½ |
| Sheep, first quality, ₰ head | 4 00 @ 5 00 |
| Sheep, second quality, ₰ head | 3 00 @ 4 00 |
| Milch cows, choice, ₰ head | 80 00 @100 00 |
| Milch cows, ₰ head | 35 00 @ 50 00 |
| Calves, ₰ head | 7 00 @ 10 00 |
| Yearlings, ₰ head | 5 00 @ 12 00 |

## Business Directory

OF THE

NEW ORLEANS CHRISTIAN ADVOCATE.

**Agencies.**
American Family Bible Publishing Company, Cincinnati Ohio.
Barclay & Co. Philadelphia.
E. C. Bridgman, New York.
W. H. Chidester, New York.
A. Coyle, St. Louis, Mo.
George L. Felton, New York.
J. C. Hamilton, Springfield, Massachusetts.
E. Hannaford & Co., Cincinnati, Ohio.
Mrs. H. Mogridge, purchasing agent, 98 Canal street.
G. Stinson & Co., Portland, Maine.
T. Ellwood Zell, Philadelphia.

**Architects.**
S. B. Haggart, 5 Commercial place.

**Artificial Legs and Arms.**
Lewis Lockwood, 40 Camp street.

**Banks.**
New Orleans Savings Institution, 146 Canal st.

**Bed Springs.**
John Flinn, Philadelphia.

**Bells.**
Blymyer Manufacturing Co., Cincinnati, Ohio.
Buckeye Bell Foundery, Cincinnati, Ohio.

**Book-Binder.**
F. Knhnholz, 112 Gravier street.

**Books and Stationery.**
Robert J. Harp, agent, 110 and 112 Camp street.
American Sunday School Union, Philadelphia.
T. Belknap, Hartford, Connecticut.
Continental Publishing Co., 66, Louis, Missouri.
E. F. Hobart & Co., St. Louis, Mo.
F. A. Hutchinson & Co., New Orleans.
Nettleton & Co., Cincinnati, Ohio.
J. Hale Powers & Co., Cincinnati, Ohio.
Quaker City Publishing Co. Philadelphia.
Queen City Publishing Co., Cincinnati, Ohio.
James W. Queen & Co., New York.
Redding & Co., New York.
Smith, English & Co., Philadelphia.
Soards' New Orleans City Directory, 1874.
H. R. Thompson & Co., 9 Lakeside building, Chicago, Illinois.
United States Publishing Company, New York.
Valley Publishing Company, New Orleans.
C. F. Vent, Cincinnati, Ohio.
A. D. Worthington & Co., Hartford, Conn

**Boots and Shoes.**
George John Wagner, corner Ursulines and Dauphine streets.

**Butchers.**
Martin Lannes, stalls 37, 38 and 7 Magazine market.

**Canned Goods.**
J. Winslow Jones, Portland, Maine.
Burnham & Morrill, Portland, Maine.

**Carpets.**
A. Brousseau & Co., 17 Chartres street.
Elkin & Co., 108 Canal street.

**Carriages, Wagons, Etc.**
Joseph Beckman, Philadelphia.
W. F. Clark, 134 Rampart street.
D. M. Hollingsworth, 54 and 56 Baronne street.
J. A. Lum & Co., 162 Gravier and 13 Union street.

**Cisterns.**
R. Broderick, 122 Julia street.

**Clothing.**
M. Cogan, 19 and 29 Canal street.
Pierson & Hews, 13 and 15 Camp street.

**Coal and Wood.**
John D. Marlin, 34 Carondelet street.
H. & C. Tyler, 9 Carondelet street.
B. D. Wood & Bros., 106 Common street.
Wm. Velden, cor. Prytania and Phillip streets.

**Cooperage.**
Wm. J. Beirne & Co., cor. Marengo and Levee.
LeBlanc & Beck, 23 and 24 Front street

**Cotton Ties.**
Bartlett & Rayne, 48 Carondelet street.

**Croquet.**
Bradley's Patent Croquet, Robt. J. Harp, agent, 110 and 112 Camp street.

**Crockery, China, Etc.**
Navra & Offner, 174 Canal street.
W. C. Shepard & Co., 55 Camp street.

**Dentists.**
Dr. John G. Angell, 152 Julia street.
DR. N. P. Godfrey, 183 Canal street.

**Dry Goods.**
D. H. Holmes, 155 Canal and 15 Bourbon street.

**Educational.**
Centenary College, Jackson, Louisiana.
Clarksville Female Academy, Clarksville, Tennessee.
Collegiate Institute, Baton Rouge, Louisiana.
J. W. Blackman's Commercial College, 131 Carondelet street.
East Mississippi Female College, Meridian Mississippi.
Emory and Henry College, Washington county, Virginia.
Hiwassee College, Swantwater, Tennessee.
Homer College, Homer, Louisiana.
Memphis Conference Female Institute, Jackson, Tennessee.
Readville Seminary, Baton Rouge, Louisiana.
Southern University, Greensboro, Alabama.
Wesleyan Female Institute, Staunton, Va.
Whitworth Female College, Brookhaven, Miss

**Engravers and Lithographers.**
John Gibson, New York.
George K. Teetzel & Co., 82 Gravier street.

**Factors and Commission Merchants.**
Aiken & Watt, 60 Carondelet street.
G. M. Bayly & Pond, 34 to 42 Canal and 59 and 61 Common street.
J. L. Dunnica & Co., 66 Tchoupitoulas street.
J. U. & H. M. Payne & Co., 64 and 66 Baronne st.

**Fire Engine.**
Babcock Self-Acting Fire Engine, A. M. Granger, general agent, Exposition building

**Fireman.**
F. Wagener, 13 Baronne street.

**Furniture.**
J. Bois, 201 Camp street.
M. A. Davis & Sons, Philadelphia.
Nath. Johnson, New York.
The Mitchell & Rammelsberg Furniture Co. 103 and 105 Camp street.
National School Furniture Co., St. Louis, Mo.
Joseph Patzelt, 172 Camp street.
Sampson & Bros., 31 and 33 Royal street.
W. J. Uhlinger, Philadelphia.

**Gas and Steam-Pipe Fitters.**
Barbarin Gas Machines, F. Roberts, superintendent, 2 Triangle building and 255 Peters st.
Jas. N. Quin, 118 and 120 Tchoupitoulas street.

**Glass Stainer and Cutter.**
Samuel West, Boston, Massachusetts.

**Glass Works.**
Aicklin & Isaac, Philadelphia.

**Grocers.**
John I. Adams & Co., 43, 45 and 47 Peters street.

**Hats.**
Henry Bridbl, 3 Carondelet street.

**Hay.**
Jacob C. Baker, Portland, Maine.

**Hides and Tallow.**
New Orleans Butchers' Hide and Tallow Co.

**Hotels.**
American House, Boston, Massachusetts.
Bingham House, Philadelphia.
McAllister's House, cor. Carondelet and Julia.
St. Julian Hotel, Portland Maine.

**Human Hair Goods.**
J. G. Bermel, 121 Canal street.

**Ink.**
Printers' Ink, S. Cullins & Co., New York.

**Insurance.**
Ætna Life Insurance Co., 2 Carondelet street.
American Life Insurance Co., 10 Carondelet st.
Crescent Mutual Insurance Company.
Equitable Life Assurance Co., 33 Camp street.
Franklin Fire Insurance Co., 114 Common st.

**Iron Manufactories.**
Billings & Spencer Company, Hartford, Conn
Boston Ornamental Iron Works, Boston, Mass.
M. Walker & Sons, Philadelphia.
J. H. Wickersham & Sons, Philadelphia, Pa.

**Jewelry.**
A. B. Griswold & Co., cor. Canal and Royal sts.

**Lumber.**
W. W. Carre & Co., 350 Delord street.
John C. Pooley, 315 Julia street.
George Purves, cor. St. Charles and Clio streets.
Roberts & Co., 301 to 307 Gravier street.

**Machinery.**
N. F. Bruhlam's Water-wheel, York, Pa.
Daniel & James D. Edwards, 21 to 28 Front and 21 to 27 Delta street.
Edward Harrison, New Haven, Connecticut.
Lewis Johnson, corner Julia, Delta and Water streets.
Mencely & Kimberly, Troy, New York.
W. H. Reynolds, corner Fulton and South Market streets.
Jos. Walker, corner St. Joseph and Constance streets.
B. J. West, 115 and 117 Magazine street.

**Magic Lanterns.**
W. Mitchell McAllister, Philadelphia, Pa.

**Manufacturers.**
William Ebert, 164 and 166 Magazine street.

**Marble.**
George Stroud, 158 to 164 St. Charles street.

**Medical.**
Mrs. M. G. Brown's Metaphysical Discovery, 51 Bond street, New Ynrk.
Citrate of Magnesia, etc., Hofmann & Co., N. Y.
Cinduranga Bitters, 44 Dauphine street.
Fever and Ague cure, Billings, Clapp & Co., New York.
Dr. Fitler's Vegetable Rheumatic Sirup, E. J. Hart & Co., New Orleans.
Fits and Epilepsy cure, T. H. Sayre, New York.
Hamilton's Buchu and Dandelion, W. C. Hamilton & Co., Cincinnati, Ohio.
New Family Physician, New York.
Dr. Resch's Hair Regenerator, 134 Thalia st.
Rogers' Citrate of Magnesia, Arthur Rogers, New York.
Simmons' Liver Regulator, J. H. Zellin & Co., Philadelphia, Pa.
Swaim's celebrated Panacea, 170 William st., New York.
The Greatest Medical Discovery, Dr. Kennedy, Roxbury, Massachusetts.
Dr. Tutt's Vegetable Liver Pills, 18 and 20 Platt street, New York.

**Mineral and Soda Water.**
Bethesda Mineral Water, J. C. McAllister, agent, glass box $25, New Orleans

**Millinery.**
Mrs. M. Tournaben, 206 Prytania street.

**Musical Instruments, Publications, Etc.**
Robert J. Harp, 110 and 112 Camp street.
Bossey & Co., New York.
S. Brainard's Sons, Cleveland, Ohio.
S. C. Collins, Philadelphia, Pennsylvania.
Charles H. Ditson & Co., New York.
Oliver Ditson & Co., Boston, Massachusetts.
Louis Grunewald, 18, 20 and 22 Baronne street.
Alexander Mills, organ builder, New York.
Horace Waters & Son, New York.

**Painters.**
A. S. Cutler, 120½ Camp street.
Johnson & Hillsman, 144 Magazine street.

**Paper Fashions.**
Domestic Sewing Machine Co., New York.

**Paper Mills.**
Atlanta Paper Mills, Atlanta, Georgia.

**Patents.**
John A. Wiedersheim & Co., Philadelphia.

**Pens.**
H. Esterbrook & Co., New York.
Joseph Gillott & Sons, New York.

**Perfumery.**
Colgate & Co.'s Cashmere Bouquet.

**Plows.**
Brinly Plows, Brinly, Miles & Hardy, Louisville, Kentucky.

**Preserved Corn.**
Portland Packing Company, Portland, Maine.

**Printing.**
Pelican Job Office, 112 and 114 Poydras street.

**Professional.**
Dr. C. J. Bickham, office, corner Magazine and Second streets.
Dr. J. J. Lyons, office, 279 Carondelet street.
Race, Foster & E. T. Merrick, law office, corner Camp and Commercial place.

**Pumps.**
Chicago Farm Pumps, R. S. Tuthehill, agent.

**Railroads.**
Great Jackson Route, E. D. Frost, general manager; A. D. Sheldon, agent.

**Saddlery.**
George Plumb & Co., 131 Poydras street.

**Scientific.**
Marcy & Stockton, 1, J. Marcy, Philadelphia.

**Seeds and Flowers.**
Kern, Steber & Co., St. Louis, Mo.
D. Landreth & Son, Philadelphia.
James E. Waldo & Co., 122 Camp street.

**Sewing Machines.**
Wood Sewing Machine, 207 Canal street.

**Soap.**
E. H. Keller, 110 Gravier street.

**Stables.**
Southern Sale Stables, cor. Buford and Dryades.

**Steamboat Agents.**
Britton & Eppler, 145 Gravier street.

**Steamships and Shipping.**
Cromwell Line New York Steamers, Alfred Moulton, agent, 41 Carondelet street.
Merchants' Line New York Steamers, John H. Ludwigsen, agent, 190 Common street.

**Stoves.**
H. Haller, 49 Camp street.

**Tobacco and Cigars.**
F. Estava, corner Camp and Girod streets.
Santiago M. Lapeyre, 31 St. Louis street.

**Trunks.**
T. Zell, corner Canal and Carondelet streets.

**Undertakers.**
T. W. Bothick, 271 Camp street, New Orleans.

**Upholstery.**
Heath & Lara, 99 Camp street

**Wants.**
Goodwyn & Co., lock box 161, New Orleans.

**Washing Machines.**
Leah Washing Machine, No. 5 North Seventeenth street, Philadelphia, Pa.
Ringen Washer, H. Haller, 49 Camp street.

**Watches.**
New York Watch Company, Springfield, Mass.

**Wire Railing, Etc.**
Dufur & Co., Baltimore, Maryland.

## Special Notices.

TO THE MEMBERS OF THE ALABAMA CONFERENCE.—When you reach Selma report at the Methodist church. The railroads will pass you on the following terms:

S. and N. O.—Pay full fare coming, and obtain a return ticket from the conductor.

Alabama Central and S. M. and M.—Pay full fare coming, and return free on certificate of the secretary of Conference.

S. R. and D., and S. and G.—Buy full ticket to come, and get from the agent a certificate, which, when indorsed by the secretary of Conference, will return you free.

Mobile and Girard.—Pay full fare coming. Return on certificate of presiding officer.

Western Road.—Procure from agents round-trip tickets.

Mobile and Montgomery.—Get excursion tickets, with coupons attached to return.

Mobile and Ohio.—Excursion tickets at one and one-fifth fare for the round trip.

Montgomery and Eufaula.—Haven't heard from.

Comply *strictly* with the above directions if you wish the benefit of half fare. Get your excursion or round-trip tickets for *at least* fifteen days, if you can. Last year some were charged on their return from Conference who had ten-day tickets. The time had elapsed. Presiding elders will send me promptly full lists of lay members of the Conference, and of preachers coming up for admission and for ordination. Brethren who expect to bring their wives will please notify me.

M. S. ANDREWS.

## Appointments for Quarterly Meetings.

NOTICE.—The Publishing Committee of the ADVOCATE gave it as their opinion that the insertion of the notices of Quarterly Conferences once or twice was sufficient, and, as the space of the paper is valuable, they passed a resolution recommending that they "*be not inserted more than once or twice.*" Our friends who are interested in these appointments *will take due notice thereof*, as we propose to be governed by the resolution in future.

### LOUISIANA CONFERENCE.

ALEXANDRIA DIS.—FOURTH ROUND.

| | |
|---|---|
| Big Cane circuit | Oct. 18, 19 |
| Bayou Dechinje mission | 25, 26 |
| Alexandria and Pineville | Nov. 1, 2 |
| Columbia circuit | 15, 16 |
| Caldwell circuit | 19, 20 |
| Harrisonburg | 22, 23 |
| Atlanta mission | 29, 30 |
| Rapides circuit | Dec. 6, 7 |
| Spring Creek and Bayou Beuf circuit | 13, 14 |
| Centerville circuit | 20, 21 |
| Trinity circuit | 27, 28 |

30 FRED. WHITE, P. E.

DELHI DIST.—FOURTH ROUND.

| | |
|---|---|
| Trenton | Oct. 18, 19 |
| Delhi and Floyd | 25, 26 |
| Oak Grove | Nov. 1, 2 |
| Rayville | 8, 9 |
| St. Joseph, at Wesley | 15, 16 |
| Waterproof | 22, 23 |
| Lake Providence | 29, 30 |
| Lind Grove | Dec. 6, 7 |
| Oak Ridge | 13, 14 |
| Bastrop | 20, 21 |
| Winnsboro, at Oakly | 27, 28 |
| Monroe | Jan. 4, 5 |

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Insures on LOW ALL-CASH RATES. All restrictions as to travel and residence removed.

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BY REPLENISHING YOUR

TABLE-WARE

—AT—

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55 ..... Camp Street ..... 55

NEW ORLEANS, LOUISIANA.

See What a Little Money Will Buy.

An elegant White Granite DINNER SET, comprising 136 pieces, for ..... $15 00
to wit:

| | |
|---|---|
| 12 Dinner Plates, | 1 Soup Tureen, |
| 12 Breakfast Plates, | 1 Sauce Boat, |
| 12 Tea Plates, | 1 Salad Dish, |
| 12 Soup Plates, | 2 Covered Dishes, |
| 12 Preserve Plates, | 2 Vegetable Dishes, |
| 12 Butter Plates, | 4 Meat Dishes, |
| 12 Tea Cups and Saucers, | 2 Pickle Shells, |
| 12 Dinner Coffee Cups and Saucers. | |

A Porcelain DeTerre DINNER SET (equal to French China in appearance, and much more durable,) same assortment as above.. $18 00

A French China (best quality) DINNER SET, same assortment, 136 pieces ..... 30 00

Decorated Porcelain DeTerre and French China DINNER SETS, from ..... $30 up.

White Granite CHAMBER SETS, 11 pieces ..... $1 00

White Granite TEA SETS, 44 pieces ..... 4 00

French China TEA SETS, 44 pieces ..... 6 50

French China Decorated TEA SETS, 44 pieces ..... 7 50

Good Table GOBLETS, from 50 cents per set up.

Granite Dinner Plates, per dozen ..... 1 00

Granite Breakfast Plates, per dozen ..... 1 25

Granite Tea Plates, per dozen ..... 1 15

French China Dinner Plates, per dozen ..... 3 00

French China Breakfast Plates, per dozen ..... 2 75

French China Tea Plates, per dozen ..... 2 25

NOTE.—The prices above contemplate "First-choice" goods, every piece being warranted regular and perfect. "Seconds" or imperfect goods, warped in making and otherwise irregular, we will furnish for those that desire at twenty per cent. discount from these prices. We shall meet all competition promptly, and as we import our own ware our customers can depend upon getting the BEST GOODS at the lowest possible prices.

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BLANCHARD CHURNS,

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RECONSTRUCTION!

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TO SUIT THE TIMES.

French China as Cheap as Stoneware

NOW, AND

STONE CHINA AS CHEAP AS COMMON WARE.

200 Casks French China.

Which will be sold as follows:

French China DINNER SETS, comprising 108 pieces, will be sold during the summer season at ..... $20 00

141 pieces, all large and serviceable ..... 25 00

French China Dinner and Soup PLATES, per dozen ..... 2 50

French China Breakfast PLATES, per dozen ..... 2 25

French China Dessert PLATES ..... 2 00

French China Tea PLATES ..... 1 75

French China Ice-cream or Preserve PLATES ..... 1 25

French China Tea CUPS and SAUCERS ..... 2 50

French China After-dinner COFFEES ..... 1 50

All Other Goods in Proportion.

White Granite or Stone China DINNER SETS ..... $14 50

White Granite TEA SETS ..... 3 75

White Granite or Stone China CHAMBER SETS ..... 3 75

N. B.—We omitted to mention that our French China TEA SETS, comprising 41 pieces, are only $5 per set.

GOLD-HAND CHINA.

We have the largest and best assortment of any house in the city, which we sell in sets or single pieces. Persons wishing to match up Broken Sets can be accommodated with the same at the ONLY CHEAP CHINA, CROCKERY, GLASS AND HOUSE-FURNISHING EMPORIUM.

NAVRA & OFFNER,
my3 6m5p No. 174 Canal street.

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FOR NEW YORK.



The Cromwell New York and New Orleans Steamship Line.

Leaving New York and New Orleans EVERY SATURDAY.

Cabin Passage ..... $50 00

Steerage Passage ..... 25 00

Through bills of lading to foreign and coastwise ports issued.

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FOR NEW YORK.



Merchants' Steamship Line.—

Sailing from New York and New Orleans EVERY SATURDAY.

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Steerage Passage ..... 25 00

Through tickets to Liverpool and the Continent.

New Orleans wharf—Foot of Jefferson street.

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GREAT JACKSON ROUTE.

Trains depart and arrive as follows (from Depot foot of Calliope street:)

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| | |
|---|---|
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| Mail | 5.55 P. M. |
| Accommodation | 4.00 P. M. |

ARRIVE.

| | |
|---|---|
| Express | 11.00 P. M. |
| Mail | 9.40 A. M. |
| Accommodation | 8.50 A. M. |

This line is many miles the shortest and many hours the quickest to all points North and East, and the only line running Pullman's Palace Sleeping-Cars to Humboldt and Louisville without change. Only one change to principal cities North and East. Tickets for sale and all information given at corner of Camp and Common streets, under City Hotel, New Orleans.

A. D. SHELDON, Agent.
E. D. FROST, General Manager. my22 6m

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# The Christian Advocate.

PUBLISHED BY ROBT. J. HARP, FOR THE ALABAMA, MISSISSIPPI AND LOUISIANA CONFERENCES, METHODIST EPISCOPAL CHURCH SOUTH.

VOL. 19. NEW ORLEANS, THURSDAY, NOVEMBER 13, 1873. NO. 46.


## News of the Week.

### DOMESTIC.

BOSTON, Nov. 5.—Henry R. Tracy, a widely-known journalist, died of consumption, at Cambridgeport, this evening.

BALTIMORE, Nov. 5.—From the latest returns it is estimated that the Legislature will stand: Senate, Democrats 23, Republicans 3; House, Democrats 68, Republicans 15.

MEMPHIS, Nov. 5.—The nurses who were in the employ of the I. O. O. F. were escorted to the depot this morning, on their departure to their homes in New Orleans, by the I. O. O. F., Knights of Pythias and members of the press in procession. Nearly the entire membership of both organizations participated.

CAIRO, Nov. 5.—Mrs. P. A. Taylor has a plurality of 352 in this city, and is probably elected school superintendent, though the county vote, which is a strong one, for Mrs. Brown will make the race a close one. The male candidate for school superintendent received but a small vote.

Rev. John Early, D. D., Bishop of the Methodist Episcopal Church South, died to-day at Lynchburg, aged eighty-seven.

BALTIMORE, Nov. 6.—The Democratic majority in the State is twenty thousand.

SELMA, ALA., Nov. 6.—Gen. W. H. Hardee, of this city, died at Wytheville, Virginia, this morning. His remains will be brought to Selma.

PHILADELPHIA, PA., Nov. 6.—Ten mills of various kinds at Manayunk have suspended operations entirely. They usually employ 1,750 hands. Another mill employing 500 hands is running three days in the week; others are running three-quarter time. General Patterson's mill, with 30 hands, is running full time, at a reduction of 15 per cent. in wages. The paper mills are all running on full time, and will continue until navigation closes.

NEW YORK, Nov. 7.—In nine police precincts of this city over $4,000 were subscribed for the Memphis sufferers on election day. The reports from the other precincts are yet to come in. The police have contributed $2,200 for the Memphis police.

JACKSON, MISS., Nov. 7.—The returns come in very slowly. Only twenty-three counties have full reports in. Ames' majority is given at 26,567. These counties always go Republican, and when official returns are received from other counties the majority will perhaps be somewhat less than now estimated. The vote was very light everywhere.

The Republicans have a good majority in both branches of the Legislature.

CORPUS CHRISTI, TEXAS, Nov. 7.—The Corpus Christi and Rio Grande Railroad Company was organized here to-day under the charter of the State of Texas. The line connects this place with Laredo, besides controlling the Rio Grande trade, and will exercise a powerful influence in checking border depredations, and in opening to settlement the rich lands of the Nueces valley.

Parties of laborers are being placed in the field, and the construction of the road will be rapidly pushed. Representatives of Northern capitalists are here, and Colonel Thomas H. Robb, late president of the frontier commission, has accepted the presidency of the road. Much local enthusiasm is excited, and a powerful stimulant is given to immigration and to the trade of this place.

WASHINGTON, Nov. 8.—Intelligence has been received here of the death of Mrs. Lee, widow of General Robert E. Lee, at Lexington, Virginia, on Wednesday, the fifth instant. She had been an invalid for some years, and the recent death of her daughter bore heavily upon her declining strength. Mrs. Lee was the only daughter of George Washington Parke Custis, of Arlington, who was the youngest child of John Parke Custis, a son of Mrs. Washington by her first husband, and aid-de-camp to General Washington at the siege of Yorktown.

His two youngest children, one of them the father of Mrs. Lee, were adopted by General Washington. G. W. P. Custis was brought up at Mount Vernon, and remained a member of the Washington family until the death of Mrs. Washington, in 1802, when he went to reside on the Arlington estate, near the city, which he had inherited from his father, and where he had erected the mansion known as the Arlington House. He was married in early life to Miss Mary Lee Fitzhugh, of Virginia, and left an only daughter, who became the wife of General Robert E. Lee. The late Mrs. Lee was a lady of exemplary conduct and unassuming, and of gentle character. She was between sixty and seventy years of age at the time of her death.

RICHMOND, VA., Nov. 8.—The funeral obsequies of Mrs. Mary Custis Lee, wife of the late General Robert Edmund Lee, who died in Lexington on Wednesday morning, took place yesterday in the Memorial chapel in that town.

Her three sons, W. H. H. Lee, Custis Lee and Robert E. Lee, Jr., and her daughter were present, besides a large concourse of friends.

Her remains were deposited by the side of her husband's, in the memorial-room. Mrs. Lee was sixty-seven years of age.

Business was entirely suspended in Lexington yesterday, many places being draped in mourning, and the obsequies were very imposing.

SELMA, Nov. 8.—The remains of General W. J. Hardee reached the city this morning, and were met at the depot by a vast concourse of citizens.

There was a spontaneous outpouring of our whole people to-day to receive the remains of General Hardee. The military, fire department, municipal authorities, bar, clergy and people all did honor to the memory of the illustrious dead. The bells were tolled during the day and business was suspended. The funeral procession was the largest ever witnessed in this State; it was not a formality, but there was genuine grief in the demonstration.

The general's old black war-horse, "Shiloh," with empty saddle and the old Confederate gray coat of the deceased upon it, brought tears to the eyes of many a man who had seen the loved form of the gallant dead in the fields of carnage and amid the smoke of battle. He was hurled this evening at four o'clock. The burial ceremonies of the Episcopal Church were performed by the Rev. Dr. Clements.

MEMPHIS, Nov. 11.—But one death from yellow fever to-day, that of Charles Calame, of Geneva. The Howards report four new cases.

### FOREIGN.

HAVANA, Nov. 4.—The tribunal at Santiago de Cuba, before which the prisoners captured in the Virginius were brought, condemned Bernabe Varoni, Pedro Cespedes, Jesus del Sol and General Ryan to death, and they were shot on the morning of the fourth instant.

PARIS, Nov. 11.—The committee on the prolongation of the president's powers have elected M. L. Abonday their reporter, and have resolved to instruct Itemusat to confer with President MacMahon.

## Frost in a Fever-Stricken City.

The Memphis *Appeal* thus describes the coming of the frost at Memphis: "While it was yet twilight, and ere the dappled east had yet opened the gates of day to the rising sun, hastily-attired men and women, with half-nude children in their arms, were out in the streets breathing the precious air of the purifying frost. Here, stooping down, one gathered a handful of the glittering hoar-frost, which, pure and beautiful, lay upon the earth, and, gazing on it with somewhat of the gladdening spirit with which the Israelites gathered the manna in the desert of Arabia, exclaimed: 'O, God! we thank thee for this blessing!' Others came and touched with reverential fingers the pure, cold messenger of health, as if to satisfy themselves, like the half-believing Thomas of old, that the Savior of the city had not risen but descended from heaven, to save the people from the destroying angel of the pestilence. Groups of men and women moved from place to place, to prove by cumulative evidence that indeed it was frost, and not some optical delusion; that the wished-for guest had not merely confined its visitations to one locality, but enjoyed the freedom of the city. Here a pale, once a handsome woman, with a tender babe at her breast, knelt down on the cold ground to thank God that the frost had come! Poor, stricken heart! she and her orphan boy were all that the pestilence had spared out of a once happy family. Strong men, bare-headed and bare-armed, walked excitedly hither and thither, rejoicing in the fact that a physician had come, to whose nostrums the whole faculty must yield precedence as the only true panacea for the yellow fever. Windows and doors were thrown open, woolen and cotton garments were exposed to the disinfecting agency of the cold and rarefied air, and everywhere in the city, as well as in the vicinity of the infected region, the enthusiasm was as marked, if not as fervent and joyous.

THE VICTIM OF GRANT PARISH.—*Sad Denouement.*—Last evening we learned the sad intelligence of the death of Miss Lacour, the unfortunate victim of the Grant parish outrage. On Friday last the sorrowing friends of the beautiful and accomplished young lady followed her to the grave. The severe nervous shock to her system was such as to leave but little hope of her recovery, and, sinking gradually, she breathed her last on Thursday. If anything was wanting to add to the horror already made known, it is the cutting off of the life of this lady in the bloom of maidenhood. The steamer Garry Owen brought down a relative of the deceased, but so great was his anguish and feeling with regard to the affair that little could be gathered from him. He neither came to the table nor talked on the trip down, and his melancholy was such as to arouse the sympathies of all on board. It is now almost certain that the citizens have a clew to the whole transaction, and, were it not that it might defeat the ends of justice, an interesting development could be made.—*Picayune, November* 11.

AN IRISHMAN, who had just landed, said:

"The first bit of mate I ever ate in this country was a roasted potato, boiled yesterday. And if you don't believe it, I can show it to ye, for I have it in my pocket."

A CHICKEN in Taberg came from the shell recently with two bills. We are happy to know that it is dead. There are too many bills in the world now.

SUCCESS is full of promise till men get it; and then it is as a last year's nest, from which the bird has flown.

## From the Work.

ELMORE CIRCUIT, ALABAMA CONFERENCE.—*Mr. Editor:* I have just closed my seventh protracted meeting the present year. Truly the Lord is with us, and I feel greatly encouraged to continue my labors for the Master. My much-beloved brother, H. J. Hunter, was with me at some of my meetings, and labored with more than ordinary zeal. The local preachers on the work are zealously affected in the good cause. I have received up to this time one hundred and thirty-two members, baptized thirty-seven infants and fifty adults, and dedicated one church, which will seat two hundred and fifty-four persons. To God be all the praise.

R. F. PERDUE, P. C.

OCTOBER 28, 1873.

AMITE CIRCUIT, MISSISSIPPI CONFERENCE.—*Mr. Editor:* Adams', Salem, Liberty and Woodland now constitute this circuit. We have had some very interesting meetings on this circuit. The protracted meeting at Adams' continued eleven days, with an interest increasing gradually. At this meeting there were fourteen accessions and nine children baptized. The protracted meeting at Salem was continued a week, and was a blessing to that community. The church was cold at the commencement, but this soon passed away, and the brethren labored earnestly for the success of the meeting. The interest seemed to increase toward the close, and if it could have continued two or three days longer the fruits of the meeting would have been more abundant; but other engagements made it necessary to close. There were eight added to the church. The number of conversions at these meetings was not ascertained, but it was considerable among the accessions. For ministerial aid my thanks are due Bros. Jagers, Tarver, Wood, King, Givens and Germany, all local except Bro. Givens. Bro. B. Jones accompanied me to Liberty and preached eight sermons there, which were highly interesting and edifying. Favorable impressions were made, and we trust the labor was not in vain. Thanks to Bro. Jones. J. W. SANDELL.

COLUMBIA CIRCUIT, LOUISIANA CONFERENCE.—*Mr. Editor:* We have lately had some seasons of religious refreshing on the Columbia circuit. On the second Saturday and Sunday in October we had a very happy and successful two days' meeting at Ouachita church. The church-members were very much revived and encouraged, and several persons united with the church of God. On Sunday I took seven persons into the fellowship of the church, as per form of our church service. One dear young man who joined the church chose to remain a time on probation. May he abide the proof, "and when he is tried" may he "come forth as gold."

I also baptized on that day three young men, one by immersion. In all this service, even in the immersing, we were quite happy, feeling that, "in the water or out of the water," we were serving the Lord.

On Saturday night before the third Sunday in October we began at Columbia. Bro. Allen, of the Louisville circuit, was with us and preached with good effect. Christian hearts were warmed; five persons united with the church. Bro. C. R. Godfrey, of the Caldwell circuit, came in near the close of the meeting and preached once for us.

We are hopeful and happier, while we feel that the prospect for God's Zion is brighter.

WM. F. ALEXANDER.

COLUMBIA, LA., October 26, 1873.

FRANKLIN, LOUISIANA.—*Mr. Editor:* "News from the churches" is always an interesting portion of the ADVOCATE. We generally find in this department *good* news—revival news, the news of victory over sin. It is my privilege to tell the lovers of Jesus that in many places in my district God has owned and blessed the labors of his servants in the conversion of sinners and the upbuilding of Zion. There has, however, been a Providence over us this year that has led us to deep, searching, prayerful thought. By the excessive rains, followed by the cotton worm, the cotton regions of my district have been reduced almost to beggary. The people are really in a state of suffering. Up to this time I have not held a quarterly meeting that has not been attended with some serious drawback over which we had no control. During the first round, excessively cold sleets and rains; during the second and third rounds, storms of rain, with exceeding high waters; and from constant exposure to these rains during my fourth, thus far, personal bad health totally incapacitating me for travel or toil. In addition to all this, the loss, by transfer, of two of my preachers leaves me necessitated to double my work by becoming pastor to one of the vacated stations. Owing to the poverty of a large portion of my district our finances are in arrears. The people, however, have done and are doing nobly, and I still hope that ere the close of the Conference year the preachers will have received a good share of their quarterage, and at Conference be able to report a fair amount for the various objects of church effort.

Why, in God's providence, are these things so? Mr. Editor, I believe the "Sabbath was made for man;" but I believe it was made to subserve higher and more important interests than the physical and temporal. It is right to "take the ox from the ditch;" but if we use the Sabbath only for this, we have made it to subserve a poor interest indeed, when compared to our moral and religious culture. Persons in the olden time were cursed for the non-observance of the Sabbath. May not a people be cursed for the same offense now, when there is so much more light? The anti-Christian influence of Catholicism is doubtless responsible, in the main, for this most outrageous crime; but *we* know better, and yet *we* buy and sell, and travel and seek pleasure on the Sabbath. Let me appeal to the Methodists of the Opelousas district on this subject, and implore them to "remember the Sabbath day to keep it holy." One other appeal: Touch not, taste not, handle not, that blasting curse of souls—wine, strong drink.

B. F. WHITE.

NEW IBERIA, LA., October 27, 1873.

ROLLING FORK, MISSISSIPPI CONFERENCE.—*Mr. Editor:* There are two churches on the circuit, at one of which our pastor preaches every Sabbath night, and every alternate Sabbath at eleven o'clock. He has established another appointment, where he preaches once a month, and has a flourishing Sabbath school. There is also a good Sunday school at each church, the one at Rolling Fork consisting of about fifty pupils and nine teachers. There are at the three appointments about one hundred and twenty-five Sunday school scholars.

Our pastor, Rev. H. Walter Featherston, has been the instrument, in God's hands, of doing a great work here. He has had a most glorious revival at each appointment during the past summer, and has received sixty-three persons into the church. Our membership now is more than double what it was when he came to the work. We have at Rolling Fork church, besides our regular Wednesday evening prayer meeting, a young men's and a ladies' prayer meeting—the men meeting at the church, the ladies at a private house, every Sabbath afternoon. These are most interesting and profitable meetings, and are attended by all denominations.

We intend building a parsonage this fall, so that if Conference sends us a man of family we will have a home for him. This country is being rapidly settled up, and we wish our church to grow with it. To accomplish this we must have good, faithful ministers, and to secure these we must provide homes for them.

This is the second year Bro. Featherston has been with us, and we have become so much attached to him that we would willingly keep him longer; yet, if Conference should think it best to make a change, we will be ready to give the new preacher a warm welcome, and will continually pray that God's choicest blessings may rest upon "our pastor" wherever he may be sent. VIOLA.

ROLLING FORK, MISS., Oct. 10, 1873.

CAMP MEETINGS ON THE DEMOPOLIS DISTRICT.—*Mr. Editor:* Bro. Wright, I see, has given you a short account of the camp meeting on the Butler circuit, but his modesty forbade him to say that it was his own indomitable perseverance that built the tents and harbor, and established the camp ground. They will doubtless have a good board harbor next year, and that camp ground may be considered permanently established.

At Smith's camp ground, on the Gaston circuit—Bro. C. C. DuBose, preacher in charge—we had a most excellent meeting. Forty-nine joined the church, and perhaps more than that number made profession of faith in Jesus. Preachers and people were baptized with the Spirit of love and grace. Many from a distance, who came on the ground careless and thoughtless, went away with the love of God in their hearts and church certificates in their pockets. The Holy Ghost owned and blessed every service, and hundreds of Christians were renewed in the faith and love of God. A splendid board harbor had just been finished by the earnest labors and perseverance of Bro. Richmond Allen, assisted by Bro. D. H. Smith and others. The tents were comfortable, the preachers' tent especially so. The tent-holders tried to accommodate everybody, and make all feel that they had a cordial welcome to their tents and tables, and their kind hospitality will be gratefully remembered by all visitors on the occasion. Notwithstanding these liberal arrangements, the largest tent-holders assured me that their trouble and expense were not as much as they would have been to have entertained their friends during a protracted meeting near their homes. A liberal-hearted brother proposes to furnish us with lamps sufficient to light up our harbor next year (hope he will not forget the oil,) and we expect to have additional tents, a greater number in attendance, more conversions and a better meeting. We extend to you a cordial invitation to be present.

Our third camp meeting was at Salem, on the Greene circuit—Bro. J. W. McCann, preacher in charge. Bros. Smith, Turner and Pendergrass said: "We will have a camp meeting; if no one else tents, we will;" and tent they did. And others, encouraged by their example, came to their aid, and God blessed them, and his gracious presence was manifested in the conviction and conversion of their neighbors, friends and children. Money to finish their church was pledged, and a number of our most substantial citizens pledged themselves to tent next year. We hope to have camp meetings next year on the Bladen Springs and the Gainesville circuits. They are the most successful meetings we have—effect a deeper and more extended work for God and the church. Let us have more of them.

S. H. COX.

## Bishop Reinkens Acknowledged by the State.

On the seventh of October, in the city of Berlin, Bishop Reinkens took the oath of allegiance to the empire, and is now recognized by the State. He is, of course, for the present, a bishop at large. He is, however, the acknowledged head of a Christian community, and can now labor, without hinderance, for its consolidation. Internally the church which he represents is fully organized, and externally it has entered into satisfactory relations with the government.

The Old Catholic movement, as it may now be reviewed, shows a well-ordered advance since 1870. Beginning in the protest of a few professors in a university, it quickly secured the assent of the people. It revealed instantly an irreconcilable difference between Catholicism of the German and of the ultramontane type. So long as the church evaded a conflict with modern civilization, the German mind contented itself with quiet protests against ultramontane doctrines. The syllabus and the Vatican Council have been too much for Germany, and the inner and so long-concealed dissent has become formal separation.

That Old Catholicism lays hold of convictions deeply rooted in the German mind is seen from two facts already noticed in our columns—the prompt admission of the laity to a share in the government of the church, and the placing of the Bible in the hands of the people. The restoration of the laity to their proper position is the overthrow of ultramontanism, which assumes that, as far as regards its powers, the clergy are the church; the complement of this is the free circulation of the Bible among the people.

The end of the Old Catholic movement seems likely to be the formation of a national church, with a popular constitution and an open Bible. This is, if not avowedly, yet really the end toward which Bismarck is working. It is the old struggle of Germany to become ecclesiastically independent of Italy, carried on under the conditions of life in the nineteenth century. It may become the second act in the drama of the Reformation. The Catholic nations of Europe may separate themselves from Rome, and thus end forever the dream of universal spiritual empire.—*Methodist.*

## The Dean in No Danger.

If anybody supposes that the dear Dean of Canterbury, whom we all love, will have his head cut off, when Tozer of Zanzibar tells the archbishop about his taking the holy communion at the hands of Pacson Adams, let him read what the archbishop said when the dear dean's predecessor did just the same thing.

In 1857 the predecessor of the present Dean of Canterbury, the distinguished Dean Alford, at a conference of the Evangelical Alliance, in Berlin, not only participated in a communion administered by those not in episcopal orders, but assisted in the distribution of the elements. Dean Alford afterward thought that in the distribution of the elements he might have violated the twenty-seventh canon of the Church of England, but the Archbishop of Canterbury, in the midst of the storm of abuse which poured upon the dean from certain quarters, wrote to him as follows:

"MY DEAR SIR—* * * I must take this opportunity of saying how much I have resented the bigotry and uncharitableness which the Berlin communion has excited. It is very right that at home we should keep out of *canon* shot, but, widely as the range has been extended of late years, I never before heard that it could be stretched across the channel.

Very faithfully yours,

J. B. CANTUAR."

The *Church and State* copies this and remarks: "Archbishop Usher says: 'I do protest that with like affection I should receive the blessed sacrament at the hands of the Dutch ministers if I were in Holland, as I should at the hands of the French ministers if I were in Charentone.' Dean Cosin, a distinguished authority among High Churchmen, says: 'I do not see but that both you and others that are with you may (either in case of necessity, when you cannot have the sacrament among yourselves, *or in regard of declaring your unity in professing the same religion*, which you and they do) go otherwhiles to communicate reverently with them of the French Church.' Not to mention other cases in this country, Bishop Brownell, years after he was a bishop, received the Lord's Supper at the hands of a Presbyterian minister."—*New York Observer.*

AT A LARGE dinner party once the poet Rogers was speaking of the inconvenience of having windows formed of one sheet of glass. "They look as if there were no glass," he said. "A short time ago, as I sat at the table with my back to one of these panes, it appeared to me that the window was open, and such was the force of imagination that I actually took cold." "Dear me," said Mrs. Babbage, who sat opposite, "how old it is, Mr. Rogers, that you and I should make such a very different use of the faculty of imagination. When I sleep unexpectedly away from home, and consequently have no night-cap, I should naturally catch cold. But by tying a piece of packthread tightly round my head I go to sleep, imagining I have a night-cap on, and catch no cold at all."

## Philip Embury's Monument.

The National Local Preachers' Association of the Methodist Episcopal Church held its sixteenth annual convention this year in Cambridge, New York. It has been an occasion of unusual interest, as covering with its session the anniversary of the death of Philip Embury, the first great Methodist local preacher of America, and the founder of its first church organization; and also as celebrating the completion of an adequate monument to his memory, which his local brethren, at this late day, have most appropriately raised to his memory. Bishops Janes and Simpson were present during the session. A large delegation, from all portions of the church, were gathered together. The dedicatory services at the cemetery occurred on Monday, October 20, Bishop Simpson delivering the address.

Dr. Stevens, in his unrivalled church history, has done full justice to this faithful lay preacher—a carpenter by trade, like his Master—to whom there was given the providential honor of laying the corner-stone of Methodism in this country, preaching the first sermon, projecting the first chapel, being its first trustee, treasurer, class-leader and preacher; building its first pulpit, and delivering its dedicatory sermon. This dedication of the first John Street chapel, New York city, occurred in 1768.

Embury was descended from the fugitive Palatines of the Rhine, who, under the persecutions of Louis the Fourteenth, fled for refuge to the county of Limerick, in Ireland. Philip Embury and his wife emigrated to New York in 1760. He was aroused from a backslidden state, into which he had fallen, by the exhortations of a relative, Mrs. Barbara Heck, in 1770, and was induced to commence public religious services in his own house, and afterward in a hired rigging-loft on William street. A great revival followed the completion of the first stone chapel, under the preaching of Embury and Captain Webb; sometimes a thousand people were crammed within and around it. In 1770 Embury removed to the village of Cambridge, in Washington county, and died of an injury received while mowing his fields in 1773. He was then in his prime, only forty-five years of age. He had continued to preach as a local minister, and had formed a Methodist Episcopal society in the town. The services of the convention were particularly interesting; their details will doubtless be given by our correspondent. *Harper's Weekly*, November 1, presents fine portraits of Embury and his wife, the kind, motherly and devoted face of Barbara Heck, and the graceful pile of marble that now marks the resting-place of the honored carpenter preacher.—*Zion's Herald.*

## Southern University.

The mess department of this place is working admirably well. The boys are well pleased with the fare and with the manner in which the mess system is carried on in general. There is no reason why our mess system should not give satisfaction for we live well enough, and have a splendid cook, who knows how to fix things up in the right way. Board only costs from $8 to $9 per month—$10 paying all necessary expenses. The government of the mess is to a very great extent like that of family government; just as the members of a family who are accustomed to family worship assemble around the altar for prayer, so does the mess assemble for prayer every night.

Our well-beloved president takes great pains in looking after the general welfare of the students, seeing that all are well provided and cared for. Taking all things into consideration, the cheapness, moral and refining influences, I know of no better place for young men seeking an education than the Southern University. S. M. HOSMER.

GREENSBORO, Alabama.

*Nashville Christian Advocate.*

DR. ROBINSON'S LIBEL SUIT.—Our readers, says the *Interior*, may remember that, in January of last year, the *Evening Post* of this city contained the following paragraph:

"Rev. Stuart Robinson, of Louisville, who advocated from the pulpit, during the war, the shipping of yellow fever-infected clothing to Northern cities, narrowly escaped death from smallpox last week."

When this was printed Dr. Robinson was supposed to be lying at the point of death. As soon as he was well enough to make it safe for him to talk on such matters, the paper containing the paragraph was shown to him, and he immediately directed his attorneys, Messrs. Moore & Caulfield, to commence suit against the proprietors of the *Evening Post* for damages to the amount of $100,000.

Suit was accordingly brought in the United States Circuit Court. Before the issue was made up, however, a manly and unsolicited apology appeared in the columns of the *Post*. The suit went to trial without a jury, and the court assessed the damages at $25,000, with costs, and Dr. Robinson immediately, through his attorneys, remitted all of the amount, except $654 for attorneys' fees and costs of conducting the suit.

THOU canst not do one good thing, nor overcome the weakest enemy, nor take one step in the way to heaven without Christ.—*Romaine.*

HOW MUCH passes current for prayer with man which is not prayer with God!—*Dr. Octavius Winslow.*

The Christian Advocate.

THURSDAY, NOVEMBER 13, 1873.

THE HAPPY HOUR.

The busy day is over,
The household work is done;
The cares that fret the morning
Have faded with the sun;
And in the tender twilight
I sit in happy rest,
With my darling little baby
Asleep upon my breast.

White lids, with silken fringes,
Shut out the waning light;
A little hand, close folded,
Holds mamma's fingers tight;
And in their soft, white wrappings
All-teal in perfect rest,
Two dainty feet are cuddled
Like birdies in a nest.

All hopes and love unworthy
Depart at this sweet hour;
All pure and noble longings
Renew their holy power;
For Christ, who in the Virgin
Our motherhood has blest,
Is near to every woman
With a baby on her breast.

*Appleton's Journal.*

## The Southern Review and the Temperance Cause.

MR. EDITOR: The writer of the ninth article of the April number of the *Review*, in giving his own creed on the temperance question, says as follows: "If men can use wine temperately, let them do so; it is nowhere prohibited by our Savior. If they cannot, then let them abstain. Their own safety requires it." It is a matter of interest whether the author intended, in the use of the term *wine*, and none other, to exclude all distilled liquors, or whether he intended to employ the word in a general and extended sense, and as the representative of all alcoholic liquors, and thus to approve of the temperate use of all the members of the family. It may be said that it is not in accordance with the usage of good writers in the English language to use the term wine as a type of the stronger alcoholic liquors, or a generic term including them; and as our writer seems to be a master of the language, and acquainted with all its proprieties, it would be unjust to regard him as using any word in a sense anywise forced or unusual. Moreover, it cannot be said that he is deficient in candor, or is unwilling to assume any responsibility a free and full expression of his own opinions may impose. If, then, he intended to use the word wine in any extraordinary sense, he would unquestionably have said as much. If he had intended to justify the temperate or moderate use of the distilled liquids which are much more alcoholic and more powerful in their effects than any kind of wine, it is fair to him to assume that he would have been explicit in his declaration to that effect. We can well see how he may have intended to justify the use of other fermented liquors than wine, since they are all produced after the same process, and are weaker and less intoxicating than wine, and the justification of the use of the greater may with propriety be regarded as the justification of the use of the less; but we cannot believe that he intended more.

It seems a fair conclusion, then, that the writer is in harmony with temperance men in respect to all liquors stronger than wine and the fermented liquors. His opinion appears to be that, so far as the lllery and more highly charged liquors are concerned, entire abstinence is the better plon. He approves, moreover, of the use of wine only when it can be taken *temperately*, and by temperately he must mean not to excess, not to excitement or intoxication, or to any unnatural condition of the brain or of the general system. He distinctly advises those who cannot use wine thus temperately *to abstain, for their own safety requires it.* Here, then, we perceive that the difference between the reviewer and temperance men is reduced to rather a narrow compass. He believes in total abstinence from distilled liquors, and so do they; he believes that those who cannot drink wine and fermented liquors temperately, or without going to excess, should abstain from them altogether, and so they believe. The only difference is this: temperance men teach that all persons should abstain from all alcoholic liquors, distilled and fermented; the reviewer teaches that all who can use wine or fermented liquors temperately are at entire liberty to do so and should be subjected to no reproach therefor.

He lays great stress upon the making and use of wine by the Savior, and brings it as a charge against temperance men that to them "it is nothing that wine was used at the marriage feast, that the first miracle our Savior performed was changing water into wine (not wine into water,) and that he used wine when he and his disciples met for the last time before his crucifixion," and that "their purity exceeds the purity of him and his apostles." There is something to be said in regard to the wine of Scripture. It is the matured opinion of some of the ablest scholars of our age that two distinct kinds or states of wine existed among the ancients, and are spoken of in Scripture—the one unintoxicating, pleasant and wholesome, and the other drugged, intoxicating and demoralizing. They quote from classical authors to prove the existence of these different wines, and to show that the unintoxicating was considered the superior—was more highly appreciated, and more often drank by the better class of people. They affirm that upon no other hypothesis can the diverse methods of speaking of wine in the Scriptures be reconciled. At one time it is spoken of as a "comfort, a blessing, or a libation to God," and ranked with corn and oil; at another it is called "a mocker," connected with "revelry and drunkenness," and made the emblem of the divine wrath. In the first case the wine spoken of was unfermented, or "contained no alcohol that could have a mischievous tendency;" in the second case the wine spoken of was fermented, alcoholic and intoxicating. Both of these liquids, being the juice of the grape with more or less of modification, were called by the one generic name—wine. If this view be correct, there can be no question as to the kind of wine made and used by our Savior and his apostles—it was the innocent and unintoxicating liquor, and none other. In the opinion of two distinct sorts or states of wine, as mentioned in Scripture, concur Prof. Moses Stuart, the eminent critic of Andover, Prof. George Bush, the learned biblical scholar of New York, Prof. Taylor Lewis, of Union College, Dr. Whedon, author of Commentary on the New Testament, Dr. Jacobus, author of Commentary on the Gospels, etc. If the position of these critics be correct, the example of our Savior and his apostles can furnish no support to those who contend for the moderate use of the fiery, alcoholic and drunk-making wines which constitute the main mass of those consumed in our day. There is a perfect contrast between the innocent and pleasant liquors which our theory supposes our Savior to have made and used, and those powerful fluids which now are classed among wines.

There are, however, it is fair to say, other critics of eminence who strenuously contend that grape-juice is not wine until it undergoes fermentation and has alcohol formed in it, and that wherever wine is spoken of in the Scriptures or in profane authors the reference always is to a fermented, and therefore to an alcoholic liquid. Let us, for the sake of argument, admit this position to be true. It cannot be denied that the wines in ordinary use in Priest line contained very slightly of the alcoholic principle, and could scarcely be said to be intoxicating. Kitto, in his history of Palestine, tells us that "wine was used freely among the Jews, whose country was indeed noted for wine and oil," and that "the kind most commonly drank was weak or much diluted with water, and was used much as the English use table ale or beer." Barnes, the well-known commentator, assures us that "the wine of Judea was the pure juice of the grape, without any admixture of alcohol, and commonly weak and harmless," and that "it was the common drink of the people, and did not tend to produce intoxication." It must be understood that the wines among the Jews contained no more alcohol than was produced in the liquid itself by the transformation of its own sugar through the process of fermentation. Distillation was not discovered until long centuries after, and the wines could not be made stronger, as they now are, by the addition of alcohol in some of its forms. Their strongest wine did not contain more than six or eight per cent. of the alcoholic element. It is true that wines in those ages were rendered more intoxicating by the addition of powerful drugs, but we have no reason to believe that such method prevailed to any extent among the Jews in our Savior's day. Again, wine among the Jews, as among all the ancient nations, was drank much diluted with water. Kitto alludes to the custom in the passage quoted from his history. Among the Greeks, "to drink wine unmixed was held disreputable, and those who were guilty of such excess were said to act like Scythians." Among the enlightened nations of antiquity, "to drink equal parts of wine and water was considered unsafe, and the dilution varied from one part of wine and four of water to two of wine and four or five parts of water, which last seems to have been a favorite mixture." Sometimes the dilution was carried still further, and with truth it could be said that "the wines were merely used for giving a flavor to the water."

From all that we can learn, the Jews, at the time our Savior dwelt among them, were a people of very temperate habits. There is no reason to believe, from the Scripture history, that our Savior came in contact with a drunken man during his entire ministry; and in all the severe reproaches which he utters against the manner of life of the scribes and Pharisees, he nowhere charges them with the sin of drunkenness. The Jews, in fact, boasted of their *proper* external conduct, and their contemporaries among the heathen, in all controversies with them, never deny their assumption, or ascribe to them or to the primitive Christians the sins of luxury and drunkenness. It must be remembered that our Savior's labors were confined to the Jews—he was not "sent but unto the lost sheep of the house of Israel;" that he scarcely ever passed beyond the limits of their territory or held communication with those of another race. It cannot be assumed, with any regard for propriety, that the use of a mild, refreshing and practically unintoxicating wine among a people so temperate as the Jews is a justification of the use of the wines of our day, containing, many of them, as much as twenty-five per cent. of the alcoholic principle, and among a people with whom drunkenness enormously prevails, and too many of whom possess by inheritance appetites fearfully perverted. The wines are widely different, the people are different, and the drinking habits are different; there is no analogy, but all contrast. It is due to the purity and benevolence of our Savior firmly to believe that he never made or used, or encouraged others to use, any liquid which, in any quantity in which it was likely to be taken, was calculated to unbalance the mind or to excite the passions or to corrupt the tastes of those who consumed it.

How few there are in our day who can drink our wines and stop there. They pass on to the use of those liquids developed in distillation, and which contain, some of them, as high as seventy per cent. of alcohol. There has been a great cry among a certain class for the cultivation of the vine in our country, and for the production among us of a pure article of wine, which might drive out the vile and poisonous compounds which are consumed among us in such alarming quantity. The experiment of vine-growing and wine-making has been tried on a great scale in California, and with what result upon the drinking customs of the community we can now ascertain. Our Bishop McTyeire, who traveled through that State a few months since, and whose observation is so acute, and whose judgment so calm that any opinion of his has almost the force of a judicial decision, tells us that "our countrymen do not get disgusted at strong drink because a weaker is abundant and cheap, nor does access to it take off the edge of morbid appetite," and that "the moral results hoped for by the friends of temperance have not been realized."

Our reviewer says: "If men can use wine temperately, let them do so;" "if they cannot, let them abstain." But are there not imperative reasons why even those men should abstain who can use wine temperately in the sense of the reviewer? There are some, even the reviewer admits, who cannot drink wine temperately, and whose safety requires that they should abstain from that, and of course from all intoxicating liquors." A sad and calamitous experience teaches that there are many in society who are so constituted that they cannot indulge at all in alcoholic drinks without going to excess, and without not a few becoming degraded sots. Now drunkenness, we know, is one of the most awful besetments that can befall a man. It debases his intellect, pollutes his morals and wrecks his body; it excludes him from the society of the pure and good in this world—it too often makes him a miscreant and an outcast—and in the world to come it will exclude him from heaven, and consign him forever to the abode of the damned. For this class of persons there is certainly no safety except in entire abstinence from wine and every other intoxicating drink.

We all have influence, and we are responsible to God for its proper exertion. By our precept, and far more by our example, we are gradually yet surely affecting those with whom we may associate for weal or for woe—we are moving them to virtue or to vice, to the formation of pure habits, or to such as may perchance degrade them to the very level of the beast. Here is an article called wine—the juice of the grape properly—too often a villainous compound of hurtful drugs—which is not necessary, as a beverage, to the health, to the intelligence, to the rational enjoyment or to the real welfare of any individual, and which in any respect is wonderfully fascinating in its nature, and calculated to deceive and destroy. From my own constitution I am certain that I can resist its influences, and use it in moderation, without deriving therefrom any special harm. Here, however, are my children, my friends, my fellow-men, who respect my opinions and are inclined to follow my example. Many of these, I know, cannot drink wine to *any* extent without forming a taste for alcoholic liquors and becoming incurable drunkards. What is my duty in the premises? Plainly to abstain myself, and to throw the whole weight of my influence in favor of honor and safety to others. Without such practical abstinence on my part, whatever may be my precept, my influence will be naught for good and potent for evil. Truly did the great apostle tell us that *it is good neither to eat flesh, nor to drink wine, nor to do anything whereby my brother stumbleth, or is offended, or is made weak.* To make sacrifices which are *real* and *costly*, in behalf of others, is of the very essence and genius of Christianity. He who would not forego the precarious enjoyment derived from the use of wine to save his unfortunate brother has little of the spirit of Christ, *who, though he was rich, yet for our sakes became poor, that we through his poverty might be rich.* From my standpoint, total abstinence from wine and every other alcoholic liquid becomes an imperative duty.

Thus have I endeavored to controvert the views of the writer in the *Southern Review*, and to defend from his reproaches this great reformation. I trust I may have said something to strengthen temperance men in their faith and to encourage them to continued exertion. S.

MANSFIELD, Louisiana.

## Methodism in Wilkinson County, Mississippi.—No. I.

The history of the planting of Methodism in Wilkinson county is now known, perhaps, to but one sole, surviving pioneer. The Rev. Lewis Hobbs was the second preacher who is remembered to have performed ministerial work on the circuit in what is now Wilkinson county and the country south of it. It is believed that he was sent out as a missionary from the South Carolina Conference. He arrived at the log cabin of his friend, Edward McGehee, on the waters of Thompson's creek, in the eastern part of the county, in 1812. His field of labor extended from Wilkinson county east to the Amite river, down the Amite to a town called Galveztou—now extinct—up the Manchac to the Mississippi river, thence to the Dutch Highlands, where he was kindly received and entertained by the family of Kleinpeters, some of whom he gathered into the church. Thence he went to Baton Rouge; from Baton Rouge to the plains, preaching everywhere and forming societies. Thence to St. Francisville; thence to Pinckneyville, where a few saintly souls were formed into a class. The name of Mrs. Sarah Evans, one of the loveliest of Christian women, was recorded in that list. From Pinckneyville his route led to the Point of Rocks, on the Buffalo; thence along the dividing ridge between the Buffalo and the Homochitta—everywhere praying, teaching, preaching, wherever a house was opened to him; thence to Lunehart's, where his ministry was eminently successful, and thence to the home of his friend, Edward McGehee. Here, after six weeks of arduous and incessant travel, he permitted himself to enjoy two days of rest. He found thirty-seven nominal members of the Methodist Church in all this wide field. At the end of the year he returned the names of *two hundred and seventy* enrolled on his church record.

A part of his circuit was in what was then called West Florida. The people went to hear him preach, invited him to their homes, and entertained him with cordial hospitality. The evenings were frequently passed in dancing, and while the festivity continued he sat a quiet spectator; but before the neighbors separated, in the gentlest manner he would request permission to close the evening with prayer. This request, thus preferred, was never refused; and many times the tender, fervent petitions of the man of God carried conviction to the hearts of those present, and some who knelt with him from courtesy, rose from their knees penitent and in tears, and afterward became members of the Methodist Church. Numbers were gathered into Christian communion by these simple, apostolic labors. Many, who have long ago laid down the burdens of life and entered into their rest, dated their first religious awakening to the prayers and tears and earnest exhortations and holy life of the humble, gentle, saintly Lewis Hobbs.

His delicate constitution broke down under the long and exhausting rides, in the burning summer sun and under the rain and cold of winter, while he sought the lost sheep and called them to the fold. It might be well for us, in these days of steamboat and railroad facilities, to take a map and trace the route which this frail man pursued on horseback, and which was called his circuit. The labor performed might well put to shame many a stalwart brother who aspires to the title of Methodist traveling preacher.

From this extensive circuit Lewis Hobbs was sent to New Orleans as a missionary, where the labor was less, and where the exposure was not so great. But he did not rally. Too feeble to work, he returned to his friend, E. McGehee, and then prepared for his journey to his friends in Georgia. The Indian war, then being waged between the Creeks and the United States, prevented him from going directly home. He went first to Nashville, and then home. Very soon after his arrival he died in great peace.

The first church at Bethel, Wilkinson county, was built of logs, in the winter of 1813. Previous to the erection of this house of worship preaching and social religious meetings were held in private houses. During that winter, and while the men were employed on the building, it was noted as something remarkable that for sixty-five days in succession, three days only excepted, a white frost covered the ground each morning; and the laborers, as they proceeded to their work, crunched the crisp frost under their feet. The builders were not skilled in architecture, but they worked with willing hearts and hands. As this was during what used to be called "the late war," no foreign articles could be procured. Nails were very scarce, and could not be bought for less than twenty-five cents per pound; and these nails were wrought singly, by hand. Of course they must be reserved for the most needed and most important finishing. The walls being built of logs, of necessity the roof was to be of boards. John Thomas, a brother of the late David Thomas, of Clinton, Louisiana—well known for his kindness of heart and genuine piety—sent a man-servant who understood the art of riving boards. John Phares sent one to pin the rafters, a job which required skill and a practical knowledge of the art. Francis Richardson, Sr., had a servant who was skillful in pinning the boards to the roof with wooden pins the last course of boards being fastened on with nails. Thus the work was carried to completion, and a rude temple was erected, amid the primeval forests, for the worship of almighty God.

The edifice was not completed—the floor being only partly laid—when the Rev. Lewis Hobbs was requested to dedicate it. Seats of rough slabs, guiltless of the plane, were arranged on the floored part of the building for the women. The men were seated on the sleepers. A temporary pulpit was erected, and those who had labored together now rejoiced together, while they pledged themselves anew to the service of that God who had kept them in all the way which they had come, and had given them homes in this new land. The house was named *Bethel*, and many, since the day of that simple dedication, have here enjoyed so great a sense of the presence of God as to be ready to exclaim with Jacob: "This is none other but the house of God, and this is the gate of heaven."

Your informant supposes that William Winans came to the circuit in 1811 or 1812, but has no written memorandum of the fact, as all these perished in the fire kindled in October 1861, by Federal soldiers.

The first camp meeting was held at Bethel in 1813. We do not recollect with certainty, but suppose that Miles Harper, William Winans and others, whose names are not now remembered, were present at that meeting.

Samuel Sellers came from Tennessee in 1815. He was a godly and useful man, but died early.

A regular preaching-place on the circuit was about twelve miles northeast of Edward McGehee's home. He and his wife rode on horseback, through the cane thicket, to attend class meetings and prayer meetings at that place, which was called Graves' meeting house. Afterward the people of that vicinity built the church which was called Midway. In the grove near that church the precious remains of the Rev. Mark Moore were laid. He was sent to New Orleans, from Baltimore, by Bishop McKendree. As a preacher he had few equals. His style was tender, persuasive, pathetic, and at times rose to an overpowering grandeur. In his life he was a pure and loving Christian—one to whom guile was unknown. His preaching was attended with great power, and many souls were converted under his short yet brilliant ministry.

## Ministerial Support.

MR. EDITOR: I see that "Indamora" discusses this interesting subject. Objecting to the manner in which some have treated it, "Indamora" observes: "Follies are sometimes cured by this sort of treatment, but matters of principle never." What a boundless vision this subject opens. We are always making discoveries. Who ever dreamed that the writers on this subject were trying to "cure a principle?" Who ever had an imagination bold enough to conceive that the want of ministerial support was a "matter of principle?" Truly "the spirit of brotherhood causes us to throw the mantle of kindness and forbearance over the small peculiarities of mental vision we perceive in others."

"Indamora's" reference to logic is most unfortunate. He says: "Neither the logic of Hamilton nor Mill furnishes a process of reasoning whereby the pains of want can be overcome, for the reason that an empty stomach comes not within the purview of logic." I always heard that the greater part of John Stuart Mill's life and logic was applied to this very thing—to show people how to obtain bread for their stomachs. And it is well known to every one that to Sir William Hamilton belongs "the quantification of the predicate in its extension to negative propositions." Now this ministerial support is by a good many people considered a negative. However that may be, it does seem to me that this subject comes directly "within the purview of logic." For instance, we have the church—the support; the ministers and the facts show a clear case of "undistributed middle." How infelicitous is "Indamora's" reference to logic! He says further: "Instead of finding fault, it were a nobler way to keep silence or point out some better method of obtaining the object." How hard it is for people to take the advice they give! He begins immediately to paint a burning shame upon the cheeks of church-members, and to accuse them of a want of spirituality. Is it true that the church is not as spiritual as in former years, and is this want of ministerial support an evidence of it? I think if brethren will take the trouble to look at statistics they will find that the ministers are better supported now than ever before. Then, if the church has lost in spirituality, this is not the evidence of that loss. When ministers are better supported than ever before, oh, ye logicians! don't say that this better support is evidence of a loss in spirituality. What "Indamora" says about faith and works is very good, but it would have been better if he had said that works grow out of faith, instead of saying that they were "joined with faith." "Indamora" came very near the solution of this great difficulty in one of his sentences; and it shows how close a man may skirt along the edge of a great discovery without making it. He says: "Better by far would it be were more attention given to impressing the congregations with the need of holy living and doing than in striving to swell the numbers in our churches of those who lack the one thing needful." Here, brother, you are very near the solution of this problem, and it is better for you that you work it out yourself.

For the edification of all who are interested in this subject I commend the following paragraph from one of Bishop Keener's addresses:

"After a man has that measure of the love of God in his heart by which he knows that God has forgiven him his sins, without demanding anything of him, for the sake of Jesus Christ; and after God has touched his heart and given him something of the approbation of a good conscience, and emotions of the nature of a child of God; after he has enkindled something of gratitude and left in him something of liberality, and has given him abundant evidence of his readiness to bestow without consideration; after all this has taken place, and the man goes on, and struggles and tries to be developed, as the Christian church now tries under that first blessed gift of a new heart; and by and by there is something wanting, and he does not know exactly what it is—does not comprehend the difficulty in the way—and he begins to look around for the right channel and to make the inquiry, then may be the time for the Holy Spirit to show him this grand, blessed doctrine, which before he was not prepared to see—that there is a grace which constitutes the 'riches of liberality,' and is in itself the highest achievement of the Spirit in his workings upon the human mind."

QUIS.

## Obituaries

JAMES H. MARTIN was born in Crawford county, Georgia, February 29, 1838. He joined the Baptist Church in 1861, and died in Natchitoches parish, Louisiana, August 4, 1873.

He had a daughter named Elizabeth, who was attacked with the same disease about the same time, and who died July 25—sick only three days.

The writer was not present at their bedsides during their illness, but was informed that their end was calm and peaceful.

JAMES E. BRADLEY.

AUGUSTUS CRESWELL SAMUEL, youngest son of Mrs. F. A. Samuel, was born in Rankin county, Mississippi, November 21, 1860, and died in Burleson county, Texas, October 19, 1873.

One-half of Sister Samuel's family have crossed the river of death. She is comforted with the assurance that a few more days, or years at most, will end her earthly pilgrimage, when she shall again meet her loved ones who have preceded her to the better land. Her great concern now is for a son who is unconverted. May the Lord in great mercy hear the prayers of the widowed mother, and save her family without the loss of one in his kingdom above.

J. L. LEMONS.

JOSEPH M. POOL was born near Baltimore, Maryland, November 19, 1815, and died in New Iberia, Louisiana, October 17, 1873.

Bro. Pool was an exemplary member of the Methodist Church for two years previous to his death. Religion seemed to be a principle with him; he attended upon the means of grace diligently. Following a frontier life, as he did—forming one of the Fremont engineers, and spending several years in the wilds of Texas, the Territories and California—it would hardly be expected that the subject of religion would ever take such deep hold upon him; yet his devotions and sincerity none can question. Sister Pool has lost a faithful companion, but we may hope heaven has gained another saint. His disease was congestion. "Write, Blessed are the dead who die in the Lord; yea, saith the Spirit; for they rest from their labors and their works do follow them."

T. B. WHITE, Pastor.

MRS. LETITIA MARSALIS, consort of Ephraim Marsalis, of Johnston Station, Mississippi, was born and raised in Amite county, Mississippi, and died at her home in this place, on the thirtieth of September, of the comatose form of congestive fever, in the fifty-second year of her age.

She was a thorough Methodist, and had lived a consistent member of our church about thirty-five years. She was an agreeable companion, a kind mother, and ruled her household well; was a quiet, sociable neighbor, liberal in sustaining the interests of the church, and a great helper of the needy. Her illness was so short and her death so unexpected that her family and friends have experienced a great shock by this sad bereavement. At ten o'clock P. M. she was attacked, and at five o'clock of the same day she was a corpse.

"Great God, on what a slender thread
Hang everlasting things!"

She said nothing in her last hours about dying, for she was speechless from a very early period in her illness; but her long life of strict piety leaves full assurance that she is at rest in the paradise of God. G.

MRS. CLARISSA OZIER, relict of Perry Ozier, deceased, and whose maiden name was Jones, was born in Augusta, Georgia, October 5, 1820, and departed this life, at her home near Pine Level, Alabama, October 19, 1873. Sister Ozier was left an orphan at about the age of ten years, soon after which she gave her young heart to God, and joined the Methodist Episcopal Church South, of which she ever remained an acceptable member until her death. She leaves nine children and five grandchildren to mourn her loss, her husband, three children and one grandchild having preceded her, as we trust, to the better land. She was a woman of a large, warm heart, and her affections were not only bestowed upon her immediate family, but a large circle of neighbors shared her love and friendship, which was reciprocal, as was attested by the long procession which followed her remains to the grave, and the large congregation of sad faces which assembled to hear her funeral sermon on the following Sabbath. Not the last to miss her will be the writer—her pastor—who in his itinerant peregrinations always found her home a bright and pleasant place to him, and he will never forget the friendly greetings and warm-hearted entertainments received at her hands and those of her dear children. Although the circumstances of her death were such as to deprive us of her dying testimony to the truth of the religion she so long professed, yet when we think of her life-long devotion to God, her strong attachment to the church, her reverence for the Sabbath, her love for the ministry, and her great delight in song and prayer, and then remember that she is gone, we think of her in heaven. All her surviving children are members of the church of her choice except one, who strangely left the church of his parents and joined another. May she never forsake his parents' God, and may the family be unbroken in the Kingdom above.

"Come, ye disconsolate, wherever ye languish,
Come, and at God's altar fervently kneel;
Here bring your wounded hearts, here tell your anguish;
Earth has no sorrow that Heaven cannot heal."

B. F. BLAW.

DIED, at the residence of her son-in-law, Captain J. A. Liddell, in Rayville, Louisiana, on Saturday, August 10, 1873, Mrs. H. M. M. PHILLIPS, aged forty-eight years, eleven months and twenty days.

The deceased was a daughter of John and Harriet McRae, and was born in Wayne county, Mississippi, August 27, A. D. 1821; in infancy moved to Washington county, Alabama, and thence to Sumter county. She was married to Colonel Lawrence D. Phillips in January, 1841, and resided after marriage in Livingston, Alabama, until the year 1851, when she moved to Louisiana. She was a stepdaughter of Mr. William Godfrey.

Since the death of her husband, in October, 1857, Sister Phillips has been declining in health. That fatal stroke from the unrelenting hand of death appears mysteriously to have shrouded in gloom the existence of her remaining days. Like a soul whose temporal mission had been fulfilled, and whose desires doubtless began to stretch out far beyond the brief space of time's allotment, she moved on through life, gradually sinking in physical weakness beneath the accumulating trials of the present world, as if calmly awaiting a summons from the Master, which should say to the troubled waters, "Peace, be still," and call the care-worn spirit to its heavenly rest.

"God moves in a mysterious way
His wonders to perform;"

and though the path of adversity through which some of his children are called to travel during an earthly pilgrimage be in "ways that are past finding out," yet he is a God of love, under the vigil of whose omnipresent care no lily of the valley falls unguided by a fixed purpose in the divine law.

Sister Phillips joined the Methodist Episcopal Church in Sumter county, Alabama, in 1839. She loved the church of her choice, and the ministers of the gospel always found a hearty welcome under her roof. She lived a quiet Christian life, and died a calm and peaceful death, leaving three daughters, whom she lived to see arrive at the age of accountability, and whose lives are now symbolic of early training under the religious precepts and example of a good and pious mother. She rests in heaven. JAMES L. WRIGHT.

GET MUCH of the hidden life into your own soul; soon it will make life spread around.

**The Christian Advocate.**

THURSDAY, NOVEMBER 13, 1873.

## THE WONDERFUL SEED.

BY KATE PUTNAM OSGOOD.

It was a wild, neglected ground,
That should have been a garden fair.
No hope of ripening fruit was found
In the rank briers that hedged it round,
No song-bird nested there.

The winding ways were overgrown,
The flowers were choked in vine and plot.
Foul weeds and venomous vines alone
Thing festering on the moldered stone
About the dreary spot.

It seemed a soil unfit to feel
The growth of any wholesome thing—
Yet, under the press of thorn and weed,
Slow waxing, was a wondrous seed
Waiting its time to spring!

The dews of evening filtered through,
The morning sunbeams lent their prime,
And, even and morn, in sun and dew,
In secret ever the good seed grew,
Hiding its perfect time.

At length the final hour was found
Through weary seasons long delayed:
The rain had loosened the stubborn ground,
And, through the matted weeds around,
There peeped a slender blade.

Only a thread of green at first,
Scarce visible amidst the gloom;
But still unfolding, sunshine nurst,
Fresh leaf and twig and branch, it burst
At last in glorious bloom.

No growth of mortal hopes or fears
Had ever blossom half so fair!
It brought the birds, it brought the bees,
It brought the eternal summer breeze
To make new music there.

And springing, spreading, day by day,
So full it filled the garden bound,
The tangled weeds uprooted lay,
The barren briers dropped away
And withered on the ground.

And when the moldered stone lay bare
And blistering in the summer noon,
It wound about it, everywhere,
Deep garlands, where the searching air
Dropped into sweetest swoon:

When every stone a blossom seemed,
And every gap a hidden nest;
Green nooks where secret music streamed,
And scattered dews and petals gleamed
About some flattering breast.

Oh, blessed miracle, indeed!
The desert quickening into flower;
The stubborn growth of thorn and weed
Uprooted by a little seed
Fostered in sun and shower!

Oh, miracle still wrought anew,
While hearts unopened to Heaven retain
Where barren briers and nettles grew
Let fall the kindly sun and dew,
And Eden blooms again!

## Obeying Christ and Obeying You.

BY REV. WILLIAM C. WILKINSON.

You are a Christian parent. You sincerely desire to bring your children up in the "nurture and admonition of the Lord." But I wonder if you know well what that expression means. It is a curious expression. It would never have occurred if the Bible had been first written in English. The thought of it would have occurred, but not the phrase. Just what does it mean? I suppose this: "That Christian parents, in the nurture of their children, are to accustom them, by frequent reminders, to the idea of obedience to Christ as their Lord."

Let me illustrate. The other day I saw two little girls running away to hide from their younger sister, a child of four years of age—call her Daisy. Daisy did not enjoy the idea, and she ran after them, crying aloud with vexation. The two older sisters, children of six and eight respectively, ran on, regardless of Daisy's distress, and were soon out of sight among the orchard-trees. At this point the father appeared on the scene, and I was witness of what ensued.

"Daisy," he called, "come here."

Daisy stopped crying and came to her father.

"What were you crying about, Daisy, my dear?"

"They did run away from me," she complained.

"Alice and Esther," called the father, aloud, "come to papa."

The two little sisters soon emerged from among the trees, and somewhat seriously came up to their father.

"Alice, my dear," said he to the older, "what were you hiding from your little sister for?"

"For fun."

"You wanted to have fun, then, by making little Daisy feel bad?"

"I didn't want to make her feel bad."

"Didn't you hear her crying?"

"Yes, sir."

"What was she crying for, do you think?"

"Because we ran away from her."

"You knew, then, that she was feeling bad to leave you leave her behind?"

"Yes, sir."

"Was that obeying the command of Christ: 'Be kindly affectioned one toward another?'"

"No, sir."

"Well, Alice, now that you have disobeyed Christ in one thing, there are two other things that you ought to obey him in. You have committed a fault against little Daisy and one against Christ. What has Christ commanded you to do in such a case?"

"Confess your faults one to another, and pray: Forgive us our trespasses."

"Yes. Will you confess your fault to Daisy?"

Alice was silent. She struggled against the duty. It was not easy for her, more than it is for us older, to make a confession. The father spoke again:

"Alice, if you don't think you ought to obey Christ—"

"I know I ought to obey him," Alice said. But she made little convulsive movements of resistance. The father went on:

"Now, you know, Alice, papa cannot make you do this. I might perhaps make you say over some words to Daisy; but if you did not feel them in your heart it would not be obeying Christ. So I shall not say much more, but if you are not ready to obey Christ—"

"I am ready, but—"

"But you won't," broke in little Daisy, finishing Alice's speech for her in perfect good nature. Daisy had by this time lost all personal interest in the issue. Alice laughed, and said: "No, that wasn't it."

"What is it, Alice?" asked Esther.

"I will do it if—"

"But there must be no ifs, Alice," said the father, gravely. Alice's inward struggle went on.

"Now, Alice," said the father, "as I told you in the first place, I shall not try to *make* you obey Christ, for I could not do it if I tried. You must do it yourself, of your own free will, or not at all. But unless you are ready to obey now I would like to have you go somewhere by yourself and spend half an hour in thinking it over, and in praying, too, if you want to pray. By that time you can make up your mind fully whether you will obey or disobey."

Alice said:

"Well, Esther always is the one to begin the running away from Daisy."

"Ah! but Alice, my dear, that is confessing Esther's faults; it is not confessing yours."

"Oh! dear, I know that." And Alice began to cry.

"Christ says: 'Confess your faults one to another.' He does not say: 'Confess your sister's faults.' It would be easy to obey that commandment, wouldn't it, dear?"

Alice smiled through her tears and said: "Yes, sir."

"But that is the devil's commandment, not Christ's. It is easy and pleasant to obey the devil's commandments, but the end of it is death and hell."

"You like to say 'hell,' don't you, Alice?" interposed Esther, with a somewhat inconsequent allusion to private talks of like and dislike as to different words between the two little sisters.

"No," shortly responded Alice, occupied with her present struggle, but diverted for an instant. "I like to say 'huge,'" filling her mouth with the big bulk of the word, much to her transient satisfaction.

The father continued:

"It is sometimes hard to obey Christ's commandments, but the end of that is"—and he waited for Alice to say, as she did, "life."

"Yes, life and peace and heaven."

"Well, I will obey Christ."

"When, my dear? You know we disobey until we obey."

"I wish—" said Alice, and something in her manner made her father guess her wish before she uttered it.

"You wish I would go away and let you be alone to do it. Well, I will go; but do you remember that you must obey with the heart or you do not obey at all. And explain to Daisy what command it was that you disobeyed, and then what command it is you are obeying now. Make her understand."

With that the father left the children by themselves, and Alice performed the sweet sacrament of her confession. With a lightened and brightened face she came and told her father it was done.

"And I, my child," said he, "have also been obeying Christ, who tells me to bring you up in the nurture and admonition of the Lord. This is what that means, I think."

"Would you too, Esther, like to obey Christ in everything?"

"Yes, sir," Esther said, with much seriousness.

"Alice, you haven't prayed to God," she reminded her sister; who, on that hint, went by herself to obey the second of the two commands.

The rest of the afternoon all three children played sweetly together, as if under the spell of that solemn "admonition of the Lord." It is right, parent, for you to teach your children obedience to yourself. But try how much easier it is and how much more fruitful to teach them obedience to Christ.—*Independent.*

## The Rev. Narayan Sheshedria.

Those who had the opportunity, says the *Interior* of Chicago, of hearing this gentleman last Tuesday evening, enjoyed a rich treat. We only regret that Mr. Sheshedria could not have remained long enough in our city to have addressed other and larger audiences, and to have given our ministers the opportunity of forming his acquaintance, and of extending to him a warm Western welcome. Mr. Sheshedria is the son of Brahmin parents. For upward of thirty years he has been a professor of Christianity, and during most of that time an ordained minister of the Presbyterian Church. He speaks English with an ease, affluence and elegance which is equaled by very few among those even who use it as their mother tongue. His Scotch training is evident in his decided Scotch accent, which to our ears is, we confess, very delightful. The account which he gave of the missionary outlook in India was very gratifying; but more encouraging than anything he said was the palpable refutation which Mr. Sheshedria's presence gave of the statement that Christianity has made no impression upon the higher classes of India, and that Brahmin philosophy has hitherto rendered proof against missionary logic. It was like opening a new chapter in the evidences of Christianity to hear one whose kindred trace their ancestry to the brain of Brahma, pleading with an American audience in behalf of the gospel of Jesus Christ.

Mr. Sheshedria's position, in respect to the Hindoo Scriptures, stands in very pleasing contrast with that of many in our day, who bring the Vedas into favorable comparison with Christianity. He would have very little sympathy with the remark, for which the *Nation* is responsible, that it is an impertinence for us to introduce our occidental civilization among a people who can boast of a civilization which is older than our own. He knows the ins and outs of Hindooism too well to see in this remark anything except the shallowness which results from ignorance alike of the Christianity which is disparaged, and the heathenism which is praised. Mr. Sheshedria had been accustomed to be regarded as an incarnation of Deity, and as such to receive divine honors; but his religion did not satisfy him, and when he was referred to the Vedas as containing the philosophy which was to take the place of the mythology which he had outgrown, he did not find them to be the mine of wisdom which some, who are less acquainted with them, affirm them to be.

Not that he failed to appreciate the intellectual vigor far which his people have been remarkable. With Wordsworth he could say:

"Great men have been among us;
Hands that have penned and tongues that uttered wisdom."

And the divinity of the Christian system was evinced in the fact that India had never produced the intellect which was great enough to solve the problem of salvation as it is solved in the religion of Jesus Christ.

It was with peculiar interest that we listened to this turbaned, dark-faced stranger as he told us how the correspondence between the Messianic Psalms and the closing chapters of the gospels led him to embrace Jesus as his Savior, and left him with a belief which he has maintained unfalteringly, notwithstanding all that has been said and written to the contrary, that all Scripture is given by inspiration of God, and that holy men of old spake as they were moved by the Holy Ghost. It was grand to hear the doctrine of the inspiration of the Scriptures asserted with so much enthusiasm, and it occurred to us that perhaps the time may come when those who are now learning from our missionaries the story of the gospel may find it necessary to repay the debt by coming over to occidental lands to plead for the doctrines which brought them to Christ. It was evident that the truths which many nowadays are disposed to call old fogyish and unsuited to the times, are those which hold the first place in his regard, and perhaps he would be surprised to know that there is many a so-called evangelical pulpit in our land where the sacrificial work of Christ is never alluded to, and the judicial element in the atonement is overlooked; so little do some who pass as evangelical ministers of the gospel know of the grandeur of that system which alone explains how God can be just and justify the ungodly. There is a style of preaching which is in closer sympathy with the theology of Keshub Chunder Sen than with that of Narayan Sheshedria: a style of preaching which reduces Christ's sacrifice to an exhibition of sympathy, which identifies salvation with virtue, and makes every man his own redeemer. This kind of preaching will not convert Hindoos, will not convert anybody. It is another gospel. Upon the Hindoo it may have the effect of paving the way for his admission to the Deistic brotherhood of the Brahmo Somaj. Upon the young men and women of America its only effect will be the disastrous one of leading them to renounce the cardinal doctrines of Christianity.

## What to Do With the Boys.

The Pennsylvania Teachers' Association, which has just closed its session in Pittsburg, is destined, we think, to accomplish a great amount of local good, though its membership is unfortunately confined to the western part of the State, and the view taken so far of all educational questions has been that grounded on a public school experience. This is the time of the year when education thrusts itself into view as a most prominent subject of attention. Already the columns of the *Tribune* are filled with advertisements for the September term of schools and colleges, from the little primer classes taught by young women and widows, to the great universities in which the tyro is plunged into a busy world, with laws, customs, even language of its own, all immature, crude, and stamped with the experience, the zeal and the acrid bigotry of boyhood.

Where shall we send Tom or Bob? is a question argued hotly over many a breakfast-table just now. Of course we have no business to take any part in deciding the question. We would not if we could point out the particular Rugby school or the college where the lad should certainly be taught how and why to reverence God, his neighbor and himself. Every boy is to father and mother a great possibility. About middle age a man is apt to feel his footing in life begin to give way before he has well secured it; his one chance is slipping from him; the inevitable, unalterable night is coming and he has made so little use of the daylight. But there is his boy! He thinks of the lad's life as a successful higher prolongation of his own. *He* will not fail as a tradesman or a scholar; his wholesome happiness will not be cankered by morbid discontent or hereditary ill-nature; he in some undefined way will not grow old like the mass of mankind, but be immortal. Education is, of course, intended to fit him for all this; but how to educate him? One adviser suggests certain schools where the lad is thrown wholly on his own strength of principle and self-control. He cooks, keeps house in company with his fellows, unaided and ungoverned by any authority; instruction is communicated by lectures, and he learns or does not learn, as pleases himself. The boy in this case turns out an idle dodger of duty for life, or a manly and honorable student, just as he happens to be influenced by his messmates; for it is oftenest the boy and not the teacher who molds the boy.

On the other side are schools patronized by wealthy people and their imitators, who would give their sons, in the vague hope of making "them gentlemen," habits of luxury, without the money to command them. Scholars of the old school assail the doubting parent with arguments in favor of classical training; scholars of the new flout at dead Homer and Cæsar, and the ideas with which they measured life would make every boy a naturalist or a civil engineer. On this hand is the Quaker system, where boys and girls are brought up side by side, and the boy left ignorant of no law of his physical or moral being; on the other the Jesuit training and its modern modifications, where he is placed under constant surveillance, taught from expurgated editions, and launched upon the world, ignorant as a child of its natural condition, or his real position in it.

This is the other extreme from the theory so often broached that there is a certain amount of evil with which every young man must be brought in contact, and the sooner he meets it the less effect it will have upon him. We venture to disagree so far with this creed as to advise that a boy should be fenced from all temptation until he has some defined sense of morality and manliness with which to defend himself—an armor only to be acquired in a pure, intelligent home training. No educated woman is fit to bear children who cannot give them all the instruction they require up to the age of ten years; no woman can have any higher career or nobler exercise for whatever talent God has given her, and if the unmarried women who are seeking outlet for their pent energies would qualify themselves for this highest duty of maternity, they would prove their own frequent assertion that women are born for higher uses than to be household drudges or to bring forth children. Home training in infancy is the only absolute, universal rule of education; after that the parent's course should be modeled by the child's character and temperament.—*N. Y. Tribune.*

A CORRESPONDENT wishes to be informed who is the author of the phrase: "God tempers the wind to the shorn lamb."

Sterne, the sentimentalist, is the author. A governor of Texas once quoted it in his thanksgiving proclamation as from the Bible; and we have heard it said that clergymen have introduced it in sermons, under the supposition that it was contained in the Scriptures. We have heard it quoted several times, as a comforting assurance, at funerals.

It not only is not from the Scriptures, but it is not true, and there is no sense in it. It is proverbial, in our New England States, that sheep-shearing time is apt to be followed by a cold northeasterly rain; and whoever has seen a flock of sheep shiver through one of these pelting, pitiless storms must have realized that, if it had been tempered to them, it had been tempered very cold.

It may be a very consoling faith to the heartless husbandman, who leaves his shorn lambs shelterless, to believe that the wind is tempered to them; but if he would convert his convenient doctrine into some substantial sheds it would be better for his sheep.

Yet while God does not temper the wind to the shorn lamb, he does temper the shorn lamb to the wind: first, by that principle of physiology which adapts the system, in a great measure, to the degree of temperature to which it is habitually subjected; and, secondly, by the growth of a new fleece to cover the denuded animal, which begins the moment the clipper's shears have taken off the old one.

Faith in Divine Providence is to be cherished and cultivated; but it should be an intelligent and ennobling faith, and not that perverted belief which would justify or excuse our own errors of commission, either toward our fellow-beings or toward the brutes which are dependent upon us, by the supposition that Providence, in some mysterious way, will make up for them, and convert our cruel acts into deeds of kindness.—*New York Ledger.*

BLUSHING.—Darwin, in his new work, on "The Expression of the Emotion in Man and Animals," has an interesting chapter on blushing. This act, he tells us, is the most peculiar and the most human of all expressions. Animals never blush, although monkeys redden from passion. We cannot produce blushing by any physical means; it is the mind which must be affected; and blushing is not only involuntary, but the wish to restrain it increases the tendency. While the young blush more freely than the old, infants do not blush; women blush more than men; the blind and the deaf do not escape. It is usually the face, ears and neck only that redden; the blush does not extend over the body; but certain races who go habitually nearly naked blush over their arms and chests, and even down to their waists. The limitation of blushing to exposed parts is explained by the fact that these portions of the surface have been habitually exposed to the air, light and alternations of temperature by which the small arteries acquire the habit of readily dilating or contracting. Hindoos blush but little; the Chinese rarely blush; the Polynesians blush freely; the young squaw of our American tribes has been seen to blush; the Kaffers of South Africa never blush, neither do the Australians.

THE WORD SHAH.—Since the Persian monarch has been making his European tour, philologists have been much exercised as to the meaning of his official name. As the Persian belongs to the Shemitic family of languages, the root in shah is the same as in the Hebrew Messiah. Its essential meaning is *the anointed one.* The shah is *the anointed king.* The same root appears in the word chess. Chess is an Oriental game, in which the principal figure is the shah or king. When the king is overcome he is said to be *shah-mated*, or checkmated, which means "the king is dead." The original form of the word has been modified and obscured by the influence of some of the European languages, through which it has come into our own tongue.

HEINE—no godly prophet—predicted that Germany and France would fight, and that France would be utterly put down; that the line of fortifications then built round Paris by M. Thiers would draw there a great hostile army, and that they would crush the city like a contracting iron shroud; and that the Communists would some day get the upper hand in Paris, would strike in a spirit of fiendish rage at the statues, the beautiful buildings and other marks of civilization, and would throw down the Vendome Column in their hate of the man who had made France the foe of every other people, and would further show their execration of the memory of Napoleon by taking his ashes from the Invalides and flinging them into the Seine. The last only of these predictions remains unfulfilled to the letter.

OUR HOMES should be as holy as our churches, to say the least.

## Religious Intelligence.

THE *Jewish Messenger*, published in New York, advocates the non-exemption of church property.

THE *Christian Union* thinks it is not improbable that the United Brethren in Christ will, before long, unite with the great body of Methodists.

A MILITARY COLLEGE has been organized in Guatemala, and all religious communities are suppressed, and their property dedicated to beneficence and instruction.

AUSTRIA has appointed a commission to regulate the relations of Church and State in Hungary, so as to guarantee the civil equality and free exercise of all religions.

NINETY Old Catholic delegates, representing the various cantons in Switzerland, have met in conference at Altera, and reported a great increase in the numbers of their adherents.

THE British and Foreign Bible Society has just ordered editions of the Scriptures, as follows: 10,000 Chinese New Testaments, 16,000 Bohemian Bibles, 8vo., and 15,000 Bohemian Bibles, small 8vo.

A PARTY of Mormon emigrants, who arrived at Paris, September 9, on their way to America, were notified by the prefect of police that if they attempted to hold their religious exercises in public they would be expelled from the city.

DR. LITTLEDALE estimates that out of the 20,000 clergy of the English Church 10,000 belong to the various altitudes of the High Church party, 5,000 to the Low Church, 3,000 to what he calls the colorless or Nonjuring, and 2,000 to the Broad Church party.

THERE is quite a rapid increase in the number of Presbyterian churches in Spain. In 1871 there were but ten congregations; in 1872 there were sixteen; and this year a general assembly was held in Madrid, and the church of that country divided into four presbyteries.

THE London Wesleyan ministers of the London districts have planned a metropolitan missionary campaign. Nearly 150 services were provided for to take place this month and next. Could not some of our city districts copy this movement?

THE Methodist ministers of New York have opened their regular weekly meetings for the new ecclesiastical year. Hereafter reporters will be excluded, an arrangement which doubtless will contribute materially to the harmony of the denomination in New York and elsewhere.

THE Abbe Michaud believes that out of every ten priests in France two are conscientiously Ultramontane priests, three rationalistic skeptics, and five Catholics, and that the number of rationalistic skeptics is greater proportionately among the bishops than among the priests.

REV. JOHN BOYLE writes from Pernambuco, Brazil: "The Lord is answering our prayers. A gentleman recently called to see us, who has cast off the superstition and idolatry of Rome. A few days ago Vianna called on Bro. Smith, and brought with him a young priest, who has broken with Rome."

THE Methodists of Leeds, England, have been seized with a spirit of church extension that is working out fine results. A meeting was held last month, of which Dr. Punshon was chairman, and much enthusiasm was shown; about £5,500 were raised, and the way is thereby opened for the success of the scheme.

BISHOP BOWMAN said, at the recent session of the Indiana Conference, that a brother had requested him to draw on him for $1,000, to be used in small sums to help build plain churches in destitute places. Up to this time he had drawn for $900. To his certain knowledge this $900 had been instrumental in raising $12,000 more.

THE *Swiss Catholic* has been started at Geneva as the organ of the Liberal Catholic Association. This body claims to have in the Canton of Geneva alone more than 1,500 matriculated members, and to have in its possession proofs that as many more voters, partisans of its principles, only wait for favorable opportunity to profess their adherence.

A TABLE showing the ecclesiastical genealogy of the Old Catholic Bishop Reinkens has been published, from which it appears that he is the twenty-fourth Old Catholic (or Jansenist) bishop consecrated in Holland since the schism between Utrecht and Rome. The first consecration was given in 1639, by Dominic Varlet, Roman Catholic bishop *in partibus* of Babylon.

A CORRESPONDENT of the New York *Herald*, writing from Rio Janeiro, alleges that an opinion, almost a belief, exists in the city to the effect that Pope Pius the Ninth secretly favors a Vatican policy indicative of a removal of the chief seat of government of the Roman Catholic Church, subsequent to his death, from Rome to the territory of the Brazilian empire, thus fixing the center of Catholic propagandism in America.

MADURA is a city of Southern Hindoostan, famed for its magnificent heathen temples, one of which has 10,000 massive pillars of stone. The American Board have one of its most prosperous missions here. Rev. J. T. Noyes writes to the *Missionary Herald*: "Give us fifty years more, and we shall see not only Madura with her 2,000,000, but all India with her 200,000,000, by the blessing of God on the preaching of a pure gospel, transformed, evangelized and numbered among Christian nations."

BISHOP CUMMINS, of Kentucky, who, in common with the Dean of Canterbury, has been receiving almost daily epistolary shots through the press for partaking of the communion outside of the church episcopal, confessed in Dr. Hall's church, during the Alliance sessions, that to his shame he had not sat down at the table of the Lord with his Presbyterian brethren for twenty-five years; but he declared that, if Heaven permitted, an equal space of time should not elapse before he again enjoyed this blessed privilege. The letter-writers would deny it to him.

THEY have a rather lively way of expressing their religious sentiments in some parts of Great Britain. Not long ago Archdeacon Denison presided at a harvest festival at East Brent. A multitude of persons, in whose eyes the Ritualism of the venerable deacon finds no favor, got up a counter demonstration on the outskirts of the parish. If we must believe the *Daily Telegraph*, effigies were suspended from gibbets with the mottoes, "No Popery," "No Priests," "No Idolatry," affixed to them.

THE tendency toward the "free seat" system is apparently more marked in the Episcopal Church than in any other, if there can be said to be any tendency in that direction at all. Some encouragement will be given to the advocates of the system by the recent action of the vestry of St. Paul's, New York, which has voted that all the pews now owned and that may hereafter be owned by the church shall be free. Another fact not generally known is that the acts incorporating the proposed Episcopal cathedrals of Albany and New York provide that their seats shall "always be free."

DO THE good people of New York know that we have a heathen temple in the very heart of the city? It is stated that in Baxter street, within a stone's throw of the City Hall, on the second floor of a wretchedly dirty tenement, the Chinese have a temple, where more than 500 assemble regularly to worship a wooden image of the Chinese god Fo. In the very heart of the greatest city of Christian America, paganism has set up its idols, and the poor, misguided heathen "bow down to wood and stone." Here is a field for evangelistic effort. Who are busied in the education of these people? Where are their schools? Why not make an earnest effort to send the common school and the Bible into this outpost of heathenism, and by the conjoined light of education and the gospel open their eyes to their miserable folly and delusion? Let us have a common school for the Chinese in this city, and teach them to read the book which is at once a civilizer and a sanctifier. *Christian Intelligencer.*

THE Robert College in Turkey is a marvel of the age, and is destined to do a great work in educating youths of heathen countries. It was established a few years ago by Christopher Robert, Esq., a merchant of New York, and placed under the presidency of Dr. Hamlin. It is disconnected with any missionary board. Its object is to provide the best possible instruction, pervaded thoroughly by the Christian, not denominational, spirit, to all who may become students. The president once said to a Jewish lady, who proposed to send her sons there, provided that they hear nothing of Christianity, that her children could not be received under such conditions—that Christianity must permeate all the instructions of the schools. The site of the college is most delightful, occupying a commanding bluff on the Bosphorus, about midway between Constantinople and the Black sea. The building is large, and additional edifices are about to be added to the main one. It has now 216 students, with twenty-three professors and instructors, most of whom are Americans. The college is classified nationally as follows: Armenians, Greeks, Bulgarians, English-Americans, Jews, Italians, Germans, Turks, Dalmatians, French, Dutch, Poles and Prussians, and still the utmost harmony exists. The college is doing a glorious work, and will greatly assist in preparing missionaries for important fields of usefulness in the several countries represented in the institution.

PRESBYTERIAN missionaries in Brazil report rapid advance beyond their highest expectations. The separation of Church and State is the absorbing question now under discussion throughout the country—a question brought prominently forward just at present because of the quarrel between the Roman Catholic Church authorities and the Free Masons, but involving many other interests and principles. In substance, Rev. A. L. Blackford represents the difference to have arisen as follows: The Bishop of Pernambuco ordered several of the brotherhoods in his diocese to expel those of their members who were Masons. This the brotherhoods, as corporate bodies, with statutes approved by government, even had they wished to obey their prelate, could not legally do. In consequence of their refusal they were interdicted by the Bishop, who was supported in his action by other bishops, though they did not themselves proceed to such extremes in the exercise of authority. One of the brotherhoods appealed to the crown. The appeal was referred to the Council of State, an advisory council, which gave the opinion "that the bulls excommunicating the Masons, having never received the Imperial placit in Brazil have no legal force, and that hence the action and position of the Bishop were illegal and unconstitutional." The cabinet and Emperor adopted this opinion, and ordered the prelate to raise the interdict, and forbade any similar action on his part in future. In reply to this the Bishop published "a brief from the Pope, received the same day, sustaining his action and reaffirming all former bulls against the Masons, which brief was to go to all the bishops for execution. The Bishop of Pernambuco publicly declared he would not obey the government." The government declares that it will execute the law, and the Bishop is under prosecution. The Bishop of Para also affirms that he will obey the Pope, in defiance of the law; and the result is that not only the press, but some of the more influential statesmen are arguing strenuously for a separation of Church and State.

A CARELESS HANGER, trimming Sheridan's ears, put him to great pain and uneasiness. "Are you trimming my left ear now?" asked the wit. "No, sir; not till I've done with the right." "Oh! only thought by what I felt that you were passing through to the left ear without going round."

# The Christian Advocate.

Organ of the Alabama, Mississippi and Louisiana Conferences of the M. E. Church South.

THURSDAY, NOVEMBER 13, 1873.

REV. LINUS PARKER, D. D., Editor.
ROBT. J. HARP, Publisher.

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Agents—All the members of the Patronizing Conferences.

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The New Orleans Christian Advocate will be furnished to subscribers hereafter at the following rates:

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| Six Months | 1 25 |
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to any person forwarding to us four new yearly subscribers, with Eight Dollars.


## Death of Bishop Early.

Rev. John Early, D. D., one of the Bishops of the Methodist Episcopal Church South, died, at his residence in Lynchburg, Virginia, on Wednesday, November 5, 1873, aged eighty-seven. Bishop Early was born in 1786, joined the Virginia Conference in 1807, ordained deacon in 1809 and elder in 1811, and elected Bishop at Columbus, Georgia, in 1854. He had been in infirm health for several years, and we believe no regular work in holding Conference had been undertaken by him since the General Conference of 1866. For nearly a year past he had been confined for the most of the time to his home, gradually but surely sinking under the weight of years. On the first of next January he would have completed his eighty-eighth year. He had thus about attained to the years of the great and good Wesley, and had reached a green old age. His labors, extending through so long a period, were various and successful. He was in his prime a powerful preacher, a fine organizer, of superior business qualifications, of untiring energy and industry, and altogether devoted to the cause of Christ. His courage and firmness in the performance of duty were something heroic, and we doubt not he would have gone to the stake rather than swerve from what he regarded as the right. He had the strength and iron-heartedness of Luther, and he would have met the trials of the great reformer with an equal courage if they had come in his way. Through his long and active life he was ever a faithful and devoted preacher of the gospel, and among the very foremost of the great men of American Methodism. Stevens, in his History of the Methodist Episcopal Church, gives the following sketch of him, which is in the main a just and truthful delineation of his character and history:

A young man by the name of John Early was admitted to the Virginia Conference in 1807. His family belonged to the most influential class of society in Bedford county, Virginia, where he was born in 1786, became a Methodist in 1804, and was licensed to preach two years later, in his twenty-first year. He had begun his public labors among Mr. Jefferson's slaves at Poplar Forest, in Bedford county, and, notwithstanding his adherence to the policy of the Church South respecting the slavery controversy, he had been noted, from the beginning, for his interest in the religious welfare of the colored race. His strong characteristics quickly marked him as a superior man. Possessing an iron constitution, a practical but ardent mind, a notably resolute will, and habits rigorously systematic and laborious, he became a favorite coadjutor, a confidential counselor of Ashury, McKendree, Bruce, Jesse Lee and their associate leaders of the denomination. He was a renowned, if not indeed a dreaded, disciplinarian. His preaching was simple, direct and powerful, and few, if any of his early fellow-itinerants gathered more recruits into the church in Virginia. In 1811 he received about five hundred probationers on his circuit—Greenville, Virginia. When only about twenty-seven years old Asbury, against his remonstrance, made him presiding elder on the Meherren district, Virginia, an office in which his extraordinary business talents, as well as his energetic preaching, had full scope, and were crowned with memorable success. He held many camp meetings, at one of which, in Prince Edward county, more than eight hundred souls were converted in a single week. Every interest of the church received his devoted and persistent attention. He was a chief founder of Randolph Macon College, Virginia, and has continued to be its rector down to our day. In the General Conference of 1832 he received a large vote for the episcopate, and would probably have been elected had it not been for his connection with slavery.

Possessing surpassing capacity for business, he was often called upon for important services by both Church and State. Clay nominated him for the Cincinnati book agency, and others for that of New York in 1836. His fellow-citizens repeatedly nominated him for Congress; but he declined the honor as a detraction from his ministerial office. The general government offered him the governorship of Illinois when it was a Territory. President Adams solicited him to accept the same office in the Territory of Arkansas, and President Tyler that of Comptroller of the Treasury; but his answer was that "he could not come down" to such positions. He took an active part in the measures that resulted in the division of the church in 1844, and the organization of the Methodist Episcopal Church South; shared in its convention at Louisville, Kentucky, in 1845; was the president pro tempore of its first General Conference at Petersburg, Virginia; and was there elected its first book agent. In 1854 he was made one of its Bishops, at Columbus, Georgia.

John Early still lives, after one of the most laborious careers in the history of American Methodist itinerancy. One who has well known him says that "he has probably received more persons into the Methodist Church than any man in it. The accounts he can give of scenes in Conferences, in churches, on the road, in social circles, or around the sick-bed, are 'telling beyond description.' As a presiding officer we seldom see his equal for precision, dispatch and business. His preaching is always dignified, simple and impressive, and often perfectly irresistible; thousands of souls, on earth and in heaven, are the seals of his ministry. He still retains this power; his large blue eye yet flashes with a tranquil and holy zeal; his powerful voice, though affected by age, yet, like the blast of a trumpet, peals forth the invincible truth, and his erect and vigorous form is yet capable of much labor. His knowledge of character is intuitive, his friendship inviolable, his firmness inflexible, his house the home of hospitality and social happiness; and if there be in his well-balanced character one feature more prominent than the rest it is that, in the functions of the episcopal office, he never sacrifices the interests of the church to his prejudices or his friendships; 'if one must suffer, it is always his friend or himself.'" * At the Southern General Conference in New Orleans, 1866, he obtained a release from his episcopal duties on account of his advanced age; but he still sojourns among the Conferences and churches, a welcome guest, venerated for his long services, and laboring according to his strength.

* Letter of Rev. George Rosser to the author.

## The Death of Friends.

The death of those with whom we are most intimate, and who are snatched, as it were, in a moment from our sight, is attended by sensations such as no other event excites. We part with friends continually who are moving to distant places, and whom we scarcely expect to meet again in this world; but we may communicate with them, and we still think of them as breathing the common air, and moving amidst the sunbeams which play around our own footsteps. In these separations there is a sorrow, a sadness and a tearful regret; but we are consoled by the reflection that the absent are in the body, and are partakers with us of the nature and conditions of the earthly life. We may meet them again in very much the same state in which we parted, and, if they are still alive, our conceptions of them, however far away they may be, are of the familiar forms and voices which linger in the memory. We follow our friends about in their journeys and homes and employments here, and have some satisfaction and pleasure in picturing to our own minds just how they are, what are their thoughts, and what may be the visible and tangible surroundings—the earth, sky and people amidst which they dwell.

Death is of tremendous significance, and the effect upon us is without comparison. What it is to the one called away—something so fearful, so glorious and yet so incomprehensible—we can imagine, and it is this which separates and secludes it from all other experiences. As it relates to the living the sensation is new, and at the same time solemn and most mysterious. For this world and for the balance of this life we know the separation is absolute. No message can be wafted back, and no post will ever bring us tidings. No cable can span this deep and bring us word of those who have gone to

"That undiscovered country, from whose bourn
No traveler returns."

Enoch was not, "for God took him." Thus, as respects any further communication, our most intimate friends, our dearest kindred, are not. They have vanished from us while walking by our side, in the midst of discourse unfinished, and while we had no thought of their taking away. They have completely dropped out of the affairs and associations of time, and so absolutely that they no more exist as a part of this earthly system. They are not on the earth, they no longer breathe this air, nor do they inhabit such bodies as they once had. Nothing so prepares us for their death as to relieve it of all seeming violence, and as to save us from the inevitable shock. In most instances the warning is very brief—a few days at most; sometimes there is none at all. But where age or long illness has led to what we supposed was a calm resignation, the moment which marks the last pulsation and ends the earthly pilgrimage overwhelms us with a grief and a desolation which it would seem impossible to anticipate or prevent. In this state, and altogether as they were in the flesh, we shall see them no more; and when we do meet again, how different the circumstances from those which have attended our associations here!

The death of any one, even a stranger, as announced in a morning paper, sets us to meditating, but the death of one we know and love starts a peculiar train of thought and reflection. Memory is quickened, and the associations of the past, the history as it has been connected with our own, the wrongs and negligences in ourselves especially, and our failure to improve more fully the precious communion, come up with an almost preternatural vividness and rapidity. It is a time for self-reproach, when we feel that reparation is impossible; and the negligences, omissions and inconsiderateness of days gone by have a sting which cannot be extracted. But we do not dwell on the past alone. In such a lame way as is in our power, and doubtless with manifold misconceptions and errors, we follow the departed, trying to realize what death is, what are its physical and mental phenomena, and the emergence, from earth and flesh, of the immortal spirit. We must think of them in some way, and have some sort of conception of their being and of their employments. For their sakes, as well as for our own, we rejoice that life and immortality have been brought to light, and that we can think of our dead friends as helping to swell that great cloud of witnesses which surrounds us. They are "saints in light," and they are still, in character and in consciousness, such as we have known them on earth.

Every tie and relationship has a distinct effect as realized in the death of kindred. In the bereavement of parents, children, husbands and wives there is something which distinguishes each separate sorrow. The death of parents awakens feelings unlike those excited by the death of children, and so of other relationships. Different chords are touched by these various ministries of grief, and a different class of emotions is stirred, according to the character of the affections upon which the blow of affliction falls. In reference to all it is true that these bereavements have a peculiarly mellowing and refining influence upon those who yield submissively to the dispensation. No other troubles—as, for example, those of bodily suffering, or the loss of property, or the disappointment of our plans in life—yield results so beautifying and enriching to the soul as those wherein the tenderest and best affections are for the moment bruised. A death in the household points, as no other means can, to the unseen and eternal world, and helps to a strong realization of the nearness and certainty of the heavenly and the spiritual. There is surely no other form of sorrow that is so effectual in loosening our hold upon temporal things, and in exposing the emptiness and vanity of worldly success. The disruption of all ties, the breaking up of the associations and pursuits, and the sudden ending of all, stamp the earth as an empty and worthless thing apart from its relation to the future life. As men advance in years their path becomes more and more thronged by the images and memories of those who have put off the mortal tabernacle. In early youth we scarcely know any who have passed the solemn boundary; but every year adds some friends to the heavenly company, and as the years advance the number is greater and their fall more rapid, until at length we seem to live almost exclusively amidst the recollections of those who have passed away. The aged survivor especially feels that he is nearly alone, and that his comrades and fellow-travelers have been, for the most part, transferred before him to "the land that is very far off."

The death of friends and relatives ought to affect us deeply, and in a manner most salutary. But the sorrow should be such as consists with a clear apprehension of immortality. If there were no affliction there could be no sanctified application, and the blessed and golden fruits of this peculiar chastening would be lost. It is in the full blaze of life and immortality brought to light that this sorrow purifies our earthly and sordid natures, and lifts the soul to heights and glories hitherto unknown. It is useless to prescribe the bounds and measure of the anguish. He who is "the resurrection and the life" wept over the form of a dead friend whom he was about to raise, and his sympathy comprehended and fathomed all that the stricken sisters felt. As Christians, however, we should not sorrow as those who have no hope. Our dead are in Christ, and our mourning should be such as consists with an unfaltering confidence in him who has "the keys of hell and of death." All mystery will soon be explained, and the conditions which separate the living and the dead will presently cease. The longest life is but an hand-breadth, and the months or years that remain will be passed as a dream. Happy for us if we may fully appropriate David's words of faith and hope: "As for me, I will behold thy face in righteousness; I shall be satisfied when I awake in thy likeness."

## Bishop Early.

Thou shalt come to thy grave in a full age, like as a shock of corn cometh in in his season.—Job v, 25.

Richmond, Nov. 5.—Rev. John Early, D. D., Bishop of the Methodist Episcopal Church South, died today at Lynchburg, aged eighty-seven.

Mr. Editor: At your request I have found the following record of the toils of my venerable colleague during the sixty-one years of his active itinerant life. He was admitted on trial in 1807, in the Virginia Conference; appointed assistant preacher on Cumberland. In 1808, senior preacher on Camden; in 1809, Tar River, preacher in charge; 1810, Caswell, North Carolina; 1811, Greenville; 1812, Greenville; 1813, presiding elder of Meherren district; 1814, Meherren district. He then disappears from the minutes until 1821, when he was placed on the Meherren district as presiding elder; 1822 and 1823, Meherren district; 1824 to 1826, Conference missionary; 1827, Bedford circuit; 1828, left without appointment at his own request. In 1829 he was appointed presiding elder of Meherren district, and remained four years. In 1833, agent for Randolph Macon College; 1834, disappears from the minutes; 1835, agent for Randolph Macon College, and continued agent until 1841, when he was appointed presiding elder of Lynchburg district; the three next years on the same district; in 1844, presiding elder of Petersburg district. This year the Methodist Episcopal Church was divided. For the next nine years he was general book agent of the Methodist Episcopal Church South.

In 1854 he was elected Bishop, and was superannuated at the General Conference of 1866, and was in his eighty-eighth year when he died. The accompanying letter was received at the Holston Conference, at its recent session, directed to Bishop Marvin. This was probably the last communication from him to the church. Upon motion of Dr. Wiley a resolution was passed responsive and expressive of the deep sympathy which the Conference felt in his health, and invoking upon him the consolations and blessings of the Father of spirits. It was my intention to have visited him this month on my way to the Virginia Conference.

The first recollection I have of this venerable man was at the time of the General Conference in Baltimore, in 1820. He was on the platform, speaking in aid of the church at Natchez, which had just been destroyed by a fire. Dr. Drake was the principal speaker. I was struck with the number of anecdotes he was telling. He was neatly and Methodistically dressed, for in those days and in those regions we knew a preacher by his coat and his cravat, as well as by his sobriety. He stood very erect, and was dignified and graceful on the platform. His hair was an iron gray; his head and brow indicated much common sense and energy, and he had a certain straightforwardness of method in his address and speech which commanded attention.

The next time I saw him was in 1854, at the General Conference at Columbus. I was no longer a boy in the galleries, but a member of the body. It seemed to me that a good deal of time had elapsed, but Dr. Early was looking about as at first—elastic, quick, positive, yet very pleasing in his manner. He had been serving the church for some years as book agent. At that Conference three bishops were elected, and he was one of them.

As a debater he was marked even among those whose power of speech was far above ordinary. He was well posted in the facts and history of our church legislation, had a wonderful memory for names and dates, was prompt to take position, firm, bold in maintaining it, quick to see the weak points of an opponent, and not wanting in resources at every stage of a discussion. He was sixty-eight years of age, seemingly an advanced period in which to enter upon the toilsome office of the episcopacy; but that he was there placed by his brethren shows in what remarkable vigor his powers were preserved.

Once after this I met him in the cabinet. He was presiding over the Louisiana Conference that year. He was nervous, and we were comparatively a body of raw recruits. So I have no doubt that we gave the dear old man no little trouble on that occasion. It was on that visit to the Conferences of the South that he introduced a morning prayer meeting before the hour of Conference business, and sang with so much freshness,

"How tedious and tasteless the hours
When Jesus no longer I see,"

to a tune which still remains as "Bishop Early's tune."

In private he was most fatherly, affable and courteous. He seemed to know everybody's father or grandfather who had been born in Virginia. He recollected faces and names with surprising accuracy, and at the same time took great interest in all the young people who were coming on. He was especially thoughtful of servants wherever he might be, and many a pleasant and good thing which had been uttered by them he brought forth on occasion. In the office of a pastor I suppose he must have had no superior. His traits were striking, and many of his sayings will survive through generations of preachers. He delighted in the atmosphere of class meetings, love-feasts and camp meetings, in shaking hands in the house of God, and in all that social fervor which characterizes Methodism.

Next in New Orleans, at the General Conference of 1866, I met him. He was very considerate, and advised me several times, showing a true and warm interest in my welfare. Just as the Conference adjourned I had the pleasure of handing him and Bishop Andrew a handsome present of money, committed by a good sister of the Attakapas country to my disposal. The old man was affected to tears, and showed the tender soul that was in him under all that surface of strong will. I heard him preach but once in my life; and feel that my knowledge is so limited of this true son of Virginia Methodism that it would be out of place for me even to attempt a general estimate of his usefulness, and of his character in his native State as an efficient, warm, thorough, painstaking itinerant Methodist preacher. I suppose no man ever lived who was better known in his own State, or who will be longer remembered by the Conference of which he was for so many years an active member. Of his more recent spiritual life and experience the following letter will give us the best information, as the telegram announcing his death has but just been received. Yours in Christ,

J. C. Keener.

New Orleans, November 9, 1873.

Rev. Bishop Marvin, Marion, Virginia:

My Dear Sir—As my father, Rev. Bishop Early, is prostrate and unable to write, he has requested me to address you this communication. He offers you his Christian greetings, and inquires of your health and progress in your arduous work. Father has enjoyed some degree of comfort until recently, when he was attacked with violent sciatica, and simultaneously with bronchitis, which together nearly destroyed his life, rendering him absolutely helpless. He is slowly gaining strength again, but the diseases made fearful havoc of his physical powers. His mind is calm and fearless. He looks to his approaching end with great serenity and triumph. He would be delighted to receive a visit from you at the close of the Holston Conference. And may God bless and prosper you.

Very respectfully yours, etc.,

T. H. Early.

Lynchburg, Va., October 17, 1873.

## Relief of the Publishing House.

We give below the circular which the book agent is sending out to the Conferences. It has not, of course, reached the later Conferences, but it will, and the brethren might as well begin at once to order their hundred dollars' worth of books, and to sell them. The people need the books, and it is a good thing to have this extra pressure brought to bear in supplying them. The debt on the Publishing House may thus turn out for "the furtherance of the gospel," and prove to be a great blessing in the end. Our preachers have got somewhat out of the way of this important duty of selling church literature. Let them now return to the primitive style of itinerant work, and see that families and churches have good Methodist books, and a plenty of them. The people are perishing for lack of knowledge—for Wesley's sermons, for Watson's works, for Summers' commentaries, and the like. Some of our houses have not a good-sized Bible in them, many have not a commentary, and there are few families or churches with a liberal supply of hymn-books. We hope the stress on the Publishing House will be turned to this good account, and that light and truth will be sent out and scattered broadcast.

Southern Methodist Publishing House,
Nashville, Tenn., October 1, 1873.

To the Bishop and members of the —— Conference:

As you have already been advised by the annual exhibit of the Southern Methodist Publishing House, which was read before your Conference, our liabilities amounted, July 1, to $243,982.70, about $30,000 of which has since been paid. The interest on $100,000 of this amount, for which we issued bonds, is provided for by the rent of three store-rooms which belong to the Publishing House. The remainder, $113,982.70, is a floating debt, the interest on which is not only oppressive, but must greatly retard all our operations.

To aid in the payment of this debt it was proposed in our book committee, at their late meeting, that we call upon the church for an additional subscription of $50,000. To this proposition we objected, preferring to request each preacher in our connection to purchase *one hundred* dollars' worth of our publications, and by this means render us the aid we so much need. A purchase to this amount, with such other business as the house would do within the next four months, would relieve us entirely.

The Publishing House is one of the most elegant buildings in the country, and is, we think, worthy the church in whose interest it has been erected. It has a capital of $276,117.43 over and above all its liabilities. During the seven years in which we have been connected with it the capital has increased $188,951.73. If the present incubus can be lifted from it, its capital will be not only ample for all practical purposes, but will be large enough to enable the General Conference next May to adopt such liberal measures in reference to our publishing interests as will meet the wants of the church everywhere. There is not a preacher in charge of a station, circuit or district who cannot sell one hundred dollars' worth of our publications. In so doing two objects will be met—the supplying our people with good literature and the entire relief of the Publishing House. In many places the congregation would purchase hymn-books for the pews to this amount, or the Sunday school for their library. We prefer that the order should be accompanied with the money; but if not, for this *specific purpose* we will till your order at thirty days. If it suits your convenience to purchase from any depository in stead of the Publishing House, the same purpose will be accomplished if our publications only are ordered. See that your name is forwarded to us.

We send to your Conference our catalogue, addressed to each member, with enough copies in addition for the lay members, which we request you to preserve until you reach your work. Hoping to receive your order at an early day, I am truly yours, A. H. Redford, Agent.

Memphis Conference.—*Change of Time and Place.*—Bishop McTyeire gives the following notice in the *Western Methodist*, of last week, and which we transfer to our columns for the benefit of all concerned:

"Accounts received to-day from Memphis are not promising of an early disappearance of the yellow fever. After the epidemic ceases, its effects must for some time remain and be painfully felt. Our friends there, though 'given to hospitality,' will hardly be in a condition to entertain the Conference and its visitors. This necessitates a change of place, and letters from the presiding elders unite in this. Also in choosing Jackson, Tennessee, for the approaching session. The friends and the churches at Jackson have invited us, and I concur in the acceptance of their invitation.

"For reasons connected with the finances of the Conference, I deem it expedient to extend the time from the nineteenth to the twenty-sixth of November. A longer extension would conflict with other appointments that cannot be well moved.

H. N. McTyeire.

Nashville, October 23, 1873.

We are sorry to state, says the Nashville *Christian Advocate*, that our beloved brother, Dr. Haygood, has experienced a sad bereavement in the death of his sweet little boy, George Pierce Haygood, who died at noon, October 31, 1873. He was eighteen months old, and was baptized last year by the honored Bishop whose name he bore. He had been sick during the summer, and we hoped as autumn advanced he would get better—and so indeed he did, by a removal to that healthful clime where he is forever "safe from diseases and decline!" After a suitable service conducted by the editor of the *Advocate*, assisted by the Rev. John A. McFerrin, the heart-broken mother and the three children that are left, Dr. Redford and other friends, took a last look at the wax-like remains, and then the afflicted father took them to Atlanta to lay them beside those of his three other children who have "gone before." Our dear friends are graciously sustained by the Hand that has so sorely smitten them.

Southern Methodist Review. Allow me, through the columns of your journal, to inform the patrons of the *Southern Review* that it will no longer be published in St. Louis, its connection with the Southwestern Book and Publishing Company of that city having been dissolved. It will hereafter be called the *Southern Methodist Review*, and politics will be excluded from its pages. It will continue to discuss, as formerly, questions pertaining to religion, philosophy, science and literature. The theology of the *Review* will, in all respects, conform to the twenty-five articles of religion set forth in the Discipline of the Methodist Episcopal Church South.

By copying the above notice the papers of our church will confer a great favor on the editor and publishers of the *Southern Methodist Review*.

Very truly and respectfully,

A. T. Bledsoe.

Nashville, Tenn., October 29, 1873.

North Alabama Conference. Please announce that members of the North Alabama Conference will be passed over the Selma, Rome and Dalton railroad free on their return. Members should inquire at the depots if they had not better procure excursion tickets.

John A. Thompson.

Jacksonville, Ala., October 23, 1873.

## Parting Words.

ON BOARD STEAMER CITY OF QUINCY, Mississippi River, Oct. 31, 1873.

DEAR BRO. PARKER: How much we regretted not seeing you as we passed through your city! I found myself meditating just at night-fall, after leaving the levee yesterday, until, waking from my reverie, I found myself in tears!

Our farewell at New Iberia was truly affecting. We did not know we loved that people so well, nor they us. They "accompanied us to the ship (boat,) and fell on Paul's neck and wept, sorrowing, most of all, that they should see his face no more." When I remember that, in their poverty and the unprecedented financial stress upon them, they lacked only a little over a hundred dollars of paying my whole claim, I am astonished, and my heart is filled with love and gratitude. Noble people! I shall never cease to love them. I pray the benedictions of Heaven upon them.

"Truly God's ways are unsearchable, and his judgments past finding out." With singular clearness has a gracious Providence led me to take the long leap across the continent—from the Louisiana Conference, on the Gulf of Mexico, to the Columbia Conference, on the Pacific ocean. If I could relate to you in detail how the Lord hath led me on, and overcome difficulties and obstacles insurmountable, you, with me, would join in saying: "Hitherto the Lord hath been my helper." Truly the "Lord is a stronghold in the day of trouble, and he knoweth those who trust in him." Henceforth let doubts of a super-ruling Providence be gone. "I do magnify the abounding grace and mercy of God. For me to start on a journey with my family across the continent, on a trip to cost not less than $800, with $460, required a marvelous amount of faith. Yet my faith "staggered not." God, whose I am and whom I serve, is faithful. I used all the skill and resources I could command to get a requisite amount of money. Not a dollar of private means could I make available. I came to the city in that state on my way to my new field of labor in Oregon. I determined I would test God's promises. Banks all suspended, business at a dead halt—only twenty-four hours to stay. Had not decided whether I would go by sea or to St. Louis, thence by railroad to San Francisco. I kept revolving, praying, consulting. "How *can* you go?" it was asked. "I cannot unless the Lord opens the way." The hours were passing. I met an old friend about eleven o'clock, as I was passing up Camp street; told him in a few words my extremity. "I will see you between twelve and one o'clock," said he. He came at the hour, with eyes flowing with tears, just from the Young Men's Christian Association's noon prayer meeting. Said he could let me have $400, to be paid with paper soon to mature. (God bless that dear, good man!) That was a golden link in the series of providences that has directed and led me in this move to "declare the unsearchable riches of Christ" in the "regions beyond." Now, comfortably quartered on the magnificent City of Quincy, we are moving up the Father of Waters toward our far-away home in the West, four thousand miles distant. There are but few passengers. We (Mrs. White and children) are enjoying the rest and abandon, for we have been in a whirl for a month. I commend this spacious and goodly craft to travelers and shippers. The officers—Captain Bryson and Clerk Snow, etc.—are polite, efficient and trustworthy. The appointments of the boat are all that could be wished for, the fare and bedding surpassing some of the leading hotels in New Orleans.

I was exceedingly glad to meet Bishop Keener. That seemed providential, as he gave me important advice, directions and letters. Thanks to the indefatigable Bro. Harp and others for attentions, and to those thoughtful young men for valuable reading matter in the way of books and papers. We all—even the baby, who looks at the pictures—appreciate the kindness.

Please publish that my postoffice is Corvallis, Oregon.

Farewell, my dear, good Bro. Parker, farewell! By the grace of God we will together join the happy throng

"Where all the ship's company meet,
Who have sailed with the Savior below."

Farewell, brethren of the Louisiana Conference. "Make full proof of your ministry," "testify the gospel of the grace of God!" Farewell, brethren of the laity, scattered over the whole Conference. "We'll know each other there!"

Affectionately in Christ,
THOMAS B. WHITE.

THE FOLLOWING note from Captain A. Britton was received a day or two ago. Captain Britton is an old citizen of New Orleans, and his many friends will be pained to hear of his misfortune. We trust that he may soon recover from the injuries received. Writing from Evansville, Indiana, November 8, he says:

At four o'clock, November 1, on my way to New Orleans, I was capsized in a railroad accident, one hundred and fifty miles below Cincinnati. My left leg passed through a window in the fall, and became fastened between the car and a rock below, as we slid down the embankment of thirty feet, and at the rate of thirty miles per hour. Had the car continued to burn I could not have been extricated, as it took them twenty minutes to cut me out with axes, and I laid near the stove. Flesh and ankle badly mashed to my knee. Suffering much. A kind Providence has spared me yet awhile. Brought here by friends, but unable to travel.

HE THAT hath tasted the bitterness of sin will fear to commit it; and he that hath felt the sweetness of mercy will fear to offend it.—*Charnock.*

CONSCIENCE warns us as a friend before it punishes us as a judge.—*Stanislaus.*

WORDS TO PREACHERS.—Seek the Lord with all your heart. Prove in your own experience the salvation you preach to others. Cry mightily to God for help. Keep in the path of duty. Go to Nineveh instead of Tarshish. Remember that all your strength is in the Lord, and that all your success is through his blessing. Remember you are but an earthen vessel. Remember you must meet your hearers in the judgment. Remember there will be a last time to preach, and a last time to pray, and this may be the last time.

Keep Christ before you and before your hearers. Make no excuses. Do your best every time. Have something to say. Say it, and stop. Use not vain repetitions. Tell what you know. Omit guesses and opinions. Make children understand you. Be calm; a cold hammer bends the hot iron. Be patient; gentleness is stronger than rage. Be tender; precious seed is borne with weeping. Be faithful; you must give account to God at last.—*The Christian.*

REV. H. M. GRANADE, writing from Fort Smith, Arkansas, October 31, says:

The Fort Smith district, Arkansas Conference, has been blessed this year with many gracious revivals, resulting in many conversions and accessions to the Methodist Church. Political excitement and financial depression have greatly hindered us in the work of building churches, supporting the ministry and the usual collections, but something has been done in all these interests.

How to make a tall man short—Ask him to lend you $5.

## MARRIED.

PENNY—BULLEN.—At the residence of the bride's sister, Mrs. Athens F. Scott, by the Rev. John A. B. Jones, October 16, 1873, Captain William K. Penny and Miss Addie A. Bullen, all of Jefferson county, Mississippi.

GOODWIN—MOORE.—At the residence of the bride's father, E. R. Moore, in Newton county, Mississippi, October 28, 1873, by the Rev. John A. Vance, Mr. G. T. Goodwin and Miss Joe Moore.

PEEBLES—ALEXANDER.—By Rev. Robert B. Bonner, at the Methodist church in Bolton's depot, Mississippi, November 5, at eight o'clock P. M., Mr. Tom M. Peebles to Miss Ida K. Alexander, all of Bolton, Hinds county, Mississippi.

TAYLOR—CARTER.—November 4, by Rev. Thomas Price, at the residence of Hon. H. M. Carter, of St. Helena parish, Mr. Albert S. Taylor and Miss Ada H. Carter.

## Conference Register.

| Conference. | Place. | Time. | Bishop. |
|---|---|---|---|
| Arkansas | Dardanelle | Nov. 5. | Pierce. |
| East Texas | Palestine | Nov. 12. | Kavanaugh. |
| White River | Forest City | Nov. 12. | Pierce. |
| N. Alabama | Talladega | Nov. 19. | Marvin. |
| Virginia | Norfolk | Nov. 26. | Keener. |
| Little Rock | Camden | Nov. 26. | Pierce. |
| S. Mississippi | Hernando | Nov. 26. | Paine. |
| Northw. Texas | Waco | Nov. 26. | Kavanaugh. |
| Memphis | Jackson | Nov. 26. | McTyeire. |
| Alabama | Selma | Dec. 3. | Marvin. |
| Mississippi | Brandon | Dec. 10. | Wightman. |
| North Carolina | Goldsboro | Dec. 10. | Keener. |
| South Carolina | Sumter | Dec. 10. | McTyeire. |
| North Georgia | Newnan | Dec. 10. | Paine. |
| Texas | Austin | Dec. 10. | Kavanaugh. |
| South Georgia | Macon | Dec. 17. | Paine. |
| West Texas | Lockhart | Dec. 18. | Kavanaugh. |
| Louisiana | Baton Rouge | Jan. 7. | Marvin. |
| Florida | Jacksonville | Jan. 7. | Pierce. |
| Baltimore | Baltimore | Mar. 6. | Doggett. |

## Publisher's Department.

### Acknowledgments of Letters and Funds

RECEIVED BY MAIL,

**For the Week Ending Nov. 8, 1873.**

**A**—Philip Allen, M. E. Adams, N. W. Ayer & Son, D. Appleton & Co., American News Company, J. O. Andrews, E. Alden.

**B**—R. W. Blew & Co., Booram & Pease, Z. M. Barnes, J. H. Butler & Co., Milton Bradley & Co., Higlow & Main, J. B. Burr & Co., Brewer & Tillotson, Mrs. H. H. Bradley $1, Mrs. R. Berry, S. B. Baird, George W. Brown $2.65, Charles Burch $25, Barnes & Wilkinson $81 80.

**C**—W. F. Compton, C. S. Cozzle $1, T. M. Coleman, Claxton, Remsen & Haffelfinger, W. L. Cliff ton, Curtis & Mitchell.

**D**—J. R. Dougherty & Co., G. H. P. Davis, R. A. Davis, C. H. Ditson & Co., R. B. Downer $14, Miss Sallie Daniels 25 cents.

**E**—Charles F. Evans.

**F**—E. N. Freshman two letters.

**G**—R. G. Griffon two letters, Grenman & Duval $106.25, Joseph Gorton, N. C. Graygard, George H. Griffen.

**H**—E. J. Hale & Sons, J. D. Hays, S. A. Hayden, C. W. Hurley $1, J. F. Hines $2, Mrs. M. M. Hays $9.8, W. C. Hamilton & Co. $52.80.

**J**—W. W. Jiltz two letters, T. L. James.

**K**—C. Keener, A. Kendall.

**L**—Owen Lewis, J. B. Lippincott & Co., Lee, Shepard & Dillingham, W. E. M. Linfield $225, H. A. Lewin $3 70.

**M**—N. A. Moore, J. W. Medlock $5, Charles Miller two letters $30, John F. Miller, Samuel Morris $100, T. P. Mortott & Co., Alexander Mills, J. G. Miller, M. C. Manley, A. H. Moss, T. H. McClendon, A. G. Moore 50 cents.

**N**—James Norwood $1.

**O**—James Ormond three letters.

**P**—S. M. Pettengill & Co. two letters, L. Patterson, Powers Paper Company, Pierce & Lyte, A. M. Purdy, P. S. Petty, Thos Price, Mrs. S. G. Pope $2.

**R**—J. K. Randall two letters, John Rogers, W. B. Richards, A. H. Redford, Robinson & Withers, C. E. Richards.

**S**—F. A. W. Shiner, J. K. Street, Charles W. Shattuck $5.25, J. W. Schermerhorn & Co., Mrs. Theressa Schroeder, T. A. Steagall & Co., Sharp & Lord.

**T**—E. M. Turner, Mrs. E. D. Turner $90, N. A. Trueldood, E. K. Thurber.

**V**—Mrs. A. Van Hook.

**W**—John Wilkinson $12.50, J. E. Ward, O. C. Watson.

WE CALL the attention of our readers to the advertisement of Mr. H. Haller, the sole agent in Louisiana for Buck's Brilliant stoves. Mr. Haller is also the sole agent in the States of Louisiana, Texas and Mississippi for the celebrated Ringen Washer.

MR. SHELDON, photographer, No. 572 Magazine street, has an elegantly fitted-up gallery, and is prepared to execute orders in his line, in consequence of dull times, at very low rates.

F. SELLES, No. 161 Poydras street, in order to close business by the first of December, advertises his stock of boots and shoes at greatly reduced prices.

M. COGAN, 19 and 29 Canal street, is selling bargains in clothing. The goods were damaged by a recent fire, and are offered at reduced prices.

MR. F. HEUER, at Nos. 948 and 950 New Levee street, keeps a large supply of all kinds of lumber, hay, corn, oats, bran, etc.

MRS. D. J. LOEWENSTEIN, No. 549 Magazine street—the lady Cheap John—has an advertisement in another column of this issue.

MRS. S. ZEPHIRIN, No. 621 Magazine street, dry goods and variety store.

SEE ADVERTISEMENT of the two Cheap John, No. 33 Canal street.

THE GREAT JACKSON ROUTE.—It is a source of gratification to know that the New Orleans, Jackson and Great Northern and Mississippi Central railroads have been put in a state of thorough repair. The energy and perseverance of the officers are worthy of much praise. The roads have been steadily improving since the war, until now they compare favorably with the best roads over which we have traveled in the North and West. The wisdom of the company in placing such able and competent an officer as Colonel Frost as general superintendent over the entire line to Jackson, Tennessee, is manifest. As a faithful, judicious and indomitable administrator of railroad interests he has few superiors in any country. We do not hesitate to recommend this route to any who may find it in the direction of their destination.

ARCHITECT.—We direct special attention to the advertisement of Mr. T. Whitney Carter, No. 58 Carondelet street. Mr. Carter is a practical mechanic, and represented by those whom we regard as competent judges as thorough in his profession. Specimens of his architecture may be seen in the engine-house of Fire Company No. 2 on Magazine street, and St. Joseph's church. He is professor of architecture in the Institute.

SOUPS of all kinds are much improved by the addition of a dessertspoonful of the famous Halford Leicestershire Table Sauce. If you will try this recipe you will no more go without the Halford than without the soup. nol3 4t

COLGATE & CO.'S new perfume for the handkerchief, "CASHMERE BOUQUET," will be appreciated by all who have enjoyed the delicate and peculiar fragrance of their toilet soap of the same name, which is so universally popular. je21 1y

## *BUSINESS NOTICES.*

MESSRS. CRADDOCK & CO., 1032 RACE ST., PHILADELPHIA, PA.—*Gentlemen:* Please send me another assorted $2 box of Cuinaids Indica. It has done me a great deal of good. My cough is much better; appetite greatly improved. I was very costive, but the pills have regulated me, and the ointment relieved that severe pain in my back almost as soon as it was rubbed on. Indeed my whole system has undergone a greatly improved change. Respectfully,
JOSEPH STEVENSON.
VARNA MARSHALL, ILL., Oct. 20, 1873. nol3 1l

MRS. M. G. BROWN'S UNEQUALED SCALP RENOVATOR AND HAIR RESTORER.—It is safe, reliable, free from Sugar of Lead and Lac Sulphur. Penetrates, through the cuticle of the head, the entire system. Is the best, most gentle cathartic. Removes dandruff. Gives a new scalp. Prevents the hair from falling. Gives strong, thick, glossy hair. Restores hair to its natural color. Dresses the hair. Cools the head. Cures headache. Brightens the intellect. Renews the memory. Price, 25 cents, 75 cents and $1. Sold by Frederickson & Harte, 120 Canal street, and E. J. Hart & Co., 73 to 79 Tchoupitoulas street, New Orleans, and by druggists generally; or will be sent to any address, on receipt of the price, from the Metaphysical University, 51 Bond street, New York. Inclose stamp for pamphlet. oc23 1y4w

NO PAY if Dr. Tobias' Venetian Liniment does not cure, when first taken, cholera, diarrhœa, dysentery, croup, colic and sea-sickness. Taken internally, warranted perfectly harmless (see bottle). Accompanying each bottle, for chronic rheumatism, sore throats, bruises, old sores, pains in the limbs, back and chest. Externally this Liniment has been warranted for over twenty-six years, and not one bottle returned. Many families have used it for years, and state that if it was $10 per bottle they would not be without it. Depot, 10 Park Place, New York. oc23 lt

HAMILTON'S preparation of Buchu and Dandelion cures that most distressing malady, Piles, by increasing the digestive function of the stomach, and by securing a proper secretion and excretion of bile for the lubrication of the bowels. This prevents constipation, and constipation is the immediate cause of Piles. These are common sense facts. Hamilton's Buchu and Dandelion. Sold by Frederickson & Harte's or E. J. Hart & Co.'s drug stores and tell them you want Hamilton's Buchu and Dandelion. They can tell you all about the remedy, and sell it to you also. oc2 2m

PIERSON & HEWS, fine Clothing, Shirts and Furnishing Goods, 13 and 15 Camp street, opposite City Hotel, New Orleans, Louisiana. We invite visitors from the interior to examine our stock and prices. We claim to sell first-class goods as low as can be afforded and live. We sell the celebrated Shoulder-Seam Shirts, warranted to fit, wear and give satisfaction. Liberal deduction made to Clergymen, and their trade solicited. fe27 1y

THE EQUITABLE LIFE ASSURANCE SOCIETY, New York.

| | |
|---|---|
| Assets | $21,000,000 |
| Income | 11,000,000 |

Branch office—33 CAMP STREET.
A. P. CLEVELAND,
fe13 1y General Agent.

I HAVE used Dr. Simmons' Liver Regulator in my family for Dyspepsia and Sick Headache, and regard it as an invaluable remedy in these attacks. It has not failed to give relief in any instance. REV. W. F. EASTERLING,
no13 1l Florida Conference.

$57.60.—Agents' profits per week. Will prove it or forfeit $500. New articles just patented. Samples sent free to all. Address W. H. CHESTER, 267 Broadway, New York. oc2 2m

THE largest and finest stock of carriages and harness will be found at D. M. Hollingsworth's, 51 and 56 Baronne street. se18 6mesw

TEN DOLLARS A DAY.—Employment for all. Patent Novelties. GEORGE L. FELTON, 819 Nassau street, New York. oc9 8t

REMOVAL.—New Orleans Stencil Work, to 82 Gravier street. oc16 6t

## *NEW ADVERTISEMENTS.*

**A GOOD CHANCE TO**
EDUCATE YOUR DAUGHTERS.

The undersigned offers his small FARM AND RESIDENCE for rent or sale on reasonable terms. It is situated one mile east of the Depot, and just outside the corporation of the town of Brookhaven, Mississippi. Its improvements consist of a good Dwelling, with four rooms in the main building; Kitchen, Dining Room and Store-Room attached; a good Well of water and an over-ground Cistern; also a good Garden, newly fenced. There are also about twenty acres of Land in a state of cultivation. Fire-wood in abundance on the place. The town is on one side and a good range on the other, so that the place combines all the advantages of the country and town. Brookhaven is one of the healthiest places in the State, and has the best girls' school in the South. Whitworth College is known far and near. Now is the time to secure a good location where you can give your daughters a collegiate education without paying board. For particulars apply to J. W. Martin or
F. W. SHARBROUGH,
no13 4t Brookhaven, Miss.

THIS IS BONA FIDE.
THIS IS
NO LIQUIDATION SALE,
NEVER TO END.

Fire and Water have not injured my goods in the least, but I am firmly resolved to close my business on the store, No. 951 Poydras street, on the first of December. To accomplish this object I now offer to the public one of the finest stocks of Ladies', Misses' and Children's Philadelphia and Home-made Gaiters, Button Boots, Slippers, and in fact every style of Shoe known to the trade, not excepting Gentlemen's BOOTS AND SHOES, at prices way BELOW COST. To test the sincerity of this proposition I simply request the public to examine the goods. F. SELLES,
no8 1m No. 161 Poydras street.

**LUMBER YARD.....FEED STORE.**
F. HEUER,
**Dealer in All Kinds of Lumber,**
Oak, Ash, Poplar, Cedar, Walnut, Cypress, etc., and all kinds of Flatboat Lumber; also Hay, Corn, Oats, Bran, etc. 948 and 950 NEW LEVEE street, between Sixth and Seventh streets (Fourth District), New Orleans. no13 2m

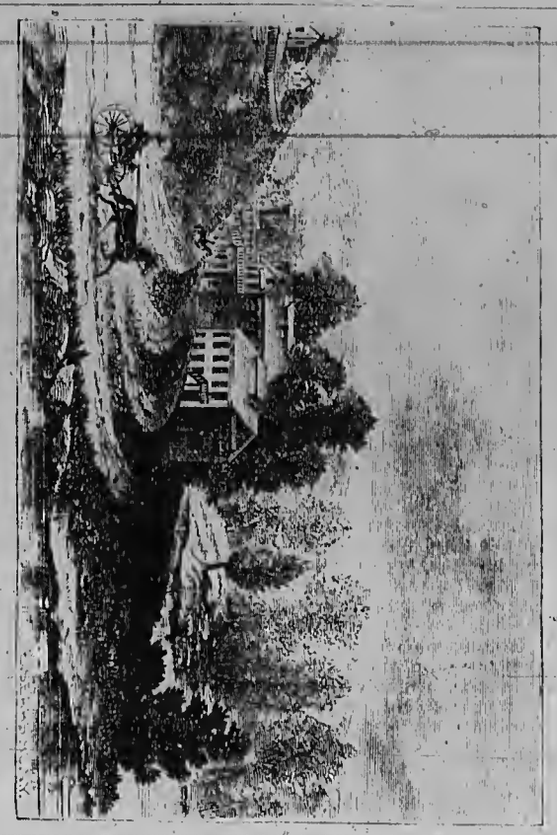
**T. WHITNEY CARTER,**
ARCHITECT,
58.....CARONDELET STREET.....58
no13 2m New Orleans.

**MRS. S. ZEPHIRIN,**
DRY GOODS AND VARIETY STORE,
621.....MAGAZINE STREET.....621
*NEW ORLEANS.*
A large assortment of SUN-BONNETS always on hand. no13 2m

**THE NEW CHEAP JOHN**
(JOHN HANSEN)
continues to Manufacture, in spite of the FIRE, First-class
**Custom-Made Boots and Shoes,**
better and cheaper than ever, at No. 33 CANAL street, corner of Peters, next door to Cogan's Clothing House. no13 2m

## *NEW ADVERTISEMENTS.*

JAMES ORMOND, PROPRIETOR.



ATLANTA PAPER MILLS,

For Specimen of "News" we refer to this issue of this Paper. no6 1y

THE UNRIVALED




BUCK'S BRILLIANT STOVE.
**Every Brilliant is Fully Guaranteed.**
H. HALLER,
NO. 49 CAMP STREET, NEW ORLEANS,
Sole Agent for Louisiana.
Sole Agent for the
CELEBRATED RINGEN WASHER
in the States of Louisiana, Texas and Mississippi. no13 1y

THE SEVENTH WONDER OF THE WORLD IS THE LADY
CHEAP JOHN,
MRS. D. J. LOEWENSTEIN,
549.....MAGAZINE STREET.....549
Who has nearly sold out her damaged stock of BOOTS AND SHOES, and what is remaining will almost be given away, in order to make room for her extensive stock of NEW GOODS, now arriving direct from the best manufacturers of the North, East and West. Having been carefully selected for this market, and bought for cash, they will be sold at astonishingly low prices—not to be beaten in this city. Then come and see the wonder, which will cost nothing, but you will carry away more Shoes and Boots, for less money, than you will imagine. Do not fail to come and look for the Red Flag. no13 4m

A MAN OF A THOUSAND.
A CONSUMPTIVE CURED.

When death was hourly expected from Consumption, all remedies having failed, accident led to a discovery whereby Dr. H. James cured his only child with a preparation of *Cannabis Indica*. He now gives this receipt free on receipt of two stamps to pay expenses. There is not a single symptom of Consumption that it does not dispel—Night Sweats, Irritation of the Nerves, Difficult Expectoration, Sharp Pains in the Lungs, Nausea at the Stomach, Inaction of the Bowels and Wasting of the Muscles. Address CRADDOCK & CO., 1032 Race street, Philadelphia, Pa., giving name of the CHRISTIAN ADVOCATE, New Orleans. no13 4m

WARRANTED CURE.
WARRANTED CURE.

Sufferers from CHILLS AND FEVERS, and those whose health has been seriously impaired by protracted attacks of Chills, are invited to write to the undersigned for the means of cure. The worst cases easily and thoroughly cured. Correspondence solicited. Address
DR. J. A. MAYES,
no13 3m Mayesville, Sumter County, S. C.

THE SABBATH
THE LATEST, THE GREATEST AND THE BEST TUNE BOOK for Church Choirs of all Denomination
Price, $1.50.
Per dozen Copies, $12 50.
One Sample Copy, by Mail, $1.25
LEE & WALKER, 923 Chestnut Street, Philadelphia
no13 3m

SACRED MUSIC-BOOKS.

THE STANDARD!

Still "waves," and, true to its name, keeps well to the front of all books for Choirs, Conventions and Singing Schools. By L. O. EMERSON and H. R. PALMER. Price, $1.50.

AMERICAN TUNE-BOOK!

Contains 1,000 of the very best psalm tunes of the century. Has no superior as a collection of the most approved sacred music for Choirs and Congregations. Five hundred Editors. Four hundred pages. Price, $1.50.

THE RIVER OF LIFE!

Is attracting the notice of all Leaders of Singing in Sabbath Schools because of its very superior arrangement of Bible subjects, its department of Songs for Little Children, its adaptation to the International Lessons, and its general richness and freshness of music and words. Highly commended by all. Price, 35 cents in boards.

This beautiful SABBATH SCHOOL SONG-BOOK is sold at $30 per hundred in boards; $25 per hundred in paper.

The above books sent, post-paid, on receipt of retail price.

CHAS. H. DITSON & CO.,
711 Broadway, New York.
OLIVER DITSON & CO.
Jy24 1y Boston.

KESSLER WAGON WORKS,
EAST GIRARD AVE., PHILADELPHIA,
MANUFACTURERS OF ALL KINDS OF
**Plantation, Road, Express and Sugar-Cane Wagons,**
Ox, Horse and Cane Carts, Timber Wheels, etc.
HENRY KESSLER,
se25 2m GEORGE KESSLER.

FIRST-CLASS FURNITURE
OF EVERY DESCRIPTION.
**Also Church Furniture and Cushions.**
Patronage earnestly solicited.
M. A. HAVIS & SON,
No. 221 South Second street,
se18 3m Philadelphia, Pa.

DR. C. J. HICKHAM,
RESIDENCE AND OFFICE,
**Corner Magazine and Second Sts.,**
New Orleans.
Office Hours—Eight to nine A. M., two to four P. M.

## *MEDICAL.*




THE FAVORITE HOME REMEDY.
—IT IS—
PURELY VEGETABLE,
containing those Southern Roots and Herbs which an all-wise Providence has placed in countries where Liver diseases most prevail. It will cure all diseases caused by derangement of the Liver and Bowels.

SIMMONS' LIVER REGULATOR
OR MEDICINE
is eminently a Family Medicine; and by being kept ready for immediate resort will save many an hour of suffering, and many a dollar in time and doctors' bills.

After over forty years' trial it is still receiving the most unqualified testimonials to its virtues from persons of the highest character and responsibility. Eminent physicians commend it as the

MOST EFFECTUAL SPECIFIC
for Constipation, Headache, Pain in the Shoulders, Dizziness, Sour Stomach, Bad Taste in the mouth, Bilious attacks, Palpitation of the Heart, Pain in the region of the Kidneys, despondency, gloom and forebodings of evil, all of which are the offspring of a diseased Liver.

**For Dyspepsia or Indigestion it Has No Equal.**

☞ It is the cheapest, purest and best Family Medicine in the world. Manufactured only by
J. H. ZEILIN & CO.,
Macon, Ga., and Philadelphia.
Price, $1. Sold by all druggists. se25 1y

TESTIMONIAL.

TESTIMONIAL.

OFFICE AND RESIDENCE,
No. 11 Dauphine street,
New Orleans, September 20, 1873.

CAPT. TRYON J. WOODWARD,
Agent Maguire's Medicines,
No. 58 Magazine street:

*Esteemed Sir*—From a feeling of heartfelt gratitude and a general sense of duty I am prompted to address you, and respectfully beg to give you a voluntary and brief statement of my past and present state of health, and my personal experience in the use of MAGUIRES' CUNDURANGO LIVER AND BLOOD BITTERS, and SARSAPARILLA TONIC.

My health for years has been bad, but from the commencement of this year I rapidly declined, forcing me to abandon all character of business; and upon becoming completely paralyzed in my right arm, and with my whole right side threatened, I became helpless and hopeless indeed, though attended upon by the most skillful physicians of this and other States and cities, with no benefit; and, in fact, my own medical knowledge forced me to realize the fact that unless some change and improvement took place soon with me I would shortly die, and made my every earthly arrangement accordingly, which by a most providential circumstance I was directed to and met you, about a month ago, and from your generous sympathy was induced to gratify you, but with no confidence or hope of benefit to myself) to only try the Cundurango; and to my utmost astonishment and gratification am now almost entirely restored to perfect health, and that by the use of but one bottle of the Cundurango Liver and Blood Bitters, and one bottle of the Sarsaparilla Tonic. I feel, indeed, a renewed and resurrected man, and will ever, my dear sir, be grateful in my remembrance of you for the kind interest and generous sympathy shown me in my wretched helplessness, and am convinced that to the use of Cundurango, under Divine Providence through you, I am indebted for a new lease upon life.

From a sense of duty, let me ask that a publication of my case be made—and by my happy experience none need despair—and that through you, in the use of Cundurango, they may also find relief and restoration to health, when even hope itself has fled. With respect and gratitude, I remain

Yours truly, etc.,
THOMAS M. LOGAN, M. D.

NEW ORLEANS, Sept. 21, 1873.

We, the undersigned, being personally acquainted with Dr. Logan, cheerfully certify that the above statement is true and correct in every particular.

J. C. McALLISTER.
REV. P. M. GOODWYN.
oc23 1m DANIEL HICKOK.

DR. TUTT'S VEGETABLE LIVER PILLS.

THE STARTLING DRAWBACK ON nearly all medicinal agents has ever been that in their process of purgation and purification they have also debilitated the system. To obviate this difficulty physicians have long sought for an agent that would

PURGE, PURIFY and STRENGTHEN
**At One and the Same Time.**

Their research has at last been rewarded by a discovery which fully realizes the fondest desires of the medical world, and which is justly regarded as the most important triumph that Pharmacy has ever achieved. This important desideratum is

**Dr. Tutt's Vegetable Liver Pill,**

which purifies the blood and removes all corrupt humor and unhealthy accumulations from the body, and yet produces no weakness or lassitude whatever, but, on the contrary, tones the stomach and invigorates the body during the progress of its operation. It unites the heretofore irreconcilable qualities of *a strengthening purgative* and *a purifying tonic.*

DR. TUTT'S PILLS are the most active and searching medicine in existence. They at once attack the very root of diseases, and their action is so prompt that in an hour or two after they are taken the patient is aware of their good effects. They may be taken at any time without restraint of diet or occupation. They produce neither nausea, griping or debility, and as a family medicine they have no rival.

Price, 25 cents a box. Sold by all druggists.
Principal Office, Nos. 18 and 20 Platt street, New York. oc2 1y5p

MANUALS OF MATHEMATICAL INSTRUMENTS,
MICROSCOPES, MAGIC LANTERNS,
METEOROLOGICAL INSTRUMENTS,
**Physical Apparatus,**
Profusely illustrated and priced, mailed to any address on receipt of 10 cents each.
JAS. W. QUEEN & CO., Opticians,
601 Broadway, New York, and
se11 8m5p 924 Chestnut St., Philadelphia.

JACOB C. BAKER,
300 WEST COMMERCIAL STREET,
**Portland, Maine,**
KEEPS CONSTANTLY ON HAND
PRESSED HAY, STRAW, LUMBER AND FLOUR.
Southern patronage solicited. au28 3m

TO CLERGYMEN AND OTHERS
desiring to add to their income by acting as Agents or Canvassers for really useful works, advantageous offers will be made by addressing
T. ELLWOOD ZELL,
2m5p Publisher, Philadelphia, Pa.

GOLD AND SILVER MEDALS
AWARDED IN 1873 TO
J. G. BERMEL,
121.....CANAL STREET.....121
*NEW ORLEANS, LA.*
**The Cheapest Human Hair Manufactory in the South.**
Gloves, Fans, Perfumery, Brushes, Combs, Fancy and Jet Jewelry, Pocket-Books, Opera Glasses, Walking Canes, Crutches, Umbrellas, Parasols, etc. A fine assortment of rich Bronze and Gilt Ornaments, well adapted for the approaching Holidays, will be sold at cost. oc30 2m5p

LADIES' HAIR STORE.
GEORGE T. SHILLING,
381.....Dryades Street.....381
Between Erato and Thalia streets,
Near Dryades Market, opposite Jefferson School,
Manufacturer of and Dealer in all kinds of
HUMAN HAIR GOODS,
calls the attention of his customers and strangers visiting the city, before purchasing elsewhere, to call and examine his stock of
HEAD HAIR CHIGNONS,
PUFFS, CHATELAINE, BRAIDS,
SWITCHES, CURLS, ETC.,
of all shades, constantly on hand, made to order and neatly repaired, at reasonable prices.
Also a large stock of French and American PERFUMERY, SILK HAIR NETS AND FANCY GOODS. All orders from the country promptly attended to, and at prices to suit the times. no6 1m

NEW ORLEANS BUTCHERS'
HIDE AND TALLOW CO.,
NO. 69 TCHOUPITOULAS STREET.
Capital.....$100,000.
JEAN BERTHIN, President.
A. B. DITCHIRON, Secretary.
DIRECTORS.
J. Berthin, P. Lacoze,
R. Babat, A. D. Duchiron,
P. Cestac, A. Mathes,
L. Imrlos, M. Lannes,
J. Dubarry, J. Soulhde,
J. Bernhehan. oc30 2m

SOPHIE,
NO. 13 BARONNE STREET,
(Late 152 Rue Du Canal,)
no6 1m NEW ORLEANS.

REOPENING OF THE ST. LOUIS,
A FIRST-CLASS HOTEL,
**On the Fifteenth of November,**
Under the Management of
no6 1m E. F. MOTON, President.

F. ESTEVA,
CIGAR DEPOT,
**Corner of Camp and Girod Streets,**
New Orleans, La.
Havana and Domestic Cigars always on hand. Country orders promptly attended to. oc30 3m

WILLIAM VELDEN,
DEALER IN WOOD AND COAL,
**Corner of Prytania and Philip Streets.**
Oak, Ash, Bakers' Pine, Lightwood and Charcoal always on hand. Wood sawed to stove-length and split. no6 2m

T. J. BROWN,
PRACTICAL PAPER-HANGER,
And dealer in Wall Paper, Window Shades, Cornices, Buff, Green and White Hollands, Picture Cord, Tassels, etc.,
**No. 263 Camp Street, New Orleans.**
All orders from the country promptly attended to. no6 3m

NOTICE TO
PLANTERS AND MILLERS.
A Licensed Engineer of twenty years' experience desires employment. Practical, alert, sober and honest. Address ENGINEER,
oc30 3t No. 141 Carondelet street.

JOSEPH HECKHAUS,
CARRIAGE BUILDER,
**No. 1201 Frankford Road,**
Above Girard Avenue,
se18 3m PHILADELPHIA.

S. COLLINS & CO.,
MANUFACTURERS OF
PRINTING INK.
**Office and Depot—26 Frankfort St.,**
oc9 3m NEW YORK.

ST. JULIAN HOTEL,
PORTLAND, MAINE,
**George E. Ward, Proprietor.**
au21 3m

ATLANTA PAPER MILLS,
JAMES ORMOND, PROPRIETOR.
☞ For "News" we refer to this issue of this paper. au21 6m

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## The Child's Corner.

*THE LITTLE SUNBEAM.*

One little golden sunbeam
That through the window-pane
Oh, what a world of cheer it
Its welcome light reveals!
On many a cloud reflecting
Its clear, effulgent ray
How cheerful in its passage
It glides from day to day!

Go, like that little sunbeam
The work of love fulfil
A message of gladness
To do the Master's will.
Go where the voice of kindness
But seldom greets the ear,
Where bloom no smiles to cheer.
Life's thorny path to cheer.

Bend o'er the restless pillow,
And whisper soft and low
Of him, the great Physician,
That all who will may know
Tell how His human nature
Hath borne our grief's and fear
And how, in tender mercy,
He treasures up our tears.

Then sing the dear old story
That hath been wed to song;
'Twill surely find an echo
Ere thou hast breathed it long.
Some heart with joy will open
Thy message to receive,
And this will be the answer:
"I will, I do believe."

### Coals of Fire, and How They Burned.

If I were to tell you whereabouts the city of L—— was situated, you might still fail to find it on the map; so we will say nothing about it, except that it was a good-sized place, not quite so straggling and old-fashioned as many villages, and with a few neat little shops, as well as a street or two of cottages.

In one of these cottages there lived a laborer and his wife, and their only child, a boy of nine or ten years of age.

Tommy Ruffhed was, we are sorry to say, a most troublesome fellow. His saucy face, with its apple cheeks and twinkling eyes, was known—not alone in his own village, but for several miles round—as the face of the most tiresome, naughty boy in the county.

Even the dumb animals knew Tommy, and this not at all in a flattering way. Widow Brown's cow, that grazed so quietly on the green, and never looked up when other folks went by, became quite angry and active when Tommy appeared; and she frightened him on one occasion terribly, by galloping after him half way down the street.

The cocks and hens ran away as quickly as they could as soon as they saw Tom. The ducks took to the water, the cats climbed trees, the dogs ran to their kennels and growled till he was out of sight; and even the geese stretched out their long necks and hissed as he went by. So from all this we may see that Tom was not a favorite in the village, but that, in fact, he was reckoned the greatest tease and torment in the whole place.

Now not far from Mr. Ruffhed's cottage stood a small shop kept by a barber, a good old man who commonly went by the name of "Father Snip." He was both old and good, but neither his goodness nor his age could protect him from our Tom's pranks.

The barber had a neat little garden at the back of his house, and a fine apple-tree that grew there had long been a great attraction to Tom. Autumn drew on apace, and the fruit with which the tree was laden began to turn rosy and to glisten in the red sunset whenever Tom came out of school, and glanced up with longing eyes. The temptation grew stronger every day, as all temptations do when they are not resisted, and soon the boy felt that he could not rest until he had secured some of the apples.

One day, when he was quite sure that the barber was busy with a customer, he stole round to the back, climbed over the low fence into the garden, and in a moment more was under the apple-tree and filling his pockets with the fruit. His pockets held a good many, and he was so busy stuffing them and a little bag he had brought with him that he did not notice that he had dropped his handkerchief, a smart printed one, which his mother had lately bought, and marked with his full name across one corner. When Tom had picked as many as he could carry, he saw that he had nearly stripped the lower branches. "The barber will never find out who took them," said the boy to himself, as he got over the little fence and set off toward home; but Tom forgot how many secret things are brought to light through the over-ruling power of God, and how many faults are suffered to lead to their own detection.

"Tom, my boy," said Mrs. Ruffhed one morning, a week or two after Tom's visit to the apple-tree, "your hair is growing very long and untidy, and you had better step in at the barber's, on your way home from school, and have it cut." Tom, of course, made some objections, but his mother insisted, and so there was nothing for him but to put a bold face on the matter and do as he was told.

He had not courage, however, to go alone, but after school asked a small boy, a friend of his, to go with him. "I needn't be so afraid," said Tom to himself, as the two boys entered the shop together; "no one saw me take the apples."

Father Snip's manner was just as usual, he was quite as pleasant and chatty as ever, and Tom breathed more freely as the old man clipped the untidy ends of his hair, and talked so kindly to him.

"Just wait one moment," said the barber as Tom, with his neatly-cropped head, was making for the door after paying.

"Wait one moment," repeated the old man; "I have something for you;" and opening a cupboard he took out a little basket and hastily left the room. After a few minutes, however, he returned, and put the basket into Tom's hands.

"I have lately come to know," said he gently, "that you are fond of apples; please take these home and enjoy them."

Tom stared a moment, but he managed to say, "Thank you," and then ran out of the shop and home as fast as possible.

He carried the basket up to his room, emptied the apples upon the bed, and with them out fell his handkerchief, of which he had never once thought since the day that he had taken it out. It was quite clean, and neatly folded with the marked side up, and now Tommy saw how his theft had been found out, and how gently had been the old man's dealing with him.

A good thrashing would have hurt Tom's feelings far less than this kind action; as it was, he was quite overcome, and, sitting down on the side of his bed, he fairly cried with shame and self-reproach.

"There's only one thing I can do," cried he at length, starting up and drying his eyes. "I must go and tell him what a kind man he is, and how sorry I am."

Tom did not wait for second thoughts, but, seizing his cap, he ran down stairs and out at the door, and in a few moments he stood on the threshold of the shop. The old man was alone, and, looking up as he entered, he saw the flushed, wet cheeks and eager eyes, took in the whole story of repentance and softened feeling which Tom could not express, and held out both hands to him.

During the quarter of an hour which followed the barber talked to Tom as the boy had never been spoken to before.

We cannot repeat what passed, but it may be well to state that Tom never forgot the lesson of the apples, but that a change began in his character and conduct, which after awhile made every one love instead of dislike him.—*Child's Companion.*

### Take Your Religion.

"Good-by," said Uncle John to Will, as he entered the cars for a few weeks' vacation in the country. "Good-by, Will. Got everything along?"

"Yes, uncle, think I have. There's my trunk and satchel and gun and umbrella and—"

"There, boy, I didn't mean those traps. They're not everything."

"What then?"

"Oh! something more important."

"I guess I've got money enough to take me there."

"Not that, my child."

"Well, I believe you think I've forgotten my Bible, but I haven't."

"I hope you have not forgotten that; though, to be sure, it is an easy matter to take it along, just for the respectability of the thing. Mind you use it. But how about your religion? Is that going into the country with you? Many professed Christians take a vacation from their religion, just as they do from business. Don't do that, my boy. Take your religion with you. You need it. Others need it too."

"Thank you, uncle."

"Take your religion along!" sounded in the young lad's ears as he took a seat in the cars. It made him feel more courteous to fellow-travelers. It helped him speak a word to them. It led him to give the *Christian Weekly* to one who had just laid down a dime novel.

"Take your religion along!" echoed a still, small voice as he met old friends in the country village, and helped him say a word for Christ. It sounded from the church bell, and prompted him to speak for his Master in the little village prayer meeting, where a new voice was a great encouragement. It urged him to take the place of an absent teacher, and tell a class of lads how pleasant he found it serving Jesus.

Months have passed since then, but many still thankfully remember the young man who took his religion along.—*Sunday School Times.*

THE MOUSE AND THE CAT.—A mouse once peeped from his hole and saw a cat. The cat was looking the other way, and happened not to see the mouse.

Nobody killed.

*Moral.*—This little fable doesn't teach anything.—*Sarsfield Young, in Lippincott's Magazine.*

## Farm, Garden and Household.

GRAFTING-WAX.—This is an article that every farmer should keep on hand, ready for use whenever needed, for it is valuable for various other purposes besides that of grafting. Wounds made in pruning large trees will heal over much sooner if coated with this wax, and if a piece of bark is accidentally stripped from a tree the place should be covered over with it, and the wood will remain sound and healthy underneath. There are several receipts for preparing this wax, but I have found the following better than any other one tried: Melt in a basin one pound of tallow, two pounds of beeswax and four pounds of rosin; stir well together, and keep in a cool place in the dish in which it was melted. If beeswax is a very costly item, one-third less quantity can be used. This wax is most excellent for sealing the corks of bottles whose contents are desired to be air-tight over preserve-jars. It can be melted over when required for use, and it will spread with a knife upon bandages, etc. It is the best sealing-wax that can be used for many purposes.

HARDEN THE NECKS OF YOUR TEAMS.—Some horses have tender skins, and the harness will sometimes gall them cruelly in defiance of all means to prevent it. But many times the true cause is attributable to a bad collar, bad harness or a good harness improperly fitted to the animal. A yoke of bows that do not fit the oxen will often gall them, and unfit them for labor, when if these things were as they ought to be they would work with far more ease, and their skin would not be galled. When a harness or yoke of bows do fit properly, and the skin is liable to be galled, bathe those parts before they are galled with cold water until the outside skin appears quite soft, and then bathe those parts with a strong decoction of white oak bark. Let this be done every day and the skin will become much harder and tougher than it usually is. A little care in preventing an ill is far better than much labor and skill in curing it, or in endeavoring to obviate its injurious effect.—*Working Farmer.*

PLASTER OF PARIS AS A MANURE FOR VINES.—I have a large quantity of grape-vines planted in the open ground. In planting these I had the holes dug about twenty-five inches deep. I then threw into each hole five or six lumps of old plaster about the size of my fist. I threw a little earth over these lumps, and then planted the vines in the usual way. The result has been wonderful; the vines, which were not half an inch thick when planted three years ago, are now two inches and more in diameter, and bear finely. The grapes are also free from disease. Other vines, not so treated, are much smaller and produce less, the fruit being also more liable to disease. To try the effect of this plaster, in planting two American black walnuts we put the plaster to the one and not to the other. Last year we dug about the roots of the one to which no plaster was put, and we threw in seven or eight lumps of plaster among the roots; the trees are now both of the same size, and, though only four years old, are sixteen or seventeen feet high.—*P. P., Italy, in the Garden.*

FERTILIZERS FOR POTATOES.—In the *Country Gentleman* of January 16 W. J. Pettee inquires for a special fertilizer for potatoes. I have used the following articles in different proportions, and find them super-excellent:

1. One part salt, two parts plaster and four parts of unleached ashes.

2. One part salt, two parts plaster, three parts lime and four parts of ashes; mix thoroughly and apply a tablespoonful on, or with the seed at the time of planting.

Plaster (gypsum) alone is excellent as a top-dressing. Ashes alone are always good for any crop, and potatoes want nothing better—the trouble is to get enough of them. But let W. J. Pettee try No. 2 and report. I have no experience with any other special fertilizers for potatoes.—*Country Gentleman.*

CREAM PIE.—The yolk of three eggs; one quart of milk; steam the latter, and when it comes to a boil add the eggs previously beaten with three tablespoons of flour, and one cup of sugar; flavor; bake the crust, and then pour in the custard, but do not bake the latter; take the whites of the eggs, beaten to a stiff froth, with one cup of sugar; flavor—lemon is preferable; spread it over the top and brown it in the oven.


*MISCELLANEOUS.*



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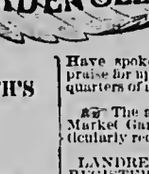
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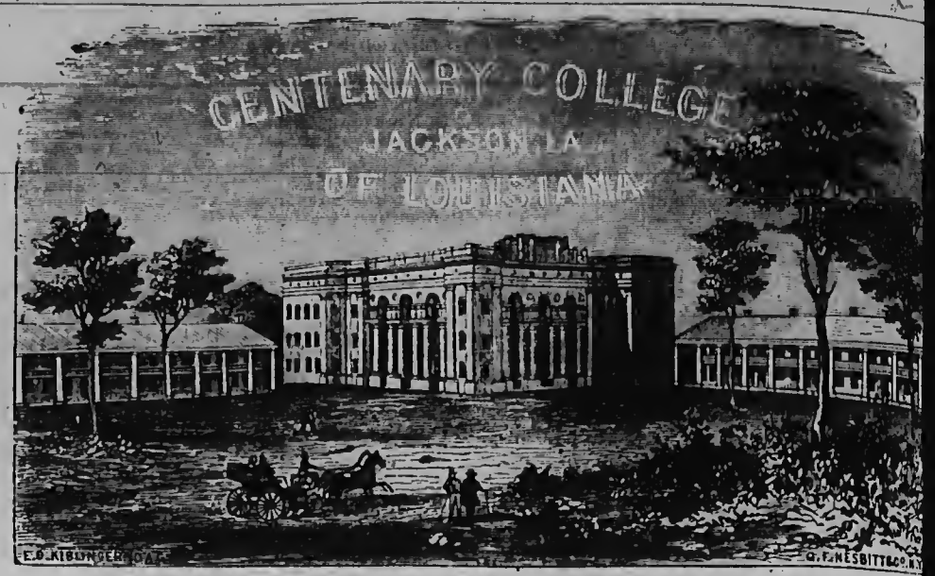
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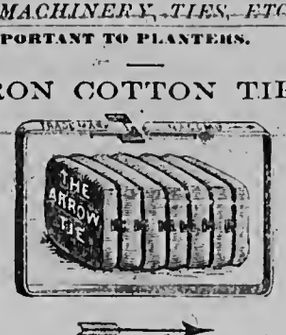
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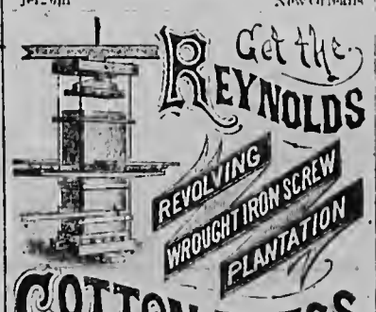
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A long experience in and an aptness at the business enables the proprietor to meet the views and ideas of his country friends by letter, as well as by a visit to the city.

Designs and Sketches will be furnished on application. no28 1y

**BABCOCK SELF-ACTING FIRE ENGINE,**

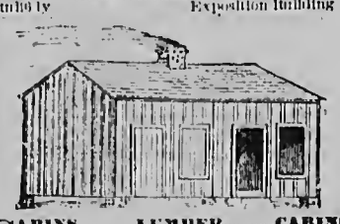
FOR CITY, TOWN AND VILLAGE USE.



The Babcock Fire Extinguisher, Hook and Ladder Trucks, with Portable Fire Extinguishers attached. The Fire Departments in the principal cities of the Union use them daily. They are safe and simple, and a powerful protection. Forty-six railroads use them. Insurance companies reduce rates where it is introduced.

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PLANTATION CABINS, manufactured in the city and shipped to the country, all framed, fitted, and each piece marked and numbered, so that a common hand can put them up without the aid of a carpenter.

The above represents a double Cabin of two rooms, each 16x16, built with tenants placed upright and the joints stripped. Price, delivered to boat, including all hardware, nails, shingles, etc., $135. We make them of all sizes. Cost in proportion.

We also keep a large stock of LUMBER, SASH, etc., on hand, and make a specialty of sawing bills to order.

W. W. CARRE & CO.,

jy23 1y 330 Behrd street, New Orleans.

**THE IMPROVED LASH WASHING MACHINE.**

PRICE ONLY **$15.**

**Warranted Entirely Satisfactory If Used as Directed.**

Is unequaled as a "Family Washer," and equally adapted to schools, Colleges, Hotels, etc. Will "thoroughly wash" the worst-soiled clothing without hand-rubbing in one-third the time usually required, and will not injure the most delicate fabric.

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**HIWASSEE COLLEGE,**

UNDER CARE OF

**The Holston Conference, M. E. Church South.**

Founded in 1849. Greatly improved. Boarding-house, with farm of five hundred acres. Five generations. Faculty full. Instruction thorough. Located in the quiet country, seven miles from Sweetwater, on the East Tennessee, Virginia and Georgia Rail road. Expenses of tuition, board, fuel, lodging and washing less than $150 a year. Conveyance any day. For further information address

REV. J. H. BRUNNER,

se25 6m Swan Pond P. O., Tenn.

**READVILLA SEMINARY**

—WILL—

**Reopen on Monday, October 2, 1873,**

with a limited number of pupils, and with a full corps of experienced and successful teachers.

Students returning to the seminary, and those desiring to enter it, are requested to be present the first day of the session.

For further information in reference to the school inquire of its patrons and patrons throughout the South, or for catalogues apply to the Principal,

MISS M. W. READ,

se4 3m Baton Rouge, La.

**BINGHAM HOUSE, PHILADELPHIA,**

**Corner of Eleventh and Market Sts.**

CARLIS DAVIS, PROPRIETOR.

This popular Hotel being centrally located and accessible by street cars from all depots, makes it a desirable stopping-place for travelers. It will be conducted in the same liberal manner as heretofore, it being the intention of the proprietor to maintain the reputation it has always enjoyed of being in all respects a first-class hotel.

Terms, $3 a day. je11 1y

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ENGRAVER

AND

**Steam Power Lithographic Printer,**

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au28 3m P. O. Box 1218.

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s13 3m Lock Drawer 1218, P. O.

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**MATERN WEBER,**

APOTHECARY,

**No. 181, Cor. Royal and Spain Sts.,**

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Weber's Spermaceti Pills ($2 per box.)
Cough Strup (50 per bottle)
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Piles Ointment (50 per box.)
Dyspepsia Mixture, and Lotion for Sores.

He guarantees all the above compounds free from Mercury or any other injurious ingredients. He charges only for his medicine. no6 2m

**SWAIM'S CELEBRATED PANACEA**

**THE STANDARD REMEDY FOR SCROFULA,**

And all diseases arising from

IMPURITY OF BLOOD,

such as Eruptions, Pimples, Boils, Ulcers or Sores, Abscesses, White Swellings, Hip-Joint Disease, etc., and all affections of the Eyes, Ears, Throat or Lungs, occurring in Scrofulous constitutions. For pamphlets, illustrating cases, send to

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1008 Seventh street, below Chestnut,

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**A BOX OF LIVER PILLS (FREE)**

GOES

WITH EVERY BOTTLE

OF OUR

**AGUE MEDICINE,**

which we authorize every druggist to sell on

**THE WARRANT**

that, if taken according to directions and it fails to cure,

**The Money Shall be Refunded.**

We guarantee that it contains neither Arsenic, Strychnine nor any other poisonous ingredient.

Hear what those who have used it say of it:

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Thos. Broughton, with John D. Park, of Cincinnati, says: "*H. C. Hamilton & Co.*—I had had the Ague for two long years, and had tried several remedies of acknowledged or pretended merit without any good result. I finally tried your preparation—KRESS FEVER TONIC. One bottle completely broke up the malady, and I am now perfectly well. I cheerfully testify that your medicine does all you claim for it; and it is only due to you that this acknowledgment should be made, especially as so many worthless chill medicines are now offered."

☞ Ask for KRESS FEVER TONIC, and remember the guarantee of the proprietors.

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Sole Southern Agent.

Address Glass Box 825. mh6 1y




**FROM A RECENT ANALYSIS BY** Prof. W. O. Atwater, of Yale College, the following table will show the chemical composition of YARMOUTH SUGAR CORN:

| | | | |
|---|---|---|---|
| Albuminoids | 12.45 | Sugar | 13.66 |
| Gum | 5.21 | Starch | 5.52 |
| Fat | 8.59 | Cellulose | 2.65 |
| 

## New Orleans Markets.

From the New Orleans Price Current.

The financial situation continues to improve. The banks are reported to have materially increased their supply of currency, partly from New York and partly from the unlocking of private hoards, some customers depositing their current receipts on general deposit.

The river is 14 feet below high-water mark.

CAUTION.—The following are the arrivals since the seventh instant:

| | | |
|---|---|---|
| Louisiana and Mississippi | bales | 13,611 |
| Lake | | 27 |
| Arkansas | | 2,640 |
| Mobile | | 2,315 |
| Tennessee | | 2,192 |
| Texas | | 250 |
| Total | | 20,547 |

On Saturday the market opened with a good inquiry, and the business comprised 4,000 bales. On Monday, although the movement was somewhat interrupted by factors claiming currency, or a premium it paid in certified checks, yet as this currency measure was not generally adhered to, and there was no difficulty in agreeing on the premiums when payments were agreed to be made in checks, the sales embraced 4,000 bales, operations being restricted more by light supplies than by any other cause, while prices advanced ⅛c. during the morning, factors realizing the same figures in currency they had obtained on Saturday for checks, but subsequently receding fully ⅛c. The sales included low middling, good style, early, at 13¾c. for currency and 14¼c. for certified checks, and strict low mid ding at 14¼c. for the latter. The market closed on the currency basis of 13⅝@13¾c for low middling, 13⅞@14c. for strict, and 14⅛@14¼c. for middling, currency ruling in the open market at 2 per cent. over checks. On Tuesday the movement was to a still greater extent in certified checks, and prices exhibited more irregularity, depeding with moderate offerings and at firm prices, but subsequently ruling more in favor of buyers, showing a partial falling off of ¼c. The business was to a fair extent, summing up 5,150 bales.

The above makes an aggregate for the past three days of 13,350 bales, against 10,650 for the corresponding time last week and 16,000 the week before.

The receipts proper at this port since the first of September, exclusive of the arrivals from Mobile, Florida and Texas, are 155,360 bales, against 222,529 bales to the same date last year, and the decrease in the receipts at all the ports up to the latest dates, as compared with last year, is 175,921 bales. In the exports from the United States to foreign countries, as compared with the same date last year, there is a decrease of 13,077 to Great Britain, of 31,540 to France and of 25,873 to other foreign ports. We quote:

| | | |
|---|---|---|
| Strict ordinary | currency | 12¼ @ 12¾ |
| Good ordinary | | 12¾ @ 13 |
| Strict good ordinary | | 12¾ @ 13 |
| Low middling | | 13½ @ 13⅝ |
| Strict low middling | | 13⅝ @ 13¾ |
| Middling | | 14¼ @ 14¼ |
| Strict middling | | 14¼ @ 14¼ |
| Good middling | | 15¼ @ 15⅜ |

COTTON STATEMENT.

| | | |
|---|---|---|
| Stock on hand Sept. 1, 1873 | bales | 7,177 |
| Arrived past three days | 20,547 | |
| Arrived previously | 157,800 | 178,146 |
| | | 185,623 |
| Exported past three days | 12,824 | |
| Exported previously | 87,935 | 100,659 |
| Stock on hand and on shipboard | | 84,973 |

SUGAR.—The receipts from plantation are increasing, but the demand is slack, and the market is dull and dragging, as the trade has not yet fairly opened for the season. On Tuesday 420 hhds. were received. The receipts were mostly sold at 4⅞@5c. for inferior, 5⅜@5¾c. for low common, 6¼c. for good fair, 6⅝c. for fairly fair, 6⅞@7c. for seconds, 8@8¼c. for yellow clarified, and 9c. for low white clarified.

MOLASSES.—The supplies from plantation are increasing, and prices have ruled lower, though the demand was fair. On Tuesday 1,062 bbls. were received. The market was dull and weak, at irregular prices. Most of the receipts were sold at 47c. for fair to prime, 53@56c. for strictly prime, and 58@59c. for choice.

COFFEE.—On Tuesday the receipts were liberal, but the demand was only moderate; 1,000 sacks sold at 22c. for yellow mixed, 23c. for mixed, 24c. for yellow, 26c. for white mixed, and 28c. for choice white.

OATS.—Are in fair supply, but the demand is limited, and prices are easier for buyers. There were sales on Saturday and Monday of 2,500 sacks at 50@55c. ₱ bushel for prime, and 42@45c. for choice. On Tuesday 950 sacks sold at 52@54c. ₱ bushel.

BRAN.—Is in good supply, and holders are willing sellers. There were sales on Saturday and Monday of 1,500 sacks at 0¼@0¾c. ₱ lb.

PORK.—The market has continued very dull and more depressed, with a small stock on hand. Moss is offering in round lots at $18; 13@25, and on Monday 100 bbls. sold on the land ng at $18.25 ₱ bbl. It is retailing at $19@19.50 ₱ bbl.

BREAKFAST BACON.—Is in better supply, and easier to buy. Western is quoted at 12¼@13c. New York is retailing at 14@c. ₱ lb.

### MONETARY.

Gold opened on Tuesday at 107¾@107¾ for currency and 108¼@108¾ for checks (against 107¾ at New York,) and closed at 107¾@108 for currency and 108¾@109 for checks (against 107¾ at New York.)

Nothing has been reported in silver. It is extremely scarce. Quotations are entirely nominal.

## New Orleans Wholesale Prices.

REVISED AND CORRECTED WEEKLY.

*Made up from Actual Sales as they Transpire.*

| ARTICLES. | FROM | TO |
|---|---|---|
| AGRICULTURAL IMPLEMENTS: | | |
| Cotton scrapers | $5 00 | $6 00 |
| Cotton sweeps | 5 00 | 6 00 |
| Cultivators, Diam. and shovel tooth | 9 00 | 18 00 |
| Cultivators, riding and walking | 25 00 | 45 00 |
| Shovels and spades | 7 50 | 16 50 |
| Axes | 12 00 | 17 50 |
| Shovel plows | 6 00 | 9 00 |
| Half doz., with cutters | 8 00 | 14 00 |
| Manly's double-shovel plow | 6 00 | 9 75 |
| Corn mills, Coleman's | 120 00 | 425 00 |
| Bradford's grist mills | 150 00 | 235 00 |
| BRICKS, ₱ M: | | |
| Lake | 13 00 | 16 00 |
| Country | 12 00 | 14 00 |
| English fire | 45 00 | 50 00 |
| American fire | 35 00 | 43 00 |
| CANDLES, ₱ lb.: | | |
| Sperm, New Bedford | 33 | 36 |
| Tallow | 17 | — — |
| CHOCOLATE, ₱ lb.: | | |
| Cocoa | 38 | 40 |
| No. 1 | 30 | 32 |
| Sweet | 25 | — — |
| COAL, ₱ ton: | | |
| Anthracite | 12 50 | 13 00 |
| Western, ₱ bbl | — — | — — |
| COFFEE, ₱ lb.: | | |
| Mexican | 27 | 28 |
| Java | 30 | — — |
| COTTON SEED: | | |
| Rough, ₱ ton | — — | 11 00 |
| In sacks | — — | — — |
| EGGS, ₱ dozen: | | |
| Western | 22 | 24 |
| FERTILIZERS, ₱ ton: | | |
| Stern's raw-bone superphosph'e | — — | 65 00 |
| Stern's fine-ground bone | — — | 45 00 |
| FLOUR, ₱ bbl.: | | |
| Double extra | 6 00 | 6 50 |
| Superfine | — — | — — |
| Fine | — — | 5 00 |
| GLASS, ₱ box of 50 feet: | | |
| French, 8 by 10 | — — | 4 00 |
| French, 10 by 12 | 4 00 | 4 25 |
| French, 10 by 14 to 12 by 30 | 4 25 | 4 50 |
| French, 14 by 18 to 18 by 30 | 4 50 | 5 00 |
| HAY, ₱ ton: | | |
| Prime | — — | 24 00 |
| Choice | — — | 26 00 |
| IRON, ₱ ton: | | |
| English, ₱ lb | 4½ | 5½ |
| Swedes, assorted | 7½ | 8 |
| Hoop | 7½ | 8 |
| Sheet | 7½ | 8½ |
| Nail rods | — — | 9½ |
| Castings, American | 5½ | 6 |
| LEATHER, ₱ lb.: | | |
| Sole, hemlock | 30 | 33 |
| Sole, oak | 43 | 44 |
| Harness | 38 | 45 |
| Calfskins, ₱ dozen | 35 00 | 100 00 |
| Texas, rough, ₱ lb | 34 | 36 |
| LIME, ₱ bbl.: | | |
| Western | 1 75 | — — |
| Cement | 2 75 | 3 00 |
| Plaster Paris | 3 50 | 3 75 |
| LUMBER, ₱ M feet: | | |
| Boards, yellow pine | 13 00 | 15 00 |
| Boards, cypress | 20 00 | 25 00 |
| Flooring, dressed | 18 00 | 21 00 |
| Flooring, rough | 14 00 | 17 00 |
| Ceiling, dressed | — — | 17 00 |
| Weatherboards, dressed | 15 00 | 18 00 |
| Weatherboards, rough | — — | 17 00 |
| Scantling | 12 00 | 14 00 |
| Shingles, ₱ M | 3 50 | 4 00 |
| Laths | 2 50 | 2 75 |
| OILS: | | |
| Lard, ₱ gallon | — — | — — |
| Coal oil, in barrels | 22 | 25 |
| Linseed, raw | 1 10 | — — |
| SUGAR, ₱ lb.: | | |
| Havana, white | — — | — — |
| Havana, yellow | 10½ | 11 |
| Havana, brown | 10 | 10½ |
| Crushed | 12 | — — |
| Pulverized | 12 | — — |
| TEAS, ₱ lb.: | | |
| Imperial | 50 | 1 30 |
| Gunpowder | — — | 1 60 |
| Hyson | 70 | 1 40 |
| Young Hyson | 70 | 1 40 |
| Pouchong | 30 | — — |
| Oolong | 40 | 1 10 |
| WAGONS, CARTS, ETC.: | | |
| Wagon, two-horse | 85 00 | 100 00 |
| Wagon, four-horse | 110 00 | 125 00 |
| Wagon, two-horse, thim. skein | 85 00 | 90 00 |
| Wagon, four-horse | 100 00 | 115 00 |
| Cane wagon | 180 00 | 210 00 |
| Ox wagon | 90 00 | 125 00 |
| Ox cart, complete | 110 00 | 115 00 |
| Cane cart | 85 00 | 120 00 |
| Tongue cart, complete | 120 00 | 125 00 |
| Plantation cart | 55 00 | 70 00 |

### CATTLE MARKET.

NEW ORLEANS, NOV. 11, 1873.

| | | |
|---|---|---|
| Texas beeves, choice, ₱ head | — | $50 00 |
| Texas beeves, first quality, ₱ head | 35 00 | 45 00 |
| Texas cattle, second quality, ₱ head | 20 00 | 28 00 |
| Texas cattle, third quality, ₱ head | 12 00 | 15 00 |
| Western beeves, ₱ lb. net | 10 | 12½ |
| Sheep, first quality, ₱ head | 4 00 | 5 00 |
| Sheep, second quality, ₱ head | 3 00 | 4 00 |
| Milch cows, choice, ₱ head | 80 00 | 100 00 |
| Milch cows, ₱ head | 35 00 | 50 00 |
| Calves, ₱ head | 7 00 | 10 00 |
| Yearlings, ₱ head | 8 00 | 12 00 |

## Business Directory

OF THE

NEW ORLEANS CHRISTIAN ADVOCATE.

**Agencies.**
American Family Bible Publishing Company, Cincinnati, Ohio.
Barclay & Co., Philadelphia.
E. C. Bridgman, New York.
W. H. Chidester, New York.
A. Coyle, St. Louis, Mo.
George L. Felton, New York.
J. C. Hamilton, Springfield, Massachusetts.
E. Hannaford & Co., Cincinnati, Ohio.
Mrs. H. Mcgridge, purchasing agent, 96 Canal street.
M. Young & Co., New York.
T. Ellwood Zell, Philadelphia.

**Architects.**
S. H. Daggart, 5 Commercial place.

**Artificial Legs and Arms.**
Lewis Lockwood, 59 Camp street.

**Banks.**
New Orleans Savings Institution, 136 Canal st.

**Bed Springs.**
John Flint, Philadelphia.

**Bells.**
Blymyer Manufacturing Co., Cincinnati, Ohio.
Buckeye Bell Foundery, Cincinnati, Ohio.

**Book-Binder.**
F. Kuhnholz, 112 Gravier street.

**Books and Stationery.**
Robert J. Harp, agent, 110 and 112 Camp street.
American Sunday School Union, Philadelphia.
Continental Publishing Co., St. Louis, Missouri.
F. A. Hutchinson & Co., New Orleans.
Nettleton & Co., Cincinnati, Ohio.
J. Hale Powers & Co., Cincinnati, Ohio.
Queen City Publishing Co., Cincinnati, Ohio.
James W. Queen & Co., New York.
H. H. Thompson & Co., 9 Lakeside building, Chicago, Illinois.
United States Publishing Company, New York.
Valley Publishing Company, New Orleans.
C. F. Vent, Cincinnati, Ohio.
A. D. Worthington & Co., Hartford, Conn

**Boots and Shoes.**
George John Wagner, corner Ursulines and Dauphine streets.

**Butchers.**
Martin Lannes, stalls 37, 38 and 7 Magazine market

**Canned Goods.**
J. Wilson Jones, Portland, Maine.
Burnham & Morrill, Portland, Maine.

**Carpets.**
A. Brousseau & Co., 17 Chartres street.
Elkin & Co., 168 Canal street.

**Carriages, Wagons, Etc.**
Joseph Beckhaus, Philadelphia.
W. F. Clark, 134 Thompert street.
D. M. Hollingsworth, 54 and 56 Baronne street
J. A. Lunn & Co., 1624 Gravier and 13 Union street.

**Clothing and Furnishing Goods.**
M. Cogan, 19 and 29 Canal street.
Pierson & Hews, 13 and 15 Camp street.
H. T. Walshe, 110 Canal street.

**Coal and Wood.**
John D. Maclin, 31 Carondelet street.
H. & C. Tyler, 9 Carondelet street.
H. D. Wood & Bros., 126 Common street.
Wm. Nelden, cor. Prytania and Phillip streets.

**Cooperage.**
Wm. J. Beirne & Co., cor. Marengo and Levee.
LeBlanc & Beck, 23 and 24 Front street

**Cotton Ties.**
Bartlett & Rayne, 48 Carondelet street.

**Croquet.**
Bradley's Patent Croquet, Robt. J. Harp, agent, 110 and 112 Camp street.

**Crockery, China, Etc.**
W. C. Shepard & Co., 55 Camp street.

**Dentists.**
Dr. John G. Aurell, 132 Julia street.

**Dry Goods.**
D. H. Holmes, 135 Canal and 13 Bourbon street

**Educational.**
Centenary College, Jackson, Louisiana.
J. W. Blackman's Commercial College, 181 Carondelet street.
Emory and Henry College, Washington county Virginia.
Rhwassee College, Sweetwater, Tennessee.
Hoopp College, Homer, Louisiana.
Memphis Conference Female Institute, Jackson, Tennessee.
Reading's Seminary, Baton Rouge, Louisiana.
Southern University, Greensboro, Alabama.
Western Female Institute, Staunton, Va.
Whitworth Female College, Brookhaven, Miss

**Engravers and Lithographers.**
John Orr, New York.
George E. Testel & Co., 82 Gravier street.

**Factors and Commission Merchants.**
Aiken & Walt, 61 Carondelet street.
C. M. Bayne & Pond, 34 to 42 Camp and 39 and 61 Common street.
J. L. Dunnica & Co., 6 Tchoupitoulas street.
J. U. & H. M. Payne & Co., 34 and 36 Baronne st.

**Fancy Goods.**
Variety store, 547 Magazine street.

**Fire Engine.**
Babcock's self-Acting Fire Engine, A. M. Graver, general agent, Exposition building.

**Frames.**
F. Wagener, 13 Baronne street.

**Furniture.**
J. Bass, 251 Camp street.
M. A. Davis & Sons, Philadelphia.
Nath. Johnson, New York.
The Mitchell & Rammelsberg Furniture Co., 103 and 105 Camp street.
National School Furniture Co., St. Louis, Mo.
Joseph Patout, 172 Camp street.
Sampson & Brou, 45 and 49 Royal street.
W. P. Uhlinger, Philadelphia.

**Gas and Steam-Pipe Fitters.**
Barbarin Gas Machines, F. Roberts, superintendent, 2 Triantre building, and 253 Peters st.
Jas. N. Quin, 118 and 120 Tchoupitoulas street.

**Glass Works.**
Aicken & Isaac, Philadelphia.

**Grocers.**
John L. Adams & Co., 43, 45 and 47 Peters street.

**Hats.**
Henry Brisbi, 3 Carondelet street.

**Hay.**
Jacob C. Baker, Portland, Maine.

**Hides and Tallow.**
New Orleans Butchers' Hide and Tallow Co.

**Hotels.**
American House, Boston, Massachusetts.
Bingham House, Philadelphia.
McAllister's House, cor. Carondelet and Julia.
St. Julian Hotel, Portland, Maine.
St. Louis Hotel, New Orleans.

**Human Hair Goods.**
J. C. Bermel, 121 Canal street.
George F. Saulnier, 261 Bryades street.

**Ink.**
Printers' Ink, S. Collins & Co., New York.

**Insurance.**
Ætna Life Insurance Co., 2 Carondelet street.
American Life Insurance Co., 10 Carondelet st.
Crescent Mutual Insurance Company.
Equitable Life Assurance Co., 21 Camp street.
Franklin Fire Insurance Co., 114 Common st.

**Iron Manufactories.**
Baldwin & Spencer Company, Hartford, Conn
Boston Ornamental Iron Works, Boston, Mass.
M. Walker & Sons, Philadelphia.
J. B. Wickersham & Sons, Philadelphia, Pa.

**Jewelry.**
A. R. Griswold & Co., cor. Canal and Royal sts.

**Lumber.**
W. W. Carre & Co., 350 Delord street.
Thomas Hassam, cor. Cedar and Julia streets.
Ocean Saw Mill, foot of Bordeaux street, Sixth District.
John C. Peeley, 415 Julia street.
George Purves, cor. St. Charles and Clio streets.
Roberts & Co., 311 to 317 Gravier street.

**Machinery.**
N. F. Burnham's Water-wheel, York, Pa.
Daniel & James D. Edwards, 22 to 28 Front and 21 to 27 Delta street.
Edward Harrison, New Haven, Connecticut.
Lewis Johnson, corner Julia, Delta and Water streets.
Meneely & Kimberly, Troy, New York.
W. H. Reynolds, corner Fulton and South Market streets.
Jos. Walker, corner St. Joseph and Constance streets.
B. J. West, 115 and 117 Magazine street.

**Magic Lanterns.**
W. Mitchell McAllister, Philadelphia, Pa.

**Manufacturers.**
William Ebert, 164 and 166 Magazine street.

**Marble.**
George Stroud, 156 to 164 St. Charles street.

**Medical.**
Mrs. M. G. Brown's Metaphysical Discovery, 51 Bond street, New York.
Citrate of Magnesia, etc., Hofmann & Co., N. Y.
Cundurango Bitters, 44 Dauphine street.
Fever and Ague cure, Billings, Clapp & Co., New York.
Dr. Fitler's Vegetable Rheumatic Syrup, E. J. Hart & Co., New Orleans.
Fits and Epilepsy cure, T. H. Sarre, New York.
Hamilton's Bloom and Dandelion, W. C. Hamilton & Co., Cincinnati, Ohio.
New Family Physician, New York.
Dr. Roesch's Hair Regenerator, 151 Thalia st.
Rogers' Citrate of Magnesia, Arthur Rogers, New York.
Simmons' Liver Regulator, J. H. Zeilin & Co., Philadelphia, Pa.
Swaim's celebrated Panacea, 170 William st., New York.
The Greatest Medical Discovery, Dr. Kennedy, Roxbury, Massachusetts.
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Heath & Lara, 99 Camp street

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## Special Notices.

TO THE MEMBERS OF THE ALABAMA CONFERENCE.—When you reach Selma report at the Methodist church. The railroads will pass you on the following terms:

S. and N. O.—Pay full fare coming, and obtain a return ticket from the conductor.

Alabama Central and S. M. and M.—Pay full fare coming, and return free on certificate of the secretary of Conference.

S. R and D., and S. and G.—Buy full ticket to come, and get from the agent a certificate, which, when indorsed by the secretary of Conference, will return you free.

Mobile and Girard.—Pay full fare coming. Return on certificate of presiding officer.

Western Road.—Procure from agents round-trip tickets.

Mobile and Montgomery.—Get excursion tickets, with coupons attached to return.

Mobile and Ohio.—Excursion tickets at one and one fifth fare for the round trip.

Montgomery and Eufaula.—Haven't heard from.

Comply *strictly* with the above directions if you wish the benefit of half fare. Get your excursion or round trip tickets for *at least* fifteen days. If you can. Last year some were charged on their return from Conference who had ten-day tickets. The time had elapsed. Presiding elders will send me promptly full lists of lay members of the Conference, and of preachers coming up for admission and for ordination. Brethren who expect to bring their wives will please notify me.

M. S. ANDREWS.

## Appointments for Quarterly Meetings.

NOTICE.—The Publishing Committee of the ADVOCATE give it as their opinion that the insertion of the notices of Quarterly Conferences once or twice was sufficient, and, as the space of the paper is valuable, they passed a resolution accordingly, all that they do not inserted more than once or twice. Our friends who are interested in the appointments will *take due notice thereof*, as we propose to be governed by the resolution in haste.

### LOUISIANA CONFERENCE.

SHREVEPORT DIS.—FOURTH ROUND.

| | |
|---|---|
| Mansfield, at Mansfield | Nov. 1, 2 |
| Natchitoches, at Natchitoches | 8, 9 |
| Pleasant Hill, at Pleasant Hill | 15, 16 |
| Many, at Many | 22, 23 |
| Fort Jessup, at Fort Jessup | 29, 30 |
| Grand Ecore, at Grand Ecore | Dec. 6, 7 |
| Shreveport, at Shreveport | 13, 14 |
| Bethel, at Bethel | 20, 21 |
| Quarterly Conference | 27, 28 |

JOHN PIPES, P. E.

ALEXANDRIA DIS.—FOURTH ROUND.

| | |
|---|---|
| Cane River, at Cane River | Oct. 18, 19 |
| Natchitoches, at Natchitoches | 25, 26 |
| Alexandria, at Alexandria | Nov. 1, 2 |
| Pineville, at Pineville | 8, 9 |
| Hineston, at Hineston | 15, 16 |
| Jackson, at Jackson | 22, 23 |
| Harrisonburg, at Harrisonburg | 29, 30 |
| Catahoula, at Catahoula | Dec. 6, 7 |
| Trinity and Rapides, at Trinity | 13, 14 |
| Quarterly Conference | 20, 21 |
| Quarterly Conference | 27, 28 |

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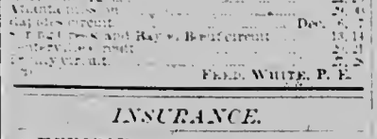
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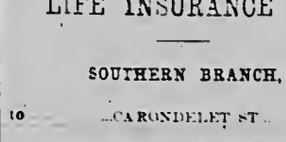
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| 12 Butter Plates, | 4 Meat Dishes, | |
| 12 Tea Cups and Saucers, | 2 Pickle Shells, | |
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| A French China (best quality) DINNER SET, same assortment, 136 pieces | | 30 00 |
| Decorated Porcelain DeTerre and French China DINNER SETS, from | | $30 up. |
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| French China Decorated TEA SETS, 44 pieces | | 7 50 |
| Good Table GOBLETS, from 50 cents per set up. | | |
| Granite Dinner Plates, per dozen | | 1 10 |
| Granite Breakfast Plates, per dozen | | 1 25 |
| Granite Tea Plates, per dozen | | 1 15 |
| French China Dinner Plates, per dozen | | 3 00 |
| French China Breakfast Plates, per doren | | 2 75 |
| French China Tea Plates, per dozen | | 2 25 |

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# The Christian Advocate.

PUBLISHED BY ROBT. J. HARP, FOR THE ALABAMA, MISSISSIPPI AND LOUISIANA CONFERENCES, METHODIST EPISCOPAL CHURCH SOUTH.

VOL. 19. NEW ORLEANS, THURSDAY, NOVEMBER 20, 1873. NO. 47.


## News of the Week.

### DOMESTIC.

NEW YORK, Nov. 12.—The fifty-eighth annual meeting of the General Missionary Committee of the Methodist Episcopal Church was held this morning. There was a full attendance from the mission districts. The treasurer's report for the past year shows the receipts during that year as $767,233; expenditures, $725,169. The question of the appropriation of funds for a mission station in central Africa was taken up for discussion.

MOBILE, Nov. 12.—The *Register* announces the death, at Pensacola, on Sunday, of S. S. Mallory, ex-Secretary of the Confederate States navy.

SAVANNAH, Nov. 13.—The yellow fever has broken out again at Bainbridge. Six new cases reported today; also the death of Mr. Lewis, the mayor of the city.

LOUISVILLE, Nov. 15.—Bishop Cummins, of Kentucky, in his letter to Bishop Smith, withdrawing from the Protestant Episcopal Church, gives as reasons that he has to exercise his office in churches where the services are subversive of the truth as it is in Jesus, and as it was maintained and defended by the reformers of the sixteenth century, hopeless that error prevailing so extensively in English and American Episcopal churches can or will be eradicated by the authorities of the church, either legislative or executive. He proposes to return to the prayer-book sanctioned by William White.

He cannot hold the present position, after having participated at the communion table with certain delegates at the Evangelical Alliance, without sadly disturbing the peace and harmony of this church, and without impairing his influence for good over a large portion of the same; he cannot surrender his right thus to meet his fellow-Christians around the table of the Lord; he must take his place where he can do so.

MOBILE, Nov. 17.—Reports from north Alabama and west Georgia represent the storm of last night very heavy at West Point. Trees were uprooted, houses unroofed and telegraph wires torn down. We have similar reports from Columbus, Georgia. Not so heavy at Montgomery and Selma. At the latter point it was accompanied with very heavy rain. A note by mail from Decatur, Alabama, says that the storm was unprecedentedly violent at that place, with much damage to property and telegraph lines. No reports from points north of West Point or east of Columbus, Georgia. No loss of life reported.

HOUSTON, Nov. 18.—Advices from Calvert report twenty new cases of yellow fever and forty relapses.

### FOREIGN.

PARIS, Nov. 12.—Abdel Kader, the famous Arab chief, is dead.

HAVANA, Nov. 12.—On the seventh instant the captain and thirty-six of the crew of the steamer Virginius were executed at Santiago de Cuba, and on the next day, the eighth, twelve more of the Cuban volunteers on the vessel were shot; among the latter was Francheí Alfaro.

A dispatch from Santiago de Cuba, announcing the execution of Captain Fry, the crew of the Virginius and twelve more of the Cuban patriots, says that Alfaro, who was among the latter number, offered the Spanish authorities $1,000,000 to spare his life.

Alfaro is said to have come to assume the presidency of the so-called Cuban republic.

Several passengers, men and women, who arrived per steamship City of New York, from New York, November 6, were arrested on landing yesterday, charged with complicity with the insurgents.

LONDON, Nov. 14.—The shooting of the crew and passengers of the steamer Virginius is commented on at length by the London morning journals, all of which express the hope that the executions will be avenged by the government of the United States.

HAVANA, Nov. 14.—The trial of all the prisoners taken on board the Virginius has been concluded. Only eighteen will be saved from death. Of these several are engineers or firemen, who were ignorant of the destination of the expedition, and four or five will be set at liberty. The others will probably be condemned to the chain-gang.

HAVANA, Nov. 14, Evening.—The *Diario*, of Cienfuegos, says that fifty-seven of the Virginius captives were shot at Santiago on the tenth instant. No particulars of these additional executions have yet been made public here.

ROME, Nov. 15.—Victor Emanuel, in opening the Italian Parliament, said he hoped for a continuance of the work of the international organization, that thus Italy might increase her prosperity amid order and safety, the two indispensable conditions of industry and progress.

It had been shown that Rome might become the capital without encroaching upon the independence of the Pope, or of the exercise of the spiritual functions and relations of the Catholic world. "We will respect his religious sentiments and his liberty, but will not permit attacks upon the nation or its institutions."

HAVANA, via Key West, Nov. 15.—The following account of the events at Santiago de Cuba has been received here:

On Friday morning, the seventh, thirty-seven of the crew of the Virginius were brought on shore and taken to prison, to remain there until their execution, which was ordered for that afternoon. Captain Fry, a noble-looking man, appeared taller than the rest of the crew. When he met his men on the wharf, previous to his march to prison, he saluted them; all the salutes were returned with affection.

At 4.45 P. M. Captain Fry and thirty-six men and officers were publicly shot, despite the protest of all competent foreign authorities. The marines were seven minutes killing the wretched prisoners. It seemed as if they would never finish. At last the sailors marched off, and the troops filed past the long row of corpses. Then the dead-carts were hurried up, and loaded indiscriminately with the many mangled remains.

The American acting vice consul has done all that could have been done. Indeed, it was threatened that his exequatur would be withdrawn for his exertions in behalf of the prisoners. In an interview with General Burriel, that officer yelled at him and otherwise treated him disrespectfully.

The British consul also made an ineffectual protest against the executions. It is reported that sixteen of the victims were British subjects.

BERLIN, Nov. 17.—The German government has addressed a remonstrance to France on account of the pastoral issued by the Bishop of Nancy ordering prayers for the recovery of Metz and Strassburg.

HAVANA, Nov. 18.—Of the Virginius' crew not executed four were condemned to the chain-gang for life, three to eight years' imprisonment, eight to four years' imprisonment, and three set at liberty.

The steamer Virginius arrived here this evening, flying the Spanish colors at her mast. The procession consisted of the Isabella la Catolica and another man-of-war in advance, the Virginius following, and the Tornado in the rear.

MADRID, Nov. 18.—The Spanish cabinet are unanimously in favor of a satisfactory and honorable settlement of the Virginius difficulty, but regard the maintenance of the integrity of Spanish territory as essential.

## From the Work.

WAYNE CIRCUIT, MERIDIAN DISTRICT, MISSISSIPPI CONFERENCE.—*Mr. Editor:* We have had a gracious revival of religion on the Wayne circuit this year. The last quarter we have had seventy-three accessions to the church and about thirty conversions, and the church (both preachers and people) was blessed of the Lord. To God we give all the glory.

JAMES SHANKS, P. C.

NOVEMBER 12, 1873.

PINE LEVEL CIRCUIT, ALABAMA CONFERENCE.—*Mr. Editor:* We still rejoice in God for his continued blessings on this circuit. We have had in all, this year, one hundred and thirty additions to the church and as many conversions. Seventy infants have had the sign of the seal of God's covenant set upon them in holy baptism, and are numbered among the lambs of God's fold. Family altars have been increased more than three hundred per cent., and dram-drinking has decreased by a still larger per cent. All the financial interests of the church would have been much improved but for our exceedingly short crop and the great monetary disasters.

B. F. BLOW, P. C.

OZARK, ALA., November 11, 1873.

MANSFIELD DISTRICT, LOUISIANA CONFERENCE.—*Mr. Editor:* We have just closed our District Conference. Owing to an unprecedented yellow fever panic, which prevailed throughout the district, our attendance was very small. Only five works were represented out of ten. Because of the epidemic in Shreveport we had changed the conference from there to Mansfield; but before the time of holding it nearly all the families had fled from the place. We transacted the usual business of a District Conference, and had the ordinary amount of preaching, and on Sabbath we had the best love-feast that I ever attended. The preachers present all got happy, and were glad they were there.

This has been the most trying year throughout this country that we have ever witnessed. It has been a continual series of alarm, sickness and death since the first of September. Business of every kind has well-nigh been suspended. The preachers' wants have not been met, nor have the usual collections been taken; but, thank God, all the lives of the preachers of the district have been spared, though many of them stood firm in the very jaws of death, and manfully did their work. If our financial report should be meager at the Annual Conference, we shall at least be able to report faithful work.

J. P.

MANSFIELD, LA., Nov. 3, 1873.

RANKIN CIRCUIT, MISSISSIPPI CONFERENCE.—*Mr. Editor:* While many from other parts of our Zion are praising God for the outpouring of his blessed Spirit in the conversion of sinners, and the upbuilding of the church in the faith of our divine Master, we feel it due to our beloved Methodism to say that our heavenly Father has not forgotten us, nor left us comfortless. During the year the church has been powerfully revived, and the power of God has been signally manifested in the salvation of sinners. On the third of the present month we closed our seventh and last protracted meeting for Rankin circuit. Ninety-three accessions to the church and about fifty conversions are the fruits of these meetings. Previous to our protracted meetings, twelve had united with us, making a total of one hundred and five during the present Conference year. During the year forty-five adults have been baptized and thirty children. Our finances are anything but hopeful. The money crash came down upon us like an avalanche, without warning, and all the interests of the church are behind in consequence of it. We hope a brighter day will soon dawn upon our finances, and that all the interests of the church will be met by the time our Conference meets at Brandon. Our thanks are due to Bros. Daniel, Loflin, T. C. Clark, J. Z. Harper and J. W. Walker for valuable services rendered, and to God all the glory.

W. W. HURST.

NOVEMBER 5, 1873.

PEARL CIRCUIT, ALABAMA CONFERENCE.—*Mr. Editor:* At our first quarterly meeting some of my stewards and a number of other good brethren guaranteed to our hostess board for myself and family by giving her their note. After this the churches adopted the assessment plan. Of course I went to work in good earnest. Beside meeting my regular appointments, I have done much pastoral work, and held several protracted meetings. This has been one of the most laborious years of my ministerial life, and I rejoice that I have not labored in vain. In looking over my memorandum-book I find that sixty-two persons have been received into the church, in the circuit, on profession of faith in Christ. While this is gratifying, I regret that the number is not three or four times as many. Yet we have done what we could, and we have much consolation in the fact that many good seeds have been sown, which shall "to ample harvests grow" in years to come.

I am about to enter upon my last round of appointments. How I shall succeed in raising the collections ordered by the Annual Conference remains to be seen, for so far I have been able only to take subscriptions, because, owing to short crops for last year, there has been little or no money here this year. The effects of the panic are heavy upon us, but our people seem willing to pay what they owe the Lord, and will do so, if possible. Yours fraternally,

W. S. TURNER.

NOVEMBER 1, 1873.

WILKIE SPRINGS CAMP MEETING, EUFAULA DISTRICT, ALABAMA CONFERENCE.—*Mr. Editor:* Luke wrote to Theophilus the part of the gospel that bears his name because many others had written concerning the matter; but I write you in regard to our good camp meeting because no one else has done so. Yes, sir, it was a good meeting; and, more than that, it was a *glorious* one—the best I ever saw. It began on Friday night before the fourth Sabbath in September, with our excellent presiding elder, Rev. W. H. Ellison, D. D., in charge. He did not have a large corps of ministers in attendance, but he had a sufficient number, viz.: Revs. F. L. B. Shaver, W. H. Wild, W. K. Norton, J. M. Brown, Dr. Johnson, a local preacher of Villula circuit, Dr. Thornton, a local preacher of Lumpkin, Georgia, J. A. Peterson, of Union Springs, and W. S. Turner. Numerous wooden tents had been built—making about twenty in all—besides a goodly number of cloth tents which dotted the ground here and there.

The congregation was large from the first. On Sunday night the meeting began to be good, and by Monday night the influence of the Holy Spirit was truly overwhelming. There were about one hundred and fifty penitents in and around the altar that night, and from that time till the close (Wednesday morning) the meeting was grand and glorious. There must have been more than one hundred conversions. Fifty joined our church at the meeting, and the brethren of the church were greatly refreshed. The tent-holders resolved that the meeting shall begin next year on Saturday night before the fourth Sabbath in September.

Yours truly, W. S. T.

CHOCTAW CORNER CIRCUIT, ALABAMA CONFERENCE.—*Mr. Editor:* As preacher in charge of the Choctaw Corner circuit, I commenced and have just closed a series of protracted meetings, at all of which God hath been with us in great power.

The first was held at Carleton's chapel, commencing on Saturday before the third Sabbath in July, and lasted nine days. This meeting closed with the happiest result. Twenty-nine accessions to the church and about as many conversions. A Sabbath school of forty-eight members was organized. This church is situated about the center of the work, and is convenient for all parts of the circuit to attend. The holy fire came down in such power as to send out its influence all over the entire work, and kindled a revival influence in every community, which has continued until now.

My next was held at Choctaw Corner. This being the place of holding my third quarterly meeting, our worthy presiding elder, Bro. A. J. Briggs, was with us in time, and remained a week, preaching with that zeal, unction and power of Spirit that usually accompanies his sermons. This meeting lasted nine days, with twenty-seven accessions and about thirty-five conversions.

My third was held at Sweetwater chapel, commencing on Saturday before the fifth Sabbath in August. In this, as in all the rest, the presence of the Lord was with us in mighty, awakening power. The meeting lasted nine days. Twenty accessions and conversions.

My fourth was held at old Bethel, one of the eldest churches in this section of country. Here the Spirit of the Lord seemed to come down in still greater power, and to get hold on the aged and the middle-aged. For the want of ministerial aid this meeting lasted only five days. The result was sixteen conversions and accessions, all of whom were heads of families, with the exception of three young men.

My fifth was held at Tallahatta church, commencing on Saturday before the second Sabbath in October. This meeting lasted seven days, with fourteen accessions and about twenty conversions.

Many thanks to the brethren who assisted us in this great work of the Lord; and especially would I mention Bro. S. M. Gillmore, local preacher, who did us great service in these meetings. Bro. Gillmore has been preaching forty-five years in this community, and to-day the same holy zeal that burned in his heart forty-five years ago still burns. May he live long to do good in the world. At these and other meetings one hundred and fourteen have been added to the church, on this circuit, this year.

W. SCOTT WADE, P. C.

CHOCTAW CORNER, ALA., Oct. 30, 1873.

## Conference Revival.

Dear Brethren of the Mississippi Conference:

Will you allow one of the young members of your body to say a few words, or, adopting the language of Dr. McAnally, in a recent number of the St. Louis *Advocate*, quoted by him from Job, will you "suffer me to speak?"

I desire to anticipate our arrival at Brandon about a month from this time. We all remember the unsurpassed, open-handed and generous hospitality of the people of that place. We cannot pay them for their past kindness (I mean in dollars and cents); much less can we repay them (for silver and gold have we none, in anticipation of a repetition of similar treatment next month.

Peter and John could dispense no alms to the lame man, but did they not do something for him far better than would have been the giving of silver and gold? And cannot we, I ask, do for the hospitable people of Brandon something which would be worth more to them than thousands of gold and silver? I answer, we can. Should we not most earnestly importune our heavenly Father to save them?

What say you, brethren, to a revival in Brandon during the sitting of our approaching Conference? Do any of you object, and say it is impracticable, inasmuch as we have so much else to do? I reply that in years past and gone revivals were common at Annual Conferences. In fact to have them was the rule, and not to have them the exception. I admit that some of the preachers are very busy at Conference, especially the presiding elders and some of the committeemen. These can give us their prayers, and those of us who are not on committees can labor as we do in our own protracted meetings.

One reason—and the principal one, I think—why we don't have revivals at all of our annual meetings is because we have no such expectation, and therefore make no preparation. We look forward to our reunion as a kind of social pastime. We frequently censure church-members for turning our protracted and camp meetings into social meetings. Ought we not to set them a better example? Instead of telling funny stories and anecdotes, would it not be better for us to spend this time in *urging* upon the irreligious of those households with whom we are thrown the importance of their seeking salvation? I mean *urging*. Sometimes we say, in an unfeeling and formal way, to the unconverted: You ought to be members of the church. But this is not the thing. We should show to such persons that we feel the greatest concern for their spiritual well-being.

Again, would it not be a good plan for the committee on public worship to appoint men to preach who are not afraid of the criticisms of people and preachers, but who take the shortest cut to the sinner's heart?

How many of you will, dear brethren, from this time until we meet, and also after our convocation, pray especially that the converted church-members in and near Brandon may be revived, the backslidden ones reclaimed, the unconverted church-members converted, and the irreligious awakened and regenerated?

Fraternally yours,

A. B. STEWART.

RAYMOND, MISS., November 8, 1873.

ONCE upon a time a Dutchman and a Frenchman were traveling in Pennsylvania, when their horse lost a shoe. They drove up to a blacksmith shop, and, no one being in, they proceeded to the house to inquire. The Frenchman rapped, and called out: "Is the smithy within?" "Shtand back," said Hans; "let me shpeak. Ish der blacksmith's shop in der house?"

THE Holy Spirit is the immediate author of all truth, of all holiness, of all consolation, of all authority and of all efficiency in the children of God individually and in the church collectively.

LEANNESS of soul is very common. Men who fatten on things of this world alone will surely find that condition, sooner or later.

FOR GOD weigheth more with how much love a man worketh than how much he doeth. He doeth much that loveth much.

## The Pope and the Emperor.

The following two letters recently passed between the Emperor of Germany and the Pope:

VATICAN, August 7, 1873.

YOUR MAJESTY: Measures which have been adopted by your majesty's government, for some time past, all alienate more and more at the destruction of Catholicism. When I seriously ponder over the causes which may have led to these very hard measures, I confess that I am unable to discover any reasons for such a course. On the other hand, I am informed that your majesty does not countenance the proceedings of your government, and does not approve the harshness of the measures adopted against the Catholic religion. If, then, it be true that your majesty does not approve thereof—and the letters which your august majesty has addressed to me formerly might sufficiently demonstrate that you cannot approve that which is now occurring—if, I say, your majesty does not approve of your government continuing in the path it has chosen of further extending its rigorous measures against the religion of Jesus Christ, whereby the latter is most injuriously affected, will your majesty then not become convinced that these measures have no other effect than that of undermining your majesty's own throne? I speak with frankness, for my manner is truth. I speak in order to fulfill one of my duties, which consists in telling the truth to all, even to those who are not Catholics; for every one who has been baptized belongs in some way or other which to define more precisely would be here out of place, belongs, I say, to the Pope.

I cherish the conviction that your majesty will receive my observations with your usual goodness, and will adopt measures necessary in the present case. While offering to your most gracious majesty the expression of my devotion and esteem, I pray to God that he may enfold your majesty and myself in one and the same bond of mercy.

PIO.

The Emperor replied as follows:

BERLIN, September 3, 1873.

I am glad your holiness has, as in former times, done the honor to write to me. I rejoice more at this, since an opportunity is thereby afforded me of correcting errors which, as appears from the contents of the letter of your holiness of the seventh of August, must have occurred in the communication you have received relating to German affairs. If the reports which are made to your holiness respecting German questions only stated the truth, it would not be possible for your holiness to entertain the supposition that my government enters upon a path which I do not approve. According to the Constitution of my States, such a case cannot happen, since the laws and government measures in Prussia require my consent as sovereign. To my deep sorrow a portion of my Catholic subjects have organized for the past two years a political party, which endeavors to disturb, by intrigues hostile to the State, the religious peace which has existed in Prussia for centuries. Leading Catholic priests have unfortunately not only approved this movement, but joined in it to the extent of open revolt against existing laws. It will not have escaped the observation of your holiness that similar indications manifest themselves at the present time in several European and in some transatlantic States. It is not my mission to investigate the causes by which the clergy and faithful of one of the Christian denominations can be induced actively to assist enemies of all law, but it certainly is my mission to protect the internal peace, and preserve the authority of the laws, in the States whose government has been intrused to me by God. I am conscious that I owe hereafter an account of the accomplishment of this, my kingly duty. I shall maintain order and law in my States against all attacks, as long as God gives me the power. I am in duty bound to do it as a Christian monarch, even when, to my sorrow, I have to fulfill this royal duty against the servants of a church which I suppose acknowledges, no less than the evangelical church, that commandment that obedience to secular authority is an emanation of the revealed will of God.

Many of the priests in Prussia subject to your holiness disown, to my regret, the Christian doctrine in this respect, and place my government under the necessity, supported by the great majority of my loyal Catholic and evangelical subjects, of extorting obedience to the law by worldly means. I willingly entertain the hope that your holiness, upon being informed of the true position of affairs, will use your authority to put an end to the agitation carried on amid the deplorable distortion of truth and abuse of priestly authority. The religion of Jesus Christ has, as I attest to your holiness before God, nothing to do with these intrigues, any more than has truth, to whose banner, invoked by your holiness, I unreservedly subscribe.

There is one more expression in the letter of your holiness which I cannot pass over without contradiction, although it is not based upon previous information, but upon a belief of your holiness, namely, the expression that every one that has received baptism belongs to the Pope. The evangelical creed which, as must be known to your holiness, I, like my ancestors and the majority of my subjects, profess, does not permit us to accept in our relations to God any other mediator than our Lord Jesus Christ. A difference of belief does not prevent me from living in peace with those who do not share mine, and offering your holiness the expression of my personal devotion and esteem.

WILLIAM.

## Mexican Mission.

MR. EDITOR: My trip to Vienna, Homer and Minden was in the main pleasant and profitable. Sickness and meeting subsequent appointments have delayed even this meager report. Reaching Monroe, per mail-hack from Bastrop, early in the evening, gave me a pleasant resting spell at the parsonage. Bro. Evans being at Trenton, engaged in a meeting, I was deprived of the happiness of seeing him. The loss was, however, made up by meeting the new Delhi presiding elder. Bro. Cobb seems to have renewed his youth. He has buckled on the presiding elder harness, and gone to work in earnest. Good things may be safely predicted of the Delhi district. The night ride per stage from Monroe to Vienna is anything but pleasant, especially when that ride is taken alone, as it was by your correspondent. A dozen passengers, more or less, are necessary to put the springs in proper trim, and one or two genial companions equally necessary to render the trip at all bearable. Reaching Vienna about sunrise, and meeting our good Brother Slaton shortly thereafter, I found comfortable quarters at his pleasant little home. The rain in the evening, however, robbed us of a congregation. The new day came in rough and stormy. Hoping for a better close and a congregational night, I lay over on Thursday. But, doomed to disappointment, I took the mail-hack for Homer on Friday morning. A heavy, wearisome day's ride, in an open wagon-hack, bed and seat on springs, brought me to the pleasant town of Homer, and the still more pleasant and cheerful greetings of our good Bro. Cravens. A small congregation assembled at night in the church. The appointment on Saturday night following was almost a failure. The streets were wet and muddy, and the weather anything but pleasant. Sunday morning was ushered in with wind, rain and storm. No appointment. The promise of a large and liberal subscription to the Mexican mission was flattering. The few gentlemen I met were cordial and warm in expressions of sympathy. Bro. Travens seemed almost as much disappointed as the missionary himself. I had the pleasure of meeting with President J. Lane Borden, of Homer College; also with Profs. Beck and Hound. The college is doing well under the efficient management of President Borden. The financial interests are in the hands of Rev. T. J. Upton, the laborious and efficient financial secretary. The college promises to be a great success. Bro. Upton, indorsed by the President, proposed to educate, free of charge for board or tuition, the sons of the Mexican missionary. Could anything be more liberal? There was but one objection to the matter. Mrs. Daves would have to be established somewhere near by. I prefer her presence in Mexico. I found a delightful home with the financial secretary while in Homer. Having an appointment for Sabbath night at Minden, I left Homer early on Sabbath evening, Bro. Upton furnishing transportation, and himself as driver. But such a rain as we had that evening! Finding it impossible to reach Minden in time, we sought and found delightful quarters with Bro. Martin and his amiable sisters. Monday morning came in bright and beautiful. A protracted meeting being in progress at Minden, we reached there in time for morning prayer meeting. At night we had a crowded house—the writer preaching, inviting penitents, and in part conducting altar exercises; had the privilege of presenting the Mexican mission at the close of prayer meeting. Dr. Hamilton was elected chairman of the Minden Mexican Missionary Society. An efficient secretary and treasurer completed the organization. Presenting the interests of the mission in a speech of about one hour, the following noble subscription was raised in a few moments:

Rev. T. J. Upton, Homer, $25; Rev. H. O. White, $25; Rev. W. P. Kimball, $25; Rev. J. W. Medlock, $25, $10 paid to Rev. R. J. Harp; Rev. S. S. Scott, $25; Dr. D. B. Hamilton, $25; Mrs. Martha Lewis, $10; W. Reaves, $10; W. A. Suggs, $10; T. H. Carter, $10; Benjamin Carr, $5; G. H. Morrow, $5; South Bossier circuit, $5; Horace D. Kimball, specie, 30 cents; Miss Ida Webb, $5; Miss Maggie Reynolds, $5; a friend, $5; M. C. Mosely, $5; Mrs. L. Willson, $2 50; Mrs. E. Eley, paid, $2.50; Joe Holmes, cash, $1; cash, $15.10.

I ought perhaps to say, in justice to Minden, that this was a Monday night congregation, and that greatly depleted by the lateness of the hour and length of the services.

I had the pleasure of meeting several brethren here. Among them were Revs. S. S. Scott, Miller, Robert Randle, J. W. Medlock, White, Kimball, etc. The brethren and friends gave me a very cordial, warm welcome.

Nearly sick—part of the time quite se—your correspondent found himself, in good time, resting at the Monroe parsonage again. Reaching home, likewise, in good time, and finding all well, he now sends these greetings with a heart full of gratitude to God, the giver of all blessings.

Affectionately,

JOHN T. DAVES.

The Christian Advocate.

THURSDAY, NOVEMBER 20, 1873.

COME UNTO ME.

With tearful eyes I look around—
Life seems a dark and stormy sea;
Yet 'midst the gloom I hear a sound,
A heavenly whisper: "Come to me."

It tells me of a place of rest;
It tells me where my soul may flee;
Oh! to the weary, faint, oppressed,
How sweet the bidding: "Come to me."

When the poor heart with anguish learns
That earthly props resigned must be,
And from each broken cistern turns,
It hears the accents: "Come to me."

When against sin I strive in vain,
And cannot from its yoke get free,
Sinking beneath the heavy chain,
The words arrest me: "Come to me."

When nature shudders, loath to part
From all I love, enjoy and see,
When a faint chill steals o'er my heart,
A sweet voice utters: "Come to me."

Come, for all else must fade and die;
Earth is no resting-place for thee;
Heavenward direct thy weeping eye:
I am thy portion: "Come to me."

Oh, voice of mercy! voice of love!
In death's last fearful agony
Support me, cheer me from above,
And gently whisper: "Come to me."

*Sacred Poetry.*

## Methodism in Wilkinson County, Mississippi.—No. II.

We return to Bethel. The log house was in time succeeded by a framed structure, and when that decayed a neat edifice of brick replaced it. We would love to linger here—to walk in that once consecrated grove, now laid desolate by the rude waste of war; to listen to the voice of song, as it rose from a great multitude in the solemn night service. The light of a full moon poured down in silvery radiance on the scene, while the grand old tunes filled the air with waves of melody and ascended heavenward. We pause and listen, and catch the tones of familiar and loved voices. Never shall we hear them again on earth! Those singers are now before the throne. There they join in the anthem: "To him that hath loved us and washed us in his own blood, and made us kings and priests unto God—to him be blessing and honor and glory and power, forever and ever."

Let us yield to the impulse, and for a little while be guided by the magic hand of memory. The tents are all in order, the hospitable tent-fires send up their columns of blue smoke among the tall tree-stems. The hospitality is unquestioning, without stint and without compensation; every stranger is made welcome, fed and lodged; and many have tested, by their own experience, the truth of those words of our Lord Jesus, that "it is more blessed to give than to receive," and have entertained angels unawares. The murmur of a great crowd, chastened to softness by a regard for the sacredness of the occasion, fills the air. The roll of wheels, the restless trampling of horses, the tread of many feet are mingled with the voice of prayer and the louder tones of praise, but they do not disturb the worship. Again we hear the rich and mellow voice of the beloved Drake, in the evening service of song, as he awakened hope in the bosom of the penitent with the pathos of those words of Charles Wesley:

"See me, Savior, from above,
Nor suffer me to die!
Life and happiness and love
Drop from thy gracious eye;
Speak the reconciling word,
And let thy mercy melt me down;
Turn and look upon me, Lord,
And break my heart of stone."

Or, in the triumphant anthem of Perronet, brought joy to the heart of the believer:

"All hail the power of Jesus' name
Let angels prostrate fall;
Bring forth the royal diadem,
And crown him Lord of all."

This man, so gifted, not with genius, but with a rare balance of faculties—the gentleness of Melancthon, with the loving fervor of St. John, and with the purity of both—was devoted to the work of the ministry from his nineteenth year. And in all those years it could be said of him truthfully that he loved his Savior with all his heart, and served him with unswerving fidelity.

Could we speak of Bethel and recall its feast of tabernacles without seeing, in the rude pulpit, the large form and the flashing eye of William Winans? Will the day ever come when memory shall fail to reproduce the powerful words of that strong, brave speaker? And the awful sense of the presence of God, which attended his presentation of the nature of *sin*, and of the inflexible justice of the law, which affixed the penalty of death upon the transgressor? The death of the body, which comes to every son of Adam, found him ready, and his latest utterances were as forcible as the language of his most vigorous years. After prayer had been made at his bedside, upon one occasion, he said to his wife and children, "I have had such a glimpse of the heavenly glory as makes me long to depart," and he fell asleep.

The golden haze of autumn is in the air, and the autumnal brown and orange and crimson have tinged the foliage. A vast crowd have assembled again at Bethel. They have gathered from far and near—this time not to hear the orator and the preacher, but to do honor to his memory. The columns and pulpit of the vast shelter, draped in black, and the hushed and upturned faces of the thousands present, form an impressive scene, which can never be forgotten by those who witnessed it; while his younger brethren, his sons in the ministry—Benjamin M. Drake and William H. Watkins—spoke of the dead soldier of Christ, whose warfare was ended, and followed him in his ascent with the appealing cry of the young prophet: "My father, my father, the chariot of Israel and the horsemen thereof!"

The discipline and culture which the Methodist Church bestows upon her ministry permits the largest development of individual character, and thus she enjoys the greatest variety of ministerial talent. From Winans, whose terrible denunciations of sin cause a shudder of horror to thrill the frame of his hearer, we turn to his friend and brother, John C. Burruss. No contrast can be greater—the Boanerges and the Barnabas of the Southern pulpit. To a charm of manner which was universally attractive, nature added other gifts—a warm heart, a lively imagination and a large sympathy. The gospel message was indeed "glad tidings" to the fascinated listener as it fell from his lips; while with a voice of wonderful compass and flexibility, and of most perfect modulation, he cried aloud: "Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy and eat;" or, with eloquence the most persuasive, showed how God can "be just, and the justifier of him which believeth in Jesus."

There are those yet living who have felt the power of his eloquence, and who have themselves witnessed its effect at one of these camp meetings, when the immense crowd was swayed by the speaker as the leaves are swayed by the rushing breeze.

These were men who, in the prime of their early manhood, when pride and ambition and love of pleasure are strongest, had turned away from all these solicitations, and had taken up the cross of Christ, and chosen poverty and hardship with the life of the Methodist itinerant preacher, and with earnest purpose and unwearied labor had followed the Master. They have their reward. It has been said unto them: "Enter thou into the joy of thy Lord."

Any notice of Bethel would be incomplete which did not mention the name of William James, for more than forty years a local preacher and class-leader. A man of great simplicity, of incorruptible integrity and of profound piety—one who loved God with all his heart and his neighbor as himself; who visited the sick and sought out the afflicted; who had tears for the sorrowful, smiles for the joyful and prayers for all; a man who was not learned in books or science, but who was well versed in his Bible and was mighty in prayer; a man who *enjoyed* religion in the very highest sense; who was "joyful in God," who could and did "rejoice always," and who "in everything gave thanks." Not rich in silver or gold, he was yet generous not only up to his means, but beyond his means. He *loved* the service of his Master. When the large shelter was being built at Bethel, in 1842, which was to protect several thousand persons from the sun and rain, while other planters of large property sent two or three or ten or twenty men, for a day or for two or three days, to assist in the building, William James *came* with *all* his effective servants, and began to work with the first timber that was set up, and he never left the work until the very evening on which the services were to be held, when he dropped down to his feet, from the low eaves, with his customary ejaculation: "Bless God." The last shingle was nailed on, and he was then one of the first at the pulpit to join in prayer; and on that soft October evening the broad structure was dedicated to God. Those who were attendants at camp meetings and other religious services held at Bethel, for over forty years past, can not forget his beaming smile, his brimming eyes, his face radiant with the "peace which passeth understanding," but which filled his heart and overflowed his lips. All who ever heard him pray will remember the clear, sonorous voice which rung out in the open-air services, at daydawn or at midnight—untiring, strong, prevailing. Peace to the memory of a good man.

## Recognition in Heaven.

MR. EDITOR: It is quite common to hear preachers indulging in rhetorical flourishes about the reunion of earthly ties in heaven. The mother is made to weep while the sacred orator tells in glowing strains how, upon the other shore, she will clasp in the arms of her maternal affection the son or daughter long since laid in the silent tomb. The temptation to this kind of pulpit declamation lies mostly in the fact, perhaps, that it affords the easiest access to the feelings. This may be a doubtful expedient, however, since we are not certain of the warrant we have for it; and, further, since the plain truth itself will prevail, whether we preach its rigorous exactions or pathetic pleadings.

Let us take a sober view of this subject. But, observe, I do not assume that there will be no recognitions in heaven. I think there will be, and delightful will they be; but they will not be those of the ties of flesh and blood. For instance, the mother will not regard her child there in any sense different from that in which she regards others. Otherwise heaven would be too much like earth, with its sensuality and sorrows, and the history of earth would repeat itself in "Rachel weeping for her children, because they are not." This is precisely the error into which spiritism is led. It assumes that there *are* defects in heaven as in earth, only not so great. The idea of recognitions leads it to assume that there are disappointments, and, consequently, sorrows. This system ignores Scripture as its basis, and can lay no claim to the spirit of the gospel for its theory. Hence the absurdity and unreliableness of its teachings.

The only correct views that we can get of the conditions of the future life are from Scripture and the spirit of the gospel. Nothing in Scripture indicates that the ties of earth will be reunited in heaven. On the other hand, the intimations to the contrary are conclusive. In answer to those who had sensual views of heaven, Christ said that there they neither married nor were given in marriage.

But what is the uniform spirit of the teaching of the gospel? Does it not point continually to a change in man's nature? Does it not tell us that, even in the world, supernature is to supplant nature to a great extent? In the world natural affections cannot be done away entirely, because the conditions of this life will not permit their absence. Yet supernatural grace may reign to such an extent that the "former lusts" will scarcely be known. The effort of the gospel is to extend the circle of man's affinities until it shall compass the entire race. Hence, when God refers to his love of foes as well as friends, he tells us to be "perfect, even as he is perfect." Christ tells us that true discipleship consists in learning to follow him in his love for mankind in general, even at the expense of leaving father and mother.

Christ is our brother, and as such we must partake of his very nature and feelings. And what does he say? "Who is my mother? and who are my brethren? * * * Whosoever shall do the will of my Father which is in heaven, the same is my brother and sister and mother." The most essential difference between the Christian and publicans and sinners, who love only their kith and kin, is that he possesses a supernatural love for all men. The tendency of Christianity is to elevate man in his feelings and manifestations above sensual ties, and in these his present life is an earnest of his future. "But this I say, Brethren, the time is short. It remaineth that both they that have wives be as though they had none; and they that weep as though they wept not; and they that rejoice as though they rejoiced not; and they that buy as though they possessed not; and they that use this world as not abusing it; *for the fashion of this world passeth away.*"

The glorious truth of the gospel, that ought to be preached above every other, is that charity which ignores all selfishness. The meaning of gospel is "good will." Its design is to bring all men into the unity of the Spirit. It is to deliver the spirits of men from the bondage of the flesh—that bondage, among others, which forces divisions among men. "Now are we the sons of God," even while we are in bondage to some extent; but "when that which is perfect is come" men shall see their filial relationship to God and their fraternal relationship to one another in a light they had never imagined.

Is it said that this theory is too gloomy—that the thought of rejoining kindred gone before is too comfortable to be given up? I grant that this would be so if these ties were not exchanged for others that are better. We prize this thought only because it is the most sacred to us on earth. But in heaven the state will be different, and the conditions of life there will be changed. Do we not have an earnest of this fact in the supernatural joy we feel when our spirituality elevates us into a plane of holy and ardent affection for all men? The greatest joys on earth attend us when our sympathies are most liberal. And in heaven what tongue can tell the rapturous delight of every heart as it abounds in unabating love for every redeemed soul? There will be no prejudices and partialities, and no party lines drawn, but one united family there shall be, each member vying with the other in blessing and adoration. Lazarus, not Isaac, will be seen in Abraham's bosom. M.

## Work of Sunday Schools.

YAZOO CT., MISSISSIPPI CONFERENCE.

MR. EDITOR: Please permit me to trouble you once more with a short letter setting forth the work of the Sunday schools on this circuit; also as remembering my promise to honor them with a report to your excellent paper, and to encourage them to continue the good work as a means of grace to them and a blessing to society.

Early in the year I began to take up the Conference collection, and from the four churches obtained but a small sum—$13. Being but a beginner, and having so often heard preachers accused of preaching only for money, I had almost despaired of getting my Conference fund. At our District Conference I was far behind in my collections. So necessity forced me to another plan by which I hoped I might secure at least a part of the dues from this circuit. I am happy to say I have succeeded well with that plan, and that much lasting good is resulting from it, as already seen in the Sabbath schools. It not only secures the money needed to administer to the wants of Christ, as exhibited in Matthew xxv, 35, etc., by doing the like to the widow and fatherless (James i, 27,) which is "pure religion and undefiled before God and the Father," and to the poor heathen, for whom flowed Christ's most precious blood, but develops and brings into practical use the talents of children, thus educating and training them for future usefulness in society and in the church. It is exactly adapted to their natures. Indeed Christianity, in its development, runs parallel with nature. The lesson here taught is and should be among the first lessons inculcated around the family fireside. Although the little child cannot go to the farm and roll the logs, and do the other heavy work, yet it is not to be excused from picking up the brush and small chunks and burning them, thus helping their parents to prepare the ground for plowing, etc. Oftimes the smaller ones receives the tender kiss and fears the encouraging words: "Oh! what a nice and good and smart little man or lady mamma has. I'll not want for chips and wood any more."

So it could be with children in the church. Although they would feel much embarrassed in trying to preach, exhort and pray publicly while so very young, yet they can occupy a seat with good behavior, and recite their lessons, and gather up all the idle dimes and dollars that older people would be ashamed to ask for, because they are little things. Men naturally look higher; hence they often pass by a child, or even an older person, who need but give a little at a time; and we hear them say, "I am ashamed to ask a man for a dime or two bits," even when he knows that it would be given as soon as asked for. These are little things, it is true; so little drops of water make the mighty ocean. Now a child thinks as much of a dime as you do of a dollar; and if he gets but a dime, or twenty or thirty cents, from a person, he thinks he is doing wonders. He naturally looks for things in his sphere.

The plan alluded to is this: A small blank-book is obtained; on its back is written: "Laying up treasure in heaven in little deeds, like the little drops of water that make the mighty ocean." Directions are written on the first pages how to keep the book. A cash and subscription page is prepared, and money received is placed to the cash list; that subscribed, to be paid say by the middle of November, to the subscribed list, in each case taking the person's name, day of the month and month, putting it opposite his amount paid. Ask him how he wishes it applied or divided. If half for the Conference fund, if it be cash, so record it under the cash Conference fund page, and the same way for the missionary fund—cash under the cash page, subscription under subscription page. Each Sunday school scholar agrees to pay so much, say fifty cents or $1, as he wishes, and gives it in monthly. An agent is selected from the school to receive the money and keep the book. His agency holds only one month; then he reports, straightens up the book, turns it over, with the money, to the preacher or superintendent, and his name affixed to his work as agent. And then another one is selected or elected, and commissioned to go and work for Christ. The agent is to ask everybody—not to pass by any one; all are invited to lay up treasure in heaven, so as to avoid the fate of those on the left hand.—Matthew xxv, 46. This is continued all the year, sending the little book into every community. The Sunday school may and should transfer the several agents' work to a ledger, to be preserved as a treasure, and to aid the Historical Association in getting interesting matter. Success of the plan: Where proper attention is given—as it is at Locust Grove, a model Sunday school—by the superintendent, it yields from $5 to $6 per month. Sometimes the agents get as high as $14 or $15 cash, and $20 or $30 subscribed. It will yield, almost anywhere, $5 per month. I would like to give you the names of the agents, but I fear I have taken up too much space already. I will say, however, that they have done astonishingly well. They work like bees on a bright summer morning. May they ever prove faithful, even to the end of their journey.

Eight accessions to the church since my last report, making in all, up to this date, ninety-eight. Thirty-two children baptized.

JOHN W. ELLISON, P. C.

FREE REN, October 21, 1873.

## The Sin Against the Holy Ghost.

MR. EDITOR: In your issue of the sixteenth of October, A. D. 1873, I see an article written by the Rev. R. H. Rivers, D. D., on the Sin Against the Holy Ghost, which to my understanding of the Scriptures is not agreeable to its teachings on that subject. His idea, as stated, is that it is the last sin committed before the day of grace is passed by the impenitent sinner, and may sometimes be one sin and sometimes another, thus making all who sin away their day of grace commit the sin against the Holy Ghost. Now it is clear to my mind that it is a specific sin, and that there is but one class of persons who can commit it.

1. It is a specific sin from the following passages of Scripture. In the twelfth chapter of Matthew the Savior, in reply to the Pharisees, who said that he cast out devils by Beelzebub, the prince of devils, says: "All manner of sin and blasphemy shall be forgiven unto men; but the blasphemy against the Holy Ghost, it shall not be forgiven, neither in this world nor in that which is to come." In the twelfth chapter and tenth verse of Luke is this language: "But unto him that blasphemeth against the Holy Ghost, it shall not be forgiven." In the tenth chapter and twenty-ninth verse of Hebrews Paul uses this language: "Of how much punishment, suppose ye, shall he be thought worthy who hath trodden under foot the Son of God, and hath counted the blood of the covenant wherewith he was sanctified an unholy thing." From the foregoing passages, and some others that might be quoted, it appears that attributing the miracles which he performed to the power of evil spirits, or rejecting him as the promised Messiah and setting aside his atonement, was the specific sin, which sin could not be forgiven from the fact they denied the only atonement by virtue of which sin of any grade could be forgiven, thereby crucifying him afresh and putting him to an open shame.

2. That there is but one class of persons who can commit this sin, namely: "those who were once enlightened, and had tasted the good word of God and the powers of the world to come"—those who not only had demonstrative evidence of his divinity and power, so far as their senses were concerned, by miracles which he performed, but in addition to this their minds being enlightened by the Holy Ghost, and by his agency experiencing the divinity and virtue of his atonement, they knew him and the power of his resurrection, and by the Holy Ghost they could call him Lord.

Having received this knowledge of Christ by the Holy Ghost, and then rejecting him as the promised Christ of God to man, is the sin in question against the Holy Ghost. With due deference to the opinions of the learned, the above is my understanding of the Scriptures on this subject.

J. H. WINBORNE.

MAGNOLIA, MISS., November 8, 1873.

ECLIPSE AT THE TIME OF THE CRUCIFIXION.—It is a curious coincidence that the moon was eclipsed on the generally received date of our Savior's crucifixion, A. D. 33, April 3. The phenomenon, however, could have no influence on the miraculous darkness which overshadowed Jerusalem, "from the sixth to the ninth hour," when "the sun was darkened." Mr. Hind has found that the moon "had emerged from the earth's dark shadow a quarter of an hour before she rose at Jerusalem (6.36 P. M.,) but the penumbra continued upon her disk for an hour afterward." The penumbra visible during a lunar eclipse is exceedingly faint, being only the shadow of the earth's dark shadow, and it can scarcely be recognized by the naked eye. It certainly could have added nothing to the awful solemnity of the scene which had just taken place.

## Obituaries.

DIED, at Pearlington, Mississippi, November 3, at half-past two o'clock A. M., after a few days of severe suffering from congestion of the brain, THOMAS O. BROWN, infant son of George W. and Cordelia A. Brown, aged seven years, nine months and sixteen days.

Asleep in Jesus! oh, how sweet
To lie for such a slumber meet!
Sleep, dear Tommie, that blessed sleep,
From which none ever wake to weep.

GEORGE W. BROWN.

GREER, son of James H. and S. M. Fullilove, of Caddo parish, Louisiana, died on the thirty-first of August, aged one year, lacking one day. Only five months before little Greer's death another sweet child of scarce three summers was consigned to the grave, and now the two little brothers—Dowdell and Greer—are united in the paradise of God, evermore to live in the perpetual light and health and youth of that pure clime. L. F.

DIED, at Walnut Grove, Leake county, Mississippi, September 28, 1873, GUY LINSEY, infant son of M. L. and Virginia Casteel, aged one year, ten months and eighteen days.

Farewell, little cherub. Thy pure spirit has fled from the cares of this world, untainted by its influences, to rest in the bosom of that dear Savior who said: "Suffer little children to come unto me, for of such is the kingdom of God."

J. B. K. SMITH.

DEPARTED THIS LIFE, October 1, 1873, MRS. ANN I. FRISBY, aged forty-six years, a native of Claiborne county, Mississippi, and for many years a resident of Tensas parish, Louisiana.

She joined the church, August 10, 1872, and has ever since led an exemplary Christian life, and striven to raise her children in the nurture and admonition of the Lord. She has always been rich in good works, ready to distribute, visiting the sick and relieving the wants of the distressed. During her last illness, before her mind was clouded by the progress of disease, she expressed an abiding trust in her Savior.

"Thou art gone to the grave! we no longer behold thee,
Nor tread the rough paths of the world by thy side;
But the wide arms of mercy are spread to enfold thee,
And sinners may hope, since the Savior has died."

J. GORTON MILLER, Pastor.

MRS. KATE C. FORE, wife of Thomas Fore, Esq., and daughter of William and Sarah A. Diamond, of Tensas parish, Louisiana, was born May 15, 1854, and was baptized and received into the church in October, 1872. After a short illness she fell asleep in Jesus, at seven o'clock A. M., August 18, 1873.

Her brief life was a beautiful illustration of the graces of Christian character. During her last illness she was meek and resigned to the will of her heavenly Father. Shortly before her departure she called her friends and loved ones around her bedside, and, expressing her willingness to die, bestowed upon each tenderly appropriate words of affectionate remembrance, exhorting all to meet her in heaven. In her last moments she gathered up her remaining energies, and in accents broken at first, yet strengthened, as if by divine inspiration, she exclaimed, "My sins, my sins, my sins are all forgiven! *I see heaven!*" and gently passed away.

"Where the weary are at rest,
She is gathered unto God."

J. GORTON MILLER, Pastor.

MISS SARAH S. MCKINLEY was born September 21, 1804, in Abbeville district, South Carolina, and died at the residence of Dr. Harmon Rush, in Rayville, Richland parish, Louisiana, October 16, 1873. She moved from the place of her birth to Lowndes county, Mississippi, in 1833, and made her home with her brother in-law, Mr. John U. Riley, until January last, when the family moved to Louisiana, where she made her home with her nieces and nephews, with whom she always had a hearty welcome.

Sister McKinley professed religion and joined the church in her girlhood, and those who knew her best state that she always lived a consistent Christian life. She died a most triumphant death, rejoicing in conscious communion with her blessed Savior. When asked if she knew she was dying, she replied: "Yes, thank God, I am glad I was born to die. I am happy in the love of Jesus, and he is present now, and guardian angels are waiting to convey me home." Thus with shouts and praises she bid adieu to earth and its sorrows. "Precious in the sight of the Lord is the death of his saints."

JAMES L. WRIGHT.

JAMES MALACHI FUTRELL was born in Murfreesboro, Bertie county, North Carolina, in 1822. In his early manhood, fired by the laudable desire to attain to independence, he determined to seek a newer, wider and freer field for his efforts. He removed to Mississippi, stopped a few years in Madison county, came from there to Yazoo county, and cast his lot with those with whom he continued to associate until his death.

In his early manhood's days he was a member of the church in his native State; but after leaving the associations of home and early friends he was thrown with wild associates, and did not for many years unite with God's people. Although again a wanderer from the fold, he never lost his respect for sacred things, and often referred with deep feeling to his early association with Christians, and, as he called them, his better days. He married a worthy daughter of one of the truest, purest Christian gentlemen that ever blessed a neighborhood with good examples—John Hugh Foster, a Methodist of the old school. It is not strange that with such influences around him Bro. Futrell should again seek admittance to the church. In 1868 he joined the Methodist Episcopal Church South, at Mount Olivet, by profession, and continued a consistent member until July 20, [illegible]. While at the Hot Springs in Arkansas, seeking restoration to health through the healing influences of their waters, he received the summons to pass from time to eternity, leaving a wife and three children to mourn the husband and father, who had left them but a few weeks before, to seek relief from that painful disease—rheumatism—whom they would see never again on earth, but sustained by the hope of again being united in that better world, where friends will no more part, and pain and sorrow are felt and felt no more. J. R.

DIED, at his home in Algiers, Louisiana, September 24, 1873, FRANCIS SYDNEY MACKIE, son of T. and C. L. Mackie, aged five years and nine months.

How careful are we of our children flowers! How we shelter them from the unkindly blast! Yet after awhile they droop, and soon their loveliness petals lie dead upon the ground. But there is One who takes better care of his flowers than we can of ours. He allows them to flourish awhile here and then transplants them to the "evergreen shore," where the chilling blasts of temptation and sorrow never blow. Thither has little Frank gone, and there with myriads of angels he will praise the all-wise Benefactor forevermore. He was a pious child, a lover of the Sabbath school and church services. He was certainly a jewel fit only for the king's crown above. In the night his mother found him on his knees in bed praying—praying while others were wrapped in slumber. One night he awoke her, asking if she had called him. "No, Frankie." "Mamma, I heard a call. If it was not you, it was God who called me." He disliked to hear anything bought on the Sabbath, remarking that God did not like it. A few days before his death he asked his mother strange questions about the last judgment, and quoted with wonderful earnestness the words with which our Lord will welcome the good and dismiss the bad. Though a child, yet did he not let his light shine? Yes. His goodness, his love for God, his pious talk certainly testify to the existence and power of the God and Savior of the Bible. May the Lord comfort the bereaved family. He has afflicted them deeply, but it is in order to draw them nearer to himself. Away from God we are in danger, whether we feel it or not. It is only under the influence of the Holy Spirit, under the shadow of the almighty wing, that we are safe and truly happy. They have lost a gem, but Jesus has gained a jewel. May they, every one, be led to the Savior, then their loss is but temporary, and when God sees fit they will meet their angel Frankie in the home of the blest. A FRIEND.

MISS NANNIE, daughter of Thomas and Emily Law, was born in Coosa county, Alabama, September 8, 1[illegible], and died in Selma, Alabama, October 26, 1873.

When quite an infant she lost both of her parents, and was placed under the care and protection of her aunt, Mrs. N. B. Boyd, who was ever careful of her intellectual and moral culture. Nature was beneficent, and the bestowment of its gifts upon her was lavish. To a fine personal appearance were added a bright intellect, a retentive memory and a vivid imagination. These, together with an amiable and affectionate disposition, gained for her the esteem of her teachers, the love of her associates and the admiration of all with whom she mingled. Though endowed with a high order of intellect, and admired and caressed by her friends, she was retiring, unassuming and unostentatious in her manners. Meekness, gentleness and cheerfulness were prominent traits of her character. She loved the Bible, the church and the Sabbath school, and the truth which she imbibed from these sources permeated her mind, became incorporated in her moral organism and ever led her in the pathway of righteousness. She was converted at a meeting held by Rev. E. [illegible] Bounds, in this city, in 1871, but did not connect herself with the church until April, 1873. Her conversion was so clear and bright that she never doubted her acceptance with God. After an intimate acquaintance of ten months, I do not hesitate to say she was one of the purest human beings I ever saw. Possessing a comprehensive mind, and moral character as pure as the untrodden snow-flake, her friends anticipated a bright and useful career for her; but alas! how vain are our hopes, how transitory are our joys in this vale of tears. Death came, and all of these fond hopes were blasted. During her illness she was asked of her future prospects. She replied: "Not a doubt, not a fear, not a cloud intervenes between me and heaven. I will soon be with my angel mother and my blessed Savior." She survived two weeks, and then the eye was closed upon the natural world, but was opened upon the beauties of heaven; the ear was hushed to the sighs of weeping friends, but caught the mingled melody of angels' harps, and her own voice joined the choir of saints and swelled the sweet anthems of redeeming love.

"Thou wilt come no more, gentle Nannie;
Like a flower thy spirit did depart;
Thou art gone, alas! like the many
That have bloomed in the garden of my heart."

J. W. GLENN.

THERE is evidently some "out come" in the boy in a Louisville school who wrote the composition upon "The Pin," a subject chosen by his teacher. Knowing the boy's aversion to literary efforts, the teacher exacted but two sentences. After considerable effort the little heir produced the following: "Pins are very useful. They have saved the lives of a great many men, women and children—in fact, whole families." In reply to his astonished teacher's question as to the manner in which the lives of so many people had been saved through the instrumentality of pins, the boy innocently remarked: "Why, by not swallowing them."

How to prevent bad dreams—Don't go to sleep.

The Christian Advocate.

THURSDAY, NOVEMBER 20, 1873.

LAY ME LOW.

Lay me low, my work is done;
I am weary. Lay me low,
Where the wild flowers woo the sun,
Where the balmy breezes blow,
Where the butterfly takes wing,
Where the aspens drooping grow,
Where the young birds chirp and sing,
I am weary, let me go.

I have striven hard and long
In the world's unequal fight,
Always to resist the wrong,
Always to maintain the right,
Always with a stubborn heart
Talking, giving blow for blow,
Brother, I have played my part,
And am weary, let me go.

Stern the world and bitter cold,
Irksome, painful to endure;
Everywhere a love of gold,
Nowhere pity for the poor,
Everywhere mistrust, disguise,
Pride, hypocrisy and show.
Draw the curtain, close the eyes,
I am weary, let me go.

Others' chance, when I am gone,
May restore the battle call,
Bravely lead the good cause on,
Fighting in the which I fall.
God may quicken some true soul
Here to take my place below
In the heroes' muster-roll,
I am weary, let me go.

Shield and buckler, hang them up,
Drape the standard on the wall,
I have drained the mortal cup
To the thirsh, dregs and all.
When our work is done 'tis best,
Brother, best that we should go.
I'm aweary, let me rest;
I'm aweary, lay me low.

*All the Year Round.*

## Arraignment and Trial of the Prayer Meeting.

e pastor at Laodicea, where the
ch was "lukewarm," resolved,
day when the conditions were
vorable—that is to say, no rain,
dust, no mud, not cold, nor yet
not windy, but a bright, breezy,
utiful day, when the last weather
logy for non-attendance was
pt away by the brightness of the
bath—resolved, we say, to put
prayer meeting on its trial in
ver to any charges which might
referred.

he pastor said no written charges
specifications had been pre-
ted against the prayer meeting;
he was quite sure charges were
rtly entertained, for he had no-
d, when the neighbors generally
ed to call on a certain family,
they had their reasons for it;
reasons might be good, or they
have been unreasonably preju-
d, but the result was the same;
family was socially forsaken,
d for cause. He argued from these
mises that it was a legitimate
erence that an analogous state of
ngs existed here in Laodicea, for
ny of the old friends and former
iers of prayer meeting had cut
acquaintance, and had not called
it once for long months, not to
years.

ow, said the pastor, there must
a reason or reasons for this, and
he stood there that day as the
ad of the prayer meeting, to hear
d answer, if he conscientiously
ld, the objections that any might
e to offer. He said the charges
ght be graver than he supposed;
he might not be able to make
isfactory replies; but, though he
w he was sadly in the minority
his sympathy with the prayer
eting, yet it was in his nature
defend the weak and stand by
e deserted. Now, then, said he, if
y of you have aught against the
yer meeting, say on. There was si-
ce for a brief space, one looking at
other, and each waiting for some
er to lead off in making objec-
ns. "Well," said a *highly respect-*
brother, "I hear that there are
y a few, and they rather obscure,
o attend or visit the prayer meet-
. Rather a poor thing, I under-
nd."

he pastor said that this was only
mor—only hearsay evidence—
could not be received as testi-
ny against the prayer meeting.
sides, to desert an old friend for
other reason than that certain
ers had grown cold toward him,
d deserted him, was hardly gen-
ous; he thought real friends should
g all the closer in the days of
glect and desertion; that such
nduct was too much like the con-
ct of the faint-hearted disciples
en Christ was surrounded by his
emies—"they forsook him."

Said another, who had not been to
ayer meeting for years, and who
s not regarded eminent for his
ty: "He had heard that people in
m he had little confidence prayed
these meetings, and he did not
re to be mixed up with such."

The pastor said he had to say in
ly: "Let him that is without sin
the first stone" at the sinners
o prayed in prayer meeting. And,
ther, he had always understood
it was the most unworthy and
ful who had most need to pray;
the man who said, "God be
rciful to me a sinner," was the
who was justified, and not the
who "thanked God that he was
as other men." He said he
ought if the brother would come to
yer meeting, and hear these peo-
humbly confessing sin and ask-
mercy, he would be more chari-
e.

Another said "he thought that
yer meetings were rather anti-
ted institutions, and were fast
oming obsolete; that in this sci-
ntific age, this age of wide and
ised culture, the church had out-
wn the needs of the prayer meet-
; we had become too aesthetic and
ned for anything of the kind."

The pastor said he read in the
ble—a book for which he hoped
entertained the highest respect—
"men ought always to pray,
d never to faint; that we ought to
y all prayer, or all manner of
yer, and pray without ceasing;"
in apostolic times, in the city of
rusalem, we read they had prayer
etings, and that they were in
good odor that "many were
ered together praying;" that
Paul was an eminent scholar, far-
eled, and a visitor of the most
ed cities of the Augustan age
culture, yet we read of his holding
attending prayer meetings.

The pastor said here in Laodicea
were making commendable prog-
s in mental culture and social
nement, but he had failed to
ilize such an advanced aesthetic
elopment as to supersede the need of social prayer; that, as he understood it, we were "saved by grace through faith," and not by aesthetics at all. He should regret to see an attempt to supersede Christian fellowship, consecration and zeal with aesthetic culture, however refined or beautiful.

Another brother said he thought these prayer meetings should be conducted more sociably, and made more conversational than they were. The pastor said he would venture to say in the name of the prayer meeting that no objection would be made to such a change, though, as he understood it, *prayer meetings* were not exactly *talking* meetings, and thought it a little singular that Methodists, who had almost abandoned class meetings—a meeting specially intended for Christian conversation—should be urging the introduction of conversation into the services of the prayer meeting. However, he would venture to say as the representative of the prayer meeting that it would cordially welcome all such, and would be glad to have them talk, or do anything that would lend interest to the occasion.

An excellent lady, who chimed to be nervous, and at times indisposed, said that her health did not permit her to attend prayer meeting. The pastor said he was glad that this sister made no complaint against the prayer meeting, but would remark in a general way, without intending any allusions save where they might be strictly applicable, that his mind had long been considerably exercised with the sanitary difficulties of church attendance. He was not deeply read in the laws of hygiene, but his mind was puzzled to understand how a large, well-ventilated and comfortable church, not greatly crowded either, could be so unhealthy as some seemed to suppose; that he had known people who would attend a wedding or a party, even on an inclement evening, who felt they could safely risk themselves at an opera, a circus, or a crowded theater even, yet would not venture on the rashness of exposing their health to the night air of an evening meeting. The pastor said the whole question was an enigma too deep for his solution. As for those really sick, no one felt a more tender sympathy than he.

Another said "he had no particular objection to the prayer meeting. It might be well enough for some people, but that he did not need it, and did not wish to be troubled about it; he asked to be let alone. He worked hard, and wished to rest at home when night came." The pastor said, if the case was as the brother stated, that he did not need prayer meeting, he was certainly to be congratulated, for he apprehended that there were but few who could say so. But he really thought such an advanced believer ought to feel and manifest more sympathy than he did for those who were weak in faith, listless in zeal and cold in love—some such there were—needed all the sympathizing aid the strong could give them. The highest authority has told us it is more blessed to give than receive, and he who said this came himself "to seek and save those that were lost." The pastor said he had been taught by the book of books that those who follow Christ must "deny themselves," not only sins, gross and overt, but self-indulgence as well; and that the Christian must "endure hardness as a good soldier," and "give all diligence to add to his faith" all Christian graces. The apostle says: "We, then, that are strong ought to bear the infirmities of the weak, and not to please ourselves. Let every one of us please his neighbor for his good to edification; for even Christ pleased not himself."

After a pause, and no one seemed to wish to speak, the pastor said it appeared to him that the objections urged against their old friend, the prayer meeting, were not well taken nor well sustained, and were not, in his humble opinion, justifiable grounds for the cold treatment the prayer meeting had received here in Laodicea; and that, for his part, he felt more like standing up to his old neglected and injured friend than he ever did.

There being no more to say, the investigation closed, and it was resolved "that it is not expedient at present to abolish the prayer meeting."—*Galveston Christian Advocate.*

## Concerning Texts.

Prof. Park gives in the July number of the *Bibliotheca Sacra* a very suggestive article on "The Structure of a Sermon," in which he considers "The Text." We give an outline. Etymologically, the text (*texere, textus, textum*) is a composition, a tissue, a texture, a web. The whole Bible is such a composition. A single passage of it is taken out, and, as one part of the web, woven by supernatural skill, it is examined with appropriate care; its texture is explained, perhaps unraveled; this is the preacher's text. Among the advantages of preaching from biblical texts, these are given: The practice tends to secure for the pulpit the reverence naturally paid to an ancient usage; the minister's practice of discoursing from biblical texts is itself appropriate. He is a herald who is to proclaim the word of God. The practice of preaching from inspired texts fosters a spirit of reverence for the inspired volume; the practice of discoursing on passages of the Bible leads the preacher to explain them; the practice of discoursing on biblical texts serves to harvest the preacher's word with authority; the habit of discoursing on passages of the Bible serves to attract the attention of men to the truth and awaken their interest in it. Certain objections which have been made to the use of texts are answered; as, for instance, that a short text cannot afford matter for a long discourse; that if a man found his discourse on a verse of the Bible, he will be apt to sacrifice unity of thought, or, in order to preserve a semblance of unity, he will resort to forced and unnatural connections; that a minister is tempted, by the phraseology of his text, to overlook the principle of it; that, by founding his addresses upon ancient, especially oriental sayings, a minister introduces a mannerism into the pulpit; that Christ and his apostles often discoursed without them. These objections are met mainly by a denial that they hold against the use of texts.

Under "different methods of selecting texts," reference is made to ministers who confine themselves to the order of texts prescribed by the authorities of their church. Some choose their own texts, without regard to any prescribed formulary. Some preachers habitually select their text before they determine their precise theme. Some habitually choose their theme before their text. Some alternate between the two. The former habit tends to make a minister's discourses more biblical; the latter more logical.

Under the fitnesses of passages of the Bible for texts of sermons, the following points are presented: Those passages which involve a moral principle are, in that one particular, fitted for texts; those passages are best fitted for texts which, when so employed, most aptly represent the spirit of the Bible; make the impression most faithful to the intent of the inspired word as a whole. Under this head some interesting facts are given concerning the use of texts by eminent preachers. Out of nineteen hundred and twenty-five sermons preached by John Calvin, thirteen hundred and thirty-seven were on texts from the Old Testament, five hundred and eighty-eight from the New, but not one from the gospels. Dr. Samuel Clark has forty sermons on texts from the Old Testament, and one hundred and twenty-four on texts from the New; of these forty-seven are from the gospels. Other points presented are that the fact that a biblical passage has a divine authority gives it a fitness to be used as the text of a sermon. The words of uninspired persons are never to be used as if they had in themselves a divine authority. Nor should a minister use a text which he believes to be improperly inserted in the sacred canon. A text is to be used not for what it apparently, but for what it really means. One thing which tends to fit a passage to be a text for sermons is the fact of its referring, as it stands in the Bible, to the same object which it refers to in the sermons. When used with distinctness the text is specially adapted to make the sermon solid and authoritative. If texts are ever used by way of accommodation, it should be done in a rational and manly way. They should involve the principle which characterizes the passage as originally spoken. If you accommodate a biblical text, let it be apparent that you intend to do so. Again, completeness is a quality which gives to a biblical passage one kind of fitness to be the basis of a sermon. The text is not allowable if, by means of its failing to form a complete sentence, or to express the complete idea of the inspired penman, it becomes undignified.—*Christian Intelligencer.*

## Shall Women Speak?

Among some Christian sects it is considered disorderly to speak or pray in a public assembly. Of course they quote First Corinthians xiv, 34, 35 as deciding the case. Paul there says: "Let your women keep silence in the churches, for it is not permitted unto them to speak."

If this passage is to be taken as a general law, it is forbidden to a woman to speak, pray or sing in public, for silence is commanded. It is as much a violation of this Scripture to exhort in psalms and hymns and spiritual songs as to exhort in prose and to pray. But no one thinks it wrong for women to sing in public; why should they forbid the other forms of speech and allow this?

The fact is, Paul is here correcting abuses, disorders which caused confusion in the church at Corinth, and he commanded those possessed of the gift of tongues to be silent, unless an interpreter was present, and that only one should speak at a time.

All of this concerned those who possessed, or pretended to possess, supernatural gifts, and were exercising them so as to cause confusion. Women were not to wrangle and to yield to pretended impulses, and become excited and immodest in such assemblies.

But nothing is proved by this in regard to what is proper in orderly, sober assemblies. Because it is very improper for women to take part in such meetings as they had at Corinth it does not follow that they may not take part in orderly religious meetings.

In First Timothy ii, 11, 12 women are commanded to learn in silence, and forbidden to teach, or usurp authority over men. This cannot mean absolute silence, but the opposite of loquacity, impertinence, arrogance. In some of the churches they had fallen into the habit of disputing, and becoming much excited, and the result was great disorder. When women indulged in this the matter was made worse, on account of their being generally more excitable than men, and immodesty on their part caused offense and scandal. It was very necessary that this should be forbidden.

Women who usurp authority over men, and become dictatorial in public assemblies, are very much out of place; but that does not prove it improper to speak in a proper manner.

That these passages do not forbid a modest, orderly utterance of their views, hopes and joys, in religious meetings, is evident from the fact that the Scriptures indorse and commend such acts. In First Corinthians xi, 5 directions are given that women who pray and prophesy in public should follow the custom of society, and have their heads covered. If it was wrong for them to speak or pray in public, why give these directions? The only difference made between men and women is that men are to uncover their heads, and women are to cover theirs, when they speak or pray.

Joel prophesied that under the gospel dispensation the "sons and daughters" should both prophesy, or exhort, as the word means; and Peter (Acts ii, 17) so applies it. It is not likely that Paul's words conflict with this.

Philip, the evangelist (Acts xxi, 9,) had four daughters that were exhorters, and so noted and useful were their services that the inspired writer was moved to mention them; that all other sisters having the same gifts might be encouraged to exercise them in the same way. When women are forbidden to speak for Christ the spirit of the gospel is violated.—*Morning Star.*

METHODISTS do not esteem the convenience and efficiency of their system as they might. A Boston correspondent writes thus:

"The harmony and efficiency of the itinerant economy is seen in New England, as probably in no other part of the church. Preachers pass from pulpit to pulpit, never leaving a Methodist church without a pastor, while Congregationalism sends its preacher away, dependent upon a contingency that may never allow him to be a pastor again. There are more than three hundred Congregational churches in New England without a pastor, and more than four hundred preachers without a parish. Calling at the Publishing House in Boston, a few weeks ago, we found nearly seventy names had been submitted for supply on the coming Sabbath. Their compensation for the service of the Sabbath, if fortunate enough to secure an opportunity to preach, ranged in pence and pounds from $8 to $30. Service for life is practically at an end. There are scarcely a dozen churches within a bird's fly from the Boston State-house that have had their pastor twenty years, hardly half that time. And there is one church in the city that has had four pastors within three years. And there is a church in Rhode Island that received eighty candidates before a pastor was voted, and the vote then hung upon a very close majority. Within a year forty churches, in and about Boston, have at the same time been without pastors.

IT IS SUGGESTED that the distinctive advantage over the average American preacher possessed by the ministers from Great Britain and Ireland, who are being invited to important pastorates in this country, is their greater familiarity with the Bible. They are trained to its study not only in the family and Sunday school, but in the theological seminary, and they have a power in its exposition which could not otherwise be attained. The Sunday school is raising up a generation of Bible lovers, who will not be satisfied with brilliant sermons that lack the treasures of biblical knowledge. The minister who gives only the latest and best thought of his brain or of other men's brains in the pulpit is comparatively soon exhausted or shorn of the power of novelty before his people. But he who uses his brains and the brains of all he can bring to his help in exhibiting the wonders of God's word need never run out. God's thoughts are higher than man's thoughts, and "they are more than can be numbered." Like his mercies, "they are new every morning." They cannot grow old. Yet many a pastor thinks his people prefer his thoughts to God's, and strives to supply them accordingly.—*Independent.*

HOPING AGAINST HOPE.—There are several residents of Detroit whose friends took passage on the missing City of Boston, which went down to her ocean grave in such a mysterious manner that her fate has never been ascertained. Although so long a time has elapsed since the steamer was given up, there are those here who have the strongest faith that at least some of the passengers were cast away on some shore or island, and will some day make their escape and tell the sad story. One of these is a woman of sixty, whose manly and promising son was one of the passengers. She has subscribed for a Boston paper for no other reason than that she thinks the press of that city will be the first to receive the news of the ship. As regularly as the paper is received she opens it in the hope that her son's fate may be explained, and disappointment engenders only new hope. His plate is kept at the table, and to almost every friend who calls the mother says: "I have not heard from William yet, but I hope to this week." The neighbors feel that the hope is the only sunlight of her life, and encourage her in it.—*Detroit Free Press.*

PROF. TYNDALL argues against the commonly taught notion that man requires absolutely pure air and water. Chemically pure air—air that is without a trace of ammonia, carbonic acid or water—is, he says, not to be found, and the one thing certain about it is that if it were no one could live in it. Neither is pure water ever found in nature; and observation of the whole animal creation, including man himself, tends to show that pure water is not necessary, not even demonstrably desirable. Every sunbeam which enters a darkened room shows how thick with solid impurities is the air which man breathes, yet no one on that account fears to breathe it; the same thing holds true in regard to water, but this need not necessarily make any one afraid to drink it. Not all foreign matters, nor even all foreign organic matters, are of necessity unwholesome; and the votaries of strict science too often represent man as a being who must submit the world to a series of severe chemical operations before it is fit for him to live in.

THE LOVE of God and the world are two different things. If the love of this world dwell in thee, the love of God forsakes thee; renounce that and receive this; it is fit that the nobler love should have the best place and acceptance.

OUR PRINCIPLES are the spring of our actions; our actions the springs of our happiness or misery. Too much care, therefore, cannot be taken in forming our principles.

## Religious Intelligence.

A NEW ENTERPRISE.—Miss Bliss, of South Hadley, Massachusetts, and Miss Mary B. Ferguson, of New Haven, Connecticut, sailed on the twentieth ultimo, to establish at Wellington, South Africa, the foundations of a seminary similar to the one at Mount Holyoke, Massachusetts. It is an independent enterprise, not under the auspices of the American Board, or of any missionary board, though the American Board have agreed to take these teachers into the missionary family, provided the seminary should not be a success.

ANOTHER SCANDAL in the Church of England. Liverpool is horrified over it. The advowson of that city's rectory, or, in other words, the right to conduct services there, has been sold for £15,000 by the present incumbent to the most advanced party of the Ritualists, without any consultation with the parishioners, the vast majority of whom are said to utterly hate the practices of the new owners. This rectorship is one of the most influential in England, and the chartering transaction startles even the most indifferent churchman of the orthodox type.

THE following is posted in the church of Notre Dame de Lumieres, Marseilles:

MIRACLES OBTAINED BY THE INTERCESSION OF OUR LADY OF LUMIERES, AS FOLLOWS:

| | |
|---|---|
| Dead raised | 19 |
| Blind made to see | 187 |
| Deaf and dumb relieved | 625 |
| Lame restored | 136 |
| Paralytics revitalized | 153 |
| Fevers cured | 135 |
| Sprains healed | 187 |
| Miscellaneous miracles (deafness in a very small way) | 210 |
| Total | 1,152 |

As to which the irreverent *Rappel* remarks that it is very odd indeed that after doing such a heap of good work the Good Lady of Lumieres cannot restore to life one monarchy.

IT APPEARS that the numerous conversions to Judaism in Austria, especially in 1870, were really revelations of the practice spoken of by Mr. Disraeli, that a very considerable number of Jews all over the world, unable to endure persecution, conceal their faith not only for years, but for generations. All disabilities being removed, the Jews returned to the faith of their ancestors. The *Jewish Chronicle* relates that when the Shah was requested in Berlin to protect the Jews, a stern Persian in his suite, who had cross-examined the petitioners, informed them that the memorial should certainly reach the Shah, for he, the questioner, was a concealed Jew, though obliged to deny his faith.

THE committee of the Calcutta Bible Society having, through the Rev. J. E. Carlyle, offered to supply copies of the Bible to the libraries of all the colleges and schools in Bengal, a letter has been received from Lieutenant Governor Sir George Campbell, accepting with thanks the offer so far as regards the government schools and colleges, but not including the village 'patshallas or primary schools, in regard to which the government fears that a general distribution might arouse native jealousies. The population of the presidency amounts to 65,000,000, and Mr. Carlyle says the acceptance of the offer "will introduce thousands of copies of the Scriptures into positions of great importance and influence."

A VERY unfortunate allusion was made by Dr. Voelk in his powerful speech before the Old Catholic Congress at Constance, noticed in another paragraph. As he was carried away by his German enthusiasm and his contempt for the Jesuit power, he seemed to say that France and Jesuitism were very well suited to each other, and, to the non-German mind, to be delivering a bitterly scornful invective against France. So, at least, says a correspondent of the London *Standard*, it struck Pere Hyacinthe and M. De Pressense, who occupied seats near the tribune, and who, to the consternation of the meeting, suddenly arose with every indication of angry disapproval, and walked straight out of the room. Dr. Voelk subsequently expressed himself in handsome terms of sympathy with France, but it was too late.

STATUS OF THE LOCAL PREACHERS.—After the dedication of the Embury monument at Cambridge, a few weeks ago, the Local Preachers' Association adopted the following resolution:

Whereas, The local preachers of the Methodist Episcopal Church have no defined relation in the church, and consequently no representation in the General Conference; therefore,

*Resolved*, That we memorialize the General Conference of 1876 to define their true position and relation to the church.

Last year there were 11,582 local preachers; this year there are 11,934; increase, 352. The one hundred and seventh anniversary of the introduction of Methodism into America was celebrated on Sunday, in the "old John Street" Methodist Episcopal church, the cradle of the denomination in New York city.

THE American Episcopal Church at Geneva, Switzerland, was formally organized on August 25, preparatory to applying for canonical recognition as a church under the jurisdiction of the General Convention. It will be known as Emmanuel church. It is the fifth church in Europe thus organized. The Rev. Mr. Langdon will serve it as provisional pastor. The other American church in Geneva, which might be called the American Catholic church, since it recognizes all Protestants, holds its services every Sunday in the Salle de la Reformation. Our correspondent, the Rev. Gideon Draper, has been engaged as its pastor for one year, and is assisted by American clergymen of various denominations as they happen in his way. The only Sunday school on the American plan, and in the English language, is maintained by this church. Ralph Wells is its superintendent.

THE Bishop of Bath and Wells, in answer to numerous questions touching the practices of many of the clergy leaning to Romanism, says: "The English priests and deacons are to be dressed as like as possible to Romish priests and deacons; the church choristers are to be as like a possible to the acolytes and choristers of a Romish Church; the Lord's altar is to be made and dressed as like as possible to the altar of the Romish Church; the chants and music are to be as like as possible to those in the Church of Rome; the processions, banners, crosses and crucifixes of Romish ceremonials are to be exactly imitated; the Romish use of incense and wafer-bread is to be adopted;" which he declares to be a deliberate conspiracy to bring the Church of England to communion with and obedience to Rome, and these ceremonies, now in use, are adopted for the express purpose of familiarizing the Anglican worshiper with Roman ways.

THE Old Catholic Congress, at Constance, began September 12 and closed on the fourteenth. Bishop Reinkens was enthusiastically received by the people and delegates. The occasion was noticeable, as it was the four hundredth anniversary of the Council of Constance, held in remembrance for the martyrdom of Huss and Jerome. All the Old Catholic leaders were present except Dr. Dollinger, who was detained on account of ill health, and Maasen, of Vienna. The proceedings were brief, the matter being well prepared beforehand, but a summary would be of no special interest to our readers. Committees were appointed, one to have its seat at Munich, the other at Bonn, to carry on negotiations with communities and societies for union with the Old Catholic organization.

AT A CONFERENCE of Christian workers held in London recently, Rev. Narayan Sheshadri made a short address on missionary enterprise in India. He did not believe that mission work in his native country had been a failure, as some asserted. On the contrary, it had been successful beyond all expectation. What they wanted was more missionaries. He believed native missionaries would be the best, but they must first get English missionaries to teach the natives. They had only 400 missionaries at present, and that was not at all adequate for the evangelization of the 200,000,000 of India. There was a great field open for Europeans in India, and if they would only send men with their hearts in the right place, the complete evangelization of India would not be far distant.

THE Cologne *Gazette* prints some curious information about the Prussian church laws. If that paper is right, these laws are not an innovation introduced for the first time by the Prussian government. Prince Bismarck, on the contrary, has only applied to Prussia laws which already existed in South Germany, more especially in Wurtemberg. In that kingdom the authority of the State has been recognized as sovereign in ecclesiastical matters ever since the Reformation. When, in 1814, districts with exclusively Catholic populations were added to Wurtemberg, the same principle was applied without exciting the slightest complaint. In 1862 a law was passed by the Chambers for the better regulation of the relations of the civil power with the Catholic clergy. That law, the Cologne *Gazette* shows, might have served as a model for the church laws lately passed by the Prussian Diet. The State is invested with full control over the education, appointment and general behavior of the Catholic clergy. Even the clerical seminaries, which in Prussia remain under the control of the bishops, are in Wurtemberg State institutions, not only supervised, but administered by the State. The State appoints and removes ecclesiastics of every rank. The latter are amenable to the ordinary tribunals for any faults committed in the exercise of their functions, and religious corporations are forbidden unless in specially excepted cases. Yet Wurtemberg has for sixty years experienced profound religious peace, and the clergy of all churches live side by side in charity and Christian brotherhood. Even the decrees of the Vatican, though tardily recognized, have made no change. There are in the kingdom neither fanatical Ultramontanes nor Old Catholics.

RELIGIOUS toleration does not appear to mean in Turkey all that it is supposed to mean elsewhere. When the "Hatti Humaioun" of 1856 was issued by the Sultan, granting liberty of conscience and worship throughout his empire, great satisfaction at the edict was expressed throughout Christendom, and confident hopes of the evangelization of Turkey were entertained. In one sense the latter are being gradually realized, but so far as Mohammedanism itself is concerned toleration there is a myth. Rev. Dr. I. G. Bliss, of Constantinople, gives us some light on this matter in the *Christian Intelligencer* which throws more of a shadow than would be looked for. To the question, "Is religious liberty a *bona fide* fact, an actual experience of all classes in Turkey?" he answers, No. As for those out of the pale of the Koran, the government is wholly indifferent to their beliefs. The Jew may become a Christian without molestation, and the Greek become an infidel, but for a number of Moslems boldly and publicly to renounce Islamism and profess Christianity, even in the capital, would still be a hazardous move. Their heads might and probably would remain upon their shoulders, but, like all other Moslems who have within the past seventeen years embraced the Christian faith, they would be donationalized. Social and civil ostracism would be their daily experience. For Christian Turks, as such, there is no civil status, no registration. In the eye of the law they are vagabonds; there is no bureau even from which as converted Turks they can obtain passports. Very naturally such a practical negation of the Humaioun is regarded with indignity by the Christian community at Constantinople, and Dr. Bliss suggests that the subject be considered by the present conference of the Evangelical Alliance, and trusts that such action may be taken as shall direct the attention of the protecting powers to the non-fulfillment of the religious pledges of the Ottoman government.

## The Christian Advocate.

Organ of the Alabama, Mississippi and Louisiana Conferences of the M. E. Church South.

THURSDAY, NOVEMBER 20, 1873.

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ROBT. J. HARP, PUBLISHER.

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Address all communications designed for publication to Rev. LINUS PARKER, 112 Camp street, New Orleans.

AGENTS—All the members of the Patronizing Conferences.

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### Religion and Hard Times.

The gospel seems to have been largely written for impoverished people, and the entire range of Scripture is studded with promises adapted to their peculiar circumstances. The Savior directs his discourse often to those who were under a load of anxiety concerning their temporal wants. He points his disciples to the fowls of the air and to the lilies of the field, and impresses the doctrine of a divine providence. From the prominence given to this duty of trust, and from the pains which the Savior takes to guard us against undue care about food and raiment, we might readily conjecture that his hearers were living in a time of financial panics and monetary convulsions. Such a state of things would give forcible emphasis to the prayer which he enjoins, and present his command against laying up treasures upon earth in a new light. Those who read the Sermon on the Mount during these pinching and trying days will understand many of its passages as they have never understood them before.

Christ builds up a wonderful arch of consolation, but the keystone, without which the sublime structure falls to the ground, must be supplied by ourselves. Seek first the kingdom, "and all these things shall be added unto you." There is the condition which secures the providential care, and all needed temporal good. Here is a shelter and refuge from the stormy blast, and a hiding-place from the calamities which are sweeping over the land, and we shall be able to appropriate the promise just in proportion as we put the kingdom of God and his righteousness first. The most of the prevailing troubles are due to the reversal of this divine order. Had religion been first as a governing principle, and as the object of desire and pursuit, these sufferings would not have come; and now that they have come, the way of relief is in returning to God. To the distressed and perplexed soul there is certain support, and a gracious blessing in the path of faithfulness and devotion to the service of Christ. Whatever the general cause of the prevailing distress, God will be faithful to his promises, and shield and preserve his children. Whatever else may be doubtful, this is assured; "for we know that all things work together for good to them that love God."

In times of prosperity the thought about food and raiment takes the form of desire for luxury and style and worldly display; but in such times as these thousands for the first time feel the approach and pressure of absolute want. The Savior's admonition might apply to both conditions, but he was probably talking more especially to the poor. It is to them—persecuted, stripped, impoverished, the children of misfortune—that he says: "Therefore take no thought, saying, What shall we eat? or what shall we drink? or wherewithal shall we be clothed?" It is precisely where thought is most justifiable and inevitable that it is forbidden. Now many are for the first time learning this lesson of trust, and, while pride and self-indulgence are being crucified, they find that the uses of adversity are sweet. Like the disciples in the mount, they have feared to enter this cloud, but, being in it, they have found it luminous with the Father's presence, and vocal with the voice of promise. Hard times try the faith, and, we may hope, refine the character. In some instances hardness and a murmuring spirit may arise, but in the Christian heart the lesson will be generally salutary. Many will recognize it as a needed chastisement, and will see how God has broken their idols to pieces, and rebuked their worldliness and their unfaithfulness to the trust confided. They will apprehend the trial sent upon them as a rebuke, and as the means which infinite wisdom and love use to exalt and purify their faith. There is danger in wealth, and few can safely encounter the perils of unbroken prosperity. God is in this fearful convulsion, and in this unparalleled shrinkage in values, by which the loftiest fortunes and the most lowly homes are shaken. God rises up to smite and overthrow mammon, and to expose the folly of those who trust in uncertain riches, and to scourge the dishonesty and avarice of mankind. His kingdom must be first, and until men come to terms, and submit to Christ's authority, their ways will be turned upside down.

One of the most common perversions of hard times is to make it the occasion of refusing the claims of justice and the appeals of benevolence. Those who have the means are ready with the plea which the times suggests. No doubt a vast deal of dishonesty and penuriousness are masked under the general stringency. Some are only too glad to have a pretext for withholding from God, and of thus restraining the stinted performance of pious giving. The honest man will be honest in such times, and the devoted Christian will make this the occasion of devising his most liberal things. Religion in hard times is religion indeed, shining brighter in the gloom, and displaying a generous and self-denying liberality. It rises to a heroism of faith and integrity, and kindles into a glowing ardor amidst the darkness which pervades society. It is an element of light and cheerfulness, rebuking all unmanly despondency, and awakening faith and hope in the affairs and pursuits of business. There is nothing like faith in God, even for the interests of the present world. It imparts to industry and enterprise, and gives a freshness and spring to effort in adversity. Religion, more than anything else, is needed to-day to breathe life and hope into a prostrate and crippled country, and to enable men to throw off the nightmare of despondency and gloom which has settled upon them. Religion, spiritual, vivifying, purifying, could it but find a place in all our hearts and homes, would "strengthen the weak hands and confirm the feeble knees," and do far more than financial or political expedients to restore prosperity to our troubled land.

### A Stir Among Churchmen.

There were some grave and most perilous irregularities committed at the meeting of the Evangelical Alliance in New York. Some Baptists were so forgetful of their sacred duty and obligations as to unite with other Christians at the Lord's table. The most astounding and unpardonable thing of all, however, was the course of the Dean of Canterbury in assisting at the holy communion, in a Presbyterian "meeting-house." Bishop Cummins, and some other Low Churchmen, committed the same unpardonable sin, but for the Dean of Canterbury, the very pink and perfection of Anglican dignity and eminence, to come poaching upon the premises of the Bishop of New York, and setting such a fearfully demoralizing example to American prelacy, is positively shocking and unendurable. A Bishop Tozer, all the way from Zanzibar, protested against it at the time, and Bishop Potter, of New York, somewhat later, adds his testimony against this heinous breach of courtesy and church order. The *Methodist* notices the affair in the following terms:

Bishop Potter has written a letter to the *Evening Post*, of this city, in which he shows that he is bound up in the same narrow formula as his co-bishop of Zanzibar. He sees in the beautiful and fraternal act of the Dean of Canterbury only a piece of discourtesy. The spectacle of Christian fellowship stirs no pleasurable emotion in him; he dwells only on the canonical irregularity of communion with Presbyterians and Baptists.

To our minds there is something very small in all this. It continually reminds us of the old Pharisees. Their great trouble was that Jesus was irregular. He healed men on the Sabbath; he consorted with publicans and sinners; he did not belong to their set; he was not a scribe, nor was he a Pharisee. They saw nothing of good in his sweet charity, his self-sacrifice, his patience and his works. Their eyes were closed to everything but the fact that he did not follow their customs.

Bishop Potter is a courteous gentleman and a laborious preacher, but it seems to us that he and all who think with him revive again the Pharisaic spirit. To them piety, love and the fruits of godly living are nothing; if Christians in whom all such fruits appear are without the pale of apostolic succession, they are schismatics, who destroy the unity of the body of Christ.

The age, as Bishop Potter will find, has outgrown this narrowness. Nor will the Christian world consent to be hemmed in by it much longer. The longing for more perfect fellowship will not be stifled; and if canons are in the way of its gratification, then so much the worse for the canons. The London *Times* has recently said that modern common sense cannot appreciate these factitious distinctions set up by Anglicanism. It will judge men by their lives, and will infer that a church is a true church if it builds its members up in piety, and blesses the world.

Bishop Potter answers the justification of the Dean of Canterbury from the example of Dean Alford in a curious way:

"Besides, the case of Dean Alford can hardly be a precedent for the case of the present Dean of Canterbury, for in one important respect they are not parallel. Dean Alford did indeed exercise his ministry at Berlin in a way not easy to be reconciled with his ordinary vows, and so far the cases are parallel. But Dean Alford did not carry his irregularities into the diocese of a sister church, in disregard of the well-known order of that church—irregularities which, in form if not in intention, would have been a discourtesy toward the Bishop of that diocese. At Berlin there was no sister church in communion with the Anglican Church, and consequently no injury to any such church. The case of the Dean of Canterbury in the city of New York was a very different one. I do not wish to dwell upon it; but I am not in the least surprised that Bishop Tozer felt constrained to disavow all sympathy with it; and I think he need feel no concern at the way in which he has been assailed (not in your paper, but in other quarters) for his manly letter—a letter which it is well known first found its way into print not by design, but by accident."

Here is the territorial idea once more. Dr. Adams' church is in Bishop Potter's diocese, and the Dean of Canterbury cannot, with propriety, follow out his fraternal impulses in the city of New York. On the other hand, it may be said that the dean is not under Bishop Potter's jurisdiction, and is not answerable to him for his conduct. He has his rights as a Christian, which are quite as valid as Bishop Potter's claims as a bishop. The act which has called out these animadversions will, we hope, be a precedent for many others of a like kind.

### Death and Burial of Bishop Early.

Rev. William E. Judkins, pastor of the Southern Methodist Church at Lynchburg, Virginia, writes to the Richmond *Christian Advocate* of the last hours of Bishop Early. We quote as follows:

As I informed you by telegraph, our venerable and beloved Bishop Early died on Wednesday morning, November 5, 1873, at a quarter to nine o'clock. Had he lived until the first of next January he would have been eighty-eight years old. He retained his consciousness to the last, and only lost the power of speech a short time before his death. About five minutes before he died he took my hand in his, and whispered a sentence in my ear, but so faintly I could not understand it.

For the past month he had been declining; but frequently during that time would so rally that we thought he might remain with us for several months more. A sudden change, however, took place early in the week, and it became evident that he must soon leave us. As was anticipated, his end was peaceful. He came slowly down to the Jordan of death, but the step of every week showed the consciousness of a Savior's loving presence, making him calm, cheerful and strong in faith.

At times (as he told me a week or two before his death) he had precious and glorious anticipations of his heavenly home, and the reunions there to be realized.

It has been my privilege, as the pastor of his family this year, to be with him very often—to see him at all hours, and under the varied alternations of comparative bodily health and comfort, and great suffering. In all and through all he exhibited an unshaken faith in God, and a spirit of complete resignation. He regarded his whole Christian life as a work of preparation for death, and so spoke of it but a few nights before he died in terms that showed his prospects unclouded.

His death produced a profound impression upon this community. He had owned a home here, and had virtually been a citizen of this city for fifty years. His character, so singularly unique and so strikingly original, had deeply impressed itself upon his fellow-citizens.

Respect had blended with esteem, and ripened into veneration for him. To strength of opinion and fearlessness in its expression he had so uniformly added evidence of integrity and high-mindedness as a Christian that all classes, however different in their opinions, had learned to cherish him as a man, as a patriot, as a Christian, and as a faithful minister of the gospel of Jesus Christ.

The result was that when he left us the public sentiment testified a great and good man had fallen, and we were bereaved.

The accompanying editorial from one of our daily journals and kindred ones from others, together with varied other expressions given, will serve to reveal the sense of this community upon the occasion of his death. The general closing of business houses upon the occasion of his funeral in response to the suggestions of the editors of our three daily papers and the recommendation of the mayor of the city, the closing of the postoffice, and the adjournment of our Circuit Court by Judge Wingfield—all in honor of his memory—but serve to reveal the estimate in which he was held by all, and the tender respect felt for him.

His funeral obsequies furnished another attestation of this deep and widespread esteem for our venerable Bishop. They took place yesterday (Friday morning) in Court Street church. The day was exceedingly inclement, a heavy rain falling, and yet a large congregation, composed of old and young, and all classes of our people, were present to pay their last tribute of respect to him. The church was heavily draped in mourning, and all the resident pastors of our sister churches (save one detained by sickness), together with our own visiting ministers, and the boards of stewards of Court Street and Centenary churches, acted as pall-bearers. Revs. H. B. Cowles, William H. Christian, Dr. James A. Duncan, Robert N. Sledd, A. G. Brown and the undersigned conducted the funeral services. Other brethren were present, and we regretted that more, yourself among the number, could not have been with us. The occasion was an impressive one, and we trust its lessons will be of lasting good to all present.

### Jesuitical Artfulness.

Under this head the *Christian Intelligencer* utters a note of warning to those Protestant parents who may be so criminally foolish or stupid as to send their children to Roman Catholic schools. There may be some in these parts who have allowed themselves to be led into the artful trap which has been set to seduce their children from the Protestant faith. Good Protestant schools are generally within reach of our people, and we know of no circumstances which, to our mind, would justify sending to Catholic institutions. Unless you wish your children to be imbued with the errors of Romanism, give their schools a wide berth, and patronize only those in which the religious teaching is safe, and in accordance with a pure and spiritual Christianity. The *Intelligencer* says:

Parents cannot be too often reminded of the perils which certainly attend the education of their children when it is intrusted to Roman Catholics. These astute religionists would compass heaven and earth to make one proselyte, and their aim at this hour in the United States is especially directed to the perversion to their faith of the daughters of Protestants. These are to be the future mothers of America; and, knowing the power of mothers to control the belief of their children, the Romanists are putting forth all their arts to get them within the sphere of their influence. With characteristic craft they do not publish their designs, for then Protestant parents would be on their guard. But they push on their plans quietly, unobtrusively, almost imperceptibly. Their favorite method just at this time is to entice Protestant parents to send their children to Romish academies, which have been sedulously established all over the land, and are surrounded by attractive allurements and inducements. Fine buildings, delightful locations, reduced terms, brilliant surroundings, the promise of superior accomplishment in elegant branches, select pupils—these are among the blandishments which are relied upon to entrap unwary parents. And in their efforts the wily priests are aided by Roman Catholic ladies, who are earnest devotees and hold a distinguished position in society. Nothing is said of the religious bias that will be instilled. That is cautiously kept in the background until the young girl is within the circle of their influence, when all their arts of Jesuitical cunning are exercised to meld her to their superstitious faith. We have lying before us a circular of an academy of this kind, signed by a number of Roman Catholic ladies and gentlemen, some of the latter holding a distinguished position in the army, the navy and in civil life, which, we fear, will entrap some unwary Protestant parents, who think more of social advantages than of the faith once delivered to the saints. So far as is in our power, we would neutralize this evil by warning our friends to beware of the hidden and great dangers of these Romish seminaries. Let them remember that Rome never sleeps, and that she is now bending all her craft and energy to control the education of the future women of our land. For this she will spare no cost nor effort, and will avail of every art and subterfuge. We earnestly urge Protestant parents to see to it that their daughters are not placed under these dangerous influences. Tastes, modes of thought, beliefs and superstitions will be implanted in their minds by Romish preceptors and matrons which will ineradicably color their whole lives. Rome knows that there is no devotee like a woman, and that a woman secured in her toils is the first link in an endless chain, which stretches over generations that are yet unborn.

### Settled Points.

The New York *Observer*, speaking of the Alliance, says:

Three questions long disputed in this country were settled by the acts of distinguished members of the Evangelical Alliance. We emphasize them, because we regard them of great value in guiding public sentiment in this country. 1. The regular Baptists, and the most learned and able of their members, represented by Dr. Angus, commune in the Lord's Supper with other denominations. 2. Episcopacy, represented by the Dean of Canterbury, Bishop Cummins and others, recognizes the ministerial rights and character of the clergy of other denominations. 3. Presbyterian ministers, like Drs. Paxton, Hall and Adams, receive Episcopal clergymen into their pulpits, and to assist in the administration of sacraments in their congregations.

Perhaps it is too much to assume that these points are settled except as regards some of the most eminent representatives of the churches mentioned, but a good beginning has been made for the spiritual unity which all good men should desire. This is the mission of the Evangelical Alliance, and we believe that a mighty impetus has been given to this truly great Christian consummation. No greater calamity could befall the world than for all Christians to be brought under one vast ecclesiastical organization. The very life and purity of Christianity depends largely upon the maintenance of separate denominational forms and corporations. The true idea of unity is spiritual, and consists in rejecting, as essential, any distinctive outward polity.

### Go or Send.

We have received our Sunday school periodicals for December. The *Visitor* is the brightest and most interesting of the year—a most delightful and welcome visiter indeed. The *Little People* is also sprightly and fresh and sweet as sunbeams and flowers. The *Magazine* is full of strong meat, and most helpful to our Sunday school teachers. Dr. Haygood amplifies and magnifies the subject of missions. We quote a few paragraphs to the point under the significant head, Go or Send:

The duty is personal—I must go or send. The Lord's words are not addressed to the church as a great body simply—speaking only to its General Conferences, to its mission boards or other such bodies. It is individual. Whoever has been partaker of the blessings of salvation must do "as much as in him is" to bring others to a knowledge of the truth. If his own salvation were the only question, God would make it sure by taking him out of the world as soon as converted. But he is to do good; therefore he continues to live.

If there were no General Conference or Missionary Board, each Christian would be bound by the great commission. But organization multiplies power without diluting individual responsibility. Some are "called" to "go"—preaching Christ to the heathen. Let them obey. It is fearful to resist a call of God. The great majority are *not* called to go, but they are "called" to "send."

Yes, *called* to send! Not by the preacher who takes up the collection, but by Christ Jesus, who is "head over all things to the church," and who has "all power in heaven and in earth," who called and sent the preacher.

*To refuse to give, to send the gospel to the heathen, is to disobey Christ.*

Some do this ignorantly; they are to be pitied and enlightened. Some do it who know their duty; they commit sin, and should be exhorted to repentance.

Many who repent may get to heaven who have never done anything to evangelize the heathen world, but no Christian does his duty to Christ who fails either to go or send.

### Conference Items.

WEST ST. LOUIS CONFERENCE.

The West St. Louis Conference held its session at Springfield, Missouri, October 1-7. Bishop Wightman presided. W. M. Prottsman, as usual, was secretary. We have already published an account of this interesting session. From the Bishop's minutes we learn that there were 2 admitted on trial, 7 into full connection, 6 readmitted, 4 received by transfer, 2 discontinued, 5 traveling preachers elected and ordained deacons, 3 local preachers elected and 4 ordained deacons, 4 traveling preachers elected and ordained elders, 5 local elected and 7 ordained, 4 located, 6 superannuated. White members, 13,937—increase, 505; colored, 20—decrease, 6; local preachers, 127—increase, 2. Baptized: infants, 344—last year, 417; adults, 1,066—last year, 811. Sunday schools, 106—last year, 105; teachers, 661—last year, 705; scholars, 5,045—last year, 5,449. Why this decrease? Necessary for claimants, $2,200—last year, $2,200; collected, $1,171.19—last year, $1,599.90. For missions, no report—the secretary will please furnish the figures. Next session at Lexington, Missouri.

INDIAN MISSION CONFERENCE.

Tahlequah entertained the Conference handsomely. Preaching was kept up every afternoon and evening at the Female Seminary, Orphan Asylum and the church, or hall, in the town. The congregations were large and attentive. The chief and the superintendents of the schools gave us cordial invitations, and made our services pleasant and agreeable. The Orphan Asylum is one of the grand enterprises of the Cherokee Nation. About ninety children, male and female, are here fed, clothed and educated at the expense of the Nation. The Rev. Walter A. Duncan, a native—a man of ability—is at the head of this institution. He is a member of the Conference, and has the confidence and esteem of all who know him. In the chapel we held services on Sunday, and, notwithstanding the morning was cloudy and the rain was coming down, there were large congregations in the forenoon and afternoon. The Bishop gave us a real gospel sermon in the morning, which was followed by a collection for missions, which amounted in cash and pledges to more than $250. Well done for the Indian Mission Conference! The secretary preached in the afternoon; at the close of the sermon the Bishop ordained three Choctaws and one white man deacons in the church of God. The Bishop and myself found a delightful home at the house of Mr. J. W. Stapler, a merchant of Tahlequah. Mrs. Stapler, who is a daughter of Elijah Hicks, a celebrated Cherokee chief who has gone to the spirit-land, is a cultivated lady, and deeply devoted to the cause of Christ. She is at the head of a Sunday school in Tahlequah, and is exerting a happy influence on the rising generation. There is much harmony and good feeling among the different denominations, while each preserves its individuality. My visit to the Nation has been very pleasant, and I hope the session of the Conference will result in much good.

Conference adjourned this day at ten o'clock A. M.

J. B. McFERRIN.

TAHLEQUAH, Cherokee Nation, Oct. 21, 1873.

*Transferred.*—James Y. Bryce, to Trinity Conference; George R. Bryce, to Northwest Texas Conference.

*Delegates to the General Conference.*—Clerical: John Harrell, J. H. Walker. Reserve: W. A. Duncan. Laymen: G. B. Hester, J. F. Thompson. Reserve: E. H. Culbertson.

WESTERN CONFERENCE.

The statistics of the Western Conference, just forwarded to us by Bro. Warren, the secretary, show that there are 2,993 white members, being an increase of 246; and 30 local preachers, being an increase of 8 in that Conference. The total number of members and local preachers reported the other day was erroneously stated to be 2,823. We request our brethren, who have the statistics in charge, to be as careful as possible to keep from mistakes.—*Nashville Christian Advocate.*

### Alabama Conference.

MR. EDITOR: Since sending my special notice to the members of the Alabama Conference I have learned that the Montgomery and Eufaula road will sell to members of the Conference round-trip tickets for one fare. These *must* be procured or full fare will be charged. No certificate of the president or secretary of the Conference will be recognized. From present indications the attendance at Conference will be large. If any brethren do not intend to come I will be obliged to them to inform me promptly. Truly yours,

M. S. ANDREWS.

SELMA, ALA., November 15, 1873.

### Send the Money.

Last winter the preachers (or many of them) of the Louisiana Conference, in view of the fact that the missionary drafts largely exceeded the funds on hand, promised to take their collections early, and remit to Bro. Harp, of the Depository. Bro. Harp has paid some of the drafts and advanced on others, but no money has been forwarded by the preachers. It is only six weeks to Conference, but that is a long time under present circumstances. If your missionary collections have been taken, please remit to Bro. R. J. Harp, 112 Camp street, without delay.

### The Cuban Difficulty.

The capture of the Virginius, and the execution of her passengers and crew by the Spanish authorities of Cuba, has created a strong feeling of indignation throughout the country. The cruel and bloodthirsty character of the Spaniards seems to be inveterate, and is perhaps the joint product of the old Moorish wars, the bull-fight and the Inquisition. It would seem to be an opportune time to intervene in Cuban affairs, and the United States government may take decided steps in this direction on the meeting of Congress. We believe, however, that war with Spain is not considered imminent.

OUR BROTHER, Rev. J. B. A. Ahrens, has been greatly afflicted in the loss of one of his children, and also in the death of his father, who recently died in Germany. Bro. Rabe furnishes us with the following notice. May God sustain our brother and sister in their bereavement.

Died, on the twenty-fourth of October, 1873, after a painful and lingering illness, at the age of two years, seven months and twenty-four days, Charles August Ahrens, youngest son of Rev. J. B. A. Ahrens.

In addition to this sad bereavement, Bro. Ahrens received intelligence that his father, Henry Ahrens, too, had died in Germany, on the sixteenth of October, 1873, thus preceding his little grandson only by a few days to the home of the blessed.

REV. F. L. B. SHAVER, of Clayton, Alabama, writing November 12, says:

Our camp meeting at Wilkie's camp ground, embracing the fourth Sabbath in September, was greatly blessed of the Lord. From seventy-five to one hundred conversions, it was supposed, and fifty joined our church. Thank the Lord for his great goodness.

My health has been very feeble ever since that time—my vision imperfect, my physician forbidding me to read or write. I can only pray and think and suffer, and look upward to that blessed clime where the inhabitants shall no more say: I am sick.

BISHOP KEENER left home on Monday, the seventeenth instant, for Virginia. He is to preside at the Virginia Conference, which meets at Norfolk, November 26, and at the North Carolina Conference, which meets at Goldsboro, December 10. The Bishop expects to be at home again by Christmas.

DANGEROUSLY ILL.—*Mr. Editor:* It is with deep sadness that we are compelled to chronicle the fact that the venerable S. F. Pilley is at this time dangerously ill; in fact the least hope of his recovery is without any foundation whatever. May God prepare his family and the church for this stroke. J. L. SKIPPER.

GEORGIANA, ALA., November 12, 1873.

## In Memoriam.

Henry F. Given was born in Salem, Kentucky, July 7, 1811, and died October 13, 1873, in this city (New Orleans,) where he had resided since early manhood. He had been a member of the Methodist Church for about thirty-five years. He considered that his greatest dignity was the office of class-leader. His love for the class meeting was a passion. As a steward of Carondelet Street church for very many years he displayed exemplary faithfulness. He loved God; he loved the church. His extraordinary energy in business was an equal zeal in the service of God, and of all the interests of the church. His Sunday afternoons especially were usually spent in visiting the sick, the suffering and the poor. He carried with him in these visits a generous sympathy, a spirit of prayer and a large beneficence, that brought relief, consolation and joy into many a dwelling. He had a deep experience of divine things, which betokened a man full of faith and of the Holy Ghost. He was ever ready with his testimony for Jesus before the congregation, and the fervor of his public prayer was contagious. His life illustrated the man of Christian faith, hope and charity, so that in act and prayer, as well as in word, he bore witness to the truth. He had set his heart on heaven, and in due time God took him.

His death was sudden. He had scarcely more than time for the last farewell and the last blessing upon his family and friends, and with a few words of "Jesus, lover of my soul," upon his lips, he passed to Jesus' bosom; the fond husband, the fond father, the beloved friend, the man of God was no more on earth. An elect lady, one of Bro. Given's dearest and dearest friends, writes me as follows:

"His memory will ever be cherished in my heart, and the influence of his teachings has been to lead me nearer to God. Last Sabbath morning he was very much blessed in the class meeting while speaking of the goodness of God; so much so as to cause him to clap his hands and shout aloud, until his soul became so full of his joy was too big for utterance, and the thought crossed my mind that Bro. Given was fast ripening for glory. Speaking of the burdens of life, God could have removed the burden; but he did better—he gathered him with his own strong arm, and took him from under the burden, bore him across the flood and planted him among the ransomed saints."

W. V. TUDOR.

NEW ORLEANS, October 31, 1873.

## Publisher's Department.

### Acknowledgments of Letters and Funds

RECEIVED BY MAIL,

For the Week Ending Nov. 15, 1873.

[illegible]-American News Company two letters, N. W. [illegible] son, D. Appleton & Co. two letters, Mrs. [illegible] Armitage, Alexander Agar, A. F. Andre.

[illegible]-Boram & Pease, Briggs & Barker, E. M. Reed [illegible]ters $3.00, L. Baruhart, E. C. Bridgeman two [illegible]16, J. W. Boswell two letters $1.75, Bigelow [illegible]wn two letters, A. Britton, J. W. Burke & Co., [illegible] Bishop $17, H. P. Bowen, Barclay & Co., J. [illegible]man, J. H. Butler & Co., J. B. Hart & Co.

[illegible]-Cark & Seyman, Baxter Clegg, S. Collins & [illegible]daston, Remsen & Haffelfinger two letters, [illegible]rter & Bros., Nelson Chism.

[illegible]-Dodd & Mead, D. Dick & Co., M. A. Davis & [illegible]& L. F. Dowdell, H. P. Hart, J. T. Davies two [illegible]$1.75, A. H. Drake, G. O. Daniel, A. Y. Dahl, R. Downs & Co., A. M. L. Douglass.

[illegible]-J. A. Evans, A. T. Edwards.

[illegible]-John Flinn $15, D. W. Foster, Patrick Farrell, E. N. Freshman.

[illegible]-Graves & Swift $89.55, Gardner Manufacturing, Gould & Lincoln, Green & Cater, Charles Galloway, Garny & Rogers two letters, W. G. [illegible]

[illegible]-Robert Hoe & Co., John J. Harper $11.50, W. [illegible]Hunnicutt, E. Hicks, B. D. Harrison $2, H. [illegible]es.

[illegible]-rson, Blakeman, Taylor & Co.

[illegible]-H. F. Johnson three letters $50, George Jackson, J. Joyce $18.20.

[illegible]-J. L. King, H. & G. Kessler $12.

[illegible]-J. B. Lippincott & Co., E. L. Loveless, R. P. [illegible]$23, Leavitt, Allen & Bro., Lee, Shepard & [illegible]Dane two letters, William H. Leith $2, H. A. [illegible]188, C. C. Langdon $11.81, W. E. M. Lindsay, M. Livermun, H. B. Lewis, L. M. Loewenthal, J. P. Lynch $5.

[illegible]-J. C. Meadows, A. H. Moss, H. H. Montgomery, J. A. Mayes $11.25, A. D. Martin $1.25, Charles [illegible]$10, Alexander Mills, J. Moore $28.55,

[illegible]-W. P. Nimmo, Norris & Co., W. R. Norton, [illegible]as Nelson & Sons.

[illegible]-James Drumond three letters, W. D. Owen 10 [illegible]William Otis $1.

[illegible]-I. V. Pohlter, Porter & Bainbridge, J. R. Pal[illegible]& Co. $10.33, J. S. Parker, Powers Paper Company two letters, S. M. Pettengill & Co., Patt, [illegible]& Co.

[illegible]-I. W. Queen & Co.

[illegible]-Redding & Co. $7, Robinson & Withers, W. J. [illegible]. A. H. Redford three letters, A. Riser, [illegible]e & Sons, J. K. Randall three letters $50.

[illegible]-E. R. Strickland, W. W. Sharp & Co., W. J. [illegible]ry, Scribner, Welford & Co. two letters, J. E. [illegible], George M. Smith & Co., R. A. Smith, Jas. [illegible], J. L. Skipper $6.50, F. L. B. Shaver.

[illegible]-Thompson.

[illegible]-J. P. Underwood $3.75.

[illegible]-W. L. Williman, T. J. Worthy, John Wilkinson, G. R. Wilson, J. Woodbridge two letters, [illegible]Whitten, Western Methodist Book Concern, [illegible]Worthington & Co., A. C. Wilkinson.

CIVIL ENGINEER.—In another column will be found the card of Prof. C. O. Forshey, civil engineer, who has an extensive reputation in Louisiana and the Mississippi valley, and has the advantage of many years' close application to the practical as well as theoretical duties of his profession. Those interested may find him at the Academy of Science rooms, 24 Baronne street.

WILLIAM E. COOPER & Co., No. [illegible] street, agents of the Singer sewing machine, are in receipt of the November *Metropolitan*, containing all the winter fashions. Our lady readers will always find at Cooper's a full assortment of the celebrated Butterick & Co.'s paper patterns. Each pattern warranted to fit.

SELLES, 161 POYDRAS STREET.—Selles, the tailor man is now offering a fine assortment of cloths and shoes at prices to suit the dull times. His intention to close business on the first of January, and for that reason he is offering bargains such cannot be had again.

WESTERN PRODUCE AND COMMISSION MERCHANTS.—To purchasers of corn, oats, bran, hay, etc., we commend the advertisement of Messrs. M. J. & D. D. O'Brien, No. 32 Peters street. Deserve a call.

PATENTS.—To those who are interested in patents, copyrights, trade-marks, etc., we call the advertisement of Messrs. John Wedderheim & Co., of Philadelphia, to be found in our columns.

A TEACHER advertises in this issue. A paper for a situation in some institution of learning. He is worthy and competent, and would be a valuable accession to some institution.

CURTIS.—A very useful thing to farmers and householders generally is the Chicago Fruit Pump. See advertisement of Mr. R. S. Curtis in this issue.

PULMONIC SIRUP.—We have once more tried the remedy advertised elsewhere as Pulmonic Sirup, and believe it to be a good and innocent.

GENERAL GRANGE AGENCY.—In another column will be found the advertisement of Messrs. Harrington & Co., who have been elected by the Mississippi State Grange as their purchasing agents and cotton factors for this port. They solicit the business of other granges, as well as producers in general, throughout the South and West. They have been solicited by the executive committees of some of the Western State granges to act for their granges, and we trust they will be able to concentrate a large Western trade. They may be relied on for honesty, fairness and faithfulness to any interests intrusted to their care. Their office is at 79 Carondelet street.

EXTENSIVE UPHOLSTERERS.—We are glad to see the establishment of our worthy neighbors, Messrs. Heath & Lara, enlarged to double its former size. We have seen for several years past that their business was thriving, and felt that they deserved to succeed. The present enlargement is a legitimate development of their trade through close attention to business, fairness in dealing with their customers and the reasonableness of their prices. Their large storerooms are filled with an elegant assortment of goods in their line, and is an honor to the street. Call at No. 99 Camp street and see for yourselves.

METAIRIE CEMETERY ASSOCIATION.—It will be seen, by reference to our advertising columns, that a new cemetery is to be opened, and that lots are now being sold at No. 21 Carondelet street. The name of W. S. Pike, appearing as president of the association, is a guarantee of good management and success, and to all who have known Mr. Pike as long as we have the fact that the affairs of the association are conducted under the auspices of his presidency will have much weight.

THE mammoth piano and organ warerooms of L. Grunewald, at Nos. 18, 20 and 22 Baronne street, is one of the attractions of the city. Mr. Grunewald deserves credit for building up one of the largest and most successful establishments in his line to be found in the South. Those interested are referred to his advertisement.

THE most effective cough sirup in the world is the New Louisiana Remedy for Throat and Lung Complaints. This is the verdict of the people. Examine the immense mass of evidence, steadily increasing, at the depot, 108 Camp street, New Orleans, for yourself. The Life Tonic, for the appetite, dyspepsia, chills, etc., is peerless. Sold by druggists everywhere. au29 4t

SOUPS of all kinds are much improved by the addition of a dessertspoonful of the famous Unilbri Leicestershire Table Sauce. If you will try this recipe you will no more go without the Halford than without the soup. no13 4t

COLGATE & Co.'s new perfume for the handkerchief, "CASHMERE BOUQUET," will be appreciated by all who have enjoyed the delicate and peculiar fragrance of their toilet soap of the same name, which is so universally popular. jet2 ty

## *BUSINESS NOTICES.*

MRS. M. G. BROWN'S METAPHYSICAL DISCOVERY kills the root of all disease—Deafness, Baldness, Blindness, Catarrh, etc. Three preparations form the Metaphysical Discovery, which enters the system through the Eyes, Ears and Scalp. No drugs through the mouth. Price, $1, $3.50 and $6. Sold by Frederickson & Harte, 139 Canal street, and E. J. Hart & Co., 73 to 79 Tchoupitoulas street, New Orleans, and by druggists generally; or will be sent to any address, on receipt of price, from the Metaphysical University, 1 Bond street, New York, where please inclose stamp for pamphlet. 1y29 fryosw

NO PAY If Dr. Tobias' Venetian Liniment does not cure, when first taken, cholera, diarrhœa, dysentery, croup, colic and sea-sickness. Taken internally, warranted perfectly harmless. (See oath accompanying each bottle.) For chronic rheumatism, sore throats, mumps, bruises, old sores, pains in the limbs, back and chest. Externally, this Liniment has been warranted for over twenty-six years, and not one bottle returned. Many families have used it for years, and state that if it was $10 per bottle they would not be without it. Depot, 10 Park Place, New York. oc23 1t

HAMILTON'S preparation of Buchu and Dandelion cures that most distressing malady, Piles, by increasing the digestive function of the stomach, and by securing a proper secretion and excretion of bile for the lubrication of the bowels. This prevents constipation, and constipation is the immediate cause of Piles. There is common sense in this treatment. Go to Frederickson & Harte's or E. J. Hart & Co.'s drug stores and tell them you want Hamilton's Buchu and Dandelion. They can tell you all about the remedy, and sell it to you also. oc2 2m

PIERSON & HEWS, fine Clothing, Shirts and Furnishing Goods, 113 and 115 Camp street, opposite City Hotel, New Orleans, Louisiana. We invite visitors from the interior to examine our stock and prices. We claim to sell first-class goods as low as can be afforded and live. We sell the celebrated Shontder-Seam Shirts, warranted to fit, wear and give satisfaction. Liberal deduction made to Clergymen, and their trade solicited. fe27 ty

THE EQUITABLE LIFE ASSURANCE SOCIETY, New York.

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BEST AND OLDEST FAMILY MEDICINE.—SANFORD'S LIVER INVIGORATOR, a purely Vegetable Cathartic and Tonic, for Dyspepsia, Constipation, Debility, Sick Headache, Bilious Attacks and all derangements of liver, stomach and bowels. Ask your druggist for it. Beware of imitations. no27 tyeow

$57.60.—Agents' profits per week. Will prove it or forfeit $500. New articles just patented. Samples sent free to all. Address W. H. CHIDESTER, 267 Broadway, New York. oc22 1m

IF YOU TRAVEL East, West, North or South, take a package of Simmons' Liver Regulator. Prepared only by J. H. Zeilin & Co., Macon, Georgia. no2 1t

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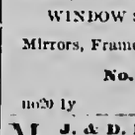
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The undersigned, having been elected by the Mississippi State Grange as their Purchasing Agents and Cotton Factors for this port, would respectfully inform the Granges of the State of Arkansas who deal in this market that we will take pleasure in serving their interests to the best of our ability. Our terms of business are the same as those of your Agency in the city of Memphis.

Parties desiring to purchase in this market can do so, when cotton is in hand, with from thirty to sixty days' indulgence.

We are endeavoring, in Sugars, Molasses, Rice and Coffee, to control the patronage of the Western States, which will give us unusual advantages in this market.

ALL ORDERS FILLED

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Orders must be under the seal of the Grange. We respectfully solicit your attention, and all business intrusted to our care will receive our best attention.

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METAIRIE CEMETERY ASSOCIATION,
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We will be prepared, on and after the 15th of November, to offer for sale LOTS in this Cemetery. We respectfully invite the public to visit the grounds, which are now partly finished and in rapid course of completion.

We also invite parties wishing to secure Lots to call either on the undersigned or at the office of the company, and examine the plans of the grounds, which will afford to owners of Lots and their families a beautifully-shelled carriage-drive of over five miles in extent within its inclosure.

It is the purpose of the Association to so improve and ornament this Cemetery as to make it equal, in point of beauty, to any in this country.

The prices of Lots will be about the same per superficial foot as if sold by other cemeteries in this city.

W. S. PIKE.
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FROM OUR

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MR. PHILLIPS, formerly with the house of Messrs. Glynn & Whitz, having recently taken charge of my department for the manufacture of

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will be happy to meet his old friends and customers, satisfied of his ability to convince them that in quality of material, excellence and taste of workmanship, and reasonableness of price, his stock is unsurpassed in the city. Also Men's and Boys' HATS and TRUNKS.

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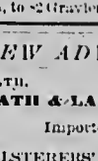
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The undersigned offers his small FARM AND RESIDENCE for rent or sale on reasonable terms. It is situated one mile east of the Depot, and just outside the corporation of the town of Brookhaven, Mississippi. Its improvements consist of a good Dwelling, with four rooms in the main building; Kitchen, Dining Room and Store-Room attached; a good Well of water and an over-ground Cistern; also a good Garden, newly fenced. There are also about twenty acres of Land in a state of cultivation. Fire-wood in abundance on the place. The town is on one side and a good range on the other, so that the place combines all the advantages of the country and town. Brookhaven is one of the healthiest places in the State, and has the best girls' school in the South, Whitworth College is known far and near. Now is the time to secure a good location, where you can give your daughters a collegiate education without paying board. For particulars apply to J. W. Martin or

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THIS IS

NO LIQUIDATION SALE,

NEVER TO END.

Fire and Water have not injured my goods in the least, but I am firmly resolved to close my business in the store, No. 161 Poydras street, on the first of December. To accomplish this object I now offer to the public one of the finest stocks of Ladies', Misses' and Children's Philadelphia and Home-made Gaiters, Button Boots, Slippers, and in fact every style of Shoe known to the trade, not excepting Gentlemen's BOOTS AND SHOES, at prices way BELOW COST. To test the sincerity of this proposition I simply request the public to examine the goods. F. SELLES,

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**FROM A RECENT ANALYSIS BY**

Prof. W. O. Atwater, of Yale College, the following table will show the chemical composition of YARMOUTH SUGAR CORN:

| | | | |
|---|---|---|---|
| Albuminoids.. | 12.35 | Sugar | 13.06 |
| Gluten | 5.21 | Starch | 55.62 |
| Fat | 5.59 | Cellulose | 2.96 |
| Ash | 5.12 | | |

It will be seen that the Albuminoids (albumen, gluten, casein, etc.) constitute nearly thirteen per cent. "These," says Youmans, "are the flesh-forming principles—the true elements of nutrition."

"It is particularly valuable to all requiring a highly nutritious and at the same time easily assimilated diet, and hence is used as an article of daily consumption in climates which occasion rapid waste of the system. "Almost all Asiatics, Africans and (aboriginal) Americans use it as their chief nourishment."—*Louis Figuier, in his work on the Vegetable World.*

To Hermetically-sealed YARMOUTH SUGAR CORN all the nutritive qualities of the grain are preserved. The grain is cut from the ear and placed in tin canisters with the rich juices (or milk) which exude from it, and is then sealed air-tight and the canister subjected to steam heat, which coagulates the albumen. In this condition it will keep for years. It will be seen by this that all the nutritive properties of the grain are preserved, and the most nourishing article of food in the domain of nature placed within the reach of all.

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The most perfect Steam Cooking Apparatus ever invented. Will cook SIX different articles at ONE TIME.—MEATS, POULTRY, FISH, VEGETABLES, PUDDINGS, etc.—without one article tainting another, without the possibility of over cooking or burning, and at the same time afford HOT WATER for Tea or Coffee, without interfering with the process of cooking.

No. 1, small family size..... $10 00
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Cookers sent to any part of the country on receipt of price, or C. O. D., with full instructions for using.

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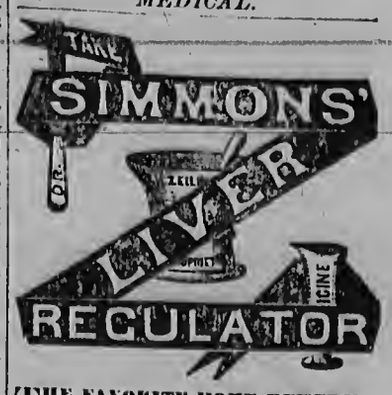
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**THE FAVORITE HOME REMEDY.**

—IT IS—

PURELY VEGETABLE,

containing those Southern Roots and Herbs which an all-wise Providence has placed in countries where Liver diseases most prevail. It will cure all diseases caused by derangement of the Liver and Bowels.

**SIMMONS' LIVER REGULATOR OR MEDICINE**

is eminently a Family Medicine; and by being kept ready for immediate resort will save many an hour of suffering, and many a dollar in time and doctors' bills.

After over forty years' trial it is still receiving the most unqualified testimonials to its virtues from persons of the highest character and responsibility. Eminent physicians recommend it as the

**MOST EFFECTUAL SPECIFIC**

for Constipation, Headache, Pain in the Shoulders, Dizziness, Sour Stomach, bad taste in the mouth, Bilious attacks, Palpitation of the Heart, Pain in the region of the Kidneys, despondency, gloom and forebodings of evil, all of which are the offspring of a diseased Liver.

**For Dyspepsia or Indigestion it Has No Equal.**

☞ It is the cheapest, purest and best Family Medicine in the world. Manufactured only by

J. H. ZEILIN & CO.,
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Price, $1. Sold by all druggists. au25 1y

**TESTIMONIAL.**

TESTIMONIAL.

OFFICE AND RESIDENCE,
No. 11 Dauphine street,
New Orleans, September 20, 1873.

CAPT. TRYON J. WOODWARD,
Agent Maguire's Medicines,
No. 38 Magazine street.

*External Use*—From a feeling of heartfelt gratitude and a general sense of duty I am prompted to address you, and respectfully beg to give you a voluntary and brief statement of my past and present state of health, and my personal experience in the use of MAGUIRE'S CUNDURANGO LIVER AND BLOOD BITTERS, and SARSAPARILLA TONIC.

My health for years has been bad, but from the commencement of this year I rapidly declined, forcing me to abandon all character of business; and upon becoming completely paralyzed in my right arm, and with my whole right side threatened, I became helpless and hopeless indeed, though attended upon by the most skillful physicians of this and other States and cities, with no benefit; and, in fact, my own medical knowledge forced me to realize the fact that unless some change and improvement took place soon with me I would shortly die, and made my every earthly arrangement unwillingly, when by a most providential circumstance I was directed to and met you, about a month ago, and from your generous sympathy was induced (to gratify you, but with no confidence or hope of benefit to myself) to only try the Cundurango; and to my utmost astonishment and gratification am now almost entirely restored to perfect health, and that by the use of but one bottle of the Cundurango Liver and Blood Bitters, and one bottle of the Sarsaparilla Tonic. I feel, indeed, a renewed and resurrected man, and will ever, my dear sir, be grateful in my remembrance of you for the kind interest and generous sympathy shown me in my wretched helplessness, and am convinced that to the use of Cundurango, under Divine Providence through you, I am indebted for a new lease upon life.

From a sense of duty, let me ask that a publication of my case be made—and by my happy experience none need despair—and that through you, in the use of Cundurango, they may also find relief and restoration to health, when even hope itself is baffled. With respect and gratitude, I remain

Yours truly, etc.,
THOMAS M. LOGAN, M. D.

NEW ORLEANS, Sept. 24, 1873.

We, the undersigned, being personally acquainted with Dr. Logan, cheerfully certify that the above statement is true and correct in every particular.

J. C. McALLISTER,
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**DR. TUTT'S VEGETABLE LIVER PILLS.**

**THE STARTLING DRAWBACK ON** nearly all medicinal agents has ever been that in their process of purgation and purification they have also debilitated the system. To obviate this difficulty physicians have long sought for an agent that would

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## The Child's Corner.

### THE LITTLE GRAVES.

BY MRS. E. J. BURBEE.

Two little graves, with grass grown over,
Dotted with star-flowers and sweet green clover,
Under the shadow of young oaks lying,
Kissed by the summer wind in its sighing.
Ah, me! Ah, me!

Parlor and hall and porch are lonely,
Missing the voices of childish glee;
We hear in dream and fancy only,
And the faces we never more shall see.
Ah, me! Ah, me!

Thus sighs my heart in its sometime dreaming,
As I think of the graves so far away,
Hiding the treasures of lovely seeming,
That might have gladdened my home to-day.

Then I catch a sound of angel-singing
Over the hills of sunset light;
I know that the days to them are bringing
Never a shadow of dark or night.

In their unfettered soul-life growing
So wise and holy, and sweet and fair,
So far beyond me in their knowing,
So all unneeding a mother's care.

There comes sometimes a sweet revealing,
A thrilling sense of the unseen things;
The air that o'er my brow is stealing
Seems often stirred by the rush of wings.

Then softly whisper, ye winds of summer,
Over the green mounds so far away;
And watch, oh, stars! I will not murmur,
Though I am alone, alone to-day!

### Little Charley's Temptation.

It was a pleasant afternoon in the spring when Charley asked leave to play in the garden; he had his little wagon, and as the gardener was clearing the borders he filled it with dead stalks and leaves, and wheeled it off.

Soon his little friend Hamilton came in to help him. They worked together with great glee, loading the wagon and drawing it away. You could hear their merry laugh as they sometimes in their hurry upset the load, and then had it all to pick up again. Charley's mother passed through the garden on her way to see a sick neighbor; she was glad to see the boys so happy, and then told them she liked to see them industrious.

After a little while Hamilton grew tired and said: "Come, Charley, let us go down to the lakeshore, and see the men fishing."

"Oh, no, Hamilton; my mother does not like to have me go there."

"We need not go quite down to the shore, and she won't care if you just look at them, and see them pull in the fish; it's real fun; and we shall be back before your mother comes."

Charley felt that it was not quite right, but he thought he would not go very near the shore, and that he would soon come back; so they scampered off.

They soon came in sight of the pier that is built off into the lake. There were several men and boys fishing; and for a little while the two boys stood at a distance and watched them; but as they heard their shouts when a fish was caught they gradually drew nearer. One of the men was very good-natured, and let Charley and Hamilton draw in some of the fish; they flapped and floundered, and spattered the water all around, and the stones were very wet where the boys stood. Charley's feet were wet and cold, and he began to feel very chilly, for the sun was going down, and the air from the lake was damp, and he was not dressed as his mother would have had him if she had known he was going near the lake, or to be out so late. Hamilton, finding it was time ran off, saying his supper would be ready, and he must go. Poor Charley walked slowly home; he knew he had disobeyed his mother, and he felt badly.

His mother was at the door looking for him; she felt anxious, as he had never gone away before without asking leave. She spoke kindly to him, and asked him where he had been. He hesitated, but told her the truth; and when she found he had been down to the lake, and that his clothes and feet were wet, she was afraid he had taken cold; so she took him to the fire and warmed him, putting on dry stockings and shoes. She told him that when it was proper for him to go and see the men fish his father would take him, and could see that he did not go where there were bad boys who said wicked words; and she asked him if he did not remember that, even if he had come home before she did, God saw him and knew that he was disobedient.

After he had eaten his supper she went up to bed with him; and when she knelt by his little bed and prayed that her dear boy might have strength to resist temptation, and that he might love God, and try, even when he was so young, to serve and obey him, Charley felt very sorry for what he had done, and soon sobbed himself to sleep.

In the night he moaned and was so restless that his mother got up and went to him. She found him very feverish, and before daylight he was in a high fever; and for several weeks he was very ill, and his kind mother watched by him constantly night and day. Often in his disturbed sleep he murmured of fishes, and thought Hamilton was throwing them upon him.

One day he saw how very pale his mother was, and he said: "Oh, mother, I am afraid it has made you sick to take care of me." His mother, who was in the room, said: "Yes, Charley, many nights your mother has not slept, and many days she could scarcely eat, because she was so anxious about you; and the pleasant sunshiny days she has been shut up in the house because she would not leave you! So I hope, my dear boy, as God has graciously spared your life, that you will remember when you disobey your parents you break his law and cause them very great unhappiness."

Charley thought he should always remember this sickness, and often afterward, when he was tempted to do wrong, his mother's pale face would come before him, and he would pray: "Lead me not into temptation."

### The Best Book in the Best Place.

There are many great libraries in the world. Some contain nearly a million books. Some of these books have been great blessings to the world; but there is one book which claims to be before all others, and above them all. It is the *Holy Bible.*

This is truly the *best book.* As its name means, it is "*the* book"—the book of books—God's book. It came from God, and leads to God. It is his gift to all people of every age. It has done more good in the world than all other books that have ever been written.

In the Bible are declared the character, ways and purposes of the God of providence and grace, and in what relations man stands to his Creator and to his fellow-man. It answers the questions: Whence came I? What am I? Whither am I going? It is a book of the purest doctrines and the wisest precepts. It is full of light and truth and love. It relates facts, and teaches by examples. It makes known the best way of living, the most comfortable way of dying, and tells of eternal rest in heaven.

But the principal glory of the Bible is that it reveals the person and work of Christ, and the only way of salvation by faith in him. It is the "word of Christ." The *great* truth it makes known is that God so loved the world as to send his Son to be the Savior of men.

"This is the record that God hath given to us eternal life, and this life is in his Son." Whosoever believes in him shall be saved. In its invitations and promises Christ is "commended" to sinners as their only hope and refuge. It points to his life as their best example, and to his cross as the only way to their reconciliation with God and to heaven, and promises to us the help of the Holy Spirit.

Should not the best book be put into the *best place?* The psalmist tells where that is: "Thy word have I hid in mine *heart.*"—Psalms cxix, 11. It is well to have the Bible in our houses, and to see it on our tables. It is better still to have it stored in our memories. But best of all to have its truths in our hearts. "I have lived a lonely life," said the shepherd of Salisbury Plain, "and have often had little to eat; but my Bible has been meat, drink and company to me; and when trouble has come upon me I do not know what I should have done if I had not had the promises of the Bible for my stay and comfort."

In a time of persecution a Bible was taken from a boy, and burnt before his eyes. "I have got the seven chapters of St. Matthew's gospel in my heart," said he; "you cannot burn them out." That was a safe place for the truths of the Bible, was it not?

The best book should be in the best place for the *best purpose.* "That I might not sin against thee." It is the *Holy* Bible. It shows us that sin is an evil and bitter thing; that it is defiling, deceitful and disgraceful; that God sees and remembers it; that we should confess it, repent of it and forsake it; and that we should look to our Lord Jesus Christ, whose blood cleanseth from it, and by whose grace alone we can conquer it and live a life of holiness. Young reader! read your Bible, cherish its truths in your hearts—obey it.—*Little Messenger.*

## Farm, Garden and Household.

### The Poetry of the Table.

In the first place, a starched and smoothly-ironed tablecloth, which, if neatly folded after every meal, will look well for several days. Then flowers and ferns in flat dishes, baskets or small vases, or else a tiny nosegay laid upon every napkin.

The salt must be pure and smooth. The butter should be moulded into criss-crossed diamonds, shells or globes, with the paddles made for this purpose.

A few pretty dishes will make the plainest table glow. A small, bright-colored platter for pickles, horse-radish or jelly; and butter-plates representing green leaves are also attractive.

A few pennies' worth of parsley or cress, mingled with small scraps of white paper daintily clipped, will cause a plain dish to assume the air of a French *entree.* A platter of hash may be ornamented with an edging of toasted or fried bread cut into points; and a dish of mutton chops is much more impressive with the bones stacked as soldiers stack guns, forming a pyramid in the center—each bone adorned with a frill of cut paper.

A few slices of lemon, mingled with sprigs of parsley and slices of hard-boiled eggs form a pretty garnish to many dishes; and nothing could be more appetizing than beef, veal, mutton or lamb made into mince-meat, and pressed into form in a wine-glass, then fried in pork-fat, with a sprig of green placed in the top of each little cone. The basket of fruit—peaches, pears, grapes or apples, oranges and grapes—should be tastefully arranged and trimmed with leaves and flowers. The bowl of salad should be ornamented with the scarlet and orange flowers of the tropæolum, their piquant flavor adding zest to the lettuce, with which they may be eaten.—*Scribner's Monthly.*

SHEEP AND PIGS IN ORCHARDS.—The best fruit—the cleanest, best grown and least deformed fruit—I have seen is that grown in orchards in which pigs or sheep have been permitted to range for a series of years up to the time the fruit really begins to mature and drop. It is astonishing what a difference it makes in the aggregate amount of perfect specimens of apples, pears and plums that hang on the trees. They destroy innumerable insects. Those who admit the pigs to the orchards ring or rim their noses. They do not allow them to break the sod by rooting. Thus they make them watchful of every larva and insect which appears on the surface, and compel them to eat the stung fruit which drops from the trees in the early part of the season.

Sheep are more dangerous in an orchard than swine. They are more liable to gnaw the bark from the trees, especially if young and the pasturage is short. But, as a rule, there is little damage done. Here is one man who has kept thirty handsome Southdowns in his orchard this season, and not a tree is injured; nor can you find an apple on the ground after ten o'clock in the morning, unless you happen to be under the tree about the time it drops.—*Moore's Rural New Yorker.*

SALT as a manure for tomatoes is good, as it is for almost any and all crops. We notice that agricultural journals are now giving advice to use it, without noting the fact that, while a little is good, too much is destruction. We always sow salt broadcast early in spring over our garden ground, and one year our German workman—when we told him that salt was good for onions and other annual crops—one day in our absence gave our crops such a dose that they gave up life. When we asked why he did it the reply was: "Me think little good, more so much better." In applying salt specifically to any growing plant, our advice is to use it in a liquid form—*i. e.*, half a pint of salt to two gallons of water, applied on the ground around the plant, but not touching the foliage.

A WRITER in the London *Field* gives the following as his method of ridding his fowls of vermin. He says: "During the past season I have found common paraffine to be a most effectual cure both for house and birds. For the former, simply sprinkle it about the building every other day or so, until they have disappeared; then a good plan is to keep a can of the same in the house with the cork out. For birds (with a common small paint-brush) apply it from neck to tail on the back, and again under the wings; this will kill them all in an hour or so, and not hurt the birds."

"CARAWAY SEEDS, finely pounded, with a small proportion of ginger and salt, spread upon bread and butter, and eaten every day, early in the morning and before going to bed, are successfully used in Germany as a remedy against hysterics." (None of *our* readers need, but some one, whose husband is too stingy to pay $2, and borrows, *may need,* and we desire to do good.—EDITOR.)

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**Location.**—This institution is located in the lovely village of Jackson, about twelve miles from Bayou Sara, in a grove of pine, magnolia, oak and beech. The location is remarkable for its beautiful woodlands, its bland and delightful atmosphere, its pure water, its unrivaled healthfulness, and its cultivated and refined society.

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**Alumni.**—Its Alumni numbers two hundred and three, and they are to be found in the most honorable and useful stations in the land.

**Apparatus and Cabinet.**—The college possesses a valuable set of Philosophical, Astronomical and Chemical Apparatus, and also a well-selected Mineralogical and Geological Cabinet. The apparatus includes a Theodolite, Sextant, Compass, Chronometer, Atwood's Machine, Whirling Tables, Electrical Machine, Air Pump, various combinations of the Mechanical Powers, Batteries, Chemical Tests, etc., sufficient for a thorough and extended course of observations and experiments. Steps have been taken by the Board of Trustees to put these in thorough repair.

**Literary Societies.**—There are two regular Literary Societies connected with the Institution. These are of great utility to young men acquiring a liberal education—improving them in the art of public speaking, making them in some degree familiar with the proceedings of deliberative bodies, and in cultivating systematic business habits. Each Society has a convenient hall and a well-selected Library—about one thousand six hundred volumes each, which, added to the College Library of two thousand volumes, makes over five thousand volumes in the college.

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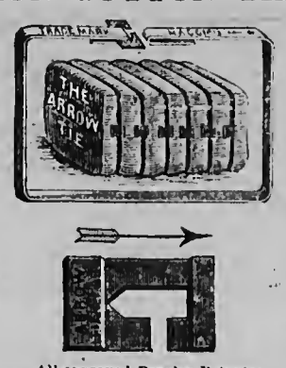
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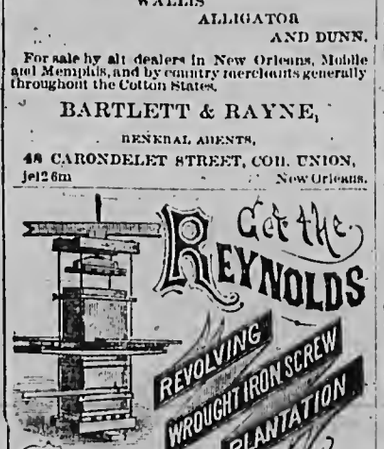
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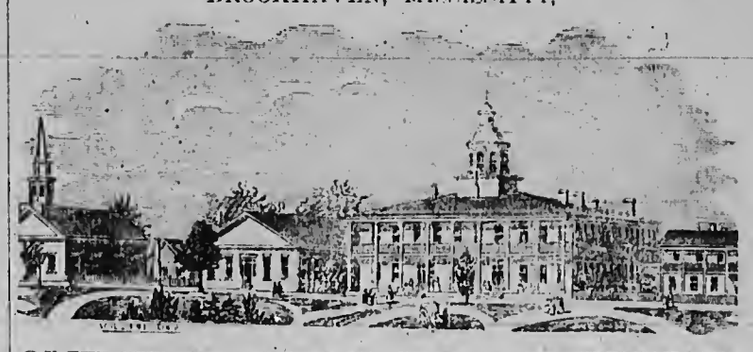
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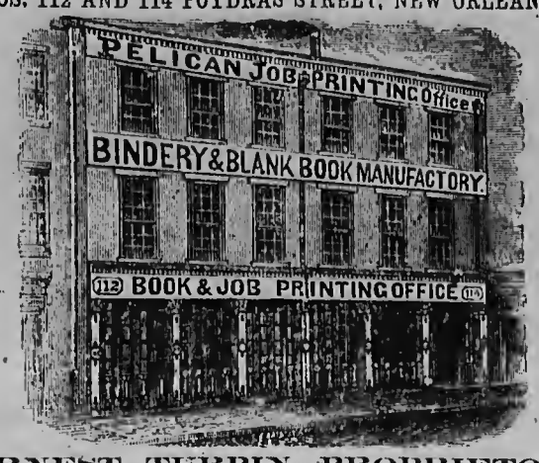
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**THE STANDARD REMEDY FOR**

**SCROFULA,**

And all diseases arising from

IMPURITY OF BLOOD,

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**A BOX OF LIVER PILLS (FREE)**

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WITH EVERY BOTTLE

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**AGUE MEDICINE,**

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that, if taken according to directions and it fails to cure,

**The Money Shall be Refunded.**

We guarantee that it contains neither Arsenic, Strychnine nor any other poisonous ingredient.

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Thos. Broughton, with John D. Park, of Cincinnati, says: "*H. C. Hamilton & Co.*—I had had the Ague for two long years, and had tried several remedies of acknowledged or pretended merit without any good result. I finally tried your preparation—KRESS FEVER TONIC. One bottle completely broke up the malady, and I am now perfectly well. I can testify that your medicine does all you claim for it; and it is only due to you that this acknowledgment should be made, especially as so many worthless old medicines are now offered."

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—AND—

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Particular attention given to all COUNTRY ORDERS.

A long experience in and an aptness at the business enables the proprietor to meet the views and ideas of his country friends by letter, as well as by a visit to the city.

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FOR CITY, TOWN AND VILLAGE USE.



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PLANTATION CABINS, manufactured in the city and shipped to the country, all framed, fitted, and each piece marked and numbered, so that a common hand can put them up without the aid of a carpenter.

The above represents a double Cabin of two rooms, each 14x15, built with boards placed upright and the joints striped. Price, delivered to boat, including all hardware, nails, shingles, etc., $135. We make them of all sizes. Cost in proportion.

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UNDER CARE OF

**The Holston Conference, M. E. Church South.**

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Students returning to the Seminary, and those desiring to enter it, are requested to be present the first day of the session.

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MRS. M. W. READ,
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This popular Hotel being centrally located and accessible by street cars from all depots, makes it a desirable stopping-place for travelers. It will be conducted in the same liberal manner as heretofore, it being the intention of the proprietor to maintain the reputation it has always enjoyed of being in all respects a first-class hotel.

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Have taken over 300 Premiums at Fairs throughout the South. Send for Illustrated Catalogue with Price-list, and Certificates of Planters who use them.

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au28 3m Lock Drawer 1218, P. O.

## New Orleans Markets.

From the New Orleans Price Current.

The river is 12 feet 3 inches below high-water mark.

COTTON.—The following are the arrivals since the Republican:

| | |
|---|---|
| Louisiana and Mississippi | bales... 17,362 |
| Lake | 12 |
| Arkansas | 107 |
| Mobile | 1,942 |
| Tennessee | 2,931 |
| Texas | 274 |
| Total | 21,847 |

On Saturday the market opened with a very active demand, and fully 4,000 bales changed hands during the morning, at prices showing some irregularity, factors occasionally realizing an advance, without indicating any quotable variation, but after meridian buyers evinced less eagerness, and upon the whole the advantage toward the close was on the side of the buyer. The business summed up 6,000 bales. For currency strict ordinary to good ordinary at 13¼c., strict good ordinary at 14c., with 2 per cent. added for checks, &c., benders, at 14¼c., low middling at 14½c., and strict low middling at 15c. In addition to the above two sales of 50 bales each strict good ordinary to low middling, to arrive on Tuesday and Thursday, were reported at 13⅜c. On Monday the movement was checked by the wires being down, and no dispatches received from any point until toward the close, when a telegram came through from New York, via Galveston, reporting a decline in spots of ⅛c and an improvement in futures of ¼@⅜c. The sales were consequently confined to 2,000 bales at irregular and easier prices. On Tuesday the market opened with a moderate inquiry, and buyers obtaining concessions which factors were unwilling to admit. The sales were 6,200 bales, the bulk of the business showing a decline of ⅛@⅛c.

The above makes an aggregate for the past three days of 14,200 bales, against 13,430 for the corresponding time last week and 10,650 the week before.

The receipts proper at this port since the first of September, exclusive of the arrivals from Mobile, Florida and Texas, are 191,138 bales, against 253,801 bales to the same date last year, and the decrease in the receipts at all the ports up to the latest dates, as compared with last year, is 153,361 bales. In the exports from the United States to foreign countries, as compared with the same date last year, there is a decrease of 24,131, to Great Britain, of 43,741 to France and of 40,595 to other foreign ports. We quote:

| | |
|---|---|
| Strict ordinary...currency... | 12¼ @ 12⅝ |
| Good ordinary | 13 @ 13¼ |
| Strict good ordinary | 13⅜ @ 13⅝ |
| Low middling | 14⅛ @ 14¼ |
| Strict low middling | 14⅜ @ 14⅝ |
| Middling | 15 @ 15⅛ |
| Strict middling | 15¼ @ 15⅜ |
| Good middling | 16¼ @ — |

COTTON STATEMENT.

| | |
|---|---|
| Stock on hand Sept. 1, 1873...bales | 7,177 |
| Arrived past three days | 21,847 |
| Arrived previously | 195,779— 217,626 |
| | 224,803 |
| Exported past three days | 14,129 |
| Exported previously | 109,410— 123,539 |
| Stock on hand and on shipboard | 101,264 |

SUGAR.—Better supplies, offering good scope for purchasers to operate, have brought out buyers, and we now note a good demand and firmer market. On Tuesday 336 hhds. were received. The demand was active, and prices were stronger, with open-kettle at ⅛c. firmer, and clarified at ⅛@¼c. The supplies were light, and all sold at 5¼@5¾c. for common, 6@6¼c. for fair, 6¼@6⅞c. for good fair, 8¼c. for strictly prime, 6@7¼c. for seconds, &c. for low clarified, 8¼@8½c. for yellow clarified, and 9@9⅜c. for standard white.

MOLASSES.—The market was dull, and under the influence of liberal receipts prices declined. On Tuesday 1,488 bbls. and ½ half bbls. were received. The demand was good at firmer prices, and the supplies were sold at 22@33c. for centrifugal, 34@36c. for common, 36@37c. for fair, 40@42c. for prime, 45@46c. for strictly prime, and 47@48c. for strictly prime to choice.

CORN.—The supply is about equal to the demand, which is only fair. On Tuesday 1,350 sacks sold at 60c. for mixed, 70c. for choice yellow, and 72c. for white.

OATS.—Owing to light supplies prices have advanced. The demand is fair. On Saturday 2,500 sacks sold at 52@53c. ₰ bushel, and on Monday 400 sacks sold at 53c. ₰ bushel. On Tuesday 950 sacks sold at 54c. for ordinary, and 57@58c. for choice.

BRAN—In good supply and dull. Sales on Saturday comprised 850 sacks at 90@95c. Offers of 90c. on Monday were refused, when there were no sales of note. On Tuesday 550 sacks sold at 90, 92½@95c. ₰ 100 lbs.

PORK.—The market has continued very dull and depressed, with a small stock on hand. Mess is offering in round lots at $15 ₰ bbl. It is retailing at $15.50@16 ₰ bbl.

LARD.—On Saturday a lot of 25 tierces refined sold at 8¼c., and on Monday 40 kegs packers' sold at 9¼c. ₰ lb. On Tuesday 45 kegs packers' sold at 9½c. ₰ lb.

### MONETARY.

Gold opened on Tuesday at 109⅛@109⅜ for currency and 111⅛@111⅜ for checks (against 109¼ at New York,) and closed at 109⅛@109⅜ for currency and 111@111⅛ for checks (against 109¼ at New York.)

Nothing has been reported in silver. It is extremely scarce. Quotations are entirely nominal.

## New Orleans Wholesale Prices.

REVISED AND CORRECTED WEEKLY.

*Made up from Actual Sales as they Transpire.*

| ARTICLES. | FROM | TO |
|---|---|---|
| AGRICULTURAL IMPLEMENTS: | | |
| Cotton scrapers | $5 00 | $6 00 |
| Cotton sweeps | 5 00 | 6 00 |
| Cultivators, Ditzn. and shovel-tooth | 9 00 | 18 00 |
| Cultivators, riding and walking | 25 00 | 45 00 |
| Shovels and spades | 7 50 | 16 50 |
| Axes | 12 00 | 17 50 |
| Shovel plows | 6 00 | 9 00 |
| Half do., with cutters | 8 00 | 10 00 |
| Manly's double-shovel plow | 6 00 | 9 75 |
| Corn mills, Coleman's | 120 00 | 427 00 |
| Bradford's grist mills | 150 00 | 235 00 |
| BAGGING, ₰ M: | | |
| Lake | 13 00 | 16 00 |
| Country | 12 00 | 14 00 |
| English fire | 45 00 | 50 00 |
| American fire | 35 00 | 43 00 |
| CANDLES, ₰ lb.: | | |
| Sperm, New Bedford | 33 | 36 |
| Tallow | 17 | — — |
| CHOCOLATE, ₰ lb.: | | |
| Cocoa | 38 | 60 |
| No. 1 | 50 | 52 |
| Sweet | 25 | — — |
| COAL, ₰ ton: | | |
| Anthracite | — — | 13 00 |
| Western, ₰ bbl | — — | — — |
| COFFEE, ₰ lb.: | | |
| Mexican | 27 | 28 |
| Java | 30 | — — |
| COTTON SEED: | | |
| Rough, ₰ ton | — — | 10 00 |
| In sacks | — — | — — |
| EGGS, ₰ dozen: | | |
| Western | 25 | 30 |
| FERTILIZERS, ₰ ton: | | |
| Stern's raw-bone superphosph'e | — — | 65 00 |
| Stern's fine-ground bone | — — | 45 00 |
| FLOUR, ₰ bbl.: | | |
| Double extra | 5 75 | 6 00 |
| Superfine | — — | 4 75 |
| Fine | — — | — — |
| GLASS, ₰ box of 50 feet: | | |
| French, 8 by 10 | — — | 4 00 |
| French, 10 by 12 | 4 00 | 4 25 |
| French, 10 by 14 to 12 by 24 | 4 25 | 4 50 |
| French, 14 by 18 to 18 by 24 | 4 50 | 5 00 |
| HAY, ₰ ton: | | |
| Prime | — — | 24 00 |
| Choice | — — | 27 00 |
| IRON, ₰ ton: | | |
| English, ₰ lb | 4½ | 5¾ |
| Swedes, assorted | 7½ | 8 |
| Hoop | 7 | 9 |
| Sheet | 7 | 10 |
| Nail rods | — — | 9¾ |
| Castings, American | 5¾ | 6 |
| LEATHER, ₰ lb.: | | |
| Sole, hemlock | 30 | 33 |
| Sole, oak | 40 | 44 |
| Harness | 38 | 45 |
| Calf-skins, ₰ dozen | 35 00 | 100 00 |
| Texas, rough, ₰ lb | 24 | 28 |
| LIME, ₰ bbl.: | | |
| Western | 1 75 | — — |
| Cement | 2 75 | 3 00 |
| Plaster Paris | 3 50 | 3 75 |
| LUMBER, ₰ M feet: | | |
| Boards, yellow pine | 13 00 | 15 00 |
| Boards, cypress | 20 00 | 25 00 |
| Flooring, dressed | 18 00 | 21 00 |
| Flooring, rough | 11 00 | 17 00 |
| Ceiling, dressed | — — | 12 00 |
| Weatherboards, dressed | 15 00 | 18 00 |
| Weatherboards, rough | — — | 12 00 |
| Scantling | 12 00 | 14 00 |
| Shingles, ₰ M | 3 50 | 4 00 |
| Laths | 2 50 | 2 75 |
| OILS: | | |
| Lard, ₰ gallon | — — | — — |
| Coal oil, in barrels | 22 | 25 |
| Linseed, raw | 1 10 | — — |
| SUGAR, ₰ lb.: | | |
| Havana, white | — — | — — |
| Havana, yellow | 9 | 10 |
| Havana, brown | 9 | 9½ |
| Crushed | 11¾ | 12 |
| Pulverized | 11¾ | 12 |
| TEAS, ₰ lb.: | | |
| Imperial | 50 | 1 20 |
| Gunpowder | — — | 1 40 |
| Hyson | 70 | 1 40 |
| Young Hyson | 70 | 1 40 |
| Souchong | 30 | — — |
| Oolong | 40 | 1 10 |
| WAGONS, CARTS, ETC.: | | |
| Wagon, two-horse | 85 00 | 100 00 |
| Wagon, four-horse | 110 00 | 135 00 |
| Wagon, two-horse, thin skein | 55 00 | 90 00 |
| Wagon, four-horse, do | 100 00 | 115 00 |
| Cane wagon | 180 00 | 210 00 |
| Ox wagon | 90 00 | 125 00 |
| Ox cart, complete | 110 00 | 115 00 |
| Cane cart | 85 00 | 120 00 |
| Tongue cart, complete | 120 00 | 125 00 |
| Plantation cart | 55 00 | 70 00 |

### CATTLE MARKET.

NEW ORLEANS, Nov. 18, 1873.

| | |
|---|---|
| Texas beeves, choice, ₰ head | $— — @45 00 |
| Texas beeves, first quality, ₰ head | 35 00 @ 40 00 |
| Texas cattle, second quality, ₰ head | 20 00 @ 25 00 |
| Texas cattle, third quality, ₰ head | 12 00 @ 15 00 |
| Western beeves, ₰ lb. net | 10 @ 12½ |
| Sheep, first quality, ₰ head | 4 00 @ 5 00 |
| Sheep, second quality, ₰ head | 3 00 @ 4 00 |
| Milch cows, choice, ₰ head | 80 00 @100 00 |
| Milch cows, ₰ head | 35 00 @ 50 00 |
| Calves, ₰ head | 7 00 @ 10 00 |
| Yearlings, ₰ head | 8 00 @ 12 00 |

## Business Directory

OF THE

NEW ORLEANS CHRISTIAN ADVOCATE.

**Agencies.**
American Family Bible Publishing Company, Cincinnati Ohio
Barclay & Co., Philadelphia.
E. C. Bridgman, New York.
W. H. Chidester, New York.
A. Coyle, St. Louis, Mo.
George L. Felton, New York.
L. C. Hamilton, Springfield, Massachusetts.
E. Hannaford & Co., Cincinnati, Ohio.
Mrs. H. Mogridge, purchasing agent, 96 Canal street.
M. Young & Co., New York.

**Architects.**
T. Whitney Carter, 58 Carondelet street.
S. B. Haggart, 5 Commercial place.

**Artificial Legs and Arms.**
Lewis Lockwood, 59 Camp street.

**Banks.**
New Orleans Savings Institution, 156 Canal st.

**Bed Springs.**
John Flinn, Philadelphia.

**Bells.**
Blymyer Manufacturing Co., Cincinnati, Ohio.
Buckeye Bell Foundery, Cincinnati, Ohio.

**Book-Binder.**
F. Kuhnholz, 112 Gravier street.

**Books and Stationery.**
Robert J. Harp, agent, 110 and 112 Camp street.
American Sunday School Union, Philadelphia.
Continental Publishing Co., St. Louis, Missouri.
E. A. Hutchinson & Co., New Orleans.
Nettleton & Co., Cincinnati, Ohio.
J. Hale Powers & Co., Cincinnati, Ohio.
Queen City Publishing Co., Cincinnati, Ohio.
James W. Queen & Co., New York.
H. R. Thompson & Co., 9 Lakeside building, Chicago, Illinois.
United States Publishing Company, New York.
Valley Publishing Company, New Orleans.
A. D. Worthington & Co., Hartford, Conn

**Boots and Shoes.**
John Hansen, 33 Canal street.
Mrs. D. J. Loewenstein, 589 Magazine street.
F. Selles, 181 Poydras street.
George John Wagner, corner Ursulines and Dauphine streets.

**Butchers.**
Martin Lannes, stalls 37, 38 and 7 Magazine market.

**Canned Goods.**
J. Winslow Jones, Portland, Maine.
Burnham & Morrill, Portland, Maine.

**Carpets.**
A. Brousseau & Co., 17 Chartres street.
Elkin & Co., 168 Canal street.

**Carriages, Wagons, Etc.**
Joseph Beckhaus, Philadelphia.
W. F. Clark, 134 Rampart street.
D. M. Hollingsworth, 54 and 56 Baronne street.
J. A. Lum & Co., 162 Gravier and 13 Union street.

**Clothing and Furnishing Goods.**
M. Cogan, 19 and 29 Canal street.
Pierson & Hews, 13 and 15 Camp street.
B. T. Walshe, 110 Canal street.

**Coal and Wood.**
John D. Maclin, 34 Carondelet street.
H. & C. Tyler, 0 Carondelet street.
B. D. Wood & Bros., 106 Common street.
Wm. Velden, cor. Prytania and Phillip streets.

**Cooperage.**
Wm. J. Beirne & Co., cor. Marengo and Levee.
LeBlanc & Beck, 23 and 24 Front street

**Cotton Ties.**
Barthett & Rayne, 48 Carondelet street.

**Croquet.**
Bradley's Patent Croquet, Robt. J. Harp, agent, 110 and 112 Camp street.

**Crockery, China, Etc.**
W. P. Shepard & Co., 55 Camp street.

**Dentists.**
Dr. John G. Angell, 152 Julia street.

**Dry Goods.**
D. H. Holmes, 155 Canal and 15 Bourbon street.

**Educational.**
Centenary College, Jackson, Louisiana.
J. W. Blackman's Commercial College, 121 Carondelet street.
Emory and Henry College, Washington county, Virginia.
Hiwassee College, Sweetwater, Tennessee.
Homer College, Homer, Louisiana.
Readyilla Seminary, Baton Rouge, Louisiana.
F. W. Sharbrough, Bronkhaven, Miss.
Southern University, Greensboro, Alabama.
Wesleyan Female Institute, Staunton, Va.
Whitworth Female College, Brookhaven, Miss

**Engravers and Lithographers.**
John Gibson, New York.
George E. Teetzel & Co., 82 Gravier street.

**Factors and Commission Merchants.**
Alken & Watt, 60 Carondelet street.
G. M. Bayly & Pond, 31 to 42 Canal and 59 and 61 Common street.
J. L. Dundes & Co., 66 Tchoupitoulas street.
J. U. & H. M. Payne & Co., 64 and 66 Baronne st.

**Fancy Goods.**
Variety store, 547 Magazine street.
Mrs. S. Zeghirin, 621 Magazine street.

**Fire Engine.**
Babcock Self-Acting Fire Engine, A. M. Granger, general agent, Exposition building

**Frames.**
F. Wagener, 13 Baronne street.

**Furniture.**
J. Bois, 291 Camp street.
M. A. Davis & Sons, Philadelphia.
Nath. Johnson, New York.
The Mitchell & Rammelsberg Furniture Co. 103 and 105 Camp street.
National School Furniture Co., St. Louis, Mo.
Sampson & Bros., 33 and 35 Royal street.
W. P. Uhlinger, Philadelphia.

**Gas and Steam-Pipe Fitters.**
Barbarin Gas Machines, F. Roberts, superintendent, 2 Triangle building and 255 Peters st.
Jas. N. Quin, 115 and 120 Tchoupitoulas street.

**Glass Works.**
Aickin & Isaac, Philadelphia.

**Grocers.**
John F. Adams & Co., 43, 45 and 47 Peters street.

**Hats.**
Henry Brisbi, 3 Carondelet street.

**Hay.**
Jacob C. Baker, Portland, Maine.

**Hides and Tallow.**
New Orleans Butchers' Hide and Tallow Co.

**Hotels.**
American House, Boston, Massachusetts.
Bingham House, Philadelphia.
McAllister's House, cor. Carondelet and Julia.
St. Louis Hotel, New Orleans.

**Human Hair Goods.**
J. G. Bermel, 121 Canal street.
George T. Stulting, 251 Dryades street.

**Ink.**
Printers' Ink, S. Collins & Co., New York.

**Insurance.**
Ætna Life Insurance Co., 2 Carondelet street.
American Life Insurance Co., 10 Carondelet st.
Crescent Mutual Insurance Company.
Equitable Life Assurance Co., 33 Camp street.
Franklin Fire Insurance Co., 114 Common st.

**Iron Manufactories.**
Billings & Spencer Company, Hartford, Conn
Boston Ornamental Iron Works, Boston, Mass.
M. Walker & sons, Philadelphia.
J. H. Wiekersham & Sons, Philadelphia, Pa.

**Jewelry.**
A. B. Griswold & Co., cor. Canal and Royal sts.

**Lumber.**
A. W. Carre & Co., 350 Delord street.
Thomas Hessan, cor. Cedar and Julia streets.
F. Heuer, 945 and 950 New Levee street
Ocean Saw Mill, foot of Bordeaux street, Sixth District.
John C. Pooley, 315 Julia street.
George Purves, cor. St. Charles and Clio streets.
Roberts & Co., 301 to 307 Gravier street.

**Machinery.**
N. P. Burnham's Water-wheel, York, Pa.
Daniel & James D. Edwards, 22 to 28 Front and 21 to 27 Delta street.
Lewis Johnson, corner Julia, Delta and Water streets
Meneely & Kimberly, Troy, New York.
W. H. Reynolds, corner Fulton and South Market streets.
Jos. Walker, corner St. Joseph and Constance streets.
B. J. West, 115 and 117 Magazine street.

**Magic Lanterns.**
W. Mitchell McAllister, Philadelphia, Pa.

**Manufacturers.**
William Ebert, 164 and 166 Magazine street.

**Marble.**
George Stroud, 158 to 161 St. Charles street.

**Medical.**
Mrs. M. G. Brown's Metaphysical Discovery, 51 Bond street, New York.
Chills and Fevers, Dr. J. A. Mayes, Mayesville, South Carolina.
Citrate of Magnesia, etc., Hofmann & Co., N. Y.
Craddock & Co., Philadelphia, Pa.
Cundurango Bitters, 44 Hampshire street.
Fever and Ague cure, Billings, Clapp & Co., New York.
Dr. Fuller's Vegetable Rheumatic Syrup, E. J. Hart & Co., New Orleans.
Fits and Epilepsy cure, T. H. Soyre, New York.
Hamilton's Buchu and Dandelion, W. C. Hamilton & Co., Cincinnati, Ohio.
New Family Physician, New York.
Dr. Rosch's Hair Regenerator, 134 Thalia st.
Rogers' Citrate of Magnesia, Arthur Rogers, New York.
Simmons' Liver Regulator, J. H. Zeilin & Co., Philadelphia, Pa.
Swaim's celebrated Panacea, 170 William st., New York.
The Greatest Medical Discovery, Dr. Kennedy, Roxbury, Massachusetts.
Dr. Tutt's Vegetable Liver Pills, 18 and 20 Platt street, New York.
Mistern Weber, apothecary, corner Royal and Spain streets.

**Mineral and Soda Water.**
Bethesda Mineral Water, J. C. McAllister, agent, glass box 825, New Orleans

**Millinery.**
Mme. Mouhardier, 19 Bourbon street.
Mrs. M. Tourmaben, 209 Prytania street.

**Modiste.**
Sophie, 14 Baronne street.

**Musical Instruments, Publications, Etc.**
Robert J. Harp, 110 and 112 Camp street.
Bigelow & Main, New York and Chicago.
S. Brainard's Sons, Cleveland, Ohio.
S. C. Collins, Philadelphia, Pennsylvania.
Charles H. Ditson & Co., New York.
Oliver Ditson & Co., Boston, Massachusetts.
Louis Grunewald, 18, 20 and 22 Baronne street.
Lee & Walker, Philadelphia, Pa.
Alexander Mills, organ builder, New York.
Horace Waters & Son, New York.

**Painters.**
A. S. Cutler, 136½ Camp street.
Johnson & Hillsman, 141 Magazine street.

**Paper Fashions.**
Domestic sewing Machine Co., New York.

**Paper-Hanger.**
T. J. Brown, 253 Camp street.

**Paper Mills.**
Atlanta Paper Mills, Atlanta, Georgia.

**Patents.**
John A. Wiedersheim & Co., Philadelphia.

**Pens.**
R. Esterbrook & Co., New York.
Joseph Gillott & Sons, New York.

**Perfumery.**
Colgate & Co.'s Cashmere Bouquet.

**Plows.**
Brinly Plows, Brinly, Miles & Hardy, Louisville, Kentucky.

**Preserved Corn.**
Portland Packing Company, Portland, Maine.

**Printing.**
Pelican Job Office, 112 and 114 Poydras street.

**Professional.**
Dr. C. J. Bickham, office, corner Magazine and Second streets.
Mr. J. J. Lyons, office, 219 Carondelet street.
Messrs. Eustis & Parkerson, law office, corner Camp and Commercial place.

**Pumps.**
Chicago Farm Pumps, H. S. Twichell, agent.

**Railroads.**
Grant Jackson Route, E. D. Frost, general manager; A. D. Sheldon, agent.

**Saddlery.**
George Plumb & Co., 831 Poydras street.

**Seeds and Plowers.**
Kern, Stelber & Co., St. Louis, Mo.
D. Landreth & Son, Philadelphia.
James E. Wehlo & Co., 122 Camp street.

**Sewing Machines.**
Florence Sewing Machine Co., Florence, Mass.
Weed Sewing Machine, 207 Canal street.

**Soap.**
J. H. Keller, 110 Gravier street.

**Stables.**
Southern Sale Stables, cor. Delord and Dryades.

**Steamboat Agents.**
Britton & Eppler, 135 Gravier street.

**Steamships and Shipping.**
Cromwell Line New York Steamers, Alfred Moulton, agent, 41 Carondelet street.
Merchants' Line New York Steamers, John H. Ludwigsen, agent, 190 Comaion street.

**Stoves.**
H. Haller, 49 Camp street.

**Tobacco and Cigars.**
F. Esteva, corner Camp and Girod streets.
Santiago M. Lapeyre, 51 St. Louis street.
Ed. L. Zell, corner Canal and Carondelet streets.

**Undertakers.**
T. W. Bothick, 271 Camp street, New Orleans.

**Upholstery.**
Heath & Lara, 90 Camp street

**Wants.**
Goodwyn & Co., lock box 161, New Orleans.

**Washing Machines.**
Lash Washing Machine, No. 5 North Seventeenth street, Philadelphia, Pa.
Bingen Washer, H. Haller, 49 Camp street.

**Watches.**
New York Watch Company, Springfield, Mass.

**Wire Railing, Etc.**
Dufur & Co., Baltimore, Maryland.

## Special Notices.

TO THE MEMBERS OF THE ALABAMA CONFERENCE.—When you reach Selma report of the Methodist church. The railroads will pass you on the following terms:

S. and N. O.—Pay full fare coming, and obtain a return ticket from the conductor.

Alabama Central and S. M. and M.—Pay full fare coming, and return free on certificate of the secretary of Conference.

S. R. and D., and S. and G.—Buy full ticket to come, and get from the agent a certificate, which, when indorsed by the secretary of Conference, will return you free.

Mobile and Girard.—Pay full fare coming. Return on certificate of presiding officer.

Western Road.—Procure from agents round-trip tickets.

Mobile and Montgomery.—Get excursion tickets, with coupons attached to return.

Mobile and Ohio.—Excursion tickets at one and one-fifth fare for the round trip.

Montgomery and Eufaula.—Haven't heard from.

Comply *strictly* with the above directions if you wish the benefit of half fare. Get your excursion or round-trip tickets after attending church, if you can. Last year some were charged on their return from Conference who had ten-day tickets. The time had elapsed. Presiding elders will send me promptly full lists of my members of the Conference, and of preachers coming up for admission and for ordination. Brethren who expect to bring their wives will please notify me.

M. S. ANDREWS.

## Appointments for Quarterly Meetings.

NOTICE.—The Publishing Committee of the ADVOCATE gave it as their opinion that the insertion of the notices of Quarterly Conferences once or twice was sufficient, and, as the space of the paper is valuable, they passed a resolution recommending that they "*be not inserted more than once or twice.*" Our friends who are interested in these appointments *will take due notice thereof*, as we propose to be governed by the resolution in future.

### LOUISIANA CONFERENCE.

SHREVEPORT DIS.—FOURTH ROUND.

| | |
|---|---|
| Mansfield circuit, at Mansfield | Nov. 1, 2 |
| Keachie circuit, at Keachie | 8, 9 |
| Caddo circuit, at Mount Zion | 15, 16 |
| Many circuit, at Fort Jessup | 22, 23 |
| Amacoco circuit, at Holly Grove | 28, 30 |
| Springville circuit, at Forest Grove | Dec. 6, 7 |
| Pleasant Hill circuit, at Beulah | 13, 14 |
| North Bossier circuit | 20, 21 |
| Shreveport station | 27, 28 |

13 JOHN PIPES, P. E.


*INSURANCE.*

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LIFE INSURANCE CO.

SOUTHERN BRANCH.

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Insures on LOW ALL-CASH RATES. All restrictions as to travel and residence removed.

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The company is one of THE OLDEST in the United States, and beg a share of the patronage of the public

☞ Any particulars gladly furnished at the above place.

oct23 2m CAPT. JOHN D. SCOTT, Agent

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FIRE INSURANCE COMPANY

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FRED. A. JOHNSON, Secretary.

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OTTO MUECK, General Agent. oc24 1m

ETNA LIFE INSURANCE CO.,

HARTFORD, CONN.

WILLIAM E. FITZGERALD,

Manager for Louisiana and Mississippi,

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oc23 3m New Orleans, La.

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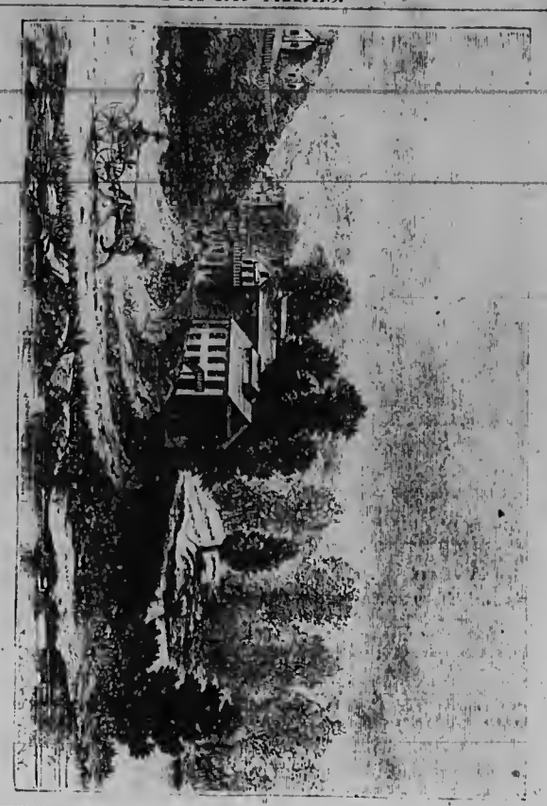
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NEW ORLEANS, LOUISIANA.

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An elegant White Granite DINNER SET, comprising 136 pieces, for.....$15 00

To wit:

| | |
|---|---|
| 12 Dinner Plates, | 1 Soup Tureen, |
| 12 Breakfast Plates, | 1 Sauce Boat, |
| 12 Tea Plates, | 1 Salad Dish, |
| 12 Soup Plates, | 2 Covered Dishes, |
| 12 Preserve Plates, | 2 Vegetable Dishes, |
| 12 Butter Plates, | 4 Meat Dishes; |
| 12 Tea Cups and Saucers | 2 Pickle Shells, |

12 Dinner Coffee Cups and Saucers.

A Porcelain DeTerre DINNER SET (equal to French China in appearance, and much more durable,) same assortment as above.....$18 00

A French China (best quality) DINNER SET, same as ornament, 134 pieces.....30 00

Decorated Porcelain DeTerre and French China DINNER SETS, from.....$30 up.

White Granite CHAMBER SETS, 11 pieces.....$3 00

White Granite TEA SETS, 41 pieces.....4 00

French China TEA SETS, 44 pieces.....6 50

French China Decorated TEA SETS, 44 pieces.....7 50

Good Table GOBLETS, from 50 cents per set up.

Granite Dinner Plates, per dozen.....1 40

Granite Breakfast Plates, per dozen.....1 25

Granite Tea Plates, per dozen.....1 15

French China Dinner Plates, per dozen.....3 00

French China Breakfast Plates, per dozen.....2 75

French China Tea Plates, per dozen.....2 25

NOTE.—The prices above contemplate "First-choice" goods, every piece being warranted regular and perfect. "Seconds" or imperfect goods, warped in making and otherwise irregular, we will furnish for those that desire at twenty per cent. discount from these prices. We shall meet all competition promptly, and as we import our own ware our customers can depend upon getting the BEST GOODS at the lowest possible prices.

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Merchants' Steamship Line.—Sailing from New York and New Orleans EVERY SATURDAY.

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Through tickets to Liverpool and the Continent.

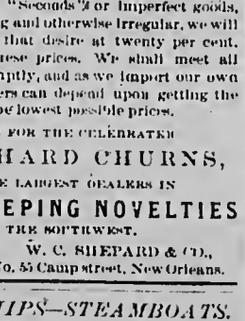
New Orleans wharf—Foot of Jefferson street.

New York wharf—Pier No. 4, North River.

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fe13 1y No. 190 Common street.

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The Largest and Best Assortment,
The Best and Finest Pianos,
The Cheapest Prices, and
The Most Accommodating Terms.

Every Piano warranted to be as represented, and to give satisfaction.

Twenty second hand PIANOS at $100, $125, $150 and upward; in perfect order, sold below their value, on time or for cash, to make room for new stock now arriving. oc23 1m

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| DEPART. | |
|---|---|
| Express | 7.50 A. M. |
| Mail | 5.50 P. M. |
| Accommodation | 4.00 P. M. |
| ARRIVE. | |
| Express | 11.00 P. M. |
| Mail | 9.40 A. M. |
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| | | | |
|---|---|---|---|
| Cypress, | Cedar, | Hhd. Staves | (cypress.) |
| Pine, Yellow, | Maple, | Barrel staves | (cypress.) |
| Pine, White, | Gum, | Headings | (cypress.) |
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Also Mast-Sticks and Spars.

It will be greatly to the advantage of parties shipping by cargo to call upon us, as we can saw and furnish Lumber as rapidly as a vessel can receive it.

Orders directed to Messrs. M. PUIG & CO., No. 7 Custom-house street, or Box 2226, New Orleans Postoffice, and Box 297, Merchants' and Dealers' Exchange, will receive prompt attention.

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WORLD RENOWNED GREEN CORN,

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UNRIVALED LOBSTER AND SALMON.

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# The Christian Advocate.

PUBLISHED BY ROBT. J. HARP, FOR THE ALABAMA, MISSISSIPPI AND LOUISIANA CONFERENCES, METHODIST EPISCOPAL CHURCH SOUTH.

VOL. 19. NEW ORLEANS, THURSDAY, NOVEMBER 27, 1873. NO. 48.


## News of the Week.

### DOMESTIC.

DOVER, Nov. 19.—Hon. John P. Hale died about nine o'clock this evening.

ATCHISON, Nov. 19.—On Sunday last a destructive prairie fire swept over a large area of country, about sixty miles from this city, and continued until Monday. About six miles of ties on the Central Branch railroad were burned, and several small bridges consumed. The destruction of fences, houses, etc., is immense. Several houses near Corning were burnt, also a large quantity of corn in stalks. Several disastrous fires have also occurred along the line of the Atchison, Topeka and Santa Fe railroad. No trains have passed over the Central Branch road since Saturday until to-day, when the regular trains got through.

BOSTON, Nov. 20.—A dispatch, recounting the disaster to the Gloucester fishing fleet during the past year, says that 152 lives have been lost; and 24 vessels, of an aggregate tonnage of 1,287 and $110,000 in value, have been swallowed up in the waves.

PHILADELPHIA, Nov. 20.—At the annual meeting of the Iron and Steel Association the secretary's statement shows that the financial crisis has deranged the whole business. Prices of iron have declined, reaching in some lines far below the price of production. At the beginning of November fully one-third of the furnaces and mills were idle, and by the end of the month one-half of the furnaces will be blown out. The rail mills are barren of orders, and stocks of pig iron are accumulating, with no sale at any price. Thousands of iron-workers are out of work, and those employed have accepted a reduction of fifteen per cent. on their wages. The report urges an increase of tariff to $9 on pig iron.

SAN FRANCISCO, Nov. 21.—The slight shock of an earthquake has just been felt.

PITTSBURG, Nov. 21.—The Typographical Union resolved to strike should any union office be taken out of their control.

The *Leader* discharged some old hands, whereupon the compositors of the *Dispatch*, *Commercial*, *Evening Telegraph* and *Chronicle* struck. These offices are now being run by non-union men, so that at present all the newspaper offices in the city are independent of the union.

NEW YORK, Nov. 22.—W. M. Tweed was brought into the Court of Oyer and Terminer, this morning, for sentence. An immense crowd is filling the corridors and room. Tweed's counsel is arguing the motion for a stay of judgment.

*Later.*—Tweed is sentenced to twelve years in the county prison and $12,000 fine.

Judge Blatchford has postponed the order citing Jay Cooke & Co. to show cause why they should not be declared involuntary bankrupts. The postponement is for two weeks.

NEW YORK, Nov. 23.—All efforts to obtain a stay of proceedings for William M. Tweed proved ineffectual. Judges Pratt and Ingraham both refused to grant it, and at ten minutes past one o'clock Tweed was removed from the sheriff's office to the Tombs.

NEW YORK, Nov. 23.—A *Herald* special of the twenty-first, from the City of Mexico, says the President has presented to Congress a contract with a Mexican company for the Interoceanic railroad.

SAN FRANCISCO, Nov. 23.—A severe earthquake shock is reported at Yreka. It lasted fifteen seconds. The shock was felt at other points.

SAN FRANCISCO, Nov. 24.—The Pacific mail steamer Ariel, from Yokohama for Hokadadi, is wrecked. Her crew and passengers are saved.

The earthquake was quite severe throughout Oregon, and was felt here. No damage reported.

WASHINGTON, November 25.—The Spanish question was debated at the cabinet meeting, but no additional facts were presented by the Secretary of State, nor was any new action taken relative to the subject.

There are indications that dispatches were received to-night by both Secretary Fish and Admiral Polo, the Spanish minister, from Madrid, of a character which gives, more than heretofore, promise of a peaceful solution of the present complications, and it is known that these gentlemen were in private conference for several hours to-night at the residence of Mr. Fish, comparing dispatches and discussing generally the situation of affairs.

It appears to be the impression that instead of our government having to wait for reports from Minister Sickles concerning the Spanish cabinet's views, their cabinet has conferred extraordinary powers on Admiral Polo to communicate directly with our government through the Secretary of State. At all events, the Spanish minister is now brought into more intimate communication with Secretary Fish than at any time since the present trouble began. It was remarked to-night by a gentleman prominently connected with this government that things look far more hopeful now than ever.

ATLANTA, GA., Nov. 25.—The mass meeting of the farmers and patrons to-day was largely attended. The session was harmonious and enthusiastic. The meeting resolved to plant only one-third of their crop next year in cotton, favored cash payments, and declared their right to control the price of cotton.

### FOREIGN.

VERSAILLES, Nov. 19.—In the Assembly the motion was agreed upon by the Right prolonging MacMahon's powers unconditionally.

HAVANA, Nov. 19.—The commanding general of this department has received a communication from the Roman Catholic archbishop: "A great jubilee fills our hearts when we announce to your excellency that among the criminals of the Virginius crew twenty freely and spontaneously asked to become Catholics; Divine Providence having seen fit to crown the efforts of our worthy priests, through their means contributing this brilliant triumph to our holy religion. The prisoners were turned over to their spiritual advisers at eight in the morning, and shot at four P. M., thus giving our priests only eight hours' time to convert the twenty."

A grand bull-fight is to be given to-morrow in honor of the officers and crew of the Tornado. The Spanish crews made a display in several of the streets of Havana, on account of the arrival of the now so-called national steamer Virginius at this port.

LONDON, Nov. 22.—Madrid specials say the recent interview between Castelar and Sickles was stormy, and that Sickles barely escaped being mobbed.

HAVANA, Nov. 22.—The *Diario* says: "We do not consider it within the bounds of justice or reason that war should result from the capture of the Virginius and its legal consequences; but, if a conflict comes, let us imitate the example of our ancestors, and make the Spanish race in Cuba the admiration of the American hemisphere."

The *Voz de Cuba* believes in a diplomatic settlement, but praises the activity in repairing forts.

MADRID, Nov. 22, Evening.—The reports that violence had been offered by the Madrid populace to General Sickles, the American minister, are pronounced false.

President Castelar had a long conference to-day with Mr. Loyard, the British minister. The result of the interview is favorable to the continuation of good relations between the two countries. The idea of submitting the case of the Virginius to arbitration is much talked of. Should this course be agreed to the German Emperor is indicated as the probable arbitrator.

MATAMORAS, MEXICO, Nov. 22.—The concession to construct a railway from the Rio Grande frontier to the City of Mexico, and thence to the Pacific, has been granted to a company of Mexicans. This defeats both the Plum and Roseerans projects, and leaves the matter in the hands of Mexicans, who will doubtless interest other parties in the enterprise or dispose of their concession to the greatest advantage to themselves.

LONDON, Nov. 24.—The agent of the Associated Press here is authorized by Minister Sickles to say that there is no foundation for the report published in New York, on the twenty-first, that he (Sickles) had broken off social relations with the foreign minister, and that he expressed the opinion that war was inevitable. The agent is further authorized to state that the official and personal relations between Sickles and the Spanish officials are unchanged, and that Sickles has not expressed any opinion as to the result of the pending question.

ROME, Nov. 24.—After the speech of Signor Mancini, in the Chamber of Deputies to-day, a resolution recommending the introduction of an arbitration clause in all future treaties with foreign powers was unanimously adopted.

## Brandon and the Mississippi Conference.

MR. EDITOR: Allow me to say, through your excellent paper, to the preachers and members of the Mississippi Annual Conference, that on their arrival at Brandon they will be met at the depot and conducted to their respective homes; also the presiding elders of the several districts will oblige us by forwarding to us the names of the lay delegates, and the local ministers who expect to attend the Conference for ordination.

Allow me to add that this Conference closes our second year in this station, and in many respects it has been a most pleasant and prosperous year. Our new church edifice was completed last spring, and dedicated on the twenty-seventh of July last, by Dr. C. K. Marshall, in his usual eloquent and elegant style. The doctor made an appeal in behalf of the church debt and raised over $700, which, being added to what had already been collected, reduced the debt from $6,300 to $462. At the close of the sermon General Robert Lowery, president of the board of trustees, presented the church building, which was dedicated according to the usual formula. We protracted our meeting, and Dr. Marshall remained with us several days, and his preaching was spiritual and earnest; but, to the great regret of the community, he was taken sick and was compelled to leave us on Wednesday, though we continued our meeting, which resulted in eleven accessions. Our Sabbath school is fine; congregations are large and well attended. May the Lord bless this charge in their united, self-sacrificing Christian labors.

H. F. THOMPSON, Pastor.

BRANDON, MISS., November 16, 1873.

FAULTS of the head are punished in this world, those of the heart in another; but as most of our vices are compound, so also will be their punishment.

## From the Work.

CLARKE CIRCUIT, MISSISSIPPI CONFERENCE.—*Mr. Editor:* I wish to say to the friends of Zion, through the ADVOCATE, that the Lord has been gracious to us this year. One hundred and thirty-one have been received into the church. One hundred and ten have professed faith in Christ. G. M. GILMORE, P. C.

NOVEMBER 14, 1873.

SOUTH WARREN CIRCUIT, MISSISSIPPI CONFERENCE.—*Mr. Editor:* We have had some good times on this circuit this year. We held a protracted meeting at old Asbury, which resulted in good to the church. Bros. F. M. Featherstun and Ira B. Robertson were with us and did good work. We also held a meeting at Bethel, which lasted five days, and was a time of refreshing to the church. Some were added to the church. Our last quarterly meeting was held at Bovina, and was protracted eight days. It resulted in great good to the church and community. Several were converted, and twelve were added to the church. Bro. Robertson was again with us. Bro. J. A. B. Jones, our presiding elder, preached, as usual, with great acceptability and effect. Our people regret that his term of service on our district has expired.

We hope and believe that many of our people will take the ADVOCATE next year.

May God abundantly bless and prosper the good people of South Warren in the future.

D. A. J. PARKER.

HOMER DISTRICT, LOUISIANA CONFERENCE.—*Mr. Editor:* This has been a very dark and discouraging year financially, yet a brilliant one spiritually. The only satisfactory solution that can be made of the whole matter is that the membership has done the best they could under the pressure of circumstances, and that they are determined that, as the financial cloud gives way, they will pay over to the church its dues. The membership and the people who belong to religious congregations should be careful, in making its settlements and in meeting the demands of the world, that they pay not over all the proceeds of the present crop to their eager claims, but reserve for God all that is due him. We should remember that the success of the next crop depends upon God; and how we dispose of the present may depend the success of the next.

There have been six camp meetings held in the bounds of the district. They are of great utility to the church. Their social benefits are worth all the trouble of preparing and camping. There hundreds of social beings are thrown together from every point of the circuit, and learn each other by name, and become identified with each other in the common interests of the circuit. But the greatest result is the dissemination of a spiritual influence through the circuit; and this, followed up with protracted meetings, results in general revivals. A revival influence has permeated this whole country, more or less. There have been about five hundred conversions and about the same number of accessions to the church in the bounds of the district.

Our District Conference resolved to educate a young man for the ministry at Homer College, and elected Bro. Sidney Ford, a young man of much promise to the church.

S. S. SCOTT, P. E.

SEPULGA CIRCUIT, ALABAMA CONFERENCE.—*Mr. Editor:* Many are the ties, social and religious, which bind me to the people of this charge, than in some of whom I have never found more Christian sympathy and unremitting friendship, some of the streams of which, despite of affliction and adversity, have never ceased to flow. There are within the bounds of this charge some of the purest-hearted and most unflinching friends of God and his church with whom it has ever been my good fortune to be associated; and the severing of those ties of social and religious life, which bind me so closely to men who have, during the whole four years, been quick to tell me that I should not want while their meal and oil remained unexhausted, constitutes a trial which does not find its equal in the every-day conflicts of life. God bless the church and Sunday schools of this charge.

This circuit lies on the headwaters of Sepulga river, embracing some very fine farming lands, and is capable of being made one of the most desirable circuits in the Alabama Conference. There are eight appointments. During the last four years, including about sixty by certificate, we have had an addition of something over four hundred and fifty members. To be sure there have been a great many removals by death and certificate, and not a few by expulsion, but we are still left with a membership of over seven hundred.

I have had much family affliction during my pastoral term here. Three years ago the angel of death robbed me of my little Marvin Pledger.

But out of all the Lord
Hath brought me by his power.

On account of the financial troubles my collections are bound to make a very meager report.

J. L. SKIPPER.

P. S.—The Rev. S. F. Pilley, of the Alabama Conference, is still alive, but no hopes are entertained of his recovery. J. L. S.

GEORGIANA, ALA., Nov. 21, 1873.

TO PERSEVERE in one's duty and be silent is the best answer to calumny.

## First Presbyterian Church, New Orleans.

The First Presbyterian church, Lafayette square, R. M. Palmer, D. D., LL. D., pastor, was filled last evening to overflowing, the members of the several Presbyterian churches in this city assembling for the purpose of commemorating the fiftieth anniversary of Presbyterianism in New Orleans.

### FLORAL DECORATIONS.

The floral decorations inside the church were as unique and typical as they were chaste and beautiful. To the right of the pulpit was the single name—"Lorned"—and to the left—"Palmer"—in evergreen letters; with a wreath (also of evergreen) underneath each. On a line with and between the two were the figures 1823 and 1873, with a hyphen between the dates; thus simply, as it were, joining together as one the names and years which this memorial day celebrated. The letters were about twelve inches in length, and the figures eighteen. The latter were made of pure chrysanthemums, and looked charming in their rich whiteness.

Upon the communion table, in front of the pulpit, was a mound of flowers, three feet high by three wide, surrounded by evergreens, typical of the names and dates, the past and the present, the living and the dead—erected out of respect to the memory of the great founder of the church—erected in honor of the great, present, living exhorter, erected no less to commemorate the lapse of half a century of time between the two.

The chancel, rails, pillars of the candelabras and front of the pulpit platform were festooned with wreaths of evergreens, intermingled with flowers, while cedars and exotic plants were interspersed within and around the altar—altogether creating a grand, though simple, yet solemn effect.

### THE SERVICES.

The services were opened at seven o'clock with singing by the choir.

The Rev. Mr. Wayne then read the forty-eighth Psalm: "Great is the Lord," etc.

Prayer by the Rev. Mr. Beattie.

Dr. Palmer then read an historical paper on the origin and growth of Presbyterianism in this city, which was confined principally to the First church. The reverend gentleman commenced by stating that it was somewhat remarkable that the first successful effort to plant Presbyterianism in the city of New Orleans originated with the Congregationalists of New England. In the beginning of the year 1817 the Rev. Elias Cornelius was appointed by the Connecticut Missionary Society to make a missionary tour through the Southern States. Through his instrumentality the Rev. Sylvester Larned was introduced to this field of labor in 1817. He proved to be a young man of rare attainments, and overtures were made to him looking to a permanent settlement in this city as a Presbyterian minister, which were successful. The Rev. Mr. Hall, then rector of Christ Episcopal church, on Canal street, kindly allowed Mr. Larned the use of his church for Presbyterian services on Sundays, from one to four P. M., until a suitable edifice could be built. On the eighth of January, 1819, the cornerstone was laid upon the site on the right of St. Charles street, between Gravier and Union streets.

The labors of the Rev. Sylvester Larned were of short duration, as the following copy, from the tablet erected to his memory in front of the church, too painfully proves:

In Memory of
Rev.
SYLVESTER LARNED,
First Pastor of the
Presbyterian Church
in this City;
who died of yellow fever
Aug. 30th, 1820,
aged 2 years.
His last sermon was
preached on the 27th
Aug., from Phill. 1st. 21st:
"For me to live is Christ;
to die is gain."

In 1822 the Rev. Theodore Clapp was chosen and administered the communion to twenty-four members of the church, nine males and fifteen females. Mr. Clapp, doubting the doctrine of eternal punishment in the future, his faith became so shaken that it became necessary for him to leave the church. The continuation of the paper from this point shows the steady advance of Presbyterianism and the organization of the several Presbyterian churches, with their pastors, in this city, but owing to the lateness of the hour at which the services closed last evening (10.30 o'clock) it will be impossible to enter into a detail of these for publication in this edition of the *Times*.

### REMINISCENCES.

J. A. Maybin, Esq., the oldest member of the Presbyterian Church in this city, then related from memory his experience of the progress of the church from his arrival in this city, January 22, 1818, to the present time.

### SERVICES CONCLUDED.

Hymn by Dr. Palmer—"I love thy kindness, Lord," etc.

The Rev. Dr. Smith then read an historical paper on the history and progress of Presbyterianism in the Southwest, after which addresses were made by Dr. Markham and the Rev. Mr. Mallard, when Dr. Palmer observed that there was just time to sing the one hundred and nineteenth hymn—the Marseillaise of the church: "All Hail the Power of Jesus' Name;" after which the Rev. Mr. Flynn pronounced the benediction, and the congregation dispersed.

*New Orleans Times, November 24.*

## Conference Items.

### TRINITY CONFERENCE.

This body met at Dallas, Texas, October 29, Bishop Kavanaugh presiding. The Galveston *Advocate* states that this Conference has more preachers than it needs. Dr. McFerrin was there, and the collection for missions at the Conference anniversary was $1,300.

*Delegates to the General Conference.*—Clerical: John H. McLean, Jacob M. Binkley and Matthew H. Neely. Reserves: L. P. Ellis and J. L. Angell. Lay: W. J. Clark, William Howeth and A. F. M. Rogers. Reserves: J. R. Cole and George A. Kelly.

APPOINTMENTS.—*Jefferson Dist.*—J. H. McLean, P. E. Jefferson station, W. C. Halsip; Atlanta, J. Osgood and E. B. Featherston; Kelleyville and Dangerfield, Thomas B. Norwood and James McDougald; Linden, J. J. Davis; Mount Pleasant, C. E. Lamb; Pittsburg, R. P. Thompson, J. M. Stevenson, sup.; Winnsboro, D. F. Fuller; Gilwee, J. Parker, W. W. Horner, I. L. Terry, sup.; Coffeeville, L. F. Palmer.

*Paris District.*—Thomas M. Smith, P. E. Paris station, B. J. Baldwin; Sylvin, W. H. Moss; Roxton, J. W. Piner; Honey Grove, R. N. Brown, L. P. Smith; Ladonia, W. P. Read; Cooper mission, F. M. Harrell; Robbinsville, A. C. McDougall; Clarksville, D. P. Hagerard, J. P. Smith; Boston, Thomas J. Milam.

*Sherman District.*—L. R. Ellis, P. E. Sherman station, J. M. Binkley; Denidson mission, James Y. Bryce; Bonham, J. Graham; Savoy, J. C. Blain; Pilot Grove, J. F. Dinton; Pilot Point, M. C. Blackburn; Decatur, S. S. Cobb; Montague and Clay county mission, J. C. Weaver, W. H. Shearer; Gainesville, W. M. Robbins; Maryville, W. P. Petty; Whitesboro, I. N. Craven.

*Dallas District.*—J. W. Clark, P. E. Dallas station, W. F. Easterling; Dallas city mission, S. C. Armstrong; Dallas circuit, R. W. Thompson; Tyene mission, G. S. Gatewood, J. P. Rogers, sup.; McKinney, B. F. Stone; Bethel, H. W. Louth, W. E. Bates, sup.; Denton, D. J. Martin; Grapevine, L. M. White; Rockwall, T. E. Sherwood, J. Beverly; Greenville, J. K. Angell, W. K. Dutt.

*Sulphur Spring District.*—M. H. Neeley, P. E. Sulphur Spring station, J. C. Smith; Sulphur Spring circuit, C. J. Cocke; Sulphur Bluff, E. S. Bates, J. H. Lane, sup.; Lone Oak, J. F. Sherwood; Emory mission, J. C. Randle; Pleasant Grove, H. C. Rogers; Kaufman, J. W. Field, J. M. Langston, J. H. Brewer, sup.; Wills' Point, L. P. Lively; Canton, M. E. Simpson; Garden Valley, D. T. Lake, E. S. Boyd; Sulphur Spring city mission, W. E. Shook; S. J. Hawkins, agent for commissioners' fund.

*Superannuates.*—J. M. Baker, R. Lane, J. W. P. McKenzee, D. M. Proctor, E. Touchstone, J. P. Stanfield, A. R. Dixon, A. Hinkle, J. B. Bable, A. Comming.

*Transferred.*—W. C. Young and H. S. P. Ashby, to the Northwest Texas Conference; M. T. Leach and John Blanton, to the East Texas Conference.

Next Conference to be held at Denton.

### ARKANSAS CONFERENCE.

We have obtained the following items from the *Western Methodist:*

The thirty-seventh session of the Arkansas Conference began in the Methodist church, Dardanelle, Arkansas, on Wednesday morning, November 5, 1873. Bishop Pierce opened the Conference with reading the Scriptures, singing and prayer.

There were admitted on trial, 8 preachers; continued on trial, 3; discontinued, none; admitted into full connection, 4; readmitted, 1; received by transfer, 5; deacons of one year, 4; traveling preachers elected deacons, 4—ordained, 4; local preachers elected deacons, 11—ordained, 11; traveling preachers elected elders, 2—ordained, 2; local preachers elected elders, 2—ordained, none; preachers located, 9; supernumerary, 2; superannuated, 1; died, 1; character of the preachers all passed but one, I. T. Rice, who was expelled; number of preachers and members in the Conference: Preachers, 150—last year, 131; members, white, 11,119—last year, 10,795; colored, 22—last year, 22. Infants baptized, 315—adults, 706; Sunday schools, 90; teachers, 501; scholars, 3,586; Conference collection, $220—applied to widows of preachers; collection for missions, $504. Next Conference to be held at Fort Smith.

*Delegates to the General Conference.*—Clerical: F. M. Paine and I. L. Burrow. Reserve: H. M. Granade. Lay: J. H. Mann, local preacher, and W. J. Parks. Reserves: W. J. Stafford, local preacher, and H. Greason.

APPOINTMENTS.—*Fayetteville District.*—J. M. Clayton, P. E. Fayetteville station, J. J. Roberts; Fayetteville circuit, R. H. Porter; Bentonville, J. C. Lowe; Boonsboro, A. K. Miller; Piney Grove, R. McK. Tydings; Cincinnati, J. L. Hays; Bloomfield, to be supplied; Center Point, T. J. Smith; Hindsville, J. P. Calloway; White River, J. E. Martin; Cliffa mission, to be supplied.

*Fort Smith District.*—H. M. Granade, P. E. Fort Smith station, S. H. Babcock; Fort Smith circuit, T. M. C. Birmingham; Greenwood, D. Sturdy; Sugar Loaf, M. Southard (supply,) J. W. Powell; Charleston, R. S. Cole; Shoal Creek, B. Williams; Boonville, S. S. Key; Waldron, J. W. Shook; Bluffton, J. Griffin, J. T. Leard; Danville, R. F. Beasley.

*Clarksville District.*—C. H. Gregory, P. E. Clarksville station, I. L. Burrow, H. R. Withers, sup.; Clarksville circuit, J. W. Kaigler; Spadra, G. W. Evans; Ozark station, H. Puckett; Ozark circuit, J. B. Hickman; Alma, E. M. Collum; Van Buren station, W. T. Boilling; Van Buren circuit, B. H. Greathouse, one to be supplied; Piney, A. H. Williams.

*Yellville District.*—J. F. Hall, P. E. Yellville station, J. Hnralson; Yellville circuit, to be supplied; Harrison, N. E. Fair; Mountain Home, J. H. Wade; Flat Woods, to be supplied by W. H. H. Oyler; Marshall, I. L. Hicks, E. C. Jones, sup.; Belfont, W. H. Corley; Double Springs, J. A. Walden; Carrollton, R. C. Atchley; Huntsville, G. F. Fair.

*Dardanelle District.*—F. M. Paine, P. E. Dardanelle station, O. P. Thomas; Dardanelle circuit, J. Loving; Little Rock, W. J. Dodson; Dover, A. C. Ray; Clinton, J. R. N. Bell; Point Remove mission, to be supplied; Cadron, to be supplied by W. J. Stone; East Fork, T. A. Graham; Lewisburg station, T. F. Brewer; Lewisburg circuit, C. O. Steele; Springfield, W. R. Knowlton; Quitman College, P. A. Moses.

*Transferred.*—C. H. Ford, to White River Conference; and J. Grant, to Trinity Conference.

### WHITE RIVER CONFERENCE.

We give the following items and the appointments from the *Western Methodist:*

The fourth session of the White River Conference began in Forrest City, Arkansas, November 12, 1873. Bishop Pierce was present and conducted religious exercises.

During the session eight preachers were admitted on trial, six continued, two discontinued, three admitted into full connection, one received by transfer, and one from the Congregational Methodist Church; deacons of one year, three; deacons ordained—traveling, one—local, eight; elders ordained—traveling, two—local, two; located, none; supernumerary, two; superannuated, one; died, one; the characters of the clerical members all examined and passed; number of members in the Conference, 10,208—local preachers, 95; infants baptized, 690—adults, 252; Sunday schools, 79—teachers, 392—scholars, 2,858; amount necessary for superannuates, widows and orphans of preachers, $890—collected, $720; contributed for missions, $1,332. Next session is to be held at Searcy.

APPOINTMENTS.—*Jacksonport District.*—J. W. Boswell, P. E. Searcy, J. Mackay, M. B. Pearson, sup., Searcy circuit, R. H. Britlain; El Paso, J. M. Talkington; West Point, J. B. McKamy; Prospect Bluff, to be supplied by C. S. Floyd; Grand Glaize, T. Vincent; Jacksonport, B. Harris; Jacksonport circuit, M. C. Morris; Black River, to be supplied; Pleasant Valley, D. J. Hare; Richwoods mission, J. D. Brewster; Augusta, to be supplied, E. T. Jones, sup.; DeView, H. T. Gregory; Cotton Plant, T. H. Howard.

*Batesville District.*—J. H. Dye, P. E. Batesville, E. A. Garrison; Batesville circuit, B. Lee; Smithville, J. F. Armstrong; Pocahontas and Powhattan, W. M. Watson; Pocahontas circuit, J. J. Alexander; Corning, to be supplied; Walnut Hill mission, to be supplied by W. Hall; Evening Shade, J. H. Hall; Salem, M. C. Clark; Bennett's River mission, P. C. Oliver; Lacrosse, B. F. Hall; Bethesda, T. J. Brickell; Big Creek, to be supplied by F. Williams; Washington High School, A. R. Rennick.

*Helena District.*—G. A. Dannelly, P. E. Helena, E. Orgain; Helena circuit, R. W. Massey; Trenton mission, to be supplied; Marvel, D. D. Mc'utchen; Charleston, T. A. Craig; Wheatly, S. D. Evans; Marianna, J. L. Denton; Palestine, A. Davis; Laconia; J. C. Carter; Forrest City, W. T. Noe; Forrest City circuit, W. C. Malone.

*Harrisburg District.*—C. H. Ellis, P. E. Harrisburg, W. B. Foster; Wittsburg, E. M. Baker; Taylor's Creek, J. J. Prather; Bayou DeView, T. P. Hare; Jonesboro, A. H. Woodard; Moanelle, to be supplied by A. C. Griffin; Greensboro, C. H. Ford; Gainesville, to be supplied by J. A. Walkup; Oak Bluff, to be supplied by J. R. Steel; Sunday school agent, J. M. Steel.

*Mississippi District.*—W. R. Foster, P. E. Osceola, F. M. Petty; Big Lake mission, to be supplied; Frenchman's Bayou, A. Conley; Tyrongee mission, W. R. Young; Marion, J. W. Ross; Walnut Bend, T. J. Settle; Hopefield mission, M. B. Umstead.

*Transferred.*—J. W. Walkup, to Northwest Texas Conference; L. D. Webb, to Little Rock Conference.

JOSEPH ARCH, the Wesleyan local preacher, who has been inspecting Canada in the interest of the agricultural laborers of England, has been spending a few days in this city before returning home. He has been the recipient of marked attentions from the Commissioners of Emigration. Mr. Arch will return to us in the spring and make a thorough examination of the Western States. He has the confidence of the farmer laborers of England, and they will depend much on his reports in determining the question of migration.—*Methodist.*

REV. ROBERT COLLYER, of Chicago, has had the pulpit in his new church moved forward into the body of the house twenty-eight feet. He wishes, he says, to be "right in among the people. It is a difficult matter either to hurt a sinner or to help a saint at a hundred and twenty feet."—*Zion's Herald.*

The Christian Advocate.

THURSDAY, NOVEMBER 27, 1873.

### A STRANGE SAIL.

BY FRED. LAYTON.

There came to town last Tuesday eve
The strangest little craft—
So small you'd scarce your eyes believe.
So queer you would have laughed;
She came across the unknown seas,
Across the raging water;
She came consigned to Love and me—
My daughter, oh, my daughter!

'Twas rash for such a tiny sail
To leave the shores of heaven;
To brave the sea and brave the gale,
Her timbers almost riven;
But, thanks to him who rides the wave,
The prospering breezes caught her,
And saved her from a watery grave—
My daughter, oh, my daughter!

This little craft (baby is;
If I've already told it,
You must excuse; but so it is—
My bosom cannot hold it;
For, don't you see—I'm sure you do,
At least you surely "oughter"—
She came to *me* and not to you—
My daughter, oh, my daughter!

Thou little, rosy, crowing thing!
Thou embryotic fairy!
Thou beauteous sylph without a wing!
Thou image of my Mary!
There's not a shape of loveliness
I've not already thought her;
Incarnate beauty, love and grace—
My daughter, oh, my daughter!

Where shall I stop? where cease the theme?
My thoughts within are luring;
Am I awake, or do I dream?
Whence comes this tender yearning?
I rise, and from her snowy bed
My tingling hands have caught her;
I kiss her hands, her feet, her head—
My daughter, oh, my daughter!

*Christian Union.*

## A Temperance Allegory.

BY J. B. HUGHES.

It was on a beautiful morning in the rosy month of May, when the mellowed light of early dawn came shimmering down through the umbrageous foliage of the mountain oaks, that a bright-eyed maiden, arrayed in floating robes of gauzy white, and wearing upon her parian brow a modest coronet of mountain laisies, stepped forth from the shadowy recesses of a secluded glen. In her fair right hand she held aloft a snow-white banner, stamped in the center, with golden letters, the simple words: Total abstinence. With dainty tread she took her course along the border of a rippling brook, whose laughing wavelets held their way adown the open valley. Suddenly she paused at a point where the waters, dashing over obstructing rocks, formed a miniature cascade. In its misty spray she baptized her snowy flag, saying, as she did so: "My beautiful banner, in this emblem of purity and truth, fresh from the hand of God, I consecrate thee to the cause of humanity;" then, flinging it aloft to the balmy breeze, she unclasped from her girdle an exquisitely-wrought bugle, and, pressing its silver mouth to her ruby lips, she rang out, in clarion tones, her rallying call to the sons and daughters of temperance. Scarce had the echoing reverberations died along the vale ere a glittering band of white-robed maidens, guarded by a score of noble youths, were seen rapidly approaching the raised standard of their acknowledged queen. With a smile of approbation she bade them welcome. Then approaching Aquaria, the fairest of her virgin band, she said: "To you, Aquaria, in this day's struggle, I commit our consecrated flag. Look to it, that not a blot rests upon its spotless folds." Then to her maiden band spake she: "To-day, my sisters, the contest is ours. Our brothers have solicited our aid; and nid them we will. Our weapons, be it understood, are winning smiles, gentle words and pleading tones. These, our noble brothers, are but our surety against extreme rudeness. A large concourse of the erring sons and daughters of men commence their annual revelries to-day on the banks of Bacchanal river. We go to meet them. On our march hither we will pass through the valley of Sighs, which is inhabited by those of our sex whose hearts are borne down with anguish on account of the desertion of their sons, husbands, fathers and brothers to the standard of Bacchus. These stricken ones will join us, and where our efforts are unsuccessful, perchance their tears and sighs may prevail. Our object, my sisters, is to induce as many as possible of these our misguided friends to accompany us back to taste the healing waters of this pure stream, whose first contact with their lips will banish forever the fiend of intemperance, and will put in their mouths a new song of praise to the friends of temperance. With this explanation of our plans and purposes we will take up our line of march; and though we are but few, with a firm reliance on God and the justice of our cause we will hope for the best. Aquaria, advance our standard. Attention; forward, march."

Obedient to the word of command, the glorious little band left the verdant banks of Aquavita brook, and marched forward in unbroken line over hill and vale, through sunshine and shade, adding to their ranks, as they passed along, the grief-smitten inhabitants of the valley of Sighs. After a long and weary march Aquaria succeeded in planting her standard in full view of the enemy's camp. With a firm but modest step Queen Temperance advanced to the front and rang out her bugle-note of warning. Instantly the enemy's lines were in motion. But upon beholding the fair queen and her lovely standard-bearer a smile of joy lit up the features of King Bacchus, and he and his immediate court advanced with courteous smiles to welcome the queen and her youthful followers to their sylvan retreat on Bacchanal river. With all the dignity of high mental resolve the queen returned the king's greeting, but excused herself and followers from entering his tents of revelry and song. Said she: "We are come, my erring brother, to reason with you; and if we may not persuade you to accompany us back to our home on Aquavita brook, then we crave your permission to exercise our persuasive powers upon your followers. We pledge our honor that no unfair means shall be resorted to to win your votaries from you." Said King Bacchus: "When I tell you, fair lady, that your sweet smiles cannot lure me from these my fair possessions, you will readily see that words are vain. But I grant you, fair lady, free ingress and egress for you and yours to the tents of my followers. Win them, if you can. But, before making my evening adieus, I would ask you, in all sincerity, what more could mortals demand than me and mine are in possession of? Morning, noon and night unlimited pleasure holds her smiling courts in my gilded tents." Replied Queen Temperance: "Sirce, my dear brother, you have referred to the smiling faces of your votaries, let me request that you will closely scan the features of my little band. Mark well their unclouded brows, their genial smiles, and beaming eyes, that are but the uncurtained windows of their truthful souls. Note, if you please, the harmonious blending of the rose and the lily on their bright young faces. I would have you, my brother, observe these things with fair discrimination, and then return to your tent and issue an edict that all of your followers, both male and female, shall appear at sunrise, to-morrow morning, midway between our tents, without having touched a drop of any stimulating beverage. Do this, and I and my little band will meet you, and then we will commence on what presents itself."

To this proposal King Bacchus gave a reluctant consent. The next morning, however, the test was fairly met. "Now, then, my brother," said the queen, "look upon us, the friends of temperance. Scan our features fairly, and then run your eye impartially along your line of votaries; and last of all," said she, placing a mirror suddenly before him, "view your own youthful features." With a mingled groan of anguish and defiance King Bacchus turned to his subjects, and ordered them to their tents to set forth their usual morning's repast. After several days' untiring efforts the queen found she had only made some half dozen converts. Turning to her subjects, she said: "We must now, my friends, make our final and grand effort. You, Aquarin, with five of your companions, and as many of these our brothers, must go to the tents of the ladies and invite them to a moonlight feast this evening, which the rest of us will prepare in your absence." The project of Queen Temperance was soon put into successful operation. The visitors were received by the queen and her ladies with open arms, and warm, sisterly embraces. The noble young brothers exerted all their powers of fascination to please and entertain them agreeably. The entertainment was a perfect success, and the visitors gave evident tokens of perfect satisfaction. While affairs were in this propitious humor Aquarin suddenly admitted at a side entrance the inhabitants of the valley of Sighs. Simultaneously these grief-stricken ones fell upon their knees and sent up from the great deep of their agonized hearts a united petition to their now sorrowing visitors to aid them in restoring to their hearts and affections their self-alienated sons, brothers, fathers and husbands. This appeal was too touching for woman's resistance. With overflowing eyes and trembling lips the hitherto daughters of Bacchanal proclaimed their readiness to enlist under the banner of total abstinence. Moved by an irresistible impulse, Queen Temperance and her little band rent the midnight air with one long, thrilling shout of glorious triumph. When quiet had been restored the queen commanded her score of young men to repair immediately to King Bacchus and inform him and his court of the fact that their mothers, sisters, daughters, wives and sweethearts would start with her, at early dawn, to make their future homes on the peaceful borders of Aquavita brook; telling them, at the same time, that there was ample room and a hearty welcome for all who desired to take the oath of allegiance and become citizens of her government. When this intelligence had been spread throughout the Bacchanalian borders the king and his court took immediate counsel what they should do, which resulted in a proposed compromise, to which the queen unhesitatingly responded, in language of simple earnestness, that the good of humanity demanded prompt and energetic action. "Know, then, O King Bacchus! that the matter resolves itself into the fact that you and your votaries must go with us or be left behind—a world of men, without a single woman to light up the gloom of your future by her winning smile, speaking glance, gentle tones and sympathizing touch." On the reception of this response to the king's proposition action was not long delayed; the consequences of procrastination were too terrible to palter with. Unconditional surrender was at once entered upon, and old earth shook from center to circumference with the united shout of a peopled world redeemed from degradation.

Queen Temperance, with majestic step and lofty mien, advanced to the banks of Bacchanal river, and, waving her consecrated flag over its lurid waters, bade its fiery tide no longer offend the sight of man. Instantly there was a hush of its turbid flow; and lo! River Bacchanal was numbered with the things that were.

## Agriculture in Louisiana.

WHAT OUGHT IT TO BE?

MR. EDITOR: Our previous article left the land thoroughly prepared for planting, and the next question in order, as well as in importance, is: What shall we plant? Upon this point our blindness has not been surpassed by that of our old friend Four Furrows. We ought to have known that in nothing was the revolution which swept over the South more revolutionary than in its effects upon the character of our agriculture. But in spite of this revolution we have attempted to ingraft upon its changes the system of ante-bellum times. Failure has attended our every effort; but even failure has not convinced us of our error, and we still persist in raising cotton or sugar upon the old plan, in the midst of bankruptcy and ruin.

At the end of the war our condition would not have been more novel or untried if we had just landed as emigrants, without experience or a past to guide us. We had the labor of the emancipated slave and the various crops which our genial soil and climate would produce, from which we were to determine what our *husbandry* ought to be. In determining this question the difficulties of determining what this emancipated labor would be were much greater than to select a crop adapted to our genial soil and climate. None of the reasons which before the war forced us to raise cotton or sugar existed at its close. Before the war we were forced to raise one or the other from the character of our labor, and not from the character of our soil and climate. This labor was upon our hands and had to be supported, whether employed or not. It was unintelligent, and therefore could not be employed in a variety of agricultural pursuits (husbandry) without incessant care and attention, and an enormous loss of time. It was a labor which required a crop that would give employment the entire year, and whose culture and gathering could be made a sort of treadmill routine. So imperious was this demand that it forced the cultivation of cotton in climates entirely unsuited to its growth, and in climates where a crop could not be raised, giving employment the entire year. Slavery became valueless except to furnish the sugar and cotton regions with labor. But at the end of the war this was all reversed. Instead of having on our hands a labor for which we had to find employment, we found ourselves, as it were, with an employment for which we had to find labor. Nothing aggravated this demand so much as our still persisting in raising cotton or sugar crops, as under the old regime—crops less adapted to the application of machinery than any others, and therefore requiring a larger amount of manual labor. Another circumstance which also added to this excessive demand for manual labor was that the laboring population had been greatly lessened by the war.

But the evil of attempting to ingraft the old upon the new order of things did not stop here. We have ingrafted only its vices and defects, without any of its virtues, which were few enough. Our planting then was bad; it is now necessarily worse. Our cultivation then did not look beyond expert ways and means of killing grass; we are now unable to do even that much. The old regime was impervious to new ideas, and a barrier to all improvement, and this much of its genius it seems to have stamped indelibly upon our laborers and planters, with this disadvantage to the present: The old regime, although it did not have the faculty of improvement, had, like everything fossil, the faculty of standing still; but to the present it has imparted only the power of retrogression and decay. And this is necessarily so. While all the world is recognizing the great fact that *deep* plowing is the great essential to successful farming, and that concentration of power is the great essential to deep plowing, the cotton planter finds himself compelled, instead of concentrating his teams, to divide them up among the various squads which compose his labor. Hence deep plowing is out of the question. The old regime has brought with it its lessons and associations, which taught the planter and freedman that to get four furrows thrown together in time to plant is all that could be reasonably required, and hence about the first of February he began the routine of four furrows.

We point out these errors not in a spirit of criticism, but because our errors, if they do not tell us what we ought to do, tell us what we ought to avoid. To know them is the first great lesson and forerunner to all improvement. To point out how easily they may be remedied will be the more pleasing task in our continuation.

AGRICOLA.

## Education by the State.

MR. EDITOR: We believe that all righteous law is based upon a principle of justice, and bears with equal force on all its subjects, so as to grant them equal rights and privileges under its administration. This it does by protecting all alike—their lives, their property, their freedom and their characters—as subjects of its government. But who are the subjects of its government? We answer: All rational adults, both male and female, and none else. Children are not subjects of its government until they arrive at adult age. Prior to that time they are under the family government—the government of their fathers and mothers, or some guardian, whose duty it is to feed them, clothe them and educate them. Hence, as children are not subjects of civil government, the government is not bound by any principle of justice to feed them, to clothe them or educate them, for the plain reason that it has no control over them. They are under the control of their parents, and not of the government. If it be said that the State has the right to educate the children of the State "on the score of benevolence," we answer that the State has no just right to impose a tax on the people of the State, on the score of benevolence, that compels one part of the citizens of the State to educate the children of the other part of the citizens of the State without their consent. This is not benevolence, but gross, usurped injustice, and therefore unconstitutional, because all just constitutional law allows its subjects the right, as freemen, to dispose of their own property according to their own will, in all acts of benevolence. Moreover, all legislative bodies that have passed such a law of benevolence as this have overleaped their bounds as legislators, and usurped a power that does not belong to them. No legislative body has a just right to tax the property of A., an honest, industrious, sober man, with a wife and ten children, worth $50,000, to pay the tuition of B.'s ten children, who is a lazy, drunken rogue, stealing A.'s property at night when he is asleep, and is not worth one cent, and has no character, friends nor credit, and is raising his children in idleness and wickedness, just like himself. Now we ask: Is the law just and good that compels A. to do this? Is not such a law as this enough to discourage A, and his family in their honest, industrious habits, and encourage B. and his lazy, thievish family to live as they are by protecting them? Certainly it does this, and therefore it is an unjust and unholy law, and ought to be repealed as soon as possible. It is a palpable absurdity to suppose a law just and good that takes by force, out of the hands of A., the money that he has made honestly, and gives it to B., a thief, a drunkard, a bankrupt and a vagabond on earth, to educate his children.

Again, if it be just and benevolent to tax A. and make him pay the tuition of B.'s children, it is mere just and benevolent to raise the tax on A., so as to compel him to feed and clothe B.'s children also. And if it be just and benevolent for the State legislators to pass a law to make A. feed, clothe and educate B.'s children, it would be more just and benevolent still for them to pass a law to take from A. and from his wife and children their whole estate of $50,000 and give it all to B. and his family. Why not do this great work of justice and benevolence at once? The sooner you do a good thing the better it will be for you. Now we ask, in the name of common sense, if this would be a good, wise and just policy for our legislators to adopt? If not, as wise and true men they ought to repeal the State education law, for it logically leads to confiscation and other frightful consequences. But this law is not only unjust and impolitic, but it is also unconstitutional, because its tendency is to confiscate A.'s property, instead of protecting it. And now is it reasonable to suppose that such a law as this can work for the general good of any people? We think it impossible for it to do it. Like produces its like. "A corrupt tree cannot bring forth good fruit," neither can a corrupt, unconstitutional law produce prosperity, peace and happiness among its subjects. This we know to be true at this time by sad experience. The law that forces one part of the citizens of the State of Mississippi, by taxation, to pay the tuition of the children of the other part, is unequal and unjust, and consequently bad policy. It never has, as a general law, worked well. It never can, because it is absolutely unjust. It is the very baldest effrontery of violence for a State Legislature to arrogate the right to make a law, as the State of Mississippi has done, to compel honest A. to educate thievish B.'s children. "His own to every man is the invariable motto of law." The ascertainment of rights and the defense of those rights are essential to the true notion of a just or rationally constituted law. This is true; but does this law grant A. the right to do as he pleases with his own property? No; it wrenches it out of his own hands, contrary to his will, and gives it to B., a scoundrel, to educate his thievish children. Therefore, according to the above rule, it is unjust, unconstitutional and impolitic, and ought to be repealed.

JAMES SHANKS.

## Bishop Pierce, or Methodism in Earnest.

MR. EDITOR: A reader of your paper desires, by your clemency, to indorse the views given in the Bishop's letter, which appeared in your number of October 16. I make no pretensions to influence, but act on the presumption that every individual has *some* power to use *for* or *against* religion, or what they may think best promotes its influence.

It was said by an inexperienced Christian, when trying to comfort one of mature Christian life, who was under severe trial: "When the strongest are brought into single combat, a feeble hand may bring a cup of cold water to revive the hero in the pauses of the fight." Though I may not hope for that, the confession of adherence to former usage will at least be satisfactory to my own conscience. I have seen Methodism working on its original plan, compared it with the commission of the Savior and the acts of his apostles, and rejoiced in its mighty power, through God, to the pulling down the strongholds of satan, and the salvation of perishing sinners. I have mourned to see one concession after another made worldward, and no warning voice lifted to arrest the evil. *Little* things compose or lead to large ones. Take a small stone from the foundation of an edifice, and the next comes much more easily. Not much appears to a superficial observer, but the ruin has commenced.

There are many still left who have not gone with the current, but most of them are silent. Their breathings heavenward are: Lord, what wilt thou have me to do? They try in vain to feel devotional in the modern style of worship. If they refuse to join in it, and advocate their sentiments, they meet the logic of epithets, and are thought to have unchristian tempers. I do not say that *all* are as patient as they should be, but their opposers should remember that it requires much less grace to be amiable and pleasant when in full tide of success than when our religious scruples and preferences are disregarded, or treated as the weaknesses of age, ignorance or prejudice. St. Paul thought that if meat made his brother to offend, he would eat none while the world stood.

I am thankful that Bishop Pierce has declared his sentiments, and pray that God may endue him with grace, wisdom, patience and physical power to perform whatever work he may call him to, and that he may guide us all to those measures most efficient in the salvation of ourselves and others.

TO PUNISH ourselves for other's faults is superlative folly. The arrow shot from another's bow is particularly harmless until our thought barbs it. It is our pride that makes another's criticism rankle; our self-will that makes another's deeds offensive; our egotism that is hurt by another's self-assertion.

## Obituaries.

ANNA AUGUSTA COLLUM, wife of Simeon J. Collum, was born in Madison county, Mississippi, February 9, 1854, and died of typhoid pneumonia, in Lexington, Holmes county, Mississippi, January 20, 1873.

The deceased joined the Methodist Church when she was about eleven years old. Shortly after this time the writer of this obituary notice became her teacher. As a pupil she was kind, respectful and obedient. She admitted, however, a short time before she died, that she had not lived as she should have done; but she prayed most earnestly, and from expressions she employed after she had prayed it is hoped that she has attained everlasting life. It seemed to her that she saw the Savior. Her countenance betokened inward peace and joy.

A. B. STEWART.

DIED, in Cleberne county, Alabama, August 15, 1873, at the age of fifty years and six months, B. F. STRIPLING, son of the Rev. B. O. Stripling, deceased.

He professed religion and joined the Methodist Episcopal Church South when he was quite a youth. He was a faithful member of the church, and served in the office of steward for many years, and filled that position when death claimed him as its victim. But few men who are not ministers understood the doctrines and discipline better than he did, because he read the literature of our church. He was a good and true citizen, and had considerable influence in the whole country where he was known. Had he not lost his hearing so early in life he would or could have become eminent in any profession he might have selected. His mind was well cultivated, and stored with useful knowledge; hence "it was good" to associate with him. His death was sudden, and caused many hearts to be sad. He leaves an extensive family and scores of friends to mourn his absence. His soul is in the paradise of God; his body sleeps in the tomb.

R. G. RAGAN.

IN MEMORIAM.

MR. JOSEPH W. RYAN, formerly of Alabama (near Marion,) came to Sebastian county, Arkansas, five years ago, a promising young man. Being an orphan, he lived with his uncle, J. R. Leard, near Fort Smith. As an affectionate, genteel and noble young man, sometimes teaching school, he soon won the esteem of all our people. He was a member of the Methodist Church, and we had fixed our hearts upon him as one that would be very useful. But just as the great work of life was upon him he must suffer and die. For some months he was afflicted with hemorrhage of the lungs, and had ample time to view the grave and be ready. He prayed to God to spare him a little while longer, that he might repent of his follies; and his prayer was answered. He was made happy; took great comfort in the fourteenth chapter of John; told his cousin, James T. Leard, who is just setting out in the ministry, to go earnestly on and do his duty, and that he would spend his own life in the glorious work of preaching the gospel if he could live. But he is gone. Suddenly, at midnight, on Tuesday, October 28, 1873, he expired, aged twenty-three years. Many weeping friends joined us in his solemn funeral service. We believe he is at rest; and by the grace of God we will meet him again by and by.

H. M. GRANADE.

MRS. ELIZABETH JANE WILLIAMS, wife of T. H. Williams, was born near Raleigh, North Carolina, in 1804, was married and moved to Alabama in 1822, and died at her home in Monroe county, Alabama, on the ninth of September, 1873. Sister Williams joined the Methodist Episcopal Church in 1830, and was converted in 1831, at a camp meeting at Black's Bend, Wilcox county, Alabama. She never for one moment doubted her conversion—was always "full of faith and the Holy Ghost." She was a sweet spirited and joyous Christian. In 1857-8 the writer traveled on the circuit in the bounds of which she lived, and he does not hesitate to say that he never met with a more holy and devoted Christian. To come in contact with her religious influence was always profitable and encouraging to the Christian. For about twenty years Sister Williams was a great sufferer, and perhaps during all that period she was never heard, even by her husband, who nursed her with great tenderness, to murmur or complain. With her religion was to suffer, as well as to do the will of God. Sister Williams' religious character will appear the more remarkable when we state that her attention could always be arrested by the mention of the name of Jesus, and that by singing any of the songs of Zion she could be aroused to shouting praise to God, even after the ravages of disease had robbed her of her reason in regard to other things. May her influence never be lost to her children, and may the grace of God keep her husband steadfast to the end.

NEIL GILLIS.

ABRAM PIPES.

Having been appointed a committee of one at the third Quarterly Conference of Vernon circuit, Homer district, Louisiana Conference, which convened at Douglass on the twenty-sixth of July, 1873, to draft resolutions in memory of the death of our venerable father in Israel, ABRAM PIPES, I beg leave to report the following:

Whereas, It has pleased kind Providence to vacate the seat in our Quarterly Conference of our much-esteemed and beloved brother, Abram Pipes, by death; And whereas, Our Quarterly Conference has lost one of her most worthy members, who was almost the father of Methodism in our midst; And whereas, He was one of the old pioneers of our profession in our community, having been a laborer in our Master's vineyard for the last fifty years, having been instrumental in the hands of the Master in doing much good, having gone from house to house preaching when this was a wilderness, for years before there were any houses erected for the worship of God; and the Father blessed him with long life, so as to see the rise of Methodism in his midst. He delighted in attending our Quarterly Conferences; his seat was never vacant there, unless providentially so, and his voice was always heard in our love-feasts, relating his experience and telling of his assurance of the better land; therefore, be it

*Resolved*, That we, the members of the Quarterly Conference of Vernon circuit, while we are satisfied that our venerable brother is enjoying the benefit of his labor at the right hand of the Father, we express our heart-sorrow that we are deprived of so worthy a member of our Quarterly Conference.

*Resolved*, That we, the members of the Quarterly Conference, will endeavor to follow the example set by our worthy and esteemed brother.

*Resolved*, That a copy of these resolutions be sent to the NEW ORLEANS CHRISTIAN ADVOCATE for publication.

MOSES SPIVEY, Committee.

DIED, at the residence of her son-in-law, John M. Pickens, on the eleventh of October, 1873, after a long and painful illness, Mrs. ANN ALLEN, in the sixty-first year of her age. She was born in Richmond county, North Carolina, on the twenty-ninth of November, 1812. She was married to William Allen in the year 1827, and moved with her husband to Marengo county, Alabama, in the year 1839, and from thence to Wilcox county, where she raised a family of four sons and a daughter. She lost her husband in the year 1853, and during the struggle for "the lost cause" three of her sons fell in defense of the home of their childhood. During the war she came to Clarke county, to spend the remainder of her life on earth with her son and daughter, and stayed first with one and then with the other until she was called to her home above. She professed faith in Jesus about thirty years ago, and connected herself with the Baptist Church; but four or five years afterward she joined the Methodist Episcopal Church South, and remained a consistent member of that church until called to the church triumphant. She was a devoted member, and loved God's ministers, especially the itinerants. For many months before her death she was deprived of the privilege of worshiping God in his holy sanctuary, but it always gave her great pleasure for her pastor to visit her and talk to her of the joys of heaven.

She had been for several years a constant reader of the NEW ORLEANS CHRISTIAN ADVOCATE, and was disappointed should it fail to come every week. She had been confined to her room for five or six months with disease of the heart, but for the days before she died she seemed better, and could sit up part of the time. She was making preparations to go and stay awhile with her son, and from over-exertion she died very suddenly. She left no dying evidence of her future home, but often talked of it, before and after she became afflicted, to her children. For a month or two before she died she seemed to have a presentiment that her days were about numbered upon earth. Dear mother, thou hast left us, but we know if we prove faithful to the end we will meet thee again in that bright morn of the resurrection, to live with thee forever in that jeweled city. Yes, dear mother, we will miss thee as our little group kneels around the family altar for evening devotion; we will miss thee when we see thy seat vacant at the church; but we feel confident that thou art rejoicing with those that have washed their robes in white in the right hand of him who doeth all things well.

B. M. A.

TALLAHATTA, ALA., November 11, 1873.

THE SPIRIT OF HIS MASTER. Rev. Mr. Johnson, a Baptist missionary in China, relates a fact of a native convert who, when trying to persuade his countrymen to give up their idols and believe in Christ, was ridiculed and scorned, and at last pelted with mud and stones till his face was red with the blood that flowed from the cuts in his temple. Mr. Johnson, meeting him, said: "You have had bad treatment to-day." He smilingly replied: "They may kill me if they will love Jesus."

A MORE or less worthy Scotch wife was remonstrated with by her minister for her habit of beating her husband. She explained that her husband's conduct was not at all what it ought to be. The minister, recommending kindness and forgiveness, enjoined her no more to use her fists and nails, but to "heap coals of fire upon his head." "Weel, minister," replied the now enlightened wife, "since you say sae, I'll try the coals, but I may tell yo that twa or three kettles o' boiling water hae wrocht nae improvement."

JOHN RUSKIN, having been appealed to to subscribe to the fund for the restoration of Warwick Castle, the castle-lover as he is, replied: "I am at this hour endeavoring to find work and food for a boy of seventeen, one of eight people—two married couples, a woman and her daughter, and the boy and his sister—who all sleep together in one room, some eighteen feet square, in the heart of London, and you call upon me for a subscription to help to rebuild Warwick Castle!"

IF YOU wished to look at a portrait of Raphael's, what would you think to see only the forehead uncovered, and then only the eyes, and so on until all the features had been separately seen? Could you gain a true idea of the picture as a whole? Yet this is the way men look at the picture of Christ in the gospels, reading a few verses and mottoes here and there, and never considering the life in its wholeness and harmony.

NATURE is a frugal mother, and never gives without measure. When she has work to do she qualifies men for that and sends them equipped.

*Emerson.*

The Christian Advocate.

THURSDAY, NOVEMBER 27, 1873.

*AUTUMN.*

'Tis the golden gleam of an autumn day,
With the soft rain raining as if in play,
And a tender touch upon everything,
Like a sense of autumn remembered the days of spring.

In the listening woods there is not a breath
To shake their gold to the sward beneath;
But a glow as of sunshine upon them lies,
Though the sun is hid in the shadowed skies.

The rook's clear crow from the farm-yard comes,
The muffled bell from the belfry booms,
And faint and dim, and from far away,
Come the voices of children in happy play.

Over the mountains the white rain draws its vail,
And the black rooks, cawing, across them sail,
While nearer the swooping swallows skim
Over the steel-gray river's fretted brim.

No sorrow upon the landscape weighs,
No grief for the vanished summer days,
But a sense of peaceful and calm repose,
Like that which age in its autumn knows.

The spring-time longings are past and gone,
The passions of summer no longer are known;
The harvest is gathered, and autumn stands
Serenely thoughtful with folded hands.

Over all is thrown a memorial line,
A glory dead the real never knew;
For memory sifts from the past its pain,
And suffers its beauty alone to remain.

## Triumph of Religious Liberty in Mexico.

LAW OF CONVENTS.

The last few days have been days of great excitement in Mexico. On the twenty-fifth of September, 1873, the following provisions were decreed by the Mexican Congress, to take the rank of constitutional amendments:

"The Congress of the United States of Mexico, in the exercise of the faculty conceded to it by Article 127 of the political Constitution, promulgated on the twelfth of February, 1857, the approbation of a majority of the legislators of the republic having been first obtained, declares the following additions and reforms in the said Constitution:

"Article 1. The State and the Church are independent of each other. The Congress cannot make laws establishing or prohibiting any religion.

"Article 2. Marriage is a civil contract. This and other acts relating to the civil state of persons belong exclusively to the functionaries and authorities of the civil order, under the terms provided by the laws, and will have the force and validity which they attribute to them.

"Article 3. No religious institution can acquire real estate or capitals based thereon except as provided in Article 27 of the Constitution.

"Article 4. The simple promise to speak the truth, and to comply with the obligations resulting therefrom, shall be substituted for the religious oath, with its effects and penalties.

"Article 5. No one shall be obliged to give personal labor without just recompense, and without his full consent. The State cannot permit that any contract, compact or agreement shall be carried into effect which has for its object the deterioration, the loss or irrevocable sacrifice of the liberty of man, whether by cause of labor, education or religious vow. The law consequently does not recognize monastic orders, neither can it permit their establishment under whatever name, or with whatever object it may be proposed to establish them. Neither can any agreement be permitted in which a man binds upon himself his own proscription, exile or departure from the country."

The Mexican Congress, not satisfied with the simple incorporation of these amendments in the Constitution, decreed, on the twenty-seventh of the same month, that they should be solemnly promulgated, and, so as effectually to secure their execution, ordered further that all the officials and employes of the nation, of whatever rank and order they might be, should solemnly protest (this being now made the legal oath,) without reserve, to keep and cause them to be kept. Their publication was directed to be made in Mexico city, on the fifth day of October, 1873, with suitable formality.

The president of the republic, Mr. Lerdo de Tejada, on the succeeding day, was to make the affirmation or protest, and administer it afterward to the secretaries of government. The heads of departments and directors of public establishments were then to make the affirmation before the secretaries of State; the lower employes before the heads of departments and directors aforesaid. The governors of the different States of the nation, in conjunction with their legislatures, should dictate the mode in which the affirmation should be taken. The governor of Lower California and the chief of police should likewise see that all officials and employes make a like protest.

The above provisions having been passed, it was asserted that the Roman Catholic Church in Mexico city had publicly excommunicated on the following Sunday all who should participate in their promulgation, or take upon themselves the required affirmation or oath. Two of the Romanist papers immediately denied that such excommunication had taken place. The official journal of the government, *El Diario Oficial*, then published the following:

"On writing our paragraph which has given such disgust to the priestly newspapers, we were sure of the facts which took place in the church of Loreto, because we had them from persons who actually were present. Our character and that of the journal which we direct make us too cautious in our statements to allow us to give publicity to any account of the authenticity of which we are not fully convinced. So far are we, then, from amending or contradicting our paragraph, that we reiterate the fact."

A communication was immediately afterward published, on behalf of the Archbishop of Mexico city, in which he denied that such excommunication had taken place, and so the matter stands. But the constitutional amendments were solemnly promulgated on the day named, and on the following day we were present, in the great Congress Hall, when the president of the nation, the heads of departments and judges of the Supreme Court took upon themselves the obligation to support the amendments or reform laws, as they are called. The hall of Congress is in the form of an immense theater, with galleries rising one above the other, up to the ceiling; and the people, regardless of the anathemas or censures of the church, crowded it to the top, and with eager and exultant countenances beheld their rulers bind themselves to maintain the enactments referred to.

One of our Mexican daily papers, in giving an account of the occurrence, contains the following extract: "At three o'clock precisely the president, accompanied by his cabinet, etc., came to the Congress for the purpose of assuming the obligation to support the amended Constitution before the people. A body of military formed an avenue in the *Calle del Factor*, the halls of Congress were adorned for the occasion, and President Lerdo took a seat under the dosel, by the side of the president of the Congress, and pronounced in a clear and firm voice a discourse congratulating the people and the august body before him for what they had accomplished. Many ladies were present during the solemn act. Almost all the second and third tiers of boxes were adorned by their presence, as if they wished to pay a tribute to the great event of the day. All honor to them, because, without fear of excommunication, they gave their influence to the advance of civilization and liberty in their country. Reform is consummated. The Constitution of the United States of Mexico is sealed by the liberal principles which sustained so many heroes in the glorious crusade of the Reformation. The republic is based now, in its fundamental law, upon the great ideas which move the modern world."

After the conclusion of the ceremony in Congress, the members of Congress and lower officials proceeded to the palace of the president of the nation, and made a like affirmation, and throughout the whole republic these provisions are not only the law of the land, but every one in authority will be bound to support them, by a solemn protest to that effect. It is a joyous day for Mexico.

The second day after the public affirmation was made the names of twenty-six persons, principally teachers in schools and physicians in the hospitals, appeared in the papers, who had refused to unite in the assumption of the obligation. They have been already removed from their positions under the city government, and their places already, with one or two exceptions, supplied by other incumbents. The Sisters of Charity in the government employ, possibly on account of their sex, have not yet been required to make the affirmation, but their case has been brought before the municipality of the City of Mexico, and they will in all probability be subjected to the same rule as the other government employes.—*Correspondent of New York Methodist.*

## Scandalous Scene at Rome.

The Roman correspondent of the Manchester (England) *Examiner* gives the following account of the proceedings in the Eternal City consequent on the assembling, on the square of the capitol, of ten thousand children, the boys and girls taught in the city public schools.

The immense majority of these children never received any schooling whatever, either religious or secular, before the occupation of Rome by the Italians. Those who did receive an education in the "Scuole Pie" and in the city workhouse school bore a small proportion to the poor children who were left without any training. What the training was in the workhouse school the events of the last week have shown. When the municipal authorities intimated to the monks and nuns who had the charge of the workhouse children that they must bring them to the square of the capitol, there to receive the prizes with the other children, the monks and nuns flatly refused. The municipal assessor specially charged with the education department went to the city workhouse, and, accompanied by some of the first ladies in Rome, conducted the boys and girls to the capitol square. But when the children returned to the workhouse with their medals, with the figure of Victor Emanuel on the same, the monks and nuns tore the medals off, trod on them, spat on them, and then gave to the children other medals bearing the figure of the Pope.

On these facts being reported to the municipal council, at its Monday evening's sitting, the council unanimously resolved that all the monks and nuns employed as teachers in the workhouse schools should be paid whatever amount of salary was due, and then immediately removed, and their places given to lay schoolmasters and mistresses. The order was carried out next day. Count Carpagna, with a staff of lay teachers, repaired to the schools.

No opposition was offered by the monks, and no disturbance was made by the boys, but the nuns and the workhouse girls appeared utterly ungovernable. The nuns heaped every species of abuse on Count Carpagna and the new teachers, and the workhouse girls exhibited such a proficiency in slang that Count Carpagna asked the head schoolmistress where her pupils had learned a style of language not much in accordance with moral and religious training. But the worst was yet to come. When the elder workhouse girls had fully realized the appalling fact that they were to be separated from their father confessor, their fury knew no bounds. They dashed at Count Carpagna with the rage of wildcats, raising at the same time frantic shrieks of "Leave us our confessors!" "We will not be separated from our confessors!" "We cannot live without our confessors!" There was, however, no help for it; all the monks and nuns, excepting one nun, who was in bad health, and could not be moved, were put into so many omnibuses and cabs, and conveyed to the destination which they had themselves selected. From the first inquiries made by the new masters, but still more by the new mistresses, the change did not take place a day too soon. The state of filth—one can call it by no other name—both physical and moral, of the workhouse girls was beyond description.

## Photographs Taken in Church.

THE "DULL" CHRISTIAN.—He is not the most admired specimen, and is rather to be pitied. He would be lively, but secret prayer is dull to him, and he prays merely as a duty; it has to be done sometimes. Family worship is too dull. Singing in church enlivens him a little for the moment, though he is rather quiet. The prayer is long and dull, but he defends himself by not praying, and he stands it. The reading of the Scriptures is rather dull, but the sermon is intolerably dull, though he endures it like a Christian martyr. The collection designed as an oblation to the Lord—a grateful thank-offering to his Savior—is dull, and he forgets to bring his offering. His heart is more dull, but the benediction breaks up the monotony, and he rather likes it. The prayer meeting—taking part with the Lord's people in supplication and praise—is dull, and he will seldom lead in prayer, and in a dull way, and is seldom present. It is rather remarkable, however, that on Monday and secular days, and in all secular work, he is lively and full of energy. "Talk business" to him, and he is a live man. There is a reason for the difference in the man. What is it? It is noticed that he never gives the reason.

THE "LIVE" CHRISTIANS.—It is interesting to observe how popular they are. The cause, however, is rather doubtful. They save us idlers so much work and expense. A half dozen, it seems, is considered a sufficient number for an ordinary congregation, and some are satisfied with only three live Christians. A few more would be an advantage, thinks our good elder.

THE "LAZY" CHRISTIAN.—He is often afflicted with the Sunday fever, which is so seldom cured, and cannot get to church or the prayer-meeting; and if any work for Christ is to be done, he cannot do it. He always has his excuse-making machine in his bosom and in good order. But we notice that his health and spirits are good on Monday and Tuesday, and even on Saturday. The store and office, party and public gathering for the world, find him active and ready for any work that pleases him. He never troubles himself about pleasing the Lord. Some think heaven won't suit him at all, and it is thought that he had better not go there; it won't suit "lazy" Christians.

A "MEAN" CHRISTIAN.—The idea is somewhat unpleasant and not heavenly. However true, the mean brother might not relish the expression, as it is not poetic, nor quite polite. It does not sound well from the pulpit, and we will substitute the word "peculiar." He can give a pleasing meaning to it.

THE "CLOSE" CHRISTIAN.—What right has any one to complain of him? As soon as he has done his duty perfectly to himself he will think of others. Only don't call him stingy; *wait* till his heart opens.

THE "SOUR" CHRISTIAN.—What shall we do for him? What shall we do with him? There is nothing very attractive in him, and his testimony with regard to our holy religion is very doubtful. Hear him sing "How sweet the name of Jesus sounds!" and it has a strange sound from his lips. Happily he seldom sings. He is somewhat like sour bread—an affliction and an infliction upon the family; neither wholesome nor toothsome, and the less of it the better. You cannot even send it to a poor neighbor. What will the church above think of him?—*Christian Observer.*

THE LORD'S PRAYER IN DEATH. A Sunday school scholar was dying. Her friends had gathered around to listen to her dying words. After she had been raised in bed, and had spoken a few words to each one, she said:

"Now, mother, I would like to have you lay my head down on the pillow."

Her request was granted.

"Now," said she, "I want to say the Lord's Prayer just as I said it when I was a little child."

Slowly and fervently that beautiful prayer was repeated. For a few moments a smile played around the lips of the dying girl, and then her happy spirit winged its way to that better land where prayer is lost in praise.—*Sabbath School Visitor.*

ONE of the incidents of the labor strikes now in progress in England is the revelation of the amounts taken out of the pockets of the workingmen to support the trades unions. For example, the Coal Miners' Association has upward of seventy thousand members, and its fund has been increased by recent contributions to the sum of $22,620. This fund has been collected by the imposition of the unusually low tax of threepence (six cents) per month for each member; but the levy is very much larger than this in almost every other union in England. The amount taken by the unions from the workingmen in all the trades counts by thousands of pounds annually in England—and how much in this country?

IMMORTALITY OF A THOUGHT.—Beautiful it is to understand and know that a thought did never yet die; that as thou, the originator thereof, hast gathered it, and created it from the whole past, so thou wilt transmit it to the whole future. It is thus that the heroic heart, the seeing eye of the first times, still feels and sees in us of the latest, that the wise man stands ever encompassed and spiritually embraced by a cloud of witnesses and brothers; and there is a living, literal communion of saints, wide as the world itself, and as the history of the world.—*Carlyle.*

*BOTH SIDES.*

"Pray, why should I give up my wine
When I sit down to lunch or dine?
I know that water's cheaper;
I have some still in my spring;
But I say, brother, where's the sense?"

"The bells are tolling fast and slow;"
A neighbor in his prime laid low.
Affords another warning.
'Twas wine that struck the fatal blow,
When his lips were wet with scorning.

## Scientific.

THE currents of air induced by the Boston fire were so strong that flakes of granite were carried across the water to South Boston, and fell in quantities on the sidewalks and roofs, and papers were borne in some cases to a distance of more than twenty miles.

M. JAMIN states that when the current of electricity used to magnetize a horse-shoe bar attains a certain strength, the bar appears to return to its normal state, while either weaker or stronger currents produced magnetism. This state he terms that of concealed magnetism, and supposes it is produced by a peculiar distribution of the magnetic force.

A BOX-CAR containing tanks of living fishes was recently dispatched by the United States Commissioner of Fisheries, Prof. Baird, across the Union Pacific railroad, for the purpose of supplying some of the Californian waters with shad, catfish, perch, etc., and lobsters. When crossing the Elk Horn river the bridge gave way and precipitated the car into the stream. The fishes escaped, and are now, no doubt, exploring the waters of the Platte and its tributaries; and such of them as survive will doubtless be the progenitors of a colony, which will be a valuable addition to the resources of these streams.

NITRO-GLYCERINE COMPOUNDS.—Several favorite modern blasting-explosives, such as dynamite, dualin and lithofracteur, are saturations of different substances with nitro-glycerine. They are much safer to use. Indeed it may be said of dynamite, for instance, that it is less dangerous to handle than common powder, and far less so than the fulminate-cartridges of the fuses employed to explode it. A danger which must always be guarded against, however, is the segregation from the compound, by heat or gravity, of the liquid nitro-glycerine. A single drop of this may explode by accidental concussion, and set off the whole mass. This is true of dynamite and lithofracteur. We have seen no statement of it with respect to dualin.

THE caves of France and Sardinia have recently yielded the remains of a number of prehistoric men, of much interest, especially those of Cro Magnon and Bmousse Rousse. The form of the crania is excellent—not prognathous, but the orbits are peculiarly shaped. They are remarkably transverse, the vertical diameter being unusually small; and the outlines are, moreover, somewhat parallelogramic or angulate. Associated with the former were some moderately well-executed drawings of animals on bone. The fauna with which this people was associated includes the cave bear, cave lion, cave hyena, hairy rhinoceros and other extinct species. One skeleton found at Braousse Rousse was apparently that of a female and was very well preserved. The skull was incrusted, and wore two chaplets—one of perforated deer's teeth and another of marine shells of recent species. The other skeleton from the same locality also had a chaplet. Near to both were found some dust of oxide of iron, in such quantity as to lead to the supposition that this race used iron ore or iron in some way.

A CALIFORNIA paper describes the discovery of three villages of Zuni Indians, supposed to be the survivors of the ancient Aztecs. They dwell on the great trail from Fort Mohave, on the Colorado, to Albuquerque, on the Rio Grande, and are about a day's journey from the diamond-field. They number about six thousand, and are very different from other tribes, being in looks, bearing and pride of dress a manifestly superior race. The women are comely and modest in their dress, their houses are clean, and their cooking good. These people have fields of corn, wheat and vegetables, flocks of sheep and goats, and they keep all the domestic animals.

IT IS EASY, no doubt, to journey alone in the broad sunshine and on the beaten highway of our lot; but over the midnight plain and beneath the still immensity of darkness the traveler seeks some fellowship for his wanderings. And what is religion but the midnight hemisphere of life, whose vault is filled with the silence of God, and whose everlasting stars, if giving no clear light, yet fill the soul with dreams of immeasurable glory?

LORD HOUGHTON says it was not Sydney Smith who replied to Landseer's proposal to paint his portrait: "Is thy servant a dog, that he should do this thing?"

The answer, he says, was Lockhart's.

A RECENT calculation respecting the principal European languages shows that the English is spoken by ninety millions of persons, German by fifty-five millions, Spanish by fifty-five millions, and French by forty-two millions.

THE *Congregationalist* sagely observes: "It is only in the pulpit that striplings are preferred. The professions of medicine and law demand maturity. The congregations seem to have an appetite for 'veal.'"

LET YOUR religion be seen. Lamps do not talk, but they do shine. A lighthouse beats no drum or gong, and yet far over the waters its friendly light is seen by the mariner.

A MAN whose mind is full of error may give us the genial sense of truth, as a tropical sun, while it rears crocodiles, yet ripens the wine of the palm-tree.

## Religious Intelligence.

THE United Presbyterian Church of Scotland numbers only 183,000 members. Last year they raised $1,250,000, besides $350,000 for missionary and benevolent purposes. They are supporting sixty-three missionaries and teachers in the foreign field, and have just raised nearly $50,000 for a mission in Japan.

IT HAS often been remarked that missionary effort is most successful among small and oppressed peoples. The Armenians and Nestorians of Persia, among whom the American Board has maintained missionaries with such blessed results, are instances in point. It is said that about 25,000 of either race are now nominally Christian.

DURING the past year there has been decided progress in the China missions. Nowhere in that great empire has the work gone backward. New schools have been opened, new out-stations occupied, and more native helpers engaged; the mission press has been kept busy; and every agency of good actively and effectively brought to bear.

THE American Colonization Society is making arrangements to send a number of emigrants to Liberia during the present month (November.) Among those who propose going are members of churches and persons of intelligence, and agricultural and mechanical skill and experience, who will prove to be an acquisition to the flourishing republic of Liberia.

REV. J. H. WILSON, missionary to the Yokima Indians, Oregon, stated at the late session of the Oregon Conference: "There are about 400 converted Indians under my care. I have watched them closely from day to day. In every case when an Indian is converted he abandons at once the use of tobacco. He does it voluntarily, without admonition from any one."

THE largest membership of any Protestant church in New York city—not Brooklyn—is stated to be that of the Colored Baptist church, of which Rev. Mr. Spellman is pastor. The membership is nearly one thousand one hundred. Mr. Spellman was a barber, but exhibited such remarkable gifts in exhortation and prayer that the church insisted upon his being ordained to the ministry.

SAD, IF TRUE.—Rev. Mr. Bush, retiring chaplain of the Binghamton Asylum for Inebriates, asserts that practically the institution is a failure. Cases of reform, he says, are few. Only three of the eighty-two patients under the first administration have continued in a state of total abstinence, and all these belonged to the higher classes of society, and are intelligent, well-educated men.

OLD JOHN STREET, NEW YORK.—The one hundred and seventh anniversary of this church, says the *Methodist*, was celebrated last Sunday, October 26. Drs. Chapman and Haven preached morning and evening. Rev. Mr. J. B. Merwin, Dr. L. S. Weed and others took part in the services. The congregations were large; the spirit of the meetings excellent; preaching powerful; collections liberal.

"THE CHURCH of God," so called, founded by John Winebrenner, is a denomination of Baptists, numbering about 30,000. They are evangelical in their doctrines and open communionists in practice, and they have adopted the system of itinerancy. The *Baptist Union* hopes that these and other liberal Baptists may be led to consolidate their forces. Surely there is room for all the sects within the church of God.

ENGLISH METHODISM has lost one of its oldest and staunchest supporters in the person of William Suttcliffe, Esq., who died October 4, at the age of seventy-six. He had been circuit steward of the Bacup circuit for more than forty years, and had attended every quarterly meeting in that period except the two which occurred during his last illness. His life was in all respects that of a thorough, earnest Christian.

MEXICO.—Rev. Thomas Carter, D. D., of the Methodist Episcopal Church, writes September 19: "We are all in good health, and keeping at our work. We had an excellent meeting last night. One of our native brethren, exhorter, returned yesterday, after two weeks' absence to different appointments, giving us a good report of his services. This week I have been sending a young man out with Bibles and tracts in the vicinity of the city."

INTERESTING DISCOVERY.—It is announced in *Nature* that Mr. George Smith has just discovered the fragments of an ancient Assyrian Canon, from the Babylonian copy of which the much-contested Canon of Berosus was unquestionably derived. The importance of this relic to chronologists can scarcely be over-estimated, and it will form the substance of a paper shortly to be read before the Society of Biblical Archæology by its fortunate discoverer.

THE Episcopalians of northwestern Ohio, at their recent convention, passed resolutions condemning the slightest deviation from the prayer-book, and saying that "the interpolation in the services of the church of any other prayers than those found in the prayer-book, or the inviting or permitting of persons who have not received episcopal ordination, to officiate as ministers in any office, in any of our churches or accustomed places of worship, must not be countenanced or tolerated."

A RAPID REVIEW of the history of Christianity in Persia is given in the *Church Missionary Record*, beginning with that day of Pentecost when Parthians, Medes and Elamites, coming with other multitudes, heard from St. Peter the declaration: "For the promise is unto you and your children." The Nestorian Church, a few centuries later, formed a powerful body in Persia; but suffered, as did the Armenian Christians, at the hands of triumphant Mohammedanism. Now the members of both the Nestorian and Armenian communions in Persia are said not to exceed 50,000 persons. The earliest attempt to reach Persia through missionary efforts was made by the Moravians, in the middle of the last century, who sent two men to labor among the Guebres, or fire-worshipers, the descendants, according to tradition, of the Magi. After great sufferings one of the brethren died; and the other, William Hokker, having returned to Europe, in 1750, entered soon after upon missionary work among the Egyptian Copts. The Edinburg Medical Missionary Society, about fifty years later, sent missionaries to the borders of Persia, but upon Russian territory; from which, after about twenty years' service, they were forced to withdraw by the Russian government. About this time the Basle Missionary Society had a station at Shusha, in Shirwan, on the borders of Persia, in a district which had formerly been a Persian province; so that to a certain extent the work of the Edinburg mission was carried on until, some years later, the Basle missionaries were forced to abandon their work by a decree of the Czar, which banished from Russia all missionaries but those of the Greek Church. The American Church now took up the work, and in 1834 Dr. Perkins established his headquarters in Ooroomiah, on Persian soil, founding the mission now in charge of the American Presbyterian Church, known as the Nestorian mission, which in the last annual report of the Presbyterian Board is accredited with eight American ministers, twelve American teachers, male and female, ninety-five native teachers, 724 communicants, fifty-five schools, and 1,076 scholars. From another source we gather that, while but twenty-two additions to the church have been made during the year, fifty-six stand propounded for admission. The average attendance upon the preaching services of the mission has been about 4,000, with nearly 2,000 pupils in Sunday schools. The Rev. B. Labaree, Jr., writes: "During the last ten years the number of communicants has doubled the gain of almost thirty years previous. Within the last six years nearly a score of churches have been organized. Six years ago the people paid nothing to the support of their preachers. Now two churches pay the whole salary of their pastors, and several others from a half to two-thirds of theirs. New and remote stations among their own people and among the Armenians have been occupied, and the influence of the Evangelical Nestorians is extending year by year. Progress in labors for the Mussulman population has been made. During the past twelve months the advance is striking. The important city of Teheran has been occupied as a missionary station. Several thousands of the gospels of Luke and John (in Persian) have been forwarded, and their circulation has been commenced. The Gospel of Matthew in the Turkish dialect of Azerbijan (the northwest province of the kingdom) has been printed, and its distribution is being pushed with gratifying success. A small school for Mussulman girls has been gathered at Ooroomiah—a step taken with much trepidation, and involving important consequences. The gospel has been preached to a greater number of Mohammedans than in any previous twelve months; and, of yet higher significance, two hopeful converts from Mohammedanism have sat down with a missionary and Nestorian brethren at the table of our Lord." The Persian Mussulmans are said to have more active, thinking minds than the Turks, and to be more impressible on religious subjects. Their system of religious belief, the Sheah itself heretical, has developed numberless minor heresies and mystic sects, and divisions abound. The mission in Teheran, though nominally opened for Armenians, has been carried on among Mussulmans by the missionaries making use of the common language which all Armenians, Jews and Mussulmans can understand, so that all attend preaching services and send children to the schools. Labors directed ostensibly for the conversion of Mohammedans would be unwise, because of the stringency of the laws, which bear hard upon the non-Mohammedan population, by which a Mohammedan embracing Christianity subjects himself to the penalty of death. The Shah has been repeatedly memorialized on the subject of religious toleration, by English Christians, during his late visit to Europe; and by the Parsees of India, in behalf of the few Parsees in Persia, who still survive the oppressions which in 100 years have reduced their numbers from 30,000 families to scarcely 6,000 souls. The power of the Mohammedan priesthood is still so great that concessions in this direction will have to be made with great caution. The activity of the Ooroomiah missionaries has provoked unusual zeal among the Armenians, who say: "We will not be beholden to the Protestants for schools, books or preachers." So such works as "Baxter's Call" have recently been translated and published by them. Thus Christ is preached, though it be of envy. The English Church mission in Persia began in 1869, with a visit made by the Rev. R. Bruce, who stopped at Ispahan when on his way to India, for the purpose of studying the Persian language, and has there remained. During the famine he was enabled to do much for the sufferers, and doubtless it is due in great part to his influence that the numerous Mohammedan sects in Ispahan manifest a great desire for religious freedom. Mr. Bruce has purchased the mission-house at Julfa, near Ispahan; and, while preparing a revised translation of the New Testament into Persian, he is also at work upon a Bible history, finding assistance from a learned Sufi and Moollah. He also has the oversight of a school and orphanage, where the children of Armenian Christians are taught. The prospects of Persia are brightening materially, as well as spiritually; and, owing to an abundant wheat harvest, but one-tenth as much is now paid for good bread as was last year given for the same quantity of a mixture compounded of straw, earth and bran.—*Independent.*

FLORIDA is reported to be already filling up with invalids for the winter season.

# The Christian Advocate.

Organ of the Alabama, Mississippi and Louisiana Conferences of the M. E. Church South.

THURSDAY, NOVEMBER 27, 1873.

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ROBT. J. HARP, PUBLISHER.

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Address, on all matters of business, Rev. R. J. HARP, 112 Camp street, New Orleans.
Address all communications designed for publication to Rev. LINUS PARKER, 112 Camp street, New Orleans.
AGENTS—All the members of the Patronizing Conferences.

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## The Path of the Just.

The wise man declares that "the path of the just is as the shining light that shineth more and more unto the perfect day." The experience of divine things, from the first dawn to the ripest attainment, is thus progressive. The light within increases like the advancing day, there is growth in grace and in the knowledge of Christ, and all the elements of a pure and holy character are developed more and more. As time passes the faithful Christian attains to a clearer view of truth, and he becomes stronger to resist temptation and to meet the enticements of sin.

Nothing is more beautiful than the early morning, with the sweetness and freshness of the dew and the flowers. Hence, in "the song of songs," the church is supposed to be meant by the question: "Who is she that looketh forth as the morning, fair as the moon, clear as the sun, and terrible as an army with banners?" The prophet also represents the Lord's gracious manifestations when he says that "his going forth is prepared as the morning." But still the morning is relatively the type of imperfection, just as infancy and childhood are. It is at meridian that the sun is at the height of his regal state, and banishes clouds and mists and darkness from the world. As the sun does not leap at once and at a single bound from the horizon to the zenith, so the converted soul moves gradually up to the place where no shadow rests upon the vision, and where the maturest knowledge and understanding of spiritual things obtain.

Beyond the completest attainment in religious character and knowledge we might refer this law of progress in the religious life to the comfort and enjoyment of a present salvation from sin. There is something exceedingly dazzling and overwhelming in the sunrise, when the "wings of the morning" first expand and take their flight, dispersing the gloom and darkness of the night. But these effects are largely owing to the novelty and suddenness of the transition, and the superior splendor of noon awakens no peculiar sensations of rapture and wonder, because we have become accustomed to its really indescribable brightness. The hour of conversion, when the experience has been consciously sudden, is to the soul very much like the sunrise—at the moment overwhelming, and, as recollected long afterward, something more overpowering than the later emotions of religious joy. And the reason is the same. The peace and happiness of subsequent years are greater, but the novelty and the powerful contrasts of the morning are no longer present. The enjoyment of the mature believer is deeper and less easily disturbed, more uniform and sometimes less demonstrative. An increase, steady and persistent, in the knowledge of Christ and in holiness are perhaps more to the purpose, but there is also a corresponding advancement in peace and assurance.

And yet, in reference to both of these elements of progress, we may mistake and yield to groundless discouragements. Doubtless it often appears, in times of trial and affliction especially, that the path of the just is far from being like the shining light. The spirits are engloomed, and there is heaviness rather than buoyancy. It seems, under the pressure of sorrow and temptation, as if the fiber of our patience and submission were giving way, and as if our faith were about to yield to the terrible strain. The sickening fear comes that we are growing worse rather than better, and that God has withdrawn the light of his countenance. These are exceptional conditions, perhaps, but such as are common to God's children, and it is in them often that the greatest progress is being made. These afflictions are refining the faith and working out a weight of glory, and the temporary obscuration only precedes a clearing up, and a grand outburst of light and gladness. Like Jacob, when he awoke from his dream, the Christian comes out of his chastisements exclaiming: "Surely the Lord is in this place, and I knew it not." The winds that vex and rend the boughs are said to give new life, strength and expansion to the roots. It is better to be driven to port by the rudest storm that ever raged than to be becalmed under the serenest skies. Like the shining light, after all, as it may be through clouds and temporary eclipse that the perfect day is gained. We see good men broken and crushed in their temporal circumstances, wounded and lacerated in all their tenderest sensibilities, and their misfortunes thicken with increasing years. Theirs is the path of the just nevertheless, and, in a spiritual sense, that path is shining more and more. There is a brilliance and a glory within, a life hid with Christ in God, and a blessedness akin to that which angels know.

Although there is now no space to amplify, we must not lose sight of another and most important application. In respect of usefulness, the path of the just is as the shining light. As "the light of the world," Christians are to shine more and more. Their example becomes more potent, their influence greater as their experience deepens. And never, as light-bearers, are they more luminous or more irresistible in winning souls than when they shine through a medium of patient and submissive suffering.

## A Day of Rest.

At the age of eighty-six John Wesley writes in his journal: "Saturday, March 21—I had a day of rest, only preaching morning and evening." This appears not to have been written in irony, but in all seriousness and sobriety of spirit. Wesley probably considered about five sermons a day and forty miles on horseback, or in his chaise, as work. For our comfort we have been disposed to wonder how many different sermons on different texts our founder preached. His biographers tell us how many times he preached, and he tells us this himself; but we could better estimate his real toil if we knew how many of these sermons were repeated. From his journal and other sources we find that he often preached from the same text, and in this he doubtless saved time and strength, and preached more effectively. No man—hardly even an inspired man—could prepare three new sermons a day, and preach them, for an entire year. Wesley saved himself by preaching his sermons over and over. Whitfield probably exceeded in repeating his sermons, as he is said to have improved them up to their eightieth delivery.

Something there was in the bracing climate of England, and more in the active outdoor life of the great itinerant, and very much in an exceptionally good physical constitution.—Among other reasons for his health and long life he somewhere mentions his rising at four o'clock, and preaching at five in the morning habitually. We must remember, however, that he was accustomed to take a short nap in the day. His well-balanced mind and a profound religious experience are also to be considered. He trusted in God certainly not less than Muller, and slept all the time he was in bed. He had painful experiences in his domestic relations, but family affairs never took up his time, or diverted much of his thought or attention from his business as a preacher.

Another circumstance, and, to our mind, a most important one in accounting for this wonderful man's almost miraculous capacity for work, is the fact that he did not enter on his active life until he was ready. He began his great work at thirty-five—an age at which many find themselves nearly worn out, and at which some of the most brilliant and promising are already in their graves. He was a finished man, a mature scholar, a man of varied and accurate information, before he went forth. Those eight years spent in the university were not lost, and when he took the field he had the culture, character and knowledge which fitted him for the grand achievements that marked his career. In many cases such a protracted period devoted to a university course might be waste of time, but with him it was opportune and providential. He was already a proficient in languages, mathematics, philosophy and theology, and he had time for other labors when he began to preach and travel and organize. That thorough preparation saved his health, life and time, besides making possible a career which has scarcely a parallel in history.

But with all these contributions toward a solution, still this man's capacity for work is somewhat of a mystery. At eighty-six he *only* preaches twice, and counts that a day of rest. Many men nowadays, stalwart in frame and of middle age, would regard this as herculean toil; under it they would groan and be wearied almost to fainting, and their friends would protest against it as suicidal. It is marvelous how work agreed with Wesley, being a refreshment rather than a weariness, and attended by none of those wasting effects upon the nerves and muscle which we are accustomed to ascribe to constant mental exertion. He carried the art of business and labor to the highest perfection, and we have something to learn from his example. There is a way of working, and there are conditions of labor which give tone to the health and contribute to long life. Work, with Wesleyan method, and with Wesleyan spirit, and with Wesleyan consecration, is a study in itself, and worthy of a distinct treatment and application. Our founder cultivated orderly habits, calmness and cheerfulness of mind, and such providence in the use of time as to make hurry out of the question. Perhaps the chief reason of his resting on two sermons a day was that he dared not fret. There was no worry, and all his faculties, even in times of the greatest excitement, worked as smoothly as the most perfect engine in a storm at sea.

## A Fitting Tribute.

At the impressive memorial service in Nashville Bishop McTyeire delivered a discourse on the life and character of Bishop Early. We quote the concluding part of this very able address, as published in the Nashville *Christian Advocate*:

Take him all in all, the conclusion is that the sentiment of the preachers' meeting was right, at whose request this memorial service is held: We have cause to be devoutly thankful to God for having given Bishop Early to the church, and that his life was spared so long to bless and edify it. Every man possesses an individuality more or less marked, and makes his contribution to the fabric, the form, the tone of society. If he lives a true life, and works out *himself*, under the grace of God, he supplies an element sometimes new, always needful. That which is really most valuable in him he may be unconscious of, and it may not be perceived by others at the time of its contribution to the common fund. Because it is new and needful it may not then be appreciated. For a right estimate we must take our stand at a distance, and make a comparative and general survey.

What did this man add to the living forces and forming influences of his age? What—to shape the course of events, to elevate the masses, to correct wrong tendencies? What—to check vice, and to strengthen that which was weak and wanting in public virtue? What—to make honor honorable, and truth estimable, and holiness beautiful? He only knows who wisely correlates the moral as well as the physical forces of the universe. But this may be safely affirmed: John Early came in a good time, and did a good work, and earned a good fame. The world is better because he lived, and poorer when he died, and may well exclaim: "Help, Lord, for the godly man ceaseth."

The times through which his ministry stretched were such as a man might covet to live in, and John Early was a felt factor in their development. He made an original and distinct contribution to what was best in them. Whether we consider him as the earnest layman exercising his gifts, as class-leader, as exhorter, as local preacher always finding work to do, as the circuit preacher, the Conference missionary, the presiding elder, the agent laying the foundations of Christian education, the president of the college board nursing and guiding the first successful experiment, the publisher of religious literature, the legislator in General Conference, or a superintendent at large having care of all the churches, the net result is such as to make us glorify the grace of God in him. We honor his memory and hand him down to his grave with tears.

When he began his ministry in the Methodist Church there were only seven Annual Conferences in the United States and Canada, and one hundred and forty-five thousand members; when the sixty-six years of that ministry closed there were over two million of members, and a hundred and fifty Annual Conferences. In accomplishing this result he was one of God's honored instruments.

He looked abroad and saw the church of his love and labor prospering, and was glad. He thought of his spiritual children and his sons in the ministry, and prayed: "Therefore, my brethren, dearly beloved and longed-for, *my joy and crown*, so stand fast in the Lord, my dearly beloved." When he could no more go out and in before the churches and the Conferences, his spirit mellowed with age, and he was still giving a care to personal salvation, as though he heard the words of that other John: "Look to yourselves, that ye lose not those things which ye have wrought, but that we obtain a full reward."

Bishop Early was extensively acquainted. His retentive memory was a repository of church history—of precedents and adjudicated cases—and he seldom forgot a face or a name. No man in Virginia or out of it was more generally recognized and heartily greeted as he went about. On the cars, at the public gatherings in the East, on the steamboats of the Western rivers, and the stage-coaches of the frontier, wherever he traveled, old friends or their children welcomed him and received him into their homes. Men and women went far to shake his hand, to hear his voice, and their eyes often filled with grateful tears on sight of one who was associated with some tender passage of other days, some spiritual benefit. Their meetings were cordial. They knew him and he knew them.

How is it now? Can *he* be alone? Can you conceive of him as dwelling apart and among strangers in that glorious land of souls? No, no. By every token we shall know each other there. His old companions in distress have greeted him on the eternal shore. A multitude were ready to welcome him when on last Wednesday he left us. Friends have received him into everlasting habitations. Kindred spirits bear him company, endeared by a thousand memories that had their beginning here below, and the happy company join him in the ascription: "Unto him that loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father; to him be glory and dominion forever and ever. Amen."

## Sticking to the Text.

Rev. George H. Hepworth, writing in the *Independent* about "the best kind of preaching," contrasts the style of the foreign preachers in attendance on the Evangelical Alliance with the prevalent American method. What he says is true and worth the attention of our preachers. We quote the most of his article:

What I have noticed particularly in the preaching of the foreign delegates is the refreshing and delightful way in which they stick to the text. They never swing so far away from it that they cannot get back at any moment. They make it a kind of refrain, which comes with precision and regularity after every few sentences. We Americans frequently use our text simply as a point of departure. It is the depot from which we start, and to which some of us never return. The European, on the contrary, uses his text as a constant covert. He may timidly advance a few rods in any given direction which promises good grazing; but at the slightest embarrassment or alarm he seeks shelter and security in the text.

If, on the one hand, the American preacher makes excursions into climes so distant from his text that the inhabitants thereof have never heard of it, and would be surprised to find that there was any possible connection between it and them, the foreign preachers, on the other hand, use and abuse a text, until you are half inclined to cry out pitifully: "Pray let that verse of Scripture alone for a little while. You have trotted it on your knee until it is nearly jolted to death; you have fondled it until it is well-nigh suffocated; and you have tossed it in the air and chirruped to it until both it and you require immediate relief and rest."

In spite of this, however, we have been taught an exceedingly valuable lesson, viz., that the best preaching is that which keeps one hand on the Bible all the time. The pulpit is not the place for a pet theory of philosophy or science; neither, as a general rule, for the unraveling of snarled skeins of theology or the settlement of mooted questions in social and political economy. All these matters are exceedingly valuable when they are simply incidental, when used as accessories or illustrations; but when they become the gravamen of the discourse the pulpit bow is bent in vain, and the arrow shoots wide of the mark. The most effective sermons are those which grow up out of a text and which never go more than a table's length from it. Souls are drawn to Christ not so much by any philosophical discussion about his nature as by a simple, straightforward explanation of his words and deeds. You may talk about him until he becomes historically a myth; but you cannot talk to him without recognizing him as your Friend.

I would that we might get back to the simpler style of preaching, and especially to preaching on texts, and not on subjects. The church is founded on the Bible, and on nothing else. It is not the special province of the minister to take up the gauge which science sometimes throws down, and prove that the Bible and the science of to-day do not contradict each other. For myself, I feel that they do contradict each other very seriously; and I am annoyed again and again at the sneers and assertions of men who have made natural law a study, but the study of which seems not to have made them humble. Still I keep on preaching the gospel, with the feeling that when science grows to man's estate and puts away childish things—as sneers and jibes—it will find, after all, that the Bible and itself were born of one mother. The scientific man laughs to scorn everything he cannot explain or understand. He would be a more worthy disciple if he held his opinion in solution, knowing that what the scientific research of to-day regards as a nebulous mass may twenty years from now be resolved into separate stars. We ministers have no time to waste, then, over any contradictions that may arise, for we have demonstrated the power of the gospel in our own experience and know whereof we affirm. Whatever clouds may hang in the general sky, the sun shines clear and bright on that spot.

What the Bible can do for us it can do for all. We cannot, therefore, stick to our texts too closely or become too persistent in preaching Christ and him crucified.

HE THAT doubts the existence of mind, by doubting, proves it.

## Indian Mission Conference.

LETTER FROM BISHOP PIERCE.

As I am snugly laid by at Bro. Ewing's house and home, on this very cold day, I obey your editorial behest, and send you a brief letter.

The Indian Mission Conference met on the twenty-third instant, at Tahlequah, the capital of the Cherokee nation. The town is small, having no importance except as the headquarters of the government. The house in which are the Senate chamber, council-room and executive department, with other offices, is a substantial, well-arranged brick structure. Near by is the Cherokee Orphan Asylum, a noble charity, supported by the nation. Ninety boys and girls are now receiving instruction there. It is proposed to make it industrial as well as academic. This enterprise is a monument to missions and Christianity. Five miles distant is the female seminary. We had our Sunday Conference services at the asylum. The day was rainy, cold and gloomy, but the congregation was large, and seemed deeply interested. The missionary secretary was there—a patriarch in the midst of *three generations*. I never knew till now how antique and venerable my old friend was. I was present when gray-haired Indian men and women would tell how they heard him when they were boys and girls, and describe scenes and incidents that would make his face glow and his eye moisten. Services rendered *forty-five years* ago, the fruit of which still appears, entitle him to esteem and veneration, which he would not claim on the score of age. Verily he had a rich time out here with his old friends and their descendants—rich in memories, hopes and prospects.

The Conference was pleasant in all respects. The hospitality of the people was open-handed and hearty, the religious services well attended, and the general impression favorable to our interest. We closed early on Monday morning. I came out and preached at the seminary at night. Drs. McFerrin and Sargent and Bro. Blair left me, and went their way to Texas—all well and happy in what they had seen and heard and done. Dr. Sargent preached twice, and left a very pleasant savor personally and ministerially. But he has been taking "notes," and I expect will "print 'em." I was sorry to part with him.

But to make this letter worth reading, I will give some facts in detail. In the Indian Mission Conference there are white preachers, 15; Cherokees, 3; Creeks, 1; Choctaws, 2; Chickasaws, 0. Among the four tribes there are local preachers as follows: Cherokees, 17; Creeks, 24; Choctaws, 7; Chickasaws, 25; total, 73. White members, 221—increase, 49; Indian members, 4,613—increase, 23; colored members, 477—increase, 23; total membership, 5,311—increase, 95; add local preachers, 73, and we have a grand total of 5,384. I need six white men to fill the work according to my judgment. I must try to find them. In the plan of appointments I have employed, as supplies, 6 Cherokees, 6 Choctaws, 1 Creek, 1 Delaware and 4 colored men. In the regular work 33 preachers are employed. More men and more money are needed to occupy the whole field. We want robust, fearless, self-denying men. The dainty, the timid, have no business here. The rides are long, the work hard, the fare plain—exposure in wind and weather very great, often severe—pay scanty; and nothing earthly to invite but nature in the majesty of her mountains, the verdure of her plains and rolling prairies—her bright, beautiful waters, and the blue heavens overhead. Who will volunteer? Let him speak or write to me. On the spiritual side there is religion to be enjoyed, souls to be saved, and the great Master's smile of approval now, all along, and then forever and ever.

I love to come here—to get away from the artificial, and look upon the natural—to see the gospel moving about on its mission of love and mercy, a benediction to the aged and the young. I heard the Cherokees sing a song last Sunday in their own language. I did not understand a word, but the tune, with its associations and memories, melted my heart—my wings grew, and heaven felt very near.—*Nashville Christian Advocate.*

OCTOBER 29, 1873.

## Fare to Mississippi Conference.

MR. EDITOR: I have written to the officers of the New Orleans and Jackson, and Vicksburg and Meridian railroads in regard to reducing the fare of the members of the next Annual Conference.

The ticket agent on the former road has replied that he would instruct agents at depots to sell tickets from the eighth to the eleventh of December inclusive, to Jackson, Mississippi, at one rate, indorsing on the back: "Good to return until December 16." I have written to him asking for an extension of the time. Members buying tickets on this road will get the agents to indorse on the backs: "Good to return."

The agent of the Vicksburg and Meridian road has not replied as yet. I presume that road, as usual, will require the secretary's certificate of attendance. C. G. ANDREWS.

SIR HENRY RAWLINSON gave the opening address on the commencement of the winter session of the Midland Institute, at Birmingham, England. One of his topics was the bearing of the recent Assyrian discoveries on biblical interpretation. He had, he said, always maintained that a revision of our translation is at present premature. To explain and verify the meaning of a host of passages a comparison with corresponding phrases in Assyrian is indispensable.

## Thanksgiving.

This is the day set apart by President Grant to be observed as a day of thanksgiving and prayer. The Governors of most of the States have designated the same day. We do not know whether he who acts as Governor of Louisiana by the grace of President Grant and Federal bayonets has issued any proclamation. The thing would indeed look very much like it were done in irony for such a graceless set as now tread upon Louisiana to call the people to observe a day of thanksgiving. Neither President nor Governor, however, are the objects of our grateful worship; and there can be no harm in devoting the day to a pious recognition of God's mercies.

There are always grounds of gratitude and reasons for thankfulness. Under Providence our present troubles may be overruled for ultimate good, and in the end wrong and robbery may come to be exposed, and the perpetrators may receive a just compensation. God has been good and gracious, the Father of lights, the all-merciful and bounteous provider. The villainy and corruption of men have marred our peace and destroyed our prosperity, but we may still hope in God, and praise him for his manifold gifts and blessings.

The traditional thanksgiving turkey, so celebrated in New England annals, will be a rare bird in these parts, except it may be at the tables of the godless cormorants who fatten upon the spoils wrested from a suffering and nearly ruined people. But there should be hearty thanksgiving over a dinner of herbs, and the recognition of divine and spiritual benefits amidst the troubles and destitution of the hour. While widows, orphans and others are having their homes confiscated for such taxes as even the oppressed Cubans are strangers to, and while a once noble and prosperous State is given over to negro legislation, and to be plundered by adventurers, it may be apparently inopportune to be called to give thanks. But it is in troublous times that God is the refuge of his people, and in suffering and affliction that they realize the comfort of him who dwells between the cherubim.

Ingratitude is one of the greatest and one of the most prevalent sins of man. "Neither were thankful" is the apostolic climax in a description of the depravity of the nations. Of the ten lepers healed by Christ, only one returned to give glory to God. This too well represents the general indifference to God, and the practical forgetfulness and unbelief. Receiving continually, and favored ever with the light and salvation of the gospel, men seldom render praise and thanksgiving to the God of their life.

THOSE BOOKS.—The hundred dollars' worth of our own publications, to be ordered at once and sold by every traveling preacher, can, of course, be ordered from the Depository in New Orleans, and the proceeds will go directly to the relief of the Publishing House at Nashville. The brethren understand, however, that the books ordered must be of the publications of our own Publishing House.

THE SUPERINTENDENT of our Mexican mission, Rev. Joel T. Daves, reached the city with his family on Monday, the twenty-fourth. Brother Daves expects to leave New Orleans for Mexico on Saturday, the sixth of December. Anybody having funds in hand for Mexico is requested to forward it at once to R. J. Harp, 112 Camp street.

THE *Methodist* of November 15 comes out in quarto size and form, and in new type and improved paper. It is the best of our Northern exchanges, and not surpassed by any religious weekly anywhere. The price, we notice, has been raised to $3 per annum. This is a sensible move, and no first-class weekly can be published for less.

MR. J. W. BURD, business manager of the Southwestern Book and Publishing Company, St. Louis, informs us that Dr. Biedsoe's notice in reference to the *Southern Review*, which recently appeared in our columns, taken from the Nashville *Christian Advocate*, was not published with the approbation of the publishers of the *Review*.

BISHOP DOGGETT, says the St. Louis *Christian Advocate* of Wednesday, November 19, gave us a most agreeable surprise on Monday last by a sudden appearance in the office. He left San Francisco on Wednesday, the twelfth instant, came through without accident, is in excellent health and fine spirits. He left this city on the eighteenth of August, and returned in exactly three months. Says he has traveled further and done more work in the last eight months than during any one year of his previous life as a minister. On the evening of Monday he left for his Virginia home. The blessings of the good will follow him ever.

THINKING is the least exerted privilege of cultivated humanity.

## Afflicted and Bereaved.

MR. EDITOR: I write, with a sad heart, to announce the death of the wife of Rev. Dr. Spangler, which occurred at this place to-day, at two A. M.

Bro. Spangler was sent to this station from the Conference at Eufaula, and entered at once upon his work, full of hope and energy. The work prospered, the congregation increased, and the people loved and esteemed him very highly for his work's sake. But in the month of April he was stricken down with paralysis, while in the pulpit, and has been prostrated ever since. Eight weeks ago his wife, worn down with watching and care, took her bed to rise no more. There are now five little children in the house, the oldest thirteen years of age—four of them girls. Conference is drawing on and they must give place at the parsonage for other occupants. Where will they go? A paralytic father and five motherless children, without money, home or shelter, must go forth to meet the blasts of winter. There is no fund upon which they can draw, for, being in the active service, there is no provision made for Dr. Spangler in the distribution of the Conference collection.

I appeal to my brethren of the Alabama Conference and to all who read this article to do something for them. Let the preachers receive any gifts and bring them to Bro. Briggs, the presiding elder of this district, when they come to Conference.

The people of Uniontown have done all that could have been expected from a place so noted for Christian liberality. They have continued his salary and supplied every want. Their only regret is that they could not do more. Brethren, let us all do something for this case, for we know not how soon it may be ours.

R. B. CRAWFORD.

UNIONTOWN, ALA., November 20, 1873.

## Books and Periodicals.

A COMMENTARY UPON THE EPISTLE TO THE HEBREWS. By George Junkin, D. D., LL. D. Philadelphia: Smith, English & Co.; New York: Robert Carter & Bros., 1873.

The volume contains 516 closely-printed 12mo pages. The author, Dr. Junkin, was a thinker and a scholar, and this work was finished just before his death, and is the result of his maturest scholarship and a life-long devotion to theological and critical studies. It is Calvinistic in doctrine, and a very thorough and able exposition in accordance with that system. As a critical exposition it will be of value to all classes of readers, and, excepting as we do to the peculiar creed which it advocates, we are still disposed to regard the work as a decided contribution to the theological literature of the day. For sale by Gresham, New Orleans. Price, $2.

AN EXPOSITOR'S NOTE-BOOK, OR BRIEF ESSAYS ON OBSCURE OR MISREAD SCRIPTURES. By Samuel Cox. Philadelphia: Smith, English & Co., 1873.

Mr. Cox is an accomplished expositor, and, in the thirty-one essays which make up the volume, he gives us the result of many years of learned research and close thought. Many of the subjects expounded are curious, and are selected apparently on this account, but there is nothing merely sensational, and every topic is exhibited in a manner to edify. The book is a large 12mo of 452 pages, cream-tinted paper. For sale by Gresham, New Orleans. Price, $2.

EDUCATION ABROAD, AND OTHER PAPERS. By Birdsey Grant Northrup, LL. D. New York and Chicago: A. S. Barnes & Co., 1873.

An octavo of 176 pages. The author is the secretary of the Connecticut Board of Education, and his work is highly commended by some of the leading journals and educators. He takes strong ground against the education of American youth abroad, and discusses with ability and research the most important topics connected with education. It is a valuable work for educators. Price, $1.50 sent by mail, post-paid.

CHOICE TRIOS. For female voices. Selected and arranged by W. S. Tilden. Boston: Oliver Ditson & Co.; New York: C. H. Ditson & Co.; Chicago: Lyon & Healy.

This is a collection of three-part songs for soprano and alto voices, and is designed for seminaries, high schools and normal schools. The work is highly commended by some who are competent judges.

THE Southern Cultivator, Morton's Home and School, Wilson's Herald of Health, Church's Musical Visitor, the Vox Humana and the Southern Methodist Home Altar for November have been received.

## MARRIED.

HAYDEN—ELTON.—By Rev. J. L. Wright, at the residence of the bride's mother, on Thursday, October 30, 1873, Mr. Columbus D. Hayden and Miss Ella E. Elton, all of Morehouse parish, Louisiana.

ELLIOT—LEAKE.—October 23, 1873, by Rev. T. B. Norwood, at the residence of the bride's father, Mr. Thomas Elliot, of Tumbridge, Wells, Kent, England, to Miss Bettie B. Leake, of Daingerfield, Titus county, Texas.

LADIES' AND CHILDREN'S SHOES. See advertisement headed "Good News." Mr. Louis Gimbel, agent, advertises his upper city blue shoe store, at 578 Magazine street, and invites his old friends and former customers to examine his stock of shoes, hats, trunks, etc., and satisfy themselves of the superiority of his manufactures. Mr Phillips has charge of the manufacturing department.

GAS FITTING.—To those having gas fitting to be done, or needing gas fixtures, we commend the advertisement of Mr. Julius Loeffler, who may be relied upon as prompt and faithful, and has at his store, No. 43 Royal street, a large and elegant assortment of fixtures.

AT THE millinery and trimming store of H. Febsenfield, No. 194 Canal street, can be found a complete line of millinery and trimming goods. Mr. Febsenfield solicits country business.

GEORGE JOHN WAGNER, corner of Ursulines and Dauphins streets (sign of the red boot,) advertises all kinds of boots and shoes at low prices.

CHARLES HAMILTON, practical picture framer, etc., 661 Magazine street. Old window shades repaired.

## Publisher's Department.

### Acknowledgments of Letters and Funds

RECEIVED BY MAIL,

**For the Week Ending Nov. 22, 1873.**

A—American Tract Society, American Sunday School Union, J. H. Anderson, N. F. Andre, American News Company, W. F. Alexander, W. M. Allen, G. W. Alexander $2.50.

B—T. S. Bidgood, A. H. Brewer, Bigelow & Main, J. E. Bradley, R. P. Bowen, M. C. Blackburn, Burnham & Morrill $40.

C—T. Camp $5, William Calloway, Thomas R. Curtis $1, Colton, Zahn & Roberts, E. H. Cushing, C. W. Carter.

D—J. F. Dunble, Joel T. Davis, Rupert A. Davis.

E—George F. Ellis 50 cents, J. F. Evans.

F—E. N. Freshman, David W. Foster, William Frazier.

G—S. L. Guice, E. C. Gober, A. E. Goodwyn, Green & Cater.

H—M. Haase, L. D. Hargis, J. W. Hearn, B. Haynes, R. Hue & Co., John E. Hanna, W. C. Halslip, W. W. Harding.

J—E. Jackson, T. L. James.

L—Mrs. Mittie Lewis.

M—Charles Miller three letters $40, John Manning, Alexander Mills $26, Mahle, Todd & Bard.

N—J. Nicholson.

O—J. F. Owen.

P—D. A. J. Parker, A. M. Purdy, W. T. Patillo, Peaslee & Co., Perry & Co., W. C. Pipes 25 cents, S. M. Pettengill & Co. $19.50.

R—Arthur Rogers $16, John Ritchie, J. K. Randall, A. H. Redford, agent, two letters, C. W. Robertson, George P. Rowell & Co. $9.25, Ira B. Robertson.

S—Smith, English & Co. $30, R. A. Sibley, Smith, Dixon & Co., J. F. Scurlock, J. B. K. Smith, T. A. Steagall & Co., A. G. Stacey, Miss Clara Sharbrough, Thomas M. Smith, R. A. Smith, H. L. Smith, J. L. Sidley, John W. Shaw, E. D. R. Stewart, Sheffield & Stone.

T—Tower, Gildersleeve & Co., George Thompson.

U—John M. Ussery.

V—John A. Vance, Mrs. M. A. Van Hook two letters $3.50.

W—J. Woodbridge $10, H. Waters & Son, Wilson, Hinkle & Co., Charles B. Wheeler, C. R. Williamson $2.

HARDWARE.—Messrs. A. Baldwin & Co., successors of Slocomb, Baldwin & Co., have every variety of foreign and domestic hardware. It is not possible to form an idea of the vast extent of their stock without going through their large store-rooms, reaching from Canal to Common street. The firm is now composed of Messrs. A. Baldwin, C. A. and A. D. Slocomb and E. Eustis. These gentlemen are thoroughly acquainted with the business and with the wants of every class of consumers. Mr. Eustis will be remembered by former customers in connection with the old firm of Slocomb, Baldwin & Co., having been for eight years in charge of the office. We can unhesitatingly recommend the firm as clever and reliable, and commend to the attention of those dealing in their line the advertisement to be found in another column.

THE GREAT JACKSON ROUTE.—We are happy to know that this line of communication with the West and North, so vital to the interests of this community, is constantly increasing its accommodations for the comfort and convenience of passengers, as well as for the transportation of freight. Pullman's palace sleeping-cars, with all the improvements for comfort, are run through to Louisville and St. Louis without changing, making travel more a luxury than a labor to be dreaded. Those having business with the general ticket agent, Major S. E. Carey, will find him to be an urbane, straightforward, prompt and attentive officer, ready to give all necessary information. See the time-table of the road in our advertising columns.

TOO MUCH caution cannot be observed by those who have "just a little cold," as the most serious results often follow. We are assured that Laplace's Indian Turnip (*Arum Triphyllum*) Pectoral Balm is carefully prepared by one of the most experienced chemists of our city, and is highly recommended for coughs, colds, asthma and all affections of the throat and lungs, and is agreeable to the taste and prompt in effect. It can be obtained of the proprietor, Dr. B. Laplace, Nos. 23 and 25 Elysian Fields street, or at any well-supplied drug store.

AGRICULTURAL IMPLEMENTS.—Our friends visiting the city this winter should not forget the large and varied assortment of useful implements and machinery at the establishment of B. J. West, 115 and 117 Magazine street. His advertisement enumerates a number of those manufactures by him, as well as those for which he is agent. Farmers will do well to read it over carefully.

GROCERIES.—The attention of our readers is directed to the advertisement of C. W. Roth, dealer in staple and fancy groceries, corner of Carondelet and Poydras streets. Teas and coffees a specialty. Country custom solicited. Call and compare the quality of his goods and his prices with those of other houses.

THE November number of the *Metropolitan*, containing all the winter fashions, has been received by Mr. W. E. Cooper, No. 89 Canal street, who is agent for the celebrated Butterick & Co.'s paper patterns. Each pattern is warranted to fit.

PHOTOGRAPHS.—Mr. Anderson, whose advertisement appears in our columns, is not surpassed by any artist known to us for the life-like accuracy of his photographs. We have never known him to slight his work.

UMHAUER & SIMON, the proprietors of Constant's photographic gallery, No. 21 Hospital street, are prepared to perform all work intrusted to their hands at moderate prices.

ATTENTION is called to the advertisement of Mrs. Garbanatti, proprietress of the millinery and dressmaking establishment at No. 625 Magazine street.

CUNDURANGO.—Testimonials will be found in our advertising columns, from well-known citizens, in reference to the virtues of this medical specialty.

DRESS AND CLOAKMAKER.—The establishment of Mrs. Lynch, dress and cloakmaker, is at No. 180 Canal street. See advertisement elsewhere.

SOUPS of all kinds are much improved by the addition of a dessertspoonful of the famous Halford Leicestershire Table Sauce. If you will try this recipe you will no more go without the Halford than without the soup. no13 4t

COLGATE & CO.'s new perfume for the handkerchief, "CASHMERE BOUQUET," will be appreciated by all who have enjoyed the delicate and peculiar fragrance of their toilet soap of the same name, which is so universally popular. je12 1y

## BUSINESS NOTICES.

HAMILTON'S preparation of Buchu and Dandelion cures that most distressing malady, Piles, by increasing the digestive function of the stomach, and by securing a proper secretion and excretion of bile for the lubrication of the bowels. This prevents constipation, and constipation is the immediate cause of Piles. There is common sense in this treatment. Go to Fredericksen & Harte's or E. J. Hart & Co.'s drug stores and tell them you want Hamilton's Buchu and Dandelion. They can tell you all about the remedy, and sell it to you also. oc2 2m

PIERSON & HEWS, fine Clothing, Shirts and Furnishing Goods, 13 and 15 Camp street, opposite City Hotel, New Orleans, Louisiana. We invite visitors from the interior to examine our stock and prices. We claim to sell first-class goods as low as can be afforded and live. We sell the celebrated Shoulder-Seam Shirts, warranted to fit, wear and give satisfaction. Liberal deduction made to Clergymen, and their trade solicited. fe27 1y

CALOMEL AT A DISCOUNT.—Defiance to Southern fevers. Good digestion is to be secured by using Simmons' Liver Regulator. no27 1t

## BUSINESS NOTICES.

SYMPTOMS OF CATARRH.

Obstruction of nasal passages, discharge falling into throat, sometimes profuse, watery, acrid, of thick and tenacious, mucous, purulent, bloody, putrid, offensive, etc. In others a dryness, weak or inflamed eyes, ringing in ears, deafness, ulcerations, scabs from ulcers, voice altered, nasal twang, offensive breath, impaired smell and taste, etc. Few only of above symptoms likely to be present in any case at one time.

To cure, take Dr. Pierce's Golden Medical Discovery earnestly, to correct the blood and system, which are always at fault; also to act specifically, as it does, upon the diseased glands and lining membrane of the nose and its communicating chambers. The more I see of this odious disease the more positive is my belief that, if we would make treatment *perfectly successful* in curing it, we *must use constitutional treatment* to act through the blood, as well as a soothing and healing local application. Dr. Sage's Catarrh Remedy, when used warm and applied with Dr. Pierce's Nasal Douche, effects cures upon common-sense, rational and scientific principles, by its mild, soothing and healing properties, to which the disease gradually yields when the system has been put in perfect order by the use of the Golden Medical Discovery. This is the only perfectly safe, scientific and successful mode of acting upon and healing it.

So successful has the above course of treatment proven that the proprietor offers $500 reward for a case he cannot cure. All the means sold by druggists. R. V. Pierce, M. D., proprietor, Buffalo, New York. no27 1t

THE celebrated Poor Richard's Eye-Water removes inflammation, films, cataract, lifts sunken Eyes, strengthens weak Eyes, clears dim Eyes, restores the Sight; prevents Catarrh, makes the Voice strong, lubricates the head, throat and chest. Price, 25 cents, 50 and $1. Sold by Fredericksen & Harte, 139 Canal street, and E. J. Hart & Co., 73 to 79 Tchompitoulas street, New Orleans, and by druggists generally; or will be sent to any address, on receipt of the price, from the Metaphysical University, 51 Bond street, New York. Inclose stamp for pamphlet. oc16 1y etw

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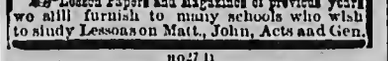
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## NEW ADVERTISEMENTS.

TESTIMONIAL.

TESTIMONIAL.

OFFICE AND RESIDENCE, No. 44 Dauphine street, New Orleans, September 20, 1873.

CAPT. TRYON J. WOODWARD, Agent Maguire's Medicines, No. 38 Magazine street:

*Esteemed Sir*—From a feeling of heartfelt gratitude and a general sense of duty I am prompted to address you, and respectfully beg to give you a voluntary and brief statement of my past and present state of health, and my personal experience in the use of MAGUIRE'S CUNDURANGO LIVER AND BLOOD BITTERS, and SARSAPARILLA TONIC.

My health for years has been bad, but from the commencement of this year I rapidly declined, forcing me to abandon all character of business; and upon becoming completely paralyzed in my right arm, and with my whole right side threatened, I became helpless and hopeless indeed, though attended upon by the most skillful physicians of this and other States and cities, with no benefit; and, in fact, my own medical knowledge forced me to realize the fact that unless some change and improvement took place soon with me I would shortly die, and made me every earthly arrangement accordingly, when by a most providential circumstance I was directed to and met you, about a month ago, and, from your generous sympathy was induced (to gratify you, but with no confidence or hope of benefit to myself) to only try the Cundurango; and to my utmost astonishment and gratification am now almost entirely restored to perfect health, and that by the use of but one bottle of the Cundurango Liver and Blood Bitters, and one bottle of the Sarsaparilla Tonic. I feel, indeed, a renewed and resurrected man, and will ever, my dear sir, be grateful in my remembrance of you for the kind interest and generous sympathy shown me in my wretched helplessness, and am convinced that to the use of Cundurango, under Divine Providence through you, I am indebted for a new lease upon life.

From a sense of duty, let me ask that a publication of my case be made—and by my happy experience none need despair—and that through you, in the use of Cundurango, they may also find relief and restoration to health, when even hope itself has fled. With respect and gratitude, I remain

Yours truly, etc.,

THOMAS M. LOGAN, M. D.

NEW ORLEANS, Sept. 24, 1873.

We, the undersigned, being personally acquainted with Dr. Logan, cheerfully certify that the above statement is true and correct in every particular.

J. C. McALLISTER.
REV. P. M. GOODWYN.
DANIEL HICKOK.

no27 tm

C. W. ROTH,

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TEAS AND COFFEES a specialty. no27 1m

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(Formerly with Daniel Gorrin,)

**Millinery and Trimming Store,**

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Country orders promptly attended to. no27 2m

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GENERAL GRANGE AGENCY

—AND—

COTTON FACTORS,

NO. 79 CARONDELET STREET,

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The undersigned, having been elected by the Mississippi State Grange as their Purchasing Agents and Cotton Factors for this port, would respectfully inform the Granges of the States who deal in this market that we will take pleasure in serving their interests to the best of our ability. Our terms of business are the same as those of your Agency in the city of Memphis.

Parties desiring to purchase in this market can do so, when cotton is bought, with from thirty to sixty days' indulgence.

We are endeavoring, in Sugars, Molasses, Rice and Coffee, to control the patronage of the Western States, which will give us unusual advantages in this market.

ALL ORDERS FILLED

—AT—

WHOLESALE PRICES.

Orders must be under the seal of the Grange. We respectfully solicit your attention, and all business intrusted to our care will receive our best attention. no20 6m W. HARRINGTON & CO.

METAIRIE CEMETERY ASSOCIATION.

OFFICE METAIRIE CEMETERY ASSOCIATION, No. 27 Carondelet St., New Orleans, Nov. 9, 1873.

We will be prepared, on and after the fifteenth of November, to offer for sale LOTS in this Cemetery. We respectfully invite the public to visit the grounds, which are now partly finished and in rapid course of completion.

We also invite parties wishing to secure Lots to call either on the undersigned or at the office of the company, and examine the plans of the grounds, which will afford to owners of Lots and their families a beautifully-shelled carriage-drive of over five miles in extent within its inclosure.

It is the purpose of the Association to so improve and ornament this Cemetery as to make it equal, in point of beauty, to any in this country.

The prices of Lots will be about the same per superficial foot as fixed by other cemeteries in this city. W. S. PIKE,

no20 1m Prest. Metairie Cemetery Association.

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(JOHN HANSEN)

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**Custom-Made Boots and Shoes,**

better and cheaper than ever, at No. 33 CANAL street, corner of Peters, next door to Cogan's Clothing House. no13 2m

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OF EVERY DESCRIPTION.

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CHEAP JOHN,

MRS. D. J. LOEWENSTEIN,

519.....MAGAZINE STREET.....519

Who has nearly sold out her damaged stock of BOOTS AND SHOES, and what is remaining will almost be given away, in order to make room for her extensive stock of NEW GOODS, now arriving direct from the best manufacturers of the North, East and West. Having been carefully selected for this market, and bought for cash, they will be sold at astonishingly low prices—not to be beaten in this city. Then come and see the wonder, which will cost nothing, but you will carry away more Shoes and Boots, for less money, than you will imagine. Do not fail to come and look for the Red Flag. no21 1m

THE WEED SEWING MACHINE.

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SEWING MACHINE

HAS JUST RECEIVED

THE HIGHEST AWARD

AT VIENNA,

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REPEATING ITS EXPERIENCE

AT PARIS IN 1867.

No Machine possesses so many good qualities for general Family use.

The universal satisfaction given by this Machine justifies its claim to the well-known name:

FAMILY FAVORITE.

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Atlanta.....27 Marietta St.
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GOLD AND SILVER MEDALS

AWARDED IN 1873 TO

J. G. BERMEL,

121.....CANAL STREET.....121

*NEW ORLEANS, LA.*

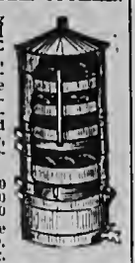
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C. S. MUNSON, MANAGER.

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OR MEDICINE

is eminently a Family Medicine; and by being kept ready for immediate resort will save many an hour of suffering, and many a dollar in time and doctors' bills.

After over forty years' trial it is still receiving the most unqualified testimonials to its virtues from persons of the highest character and responsibility. Eminent physicians commend it as the

MOST EFFECTUAL SPECIFIC

for Constipation, Headache, Pain in the Shoulders, Dizziness, Sour Stomach, bad taste in the mouth, Bilious attacks, Palpitation of the Heart, Pain in the region of the Kidneys, despondency, gloom and forebodings of evil, all of which are the offspring of a diseased Liver.

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THE STARTLING DRAWBACK ON nearly all medicinal agents has ever been that in their process of purgation and purification they have also debilitated the system. To obviate this difficulty physicians have long sought for an agent that would

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Their research has at last been rewarded by a discovery which fully realizes the fondest desires of the medical faculty, and which is justly regarded as the most important triumph that Pharmacy has ever achieved. This important desideratum is

Dr. Tutt's Vegetable Liver Pill,

which purifies the blood and removes all corrupt humor and unhealthy accumulations from the body, and yet produces no weakness or lassitude whatever, but, on the contrary, tones the stomach and invigorates the body during the progress of its operation. It unites the heretofore irreconcilable qualities of a *strengthening purgative* and a *purifying tonic*.

DR. TUTT'S PILLS are the most active and searching medicine in existence. They at once attack the very root of diseases, and their action is so prompt that in an hour or two after they are taken the patient is aware of their good effects. They may be taken at any time without restraint of diet or occupation. They produce neither nausea, griping or debility, and as a family medicine they have no rival.

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calls the attention of his customers and strangers visiting the city, before purchasing elsewhere, to call and examine his stock of

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Also a large stock of French and American PERFUMERY, SILK HAIR-NETS AND FANCY GOODS. All orders from the country promptly attended to, and at prices to suit the times. no6 1m

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NO LIQUIDATION SALE,

NEVER TO END.

Fire and Water have not injured my goods in the least, but I am firmly resolved to close my business in the store, No. 161 Poydras street, on the first of December. To accomplish this object I now offer to the public one of the finest stocks of Ladies', Misses' and Children's Philadelphia and Home-made Gaiters, Balton Boots, Slippers, and in fact every style of Shoe known to the trade, not excepting Gentlemen's BOOTS AND SHOES, at prices way BELOW COST. To test the sincerity of this proposition I simply request the public to examine the goods. F. SELLES, no13 1m No. 161 Poydras street.

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GOOD NEWS.....GOOD NEWS

FROM OUR

UPPER CITY BLUE SHOE STORE,

**No. 578 Magazine Street, New Orleans.**

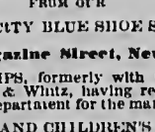
MR. PHILLIPS, formerly with the house of Messrs. Tilyou & Wintz, having recently taken charge of my department for the manufacture of

LADIES' AND CHILDREN'S SHOES,

will be happy to meet his old friends and customers, satisfied of his ability to convince them that in quality of material, excellence and taste of workmanship, and reasonableness of price, his stock is unsurpassed in the city. Also Men's and Boys' HATS, and TRUNKS.

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CONSTANT'S PHOTOGRAPHIC GALLERY, No. 21 HOSPITAL ST., bet. Old Levee and Chartres. Being the successors of the above establishment, which we have had in charge for the last five years, we are prepared to do all work in the line of PHOTOGRAPHY—Photographs, Porcelains, Crayons, India Ink, Water or Oil Paintings, either from life or copy. Enlargements from small to life-size. All work intrusted to us will be neatly executed at very moderate prices. no20 2m UMHAUER & SIMON.

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Designs and estimates furnished on application for Memorial, Subject and other Church Windows; also for Hall and Staircase Windows and Skylights for private residences and public halls. se18 3m

## The Child's Corner.

*THE CLOCK-TINKER.*

BY LUCY LARCOM.

Tinker, may I learn the trick—
How you cure a clock that's sick,
Creeping in her face behind
(Are those wheels her brains?) to find
Why her pulses do not go
Regular and sure and slow?

Tinker, have you learned Time's creed—
How it is he makes clocks tick?
Is there such a thing as knowing
What it was first set them going?
Do you, sir, suppose they had 'em
In their garden—Eve and Adam?

Is there, up among the suns—
Father of these other ones—
Some great timepiece that can show
All the small clocks how to go?
Are the stars set right by some
Mighty swinging pendulum?

Tinker, where's the loosened screw
That the jiggler Time creeps through
When he slips into his place,
Up behind the old clock's face?
Have you ever seen that feat?
Or does Time even graybeards cheat?

"Boy, I've tried through Time to see;
But he played strange tricks with me
While I gave the wizard chase,
He was dancing on my face.
Look you! like a crow he flies;
Here's his track around my eyes."

*Our Young Folks.*

## Parables.

When Jesus our Savior began to teach men about God, there were many things in his teaching that men could not understand. He spoke to the men about God, about his goodness and truth, and about the spirits of men; how God wishes all men to be made like himself. But men did not understand.

Why could they not understand Jesus? Partly, I think, because they would not think about what Jesus told them; but partly, also, because they could not see with their eyes the things of which Jesus used to speak. No man has seen God at any time, nor can any man ever see God's truth or goodness; nor can we even see our own souls or spirits. So, when Jesus spoke about these things, men listened, but they did not think or understand, for they did not know God in their hearts, and with their eyes they could not know him.

When Jesus perceived this he began to teach people in a different way. He noticed that people understood him when he spoke about things that we see; such as bread, for instance, and wine, corn, and the sun and flowers; and he began to tell the people stories about these common things, in order that, if they would think a little, these common things might guide them up to the knowledge of greater things.

I will explain what I mean. Suppose you and your father were walking in the middle of a park, and you asked your father what was the shape of the park. He could not show it to you, for the park-wall would be so far off that, if you saw one part of it, you could not see the whole; and perhaps, from the place where you were, you could not see any of it. But your father might take his stick and draw on the gravel-walk a line running round in the same way in which the park-wall runs round; and, from seeing that small figure, you would be able to understand pretty well the shape or figure of the park.

Now in the same way God's truth and goodness and love are infinite; they surround us on every side; but they stretch out so far away that we cannot understand them. So, just as your father might draw the shape of a large park in a small figure on the gravel-walk, in the same way Jesus showed men small shapes and figures that would help them to understand the great goodness of God.

For instance, we cannot understand God's great love for us; but Jesus said to us: "You all know how a father loves his children; well, in the same way God loves you, and you must say to him, 'Our Father.'" Again, God sends his truth into our souls. We cannot see that truth with our eyes, but Jesus points to the sun, or even to a common candle, and says: "As that candle gives light to your eyes, and prevents you from losing your way, so God's truth gives light to your souls, and prevents you from going wrong; and so God's truth is the light of the world." Again, God sends strength and health to our souls. We cannot see or taste what he gives us to make our souls strong and healthy; but Jesus says to us: "Just as bread and other food give strength and health to your bodies, so the knowledge of God gives strength and health to your souls." You cannot quite understand this; but you will understand a little of it now, and, as you grow older, you will understand more.

Here is one more of the "small figures" by which Jesus explained the great shapes of the things in heaven, and this, I think, you can quite understand. God scatters his truth into our hearts. How he scatters it we do not know, and what it does in our hearts we do not know. But Jesus points to a farmer or gardener sowing seeds, and he says to us: "As a gardener sows seed in his garden, so God sows truth in your hearts; and as the seed grows up into a flower, so truth sown in the heart grows up into actions."

And thus, you see, the parents who live with us every day, the bread that we taste at every meal, and even such common things as garden-seeds, are so many "small figures;" and just as the "small figure" in the gravel-walk helped the child to understand the shape of the park-wall, so these "small figures" help us to understand the vast circle of God's dealings with us.—*Parables for Children.*

## He Is Not Dead.

I have told you how Jesus lived and died long ago for men, and how he rose from the dead and is now in heaven. Now I wish to tell you of all that he does for you and me every day; how he speaks to us and helps us, and will help us every hour of our lives.

Perhaps you say: "Does he speak to me? And does he help me? How can that be, for I cannot see or hear him?" My dear child, every good thought you have and every good deed you do comes from Jesus, who breathes his goodness into us, and speaks to us continually in our hearts, saying: "Do this; do not do that." He speaks to us in many ways. Sometimes, when we read the story of his life, how wise he was, how powerful, how kind and how infinitely good, we feel that we should like to be good as he was. Above all, when we think of him patiently hanging on the cross, dying for each one of us, for you, my dear child, as much as for any one else, then we feel a desire to be good and kind as he was. At such times Jesus is speaking to us, and saying: "Come to me, dear child, and let me help you to be like me."

Do not think, then, that Jesus, now that he is in heaven, forgets little children or cannot speak to them. He is in your heart, always helping you. You see in a picture Jesus suffering for you on the cross; and that picture reminds you how much he did for us eighteen hundred years ago. But you must not think that when he had once done this, eighteen hundred years ago, then he was tired, and wanted to rest from helping us. It is not so. Jesus died, but he lives and works and teaches and helps us as much as ever.

In the books of the gospel there are written many stories that Jesus told his disciples. He was very fond of speaking about common things—sometimes about a farmer sowing seeds; sometimes about a fisherman catching fish; sometimes about a woman making bread, or about a number of persons going out to dine with a friend. Some of these stories I am going to tell you in easy words.

But do not think that Jesus told these stories once to other people that lived long ago, and now tells them no more to you! Whenever you see these common things about which Jesus spoke once, he speaks to you still, repeating the old stories, and he also tells you new stories. Year by year, as men grow wiser and better, and as we find out more and more of God's goodness and power and wisdom, Jesus speaks to us, telling new stories about God and heaven.—*Parables for Children.*

SHE TRUSTED ME.—Sir William Napier was one day taking a long country walk when he met a little girl, about five years old, sobbing over a broken bowl. She had dropped and broken it in bringing it back from the field to which she had taken her father's dinner, and she said she would be beaten on her return home for having broken it. As she said this a sudden gleam of hope seemed to cheer her. She innocently looked up into Sir William's face and said: "But you can mend it, can't you?" He explained that he could not mend the bowl, but the trouble he could overcome by the gift of a sixpence to buy another. However, on opening his purse, it was empty of silver, and he promised to meet his little friend on the same spot at the same hour next day, and to bring sixpence with him; bidding her, meanwhile, to tell her mother she had seen a gentleman who would bring her the money for a bowl next day. The child, entirely trusting him, went on her way comforted. On his return home he found an invitation awaiting him to dine in Bath the following evening, to meet some one whom he especially wished to see. He hesitated for some little time, trying to calculate the possibility of giving the meeting to his little friend of the broken bowl, and still being in time for the dinner-party in Bath; but, finding this could not be, he wrote to decline accepting the invitation, on the plea of a previous engagement, saying: "I cannot disappoint her; she trusted me."

## Farm, Garden and Household.

### Turkey-Raising.

Having raised a good many turkeys, and with good success for several years, I will give my experience. Hens in their second year are best; they lay larger eggs than younger ones; and the young birds are stronger. Get a gobbler of a different flock to breed from. I have found them not much harder to raise than chickens in the following way: Take the eggs from the nest every day, leaving in two or three artificial ones; keep them in an even temperature until the turkey wants to sit. Set also at the same time a common hen—nine eggs are enough, and for a turkey thirteen to seventeen, according to size, and set them on the ground, if possible; or, if in a box off the ground, fill it one-third full of earth, so the air will not draw through the nest. All eggs hatch best on the ground. The turkey hen is the best mother; so give her all the young ones, and put her in a pen made by four boards, twenty inches or nearly wide, standing on their sides, changing the pen every week to a fresh place; an old, tough sod is best, where they can get the morning sun; feed for the first few days hard-boiled eggs, chopped fine, with a small quantity of dry curd; after the first week curd drained dry, some Indian corn ground a little coarse and mixed with curd; and onion-tops, cut in small bits, also given with the above once or twice a week. They will thrive on the above food. When the young turkeys are a month old let them out on fine days, when they can find most of their food in insects, etc. They now grow rapidly; feed morning and evening to induce them to return to their home, and you will be rewarded in the fall with a fine flock. No one can succeed with them without some trouble and an interest taken in them. I have had young hens to weigh fifteen to eighteen pounds by Christmas, and young gobblers twenty-three to twenty-six pounds, with good feeding.—*B., in Country Gentleman.*

FEEDING ROOTS WITH COARSE FODDER.—A correspondent asks how roots may be fed with hay or other coarse fodder so that each will benefit the other; also if there is any way to cheaply reduce turnips or other roots to a pulp.

A turnip-pulper is very cheaply made by boring a hole endwise through the center of a hickory or maple log one foot in diameter, fifteen inches long, and putting an iron shaft through this, then turning it in a lathe and putting in rows of short steel teeth, allowing them to project about one-half inch; hang this in a box with a solid plank in front, just clearing the teeth. This is run with a pulley from a horse-power. The turnips are pressed against the front plank, and the teeth, moving with rapidity, cut the turnips into a fine pulp as fast as they can be shoveled into the hopper. Run the hay, straw or cornstalks through a straw-cutter, then mix two or three quarts of pulped turnips with a bushel of cut fodder. Let this mixture lay in a mass for two days or perhaps three, when it will be warm and in the first stage of fermentation. In this state it is highly relished by cattle, and is more easily digested than before commencing fermentation, and both hay and roots are more valuable than when fed separately.—*Live Stock, Farm and Fireside Journal.*

REMEDY FOR PAINFUL WOUNDS.—Take a pan or shovel with burning coals and sprinkle upon them common brown sugar, and hold the wounded part in the smoke. In my own case, a rusty nail had made a bad wound in the bottom of my foot. The pain and nervous irritation was severe. This was all removed by holding it in smoke for fifteen minutes, and I was able to resume my reading in comfort. We have often recommended it to others with like results. Last week one of my men had a finger-nail torn out by a pair of ice-tongs. It became very painful, as was to have been expected. Held in sugar-smoke for twenty minutes, the pain ceased, and it promises speedy recovery.

BE THOU what thou singly art, and personate only thyself. Swim smoothly in the stream of thy nature and live but one man.—*Sir Thomas Browne.*


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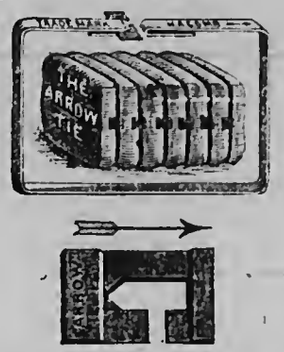
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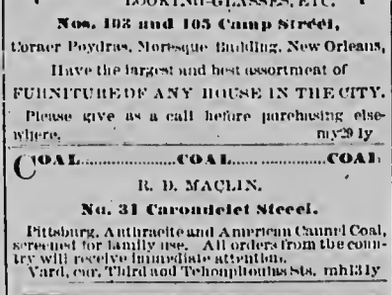
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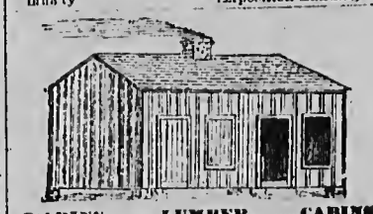
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## New Orleans Markets.

From the New Orleans Price Current.

The river is 13 feet 7 inches below high-water mark.

COTTON.—The following are the arrivals since the twenty-first instant:

| | |
|---|---|
| Louisiana and Mississippi | bales... 14,205 |
| Mobile | 2,287 |
| Florida | 50 |
| Texas | 517 |
| Total | 17,259 |

On Saturday the market opened with a very active demand, and, notwithstanding light offerings, a fair business was done during the morning at full prices, showing an advance of ⅛@⅛c., after which the movement was checked by insufficient and unsatisfactory offerings, and the day's sales did not exceed 3,700 bales, but, if anything, the advantage toward the close was still more on the side of factors. The sales for currency included strict good ordinary at 15⅝@15¾c., checks for the latter to be received at 1¼c. currency premium, low middling at 15¾@15¾c., and good middling at 17⅛c., and for certified checks, strict ordinary at 13⅞@13¾c., the latter benders, strict good ordinary at 15, 15⅛@15⅛c., low middling at 15⅜@15⅝c., strict low middling at 15⅝@15¾c., and strict middling at 16⅛@16⅜c. On Monday, under a marked decline in foreign and domestic exchange, prices were unsettled and irregular, with a general tendency in favor of buyers, at least for all grades from strict low middling inclusive down, while the higher grades maintained their position better. The business embraced 5,100 bales. On Tuesday the demand was active throughout the day, and the sales summed up 4,800 bales at irregular prices, a part of the sales early having been at previous rates and the rest at an advance of ⅛, ⅛@⅜c., showing a complete recovery of the falling off in the inodium and lower grades on Monday, and an advance of ⅛c. in middling and strict middling, while under the scarcity of good middling the figures for that grade were put up ⅛c.

The above makes an aggregate for the past three days of 14,600 bales, against 14,200 for the corresponding time last week and 12,350 the week before.

The receipts proper at this port since the first of September, exclusive of the arrivals from Mobile, Florida and Texas, are 220,928 bales, against 263,237 bales to the same date last year, and the decrease in the receipts at all the ports up to the latest dates, as compared with last year, is 152,672 bales. In the exports from the United States to foreign countries, as compared with the same date last year, there is a decrease of 14,046 to Great Britain, of 38,707 to France and of 64,686 to other foreign ports. We quote:

| | | |
|---|---|---|
| Strict ordinary | currency... 13 | @ 13¼ |
| Good ordinary | 14 | @ 14¼ |
| Strict good ordinary | 14⅝ | @ 15 |
| Low middling | 15⅛ | @ 15⅛ |
| Strict low middling | 15½ | @ 15⅝ |
| Middling | 16 | @ 16⅛ |
| Strict middling | 16⅛ | @ 16⅜ |
| Good middling | 17⅛ | @ 18 |

COTTON STATEMENT.

| | | |
|---|---|---|
| Stock on hand Sept. 1, 1873...bales | | 7,177 |
| Arrived past three days | 17,259 | |
| Arrived previously | 235,120— | 252,379 |
| | | 259,556 |
| Exported past three days | 8,619 | |
| Exported previously | 123,667— | 137,286 |
| Stock on hand and on shipboard | | 122,270 |

SUGAR.—On Tuesday only 570 hhds. were received and partially landed. The demand was fair, but prices had weakened somewhat. The supplies were sold as landed at 4½@5c. for inferior, 5½c. for common, 7@7½c. for good fair, 7⅞@7¾c. for fully fair, 8⅛@8½c. for prime, 8¾@9c. for choice, 6¾@7c. for low seconds, 7⅛@8⅛c. for fair to good seconds, 8¾@9⅛c. for yellow clarified. The market was active in the better grades of open-kettle, which brought exceptionally good prices, but clarified and seconds were dragging. All low grades were dull.

MOLASSES.—On Tuesday 2,536 bbls. were received. The supplies were sold as landed at 46c. for common and centrifugal, 47@48c. for fair, 49@50c. for prime, 51@52c. for strictly prime, and 53@54c. for choice to fancy.

CORN.—On Tuesday the receipts were light, and the demand was fair at firm prices. The sales embraced 1,900 sacks at 70c. for mixed and yellow mixed, and 72@73c. for white.

OATS.—The sales on Saturday and Monday were confined to 900 sacks at 57@58c. ₱ bushel. On Tuesday 1,400 sacks sold at 57c. ₱ bushel.

BRAN.—On Tuesday the supply was light and the demand moderate; 300 sacks sold at 92½@95c. ₱ 100 lbs.

PORK.—On Saturday 25 bbls. and on Tuesday 25 bbls. more sold at $15 ₱ bbl. It is retailing at $15.50 @$16 ₱ bbl.

BACON.—On Tuesday shoulders were held at 6¾c., clear rib sides at 7¾c., clear sides at 8@8½c. ₱ lb. cash, but only 6 casks clear sides sold at 8c. ₱ lb.

DRY SALT MEAT.—There is none in first hands, and the dealers are mostly out. Lots to arrive would command 6½c. ₱ lb. On Saturday 10 casks sold, to arrive, at 6½c. ₱ lb.

### MONETARY.

Gold opened on Tuesday at 109¾@109¾ for currency and 110¼@110¾ for checks (against 109¾ at New York,) and closed at the opening rates for the former and 110@110⅜ for the latter (against 109⅞ at New York.)

Nothing has been reported in silver. It is extremely scarce. Quotations are entirely nominal.

## New Orleans Wholesale Prices.

REVISED AND CORRECTED WEEKLY.

*Made up from Actual Sales as they Transpire.*

| ARTICLES. | FROM | TO |
|---|---|---|
| AGRICULTURAL IMPLEMENTS: | | |
| Cotton scrapers | $5 00 | $6 00 |
| Cotton sweeps | 5 00 | 6 00 |
| Cultivators, Diam. and shovel-tooth | 9 00 | 18 00 |
| Cultivators, riding and walking | 25 00 | 45 00 |
| Shovels and spades | 7 50 | 16 50 |
| Axes | 12 00 | 17 50 |
| Shovel plows | 6 00 | 9 00 |
| Half do., with cutters | 8 00 | 10 00 |
| Manly's double-shovel plow | 6 00 | 9 75 |
| Corn mills, Coleman's | 120 00 | 225 00 |
| Bradford's grist mills | 150 00 | 235 00 |
| BACON, ₱ M: | | |
| Bake | 13 00 | 16 00 |
| Country | 12 00 | 14 00 |
| English fire | 45 00 | 50 00 |
| American fire | 35 00 | 43 00 |
| CANDLES, ₱ lb.: | | |
| Sperm, New Bedford | 33 | 36 |
| Tallow | 17 | — — |
| CHOCOLATE, ₱ lb.: | | |
| Cocoa | 38 | 60 |
| No. 1 | 50 | 52 |
| Sweet | 25 | — — |
| COAL, ₱ ton: | | |
| Anthracite | — — | 13 00 |
| Western, ₱ bbl | — — | — — |
| COFFEE, ₱ lb.: | | |
| Mexican | 27 | 28 |
| Java | 30 | — — |
| COTTON SEED: | | |
| Rough, ₱ ton | — — | 10 00 |
| In sacks | — — | — — |
| BRUSHES, ₱ dozen: | | |
| Western | 27 | 30 |
| FERTILIZERS, ₱ ton: | | |
| Stern's raw-bone superphosph'e | — — | 65 00 |
| Stern's fine-ground bone | — — | 45 00 |
| FLOUR, ₱ bbl.: | | |
| Double extra | — — | 5 75 |
| Superfine | — — | 4 75 |
| Fine | — — | 4 25 |
| GLASS, ₱ box of 50 feet: | | |
| French, 8 by 10 | — — | 4 00 |
| French, 10 by 12 | 4 00 | 4 25 |
| French, 10 by 14 to 12 by 20 | 4 25 | 4 50 |
| French, 14 by 18 to 18 by 20 | 4 50 | 5 00 |
| HAY, ₱ ton: | | |
| Prime | — — | 24 50 |
| Choice | 26 50 | 27 00 |
| IRON, ₱ ton: | | |
| English, ₱ lb | 4¼ | 5¼ |
| Swedes, assorted | 7¾ | 8 |
| Hoop | 7 | 9 |
| Sheet | 7 | 10 |
| Nail rods | — — | 9¼ |
| Castings, American | 5¼ | 6 |
| LEATHER, ₱ lb.: | | |
| Sole, hemlock | 30 | 33 |
| Sole, oak | 40 | 44 |
| Harness | 38 | 45 |
| Calf-skins, ₱ dozen | 35 00 | 100 00 |
| Texas, rough, ₱ lb | 24 | 26 |
| LIME, ₱ bbl.: | | |
| Western | 1 75 | — — |
| Cement | 2 75 | 3 00 |
| Plaster Paris | 3 50 | 3 75 |
| LUMBER, ₱ M feet: | | |
| Boards, yellow pine | 13 00 | 15 00 |
| Boards, cypress | 20 00 | 25 00 |
| Flooring, dressed | 18 00 | 21 00 |
| Flooring, rough | 14 00 | 17 00 |
| Ceiling, dressed | — — | 12 00 |
| Weatherboards, dressed | 15 00 | 18 00 |
| Weatherboards, rough | — — | 12 00 |
| Scantling | 12 00 | 14 00 |
| Shingles, ₱ M | 3 50 | 4 00 |
| Laths | 2 50 | 2 75 |
| OILS: | | |
| Lard, ₱ gallon | — — | — — |
| Coal oil, in barrels | 22 | 25 |
| Linseed, raw | 1 10 | — — |
| SUGAR, ₱ lb.: | | |
| Havana, white | — — | — — |
| Havana, yellow | 9 | 10 |
| Havana, brown | 9 | 9¼ |
| Crushed | 11¾ | 12 |
| Pulverized | 11¾ | 12 |
| TEAS, ₱ lb.: | | |
| Imperial | 50 | 1 30 |
| Gunpowder | — — | 1 60 |
| Hyson | 70 | 1 40 |
| Young Hyson | 70 | 1 40 |
| Souchong | 30 | — — |
| Oolong | 40 | 1 10 |
| WAGONS, CARTS, ETC.: | | |
| Wagon, two-horse | 85 00 | 100 00 |
| Wagon, four-horse | 110 00 | 125 00 |
| Wagon, two-horse, thim. skein | 85 00 | 90 00 |
| Wagon, four-horse | 100 00 | 115 00 |
| Cane wagon | 180 00 | 200 00 |
| Ox wagon | 90 00 | 125 00 |
| Ox cart, complete | 110 00 | 115 00 |
| Cane cart | 85 00 | 120 00 |
| Tongue cart, complete | 120 00 | 125 00 |
| Plantation cart | 65 00 | 70 00 |

### CATTLE MARKET.

NEW ORLEANS, Nov. 25, 1873.

| | |
|---|---|
| Texas beeves, choice, ₱ head | — — @45 00 |
| Texas beeves, first quality, ₱ head | 35 00 @ 40 00 |
| Texas cattle, second quality, ₱ head | 20 00 @ 28 00 |
| Texas cattle, third quality, ₱ head | 12 00 @ 16 00 |
| Western beeves, ₱ lb. net | 10 @ 12½ |
| Sheep, first quality, ₱ head | 4 00 @ 5 00 |
| Sheep, second quality, ₱ head | 3 00 @ 4 00 |
| Milch cows, choice, ₱ head | 80 00 @ 100 00 |
| Milch cows, ₱ head | 35 00 @ 50 00 |
| Calves, ₱ head | 7 00 @ 10 00 |
| Yearlings, ₱ head | 8 00 @ 12 00 |

## Business Directory

OF THE

NEW ORLEANS CHRISTIAN ADVOCATE.

**Agencies.**
Barclay & Co. Philadelphia.
E. C. Bridgman, New York.
W. H. Chidester, New York.
A. Coyle, St. Louis, Mo.
George L. Felton, New York.
I. C. Hamilton, Springfield, Massachusetts.
MRS. H. Mogridge, purchasing agent, 26 Canal street.
M. Yoong & Co., New York.

**Architects.**
T. Whitney Carter, 58 Carondelet street.
S. B. Haggart, 5 Commercial place.

**Artificial Legs and Arms.**
Lewis Lockwood, 59 Camp street.

**Banks.**
New Orleans Savings Institution, 156 Canal st.

**Bed Springs.**
John Flinn, Philadelphia.

**Bells.**
Blymyer Manufacturing Co., Cincinnati, Ohio.
Buckeye Bell Foundery, Cincinnati, Ohio.

**Book-Bindrr.**
F. Kuhnholz, 112 Gravier street.

**Books and Stationery.**
Robert J. Harp, agent, 110 and 112 Camp street.
American Sunday School Union, Philadelphia.
Continental Publishing Co., St. Louis, Missouri.
J. W. Daughaday & Co., Philadelphia.
F. A. Hutchinson & Co., New Orleans.
Nettleton & Co., Cincinnati, Ohio.
J. Hale Powers & Co., Cincinnati, Ohio.
Queen City Publishing Co., Cincinnati, Ohio.
James W. Queen & Co., New York.
H. H. Thompson & Co., 9 Lakeside building, Chicago, Illinois.
United States Publishing Company, New York.
Valley Publishing Company, New Orleans.
A. D. Worthington & Co., Hartford, Conn

**Boots and Shoes.**
Louis Bimbel, 578 Magazine street.
John Hansen, 33 Canal street.
Mrs. D. J. Loewenstein, 549 Magazine street.
F. Selles, 161 Poydras street.
George John Wagner, corner Ursulines and Dauphine streets.

**Butchers.**
Martin Launes, stalls 37, 38 and 7 Magazine market.

**Canned Goods.**
J. Winslow Jones, Portland, Maine.
Bornham & Morrill, Portland, Maine.

**Carpets.**
Elkin & Co., 153 Canal street.

**Carriages, Wagons, Etc.**
Joseph Beckhaus, Philadelphia.
W. F. Clark, 134 Rampart street.
D. M. Hollingsworth, 54 and 56 Baronne street.
J. A. Lum & Co., 162 Gravier and 13 Union street.

**Cemeteries.**
Metairie Cemetery Association.

**Clothing and Furnishing Goods.**
M. Cogan, 19 and 29 Canal street.
Pierson & Hews, 14 and 15 Camp street.
B. T. Walshe, 110 Canal street.

**Coal and Wood.**
John D. Maclin, 34 Carondelet street.
H. & C. Tyler, 9 Carondelet street.
B. D. Wood & Bros., 105 Common street.
Wm. Velden, cor. Prytania and Philip streets.

**Cooperage.**
Wm. J. Beirne & Co., cor. Marengo and Levee.
LeBlanc & Beck, 23 and 24 Front street

**Cotton Ties.**
Bartlett & Rayne, 48 Carondelet street.

**Croquet.**
Bradley's Patent Croquet, Robt. J. Harp, agent, 110 and 112 Camp street.

**Crockery, China, Etc.**
W. C. Shepard & Co., 55 Camp street.

**Dentists.**
Dr. John O. Angell, 152 Julia street.

**Dry Goods.**
D. H. Holmes, 155 Canal and 15 Bourbon street.

**Educational.**
Centenary College, Jackson, Louisiana.
J. W. Blackman's Commercial College, 131 Carondelet street.
Emory and Henry College, Washington county, Virginia.
Hiwassee College, Sweetwater, Tennessee.
Homer College, Homer, Louisiana.
Readyilla Seminary, Baton Rouge, Louisiana.
Southern University, Greensboro, Alabama.
Wesleyan Female Institute, Staunton, Va.
Whitworth Female College, Brookhaven, Miss

**Engravers and Lithographrs.**
John Gibson, New York.
George E. Teetzel & Co., 82 Gravier street.

**Factors and Commission Merchants.**
Aiken & Watt, 60 Carondelet street.
G. M. Bayly & Pond, 34 to 42 Canal and 59 and 61 Common street.
J. L. Dunnica & Co., 66 Tchoupitoulas street.
W. Harrington & Co., 79 Carondelet street.
M. J. & D. D. O'Brien, 32 Peters street.
J. U. & H. M. Payne & Co., 64 and 66 Baronne st.

**Fancy Goods.**
Variety store, 547 Magazine street.
Mrs. S. Zephirin, 621 Magazine street.

**Fire Engine.**
Babcock Self-Acting Fire Engine, A. M. Granger, general agent, Exposition building

**Frames.**
F. Wagener, 12 Baronne street.

**Furniture.**
J. Bois, 291 Camp street.
M. A. Davis & Sons, Philadelphia.
Nash, Johnson, New York.
The Mitchell & Rammelsberg Furniture Co. 103 and 105 Camp street.
Sampson & Bros., 33 and 35 Royal street.
W. P. Uhlinger, Philadelphia.

**Gas and Steam-Pipe Fitters.**
Barbarin Gas Machines, F. Roberts, superintendent, 2 Triangle building and 255 Peters st.
Julius Loeffler, 43 Royal street.
Jas. N. Quin, 118 and 120 Tchoupitoulas street.

**Glass Works.**
Aicklin & Isaac, Philadelphia.

**Grocers.**
John I. Adams & Co., 43, 45 and 47 Peters street.

**Hats.**
Henry Brishi, 3 Carondelet street.

**Hay.**
Jacob C. Baker, Portland, Maine.

**Hides and Tallow.**
New Orleans Butchers' Hide and Tallow Co.

**Hotels.**
American House, Boston, Massachusetts.
Bingham House, Philadelphia.
McAllister's House, cor. Carondelet and Julia.
Sherman House, Chicago, Illinois.
St. Louis Hotel, New Orleans.

**Human Hair Goods.**
J. G. Bermel, 121 Canal street.
George T. Shilling, 381 Dryades street.

**Ink.**
Printers' Ink, S. Collins & Co., New York.

**Insurance.**
Etna Life Insurance Co., 2 Carondelet street.
American Life Insurance Co., 10 Carondelet st.
Crescent Mutual Insurance Company.
Equitable Life Assurance Co., 33 Camp street.

**Iron Manufactorirs.**
Billings & Spencer Company, Hartford, Conn
Boston Ornamental Iron Works, Boston, Mass.
M. Walker & Sons, Philadelphia.
J. B. Wickersham & Sons, Philadelphia, Pa.

**Jewelry.**
A. B. Griswold & Co., cor. Canal and Royal sts.

**Lumber.**
W. W. Carre & Co., 350 Delord street.
Thomas Hasam, cor. Cedar and Julia streets.
F. Heuer, 948 and 950 New Levee street.
Ocean Saw Mill, foot of Bordeaux street, Sixth District.
John C. Pooley, 315 Julia street.
George Purves, cor. St. Charles and Clio streets.
Roberts & Co., 301 to 307 Gravier street.

**Machinery.**
N. F. Burnham's Water-wheel, York, Pa.
Daniel & James D. Edwards, 22 to 28 Front and 21 to 27 Delta street.
Lewis Johnson, corner Julia, Delta and Water streets.
Mencely & Kimberly, Troy, New York.
W. H. Reynolds, corner Fulton and South Market streets.
Jos. Walker, corner St. Joseph and Constance streets.
B. J. West, 115 and 117 Magazine street.

**Magic Lanterns.**
W. Mitchell McAllister, Philadelphia, Pa.

**Manufacturers.**
William Ebert, 161 and 166 Magazine street.

**Marble.**
George Stroul, 158 to 164 St. Charles street.

**Medical.**
Mrs. M. O. Brown's Metaphysical Discovery, 51 Bond street, New York.
Chills and Fevers, Dr. J. A. Mayes, Mayesville, South Carolina.
Citrate of Magnesia, etc., Hofmann & Co., N. Y.
Craddock & Co., Philadelphia, Pa.
Cundurango Bitters, 44 Dauphine street.
Fever and Ague cure, Billings, Clapp & Co., New York.
Dr. Flitier's Vegetable Rheumatic Strop, E. J. Hart & Co., New Orleans.
Fits and Epilepsy cure, T. H. Sayre, New York.
Hamilton's Buchu and Dandelion, W. C. Hamilton & Co., Cincinnati, Ohio.
Dr. Roesch's Hair Regenerator, 131 Thalia st.
Rogers' Citrate of Magnesia, Arthur Rogers, New York.
Simmons' Liver Regulator, J. H. Zeilin & Co., Philadelphia, Pa.
Swaim's celebrated Panacea, 170 William st., New York.
The Greatest Medical Discovery, Dr. Kennedy, Roxbury, Massachusetts.
Dr. Tutt's Vegetable Liver Pills, 18 and 20 Platt street, New York.
Misrn Weber, apothecary, corner Royal and Spain streets.

**Mineral and Soda Water.**
Bethesda Mineral Water, J. C. McAllister, agent, glass box 825, New Orleans

**Millinery.**
Mrs. Lynch, 180 Canal street.
Mme. Montardier, 19 Bourbon street.
Mrs. M. Tourmaben, 205 Prytania street.

**Modistr.**
Sophie 13 Baronne street.

**Musical Instruments, Publications, Etc.**
Robert J. Harp, 110 and 112 Camp street.
Biglow & Main, New York and Chicago.
S. Brainard's Sons, Cleveland, Ohio.
S. C. Collins, Philadelphia, Pennsylvania.
Charles H. Ditson & Co., New York.
Oliver Ditson & Co., Boston, Massachusetts.
Louis Gronewald, 18, 20 and 22 Baronne street.
Lee & Walker, Philadelphia, Pa.
Alexander Mills, organ builder, New York.
Horace Waters & Son, New York.

**Palaitrs.**
A. S. Cutler, 135 Camp street.
Johnson & Hillsman, 144 Magazine street.

**Paper Fashions.**
Domestic Sewing Machine Co., New York.

**Paper-Hanger.**
T. J. Brown, 253 Camp street.

**Paper Mills.**
Atlanta Paper Mills, Atlanta, Georgia.

**Patents.**
John A. Wiedersheim & Co., Philadelphia.

**Pens.**
R. Esterbrook & Co., New York.
Joseph Gillott & Sons, New York.

**Perfumery.**
Colgate & Co.'s Cashmere Bouquet.

**Photographers.**
Umhafer & Simon, 21 Hospital street.

**Plows.**
Brinly Plows, Brinly, Miles & Hardy, Louisville, Kentucky.

**Preserved Corn.**
Portland Packing Company, Portland, Maine.

**Printing.**
Pelican Job Office, 112 and 114 Poydras street.

**Professional.**
Dr. C. J. Bickham, office, corner Magazine and Second streets.
C. G. Forshey, Civil Engineer, 24 Baronne street.
Dr. J. J. Lyons, office, 219 Carondelet street.
Race, Foster & E. T. Merrick, law office, corner Camp and Commercial place.

**Pumps.**
Chicago Farm Pumps, B. S. Twichell, agent.

**Saddlery.**
George Plumb & Co., 131 Poydras street.

**Sciopticon.**
L. J. Marcy, Philadelphia.

**Seeds and Flowers.**
Kern, Steber & Co., St. Louis, Mo.
D. Landreth & Son, Philadelphia.
James E. Waldo & Co., 122 Camp street.

**Sewing Machines.**
Florence Sewing Machine Co., Florence, Mass.
Weed Sewing Machine, 257 Canal street.

**Soap.**
J. H. Keller, 110 Gravier street.

**Stables.**
Southern Sale Stables, cor. Delord and Dryades.

**Steamboat Agents.**
Britton & Eppler, 135 Gravier street.

**Steamships and Shipping.**
Cromwell Line New York Steamers, Alfred Moulton, agent, 41 Carondelet street.
Merchants' Line New York Steamers, John H. Ludwigsen, agent, 190 Common street.

**Stoves.**
H. Haller, 49 Camp street.

**Tobacco and Cigars.**
F. Esteva, corner Camp and Girod streets.
Santiago M. Lapeyre, 53 St. Louis street.
Ed. L. Zell, corner Canal and Carondelet streets.

**Undrrtakrs.**
T. W. Bothick, 271 Camp street, New Orleans.

**Upholstery.**
Heath & Lara, 99 Camp street

**Wants.**
Goodwyn & Co., lock box 161, New Orleans.
Address Rev. R. J. Harp, New Orleans.

**Washing Machines.**
Lash Washing Machine, No. 5 North Seventeenth street, Philadelphia, Pa.
Ringen Washer, H. Haller, 49 Camp street.

**Watches.**
New York Watch Company, Springfield, Mass.

**Wire Railing, Etc.**
Dufur & Co., Baltimore, Maryland.

## Appointments for Quarterly Meetings.

NOTICE.—The Publishing Committee of the ADVOCATE gave it as their opinion that the insertion of the notices of Quarterly Conferences once or twice was sufficient, and, as the space of the paper is valuable, they passed a resolution recommending that they *"be not inserted more than once or twice."* Our friends who are interested in these appointments *will take due notice thereof*, as we propose to be governed by the resolution in future.

### LOUISIANA CONFERENCE.

SHREVEPORT DIS.—FOURTH ROUND.

| | |
|---|---|
| Mansfield circuit, at Mansfield | Nov. 1, 2 |
| Keachie circuit, at Keachie | 8, 9 |
| Cadelo circuit, at Mount Zion | 15, 16 |
| Many circuit, at Fort Jessup | 22, 23 |
| Anacoco circuit, at Holly Grove | 29, 30 |
| Springville circuit, at Forest Grove | Dec. 6, 7 |
| Pleasant Hill circuit, at Beulah | 13, 14 |
| North Bossier circuit | 20, 21 |
| Shreveport station | 27, 28 |

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| Pine, White, | Gum, | Headings | (cypress.) |
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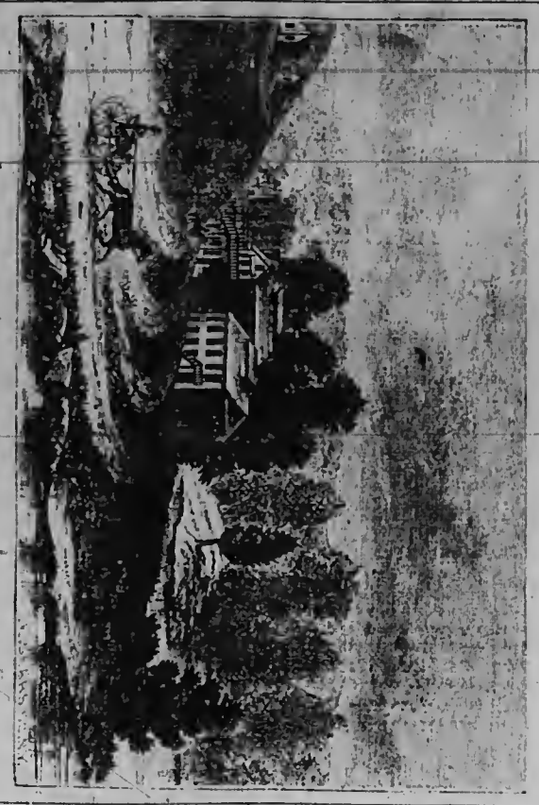
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|---|---|
| 12 Dinner Plates, | 1 Soup Tureen, |
| 12 Breakfast Plates, | 1 Sauce Boat, |
| 12 Tea Plates, | 1 Salad Dish, |
| 12 Soup Plates, | 2 Covered Dishes, |
| 12 Preserve Plates, | 2 Vegetable Dishes, |
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| 12 Tea Cups and Saucers, | 2 Pickle Shells, |
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A Porcelain DeTerre DINNER SET (equal to French China in appearance, and much more durable,) same assortment as above $15 00

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Decorated Porcelain DeTerre and French China DINNER SETS, from $30 up.

| | |
|---|---|
| White Granite CHAMBER SETS, 11 pieces | $4 00 |
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| Good Table GOBLETS, from 50 cents per set up. | |
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| Granite Tea Plates, per dozen | 1 15 |
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| French China Tea Plates, per dozen | 2 25 |

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# The Christian Advocate.

PUBLISHED BY ROBT. J. HARP, FOR THE ALABAMA, MISSISSIPPI AND LOUISIANA CONFERENCES, METHODIST EPISCOPAL CHURCH SOUTH.

VOL. 19. NEW ORLEANS, THURSDAY, DECEMBER 4. 1873. NO. 49.


## News of the Week.

### DOMESTIC.

ATLANTA, GA., Nov. 26.—The convention of grangers to-day adopted resolutions to establish the direct shipment of cotton to Europe. They urge the refunding of the cotton tax to legitimate claimants, and the removal of all imposts except on conceded luxuries. They indorse and urge the construction of the Atlantic and Great Western canal.

The convention adjourned *sine die* amid enthusiasm.

WASHINGTON, Nov. 26.—The *Star* gives the following as the points of an arrangement between Secretary Fish and Admiral Polo, viz.: The surrender of the Virginius, the usual salute to the flag, the restoration of the surviving members of the crew, and a proper indemnity to the families of those executed.

The November statistical report of the Department of Agriculture, now in press, makes a showing for the corn product quite as unfavorable as that which forecasted the short crop of 1869. The preliminary report of the aggregate quantity in that year indicated a total of 874,000,000 bushels. This was less than the estimate for the large crop of 1870, and the present returns point to a product of about 858,000,000 bushels. The estimate of last year's crop of Illinois was 217,000,000. The estimate for the present crop is 132,000,000. Only six States show crops equal to last year's, viz.: Virginia, Georgia, Florida, West Virginia, Oregon and Rhode Island. The per centage of the deficiency in the principal corn-growing sections in comparison with the total product of last year is as follows: Kentucky 4 per cent., Ohio 11 per cent., Indiana 22 per cent., Illinois 39 per cent., Iowa 28 per cent., Missouri 32 per cent., Kansas 31 per cent. The deficiency for New York is 8 per cent., and for Pennsylvania 16 per cent.

In most of the Southern States the crops are smaller than those of last year. A direct comparison is made between the total products of grain in each county in 1872 and 1873, having for its elements both the comparative yield and extent of area.

The cotton reports of November, unlike those of the comparative condition earlier in the season, make exact estimates of the expected crops in each county, stated in the form of a per centage of last year's crop. The aggregate of these estimates varies little from 3,700,000 bales.

The season for picking has been unusually fine thus far, yet the result may be modified by an exceptionably unfavorable season in the latter part of November and in December, or by storms affecting injuriously the saving of the top-crop.

The State per centages in comparison with last year are as follows: North Carolina 92, Georgia 97, Florida 97, Alabama 91, Mississippi 85, Louisiana 80, Texas 112, Arkansas 102, Tennessee 102. These figures would be much lower but for the increase of area planted. The estimated total area is, in round numbers, 9,500,000. A tabulated statement of the results of these returns, including the area and yield per acre, will be found in the report now in press.

NEW YORK, Nov. 27.—Special services were held at noon to-day by the Cubans of this city in memory of the students slain in Cuba in 1871, and also of the late butchery in the Church of Santiago. The services were of the Protestant Episcopal Church, in Spanish, conducted by Rev. J. De Polma, rector of the church, who also preached a sermon, in which he alluded briefly to both events.

PHILADELPHIA, Nov. 27.—A mass meeting of workingmen and women was held to-day in Independence square. There was speaking from three stands, the speakers being identified with the Internationalists. Their resolutions demanded that the city council find work for the unemployed and establish supply depots for the necessities of life at cost. The fifth resolution reads: "That we hail with delight the organization of the Patrons of Husbandry."

MONTGOMERY, Nov. 28.—The Patrons of Husbandry have organized a State grange. The convention is very large, and every part of the State is represented.

BOSTON, Nov. 28.—The Fall River manufacturers have decided to commence on the three-fourths plan—eight hours per day on five days and seven on Saturdays, making in all forty-seven hours per week. Should the times continue to improve as they have done for the past three weeks, it is believed that by the month of January all the mills will be running on full time.

WASHINGTON, Nov. 29.—The negotiations between the United States and Spain with regard to the questions growing out of the Virginius were brought to a conclusion to-day, Secretary Fish and Admiral Polo having agreed upon and signed a protocol, which the latter soon after telegraphed to his government.

As conflicting statements have appeared in the newspapers regarding the intelligence received last night and also to-day, it can now be positively stated that the terms are substantially as follows:

1. The immediate delivery to the United States of the ship Virginius and all the surviving passengers and crew.

2. A salute to our flag on the twenty-fifth of December next, unless in the meantime Spain shall satisfy the United States that the American flag was improperly borne on that vessel, and further that she had no right to the American flag or American papers. In this event the salute is to be spontaneously withdrawn, and Spain is to formally disclaim any intentional indignity to the flag in the acts committed by Spain against the Virginius.

3. If it shall thus be shown the Virginius had no right to the American flag and papers, the United States will institute proceedings against the vessel and the surviving parties who have violated the laws of the United States, and Spain guarantees to institute proceedings against any of her authorities who may have violated either law or treaty stipulations.

4. The matter of reclamations for damages to be reserved for future consideration.

In addition to the above it can also be positively stated that within the next two days Secretary Fish and the minister will determine the port at which the Virginius and the surviving passengers and crew shall be delivered to the United States. The words "immediate release," as applicable to the delivery of the Virginius and the surviving passengers and crew, implies, of course, a reasonable time for its execution, as some days must elapse before Havana and Santiago de Cuba can be reached.

This agreement is regarded in official quarters as covering all the points of our original demands, though in a modified form, while it is considered respectful and honorable to both countries. The fixing of the twenty-fifth of December as the time for saluting our flag is to allow the necessary opportunity to Spain to show that the Virginius improperly carried the American flag and American papers.

NEW YORK, Nov. 29.—This afternoon a meeting of certain Protestant Episcopal bishops of dioceses in this immediate vicinity was held in the vestry-room of Grace church, to take into consideration the matter of the withdrawal of Bishop Cummins from the Episcopal fold. The bishops participating were summoned by telegraph, as the emergency was deemed serious. The deliberations of the meeting were conducted in profound secrecy. It is understood the prelates summoned to the conference by Bishop Smith, of Kentucky, the presiding bishop, were Bishop Potter, of New York, Littlejohn, of Long Island, Oldenheimer, of New Jersey, Stevens, of Pennsylvania, and one other.

The main question to be brought up was that of the formal deposition of Bishop Cummins, who, until such action is taken, is *de jure* a bishop still, and qualified to consecrate other bishops. It is said in clerical quarters that certain bishops favor deposing Dr. Cummins without according him the six months' notice which the canon requires, trusting that the House of Bishops, at the next General Convention, will justify this action.

W. M. Tweed was taken to Blackwell's Island to-day, accompanied by his son and son-in-law. A large crowd witnessed the departure.

JACKSON, Dec. 1.—The completion of the Mississippi Central railroad extension from Jackson, Tennessee, to the Ohio river, is this day announced. This gives to New Orleans, by the New Orleans, Jackson and Great Northern and the Mississippi Central railroads—known as the great Jackson route—connecting immediately with the Illinois Central railroad at Cairo, the shortest and most direct route to St. Louis, Chicago and the entire Northwest.

It is the first North and South trunk-line in the Union, making a continuous line of rail from the gulf to the great lakes and beyond, two thousand miles in length, over which freight and passengers can be carried without changing cars or breaking bulk.

WASHINGTON, Dec. 2.—*Senate.*—General Gordon, of Georgia, introduced a bill aiding the Atlantic and Great Western canal (a Southern enterprise,) providing that the United States shall guarantee the payment of the interest upon the bonds of the canal company to the extent of $80,000 per mile.

*House.*—Messrs. Sheldon and Sypher, from Louisiana, were seated. The House adjourned without voting upon Pinchback's case.

NEW YORK, Dec. 2.—Certain parties, under the lead of Bishop Cummins, of Kentucky, have organized a new church, under the title of "The Reformed Episcopal Church." Cummins is chief dignitary.

### FOREIGN.

SANTIAGO DE CUBA, Nov. 28.—The United States steamer Juniata arrived on the twenty-sixth, and her commander visited the one hundred and one Virginius prisoners now remaining here.

He has telegraphed Consul General Hall, assuring him that no other executions, except those of the thirty-seven shot, had occurred, and that if the American government demanded a surrender of the prisoners no difficulty would be experienced in obtaining them.

LONDON, Dec. 1.—The ship Trimountain, from New York, arrived at Cardiff at an early hour this morning, bringing intelligence of the dreadful disaster to the steamship Ville de Havre, which left New York November 15, for Havre, under the command of Captain Surmonte.

At two o'clock on the morning of the twenty-third of November the Ville de Havre collided with the British ship Loch Earn, from London for New York, and sunk shortly after. Two hundred and twenty-six of the passengers on the steamship lost their lives. The Trimountain received eighty-seven of the passengers and crew of the Ville de Havre and brought them to Cardiff.

Later dispatches from Cardiff bring the following additional particulars of the steamship Ville de Havre: She was struck amidships by the Loch Earn, and sunk in twelve minutes after the collision occurred.

The Loch Earn immediately lowered three boats, which rendered all the service it was possible for them to do. Fifty-three of the crew were saved, including the captain.

Among the passengers rescued are ten women.

Among the passengers per Ville de Havre were Judge Peckham and wife, of Albany, New York; Mrs. Edward Curtis and maid, R. A. Witthous, Jr., Captain C. Hunter and wife, Miss Caroline Hunter, Mr. Cramer, of Waterford, Saratoga county, New York; Thomas Hammond, wife and three children, Mrs. Mary Bulkley, of Rye, Westchester county, New York, accompanied by her daughter and by Miss Wagstaff, of Long Island.

Mrs. Bulkley is among the saved, but the young ladies are understood to have been lost, as Mrs. Bulkley telegraphs that she alone was saved. There were also among the passengers the following members of the late Evangelical Alliance, returning to their homes: Rev. Antonio Carrasco, of Spain; Prof. E. Provier, of Geneva, Switzerland; Rev. N. Weiss, of Paris; Emile Cook, of Paris, and Mr. Lorriere. Mr. Alfred Barbarson, of the Belgian legation at Washington, was also a passenger.

LONDON, Dec. 2.—The *Hour* (newspaper) claims reliable information that Cardinal Pecci, Archbishop of Perugia, is the favorite for next Pope.

## Northern Methodist Missionary Appropriations for 1874.

The General Missionary Committee recently met in New York and made the following appropriations:

I.—FOREIGN MISSIONS.

| | | |
|---|---|---|
| 1. AFRICA. | | |
| (1.) Liberia | $9,500 00 | |
| Liberia, contingent for transportation | 1,000 00 | $10,500 00 |
| 2. SOUTH AMERICA | $10,770 00 | |
| Exchange | 2,154 00 | 12,924 00 |
| 3. CHINA. | | |
| (1.) For Foochow | $17,316 00 | |
| Exchange | 3,463 20 | 20,779 20 |
| (2.) For Kiukiang | 15,612 00 | |
| Exchange | 3,122 40 | 18,734 40 |
| (3.) For Peking | 13,767 00 | |
| Exchange | 2,754 40 | 16,520 40 |
| (4.) For Canton | 10,000 00 | |
| Exchange | 2,000 00 | 12,000 00 |
| Total for China | | $68,034 00 |
| 4. GERMANY AND SWITZERLAND | $26,000 00 | |
| Exchange | 5,200 00 | 31,200 00 |
| 5. SCANDINAVIA. | | |
| (1.) For Denmark | $7,108 92 | |
| Exchange | 1,421 78 | $8,530 70 |
| (2.) For Norway | 10,000 00 | |
| Exchange | 2,000 00 | 12,000 00 |
| (3.) For Sweden | 23,700 00 | |
| Exchange | 4,740 00 | 28,440 00 |
| Total for Scandinavia | | $48,970 70 |
| 6. INDIA. | | |
| (1.) India Conference | $72,376 00 | |
| Exchange | 14,475 20 | |
| (2.) India Beyond | 1 000 00 | |
| Exchange | 200 00 | 83,051 20 |
| 7. BULGARIA | 6,000 00 | |
| Exchange | 1,200 00 | 7,200 00 |
| 8. ITALY | 13,000 00 | |
| Exchange | 2,600 00 | 15,600 00 |
| 9. MEXICO | 13,500 00 | |
| For church property already purchased | 14,000 00 | |
| Exchange | 5,500 00 | 33,000 00 |
| 10. JAPAN | 18,100 00 | |
| Exchange | 3,620 00 | 21,720 00 |
| Total for foreign missions | | $337,199 90 |

II.—DOMESTIC MISSIONS.

*Foreign Populations in the United States.*

| | | |
|---|---|---|
| 1. WELSH MISSIONS. | | |
| Northern New York Conference | | $150 00 |
| 2. SCANDINAVIAN MISSIONS. | | |
| Central Illinois Conference (Swedish) | $4,600 00 | |
| Central Illinois Conference, for Lake Superior region | 400 00 | |
| Erie (Swedish) | 200 00 | |
| Erie, for new work | 200 00 | |
| Minnesota (Swedish) | 2,750 00 | |
| Minnesota (Norwegian) | 2,750 00 | |
| New York (Swedish) | 2,400 00 | |
| New York, contingent for new work | 600 00 | |
| New York East (Norwegian) | 1,500 00 | |
| New York East (Swedish) | 1,000 00 | |
| Wisconsin (Norwegian) | 3,000 00 | |
| Newark (Swedish) | 500 00 | |
| Total | | $19,900 00 |
| 3. GERMAN MISSIONS | | |
| California Conference | $2,500 00 | |
| Central German | 7,000 00 | |
| Chicago German | 3,750 00 | |
| East German | 9,000 00 | |
| Louisiana | 3,000 00 | |
| Northwest German | 5,000 00 | |
| Southwest German | 8,500 00 | |
| Southern German | 10,000 00 | |
| Total | | $48,750 00 |
| 4. CHINESE MISSIONS. | | |
| California Conference | | $7,500 00 |
| Total for foreign populations | | $76,300 00 |
| III. Domestic missions—Indian | | $4,150 00 |
| IV. Domestic missions—American | | 351,500 00 |
| V. Missions in Territories | | 11,000 00 |
| VI. Miscellaneous (contingent, $25,000; incidental, $20,000; *Advocate*, $18,000; office, $20,000,) as above for 1873 | | 83,000 00 |
| Grand total | | $843,149 90 |

THE *Sunday School Times* gives the following incident as illustrating a strange moral perversity as to physical laws in connection with high professions of formal and foreible piety:

"A lady who had charge of a young ladies' Bible class, speaking of defective home training, said that her best pupil, eighteen years of age, had caused her the most acute anxiety. Rain or shine, she was always at her post. The girl's whole soul seemed to be absorbed in the straightening out of intricate theological problems; 'and yet,' said the teacher, 'the girl was so pale and wan that I was afraid every Sabbath would be her last in class. One day she fainted, and in trying to restore her I loosened her dress, and what do you think I found? Corsets so tightly drawn that a full respiration was impossible. I removed them, and found that the girl's ribs actually lapped! I took her to her mother, a very prominent and useful church-member, and stated the case without reserve. 'Well, you see,' said the parent, 'Fanny never had any figure. I shouldn't be surprised if the lacings were drawn a little too tight. Her waist is naturally so large that it is impossible to make anything fit genteelly on her. How is your class prospering, Miss ——? I hope you are drawing many souls to Christ?'"

## Thanksgiving Sermon.

PREACHED IN FELICITY ST. CHURCH, Nov. 27, 1873, BY REV. JOHN MATHEWS.

A SYNOPSIS—BY REQUEST.

Enter into his gates with thanksgiving, and into his courts with praise; be thankful unto him, and bless his name.—Psalms c, 4.

No other inspired song in this book has the same pre-eminence accorded to it. It bears the specific title: "A psalm of thanksgiving." In the pre-Christian worship special provision was made for sacrifices of thanksgiving; and the old Hebrew writers assert that this psalm was selected to be sung on the occasion of these offerings. The chief singer conducted the music, and the whole choir of Levites caught up the strain, and poured their praises into Jehovah's ear.

*Exposition.*—The key to this text is found in the context. The key-note is this: *A call to retrospection.* It is also a divine command: "Thou shalt remember all the way in which the Lord thy God hath led thee." Retrospection discovers a sure foundation in the past on which to build in the present. It unfolds this lesson—certain moral truths are as firmly settled as any physical fact which the eye takes in or the hand can touch.

Three things at least are settled: Jehovah is master of the universe—"know yo that the Lord he is God;" that his power, in a special sense, extends over his children—"we are his people, and the sheep of his pasture;" and the basis of his action is goodness—"for the Lord is good; his mercy is everlasting." These three truths once fixed in the individual heart, these principles once imbedded in the national mind, lead to the solution of a thousand occurrences puzzling those who do not comprehend God's method of action in reference to individuals and nations. Even as far back in the centuries as Joshua's era these facts were known. We are told that he "took a great stone and set it up under an oak at Sheckem, by the sanctuary of the Lord, and said, Behold, this stone shall be a witness unto us, for it hath heard all the words of the Lord which he spoke unto us; it shall be a witness unto you lest you deny your God." * * * The spirit which this act illustrates is intensified in importance when it appears in *Christian memorials.* A like spirit led the early settlers on this continent to observe a day of thanksgiving to the Lord. They believed in God's power; they confided in that goodness, though often their surroundings were gloomy. They had suffered many privations, even to the verge of starvation. Many fast-days had been strictly observed. The crops of 1623 had been planted in hope of a large harvest, but during the summer a drought of weeks threatened to blast their hopes. As was their custom, they appointed a day of fasting and prayer. In answer, the rain descended and continued fourteen days. A plentiful harvest followed, and to commemorate God's goodness they appointed a day of thanksgiving. This was the origin of our now "national Thanksgiving."

In the text, as well as in the occurrences stated, we are directed *to a personality*—one of power and goodness. The Jews in their sacrificial thanksgivings recognized the one thought which is *fundamental to all gratitude*—that of a personal God. Our consciousness teaches us that some other and higher power than that of man is acting on the line of our lives. What is that power? To answer that it is nature does not satisfy us; we cannot thank nature. If you say it is a great law, who ever thanks law? Men look up and see the light pouring vitality and beauty upon the earth, but what heart says: O sun, I thank thee? No one thanks the tree for its fruit. We never thank second causes, because they have no personal will. The heart spontaneously thanks God. He stands back of all secondary causes. A person rescued from a great peril involuntarily exclaims: "Thank God."

We are here to-day to inculcate the lesson of gratitude. God's mercies to us, as individuals and as a nation, are manifold. Does some one sneeringly ask: For what have we to thank God? Our answer is emphatic: For rich and varied blessings. Is it possible that we are so dwarfed in our manhood that we can see nothing but our petty troubles. Many are so dwarfed. A moment's reflection will convince any one of the fact that while the sun is an immense body—so immense that one may grow bewildered over thought of it—yet a dime held close to the eye can shut that sun off from our vision entirely. Many of our people hold their troubles so near that all higher truths and agencies are entirely shut off. This is the cause of the scornful curl of the lip when a day of thanksgiving was proclaimed.

*It is heartily assumed that, as a nation and individuals, we have great reasons for thankfulness.*

A retrospect of our mission as a nation, and the results already achieved, will call up emotions of gratitude. Our mission is a noble one. Every civilized nation has been largely leavened by the principles which constitute the strata of our republic. A nation has been born in a day. We are told that Rousseau said the fourth of July, 1776, began a new era in human affairs. Better and greater men than Rousseau have reached the same conclusion. On that day a new birth took place—one which opened to the race new thoughts and principles. It is held that our creation as an independent nation is one of the greatest events of all time; that it was one of the mightiest of those proceedings by which Divine Providence carries forward the grand work of uplifting all men. The changes of the last half of the outgoing century indicate our part in God's plan to ennoble man. However, we need training and rooting ere we attain the full measure of our power over others. Our development is incomplete, hence our present troubles. At the beginning of the present century our people were true to the principles on which all real development is based. Labor made this country what it then was. All men recognized the dignity of labor. All men honored it. The Old World heard the story of the reward of labor on this continent, and a stream of emigration set in which secured a prosperity both dazzling and exciting. The nation grew, wealth accumulated, and many reached the point of demoralization. They sought to control the nation. They formed organizations for self-protection, as they asserted, but in process of time these organizations degenerated into *rings*, seeking the control of the President, Congress and the judiciary. The excess of prosperity had well-nigh ruined us. The leaders of the people were thirsting for wealth.

God saw that to save us, and hold us to our high destiny, it was necessary to *break the nation.* What did he do? He laid his hand on the man considered the best financier in America—the head of the strongest moneyed organization in the land, and the pet of the government. The civilized world was waked up by the startling intelligence: Jay Cooke & Co. have suspended! Men had scarcely recovered from their bewilderment when the greatest manufacturing company that our republic has known failed. People never dreamed that it was even possible for the Spragues to fail. Even this was not all. One fine morning a telegram from New York sent a thrill of fear through the land while announcing the suspension of one of the greatest jobbing firms in that city—Claflin & Co. The whole country has felt the shock; and the work goes on. Men call the result a panic; but it is something more—it is one of God's storms for the purification of the moral atmosphere. All know that a robust and well-rounded manhood never comes of *tender training;* nor does a well-rounded and robust national life come where luxury and wealth are universal.

It is evident that God is at work on our people with power. The process may be severe, but it is healthful. The historians of art give us an illustrative story. When Michael Angelo lived at Rome the Pope employed him to carve some figures in marble. With his chisel and mallet he would fairly fly at the block before him, and hew off so much marble in a short time that it took three men several hours every morning to carry off the chips. The Pope watched the unfolding features with delight as that great artist brought out some heroic character. The artist wrought with power. God, the great Artist, is working on us with great force, but his intention is to bring out heroic characters, and make of us a great nation. The ordeal may be trying; but the result—how glorious! All truly Christian hearts can but overflow with joy as the lips raise a psalm of praise to God for his work on us, and the use he has for us. * * * *

Again, *there never was truer occasion for thanksgiving than that which the country finds in the grand uprising against official robbers.* Honest men have been appalled for a few years past at what is known as public corruption. Some have almost despaired of the republic. Many have said: "O for something like the grand old Roman empire." But the history of that era sickens us, and the mind turns from it with relief to our own country. One fact out of a multitude will give us an idea of official corruption. At one time the Pretorian Guard actually sold the empire at public auction to the highest bidder. Being dissatisfied with the amount offered by the chief aspirant to the purple, they proclaimed an auction. A rich old senator, named Julian, was sitting at his table when the news reached him. His wife and daughter urged him to go and bid for the throne of the world. He refused; but, being over-persuaded, he reluctantly went, bid against his rival, and, having the longer purse, carried off the doubtful prize, his donation being about a thousand dollars to each soldier.

While we have been cursed with robbers in many of the chief places of power and wealth, a large body of the people have remained uncorrupted. When the discovery of official villainy was made known the masses girded themselves for conflict, and moved forward to secure the overthrow of evil-doers. Many have already been hurled from power. The work is going on steadily. "We shall see our desire in our enemies." There is hope for us in the fact that when the former Vice President stood suspected, he was cast down and rejected. There is virtue enough to convict a Tweed, and that virtue will reveal itself in the conviction of others. The wave is moving; it will yet reach our own Louisiana. God may be a God of love and at the same time a consuming fire. Mercy is not a weakness; justice is not revenge. The mind of God holds both sentiments, else he would be convicted of narrowness. God is not dead. He is at work using the people as instruments of justice. God is never in a hurry. We grow impatient; he looks to long results. The voice of the people, when employed by him, becomes omnipotent. Is there no cause for praise in this overthrow of villainy? Our people should unite with glowing hearts and sing: "Enter into his gates with praise, and into his courts with thanksgiving." * * * * *

*We have reason to be thankful in that, while there has been alienation between the sections, the sense of human brotherhood has been called out.* Think of our own Shreveport, so recently smitten, her citizens dying by the score daily. When the voice of her sorrow was heard a response was instant from far and from near. The stricken city of Memphis—can we forget the answers to her call for aid? From every section responses were given which thrilled the hearts of the sufferers. That city will not forget the noble girl who left her Northern home to watch with the afflicted, and finally give up her own life for the common good. Surely our sensibilities are not so deadened as to close our hearts against these touching evidences of sympathy. There are other facts which prove that the sense of human brotherhood still survives. God be praised that it has manifested itself under conditions so trying. * * * We have cause for thanksgiving in our harvests, in our homes, in our churches, and in the fact that our deliverance is coming. Already is the sunlight on the mountains. Let us, then, join in the general acclaim:

Praise God, from whom all blessings flow;
Praise him, all creatures here below;
Praise him above, ye heavenly host;
Praise Father, Son and Holy Ghost.

## From the Work.

ST. HELENA CIRCUIT, MISSISSIPPI CONFERENCE.—*Mr. Editor:* I have been expecting to see a notice in your paper of a recent religious revival which has taken place in St. Helena circuit, Mississippi Conference, under the ministry of Bro. Calvin C. Watkins. I left him, a few weeks ago, in the midst of a fine revival, as many as eight or nine joining at one service, and being converted. The people over whom he has charge are prospering much in a spiritual way. There are quite a number of accessions to the church, and not a few souls converted. He is very zealous in the cause, working night and day. If other pastors would devote themselves as steadily to the Master's flock, what great additions would there be to his fold!

Although the finances of most persons in this section of country are low, they evince no lack of interest in religion, and manifest great sympathy for the preachers. The stewards do all they can to sustain them, and, though their receipts range from sixty to three hundred and fifty dollars, they talk cheerfully and hopefully, seeing the people do as well as the circumstances allow. The good will of his congregation goes far toward relieving the trials of one who seeks, through Christ, to serve it.

Bro. Benjamin Jones is now holding a protracted meeting, which is being blessed.

A. B. NICHOLSON.

BROOKHAVEN, MISS., Nov. 25, 1873.

BUFFALO CIRCUIT, WOODVILLE DISTRICT, MISSISSIPPI CONFERENCE. *Mr. Editor:* As an item of revival news we send you a few lines in regard to Buffalo circuit, Woodville district. We protracted a meeting five days at Hopewell church, embracing the fourth Sunday in September. The result of the meeting was: twelve received into the church, eleven converted and eleven professed to be reclaimed. The conversions were clear and satisfactory. Truly it was a gracious shower after a long spiritual drought. God's people were happy. The measure of the Spirit was abundant and overflowing. Some wept, others laughed for joy, others shouted aloud. The experience meeting, which lasted over three hours, was rich with the simple story of Christian love. At the close, without an exhortation, penitents were called for, and the result was one very clear conversion.

*Incidents.*—A hardened skeptic, after witnessing the conversion of three of his children within a few minutes, said to a member of the church: "I have one more I wish you had."

A penitent old man, nearly seventy, with white locks, said to the pastor: "I love my family as I love myself, and would be willing to jump into a lion's mouth to save one of them; and yet, if I could be converted, and know it, I would be willing to die then and there, and never see one of them again." A strong desire, that, for a penitent. May he soon find the pearl of great price.

The young members take the sacrament, and some of them speak in class and pray in public. A deep religious feeling pervades this community, and we expect to gather in others. We have held protracted services at all the other churches on the circuit except one, but with no very marked success. Thanks to Bro. John Cassel, an exhorter, and Bro. D. McNeil, a steward, who also exhorts, for efficient services at our meeting at Hopewell.

P. S. PETTY.

NOVEMBER 13, 1873.

WANTED, by the church in Los Angeles, California, that every reader of the NEW ORLEANS CHRISTIAN ADVOCATE send to Rev. A. M. Campbell fifty cents, or more if he feels so disposed (and may the Lord implant the disposition,) for the purpose of building a church.

Brethren, the want is urgent. Will not every reader respond?

HE IS HAPPY whose circumstances suit his temper; but he is more excellent who can suit his temper to any circumstances.—*Home.*

The Christian Advocate.

THURSDAY, DECEMBER 4, 1873.

*THE POPE AND THE EMPEROR.*

*Punch* thus versifies and diversifies the late correspondence between the Pope and the Emperor:

PIUS TO WILLIAM.

Your majesty should be aware,
For 'tis a terrible affair,
That Bismarck and his atheist crew
Are making quite a tool of you,
And struggling hard, by force of tricks,
To extirpate your Catholics.
Sire, really you must mind your eye,
Or down your throne comes, by and by.
I speak the truth to great and small,
Heretics, Catholics and all;
For all who've been baptized, you see,
Belong, or more or less, to me.
You'll come to grief, *nolente me*,
So, bless you much, dear William.

VATICAN, August 7. PIO.

WILLIAM TO PIUS.

Your holiness must have been drugged,
Or, to say the least of it, humbugged.
No minister of mine can go
A step ahead if I say: No.
But, holiness, your blessed priests,
Joining with Communistic beasts,
Have lit fierce fire, and wildly fanned it;
And dash my buttons if I stand it!
How Christian clergymen can dare
Such things, I neither know nor care.
But, since they choose to put me to it,
I'm to keep order—and I'll do it.
The best course you can take's to frown,
And bid your priests to knuckle down.
As for belonging to a Pope,
I'm duly grateful for soft soap,
But only know one Mediator
Between myself and my Creator.
But, notwithstanding *credo* still I am,
Your peaceful and devoted

BERLIN, September 3. WILLIAM.

## Letter from Dr. Munsey.

MR. EDITOR: The Salem (Virginia) *Register* of October 4 published the following concerning me:

"Rev. William E. Munsey, the great pulpit orator of the Methodist Episcopal Church South, has, we learn from a gentleman just from Greenville, Tennessee, become a perfect wreck. Our informant states that he is constantly seen drunk in the streets, and his associates are of the lowest character. He is intensely profane, poorly clad, and is without friends or money."

This has been published by the newspapers throughout the entire country. I have been residing at Jonesboro, Tennessee, for nearly one year; I came here to regain my health. Greenville, Tenuessee, is twenty-five miles south of Jonesboro. Both towns are within the boundaries of the Holston Conference of the Southern Methodist Church. Marion, Virginia, is also within the bouudaries of the same Confereuce. The Conferenee held its last sessien iu Mariou, on the fifteenth ultimo. I was present. A newspaper is published in Mnrion. To that newspaper the following certificates were voluntarily furnished:

"MARION, VA., October 20, 1873.

"*Editor Marion Patriot and Herald*—Dear Sir: I have seen in several newspapers a paragraph stating that Rev. Dr. W. E. Munsey has become a common drunkard, intensely profane, etc. I have seen the pastor of the Methodist Episcopal Church South at Jonesboro, Tennessee, where Dr. Munsey has resided since his location at the Baltimore Conference in March last, and take this means of saying that the report is not true.

J. L. M. FRENCH, JR."

"OCTOBER 20, 1873.

"*Editor Patriot and Herald:* I live in Jonesboro, east Tennessee, am a member of the Methodist Episcopal Church South, and fully indorse the above card of Rev. J. L. M. French; and I will further say that there is not a man, woman or child, white or black, in the town of Jeuesboro who will indorse the statements that Dr. Munsey is 'a common drunkard and intensely profane,' etc.

F. W. EARNEST."

The following extract from the editor of the Marion paper shows his opinion of the matter:

"Dr. Munsey has been in Marion during the past week, and on Sunday night he preached to the largest audience we ever saw in a church in this place, and his sermon was one of the finest efforts of his life. It is a disgrace to our civilization and to humanity that there lives a man who could willfully perpetrate so vile and infamous a slander upon a minister."

Please add another certificate from a lawyer in Jonesboro:

"OCTOBER 25, 1873.

"Living in Jonesboro, and having been intimately acquainted with Dr. Munsey since he has been in our town, having boarded in his family for several months recently, I can unhesitatingly indorse the cards of Rev. Mr. French and Major Earnest.

R. L. BLAIR, JR."

Publish the following communication of the Wytheville (Virginia) *Enterprise*, with the certificate of Mr. John W. Paulett:

"WYTHEVILLE, VA., October 23, 1873.

"*Editor Enterprise:* In your issue of the fifteenth instant you publish, under the head of 'A Painful Report,' a slanderous article concerning the Rev. Dr. William E. Munsey, giving the Salem *Register* credit therefor, copied with an article from the Lexington *Gazette*, which is indeed manly if the facts, as stated in said report, were true.

"The information furnished the Salem *Register* is that 'Dr. Munsey is a perfect wreck, constantly seen drunk on the streets, and his associates of the lowest character, intensely profane, poorly clad, and without friends or money.' This is the language used by the gentleman (save the mark) who seems willing to lend himself in the devil's work in slandering a Christian minister and a gentleman, and damaging to Christianity in general, and to the Methodist Episcopal Church South in particular.

"Now, sir, Dr. Munsey was in attendance at the Holston Annual Conference, which assembled at Marion, Virginia, on the fifteenth and closed on the twenty-second instant. He preached last Sunday night in Marion (during Conference) at the Methodist church, and I have heard but one opinion of the sermon, and that was that Munsey more than sustained himself as the greatest pulpit orator of our day. The church was crowded to its utmost capacity, the aisles not affording standing-room for the many who stood at the doors and windows for over an hour of inclement weather.

"From this, sir, you would not think him the 'wreck' the Salem *Register* man would have him to be. If these things were true a few short weeks ago, certainly a great reformation has taken place. But let us see how this is: I conversed with the Rev. J. L. M. French, of Jonesboro, who has been in charge of the station there the past year, and where Dr. Munsey has resided since he left Baltimore. Mr. French would unhesitatingly pronounce the report in question a base slander; so with Mr. Earnest, a prominent lawyer of Jonesboro, I am credibly informed, though I had no conversation with the last-named gentleman on the subject. But it may be said that the foundation of the whole matter is located at Greenville; this is where the *Register* says its informant hailed from. 'We learn from a gentleman just from Greenville, Tennessee,' etc., is the language used.

"Well, sir, my information as to matters and things about Greenville come from the Rev. Mr. Clendenin, who has been in charge of the work there during the year just passed, and he says he has never known Dr. Munsey to be in Greenville but once since he left Baltimore, on which occasion he delivered a lecture. The report, he says, is untrue so far as Greenville is concerned.

"Now, sir, I prefer the testimony of these gentlemen and my own eyes to that of a nameless somebody in the Salem *Register*. 'Constantly seen drunk on the streets.' Not a word of truth in it, say my informants. 'And his associates of the lowest character.' Untrue again, say they. 'He is intensely profane.' Further away from the truth than ever, would be the verdict. 'Poorly clad and without friends or money.' Part of this last may be true, as Dr. Munsey's kind heart never would let him have money in his pocket with suffering humanity around him. Not so when it is said he is 'without friends'—no man has more friends in his own southwestern Virginia mountains than Dr. Munsey; besides no man received a more cordial handshaking than Munsey when he made his appearance on the Conference floor, at Marion, among his brethren of the Holston Conference, with whom he was raised, and all of whom knew him well as a true yokefellow in the gospel for years.

"Dr. Munsey submitted a paper to the Bishop, which was read in Conference, giving a brief synopsis of his life. Tears gathered in the eyes of many while the secretary read the paper. Resolutions of sympathy were heartily indorsed by his old associates. This is as Munsey stands today, despite the tongue of the slanderer.

"Mr. Editor, yourself, with other journals throughout the State, and, it may be, beyond the limits of the State, have done Dr. Munsey more injustice than you can readily atone for. Character is too dear to be bandied about and published by the press to the free gratis on rumor. This is not the first of the kind I have seen in my life; would that I could hope it were the last. The Virginia press, I am glad to say, expressed great sympathy (with but one or two exceptions that I saw, they publishing without comment) for Dr. Munsey. The great error was in publishing the rumor and accepting the statements as true without troubling themselves to inquire into the facts in the case. Before closing this article allow me to say that Dr. Munsey is not the first minister of the Methodist Episcopal Church South which the tongue of slander persecuted in east Tennessee, and, as afterward proven, with as little foundation in fact as in the case of Dr. Munsey. It is well known to you and me, sir, who know Dr. Munsey well, that, with all his acknowledged greatness and power of mind, he is as gentle and guileless as a child, and the only mistake made by Dr. Munsey (if so it can be called) was using alcoholic stimulants by the advice of medical friends, in order to recuperate his poor feeble body and mind, which had been stretched to its utmost tension trying to serve a city church.

"If slanders like the above are to be the result, he prefers suffering in the future, and hence concludes, 'paralysis or no paralysis, neuralgia or no neuralgia, he abnudons the use of stimulants uuless in very extreme cases.'

"I hope, sir, yourself and others, who have given publicity to this foul slander, will cheerfully give this a place in your columns.

"Yours truly,

P. GALLAGHER."

"At the request of Mr. Peter Gallagher I take pleasure in saying that his statements in regard to Dr. Munsey, contained in the above article, are correct. The rumors damaging to Dr. Munsey's reputation were freely discussed by the members of the Conference and the citizens of Marion, and there was but one opinion expressed—that he was outrageously slandered by the charge of immorality, preferred in the Salem *Register* on the authority of a 'gentleman from Greenville, Tennessee.'

JOHN W. PAULETT."

Rev. J. L. M. French is the stationed preacher in Jonesboro. Felix Earnest, Esq., is a lawyer in this town, lives near me, and sees me daily. He was a lay delegate to the Holston Conference, which met at Marion, and was elected to the next General Conference. John W. Paulett was also a lay delegate, and elected to the General Conference; P. Gallagher, Esq., was a lay delegate to the Holston Conference; Rev. Mr. Clendenin was the Southern Methodist preacher who had charge of the church in Greenville. I could furnish you as many certificates as you would be willing to print. Some of my friends, to save me from the charge of immorality in the premises, and not knowing the facts of the case, published that I was insane. I shall put in no plea for sanity. My health is much better, and I hope to be soon in the regular work of the itineraney.

W. E. MUNSEY.

JONESBORO, TENN., November 5, 1873.
*St. Louis Christian Advocate.*

A GOOD definition of inconstancy was given by a Teutonic orator at a recent town meetiag, when he said: "It is vonderful, shentlemen, how elastic some men are in their brains."

## Agriculture in Louisiana.

WHAT SHALL WE PLANT?

MR. EDITOR: In our previous article we pointed out the great importance of adapting our crop to our labor, and that the great difficulty in raising cotton as a single crop was its excessive demand on manual, the most expensive of all kinds of labor. So apparent is this truth that in every other portion of the world that farmer is recognized as the most successful who substitutes, to the greatest extent, animal for manual, or, still better, steam for animal power. This is an all-important truth to the South, and is so obvious that its bare statement is sufficient to convince. But there is another truth which, if not so obvious, is equally important: *That for successful farming there must be sufficient stock on the farm to supply it with fertilizers.* With these two important facts before us, it is only necessary to look over the products to which our soil and climate are adapted to enable us to determine what kind of farming we ought to pursue. Here in the valley of Red river pastures are green from the middle of March until the middle of October. Here meadows of Bermuda grass may be made, yielding four tons per acre, and hay equal to the best Western. Here Hungarian grass yields from three to four tons per acre, and this enormous crop of the spring may be followed in the fall by an equal crop of pea-vine hay. Here rice may be made, yielding from forty to eighty bushels of grain per acre, and from three to four tons of hay—without doubt the richest and cheapest of all provender for stock. Here sugar-cane may be raised, an acre of which will fatten more stock than three acres of the best corn in Illinois. Sweet potatoes, yielding from four to six hundred bushels per acre; turnips and rutabagas, yielding from one hundred to one hundred and fifty bushels, and require no housing; while orchards of plums and figs and peaches and pears may be kept almost without cost. All these crops are adapted to machinery, drawn either by steam or animal power.

These abundant crops constitute one of the all-important elements to successful stock-raising. The other requisite is climate. Upon this point our advantages are equally great. Here horses and mules and cattle and sheep are freer from disease than in any other section of the Union. Here horses may be raised as fine as those of Arabia, milch cows as fine as those of the West, and beef as good as the best Fulton market. Here Brama oxen can be raised as good as mules, and mules as good as the best of Kentucky. Here sheep—the South-down Cotswold and Leicester—can be reared for combing wool, now the most remunerative, and for mutton for the markets of New Orleans, Shreveport and the cities of the valley of the Mississippi. All these things are well known here, but to the people of Louisiana the thought that these products can be converted into money is regarded as one of the abstract theories of political economy. If they could be made to believe with a faith even as a grain of mustard-seed, who could measure their future wealth and prosperity and power? Their waste places would be made glad, and their desert fields again bloom and blossom as the rose.

We feel confident that the questions, Will it pay? Must we abandon cotton and sugar entirely? are already asked by the impatient reader; but we must reserve their discussion for our next communication. They have, however, a moral aspect, which, though dependent upon, yet rises above a mere question of profit. Until Louisiana learns and pursues that kind of husbandry which feeds and clothes her people she will be incapable of taking a single step toward improvement. What the past seven years have been, the next seven, if she continues her present system of planting, will be, but in a more extreme degree—disorganized labor, poverty, bankruptcy and the *prey of political plunderers.* The free *white* emigration she so much desires can never come, for the plainest of all reasons—she has nothing with which to feed and clothe them, and no occupation to offer but the endless drudgery of the cotton and cane-fields. Her fields will continue to remain desolate, and she, the half-starved tributary of Northern factories and Western producers, and the home of carpet-baggers.

AGRICOLA.

## An Itinerary.

MR. EDITOR: The writer cannot now recollect of ever writing a revival notice, although efficient, or rather on duty every day for more than thirty-five years in the Mississippi Conference. His first circuit was Louisville, embracing Winston, a part of Neshoba, Attala, Choctaw, Lowndes, Oktibbeha entire, and the southern part of Lowndes, west of the Bigbee river, as above written. John G. Jones was presiding elder, and where Rev. J. Mathews, of Chapel Hill, left off his reminiscence the writer commenced, and knew well the persons and facts, as he wrote. About three hundred members were added to the church—about one hundred in Starksville alone, as I think Bro. J. G. Jones can testify. His next two years were on Paulding circuit. Jasper, Smith and a part of Newton and Jones counties composed the circuit. Some five hundred were added to the one hundred and seventy-seven members, as appeared on the plan and record. In the year 1842–3 I was stationed at Opelousas, but spent the week-days at Plaquemine Brulee, sometimes at Fayette, Vermillionville or Washington, and down the stream below, along the Teche, etc., and back to Opelousas on Sunday. About two hundred and fifty-seven members were received into the church, and several new churches were built in 1844–5, on the Bayou Pierre circuit, and on Crystal Springs circuit in 1845–6, where, he now believes, more than eight hundred souls were added to the church and mostly converted. Churches were also built at Utica, Cayuga, Mount Pleasant, Spring Ridge, Reeves' chapel, Chapel Hill, Edwards' Depot and Brownsville, besides old Mount Zion and Pisgah, on the Bayon Pierre circuit, and several small log churches. The writer was stationed once at old Centenary College and at Brandon Springs. Brandon being a station, the Rankin circuit was given to him—as large or larger than Crystal Springs—taking in Scott county and south of Leake county. This was the year 1845–6, and probably 1847–8 was spent on the Crystal Springs work, 1849 in Raymond and 1850 on Greenville circuit. All this time the Lord prospered me—so unworthy, so poor and ignorant a servant—because I trusted alone in God, and shunned the honor that came from men.

In 1851 the Yazoo Conference sent the writer to Holmes circuit, where several hundred members were converted and several good churches built, such as Sweetwater, Spring Hill, Shady Grove, Wesley chapel and others, and about as many added to the church as were converted. Here the writer wished and was persuaded to go to Europe—to the World's Fair, in London, to Scotland, Ireland and France; visiting more than a dozen of our own United States, traveling about eighteen or twenty thousand miles, and not a soul converted to God in the four months' absence. My key of faith and prayer was rusty. The writer still did and does believe that whosoever abides in Christ may ask what he will, and it shall be done unto him, and all kindred passages; but as ministers and members do we abide in the Vine? Do we seek first the kingdom of heaven? Do we pray like Wesley? Do we resemble the Master, the early Christians or our fathers? The only time that the word *eternity* is used in the Bible (Isaiah lvii, 15) teaches us to be holy, humble, contrite, if we wish to dwell with him that inhabiteth eternity, who dwelleth in the high and holy place with the contrite.

E. R. STRICKLAND.

SUMMIT, November 22, 1873.

## The Sin Against the Holy Ghost.

BY THE REV. R. H. RIVERS, D. D.

Under the above heading, and after many excellent things, we find the following in the ADVOCATE:

"I believe that the sin against the Holy Ghost is, in the main, no specific sin. It is sometimes one sin, and sometimes another. It is the sin unto death. * * * I do not object to the idea that, in the time of our Savior, men committed the unpardonable sin by attributing the works of Christ to the devil."

When Christ was upon the earth, was the sin against the Holy Ghost one thing then, and may it be another thing now?

"It is the sin unto death." Is it temporal or is it spiritual death?

"Christ taught that a word spoken against the Son of man would be forgiven, but that a word spoken against the Holy Ghost would not be forgiven;" by which he may "have meant that in his visible form there was so much that contravened the expectations of the people that they might, under the mistaken guidance of their carnal feelings, speak against one who had claimed kingly position under a servant's form, but that in the course of events he would appeal not to the eye but to the consciousness of men" by the direct application of the Holy Spirit, and the rejection of this would place man in an unpardonable state. The vital principle would seem to be that when man denies spiritual religion, denies the *direct* influence and application of the Holy Spirit in the conviction and regeneration of the person—the very thing so many are guilty of—he shuts himself up from the Holy Spirit, the only power that can illuminate, quicken, regenerate, purify and prepare him for heaven. By this denial of the Holy Spirit in the work of the salvation of the soul, he cuts himself off from the possibility of salvation and becomes a "son of perdition." In this view of the subject Christ's position in the godhead is unimpaired; "but if a sin against him were *less* than a sin against the Holy Ghost, he could no longer retain divine equality; but, according to the Christian writings, we know nothing of the Holy Ghost except in connection with Jesus Christ. To speak, therefore, against the Holy Ghost is to speak against Jesus Christ himself, not as he appeared when he took upon him the form of a servant, but as he was originally in the form of God." The apostle says that "henceforth we know not Christ after the flesh." Now he is represented by the Holy Ghost, still head over all, though unseen by men.

We believe that all sin may assist in bringing the sinner to the point where he disbelieves in spiritual religion, or the direct agency of the Holy Spirit in the salvation of the soul, and therefore sets up a barrier that excludes him from the mercy of God by rejecting the only possible means whereby he could be saved.

L. PATTERSON.

FORKLAND, ALA., Nov. 17, 1873.

SUNDAY SCHOOL TALKERS.—There is a dear, old-fashioned notion, inwrought in our very being, that the Sunday school is for the study of God's word and for the enlargement of our acquaintance with Christ the Savior.

Why, then, accommodate the expectations of some stray talker who wants to try his hand in making an impression on the fresh, ardent listeners before him? Self fills the whole orbit of his vision; and the only Savior he sees is the one reflected from himself. Let us give to such the prayer of George Herbert: "O my Master! on whose errand I come, let me hold my peace, and do thou speak thyself; for thou art love, and thou teachest that all are scholars."

Thus holding up the pictures of a revealed Christ, hiding self all behind it, so much as a little finger need not be seen.—*Christian at Work.*

LET US be satisfied with what we know, and be willing to leave the mysteries to be solved when, as scholars, we sit at his feet and learn from his lips the complete story of redeeming love.

## Obituaries.

EMMA LELA WALTERS, daughter of Mary J. F. Walters, died October 17, 1873, aged seven years and eight months. Emma, though young, had learned to pray and love the Savior, and was a source of comfort to the widowed mother; and now the consolation to the stricken mother is that Lela is with him who said: "Suffer the little children to come unto me, and forbid them not."

PASTOR.

JAMES MONROE, infant son of John W. and Martha D. King, died of heart disease, in Franklin parish, October 11, 1873, aged one year, eleven months and five days. Little Jimmie, as he was called, had been somewhat ill for several weeks, but nothing seemingly to justify an alarm, until about forty-eight hours before his death, when all hopes of his recovery were given up.

JAMES M. MCKEE.

LAURA A. FAUGHENDER was born November 24, 1852. She professed faith in Christ and joined Liberty church, in Cleberne county, Alabama, in October, 1863, at the age of eleven years. She was faithful to the trust imposed. She ran well, not for a few months and then giving up her profession, but the whole race. She was a Bible student through life, and hence she was acquainted with the promises of God. The writer visited her the day before she died, and oh! how happy she was, although so nigh the river of death. She was perfectly resigned to the will of God. She spoke of death as though it was only a "shadow," through which she believed Jesus would bear her company, and conduct her safely through the pearly gates. Her faith was permanent to the last and was crowned with victory.

R. G. RAGAN.

JOSEPHINE BOWIE was born April 29, 1845; was born again, during family prayer, in 1866. A short time previously she was baptized and received into the church at Benton, Yazoo county, Mississippi, by Rev. W. B. Lewis. She was married to Rev. John W. Jones, February 9, 1870, and died on Wolf Lake, Yazoo county, Mississippi, October 30, 1873.

She was not very demonstrative, but seemed to enjoy sweet and constant communion with her heavenly Father. She walked by faith and not by sight. Her rule of duty was for to-day, realizing that the promise of the Father is for to-day. One who knew her intimately says she was the most exemplary Christian he ever knew. She was a good wife, a devoted mother, a kind and affectionate daughter and sister. She leaves two little children, a husband, parents, brothers and sisters to mourn her loss; but their loss is her eternal gain.

Now flesh and sin no more control
The sacred pleasures of her soul.

IRA B. ROBERTSON.

TRIBUTE OF RESPECT.

Whereas, It has been the will of an all-wise Providence to take from our midst our beloved brother, THOMAS M. MANN, a faithful minister of the gospel, a devoted member of the Methodist Church, and a member of the Quarterly Conference of the Oak Grove circuit, Delhi district, Louisiana Conference; And whereas, We bow with meek submission to the will and dispensation of an all-wise Providence; therefore, be it

*Resolved*, That we feel with deep regret the loss of our worthy and beloved brother, both in the church and community.

*Resolved*, That we, the members of the Quarterly Conference, hereby tender our sincere sympathy to his bereaved family, pointing them above the clouds of sorrow to a kind and loving Friend, who has promised to be a husband to the widow and a father to the fatherless.

*Resolved*, That these resolutions be engrossed in our minutes, and a copy thereof be sent to his family, and also a copy to the NEW ORLEANS CHRISTIAN ADVOCATE for publication.

T. S. RANDLE.
T. B. RENEAU.
J. D. SHYRIAGH.

SAMUEL H. PEARSON, son of Holden and Amelia Pearson, was born in Hancock county, Mississippi, April 7, 1852. The subject of this notice was received into the Methodist Episcopal Church South about two years ago, by the writer, in Greensburg, Louisiana. For awhile he seemed to live in conformity to the sacred vows which he had taken upon himself; but the evil influences which were brought to bear upon him led him partially astray. Early this year his health began to decline; but, anxious to gather the crop which he had made, he continued to go about until the first of September, when he was compelled to take his bed. He began now to ponder over his past life, and to call upon God for forgiveness. Bro. C. C. Watkins and myself visited him and found him resigned to the will of the Lord. On one occasion, at his bedside, while we were singing

"There is a fountain filled with blood," etc.,

he clapped his hands in praises to God, until he was completely exhausted. He urged upon his father and mother, brothers and sisters, and the friends who stood around his dying bed, to meet him in heaven. So he passed away from earth to glory, on the second of October, 1873, in St. Helena, Louisiana.

DAVID P. BRADFORD, Pastor.

MRS. JULIA ANN HOLYFIELD, wife of Hays Holyfield, was born November 16, 1816, and died, at her home on Clear creek, Rankin county, Mississippi, September 19, 1873.

Sister Holyfield was the daughter of Rev. Henry Brown, and was born in Lawrence county, Mississippi. She joined the Methodist Church at the age of ten years, of which she lived a consistent, faithful member for about forty-seven years. Her seat was never vacant at the house of God, unless sickness prevented her attendance. Though a great sufferer for eighteen or twenty years, yet punctuality upon the ordinances of God's house and Christian patience were prominent elements in her character. In many respects Sister Holyfield was a remarkable woman. She was a Christian of the highest type, and of great benevolence. I knew her for a number of years, and never heard her say an unkind word of any one, and never saw her the least out of humor. A more even, kind, amiable disposition few have ever possessed. These peculiar characteristics were forcibly manifested during her last illness, no murmur having escaped her lips, although her sufferings were intense for weeks from that fatal enemy of mankind, consumption. A few weeks before her death her husband interrogated her in reference to dying. Said he, "Julia, are you willing to die?" Her answer was in the affirmative, but expressed regret at separating from her children; but as she neared the fatal river these regrets yielded to the superior sunlight of heaven, and she urged her husband and children to meet her in the better land where there is no dying among the blessed. Her husband requested her a few days before her death, if she became speechless, to make some sign, that he might know all was well; and just two minutes before she breathed her last she remarked in a calm, distinct tone: "Husband, grieve not for me, for Jesus is with me." This she passed away, not a cloud intervening between her and the home of the blessed.

Sister Holyfield is gone, but her works will live after her. She kept the faith, she has fought the good fight, and she is now reaping the reward of a long life spent in the service of him who said: "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." Atheism may cavil, infidelity may attempt to reason away the faith of the world in Christianity, but they would have stood rebuked if they had stood by her bedside and seen her calmly entering in the cold Jordan of death, seen her unflinching faith as the shadows fell upon her, and seen the exultations of her victorious, liberated soul as it quietly, like an autumn cloud lifting itself from the horizon and melting away in the sea of light that surrounds the sun; bid adieu to its house of clay, and breathed itself away into the noontide of splendor that surrounds the throne of God.

W. W. HOUST.

WILLIAM EDWIN FOSTER died October 25, aged twenty-six years and six months.

God has spoken by the word of his power—has bowed us by the weight of his providence, has smitten the earth by this stroke of his rod. "It is the Lord; let him do what seemeth him good."

The beloved life, whose years were so few—cut off in the beginning of their strength, to be completed in the bosom of the Father—can find its ilt record only in the book of life. And yet, for the sake of those he loved, we recall those brief and blessed years when he was ours, that we may learn a lesson from them, and bear it in our inmost hearts as a holy gift from God, as a tender reminder of the beautiful beyond.

Left an orphan in early youth, his mother's latest prayers seemed answered for her precious Benjamin, for he was numbered among the fold of God at the very threshold of manhood, and, though always "a good boy," the sweet influences of grace were marked in his daily walk and conversation from that time forth. In the summer of 1866 he was converted and joined the Methodist Church, bravely stepping out alone on his Christian warfare, and consistently maintaining his Christian character and performing his baptismal vows to the last. The quiet, unostentatious, but steady and earnest purpose, revealing itself in his daily life, was an example to all, and a blessing to those who knew him best. And that gentle thoughtfulness, which manifested itself in so many "nameless, unremembered acts of love," endeared him more tenderly to his many friends. The children rejoiced at his coming. Like another sainted spirit, his world's eulogy might be: "He loved little children." What more need be spoken to express a heart gentle and renewed? As one of Christ's little ones we believe he entered into the kingdom of heaven.

With utmost patience and unconplaining fortitude he endured his sufferings, which were very severe, and in the struggle with the last great enemy he was calm and ready to go. God's peace was on the dear face when the enemy was overcome. "Tender and true," he has gone from us, with the dew of youth upon him; with the beautiful years, full of hope and promise, just before with love and friends, and the wide fair world around; and with bowed hearts we can but ask: "Wherefore?" O the blessed evangel of a noble life, and the thrice blessed rejoicing and victorious gospel of happy death! Herein we are answered, for we know God took him that our hearts might be drawn where their treasures are. And while with burning pain and leaden despair we still listen and wait to hear the quick-falling, ever-welcome footstep, oh! dear friends, he looks upon us and yearns toward us, that we may see his Savior and ours through our tears, and because of them

"We would see Jesus; other lights are paling
Which through long years we have rejoiced in;
The blessings of our pilgrimage are failing;
We would not mourn them; let us find thee!"

BLAME is safer than praise. So long as all that is said is against me I feel a certain assurance of success. But as soon as honeyed words of praise are spoken for me I feel as one that lies unprotected before his enemies. In general, every evil to which we do not succumb is a benefactor. As the Sandwich Islander believed that the strength and valor of an enemy he kills passes into himself, so we gain the strength of the temptation we resist.

SKEPTICISM has never founded empires, established principalities, changed the world's heart. The great doers in history have always been men of faith.

The Christian Advocate.

THURSDAY, DECEMBER 4, 1873.

*DARWINISM IN THE KITCHEN.*

I was takin' off my bonnet
One afternoon, and three,
When a hinsect jumped upon it
As proved to be a flea.

Then I takes it to the grate,
Between the bars to stick it;
But I hadn't long to wait
Ere it changed into a cricket,

Says I: "Sorely my senses
Is a-gettin' in a fog!"
So to drownd it I commences,
When it hatters to a frog.

Here my heart begun to thump,
And no wonder I felt funky;
For the frog, with one big jump,
Leaped hisself into a monkey.

Then I opened wide my eyes,
His features for to scan,
And observed, with great surprise,
That that monkey was a man.

But he vanished from my sight,
And I sunk upon the floor,
Just as missus, with a light,
Came inside the kitchen door.

Then, beginning to abuse me,
She says: "Sarah, you've been drinkin'!"
I says: "No, mum, you'll excuse me;
But I've merely been a-thinkin'.

But, as sure as I'm a cinder,
That party what you see
A-gettin' out o' wooder
Have developed from a flea."

## Lament for the Departed Dignity of American Statesmanship.

BY ELIHU BURRITT.

The stealthy transformation of our public into a *ring*public may be ascribed, in no small degree, to the displacement of an element in the body politic which was never appreciated at its true value in the better days of our national virtue. It was then decried and almost hated by the New England and nearly the whole Northern mind. The same mind now seems to think that the suppression of that element has been a triumph for the cause of freedom, truth and purity. Indeed, its entire extinction is regarded as a consummation devoutly to be wished. The sentiment has become so prevalent that it may subject one to the charge of disloyalty to regret that an influence which wrought so powerfully in shaping the character of the republic in its first and best years has been displaced by another more popular. "Down with the aristocracy!" is the watchword of the social democracy, both in England and America; and the same cry is passing through other countries. This cry does not mean down with men who have made themselves richer than the hereditary aristocracy by parenting out vast fortunes from the toil and industry of a single generation, but down with historical or old families of the country, who have retained in their possession estates purchased centuries ago at a shilling or two an acre, and to which each century has added an increase of value. Down with men who have come to large fortunes by this slow process of accretion, and have not jumped into great wealth by speculation in stocks, or by trading or manufacturing enterprise, like the great majority of rich people.

Now, the worst sin of a landed or hereditary aristocracy, in popular estimation, is their *esprit de corps*, or that pride of order which leads them to feel it derogatory to their dignity to engage personally in trade or in those business enterprises which other men of wealth pursue. Then this feeling becomes additionally obnoxious by stimulating what they call a "high sense of honor," a kind of horror or contempt for small and mean acts and ways of life and thought, for a truthlacking spirit and habit of mind, and for the everlasting talk about the irrepressible dollar. It is these pretensions, this carriage and *pose* of mind and life, more than their absolute wealth, that render an aristocracy of this order so repugnant to the popular mind, especially in America. For there is no country in the world where men compass sea, land and fire with more avidity for the aristocracy of abstract wealth than among us. Our railroad kings and merchant princes, stock jobbers and other potentates in our moneyed world, constitute an aristocracy as rich in dollars as the nobility and gentry of England. And these enjoy a public estimation and exert an influence which fire thousands with the ambition to attain the same position by the same or more questionable means. Thus an aristocracy of sheer wealth, however acquired, short of absolute crime, is the most popular order in American society. And the more this aristocracy retains and exhibits the spirit of what the French call *bourgeoisie*, the more popular and influential it becomes, because it remains in affinity, and on the same level of thought and purpose with the great multitude of money-seekers.

Now, to a thoughtful, observant mind, nothing can be more evident and more disquieting than the fact that this kind of aristocratic *bourgeoisie* has come to the front as a ruling power in this country. It is a moneyed aristocracy that thinks, plans and acts in the fullest spirit of *bourgeoisie*, without any pretension to that high sense of honor or punctilious *esprit de corps* which governs the deportment of an hereditary or landed gentry. And it is a hard thing to say or believe, but an honest mind must believe it true, that this *bourgeoisie-regime* only came into power at the suppression of that Southern aristocracy which we so energetically denounced when it existed in the full strength of its influence. Scarcely anything was or could be more distasteful or even hateful to us than the carriage, sentiment and self-arrogated position of that proud and pretentious aristocracy which adopted the spirit and deportment of the English nobility and gentry. But one who looks back over the history of the country from its birth as a nation must now see and own that the influence of the Southern aristocracy was an element of immense value in shaping the character of our public men and political life. The existence of many things is only realized by their temporary absence. For nearly ten years the South, as a political power, has been withdrawn from the Union. It has been ruled, repressed and stilled in its old character and influence by the worst kind of carpet-bagging *bourgeoisie*. During this demoralizing *regime* it has been shorn of all the locks of its power on the national government and public men of the country. It has not sent to Washington a single representative of its old historical families—no Calhoun, nor Clay, nor Benton, nor Berrien. None of its old names have answered to the roll-call in either house at the capitol. None of its old chivalry, its high sense of honor, has been represented by the newly-imported men who have pretended to answer for the South. The spirit which she boasted, and which we denounced, has ceased to act on the political morality of the nation. Perhaps the whole Northern mind rejoices at this emancipation. We are now showing the world, and proving to ourselves what we are doing and can do without the influence of a Southern aristocracy, as we called it.

Yes, we have shown to the world and to ourselves what we can do as a nation without the old influence of the Southern mind; without the pretentious "chivalry" and "high sense of honor," and contempt of small and crooked ways which the "first families of Virginia" and other Southern States boasted of. We have shown what the trade-spirit, unchecked by the influence of such chivalry, can do when it pervades the entire nation, dominating national and State legislation, and touching with its golden wand the highest court of justice in the land. We have seen how this great republic has been transmuted into a ringpublic, while the South has been reduced to political nonentity; what a concentric series of rings, what "wheels within a wheel," as in the prophet's vision, have been produced from the center to the circumference of the Union.

Look at the successive of these rings: first, the "primary meeting" ring, or the village caucus of half a dozen politicians making up their "slate" around a grocer's cask of onions or dried apples. Follow the series of political rings from that primary meeting of free and independent citizens up through the State conventions to the congressional caucus and lobby at Washington. Then take the corporation rings and follow them from the center to the circumference of their power. Do the same with land rings, gold rings, wheat rings, traffic and transportation rings, and tariff rings. Look at the great railway rings that touch with their perimeters either ocean, at the Credits Mobilier they organize, the legislation they control, and the legislators they demoralize and snarch with the pitch of dishonest transactions. See what men in the highest places of trust have sold and soiled the characters the public had given them, by hastening to be rich by treachery and fraud. See how the fine gold of political and commercial probity has been dimmed by these transactions, and the suspicions they engender. What the French mean by *bourgeoisie*, we express by *shoddy*; and no word in our language has a more uniformly accepted meaning than this of recent coinage. We all know what shoddy means in textile fabrics. But never did it fill such a place or play such a part in a soldier's coat as it does in our paper money, in our paper characters on 'Change, and in the paper moralities which the last few years have witnessed.

It may seem disloyal to our republican institutions to say it, but, when it is said, let the candid reader see if he can disprove it: what this country most needs at the present juncture is the element that has been displaced by the political ostracism of the South. I do not say that we need a Southern aristocracy, but we need one which shall resemble and exercise some of its best characteristics, and such we need imperatively, North and South, East and West. We need a class with as fine an *esprit de corps*, with as high sense of honor and personal and family dignity as England ever produced or the South claimed to possess. We want such men as the Jeffersons, Madisons, Lowndes, Pinckneys, Calhouns, Clays and Bentons, and other statesmen whom the South has contributed to the structure and glory of the nation, whether they come from one side of Mason and Dixon's line or the other. We want men who shall walk through the lobbies of Congress and "wear the flower of a blameless life," and of a blameless thought, though each hall and every step were beset with the gift-bearing Greeks of corrupting rings seeking to place their gold "where it shall do most good." You may call such a class an aristocracy, or by any opprobrious name, but it is a class we most need in every section of the Union, to stand as a bulwark against the overflow of *shoddy*, which threatens to throw down the political probity and purity of our national life and character.—*Christian Union.*

## Ancient Syrian Cities.

An article in the July number of the *British Quarterly Review*, on "Recent Travels and Explorations in Syria," not only reviews the researches of the Palestine Exploration Fund, which have been heretofore noticed quite fully in the journals, but also mentions discoveries which we have not before seen reported in the periodical press.

BALBEC AND PALMYRA.

Captain Burton and Mr. Charles F. T. Drake report, upon a visit which they made to Balbec, the six gigantic columns of whose temple are among the most imposing remains still standing of the architecture of antiquity. "Oriental writers represent Balbec as a place of considerable importance at the period of the first Arab invasion. They describe it as being one of the most splendid cities in Syria, adorned with stately palaces, and abounding in trees, fountains, baths and whatever ministered to luxurious enjoyment." It was sacked in April, 748, by the Calif of Damascus, passed from hand to hand during the crusades, and was pillaged by Tamerlane in 1400. Now not even the cemetery or tumuli in the plain can be found. "Every relic or monument of the pride and wealth of its ancient inhabitants has vanished, save the stately remains of the august temples which still excite our astonishment and admiration."

A better account is given of Palmyra, or Tadmor, which was once one of the grandest cities of Syria—a city in which, according to the Book of Chronicles, Solomon built.

"The difficulties of reaching Tadmor have hitherto proved almost insuperable. An excursion which required either a strong escort of Turkish troops or an arrangement with a Bedouin tribe, costing from four to five hundred pounds, necessarily excluded it from the programme of an ordinary Oriental tour. * * * The most interesting remains of Palmyra are perhaps the sepulchers without the walls of the ancient city, built in the shape of square towers, from three to five stories high, each forming a mortuary chamber, with recesses divided into compartments for the reception of the dead. Remains of mummies and mummy-cloths, resembling those of Egypt, have been found in these chambers, carrying back the history of the city to a very remote period. These tomb-towers seem to promise important discoveries to future explorers. They have been examined only to a very limited extent, and from their great height they are inaccessible with the appliances which Palmyra at present contains. Captain Burton holds out the prospect of an ample harvest of tesserae and other interesting remains calculated to throw great light upon the history of the city, but travelers must come provided with ropes, hooks, ladders from sixty to eighty feet in length, planks to bridge over broken staircases, and crowbars to break through walls. At present the transport of such materials across the desert would be impracticable. A *cordon militaire* having been established between Damascus and Dayr, on the Euphrates, with Palmyra as a central station, the desert can now be traversed without danger, and at a moderate expense, by any traveler wishing to view the remains of this celebrated city of the wilderness."

A ROYAL HUNTING-LODGE.

The most remarkable discovery mentioned in this article is that of an unfinished building which was intended to be of surpassing magnificence, in the Moabite desert, of which no account is given in any history.

"It is conjectured to belong to the period of the Persian conquest by Chosroes, and consists of a quadrangle of freestone inclosing a palace of brick, the large quadrangle being furnished with semi-circular bastions. The most remarkable feature of this extraordinary building, a marvelous example of Eastern sumptuousness even in its present condition, consists of the elaborate architectural decorations bestowed upon an edifice which must have stood out on the waste in solitary grandeur, for no trace of any town or building whatever could be detected in its neighborhood. The walls of this remarkable building were found perfect from five to twenty feet in height. The state of the external facade proves that it was never finished, as several of the stones have their sculptures incomplete, and others have been raised, but evidently not adjusted, which, with the small quantity of *debris* discoverable within and around the building, led to the conclusion that the builders had been suddenly interrupted in their work and left it unfinished. This state of incompleteness seems to afford a clew to its history; but with what object could so sumptuous and truly Oriental a palace have been erected in the lonely wilderness? The history of Chosroes, for whose use it is conjectured to have been constructed, supplies a solution of the enigma. In A. D. 611 this great Persian monarch, one of whose chief amusements seems to have been the chase, overran and subdued the whole of Syria, but his retention of the country was but of brief duration. In A. D. 623 the Emperor Heraclius commenced the reconquest of the East, and in the following year gained a decisive victory over the forces of Chosroes, near Nineveh, a calamity resulting in the death of Chosroes, it is said, by the command of his own son. This history, which is detailed in the pages of Gibbon, Dr. Tristram thinks, solves every difficulty relating to the deserted palace. Chosroes held the country in which it was commenced for only fourteen years. The palace, which it is supposed was intended as a hunting-box, was thus suddenly abandoned before it could be completed. This is easily accounted for, if Chosroes was the builder, by the advance of Heraclius, which compelled the Persian monarch hastily to withdraw his troops from Syria, and to precipitately relinquish any works he may have been erecting there either for defense or recreation."

A NEW STORY is going the rounds touching an experience of M. Taine's at Oxford, England, while visiting the colleges there. Max Muller went into the dining-room of a hotel in Oxford, and there saw Taine sitting with a dish of roast beef and vast quantities of buttered toast. The learned German was surprised at the combination and at the huge quantity of the toast. "Is that a French dish?" as asked. "No," said Taine, "but they keep on bringing it to me in spite of all I can say to the contrary." "What do you ask for?" observed his friend. "Why," replied Taine, "I keep telling them to bring *pottar tos*, and each time they bring me a fresh dish of toast!" Mr. Taine's pronunciation of "potatoes" was so much like "buttered toast" that the astonished waiter could not be blamed.

GOOD MEN are guided by reverence, not by fear, and they avoid not that which is calamitive, but that which is dishonest.

## Our Children.

Why are they not converted? The question is asked with anxiety, with sorrow, sometimes with anguish of spirit. And men pray as if God was not willing to do his work, as if the Holy Spirit was not ready, as if Christ had not died for them and entreated them to come to him. We forget one thing—*God has done all he can;* and if the children of the church are not also the children of God, it is not that God has failed in his promises.

The promises to faithful parents are very sure. If we do not remember them, it would do us good and strengthen our faith to go over them one by one and see what our Lord has said. If there is any failure it has been on our part. We may not have believed.

Many persons are skeptical about early piety and very doubtful whether children can begin right. They have a notion that it may be better to go on the wrong road for a time, and then turn around and go in the right one.

Or one parent may have been faithful and the other not. All a mother's piety may fail to counteract a father's bad influence, or a father may contend in vain against the weak or wicked indulgence of a mother.

Or we may desire merely the salvation of our children, their safety rather than the glory of God. Suppose, by some trustworthy revelation, we could be assured that they should be in the end saved, should we then remit our efforts and rest quietly in that hope, even though by their present course they were casting all their influence on the side of evil? Let us look to it and have great searchings of heart.

The promises of God are very sure and very plain. "Waiting to be gracious," is but one of the many expressions of his readiness to save, if we, by our faith and faithfulness, can make it possible.

The Bible, like life, is full of examples of children ruined by neglect or indulgence. Isaac and Rebekah, Eli, Samuel, David—these are marked instances. And life is full of them in our days, only they are not recorded in any book which we can read here. We shall hear strange things when all is made plain, and then we shall no more wonder over the children of the church.—*New York Observer.*

A GREAT CEREMONY, called "the burying of the law," lately took place in the Spanish synagogue of Jerusalem. It happens once every eight or ten years, and is accompanied by the following circumstances. There is in the "Talmud Torah" synagogue a subterranean cave, wherein every old leaf torn out from any holy book, every old worn-out Bible, Gemara and phylactery, is deposited by all the Jewish inhabitants of Jerusalem of every Minhag. After eight or ten years, when the cave is full, these old papers and books are brought out and made up into bales. This done, the people begin to assemble at a given time in the afternoon. A *cosher*, or faultless, Sepher Torah, richly ornamented and jeweled, is brought by the Chacham Bashi, and carried by him, and the other rabbis in turn, at the head of the procession. He is followed by the other rabbis; next come the bales, about seventy or eighty in number, each carried by a Jew, and then the rest of the people. The procession slowly winds its way out of the Zion gate for some distance along the city wall, and then descends into the valley of Jehosaphat, where the burial-ground is situated. Here is a very deep well, wherein the bales are finally thrown, amidst the singing of the joyous crowd.

CAPTAIN HALL'S DEATH.—The Washington correspondent of the New York *Tribune*, writing on the date of the eleventh, says:

The story of the death of Captain Hall from foul means, this time through Captain Buddington instead of Dr. Bessel, having been again revived, the *Evening Star* of this city to-day printed editorially a statement not heretofore published, to the effect that Mrs. Hall, widow of the captain, who was recently here, is fully impressed with the belief that her husband was murdered. She has made a strong appeal to the government to send out an expedition to bring the body of her husband home, in order to settle the question whether he was poisoned, whether he was horribly treated by Captain Buddington, or whether he died a natural death. It should be here stated that neither Secretary Robeson nor any other member of the navy investigating commission, who heard all the testimony, believes that Captain Hall died any but a natural death, superinduced by severe exertions, fatigue and lack of care of himself. On their present information they will so report to Congress.

COCOS ISLAND, in latitude five degrees thirty minutes north, in the Pacific ocean, about six hundred miles west of the Columbian coast, has now for some years been occasionally occupied by treasure-seekers on a legend of a treasure buried by buccaneers. At present it is again abandoned, but it is alleged a new expedition is organized. The island is not flat, as stated in many newspapers, but is volcanic, and two thousand feet high. It is covered with timber and scrub, and, being visited by frequent and heavy rains, is always green. The place is riddled with shafts, some one hundred and fifty feet deep. It produces nothing eatable.

TWO MEN disputing about the pronunciation of the word "either"—one saying it was *ee*-ther, the other *i*-ther—agreed to refer the matter to the first person they met, who happened to be an Irishman, and who confounded both by declaring: "It's naither, for it's aythor."

WHEN Andover Theological Seminary called Moses Stuart from the pastorate at New Haven the loud cry of the church was: "He cannot be spared." Dr. Porter replied: "A man who *can* be spared we don't want."

## Religious Intelligence.

THE Michigan Constitutional Commission have just adopted an amendment forbidding the Legislature to exempt the property of churches or ecclesiastical bodies from taxation.

THE Basle Missionary Society has in India, China and Africa 98 male and 59 female European laborers, 45 native catechists and evangelists, 101 Christian teachers and helpers, and 3,718 communicants.

THE use of instrumental music is growing in the Scotch Presbyterian churches. The Kirk churches are taking advantage of the vote of the Assembly allowing them to be used. The Free churches, however, as yet abstain from the luxury.

MR. D. L. MOODY and Mr. Sankey, of Chicago, are holding religious meetings in Newcastle-upon-Tyne, England. Mr. Moody does the talking, and Mr. Sankey the singing. Their success is pronounced remarkable by one of our foreign files.

THE Prussian government has openly espoused the Old Catholic movement by endowing the bishopric at large of Dr. Reinkens, and declaring it to be a simple act of justice that the State should assist the Old Catholics with the necessary means of enjoying their ecclesiastical communion.

THE presiding bishop of the Protestant Episcopal Church has received from the Archbishop of Canterbury a circular proposing a day of intercession for the mission work of the church, on the third of December, similar to that which the whole Anglican communion adopted last year in behalf of a supply of laborers.

THE number of Young Woman's Christian Associations in the United States is forty-three. The second National Conference was recently held in Philadelphia. The principal subject discussed was as to the best methods of increasing the number of the associations, and furthering their object, which, in the main, is to secure suitable homes for young women in cities.

A WORKING SOCIETY.—The Baptist Home Mission Society has 443 missionaries, preaching in fourteen languages spoken by citizens of the United States. There are seven theological schools for freedmen. There are about 500,000 colored members of the Baptist churches. The church edifice fund aided last year in paying for fifty-three houses of worship. The fund has reached $200,000. There are also missionaries at Monterey and Santa Rosa, in Mexico.

THE Baptists are numerically the leading denomination in Chicago. The membership of the churches is 5,438. The Methodist have 3,643. Their largest church, the Centenary, has 295. The largest Baptist church, the Second, 1,217. There are 3,728 Episcopalians. The Presbyterians and Congregationalists number about the same, so that the Baptists lead the others by about 1,500. There are 212 churches in the city of all kinds, including most everything in existence that can come under this head.

SOMEBODY who knows writes from Yokohama, Japan: "I am most anxious to see some from our own Christian band helping forward this great work, and I am prompted to write because I see the work of educating the females is passing daily into the hands of the Roman Catholics, chiefly because the Protestants are not able to receive them. For instance, young girls and boys are brought to some missionaries, to be given up as boarders. They are not often taken in, because they have not been directed by their societies or boards to give their attention or time to such work."

AT XERES, Spain, the fine Protestant temple which was being erected is now completed, and on each side two school-houses have been built by the United Presbyterian Church of Scotland. The cost of the temple and of the school-houses amounts to about £40,000. At Seville another school has been opened, and a temple, in addition to the one already completed. At San Fernando, near Cadiz, a house has been taken for purposes of religious worship, and for a school, with a view of beginning a mission in that town, which, according to past experiences, is likely to be a success.

THE *Catholic World* does not compliment in the subjoined paragraph its denomination in their literary methods: "Leaving out school-books and controversial books, one could count on the fingers of one's two hands all the Catholic books within a year after publication which reached a *bona fide* sale of 1,500 copies. After the first year they circulate at the rate of 250 per year, hardly enough to pay interest on the capital invested. The Catholic laity, as a body, buy no books. Those that would buy are too often without money, and those who have the money are too often without the taste for reading."

AURICULAR confession has gained a footing in the Protestant Episcopal Church of the United States, if report is to be trusted. We learn from the *Presbyterian* that Bishop Cummins made an address in Philadelphia recently, in which he said that in an Episcopal college of Wisconsin "confession to a priest is made obligatory upon the students. He did not state in what shape the obligation was imposed, or what were the penalties consequent upon a refusal to confess; but he was very emphatic in his statement of the fact, which is simply disgraceful to the men who, under a Protestant name, are doing the work of Romish priests."—*Methodist.*

ONE WORLD not suppose that the Catholics of Ireland could, under any circumstances, suffer for a supply of priests, but it appears that the attractions in America have had a deleterious effect, both upon their numbers and their morals. An Irish correspondent of the *Guardian* says: "The clergy of the Irish Church are already reduced from 2,380 to 1,900; that there has been an exodus of clergy, whose places have been filled by promoting curates and deacons; and that these things are lowering the status of the clergy." Let Pius send a few ship loads of Italian monks, of whom he has a large surplus, to supply the demand.

THE Baptist Missionary Union is doing noble missionary work. It has fifteen missions under its care, nine of which are in Asia, five in Europe, and one in Africa. The total membership of its mission churches is about 27,512. Its receipts during the last year, including legacies and the Woman's Societies, were $216,100.70, and its expenditures $238,417.27, leaving a balance against the society of $23,316.57. Adding the debt of the previous year, $18,753.07, it makes its present indebtedness $42,069.64.

AT THE Annual Conference (Methodist Episcopal) held at Olympia, Washington Territory, in September, a large number of converted Indians were present. It was reported that great good had resulted to the Indians of this Territory through the labors of Father Wilbur, the pioneer Methodist on the Pacific coast. Of the Yukima tribe 450 have been converted, many of whom cultivate farms and work at trades, like their white neighbors. Two from this tribe are members of the Conference and five are exhorters. Rev. W. C. Chattin (Methodist Episcopal) is laboring successfully among the Siletzs, of whom the chief and many leading men, in all amounting to forty-two individuals, have been converted in the course of three months.

THE missionary work of the American Board in Austria, begun nearly a year ago in Bohemia, by Messrs. Schauffler, Adams and Clark, at Prague, and about to begin in German Austria under the labors of Mr. Bissell, is regarded with hope not unmingled with solicitude. The work is new, and it is felt to be delicate and difficult. Our men must work side by side with existing Protestant churches, orthodox in doctrine, it may be, but generally destitute of religious life. They cannot ally themselves with these dead churches, but they can co-operate with the living members of them, and they can preach the gospel in its simplicity to the Catholics. This is what they propose to do, and in doing it they receive the cordial welcome of the few Protestant pastors who know the power of a spiritual religion.

THE Fiji Wesleyan Training Institution at Navuloa took possession of its new premises last March, and celebrated the occasion by a grand festival, at which King Cakobau presided, and about 4,000 chiefs and people from all parts of the group were present. Rev. J. Carey, principal of the institution, read the sixteenth annual report, which stated: "When the institution was established there were 54,000 nominal Christians in the island. To-day there are 109,000. There were also at that date 20,000 scholars in the village schools, learning to read their own language, then but recently reduced to writing. To-day there are over 50,000. The institution roll for the year contains the names of fifty-five young men, who have been brought together from all parts of the group." Mr. Carey writes that he has conversed with a large number of natives who have long been on trial for membership, and he has baptized 100 of them.

THE JAPAN MISSION.—The news of the advance of the church of Christ in Japan, says the *Christian Intelligencer*, is always grateful, and it is a pleasure to present the following extract from a letter written by Rev. Henry Stout, at Nagasaki, on September 12: "I wrote to you some time since about the interest shown by a few of my pupils in the truth. Last Sabbath it was my privilege to baptize three men: Segawa Asashi, Kumabe Masaki and Yamada Yozo (the latter is the Christian name.) After the baptism we celebrated the sacrament of the Lord's Supper. There were at the table eleven foreigners and the three natives. The baptism was in Japanese, the other exercises in English. There were not so many natives present as we usually have on Sunday, as the time was that of unusual festivities in the city. The occasion was one of deep interest, as witnessing the gathering of the first fruits of labor, and the first public baptism in this place. We have been anxious about the result of the observance of the sacraments of the church, but there is as yet no evidence that notice is taken of it. Rev. and Mrs. Davison, of the A. M. Methodist Church, are at present stopping with us, expecting to locate here. They are about to purchase property which will serve for a considerable expansion of operations. Mr. Iwakura and party were in port last Sunday on the Pacific Mail Steamship Company's steamer Golden Age, on their way home. In due time we may expect to see some of the results of their mission abroad."

SHESHADRI IN BROOKLYN.—Rev. Narayan Sheshadri made his final addresses in Brooklyn last Sunday. He addressed immense crowds at Dr. Schenck's (St. Ann's Episcopal church,) and in the evening at Rev. Henry Ward Beecher's. At St. Ann's church the audience was of all denominations, Sunday school children and teachers. Mr. Sheshadri described the idol worship in which, as a Brahmin, he was educated, then the work in which he is now engaged—building up a village, with church, school-houses and Christian homes, upon the land which has been given him for that purpose. "We are 240,000,000 of people with only 500 missionaries; no more than you have in New York, Brooklyn or Philadelphia. We shall try to send out Christian masons, carpenters, bricklayers, smiths, who will go into all parts of the country and carry the religion of the Lord Jesus wherever they go. We hope to build a church, to have an organ for it, and especially a bell and belfry, that with a church bell we may summon the people from far and near to our service. I have been going through this country to get an idea of your manners, ways and customs, that I may carry them to my people when I return." A collection was taken up in both churches for Mr. Sheshadri's work. It is to be hoped our Brahmin brother will not carry away the custom of some of our large assemblies, of disturbing the concluding parts of church service with a rush for the door, and perfect indifference to the closing hymn and benediction.—*New York Observer.*

# The Christian Advocate.

Organ of the Alabama, Mississippi and Louisiana Conferences of the M. E. Church South.

THURSDAY, DECEMBER 4, 1873.

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ROBT. J. HARP, PUBLISHER.

OFFICE—112 CAMP ST., NEW ORLEANS.

Address, on all matters of business, Rev. R. J. HARP, 112 Camp street, New Orleans.
Address all communications designed for publication to Rev. LINUS PARKER, 112 Camp street, New Orleans.
AGENTS—All the members of the Patronizing Conferences.

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## As the Mouth of God.

The prophet was to stand in this relation to the people by the exercise of one especial function. "And if thou take forth the precious from the vile, thou shalt be as my mouth." No endowments of learning, no graces of eloquence, no eminent gifts of any sort could establish this most exalted claim. A ministry that is not distinguished for its clear exposure of sin, and for faithful dealing with all grades and complexions of unrighteousness, does not possess the most unequivocal mark of the prophetic office. It is a high honor and a perilous responsibility to be as the mouth of God, to be mouthpiece of the divine law-giver, and the commissioned agent of the Lord Jesus Christ. But this is the character of the preacher's office. It is in God's stead, and in Christ's stead, that he expounds and applies the doctrine, and beseeches men to be reconciled to Jehovah. He reaches the height of his calling and meets the tremendous demand when these two exhaustive classes are made to stand out in full contrast, and when the difference between the good and the bad is placed beyond the possibility of mistake.

Depravity and holiness, the carnal and the spiritual mind, the natural man and the man in Christ Jesus, the old man and the new creature, are never left in uncertainty and confusion by the mouth of God. Neither is it a mere abstract definition of terms and arguing about speculative doctrines, but it is rather a dealing, most honestly and plainly, with men—their actual thoughts and the things they are doing. It is the precious and the vile person, the believing and contrite soul, and the ungodly transgressor, who are brought into the penetrating light to be approved or condemned. God is no respecter of persons, and his judgment is never warped by outward conditions. A thief is a thief though as rich as a nabob, and a saint is a saint though he may be as poor and as afflicted as Lazarus. This process of taking forth the precious from the vile belongs to all genuine prophetical teaching. The man whose preaching does not do it is no true preacher of Jesus Christ. He is not as God's mouth, though his words may be ever so golden, and his style calculated to excite the admiration and applause of men. To allow drunkards and defaulters, the selfish and avaricious, and idlers in the gospel field to sit under our ministry, without being awakened from the delusion that they are the elect, and that they are not going to hell, stamps such a ministry at once as spurious.

One of the gravest charges which God brings against the priests of the old dispensation is that "they have put no difference between the holy and profane, neither have they showed difference between the unclean and the clean." Paul emphasizes the faithfulness of his ministry in his interview with the elders of Ephesus: "I kept back nothing that was profitable unto you;" "I have not shunned to declare unto you all the counsel of God." Sin, as it existed in the world, or as it might sometimes manifest itself in the church, was called by name and its perpetrators were exposed. The precious and the vile were not permitted to herd together, and to mingle in the same companies, and to wear the garb of a common religious profession, with no note of warning from him whose business it was to make the difference both startling and unmistakable. The church relation is a separation from the world, and one of its uses and benefits is to bring forth the penitent and converted from the mass of unbelievers. The process indicated, whereby the prophet becomes as God's mouth, is not to bring the vile in among the precious, nor to mix these diverse elements into a compound or amalgam of moral confusion and adulteration, but it is to separate the precious from the vile. The line between the good and the bad is to be made broad and plain, and there is to be no commingling of the principles of right and wrong.

The prophetic office is perhaps chiefly considered in its teaching functions, but there is an intimate connection between teaching and discipline. The burden of responsibility lies heavily upon the Christian ministry in both respects. The claim to be as God's mouth rests on the fidelity to this trust in both of its aspects so far as the pastoral relation is concerned. Doctrine and discipline are near neighbors, and in dealing with the church they cannot be divorced without evident damage. Wisdom, prudence, considerateness and courage are needed to speak boldly, as we ought to speak, and to administer rebuke and exclusion on occasion. In his duty to the world, and in his relations to the church, the preacher is to make proof of this peculiar and honorable title—to be as the mouth of God. He must be indeed a man of clean lips, a man who seeks above all to please his Lord, and whose love for souls is without a taint or flaw of self-seeking or of moral cowardice. To take forth the precious from the vile is the mark of prophetical and ministerial fidelity, and the unequivocal sign of our Christian apostleship. The gospel preached should be as a refiner's fire, and the word expounded should be "sharper than any two-edged sword."

## Religious Proxies.

It is a very comfortable thing to have our religion done to order, or to be able to go into the market and buy just what we want in things needful to make our future happiness assured. A large portion of the Christian world does this by leaving all matters of conscience and reconciliation with God to the priesthood, and by trusting to human mediators for peace and acceptance with their Maker. It is the priest's business to understand these subjects, and he is paid to guide, to marry, to shrive, and to provide for the consecrated burial and the repose of the soul after death. Some mechanical performances may be required of the faithful laic, certain prayers to be said, confessions to be made, and moneys to be paid, but he is to have no soul-struggles and no agony of spirit. For penances done, and for attention to prescribed forms and ordinances, there is to be a full guarantee against any claims of divine justice, and against any miscarriage in the soul's eternal salvation.

In some respects such a course is easier to human depravity and more in accord with the corrupt heart than a personal experience of true repentance, and a direct and earnest effort after personal holiness. But with many who profess better doctrines, and who believe in direct approach to God through the one only Mediator, there is much of this religion of proxies. They are spectators rather than worshipers, and their faith and creed are left, without much thought or independent examination of the Scriptures, to those whom they pay to entertain and instruct them. And in the matters of prayer and praise, these are performed as by contract by others, while they are entirely exempt from any part of the service. The worship in churches would often seem to be organized with special reference to the relief of the congregation, so that there shall be nothing for them to do but to witness and enjoy the high praises of God.

In religious work the tendency to have it done, rather than to do it, is alarmingly prevalent among professed Christians. In foreign missions, and in many enterprises of the church, the most must work through representatives. Their money must be intrusted to others to be disbursed for evangelical and benevolent purposes, and their prayers must go forth for persons and objects with which they can have no personal contact. Instead of going, the majority of Christians are compelled to send when they come to the discharge of their duty to the heathen. But there are openings at their doors for doing good, and opportunities for charitable activity, which are sadly neglected. There is need of more personal effort in the fields about us, and for a clearer realization of our individual responsibilities with reference to a spontaneous and even independent devotion to humble every-day forms of usefulness. Great are the advantages of organizations and societies for the promotion of special objects of charity and religion.—Through these it is well to contribute our money, time and influence. But no Christian should be tied exclusively to these modes of operation. Every man should be a missionary society in himself, an independent charitable institution, a committee of one, self-appointed, or, more truly, appointed and ordained of God, to battle with sin and to relieve the wretchedness that meets him on every hand.

The disposition to deal with all religious objects at arm's length, to wait for subscription papers and societies, and to do nothing of our own motion and with our own hands, is an evil of no small magnitude. No man can pay for the preaching which he is able to do himself, nor can he acquit his soul of guilt who subscribes liberally for the sick and destitute, but never seeks to minister personally to the suffering and afflicted. There is a blessing in this direct work, and a means of grace which cannot be compensated by any other form of devotion. Our relations to God are most direct and personal, our piety is not a mechanical or perfunctory round of formal observances, but a conscious spiritual experience; and our religious work, besides what we may do through others, is largely the immediate, diligent and daily endeavor to do something for God and for humanity, without the confederacy or intervention of social organizations. The religion of proxies, however good in its place, must not be permitted to crush out or supersede the gifts of personal effort and opportunity.

## Withdrawn.

Bishop Cummins, assistant Bishop of the Protestant Episcopal Church in Kentucky has, as we have previously announced, withdrawn from that communion. The Bishop, we understand, was formerly a good Methodist preacher, and we are glad to see that he has not altogether forgotten his early principles and convictions. His reasons for leaving the Protestant Episcopal Church are given in the following communication:

NEW YORK, Nov. 10, 1873.

To the Right Reverend Benjamin Bosworth Smith, D. D., Bishop of the Protestant Episcopal Church in the diocese of Kentucky:

RIGHT REVEREND AND DEAR BISHOP—Under a solemn sense of duty, and in the fear of God, I have to tell you that I am about to retire from the work in which I have been engaged for the last seven years in the diocese of Kentucky, and thus to sever the relations which have existed so happily and harmoniously between us during that time.

It is due to you, and to my many dear friends in the diocese of Kentucky and elsewhere, that I should state clearly the causes which have led to this determination.

First, then, you well know how heavy has been the trial of having to exercise my office in certain churches in the diocese of Kentucky, where the services are conducted so as to symbolize and to teach the people doctrines subversive of the "truth as it is in Jesus," and as it was maintained and defended by the reformers of the sixteenth century.

On each occasion that I have been called upon to officiate in these churches I have been most painfully impressed by the conviction that I was sanctioning and indorsing, by my presence and official acts, the dangerous errors symbolized by the services customary in ritualistic churches.

I can no longer, by my participation in such services, be "a partaker in other men's sins," and must clear my own soul of all complicity in such errors.

Second. I have lost all hope that the system of error now prevailing so extensively in the Church of England, and in the Protestant Episcopal Church in this country, can be or will be eradicated by any action of the church legislature or executive. The only true remedy, in my judgment, is the judicious yet thorough revision of the prayer-book, eliminating from it all that gives countenance, directly or indirectly, to the whole system of sacerdotalism and ritualism; a revision after the model of that recommended by the commission appointed in England, under royal authority, in 1689, and whose work was indorsed by the great names of Burnet, Patrick, Tillotson and Stillingfleet, and others of the Church of England—a blessed work, which failed, alas! to receive the approval of convocation, but was taken up afterward by the fathers of the Protestant Episcopal Church in the United States, and embodied in the prayer-book of 1785, which they set forth and recommended for use in this country.

I propose to return to that prayer-book sanctioned by William White, and to tread in the steps of that saintly man as he acted from 1785 to 1789.

Third. One other reason for my present action remains to be given. On the last day of the conference of the Evangelical Alliance I participated in the celebration of the Lord's Supper, by invitation, in the Rev. Dr. John Hall's church, in the city of New York, and united with Dr. Hall, Dr. William Arnot, of Edinburg, and Prof. Dorner, of Berlin, in that precious feast. It was a practical manifestation of the real unity of "the blessed company of all faithful people," whom God "had knit together in one communion and fellowship, in the mystical body of his son Jesus Christ."

The results of that participation have been such as to prove to my mind that such a step cannot now be taken by one occupying the position I now hold without sadly disturbing the peace and harmony of this church, and without impairing my influence for good over a large portion of the same church, very many of whom are within our own diocese.

As I cannot surrender the right and privilege thus to meet my fellow-Christians of other churches around the table of our dear Lord, I must take my place where I can do so without alienating those of my own household of faith.

I therefore leave the communion in which I have labored in the sacred ministry for over twenty-eight years, and transfer my work and office to another sphere of labor. I have an earnest hope and confidence that a basis for the union of all evangelical Christendom can be found in a communion which shall retain or restore a primitive episcopacy, or a pure scriptural liturgy, with a fidelity to the doctrine of justification of faith only—*Articulus stantis vel cadentis Ecclesiæ*—a position toward which the Old Catholics in Europe are rapidly tending, and which has already taken a definite form in the "Church of Jesus" in Mexico.

To this blessed work I devote the remaining years of life, content, if I can only see the dawn of that blessed day of the Lord.

I am, dear Bishop, faithfully yours in Christ,

GEORGE DAVID CUMMINS.

My address, for the present, will be No. 2 Bible House, New York.

## Sound Law.

The *Methodist*, referring to the property question and a recent decision in Virginia, says:

The principles which underlie the Methodist Church property question have received a fresh illustration from a decision by a court of Virginia. One of our Baltimore Conference churches at Hamilton was taken from us by the vote of the majority of the congregation, and transferred to the jurisdiction of the Methodist Church South. This was done by authority of an act of the Virginia Legislature. The court, sitting at Leesburg, has decided that the property must be held in accordance with the terms of the original deed of conveyance, which vests the title in our own church. This is sound law and good common sense. It is applicable throughout the entire South, no matter whether the application be for or against us. We shall never cease to regret that the late General Conference did not appoint a commission to meet with a similar commission of the Southern Methodist Church for the adjustment of all questions of property.

Is the *Methodist* prepared to stand by this principle of law and common sense in its application to the property in New Orleans which was turned over to the Northern Church by a military order? There are three churches in this city held before the war by trustees for the Methodist Episcopal Church South, but now in possession of the Northern Church, with no other title than that which the military power could give. It is true that the churches, with one exception, were built for the use of the colored people, and that the members nearly all joined the Northern Church under the war pressure and other influences. But this makes no difference. Sound law and common sense require that this property should be restored to the Southern Church. So says the *Methodist*, and so we have always held. We shall expect the *Methodist* to stand by us and help us to get our property back. What is law and common sense in Virginia ought to be the same in Louisiana, and all honest men should be ready to abide by the consequences.

THE Raleigh *Christian Advocate* of November 19 comes out in an entirely new dress. The type is clear and beautiful, the paper white and of good quality. An excellent paper it is, well edited and doing a noble work for Christ and the church. We congratulate our confrere on this evidence of deserved prosperity.—Among other pertinent things the editor says:

It may be thought by some that it is unwise to incur the expense of refurnishing just at this time, when the financial skies are so dark and strict economy should be our guide through the gloom. We conclude that it is better to economize in other things, and do everything in our power to furnish an attractive paper—to encompass, by all means, the one object of pleasing, instructing and furnishing to our readers a pure and wholesome religious literature. We trust that our agents, our subscribers and our people will take a similar view and follow a like policy. Do not refuse to subscribe or renew your subscription to your church paper because of the stringency in money matters. Economize in something else. Reduce your personal and your family expenses—stop the little leaks—buy fewer sweetmeats, take $1.50 from the tobacco and cigar allowance of yourself and sons, and ask your wife and daughter to contribute fifty cents of what they would otherwise put in trimmings and ornaments of dress, and you would then have enough, with these little sacrifices, to pay for a paper that will come to you every week for a year, bringing to your fireside the news of the world and moral elevation to your family.

A CORRESPONDENT informs us, says the Nashville *Christian Advocate*, that there has been a gracious revival in Tuskaloosa, and many young persons have professed faith in Christ and joined the church. The labors of Dr. Hamliton, and those who have assisted him, have been greatly blessed. The doctor, of course, is held in high esteem by the church in that place.

## Southern University.

A meeting of the board of trustees of the Southern University is called to meet at Selma, Alabama, on Saturday, the sixth of December, 1873, during the session of the Annual Conference of the Alabama Conference. The presence of all the trustees is earnestly requested.

WILLIAM M. BYRD,
President Board of Trustees.

SELMA, ALA., November 24, 1873.

The above notice reached us after our paper of last week had gone to press. It is very important for the trustees of the university to be present. It is always a hopeful and encouraging sign when there is a full board at the appointed meetings. We are glad to learn, through Bro. Byrd, that the Southern University is doing remarkably well for the times. We hope that many who have kept their boys at home on account of the hard times will still be able to send them forward. Every day at school is of priceless value, and those who have been hindered from entering at the opening of the session should by all means start even at this late period. The greater part of the scholastic year still remains to be improved. The University at Greensboro affords the best and cheapest facilities for a thorough education, and the social and religious advantages are of the most desirable character.

BISHOP KEENER, says the Richmond *Christian Advocate* of November 27, arrived in this city on Saturday, and filled the pulpit at Broad Street on Sunday morning, and that of Centenary at night. He visited Ashland to-day (Monday) to look in upon the college, and while he saw it under a dense cloud ('twas raining in good earnest,) we think he found all moving on well, and was pleased with the outlook. The Bishop was evidently born with his eyes open, and has kept them so ever since. He is eminently a seeing Bishop, as well as a doing one. He has entered the vineyard to work. He is full of Mexico and our mission work, and feels that the entire Southern Church is laggard in its duty and grand opportunities in this direction. He leaves for Norfolk in the morning to preside over the Virginia Conference that convenes there on the twenty-sixth of this month. We hope to hear from him upon this important subject during Conference, and trust he may be able to stir the heart of the church to more active efforts in this direction.

Bishop Doggett has just returned from California, and he is filled with the grandeur of that great country and its people, and at the prospects of the church on that side of the continent. After resting a few days, we understand he is to be in Norfolk, and will likely preach before the Virginia Conference a sermon in memory of the late Bishop Early. The workmen die, but God carries on his work. The places of our departed Bishops are well filled by those who now stand in their lot in the Southern Methodist Church.

## Fare to Mississippi Conference.

MR. EDITOR: Please publish, for the benefit of the members of the Mississippi Conference, to convene at Brandon, December 10, that the New Orleans and Jackson railroad will sell them tickets to go and return at one fare for the round trip. When they buy tickets let them get agents to write on the back: "Good to return."

I have written to the officers of the Vicksburg and Meridian railroad, but have received no answer. I have no doubt, however, that that road will convey members at half price, as usual.

C. G. ANDREWS.

JACKSON, LA., Nov. 27, 1873.

[It will be seen from this notice that the time of the tickets has been extended indefinitely beyond the sixteenth of December.—EDITOR.]

THE following paragraph, from the *Pacific Methodist* of November 21, informs us that Bro. White and family had reached San Francisco in safety.

Rev. T. B. White, with his family, arrived in this city on Saturday night last, after a delightful trip. They are compelled to be with us a week, waiting for the departure of the Oregon steamer, rather than undergo the hardship of the stage-ride involved in the overland trip. We are glad that it so happens, as Bro. White will have a little time to get a good impression of the great metropolis before he gets to his work in Oregon. He comes imbued with the most hopeful and ardent spirit, and we bespeak for him the warmest welcome by his brethren in Oregon.

REVIVAL AT ST. JAMES CHURCH, GALVESTON.—Rev. R. T. Nabors, pastor, says the Galveston *Christian Advocate* of November 16, commenced a series of meetings at St. James church one week ago. A good feeling was manifested at the very outset, and increased with every service. Up to this time ten have professed conversion and the members greatly revived. There were fifteen accessions to the church on last Sunday—eleven by ritual and four by letter. The meeting is still progressing. The pastor is assisted in the pulpit by Rev. Mr. Norris and Dr. J. B. Walker.

THANKSGIVING SERMON.—It was our privilege to worship at the Felicity Street church on Thursday morning last. The sermon by Bro. Mathews was appropriate and edifying, and a rich treat to those who heard. We are glad to give it a larger hearing through the columns of the ADVOCATE this week. It will be found on the first page.

## Conference Items.

### EAST TEXAS CONFERENCE.

APPOINTMENTS.—*Marshall Dist.*—Daniel Morse, P. E. Marshall station, J. R. Peoples, transferred from Memphis Conference; T. W. Rogers, supernumerary; Harrison circuit, L. C. Crouse; Scottsville and Jonesville station, E. P. Rogers; Elysian Fields circuit, J. R. Middleton; Henderson and Bellview circuit, John S. Mathis; Starrville circuit, David M. Stovall; Knoxville circuit, Allen M. Box, S. K. Stovall, supernumerary.

*Palestine District.*—John Adams, P. E. Palestine station, S. W. Turner; Kickapoo circuit, W. H. Ardis and W. A. Moore; Larissa circuit, E. F. Boone; Rusk circuit, Samuel Weaver; Rusk and Hawk's chapel station, H. M. Booth; Tyler station, R. S. Finley; Tyler circuit, William N. Bonner; Athens circuit, John W. Johnson, to be transferred from Little Rock Conference.

*San Augustine District.*—J. R. Bellamy, P. E. San Augustine and New Hope station, Lacy Boone; San Augustine circuit, B. A. Thomasson; Carthage circuit, J. C. A. Bridges; Mount Enterprise circuit, Daniel S. Watkins; New Concord circuit, Jas. M. Mills; Shelby circuit, Marion Donnegan; Linn Flat circuit, A. D. Parks; I. W. Overall, supernumerary; Melrose circuit, William H. Willey; Milam mission, Richard Menefee; Buena Vista mission, James M. Bridges; John W. Mills, Sunday school agent.

*Crockett District and Trinity Station.*—D. P. Cullin, P. E. Crockett and Pennington, J. C. Woolam; Crockett circuit, George W. Berry; Palestine circuit, Joseph M. Blanton, J. W. Broxen, supernumerary; Neches circuit, Edward T. Brazier; Sumpter mission, supplied by T. T. Thornton; Moscow circuit, E. W. White; Homer circuit, Milton H. Jones.

*Beaumont District.*—F. M. Stovall, P. E. Beaumont and Orange station, supplied by William McK. Gillum; Village Creek circuit, to be supplied; Woodville and Mount Hope mission, J. M. Bond; Jasper circuit, James R. Wages, E. L. Armstrong, supernumerary; Liberty and Wallisville mission, M. T. Leach; Newton circuit, Ramsey C. Armstrong.

*Superannuated.*—John B. Tullis and Neil Brown.

*Joint Board of Finance.*—E. L. Armstrong, chairman; F. Holliman, E. P. Rogers, Thomas Smith, J. C. Woolam, D. H. Connelly, J. W. Mills, L. V. Greer, H. M. Booth, H. L. Steagall.

*Fourth Year Course of Study.*—J. R. Bellamy (in place of N. W. Burks) and H. M. Booth.

*Transferred.*—W. H. Moss (appointed to Sylvan circuit,) and Samuel Morris, to Trinity Conference; J. K. Street and W. C. Collins, to Northwest Texas Conference.

*Visiting Committee to Soule University.*—F. M. Stovall, D. Morse, R. S. Finley.

*Delegates to the General Conference.*—Clerical: Daniel Morse, John Adams. Reserves: J. R. Bellamy, F. M. Stovall. Lay: John H. Reagan, L. V. Greer. Reserves: William M. Shumate, E. J. Hoskins.

### LOS ANGELES CONFERENCE.

This Conference held its late session at San Bernardino, commencing October 23, Bishop Doggett presiding, A. Adams acting as secretary.

The following are the appointments for the next Conference year:

*Los Angeles District.*—W. Moores, P. E. Los Angeles station, A. M. Campbell; Los Angeles circuit, S. M. Adams; New River circuit, P. O. Clayton; Los Nietos station, A. Adams, agent for Los Nietos Institute; El Monte circuit, D. M. Rice; Santa Ana circuit, J. E. Mille; San Bernardino station, G. E. Butler; San Bernardino circuit, M. W. Glover; San Diego station, to be supplied; Julian circuit, John W. Allen; Wilmington station, W. A. Spurlock, agent for Wilmington Institute.

*Santa Barbara District.*—John W. Leach, P. E. Santa Barbara station, to be supplied; Carpenteria circuit, R. A. Latimer; San Buenaventura circuit, to be supplied; Santa Clara circuit, Thomas Brown; Santa Maria circuit, to be supplied by W. F. Haisel; San Luis Obispo circuit, I. G. Parks; Tehichipa circuit, C. W. Harris; Havilah circuit, to be supplied; Owens River circuit, Franklin McKean; Jesse D. Franklin, Sunday school agent.

*Arizona District.*—Alex. Groves, P. E. Salt River circuit, to be supplied by A. B. Gill; Prescott circuit, to be supplied.—*St. Louis Christian Advocate.*

EVANGELIZATION IN MEXICO.—Rev. William Butler, says the *Northern Methodist*, gives the following statistics of the Methodist mission now regularly established in Mexico: "Three Sunday schools, with eight officers and teachers, and forty-seven scholars, a small increase, with ten scholars in our day-school; two English congregations in Mexico and Pachuca, with a regular attendance of one hundred and five persons; seven Mexican congregations, with an average attendance as follows: In Mexico—San Fernando, twelve; San Felipa, eighteen; at the Mission House, forty. In Pachuca, seventy. Real del Monte, nineteen; Orizaba, twenty; Miralloras, forty. Total attendants, two hundred and nineteen souls, an increase of nearly forty per cent. in the quarter. Two class meetings have a weekly attendance of thirty-nine Mexicans and English." Dr. Butler adds the following appeal: "Our cause in Mexico is crying out on all sides for more men. We need them now in Jalapa, Puebla, Vera Cruz and Cordova, merely to consolidate the work we have in hand; ere we can move northward to connect our Methodism with that on the Texan border, and thus link it more completely to the heart of the home church."

HOWEVER strong a man's resolution may be, it costs him something to carry it out, now and then. We may determine not to gather any cherries, and keep our hands sturdily in our pockets, but we can't prevent our mouths from watering.—*George Eliot.*

## Books and Periodicals.

THE STRUCTURE OF THE OLD TESTAMENT. A series of popular essays. By the Rev. Stanley Leathes, M. A. Philadelphia: Smith, English & Co., 1873.

The author treats in a very able and instructive manner of the characteristics of the Old Testament, the historic element, the prophetic element, the poetic element, the legal element. There is also appended a chronological table of important events. A beautiful 12mo of 198 pages. Price, $1.25. For sale by Gresham, New Orleans.

GOOD WORDS for November contains: A Condemned Institution; Some Fables for the Young and Old; The Earlier Years of Prince Bismarck; Prayer and Natural Law, and other articles of great excellence.

THE AMERICAN AGRICULTURIST for November is a capital number, splendidly illustrated, and filled with useful and entertaining articles.

THE GALAXY for December contains an unusual number of entertaining articles, among which we note: Life on the Plains; Mr. Lincoln and Mr. Seward; What Became of Louis the Seventeenth?

WE HAVE RECEIVED No. 2, Vol. 1 of Commentary on the New Testment, designed for Christian workers, by Rev. Lyman Abbott. This number embraces the Gospel of Matthew, from chapter seven to thirteen.

BISHOP CUMMINS has issued a circular letter to the Episcopal clergymen and laymen, to the effect that on Tuesday, the second of December, a meeting will be held at Association Hall, in the city of New York, for the purpose of organizing an Episcopal Church on the basis of the prayer-book of 1785, and states most particularly that the meeting is to organize and not to discuss the expediency of organizing such a church.

## MARRIED.

BARR—ALLEN.—By Rev. H. P. Lewis, October 30, 1873, Mr. R. W. Barr to Miss Catherine O. Allen, both of Pike county, Mississippi.

MAGEE—HALL.—By the same, November 5, 1873, Mr. Nelson Magee to Miss Uscha J. Hall, all of Pike county, Mississippi.

OQUIN—HALL.—By the same, November 5, 1873, Mr. William J. Oquin to Miss Mary E. Hall, all of Pike county, Mississippi.

HATHORN—STATEHAM.—By the same, November 20, 1873, Mr. N. L. Hathorn to Miss N. E. Statehom, all of Pike county, Mississippi.

CATO—AIKMAN.—November 12, 1873, at the residence of Thomas H. Hallonian, by Rev. Ira R. Robertson, Mr. John W. Cato, of Warren county, to Miss E. H. Aikman, of Yazoo county, Mississippi.

BANKSTON—FERRELL.—November 13, 1873, at the residence of the bride's father, by Rev. Ira B. Robertson, Mr. H. R. Bankston, of Louisiana, to Miss Alice Ferrell, of Warren county, Mississippi.

SPINKS—COLEMAN.—November 27, 1873, at the Methodist church, Whistler, Alabama, by Rev. Silas H. Cox, Mr. Leonidas Spinks to Miss Mary M. Coleman, daughter of A. J. Coleman, preacher in charge of the Methodist Episcopal Church South in Whistler.

HARVEY—LYONS.—In the Methodist church at Canton, Mississippi, by Rev. W. L. C. Hunnicutt, at twelve M., November 20, 1873, Mr. George Harvey and Miss Rebecca Lyons.

SHEPHERD—RIFE.—At the residence of the bride's mother, in Adams county, Mississippi, November 26, 1873, by Rev. W. L. C. Hunnicutt, Mr. William L. Shepherd and Miss Frances A. Rife.

## Publisher's Department.

### Acknowledgments of Letters and Funds

RECEIVED BY MAIL,

**For the Week Ending Nov. 29, 1873.**

**A**—Edwin Alden two letters, American Tract Society, A. F. Andre, American News Company, C. G. Andrews, A. & T. H. Anthony & Co., R. Abbey, J. W. Adkisson.

**B**—J. Ball & Co., J. H. Butler & Co., A. G. Brown $42, Boorum & Pease two letters, B. J. Baldwin, Brown, Goodman & Robertson, J. E. Bradley, W. M. Byrd, B. R. Baxter $1, J. M. Boland.

**C**—Robert Carter & Bros., J. J. Clark, Baxter Clegg, W. G. E. Cunnyngham, Continental Bible and Publishing Company, C. A. Clegg $3.38, Cassell & Baughn, S. R. Chisni.

**D**—C. H. Ditson & Co., Louis Dreka, William Dale, H. B. Downer.

**E**—D. & J. D. Edwards.

**F**—J. W. Foster, W. M. Francis, Ford & Spearirs, J. P. Foster, S. C. Forsythe & Co., E. N. Freshman two letters.

**G**—Gould & Lincoln, J. Gorton, Green & Cater, J. A. Glenn 10 cents, R. H. Griffin, John Gibson.

**H**—M. M. Hawkins, F. A. Hotchinson & Co., S. L. Hill, M. R. Hollister $6, J. Q. Hicks $1, J. H. Hicks, J. H. Holland, J. J. Harper $2.50.

**I**—Ivison, Blakeman, Taylor & Co.

**J**—J. Winslow Jones $11.66, P. A. Johnstone, A. H. James.

**K**—Donald Kennedy $105.

**L**—Lee, Shepard & Dillingham, B. & P. Lawrence.

**M**—I. Miller, C. Miller two letters $30, S. H. McMaster, C. McDonald, A. McPhatton, L. P. Meador, John G. Mitchell $10.35, E. P. Miller $20, J. M. Mason, H. H. Montgomery.

**N**—C. D. Nicholson.

**O**—James Ormond, Edgar Orgalu.

**P**—L. Poole & Co., L. A. Pou $2, S. I. Prime & Co., John Potts & Co.

**R**—G. W. Ringgold, A. H. Redford, George P. Rowell & Co., A. D. F. Randolph, J. K. Randall two letters.

**S**—Sheffield & Stone, E. R. Strickland $20, J. W. Sandell, W. W. Sharpe & Co. two letters, Sargent, Studley & Co., J. F. Scurlock, Stowe & Wilmerding $30.

**U**—University Publishing Company.

**W**—M. C. Waters, W. Wood & Co. two letters, C. C. Watkins.

ORGAN BUILDER.—Mr. Mills, whose advertisement appears in our columns, is represented to us as a thorough and competent workman. We are informed that he has put up one of the largest organs in the city. Information can be obtained by those interested by consulting the trustees of St. Patrick's, St. Paul's and Dr. Palmer's church, or Mr. H. Erben, of this city.

INSURANCE.—An abstract of the seventh annual statement of the Factors' and Traders' Insurance Company appears in our advertising columns. Its officers and trustees are of our very best citizens, responsible, prudent, reliable.

DENTISTRY.—Dr. John G. Angell, whose card appears in our advertising columns, is not only a thoroughly educated and accomplished dental surgeon, but a refined gentleman, and worthy of respect and patronage.

COUGHS AND COLDS.—Elsewhere will be found the advertisement of Dr. Pope, corner of Prytania and Jackson streets, of his remedy for coughs and colds. This remedy can also be had at Ball & Lyons', Camp street.

RAGS, OLD PAPER, ETC.—In the advertisement of the Louisiana paper mills, elsewhere, it will be seen that they offer the highest prices for rags, old paper, rope, etc.

G. T. SHILLING, at No. 381 Dryades street, keeps a full and elegant assortment of human hair goods and fancy articles.

W. F. CLARK, No. 134 Rampart street, manufacturer of carriages and buggies. This establishment is one of the oldest in the city, and Mr. Clark will be found to be a reliable manufacturer. He obtained the first premium at the last Louisiana State Fair for the best victoria and caleche. He has recently completed a magnificent carriage, gilt-mounted, trimmed with rich crimson satin and gold bullion fringe, as handsome a piece of workmanship as can be seen in the city. It was made for Mr. Pierre Hoyer, at the cost of $1,700

MUTTON, BEEF AND VEAL.—The meat store of J. Stafford, corner of St. Peter and Old Levee streets, is becoming one of the most extensive markets in the city. Hotels, steamboats, ships, and families in the country, who wish to purchase in quantities for consumption or shipment, or to make arrangements to have meat sent regularly by river or rail, and want the best article, are referred to the large meat depot of Mr. Stafford. See advertisement in our columns.

CARPET WAREHOUSE.—The well-known firm of A. Brousseau & Co., No. 17 Chartres street, has on hand a splendid assortment of carpets, and everything in the line of their business. Their house would rank among the first-class houses of any city, and they have a good reputation for being honorable and trustworthy dealers. We call attention to their advertisement elsewhere, and advise those who are fond of seeing elegant goods to call on them.

UNDERTAKER.—One of the oldest and most experienced undertakers in our city is Mr. T. W. Bothick, No. 271 Camp street. We have often observed the fact that Mr. Bothick usually attends in person to funerals, to see that all things are done decently and in order. He has a large variety of coffins and materials for funeral purposes, as well as carriages and buggies for other occasions.

DAMAGED GOODS AT HALF THEIR COST.—Mr. M. Cogan, 19 and 29 Canal street, offers his stock, which was slightly damaged by water at the late fire on Canal street, at fifty per cent. below cost. Persons interested in procuring the articles enumerated in the list given in his advertisement will do well to call.

PIANO AND ORGAN DEPOT.—Our enterprising neighbor, L. Grunewald, Esq., at Nos. 18, 20 and 22 Baronne street, advertises, in our issue of this instant, his large and varied assortment of musical instruments. The establishment of Mr. Grunewald is highly creditable to the trade, and he deserves patronage.

COOPERAGE.—Our country friends who want sugar hogsheads, molasses barrels, kegs, half barrels, hoop poles, etc., are referred to the advertisement of Mr. T. A. Beck, 23 and 24 Front street.

WESTERN PRODUCE.—A fine stock of corn, hay, oats, flour, corn meal, etc., to be found at the store of Mr. J. Segassie, No. 97 Old Levee street. Give him a call.

SOUPS of all kinds are much improved by the addition of a dessertspoonful of the luncuts Halford Leicestershire Table Sauce. If you will try this recipe you will no more go without the Halford than without the soup. no13 4t

COLGATE & Co.'s new perfume for the handkerchief, "CASHMERE BOUQUET," will be appreciated by all who have enjoyed the delicate and peculiar fragrance of their toilet soap of the same name, which is so universally popular. je12 1y

## *BUSINESS NOTICES.*

**SYMPTOMS OF LIVER COMPLAINT.**

A sallow or yellow color of skin, or yellowish-brown spots on face and other parts of body; dullness and drowsiness, with frequent headache; dizziness, bitter or bad taste in mouth, dryness of throat and internal heat; palpitation; in many cases a dry, teasing cough, with sore throat; unsteady appetite, raising of food, choking sensation in throat; distress, heaviness, bloated or full feeling about stomach and sides; pain in sides, back or breast, and about shoulders; colic, pain and soreness through bowels, with heat; constipation, alternating with diarrhœa; piles, flatulence, nervousness, coldness of extremities; rush of blood to head, with symptoms of apoplexy, numbness of limbs, especially at night; cold chills, alternating with hot flashes; kidney and urinary difficulties; dullness, low spirits, unsociability and gloomy forebodings. Only a few of above symptoms likely to be present at one time. All who use Dr. Pierce's Alt. Ext. or Golden Medical Discovery for Liver Complaint and its complications are loud in its praise.

A CURE OF LIVER DISEASE.

RUSK, TEXAS, May 10, 1873.

DR. R. V. PIERCE—*Dear Sir*: My wife last year at this time was confined to her bed with Chronic Liver Disease. I had one of the best doctors to see her, and he gave her up to die, when I came upon some of your medicine. I bought one bottle and commenced giving it. She then weighed eighty-two pounds; now she weighs one hundred and forty pounds, and is robust and hearty. She has taken eight bottles in all; so you see I am an advocate for your medicines.

de1 lt WILLIAM MEAZEL.

A BOX of Liver Pills, free of charge, inclosed in the wrapper with every bottle of Kress Fever Tonic, and sold by Frederickson & Harte and E. J. Hart & Co., on the warrant of the proprietors that this Tonic will cure Fever and Ague, Chill and Fever, Dumb Ague, and all forms of this malady. Go get a bottle and try it. There is no arsenic, no strychnine nor any other poisonous property in the medicine. It has been tried for the last ten years in Indiana and Illinois, and is a success. de1 2m

MESSRS. J. H. ZEILIN & Co.—*Gentlemen*: I am directed by my uncle, Hon. Alexander H. Stevens, to say to you that he is inclined to believe that he has derived some benefit from the use of Simmons' Liver Regulator, and that he wishes to give it a further trial. You will therefore please send to his address two more bottles by express C. O. D.

CRAWFORDVILLE, GA., March 31, 1870. de1 lt

MRS. M. G. BROWN'S UNEQUALED SCALP RENOVATOR AND HAIR RESTORER.—It is safe, reliable, free from Sugar of Lead and Lac Sulphur. Penetrates, through the canals of the head, the entire system. Is the best, most gentle cathartic. Removes dandruff. Gives a new scalp. Prevents the hair from falling. Gives strong, thick, glossy hair. Restores hair to its natural color. Dresses the hair. Cools the head. Cures headache. Brightens the intellect. Renews the memory.—Price, 25 cents, 75 cents and $1. Sold by Frederickson & Harte, 130 Canal street, and E. J. Hart & Co., 73 to 79 Tchoupitoulas street, New Orleans, and by druggists generally; or will be sent to any address, on receipt of the price, from the Metaphysical University, 51 Bond street, New York. Inclose stamp for pamphlet. oc23 1yeow

PIERSON & HEWS, fine Clothing, Shirts and Furnishing Goods, 13 and 15 Camp street, opposite City Hotel, New Orleans, Louisiana. We invite visitors from the interior to examine our stock and prices. We claim to sell first-class goods as low as can be afforded and live. We sell the celebrated Shoulder-Seam Shirts, warranted to fit, wear and give satisfaction. Liberal deduction made to Clergymen, and their trade solicited. fe27 1y

THE EQUITABLE LIFE ASSURANCE SOCIETY, New York.

| | |
|---|---|
| Assets | $21,000,000 |
| Income | 11,000,000 |

Branch office—33 CAMP STREET.

A. P. CLEVELAND, General Agent.

fe13 1y

BEST AND OLDEST FAMILY MEDICINE.—SANFORD'S LIVER INVIGORATOR, a purely Vegetable Cathartic and Tonic, for Dyspepsia, Constipation, Debility, Sick Headache, Bilious Attacks and all derangements of liver, stomach and bowels. Ask your druggist for it. Beware of imitations mh27 1yeow

WE ADVISE those wanting to buy carriages, buggies or harness not to do so until they examine D. M. Hollingsworth's stock, at 54 and 56 Baronne street. oc2 6mesw

DR. C. J. BICKHAM,

RESIDENCE AND OFFICE,

**Corner Magazine and Second Streets,**

New Orleans.

Office Hours—Eight to nine A. M. and three to four P. M. je29 tf

## *NEW ADVERTISEMENTS.*

FACTORS' AND TRADERS'

INSURANCE CO.,

37.....Carondelet Street.....37

NEW ORLEANS, NOV. 17, 1873.

**Extract from the Seventh Annual Statement.**

| | |
|---|---|
| Premiums for fiscal year ending April 30, 1873 | $735,857 95 |
| Losses paid within the year | 359,200 41 |
| Reserved for unterminated risks, April 30, 1873 | 103,230 00 |
| Interest and savings received | 152,806 31 |
| Net premium profits for fiscal year | 160,902 72 |
| Gross net profits after payment of $110,000 Interest | 203,709 03 |

ASSETS,

| | |
|---|---|
| April 30, 1873 | $1,570,278 32 |

**Fire, River and Marine Risks Written at the Current Rates of Premium.**

HARMON DOANE, President.
MOSES GREENWOOD, Vice President.
ED. A. PALFREY, Secretary.

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THE BALANCE

OF THE

GOODS DAMAGED BY WATER

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**THE LATE FIRE ON CANAL STREET.**

Fine Winter Dress CLOTHING.
Boys' Clothing, Shirts and Hats.
Splendid Beaver and Pilot Cloth Overcoats, Talmas and Pea Jackets.
The latest styles of HATS.
Cloth, Silk, Velvet and Fur CAPS.
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Leather and Zinc Trunks and Valises.

All slightly damaged by water during the LATE FIRE ON CANAL STREET, and which will be sold FIFTY PER CENT. below cost, at

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POPE'S CURE

FOR COUGHS AND COLDS.

In all affections of the Throat and Lungs requiring the use of a mild, soothing and decidedly efficient remedy, this preparation may be used by persons of all ages, from

"The infant, mewling and puking in its nurse's arms,
To where the sixth age shifts—
Into the lean and slippered pantaloon"—

with perfect security. As an expectorant it will be found to act speedily and effectually, and in many cases, where actual Phthisis was supposed to exist, it has been known to render prompt and permanent relief.

Turn, sufferer, turn! why will you die,
Or coughs and colds endure,
When for a trifle you can try
A bottle of POPE'S CURE?

Price, 75 cents. Prepared and sold by
JOHN H. POPE, Druggist,
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The Best and Finest Pianos,
The Cheapest Prices, and
The Most Accommodating Terms.

Every Piano warranted to be as represented, and to give satisfaction.

Twenty second-hand PIANOS at $100, $125, $150 and upward; in perfect order. Sold below their value, on time or for cash, to make room for new stock now arriving. de1 1m

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FRESH BEEF, VEAL, MUTTON

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The very best quality of Fresh Meats always on hand. Orders from the country filled at the lowest prices and carefully attended to. Plantations supplied with the best Meats with promptitude and at the lowest possible figures. Address

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All operations in Operative, Mechanical and Surgical Dentistry carefully performed.
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Remember that for all Affections of the THROAT AND LUNGS

**Laplace's Indian Turnip Pectoral Balm**

*IS THE SOLE REMEDY,*

Combining efficacy of action with a most palatable flavor.

GIVE IT A TRIAL.

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Parties desiring to purchase in this market can do so, when cotton is in hand, with from thirty to sixty days' indulgence.

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Orders must be under the seal of the Grange. We respectfully solicit your attention, and all business intrusted to our care will receive our best attention.

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THE SEVENTH WONDER OF THE WORLD IS THE LADY

CHEAP JOHN,

MRS. D. J. LOEWENSTEIN.

519.....MAGAZINE STREET.....519

Who has nearly sold out her damaged stock of BOOTS AND SHOES, and what is remaining will almost be given away, in order to make room for her extensive stock of NEW GOODS, now arriving direct from the best manufacturers of the North, East and West. Having been carefully selected for this market, and bought for cash, they will be sold at astonishingly low prices—not to be beaten in this city. Then come and see the wonder, which will cost nothing, but you will carry away many Shoes and Boots, for less money, than you will imagine. Do not fail to come and look for the Red Flag. no13 1m

THE WEED SEWING MACHINE.

THE WEED

SEWING MACHINE

HAS JUST RECEIVED

THE HIGHEST AWARD

AT VIENNA,

THUS

REPEATING ITS EXPERIENCE

AT PARIS IN 1867.

No Machine possesses so many good qualities for general Family use.

The universal satisfaction given by this Machine justifies its claim to the well-known name:

FAMILY FAVORITE.

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**The Cheapest Human Hair Manufactory in the South.**

Gloves, Fans, Perfumery, Brushes, Combs, Fancy and Jet Jewelry, Pocket-Books, Opera Glasses, Walking-Canes, Crutches, Umbrellas, Parasols, etc.

A fine assortment of rich Bronze and Gilt ORNAMENTS, well adapted for the approaching Holidays, will be sold at cost. oc30 2m5p

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REGARDLESS OF COST,

AT A GREAT SACRIFICE,

To close the business, the entire stock of

TOYS, FANCY GOODS, BASKETS,

Trimmings, Bohemian and China Vases, etc., contained in

THE VARIETY STORE,

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Between Felicity and St. Mary streets.

The Show Cases, Shelving and Counters for sale cheap. no6 1m5p

REOPENING OF THE ST. LOUIS,

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Under the Management of

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TAKE SIMMONS' LIVER REGULATOR

THE FAVORITE HOME REMEDY.

—IT IS—

PURELY VEGETABLE,

containing those Southern Roots and Herbs which an all-wise Providence has placed in countries where Liver diseases most prevail. It will cure all diseases caused by derangement of the Liver and Bowels.

SIMMONS' LIVER REGULATOR

**OR MEDICINE**

is eminently a Family Medicine; and by being kept ready for immediate resort will save many an hour of suffering, and many a dollar in time and doctors' bills.

After over forty years' trial it is still receiving the most unqualified testimonials to its virtues from persons of the highest character and responsibility. Eminent physicians commend it as the

MOST EFFECTUAL SPECIFIC

for Constipation, Headache, Pain in the Shoulders, Dizziness, Sour Stomach, bad taste in the mouth, Bilious attacks, Palpitation of the Heart, Pain in the region of the Kidneys, despondency, gloom and forebodings of evil, all of which are the offspring of a diseased Liver.

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Macon, Ga., and Philadelphia.
Price, $1. Sold by all druggists. se25 1y

TESTIMONIAL.

TESTIMONIAL.

OFFICE AND RESIDENCE,
No. 41 Dauphine street,
New Orleans, September 20, 1873.

CAPT. TRYON J. WOODWARD,
Agent Maguire's Medicines,
No. 38 Magazine street:

*Esteemed Sir*—From a feeling of heartfelt gratitude and a general sense of duty I am prompted to address you, and respectfully beg to give you a voluntary and brief statement of my past and present state of health, and my personal experience in the use of MAGUIRE'S CUNDURANGO LIVER AND BLOOD BITTERS, and SARSAPARILLA TONIC.

My health for years has been bad, but from the commencement of this year I rapidly declined, forcing me to abandon all character of business; and upon becoming completely paralyzed in my right arm, and with my whole right side threatened, I became helpless and hopeless indeed, though attended upon by the most skillful physicians of this and other States and cities, with no benefit; and, in fact, my own medical knowledge forced me to realize the fact that unless some change and improvement took place soon with me I would shortly die, and made my every earthly arrangement accordingly, when by a most providential circumstance I was directed to and met you, about a month ago, and from your generous sympathy was induced (to gratify you, but with no confidence or hope of benefit to myself) to only try the Cundurango; and to my utmost astonishment and gratification am now almost entirely restored to perfect health, and that by the use of but one bottle of the Cundurango Liver and Blood Bitters, and one bottle of the Sarsaparilla Tonic. I feel, indeed, a renewed and resurrected man, and will ever, my dear sir, be grateful in my remembrance of you for the kind interest and generous sympathy shown me in my wretchest helplessness, and am convinced that to the use of Cundurango, under Divine Providence through you, I am indebted for a new lease upon life.

From a sense of duty, let me ask that a publication of my case be made—and by my happy experience none need despair—and that through you, in the use of Cundurango, they may also find relief and restoration to health, when even hope itself has fled. With respect and gratitude, I remain

Yours truly, etc.,
THOMAS M. LOGAN, M. D.

NEW ORLEANS, Sept. 24, 1873.

We, the undersigned, being personally acquainted with Dr. Logan, cheerfully certify that the above statement is true and correct in every particular.

J. C. McALLISTER.
REV. P. M. GOODWYN.
no27 1m DANIEL HICKOK.

DR. TUTT'S VEGETABLE LIVER PILLS.

THE STARTLING DRAWBACK ON nearly all medicinal agents has ever been that in their process of purgation and purification they have also debilitated the system. To obviate this difficulty physicians have long sought for an agent that would

PURGE, PURIFY and STRENGTHEN

**At One and the Same Time.**

Their research has at last been rewarded by a discovery which fully realizes the fondest desires of the medical faculty, and which is justly regarded as the most important triumph that Pharmacy has ever achieved. This important desideratum is

Dr. Tutt's Vegetable Liver Pill,

which purifies the blood and removes all corrupt humor and unhealthy accumulations from the body, and yet produces no weakness or lassitude whatever, but, on the contrary, tones the stomach and invigorates the body during the progress of its operation. It unites the heretofore irreconcilable qualities of a *strengthening purgative* and a *purifying tonic*.

DR. TUTT'S PILLS are the most active and searching medicine in existence. They at once attack the very root of diseases, and their action is so prompt that in an hour or two after they are taken the patient is aware of their good effects. They may be taken at any time without restraint of diet or occupation. They produce neither nausea, griping or debility, and as a family medicine they have no rival.

Price, 25 cents a box. Sold by all druggists.
Principal Office, Nos. 18 and 20 Platt street, New York. oc2 1y4p

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Profusely Illustrated and priced, mailed to any address on receipt of 10 cents each.

JAS. W. QUEEN & CO., Opticians,
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TRUE MERIT APPRECIATED.

BROWN'S BRONCHIAL TROCHES have been before the public many years. Each year finds the Troches in some new, distant localities in various parts of the world. Being an article of true merit, when once used the value of the Troches is appreciated, and they are kept always at hand, to be used as occasion requires. For Coughs, Colds and Throat diseases the Troches have proved their efficacy. For sale everywhere. jy17 1yeow

## The Child's Corner.

### IF I WERE A SUNBEAM.

BY ANNA LARKIN.

If I were a sunbeam
I know what I'd do—
I would seek white lilies
Fairly overhung by weeds,
I would seek drooping flowers,
Gardens left behind,
Hearts to strengthen
Hearts to gladden
Hearts to comfort and to bless.

If I were a sunbeam
I know where I'd go
Into prisoner's dungeon
Into wretched hovels
Till dark corners no more were left
I would shine and shine
Then I'd climb a tower
There sweet work to find.

But there are a million
Other places I'd find out
Where I'd be of service
Where I'd be of use
Till dark corners no more left
Hearts to gladden
Hearts to comfort
Hearts to strengthen
Hearts to bless.

### Make Your Own Sunshine.

"O, dear, it always does rain when I want to go and play!" cried little Jessie Moore. "It's too bad, now I've got to stay indoors all day, and I know I shall have a wretched day."

"Perhaps so," said Uncle Jack; "but you need not have a bad day, unless you choose."

"How can I help it? I wanted to go to the park and hear the band, and take Fido and play on the grass, and have a good time, and pull wild flowers, and eat sandwiches under the trees; and now there isn't going to be any sunshine at all; and I'll have just to stand here and see it rain, and see the water run off the duck's back all day."

"Well, let's make a little sunshine," said Uncle Jack.

"Make sunshine!" said Jessie; "why, how you do talk!" and she smiled through her tears.

"You haven't got a sunshine factory, have you?"

"No, sir."

"Well, I'm going to start one right off, if you'll be my partner," replied Uncle Jack. "Now let me give you three rules for making sunshine: First, don't think of what might have been if the day had been better: second, see how many things there are left to enjoy; and lastly, do all that you can to make other people happy."

"Well, I'll try the last thing first," and she went to work to amuse her little brother Willie, who was crying. By the time she had him riding a chair and laughing she was laughing too.

"Well," said Uncle Jack, "I see you are a good sunshine-maker, for you've got about all you or Willie can hold just now. But let's try what we can do with the second rule."

"But I haven't anything to enjoy, 'cause all my dolls are old, and my picture-books all torn, and"—

"Hold," said Uncle Jack; "here's an old newspaper. Now let's get some fun out of it."

"Fun out of a newspaper! Why how you talk!"

But Uncle Jack showed her how to make a mark by cutting holes in the paper, and how to cut a whole family of paper dolls, and how to make pretty things for Willie out of the paper. Then he got out the tea-tray, and showed her how to roll a marble round it.

And so she found many a pleasant amusement, and when bed-time came she kissed Uncle Jack and said:

"Good-night, dear Uncle Jack."

"Good-night, little sunshine-maker," said Uncle Jack.

And she dreamed that night that Uncle Jack had built a great house, and put a sign over the door which read:

SUNSHINE FACTORY,
Uncle Jack and Little Jessie.

She made Uncle Jack laugh when she told him her dream; but she never forgot what you must remember: "A cheerful heart makes its own sunshine."

### The Transplanted Lily.

Donald, the gardener, was transplanting lilies. They had grown so thick in the bed that the delicate spray of pure white blossoms could hardly be seen amid the broad green leaves. So the gardener had made a new bed for them in a cool, half-shaded place, such as the modest lilies of the valley love the best, and now he was carefully taking a part of them to their new home.

Little May was watching him with great interest, and following him from one place to another, chattering, in her sweet, lisping way, of this and that.

"Why do you move the sweet lilies, Donald?" asked she.

"That they may grow better," answered the gardener; and, as he looked down at the little girl to answer her, she saw that tears were in his eyes.

"What makes you cry, Donald?" asked she; "is the sun in your eyes?"

"No, dear," said he. "I was thinking of a sweet lily of mine that was transplanted long ago."

"Was it put in a better place?" asked the child.

"O, yes," answered the gardener, "a far better place. It was carried to a garden where it would have the best of care; where the fiercest sun would never wither it; where the storms would never beat upon its tender form; where nothing that could hurt or destroy it could ever enter within the gates."

"How nice!" said little May; "how glad you must be that your lovely lily is safe!"

"So I am glad!" answered the gardener.

"Then why did the tears come?" asked the child.

"Because, my little one," said he, "I miss my sweet lily so much—my home is sad and desolate without it."

"But shall you not see it again some time?" asked little May.

"If it pleases God," said the gardener, reverently laying his head and looking up, "My lily is blooming for me in heaven."—*Little Star.*

### Stand Fast.

It is a hard thing for a boy or a young man to hold steadily on the right way when all around him are going in the other. It may seem to be useless, except as a trial of his own principles, for him to stand fast in the hour of temptation; but a silent influence goes out from such an example more powerful than that of many sermons.

A young man in the army used often to be urged to drink; but always answered, "No, I may get guilty. The restraint some one provided others to refrain and thus up-rise allied to give a reason for such an incident I conduct."

Because I promised my father and mother that I would never taste a drop of liquor, he answered. After that they provided their attendants everyday to ask them are to endorse him to break his resolution; but in vain. The persecution he endured was most trying, but he had his reward. One by one his roommates began quietly to follow his example. Cards were not so common, cards were thrown aside and at least half of them seemed wholly changed in their outward deportment. Many, no doubt, were well-trained youths at home, who had been led away by evil example; and now this consistent Christian example had awakened and led them back.

Every time you stand firm in the midst of temptation you do good to others, as well as yourself. Every time you yield to what you know is wrong you do a great evil to those who follow you after. Even a child is known by his doings, whether his work is pure and whether it is right. Even a child can exert an influence that may result in the saving of a precious life and soul from ruin.—*Youth's Temperance Banner.*

LAUGHING CHILDREN.—Give me the boy or girl who smiles as soon as the first rays of the morning sun glance in through the window—gay, happy and kind. Such a boy will be fit to "make up" into a man—at least when contrasted with a sullen, morose, crabbed fellow who snaps and snarls like a surly cur, or growls and grunts like an untamed hyena from the moment he opens his sleepy eyes till he is "confronted" by his breakfast. Such a girl, other things being favorable, will be good material to aid in gladdening some comfortable home, or to refine, civilize, tame and humanize a rude brother, making him gentle, affectionate and lovable. It is a treat to even look at such a joy-inspiring girl, and see the smiles flowing, so to speak, from the parted lips, displaying a set of clean, well-brushed teeth, looking almost the personification of beauty and goodness, singing and as merry as the birds—the wide-awake birds that commenced their morning concert long before the lazy boys dreamed that the sun was approaching, and about to pour a whole flood of light and warmth upon the earth. Such a girl is like a gentle shower to the parching earth, bestowing kind words, sweet smiles and acts of mercy to all around her—the joy and light of the household.

## Farm, Garden and Household.

MOLASSES OR HYDROCHLORIC ACID FOR FLOWERS.—A correspondent of the *Scientific American* writes the following notes: "Several years ago I became passionately fond of flowers, and I purchased a great many. I gave them all the attention I could possibly spare, and watched over them anxiously for a long time; but I found, to my disappointment, that before many weeks had passed they all suddenly assumed a poor and dying appearance.

I changed the earth, enlarged the pots, and did everything imaginable, but they did not seem to improve at all. About this time I removed the earth around the roots of a favorite geranium, and, pouring molasses (the unrefined will serve the purpose well) around the roots, I covered it up with earth and waited patiently for a change. You would have really been surprised to have seen the great improvement in the flowers. I tried several others with the same result. If any one thinks that molasses is too expensive to be used for such a purpose I would assure him that hydrochloric acid answers equally as well. It should be diluted in water (say one ounce of the acid to three or four quarts of water,) and the flowers should be washed with it at the usual time. If these simple facts are of any use to lovers of flowers I trust they will be made public."

LICE.—To induce a vigorous growth in chickens the attacks of their greatest enemy—the louse—must be successfully resisted. If no precaution is taken myriads of vermin, hailing from the body of the hen and lodgments about the nest, will congregate on the chickens and soon sap the very life-blood, so essential to their growth and the nourishment of their feathers while "shooting the reel," or pin-feathering. Every louse on the hen and about the nest can be disposed of effectually by sprinkling *white precipitate* on the hen about the second week of incubation. This will work beneath the feathers and down through to the bottom of the nest. There is little or no danger of injuring the hen, for at that period she does not plume herself to any extent. To prevent any future attacks sprinkle the hen in the evening, while hovering the chickens, with powdered sulphur once or twice a month.

ACCORDING to analysis the dried onion contains from twenty-five to thirty per cent. of gluten, and ranks in this respect with the nutritious pea and the grains.

It is not merely as a relish that the wayfaring Spaniard eats his onion with his humble crust of bread; but it is because experience has long proved that, like the cheese of the English laborer, it helps to sustain his strength also, and adds, beyond what its bulk would suggest, to the amount of nourishment which his simple meal supplies.—*Monthly Report of Department of Agriculture.*

THE amount of pork which a bushel of corn will make with good feeding is an important and interesting query. A recent experimenter took thirteen fall pigs from the sow when nine weeks old. At the end of the first week he found the weight of three of them to be sixty and sixty-five pounds. He then gave the thirteen pigs fifty-four pounds of meal per day, and at the end of another week they had gained twelve pounds apiece. Less than thirty pounds of meal made twelve pounds of pork.

HOW HARPER BROTHERS ARE SPOILED.—A farmer's wife writing to the *New Yorker*, says: "If all the products of the farm home is most liable to be tainted by a nasty odor floating in the atmosphere. Our people had some veal in the spring, from which a little blood flowed out, and was deposited with a commission to smell. The result was that a jar of butter which I was then packing smelled and tasted like spring veal. Another lady friend complains that there is a filthy stagnant water a few hundred feet from her house from which an offensive effluvium would be borne on the breeze directly to the milk-room, when the wind was in a certain direction, the result of which was that cream and butter would taste like the disagreeable odor coming from that pond. As soon as the pond was drained we had no more tainted butter."—*Harper's Bazar.*

SOME curious statistics were recently presented before the British House of Commons. The tortoise is said to work from 1 to the following until 2 o'clock, a.m., the next day, or eighteen hours. During this time he feeds his young 24 times. Blackcaps work seventeen hours. The male feeds the young 14 times and the female 57 times per day. The industrious titmouse matures a spread of meals a day before its voracious offspring. According to one naturalist, their food consists largely of caterpillars.


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Location.—The institution is located in the pleasant village of Jacksonville, one of the most healthy towns in Louisiana, seven miles from Baton Rouge, with a depot of the Jackson Railroad. The position is remarkable for its beautiful, undulating surface, and for its pure water, the purest and best in the State, and perfect health.

When Founded.—The college was established in the spring of January, 1825, and received its first charter from the Methodist Episcopal Church South in 1845.

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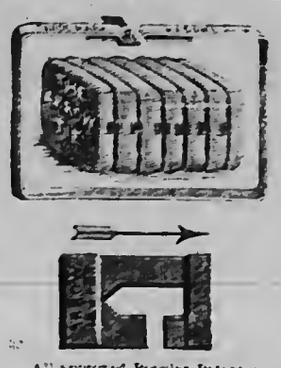
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| Gum | 5.21 | Starch | 55.62 |
| Fat | 8.59 | Cellulose | 2.93 |
| Ash | 2.12 | | |

It will be seen that the Albuminoids (albumen, gluten, casein, etc.) constitute nearly thirteen per cent. "These," says Youmans, "are the flesh-forming principles—the true elements of nutrition."

It is particularly valuable to all requiring a highly nutritious and at the same time easily assimilated diet, and hence is used as an article of daily consumption in climates which occasion rapid waste of the system. "Almost all Asiatics, Africans and (aboriginal) Americans use it as their chief nourishment."—*Louis Figuier, in his work on the Vegetable World.*

In Hermetically-sealed YARMOUTH SUGAR CORN all the nutritive qualities of the grain are preserved. The grain is cut from the ear and placed in tin canisters with the rich juices (or milk) which oxide from it, and is then sealed air-tight and the canister subjected to steam heat, which coagulates the albumen. In this condition it will keep for years. It will be seen by this that all the nutritive properties of the grain are preserved, and the most nourishing article of food in the domain of nature placed within the reach of all.

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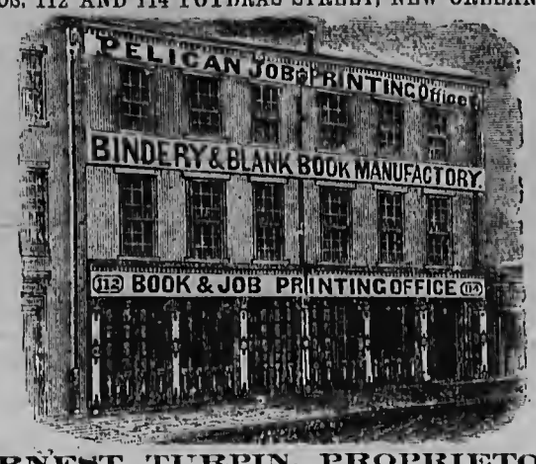



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| | |
|---|---|
| Louisiana and Mississippi | bales... 26,880 |
| Lake | 33 |
| Arkansas | 1,382 |
| Tennessee | 2,806 |
| Mobile | 3,060 |
| Texas | 312 |
| Total | 31,481 |

On Saturday the market opened with only a moderate inquiry and a limited business, mostly at a decline of ⅛c., but later in the day factors stimulated the demand by making further concessions, and the movement became more animated, resulting in sales of 4,700 bales. Quotations were accordingly reduced ⅛@¼c. on low middling and the lower grades, and about ¼c. on the better qualities. The sales for currency included strict good ordinary at 15¼c., and low middling at 15⅛c., and for certified checks strict ordinary at 13⅛, 13 5-16, 13⅜c., good ordinary at 14⅛@14¼c., strict good ordinary at 14⅜, 15c, 15⅛c., low middling at 15⅛@15¼c., strict low middling at 16c., middling at 16, 16 1-16, 16⅛c., middling to strict middling at 16¾c., strict middling to good middling at 17⅛c., and good middling as low as 17⅜c., or ¾c. under quotations. On Monday the movement during the morning was of moderate extent, but later in the day exhibited more animation, and 4,850 bales changed hands at irregular and lower prices, a portion of the business being done at a decline of 1 1-16@⅛c., and a part at ⅛, 3-16@¼c., the average being 3-16@¼c. On Tuesday we noticed a fair inquiry during the morning, but mostly from buyers who came forward with offers which factors were unwilling to accept, notwithstanding which about 2,000 bales changed hands during the morning, partly at previous rates, but mostly at a decline of 1-16@⅛c., after which the movement became more animated, and the entire business summed up 6,500 bales. The closing rates showed an irregular decline of 1-16@¼c., but exhibited rather more steadiness than earlier in the day. The above makes an aggregate for the past three days of 16,250 bales, against 14,600 for the corresponding time last week and 11,300 the week before.

The receipts proper at this port since the first of September, exclusive of the arrivals from Mobile, Florida and Texas, are 267,888 bales, against 332,303 bales to the same date last year, and the decrease in the receipts at all the ports up to the latest dates, as compared with last year, is 146,259 bales. In the exports from the United States to foreign countries, as compared with the same date last year, there is an increase of 14,711 to Great Britain, and a decrease of 42,882 to France and of 59,386 to other foreign ports. We quote:

| | | |
|---|---|---|
| Ordinary | currency... | 12¼ @ — |
| Strict ordinary | | 12⅝ @ 13 |
| Good ordinary | | 14 @ 14⅛ |
| Strict good ordinary | | 14⅜ @ 14⅝ |
| Low middling | | 15 @ 15⅛ |
| Strict low middling | | 15¼ @ 15⅜ |
| Middling | | 16 @ 16⅛ |
| Strict middling | | 16⅜ @ 16⅝ |
| Good middling | | — @ 18 |

COTTON STATEMENT.

| | | |
|---|---|---|
| Stock on hand Sept. 1, 1873...bales | | 7,177 |
| Arrived past three days | 34,483 | |
| Arrived previously | 269,757— | 304,240 |
| | | 311,417 |
| Exported past three days | 20,827 | |
| Exported previously | 149,244— | 170,071 |
| Stock on hand and on shipboard | | 141,346 |

SUGAR.—The supplies, though not large, have found a dull market, with prices leaning in favor of buyers. The receipts on Saturday and Monday embraced 1,700 hhds., of which only about a half was disposed of at 4@5c. for inferior, 5¼@5⅝c. for common, 6@6¼c. for good common, 6¾@6⅞c. for fair, 7⅛c. for good fair, 7⅜@7⅝c. for fully fair, 8@8¼c. for prime, 8⅝@8¾c. for strictly prime, 8⅞@9c. for choice, 9@9⅛c. for seconds, 8⅝@9¼c. for yellow clarified, 9@9⅜c. for white clarified.

MOLASSES.—On Tuesday 3,069 hbls. and 110 half bbls. were received, and sold as fast as landed, inferior centrifugal 33c, centrifugal 39@45c, common 38c., fair 45@48c., prime 50@53c., strictly prime 54@55c., choice 58c. ₱ gallon.

CORN.—The supply is light, with a moderate demand at previous prices. On Saturday 1,900 sacks sold at 76c. for yellow mixed, and 78c. for white; and on Monday 1,200 sacks sold at 75c. for yellow and mixed; a small lot of white sold in store at 78c. per bushel.

OATS.—Supplies are liberal and the demand is fair. On Tuesday 1,050 sacks sold at 55c. for ordinary, and 56@57c. for choice.

BRAN—Is in light supply and limited demand. On Saturday 100 sacks sold at 85c. ₱ 100 lbs.

PORK.—The dealers have replenished their stocks since the first instant, and there was a good demand on Monday, when 354 bbls. new and old mess sold, in several lots, at $14.62½, $14.75@15 ₱ bbl.

BREAKFAST BACON—Is in good supply, but there is no demand, and prices are nominal. On Monday a lot of choice Western sold at 11½c. ₱ lb. On Tuesday 25 boxes sold on private terms.

HAMS.—On Tuesday 10 tierces choice new sugar-cured sold at 13½c. ₱ lb.

### MONETARY.

Gold opened on Tuesday at 108⅞@109¼ for currency and 109¼@109⅝ for checks (against 108⅞ at New York,) and closed at the opening rates for the former and 109⅝@110 for the latter (against 109¼ at New Yark.)

Nothing has been reported in silver. It is extremely scarce. Quotations are entirely nominal.

## New Orleans Wholesale Prices.

REVISED AND CORRECTED WEEKLY.

*Made up from Actual Sales as they Transpire.*

| ARTICLES. | FROM | TO |
|---|---|---|
| AGRICULTURAL IMPLEMENTS: | | |
| Cotton scrapers | $5 00 | $6 00 |
| Cotton sweeps | 5 00 | 6 00 |
| Cultivators, Diam. and shovel-tooth | 9 00 | 18 00 |
| Cultivators, riding and walking | 25 00 | 45 00 |
| Shovels and spades | 7 50 | 16 50 |
| Axes | 12 00 | 17 50 |
| Shovel plows | 6 00 | 9 00 |
| Half do., with cutters | 8 00 | 10 00 |
| Manly's double-shovel plow | 6 00 | 9 75 |
| Corn mills, Coleman's | 150 00 | 425 00 |
| Bradford's grist mills | 150 00 | 235 00 |
| BRICKS, ₱ M: | | |
| Lake | 13 00 | 16 00 |
| Country | 12 00 | 14 00 |
| English fire | 45 00 | 50 00 |
| American fire | 35 00 | 43 00 |
| CANDLES, ₱ lb.: | | |
| Sperm, New Bedford | 33 | 36 |
| Tallow | 17 | — — |
| CHOCOLATE, ₱ lb.: | | |
| Cocoa | 38 | 60 |
| No. 1 | 50 | 52 |
| Sweet | 25 | — — |
| COAL, ₱ ton: | | |
| Anthracite | — — | 13 00 |
| Western, ₱ bbl | — — | — — |
| COFFEE, ₱ lb.: | | |
| Mexican | 27 | 28 |
| Java | 30 | — — |
| COTTON SEED: | | |
| Rough, ₱ ton | — — | 10 00 |
| In sacks | — — | — — |
| EGGS, ₱ dozen: | | |
| Western | 25 | 30 |
| FERTILIZERS, ₱ ton: | | |
| Stern's raw-bone superphosph'e | — — | 65 00 |
| Stern's fine-ground bone | — — | 45 00 |
| FLOUR, ₱ bbl.: | | |
| Double extra | 5 00 | 5 75 |
| Superfine | 4 50 | 4 75 |
| Fine | — — | 4 25 |
| GLASS, ₱ box of 50 feet: | | |
| French, 8 by 10 | — — | 4 00 |
| French, 10 by 12 | 4 00 | 4 25 |
| French, 10 by 14 to 12 by 20 | 4 25 | 4 50 |
| French, 14 by 18 to 18 by 20 | 4 50 | 5 00 |
| HAY, ₱ ton: | | |
| Prime | — — | 26 50 |
| Choice | — — | 27 00 |
| IRON, ₱ ton: | | |
| English, ₱ lb | 4¼ | 5½ |
| Swedes, assorted | 7½ | 8 |
| Hoop | 9 | 9 |
| Sheet | 7 | 10 |
| Nail rods | — — | 9¾ |
| Castings, American | 5¼ | 6 |
| LEATHER, ₱ lb.: | | |
| Sole, hemlock | 30 | 33 |
| Sole, oak | 40 | 44 |
| Harness | 38 | 45 |
| Calf-skins, ₱ dozen | 35 00 | 100 00 |
| Texas, rough, ₱ lb | 24 | 26 |
| LIME, ₱ bbl.: | | |
| Western | 1 75 | — — |
| Cement | 2 75 | 3 00 |
| Plaster Paris | 3 50 | 3 75 |
| LUMBER, ₱ M feet: | | |
| Boards, yellow pine | 13 00 | 15 00 |
| Boards, cypress | 20 00 | 25 00 |
| Flooring, dressed | 18 00 | 21 00 |
| Flooring, rough | 14 00 | 17 00 |
| Ceiling, dressed | — — | 12 00 |
| Weatherboards, dressed | 15 00 | 18 00 |
| Weatherboards, rough | — — | 12 00 |
| Scantling | 12 00 | 14 00 |
| Shingles, ₱ M | 3 50 | 4 00 |
| Lathe | 2 50 | 2 75 |
| OILS: | | |
| Lard, ₱ gallon | 82 | 85 |
| Coal oil, in barrels | 21 | 23 |
| Linseed, raw | 1 10 | — — |
| SUGAR, ₱ lb.: | | |
| Havana, white | — — | — — |
| Havana, yellow | 9 | 10 |
| Havana, brown | 9 | 9½ |
| Crushed | 11¾ | 12 |
| Pulverized | 11¾ | 12 |
| TEAS, ₱ lb.: | | |
| Imperial | 50 | 1 30 |
| Gunpowder | — — | 1 60 |
| Hyson | 70 | 1 40 |
| Young Hyson | 70 | 1 40 |
| Pouchong | 30 | — — |
| Oolong | 40 | 1 10 |
| WAGONS, CARTS, ETC.: | | |
| Wagon, two-horse | 85 00 | 100 00 |
| Wagon, four-horse | 110 00 | 125 00 |
| Wagon, two-horse, thin skein | 85 00 | 90 00 |
| Wagon, four-horse | 100 00 | 115 00 |
| Cane wagon | 180 00 | 210 00 |
| Ox wagon | 90 00 | 125 00 |
| Ox cart, complete | 110 00 | 115 00 |
| Cane cart | 85 00 | 120 00 |
| Tongue cart, complete | 120 00 | 125 00 |
| Plantation cart | 55 00 | 70 00 |

### CATTLE MARKET.

NEW ORLEANS, Dec. 2, 1873.

| | |
|---|---|
| Texas beeves, choice, ₱ head | $— —@$45 00 |
| Texas beeves, first quality, ₱ head | 35 00 @ 40 00 |
| Texas cattle, second quality, ₱ head | 20 00 @ 28 00 |
| Texas cattle, third quality, ₱ head | 12 00 @ 15 00 |
| Western beeves, ₱ lb. net | 10 @ 12½ |
| Sheep, first quality, ₱ head | 4 00 @ 5 00 |
| Sheep, second quality, ₱ head | 3 00 @ 4 00 |
| Milch cows, choice, ₱ head | 80 00 @100 00 |
| Milch cows, ₱ head | 35 00 @ 50 00 |
| Calves, ₱ head | 7 00 @ 10 00 |
| Yearlings, ₱ head | 8 00 @ 12 00 |

## Business Directory

OF THE

NEW ORLEANS CHRISTIAN ADVOCATE.

**Agencies.**
Harchay & Co., Philadelphia.
E. C. Hilligman, New York.
A. Covle, St. Louis, Mo.
Mrs. H. Mogridge, purchasing agent, 96 Canal street.

**Architects.**
T. Whitney Carter, 58 Carondelet street.
S. B. Haggart, 5 Commercial place.

**Artificial Legs and Arms.**
Lewis Lockwood, 59 Camp street.

**Banks.**
New Orleans Savings Institution, 156 Canal st.

**Bed Springs.**
John Flinn, Philadelphia.

**Bells.**
Blymyer Manufacturing Co., Cincinnati, Ohio.
Buckeye Bell Foundery, Cincinnati, Ohio.

**Book-Binder.**
F. Kuhnholz, 112 Gravier street.

**Books and Stationery.**
Robert J. Harp, agent, 110 and 112 Camp street.
American Sunday School Union, Philadelphia.
Continental Publishing Co., St. Louis, Missouri.
J. W. Daughaday & Co., Philadelphia.
E. A. Hutchinson & Co., New Orleans.
Nettleton & Co., Cincinnati, Ohio.
J. Hale Powers & Co., Cincinnati, Ohio.
Queen City Publishing Co., Cincinnati, Ohio.
James W. Queen & Co., New York.
H. R. Thompson & Co., 9 Lakeside building, Chicago, Illinois.
United States Publishing Company, New York.
Valley Publishing Company, New Orleans.
A. D. Worthington & Co., Hartford, Conn

**Boots and Shoes.**
Louis Gimbel, 578 Magazine street.
John Hansen, 33 Canal street.
Mrs. D. J. Loewenstein, 549 Magazine street.
F. Selles, 181 Poydras street.
George John Wagner, corner Ursulines and Dauphine streets.

**Butchers.**
Martin Lannes, stalls 37, 38 and 7 Magazine market.

**Canned Goods.**
J. Winslow Jones, Portland, Maine.
Burnham & Morrill, Portland, Maine.

**Carpets.**
Elkin & Co., 168 Canal street.

**Carriages, Wagons, Etc.**
Joseph Beckhaus, Philadelphia.
W. F. Clark, 134 Rampart street.
D. M. Hollingsworth, 54 and 56 Baronne street.
J. A. Lunn & Co., 162 Gravier and 13 Union street.

**Cemeteries.**
Metairie Cemetery Association.

**Clothing and Furnishing Goods.**
M. Cogan, 19 and 29 Canal street.
Pierson & Hews, 13 and 15 Camp street.
B. T. Walshe, 110 Canal street.

**Coal and Wood.**
John D. Macfin, 31 Carondelet street.
H. & C. Tyler, 9 Carondelet street.
B. D. Wood & Bros., 101 Common street.
Wm. Velden, cor. Prytania and Philip streets.

**Coopering.**
Wm. J. Beirne & Co., cor. Marengo and Levee.

**Cotton Ties.**
Bartlett & Rayne, 48 Carondelet street.

**Croquet.**
Bradley's Patent Croquet, Robt. J. Harp, agent, 110 and 112 Camp street.

**Dentists.**
Dr. John G. Angell, 152 Julia street.

**Dry Goods.**
D. H. Holmes, 155 Canal and 15 Bourbon street.

**Educational.**
Centenary College, Jackson, Louisiana.
J. W. Blackman's Commercial College, 131 Carondelet street.
Emory and Henry College, Washington county, Virginia.
Hiwassee College, Sweetwater, Tennessee.
Homer College, Homer, Louisiana.
Readville Seminary, Baton Rouge, Louisiana.
Whitworth Female College, Brookhaven, Miss

**Engravers and Lithographers.**
John Gibson, New York.
George E. Teetzel & Co., 82 Gruvier street.

**Factors and Commission Merchants.**
Aiken & Watt, 80 Carondelet street.
G. M. Bayly & Pond, 34 to 42 Canal and 59 and 61 Commott street.
W. Harrington & Co., 79 Carondelet street.
M. J. & D. D. O'Brien, 32 Peters street.
J. U. & H. M. Payne & Co., 64 and 66 Baronne st.

**Fancy Goods.**
Variety store, 547 Magazine street.
Mrs. S. Zephirin, 621 Magazine street.

**Fire Engine.**
Babcock Self-Acting Fire Engine, A. M. Gruger, general agent, Exposition building

**Feamen.**
Charles Hamilton, 661 Magazine street.
F. Wagener, 13 Baronne street.

**Furniture.**
J. Bois, 230 Camp street.
M. A. Davis & Sons, Philadelphia.
Nath. Johnson, New York.
The Mitchell & Rammelsberg Furniture Co. 103 and 105 Camp street.
Sampson & Bros., 33 and 35 Royal street.
W. P. Uhlinger, Philadelphia.

**Gas and Steam-Pipe Fitters.**
Barbarin Gas Machines, F. Roberts, superintendent, 2 Triangle building and 255 Peters st.
Julius Loeffler, 42 Royal street.
Jas. N. Quin, 118 and 120 Tchoupitoulas street.

**Glass Works.**
Aickin & Isaac, Philadelphia.

**Grocers.**
John I. Adams & Co., 43, 45 and 47 Peters street.
C. W. Roth, 175 Poydras street.

**Hardware.**
A. Baldwin & Co., 74 Canal, and 91, 93 and 95 Common street.

**Hay.**
Jacob C. Baker, Portland, Maine.

**Hides and Tallow.**
New Orleans Butchers' Hide and Tallow Co.

**Hotels.**
American House, Boston, Massachusetts.
Bingham House, Philadelphia.
McAllister's House, cor. Carondelet and Julia.
Sherman House, Chicago, Illinois.
St. Louis Hotel, New Orleans.

**Human Hair Goods.**
J. G. Bermel, 121 Canal street.
George T. Shilling, 381 Dryades street.

**Ink.**
Printers' Ink, S. Collins & Co., New York.

**Insurance.**
Ætna Life Insurance Co., 2 Carondelet street.
American Life Insurance Co., 10 Carondelet st.
Equitable Life Assurance Co., 31 Camp street.

**Iron Manufactories.**
Billings & Spencer Company, Hartford, Conn
Boston Ornamental Iron Works, Boston, Mass.
M. Walker & Sons, Philadelphia.
J. B. Wickersham & Sons, Philadelphia, Pa.

**Jewelry.**
A. B. Griswold & Co., cor. Canal and Royal sts.

**Lumber.**
W. W. Curre & Co., 350 Delord street.
Thomas Hasam, cor. Cedar and Julia streets.
F. Heiner, 948 and 950 New Levee street.
Ocean Saw Mill, foot of Bordeaux street, Sixth District.
Roberts & Co., 301 to 307 Gravier street.

**Machinery.**
N. F. Burnham's Water-wheel, York, Pa.
Daniel & James D. Edwards, 22 to 28 Front and 21 to 27 Delta street.
Lewis Johnson, corner Julia, Delta and Water streets.
Meneely & Kimberly, Troy, New York.
W. H. Reynolds, corner Fulton and South Market streets.
Jos. Walker, corner St. Joseph and Constance streets.
B. J. West, 115 and 117 Magazine street.

**Magic Lanterns.**
W. Mitchell McAllister, Philadelphia, Pa.

**Manufacturers.**
William Ebert, 164 and 166 Magazine street.

**Medical.**
Mrs. M. G. Brown's Metaphysical Discovery, 51 Bond street, New York.
Chills and Fevers, Dr. J. A. Muyes, Muyesville, South Carolina.
Citrate of Magnesia, etc., Hofmann & Co., N. Y.
Craddock & Co., Philadelphia, Pa.
Cundirango Bitters, 44 Dauphine street.
Fever and Ague cure, Billings, Clupp & Co., New York.
Dr. Fitler's Vegetable Rheumatic Sirup, E. J. Hart & Co., New Orleans.
Hamilton's Buchu and Dandelion, W. C. Hamilton & Co., Cincinnati, Ohio.
Laplace's Indian Turnip Pectoral Balm, B. Laplace, 23 and 25 Elysian Fields street.
Dr. Pierce's Golden Medical Discovery, Buffalo, New York.
Dr. Resch's Hair Regenerator, 134 Thalia st.
Rogers' Citrate of Magnesia, Arthur Rogers, New York.
Simmons' Liver Regulator, J. H. Zellin & Co., Philadelphia, Pa.
Swaim's celebrated Panacea, 170 William st., New York.
The Greatest Medical Discovery, Dr. Kennedy, Roxbury, Massachusetts.
Dr. Tutt's Vegetable Liver Pills, 18 and 20 Platt street, New York.
Matern Weber, apothecary, corner Royal and Spain streets.

**Mineral and Soda Water.**
Bethesda Mineral Water, J. C. McAllister, agent, glass box 825, New Orleans

**Millinery.**
H. Felsenfield, 194 Canal street.
Mrs. Barnhardt, 625 Magazine street.
Mrs. Lynch, 180 Canal street.
Mme. Montardier, 19 Bourbon street.
Mrs. M. Tournabeu, 208 Prytania street.

**Modiste.**
Sophie 13 Baronne street.

**Musical Instruments, Publications, Etc.**
Robert J. Harp, 110 and 112 Camp street.
Bigtow & Main, New York and Chicago.
S. Brainard's Sons, Cleveland, Ohio.
S. C. Collins, Philadelphia, Pennsylvania.
Charles H. Dixon & Co., New York.
Oliver Ditson & Co., Boston, Massachusetts.
Lee & Walker, Philadelphia, Pa.
Alexander Mills, organ builder, New York.
Horace Waters & Son, New York.

**Painters.**
A. S. Cutler, 136½ Camp street.
Johnson & Hillsman, 144 Magazine street.

**Paper-Hanger.**
T. J. Brown, 203 Camp street.

**Paper Mills.**
Atlanta Paper Mills, Atlanta, Georgia.

**Paper Patterns.**
W. E. Cooper, 89 Canal street.

**Patents.**
John A. Wiedersheim & Co., Philadelphia.

**Pens.**
R. Esterbrook & Co., New York.
Joseph Gillott & Sons, New York.

**Perfumery.**
Colgate & Co.'s Cashmere Bouquet.

**Photographers.**
Anderson, 183 Canal street.
Umhauer & Simon, 21 Hospital street.

**Plows.**
Brinly Plows, Briuly, Miles & Hardy, Louisville, Kentucky.

**Preserved Corn.**
Portland Packing Company, Portland, Maine.

**Printing.**
Pelican Job Office, 112 and 114 Poydras street.

**Professional.**
Dr. C. J. Bickham, office, corner Magazine and Second streets.
C. G. Forshey, Civil Engineer, 24 Baronne street.
Dr. J. J. Lyons, office, 210 Carondelet street.
Race, Foster & E. T. Merrick, law office, corner Camp and Commercial place.

**Pumps.**
Chicago Farm Pumps, B. S. Twichell, agent.

**Railroads.**
Great Jackson Route.

**Sciopticon.**
L. J. Marcy, Philadelphia.

**Seeds and Flowers.**
Korn, Stelzer & Co., St. Louis, Mo.
D. Landreth & Son, Philadelphia.

**Sewing Machines.**
Florence Sewing Machine Co., Florence, Mass.
Weed Sewing Machine, 207 Canal street.

**Soap.**
J. H. Keller, 110 Gravier street.

**Stables.**
Southern Sale Stables, cor. Delord and Dryades.

**Steamboat Agents.**
Britton & Eppler, 135 Gravier street.

**Steamships and Shipping.**
Cromwell Line New York Steamers, Alfred Moulton, agent, 41 Carondelet street.
Merchants' Line New York Steamers, John H. Ludwigsen, agent, 190 Common street.

**Stoves.**
H. Haller, 49 Camp street.

**Tobacco and Cigars.**
F. Esteva, corner Camp and Girod streets.
Santiago M. Lapeyre, 53 St. Louis street.
Ed. L. Zell, corner Canal and Carondelet streets.

**Undertakers.**
T. W. Bethick, 271 Camp street, New Orleans.

**Upholstery.**
Heath & Lara, 99 Camp street

**Wants.**
Goodwyn & Co., lock box 161, New Orleans.
Address Rev. R. J. Harp, New Orleans.

**Washing Machines.**
Lash Washing Machine, No. 5 North Seventeenth street, Philadelphia, Pa.
Ringen Washer, H. Haller, 49 Camp street.

**Watches.**
New York Watch Company, Springfield, Mass.

**Wire Railing, Etc.**
Dufur & Co., Baltimore, Maryland.

## Appointments for Quarterly Meetings.

NOTICE.—The Publishing Committee of the ADVOCATE gave it as their opinion that the insertion of the notices of Quarterly Conferences once or twice was sufficient, and, as the space of the paper is valuable, they passed a resolution recommending that they *"be not inserted more than once or twice."* Our friends will are interested in these appointments *will take due notice thereof*, as we propose to be governed by the resolution in future.

### LOUISIANA CONFERENCE.

SHREVEPORT DIS.—FOURTH ROUND.

| | |
|---|---|
| Mansfield circuit, at Mansfield | Nov. 1, 2 |
| Keachie circuit, at Keachie | 8, 9 |
| Caddo circuit, at Mount Zion | 15, 16 |
| Many circuit, at Fort Jessup | 22, 23 |
| Anacoco circuit, at Holly Grove | 29, 30 |
| Springville circuit, at Forest Grove | Dec. 6, 7 |
| Pleasant Hill circuit, at Beulah | 13, 14 |
| North Bossier circuit | 20, 21 |
| Shreveport station | 27, 28 |

13 JOHN PIPES, P. E.


*INSURANCE.*

AMERICAN

LIFE INSURANCE CO.

SOUTHERN BRANCH,

10.....CARONDELET ST.....10

New Orleans, La.

Insures on LOW ALL-CASH RATES. All restrictions as to travel and residence removed.

Premiums paid quarterly, semi-annually or annually, at option of parties insuring.

The company is one of THE OLDEST in the United States, and has a share of the patronage of the public.

☞ Any particulars gladly furnished at the above place.

oc24 2m CAPT. JOHN D. SCOTT, Agent

ÆTNA LIFE INSURANCE CO.,

*HARTFORD, CONN.*

WILLIAM E. FITZGERALD,

Manager for Louisiana and Mississippi,

NO. 2 CARONDELET ST. (Room No. 10,)

oc23 3m New Orleans, La.

*MISCELLANEOUS.*

NEW ORLEANS

SAVINGS INSTITUTION,

156.....CANAL STREET.....156

Incorporated March 15, 1855.

OFFICERS.

L. F. GENERES, President.
THOS. A. ADAMS, First Vice President.
THOS. ALLEN CLARKE, Second V. President.
CHARLES J. LEEDS, Third Vice President.
SAM JONES, Jr., Treasurer.

DIRECTORS.

| | |
|---|---|
| Dr. W. Newton Mercer, | David Urquhart, |
| L. F. Generes, | John G. Gaines, |
| George Jones, | Carl Kohn, |
| Thos. A. Adams, | Christian Schneider, |
| Thos. Allen Clarke, | Samuel Jamison. |
| Charles J. Leeds, | |

☞ SIX PER CENT. INTEREST on deposits.

oc23 3m

NEW ORLEANS BUTCHERS'

HIDE AND TALLOW CO.,

NO. 69 TCHOUPITOULAS STREET.

Capital.....$100,000.

JEAN BERTHIN, President.
A. D. DUCHIRON, Secretary.

DIRECTORS.

| | |
|---|---|
| J. Berthin, | P. Lacoze, |
| H. Hubat, | A. D. Duchiron, |
| P. Cestac, | A. Maithes, |
| L. Duches, | M. Lannes, |
| J. Dubarry, | J. Soulhie, |
| J. Berdelhan. | oc30 2m |

OCEAN SAW MILL.

Having our large NEW SAW MILL now in successful operation, which gives us increased facilities for sawing Lumber to order at short notice, and at reduced prices, we would be glad to have our customers and the public generally, in want of Lumber, to call and examine our stock, consisting of almost every variety of wood grown in the South, viz.:

| | | | |
|---|---|---|---|
| Cypress, | Cedar, | Hhd. Staves | (cypress.) |
| Pine, Yellow, | Maple, | Barrel Staves | (cypress.) |
| Pine, White, | Gum, | Headings | (cypress.) |
| Oak, White, | Sycamore, | Clap-Boards | (cypress.) |
| Ash, | Beech, | Shingles | (cypress.) |
| Walnut, | Cotton, | Laths | (cypress.) |
| Poplar, | Cherry, | Firewood, assorted, etc. | |

Also Mast-Sticks and Spars.

It will be greatly to the advantage of parties shipping by cargo to call upon us, as we can saw and furnish Lumber as rapidly as a vessel can receive it.

Orders directed to Messrs. M. PUIG & CO., No. 57 Customhouse street, or Box 2235, New Orleans Postoffice, and Box 297, Mechanics' and Dealers' Exchange, will receive prompt attention.

L. CARBO, Director and Agent,
Office, foot of Bordenmx street,
no6 1m Sixth District.

A MAN OF A THOUSAND.

A CONSUMPTIVE CURED.

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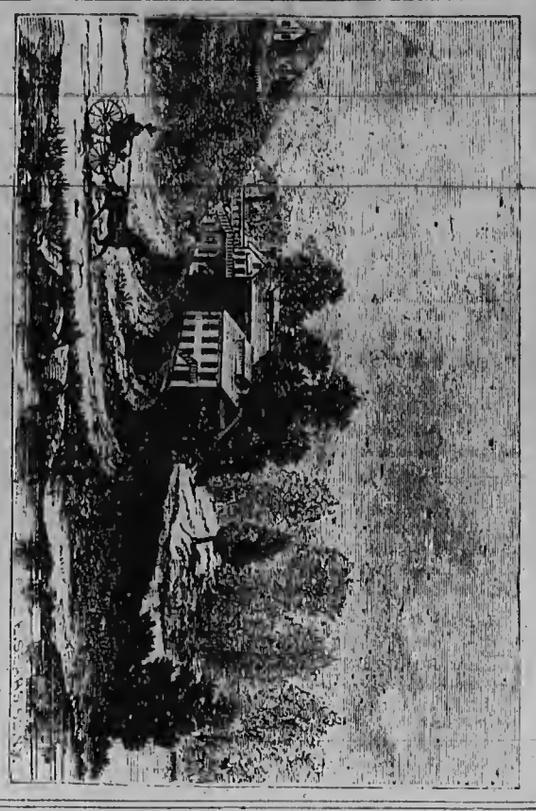
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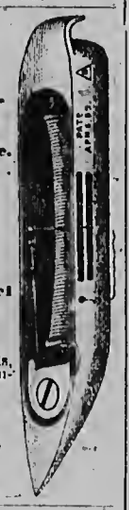
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CEMETERY ASSOCIATION.

OFFICE METAIRIE CEMETERY ASSOCIATION,
No. 27 Carondelet st., New Orleans, Nov. 9 1873.

We will be prepared, on and after the fifteenth of November, to offer for sale LOTS in this Cemetery. We respectfully invite the public to visit the grounds, which are now partly finished and in rapid course of completion.

We also invite parties wishing to secure Lots to call either on the undersigned or at the office of the company, and examine the plans of the grounds, which will afford to owners of Lots and their families a beautifully-shelled carriage-drive of over five miles in extent within its inclosure.

It is the purpose of the Association to so improve and ornament this Cemetery as to make it equal, in point of beauty, to any in this country.

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no20 1m Prest. Metairie Cemetery Association.

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Manufacturer of and Dealer in all kinds of

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calls the attention of his customers and strangers visiting the city, before purchasing elsewhere, to call and examine his stock of

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PUFFS, CHATELAINE, BRAIDS,
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Also a large stock of French and American PERFUMERY, SILK HAIR-NETS AND FANCY GOODS. All orders from the country promptly attended to, and at prices to suit the times. no6 tm

GOOD NEWS.....GOOD NEWS

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UPPER CITY BLUE SHOE STORE,

No. 578 Magazine Street, New Orleans.

MR. PHILLIPS, formerly with the house of Messrs. Glynn & Wintz, having recently taken charge of my department for the manufacture of

LADIES' AND CHILDREN'S SHOES,

will be happy to meet his old friends and customers, satisfied of his ability to convince them that in quality of material, excellence and taste of workmanship, and reasonableness of price, his stock is unsurpassed in the city. Also Men's and Boys' HATS, and TRUNKS.

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The undersigned calls the attention of all interested in fitting up Churches and Schools to his numerous styles of School Desks, especially his NE PLUS ULTRA DESK, which has been adopted in all the new Public Schools erected this last year in New York; as also new styles of Pulpits, Settees for Sunday Schools, Pews, etc.; also his last Patent of combined Easel and Map or Lesson-Card Elevator.

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OF THE AGE.

MR. KENNEDY, OF ROXBURY, has discovered in one of our common pasture-weeds a remedy that cures

EVERY KIND OF HUMOR,

FROM

**The Worst Scrofula Down to a Common Pimple.**

He has tried it in over eleven hundred cases, and never failed except in two cases (both Hunchbacks.) He has now in his possession over one hundred certificates of its value, all within twenty miles of Boston.

Two bottles are warranted to cure a nursing sore mouth.

One to three bottles will cure the worst kind of Pimples on the face.

Two or three bottles will clear the system of blotches.

Two bottles are warranted to cure the worst Canker in the mouth or stomach.

Three to five bottles are warranted to cure the worst kind of Erysipelas.

One to two bottles are warranted to cure all Humor in the Eyes.

Two bottles are warranted to cure running of the Ears and blotches among the hair.

Four to six bottles are warranted to cure corrupt and running Ulcers.

One bottle will cure a scaly eruption of the Skin.

Two or three bottles are warranted to cure the worst kind of Ringworm.

Two or three bottles are warranted to cure the most desperate case of Rheumatism.

Three to four bottles are warranted to cure Salt Rheum.

Five to eight bottles will cure the worst case of Scrofula.

A benefit is always experienced from the first bottle, and a perfect cure is warranted when the above quantity is taken.

ROXBURY, Mass.

DEAR MADAM: The reputation of the Medical Discovery in curing all kinds of Humors is so well established, by the unanimous voice of all who have ever used it, that I need not say anything on the subject, as the most skillful physicians and the most careful druggists in the country are unanimous in its praise.

In presenting the Medical Discovery to your notice, I do it with a full knowledge of its curative power in relieving all, and curing most of those diseases to which you are unfortunately so liable. That most excruciating disease to an affectionate mother,

**Nursing Sore Mouth,**

is cured as if by a miracle. Your own temper is restored to its natural sweetness, and your babe, from short and fretful naps to calm and sweet slumbers; and the Medical Discovery becomes a fountain of blessing to your husband and household. In the more advanced stages of

**Canker**

it extends to the stomach, causing

**Dyspepsia,**

which is nothing but canker in the stomach; that in the intestines and

**Kidneys,**

creating a sinking, gone feeling, and an indifference even to the cares of your family. Your stomach is

**Raw and Inflamed,**

your food distresses you, and you can only take certain kinds, and even of that your system does not get half the nourishment it contains, as the corrosions fluid of the canker eats it up; then your complexion loses its bloom and becomes sallow or greenish, and your best day is gone. For want of nourishment your system becomes loose and flabby, and the fibers of your body become relaxed. Then follow a train of diseases which the Medical Discovery is peculiarly adapted to

**Cure:**

Palpitation of the heart, pain in the side, weakness of the spine and small of the back, pain of the joints when you retire, irregularity of the bowels, and also that most excruciating of diseases,

**The Piles.**

How many thousands of poor women are suffering from this disease and pining away a miserable life, and their next-door neighbor does not know the cause. I wish to impress on your mind the old proverb: "An ounce of prevention is better than a pound of cure." In

THE MEDICAL DISCOVERY

you have both the preventive and the cure, with this great and good quality: that it will never, under any circumstances, do you any injury.

No change of diet is ever necessary. Eat the best you can get, and enough of it.

DIRECTIONS FOR USE.—Adults, one tablespoonful per day; children over ten years, dessertspoonful; children from five to eight years, teaspoonful. As no directions can be applicable to all constitutions, take sufficient to operate on the bowels twice a day. Yours truly,

apl1 1y DONALD KENNEDY.

Price, $1.50 per bottle. For sale by all druggists.

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# The Christian Advocate.

PUBLISHED BY ROBT. J. HARP, FOR THE ALABAMA, MISSISSIPPI AND LOUISIANA CONFERENCES, METHODIST EPISCOPAL CHURCH SOUTH.

VOL. 19. NEW ORLEANS, THURSDAY, DECEMBER 11, 1873. NO. 50.


## News of the Week.

### DOMESTIC.

WASHINGTON, Dec. 5.—*Senate.*—There was no session of the Senate to-day.

The nomination of Judge Williams as chief justice was referred to the judiciary committee. This is contrary to the usual customs of the Senate with regard to senators and ex-senators whose nominations escape the committee on investigations.

The Senate has elected the Rev. Mr. Sunderland chaplain, to succeed Newman.

GALVESTON, Dec. 5.—The *News* has the following: Thirty-three counties heard from give an aggregate majority for Coke for Governor of 17,659. Eleven counties voted Republican—aggregate majority, 2,597; showing Coke's net majority in the forty-four counties heard from as 15,062.

The Democrats claim the State by 40,000 majority.

WASHINGTON, Dec. 6.—The Senate committee on elections and privileges met this morning in secret session, and took up the contest between McMillan and Pinchback.

While the meeting was in session Mr. Ogden appeared at the door of the committee-room, and sent in for Senator Alcorn.

The senator came out and Mr. Ogden informed him that he was ready to represent Mr. McMillan, and was prepared with proofs and arguments to resist the seating of Pinchback. He asks that nothing should be done without a fair hearing. He subsequently handed Mr. Morton the following letter:

WASHINGTON, Dec. 6, 1873.

Hon. Oliver P. Morton, Chairman of the Committee of Privileges and Elections:

SIR—I have just learned that your committee is entering upon the consideration of the credentials presented from Louisiana by Messrs. McMillan and Pinchback. I have been sent here by the people of Louisiana to represent them in this important contest, and trust that no action will be taken by the committee until I have been given an opportunity to present my case. I am prepared to show that the Senate must either recognize and seat Mr. McMillan or proclaim the fact that there is now no goverument in Louisiana, in the American sense of that word, either in theory or practice; no government that an American Senate could recognize; no government elected by the people of the State; and further, no government that, through the ordinary and legitimate government machinery, is able to sustain itself. There is a rule in Louisiana—a direct rule of the Federal government, which is of course obeyed—nothing else; and under this unnatural rule every interest is dying—moral and physical, civic, industrial and commercial. I desire to be heard, and hope the committee will accord me the opportunity before taking any action upon this subject. There can certainly be no danger from investigation. Truth is like a torch: the more it is shaken the more it shines.

Respectfully, etc.,

HORATIO N. OGDEN,
Delegate from People of Louisiana.

The committee adjourned without action, and has assigned next Wednesday evening to hear both parties on the law of the case. Mr. Ogden says that he feels satisfied that the Senate will not abandon its constitutional jurisdiction in this matter, notwithstanding the action of the House and the attitude of the executive.

NEW YORK, Dec. 7.—A New York *Herald* special dispatch from Paris, December 6, says:

A cipher dispatch from Madrid says that the Cuban question has again assumed a grave character.

Minister Sickles to-day tendered his resignation as minister, in consequence of a disagreement with Secretary Fish about the Spanish complications. This disagreement between the secretary and the minister has existed for some time. It is understood that in the recent negotiations Secretary Fish corresponded directly with President Castelar, ignoring Minister Sickles and disapproving of his imperative tone. The *Correspondencia* of Madrid says that they have had frequent disagreements before. There was almost a rupture with Mr. Fish on the occasion of the correspondence attending the remand of Bidwell, the forger, from Havana, and also with Dr. Howard's case, when Mr. Fish ignored Sickles and dealt directly with the Spanish minister. It is said in diplomatic circles that the good offices of the British minister accomplished a settlement on the occasions named; but now, as Mr. Fish proposes further concessions, Sickles resigns.

WASHINGTON, Dec. 8.—*House.*—Maynard, of Tennessee, from the committee on rules, reported a bill removing all disabilities imposed and remaining on any person, by the third section of the fourteenth article of the amendment to the Constitution, and substituted for the ironclad oath the modified oath now administered to persons from whom disabilities have been removed. The bill was passed by a vote of 141 to 29.

Sypher's bill in the House, for the construction of the Fort St. Philip canal, appropriates $7,500,000. It was referred to the committee on railways and canals.

His bill for steamships between New Orleans and Mexican ports gives a subsidy of $100,000 per year for ten years.

The Secretary of War has directed an examination for a ship channel at Berwick's Bay, with a report of the coast and its practicability for war and commercial purposes.

NEW YORK, Dec. 8.—Bishop Armitage, of Wisconsin, died here, in St. Luke's Hospital, aged forty-three.

NEW YORK, Dec. 9.—A *Herald* Madrid special says there is a heavy decline on the Bourse in consequence of Grant's refusal to accept Sickles' resignation.

By a recent decision of the Secretary of the Treasury no duties are henceforth to be charged on importations of tropical fruit. This will make a difference of between $400,000 and $500,000 annually in the customs receipts.

WASHINGTON, Dec. 9.—The proceedings against the Mobile and Ohio railroad, by order of the Attorney General, have been ordered stopped. The Attorney General's order to the district attorney in effect is: "You are ordered not to bring suit for duties paid the Confederate government by the company during the war, and, if brought, to dismiss it."

### FOREIGN.

LONDON, Dec. 5.—The *Times* publishes a list of British subjects taken prisoners on the steamer Virginius and executed. The *Times*, commenting, says the British government, while demanding the surrender of the survivers, must carefully avoid committing itself to the proposition that the seizure of the Virginius was illegal.

A Spanish special says that the bombardment of Carthagena proved a failure. A regular siege is now intended.

PARIS, Dec. 5.—In the Assembly a motion introduced by the Left, to censure the government for continuing the state of siege, was voted down by a vote of 407 to 273.

LONDON, Dec. 7.—The crew of the Lochearne, which ran into and sunk the Ville de Havre, have arrived at Plymouth. They were brought into port by the British Queen, which took them off the Lochearne on the twenty-ninth, at which time she was in a sinking condition.

The account of the Ville de Havre disaster, given by the rescued crew, represents that the captain and second officer of the steamship came on board the Lochearne shortly after the collision, and did not assist in saving any of the passengers; and that the majority of the French exhibited lamentable cowardice.

The captain of the Lochearne makes the following statement:

After first sighting the steamer, and seeing that she was coming dangerously near, the captain of the Lochearne rang the ship's bell and ported his starboard; but the steamer came right across the Lochearne's bow.

The people in the first boat from the French steamer did not say that she was sinking, but the captain of the Lochearne, observing that the steamer was settling down, sent out his boats.

Neither the first French boat nor the second, which arrived shortly afterward, bringing the first and second captains of the Ville de Havre, attempted to return to their steamer, but, in spite of the expostulations of all the crew who were left on board the Lochearne, and the threats of her mates upon them, remained alongside the ship.

The clothing of the French officers who reached the deck of the Lochearne was dry, showing no signs of their having been in the water.

Finally some Englishmen seized and manned one of the French boats and went to the rescue of those struggling in the sea. Only one French boat's crew assisted in the rescue.

The captain of the Lochearne considers that the great loss of life resulted from the fact that his vessel drifted such a long distance from the steamer after the collision before it was possible to shorten sail, from the tardiness of the steamer in showing signals of distress and from the misconduct of her crew.

MADRID, Dec. 7.—It is said the government issued peremptory orders to the fleet to attack Carthagena in conjunction with the land forces.

Estella has been wholly abandoned by the government forces, on account of the prevalence of the smallpox and cholera.

A conference has taken place between Castelar and Salmeron, which is believed to have resulted in the restoration of harmony between the statesmen.

ROME, Dec. 7.—It is said a consistory of cardinals will be held on the twenty-second instant, when eleven cardinals will be created and nuncios to Madrid, Lisbon, Vienna and Paris will be appointed.

PARIS, Dec. 7.—In the Bazaine courtmartial yesterday Mons Lachaud began the closing argument for the defense.

HAVANA, Dec. 7.—Captain General Jovellar authorizes the statement that the entire island is tranquil. He has no doubt that all will be arranged peaceably and satisfactorily, without the slightest difficulty. He now declares that he does not intend to leave Havana or transfer his power into the hands of General Merlo, the "Segundo Cabo," who arrived by the last steamer from Spain.

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A LAZY DYSPEPTIC was bewailing his own misfortunes and speaking with a friend upon the latter's hearty appearance. "What do you do to make yourself so strong and healthy?" inquired the dyspeptic.

"Live on fruit alone," answered the friend.

"What kind of fruit?"

"The fruit of industry; and I am never troubled with indigestion."

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THE WICKED are not always so happy, nor the good so unhappy, as is imagined; and vice is, nine times out of ten, its own punishment.

## From the Work.

MINDEN, LOUISIANA.—*Mr. Editor:* As news from the churches is always welcome, I will tell you something of our meeting at Minden. We commenced October 16 and continued until November 13, assisted by Bros. W. P. Kimball, J. A. Miller, N. A. Cravens, J. W. Medlock and the superintendent of the Mexican mission, all doing good service—"good work and true"—just such as was necessary for the upbuilding of the church of Christ. The result, immediate and visible, was thirty-five accessions to the church, about the same number of conversions, and the membership built up and strengthened with might; also the establishing of a prayer meeting for the young converts, in which sixteen or eighteen young men and youths are working for their Master. I assure you this is a sight worth witnessing. May God bless and keep them in the path of duty. Yours in Christ,

H. O. WHITE.

NOVEMBER 27, 1873.

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PLEASANT HILL, LOUISIANA CONFERENCE.—*Mr. Editor:* I have been waiting for some time to drop you a line as news from this part of the great vineyard of the Master. The frightful plague at Shreveport and other points deranged mails, and everything else in the way of travel and business, so that we felt here as if we had been cut off from the "wide, wide world." But the tidal wave of death has gone back and disappeared, and the great wheels of life and trade begin again to move.

Our camp meeting at Bethel was a most refreshing season from the presence of the Lord; but our Beulah camp meeting was postponed indefinitely because of the great alarm which prevailed among our hills as to the possible spread of the disease out through the country. We had a protracted meeting at this place, in lieu of that meeting, which lasted nearly two weeks, and we hope that good was done. We closed a three days' basket meeting at Beulah a few days ago, which, I judge, did some good.

At all these meetings there were souls added and converted. This work seems to be in a good religious state. The congregations are prompt and attentive, while there is a large number of unconverted persons who appear to desire "pure religion." Our new church at this place is approaching completion. It will be a most comfortable and neat structure when finished, and will be an ornament to this whole parish. Much credit is due to my predecessor for starting the work, and to the community for continuing it.

Captain R. L. Robertson, of Moreau Street church, in your city, sent us the neat and pretty chandeliers and pulpit lamps to light it and ten gallons of oil. This is just like him; he is always doing something of this sort. I judge his conversion was most thorough, for it included his purse. I fear that there are only a few conversions of this kind.

Although our community is much pressed in finances, yet our Conference collections are progressing.—Quarterage, as yet, does not seem to make much headway, though I am inclined to think that my people will do as well as they can in that matter. Yours, etc.,

JOSEPH E. BRADLEY.

NOVEMBER 19, 1873.

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SHREVEPORT DISTRICT CONFERENCE.—*Mr. Editor:* Owing to the presence of the epidemic at Shreveport the District Conference, by the agreement of the preachers met at Mansfield, Louisiana, October 30, 1873. In the interval between this impromptu arrangement and the meeting of the conference, however, several cases of the yellow fever appeared at Mansfield, spreading the wildest consternation among the citizens of the town, and even into the surrounding country for many miles away. Owing to this, several of the brethren supposed that there would be no meeting of the body, and hence the attendance was much smaller than it would otherwise have been. Only five pastoral charges were represented in full, and a sixth partially: Caddo, Mansfield, Springville, Pleasant Hill, Anacoco and Leesville mission.

In spite of the small attendance, the usual business of a District Conference was attended to, and the social cheer and spiritual communion incident to such occasions enjoyed to their fullest extent. It would be useless for me to attempt giving you a detail of what was said and done, for I do not suppose "that all the columns of the ADVOCATE could contain them if written." We did, however, memorialize the Louisiana Annual Conference upon the subject of a change in regard to the manner of constituting the District Meeting Conference.

We found also that the finances of the church within the bounds of the district were of a very grave character—some things which, if related in this connection, would cause the ears of those that heard them to tingle.

Mansfield Female College received the full indorsement of the conference. It opens more prosperously than last year, being already far in advance of its promising neighbor of Keachie. We do pray for the prosperity of this fine institution.

Our material prosperity is very evident in some parts. For instance, at Pleasant Hill, where they have had no church since General Banks' famous visit in 1864, they have now one of the best houses of worship in the district.

On the whole, though we cannot boast of many great victories, we can say that, through many storms and through many times that have tried our souls, we have maintained a firm line, and have held the position. On Sabbath-morning there was a love-feast—the best we have ever witnessed—and after the sermon a communion season precious to many souls. The Lord bless the people of Mansfield and the itinerants of Shreveport district. Yours in love,

PRAIRIE.

GREENWOOD, Nov. 16, 1873.

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BAYOU SARA CIRCUIT, MISSISSIPPI CONFERENCE.—*Mr. Editor:* Truly have the people of this circuit been blessed. In the failure of crops and the consequent temporary distress we are able to recognize the hand of him in whose "most mysterious dealings there is wisdom," and in whose "roughest voice there is mercy." While disease and death have carried sadness to so many homes, our section of country has been remarkably quiet and healthy. The voice of parental mercy has never been silenced, and every means of grace has been within our reach.

This is the third year our pastor has been with us. Most honestly and faithfully has he served us, and under great disadvantages. Bayou Sara, Concord, New Hope, Atkins' (a private house,) Tunica and Pinckneyville have composed this circuit the last year, at each of which he has been very punctual in attendance. Think of his large and afflicted family, twenty-eight miles of the most rugged country in the whole Conference, several large and dangerous creeks, the heavy and frequent rains, all of which he must encounter to meet his congregation (very small, but attentive) at Tunica, and who can say he has not acted bravely in not disappointing the people more than three or four times in as many years? Surely no one but a man of God can so overcome difficulties.

At several places the preaching of the word has been attended with a manifestation of the Spirit's power. At Concord, New Hope and Atkins' many were taken into the church, and some most happily converted. The membership at Tunica was considerably revived a few weeks since, during a protracted meeting conducted by our pastor, with Bro. William Leith's assistance. Bro. Leith threw his whole strength into the work, and through the grace of God preached acceptably to all and profitably to many. I trust we may again have the privilege of entertaining him by our fireside. At Bayou Sara only three or four aged brethren comprise the membership, but are working well, and pay their part toward keeping up the ministry. The people of Pinckneyville manifest a desire to hear preaching, and, with only one or two Methodists in the place, they have ever received our preacher cordially, entertained him hospitably and paid freely to his support.

We urge the brethren everywhere on the work to do their duty by our pastor, as he has done by them. He has served us nobly, having visited our sick, buried our dead, united our young people in matrimony, and not in a single instance has he failed us; yet each year, to our sorrow (and I fear to our shame,) he has been poorly provided for. He is a kind friend, has prayed for and with us in times of bereavement, and is bound to us by ties of love and Christian sympathy. God bless him, and, though separated in life, may our journey have one blessed and happy termination. S.

DECEMBER 1, 1873.

## Perform the Doing.

Some years since Mr. A. G. P. Dodge, of New York, gave $100,000 to the theological seminary at Alexandria, Virginia, but to withhold the principal for awhile to use in business, paying interest as it accrued. His recent failure will occasion the loss of the entire sum.

We have had occasion to notice and deplore but too frequently such facts as the one here cited. We know of a Southern Methodist institution of learning that had, prior to the war, an endowment of near $300,000 that was nearly all lost just in the way the Alexandria, Virginia, theological seminary has lost its endowment. The endowers held the principal and paid the interest, and when the great crash came at the close of the States' rights war the principal was hopelessly lost. Another case of $100,000 came under our knowledge lost in the same way.

If we give to God, let us give heartily and entirely, and give at once. We may not be allowed to choose our time and distant convenience. Circumstances, over which we may have no control, may sweep all away, and leave us forever unable to do what we once meant in good faith to do. In all these cases the endowers gained nothing in delaying to consummate their generous intentions, and the struggling institutions lost all. If God has blessed you with the means to do generous things, then do them promptly. "Work while it is called to-day; the night cometh when no man can work."—*Texas Christian Advocate.*

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AIM at perfection in everything, though in most things it is unattainable; however, they who aim at it and persevere will come much nearer to it than those whose laziness and despondency make them give it up as unattainable.—*Chesterfield.*

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"SHALL I cut this loin of mutton saddlewise?" said a gentleman. "No," said one of his guests, "cut it bridlewise, for then I may have a chance to get a bit in my mouth."

## Proceedings of the Alabama Conference.

We condense as follows from the *Daily Selma Times:*

The forty-first session of this body convened on Wednesday, December 3, at nine A. M., in the basement of the Methodist church. The Conference was called to order by Bishop E. M. Marvin, president, who, after the usual religious exercises, addressed the body upon the peculiar emergencies of the times and the duties arising out of them. He also touched upon other points of interest, such as the necessity of observing the courtesies of debate in the deliberations of the Conference, and the importance of attending faithfully to the various duties that may arise. He referred touchingly to the fact that during the year five of the members of the Conference had been called away by death, viz.: Revs. G. Garrett, S. F. Pilley, G. R. Tally, J. L. Cotton and J. J. Cassady. The organization was finished by the election of R. B. Crawford, secretary, and J. M. Mason, M. E. Butt and Euclid Johnson, assistants.

The following committees were appointed: On public worship—A. J. Briggs, chairman; on books and periodicals—W. Shapard, chairman; on Sunday schools—S. A. Pilley, chairman; on education—W. M. Metley, chairman; on Bible correspondence—G. F. Ellis, chairman; on memoirs—A. S. Andrews, chairman.

The secretary read a communication from Rev. A. H. Redford, agent for the Publishing House, at Nashville, Tennessee, after which Dr. T. O. Summers made some remarks to the Conference upon the condition of the publishing interests of the church, and urged upon all the necessity of rallying to the help of the agent. Revs. W. H. Wild and T. W. Dyer were appointed to take charge of the accounts of the Publishing House for collection, and the agent's communication was referred to the committee on books and periodicals.

A communication from Rev. R. Abbey was read by the secretary, and the Conference adopted a resolution petitioning the general government to pay for property of the Methodist Church South, used and destroyed by the Federal army in 1864 and 1865.

Conference took up the twentieth question.

### SECOND DAY—DECEMBER 4.

The Conference was opened at nine A. M., with religious services by Rev. J. T. Curry. On motion the calling of the roll was dispensed with for the remainder of the session. Revs. W. J. Lowry, pastor of the Presbyterian church, E. B. Teague, pastor of the Baptist church, P. Cowan, East Selma Presbyterian church, Linus Parker, editor of the NEW ORLEANS CHRISTIAN ADVOCATE, T. Roberts and Moody, of the North Alabama Conference, were introduced, and invited to seats within the bar.

On motion of Dr. T. O. Summers the Conference adopted a resolution expressing the sense of their loss in the death of the venerable Bishop Early, and requesting Bishop Marvin to deliver at some time during the session of the Conference a discourse commemorative of the deceased Bishop.

The question of the passage of the characters of the ministers was resumed.

During this examination the Bishop inquired minutely into the operations of the church, and the faithfulness of the ministers in the discharge of their duties. Great emphasis was given to the importance of attending to the details of ministerial and pastoral labor. He also inquired into the sentiment of the church as to pecuniary obligations, fashionable amusements, etc., and as to the state of the prayer meetings, class meetings, love-feasts, family religion and other means of grace. From his close inquiries into these points, and his exhortations to the ministers, we conclude that he feels the importance to the church of occupying higher grounds and giving room to no time-serving spirit.

The following persons were placed in the superannuated relation: J. A. Withers, J. H. Lockhart, W. H. Morris.

Revs. Dr. J. Spangler and T. S. Abernathy, heretofore effective, were added to this list. Revs. H. J. Hunter, W. B. Adams, W. C. Robinson, Z. Dowling, E. W. Story, J. F. Talley, J. W. Jordan, J. J. Tatum, W. Murrah and J. T. Roper were continued. Rev. O. R. Blew was at his request considered effective, and the names of Rev. E. V. Levert and W. H. McDaniel were laid over for further consideration.

The hour of adjournment having arrived, the Bishop announced that the candidates for admission would be received into the Conference today (December 5,) and urged them to enter upon this important life-work with fasting, prayer and solemn meditation. He invited the entire Conference and the membership of the church in Selma to join him in fasting and prayer on their behalf.

Rev. A. J. Briggs announced that $350 in cash had been raised for Dr. Spangler, and as he is paralyzed and has five children dependent on him, the amount ought to be raised to at least $500. Persons wishing to subscribe to this fund can hand the amount to Rev. A. J. Briggs.

### THIRD DAY—DECEMBER 5.

Josiah Bancroft presented a memorial from the Greensboro District Conference concerning the regulation of the missionary work and the control of missionary funds, which was, on motion, referred to the Board Missions, with instructions to report thereon at some time during the present session.

J. Bancroft also presented a memorial from the same body asking that this Conference memorialize the next General Conference, which meets in Louisville, Kentucky, next May, to define more clearly the law of the church touching the sale of ardent spirits, in order to more effectually restrain the liquor traffic, which was referred to a committee on temperance, consisting of H. D. Moore, J. Hamilton, J. Bancroft, L. W. Reeves and A. K. Ramsey. Similar memorials from the Eufaula and Camden districts were also referred to the same committee.

T. F. Mangum presented the report of the board of visitors to the Alabama Conference Female College, at Tuskegee, which was referred to the committee on education.

Rev. A. S. Andrews, D. D., read a report of the faculty and board of trustees of the Southern University, located at Greensboro, which was also referred to the committee on education. This report gives a most encouraging and hopeful view of the prospects of that institution.

Rev. Joseph B. Cottrell, D. D., a transfer from the North Mississippi Conference, and formerly a member of this body, and Rev. Joel T. Daves, superintendent of the Southern Methodist mission work in Mexico, were introduced and warmly welcomed.

The regular minute business was then taken up, and in answer to the fourth question, "Who are admitted into full connection?" John A. Peterson, William S. Wade, T. C. M. Golland, David C. Standley and George Bancroft came forward as their names were called.

Ques. 8—"What traveling preachers are elected deacons?" Answer—John A. Peterson, William S. Wade, Joseph H. James, T. W. Dyer and James O. Andrew. The last-named is the son of Bishop Andrew, who for many years resided at Summerfield. Joseph A. Spear was discontinued at his own request.

Ques. 1—"Who are admitted on trial?" was called, and Preston G. Nash, Leander C. Calhoun, W. A. Rice, Waverly Briggs, Isaac F. Bilbro, John A. Green, Wade H. Weatherby, Thomas Y. Abernathy, Joshua S. Peavey, were admitted on trial into the traveling connection.

In answer to the second question—"Who remain on trial?" James O. Andrew, Asbury C. Hundley, P. H. Lightfoot, C. R. Williamson, T. W. Dyer, E. W. Solomon, J. L. Matherson, A. M. L. Douglas and P. H. Moss, were recommended by the committee before whom they had been examined, their characters were passed, and they were continued.

R. A. Mears, not having been before the committee, was passed, and continued in the first year's course of study.

P. B. Saffold, John M. Brown and James M. Mason were recommended and advanced to the fourth year's course.

J. S. Williams was elected to elder's orders.

## Books and Periodicals.

CHURCH LIFE is the title of a volume of sermons preached in the Presbyterian Memorial church, New York, by the pastor, Rev. Charles S. Robinson. A. S. Barnes & Co., New York, publishers. These are very readable and edifying sermons, so far as we have been able to examine them. The topics are all such as are calculated to excite attention, and their treatment is thorough, original and stimulating. "Dull as a sermon" does not apply to these thoughtful and instructive discourses. Price, $1.50 sent by mail.

SMITH, ENGLISH & CO., Philadelphia, have lately issued a handsome volume entitled "Public Worship." The service is partly responsive and designed for any congregation. Rev. Daniel March contributes an introductory essay. Individuals, families and congregations wishing a form of service may find this as good as anything in its way. It appears to have been prepared with care, and is very beautiful in type and binding. For sale by Gresham, New Orleans. Price, $1.25.

THE SUNDAY MAGAZINE for November contains: Lukie's Boy; Notes from the South Pacific; Prove All Things; The Doctrine of the Resurrection of the Body; The Practical Books of the Old Testament; Bible Synonyms; Similes; Reginald Heber, and other articles. Altogether a very superior number of this incomparable publication.

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AT A CALLED MEETING of the board of stewards of Georgetown circuit, Brookhaven district, Mississippi Conference, held on the first day of December, 1873, it was

*Resolved*, That we learn with regret that Bro. Hicks, under advice, in consequence of his wife's bad health, has at his own request been transferred to the St. Louis Conference, and, being called upon to part with our beloved pastor, we desire to bear testimony to his acceptability here, and we part with him with extreme regret, and congratulate the church to which he is assigned. We would gladly have received Bro. Hicks again to our work.

J. V. ENOCHS,
Sec. Board of Stewards.

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AN ILLUSTRATION.—It was a storm that occasioned the discovery of the gold mines in India. Hath not a storm driven some to the discovery of the richer mines of the love of God in Christ?

The Christian Advocate.

THURSDAY, DECEMBER 21, 1873.

*I COME! I COME!*

Just as I am—without one plea,
But that thy blood was shed for me,
And that thou bidd'st me come to thee—
O Lamb of God, I come!

Just as I am—and waiting not
To rid my soul of one dark blot,
To thee, whose blood can cleanse each spot—
O Lamb of God, I come!

Just as I am—though toss'd about
With many a conflict, many a doubt,
Fightings and fears within, without—
O Lamb of God, I come!

Just as I am—poor, wretched, blind;
Sight, riches, healing of the mind,
Yea, all I need, in thee to find—
O Lamb of God, I come!

Just as I am—thou will receive,
Will welcome, pardon, cleanse, relieve,
Because thy promise I believe—
O Lamb of God, I come!

Just as I am—thy love unknown
Has broken every barrier down;
Now to be thine, yea, thine alone—
O Lamb of God, I come!

## Some Thoughts.

MR. EDITOR: Duty has led me over one of the most fertile portions of our State, and in times past one of the wealthiest. In days gone an immense area of land was tilled with much care, and groaned with the wealth of agricultural products; residences luxurious, and other necessary improvements met the eye on every hand; the great natural channels of transportation were alive with boats bearing the rich staples to market; thrift was the order of the day, and prosperity followed in her wake. Now a drear silence reigns. The smile of success has faded; the work of decay marches onward with sure and rapid pace; the wheels of labor have stopped; the thrift that once was seen has given place to the slow motions of decrepit old age, and briars and weeds cover the once fair fields; the highways of commerce give but faint tokens of life, and every department of business is paralyzed. What has produced this wonderful change? Is it due to war, venality in civil government, changes of climate, impoverishment of soil, or a conflict with laws overtopping all these? I can but believe the latter to be the true cause; for I believe the moral law to be supreme everywhere and under all conditions. If men, therefore, forget God in their business, social relations and political combination, and work or act in these relations independent of his uttered will, the result must be failure and disaster. The history of the ages past furnishes numerous illustrations of this truth; and the converse of this sad fact stands out on the same record as equally true, for the world's instruction.

Obedience to the law of God has ever brought to man the reward of blessing, both spiritual and temporal; and this is not strange, for God has promised to honor and help all who honor and remember him. But throughout this large scope of country, in the days of large prosperity, the people forgot the obligations of obedience, honor, service and liberality due to the Giver of every good and perfect gift. House was added to house, farm to farm, and their thoughts were taken up with "chains and bracelets, with bonnets and ornaments, with head-bands, tablets and ear-rings, with rings, changeable suits of apparel, manties, glasses, fine linen, hoods and veils," with feasting, dancing and every outgrowth of fleshly appetite, with extravagance at home and squanderings abroad. Where one dollar was spent to bear onward the gospel, thousands were spent in the mere gratification of sensuous pleasure. Is it a matter of wonder, therefore, in view of these facts, that judgment bears heavy on the land, and the hearts of the people are sad?

If God's word be true—and who dares gainsay it?—are these judgments and sorrows other than the legitimate fruits of the seed sown? Firmly believing this to be a true statement of the case, the heart of every good man or woman must sorrow over the picture, and this sorrow to increase when there is no disposition shown by the witnesses and actors in this fearful drama to turn from their mad course. Judgments cause no halt in this death-march. Disaster only sharpens men's wits to new modes of evil-doing; pestilence does not awaken one serious, lasting thought of eternity and its issues.

The *pride* that once moved men to regard obligations of business never blushes now at the open violation of the most sacred contracts, and the loss of character is regarded as a mere bagatelle. The father's example points no moral to the son, and the mother's tender influence is lost in the whirlpool of general demoralization. To not mourn over such a state of things, one must have the heart of a Nero; to deny the truth of the statement argues blindness, or an unbelief that stamps history and facts as lies, and denies the truth that "righteousness exalteth a nation, but sin is a reproach to any people."

Is there no balm in Gilead, no physician there, for the hurt of this people? The balm and the physician have been at hand for forty-two years; and though the remedy was both good and ample to cure, and the healer has stood until his head was filled with dew and his locks with the drops of the night, both have been despised.

What more can he done? Must effort cease, and those who are alive to the truth of the gospel stand aside and await the fire to descend, the earth to open, or leave them asleep until their cup of iniquity be full, and a righteous judgment sweeps them into the eternal darkness that has covered so many people? Not so. Labor on, pray on, and perhaps in time the dead will arise, the lost be found. Christian, you live in this land; pray, therefore, the Lord to bare his arm in mercy and not in judgment. INDAMORA.

ALWAYS ADD, always walk, always proceed, neither stand still, nor go back, nor deviate; he that standeth still proceedeth not; he goeth back that continueth not; he declineth that revolteth; he goeth better that creepeth in his way, than he that moveth out of his way.—*Augustine.*

## Recollections of Methodism.

MR. EDITOR: I am getting to be too old to take an active part in scenes that are now being enacted; yet my mind is still active, but, like most old people, lives in memories of the past. While some of them are painful, many are pleasant. Among the most pleasant of the past are my recollections of Methodism and Methodist preachers, which commenced in 1820, when I was about seventeen years of age. In Georgia, where I spent the early part of my life, Methodism was but little known (my antecedents being that of the Baptist Church.) Even that little was not brought to bear on my early life. It was not until 1820 (the year I moved to Alabama) that my acquaintance with Methodism commenced. Of course I was rather shy and timid, but somehow or other their preachers had other methods of taming shy birds than preaching hell and damnation to them. They would often, during their rest-days, go a-fishing with me; and while I was in good earnest after the fish, I have good reasons to believe they were fishing for me. Sure enough, they caught me, wild as I was, in about one year. Thank God, I still remain a communicant in that church. Please excuse this reference to myself, as it was introductory to my contemplated subject.

Whether Methodism and Methodist preachers in 1820 will compare favorably with Methodism and Methodist preachers of the present day, your readers must be the judges. That Methodism has made some advances I freely admit, but at the same time seriously doubt whether she has gained in the most essential part of Christianity—simplicity and sincerity of heart. I doubt, too, whether there are any greater preachers now than there were at that period in her history. More there may be, because the church has greatly increased in numbers. At the present day educational facilities are far greater, but whether those facilities have added anything to the real spiritual edification of the church may be questioned. The very same doctrines as were taught then are now taught, without any additional strength of proof. If they are enforced by preachers of the present day with power and in demonstration of the Spirit, so they were then. Indeed to my mind much greater power attended the preaching of that day than now. Convictions seemingly were more pungent and conversions clearer, and I think too a greater hungering and thirsting after righteousness and a holy life. The doctrine of entire consecration to God was strenuously insisted on from the pulpit at that day. Now the subject is seldom even alluded to in the pulpit. The traveling ministry of that day had but little time to devote to study. Circuits were as large then as presiding elders' districts are now. There were few or no parsonages then. The salary of a single man was $100 per annum, he furnishing his horse and equipage. Still there was not more complaint then than now, when the salary is determined by the popularity of the preacher. The facilities of traveling then were far behind what they are at the present day; consequently the fatigue and exposure were much greater. Well may the traveling ministry of the present day be thankful that their condition has been so vastly improved in the way of comforts. S. MIMS.

## Alpha's Criticism.

MR. EDITOR: In your paper of October 30 a writer signing himself Alpha offered some interesting critical remarks on Dr. Rivers' view of the definition of virtue, and asked to be set right if he is in the wrong. We have given some attention to the subject he discusses, and while we would not undertake to set him right, we would ourselves like to be corrected if we are in error concerning it. Alpha wishes light on a point upon which has hinged one of the controversies of the ages. What part the consideration of self may be allowed to play in the exercise of virtue is a question which has perplexed metaphysicians and moral philosophers for centuries. The opponents of Paley's theory of virtue have named it opprobriously and fought it voluminously, but have not, we think, undermined its foundations or proposed a better in its stead. They have called it utilitarianism and the selfish system, but they have not satisfactorily answered the arguments by which it is supported. Mr. Leckey, in his History of European Morals, presents a very interesting detail of the arguments for and against this theory, which, though he himself ably opposes it, he does not overthrow.

When at school we were asked by the professor of moral philosophy our opinion of Paley's definition of virtue, viz.: the doing good to mankind, in obedience to the will of God, for the sake of everlasting happiness. We replied that we thought the object, mankind, too restricted; that the disentangling of a lamb from the briers would be an act of virtue as real, though not so meritorious, as the relieving of a distressed child. We have still no further criticism to offer of that formula as a definition of virtue in action. It is far easier to accuse and abuse it than to overthrow it by scriptural argument. Yes, scriptural argument, for what other standard have we on this subject than the Scriptures? Those intuitive moralists who deny that our love of ourselves should be the measure of our love for others, as the Scriptures teach, and profess to have discovered other and higher motives to virtue than those which God proposes in his word, have entered a region of higher law into which we do not desire to follow them. How a man is to look outside of himself and his relations to God and eternity for a motive to perform any act we cannot understand. The Scriptures everywhere appeal to our sense of self-interest. They do not leave us to discover the right by the uncertain suggestions of intuition, nor do they expect us to be urged or guided in the performance of duty by the varying dictates of conscience, which, though it be a divinely-implanted umpire, bases all its decisions upon the evidence of education alone. God has made our duties and our highest interests forever coincident. Lest our shortsightedness should lead us to mistake our real and permanent interest, he has given us his word. When that is silent on a question of duty, a wise regard for the greatest good to all is our safest guide.

But Mr. Leckey thinks that happiness is not always proportioned to virtue, and says that "for eighteen centuries the religious instinct of Christendom has recognized its ideal in the form of a 'Man of Sorrows.'" Did he forget that it is said of the "Man of Sorrows" that he, *for the joy that was set before him*, endured the cross? and that all the good who are unrewarded in this world "shall be recompensed at the resurrection of the just?"

The intuitive system of morals is allied to idealism in philosophy, which results in denying, as did Berkeley, the existence of matter; to mysticism in religion, which may profess, as did Swedenborg, communion with spirits; and leads to fanaticism in conduct such as that of those saints who spent their lives standing on pillars, from six to sixty feet high, in rapt communion with the Deity. Let us not philosophize away the plain teachings of the Bible, nor be wise above what is written. But space fails us to discuss this inviting subject in a newspaper article, where brevity is essential beauty. Dr. Rivers' writings are well worthy of critical study. H.

## The Goodness and Love of God.

The goodness and love of God may be beheld in all of our surroundings, from the least speck on the face of the earth to the brightest orb in the immense universe. It is written on every leaf that vibrates in the air, and on every blade of grass that gives its breadth and space to form the magnificent green carpet which is spread over field and garden, hill and plain; it sparkles in every rippling brook that glides in transparent splendor through forest and farm; it is wafted on every breeze which fans the flushed cheeks and fevered brows of all the inhabitants of every clime under the sun; it glows in every glittering, pulsing star that twinkles through the dense blue above us; it was seen in man's origin, and may be traced in the footprints of his dealings with our race from the commencement of time. Let us go back in our thoughts to the beginning of the world's history, and with the eye of imagination, aided by the light of revelation, view an innocent, happy pair basking in the bowers of Paradise, and fanned by the breathing zephyr perfumed with the fragrance of thousands of flowers, and feasting on the luscious fruits of Eden. While there, see them stretching forth their hands and plucking fruit from the forbidden tree. Alas! in doing so they sin, and in sinning they fall. The righteous God of heaven, seeing his pure law infracted, enters at once into judgment with them by inflicting the penalty fixed to his command when given; and oh! what a change, what a sad change is produced by that transaction. Their condition is reversed, they are doomed to leave their lovely abode, they become subject to the inconvenience of toil, and the pain of sorrow and death.

Let us here leave them and pursue the course of God's efforts to relieve the world of the consequence of sin, through a lapse of more than four thousand years intervening between the fall of the first and the advent of the second Adam, during which time God's goodness and man's hope is illustrated by typical signs and represented with symbols, each serving as an index, pointing to the great antitype, "the Lamb of God, which taketh away the sin of the world."

At the close of this period let us take our position with the devoted shepherds, who, as they were minding their flocks and tending their herds beneath the evening sky, on the green fields of Judea, lifted their eyes in wonder to behold the glorious sight of "angels flashing the light of their wings across the midnight gloom to celebrate our Savior's birth," and as they tremble with fear hear the leader and spokesman of that heavenly band, as he balances himself on his glittering pinions above, address the astonished assembly below: "Fear not; for behold, I bring you glad tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Savior, which is Christ the Lord." And then suddenly—O glorious scene—there is with the angel a multitude of the heavenly host, to my mind's eye and fancy forming a grand arch in the sky, commencing in the region of the star seen by the Magi in the far-off east, and gradually rising until it has reached the zenith, and then gently declining toward the western horizon, thus embracing in its beneficent span all nations on the globe, each link in the brilliant chain being an angel of God wearing a robe of immortal righteousness, and a crown of eternal life shining with gems and jewels of a heavenly line, holding in their hands harps and lutes of liquid gold, filling the earth, the air and cloud with music such as only an angel choir can make. Let earth join them in the soul-stirring chorus, and unite with them in praising God, saying: "Glory to God in the highest, and on earth peace, good will toward men."

DAVID A. GIVENS.

WHEN Thorwaldsen returned to his native land with those wonderful marbles which have made his name immortal, chiseled with patient toil and glowing aspiration during his studies in Italy, the servants who opened them scattered upon the ground the straw in which they were packed. The next summer flowers from the gardens of Rome were blossoming in the streets of Copenhagen from the seeds thus accidentally planted. The genius that wrought grandly in marble had unconsciously planted beauty by the wayside.

## God is Just as Good as Ever.

MR. EDITOR: The farmers are discouraged and are murmuring, and believe the eternal blight rests on all things Southern. After all their labors, their calculations and expectations the worm and the rot have come again, and the cotton yields but a poor return for a long year of constant effort. But *we* believe "God is just as good as ever." All this thwarting of our plans, this disappointing of our hopes, this blighting of our dreams, are but as so many angels in disguise, sent by a loving Providence to wean us from earth, and lead us step by step heavenward. "Afflictions are good and needful for us," and when trial follows trial, as billow chases billow, we are driven nearer and nearer to the Rock that is higher than we, until we find our life's ocean. There is no other refuge for us, and there in him we abide. Prosperity is our temptation. If we had the blue sky, the sunshine and the prosperous gale always, there is no telling how far out our frail barks would venture; and when the brief day of life was ended, and the night was coming on, I fear our soul would take wings and "put out into the unknown dark," without a glimmer from a star in the bright upper world to guide it to a happy destiny. With most of us our safety and our happiness are in danger unless rocked by a wave, driven by a wind or shadowed by a cloud, to remind us of him who alone "can speak to the winds and the sea, and they obey him." In some way we must be shown our dependence. Each one would be his own pilot if he dared. Oh! let us not murmur, then, at these little trials, such as crops failing and having to be inconveniently poor; but rather let us count our blessings, and be thankful we have been spared those great, agonizing, hurling griefs that crush the spirit and break the heart. What wonderful displays of God's goodness surround us even now, while we are complaining, and, it may be, are doubting our Father's tenderness to us. This twilight of the year, that God might have made somber and sad, as failing, fading, dying health, he has chosen as his season for displaying his wonders to delight and bless his children. The poet in his wildest rhapsodies could never tell the half of all the glories of an autumn, and no artist yet has ever placed them upon the canvas and made them live there forever. O these lovely autumn days, with their bright blush of health, their lavished wealth, and the thousand charms that win from the soul its sweetest music! The fresh breeze hurrying by seems to hurry our hands, hurry our heart-beats, hurry our thoughts over the face of the wide, wide earth. We gaze upon the forest with its thousand dyes, its varied tints, its shades deepening into shade, and all flooded with the sunlight, until our eyes grow weary of the fascination and of the wonder. And these golden skies, these glowing clouds, these calm, still evenings, these holy sunsets—oh, the wild, ravishing beauty of it all! The heavens seem to bend to meet the earth and the earth rises to catch its blessing, and a halo like love-light rests upon the world! Oh, what soul does not feel its inspiration, and what spirit does not rise upon wings, crying: "God, *our* God, is good?" F.

PREACHERS should be wise enough not to call the attention of a business man in business hours to trifles; but if it be deemed necessary by the preacher to wait upon them at any time in the spiritual interests of the church, let him stand not upon personal dignity, but upon the dignity of his office and mission; let him put his questions, state his business, and suffer, by his words or conduct, no thought to enter the mind of another that his time is less valuable than that of the most princely merchant or lawyer. That was a manly and courteous reply given by Rev. R. Cecil to a gentleman who asked him to call again. "An hour is nothing to you," remarked the gentleman. "You seem little to understand the nature of our profession," replied Mr. Cecil; "one hour of a clergyman's time, rightly employed, is worth more to him than all the gains of your merchandise." A preacher who thus values his time, and frankly expresses his mind, will lose nothing; he will gain much, and never be asked to suffer the above annoyance the second time.—*Townsend.*

IT IS a great mistake to teach children that they have souls. The consequence is that they think of their souls as of something which is not themselves. For what a man *has* cannot be himself. Hence, when they are told that their souls go to heaven, they think of their *selves* as lying in the grave. They ought to be taught that they have bodies, and that their bodies die, while they themselves live on. Then they will not think that *they* will be laid in the grave. It is making altogether too much, and is indicative of an evil tendency to materialism, that we talk as if we *possessed* souls, instead of *being* souls. We should teach our children to think no more of their bodies when dead than they do of their hair when it is cut off, or of their old clothes when they have done with them.—*George MacDonald.*

EARNESTNESS.—The Rev. Rowland Hill, in once addressing the people of Wotton, raising himself, exclaimed: "Because I am in earnest men call me an enthusiast. When I first came into this part of the country I was walking on yonder hill, and saw a gravel-pit fall in and bury three human beings alive. I lifted up my voice for help so loud that I was heard in the town below, at a distance of near a mile; help came, and rescued two of the sufferers. No one called me an enthusiast *then*; and when I see eternal destruction ready to fall on poor sinners, and about to entomb them irrecoverably in an eternal mass of woe, and call aloud on them to escape, shall I be called an enthusiast *now*? No, sinner, I am no enthusiast in so doing; and I call on them aloud to fly for refuge to the hope set before thee in the gospel."

## Obituaries.

LITTLE LEONARD DOZIER TURNER.

This young child, son of J. P. and Eugenia Turner, was born November 23, 1868, and died October 30, 1873. He was one of the dear lambs of my flock, remarkable for intelligence, obedience and an affectionate nature. For the two years that I preached where this lovely little boy listened, he never failed to come to me, and with all the tenderness of his young soul would greet his pastor, and would often try to repeat my sermons, in his artless way, to his parents. But God had need of this promising little one, and he is gone—gone to slug with the angels, gone to rest eternally with him who said: "Suffer the little children to come unto me."

"There is no flock, however watched and tended,
But one dead lamb is there,
There is no fireside, howsoe'er defended,
But has one vacant chair."

His pastor, W. I. POWERS.

DIED, near Livingston, Sumter county, Alabama, November 16, 1873, Mrs. HANNAH WILSON, wife of Bro. John Wilson, local preacher. Sister Wilson was a native of England, and was born June 24, 1824. She was a member of the Methodist Church for thirty-five years, having belonged first to the Wesleyan Church in England, then to the Methodist Episcopal Church, and for about four years to the Methodist Episcopal Church South. She was married to Bro. Wilson a little more than eighteen years ago, and he states that she has ever been a kind and affectionate wife, and a faithful, devoted Christian. On her death-bed Sister Wilson stated to me that she was sustained by faith in Christ. She leaves a mother and sister in England, and a husband and son in America, who in their grief at her loss will be consoled by her dying testimony. May they so live as to meet her in the home of the redeemed.

Her pastor, J. M. MASON.

MIRIAM C., daughter of Joel and Sarah Pearson, was born in Washington parish, Louisiana, August 19, 1833, and died in St. Helena parish, Louisiana, October 27, 1873. She joined the Methodist Church in 1851, and was married to Elijah Yarborough, January 30, 1861.

Sister Yarborough, like her mother, who died in 1858, left the savor of her piety as a legacy to her husband and children. She was one in whom the church confided. Her afflictions, though long and painful, were borne with fortitude. For many weeks before her death her language often was: "Blessed Savior! Jesus is with me. I do not dread the sting of death. I will soon see those streets of shining gold." She said to her father: "Our great interest in heaven prompts us to be ever faithful." A few days before her death she became anxious to receive the sacrament once more, which was attended to by Father Clinton. Some hours before her death it was thought she was dying, when she said: "I am not gone yet, but am safe." Her father said to her: "Jesus can make a dying bed feel soft as downy pillows are." She exclaimed: "Blessed Jesus!"

"Thou art gone to the grave, but we will not deplore thee,
Whose God was thy ransom, thy guardian and guide;
He gave thee, he took thee, and he will restore thee,
And death has no sting, for the Savior has died."

C. C. WATKINS.

WILLIAM H. TURNER, son of Wiley H. and Hester E. Turner, was born in Jasper county, Mississippi, September 2, 1856, and died of congestive fever, in the same county and State, October 20, 1873, aged seventeen years, one month and eighteen days.

Much might be said concerning the exemplary character of the deceased, whose death we now record. In early childhood he was characterized by meekness of disposition and sobriety of conduct. Evil practices possessed no charms for him. He abhorred them, and was frequently known to abandon the society of his playmates when they indulged in profanity or in anything that was not reconcilable to his conscience. His conscientiousness was strong, and by its dictates he was always governed. He was truly a model boy. In his fifteenth year he was received, by the writer, into the Methodist Episcopal Church South, and up to the time of his death he lived a consistent Christian life. The rectitude of his conduct was observed and its influence felt by all his associates. But just as he began to ripen into manhood—to be, as we had hoped, a useful member of society, and especially of the church of God—the arms of death grasped him and claimed him as their prey. Four days he wrestled, but at last fell. His body was consigned to the grave, but his spirit went to its Maker, to dwell forever in the city of God.

L. CARLEY.

HENRY M. BOLEN was born in Orangeburg district, South Carolina, January 14, 1822, and died in Marengo county, Alabama, November 1, 1873.

In the life of this man we have a noble specimen of a noble nature under what some would call a rough exterior. In early life he had not the advantages of a liberal education, but, having naturally a good mind, a sound judgment, and rigid as well as correct views of right and wrong, he was well fitted for the station he filled as citizen, husband, father and neighbor. All the duties growing out of these relations were discharged with unflinching fidelity. He was a specimen of "the noblest work of God," if honesty makes a man so. During the fall of 1858 he embraced religion, and at Hampden united with the Methodist Episcopal Church South, and ever afterward showed the purity of his religion by the excellency of his works. This life was truly a *living* epistle, and a living demonstration of the power of the Christian religion. His death was peaceful and tranquil, and doubtless triumphant, though deprived of any direct testimony from the failure of the mind to perform its functions for several days prior to his death. But the more certain testimony of purity of heart and rectitude of life and conduct gives to sorrowing friends the blessed hope that, while his body sleeps in the grave, the soul reposes on the unshaken rock of its own immortality in the kingdom of God.

GEORGE F. ELLIS.

DIED, at the residence of her father, Dr. J. D. White, on Friday, November 21, 1873, MARY, wife of D. C. Scales, of Williamson county.

She possessed, in an eminent degree, that meek and quiet spirit which, in the sight of God, is of great price; and in all the relations of life as daughter, sister, friend, she was faithful and devoted; as a wife, most tender and affectionate. Her Christian character was the brightest gem in her earthly crown, and the great aim of her life seemed to be the formation of a beautiful, pious and intelligent mind. "Duty," she thought, "was one of the most beautiful words in the English language," and duty and love she made the watchword of her life.

She languished for three months upon the pillow of affliction, but yielded in sweet submission to the will of her heavenly Father. She clung to life, but was content with death. In her last moments—when for hours she had been unable to speak at all—her voice came back distinct and clear, as if from the shores of the eternal world, with the welcome benediction: "Glory, glory, I am happy. He does all things well. Let his name be praised. It is done!"

Her death was a bright illustration of the triumph of the Christian's faith; and, though dead, her beautiful life and victorious death will ever speak to her relatives and friends from the other shore.

"Her star went down
To rise upon another shore,
And light in heaven's jeweled crown
She shines forevermore."

DIED, at her residence in Livingstou, Alabama, October 13, 1873, Mrs. M. A. MASON, aged forty-two years. She was the daughter of Mr. and Mrs. Crawford Arrington, and was born in Nash county, North Carolina. At the age of thirteen she came to Livingston, Alabama, where she married Mr. James Mason, who died several years ago, leaving her a widow with two daughters. She was a member of the Methodist Episcopal Church South for the last sixteen years. Sister Mason was a woman of very remarkable energy and force of character, and labored much for the church. Her interest in the temporal and spiritual prosperity of the church was very great. Her pastor ever found her a faithful co-laborer, and a true, devoted, sympathizing friend. For many months she was a great sufferer with neuralgia and consumption, but she was patient and even cheerful in affliction; and so great was her energy that she continued, until a few weeks before her death, to attend to her usual household duties. She was a kind neighbor and a most devoted mother. Her loss is felt not only in her broken family circle, but in the church and the community.

Our consolation is drawn from the unfailing promises of God, which, in connection with her Christian example, her patient submission to the will of God, and her faith in Jesus are balm to the wounded heart. May we so live that the parted friendships of earth may be renewed in heaven, and the memory of sad farewells be lost in happy greetings on the other shore.

Her pastor, J. M. MASON.

DIED, of yellow fever, in Shreveport, Louisiana, on the nineteenth of September, 1873, WILLIAM STRINGFELLOW, who was born in Fauquier county, Virginia, in May, 1811. He became acquainted with Mr. Stringfellow in Vernou, Alabama, in 1837 or 1838, where he engaged in mercantile business. As a business man he was prompt, energetic and honest in all his transactions; cautious almost to a fault, arising, no doubt, from a strict regard to honesty in not overreaching his means and thereby causing others to suffer. We were intimately acquainted in our church relations, being members and associate class-leaders in the same church (Methodist Episcopal Church South) at Asbury church, Autaugaville, Alabama. His profession of religion was from a settled conviction of the pardon of his sins, through Christ Jesus our Lord; hence there was no wavering in his religious course. He was well instructed in all matters pertaining to salvation, as presented in God's word; conscientious in the discharge of all his Christian duties, always willing to bear the cross, yet not froward. He was a man who did his own thinking, without being dogmatic. He possessed a well-balanced mind, and usually came to correct conclusions on all practical questions. To sum up his character in a few words, I would say he was a perfect model of a Christian gentleman, such an one as would be safe for any young man to build up his character, both as a Christian and a business man; in fact in all the varied relations of life he was a model. I regret that I am not in possession of any facts relative to the closing scenes of his life. Suffice it to say that without doubt his end was peaceful. His whole career through life would justify that conclusion. May that God whom he served take care of his bereaved widow and orphan children. S. MIMS.

DON'T GIVE LIQUOR TO CHILDREN.—One of the first literary men in the United States said to the writer, after speaking on the subject of temperance: "There is one thing which, if you visit different places, I wish you to do everywhere; that is to entreat every mother never to give a drop of strong drink to a child. I have had to fight as for my life and all my days to keep from dying a drunkard, because I was fed with spirits when a child. I acquired a taste for it. My brother, poor fellow, died a drunkard. I would not have a child of mine take a drop of it for anything. Warn every mother, wherever you go, never to give a drop to a child.

LET not the stream of your life always be a murmuring stream.

The Christian Advocate.

THURSDAY, DECEMBER 11, 1873.

*THE LONG VOYAGE.*

The mackerel boats sailed slowly out
Into the darkening sea,
But the gray gull's flight was landward,
The kestrel skimmed the lea.

Strange whisperings were in the air;
And though no leaflet stirred,
The echo of the distant storm,
The moaning sough, was heard.

It came—the swift-winged hurricane—
Bursting upon the shore,
Till the wild bird's nest and the fisher's cot
All trembled at its roar.

And women wept and watched, and wept
And prayed for the night to wane;
And watched and prayed, though the setting sun
Lit up the window-pane.

A sail!"
That sail is not for you;
It slowly fades away.
The sun may set, the moon may rise,
The night may turn to day.

Slow years roll by, and the solemn stars
Glide on—but all in vain!
They have sailed away on a long, long voyage;
They'll never come back again.

*Blackwood.*

## Oneness With Christ.

BY REV. DANIEL STEELE, D. D.

The advocates of an advanced Christian experience, with great unanimity, insist that there is a well-defined line separating it from the former Christian life. We are often called on to state the specific difference—to draw the line between these two religious states; hence the attempts to discriminate between the new birth and entire sanctification are some of them conclusive, and others unsatisfactory. We are not whetting our theological razor to assist at this hair-splitting; we need less theorizing and more exemplification—less dogma, and more experience.

Are there men and women now on earth living the so-called "higher life?" There are saints treading the earth day by day, victors over the world and sin, "dead indeed unto sin," and "free indeed" from its very indwelling. It was not so with their former Christian state. Can they tell us what is the most conspicuous line running through their consciousness, separating these experiences? The unanimous testimony is that it is a sense of oneness with Christ, contrasting most strongly with the former feeling of duality, or two-ness. If we may coin a Saxon word, instead of borrowing from the Latin. We have heard of a converted Indian who came to the missionary one day in great distress, saying: "There are two Indians inside of me—a good and a bad." He expressed what all Christians feel in their initial spiritual life. There is a painful distraction. The secret is that self is still alive and disputing with Christ the throne of the soul. Self has not learned the difficult lesson of perfect and joyful submission. There is an inward schism between the spiritual and carnal forces. The prayer of the psalmist has not been offered in faith: "Unite my heart to fear thy name."

Octavius, who had been a triumvir, thought it for the interest of peace that the world should have but one ruler; and, styling himself Augustus, he became that ruler by the defeat of Mark Antony. It was found that a three-men power, or a two-men power, only provoked strife. It is certainly for your soul's peace, my dear reader, that you should henceforth have but one sovereign. The one-man power is what you need—the God-man. Which will you have for your king? Jesus, or the Barabbas of self? Which will bring in genuine eternal peace? The Prince of Peace. He is able to dethrone and extinguish self as a foe to his reign. "But can I not have perfect peace under his rival?" Yes; but not till Jesus is banished from his realm, and the Holy Ghost, his representative, has withdrawn, and conscience, God's vicegerent, has been dethroned. Then you would have the awful blessing of peace—the alarming tranquillity which presages the earthquake—the peace of an unwaking, endless stupor. Endless? No; death will dispel it, and set the worm, remorse, to gnaw forever. Do not, my Christian friend, try this way to peace. Jesus, the great peacemaker, is in thy heart, and offers to establish your perfect peace on an eternal foundation. He wishes to rule supreme; he has been thrust aside by self, and with sorrow has he protested against the usurpation of another, knowing the miseries to which you will be reduced. You may not be distinctly conscious of a power in you rivaling and antagonizing the Lord Jesus; you have lived so long in the atmosphere of self that you do not recognize its presence. The hidden self will come forth from his hiding-place into the sunlight if you begin in earnest and in detail to consecrate all to Christ. You will hear a plea for this little self-indulgence, for that small interest to be untouched by King Jesus; you will find a shrinking back from giving him full range through your whole being; he may uncover some secret idol.

That shrinking, dear reader, is self. You don't feel the shrinking now, because you are not earnestly attempting entire consecration; you are enjoying a kind of false peace; self has sent a flag of truce to Christ, not intending an unconditional surrender, but a compromise. "Immanuel may reign over all my being with certain trifling exceptions; I think that my sense of propriety is a little superior to his, therefore I wish to reserve the privilege of self-direction in some matters wherein others, by blindly following Christ's directions, have lost the good opinion of some cultivated people, and even made themselves unpopular. Then, again, there are certain principles of commercial morality which tend more directly to wealth than the high and impracticable ethics of the sermon on the mount. I always deemed it unfortunate for the success of Jesus Christ's moral code that he had not a business education—that he had not worked his way up from a journeyman carpenter to a master-builder, and become a millionaire by this shrewd management. He never rose in business because he was an impractical theorizer. Hence there are some points in which his ethics have become a little obsolete; at any rate, almost everybody thinks so, and there must be some good ground for their opinion; therefore it is not prudent to submit without reservation to his will; it is not the short cut to riches nor to honors."

If you lay your ear close to the lips of self, and listen to his soliloquy, you will find such whisperings of distrust respecting Jesus, whom these very persons have acknowledged as "God over all, and blessed forevermore," and invited to dwell in their hearts, and exercise a general oversight over them. Alas, the number of such Christians is not small. They are the majority in nearly all our churches. They are good and conscientious, and in the main dutiful, and are limping along toward heaven. The great defect in their experience is that they are not completely one with Christ. There are points on which they cannot trust him; he is held back from completing his own ideal in their lives because they interfere and insist on the alteration of his plans. He does not abandon them, but continues working, and to see his own splendid and perfect plan marred by the impertinent antagonism of self. The consummation which he most devoutly wishes is to see this ollielous intermeddler nailed to his cross. The crucifixion of self is the painful birth of the soul to the higher life—the life of perfect oneness with Christ.

*Zion's Herald.*

## The Poetic Folk-Lore of Ireland.

In Ireland, as in most other countries where folk-lore is or has been abundant and popular, the nature and habits of the goblins will be observed to suit more than one mood and disposition of those who put faith in supernatural manifestations. Of course the peasantry are unable to dress or equip their fairies as completely as the poet could, but they can give the note or suggestion which ends in the bee being robbed for the taper which is to be lit at the eyes of the glow-worm, and in the painted wings of the butterfly being converted into a fan to keep off the moon-rays. In its way what can be prettier than the common folk-lore belief that the top of the mushroom serves for a fairy banquet-table, and that you can tell in the morning where the elves have been over night by looking at the heads of the daisies? The flowers round which the good people have assembled are observed to be asleep and shut up in the noontide, having been obliged, contrary to their sober custom, to keep their golden eyes open into the small hours of the morning.

The circumstance of the elves abducting the children of mortals—especially infants who have not been subjected to the rite of baptism—is an ordinary incident of Irish fairy lore. Sometimes the little boy or girl is kidnapped bodily into elf-land; sometimes the child, while apparently dead in the cradle, is believed to be in spirit the prisoner, thrall or toy of a goblin community. Not only children but grown people have been often carried or inveigled into fairy-land. The story of Thomas the Rhymer, Thomas of Erelldoune, has its Irish prototype with almost identical features. One version of this legend tells how a hunter followed a milk-white doe until both his comrades and his dogs had deserted him. After a weary chase the knight—for of course the adventurer was a knight—pursues the doe single-handed, until the creature vanishes as soon as it reaches a haunted spring. Round this spot the poet informs us purple heath-bells are blooming, and, as their fragrance and a feeling of fatigue tempted our knight to repose, he saw a fair lady in white approach him with a jeweled cup in her hand, in which she gayly pledged him by name. The hunter could do nothing less than propose for this lovely apparition on the spot, whereupon the damsel stoops over the fountain, from which she draws a ring, and she and the knight then go hand in hand over the hills and far away, or into the hills, to follow the text here paraphrased:

"And legends tell he now doth dwell
Within the hills so green;
But still the milk-white doe appears
And wakes the peasant's evening fears,
While distant bugles faintly ring
Around the lonely, haunted spring."

It will be remembered that Thomas the Rhymer was accosted by the queen of fair elf-land, who, after being kissed on the lips, raised Thomas to a seat on her steed, telling him to keep a guard upon his tongue in the place he was going to, otherwise he would never be able to return to the common world. The condition imposed on mortals who were abducted into fairy-land in Ireland, in order that they might have a chance of ultimately escaping from bondage, was that they should touch no food, observe a rigid fast, while they were with the good people. The most exquisite meats and dishes of all sorts were laid out to tempt them from this resolve; but the consequence of the slightest indulgence of appetite was understood to be imprisonment forever with the fairies.

The favorite time for seeing the elves is in mid-summer, between lights, or later, or when the harvest-moon is at its full. In haunted spots the hour of gloaming comes over meadows of gray mist threaded with rivers of fading saffron, a lingering flush in the sky, and a star shining over the plumes of a grove of fir-trees. Here is the path or the old castle of which the good people have taken possession. The ground is carefully shunned by the belated or wandering rustic. It may happen, however, that the area of enchantment is limited to a well or a thorn-tree.

All the accounts that come to us testify to the wonderful effects of fairy music. In the vulgar legends, indeed, the elfricaans are represented as playing upon the bagpipes such planxties and jigs as might be heard at the cross-roads at a wedding or christening, but we have also stories of harp tunes and melodies so solemn and absorbing that the soul has been made to lose the measure of time by them, and, when the awakening comes, years of the world have passed over the head of the listener, unfelt and unobserved. It was a belief also that some of the ancient minstrels were in possession of fairy instruments, that they had been presented by elfin potentates with the harps which so ravished the senses of the knights and dames for whom they performed. A harper was, at any time, liable to be carried off in a friendly way to a fairy revel, and pipers and fiddlers have been constantly secured in order to assist in the jovialities of the good people. The elves, however, have also their own musicians and orchestra. When the key-bugle at the Gap of Dunlow challenges the little folk, you shall hear their brave, fluttering response from the very center of the grim mountains, the sharp, single reply, the pause of an instant, followed by chord swelling after chord, rising and sinking, and then flickering like a dying flame, to faint away finally in the hills, as if the musicians of Queen Meav had slowly closed the doors of the palace at which they were posted.

May mornings, before the dew is off the grass, and when the lark is in full song, are supposed to be likely occasions for meeting with certain of the good people. Some of them are early risers, and evidently not subject to the law by which uncanny things are supposed to disappear as soon as the cock begins to crow. Shepherds and herdsmen have at times been startled when counting the kine or sheep to discover that additions have been made to their stock during the night. The illusion only lasts a few minutes, for the fairy cows or fairy sheep, as the case may be, soon seem to separate from the others and melt gradually into thin air, or slide off into meres or lakes which open to receive the phantom cattle. With reference to the absolute dimensions of fairies it is difficult to get a standard of measurement. They have no souls to live forever, but they seem to know nothing of death or decay. When the world comes to an end, they will come to an end with it, like the flowers, the birds and the trees.

## Executions in China.

Outside the trading quarter commence the horrors of the ancient capital; and the unwary traveler, following the multitude peacefully pursuing their way, entirely indifferent themselves, and unconscious that strangers may not be so enviably constituted, finds himself in the Avenue of Executions, which is simply the junction between two of the main thoroughfares. The whole apparatus of justice consists of a shed and a bench, in front of which groups of condemned criminals are ranged, whose heads the executioner strikes off, each with one blow of his sword. There is no ceremony, no guard, no solemnity; the people pass by unconcerned; and, when the daily batch of victims has been dispatched, a butcher takes the place of the executioner, and exhibits joints of beef and mutton on the bench still wet with human blood. A little beyond this barbarously simple slaughter-house the decapitated heads are exposed in the open street, in wicker baskets, inserted into iron sockets. A slip of paper is attached to each of these ghastly heads, whose eyes and mouth are open, with the following inscription: "Justice has punished theft." Nor is this the worst. The heads are not buried after their exposure; removed from their baskets by the crowd of lepers and blind beggars, who assemble daily upon the famous "Bridge of Tears"—a fine antique structure in marble—they are salted and eaten! This one horrid fact alone should make us hope that Peking may not live for the predicted century. The great augmentation of commerce of late years, the gradual breaking of the barrier of exclusiveness, and the establishment of wise counselors about the young Emperor, lead us to hope that better days may be coming, and that Peking may not be buried in its own dust, but may arise and shake it off. Revolutions such as that which is accomplishing itself in Japan are happily infectious.—*Chambers' Journal.*

TO JESUS.—Nearly three years ago a noble steamer was sinking with hundreds of people on board. Only one boat-load was saved. As a man was leaping into the tossing boat, a girl who could not be taken into the boat, and who knew that she would soon be swallowed up in the deep, deep sea, handed him a note, saying: "Give this to my mother!"

The man was saved. The girl, with hundreds of other persons, was drowned. The mother had the note. What do you think the little girl had written in it? Here are her words: "Dear mother, you must not grieve for me; I am going to Jesus."

Dear girl! What faith and courage she must have had to write that note!

She was going to Jesus through the stormy waves of the angry sea, and she was not afraid.

DR. LIEBER has a new story of Washington, coming to him from Franco through Laboulaye, that if not true deserves to be. Jefferson one day visited Washington, and full as Jefferson was of French views and ideas of polities and everything else, he zealously attacked the system of two houses of Congress. General Washington replied that Jefferson was much better informed than himself upon such topics, but that he himself would adhere to the experience of English and American history. "You, yourself," said the general, "have proved the excellence of two houses, this very moment." "I?" said Jefferson, "how is that?" "You have," replied the heroic sage, "poured your hot tea from the cup into the saucer to cool it. It is the same thing we desire of the two houses."

AT A HOTEL TABLE one boarder remarked to his neighbor: "This must be a healthy place for chickens." "Why?" asked the other. "Because I never see any dead ones hereabouts."

*WONDROUS LOVE.*

A mind at perfect peace with God—
O what a word is this!
A sinner reconciled through blood—
This, this indeed is bliss!

By nature and by practice, far,
How very far from God!
Yet now by grace brought near to him
Through faith in Jesus' blood.

So nigh, so very nigh to God!
I cannot nearer be;
For in the person of his Son
I am as near as he.

So dear, so very dear to God!
More dear I cannot be;
The love wherewith he loves his Son—
Such is his love to me!

## Anecdote of Two Arabs.

Lamartine, the French poet, relates the following anecdote: "There was a horse the name of which was spread far and near in the tribe of Nagdeh; and a Bedouin of another, by name Daher, desired extremely to possess it. In vain having offered for it his camels and his whole wealth, he hit at length upon the following device, by which he hoped to gain the object of his desire. He resolved to stain his face with the juice of an herb, to clothe himself in rags, and to tie his legs and neck together, so as to appear like a lame beggar. So equipped, he went to wait for Naber, the owner of the horse, who he knew was to pass that way.

"When he saw Naber approaching on his beautiful steed he cried out in a weak voice: 'I am a poor stranger; for three days I have been unable to move from this spot to seek for food. I am dying; help me, and Heaven will reward you!' The Bedouin kindly offered to take him upon his horse and carry him home; but the rogue replied: 'I cannot rise; I have no strength left.' Naber, touched with his distress, dismounted, led his horse to the spot, and with great difficulty set the seeming beggar on its back. No sooner did Daher feel himself in the saddle, than he set spurs to the horse and galloped off, calling out as he did so: 'It is I, Daher! I have got the horse, and am off with him!'

"Naber called after him to stop and listen. Certain of not being pursued, he turned, and halted at a short distance from Naber, who was armed with a spear. 'You have taken my horse,' said the latter. 'Since Heaven has willed it, I wish you joy of it; but I do conjure you never to tell any man how you obtained it.' 'And why not?' said Daher. 'Because,' said the noble Arab, 'another man might be really ill, and men would fear to help him. You would be the cause of many refusing to perform an act of charity for fear of being duped as I have been.'

"Daher, struck with shame at these words, was silent for a moment, then, springing from the horse, returned it to its owner and embraced him. Naber made him accompany him to his tent, where they spent a few days together and became fast friends for life."

## Religion a Help in Life.

How it helps a man to suffer and to toil! How it calms his temper and soothes his spirit! How it heals his wounds and anoints him with joy. "His tool slipped," says Mahu, in his beautiful tract, "The Watchmaker of Geneva," "his tool slipped and the work was spoiled. He repented the attempt, and again he was unsuccessful. A slight and momentary expression of trouble appeared on his countenance, but the cloud soon passed away. He clasped his hands and looked upward, while his lips moved as if uttering a silent and fervent prayer; the expression of trouble disappeared—he resumed his work." And so many a good man in his cottage or workshop, amidst the spoiling of his work or the breaking of his tools, or the anger of his master, or the losing of his employment, or the cries of his children, or the sorrows of his wife, or the sickness of his body, or the trouble of his soul, finds prayer is the secret of peace. And in manifold ways does religion bless the poor man in his pilgrimage. Faith is a rod with which he cleaves Red seas of difficulty; and God's word is a pillar of cloud by day, and of fire by night, amidst the rocks of a sandy wilderness. And Sabbaths are wells of waters, and ordinances are beautiful and shady palm-trees; and prayer brings down manna every morning; and the sight of the cross heals the bite of fiery serpents; and hope is a spy, going beforehand, to bring back the clusters of Eschol. And then, at last, God's presence is as the ark in the midst of the river; and the pilgrim passes dryshod into the land that floweth with milk and honey."

DR. LYMAN BEECHER.—When the doctor was settled in Boston one of the precocious boys in his congregation had taken a wonderful liking to Bunyan's Pilgrim's Progress. Among the varied characters of that immortal dream none so charms the youthful mind as satan, under the name of Apollyon. The plate representing the arch enemy displays his dishevelled locks after the manner of General Jackson, the hair looking for all the world like the quills of the fretted porcupine. Dr. Beecher, who wore his hair somewhat in the same radiant style, had been ushered in the splendid parlor of one of his parishioners, and quietly took his seat alone.

An urchin, some eight years old, happened, on passing through the entry, to see a stranger, walked in, and stood silently before the venerable pastor. Gazing with wondering eyes and open mouth, he asked: "Mister, am you Apollyon?" It was the first, and we presume the last time, that man of piety was ever mistaken for Lucifer.—*Our Monthly.*

WE PASS every day through all the changes of human experience. We are children in the morning, with their fresh young bodies and feelings; we are middle-aged at noon, having seen an end of all perfection; we are old and weary and worn out at night. *Hugh Macmillan.*

CONTENTMENT consisteth not in adding more fuel, but in taking away some fire.

## Religious Intelligence.

THE champion immerser is a preacher of the Disciples of Christ, who was recently seen to immerse 143 persons in the Mississippi river in less than an hour.

THE Baptists of Nova Scotia, New Brunswick and Prince Edward's Island resolved, two years ago, to enter on independent missionary work. They have already ten laborers, having just sent forth seven to found a mission among the Karens of Siam.

THE programme of the Catholic bishops for the future education of Ireland proposes to make the Dublin Catholic University the center of the Irish educational system. The plan embraces the use or abuse of the Catholic political influence in no small measure.

A WOMAN'S PEACE SOCIETY has been formed in London, which has just published an offer of $100 for the best tract, *written by a woman*, on the subject of peace. The title must be: "In what way do wars affect women; and how may they best use their influence to prevent war."

AT THE laying of the corner-stone of a new Wesleyan Methodist chapel, October 3, at Newcastle-on-Tyne, the four stones were laid by four Methodist ladies, each of whom had contributed about $250 to the enterprise. Dr. Punshon and others made speeches on the novel occasion.

A ROMAN CATHOLIC priest, Father Paolo Grassi, incumbent of the noted basilica of Sta. Maria Maggiore, has abandoned the Old Catholic Church, and received baptism at the hands of an English Baptist minister. A foreign journal says the affair has created a profound sensation in Rome.

THE Methodist Episcopal church, New London, Connecticut, celebrated its eightieth anniversary on October 22 and 23. The gathering was large, and the exercises of the most interesting character. Several of the ex-pastors and members who had removed to other places were present and greatly contributed to the interest of the occasion.

THE results reported from the Zulu mission afford satisfactory evidence of success. The vigor and self-developing power of the missionary work are very gratifying. The progress of education, and specially the number and efficiency of native pastors and preachers engaged in missionary work, or in preparation for it, is very encouraging.

AUSTRALIA is not without a good supply of churches and schools; indeed, it may be said to abound in both. The Rev. John Graham, of Sydney, gives the following account of New South Wales: "There are 924 churches and chapels, accommodating 181,914 sitters, 933 Sunday schools, 6,049 teachers, and an average attendance of 176,596 scholars. The numbers belonging to each denomination were returned as follows: Church of England, 229,000; Presbyterians, 49,000; Methodists, 39,000; Congregationalists, 10,000; Roman Catholics, 145,000; heathens and others, 7,450. Of the total population of 503,981, it is calculated that one-third attended the churches and one-fifth the schools." This, for a country part of which was settled in 1788 by convicts, is great progress.—*Methodist.*

THE inhabitants of Victoria seem to be pretty well off for religions. The census of that colony, after giving the numbers of Methodists, Episcopalians, Presbyterians, etc., goes on to mention "other sects." Under this head come 17,650 pagans, chiefly, we presume, Chinamen, 14 Christadelphians, 12 of the Church of the First Born, 1 Druid, 1 Dickinite, a Rosicrucian and a Universal Restitutionist. Under "No Denomination" there are 8 "not decided" persons, 5 "Natural Religion or Naturalists." Original Thinkers are in a small minority, as we find only one under this head. Two persons return themselves as having a "religion of their own;" while one, a woman, is more plain-spoken, returning her faith as £, s., d. The registrar is hard-hearted enough to put a heading over her of "no religion." Under this latter head we find that the atheists are 11, against 3 returned as infidels. "No religion" (so returned) stands at 2,102. Although there are only 731,528 persons in the colony, it contains no fewer than 121 sects.

NEW YORK PASTORS' SALARIES.—The *Times* publishes a statement of the salaries our city pastors receive, which will doubtless be read with general interest: The highest salaries are paid in the Episcopal Church, though in at least one of the small denominations the average is higher; then come the Presbyterian, Unitarian, Baptist, Dutch Reformed, Methodist, and finally the Roman Catholic. The following table shows the average, highest and lowest of each denomination. It may be premised that several churches furnish their pastors with residences in addition to the salaries, and this is true of all the Roman Catholic churches.

| | *Average.* | *Highest.* | *Lowest.* |
|---|---|---|---|
| Baptist | $2,500 | $6,000 | $1,000 |
| Congregational | 4,000 | 6,000 | 2,500 |
| Episcopal | 4,000 | 12,000 | 1,000 |
| Hebrew | 2,200 | 6,000 | 900 |
| Lutheran | 1,800 | 5,000 | 700 |
| Methodist | 2,000 | 5,000 | 1,000 |
| Presbyterian | 3,000 | 10,000 | 1,000 |
| Roman Catholic | 700 | 800 | 600 |
| Reformed Dutch | 3,500 | 6,000 | 1,000 |
| Unitarian | 5,000 | 10,000 | 3,000 |
| Universalist | 3,000 | 5,000 | 2,000 |

It is proper to explain that only a few ministers receive salaries represented by the higher figures. Of the whole number in the city, only 60 receive $5,000 or upward, while the number receiving over that sum is only 30, and only 10 of the 30 are paid $10,000 or over. Six of these fortunate 10 are pastors of Episcopal churches. Twenty Baptist ministers get from $1,000 to $3,000; 10 ministers in the Lutheran Church are paid from $1,000 to $2,500; 40 in the Methodist Church at the same rates; 30 in the Presbyterian from $1,000 to $3,000; 35 in the Episcopal from $1,000 to $2,500; and 10 in the Reformed Dutch from $1,000 to $3,000. It is safe to say that not more than half the ministers in New York receive salaries of $2,500, while a very large number do not get more than half this sum. On the whole, however, the pastors of our city churches are pretty well rewarded in a pecuniary sense for their services.

THE GOSPEL IN BRAZIL.—In a late number of the *Missionary*, says the *Christian Intelligencer*, there is an extremely interesting letter from Rev. John Boyle, the indefatigable missionary at Pernambuco, Brazil, in which he relates the following incident: "The Lord is answering our prayers. Yesterday (Sabbath,) one week ago, a gentleman called to see us and join himself to us, who has cast off the superstition and idolatry of Rome. I have not yet learned his full history, what first led him to doubt the Romish dogmas, etc., but suppose it was the work of the Holy Spirit. This much we learned, that two years ago he sent to Lisbon for a copy of the holy Scriptures; that he began reading them; that he had not read them a great deal before he threw away all his images of the Virgin, the saints, and Christ (I use Rome's order,) which had hitherto been hanging around the walls of his house, and in the family oratory; that he does not think the 'Padre' can, by any amount of jugglery, make the flesh and blood of Christ out of the baker's crackers and the grocer's wine; and that he is firmly of the opinion that the Bishop has nothing to do with his sort; and, finally, that he wants to unite with a Christian church. He came, inquiring not for the 'American padres,' as some have done, but for the 'Christian ministers.' He has a pleasant face, was neatly dressed, and is evidently one of the middle class of people. He introduced himself as Senhor Joo (Mister John.) I afterward learned his full name, but you must excuse me from giving it, as it is in the same style as all other Brazilian names, and, of course, hard to remember. He says he has three friends who have also been reading the Scriptures, and hence believe as he does. He says he can bring with him quite a number of persons to our services so soon as we begin. I do not think these people have any connection with Vianna and his flock. The Lord be praised."

## Scientific.

BOUSSINGAULT has succeeded in preserving beef-tea and sugar-cane juice fresh for eight years by first exposing them in hermetically-sealed cans to a temperature of four degrees above zero, Fahrenheit.

DR. CARPENTER has discovered that in the Mediterranean sea the water below a certain depth shows an excess of carbonic acid and deficiency of oxygen, and the scarcity of animal life at depths below one hundred and fifty or two hundred fathoms is attributed to this diminished supply of oxygen.

PERUVIAN ANTIQUITIES.—A valuable collection of Peruvian antiquities has lately been added to the ethnological section of the Berlin Museum. It consists of a number of mummies, articles of pottery and other remains. Three of the mummies are completely clothed, and the fabrics which form their wrappings will serve to show the state of textile art at a remote period among the Peruvians. One of the mummies, that of a woman, bears in its arms the image of an infant in clay. This collection also embraces the various objects usually found in ancient Peruvian sepulchers, such as the food bag, the drinking cup and the spindle and loom—the last-named objects being found only in women's tombs. These mementoes of extinct American civilization are very highly prized in Berlin, as belonging to a department of ethnology which previously was almost without a representative in the museum.—*Galaxy.*

ZOPISSA.—An English officer has discovered the means of circumventing time in a transparent varnish which he calls Zopissa. It is used on exposed surfaces, filling the pores, making a surface so close that no water can penetrate it. It is also remarkably insensible to heat, asbestos being not more indestructible. As a varnish it equals shellac, copal gum or pumice stone. In addition it is an excellent cement, uniting porcelain, glass, building stone, iron, while it unites wood, and is delicate enough to seal an envelope. The *Art Journal* thinks this is the substance with which the ancient Egyptians used to embalm their dead and preserve their works of art. It is a fact that, while the frescoes of Rome are becoming dim, the Egyptian mural paintings are fresh and pure. The paintings of Egypt have been exposed to a gas jet, but without any evil effects. If Zopissa even approaches this quality of endurance, which we have hitherto conceded to have been one of the "lost arts," its value will be unmistakable.—*American Builder.*

ELECTRIC ICE.—The professor of natural philosophy of Trinity College writes to the Hartford *Times*: "A pleasing experiment was made at the college this morning, confirming the statements made in our scientific books that ice at very low temperature becomes highly electric, and, when subjected to friction in this condition, gives forth electricity like glass. Taking a Bennett's gold-leaf electroscope of very delicate construction, and also a pith-ball electroscope, the instruments were placed on the ice at the north side of the chapel, when the thermometer was standing between ten and eleven degrees below zero. Upon rubbing the smooth ice vigorously with a thick piece of silk, and then bringing the latter toward the gold-leaf electroscope, the leaves directly diverged, showing by their repulsion that the silk, and consequently the ice, had become electrified; for when electricity is elicited by the friction of two bodies, one is negatively and the other positively electrified. The rubbing of a catskin upon the ice produced more energetic effects; for the leaves, when brought under its influence, flew rapidly apart, striking upon the sides of the glass-jar in which they hung, so great was their mutual repulsion. From a test that was applied, it appeared that the ice, in this case, was positively electrified. The pith-ball electroscope also showed that the ice gave forth electricity, by the mutual repulsion of the pith-balls; but with this instrument the indications were not as marked as in the Bennett electroscope."

# The Christian Advocate.

Organ of the Alabama, Mississippi and Louisiana Conferences of the M. E. Church South.

THURSDAY, DECEMBER 11, 1873.

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AGENTS—All the members of the Patronizing Conferences.

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## The Higher Ground of Joy.

The seventy had been successful in their special and brief mission even beyond their expectation. Their ministry had been crowned with this peculiar triumph: "Even the devils are subject unto us through thy name." Coming back to the Lord to report, it is not strange that they were filled with joy. The powers of darkness were beginning to give way, and the demons, whose fearful possessions were then so prevalent, were overcome and cast out by these zealous disciples. Christ seems to magnify their achievements beyond their own conception of them when he declares, in response to the announcement, that the demons were subject unto them. "I beheld satan as lightning fall from heaven." Not these inferior agents of evil only, but the very head of the empire of sin, the prince of the powers of darkness, was falling from his throne of influence and dominion in the earth. The Savior, to make the caution which he is about to administer still more impressive, confirms and enlarges their gifts and privileges. "Behold, I give unto you power to tread on serpents and scorpions, and over all the power of the enemy; and nothing shall by any means hurt you." They had done more than they thought, and now they were to have power "over all the power of the enemy."

There was reason for elation in all this, and enough to make them jubilant, even to make them beside themselves. But the words of admonition and caution come in at the climax of their gifts and triumph. "Notwithstanding, in this rejoice not that the spirits are subject unto you; but rather rejoice because your names are written in heaven." In the midst of a most successful ministry, returning with great spoil and with the signs and fruits of spiritual conquest, there was a higher joy in the sense of their own personal acceptance with God. Busied with their mission to others, and absorbed in the conflicts incidental to their ministerial work, their own inward life might be overlooked. Always looking without, and engaged in combatting the hosts of evil as marshaled in the vices and errors of men, and ever on the stretch to gain others over to the kingdom of Christ, they were liable to neglect a close and watchful care of their own hearts. Devils were cast out, and the gift of tongues was possessed by those who were without charity, and who were repudiated by the Lord at last. But the gifts and graces common to all times may also lose the deep spirituality which should invest them, by the prosperous results which crown their exercise. Paul points out a conceivable peril when he contends that a bishop should not be a novice, "lest, being lifted up with pride, he fall into the condemnation of the devil." He also recognizes the thorn in the flesh as sent to keep him humble, "lest I should be exalted above measure through the abundance of the revelations." There is an element of danger in even the success of the preacher of the cross, and the joy of a marked and extraordinary harvest may easily be tinged with low and base emotions.

It was doubtless to guard against this really fearful danger that Christ calls back the attention of his enthusiastic disciples from the glorious and wonderful results of their first attempt in his service to their own relations to God, and to the work of grace in their own hearts. Let them rejoice in their labor and in the good done, but let them rejoice with trembling. While invading and overthrowing the dominion of satan in the bodies and souls of others, they were to take care that the devil gained no lodgment in themselves. The wiliest nets and the most seductive snares of the enemy are sure to be set for those who are most formidable in attacking his strongholds and are inflicting the greatest damage to his cause. The able, powerful, brilliant and wise, in the winning of souls and in the overthrow of error, are in most danger. It was to the standard-bearers, in the hour of their triumph, with a profusion of gifts and honors heaped upon them by Christ himself, that the warning was given: "Notwithstanding, in this rejoice not that the spirits are subject unto you." True, they had put in the saving clause in their report, "through thy name," but that might lose its force after awhile, and a certain subtle conceit and self-righteousness might even then lurk in their use of terms which seemed to disclaim all self-exaltation. Not unconditionally, but relatively they were not to make much account of their honors and victories in their evangelical mission. They were to rejoice *rather* "that their names were written in heaven." This was the higher and more essential distinction, and that which might be lost by a spirit of vain-glory and unsanctified ambition.

It was the intent of Christ not to enjoin a selfish and exclusive devotion to their own salvation, but it was to caution them against the neglect of their personal religious life. And, besides, it was to emphasize the vital and supreme necessity of deep piety in those whom Christ sent forth. No matter what they might do, or to what pitch of eminence they should rise, they were nothing without holiness and the approval and presence of God. In this they were to rejoice rather. The joy of their own sonship, and the Spirit of adoption crying in them, Abba, Father, was to overtop every other joy. Then they needed a ground of joy which should be abiding. They had come off from one campaign flushed with victory. But it might not be always so. There are dark and trying days, and fields wherein the enemy baffles, if he does not defeat. True, they for once could report, "Even the devils are subject unto us through thy name," but a long and heavy conflict awaited the Christian soldiery. Even satan was failing, but a stout and protracted fight must be waged through the centuries before the old serpent should be cast into the lake of fire. Immediate results could not always be counted on, and a joy is wanted which does not fluctuate with the apparent moods of the hour. Here, then, is a star that does not set, always shining down upon the soul, and a day-spring which rises in the heart. It is something better than success, and yet the condition of all true success—to maintain communion with God, and to ever have the witness within that our names are written in heaven. It is at once the highest joy, and the strongest support and incentive in the noblest and sometimes the severest path in which redeemed men are called to tread.

## Alabama Conference.

Traveling in a Pullman is the pleasantest mode of locomotion. We may not sleep, but the berths are good and the horizontal position is restful, and the fatigue of an all-night's ride is not much. Leaving New Orleans at five P. M., we reach the Selma junction, one mile from Montgomery, at nine o'clock the next morning, and thence on the Western road, fifty miles nearly due west, to Selma. At Selma between twelve and one o'clock, December 3—just too late to be at the opening and first day's sitting of the Conference. On Thursday morning we found the Conference well advanced in the minute work, and on Friday this part of the business was nearly concluded.—Bishop Marvin does not require, except in the case of the undergraduates, that the preachers shall retire when their names are called. This is a great saving in time, besides being good in other respects. The presiding elders give a summary of the state of their districts as their names are called, and the Bishop's questions are well put in his searching inquiry into the state of the church in their bounds.

Among the presiding elders, Dr. A. H. Mitchell and Dr. William H. Ellison are still foremost for their venerable appearance, long experience and effectiveness. The former observed, in giving account of his work, that he had received forty-three appointments, and never a bad one. From the statements made we learn that this has been a year of great spiritual prosperity in the Conference; large accessions are reported from every district, and the class meetings and love-feasts are generally kept up. The Bishop emphasized the importance of these Methodist institutions, and especially insisted that the love-feasts should be conducted on the old plan, with closed doors, and that the fast on the Friday before the quarterly meeting should be most rigidly observed. The reception of preachers into full connection was a most impressive occasion. The Conference and people had been requested to unite in fasting and special prayer. The Bishop's address to the candidates was most effective and appropriate. He dwelt upon the necessity of much prayer in ministers, avoidance of debt, frugality, economy and care in the management of their finances, and advised the young men, when they married, to seek wives who are ready to endure hardness for the cause of Christ. In this connection he paid a beautiful tribute to his own excellent wife, and stated that he had traveled thirteen or fourteen years before he had received more than $400 for any one year. He insisted on special attention to the children, and the use of the catechism in their instruction, and closed by cautioning young preachers against dangers arising from the lust of fine preaching, which he thought most prevalent among Methodists. He reminded the class before him that the devil would probably at some time take them up into a very high mountain of Alabama and show them all the kingdoms of Alabama, such as Selma, Montgomery, Mobile, and the glory of them. They were to be on their guard against an unsanctified and ruinous ambition. The Conference appeared well-nigh overcome with emotion when the response to the last question was made, and the large assembly bowed in prayer, led by Dr. Jefferson Hamilton.

Drs. Cottrell and Hamilton and B. B. Ross have this year returned by transfer to their old Conference home. There have died this year Greenberry Garrett, S. F. Pliley, James L. Cotton, G. R. Tally and John J. Cassady—the last a young man of promise, and the others all men of note, and names familiar as household words to the Methodists of Alabama. Among the veterans whom God has still spared to grace the Conference with their presence, and to bless it with their counsels and prayers, we were happy to meet Rev. E. V. Levert, who is now seventy-nine years of age and has about closed his fifty-four years in the traveling ministry; Morgan C. Turrentine, who continues to move about actively, and has the ruddiness of youth; and Walter H. McDaniel, sturdy and weather-beaten, but full of zeal and devotion, and others who bear the scars of the battle, and who are honored and revered for their long and faithful services. Dr. T. O. Summers is, of course, present, as this is his own Conference, buoyant, cheerful and exceedingly well, a representative man, looking after the Publishing House interests, and contributing largely in every way to the interest of the occasion. May it be very long before he shall be missed from this annual convocation.

The *personnel* of the Conference is very fine. There is a large proportion of men in the zenith of their strength, and a good many valuable young men who are coming forward and rising in usefulness and reputation. A tolerably large number has been received on trial this year, and the supply of preachers for the Conference field is perhaps more than adequate. At least a score should be detailed for the more needy Conferences in the West and for Louisiana and Texas. At this writing (Saturday morning) the statistics are not yet reported. The hard times have been severely felt, and in this fine section of the State a series of calamities have reduced the finances of the people. We imagine the collections are not large, and that the support of the preachers has been inadequate. The preachers, however, are cheerful, hopeful, and rejoice in the spiritual success which has crowned the labors and sacrifices of the year.

Selma is a beautiful city of twelve thousand inhabitants, and a place of business activity and general growth and thrift. The hospitality of the people is generous and profuse, and the Conference is most delightfully entertained. Dr. M. S. Andrews is untiring in his attention to the comfort of the Conference, which it has been his duty to receive. Many thanks are due him. The editor is enjoying the hospitality of Colonel Benjamin M. Woolsey and his estimable wife. May the Lord's blessing rest upon them! Bishop Wightman is here, on his way to the Mississippi Conference, and will remain over Sunday. Rev. Joel T. Daves, superintendent of our Mexican mission, is also here, and making many personal friends, besides enlisting the preachers in behalf of his cause. With this is sent an abstract of proceedings as late as possible. Other notes will follow in due time.

SATURDAY'S SESSION.

On Saturday morning Bishop Wightman appeared in Conference and occupied the chair some part of the time. In addition to some routine business the election of delegates occupied much of the day. The clerical delegates are T. O. Summers, Sr., M. S. Andrews, W. A. McCarty, Jefferson Hamilton and W. Shapard. Reserves: A. S. Andrews, S. P. Richardson, A. J. Briggs. Lay delegates: R. H. Powell, A. H. Coleman, Rev. J. G. Mottley, H. A. Stolenwerck, T. J. S. Kimbrough. Reserves: L. W. Reeves, Flemming Law, Rev. Joseph Pladgett, Mr. Rush. Opelika was chosen as the place for holding the next Conference. At this writing the prospect is that the Conference will not adjourn before Tuesday.

## Love Triumphing.

The Richmond *Christian Advocate* takes Dr. Curry to task for his hard words against the South, and shows up the nonsense of the big scare which still hangs over our Northern brethren. That last notice of the Southern Historical Society, by Dr. Curry, and all this pretended fear of another rebellion, is for political and ecclesiastical effect. Whenever the administration party gets into trouble, Whedon, Curry and the like set up this howl. We quote the conclusion of the trenchant article of the *Advocate:*

We do wish most sincerely that the people of the North could be made to understand the position of the people of the South. We do not care a fig about the negro question, though we do care for the negro, and wish to do all we can to make his unhappy condition as bearable to him as possible. He is not fit, and never can be, for social equality with the white race. We wish him to have all proper civil rights. We wish him to be educated as highly as he can be, and to have a fair chance to make his moral and social fortune. But as a ruler, as a legislator, the negro can never find his place in this country. It must and will be ruled by the superior race; and that race should guard the rights of their inferior brethren as they guard their own. This they will do, if men of sense and reason and character fill our legislatures; but if base, ignorant, time-serving, salable, pitiful political tricksters and seedy adventurers are placed in power, it will not require a prophet to predict the ruin of the government and the inauguration of anarchy.

We have heard much of late of church union, fraternal relations between the churches, especially between the Southern and the Northern Methodist churches. The signs are good for a better understanding between the two great branches of Methodism in this country, *provided* it can be shown to the satisfaction of Southern Methodists that Dr. Daniel Curry, Dr. D. D. Whedon and Bishop Gilbert Haven do not represent the views of the Northern Methodist Church. These three men were indorsed by the General Conference of that church and placed in high position. Two are chief editors; the other is a general superintendent, or, in the parlance of some, a Bishop. Is the mind of the Northern Church in accord with the severe utterances of these three powerful leaders? If not, why have we not heard notes of dissent from some quarter? Have the plans of the Northern Church for the extension of their operations in the South the full and entire approval of the membership? Has the Church Extension Society done its work to the satisfaction of all? Has the hope of disintegration and absorption been realized? We know that the scared old man, Dr. Daniel Curry, whose notes were once so loud and warlike on this point, now, like Bottom in the play, "roars as gently as any sucking dove." All he meant by it was to establish themselves in the South, and to let anybody that wished to do so join them. "Oh, what a fall, my countrymen!"

## Mind.

"Mind your book, sir," is familiar in the ears of the school-boy. "Mind your stops," the teacher says to him when he is reading. "Mind your work," the idle apprentice, the inattentive servant hears. "Mind what you are about" is the startling check to carelessness or recklessness. "Put your mind on your lesson, your business, on what you are doing, or want to do or master," is the precept of success. "Mind" is attention. Mind will do whatever almost you require of it. It is exceedingly docile to demand. It is a kind and willing servant of our needs. It must be earnestly informed, however, of the exactions put upon it, and then it often surprises by the facility of its processes, and the desired results it can achieve. It is patient as a camel, under burdens of severe thought, close attention, investigation and invention. It assimilates information with a marvelous digestion. It partakes with the body of an indolent disposition, and has to be roused for strenuous effort. Necessity has often driven to mental labor when a man has found himself in a close place, and been compelled to think; the task may have fearfully strained him, but also the capabilities of mind have been a discovery and a wonder to him. We cannot try to think, but we can think. When we get to thinking really, the end which thought pursues may not be yet, but we shall reach it in time, or at least reach the limit of our powers.

In our boyhood we heard of Ross Winans, the great machinist of our native village, lying awake all night, pondering an improvement of which he had caught the idea, and which, if he could perfect it, would greatly augment the power of the locomotive. He succeeded in what he called the camel-back engine. The invention cost him many sleepless nights, but he thought it out.

Mind! Attention! This is the thing. Stewards of the manifold grace of God for the support of the preachers hereabouts, as far as we can hear, are lamenting, as of old, the defective system, or the no system at all, upon which the finances of the church are managed. They are working like beavers to make up deficiencies. They are driven to mental and other labor now, and they cheerfully undertake it. But is there any real necessity for this immemorial friction and worry? Who will put his mind on the subject, and lie awake all night, devising a working system to the end here contemplated, and not only so, but making provision also for other moneys, that the stated public collections of the year may be more effective and abundant in results? Details of system must necessarily vary much with locality and circumstances. The provision of our Discipline on the subject is wisely general, perfect as a basis, and susceptible of the most varied adaptation. Who is the steward in each board to which this may come who will consent to be appointed cashier of the board, and be held responsible for the last dime required? There will have to be some thinking done then, we trow. Somebody will have to lie awake all night, we imagine, pondering bills receivable and bills payable. But the result may be a new evangel.

W. V. T.

## The Gospel for the World.*

BY JOSEPH ANGUS, D. D.

To every creature! Is this possible? and is it therefore our duty? The Christians of each age are to give the gospel to the people of that age. Every Christian is to tell the good news to as many as he can reach. Christians are collectively to tell it, if they can, to the world. What is the limit of our ability and duty? In ten or twenty years can repentance and remission of sins be preached through Christ to all generations? I believe they can. The Christians of the nineteenth century are more able to preach the gospel to the whole world than the Christians of the first century were to preach it to the world of their day. If so, the duty is binding, and the last command of our Lord is a summons claiming a literal obedience from us all.

OUR RESOURCES.

We can do it. Remember how largely our material facilities are increased. When Franklin, printer and statesman, wished to marry, his wife's mother objected to the marriage, because there were then two presses in America, and she thought there was not room for a third. It is not one hundred years since, and there are now some eight thousand printing offices in this country alone. A tithe of them could print the New Testament for the world. Only ten years ago to cross from the Atlantic to the Pacific was a six months' journey, perilous and toilsome in the extreme; now it is pleasantly done between Monday morning and Saturday night. Any man who has to travel much will save eight weeks in every ten, and if he spends his life in traveling the facilities of travel would practically multiply his years five-fold. In half a century of travel a missionary can now effect as much as he could have done in two centuries and a half one hundred years ago. The yearly income of England is five or six times larger than at the beginning of the century, and has doubled within thirty years. The income of the United States doubles, it is said, every five-and-twenty years. In printing power, in facilities of travel, in material wealth the church is incomparably stronger than it has ever been.

FIFTY THOUSAND MISSIONARIES.

But what is it we need to fulfill this duty? With fifty thousand missionaries at work for ten years, and with £15,000,000 a year for ten years to support them, it is demonstrable that the gospel might be preached, and preached repeatedly, to every man and woman and child on earth.

It seems a great company—fifty thousand preachers. And yet the number is not one per cent. of the members of evangelical churches in Christendom. There are three or four denominations in America, any one of which could supply all the preachers we need. England sent as many men to the Crimea to take a single fortress, and to keep up for a few years a Mohammedan despotism. Ten times the number of men fell on each side in the great American war. Five hundred years ago the Crusades had cost more lives, and they thought to win from men well-nigh as chivalrous as the Invaders an earthly Jerusalem and a temporal sovereignty. And cannot fifty thousand redeemed men be found to win back the world to Jesus Christ? Have our hymns no meaning?

> O send ten thousand heralds forth,
> From east to west, from south to north,
> To blow the trump of jubilee,
> And peace proclaim from sea to sea!

It seems a great sum—£150,000,000 sterling in ten years—yet it is less than £3 a year ($15) from each member of evangelical churches in Europe and America. England alone spends as much as the whole £150,000,000 every two years on intoxicating drinks. The Crimean war cost £100,000,000, the American war ten times as much. An annual tax of sevenpence on the pound on the income of Great Britain would yield the £15,000,000 we need. Nay, more; it would not be difficult to name ten thousand professing Christians who could give it all!

Looking only at men and money, is it not self-evident that it can be done?

I have not forgotten the difficulties of all kinds that surround this enterprise—travel, sickness, new tongues, unknown regions, barbarous tribes, the great wrath of one who would soon perceive that his time is short. I know, or can imagine, them all. But I venture to say, whatever these difficulties, they would be overcome if English national honor, or American progress, or the German Fatherland, or Swiss liberties were at stake. If diamond-beds or gold-fields had been discovered, if even a Nile were to be traced and mapped, is there a part of the earth that English or German-speaking people could not penetrate—for a consideration? And shall Christ's command and the world's need fail to move us? I repeat it—it can be done!

SUCCESS OF MISSIONS.

But ours is a practical age. Charity begins at home. We work for present results. We want them told upon the palm. The field of missions is distant, the process costly, the success small. Is it not truer economy and wiser philanthropy to work in our respective countries till they are evangelized and saved? My reply is: I plead for home also. Wherever men are found who have not heard the gospel often and earnestly proclaimed, there we are to preach it, "as first in Jerusalem and in Judea, in Samaria, and to the very ends of the earth." Such is the divine order. Already, however, we have more devout men laboring for the evangelization of London than all Christians send for the evangelization of the world. In New York there is a larger evangelical agency sustained by Christian people than all the missionaries of all the foreign evangelical societies of America. Begin at home, by all means, but don't end there. If the world is to wait for the gospel till London and New York are converted, till nothing more is needed there, the world will never get the gospel at all.

And as to the smallness of the success of missions, I entirely deny the accuracy of the answer. It is demonstrable that the success of the gospel in the last one hundred years is greater than the success it has achieved in any preceding hundred years—I may even say in any preceding two hundred and fifty years. We look back fondly on the first ages, and sigh for the gift of tongues and for Pentecostal blessing, and yet in the last century more has been done to give the Bible to the world than was done in the first ten centuries of our era. Twenty versions at most were made in the first one thousand years; in the last one hundred years a hundred and twenty have been made—in languages spoken by more than half the globe. There are more conversions from heathenism, in proportion to the number of preachers, than there are at home. It costs more per man to make a Christian in London or New York than it costs in heathendom. Even when Constantine proclaimed Christianity as the religion of the Roman empire the nominal Christians of the empire were fewer than one-fifteenth of the population; and when the Christians were most numerous in those ages they never exceeded over one-hundredth part of the population of the entire globe. Nominal Christians now form one-fifth. Each generation of the modern world consists of thirty millions of children, and they have to be Christianized individually one by one. Of these thirty millions, six millions (one-fifth) become nominally Christians, and a considerable proportion of them really Christians. In the Roman empire there were not three millions of nominal Christians out of every thirty millions, while for the whole world the nominal Christians were only about five hundred thousand out of every thirty millions. If any one wish for these facts in detail he may find them in a sermon preached years ago by Rev. Henry Venn, and in a recent address delivered by Canon Lightfoot. Had the results been different, there still stands the Maker's command—the marching orders of the church! But in fact our obedience to that command is enforced by prophecy—the promise of final victory, as it is also by victories already achieved! We can do it, and God has encouraged us to proceed.

* From a paper read by Dr. Angus, of London, before the late Evangelical Alliance.

VIRGINIA CONFERENCE.—The Virginia Conference assembled in Norfolk on Wednesday, November 26. Bishop Keener is present, and presides with his well-known executive ability and dispatch. He is as much at home in the chair as he is in the pulpit. For many years his acknowledged power in the gospel ministry gave him a commanding influence in the Southwest, and his elevation to the episcopal office was an event that had long been anticipated by those who knew his great work. The Rev. P. Whitehead and the Rev. P. A. Peterson are, as usual, acting as secretaries. They have so easy and ably occupied this position that their annual election is regarded as a matter of necessity. The Conference is well represented both by lay and clerical delegates. It is a large and intluential body, and everywhere can be seen the impress of its great patron and distinguished member, the late venerable Bishop Early. Bishop Doggett is expected to-morrow, having but just returned from his episcopal tour on the Pacific coast.—*Baltimore Episcopal Methodist.*

OUR Sunday school periodicals—the *Magazine, Visitor* and *Our Little People*—for January have come to hand. They wear an inviting expression, and abound with pithy and wholesome reading matter. People who live isolated—whose children have not the privilege of attending a Sabbath school—should make their homes happy by subscribing for these publications. We suppose there is no Sabbath school in our bounds that does not take them.

A.

## North Alabama Conference.

LETTER FROM BISHOP MARVIN.

MR. EDITOR: I inclose you herewith the list of appointments of the North Alabama Conference. We have had a delightful session. The business was transacted in an excellent spirit. The public worship was profitable. The attendance on the business sessions was large and interested. The preachers were delighted with Talladega, and Talladega was delighted with the preachers.

The Conference, so recently constituted of the fragments of three Conferences, has already reached the consciousness of unity in a high degree.

A committee was appointed on the boundary question, and reported against any agitation of the subject. This report was laid on the table, and never called up again; but it was well understood on all sides that, if it had come to a vote, the report would have been adopted by a large majority. The Conference is content on this subject.

This is a reproductive Conference. It is able this year to send off ten transfers without conscious depletion, and could have spared one or two more good young men without detriment to itself. The only fact to be regretted is that the great majority of the transfers go to Conferences already full. Only two go to the needy Conferences in the West.

The increase of members is not so great as that of last year, but is still quite large—about fifteen hundred, I believe. The finances feel the shock of the times, but not to the extent I dreaded. The preachers are about as well supported as last year, and the missionary collections are a shade—and only a shade—better than last year. E. M. MARVIN.

TALLADEGA, ALA., November 26, 1873.

APPOINTMENTS.

*Florence District.*—J. B. Stevenson, P. E. Florence station, J. W. Whitten; Rodgersville and Driskill's chapel, Dawson Phelps; Lentzville circuit, John G. Gibson, T. F. Brown, sup.; Lexington mission, Joseph B. Perkins; Cypress circuit, M. E. Tumlin; Oakland circuit, William McQueen; Waterloo circuit, to be supplied by W. M. Ripley; Tuscumbia station, T. H. Deavenport; Walley station, William H. Armstrong; Chickasaw circuit, Samson H. Williams; Frankfort circuit, James H. Cameron; Colbert mission, G. W. Hamilton; State Normal College, H. Brown, professor.

*Decatur District.*—W. E. Mabry, P. E. Decatur station, John A. Thompson; Trinity circuit, Finch P. Scruggs; Courtland circuit, Virgil O. Hawkins; Leighton circuit, John S. Davis; Russell Valley circuit, Leander F. Whitten; Moulton circuit, James L. Brittain; Danville circuit, William E. Cameron; Somerville circuit, R. D. Evans; Gilmore mission, to be supplied by A. J. Whent; Littlesville mission, to be supplied by R. W. McKelvy.

*Huntsville District.*—W. R. Kirk, P. E. Huntsville station, C. D. Oliver; Madison station, Zachariah A. Parker; Madison circuit, Ambrose F. Driskill, Henry D. Hill; Athens station, F. T. J. Braudon; Athens circuit, Z. Parker, J. C. Phelps, sup.; Pettusville circuit, H. P. Turner; Maysville and New Market, M. E. Johnston, C. Godbey; Scottsboro circuit, W. T. Andrews; Paint Rock circuit, Reuben S. Price; Stevenson circuit, Robert J. Wilson; Woodville circuit, J. M. Hamer; Vienna circuit, John C. Hunkapillar, Robert F. Winston; Athens Female Institute, J. K. Armstrong.

*Guntersville District.*—J. G. Gurley, P. E. Guntersville station, John G. Walker; Guntersville circuit, Benjamin F. Lea; Cotaco mission, J. T. Bartee; Tennessee Valley circuit, Rufus Nicholson; Bristoe's Cove circuit, A. N. Lowery; Valley Head circuit, D. W. Ward; Van Buren circuit, William C. McCoy, James T. Miller; Cedar Bluff circuit, I. Q. Melton, J. A. Neeley, sup.; Center circuit, John W. Baine; Gadsden circuit, Perry K. Brindley; Sulphur Springs circuit, James Cox.

*Talladega, Distriel.*—Daniel Duncan, P. E. Talladega station, John H. Anderson; Talladega circuit, Moses L. Whitten; White Plains circuit, Robert A. Timmons; Alexandria circuit, Robert G. Ragan, E. B. McClellan, sup.; Jacksonville and Ariston, Melville B. Johnston; Cross Plains circuit, Theophilus Moody; Colvin Mountain mission, Charles A. Allday; Fayetteville circuit, John B. Cole; Harpersville circuit, L. M. Wilson; Columbiana circuit, Cicero L. Dobbs; Montevallo circuit, R. Stripling; Blue Mountain mission, John B. Gregory; Coosa River mission, C. S. McLeod.

*Lafayette District.*—L. R. Bell, P. E. Lafayette station, P. L. Henderson; Oak Bowery circuit, to be supplied; Fredonia circuit, James W. Christian; Louina circuit, E. W. Jones; Pluckneyville circuit, Warren D. Nicholson; Dadeville circuit, Robert F. Mountain, John N. Dupree, sup.; Secapatoy circuit, William T. Patillo; Llueville circuit, J. R. Sharpe; Arbacoochie circuit, Jesse F. Ellis; Chandler's Springs mission, G. S. D. Lassiter; Hatchet Creek mission, to be supplied by B. Stewart.

*Birmingham District.*—J. D. Anthony, P. E. Birmingham station, W. L. Clifton; Jones' Valley circuit, J. W. Newman; Blountsville circuit, Rufus W. Coons; Murphree's Valley circuit, James Dobbs; Asheville circuit, Priestley E. Nicholson; Gadsden station, Anson West; Ironton circuit, Francis M. Grace; Tuskaloosa circuit, Evan Nicholson; Woodstock mission, Hugh P. Berry; Jonesboro circuit, Thomas P. Roberts; Village Falls circuit, Robert G. Isbell; Jasper circuit, Julius W. Linn.

*Tuskaloosa District.*—J. L. Coleman, P. E. Tuskaloosa station, J. M. Boland; North Port circuit, Daniel S. McDonald; Sheffield circuit, Cornelius M. Livingston; Fayette circuit, James E. Andrews; Gordo circuit, Anderson G. Copeland; Carrollton circuit, R. J. Sampler; Fairfield and Pickensville, Robert D. Carver; Palmetto circuit, to be supplied by D. McKee; Yorkville circuit, G. R. Lynch, Thomas W. Shelton, sup.; Yellow Creek circuit, Jephthah F. Randall; Vernon circuit, E. F. S. Roberts; Bexar circuit, G. B. Wilson; North River circuit, J. N. Scott; Tuskaloosa Female College, B. F. Larrabee, principal.

*Transferred.*—W. Weakley, B. J. Gaston, John S. Marks and James M. Wright, to the Tennessee Conference; Jefferson Hamilton, B. B. Ross, B. G. Blackwell and J. T. Curry, to the Alabama Conference; Thomas G. Whitten, to the Memphis Conference; William R. Williams, to the St. Louis Conference; J. P. Glass, to the Illinois Conference.

VISITING COMMITTEES.

*Tuskaloosa Female College.*—J. M. Boland, Anson West, W. L. Clifton.

*Athens Female Institute.*—F. T. J. Brandon, John A. Thompson, V. O. Hawkins.

*Huntsville Female College.*—W. R. Kirk, C. D. Oliver, J. W. Whitten.

*Shapard Hall Female Seminary.*—J. W. Christian, W. T. Patillo, R. A. Hardaway.

*Delegates to General Conference.*—Clerical: Anson West, J. W. Whitten, J. M. Boland, J. D. Anthony and W. R. Kirk. Reserves: C. D. Oliver, L. M. Wilson and Daniel Duncan. Lay: N. T. Lupton, William B. Wood, R. A. Hardaway, J. H. Johnson and M. K. Taylor. Reserves: Thomas Peters, J. W. Harris and J. E. Groce.—*Nashville Christian Advocate.*

## Publisher's Department.

### Acknowledgments of Letters and Funds

RECEIVED BY MAIL,

**For the Week Ending Dec. 6, 1873.**

**A**—Edwin Aiden $71.45, William F. Alexander, A. F. Andro two letters $31.08, American News Company, W. J. Atwood, Philip Allen, Mrs. Lucy Armitage $12.50, T. S. Arthur & Son.

**B**—J. H. Butler & Co. three letters, J. M. Boem, B. W. Brown, J. H. Bass & Bro., C. H. Butt, G. W. Brown two letters, Milton Bradley & Co., G. K. Brooks.

**C**—Continental Publishing Company, W. H. Chidester $8, P. Casey, S. B. Colton, F. Curran, W. I. Clark, J. E. Cobb $20, Cassell & Baughn, John F. Cassels, Claxton, Remsen & Haffelfinger, J. S. Clower $19.50.

**D**—R. R. Downer, Dodd & Mead, R. A. Davis, C. L. Dobbs $1, C. H. Ditson & Co., J. W. Daughaday & Co.

**E**—Eldredge & Bro., F. P. Elliot 57 cents.

**F**—J. L. Francis $1, George L. Felton & Co., E. N. Freshman two letters $118.10, D. W. Foster, H. Walter Featherstine $120, W. M. Fropels.

**G**—Gould & Lincoln, J. E. Gibbs.

**H**—P. Howard, S. J. Hawkins, John Holland, W. C. Huntingdon, W. C. Haislip, J. H. Hargrove.

**J**—M. T. Jenkins, H. F. Johnson $75, B. Jones.

**L**—J. B. Lippincott & Co. three letters, Littell & Gay, Lee, Shepard & Dillingham, B. & P. Lawrence.

**M**—Manley & Co., T. Mullet two letters, H. H. Montgomery $8, Charles Miller three letters $20, Mrs. M. L. Moore $5, R. W. Millsaps.

**N**—C. D. Nicholson, D. C. Nicholson $27.50, Geo. F. Nesbitt & Co., Thomas Nelson & Sons, Robert W. North.

**O**—William Otis, J. Ormond two letters.

**P**—Portland Packing Company $16.66, Powers Paper Company, D. M. Proctor, J. H. Packwood $5.50.

**R**—John Rogers, A. H. Redford two letters, J. K. Randall two letters $21.13, John M. Richardson $21, A. S. Reed.

**S**—Sheffield & Stone two letters, H. A. Summer, William Shields, S. H. Schroeder, W. R. Stuart, Southwestern Book and Publishing Company.

**T**—S. W. Turner $5, B. F. Thomasson, John E. Taylor, Mrs. H. N. Tyler, F. M. Taylor $2, W. P. Thomasson $2.

**W**—William Wood & Co., A. D. Worthington & Co. $12.50, E. E. Wiley, J. K. Ward $2, A. Wheeler, H. Weems, James Whitaker, John Wilkinson two letters, Mrs. C. A. Woodward 50 cents, D. A. Wilkinson 10 cents, Weed Sewing Machine Company.

**Y**—M. Yantzky.

SASH, BLINDS AND DOORS.—The Perseverance sash, blind and door factory of George Purves is one of the largest in the country. Everything about the establishment gives evidence of enterprise and thrift. Their building, represented by the cut which appears in this issue of the ADVOCATE, is large and commodious, and well adapted to the extensive machinery which is operated within. They have an extensive lumber yard in connection, and invite attention to their manufactured products, as well as their dressed and undressed lumber. Our readers interested in purchasing building materials are invited to call at the corner of St. Charles and Clio streets and satisfy themselves.

COMMERCIAL COLLEGE.—The commercial college of Prof. George Soule, in the Story building, cor. of Camp and Common streets, is, we doubt not, one of the best in the country. A knowledge of the different branches of business is practically taught—banking, brokerage, mercantile, commissions, operations and shipping. The regular routine of business is gone through daily as if the transactions were real, and the lectures are admirably adapted to fix in the mind those universal principles upon which alone business can be philosophically, scientifically and safely conducted. The advertisement of the college will be found in our columns.

W. C. SHEPARD & Co. have special and extensive attractions for those whose household wares need replenishing. Their stock combines the beautiful and the useful, and we are satisfied that no reasonable person will complain of their prices. Their advertisement, to be found in another column, will give a just and clear idea of their qualities and prices of goods, but no one can form a correct idea of the great variety and extent of their stock without calling at their establishment, 55 Camp street, which we advise them to do.

GREAT REDUCTION IN DRY GOODS. The announcement of D. H. Holmes, in another place in to-day's issue, is important to purchasers of dry goods. We have been acquainted with this house for many years, and when we say that we have never seen a finer display of staple and fancy goods during any former season, a large number of our readers who live here or have visited the city can form an idea of the extent and character of the stock, which is offered at the greatly reduced prices set forth in his advertisement.

SHOW CASES AND SHOW WINDOWS.—We direct special attention to the advertisement of Messrs. Hecker & Hinrichs, manufacturers of white metal sash for show windows. Orders by mail will receive prompt attention. City customers may find them at their establishment, No. 14 Perdido street, between St. Charles and Carondelet. See advertisement.

MRS. KATE C. LOGAN notifies her friends and the public that since the late fire she has removed to No. 9 Bourbon street, where she will be happy to meet those in want of her services in millinery and dress and cloakmaking. She opens a new stock this week. Orders will receive prompt attention.

PHOTOGRAPHER AND ARTIST.—W. W. Washburn, whose art gallery is at 113 Canal street, and whose advertisement is in the columns of the ADVOCATE, has had twenty-five years' experience in the business, and invites our readers to inspect the specimens of his work, which, if they do, we are confident they will be convinced of the superiority of his work.

MISS C. C. MATTHEWS, No. 2821 Camp street, near Calliope, has now in store, and is receiving fresh additions, a superior stock of human hair, in braids, curls, puffs, etc., of all colors; also fancy and toilet articles. She calls especial attention to the ladies' hair-dressing saloon connected with her establishment.

FURNITURE AT GREATLY REDUCED PRICES.—Mr. Flynn, at 167 Poydras street, advertises his large stock of furniture at greatly reduced prices. Superb bed-room sets at $125, and other articles at rates in proportion. Those in need of furniture should not fail to call and examine his stock and prices.

JOHN McMAINS, wholesale and retail dealer in groceries, teas, etc., Nos. 572 and 574 Magazine street, opposite Magazine market, and No. 40 Washington street, corner of Fulton. Goods delivered free of drayage.

SUFFERERS from coughs and colds are invited to read the advertisement headed "Pope's Cure." For sale by druggists generally. Price, seventy-five cents per bottle.

MESSRS. H. MALLEGEN & Co., whose office is at No. 321 Rampart street, are extensive dealers in wood and coal, which they advertise for sale at the lowest rates.

TEACHER WANTED.—See the advertisement for a middle-aged lady among our new advertisements.

DRESSMAKING AND MILLINERY.—Our lady readers have their attention directed to the advertisement of Mrs. Garbanatti, 625 Magazine street, for good work and moderate prices. Those who wish to take lessons in cutting and fitting for themselves are informed that Mrs. Garbanatti has a novel and useful invention to facilitate their efforts, and offers to make "every lady her own dressmaker." In times like these such an accomplishment may not be without its attractions to some who have lightly esteemed it heretofore. Mrs. Garbanatti has a choice selection of goods in her line, and guarantees satisfaction to her patrons. Country as well as city orders solicited.

M. COGAN, Nos. 19 and 20 Canal street, continues to offer inducements to purchasers of clothing. His stock, damaged by water at the late fire, is not yet closed out.

AT Nos. 18, 20 and 22 Baronne street Mr. Louis Grunewald keeps a large and fine assortment of pianos, which he guarantees to purchasers.

PURCHASERS of hay, corn, oats and bran will remember the firm of M. J. & D. D. O'Brien, No. 32 Peters street, who make a specialty of feed.

THE finest flavor imaginable is imparted to fish, when served at the table, by the use of the famous Halford Leicestershire Tahlo Sauce. If you will test this standard article you will be satisfied with the result. dell 4t

COLGATE & CO.'s new perfume for the handkerchief, "CASHMERE BOUQUET," will be appreciated by all who have enjoyed the delicate and peculiar fragrance of their toilet soap of the same name, which is so universally popular. jel21y

### *BUSINESS NOTICES.*

**WANTED TO BE HEARD FROM.**

If anybody has ever used the thorough and scientific course of treatment recommended by the proprietor of Dr. Sage's Catarrh Remedy for the cure of Catarrh, and has not been perfectly cured, the proprietor, Dr. R. V. Pierce, would like to hear from that person, and by addressing him at the World's Dispensary, Buffalo, New York, such person, if there be one, will hear of something to his or her advantage, as the doctor is in *earnest* when he offers $500 reward for a case of Catarrh which he cannot cure, and is perfectly able to pay it if he fails in a single case, as any one may ascertain upon inquiry. The thorough course of treatment referred to and recommended by Dr. Pierce consists in the use of Dr. Sage's Catarrh Remedy with Dr. Pierce's Nasal Douche, which is the only means by which the fluid can be carried high up and applied to all parts of the nasal passages and the chambers connected therewith, in which ulcers exist and from which the discharge proceeds. In addition to this thorough application of the Remedy, which should always be used warm, Dr. Pierce's Golden Medical Discovery should be taken earnestly as constitutional treatment, without which few cases can be cured, as the disease is always constitutional and must be treated accordingly. This treatment has no unpleasant features about it, and has the advantage of never driving the disease to the lungs, as there is danger of doing by the use of strong, irritating snuffs or poisonous solutions.

PLAIN FACTS.

FRANKFORT, MICH., Sept. 13, 1873.

A year ago I had a bad cough from the Catarrh which had got in my throat. I tried a good many things, but got nothing to do me any good until I used your Golden Medical Discovery and Dr. Sage's Catarrh Remedy. They cured me in three months, for which I am very thankful.

dell 1t AMOS FISHER.

FORTY-SEVEN YEARS' STANDING. *Messrs. Craddock & Co.*, 1032 *Race street, Philadelphia, Pa.*—Gentlemen: Please send this box of Cannabis Indica immediately for my sick friends. And I here certify that your medicine has cured my wife, Susan Jones, of Asthma, of forty seven years' standing. The doctors here called it complicated bronchitis and consumption. If you would give me an agency I could sell considerable.

Respectfully, C. R. JONES.

LAFAYETTE SPRINGS, MISS., Sept. 23, 1873. dell 1t

MRS. M. G. BROWN'S METAPHYSICAL DISCOVERY kills the root of all disease—Deafness, Baldness, Blindness, Catarrh, etc. Three preparations form the Metaphysical Discovery, which enters the system through the Eyes, Ears and Scalp. No drugs through the mouth. Price, $1, $3.50 and $5. Sold by Frederickson & Harte, 139 Canal street, and E. J. Hart & Co., 73 to 79 Tchoupitoulas street, New Orleans, and by druggists generally; or will be sent to any address, on receipt of price, from the Metaphysical University, 51 Bond street, New York, where please inclose stamp for pamphlet. oc9 1yetw

A BOX of Liver Pills, free of charge, inclosed in the wrapper with every bottle of Kress Fever Tonic, and sold by Frederickson & Harte and E. J. Hart & Co., on the warrant of the proprietors that this Tonic will cure Fever and Ague, Chill and Fever, Dumb Ague, and all forms of this malady. Go get a bottle and try it. There is no arsenic, no strychnine nor any other poisonous property in the medicine. It has been tried for the last ten years in Indiana and Illinois, and is a success. dec 2m

PIERSON & HEWS, fine Clothing, Shirts and Furnishing Goods, 13 and 15 Camp street, opposite City Hotel, New Orleans, Louisiana. We invite visitors from the interior to examine our stock and prices. We claim to sell first-class goods as low as can be afforded and live. We sell the celebrated Shoulder-Seam Shirts, warranted to fit, wear and give satisfaction. Liberal deduction made to Clergymen, and their trade solicited. fe27 1y

IT CANNOT HURT YOU.—It is purely vegetable. Try Simmons' Liver Regulator if you wish to be well. It acts like a charm, without debilitating the system, and without any of the evil effects of mercury. Simmons' Liver Regulator is the safe remedy. dell 1t

THE EQUITABLE LIFE ASSURANCE SOCIETY, New York.

Assets ..... $21,000,000
Income ..... 11,000,000

Branch office—33 CAMP STREET.

A. P. CLEVELAND,
fel3 1y General Agent.

### *NEW ADVERTISEMENTS.*

**OCEAN SAW MILL.**

Having our large NEW SAW MILL now in successful operation, which gives us increased facilities for sawing Lumber to order at short notice, and at reduced prices, we would be glad to have our customers and the public generally, in want of Lumber, to call and examine our stock, consisting of almost every variety of wood grown in the South, viz.:

| | | | |
|---|---|---|---|
| Cypress, | Cedar, | Hhd. Staves | (cypress.) |
| Pine, Yellow, | Manle, | Barrel Staves | (cypress.) |
| Pine, White, | Gum, | Headings | (cypress.) |
| Oak, White, | Sycamore, | Clap-Boards | (cypress.) |
| Ash, | Beech | Shingles | (cypress.) |
| Walnut, | Cotton, | Laths | (cypress.) |
| Poplar, | Cherry, | Firewood, assorted, etc. | |

Also Mast-Sticks and Spars.

It will be greatly to the advantage of parties shipping by cargo to call upon us, as we can saw and furnish Lumber as rapidly as a vessel can receive it.

Orders directed to Messrs. M. PUIG & CO., No. 57 Customhouse street, or Box 2228, New Orleans Postoffice, and Box 297, Mechanics' and Dealers' Exchange, will receive prompt attention.

L. CARBO, Director and Agent,
Office, foot of Bordeaux street.
dell 1m Sixth District.

**LADIES' HAIR STORE AND HAIR DRESSING SALOON.**

MISS C. C. MATTHEWS,

**No. 2821 Camp Street, near Calliope,**

would respectfully inform her friends and the public in general that she has now in store, and will be constantly receiving fresh additions, a superior stock of

REAL HUMAN HAIR,

in Braids, Curls, Switches, Puffs, Pin Curls, etc., of all colors and shades, and at VERY LOW PRICES. Old Hair Dyed and made new in any style. Also Combing made up in any desired style.

Ladies will find an experienced artist in the HAIR-DRESSING SALOON, and will receive prompt and polite attention.

She has also Fancy Toilet Articles, Perfumery, Fancy and Jet Bracelets, Combs, Brushes, Fancy Jet Sets, etc.

English and German spoken. Country orders promptly attended to. dell 1m

**JOHN McMAINS,**

WHOLESALE AND RETAIL GROCER,
Dealer in Groceries, Teas, etc.,
**Nos. 572 and 574 Magazine Street,**
Opposite Magazine Market, and
NO. 40 WASHINGTON ST., COR. FULTON,
*NEW ORLEANS.*
Goods delivered free of drayage. dell 2m

WANTED.—TO KNOW THE ADDRESS OF Nicholas Perkins and his wife, Martha Perkins, who formerly resided, and may still reside, in this city. Any person able to give the desired information will confer a favor by forwarding the same to

G. A. C., care Box 814,
dell tf New Orleans, La.

WANTED.—A MIDDLE-AGED LADY, who understands English Grammar and Arithmetic, to teach in a private family. To commence about January 1, 1874. For further particulars address

W. P. THOMASON,
dell 2t Red Mouth, Richland parish, La.

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in Braids, Curls, Switches, Puffs, Pin Curls, etc., of all colors and shades, and at VERY LOW PRICES. Old Hair Dyed and made new in any style. Also Combing made up in any desired style.

Ladies will find an experienced artist in the HAIR-DRESSING SALOON, and will receive prompt and polite attention.

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IN VIEW OF OUR SENIOR, MR. HOLMES, RETIRING FROM BUSINESS, WE propose offering from and after this date, at GREATLY REDUCED PRICES, our entire stock of EUROPEAN GOODS, in store and to arrive, and we can to-day present a choice of LADIES' DRESS GOODS such as has never before been offered in this city, consisting of

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Our unsurpassed and unique assortment of LINGERIE AND LINGE, HOSIERY, LINENS AND HOUSE-FURNISHING GOODS will come under the category of the heavy reductions.

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Will be offered at manufacturers' reduced prices, which are from twenty-five to thirty-three per cent. lower than they were in the beginning of the season. As we rarely appeal to purchasers by means of advertisements, our assurance of the truth of all we advance can be relied on.

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**See What a Little Money Will Buy.**

An elegant White Granite DINNER SET, comprising 136 pieces, for..... $15 00

In wit:

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| 12 Dinner Plates, | 1 Soup Tureen, |
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| 12 Tea Plates, | 1 Salad Dish, |
| 12 Soup Plates, | 2 Covered Dishes, |
| 12 Preserve Plates, | 2 Vegetable Dishes, |
| 12 Butter Plates, | 4 Meat Dishes, |
| 12 Tea Cups and Saucers, | 2 Pickle Shells, |

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A Porcelain DeTerre DINNER SET (equal to French China in appearance, and much more durable,) same assortment as above. $18 00

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Decorated Porcelain DeTerre and French China DINNER SETS, from..... $30 up.

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Good Table GOBLETS, from 50 cents per set up.

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| Granite Dinner Plates, per dozen..... | 1 40 |
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NOTE.—The prices above contemplate "First-choice" goods, every piece being warranted regular and perfect. "Seconds" or imperfect goods, warped in making and otherwise irregular, we will furnish for those that desire at twenty per cent. discount from these prices. We shall meet all competition promptly, and as we import our own ware our customers can depend upon getting the BEST GOODS at the lowest possible prices.

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Walnut Victoria Bed-room Sets, marble top..$125 00
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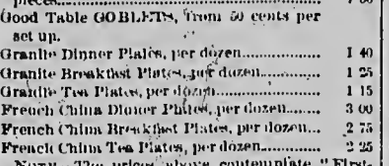
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N. B.—My customers at a distance will please arrange for transportation for hands ordered, giving the name of some responsible citizen or merchant here as security to contract and payment of office fees. dell 1y

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MRS. KATE C. LOGAN

notifies her customers that she has reopened her MILLINERY, DRESS AND CLOAKMAKING BUSINESS, at

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two doors from the corner of Canal, a few steps from her late premises, destroyed by fire on Friday night. She is prepared to fill orders as heretofore. dell 2m

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Orders by mail promptly attended to. dell 1m

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Trimmings, Bohemian and China Vases, etc., contained in

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Between Third and Julia.
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FIRST-CLASS FURNITURE

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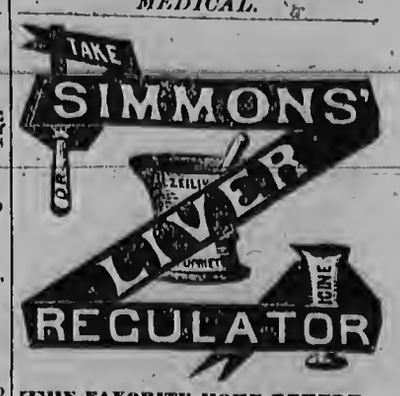
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Be sure and call for Mrs. Winslow's Soothing Syrup. For sale by all druggists. je26 1yefw

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THE FAVORITE HOME REMEDY.

—IT IS—

PURELY VEGETABLE,

containing those Southern Roots and Herbs which an all-wise Providence has placed in countries where Liver diseases most prevail. It will cure all diseases caused by derangement of the Liver and Bowels.

SIMMONS' LIVER REGULATOR
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is eminently a Family Medicine; and by being kept ready for immediate resort will save many an hour of suffering, and many a dollar in time and doctors' bills.

After over forty years' trial it is still receiving the most unqualified testimonials to its virtues from persons of the highest character and responsibility. Eminent physicians commend it as the

MOST EFFECTUAL SPECIFIC

for Constipation, Headache, Pain in the Shoulders, Dizziness, Sour Stomach, bad taste in the mouth, Bilious attacks, Palpitation of the Heart, Pain in the region of the Kidneys, despondency, gloom and forebodings of evil, all of which are the offspring of a diseased Liver.

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Price, $1. Sold by all druggists. se25 1y

DR. TUTT'S VEGETABLE LIVER PILLS.

THE STARTLING DRAWBACK ON nearly all medicinal agents has ever been that in their process of purgation and purification they have also debilitated the system. To obviate this difficulty physicians have long sought for an agent that would

PURGE, PURIFY and STRENGTHEN

**At One and the Same Time.**

Their research has at last been rewarded by a discovery which fully realizes the fondest desires of the medical faculty, and which is justly regarded as the most important triumph that Pharmacy has ever achieved. This important desideratum is

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which purifies the blood and removes all corrupt humor and unhealthy accumulations from the body, and yet produces no weakness or lassitude whatever, but, on the contrary, tones the stomach and invigorates the body during the progress of its operation. It unites the heretofore irreconcilable qualities of a *strengthening purgative* and a *purifying tonic*.

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THE SEVENTH WONDER OF THE WORLD IS THE LADY

CHEAP JOHN,

MRS. D. J. LOEWENSTEIN,

549.....MAGAZINE STREET.....549

Who has nearly sold out her damaged stock of BOOTS AND SHOES, and what is remaining will almost be given away, in order to make room for her extensive stock of NEW GOODS, now arriving direct from the best manufacturers of the North, East and West. Having been carefully selected for this market, and bought for cash, they will be sold at astonishingly low prices—not

## The Child's Corner.

*SONG OF THE WIND.*

BY SARAH ROBERTS.

I've a great deal to do, a great deal to do;
Don't speak to me, children, I pray;
These little boys' hats must be blown off their heads,
And the little girls' bonnets away.

There's a great deal of dust to be blown in the air,
To trouble the traveler's eyes;
Those fruit-stalls and stands to be thrown to the ground,
And this tart-woman's puddings and pies.

There are bushels of apples to gather to-day,
And oh! there's no end to the nuts;
Over many long roads I must traverse away,
And many by-lanes and short cuts.

There are thousands of leaves, lying lazily here,
That needs must be whirled round and round;
A rickety house wants to see me, I know,
In the most distant part of the town.

The rich nabob's cloak must have a good shake,
Though he does hold his head pretty high;
And I must not slight Betty, who washes so nice,
And has just hung her clothes out to dry.

Then there are signs to be creaked and doors to be slammed,
Loose window-blinds, too, to be shaken;
When you know all the business I must do to-day,
You will see how much trouble I've taken.

I saw some ships leaving the harbor to-day,
So I'll e'en go and help them along,
And flap the white sails, and howl through the shrouds,
And join in the sailor boy's song.

Then I'll mount to the clouds, and away they will sail,
On their gorgeous wings, through the bright sky;
I bow to no mandate, save only to him
Who reigneth in glory on high.

### Eye-Servants.

Do you know what an eye-servant is? God doesn't like eye-service. He says so in the Bible. It isn't a good kind of service. It's mean and wicked and selfish.

I once knew a boy who was hired in a family where he had a good many chores to do. This boy did not always do as he would if his master or mistress had been looking at him. He wanted to eat a great many times a day, and would go to the pantry very often to get pie or cake or anything nice. The lady found it out, and she told the cook she must not allow it. Then this boy would stuff his pockets with cookies or doughnuts at the table when he was not seen. The lady found this out too; then she told the boy she should not allow that.

After that this boy would get angry with the cook, because she wouldn't give him things when the mistress did not know it. This boy was an eye-servant—he needed watching all the time to do things right. If he was told to sweep a floor, unless he was watched he would be very careless about it. If he was told to work the washing machine he would jerk things around and tear the clothes unless he was watched.

Once he was told to go somewhere at a certain time; but he fell asleep, and so was half an hour late. When he was asked why he didn't come at the time he tried to deceive, and said he was told to come at another time. If he had said he had fallen asleep, and given that as his excuse, he would not have been so much blamed; but he was an eye-servant, and could not speak the truth.

He was also a coward, because he was afraid to take the blame he deserved, and tried to put it on some one else. Don't be an eye-servant. Learn to do right because it is right; then you will be trusted and respected.—*Congregationalist.*

CHRIST OUR GUEST.—When one of the boys of an orphans' refuge had said the grace, "Come, Lord Jesus, be our guest, and bless what thou hast provided," a little fellow looked up and said: "Do tell me why the Lord Jesus never comes. We ask him every day to sit with us, and he never comes. I shall set him a seat," and just then there was a knock at the door. A poor boy entered, begging a night's lodging. He was made welcome, the chair stood empty for him; every child wanted him to have his plate. The stranger was quite touched with such uncommon attentions. The little one, after thinking for some time, said:

"Jesus could not come, and so he sent this poor boy in his place; is that it?"

Yes, dear child, that is just it. Every piece of bread and every drink of water that we give to the poor or the sick or the prisoners for Jesus' sake, we give to him. "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."—*Memphis Presbyterian.*

BETTER THAN GOLD.—We often hear little boys telling of the wonders they will do when they grow to be men. They are looking and longing for the time when they shall be large enough to carry a cane and wear a tall hat; and not one of them will say that he expects to be a poor man, but they every one intend to be rich. Now money is very good in its place; but let me tell you, little boys, what is a great deal better than money, and what you may be earning all the time you are waiting to grow large enough to earn a fortune. The Bible tells us that "a good name is rather to be chosen than great riches, and loving favor rather than silver and gold." A good name does not mean a name for being the richest man in town or for owning the largest house. A *good* name is a name for doing good deeds; a name for wearing a pleasant face and carrying a cheerful heart; for always doing right, no matter what we may be.

GO WITHOUT PUSHING.—I was showing my little daughter Carrie a picture representing mothers pushing their children toward Jesus when he held one of their number in his arms.

"I would not be pushed to Jesus, mamma," she said with earnestness.

"That is the way I would have done with you, Carrie, if I had been there," said I.

"I would not want to be pushed; I'd go to him without pushing," she replied.

A STOICAL SCOTCHMAN was addressed by his sick wife: "Oh! John, I shan't leave this bed alive."—"Please theeself, Betty, and thee'll please me," returned John, with great equanimity. "I have been a good wife to you, John," persisted the dying woman. "Meddlin', Betty, meddlin'," responded the matter-of-fact husband.

## Farm, Garden and Household.

### To Crystallize Flowers.

The following method of crystallizing flowers is given for the benefit of several correspondents who have lately asked for a description of the process:

Dissolve eighteen ounces of pure alum in a quart of soft spring-water (observing the same proportion for a greater or less quantity) by boiling it gently in a close tin vessel, over a moderate fire, keeping it stirred with a wooden spatula until the solution is complete. When the liquor is almost cold suspend the subject to be crystallized, by means of a small thread or twine, from a lath or small stick laid horizontally across the aperture of a deep glass or earthen jar, as being best adapted for the purpose, into which the solution must be poured. The respective articles should remain in the solution twenty-four hours, when they are perfectly dry.

When the subjects to be crystallized are put into the solution while it is quite cold the crystals are apt to be formed too large; on the other hand, should it be too hot the crystals will be small in proportion. The best temperature is about ninety-five degrees of Fahrenheit's thermometer. Among vegetable specimens that may be operated on are the moss-rose of the gardens, ears of corn, especially millet-seed and the bearded wheat, berries of the holly, fruit of the slow-bush, the hyacinth, pink, furze-blossoms, ranunculus, garden-daisy, and a great variety of others; in fact there are few subjects in the vegetable world that are not eligible to this mode of preservation.

The fitness of this solution for the purpose may be ascertained by putting a drop of it on a slip of grass, and seeing if it crystallizes as it cools; if so the solution is sufficiently strong. Then twist round a sprig or plant, a cinder, a wire ornament of any kind, some cotton, or, still better, some worsted. After being immersed, as already directed, the surface of the whole will be found covered with beautiful crystallizations.

### Standard of Ayrshire Cows.

The following are the points which the Royal Agricultural Association of Ayrshire has established as the standard of Ayrshire cows, as reported:

Head short; forehead wide; nose fine between the muzzle and the eye; muzzle moderately large; eyes full and lively; horns widely set on, inclining upward and curving slightly inward; neck long and straight from the head to the top of the shoulders, free from loose skin in the under side, fine at its junction with the head, and the muzzle symmetrically enlarging toward the shoulders; shoulders thin at top; brisket light; the whole forequarter thin in front, and gradually increasing in depth and width backward; back short and straight; spine well defined, especially at the shoulders; short ribs arched; the body deep at the flanks, and the milk-veins well developed; pelvis long, broad and straight; high bones, wide apart, and not much overlaid with fat; thighs deep and broad; tail long and slender, and set on a level with the back; udder capacious and extending well forward; hinder part broad and firmly attached to the body; the sole or under surface nearly level; the teats from two to two and a half inches in length, equal in thickness, and hanging perpendicularly; their distance apart at the sides should be equal to about one-third the length of the vessel, and across to about one-half of the breadth; legs short, the bones fine and the joints firm; skin soft and elastic, and covered with soft, close and woolly hair; the colors preferred are brown or brown and white, the colors being distinctly defined; weight of animal, when fattened, about forty imperial stone (five hundred and sixty pounds,) sinking the offal.

MOWING STRAWBERRIES.—During one of the winter meetings of the Massachusetts Horticultural Society the subject of mowing off the leaves of strawberries came up for discussion. Most of the speakers agreed as to its highly beneficial effect. It resulted in producing a growth of more vigorous and healthy foliage; the flower-buds for the next year being formed at this time, such a quantity of foliage is of great importance. Further observation has also shown that not only the tops but the roots are renewed at this time, giving a new and vigorous set of roots to furnish nourishment to the growing fruit.—*Horticulturist.*

We believe our Instructor is the only standard work that has recommended cutting off the old tops of strawberry-plants, and we do now, as we ever have, believe it very beneficial to the plant and to the future crop. It is well, however, to leave the tops around the crown, or else scatter around them on the surface a liberal quantity of well-rotted compost, or, if this is not done, give them oft-repeated cultivation.

It is reasonable that when the old, dead top is taken off the strength of the root goes to forming new crowns and leaves.—*Editor Recorder.*

THE FLORIDA ORANGE CROP.—In Jacksonville the past season oranges have sold at from $25 to $60 per thousand. Taking 500 as the average per tree, and a hundred trees to the acre, we have 50,000 oranges from an acre, which at $40 per thousand, taken as the average price, will give $2,000; while at $25, the lowest price at which good oranges were sold, we have $1,250 as the income from an acre. It requires no large outlay of capital to start an orange grove, and its care involves no more labor than an apple orchard of the same size. A correspondent writes: We leave it for parties interested to calculate the profits arising from an orange grove of ten or twenty acres in full bearing. We are quite sure the credit side of the sheet will show that the profit of growing the orange is larger in proportion to the expenditure of money and labor than that derived from the cultivation of any other crop in the United States. The largest grove in the State is situated on the eastern coast. It is known as Dummit's grove, from the name of the proprietor. It contains some 1,350 trees, which have produced in a single year 700,000 oranges.

A NOVEL METHOD OF CATCHING MICE.—A correspondent of the *Journal of Pharmacy* says: "Having noticed mice in our seed-barrels, I bethought me how I might trap the little intruders. I thought of saturating a piece of cotton with chloroform and throwing it in, then closing the lid. On raising it again in a few minutes I would find that life had almost or quite departed. Having, on one occasion, left the piece of cotton in the barrel, on again returning I found three mice with their heads in close contact with it, and dead. In the evening I saturated another piece and placed it in the barrel, and on opening it the next morning, to my surprise, I found nine dead mice."

CUTTING ASPARAGUS.—Among asparagus-growers the rule is that none should be cut the first year of planting. The second year the stronger spears may be cut at first as they appear above the surface, until the middle of May, when the spears should be allowed to run to seed. The third year the bed may be cut regularly until the first week in June, when some of the weaker growth should be left, and by the twelfth or fifteenth cutting should cease. From then on the bed may be cut from the middle of March to the middle of May, not later.

DR. NEALE, when in Vienna, asked the waiter if there were any Baptists in the city, and he was referred to the "head cook." This reminds us of the fur trader, out West, who, after buying skins of the woman, in the absence of her husband, asked if there were any Presbyterians about there. "I guess not," was the reply; "my husband never shot any."


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G. M. HAYLY & POND,
WHOLESALE GROCERS AND COMMISSION MERCHANTS,
Nos. 31, 36, 38, 40 and 42 Canal, and 59 and 61 Common Street,
ja23 1y New Orleans, La.

*MISCELLANEOUS.*



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FACTORY,
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ESTABLISHED 1850.
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The attention of Market Gardeners is particularly requested.
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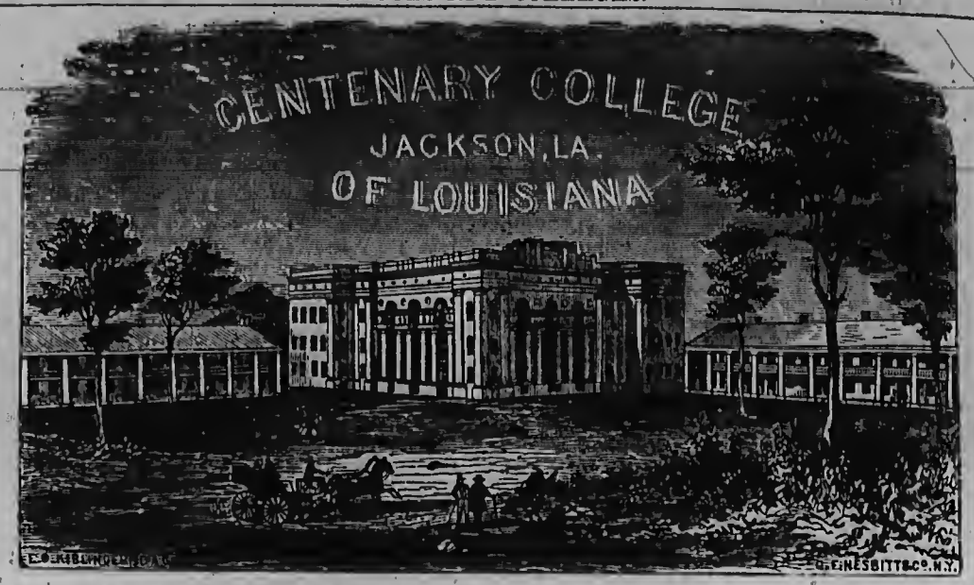
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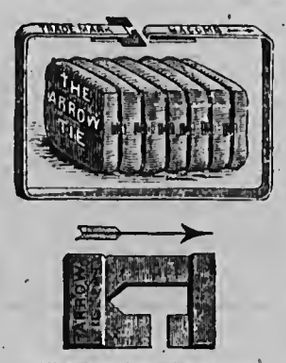
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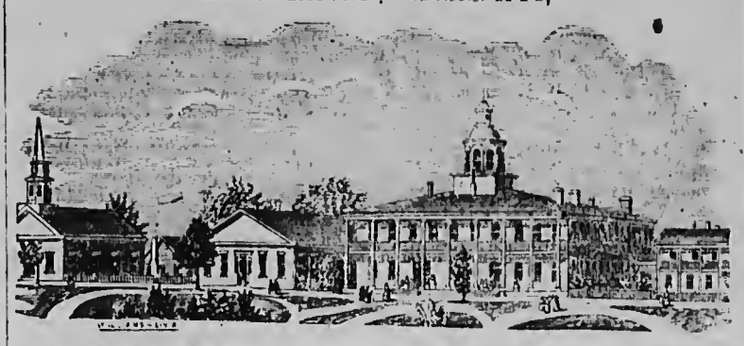

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Havana and Domestic Cigars always on hand. Country orders promptly attended to. oc30 3m

**WILLIAM EBERT,**
ORNAMENTAL IRON WORKS,
*AND GENERAL HOUSESMITH.*
Iron Railings, Tomb Railings, Fences and Verandas of all kinds made to order; also Iron Shutters, Doors, Window and Door Gratings.
**164 and 166 Magazine St., New Orleans.**
Box 213, Mechanics' Exchange. ap10 1y

**LEWIS LOCKWOOD,**
MANUFACTURER OF
DR. D. BLY'S PATENT ARTIFICIAL LEGS AND ARMS,
**125 Gravier St., New Orleans.**
Prices from $75 to $160. Satisfaction guaranteed. No advance payment required. The patient can put on the Leg and practically test it as long as desired. Pamphlets sent free. my5 1y

**CRESCENT MACHINE SHOP.**
JOSEPH WALKER,
**Machinist, Engineer, Blacksmithing,**
ETC., ETC.,
CORNER ST. JOSEPH AND CONSTANCE STS.,
New Orleans.
☞ Plantation Machinery manufactured and repaired. Jobbing promptly attended to. Ja30 1y

C. SAMPSON. F. G. SAMPSON.
**SAMPSON BROTHERS,**
(LATE C. C. SAMPSON,)
FURNITURE,
**33 and 35.....Royal Street.....33 and 35**
NEW ORLEANS.
Established in 1833. Ja23 1y

**JOSEPH BECKHAM'S,**
CARRIAGE BUILDER,
**No. 1201 Frankford Road,**
Above Girard Avenue,
se18 3m PHILADELPHIA.

**JOHNSON & HILLSMAN,**
PRACTICAL PAINTERS,
144.....**Magazine Street**.....144
House and Sign Painting, Steamboat, Store and Office Painting, Graining, Marbling, Gilding and Kalsomining. All work promptly attended to, and charges moderate. No. 144 Magazine, between Julia and Girod streets. fe6 1y

**TO THE PUBLIC.**—I AM NOW PREpared to remove and repair IRON SAFES; also Lightning Rods repaired and put up to order. I have also on hand New and Second-hand SAFES for sale, both Burglar and Fire-Proof. Particular attention paid to repairing Bank Locks and Printing Presses, on most reasonable terms.
GEORGE COATS,
de26 1y No. 166 Magazine street, near Julia.
Second-hand Sewing Machines always on hand and for sale. Also second-hand Copying Presses.

## BUSINESS CARDS.

E. HEATH. M. LARA.
**HEATH & LARA,**
Importers and Dealers in
UPHOLSTERERS' GOODS, WALL PAPER
WINDOW SHADES AND CORNICES,
Mirrors, Frames, Molding and Wire Screens,
**No. 99 Camp Street,**
no29 1y New Orleans.

**JULIUS LOEFFLER,**
GAS-FITTER AND DEALER IN GAS FIXTURES, ETC.,
**No. 43 Royal Street,**
Between Customhouse and Blenville streets,
no23 3m New Orleans.

**WILLIAM VELDEN,**
DEALER IN WOOD AND COAL,
**Corner Peytania and Philip Streets.**
Oak, Ash, Bakers' Pine, Lightwood and Charcoal always on hand. Wood sawed to stove-length and split. no6 2m

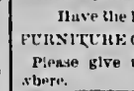
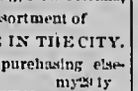
**T. J. BROWN,**
PRACTICAL PAPER-HANGER,
And dealer in Wall Paper, Window Shades, Cornices, Buff, Green and White Hollands, Picture Cord, Tassels, etc.,
**No. 262 Camp Street, New Orleans.**
All orders from the country promptly attended to. no6 3m

**W. F. CLARK,** SUCCESSOR TO A. LOEZ
**134 Rampart Street,**
Between Toulouse and St. Peter Sts., New Orleans
MANUFACTURER OF
**CARRIAGES AND BUGGIES.**
Also carriages repaired and put in as good order as in any part of the country. First premiums awarded at the last Fair for best Victoria and Cabriolet built anywhere oc23 3m

**F. J. KUHNHOLZ,**
Book-Binder,
112.....GRAVIER ST.....112
Orders for Ruling and Binding executed with neatness and dispatch. Merchants and others requiring Blank-Books will find it to their interest to order direct from the binder. oc30 2m

**GEORGE JOHN WAGNER,**
DEALER IN ALL KINDS OF
**Boots, Shoes and Brogans,**
**Corner Prytania and Dauphine Sts.,**
*(SIGN OF THE RED BOOT,)*
NEW ORLEANS.
Every description of articles in the Boot and Shoe line, for Ladies', Gentlemen's and Children's wear, constantly on hand, and offered at the LOWEST PRICES. oc30 2m

**SANTIAGO M. LAPEYRE,**
WHOLESALE AND RETAIL DEALER IN
IMPORTED AND DOMESTIC CIGARS,
Also Chewing and Smoking Tobacco, Snuff, Pipes, Etc., Etc.,
**No. 53 St. Louis Street,**
oc9 2m Cor. St. Louis Hotel, New Orleans.

**THE PREMIUM BUTCHER STALLS.**
MARTIN LANNES, BUTCHER,

STALLS 37, 38 and 7,
MAGAZINE MARKET,

**New Orleans, Louisiana.**
respectfully informs his friends and the public in general that he is prepared to furnish Families, Hotels, Boarding-Houses, Steamboats, Ships and Steamships with the best BEEF, MUTTON, PORK, SAUSAGES, Tripe, Pigs, Fowls, Game, Vegetables, etc., and everything the market affords, at the very Lowest Rates. Thanking my customers for past favors, I solicit a continuance of the same. Recollect the Stalls, Nos. 37, 38 and 7, Magazine Market, where all orders sent will be thankfully received and promptly filled. ☞ All Meats delivered free of charge. oc23 6m

**NEW ORLEANS STENCIL WORKS**
AND
MAGIC BATTERY MANUFACTORY.
*AGENCY OF THE GOLDEN WONDER*
**GEORGE E. TEETZEL & CO.,**
ENGRAVERS STENCIL CUTTERS, STAMP AND SEAL-MAKERS,
82.....**Gravier Street**.....82
New Orleans, Louisiana.
Manufacturers of all kinds of Cotton Brands Stencil Plates, Rubber Stamps, Seal Presses, Burning Brands, Door Plates, House Numbers, etc., etc. ja30 1y

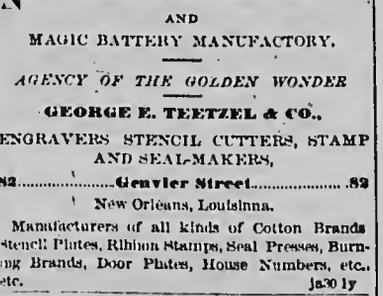
**THE MITCHELL & RAMMELSBERG**
**FURNITURE CO.,**
MANUFACTURERS AND DEALERS IN ALL KINDS OF
FURNITURE,
MATTRESSES,
LOOKING-GLASSES, ETC.
**Nos. 103 and 105 Camp Street,**
Corner Poydras, Moresque Building, New Orleans,
Have the largest and best assortment of
FURNITURE OF ANY HOUSE IN THE CITY.
Please give us a call before purchasing elsewhere. my29 1y

**COAL.....COAL.....COAL.**
B. D. WOOD & BROS.,
**106 Common St., opposite City Hotel,**
Wholesale and Retail Dealers in all kinds of COAL. Pittsburg Coal delivered by boat-load or less on the coast, and shipped in casks or in bulk at lowest market rates. City trade supplied. my1 1y

**COAL.....COAL.....COAL.**
R. D. MACLIN,
**No. 31 Carondelet Street.**
Pittsburg, Anthracite and American Cannel Coal, screened for family use. All orders from the country will receive immediate attention.
Yard, cor. Third and Tchoupitoulas Sts. mh13 1y

**LOUISIANA STEAM SASH, BLIND**
—AND—
**DOOR FACTORY,**
ROBERTS & CO., PROPRIETORS,
**301, 303, 305 and 307 Gravier Street.**
Je3 1y New Orleans.

**HAVANA AND DOMESTIC CIGARS,**
HAVANA AND DOMESTIC CIGARETTES,
and a full assortment of Chewing and Smoking Tobacco, constantly on hand and for sale cheap by
ED. L. ZELL,
Corner Canal and Carondelet streets,
de19 1y New Orleans, La.



no 3m



fe27 1y

**WILLIAM J. REIRNE & CO.,**
PROPRIETORS OF
**Washington Cooperage Establishment,**
COR. MARENGO AND LEVEE STS.,
have the most improved steam machinery in operation, and are thus able to make the finest quality of Sugar Hogsheads and Molasses Barrels. Their work guaranteed to prove satisfactory. Office—23 and 29 Front street. oc23 6m

## BUSINESS CARDS.

**MRS. LYNCH,**
DRESS AND CLOAKMAKER,
180.....**Canal Street**.....180
Between Baronne and Dryades streets,
*NEW ORLEANS.*
☞ Patterns for sale. no20 2m

**MRS. S. ZEPHIRIN,**
**DRY GOODS AND VARIETY STORE,**
621.....MAGAZINE STREET.....621
*NEW ORLEANS.*
A large assortment of SUN-BONNETS always on hand. no13 2m

**LUMBER YARD.....FEED STORE.**
F. HEUER,
**Dealer in All Kinds of Lumber,**
Oak, Ash, Poplar, Cedar, Walnut, Cypress, etc., and all kinds of Flatboat Lumber; also in Hay, Corn, Oats, Bran, etc., 918 and 950 NEW LEVEE street, between Sixth and Seventh streets (Fourth District,) New Orleans. no13 2m

## PROFESSIONAL CARDS.

**DR. JOHN G. ANGELL,**
DENTAL SURGEON,
152.....**Julia Street**.....152
All operations in Operative, Mechanical and Surgical Dentistry carefully performed.
Nitrous Oxide and other Anæsthetics administered. de1 1y

**DR. J. J. LYONS,**
NO. 219 CARONDELET STREET,
Between Julia and St. Joseph,
Ja2 1y New Orleans, La.

O. W. RACE. W. H. FOSTER.
E. T. MERRICK, formerly Chief Justice, Louisiana.
**RACE, FOSTER & E. T. MERRICK,**
ATTORNEYS, COUNSELORS
AND
SOLICITORS,
Corner of Camp Street and Commercial Place,
fe25 NEW ORLEANS.

**C. G. FORSHEY,**
CONSULTING ENGINEER,
**Academy of Science Rooms,**
24 BARONNE STREET,
no20 2m New Orleans.

**T. WHINREY CARTER,**
**ARCHITECT,**
58.....CARONDELET STREET.....58
no13 2m New Orleans.

**S. B. HAGGART,**
ARCHITECT,
**No. 5 Commercial Place, New Orleans.**
Plans, detail drawings and specifications of Churches, School-houses and buildings of every description. de12 1y

## MISCELLANEOUS.

**THE WEED SEWING MACHINE.**

THE WEED
SEWING MACHINE
HAS JUST RECEIVED
THE HIGHEST AWARD
AT VIENNA,
THUS
REPEATING ITS EXPERIENCE
AT PARIS IN 1867.

No Machine possesses so many good qualities for general Family use.
The universal satisfaction given by this Machine justifies its claim to the well-known name:

**FAMILY FAVORITE.**

COMPANY'S OFFICE IN
**New Orleans.....207 Canal St.**
Houston.....113 Main Street.
Atlanta.....27 Marietta St.
Savannah.....27 Bull Street.
se11 3m

**METAIRIE**
**CEMETERY ASSOCIATION.**
OFFICE METAIRIE CEMETERY ASSOCIATION,
No. 27 Carondelet St., New Orleans, Nov. 9, 1873.
We will be prepared, on and after the fifteenth of November, to offer for sale LOTS in this Cemetery. We respectfully invite the public to visit the grounds, which are now partly finished and in rapid course of completion.
We also invite parties wishing to secure Lots to call either on the undersigned or at the office of the company, and examine the plans of the grounds, which will afford to owners of Lots and their families a beautifully-shelled carriage-drive of over five miles in extent within its inclosure.
It is the purpose of the Association to so improve and ornament this Cemetery as to make it equal, in point of beauty, to any in this country.
The prices of Lots will be about the same per superficial foot as fixed by other cemeteries in this city. W. S. PIKE,
no20 1m Pres't. Metairie Cemetery Association.

**SHERMAN HOUSE,**
COR. CLARK AND RANDOLPH STS.,
**Chicago, Illinois.**
C. S. MUNSON, MANAGER.
This splendid Hotel, rebuilt on its former site was thrown open for the reception of guests April 10. Its exterior is grand and imposing, its appointments unique and magnificent throughout, and its management unsurpassed. jy10 1y

NUMEROUS TESTS HAVE PROVED
**N. F. Burnham's New Turbine**
**WATER WHEEL**
To be the Best ever Invented.
Pamphlet free. Address—York, Pa.
jy23 6m
WATER WHEEL

**JOHN GIBSON,**
**ENGRAVER**
AND
**Steam Power Lithographic Printer,**
**82 BEEKMAN ST., NEW YORK.**
Checks, Notes, Drafts, Receipts, Bonds, Certificates of Stock and Deposit, Bill, Letter and Note Headings, Business Cards, Envelops, Druggists' Fancy and Perfumery Labels, etc. Druggists wishing Labels, send for catalogue. jy3 1y

**FLINN'S PATENT**
SELF-FASTENING AND ADJUSTABLE
**BED SPRINGS**
**Make the Best Spring Beds in Use.**
They are complete in themselves, and can be applied in a few minutes to any slat bedstead.
☞ From three to five dozen make a Set.
JOHN FLINN,
248 South Second St., Philadelphia, Pa
Cor. S. Water and Champlain Sts., Cleveland.
Agents wanted everywhere. se18 1y

**WORKING CLASS**—MALE OR FEMALE, $10 a week. Employment at home, day or evening; no capital. Instructions and valuable package of goods sent free by mail. Address, with six-cent return stamp, M. YOUNG & CO., 173 Greenwich street, New York. no6 13t

## MEDICAL.

SWAIM'S
CELEBRATED
PANACEA

**THE STANDARD REMEDY FOR**
SCROFULA,
And all diseases arising from
IMPURITY OF BLOOD,
such as Eruptions, Pimples, Boils, Ulcers or Sores, Abscesses, White Swellings, Hip-Joint Disease, etc., and all affections of the Eyes, Ears, Throat or Lungs, occurring in Scrofulous constitutions. For pamphlets, illustrating cases, send to
SWAIM'S LABORATORY,
113 S. Seventh street, below Chestnut,
de1 1m Philadelphia, Pa.




**COUGHS.....COLDS.....ASTHMA.**
Remember that for all Affections of the
THROAT AND LUNGS
**Lapham's Indian Turnip Pectoral Balm**
*IS THE SOLE REMEDY,*
Combining efficacy of action with a most palatable flavor.
GIVE IT A TRIAL.
Price, $1. Sold at all well-assorted drug stores and by the proprietor, H. LAPLACE, Chemist,
no27 3m Nos. 23 and 25 Elysian Fields St.

**POPE'S CURE**
FOR COUGHS AND COLDS.
In all affections of the Throat and Lungs requiring the use of a mild, soothing and decidedly efficient remedy, this preparation may be used by persons of all ages, from
"The infant, mewling and puking in its nurse's arms,
To where the sixth age shifts—
Into the lean and slippered pantaloon"—
with perfect security. As an expectorant it will be found to act speedily and effectually, and in many cases, where actual Phthisis was supposed to exist, it has been known to render prompt and permanent relief.
"Turn, sufferer, turn! why will you die,
Or cough and colds endure,
When for a trifle you can try
A bottle of POPE'S CURE?"
Price, 75 cents. Prepared and sold by
JOHN H. POPE, Druggist,
Corner of Jackson and Prytania streets.
BALL & LYONS, Camp St., Agents. de1 1m

**MATERN WEBER,**
APOTHECARY,
**No. 484, Cor. Royal and Spain Sts.,**
has practiced as an Apothecary since 1851—before the School of Medicine was established in New Orleans. He defies any competition; moreover, there is no Chemist in the world who is able to analyze the following articles:
Weber's Spermatorrhœa Pills ($2 per box.)
Cough Syrup ($1 per bottle.)
Sarsaparilla ($2 per bottle.)
Piles Ointment ($1.10 per box.)
Dyspepsia Mixture, and Lotion for Sores.
He guarantees all the above compounds free from Mercury or any other injurious ingredients. He charges only for his medicine. no6 2m

**A BOX OF**
LIVER PILLS (FREE)
GOES
WITH EVERY BOTTLE
OF OUR
**AGUE MEDICINE,**
which we authorize every druggist to sell on
**THE WARRANT**
that, if taken according to directions and it fails to cure,
**The Money Shall be Refunded.**
We guarantee that it contains neither Arsenic, Strychnine nor any other poisonous ingredient.
Hear what those who have used it say of it:

**READ THIS.**

Thos. Broughton, with John D. Park, of Cincinnati, says: "*W. C. Hamilton & Co.*—I had had the Ague for two long years, and had tried several remedies of acknowledged or pretended merit without any good result. I finally tried your preparation—KRESS FEVER TONIC. One bottle completely broke up the malady, and I am now perfectly well. I can testify that your medicine does all you claim for it; and it is only due to you that this acknowledgment should be made, especially as so many worthless chill medicines are now offered."

☞ Ask for KRESS FEVER TONIC, and remember the guarantee of the proprietors,
W. C. HAMILTON & CO.,
Wholesale Druggists,
Jy17 3m Cincinnati, Ohio.




**BETHESDA MINERAL WATER.**—THE acknowledged cure for Bright's Disease, Diabetes, Liver and Bilious Affections, Kidney and Urinary diseases. Sold, wholesale or retail, at 38 Magazine street. J. C. McALLISTER,
Sole Southern Agent.
Address Glass Box 825. mh6 1y

**WARRANTED CURE.**
**WARRANTED CURE.**
Sufferers from CHILLS AND FEVERS, and those whose health has been seriously impaired by protracted attacks of Chills, are invited to write to the undersigned for the means of cure. The worst cases easily and thoroughly cured. Correspondence solicited. Address
DR. J. A. MAYES,
no13 3m Maysville, Sumter County, S. C.

THE SABBATH
THE LATEST, THE GREATEST AND **BEST TUNE BOOK** for Church Choirs of all Denominations.
**Price, $1.50.**
**Per dozen Copies, $15.00.**
One Sample Copy, by Mail, $1.25
**LEE & WALKER,** 922 Chestnut Street, Philadelphia
no13 1ot

**SOUTHERN SALE STABLES,**
COR. DELORD AND DRYADES STS.
Having purchased the above Stables from George W. Fisher, I will constantly keep on hand the largest variety of Kentucky MULES; also Harness and Saddle HORSES. Take the Jackson Railroad and Dryades street cars, foot of St. Charles street; they take you to the Stables in five minutes. Merchants, planters and dealers will find it to their interest to give me a call before purchasing elsewhere.
oc23 3m O. P. ALFORD.

**MARCY'S SCIOPTICON**
With Improved and Cheapened
**MAGIC LANTERN SLIDES.**

For Homes, S. Schools and Lecture-rooms. It is unrivalled. Brilliant and easy to show. Circulars Free. Catalogues 10 cts. SCIOPTICON MANUAL, Revised Ed. 50 cts.
L. J. MARCY, 1340 Chestnut St., Philadelphia
no20 4t

## IRON WORKS—BELLS.



**BOSTON ORNAMENTAL**
**IRON WORKS.**
EMPIRE LAWN MOWERS.
**The Best in the Market.**
Fountains, Vases, Statues, Deer, Dogs, Lions and other Lawn and Garden Ornaments.
Iron and Wire Railings for public and private buildings, banks, cemeteries, window-guards, etc.
Iron Crestings for Mansard roofs.
Iron Stable Fixtures of the most approved designs.
Copper Weather Vanes. Over two hundred new and original designs.
Emblematic Signs, suitable for every trade and profession.
Reynolds' Iron Roofing. Warranted.
All kinds of Wrought and Cast Iron made for building purposes. Estimates given. Send for catalogue.
RUBER & CO., Proprietors.
Office—24 Exchange street.
an21 6m Factory—63 Merrimac St., Boston.

**RAILINGS.....RAILINGS.**
WROUGHT IRON AND WIRE RAILINGS
FOR
**Public Grounds, Cemeteries, Cottages,**
ETC., ETC.
Iron Bedsteads, with Wire Stackings, for Hospitals, etc. Verandas and every variety of Wrought Iron and Wire work. Every information by addressing the manufacturers.
M. WALKER & SONS,
sp18 1y 805 Market St., Philadelphia, Pa.

**WIRE RAILING**
AND
ORNAMENTAL WIRE WORKS.

**DUFUR & CO.,**
**No. 36 N. Howard St., Baltimore, Md.,**
Manufacture Wire Railing for Cemeteries, Balconies, etc.; Sieves, Fenders, Cages, Sand and Coal Screens, Woven Wire, etc. Also Iron Bedsteads, Chairs, etc. oc2 1y

**PATENT COMBINED**
**IRON FENCES.**

*(The New Plan of Iron Nailed to Iron.)*
The best and neatest in the world for public and private grounds. Send for designs.
J. R. WICKERSHAM & SONS,
Sole Manufacturers,
se25 3m 1003 Ridge avenue, Philadelphia.

**BUCKEYE BELL FOUNDRY**
Established in 1837.

Superior Bells of Copper and Tin, mounted with the Improved Rotary Hangings, for CHURCHES, SCHOOLS, FARMS, FACTORIES, COURT HOUSES, FIRE ALARMS, TOWER CLOCKS, CHIMES, ETC. Fully Warranted.
*Illustrated Catalogue Sent Free*
*VANDUZEN & TIFT,*
**102 and 104 East Second Street, Cincinnati**
mh6 1y 115 and 117 Magazine st., New Orleans. H. J. WEST, Agent,

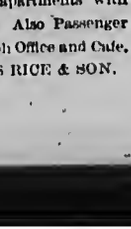
**MENEELY & KIMBERLY,**
BELL FOUNDERS, TROY, N. Y.
Manufacture a superior quality of Bells.
Special attention given to CHURCH BELLS.
☞ Illustrated catalogue sent free. Jy31 1y

## MISCELLANEOUS.

**BABCOCK SELF-ACTING**
**FIRE ENGINE,**
FOR CITY, TOWN AND VILLAGE USE.

The Babcock Fire Extinguisher, Hook and Ladder Trucks, with Portable Fire Extinguishers attached, The Fire Departments in the principal cities of the Union use them daily. They are safe and simple, and a powerful protection. Forty-six railroads use them. Insurance companies reduce rates where it is introduced.
A. M. GRANGER, General Agent,
mh6 1y Exposition Building


**CABINS.....LUMBER.....CABINS.**
PLANTATION CABINS, manufactured in the city and shipped to the country, all framed, fitted, and each piece marked and numbered, so that a common hand can put them up without the aid of a carpenter.
The above represents a double cabin of two rooms, each 11x15, built with boards placed upright and the joints stripped. Price, delivered to boat, including all hardware, nails, shingles, etc., $135. We make them of all sizes. Cost in proportion.
We also keep a large stock of LUMBER, SASH, etc., on hand, and make a specialty of sawing bills to order. W. W. CARRE & CO.,
Ja23 1y 350 Delord street, New Orleans.

**MULTUM IN PARVO,**
**HINES' COMBINATION STEAM COOKER.**

The most perfect Steam Cooking Apparatus ever invented. Will cook SIX different articles at ONE TIME—MEATS, POULTRY, FISH, VEGETABLES, PUDDINGS, etc.—without one article tainting another, without the possibility of over-cooking or burning, and at the same time afford HOT WATER for Tea or Coffee, without interfering with the process of cooking.
No. 1, small family size.....$10 00
No. 2, medium family size.... 13 00
No. 3, large family size..... 16 00
Cookers sent to any part of the country on receipt of price, or C. O. D., with full instructions for using.
For sale at No. 52 GRAVIER STREET, New Orleans.
Agents wanted in Alabama, Mississippi, Louisiana and Texas. Send for circulars. Address
GOODWY

## New Orleans Markets.

From the New Orleans Price Current.

The river is 11 feet 11 inches below high water.

COTTON.—The following are the arrivals since the fifth instant:

| | | |
|---|---|---|
| Louisiana and Mississippi | bales... | 27,167 |
| Lake | | 94 |
| Mobile | | 2,274 |
| Florida | | 64 |
| Texas | | 639 |
| Total | | 30,238 |

On Saturday the market opened with a good inquiry, but buyers claiming further concessions, and a fair business was done during the morning, partly at previous rates and partly at a falling off of ⅛@¼c., after which the demand became more lively and prices steadier, the closing quotations showing a decline of barely ⅛c. Good ordinary sold, for certified checks, at 14@14⅛c., strict good ordinary at 14⅜c., strict good ordinary to low middling at 14⅞@15c., low middling at 15⅛@15⅜c., the latter for high style, low middling to strict low middling at 15½c., strict low middling at 15⅝c., middling at 16c., strict middling at 16⅛@16⅜c., good middling at 17⅛c., and good middling to middling fair at 18c. The market was unfavorably affected by a decline of 1-16d. at Liverpool and ⅛c. at New York. The sales embraced 6,350 bales. On Monday buyers came forward with unabated spirit; as the extent of the demand was developed factors assumed increased confidence, and desirable kinds commanded full prices. The sales for the day footed up 8,330 bales. On Tuesday operations were checked by light supplies and n poor assortment. The sales during the morning were consequently nf moderate extent, but subsequently the movement became more lively, and the day's business summed up 6,870 bales. Prices exhibited some irregularity, a small part of the business showing no decline, but the bulk a falling off of ⅛c., with some transactions at ¼c.

The above makes an aggregate for the past three days of 22,050 bales, against 16 250 for the corresponding time last week and 14,60 the week before.

The receipts proper at this port since the first of September, exclusive of the arrivals from Mobile, Florida and Texas, are 318,367 bales, against 373,226 bales to the same date last year, and the decrease in the receipts at all the ports up to the latest dates, as compared with last year, is 115,158 bales. In the exports from the United States to foreign countries, as compared with the same date last year, there is an increase of 34,136 to Great Britain, and a decrease of 32,003 to France and of 76,342 to other foreign ports. We quote:

| | | |
|---|---|---|
| Ordinary | currency... | 12¼ @ 12¾ |
| Strict ordinary | | 12⅝ @ 13⅛ |
| Good ordinary | | 13⅝ @ 14⅛ |
| Strict good ordinary | | 14⅜ @ 14⅝ |
| Low middling | | 14⅝ @ 14⅞ |
| Strict low middling | | 15⅛ @ 15⅜ |
| Middling | | 15⅝ @ 16 |
| Strict middling | | 16⅛ @ 16⅜ |
| Good middling | | 17⅛ @ 17⅜ |

COTTON STATEMENT.

| | | |
|---|---|---|
| Stock on hand Sept. 1, 1873 | bales | 7,177 |
| Arrived past three days | 30,238 | |
| Arrived previously | 332,106 | 362,344 |
| | | 369,521 |
| Exported past three days | 12,218 | |
| Exported previously | 185,627 | 197,840 |
| Stock on hand and on shipboard | | 171,681 |

SUGAR.—On Tuesday 1,019 hhds. were received. The demand was good, with a further slight improvement in prices, especially for the better grades. Most of the receipts were sold at 4@4¼c. for inferior, 5⅛@6c. for common, 6⅛@6⅝c. for fair, 6⅞@7¼c. for good fair, 7¼c. for fully fair, 8⅛@8⅜c. for prime, 8½c. for choice, 8⅝@8⅞c. for seconds, 8⅛@8½c. for gray clarified, 8¾@9c. for yellow clarified, and 9⅛@9½c. for white clarified.

MOLASSES.—On Tuesday 3,191 hbls. and 81 half bbls. were received. The demand was good, and the supplies were all sold at 42½@45c. for common, 48@50c. for fair, 55@56c. for prime, 57@59c. for strictly prime, and 59@60c. for choice.

CORN.—On Tuesday 1,300 sacks sold at 75c. for new yellow and white, and 76c. for old yellow mixed.

OATS.—On Saturday 2,100 sacks sold at 53@54c. for prime, and 54@55c. for choice. On Monday 1,200 sacks sold at 54@55c. ₱ bushel. On Tuesday 770 sacks sold at 55c. ₱ bushel.

BRAN.—On Tuesday 150 sacks sold at $1 ₱ 100 lbs.

PORK.—On Tuesday the market was quiet, but very strong at $15 ₱ bbl. for mess. A lot of 150 bbls. thin mess sold at $14.25 ₱ bbl. It is retailing at $15.50@16 ₱ bbl.

BACON.—On Tuesday the market was very firm, with a good demand, and 88 casks clear sides sold, in lots, at 8¼c. ₱ lb. Shoulders were quoted at 7c., and clear rib sides at 8¼@8¾c. ₱ lb., and scarce.

HAMS.—Old are quoted at 10@10½c. ₱ lb. New would command 13@14c. ₱ lb. The market is bare of new.

LARD.—On Saturday 142 tierces choice refined sold at 8½c., and 10 do. at 6½c. ₱ lb.

BREAKFAST BACON.—Is in light supply and very dull. Western is quoted at 11@11½c. ₱ lb. Northern is retailing at 14c. ₱ lb.

SPARE RIBS.—New command $8@9 ₱ bbl.

### MONETARY.

Gold opened on Tuesday at 109@109¼ for currency and 110¼@111 for checks (against 109⅜ at New York,) and closed at 109⅛@109⅜ for the former and 110¼@111 for the latter (against 109⅛ at New York.)

## New Orleans Wholesale Prices.

REVISED AND CORRECTED WEEKLY.

*Made up from Actual Sales as they Transpire.*

| ARTICLES. | FROM | TO |
|---|---|---|
| AGRICULTURAL IMPLEMENTS: | | |
| Cotton scrapers | $5 00 | $6 00 |
| Cotton sweeps | 5 00 | 6 00 |
| Cultivators, Diam. and shovel-tooth | 9 00 | 18 00 |
| Cultivators, riding and walking | 25 00 | 45 00 |
| Shovels and spades | 7 50 | 16 50 |
| Axes | 12 00 | 17 50 |
| Shovel plows | 6 00 | 9 00 |
| Half do., with cutters | 8 00 | 10 00 |
| Manly's double-shovel plow | 6 00 | 9 75 |
| Corn mills, Colemin's | 120 00 | 425 00 |
| Bradford's grist mills | 150 00 | 235 00 |
| BRICKS, ₱ M.: | | |
| Lake | 13 00 | 16 00 |
| Country | 12 00 | 14 00 |
| English fire | 45 00 | 50 00 |
| American fire | 35 00 | 43 00 |
| CANDLES, ₱ lb.: | | |
| Sperm, New Bedford | 33 | 36 |
| Tallow | 17 | — — |
| CHOCOLATE, ₱ lb.: | | |
| Cocoa | 38 | 60 |
| No. 1 | 50 | 52 |
| Sweet | 25 | — — |
| COAL, ₱ ton: | | |
| Anthracite | — — | 13 00 |
| Western, ₱ hhl | — — | — — |
| COFFEE, ₱ lb.: | | |
| Mexican | 24 | 25 |
| Java | 32 | 35 |
| COTTON SEED: | | |
| Rough, ₱ ton | — — | 10 00 |
| In sacks | — — | — — |
| EGGS, ₱ dozen: | | |
| Western | 22 | 27 |
| FERTILIZERS, ₱ ton: | | |
| Stern's raw-bone superphosph'e | — — | 65 00 |
| Stern's fine-ground bone | — — | 45 00 |
| FLOUR, ₱ bbl.: | | |
| Double extra | 5 00 | 6 00 |
| Superfine | — — | 5 00 |
| Fine | 4 25 | 4 50 |
| GLASS, ₱ box of 50 feet: | | |
| French, 8 by 10 | — — | 4 00 |
| French, 10 by 12 | 4 00 | 4 25 |
| French, 10 by 14 to 12 by 20 | 4 25 | 4 50 |
| French, 14 by 18 to 18 by 20 | 4 50 | 5 00 |
| HAY, ₱ ton: | | |
| Prime | 22 00 | 23 00 |
| Choice | — — | 25 00 |
| IRON, ₱ ton: | | |
| English, ₱ lb | 4¼ | 5½ |
| Swedes, assorted | 7½ | 8 |
| Hoop | 7 | 9 |
| Sheet | 7 | 10 |
| Nail rods | — — | 9¾ |
| Castings, American | 5¼ | 6 |
| LEATHER, ₱ lb.: | | |
| Sole, hemlock | 30 | 33 |
| Sole, oak | 40 | 44 |
| Harness | 38 | 45 |
| Calf-skins, ₱ dozen | 85 00 | 100 00 |
| Texas, rough, ₱ lb | 24 | 26 |
| LIME, ₱ hhl.: | | |
| Western | 1 75 | — — |
| Cement | 2 75 | 3 00 |
| Plaster Paris | 3 50 | 3 75 |
| LUMBER, ₱ M feet: | | |
| Boards, yellow pine | 13 00 | 15 00 |
| Boards, cypress | 20 00 | 25 00 |
| Flooring, dressed | 18 00 | 21 00 |
| Flooring, rough | 14 00 | 17 00 |
| Ceiling, dressed | — — | 12 00 |
| Weatherboards, dressed | 15 00 | 18 00 |
| Weatherboards, rough | — — | 12 00 |
| Scantling | 12 00 | 14 00 |
| Shingles, ₱ M | 3 50 | 4 00 |
| Laths | 2 50 | 2 75 |
| OILS: | | |
| Lard, ₱ gallon | 75 | 80 |
| Coal oil, in barrels | 22 | 25 |
| Linseed, raw | 1 10 | — — |
| SUGAR, ₱ lb.: | | |
| Havana, white | — — | — — |
| Havana, yellow | 9 | 10 |
| Havana, brown | 9 | 9½ |
| Crushed | 11¾ | 12 |
| Pulverized | 11¾ | — — |
| TEAS, ₱ lb.: | | |
| Imperial | 50 | 1 30 |
| Gunpowder | — — | 1 60 |
| Hyson | 70 | 1 40 |
| Young Hyson | 70 | 1 40 |
| Pouchong | 80 | — — |
| Oolong | 40 | 1 10 |
| WAGONS, CARTS, ETC.: | | |
| Wagon, two-horse | 85 00 | 100 00 |
| Wagon, four-horse | 110 00 | 125 00 |
| Wagon, two-horse, thim. skein | 85 00 | 90 00 |
| Wagon, four-horse | 100 00 | 115 00 |
| Cane wagon | 180 00 | 210 00 |
| Ox wagon | 90 00 | 125 00 |
| Ox cart, complete | 110 00 | 115 00 |
| Cane cart | 85 00 | 120 00 |
| Tongue cart, complete | 120 00 | 125 00 |
| Plantation cart | 55 00 | 70 00 |

### CATTLE MARKET.

NEW ORLEANS, Dec. 9, 1873.

| | | |
|---|---|---|
| Texas beeves, choice, ₱ head | — — | @ 45 00 |
| Texas beeves, first quality, ₱ head | 35 00 | @ 40 00 |
| Texas cattle, second quality, ₱ head | 20 00 | @ 28 00 |
| Texas cattle, third quality, ₱ head | 12 00 | @ 15 00 |
| Western beeves, ₱ lb. net | 10 | @ 12½ |
| Sheep, first quality, ₱ head | 4 00 | @ 5 00 |
| Sheep, second quality, ₱ head | 3 00 | @ 4 00 |
| Milch cows, choice, ₱ head | 80 00 | @ 100 00 |
| Milch cows, ₱ head | 35 00 | @ 50 00 |
| Calves, ₱ head | 7 00 | @ 10 00 |
| Yearlings, ₱ head | 5 00 | @ 12 00 |

## Business Directory

OF THE

NEW ORLEANS CHRISTIAN ADVOCATE.

**Agencies.**
Barclay & Co. Philadelphia.
E. C. Bridgman, New York.
A. Coyle, St. Louis, Mo.
Mrs. H. Mogridge, purchasing agent, 96 Canal street.

**Architects.**
T. Whinrey Carter, 58 Carondelet street.
S. B. Haggart, 5 Commercial place.

**Artificial Legs and Arms.**
Lewis Lockwood, 69 Camp street.

**Banks.**
New Orleans Savings Institution, 156 Canal st.

**Bed Springs.**
John Flinn, Philadelphia.

**Bells.**
Blymyer Manufacturing Co., Cincinnati, Ohio.
Buckeye Bell Foundery, Cincinnati, Ohio.

**Book-Binder.**
F. Kuhnholz, 112 Gravier street.

**Books and Stationery.**
Robert J. Harp, agent, 110 and 112 Camp street.
American Sunday School Union, Philadelphia.
Continental Publishing Co., St. Louis, Missouri.
J. W. Daughaday & Co., Philadelphia.
F. A. Hutchinson & Co., St. Louis, Mo.
Nettleton & Co., Cincinnati, Ohio.
J. Hale Powers & Co., Cincinnati, Ohio.
Queen City Publishing Co., Cincinnati, Ohio.
James W. Queen & Co., New York.
H. B. Thompson & Co., 9 Lakeside building, Chicago, Illinois.
United States Publishing Company, New York.
Valley Publishing Company, St. Louis, Mo.
A. D. Worthington & Co., Hartford, Conn

**Boots and Shoes.**
Louis Gimbel, 575 Magazine street.
John Hansen, 33 Canal street.
Mrs. D. J. Loewenstein, 540 Magazine street.
F. Selles, 161 Poydras street.
George John Wagner, corner Ursulines and Dauphine streets.

**Butchers.**
Marilu Lannes, stalls 37, 38 and 7 Magazine market.
J. Stafford, corner St. Peter and Old Levee sts.

**Canned Goods.**
J. Winslow Jones, Portland, Maine.
Birnham & Morrill, Portland, Maine.

**Carpets.**
A. Brousseau & Co., 17 Chartres street.
Elkin & Co., 159 Canal street.

**Carriages, Wagons, Etc.**
Joseph Beckham, Philadelphia.
W. F. Clark, 124 Ramhart street.
J. A. Lum & Co., 162 Gravier and 13 Union street.

**Cemeteries.**
Metairie Cemetery Association.

**Clothing and Furnishing Goods.**
M. Cogan, 19 and 29 Canal street.
Pierson & Hews, 13 and 15 Camp street.
B. T. Walshe, 110 Canal street.

**Coal and Wood.**
John D. Maclin, 34 Carondelet street.
H. & C. Tyler, 9 Carondelet street.
B. D. Wood & Bros., 106 Common street.
Wm. Velden, cor. Prytania and Philip streets.

**Cooperage.**
T. A. Beck, 23 and 24 Front street.
Wm. J. Beirne & Co., cor. Marengo and Levee.

**Cotton Ties.**
Bartlett & Rayne, 48 Carondelet street.

**Croquet.**
Bradley's Patent Croquet, Robt. J. Harp, agent, 110 and 112 Camp street.

**Dentists.**
Dr. John G. Angell, 152 Julia street.

**Dry Goods.**
D. H. Holmes, 135 Canal and 15 Bourbon street.

**Educational.**
Centenary College, Jackson, Louisiana.
J. W. Blackman's Commercial College, 131 Carondelet street.
Emory and Henry College, Washington county, Virginia.
Hiwassee College, Sweetwater, Tennessee.
Homer College, Homer, Louisiana.
Whitworth Female College, Brookhaven, Miss

**Engravers and Lithographers.**
John Gibson, New York.
George E. Teetzel & Co., 82 Gravier street.

**Factors and Commission Merchants.**
Aiken & Watt, 60 Carondelet street.
G. M. Bayly & Pond, 34 to 42 Canal and 59 and 61 Common street.
W. Harrington & Co., 79 Carondelet street.
M. J. & D. H. O'Brien, 32 Peters street.
J. C. & H. M. Payne & Co., 64 and 66 Baronne st.

**Fancy Goods.**
Variety store, 547 Magazine street.
Mrs. S. Zeiglrin, 621 Magazine street.

**Fire Engine.**
Babcock Self-Acting Fire Engine, A. M. Granger, general agent, Exposition building

**Fensurs.**
Charles Hamilton, 661 Magazine street.
F. Wagener, 13 Baronne street.

**Furniture.**
J. Bois, 291 Camp street.
M. A. Davis & Sons, Philadelphia.
Nath. Johnson, New York.
The Mitchell & Ramuelsberg Furniture Co. 103 and 105 Camp street.
Sampson & Bros., 33 and 35 Royal street.
W. P. Udlinger, Philadelphia.

**Gas and Steam-Pipe Fitters.**
Barbarin Gas Machines, F. Roberts, superintendent, 2 Triangle building and 255 Peters st.
Julius Loeffler, 43 Royal street.
Jas. N. Quin, 118 and 120 Tchoupitoulas street.

**Glass Works.**
Atckin & Isaac, Philadelphia.

**Grocers.**
John I. Adams & Co., 43, 45 and 47 Peters street.
C. W. Roth, 175 Poydras street.

**Hardware.**
A. Baldwin & Co., 74 Canal, and 91, 93 and 95 Common street.

**Hay.**
Jacob C. Baker, Portland, Maine.

**Hides and Tallow.**
New Orleans Butchers' Hide and Tallow Co.

**Hotels.**
American House, Boston, Massachusetts.
Bingham House, Philadelphia.
McAllister's House, cor. Carondelet and Julia.
Sherman House, Chicago, Illinois.
St. Louis Hotel, New Orleans.

**Human Hair Goods.**
J. G. Bermel, 121 Canal street.

**Ink.**
Printers' Ink, S. Collins & Co., New York.

**Insurance.**
Ætna Life Insurance Co., 2 Carondelet street.
American Life Insurance Co., 10 Carondelet st.
Equitable Life Assurance Co., 31 Camp street.
Factors' and Traders' Insurance Company, 37 Carondelet street.

**Iron Manufactories.**
Billings & Spencer Company, Hartford, Conn
Boston Ornamental Iron Works, Boston, Mass.
M. Walker & Sons, Philadelphia.
J. B. Wickersham & Sons, Philadelphia, Pa.

**Lumber.**
W. W. Carre & Co., 350 Delord street.
Thomas Hassan, cor. Cedar and Julia streets.
F. Heuer, 948 and 950 New Levee street.
Ocean Saw Mill, foot of Bordeaux street, Sixth District.
Roberts & Co., 301 to 307 Gravier street.

**Machinery.**
N. F. Burnham's Water-wheel, York, Pa.
Daniel & James D. Edwards, 22 to 28 Front and 21 to 27 Delta street.
Lewis Johnson, corner Julia, Delta and Water streets.
Memely & Kimberly, Troy, New York.
W. H. Reynolds, corner Fulton and South Market streets.
Jos. Walker, corner St. Joseph and Constance streets.

**Magic Lanterns.**
W. Mitchell McAllister, Philadelphia, Pa.

**Manufacturers.**
William Ebert, 164 and 166 Magazine street.

**Medical.**
Mrs. M. G. Brown's Metaphysical Discovery, 51 Bond street, New York.
Chills and Fevers, Dr. J. A. Mayes, Mayesville, South Carolina.
Citrate of Magnesia, etc., Hofmann & Co., N. Y.
Craddock & Co., Philadelphia, Pa.
Cundurango Bitters, 44 Dauphine street.
Fever and Ague cure, Billings, Clapp & Co., New York.
Dr. Fitler's Vegetable Rheumatic Sirup, E. J. Hart & Co., New Orleans.
Hamilton's Buchu and Dandelion, W. C. Hamilton & Co., Cincinnati, Ohio.
Laplace's Indian Turnip Pectoral Balm, B. Laplace, 23 and 25 Elysian Fields street.
Dr. Pierce's Golden Medical Discovery, Buffalo, New York.
Pope's Cure, John H. Pope, corner of Jackson and Prytania streets.
Dr. Rosch's Hair Regenerator, 134 Thalia st.
Rogers' Citrate of Magnesia, Arthur Rogers, New York.
Simmons' Liver Regulator, J. H. Zellin & Co., Philadelphia, Pa.
Swaim's celebrated Panacea, 170 William st., New York.
The Greatest Medical Discovery, Dr. Kennedy, Roxbury, Massachusetts.
Dr. Tutt's Vegetable Liver Pills, 18 and 20 Platt street, New York.
Matern Weber, apothecary, corner Royal and Spain streets.

**Mineral and Soda Water.**
Bethesda Mineral Water, J. C. McAllister, agent, glass box 825, New Orleans

**Milliners.**
H. Felsenfield, 104 Canal street.
Mrs. Garbanatti, 625 Magazine street.
Mrs. Lynch, 180 Canal street.
Mrs. M. Tournahen, 206 Prytania street.

**Musical Instruments, Publications, Etc.**
Robert J. Harp, 110 and 112 Camp street.
Biglow & Main, New York and Chicago.
S. Brainard's Sons, Cleveland, Ohio.
Charles H. Ditson & Co., New York.
Oliver Ditson & Co., Boston, Massachusetts.
Louis Grunewald, 18, 20 and 22 Baroane street.
Lee & Walker, Philadelphia, Pa.
Alexander Mills, organ builder, New York.
Horace Waters & Son, New York.

**Painters.**
A. S. Cutler, 136½ Camp street.
Johnson & Hillsman, 144 Magazine street.

**Paper-Hanger.**
T. J. Brown, 203 Camp street.

**Paper Mills.**
Atlanta Paper Mills, Atlanta, Georgia.

**Paper Patterns.**
W. E. Cooper, 89 Canal street.

**Patents.**
John A Wiedersheim & Co., Philadelphia.

**Pens.**
R. Esterbrook & Co., New York.
Joseph Gillott & Sons, New York.

**Perfumery.**
Colgate & Co.'s Cashmere Bouquet.

**Photographers.**
Umhauer & Simon, 21 Hospital street.

**Plows.**
Brinly Plows, Brinly, Miles & Hardy, Louisville, Kentucky.

**Professional.**
Dr. C. J. Bickham, office, corner Magazine and Second streets.
C. G. Forshey, Civil Engineer, 24 Baronne street.
Dr. J. J. Lyons, office, 249 Carondelet street.
Race, Foster & E. T. Merrick, law office, corner Camp and Commercial place.

**Preserved Corn.**
Portland Packing Company, Portland, Maine.

**Printing.**
Pelican Job Office, 112 and 114 Poydras street.

**Pumps.**
Chicago Farm Pumps, B. S. Twichell, agent.

**Railroads.**
Great Jackson Route.

**Sciopticon.**
L. J. Marcy, Philadelphia.

**Seeds and Flowers.**
Kern, Sieber & Co., St. Louis, Mo.
D. Landreth & Son, Philadelphia.

**Sewing-Machines.**
Florence Sewing Machine Co., Florence, Mass.
Weed Sewing Machine, 207 Canal street.

**Soap.**
J. H. Keller, 110 Gravier street.

**Stables.**
Southern Sale Stables, cor. Delord and Dryades.

**Steamships and Shipping.**
Cromwell Line New York Steamers, Alfred Moulton, agent, 41 Carondelet street.
Merchants' Line New York Steamers, John H. Ludwigsen, agent, 140 Common street.

**Stoves.**
H. Haller, 49 Camp street.

**Tobacco and Cigars.**
F. Esteva, corner Camp and Girod streets.
Santiago M. Lapeyre, 53 St. Louis street.
Ed. L. Zell, corner Canal and Carondelet streets.

**Undertakers.**
T. W. Bothick, 271 Camp street, New Orleans.

**Upholstery.**
Heath & Lara, 99 Camp street

**Wants.**
Goetzyn & Co., lock box 161, New Orleans.
Louisiana Paper Mills, 241 and 245 Liberty st.
Address Rev. R. J. Hurp, New Orleans.

**Washing Machines.**
Lash Washing Machine, No. 5 North Seventeenth street, Philadelphia, Pa.
Ringen Washer, H. Haller, 49 Camp street.

**Watches.**
New York Watch Company, Springfield, Mass.

**Wire Railing, Etc.**
Dufur & Co., Baltimore, Maryland.

## INSURANCE.

FACTORS' AND TRADERS'

INSURANCE CO.,

37.....Carondelet Street.....37

NEW ORLEANS, NOV. 17, 1873.

**Extract from the Seventh Annual Statement.**

| | |
|---|---|
| Premiums for fiscal year ending April 30, 1873 | $735,857 95 |
| Losses paid within the year | 350,200 41 |
| Reserved for unterminated risks, April 30, 1873 | 103,220 00 |
| Interest and savings received | 152,808 31 |
| Net premium profits for fiscal year | 160,902 72 |
| Gross net profits after payment of $110,000 interest | 203,709 03 |

ASSETS,

April 30, 1873 ..... $1,570,278 32

**Fire, River and Marine Risks Written at the Current Rates of Premium.**

HARMON DOANE, President.
MOSES GREENWOOD, Vice President.
ED. A. PALFREY, Secretary.

TRUSTEES.

| | |
|---|---|
| Moses Greenwood, | John I. Adams, |
| W. A. Johnson, | Isaac Scherck, |
| John I. Noble, | R. M. Walmsley, |
| John Chaffe, | William Morrison, |
| Richard Milliken, | Joseph W. Carroll, |
| Samuel E. Moore, | A. Brittin, |
| J. J. Warren, | J. T. Pace, |
| R. T. Buckner, | A. H. May, |
| Samuel Friedlander, | S. H. Snowden, |
| H. Frellsen, | T. Lytt. Lyon, |
| W. S. Pike, | W. C. Raymond, |
| A. A. Yates, | James S. Prestidge, |

Samuel H. Boyd. de4 1m

AMERICAN

LIFE INSURANCE CO.

SOUTHERN BRANCH,

10.....CARONDELET ST.....10

New Orleans, La.

Insures on LOW ALL-CASH RATES. All restrictions as to travel and residence removed.

Premiums paid quarterly, semi-annually or annually, at option of parties insuring.

The company is one of THE OLDEST in the United States, and beg a share of the patronage of the public

☞ Any particulars gladly furnished at the above place.

oc23.2m CAPT. JOHN D. SCOTT, Agent

ÆTNA LIFE INSURANCE CO.,

*HARTFORD, CONN.*

WILLIAM E. FITZGERALD,

**Manager for Louisiana and Mississippi,**

NO. 2 CARONDELET ST. (Room No. 10,)

oc23 3m New Orleans, La.

## MISCELLANEOUS.

NEW ORLEANS BUTCHERS'

HIDE AND TALLOW CO.,

NO. 69 TCHOUPITOULAS STREET.

**Capital.....$100,000.**

JEAN BERTHIN, President.
A. D. DUCHIRON, Secretary.

DIRECTORS.

| | |
|---|---|
| J. Berthin, | P. Lacoze, |
| B. Dahat, | A. D. Duchiron, |
| P. Cestac, | A. Mathes, |
| L. Duclos, | M. Lannes, |
| J. Dubnrry, | J. Soulbde, |

J. Bernichan. oc30 2m

GOOD NEWS.....GOOD NEWS

FROM OUR

UPPER CITY BLUE SHOE STORE,

**No. 578 Magazine Street, New Orleans.**

MR. PHILLIPS, formerly with the house of Messrs. Glynn & Wintz, having recently taken charge of my department for the manufacture of

LADIES' AND CHILDREN'S SHOES,

will be happy to meet his old friends and customers, satisfied of his ability to convince them that in quality of material, excellence and taste of workmanship, and reasonableness of price, his stock is unsurpassed in the city. Also Men's and Boys' HATS, and TRUNKS.

no20 1m LOUIS OIMBEL, Agent.

A MAN OF A THOUSAND.

A CONSUMPTIVE CURED.

When death was hourly expected from Consumption, all remedies having failed, accident led to a discovery whereby Dr. H. James cured his only child with a preparation of *Cannabis Indica*. He now gives this recipe free on receipt of two stamps to pay expenses. There is not a single symptom of Consumption that it does not dissipate—Night Sweats, Irritation of the Nerves, Difficult Expectoration, Sharp Pains in the Lungs, Nausea at the Stomach, Inaction of the Bowels and Wasting of the Muscles. Address CRADDOCK & CO., 1032 Race street, Philadelphia, Pa., giving name of the CHRISTIAN ADVOCATE, New Orleans. no13 6m

THIS IS BONA FIDE.

THIS IS

NO LIQUIDATION SALE,

NEVER TO END.

Fire and Water have not injured my goods in the least, but I am firmly resolved to close my business in the store, No. 161 Poydras street, on the first of December. To accomplish this object I now offer to the public one of the finest stocks of Ladies', Misses' and Children's Philadelphia and Home-made Gaiters, Button Boots, Slippers; and in fact every style of Shoe known to the trade, not excepting Gentlemen's BOOTS AND SHOES, at prices way BELOW COST. To test the sincerity of this proposition I simply request the public to examine the goods. F. SELLES,

no13 1m No. 161 Poydras street.

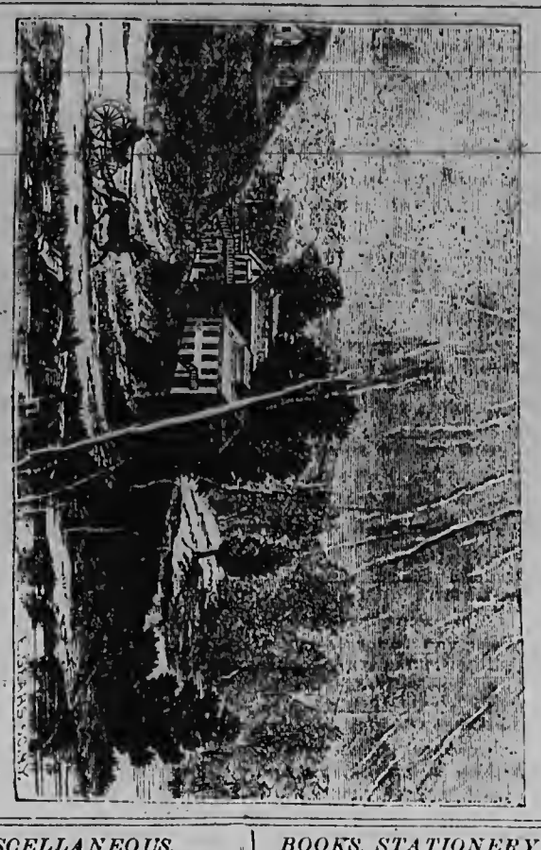
NOTICE TO

PLANTERS AND MILLERS.

A Licensed Engineer of twenty years' experience desires employment. Practical, alert, sober and honest. Address ENGINEER.

no29 tf No. 144 Carondelet street.

## PAPER MILLS.



ATLANTA PAPER MILLS,

JAMES ORMOND, PROPRIETOR.

OFFICE—No. 42 BROAD STREET, ATLANTA, GA.

☞ For Specimen of "News" we refer to this issue of this Paper. Cash Orders Solicited. my6 1y

## MISCELLANEOUS.

BILLINGS' PATENT

Sewing Machine

SHUTTLES.



Twenty Varieties Now Made.

Forged solid from bar-steel and cold-pressed.

TRADE B MARK.

Also Wrought Iron and Steel

DROP FORGINGS

of all descriptions, for Guns, Pistols, Sewing Machines, Agricultural Implements, etc.

MANUFACTURED BY

Billings & Spencer Co.,

LAWRENCE STREET,

se25 6m Hartford, Conn.

W. HARRINGTON & CO.,

GENERAL GRANGE AGENCY

—AND—

COTTON FACTORS.

NO. 79 CARONDELET STREET,

NEW ORLEANS, LA.

The undersigned, having been elected by the Mississippi State Grange as their Purchasing Agents and Cotton Factors for this port, would respectfully inform the Granges of the States who deal in this market that we will take pleasure in serving their interests to the best of our ability. Our terms of business are the same as those of your Agency in the city of Memphis.

Parties desiring to purchase in this market can do so, when cotton is in hand, with from thirty to sixty days' indulgence.

We are endeavoring, in Sugars, Molasses, Rice and Coffee, to control the patronage of the Western States, which will give us unusual advantages in this market.

ALL ORDERS FILLED

—AT—

WHOLESALE PRICES.

Orders must be under the seal of the Grange. We respectfully solicit your attention, and all business intrusted to our care will receive our best attention.

no20 6m W. HARRINGTON & CO.

THE CLEARING HOUSE.

THE BALANCE

OF THE

GOODS DAMAGED BY WATER

AT

THE LATE FIRE ON CANAL STREET.

Fine Winter Dress CLOTHING,
Boys' Clothing, Shirts and Hats.
Splendid Beaver and Pilot Cloth Overcoats, Talmas and Pea Jackets.
The latest styles of HATS.
Cloth, Silk, Velvet and Fur CAPS.
Linen Shirts and Underclothing.
Leather and Zinc Trunks and Valises.

All slightly damaged by water during the LATE FIRE ON CANAL STREET, and which will be sold FIFTY PER CENT. below cost, at

M. COGAN'S,

Nos. 19 and 29 Canal street,

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# The Christian Advocate.

PUBLISHED BY ROBT. J. HARP, FOR THE ALABAMA, MISSISSIPPI AND LOUISIANA CONFERENCES, METHODIST EPISCOPAL CHURCH SOUTH.

VOL. 19. NEW ORLEANS, THURSDAY, DECEMBER 18, 1873. NO. 51.


## News of the Week.

### DOMESTIC.

NEW YORK, Dec. 11.—A special dispatch from Washington to the *Tribune* says the Secretary of War has sent a letter to the House making direct charges of fraud and malfeasance in office against Brigadier General O. O. Howard, in connection with his management of the Freedmen's Bureau.

The letter is accompanied by evidence from the records and accounts of the late bureau, which fully sustain the secretary's charges.

CHICAGO, Dec. 14.—The consecration to-day of Rev. Charles Edward Cheney, of this city, as a bishop of the Reformed Episcopal Church, took place at Christ church, corner of Michigan avenue and Twenty-fourth street, of which Mr. Cheney is the rector. The church was crowded.

In addition to Bishop Cummins the following presbyters of the Episcopal Church were in attendance and participated in the services: Rev. Marshall Smith, Rev. Mr. Gallagher, Rev. B. B. Leacock, Rev. W. V. Tiltwell and Rev. Charles H. Tucker.

The services were in accordance with the formula arranged by the council of the Reformed Episcopal Church, recently held in New York.

WASHINGTON, Dec. 16.—The Navy Department at midnight was without advices regarding the surrender of the Virginius. Baila Honda, where the delivery was probably made, is many miles from any telegraph station. Details are not expected to-night.

Colonel Frederick Dent, father of Mrs. Grant, died at midnight. His daughter, Mrs. Casey, is quite ill at Philadelphia. An unfavorable effect from the sad news is apprehended.

Colonel Dent has resided for a long time at the White House as the guest of his daughter. The colonel never abandoned his Democracy. His somewhat forcible denunciations of the prevailing faction, in its highest places, has been one of the features of the executive mansion. He ate his breakfast and smoked his cigar yesterday morning.

NEW YORK, Dec. 16.—A *Herald* special from Paris says a cipher dispatch from Madrid states that Castelar made an official call on General Sickles to-day, accompanied by the Secretary of State, and made formal announcement of the surrender of the Virginius and the prisoners. The utmost cordiality was shown on both sides.

A *Herald* London special says an enthusiastic meeting was held at Exeter Hall to hear the report of the delegates to the Evangelical Alliance. Lord Embury presided. Speeches were made by Lord Alfred Churchill, the Dean of Canterbury, Rev. Dr. Parker and others, who alluded with the utmost enthusiasm to their splendid reception in America.

### FOREIGN.

VERSAILLES, Dec. 10.—Lachaud, counsel for Bazaine, in his peroration, said:

"I deeply sympathize with this valiant soldier, overwhelmed by a terrible accusation. I fear not death for him; he is brave and fears nothing but the loss of his honor, for the sake of his wife and children. I feel most for France, which will deplore the loss of a valorous soldier. Your own patriotism, gentlemen, forbids that you condemn him. You know what political trials are, on the spot on which posterity has raised a statue to those executed after such trials."

M. Ponriet, for the prosecution, replied demanding that a terrible example be made as a lesson to the rising generation.

Before the judges withdrew Bazaine said:

"I have two words in my heart—honor and country. I have never been wanting toward this proud motto during forty-two years of service. I swear before Christ that I have not betrayed France!"

After a long deliberation the judges declared Bazaine guilty of the charges of the surrender of Metz and the army in open field, without doing all that was prescribed by honor and duty to avoid the surrender, and unanimously condemned him to death and to be degraded from his rank previous to his execution.

After judgment had been rendered all the members of the court signed an appeal to the government for mercy, which the Due D'Aumale immediately conveyed in person to President MacMahon.

Bazaine was greatly agitated at hearing the decision of the court.

BERLIN, Dec. 10.—The Landtag rejected by 193 majority the motion censuring legislation introduced by the government directed against Ultramontane Catholics.

LONDON, Dec. 11.—The *Times* says Bazaine is justly convicted.

The *Telegraph* considers him a sacrifice to national vanity.

The *News* hopes, as the evidence was so conflicting, the sentence will be commuted to perpetual exile or imprisonment.

BAYONNE, Dec. 11.—It is rumored that Lizarraga has captured and shot the Cure of Santa Cruz.

BERLIN, Dec. 12.—The press regard the verdict in the Bazaine case as the result of political intrigue, and censure the conduct of the Duc D'Aumale.

PARIS, Dec. 12.—The decision of President MacMahon, in the case of Bazaine, is announced this morning. The sentence of death against the marshal is commuted to twenty years' seclusion. He is to bear the effects of degradation of rank, but will be spared the humiliating ceremony.

HAVANA, Dec. 12, Evening.—The Virginius has gone to the port of Bahia Honda, sixty miles west of Havana, where she will be delivered by a Spanish man-of-war to a vessel of the United States.

Captain General Jovellar has given the necessary orders for the transfer of the Virginius' prisoners at Santiago de Cuba to an American man-of-war to-day.

The captain general is certain that his orders will be carried out, and the men delivered at the appointed time.

It is officially denied at the Havana treasury department that the payment of customs duties will be required in gold after January 1, 1874.

Archbishop Llorente has returned to Santiago.

The *Voz de Cuba* fears that religious troubles will be added to the foreign and internal complications of the island. But the mass of the people manifest little interest in these ecclesiastical affairs.

PARIS, Dec. 13.—Marshal Bazaine, since he received notice of his commutation of sentence, has written a letter to President MacMahon, in which he says: "You remember the days in which we served the country together; I feared that the impulses of your heart would be overmastered by State considerations. I should have died without regret, since the recommendation of the court for mercy vindicates my honor."

Bazaine's counsel, in a letter to ex-President Thiers, thanks him for having expressed his opinion that the marshal was innocent of the charges upon which he was tried.

The Island of Saint Ma, off Cannes, is the place designated for Bazaine's confinement. He will be sent there this week. The marshal received the news of the commutation of his sentence without emotion.

BERLIN, Dec. 13.—The question of obtaining satisfaction from Spain for the seizure of the German vessels is exciting the public.

MADRID, Dec. 13.—General Lopez Dominguez issued a command before Carthagena that the bombardment be temporarily suspended.

## From the Work.

FRANKLIN STATION, LOUISIANA CONFERENCE.—*Mr. Editor:* As the retiring pastor of this congregation I ask to be allowed space in the ADVOCATE to give a brief synopsis of what has been accomplished by the efforts made during the present year to build up the interests of this station.

For three years preceding the present the testimony coming up from all sides was that the interests of the station had been rapidly on the decline. During last year, however, a few days of service from Rev. W. V. Tudor greatly stirred the consciences of this people, and awakened an interest and considerable activity in some of the membership; and when I came here as pastor, in January last, almost every one seemed ready for and anxious to have a better state of things in the church. Apprehending, as I then thought I did, both the difficulties and the advantages of the then disorganized condition of things, I determined on pressing all the interests to the fall of their respective claims, and, besides the regular Sabbath morning and evening services, I began to hold weekly class meetings—a sight which many of the membership had never seen. Having no one to assist me in conducting the weekly prayer meetings, I gave weekly lectures on personal holiness, and the obligation of each member to come forward and contribute the whole of their influence in the upbuilding of the church to which they belonged. Signs soon followed. The congregation grew to be much larger than it had been in a long while. A religious interest seemed to be awakened. The Sunday school was made to be of special importance, every possible effort being made to give it the position it should always occupy. In many respects it has been a success—in some a failure. The pupils numbered one hundred and fifteen; officers and teachers, eleven. Quite a number of the Sunday school children have joined the church.

While there has been no occasion which might strictly be termed a revival occasion, yet from time to time great power has overshadowed the people and attended the word. Some have been induced to seek a deeper experience in the divine life. About twenty-five persons have joined the church. Six adults and twelve infants baptized. Discipline has not been administered in any sense whatever, though its importance has been strongly urged. The great disadvantage at which the pastor has been placed, on account of personal and family sickness, necessitated failure in many departments of our plans; yet I am persuaded that the interests of the charge, as a whole, are at least fifty per cent. better than at the beginning of the year. The preaching of the word in its claims to personal holiness and obedience, instead of a form of piety, has greatly stirred the moral sentiments of this people, and I hope and pray, with Moses, "that the Lord, the God of the spirits of all flesh, may set a man over this congregation—a man in whom is the Spirit—who may go out and come in before them, that this congregation of the Lord be not as sheep having no shepherd." The finances of the charge are considerably behind, though something will be collected in every department.

Last, but not least, a large, commodious new parsonage has been built, and though not quite finished, yet the brethren say it shall be by Conference. Yours respectfully,

A. W. WILLIAMS, Pastor.

## Proceedings of the Alabama Conference.

### FOURTH DAY—DECEMBER 6.

Bishop Wightman entered the Conference-room and was introduced to the president of the Conference and heartily welcomed.

Question 20 was resumed, and R. H. Harris and Wilbur F. Norton, of the class of the fourth year, having passed an approved examination, were passed.

Question 12—"What traveling preachers are elected elders?" Isaac Z. F. Morris and Charles B. DuBose.

Question 10—"What local preachers were elected deacons?"

Answer—David M. Reese, Wilson Nabors, William M. Boswell, Lawrence Baker, William M. Pritchett, Leonidas B. Cohron.

Question 13—"What local preachers are elected elders?"

Answer—William S. Hardy, John A. Green, D. M. Banks, Clarance L. McCartha, James W. Crosby and A. B. Middlebrooks.

Rev. A. S. Andrews, D. D., announced the following names as members of the board of trustees of the Southern University: Hon. W. M. Byrd, president, Hon. A. A. Coleman, vice president, James J. Garrett, Esq., secretary and treasurer, Rev. Allen S. Andrews, D. D., Rev. E. Wadsworth, D. D., Rev. J. Hamilton, D. D., Rev. A. R. Winfield, D. D., Rev. A. C. Allen, Rev. A. H. Mitchell, D. D., Rev. T. O. Summers, D. D., LL. D., Rev. J. W. Rush, Rev. W. M. Motley, Rev. T. Y. Ramsey, Rev. T. C. Wier, M. D., Rev. J. Bancroft, Rev. S. P. Richardson, Rev. J. S. Moore, Rev. E. S. Smith, Rev. W. A. McCarty, D. D., Rev. H. Urquhart, Rev. M. S. Andrews, Hon. S. H. Dent, Hon. Joseph W. Taylor, Hon. P. G. Wood, Hon. David Clopton, F. M. Peterson, M. D., William Otis, Esq., John Bradfield, M. D., Gastou Drake, M. D., Benjamin Rush, Esq., General J. G. L. Huey, John H. Y. Webb, Esq., Warren E. Kennedy, Esq., Rev. D. M. Hudson, Colonel A. C. Jones, Henry A. Stollenwerck, W. W. Powers, Esq., T. J. Seay, Esq.

The following additional names were also nominated and confirmed: Madison Jones, D. J. Castleman, Rev. S. H. Cox, Thomas H. Price, Hon. James E. Cobbs, Rev. W. Shapard, D. D., Rev. R. S. Woodward, George N. Gilmer, James R. Rodgers, S. S. Melon, A. Stollenwerck, Prof. J. Massey, Rev. A. D. McVoy, Rev. H. D. Moore.

On motion of Rev. W. Murrah the Conference then proceeded to the election of delegates to the General Conference.

Clerical delegates elected: T. O. Summers, D. D., W. A. McCarty, D. D., M. S. Andrews, D. D., Jefferson Hamilton, D. D., William Shapard. Reserves: A. S. Andrews, D. D., S. P. Richardson, A. J. Briggs. Lay delegates: R. H. Powell, Hon. A. A. Coleman, Rev. J. Motley, Dr. T. J. S. Kimbrough, H. A. Stollenwerck. Reserves: Colonel Levi W. Reeves, Fleming Law, Esq., Rev. Moses Padgett, Hon. John Chain, B. A. Rush.

Opelika was chosen as the place for holding the next Conference.

### FIFTH DAY—DECEMBER 8.

Bishop Marvin reported the names of John A. Peterson, William S. Wade, Joseph H. James, James O. Andrew, Thomas W. Dyer, David M. Rush, Franklin Jeter, Leonidas B. Cohron, ordained deacons; and Jere S. Williams, Isaac Z. T. Morris, Charles B. DuBose, Edward Robinson and Francis A. Liles, ordained elders.

The resolution of S. H. Cox and A. K. Ramsey, concerning boundaries, which was tabled on Friday, was taken up from the table. The resolution was read by the secretary, as follows:

"*Resolved*, That the delegates from this Conference to the next General Conference be and are hereby instructed to endeavor to have all that portion of the Alabama Conference north of the Noxubee river, and all that portion of the North Alabama Conference west of the Tombigbee river, placed in the North Mississippi Conference."

Rev. E. S. Smith moved to amend the resolution by inserting the words: "The members of the North Alabama Conference concurring," before the words: "All that portion of the North Alabama Conference, etc." This amendment was accepted by the movers, and became a part of the original resolution.

The original resolution, as amended by Rev. E. S. Smith, was then put to the vote and carried.

The committee on temperance brought in their report, and offered the following resolution:

"*Resolved*, That we urge the next General Conference to insert in the Book of Discipline a specific rule against the sale of intoxicating spirits, except for mechanical or medicinal purposes."

After considerable discussion the resolution was adopted.

Rev. W. Shapard presented the report of the publishing committee of the NEW ORLEANS CHRISTIAN ADVOCATE, which was referred to the committee on books and periodicals.

Rev. W. Shapard, chairman, presented the report of the committee on books and periodicals, and offered the following resolution:

"*Resolved*, That so soon as we shall arrive at the appointments which we shall receive at the Conference, we will visit our people and try to sell $100 worth of our publications, and that we will transmit, if possible, at least the above amount within thirty days, or, at furthest, within ninety days after we shall reach our destination."

W. C. Menefee offered a resolution requesting the committee on Sunday school publications to adopt, for the year 1874, the text of the International series of lessons. The resolution was referred to the committee on Sunday schools.

Colonel Levi W. Reeves read the report of the committee on the Bible cause, which was adopted.

Upon the motion of D. M. Hudson it was resolved that the preachers take up, some time during the months of March and April, a collection for the purpose of defraying the expenses of the delegates to the General Conference, and to forward the amounts raised to some one of the delegates.

Rev. F. Walker, who was located at the last Conference during his absence, applied to be reinstated, and, after an investigation of the case, he was reinstated.

## Proceedings of the Mississippi Conference.

We condense from the reports published by the Brandon *Daily Republican*:

### FIRST DAY—DECEMBER 10.

The fifty-eighth session of the Mississippi Annual Conference convened at the courthouse in Brandon, Mississippi, at half-past nine o'clock A. M., on Wednesday, December 10, 1873.

Bishop William May Wightman read the tenth chapter of Romans, sang the two hundred and seventy-second hymn, and offered prayer.

C. G. Andrews, J. A. B. Jones, J. T. Cameron and J. J. Smilie were elected secretaries.

The hours of half-past nine A. M. and two P. M. were fixed as the hours of meeting and adjournment.

The third seat beyond the railing was prescribed as the bar of the Conference.

Rev. J. W. Adkisson, a transfer from the Missouri Conference, Rev. Dr. L. Parker, editor of the NEW ORLEANS CHRISTIAN ADVOCATE, Rev. Joel T. Daves, of the Louisiana Conference, and appointee as missionary to Mexico, and R. S. Trippett, of the Louisiana Conference, were introduced to the Conference.

The presiding elders, according to custom, presented the following nominations on the regular standing committees, which were adopted, viz.:

*On Public Worship.*—F. M. Williams, G. F. Thomson, H. H. Montgomery, A. G. Mayers and R. Lowry.

*On Finance.*—W. L. Nugent, Thos. Reed, J. E. Jagers, George Nicholson, R. T. G. S. Hilliard, J. N. Applewhite, C. R. Rencher and W. M. Thornton.

R. Abbey and J. A. Ellis were relieved from service on the financial board, and W. E. Ballard and F. M. Featherstun appointed in their stead.

*On Sunday Schools.*—E. H. Mounger, C. B. Galloway, I. B. Robertson, N. B. Young, E. W. Simmons, S. B. Watts, G. M. Gilmore, L. M. Horton and W. W. Hurst.

*On Bible Cause.*—J. A. Godfrey, R. J. Jones, D. A. J. Parker, J. H. Thompson, Henry Newsom, J. C. Brogan, T. J. Feazell and J. Nicholson.

*On Religious Literature.*—John G. Jones, E. C. Postell, E. F. Mullins, W. Longmire, H. P. Lewis, J. M. Gann and W. A. Ray.

*On Education.*—W. L. C. Hunnicutt, A. M. Campbell, C. Chamberlin, L. K. Barber, B. Jones, J. A. Ellis, C. McDonald and P. H. Napier.

*On Missions.*—H. F. Johnson, J. M. Weems, W. B. Lewis, J. S. Beasley, S. L. Galce, S. W. Galloway, D. P. Bradford, L. Isam, E. A. Flowers, J. E. Jagers, T. Y. Armstrong, G. D. McCormick, L. M. Horton, G. W. Chatfield and D. A. Givens.

*On Temperance.*—H. R. Singleton, F. W. Sharbrough, R. D. Norsworthy, J. H. Holland, T. R. Holloman and L. Kendall.

*On Minutes.*—J. T. Heard, R. B. Downer and A. B. Stewart.

*On Memoirs.*—J. G. Jones and A. M. Campbell.

An exhibit and supplement of the Publishing House at Nashville, signed by A. H. Redford, agent, were read to the Conference, and referred to the committee on religious literature.

A communication from Dr. T. O. Summers, editor of the *Christian Advocate*, at Nashville, was read and referred to the committee on religious literature.

A communication from R. Abbey, in relation to the claim of the Methodist Church South against the government of the United States for the use of the Publishing House at Nashville, during the war, was read, and a petition to the Congress of the United States, submitted by Bro. Abbey, was passed.

On motion of W. E. M. Linfield the committee on religious literature was authorized to appoint a sub-committee to collect the claims of the Publishing House against the preachers of the Conference, forwarded by Dr. Redford.

W. H. Watkins moved that the Conference sit with open doors during the regular examination of character, and that the preachers be not required to retire, while their characters were being examined, which was adopted.

N. J. Bullivant was passed and announced as transferred to the Illinois Conference.

The balance of the morning was taken up with the examination of characters.

### SECOND DAY—DECEMBER 11.

Bishop Wightman called the Conference to order at half-past nine A. M. The religious exercises were conducted by the Rev. Joseph Nicholson.

On motion of H. F. Johnson the committee on missions was discharged, and all matters relating to missions were referred to the regular Missionary Board.

A report from Rev. R. J. Harp, publisher of the NEW ORLEANS CHRISTIAN ADVOCATE, was read, and on motion of C. G. Andrews was referred to the committee on religious literature.

The twentieth question was resumed.

The following were passed and placed in the supernumerary relation, viz.: J. N. Williams, W. Spillman and H. P. Bowen.

The following were passed and located at their own request, viz.: J. O. Napier, E. J. Taylor and P. H. Napier.

The second question was called, Who remain on trial? Answer: J. W. Ellison, J. B. K. Smith, C. C. Watkins, J. W. McLaurin and T. S. West were passed.

Edward Hicks was passed and announced as transferred to the West St. Louis Conference. Ralph Bradley and Robert Barnip were passed and announced as transferred to the Illinois Conference.

The seventh question was called, Who are the deacons of one year? Answer: G. M. Gilmore, passed and continued, J. W. Hall, passed and elected to elder's orders, D. G. W. Ellis, J. Holland, T. B. Walden, H. R. Singleton, J. S. Parker and D. P. Bradford were passed and continued.

### THIRD DAY—DECEMBER 12.

Religious services were conducted by Rev. Dr. Parker, editor of the NEW ORLEANS CHRISTIAN ADVOCATE.

A communication from Dr. McFerrin, missionary secretary, was read and referred to the Board of Missions.

A report from the trustees of East Mississippi Female College, and one from the president of Centenary College, and one from the Millwood Institute, at Jackson, Louisiana, were referred to the committee on education without reading.

The fourth question was called, Who are admitted into full connection? Answer: W. C. Black, J. J. Smilie, H. W. Featherstun, John W. Sandell.

These brethren, according to custom, were called before the Conference and answered the questions prescribed in the Discipline. In delivering the charge to the young members the venerable Bishop grew eloquent and unctuous upon the sublime office of the ministers of Christ.

U. B. Phillips, R. D. Norsworthy and D. A. Givens were passed and continued in the class of the fourth year.

James Weems was passed and elected to elder's orders.

The following were admitted on trial into the Conference: Daniel C. Langford, from the Mount Olive circuit; Albert T. Tidwell, from the Brownsville circuit; Joseph W. Hall, from the Sulphur Springs circuit; Thomas B. Holloman, Clarence A. Powell, Lewis R. Featherstun, each from the North Warren circuit; Charles R. Benson, from Fayette circuit; John W. Ritchie, from Bogue-chitto circuit; Duncan A. Little, from the Paulding circuit; Alexander McBride, from Toomsuba circuit.

The following local preachers were elected to deacon's orders, viz.: Albert T. Tidwell, A. R. Holcombe, J. S. Weems, A. McBride and W. M. Jordan.

The following local preachers were elected to the order of elder: William Hoover, Moses H. Lack, Irvin Miller.

### FOURTH DAY—DECEMBER 13.

Religious services were conducted by Rev. W. H. Watkins.

The minutes of yesterday's session were read and approved.

The committee appointed on the application of Rev. John W. Huffman made report adversely to his admission.

On motion of N. B. Young half-past twelve o'clock was designated as the hour for the election of delegates to the General Conference, to meet at Louisville, Kentucky, in May next.

J. G. Jones, chairman of the committee on religious literature, read his report, which was adopted, with resolutions recommending each member of the Conference to sell at least $100 worth of the books published at Nashville, during the coming year, and also heartily indorsing the NEW ORLEANS CHRISTIAN ADVOCATE, and pledging the Conference to increase its circulation.

J. A. Godfroy, chairman of the committee on the Bible cause, read his report, which was adopted, with resolutions pledging hearty co-operation with the Southwestern Bible Society in the distribution of the holy Scriptures, and recommending the adoption of the plan of the board of the Southwestern Bible Society for circulating the Scriptures.

The hour having arrived specified for the election of delegates to the General Conference, the first ballot resulted in the election of C. G. Andrews, H. F. Johnson, H. H. Montgomery, W. E. M. Linfield, J. T. Heard. Reserve delegates were elected on the first ballot, as follows, viz.: W. H. Watkins, W. L. C. Hunnicutt and W. B. Hines.

The lay members elected delegates to represent them, as follows: A. G. Mayers, J. E. Jagers, Thomas Christian, W. L. Nugent, J. H. Thompson. Reserves: E. C. Postell, Irvin Miller, L. K. Barbour, George Nicholson and S. B. Watts.

The following places were nominated as the place of holding the next Annual Conference: Yazoo City, Crystal Springs, Enterprise, Vicksburg, Hazlehurst, Brandon and Canton. Hazlehurst was chosen.

## Northwest Texas Conference.

### APPOINTMENTS.

*Belton District.*—W. R. D. Stockton, P. E. Belton station, John F. Neal (postoffice, Belton;) Port Sullivan and Cameron, J. W. Walker, Salado; San Gabriel circuit, William C. Collins (from Center to Cameron;) Salado and Davilla circuit, Oscar M. Addison; Georgetown circuit, James S. Lane; Liberty Hill circuit, J. W. B. Allen, Florence; Burnet mission, N. A. Duckett, Strickland; Lampasas mission, T. G. A. Tharp, Lampasas; Sugar Loaf circuit, to be supplied by D. H. Baird; Gatesville station, R. J. Perry, Gatesville; Gatesville circuit, John Carpenter, Belton; Leon circuit, Willis J. King; agent for Sunday schools in the Waco and Springfield districts, Robert Crawford; agent for Sunday schools in the Belton, Waxahachie, Weatherford and Stephensville districts, F. Olin Dannelly.

*Waco District.*—W. G. Veal, P. E. (postoffice, Waco.) Waco station, Thomas Stanford, Waco; Marlin station, William L. Kidd; Bremond circuit, William T. Mulugin, Bremond; Groesbeeck circuit, J. Fred. Cox, Groesbeeck, M. Yell, supernumerary; Owensville circuit, William K. Turner; Wheelock circuit, S. C. Vaughan, Englewood; Calvert and Hearne circuit, Charles E. Brown, Calvert; Deer Creek circuit, J. R. White; Cedar Bridge circuit, James Peeler; Bosqueville circuit, William L. Kistler, J. W. F. Toland, supernumerary; Jonesboro mission, W. G. Davenport; Waco Female College, W. G. Conner, president, Sam. P. Wright, agent, Waco; Owensville High School, Hiram M. Glass, principal.

*Springfield District.*—G. W. Graves, P. E. (postoffice, Mexia.) Springfield circuit, James D. Shaw, Mexia; Fairfield circuit, W. W. Jared, Fairfield; Butler circuit, George R. Bryce, Butler; Centerville circuit, W. F. Compton, Centerville; Red Land circuit, J. J. Davis, Centerville; Navasota mission, S. J. Franks; Mount Calm circuit, O. A. Shook; Dresden circuit, R. C. Hendricks, Dresden; Corsicana station, Horace Bishop, W. C. Young, supernumerary; Corsicana circuit, to be supplied; agent of American Bible Society, John S. McCarver.

*Waxahachie Dist.*—Andrew Davis, P. E. Waxahachie station, M. B. Fly, Waxahachie, Joe F. Hines, supernumerary; Waxahachie circuit, William Price, Waxahachie, F. P. Ray, supernumerary; Lancaster circuit, J. S. Davis and J. Willis Kelley, Lancaster; Grove Creek and Ennis, A. D. Gaskill; Chatfield circuit, William Vaughan; Millford circuit, William B. Robinson; Hillsboro circuit, H. C. McQuown; Peoria circuit, Thomas G. Gilmore, Peoria; Fort Graham circuit, R. K. Thomas; Chambers and Blooming Grove mission, S. S. Yarborough; Marvin College, J. M. Pugh, president.

*Weatherford Dist.*—T. W. Hines, P. E. (postoffice, Waxahachie.) Weatherford station, W. A. Sampey, Weatherford; Weatherford circuit, James Hiner; Granbury circuit, James R. Randle, Granbury; Acton circuit, J. J. Shirley, Acton; Cleburne and Marysville station, R. B. Womack, Cleburne; Cleburne circuit, J. P. Mussett, Cleburne; Alvarado circuit, E. A. Bailey, Alvarado, John Powell, supernumerary; Mansfield circuit, James Campbell, Mansfield; Johnson station, William F. Johnson, Johnson station; Fort Worth station, R. H. H. Burnett, Fort Worth; Springtown mission, H. S. B. Ashby, Springtown; Cartersville circuit, J. M. Jones and J. M. Trult, Weatherford; Jacksboro station, P. W. Gravis; principal of Weatherford District High School, W. P. Wilson.

*Stephensville Dist.*—W. M. Monk, P. E. (postoffice, Liberty Hill.) Stephensville mission, N. F. Laws, Stephensville; North Bosque mission, Wiley V. Jones, Iradell; Paloxy circuit, S. D. Akin; Palo Pinto and Graham City, J. T. Graham, Palo Pinto; Comanche station, A. A. Cornett; Comanche circuit, H. J. McQuary, Comanche; Eastland mission, Levi H. Collin, Stephensville; Camp Colorado mission, Hugh Griffen; San Saba circuit, to be supplied by James A. King, San Saba; Rockvale and Fort Mason circuit, James D. Whitehead and J. R. Barden, Shovel Mountain; Hamilton mission, William E. Weaver; Fort Griffin, Hilliard B. Smith.

*Transferred.*—Thomas K. Leonard, transferred to the South Georgia Conference.

*Superannuated.*—Joseph P. Sneed, C. N. McGuire, Drury Womack, W. W. Thomas, J. M. Johnson, Benjamin A. Kemp.

### VISITING COMMITTEES.

*Texas University.*—Oscar M. Addison, Sam. P. Wright, John R. Henry.

*Waco Female College.*—J. M. Pugh, Thomas Stanford, William G. Veal.

*Owensville High School.*—J. D. Shaw, Charles E. Brown, J. H. Bishop.

*Marvin College.*—William G. Connor, William L. Kidd, Hon. Judge Thomason.

*Joint Board of Finance.*—The clerical members for 1872-3 were reappointed on the joint board of finance.

*Delegates to the General Conference.*—Clerical: Thomas Stanford, William G. Veal, William Price, W. G. Connor. Reserves: J. S. McCarver, A. Davis. Lay: Colonel W. A. Fort, Rev. E. A. Martin, B. A. Philpott, J. H. Bishop. Reserves: D. S. Anglin, Rev. H. L. Taylor.

The Christian Advocate.

THURSDAY, DECEMBER 18, 1873.

### EARTH'S ANGELS.

I never saw an angel,
Except the ones in books;
I don't believe a mortal
Knows how an angel looks.
We guess at something misty,
With trailing wings of white,
With amber tresses floating,
And garments strangely bright.

But I believe earth's angels
Walk here in mortal guise,
Though we discern but faintly
Through heavy-lidded eyes,
Or see them as they leave us,
Who walked beside us here,
Their angelhood quite hidden
Because it lived so near.

I can remember angels
Who seemed like common folks;
Who wore old-fashioned bonnets,
And faded winter cloaks;
Who came when dire disaster
Crowned lesser home mishap,
Or younger claimants crowded
The dear maternal lap.

With curving arms wide open
To take the weary in,
With patient love to listen
To childish want or sin,
What better thing could angels
For childish sinners do,
Than listen to their story,
And bid them promise new?

I think of fireside angels,
Upon whose faded hair
There shone no crown of glory,
And yet the crown was there;
When tender love, true-hearted,
Forgave the wrongs it knew,
And patient voice gave answer
The days of trial through.

Ah, me! the childish angel
Who beckons as I write!
Perchance I should not know him
In mystic robe of white.
He wears a school boy's jacket,
And cap and boots, to me,
As when we walked at twilight,
His head against my knee.

There are dear mother angels;
We each perchance know one,
Whose robes of better glory
Are daily being spun,
With loving hands to guide us,
With loving speech to cheer,
Said I not well: Earth's angels
Walk daily with us here?

## Our Best Deeds Are Not Sinful.

MR. EDITOR: We saw an article published in the NEW ORLEANS CHRISTIAN ADVOCATE of November 7, taken from the *Christian Treasury*, written under the caption, "Sinfulness of Our Best Deeds." Now we cannot believe that our *best* deeds are sinful, because, if this be true, no living soul could be saved. We are taught in the word of God that in the day of judgment we will be judged accordiug to our works (see Second Corinthians v, 10:) "For we must all appear before the judgment seat of Christ, that every one may receive the things *done* in his body, according to that he hath done, whether it be good or bad." Now if all the Christian's *best* deeds be sinful, they are not good, but bad, and will be recognized as such by the Judge in the day of judgment, and dealt with accordiagly. And if so, no flesh on earth will be saved, for if the Christian is not saved, none on earth can be; and he cannot be saved if all his best deeds are sinful. (See also the twentieth chapter of the Book of Revelations 12, 13.) Here it is said also that in the day of judgment we will all be judged according to our works; and this is the teaching of the whole tenor of Scripture; and if so—if all our best deeds be sinful—we must all be lost, eternally lost. It will be vain to say that there is ample provision made in the gospel to cleanse the believer in Jesus from all sin, which is a Bible truth; but this provision in the gospel will profit us nothing unless it be applied to our guilty, polluted souls, so as to cleanse them from all sin, by faith in Jesus Christ, so as to enable us to do the good works of righteousness. When we are enabled "by grace, through faith," to do this, our best deeds are not sinful, but righteous. "Our holy services, our prayers, our good words, our good deeds, our praises, our worship, our breaking of bread at the table of the Lord," are not sinful, but righteous. And hence it is very clear that these our best deeds are not sinful, as the *Christian Treasury* would have us believe, but righteous and acceptable in the sight of God, and will be rewarded in the day of judgment. It is very true that base, hypocritical professors of religion may use all the above-named means of grace in a sinful way, so as to need pardon for all their unholy services, their unholy words and deeds, their unholy prayers and praises, their unholy "worship and breaking of bread at the table of the Lord." But not so with the true and honest Christian.

Neither is it true that the humble, penitent mourner, when coming to Christ, needs forgiveness for his *act* of coming, as the *Christian Treasury* states. We admit that the penitent sinner is guilty and condemned in the sight of God, and in a helpless condition. Outside the atonement made by Jesus Christ he can do nothing good—no, he could not live one moment. But, being a redeemed subject, he is embraced in the covenant of mercy, and under the gracious provision of the gospel he can, as a moral agent, perform acts that are not sinful, although he be a sinner himself. He can repent; and this is not a sinful act, because God has commanded him to do it, and surely God would not command a sinner to do a sinful act. He can believe in the Lord Jesus Christ and be saved, but this could not be so if his believing was a sinful act, because no sinner can be pardoned in the very act of sin.

Again, God commands all sinners to "seek him while he may be found, and call on him while he is near." Surely, then, it is not sinful for the penitent sinner to pray the prayer of the publican: "God be merciful to me, a sinner." Now this is God's plan of granting forgiveness, and our way of obtaining it, and when we seek God in this way, according to his own plan, our acts cannot be sinful, and need pardon. Hence we conclude that when a penitent sinner comes to Christ in his own appointed way, that his act of coming is not sinful, and consequently needs no forgiveness. And these the best acts of the sinner are not sinful, and need pardon. Because they are gracious acts, and not sinful acts, they proceed from grace, and not from sin. If it be true that Jesus Christ tasted death for every man, and that this grace hath appeared unto all men, it will follow that all men at some time during life have been or will be brought under its influence, so as to be convinced of sin, of righteousness and a judgment to come. While under this gracious influence they are penitent, and perform many good acts of mercy to their fellow-man, and have many good desires in their hearts to reform their lives, and be good men before they die, and have to stand before the judgment seat of Christ. Now we would ask: Are all these good desires and good acts of mercy sinful in themselves, and need pardon? We think not. Therefore we conclude that our best deeds are not sinful. JAMES SHANKS.

## Scientific Preaching.

MR. EDITOR: We cannot commend too heartily the extract in your paper of the sixth instant upon this subject. Philosophy is more than arrogant in summoning Christianity before its tribunal, that its truths may be passed upon, and it is strange that the representatives of Christianity have not oftener exposed its want of jurisdiction. Napoleon, than whom there are none more profound, cited as one of the strongest evidences of the divinity of Jesus Christ that he borrowed absolutely nothing from philosophy.

It is remarkable that we find this profound reflection verified in Shakespeare. He is, among uninspired writers, the truest expounder of the human heart, yet he never philosophizes. He looked at human nature as if it were in a mirror before him, and wrote it down as he saw it, without ever asking the why or the wherefore.

The divinity of Jesus Christ knew that philosophy could never be made the expouent of the attributes of the soul, that wonderful part of our being which can express its emotions only through faith, and that links us to God and eternal life. Indeed the spheres of philosophy and Christianity are as different as matter and spirit. Philosophy has done much toward ameliorating the physical condition of man. Her creations are but little short of miracles, but her miracles are purely physical. She has never advanced a single step toward solving the great mystery of spiritual life. It has never been able to soothe a single sorrow. To the disconsolate, the despairing, the afflicted, or the terrors of death, it has never been able to offer anything but the sullen indifference of the stoic; and yet how great, how real is such a want! But this want it can never supply, because the exhibitions of the human soul—its joys, its sorrows, its thirst after immortality, its adoration, that irrepressible desire to worship something higher than itself, that consciousness of the life within, of its immortality, and, above all, the Christian's triumph in the presence of death, not only without fear, but with a joy unspeakable and full of glory—are all beyond the grasp of philosophy, beyond the realm of statistics. But to Jesus Christ they were all household words, and he has bound and united them all together in the simple story of the cross. At his touch every chord of human sorrow and human joy vibrated, as if swept by the hand of God, and will ever vibrate, unaided by philosophy, to the touch of the minister who tells the story of his gentleness, his meekness, his loving kindness, his melting sympathy and his redeeming love.

We honor philosophy, but we must ever adore Christianity, which, when philosophy is impotent to meet the ills and afflictions of life, rises above it, and takes by the hand the naked and hungry poor, and tells them that the fowls of the air are fed and the lilies of the field are clothed by One whose ever-watchful care is over them, and has numbered even the hairs of their heads; that can go to the mourning mother and tell that in her Father's house are many mansions, where bright angels live; that can go to the bedside of affliction and tell of a land where suffering never comes, and to the bedside of the dying, and tell them of a crown of everlasting life. R. J. B.

ALEXANDRIA, LA., November 15, 1873.

## The Death of Luther.

On the seventeenth of February, 1546, his weakness increased visibly, so that he was advised to take rest, which he did. On the last evening, among other things, he answered the question whether believers would know each other in the future world by adducing the case of Adam, who immediately knew his wife to be bone of his bone and flesh of his flesh, because he was full of the Holy Ghost and of the knowledge of God. He then went to his room and prayed, as was his custom, especially for the church of his native land, but soon afterward complained of an oppressive sensation in the breast. He took the medicine which was given him, and at about eight o'clock laid himself upon his couch, saying: "If I could slumber a half hour it would, I hope, become better." He then slept quietly until ten o'clock, when he awoke and arose, saying as he entered his bed-room: "In the name of God, I retire to rest; into thy hands I commit my spirit; thou hast redeemed me, Lord God of truth." When he had retired to bed he extended his hand to all, bade them good-night, and said: "Dr. Jonas and M. Coelius and the rest of you, pray for our Lord God and his gospel, that it may prosper; for the Council of Trent and the odious Pope are greatly enraged against it."

As the clock struck one he awoke and said: "O Lord God, how ill I feel! Ah! dear Dr. Jonas, I believe I shall remain here at Eilesben, where I was born and baptized." He then went from his chamber to the room and repeated: "Into thy hands I commend my spirit; thou hast redeemed me, Lord God of truth." When perspiration had been produced by rubbing him with warm cloth, and his friends, especially the counts who had come in haste to visit him, expressed the hope that his condition would now improve, he said: "Yes, it is the cold sweat of death; I shall yield up my spirit, for the sickness grows worse." He then prayed in these words: "O my heavenly Father, the God and Father of our Lord Jesus Christ, thou God of all consolation, I thank thee that thou hast revealed to me thy dear Son, Jesus Christ, in whom I believe, whom I have preached and confessed, whom I have loved and extolled, whom the pernicious Pope and all the ungodly dishonor, persecute and blaspheme. I pray thee, Lord Jesus Christ, receive my soul into thy care. O heavenly Father, although I must leave this body and be torn away from this life, I nevertheless know assuredly that I shall be with thee forever, and that no one can pluck me out of thy hands."

He also said further in Latin: "God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."—John iii, 16; and the words of the sixty-eighth psalm: "He that is our God is the God of salvation, and unto God the Lord belong the issues from death." A physician having offered him a tonic, he took it and again said: "I pass away; I shall yield up my spirit;" after which he rapidly thrice repeated the words in Latin: "Father, into thy hands I commend my spirit; thou hast redeemed me, Lord God of truth." He then lay quietly with folded hands and closed eyes. His friends spoke to him, but he returned no answer. Upon this, Jonas and Coelius addressed to him in loud tones the question: "Reverend father, are you willing to die in firm adherence to Christ and the doctrine which you have preached?" to which he answered so distinctly that all could hear it: "Yes." This was his last word. Having uttered this, he turned upon his right side and slept about a quarter of an hour. Some of those present again began to entertain hopes of his recovery, when his face became deathly pale; his hands and feet became cold; he drew one more deep, gentle breath, and yielded up his spirit into the hands of his faithful God in quiet resignation. He thus fell asleep in the Lord, gently and peacefully, after a last illness of only about seven hours, without disquietude, without pains of body or pangs of death, on the eighteenth of February, 1546, between two and three o'clock in the morning, in the sixty-third year of his pilgrimage on earth.—*Fick's Life and Deeds of Martin Luther.*

## "Rock" and "Stone" as Names of Our Lord.

Rock, as a name of our Lord, denotes his divine nature. Stone, as his name, denotes his human nature.

We will give the proofs of this distinction.

In the New Testament Rock is the name of our Lord in these five instances: Matthew xvi, 18; Romans ix, 33; First Corinthians x, 4 (twice,) and First Peter ii, 8.

In First Corinthians x, 4 the name Rock must include our Lord's divine nature. This is undeniable, from the words themselves in the original: "They drank of the spiritual following Rock, and the Rock was Christ."

This Rock was Christ personally, and not figuratively. The personal Christ followed the Israelites in the wilderness. His person thus following them was spiritual, and, because following, was divine, as no human spirit could follow the journeying multitudes, and refresh their souls with spiritual food and drink.

In Romans ix, 33, and First Peter ii, 8, the Rock as a "foundation" is identical with Jesus Christ as "the Head of the corner of God's temple."—Ephesians ii, 20. But as this temple is the church universal in all ages, the corner foundation of this temple (Jesus Christ) must be divine, or he could not sustain the immense edifice.

Thus, in four of the five places where Rock as a person occurs in the New Testament, it is proved that this name denotes the divine nature of our Lord.

That the Rock in Matthew xvi, 18—the fifth place where Rock as a person is found—can be no other person than Jesus Christ is proved by this fact, and the law of interpretation establishes the fact: There are in the New Testament only the five places already mentioned where the word Rock indicates a person. In four of these places Jesus Christ is the person intended.

This fact creates this law: *Jesus Christ, and no other person, must be meant in the fifth place*, namely, in Matthew xvi, 18. The meaning of Rock in the four places controls and fixes the meaning of Rock in the only other place where the Rock personal is mentioned.

Thus the Rock in Matthew xvi, 18 cannot be Peter, but *must be Jesus Christ himself. Usage demands this meaning, and permits no other.*

That the Rock, Jesus Christ, in Matthew xvi, 18 is divine is proved by St. Peter's confession, which our Lord himself approved: "Thou art *the Son of the living God.*"—Matthew xvi, 16.

We can now see that everywhere in the New Testament does the name Rock denote our Lord in his divine nature.

The proof that the name Stone, when applied to our Lord, denotes his human nature is brief and conclusive.

Christians are called "stones."—First Peter ii, 5. Since they are so called, the name Stone cannot denote our Lord as God, but must denote him in his humanity.

It was his human nature which made him to the unbelieving Jews "a stone of stumbling," and caused them to "refuse" him.

To this distinction between the names of Rock and Stone, when applied to our Lord, it is no objection that they are sometimes used in the same connection, as when he is called a "Stone of stumbling and a Rock of offense."—First Peter ii, 8. For this reason is the objection groundless. In the same connection is our Lord called Jesus and Christ, and yet the name Jesus denotes his human nature, while the name Christ may denote his divine nature, as it certainly does in these words of St. Peter: "Thou art *the Christ, the Son of the living God;*" and also in those of Martha: "Thou art *the Christ, the Son of God.*"

This distinction which the New Testament makes between our Lord's names of Rock and Stone is important, for these reasons:

1. The distinction demolishes the blasphemous assumption of the papists that Peter is the Rock on which Christ builds his church.

2. The distinction gives our Lord the Old Testament name of Rock, so often there used as an appellation of God.

Each Christian can now say: "Christ is *the Rock* of my heart and my portion forever."—Psalms lxxiii, 26.—*Churchman.*

## Readings for Missionary Sunday.

"But he, willing to justify himself, said unto Jesus, Who is my neighbor? * * * And he said, He that showed mercy on him. Then said Jesus, Go thou and do likewise."

"I have given unto them the words which thou gavest me, and they have received them, and have known that I come out from thee, and have believed that thou didst send me."

"I have given unto them thy word."

"As thou hast sent me into the world, even so have I also sent them into the world."

"And Jesus came and spoke unto them and said, All power is given unto me in heaven and in earth. Go ye therefore and teach all nations."

"Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also, and greater works than these shall he do, because I go unto my Father."

"For the love of Christ constraineth us, because we thus judge that if one died for all, then were all dead; and that he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them and rose again."

"God was in Christ reconciling the world unto himself."

"We were allowed of God to put in trust with the gospel."

"At the name of Jesus every knee shall bow."

"No man liveth unto himself, and no man dieth unto himself."

"Create in me a clean heart, O God, and renew a right spirit within me. * * * Then will I teach transgressors thy ways, and sinners shall be converted unto thee."

"Behold, these shall come from far; and lo, these from the north and from the west, and these from the land of Sinim."

"Thus saith the Lord of hosts, It shall yet come to pass that there shall come people and the inhabitants of many cities; and the inhabitants of one city shall say to another, Let us go speedily to pray before the Lord and to seek the Lord of hosts; and I will go also."

"For from the rising of the sun even unto the going down of the same my name shall be great among the Gentiles; and in every place incense shall be offered unto my name and a pure offering; for my name shall be great among the heathen, saith the Lord of hosts."

"Will a man rob God? But ye say, Wherein have we robbed thee? In tithes and offerings."

"Whoso hath this world's good and seeth his brother have need, and shutteth up the bowels of compassion from him, how dwelleth the love of God in him? My little children, let us not love in word, neither in tongue, but in deed."

"Ye are not your own, for ye are bought with a price; therefore glorify God in your body and in your spirit, which are God's."

"Freely ye have received; freely give."

"Thy kingdom come."

ONLY TWO.—Only two ways. One broad, the other narrow; one leads to destruction, the other to life; many go by the one, few by the other. Which is your way?

Only two sorts of people. Many sorts in men's opinion; only two in God's sight—the righteous and the wicked, the wheat and the chaff, the living and the dead. Which are you?

Only two deaths—the death of the righteous and the death of the wicked. Which do you think you will die? Which would it be if you were to die this moment?

Only two sides at the day of judgment—the right hand and the left. Only these two. Those on the right hand will be blessed—"Come, ye blessed of my Father." Those on the left will be cursed—"Depart, ye cursed." All must appear before the judgment seat of Christ, to receive the things done in the body, whether good or bad. What words will be spoken to you?

Only two places after death—heaven and hell. The one happy, the other miserable. In the one will be heard forever songs of joy and praise; in the other, weeping and wailing and gnashing of teeth. God will be in the one, and angels and saints, and all the redeemed of the Lord; in the other, none but devils and lost souls. Which of these two will be your place? Which, if you were to die now?

THE *United Presbyterian* gives utterance to "a painful apprehension:" "At different times the Prince of Wales, who is the expected successor of Queen Victoria upon the throne in England, has been the occasion of anxiety to very many subjects of the kingdom. The latest is one just announced in the *Rock*, a very able Dissenting periodical. It is that he is in growing sympathy with the Ritualism that is widely and rapidly ripening, especially in England, into Romanism. Often of late he and the Princess Alexandra, his wife, are seen among the worshipers at All Saints', Margaret street, one of the most ritualistic of all the churches in London; and he is said to manifest an increasing interest in everything pertaining to the service and worship. Openly, also, the Roman Catholics are saying that, as mass was abolished by Edward the Fourth, so it will be re-established by Edward the Seventh.

THE shrewd authorities of St. Paul, Minnesota, propose to catch drunkards by tarred lamp-posts. One conspicuous post is estimated to be worth about ten constables.

## Obituaries.

DIED, at Gosport, Alabama, October 29th, of erysipelas, SUSANNAH COALE, infant daughter of Henry and Adele Forwood, aged five weeks.

None but a mother can feel a mother's love; none but a mother can know a mother's sorrow. With what resignation can a Christian exclaim: "The Lord gave and the Lord hath taken away; blessed be the name of the Lord." A. E. BOOTH.

DIED, on the fourth of November, 1873, after a painful and lingering illness, little RADCLIFFE BOON, only son of Mr. Radcliffe R. Boon, of Franklin, Louisiana, aged six years and eight months.

Little Radcliffe was a bright and promising boy, always giving pleasure and sunshine to the now gloomy and weeping household. Having lived just long enough to entwine the affections and hopes of fond parents about him, God has taken him up to heaven, it may be, to attract hither those that loved him so.

AMICUS W. WILLIAMS.

ELIZABETH MILLER, wife of J. Miller, died in Shelby county, Alabama, some weeks since. She embraced religion and joined the Methodist Episcopal Church South in her eighteenth year. For twelve or fourteen years she was a faithful and zealous Christian. She had on the wedding garment, and was prepared to go hence and be with Jesus. She had earthly ties, such as a husband, children and parents, to bind her to earth. The grace of God was sufficient in the hour of death, so that by faith in Christ she was more than conqueror. Her loved ones are sad, but not without hope, for they feel assured that their irreparable loss is her everlasting gain. May those who still survive prepare to meet her in that bright and happy world.

R. G. RAGAN.

MRS. LAURETTA REYNOLDS, wife of Thomas R. Reynolds, of Franklin, Louisiana, departed this life November 19, 1873, after three months of severe suffering, under which "patience had its perfect work."

Sister Reynolds was of pious parentage—was reared in the nurture and admonition of the Lord, had given herself to the Lord, and was a member of the Methodist Episcopal Church South. As her pastor I visited her the day before her death, and found her peaceful, meek and resigned to her heavenly Father's will. While singing for her comfort, "How firm a foundation," etc., she sang with us till her strength of voice failed. In her last moments she seemed to be much enraptured with what she conceived to be visions of heaven and the angels. Leaving affectionate and most comforting messages for her absent husband, she died as if falling asleep.

A. W. WILLIAMS, Pastor.

ST. JOSEPH CT., DELHI DISTRICT.

On motion of Rev. P. H. Dieffenwierth the following resolutions were unanimously adopted by a rising vote:

*Resolved*, That the following tribute of respect be recorded in the minutes of this Quarterly Conference:

It is with heartfelt sorrow that we have heard of the death of our beloved and esteemed brother, R. N. HERBERT. He removed from the State of Tennessee to the parish of Tensas, in this State, in January, 1873, and died, while on a visit to his native State, in the month of October. During his short residence among us he proved himself the efficient Christian gentleman. We will miss him. He held a high place in our Christian regards.

*Resolved*, That the New Orleans and Nashville *Christian Advocates* be requested to publish the above resolutions. J. E. CONN, P. E.

J. M. DIEFFENWIERTH, Sec.

Nashville *Christian Advocate* please publish.

DIED, at the residence of her mother, in Vernon parish, Louisiana, August 27, 1873, Miss L. J. GERMAN, aged twenty-one years, three months and eighteen days.

Sister German joined the Methodist Episcopal Church South at a protracted meeting held by Revs. J. M. Franklin, and Tanner, a local preacher, since which time she continued a consistent member of the church, and a regular attendant at Sabbath school as teacher, and also member of the Bible class. She bore her afflictions with patience and fortitude, and expressed a clear evidence of her acceptance with God. After a severe illness of nine days she fell asleep in Jesus, leaving a bereaved, widowed mother, one brother and two sisters to follow on when the Lord calls. Doubtless her illness and death have induced several of her young associates to go to Christ, and find him in conversion at our recent Holly Grove revival, wherein the Lord has shown much of his glory in converting and reviving the church. H. L. S.

MRS. MARY A. SMILIE, relict of Jacob Smilie, and whose maiden name was Cameron, was born in North Carolina in 1805, and died in Baker county, Alabama, September 25, 1873.

Sister Smilie was raised in the Presbyterian faith, and although she became a Christian when quite young, she did not join the church until the year 1845, when she became a very devoted and much-esteemed member of the Methodist Episcopal Church South, and so continued until her triumphant death on the above date. She was the much-loved mother of eleven children, six of whom live to mourn her loss, and these all carry the impress of a mother indeed upon their character. "They arise up and call her blessed," as well in their lives as with their lips. They are all highly respected members of the church of her choice, and one of them (the Rev. Robert Smilie) a very worthy member of the Alabama Conference. Her home was a delightful retreat to all ministers of the gospel and to all the good that passed that way. May the mantle of her piety and usefulness rest upon her children and many grandchildren, and may they all emulate her godly example, and meet her in the home of the good.

B. F. BLOW.

MISS ELIZABETH FOREMAN, the subject of this memoir, was born in St. Landry parish, Louisiana, July 16, 1826, and died August 24, 1873. Her maiden name was Foreman. Her father was one of the old school Methodists, and, being a class-leader for many years, it is reasonable to suppose his children were well trained. Sister Foreman was not only a professor but a possessor, from what we can learn from those who were always acquainted with her, of the old-fashioned religion for thirty-three years. She delighted in the class meeting, where she always found the Savior precious to her soul, and gave him praise from a feeling sense of his presence. It was my fortune to make her acquaintance at her home the last week-day she ever saw, just four weeks before she died, and I was much pleased with her earnestness and religious conversation.

She was married in early life to Emanuel Foreman, and settled in what is now Vermilion parish, near Kimball chapel, where she lived and held her membership until she died. She was the mother of thirteen children, twelve of whom, with the father, live to mourn her loss; but not as those having no hope. When the hour arrived for her departure she met it with exclamations of joy and triumph. A. MCPHATTER.

THOMAS J. HOPKINS was born in Wilkes county, Georgia, September 12, 1809. He was married to Miss Nancy Norman, January 20, 1831. He professed religion in October after his marriage, and united himself to the Baptist Church. In 1848 he removed to this State, and located near this village. In 1851 he united with our branch of the church of Christ, under Rev. Alexander Goodwyn. He was preparing to attend the Beulah camp meeting at the time of his death. He was very anxious to occupy his old tent there, and said he "would do it if he lived, though the worm should destroy all his year's labor." He closed his earthly career September 24, 1873, just ten days before the published time of said meeting. His death was sudden and unexpected; and although nothing was said at the time of his departure about his peace, yet his family and friends feel confident that their loss is his gain.

JAMES E. BRADLEY.

MISS LOUISIANA G., daughter of Bro. T. J. and Nancy Hopkins, was called away a few days after the death of her father, viz.: September 29, 1873. She was born in this State, March 22, 1853. She joined the church at Pleasant Hill in August, 1870, and was converted at Beulah campground in October, 1871.

Her illness was short and severe; but death did not find her unprepared. She expressed herself ready, and desired her brother to sing:

"Jesus can make a dying bed
Soft as downy pillows are."

She joined in the singing, but her voice soon failed her. Then, requesting all to meet her in heaven, she passed away.

JAMES E. BRADLEY.

PLEASANT HILL, LA., November, 1873.

REV. JOHN CARROLL was born August 5, 1795, in Adams county, Mississippi, and died in Jackson parish, Louisiana, on the first day of November, 1873. He lived to the good old age of seventy-eight years, two months and twenty-seven days.

He was a member of the Methodist Church for fifty years. He found peace with God through our Lord Jesus Christ one year before he had an opportunity of connecting himself with the church, and during that time he erected the family altar, on which holy incense burned unto the Lord until he saw fit to call his servant from labor to reward, unless in cases of illness; and at times he had to be assisted from his knees on account of bodily affliction. He was a soldier in the war of 1812, and was in the fighting around New Orleans in 1815.

He was among the first ministers to preach the glad tidings of salvation to dying men and women in these regions, and he deserves more honor as a faithful soldier of the cross than is any other way, as he was a local preacher without reproach or stain on his character, official or private, for thirty years. He was faithful to his commission until disease brought him down. For four years he endured affliction as only those who wait for the appearing of their Master can. I had the privilege of knowing him, and it was truly refreshing to talk with a man who walked with God and whose conversation was in heaven, from whence he continually looked for the Lord, who had loved him and had washed him in his own blood. He seemed to be buried to this world and alive only to Jesus, and one could see in him the spirit of his Master by his daily walk. A short time before his death, as I sat by his bedside, he was in ecstasies of joy to think he was nearing the place where there would be no more pain, disease or death, and he said to me: "Bud, I'll never grow old, but will always be young;" and as he talked he wept for joy. Among his last words were that he had been laboring a long time for a home in heaven, and now he was going to reap the reward. The door was open; he had been with Jesus. His was truly a life of prayer, and he could be heard talking with God in his room when he was not able to retire to his usual place. Precious in the sight of the Lord is the death of his saints. May his children serve their father and mother's God, and make an unbroken family in heaven.

PHILIP ALLEN.

IN OLDEN TIMES in New Hampshire military titles were held in higher respect than at the present day. Some years ago an officer, who had been promoted to a colonelcy, on being met by a thoughtless young man, was accosted:

"Good-morning, major."

"Major, sir?" returned the hero; "colonel, if you please, and tell your father also."

The Christian Advocate.

THURSDAY, DECEMBER 18, 1873.

BY THOMAS BAILEY ALDRICH

I like not lady-slippers,
Nor yet the sweet-pea blossoms,
Nor yet the flaky roses,
Red or white as snow;
I like the chalice lilies,
The heavy Eastern lilies,
The gorgeous tiger-lilies
That in our garden grow!

For they are tall and slender;
Their mouths are dashed with carmine
And when the wind sweeps by them
On their emerald stalks
They bend so proud and graceful—
They are Circassian women,
The favorites of the Sultan,
Adown our garden-walks!

And when the rain is falling
I sit beside the window
And watch them glow and listen,
How the horn and glow!
O for the burning lilies,
The tender Eastern lilies,
The gorgeous tiger-lilies,
That in our garden grow!

## Man and the Evolution Theory.

St. George Mivart, F. R. S., an eminent English naturalist, has contributed two powerful articles to the *Popular Science Review*, exposing the fallacy of Mr. Darwin's claim that man is descended from the ape. We extract the following admirable summary of the bearing of the facts which he adduces:

"Man being, as the mind of each man will tell him, an existence not only conscious, but conscious of his own consciousness; one not only acting on inference, but capable of analyzing the *process* of inference; a creature not only capable of acting well or ill, but of understanding the ideas 'virtue' and 'moral obligation,' with their correlatives, freedom of choice and responsibility—man being all this, it is at once obvious that the principal part of his being is his mental power.

"In nature there is nothing great but man,
In man there is nothing great but mind.

"We must entirely dismiss, then, the conception that mere anatomy by itself can have any decisive bearing on the question as to man's nature and being as a whole. To solve this question, recourse must be had to other studies—that is to say, to philosophy, and especially to that branch of it which occupies itself with mental phenomena—psychology.

"But if man's being as a whole is excluded from our present investigation, man's body, considered by itself, his mere *massa corporea*, may fairly be compared with the bodies of other species of his zoological order, and his corporeal affinities thus estimated.

"Let us suppose ourselves to be purely immaterial intelligences, acquainted only with a world peopled like our own, except that man had never lived on it, yet into which the dead body of a man had somehow been introduced.

"We should, I think, consider such a body to be that of some latisternal ape, but of one much more widely differing from all the others than such others differ one from another among themselves. We should be especially struck with its vast brain, and we should be the more impressed by it when we noted how bulky was the body to which that brain belonged. We should be so impressed because we should have previously noted that, as a general rule, in backboned animals, the larger the bulk of the body the less the relative size of the brain. From our knowledge of the habits and faculties of various animals in relation to their brain structure, we should be led to infer that the animal man was one possessing great power of co-ordinating movements, and that his emotional sensibility would have been considerable. But, above all, his powers of imagination would have been deemed by us to have been prodigious, with a corresponding faculty of collecting, grouping and preserving sensible images of objects in complex and coherent aggregations to a degree much greater than in any other animal with which we were before acquainted. Did we know that all the various other kinds of existing animals had been developed one from another by evolution; did we know that the numerous species had been evolved from potential to actual existence by implanted powers in matter, aided by the influence of incident forces; then we might reasonably argue by analogy that a similar mode of origin had given rise to the exceptional being, the body of which we were examining.

"If, however, it were made clear to us—immaterial intelligences—that the dead body before us had been, in life, animated not by a merely animal nature, but by an active intelligence like our own, so that the difference between him and all other animals was not a difference of degree, but of kind—if we could be made to understand that its vast power of collecting and grouping sensible images served but to supply it with the materials made use of by its intelligence to perceive not merely sensible phenomena, but also abstract qualities of objects—if we became aware that the sounds uttered by it in life were not exclusively emotional expressions, but signs of general conceptions (such as predominate in the language of even the lowest savage,) then the aspect of the question would be entirely altered for us.

"We should probably decide that if the body before us seemed to us to be so little related to the informing rational soul, that its existence anterior to and independent of such rational soul was quite conceivable and possible, then its origin by process of natural evolution would, indeed, also be conceivable and, indeed, *a priori* probable.

"But if, on the other hand, we were convinced, from whatever reason, that it was inconceivable and impossible for such a body to be developed, or exist without such informing soul, then we should with perfect reason and logic affirm that as no natural process would account for the entirely different kind of soul—one capable of articulately expressing general conceptions—so no merely natural process could account for the origin of the body informed by it—a body to which such an intellectual faculty was so essentially and intimately related.

"Dropping now the metaphor of immaterial spirits, it seems that the answers supposed to be given by such spirits must be the answers really given by sincere and unbiased investigators in the combined spheres of zoology and anthropology.

"But however near to apes may be the body of man, whatever the kind or number of resemblances between them, it should always be borne in mind that it is to no one kind of ape that man has any special or exclusive affinities—that the resemblances between him and lower forms are shared in not very unequal proportions by different species; and be the preponderance of resemblance in which species it may, whether in the chimpanzee, the siamang or the orang, there can be no question that at least such preponderance of resemblance is *not* presented by the much-vaunted gorilla, which is no less a brute and no more a man than is the humblest member of the family to which it belongs."

## Diagoras and his Sons.

In the histories of Greece we often find something said about the "games." These games were very different from boy's play. They were rather what we should now call athletic or manly sports. Only men or quite grown-up youths were permitted to take part in them. It required a great deal of strength and skill, and a great deal of practice, too, to be a victor in any of them. The foot-races were the chief, but there were also contests in wrestling and throwing the quoit; and afterward there was a chariot-race.

Those who took part in these contests had to be trained under a master for ten months before the time for holding the games. Only native-born Greeks were allowed to engage in them, and they were required to be men of honorable parentage and good character. Neither were they allowed to use any unfair means to win the victory; if they did, they were most severely punished.

Now we may imagine the foot-racers waiting for the signal to start. They have laid aside their garments, that nothing may hinder them or trip them up in running, and they stand in a row, every foot forward, every eye fixed, every thought set upon winning the crown. Hark! the trumpet sounds, and they are off. How the people crowd and press forward, but the racers heed them not. Now they shout aloud to encourage them, and now they laugh at one who has fallen and is left behind, but the others take no notice. They stop for nothing, turn aside for nothing, do not even look on one side, for they know that a single false step may lose the race. And now they are getting near the goal where the judge sits, and the first who passes that seat wins the prize. Many are lagging behind, only three seem likely to win, and they are very close to each other. But see, one of them with a tremendous effort—how the people all cheer him!—springs forward and is first. The others try to pass him, but in vain. Another moment, and amidst still louder shouts he reaches the goal.

Now he receives the palm-branch in token of his victory, and his friends and relations crowd around him and embrace him with tears of joy.

When the winners return to their native cities new honors will greet them, and the people will come out to meet them with shouts and songs of triumph.

At one of these games a very affecting scene occurred. The sons of an old man named Diagoras, who had himself in days gone by been a victor, came to contend for a prize. Both won the crown made of olive-leaves. With joy the old man pressed forward to greet them, and as they embraced him they took their crowns from their own heads and placed them on his. Then lifting him on their shoulders, as if he were the victor, they carried him along the race-ground in triumph. The people greeted them with loud shouts, for the Greeks honored old age, and they honored the sons who put such honor upon their father. "Die now, Diagoras," they cried, "for thou hast nothing more to wish for." And so it came to pass, for the joy of the triumph was too much for the old man, and, dropping his head upon the shoulder of his eldest-born, he died in his arms.

There is a nobler, better crown for us to win, and which all of us may win; but the course is not a short one, which may be run in a few minutes; it lasts our whole lifetime, and is not ended till we die. It begins when we earnestly and with all our hearts resolve to serve God and walk in his ways; it finishes when we enter eternal glory.

And what a glorious crown it is which is offered to us to win! No fading wreath of olive! No, nor worldly wealth, nor honor, but a crown of righteousness, a crown of triumph with Christ. Earthly fame as well as earthly crowns must perish, but this endures forever, for it is a crown of glory that fadeth not away.

Who would not strive to win *this* crown? To have the approval of Christ and the Judge, and receive the palm, and the robe, and the crown from his hands? These Greeks strove for a corruptible crown, but we for an incorruptible. They were self-denying and patient, and earnest to win honor from men; we seek to win the approval of God. Before us lies the course—the narrow way that leadeth unto life; and here at the end of it sits our gracious Savior and Lord, who encourages us by his kind words, and holds out for us the prize. He too will also help us in the race, and none who run in it faithfully shall lose the crown. "Let us, therefore, run with patience the race set before us, looking unto Jesus."—*From "Heroes and Great Men of Old."*

THE doctrine that God is the object of certain and true knowledge lies at the foundation of all religion, and therefore must never be given up.

## The Roman Love of Perfumery.

The Grecian love of perfumes, together with the national skill in compounding them, was inherited by the Romans, and the simple bunch of vervain or sage, which in early times used to be hung over the doorway of a house to counteract the evil eye, soon became only the rude symbol of a perfected art. The barber's trade was a flourishing one, and the art of perfumery joined hands with it; but the stern old Roman spirit was not subdued to the effeminacy of sweet scents without a struggle, and both L. Crassus and Julius Cæsar, wishing to restrain the excess to which the passion had risen in their days, promulgated an edict to forbid the sale in Rome of all foreign compositions, comprising under this head every kind of odoriferous mixture. It was of no good; for the young Romans had taken the taste and had adopted the habit of lavishly scenting themselves, and prohibitory laws simply made indulgence more costly, but not a whit more restrained. Under the emperors the taste grew so that there was no longer the semblance of restraint. Everything and every person was scented, from the palace walls to the water of the baths, from the lady to her slaves, the soldier to his flag, and down to the very dogs and horses. Of course all religious ceremonies were accompanied by burnt incense and sweet perfumes in wine and oil and precious unguents; so likewise in the funeral rites, where, first, cremation and then the deposition of the loved ashes in the funeral urn were occasions for the large use of perfumed woods, essential oils, aromatic herbs, and the like. When Poppæa died, Nero lavished on her funeral more incense than Arabia could supply in ten years. But then Nero was immoderately fond of perfumes, as he was immoderate in all else. In his golden palace he had the rarest device of ivory leaves which shed flowers and scents over his guests; and in a fete which he gave on the shores of Baiæ, the expense for roses alone is said to have been equal to about twenty thousand pounds of our money. But indeed almost all the emperors had the same passionate delight in perfumes; though perhaps Caligula, Nero, Heliogabalus and Otho were the most notorious, and did the wildest things in that way. The Roman perfumers became, as time went on, a large body, and a famous one. They lived in the quarter called Vicus Thurarius; and at Capua the principal street was almost entirely devoted to them. Their art entered into everything connected with the toilet; and there was no part of the body which the perfumer of his day did not undertake to render beautiful forever by the aid of his medicaments. Pastilles for the breath, composed chiefly of myrrh and the lentiscus; ointments to keep the limbs supple and the skin smooth—simple for young girls—that is, containing one perfume only, as rose, quince, bitter almond, narcissus, crocus; but for matrons complex, containing many ingredients; dyes for the hair, now for golden tresses and now for raven; with many other things beside—all belonged to the Rimmels of their time; and never was the art of the perfumer in higher esteem or more lavishly rewarded than in the days when the Roman matron sat on the throne of feminine power, and united the grace of Greece with her own graver, sterner dignity.—*Every Saturday.*

THE comic papers of Vienna are filled with satires of the fabulous prices put on things in that city since the opening of the exposition. One represents a stranger stalking away naked from a restaurant, where he has left purse and garments in payment for a dinner; another shows a waiter bringing a bill about ten feet long, and the guest, in despair, jumping out of the window; another has a waiter—an exquisite picture of supercilious condescension—saying:

"Here's a glass of water, sir!" while the alarmed and embarrassed stranger replies:

"I'd like to have one, but—really—I'm afraid I can't afford it."

Some of the dialogues represent the waiter as adding five or ten kreutzers after every dish, in order to "round off," or make even sums, while another, after counting a small piece of boiled beef at one florin, asks the guest:

"Was it good?"

And when the latter answers "Yes," adds, "One florin more!"

AN OLD LADY who was in the habit of declaring, after the occurrence of any event, that she had predicted it, was one day cleverly "sold" by her worthy spouse, who, like many others we wot of, had got tired of hearing her eternal "I told you so." Rushing into the house, breathless with excitement, he dropped into a chair, elevated his hands, and exclaimed: "Oh! my dear! what do you think? The old cow has gone and eaten up our grindstone!" The old lady was ready, and, hardly waiting to hear the last word, she screamed out at the top of her lungs: "I told you so! I told you so! You always would let it stand out of doors."

THE JOURNEY OF LIFE.—Ten thousand human beings set forth together on their journey. After ten years one-third at least have disappeared. At the middle point of the common measure of life but half are still upon the road. Faster and faster, as the rank grows thinner, they that remain till now become weary, and lie down to rest no more. At threescore and ten a band of some four hundred still struggle on. At ninety these have been reduced to a handful of thirty trembling patriarchs. Year after year they fall in diminishing numbers. One lingers, perhaps, a lonely marvel, till the century is over. We look again and the work of death is finished.—*Economist.*

HE THAT would be angry and sin not, must not be angry with anything but sin.—*Secker.*

## The Death of Dr. Candlish.

The Scotch papers are filled with biographical notices of Dr. Candlish, who died on Sunday night, October 19, at twenty minutes before twelve, aged sixty-seven. One of them, in giving a record of his last illness, says that a serious change took place in his condition on Saturday evening, and that death was momentarily expected. Dr. Benjamin Bell, his medical adviser, and one of the elders of his congregation, was in attendance from midnight till early on Sunday morning, and throughout the whole of Sunday the members of the family kept watch at the bedside. So great was his state of prostration on Saturday evening, and up to the time of his decease, that he was unable to speak or recognize his relatives, and a slight motion of the head was the only indication that he understood the remarks of those around. For some hours previous to his death he was in a state of semi-consciousness, and passed tranquilly away at about a quarter of an hour before midnight. During his last illness he spoke with perfect freedom of his approaching departure. Abounding strength and comfort sustained him in his closing days. "Pray for me," he said; "I don't desire deep experiences or great raptures. I just wish to rest on facts—the facts that Christ died and that Christ is mine." A writer in the Edinburg *Daily Review* says: "The great intellect continued clear almost to the end, and his comfort and peace of soul never for a moment weakened. If the mind now and then wandered for a little toward the close, it was in fancied occupation with college or pastoral work, but ever returning to the prevailing and welcome thought that he was 'going home,' and that it was very near. The fears of the act of dying which he used in former years to express, and which he shared with many of our best men, never came near him; and so the grand old man fell asleep." *London Christian World.*

A LETTER from Mexico city, says the *Independent*, addressed to the *Herald and Presbyter*, by a lay member of the Mexican mission, denies the statement made some time since in regard to outrages perpetrated in Puebla upon Protestant worshipers in that city, and says that Dr. Butler sent a messenger to ascertain the state of the case, who could find no ground for this report. It was afterward found that, although there had been some difficulty, it had not been of a serious character. The writer goes on to say: "As the president, Mr. Lerdo, has thus far done all in his power to enforce the reform laws, which give protection to all classes of worship, it is but just that the statement referred to should be modified." In the *Missionary Advocate* Dr. Butler reports favorable progress in the city of Pachuca, in which the Mexican congregation has doubled during the quarter, and gives us the general statistics of his mission at present. "Three Sunday schools, with 8 officers and teachers and 47 scholars, a small increase, with 10 scholars in the day school; 2 English congregations in Mexico and Pachuca, with a regular attendance of 105 persons; 7 Mexican congregations, with an average attendance as follows: In Mexico, San Fernando 12, San Felipa 18, at the Mission House, 40. In Pachuca 70, Real del Monte 19, Orizaba 20, Miraflores 40. Total attendance 219, an increase of nearly 40 per cent. in the quarter. Two class meetings have a weekly attendance of 39 Mexicans and English.

ONE of the most prosperous churches in this city (New York) is the Church of the Strangers, of which Dr. Deems is the pastor. It occupies the building formerly owned by the Presbyterians on Mercer street, which was purchased and presented to Dr. Deems by Commodore Vanderbilt. The church is attached to no denomination. Its organization is very simple; a council of seven persons, nominated by the pastor, being the governing body. All who profess and call themselves Christians are admitted, and letters from any church which bears the Christian name are accepted without questioning. The church, which holds from one thousand two hundred to one thousand five hundred people, is crowded twice every Sunday; the social meetings are largely attended; and there are two benevolent societies—one of young women, who call themselves "The Sisters of the Stranger," and one of young men, called "The Fraternals"—both of which are efficient in their labors for those classes in the neighborhood which are most in need of Christian influences. The success of this church shows clearly that down-town churches are needed, and may be sustained if rightly managed. The affairs of few churches in this city are managed more economically than those of the Church of the Strangers, and there are very few, we imagine, that are more successful in Christian work.—*Independent.*

THE *Advance*, speaking of an article in the last *Overland Monthly*, on "Wine-Making in California," says it "is to us most unpleasantly suggestive of that sure harvest of woe which these wine-makers and brandy distillers are preparing. The 'mocker' will, in the end, do that glorious State but little good. Already it appears that 'light wines' are but a bait to the brandies. The writer says that 'a small still should be attached to every vineyard.' A fine prospect for the next generation of Californians, with a distillery at every farm-house!"

TAKE TIME.—Pastors, take time. Be patient with your people. Teach them cautiously. Scolding, as a rule, is damaging. Do not stone the sheep. Feed them. Do not rebuke much, but instruct. You cannot set a whole church to work in a minute. But keep steadily working in that direction. Ply the truth to them vigorously. Stir up on all sides. Study adaptation—that is, set each man at what he is adapted to do. Even a strong man, out of his adaptation, is weak.

## Scientific.

MR. CHAPMAN, Mr. Rutherford's photographer and mechanician, is now engaged in ruling "gratings" of fine lines, about six thousand five hundred to the inch, on polished speculum metal. They give diffraction spectra far more brilliant and better defined than those obtained by similar plates ruled on glass, and may for some purposes supersede the prism in spectroscopes.

CAMELS IN NEVADA.—The Virginia City *Enterprise* says that a train of over a dozen camels recently arrived in that city, having journeyed from the Carson River valley, below Dayton. These "ships of the desert" were loaded with hay, in bales, for Adams' hay yard, on North D street. The huge, ungainly beasts presented quite a picturesque appearance as they filed into town with their cumbrous freight. Upon arriving at the hay yard, at the word of command, they all knelt down to be relieved of their loads. These animals appear to thrive quite as well in this country as in the wilds of Sahara. There is an abundance of deserts here, if they are necessary to the comfort of the beast.

A BEAM OF LIGHT DIRECTED UPON THE LUNGS.—Beautiful as well as useful are the inter-relations of the different sciences. For instance, it is a well-known fact in surgery that when air gets into the tissues, in consequence of a perforation of the lung by a punctured rib, it does not excite putrefaction or suppuration, as it is apt to do when it acts on an external wound. In a letter to the London *Times* Prof. Tyndall has connected with this fact his interesting and valuable observation, by means of a beam of light, that air expelled from the lungs by a forced expiration contains no floating particles, and considers that together these facts afford a complete demonstration that germs in the air, removable by filtration, are the cause of putrefaction and its associated phenomena of animalcular life.

DR. WAGHORN BEGBIE advocates the use of turpentine in the severe headache to which nervous and hysterical women are subject. He says: "There is another class of sufferers from headache, composed of both sexes, who may be relieved by turpentine. I refer to the frontal headache, which is most apt to occur after prolonged mental effort, but may likewise be induced by unduly sustained physical exertion—what may be styled the headache of a fatigued brain. A cup of very strong tea often relieves this form of headache; but this remedy, with not a few, is perilous, far, bringing relief to pain, it may produce general restlessness, and, worst of all, banish sleep. Turpentine, in doses of twenty or thirty minims, given at intervals of an hour or two, will not only remove the headache, but produce, in a wonderful manner, that soothing influence to which reference has already been made."

PAPER FROM CORN HUSKS.—It is said that the German paper manufacturers have of late been very successful in the production of paper and cloth from corn husks. The husks are first boiled with an alkali in tubular boilers; as a result of which the fibers of the husks are found at the bottom of the boiler in a spongy condition, filled with gelatinous substance or dough, which latter is pressed out from the fibers by hydraulic process, leaving the fiber in the shape of longitudinal threads, interspersed with a dense mass of short fiber. Linen that is made from the long fibers is said to furnish a very good substitute for the coarser kinds of flax and hemp, while it is superior to jute, gunny cloth, and the like. The paper, for which mostly the short fibers are used—the long fibers being employed for spinning—is stronger than the paper of the same weight from linen or cotton rags, and is hard and firm in grain. It is very durable, and can be made extremely transparent, without sacrificing any portion of its strength. The yield of the husks employed for the purpose is said to be thirty per cent. of fiber, ten of gelatine and sixty of dough.

MELTEN OVER.—I stood in the foundery yard. Great piles of iron, all ready for the melting, were gathered there. I noticed one heap of columns, broken, bent, split, shattered.

I went into the foundery. They were "tapping" the furnace, and the molten metal flowed out in one stream of fire, sending up a sputter of sparks whiter than the stars. A row of men, on whose swarthy faces fell the strange glare of the fire, stood a little way from the furnace to catch the iron in ladles and carry it off to be run in the molds.

I knew those broken columns would some day be cast into the furnace, softened, melted, to run out in a stream of fire, and be molded again in tall, shapely pillars. In no other way could they be of use. They must be melted over.

That very afternoon I saw a mother all bent and broken by affliction. She had parted with an only child. Just the Sabbath before had the earth been broken for that child's grave. I pitied that mother. How keenly her Savior felt for her! And yet perhaps the only way to reach some elements in that mother's character, and change them, was through affliction. The character was not worthless; far from it. It only needed *melting over*. Oh! the pain of that furnace of suffering, its smart, its agony! But in just this way is character sometimes made over, its qualities shaped into the strong, stately pillars sustaining the interests of the Redeemer's kingdom.

May grace be given to all who stand in the furnace, and above the roars of its fires may they hear a voice saying: "I have chosen thee in the furnace of affliction."—*The Christian Treasury.*

MRS. STANTON says if American girls would only work hard at some useful occupation they would develop into the most beautiful women in the world.

## Religious Intelligence.

THE Presbyterian church at South Charleston pays its minister his salary every week, a good example.

A CURIOSITY has been added to the Pacific Methodist College cabinet in the shape of a six-inch shell found in Captain Jack's cave—the gift of Hon. J. K. Luttrell.

MRS. JAMES B. COLGATE, daughter of the late Governor Colby, has given the New London Seminary, in which he was so deeply interested, the handsome sum of $25,000.

REV. DR. FITZGERALD reports fine progress in church and college affairs at Santa Rosa, California. Recently six persons were received into the church, and the college roll shows 216 matriculates.

REV. FRANCIS HOWARTH, one of the Wesleyan brethren who joined the North Mississippi Conference a year ago, is to be transferred by Bishop Doggett to California, and placed in charge of our church in Gilroy.

BISHOP DOGGETT dedicated the church at Hollister, California, on Sunday, November 9. There was a large audience present, and a collection amounting to more than $600 was raised—much more than was needed to pay the debt on the building.

ST. PETER'S CHURCH, in Rome, required for its erection 176 years, and to complete the structure an additional 121 years. It cost $50,000,000 in gold. An idea of its vast dimensions may be conveyed by the statement that it covers eight acres of ground.

THE *Pacific Methodist*, in speaking of Bishop Doggett's departure from California, says: "The Bishop has many lovers here. All who came near him were won by his gentle courtesy and Christian bearing. He is *the* preacher, *par excellence*. His visit will be long remembered."

MR. JAMES BROWN gives $300,000 to complete the endowment of the professorship called by his name in the Union Theological Seminary, New York. The Rev. Dr. William Adams is to take this chair, and be at the same time president of the institution. Dr. Adams will grace any position he will assume.

A GOOD GIFT.—At the late session of the Indiana Conference Bishop Bowman stated that a generous Methodist layman had requested him to draw on him for $1,000, to be used in small sums to help build plain churches in destitute places. He had already drawn for $600. To his certain knowledge this $600 had been instrumental in raising $12,000 more.

A CORRESPONDENT of the Holston *Methodist* says: "The Southern Methodists have almost a monopoly of this section of the city, though the Baptists have a people here. The Northern Methodists have very little foothold here, as well as in the city generally. There are many Yankees in the city, but they do not much incline to the Methodist Episcopal Church. The day is coming when South Chattanooga will be one of the best stations in the Conference."

THE London *Hour* says it has trustworthy information that, by a privately expressed wish of Pius the Ninth, the cardinals have been in consultation, and selected Cardinal Pecci, Archbishop of Perugia, for the next Pope. He was born in 1810, and became a cardinal in 1853, is a hard-working bishop, is called an ultramontane, but would no doubt live on terms of amity with the Italian government. Even the free-thinkers of Italy greatly respect Cardinal Pecci.

THERE are those who say that their success amounted to but little. A missionary and an old colonel of the army happened to be traveling home from India in company. The colonel protested that in thirty years he had not seen a single converted Hindoo. The missionary held his peace for a time, and when, shortly afterward, the colonel began to talk with great gusto about his hunting exploits, particularly about the number of elephants he had shot, the missionary protested that he had spent thirty years in India, and had never once seen an elephant shot.

A SUMMARY of the receipts of the various national benevolent societies and institutions for 1872-3 is given by Mr. Lewis E. Jackson at $7,071,837.41, or, omitting the "sales" of the American Bible Society, American Tract Society and the American Sunday School Union, he sets down the total contributions to forty-four leading benevolent organizations at $6,055,734.49, or "about $6,000,000 in round numbers." But we notice that the "sales" of some of the denominational publication societies are evidently included in their total receipts, and are not distinguished in the table from their benevolent receipts, as are the "sales" in the reports of the three prominent union societies above named. Hence a larger deduction must be made from Mr. Jackson's summary, probably amounting to from $500,000 to $700,000, to get the exact amount of *benevolent* receipts by the national religious societies.

ARE YOU READY?—Rev. Dr. Kidd was a Scotch minister of some prominence, and very eccentric, and one who had his own way of doing things. One of his parishioners says: "I was busy in my shop, when, in the midst of my work, in stepped the doctor. 'Did you expect me?' was his abrupt inquiry, without even waiting for a salutation. 'No,' was my reply. 'What if I had been Death?' he asked, when at once he stepped out as abruptly as he came, and was gone almost before I knew it."

What a question! What a thought for every one of us! Does not Death come to most, if not to all, as unexpectedly as this? And does not the inquiry impress the lesson from our Savior's lips: "Be ye also ready; for in such an hour as ye think not, the Son of man cometh."—*American Messenger.*

WHEN a fault is discovered it is well to look up a virtue to bear it company.

# The Christian Advocate.

Organ of the Alabama, Mississippi and Louisiana Conferences of the M. E. Church South.

THURSDAY, DECEMBER 18, 1873.

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Agents—All the members of the Patronizing Conferences.



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## Mississippi Conference.

On Tuesday morning, at something after ten o'clock, leaving the Alabama Conference still in session, we departed from Selma, in the good company of Bishop Wightman and Bro. Daves, for Brandou. It was a pleasaut day, through some very sightly and rich country for the first few hours, through Demopolis, and in view of the Black Warrior, and then across the Bigbee, and after awhile at Meridian, and there aud on, with preachers constautly entering the cars, until at midnight we reached the Brandon statiou. Hacks are there waiting, and Bro. Thompson, the pastor, is also there to direct, and in an hour we are at our old quarters, at Colonel A. J. Frantz's, the editor and proprietor of the Brandon *Republican*. The colonel himself came to the depot for his guests, and gave us a cordial and generous reception. We were right glad to be once more under his hospitable roof, and to renew the acquaintauce of last year with his accomplished wife and interestiug childreu. Colonel Frantz is a host indeed in the entertainment of a Conference, publishes a daily of the proceedings, and in many ways contributes to the comfort and interest of the occasion.

The Conference was held in the courthouse, and was opened at half-past nine o'clock A. M., December 10, by Bishop Wightman. Rev. C. G. Andrews was elected secretary, Rev. J. A. B. Jones, J. T. Cameron, Esq., assistants, and J. J. Smilie statistical secretary. In the examination of character the preachers do not retire, but report their collections, aud make such statements as may be required of their work. Among the oldest and most venerable members present are J. G. Jones and James Shanks. The latter is cousiderably over seventy, and is still effective. The former addressed the Conference in reference to the history of Methodism in Mississippi. He stated that he had one volume ready for the press, bringing the history dowu from 1799 to 1814, and that it would require three volumes in all to bring the narrative down to within twenty years of the present time. We doubt not it will be a work of great interest, and an important contribution to the history of Methodism in the Southwest. Dr. Watkins, H. H. Montgomery, J. A. Godfrey, H. J. Harris, W. E. M. Linfield, G. F. Thompson, C. G. Andrews, John A. B. Jones, J. T. Heard, F. M. Featherstun, William B. Hines, H. F. Johnson, W. L. C. Hunnicutt and B. Jones are still at their posts and most effective in the business of the Conference. There is here a fine class of young and middle-aged men, and altogether a large amount of excellent material for the itinerant ranks.

On Friday four were received into full connection. Bishop Wightman's address was very forcible aud telling, in which he especially emphasized the importance of *knee-work*, of pastoral visiting and of deep spirituallty. The absolute and highest essential of preaching power is the powor of the Holy Ghost. We are glad to see that the Bishops are giving particular attention to the reception of young preachers, not slurring over the solemn vows, but putting the questions with emphasis, and with ample admonition and instruction. Ten young men were admitted on trial—four of them from the Vicksburg district—a fine class, we judge, from the representations made of them. One of them, Lewis R. Featherstun, is the second son whom our brother, F. M. Featherstun, has given to the ministry in this Conferenee. In connection with his case Bishop Wightmau made affecting mention of the recent admission of his son into the South Carolina Conference. Methodist preachers know well the toils and sacrifices of the itinerancy, but they count it a happiness and an honor, nevertheless, to give their sons to this noble work. It has been a gratification to us at this Conferenco to meet Dr. C. K. Marshall, of Vicksburg, as we sometimes write it, but more truly of the Methodist Episcopal Church South. He has been seriously ill from over-work during the summer, but is recovering his wonted elasticity, and is almost himself again.

This is Bishop Wightman's first episcopal visit to the Mississippi Conference, and the impression, we believe, is altogether favorable. He is the urbane and accomplished Christian gentleman in the chair, and in all his official intercourse with the preachers. His addresses in the Conference-room and his preachiug are characterized by good taste, vigorous and broad thought, and by earnestness, pathos and unction. He has secured the respect aud love of the preachers and people.

The Conference was held in Brandon last year, and now again the good people are profuse and overflowing in their entertainment of the preachers and lay delegates. The Methodist church, finished and dedicated during the past summer, is a gem of neatness and beauty, symmetrical in its outward proportions from foundations to spire, and exceedingly well and comfortably furnished and upholstered within. It is forty-two by fifty-four feet in dimensions, substantially built of brick, and graced with a spire seventy-six feet high. The entire cost, including $500 for furnishing, was $6,850. We are glad to say that the church is paid for, the last item of indebtedness having been met on Sunday morniug by a collection of $460. For this handsome enterprise much credit is due to the pastor, Rev. G. F. Thompson, to Colonel A. G. Mayers, General Robert Lowry and to other liberal citizens of Brandon. We notice a very fair attendaneo of lay delegates, among whom are J. T. Cameron, of Canton, W. L. Nugent, of Jackson, Thomas Reed, of Fayette, W. G. Longmire, L. K. Barbour, of Woodville, E. C. Postell, of Canton, and Colonel Mayers and General Lowry, of Brandou, and Rev. J. E. Jagers, of Liberty.

The delegates to the General Conference were elected on Saturday. The Conference is entitled to five clorical and five lay delegates. On the first ballot all the five clerical delegates were elected, to wit: C. G. Andrews, H. F. Johnson, H. H. Montgomery, W. E. M. Linfield, J. T. Heard. There was but one balloting for reserves, resulting in the election of W. H. Watkins, W. L. C. Hunnicutt, William B. Hines. The following were elected lay delegates: A. G. Mayers, Rev. J. E. Jagers, W. L. Nugent, Thomas Christian, L. H. Thompson. Reserves: E. C. Postell, Rev. Irvin Miller, L. K. Barbour, George Nicholson, S. B. Watts. An excellent delegation. The missionary meetiug on Saturday night was an occasion of more thau usual interest. Dr. Watkins made a strong appeal in connection with the reading of his report as treasurer. Bro. Daves presented tho claims of the Mexican mission with much fervor and power, and Dr. C. K. Marshall, though in infirm health, made one of the best speeches of his life. The collection was not well managed, but, in view of all the circumstances, it was perhaps not expedient to urge the matter very persistently. We have not heard how much was realized, but the sum could hardly have exceeded $200. The missionary collection of the Conference this year sums up $1,847.40.

On Sunday morning Bishop Wightman preached at the Methodist church, and ordained the following deacons: Alexander L. McBride, Albert T. Tidwell, John Newton Henry. After tho three o'clock sermon the following elders were ordained: H. Walter Featherstun, John W. Hall, James M. Weems, Irvin Miller. We heard an excellent sermon at eleven A. M., in the Presbyterian church, preached by Rev. J. T. Heard, and another in the Methodist church, at night, by Rev. W. E. M. Linfield. We learned that one person was converted while Bro. Linfield was preaching. Rev. H. H. Montgomery preached in the Presbyterian church at night. His sermon and that of the Bishop were highly commended by those whose privilege it was to hear them. The reports on education, temperance and memoirs were presented on Monday. Memoirs were presented and read, by the venerable J. G. Jones, of John G. Deskin, born in 1799, admitted on trial into the Mississippi Conference in 1837, and died in great peace after a faithful ministry of many years; and of John G. Willis, born in 1824, and admitted on trial by the Mississippi Conference in 1855—a good man, and well reported of among his brethren. Among the superannuated preachers whose characters were passed were the names of Thomas Clinton, Barnabas Pipkin, Levi Pearce and John R. Higinbotham.

The statistical secretary reports a total membership of 19,656—an increase over last year of 1,674; 185 Sunday schools, 288 churches, 71,060 sittings, 21 parsonages. Collected for Bishops' fund, $1,412.70. Conference collection for widows, orphans aud superannuates, $1,784.40—about forty per cent. on the claims. The preachers have received, on an average, something over two-thirds of their allowance. The total amouut received by them this year is $3,558.95 less than last year. The Conferenco has done very well financially, considering the times. It is by no means full, but needs more preachers to supply the work. The Conference adjourned on Monday night, after a pleasaut session. William Wood was ordained elder aud Jesse Harper deacon just before the appointments were announced. Hazlehurst is the place of the next session.

APPOINTMENTS.

*Jackson District.*—H H Montgomery, P E. Jacksou station, C B Galloway; Brownsville, J M Weems; Madison, W C Black; aud one to be supplied; Canton, R S Jones; Sharon, A T Tidwell, J W Adams, sup.; Camden, R Bradley, A Y Davis, sup.; Thomastown, to be supplied, J K Hamiln, sup.; Carthage, O H P Davis, and one to bo supplied; Mount Olivet, J W Hall, and one to be supplied; Dover, D W Dilliehay; Yazoo City, R D Norsworthy; Silver Creek, to be supplied; Yazoo, J W Ellison; R Abbey, agent Publishing House; J W Lambuth, missionary to China.

*Vicksburg District.*—F M Featherstun, P E. Vicksburg station, Josiah Bancroft; Grove Street, J J Smilie; North Warren, Ira B Robertson, L B Holloman; Sunflower mission, J S Harris; Clover Hill, T B Walden; Rolling Fork, A B Stewart; South Warren, D A J Parker; Cayuga, F W Sharbrough; Rocky Springs, J A B Jones; Port Gibson, William B Lewis; Fayette, J H Shelton, C A Powell; Kingston, H R Singleton; Natchez, W L C Hunnicutt.

*Woodville District.*—J L Forsyth, P E. Woodville station, William H Watkins; Wilkinson, P Howard; Amite, J Ritchie; Buffalo, J S Parker; Bayou Sara, D C Langford; Jackson, Louisiana, C G Andrews; Clinton, Louisiana, A M Campbell; Pipkin chapel, R B Downer; East Feliciana, J A Godfrey; East Baton Rouge, N B Young; Meadville, E A Flowers; Homochitto mission, P S Petty; C G Andrews, president Centenary College.

*Summit District.*—A B Nicholson, P E. Summit, A B Nicholson; Holmesville, H P Lewis; McComb City mission, E R Strickland; St Helena, C C Watkins; Greensburg, D P Bradford; Union, Thomas Price, and one to be supplied; Covington, L R Featherstun, G L Vickers, sup.; Franklinton, E W Simmons; Big Creek mission, S R Hyde.

*Brookhaven District.*—W E M Linfield, P E. Brookhaven station, H Walter Featherstun; Boguechitto mission, J W Sandell; Scotland, W Wadsworth; Brandywine, C W Campbell; Crystal Springs, W E Ballard, H P Bowen, sup.; Terry, H J Harris; Hazlehurst, C Chamberlin; Zion, E F Mullins; Georgetown, B T Pearson; Providence, P A Johnson; Raymond, George F Thompson; Beauregard, E H Mounger; Monticello, J J Clarke; H F Johnson, president of Whitworth College.

*Brandon District.*—F M Williams, P E. Brandon station, W H Leith; Fannin, W W Hurst; Garlandsville, Thomas S West; Raleigh, R A Sibley; Trenton, S Evans; Morton, C McDonald, J M Williams, sup.; Philadelphia, J A Vance; Hillsboro, G W Chatfield; Walnut Grove, J B K Smith; Centerville, L P Meador; Forest and Lake, J D Hays.

*Meridian District.*—W B Hines, P E. Meridian station, J T Heard; DeKalb, to be supplied; Spring Hill, D G W Ellis; Toomsuba and Marion, J C Brogan, A L McBride; Enterprise station, U B Phillips, W Spillman, sup.; Enterprise, T Y Armstrong; Quitman, J Shanks; Clark, F Walker; Shubuta, J M Gann; De Soto, G M Gilmore; Waynesboro, J McLaurin; Wayne, D A Little; Paulding, J H Holland; J A Ellis, agent East Mississippi College; J W Adkisson, president East Mississippi College.

*Seashore District.*—C F Gillaspie, P E. Mount Carmel, H Moore; Rankin, L Kendall; Columbia, C R Benson; Pearlington, D A Givens; Ocean Springs, J Nicholson; White Plains, Joseph W Hall; Enon, D Merchant; East Pascagoula, B Jones; Taylorville mission, L Carley; Chickasahay and Greene mission, to be supplied by G W Davidson; J W Harmon, Sunday school agent.

*Transferred.*—J M Mitchell, transferred to North Mississippi Conference; E Hicks, transferred to West St Louis Conference; W J Bullivant and R Burnlt, transferred to Illinois Conference.

## Alabama Conference.

CONTINUED.

The churches of Selma are numerous, and the most of the pulpits on Sunday were filled by the preachers of the Conference. We heard Bishop Wightman at the Methodist church at eleven A. M., and Dr. Hamilton in the afternoon. Both were excellent sermons. The deacons were ordained after the morning sermon, and the elders in the afternoon. At night Bishop Marvin, as requested by a resolution of the Conference, preached a sermon appropriate as a memorial of Bishop Early. The congregations were large at every service in the Methodist church, not only on Sunday, but also every night during the Conference session. The church is a handsome brick structure, has a commodious basement, in which the Conference met, and the audience-room above is beautifully frescoed, comfortably seated, and furnished with a fine organ. The choir exhibited good taste in the selection of old and familiar tunes, and the music was altogether gratifying to those who love a spiritual worship.

On Monday, the last day of our attendanco, the Conference was occupied with the discussion of reports. The committee on temperance reported a resolution asking the General Conference to enact a specific law against the *sale* of spirituous liquors for other than mechanical and medicinal purposes. After a lively and somewhat protracted debate the resolution was adopted. While the report on church publications was under consideration Dr. Summers and Bishops Wightman and Marvin made effective and stirring speeches in behalf of our publishing interests, and the distribution and sale of our books and periodicals.

From the accounts we were able to gather we judge that the support of the preachers has been better than could have been expected, considering the failure of crops in some of the richest parts of the Conference territory, and the financial troubles which recently swept over the land. The entire collection for missions, however, this year nearly reaches $4,000, and only sixty per cent. is paid on the drafts for domestic missions. At the missionary anniversary addresses were made by Rev. Joel T. Daves, superintendent of our Mexican mission, and by Bishop Marvin. The Mexican mission was well presented by both speakers, and the cause of missions generally. Owing to the series of failures in the crops of this section, and the pressure of the times, the appeal for money was not pressed. A card collection of something over $100 was taken.

In conclusion we would express to the brethren of the Conference our thanks for much kindness and courtesy, and also our gratification at being once more permitted to mingle with them in the business and Christian intercourse of another Conference session. In their going forth upon the toils and duties of another year, we pray that they may have the presence and blessing of their divine Master, and that it may prove a year of spiritual triumph, and be crowned with an abundant harvest.

APPOINTMENTS.

*Mobile District.*—J Hamilton, P E; Franklin Street, J W Rush; Eastern Shore mission, to be supplied; Mobile City mission, P G Nash; St Francis Street, W Shapard; St Paul's, Josiah Barker; Grand Bay mission, I F Bilbro; Whistler station, to be supplied; Citronelle circuit, Charles R Williamson; St Stephen's and Washington mission, W Hargrave Morris; Pensacola, D M Hudson; Navy Yard and Perdido mission, P B Saffold; Milton station, James O Andrew; Black Water mission, A M L Douglas; Yellow River mission, to be supplied by S W Douglas; Pollard circuit, David C Stanley; Mount Pleasant circuit, Joseph H James.

*Demopolis District.*—Silas H Cox, P E; Demopolis station, Robert B Crawford; Livingston station, A J Coleman; Belmont circuit, James M Patton; Gaston circuit, C B DuBose; Cuba circuit, George Bancroft; Butler circuit, David J Wright; Oktuppa mission, to be supplied by G W Fagan; Bladen Springs circuit, W Ira Powers; Forkland circuit, L Patterson; Gainesville circuit, A Hood; Greene circuit, John W McCann; Eutaw station, D C Crook.

*Selma District.*—A J Briggs, P E; Selma station, Mark S Andrews; East Selma and Benton, Joseph B Cottrell; Uniontown, James A Glenn; Dayton circuit, S M Thames, one to be supplied; Orrville circuit, John F Evans; Rembert Hills circuit, John S Frazer, G F Ellis, sup; Choctaw Corner circuit, W S Wade; Lower Peachtree circuit, A C Hundley; Suggsville circuit, E M Turner; Jackson circuit, to be supplied by C H Kelley; Tallahatta circuit, William A Rice; Summerfield station, R S Woodward; Centenary Female College, A Rice.

*Greensboro District.*—A H Mitchell, P E; Greensboro station, A S Andrews; Newberne and Mount Hermon circuit, B D Gayle; Marion station, John E Foust; Havana circuit, G Hawkins; Brush Creek circuit, W M Winn; Autaugaville circuit, W A Montgomery; Autauga and Clanton mission, R A Mears; Prattville station, E S Smith; Randolph circuit, W H McDaniel; Perryville circuit, W A Edwards; Ocmulgee, to be supplied by B B Nally; Southern University, A S Andrews, president, John S Moore, professor of mathematics, T O Summers, Jr., professor of chemistry; Nashville *Christian Advocate*, Thomas O Summers, Sr., editor.

*Montgomery District.*—W A McCarty, P E; Montgomery station, E Wadsworth; Heron Street and Mt. Meigs mission, J T Curry; Tuskegee station, T F Mangum; Tuskegee circuit, J W Solomon, J A Wethers, sup; Tallopeo mission, M C Turrentine; Elmore circuit, Robert F Perdue; Notasulga circuit, Lewis F Dowdell; Opelika station, W M Motley; Salem circuit, William B Neal, John H Lockhart, sup; Crawford circuit, William W Graham; Auburn station, E L Loveless; Hurtville and Silver Run, Jere S Williams, Wetumpka station, Philip H Lightfoot; Alabama Conference Female College, H D Moore, president; Alabama Mechanical and Agricultural College, B B Ross; T J Rutledge, superintendent American Bible Society.

*Eufaula District.*—W H Ellison, P E; Eufaula station, E M Bounds; Glennville, Thomas W Dyer; Villula circuit, E P Bireh; Beuiah circuit, W K Norton; Enon and Midway, W H Wild; Perote circuit, W S Turner; Pea River mission, to be supplied by G Y Thomason; Claytou and Louisville, S A Pilley; Henry circuit, T C M Golland; White Pond circuit, James L Matherson.

*Mariana District.*—M E Butt, P E; Mariaua station, Isaac Z T Morris; Greenwood circuit, H M Gillis; Holmes Valley circuit, John M Brown; Calhoun mission, Wade H Weatherly; Columbia circuit, J Scaife; Newton circuit, Johu M Johnston; Geneva circuit, John A Green; Big Creek circuit, Leander C Calhoun; Cerro Gordo mission, to be supplied; Ozark circuit, A Dowling; Mariana District High School, E Phillips, principal.

*Camden District.*—J W Shores, P E; Camden circuit, A M Jones; Pineville circuit, J L Skipper; Lowndesboro, Hayneville and Union, James M Mason; Sepulga circuit, Joseph M Scott; Monroeville circuit, Thomas Y Abernathy; Evergreen circuit, Robert Smiley; Pleasant Hill circuit, Emmett W Solomou; Monterey circuit, M M Graham; Georgiana circuit, N Gillis; Brewton mission, Joshua S Peavly.

*Union Springs District.*—S P Richardson, P E; Union Springs station, John A Peterson; Union circuit, C W Calhoun; Pine Level circuit, W P H Counerly; Rocky Mount circuit, B L Selman; Fort Deposit circuit, Wilbur F Norton; Greenville station, O R Blew, W H Morris, supernumerary; Greenville circuit, Philip H Moss; Rutledge circuit, B F Blow; Troy and Brundidge, G Waverly Briggs; Troy circuit, A S Dickinson; Elba circuit, B G Blackwell; Greenville Collegiate Institute, H Urquhart, president.

*Transferred.*—R M Powers, transferred to the North Mississippi Conference; Robert H Harris, transferred to North Alabama Conference, and appointed to Oak Bowery circuit; Josiah Bancroft and F Walker, transferred to Mississippi Conference; J W Vest, transferred to West Texas Conference; W A Sampey, transferred to Northwest Texas Conference; W G Perry, transferred to Texas Conference.

## North Mississippi Conference.

The fourth session of the North Mississippi Conference of the Methodist Episcopal Church South was held at Grenada, Mississippi, November 26 to December 2, 1873, Bishop Paine presiding. The following resolutions, after discussion, were adopted:

*Resolved*, That it is the sense of this Conference that the District Conferences should be invested with authority to examine and correct the minutes of the Quarterly Conferences on the districts.

*Resolved*, That tho General Conference be and it is hereby memorialized to make a law to that effect.

APPOINTMENTS.

*Holly Springs District.*—Philip Tuggle, P E. Holly Springs station, Clarence J Nugent, D O Hughes, sup.; Holly Springs circuit, Daniel L Cogdell; Early Grove and Carmel, Joshua K Morris; Byhalia and New Salem, James W Honnoll; Emory, Thomas G Freeman, P J Eckles, sup.; Marshall, Robert Paine Mitchell; Ashland, Hiram R Caldwell; Salem, Benjamin D Brown; Hudsonville and Sylvestra, Thomas Joyner; Cornersville, Peter M Marmon; Hickory Flat, James M Mitchell.

*Hernando District.*—Joseph H Brooks, P E. Hernando and Cold Water, John Bancroft; Hernando circuit, M M Dunn; Pleasant Hill, Joseph J Brooks; Longtown, William B Mitchell; Sardis and Davis' chapel, Thomas W Dye; Como and Fredonia, Samuel C Stone; Senatobia, J W Luter; Coekrum, H C Morehead; Chulahoma, Tilmon Page, S J Montgomery; Tyro, Nimrod P Johnson.

*Iuka District.*—J D Cameron, P E. Iuka station, Thomas S Campbell; Iuka circuit, Robert A Neblett; Burnsville, Daniel N Foose; Corinth station, John C Lowe; Corinth circuit, Joseph Johnson; Boonville and Rienzi, Thomas Cameron, M L Martin, sup.; Jacinto, J W Lourance, W E Ellis, sup.; Carolina, James M Owen; Kossuth station, David Plows; Kossuth circuit, J W Gooch; Jonesboro, to be supplied by D W Babb; Ripley mission, S B Carson; Ripley circuit, T P Ramsey; Hatchie mission, William J Smith; Corinth Female College, Lorenzo Lea, president; Iuka Female Institute, Joseph E Douglass, president.

*Verona District.*—J B Stone, P E. Verona station, Thomas C. Wier; Okolona station, John R Allen; Tupelo, James A Peebles; Pontotoc, E H Moon; Baldwyn, Benjamin W Stubbs; Saltillo, John McElhannon; Richmond, William D Mathis; Fulton, to be supplied by J W Perry; New Albany, David Fleming; Marietta, T J Taylor, J B Price, sup.; Okolona circuit, Samuel W Miller, R W Young, sup.; Bay Spring, to be supplied by Hardin Patterson; Verona Female College, T C Wier, president; agent for Verona Female College, J T Cunningham.

*Columbus District.*—Thomas Y Ramsey, P E. Columbus station, William S Harrison; Columbus circuit, Henry E Smith; Athens, Isaac N Reeves; Aberdeen station, William Shepherd; Vinton, William L Peebles; West Point and Tibbee, C L Bates; Houston, J M Hampton, A J Foster; Sparta, T J Lowry; Line Creek, to be supplied by Wiley Lewis, T W Castles, sup.

*Macon District.*—A C Allen, P E. Macon station, E E Hamilton; Brooksville, James L Futrell; Crawfordsville, R G Porter; Starksville station, to be supplied by R M Powers; La Grange, W R Rainey; Louisville, J G Carlisle, J O Woodward, sup.; Plattsburg, Benjamin F Morris; Perkinsville [illegible]; Philadelphia, Alexius W Langley.

*Grenada District.*—A Kendall, P E. Grenada station, S R Brewer; Grenada circuit, H D Howell; Water Valley station, Elias Jackson; Oxford station, J J Wheat; Oxford circuit, J W Poston, R A Ellis, A A Houston, sup.; Eureka, B B Brown; Batesville, J W Bates; Charleston, William J O'Bryant; Coffeeville, G W Boyls; Calhoun, Ben H Bounds; Banner, George W Bachman; Lafayette Springs, R M Davis, William Irby, sup.

*Yazoo District.*—Kenneth A Jones, P E. Black Hawk, William P Barton; Winona and Carrollton, Daniel S Hearon; Winona circuit, Thomas C Parish; Vaiden, George W Brown; Durant, Ambrose M Barrington; Richland, James M Boon; Attala, George D Wade, W M Ross, sup.; Newport, John Mitchell, J P Commander, sup.; Kosciusko and Bethel, Abner P Sage, A R Hines, sup.; Liberty, Joseph D Newsom; Zilpha mission, to be supplied by S D Murff; Bellefoutaine, W S Lagrone; Greenwood, Lorenzo D Worsham; McNutt, to be supplied by J C Carlyle; Yazoo District High School, T A S Adams, president.

*Greenville District.*—James P Dancer, P E. Greenville station, Francis Howarth; Deer Creek and Lake Lee, to be supplied by Noel R Hamer; Indian Bayou, J D Murff; Jones' Bayou, W T Ashford; Lake Bolivar and Glenecoe, Joseph S Oakley; Riverton and Beulah, Quincy A Oats; Concordia station, John F Truslow; Friar's Point station, John F Markham; Clarksdale and Cherry Hill, James Wilkinson; Cassada, H H Thacker; Swan Lake, to be supplied; Austin station and Tunica mission, J W Knott, F A Owen, sup.

*Transferred.*—Ferdinaud S Petway, Thomas L Luter and Thomas G Randle, to Memphis Conference; Orlando P Thomas, to Arkansas Conference; James D Whitehead and Felix G Howcott, to Northwest Texas Conference; Joseph B Cottrell, to Alabama Conference; Moses L Whitten, to North Alabama Conference; R F Chew, to St. Louis Conference.

VISITING COMMITTEES.

*Corinth Female College.*—J D Cameron, J W Knott, P Tuggle.

*Yazoo District High School.*—A P Sage, D S Hearon, G W Brown.

*Verona Female College.*—A C Allen, Thomas Cameron, J C Lowe.

*Iuka Female Institute.*—T S Campbell, Joseph Johnson, R A Neblett.

Rev. J. B. McFerrin, D. D.—Dr. McFerrin left the Northwest Texas Conference on Tuesday morning for Nashville. He bears with him the affection not only of many of his old friends from Tennessee whom he found in our State, but of multitudes of the new friends he made during his recent visit to our State. His counsels in the Conference-room, and his labors in the pulpit and altar, will long be borne in grateful recollection by his Texas brethren. While ever on the alert where the interests of the missionary cause were involved, yet he was also abundant in labor, and under God led many souls to the cross during the revivals which attended the three Conferences he visited. He was quite unwell during his visit to Waco, yet he responded cheerfully to the numerous calls on his services. He will always find a warm welcome from his brethren in this State.—*Texas Christian Advocate.*

Bishop Keener in Baltimore. Bishop Keener paid us a surprise visit, arriving in Baltimore on Saturday evening. He preached at Trinity on Sunday morning, and at Central at night, to the ordinary congregation, as it was not known he would preach. His sermon at Trinity is highly spoken of, and his discourse at night, which we heard, was original, practical and forcible. On Monday morning he attended the preachers' meeting at St. Paul's, and left in the afternoon to attend the North Carolina Conference, which commenced its session on the tenth instant. When he shall visit Baltimore again, we hope he will give us timely notice, and tarry longer with us.—*Episcopal Methodist.*

Western Conference.—In a private letter to the book agent from the Rev. H. D. Hogan, presiding elder of Council Grove district, Western Conference, dated Council Grove, Kansas, December 1, he says: "Revival here still in a flame—one hundred and twenty-three have been converted, and over one hundred received into the church—thirteen penitents and six conversions last night."—*Nashville Christian Advocate.*

We were pleased, says the Texas *Christian Advocate*, to meet Rev. R. Alexander, D. D., in the *Advocate* office a few days ago. His host of friends throughout Texas will be gratified to learn that his health has improved very much within the last two months, and he expects to meet his brethren again at the session of the Texas Conference at Austin. Bro. Alexander's postoffice is now at Lynchburg, Harris county, Texas.

## Louisiana Conference.

The members of the Conference, on their arrival at Batou Rouge, will please report at the preacher's office, in the basement of the Methodist church, day or night.

Those who arrive in the night will find the sexton, and fire and lights in the office, where they can, in some degree of comfort, "watch for the morning."

A. E. Goodwyn.

Baton Rouge, December 10, 1873.

The last day's proceedings of the Alabama Conference, Tuesday, December 9, reached us too late for this issue. They will appear next week.

Sunday is the golden clasp that binds together the volume of the week.

THE SOUTHERN REVIEW. — We take pleasure in publishing the following card from Dr. Bledsoe, the [illegible] Southern Review. We are gratified to learn that this excellent *Review* will continue to be published in St. Louis. The first of January is nigh at hand, and we respectfully urge the preachers everywhere to be active in obtaining subscribers, and forwarding their names to the Southwestern Book and Publishing Company, St. Louis, Missouri.

"I recall the notice which appeared a few weeks ago in this paper in relation to the *Southern Review*. It will continue to be published, as heretofore, in St. Louis, without a change of name or programme, and under precisely the same auspices.

"Will those papers which published the former notice do me the very great favor to publish this also?

A. T. BLEDSOE.

BALTIMORE, December 3, 1873."

*Nashville Christian Advocate.*

MR. HENRY JAMES, the new solicitor general of Great Britain, in a speech to his constituents, gave an admirable illustration of the need of a burial bill in England by telling how a burglar had been buried with all the best hopes of the church for his salvation, and the very next day a Nonconformist of high worth and repute had been refused "the right to lie by the burglar."

MR. CHARLES NORDHOFF states that attendance upon schools is more general in the Sandwich Islands than anywhere else in the world. Out of a school population of 8,931 (six to fifteen years of age) 8,287 are in actual attendance at the 2,455 schools. The schools are under the supervision of the government. Attendance is enforced by law; and, as a result, scarcely a Hawaiian can be found who is unable to read and write.

## MARRIED.

COOPER—BURGES.—By the Rev. Fred. White, at the residence of the bride, on Bayou Boeuf, Rapides parish, Louisiana, on Wednesday evening, November 26, 1873, Rev. Silas H. Cooper, of the Louisiana Conference, to Mrs. Mary D. Burges.

THOMPSON—JOINER.—On the twentieth of November, 1873, at the residence of Mr. Joshua Methview, by Rev. Thomas Price, Mr. John R. Thompson and Miss Susan Joiner, all of St. Helena parish, Louisiana.

COLE—GRENES.—On the eighth of December, 1873, by the same, at the residence of Mr. A. Jelvington, of Amite City, Mr. John G. Cole to Miss Ida E. Grones.

WOLF—REDER.—At the parsonage of Bryndes street German Methodist Episcopal Church South, New Orleans, November 27, 1873, by Rev. J. R. A. Ahrens, Mr. Jacob P. Wolf, of New Orleans, and Miss Anna Caroline Reder, of France.

MENGE—TREADAWAY.—At the residence of Mr. Bargalis, in New Orleans, December 3, 1873, by Rev. J. R. A. Ahrens, Mr. William Menge and Miss Lydian Treadaway, both of Plaquemine parish, Louisiana.

REDDING—HAMPTON.—By Rev. James E. Bradley, October 29, 1873, Mr. Charles Redding and Miss Sarah Hampton, all of Sabine parish, Louisiana.

## Publisher's Department.

### Acknowledgments of Letters and Funds

RECEIVED BY MAIL,

**For the Week Ending Dec. 13, 1873.**

A—O. M. Anderson, American News Company two letters, Applegate, Pounsford & Co.

B—John W. Boswell, R. J. Briggs, J. W. Bryan, George W. Brown, P. B. Bridges, Mrs. S. M. Bell, J. M. Boon, J. E. Bradley, J. B. Bobbitt.

C—R. J. Carroll, Colton, Zahm & Roberts, J. T. Cunningham $13.50, H. Cochran, B. E. Crossland, W. L. Clifton, S. K. Cox, T. Cameron, G. A. Campbell, C. W. Carter, W. W. Campbell 50 cents, Cassell & Baughn $25, S. H. Cox, S. C. Collins.

D—H. R. Downs & Co., J. J. Davis, W. W. Douglass, DePoorter & Gibbs, Donaldson & Co., R. A. Davis, R. B. Downer, Joel T. Daves, F. O. Donnelly.

E—J. H. Earle, W. G. Elder.

F—E. N. Freshman three letters, W. C. Falt $50, W. J. Finley, W. M. Francis, J. L. Futrell.

G—Thomas Garrett $11, John Gibson, W. W. Granville, R. H. Griffen two letters, Joseph Gorton, E. A. Garrison $1, E. George.

H—Mrs. Julia M. Hinyule $6, W. H. Hartley, B. Haynes, William Hardy, E. E. Hamilton, Hamilton & Co., J. Hamilton, W. J. Hamilton, J. L. Hill, C. H. Hall.

I—Ivison, Blakeman, Taylor & Co., R. S. Isbell.

J—H. F. Johnson.

K—Kiturell & Purnel, C. Keener.

L—J. T. Laird $3.25, J. W. Laney, Charles M. Liddle, J. B. Lippincott & Co., A. C. Littlejohn, G. M. Liverman.

M—Thomas Mullett, J. M. McKay, M. C. Manley, W. B. Moy $8.35, Mrs. M. E. Morgan, O. M. Marsh, Charles Miller, J. M. McKee two letters $35, Mrs. Jane E. Mills, George W. McMillan 40 cents, A. C. McDougall $6.

N—C. J. Nugent.

O—James Ormond $2.

P—J. A. Prestwood, J. F. Patterson 50 cents, A. M. Purdy, Thomas Price, S. M. Pettengill & Co. four letters, L. Parker, A. L. Pritchett, Powers Paper Company, R. M. Powers $2, Isaac Pipes.

R—W. W. Richards $2.25, Mrs. Julia E. Ritchie $4.45, J. K. Randall two letters $27.50, A. H. Redford, T. B. Russell, Mrs. Mary F. Robertson $1, John Reed $2, George Routledge & Sons two letters, W. B. Raiford.

S—James D. Shaw, G. F. Seals two letters, J. E. Surratt two letters $70, Sheldon & Co., Shepard & Gill two letters $18, S. S. Scott, E. Stieger & Co., Scribner, Welford & Armstrong, J. G. Shields, Smith & Cregun, J. W. Schermerhorn, R. R. Stallings.

T—V. L. Terrell, W. V. Taylor, S. W. Turner.

V—F. Vonderheide.

W—J. Woodbridge, Mrs. Mary T. White, J. R. Walker $2, R. S. Wilkins $5.13, Mrs. P. G. Wynn, T. O. Wier $7.13, R. P. Wells $1, A. W. Williams.

Y—H. A. Young & Co.


A. ENSMINGER'S Crescent Steam Trunk Manufactory—depot at No. 44 Royal street. A large assortment of all kinds of ladies' and gentlemen's traveling and packing trunks, valises, bags, etc. Trunks made to order and repaired.

SEE ADVERTISEMENT of F. A. Quinette's fruit and nursery depot, No. 36 Carondelet street. Fruit-trees, plants and vines of finest varieties always on hand, and delivered to purchasers in the city free of druyage.

AT THE cigar store of F. Esteva, corner of Camp and Girod streets, lovers of the weed will find all the best brands of Havana cigars, chewing tobacco, snuff, cigarettes, cigar cases and holders, pipes, etc.

MR. JAMES HEANY, No. 226 Baronne street, is offering great inducements for the holidays to purchasers of hair goods and fancy and toilet articles, of which he has a large assortment.

D. DAVIS, No. 200 Poydras street, manufacturer and dealer in men's, youths' and boys' clothing. Hats, caps and gentlemen's furnishing goods in great variety.

A NOVELTY in the way of cheap stores will be noticed in the advertisement of the Lady Cheap John, Mrs. D. J. Loewenstein, No. 519 Magazine street.

WE CALL ATTENTION to the advertisement, elsewhere, of the New Orleans, Mobile and Texas railroad. The Mobile line is furnished with through Pullman palace cars to Louisville, Atlanta and Charlotte, and make but one change to the principal Northern and Eastern cities. E. P. Shute, Esq., the general ticket agent, will furnish information and tickets to travelers at the office of the company, corner of Camp and Common streets. Mr. S. H. Scranton is the general superintendent of the Mobile route.

GILDING AND REPAIRING.—J. A. Kernan and T. White, practical gilders, at No. 106 Customhouse street, are prepared to regild, reline, varnish, clean and put in the most perfect order oil paintings, pictures and looking-glasses of every description. Their long experience in this line of business is a guarantee that work intrusted to them will be well and faithfully executed.

THE agency of the Weed Sewing Machine Company in this city is at No. 207 Canal street, where a large stock of these favorite sewing machines will always be found. The manufacturers claim many good qualities for the Weed machine not possessed by others, and that they received the highest award at the Vienna Exposition.

THE popular grocers, Messrs. A. W. Skardon & Co., invite the attention of our readers to their superior stock of groceries. Their establishment is situated at the corner of Jackson and Rousseau streets. Call and supply yourselves for the Christmas holidays.

THE crockery store of Messrs. Joseph Wolfe & Co., No. 633 Magazine street, as set forth in their advertisement, which appears in this issue, is plentifully stocked with fancy China and Bohemian glassware, selected for the holidays, and to be sold at low figures.

MESSRS. MUNCY & MARCY, wholesale dealers in cypress lumber, shingles, ash wood and oak staves, Nos. 421 and 426 Delord street, postoffice box 298. Messrs. Muncy & Marcy are agents for the Amite river packet Alice and the Pensacola packet Amite.

THE old-established house of E. A. Tyler, No. 115 Canal street, in his complete stock of watches, diamonds, plateware, table cutlery, fancy goods, jewelry, etc., presents the best field for purchasers of holiday presents. Clocks and watches repaired.

ON ACCOUNT of a change in business the proprietors of the St. Philip store, No. 230 Royal street, corner of St. Philip, advertise their entire stock of dry goods and notions at fifty per cent. below cost, for cash only.

MR. ALFRED DAMARIN, the successor to Gaines & Relf's branch store, No. 592 Magazine street, offers for sale, at prices to suit the times, China, glass and crockeryware, plateware, hardware and cutlery in great variety.

MR. F. HEIDERICH, No. 624 Magazine street, advertises his entire stock of furniture at cost.

THE finest flavor imaginable is imparted to fish, when served at the table, by the use of the famous Halford Leicestershire Table Sauce. If you will test this standard article you will be satisfied with the result. del1 lt

COLGATE & Co.'s new perfume for the handkerchief, "CASHMERE BOUQUET," will be appreciated by all who have enjoyed the delicate and peculiar fragrance of their toilet soap of the same name, which is so universally popular. je12 1y


## *BUSINESS NOTICES.*


THE celebrated Poor Richard's Eye-Water removes inflammation, films, cataract, lifts sunken eyes, strengthens weak eyes, clears dim eyes, restores the sight; prevents Catarrh, makes the voice strong, lubricates the head, throat and chest. Price, 25 cents, $1 and $2. Sold by Frederickson & Harte, 139 Canal street, and E. J. Hart & Co., 73 to 79 Tchoupitoulas street, New Orleans, and by druggists generally; or will be sent to any address, on receipt of the price, from the Metaphysical University, 51 Bond street, New York, inclose stamp for pamphlet. oct8 1yetw

A box of Liver Pills, free of charge, inclosed in the wrapper with every bottle of Kress Fever Tonic, and sold by Frederickson & Harte and E. J. Hart & Co., on the warrant of the proprietors that this Tonic will cure Fever and Ague, Chill and Fever, Dumb Ague, and all forms of this malady. Do get a bottle and try it. There is no arsenic, no strychnine nor any other poisonous property in the medicine. It has been tried for the last ten years in Indiana and Illinois, and is a success. del 2m

PIERSON & HEWS, fine Clothing, Shirts and Furnishing Goods, 13 and 15 Camp street, opposite City Hotel, New Orleans, Louisiana. We invite visitors from the interior to examine our stock and prices. We claim to sell first-class goods as low as can be afforded and live. We sell the celebrated Shoulder-Seam shirts, warranted to fit, wear and give satisfaction. Liberal deduction made to Clergymen, and their trade solicited. fe27 1y

BEST AND OLDEST FAMILY MEDICINE.—SANFORD'S LIVER INVIGORATOR, a purely Vegetable Cathartic and Tonic, for Dyspepsia, Constipation, Debility, Sick Headache, Bilious Attacks and all derangements of liver, stomach and bowels. Ask your druggist for it. Beware of imitations mh27 1yeow

THE EQUITABLE LIFE ASSURANCE SOCIETY, New York.

Assets ..... $21,000,000
Income ..... 11,000,000

Branch office—33 CAMP STREET.

A. P. CLEVELAND, General Agent.

fe13 1y

THE EFFECT of Simmons' Regulator on the stomach, liver and kidneys is prompt and effectual. de18 1t


## *NEW ADVERTISEMENTS.*


**TO THE LADIES.**

**Great Inducements for the Holidays.**

ALL STYLES OF HAIR GOODS,

Plats, Curls, Chignons, Bandeaux, Braids, Puffs and Switches, at cost prices. Wigs for gentlemen and ladies always on hand. Latest styles of Jet Goods and Fancy Articles. Large variety of French and German Extracts and Cologne. Opera Glasses and Fans. Satisfaction warranted. Call and you will be convinced. JAMES HEANY,

No. 226 Baronne St., above Julia, New Orleans.

Country orders solicited. de18 1m

**F. A. QUINETTE,**

FRUIT AND NURSERY DEPOT,

36.....Carondelet Street.....36

*NEW ORLEANS.*

Fruit-Trees, Plants and Vines of the finest varieties always on hand, and delivered in the city free. de18 1m

**MUNCY & MARCY,**

WHOLESALE DEALERS IN

**Cypress Lumber, Shingles, Ash Wood** *AND OAK STAVES,*

SHINGLES A SPECIALTY.

**424 and 426 Delord St., New Orleans.**

P. O. Box 298. Mechanics' Exchange, 6.

Agents for Steamer Alice, Amite River Packet, and for Steamer Amite, Pensacola Packet. de18 2m

**FOR THE HOLIDAYS.**

E. A. TYLER,

**115 Canal Street, New Orleans.**

FINE WATCHES, DIAMONDS, JEWELRY, Plateware, Table Cutlery, Fancy Goods, etc. Pure Sterling Silverware, suitable for presents. Clocks and Bronzes in great variety. Jewelry manufactured and repaired. Clocks and Watches repaired. de18 2m

**PIANO FOR SALE CHEAP.**

A FINE INSTRUMENT.

Address ROBT. J. HARP, Agent, 110 and 112 Camp street, de18 1t New Orleans.

**J. A. KERNAN & T. WHITE,**

PRACTICAL GILDERS,

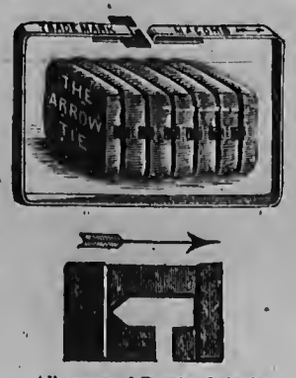
**106** CUSTOMHOUSE ST., near Royal, New Orleans. Regilding done in the best style. Oil Paintings restored, relined, cleansed and varnished. Looking-glass and Picture Frames made to order. Having a business experience of nearly forty years in this city, they hope to give satisfaction to their customers not only in the superiority of their work, but likewise in their moderate charges. Country orders promptly attended to. de18 2m


## *NEW ADVERTISEMENTS.*


**IMPORTANT TO PLANTERS.**

IRON COTTON TIES.

THE ARROW TIE AND ALL OPEN-SLOT TIES.




All approved Popular Patents:

ARROW,
ANCHOR,
WALLIS
ALLIGATOR
AND DUNN.

For sale by all dealers in New Orleans, Mobile and Memphis, and by country merchants generally throughout the Cotton States.

BARTLETT & RAYNE,

GENERAL AGENTS,

48 CARONDELET STREET, COR. UNION,

de18 6m New Orleans.

1874. BETTER THAN EVER. 1874.

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RURAL NEW YORKER.

THE GREAT ILLUSTRATED

Rural, Literary & Family Weekly.

THIS FAMOUS WEEKLY, which has been the Leading and Largest-circulating Journal of its class for over Twenty Years, not only "still lives," but purposes to render its ensuing (Twenty-ninth) volume better than any yet published. MOORE'S RURAL is the STANDARD AUTHORITY on **Agriculture, Horticulture and Domestic Affairs,** and a choice, high-toned and popular **Literary and Family Paper.** No other journal in its sphere has such a large and able corps of Editors and Contributors, and none comprises so many departments or so great a variety of subjects, illustrations, etc. National in character and objects, and adapted to both town and country, it has ardent admirers in every State, Territory and Province on the continent. Ever earnestly advocating the rights and interests of the industrial classes, MOORE'S RURAL NEW YORKER has long been the

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LIQUIDATION!.....LIQUIDATION!

ON ACCOUNT OF

A CHANGE IN BUSINESS.

GOODS REDUCED

FIFTY PER CENT. BELOW COST,

*FOR CASH ONLY.*

From this date our entire stock of DRY GOODS will be reduced to surprisingly low prices. We shall mention, among others:

French CORSETS at 40 cents, fully worth $1.50.
Fine Pocket HANDKERCHIEFS at 50 cents a dozen, fully worth $1.25.
POPLINS at 10 cents a yard, fully worth 20.
Plain and Broche Black ALPACAS at 25 cents, fully worth 50.
Australian CHAPE at 50 cents, fully worth $1.
A full line of Light and Medium-colored SILKS for Children at 50 and 75 cents a yard.
Real English HOSE at $6 a dozen, worth $12.

—AT—

THE ST. PHILIP STORE,

230.....Royal Street.....230

Corner of St. Philip. de18 1m

NEW ORLEANS, MOBILE AND TEXAS RAILROAD.

THE MOBILE LINE is the shortest and most reliable route to New York and all Northeastern cities. Pullman Palace Cars, *via this line only,* to Louisville, Atlanta and Charlotte. But one change to all principal Northern and Eastern cities.

Express Train leaves Depot, foot of Canal street, daily at five P. M.

For tickets and information apply at office of Mobile line, corner of Camp and Common streets, opposite City Hotel.

F. P. SHUTE, General Ticket Agent.

S. H. SCRANTON, General Supt. de18 3m

ALFRED DAMARIN,

Successor to Gaines & Relf's Branch Store,

**No. 592 Magazine St., near St. Andrew.**

Offers for sale, at prices to suit the times,

CHINA, GLASS AND CROCKERYWARE,
PLATED WARE,
HARDWARE,
CUTLERY,
JAPANNED WARE,
TINWARE,
WOODENWARE,
WILLOWWARE,
BRUSHES,

and a variety of articles too numerous to mention. Call and get bargains. de18 1m

D. DAVIS,

DEALER IN

**Men's, Youths' and Boys' Clothing.**

*HATS, CAPS AND GENTLEMEN'S FURNISHING GOODS,*

200.....POYDRAS STREET.....200

New Orleans, Louisiana.

Clothing made to order. All orders from the country will be promptly attended to, and satisfaction guaranteed. de18 2m

"A NEW THING UNDER THE SUN."

Sixteen Oil Paintings in a Book.

HARRIET BEECHER STOWE'S latest work, "*WOMAN IN SACRED HISTORY,*" is making a *great sensation among Agents,* because it is absolutely *a new thing,* and has "money in it." Never before was such an idea attempted in book illustration. *PRIME AGENTS WANTED.* Send for terms and circulars to J. B. FORD & CO., de18 4t Fourth and Elm Sts., Cincinnati, O.

A. ENSMINGER'S *CRESCENT* STEAM TRUNK MANUFACTORY.

**Depot, 44 Royal Street,**

Bet. Customhouse and Bienville Sts., New Orleans.

Keeps constantly on hand a large assortment of all kinds of Ladies' and Gentlemen's Traveling and Packing Trunks, Valises, Bags, etc.

Factory, Tchoupitoulas street, between Lyon and Upper Line, Sixth District. Trunks made to order, repaired and covered. de18 1m

THE HOUSEHOLD PANACEA AND Family Liniment is the best remedy in the world for the following complaints, viz.: Cramp in the limbs and stomach, pain in the stomach, bowels or side, Rheumatism in all its forms, bilious colic, neuralgia, cholera, dysentery, colds, fresh wounds, burns, sore throat, spinal complaints, sprains and bruises, chills and fever. Purely Vegetable and all-healing. For internal and external use. Prepared by CURTIS & BROWN, No. 218 Fulton St., New York, and for sale by all druggists. fy3 1yefw


## *NEW ADVERTISEMENTS.*


THE WEED SEWING MACHINE.

THE WEED SEWING MACHINE

HAS JUST RECEIVED

THE HIGHEST AWARD

AT VIENNA,

THUS

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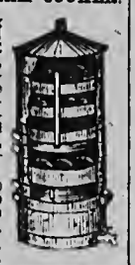
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MANUALS OF MATHEMATICAL INSTRUMENTS,

## The Child's Corner.

### WRIGGLES.

BY GEORGE COOPER.

Wriggles is a little boy
Whose mother can't be still;
Squirming is his only joy,
And squirm he ever will.
Jackets will not stay on him,
And buttons will not hold;
Then he has a funny whim
For jumping-Jacks, I'm told.

Wriggles loves the butterflies
And birds; but then he feels
Very kindly toward sad sighs
For tadpoles and for eels.
With the boys he went to school—
'Twas down a winding lane;
He set them squirming, 'spite the rule;
They all squirmed home again.

Wriggles went to fly a kite
Upon the house's top;
There he ran with all his might—
So fast he couldn't stop!
Down he spun! The folks below
Looked up in fear and pain.
Little Wriggles wriggled so
He wriggled back again!

### Ensign Jackman's Dog.

Ensign Jackman was an old Vermont farmer. He had a good dog, that for some reason bore half of his owner's name, being plain Jack; and it would be no reflection on the old man's sense if we should say the creature knew half as much as he did. Jackman once owed his life to Jack; and it all came about by his taking him with him to his wood-lot, which was a good way distant from his house. Almost every day during the winter the farmer and his dog went off together, always returning safely with the great loads of wood, until one afternoon, as they were jogging homeward, the sled canted on a stone, and the uppermost log on the load rolled off on the ensign's side, taking him unaware, knocked him down, and held him there wedged in between the runner and a huge bowlder which almost overhung the path.

As he fell he instinctively shouted "Whoa!" to the oxen; and they stopped at once, then and there. If they had started at all the sidling load would have been precipitated upon his head; but, trained and most obedient of creatures, like all good oxen, they minded what was said to them, and halted with the toppling logs ready to roll off at the first movement. But, though they might stand there all the afternoon, as probably they would, when night drew near they would go home. Besides, there was no help in *them*.

While this had been happening Jack had been off careering about the woods, hunting hares and starting up partridges, and having a most delightful time; but now, when the ensign whistled for him, he came bounding back to the sled, saw what had happened, and that he could not get at his master, and started for home with the speed of a race-horse.

Mother Jackman saw him coming down the road, and he seemed to her to be flying. His lameness did not hinder him then. He cleared the ground like a deer running for his life. She knew that something was the matter, and rushed to the door, but, instead of stopping there, he shot past, and kept straight on, by several houses and shops, to the shoemaker's. Meanwhile she caught up a shawl, and set out for the woods.

Jack had evidently gone through with some process of reasoning which brought him to the conclusion that it was a case in which a woman could not help, not even his own mistress. And so he sped by everybody else to the one man who had befriended him.

He burst on into the presence of the shoemaker, pulled at his shirt-sleeves, and ran to the door, whining. The man put on his coat and followed. At the grocery store, next door, he stopped long enough to tell of the dog's conduct; then borrowed a horse and sleigh which stood waiting while the owner was making purchases, and drove on after Jack.

Men came out along the road until there was quite a party on the way, some in sleighs and some on foot. When the old lady was overtaken she was picked up and conveyed along.

Jack led the way. There stood the patient oxen in their tracks; they had not lifted so much as one of their feet in all that time. And there lay the ensign, quite insensible now, just where he had fallen.—*Dumb Animals.*

### Jesus the Guide.

An army was once marching to attack a castle when night came on. It became so dark that a man could scarcely see a yard from his face. So the men stumbled up against one another and fell, and others trampled on those that had fallen. Then many began to quarrel among themselves, and flung themselves down on the ground in despair, and others wandered off from the rest, and tried to find the way for themselves. But the enemy had dug pitfalls here and there, and had set traps and laid mines, and many of the wandering soldiers fell into the traps and pitfalls. Then they were in great terror. First one said, "I know the way; follow me;" then another said, "No, but follow me; I know it better;" but none of the men really knew the right way, and they only led those that followed them into worse mischief.

At last came up the real guide, with a lantern in his hand, and he said: "Be still, all of you. I will go on before with my lantern; you must keep your eyes fixed on it, and follow it, and it will lead you rightly."

Then he went on before them, and, though the lantern was but a small one, it shone out so brightly that it lit up all the country round; and the soldiers could now see all the traps and pitfalls, and, besides, they could see each other distinctly, and knew what their neighbors were doing, just as though it had been daylight; and they no longer stumbled up against each other, but all marched on in order, keeping step as they went. Then they very soon came to the enemy's castle.

The siege lasted a long time, but in the end the castle was taken and utterly destroyed.

The castle is sin. All Christians make war against sin. Some children may think that they can guide themselves and others in the right way without Jesus; but they cannot. Jesus is the real guide, and the lantern is Christian love. One of the best friends of Jesus wrote in a book that "if we love one another we walk in the light, and there is no occasion for stumbling." If we do not love one another, then we shall be perpetually offending and stumbling against our neighbors.—*Parables for Children.*

## Farm, Garden and Household.

### Flavoring With Leaves.

Leaves are more or less popular for garnishing, but it has often surprised me, says a correspondent of the *Garden*, that they are so little used for flavoring. With the exception of sweet and bitter herbs grown chiefly for the purpose, and parsley (which is neither bitter nor sweet, but the most popular of all flavoring plants,) comparatively few other leaves are used. Perhaps I ought also to except the sweet bay, which is popular in rice and other puddings, and certainly imparts one of the most pleasant and exquisite flavors. But, on the other hand, what a waste there is of the flavoring properties of peach, almond and laurel leaves, so richly charged with the essence of bitter almonds, so much used in most kitchens! Of course such leaves must be used with caution, but so must the spirit as well. An infusion of these could readily be made, either green or dry, and a tea or tablespoonful of the flavoring liquor used to taste. One of the most useful and harmless of all leaves for flavoring is that of the common syringa. When cucumbers are scarce these are a perfect substitute in salads or anything in which that flavor is desired. The taste is not only like that of cucumbers, but identical—a curious instance of the correlation of flavors in widely different families. Again, the young leaves of cucumbers have a striking likeness in the way of flavor to that of the fruit. The same may be affirmed of carrot-tops, which are as like carrots in taste as may be. In most gardens there is a prodigious waste of celery flavor in the sacrifice of the external leaves and their partially blanched footstalks. Scores of sticks of celery are cut up into soup when the outsides would flavor it equally well or better. The young leaves of gooseberries added to bottled fruit give a fresher flavor and a greener color to pies and tarts. The leaves of the flowering currant give a sort of intermediate flavor between that of black currants and red. Orange, citron and lemon leaves impart a flavoring equal to that of the fruit and rind combined, and somewhat different from both. A few leaves added to pies, or boiled in the milk used to bake with rice, or formed into crusts or paste, impart an admirable and almost inimitable bouquet. In short, leaves are not half so much used for seasoning purposes as they might be.

CHEESE-MAKING IN TEXAS.—A Mr. Brown, who emigrated from Jefferson county, New York, to Erath county, Texas, began there experiments in cheese-making, in 1869. With rude apparatus he made, from 35 common Texas range cows, 1,000 pounds; lost 700 pounds of it, and sold the rest for 35 cents per pound. With better apparatus, obtained from the North in 1870, he made from 40 cows of the same grade, 2,000 pounds, and lost about 300. Inferring that the loss was not owing to climate, cows or feed, but to improper management of the business in that untried climate, he improved the winter following in gaining information from the best authorities on cheese-making; procured Bavarian prepared rennet, and last season tried again, and with very satisfactory results, not losing 10 pounds. He estimates that, with good management, an ordinary Texas cow will make during the season 100 pounds of cheese, besides rearing a calf, and at least $40 worth of pork may be raised on the whey from her milk, properly fed out.

MINERAL-WATER FOR PLANTS.—A curious discovery has recently been made public in France in regard to the culture of vegetables and fruit-trees. By watering with a solution of sulphate of iron the most wonderful fecundity has been attained. Pear-trees and beans, which have been submitted to this treatment, have nearly doubled in the size of their productions, and a noticeable improvement has been remarked in their flavor. Dr. Becourt reports that, while at the head of an establishment at Enghein, or the sulphurous springs, he had the gardens and plantations connected with it watered, during several weeks of the early spring, with sulphurous water, and that not only the plantations prospered to a remarkable extent, but flowers acquired a peculiar brilliancy of coloring and healthy aspect, which attracted universal attention.

MEDICAL PROPERTIES OF EGGS.—The white of an egg has proved of late the most efficacious remedy for burns. Seven or eight successful applications of this substance soothes pain and effectually excludes the burned parts from the air. This simple remedy seems preferable to collodion or even cotton.

Extraordinary stories are told of the healing properties of a new oil which is easily made from the yolk of hens' eggs. The eggs are first boiled hard, the yolks are then removed, crushed and placed over a fire, where the whole substance is just on the point of catching fire when the oil separates and may be poured off. One yolk will yield nearly two teaspoonfuls of oil. It is in general use among the colonists of south Russia as a means of curing cuts, bruises and scratches.

SOAKING SEEDS BEFORE PLANTING.—It is a good practice to soak seeds before planting, when the weather is cool, or when danger is apprehended from insects. Professor Mapes used to recommend adding carbonate of ammonia to the water in which the seed is to be soaked. When seeds first germinate they obtain carbonate acid from the soil, having no leaves to absorb it from the atmosphere, and the carbonate of ammonia supplies it. James Campbell has for many years steeped corn and other seeds in a solution of carbonate of ammonia, and is convinced that germination is hastened, as well as the maturity of the crop, and that the yield is increased, other things being equal. The carbonate of ammonia can be had of druggists, and four ounces to a gallon of water may be used.—*Science of Health.*

CHARCOAL FOR POULTRY.—The benefit which fowls derive from eating charcoal is, I believe, acknowledged. The method of putting it before them is, however, not well understood. Pounded charcoal is not in the shape in which fowls usually find their food, and consequently is not very enticing to them.

I have found that corn burnt on the cob, and the refuse, which consists almost entirely of the grains reduced to charcoal, and still retaining their perfect shape, placed before them, is greedily eaten, with a marked improvement in their health, as is shown by the brighter color of their combs, and their soon producing a greater average of eggs to the flock than before.—*Correspondent Poultry World.*

GOOD ADVICE.—Let me caution all mothers never, *never*, NEVER to put anything into a child's ear. If afflicted with the earache roast an onion and place it upon the ear, or make a common flaxseed poultice. It is also good to syringe the ear with warm water.

A gentleman once asked a distinguished physician of Boston what he should use to get the wax out of his ears, and received the following answer: "Sir, you may with impunity put your elbow into your ear whenever you choose and can get it there; but never use anything else, as there is danger of injuring the drum."—*Household.*

A BOSTON PREACHER, in speaking of the danger of permitting the Bible to be crowded out by the newspaper, perpetrated the following excellent pun: "Men nowadays," said he, "are, like Zaccheus, desirous of seeing Jesus, but they cannot because of the *Press*."


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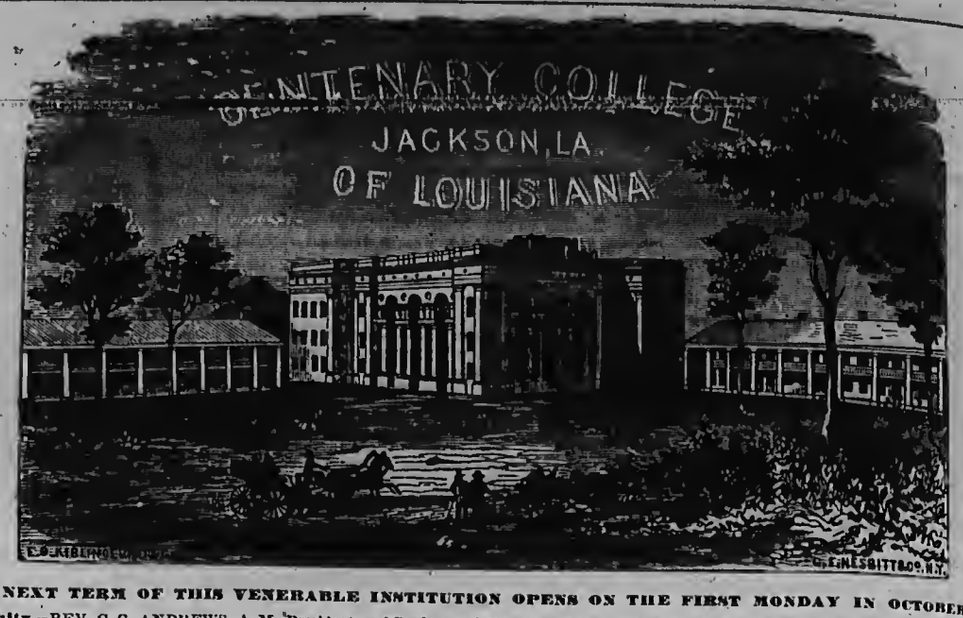
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|---|---|---|---|
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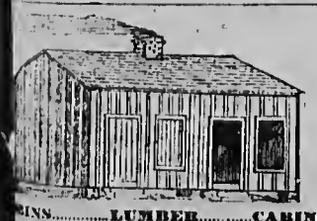
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Between Union and Gravier streets,

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Frames of all descriptions made to order at the shortest notice and at New York prices.

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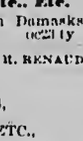
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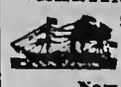
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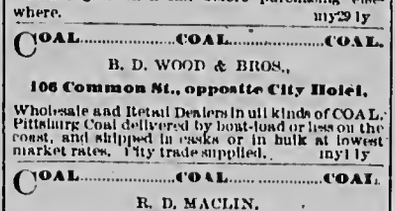
Je5 1y New Orleans.

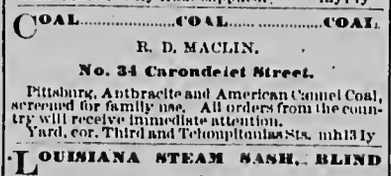
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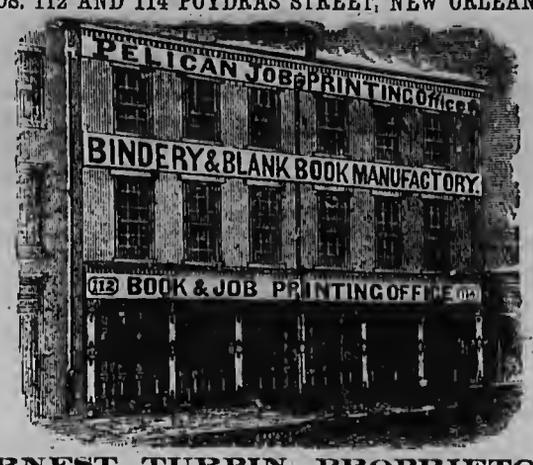
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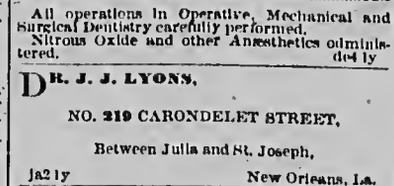
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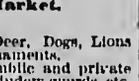
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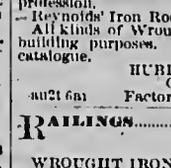
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Having purchased the above Stables from George W. Fisher, I will constantly keep on hand the largest variety of Kentucky MULES; also Harness and Saddle HORSES. Take the Jackson Railroad and Dryades street cars, foot of St. Charles street; they take you to the Stables in five minutes. Merchants, planters and dealers will find it to their interest to give me a call before purchasing elsewhere.
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And all diseases arising from

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such as Eruptions, Pimples, Boils, Ulcers or Sores, Abscesses, White Swellings, Hip-Joint Disease, etc., and all affections of the Eyes, Ears, Throat or Lungs, occurring in Scrofulous constitutions. For pamphlets, illustrating cases, send to

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*IN THE SOLE REMEDY.*

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Into the lean and slippered pantaloon"—

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Or coughs and colds endure,
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A bottle of POPE'S CURE?

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Weber's Spermatorrhic Pills ($2 per box.)
Cough Syrup ($1 per bottle)
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Dyspepsia Mixture, and Lotion for Sores.

He guarantees all the above compounds free from Mercury or any other injurious ingredients. He charges only for his medicine.
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A BOX OF

LIVER PILLS (FREE)

GOES

WITH EVERY BOTTLE

OF OUR

AGUE MEDICINE,

which we authorize every druggist to sell on

THE WARRANT

that, if taken according to directions and it fails to cure,

**The Money Shall be Refunded.**

We guarantee that it contains neither Arsenic, Strychnine nor any other poisonous ingredient.

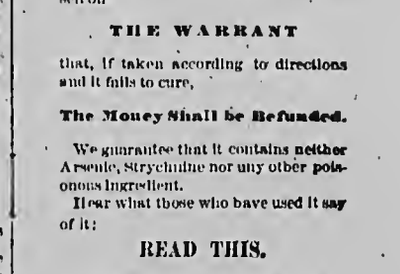
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☞ Ask for KRESS FEVER TONIC, and remember the guarantee of the proprietors,

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This popular Hotel being centrally located and accessible by street cars from all depots, makes it a desirable stopping-place for travelers. It will be conducted in the same liberal manner as heretofore, it being the intention of the proprietor to maintain the reputation it has always enjoyed of being in all respects a first-class hotel.

Terms, $1 a day.
se11 1y

## New Orleans Markets.

From the New Orleans Price Current.

The river is 9 feet 6 inches below high-water mark.

COTTON.—The following are the arrivals since the twelfth instant:

| | |
|---|---|
| Louisiana and Mississippi | bales... 21,644 |
| Lake | 55 |
| [illegible] | [illegible] |
| Mobile | 1,051 |
| Tennessee | 2,923 |
| Texas | 870 |
| Total | 35,004 |

On Saturday the business summed up 6,450 bales. This is exclusive of 600 bales additional on Friday. The sales for certified checks included good ordinary at 14⅝c., strict good ordinary at 15c., strict good ordinary to low middling at 15¾c., low middling at 15⅞c., low middling to strict low middling at 15¾c., middling at 16⅛, 16⅜@16½c., and strict middling at 17c.; and for currency, good ordinary at 14⅞c., strict good ordinary to low middling at 15⅛c., and barely low middling at the same. Prices were strengthened by an advance of ⅛ ₱ cent. in foreign exchange. On Monday, under the influence of an advance of 16@1¼ ₱ cent. in foreign exchange, and an improvement of 1-16d. at Liverpool and ¼c. in spots and about 3-16c. in futures at New York, the market opened with an active demand and continued animated throughout the day, the movement resulting in sales of 10,300 bales. Factors raised their pretensions ⅛@¼c., but subsequently met the demand at ⅛@¼c. On Tuesday, under the stimulus of a further advance of 1-16d. at Liverpool and of 1⅛ ₱ cent. in gold at New York, the market opened with an active demand and at irregular prices, some factors accepting the previous advance and others claiming still higher rates, notwithstanding which a large business was done during the morning, partly at figures showing no quotable improvement and partly at an advance of ⅛c., but later in the day buyers evinced less eagerness, and, the supply being increased, the previous improvement was lost, while Monday's advance was fully maintained, the business summing up 6,600 bales.

The above makes an aggregate for the past three days of 23,350 bales, against 22,090 for the corresponding time last week and 16,350 the week before.

The receipts proper at this port since the first of September, exclusive of the arrivals from Mobile, Florida and Texas, are 379,855 bales, against 411,892 bales to the same date last year, and the decrease in the receipts at all the ports up to the latest dates, as compared with last year, is 59,941 bales. In the exports from the United States to foreign countries, as compared with the same date last year, there is an increase of 47,140 to Great Britain, and a decrease of 16,499 to France and of 91,105 to other foreign ports. We quote:

| | | |
|---|---|---|
| Ordinary | currency... | 12¾ @ 13⅛ |
| Strict ordinary | | 13⅜ @ 13⅞ |
| Good ordinary | | 14⅜ @ 14⅞ |
| Strict good ordinary | | 15⅛ @ 15⅝ |
| Low middling | | 15⅝ @ 15⅞ |
| Strict low middling | | 15⅞ @ 16⅛ |
| Middling | | 16⅜ @ 17 |
| Strict middling | | 17⅛ @ 17⅜ |
| Good middling | | 17⅜ @ 18 |
| Middling fair | | 18¼ @ 18½ |
| Fair | | 19 @ 19⅝ |

COTTON STATEMENT.

| | | |
|---|---|---|
| Stock on hand Sept. 1, 1873...bales | | 7,177 |
| Arrived past three days | 35,004 | |
| Arrived previously | 395,165— | 430,169 |
| | | 437,346 |
| Exported past three days | 29,786 | |
| Exported previously | 222,649— | 252,435 |
| Stock on hand and on shipboard | | 184,911 |

SUGAR.—There were receipts on Saturday and Monday of 2,239 hhds., but only 800 hhds. were sold at 4@4¾c. for inferior, 5@5¾c. for common, 6@6¼c. for low fair, 6¾@7c. for good fair, 7¼@7½c. for fully fair, 7¾@8c. for prime, 8⅛@8½c. for strictly prime, 8¾@8¾c. for choice, 8½@7½c. for seconds, 8@9¼c. for low to good yellow clarified, and 9¾@10c. for white clarified.

MOLASSES.—On Saturday 4,100 bbls. and 8 half bbls. were received, and sold at 40@47c. for centrifugal, 55@56c. for fair, 57@59c. for prime, 60@62c. for strictly prime, and 63c. for choice.

CORN.—On Tuesday there was a good demand, and 3,000 sacks sold, in lots, at 78c. for yellow and yellow mixed, and 78@80c. for white.

OATS.—The supplies have been liberal, and the demand is limited. On Saturday 1,100 sacks sold at 56c. for inferior, 57c. for prime, and 58c. for choice.

BRAN.—Has been in fair supply and dull. On Saturday and Monday 800 sacks sold at 95c.@$1 ₱ 100 lbs.

PORK.—The market is quiet but firm, with a light stock of new on hand. On Tuesday a lot of 100 bbls. new mess sold at $15 ₱ bbl. New mess is retailing at $15.75@16, old at $14.50@15 ₱ bbl.

BACON.—The stock on hand is small, but there is little or no demand beyond a job trade. The sales on Saturday and Monday were confined to 400 casks clear sides, in six lots, at 8¼@8⅝c. ₱ lb. Shoulders and clear rib sides are very scarce. Shoulders are quoted at 7¼c., clear rib sides at 8@8¾c., clear sides 8¾c. On Tuesday only 10 casks shoulders sold at 7¼c. ₱ lb.

### MONETARY.

Gold opened on Tuesday at 111⅜@111½ for currency (against 111⅝ at New York,) and closed at 111¾@112¼ for currency (against 112⅛ at New York.)

Nothing has been reported in silver. It is extremely scarce. Quotations are entirely nominal.

## New Orleans Wholesale Prices.

REVISED AND CORRECTED WEEKLY.

*Made up from Actual Sales as they Transpire.*

| ARTICLES. | FROM | TO |
|---|---|---|
| AGRICULTURAL IMPLEMENTS: | | |
| Cotton scrapers | $5 00 | $6 00 |
| Cotton sweeps | 5 00 | 6 00 |
| Cultivators, Diam. and shovel-tooth | 9 00 | 18 00 |
| Cultivators, riding and walking | 25 00 | 45 00 |
| Shovels and spades | 7 50 | 16 50 |
| Axes | 12 00 | 17 00 |
| Shovel plows | 6 00 | 9 00 |
| Half do., with cutters | 8 00 | 10 00 |
| Manly's double-shovel plow | 6 00 | 9 75 |
| Corn mills, Coleman's | 120 00 | 425 00 |
| Bradford's grist mills | 150 00 | 235 00 |
| BRICKS, ₱ M: | | |
| Lake | 13 00 | 18 00 |
| Country | 12 00 | 14 00 |
| English fire | 45 00 | 50 00 |
| American fire | 35 00 | 43 00 |
| CANDLES, ₱ lb.: | | |
| Sperm, New Bedford | 33 | 36 |
| Tallow | 17 | — — |
| CHOCOLATE, ₱ lb.: | | |
| Cocoa | 38 | 60 |
| No. 1 | 50 | 52 |
| Sweet | 25 | — — |
| COAL, ₱ ton: | | |
| Anthracite | — — | 13 00 |
| Western, ₱ bbl | — — | — — |
| COFFEE, ₱ lb.: | | |
| Mexican | 24 | 25 |
| Java | 32 | 35 |
| COTTON SEED: | | |
| Rough, ₱ ton | — — | 10 00 |
| In sacks | — — | — — |
| EGGS, ₱ dozen: | | |
| Western | 25 | 27 |
| FERTILIZERS, ₱ ton: | | |
| Stern's raw-bone superphosph'e | — — | 65 00 |
| Stern's fine-ground bone | — — | 45 00 |
| FLOUR, ₱ bbl.: | | |
| Double extra | 5 60 | 6 00 |
| Superfine | — — | 5 00 |
| Fine | 4 25 | 4 50 |
| GLASS, ₱ box of 50 feet: | | |
| French, 8 by 10 | — — | 4 00 |
| French, 10 by 12 | 4 00 | 4 25 |
| French, 10 by 14 to 12 by 20 | 4 25 | 4 50 |
| French, 14 by 18 to 18 by 20 | 4 50 | 5 00 |
| HAY, ₱ ton: | | |
| Prime | 21 00 | 22 00 |
| Choice | 23 00 | 25 00 |
| IRON, ₱ ton: | | |
| English, ₱ lb | 4¾ | 5¾ |
| Swedes, assorted | 7¾ | 8 |
| Hoop | 7 | 9 |
| Sheet | 7 | 10 |
| Nail rods | — — | 9¾ |
| Castings, American | 5¾ | 6 |
| LEATHER, ₱ lb.: | | |
| Sole, hemlock | 30 | 33 |
| Sole, oak | 40 | 44 |
| Harness | 38 | 45 |
| Calf-skins, ₱ dozen | $5 00 | 100 00 |
| Texas, rough, ₱ lb | 24 | 26 |
| LIME, ₱ bbl: | | |
| Western | 1 75 | — — |
| Cameron | 2 75 | 3 00 |
| Plaster Paris | 3 50 | 3 75 |
| LUMBER, ₱ M feet: | | |
| Boards, yellow pine | 13 00 | 15 00 |
| Boards, cypress | 20 00 | 25 00 |
| Flooring, dressed | 18 00 | 21 00 |
| Flooring, rough | 14 00 | 17 00 |
| Ceiling, dressed | — — | 12 00 |
| Weatherboards, dressed | 15 00 | 18 00 |
| Weatherboards, rough | — — | 12 00 |
| Scantling | 12 00 | 14 00 |
| Shingles, ₱ M | 3 50 | 4 00 |
| Laths | 2 50 | 2 75 |
| OILS: | | |
| Lard, ₱ gallon | 75 | 85 |
| Coal oil, in barrels | 22 | 25 |
| Linseed, raw | 1 05 | — — |
| SUGAR, ₱ lb.: | | |
| Havana, white | — — | — — |
| Havana, yellow | 9 | 10 |
| Havana, brown | 9 | 9½ |
| Crushed | 11¾ | 12 |
| Pulverized | 11¾ | — — |
| TEAS, ₱ lb.: | | |
| Imperial | 50 | 1 30 |
| Gunpowder | — — | 1 60 |
| Hyson | 70 | 1 40 |
| Young Hyson | 70 | 1 40 |
| Pouchong | 30 | — — |
| Oolong | 40 | 1 10 |
| WAGONS, CARTS, ETC.: | | |
| Wagon, two-horse | 85 00 | 100 00 |
| Wagon, four-horse | 110 00 | 125 00 |
| Wagon, two-horse, thim. skein | 85 00 | 90 00 |
| Wagon, four-horse | 100 00 | 115 00 |
| Cane wagon | 180 00 | 210 00 |
| Ox wagon | 90 00 | 125 00 |
| Ox cart, complete | 110 00 | 115 00 |
| Cane cart | 85 00 | 120 00 |
| Tongue cart, complete | 120 00 | 125 00 |
| Plantation cart | 55 00 | 70 00 |

### CATTLE MARKET.

NEW ORLEANS, Dec. 18, 1873.

| | |
|---|---|
| Texas beeves, choice, ₱ head | $— — @$45 00 |
| Texas beeves, first quality, ₱ head | 35 00 @ 40 00 |
| Texas cattle, second quality, ₱ head | 20 00 @ 28 00 |
| Texas cattle, third quality, ₱ head | 12 00 @ 15 00 |
| Western beeves, ₱ lb. net | 10 @ 12½ |
| Sheep, first quality, ₱ head | 4 00 @ 5 00 |
| Sheep, second quality, ₱ head | 3 00 @ 4 00 |
| Milch cows, choice, ₱ head | 80 00 @100 00 |
| Milch cows, ₱ head | 35 00 @ 50 00 |
| Calves, ₱ head | 7 00 @ 10 00 |
| Yearlings, ₱ head | 8 00 @ 12 00 |

## Business Directory

OF THE

NEW ORLEANS CHRISTIAN ADVOCATE.

**Agencies.**
E. C. Bridgmann, New York.
A. Coyle, St. Louis, Mo.
Mrs. H. Mogridge, purchasing agent, 98 Canal street.

**Architects.**
T. Whitney Carter, 58 Carondelet street.

**Artificial Legs and Arms.**
Louis Lockwood, 59 Camp street.

**Banks.**
New Orleans Savings Institution, 156 Canal st.

**Bed Springs.**
John Flinn, Philadelphia.

**Bells.**
Blymyer Manufacturing Co., Cincinnati, Ohio.
Buckeye Bell Foundery, Cincinnati, Ohio.

**Book-Binder.**
F. Kuhnholz, 112 Gravier street.

**Books and Stationery.**
Robert J. Harp, agent, 110 and 112 Camp street.
American Sunday School Union, Philadelphia.
Continental Publishing Co., St. Louis, Missouri.
F. A. Hutchinson & Co., St. Louis, Mo.
Nettleton & Co., Cincinnati, Ohio.
J. Hale Powers & Co., Cincinnati, Ohio.
Queen City Publishing Co., Cincinnati, Ohio.
James W. Queen & Co., New York.
H. R. Thompson & Co., 9 Lakeside building, Chicago, Illinois.
United States Publishing Company, New York.
Valley Publishing Company, St. Louis, Mo.
A. D. Worthington & Co., Hartford, Conn

**Boots and Shoes.**
Louis Gimbel, 576 Magazine street.
John Hansen, 33 Canal street.
Mrs. D. J. Loewenstein, 549 Magazine street.
George John Wagner, corner Ursulines and Dauphine streets.

**Butchers.**
Martin Lannes, stalls 37, 38 and 7 Magazine market.
J. Stafford, corner St. Peter and Old Levee sts.

**Canned Goods.**
J. Winslow Jones, Portland, Maine.
Burnham & Morrill, Portland, Maine.

**Carpets.**
A. Bronsseau & Co., 17 Charires street.
Elkin & Co., 168 Canal street.

**Carriages, Wagons, Etc.**
W. F. Clark, 134 Rampart street.
J. A. Lum & Co., 162 Gravier and 13 Union street.

**Cemeteries.**
Metairie Cemetery Association.

**China and Crockeryware.**
W. C. Shepard & Co., 55 Camp street.

**Clothing and Furnishing Goods.**
M. Cogan, 19 and 29 Canal street.
Pierson & Hews, 13 and 15 Camp street.
B. T. Walshe, 110 Canal street.

**Coal and Wood.**
John D. Maclin, 34 Carondelet street.
H. Mollegen & Co., 321 Rampart street.
H. & C. Tyler, 9 Carondelet street.
B. D. Wood & Bros., 106 Common street.
Wm. Velden, cor. Prytania and Philip streets.

**Cooperage.**
T. A. Beck, 23 and 24 Front street.
Wm. J. Beirne & Co., cor. Marengo and Levee.

**Croquet.**
Bradley's Patent Croquet, Robt. J. Harp, agent, 110 and 112 Camp street.

**Dentists.**
Dr. John G. Angell, 152 Julia street.

**Dry Goods.**
D. H. Holmes, 155 Canal and 15 Bourbon street.

**Educational.**
Centenary College, Jackson, Louisiana.
J. W. Blackman's Commercial College, 131 Carondelet street.
Emory and Henry College, Washington coonty, Virginia.
Hiwassee College, Sweetwater, Tennessee.
Homer College, Homer, Louisiana.
Soule's Commercial College, corner Camp and Commar streets.
Whitworth Female College, Brookhaven, Miss

**Engravers and Lithographers.**
John Gibson, New York.
George E. Teetzel & Co., 82 Gravier street.

**Factors and Commission Merchants.**
Aiken & Watt, 60 Carondelet street.
G. M. Bayly & Pond, 34 to 42 Canal and 59 and 61 Common street.
W. Harrington & Co., 79 Carondelet street.
M. J. & D. D. O'Brien, 32 Peters street.
J. U. & H. M. Payne & Co., 64 and 66 Baronne st.

**Fancy Goods.**
Variety store, 547 Magazine street.
Mrs. S. Zephirin, 621 Magazine street.

**Fire Engine.**
Babcock Self-Acting Fire Engine, A. M. Granger, general agent, Exposition building

**Frames.**
Charles Hamilton, 661 Magazine street.
F. Wageaer, 13 Baronne street.

**Furniture.**
J. Reds, 291 Camp street.
Hugh Flynn, 167 Poydras street.
South Johnson, New York.
The Mitchell & Rammelsberg Furniture Co. 103 and 105 Camp street.
Sampson & Bros., 33 and 35 Royal street.

**Gas and Steam-Pipe Fitters.**
Barbaria Gas Machines, F. Roberts, superintendent, 2 Triangle building and 255 Peters st.
Julius Loetller, 43 Royal street.
Jas. N. Quio, 118 and 120 Tchoupitoulas street.

**Glass Works.**
Alcklu & Isaac, Philadelphia.

**Grocers.**
John D. Adams & Co., 43, 45 and 47 Peters street.
John McMains, 572 and 574 Magazine street.
C. W. Roth, 175 Poydras street.

**Hardware.**
A. Baldwin & Co., 74 Canal, and 91, 93 and 95 Conanon street.

**Hides and Tallow.**
New Orleans Butchers' Hide and Tallow Co.

**Hotels.**
American House, Boston, Massachusetts.
Bingham House, Philadelphia.
McAllister's House, cor. Carondelet and Julia.
Sherman House, Chicago, Illinois.
St. Louis Hotel, New Orleans.

**Human Hair Goods.**
J. G. Bermel, 121 Canal street.
Miss C. C. Matthews, 232½ Camp street.

**Ink.**
Printers' Ink, S. Collins & Co., New York.

**Insurance.**
Ætna Life Insurance Co., 2 Carondelet street.
American Life Insurance Co., 10 Carondelet st.
Equitable Life Assurance Co., 33 Camp street.
Factors' and Traders' Insurance Company, 37 Carondelet street.

**Iron Manufactories.**
Billings & Spencer Company, Hartford, Conn
Boston Ornamental Iron Works, Boston, Mass.
M. Walker & Sons, Philadelphia.
J. B. Wickersham & Sons, Philadelphia, Pa.

**Labor Agency.**
A. Hane, 84 Carondelet street.

**Lumber.**
W. W. Carre & Co., 350 Delord street.
Thomas Husard, cor. Cedar and Julia streets.
F. Heuer, 918 and 950 New Levee street
Ocean Saw Mill, foot of Bordeaux street, Sixth District.
George Purves, cor. St. Charles and Clio streets.
Roberts & Co., 301 to 307 Gravier street.

**Machinery.**
N. F. Burnham's Water-wheel, York, Pa.
Daniel & James D. Edwards, 22 to 28 Front and 21 to 27 Delta street.
Lewis Johnson, corner Julia, Delta and Water streets.
Memeely & Kimberly, Troy, New York.
W. H. Reynolds, corner Fulton and South Market streets.
Jos. Walker, corner St. Joseph and Constance streets.

**Magic Lanterns.**
W. Mitchell McAllister, Philadelphia, Pa.

**Manufacturers.**
William Ebert, 164 and 166 Magaziae street.

**Medical.**
Mrs. M. G. Brown's Metaphysical Discovery, 51 Bond street, New York.
Chills and Fevers, Dr. J. A. Muyes, Mayesville, South Carolina.
Citrate of Magnesia, etc., Hofmann & Co., N. Y.
Craddock & Co., Philadelphia, Pa.
Cundinango Bitters, 44 Dauphine street.
Fever and Ague cure, Billings, Clapp & Co., New York.
Dr. Fitler's Vegetable Rheumatic Sirup, E. J. Hart & Co., New Orleans.
Hamilton's Buchu and Dandelion, W. C. Hamilton & Co., Cincinnati, Ohio.
Laplace's Indian Turnip Pectoral Balm, H. Laplace, 23 and 25 Elysian Fields street.
Dr. Pierce's Golden Medical Discovery, Buffalo, New York.
Pope's Cure, John H. Pope, corner of Jackson and Prytania streets.
Dr. Resch's Hair Regenerator, 134 Thalia st.
Rogers' Citrate of Magnesia, Arthur Rogers, New York.
Simmons' Liver Regulator, J. H. Zeilin & Co., Philadelphia, Pa.
Swaim's celebrated Panacea, 170 William st., New York.
The Greatest Medical Discovery, Dr. Kennedy, Roxbury, Massachusetts.
Dr. Tutt's Vegetable Liver Pills, 18 and 20 Platt street, New York.
Matern Weber, apothecary, corner Royal and Spain streets.

**Mineral and Soda Water.**
Bethesda Mineral Water, J. C. McAllister, agent, glass box $25, New Orleans

**Millinery.**
H. Fehsenfield, 194 Canal street.
Mrs. Garbanati, 625 Magazine street.
Mrs. Kate C. Logan, 9 Bourbon street.
Mrs. Lynch, 180 Canal street.
Mrs. M. Touroaben, 206 Prytania street.

**Musical Instruments, Publications, Etc.**
Robert J. Harp, 110 and 112 Camp street.
Biglow & Main, New York and Chicago.
S. Brainard's Sons, Cleveland, Ohio.
Charles H. Ditson & Co., New York.
Oliver Ditson & Co., Boston, Massachusetts.
Louis Grunewald, 18, 20 and 22 Baronne street.
Lee & Walker, Philadelphia, Pa.
Alexander Mills, organ builder, New York.
Horace Waters & Son, New York.

**Painters.**
A. S. Cutler, 136½ Camp street.
Johnson & Hillsman, 144 Magazine street.

**Paper-Hanger.**
T. J. Brown, 253 Camp street.

**Paper Mills.**
Atlanta Paper Mills, Atlanta, Georgia.

**Paper Patterns.**
W. E. Cuoper, 89 Canal street.

**Patents.**
John A. Wiedersheim & Co., Philadelphia.

**Pens.**
R. Esterbrook & Co., New York.
Joseph Gillott & Sons, New York.

**Perfumery.**
Colgate & Co.'s Cashmere Bouquet.

**Photographers.**
Uuhauer & Simon, 21 Hospital street.

**Plows.**
Brinly Plows, firinly, Miles & Hardy, Louisville, Kentucky.

**Professional.**
Dr. C. J. Bickham, office, corner Magazine and Second streets.
C. G. Forshey, Civil Engineer, 24 Buronne street.
Dr. J. J. Lyons, office, 219 Carondelet street.
Race, Foster & E. T. Merrick, law office, corner Camp and Commercial place.

**Preserved Corn.**
Portland Packing Company, Portland, Maine.

**Printing.**
Pelican Job Office, 112 and 114 Poydras street.

**Pumps.**
Chicago Farm Pumps, R. S. Twichell, agent.

**Railroads.**
Great Jackson Route.

**Sculpticon.**
L. J. Marcy, Philadelphia.

**Seeds and Flowers.**
[illegible]
D. Landreth & Son, Philadelphia.

**Sewing Machines.**
Florence Sewing Machine Co., Florence, Mass.
Weed Sewing Machine, 207 Canal street.

**Show Cases.**
Hecker & Illnrichs, 14 Perdido street.

**Soap.**
J. H. Keller, 110 Gravier street.

**Stables.**
Southern Sale Stables, cor. Delord and Dryades.

**Steamships and Shipping.**
Cromwell Line New York Steamers, Alfred Moulton, agent, 41 Carondelet street.
Merchants' Line New York Steamers, John H. Ludwigsen, agent, 190 Common street.

**Stoves.**
H. Haller, 49 Camp street.

**Tobacco and Cigars.**
F. Esteva, corner Camp and Girod streets.
Santiago M. Lapeyre, 53 St. Louis street.
Ed. L. Zell, corner Canal and Carondelet streets.

**Undertakers.**
T. W. Bothick, 271 Camp street, New Orleans.

**Upholstery.**
Heath & Lara, 99 Camp street

**Wants.**
Address Rev. R. J. Harp, New Orleans.
Address G. A. C., care Box 814, New Orleans.
Address W. P. Thomason, Red Mouth, La.
Goodwyn & Co., lock box 161, New Orleans.
Louisiana Paper Mills, 241 and 245 Liberty st.

**Washing Machines.**
Lash Washing Machine, No. 5 North Seventeenth street, Philadelphia, Pa.
Ringen Washer, H. Haller, 49 Camp street.

**Watches.**
New York Watch Company, Springfield, Mass.

**Wire Railing, Etc.**
Dufur & Co., Baltimore, Maryland.

## Appointments for Quarterly Meetings.

### ALABAMA CONFERENCE.

DEMOPOLIS DIST.—FIRST ROUND.

| | |
|---|---|
| Livingston | Jan. 3, 4 |
| Belmont, at Coatopa | 10, 11 |
| Eutaw | 17, 18 |
| Greene | 24, 25 |
| Demopolis | 31, Feb. 1 |
| Forkland, at Forkland | Feb. 7, 8 |
| Gainesville, at Gainesville | 14, 15 |
| Cuba, at Cuba | 21, 22 |
| Gaston, at Christopher | 28, Mar. 1 |
| Butler, at Bethel | Mar. 7, 8 |
| Bladen, at Isney | 14, 15 |

Let every official member be present at the first Quarterly Conference.

18 S. H. COX, P. E.

SELMA DIST.—FIRST ROUND.

| | |
|---|---|
| Summerfield | Dec. 27, 28 |
| East Selma | Jan. 3, 4 |
| Tallahatta circuit, at Tallahatta | 10, 11 |
| Choctaw Corner, at camp ground | 17, 18 |
| Selma | 24, 25 |
| Jackson, at Jackson | 31, Feb. 1 |
| Suggsville, at Suggsville | Feb. 7, 8 |
| Orrville, at Orrville | 14, 15 |
| Dayton, at Spring Hill | 21, 22 |
| Uniontown | 28, Mar. 1 |
| Rembert Hills, at Shiloh | Mar. 7, 8 |
| Peachtree, at Liberty | 14, 15 |

The district stewards will meet at Uniontown, February 28. They are as follows: A. D. McVoy, T. T. Tallman, B. M. Allen, H. D. Hudson, H. A. Stollenwerck, J. P. Chapman, J. W. Rorlis, W. E. Bird, George Skinner, W. E. Keanedy, J. E. Pollitz, C. C. Curtis.

15 ANDREW J. BRIGGS, P. E.

MOBILE DIST.—FIRST ROUND.

| | |
|---|---|
| Whistler | Dec. 20, 21 |
| St. Paul's | 27, 28 |
| Franklin street | Jan. 3, 4 |
| St. Stephen's | 10, 11 |
| Citronelle | 17, 18 |
| Pollard | 21, 25 |
| Mount Pleasant | 31, Feb. 1 |
| Grand Bay | Feb. 7, 8 |
| Pensacola | 14, 15 |
| Milton | 21, 22 |
| St. Francis street | 28, Mar. 1 |

18 J. HAMILTON, P. E.

## INSURANCE.

FACTORS' AND TRADERS'

INSURANCE CO.,

37 Carondelet Street 37

NEW ORLEANS, NOV. 17, 1873.

**Extract from the Seventh Annual Statement.**

| | |
|---|---|
| Premiums for fiscal year ending April 30, 1873 | $735,837 95 |
| Losses paid within the year | 359,200 41 |
| Reserved for unterminated risks, April 30, 1873 | 103,230 00 |
| Interest and savings received | 152,800 31 |
| Net premium profits for fiscal year | 160,902 72 |
| Gross net profits after payment of $110,000 Interest | 203,709 03 |

ASSETS,

April 30, 1873 $1,570,278 32

**Fire, River and Marine Risks Written at the Current Rates of Premium.**

HARMON DOANE, President.
MOSES GREENWOOD, Vice President.
ED. A. PALFREY, Secretary.

TRUSTEES.

| | |
|---|---|
| Moses Greenwood, | John I. Adams, |
| W. A. Johnson, | Isaac Scherck, |
| John I. Noble, | R. M. Walmsley, |
| John Chalfe, | William Morrison, |
| Richard Milliken, | Joseph W. Carroll, |
| Samuel E. Moore, | A. Brittin, |
| J. J. Warren, | J. T. Pace, |
| R. T. Buckner, | A. H. May, |
| Samuel Friedlander, | S. H. Snowden, |
| H. Freilsen, | T. Lytt. Lyon, |
| W. S. Pike, | W. C. Raymond, |
| A. A. Yates, | James S. Prestidge, |

Samuel H. Boyd. de1 1m

AMERICAN

LIFE INSURANCE CO.

SOUTHERN BRANCH,

10 CARONDELET ST. 10

New Orleans, La.

Insures on LOW ALL-CASH RATES. All restrictions as to travel and residence removed.

Premiums paid quarterly, semi-annually or annually, at option of parties insuring.

The company is one of THE OLDEST in the United States, and begs a share of the patronage of the public

☞ Any particulars gladly furnished at the above place.

oc23 2m CAPT. JOHN D. SCOTT, Agent

ÆTNA LIFE INSURANCE CO.,

*HARTFORD, CONN.*

WILLIAM E. FITZGERALD,

**Manager for Louisiana and Mississippi,**

NO. 2 CARONDELET ST. (Room No. 10,)

oc23 3m New Orleans, La.

A MAN OF A THOUSAND.

A CONSUMPTIVE CURED.

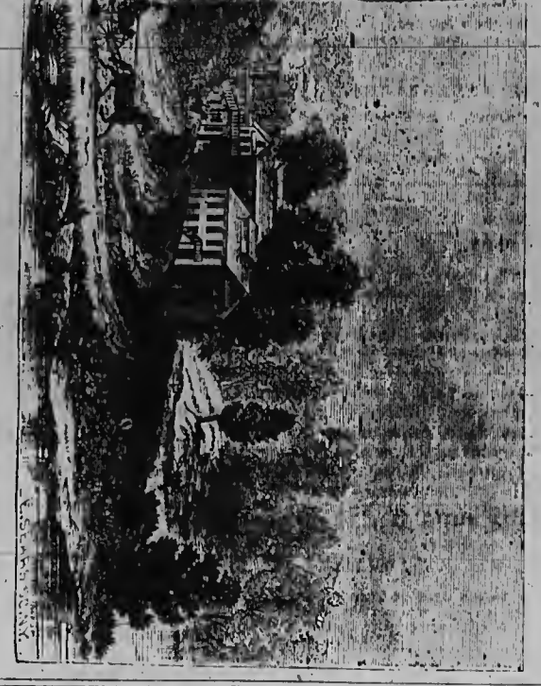
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# The Christian Advocate.

PUBLISHED BY ROBT. J. HARP, FOR THE ALABAMA, MISSISSIPPI AND LOUISIANA CONFERENCES, METHODIST EPISCOPAL CHURCH SOUTH.

VOL. 19. NEW ORLEANS, THURSDAY, DECEMBER 25, 1873. NO. 52.


## News of the Week.

### DOMESTIC.

CHICAGO, Dec. 14.—Rev. Charles E. Cheney, rector of Christ church, in this city, was duly consecrated as a bishop of the new Episcopal Church on Sunday. The sermon on the occasion was preached by Bishop Cummins. It was an elaborate review of the office and work of a bishop.

WASHINGTON, Dec. 17.—There was another field day in the House on the salary bill. After the bill had been amended by requiring the restitution of the back pay received by those members who had also been members of the last Congress, a substitute was adopted, in spite of the opposition of the friends of the reduction and of the committee who had charge of the bill. The substitute makes the salary of members $6,000, with an allowance for actual traveling expenses; but it has no retroactive effect.

There was great confusion and excitement in the House during the last three or four hours, and it was not until nine o'clock that the House adjourned.

The news of the surrender of the Virginius was communicated to this government this evening by Admiral Polo, who was advised thereof by Captain General Jovellar.

No information has been received to-night concerning the Virginius survivors at Santiago de Cuba; but no doubt exists that they were delivered to our authorities.

It would take some time for the news to reach Havana, and this would account for the fact that the intelligence of their release has not been communicated to this government. The following dispatch was received to-night by Secretary Robeson:

*Key West, Dec. 17.—To the Hon. George M. Robeson, Secretary of the Navy:* The Virginius was promptly put into our hands yesterday at the appointed time. Your orders will be carried into effect with all dispatch.

Further information will be telegraphed to-morrow.

G. S. SCOTT,
Rear Admiral Commanding.

This government insisted that the Virginius be given into its possession at a Cuban port, and the Spaniards decided that, under all the circumstances, Bahia Honda was the most suitable place at which the surrender could be made.

KEY WEST, Dec. 18.—The small steamer Dispatch, Captain A. D. Whiting, which had been assigned by the United States government to the duty of receiving the surrender, sailed from Key West on Sunday evening and arrived in the harbor of Bahia Honda the next morning, where she found the Virginius in charge of the Spanish sloop of war La Favorita, Senor De La Camara commanding.

Shortly after noon the latter came on board the Dispatch and made arrangements with Captain Whiting for the surrender at nine o'clock on Tuesday morning. His visit was returned later in the day by Captain Whiting. The intercourse was of the most courteous character.

On Tuesday the weather was bright and clear. The only spectators of the scene about to take place were the men on the Dispatch and La Favorita, and some ragged and dirty Cubans in fishing smacks, apparently intent upon fishing alone.

At half-past eight the gig came over from La Favorita to the Virginius, containing the oarsmen and a single officer. As the latter stepped on deck a petty officer and half a dozen men who had stood watch on the Virginius during the negotiations went over the side and remained in a dinghy awaiting orders.

Punctually as the bells on the Dispatch struck for nine, and before the echo had died away, the American flag flew to the flagstaff of the Virginius, and at the same moment the boat containing Captain Whiting and Lieutenant Marlax put away from the Dispatch.

As they ascended the accommodation ladder of the Virginius a single man on the deck, who proved to be Senor De La Camara, advanced and made a courteous salute. The officers then read their respective instructions, and Captain De La Camara remarked that, in obedience to the requirements of his government, he had the honor to turn over the steamer Virginius to the American authorities.

Captain Whiting accepted her, and, ascertaining that a receipt would be acceptable, gave one.

A word or two more, civilly spoken, and the Spaniard stepped over the side, signaled his oarsmen, and in ten minutes was again upon the deck of his own vessel, having discharged, with becoming dignity, the unpleasant duty imposed upon him by his government.

OMAHA, Dec. 19.—The Union Pacific railroad has in transit a car-load of silk-worms, which are en route from Japan to France. They are very valuable, being worth about $1.50 per ounce. The atmosphere of the car is required to be kept at a uniform temperature of about forty degrees.

SAN FRANCISCO, Dec. 20.—Booth was elected by two majority to the United States Senate.

BOSTON, Dec. 20.—Prof. Agassiz, by his will, chose his son Alexander as his successor in the school presidency of Penikese.

KEY WEST, Dec. 21.—Since the last dispatch was sent it has become known here that the British consul general at Havana has received dispatches from Lord Granville to instruct all naval commanders in the West Indies to immediately rendezvous in Cuban ports.

It is stated that in official circles it is certainly known that the British government will assuredly demand the punishment of Burriel.

The British admiral has left for St. Thomas, where he expects to be relieved.

LITTLE ROCK, Dec. 22.—The Cairo and Fulton railroad bridge across the Arkansas river at this point was completed last evening, and to-day several trains passed. This gives unbroken railway connection between St. Louis and Fulton. The bridge across Red river at the latter place is rapidly approaching completion.

FRANKLIN, Dec. 23.—The planters of St. Mary reassembled here to-day. The movement is progressing favorably. A resolution was adopted fixing the wages of field laborers at not over fifteen dollars per month. A paper is to be circulated for signatures binding the planters not to pay over that amount. Pending the organization of the grangers, all other business before this and previous meetings has been postponed, to await the organization of that body.

### FOREIGN.

CITY OF MEXICO, Dec. 16, via Havana, Dec. 22.—The priests Arlas and Gilies, the alleged instigators of the Tejupilco riots, have been brought as prisoners to the city.

Petroleum wells have been discovered near Tlacotalpam.

The Wells Fargo Express Company has been prohibited from bringing letters into Lower California, because of a violation of the postoffice rules.

The Bishop of Queretaro advises the people to submit to the present government as a matter of expediency.

The government candidate has been elected speaker of the National Congress.

ROME, Dec. 17.—The papal nuncio at Paris has been notified that the Archbishops of Paris, Cambray and Valencia have been elevated to the College of Cardinals.

BERLIN, Dec. 17.—An ordinance is officially promulgated to-day ordering that in future all bishops, upon their installation, shall swear to maintain complete subordination to the State and co-operation in the suppression of all disloyal intrigues.

SANTIAGO DE CUBA, Dec. 18.—The Virginius survivors have been delivered on board the Juniata, which will bring them to New York.

BERLIN, Dec. 22.—The Emperor William has had a slight attack of apoplexy. Much uneasiness is felt thereat.

PARIS, Dec. 23.—A rumor is current that Bazaine has fled from the country.

It is reported that Henri Rochefort has died at the penal settlement in New Caledonia.

Chevalier Nigro, the Italian minister, had an interview with President MacMahon to-day, and proposed the resumption of cordial relations between France and Italy.

The proposed grant of money to the ex-Empress Eugenie is strongly opposed.

## From the Work.

SPARTA, LOUISIANA.—*Mr. Editor:* Last February I started for St. Landry, intending to make that my home. In this place, however, I met old friends who persuaded me to remain; and here I am still. Because of the condition of the work, I consented to do what I could toward serving this and one other church. Thus, though in feebleness, I have tried to be of some use still. Had it not been for Bro. Crowson, however, I had done but little. When ill health prevented my going, he was always prompt. Bro. Boddie held a camp meeting, of which you have heard, and meetings have been held with the majority of churches placed by Conference in Bro. Medlock's charge. The people have had full ministerial service. Our presiding elder, Bro. Scott, has also been in labors abundant; has missed no meeting, but given diligent care to the churches. There is great poverty and hard times. I think, on the whole, that good has been done on the Sparta and Ruggold circuit this year. About twenty years ago I came to this place to preach my first sermon as a licentiate; after many trials and varied experiences I am here to-day a partial wreck, physically laid up for repairs. Thanks to a kind Father that I still look Zionward.

F. T. R.

DECEMBER 11, 1873.

CASHMERE GOATS.—The hair or fleece from the Cashmere goat, bred on the Pacific slope, has got to be a considerable feature among the commercial products of the country. Shipments of this article are now regularly made from California to our Eastern ports. In a recent shipment to Messrs. Davis & Faulk, Philadelphia, several hundred pounds of this fleece, after being sorted out, was valued as follows: For fine, $2.20; low fine, $1.10; fine kempty, eighty cents; low kempty, seventy cents; short, from three-quarter grade, forty cents; breech locks, forty cents. The fleeces sold were from three-quarters grade up to full blood.—*New York Weekly Times.*

A VERY superior quality of champagne is now made with petroleum as the chief ingredient. The manufacturers claim that it is the best that has ever benzine.

MANUFACTURING is not a poor-paying business, although it takes ten mills to make one cent.

## Little Rock Conference.

The twentieth session of the Little Rock Conference was held in Camden, Arkansas, November 26-30, 1873, Bishop Pierce presiding. The following preamble and resolution were adopted:

Whereas, It is altogether important to have perfect harmony in our administration of discipline, as well as in the governmental polity of the church, to furnish correct statistics; therefore, be it

*Resolved*, By the Little Rock Annual Conference, That we memorialize the General Conference of the Methodist Episcopal Church South, to meet in Louisville, Kentucky, in May, 1874, to incorporate in the Book of Discipline a rule requiring the secretaries of church conferences to bring their records to the fourth Quarterly Conference of each year for examination, and the recording stewards of the Quarterly Conference be required to bring their records to the District Conferences, to be examined by a committee to be appointed by said conferences.

The election of delegates to the General Conference resulted as follows: Clerical: A. Hunter, A. R. Winfield and Cadesman Pope. Reserves: John F. Carr and John Pryor. Lay: J. L. DeYampert, W. T. Crouch and S. M. McGehee. Reserves: I. C. Mills and Norborne Young.

Monticello was selected as the place of holding the next Conference.

APPOINTMENTS.

*Little Rock District.*—A. R. Winfield, P. E. Little Rock; Second Street, W. C. Hearn; Spring Street, H. H. Watson; Capitol Hill, R. S. Hunter; Bartlett, J. A. Anderson; Bayou Metre, T. H. Ware; Lonoke, J. P. Holmes; Richwoods mission, to be supplied by B. E. Mitchell; Austin, L. D. Webb; Austin circuit, F. D. Van Valkenburg; Collegeville, S. N. Burns; Perryville, Z. T. McHan; Maumelle mission, W. J. Scott; DeWitte, C. C. Godden; White River, John McLanehan; Hickory Plains Male and Female Academy, B. H. Malone; agent Arkansas Female College and Vanderbilt University, A. R. Winfield.

*Pine Bluff District.*—H. B. Frazee, P. E. Pine Bluff, H. Jewell; Plum Bayou, J. M. Pirtle; Swan Lake, R. H. Sanders, C. D. McSwain; Red Fork mission, N. S. Burnett; Sulphur Springs, W. I. Davis, A. W. Simmons, sup.; Simmons Creek mission, E. L. Gaddy; Lehigh, F. M. Winburn; Star City mission, to be supplied, J. A. Clower, sup.

*Arkadelphia District.*—A. Hunter, P. E.; Arkadelphia, M. H. Wells; Clarke, G. Hare; Murfreesboro, to be supplied by G. W. Logan; Caddo, A. Monk; Ouachita mission, to be supplied; Hot Springs, to be supplied; Hot Springs mission, to be supplied; Rockport, W. R. Gardiner; Tulip, W. H. H. Biggs; Princeton, C. V. Meador, one to be supplied; Benton, J. M. Cline; Princeton Academy, C. O. Jones, principal; agent American Bible Society, J. E. Coldwell.

*Monticello District.*—J. F. Carr, P. E. Monticello, J. R. Harvey; Mount Pleasant, J. H. Blakeley; Selma, J. G. Ward; Green Hill, G. W. Duncan; Hamburg, A. B. Winfield; Hamburg circuit, J. H. Riggins; Bartholomew, B. Ward; Eudora, W. Wooten; Holly Grove mission, John Pryor; Palestine, J. R. Sherwood; Warren, H. D. McKinnon; New Edinburg, to be supplied by I. H. Baird.

*Camden District.*—J. A. Parker, P. E. Camden, C. Pope; Camden circuit, R. B. Alston; Ouachita, E. R. Barcus; Lisbon, W. C. Dunn, J. Turrentine, sup.; El Dorado, D. H. Linebaugh, J. C. Rodes; Magnolia, E. N. Watson, W. H. Browning, sup.; Louisville, to be supplied; Falcon, to be supplied; Hampton, J. M. G. Douglass.

*Washington District.*—B. G. Johnston, P. E. Washington, S. G. Colburn; Moscow, J. P. Hulse; Mineral Springs, G. W. Matthews; Center Point, W. J. Rogers; Cossitot mission, H. Townsend; Locksburg, A. C. Biggs; Richmond, to be supplied; Dallas, J. W. Haskew; Rondo, W. H. Hagan; Bright Star, A. D. Jenkins; Mineral Springs Academy, T. W. Hayes.

*Transferred.*—J. W. Johnson, to Trinity Conference; J. Loving, to Arkansas Conference; C. M. Slover, to Indian Mission Conference.—*Nashville Christian Advocate.*

## Proceedings of the Alabama Conference.

SIXTH DAY—DECEMBER 9.

P. G. Wood, treasurer of the Legal Conference, read his report, which was received and placed on file.

On motion the Conference proceeded to elect the Legal Conference for the ensuing year, with the following results:

Rev. J. Hamilton, D. D., president; Rev. A. H. Mitchell, D. D., Rev. W. A. McCarty, D. D., Rev. M. S. Andrews, D. D., managers; Hon. P. G. Wood, secretary and treasurer.

E. S. Smith read the report of the joint board of finance, which, too, was adopted, and $4,152.35 was distributed among the various Conference claimants.

W. M. Motley, chairman, presented the report of the committee on education, which was read and adopted.

The Bishop was requested to appoint Rev. E. Phillips to take charge of the Mariana District Conference High School.

J. Bancroft and J. E. Cobb tendered their resignation as members of the board of managers of the Alabama Conference Female College, which was accepted, and J. G. Motley and T. J. Rutledge were appointed to fill the vacancy.

R. B. Crawford was appointed to fill a vacancy on committee of the fourth year.

J. S. Moore, treasurer of the Southern University, read a report of the moneys received by him, which was placed on file.

A board of trustees for Centenary Female College was nominated by A. D. McVoy, and confirmed by action of the Conference.

The committee on Sunday schools read their report, which was adopted.

On motion the Conference adjourned to meet at three o'clock.

AFTERNOON SESSION.

Conference met pursuant to adjournment, and was opened with the usual religious exercises by D. M. Hudson.

Minutes read and approved.

Question 16—"Who are located?" Answer—T. K. Armstrong, at his own request.

Question 18—Resumed, and John A. Spence, Charles Strider, F. L. B. Shaver and E. V. LeVert were superannuated.

Question 17—"Who are supernumerary?" Answer—George F. Ellis.

Resolutions of thanks to the citizens, to the pastors of the Methodist Church and the pastors and members of the other churches who offered their pulpits to the ministers of the Conference; to railroad companies, steamboats and other public conveyances for favors rendered to the secretaries of the Conference; to the Selma *Daily Times* and to the Mobile *Register;* and also to the people of Uniontown for kindness to their afflicted and bereaved pastor, Dr. Isaac Spangler, were adopted, after which the Conference adjourned to meet at seven P. M.

## Virginia Conference.

The Richmond *Christian Advocate*, referring to the recent session of the Virginia Conference, says:

We had a pleasant session. The body was cordially received by the Norfolk people, and entertained with a free and overflowing hospitality. Bishop Keener presided with much ability and courtesy, and made a pleasing impression upon the Conference and all who had intercourse with him. The financial reports showed that, notwithstanding the panic cry, the people had liberally given to the various collections, except in some parts of the Conference where local causes, such as a failure of the leading crops, caused a falling off. The revivals that blessed the church during the past year have brought thousands into our communion, who will require the most diligent care of the pastors to train them to usefulness in all the departments of church work. But few changes were made in the appointments, taking them altogether, and we believe the preachers have gone to their fields with a renewed purpose to give themselves fully to the work of saving souls and building up the church.

We find the following statistics in the reported proceedings:

The number of local preachers and members in the several circuits, stations and missions of the Conference was reported in answer to minute question 21, page 43 of Discipline, viz.: Local preachers, 1st; white members, 44,572; colored members, 638.

The number of baptisms, infant and adult, during the year was reported as follows, in answer to minute questions 22 and 23: Infants baptized, 1,158; adults baptized, 2,092.

The statistics of Sunday schools were reported in answer to questions 24, 25, 26, Discipline, page 43: Number of Sunday schools, 537; number of officers and teachers, 5,698; number of scholars, 29,981.

Alex. G. Brown, from the joint board of finance, made a report, which was adopted, and the funds distributed.

Answers to minute questions 27 and 28, pages 43 and 44 of Discipline, were furnished by this report as follows: Assessed for support of superannuated preachers, widows and orphans, $6,400; collected for same, $5,016.23; applied to superannuated preachers, $1,170.75; applied to widows and orphans of deceased preachers, $3,714.10; balance in hand and stationery, $151.38.

The amount collected for missions was reported in answer to minute question 20, page 44 of Discipline, to be $7,571.12 (including special donations to Mexican mission.)

*Delegates to General Conference.*—Clerical: J. A. Duncan, L. M. Lee, W. W. Bennett, P. A. Peterson, J. E. Edwards, L. S. Reed and J. C. Granberry. Alternates: E. P. Wilson, A. G. Brown and J. D. Blackwell. Lay delegates: D'Arcy Paul, F. H. Smith, G. M. Bain, J. E. Broadwater, Richard Pollard, W. Grant and T. W. Garret. Alternates: W. W. Webb, Thomas Branch and J. R. Kilby.

SKIP IT.—A boy in school, who was very much puzzled by a longer word than of two syllables, was in the habit of depending on a friend, who stood by his side, for a prompter. The lesson was a selection from Solomon's proverbs, and, coming to a word that his friend did not know, the prompter softly whispered:

"Skip it, skip it;" and, much to the amusement of the class, he drawled out:

"Foolishness is bound in the heart of a child, but the rod of *skip it* shall drive it far from him."

## Letter from the Superintendent of the Mexican Mission.

MR. EDITOR: I was relieved from my district in September. Yellow fever prevailing in Havana and Vera Cruz, prevented an immediate departure for Mexico. The time, however, was in some sort redeemed in representing the mission and raising funds. My reports have been published, and I need not refer to them here.

On the morning of the eighteenth ultimo we left the pleasant little town of Bastrop, en route for New Orleans. The *we* refers to Mrs. Daves, Walter W. and Joel T. Daves, Jr.—the former nine years, the latter eighteen months of age. These two are all we have now. Our little girl—darling little Jeannie—is not. The blessed Savior took her to himself. We can't count her. She goes with us, but in spirit-guise.

I need not attempt a reference to the trial of bidding farewell to mother, brothers, sisters and well-loved friends. When duty calls, demands, a surrender of not only friends and kindred, but of native land as well, we have but to listen and obey. The individual must be lost sight of—become a willing sacrifice upon the altar. Still, shadows come upon the heart. Tears spring unbidden to the eyes. Sighs hang heavily upon the breath. After all, however, such things educate the soul—discipline and toughen the life—for work. The blessed Elder Brother "learned obedience by the things which he suffered." He "suffered" separation from home—from friends and kindred. He that forsaketh findeth. Only he that soweth, it may be in tears, can reap. The evening and night passed pleasantly in Monroe—rested, refreshed. The cars leave Monroe at nine A. M., and arrive at Delta, three miles below Vicksburg, at half-past two P. M. This road passes almost centrally through my old district. At the different stations pleasant faces and kind greetings lulled somewhat the pain of parting. In passing Delhi, our former home, the shadow deepened. Here *she* had been the pet, joy and sunshine of our humble dwelling. Here she faded and died, and here our first great parental sorrow came upon us. And here, too, there were warm and true hearts that more than ordinarily grieved at the separation.

At Tululah our little party was joined by Bro. Liverman, a live preacher of the Delhi district. As such he is but one of many in the same field. Reaching Delta at 2.30 P. M., 3.15 brought us to the Hill City, and to pleasant apartments at the Washington Hotel. Bro. Heard, then pastor of the Vicksburg church, called soon after our arrival. In addition to the compliment of welcoming us to his brave little city, we found that he "meant business." Well, I preached for him, the best I could. The congregation was small, but spiritual and devout. The superintendent being, in a graceful and earnest manner, introduced to the audience by Bro. Heard at the conclusion of the service, a brief reference to our noble mission was made. A deep interest in the congregation was manifest. Intending to leave by the four P. M. train, I was induced, at the solicitation of brethren, to delay, preach again, and take passage on the R. E. Lee. The lateness of the hour prevented an adequate advertisement of the appointment, and the congregation consequently was small. The Mexican mission, however, by special request, came in for a liberal mention, evidently deepening and widening the already large sympathy of Vicksburg Methodism. I can never forget the earnest words and prayers given to our great enterprise. The Lee left her wharf at five P. M. on Friday. Bating the delays in frequent landings, the trip was pleasant.

Reaching your city early on Monday morning, we breakfasted at the City Hotel. I had hoped that we could leave New Orleans for Mexico on the twenty-fifth ultimo, and at the latest on the sixth instant. But we have been unavoidably delayed. Among the causes are the failure of the project of a line of steamers direct to Vera Cruz, the Cuban complications, and having to send to Washington city for a passport. But the delay has been profitable. On Sunday morning I had an introduction to the Carondelet and Felicity Sunday schools. They are under the judicious administration, in the order of their naming, of Mr. R. M. Walmsley and Hon. W. H. Foster. I have not time to speak of these schools as they merit. The promise of an abundant yield of good things is indeed flattering. A good omen is found in the strong missionary spirit manifested. The Carondelet school has contributed this year $500 to the Mexican mission. The Felicity $300 to Chihua. The hearty, earnest welcome accorded me by officers and schools was gratifying. It has been, and will continue to be, a source of strength and inspiration in my work. It was my privilege to fill the pulpit at Felicity in the morning, and Carondelet at night. The congregations were large and devout.

Pending a hearing from Bishop Keener, I left on Wednesday evening, the third instant, via Mobile, for Selma, Alabama, the seat of the Alabama Conference. Reaching the junction about nine o'clock, changed to the Selma cars. Reaching Selma about twelve M., found the Conference well advanced in the usual business. A cordial, brotherly welcome was extended me by Bishop Marvin. He looks worn. It made my heart sad to look upon him. God bless him, and preserve him long to the church. I was favorably impressed with the *personnel* of the Alabama Conference. There are here some grand old men, and middle-aged and young men giving promise of great usefulness to the church. I must here return thanks to those brethren who were so marked and earnest in expressions of sympathy. Through the thoughtful kindness of Bishop Marvin the Mexican mission enjoyed a full mention. The Bishop himself made a strong speech for our cause in giving some account of Hernandez.

On Tuesday, in company with Bishop Wightman and a certain editor, I left Selma by the Meridian road for Brandon, the seat of the Mississippi Conference. Enjoyed the travel, the company, the Conference, etc., abundantly. Wish I had time and space to write more at length. My reception by the Mississippi Conference was all I could ask. Our mission is fully before them. The promise of good things is encouraging. Leaving Brandon on Monday night, reached your city next morning. To-morrow morning, the nineteenth instant, we sail in the good ship Juniata for Havana. Soon we are to lose sight of our native land. Imagine the little group watching with moist eye the fading lines, and waving a final good-by to native land, friends and loved ones.

Affectionately,

JOEL T. DAVES.

DECEMBER 18, 1873.

## Periodicals.

LITTELL'S LIVING AGE.—What distinguishes Littell's Living Age is the fact that with its weekly issue, and its three and a quarter thousand large pages of reading matter a year, it is enabled to present freshly, and with a satisfying completeness attempted by no other publication, the best essays, reviews, serial and short stories, poetry, sketches of travel and discovery, and the most valuable biographical, historical, political and scientific information, from the entire body of foreign periodical literature. It is therefore invaluable to American readers, as giving promptly and without abridgment whatever is essential to them in a great and generally inaccessible but indispensable current literature—indispensable because it embraces the productions of the ablest writers in science, fiction, poetry, history, biography, politics, theology, philosophy, criticism and art. Among the eminent authors lately represented in its pages are Prof. Max Muller, Prof. Tyndall, Prof. Huxley, Lord Lytton (Bulwer,) Fritz Reuter, the popular German novelist, MM. Erckmann-Chatrain, the distinguished French writers, Ivan Turgenieff, the eminent Russian author, Mrs. Oliphant, Dr. W. B. Carpenter, Miss Thackeray, Charles Kingsley, Prof. R. A. Proctor, Miss Muloch, Matthew Arnold, Jean Ingelow, George MacDonald, Froude, Gladstone and many others.

WE HAVE RECEIVED the first number of the International Review. A. S. Barnes & Co., publishers. The International is a bi-monthly. Price, $5 per annum. The present (January) number is able and attractive to thoughtful readers. Contents: 1. Our Late Panic; 2. Fires in American Cities; 3. Deep Sea Exploration; 4. Universal Education; 5. The Prussian Church Law; 6. International Arbitration; 7. Books.

THE NEW ORLEANS MEDICAL AND SURGICAL JOURNAL for September has just come to hand. An excellent publication, edited by S. M. Bemiss, M. D. James A. Gresham, proprietor and publisher, 92 Camp street, New Orleans.

VICK'S FLORAL GUIDE for 1874 is a beautiful illustrated pamphlet. Those who are in want of vegetable and flower-seeds should send for the Floral Guide. Published quarterly, by James Vick, Rochester, New York.

ST. NICHOLAS, Scribner's illustrated magazine for girls and boys, conducted by Mary Mapes Dodge, is a very attractive periodical, splendidly illustrated and ably edited. We have received the December number.

THE ALDINE for December is perhaps the best number of the year. Christmas in the Fields, Old Friends, God So Loved the World, A Polite Beggar, are the titles of some of the superb engravings.

LA CREME DE LA CREME is the title of a new monthly containing music for advanced players. We have received the first number. Published by J. L. Peters, New York. Price, $4 per annum.

THE CHRISTIAN INTELLIGENCER, New York, one of our best exchanges, has recently assumed the quarto form, and comes out in a new dress, with a new and beautiful heading.

GOOD THINGS FOR THE YOUNG OF ALL AGES for November is a capital number.

WOOD'S HOUSEHOLD MAGAZINE for December has a good table of contents.

THERE ARE EVEN NOW many of our churches but very poorly supplied with hymn-books. Since the reduction of the price this is inexcusable. Every man, woman and child attending divine worship should own a hymn-book, and use it too. When we find a preacher, because of the paucity of hymn-books, "line" the hymn, we always think of the Irishman's herring, suspended by a string from the rafter, touching almost the center of the table, around which the family is grouped, peeling potatoes. In order to give a taste of the lone ex-aquatic to all, each member is permitted to touch it with the potato before consuming it. Poor eating! Poor singing as well.

A.

The Christian Advocate.

THURSDAY, DECEMBER 25, 1873.

BRINGING OUR SHEAVES WITH US.

The time for toil is past, and night has come;
The last and saddest of the harvest eyes;
Worn out with labor long and wearisome,
Drooping and faint, the reapers hasten home,
Each laden with his sheaves.

Last of the laborers, thy feet I gain,
Lord of the harvest; and thy spirit grieves
That I am burdened not so much with grain
As with heaviness of heart and brain.
Master, behold my sheaves!

Few and light and worthless, yet their trifling weight
Through all my frame a weary aching leaves;
For long I struggled with my hapless fate,
And staid and toiled till it was dark and late,
Yet these are all my sheaves!

Full well I know I have more tares than wheat—
Brambles and flowers, dry stalks and withered leaves;
Therefore I blush and weep, and at thy feet
I kneel down reverently and repeat:
"Master, behold my sheaves!"

I know these blossoms, clustering heavily,
With evening dews upon their folding leaves,
Can claim no value or utility;
Therefore shall fragrance and beauty be
The glory of my sheaves.

So do I rather strength and hope anew;
For well I know thy patient love perceives
Not what I did, but what I strive to do;
And, though the full, ripe ears be small and few,
Thou wilt accept my sheaves.

## In Memoriam.

MRS. MARY H. M'GEHEE.

BY W. H. WATKINS, D. D.

MARY BURRUSS was born in Caroline county, Virginia, March 21, 1812. She was the daughter of Rev. John C. Burruss and Elizabeth Brame. Her early years were spent amid the ceaseless, homeless wanderings incident to itinerancy in the early days of Methodism. In her childhood she gave promise of those qualities which in riper years distinguished her as a living exemplification of womanly virtues. Every available means was employed to furnish her the advantages of education, literary and scientific, and her mental activity was such that her superiority in every department of learning was readily conceded. At eleven years of age she was made happily conscious of the forgiveness of sin and regeneration by the Holy Spirit. To the end of life she never doubted the genuineness of her conversion, and although the period was often referred to as the starting-point in her religious history, her daily life was replenished by nearer and deeper communion with God. What of conflict with nature she endured, what of struggle there was between fear and hope, what of victory was achieved in her steady growth to complete Christian character, we are not permitted to know; but this we may affirm, that she ceased not to practice the strictest self-denial, the utmost diligence in reading the Scriptures, the most rigid punctuality in her private devotions, the most diligent attendance upon all the ordinances of religion, and that year by year a brighter light blazed upon her path, year by year she put on more of the image of the heavenly, "until she was not, for God had taken her."

In 1829 she became the wife of Hon. Edward McGehee, of Woodville, Mississippi. Young life imposed upon her an accumulation of responsibilities from which age and experience might shrink. The wife of a man already distinguished for his enterprise, his wealth, his social position and his moral worth—the mother of children not her own—the gushing hopes of young womanhood were brought within the bounds of real life, and a life too which, in spite of herself, was to be made conspicuous—all these were enough to render the post of duty difficult and dangerous. But no wife ever more fully matched the ambitions hopes of her husband, and no mother ever more assiduously molded the life and character of her children. She knew how to reprove with gentleness and to correct without anger, how to indulge without weakness and how to deny without harshness. She had schooled herself into a life of method, and, applying its principles to the nursery, as well as to all the departments of social and domestic life, her hand moved the complicated machinery with a promptness, regularity and skill never surpassed. The habits of her children—their company, their books, their sports, all that went to make up the growth of mind and heart—were tended with a care only seen in the life of a Christian mother.

It would be difficult to distinguish any trait of character which stood out above and beyond all others, so evenly were her virtues balanced, so in harmony with duty were thought and sentiment, so symmetrical was the whole character—the utmost elegance of literary culture was blended with the utmost simplicity of Christian faith. She was tender yet firm, generous yet discreet, meek yet resolute, cheerful yet devout. She saved that she might give, and rested that she might recover strength to do good to others—like the lamp that consumes itself to diffuse its light abroad, or the cloud that exhausts its generous bosom that the earth may be decked with green.

The heir to her father's face, she had inherited his genial nature and his brilliant talents, while an ardent love of learning gave to her early habits of study the utmost range of research. She read much, and with rare discrimination. A refined and cultivated taste, mellowed by a sublime sense of the beautiful and the good, enabled her to appreciate truth, and to reject the spurious and the false. Poetry, whether the pathetic or the sublime, whether it glowed in nature or swept along the paths of revelation, met a quick response in her own hallowed thought, and grew all the more enchanting as it told of the Savior and redemption. With equal relish she sought out the depths of philosophy, and, with that incisive thought which seemed to lay bare the essence of questions the most abstruse, the theologian and the scholar were impressed with her skill in utterance, the strength of her intellect and the accuracy of her judgment.

She was born in the church and had been reared for God. A gentle, patient, prayerful mother, who went away to God when she was young, and a gifted, godly father, whose honored years were spent in the trying duties of the itinerant ministry, had guided her to the Savior. Home had been consecrated; talent, fortune and life had been laid upon the altar; memories of childhood's days, when mother, or God communed with the father, or knelt to invoke benediction upon the dying mother—these had drawn her to Christ; and while yet a child she sought, with contrition for sin and faith in Jesus, pardon for sin and the witness of the Spirit. In after-life, when her experience had pervaded her whole character, when thought was matured, she clung with increasing steadiness to these doctrines of the church. A minister's daughter, she felt a special interest in the minister and his family. Cautious in counsel, affluent in good works, a thoughtful, untiring and unselfish friend, the family of the minister shared her kindest regard. To lighten their burden, to anticipate their want, to secure their comfort—these came like the breathings of daily life. Eternity alone shall tell how much she has contributed to the comfort and usefulness of her minister. Fully up to the spirit of the church's great work, all of its means of usefulness passed under review. She was familiar with the names of our missionaries and their fields of labor; felt a deep interest in education and in literary institutions, in the distribution of the Bible and the success of the Sabbath school; and, so far as her own church was concerned, she seemed to magnify its agency in all these directions. Profoundly convinced that the doctrines and usages of her own church were adapted to the development of the highest type of Christian excellence, all of its enterprises were dear to her heart. But in all this she was not a bigot. She loved the Savior and loved his people. Educated to charity, she knew no sect; but, bounding over the restraints which party jealousy had imposed, she found fellowship with Christians, and sighed or rejoiced as the Savior was forgotten or honored. She could never have become a bigot. Her heart was too large and her soul was too deeply imbued with the Christ-like for her ever to have been dwarfed or marred in the molds of an intolerant ecclesiasticism. Her creed was for herself. Her charity knew no bound. She made herself familiar with the history, polity and doctrines of the church, not as a polemic, but as one who loved the truth, and into the various appliances of usefulness she brought an enthusiasm, a warmth and strength of interest which was fruitful of suggestions to a more active and efficient labor. Her piety took on no passive form, but glowed with a fervor that diffused itself into all the relations of life. Her own rich experience of the fruits of the Spirit had brought her into fellowship with the Father and with the Son, and so fully and definitely had this experience shaped her own habits of thought and feeling and action that with winning confidence she urged it upon others. And although she could but be conscious that God had endowed her with gifts and acquirements above the common lot, these were but the background of the picture of humility that sat at the feet of Jesus, radiant with hope, but subdued into meekness. And here possibly was the greatest charm of her character—a heart all aglow with communion with God, and a gentle, loving spirit that yearned for fellowship with the lowly and the sincere.

She had inherited a frail constitution, and there was a life-long struggle for the comfort of existence. Only such as were admitted to the closest friendship knew what of heroic effort was required for the labor she performed. That which gave effect to all she did was the intelligence which guided energy, will, method, and the abiding consciousness that the endowments of nature and the acquisitions of study were talents committed to her trust for the benefit of others. She felt that she was not her own—that she was bought with a price—and hence her patience, her fortitude, and the sublimity of her resignation to the will of God. As gold, that is tried in the fire, she came out of affliction refined and exalted, reflecting more brightly the image of her Savior.

In nothing was she more discreet than in the distribution of her deeds of kindness. To provide an outfit for a destitute child, to speak a gentle word to one who seemed neglected, to relieve an untold want, to supply a need which pride concealed, was the habit of life. Her impulses of tenderness were so prompt, and so far in advance of cautious calculation, that while others waited for an opportunity she had performed the deed and received her reward. In this way her means—and they were ample—were so judiciously bestowed that the noiseless stream flowed over and in all directions; and wealth was worth to her what of good it could contribute to the needy. She literally sought out the sick and the destitute, that she might afford them comfort. She walked so closely with God, and had consecrated head and heart and hand so wholly to him, that she seemed to have been chosen his almoner, and her hands were filled that she might distribute to others. And yet so delicately did she perform her work that you marveled that she escaped unseen—a gentle, silent, loving form went by, and when the morning dawned the dew lay upon the grass.

In social life there was sometimes a dignified reserve which was mistaken for pride; and such was her disdain of hypocrisy or pretension that when she encountered the heartless votary of pleasure, the literary fop or the clerical sham, whether she employed sarcasm or wit, invective or argument, her look, her bearing, her speech were like the smiting of the sword. And yet no nurse was ever more gentle to her babe than was she to the simple-minded and sincere. She read character by the light of her own genius, and measured merit by the pulsations of her own ingenuous nature. I have seen her disarm prejudice by her gentle, genial approach to the ignorant and the poor, and I have seen her turn away from high encounter with the wise and great, and sit, silent and docile as a child, while the good but unlettered man talked of prayer and faith, and love and God, until her cheeks were wet with the tears of gladness and her heart glowed with the rapture of angels. To a very rare extent she possessed the art of making all occasions promotive of religious culture. God was in all her thoughts, and "I want to be an angel" gladdened the glee of childhood, the lofty strains of the psalmist mingled with the mirth of riper years, or "let us worship God" was the closing act of the gayest feast; and all so fit, so as we wished, that the skeptic bowed with the devout, and went away a wiser and a better man.

Conspicuous among her many excellencies was the cordial welcome to her hospitality. It was the utmost remove from cold formality or pretentious ostentation. The guest was relieved of embarrassment, and found the amenities of home-life administered with so much ease and grace that he lingered when the hour of departure came, and cherished in his memory the beautiful as his ideal of domestic quiet and social joy.

The well-chosen library, the prominence always given to family worship, the easy gliding into conversation upon subjects suggestive of religious thought or religious labor, the reference to some Christian biography, or to some field of usefulness which laid invitingly before the people of God, could not fail to impress a guest with the conviction that the perfume of a sanctified life permeated the air he breathed. There an altar was built, there was the appointed season of worship, and there the household worshiped God.

Here I know that I tread closely upon a province I will not, cannot enter. Who shall rudely invade the domestic sanctuary, or profane the cherished memories of a hallowed home? I am content to wait without, until the record she folded to her bosom, all hallowed in prayer and bathed in tears of maternal affection, and bore away to the paradise of God, shall be read out in the light of eternity, at once a measure of the joy that awaited her and a treasure to those who follow in her steps.

You will allow one to speak who for thirty-seven years had been growing into a knowledge of her worth. By a little my senior, she was already presiding over a household, the brilliant center of an admiring circle, rendering a lofty deference to her husband, and learning to fill the station God had assigned her. Fluent in conversation, ready at reply, the dangerous gifts of wit and sarcasm were held in reserve, or only employed to give point to sentiment or to put folly to shame. She drew around her the wisdom of age and the impetuosity of youth—the equal companion of both. The maturer years of life gave strength and force and depth to her character, and experience, ripening into rarer usefulness, threw over all these qualities of mind and heart a light, "shining more and more unto the perfect day." I have rarely known her to allude to the faults of absent parties. I have often known her to check fault-finding in others. I have seen her in all those conditions of life known to the world, and there is not the recollection of a word that seemed uncharitable, or a thought that savored of selfishness. For a year past she had seemed to approach me more closely, and while bestowing upon me a share of the affection she had lavished upon a brother, who, though dead, is speaking to-day—the grand embodiment of a sublime humanity—that near approach more fully revealed the elements of a character so pure, so unselfish, so Christ-like that her presence was felt to be an inspiration of holiness and zeal. And I think I may be allowed to cherish the hope that others were similarly impressed, and that all along through life a cherished memory may be drawing us nearer and nearer to that Savior who was her all in all. Look which way I will, I see that some busy hand has been employed; from the picture that adorns the wall to the thought that communes with God I recognize that presence, and feel how still the world has grown. One by one the links by which we seemed to touch God are snapped, and the human sympathy which drew us toward God has left us to solitude and to tears. Without the Bible remonstrance would be just, as submission is proper now. We shall miss her when happy children sing of heaven; we shall miss her from the communion and from the Sabbath worship; we shall miss her from the prayer meeting and the seasons of benevolent labor; we shall miss her charitable hand, her prudent counsel, her diligent zeal, and the steadiness of her upward, onward step; we shall miss from the life-current of society the flow of a refreshing fountain, and sigh that the remorseless grave should consume so much of human joy and human hope. We shall miss her from the social circle and in the hallowed home; but, present with us in the charm of holy living, we shall be stimulated by her zeal and strengthened by her faith in God. Tradition shall tell of her virtues to children's children, and the monumental marble shall keep watch over her grave until "the earth and the sea shall give up their dead."

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DR. MARVIN says that every year 3,000,000,000 pounds of tea, 220,000,000 pounds of coffee and cacao, 25,000,000 pounds of opium, 200,000,000 pounds of haschisch, and 865,000,000 pounds of tobacco are consumed. Now add the quantity of arsenic and alcoholic liquors used, and the figures open into a wilderness. It has been estimated, perhaps rashly, that of alcoholic liquors there is an aggregate product every year enough, if collected into one sea, to keep afloat the united navies of the world. Added to all this, strychnine has been pressed into service, and is used in India in doses of one-sixteenth of a grain. The Polynesians make themselves drunk with a liquor prepared from pepper (*Piper inebrians vel methysticum.*) The Kamschatkans use the *Agaricus muscarius*, and many of the Eastern nations use betel-nut.

## Epidemic Death-Roll

OF THE M. E. CHURCH AT SHREVEPORT, LOUISIANA.

At last the pestilence is stayed; the enemy has withdrawn from our gates, and the survivors emerge from the thick darkness of the "frowning Providence" like so many troops emerging from a fearfully disastrous siege. The first cases of the yellow fever occurred here in the middle of August; the last cases were in the early part of the present month; so that we have been at the mouth of the valley of the shadow of death for more than three months, struggling against the forces of the King of Terrors. We begin now to gather up the lists of the dead, and to count the losses sustained by our churches and Sabbath schools and benevolent organizations and the like. The total number of deaths recorded is seven hundred and sixty-eight; the unrecorded ones would augment this number to eight hundred at least. Of these one hundred were colored people. When it is recollected that not more than ten thousand white people remained here after the breaking out of the epidemic, it will be seen from these figures that a third part of them died—a terrific mortality indeed.

The Methodist Church has suffered a loss of twenty-two members, including three of the board of stewards. Our Sabbath school has lost twenty-three members, including four teachers. Here are the names of the church-members, with some memoirs attached:

HARRY WALTERS, aged twenty, died September 10. He had been a faithful member of the church for the past two years, but was religiously inclined from childhood. He was remarkably free from the vices so common among youth. He always took more delight in the service of God than in the service of the world. In life he loved Jesus as his Savior, and in death he but fell asleep in the arms of Jesus. Dear Harry is at rest.

MRS. VIRGINIA HAMILTON, aged thirty-nine, died September 11. She was the daughter of George W. Johnson, Esq., of Florida, and was married to Colonel W. E. Hamilton, of Shreveport, December 22, 1853. She was converted and joined the church in Fillmore, Louisiana, in 1855. Sister Hamilton was an elect lady truly. Her religious life was not very demonstrative in the public congregation; but a deep vein of piety ran through all her "walk and conversation." She possessed, in an eminent degree, "the ornament of a meek and quiet spirit." She was greatly esteemed and beloved by all of us. Her husband and five children survive.

MRS. FANNIE S. FLEMING, aged twenty-two, died September 13. She was the daughter of Colonel J. M. and Mrs. M. E. Sandidge, of New Orleans. In January, 1870, she joined the Caroudelet Street church, New Orleans, was married soon after to Mr. W. F. Fleming, of Shreveport, and moved here at once, bringing her church letter with her. Sister Fleming was distinguished among us for great gentleness and tender-heartedness, and for warm devotion to the church. She leaves a husband and two precious little children.

WILLIAM DYER, aged twenty-three, died September 14. He was a young man of excellent habits and much promise. In his death his mother has lost a most devoted son; yet "not lost, but gone before."

W. J. WATTS, aged thirty-seven, died September 15. He was converted and joined the church at Shreveport in 1858. He married Miss Martha Cooke in 1865; she and four children survive him. Bro. Watts was a very exemplary Christian—his life was a "living epistle" of godliness. All the interests of the church were dear to him. He was a man, too, of large-hearted benevolence. He was a man of prayer in the family as well as in the closet. He died praying.

J. J. HILL, aged twenty-eight, died September 18. He was but recently from Georgia, and had not yet moved his family here. He would have proved a useful member in our church; already he had taken a class in the Sabbath school, and was disposed to do what good he could among us.

H. H. LEE, aged twenty-four, died September 18. He was from New York, where he had been converted and joined the church early in life. He removed to Shreveport two years ago, and was becoming one of our most successful hardware merchants. He was a very valuable member of the church here; he was a man that would have strengthened into a strong pillar of it had he been spared to us. The scholars of his large class in the Sabbath school were devoted to him, and he to them. When the epidemic broke out he told me he had made up his mind to remain and take the consequences; that he was ready to live or to die, as it should please God. He nursed others until he was taken sick himself. The day before he died he assured me he had placed his case in the hands of the Lord, and was waiting the issue with calmness. A young wife, who was absent visiting relatives in New York, is left mourning, yet cheered with the hope of meeting again in one of the many mansions "of the New Jerusalem."

WILLIAM STRINGFELLOW, aged sixty-one, died September 19. For more than forty years he was a member of the church, and had served in every official relation. He loved all the peculiarities of Methodism and all the services of the sanctuary. No man was more regular in attendance nor more efficient in helping at our prayer meetings than he. He would sing or pray or exhort when called upon. Death found him ready and willing to depart. He leaves a wife and several children and grandchildren.

E. M. WOODRUFF, aged thirty-nine, died September 23. He had been a member of our church the past three years. Seldom was he absent from preaching or prayer meeting, and he was always disposed to be an active member of the church. Until he was taken sick himself, he was unsparing in his efforts to serve others during the epidemic. He leaves a wife and child.

MRS. MCEACHERN, aged thirty, died September 24. An excellent woman. She had been living in widowhood for the last two years. She leaves two precious little children.

A. P. PAGE, aged thirty-eight, died September 26. He was one of the most conscientious, consecrated, God-serving men I ever knew. According to his means, he was the most liberal giver to the Lord's treasury in a church where liberality abounded; and according to his capacity he was the most efficient worker in said church. His labors for the church, like his gifts to the church, were never rendered grudgingly, but always cheerfully. In losing him we also lose by removal his estimable wife and dear little boy.

MRS. E. F. HALL, aged thirty-six, died September 26. She was the daughter of Bro. Cook, Elysian Fields, Texas, and was married to H. G. Hall in 1860. She was one of the most devout women in our Israel.

H. G. HALL, aged forty-two, died three weeks after his wife. He was judge of Caddo parish court at the time of his death. He was a man of superior order of intellect. He was learned in the Scriptures and in theology, in science and philosophy. At the last General Conference he was present as a lay delegate from our Annual Conference. Three young children survive him.

C. W. LEWIS, aged thirty-five, died October 1. He was once a very active member of the church at this place. He prayed much unto God in his last sickness.

ALFRED SAVILLE, aged thirty-six, died October 8. He came here from Memphis during the epidemic to take charge of the telegraph office after the death of its superintendent. He identified himself with our church here at once, but the brave brother was not spared to us long. The day he died he spent in praying and singing, and in exhorting the devoted young men around him to seek the salvation of their souls. His end was triumphant.

JOHN W. STUART, aged forty, died October 9. He was a brother of Rev. Charles B. Stuart, president of Mansfield Female College. He experienced and professed conversion during his sickness, and died in full assurance of the inheritance of everlasting life through our Lord Jesus Christ. He leaves a wife and several children.

MARY GILL, aged twenty-six, died October 12. She was a member of the church here for several years, and was one of our most regular Sabbath school teachers.

W. ROSE, aged fifty-two, died October 20. He was married to Miss Harriet E., daughter of Rev. Mark McCutcheon, in 1855. She and four children survive him. His three oldest children—Mary Lizzie, aged seventeen; Charles Samford, aged fourteen; and Alexander Moss, aged twelve—died but a few days before himself. Bro. Rose was a man of great energy, and was quite successful in business. For several years he has been one of the stewards of our church.

MRS. M. E. ALSTON, aged fifty, died October 20. She had been a widow for some years, and was greatly devoted to her many children. She died in great peace.

WILLIAM HEFFNER, aged twenty-five, died November 3. He joined the church at twelve years of age. He was a very upright young man. After nursing several relatives and friends during the epidemic, the noble fellow was taken sick with the fever himself and died.

J. M. NABORS, aged twenty-four, died at Mansfield, Louisiana, whither he had gone for refuge shortly after the breaking out of the epidemic.

REV. J. C. BLACKMAN, aged sixty-four, died November 24. He was a local preacher for more than twenty years. He moved to this place last winter. He died in the faith.

J. W.

SHREVEPORT, December 10, 1873.

## Obituaries.

OUR friend and brother, JAMES A. STEWART, died of apoplexy, at his residence in Macon, Mississippi, November 27, 1873, in his sixty-fourth year.

He was a cultivated, intelligent man, useful and beloved by society, a devoted husband, an affectionate father, a kind and obliging neighbor. He was a member of the Methodist Episcopal Church South, and was regarded by his brethren as a good man and true. The community and the church have suffered loss in the death of this worthy Christian gentleman, but most of all will his loss be felt by his wife and children, to whom, in this hour of deepest bereavement, we tender our sincere sympathy and condolence. The light of your loved and honored one's example still shines upon you, and his spirit, from its beautiful home in heaven, calls to you, and bids you battle in hope with life's ills and sorrows, assuring you that the hereafter will all be joy and peace if you follow Jesus here.

E. E. HAMILTON.

JOHN JENKINS MCCARROLL was born near Lake Providence, in Carroll parish, Louisiana, October 17, 1855; and died at his father's residence, in St. Louis county, Missouri, on the fifth of November, 1873.

The life-long convictions and conduct of our dear young brother were decidedly religious. A purer and more manly young heart and life his pastor has never known. Our weak, short-sighted faith sometimes halts to contend with God for exciting within us such high hopes, only so soon to be blighted. But God's loving answer drives us to distraction and mutinous unbelief, or subdues us into sweet submission and faith: "Won't you trust me? Are you willing for a short while to know only in part?"

Bro. Harp, of the Louisiana Conference, dedicated to God, by baptism, our dear young brother in his infancy. Some months before his death he professed conversion, and three or four weeks before his departure he was received into full membership in the Methodist Episcopal Church South at Eden chapel, St. Louis Conference.

His fatal disease, congestion of the brain, completed its deathly mission in about forty hours. His eclipsed consciousness, struggling to express itself in fragments of hymns and broken prayers, was like glimpses of an archangel rising amid the black and broken fragments of a storm.

Johnnie—pure young spirit—with thy sad mother, with thy poor, afflicted father, and thy waiting brothers and sisters, we ardently hope to come and greet thee in our eternal home!

IRL HICKS, Pastor.

[The parents of the subject of the above notice are among our earliest friends. May God bless and sustain them in this hour of deep affliction. EDITOR ADVOCATE.]

MR. EDITOR: This short sketch will bear you the sad intelligence of the death of our much-esteemed brother, URBANE E. TRAVIS. After lingering for several months he passed from earth to the church triumphant, on the fifteenth of November, 1873, at the ripe old age of sixty-four years, four months and twenty-five days. In the death of this good man the community has lost one of her most honored citizens, and the Methodist Church South at Delhi one of her official members. He was punctual in his attendance on the sanctuary when able. The pastor realizes a vacant seat in the church, but doubtless none feels the loss or realizes the absent link so much as his disconsolate widow and orphan children, who are left to mourn his loss; but your loss is his eternal joy, for he is the companion now of saints in glory, and is enjoying "that rest that remaineth to the people of God."

G. M. L.

FLOYD, Louisiana.

RICHARD WRIGHT BROWN died near Prattville, Alabama, December 10, 1873. He was born October 5, 1833, and was converted and joined the Methodist Episcopal Church South during a revival in Indian Hill church, in 1847, being in his fourteenth year. His whole conduct through life was such as won and preserved the confidence of all who knew him. Honesty, in its most scrupulous exactness, was his distinguishing virtue. His piety was unobtrusive but sincere, his experience well defined, and his whole character well proportioned. He illustrated, in a remarkable degree, what true manly courage may accomplish: Having lost an arm in the Confederate service during our late war, instead of resigning himself to what seemed to be a dependent condition, by force of will he acquired such use of one hand as enabled him, by his own labor in farm-work, to build up his fortune rapidly. What a rebuke to those who, with all their members, have been wasting life in fruitless laments over losses, or perverting it by shrewd turns to get gain! The example of such true Christian manhood should not be lost to the church and the country. Bro. Brown was prevented, by the nature of his disease, from giving a dying testimony; but he testified while living, which is better. He leaves a wife, to whom he was united in matrimony on the sixth of last March, to mourn his loss. May God attend her with his comforting and saving grace.

E. S. SMITH.

DIED, of paralysis and heart disease, at Walnut Grove, Mississippi, November 7, 1873, MRS. MARTHA HENDERSON, in her sixty-sixth year. Another mother in Israel has gone to rest. Mother Henderson was born in South Carolina; professed religion and joined the Methodist Episcopal Church at a camp meeting, held at Antioch camp ground, Jasper county, Georgia, in 1833; was married to David Henderson in 1837; and emigrated to Mississippi in 1854. For forty years she followed Christ. Nineteen years of that time she was a bright and shining light in the church at this place. Few such women as Mother Henderson have lived at this day and time. She was devotedly attached to the church of her choice, but also loved and worshiped with all Christian people—was never heard to speak evil of any. She enjoyed that religion that imparts "love, joy and peace." I never in life saw her temper ruffled. She wore almost a perpetual smile upon her countenance, which shed a halo of gladness, joy and light in her own household, in the community and in the church. She was one of the kindest companions, one of the best of mothers, and one of the brightest Christians in our midst. She was truly "an Israelite indeed, in whom there was no guile." Her household are left desolate, but they "weep not as those who have no hope."

She lived to see all her children grown and married, and all converted and brought into the fold of Christ with herself and her husband. Often have we bowed together around the public and the family altar; often have we heard her shout the high praises of her Redeemer, and tell of the love of Jesus and her prospect of heaven. Truly she has left us all an example worthy of our imitation. Her seat was never found vacant in the house of God without a reasonable cause. The last ten years of her life she was the child of affliction to a greater or less extent—suffering with heart disease—but was never heard to murmur. She was stricken down on the morning of the twenty-sixth of October, and from that hour till her death she suffered as but few have to suffer; was conscious a greater part of the time, and tried very much to talk to her companion, children and friends; but alas! her paralyzed tongue would allow her to utter only a few words that were intelligible; yet her countenance would brighten and tears of joy run down her furrowed cheeks as the writer of this would sing and pray with her, and talk to her of the love of Jesus and her home in heaven. For twenty-four hours previous to the last moments she seemed to suffer less, and died without a struggle, as we were singing, praying and weeping around her bedside.

IRVIN MILLER.

No grain so small that not an ear contains;
No ear so small but yet the harvest gains;
No thing so small but teaches that God reigns.

The Christian Advocate.

THURSDAY, DECEMBER 25, 1873.

*THE MORNING MOON.*

The gold moon turns to white:
The white moon fades to cloud;
It looks so like the gold moon's shroud,
It makes me think upon the dead.
And hear the words I have heard read,
By graves for burial rite.

I wonder now how many moons
In just such white have died;
I wonder how the stars divide
Among themselves their share of light;
And if there were great years of night
Before the earth saw moons?

I wonder why each moon, each sun
Which ever has been or shall be,
In this day's sun and moon I see;
I think perhaps all of the old
Is hidden in each new day's hold;
So the first day is not yet done!

And then I think—our dust is spent
Before the balances are swung;
Shall we be loneliest among
God's living creatures? Shall we dare
To speak in this eternal air
The only discontent?

## Religion and Science.

From the excellent address by J. Lawrence Smith, late president of the American Association for the Advancement of Science, at Portland, we take the following extract:

Reference has already been made to the tendency of quitting the physical to revel in the metaphysical. More special reference will be made here to the proclivity of the present epoch among philosophers and theologians to be parading science and religion side by side, talking of reconciling science and religion—as if they have ever been unreconciled. Scientists and theologians may have quarreled, but never science and religion. At dinners they are toasted in the same breath, and calls made on clergymen to respond, who, for fear of giving offense, or lacking the fire and firmness of St. Paul, utter a vast amount of platitudes about the beauty of science and the truth of religion, trembling in their shoes all the time, fearing that science may take away their professional calling. Instead of uttering in a voice of thunder, like the Boanerges of the gospel, that "the world by wisdom knew not God." And it never will. Our religion is made so plain by the light of faith that the wayfaring man, though a fool, cannot err therein. I firmly believe that there is less connection between science and religion than there is between jurisprudence and astronomy; and the sooner this is understood the better it will be for both. Religion is based upon revelation, as given to us in a book, the contents of which are never changed, and of which there have been no revised or corrected editions since it was first given, except so far as men have interpolated—a book more or less perfectly understood by mankind, but clear and unequivocal in all essential points concerning the relation of man to his Creator—a book that affords practical directions, but no theory—a book of facts, and not of arguments—a book that has been damaged more by theologians than by all the pantheists and atheists that have ever lived and turned their invectives against it. And no one source of mischief on the part of theologians is greater than that of admitting the profound mystery of many parts of it, and almost in the next breath attempting some sort of explanation of these mysteries. The book is just what Richard Whately says it is, namely: "Not the philosophy of the human mind, nor yet the philosophy of the divine in itself, but (that which is properly religion) the relation and connection of the two beings—what God is to us, what he has done and will do for us, and what we are to be in regard to him." Now science on her part has her records; they are discovered truths in the relations that man bears to the animate and inanimate kingdoms around him, so far as they are discovered by him from time to time; but as he has to proceed in his labors with imperfect instruments, and often equally imperfect senses, he has to correct himself over and over again, and his observations and theories, especially the latter, make frequent shifts, each time supposing that the true one has been reached.

For the last fifty years or more the unity of the human race has been a most prolific subject of investigation and discussion, until it was generally conceded that there must have been more than one origin for the different races. In fact, theologians had already entered on that mischievous work, called reconciling science and religion, and saying, after all, there was some little mistake in the biblical record on that subject; and, if the author would only permit it, would be well to make a correction just there. But this could not be done, and there it stood, that all men were of one flesh. But science, restless, changeful, moved on; and to-day the unity of the human race is insisted on by nearly all the leading naturalists.

One other example I give under this head, and I have done. The book of science teaches that the sun is the source of all light and heat; yet in that post-prophetic chapter of the book of our religion it is said that the creation of the first day was light, and not until afterward was the sun created. And this was again a stumbling-block to theologians, and many wished that Moses had been a little more particular. But science tells us that if we can imagine one to have been placed on our globe before it had consolidated, he would have seen vast seas of vapor floating around and far above it, shutting out the very light of heaven; so that darkness brooded over the waters; and that the first benign influence that smiled upon the earth was the light struggling through the dark mist, and the prophetic eye, either on the plain, in the valley or on the highest mountain-peak, would not behold whence it came, and might exclaim in sublime poetic ecstasy: "God said, Let there be light; and there was light." And not until, perhaps, ages after that did the bright orb of the sun reveal itself to the prophet as the source of this light.

So I say, let our book of religion stand as it is. If it be not of God, it will come to naught. And let science search for truth; and if it mistakes its results it is certain to correct them in time, for the causes of its perturbations are as surely discovered as Leverrier and Adams discovered those of Uranus. Science and religion are both traveling to the same great point—toward the Author of all truth, yet by two very different roads. Science treats of certain mathematical axioms and principles, recognizing matter and certain forces or modifications of an energy innate in matter, as heat, light, electricity, etc.; religion is guided by its axioms and principles, as faith, love and hope; and with these it is expected to work out its great end in the present and future of mankind. Science is nature revealed; religion is nature's God revealed; and neither the one nor the other can be without its axioms, incapable of demonstration. Faith is as much an energy of the immortal as heat is one of the energies of matter. We know heat by its phenomena alone, and we know faith in the same way, its phenomena proving its existence as well to the child as to the man, to the learned and the unlearned. That many a scientist will be swallowed up in pantheism from want of patience, is to be expected; and I regret to acknowledge, with Hartmann, "will maintain that creation is a cause, existence a misfortune, life a deepening disappointment, and that the extinction of personal consciousness is the only salvation;" but many more will enjoy the double felicity of arriving at the great end, sustained both by science and by religion.

THE PRAYER-GAUGE.

I cannot close this part of my subject without reverting to the tendency of certain men of science to make physical experiment the test of all truth. Even prayer and Divine Providence influencing affairs in this world, must become subjects for experiment; and if the results be not in accordance with these experiments, then suspicion is to be cast on faith. This has been truly explained as coming from the spirit of an age which strives to make natural science the all in all of wisdom, and begins with nature instead of beginning with God, and ends with burying man, and even God, within physical conditions, and assigning to the supreme Spirit the impersonality that is usually ascribed to material nature; and all this in spite of the fact that profound philosophers have believed in there being a consciousness subject to influence above their sense.

In this matter of subjecting faith to physical test by what is now commonly called the "prayer-gauge," philosophers of the most advanced school differ very widely in their opinion, and that remarkable pantheist (or pessimist,) Edward von Hartmann, probably the most remarkable man of that school since the days of Spinosa, who believes only in nature, yet ranks with the old patriarch in his idea of the power of faith, or something next akin to it; for he calls all mankind to "combine together in one grand act of self-abilition, and to resign the very faculty of will by a mighty concert, not of prayer, but of self-renunciation, by the help of such means as art and science may apply, and by such perfection of the magnetic telegraph as shall enable them all at once to will *not* to will any more, and so to bring all conscious personal life to an end by an absorption in the almighty and unconscious spirit." Not the most ascetic religious devotee could exhibit more unbounded confidence in the power of faith, subverting not only the laws of nature, but nature herself, as is expressed in those views.

In fine, then, gentlemen, let us stick to science—pure, unadulterated science, and leave to religion things which pertain to it, for science and religion are like two mighty rivers flowing toward the same ocean, and before reaching it they will meet and mingle their pure streams, and flow together into the vast ocean of truth which encircles the throne of the great Author of all truth, whether pertaining to science or to religion. And I will here, in defense of science, assert that there is a greater proportion of its votaries who now revere and honor religion in its broadest sense, as understood by the Christian world, than that of any other of the learned secular pursuits.

## Far-Fetched Seasonings.

Mrs. Fannie R. Feudge gives in the August number of *Lippincott's Magazine* a really entertaining article on the "Fruits and Flowers of the Tropics." It describes an excursion which she enjoyed among the various plantations of the Island of Singapore, and furnishes much that one would like to know concerning the appearance and manner of cultivation of "crops" of which we are acquainted only with the prepared and imported products. First, we are taken to a pepper-garden, cultivated by Chinamen:

"First, we strolled over a plantation of black pepper, cultivated by Chinamen. The vine is a creeper with a knotty stem that, if unpruned, will reach the height of nearly thirty feet, but in order to render the vines more productive they are kept down to about a dozen or fifteen feet, and each is trained over a separate pole or prop. At each joint of the stem the plant puts out its fibrous tendrils, grasping the prop, and so climbing to the top. Whenever a vine happens to trail on the ground, these tendrils, like strawberry 'runners,' shoot into the earth, but then they bear no fruit. The branches are short, brittle, and easily broken; the leaves deep green, heart-shaped, and very abundant; and the blossom, a cluster of small white flowers, almost destitute of odor. The fruit hangs in long clusters of some forty or fifty grains each, somewhat after the fashion of the wild grape, though much more diminutive in size. Until after it has reached its full size it is green; when at maturity, of a bright red, and black only after it has become thoroughly dry. When the berries begin to redden the bunches are gathered and spread upon mats in the sun to dry; then the corns soon wither, turn black and drop from the stems, becoming thus the shriveled black pepper known in commerce. What is known among us as white pepper was formerly supposed to be a different species from the black; but the sole difference is in the curing; that intended for white pepper being placed in baskets under water, until sufficiently swollen for the exterior pellicle to rub off by rolling in the hands after being again dried in the sun. The plants are propagated by cuttings, which are generally placed some six feet apart, sometimes being trained over the trunk of an old tree, and at others over a strong stake. The vines commence bearing the third year, and continue to do so for a dozen or more, when they are rooted up, new ones having been previously planted to take their places."

COFFEE.

She next called at a plantation of gambier—a substance used in dyeing and tanning; the plant of which, it is said, will not flourish if touched by a woman—and the next at a coffee plantation:

"Our next call was at a coffee plantation, where we saw sixty thousand young and healthy coffee-trees, and two-thirds of them in a bearing condition, yielding in the aggregate not less than fifty thousand pounds of dry coffee per annum. The trees are beautifully formed, and rise naturally to the height of sixteen feet or more, but when under culture are kept at five or six feet for the convenience of collecting the ripe fruit. They are planted in rows, the leaves grow opposite each other, and many sessile flowers are produced at their insertion. The blossoms are pure white, and when the plants are in full bloom nothing can exceed their beauty or fragrance, the branches looking as if frosted with snow, while the air is filled with the delicate perfume. But the scene is brief as enchanting; the flowers fade a few hours after they are full blown, to be succeeded by tiny berries that are at first green, then a yellowish red, and finally ripen into a rich crimson or purple; after which, unless gathered at once, they shrivel and drop from the tree. This is about seven months after the blooms make their appearance. The pulp is torn off and separated from the seeds by means of a machine, and the grains, after being thoroughly washed, are dried in the sun and put up in bags. Chek Kongtwau, the Chinese proprietor of the plantation, not only walked with us over his grounds, and answered all our questions with exemplary patience, but insisted that we should go into the house, be presented to his wife and partake of a lunch. He regaled us with tea and coffee of his own growing and curing, excellent turtle-steaks, boiled rice, and curry made of shrimps and cucumbers stewed together. For vegetables there were the Malay lobak, a tender white radish, and the cocoanut bud stewed in the milk of the ripe fruit; and as dessert we had placed before us, for the first time, the far-famed durian, so universal a favorite among Orientals as to command a higher price than any other fruit in market, yet so abominably disgusting in smell that the olfactories of few strangers can tolerate its approach. To me the odor seemed precisely that supposed to be produced by the admixture of garlic and asafœtida; and as a plate piled with the rich golden pulp was placed before me by our hostess, I came so near fainting as to be compelled to seek the open air. The old Chinaman followed me, and, when he had learned the cause of my imlisposition, laughed heartily, saying: 'Wait a year or two. You have not been in the country long enough to appreciate this rare luxury. But when you have become initiated into a knowledge of its surpassing excellences, never an orange, pineapple or other fruit will you touch when a durian can be had.'"

To the vandal declaration which one often hears in these days, and which asserts that there is no practical utility in the study of the ancient classics, a singular and complete refutation has recently been made in France. The French police were struck this summer with the extraordinary number of wooden rocking-horses for children which were being imported into France. Now in that country, however it may be in this, the policeman is a suspicious animal, having a provoking habit of being always around, of putting this and that together, and of thrusting his penked official nose into other people's business. Seeing, therefore, this sudden invasion of France by vast herds of hobby-horses, and wondering at this extraordinary "demand of French babies for wooden equitation," he began to think what it could all mean. At this point the policeman's well-known devotion to classical study served him in good stead. He remembered reading in his Homer how Troy was ruined by one wooden horse; and he resolved that France should not suffer in a similar way from some hundreds of them. He captured one of the creatures, disemboweled it, and discovered that its body was full of fine foreign cigars—an ingenious but short-lived device of the smugglers.—*Christian Union.*

A few days since a man well known in New York society—not young, and who could not dance—was sitting at a party near a young lady, and watching the mazes of the "German." He turned to her, knowing her well, and said: "I wish you would let me put my arm around your waist." Of course she looked at him in amazement. "Oh!" said he, "you know I can't dance, but I don't see the difference. All these young men have their arms about the girls' waists, and why should not I have the same privilege, though I sit still?"

Two little girls were comparing progress in catechism study. "I've got to original sin," said one. "How far have you got?" "Me? Oh! I'm away beyond redemption," said the other.

*MEMORY.*

How oft in silence, secretly, alone,
We wander back along the traveled road
Of life which lies behind us! There we strode
With buoyant step; and there, with many a groan,
We picked a painful way from stone to stone,
Which barred our path; one while a weary hill
Defeated ardor; then, again, a pool
In [illegible] chasms lay. All are past and gone,
But not forgotten. Standing, as we seem,
Inside One wall which hides formerly,
The long-lost past behind us gives a hope
And faithful promise of security,
But none of ease; or else there were no scope
For trust in God, and life were but a dream.

*Chambers' Journal.*

## Original Letter of George Washington.

The following original letter from "the Father of his Country" has been recently presented to the library of the Theological Seminary at Princeton by Captain and Mrs. John S. Gulick, now residing near Princeton. It is understood that this letter, hitherto unpublished, was written to a youth in the family of Washington, and relative of Mrs. Washington, and that it had been in the family of Mrs. Gulick (formerly Miss Milligan, of Virginia) for two generations. It is as follows, precisely as written:

"System in all things should be aimed at; for in execution it renders everything more easy. If now and then, of a morning before breakfast, you are inclined, by way of change, to go out with a gun, I shall not object to it, provided you return by the hour we usually set down to that meal.

"From breakfast until about an hour before dinner (allowed for dressing and preparing for it, that you may appear decent,) I shall expect that you will confine yourself to your studies, and diligently attend to them, endeavoring to make yourself master of whatever is recommended to or required of you.

"While the afternoons are short, and but little interval between rising from dinner and assembling for tea, you may employ that time in walking or any other recreation.

"After tea, if the studies you are engaged in require it, you will, no doubt, perceive the propriety and advantage of returning to them until the hour of rest.

"Rise early, that it may become familiar, agreeable, healthy and profitable. It may for awhile be irksome to do this; but that will wear off; and the practice will produce a rich harvest forever thereafter, whether in public or private walks of life.

"Make it an invariable rule to be in place (unless extraordinary circumstances prevent it) at the usual breakfasting, dining and tea hours. It is not only disagreeable, but it is also very inconvenient, for servants to be running here and there, and they know not where, to summon you to them, when their duties, and attendance on the company who are seated, render it improper.

"Saturday may be appropriated to riding, to your gun, or other proper amusements.

"Time disposed of in this manner makes ample provision for exercise and every useful or necessary recreation; at the same time that the hours allotted for study, *if really applied to it*, instead of running up and down stairs, and wasted in conversation with any one who will talk with you, will enable you to make considerable progress in whatsoever line is marked out for you; and that you may do it is my sincere wish.

GO. WASHINGTON.

MOUNT VERNON, 7 January, 1798."

*New York Observer.*

A Nova Scotia Tide.—The scenery here is remarkable only in a single point, and that is the rise of the tide-waves. A gentleman said to me: "When I go away abroad, and in different lands, they boast of their many advantages, I always stump them by asking: 'How high does your tide run? Ours rises sixty feet.'" The valleys and meadows that reach along the basin look very much like other fertile valleys. The orchards, on the fruit of which Longfellow still gives an annual premium, look just like the orchards of Eastern States. And the farm-houses differ from those in Maine and New Hampshire only by being a little more antique. But the tide is an institution. Every farmer on the lower land has a dike to keep the Atlantic ocean from stealing his chickens and other things. When the tide is out many miles of fine pasture offer a tempting bite to the cattle. They have learned, however, to be cautious, for, when it comes in, the herd are put to their mettle to keep ahead of it. The pigs of Nova Scotia, differing from all their cousins, are especially shrewd on this subject. They follow the tide out closely to feed on the fish it strands in its rapid retreat. The finest runner takes the lead, keeping nearest the outbound wave, with one eye on the crabs and the other on the tide. The instant the tide turns, and takes its first backward step, the porcine leader sounds a shrill note of alarm. The moment it is given the whole herd, without waiting for another bite, start for the highland, making such time as only Acadian pigs can. They never get fat, as that would interfere with agility and their mission in life, which is to keep ahead of the ocean.

The following is given as the origin of the penny-postage movement in Great Britain: Rowland Hill saw a poor woman, whose husband was away, look earnestly at the outside of a letter from him, and then decline to take it—the postage was too great. He expressed his sympathy, but when the postman was gone she explained that the letter was "all outside." Her husband and she had agreed on signs and tokens to be conveyed by lines and dots and variations of the address, so that she could learn without fee that he was well or ill, was coming home soon or wished her to come to him, or would send her money next week, and so on. The future reformer thought it a pity the poor should be driven to such shifts, and undertook to secure cheap postage for the people, and did it almost unaided.

How has the little busy moth
Improved our winter furs!
From eating muffs and seal-skin hats
No camphor it deters.

## Religious Intelligence.

The French Protestants number less than 1,000,000 out of 36,000,000 of people.

The municipality of Naples has issued a decree prohibiting all Catholic processions in the streets of that city, as well as throughout all the ex-kingdom of Naples.

Through the exertions of Dr. McGirk the Cumberland Presbyterians have received eight hundred square miles of land in Venezuela for educational and missionary purposes.

The Synod of Baltimore, which includes the presbyteries of Baltimore, Newcastle and Washington city, reports an aggregate membership of 105 churches, 118 ministers and licentiates and 12,901 communicants.

The Baptist Preachers' Meeting, of Boston, have been discussing the question of substituting the Sunday school for one of the preaching services of the Sabbath. On a test vote, nearly every member in the association voted for the change.

There is quite a rapid increase in the number of Presbyterian churches in Spain. In 1871 there were but ten congregations; in 1872 there were sixteen; and this year a General Assembly was held in Madrid, and the church of that country divided into four presbyteries.

Considerable progress is being made by the Wesleyans on the Gold Coast of Africa in the initiatory work of providing a native Christian literature for the people. The primer and first catechism have been printed in the Fanti language, the primer and first and second catechisms in the Yoruba language, and the Pope primer and first catechism are now in the press.

Calcutta.—The English Baptist mission here is enjoying a good religious interest. The brother of Brojonath, of Khoostia, has been recently baptized, and the brothers are very useful in the mission work. They have given new life and hope to the mission. A great work in saving their native brethren is before them. Several are inquiring the way to the kingdom of God. The missionaries of the Northwest Provinces will meet at Calcutta the present season for their Annual Conference.

Presbyterians are sometimes called "blue." "The epithet," observes a religious exchange, "arose in this way: The distinct dress of the Scotch Presbyterian clergy was a blue gown and a broad blue bonnet. The Episcopalian clergy, on the other hand, either wore no distinctive dress in public service, or else wore a black gown. From this rose the contrasting epithets of 'Black Prelacy' and 'True Blue Presbyterians.' So says Dean Stanley in his lectures on the history of the Church of Scotland."

The Cumberland Presbyterian Church is extending its missionary work to Venezuela, and has recently secured a grant of eight hundred square miles of land for educational and mission purposes. The land is part of a grant of two hundred and forty thousand square miles to an English and American trading company, made by the government of Venezuela for the promotion of colonization. The Cumberland Presbyterians have already sent missionaries to the Island of Trinidad, near by, and will soon occupy this new field.

Christianity Not Declining.—The increase of communicants of evangelical churches in the United States for the last two years is 800,000, or a little more than eleven per cent. The same rate of increase for ten years would swell the number of communicants to 10,000,000. This does not clearly indicate the decline of Protestantism. We do not see cause for the alarm of some Christians and Christian pastors, lest rationalists, infidels and Romanists should take away our country and nation. The anticipation of defeat is neither wise nor courageous.

At Navuloa, in the Fiji Islands, the Wesleyan training institution took possession of its new premises last spring, the occasion being celebrated by a grand festival. King Cakobau presided, and about four thousand chiefs and people from all parts of the group of islands were present. The annual report stated that when the institution was established there were 54,000 nominal Christians in the islands, and now there are 109,000. Then there were 20,000 children in the village schools, now there are 50,000.

The Free Church of Scotland has been informed by one of its missionaries that within one month Mr. Taylor, an agent in the Province of Gujerat, India, had baptized fifty-eight natives, of whom forty were adults, and they have learned from the Rev. Dhanjibhai Nauroji, another of their missionaries, that native Christians in Western India had begun the missionary work on their own account. From Pietermaritzburg, South Africa, they have been informed that, after a week of united prayer, fifty-three persons had been added to the church, a considerable number of them being converts from heathenism.

The sixty Adventists who are waiting in tents on Terry's Island, in the Connecticut river, about seventeen miles above Hartford, were disappointed in not being called to depart on the fifth of November, the day announced for the end of the world. The choice of Guy Fawke's day is a queer coincidence; but the ascension of the Adventists, like that which was planned for the British Parliament by Guy, was prevented by causes beyond their control. They are, however, still hoping for the end of all things, and insist that it must come before the end of this year. It may be; the Hoosac tunnel is so near completed that the blows of the miners' drills are audible from the one heading to the other.

Publication Endowment.—The Southern Presbyterian General Assembly, during its sessions at Little Rock, Arkansas, adopted resolutions recommending that active measures may be taken to raise an aggregate sum of about $60,000, of which $13,000 are needed to complete the endowment of $50,000, the minimum amount originally proposed and ordered by the General Assembly to be raised for this purpose, while $45,000 are required for the purchase of a publishing house. The Assembly also directed that a special collection be made in all the churches on the first Sabbath in December, 1873, or as near thereto as practicable, for this purpose."

"Old Hundred" is a tune heard all over the world. A correspondent writing from Switzerland says he visited the Church of the Madeleine at Geneva: "As the sermon is preached at eight o'clock in the morning few are present, and the preacher himself, M. Duquet, reads the Bible, prayers, creed, etc., and gives out a psalm and hymn, one of which is sung to the familiar tune of 'Old Hundred.' It seems to the English listener as if that good old melody had also packed up its things and gone traveling with the rest of the world, when he hears it set to French words, and chanted out by a strong-voiced leader from the desk of a Genevan church."—*Northern Christian Advocate.*

A correspondent of the *Liberal Christian*, writing from Geneva of Pere Hyacinthe's preaching, bears such grand testimony as this: "Instead of a 'popular' topic, adapted to 'soothe, amuse or entertain' the audience, the great reformer, as I have come to consider him, stands up 'full of the Holy Ghost,' and, without any parading of himself, preaches to the people as Jesus used to, to the Jews, 'Repent ye, for the kingdom of God is at hand!' or as Paul used to, to the Athenians, 'The times of this ignorance God winked at, but now he commands all men everywhere to repent.' Even to me, Unitarian, strong and zealous as I am, there is something inexpressibly attractive both in the religious services and in the religious personality of Pere Hyacinthe."

The Old Catholics in Switzerland number over fifty congregations, of which five are settled parishes, with their own priests, eleven are congregations not having their own priests, but forming parts of missionary circuits, five are church districts, and thirty-one are Vereins. The cause is impeded by some difficulty which exists in Germany of finding priests who will venture to join the movement. A fund has been started for the education of candidates for orders, to which the town of Solothurn and the government of Berne have already contributed liberally. Dr. Herzog, of Olten, and Michelis are among the persons named for bishop. The meeting of the Westphalian leagues of Old Catholics at Dortmund, on the tenth of October, was signalized by the formation of a Verein of fifty-two members.

At the Church Congress recently held in Bath, England, Sir Bartle Frere read a paper on foreign missions, in which he argued that the church should send forth among the barbarous heathen a "full representation of a civilized community, thus allowing missionaries to undertake other work besides mere preaching." He instanced the Moravians, Germans and Roman Catholics as having successfully acted on this principle, and described a settlement at Zanzibar of French missionaries from Alsace, which was self-supporting, because, in the carrying on of a large and successful farm, they taught their converts the arts of civilized life. He spoke with special emphasis of the great results brought about by Bishop Mackenzie and Bishop Tozer in the Central African mission, which could only be produced by sending out a "Christian community," instead of a bishop with one or two clerical assistants.

For the first time in their history the Primitive Methodists of England held, on the last Monday in September, a missionary meeting in Exeter Hall. This unpretending body of Christians has of late years grown with great rapidity. "In 1830 the number of its members was 33,535—there are now 160,658; 234 traveling preachers and 2,719 local preachers in 1830 were contrasted with 1,005 traveling preachers and 14,751 local preachers in 1873. In 1830 the return of 420 chapels included all the rented rooms and all sorts of odds and ends of places of which the Primitive Methodists so readily availed themselves; now the number was 6,352. The missionary income, which in the year 1830 was set down at £243 1s. 9½d., has now increased to £32,000. The book-room in 1830 had a capital of £2,016 18s. 5½d., and the profits of the year were £75 5s. 3½d.; the capital is now £12,000, and the yearly profits upward of £3,000.

The Bible in Bengal.—A decision of the Bengal government in favor of Bible circulation in that immense presidency, numbering some 65,000,000, has been just given by the Lieutenant Governor, Sir George Campbell. It is addressed to the convener of the committee of the Calcutta Bible Society, and is to the following effect: "Sir, with reference to the Rev. J. E. Carlyle's letter, dated July 10, 1873, offering to supply copies of the Bible to the libraries of all the schools and colleges in Bengal, I am to convey the thanks of the Lieutenant Governor for the society's offer. The Bible is already in the library of some government schools and colleges; but as government has no specific information whether it is supplied in all, the director of public instruction will be requested to assist you in distributing English and vernacular copies of the Bible to all government schools and colleges, if you think proper to supply them. The dispatches of the home government quoted by you plainly lay down that the Bible should be kept in the libraries of government schools and colleges." The only exception made to this general principle by the government is in reference to the village patshallas or primary school, where "it is feared" by the government that a general distribution might "arouse suspicion, and do little good."—*Christian Intelligencer.*

When we are alone we have our thoughts to watch, in the family our tempers, and in company our tongues.—*Hannah More.*

# The Christian Advocate.

Organ of the Alabama, Mississippi and Louisiana Conferences of the M. E. Church South.

THURSDAY, DECEMBER 28, 1872.

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## Christmas Greetings.

The day has come again, and we wish our readers joy. The world has a Savior. He came into the world, and he came to stay. His birth has made a new world of the sin-cursed and death-stricken earth. The mystery and the glory of the incarnation stirred the universe. The wise men of the East were drawn to the spot where the holy child was, the heavenly powers broke into song over the event which was to rise above all epochs in history, and we may well believe that satan was startled by the long-predicted advent.

Christ in the world! This is the import of our Christmas. He came, and his work of redemption is going forward. The babe is now the crowned and mighty King. His kingdom is come, and is coming. His presence is felt in every land, and every year increases the number of those who join in the anthem of praise. A world without a Christ! Could anything be more drear and dark than life without the consciousness that he has come, and that he came to be with us forever? In spite of its tears and sorrows and death, life is grand and beautiful as it stands lighted up and transfigured by the Sun of righteousness. The general joy is from this great fact. It may have a low expression and be often perverted to base and sensual gratifications, and the most of those who join in the annual festivities may have little apprehension of the indescribable glory of the redemptive plan, but the sentiment has become rooted and universal that a Savior, God's only-begotten, was given as the manifestation of infinite wisdom and love.

Happy for us if we may realize to-day that we have a Savior in our hearts. Christ is in history, his gospel has entered into the civilization, the thought and the worship of the world at large. But we must bring the child, Jesus, into the family circle and into the domestic gladness and reunions which mark the occasion. Parents and children and household associations are drawn around this consecrated center of all love and happiness, and all should feel how completely their sweetest pleasures and brightest hopes grow out of him who was born in Bethlehem of Judea, and whose infant form was laid in the rude manger. Let the children be glad; and yet it should not be a Christless Christmas, as is too often the case. It is peculiarly their hour, as the Redeemer was a child, and as they are in a special sense the objects of his love. Their joy is due to Jesus, and Christian childhood is invested with a happiness unknown to the childhood of heathen and pagan lands. The blessings which the gospel brings to little children are among the most wonderful and striking of all. They ought to cry Hosanna, and to be first to bring their tribute of praise, and to crown the Savior Lord of all. The child Jesus was a gift to the childhood of the whole world, and therefore let the children sing and let them be glad. Christ in the family, at the fireside, at the well-spread board, and amidst the groups of reunited kindred. So it should be. Not revelry, dissipation and sensual indulgence, but a sense of Christ's presence at the feast, and as the revered and honored guest of every house. He stands at the door and knocks, and most happy is that home to which he is admitted.

Christ in the heart! This should be the crowning experience. Always in the heart, but especially to-day. His felt presence and grace in the soul are essential to our happiness, and are also needed to keep us from the hurtful and silly dissipations so prevalent. The devout believer will not be in sympathy with the reckless merriment and intemperate revelries which too much characterize the holiday season. He will, however, turn more than ever to Jesus as his hope and consolation; and, while others are exclusively making provision for the flesh, to fulfill the lusts thereof, he will be careful to put on the Lord Jesus Christ. Christ will be in him the hope of glory, and his heart will be in unison with the wise men who brought their precious gifts and their grateful worship to the new-born Savior; and his soul will be in most perfect accord with the angelic song: "Glory to God in the highest, and on earth peace, good will toward men." Christ in the world, in the family, in the heart. May this be the direction of our meditations and the ground of our rejoicing. We wish our readers joy in the social amenities and intercourse of their homes, in the happy companionship of friends and kindred, and joy in Christ—the child that was born, the Son that was given.

## Our Schools.

The educational interests of the Mississippi Conference were ably represented at the recent session. Rev. William B. Hines, S. B. Watts, Esq., and President Adkisson presented the claims of East Mississippi Female College, located at Meridian. Rev. J. A. Ellis was appointed agent for this institution. President H. F. Johnson represented Whitworth, and we were gratified to hear his statement of its condition and prospects. A better-managed or more flourishing female college is not in the bounds of Southern Methodism. Centenary College, all things considered, such as the yellow fever reports and the financial stringency, is doing tolerably well. Seventy-six students have matriculated this fall, and there is promise of many more entering after the first of January. The new roof on one of the wing buildings is now completed, and the large and beautiful campus has been substantially and neatly inclosed. Best of all, President Andrews stated that, during a recent revival in Jackson, forty persons had been converted, the most of whom were college students.

The president, in his speech, dropped the remark that boys sent to Centenary were more likely to become religious than if kept at home. In many instances this is no doubt true, and to parents concerned for the salvation of their sons the religious privileges and influences of Centenary will not fail of appreciation. We have had occasion heretofore to call attention to the religious revivals and many conversions which occur in our colleges. This should be the strongest inducement of all to send our sons to them. Besides the discipline and culture of intellect, they are brought to Christ, qualified for the highest usefulness, and prepared for everlasting blessedness. These gracious religious influences are to us the very highest commendation of any literary institution. They meet an objection which parents often feel in reference to sending their children away from home at an age when they are most liable to be corrupted and led astray. What is true of Centenary is also true of our other Southern Methodist colleges. The religious results are decided and permanent, many of the young men are converted, and all receive the lasting impress of earnest teaching and pious example.

This is a reason, all-sufficient and overwhelming, why our people should patronize their own schools. State institutions may be cheaper possibly in some cases, and those claiming no denominational character may be equal or even superior in some respects, but nothing can weigh in the balance against the sound and saving religious influences which pervade our Southern Methodist colleges. We would urge this point persistently and strongly. No matter what claims other institutions may set up, no matter what advantages they may assert, send your boys where they will become good men, as well as scholars, and where, instead of losing the impressions of home piety and training, these impressions will be deepened, and all the principles of a noble Christian manhood will be developed in their utmost strength. We confess to a most profound gratification at these reports of revivals and conversions in our colleges, and we would emphasize them as final and conclusive reasons why we should send our boys to our own schools. And in this connection we would remind our people of their duty to pray for our schools and colleges. God has answered prayer wonderfully in this direction. Let us continue to pray.

## Reformed Episcopal Church.

This new organization excites considerable interest. Rev. C. E. Cheney, D. D., of Chicago, has accepted the position of missionary of the Northwest, and so the Reformed Episcopal Church of the United States is an accomplished fact, with two Bishops at its head, and other things which go to make up a church. We do not see how Bishop Cummins and his associates could conscientiously do otherwise than break away from a church whose doctrines and spirit they could neither believe nor indorse. The marvel is not that they have come out, but rather that they have stayed so long, and that any Low Churchman should remain in the Protestant Episcopal Church. Of the movement the New York *Observer* says:

The views and protestations of Bishop Cummins have taken definite shape in the organization of a new branch of the evangelical church. On Tuesday of last week a number of ministers and laymen, the latter considerably preponderating, met in one of the parlors of the Young Men's Christian Association in this city, for the purpose of organizing a Reformed Episcopal Church on the basis of the prayer-book of 1785. Among the clergymen present were Rev. C. E. Cheney, of Chicago, the Rev. B. B. Leacock, of New York, the Rev. Mason Gallagher, of New Jersey, and Rev. Mr. Bourne. In the circular convening the meeting Bishop Cummins stated that its object was not to discuss the expediency of organizing, but to organize, and this line of action was consequently adopted at once. The declaration of principles accepted by the meeting, announced adherence to the episcopacy, not as a divine right, but as a very ancient and desirable form of church polity, and provided that the liturgy should be retained, though not as imperative; it condemned the idea that there is only one form of ecclesiastical polity, that the clergy are priests in the High Church use of the term, that the sacrament of holy communion is an oblation of the body and blood of Christ, and that the doctrines of the real presence and baptismal regeneration are scriptural. Bishop Cummins was elected presiding Bishop; the meetings of the General Council, to hold and dispose of temporalities, were fixed for the second Wednesday in May, and standing executive committees were appointed, with provision for drafting a constitution and form of ordination for ministers. With reference to other denominations it was resolved that ministers in good standing in other churches shall be received into this church on letters of dismission, without reordination, they sustaining a satisfactory examination on such points as may hereafter be determined, and subscribing to the doctrine, discipline and worship of this church, and that communicants in good standing in other evangelical churches shall be received on presentation of a letter of dismissal or other satisfactory evidence. In the afternoon session the Rev. C. E. Cheney, D. D., of Chicago, was elected missionary Bishop of the Northwest, and although that gentleman declined to serve, the request was pressed upon him, and the executive committee empowered, in case of his acceptance, to make arrangements for the consecration services. In the course of the proceedings Bishop Cummins stated that he himself intended to form a congregation in New York city, and that he had letters from about thirty Episcopal clergymen, in addition to those present, who were willing to come into communion with the Reformed Episcopal Church as soon as congregations could be found for them.

Of the new church enterprise the *Methodist* has this:

Dearly as we love our own communion, and content as we are with the progress which it is making in every direction, yet we cannot and will not withhold our cordial greetings from the new-comer into the ranks of evangelical Christianity. We, too, have gone out from the Anglican body; the yoke which our fathers could not bear these brethren have found intolerable. As we showed several weeks ago, the great revival of the last century known as Methodism had its fruits both within and without the pale of the English establishment. It has appeared to us inevitable that the Methodism (or Evangelicalism, if that word is preferred) within the Anglican body, must either leaven it or be forced out of it. The hope of leavening their church the Evangelicals give up; the other alternative is all that remains. The third course, which some propose, will only lead to their extinction as a recognized party or section of the church.

What will come of it all? We surely do not know. The venerable Dr. Tyng strongly condemns the separation, and predicts that Bishop Cummins will find himself "going farther away and becoming more solitary, a monad, a severed branch, a cloud carried to and fro by the changes of the wind." The *Church Journal* calls him a "fallen bishop," and proposes that the House of Bishops set apart "a day of humiliation and prayer, when all loyal churchmen may plead with God for the repentance and pardon of an unhappy soul * * * an apostate bishop!" We hope that "the loyal churchmen" will at the same time do a little praying for themselves, for they are greatly in need of it. Who but they have raised the storm of uncharitable speech which has swept through England and America, because a large-hearted Anglican clergyman saw fit to commune with his non-Anglican brethren?

If the leaders of the new church are rash they will fail. If they are unstable they will fail. If they have not, as their opponents charge, competent learning, they cannot carry with them educated men. This charge, however, remains to be proved; the "Reformed Episcopalians" are, we should presume, men of sufficient culture for the work they have undertaken. They must expect, however, to be decried in every conceivable way. But to cheer them, and to admonish their antagonists, we will here recite the *first* sentence of the Methodist Discipline. The title to which it belongs is the "Origin of the Methodist Episcopal Church:"

"The preachers and members of our society in general, *being convinced that there was a great deficiency of vital religion in the Church of England in America*, and being in many places destitute of the Christian sacrament, as several of the clergy had forsaken their churches, requested the late Rev. John Wesley to take such measures, in his wisdom and prudence, as would afford them suitable relief in their distress."

There is the whole story. We came out of the church because we could not find what we needed there. And now some of those whom we left behind, of like spirit, being sorely pressed, have come out also. The one going forth has been blessed; why may not God's blessing be asked upon the other?

## Death of Agassiz.

The death of Agassiz, the eminent scientist, will be universally regretted. He died on Sunday evening, the fourteenth of December. He was one of the foremost men of science of this age, and one who was enthusiastically devoted to natural science. Over-work in his favorite pursuit is supposed to have induced the disease under which he expired. The New York *Observer* gives the following outline of his life:

Louis John Rudolph Agassiz was of French descent, his family having been one of those driven abroad by the edict of Nantes against the Huguenots. He was the son of six generations of clergymen. His father was pastor of the Protestant parish of St. Imier, in the ancient Bishopric of Basel. His mother was the daughter of a physician, in the Canton de Vaud. Louis was born May 28, 1807, in the parish of Mottier, Switzerland. He received an academical education in the Canton of Berne. In 1824 he went to Zurich as a medical student, thence to Heidelberg University, and continued his medical studies, and studied zoology under Leuckart and botany under Bischoff. In 1827 he entered the University of Munich. He early became distinguished in the department of natural science, and was made in 1832 professor of natural history in the College of Neufchatel. Having visited the United States in 1846 and excited great interest by his lectures, he was invited by Prof. Bache, of the Coast Survey, to use its facilities for the prosecution of his researches, an offer which induced him to take up his residence in the United States. In 1848 he became a professer in the newly-founded scientific school at Cambridge, Massachusetts, which he has since made the center of operations which have extended to every part of the United States, and almost circumscribed the American continent.

About the last article from the pen of Agassiz is one which will appear in the *Atlantic Monthly*, for January, in opposition to Darwinism. The new publishers, Hurd & Houghton, with advanced sheets, have sent us the following summary of Agassiz's article:

Mr. Agassiz's article is a direct and explicit denial of Darwinism, save as an ingenious speculation. He declares that the different types, vertebrates, articulates, radiates and mollusks never have passed into each other, and that there is no proof that they have ever done so, the only structural differences between individuals of the same stock being monstrosities. He admits the great variation that domesticated animals undergo, but contends that these return to their original type when left to nature, to whom, he holds, any such law as "survival of the fittest," in the Darwinian sense, is unknown. The Darwinian theory, he admits, has been presented with great charms of style, and with a vast army of interesting facts, which, however, cannot be justly said to prove any more than startling coincidences. He takes the case of the Ascidian to which many pin their faith in the descent of man from soft-shelled clams, and calls attention to the fact, established by the late researches of Von Baer, that the string of cells in the Ascidian, supposed by the Darwinians to be coidentical with the dorsal cord of the vertebrates, *runs along the ventral side of the clam, and not along its back*. As for the lost link, but for the loss of which the Darwinians claim that their theory would be beyond dispute, Mr. Agassiz shows that the geological formations bear no evidence of their having ever existed; that the strata reveal no types in a state of transmutation, that the species still extant are identical with their remotest ancestors. In short, he denies all scientific foundation to Darwinism, while treating Darwin and his disciples with the greatest respect and delicacy.

## Anniversary.

The anniversary exercises of the Southwestern Bible Society took place at the Carondelet Street Methodist church, of this city, on Sunday night, December 21. The night was rainy and inclement, but we are informed the congregation was good and the services exceedingly impressive. Rev. John Mathews, pastor of the Felicity Street Methodist church, delivered the address, of which we have heard the most flattering reports. From the secretary's statements, as reported by the *Picayune*, we gather the following items: During the year books to the value of $2,000 have been donated, 3,849 Bibles have been given away, 2,952 Bibles have been sold; 4,201 white families and 4,056 colored families have been visited and supplied with the word of God. The financial exhibit shows that the expenditures have exceeded the receipts by some $400. We regret our inability to be present on the occasion, but are glad to learn that the interest in this noble institution, the Southwestern Bible Society, is not losing ground among the Protestant people of New Orleans.

## Oregon Correspondence.

MR. EDITOR: One month's time and four thousand five hundred miles travel have brought quite a "change o'er the spirit of our dreams." We are about three hours west of you, and thirteen and a half degrees north. Our river (Willamette—pronounced Will-am-ette) runs north, so that it appears that gravitation has turned the other way, which by a logical process might argue that terrestrial gravitation is overcome by the celestial, and hence we are tending heavenward. I hope, yea, believe, it is verily so by the unerring laws of spiritual gravitation.

Our stay of Saturday and Sunday at St. Louis was a pleasant episode between a ten days' trip up the Mississippi river and six days' wheeling and thundering by railroad through valley and mountain to San Francisco. Had the pleasure of worshiping with Bishop Marvin and other brethren in St. Louis, at St. John, on Saturday, General Lewis officiating. From Bro. Dameron, unsolicited, I received kindness, and through him, from Mr. Groat, railroad ticket agent, which forms another link in the golden chain of providences leading us here. The weather was, in the main, pleasant, the road good, crowds of people traveling, the country singularly bare and barren for a thousand miles, yet my eyes never tired of looking. We were on the Rocky mountains before we knew it, and were amazed to find them bleak and bare of forest trees and falling cataracts. At Sherman, the highest point, eight thousand two hundred and forty-two feet above the sea-level, the air was perceptibly rarefied, the breathing apparatus performing its functions more vigorously.

Reaching San Francisco on Saturday at nine o'clock P. M., found the steamer for Portland, Oregon, had left at ten A. M., and no other till the following Saturday. Sailed out on Sunday. Found Bro. Hoss and his congregation worshiping in a hired hall for the present, till they build. We received no "small kindness" from Bro. Hoss and your brother editor of the *Pacific Methodist*—Bro. Parsons—and some brethren of the laity. The week spent in that grand and wonderful city was delightful, and the detention unregretted now, and certain friendships formed and kindnesses received form another golden link in that wonderful Providence that has led us in safety and health to this coast to "declare the unsearchable riches of Christ." We are now the happy recipients of the kind Christian hospitalities of Rev. Joseph Emery, professor of mathematics in the college here. In a day or two we hope to get to our own "hired house."

Corvallis (*cor* and *valis*—heart of the valley) is, what its name imports, in the heart of a valley forty or fifty miles wide, a beautiful little city, pleasantly located on the Willamette river at the head of low-water navigation, ten miles from the city of Albany, through which a railroad passes up the valley from Portland over two hundred miles now, and to connect with the Central Pacific railroad up toward Nevada. This is a great and grand country. We are pleased with the outlook.

I have already "thrust in my sickle," and expect, by the help of God, to "reap, if I faint not," the harvest, as it stands "ready for the reaper's gathering hand."

We bless God and take courage, realizing that "hitherto the Lord hath been our helper," and that "his word will not return unto him void, but will accomplish that whereto he sent it."

We are about fifty miles from the Pacific—mountain fastnesses near on the west, and more remote on the east. It has been raining (misting most of the time) for three days, with occasional glimpses of radiant sunshine through the rifting clouds. A light snow fell this morning on the adjacent mountains, that, with the moving clouds and green fields of wheat round about, assure us we are in the land of poesy.

The rainy season has set in, and will continue, pretty much as it has commenced, for three months, with but a few occasional days of intermission. The thermometer has been down to forty; no ice, but one frost, the morning after we arrived, as big as a yearling snow.

Our reception is cordial, and we feel at home already, although so far away, cultivating the outside row of Immanuel's kingdom. Love to all the brethren. God bless you.

Affectionately,

T. B. WHITH.

CORVALLIS, OREGON, Nov. 30, 1872.

## M. E. Church Statistics.

The following summaries are taken from the *Western Christian Advocate*. It will be seen that the net gain of members and probationers is only 5,586. This is a very small gain, and especially as it embraces their boasted progress in the South. What is the cause of this declining vitality and prosperity? But we give the statements:

The principal summaries of the General Minutes of the Methodist Episcopal Church for 1873, just being issued from the press, are as follows:

| | This year. | Increase. |
|---|---|---|
| Bishops | 14 | |
| Annual Conferences | 76 | |
| Itinerant ministers | 10,571 | 329 |
| Local preachers | 12,261 | 257 |
| Total preachers and Bishops | 22,846 | 586 |
| Lay members | 1,288,701 | 6,208 |
| Probationers | 175,323 | dec. 10,622 |
| Total members and probationers | 1,464,027 | 5,586 |
| Deaths during the year | 18,900 | 1,472 |
| Church edifices | 14,499 | 490 |
| Value of church edifices | $20,332,580 | $3,930,343 |
| Parsonages | 4,977 | 197 |
| Value of parsonages | $3,542,554 | dec. $3,323 |
| Total value of churches and parsonages | $24,875,134 | $3,906,020 |
| Sunday schools | 19,031 | 570 |
| Sunday school officers and teachers | 197,180 | 3,493 |
| Sunday school scholars | 1,318,603 | 9,041 |
| Conference collections | $1,085,339 | $77,301 |

"It will be noted," remarks the *Christian Advocate*, "that, after making up for the unusually large number of deaths (18,900,) there is a considerable net gain in the membership, though much less than was hoped for at the beginning of the year. There has been a large increase in the number of itinerant and local preachers. The advance in the number of churches is also large, giving an average increase of over *one and a half church* for each working-day of the year. In the number of parsonages the gain has been nearly four each week. The net increase in church property (church edifices and parsonages) is nearly $4,000,000. The average increase in connectional church property for each week of the year is over $75,000. The progress of the church in the Sunday school department is also gratifying, the average gain for every Sabbath in the year being over 10.7, over 67 officers and teachers, and 770 scholars."

THE cause of missions, says the Richmond *Christian Advocate*, is one that should lie near the heart of every Christian. At our late Conference Bishop Keener gave a most interesting account of his visit to Mexico and the establishment of our mission in that country. His heart is truly in that work, and he loses no opportunity of pressing it upon the notice of our people. After the close of our Conference he made a flying trip to Baltimore, and gathered up several hundred dollars for the Mexican work.

He had with him a number of beautiful and accurate maps of the City of Mexico, showing the location of all the principal buildings and the sites he has purchased for the mission chapels we hope soon to see going up. We hope the heart of the church will be deeply stirred this year in this cause, and that instead of the paltry sum of seven or eight thousand dollars, given by forty-five thousand members, we shall have at the lowest twenty thousand. We are sure that with proper efforts this sum can be reached. We have no minimum now; there are no assessments for missions. The people must feel the claims of the word and give to the utmost of their ability. We used to give from fifteen to twenty thousand a year for missions. We must reach these figures again. Let us nobly resolve to do it.

DEPARTURE OF MISSIONARIES.—Rev. Joel T. Daves and family left New Orleans for Mexico on Friday, December 19. They took passage on the Juniata for Havana, where they expect to connect with the British steamer for Vera Cruz. During their sojourn in New Orleans they have made many friends, and many prayers will go up for the mission work in Mexico, and for the welfare of our brother, the superintendent, and his estimable wife and children. Bro. Daves' address for the present is City of Mexico, care of Rev. Dr. Butler, 10 Calle de Lopez.

MANY WILL SHARE in our regrets at the recent removal of John L. Dunnica to St. Louis. He has been a prominent citizen and merchant of New Orleans for many years, and a most invaluable official member of the Carondelet Street Methodist church. Bro. Dunnica leaves our city on account of his health, and proposes to try the more bracing climate of St. Louis. It is with deep regret that we part with him and his family. May a kind Providence attend them, and may they ever rejoice in the gracious presence of the divine Master.

REV. J. S. WHITE, after an absence of several weeks, returned to his charge, the Louisiana Avenue church, a few days ago. Bro. White was called away to Lebanon, Tennessee, by the illness of his father and sister. The latter, Mrs. Mary C. Scales, died in great peace on the twenty-first of November. The former, we are glad to learn, is in a fair way to recover. Bro. White has the sympathy and prayers of his brethren in the bereavement which he has been called to experience.

WHILE we are indifferent to our good qualities we keep on deceiving ourselves in regard to our faults, until we at last come to look upon them as virtues.

# Publisher's Department.

## Acknowledgments of Letters and Funds

RECEIVED BY MAIL,

**For the Week Ending Dec. 20, 1873.**

A—D. Appleton & Co., American News Company, S. D. Akin, O. M. Addison $2, T. S. Abernethy, Edwin Alden, E. & H. T. Anthony, W. & T. H. Anthony & Co., J. O. Andrew.

B—A. J. Briggs, W. H. Barbee, E. A. Bailey, W. P. Barton $2.45, John Baggett, William Biss, James E. Bradley, J. T. Baller, S. W. Brown, O. R. Blue, J. Billingsley, Mrs. M. E. Bridges, George Burch & Co. $39.50.

C—J. A. Clark, E. C. Cook, E. Chamberlain & Co., J. M. Curtis, Cassell & Baughn four letters.

D—E. S. Drake 40 cents, Donaldson & Co., R. B. Dovell's Sons, R. A. Davis, J. B. Daugherty & Co. $40, S. W. Davill, H. R. Downs & Co.

E—H. Eastland.

F—W. Frazier 50 cents, A. J. Foster, H. W. Featherston, W. W. Francis, E. N. Freshman four letters, Franklin & Penn, R. W. Freeman $3, L. W. Fairchild & Co., Leroy M. Fairchild.

G—G. H. Griffen, T. G. Garner, Charles B. Galloway, A. M. Galloway, R. H. Griffen.

H—Mrs. J. M. Haynie $3, J. D. Harper, J. H. Hill, A. B. Hart, H. O. Houghton & Co., B. Haynes $29.35, F. A. Hutchinson & Co., J. Hamilton, W. C. Haislip, J. S. Hannn $2, A. C. Hundley, E. J. Hale & Son, Almerin Hall.

J—W. L. Jones two letters, Thomas L. James, J. R. Jones $10.50, H. F. Johnson.

K—C. Keener $50, W. C. Kindell, T. D. Kellogg.

L—A. C. Littlejohn two letters, A. W. Lambright, George M. Livermnn.

M—J. A. Miller $35.30, E. Miller $3.65, J. H. Millspaugh two letters $100, W. R. May two letters $10, J. McArthur, E. A. Morris $3.15.

N—Thomas Nelson & Sons, New York Sun, W. F. Norsworthy.

O—James Ormond two letters.

P—Powers Paper Company two letters, W. L. Powers, Oliver Phillips, S. M. Pettengill & Co., T. K. Peterson, Peaslee & Co. $18, L. F. Palmer, Pierce & Terry, Mrs. M. C. Petway, Phillips & Garrett $310, A. M. Purdy $6.25.

R—A. H. Redford, agent, two letters, George Routledge & Sons, J. W. Rush, J. K. Randall, Mrs. M. W. Read $19.50, Mrs. Mary Robinson $1, George P. Rowell & Co., A. Riker $10.

S—E. R. Strickland, C. S. Stewart, W. A. Sampey $2, A. L. Slack two letters $2.25, Miss S. C. Staples $1, Scribner & Co., Mrs. A. A. Staples, Smith & Dixon, J. W. C. Smith, R. Singleton, Mrs. Bettie Saunders, J. E. Sorratt.

T—C. Taylor, Taylor & Meyers $3.51, W. L. Tillery, T. Torey.

U—H. Urquhart.

V—F. D. Van Valkenberg.

W—John Wilkinson, L. E. Whitten, Wilson, Hinkle & Co., A. West $1, A. R. Winfield, George Woods & Co., Carlos White, L. H. Williams, W. R. Webb, J. Woodbridge.

Y—M. Young & Co., J. B. York.

MR. ED. L. ZELL, whose advertisement appears in another column, keeps one of the best assortments of cigars, cigarettes and tobacco to be found in the city. He opened the establishment at the corner of Canal and Carondelet streets about a year since, and the rapid increase of custom is the best evidence of the success of his efforts to please. His cigars, cigarettes and tobacco are selected with a view to the satisfaction of all tastes and purses, and consumers can obtain the low-priced five-cent or the best brands of Havana. Mr Zell has been shipping, to a great extent, C. O. D., and will warrant his goods as represented. He claims he has now on hand the finest five and ten-cent cigars ever offered for the price in the city, and the ten-cent cigarettes defy competition. Country orders solicited, and personal attention given to his customers.

FIFTY CENTS ON THE DOLLAR.—Messrs. Theodor Dänziger & Sons, as will be seen by referring to their advertisement elsewhere, are offering at their popular emporium, No. 203 Canal street, in addition to their rich and elegant assortment of dress goods, silks, satins, velvets, cloaks, etc., at fifty cents on the dollar, great inducements in the shape of holiday presents. Their center counters are stocked with beautiful goods, ranging at from ten cents to one dollar, and an early call will avoid the rush daily thronging the establishment.

SEED POTATOES, APPLES, ONIONS. By referring to the advertisement of Joseph Keller, Nos. 38 and 40 Poydras street, it will be noticed that he has now on hand, and landing from the boats and steamer George Washington, a large lot of seed potatoes—Russets, Peachblows, Boston Jackson Whites and many other varieties. Mr. Keller sells his seed potatoes under full guarantee as to quality. He has also in store apples, onions, peaches, beans, sweet potatoes and all kinds of vegetables.

WILLIAM E. COOPER, No. 89 Canal street, is the agent in this city for the sale of Butterick & Co.'s paper patterns. He is now ready to distribute Butterick & Co.'s catalogues of winter fashions, which will be sent free to any one on application. The *Metropolitan*, a monthly fashion magazine, containing all the latest novelties in dress, is furnished to subscribers at $2 per year or twenty five cents per copy.

READ Braselman & Adams' advertisement of holiday goods at low prices, corner Magazine and St. Andrew streets.

WE CALL the attention of our readers to the establishment of William Hogan, Nos. 99 and 101 Canal street, manufacturer and dealer in boots, shoes, trunks, valises and bags; also agent for the Empire and Gold Medal sewing machines. Hogan's custom-made boots and shoes will be sure to please, both in style and quality of material used.

OLIVER A. PEIRCE, at the ladies' hair store, No. 205 Canal street, is now prepared to offer special bargains in all shades of hair goods. Braids, puffs, curls, chignons, etc., made to order. Old hair reworked into present styles. A branch of this house is at No. 886 Magazine street, and a competent hair-dresser is in attendance.

H. P. BUCKLEY, No. 8 Camp street, has for sale, at low prices, fine gold and silver watches of American, English and Swiss manufacture. Fine jewelry, sterling silverware, etc. Particular attention given to the repairing of clocks, watches and jewelry.

THE Louisiana ladies' underwear manufactory has been removed to No. 202 Canal street, corner of Rampart. The proprietors offer great inducements to purchasers, as will be seen by reference to their advertisement in this number of the ADVOCATE.

LOUIS GIMBEL, from the upper city shoe store, No. 578 Magazine street, advertises, in another column, "Good News for the Holidays." At Gimbel's will be found a large assortment of boots and shoes; also hats, caps and trunks.

MR. J. W. BLACKMAN, whose commercial college is situated at No. 131 Carondelet street, has long conducted an educational institution of this kind here. The attention of our readers is called to his advertisement in another column.

READ the advertisement of John Bois, No. 291 Camp street, who does a general business of repairing, buying and selling second-hand furniture, and will also make contracts for removing and packing furniture, etc.

HAVANA cigars and cigarettes, and the best brands of chewing and smoking tobacco, at F. Estevn's, corner of Camp and Girod streets.

CHRISTMAS PRESENTS at Braselman & Adams', corner Magazine and St. Andrew streets.

BARGAINS to be found at the crockery store, 633 Magazine street.

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MOORE'S RURAL NEW YORKER, as will be seen by reference to the advertisement in this paper, not only "still lives," but purposes to furnish a better paper during the ensuing year than ever before. It has long been a leading combined rural, literary and family weekly, and we trust its future prosperity will equal its past career.

ESTABLISHED IN 1846.—The reliable firm of Messrs. E. Conery & Son have succeeded to sustain the high position among our leading grocers which they originally secured.

GEORGE JOHN WAGNER, corner of Ursulines and Dauphine streets, manufactures to order and also has on hand a large assortment of ready-made boots and shoes.

BRASELMAN & ADAMS have a large assortment of dry goods, laces, notions, etc.—something suitable for all tastes and purses.

THE finest flavor imaginable is imparted to fish, when served at the table, by the use of the famous Halford Leicestershire Table Sauce. If you will test this standard article you will be satisfied with the result. del I 4t

COLGATE & Co.'s new perfume for the handkerchief, "CASHMERE BOUQUET," will be appreciated by all who have enjoyed the delicate and peculiar fragrance of their toilet soap of the same name, which is so universally popular. jel 21y

## *BUSINESS NOTICES.*

MRS. M. G. BROWN'S UNEQUALED SCALP RENOVATOR AND HAIR RESTORER.—It is safe, reliable, free from Sugar of Lead and Lac Sulphur. Penetrates, through the canals of the head, the entire system. Is the best, most gentle cathartic. Removes dandruff. Gives a new scalp. Prevents the hair from falling. Gives strong, thick, glossy hair. Restores hair to its natural color. Dresses the hair. Cools the head. Cures headache. Brightens the intellect. Renews the memory.—Price, 25 cents, 75 cents and $1. Sold by Frederickson & Harte, 139 Canal street, and E. J. Hart & Co., 73 to 79 Tchoupitoulas street, New Orleans, and by druggists generally; or will be sent to any address, on receipt of the price, from the Metaphysical University, 51 Bond street, New York. Inclose stamp for pamphlet. oc23 1yetw

A BOX of Liver Pills, free of charge, inclosed in the wrapper with every bottle of Kress's Fever Tonic, and sold by Frederickson & Harte, and E. J. Hart & Co., on the warrant of the proprietors that this Tonic will cure Fever and Ague, Chill and Fever, Dumb Ague, and all forms of this malady. Go get a bottle and try it. There is no arsenic, no strychnine nor any other poisonous property in the medicine. It has been tried for the last ten years in Indiana and Illinois, and is a success. dec1 2m

PHILIP WERLEIN'S OLD AND RELIABLE PIANO, ORGAN AND MUSIC HOUSE, Nos. 78, 80, 82 and 90 Baronne St., New Orleans.—We have in stock one hundred and fifty Pianos and Organs, comprising all styles and grades, at panic prices, for cash, and on easy monthly payments to all parts of the South. Wholesale rates to ministers and schools. Address PHILIP WERLEIN, 78, 80, 82 and 90 Baronne street. Latest publications of Sheet Music by every mail. Pianos rented. de25 1y

PIERSON & HEWS, fine Clothing, Shirts and Furnishing Goods, 13 and 15 Camp street, opposite City Hotel, New Orleans, Louisiana. We invite visitors from the interior to examine our stock and prices. We claim to sell first-class goods as low as can be afforded and live. We sell the celebrated Shoulder-Seam Shirts, warranted to fit, wear and give satisfaction. Liberal deduction made to Clergymen, and their trade solicited. fe27 1y

I HAVE for years been opposed to calomel, and since 1839 have used Simmons' Liver Regulator as a vegetable remedy, and can confidently assert that it has exceeded my expectations, curing cases of Dyspepsia and Liver Complaint that were thought almost hopeless.
GRENVILLE WOOD,
de25 1t Wood's Factory, Macon, Ga.

THE EQUITABLE LIFE ASSURANCE SOCIETY, New York.

Assets ..... $21,000,000
Income ..... 11,000,000

Branch office—33 CAMP STREET.
A. P. CLEVELAND,
fe13 1y General Agent.

## *NEW ADVERTISEMENTS.*



J. W. VALENTINE,
PRACTICAL HATTER,
**Corner Magazine and Seventh Sts.**

HATS of all kinds made to order, cleaned and repaired. de25 3m

GOOD NEWS FOR THE HOLIDAYS
FROM OUR
UPPER CITY BLUE SHOE STORE,
**No. 578 Magazine Street, New Orleans.**

MR. PHILLIPS, formerly with the house of Messrs. Glynn & Wintz, having recently taken charge of my department for the manufacture of
LADIES' AND CHILDREN'S SHOES,
will be happy to meet his old friends and customers, satisfied of his ability to convince them that in quality of material, excellence and taste of workmanship, and reasonableness of price, his stock is unsurpassed in the city. Also Men's and Boys' HATS, and TRUNKS.
de25 1m LOUIS GIMBEL, Agent.

THE FRUIT RECORDER AND COTTAGE GARDENER will be sent FREE for three months to all who will pay postage at office of delivery. We do not ask any one to subscribe for our paper until they know what they are to get. It speaks for itself. Price only $1 per year. The SMALL FRUIT INSTRUCTOR is a work of 64 pages that tells in simple language just how to grow fruits in abundance for home use or market. Price, 25 cents, post-paid.
A. M. PURDY,
de25 4t Palmyra, New York.

**3 Months FREE.**

E. CONERY. E. CONERY, JR.
E. CONERY & SON,
(ESTABLISHED IN 1846,)
WHOLESALE GROCERS,
*COMMISSION MERCHANTS,*
AND DEALERS IN WESTERN PRODUCE,
**Corner Canal and Delta Sts.,**
de25 3m New Orleans.

LOUISIANA LADIES' UNDERWEAR MANUFACTORY, Suits, etc., has removed to No. 202 CANAL STREET, corner of Rampart.
Skirts at 75 cents, 85 cents, $1 and upward.
Chemises at 75 cents, 85 cents, $1 and upward.
Night-Gowns at 75 cents, $1, $1.25 and upward.
Drawers at 75 cents, 85 cents, $1 and upward.
Toilet Sacques at 75 cents, $1 and $1.25.
Lace Collars and Handkerchiefs; Piquet Dresses; Infant Bonnets and Dresses, etc. Orders taken for Trousseaus and promptly executed. de25 3m

H. P. BUCKLEY,
8 ..... CAMP STREET ..... 8
Has for sale, at Low Prices, Fine Gold and Silver WATCHES, American, English and Swiss; Fine JEWELRY, Sterling SILVERWARE, Gold, Silver and Steel SPECTACLES and EYE-GLASSES. Particular attention to repairing all kinds of Clocks and Watches. Diamonds remounted and Jewelry repaired. de25 1m

ED. L. ZELL,
DEALER IN
CIGARS, CIGARETTES AND TOBACCO,
**Cor. Canal and Carondelet Sts.,**
Postoffice Lock Box 374, New Orleans, Louisiana.
Largest and best assortment always on hand. Prices as low as the lowest. Goods forwarded C. O. D. by Express to any address. Country orders solicited. Satisfaction warranted. de25 1y

TO THE PUBLIC.—Returning thanks for past favors, the undersigned desires to inform his friends and the public that he is still at his old and long-established stand,
**291 Camp Street, corner Calliope,**
where he continues to Buy, Sell, Store, Remove, Pack and Repair FURNITURE of every description. Pictures and Looking-glasses framed.
JOHN BOIS,
de25 2m No. 291 Camp street.

SHOW CASES ..... SHOW CASES.
HECKER & HINRICHS,
Manufacturers of and Dealers in
**Silver and Wooden Show Cases,**
AT 14 PERDIDO STREET,
Between St. Charles and Carondelet streets,
del 1m New Orleans, La.

## *NEW ADVERTISEMENTS.*

CHRISTMAS PRESENTS!

CHRISTMAS PRESENTS
AT PANIC PRICES.

We have now in store and are constantly receiving HOLIDAY GOODS, selected expressly for
CHRISTMAS PRESENTS.

We have something that will suit all conditions, sexes and ages—from the
"Dear little dimpled darlings
That have never seen Christmas yet,"
to the
Silvery-headed loved ones
Whom we never should forget.

BRASELMAN & ADAMS,
**MAGAZINE AND ST. ANDREW STREETS.**
CASH HOUSE. de25 1t

WILLIAM HOGAN,
MANUFACTURER AND DEALER IN
BOOTS, SHOES, TRUNKS,
**VALISES AND BAGS,**
SEWING MACHINES.
*AGENT FOR EMPIRE AND GOLD MEDAL,*
**NOS. 99 AND 101 CANAL STREET,**
NEW ORLEANS. de25 1m

SEED POTATOES—APPLES—ONIONS.
3,000 bbls. RUSSETS.
1,000 bbls. PEACHBLOWS.
500 bbls. BOSTON JACKSON WHITES, for Seed.
300 bbls. EARLY ROSE.
200 bbls. PINKEYES.
100 bbls. GOODRICH.
200 bbls. PEERLESS.
100 bbls. HARRISON.
250 bbls. LONDON LADY.
250 bbls. Red and Yellow ONIONS, per Geo. Washington.
500 bbls. choice Rennock APPLES, in shipping order.
50 bbls. KRAUT.
50 half bbls. KRAUT.
100 bbls. choice DRIED APPLES, per steamer Louisville.
25 bbls choice DRIED PEACHES.
150 bbls. choice Red Kidney BEANS.
75 bbls. choice White Navy BEANS.
6 mats Spanish GARLIC.
100 bbls. Red and White Sweet POTATOES.
In store, Flatboat landing, and steamer George Washington, in lots to suit purchasers, at Nos. 38 and 40 Poydras street. All Seed Potatoes sold under full guarantee as to quality. Call and see me before purchasing elsewhere.
de25 2m JOSEPH KELLER.

TALMAGE,
SPURGEON.
T. DeWitt Talmage is Editor of *The Christian at Work*; C. H. Spurgeon, Special Contributor. They write for no other paper in America. Three magnificent Chromos. Pay larger commission than any other paper. **CHROMOS ALL READY.** No Sectarianism. No Sectionalism. One agent obtained 380 subscriptions in eighty hours' absolute work. Sample copies and circulars sent free.
AGENTS WANTED.
H. W. ADAMS, Publisher, 102 Chambers Street, New York.
de25 4t

FREE!.....FREE!.....FREE!
50,000
BUTTERICK & CO.'S
CATALOGUES of WINTER FASHIONS
Just received and ready for distribution,
FREE!
THE METROPOLITAN,
published monthly, and containing all the Latest Novelties in Dress, at $2 a year, or 25 cents for single copy.
A full and complete assortment of BUTTERICK & CO.'S celebrated PAPER PATTERNS always on hand. Send for club rates. Address
WM. E. COOPER, Agent,
de25 1m 89 Canal street.

THEODOR DANZIGER & SONS,
NO. 203 CANAL STREET,
*Between Burgundy and Rampart.*
Together with our extensive line of Dress Goods, Silks, Satins, Velvets, Cloaks, Furs, Kid Gloves, etc., which we are offering at
FIFTY CENTS ON THE DOLLAR,
we beg to call attention to a magnificent display on our center counters of goods suitable for
HOLIDAY PRESENTS,
all marked in plain figures, and ranging from 10 cents to $1. Please call early and avoid the rush.
T. DANZIGER & SONS,
de25 1m5p No. 203 Canal street.

SAM. SMITH, 351 DRYADES STREET, between Clio and Erato streets. I extend thanks to my friends for past favors, and earnestly solicit their future patronage. Any persons who have not yet obtained their fuel for the winter will do well to call before purchasing elsewhere. I am selling Wood at reduced prices; also sawed and split Wood for stove use and Coal counted the best in the city, screened free from slack. Please call and examine for yourselves. Quantity and quality guaranteed. Do not forget the place, 351 Dryades. Orders sent to 282 Calliope street, or 289 Rampart street, will receive prompt attention.
de25 1m SAM. SMITH.




**200 Pages—500 Engravings and Colored Plates.**
Published QUARTERLY, at 25 CENTS A YEAR. First number for 1874 just issued. A German edition at same price. Address
de25 4t JAMES VICK, Rochester, N. Y.

LADIES' HAIR STORE, 205 CANAL STREET.—We are now prepared to offer special bargains in all shades of Hair. Our prices are very low; our work of the best. Braids, Puffs, Curls, Chignons and all Hair Goods made to order. Old Hair reworked into present styles. Combings made up. Country orders solicited, promptly executed and satisfaction guaranteed. Having a large assortment to select from, the Ladies cannot fail to be suited. OLIVER A. PEIRCE, Agent,
205 Canal street.
Branch—886 Magazine street. A competent Hair-Dresser always on hand. de25 2m



Boys are wild over it.
GORHAM'S SILVER MARKER, for Linen, Cards, Envelopes, &c. Set all complete with raised type for $1.00. It is beautifully chased and heavily silver plated. Gorham & Co., 143 Washington St., Boston.
SAMPLES FREE.
By Mail $1.12.
de25 4teow

AGENTS WANTED EVERYWHERE FOR
KIT CARSON'S
LIFE AND ADVENTURES.
From facts narrated by himself. Embraces events in the lifetime of America's Greatest Hunter, Trapper, Scout and Guide; includes vivid accounts of the every-day life, lonar character and peculiar customs of all INDIAN TRIBES OF THE FAR WEST; an accurate description of the country, its condition, prospects, resources, its mountains, rivers, valleys and natural wonders. Also, a full and complete history of the
**Modoc Indians and the Modoc War.**
Splendidly illustrated and sells at sight. Agents reporting from 15 to 100 subscribers each per week. Illustrated circulars and terms sent free to any address by
QUEEN CITY PUBLISHING CO., Cincinnati, Ohio.
oc2 1y

## *NEW ADVERTISEMENTS.*

CLARKSVILLE FEMALE ACADEMY,
CLARKSVILLE, TENN.
The next term of this institution will begin JANUARY 19. A full corps of experienced Teachers, every department thoroughly furnished, ample grounds, comfortable lodgings, excellent boarding arrangements, moderate charges and thorough training give us many advantages.
Clarksville is remarkable for its health. We had no cholera last summer, nor are we subject to epidemics.
The President, Rev. J. M. WRIGHT, has spent his life in the school-room.
Bishop Pierce says: "I have known Rev. J. M. Wright for years, and have always had a high opinion of him as a Christian man, a scholar, a preacher and a teacher. I take pleasure in commending him to public confidence and patronage."
Bishop McTyeire, in a letter to one of the Trustees, says: "I know him; and when you do you will agree with me in a high verdict in his favor as a Christian man, a minister and an educator. He takes to teaching *con amore*; he pursues it conscientiously, and what is so done is thoroughly done. I have great hope of your people, and I am confident of my Bro. Wright's success."
Bishop Paine says: "I have known Bro. J. M. Wright for several years as a minister of our church and President of Athens Female Institute, and most cordially congratulate the friends and patrons of Clarksville Female Academy in having secured him as its President, believing that his education, aptitude to impart instruction, his administrative capacity, combined with gentleness of manner and purity of character, eminently fit him for that delicate and responsible office."
The Memphis *Appeal* says: "Clarksville Female Academy is an institution unsurpassed by any in the South. The city of Clarksville is one of the most delightful places in the Union, occupying, as it does, a romantic and healthy site, and possessing a community noted for its social elegance, culture and morality. We cheerfully commend the Clarksville Female Academy to the patronage of parents who wish their daughters to enjoy the best of educational advantages."
For particulars address the President, Rev. J. M. Wright, or JOHN B. COUTS,
de25 3t Secretary Board of Trustees.

CULLEOKA INSTITUTE,
*CULLEOKA, MAURY CO., TENN.*
W. R. WEBB (A. M. University of North Carolina) and J. M. WEBB, Principals. The Principals were prepared for college by the Binghams, of North Carolina, and were both first-honor men at the University of North Carolina. Boys trained by them have taken the highest honors in five colleges and universities.
COURSE OF INSTRUCTION.—Classical, Mathematical, Commercial and Normal.
TERMS.—Tuition, $25 per session of twenty weeks. Board, from $10 to $15 per month, including lodging, fuel, lights and washing.
Spring Term opens JANUARY 12, 1874. Send for circulars. We refer by permission to Bishops Paine and McTyeire; Drs. Summers, Haygood, McFerrin, Young, Hargrove and Kelley, Nashville, Tennessee. de25 2t

THE WEED SEWING MACHINE.
THE WEED
SEWING MACHINE
HAS JUST RECEIVED
THE HIGHEST AWARD
AT VIENNA,
THUS
REPEATING ITS EXPERIENCE
AT PARIS IN 1867.
No Machine possesses so many good qualities for general Family use.
The universal satisfaction given by this Machine justifies its claim to the well-known name.
FAMILY FAVORITE.
**Company's Office in New Orleans,**
207 ..... CANAL STREET ..... 207
Agents wanted. de18 3m

1874. BETTER THAN EVER. 1874.
MOORE'S
RURAL NEW YORKER,
THE GREAT ILLUSTRATED
Rural, Literary & Family Weekly.
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## The Child's Corner.

*SANTA CLAUS' POOR SPELL.*

BY JOSEPHINE POLLARD.

Word came from the country where Santa Claus dwells
That he was alarmingly ill,
And fears were expressed that he'd not be on hand
With presents the stockings to fill.

The children had fancied the precious old saint
Secure from all mortal mishaps,
And they said it was queer that at this time of year
He should have such a dreadful collapse.

"Oh! what shall we do?" cried the little ones all,
With grief that they could not control;
"Oh! what shall we do? for our penalties are few,
And there isn't a toy that is whole!"

"I thought that he'd bring me a wagon," said Jack.
"I want a new dolly," said Jane.
"I looked for a sled this Christmas," said Fred;
And they all fell to crying again.

"It won't be like Christmas; I'm certain of that,"
Said young Master Frank with a pout;
"And the bells will ding-dong a monotonous song
If Santa Claus isn't about."

"I guess," said mamma, "that the giant Despair
Came into our castle to day,
And, filling with gloom every heart in this room,
Took all of our sunshine away.

"Dear Santa Claus doesn't like children that pout,
And make such a dismal ado;
Because he, alack! has a pain in his back,
And feels much more wretched than you.

"A smile on the face will do Santa Claus good,
And help him, I'm sure, to get well;
And our hearts may keep time to a musical chime,
Though Santa Claus has a poor spell.

"For Christmas is coming; and Christmas must be
A season of gladness and cheer;
Though broken our toys, let us make it, my boys,
The merriest day of the year!"

*Little Corporal Magazine.*

## William Haverley.

About thirty years ago, said Judge P., I stepped into a book store in Cincinnati, in search of some books that I wanted. While there a little ragged boy, not over twelve years of age, came in and inquired for a geography.

"Plenty of them," was the salesman's reply.

"How much do they cost?"

"One dollar, my lad."

"I did not know they were so much." He turned to go out, and even opened the door, but closed it again and came back. "I have got only sixty-one cents," said he; "could you let me have a geography, and wait a little while for the rest of the money?"

How eagerly his little bright eyes looked for an answer! and how he seemed to shriuk within his ragged clothes when the man, not very kindly, told him he could not!

The disappointed little fellow looked up to me, with a very poor attempt at a smile, and left the store. I followed him and overtook him.

"And what now?" I asked.

"Try another place, sir."

"Shall I go too, and see how you succeed?"

"O, yes, if you like," said he in surprise.

Four different stores I entered with him, and each time he was refused.

"Will you try again?" I asked.

"Yes, sir, I shall try them all, or I should not know whether I could get one."

We entered the fifth store, and the little fellow walked up manfully, and told the gentleman just what he wanted, and how much money he had.

"You want the book very much?" said the proprietor.

"Yes, sir, very much."

"Why do you want it so very, very much?"

"To study, sir. I can't go to school, but I study when I can at home. All the boys have got one, and they will get ahead of me. Besides, my father was a sailor, and I want to learn of the places where he used to go."

"Does he go to these places now?" asked the proprietor.

"He is dead," said the boy softly. Then he added after awhile: "I'm going to be a sailor too."

"Are you though?" asked the gentleman, raising his eyebrows curiously.

"Yes, sir, if I live."

"Well, my lad, I will tell you what I will do; I will let you have a new geography, and you may pay the remainder of the money when you can, or I will let you have one that is not new for fifty cents."

"Are the leaves all in it, and just like the others, only not new?"

"Yes, just like the new ones."

"It will do just as well then, and I will have eleven cents left toward buying some other book. I am glad they did not let me have one at any of the other places."

The bookseller looked up inquiringly, and I told him what I had seen of the little fellow. He was much pleased, and when he brought the book along I saw a nice new pencil and some clean white paper in it.

"A present, my lad, for your perseverance. Always have courage like that, and you will make your mark," said the bookseller.

"Thank you, sir, you are so very good."

"What is your name?"

"William Haverley, sir."

"Do you want any more books?" I now asked him.

"More than I can ever get," he replied, glancing at the books that filled the shelves.

I gave him a bank note. "It will buy some for you," I said.

Tears of joy came into his eyes.

"Can I buy what I want with it."

"Yes, my lad, anything."

"Then I will buy a book for mother," said he; "I thank you very much, and some day I hope I can pay you back."

He wanted my name, and I gave it to him. Then I left him standing by the counter so happy that I almost envied him, and many years passed before I saw him again.

Last year I went to Europe on one of the finest vessels that ever plowed the waters of the Atlantic. We had very beautiful weather until very near the end of the voyage; then came a most terrible storm, that would have sunk all on board had it not been for the captain.

Every spar was laid low, the rudder was almost useless, and a great leak had shown itself, threatening to fill the ship. The crew were all strong, willing men, and the mates were practical seamen of the first-class; but, after pumping for one whole night, and still the water was gaining upon them, they gave up in despair, and prepared to take the boats, though they might have known no small boat could ride such a sea. The captain, who had been below with his charts, now came up; he saw how matters stood, and, with a voice that I heard distinctly above the roar of the tempest, he ordered every man to his post.

It was surprising to see those men bow before the strong will of their captain, and hurry back to the pumps.

The captain then started below to examine the leak. As he passed me I asked him if there was any hope. He looked at me, and then at the other passengers, who had crowded up to hear the reply, and said rebukingly:

"Yes, sir, there is hope as long as one inch of this deck remains above water; when I see none of it, then I shall abandon the vessel, and not before, nor one of my crew, sir. Everything shall be done to save it, and if we fail it will not be from inaction. Bear a hand, every one of you, at the pumps."

Thrice during the day did we despair; but the captain's dauntless courage, perseverance and powerful will mastered every man on board, and we went to work again.

"I will land you safely at the dock in Liverpool," said he; "if you will be men."

And he did land us safely; but the vessel sunk moored to the dock. The captain stood on the deck of the sinking vessel, receiving the thanks and blessings of the passengers, as they passed down the gang-plank. I was the last to leave. As I passed he grasped my hand and said:

"Judge P., do you recognize me?"

I told him that I was not aware that I ever saw him until I stepped aboard his ship.

"Do you remember the boy in Cincinnati?"

"Very well, sir; William Haverley."

"I am he," said he. "God bless you!"

"And God bless noble Captain Haverley!"

HAD HE A MOTHER?—"How does God seem to you when you try to pray?" I asked of a Sabbath school scholar.

He looked up rather sadly, and said slowly: "I never prayed."

"Never?" I said wonderingly. "Did you never try?"

"No," he answered, and a sad, hungry look came into his eyes.

I was sad too, and could only exclaim: "What a sweet lesson you have yet to learn!"

Some one who heard the strange remark asked me: "Had he a mother? She surely must have taught him 'Now I lay me,' or 'Our Father.'"

Strange she did not; strange that she could allow him to say; "Not one, not even my mother, ever taught me to pray."

I hope there are few mothers in this gospel land whose sons and daughters can speak thus.

O, mothers, teach your children to call on their heavenly Father, even if you cannot yourselves. Try, best of all, to teach them by example, so that in after-life, in the great hereafter, your sons and daughters may gladly say: "My mother taught me to pray."—*Times.*

## Farm, Garden and Household.

### Hoe Cake.

Prepare the meal into dough, have the hoe or griddle hot, make your cakes out with your hand in an oblong shape, put them on the hoe or griddle, and pat them out as thin as you want them—the thinner they are the nicer they eat; it takes quite a practiced hand to make a pretty hoe cake.

In the good old times of Virginia, young ladies used to go into the kitchen to try their fortune, as those who could make a pretty hoe cake would get a handsome husband.

There is, however, a peculiar motion required to make a pretty hoe cake and pone, which very few white persons ever acquire. A large handful of dough is grasped, the two hands are held together, open, the sides not quite touching, and, with a gentle tossing motion, the one hand up, the other down, the least little way imaginable, the dough falls from one to the other, rolling as it moves, until it is of the most beautifully smooth, round, oblong shape—this is a pone; when thrown upon the hoe and gently patted flat with the hand it becomes a hoe cake. An old-fashioned Virginia colored cook would make a most beautiful pone in half a minute; a modern belle could not make one in half a day. A person who is determined to learn to make up corn bread will by long practice acquire the art; but there seems to be a peculiar adaptation in colored hands to corn meal, as they rarely fail in making of it not only good bread, but pretty bread, for nothing is prettier than a well-shaped pone or hoe cake.

And now for the reason that it is called *hoe cake*. In the olden times in Virginia in the country, when the weedling-hoes were worn out, and no longer of service in the corn-fields, they would be taken to the kitchen to the cook for baking her cakes, and it was just this peculiar oblong form that was required for the cakes to make them fit the worn-out hoes. There were no stoves, of course, in those days—nothing but wide, old-fashioned fireplaces, that would require a small cart-load of wood to build a fire that would fill them. These fires were made of oak and hickory, that burned down into hard, large, vivid coals, by which the brick or earthen fireplace would be heated red-hot. When it was in this condition the ashes would be swept from it clean, with a straw-broom gathered by the little darkies from the broom-straw fields, and the old hoes, spread in long and wide array upon the red-hot hearth, would soon be in fine condition for baking the most delicious cakes. But those delicious cakes have disappeared with the wide, open fireplaces, the hickory wood, the good meal, and the *good*, faithful servants of those dear old times.—*Old Dominion.*

FREEZING OF SAP IN THE WINTER.—A remarkable paper has recently been contributed to a German magazine, by Prof. Mohr, showing not only that the sap does not freeze in trees and plants which live through hard winters, but also *the reason why it does not freeze.* He says that though true water, as we generally see and understand it, freezes at thirty-two degrees, it does not do so when its particles are finely divided. Tropical plants have large cells, and these are the ones in which the sap freezes; but in plants with very small cells, in which the liquid particles are finely divided, there is no freezing of the liquids until after the structure has received injury of some sort. This is true, he says, of insects and insect pupæ. They never freeze; but cut one apart, soon after the humors solidify, and, on thawing, life flies.

SCUDDING BEES.—The stings of bees were given them for the protection of their stores. They are not disposed to sting when not in danger, and every bee which does sting dies. Away from their own hive they rarely make an attack. The natural dread of stings deter many from keeping bees who would be glad to do so. In the use of modern hives the danger of being stung is lessened, as these give you facilities for subduing them. A bee with its honey-sack full never stings. When you alarm a colony of bees they all instinctively at once fill their sacks with honey, and after time has been allowed them to do this their hive can be opened and examined with no danger from their anger.—*Mrs. Tupper.*

OLIVE OIL IN CALIFORNIA.—A writer in the *Overland Monthly* publishes the information that the culture of the olive-tree, and the manufacture of oil from its fruit, is gradually becoming a leading industry in California. The character of the climate, and the soil of the valley of Santa Barbara, and of the foot-hills of Santa Inez, for sixty miles along, are adapted to the production of the finest varieties of oil. It is predicted that this portion of the State will eventually be numbered among the most celebrated oil districts of the world.


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**When Founded.**—The college was established by the State of Louisiana in 1825, and ceded to the Methodist Episcopal Church South in 1845.

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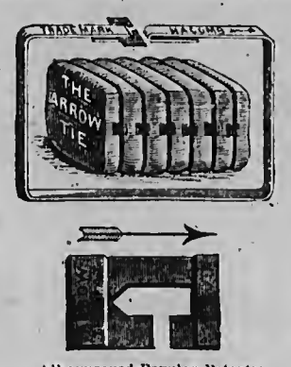
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| | | | |
|---|---|---|---|
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| Gum | 5.21 | Starch | 35.62 |
| Fat | 8.59 | Cellulose | 2.95 |
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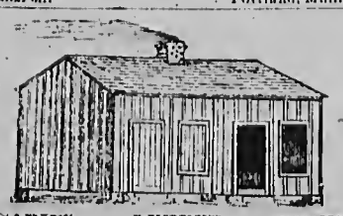
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mh27 1y Corner of St. Mary, New Orleans.

A. S. CUTLER,

HOUSE AND SIGN PAINTER,

136½.....Camp Street.....136½

Bet. Girod and Lafayette, New Orleans.

Graining, Gilding, Glazing, Kalsomining and Wall-coloring. my8 1y

Box 35, Mechanics' and Dealers' Exchange.

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MANUFACTURERS AND DEALERS IN

CARRIAGES, HARNESS, ETC.,

**162 Gravier and 13 Union Street.**

☞ A SPECIALTY MADE OF CHILDREN'S CARRIAGES. my29 9m

F. ESTEVA,

CIGAR DEPOT,

**Corner of Camp and Girod Streets,**

New Orleans, La.

Havana and Domestic Cigars always on hand. Country orders promptly attended to. oc30 3m

WILLIAM ERERT,

ORNAMENTAL IRON WORKS,

*AND GENERAL HOUSESMITH.*

Iron Railings, Tomb Railings, Fences and Verandas of all kinds made to order; also Iron Shutters, Doors, Window and Door Gratings.

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LEWIS LOCKWOOD,

MANUFACTURER OF

Dr. D. ELY'S PATENT ARTIFICIAL LEGS AND ARMS,

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Prices from $75 to $150. Satisfaction guaranteed. No advance payment required. The patient can put on the Leg and practically test it as long as desired. Pamphlets sent free. my8 1y

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JOSEPH WALKER,

**Machinist, Engineer, Blacksmithing,**

ETC., ETC.,

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☞ Plantation Machinery manufactured and repaired. Jobbing promptly attended to. Ja30 1y

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SAMPSON BROTHERS,

(LATE C. C. SAMPSON,)

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Established in 1833. Ja23 1y

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House and Sign Painting, Steamboat, Store and Office Painting, Graining, Marbling, Gilding and Kalsomining. All work promptly attended to, and charges moderate. No. 144 Magazine, between Julia and Girod streets.

TO THE PUBLIC.—I AM NOW PREpared to remove and repair IRON SAFES; also Lightning Rods repaired and put up to order. I have also on hand New and Second-hand SAFES for sale, both Burglar and Fire-Proof. Particular attention paid to repairing Bank Locks and Printing Presses, on most reasonable terms.

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Fruit-Trees, Plants and Vines of the finest varieties always on hand, and delivered in the city free. de18 1m

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Between Customhouse and Blenville streets,

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Oak, Ash, Rakers' Pine, Lightwood and Charcoal always on hand. Wood sawed in stove-length and split. no6 2m

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Orders for Ruling and Binding executed with neatness and dispatch. Merchants and others requiring Blank-Books will find it to their interest to order direct from the Binder. oc30 2m

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Every description of articles in the Boot and Shoe line, for Ladies', Gentlemen's and Children's wear, constantly on hand, and offered at the LOWEST PRICES. oc30 2m

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MAGIC BATTERY MANUFACTORY.

*AGENCY OF THE GOLDEN WONDER*

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Wholesale and Retail Dealers in all kinds of COAL. Pittsburg Coal delivered by boat-load or less on the coast, and shipped in casks or in bulk at lowest market rates. City trade supplied. my1 1y

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Pittsburg, Anthracite and American Cannel Coal, screened for family use. All orders from the country will receive immediate attention.

Yard, cor. Third and Tchoupitoulas Sts. mh13 1y

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—AND—

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have the most improved steam machinery in operation, and are thus able to make the finest quality of Sugar Hogsheads and Molasses Barrels. Their work guaranteed to prove satisfactory. Office—28 and 29 Front Street. oc23 4m

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### TO PURCHASERS OF DRY GOODS.

TO VIEW OUR SENIOR, MR. HOLMES, RETIRING FROM BUSINESS, WE propose offering from and after this date, at GREATLY REDUCED PRICES, our entire stock of EUROPEAN GOODS, in store and to arrive, and we can today present a choice of LADIES' DRESS GOODS such as has never before been offered in this city, consisting of

**Satins, Diagonals, Draps de Dames, Cygoinne, Camels' Hair Cloth,**

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Our unsurpassed and unique assortment of LINGERIE AND LINGE, HOSIERY, LINENS AND HOUSE FURNISHING GOODS will come under the category of the heavy reductions.

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Will be offered at manufacturers' reduced prices, which are from twenty-five to thirty-three per cent. lower than they were in the beginning of the season. As we rarely appeal to purchasers by means of advertisements, our assurance of the truth of all we advance can be relied on.

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Sash, Blind and Door

**STEAM FACTORY,**

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LUMBER YARD,

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GLAZED SASH.

Send for Price List.

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All who want to purchase CHEAP FURNITURE can call at 167 Poydras street, between St. Charles and Carondelet streets.

On account of retiring from the Furniture business, I am now selling off my large stock of New Furniture at greatly reduced rates. I am selling at rates below those of any house in the city.

Walnut Victoria Bed-room Sets, marble top.$125 00
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Double Bedsteads, with Testers and Rollers.. 12 00

Kitchen and Dining-room Furniture at equally low rates. Spring, Hair and Moss Mattresses of the best quality and at greatly reduced prices. de11 1y

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Between Calliope and Behrd.

Wood Sawed and Split by machinery at ONE-FOURTH the usual charge, and delivered Free. Wood and Coal sold at the lowest rates. Full measure guaranteed. Stove Wood a specialty. de11 2m

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SHINGLES A SPECIALTY.

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Agents for Steamer Alice, Amite River Packet, and for Steamer Amite, Pensacola Packet. de18 2m

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*HATS, CAPS AND GENTLEMEN'S FURNISHING GOODS,*

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Clothing made to order. All orders from the country will be promptly attended to, and satisfaction guaranteed. de18 2m

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*CRESCENT*

STEAM TRUNK MANUFACTORY.

**Depot, 11 Royal Street,**

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Keeps constantly on hand a large assortment of all kinds of Ladies' and Gentlemen's Travelling and Packing Trunks, Valises, Bags, etc.

Factory, Tchoupitoulas street, between Lyon and Upper Line, Sixth District. Trunks made to order, repaired and covered. de18 1m

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Opposite Magazine Market, and

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Goods delivered free of drayage. de11 2m

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Our stock of Fancy China and Bohemian GLASSWARE, specially selected for the Holidays, will be found to be the largest and cheapest in the South. Goods packed and delivered to any part of the city free of drayage. de18 2m

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Between Baronne and Dryades streets,

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☞ Patterns for sale. no20 2m

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**Dealer in All Kinds of Lumber,**

Oak, Ash, Poplar, Cedar, Walnut, Cypress, etc., and all kinds of Flatboat Lumber; also in Hay, Corn, Oats, Bran, etc., **618** and **950** NEW LEVEE street, between Sixth and Seventh streets (Fourth District,) New Orleans. no13 2m

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DENTAL SURGEON,

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All operations in Operative, Mechanical and Surgical Dentistry carefully performed.

Nitrous Oxide and other Anæsthetics administered. de1 1y

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NO. 219 CARONDELET STREET,

Between Julia and St. Joseph,

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RACE, FOSTER & E. T. MERRICK,

ATTORNEYS, COUNSELORS AND SOLICITORS,

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CONSULTING ENGINEER,

**Academy of Science Rooms,**

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no20 2m New Orleans.

T. WHINERY CARTER,

**ARCHITECT,**

58.....CARONDELET STREET.....58

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Sixteen Oil Paintings in a Book.

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BOSTON ORNAMENTAL

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Iron and Wire Railings for public and private buildings, banks, cemeteries, window-guards, etc.

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All kinds of Wrought and Cast Iron made for building purposes. Estimates given. Send for catalogue.

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WROUGHT IRON AND WIRE RAILINGS

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Iron Bedsteads, with Wire Sackings, for Hospitals, etc. Verandas and every variety of Wrought Iron and Wire work. Every information by addressing the manufacturers,

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Manufacture Wire Railing for Cemeteries, Balconies, etc.; Sleeves, Fenders, Cages, Sand and Coal Screens, Woven Wire, etc. Also Iron Bedsteads, Chairs, etc. ie2 1y

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Established in 1837.



Superior Bells of Copper and Tin, mounted with the best Rotary Hangings, for CHURCHES, SCHOOLS, FARMS, FACTORIES, COURT HOUSES, FIRE ALARMS, TOWER CLOCKS, CHIMES, ETC. Fully Warranted

*Illustrated Catalogue Sent Free*

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MENEELY & KIMBERLY,

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Manufacture a superior quality of Bells.

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**FIRE ENGINE.**

FOR CITY, TOWN AND VILLAGE USE.



The Babcock Fire Extinguisher, Hook and Ladder Trucks, with Portable Fire Extinguishers attached. The Fire Departments in the principal cities of the Union use them daily. They are safe and simple, and a powerful protection. Forty-six railroads use them. Insurance companies reduce rates where it is introduced.

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NUMEROUS TESTS HAVE PROVED

**N. F. Burnham's New Turbine**

**WATER WHEEL**

To be the Best ever Invented.

Pamphlet free. Address—York, Pa.

Jy24 6m

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**HINES' COMBINATION STEAM COOKER.**



The most perfect Steam Cooking Apparatus ever invented. Will cook SIX different articles at ONE TIME—MEATS, POULTRY, FISH, VEGETABLES, PUDDINGS, etc.—without one article tainting another, without the possibility of over-cooking or burning, and at the same time afford HOT WATER for Tea or Coffee, without interfering with the process of cooking.

No. 1, small family size.....$10 00
No. 2, medium family size..... 13 00
No. 3, large family size..... 16 00

Cookers sent to any part of the country on receipt of price, or C. O. D., with full instructions for using.

For sale at No. 52 GRAVIER STREET, New Orleans.

Agents wanted in Alabama, Mississippi, Louisiana and Texas. Send for circulars. Address

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SOUTHERN SALE STABLES.

COR. DELORD AND DRYADES STS.

Having purchased the above Stables from George W. Fisher, I will constantly keep on hand the largest variety of Kentucky MULES; also Harness and Saddle HORSES. Take the Jackson Railroad and Dryades street cars, foot of St. Charles street; they take you to the Stables in five minutes. Merchants, planters and dealers will find it to their interest to give me a call before purchasing elsewhere.

oc23 3m O. P. ALFORD.

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SWAIM'S CELEBRATED PANACEA

THE STANDARD REMEDY FOR

SCROFULA,

And all diseases arising from

IMPURITY OF BLOOD,

such as Eruptions, Pimples, Boils, Ulcers or Sores, Abscesses, White Swellings, Hip-Joint Disease, etc., and all affections of the Eyes, Ears, Throat or Lungs, occurring in Scrofulous constitutions. For pamphlets, illustrating cases, send to

SWAIM'S LABORATORY,
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COUGHS.....COLDS.....ASTHMA.

Remember that for all Affections of the THROAT AND LUNGS

**Lapince's Indian Turnip Pectoral Balm**

*IS THE SOLE REMEDY,*

Combining efficacy of action with a most palatable flavor.

GIVE IT A TRIAL.

Price, $1. Sold at all well-assorted drug stores and by the proprietor, H. LAPLACE, Chemist,
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POPE'S CURE

FOR COUGHS AND COLDS.

In all affections of the Throat and Lungs requiring the use of a mild, soothing and decidedly efficient remedy, this preparation may be used by persons of all ages, from

"The infant, mewling and puking in its nurse's arms,

To where the sixth age shifts—

Into the lean and slippered pantaloon"—

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Turn, sufferer, turn! why will you die,
Or coughs and colds endure,
When for a trifle you can try
A bottle of POPE'S CURE?

Price, 75 cents. Prepared and sold by

JOHN H. POPE, Druggist,
Corner of Jackson and Prytania streets,
BALL & LYONS, Camp St., Agents. de4 1m

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APOTHECARY,

**No. 181, Cor. Royal and Spain Sts.,**

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Weber's Spermatorrhic Pills ($2 per box.)
Cough Syrup ($1 per bottle.)
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Piles Ointment ($1.00 per box.)
Dyspepsia Mixture, and Lotion for Sores.

He guarantees all the above compounds free from Mercury or any other injurious ingredients. He charges only for his medicine. no6 2m

A BOX OF

LIVER PILLS (FREE)

GOES

WITH EVERY BOTTLE

OF OUR

**AGUE MEDICINE,**

which we authorize every druggist to sell on

**THE WARRANT**

that, if taken according to directions and it fails to cure,

**The Money Shall be Refunded.**

We guarantee that it contains neither Arsenic, Strychnine nor any other poisonous ingredient.

Hear what those who have used it say of it:

**READ THIS.**

Thos. Broughton, with John D. Park, of Cincinnati, says: "W. C. Hamilton & Co.—I had had the Ague for two long years, and had tried several remedies of acknowledged or pretended merit without any good result. I finally tried your preparation—KRESS FEVER TONIC. One bottle completely broke up the malady, and I am now perfectly well. I can testify that your medicine does all you claim for it; and it is only due to you that this acknowledgment should be made, especially as so many worthless chill medicines are now offered."

☞ Ask for KRESS FEVER TONIC, and remember the guarantee of the proprietors,

W. C. HAMILTON & CO.,
Wholesale Druggists,
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BETHESDA MINERAL WATER.—THE acknowledged cure for Bright's Disease, Diabetes, Liver and Billious Affections, Kidney and Urinary diseases. Sold, wholesale or retail, at 38 Magazine street.

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Sole Southern Agent.
Address Glass Box 825. mh6 1y

WARRANTED CURE.

**WARRANTED CURE.**

Sufferers from CHILLS AND FEVERS, and those whose health has been seriously impaired by protracted attacks of Chills, are invited to write to the undersigned for the means of cure. The worst cases easily and thoroughly cured. Correspondence solicited. Address

DR. J. A. MAYES,
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Best and Cheapest in Use.

Have taken over 300 Premiums at Fairs throughout the South. Send for Illustrated Catalogue with Price-list, and Certificates of Planters who use them.

SOLE MANUFACTURERS:
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**Corner of Eleventh and Market Sts.**

CARLIS DAVIS, PROPRIETOR.

This popular Hotel being centrally located and accessible by street cars from all depots, makes it a desirable stopping-place for travelers. It will be conducted in the same liberal manner as heretofore, it being the intention of the proprietor to maintain the reputation it has always enjoyed of being in all respects a first-class hotel.

Terms, $1 a day. se11 1y

## New Orleans Markets.

From the New Orleans Price Current.

COTTON.—The following are the arrivals since the nineteenth instant:

| | |
|---|---|
| Louisiana and Mississippi | bales... 33,675 |
| Lake | 112 |
| Arkansas | 9,772 |
| Alabama | 3,283 |
| Florida | 8 |
| Texas | 610 |
| Total | 47,370 |

On Saturday the market opened under the depressing influence of a decline in foreign exchange and silver freights, as well as of a falling off of ½c. at New York, and buyers consequently claimed concessions of ¼@⅜c., which many factors were unwilling to admit, but later in the day the parties came together more freely, and the movement became quite animated, resulting in sales of 9,100 bales, twenty-two brokerage houses participating in the business. Good ordinary was reported as low as 13⅜c., and also sold at 13¾c., strict good ordinary at 14⅛, (14⅜@14¾c., strict good ordinary to low middling at 14⅜, 14⅝@14¾, low mnfdlling at 14⅞, 15c., 15@15⅛c. strict low middling at 15⅛@15⅜c., the latter for tuck style, and middling at 15c. On Monday the market opened with a very good inquiry and ample supply, but poor assortment, with a preponderance of the lower grades, while under a decline of ⅜ per cent. in foreign exchange, and of 1-16d. at Liverpool, buyers claimed concessions of ⅛@¼c., which checked the movement. The business summed up 10,500 bales. On Tuesday the market opened with a good demand, and, notwithstanding a further falling off in foreign exchange, as well as a decline of 1-16d. at Liverpool, a liberal business was done during the morning, mostly at previous rates, but partly at a slight falling off, after which the movement exhibited increased animation, but prices showed more irregularity, the day's business summing up 12,000 bales. We have put down the sales at 12,500 bales, but understand toward the close that there had been additional sales of at least 3,000 bales which were not reported.

The above makes an aggregate for the past three days of 31,000 bales, against 24,370 for the corresponding time last week and 22,950 the week before.

The receipts proper at this port since the first of September, exclusive of the arrivals from Mobile, Florida and Texas, are 93,058 bales, against 117,711 bales to the same date last year, and the increase in the receipts at all the ports up to the latest dates, as compared with last year, is 37,493 bales. In the exports from the United States to foreign countries, as compared with the same date last year, there is an increase of 38,925 to Great Britain, and a decrease of 4,005 to France and of 86,212 to other foreign ports. We quote:

| | |
|---|---|
| Ordinary | 11⅞ @ 12¼ |
| Strict ordinary | 12⅜ @ 12¾ |
| Good ordinary | 13 @ 13⅜ |
| Strict good ordinary | 14 @ 14⅛ |
| Low middling | 14⅜ @ 14¾ |
| Strict low middling | 15 @ 15⅛ |
| Middling | 15⅜ @ 15⅝ |
| Strict middling | 15¾ @ 16 |
| Good middling | 16⅛ @ 17 |

COTTON STATEMENT.

| | | |
|---|---|---|
| Stock on hand Sept. 1, 1873...bales | | 7,177 |
| Arrived past three days | 47,370 | |
| Arrived previously | 471,696 | 519,066 |
| | | 526,243 |
| Exported past three days | 37,440 | |
| Exported previously | 289,687 | 307,127 |
| Stock on hand and on shipboard | | 219,116 |

SUGAR.—The market has shown more activity, though without any improvement in prices until Tuesday, when the medium grades were firmer. There were receipts on Saturday and Monday of 2,200 hhds., and 1,800 hhds. were sold, including some from previous supplies, at 4¼@4½c. for inferior, 4⅝@5c. for common, 5@5¼c. for fair, 5⅜@5⅝c. for good fair, 5⅞@6c. for fully fair, 6⅛@6⅜c. for prime, 6¾@7c. for strictly prime, 8½c. for choice, 8⅝@7⅜c. for seconds, 8¼@8⅝c. for yellow clarified, and 9¼@10c. for white clarified.

MOLASSES.—On Tuesday 1,467 bbls. and 7 half bbls. were received, and partially sold at 30c. for inferior, 35@40c. for common, 50c. for fair fermenting, 55@55c. for fair to good fair, 54@56c. for prime, 58@60c. for strictly prime, and 65c. for choice.

CORN.—The supply is light, with a fair demand, but at easier prices for buyers. On Tuesday 3,000 sacks sold at 72½@73c. for white, and 74c. for yellow mixed.

OATS.—Are in good supply and dull. On Tuesday 2,250 sacks sold at 52@53c., a small lot of choice commanding 54c. ₩ bushel.

BRAN.—Is in light supply and dull, at easier prices for buyers. On Tuesday 100 sacks sold at 85c.

PORK.—On Saturday 300 bbls. mess sold at $15, and 100 new at $15.25 ₩ bbl.; and on Monday 50 bbls. new sold, on the landing, at $15.25, with the stock in store held at $15.50 ₩ bbl.

BACON.—On Tuesday 150 casks sold, in lots, at 8¾c. for clear rib sides, and 9, 9¼, 9⅛(@9⅜c. for clear sides, the market closing at the outside prices.

HAMS.—On Saturday 10 tierces new sugar-cured uncanvassed sold at 12c. ₩ lb. On Tuesday 25 tierces old, freshly packed, sold at 13c. ₩ lb.

LARD.—On Saturday 300 kegs refined sold at 9½c., and 35 tierces, in lots, at 8c. for kettle-rendered, and 8¼@8¾c. for refined.

### MONETARY.

Gold opened on Tuesday at 110¼@110⅝ (against 110⅜ at New York,) and closed at 110@110⅛ (against 110⅜ at New York.)

Nothing has been reported in silver. It is extremely scarce. Quotations are entirely nominal.

## New Orleans Wholesale Prices.

REVISED AND CORRECTED WEEKLY.

*Made up from Actual Sales as they Transpire.*

| ARTICLES. | FROM | TO |
|---|---|---|
| AGRICULTURAL IMPLEMENTS: | | |
| Cotton scrapers | $5 00 | $6 00 |
| Cotton sweeps | 5 00 | 6 00 |
| Cultivators, Diam. and shovel-tooth | 9 00 | 16 00 |
| Cultivators, riding and walking | 25 00 | 45 00 |
| Shovels and spades | 7 50 | 15 50 |
| Axes | 12 00 | 17 50 |
| Shovel plows | 6 00 | 9 00 |
| Half do., with cutters | 8 00 | 10 00 |
| Manly's double-shovel plow | 6 00 | 9 75 |
| Corn mills, Coleman's | 350 00 | 425 00 |
| Bradford's grist mills | 350 00 | 235 00 |
| BACON, ₩ lb.: | | |
| Lake | 13 00 | 16 00 |
| Country | 12 00 | 14 00 |
| English fire | 45 00 | 50 00 |
| American fire | 35 00 | 43 00 |
| CANDLES, ₩ lb.: | | |
| Sperm, New Bedford | 33 | 36 |
| Tallow | 17 | — — |
| CHOCOLATE, ₩ lb.: | | |
| Cocoa | 38 | 60 |
| No. 1 | 50 | 52 |
| Sweet | 25 | — — |
| COAL, ₩ ton: | | |
| Anthracite | — — | 13 00 |
| Western, ₩ bbl. | — — | — — |
| COFFEE, ₩ lb.: | | |
| Mexican | 24 | 25 |
| Java | 32 | 35 |
| COTTON BAGS: | | |
| Rough, ₩ ton | — — | 10 00 |
| In sacks | — — | — — |
| EGGS, ₩ dozen: | | |
| Western | 25 | 27 |
| FERTILIZERS, ₩ ton: | | |
| Stern's raw-bone superphosph'e | — — | 65 00 |
| Stern's fine-ground bone | — — | 45 00 |
| FLOUR, ₩ bbl.: | | |
| Double extra | 5 90 | 6 00 |
| Superfine | — — | 5 25 |
| Fine | 4 25 | 4 75 |
| GLASS, ₩ box of 50 feet: | | |
| French, 8 by 10 | — — | 4 00 |
| French, 10 by 12 | 4 00 | 4 25 |
| French, 10 by 14 to 12 by 20 | 4 25 | 4 50 |
| French, 14 by 18 to 18 by 20 | 4 50 | 5 00 |
| HAY, ₩ ton: | | |
| Prime | — — | 21 00 |
| Choice | — — | 23 00 |
| IRON, ₩ ton: | | |
| English, ₩ lb. | 4¼ | 5¼ |
| Swedes, assorted | 7½ | 8 |
| Hoop | 7 | 9 |
| Sheet | 6½ | 10 |
| Nail rods | — — | 9¾ |
| Castings, American | 5¼ | 6 |
| LEATHER, ₩ lb.: | | |
| Sole, hemlock | 30 | 33 |
| Sole, oak | 40 | 44 |
| Harness | 38 | 45 |
| Calf-skins, ₩ dozen | 35 00 | 100 00 |
| Texas, rough, ₩ lb. | 24 | 26 |
| LIME, ₩ bbl.: | | |
| Western | 1 75 | — — |
| Cement | 2 75 | 3 00 |
| Plaster Paris | 3 50 | 3 75 |
| LUMBER, ₩ M feet: | | |
| Boards, yellow pine | 15 00 | 15 00 |
| Boards, cypress | 20 00 | 25 00 |
| Flooring, dressed | 18 00 | 21 00 |
| Flooring, rough | 14 00 | 17 00 |
| Ceiling, dressed | — — | 12 00 |
| Weatherboards, dressed | 15 00 | 18 00 |
| Weatherboards, rough | — — | 12 00 |
| Scantling | 12 00 | 14 00 |
| Shingles, ₩ M | 3 50 | 4 00 |
| Laths | 2 50 | 2 75 |
| OILS: | | |
| Lard, ₩ gallon | 75 | 85 |
| Coal oil, in barrels | 20 | 22 |
| Linseed, raw | 1 00 | — — |
| SUGAR, ₩ lb.: | | |
| Havana, white | — — | — — |
| Havana, yellow | 9 | 10 |
| Havana, brown | 9 | 9½ |
| Crushed | 11¾ | 12 |
| Pulverized | 13¾ | — — |
| TEAS, ₩ lb.: | | |
| Imperial | 50 | 1 30 |
| Gunpowder | — — | 1 60 |
| Hyson | 70 | 1 40 |
| Young Hyson | 70 | 1 40 |
| Souchong | 30 | — — |
| Oolong | 40 | 1 10 |
| WAGONS, CARTS, ETC.: | | |
| Wagon, two-horse | 85 00 | 100 00 |
| Wagon, four-horse | 110 00 | 125 00 |
| Wagon, two-horse, thim. skein | 85 00 | 90 00 |
| Wagon, four-horse | 100 00 | 115 00 |
| Cane wagon | 180 00 | 210 00 |
| Ox wagon | 90 00 | 125 00 |
| Ox cart, complete | 110 00 | 115 00 |
| Cane cart | 85 00 | 120 00 |
| Tongue cart, complete | 120 00 | 125 00 |
| Plantation cart | 55 00 | 70 00 |

### CATTLE MARKET.

NEW ORLEANS, Dec. 23, 1873.

| | |
|---|---|
| Texas beeves, choice, ₩ head | — — @ 45 00 |
| Texas beeves, first quality, ₩ head | 35 00 @ 40 00 |
| Texas cattle, second quality, ₩ head | 20 00 @ 28 00 |
| Texas cattle, third quality, ₩ head | 12 00 @ 15 00 |
| Western beeves, ₩ lb. net | 10 @ 12½ |
| Sheep, first quality, ₩ head | 4 00 @ 5 00 |
| Sheep, second quality, ₩ head | 3 00 @ 4 00 |
| Milch cows, choice, ₩ head | 80 00 @ 100 00 |
| Milch cows, ₩ head | 35 00 @ 50 00 |
| Calves, ₩ head | 7 00 @ 10 00 |
| Yearlings, ₩ head | 8 00 @ 12 00 |

## Business Directory

OF THE

NEW ORLEANS CHRISTIAN ADVOCATE.

**Agencies.**
E. C. Bridgman, New York.
A. Coyle, St. Louis, Mo.
Mrs. H. Mogridge, purchasing agent, 96 Canal street.

**Architects.**
T. Wilhrey Carter, 58 Carondelet street.

**Artificial Legs and Arms.**
Lewis Lockwood, 59 Camp street.

**Banks.**
New Orleans Savings Institution, 156 Canal st.

**Bed Springs.**
John Flinn, Philadelphia.

**Bells.**
Blymyer Manufacturing Co., Cincinnati, Ohio.
Buckeye Bell Foundery, Cincinnati, Ohio.

**Book-Binder.**
F. Kuhnholz, 112 Gravier street.

**Books and Stationery.**
Robert J. Harp, agent, 110 and 112 Camp street.
American Sunday School Union, Philadelphia.
Continental Publishing Co., St. Louis, Missouri.
J. B. Ford & Co., Cincinnati, Ohio.
E. A. Hutchinson & Co., St. Louis, Mo.
Nettleton & Co., Cincinnati, Ohio.
J. Hale Powers & Co., Cincinnati, Ohio.
Queen City Publishing Co., Cincinnati, Ohio.
James W. Queen & Co., New York.
H. R. Thompson & Co., 9 Lakeside building, Chicago, Illinois.
United States Publishing Company, New York.
Valley Publishing Company, St. Louis, Mo.
A. D. Worthington & Co., Hurtford, Conn

**Boots and Shoes.**
John Hansen, 33 Canal street.
Mrs. H. J. Loewenstein, 549 Magazine street.
George John Wagner, corner Ursulines and Bauphine streets.

**Bufhers.**
Martin Lannes, stalls 37, 38 and 7 Magazine market.
J. Stafford, corner St. Peter and Old Levee sts.

**Canned Goods.**
J. Winslow Jones, Portland, Maine.
Burnham & Morrill, Portland, Maine.

**Carpets.**
A. Brousseau & Co., 17 Chartres street.
Elkin & Co., 168 Canal street.

**Carringes, Wagons, Etc.**
W. F. Clark, 134 Rampart street.
J. A. Lunn & Co., 362 Gravier and 33 Union street.

**China and Crockeryware.**
Alfred Damarin, 592 Magazine street.
W. C. Shepard & Co., 85 Camp street.
Joseph Wolf & Co., 633 Magazine street.

**Clothing and Furnishing Goods.**
M. Cogan, 19 and 21 Canal street.
D. Davis, 291 Poydras street.
Pierson & Hews, 33 and 35 Camp street.
R. T. Walshe, 330 Canal street.

**Coal and Wood.**
John D. Macfin, 34 Carondelet street.
H. Mollegen & Co., 323 Rampart street.
H. & C. Tyler, 9 Carondelet street.
B. D. Wood & Bros., 106 Common street.
Wm. Velden, cor. Prytania and Phillp streets.

**Cooperage.**
T. A. Beck, 23 and 24 Front street.
Wm. J. Beirne & Co., cor. Marengo and Levee.

**Croquet.**
Bradley's Patent Croquet, Robt. J. Harp, agent, 110 and 112 Camp street.

**Dentists.**
Dr. John G. Angell, 152 Julia street.

**Dry Goods.**
D. H. Holmes, 155 Canal and 15 Bourbon street.
St. Philip store, cor. St. Philip and Royal streets.

**Educational.**
Centenary College, Jackson, Louisiana.
J. W. Blackman's Commercial College, 131 Carondelet street.
Emory and Henry College, Washington county, Virginia.
Hiwassee College, Sweetwater, Tennessee.
Homer College, Homer, Louisiana.
Soule's Commercial College, corner Camp and Common streets.
Whitworth Female College, Brookhaven, Miss

**Engravers and Lithographers.**
John Gibson, New York.
George E. Teetzel & Co., 82 Gravier street.

**Factors and Commission Merchants.**
Aiken & Watt, 60 Carondelet street.
G. M. Bayly & Pond, 34 to 42 Canal and 59 and 61 Common street.
W. Harrington & Co., 79 Carondelet street.
M. J. & D. O'Brien, 32 Peters street.
J. U. & H. M. Payne & Co., 84 and 86 Baronne st.

**Fire Engine.**
Babcock Self-Acting Fire Engine, A. M. Granger, general agent, Exposition building

**Frames.**
Charles Hamilton, 661 Magazine street.
F. Wagener, 33 Baronne street.

**Furniture.**
J. Bols, 291 Camp street.
Hugh Flynn, 197 Poydras street.
F. Heiderich, 624 Magazine street.
Nath. Johnson, New York.
The Mitchell & Rammelsberg Furniture Co. 103 and 105 Camp street.
Sampson & Bros., 33 and 35 Royal street.

**Gas and Steam-Pipe Fitters.**
Barbarin Gas Machines, F. Roberts, superintendent. 2 Triangle building and 255 Peters st.
Julius Loeffler, 43 Royal street.
Jas. N. Quin, 118 and 120 Tchoupitoulas street.

**Gilders.**
J. A. Kernan & T. White, 100 Customhouse st.

**Grocers.**
John I. Adams & Co., 43, 45 and 47 Peters street.
John McMains, 572 and 574 Magazine street.
C. W. Roth, 175 Poydras street.
A. W. Skardon & Co., corner of Jackson and Rousseau streets.

**Hardware.**
A. Baldwin & Co., 74 Canal, and 91, 93 and 95 Common street.

**Hides and Tallow.**
New Orleans Butchers' Hide and Tallow Co.

**Hotels.**
American House, Boston, Massachusetts.
Bingham House, Philadelphia.
McAllister's House, cor. Carondelet and Julia.
Sherman House, Chicago, Illinois.
St. Louis Hotel, New Orleans.

**Human Hair Goods.**
J. G. Bernel, 121 Canal street.
James Heany, 226 Baronne street.
Miss C. C. Matthews, 282½ Camp street.

**Ink.**
Printers' Ink, S. Collins & Co., New York.

**Insurance.**
Ætna Life Insurance Co., 2 Carondelet street.
Equitable Life Assurance Co., 33 Camp street.
Factors' and Traders' Insurance Company, 37 Carondelet street.

**Iron Manufactories.**
Billings & Spencer Company, Hartford, Conn
Boston Ornamental Iron Works, Boston, Mass.
M. Walker & Sons, Philadelphia.

**Labor Agency.**
A. Hane, 84 Carondelet street.

**Lumber.**
W. W. Carre & Co., 350 Delord street.
Thomas Hassan, cor. Cedar and Julia streets.
F. Beier, 918 and 936 New Levee street
Muncy & Marcy, 424 and 426 Delord street.
Ocean Saw Mill, foot of Bordeaux street, Sixth district.
George Purves, cor. St. Charles and Clio streets.
Roberts & Co., 303 to 307 Gravier street.

**Marble Yard.**
N. P. Burnham's Water-wheel, York, Pa.
Daniel & James D. Edwards, 22 to 26 Front and 21 to 27 Delta street.
Lewis Johnson, corner Julia, Delta and Water streets.
Memsely & Kimberly, Troy, New York.
W. H. Reynolds, corner Fulton and South Market streets.
Jos. Walker, corner St. Joseph and Constance streets.

**Magic Lanterns.**
W. Mitchell McAllister, Philadelphia, Pa.

**Manufacturers.**
William Eberl, 164 and 166 Magazine street.

**Medical.**
Mrs. M. G. Brown's Metaphysical Discovery, 51 Bond street, New York.
Chills and Fevers, Dr. J. A. Mayes, Mayesville, South Carolina.
Citrate of Magnesia, etc., Hofmann & Co., N. Y.
Craddock & Co., Philadelphia, Pa.
Fever and Ague cure, Billings, Clapp & Co., New York.
Dr. Fitler's Vegetable Rheumatic Sirup, E. J. Hart & Co., New Orleans.
Hamilton's Buchu and Dandelion, W. C. Hamilton & Co., Cincinnati, Ohio.
Laplace's Indian Turnip Pectoral Balm, B. Laplace, 21 and 25 Elysian Fields street.
Dr. Pierce's Golden Medical Discovery, Buffalo, New York.
Pope's Cure, John H. Pope, corner of Jackson and Prytania streets.
Rogers' Citrate of Magnesia, Arthur Rogers, New York.
Simmons' Liver Regulator, J. H. Zeilin & Co., Philadelphia, Pa.
Swaim's celebrated Panacea, 170 William st., New York.
The Greatest Medical Discovery, Dr. Kennedy, Roxbury, Massachusetts.
Dr. Tutt's Vegetable Liver Pills, 18 and 20 Platt street, New York.
Matern Weber, apothecary, corner Royal and Spain streets.

**Mineral and Soda Water.**
Bethesda Mineral Water, J. C. McAllister, agent, glass box 825, New Orleans

**Millinery.**
H. Felsenfield, 191 Canal street.
Mrs. Garbanatti, 625 Magazine street.
Mrs. Kate C. Logan, 9 Bourbon street.
Mrs. Lynch, 180 Canal street.
Mrs. M. Tournaben, 296 Prytania street.

**Musical Instruments, Publications, Etc.**
Robert J. Harp, 110 and 112 Camp street.
S. Brainard's Sons, Cleveland, Ohio.
Charles H. Ditson & Co., New York.
Oliver Ditson & Co., Boston, Massachusetts.
Louis Grunewald, 18, 20 and 22 Baronne street.
Lee & Walker, Philadelphia, Pa.
Alexander Mills, organ builder, New York.
Horace Waters & Son, New York.

**Nurseries.**
P. A. Quinette, 36 Carondelet street.

**Painters.**
A. S. Cutler, 136½ Camp street.
Johnson & Hillsman, 144 Magazine street.

**Papers.**
Moore's Rural New Yorker, New York city.

**Paper-Hanger.**
T. J. Brown, 263 Camp street.

**Paper Mills.**
Atlanta Paper Mills, Atlanta, Georgia.

**Patents.**
John A. Wiedersheim & Co., Philadelphia.

**Pens.**
R. Esterbrook & Co., New York.
Joseph Gillott & Sons, New York.

**Perfumery.**
Colgate & Co.'s Cashmere Bouquet.

**Photographers.**
Unthauer & Simon, 21 Hospital street.

**Plows.**
Brinly Plows, Brinly, Miles & Hardy, Louisville, Kentucky.

**Professional.**
Dr. C. J. Bickham, office, corner Magazine and Second streets.
C. G. Forshey, Civil Engineer, 24 Baronne street.
Dr. J. J. Lyons, office, 219 Carondelet street.
Race, Foster & E. T. Merrick, law office, corner Camp and Commercial place.

**Preserved Corn.**
Portland Packing Company, Portland, Maine.

**Printing.**
Pelican Job Office, 112 and 114 Poydras street.

**Pumps.**
Chicago Farm Pumps, R. S. Twichell, agent.

**Railroads.**
Great Jackson Route.
New Orleans, Mobile and Texas Railroad, office, corner Camp and Common streets.

**Stereopticon.**
L. J. Marey, Philadelphia.

**Seeds and Flowers.**
Kern, Steber & Co., St. Louis, Mo.
D. Landreth & Son, Philadelphia.

**Sewing Machines.**
Florence Sewing Machine Co., Florence, Mass.
Wheel Sewing Machine, 207 Canal street.

**Show Cases.**
Becker & Illuriehs, 14 Perdido street.

**Soap.**
J. H. Keller, 130 Gravier street.

**Stables.**
Southern Sale Stables, cor. Delord and Dryades.

**Steamships and Shipping.**
Cromwell Line, New York Steamers, Alfred Moulton, agent, 41 Carondelet street.
Merchants' Line New York Steamers, John H. Ludwigsen, agent, 190 Common street.

**Stoves.**
H. Haller, 49 Camp street.

**Tobacco and Cigars.**
F. Esteva, corner Camp and Girod streets.
Santiago M. Lapeyre, 51 St. Louis street.

**Trunks.**
A. Ensminger, 44 Royal street.

**Undertakers.**
T. W. Bothick, 271 Camp street, New Orleans.

**Upholstery.**
Heath & Lara, 99 Camp street

**Wants.**
Address G. A. C., care Box 814, New Orleans.
Address W. P. Thomason, Red Mouth, La.
Goodwyn & Co., lock box 161, New Orleans.
Louisiana Paper Mills, 241 and 245 Liberty st.

**Washing Machines.**
Ringen Washer, H. Haller, 49 Camp street.

**Watches and Jewelry.**
New York Watch Company, Springfield, Mass.
E. A. Tyler, 135 Canal street.

**Wire Railing, Etc.**
Dufur & Co. Baltimore, Maryland.

## Appointments for Quarterly Meetings.

### ALABAMA CONFERENCE.

DEMOPOLIS DIST.—FIRST ROUND.

| | |
|---|---|
| Livingston | Jan. 3, 4 |
| Belmont, at Coatopa | 10, 11 |
| Eutaw | 17, 18 |
| Greene | 24, 25 |
| Demopolis | 31, Feb. 1 |
| Forkland, at Forkland | Feb. 7, 8 |
| Gainesville, at Gainesville | 14, 15 |
| Cuba, at Cuba | 21, 22 |
| Gaston, at Christopher | 28, Mar. 1 |
| Butler, at Bethel | Mar. 7, 8 |
| Bladen, at Laney | 14, 15 |

Let every official member be present at the first Quarterly Conference.

18 S. H. COX, P. E.

SELMA DIST.—FIRST ROUND.

| | |
|---|---|
| Summerfield | Dec. 27, 28 |
| East Selma | Jan. 3, 4 |
| Tallahatta circuit, at Tallahatta | 10, 11 |
| Choctaw Corner, at camp ground | 17, 18 |
| Selma | 24, 25 |
| Jackson, at Jackson | 31, Feb. 1 |
| Suggsville, at Suggsville | Feb. 7, 8 |
| Orrville, at Orrville | 14, 15 |
| Dayton, at Spring Hill | 21, 22 |
| Uniontown | 28, Mar. 1 |
| Rembert Hills, at Shiloh | Mar. 7, 8 |
| Peachtree, at Liberty | 14, 15 |

The district stewards will meet at Uniontown, February 28. They are as follows: A. D. McVoy, T. T. Tallman, B. M. Allen, R. D. Hudson, H. A. Stollenwerck, J. P. Chapman, J. W. Portis, W. E. Bird, George Skinner, W. E. Kennedy, J. E. Pollnitz, C. C. Curtis.

18 ANDREW J. BRIGGS, P. E.

MOBILE DIST.—FIRST ROUND.

| | |
|---|---|
| Whistler | Dec. 26, 21 |
| St. Paul's | 27, 28 |
| Franklin street | Jan. 3, 4 |
| St. Stephen's | 10, 11 |
| Citronelle | 17, 18 |
| Pollard | 24, 25 |
| Mount Pleasant | 31, Feb. 1 |
| Grand Bay | Feb. 7, 8 |
| Pensacola | 14, 15 |
| Milton | 21, 22 |
| St. Francis street | 28, Mar. 1 |

18 J. HAMILTON, P. E.

### MISSISSIPPI CONFERENCE.

BROOKHAVEN DIST.—FIRST ROUND.

| | |
|---|---|
| Terry circuit and Crystal Springs | Jan. 3, 4 |
| Georgetown, at Pleasant Grove | 10, 11 |
| Beauregard, at Beauregard | 17, 18 |
| Providence, at Pleasant Grove | 24, 25 |
| Brookhaven | 31, Feb. 1 |
| Scotland, at Caseyville | Feb. 7, 8 |
| Bogue Chitto, at Bogue Chitto | 14, 15 |
| Zion, at Bethel | 21, 22 |
| Raymond, at Clinton | 28, Mar. 1 |
| Monticello, at Topsaw | Mar. 8, 9 |
| Hazlehurst | 15, 18 |
| Brandywine, at Pisgah | 23, 22 |

The district stewards' meeting will be held at Crystal Springs, January 3.

W. E. M. LINFIELD, P. E.,
25 Hazlehurst, Mississippi.

WOODVILLE DIST.—FIRST ROUND.

| | |
|---|---|
| Woodville station | Jan. 3, 4 |
| Clinton, Louisiana | 10, 11 |
| Jackson, Louisiana | 17, 18 |
| Pipkin charge | 24, 25 |
| Wilkinson, at Bethel | 31, Feb. 1 |
| Bayou Sarat, at Concord | Feb. 7, 8 |
| Buffalo | 14, 15 |
| East Feliciana | 21, 22 |
| East Baton Rouge | 28, Mar. 1 |
| Meadville | Mar. 7, 8 |
| Amite | 14, 15 |

The district stewards will meet at Jackson, Louisiana, January 17 and 18.

J. L. FORSYTH, P. E.,
25 Jackson, Louisiana.

MERIDIAN DIST.—FIRST ROUND.

| | |
|---|---|
| Waynesboro | Jan. 3, 4 |
| Enterprise station | 10, 13 |
| Spring Hill circuit, at Bethel | 17, 18 |
| DeKalb circuit, at Pleasant Ridge | 24, 25 |
| Marion and Toomsuba ct., at Marion | 31, Feb. 1 |
| Wayne circuit, at Enon | Feb. 8, 9 |
| Decatur circuit, at DeSoto | 15, 16 |
| Quitman and Clarke cts., at Quitman | 22, 23 |
| Meridian | 28, Mar. 1 |
| Enterprise circuit, at Bascom's chapel | Mar. 8, 9 |
| Shubuta station | 15, 16 |

The official members should all be present at the first quarterly meeting. Official members of Quitman and Clarke circuits will meet at Quitman together for quarterly meeting. The district stewards, viz.: T. P. Bell, William Calloway Broadaway, Stress Taylor, T. Y. Blanks, G. D. McCormick, Zeb. Gathright, John McCormick, Holden, S. B. Watts and A. Trotter, will meet at Meridian on Thursday, January 8, at the Methodist church, at eleven o'clock. I hope that the preachers will notify and urge these stewards to be on hand on that day.

25 WILLIAM B. HINES, P. E.

JACKSON DIST.—FIRST ROUND.

| | |
|---|---|
| Jackson station | Jan. 3, 4 |
| Canton station | 10, 11 |
| Madison circuit, at Madison station | 17, 18 |
| Sharon circuit, at Sharon | 24, 25 |
| Camden circuit, at Soule chapel | 31, Feb. 1 |
| Yazoo circuit, at Benton | Feb. 7, 8 |
| Yazoo City and Silver Creek | 14, 15 |
| Dover circuit, at Fletcher chapel | 21, 22 |
| Mount Olivet circuit, at Shiloh | 28, Mar. 1 |
| Thomastown circuit, at Forest Grove | 7, 8 |
| Brownsville circuit, at Bolton | 14, 15 |
| Carthage circuit, at Conway | 21, 22 |

The district stewards will please meet at Canton on Friday, the sixteenth of January, 1874, at ten o'clock A. M. They are: N. H. Lane, A. M. Hicks, W. L. Klutz, J. R. Bell, I. W. Merchant, E. C. Pottell, G. W. Galloway, R. T. Stokes, G. R. Fearn, Thomas Coleman, J. P. Stevens, T. L. Holliday and J. J. Birdsong.

H. H. MONTGOMERY, P. E.,
25 Sharon, Mississippi.

## THE CLEARING HOUSE.

### THE BALANCE

OF THE

### GOODS DAMAGED BY WATER

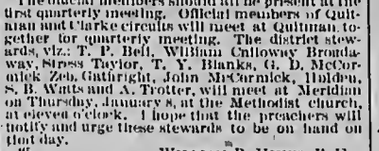
AT

### THE LATE FIRE ON CANAL STREET.

Fine Winter Dress CLOTHING.
Boys' Clothing, Shirts and Hats.
Splendid Beaver and Pilot Cloth Overcoats, Tailors and Pea Jackets.
The latest styles of HATS.
Cloth, Silk, Velvet and Fur CAPS.
Linen Shirts and Underclothing.
Leather and Zinc Trunks and Valises.

All slightly damaged by water during the LATE FIRE ON CANAL STREET, and which will be sold FIFTY PER CENT. below cost, at

M. COGAN'S,
Nos. 19 and 21 Canal street,
de4 1m Bet. the Customhouse and the River.



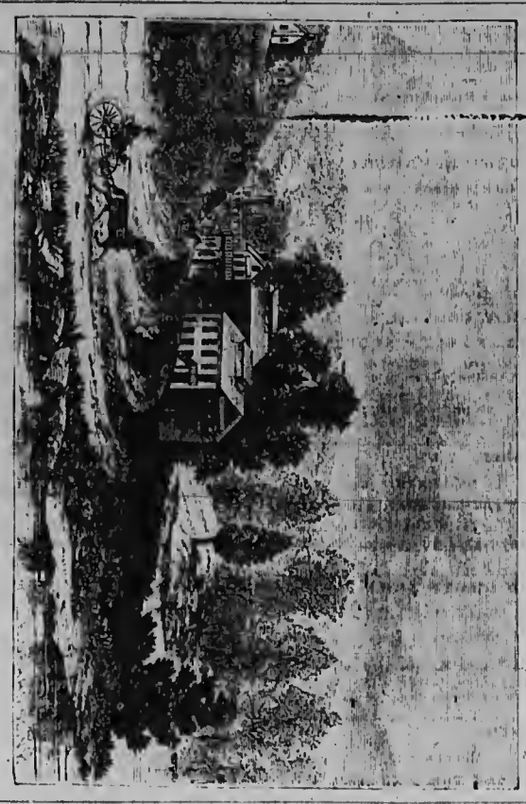

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☞ For Specimen of "News" we refer to this issue of this Paper. ☜

Cash Orders Solicited. no6 1y

*INSURANCE.*

FACTORS' AND TRADERS'

## INSURANCE CO.,

37 Carondelet Street 37

NEW ORLEANS, NOV. 17, 1873.

**Extract from the Seventh Annual Statement.**

| | |
|---|---|
| Premiums for fiscal year ending April 30, 1873 | $735,857 95 |
| Losses paid within the year | 350,200 41 |
| Reserved for unterminated risks, April 30, 1873 | 103,220 00 |
| Interest and savings received | 152,906 31 |
| Net premium profits for fiscal year | 130,982 72 |
| Gross net profits after payment of $100,000 interest | 283,760 03 |

ASSETS,

April 30, 1873 $1,570,278 32

**Fire, River and Marine Risks Written at the Current Rates of Premium.**

HARMON DOANE, President.
MOSES GREENWOOD, Vice President.
ED. A. PALFREY, Secretary.

TRUSTEES.

| | |
|---|---|
| Moses Greenwood, | John I. Adams, |
| W. A. Johnson, | Isaac Scherck, |
| John I. Noble, | R. M. Walmsley, |
| John Chaffe, | William Morrison, |
| Richard Milliken, | Joseph W. Carroll, |
| Samuel E. Moore, | A. Brittin, |
| J. J. Warren, | J. T. Pace, |
| R. T. Buckner, | A. H. May, |
| Samuel Friedlander, | S. H. Snowden, |
| H. Frellsen, | T. Lytt. Lyon, |
| W. S. Pike, | W. C. Raymond, |
| A. A. Yates, | James S. Prestidge, |

Samuel H. Boyd. de1 3m

ÆTNA LIFE INSURANCE CO.,

*HARTFORD, CONN.*

WILLIAM E. FITZGERALD,
Manager for Louisiana and Mississippi,
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oc23 3m New Orleans, La.

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Sewing Machine

SHUTTLES.



Twenty Varieties Now Made.

Forged solid from bar-steel and cold pressed.

TRADE B MARK.

Also Wrought Iron and Steel

DROP FORGINGS

of all descriptions, for Guns, Pistols, Sewing Machines, Agricultural Implements, etc.

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Billings & Spencer Co.,

LAWRENCE STREET,

au25 6m Hartford, Conn.

NEW ORLEANS

SAVINGS INSTITUTION,

156 CANAL STREET 156

Incorporated March 15, 1855.

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L. F. GENERES, President.
THOS. A. ADAMS, First Vice President.
THOS. ALLEN CLARKE, Second V. President.
CHARLES J. LEEDS, Third Vice President.
SAM JONES, Jr., Treasurer.

DIRECTORS.

| | |
|---|---|
| Dr. W. Newton Mercer, | David Urquhart, |
| L. F. Generes, | John T. Gaines, |
| George Jonas, | Carl Kohn, |
| Thos. A. Adams, | Christian Schneider, |
| Thos. Allen Clarke, | Samuel Jamison. |
| Charles J. Leeds, | |

☞ SIX PER CENT. INTEREST on deposits. oc23 3m

GEORGE BURNHAM, JR. J. E. BURNHAM.
C. S. MORRILL.

BURNHAM & MORRILL,

PACKERS AND WHOLESALE DEALERS IN

HERMETICALLY-SEALED GOODS,

MEATS, FISH AND VEGETABLES,

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PORTLAND, MAINE.

an28 6m

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Leaving New York and New Orleans EVERY SATURDAY.

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Through tickets to Liverpool and the Continent.

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New York wharf—Pier No. 4, North River.

JOHN H. LUDWIGSEN, Agent,
fe13 1y No. 190 Common street.

*RAILROADS.*

GREAT JACKSON ROUTE.

Trains depart and arrive as follows (from Depot foot of Calliope street:)

DEPART.

| | |
|---|---|
| Express | 7.10 A. M. |
| Mail | 5.55 P. M. |

ARRIVE.

| | |
|---|---|
| Express | 10.45 P. M. |
| Mail | 11.00 A. M. |

Accommodation discontinued.

This line is many miles the shortest and many hours the quickest to all points North and East, and the only line running Pullman's Palace Sleeping-Cars to Louisville and St. Louis (Missouri) without change. Only one change to principal cities North and East. Tickets for sale and all information given at 22 Camp street, corner of Common, New Orleans.

A. D. SHELD